

Introduction to Attic Greek

Donald J. Mastronarde

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Second Edition

Donald J. Mastronarde



UNIVERSITY OF CALIFORNIA PRESS
Berkeley · Los Angeles · London

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Preface

There is no one best way to teach elementary Greek or to learn it. Any successful course will depend on a complex interaction among the classroom teacher, the textbook, and the students, with their varying styles of learning and differing degrees of dedication to a challenging project. The aim of this book is to provide to the mature and well-motivated college student a reliable and relatively complete presentation of ancient Attic Greek. With a foundation comprising sufficient coverage of morphology and syntax, a substantial body of the central vocabulary (especially of verbs and their principal parts), and preliminary exposure to the reading of authentic connected passages, the student should be well prepared to face the transition to reading a continuous text with commentary and dictionary. This book has been used successfully in year-long courses, in one-semester courses, and even in a more intensive workshop format. Many adults studying on their own who returned to Greek after decades or took it up for the first time have reported how helpful they have found the manner of presentation and level of detail of this book.

Students usually come to Greek late in their education and do not have the luxury of years and years of gradual acquisition. My presentation is based on the belief that college students who are trying to learn Greek deserve full exposure to the morphology and grammar that they will encounter in real texts and full explanations of what they are asked to learn. To expect the student to learn such things as if by osmosis from annotated readings or to postpone a large portion of the more sophisticated concepts and constructions does not, in most cases, serve the long-range needs of the student. Nor can oral practice with short colloquial sentences prepare

a student for the complexity and sophistication of most of the surviving texts. The styles and vocabularies of these texts changed over time and varied greatly even in the same period. It is much more efficient for those who will continue with Greek to understand early how variable the language was but also how systematic patterns can nevertheless be observed. Language is indeed a system, but it is also a human system, which means that its rules are almost never without exception and that almost every observable pattern breaks down at its limits (although there are also patterns, such as analogy, that explain how some exceptions arise). I believe that at least some students will find the conceptual or historical understanding of a linguistic phenomenon to be an aid to the chore of memorization that is unavoidable in beginning to master ancient Greek, and that the availability of such explanations need not be any obstacle to other students. I retain (and explain) many traditional terms (which the student will encounter anyway in commentaries and reference works), since provided that the book and the instructor lay emphasis on the true nature of each phenomenon, the traditional terminology will be harmless. It is, of course, up to each instructor to gauge the abilities and level of motivation of his or her class and to decide accordingly such questions as how far and when to press for accuracy in the use of accents, for which verbs the class must have the principal parts firmly committed to memory, how much of the vocabulary the students will be responsible for on a test, or how much emphasis to put on English-to-Greek exercises as compared to Greek-to-English.

In preparing a second edition of this book after twenty years, I have had a number of goals in mind. First, I have shifted the order of presentation in a few places to allow the student (and the instructor) earlier access to sentences, and to sentences with greater variety. For example, the present active indicative has moved up; the aorist passive follows the aorist active more closely than before; and the most common imperative forms are now presented much earlier. Particular words or topics have also been advanced somewhat: among these are the article, basic conjunctions, some prepositions, and the pronoun *αὐτός*; more nouns providing subjects for plausible sentences have been given earlier in the book. I have added new sentences to the exercises throughout the book, and as before, after a certain point, these sentences are inspired by or are slight modifications of sentences in Attic prose writers from Thucydides to Demosthenes. (The Answer Key refers to the sources.) Second, I have revised and reformatted many of the explanatory paragraphs, often making use of lists of key points. I hope this results in greater clarity and makes them easier for students to study and review. Third, I have added some coverage of the most frequent particles. Fourth, I have eliminated footnotes and transferred any needed information in them to separate paragraphs at the end of the unit called *Notes on Vocabulary* (or *Notes on Idiom*, or both) and *Historical Notes*. (The latter can be regarded as

optional by those who do not find them useful in their initial learning.) Fifth, I have reorganized the advanced topics in the final units of the book, so that a class can potentially end a first-year course anywhere after Unit 38 (or do only the readings after Unit 38), and the students will still be adequately prepared for a first course in reading prose.

Although this edition has expanded, partly because of addition of material and partly because of changes in format, it has deliberately been kept to a relatively handy size. There is thus still little room in it for the cultural and anecdotal material that an experienced teacher of Greek brings to the classroom situation as an enrichment. Many of the items of vocabulary and many of the sentences and readings will, I hope, provide instructors with launching points for digressions on history, literature, mythology, society, or culture.

Acknowledgments. Twenty years ago I recorded that many improvements had been made during the development of the book thanks to the feedback from a number of colleagues, graduate student instructors, and students in my own and others' classes. That process has continued since publication by the University of California Press, and it is not possible to list the names of all those who spotted misprints, errors, or incomplete or unclear statements, but I do want to thank here the readers who commented on the proposal for a second edition, and also Helma Dik for generously sharing sundry statistics and advice. I myself am of course responsible for all the final decisions about changes that have been made in the content and any errors that remain.

Finally, I would like to acknowledge here the meticulous care shown by my copy editor, Paul Psinos, who worked on this edition as well as the first one, and I am also very grateful to the staff of the University of California Press. The first edition was shepherded by Mary Lamprech, and I first discussed a possible revision with Laura Cerruti. It is largely due to the enthusiasm and support of the current Classics Editor, Eric Schmidt, that the revision has been more than minimal, a decision that required a leap of faith on my side and on that of the press. I thank Senior Editor Cindy Fulton for her important contributions to the production process.

How to Use This Book

Preliminaries. Some units begin with a section called *Preliminaries*. This is designed to provide the student with an introduction to or review of some basic terminology and concepts of grammar. It is impractical to study ancient Greek, a language rich in inflectional forms and permitting a highly variable word order, without an understanding of these concepts. References to other languages here or in the units themselves are given both for the purpose of comparison to benefit students who may have studied other languages and in order to demonstrate that English inflection is anomalous in its simplicity, that grammatical structures in English are not the only possible ones, and that the richness and complexity of Greek are paralleled in many other languages. These comparisons can be passed over by those who do not find them useful.

Vocabulary. The vocabulary is intended to familiarize the student with a fairly large sample of basic and frequently occurring words, memorization of which will facilitate reading of all kinds of Greek as the student progresses. Unit vocabularies are laid out in columns, allowing the student to cover one column or the other with a piece of paper for study and drill. The online supplements at atticgreek.org contain a flexible vocabulary drill, and one can search the Internet for other digital flashcards. A set of a thousand vocabulary cards with classical Greek words commonly used in the authors most read in college courses is published by Visual Education Association and is available from booksellers.

Principal Parts. Whenever verbs are introduced in a unit vocabulary, there is also a list of all the principal parts. This format gives the instructor complete freedom to advise the student how many principal parts to try to memorize at what particular point in the course: in some courses one may want all six principal parts learned at once; in others one may take a more gradual approach, such as learning the first principal part in Units 5–17, learning the first three from Unit 18 through Unit 28, and adding the aorist passive in Unit 29 and the remaining two in Unit 37. In Appendix B all the principal parts are presented alphabetically and in columns, so that particular columns can be shown or concealed. The online supplements at atticgreek.org contain a flexible principal parts drill.

Exercises. The exercises of a unit are keyed to the grammar and vocabulary for which the student has been prepared to that particular point. Especially in the first part of the book I have tended to avoid introducing new words or constructions in a reading exercise, so that a student who has truly mastered the material to date should be well equipped to do the reading with a minimum of annotation or reference to the glossary. Occasionally a unknown word is used but glossed. The reading exercises emphasize commonplace prose usage, so that students will be able to develop sensitivity to poetic and recondite language when they later encounter it.

Glossaries. The Greek–English Glossary is a compilation of all the vocabulary assigned in the book. For each word the unit number is added, so that the instructor and student can easily determine what words the class is responsible for at any given point in the course, and one can refer back to the unit for further definitions and information about usage. The English–Greek Glossary is limited to providing the Greek equivalents for the English words that appear in the exercises (whether single words, phrases, or sentences). There too the unit number is provided to allow reference to more extensive treatment.

Memorization and Drill. It cannot be too strongly emphasized that reading real Greek will be more enjoyable and easier if one masters enough important vocabulary and the most common inflectional patterns in the elementary course. People differ in the ease with which they memorize and in the manner in which they do so most effectively. Some people have excellent visual memory and need only to look at paradigms and vocabulary repeatedly and carefully; others do better by repeatedly pronouncing and hearing the items to be memorized; others may find that writing out inflections and words helps memorization. (For many, it is more effective to write out their own flashcards rather than purchase a printed set.) It is usually best to use several techniques, and it is always to be recommended that students pronounce words aloud while studying and recite important inflectional patterns. The student

must learn to drill himself or herself (or to collaborate with a fellow student), because in a college course there will never be time for enough drilling in the classroom.

The exercises help to determine how well one has mastered the vocabulary, inflections, and grammatical rules learned so far. Doing the exercises, however, is no substitute for the task of basic memorization that is necessary in the beginning stages of any language. There are several ways to complement the exercises given in the units if one wants more practice:

1. Repeat the exercises after an interval. (Avoid writing the answers in the book.)
2. Use the example phrases and sentences within the units for practice and review by covering up the translations.
3. Write out paradigms.
4. Do an exercise in reverse, working back from the corrected answers.
5. Vary the given exercises by altering the instructions according to a fixed pattern. (E.g., interchange singular and plural, active and middle/passive; transpose the case of a noun or the tense of a verb.)
6. Apply a sequence of instructions to the words listed in the vocabulary. (E.g., proceed through a list of nouns giving genitive plural of the first, accusative singular of the second, dative plural of the third, etc.)

Taking Advantage of Patterns. With such a rich vocabulary, so many principal parts, and so much inflection, ancient Greek can seem a daunting challenge. Not everything will stick the first time one tries to master it, and by the time one gets to the late units, the total number of details may seem overwhelming. That is why it is so important to pay attention to patterns and to learn to recognize a form not because one has memorized that particular form but because one recognizes the elements from which it is composed. (For example, for a verb form, the prefixed elements, the tense stem, and the ending.) For every new paradigm presented, the student should try to emphasize to herself or himself what is generalizable and what is akin to items already learned.

Online Supplements. Online tutorials keyed to this book provide additional materials of various kinds and may be found at atticgreek.org. These include alternative versions of the presentation of pronunciation (with recorded examples) and of accentuation (with more visual aids). There are also flexible drills for vocabulary, principal parts, and inflectional forms, as well as a version of Appendix C (Paradigms). In addition, several lists of principal parts in alternative arrangements are available for download, as well as blank paradigm charts and a verb synopsis grid, and short documents on other topics, such as word order or transitioning to reading continuous passages of Greek.

ABBREVIATIONS AND OTHER CONVENTIONS

A	antepenult	impf.	imperfect
a.	accusative	impt.	imperative
acc.	accusative	ind.	indicative
act.	active	indef.	indefinite
adj.	adjective, adjectival	inf.	infinitive
adv.	adverb, adverbial	interrog.	interrogative
aor.	aorist	intrans.	intransitive
art.	article	irreg.	irregular
cf.	<i>confer</i> , compare	m.	masculine
comp.	comparison, comparative	m./p.	middle/passive
complem.	complementary	masc.	masculine
conj.	conjunction	mid.	middle
d.	dative	n.	neuter
d.	dual	n.	nominative
dat.	dative	neut.	neuter
demonstr.	demonstrative	nom.	nominative
e.g.	<i>exempli gratia</i> , for example	obj.	object
Ex.	Example	obl.	oblique
f.	feminine	opt.	optative
fem.	feminine	<i>P</i>	penult
fut.	future	p.	plural
g.	genitive	part.	participle, participial
gen.	genitive	pass.	passive
gen.	genuine	perf.	perfect
i.e.	<i>id est</i> , that is	pers.	person, personal
imper.	imperative	pl.	plural
imperat.	imperative	plup.	pluperfect
imperf.	imperfect	pluperf.	pluperfect
impers.	impersonal	plur.	plural
		Prelim.	Preliminaries

prep.	preposition, prepositional	superl.	superlative
pres.	present	suppl.	supplementary
princ.	principal	trans.	transitive
pron.	pronoun, pronominal	<i>U</i>	ultima
rel.	relative	U	Unit
s.	singular	v.	vocative
sing.	singular	voc.	vocative
sp.	spurious	1st	first, first person
subj.	subject	2nd	second, second person
subj.	subjunctive	3rd	third person

ˉ	(above a vowel) indicates that the vowel is long, or (in a metrical scheme) indicates a metrically heavy (long) syllable
˘	(above a vowel) indicates that the vowel is short, or (in a metrical scheme) indicates a metrically light (short) syllable
*	before a Greek form indicates that it is reconstructed (early), not actually documented
→	between two Greek forms indicates that the first developed into the second in a process of linguistic change
+	with (in reference to grammatical construction)

Introduction

The Ancient Greek Language and Attic Greek

1. Greek is an Indo-European language. Since the early nineteenth century linguists have demonstrated the existence of and studied a large family of European and Asian languages, ancient and modern, that are closely related to one another and not similarly related to languages outside their group. It is assumed that the kinship among Indo-European languages reflects a prehistoric kinship among their speakers. A few of the language groups classified as Indo-European are Indic (Old Indic: i.e., Sanskrit), Slavic, Italic (including Latin), Germanic, and Greek. English, with its Germanic ancestry and admixture of Latinate elements via French, is also an Indo-European language.

2. Before about 2000 B.C.E. the inhabitants of the Balkan peninsula and the Aegean islands spoke languages other than Greek (some of them possibly not Indo-European). Among these earlier groups were the Minoans on Crete, who had a script now known as Linear A (as yet undeciphered); the Eteocypriots on Cyprus; and other peoples (Pelasgians, Carians, Tyrseni, Leleges) on the mainland, the islands, and the coast of Asia Minor.

The Greek language inherited some words from these earlier inhabitants of the lands that became the Greek world. Many place names are thought to be pre-Greek survivals: for example, those containing either *-nth-* (or its equivalent *-nd-* in the Ionic dialect) or *-ss-* (or its equivalent, *-tt-*, in the Attic dialect), such as Korinthos, Zakynthos, Aspendos, Parnassos, Halikarnassos, Hymettos; and those with a nasal ending, such as Athenai, Mykenai, Kalymna. Some personal names may also be

survivals: for example, masculine names in *-eus* such as that of the hero Achilles (Achilles) or feminine names in *-o* such as that of the poetess Sappho. The names of a few basic items may also survive from the pre-Greek period: for example, *plinthos* (“brick”), *kolossos* (“statue”), *thalassa* (“sea”).

3. Greek-speaking peoples migrated into the Greek world as we know it in two waves. A so-called Achaean migration (from the north or east) took place between 2000 and 1500 B.C.E. (perhaps ca. 1900 B.C.E.). Mycenaean civilization, which flourished from 1600 to 1200 or 1100, was one part of the Achaean culture. The Mycenaeans used an adaptation of Minoan Linear A in their written documents (clay tablets have survived); this script, called Linear B, was deciphered in 1952, revealing the earliest form of Greek known to us. The use of Linear B was probably limited to official documents and inventories and was apparently practiced only by a specially trained class of scribes within the palace societies of the time. After the collapse of the Mycenaean palace culture around 1200, knowledge of Linear B seems to have died out by about 1100. The end of Mycenaean civilization is somehow related to major disruptions in cultures throughout the eastern Mediterranean, to natural phenomena (such as volcanic eruptions, earthquakes, droughts), and to the influx of a new wave of Greek-speaking peoples (the so-called Dorians). The exact details and chronology of the collapse are, however, variously reconstructed. The Greeks themselves remembered the Mycenaean Age as an age of heroes and great warriors and associated its end with famous wars at Thebes and at Troy, and with a Dorian invasion.

4. Scholars have deduced that early Greek (ca. 1500 B.C.E.) had several characteristics not found in classical Greek in general or the Ionic-Attic dialect family in particular. Here are some of the most important:

Open vowels—that is, those occurring together without an intervening consonant—were retained as separate sounds rather than contracted as they were in many dialects of classical Greek.

Etymologically original long vowel *a* still maintained itself in all contexts, whereas later a change of this vowel was characteristic of some dialects.

The *w*-sound (vau or digamma) and the *h*-sound were still present, whereas most classical dialects had lost the *w*, and some had lost the *h* as well.

Semivocalic *i* (like English consonantal *y* in *you* or *beyond*) was still used after consonants, whereas in the later dialects other sounds developed from such combinations.

There was not yet an aorist passive system based on the theta suffix used in classical Greek.

There were more irregularities in the declension of nouns.

Greek distinguished itself from other Indo-European languages in several important ways:

It had a tonal rather than a stress accent, and this provided for a better survival of inflectional endings than in some other languages.

Initial Indo-European *s-* developed into *h-* in Greek.

Initial semivocalic *i-* became either *h-* or Greek zeta.

Of the original eight Indo-European cases for nouns, three (ablative, instrumental, locative) were lost in the development of classical Greek, and their uses were absorbed by other cases.

5. The classical period of the ancient Greek language extends from roughly 750 to around 350 B.C.E. Its beginning is marked by the spread of the Greek alphabet, the first surviving traces of which are from the second half of the eighth century B.C.E. Its end is marked by the dying out of many classical dialects and the development of a new common dialect. (See §7, below.) For the classical period numerous dialects can be documented thanks to the evidence of inscriptions, graffiti, and literary remains. The dialects often differed widely in spelling, accentuation, pronunciation, vocabulary, and even syntax, but their speakers still recognized each other as fellow Greek speakers.

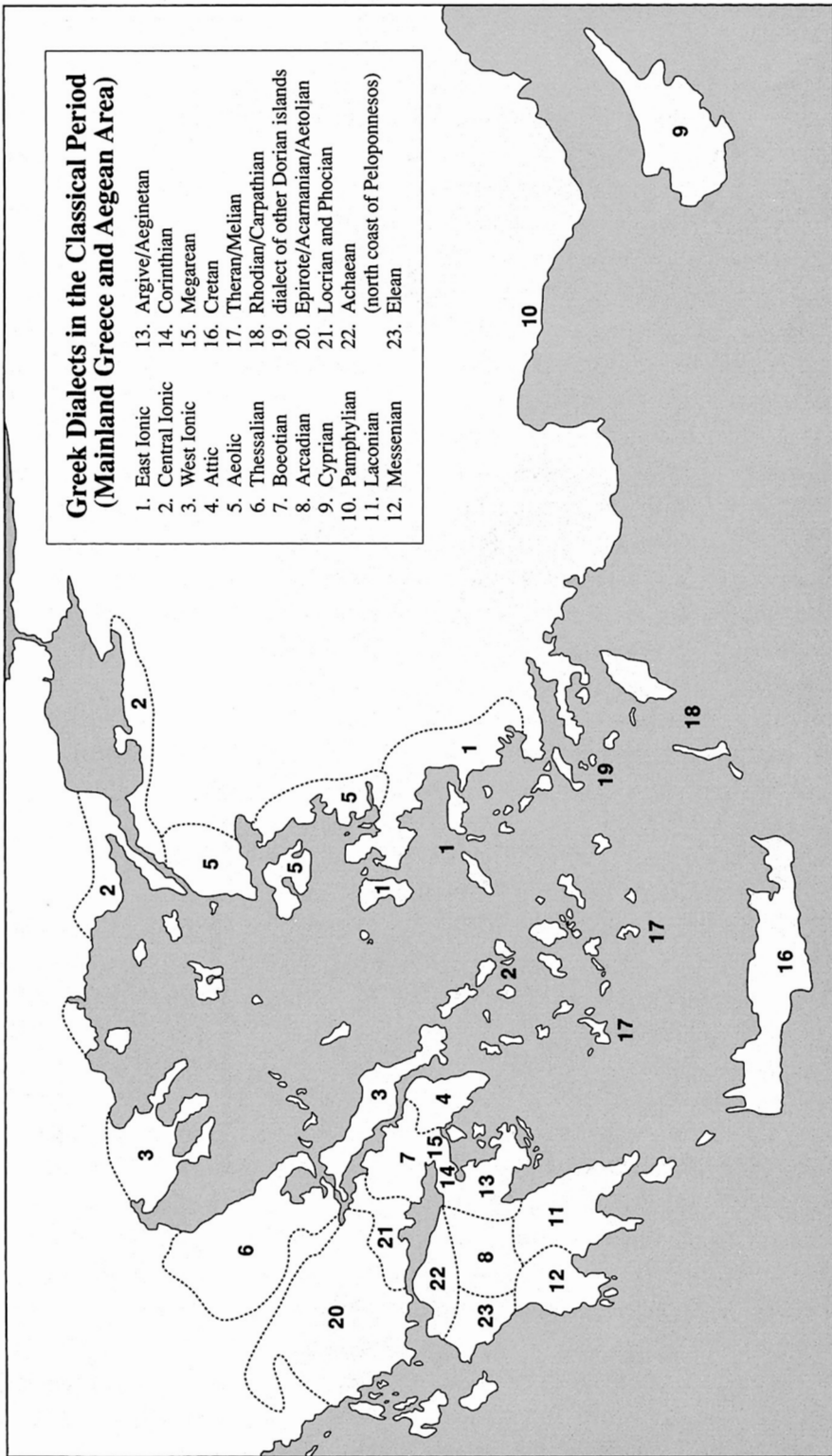
The dialects of this period are shown on the accompanying map. There are three major dialect groups. The Ionic-Attic group includes the regions labeled 1–4. Regions 5–10 comprise the Achaeae group (5–7, North Achaeae; 8–10, South Achaeae). These two groups are believed to correspond to the pre-Dorian layer of migrations. The third major group, Doric–NW Greek, corresponds to the Dorian migration and includes the regions labeled 11–23 (11–17, Doric; 18–19, NW Greek; 20–23, other). Not shown on the map are the Greek-speaking regions in Sicily, southern Italy, northern Africa, and the Black Sea region, colonized during the classical period.

6. The Attic dialect was that spoken by the natives of Attica, the peninsula jutting from the southeastern part of the mainland above the Peloponnesos. The major city and political center of Attica was Athens. The Greek taught in this book is basically Attic Greek of the fifth and fourth centuries B.C.E. It is the most convenient form of ancient Greek to master first. Knowledge of Attic makes accessible to the student both Attic drama and a vast amount of historical, oratorical, and philosophical prose. Once Attic is mastered, it is relatively simple to learn the variations to be found in the dialects of Homeric poetry, choral lyrics, Ionic prose, and pastoral poetry. It is even easier to move from Attic to the later Greek of the New Testament.

Attic shares with Ionic several features that distinguish Ionic-Attic from other dialects and shows other features that distinguish it in turn from Ionic:

Greek Dialects in the Classical Period (Mainland Greece and Aegean Area)

- | | |
|------------------|-------------------------------------|
| 1. East Ionic | 13. Argive/Aeginetan |
| 2. Central Ionic | 14. Corinthian |
| 3. West Ionic | 15. Megarian |
| 4. Attic | 16. Cretan |
| 5. Aeolic | 17. Thera/Melian |
| 6. Thessalian | 18. Rhodian/Carpathian |
| 7. Boeotian | 19. dialect of other Dorian islands |
| 8. Arcadian | 20. Epirote/Acarnanian/Aetolian |
| 9. Cyprian | 21. Locrian and Phocian |
| 10. Pamphylian | 22. Achaean |
| 11. Laconian | (north coast of Peloponnesos) |
| 12. Messenian | 23. Elean |



One of the most notable features (which you will find important already in Unit 4) is the development of original long vowel *a*: this sound has become a long-*e* vowel (eta) in all positions in Ionic and in all positions except after *e*, *i*, or *r* in Attic.

Certain sequences of long vowel and short vowel in word endings have undergone an exchange of quantities (metathesis): that is, long-short has become short-long.

The *w*-sound has disappeared in both Ionic and Attic; but in Ionic when *vau* has disappeared after *l*, *n*, or *r*, a short vowel in the preceding syllable has become long (compensatory lengthening), whereas in Attic such a short vowel is unchanged. (E.g., original *korwos*, “youth,” becomes *koros* in Attic but *kouros* in Ionic.)

The Ionic and Attic dialects add an optional *-n* (called *nu ephelkustikon*) to certain inflectional endings when the following word begins with a vowel. (This is done to prevent hiatus, the pronunciation of two vowels without intervening consonant.)

As opposed to other dialects, Ionic and Attic have the infinitive ending *-nai* (instead of *-menai*), *ei* for “if” (instead of *ai*), and the modal particle *an* (instead of *ke*).

As opposed to Ionic, Attic has *-tt-* instead of *-ss-* (as in *thalatta* vs. *thalassa*, “sea”) and *-rr-* instead of *-rs-* (as in *tharreō* vs. *tharseō*, “be confident”), continues to use the dual number (rather than the plural) to refer to pairs of things, and in general preserves a greater number of irregular forms.

7. Because of the military, commercial, and intellectual prominence of Athens in the second half of the fifth century B.C.E., the use of Attic became more widespread. As it was used by more and more people outside Attica, it lost some of its most peculiarly Attic features except among native Athenians. By the end of the fourth century, a new, so-called common dialect had emerged: the Koine. This was the language that spread to Asia and Egypt with Alexander the Great and then underwent further modifications. From the mid-fourth century on, spoken Greek begins a long and gradual process of change affecting pronunciation, accentuation, vocabulary, and syntax, with the Koine eventually superseding the old dialects. These changes in the language are also evident in nonliterary works written in the Greek of the time, such as private letters, contracts, and writings without high cultural aspirations, including the Greek New Testament. But educated writers tried for centuries to stay as close as possible to classical Attic Greek, creating a split between the living spoken language and the artificial (mainly written) language of a cultural elite, a split that manifested itself even into modern times.

UNIT ONE

The Alphabet; Pronunciation

1. *The Alphabet.* In the late ninth or early eighth century B.C.E. the Greeks borrowed a group of twenty-two letter symbols from the Phoenicians. They reinterpreted symbols for sounds not present in Greek to serve as symbols for the vowel sounds. (Phoenician, like other Semitic languages, represented only consonants in writing.) The earliest Greek alphabets included the letters *vau* (Ϝ or ϝ), *koppa* (Ϙ or ϙ), and *san* (an alternative to sigma that looked much like our capital M and followed Π in some alphabets). At this stage, the symbol H stood for the sound of *h*, and the letters *xi*, *phi*, *chi*, *psi*, and *omega* had not yet been invented. The inherited forms were originally arranged thus:

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ϙ ϙ Ρ Σ Τ Υ

In the early period there were many local variations in letter forms and even in correspondence of letter to sound, especially among the symbols added in some dialects to represent double consonants. For instance, Χ represented the sound of *ks* (*xi*) in western Greece, whence it passed into the Latin and the modern Roman alphabet as *x*, whereas in eastern Greece (including the Attic and Koine dialect areas) Χ represented the sound of *kh* (*chi*). The Attic alphabet before about 450 B.C.E. lacked *omega*, *xi*, and *psi*, and still used H for the sound of *h*. The Ionians, however, had generally lost that sound and used the symbol H instead for a long open-*e* vowel; their alphabet had added *omega* (to represent a long open-*o* vowel) and the double-consonant symbols, *xi* and *psi*. From about 450 some of the Ionic letters were used sporadically in Athens, more often by private citizens than by the public secretaries

who provided texts (of laws and decrees) for stonemasons to carve as inscriptions. In 403, the Athenian government officially made the transition to the Ionian alphabet (although use of the old system continued sporadically until about 350). During the fourth century the twenty-four-letter Ionian or New Attic alphabet won acceptance throughout most of the Greek world and became the standard in Koine and ever after.

The ancient Greeks used only what we call capital letters (although after the fourth century there were more and less formal or cursive ways of writing them):

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω

The lowercase letter forms of present-day Greek type fonts are more or less closely derived from cursive letter forms of handwritten Greek used in the Middle Ages and the Renaissance:

α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω

Lowercase handwritten forms of some letters may differ slightly from those of the Greek font of this book. (It is recommended that instructors demonstrate the handwritten forms for their students.)

2. *Classification of Sounds.* (NOTE: The technical terminology introduced here is provided for the sake of explanation only and is not to be memorized by the student. The essential thing to learn is the recommended pronunciation, but some of the concepts in this section will turn out to be helpful in understanding features of morphology and word formation learned later.)

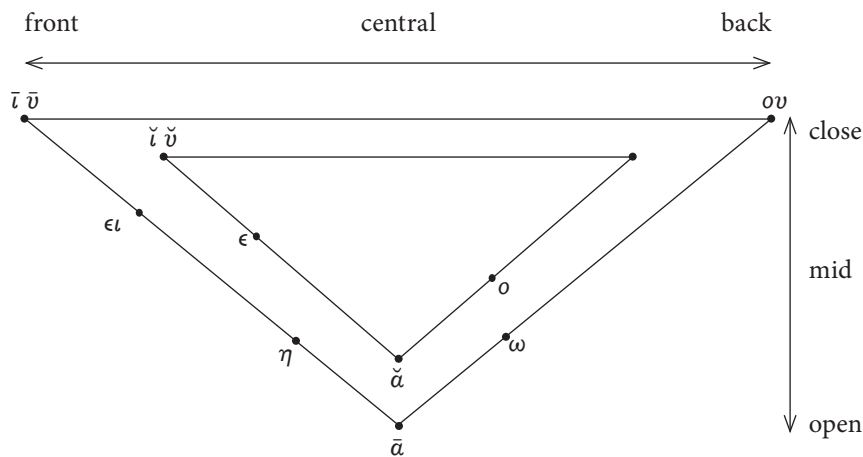
The number of syllables in an utterance generally corresponds to the number of high points in a diagram of sonority or acoustic power. Sounds characteristically occurring at high points in such a diagram are *vowels*. Those that occur at low points are *consonants*. A sound that can occur in either position is a *semivowel*.

Vowels are classified in two important ways. First, they are termed *front*, *central*, or *back* according to the areas of the tongue and palate involved in pronunciation. Second, they are termed *close*, *mid*, or *open* according to the degree of raising of the tongue, which determines the size of the passage through which air must pass during the pronunciation of the sound. In addition, the quality of a vowel can be altered by *lip rounding* or by *nasalization*. (In nasalization the velum or soft palate is not raised, with the result that the nasal passages are open when the vowel is pronounced.)

A *diphthong* is the coalescence of two vowel sounds within a single syllable. The speaker begins by articulating the first vowel, which is normally the more open of the two, and glides into the articulation of the second vowel, which is normally the more close.

Vowels have *length* or *quantity*, either *long* or *short*, roughly corresponding to a greater or a lesser duration of pronunciation. Note that the vowels α, ι, and υ may

be long or short, whereas ϵ and o are short and η and ω are long. The relations of the vowel sounds of classical Attic can be conveniently displayed on a vowel diagram:



Consonants are classified in three important ways. First, according to whether or not the vocal cords draw together and vibrate, they are termed *voiced* or *voiceless*. To understand this distinction, pronounce *b*, then *p*, either with your ears stopped up or with a finger on your throat: you should hear or feel a vibration when the voiced consonant *b* is uttered, but not when the voiceless *p* is pronounced.

Second, according to the position or organ of articulation, consonants are described as follows:

labial (or bilabial)	lips
labio-dental	upper teeth and lower lip
dental	tongue-tip and upper teeth
alveolar	tongue-tip and upper gums
palatal	mid-tongue and hard palate
velar	back-tongue and soft palate

Third, consonants are classified according to the manner in which air is released during pronunciation. When there is a complete closure of the speech organs, the sound is called a *stop*; when the stop is released suddenly, the consonant is termed a *plosive* (*p, b, t, d, k, g*). The nine classical Greek plosives may be arranged in a table as follows:

position	aspirated		
	voiced	voiceless	(voiceless)
labial	β	π	ϕ
velar	γ	κ	χ
dental	δ	τ	θ

When there is no complete closure of the speech organs, the sound is a *continuant*. One type of continuant is the nasal, pronounced with tongue or lips closed but air escaping through the nose (*m*, *n*). A second type of continuant is the *liquid* (a term taken over from the Latin grammarians, who thus translated the Greek grammarians' term *hugros*, which was probably in origin a metrical term): for example, *l*, a lateral continuant (air escapes on both sides of the tongue); *r*, an alveolar continuant. If the air passage is so narrow as to create an audible effect, the continuant is termed a *fricative* (only *s* in classical Greek). The aspirate (the sound of *h*) is also a continuant.

For further details on reconstructing the pronunciation of classical Attic, W. Sidney Allen, *Vox Graeca: A Guide to the Pronunciation of Classical Greek*, 3rd ed. (Cambridge 1987), is highly recommended.

3. *Recommended Pronunciations*. Audio examples of the recommended pronunciations are available in the online tutorials associated with this textbook. The recommendations below reflect a pedagogically practical compromise involving the admixture of the treatment of some sounds as they developed in late classical or postclassical pronunciation. One may attempt a more purist pronunciation (for instance of theta and phi), but this has been found to cause many students to commit spelling errors that are avoided with the compromise system. In the following, a letter or group of letters in square brackets, such as [u], represents a phonetic transcription based on conventional values in the International Phonetic Alphabet (IPA).

alpha

ᾱ	like the first <i>a</i> in English <i>aha</i> (or the first <i>a</i> in Italian <i>amare</i>): a short open central vowel
ā	like the second <i>a</i> in English <i>aha</i> (or the second <i>a</i> in Italian <i>amare</i>): a long open central vowel
αι	like the vowel in English <i>high</i> : a diphthong
ᾱ (ᾱι)	generally pronounced by present-day students exactly like a plain long alpha: a so-called long diphthong. The classical pronunciation was a long alpha gliding into iota. (See §7 below.)
αυ	like the vowel in English <i>how</i> : a diphthong

beta

β	like English <i>b</i> : a voiced labial plosive
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gamma

γ	like hard <i>g</i> in <i>go</i> : a voiced velar plosive, except before γ, κ, χ, and perhaps μ, where it is a velar nasal, like <i>n</i> in <i>ink</i> or <i>ng</i> in <i>song</i>
---	--

delta

δ	like French <i>d</i> (similar to English <i>d</i> , but English <i>d</i> tends to have a slight aspiration absent in the Greek): a voiced dental plosive
---	--

epsilon

- ε like *e* in English *pet*: a short front mid vowel
 ει like the vowel of German *Beet* (similar to the vowel in English *eight*): a digraph (two-letter symbol) representing a single sound (monophthong): a long front close-mid vowel
 ευ a diphthong pronounced by combining ε with [u] (i.e., *oo* as in English *pool*) in one syllable. (Compare the vowel in English *feud*.)

zeta

- ζ like [zd] in English *wisdom*: a monograph (single symbol) representing a double-consonant group. From about 350 B.C.E. on, ζ came to be pronounced as a single fricative, [z] as in English *doze* or *rose*, and you will often hear it pronounced that way.

eta

- η like the *ê* in French *tête*: a long open vowel (similar to ει, but η is more open and more central)
 η (ηι) generally pronounced nowadays exactly like plain η: a so-called long diphthong. The classical pronunciation was eta gliding into iota. (See §7 below.)
 ηυ a diphthong very similar in sound to ευ, made up of η gliding into [u] (i.e., *oo* as in English *pool*): very hard for English speakers to distinguish from ευ, and the Greeks themselves lost the distinction of these two sounds in the fourth century B.C.E.

theta

- θ pronounced by most people today like fricative *th* in English *thin*, but pronounced in classical Attic like the *t* in English *top*: an aspirated voiceless dental plosive (i.e., an aspirated tau). The fricative pronunciation arose in Attic and Koine during the Roman imperial period (or even earlier in some dialects) and is recommended in this course because it avoids confusion between τ and θ for English speakers.

iota

- ι like *i* in French *vite*: a short close front vowel, unrounded. (The sound in English *bit* is similar, but more open.)
 ῑ like *i* in French *vive*: a long close front vowel, unrounded

kappa

- κ like English *k* (but completely unaspirated): a voiceless velar plosive. In the preposition ἐκ, kappa is assimilated in pronunciation to the following consonant: that is, it is aspirated to [ekh] before θ or φ, or voiced to [eg] before β, δ, λ, and sometimes γ.

lambda

- λ like a clear *l* in French, or like English *l* before vowels: a liquid

<i>mu</i>	
μ	like English <i>m</i> : a labial nasal
<i>nu</i>	
ν	like <i>n</i> in English <i>net</i> : a dental nasal. Nu is often assimilated to the following consonant in compounds or in phrases pronounced as a unit: it is assimilated to the following consonant before λ , μ , ρ , σ , labialized to μ before the labial plosives (β , π , ϕ), and converted to the velar nasal γ before the velar plosives (κ , γ , χ).
<i>xi</i>	
ξ	like English <i>x</i> in <i>fox</i> : a double consonant, [ks]
<i>omicron</i>	
o	like <i>o</i> in German <i>Gott</i> : a short back mid vowel
ou	like the vowel in English <i>boy</i> or <i>coin</i> : a diphthong
ov	like <i>oo</i> in English <i>pool</i> or <i>ou</i> in French <i>rouge</i> : a digraph representing (during most of the classical period) a long close back vowel, [u]
<i>pi</i>	
π	like French <i>p</i> or noninitial <i>p</i> in English (that is, totally unaspirated): a labial voiceless plosive
<i>rho</i>	
ρ	rolled <i>r</i> as in Italian or Scottish: a trilled alveolar liquid
<i>sigma</i>	
σ , s , c	like the English soft <i>s</i> in <i>mouse</i> : a voiceless fricative, [s], except before the voiced consonants β , γ , δ , μ , where it is a voiced fricative, [z], like the <i>s</i> in English <i>muse</i> . In most printed books, following an orthographic convention of late Byzantine times, sigma appears as σ - at the beginning of a word or within it, but as -s at the end of a word. In some books you will also see the older letter form c (lunate sigma) printed in all positions.
<i>tau</i>	
τ	like French <i>t</i> or noninitial English <i>t</i> (completely unaspirated): a voiceless dental plosive
<i>upsilon</i>	
υ	like short French <i>u</i> or German <i>ü</i> , pronounced like the <i>u</i> in French <i>lune</i> : a short close front rounded vowel (but in earlier Attic a close back rounded vowel, [u], the value it retained in most diphthongs).
$\bar{\upsilon}$	like long French <i>u</i> or German <i>ü</i> , pronounced like the <i>u</i> in French <i>ruse</i> : a long close front rounded vowel
$\upsilon\iota$	a diphthong combining the rounded vowel [ü] with semivocalic <i>i</i> (i.e., the sound [y]). The full pronunciation was [üy] or [üyy], but in classical times the iota was weakened to a glide between vowels and sometimes omitted in spelling.

<i>phi</i>	
φ	pronounced by most people today as fricative <i>f</i> (as in English <i>foot</i>), but in classical times equivalent to an aspirated pi, like <i>p</i> in English <i>pot</i> : an aspirated voiceless labial plosive. Phi became fricative in postclassical times, and the pronunciation as fricative <i>f</i> is recommended in this course because it avoids confusion between π and φ for English speakers.
<i>chi</i>	
χ	pronounced like the <i>c</i> of English <i>cat</i> or like <i>ch</i> in Scottish <i>loch</i> : an aspirated voiceless velar plosive (aspirated kappa)
<i>psi</i>	
ψ	like <i>ps</i> in English <i>lapse</i> : a monograph representing a double consonant [ps]
<i>omega</i>	
ω	like <i>aw</i> in English <i>saw</i> : a long open central-back vowel. (But you will also hear it pronounced like English long <i>o</i> in <i>go</i> .)
ω (ωι)	generally pronounced nowadays exactly like plain ω: a so-called long diphthong. The classical pronunciation was omega gliding into iota. (See §7 below.)
<i>Breathing Signs</i>	
ˆ	aspirate or rough breathing: a sign placed over an initial vowel or initial rho to indicate an initial sound <i>h</i> . (The sign derives from the use of the left half of H to indicate [h] after H had been converted to a vowel symbol.)
ˊ	smooth breathing: a sign placed over an initial vowel to indicate the absence of aspiration

4. *Punctuation and Capitalization.* The Greek comma (,) and period (.) are used in the same way as in English. The Greek semicolon or colon is a single dot raised above the line (;). The Greek question mark looks like the English semicolon (;).

The Athenians of classical times used only capital letters and rarely punctuated; often they left no space between words. Punctuation was gradually introduced in books in postclassical times but was consistently applied only in Byzantine and modern times. In printed editions of Greek, punctuation is used throughout, and lowercase letters are used except for the first letter of proper names or proper adjectives and sometimes for the first letter of a section, paragraph, or quoted speech.

5. *Elision and Crasis.* A short vowel at the end of a word (especially of certain relatively weak words, such as particles, adverbs, and prepositions) is usually eliminated (elided) before a following word beginning with a vowel. Elision is marked by an apostrophe ('), a symbol invented in postclassical times but applied consistently only in Byzantine and modern times. For example:

ἀλλὰ ὠφελήσω → ἀλλ' ὠφελήσω
 παρὰ ὑμῶν → παρ' ὑμῶν

If the following word begins with a vowel that has rough breathing, then an unaspirated unvoiced plosive (π, τ, κ) at the end of the elided word is changed to the corresponding aspirated plosive (φ, θ, χ):

ὑπὸ ὑμῶν → ὑφ' ὑμῶν

Similar elisions and spelling changes occur in compound words formed with prepositional prefixes:

παρα- + ἄγω → παράγω
 κατα- + ἵστημι → καθίστημι

In other cases a final vowel is not elided but undergoes contraction or *crasis* (“mixing”) with a following vowel: this occurs, for instance, with the prefix *προ-* and with the article. The symbol called *coronis* (“curved stroke”), identical to the smooth breathing sign (´), is usually placed over the vowel formed by contraction:

προέδοσαν → προῦδοσαν
 τὸ ἔλαττον → τοῦλαττον

But when the first vowel in crasis is a form of the article with a rough breathing, the resulting vowel has a rough breathing rather than a coronis:

ὁ αὐτός → αὐτός
 ὁ ἄνθρωπος → ἄνθρωπος

Finally, when the second vowel in crasis has a rough breathing, the aspiration is transferred to any unaspirated consonant of the preceding syllable and the coronis replaces the rough breathing:

καὶ ὁ πόνος → χὼ πόνος
 τὰ ἱμάτια → θαῖμάτια

6. *Some Typographic Conventions.* The following information is for later reference. Not all the phenomena described here will be seen in this book, but students will meet them in reading Greek texts.

a. Diacritical marks (accents, breathings, coronis) belonging to a diphthong or vowel digraph are conventionally printed over the second of the two vowels: αὐτός, οὗτος, πείρα, ἡύρομεν.

b. When such a word is capitalized, only the first vowel of the diphthong is capitalized, and the diacritical marks remain on the second vowel: for example, αὐτός when capitalized is written Αὐτός.

- c. When an initial single vowel is capitalized, its diacritical marks are printed before it: for example, ἄνθρωπος when capitalized is written Ἄνθρωπος.
- d. When a long diphthong is capitalized, the main vowel is printed as a capital, lowercase iota is printed beside it, and diacritical marks are placed before the capital: for example, ἄδης when capitalized is written Ἄιδης.
- e. When two adjacent vowels that could form a diphthong are pronounced separately, the second vowel has a mark of separation printed over it (that mark is called a *diaeresis*; it is written as two dots above the second vowel): for example, γράϊ, βοϊ (two syllables, not one).

7. Historical Notes.

Long diphthongs and the silent iota. The term *long diphthong* used in connection with α, η, or ω is slightly misleading: all diphthongs are normally long vowels, but the three long diphthongs are formed from the combination of a long vowel and an iota. In classical times these were true diphthongs (long alpha gliding into iota, eta gliding into iota, omega gliding into iota), but between the fourth and second centuries B.C.E. the iota weakened to a mere glide (like a consonantal *y*-sound) and then came not to be pronounced at all (hence the modern pronunciation and the term *silent iota* sometimes applied to this letter). The practice of writing a small iota under the vowel (called *iota subscript*: α, η, ω) was developed in the Middle Ages and has been followed in most printed texts, though you will also eventually encounter texts with the iota written after the long vowel (called *iota adscript*: αι, ηι, ωι). In antiquity the adscript iota was always present when still pronounced (as in classical inscriptions), but once the letter became silent many writers simply omitted it. Inclusion of the silent iota was a mark of someone who had been trained to include it, in the same way that writers of English need to be trained to spell words with letters that are no longer pronounced.

The names of the Greek letters. The names are sometimes ancient, sometimes post-classical or later. In classical times, the Greeks called what we call epsilon simply εῖ; the Byzantines used the name ε̃ ψιλόν (that is, *plain e*) to distinguish ε from the letter pair αι, which in postclassical times became identical in pronunciation to ε. Likewise, they called what we call upsilon simply υ̃, but by Byzantine times it shared the same pronunciation with οι and was given the name υ̃ ψιλόν (*plain u*) to distinguish it from the diphthong οι. In postclassical times the distinction in vowel length between ο (once called simply οῦ) and ω was lost, and the names ο̃ μικρόν (*little o*) and ω̃ μέγα (*big o*) were introduced to distinguish the letters.

Genuine and spurious diphthongs. In earlier Attic ει represented a real diphthong (the sound of ε gliding into the sound of ι), but the sound became a single vowel during classical times. This single long vowel represented by the digraph ει also occurred

in some words as a result of contraction or compensatory lengthening. In the former type of occurrence, *ει* is called a *genuine diphthong*, whereas in the latter type of occurrence it is traditionally referred to as a *spurious diphthong*. (This distinction will turn out to be significant in Unit 30 and elsewhere.) A similar story applies with *ου*. In earlier Attic, *ου* represented a real diphthong, [ou] (the sound of *o* gliding into the originally back rounded sound of *υ*), but the sound became a single vowel during classical times. This single vowel represented by the digraph *ου* also occurred in some words as a result of contraction or compensatory lengthening. In the former type of occurrence, *ου* is called a *genuine diphthong*, whereas in the latter type of occurrence it is traditionally referred to as a *spurious diphthong*.

WHAT TO STUDY AND DO

1. Learn to write the Greek alphabet, especially the lowercase forms.
2. Learn to recite the Greek alphabet.
3. Practice pronunciation by reading aloud the vocabulary words found in Units 3, 4, and so forth. It is recommended that you give a slight stress to the accented syllable. You may also wish to begin memorizing the meanings of the words in Units 3 and 4.

UNIT TWO

Accentuation

1. Ancient Greek had a tonal accent or pitch accent, not a stress accent such as is found in Latin, English, and many European languages, including Modern Greek. The accent of a word or phrase consisted in a raising of the pitch of the voice at the accented syllable. The classical Greeks used no accent marks: they needed none since they were reading their native language, and the tradition of writing and reading books was relatively young and the format not very user-friendly. The practice of marking accents was initiated by literary scholars in Alexandria around 200 B.C.E. Accent marking was needed to help in the correct pronunciation of unfamiliar words in the great poetry of the past, to eliminate ambiguities that would be present in an unaccented text, to help in dealing with divergences between dialects, and perhaps to facilitate the teaching of Greek to foreigners. Accents were at first sporadically used and were especially applied to prevent ambiguities.

2. Gradually the Koine of the Hellenistic and Roman periods underwent a change in accentuation along with many other linguistic changes. By 400 C.E. a stress accent had fully supplanted the pitch accent. Subsequently, accent marking became even more important for dealing with the great literature of the past. In the ninth century C.E. Byzantine scholars modified the accent-marking system and applied accents to almost every word, producing the conventions we now follow.

3. Although scholars can deduce how the tonal accent worked on single words and short phrases that were treated as an accentual unit, there is no way to discover how

the accents sounded in longer utterances, and it is therefore idle (as well as very difficult) for the beginner to attempt a tonal rendering of Greek accents. One approach to pronunciation by a modern student of the language is to ignore the accent; but for mnemonic purposes it is more practical and helpful to give a slight stress to the accented syllable. (This practice will also be useful if you later learn Modern Greek.) In writing and reading, however, accents should be used and attended to: although some accents are not of crucial importance for understanding, there are also many that prevent ambiguities, and the accents do mirror important facts about the ancient language.

The beginner should not be worried if the rules for accentuation given here seem complicated and difficult to master. It takes time and practical application before a beginner starts to feel comfortable with accents; but it does not help to ignore them entirely at the beginning and try to repair the omission at a later stage. In learning accents, there should be a happy medium between insouciance and an obsession that detracts from the learning of other elements of the language.

Read this section carefully now, then tackle the succeeding units one by one, observing and learning the accentuation of various nouns and verbs. Review this unit after a few weeks and periodically thereafter until it makes sense to you.

4. *Contonation and Mora*. The apparently complex rules of Greek accentuation can be understood in terms of a single general principle involving the concepts of contonation and mora. *Contonation* is the combination of the rise of pitch generally thought of as the accent with the necessary return or fall to standard pitch that follows it. In the case of an acute accent, the contonation includes both the syllable on which the accent is written (and on which the pitch rises) and the entire following syllable (on which the pitch falls), if any, whether it counts as long or short. In the case of the circumflex accent, the contonation occurs on the one syllable on which the accent is written, for there are both a rise in pitch and a return to standard pitch on that syllable. A *mora* is the (theoretically assigned) standard length of a short vowel (ᾱ, ε, ι, ο, υ, and final -αι and -οι in most cases). A long vowel (ᾱ, ει, η, ι, ου, ω, υ) or a diphthong (except final -αι and -οι in most cases) occupies (theoretically) a time span equivalent to two morae.

The general principle of Greek accentuation is that the contonation may be followed by no more than one mora before the end of the word (or phrase pronounced as one word unit). This principle is in many respects similar to rules in other languages (e.g., Latin) that constrain the position of accent according to the nature of the final syllables of a word. In Greek this principle limits the position of the acute and circumflex accents (see §6–9 below) and requires the addition of an extra accent in some phrases consisting of word followed by an enclitic. (See §12 below.)

5. In Greek, only the last three syllables of a word may be accented. These syllables are traditionally referred to by terms derived from Latin: *ultima*, meaning *the last syllable* (abbreviated in this book as *U*); *penult*, meaning *the almost last syllable* or *the second-to-last syllable* (abbreviated here as *P*); and *antepenult*, meaning *the syllable before the penult* or *the third-to-last syllable* (abbreviated here as *A*). In what follows, the phrase “long ultima” (or “long penult,” etc.) will mean “an ultima [or a penult, etc.] containing a long vowel or diphthong.”

6. The *acute* accent (´) represents a simple rise in pitch over a short or long vowel. It may appear on *A*, *P*, or *U*.

The *circumflex* accent (ˆ, but in some type fonts represented by an angular symbol like a caret or by a wavy symbol like a tilde) represents a rise of pitch during the first mora of a long vowel followed by a return to standard pitch during the second mora. It cannot appear over a short vowel (a short vowel is too short to allow time for both rise and fall). It may appear on *P* or *U* (never on *A*).

The *grave* accent (`) occurs only on *U*. What it represented in terms of pitch in classical pronunciation is uncertain. In a connected utterance, the grave accent replaces an acute accent over *U* of a word not followed by punctuation or by an enclitic.

7. The ultima, if short and accented, has an acute accent when a word is written in isolation or occurs immediately before punctuation or an enclitic. In a connected context, a short accented ultima has the grave accent instead.

If long and accented, *U* may have a circumflex (whether in isolation or not) or an acute (in isolation or before punctuation or an enclitic; otherwise a grave is substituted). In this instance the type of accent must be learned for each word or particular form.

8. The penult, if short and accented, has the acute. If long and accented, then *P* has the acute if *U* is long but the circumflex if *U* is short.

9. The antepenult may be accented only if *U* is short, and it may receive only the acute.

10. *Examples of Accentuation.*

ἀγαθός	short <i>U</i> accented with acute in isolation (No mora follows the contonation on <i>U</i> .)
ἀγαθὸς ἄνθρωπος	short <i>U</i> accented with grave in connected phrase (No mora follows the contonation on <i>U</i> .)
ψυχή	long <i>U</i> accented with acute in isolation (No mora follows the contonation on <i>U</i> .)
ψυχὴ ἀνθρώπου	long <i>U</i> accented with grave in connected phrase (No mora follows the contonation on <i>U</i> .)

ἀγαθοῦ	long <i>U</i> accented with circumflex regardless of position (No mora follows the contonation on <i>U</i> .)
λόγος, λόγου	short accented <i>P</i> : acute regardless of quantity of <i>U</i> (No mora follows the contonation on <i>P</i> + <i>U</i> .)
δῶρον	long accented <i>P</i> with short <i>U</i> : circumflex (One mora follows the contonation on <i>P</i> .)
δώρον	long accented <i>P</i> with long <i>U</i> : acute (No mora follows the contonation on <i>P</i> + <i>U</i> .)
ἄνθρωπος	accented <i>A</i> , short <i>U</i> : acute (One mora follows the contonation on <i>A</i> + <i>P</i> .)

11. *Proclitics*. Certain monosyllabic words normally lack their own accent and attach themselves in pronunciation to the following word to form a single word unit. Such monosyllables are called *proclitics* (because they are considered to “lean forward” on the following word for their accent). Proclitics are normally written without an accent and do not affect the accentuation of the following word. In Attic the common proclitics (to be learned in later units) are the negative adverb οὐ, the conjunctions εἰ (if) and ὥς (as), the prepositions εἰς, ἐν, ἐκ, and the nominative singular and plural masculine and feminine forms of the article (ὁ, ἡ, οἱ, αἱ). The negative οὐ receives an accent (οὔ) when it falls at the end of a sentence. A proclitic receives an acute accent when it is followed by an enclitic. (See below.)

12. *Enclitics*. Certain words (mostly monosyllabic, but a few disyllables) normally lack their own accent and attach themselves in pronunciation to the preceding word to form a single word unit. These words are called *enclitics* (because they are considered to “lean upon” the previous word for their accent). In Attic the common enclitics (to be learned in later units) are the indefinite pronouns, indefinite adjectives, and indefinite adverbs, most present indicative forms of the irregular verbs εἰμί (be) and φημί (say), certain particles, and certain unstressed forms of the personal pronouns. Enclitics sometimes affect the accent of the preceding word:

a. A word accented on *U* keeps its circumflex or acute. (The acute is not changed to a grave, because it is no longer felt to be on the final syllable of its word unit; the circumflex followed by two syllables in the third example here is the conventional treatment but is anomalous in theory.)

EX. ἀγαθός τις, ἀγαθῷ τι, τῶν ἀγαθῶν ἐστί

b. A word accented with an acute on *P* is unchanged in accent before an enclitic. But a disyllabic enclitic following such a word receives an accent on its second syllable, usually an acute (in isolation or before punctuation) or a grave (in a connected con-

text), but in one case by convention a circumflex (genitive plural indefinite pronoun and adjective *τινῶν*). That is, the word unit receives a second accent if more than one mora follows the contonation:

λόγος τις, λόγῳ τινί, λόγῳ τινὶ καλῶ, λόγων τινῶν

c. A word accented with a circumflex on *P* or with an acute on *A* receives an extra accent on *U*. Again, this means that the word unit receives a second accent if more than one mora follows the contonation:

δῶρόν τι, ἄνθρωπός τις

d. A proclitic followed by an enclitic receives an acute accent:

εἴ τις, οὐκ εἰσι

13. *Final -οι and -αι*. As mentioned above, for the purpose of accentuation the diphthongs *-οι* and *-αι* are treated as short when final. Note that “final” here means *word-final*: that is, the *iota* of the diphthong is the last letter of the word. If a consonant follows in the same word, then the diphthong is not final and is treated as long. Note the different treatments of the accents in the following examples:

πεῖραι	accented <i>P</i> has circumflex because <i>-αι</i> is final and counts as short
πείραις	accented <i>P</i> has acute because <i>αι</i> is not final and counts as long
ἄνθρωποι	acute on <i>A</i> with short <i>U</i> since <i>-οι</i> is final and counts as short
ἀνθρώποις	acute on <i>P</i> with long <i>U</i> since <i>οι</i> is not final and counts as long

The specification “for the purpose of accentuation” is necessary because both these diphthongs normally count as long for the purpose of metrical scansion, which in ancient Greek is based on long and short syllables.

14. For the student’s information, the following terms, often used in traditional Greek grammars and in commentaries, are defined here, though they are not used in this book:

oxytone	a word accented with acute on <i>U</i>
paroxytone	a word accented with acute on <i>P</i>
proparoxytone	a word accented with acute on <i>A</i>
perispomenon	a word with circumflex on <i>U</i>
properispomenon	a word with circumflex on <i>P</i>

WHAT TO STUDY AND DO

1. Read this unit carefully more than once. Return to review it every now and then during the course. (Further aids to accentuation will be given in later units.)
2. Continue to practice the alphabet.
3. Practice pronunciation by reading aloud the vocabulary words found in Units 3, 4, and so on. It is probably best to give a slight stress to the accented syllable. You may also wish to begin memorizing the meanings of the words in Units 3 and 4.
4. Do the exercises of this unit.

EXERCISES

I. For each of the following, identify the type of accent and the syllable on which it occurs, and give the length of *U*. Optional: tell which rule (or rules) given in §§6–9 or §11 and §12 the example illustrates.

EX. ἄνθρωποι acute accent on *A*; *U* is short
(Recall that final *-οι* counts as short.)

Optional part §9 (acute on *A* only when *U* is short).

- | | | |
|-----------|----------------|-------------------|
| 1. ἀνέμου | 6. τιμή | 11. ποταμός βαθύς |
| 2. ψήφος | 7. πείρά τις | 12. ἔπεμπε |
| 3. ψήφοις | 8. πόλεμός που | 13. ψυχὴ ἀθάνατος |
| 4. ἀγορᾶς | 9. θάνατος | 14. ὁδός |
| 5. ἀρχῶν | 10. ποταμός | 15. τιμαῖς |

II. For each of the following, place the correct accent (acute, circumflex, or grave) on the indicated syllable.

πεμπει *P*: πέμπει
(*U* long, so accented *P* must have acute)

- | | | |
|----------------------|---------------------|------------------------------|
| 1. δωρᾶ <i>P</i> | 5. γλωττᾶν <i>P</i> | 9. παιδεία <i>P</i> |
| 2. ἀνθρωπε <i>A</i> | 6. γλωττης <i>P</i> | 10. ἀνεμος <i>A</i> |
| 3. λαμβανει <i>P</i> | 7. λογον <i>P</i> | 11. ἀγαθον <i>U</i> |
| 4. βουλεται <i>A</i> | 8. λογους <i>P</i> | 12. καλον (<i>U</i>) δῶρον |

UNIT THREE

O-Declension Nouns; Prepositions I

PRELIMINARIES

A. *The Parts of Speech.* The words of a language are commonly classified, according to their function in a sentence, into categories called *parts of speech*. This categorization was developed in classical times in Greece (though similar classifications were developed, independently and contemporaneously, by Indian grammarians for Sanskrit), formalized by the Stoics in postclassical times, and passed via the Romans into modern linguistics.

The generally recognized parts of speech are noun, pronoun, adjective, article, verb, adverb, preposition, and conjunction. In Greek grammar certain connective and logical adverbs and conjunctions are also referred to as *particles*. The parts of speech will be introduced individually in the appropriate units.

B. *Noun.* A noun (Greek *ὄνομα*, Latin *nomen*, both meaning *name*) is the part of speech that names or refers to a person, place, or thing. In the most obvious instances, the person, place, or thing is *concrete* and can be pointed out. But other nouns are used to name or refer to a quality or an action, something intangible or *abstract*:

intelligent:	intelligence
to select:	selection
to move:	movement

A *proper noun* is the name of a particular creature, place, or thing (e.g., *Julia Child*, *Newfoundland*) and is capitalized in English and many other languages (also in

printed Greek by modern convention). A *common noun* is a generic term that can be applied to any one of a class of beings or things (e.g., *chef*, *island*).

In Greek and many other languages, nouns have *grammatical gender*. In many languages gender is reflected in the form of the noun (e.g., Italian *zio*, Spanish *tío*, “uncle,” versus Italian *zia*, Spanish *tía*, “aunt”) and in the form of its modifiers. The gender of a noun in English is usually not related to the form (but note *actor* vs. *actress*, e.g.), and grammatical gender is significant only when a noun serves as antecedent to a singular pronoun (such as *she*, *him*, *it*): nouns referring to female creatures have feminine pronouns associated with them, those referring to male creatures have masculine, and all others have neuter (unless there is some personification, such as in using *she* of a vessel). In Greek, however, every noun has grammatical gender: things may be referred to by masculine, feminine, or neuter nouns, and some neuter nouns refer to male or female creatures. The gender of a Greek noun must thus be learned and memorized when the noun itself is first learned.

Nouns are *inflected* in many languages, including Greek. *Inflection* is the modification of the form of a word (in its suffix, or stem, or both) to indicate which of a fixed set of variables is being employed. The inflection of a noun, pronoun, or adjective is called *declension*. For a noun the variables are *number* and *case*.

In most languages nouns have singular and plural *number* to distinguish between a reference to one person or thing and a reference to more than one. In English most plurals are formed by adding -s, but there are also irregular formations: *day*, *days*; *woman*, *women*. Greek nouns have *singular*, *dual*, and *plural* numbers. The dual is used to refer to a pair of persons or things. In many dialects use of the dual died out before the classical period, but Attic preserved the dual, especially for natural pairs (like hands or eyes) or inseparable pairs (like “the [two] goddesses” for Demeter and Kore). Even in Attic the plural is often used to refer to two persons or things, and an author may switch between dual and plural in the same passage. For future reference, the dual forms are shown in the paradigms in the units of this book, differentiated by a small indentation. But dual forms are not used in the exercises.

In many languages, including Greek, nouns also are characterized by variation in *case*. Case identifies the grammatical function of the noun in its sentence or phrase. Nouns in Modern English show only vestiges of case declension: there are two cases in both singular and plural, an all-purpose form and a possessive form (e.g., *doctor*, *doctor’s*, *doctors*, *doctors’*; *man*, *man’s*, *men*, *men’s*). In classical Attic there are five cases (Greek *πτῶσεις*, Latin *casus*, “fallings [from a standard],” “modifications of ending”), which indicate functions such as subject, object, indirect object, or possession. The Greek cases are presented in detail in §2 of this unit. Since there are five cases and three numbers in Greek, each noun theoretically can be inflected into fifteen forms; but in fact some forms serve more than one case, and most nouns have nine endings to learn (or eleven if one includes the dual).

Another term often used to refer to nouns is *substantive*. This is a more general term: it includes nouns, pronouns, verbal nouns, and any other noun equivalent (e.g., *the ugly, the beautiful; the why and the wherefore*).

C. *Prepositions*. A preposition (Greek *πρόθεσις*, Latin *praepositio*, meaning *a word placed in front*) is the part of speech that expresses a relation between a noun or pronoun (the *object* of the preposition) and some other word, with either adverbial or adjectival force. English has several dozen prepositions, such as *in, of, at, below, up, through*. Prepositions are in origin adverbs and are found in English and Greek (and other languages) also as adverbs more or less closely attached to the verb. Compare the following:

<i>He went <u>down</u> the ladder.</i>	(preposition)
<i>He knocked the door <u>down</u>.</i>	(adverb)

In Greek, as in some other languages, many prepositions may also be attached to other words (especially verbs) as prefixes, forming compounds.

The word group consisting of the preposition and the noun or pronoun it governs as its object is called a *prepositional phrase*. The object of a preposition is in a case other than the nominative (or *straight* case, as Greek grammarians called it, the *orthē ptōsis* or *eutheia ptōsis*), that is, in an *oblique* (or declined) case. Such case usage is evident in Greek as well as, for instance, German and Latin. English, like other languages, no longer distinguishes the objective case of nouns; but in formal English a pronoun that is the object of a preposition must be in the objective case: *to me, from whom, with us, before them*.



1. Greek nouns are in general inflected according to three systems or *declensions*. Two of these are vowel declensions: the *o*-declension and the *a*-declension. (The third declension is called the consonant declension, though this is in fact a grouping of various vowel and consonant declensions.) Inflection is based on a noun stem, to which is added a series of case endings (sometimes really consisting of a combination of final stem-vowel and case ending) to indicate each of the five cases in singular, dual, and plural. The stem of a Greek noun is always accurately obtained by removing the ending from the genitive singular form.

2. The five *cases* in Attic Greek are:

Nominative: the subjective case, used for the subject of a finite verb and for predicate nouns after a finite form of the copula. (This construction will be learned in Unit 7.6.) Abbreviated “nom.” or “n.”

Genitive: the case used to indicate possession, source, origin, and many other relations. (Many of the uses will be learned in Units 10 and 30.) A catchall English translation for the genitive is a prepositional phrase with *of*.
Abbreviated “gen.” or “g.”

Dative: the case used for the indirect object (whence its name, from its frequent use with the verb *to give*) and for a variety of other relations, especially involving location or instrument. (Many of these will be learned in Units 10 and 30.) A catchall English translation for the dative is a prepositional phrase with *to* or *for*. Abbreviated “dat.” or “d.”

Accusative: the case used for the direct object, the internal object, and a few other relations, especially involving extension or direction toward. (These will be learned in Unit 17.) Abbreviated “acc.” or “a.”

Vocative: the case used to address someone or call a person by name.
Abbreviated “voc.” or “v.” Note that for all types of Greek nouns the voc. pl. is identical to the nom. pl.

3. Nouns whose stems end in *o* belong to the *o*-declension (also called the second declension). Almost every case ending contains an *o*-sound (*o*, *ω*, *ου*, *οι*, or *ω*); the exceptions are the vocative singular of masculine and feminine nouns and the nominative, accusative, and vocative plural of neuter nouns.

4. There are two groups of *o*-declension nouns.

a. *Masculine and feminine nouns with nominative in -ος*. (Genders are often abbreviated “masc.,” “fem.,” “neut.,” or “m.,” “f.,” “n.”) The vast majority of nouns in this group are masculine, but names in *-ος* of countries, cities, islands, trees, plants, and plant products are feminine, as are a few isolated words such as *ὁδός*, *road*, and *νόσος*, *sickness*.

EX.		“road” (f.)	“word” (m.)	“human being” (m.)	endings
sing.	nom.	ὁδός	λόγος	ἄνθρωπος	-ος
	gen.	ὁδοῦ	λόγου	ἀνθρώπου	-ου
	dat.	ὁδῷ	λόγῳ	ἀνθρώπῳ	-ῳ
	acc.	ὁδόν	λόγον	ἄνθρωπον	-ον
	voc.	ὁδέ	λόγε	ἄνθρωπε	-ε
dual	n. a. v.	ὁδῶ	λόγω	ἀνθρώπω	-ω
	g. d.	ὁδοῖν	λόγοιν	ἀνθρώποιν	-οιν
plur.	nom. voc.	ὁδοί	λόγοι	ἄνθρωποι	-οι
	gen.	ὁδῶν	λόγων	ἀνθρώπων	-ων
	dat.	ὁδοῖς	λόγοις	ἀνθρώποις	-οις
	acc.	ὁδοὺς	λόγους	ἀνθρώπους	-ους

b. *Neuter nouns with nominative in -ov*. Three facts that apply to *all* neuter forms (*o*-declension nouns, consonant-declension nouns, and adjectival and pronominal forms) should be noted:

The neut. gen. and dat. endings of all numbers are identical with those of masc. nouns of the same type.

The neut. nom., acc., and voc. of each number have a single form.

The neut. nom., acc., and voc. plural ending is always -ᾶ.

		"work" (n.)	"gift" (n.)	endings
sing.	nom.	ἔργον	δῶρον	-ov
	gen.	ἔργου	δώρου	-ov
	dat.	ἐργῷ	δώρῳ	-ω
	acc.	ἔργον	δῶρον	-ov
	voc.	ἔργον	δῶρον	-ov
dual	n. a. v.	ἔργω	δώρῳ	-ω
	g. d.	ἐργοιν	δώροιν	-οιν
plur.	nom. voc.	ἔργα	δῶρα	-ᾶ
	gen.	ἐργῶν	δώρων	-ων
	dat.	ἐργοῖς	δώροις	-οῖς
	acc.	ἔργα	δῶρα	-ᾶ

5. *Accentuation*. The accentuation of all nouns and adjectives is *persistent*: that is, the same syllable tends to be accented in all forms except when the changing length of *U* forces the contonation to move, either by the change of a circumflex on *P* to an acute or by the displacement of the acute closer to the end of the word (from *A* to *P*). For example, the accent of ἄνθρωπος is persistent on *A*, except when *U* is long, forcing accentuation on *P* instead of *A*. Remember that final -οι in the masculine nominative plural counts as short for the purpose of accentuation, hence ἄνθρωποι. (But in the dat. pl. οι in -οῖς is not final, hence ἀνθρώποις.) The accent of δῶρον is persistent on *P* but changes from circumflex to acute (still on *P*) whenever *U* is long. Since the accent is persistent, you should learn the position and type of accent of the nominative when you first learn a noun or adjective.

Special rule for accentuation of *o*-declension nouns: any noun of the *o*-declension with an accented *U* (acute on *U* in the nom. sing.) has the circumflex on *U* in the genitive and dative of all numbers (e.g., ὁδός, above).

6. *Identification of Noun Forms*. When you learn a noun, you need to learn the nominative singular form (including the accent), the genitive singular form, the gender, and the English meaning.

ἄγγελος, ἀγγέλου, m., messenger

When you are asked to identify a noun form, first specify the variables (case and number) and then give the dictionary information about the noun, namely the nominative singular, the genitive singular (either in full or just the ending), and the gender, and add one definition if the English meaning is requested.

EX. Identify νόσους and give one meaning.

ANSWER Dat. pl. of νόσος, νόσου, f., sickness
or dat. pl. of νόσος, -ου, f., sickness.

7. *Some Prepositions.* Greek prepositions were in origin adverbs that were optionally added to a sentence to reinforce a grammatical relationship already conveyed by the case of a noun. By classical times, the use of these words became standard in spoken Greek and prose, whereas verse sometimes still reflected the older custom of letting the case of a noun act on its own. The words themselves acquired a fixed position in front of the noun they reinforced.

Greek prepositions govern one or more of the three oblique cases (gen., dat., acc.). Although prepositions are capable of conveying a wide range of senses, some more concrete and some more abstract, in general the genitive with a preposition often conveys *motion away from*; the dative often conveys *static position*; the accusative often conveys *motion toward*. In this unit, five common prepositions that govern only one case are presented. Note that the prepositions ἐκ, ἐν, and εἰς are proclitics (Unit 2.11).

ἀπό + gen. (ἀπ' or ἀφ' before vowels: Unit 1.5)	away from, from
ἐκ + gen. (ἐξ before vowels)	out of, forth from
ἐν + dat.	in, within, on, at, among
εἰς or εἰς + acc.	into, to, toward
σύν + dat.	together with, with

8. *Examples of Usage of These Prepositions.* A single Greek preposition can be translated into English in many different ways, depending on the context. The above definitions are only rough indications of some of the most common uses. The finer distinctions of usage can be perceived only after some experience in reading Greek. Here are examples of some of the possible usages.

ἀπὸ τῆς γεφύρας	(movement or distance) away from the bridge
ἀπὸ τῆς σκηνῆς	(movement) away from (the vicinity of) the tent
ἀπὸ ταύτης τῆς ἡμέρας	from this day (onward)
ἀφ' ἡλίου	away from (the) sun
ἐκ τῆς σκηνῆς	(movement) out from (the inside of) the tent
ἐκ τῆς θαλάττης	out of the sea

ἐξ ἀρχῆς	<i>from the beginning</i>
ἐκ τούτων	<i>as a result of (or after) these things</i>
ἐξ ἀγγέλων	<i>(hear something) from messengers</i>
ἐν τῇ χώρᾳ	<i>in (or within) the land</i>
ἐν τῇ σκηνῇ	<i>in (or within) the tent</i>
ἐν τοῖς θεοῖς	<i>among the gods</i>
ἐν Κερκύρᾳ	<i>at Corcyra</i>
ἐν δίκῃ	<i>in justice (or justly)</i>
ἐν μέτρῳ	<i>in moderation; in (poetic) measure (or in verse)</i>
εἰς οἶκον	<i>into a house, into the house</i>
εἰς τὴν σκηνήν	<i>into the tent</i>
εἰς τὴν θάλατταν	<i>into (or toward) the sea</i>
εἰς παιδείαν	<i>with respect to training</i>
σὺν τοῖς στρατηγοῖς	<i>with the generals</i>
σὺν θεῷ	<i>with a god; with (a) god's good will (or help, or favor)</i>
σὺν πόνῳ	<i>with toil</i>
σὺν δίκῃ	<i>with justice (or justly)</i>

9. *Simple Phrases.* With the few nouns and prepositions learned as vocabulary in this unit, it is possible to create some simple phrases. Note that a Greek noun by itself is usually to be translated with an indefinite noun in English (either lacking an article, or with *a* or *an* if the noun is singular), but some common words like *θεός* or common phrases like *εἰς οἶκον* may properly be translated with the definite article, *the*. (More details on the definite article will be presented in the next unit.)

Slightly more elaborate phrases can be created by adding a conjunction (connective word) such as *καί*, *and*, or *ἀλλά*, *but*, or the proclitic (Unit 2.11) negative adverb *οὐ* (*οὐκ* or *οὐχ* before vowels).

ἄγγελος καὶ παιδίον	<i>a messenger and a child</i>
οὐ θανάτου ἀλλὰ βίου	<i>not of death but of life</i>
οὐκ ἄνθρωπῳ ἀλλὰ θεῷ	<i>not to a human but to a god</i>
ἄνεμοι ἀλλ' οὐχ ἥλιος	<i>winds but not sun</i>
ἐξ ἀγγέλου καὶ οὐκ	<i>from a messenger and</i>
ἐκ στρατηγοῦ	<i>not from a general</i>

The word *καί* is not only a conjunction but also an adverb meaning *even*, *also*, *too* and emphasizing the word or phrase that follows it.

καὶ θεοῖς	<i>even to (or for) gods</i>
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10. *Notes on Vocabulary.* In classical Greek no vocative singular form is found from θεός; a singular deity is instead addressed by name or with a title like ἄναξ, *lord*. In postclassical Greek both θεός and θεέ are used as vocative.

A grammarian of Roman times reports that the Attic accentuation of the vocative of ἀδελφός was ἄδελφε. This would make it like some other common vocatives that have recessive accentuation. The form ἀδελφέ, however, is also found in manuscripts and in editions of Greek texts.

WHAT TO STUDY AND DO

1. Learn the patterns of the two types of *o*-declension nouns.
2. Learn the vocabulary of this unit.
3. Do the exercises of this unit.

VOCABULARY

For advice on memorization, see the section “How to Use This Book” at the front of the book.

In the vocabulary lists, English words derived from a Greek word (or from a closely related root) are given in square brackets after the definitions. The words in brackets are *not* definitions, but they may help you learn Greek vocabulary by association, and in any case will provide some enrichment of your English vocabulary, or occasionally amusement.

O-DECLENSION MASCULINE NOUNS

ἄγγελος, ἀγγέλου, m.	messenger, herald [angel]
ἀδελφός, ἀδελφοῦ, m.	brother [Philadelphia]
ἄνεμος, ἀνέμου, m.	wind [anemometer]
ἄνθρωπος, ἀνθρώπου, m.	human being, man (occasionally fem., “woman”) [anthropology]
βίος, βίου, m.	life, manner of living, livelihood [biology]
διδάσκαλος, διδασκάλου, m.	teacher; trainer of a chorus, producer of a play [Didaskalia, didactic]
ἥλιος, ἡλίου, m.	sun [helium]
θάνατος, θανάτου, m.	death [euthanasia]
θεός, θεοῦ, m. (or f.)	god, divinity (occasionally fem., “goddess”) [theology]
ἵππος, ἵππου, m. (or f.)	horse (also fem., “mare”) [hippopotamus]
λόγος, λόγου, m.	word, speech, tale, story; reckoning, account, proportion; reason, rationality [philology]
νόμος, νόμου, m.	custom; law [economic]

οἶκος, οἴκου, m.	house, dwelling place; household [ecology, economy, ecosystem]
πόλεμος, πολέμου, m.	war [polemic]
στρατηγός, στρατηγοῦ, m.	general [strategic]
στρατός, στρατοῦ, m.	army, host [strategic]
φόβος, φόβου, m.	fear [phobia, Phobos]

O-DECLENSION FEMININE NOUNS

νόσος, νόσου, f.	sickness, disease [nosology]
ὁδός, ὁδοῦ, f.	road, path, way; journey [odometer, method]
ψῆφος, ψήφου, f.	small stone, pebble (used in reckoning, in games, in voting); vote [psephologist]

O-DECLENSION NEUTER NOUNS

βιβλίον, βιβλίου, n.	book [bibliophile]
δῶρον, δώρου, n.	gift; (in political or judicial contexts) bribe [Eudora]
ἔργον, ἔργου, n.	work, action, deed [erg, energy]
μέτρον, μέτρου, n.	measure, size, distance; moderate amount, proportion [meter]
παιδίον, παιδίου, n.	child [pediatrics]

PREPOSITIONS

ἀπό (ἀπ' or ἀφ' before vowels)	(+ gen.) away from, from [aphelion, apogee, apocalypse]
ἐκ (ἐξ before vowels)	(+ gen.) out of, forth from; as a result of [eclectic, ecdysiast]
ἐν	(+ dat.) in, within, on, at, among [encaustic, empathy, ellipsis]
εἰς or ἐς	(+ acc.) into, to, toward; with respect to [isagogic]
σύν	(+ dat.) together with, with [synonym, sympathy]

CONJUNCTIONS

ἀλλά	but, but rather
καί	and; (adverbial) even, also, too

NEGATIVE ADVERB

οὐ (οὐ or οὐχ before vowels)	not (negating statements, words, or phrases) [Utopia]
------------------------------	---

EXERCISES

I. Identify the following noun forms and give at least one meaning.

EX. ἔργα: nom. or acc. pl. of ἔργον, ἔργου, n., *work*

- | | | |
|-------------|--------------|---------------|
| 1. ἥλιον | 9. νόμον | 17. νόσους |
| 2. πόλεμοι | 10. ἀγγέλοις | 18. ἄνεμε |
| 3. βιβλίοις | 11. μέτρα | 19. λόγον |
| 4. παιδίου | 12. δῶρα | 20. ἔργοις |
| 5. θεῶ | 13. βίων | 21. ἀδελφε |
| 6. νόσοι | 14. ὁδῶν | 22. στρατηγῶν |
| 7. ψήφω | 15. ἵππου | 23. οἴκω |
| 8. θανάτου | 16. ἀνθρώπῳ | 24. στρατόν |

II. Give the requested form of the Greek noun and indicate its gender.

EX. gen. pl. of *wind* ἀνέμων, m.

- | | | |
|-----------------------------------|----------------------------------|----------------------------------|
| 1. nom. pl. of <i>stone, vote</i> | 11. dat. pl. of <i>deed</i> | 21. dat. pl. of <i>brother</i> |
| 2. gen. sing. of <i>war</i> | 12. gen. pl. of <i>man</i> | 22. voc. pl. of <i>general</i> |
| 3. acc. pl. of <i>child</i> | 13. dat. pl. of <i>horse</i> | 23. nom. pl. of <i>wind</i> |
| 4. nom. sing. of <i>sickness</i> | 14. dat. sing. of <i>road</i> | 24. gen. sing. of <i>army</i> |
| 5. acc. sing. of <i>measure</i> | 15. gen. pl. of <i>word</i> | 25. acc. pl. of <i>house</i> |
| 6. nom. pl. of <i>child</i> | 16. acc. pl. of <i>messenger</i> | 26. dat. pl. of <i>messenger</i> |
| 7. acc. sing. of <i>gift</i> | 17. voc. sing. of <i>life</i> | 27. dat. sing. of <i>child</i> |
| 8. nom. sing. of <i>sun</i> | 18. acc. sing. of <i>law</i> | 28. acc. sing. of <i>teacher</i> |
| 9. voc. pl. of <i>god</i> | 19. nom. sing. of <i>story</i> | |
| 10. dat. sing. of <i>death</i> | 20. gen. sing. of <i>work</i> | |

III. Translate the following phrases into English. Use the conventional *of* for a plain genitive and *to* or *for* for a plain dative, and label a plain nominative as “subj.” (subject) and a plain accusative as “obj.” (object).

EX. ἥλιον καὶ ἀνέμους

ANSWER sun and winds (obj.)

- | | |
|------------------------------|---------------------------------|
| 1. καὶ ἐν ἀνθρώποις | 9. ἐν στρατῷ |
| 2. εἰς νόσον | 10. νόμοις καὶ ψήφοις |
| 3. ἐν λόγῳ ἀλλ' οὐκ ἐν ἔργῳ | 11. εἰς ὁδὸν ἀλλ' οὐκ εἰς οἶκον |
| 4. θεῶ καὶ ἀνθρώπῳ | 12. σὺν ἀνέμῳ |
| 5. ἐξ ἵππου | 13. βίου καὶ θανάτου |
| 6. στρατηγὸς καὶ οὐκ ἄγγελος | 14. ἐκ φόβου |
| 7. καὶ σὺν διδασκάλοις | 15. παιδίων καὶ διδασκάλων |
| 8. ἐκ πολέμου καὶ θανάτου | |

IV. Translate the following phrases into Greek.

EX. toward children and horses

ANSWER εἰς παιδία καὶ ἵππους

- | | |
|------------------------------------|------------------------------|
| 1. not for generals but for armies | 6. away from men |
| 2. into fear and death | 7. out of houses |
| 3. even with a messenger | 8. teachers and laws (subj.) |
| 4. in accounts and in laws | 9. also on a road |
| 5. not a gift but sickness (obj.) | 10. toward brothers |

V. In the following list, the first of each pair of forms is the nominative singular of an *o*-declension noun. Following the principle of persistent accentuation, place the correct accent on the second form in each pair.

EX. κίνδυνος κινδυνου

ANSWER κινδύνου

(length of *U* forces accent to move from *A* to *P*)

- | | | | |
|----------------|--------------|-------------|---------|
| 1. πλούτος | πλουτον | 7. ποταμός | ποταμω |
| 2. χρόνος | χρονοις | 8. τρόπος | τροπων |
| 3. στρατηγός | στρατηγε | 9. λίθος | λίθοι |
| 4. διδάσκαλος | διδασκαλου | 10. στάδιον | σταδια |
| 5. στρατόπεδον | στρατοπεδοις | 11. υἱός | υἱων |
| 6. ἑταῖρος | ἐταιρους | 12. οὐρανός | οὐρανου |

UNIT FOUR

A-Declension Nouns I; The Article

PRELIMINARIES

A. *Articles*. An article (Latin *articulus*, Greek ἄρθρον, “joint,” “connecting word”) is a small modifier placed before a noun or a noun phrase to limit, individualize, or give definiteness or indefiniteness to the application of the noun. English, like many modern languages, has both a *definite* article (*the*) and an *indefinite* article (*a*, *an*), and the English articles are not declined. In other languages the article is declined in number and gender to agree with the number and gender of the noun it accompanies (e.g., French *la femme*, Italian *il tempo*, Spanish *Los Angeles*), and in Greek, as in German, the article also is inflected in the cases, in agreement with its noun. Greek has no indefinite article, and its definite article is used in ways (e.g., with abstract nouns and in a generic sense) that are paralleled in other languages but not in English.

B. *Concord*. Concord is the agreement in various grammatical categories between words that are associated in the grammar of a sentence or in the logic of an extended passage.

There may be agreement in number. The singular noun *farmer* agrees in number with the verb form *plows* in the sentence *The farmer plows*, whereas the plural *farmers* agrees with the verb form *plow* in *The farmers plow*. Or the plural pronoun *they* is used to refer to *the farmers*, whereas the singular *he* refers to *the farmer*. These types of concord are also evident in Greek.

There may be agreement in gender. The feminine pronoun *she* is used to refer to a

feminine noun such as *actress*, whereas the neuter *it* is used to refer to a neuter noun like *car*. This type of concord is also evident in Greek.

There may be agreement in case as well, although this is rarely evident in English. (Compare, however, *I expect the winner to be him.*) In a highly inflected language like Greek, agreement in case is widespread. The most common type is the agreement of an article or an adjective with its noun in gender, number, and case.



1. Nouns whose stems end in alpha belong to the *a*-declension (or alpha-declension), also known as the *first declension*. The vowel alpha appears in some form in almost all the cases of the dual and plural: \bar{a} , ai , or α . In the singular, however, because of the vowel shift from long alpha to eta in the Ionic and Attic dialects (see Introd. §6), long alpha has been replaced by eta in the Attic case endings *except after* ϵ , ι , or ρ .

2. The nouns of the *a*-declension may be divided into three groups, each of which has two subgroups because of the alpha-eta vowel shift. The three groups differ in declension only in the singular. The dual and plural of all *a*-declension nouns have the same endings. The first and largest group consists of the *long-vowel feminine nouns*: in these the vowel of the nominative, accusative, and vocative singular is long.

a. *Alpha subgroup*: When the noun stem ends in ϵ , ι , or ρ , the vowel alpha appears throughout the singular and in most of the plural.

EX.		"goddess" (f.)	"education" (f.)	"land" (f.)	endings
sing.	nom.	θεά	παιδεία	χώρα	- \bar{a}
	gen.	θεᾶς	παιδείας	χώρας	- $\bar{a}s$
	dat.	θεᾷ	παιδείᾳ	χώρᾳ	- α
	acc.	θεάν	παιδείαν	χώραν	- $\bar{a}n$
	voc.	θεά	παιδεία	χώρα	- \bar{a}
dual	n. a. v.	θεά	παιδεία	χώρα	- \bar{a}
	g. d.	θεαῖν	παιδείαιν	χώραιν	- ain
plur.	nom. voc.	θεαί	παιδεῖαι	χωραι	- ai
	gen.	θεῶν	παιδειῶν	χωρῶν	- $\bar{\omega}n$
	dat.	θεαῖς	παιδείαις	χωραῖς	- ais
	acc.	θεάς	παιδείας	χώρας	- $\bar{a}s$

b. *Eta subgroup*: When the noun stem ends in any letter other than ϵ , ι , or ρ , eta appears in the singular endings, but alpha in most of the plural.

		“opinion” (f.)	“flight” (f.)	endings
sing.	nom.	γνώμη	φυγή	-η
	gen.	γνώμης	φυγῆς	-ης
	dat.	γνώμῃ	φυγῇ	-ῃ
	acc.	γνώμην	φυγὴν	-ην
	voc.	γνώμη	φυγή	-η
dual	n. a. v.	γνώμα	φυγά	-ᾱ
	g. d.	γνώμαιν	φυγαῖν	-αιν
plur.	nom. voc.	γνώμαι	φυγαί	-αι
	gen.	γνώμων	φυγῶν	-ῶν
	dat.	γνώμαϊς	φυγαῖς	-αῖς
	acc.	γνώμας	φυγάς	-ᾱς

3. *Accentuation.* There are two special rules for all nouns of the *a*-declension.

All *a*-declension nouns have a circumflex accent on the omega of the genitive plural. (The form was originally -άων and has been contracted to -ῶν.)

Any noun of the *a*-declension with an accented *U* (acute on *U* in the nom. sing.) has the circumflex on *U* in the gen. and dat. of all numbers. (Examples: θεά, φυγή.)

4. The long alpha that appears in the accusative plural has not shifted to eta in the second subgroup because the long alpha there is not original but is rather a product of *compensatory lengthening*, which took place when *ν* was dropped from the original ending, -ᾶνς. (The long alpha in the nom. voc. and acc. dual is a relatively recent analogical formation based on the *o*-declension and so did not undergo the vowel shift.)

5. Note the general similarities of case formation in the *o*- and *a*-declensions:

- Nom. pl. has an iota-diphthong, counted as short: -οι, -αι.
- Gen. pl. has -ων.
- Dat. sing. has a long stem-vowel with iota subscript: -ῶ, -ᾶ, -ῇ.
- Dat. pl. has an iota-diphthong with sigma: -οις, -αῖς.
- Acc. sing. has stem vowel plus nu: -ον, -ᾶν, -ῇν.
- Acc. pl. is derived from stem vowel plus -νς: -ονς → -ους; -ᾶνς → -ᾶς.
- If accented on *U*, these nouns have a circumflex in the gen. and dat. of all numbers.

6. The *definite article* (English *the*) in Attic has masculine, feminine, and neuter forms whose endings are basically those of the *o*- and *a*-declensions.

		<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
<i>sing.</i>	<i>nom.</i>	ὁ	ἡ	τό
	<i>gen.</i>	τοῦ	τῆς	τοῦ
	<i>dat.</i>	τῷ	τῇ	τῷ
	<i>acc.</i>	τόν	τήν	τό
<i>dual</i>	<i>n. a.</i>	τώ	τώ	τώ
	<i>g. d.</i>	τοῖν	τοῖν	τοῖν
<i>plur.</i>	<i>nom.</i>	οἱ	αἱ	τά
	<i>gen.</i>	τῶν	τῶν	τῶν
	<i>dat.</i>	τοῖς	ταῖς	τοῖς
	<i>acc.</i>	τούς	τάς	τά

Note the following features:

The stem of the article varies between *τ*- (found in almost all forms) and the *h*-sound, written as a rough breathing (found in the masc. and fem. nom. sing. and pl.).

There is no voc. form of the article.

The masc. nom. sing. and neut. nom. sing. have pronominal endings that differ from the *-ος* and *-ον* of *o*-declension nouns.

The masc. and fem. nom. sing. and pl. forms are treated as proclitics (Unit 2.11): they have no accent of their own (unless followed by an enclitic).

Differentiated feminine dual forms in alpha (τᾶ, ταῖν) also existed in the fourth century B.C.E. and perhaps earlier.

7. *Concord.* The article agrees with its noun in gender, number, and case. It does *not necessarily* agree with its noun *in ending*. (Examples: τήν γνώμην, τῷ λόγῳ, but also τοὺς ναύτας [“the sailors,” a masc. noun, Unit 6], ταῖς ὁδοῖς.)

8. *Some Uses of the Article.*

a. The Greek article may individualize or make definite the noun it modifies, just as the English article *the* often does. This is the *particular* article. In Greek the particular article is often used with proper names.

ποιητής	<i>poet, a poet</i>
ὁ ποιητής	<i>the poet</i>
ὁ Σόλων	<i>Solon</i>

b. The Greek article, in the context of a sentence, often has the force of an English possessive adjective (*my, our, your, his, her, its, their*). The proper English translation is obvious from the context. (Normally the subject of the sentence is the possessor.)

ὁ στρατιώτης τὸν ἵππον ἄγει.
The soldier is leading his horse.

c. Abstract nouns and abstract substantives are often accompanied by the definite article in Greek, a use found in other languages, but not in English. (Compare French *la beauté*, German *die Schönheit*, English *beauty*.)

ἡ ὑγίεια *health*
 ἡ ἀλήθεια *truthfulness*
 τὸ καλόν *beauty, the beautiful*

d. Substantives that refer to an entire class and make a general statement usually are accompanied by the definite article in Greek. This *generic* article is found in other languages as well, but rarely in English except with proper names. (Compare Italian *l'uomo*, Spanish *la mujer*; in English, *the Scots*.)

ὁ ἄνθρωπος or οἱ ἄνθρωποι *man, mankind, men in general*

Note that in English a noun with the indefinite article, *a* (or *an*), sometimes refers to a class and is equivalent to the generic definite article in Greek: contrast (indefinite) *A poet visited our class* with (generic) *A poet ought to speak piously of the gods*.

9. The nominative singular forms of the article are often used in Greek dictionaries and vocabulary lists instead of the abbreviations “m.,” “f.,” and “n.” to indicate the gender of a noun: for instance, ὁδός, ὁδοῦ, ἡ, is the same as ὁδός, ὁδοῦ, f.

10. *Some Simple Sentences.* In order to allow for more interesting exercises and begin practice with sentences, the exercises of this unit make use of a few verb forms in the present tense, all in the third person singular with the ending -ει. (More details about persons and other variables of the verb will be presented in Unit 5.) These forms can be used with a nominative singular noun as subject, or when no nominative noun is expressed, they are to be translated with a pronoun subject (*he, she, it*), which would be easily supplied in a continuous text or in conversation. If the verb has a direct object (see Unit 5.9 for more details), it will be in the accusative case. If the verb takes not only a direct object but also an indirect one (typically, the person who receives something; see Unit 5.9), it will be in the dative case.

ὁ ἄγγελος τὰ παιδιά πείθει. *The messenger persuades the children.*
 ὁ πόλεμος τὸν θάνατον τοῖς
 ἀνθρώποις φέρει.
 τὰ δῶρα ἐκ τοῦ οἴκου φέρει. *He (or she) brings the gifts out of the house.*

Note an important peculiarity of concord in Greek: a neuter *plural* subject regularly takes a third person *singular* verb.

τὰ παῖδιά δῶρα ταῖς θεαῖς φέρει. *The children bring gifts to the goddesses.*

Ancient Greek word order is more variable than in English (or in Modern Greek), and some discussion of it will be provided in the next unit. For the moment, the word order in the above sentences reflects some typical patterns: the subject, if expressed, is often placed first, and the object often precedes the verb that governs it.

11. *Historical Note.* When used as an article, ὁ ἡ τό was presumably a proclitic, having no accent of its own but becoming the first syllable of a continuous word unit. The practice of treating most forms as accented words (with grave or circumflex before the following noun) is too firmly established by convention to abandon. The different treatment of the masculine and feminine nominative singular and plural as proclitics is a postclassical graphic convention designed to distinguish these forms from similar forms of the relative pronoun, which do have the accent. (See also Unit 8.5.)

WHAT TO STUDY AND DO

1. Learn the patterns of the long-vowel feminine *a*-declension nouns.
2. Learn the declension and uses of the article.
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

A note about vowel length in the vocabulary. The vowels *α*, *ι*, and *υ* may be long or short, but by convention the length is not indicated in normal texts. Nevertheless, students need to familiarize themselves with or memorize the quantity of these vowels, as this makes a difference to correct pronunciation, to scansion of Greek poetry, and sometimes to correct accentuation. The long quantity of the final alpha in the nominative singular of the long-vowel feminine nouns is unmarked but is to be inferred from the heading of the vocabulary list. Apart from such inflectional endings, the default assumption should be that unmarked *α*, *ι*, *υ* are short (as already in all the vocabulary in Unit 3): so here, the first two syllables of στρατιά contain short vowels (unmarked), but the third vowel is *ᾶ*, as the vocabulary heading indicates. When there is a reason to mark a nonfinal vowel, that is done in the dictionary form in the Unit Vocabulary: so here, θύρα and δίκη have the first vowel marked short in order that you will know that the nominative plural is accented θύραι or δίκαι (if the vowel were long, the accent would have to be a circumflex); similarly, the entry νίκη lets you know that the nominative plural will be νικαι, whereas τιμή has its iota

marked to assist in pronunciation and scansion. (But there is no effect on the accent on U.)

A-DECLENSION: LONG-VOWEL FEMININE NOUNS IN -ᾱ

ἀγορά, ἀγορᾱς, f.	assembly, place of assembly; marketplace [agoraphobia]
Ἀσπασία, Ἀσπασίας, f.	Aspasia (female proper name)
δημοκρατία, δημοκρατίας, f.	democracy
ἡμέρα, ἡμέρας, f.	day [ephemeral]
θεά, θεᾱς, f.	goddess
θύρα, θύρας, f.	door; (freq. pl.) double doors, folding doors
παιδεία, παιδείας, f.	education, training, culture [propaedeutic]
στρατιά, στρατιᾱς, f.	army [strategy]
συμφορά, συμφορᾱς, f.	event, happening, circumstance; unlucky event, misfortune
φιλία, φιλίας, f.	friendship [bibliophily]
χώρα, χώρας, f.	land, country; space, room, place [chorology]

A-DECLENSION: LONG-VOWEL FEMININE NOUNS IN -ῆ

ἀδελφή, ἀδελφῆς, f.	sister
ἀρετή, ἀρετῆς, f.	excellence; valor; virtue [aretalogy]
ἀρχή, ἀρχῆς, f.	beginning; rule, office; realm, province [monarchy]
γνώμη, γνώμης, f.	faculty of judgment; opinion, decision, verdict [gnomic]
δίκη, δίκης, f.	justice, right; lawsuit; punishment (levied in a suit) [syndic]
ἡδονή, ἡδονῆς, f.	pleasure [hedonist]
νίκη, νίκης, f.	victory [epinician]
Ξανθίππη, Ξανθίππης, f.	Xanthippe (female proper name)
σκηνή, σκηνῆς, f.	tent, booth; stage building; stage [scene]
τιμή, τιμῆς, f.	honor; esteem; price [timocratic]
φυγή, φυγῆς, f.	running away, flight; exile
φωνή, φωνῆς, f.	sound; voice [phonetic]
ψυχή, ψυχῆς, f.	breath of life; life; soul [psyche]

EXERCISES

I. Give the requested form of the Greek noun with the article (except with vocatives).

- | | |
|--|-----------------------------------|
| 1. acc. sing. of <i>(the) friendship</i> | 4. gen. pl. of <i>the flight</i> |
| 2. nom. pl. of <i>the pleasure</i> | 5. gen. sing. of <i>the honor</i> |
| 3. gen. sing. of <i>(the) education</i> | 6. acc. pl. of <i>the opinion</i> |

- | | |
|---------------------------------------|--|
| 7. gen. pl. of <i>the war</i> | 19. acc. sing. of <i>(the) justice</i> |
| 8. dat. pl. of <i>(the) justice</i> | 20. nom. pl. of <i>the day</i> |
| 9. acc. pl. of <i>the tent</i> | 21. gen. sing. of <i>the road</i> |
| 10. nom. pl. of <i>the door</i> | 22. voc. sing. of <i>soul</i> |
| 11. voc. pl. of <i>sister</i> | 23. dat. pl. of <i>the sister</i> |
| 12. dat. sing. of <i>the sickness</i> | 24. gen. sing. of <i>the army</i> |
| 13. voc. sing. of <i>man</i> | 25. voc. pl. of <i>goddess</i> |
| 14. dat. pl. of <i>the road</i> | 26. acc. sing. of <i>the honor</i> |
| 15. gen. pl. of <i>the opinion</i> | 27. nom. pl. of <i>the word</i> |
| 16. dat. sing. of <i>the voice</i> | 28. dat. sing. of <i>the victory</i> |
| 17. acc. pl. of <i>the day</i> | 29. acc. pl. of <i>the wind</i> |
| 18. nom. sing. of <i>the child</i> | 30. gen. pl. of <i>the door</i> |

II. Write out the declension of *the sickness* in the singular only, of *the gift* in the plural only, and of *the victory* in both singular and plural.

III. Identify the following noun forms and give at least one meaning.

- | | | | |
|-------------|---------------|------------|-------------|
| 1. ψυχῇ | 9. ἀρχήν | 17. ἄγγελε | 25. ἀδελφῇ |
| 2. στρατιάν | 10. θεάς | 18. ἀγορῶν | 26. ἀρετῆς |
| 3. νίκη | 11. δώροις | 19. θεόν | 27. ἡδοναί |
| 4. ἀγοραῖς | 12. παιδεία | 20. σκηνῆς | 28. ἀρχῶν |
| 5. τιμῶν | 13. λόγους | 21. φωνῇ | 29. τιμαί |
| 6. ἀρετάς | 14. βιβλία | 22. δίκαι | 30. ἡμέραις |
| 7. συμφοραί | 15. τιμῇ | 23. φυγάς | |
| 8. θύρας | 16. συμφοραῖς | 24. νίκαις | |

IV. Translate the following into English. The underlined forms are verbs in the third person singular of the present tense, with the meaning given in brackets.

1. ὁ στρατηγὸς καὶ τὰ βιβλία τῇ Ἀσπασίᾳ φέρει ["brings"].
2. τὰς ψήφους λαμβάνει ["takes"].
3. ὁ διδάσκαλος τὰ παιδιά ἐκ τῆς σκηνῆς ἄγει ["leads"].
4. τὰ παιδιά γνώμην καὶ ἀρετὴν οὐκ ἔχει ["have"].
5. ἡ Ξανθίππη ἐν τῷ οἴκῳ σὺν τῇ ἀδελφῇ μένει ["remains"], ἀλλὰ ὁ ἀδελφὸς τοὺς ἵππους εἰς τὴν ὁδὸν ἐλαύνει ["drives"].
6. ὁ στρατὸς ἐκ τῆς χώρας φεύγει ["flees"].
7. ὁ πόλεμος θάνατον καὶ νόσον τοῖς ἀνθρώποις φέρει ["brings"].
8. ἐκ τῆς νίκης τιμὴν ἔχει ["has"].
9. τὴν δημοκρατίαν λύει ["dissolves"].
10. ὁ ἄγγελος τὰ παιδιά τοῖς διδασκάλοις ἐπιτρέπει ["entrusts"].

V. Translate the following into Greek. When needed, the verb form is supplied in brackets.

EX. The god does not receive [λαμβάνει] the gifts.

The god is subject of the sentence and so will be nominative singular (ὁ θεός).

The verb *does receive* is third person present, as given, preceded by a negative adverb (οὐ λαμβάνει). The direct object of *receive* is *the gifts*, which will thus be in the accusative case (τὰ δῶρα). Therefore, a correct answer is:

ὁ θεὸς τὰ δῶρα οὐ λαμβάνει. (Other word orders are possible.)

1. with pleasure
2. not of education but of friendship
3. He writes [γράφει] laws and brings [φέρει] justice into the land.
4. even with respect to the soul
5. The general persuades [πείθει] the gods and the goddesses.
6. Aspasia entrusts [ἐπιτρέπει] the gifts to the messenger.
7. The army does not have [ἔχει] fear and remains [μένει] in the marketplace.

VI. In the following list, the first of each pair of forms is the nominative singular of an *a*-declension noun. Following the principle of persistent accentuation and the special rules applying to such nouns, place the correct accent on the second form in each pair.

- | | | | |
|-------------|----------|----------------|-------------|
| 1. ἀνάγκη | ἀναγκην | 7. πληγή | πληγαι |
| 2. μάχη | μαχαις | 8. ἐλευθερία | ἐλευθερίας |
| 3. ἐπιθυμία | ἐπιθυμια | 9. ἡσυχία | ἡσυχια |
| 4. εἰρήνη | εἰρηνων | 10. κεφαλή | κεφαλη |
| 5. εὐχή | εὐχης | 11. δικαιοσύνη | δικαιοσυνην |
| 6. σοφία | σοφιαν | 12. σπουδή | σπουδων |

UNIT FIVE

Present Active Indicative of ω -Verbs

PRELIMINARIES

A. *Verbs*. A verb (Greek $\rho\acute{\eta}\mu\alpha$, Latin *verbum*, “what is said,” “predicate”) is the part of speech that affirms or predicates (see below under D) by expressing an action or a state of being.

The inflection of a verb is called *conjugation*. The *finite forms* of a verb are those whose inflectional ending defines precisely the *person* and *number* of the subject, or, in an uninflected or slightly inflected language like English, those that combine with a subject to form a clause: for example, *we see*; *they saw*; *the man is walking*. There are also two important *nonfinite forms* of a verb: verbal nouns (infinitives [e.g., *to see*] and gerunds [e.g., *seeing*]) and verbal adjectives (participles [e.g., *seeing*, *seen*]). Finite and nonfinite forms share such features as tense and voice and the ability to govern objects and to be modified by adverbs. Nonfinite forms, however, cannot serve as the predicate of a clause, and they carry no distinction of person.

B. *Finite verb forms* have five important variable features:

1. *Person* expresses the relation of the verb’s subject to the speaker and the addressee of the utterance.

First person: The subject is the speaker or a group including the speaker (*I, we*).

Second person: The subject is the addressee or addressees (*you*).

Third person: The subject is a person or thing other than the speaker or the addressee (*he, she, it, they*).

Most English verbs now show distinction of person only in third person singular present forms (*walks, has*, vs. *walk, have*), and thus the person must be expressed in English by a subject noun or a *personal pronoun* separate from the verb itself.

2. *Number* marks whether the verb's subject is singular or plural. The subject and the verb are in *concord*. Again, most English verbs now distinguish number only in the case of the third person present forms (e.g., *she goes, they go*, vs. *I go, we go*). And again, the number is made clear in English by the necessary presence of the subject noun or pronoun. (Greek has not only singular and plural verb forms but also dual, as for nouns. The dual is rare, and beginning students are not usually required to learn it. In this book the dual forms are shown in the paradigms but are not used in exercises or reading; but students who go on in Greek will soon meet dual forms.)

3. *Tense* expresses the time distinction of the verbal action (present, past, future: for instance, *I teach, she taught, they will teach*). In Greek as in some other languages tense also conveys a distinction in verbal *aspect*, sometimes even to the exclusion of a distinction in time. (Aspect will be discussed in detail in Unit 20.) The seven Greek tenses (present, imperfect, future, aorist, perfect, pluperfect, future perfect) will be discussed separately in the units in which they are learned.

4. *Voice* expresses the relationship of the subject of the verb to the action expressed by the verb. The *active voice* is used when the subject is the doer of the action (or the one who experiences a state of being). Some active verbs, called *transitive*, express actions that are carried through to a recipient or object, whereas others, called *intransitive*, are used absolutely, without such a complement. Transitive verbs can also be used in the *passive voice*, in which the scheme *doer–action–recipient of action* is reversed, so that the recipient of the action becomes the subject, the verb is made passive, and the doer is left unexpressed or is expressed in a subordinate element of the sentence (in English, in a prepositional phrase with *by*).

EX. <i>The man <u>walks</u>.</i>	active (intransitive)
<i>The boy <u>throws</u> the ball.</i>	active (transitive)
<i>The cavalry <u>lost</u> the battle.</i>	active (transitive)
<i>The ball <u>is thrown</u> by the boy.</i>	passive
<i>The battle <u>was lost</u>.</i>	passive

Greek has a third voice, the *middle*, which is lacking in English and many other languages. The middle voice is used when the subject is the doer of the action but acts upon itself or for itself. (The middle will be discussed in detail in Unit 11.)

5. *Mood* expresses the manner in which the action or state of being denoted by the verb is conceived by the speaker, namely whether as fact, as assumption, as wish, or the like. Greek has four moods, three of which are paralleled in English:

indicative: (mainly) for the assertion of fact (as in English)

subjunctive: for mere assumption or possibility (as opposed to assertion); often used in subordinate clause constructions. (The English subjunctive is now largely defunct, replaced by the indicative or by verb phrases using modal auxiliary verbs; but note, e.g., *It is necessary that he go now.*)

optative: originally for expression of a wish but also used for expression of a possibility and in subordinate clause constructions. (There is no English equivalent, nor is there such a separate mood in Latin, German, French, etc.)

imperative: for expressing a command (as in English)

C. The *principal parts* of a verb are those forms from which the major tense stems can be derived and from which thereby all the conjugational forms of a verb can (in theory) be generated. The number of principal parts varies from language to language. English verbs have three: present, simple past, and past (passive) participle (e.g., *go, went, gone; break, broke, broken; bake, baked, baked*). The normal Greek verb has six principal parts, and one of the most important skills to be mastered in learning Greek is the ability to recognize which principal part a particular form is from and what the corresponding first principal part (the dictionary form) may be, so that one can look up the meaning. The most efficient way to learn to read Greek is to memorize the principal parts of the most common verbs and to understand the various regular patterns that can be seen in the sequences of principal parts. (There is a discussion of regular patterns of principal parts in Appendix B and in addition treatments of particular principal parts in Units 18, 19, 29, 37, and 38.)

Some instructors may wish the class to memorize all principal parts from the start of the course, whereas others may prefer to assign this task more gradually or at other points. In this book, the first principal part alone is given in the vocabulary list to preserve a compact format in which to study vocabulary words, but all six principal parts (or as many as exist for a particular verb) are separately listed right after the vocabulary entries.

D. *Clauses and Predication*. A *clause* is a group of words that contains a subject and a finite verb. In order to utter a complete and meaningful sentence or clause (in written English or formal spoken English), a speaker must not only refer (by means of a pronoun or a noun or other substantive) to a person or thing that is the *subject* or topic of his or her utterance but must also *predicate* something of that subject: that is, the speaker must comment on the given topic, must assert or affirm an action or a state of being as applicable to the subject. The main verb of a sentence or clause carries the force of *predication*, and the *predicate* of a sentence or clause includes the verb itself and all its modifiers or complements (or both). In most utterances involving the indicative mood, a predication has a truth value: What the speaker asserts is either true or false.

Some clauses are capable of standing on their own as a complete utterance: these are called *main* or *independent* clauses. Other clauses do not form a complete utterance on their own, but have to be accompanied by a main clause: these are called *subordinate* or *dependent* clauses.



1. *ω-Verbs and μ-Verbs.* There are two basic systems of conjugation in Greek; the distinction is readily apparent in the present tense, and the names of the two classes derive from the first person singular ending characteristic of each.

ω-verbs, also called *thematic verbs*, are conjugated with a theme vowel (either *ο* or *ε*, or lengthened forms of these, *η* or *ω*) intervening between the verb stem and the personal endings. The majority of Greek verbs belong to this class.

μ-verbs, also called *athematic verbs*, have the personal endings added directly to the verb stem without a theme vowel. A small number of very basic verbs are conjugated in this way in the present and aorist.

2. *The Present System.* The present system consists of all forms that can be generated from the first principal part:

present active and middle/passive indicative
 present active and middle/passive subjunctive
 present active and middle/passive optative
 present active and middle/passive imperative
 present active and middle/passive participle
 present active and middle/passive infinitive
 imperfect active and middle/passive indicative

All these forms contain the present stem, which is obtained by removing the ending *-ω* from the first principal part (the form in which the verb is listed in a dictionary). All of them also feature the theme vowel *ο/ε*: that is, one of the two *grades* or variable forms *ο* and *ε* (or their lengthened forms, *ω* and *η*).

3. *Present Active Indicative.* Any Greek verb form can be analyzed into a tense stem (consisting of a form of the verb stem plus prefixed or suffixed tense signs), prefixes, and suffixes (indicating, e.g., mood, voice, person, and number for a finite form). The present active indicative (abbreviated “pres. act. ind.”) consists of the present stem, plus the theme vowel, plus the personal endings. The theme vowel appears as *ο* when the first letter of the personal ending is *μ* or *ν* and as *ε* otherwise. In the present active, because of linguistic developments, it is difficult to separate the theme vowel from the personal ending in many forms. Therefore, the beginner must simply learn the combined ending (the theme vowel plus the personal ending).

“release,” principal part: λύω, stem: λυ- + ο/ε				endings
sing.	1st pers.	λύω	I release	-ω
	2nd pers.	λύεις	you (s.) release	-εις
	3rd pers.	λύει	he (she, it) releases	-ει
dual	2nd pers.	λύετον		-ετον
	3rd pers.	λύετον		-ετον
plur.	1st pers.	λύομεν	we release	-ομεν
	2nd pers.	λύετε	you (pl.) release	-ετε
	3rd pers.	λύουσι(ν)	they release	-ουσι(ν)

“send,” principal part: πέμπω, stem: πεμπ- + ο/ε				endings
sing.	1st pers.	πέμπω	I send	-ω
	2nd pers.	πέμπεις	you (s.) send	-εις
	3rd pers.	πέμπει	he (she, it) sends	-ει
dual	2nd pers.	πέμπετον		-ετον
	3rd pers.	πέμπετον		-ετον
plur.	1st pers.	πέμπομεν	we send	-ομεν
	2nd pers.	πέμπετε	you (pl.) send	-ετε
	3rd pers.	πέμπουσι(ν)	they send	-ουσι(ν)

4. *English Equivalents.* The present indicative of Greek is equivalent to the English simple present (*I send*), the progressive present (*I am sending*), and the present emphatic (*I do send*, more commonly used in the negative, *I don't send*, or in interrogative form, *Do I send?*). Context and English idiom determine which equivalent is appropriate in any given case. Note that the Greek finite verb form indicates number and person by itself and may be used without an explicit pronoun subject. (Compare Latin, Spanish, and Italian.) When a pronoun subject is expressed, it is emphatic.

λέγω I say ἐγὼ λέγω I say

A special usage found in English, Greek, and some other languages is the *historical present*. In this usage the speaker or writer narrates a past occurrence but uses the present instead of a past tense, thereby focalizing the action as if the speaker and listener were observing it directly.

μετὰ τὴν νίκην ὁ στρατηγὸς τὴν στρατιὰν ἀπάγει.
After the victory the general leads the army away.

5. *Nu Movable.* The third person plural of the present active indicative may have *nu* added when the verb occurs at the end of a clause or when it is followed by a word beginning with a vowel (or in verse when it is more convenient for the poet to add

it). The optional nu was added to avoid *hiatus*, the pronunciation of two vowels in succession, a phenomenon often avoided in everyday speech and almost completely eliminated by the fussiest Greek prose stylists (such as the orator and teacher of rhetoric Isocrates). (Another term used for this optional nu is *nu ephelkustikon*, “attracted nu,” “suffixed nu.”)

6. *Accentuation*. The accent of all *finite* forms of the Greek verb is *recessive*. That is, it falls as far from the end of the word as is permitted by the general rules of accentuation: acute on *A* when *U* is short, acute on *P* when *U* is long. The circumflex accent appears only when a contraction is involved (some verbs with contraction will be learned in Unit 13) or in a two-syllable form with a long *P* and a short *U*. For the present active indicative, it turns out that the accent falls on the last (or only) syllable of the stem in every form.

7. *Negation*. Indicative verbs in main clauses and in most dependent clauses are normally negated with the adverb οὐ, and a simple, unemphatic negative usually precedes the verb it negates, although it may also precede a different word if the scope of the negative is limited to that word. Recall that οὐ becomes οὐκ before an unaspirated vowel or οὐχ before an aspirated vowel.

οὐ μένω	<i>I do not remain.</i>
οὐκ ἐθέλω	<i>I am not willing.</i>
οὐχ ἄρπάζω	<i>I am not seizing.</i>
οὐ πόλεμον λέγομεν ἀλλὰ φυγὴν.	
<i>We speak not of war but of flight.</i>	

8. *Neuter Plural Subject*. As one would expect, a Greek verb agrees with its subject in person and number. (See Unit 4, Prelim. B.) But, as mentioned in Unit 4.10, when the subject is a neuter plural noun or pronoun, the Greek verb is normally third person *singular* rather than plural, apparently because the neuter plural was originally felt to express a single collective concept.

9. *Direct and Indirect Objects*. As mentioned in Preliminaries B.4 above, *transitive* verbs are those that express an action carried through to a recipient (person or thing) of the action or to an enduring effect or result of the action. The recipient of the action may in general be called the *direct object* of the verb. In English the direct object is expressed in the objective case, which is noticeable only in pronouns. In Greek the direct object is expressed in the accusative case. (Marking the direct object is the principal use of this case.)

<i>He trained <u>the children</u>.</i>	<i>The man <u>whom</u> we saw . . .</i>
<i>She wrote <u>this poem</u>.</i>	<i>We built <u>a house</u>.</i>
<i>The general sent <u>them</u>.</i>	

ὁ στρατηγὸς τοὺς στρατιώτας εἰς τὴν ἀγορὰν πέμπει.

The general sends the soldiers into the marketplace.

οὐ λείπετε τὴν χώραν;

Are you not leaving the country?

Some transitive verbs also govern a secondary object of the person (much less often the thing) less directly affected by the action than is the direct object. This is the *indirect object*. In English it is again in the objective case (noticeable only in pronouns) and either follows the verb immediately or is governed by the preposition *to* or *for*. In Greek the indirect object is expressed by the dative case without a preposition.

They gave the boy some money.

They gave him some money.

They gave some money to the boy.

Tell me a story.

τὰ βιβλία τῷ ἀγγέλῳ οὐκ ἐπιτρέπουσιν.

They are not entrusting the books to the messenger.

10. *Genitive or Dative with Verbs.* Some Greek verbs take a complement in the genitive or dative case instead of governing the usual accusative object, and such case usage is noted in the Vocabulary and needs to be learned along with the definition. For instance, English uses an ordinary direct object with *begin* or *rule*, but the corresponding Greek verb ἄρχω governs the genitive case:

τοῦ πολέμου ἄρχουσι. *They begin the war.*

τῆς χώρας ἄρχει. *He rules the land.*

11. *Word Order.* The word order of a Greek sentence is very flexible. In a majority of sentences in which no special emphasis is being sought, the normal order is subject (if expressed), direct object (if any), indirect object (if any), verb. But in fact speakers and writers are more often than not trying to convey some special emphasis, and they adjust the word order to suit. Shifting the order of the example in §9 changes the emphasis:

τῷ ἀγγέλῳ οὐκ ἐπιτρέπουσιν τὰ βιβλία.

They are not entrusting the books to the messenger.

Here *the messenger* is emphasized in contrast to some other person or persons whom they find more trustworthy, and the activity of (not) trusting is presented as being more important than the items to be entrusted. In contrast to Greek, English uses stress on the word or phrase more often than a shift of word order to convey such emphasis. (Further discussion of word order is provided among the online supplements.)

12. *Identification of Verb Forms.* When identifying a finite verb form, specify the five variable features (person, number, tense, voice, mood) and give the first principal part of the verb, and add the definition if it is requested.

EX. ἔχετε: 2nd pl. pres. act. ind. of ἔχω, *have*.

WHAT TO STUDY AND DO

1. Learn the conjugation of the present active indicative of ω -verbs.
2. Learn the vocabulary of this unit. Your instructor should clarify what approach to take to learning principal parts.
3. Do the exercises of this unit.

VOCABULARY

Vocabulary-building hints. Greek has a very large vocabulary, but this richness is in large part due to the readiness with which the same root manifests itself in several shapes and the frequency with which words are formed by the compounding of familiar elements. Knowledge of the relationships between roots can make the acquisition of new vocabulary much easier. Two observations can be made about some words in the very limited vocabulary presented up to this point.

1. Different vowel grades within the same root are common. One of the basic variations is between the ϵ -grade and the o -grade. The root of the Greek verb for *say* produces the o -grade noun λόγος and the ϵ -grade verb λέγω. The same relationship exists with τρόπος (Unit 7) and ἐπιτρέπω, and (if we consider some other words not yet learned) νόμος and νέμω, φόρος and φέρω, πομπή and πέμπω. A different vowel variation, between weak and strong grades, is seen in φυγή and φεύγω (υ in the noun vs. the diphthong $\epsilon\upsilon$ in the verb).
2. A root of the same form may also appear with various suffixes or compounding elements. For instance, the root of στρατός, στρατ-, *army*, forms the collective noun στρατιά with the common suffix -ια (compare φιλία, δημοκρατία) and the compound noun στρατηγός, in which -ηγος is a form of the root of ἄγω, *lead*. (The lengthening of the vowel in composition is common.) Soon you will learn the noun στρατιώτης (*soldier*), formed with the -της suffix, meaning *person who does X*. Later you will also meet στρατόπεδον, στρατεύω, στράτευμα.

Compound verbs. As will become apparent in later units, it is important to know when a verb is compounded of a prepositional prefix and a verb stem. In the vocabulary lists, compound verbs are indicated by the addition in parentheses of the prepositional prefix, as for ἀποθνήσκω and ἐπιτρέπω in this first list of verbs.

 ω -VERBS

ἄγω	lead; carry [pedagogy]
ἀποθνήσκω (ἀπο)	die
ἄρχω	begin (+ gen.); rule, be leader of (+ gen.) [monarchy]
γράφω	scratch; inscribe; write [graphic]
ἐθέλω	be willing, wish

ἐλαύνω	drive, set in motion; (intrans.) ride, march [elastic]
ἐπιτρέπω (ἐπι)	turn over to, entrust [protreptic]
ἔχω	have, hold [echeneis]
λαμβάνω	take, grasp; receive [narcolepsy]
λέγω	say, speak; recount
λείπω	leave, abandon [ellipsis]
λύω	loosen, release; undo, dissolve [analysis]
μένω	remain, stay; wait for, wait
πείθω	persuade, urge
πέμπω	send [pomp]
φέρω	bear, carry, bring; endure [pheromones, euphoria]
φεύγω	flee, flee from; be in exile

NOUNS

ἐταῖρος, ἐταίρου, m.	comrade, companion
ἐταίρα, ἐταίρας, f.	woman companion; courtesan
Ἰσαῖος, Ἰσαίου, m.	Isaeus
Πεισίστρατος,	Peisistratus
Πεισιστράτου, m.	
τύραννος, τυράννου, m.	absolute ruler, tyrant [tyrannosaurus]

PRINCIPAL PARTS

Principal parts that are unattested in Attic prose but are found in poetry or outside Attic are shown in parentheses (e.g., the fourth principal part of ἐπιτρέπω). Principal parts that occur only in compounds in Attic prose are preceded by a hyphen (e.g., the fourth principal part of ἐλαύνω). A long dash indicates that there is no principal part in the given position in the sequence (e.g., as seen with ἀποθνήσκω). Sometimes alternatives exist for the same principal part; *and* is used between the alternatives when there is a semantic difference (e.g., the fourth principal part of πείθω); *or* is used when there is no difference in meaning (e.g., the second principal part of ἔχω).

ἄγω, ἄξω, ἤγαγον, ἤχα, ἤγμαι, ἤχθην
 ἀποθνήσκω, ἀποθανέομαι, ἀπέθανον, τέθνηκα, —, —
 ἄρχω, ἄρξω, ἤρξα, ἤρχα, ἤργμαι, ἤρχθην
 γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφη
 ἐθέλω, ἐθελήσω, ἠθέλησα, ἠθέληκα, —, —
 ἐλαύνω, ἐλάω, ἤλασα, -ελήλακα, ἐλήλαμαι, ἤλάθην
 ἐπιτρέπω, ἐπιτρέψω, ἐπέτρεψα, (ἐπιτέτροφα or ἐπιτέτραφα), ἐπιτέτραμμαι, ἐπετρέφθην
 or ἐπετράπην
 ἔχω, ἔξω or σχήσω, ἔσχον, ἔσχηκα, -έσχημαι, (ἐσχέθην)

λαμβάνω, λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήφθην
 λέγω, λέξω, ἔλεξα, —, λέλεγμαι, ἐλέχθην
 λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην
 λύω, λύσω, ἔλυσα, ἐλύκα, ἐλύμαι, ἐλύθην
 μένω, μενέω, ἔμεινα, μεμένηκα, —, —
 πείθω, πείσω, ἔπεισα, πέπεικα and πέποιθα, πέπεισμαι, ἐπείσθην
 πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην
 φέρω, οἶσω, ἤνεγκον or ἤνεγκα (stem ἐνεγκ-), ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην
 φεύγω, φεύξομαι or φευξέομαι, ἔφυγον, πέφευγα, —, —

EXERCISES

I. Give the requested Greek verb form.

EX. we are dying

ANSWER ἀποθνήσκομεν

- | | | |
|-----------------------------|---------------------------|------------------------------|
| 1. they do persuade | 11. I wish | 21. you (pl.) rule |
| 2. she is sending | 12. they are willing | 22. she is entrusting |
| 3. you (pl.) are speaking | 13. we march | 23. it has |
| 4. they rule | 14. she is writing | 24. I do not receive |
| 5. I am entrusting | 15. they are leading | 25. they abandon |
| 6. you (sing.) have | 16. you (pl.) entrust | 26. he leaves |
| 7. we are remaining | 17. you (sing.) are dying | 27. you (pl.) drive |
| 8. he is releasing | 18. he is not urging | 28. you (sing.) are in exile |
| 9. it carries | 19. I send | 29. we do not endure |
| 10. you (sing.) are leaving | 20. we are speaking | 30. she says |

II. Translate the following verb forms into English.

EX. λέγετε

ANSWER you (pl.) are saying

- | | | | |
|-------------|-----------------|--------------|------------------|
| 1. ἐλαύνεις | 11. οὐκ ἔχω | 21. λύομεν | 31. λείπει |
| 2. φέρομεν | 12. φεύγουσι | 22. οὐ μένω | 32. ἐπιτρέπετε |
| 3. γράφω | 13. λύεις | 23. ἐθέλετε | 33. μένεις |
| 4. λαμβάνει | 14. φέρει | 24. ἔχουσιν | 34. ἐλαύνει |
| 5. μένουσι | 15. ἐπιτρέπομεν | 25. ἐλαύνετε | 35. ἀποθνήσκουσι |
| 6. ἔχεις | 16. οὐ πέμπετε | 26. λείπω | 36. ἄγω |
| 7. πείθω | 17. λείπουσι | 27. ἄρχομεν | 37. ἔχομεν |
| 8. φεύγομεν | 18. λαμβάνω | 28. ἐθέλουσι | 38. οὐκ ἄγει |
| 9. πέμπει | 19. ἄρχεις | 29. ἄρχετε | 39. οὐ λαμβάνετε |
| 10. ἄγομεν | 20. λέγει | 30. λέγεις | 40. φέρεις |

III. Translate each sentence into English.

1. ὁ Πεισίστρατος καὶ ὁ Ἰσαῖος τοὺς στρατηγούς πείθουσιν, ἀλλ' οὐ τὸν στρατόν.
2. οὐ λέγομεν τὸν λόγον τῷ τυράννῳ.
3. ἡ θεὰ ἐλαύνει τὰς ἀδελφὰς ἀπὸ τοῦ οἴκου.
4. λύετε τὴν δημοκρατίαν;
5. ἐκ τῶν ἔργων καὶ ἐκ τῶν λόγων τιμὴν ἔχουσιν οἱ ἄνθρωποι.
6. τοὺς ἵππους ἄγω ἐκ τῆς σκηνῆς εἰς ἥλιον.
7. ὁ στρατηγὸς τοῦ πολέμου ἄρχει καὶ οὐ νίκην ἀλλὰ συμφορὰς ἔχομεν.
8. οὐκ ἐν δίκῃ τοὺς νόμους οἱ τύραννοι γράφουσιν.
9. ἡ στρατιὰ τὴν ἀγορὰν λείπει καὶ ἐκ τῆς χώρας ἐλαύνει.

IV. Render the following sentences into Greek.

1. You (s.) are leading the courtesan into the house.
2. The winds carry the comrades away from the land.
3. As result of the sickness the horses are dying.
4. Aspasia is in exile but sends gifts for the children.
5. Isaeus and Xanthippe are persuading, but we are not willing.
6. You (pl.) are taking the teacher, but the books remain.

A-Declension Nouns II; Prepositions II

1. The second of the three groups of *a*-declension nouns consists of *short-vowel feminine nouns*. Their noteworthy features are:

The alpha in the nom., acc., and voc. sing. is short. This fact is usually apparent from the accentuation: an acute accent on *A* or a circumflex on *P* if it is long in a two-syllable word.

The gen. and dat. sing. vary between long alpha and eta depending on the final letter of the stem: eta *except* after *ε*, *ι*, or *ρ*.

The dual and plural have the same endings as the long-vowel feminine nouns learned in Unit 4, with alpha except in the gen. pl. (*-ων*).

As for all *a*-declension nouns, the gen. pl. has a circumflex on *U*, *-ων* (from *-άων*).

a. *Alpha subgroup*: stems ending in *ε*, *ι*, or *ρ*.

EX.		“health” (f.)	“trial, attempt” (f.)	endings
sing.	nom.	ὑγίεια	πείρα	-ᾱ
	gen.	ὑγείας	πείρας	-ᾱς
	dat.	ὑγείᾳ	πείρᾳ	-ᾳ
	acc.	ὑγίειαν	πείραν	-ᾱν
	voc.	ὑγίεια	πείρα	-ᾱ

		“health” (f.)	“trial, attempt” (f.)	endings
dual	n. a. v.	ὑγεία	πείρα	-ᾱ
	g. d.	ὑγείαιν	πείραιν	-αιν
plur.	nom. voc.	ὑγίαι	πεῖραι	-αι
	gen.	ὑγίειῶν	πειρῶν	-ῶν
	dat.	ὑγείαις	πείραις	-αῖς
	acc.	ὑγείας	πείρας	-ᾶς

b. *Eta subgroup*: stems ending in any other letter.

		“sea” (f.)	“tongue” (f.)	endings
sing.	nom.	θάλαττα	γλώττα	-ᾱ
	gen.	θαλάττης	γλώττης	-ης
	dat.	θαλάττη	γλώττη	-ῃ
	acc.	θάλατταν	γλώτταν	-ᾶν
	voc.	θάλαττα	γλώττα	-ᾶ
dual	n. a. v.	θαλάττα	γλώττα	-ᾱ
	g. d.	θαλάτταιν	γλώτταιν	-αιν
plur.	nom. voc.	θάλατται	γλώτται	-αι
	gen.	θαλαττῶν	γλωττῶν	-ῶν
	dat.	θαλάτταις	γλώτταις	-αῖς
	acc.	θαλάττας	γλώττας	-ᾶς

2. The third group of *a*-declension nouns consists of *masculine nouns*. The alpha subgroup (stems ending in *ε*, *ι*, or *ρ*) contains many proper names but very few common nouns; nouns of the eta subgroup are more numerous. The noteworthy features are:

The nom. sing. has the ending -ᾶς or -ης.

The gen. sing. ending is -ου, borrowed from the *o*-declension.

In the eta subgroup, eta appears in the nom., dat., and acc. sing., but the voc. has -ᾶ.

The dual and plural endings are the same as for all other *a*-declension nouns.

Nouns accented on *U* have a circumflex in the gen. and dat. of all numbers

(Unit 4.3).

All nouns of this type have a circumflex on the gen. pl. ending (-ῶν).

		(a) "young man" (m.)	endings (a)	(b) "soldier" (m.)	"judge" (m.)	endings (b)
sing.	nom.	νεανίας	-ās	στρατιώτης	κριτής	-ης
	gen.	νεανίου	-ου	στρατιώτου	κριτοῦ	-ου
	dat.	νεανία	-α	στρατιώτῃ	κριτῇ	-ῃ
	acc.	νεανίαν	-άν	στρατιώτην	κριτήν	-ήν
	voc.	νεανία	-ᾶ	στρατιῶτα	κριτά	-ᾶ
dual	n. a. v.	νεανία	-ᾶ	στρατιῶτα	κριτά	-ᾶ
	g. d.	νεανίαιιν	-αιιν	στρατιώταιιν	κριταίιν	-αιιν
plur.	nom. voc.	νεανίαι	-αι	στρατιῶται	κριταί	-αι
	gen.	νεανιών	-ῶν	στρατιωτῶν	κριτῶν	-ῶν
	dat.	νεανίαις	-αῖς	στρατιώταις	κριταῖς	-αῖς
	acc.	νεανίας	-ās	στρατιώτας	κριτάς	-ās

3. *More Prepositions.* Here are two more prepositions that take a single case and two that take two different cases with different meanings.

ἀντί + gen.	instead of, in place of, in return for
πρό + gen.	in front of; in defense of; before (of time or preference)
διά + gen.	through (of space or time); through, by (of agent or means)
διά + acc.	because of, on account of, by aid of, by reason of
μετά + gen.	among, with
μετά + acc.	after (of time or rank)

Here are some phrases illustrating their usage:

ἀντὶ τούτων	<i>in return (or in exchange) for these things</i>
ἀντ' ἀγαθῶν	<i>instead of good men (e.g., they have become bad men)</i>
πρὸ τῶν θυρῶν	<i>in front of the doors</i>
πρὸ τῆς χώρας	<i>on behalf of the land</i>
πρὸ τοῦ πολέμου	<i>before the war</i>
διὰ τῆς χώρας	<i>(movement) through the land; (location) throughout the land</i>
διὰ τούτου τοῦ χρόνου	<i>throughout this period of time</i>
διὰ βίου	<i>throughout life</i>
δι' ἀγγέλων	<i>through (or by means of) messengers</i>
διὰ τῆς γλώττης	<i>by means of the tongue</i>
διὰ τοὺς θεοὺς	<i>by aid of (or thanks to) the gods</i>
διὰ τὸν φόβον	<i>because of (or by reason of) fear</i>
διὰ τὴν δόξαν	<i>because of the reputation</i>

διὰ τὴν νόσον	<i>because of (or on account of) the sickness</i>
μετὰ τῶν κριτῶν	<i>(in the midst of and so) among (or with) the umpires</i>
μετὰ τοῦ παιδίου	<i>with the child</i>
μετὰ φθόνου	<i>with envy (or enviously)</i>
μετὰ τὸν πόλεμον	<i>(temporal) after the war</i>
μετὰ ταῦτα	<i>(temporal) after these things</i>
μετὰ τοὺς θεούς	<i>(rank) after the gods</i>

4. *Historical Note.* The two short-alpha nouns *γλῶττα* and *θάλαττα* feature the Attic double tau. (See Intro. 6.) In other dialects and Koine this appears as double sigma (*γλώσσα*, *θάλασσα*), and in dictionaries such words are usually listed under the -σσ- form.

WHAT TO STUDY AND DO

1. Learn the patterns of the short-vowel feminine and the masculine *a*-declension nouns.
2. Learn the vocabulary of this unit.
3. Do the exercises of this unit.

VOCABULARY

A-DECLENSION SHORT-VOWEL FEMININE NOUNS WITH ALPHA

ἀλήθεια, ἀληθείας, f.	truth; truthfulness [Alethea]
γέφυρα, γεφύρας, f.	bridge
ἱέρεια, ἱερείας, f.	priestess
μοῖρα, μοίρας, f.	portion, lot; destiny, fate [Moirā]
πείρα, πείρας, f.	attempt, trial [empirical]
ὑγίεια, ὑγιείας, f.	health, soundness [hygiene]

A-DECLENSION SHORT-VOWEL FEMININE NOUNS WITH ETA

γλῶττα, γλώττης, f.	tongue; language [isogloss, glottal]
δόξα, δόξης, f.	opinion; reputation [orthodoxy]
θάλαττα, θαλάττης, f.	sea [thalassocracy]
τράπεζα, τραπέζης, f.	table; bank (money changer's table) [trapeze]

A-DECLENSION MASCULINE NOUNS WITH ALPHA

Καλλίας, Καλλίου, m.	Callias
νεανίας, νεανίου, m.	young man [neologism (from base-root νεο-)]

A-DECLENSION MASCULINE NOUNS WITH ETA

δεσπότης, δεσπότου, m. (voc. accented δέσποτα)	master, lord; absolute ruler [despot]
δικαστής, δικαστοῦ, m.	juryman, judge (in court)
κριτής, κριτοῦ, m.	judge (in a contest), umpire [critic]
ναύτης, ναύτου, m.	sailor [nautical]
ὀπλίτης, ὀπλίτου, m.	heavy-armed soldier, hoplite
ποιητής, ποιητοῦ, m.	maker, poet
πολίτης, πολίτου, m.	citizen [politics]
στρατιώτης, στρατιώτου, m.	soldier

PREPOSITIONS

ἀντί (elided ἀντ' or ἀνθ')	(+ gen.) instead of, in place of, in return for [antidote, antipathy, anti-]
πρό	(+ gen.) in front of; in defense of; before (of time or preference) [proem, problem, prophet]
διά (elided δι')	(+ gen.) through (of space or time); through, by (of agent or means); (+ acc.) because of, on account of, by aid of, by reason of [dialysis, diachronic]
μετά (elided μετ' or μεθ')	(+ gen.) among, with; (+ acc.) after (of time or rank) [metaphor, method, metamorphosis]

EXERCISES

I. Give the requested form of the Greek noun and indicate its gender.

- | | |
|--|------------------------------------|
| 1. dat. pl. of <i>citizen</i> | 16. acc. sing. of <i>tyrant</i> |
| 2. gen. pl. of <i>table</i> | 17. nom. pl. of <i>land</i> |
| 3. acc. sing. of <i>truth</i> | 18. nom. pl. of <i>book</i> |
| 4. nom. pl. of <i>fate</i> | 19. voc. sing. of <i>hoplite</i> |
| 5. gen. sing. of <i>juror</i> | 20. nom. pl. of <i>goddess</i> |
| 6. acc. pl. of <i>umpire</i> | 21. gen. sing. of <i>bridge</i> |
| 7. nom. sing. of <i>young man</i> | 22. voc. pl. of <i>master</i> |
| 8. dat. sing. of <i>reputation</i> | 23. dat. pl. of <i>table</i> |
| 9. voc. sing. of <i>poet</i> | 24. gen. sing. of <i>health</i> |
| 10. acc. sing. of <i>sailor</i> | 25. voc. sing. of <i>truth</i> |
| 11. acc. pl. of <i>lawsuit</i> | 26. acc. sing. of <i>young man</i> |
| 12. gen. pl. of <i>comrade</i> | 27. nom. pl. of <i>priestess</i> |
| 13. dat. pl. of <i>faculty of judgment</i> | 28. dat. sing. of <i>citizen</i> |
| 14. dat. sing. of <i>health</i> | 29. acc. pl. of <i>soldier</i> |
| 15. gen. sing. of <i>sailor</i> | 30. gen. pl. of <i>tongue</i> |

II. Identify the following noun forms and give at least one meaning.

- | | | |
|---------------|----------------|---------------|
| 1. ὀπλίτης | 12. πολῖται | 23. ὀπλίτην |
| 2. ὑγίειαν | 13. δεσπότου | 24. πείραν |
| 3. θαλάττη | 14. ναυτῶν | 25. ναῦται |
| 4. στρατιώτας | 15. φυγαί | 26. ἡδονῶν |
| 5. χώραις | 16. στρατιῶται | 27. θαλάττας |
| 6. γλωττῶν | 17. πολῖτα | 28. νόσου |
| 7. πείραι | 18. ὑγεία | 29. τραπέζαις |
| 8. ἀρχῆς | 19. ἰέρειαν | 30. κριτοῦ |
| 9. φωνῇ | 20. δεσπότας | 31. ἀληθεία |
| 10. δόξας | 21. δόξης | 32. ἐταιρῶν |
| 11. γεφύρα | 22. γλώτταις | |

III. Translate the following phrases into English.

- | | | |
|---------------------|-----------------------|------------------------|
| 1. διὰ τὰς συμφοράς | 8. διὰ τῆς ἡμέρας | 15. μετὰ τῶν δικαστῶν |
| 2. μετὰ φόβου | 9. διὰ τὰς ἐταίρας | 16. σὺν τῷ Καλλίᾳ |
| 3. πρὸ τῆς ἰερείας | 10. ἀπὸ τῆς θαλάττης | 17. ἐν τοῖς ἀδελφοῖς |
| 4. μετὰ τὸν νεανίαν | 11. σὺν τοῖς ὀπλίταις | 18. διὰ τὴν νόσον |
| 5. ἀντὶ τοῦ ἡλίου | 12. μετὰ τὴν πείραν | 19. μετὰ τῆς Ξανθίππης |
| 6. πρὸ τῆς σκηνῆς | 13. ἐκ τῆς φιλίας | 20. εἰς τὸν πόλεμον |
| 7. μετὰ φωνῆς | 14. σὺν τοῖς δώροις | |

IV. Translate the following sentences into English.

1. τὰς Μοίρας οὐ πείθουσιν οἱ θεοί.
2. οἱ ἐταῖροι τὴν ἀλήθειαν τῷ κριτῇ λέγουσιν.
3. διὰ τὰ ἔργα τὸν ἄγγελον λύομεν.
4. τοὺς ναύτας ἄγεις εἰς τὴν θάλατταν.
5. οἱ στρατηγοὶ μετὰ τῶν στρατιωτῶν τὰς σκηναὶς καὶ τὰς ἵππους λείπουσιν.
6. οἱ δικασταὶ δῶρα οὐ λαμβάνουσιν.
7. ὁ δεσπότης τὰς τραπέζας ταῖς ἰερείαις ἐπιτρέπει.
8. ἐν τῇ ἀγορᾷ Καλλίας τὰς νίκας τοῖς πολίταις λέγει.

V. Translate the following into Greek.

1. The citizens have laws but not justice.
2. In the war the sickness begins, and the hoplites are fleeing.
3. Poets persuade the citizens by means of the tongue.
4. The soldiers take the bridge, but the general dies in the attempt.
5. You (sing.) have reputation but do not speak the truth.

Vowel-Declension Adjectives; Attribution and Predication

PRELIMINARIES

A. *Adjectives*. An adjective (Greek ἐπίθετον, Latin *adiectivum*, “word added to [a noun]”) is the part of speech that modifies (or describes or qualifies) a noun. Examples: the *large* book; The food is *good*.

In many languages adjectives are inflected to mark *concord* with the nouns they modify. English has no inflection showing gender, number, and case of adjectives (the *large house*, the *large men*), but inflection in number and gender occurs, for instance, in Spanish, French, and Italian (e.g., French *un vieux livre* vs. *la vieille nourrice*). In Greek, as in Latin or German, adjectives are inflected to indicate not only gender and number, but also case.

Another characteristic of adjectives is that they have three degrees. The *positive* degree is the standard form. The *comparative* degree is used to compare one noun with another in regard to their possession of the same quality: for example, English *stronger*, *more virtuous*. The *superlative* degree is used to mark an excess or supremacy in the possession of a quality: for instance, English *strongest*, *most virtuous*. The formation of the comparative and superlative degrees is sometimes called *comparison of adjectives* (discussed in Unit 31).

B. *Reference and Attribution*. A noun, taken by itself, is used only to refer to, to identify, or to specify a person or thing. Without departing from this function of *referring*, a noun may have associated with it an article, or adjectival elements (adjective, adjectival prepositional phrase, participle, relative clause), or both. The resulting

group of words may be called a *noun phrase*. The adjectival elements in such a phrase are said to be *attributive* (or are called *attributes*). The speaker's application of these adjectival elements is called *attribution*. Attribution simply makes the act of referring more detailed and precise.

EX. Noun or noun phrase	Attributive(s)
<i>man</i>	none
<i>the man</i>	article
<i>the tall man</i>	art., adj.
<i>the tall man by the window</i>	art., adj., prep. phrase
<i>the dancing figure by the window</i>	art., participle, prep. phrase
<i>the young man now leaving the room</i>	art., adj., participial phrase
<i>the old man who left the room</i>	art., adj., relative clause

In noun phrases the word order varies in different languages. In English, adjectives come between the article and the noun, participles precede or follow the noun, and relative clauses follow the noun. In German, attributive adjectives and adjectival phrases are placed between the article and the noun. In French, Spanish, or Italian, most attributive adjectives immediately follow their nouns. In Greek, attributive words accompanying a noun that has the article are restricted to a couple of positions, but an attributive word accompanying a noun without the article is less restricted. Inflection and concord clarify most grammatical relationships in Greek, with the result that, in general, word order in Greek is freer than in less inflected languages.

C. *Predicate Nouns and Adjectives.* Verbs that express a state of being (especially *be, become, seem, sometimes look, smell, sound*) often serve to link the subject noun either to another noun in the predicate (which is identified with the subject or otherwise asserted to apply to it) or to an adjective in the predicate. In the traditional terminology used in many Greek grammars and commentaries, such a verb is called a *copula* (Latin for *link*).

Predicate nouns	<i>That man is <u>my father</u>.</i> <i>She was <u>an astronaut</u>.</i> <i>The students became <u>experts in Greek</u>.</i>
Predicate adjectives	<i>The man is <u>tall</u>.</i> <i>This seems <u>correct</u>.</i> <i>The restaurant smelled <u>fishy</u>.</i> <i>She looked <u>tired</u>.</i>

Note the difference between a phrase containing an attributive adjective and performing the function of reference only (e.g., *the tall man*) and a sentence in which the

adjective is in the predicate and (along with the verb) is essential to the act of predication. A reference can be successful or unsuccessful (if the hearer of the utterance cannot comprehend what is referred to), whereas a predication can be true or false:

- the blue book*

reference only: attributive adjective
- The book is blue.*

reference and predication: predicative adj.



1. *Adjective Declension.* Greek adjectives are inflected in two general classes: the vowel-declension adjectives (also called *first-and-second-declension adjectives*) and the consonant-declension adjectives. (Also called *third-declension adjectives*; these will be treated in Unit 22; vowel-declension adjectives are treated in this unit and in Unit 9.) Here are presented the vowel-declension adjectives that have a single stem to which masculine, feminine, and neuter endings are added to form all the cases and numbers.

- The masculine endings are the same as those of *o*-declension nouns in -os (learned in Unit 3).
- The feminine endings are the same as those of the long-vowel feminine nouns of the *a*-declension (learned in Unit 4): in the *singular*, long alpha appears when the stem ends in ε, ι, or ρ; eta appears when the stem ends in any other letter.
- The neuter endings are the same as those of the *o*-declension neuter nouns in -ov (learned in Unit 3).

With long alpha in the feminine singular: ἄξιος, “worthy”

		masc.	fem.	neut.
sing.	nom.	ἄξιος	ἄξια	ἄξιον
	gen.	ἄξίου	ἄξιας	ἄξίου
	dat.	ἄξίῳ	ἄξίᾳ	ἄξίῳ
	acc.	ἄξιον	ἄξίαν	ἄξιον
	voc.	ἄξιε	ἄξια	ἄξιον
dual	n. a. v.	ἄξίω	ἄξια	ἄξίω
	g. d.	ἄξίῳν	ἄξίαυν	ἄξίῳν
plur.	nom. voc.	ἄξιοι	ἄξιαί	ἄξια
	gen.	ἄξίων	ἄξίων	ἄξίων
	dat.	ἄξίοις	ἄξιαῖς	ἄξίοις
	acc.	ἄξίους	ἄξιας	ἄξια

With eta in the feminine singular: ἀγαθός, “good”

		masc.	fem.	neut.
sing.	nom.	ἀγαθός	ἀγαθή	ἀγαθόν
	gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
	dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
	acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν
	voc.	ἀγαθέ	ἀγαθή	ἀγαθόν
dual	n. a. v.	ἀγαθώ	ἀγαθά	ἀγαθώ
	g. d.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν
plur.	nom. voc.	ἀγαθοί	ἀγαθαί	ἀγαθά
	gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
	dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
	acc.	ἀγαθοὺς	ἀγαθάς	ἀγαθά

2. *Accentuation.* The accentuation of adjectives (like that of nouns) is *persistent* (see Unit 3.5): that is, the same syllable tends to be accented in all forms except when the length of the ultima forces a change. The default position of the accent is evident from the nominative singular masculine form.

The special rule that applies to nouns of the *o*- and *a*-declensions with an accented ultima also applies to vowel-declension adjectives:

If a vowel-declension adjective has an acute accent on *U* in the masc. nom. sing., then it has the circumflex in the gen. and dat. of all numbers and genders (e.g., ἀγαθός).

Note a distinction between the feminine genitive plural of vowel-declension adjectives and of *a*-declension nouns: the nouns *always* have -ῶν, but in the adjectives the accentuation is assimilated to that of the masculine genitive plural, and thus -ῶν appears only if *U* is accented, as in ἀγαθός, not in adjectives accented on *A* or *P*. The accentual distinction is semantically important when a feminine noun ending in -ία coexists with an adjective in -ιος, -ία, -ιον from the same root: for example, ἀξιῶν, ὀσιῶν, and φιλιῶν are the genitive plural forms of the feminine abstract nouns ἀξία, ὀσία, and φιλία, whereas ἀξίων, ὀσίων, and φιλίων are the genitive plural forms of any gender, including feminine, of the adjectives derived from the same root.

3. *Attributive Adjectives.* The simplest form of noun phrase in Greek consists of a noun without the article and an adjective agreeing with it in gender, number, and case (*concord*). The adjective is normally adjacent to the noun, but the order is variable, depending on the emphasis or relative salience of the two words:

πολίτης ἄξιος a worthy citizen
 μικρὰ ἡδοναί small pleasures

More common is the noun phrase with definite article. The position of an adjective in relation to the definite article and the noun serves to mark it as an attribute: an attributive adjective is *inside* the article-noun group. Three possible attributive positions are found:

- a. (most common) article – modifier – noun
- b. (less common) article – noun – article (repeated) – modifier
- c. (uncommon) noun – article – modifier

The attributive modifier may be not only an adjective but also a prepositional phrase, or a participle, or certain dependent genitives, or (occasionally) even an adverb.

ὁ ἀγαθὸς βίος	<i>the good life</i>
ὁ ἐν τῇ ἀγορᾷ στρατιώτης	<i>the soldier in the marketplace</i>
οἱ ἄνθρωποι οἱ τότε	<i>the people of that time</i>
οἱ δίκασται οἱ δίκαιοι	<i>the just jury</i>

4. *Substantival Use of the Article plus Attribute.* A frequent idiomatic usage in Greek is the creation of a substantive by placement of any type of modifier in the attributive position with the article but with no noun expressed. The modifier thus becomes a masculine, feminine, or neuter substantive. The gender and number of the phrase indicate sufficiently whether one is speaking of one or of several and of males, females, or things; for example,

ὁ σοφός	<i>the wise man</i> (specific) or <i>the (or a) wise man</i> (generic)
αἱ δίκαιαι	<i>the just women</i> (specific) or <i>just women</i> (generic)
τὸ καλόν	<i>beauty</i> (literally <i>the beautiful thing</i>); <i>what is beautiful</i>

Compare also the following:

οἱ τότε	<i>the people of that time</i>
οἱ πρὸς τῇ θαλάττῃ	<i>the people near the sea</i>
τὰ χαλεπά	<i>(the) difficult things</i>
τὰ δίκαια	<i>the just things</i> (i.e., <i>just deeds</i> or <i>what is just</i>)

While such idioms with the article are extremely common, note that it is also possible in some contexts for an adjective to be used without the article as an indefinite substantive. This is especially common with *κακόν*, *a bad thing*, or *harm*, and *ἀγαθόν*, *a good thing* or *a benefit*.

5. *Predicate Adjectives.* When an adjective falls outside the article-noun unit it is *predicative* rather than attributive. In Greek (especially in poetry, in proverbial sayings, and on any occasion of concise utterance) a nominative noun plus an adjective

in predicate position agreeing with it may form a sentence without the third person form of the copula *be* being expressed:

ὁ δικαστὴς δίκαιος. *The juryman is just.* (predication)
(Contrast ὁ δίκαιος δικαστὴς, *the just juryman.* [attribution])

Because ancient Greek is so highly inflected, the word order is not rigid. The subject-predicate relationship is sufficiently clear from the forms of the noun and adjective. The order of words may be altered to suit stylistic goals or to affect the emphasis:

unemphatic adj.: ὁ δικαστὴς δίκαιος. *The juryman is just.*
emphatic adj.: δίκαιος ὁ δικαστὴς. *The juryman is just [not unjust].*

6. *Predicate Nouns.* Another simple sentence form consists of subject noun and predicate noun linked by the copula *be*. As with the predicate adjective construction, the verb is sometimes omitted in Greek. A predicate noun in Greek must agree with its subject noun in *case*. Since in most instances the subject noun is nominative, the predicate noun is as well, and a predicate noun is often called a *predicate nominative*.

Usually the subject noun is accompanied by the definite article, and the predicate noun is without the article: the subject noun belongs to the set identified by the predicate noun. When there is an exact identity of subject and predicate, both will have the article.

ὁ δικαστὴς ναύτης. *The juryman is a sailor.*
ποιητὴς ὁ στρατηγός. *The general is a poet.*
ὁ στρατηγός ἐστιν ὁ κριτής. *The general is the umpire*
[judging this contest].

7. *Possessive Genitive.* The genitive of a noun (with its article and other modifiers, if any) may be placed in attributive position to express possession. (More details about this construction will be learned in Unit 10.)

ἡ τοῦ στρατηγοῦ σκηνή *the general's tent or*
the tent of the general
τὸ τοῦ δίκαιου δικαστοῦ βιβλίον *the just juror's book or*
the book of the just juror

8. *Identification of Adjective Forms.* When learning an adjective, you need to learn all the nominative singular forms (including the accents) and the English meaning:

δίκαιος, δικάια, δίκαιον, *just.*

When you are asked to identify an adjective form, first specify the three variables (case and number and gender) and then give the dictionary information about the word, namely the nominative singular forms (either all in full or else the masc. in

full and the other genders identified by only their endings), and tell what noun the adjective modifies, specifying it as attributive or predicative (or say that the adjective is used as a substantive if it does not modify an expressed noun).

EX: Identify the adjective in *τῇ μακρᾷ ὁδῷ*.
 ANSWER dat. sing. fem. of *μακρός*, *μακρά*, *μακρόν*
 (or *μακρός*, -ά, -όν), attributive modifying *ὁδῷ*.

WHAT TO STUDY AND DO

1. Learn the declension of vowel-declension adjectives.
2. Study the uses of adjectives and the other constructions presented in this unit.
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

VOWEL-DECLENSION ADJECTIVES

<i>ἀγαθός, ἀγαθή, ἀγαθόν</i>	good; well-born; brave [Agatha]
<i>αἰσχρός, αἰσχρά, αἰσχρόν</i>	ugly; shameful, base, disgraceful (of deeds or things)
<i>ἄξιος, ἄξια, ἄξιον</i>	worth; worthy, deserving of (takes a genitive complement: e.g., <i>ἄξιος τιμῆς</i> , <i>worthy of honor</i>) [axiom]
<i>δῆλος, δῆλη, δῆλον</i>	clear, manifest [psychedelic]
<i>δίκαιος, δικαία, δίκαιον</i>	just
<i>κακός, κακή, κακόν</i>	bad; evil; low-born [cacophony]
<i>καλός, καλή, καλόν</i>	beautiful, handsome; fine, noble [calligraphy]
<i>μακρός, μακρά, μακρόν</i>	long, tall, large; far [macroscopic]
<i>μικρός, μικρά, μικρόν</i>	small, little [microscopic, microcomputer]
<i>πονηρός, πονηρά, πονηρόν</i>	worthless; knavish; evil, base
<i>σοφός, σοφή, σοφόν</i>	skilled, clever, wise [sophomore]
<i>φίλιος, φιλία, φίλιον</i>	friendly, friendly to (+ dat. of person); beloved
<i>χαλεπός, χαλεπή, χαλεπόν</i>	difficult, hard; harsh, cruel

SOME VOWEL-DECLENSION ADJECTIVES

OFTEN USED SUBSTANTIVALLY

<i>ιερός, ιερά, ιερόν</i>	holy, consecrated [Hieronymus (Jerome), hierarchy]
<i>τὸ ιερόν</i>	holy place, shrine
<i>τὰ ιερά</i>	offerings; omens obtained by sacrifice; sacred rites
<i>πεζός, πεζή, πεζόν</i>	on foot, on land
<i>ὁ πεζός</i>	infantry
<i>οἱ πεζοί</i>	foot soldiers

πλούσιος, πλουσία, πλούσιον	wealthy, rich [plutocrat]
οἱ πλούσιοι	rich men
πολέμιος, πολεμία, πολέμιον	hostile; belonging to war
οἱ πολέμιοι	the enemy
φίλος, φίλη, φίλον	beloved, dear
ὁ φίλος, ἡ φίλη	(male) friend, (female) friend

EXERCISES

I. Give the requested form of each phrase in Greek.

- | | |
|----------------------------------|---------------------------------|
| 1. shameful deeds (dat.) | 6. the wealthy umpires (acc.) |
| 2. the harsh misfortune (acc.) | 7. a beautiful bridge (gen.) |
| 3. the base men (nom.) | 8. a good portion (dat.) |
| 4. a clear measure (gen.) | 9. the consecrated roads (gen.) |
| 5. the friendly messenger (dat.) | 10. the just law (acc.) |

II. For each sentence or phrase (a) translate into English; (b) identify fully all adjective forms; (c) specify the use of the adjective (either attributive modifying which noun, or predicative modifying which noun, or used as a substantive).

EX. ὁ χαλεπὸς πόλεμος

ANSWER (a) *the cruel war*; (b) χαλεπὸς is nom. sing. masc. of χαλεπός, -ή, -όν; (c) attributive modifying πόλεμος.

- εἰς τὸν δίκαιον λόγον
- διὰ τῶν μακρῶν θυρῶν
- μετὰ τῶν καλῶν θεῶν
- εἰς τὴν τοῦ στρατηγοῦ σκηνὴν
- ἀπὸ τῆς πολεμίας στρατιᾶς
- σὺν τοῖς ἀνθρώποις τοῖς ἀγαθοῖς
- διὰ τὸ αἰσχρόν
- μικρὰ τὰ τοῦ Ἰσαίου παιδιά.
- ὁ δίκαιος ἄξιος τῆς ἀρχῆς.
- ἄξιοι κακῶν οἱ πονηροί.
- οἱ σοφοὶ τὴν ἀλήθειαν λέγουσιν.
- ἡ ἐκ τῶν θεῶν μοῖρα δῆλη.
- ἱερὰ τὰ βιβλία τὰ τῶν κριτῶν.
- διὰ τὸ ἀγαθὸν ἔργον ὁ δικαστὴς τὸν κακὸν λύει.
- οἱ πολῖται τοὺς νόμους μετὰ γνώμης σοφῆς γράφουσιν.
- ἡ ἀδελφὴ μετὰ φιλίας καὶ ἡδονῆς φέρει τὰς τοῦ ἀδελφοῦ συμφοράς.

III. Translate the following phrases and sentences into Greek.

1. toward the small bridge
2. because of the valor of the foot soldiers
3. in the holy books
4. throughout the long life
5. with the small children of the messenger
6. The poet's exile is disgraceful.
7. The deeds of wise men are worthy of honor.
8. Good books are worthy friends.
9. The soldiers in the marketplace are handsome.
10. You (plur.) are not leading the children of the poet out of the large tent.
11. We are taking the rich men and not the just citizens.

UNIT EIGHT

Second Person Imperative; Prepositions III; Relative Pronoun and Relative Clauses

PRELIMINARIES

A. *Sentences and Clauses.* A *simple* sentence contains one subject-verb unit (although subject or verb or both may be multiple). It consists of a single *independent* or *main* clause (a clause that can stand by itself).

- EX. *The sailor leaves the marketplace.*
 The sailor picks up his gear and leaves.
 The sailor and the merchant leave the marketplace.
 The woman and her daughter hug and kiss.

A *compound* sentence consists of two (or more) independent clauses joined together (though each clause is capable of standing on its own).

The woman waves, and her daughter waves back.

A *complex* sentence consists of an independent or main clause and one or more *dependent* or *subordinate* clauses: that is, clauses that do not by themselves form a sentence and cannot be uttered in isolation. In the following examples the subordinate clauses are underlined:

- When the sailor arrived, they called a meeting.*
The messenger who came yesterday told a different story.

B. *Conjunctions.* A conjunction (Greek σύνδεσμος, Latin *coniunctio*, meaning *bond, joining*) is the part of speech that joins together two or more words, phrases, or clauses. There are two kinds of conjunctions. A *coordinating* conjunction links two

elements (words, phrases, clauses) that are on an equal grammatical footing. A *subordinating* conjunction links a dependent clause to a clause of more independent standing (either an actual independent clause or another dependent clause that is grammatically superordinate).

<i>conjunction</i>	<i>function</i>
<i>the boy <u>and</u> his dog</i>	coordinating two nouns
<i>in the city <u>or</u> in the country</i>	coordinating two phrases
<i>He knocked, <u>but</u> nobody answered.</i>	coordinating two independent clauses
<i><u>If</u> he is found guilty, he will pay a large fine.</i> (subordinating the conditional clause <i>If he is found guilty</i> to the main clause <i>he will pay a large fine</i>)	
<i>The truce that was concluded <u>after</u> Cleon died lasted more than a year.</i> (subordinating the temporal clause <i>after Cleon died</i> to the relative clause <i>that was concluded</i> , which is itself subordinate to the main clause <i>the truce lasted more than a year</i>)	

C. *Pronouns*. A pronoun (Greek *ἀντωνυμία*, Latin *pronomen*, “substitute for a noun”) is the part of speech that takes the place of a noun already used or obvious from the context. The noun that a pronoun replaces (or the person or thing to which it is understood to refer) is its *antecedent*:

Jane called Jim, who had called her earlier.
(The antecedent of *who* is *Jim*; the antecedent of *her* is *Jane*.)

Like nouns, pronouns have gender (*he, she, it; who, which*), number (*I, we*), and case (*she, her, hers; who, whom, whose*). Normally, a pronoun has the same gender and number as its antecedent, but its case is determined by its function in its own sentence or clause.

There are seven types of pronouns: personal, demonstrative, relative, interrogative, indefinite, reflexive, and reciprocal. The relative pronoun is presented in this unit; the others will be considered in detail in later units.

E. *Relative Clauses*. A dependent clause that serves as an adjective modifying a noun is called a *relative* clause and is introduced by a *relative pronoun* (*who, which, that*) or a *relative adverb* (*where, when*). These words are called *relative* because while introducing a subordinate clause they refer back to (relate to) an element of the main or other superordinate clause.

The man whom we saw looked familiar.
(*Whom* is masculine and singular to agree with its antecedent, *man*, but it is in the objective case because it is the object of the verb *saw* in its own clause.)

This is the thing that bothers me.

Leave it in the place where you found it.

Note that in English the relative pronoun may be omitted (*The man we saw looked familiar*) but that other languages, including Greek, require that it always be expressed.



1. *The Imperative Mood.* One of the finite moods of ancient Greek is the imperative (Latin *imperativus*, Greek *προστακτική*, “of command”). The Greek imperative is used to express commands in the second and third persons. (For the first person, the subjunctive is used: Unit 32.) Imperative forms are used mainly in the present and aorist tenses to express the contrasting aspects associated with these stems of the verb. (Verbal aspect will be discussed in detail in Unit 20.)

2. *Second Person Present Active Imperative.* In this unit only the second person imperative of the present active is presented. In the present active of ω -verbs, the second person singular is the present stem with theme vowel ϵ and no personal ending, whereas the second person plural form is identical to the indicative, using the ending $-\epsilonτε$. The accentuation is recessive, as for any finite verb form.

The English imperative of the second person, whether singular or plural, is simply the present principal part of the verb with no pronoun subject expressed: *go, eat, read, study, be*.

<i>first principal part</i>	<i>2nd singular</i>	<i>2nd plural</i>	<i>translation</i>
λέγω	λέγε	λέγετε	<i>speak</i>
ἄρχω	ἄρχε	ἄρχετε	<i>begin</i>
ἐλαύνω	ἐλαυνε	ἐλαύνετε	<i>drive</i>
λείπω	λείπε	λείπετε	<i>leave</i>

Greek has two distinct negative adverbs, $\text{o}\tilde{\upsilon}$ and $\mu\acute{\eta}$. The former is used with indicatives, as already seen, whereas $\mu\acute{\eta}$ serves to negate imperatives, most infinitives, many uses of the subjunctive and optative, and in other idiomatic uses. (More details on negation will be given in later units.)

$\mu\acute{\eta}$ λείπε τοὺς φίλους. *Do not abandon your friends.*

3. *More Prepositions.* The three common prepositions presented below may govern any of the three oblique cases. Recall that, in general, the genitive with a preposition often conveys *motion away from*; the dative often conveys *static position*; and the accusative often conveys *motion toward*. There are some overlaps in the meanings of these prepo-

sitions, especially for ἐπί and πρὸς with the dative or the accusative; likewise, uses of ἐπί or πρὸς with the accusative often overlap with those of εἰς. The definitions are only rough indications of some of the most common uses of the various prepositions:

ἐπί + gen.	upon; in the time of
ἐπί + dat.	upon, over; next to; in addition to
ἐπί + acc.	onto, up to, toward; against
παρά + gen.	from the side of, from (usually with a person as object)
παρά + dat.	by the side of, at the house of (almost always with a person as object)
παρά + acc.	to the side of; beside; past, beyond, contrary to
πρὸς + gen.	from, proceeding from
πρὸς + dat.	near, beside; in addition to
πρὸς + acc.	to, toward; against; in respect to, regarding

4. Examples of Usage of These Prepositions

ἐπὶ τῆς τραπέζης	<i>upon the table</i> (superposition)
ἐπὶ Καλλίου	<i>in the time of</i> (the archon) Callias
ἐφ' ἵππου	<i>upon a horse, on horseback</i>
ἐπὶ τῇ θαλάττῃ	(position) <i>by</i> (or <i>next to</i>) the sea
ἐπὶ τοῖς στρατιώταις	<i>over</i> (i.e., <i>in charge of</i>) the soldiers
ἐπὶ τούτοις	<i>in addition to these things</i>
ἐπὶ τὸν ποταμόν	<i>up to the river</i>
ἐπὶ μακρὸν χρόνον	(<i>up to the limit of, i.e.</i>) <i>for a long time</i>
ἐπὶ τοὺς Πέρσας	(warlike campaign) <i>against the Persians</i>
παρὰ Κύρου	<i>from Cyrus's presence</i> (or <i>from the vicinity of Cyrus</i>)
παρὰ Κύρῳ	<i>in Cyrus's presence</i> (or <i>with Cyrus, or</i> <i>on Cyrus's side</i>)
παρὰ πᾶσιν ἀνθρώποις	<i>among all men</i> (or <i>in the eyes</i> <i>[i.e., judgment] of all men</i>)
παρὰ Κῦρον	<i>to</i> (or <i>into</i>) <i>Cyrus's presence</i>
παρὰ τὸν ποταμόν	(movement or extension) <i>alongside the river</i>
παρὰ δόξαν	<i>beyond</i> (or <i>contrary to</i>) <i>expectation</i>
πρὸς τῶν πολιτῶν	(e.g., hear, receive) <i>from the citizens</i>
πρὸς τῷ ποταμῷ	(position) <i>near the river</i>
πρὸς τούτοις	<i>in addition to these things</i>
πρὸς τὴν γέφυραν	(direction) <i>toward the bridge</i>
πρὸς τοὺς στρατιώτας	(fighting, war) <i>against the soldiers</i>

πρὸς τοὺς πολίτας (e.g., *speak*) to the citizens (in an assembly or court); (behave in a certain way) toward (or with regard to) the citizens

5. *Relative Pronoun.* The Attic Greek relative pronoun has the stem *h-* (that is, the rough breathing) and is inflected in all three genders with vowel-declension endings. Like the article, in the neuter singular nominative and accusative inflections it uses the pronominal ending *-o* instead of the *-ov* seen in nouns and adjectives. The declension of ὅς, ἥ, ὅ, *who, which, that*, is as follows:

	singular			plural		
	masc.	fem.	neut.	masc.	fem.	neut.
nom.	ὅς	ἥ	ὅ	οἷ	αἷ	ᾶ
gen.	οὗ	ῆς	οὗ	ῶν	ῶν	ῶν
dat.	ᾧ	ῇ	ᾧ	οῖς	αῖς	οῖς
acc.	ὅν	ῆν	ὅ	οὓς	ᾶς	ᾶ
dual, all genders	nom. acc.		ῶ			
	gen. dat.		οῖν			

Some forms are identical to the article except for the accent:

ὁ	the, masc. sing. nom.	ὅ	which, neut. sing. nom. and acc.
ἡ	the, fem. sing. nom.	ἥ	who, fem. sing. nom.
οἱ	the, masc. pl. nom.	οἷ	who, masc. pl. nom.
αἱ	the, fem. pl. nom.	αἷ	who, fem. pl. nom.

One must be careful, however, to recognize when a form of the article has received an accent because it is followed by the enclitic *τε* (Unit 12), since in that instance the article will be accented:

ἡ Ξανθίππη ἡ τε Ἀσπασία οἱ τε στρατηγοί
Xanthippe and Aspasia and the generals

6. *Use of the Relative Pronoun.* Relative pronouns serve to introduce subordinated adjectival clauses. The relative pronoun agrees with its antecedent in gender and number, but the case of the relative pronoun is usually determined by its use in its own clause. (An idiomatic exception will be learned later, in Unit 41.)

The soldier whom the general is striking is a coward.

(The antecedent of *whom* is *soldier*, and *whom* is the direct object of *is striking*.)

ὁ στρατιώτης ὃν ὁ στρατηγὸς κόπτει κακὸς ἐστίν.

(ὃν is masculine singular because its antecedent, στρατιώτης, is masculine singular; it is accusative because it is the direct object of κόπτει.)

We do not want to abandon the woman with whom we are fleeing.

οὐ βουλόμεθα λείπειν τὴν ἄνθρωπον μεθ' ἧς φεύγομεν.

(ἧς is feminine singular because its antecedent, ἄνθρωπον, is feminine singular; it is genitive because it is the object of the preposition μεθ' [μετά], *with*.)

WHAT TO STUDY AND DO

1. Learn the second person imperative forms and the declension of the relative pronoun.
2. Study the examples of prepositional usage presented above.
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

MASCULINE O-DECLENSION NOUNS

δοῦλος, δούλου, m.	(male) slave [hierodule]
δούλη, δούλης, f.	(female) slave (slave woman)
Κῦρος, Κύρου, m.	Cyrus (son of Achaemenid king Darius II of Persia, who challenged his brother for the throne in 401 B.C.E.)
πλοῦτος, πλούτου, m.	wealth, riches [plutocrat]
πόνος, πόνου, m.	hard work, toil; suffering [geoponics]
ποταμός, ποταμοῦ, m.	river [Mesopotamia, hippopotamus]
τρόπος, τρόπου, m.	turn; way, manner, fashion; habits, character [tropics, heliotrope]
ὑπνος, ὕπνου, m.	sleep [hypnotism]
φθόνος, φθόνου, m.	envy, jealousy
χρόνος, χρόνου, m.	time; period of time [chronology]

PREPOSITIONS

ἐπί (elided ἐπ' or ἐφ')	(+ gen.) upon; in the time of; (+ dat.) upon, over; next to; in addition to; (+ acc.) onto, up to, toward; against [epideictic, epiglottis]
παρά (elided παρ')	(+ gen.) from the side of, from (usually with a person as object); (+ dat.) by the side of, at the house of (almost always with a person as object); (+ acc.) to the side of; beside, alongside; past, beyond, contrary to [paranormal, paradox, parallel]

πρός (+ gen.) from, proceeding from; (+ dat.) near, beside; in addition to; (+ acc.) to, toward; against; in respect to, regarding [prosthesis, prosody]

RELATIVE PRONOUN

ὅς, ἣ, ὃ who, which, that

EXCLAMATORY PARTICLE

ὦ o! (accompanies many vocatives; sometimes to be left untranslated in English)

NEGATIVE ADVERB

μή not (with imperatives, infinitives, most subjunctives and optatives, and other constructions to be learned later)

EXERCISES

I. Translate the following into English.

1. ἀπὸ τῆς παρὰ τὴν χώραν θαλάττης
2. ἐπὶ ταῖς δούλαις
3. ἐπὶ τοὺς στρατιώτας τοὺς ἐν τῷ οἴκῳ
4. μετὰ τὴν τῶν δούλων πείραν
5. διὰ τοὺς καλοὺς τρόπους
6. πρὸς τῶν δικαστῶν
7. ἐπὶ Πεισιστράτου
8. παρὰ τοῦ τῶν πολεμίων στρατηγοῦ
9. διὰ τὸν πρὸς τοὺς σοφοὺς φθόνον
10. ἐπὶ τοῖς δώροις
11. πρὸς τὸν ἥλιον
12. παρὰ τῶν φίλων
13. ἐν τῷ ποταμῷ
14. πρὸς τὴν ὁδόν
15. ἐπὶ τῶν τραπεζῶν
16. παρὰ τὴν εἰς τὸ ἱερὸν ὁδόν
17. πρὸς τῷ πλούτῳ
18. ἐξ ὕπνου
19. παρὰ τῷ κακῷ διδασκάλῳ

II. Translate the following prepositional phrases into Greek. (For some expressions there is more than one correct rendering.)

1. on account of the hard work
2. in the house of (*or* at the side of *or* in the presence of) the children
3. beside the doors of the courtesan
4. from the citizens
5. after the victory
6. regarding the Fates
7. next to the table
8. upon the small horses
9. beyond the expectation of the messenger
10. out of the beautiful river
11. in the time of Isaeus
12. against the well-born youths

III. Translate the following into English.

1. ὁ θεὸς φόβον πέμπει καὶ ἐκ τοῦ ἱεροῦ ἐλαύνει τοὺς στρατιώτας.
2. οἱ ἄνθρωποι τοὺς πόνους παρὰ τῶν θεῶν ἔχουσιν.
3. ὦ νεανίαι, φέρετε τὰ δῶρα τοῖς ἀξίοις.
4. λείπε πρὸς τῇ γεφύρᾳ τοὺς τῶν πολεμίων ἵππους.
5. οἱ ἄγγελοι τὰς τῆς στρατιᾶς συμφορὰς λέγουσιν τοῖς ἐν τῇ ἀγορᾷ πολίταις.
6. ὁ ἀδελφός, ὃς ἐπὶ μακρὸν χρόνον ἐκ τῆς χώρας φεύγει, παρὰ τῶν φίλων τὸν βίον λαμβάνει.
7. ἡ δούλη ἢ τὴν τῶν παιδίων ὑγίειαν ἐπιτρέπετε σοφῇ καὶ φιλίᾳ.
8. ὁ ὀπλίτης, ὃς τὰ χαλεπὰ φέρει καὶ τὰ αἰσχρὰ φεύγει, οὐ λείπει τοὺς ἐταίρους.
9. ὦ πολῖται, μὴ ἄρχετε πολέμου, ἀλλ' ἐν τῷ πολέμῳ μὴ φόβον ἔχετε.

IV. Render into Greek.

1. Shameful are the arguments through which you persuade the jurors.
2. The master sends his slaves to the priestess, and the children carry the offerings out of the tent.
3. Poet, do not feel ["have"] envy.
4. Isaeus, write just laws for the citizens of the land.
5. Do not speak shameful things, but [speak things] that lead men toward virtue.
6. The road from the shrine to the river is long and difficult.

UNIT NINE

Present Infinitive; Two-Ending Adjectives

PRELIMINARIES

The *infinitive*, a nonfinite form of the verb (see Unit 5 Prelim.), is a verbal noun. As a verb form it has tense (or aspect) and voice and can govern noun complements and adverbial modifiers. As a noun, it can serve as subject, object, and the like. In English the infinitive (formed with *to* plus the verb) shares the job of verbal noun with the *gerund* (formed from the present stem of a verb plus *-ing*). In Greek there is only the infinitive to fulfill the verbal noun function.

- EX. *To see is to believe.*
Seeing is believing.
Learning Greek is not difficult.

In addition to functioning as a noun in these simple uses, the infinitive is used (1) as a complement to many verbs; (2) in dependent phrases that are transformations of simple sentences embedded in a more complex sentence; (3) in phrases expressing other meanings, such as purpose or result.

<i>You like <u>to swim</u>.</i>	(complementary infinitive)
<i>They are willing <u>to lead</u>.</i>	(complementary infinitive)
<i>Wilson is president.</i>	(simple sentence, finite verb)
<i>They want Wilson <u>to be</u> president.</i>	(embedded sentence, infinitive)
<i>They chose Wilson <u>to be</u> president.</i>	(embedded sentence, infinitive)
<i>They believe Wilson <u>to be</u> president.</i>	(embedded sentence, infinitive)

I went there to see the statue. (expressing purpose)

*He left enough space in his luggage
so as to have room for gifts.* (expressing result)



1. *Present Active Infinitive.* The present active infinitive of an ω -verb is formed by adding $-\epsilon\iota\nu$ to the present stem. ($-\epsilon\iota\nu$ is a contraction of the theme vowel ϵ and the infinitival ending $-\epsilon\nu$.)

$\alpha\gamma\omega \rightarrow \alpha\gamma\epsilon\iota\nu$, to lead; $\pi\epsilon\acute{\iota}\theta\omega \rightarrow \pi\epsilon\acute{\iota}\theta\epsilon\iota\nu$, to persuade

Accentuation. The present infinitive of ω -verbs is always accented on the final syllable of the stem. The nonfinite forms of the verb do *not* have recessive accentuation (Unit 5.6). Thus the accentuation of each type of infinitive and participle must be learned separately.

2. *Some Uses of the Greek Infinitive.*

a. *Complementary infinitive.* The complementary infinitive is used to complete the meaning of a variety of verbs, such as those expressing will or desire, request, permission, choice, command, and the like. In the simplest examples the verb has no other complement:

$\epsilon\theta\acute{\epsilon}\lambda\omicron\upsilon\sigma\iota \mu\acute{\epsilon}\nu\epsilon\iota\nu.$	<i>They are willing to stay.</i>
$\omicron\upsilon\kappa \epsilon\theta\acute{\epsilon}\lambda\epsilon\tau\epsilon \phi\acute{\epsilon}\rho\epsilon\iota\nu \tau\omicron\nu \pi\acute{\omicron}\nu\omicron\nu.$	<i>You are not willing to endure the toil.</i>

Some verbs (e.g., those of asking, commanding, persuading) take an accusative object (of the person who is to do the action of the infinitive) plus the complementary infinitive:

$\tau\omicron\upsilon\varsigma \sigma\upsilon\mu\mu\acute{\alpha}\chi\omicron\upsilon\varsigma \mu\acute{\epsilon}\nu\epsilon\iota\nu \pi\epsilon\acute{\iota}\theta\omicron\mu\epsilon\nu.$	<i>We are urging the allies to remain.</i>
$\kappa\epsilon\lambda\epsilon\acute{\upsilon}\omega \tau\eta\nu \sigma\tau\tau\alpha\tau\iota\acute{\alpha}\nu \epsilon\lambda\alpha\upsilon\nu\epsilon\iota\nu.$	<i>I am ordering the army to march.</i>

b. *Infinitive with impersonal expressions.* The infinitive, as a verbal noun, often serves as the subject of a sentence containing an impersonal expression.

One common form of impersonal expression consists of a predicate adjective with the copula *is*, which in Greek is sometimes expressed and sometimes omitted. The infinitive as noun is considered neuter singular: thus the predicate adjective is neuter singular nominative to agree with the subject infinitive. In the equivalent English idiom, the subject function of the infinitive is somewhat concealed by the use of the expletive *it* (a filler or apparent subject):

<i>It is just <u>to take</u> the horses.</i>	(expletive–copula–pred. adj.–inf. phrase)
<i><u>To take</u> the horses is just.</i>	(inf. phrase–copula–pred. adj.)
<i><u>Taking</u> the horses is just.</i>	(gerund phrase–copula–pred. adj.)

δίκαιον λαμβάνειν τοὺς ἵππους. (pred. adj.–inf.–direct obj. of inf.)
 ἄρχειν χαλεπόν. To lead is difficult.
 (It is difficult to lead.)

Several *impersonal* verbs also have the infinitive as subject. Impersonal verbs are verbs normally used only in the third person singular with an unspecifiable subject *it* (e.g., *it is raining*) or with an expletive *it* and an infinitive following the verb as the true subject:

δεῖ πέμπειν δῶρα. To send gifts is necessary.
 (It is necessary to send gifts.)
 οὐ πρόκειται δῶρα λαμβάνειν. To take bribes is not seemly.
 (It is not seemly to take gifts [bribes].)

What is expressed in Greek idiom by an impersonal verb and infinitive is often idiomatically conveyed in English by a personal construction with a modal verb using *must*, *should*, or *ought*. For example, δεῖ πέμπειν δῶρα may also be translated *One must (should, ought to) send gifts*.

c. *Articular infinitive*. The substantival force and case usage of an infinitive used as a noun are sometimes marked more strongly by the use of the neuter singular definite article to introduce the infinitive phrase. The article *must* be used when the infinitive functions as a substantive in the genitive or dative or as the object of a preposition. In the nominative and many uses of the accusative, either the articular infinitive or the bare infinitive (as exemplified in §§2a and 2b above) is allowed.

nom.	τὸ ἄρχειν πόνον φέρει.	<u>To rule</u> brings toil.
gen.	ἐκ τοῦ φεύγειν	as a result of <u>fleeing</u>
dat.	πρὸς τῷ δῶρα λαμβάνειν	in addition to <u>taking bribes</u>
acc.	πρὸς τὸ ἐλαύνειν τὰς ἵππους	with regard to <u>driving</u> the mares

3. *Negation*. The negative adverb *μή* is used to negate an infinitive in any of the above uses.

πρέπει δῶρα μὴ λαμβάνειν. It is fitting not to take bribes.

4. *Subject of the Infinitive*. When the subject of the action denoted by the infinitive is expressed in Greek, it is normally in the *accusative* case, unless it is the same person or thing as the subject of the finite verb. (There are further exceptions to be learned later.)

οὐ δίκαιον τοὺς πολίτας λείπειν τὰ παιδιά.
 It is not right for the citizens to leave the children.
 (It is not right that the citizens leave the children.)
 δεῖ τοὺς ἀνθρώπους πόνους φέρειν.
 It is necessary for men to endure toil.
 Or (personal form) Men must endure toil.

ἐκ τοῦ τὸν κακὸν ναύτην ἄρχειν
as a result of the bad sailor's being leader
(as a result of the fact that the bad sailor is leader)

Note that in English the subject of an infinitive is often expressed in a prepositional phrase with *for* or *as* the possessive with a gerund, or that English idiom may prefer a personal construction (like *men must*). In other instances the infinitive phrase of Greek may be equivalent to a *that*-clause in English with subject and finite verb.

5. *Dative of Reference.* The person to whom a statement is limited or in whose opinion a statement is true is expressed in the dative case. Such a *dative of reference* is often used in sentences with an infinitive phrase as subject.

τῷ σοφῷ ὁ βίος οὐ χαλεπός.
For a wise man life is not difficult.
οὐ καλὸν τῷ ἀγαθῷ πολίτῃ φεύγειν.
Being in exile is not a fine thing for the good citizen.
(Compare the slightly different emphasis of
οὐ καλὸν τὸ τὸν ἀγαθὸν πολίτην φεύγειν.
It is not a fine thing that a good citizen be in exile.)

6. *Vowel-Declension Adjectives with Two Endings.* Some vowel-declension adjectives (usually ones formed by compounding two roots, or prefix and root) have no separate feminine endings, the masculine endings serving as endings for a common, non-neuter gender. Thus in ἄδικος πολίτης the adjective is masculine, but in ἄδικος γνώμη the same form is feminine. These adjectives thus have only two endings: masculine/feminine and neuter.

“unjust”		masc./fem.	neuter
sing.	nom.	ἄδικος	ἄδικον
	gen.	ἀδίκου	ἀδίκου
	dat.	ἀδίκῳ	ἀδίκῳ
	acc.	ἄδικον	ἄδικον
	voc.	ἄδικε	ἄδικον
dual	n. a. v.	ἀδίκῳ	ἀδίκῳ
	g. d.	ἀδίκῳιν	ἀδίκῳιν
plur.	nom. voc.	ἄδικοι	ἄδικα
	gen.	ἀδίκων	ἀδίκων
	dat.	ἀδίκοις	ἀδίκοις
	acc.	ἀδίκους	ἄδικα

7. *Alpha Privative.* The commonest negative compounding element in Greek is the prefix ἀ- (or ἀν- before a vowel): compare the English derivatives *atypical* and *anhydrous* and the corresponding negative prefixes *in-* and *un-* in English. Many compound adjectives meaning “not *X*” or “without *X*” are formed from the root *X* and the alpha-privative prefix, and many of these are vowel-declension adjectives of two endings.

8. *Notes on Idiom and Vocabulary.* The impersonals *χρή* and *δεῖ* are sometimes used synonymously, but in classical Attic there is sometimes a tendency for *χρή* to denote an obligation related to internal constraints of an ethical nature and *δεῖ* to imply external constraints. Compare *τί χρή δρᾶν*; *What should I do?* (in an ethically ambiguous situation) with *τί δεῖ λέγειν*; *Why should I mention?* (the matter being so obvious) or *δεῖ φέρειν τὰ τῶν θεῶν*. *One must endure what the gods give.*

The circumflex accent on *U* in the impersonals *δεῖ* and *δοκεῖ* is due to contraction. (The full details about verbs with such contraction appear in Unit 13.)

9. *Historical Notes.* The word *χρή* was in origin a noun and formed an impersonal expression with the copula omitted. The Greeks came to treat it as if it were a verb. The infinitive of *χρή* is *χρήναι*, a contraction of *χρή* with *εἶναι*, the infinitive of *εἰμί* (Unit 10.4).

Outside Attic *τάττω* appears as *τάσσω* (Introd. 6 and Unit 6.4).

WHAT TO STUDY AND DO

1. Study the formation and uses of the infinitive.
2. Learn the declension of two-ending adjectives of the vowel declension.
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

ω-VERBS

ἀκούω	hear (usually with acc. of thing heard + gen. of person from whom it is heard, alone or commonly with prep. ἀπό, ἐκ, etc.) [acoustics]
βλάπτω	harm, damage
κελεύω	order, command (+ acc. of person + inf.)
τάττω	marshal, draw up (troops); arrange; appoint [tactics, syntagmatic]

IMPERSONAL VERBS

δεῖ	it is necessary, it is needful (for one to do something) (+ acc. of person + inf.) (often to be translated with <i>ought to, must, or should</i> in a personal construction) [deontology]
δοκεῖ	it seems good, it seems best (+ dat. of person + inf.)
ἔξεστι	it is permitted, it is possible (+ dat. or acc. of person + inf.)
πρέπει	it is fitting, it is becoming, it is seemly (+ dat. or acc. of person + inf.)
χρή	it is necessary (+ acc. of person + inf.) (often to be translated with <i>ought to, must, or should</i> in a personal construction)

VOWEL-DECLENSION ADJECTIVES

ὅσιος, ὁσία, ὅσιον	hallowed (of things, acts); pious, pure (of persons)
ῥάδιος, ῥαδία, ῥάδιον	easy

VOWEL-DECLENSION ADJECTIVES WITH TWO ENDINGS

ἄδικος, ἄδικον	unjust
ἄθανατος, ἄθνατον	undying, immortal
ἀνόσιος, ἀνόσιον	unholy, profane
βάρβαρος, βάρβαρον	non-Greek-speaking, foreign; (pejorative) barbarian
οἱ βάρβαροι	foreigners, esp. the Persians
σύμμαχος, σύμμαχον	fighting along with, allied with
οἱ σύμμαχοι	allies

PRINCIPAL PARTS

ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, —, ἠκούσθην
βλάπτω, βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάβην or ἐβλάφθην
κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην
τάττω, τάξω, ἔταξα, τέταχα, τέταγμαι, ἐτάχθην
δεῖ, δεήσει, ἐδέησε, —, —, —
δοκεῖ, δόξει, ἔδοξε, —, δέδοκται, —
ἔξεστι, ἐξέσται, —, —, —, —
πρέπει, —, —, —, —, —
χρή, χρήσται, —, —, —, —

EXERCISES

I. Write in Greek.

- | | | |
|-----------------------|----------------------------|------------------|
| 1. to lead | 5. as a result of speaking | 9. she rules |
| 2. you (pl.) order | 6. they hear | 10. I ride |
| 3. we are not harming | 7. to loosen | 11. listen (pl.) |
| 4. to arrange | 8. to persuade | 12. arrange (s.) |

II. Translate the following sentences.

1. *πείθετε τὴν στρατιὰν μένειν.*
2. *ὁ ναύτης τοὺς στρατιώτας κελεύει τὰς ἵππους λείπειν.*
3. *ἐπιτρέπειν ἐθέλει τὰ χαλεπὰ ἔργα τοῖς καλοῖς νεανίαις.*
4. *οὐκ ἐθέλω ἀποθνήσκειν ἐν τῇ θαλάττῃ.*
5. *μὴ βλάπτειν τοὺς πλουσίους πολίτας κελεύεις τοὺς ὀπλίτας.*
6. *ὁ θεὸς οὐκ ἐθέλει ἀκούειν τῆς θεᾶς ἣ λέγει κακά.*
7. *δοκεῖ τοῖς σοφοῖς τὴν ἀλήθειαν λέγειν.*
8. *τοὺς ἀνοσίους δεῖ ἐλαύνειν ἀπὸ τῆς τῶν παιδίων σκηνῆς.*
9. *οἱ σύμμαχοι τοὺς βαρβάρους τὴν ἀγορὰν λαμβάνειν κελεύουσιν.*
10. *οἱ ἀθάνατοι μὴ λέγειν ἀνόσια τοὺς ἀνθρώπους πείθουσιν.*
11. *διὰ τὸ τοὺς πολεμίους ἐν τῇ χώρᾳ μένειν εἰς τὴν θάλατταν φεύγουσιν οἱ πολῖται.*
12. *τοῖς ἀγαθοῖς ῥάδιον νόμους γράφειν.*
13. *τοὺς ναύτας χρὴ ἄνεμον καλὸν μένειν.*
14. *τοὺς πολεμίους βλάπτειν ἔξεστι τοῖς στρατηγοῖς.*

III. Render the following sentences into Greek.

EX. It is unseemly for an unjust person to rule the just (people).

ANSWER οὐ πρέπει τὸν ἄδικον τῶν δικαίων ἄρχειν.

1. With friends it is easy to endure evils.
2. The general of the enemy army is marshaling his hoplites.
3. The children urge the tyrant to entrust his fate to the gods.
4. It is impossible for the immortal gods to feel ["have"] jealousy.
5. It is possible for a wicked man not to have a bad reputation.
6. It isn't wise to damage one's health.
7. Because of their wealth the rich are permitted to flee difficult tasks. [Hint: convert to impersonal form, "it is permitted . . ."]
8. A poet ought to be unwilling ["not" + "be willing"] to say bad things.
9. In addition to honor, ruling brings envy.
10. O jurymen, listen to the just man and not to the unjust man.

Present of εἶμι; Some Uses of the Genitive and Dative

1. *The Verb “to be.”* One of the most commonly used words in the language, the Greek verb *to be* shows irregularities of conjugation in all dialects. The Attic forms of the present active indicative are:

<i>sing.</i>	<i>1st pers.</i>	εἶμι	<i>I am</i>
	<i>2nd pers.</i>	εἶ	<i>you (s.) are</i>
	<i>3rd pers.</i>	ἐστί(ν)	<i>he (she, it) is</i>
<i>dual</i>	<i>2nd pers.</i>	ἐστόν	
	<i>3rd pers.</i>	ἐστόν	
<i>plur.</i>	<i>1st pers.</i>	ἐσμέν	<i>we are</i>
	<i>2nd pers.</i>	ἐστέ	<i>you (pl.) are</i>
	<i>3rd pers.</i>	εἰσί(ν)	<i>they are</i>

Note that the third person singular and plural forms may take nu movable. (See Unit 5.5.)

2. *Accentuation.* All forms of the present indicative of εἶμι except the second person singular, εἶ (and the third person singular in some uses: see §3, below), are *enclitic*. (See Unit 2.12.) This is traditionally indicated in paradigms by the use of the acute on the ultima. The enclitic forms are accented with an acute or a grave on *U* when the preceding word has an acute on *P*:

EX. πολίτης ἐστί
ὁ πολίτης ἐστὶ καλός.

In other circumstances, the enclitic forms have no accent, but they may affect the accent of the previous word. (Review the rules given in Unit 2.12.)

ἄνθρωποι ἐσμεν	δωρόν ἐστι
κακοί εἰσι	τῶν στρατιωτῶν ἐστιν ἡ σκηνή.

3. *Emphatic ἔστι*. When used emphatically—that is, stressing existence (*there is* or *there exists*)—the third person singular form is placed at the beginning of the sentence and is accented on P: ἔστι(ν). This form is also used when the immediately preceding word is the proclitic οὐκ, εἰ (if), or ὥς (as, that), the conjunction καὶ (and) or ἀλλὰ (but), or the demonstrative τοῦτ' (this). Emphatic ἔστι may be used with an infinitive subject in the same sense as the compound ἔξεστι (it is possible to X).

4. *The Present Imperative of εἰμί*. The second person present active imperative forms are singular ἴσθι and plural ἔστε. Note that the latter is distinguished by accentuation from the enclitic indicative form ἐστέ.

5. *Infinitive εἶναι and Predicate Nouns or Adjectives*. The present active infinitive of εἰμί is εἶναι. When an infinitive phrase with εἶναι includes a predicate noun or predicate adjective, the word in the predicate must agree in case with the subject of the infinitive. Since the subject of an infinitive is normally accusative, the predicate noun or adjective will normally be accusative.

ἐκ τοῦ τοὺς πολίτας δικαίους εἶναι
as a result of the fact that the citizens are just

χαλεπὸν ἀγαθὸν εἶναι.
It is difficult to be brave.

(The unexpressed subject of εἶναι, one, or a man, or whatever, is felt to be acc., so the adjective is acc.)

Occasionally the predicate adjective will be in another case because the noun it agrees with is in another case (as in the dat. of reference in the following):

οὐκ ἔξεστι τῷ δίκαιῳ ἀνοσίῳ εἶναι.
It is not possible for the just man to be unholy.

6. *Some Uses of the Genitive*. The genitive in general limits the meaning of the substantive, adjective, adverb, or verb on which it depends. The Latin name *genitivus* is a translation of the Greek γενική (πτῶσις), “the case denoting the class [to which something belongs].”

a. *Genitive of possession*. Like the English possessive or prepositional phrase with *of*, the genitive may denote ownership, possession, or the like.

- i. *Attributive use*. Nouns accompanied by a possessive are normally specific and thus have the particularizing definite article. The genitive of a noun or

of a demonstrative or reflexive pronoun denoting possession is normally placed in attributive position (i.e., within the article-noun phrase), although occasionally it is found outside the group. (In contrast, personal pronouns denoting possession always fall outside the article-noun group: see Units 12.4 and 22.5.)

οἱ <u>τῶν Ἀθηναίων</u> νόμοι	<i>the Athenians' laws</i>
τὸ βιβλίον τὸ <u>τοῦ παιδίου</u>	<i>the child's book</i>
τὰ <u>τῶν ναυτῶν</u>	<i>the affairs (or possessions or deeds) of the sailors (see Unit 7.4)</i>

An attributive genitive of possession may also be attached to a noun that is not accompanied by the article (i.e., that is indefinite):

Αἰσώπου λόγοι	<i>(some) fables of Aesop</i>
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- ii. *Predicate use.* The genitive of a noun or pronoun in the predicate may denote possession.

ἡ ἵππος ἐστὶ <u>τοῦ δικαστοῦ</u> .	<i>The mare belongs to the juryman. (The mare is of the juryman.)</i>
τοῦ σοφοῦ ἐστὶ φέρειν πόρους.	<i>It is characteristic of the wise man to endure toils.</i>
(Literally, <i>To endure toils is of [i.e., belongs to] the wise man.</i>)	

- b. *Partitive genitive.* The genitive is used to denote the whole of which a part is expressed by the noun it limits. This genitive takes the predicate position: that is, it falls outside the article-noun group.

οἱ πλείστοι <u>τῶν συμμάχων</u>	<i>most of the allies</i>
τῶν συμμάχων οἱ πλείστοι	<i>most of the allies</i>

- c. *Subjective and objective genitive.* When a noun expresses a verbal notion, the subject of the action referred to by the noun may be expressed by the *subjective genitive* (often in attributive position).

clause form:	<i>The unjust man committed perjury.</i>	(subject-verb)
verbal noun form:	<i>the unjust man's perjury</i>	
	ἡ <u>τοῦ ἀδίκου</u> ἐπιρκία	(verbal noun with gen.)
clause form:	<i>The foreigners are afraid.</i>	(subject-verb)
verbal noun form:	<i>the foreigners' fear</i>	
	ὁ <u>τῶν βαρβάρων</u> φόβος	(verbal noun with gen.)

(The subjective genitive is easily confused with the possessive genitive, and in many cases such confusion makes no difference.)

The object of the action referred to by a noun expressing a verbal notion may be expressed by the *objective genitive* (normally in predicate position).

verb-object form:	<i>to desire pleasures</i>
verbal noun form:	<i>the desire of (or for) pleasures</i>
	ἡ ἐπιθυμία <u>τῶν ἡδονῶν</u> (verbal noun with gen.)
verb-object form:	<i>to be afraid of the Athenians</i>
verbal noun form:	<i>fear of the Athenians</i>
	φόβος <u>τῶν Ἀθηναίων</u> (verbal noun with gen.)

7. *Some Uses of the Dative.* The Greek dative (δοτική, Latin *dativus*, case of “giving to”) has instrumental and locative uses (Greek having lost these cases at an early stage: see Introd. 4) as well as uses belonging to the dative proper.

a. *Dative of indirect object.* See Unit 5.9.

b. *Dative of interest.* The dative is used to denote the person for whom something is, or is done. Several uses of the dative are classified under this general heading:

- i. *Dative of possession.* With verbs meaning *to be*, *to become*, *to be available*, and the like, the dative may be used to denote the possessor.

τῷ δικαίῳ παρὰ τῶν θεῶν δῶρά ἐστιν.

There are gifts from the gods for the just man.

Or *The just man has gifts from the gods.*

τοῖς Ἀθηναίοις σύμμαχοι ἀγαθοί εἰσιν.

There are brave allies for the Athenians.

Or *The Athenians have brave allies.*

The dative of possession emphasizes having as opposed to not having something; the genitive of possession, on the other hand, emphasizes that something belongs to X and not to anybody else.

ἔστι βιβλία τῷ ποιητῇ. *The poet has books.*

οὐκ ἔστι βιβλία τῷ ποιητῇ. *The poet has no books.*

τὰ βιβλία ἐστὶ τοῦ δικαστοῦ, οὐ τοῦ ποιητοῦ.

The books belong to the jurymen, not to the poet.

- ii. *Dative of advantage or disadvantage.* The dative is used to denote the person or thing for whose advantage or disadvantage something is, or is done.

τὰ παιδιά αἵτια πόνων τοῖς ἀνθρώποις.

Children are a cause of toil for mankind.

ὁ ἀγαθὸς πλούσιός ἐστι τοῖς πολίταις, οὐχ ἑαυτῷ.

The virtuous man is rich for (in the interest of, to the advantage of) his fellow citizens, not for himself.

- iii. *Dative of reference.* See Unit 9.5.

c. *Dative of means (or instrument).* The dative is used to denote that by which or with which an action is done (instrument, means, or cause).

βάλλουσι τὸν στρατηγὸν λίθοις.

They strike the general with stones.

δώροις πείθει τοὺς δικαστάς.

He persuades the jurymen by means of bribes.

d. *Dative of time when.* The dative is used to denote the point in time when or at which an action occurred.

τῇ προτέρᾳ ἡμέρᾳ

on the previous day

8. *Notes on Idiom.* The impersonal ἀνάγκη (ἐστί), *it is necessary*, connotes strong external constraint, whereas δεῖ and χρῆ connote needfulness, propriety, moral obligation, and the like.

When πλείστος is used with the article as a substantive meaning *the majority, most*, it takes its gender from the group to which it refers (the noun in the partitive gen., if expressed): οἱ πλείστοι τῶν πολιτῶν, αἱ πλείσται τῶν ἡδονῶν, τὰ πλείστα τῶν δώρων.

9. *Historical Note.* Outside Attic πράττω appears as πράσσω (Introd. 6 and Unit 6.4) or, in the Ionic dialect, πρήσσω.

WHAT TO STUDY AND DO

1. Learn the present of εἰμί.
2. Study the uses of the genitive and dative.
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

VERBS

βάλλω

throw, strike [ballistics]

εἰμί

be [ontology (from the participial stem)]

εὐρίσκω

find, find out, discover [heuristic, Eureka]

πάσχω

suffer; have (something) done to one, experience
[sympathy]

πράττω

effect, accomplish, do; experience (a certain fortune),
fare [practical]

NOUNS

ἀνάγκη, ἀνάγκης, f. ἀνάγκη (ἐστί)	force, constraint, necessity (impersonal expression) it is necessary, or compulsory, or unavoidable (+ dat. or acc. of person + inf.; often to be translated with <i>must</i> in a personal construction)
εἰρήνη, εἰρήνης, f.	peace; peace treaty [Irene]
ἐπιθυμία, ἐπιθυμίας, f.	desire, yearning
ἐπιorkία, ἐπιorkίας, f.	false swearing, perjury
λίθος, λίθου, m. (if fem.)	stone [monolith] a particular variety of stone (e.g., magnet, crystal)
μάχη, μάχης, f.	battle, combat [Titanomachy]

ADJECTIVES

Ἀθηναῖος, Ἀθηναία, Ἀθηναῖον οἱ Ἀθηναῖοι	Athenian the Athenians
αἷτιος, αἰτία, αἷτιον	responsible; responsible for, cause of (+ objective gen.) [aetiology]
πλείστος, πλείστη, πλείστον οἱ πλείστοι	most, greatest, largest; (often with art.) the greatest number, the most [pleistocene] the majority, the greatest part (of a group)
πρότερος, προτέρα, πρότερον ὑστερος, ὑστέρα, ὑστερον	former, earlier, previous [hysteron proteron] latter, later, next

PRINCIPAL PARTS

βάλλω, βαλέω, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην
εἰμί, ἔσομαι, —, —, —
εὕρισκω, εὕρήσω, ἠύρον, ἠύρηκα, ἠύρημαι, ἠύρέθην
πάσχω, πείσομαι, ἔπαθον, πέπονθα, —, —
πράττω, πράξω, ἔπραξα, πέπραγα or πέπραχα, πέπραγμαι, ἐπράχθην

EXERCISES

I. Translate the following short sentences. Think carefully about the accentuation and review the rules if necessary.

- | | | |
|---------------------|--------------------|---------------------|
| 1. ἀθάνατοί εἰσι. | 5. δῆλόν ἐστι. | 9. χαλεπόν ἐστι. |
| 2. οὐκ ἀγαθοί ἐστε. | 6. πονηρὸς εἶ. | 10. ὅσαι ἔστε. |
| 3. ἄδικόν ἐστι. | 7. οὐ σοφοί ἐσμεν. | 11. οὐκ ἔστι λίθος. |
| 4. φίλος εἰμί. | 8. σοφὴ ἐστιν. | 12. ἔστι τὸ καλόν. |

II. Render the following sentences into Greek, using the appropriate form of εἰμί. Think carefully about the accentuation and review the rules if necessary.

EX. *I am harsh.* χαλεπός εἰμι. or χαλεπή εἰμι.

- | | |
|-----------------------------------|--------------------------------|
| 1. It is worthy. | 7. You (pl.) are just. |
| 2. The Athenians are responsible. | 8. Perjury is not just. |
| 3. The battle is long. | 9. She is responsible. |
| 4. We are immortal. | 10. The pebble is small. |
| 5. I am a sailor. | 11. The tyrant is the general. |
| 6. You (sing.) are pious. | |

III. (a) Translate the following sentences. Then (b) name the case of the underlined word and give the reason for the case.

τῷ σοφῷ βιβλία ἐστίν.

(a) *The wise man has books.* (b) dative of possession

- οἱ πλείστοι τῶν πολιτῶν εἰσι δίκαιοι.
- τῷ πονηρῷ οἱ νόμοι οὐκ εἰσι καλοί. (Note proclitic accented before enclitic: Unit 2.12d.)
- ἡ ἐπιθυμία τοῦ πλούτου τοὺς ἀνθρώπους κακὰ πάσχειν πείθει.
- τῇ ὑστέρᾳ ἡμέρᾳ εἰρήνην γράφουσιν.
- οἱ ἀθάνατοί εἰσιν αἴτιοι τῶν ἀγαθῶν τοῖς ἀνθρώποις.
- τῶν Ἀθηναίων ἐστὶν ἡ νίκη.
- οἱ ἀνόσιοι λίθους μικροὺς ἐκ τοῦ ποταμοῦ λαμβάνουσιν οἷς τὸ ἱερὸν βάλλουσιν.
- οὐ δέει λέγειν τὸν τῶν πολεμίων φόβον.
- πράττετε τὰ καλὰ καὶ φεύγετε τὰ ἄδικα.
- ἐν τῇ προτέρᾳ μάχῃ οἱ πλείστοι τῶν ὀπλιτῶν οὐ φεύγουσιν.

IV. Render into Greek.

- By means of difficult toils the allies are taking the marketplace.
- It is necessary for men to do what is just ["just things"].
- After the battle the soldiers flee into the land of the Athenians.
- The desire for peace persuades the citizens not to harm the enemy's messengers.
- The jurors are discovering the majority of the unjust deeds, in return for which they harm the responsible persons.
- It is characteristic of wise men to discover the fine pleasures.
- On account of the war against the foreigners the citizens must suffer.
- It does not befit a virtuous man to be unjust.
- In the eyes of the majority pleasure is not the measure of virtue.

Present Middle/Passive Indicative

1. *Middle and Passive Voices.* At an early stage Greek had two sets of personal endings that served to mark two *voices* (cf. Unit 5 Prelim.): active and middle. In the active voice the subject is the agent. In the middle voice the subject is agent but acts with some special reference to himself or herself, or to his or her possessions or own interest (*to* or *for* or *within himself* or *herself* or the like).

The middle of some verbs may have a reflexive or reciprocal meaning:

ΕΧ. γυμνάζομαι *I exercise myself.* (direct reflexive)
 παρασκευάζομαι τὴν σκηνήν. *I prepare the tent for myself.*
 or *I prepare my tent.*
 (indirect reflexive)

οἱ στρατιῶται παρακελεύονται. *The soldiers encourage one another.*
(reciprocal)

The passive use of the middle form developed from the reflexive force of the middle. In classical Greek most middle forms also serve as passive: that is, the subject is acted upon by some other agent. The development may be thought of as follows:

πείθομαι: *I persuade myself.* → *I get myself persuaded.* → *I am persuaded*
(*by someone else*).

φέρεται: *It carries itself.* → *It gets itself carried.* → *It is carried.*

Comparable reflexive formations in other languages are equivalent to the English passive: French *il se trouve* or German *es findet sich* (*it is located*), Italian *mi chiamo* (*I am called*).

In the context of a particular Greek sentence, a middle/passive verb will usually be identifiable as *either* middle *or* passive in sense; but in isolation these forms are referred to in this book as middle/passive.

2. *Present Middle/Passive Indicative.* This is formed from the present stem plus the theme vowel *ο/ε* (*ο* before *μ* or *ν*, *ε* before other sounds) plus the middle/passive personal endings (*-μαι, -σαι, -ται, [-σθον, -σθον,] -μεθα, -σθε, -νται*). This group of middle/passive endings will recur in other areas of the verb conjugation and should be memorized. The personal endings are clearly recognizable except in the second person singular, where the consonant sigma in *-εσαι* has been lost and the resulting *-εαι* has contracted to *-η*.

	present stem:	"ransom," "be released" λν- + ο/ε	"obey," "be persuaded" πειθ- + ο/ε	theme vowel + ending
sing.	1st pers.	λύομαι	πείθομαι	-ομαι
	2nd pers.	λύη	πείθη	-η
	3rd pers.	λύεται	πείθεται	-εται
dual	2nd pers.	λύεσθον	πείθεσθον	-εσθον
	3rd pers.	λύεσθον	πείθεσθον	-εσθον
plur.	1st pers.	λύόμεθα	πειθόμεθα	-ομεθα
	2nd pers.	λύεσθε	πείθεσθε	-εσθε
	3rd pers.	λύνται	πείθονται	-ονται

Note that the *accentuation* is recessive, as for all finite forms. In the present middle/passive indicative it turns out that the accent is on the verb stem in all forms except the first person plural, where the number of syllables in the ending forces the accent to move to the theme vowel.

3. *Present Middle/Passive Infinitive.* The middle infinitive ending is *-σθαι*. When this is added to the present stem with theme vowel *ε*, the result is the present middle/passive infinitive. Like the present active infinitive, it is accented on the final syllable of the verb stem: for example, *λύεσθαι*, *to ransom* or *to be released*.

4. *Present Middle/Passive Imperative (Second Person).* As was true in the present active, the second person plural of the present middle/passive imperative looks just like the indicative, with *-εσθε* as ending. The singular has the ending *-ου*.

first principal part	2nd singular	2nd plural	translation
λύω	λύου	λύεσθε	ransom
πείθω	πείθου	πείθεσθε	obey

5. *Deponent Verbs*. Many Greek verbs are found only in middle/passive forms and have no active forms. Such verbs are called *deponent* (a not very helpful term coined by Latin grammarians). You will recognize deponent verbs in vocabulary lists or a dictionary because the first principal part is the first person singular present middle/passive form (-ομαι instead of -ω).

γίγνομαι	<i>I become, I am born</i>
βούλομαι	<i>I desire, I want</i>
αἰσθάνομαι	<i>I perceive</i>

6. *Idiomatic Meanings of the Middle Voice*. It takes time for the student to get an adequate sense of the range of implications conveyed by the middle voice. Here are some examples of common verbs to illustrate shifts in meaning noticeable between active and middle.

πείθω + acc.	<i>I persuade, urge</i>
πείθομαι + dat.	<i>I obey, trust, believe (a person)</i>
ἔχω + acc.	<i>I have, hold</i>
ἔχομαι + gen.	<i>I hold on to, cling to</i>
ἄγω	<i>I lead</i>
ἄγομαι	<i>I lead (a woman) for myself; I marry (a woman)</i>
γράφω	<i>I write</i>
γράφομαι	<i>I indict, bring a suit against (literally, I get X[’s name] recorded by the magistrates)</i>
φέρω	<i>I carry</i>
φέρομαι	<i>I carry off for myself, I win (a prize)</i>
δικάζω	<i>I (as a judge) decide a suit</i>
δικάζομαι	<i>I (as a plaintiff) conduct a suit</i>
σπένδω	<i>I pour a libation</i>
σπένδομαι	<i>I make a truce (solemnized by a libation)</i>
λύω	<i>I release</i>
λύομαι	<i>I ransom</i>
βουλεύω	<i>I plan</i>
βουλεύομαι	<i>I deliberate</i>
πολιτεύω	<i>I am a citizen</i>
πολιτεύομαι	<i>I behave like a citizen; I participate in public affairs; I am a politician</i>

As can be seen, the middle usually implies that the subject is more closely involved or interested in the action. The middle is common when emphasis is laid on mental or perceptual activities: note the deponent αἰσθάνομαι, and later you will learn several

verbs of intellectual activity that lack a future active but possess a future middle (Unit 18).

7. *Agent with a Passive Verb.* When a Greek verb is used in a passive form or has a passive meaning, the personal agent, if mentioned, is usually expressed in a prepositional phrase with ὑπό governing the genitive (equivalent to English *by someone*).

τὸ παιδίον ὑπὸ τῆς ἀδελφῆς φέρεται.

The child is being carried by his sister.

8. *Notes on Vocabulary and Idiom.* In Greco-Roman antiquity a *libation* was a ritual offering of liquid to the gods; it was made by pouring the liquid on an altar or on the ground. The liquid could be wine, milk, honey, oil, or a mixture. Since truces and treaties were solemnized with libations (among other rituals), the verb σπένδω developed its middle sense, *make a truce* or *settle a quarrel*.

In poetry βούλομαι and ἐθέλω may be synonymous, but in classical prose there is often a clear distinction between active desire (βούλομαι) and willingness or consent (ἐθέλω).

οἶμαι is an alternative contracted form of the first person singular οἶομαι. The remaining forms of the present are normal: οἶη, οἶται, and so forth; present infinitive οἶσθαι.

9. *Historical Notes.* Sigma between vowels (*intervocalic sigma*) was lost in the development of many Greek forms, and in Attic this loss usually resulted in the contraction of the vowels. This has happened in -εσαι becoming -η and (in the second person singular imperative) -εσο becoming -ου; and you will see it again in a class of nouns and adjectives in Units 15 and 22.

From about 350 B.C.E. the second person singular middle/passive ending was often spelled (and pronounced) -ει rather than -η in Attic, and the form in -ει will be found in modern editions of some Greek authors (either under the influence of the spelling in manuscripts or because the editor believes the particular author originally used this form). Note that such middle/passive forms as λύει, πείθει look exactly like the third person singular active form; but in the context of a sentence there is usually no ambiguity. In this book only -η is used.

WHAT TO STUDY AND DO

1. Learn the conjugation of the present middle/passive indicative and imperative and the formation of the present middle/passive infinitive.
2. Study the idiomatic meanings of the middle of verbs learned previously (§6).
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

ω-VERBS

<i>ἀποκτείνω</i> (<i>ἀπο</i>)	kill, put to death
<i>βουλεύω</i>	plan, devise; (mid.) take counsel, deliberate [probouleutic]
<i>γυμνάζω</i>	train (naked), exercise; (mid.) exercise oneself, be in training [gymnastics, gymnasium]
<i>δικάζω</i>	judge; serve as judge or juror; (mid.) plead a case, participate in a suit
<i>κόπτω</i>	strike, chop, beat; plunder (land); (mid.) beat one's breast in mourning [syncope]
<i>παρασκευάζω</i> (<i>παρα</i>)	prepare, provide, procure; (mid.) prepare for oneself, make preparations
<i>πολιτεύω</i>	be a citizen; have a certain form of government; (mid.) live or behave as a free citizen; participate in politics
<i>σπένδω</i>	pour a libation; (mid.) exchange libations, make a truce, make peace [spondaic]

DEPONENT VERBS

<i>αἰσθάνομαι</i>	perceive (+ acc. or + gen.); sense, understand [aesthetics]
<i>βούλομαι</i>	want, desire, wish (+ complementary inf.)
<i>γίγνομαι</i>	come into being, be born, become; occur [genus]
<i>ἔρχομαι</i>	come, go
<i>μάχομαι</i>	fight (+ dat. of the enemy person or + prep. phrase)
<i>οἶμαι</i> or <i>οἶμαι</i>	think, suppose, believe
<i>παρακελεύομαι</i> (<i>παρα</i>)	exhort, encourage (+ dat. of person, sometimes + inf.)
<i>πυνθάνομαι</i>	learn, hear (sometimes + gen. of person); learn by inquiry, inquire

PREPOSITION

<i>ὑπό</i> (elided <i>ὑπ'</i> or <i>ὑφ'</i>)	(+ gen.) from under, under; by (agent with passive verb or expression); (+ dat.) under; under the power of; (+ acc.) under, during, in the course of [hypothesis, hypotenuse, hypodermic]
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PRINCIPAL PARTS

ἀποκτείνω, ἀποκτενέω, ἀπέκτεινα, ἀπέκτονα, —, —
βουλεύω, βουλεύσω, ἐβούλευσα, βεβούλευκα, βεβούλευμαι, ἐβουλεύθην

γυμνάζω, γυμνάσω, ἐγύμνασα, γεγύμνακα, γεγύμνασμαι, ἐγυμνάσθην
 δικάζω, δικάσω, ἐδίκασα, δεδίκασα, δεδίκασμαι, ἐδικάσθην
 κόπτω, κόψω, ἔκοψα, -κέκοφα, κέκομαι, -εκόπην
 παρασκευάζω, παρασκευάσω, παρεσκεύασα, —, παρεσκεύασμαι, παρεσκευάσθην
 πολιτεύω, πολιτεύσω, ἐπολίτευσα, πεπολίτευκα, πεπολίτευσμαι, ἐπολιτεύθην
 σπένδω, σπείσω, ἔσπεισα, —, ἔσπεισμαι, —
 αἰσθάνομαι, αἰσθήσομαι, ἤσθόμην, —, ἤσθημαι, —
 βούλομαι, βουλήσομαι, —, —, βεβούλημαι, ἐβουλήθην
 γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, ἐγενήθην
 ἔρχομαι, ἐλεύσομαι, ἦλθον (stem ἐλθ-), ἐλήλυθα, —, —
 μάχομαι, μαχέομαι, ἐμαχεσάμην, —, μεμάχημαι, —
 οἶμαι οἰοῦμαι, οἰήσομαι, —, —, —, ὤθήθην
 παρακελεύομαι, παρακελεύσομαι, παρεκελευσάμην, —, παρακεκέλευσμαι, —
 πυνθάνομαι, πεύσομαι, ἐπυθόμην, —, πέπυσμαι, —

EXERCISES

I. Give a complete identification of each verb form and translate it precisely.

EX. παρασκευαζόμεθα: 1st pl. pres. mid./pass. ind. of παρασκευάζω,
we are making preparations.

- | | | |
|---------------|------------------|-------------------|
| 1. σπένδομεν | 11. λέγεται | 21. ἔχου |
| 2. μάχη | 12. οἷεσθε | 22. βλάπτετε |
| 3. κόπτεσθε | 13. πᾶσχετε | 23. βάλλεται |
| 4. γράφονται | 14. εἰσί | 24. ἄγη |
| 5. λαμβάνεις | 15. πολιτεύεσθαι | 25. παρακελεύεσθε |
| 6. γίγνεται | 16. βούλεται | 26. πυνθάνονται |
| 7. πράττειν | 17. δικάζουσι | 27. δικάζεται |
| 8. βουλεύομαι | 18. σπενδόμεθα | 28. ἀκούομεν |
| 9. ἔρχονται | 19. ἀπόκτεινε | 29. λείπεται |
| 10. ἔχη | 20. αἰσθάνη | 30. γίγνου |

II. Render into Greek.

- | | |
|---------------------------|-----------------------------------|
| 1. we are going | 8. you (pl.) are deliberating |
| 2. he serves as judge | 9. you (s.) exhort |
| 3. you (pl.) cling to | 10. we inquire |
| 4. they desire | 11. she is ransoming |
| 5. make preparations (s.) | 12. they hear |
| 6. he is pleading a case | 13. you (pl.) are being marshaled |
| 7. they pour a libation | 14. to be in training |

- | | |
|-------------------------------|------------------------------|
| 15. I participate in politics | 23. I am not willing |
| 16. they are fighting | 24. to prepare |
| 17. you (s.) suppose | 25. she supposes |
| 18. it is being led | 26. we are |
| 19. we are indicting | 27. to be |
| 20. they become | 28. he is beating his breast |
| 21. we are being ruled | 29. to be carried |
| 22. to learn by inquiry | 30. find for yourselves |

III. Translate.

1. ἐν τῷ πρὸς τοὺς βαρβάρους πολέμῳ ἀγαθοῖς πολεμίοις μάχονται οἱ Ἀθηναῖοι.
2. τοὺς στρατηγούς χρὴ βουλευέσθαι.
3. τοὺς ὀπλίτας κελεύουσι τάττεσθαι παρὰ τὸν ποταμόν.
4. μὴ σπένδεσθε, ἀλλὰ βούλεσθε μάχεσθαι.
5. χαλεποῖς ἔργοις νίκη τοῖς Ἀθηναίοις γίνεται.
6. σπένδονται τῇ ὑστέρα ἡμέρᾳ.
7. ἔχεσθαι χρὴ τῆς τιμῆς.
8. οὐχ ὑπὸ τῶν πολεμίων βλάπτεσθε, ἀλλ' ὑπὸ τῶν στρατιωτῶν οἱ φεύγειν παρακελεύονται.
9. οὐκ ἔξεστι τοῖς παιδίοις τοῖς θεοῖς σπένδειν.
10. οἱ ναῦται πρὸς τὴν τῶν βαρβάρων χώραν τοῖς ἀνέμοις ἐλαύνονται.
11. ἀκούετε τοὺς λόγους, ὦ Ἀθηναῖοι, καὶ βουλευέσθε.
12. μάχου, νεανία, παρὰ τοῖς ἐταίροις καὶ νίκην φέρου.
13. οὐ φεύγειν ἐθέλουσιν οἱ πλείστοι τῶν στρατιωτῶν.
14. τὰ παιδιά εἰς τὸ ἱερὸν ἄγεται ὑπὸ τοῦ διδασκάλου.
15. ἴσθι ἄξιος τῆς ἀρχῆς ἣν οἱ πολῖται ἐπιτρέπουσιν.
16. δοκεῖ τῷ Ἰσαίῳ ἄγεσθαι τὴν τοῦ ποιητοῦ ἀδελφήν.

Adverbs; Conjunctions; Pronoun αὐτός;
Pronominal Article; Prepositions IV

PRELIMINARIES

A. *Adverbs*. An adverb (Greek ἐπίρρημα, Latin *adverbium*, “word added to the verb”) is the part of speech that modifies (qualifies, limits) a verb, an adjective, or another adverb. Adverbs usually express ideas of manner or degree or time or place.

- EX. *They walk quickly.* (modifying verb *walk*)
The pitcher is fairly good. (modifying adj. *good*)
The house is very poorly constructed. (modifying adverb *poorly*)

In many languages a large number of the adverbs are derived from adjectives by the addition of a standard suffix. In English the suffix is *-ly*. (Compare German *-lich*, French *-ment*, Spanish and Italian *-mente*.)

B. *Personal Pronouns*. The pronouns that refer without special demonstrative emphasis to persons or things are *personal* pronouns. (For the concept of person, review Unit 5 Prelim.; for pronouns in general, Unit 8 Prelim. D.) Personal pronouns occur in all three persons: (1st) *I, me, we, us*; (2nd) *you*; (3rd) *he, him, she, her, it, they, them*. In English (as in some other languages), the personal pronouns are very common, because English verbs must have either a noun subject or an explicit pronoun as subject; and there are also other uses of the personal pronouns. Greek verbs normally do without an explicit pronoun subject, but a personal pronoun may be used as subject for purposes of emphasis, and there are other uses for the oblique cases.



1. *Formation of Adverbs.* Adverbs expressing *manner* are formed from adjectival stems by the addition of the adverbial ending *-ως* (in origin an ablative case ending). The stem of vowel-declension adjectives is obvious from the nominative singular forms. The accentuation of the adverb always follows the pattern of the genitive plural form of the adjective.

<i>adjective</i>	<i>(gen. pl.)</i>	<i>adverb</i>	<i>translation</i>
καλός	(καλῶν)	καλῶς	nobly, beautifully, well
κακός	(κακῶν)	κακῶς	badly, poorly, ill
ἄξιος	(ἀξίων)	ἀξίως	worthily
ῥάδιος	(ῥαδίων)	ῥαδίως	easily

Although adverbs can be formed in this way from virtually any adjective in Greek, no *-ως* adverb is formed from ἀγαθός in classical Greek, the adverb εὖ (*well*) being used instead.

2. *Coordinating Conjunctions.* There are five common coordinating conjunctions in Greek: καί, τε, δέ, γάρ, and ἀλλά.

a. καί, *and*, joining words, phrases, or clauses. In Unit 3.8 we have already seen the simple use of καί as a conjunction and also the adverbial use, by which καί adds emphasis to the word or phrase that follows it, equivalent to English *even X*, *X too*, *X also* (or in English one may simply give extra emphasis to *X* in pronunciation).

ἀνάγκη καὶ τῷ σοφῷ πάσχειν κακά.

It is necessary that even the wise man suffer hardships.

Or The wise man, too, must suffer hardships.

A further use to be noted is that in a series, where the initial καί correlates with one or more following conjunctions:

καὶ X καὶ Y	<i>both X and Y</i>
καὶ X καὶ Y καὶ A καὶ . . .	<i>both X and Y and A and . . .</i>

b. τε, *and*, an enclitic *postpositive* conjunction joining clauses, phrases, or single words. (Thus it is an alternative to καί in most of its uses.) A postpositive is a word that cannot be placed first in its clause or phrase but normally follows the first word of its clause or phrase. Thus τε follows the word it is coordinating, and the sequence *X τε* is usually *and X*, and it joins *X* to something preceding *X*. τε may be used alone or in combination with καί, and in a series there may be a τε following the first word, equivalent to the use of καί as *both*. (τε is elided to τ' before a vowel with a smooth breathing or to θ' before a vowel with a rough breathing.)

$X\ Y\ \tau\epsilon$	<i>X and Y</i>
$\acute{\omicron}\sigma\iota\omicron\varsigma\ \delta\acute{\iota}\kappa\alpha\iota\acute{\omicron}\varsigma\ \tau\epsilon$	<i>pious and just</i>
$X\ \tau\epsilon\ Y\ \tau\epsilon$	<i>both X and Y</i>
$\eta\delta\omicron\nu\eta\ \tau\epsilon\ \tau\iota\mu\acute{\eta}\ \tau\epsilon$	<i>both pleasure and honor</i>
$X\ \tau\epsilon\ \kappa\alpha\iota\ Y$	<i>both X and Y</i>
$\acute{\epsilon}\chi\epsilon\iota\ \tau\epsilon\ \kappa\alpha\iota\ \acute{\epsilon}\chi\epsilon\tau\alpha\iota$	<i>she (both) holds and is held</i>

c. $\delta\acute{\epsilon}$, *and*, *but*, a postpositive conjunction most often found joining clauses but occasionally linking phrases or single words. $\delta\acute{\epsilon}$ can be either neutrally connective (*and*) or adversative in sense (*but*); the context normally helps decide which English equivalent is appropriate. ($\delta\acute{\epsilon}$ is elided to δ' before a vowel.)

d. $X\ \mu\acute{\epsilon}\nu\ .\ .\ .\ Y\ \delta\acute{\epsilon}$. A very important use of $\delta\acute{\epsilon}$, and one that is especially characteristic of Greek thought and idiom, is its use in combination with a preceding postpositive particle $\mu\acute{\epsilon}\nu$ to create a contrast between antithetic elements (or sometimes simply an emphatic link between enumerated elements). The force of $\mu\acute{\epsilon}\nu$ is to anticipate an antithesis by marking its beginning; the second element is most often joined by $\delta\acute{\epsilon}$. The contrasted elements may be single words, parallel phrases, or entire clauses. A common but clumsy English translation of $\mu\acute{\epsilon}\nu\ .\ .\ .\ \delta\acute{\epsilon}$ is *on the one hand . . . on the other hand*; often it is more idiomatic to convey the antithesis by emphasis in pronunciation or by turning one of the paired clauses into an English subordinate clause introduced by *while* or *whereas*.

$\acute{\omicron}\ \mu\acute{\epsilon}\nu\ \sigma\tau\tau\alpha\tau\eta\gamma\omicron\varsigma\ \acute{\alpha}\pi\omicron\theta\nu\eta\sigma\kappa\epsilon\iota,\ \acute{\omicron}\acute{\iota}\ \delta\acute{\epsilon}\ \sigma\tau\tau\alpha\tau\iota\omega\tau\alpha\iota\ \phi\epsilon\acute{\upsilon}\gamma\omicron\upsilon\sigma\iota\nu.$

The general is dying, but the soldiers are fleeing.

$\acute{\omicron}\acute{\iota}\ \mu\acute{\epsilon}\nu\ \text{Ἀθηναῖοι}\ \pi\epsilon\acute{\iota}\theta\omicron\nu\tau\alpha\iota\ \tau\omicron\acute{\iota}\varsigma\ \nu\acute{\omicron}\mu\omicron\iota\varsigma,\ \acute{\omicron}\acute{\iota}\ \delta\acute{\epsilon}\ \beta\acute{\alpha}\rho\beta\alpha\rho\omicron\iota\ \tau\hat{\omega}\ \delta\epsilon\sigma\pi\acute{\omicron}\tau\eta.$

The Athenians obey their laws, whereas the Persians obey their master.

Note the position of the postpositives in these sentences: words like $\tau\epsilon$, $\mu\acute{\epsilon}\nu$, and $\delta\acute{\epsilon}$ often intervene between an article and its noun or between a preposition and its object; less commonly, the postpositive may be placed after the phrase unit: for instance, after an article-noun unit.

e. $\gamma\acute{\alpha}\rho$, *for*, *because*, a postpositive conjunction joining independent (main) clauses. (Be careful to distinguish between English *for* as a conjunction and as a preposition.)

$\tau\omicron\nu\ \delta\iota\kappa\alpha\sigma\tau\eta\nu\ \acute{\epsilon}\xi\epsilon\lambda\acute{\alpha}\nu\epsilon\iota\nu\ \beta\omicron\upsilon\lambda\acute{\omicron}\mu\epsilon\theta\alpha\ \delta\acute{\omega}\rho\alpha\ \gamma\acute{\alpha}\rho\ \lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\iota.$

We want to drive out the judge, for he is taking bribes.

f. $\alpha\lambda\lambda\acute{\alpha}$, *but*, *but rather*, was already presented in Unit 3.8. It is a strong adversative joining clauses or less often phrases or words, usually following a stated or implied negative.

οὐκ ἔστι ποταμός, ἀλλὰ θάλαττα.
It is not a river, but rather the sea.

3. *Pronominal Use of the Article.* The Attic article ὁ, ἡ, τό was originally a demonstrative pronoun. (This is the usual function of the word in Homeric Greek and other early poetry.) The pronominal article may be used in any of the three genders, agreeing in gender and number with its antecedent. The pronominal use survives in classical Attic in certain restricted circumstances, the most important of which are:

a. Preceding μέν and δέ when they are paired. In this use the pronominal article usually means *the one . . . the other* or (in the plural) *some . . . others*.

τοὺς μὲν ἀποκτείνουσι, τοὺς δ' ἄγουσι.
They kill some and carry off others.
 αἱ μὲν μένουσι, αἱ δὲ φεύγουσι.
These women are staying, but the other women are fleeing.

b. Preceding δέ used alone. In this use the pronominal article usually marks a change of grammatical subject from the previous sentence and may be translated by *he, she, it, they*; the antecedent is normally present in the previous sentence as something other than the subject.

τὸν ποιητὴν βουλευέσθαι πείθομεν· ὁ δ' οὐκ ἐθέλει.
We are urging the poet to take counsel, but he is unwilling to do so.
 (Note change of subject from *we* to *he*.)

4. *Pronoun αὐτός.* The pronoun αὐτός, αὐτή, αὐτό is declined like a vowel-declension adjective, except for pronominal neuter -ο in place of nominal and adjectival -ον. It has several uses.

a. The most common use is that of the oblique cases only (that is, all except the nominative) as the personal pronoun of the third person (*him, her, it, them*).

ἀποκτείνουσιν αὐτόν. *They are putting him to death.*
 τὰ παιδιά αὐτῆς ἄγομεν. *We are leading her children.*

Note that when used as possessive (as in the second example above) the genitive of αὐτός takes predicate position (unlike demonstratives and most nouns: Unit 10.6a).

b. When used in agreement with a noun in any case, or when used in the nominative in agreement with the subject pronoun implied in the personal ending of the verb, it is *emphatic* or *intensive*. In this use it must be in predicate position (outside the article-noun group).

τὰ βιβλία ἦν αὐτοῦ τοῦ διδασκάλου, οὐ τοῦ ποιητοῦ.
The books belonged to the teacher himself, not to the poet.
 (Pred. position; agrees with διδασκάλου.)

διὰ ταύτην τὴν συμφορὰν αὐτὴ πάσχω.

I myself suffer because of this disaster. (A woman is speaking; with a man speaking, the form of the intensive would be αὐτός. Here αὐτή agrees with the implied [fem. sing. nom.] subject.)

- c. When placed in attributive position (with the article), αὐτός is adjectival or pronominal, with the meaning *the same*.

ὁ αὐτὸς μάντις λέγει . . .

The same prophet says . . .

πέμπει τοὺς αὐτοὺς ἱππέας.

He sends the same cavalrymen.

τὸ αὐτὸ πράττομεν.

We accomplish the same thing.

5. *Further Prepositions.* ὑπὸ is repeated in this list from Unit 11 for the pairing with its opposite, ὑπέρ.

ἀνὰ + acc.

up, up along, throughout

κατὰ + gen.

down from, down upon; against

(the interests of a person); concerning

κατὰ + acc.

down along, over, throughout;

in accordance with

περί + gen.

about, concerning; above, beyond

περί + dat.

around (position); about (an object for which one struggles)

περί + acc.

around (motion); about, concerning

ὑπέρ + gen.

over, above (of motion or position);

in defense of; concerning

ὑπέρ + acc.

over, across, beyond (of motion or position)

ὑπὸ + gen.

from under, under; by (agent with passive verb or expression)

ὑπὸ + dat.

under; under the power of

ὑπὸ + acc.

under; during, in the course of

6. Examples of Usage of These Prepositions

ἀνὰ τὸν ποταμόν

up (upstream) along the river

ἀν' Ἑλλάδα

throughout Greece

κατὰ τῆς κεφαλῆς

(e.g., something poured) *down upon the head*

κατ' Ὀλύμπου

down from Olympus

κατὰ τοῦ στρατηγοῦ

(e.g., speak, accuse) *against the general*

κατὰ τῶν βαρβάρων	(e.g., speak) <i>about or concerning the foreigners</i>
κατὰ τὸν ποταμόν	<i>down (downstream) along the river</i>
κατὰ τὴν χώραν	<i>throughout the land</i>
κατὰ τὸν πρότερον πόλεμον	<i>all during the previous war</i>
κατὰ μοῖραν	<i>in accordance with destiny</i>
κατὰ λόγον	<i>in accordance with reason</i>
περὶ τῆς ἀρετῆς	<i>concerning virtue</i>
περὶ πάντων τῶν ἄλλων	(superiority) <i>above all others</i>
περὶ τῇ κεφαλῇ	(e.g., a crown) <i>around one's head</i>
περὶ τῇ τιμῇ	(e.g., compete) <i>over or concerning honor</i>
περὶ Πελοπόννησον	(e.g., a fleet sailing) <i>around the Peloponnese</i>
περὶ τὴν ἀρετὴν	<i>in relation to or concerning virtue</i>
ὑπὲρ τοῦ ποταμοῦ	(position) <i>over or across the river</i>
ὑπὲρ τῶν παιδίων	<i>on behalf of or in defense of the children</i>
ὑπὲρ τὸν Ἑλλησποντον	(motion or position) <i>across or beyond the Hellespont</i>
ὑπὲρ μοῖραν	<i>beyond (or in violation of) fate</i>
ὑπὸ γῆς	(position) <i>under the earth</i>
ὑπὸ τῶν πολιτῶν (πέμπεσθαι)	(to be sent) <i>by the citizens (personal agent)</i>
ὑπὸ τοῖς Ἀθηναίοις	(e.g., be ruled, controlled, enslaved, etc.) <i>under the power of the Athenians</i>
ὑπὸ γῆν	(motion) <i>under the earth</i>
ὑπὸ τὸν αὐτὸν χρόνον	<i>during the same period of time</i>

7. *Notes on Idiom.* There are two common idioms involving adverbs:

πράττω is not only a transitive verb in the sense *do, accomplish*, but also has an intransitive sense *fare, have a certain experience*, that is often accompanied by an adverb meaning *well or badly*.

οὐ καλῶς πρᾶττομεν.	<i>We are not faring well.</i>
εὖ πρᾶττει.	<i>He fares well. (He is fortunate.</i>
	<i>Or He succeeds.)</i>

ἔχω is likewise used intransitively with an adverb to mean *be in a certain condition*, and this idiom is close in meaning to using the corresponding adjective with the copula *be*.

καλῶς ἔχει.	<i>It is in good condition. (It is good.)</i>
κακῶς ἔχω	<i>I am in bad shape. (I feel bad.)</i>

πολεμίως ἔχουσι.
οὕτως ἔχει.

*They are in a hostile condition.
It is in this way. (It is so. Or Things are
this way.)*

8. *Historical Notes.* For those who know Latin: the conjunction $\tau\epsilon$ is etymologically related to and similar in usage to Latin *-que*.

In origin the pronoun $\alpha\upsilon\tau\acute{o}\varsigma$ had a reflexive sense (*self*), and this sense is still apparent in Attic when it is joined to a personal pronoun to form a reflexive pronoun (to be learned in Unit 25).

The adverb $\alpha\acute{\iota}\epsilon\acute{\iota}$ (*always*) is also found in the form $\alpha\lambda\acute{\epsilon}\acute{\iota}$ in early Attic and in poetry, and in the form $\alpha\lambda\acute{\epsilon}\nu$ in poetry.

WHAT TO STUDY AND DO

1. Learn the formation of adverbs and declension of the pronoun $\alpha\upsilon\tau\acute{o}\varsigma$.
2. Study the examples of usage of the conjunctions and prepositions presented above.
3. Learn the idioms in §7 above and the vocabulary presented below.
4. Do the exercises of this unit.

VOCABULARY

ADVERBS NOT FORMED FROM ADJECTIVES

$\alpha\acute{\epsilon}\acute{\iota}$	always
$\alpha\hat{\upsilon}$	again; in turn
$\alpha\hat{\upsilon}\theta\iota\varsigma$	again; in turn; hereafter, in the future
$\alpha\upsilon\tau\acute{\iota}\kappa\alpha$	at once, immediately
$\epsilon\acute{\iota}\tau\alpha$	then, next; accordingly, therefore
$\epsilon\pi\epsilon\iota\tau\alpha$	then, next; therefore
$\epsilon\nu\theta\acute{\alpha}\delta\epsilon$	here, there
$\epsilon\hat{\upsilon}$	well [euphony, eugenics, euthanasia]
$\eta\delta\eta$	already; immediately; actually, now
$\mu\acute{\alpha}\lambda\alpha$	very, exceedingly
$\nu\hat{\upsilon}\nu$	now, presently
$\tau\acute{o}\tau\epsilon$	at that time, then

CONJUNCTIONS (PARTICLES)

$\tau\epsilon$ (elided τ' or θ')	(postpositive) and
$\delta\acute{\epsilon}$ (elided δ')	(postpositive) and, but
$\gamma\acute{\alpha}\rho$	(postpositive) for, because
$\mu\acute{\epsilon}\nu$	(postpositive; emphatic particle usually anticipating a contrast with $\delta\acute{\epsilon}$)

PRONOUN

αὐτός, αὐτή, αὐτό (oblique cases) him, her, it, them; (intensive) myself, himself, herself, etc.; (with art.) the same [tautology, autocrat]

PREPOSITIONS

ἀνά (elided *ἀν'*) (+ acc.) up, up along, throughout [analogy, anagram, anabasis, anode]
κατά (elided *κατ'* or *καθ'*) (+ gen.) down from, down upon; against (the interests of a person); concerning; (+ acc.) down along, over, throughout; in accordance with [katabasis, catalyst, catalog, cathode]
περί (never elided) (+ gen.) about, concerning; above, beyond; (+ dat.) around (position); about (an object for which one struggles); (+ acc.) around (motion); about, concerning [perihelion, perimeter, periphery]
ὑπέρ (+ gen.) over, above (of motion or position); in defense of; concerning; (+ acc.) over, across, beyond (of motion or position) [hypertrophy, hyperbole, Hyperion]

EXERCISES

I. Translate the following phrases.

- | | |
|--|-----------------------------------|
| 1. <i>πρὸ τῶν σκηνῶν</i> | 10. <i>ὑπὲρ τὴν θάλατταν</i> |
| 2. <i>ὑπὸ τῷ ἀνοσίῳ δεσπότη</i> | 11. <i>ὑπὸ τὴν σκηνήν</i> |
| 3. <i>κατὰ τὴν τοῦ δικαστοῦ γνώμην</i> | 12. <i>περὶ τὴν ἀγοράν</i> |
| 4. <i>περὶ τῆς τῶν Ἀθηναίων τιμῆς</i> | 13. <i>κατὰ τῶν κριτῶν</i> |
| 5. <i>ὑπὲρ τῶν αὐτῶν φίλων</i> | 14. <i>πρὸ αὐτῆς τῆς μάχης</i> |
| 6. <i>ὑπὸ τοῖς πολεμίοις</i> | 15. <i>πρὸς τοὺς βαρβάρους</i> |
| 7. <i>ἀνὰ τὴν ὁδόν</i> | 16. <i>περὶ τῇ νίκῃ</i> |
| 8. <i>κατὰ τὴν προτέραν ἡμέραν</i> | 17. <i>κατὰ τὸν δίκαιον λόγον</i> |
| 9. <i>ἀντὶ τῶν πόνων αὐτῆς</i> | 18. <i>ὑπὸ τῶν ἐν τῷ ἱερῷ</i> |

II. Translate.

- οἱ μὲν σοφοὶ εὖ πράττουσιν, οἱ δὲ κακοὶ οὐ. (For the accent on οὐ, see Unit 2.11.)
- οὐ πόλεμον βουλόμεθα ἔχειν ἀλλ' εἰρήνην.
- οἱ πολῖται σπένδουσι τοῖς θεοῖς οἱ μάχονται ὑπὲρ τῆς χώρας· αἵτιοι γάρ εἰσι τοῦ καλῶς πράττειν.

4. καλὴ ἡ χώρα ἢ ὑπὲρ τοῦ ποταμοῦ εἰς ἣν τὰ παιδιά αὐτοῦ ἔρχεται.
5. ὑπὸ αὐτῶν τε τῶν Ἀθηναίων καὶ τῶν συμμάχων ἤδη δικαίως βλάπτονται οἱ βάρβαροι.
6. τὸ δίκαια πράττειν χαλεπὸν μὲν τοῖς πλείστοις, ῥάδιον δὲ τοῖς σοφοῖς.
7. τοῖς πολίταις παρακελεύεται ὅσίοις εἶναι καὶ νῦν καὶ αὖθις. (For the case of ὅσίοις review Unit 10.5.)
8. οἱ ἀγαθοὶ τὴν τιμὴν ἀντὶ τοῦ πλούτου ἔχειν αἰεὶ βούλονται.
9. ὁ μὲν Πεισίστρατος νῦν τοὺς πεζοὺς τάττει ἐνθάδε παρὰ τὴν θάλατταν, ὁ δ' Ἰσαῖος καὶ οἱ ναῦται ῥαδίως ἔρχονται ἀνὰ τὸν ποταμόν· δοκεῖ γὰρ αὐτοῖς τὴν στρατιὰν ἤδη λείπειν.
10. ἡ ἱέρεια τοὺς πλείστους τῶν δούλων τῷ ἀδελφῷ ἐπιτρέπει· οἱ δὲ αὐτίκα φεύγειν βούλονται· κακῶς γὰρ ἔχουσιν.
11. ὁ διδάσκαλος κελεύει τοὺς νεανίας τοὺς πόνοὺς εὖ φέρειν, ἀλλ' οὐ πείθεσθαι αὐτῷ ἐθέλουσιν.

III. Render into Greek.

1. wisely, shamefully, badly, harshly, unjustly
2. on behalf of the tyrants themselves
3. in accordance with the laws of the foreigners
4. concerning democracy
5. The hoplites to whom we are entrusting the children are both just and pious.
6. One is telling the truth; the other is not.
7. The sailors are going down along the river with difficulty, for they are being pelted with stones by the enemy.
8. The mares about which you are speaking belong not to the priestesses themselves but to the gods.
9. One must always deliberate exceedingly wisely on behalf of the citizens.
10. It is not easy for them to obey a harsh law.
11. We hear again the speeches concerning the allies; then we begin the war.

Contract Verbs in -έω; Demonstratives

1. *Contract Verbs*. A large number of Greek verbs have present stems that end in one of the three vowels α , ϵ , \omicron . The present-system forms of these verbs have a personal ending preceded by the theme vowel, preceded in turn by the final vowel of the stem. In Attic, as in several other dialects, the final α , ϵ , or \omicron of the stem contracts with the theme vowel (or theme vowel plus personal ending, where these have coalesced).
2. *Verbs in -έω*. These are the most common type. The Attic contractions that are relevant to the present system are:

$$\begin{array}{lll} \epsilon + \epsilon \longrightarrow \epsilon\iota & \epsilon + \omicron \longrightarrow \omicron\upsilon & \epsilon + \omega \longrightarrow \omega \\ \epsilon + \epsilon\iota \longrightarrow \epsilon\iota & \epsilon + \omicron\upsilon \longrightarrow \omicron\upsilon & \epsilon + \eta \longrightarrow \eta \end{array}$$

(Full general schemes for contraction are set out in Appendix A.)

In the following paradigm the uncontracted form is illustrated in parentheses next to the contracted form that results from it in Attic:

EX. ποιέω, “make”

		<i>present active ind.</i>		<i>present middle/passive ind.</i>	
<i>sing.</i>	<i>1st</i>	(ποιέω)	ποιῶ	(ποιέομαι)	ποιούμαι
	<i>2nd</i>	(ποιέεις)	ποιεῖς	(ποιέῃ)	ποιῇ
	<i>3rd</i>	(ποιέει)	ποιεῖ	(ποιέεται)	ποιεῖται
<i>dual</i>	<i>2nd</i>	(ποιέετον)	ποιεῖτον	(ποιέεσθον)	ποιεῖσθον
	<i>3rd</i>	(ποιέετον)	ποιεῖτον	(ποιέεσθον)	ποιεῖσθον
<i>plur.</i>	<i>1st</i>	(ποιέομεν)	ποιούμεν	(ποιεόμεθα)	ποιούμεθα
	<i>2nd</i>	(ποιέετε)	ποιεῖτε	(ποιέεσθε)	ποιεῖσθε
	<i>3rd</i>	(ποιέουσι)	ποιοῦσι(ν)	(ποιέονται)	ποιοῦνται

<i>act. inf.</i> (ποιέειν)		<i>ποιεῖν</i>	<i>mid./pass. inf.</i> (ποιέεσθαι)		<i>ποιεῖσθαι</i>
<i>present active imperative</i>			<i>present middle/passive imperative</i>		
<i>sing.</i>	<i>2nd</i>	(ποιέε)	ποίει	(ποιέου)	ποιοῦ
<i>plur.</i>	<i>2nd</i>	(ποιέετε)	ποιεῖτε	(ποιέεσθε)	ποιεῖσθε

Accentuation. The uncontracted finite forms (indicative, imperative) have the recessive accentuation that is normal for finite forms, whereas in the infinitive the accent of the uncontracted form is on the last syllable of the stem, as for other ω -verbs. In contraction the accent works as follows:

A circumflex accent results when the first of the two original vowels has the acute (as happens in all the forms above but two).

An acute accent results when the second of the two original vowels has the acute (as in *ποιούμεθα*).

When the two original vowels are both unaccented, the resulting vowel is also unaccented (as in imperative *ποίηι*, which thus differs in accent from 3rd sing. ind. *ποιεῖ*).

3. *Monosyllabic stems in -έω.* Verbs in -έω with a monosyllabic stem, such as *δέω* in the vocabulary of this unit, suffer contraction only when the theme vowel plus personal ending begins with ϵ . There is no contraction with the theme vowel \omicron , as in *δέω*, *δέομεν*, *δέουσι*. (For a full paradigm, see Appendix C.)

4. *Demonstratives.* Demonstratives (or deictics) are words that refer with extra emphasis, as if by pointing (hence the names): in English, *this*, *that*, *these*, *those*. Demonstratives function either as pronouns (standing alone, with an antecedent expressed or implied) or as adjectives (modifying a noun). There are three demonstratives in Attic.

a. ὅδε, ἥδε, τόδε, *this*, referring to something very near, usually present or in sight.

		<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
<i>sing.</i>	<i>nom.</i>	ὅδε	ἥδε	τόδε
	<i>gen.</i>	τοῦδε	τῆσδε	τοῦδε
	<i>dat.</i>	τῷδε	τῇδε	τῷδε
	<i>acc.</i>	τόνδε	τήνδε	τόδε
<i>dual</i>	<i>n. a.</i>	τώδε	τώδε	τώδε
	<i>g. d.</i>	τοῖνδε	τοῖνδε	τοῖνδε
<i>plural</i>	<i>nom.</i>	οἷδε	αἷδε	τάδε
	<i>gen.</i>	τῶνδε	τῶνδε	τῶνδε
	<i>dat.</i>	τοῖσδε	ταῖσδε	τοῖσδε
	<i>acc.</i>	τούσδε	τάσδε	τάδε

In some idioms ὅδε may have a first-person reference to the speaker. In many contexts it refers *forward* in the discourse and may sometimes be translated as *the following*.

b. οὗτος, αὕτη, τοῦτο, *this, the nearer*. This word usually indicates something relatively close to the speaker, but not so close as something referred to by ὅδε. In some idiomatic uses οὗτος may have a second person reference: that is, to someone being addressed. When used by itself, οὗτος most commonly refers backward, but occasionally it may refer forward. When contrasted with ἐκεῖνος, οὗτος means *the latter* versus *the former*. When contrasted with ὅδε, οὗτος refers backward (*the foregoing* vs. *the following*). Note two oddities of the declension of οὗτος:

- i. The stem of most forms begins with tau, but the masc. and fem. nom. sing. and pl. have initial rough breathing (*h-*) instead. (The same forms have *h-* instead of tau in the article.)
- ii. The diphthong of the stem varies between *av* and *ou*, depending on whether there is an *a*-vowel (or Attic eta for long alpha) or an *o*-vowel in the ending (phonetic assimilation): hence *av* appears in most of the fem. and in the neut. pl. nom. and acc.

		<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
<i>sing.</i>	<i>nom.</i>	οὗτος	αὕτη	τοῦτο
	<i>gen.</i>	τούτου	ταύτης	τούτου
	<i>dat.</i>	τούτῳ	ταύτῃ	τούτῳ
	<i>acc.</i>	τοῦτον	ταύτην	τοῦτο
<i>dual</i>	<i>n. a.</i>	τούτῳ	τούτῳ	τούτῳ
	<i>g. d.</i>	τούτοιῳ	τούτοιῳ	τούτοιῳ
<i>plural</i>	<i>nom.</i>	οὗτοι	αὗται	ταῦτα
	<i>gen.</i>	τούτων	τούτων	τούτων
	<i>dat.</i>	τούτοις	ταύταις	τούτοις
	<i>acc.</i>	τούτους	ταύτας	ταῦτα

c. ἐκεῖνος, ἐκείνη, ἐκεῖνο, *that one there, the more distant*. This word usually points to something relatively distant from the speaker. When contrasted with οὗτος, ἐκεῖνος means *the former* versus *the latter*.

Note that ἐκεῖνος is declined like a normal vowel-declension adjective, except that the neuter singular nominative and accusative have the pronominal ending -ο, not -ον.

		<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
<i>sing.</i>	<i>nom.</i>	ἐκεῖνος	ἐκείνη	ἐκεῖνο
	<i>gen.</i>	ἐκείνου	ἐκείνης	ἐκείνου
	<i>dat.</i>	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
	<i>acc.</i>	ἐκεῖνον	ἐκείνην	ἐκεῖνο
<i>dual</i>	<i>n. a.</i>	ἐκείνω	ἐκείνω	ἐκείνω
	<i>g. d.</i>	ἐκείνοιν	ἐκείνοιν	ἐκείνοιν
<i>plural</i>	<i>nom.</i>	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
	<i>gen.</i>	ἐκείνων	ἐκείνων	ἐκείνων
	<i>dat.</i>	ἐκείνοις	ἐκείναις	ἐκείνοις
	<i>acc.</i>	ἐκείνους	ἐκείνας	ἐκεῖνα

5. *Position of Demonstrative Adjectives.* When a demonstrative is used as an adjective, the noun modified by the demonstrative has the definite article, and the demonstrative is placed in the predicate position (outside the article-noun group). If a regular attributive adjective modifies the same noun, it has its usual position, inside the article-noun group.

ταύτῃ τῇ ἡμέρᾳ or τῇ ἡμέρᾳ ταύτῃ *on this day*
οἱ ναῦται ἐκεῖνοι or ἐκεῖνοι οἱ ναῦται *those sailors*
πρὸς τῇδε τῇ μακρᾷ σκηνῇ
or πρὸς τῇ μακρᾷ σκηνῇ τῇδε *next to this long tent*

Rarely, when an attributive modifier is present, the demonstrative intervenes between the modifier and the noun:

αἱ μὲν τῶν Πελοποννησίων αὐταὶ νῆες
these ships of the Peloponnesians

6. *Notes on Vocabulary.* Accents and breathings are semantically important. Note the following distinctions between forms of αὐτός and οὗτος:

αὐτή (intensive) *herself* αὕτη *this woman*
αὐταί (intensive) *themselves* (f.) αὗται *these women*

A great many of the verbs in -έω are *denominative* verbs: that is, verbs formed from noun or adjective roots, meaning *to do* or *to be* whatever the root conveys. In this unit, note φιλέω from φίλος, φοβέω from φόβος, νοσέω from νόσος, ἀδικέω from ἄδικος.

In dictionaries and vocabulary lists contract verbs are traditionally listed under the uncontracted form, because this makes clear the stem of the verb (and the non-Attic forms). The student will see the contracted forms in the readings and should use the contracted forms in English-to-Greek exercises.

7. *Historical Note.* ὅδε consists of the old demonstrative ὅ that became the Attic article, plus an indeclinable demonstrative suffix -δε. The fact that -δε was originally a separate enclitic element accounts for the accentuation of forms like ἧδε or τοῦσδε, which are apparent exceptions to the rule that long accented *P* followed by short *U* must have the circumflex.

WHAT TO STUDY AND DO

1. Learn the present indicative, imperative, and infinitives of verbs in -έω.
2. Learn the declension and use of the demonstratives.
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

CONTRACT VERBS IN -έω

ἀδικέω	be unjust, do wrong; harm, do wrong to (someone [acc.])
αἰρέω	take, grasp, seize; (mid.) choose, elect [heresy]
ἀφικνέομαι (ἀπο)	arrive at, come to, reach
δέω	lack, be in need of (+ gen.) (active rare apart from use in certain fixed idioms)
δεῖ	it is necessary (already learned in Unit 9)
δέομαι	want, be in need of (+ gen.) (more common than the active); beg, ask for (+ gen. of person + inf.)
δεῖται	(impersonal) there is need of (+ dat. of person and gen. of thing needed)
δοκέω	(commonly) seem (sometimes + dat. of person + inf.); (rarely in prose) think, suppose
δοκεῖ	it seems best (already learned in Unit 9)
κρατέω	be strong; rule over (+ gen.); conquer (+ acc. or gen.) [democratic]
νόςέω	be sick
οἰκέω	inhabit, settle; manage (a house or a government); dwell, live [economy, ecology]
ποιέω	make, produce; do [poet]
φιλέω	love, like
φοβέω	put to flight; terrify, frighten; (more commonly, mid./pass.) be afraid, be afraid of (+ acc; + inf.)
ὠφελέω	help, aid

DEMONSTRATIVES

ὅδε, ἥδε, τόδε	this; the following
οὗτος, αὕτη, τοῦτο	this; the foregoing; the latter
ἐκεῖνος, ἐκεῖνη, ἐκεῖνο	that; the former

DEMONSTRATIVE ADVERBS

ὧδε	in this way, thus, so very
οὕτω, (before vowel) οὕτως	in this manner, thus, so
ἐκείνως	in that manner
ἐκεῖ	in that place, there

PRINCIPAL PARTS

ἀδικέω, ἀδικήσω, ἡδίκησα, ἡδίκηκα, ἡδίκημαι, ἡδικήθην
 αἰρέω, αἰρήσω, εἶλον (stem ἐλ-), ἤρηκα, ἤρημαι, ἤρέθην
 ἀφικνέομαι, ἀφίξομαι, ἀφικόμην, —, ἀφίγμαι, —
 δέω, δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδεήθην
 δέομαι, δεήσομαι, —, —, —, ἐδεήθην
 δοκέω, δόξω, ἔδοξα, —, δέδογμαι, -εδόχθην
 κρατέω, κρατήσω, ἐκράτησα, κεκράτηκα, κεκράτημαι, ἐκρατήθην
 νοσέω, νοσήσω, ἐνόσησα, νενόσηκα, —, —
 οἰκέω, οἰκήσω, ὤκησα, ὤκηκα, ὤκημαι, ὤκήθην
 ποιέω, ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, ἐποιήθην
 φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην
 φοβέω, φοβήσω, ἐφόβησα, —, πεφόβημαι, ἐφοβήθην
 ὠφελέω, ὠφελήσω, ὠφέλησα, ὠφέληκα, ὠφέλημαι, ὠφελήθην

EXERCISES

I. Write in Greek.

- | | | |
|----------------------------|--------------------------|------------------------|
| 1. we seem | 11. to be afraid | 21. she is wronged |
| 2. they fear | 12. they terrify | 22. they are being led |
| 3. you (s.) help | 13. it is being produced | 23. they arrive |
| 4. she arrives | 14. to seem | 24. to be in need of |
| 5. he likes | 15. we are being aided | 25. we make |
| 6. like (s.) | 16. they order | 26. you (s.) indict |
| 7. it is inhabited | 17. I conquer | 27. you (s.) choose |
| 8. we desire | 18. to be harmed | 28. it seems |
| 9. they are sick | 19. you (s.) become | 29. I help |
| 10. you (pl.) make a truce | 20. seize (pl.) | 30. we are afraid |

II. Translate each form precisely and give a complete identification of any ten of the forms.

- | | | |
|----------------|----------------|---------------|
| 1. νοσεῖτε | 11. ἀδικεῖσθε | 21. κρατοῦσι |
| 2. δέονται | 12. ἀφικνέεται | 22. οἰκοῦνται |
| 3. δοκεῖν | 13. φοβεῖν | 23. αἰρούμεθα |
| 4. φιλοῦμαι | 14. ποιεῖς | 24. φιλεῖτε |
| 5. αἰρούμεν | 15. φοβούμεθα | 25. πολιτεύη |
| 6. ὠφελεί | 16. πυνθάνεται | 26. ὠφέλει |
| 7. ἀφικνεῖσθαι | 17. ἀκούεις | 27. ποιεῖται |
| 8. κρατῇ | 18. εὕρισκῃ | 28. δοκεῖς |
| 9. δοκοῦσι | 19. ἀδικεῖν | 29. ὠφελοῦμαι |
| 10. οἰκῶ | 20. δέει | 30. γιγνόμεθα |

III. Render each phrase into Greek in the designated case.

- the following brave Athenians (acc.)
- that worthless ally (dat.)
- this noble victory (nom.)
- these harsh toils (gen.)
- those beloved children (acc.)
- the former bad reputation (nom.)
- these wealthy people (acc.)
- this hostile army (dat.)
- those evil misfortunes (gen.)
- that clever deed (acc.)

IV. Translate.

- οἱ βάρβαροι οὓς ἐκεῖνοι κρατοῦσιν ἐπὶ τῇ θαλάττῃ οἰκοῦσιν.
- αὗται μὲν τὰ παιδιά φοβοῦσιν, ἐκεῖναι δὲ φοβοῦνται.
- ταύτῃ τῇ ἡμέρᾳ δοκεῖ τοῖς πολίταις εἰρήνην ποιεῖσθαι πρὸς τοὺς πολεμίους· νοσοῦσι γὰρ οἱ πλείστοι τῶν στρατιωτῶν.
- ἐκεῖνοι τοὺς μὲν ἀγαθοὺς ἀδικοῦσι, τοὺς δὲ κακοὺς ὠφελοῦσιν.
- τῷ σοφῷ στρατηγῷ δέεται, οἶμαι, τῶνδε· τοῦ καλῶς βουλευέσθαι πρὸ τῆς μάχης καὶ τοῦ εὖ πράττειν ἐν τῇ μάχῃ.
- οὗτος ῥαδίως τιμὴν φέρεται· οὕτω δίκαιος καὶ σοφὸς τοῖς πολίταις δοκεῖ διὰ τοὺς καλοὺς νόμους οὓς γράφει.
- οἱ ναῦται οἱ ἐνθάδε ἀφικνοῦνται ἀεὶ ὠφελεῖν τοὺς βαρβάρους δοκοῦσιν.
- οἱ μὲν ἀδελφοὶ οὗτοι τὸν αὐτὸν οἶκον οἰκοῦσιν, αἱ δ' ἀδελφαὶ αὐτῶν σὺν ταῖς ἱεραῖς τὸ ἱερὸν οἰκοῦσιν.

9. μὴ αἰρεῖσθε ἐν τῷ βίῳ τὰ ῥάδια, ἀλλὰ τὰ καλά.

10. δεόμεθα καὶ τῶν Ἀθηναίων μὴ αἰσχροῦς λείπειν τοὺς ἐκεῖ Ἕλληνας.

V. Render into Greek.

1. This country, too, is inhabited both by the Persians and by the Athenians.
2. Because of the earlier peace treaty the general is not permitted to help the people in the temple of the goddess.
3. Base men rule over most people, for good men are now unwilling to hold office.
(Use ἄρχειν.)
4. As a result of doing wrong but seeming virtuous, the unjust man wins for himself wealth and honor, for the citizens like him exceedingly.
5. Of the young men, some are now arriving; others are already in training.
6. Do not be so afraid of the winds and the sea.

Consonant-Declension Nouns I

1. *Consonant Declension.* The consonant declension (also referred to as the *third declension*) is so termed because most of its nouns have stems ending in a consonant. But it is actually a diverse family of declension types (including some vowel stems) that share the set of case endings shown below. The consonant declension shows much more variety than the *o-* and *a-*declensions, because some of its nouns have variable stems, with different forms of the stem appearing in different sets of cases, and some feature contraction of vowels in the endings. The various types will be learned over the course of several units. In the consonant declension it is essential to know *both* the nominative singular *and* the genitive singular in order to understand to which family a particular noun belongs and what form or forms of stem to use in the declension.

		<i>masc./fem.</i>	<i>neuter</i>
<i>sing.</i>	<i>nom.</i>	— or -s	—
	<i>gen.</i>	-os	-os
	<i>dat.</i>	-ī	-ī
	<i>acc.</i>	-ǎ or -v	—
	<i>voc.</i>	— or -s	—
<i>dual</i>	<i>n. a. v.</i>	-ε	-ε
	<i>g. d.</i>	-oiv	-oiv
<i>plur.</i>	<i>nom. voc.</i>	-εs	-ǎ
	<i>gen.</i>	-ωv	-ωv
	<i>dat.</i>	-σī(ν)	-σī(ν)
	<i>acc.</i>	-ǎs	-ǎ

The case endings shown above are historically valid, but in Attic Greek may appear in somewhat different forms because of various phonetic developments. In general, students need to pay special attention for each type of noun to the nominative, accusative, and vocative in the singular and to the dative plural.

- a. When the nom. and voc. sing. ending -s or the dat. pl. ending -σι is added to a stem ending in a consonant, the sigma may combine with a previous consonant to form ψ or ξ, or may produce a more extensive change.
 - b. When there is no case ending added to the stem, the stem may lose its final consonant, because in ancient Greek it is a phonetic law that words must end either in a vowel or in -ν, -ρ, or -ς.
 - c. When there is no case ending added in the nom. masc. sing., there may be a long vowel in the final syllable of the stem in that form, while the rest of the cases have a short vowel in the same position.
2. *Labial and Velar Plosive Stems.* Nouns of this type, all masculine or feminine, have stems ending in π, β, or φ (*labial plosives*) or in κ, γ, or χ (*velar plosives*). (On plosives, see Unit 1.2.)

EX.		“thief” (m.)	“guard” (m.)
	stem:	κλωπ-	φυλακ-
sing.	nom.	κλώψ	φύλαξ
	gen.	κλωπός	φύλακος
	dat.	κλωπί	φύλακι
	acc.	κλώπα	φύλακα
	voc.	κλώψ	φύλαξ
dual	n. a. v.	κλώπε	φύλακε
	g. d.	κλωποῖν	φυλάκοιν
plural	nom. voc.	κλώπες	φύλακες
	gen.	κλωπῶν	φυλάκων
	dat.	κλωψί(ν)	φύλαξι(ν)
	acc.	κλώπας	φύλακας

The features to note are:

- The original case endings are all well preserved.
- The nom. and voc. sing. have -s, which combines with the plosive to form either ψ (labial) or ξ (velar).
- The acc. sing. has -ᾶ.
- In the dat. pl., the final plosive of the stem again combines with sigma.

Accentuation: as for other nouns, the accent is persistent. But there is a special rule for all *monosyllabic-stem* nouns of the consonant declension. Monosyllabic stems (e.g., κλωπ-, above) have the ultima accented in the genitive and dative of all numbers, with acute on short *U*, circumflex on long *U* (e.g., κλωπί, κλωπῶν). In the other cases the accent falls on the first or only syllable, with acute on any short vowel or on a long vowel in the nominative and vocative singular, or circumflex on long *P* before a short *U*, as usual.

3. *Dental Plosive Stems.* Nouns in this group have stems ending in τ, δ, or θ, the dental plosives.

a. *Masculine and feminine nouns.* Dental plosives of this group are for the most part nouns with the nom. sing. in -ις. Fewer nouns have the nom. sing. in -ας or -υς.

		“favor” (f.)	“shield” (f.)	“bird” (m., f.)	“exile” (m., f.)
stem:		χαριτ-, χαρι-	ἀσπιδ-, ἀσπι-	ὄρνιθ-, ὄρνι-	φυγαδ-
sing.	nom.	χάρις	ἀσπίς	ὄρνις	φυγὰς
	gen.	χάριτος	ἀσπίδος	ὄρνιθος	φυγάδος
	dat.	χάριτι	ἀσπίδι	ὄρνιθι	φυγάδι
	acc.	χάριν	ἀσπίδα	ὄρνιν	φυγάδα
	voc.	χάρι	ἀσπί	ὄρνι	φυγάς
dual	n. a. v.	χάριτε	ἀσπίδε	ὄρνιθε	φυγάδε
	g. d.	χαρίτοιιν	ἀσπίδοιν	ὄρνιθοιν	φυγάδοιν
plur.	nom. voc.	χάριτες	ἀσπίδες	ὄρνιθες	φυγάδες
	gen.	χαρίτων	ἀσπίδων	ὄρνιθων	φυγάδων
	dat.	χάρισι(ν)	ἀσπίσι(ν)	ὄρνισι(ν)	φυγάσι(ν)
	acc.	χάριτας	ἀσπίδας	ὄρνιθας	φυγάδας

The features to note are:

Nouns in -ις were in origin *i*-stems without a dental plosive, and this accounts for the existence of two stems. The shorter stem survives in the nom. and voc. sing., the dat. pl., and sometimes the acc. sing.; the longer stem, clear from the gen. sing., appears in the other cases.

The acc. sing. has a noteworthy variation in disyllabic stems ending in ιτ, ιδ, or ιθ:

- i. If the second syllable of the stem is accented, the longer stem (with dental consonant) is used, and the acc. sing. ending is -ᾱ (e.g., ἀσπίς → ἀσπίδα).
- ii. If the first syllable of the stem is accented, the shorter form of the stem (without dental consonant) is used, and the acc. sing. ending is -ν (e.g., χάρις → χάριν).

Nouns in which a vowel other than iota precedes the consonant (as *φυγᾶς*) have a similar pattern by analogy (no dental in nom. voc. sing. or dat. pl.), but the voc. sing. has -s, and the acc. sing. is always -ᾶ.

b. *Masculine nouns with stem in ντ*. The full form of the stem is visible, as usual, in the genitive singular, and the nominative and vocative singular and dative plural are again the cases that show variation.

	stem:	“old man” (m.) γερουντ-	“giant” (m.) γιγᾶντ-	“tooth” (m.) ὀδοντ-
sing.	nom.	γέρων	γίγᾱς	ὀδοῦς
	gen.	γέροντος	γίγαντος	ὀδόντος
	dat.	γέροντι	γίγαντι	ὀδόντι
	acc.	γέροντα	γίγαντα	ὀδόντα
	voc.	γέρον	γίγᾱν	ὀδοῦς
dual	n. a. v.	γέροντε	γίγαντε	ὀδόντε
	g. d.	γερόντοιω	γιγάντοιω	ὀδόντοιω
plur.	nom. voc.	γέροντες	γίγαντες	ὀδόντες
	gen.	γερόντων	γιγάντων	ὀδόντων
	dat.	γέρονσι(ν)	γίγᾱσι(ν)	ὀδοῦσι(ν)
	acc.	γέροντας	γίγαντας	ὀδόντας

The features to note are:

In nouns like *γέρων*, the nom. sing. has no ending added (and tau has been dropped for phonetic reasons) but shows a strong-vowel form of the stem (ω for ο in *γέρων*). The voc. sing. also has lost its tau but retains the weak vowel ο in *γέρον*.

In nouns like *γίγας* and *ὀδοῦς*, the nom. sing. has sigma added, and the combination of consonants -ντς is simplified to -ς (since Greek did not retain this harsh sequence), but the preceding vowel is lengthened in compensation (ο becomes ου in *ὀδοῦς*; ᾱ becomes ᾱ in *γίγας*).

The same ντσ sequence is also simplified in the dative plural, with the same compensatory lengthening of the preceding vowel.

c. *Neuter nouns with stem in τ*. The full form of the stem is clear in the genitive singular, and the nominative, accusative, and vocative sing. and the dative plural show variation. The features to note are:

In nouns like *πρᾶγμα*, no ending is added in the nom., acc., voc. singular, and the final tau is dropped.

In other nouns an alternative stem is used for the nom., acc., and voc. sing.

(τέρας, ὕδωρ, φῶς).

The nom., acc., and voc. pl. form has short alpha (-ᾶ), like all neuter forms.

In the dat. pl. the tau does not appear, by analogy with dental stems of the first type.

	stem:	“thing” (n.) πραγματ-	“portent” (n.) τερατ-
sing.	nom.	πρᾶγμα	τέρας
	gen.	πράγματος	τέρατος
	dat.	πράγματι	τέρατι
	acc.	πρᾶγμα	τέρας
	voc.	πρᾶγμα	τέρας
dual	n. a. v.	πράγματε	τέρατε
	g. d.	πραγμάτοιιν	τεράτοιιν
plur.	nom. voc.	πράγματα	τέρατα
	gen.	πραγμάτων	τεράτων
	dat.	πράγμασι(ν)	τέρασι(ν)
	acc.	πράγματα	τέρατα

4. *The Suffix -ματ-.* A large number of neuter nouns of the consonant declension are formed from verb stems by adding the suffix -ματ- (nom. sing. -μα). The usual meaning of such a noun is *thing created by the action X*.

βουλεύω	to plan	βούλευμα	plan, proposal
πράττω	to do	πρᾶγμα	action, event,
(root πρᾶγ-)			circumstance, thing
ποιέω	to make	ποίημα	creation; poem
γράφω	to write	γράμμα	writing, letter

5. *Notes on Vocabulary and Idiom.* The non-Attic form of φῶς is φάος. In Attic the contracted stem is treated like a monosyllabic stem (φωτός, φωτί, φωσί) *except* in the genitive plural, which is accented φώτων.

χάρις in the sense *gratitude* is used in various verbal idioms, such as χάριν ἔχειν, *to be grateful*, χάριν εἰδέναι, *to feel gratitude* (literally, *to know gratitude*), and (ἀπο)δοῦναι χάριν, *give, pay back gratitude*. In these phrases there may be an objective genitive of what one is grateful for and a dative of the person to whom one feels or pays gratitude.

τούτοις τοῖς θεοῖς χάριν τῶν καλῶν δώρων ἔχομεν.
We are grateful to these gods for the fine gifts.

6. *Historical Note.* The characteristic ending of the accusative singular in Greek is *-ν*, which we see in *o-* and *a-*declension nouns and in some consonant-declension nouns. The short-alpha accusative singular ending is in fact a development of an alternative vocalic *n*-sound (a zero-grade *n*-sound), which has developed into the vowel *-ᾱ* or full consonant *-ν* depending on the context. The accusative plural ending *-ᾶς* similarly developed from a version of *-νς*.

WHAT TO STUDY AND DO

- 1. Learn the various consonant-declension patterns presented above.
- 2. Learn the vocabulary of this unit.
- 3. Do the exercises of this unit.

VOCABULARY

CONSONANT-DECLENSION NOUNS

LABIAL AND VELAR PLOSIVE STEMS

θώραξ, θώρακος, m.	breastplate; breast, trunk (of the body) [thoracic]
κλώψ, κλωπός, m.	thief [kleptomania]
φάλαγξ, φάλαγγος, f.	line of battle; line of hoplites [phalanx, Falangist]
φύλαξ, φύλακος, m.	guard, sentinel [prophylactic]

MASCULINE AND FEMININE DENTAL PLOSIVE STEMS

ἀσπίς, ἀσπίδος, f.	shield [aspidistra]
Ἑλλάς, Ἑλλάδος, f.	Hellas, Greece [Helladic]
ἐλπίς, ἐλπίδος, f.	hope, expectation
ἔρις, ἔριδος, f.	strife, quarrel, rivalry [eristic]
ὄρνις, ὄρνιθος, m. or f.	bird; omen [ornithology]
πατρίς, πατρίδος, f.	fatherland [patriotic]
χάρις, χάριτος, f.	grace, beauty; favor, kindness; gratitude [charisma, Eucharist]
φυγὰς, φυγάδος, m. or f.	exile; runaway, fugitive

DENTAL PLOSIVE STEMS IN *ντ*

γέρων, γέροντος, m.	old man [geriatrics]
γίγας, γίγαντος, m.	Earth-born monster, giant [gigantic, gigabyte]
λέων, λέοντος, m.	lion [Leontyne]
ὀδούς, ὀδόντος, m.	tooth [orthodontist]

NEUTER DENTAL PLOSIVE STEMS

βούλευμα, βουλεύματος, n.	plan; proposal, resolution
γράμμα, γράμματος, n.	line, picture; letter (of alphabet); piece of writing [grammatical, grammatology]
ποίημα, ποιήματος, n.	work, product; poem
πράγμα, πράγματος, n.	deed, action; event, circumstance, thing; (pl.) toil, trouble [pragmatic]
τέρας, τέρατος, n.	portent, sign, marvel; monster [teratogenesis]
ὔδωρ, ὕδατος, n.	water [hydrofoil]
φῶς, φωτός, n.	light [photon, photograph]

EXERCISES

I. Write in Greek the requested form of each noun.

- | | |
|--|---|
| 1. voc. sing. of <i>favor</i> | 16. gen. sing. of <i>shield</i> |
| 2. dat. pl. of <i>old man</i> | 17. acc. pl. of <i>fatherland</i> |
| 3. acc. sing. of <i>water</i> | 18. voc. pl. of <i>portent, monster</i> |
| 4. gen. pl. of <i>poem</i> | 19. nom. sing. of <i>piece of writing</i> |
| 5. nom. pl. of <i>lion</i> | 20. gen. pl. of <i>plan</i> |
| 6. dat. sing. of <i>tooth</i> | 21. dat. sing. of <i>breastplate</i> |
| 7. voc. pl. of <i>hope</i> | 22. acc. sing. of <i>bird</i> |
| 8. gen. sing. of <i>phalanx</i> | 23. voc. sing. of <i>giant</i> |
| 9. dat. sing. of <i>bird, omen</i> | 24. dat. pl. of <i>piece of writing</i> |
| 10. acc. pl. of <i>strife</i> | 25. acc. sing. of <i>light</i> |
| 11. gen. pl. of <i>giant</i> | 26. gen. pl. of <i>water</i> |
| 12. nom. pl. of <i>thief</i> | 27. nom. pl. of <i>bird</i> |
| 13. nom. sing. of <i>event, action</i> | 28. dat. sing. of <i>gratitude</i> |
| 14. dat. sing. of <i>Greece</i> | 29. voc. pl. of <i>guard</i> |
| 15. dat. pl. of <i>sentinel</i> | 30. gen. sing. of <i>fugitive</i> |

II. Give a complete identification of each of the following forms.

- | | | |
|---------------|--------------|--------------|
| 1. θωράκων | 9. φύλακι | 17. Ἑλλάδα |
| 2. λέουσιν | 10. ἔριδος | 18. φυγάσι |
| 3. φωτί | 11. πατρίς | 19. ὑδάτων |
| 4. ὀδόντας | 12. ἀσπίσι | 20. γίγαντας |
| 5. βουλεύματα | 13. κλῶπες | 21. γερόντων |
| 6. φάλαγγος | 14. ποιήμασι | 22. ὁδοῦσιν |
| 7. ἐλπίδα | 15. πράγμα | 23. φωτός |
| 8. ὄρνιθες | 16. χάριν | 24. ὕδατι |

III. Sentences for reading. (From this point on it is recommended that the student cease to write out translations of Greek sentences. In order to learn to *read* Greek rather than decipher it, one must practice translating mentally or orally from the text, and one must learn to return to a text previously translated and recall most or all of one's previous reading of it.)

1. διὰ τὰς καλὰς ὄρνιθας οὐ φοβούμεθα τὸν πρὸς ἐκείνους πόλεμον.
2. κακὸν λείπειν τὴν ἀσπίδα, ἀλλ' ἀγαθὸν σώζειν ["save"] τὴν ψυχὴν.
3. μετὰ ταῦτα ὕδωρ φέρουσιν οἱ γέροντες τοῖς νεανίαις οἱ ὑπὲρ τῆς πατρίδος μάχονται.
4. οἱ φύλακες οὓς οἱ πολέμοι αἰροῦσιν ἀποθνήσκουσιν.
5. δεῖ τὸν Ἡρακλέα ["Heracles," acc. case] κρατεῖν τὸν τ' ἐν Νεμέᾳ ["Nemea"] λέοντα τοὺς τε γίγαντας τὰ τε καθ' Ἑλλάδα τέρατα.
6. ἀγαθὸν μὲν ἡ ὑγίεια τοῖς ἀνθρώποις, κακὸν δὲ τὸ κακῶς ἔχειν.
7. ἄξια ποιήματα ὑπὸ πονηρῶν ποιητῶν οὐ γράφεται.
8. ἐν μὲν τῷ πολέμῳ ἀκούειν βουλόμεθα τὰ τέρατα ἃ οἱ θεοὶ πέμπειν δοκοῦσιν, ἐν δ' εἰρήνῃ οὐ.
9. ἡ τοῦ φυγάδος ἀδελφὴ οὐκ ἐν τῷ οἴκῳ μένει, ἀλλ' αἰεὶ ἐπὶ ταῖς θύραις ἐστίν. ἔπειτα δ' ὁ τύραννος αὐτὴν αἰρεῖ, ἀλλ' ἀποκτείνειν φοβεῖται.

IV. Render into Greek.

1. It seems best to the citizens to choose this poet, for they do not like the majority of them.
2. He begs that man to speak on behalf of the peace treaty.
3. These things are not this way, but you (pl.) always fare well.
4. Are they not grateful to Peisistratus for the good things he does?

Consonant-Declension Nouns II; Interrogative Pronoun

1. *Consonant Stems Ending in a Liquid (λ, ρ) or Nasal (ν)*. Almost all nouns in this group are masculine or feminine.

EX.		“orator” (m.)	“divinity” (m.)	“contest” (m.)	“salt” (m.)
	stem:	ῥήτορ-	δαιμον-	ἄγων-	ἅλ-
sing.	nom.	ῥήτωρ	δαίμων	ἄγων	ἅλς
	gen.	ῥήτορος	δαίμονος	ἄγωνος	ἅλός
	dat.	ῥήτορι	δαίμονι	ἄγωνι	ἅλί
	acc.	ῥήτορα	δαίμονα	ἄγωνα	ἅλα
	voc.	ῥήτορ	δαῖμον	ἄγων	—
dual	n. a. v.	ῥήτορε	δαίμονε	ἄγωνε	ἅλε
	g. d.	ῥητόροιιν	δαιμόνοιιν	ἄγωνοιν	ἅλοῖιν
plur.	nom. voc.	ῥήτορες	δαίμονες	ἄγωνες	ἅλες
	gen.	ῥητόρων	δαιμόνων	ἄγωνων	ἅλων
	dat.	ῥήτορσι(ν)	δαίμοσι(ν)	ἄγῶσι(ν)	ἅλσί(ν)
	acc.	ῥήτορας	δαίμονας	ἄγῶνας	ἅλας

The features to note are:

The nom. and voc. sing. have no case ending, but the nom. has a strong-vowel form of the stem: e.g., ω for ο in ῥήτωρ and δαίμων. An exception is ἅλς, the only noun in λ, which adds -ς in the nom.

Acc. sing. has -ᾱ.

Stems with final *ν* do not exhibit it in the dat. pl., but there is no compensatory lengthening.

Stems in *-ων* accented on the final syllable of the stem (e.g., *ἄγών*) follow the rule that accented long *P* followed by short *U* must have a circumflex.

For accentuation of *ἄλς* as a monosyllabic stem, see Unit 14.2.

2. *Irregular Stems in ρ*. Three important words for family relationships have variable stems ending in *ρ*: *πατήρ* (*father*), *μήτηρ* (*mother*), and *θυγάτηρ* (*daughter*). The notable features are:

- a strong-vowel form in *-τηρ* (nom. sing. only)
- a normal grade with short vowel, *-τερ* (several cases)
- a weak grade realized as *-τρ* in the gen. and dat. sing. or as *-τῶ* in the dat. pl.

The common noun *ἄνθρωπος* is similar, but the Attic forms have *δ* inserted before *ρ* in all cases except the nominative and vocative singular.

		"father" (m.)	"mother" (f.)	"daughter" (f.)	"man" (m.)
	stems:	πατ(ε)ρ-	μητ(ε)ρ-	θυγατ(ε)ρ-	ἄνερ-, ἄνδρ-
sing.	nom.	πατήρ	μήτηρ	θυγάτηρ	ἄνθρωπος
	gen.	πατρὸς	μητρὸς	θυγατρὸς	ἀνδρός
	dat.	πατρί	μητρί	θυγατρί	ἀνδρί
	acc.	πατέρα	μητέρα	θυγατέρα	ἄνδρα
	voc.	πάτερ	μήτερ	θύγατερ	ἄνερ
dual	n. a. v.	πατέρε	μητέρε	θυγατέρε	ἄνδρε
	g. d.	πατέροιν	μητέροιν	θυγατέροιν	ἀνδροῖν
plur.	nom. voc.	πατέρες	μητέρες	θυγατέρες	ἄνδρες
	gen.	πατέρων	μητέρων	θυγατέρων	ἀνδρῶν
	dat.	πατράσι(ν)	μητράσι(ν)	θυγατράσι(ν)	ἀνδράσι(ν)
	acc.	πατέρας	μητέρας	θυγατέρας	ἄνδρας

These nouns also display peculiarities in *accentuation*:

The voc. sing. of all four nouns has recessive accentuation.

The nom. sing. of *μήτηρ* and *θυγάτηρ* also has recessive accentuation.

The trisyllabic forms of *πατήρ* and *μήτηρ* are accented on the second syllable (the stem ending *-ερ-*, or *-ρα-* in the dat. pl.).

The rule about monosyllabic stems (Unit 14.2) applies normally to the gen. and dat. sing. of *μήτηρ* and *πατήρ*, and *θυγάτηρ* is treated similarly by analogy.

The same rule applies to the forms of *ἄνθρωπος* that have a one-syllable stem, whereas the disyllabic stem in the nom. sing. and dat. pl. is accented on the

second syllable of the stem. (The voc. sing., as already noted, has recessive accentuation.)

3. *Stems in Sigma*. Most nouns of this type fall into two classes: masculine proper names in *-ης, -ους*, and neuter nouns in *-ος, -ους*. Both kinds originally had stems ending in *-εσ-*, but in most forms the sigma has dropped out between vowels, and the remaining *ε* has contracted with the vowel of the case ending; in the dative plural double sigma has become single. The features to be noted are:

In the masc. nouns the nom. sing. *-ης* is a strong-vowel form of *-εσ-*.

The pure stem is seen in the voc. sing. of masc. nouns, and this form is accented recessively on *A*.

The acc. pl. of the nouns in *-ης* is assimilated to the nom. pl. and not based on the usual ending *-ᾶς*.

The *-ος* in the nom., acc., and voc. sing. of the neuter nouns is an *o*-grade variant of *-εσ-*.

A few sigma-stem neuters have final *-ασ-* (e.g., *γέρας*): again, whenever the sigma drops out, contraction takes place. In the paradigms, the uncontracted forms (sometimes found in poetry and in other dialects) are shown in parentheses after the Attic prose forms.

		“Socrates” (m.)		“kind, race” (n.)		“prize, honor” (n.)	
	stem:	Σωκρατε(σ)-		γενε(σ)-		γερα(σ)-	
s.	nom.	Σωκράτης		γένος		γέρας	
	gen.	Σωκράτους	(Σωκράτεος)	γένους	(γένεος)	γέρως	(γέραος)
	dat.	Σωκράτει	(Σωκράτεϊ)	γένει	(γένει)	γέρα	(γέραι)
	acc.	Σωκράτη	(Σωκράτεια)	γένος		γέρας	
	voc.	Σώκρατες		γένος		γέρας	
d.	n.a.v.	Σωκράτει	(Σωκράτεε)	γένει	(γένεε)	γέρᾱ	(γέραε)
	g. d.	Σωκρατοῖν	(Σωκρατέοιν)	γενοῖν	(γενέοιν)	γερωῖν	(γέραοιν)
pl.	n. v.	Σωκράτεις	(Σωκράτεες)	γένη	(γένεα)	γέρᾱ	(γέραα)
	gen.	Σωκρατῶν	(Σωκρατέων)	γενῶν	(γενέων)	γερών	(γέραων)
	dat.	Σωκράτεσι(ν)	(Σωκράτεσσι)	γένεσι(ν)	(γένεσσι)	γέρασι(ν)	(γέρασσι)
	acc.	Σωκράτεις		γένη	(γένεα)	γέρᾱ	(γέραα)

4. *Interrogative Pronoun*. (On pronouns in general, review Unit 8 Prelim. C.) Interrogative pronouns are used to introduce questions. In English the interrogative pronouns are *who?* *which?* and *what?* Note that *who* and *which* are also used as relative pronouns and that *which?* and *what?* can also be used with a noun as *interrogative adjectives*.

<u>Who</u> is winning the prize for boxing?	personal (masc./fem.)
<u>Whom</u> are they selecting as general?	personal (objective)
<u>What</u> are you doing?	impersonal (neuter)
<u>Which</u> is the just citizen?	pronoun
<u>Which</u> daughter is the sailor marrying?	interrogative adj.

The Greek interrogative pronoun/adjective *τίς, τί*, equivalent to all three English interrogatives, has a nasal consonant stem (*τιν-*) in most cases and a simple *i*-stem in the masculine and feminine nominative singular and the neuter nominative and accusative singular.

	singular		plural	
	masc./fem.	neuter	masc./fem.	neuter
nom.	τίς	τί	τίνες	τίνα
gen.	τίνος (τοῦ)	τίνος (τοῦ)	τίνων	τίνων
dat.	τίνι (τῷ)	τίνι (τῷ)	τίσι(ν)	τίσι(ν)
acc.	τίνα	τί	τίνας	τίνα
dual, all genders: nom. acc. τίνε, gen. dat. τίνων				

The features to be noted are:

The interrogative has a common personal gender that serves as masculine and feminine. (Compare the two-ending adjectives learned in Unit 9 and others to be learned in Unit 22.)

The neuter, as usual, is distinguished from the masc. (here masc./fem.) only in the nom. and acc.

There are alternative forms for the gen. and dat. sing. (shown in parentheses in the paradigm). These are *o*-declension forms and look just like the corresponding forms of the article, but in actual sentences can usually be recognized as interrogative without ambiguity.

Accentuation. Because of the interrogative intonation (and in contrast to the similar indefinite enclitic forms to be learned in Unit 17), the interrogative is accented with the acute on its first (or only) syllable, and this acute never changes to a grave even when the one-syllable interrogative is followed by another word without pause. (The alternative forms in the genitive and dative singular have the circumflex.)

τίνα βλάπτουμεν;	Whom are we hurting?
τίς ἔρχεται;	Who is coming?
τῷ ἐπιτρέπεις τὰ παιδιά;	To whom are you entrusting the children?
τίνα στρατηγὸν πέμπει;	Which general is he sending?

5. *Notes on Vocabulary.* For the contrast between *ἄνθρωπος*, which refers to human beings as a species, and *ἄνῆρ*, which is a marked term of gender evoking cultural stereotypes, there is a telling passage in the historian Herodotus (7.210), commenting on the repelling of numerous Persian forces by the few Spartan defenders of Thermopylae: “They made it obvious to everyone, and not least to the Persian king himself, that there are many men, but few real warriors” (πολλοὶ μὲν ἄνθρωποι εἶεν, ὀλίγοι δ’ ἄνδρες).

The feminine noun *τριήρης* is a compound adjective (*triple-oared*) that has become a substantive. (The feminine noun for *ship* is understood.) According to ancient grammarians, the accentuation of this word is anomalous in the genitive plural: *τριήρων* instead of the expected *τριηρῶν*.

6. *Historical Notes.* Already in classical times proper names in *-ης*, *-ους*, developed an alternative accusative singular ending *-ην*, borrowed from the *a*-declension: for example, *Σωκράτην* is sometimes found instead of *Σωκράτη*.

The dative plural form *δαίμοσι*, with no *nu* but no compensatory lengthening, is explained as deriving from a dative plural ending *-ασι* (as seen in the nouns in §2), but with the vowel assimilated to that of the other cases.

WHAT TO STUDY AND DO

1. Learn the various consonant-declension patterns presented above.
2. Learn the interrogative *τίς*, *τί*.
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

CONSONANT-DECLENSION NOUNS

LIQUID AND NASAL STEMS

<i>ἄγών</i> , <i>ἄγῶνος</i> , m.	contest, struggle; assembly; national games [agony, agonistic]
<i>ἅλς</i> , <i>ἅλός</i> , m.	salt, grain of salt [halides]
<i>ἄλς</i> , <i>ἅλός</i> , f.	(poetic) sea
<i>ἄνῆρ</i> , <i>ἄνδρός</i> , m.	man, male; warrior; husband; “real man,” “man” (in contexts emphasizing sexist or macho traits) [android, androgynous]
<i>δαίμων</i> , <i>δαίμονος</i> , m. or f.	god, divinity; tutelary divinity, the power controlling an individual’s destiny; one’s destiny, lot [demon]
<i>Ἕλλην</i> , <i>Ἕλληνος</i> , m.	a Greek (man), Hellene [Hellenic]

θυγάτηρ, θυγατρός, f.	daughter
μήτηρ, μητρός, f.	mother [metropolis, metronymic]
πατήρ, πατρός, m.	father [patriarchy]
ῥήτωρ, ῥήτορος, m.	speaker, orator [rhetoric]

SIGMA STEMS

Δημοσθένης, Δημοσθένους, m.	Demosthenes (Athenian orator and politician, 4th cent. B.C.E.)
Σωκράτης, Σωκράτους, m.	Socrates (Athenian philosopher, teacher of Plato)
τριήρης, τριήρους, f.	trireme (a swift warship with three banks of oars) [trierarch]
γένος, γένους, n.	race, stock, family; offspring; class, sort, kind [genocide, genealogy]
γέρας, γέρως, n.	gift of honor, privilege
γῆρας, γήρως, n.	old age [geriatrics]
ἔτος, ἔτους, n.	year [etesian]
κράτος, κράτους, n.	strength, power; victory [timocratic]
μέρος, μέρους, n.	share, portion; part; one's turn [meroblastic, penthemimeral]
πλήθος, πλήθους, n.	multitude; the masses, the majority; quantity; size [plethora]
τείχος, τείχους, n.	wall [teichoscopy]
τέλος, τέλους, n.	fulfillment, completion; end, finish; authority; (pl.) service, duty; offerings, rites; taxes [teleological]

INTERROGATIVE PRONOUN AND ADJECTIVE

τίς, τί	(pronoun) who? which? what?; (adj.) which? what?
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EXERCISES

I. Give a complete identification of each of the following.

- | | | |
|--------------|----------------|--------------|
| 1. ἔτει | 11. μερῶν | 21. τίνων |
| 2. Σωκράτους | 12. γήρα | 22. ἄνδρας |
| 3. τείχη | 13. τριήρεσι | 23. πάτερ |
| 4. πατρός | 14. ἀνδρί | 24. τριήρη |
| 5. Ἕλληγι | 15. ἄλα | 25. γήρως |
| 6. δαιμόνων | 16. ἀγῶνα | 26. τίνα |
| 7. ῥήτορσιν | 17. Δημόσθενες | 27. κράτει |
| 8. μητέρας | 18. γέρα | 28. δαίμονες |
| 9. θύγατερ | 19. πλήθους | 29. ἀγῶσιν |
| 10. κράτη | 20. τέλος | 30. τίσι |

II. Render into Greek.

- | | |
|--------------------------------|---------------------------|
| 1. what portion? (nom.) | 9. the wise plan (dat.) |
| 2. the unjust orators (dat.) | 10. what hopes? (nom.) |
| 3. most (acc.) of the triremes | 11. this multitude (gen.) |
| 4. which Greeks? (gen.) | 12. after the contest |
| 5. a small privilege (gen.) | 13. which mothers? (dat.) |
| 6. evil strife (acc.) | 14. toward that wall |
| 7. large teeth (nom.) | 15. with the husband |
| 8. during that year | |

III. Reading.

1. τίς ἐστιν ὁ ῥήτωρ; Δημοσθένης, ὃς τὸ πλῆθος πείθει τὰς τριήρεις τοῖς πλουσίοις ἐπιτρέπειν καὶ τέλη εἰσφέρειν [compound of φέρω and εἰς, *bring into* (the public treasury)].
2. τί χρὴ ποιεῖν; οἱ μὲν γὰρ τῶν Ἑλλήνων ἐν τῇ τῶν βαρβάρων χώρα μάχεσθαι φοβοῦνται, οἱ δὲ τῷ τῶν Ἀθηναίων στρατηγῷ πείθεσθαι οὐκ ἐθέλουσιν.
3. ὁ πατὴρ καὶ ἡ μήτηρ τὴν τε θυγατέρα φιλοῦσι καὶ ὑπ' ἐκείνης φιλοῦνται.
4. τίν' ἀγῶνα παρασκευάζουσιν οἱ κριταί; τίνες νεανίαί γέρα φέρονται;
5. ἀνόσιόν ἐστι μὴ ἔχειν χάριν τῶν ἀγαθῶν ἔργων ἃ ὑπὲρ τῆς δημοκρατίας ἐκείνοι πράττουσιν.
6. παρακελεύεσθε τῷ ἀγγέλῳ τοὺς ὀπλίτας αὐτίκα πέμπειν καὶ εἰς τὰ μακρὰ τεῖχη ἄγετε αὐτούς.
7. τοῦτο ποίει αὐτὸς ὑπὲρ τοῦ πατρὸς, ἀλλὰ μὴ ἀδίκει τοὺς φίλους αὐτοῦ.
8. ἡ θεὰ Ἑρὶς ἀδικεῖται ὑπὸ τῶν ἀθανάτων· ταύτην γὰρ οὐ βούλονται εἶναι μετὰ τῶν ἄλλων [“other”] θεῶν, οἱ τῷ Πηλεΐ [“Peleus,” dat.] φίλιοί εἰσι. κελεύουσιν γὰρ αὐτὸν τὴν Θέτιν [“Thetis”] ἄγεσθαι. καὶ διὰ τοῦτο ἡ Ἑρὶς αἰτία γίγνεται τοῦ πλείστους τῶν ἐν τῇ Ἑλλάδι καλῶν καὶ ἀγαθῶν ἀποθνήσκειν. ἀποκτείνονται γὰρ ἐν τῷ πολέμῳ τῷ πρὸς τοὺς Τρῶας [“Trojans”].

IV. Render into Greek.

1. The men have breastplates and shields but are not brave.
2. Being just and telling the truth are parts of virtue for the race of men.
3. This year is the beginning of a long and difficult war.
4. We await the end of the court case [“suit”], for the thief is responsible for the fact that the citizens do not fare well.
5. From those walls the mother of Socrates hears the voice of the speaker in the marketplace.
6. Which divinity is harming the soldiers, and to which of the gods are the generals now bringing gifts of honor?
7. From whom do those children receive their share of the books?

Imperfect Indicative

1. *Primary and Secondary Tenses.* The tenses of the indicative that refer to present or future time are called the *primary* tenses, whereas those that refer to past time are called *secondary* tenses. The distinction between the two types is apparent in three ways:

The personal endings of secondary tenses differ in some persons and numbers from those of primary tenses.

Secondary tenses show *augment* (explained in §2 below).

In many forms of complex sentence, the mood used in the subordinate clause may differ according to whether the main verb is primary or secondary (sequence of moods, presented in Unit 32.5).

The primary tenses are the present, future, perfect, and future perfect; the secondary tenses are the imperfect, aorist, and pluperfect. (For the purpose of the third distinction, there are some further refinements to be learned in Unit 20.5b and c.)

2. *Augment.* Augment is a modification of the beginning of a tense stem that marks an indicative verb as referring to past time. Augment is found in the imperfect indicative (presented below), in the aorist indicative (Units 19 and 29), and in the pluperfect indicative (Units 37 and 38). It does not occur in any mood other than the indicative nor in the infinitive or participle. Augment takes one of two forms:

a. *Syllabic augment* is the addition of the syllable ἐ- to the beginning of a tense stem that begins with a consonant.

EX.	present stem	imperfect stem
	πεμπ-	ἐπεμπ-
	βουλ-	ἐβουλ-
	ταττ-	ἐταττ-

Note that in a few verbs the syllabic augment has been applied to a stem that apparently begins with a vowel, and contraction has taken place: thus from ἔχω and stem ἔχ-, the augmented imperfect stem εἶχ-. (See §8 below for a full explanation of this feature.)

b. *Temporal augment* is the lengthening of the initial vowel or diphthong of a verb stem that begins with a vowel. If the stem already begins with a long vowel or a long diphthong or *ov-*, no change is made; but otherwise the vowel is changed as follows: $\alpha \rightarrow \eta$, $\epsilon \rightarrow \eta$, $\iota \rightarrow \bar{\iota}$, $o \rightarrow \omega$, $\upsilon \rightarrow \bar{\upsilon}$, $αι \rightarrow \eta$, $ει \rightarrow \eta$, $αυ \rightarrow \etaυ$, $ευ \rightarrow \etaυ$, $οι \rightarrow \omega$.

<i>present stem</i>	<i>imperfect stem</i>
ἀγ-	ἤγ-
αἶρε-	ἤρε-
οἶκε-	ᾠκε-
ὠφέλε-	ὠφέλε- (no change)

Augment is applied directly to the verb stem. Consequently, in compounds consisting of prepositional prefix and verb stem, the augment appears between the prefix and the verb stem, with elision of the final vowel of any two-syllable prepositional prefix except *περι-* (for elision, review Unit 1.5):

<i>present stem</i>	<i>imperfect stem</i>
ἀπο/κτείν-	ἀπ/ε/κτείν-
ἐπι/τρεπ-	ἐπ/ε/τρεπ-
παρα/κελεύ-	παρ/ε/κελεύ-
ἀφ/ἵκνε-	ἀφ/ῖκνε-

3. *Imperfect Indicative.* The Greek imperfect indicative refers to action in the past that was incomplete (hence the name, from the Latin for *unfinished*), in progress, or repeated or customary. It corresponds to the English past progressive (*I was sending*), verb phrases with *used to* (*I used to send*), and in some contexts the English simple past (*I sent*).

The imperfect is formed from the imperfect stem (i.e., the present stem with augment) plus the theme vowel *o/ε* plus the *secondary* personal endings. Recall that the theme vowel *o* is used before *μ* or *ν*; otherwise *ε* is used. The secondary endings are worth memorizing, as they will reappear in other verb forms.

Note that when the theme vowel *ε* is combined with the second person singular middle/passive ending *-σο*, the intervocalic sigma is lost, and *ε* contracts with the remaining *o* to form *ου* (just as happens in the second person singular primary ending in the present middle/passive: *-η* from *-ε[σ]αι*).

SECONDARY PERSONAL ENDINGS

		active	middle/passive
sing.	1st	-ν	-μην
	2nd	-ς	-σο
	3rd	—	-το
dual	2nd	-του	-σθου
	3rd	-την	-σθην
plur.	1st	-μεν	-μεθα
	2nd	-τε	-σθε
	3rd	-ν	-ντο

Note the similarities and differences between the secondary endings and the primary endings, which are more obvious in the middle/passive.

IMPERFECT ACTIVE INDICATIVE

		“send”	“lead”	theme vowel + pers. ending
stem:		ἐπεμπ- + ο/ε	ἡγ- + ο/ε	
sing.	1st	ἔπεμπουν	ἡγουν	-ον
	2nd	ἔπεμπες	ἡγες	-ες
	3rd	ἔπεμπε(ν)	ἡγε(ν)	-ε(ν)
dual	2nd	ἐπέμπετον	ἡγετον	-ετον
	3rd	ἐπεμπέτην	ἡγέτην	-ετην
plur.	1st	ἐπέμπομεν	ἡγομεν	-ομεν
	2nd	ἐπέμπετε	ἡγετε	-ετε
	3rd	ἔπεμπουν	ἡγουν	-ον

IMPERFECT MIDDLE/PASSIVE INDICATIVE

sing.	1st	ἐπεμπόμην	ἡγόμην	-ομην
	2nd	ἐπέμπου	ἡγου	-ου (-ε[σ]ο)
	3rd	ἐπέμπετο	ἡγετο	-ετο
dual	2nd	ἐπέμπεσθον	ἡγεσθον	-εσθον
	3rd	ἐπεμπέσθην	ἡγέσθην	-εσθην
plur.	1st	ἐπεμπόμεθα	ἡγόμεθα	-ομεθα
	2nd	ἐπέμπεσθε	ἡγεσθε	-εσθε
	3rd	ἐπέμπουντο	ἡγουντο	-οντο

Accentuation. The accent is recessive in the imperfect indicative, as for all finite forms of any verb. An apparent exception arises in the secondary tenses of compound verbs with monosyllabic stems that begin with a vowel. It is a rule that when a Greek verb has more than one preverb (prefixed element: e.g., augment or prepositional prefix) the accent cannot precede the first preverb element (counting from the verb stem, right to left). For instance, from ἀπέχω, *to be distant*, is derived the imperfect ἀπέειχον (not ἄπειχον, because the accent cannot precede the augment contained in ει), and from παράγω, *to lead astray*, is derived the imperfect παρήγουν (not πάρηγουν, because the accent cannot precede the augmented vowel η).

4. *Imperfect Indicative of Verbs in -έω.* Review the possible contractions of -έω verbs and the explanation of their accentuation presented in Unit 13.2. Here is an example of the imperfect indicative of a verb in -έω (οἰκέω, *inhabit*). In the following paradigm the uncontracted form is illustrated in parentheses next to the contracted form that results from it in Attic:

		<i>active</i>		<i>middle/passive</i>	
<i>sing.</i>	<i>1st</i>	ὥκουν	(ὥκεον)	ὥκούμην	(ὥκεόμην)
	<i>2nd</i>	ὥκεις	(ὥκεες)	ὥκοῦ	(ὥκέου)
	<i>3rd</i>	ὥκει	(ὥκεε)	ὥκεῖτο	(ὥκέετο)
<i>dual</i>	<i>2nd</i>	ὥκεῖτον	(ὥκέετον)	ὥκεῖσθον	(ὥκέεσθον)
	<i>3rd</i>	ὥκείτην	(ὥκέετην)	ὥκείσθην	(ὥκέεσθην)
<i>plur.</i>	<i>1st</i>	ὥκοῦμεν	(ὥκέομεν)	ὥκούμεθα	(ὥκέόμεθα)
	<i>2nd</i>	ὥκεῖτε	(ὥκέετε)	ὥκεῖσθε	(ὥκέεσθε)
	<i>3rd</i>	ὥκουν	(ὥκεον)	ὥκοῦντο	(ὥκέοντο)

5. *Imperfect Indicative of εἰμί.*

	<i>singular</i>	<i>dual</i>	<i>plural</i>
<i>1st</i>	ἦν or ἦ		ἦμεν
<i>2nd</i>	ἦσθα	ἦστον	ἦτε or ἦστε
<i>3rd</i>	ἦν	ἦστην	ἦσαν

6. *Imperfect Indicative of χρή and οἶμαι.* The imperfect *it was necessary* has the form χρῆν or ἐχρῆν. The former is a contraction of χρή (noun) plus ἦν (imperfect of εἰμί); the latter is χρῆν with an augment added on the analogy of ordinary imperfect forms. The imperfect of οἶμαι has both the regular forms (ὥόμην, etc.) and a contracted first person singular, ὥμην (like the first sing. present form οἶμαι).

7. *Notes on Vocabulary.* The vocative singular of *παῖς* is *παῖ*, and its genitive plural is accented *παίδων*, despite the monosyllabic stem (apparently a survival from the time when the stem could be disyllabic).

Notice that because of its pronominal nature, *ἄλλος*, *other*, has *-o* instead of *-ov* in the neuter nominative and accusative singular.

Outside Attic *φυλάττω* appears as *φυλάσσω* (Introd. 6 and Unit 6.4).

The strong aorist active *ἔτραπον*, from *τρέπω*, is poetic and intransitive in sense, but the middle, *ἐτραπόμην*, is used in Attic with the intransitive meaning *turn*.

8. *Historical Notes.* Note that a few stems that begin with a vowel in classical Greek originally began with a consonant (initial sigma or vau [Unit 1.4]) and so have syllabic augment, but the vowel *ἐ-* has contracted with the following vowel after the disappearance of the intervening consonant. For instance, from *ἔχω* with its present stem *ἐχ-* based on original **σεχ-* is derived the imperfect stem *εἶχ-*, by way of **ἐσεχ-* → **ἐέχ-*. (An asterisk placed before a form indicates that the form is a reconstructed historical precursor of a known form and is not actually found in any surviving documents.)

Outside Ionic or Attic, the augment of alpha vowels differs: *ᾶ* → *ᾷ* instead of *ῆ*, and *αι* → *ᾱ* instead of *ῆ*. In postclassical Greek there are three verbs beginning with the diphthong *υι-* (*υῖδω*, *υῖοθετέω*, *υῖοποιέομαι*, all meaning *adopt as a son*), and their augmented forms also begin *υι-*.

WHAT TO STUDY AND DO

1. Learn the imperfect active and middle/passive indicative.
2. Learn the imperfect indicative of the irregular verb *εἰμί* and of *χρῆ*.
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

NOUNS

<i>δῆμος, δῆμον</i> , m.	the common people; the democratic assembly; township, deme [demagogue, democracy]
<i>ἡγεμών, ἡγεμόνος</i> , m.	leader, guide [hegemony]
<i>θήρ, θηρός</i> , m.	beast of prey, wild animal
<i>θηρίου, θηρίου</i> , n.	wild animal [theriomorphic, megatherium]
<i>παῖς, παιδός</i> , m. or f.	child, boy, girl; slave, servant [pedagogy]
<i>τύχη, τύχης</i> , f.	fate; chance; fortune (good, bad, or neutral); happening, event [Tyche]

ADJECTIVE OR PRONOUN, AND ADJECTIVES

ἄλλος, ἄλλη, ἄλλο	another; other [allomorph, allegory]
ἀρχαῖος, ἀρχαία, ἀρχαῖον	ancient, old; old-fashioned [archaeology]
βλαβερός, βλαβερά, βλαβερόν	harmful
δεινός, δεινή, δεινόν	fearful, terrible; wondrous; clever, skillful [deinonychus, dinosaur]
δεινὸς λέγειν	clever at speaking
κοινός, κοινή, κοινόν	common, public [Koine, epicene]
τὸ κοινόν	public authority, state, league
τὰ κοινά	public affairs; public funds
φανερός, φανερά, φανερόν	visible, manifest

VERBS

αἰτέω	ask for (+ acc. of person + acc. of thing or inf.)
ἀπάγω (ἀπο)	lead away; arrest, carry off to prison
ἀπέχω (ἀπο)	hold off; (intrans.) be away from, be distant from
ἐπαινέω (ἐπι)	approve, praise
ἐπιθυμέω (ἐπι)	long for, desire (+ gen. of object desired)
ζητέω	seek, seek for; examine, investigate
ἡγέομαι	lead, guide (usually + dat. of person); command, rule (usually + gen. of person); consider, think
κωλύω	hinder, prevent (+ acc. + inf.)
παράγω (παρα)	lead by; lead astray, mislead; bring forward, introduce
παρέχω (παρα)	furnish, supply, afford
τρέπω	turn, direct; change; put to flight (in battle) [trophy]
φυλάττω	guard, defend; watch for; (mid.) be on one's guard, be on guard against (+ acc.)

PRINCIPAL PARTS

αἰτέω, αἰτήσω, ἤτησα, ἤτηκα, ἤτημαι, ἤτήθην
ἀπάγω, ἀπάξω, ἀπήγαγον, ἀπήχα, ἀπήγμαι, ἀπήχθην
ἀπέχω, ἀφέξω or ἀποσχίσω, ἀπέσχον, —, —, —
ἐπαινέω, ἐπαινέσομαι or ἐπαινέσω, ἐπήνεσα, ἐπήνεκα, ἐπήνημαι, ἐπηνέθην
ἐπιθυμέω, ἐπιθυμήσω, ἐπεθύμησα, ἐπιτεθύμηκα, —, —
ζητέω, ζητήσω, ἐζήτησα, ἐζήτηκα, (ἐζήτημαι), ἐζητήθην
ἡγέομαι, ἡγήσομαι, ἡγησάμην, —, ἡγηναι, -ηγήθην
κωλύω, κωλύσω, ἐκώλυσα, ἐκώλυνκα, ἐκώλυνμαι, ἐκωλύθην
παράγω, παράξω, παρήγαγον, παρήχα, παρήγμαι, παρήχθην
παρέχω, παρέξω or παρασχίσω, παρέσχον, παρέσχηκα, —, —
τρέπω, τρέψω, ἔτρεψα or ἔτραπον, τέτροφα, τέτραμμαι, ἐτρέφθην or ἐτράπην
φυλάττω, φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι, ἐφυλάχθην

EXERCISES

I. Translate each form precisely and give a complete identification of any ten.

- | | | |
|----------------|-------------------|-----------------|
| 1. ἡτεῖσθε | 15. ἡδικεῖτε | 29. ὠφελεῖσθε |
| 2. ἀπῆγε | 16. ἡσθανόμην | 30. φέρεται |
| 3. ἀπέχεις | 17. γίγνη | 31. ἐπέτρεπον |
| 4. ἐπῆνουν | 18. ἔδει | 32. ποιοῦμαι |
| 5. ἐπιθυμεῖν | 19. ἐδόκουν | 33. ἐζήτει |
| 6. ἐζητοῦμεν | 20. ὤκειτο | 34. κωλύεσθαι |
| 7. ἡγούντο | 21. παρεκελευόμην | 35. ἀπήγοντο |
| 8. ἐκωλύετο | 22. πυνθάνονται | 36. ἐρίγνετο |
| 9. ἦν | 23. ἔσπενδες | 37. αἰτεῖσθαι |
| 10. παράγασθαι | 24. ἔφευγε | 38. ἐβουλόμεθα |
| 11. παρείχε | 25. ἐφοβούμην | 39. ἐνόσουν |
| 12. ἐτρέπομεν | 26. ἐπράττετο | 40. ἐπυνθάνουν |
| 13. ἡγούνται | 27. ἦσαν | 41. ὥου |
| 14. ἐφυλάττου | 28. ἐταττόμεθα | 42. ἐλαμβάνομεν |

II. Write in Greek.

- | | |
|----------------------------|--------------------------------|
| 1. it was being carried | 16. we used to seem |
| 2. we were afraid | 17. it is being made |
| 3. to be loved | 18. she used to say |
| 4. I was helping | 19. you (pl.) were leaving |
| 5. they used to suffer | 20. you (s.) supposed |
| 6. you (s.) were fighting | 21. they were remaining |
| 7. to march | 22. I desired |
| 8. you (pl.) were | 23. I hindered |
| 9. he was leading away | 24. to be furnished |
| 10. they used to arrive | 25. you (s.) are on your guard |
| 11. you (pl.) were guiding | 26. it is distant from |
| 12. they were being misled | 27. it was being written |
| 13. we are seeking | 28. we used to harm |
| 14. she was perceiving | 29. it is being heard |
| 15. I was inquiring | 30. you (s.) were finding |

III. Reading.

1. ἐνθάδε οἱ μὲν καλοὶ καὶ ἀγαθοὶ τὴν πατρίδα βλάπτειν καὶ πλοῦτον λαμβάνειν οὐκ ἤθελον, ἀλλὰ μὴ ἀδικεῖσθαι ὑπὸ τῶν πονηρῶν ἐβούλοντο· τοῖς δὲ πονηροῖς, οἳ αἰεὶ ἀρχῆς τε καὶ πλούτου ἐπεθύμουν, τότε ἐξῆν τῇσδε τῆς χώρας

κρατεῖν· τοὺς μὲν γὰρ στρατηγούς ἀποκτείνουσι, τοὺς δὲ ῥήτορας εἰς τὸ ἱερὸν ἀπάγουσι καὶ ἐκεῖ φυλάττουσιν. ἔπειτα τὸν δῆμον περὶ τῶν πραγμάτων βουλευέσθαι ἐκώλουν.

2. ταῦτα τὰ δεινὰ ἐκ τοῦ γέροντος αἰ τοῦ Δημοσθένους θυγατέρες ἀκούουσι καὶ αὐτίκα τοὺς νεανίας ἤτουν ἡγεῖσθαι αὐταῖς ἐκ τῆς χώρας ἐκείνης, ἐν ᾗ ἦσαν θῆρές τε καὶ ὄρνιθες βλαβεροί.
3. ἔπειτα ὁ Πausανίας [“Pausanias,” Spartan king at the end of the Peloponnesian War] τοῖς Ἀθηναίοις παρεκελεύετο κήρυκας [“heralds”] πέμπειν περὶ τῆς εἰρήνης· οἱ δ’ ἐπείθοντο.
4. ἐπεὶ [“when”] δ’ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους [“Tissaphernes,” a Persian governor, gen.], οἱ μὲν στρατηγοὶ εἰς τὴν σκηνὴν ἔρχονται, οἱ δὲ στρατιῶται ἐπὶ ταῖς θύραις ἔμενον. μετὰ δ’ οὐ μακρὸν χρόνον ἐκείνοί τε ἤροῦντο καὶ οὗτοι ἐκόπτοντο. ἔπειτα δ’ οἱ βάρβαροι διὰ τοῦ πεδίου [“plain”] ἤλαυνον καὶ τοὺς Ἕλληνας ἀπέκτεινον.
5. ὦ παῖ, μὴ ἐπαίνει τοὺς πονηρούς· εἰς τί γὰρ οὗτοι τοὺς φίλους ὠφελοῦσιν;
6. οἱ ναῦται εἰς τήνδε τὴν χώραν ἀφικνεῖσθαι ἐβούλοντο, ἀλλὰ τοῖς ἀνέμοις εἰς ἄλλην ἀεὶ ἐτρέποντο.
7. ἡ τῶν ἀνθρώπων τύχη ὑπὸ τοῦ δαίμονος παρέχεται, καὶ νῦν μὲν ἀγαθή ἐστίν, αὐθις δὲ κακή.
8. τούτοις τοῖς καλοῖς λόγοις οἱ δεινοὶ λέγειν τοὺς ἄλλους παρήγον, ἀλλ’ οὐ τὸν Δημοσθένη, ὃς τὰ τοῦ δήμου δίκαια ἐφύλαττεν.
9. οἱ μὲν Ἀθηναῖοι ἡγεμόνα τοῦ ὁδοῦ ἐζήτουν, οἱ δὲ σύμμαχοι θηρία ἤρουν παρὰ τὸν ποταμόν.

Indefinite *τις*; Uses of the Accusative

1. *The Greek Indefinite.* Indefinite pronouns and indefinite adjectives refer to an unspecified, uncertain, or vague person or thing or portion of a group of persons or things. In English the indefinite words include pronouns *any, some, anyone, someone, anything, something*, and adjectives *any, some*. The idiomatic use of *a certain* or *certain* (with plural noun), by which the speaker refers to someone definite without making the identification precise, is also equivalent to using an indefinite adjective.

The Greek indefinite pronoun and adjective is *τις, τι*, which is identical in form to the interrogative pronoun and adjective (Unit 15.4), except that the indefinite is an enclitic, whereas the interrogative always has the acute on its first syllable.

	singular		plural	
	masc./fem.	neuter	masc./fem.	neuter
nom.	τις	τι	τινές	τινά (ἄττα)
gen.	τινός (του)	τινός (του)	τινῶν	τινῶν
dat.	τινί (τω)	τινί (τω)	τισί(ν)	τισί(ν)
acc.	τινά	τι	τινάς	τινά (ἄττα)
dual, all genders: nom. acc. τινέ, gen. dat. τινού				

The points to be noted are:

There are alternative forms with *o*-declension endings (given in parentheses) for the gen. and dat. sing. (just as for the interrogative).

Another alternative form exists for the neuter nom. and acc. pl.: *ἄττα* is not treated as an enclitic and usually follows an adjective with its neuter pl. ending *-ᾱ* elided. (See §6 below.)

In paradigms, disyllabic enclitics are shown with an accent on the second syllable, but these forms will not always have an accent in actual use.

The use of the circumflex on the second syllable of *τινῶν* may be an orthographic convention rather than a reflection of classical pronunciation.

2. *Examples of Accentuation with the Indefinite.* Review Unit 2.12 on the accentuation of enclitics and be sure that you understand the accentuation of the indefinite and of its accompanying noun in the following examples:

<i>ἀνὴρ τις</i>	<i>a certain man</i>
<i>λόγῳ τινί</i>	<i>by a certain account</i>
<i>ἄνθρωποί τινες</i>	<i>some people</i>
<i>πεῖρά τις</i>	<i>any attempt</i>
<i>μητέρων τινῶν</i>	<i>of some mothers</i>

An additional peculiarity in the accentuation of enclitics occurs when two or more enclitics appear in a series. In such a series, the convention is usually that every enclitic except the last in the series receives an acute on its final syllable.

<i>βάλλει τίς τινά τῳ.</i>
<i>Someone is striking someone with something.</i>
<i>εἰ τί τινα βλάπτεις, . . .</i>
<i>If you are doing any harm to anyone, . . .</i>

In the last example, the proclitic *εἰ* receives an acute because it precedes an enclitic (Unit 2.12d).

3. *Uses of the Accusative Case.* The accusative case (Greek *αἰτιατική πτώσις*, “case of effect,” misleadingly translated as *accusativus* by Latin grammarians because of the ambiguity of the Greek word *αἰτία*, *cause* or *blame*) in general serves to define or qualify the action expressed by a verb or expresses extension, direction toward, and related concepts.

a. *Accusative of the object of a verb.* The use of the accusative to express the direct object of a transitive verb was introduced in brief in Unit 4.10 and Unit 5.9. It is now time to learn the finer details of grammar related to objects of a Greek verb.

- i. *External object*, object of the thing affected, or direct object: a person or thing existing prior to an action and directly affected by the action is normally expressed in the accusative case.

βάλλει τὸν λίθον.	<i>He throws the stone.</i>
βάλλει τὸν ἄνδρα.	<i>He strikes the man.</i>
τίνα βλάπτομεν;	<i>Whom are we hurting?</i>

- ii. *Object of the thing effected*, accusative of result, or (loosely) direct object: a thing (often but not always concrete) that is brought into existence, produced, or effected by an action and that continues to exist as a temporary or enduring result is expressed in the accusative case.

ποιήματα γράφει.	<i>She writes poems.</i>
ἀσπίδας ποιεῖ.	<i>He makes shields.</i>
φόβον ποιοῦσιν.	<i>They create (cause) fear.</i>

- iii. *Internal object*, internal accusative, cognate object or accusative, accusative of the content: an abstract thing (usually a noun of action) that is brought into existence by an action and the existence of which is coextensive with the action (that is, the object has no existence external to the action of the verb) is expressed in the accusative case. The internal accusative is sometimes etymologically related (*cognate*) to the verb itself, but it is often a noun of related meaning or a neuter pronoun or neuter adjective (a noun of related meaning being understood). Stylistically, the motivation for using an internal object is often the desire to attach adjectives to the internal-object noun.

<i>He <u>lived</u> a long and peaceful <u>life</u>.</i>	
<i>You <u>ran</u> a very fast <u>race</u>.</i>	
<i>He <u>struck</u> several <u>blows</u> upon the boy's back.</i>	
διπλῆν πληγὴν ἔπληττε.	<i>He was striking a double stroke.</i>
διπλῆν πληγὴν ἔτυπτε.	<i>He was striking a double blow.</i>
εὐχομαι τὴν εὐχὴν τήνδε.	<i>I pray the following prayer.</i>
φόρον φέρουσιν.	<i>They pay tribute.</i>
τί βλάπτομεν;	<i>What harm are we doing?</i>
(In English we cannot idiomatically say <i>What [harm] are we harming?</i>)	
ἀγαθὰ ποιεῖς.	<i>You do good (doings).</i>
	<i>(You do good things.)</i>
	<i>(You benefit [someone].)</i>
κακὰ ποιεῖ.	<i>She does bad (doings).</i>
	<i>(She does bad things.)</i>
	<i>(She harms [someone].)</i>
τοῦτο εὐχομαι.	<i>I pray this prayer.</i>
	<i>(I make this prayer.)</i>

Transitive verbs are those capable of governing accusative objects of the first two kinds, and they may also govern an internal accusative, whereas intransitive verbs may govern only an internal accusative. The following examples illustrate transitive verbs with both an internal accusative (double underline below) and a direct object (single underline):

<u>τοὺς πολίτας</u> <u>ἀγαθὰ</u> ποιεῖς.	<i>You do good doings (to) the citizens.</i> (<i>You benefit the citizens.</i>)
<u>τοὺς πατέρας</u> <u>κακὰ</u> ἐποίουν.	<i>They were doing bad doings (to) their fathers.</i> (<i>They were harming their fathers.</i>)
<u>τί</u> <u>ἐκείνας</u> βλάπτομεν;	(<i>In</i>) <i>what are we harming those women?</i> (<i>What harm are we doing to those women?</i>)

Verbs that normally govern a complement in the genitive or dative may take an internal accusative:

κατηγορῶ τοῦ στρατηγού.	<i>I accuse the general. (genitive complement)</i>
<u>τοῦτο</u> κατηγορῶ τοῦ στρατηγού.	<i>I make this accusation against the general.</i> (<i>I accuse the general this accusation.</i>)
ἐπείθεσθε τοῖς Ἀθηναίοις.	<i>You used to obey the Athenians. (dative complement)</i>
<u>ταῦτα</u> ἐπείθεσθε τοῖς Ἀθηναίοις.	<i>You used to obey the Athenians in these matters.</i> (<i>You used to obey the Athenians these obeyings.</i>)

The internal accusative construction is much more at home in Greek idiom than in English. Note that it is often convenient or necessary to translate a Greek verb with internal accusative other than literally. In some cases it is best to use the English catchall verb *make* or *do* and express the verbal action in a noun (*What harm are we doing? I make this accusation.*); in others, a prepositional phrase (esp. with *in* or *in respect to*) may be appropriate (*I obey them in this*).

b. *Internal accusative with adjectives.* Verb phrases consisting of a copula (*to be*) and a predicate adjective sometimes take an internal accusative, and this usage is also extended sometimes to the adjective alone used outside such a copula phrase.

σοφός ἐστιν.	<i>He is wise.</i>
σοφός ἐστι τὴν τῶν ποιητῶν σοφίαν.	<i>He is wise in the wisdom of the poets.</i>
ὁ ταύτην τὴν σοφίαν σοφὸς εὖ πράττει.	<i>The man who is wise in this wisdom fares well.</i>

c. *Accusative of extent of space or duration of time.*

- i. The *space over which* a motion takes place or the *extent of space* (how far?) is expressed in the accusative case.

ἄγει τὴν στρατιὰν στενὰς ὁδούς.

He leads the army along (over) narrow roads.

ἄγει τὴν στρατιὰν στάδια ὀκτώ.

He leads the army eight stades (one mile).

ὁ ποταμὸς δέκα στάδια ἀπέειχε.

The river was ten stades (1.25 miles) away.

- ii. *Duration of time* (how long?) is expressed in the accusative case.

ἐνταῦθα μένουσιν ἑπτὰ ἡμέρας.

They remain there (for) seven days.

d. *Accusative of respect or specification.* The accusative case is used to express the thing in respect to which an adjective or verb phrase denoting a state is applicable.

οἱ Ἀθηναῖοι διαφέρουσι

The Athenians excel in cleverness.

τὴν σοφίαν.

πόδας ὠκύς

swift in respect to the feet, swift-footed

ποταμὸς Κύδνος ὄνομα

a river Kydnos by name

e. *Adverbial accusative.* Some words and phrases originally used as internal accusatives became frozen as adverbial forms, and this usage is known as the adverbial accusative. Here are some typical idiomatic examples:

τί;

why? (neut. sing. acc. of the interrogative)

τοῦτον τὸν τρόπον

in this manner, in this way

τὸν αὐτὸν τρόπον

in the same way

τέλος

finally, at last

τὸ ἀρχαῖον

formerly, in the old days

f. *Accusative subject of the infinitive.* This use was presented in Unit 9.4.4. *Two Accusatives.* In various circumstances there may be two accusative complements with one verb.

- a. Some verbs have both an internal and an external (direct) object, as illustrated in §3a.iii, above.

- b. Certain verbs (e.g., of asking, concealing, reminding) take two direct objects, one a person and one a thing. (English idiom allows only one object and requires a prepositional phrase for the other noun.)

τὸν παῖδα τὸν τῆς μητρὸς θάνατον ἔκρυπτον.

They concealed from the boy his mother's death.

χρήματα αἰτεῖ τοὺς πολίτας.
He asks the citizens for money.

c. Verbs meaning *to appoint, to choose, to consider, to make, to render*, or the like may take both a direct object (single underline below) and a predicate accusative (either predicate noun or predicate adjective: double underline).

τοῦτον τὸν πολίτην στρατηγὸν ἡροῦντο.
They were choosing (electing) this citizen (as, to be) general.
ἀγαθοὺς ποιεῖτε τοὺς στρατιώτας.
You are making the soldiers brave.

A construction of this kind may be considered a transformation and embedding of a clause consisting of subject, copula, and predicate noun (or pred. adj.) with the copula suppressed. In fact, in Greek the infinitive εἶναι is sometimes expressed in such constructions, just as *to be* may appear in English versions.

τοῦτον τὸν πολίτην στρατηγὸν εἶναι ἡροῦντο.
They were choosing (electing) this citizen to be general.

5. *Notes on Vocabulary and Idiom.* The dative plural of ποῦς (*foot*) is ποσί(ν); the vocative singular is ποῦς.

Outside Attic, πλήττω appears as πλήσσω. As the principal parts list below shows, in several tenses only compounds occur in Attic prose, while the simple forms in those tenses are poetic.

Some numerals are introduced in this lesson and are labeled as *indeclinable*. This means that the word does not vary with case: the same form can accompany any case of a noun (e.g., ἑπτὰ σταδίους, ἑπτὰ σταδίων).

Just as interrogative τίς and enclitic indefinite τις are distinguished by accent (and position in a phrase), so the interrogative adverbs πότε, ποῦ, πῶς and enclitic indefinite adverbs ποτε, που, πως are similarly differentiated.

In addition to the meanings learned in Unit 5, φεύγω is also used idiomatically in legal contexts: τὴν δίκην φεύγειν is *flee the suit* (or *court case*), *be on trial*, and so *be a defendant*; and τὴν δίκην can be omitted and the verb alone have this same sense, as in Exercise II.3, below.

6. *Historical Note.* ἄττα, the alternative form of τινά, actually derives from an adjective or pronoun ending in -ᾱ plus an enclitic *τγα (a by-form of τινα), with the last two syllables redivided and treated as a word: ἄλλα *τγα → ἄλλ' ἄττα, *some other things* (with γ representing semivocalic iota). Many of its occurrences are still after adjectives or pronouns, but its independent status is apparent when it follows a neuter that cannot be elided (e.g., γένη ἄττα) or when ἄττα is used alone as a pronoun.

WHAT TO STUDY AND DO

1. Study the indefinite pronoun *τις, τι*.
2. Study the uses of the accusative.
3. Learn the adverbial phrases under §3e above and the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

NOUNS

<i>εὐχή, εὐχῆς</i> , f.	prayer, vow
<i>ὄνομα, ὀνόματος</i> , n.	name [synonym, onomatopoeia]
<i>πληγή, πληγῆς</i> , f.	blow, stroke [paraplegic]
<i>πούς, ποδός</i> , m.	foot [octopus, podiatrist]
<i>σοφία, σοφίας</i> , f.	cleverness, skill; intelligence, wisdom, learning [philosophy]
<i>στάδιον, σταδίου</i> , n. (alternative plural <i>στάδιοι, σταδίων</i> , m.)	stade (unit of length, about 600 ft. or 1/8 mile); race course, single course (without a turn) [stadium]
<i>στρατόπεδον, στρατοπέδον</i> , n.	camp (of an army)
<i>φόρος, φόρου</i> , m.	payment, tribute
<i>χρῆμα, χρήματος</i> , n.	thing, matter, affair; (pl.) goods, property, money [chrematistic]

VERBS

<i>διαφέρω (δια)</i>	carry across; endure; differ, excel (+ gen. of person or thing compared; sometimes + acc. of respect)
<i>εὐχομαι</i>	pray, pray for; profess openly, boast
<i>κατηγορέω (κατα)</i>	speak against, accuse (+ gen. of person accused) [category]
<i>κρύπτω</i>	hide, cover, conceal (sometimes + acc. of person and acc. of thing) [cryptographer]
<i>πλήττω</i>	strike [apoplexy]

ADJECTIVES, PRONOUN OR ADJECTIVE,
NUMERALS, ADVERBS

<i>ἰσχυρός, ἰσχυρά, ἰσχυρόν</i>	strong, forceful; violent
<i>στενός, στενή, στενόν</i>	narrow; close, confined [stenography]
<i>τις, τι</i>	(enclitic pron.) any, some, anyone, someone, anything, something; (adj.) any, some, (a) certain
<i>ἐπτά</i>	(indeclinable) seven [heptagon]

ὀκτώ	(indeclinable) eight [octopus]
δέκα	(indeclinable) ten [decade]
πότε	when? (interrogative)
ποτε	(enclitic) at any time, ever (idiomatically reinforces a preceding interrogative: e.g., <i>τίς ποτε</i> ; <i>who in the world?</i>)
οὔποτε, μήποτε	never
ποῦ	where? (interrogative)
που	(enclitic) somewhere, anywhere; to some degree, perhaps
πῶς	how? (interrogative)
πως	(enclitic) somehow, in any way, at all

PRINCIPAL PARTS

διαφέρω, διοίσω, διήνεγκον or διήνεγκα, διενήνοχα, διενήνεγμαι, διηνέχθην
 εὔχομαι, εὔξομαι, ηὔξάμην, —, ηὔγμαι, —
 κατηγορέω, κατηγορήσω, κατηγορήσα, κατηγορήκα, κατηγορήμαι, κατηγορήθην
 κρύπτω, κρύψω, ἔκρυψα, —, κέκρυμμαι, ἐκρύφθην
 -πλήττω, -πλήξω, -έπληξα, πέπληγα, πέπληγμαι, ἐπλήγην or -επλάγην

EXERCISES

I. Write in Greek. (Remember that an enclitic cannot be placed first in a sentence or isolated phrase: thus *a certain measure* by itself should be *μέτρον τι*, in that order. Within a sentence *τι μέτρον* may occur, *provided that* some other element of the sentence precedes.)

1. any leaders (dat.)
2. a certain daughter (gen.)
3. certain Greeks (nom.)
4. a certain clever soldier (acc.)
5. some small power (nom.)
6. in return for a certain blow
7. because of a certain one of the prayers
8. next to a certain narrow road
9. some (acc.) of the hoplites
10. in the presence of any teacher
11. with some goddesses
12. in a certain one of the tents

II. Reading.

1. ὁ τῶν Ἑλλήνων στρατηγὸς ἐν ἐκείνῃ τῇ χώρᾳ δέκα ἡμέρας μένει καὶ χρήματα λαμβάνει παρὰ τῶν βαρβάρων οἱ ἐπὶ τῇ θαλάττῃ οἰκοῦσιν. ἐφοβοῦντο δ' οἱ γέροντες καὶ αἱ μητέρες ὑπὲρ τῶν παίδων, ἀλλ' ὀπλῖταί τινες ἀγαθοὶ τοὺς ναύτας κακόν τι ποιεῖν ἐκείνους ἐκώλυνον.
2. μετὰ ταῦτα ἡ στρατιὰ ἐλαύνει ἑπτὰ στάδια καὶ ἀφικνεῖται εἰς ποταμὸν Χάλον ὄνομα καὶ εἰς γέφυράν τιν' ἀρχαίαν ἣν ἐφύλαττε πλῆθος ἀνδρῶν ἰσχυρῶν.
3. κατηγορεῖ μὲν ὁ διδάσκαλος, ἔφευγε δ' ὁ κλῶψ, ἐδίκαζον δ' οἱ πλούσιοι.
4. τὸ μὲν πρότερον βούλευμα οὕτως γίγνεται, τὸ δ' ὕστερον ὥδε· τὸ πλῆθος τῷ Δημοσθένει ἐπείθετο.
5. ἐξίτουν οἱ γέροντες τὰ ἀρχαῖα γράμματα, ἀλλὰ μακρὸν χρόνον ὑπὸ παιδίων τινῶν ἐκρύπτετο.
6. οὗτοι μὲν τὸν ἄνδρα ἐν τῇ ἀγορᾷ εὐρίσκουσιν καὶ αὐτίκα ἀπάγειν ἐπεθύμουν, Ἰσαῖος δέ καὶ ἄλλοι τινὲς αὐτὸν φυλάττουσι καὶ εἰς τὸν δῆμον παρέχουσιν ἐβούλοντο.
7. οἱ μὲν κλῶπες τὰ χρήματα ἐκ τοῦ στρατοπέδου ῥαδίως ἔφερον, οἱ δὲ φύλακες οὐκ ἠσθάνοντο· τὰ γὰρ ὄμματα ["eyes"] πρὸς τοὺς πολεμίους ἔτρεπον, οἱ ἑπτὰ στάδια ἀπείχον καὶ ἰσχυραῖς φωναῖς παρεκελεύοντο.
8. τοῖς τοῦ δαίμονος βουλευμασιν οἱ λέοντες ὀλίγους ["few"] παῖδας ἔχουσιν. ἐβούλετο γὰρ τοὺς ἄλλους θήρας εὖ πράττειν καὶ μὴ αἰεὶ κακὰ πάσχειν ὑπὸ τῶν λεόντων.
9. ἀνὴρ καὶ οὐκ ἀνὴρ λίθῳ καὶ οὐ λίθῳ βάλλει καὶ οὐ βάλλει ὄρνιν καὶ οὐκ ὄρνιν.
(Simplified form of a riddle referred to by Plato in *Republic* 479c.)

III. Render into Greek.

1. Who must excel in this wisdom? A teacher.
2. At that time you (pl.) were making those dreadful accusations against the guide.
3. Somebody was guiding the soldiers away from the enemy's camp along a narrow road.
4. He wanted to conceal his feet somehow, but his (tutelary) divinity always used to prevent (it).
5. They are asking the beast [i.e., Chiron, the only just and wise centaur] for water, for he is in a certain way friendly to human beings.
6. How and where must one seek the truth?

Future Active and Middle Indicative

1. *Future Principal Part.* The second principal part of a Greek verb is the first person singular future active indicative form (or if the active is lacking, the first person singular future middle indicative form). This form provides the tense stem from which are formed the future indicative, optative, infinitive, and participle in both the active and the middle voice.

2. *Formation of the Future Stem.* The safest way to recognize or to be able to form the future of a given verb is to know the principal parts of the verb. But it is also useful to know some of the basic patterns involved in the formation of the future stem, as this helps in learning principal parts and in interpreting future forms you come across for the first time in reading.

The future stem is commonly formed by the addition of sigma to a simple form of the verb stem. (The verb stem is not always obvious from the present indicative, or first principal part: for further discussion, see Appendix B.)

EX.	present	stem + -σ-	future stem
	ἀκούω	ἀκου- + -σ-	ἀκουσ-
	πέμπω	πέμπ- + -σ-	πέμψ-
	βλάπτω	βλαβ- + -σ-	βλαψ-
	ἄγω	ἄγ- + -σ-	ἄξ-
	πράττω	πραγ- + -σ-	πραξ-
	πείθω	πείθ- + -σ-	πείσ-
	ποιέω	ποιε- + -σ-	ποιησ-
	φιλέω	φιλε- + -σ-	φιλησ-

Some typical patterns may be noted:

Stems ending in a noncontracting vowel or diphthong add the sigma with no change: ἄκουσ-, λῦσ-, βουλευσ-.

Stems ending in labial plosives (β, π, φ) form the double consonant ψ in the future stem: βλαψ-, πεμψ-.

Stems ending in velar plosives (γ, κ, χ) form the double consonant ξ in the future stem: ἄξ-, πραξ-.

Stems ending in a dental plosive (δ, θ) lose the dental before the sigma of the future: πεισ-.

In verbs in -έω, it is normal for the ε of the stem to be lengthened to η in the formation of the other principal parts (ποιησ-, φιλησ-), though there are a few verbs that show no lengthening (e.g., ἐπαινέω, ἐπαινέσομαι or ἐπαινέσω).

A number of verbs that do not have ε in the present stem nevertheless have a future stem with -ησ-. Usually -ησ- is added to the basic verb form seen in its strong aorist stem, but this suffix also occurs elsewhere:

μανθάνω	aorist stem μαθ-	future stem μαθησ-
γίγνομαι	aorist stem γεν-	future stem γενησ-
αἰσθάνομαι	aorist stem αἰσθ-	future stem αἰσθησ-
βούλομαι	—	future stem βουλησ-

3. *Conjugation of the Future Indicative.* The future uses *exactly* the same endings as the present of ω-verbs, now added to a *different stem*. That is, the theme vowel ο/ε and primary personal endings are added to the future stem. Primary endings are used because the future refers to future time or to intention in present time. The accent is recessive, as usual for finite forms. The English equivalent of the future uses the modal verb *shall* or *will*, as in *I shall lead*, *you will go*, and so on.

FUTURE INDICATIVE OF ἄγω AND ἀκούω

		active	middle
sing.	1st	ἄξω	ἀκούσομαι
	2nd	ἄξεις	ἀκούσῃ
	3rd	ἄξει	ἀκούσεται
dual	2nd	ἄξετον	ἀκούσεσθον
	3rd	ἄξετον	ἀκούσεσθον
plur.	1st	ἄξομεν	ἀκουσόμεθα
	2nd	ἄξετε	ἀκούσεσθε
	3rd	ἄξουσιν(ν)	ἀκούσονται

4. *Future Infinitive*. Greek developed a future infinitive mainly for use in the infinitival indirect discourse construction (to be learned in Unit 20), but the future infinitive is also found in articular use in sophisticated prose styles and as a complementary infinitive with μέλλω (§10 below). The future active and future middle infinitives are formed on the future stem using the same endings as the corresponding present infinitives (-ειν, -εσθαι), and the accent again falls on the final syllable of the stem.

future active	ind. ἄξω	inf. ἄξειν
	ind. γράψω	inf. γράψειν
future middle	ind. ἄξομαι	inf. ἄξεσθαι
	ind. ἀκούσομαι	inf. ἀκούσεσθαι

When the future infinitive is used in isolation in an exercise, it is convenient to translate it with the paraphrase *about to* X (e.g., λέξειν, *about to say*).

5. *Contract Futures*. Some verbs, especially those whose stems end in a liquid (λ, ρ) or a nasal (μ, ν), have -ε- inserted between the verb stem and the tense suffix sigma. In this case the ε was not lengthened; (as often happens in the development of Greek forms) the intervocalic sigma dropped out, and (in Attic) the remaining vowels suffered contraction. The resulting endings are the same as those of the present of verbs in -έω.

present	stem + -ε- + -σ-	future stem
(ἀπο)θυήσκω	θαν- + -ε- + (-σ-)	θανε-
βάλλω	βαλ- + -ε- + (-σ-)	βαλε-
μένω	μεν- + -ε- + (-σ-)	μενε-
μάχομαι	μαχ- + -ε- + (-σ-)	μαχε-
πίπτω	πεσ- + -ε- + (-σ-)	πεσε-

FUTURE OF βάλλω AND ἀποθυήσκω

		active ind.	middle ind.
		future stem: βαλε-	ἀποθανε-
sing.	1st	βαλῶ	ἀποθανοῦμαι
	2nd	βαλεῖς	ἀποθανῇ
	3rd	βαλεῖ	ἀποθανεῖται
dual	2nd	βαλείτον	ἀποθανεῖσθον
	3rd	βαλείτον	ἀποθανεῖσθον
plur.	1st	βαλοῦμεν	ἀποθανοῦμεθα
	2nd	βαλεῖτε	ἀποθανεῖσθε
	3rd	βαλοῦσι(ν)	ἀποθανοῦνται
infinitive		βαλεῖν	ἀποθανεῖσθαι

6. *Attic Future*. In certain verbs the future involves contraction in Attic and some other dialects but not in Koine. Later grammarians called this class of futures the *Attic future* because they encountered it most often in Attic literature. There are two types of Attic future:

- a. A few verbs with stems ending in ϵ or α lose the sigma of the future and undergo contraction. The α -type will be learned later (Unit 29). The most common word of the ϵ -type is $\kappa\alpha\lambda\acute{\epsilon}\omega$, present stem $\kappa\alpha\lambda\epsilon-$; future stem $\kappa\alpha\lambda\epsilon- + (-\sigma-) \rightarrow \kappa\alpha\lambda\epsilon-$. (For this verb the present and future forms end up looking identical in Attic.)
- b. Verbs of more than two syllables with present-tense suffix $-\acute{\iota}\zeta\omega$ have an alternative future-tense suffix $-\sigma\epsilon-$ (instead of $-\sigma-$). The ζ was eliminated before the future suffix; the sigma dropped out, and contraction took place. For instance, $\nu\omicron\mu\acute{\iota}\zeta\omega \rightarrow$ future $*\nu\omicron\mu\acute{\iota}\sigma\acute{\epsilon}\omega \rightarrow \nu\omicron\mu\acute{\iota}\epsilon\omega \rightarrow \nu\omicron\mu\acute{\iota}\omega$ (conjugated like $\beta\alpha\lambda\omega$). The same alternative suffix occasionally appears elsewhere, as in $\phi\epsilon\upsilon\zeta\omicron\upsilon\mu\alpha\iota$ ($\phi\epsilon\upsilon\zeta\acute{\epsilon}\omicron\mu\alpha\iota$, from the suffix $-\sigma\epsilon-$), which coexists with the standard formation $\phi\epsilon\upsilon\zeta\omicron\mu\alpha\iota$ as the future of $\phi\epsilon\upsilon\gamma\omega$.

7. *Future of $\epsilon\acute{\iota}\mu\acute{\iota}$ and $\chi\rho\acute{\eta}$* . $\epsilon\acute{\iota}\mu\acute{\iota}$ has a future middle, with stem $\acute{\epsilon}\sigma-$.

	singular	dual	plural
1st	$\acute{\epsilon}\sigma\omicron\mu\alpha\iota$		$\acute{\epsilon}\sigma\acute{\omicron}\mu\epsilon\theta\alpha$
2nd	$\acute{\epsilon}\sigma\eta$	$\acute{\epsilon}\sigma\epsilon\sigma\theta\omicron\nu$	$\acute{\epsilon}\sigma\epsilon\sigma\theta\epsilon$
3rd	$\acute{\epsilon}\sigma\tau\alpha\iota$	$\acute{\epsilon}\sigma\epsilon\sigma\theta\omicron\nu$	$\acute{\epsilon}\sigma\omicron\nu\tau\alpha\iota$
inf.	$\acute{\epsilon}\sigma\epsilon\sigma\theta\alpha\iota$		

Note the elimination of theme vowel ϵ in the third person singular, $\acute{\epsilon}\sigma\tau\alpha\iota$, not $*\acute{\epsilon}\sigma\epsilon\tau\alpha\iota$. Because of the loss of this syllable, the compounds are also accented on the penult in this inflection: $\pi\alpha\rho\acute{\epsilon}\sigma\tau\alpha\iota$, $\acute{\alpha}\pi\acute{\epsilon}\sigma\tau\alpha\iota$, $\acute{\epsilon}\zeta\acute{\epsilon}\sigma\tau\alpha\iota$.

The future of $\chi\rho\acute{\eta}$ is $\chi\rho\acute{\eta}\sigma\tau\alpha\iota$, *it will be necessary*, a contraction of $\chi\rho\acute{\eta}$ (noun) + $\acute{\epsilon}\sigma\tau\alpha\iota$ (fut. of $\epsilon\acute{\iota}\mu\acute{\iota}$).

8. *Deponent Futures*. Note that many verbs with active forms in the present have only middle forms in the future (with the same meaning as the active). This is often true of verbs of perception or mental activity ($\acute{\alpha}\kappa\omicron\upsilon\omega$, $\acute{\alpha}\kappa\omicron\upsilon\sigma\omicron\mu\alpha\iota$; $\mu\alpha\nu\theta\acute{\alpha}\nu\omega$, $\mu\alpha\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$) but is also found in other verbs ($\phi\epsilon\upsilon\gamma\omega$, $\phi\epsilon\upsilon\zeta\omicron\mu\alpha\iota$; $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, $\lambda\acute{\eta}\psi\omicron\mu\alpha\iota$) in a quite unpredictable way.

9. *A Note on Terminology*. The future middle is called *middle* rather than *middle/passive* because there is a separate future form, based on a different tense stem, that has traditionally been termed *future passive* by grammarians (to be learned in Unit 29). In fact the so-called future middle is in origin a middle/passive form, and in

some verbs (e.g., ἄγω, ἀδικέω, ἄρχω, ἔχω, λέγω, λείπω, φέρω) it can be used as a passive:

ὁ δίκαιος τοὺς πολίτας ὠφελεῖν ἀεὶ λέγεται.

The just man will always be said to benefit his fellow citizens.

10. *Notes on Vocabulary and Idiom.* The combination of μέλλω (*be about to, be likely to*) with a complementary infinitive naturally refers to the future, and like other complementary infinitives this one can be present or aorist (as will be explained in Unit 20.2 and 3); but with μέλλω a future infinitive is also quite common, as an extra and superfluous marker of futurity. Thus one can find a phrase like ἔμελλεν ἀποθνήσκειν but more commonly one like ἔμελλεν ἀποθανεῖσθαι.

Another peculiarity of μέλλω is that this verb sometimes shows *double* augmentation: imperfect ἤμελλον as well as ἔμελλον, aorist ἠμέλλησα as well as ἐμέλλησα.

The negative adverb οὐδέ (or μηδέ wherever μή must be used instead of οὐ) is used as a connective after a clause or phrase that also contains a negative. It can also be used adverbially, corresponding to the adverbial use of καί. When *even, also* is to be applied to a word or phrase in a sentence containing a negative, then οὐδέ is used instead of καί:

οὗτος ὁ νεανίας οὐδὲ τοῖς φίλοις πείθεται.

This young man does not obey even his friends.

Formal English does not tolerate double negatives, but in Greek idiom a simple negative can be followed by additional negative forms in the same clause with reinforcing emphasis. (The English translation has to convert the additional negatives to positive equivalents.)

οὐκ ἐπαινέσομαι οὔτε τοὺς Ἀθηναίους οὔτε τοὺς βαρβάρους.

I shall not praise either the Athenians or the Persians.

WHAT TO STUDY AND DO

1. Learn the various types of future conjugation presented above and the future of εἶμι and χρή.
2. If you have not already been studying principal parts other than the present, begin learning the second and third principal parts now. Review the lists in Units 5, 9, 10, 11, 13, 16, and 17, and here. The online supplements include compiled and classified lists of principal parts for Units 5–20, which will also help you learn these principal parts.
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

ω-VERBS

καλέω	call, summon; call by name, name [ecclesiastic]
μανθάνω	learn; perceive; understand [mathematics]
μέλλω	be destined to, be likely to (+ inf.); be about to (+ fut. inf., or + pres. or aor. inf.); delay (+ pres. inf.)
νομίζω	have as a custom; acknowledge, consider as; believe, think (+ inf. of indirect discourse [Unit 20]) [numismatics]
πίπτω	fall [peripety]

NEGATIVE CONJUNCTIONS

οὐδέ, μηδέ	and not, but not; (adverb) not even
οὔτε . . . οὔτε, μήτε . . . μήτε	neither . . . nor

PRINCIPAL PARTS

καλέω, καλέω, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθη
 μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα, —, —
 μέλλω, μελλήσω, ἐμέλλησα, —, —, —
 νομίζω, νομιέω, ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην
 πίπτω, πεσέομαι, ἔπεσον, πέπτωκα, —, —

EXERCISES

I. Translate each form precisely.

1. καλείσθαι	11. λείψω	21. ἀποκτενεῖς
2. μαθησόμεθα	12. οἰήσεται	22. ἀφίξη
3. νομιούσι	13. ἀποθανεῖσθε	23. ἔση
4. πεσοῦνται	14. κόψεται	24. φευξοῦμαι
5. ἀδικήσει	15. ἐξέσται	25. πέμψειν
6. αἰτήσετε	16. παρακελεύσεται	26. πείσεσθαι
7. βαλεῖν	17. ἐπιθυμήσω	27. λήψονται
8. εὔξεσθε	18. κρύψει	28. φοβήσιν
9. δεήσομαι	19. σχήσειν	29. λέξετε
10. διοίσεις	20. ἀφέξομεν	30. ἐπαινέσεται

II. Render into Greek.

- | | |
|---------------------------|-------------------------------|
| 1. we shall not fare well | 3. he will not fear |
| 2. they will make a truce | 4. about to be on one's guard |

- | | |
|---------------------------------|-------------------------|
| 5. you (pl.) will be | 13. he will indict |
| 6. I shall be in training | 14. we shall be wronged |
| 7. we shall throw | 15. she will carry |
| 8. you (pl.) will be in need of | 16. I shall never fall |
| 9. it used to seem | 17. you (pl.) will turn |
| 10. about to have as a custom | 18. they will obey |
| 11. you (s.) will prevent | 19. it will be possible |
| 12. they will guide | 20. he will suppose |

III. Reading.

1. *Δαρείου καὶ Παρυσάτιδος* [gen. of “Parysatis,” name of the wife of Darius II, king of Persia 423–404 B.C.E.] *γίνονται παῖδες δύο* [“two”]. *ἐπεὶ* [“when”] *δ’ ὁ Δαρείος ἐμελλε ἀποθανεῖσθαι, ἐβούλετο τοὺς παῖδας παρῆναι* [“be present,” from *παρα* + *εἰμί*]. *ἀγγέλους δὲ πέμπει οἱ καλοῦσι Κῦρον, ὃ δ’ ἀφικνείται παρὰ τὸν πατέρα. ὕστερον δ’ ὁ Κῦρος περὶ τῇ ἀρχῇ πρὸς τὸν ἀδελφὸν ἀδίκως μαχεῖται καὶ οὐτ’ ἐὶ πράξει οὔτε νίκην οἴσεται, ἀλλ’ ἐν τῇ μάχῃ πεσεῖται. τέλος δ’ ὁ ἀδελφὸς ἄρξει αὐτ’ ἐκείνου.*
2. *οὔποτε μαθήσῃ, ᾧ πονηρέ, οὐδ’ ἐκεῖνα τὰ μικρά· καλὸν γὰρ δόξει τοῖς πολίταις μὴ πείθεσθαι ταῦτα λέγειν μῆτε χρήμασι μῆτε πληγαῖς.*
3. *Κέφαλος, ὁ τοῦ Λυσίου* [“Lysias,” gen.] *πατὴρ, πείθεται μὲν ὑπὸ Περικλέους* [“Pericles,” gen.] *εἰς τὴν τῶν Ἀθηναίων χώραν ἀφικέσθαι* [“come to,” inf.], *χρόνον δὲ μακρὸν ἐκεῖ οἰκεῖ καὶ πλούσιος γίγνεται.*
4. *ὦ ἄνδρες, ποιεῖτε ἀγαθὰ τὸν δῆμον τὸν αὐτὸν τρόπον ὃν οἱ πατέρες ποτὲ ἐποιοῦν.*
5. *ἡ ἄρετὴ καὶ ἡ ἡδονὴ διαφέρουσιν· ἡ μὲν γὰρ πρὸς τὰ καλὰ τῇ ψυχῇ ἡγήσεται, ἡ δ’ ἀνάξιον* [“unworthy,” with gen. complement] *ποιήσει τινὰ τοῦ ἐπαινεῖσθαι.*
6. *ταῦτα δέκα ἡμέρας ἡνύχόμεθα τοῖς θεοῖς. τίνα δὲ νῦν τύχην παρέξουσιν τῷ κοινῷ τῶν Ἑλλήνων στρατῷ;*
7. *τῷ προτέρῳ ἔτει περὶ τῶν χρημάτων οὐκ ἐπειθόμεθα τῷ βαρβάρῳ τυράννῳ, οὐδὲ φόρον αὐτῷ αὐθις οἴσομεν.*

IV. Render into Greek.

1. The Greeks will choose the Athenians to be leaders.
2. This thing that I am about to say is wondrous, but I shall not conceal the truth.
3. Neither the sailor nor the juror will ever do any harm to any of those rich citizens.
4. The fact that not even the children are afraid will aid the army.
5. For the duration of those years we had ten triremes.

Aorist Active and Middle Indicative and Imperative

1. *Aorist Principal Part.* The third principal part of a Greek verb is the first person singular aorist active indicative form (or if the active is lacking, the first person singular aorist middle indicative form). This form provides the tense stem from which are formed the aorist indicative, subjunctive, optative, imperative, infinitive, and participle in both the active and the middle voice.

2. *Formation of the Aorist Stem.* The safest way to recognize or to be able to form the aorist of a given verb is to know the principal parts of the verb. But it is also useful to know some of the basic patterns involved in the formation of the aorist stem, as this helps in learning principal parts and in recognizing aorist forms you come across for the first time in reading.

There are two types of aorist stem and two corresponding schemes of aorist conjugation.

a. *Strong aorist*, traditionally called *second aorist*. This is the more primitive type of inflection and is found in many of the most common and basic verbs. (Compare so-called irregular verbs in modern languages, such as English *break, broke; teach, taught; bring, brought*.) The strong aorist stem is usually a simple form of the verb stem itself with a weak-grade vowel, such as *ǎ*, *ε*, *ι*, or *υ*.

EX.	present	aorist stem	present	aorist stem
	βάλλω	βαλ-	say (no pres.)	εἶπ-
	λαμβάνω	λαβ-	see (no pres.)	ἵδ-
	γίγνομαι	γεν-	ἄγω	ἄγαγ-

<i>present</i>	<i>aorist stem</i>	<i>present</i>	<i>aorist stem</i>
πίπτω	πεσ-	ἔχω	σχ-
λείπω	λιπ-	φέρω	ένεγκ-
πάσχω	παθ-	ἔρχομαι	έλθ-
φεύγω	φυγ-	αἰρέω	έλ-

The root form of a verb is not always obvious from the present principal part. (For further discussion of this topic, see Appendix B.) Some points to be noted are:

A few verbs (e.g., *to see*, *to say*) have no present stem from the same root in Attic Greek.

For a few verbs a full conjugation is created by using etymologically distinct roots in different principal parts: for instance, three separate roots in φέρω, οἶσω, ἤνεγκον; two separate roots in ἔρχομαι, ἐλεύσομαι, ἦλθον. This process is called *suppletion*, and these verbs are called *suppletive verbs*.

A few primitive verbs show *reduplication* (initial repetition of an identical or nearly identical syllable) in the formation of the strong aorist: for instance, ἀγαγ- from root ἄγ- of ἄγω; ένεγκ- from root *ἐγκ- or *ένεκ-.

b. *Weak aorist*, traditionally called *first aorist*. This is the (historically) more recent type of inflection and is found in younger and derivative verbs. (Compare so-called regular verbs in modern languages, such as English *narrate*, *narrated*; *walk*, *walked*; *type*, *typed*.) The weak aorist stem commonly consists of a simple form of the verb stem with sigma added, whence it is also sometimes called the *sigmatic aorist*. In some forms, however, the sigma has disappeared, or its presence has caused some modification in the verb stem.

<i>present</i>	<i>stem + -σ-</i>	<i>aorist stem</i>
ἀκούω	ἀκου- + -σ-	ἀκουσ-
λύω	λῦ- + -σ-	λῦσ-
πέμπω	πεμπ- + -σ-	πεμψ-
βλάπτω	βλαβ- + -σ-	βλαψ-
ἄρχω	ἀρχ- + -σ-	ἄρξ-
πράττω	πραγ- + -σ-	πραξ-
πείθω	πειθ- + -σ-	πεισ-
νομίζω	νομιζ- + -σ-	νομισ-
μένω	μεν + -σ-	μειν-
ἀγγέλλω	ἀγγελ- + -σ-	ἀγγειλ-
ποιέω	ποιε- + -σ-	ποιησ-

Some typical patterns may be noted:

- Stems ending in a noncontracting vowel or diphthong add the sigma with no change: ἄκουσ-, λῶσ-.
- Stems ending in labial plosives (β, π, φ) form the double consonant ψ in the aorist stem: πεμψ-, βλαψ-.
- Stems ending in velar plosives (γ, κ, χ) form the double consonant ξ in the aorist stem: ἄρξ-, πραξ-.
- Stems ending in a dental plosive (δ, θ) or in ζ lose the consonant before the sigma of the aorist: πεισ-, νομισ-.
- Stems ending in a liquid (λ, ρ) or a nasal (μ, ν) lose the sigma, but the vowel of the preceding syllable is lengthened in compensation: μειν-, ἀγγειλ-.
- In verbs in -έω, it is normal for the ε of the stem to be lengthened to η in the formation of the other principal parts (ποιησ-), though there are a few verbs that show no lengthening (e.g., ἐπαινέω, aorist ἐπαινέσ-).

Note that in some cases the weak aorist stem turns out to be identical to the future stem; the actual conjugated forms will nevertheless almost always be distinct.

When you know a verb's principal parts, you know the aorist stem: to obtain it, simply remove the augment and remove the ending.

3. *Conjugation of the Aorist Indicative.* The aorist indicative is more or less equivalent to the English simple past tense and so is a *secondary* tense in Greek. Accordingly the aorist indicative has augment, like the imperfect, and the personal endings are secondary endings. The accent is recessive, as usual for finite forms.

a. The *strong aorist* indicative is formed by adding syllabic or temporal augment to the front of the aorist stem and adding theme vowel o/ε and secondary personal endings at the end of the stem. The combinations of theme vowel plus personal endings are thus *exactly* the same as those found in the imperfect indicative, but the tense stem differs.

		active of λείπω	middle of γίγνομαι
	aorist stem:	λιπ-	γεν-
sing.	1st	ἔλιπον	ἐγενόμην
	2nd	ἔλιπες	ἐγένου (from *ἐγένε[σ]ο)
	3rd	ἔλιπε(ν)	ἐγένετο
dual	2nd	ἐλίπετον	ἐγένεσθον
	3rd	ἐλίπέτην	ἐγένεσθην
plur.	1st	ἐλίπομεν	ἐγενόμεθα
	2nd	ἐλίπετε	ἐγένεσθε
	3rd	ἔλιπον	ἐγένοντο

b. The *weak aorist* indicative is formed by adding syllabic or temporal augment to the front of the aorist stem and by adding the tense vowel $\check{\alpha}$ and the secondary personal endings at the end of the stem. The tense vowel appears in all forms except the third person singular active, where $-\epsilon$ appears (with no personal ending, but nu movable may be added). Except for the first person singular active, the personal endings of the weak aorist are the same secondary endings as those seen in the imperfect (Unit 16.3). In the second person singular middle, the sigma is dropped from $-\check{\alpha}\sigma\omicron$, and $-\check{\alpha}\omicron$ contracts in Attic to $-\omega$.

λύω, aorist stem: λῡσ-					
		active	ending	middle	ending
sing.	1st	ἔλυσα	$-\check{\alpha}$	ἐλυσάμην	$-\check{\alpha}\mu\eta\nu$
	2nd	ἔλυσας	$-\check{\alpha}\varsigma$	ἐλύσω	$-\omega$ ($-\check{\alpha}[\sigma]o$)
	3rd	ἔλυσε(ν)	$-\epsilon(\nu)$	ἐλύσατο	$-\check{\alpha}το$
dual	2nd	ἐλύσατον	$-\check{\alpha}τον$	ἐλύσασθον	$-\check{\alpha}\sigmaθον$
	3rd	ἐλυσάτην	$-\check{\alpha}την$	ἐλυσάσθην	$-\check{\alpha}\sigmaθην$
plur.	1st	ἐλύσαμεν	$-\check{\alpha}\mu\epsilon\nu$	ἐλυσάμεθα	$-\check{\alpha}\mu\epsilon\theta\alpha$
	2nd	ἐλύσατε	$-\check{\alpha}\tau\epsilon$	ἐλύσασθε	$-\check{\alpha}\sigma\theta\epsilon$
	3rd	ἔλυσαν	$-\check{\alpha}\nu$	ἐλύσαντο	$-\check{\alpha}\nu\tau\omicron$

4. *Translation of the Aorist Indicative.* The aorist indicative corresponds in general to the English simple past: ἔλυσα, *I released*; ἐλυσάμην, *I ransomed*. A more detailed discussion of aorist aspect and possible translations will be presented in Unit 20.

5. *Aorist Infinitives.*

a. The strong aorist infinitives are formed by adding to the aorist stem (*N.B.*: with *no augment*) the active ending $-\epsilon\iota\nu$ (i.e., the theme vowel ϵ + $-\epsilon\iota\nu$) or the middle ending $-\epsilon\sigma\theta\alpha\iota$ (the theme vowel ϵ + $-\sigma\theta\alpha\iota$) and accenting the theme vowel (producing a circumflex in the contracted active form). Accentuation of the theme vowel is a distinguishing trait of strong aorist infinitives and participles (and of some forms of the imperative: see §6 below).

active	λιπεῖν, ἰδεῖν, ἀγαγεῖν, σχεῖν
middle	γενέσθαι, ἀγαγέσθαι

b. The weak aorist infinitives are formed by adding to the aorist stem (*N.B.*: with *no augment*) the active ending $-\alpha\iota$ or the middle ending $-\alpha\sigma\theta\alpha\iota$ (i.e., the tense vowel $\check{\alpha}$ + $-\sigma\theta\alpha\iota$) and accenting the final syllable of the stem. The accent of the active infinitive will be a circumflex if it falls on a long vowel, since final $-\alpha\iota$ counts as short.

active	λύσαι, βουλεῦσαι, νομίσαι, βλάψαι
middle	λύσασθαι, βουλεύσασθαι

The uses of the aorist infinitive will be presented in Unit 20. When the aorist infinitive is used in isolation in an exercise, it should be translated in the same way as the present, *to* X (e.g., λέξαι, *to say*).

6. *Second Person Aorist Imperatives.* As with the present imperative, the second person plural forms use the same ending as the indicative, but in the aorist the imperative is distinct, because it has no augment (augment is applied only to indicative forms). The singular forms of the strong aorist use the same endings as the present imperative, since both forms share the theme vowel *ε*. For the weak aorist, the singular endings are active *-ον* and middle *-αι*.

	<i>strong aorist</i> <i>act. imperative</i>	<i>strong aorist</i> <i>mid. imperative</i>	<i>weak aorist</i> <i>act. imperative</i>	<i>weak aorist</i> <i>mid. imperative</i>
<i>2nd sing.</i>	βάλε	πυθοῦ	πέμψον	πέμψαι
	ἄγαγε	ἄγαγοῦ	βούλευσον	βούλευσαι
<i>2nd plur.</i>	βάλετε	πύθεσθε	πέμψατε	πέμψασθε
	ἄγάγετε	ἄγάγεσθε	βουλεύσατε	βουλεύσασθε

The accentuation of the second person singular strong aorist middle imperative is not recessive; the accent was on the theme vowel before contraction ($-\acute{\epsilon}[\sigma]o \rightarrow -\acute{\epsilon}o \rightarrow -o\acute{\upsilon}$).

Five common strong aorist active imperatives retain an archaic feature in accentuating the theme vowel: εἰπέ, ἐλθέ, εὔρέ, ἰδέ (from εἶδον, *I saw*), λαβέ. But compounds of these verbs have the normal recessive accent in these forms.

The second person singular aorist active imperative of ἔχω (and its compounds) has an exceptional feature. Because it is a monosyllable, the form in classical Greek is normally σχές (compounded παράσχές, e.g.), with an imperative ending that will be seen later in some other monosyllabic aorists (Unit 29.5). Compounds in poetry or in later Greek sometimes show the more regular formation: for example, παράσχε. Note that the recessive verbal accent cannot go back beyond the second syllable of a disyllabic prepositional prefix. Therefore, the compounds of the monosyllabic imperative σχές are accented on *P* even though *U* is short: παράσχές, ἐπίσχές, and so on.

For the weak aorist, the active infinitive and the second person singular middle imperative are identical in verbs with a one-syllable stem: πέμψαι can be the aorist active infinitive, *to send*, or the second person singular middle imperative, *escort* (a possible meaning of the middle of πέμπω). When the verb has two or more syllables (including any prefix), then the finite imperative form will have its accent on *A*,

while the nonfinite infinitive has its accent fixed on *P*: φύλαξαι is the second person singular middle imperative, *be on your guard*, whereas φυλάξαι is the aorist active infinitive, *to guard*.

The difference in meaning between the present imperative and the aorist imperative is a matter of *aspect*, as will be explained in the next unit. Another point of usage to bear in mind is that, whereas the present imperative can be negated (with μή), the aorist imperative is not normally negated: instead the subjunctive is used, as will be explained in Unit 32.

7. *A Note on Terminology.* The aorist middle is called *middle* rather than *middle/passive* because there is a separate aorist passive form, based on a different tense stem (to be learned in Unit 29). In fact, strong aorist middle forms are sometimes found with passive meaning in early poetry and early prose, but in classical Attic usage this passive use of the aorist middle form is confined to ἐσχόμεν, from ἔχω (and its compounds). The weak aorist middle is sometimes used intransitively or reflexively, but it cannot be used with a passive meaning.

8. *Two Aorists of φέρω and εἶπον.* From the earliest period of classical Greek there already existed weak aorist alternative forms for ἤνεγκον (aorist of φέρω) and εἶπον, namely ἤνεγκα and εἶπα. For instance, εἶπας, and not εἶπες, was the normal second person singular aorist active indicative form in Attic. In postclassical Greek prose the *-α*-endings also appear sometimes in other strong aorist verbs (e.g., ἔπασαν for ἔπεσον in Polybius).

9. *Notes on Vocabulary.* The aorist of γινώσκω has an athematic conjugation, to be learned in Unit 24. For now, learn the principal part, but you will not use the aorist yet.

εἶδον serves as the aorist of a suppletive verb (§2a, above) meaning *see*. The first principal part is ὁράω, a contract verb whose conjugation in the present you will learn later. Some principal parts are based on the stem ὁρα-, and others on the stem ὀπ-.

εἶπον is similarly an isolated stem that serves as an aorist for verbs meaning *speak, say*, such as λέγω and ἀγορεύω. It is assigned to a suppletive verb for which some other principal parts derive from the stem ἑρ- or ῥη-.

ἐκαστος, when used as adjective, usually accompanies a noun without the article, but sometimes the noun has the article and ἑκαστος is in predicate position: for example, καθ' ἐκάστην ἡμέραν and καθ' ἐκάστην τὴν ἡμέραν are both found in the sense (*on*) *every day*.

ἐκάτερος, when used as an adjective, is normally in predicate position with a noun that has the article, as in ἐκατέρα ἡ χώρα, *each country (of the two)*.

WHAT TO STUDY AND DO

1. Learn the two types of aorist conjugation presented above.
2. Study the future and aorist principal parts of all verbs learned to date.
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

ω-VERBS

ἀγγέλλω	bear a message, announce, report
γινώσκω	come to know, get to know; perceive; think, judge [agnostic]
εἶδον (stem ἰδ-)	(aorist) saw [optics]
εἶπον (stem εἰπ-)	(aorist) said
ἐλπίζω	expect; hope for, hope

ADJECTIVES OR PRONOUNS

ἕτερος, ἑτέρα, ἕτερον	one of two, the other of two [heterodox]
ἑκάτερος, ἑκατέρα, ἑκατέρον	each (of two)
ἕκαστος, ἑκάστη, ἑκαστον	each (of more than two)

CONJUNCTION AND ADVERBS

ἐπεί	when, after, since (of time or cause)
ἐπειδή	when, after, since (of time or cause)
πάνυ	(adv.) very, exceedingly; altogether
πολλάκις	(adv.) often, many times
ὀλιγάκις	(adv.) seldom, a few times
ἐκάστοτε	(adv.) on each occasion, each time

PRINCIPAL PARTS

ἀγγέλλω, ἀγγελέω, ἤγγειλα, ἤγγελκα, ἤγγελμαι, ἤγγελθην
 γινώσκω, γινώσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἔγνώσθην
 ὁράω, ὄψομαι, εἶδον (stem ἰδ-), ἑώρακα or ἐόρακα, ἑώραμαι or ὤμμαι, ὥφθην
 —, ἐρέω, εἶπον (stem εἰπ-), εἶρηκα, εἶρημαι, ἐρρήθην
 ἐλπίζω, ἐλπιέω, ἤλπισα, —, —, ἠλπίσθην

EXERCISES

I. Translate each form precisely.

- | | | |
|--------------|-----------------|----------------|
| 1. ἀγγελεῖν | 15. παρεκελεύσω | 29. ἐπύθου |
| 2. ἀγγεῖλαι | 16. ἐπαίνεσον | 30. πυθοῦ |
| 3. ἡγαγες | 17. ἐμάχου | 31. εἶπέ |
| 4. ἐλέσθαι | 18. ἀποσχίσω | 32. ἡλπίσατε |
| 5. ἡσθόμεθα | 19. παρασχέιν | 33. εἶπεῖν |
| 6. ἔλετε | 20. ἐγένετο | 34. ἦμεν |
| 7. ἔβαλες | 21. ἐκρύψατε | 35. ἐφυλάξαντο |
| 8. ἔβαλλες | 22. διήνεγκον | 36. ἤρξαμεν |
| 9. ἠνέγκετε | 23. εἴλομεν | 37. παρέσχον |
| 10. ἔδοξε | 24. γυμνάσω | 38. ἤυρομεν |
| 11. γύμνασαι | 25. ἐγυμνάσω | 39. ἐσπείσαντο |
| 12. ἡγήσατο | 26. εὔξασθε | 40. ζητήσαι |
| 13. μενεῖν | 27. ἦλθεν | 41. ἀπέθανε |
| 14. μένειν | 28. μαχέσασθαι | 42. μαθεῖν |

II. Render into Greek.

- | | |
|---|---------------------------|
| 1. to provide (aor.) | 20. to choose (aor.) |
| 2. we fell | 21. they died |
| 3. to bear (aor.) | 22. you (sing.) throw |
| 4. we fled | 23. I shall hope |
| 5. you (sing.) saw | 24. we saw |
| 6. they led astray | 25. announce (aor., s.) |
| 7. they were leading astray | 26. to entrust (aor.) |
| 8. to acquire (aor. of <i>to have</i>) | 27. it was necessary |
| 9. they announce | 28. we learned by inquiry |
| 10. about to hope | 29. I shall fall |
| 11. she said | 30. to hope (aor.) |
| 12. you (pl.) became | 31. it was possible |
| 13. summon (aor., pl.) | 32. to praise (aor.) |
| 14. we arrived | 33. to ransom (aor.) |
| 15. we deliberated | 34. you (sing.) went |
| 16. she will hear | 35. I shall excel |
| 17. to prevent (aor.) | 36. we wrote |
| 18. they participated in a lawsuit | 37. learn (aor., pl.) |
| 19. about to kill | 38. deliberate (aor., s.) |

III. Reading.

1. οἱ ἐπὶ τῇ θαλάττῃ τὰ μὲν ἄλλα εὖ ἔπραττον, κακῶς δ' ἔπασχον ὑπὸ τινων τῶν πολεμίων οἱ τὴν χώραν αἰεὶ ἔφερον καὶ ἦγον. (Idiom: φέρειν καὶ ἄγειν, “plunder.”)
2. ὁ Κέφαλος καὶ οἱ παῖδες ἔτη τριάκοντα [“thirty”] ἐκεῖ ὤκησαν καὶ δίκην οὔτε ἐδικάσαντό ποτε οὔτε ἔφυγον· οὔτε γὰρ ἐκείνοι τοὺς ἄλλους κακὰ ἐποίησαν οὔτε οἱ ἄλλοι ἐκείνους ἠδίκησαν. ἐπεὶ δ' οὗτοι οἱ πονηροὶ τὴν ἀρχὴν εἶλον, τὸν μὲν Πολέμαρχον διὰ τὰ χρήματα ἀπέκτειναν, ὁ δὲ Λυσίας χαλεπῶς τὴν χώραν ἔλιπεν. ἀλλὰ τέλος οἱ τῆς δημοκρατίας σύμμαχοι ἐκράτησαν καὶ ἐκείνος τῶν ἀνοσίων κατηγορήσε· δεινὸς γὰρ ἦν λέγειν.
3. πρὸς τὸν στρατηγὸν ἦλθεν ὁ ἄγγελος καὶ εἶπεν· “εἶδον τοὺς πολεμίους πρὸς ταῖς ἐπτά πύλαις [“gates”]. τίς ἐν ἐκάστῃ τῇ πύλῃ ὑπὲρ τῶν πολιτῶν μαχεῖται; τίσι θεοῖς κελεύσω τὰς μητέρας εὐχέσθαι; πῶς νίκη γενήσεται; τί χρὴ ποιεῖν;” ὁ δ' εἶπεν· “οὐ δεῖ φοβεῖσθαι· σοφῶς γὰρ τοὺς στρατιώτας περὶ τὰ τεῖχη ἔταξα.”
4. ἐπειδὴ οἱ ναῦται τὰς τῆς στρατιᾶς συμφορὰς ἡγγεῖλαν, αἱ τε μητέρες καὶ οἱ γέροντες ἐδέοντο αὐτῶν τὸ ὄνομα εἰπεῖν ἐκάστου τῶν στρατιωτῶν οἱ ἐν τῇ μάχῃ ἔπεσον.
5. βουλευέσθε καλῶς καὶ τοῦτον ἔλεσθε ἡγεμόνα τοῦ δήμου· πολλάκις γὰρ οἱ πρότεροι πολῖται αὐτὸν ἐπήνουν.
6. ἡ τῶν δικαστῶν ἀρετὴ τότε φανερά ἐγένετο· οὐ γὰρ τὰ χρήματα τῷ πλουσίῳ ἐπέτρεψαν, ἀλλὰ αὐτοῖς τοῖς παισὶν παρέσχον.
7. τὸν Σωκράτη εἰς τὸν οἶκον πολλάκις ἐκαλοῦμεν, ὁ δὲ σοφόν τι ἐζήτει καὶ ἐλθεῖν οὐκ ᾔθελεν.

Tense and Aspect; Indirect Discourse

1. *Time versus Aspect.* Greek tense stems convey temporal distinctions in most uses of the indicative and in a few uses of the infinitive and participle. But the fundamental distinction conveyed by Greek tense stems is one of *aspect*: that is, of the type of action or state of being denoted in terms of completion versus noncompletion, customary action versus a single occurrence, general truth versus a specific occurrence, or some similar distinction.

Aspectual distinctions of the type of action denoted by a verb are especially clear in the case of certain verbs that are used exclusively or predominantly with one kind of aspect or that have noticeably different senses in different tense systems. Certain actions by their very nature must take place over an extended period of time (the occurrence cannot be fixed at one point on a time line) or do not include conceptually the intended completion of the action. Other actions by their very nature must take place at an instant (at one point on a time line), or they include conceptually the intended completion of the action. For illustration, consider the contrasts between the following pairs of verbs:

<i>to seek</i>	<i>to find</i>
<i>to look</i>	<i>to perceive, to see</i>
<i>to believe</i>	<i>to realize, to learn</i>
<i>to go, to travel</i>	<i>to arrive, to depart</i>
<i>to urge</i>	<i>to persuade, to convince</i>
<i>to be</i>	<i>to become</i>
<i>to cry</i>	<i>to burst into tears</i>
<i>to be dying</i>	<i>to die</i>

The type of action exemplified by the left-hand column is that expressed by the present stem; some roots with such meanings form a present stem but no aorist stem (εἰμί, ἔρχομαι). The type of action exemplified by the right-hand column is that expressed by the aorist stem; some roots with such meanings form an aorist stem but no present stem (εἶδον, ἦλθον), or the aorist may show most clearly the verbal root whereas the present stem is formed secondarily by the addition of reduplication, or a suffix that marks the change in aspect (ἐγγενόμην vs. γίγνομαι, ἔμαθον vs. μανθάνω, ἀπέθανον vs. ἀποθνήσκω).

2. *Present-Stem Aspect.* The present stem has the aspect of action not yet completed, or in progress, repeated, customary, or pertaining to general truth:

λέγω

I am talking (action in progress)

πείθω

I am urging (persuasion, the intended effect of the action on the addressee, is not yet complete)

πολλάκις δῶρα φέρω.

I often bring gifts. (repeated action)

οἱ βάρβαροι τοῖς πατράσι πείθονται.

The foreigners obey their fathers. (customary action)

ὁ σοφὸς τὴν ἀλήθειαν ζητεῖ.

A wise man (always, in general) *pursues the truth.* (general truth)

This force of the present stem is evident throughout the present system, not just in the present indicative. The imperfect is a past tense with the aspect of continuous or incomplete or repeated or customary action:

ταῦτα ἔλεγον.

I was saying these things (at a particular moment).

πολλάκις δῶρα ἔφερον.

I often used to bring gifts.

ἐκάστοτε τὸν στρατηγὸν ἐπῆνουν.

On each occasion they praised the general.

Likewise the present infinitive in most uses has an aspectual meaning rather than a temporal meaning. It refers to continuous or customary action:

οἱ πολῖται ἀγαθοὶ εἶναι βούλονται.

The citizens want to be brave (on all occasions, in general).

χαλεπὸν τὸ φεύγειν.

It is difficult to be in exile. (Exile is a lasting state, not isolated at one point in time.)

Both the present and the aorist imperative refer to present or future actions, but they differ in aspect. The present imperative views the action as one that is attempted, continuous, repeated, or customary:

ἀεὶ ἐπαινέετε τοὺς ἀξίους.

Always praise worthy men.

μήποτε ζήτει αἰσχρὰν ἡδονήν.

Never seek a shameful pleasure.

Because the present stem implies action not yet completed, its meaning is often *conative*: that is, it expresses an action begun, attempted, or intended (often translated into English with the phrase *try to* X):

ταῦτα τοῖς στρατιώταις δίδωμι.

I give (or offer) the soldiers these things.

(In the proper context, if it is unclear whether the soldiers will accept the gift, the verb is better translated with *try to give* or *offer* [conative present].)

τοὺς παῖδας ἔπειθε.

He was trying to persuade the children.

(If it is unclear whether the children would be convinced, the verb is best translated with *was trying to persuade* or *was urging* [conative imperfect].)

3. *Aorist-Stem Aspect.* The aorist stem conveys an action that is instantaneous and includes conceptually its completion. In the indicative, since the aorist carries no suggestion of duration or of permanent results of the action, it is used to refer to a simple, unique occurrence in the past (for instance, for the statement of historical fact):

οἱ Ἀθηναῖοι τὸν Σωκράτη ἠδίκησαν.

The Athenians wronged Socrates.

ἀπέθανον ἐν τῇ μάχῃ ἑπτὰ ὀπλίται.

Seven hoplites died in the battle.

Outside the indicative the aorist stem normally has aspectual meaning only and does not refer to past time. The aorist infinitive, for example, in most of its uses refers to a self-complete, instantaneous, or unique occurrence:

οἱ πολῖται ἀγαθοὶ γενέσθαι ἐν ταύτῃ τῇ μάχῃ βούλονται.

The citizens want to be (become, prove themselves, show themselves) brave in this battle.

ἔδοξε τοῖς Ἀθηναίοις ἐπαινέσαι τὸν Δημοσθένη.

The Athenians resolved to praise Demosthenes (on some particular occasion).

The aorist imperative refers to an action viewed as unique, immediate, or instantaneous:

βάλε τὸν πονηρόν.
Stone the wretch (right now).
πέμψον ἑπτὰ ὀπλίτας εἰς τὸ ἱερόν.
Send seven hoplites to the shrine.

Verbs that denote a state of being or an action that by its nature is usually continuous may require a somewhat different English translation in the aorist, which refers to action at a single moment in time. Often the aorist of such verbs refers to the single moment in time at which the subject enters into the state of being or begins the continuous action (*ingressive* or *inceptive* aorist):

<i>present (or imperfect)</i>	<i>aorist</i>
ἔχω, εἶχον, <i>I have, I had</i>	ἔσχον, <i>I came to have, I acquired, I got</i>
βασιλεύω, <i>I am king</i>	ἐβασίλευσα, <i>I became king</i>
δακρύω, <i>I am crying</i>	ἐδάκρυσα, <i>I began to cry, I burst into tears</i>
νοσῶ, <i>I am ill</i>	ἐνόσησα, <i>I became ill, I fell ill</i>

4. *Perfect-Stem Aspect.* The distinction between present and aorist aspect is by far the most important in Greek idiom, but there is a third significant variety of verbal aspect, that of the perfect stem. Illustration and discussion of perfect aspect will be provided in Unit 37, when the conjugation of the perfect is presented.

5. *Exceptions to Aspect.*

a. The *future stem* conveys no distinction of aspect: that is, it may convey either continuous or repeated action in future time or else unique or instantaneous action in future time. Because the future stands outside the aspectual system, Greek had no use for a future imperative or subjunctive, and the future optative is of quite restricted use. Similarly, the future infinitive is rarely used for complementary or articular or other substantival purposes but is found mainly in indirect discourse and as a complementary infinitive with μέλλω (Unit 18.10).

b. In historical narrative the present indicative is sometimes used without its usual aspect to convey historical fact, as a stylistic variation on the aorist of historical narrative. This use is called the *historical present* (Unit 5.4), and it may be translated into English with a similar present or with a past tense.

c. In poetry and proverbs and very rarely in prose, the aorist indicative is sometimes used to express a timeless general truth, translated into English as a present tense. This use is called the *gnomic* aorist: for example (from Isocrates), *κάλλος . . . ἢ χρόνος ἀνήλωσεν ἢ νόσος ἐμάρανεν*, *as for beauty, either time wastes it away or sickness withers it*.

6. *Indirect Discourse Defined*. Indirect discourse is the embedding of a thought or of an actual statement as a subordinate element in an independent sentence. The most common form of indirect discourse in English is a subordinate noun-clause introduced by *that*. The English indirect discourse construction is a clause because it contains a subject and a finite verb; it is subordinate because it cannot stand on its own and must depend on an independent clause; it is a *noun* clause because the whole clause performs the function of a noun in the main sentence, whether as object, subject, or appositive to a noun (as in the phrase *the fact that . . .*).

direct quotation	"The soldier is ill."
indirect	He says that the soldier is ill.
indirect	I believe that the soldier is ill.

Note that the subject of the statement sometimes changes *person* in the move from a direct to an indirect form:

direct	" <u>I</u> am ill," says Bill.
indirect	Bill says that <u>he</u> is ill.

Furthermore, in English, the verb of the statement sometimes changes tense in the shift from a direct to an indirect form:

direct	"There <u>are</u> no seats."
indirect	The man said that there <u>were</u> no seats.
direct	"He <u>will</u> come."
indirect	They believed he <u>would</u> come.

7. *Greek Indirect Discourse with the Infinitive*. In Greek there are three indirect discourse constructions: with the infinitive, with a participle (Unit 28), or with *ὅτι* or *ὡς* and a finite verb (Unit 34). The choice among these three is determined by the type of verb introducing the indirect discourse and by idiom, and some verbs may take two or even all three of these constructions.

The infinitive construction is found with certain verbs of thinking, believing, hoping, swearing, and promising (e.g., *οὔμαι*, *νομίζω*, *ἡγέομαι*, *ἐλπίζω*), and with the verb *φημί*, *say*. In this construction the subject–finite verb unit of the direct form is converted into an infinitive phrase with the subject either unexpressed or else expressed in the accusative case.

direct	ὁ στρατιώτης νοσεῖ. <i>The soldier is ill.</i>
indirect	τὸν στρατιώτην οἶμαι νοσεῖν. <i>I believe that the soldier is ill.</i>
direct	οἱ δικασταὶ δῶρα λαμβάνουσι. <i>The jurymen are taking bribes.</i>
indirect	τοὺς δικαστάς φησι δῶρα λαμβάνειν. <i>He says that the jurymen are taking bribes.</i>

In the transformation from direct to indirect form, the finite verb of the statement or thought is *always* changed to the infinitive *of the same tense stem and same voice*. (Thus an imperfect indicative in a direct statement becomes a present infinitive in an indirect statement.) The subject of the statement or thought is left unexpressed if it is the same as the subject of the main verb (of saying, believing, etc.) but is otherwise expressed in the accusative (as usual in Greek for the subject of an infinitive).

direct (imperfect indicative)

τότε ἦρχεν ὁ Ξέρξης.

Xerxes was then ruler.

indirect (present infinitive; different subject)

τότε ἄρχειν φασὶ τὸν Ξέρξη.

They say that Xerxes was then ruler.

direct (future indicative)

κρατήσω τοὺς πολεμίους.

I'll conquer the enemy.

indirect (future infinitive; same subject)

κρατήσειν φημὶ τοὺς πολεμίους.

I say that I'll conquer the enemy.

κρατήσειν ἔφην τοὺς πολεμίους.

I said that I would conquer the enemy.

direct (aorist indicative)

ὁ κλῶψ τὰ χρήματα ἔλιπεν.

The thief left the money.

indirect (aorist infinitive; different subject)

ἡγείται τὸν κλῶπα τὰ χρήματα λιπεῖν.

She believes that the thief left the money.

ἐνόμιζον τὸν κλῶπα τὰ χρήματα λιπεῖν.

They believed that the thief (had) left the money.

In the indirect discourse construction, the infinitive is negated with οὐ (whereas in its other uses it is negated with μή):

τὸν στρατηγὸν οὐκέτι νοσεῖν ἡγοῦνται.
They believe that the general is no longer ill.

8. *Predicate Nouns and Adjectives in Indirect Discourse with the Infinitive.* Nouns or adjectives in the predicate after an infinitive copula in indirect discourse follow the usual rules of concord. (See Unit 10.5.) A predicate noun must be in the same case as its subject; a predicate adjective must agree with its subject noun in gender, number, and case. Thus, if the subject of the indirect statement is expressed in the accusative, the predicate noun or adjective will also be accusative; if the subject is unexpressed because it is the same as that of the main verb, the predicate noun or adjective will be nominative, agreeing with the subject of the main verb (of saying, etc.).

δίκαιον τὸν ἄνδρα φαμέν εἶναι.
We say that the man is just.
 ὁ Σωκράτης οὐκ οἶται σοφὸς εἶναι.
Socrates does not believe that he [i.e., Socrates] is wise.
 οἱ Ἀθηναῖοι δίκαιοι εἶναι ἡγοῦνται.
The Athenians believe that they are just.

9. *The Verb φημί.* The verb φημί, *say*, which often takes the infinitive of indirect discourse, has (like εἰμί) enclitic forms in the present active indicative (except 2nd sing., φῆς). The present system (stems φᾶ-, φη-) is conjugated as follows. (The future φήσω and aorist ἔφησα are regular.)

		present active	imperfect active
sing.	1st	φημί	ἔφην
	2nd	φῆς	ἔφησθα or ἔφης
	3rd	φησί(ν)	ἔφη
dual	2nd	φατόν	ἔφατον
	3rd	φατόν	ἐφάτην
plur.	1st	φαμέν	ἔφαμεν
	2nd	φατέ	ἔφατε
	3rd	φᾶσί(ν)	ἔφασαν
inf.	φάναι		

10. *Notes on Idiom.* Whereas the infinitive of indirect discourse is regular with the verb φημί, the other common verbs of saying, λέγω and εἶπον, are not normally used

with this construction in Attic prose but govern a noun-clause instead (Unit 33). For now, use *φημί* in English-to-Greek exercises involving the active *say* and indirect discourse. The passive of *λέγω* is, however, found with the infinitive:

ὁ δίκαιος τοὺς πολίτας ὠφελεῖν ἀεὶ λέγεται.

The just man will always be said to benefit his fellow citizens.

Or It will always be said that the just man benefits his fellow citizens.

The Greek aorist in indirect statements and in temporal clauses is often appropriately translated into English not with a simple past tense but with the English pluperfect.

ἐνόμιζον τὸν κλῶπα τὰ χρήματα λιπεῖν.

They believed that the thief had left the money.

ἐπεὶ ἀφίκετο, τὴν νίκην ἡγγειλεν.

When he had arrived, he announced the victory.

When used in two forms in close proximity, ἄλλος may have an idiomatic distributive sense, as seen in the following examples and in some of the exercises of this and later units:

οὗτοι ἄλλος ἄλλον τρόπον τὸ αὐτὸ λέγουσιν.

These men are saying the same thing, one in one way, another in another.

(That is, a different man in a different manner.)

ταῦτα ἄλλος ἄλλως πράττει.

One man accomplishes these things in one way, another in another way.

Or Different persons accomplish these things in different ways.

11. *Historical Note.* In some uses of the futures of ἔχω there appears to be a distinction of aspect between ἔξω, formed from the root of the present stem, expressing *will have* or *will possess* (present aspect), and σχήσω, formed from the root of the aorist stem, expressing *will acquire* or *will stop* or *will hold* (aorist aspect). But this distinction is not absolute. Some grammarians formerly suggested that there was an aspectual distinction between future middle forms used with passive meaning (Unit 18.9) and the separate future passive forms (based on an aorist stem: Unit 29), but this is not borne out by Greek usage.

WHAT TO STUDY AND DO

1. Study the examples of aspectual meaning and study indirect discourse with the infinitive.
2. Learn the present system of *φημί*.
3. Study the future and aorist principal parts of all verbs learned to date.
4. Do the exercises of this unit.

VOCABULARY

φημί, φήσω, ἔφησα, —, —, —	say [prophet, blasphemy, euphemism]
ἔτι	(adv.) yet, still; longer
οὐκέτι, μηκέτι	(adv.) no longer, no further

EXERCISES

I. Translate each form precisely.

- | | | |
|----------------|---------------|------------------|
| 1. ἐσπείσάμεθα | 8. λέξαι | 15. φατέ |
| 2. ἐπλήττοντο | 9. μαθήσεσθαι | 16. ἐνόσησας |
| 3. ἤγγειλαν | 10. γινώσκεις | 17. ηὐχόμεν |
| 4. διοίσετε | 11. καλεῖται | 18. ἐβουλεύσασθε |
| 5. λαβείν | 12. ἤρχομεν | 19. ἀφίξεται |
| 6. ἐλπιούσιν | 13. ἔβλαψας | 20. ἔση |
| 7. ἔφασαν | 14. ἔπαθε | 21. φιλῶ |

II. Render into Greek.

- | | |
|-------------------------|------------------------------|
| 1. we are leading | 12. I was ordering |
| 2. you (pl.) threw | 13. he learned |
| 3. it will be necessary | 14. they make preparations |
| 4. I praised | 15. you (s.) will die |
| 5. about to guide | 16. to write (aor.) |
| 6. they say | 17. you (s.) were |
| 7. we used to dwell | 18. they pray |
| 8. you (s.) perceived | 19. she will conceal herself |
| 9. she wanted | 20. you (s.) will remain |
| 10. they used to seem | 21. we urged |
| 11. we shall say | 22. to find (aor.) |

III. Reading.

- Εὐφίλητος, ὃς δίκην φόνου ["murder"] ἔφευγε, τὰδ' εἶπε τοῖς δικασταῖς· "ἐξ ἀρχῆς λέξω τὰ πράγματα καὶ οὐκ ἀποκρύψομαι [ἀπο + κρύπτω: "conceal (for my own interests)"]· οὕτω γὰρ ἠγείτο πείσειν τοὺς πολίτας μὴ ἀποκτείνειν ἑαυτόν ["him(self)," acc.], ἀλλὰ λῦσαι τῆς αἰτίας ["release from the charge"].
- πῶς οὐ θεῶν τις τὴν τούτου γνώμην ἔβλαψεν, ὃς ἔλεγε μὲν ἀνόσια περὶ τοῦ θ' ἡλίου τῶν τ' ἀνέμων καὶ τῶν ἄλλων μετεώρων ["celestial phenomena"], ἐποίει δὲ πλεῖστα κακὰ τὰ ἱερὰ τὰ τῶν Ἑλλήνων;

3. “καὶ οὐποτ’ ἐρεῖ οὐδεὶς [“no one,” nom. sing.], ὧ ἄνδρες στρατιῶται, ὥς [“that”] Ἑλλήνας ἡγαγον εἰς τοὺς βαρβάρους καὶ ἔπειτα ἔλιπον μὲν τοὺς Ἑλλήνας, τὴν δὲ τῶν βαρβάρων φιλίαν εἰλόμην. ἀλλ’ ἐπεὶ ἐμοὶ [“me,” dat.] οὐκ ἐθέλετε πείθεσθαι, πείσομαι ὑμῖν [“you,” dat. pl.]” ταῦτ’ εἶπεν ὁ Κλέαρχος. ἐνόμιζε γὰρ τοὺς στρατιώτας ἑαυτῷ [“him(self),” dat.] εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμαχοὺς. οἱ δὲ στρατιῶται οἱ τ’ ἐκείνου καὶ οἱ ἄλλοι ταῦτ’ ἐπήνεσαν.
4. ὁ γέρων τοὺς κλῶπας ἔφη μέλλειν τὰ χρήματα ἀπάξειν, ἀλλὰ τὸν φύλακα κωλύσαι.
5. τοὺς θεοὺς οἷη ὠφελήσειν τοὺς δικαίους ἐν τῷ πολέμῳ;
6. τοῦτον τὸν δοῦλον νίκην ἀγγελεῖν ἐλπίζομεν.
7. ἄλλους στρατιώτας πρὸς ἄλλα μέρη τῶν τειχῶν ἡγόν.
8. ἀπάγαγετε τὸν ἄδικον τόνδε· οὐ γάρ φησι τοῖς νόμοις πείσεσθαι, οὐδὲ τὸν δῆμον τοῖς χρήμασιν ὠφελήσειν.
9. ὁ Ἰσαῖος τῶν ἄλλων ῥητόρων διεφέρε τὴν ἀρετὴν· οὔτε γὰρ τῶν αὐτῶν ἐπεθύμει, οὔτε τὴν αὐτὴν γνώμην εἶχε περὶ τῶν πόνων οὓς δεῖ φέρειν τὸν ἀγαθὸν πολίτην.
10. ἐκείνος τοὺς κακοὺς ἡγείτο ἐν τῷ πολέμῳ ὀλιγάκις πίπτειν.
11. οἱ σύμμαχοι, ἐπεὶ εἰς τὴν τῶν Ἀθηναίων χώραν ἦλθον, καὶ αὐτοὶ ἐνόσησαν.

IV. Render into Greek. (Note: When translating indirect discourse from English into Greek, always determine first what is the direct form of the thought or statement and use the direct form to decide the tense of the Greek infinitive. Remember that an English past tense may represent a present tense in direct discourse, that indirect *would* may represent direct *will*, and that indirect *had X’ed* may represent a direct simple past [aorist].)

1. One must not obey those orators in these matters, but one must deliberate well and justly and seek the truth.
2. We used to believe that different men excelled in different things.
3. The young men resolved [use impersonal *δοκεῖ*] to marry the daughters of the chorus trainer, for they hoped that each one would be both beautiful and wealthy.
4. Do you suppose that the Greeks will choose the Athenians to be leaders?
5. They did not believe that an orator must excel in this wisdom.
6. This woman said that the soldiers had led the jurymen away to the shrine next to the walls.
7. Why do children want to seek terrible and harmful things?

Consonant-Declension Nouns III; Personal Pronouns

1. *Third-Declension Vowel Stems.* Some nouns of the consonant or third declension have stems ending in a vowel. While the case endings are the same as for other consonant-declension nouns, there are some features to note:

Many of these nouns also show a variation in stem vowel, with different stems used in different cases.

In many forms contraction of the ending with the final vowel of the stem has taken place.

In some forms the quantities of the stem vowel and the following vowel of the case ending have been exchanged: short–long becomes long–short by *quantitative metathesis*.

2. *Stems in ι or υ.* There are two types:

- a. Nouns in which the stem vowel ι or υ appears only in the nom., acc., and voc. sing., but an alternative stem vowel ε appears in the other cases. (Paradigm on next page.) The features that merit special attention are:

The gen. sing. form derives from an alternative stem with strong vowel η (e.g., πολη-), the ending -ηος becoming -εως by quantitative metathesis *without change of accent* (the accent is still on A despite the long vowel in U).

Contraction has occurred in the dat. sing. and also in the masc. and fem. nom. pl. and nom. and acc. dual (ε + ε → ει) and in the neuter nom. and acc. pl. (ε + ᾱ → η).

The unusual accent in the gen. pl. is by analogy with the gen. sing.

The masc. and fem. acc. pl. is probably borrowed from the nom. pl. (Some explain it instead as derived from *-εϋς.)

EX.	stems:	“city” (f.) πολι-, πολε-	“forearm” (m.) πηχυ-, πηχε-	“town” (n.) ἄστυ-, ἄστε-
sing.	nom.	πόλις	πῆχυς	ἄστυ
	gen.	πόλεως	πῆχεως	ἄστεως
	dat.	πόλει	πῆχει	ἄστει
	acc.	πόλιν	πῆχυν	ἄστυ
	voc.	πόλι	πῆχυ	ἄστυ
dual	n. a. v.	πόλει	πῆχει	ἄστει
	g. d.	πολέοιν	πηχέοιν	ἄστέοιν
plur.	nom. voc.	πόλεις	πήχεις	ἄσται
	gen.	πόλεων	πήχεων	ἄστεων
	dat.	πόλεσι(ν)	πήχεσι(ν)	ἄστέσι(ν)
	acc.	πόλεις	πήχεις	ἄσται

b. Nouns in which *ι* or *υ* appears in all forms. These are not common, and since pure *i*-stems are especially rare, only the *u*-stem is demonstrated here, with the example ἰχθύς, *fish* (m.; stem ἰχθυ-):

singular		dual		plural	
nom.	ἰχθύς (or ἰχθύς)	n. a. v.	ἰχθύε	nom. voc.	ἰχθύες
gen.	ἰχθύος	g. d.	ἰχθύοιν	gen.	ἰχθύων
dat.	ἰχθύϊ			dat.	ἰχθύσι(ν)
acc.	ἰχθύν			acc.	ἰχθύς
voc.	ἰχθύ				

Features to be noted:

The *υ* is short in trisyllabic cases, long in the disyllabic cases (but in poetry sometimes short in the acc. sing.).

The accentuation of the nom. sing. is uncertain (and the acc. sing. is also sometimes written ἰχθύν).

Recall that the *diaeresis* (Unit 1.6e) on the second *iota* in ἰχθύϊ indicates that the *υ* and *ι* are in separate syllables and do not form a diphthong.

The acc. pl. ending is from *-υς.

3. *Stems in ευ, αυ, or ου.* In this type, too, the stem vowel varies. (See the paradigm, below). The features to note are:

The diphthong appears in the nom. and voc. sing. and the dat. pl. of all types.

The diphthong also appears in the acc. sing. and pl. of nouns in *αυ* or *ου*.

The remaining cases use an alternative stem: *ευ* is replaced by *ε* or strong vowel *η* in *ἵππεύς*, *αυ* by *ᾱ* in *γραῦς*, *αυ* by *η* (or *ε*) in *ναῦς*, *ου* by *ο* in *βοῦς*.

Quantitative metathesis is apparent in several forms: e.g., *ἵππέως*, *νεώς*, *ἵππέᾱ* from *ἵππηος*, *νηός*, *ἵππηᾶ*.

The nom. pl. ending of *-εύς* nouns was *-ῆς* in the fifth century, but in the course of the fourth century this was replaced by *-εῖς*.

As expected, there is a shift of accent in the nouns with monosyllabic stems.

(Review Unit 14.2.)

		“cavalryman” (m.)	“old woman” (f.)	“ship” (f.)	“ox, cow” (m., f.)
	stem:	<i>ἵππευ-</i> , <i>ἵππη-</i> , <i>ἵππε-</i>	<i>γραυ-</i> , <i>γῤᾱ-</i>	<i>ναυ-</i> , <i>νη-</i> , <i>νε-</i>	<i>βου-</i> , <i>βο-</i>
s.	nom.	<i>ἵππεύς</i>	<i>γραῦς</i>	<i>ναῦς</i>	<i>βοῦς</i>
	gen.	<i>ἵππέως</i>	<i>γῤᾱός</i>	<i>νεώς</i>	<i>βοός</i>
	dat.	<i>ἵππεῖ</i>	<i>γῤᾱί</i>	<i>νηί</i>	<i>βοί</i>
	acc.	<i>ἵππέᾱ</i>	<i>γραῦν</i>	<i>ναῦν</i>	<i>βοῦν</i>
	voc.	<i>ἵππεῦ</i>	<i>γραῦ</i>	<i>ναῦ</i>	<i>βοῦ</i>
d.	n. a. v.	<i>ἵππη</i>	<i>γῤᾱε</i>	<i>νηε</i>	<i>βόε</i>
	g. d.	<i>ἵππέοιν</i>	<i>γῤᾱοῖν</i>	<i>νεοῖν</i>	<i>βοοῖν</i>
p.	n. v.	<i>ἵππη̃ς</i> or <i>ἵππέ̃ς</i>	<i>γῤᾱες</i>	<i>νηες</i>	<i>βόες</i>
	gen.	<i>ἵππέων</i>	<i>γῤᾱῶν</i>	<i>νεῶν</i>	<i>βοῶν</i>
	dat.	<i>ἵππεῦσι(ν)</i>	<i>γῤᾱυσί(ν)</i>	<i>ναυσί(ν)</i>	<i>βουσί(ν)</i>
	acc.	<i>ἵππέᾱς</i>	<i>γραῦς</i>	<i>ναῦς</i>	<i>βοῦς</i>

4. Some Irregular Nouns.

		“woman” (f.)	“hand” (f.)	“son” (m.)
sing.	nom.	<i>γυνή</i>	<i>χείρ</i>	<i>υῖός</i> or <i>ὑός</i>
	gen.	<i>γυναικός</i>	<i>χειρός</i>	<i>υῖεος</i> or <i>ὑέος</i>
	dat.	<i>γυναικί</i>	<i>χειρί</i>	<i>υῖεῖ</i> or <i>ὑεῖ</i>
	acc.	<i>γυναῖκα</i>	<i>χείρα</i>	—
	voc.	<i>γύναι</i>	<i>χείρ</i>	—
dual	n. a. v.	<i>γυνάικε</i>	<i>χείρε</i>	<i>υῖεῖ</i> or <i>ὑεῖ</i>
	g. d.	<i>γυναικοῖν</i>	<i>χεροῖν</i>	<i>υῖοῖν</i> or <i>ὑοῖν</i>
plur.	nom. voc.	<i>γυναῖκες</i>	<i>χείρες</i>	<i>υῖεῖς</i> or <i>ὑεῖς</i>
	gen.	<i>γυναικῶν</i>	<i>χειρῶν</i>	<i>υῖέων</i> or <i>ὑέων</i>
	dat.	<i>γυναιξί(ν)</i>	<i>χερσί(ν)</i>	<i>υῖέσι(ν)</i> or <i>ὑέσι(ν)</i>
	acc.	<i>γυναῖκας</i>	<i>χείρας</i>	<i>υῖεῖς</i> or <i>ὑεῖς</i>

- γυνή: note the shorter stem in the nom. and voc. sing., and the unusual accentuation of *U* in the gen. and dat. forms (as if it were a monosyllabic stem).
- χείρ: note the two stems (χειρ-, χερ-); both are used in poetry in all cases to suit metrical requirements, but in prose χερ- appears only in dat. pl. (and gen. and dat. dual).
- υἱός: the noun *son* has a regular *o*-declension inflection (υἱός, υἱοῦ, etc. or υῖός, υῖοῦ etc.) as well as the consonant-declension inflection shown above. Only the *o*-declension forms υἱόν and υἱέ are found for the acc. and voc. sing. In addition, the iota of the initial diphthong *υι* was usually so weakened in pronunciation that the word was often spelled without it.

5. *Personal Pronouns of the First and Second Persons.* For personal pronouns in general, review Unit 12, Prelim. B. As we have seen (Unit 12.4a), the oblique cases of αὐτός serve as the third-person pronoun in classical Attic. Here is the declension of the pronouns of the first and second persons:

		1st person		2nd person	
		1st person	1st person unemphatic	2nd person	2nd person unemphatic
sing.	nom.	ἐγώ		σύ	
	gen.	ἐμοῦ	μου	σοῦ	σου
	dat.	ἐμοί	μοι	σοί	σοι
	acc.	ἐμέ	με	σέ	σε
dual	n. a.	νώ		σφώ	
	g. d.	νῶν		σφῶν	
plur.	nom.	ἡμεῖς		ὑμεῖς	
	gen.	ἡμῶν		ὑμῶν	
	dat.	ἡμῖν		ὑμῖν	
	acc.	ἡμᾶς		ὑμᾶς	

The singular unemphatic forms (oblique cases only) are enclitic, and these are in fact the forms more commonly used. Unemphatic pronouns tend to come second in their clause or phrase. The nominative forms (sing. and plural) are used only when the subject is emphatic; otherwise the personal ending of the verb suffices.

τί μοι λέξεις; What will you say to me?
τὸν μὲν πατέρα μου ἐπῆνεσας, ἐμὲ δ' οὐ.
You praised my father, but not me.
ἐγὼ τὸν ποιητὴν ἐπαινῶ, ὑμεῖς δὲ τὸν ῥήτορα.
I praise the poet; you praise the orator.

Recall that when a personal pronoun is used in the possessive genitive, it takes predicate position (outside the article-noun group), as in the second example above (τὸν πατέρα μου).

6. *Notes on Vocabulary and Idiom.* Just as ἀνὴρ implies male traits and social roles, so γυνή implies traits, roles, and stereotypes connected with females; thus it means *wife* as well as *woman* and can be used pejoratively to insult a male as weak or effeminate.

The active verb ἀποθνήσκω is idiomatically used as an alternative to the passive of ἀποκτείνω and can thus be translated *be put to death* and also be accompanied by an expression of personal agent with ὑπό (as in Exercise I.1 below).

μόνος, *alone*, is normally placed in predicate position when it modifies a noun, and the nominative often agrees with an unexpressed subject: μόναι ἤύρετε τὴν ἀλήθειαν. *You women alone discovered the truth.*

With this unit you learn the declensional patterns used with two very productive suffixes.

- i. The suffix -εύς, -έως (m.) is added to many noun roots to form a noun meaning *person who is involved with or works with X*: so ἱερεύς for the person involved with sacred rites and sacrifices (ἱερά), ἵππεύς for the person involved with horses, χαλκεύς for the person who works with χαλκός, so *bronzesmith*, and so forth. (For many of these nouns there are corresponding verbs in -εύω, like βασιλεύω and ἵππεύω, and the -εύω suffix also forms verbs for which there is no -εύς noun, like πολιτεύω.)
- ii. The suffix -σις, -σεως (f.) is added to verbal roots to form an abstract noun of action: for instance, ποιήσις from ποιέω, στάσις from the root *to stand* (Unit 23), πράξις from πράττω (πρᾶγ-), φύσις from φύω (*produce, grow*), βούλευσις (*deliberation*) from βουλεύω.

The noun ἰσχύς learned in this unit provides the root for the adj. ἰσχυρός, previously learned. -ρος and -ερος (-ηρος) are common adjectival suffixes, seen also in, for instance, πονηρός (πόνος), βλαβερός (βλάπτω, root βλαβ-), φοβερός (φόβος), αἰσχυρός (αἰσχος), μακρός (μῆκος).

WHAT TO STUDY AND DO

1. Learn the various declensional patterns presented above.
2. Learn the vocabulary of this unit.
3. Do the exercises of this unit.

VOCABULARY

NOUNS IN *ι* OR *υ* (VARIANT STEMS)

<i>δύναμις, δυνάμεις</i> , f.	power; authority; capacity, ability [dynamic]
<i>ποίησις, ποιήσεως</i> , f.	creation, production; writing of poetry; poem
<i>πόλις, πόλεως</i> , f.	city; citadel [metropolis]
<i>πράξις, πράξεως</i> , f.	action, doing, achievement [praxis]
<i>στάσις, στάσεως</i> , f.	position, standing; party (with political interests), faction; party strife, discord [apostasy]
<i>ὑβρις, ὕβρεως</i> , f.	violence, insolence; assault, rape [hybristic]
<i>φύσις, φύσεως</i> , f.	origin, birth, growth; nature [physics, epiphysis]
<i>ἄστυ, ἄστεως</i> , n.	town
<i>πῆχυς, πήχεως</i> , m.	forearm, arm; cubit (unit of measure equal to average length from elbow to tip of middle finger)

NOUNS IN *υ* (PURE STEMS)

<i>ἰσχὺς, ἰσχύος</i> , f.	strength
<i>ἰχθὺς, ἰχθυός</i> , m. or f.	fish [ichthyologist]
<i>σὺς, σϋός</i> or <i>ῥς, ῥός</i> , m. or f.	swine, hog, sow

NOUNS IN *ευ*, *αυ*, *ου*

<i>βασιλεύς, βασιλέως</i> , m.	king [Basil]
<i>βοῦς, βοός</i> , m. or f.	ox, cow [Euboea]
<i>γραιῦς, γραιός</i> , f.	old woman
<i>ἱερεὺς, ἱερέως</i> , m.	priest, sacrificer
<i>ἵππεύς, ἵππέως</i> , m.	cavalryman; (pl.) the cavalry
<i>ναῦς, νεώς</i> , f.	ship [naumachy]
<i>φονεὺς, φονέως</i> , m.	murderer

IRREGULAR NOUNS

<i>γυνή, γυναικός</i> , f.	woman; lady; wife [gynecology]
<i>υἱός (ῥός), υἱοῦ</i> or <i>υἱέος</i> , m.	son
<i>χεῖρ, χειρός</i> , f.	hand [surgeon, chiropractor]

PRONOUNS AND ADJECTIVE

<i>ἐγώ, ἡμεῖς</i>	I, we [egomaniac]
<i>σύ, ὑμεῖς</i>	you (s.), you (pl.)
<i>μόνος, μόνη, μόνον</i>	alone; only, single (normally in predicate position)
<i>μόνον</i>	(adv. acc.) only, solely
<i>οὐ μόνον . . . ἀλλὰ καὶ</i>	not only . . . but also

EXERCISES

I. Reading.

1. οὔτοι μὲν ὑπὸ τῶν βαρβάρων ἀπέθανον. ἐπεὶ δὲ τούτους ἐκποδῶν [adv.: “out of the way”] ἐποιήσατο ὁ βασιλεύς, δεινὰ μετὰ ταῦτα τῇ πόλει ἐγένετο· ὧν ὅδε αἰτιός ἐστιν· αὐτὸς γὰρ ἔπεισε τὸν βασιλέα ἐπὶ τὴν Ἑλλάδα ἐλθεῖν.
2. καὶ ὁ Ἀγησίλαος τριήρη παρεσκεύασε καὶ Καλλίαν ἐκέλευσε ἀπαγαγεῖν τὴν παῖδα, αὐτὸς δ’ ἀπῆλθεν [“went away”] εἰς τὴν ἱερὰν πόλιν, ἐν ᾗ ὥκει ὁ τῆς βαρβάρου θεᾶς ἱερεύς. ἀπεῖχε δ’ αὕτη στάδια δέκα ἀπὸ τοῦ βασιλέως ἄστεως, ἐν αὐτῇ δ’ ἦν ποταμὸς μικρῶν ἰχθύων πλήρης [adj., nom. sing. masc.: “full of,” + gen.].
3. ὁ πλούσιος τὰς τε βοῦς καὶ τὰς σὺς τῷ υἱῷ αὐτίκα ἐπιτρέψειν ἔφη, ἀλλὰ τὰς ἵππους οὐκ ἐξείναι.
4. ἄλλοι ἄλλους τρόπους ἐπαινοῦσιν.
5. τῶν τειχῶν τὸ μὲν ἕτερον τοῖς ἱππεῦσι φυλάττειν παρεκελεύσατο, τοῦτο δ’ αὐτὸς καὶ οἱ πεζοὶ ἐφύλαττον.
6. οὕτως οὐχ ὑπὸ τῶν πολεμίων μόνον, ἀλλὰ καὶ ὑπὸ τούτων τῶν πολιτῶν ἐπεβουλεύεσθε [from ἐπιβουλεύω, “plot against”] καὶ ἀγαθόν τι πράξει ἐκωλύεσθε. καὶ ὑμᾶς ἡγοῦντο τῶν τῆς πόλεως κακῶν ἐπιθυμεῖν ἀπαλλαγῆναι [compl. inf., “to be rid of,” + gen. τῶν κακῶν] καὶ περὶ τῶν ἄλλων πραγμάτων οὐκ ἐνθυμῆσθαι [fut. inf., “feel concern”]. τὴν γὰρ δημοκρατίαν λύειν ἔμελλον.
7. ἂ μεθ’ ὕβρεως αὐτοὶ πράττομεν, ταῦτα ὑστέρω χρόνῳ ἡμᾶς βλάπτει.
8. ἐκεῖνος ὁ σοφὸς δέκα βιβλία περὶ τῆς φύσεως ἔγραψε καὶ ἄλλα δέκα περὶ τῆς τῶν γυναικῶν ἀρετῆς καὶ τῶν τρόπων αὐτῶν.
9. ὁ τοῦ Καλλίου υἱὸς τοὺς ἀνθρώπους ἔφη τῷ νόμῳ κωλύεσθαι τὰς πράξεις πράττειν ὥς τῇ φύσει πράττειν ἐπιθυμοῦσιν· σὺ δὲ μὴ ἔλου τοῦτον διδάσκαλον.
10. ἐπεὶ μόνη ἡ πόλις ἡμῶν ὑπὲρ τῶν Ἑλλήνων ἤθελε τὰ δεινὰ πάσχειν, ἡγεμόνες τῶν ἄλλων ἐγενόμεθα καὶ τὴν ἀρχὴν ἔσχομεν.
11. οὐκ εἰμι φονεύς· οὔτε γὰρ χειρὶ ἀπέκτεινά τινα οὔτ’ ἐβούλευσά τι ἄδικον.
12. ἐπεὶ οὗτοί εἰσι καὶ ὑμῖν καὶ ἡμῖν φίλοι, πέμψατε αὐτοὺς πρὸς Κύρον. αἰτήσουσι γὰρ αὐτὸν τὰ χρήματα ὧν δεόμεθα.
13. καὶ νῦν, δέομαι ὑμῶν, καὶ ἀντὶ πατρὸς ἐμοὶ καὶ ἀντὶ ἀδελφῶν καὶ ἀντὶ παίδων γένεσθε.

II. Render into Greek.

1. For that day the cavalry guarded the camp, but on the next day they rode against the enemy, for they believed they would easily defeat them.
2. Strife and violence are harmful to a city in the same way: each is responsible for the death of good men [*use articular inf.*].
3. We begged the king to entrust these affairs to the women themselves.
4. The old men said that the women must obey the laws, while the old women said that the men had proven themselves [*use appropriate tense of γίγνομαι*] responsible for terrible evils to the city.
5. Lions are by nature strong and terrible, and they alone do not fear the other beasts.

Consonant-Declension Adjectives

1. *Consonant-Declension Adjectives with Two Endings.* The first of the two major groups of consonant-declension adjectives features a common masculine or feminine form and a separate neuter (compare the vowel-declension adjectives like ἄδικος, ἄδικον). The genitive and dative cases are the same in all genders, and only the nominative, accusative, and vocative cases show distinction between masculine or feminine and neuter. There are two types:

a. *Stems in σ.* The two nominative singular forms end in -ης, -ες, and declension is similar to that of Σωκράτης and γένος (Unit 15.3), except that the neuter adjective has -ες instead of -ος.

EX. ἀληθής, ἀληθές, “true” stem: ἀληθε(σ)-

		masc./fem.	neuter
sing.	nom.	ἀληθής	ἀληθές
	gen.	ἀληθοῦς	ἀληθοῦς
	dat.	ἀληθεῖ	ἀληθεῖ
	acc.	ἀληθῇ	ἀληθές
	voc.	ἀληθές	ἀληθές
dual	n. a. v.	ἀληθεῖ	ἀληθεῖ
	g. d.	ἀληθοῖν	ἀληθοῖν
plur.	nom. voc.	ἀληθεῖς	ἀληθῇ
	gen.	ἀληθῶν	ἀληθῶν
	dat.	ἀληθέσι(ν)	ἀληθέσι(ν)
	acc.	ἀληθεῖς	ἀληθῇ

b. *Stems in υ*. The two nominative forms end in *-ων*, *-ον*, and declension is similar to that of *δαίμων* (Unit 15.1), except that the neuter has the bare stem in the nominative, accusative, and vocative singular.

σώφρων, σῶφρον, “prudent” stem: σωφρον-

		<i>masc./fem.</i>	<i>neuter</i>
<i>sing.</i>	<i>nom.</i>	σώφρων	σῶφρον
	<i>gen.</i>	σώφρονος	σώφρονος
	<i>dat.</i>	σώφρονι	σώφρονι
	<i>acc.</i>	σώφρονα	σῶφρον
	<i>voc.</i>	σῶφρον	σῶφρον
<i>dual</i>	<i>n. a. v.</i>	σώφρονε	σώφρονε
	<i>g. d.</i>	σωφρόνοι	σωφρόνοι
<i>plur.</i>	<i>nom. voc.</i>	σώφρονες	σώφρονα
	<i>gen.</i>	σωφρόνων	σωφρόνων
	<i>dat.</i>	σώφροσι(ν)	σώφροσι(ν)
	<i>acc.</i>	σώφρονας	σώφρονα

2. *Consonant-Declension Adjectives with Three Endings*. The other major group of consonant-declension adjectives shows consonant-declension inflection in the masculine and neuter, but has a separate feminine with short-alpha-declension endings. There are three main types:

a. *Stems in υ*. The nominative endings are *-υς*, *-εια*, *-υ*, and declension of the masc. and neuter is similar to that of *πῆχυς* and *ἄστυ* (Unit 21.2a):

ἡδύς, ἡδέια, ἡδύ, “pleasant” stems: ἡδυ-/ἡδε-, fem. ἡδει-

		<i>masc.</i>	<i>fem.</i>	<i>neuter</i>
<i>sing.</i>	<i>nom.</i>	ἡδύς	ἡδέια	ἡδύ
	<i>gen.</i>	ἡδέος	ἡδείας	ἡδέος
	<i>dat.</i>	ἡδεῖ	ἡδείᾳ	ἡδεῖ
	<i>acc.</i>	ἡδύν	ἡδείαν	ἡδύ
	<i>voc.</i>	ἡδύ	ἡδέια	ἡδύ
<i>dual</i>	<i>n. a. v.</i>	ἡδέε	ἡδεία	ἡδέε
	<i>g. d.</i>	ἡδέοι	ἡδείαιν	ἡδέοι
<i>plur.</i>	<i>nom. voc.</i>	ἡδεῖς	ἡδείαι	ἡδέα
	<i>gen.</i>	ἡδέων	ἡδειῶν	ἡδέων
	<i>dat.</i>	ἡδέσι(ν)	ἡδείαις	ἡδέσι(ν)
	<i>acc.</i>	ἡδεῖς	ἡδείας	ἡδέα

Note the distinctions between the declension of these adjectives and that of the similar nouns:

The adjectives have -εος in the masc. and neut. gen. sing. (The nouns have -εως.)

The adjectives have no contraction in the neuter pl. nom. and acc., -εα. (The noun ἄστυ has -η.)

The masc. and neut. gen. pl. is accented normally, -έων. (The nouns have -εων, anomalously.)

Also note that the feminine of consonant-declension adjectives (of all types) always has the circumflex on the genitive plural (from -άων), thus behaving like *a*-declension nouns and unlike the feminine of vowel-declension adjectives.

b. *Stems in ν*. Various nominative forms are found, and the declension of the masculine and neuter is generally similar to that of δαίμων (Unit 15.1). Note that the feminine has eta-type inflection (gen. and dat. sing.) because the stem ends in ν.

μέλας, μέλαινα, μέλαν, “black” stems: μελᾶν-, fem. μελαιν-

		masc.	fem.	neuter
sing.	nom.	μέλας	μέλαινα	μέλαν
	gen.	μέλανος	μελαίνης	μέλανος
	dat.	μέλανι	μελαίνῃ	μέλανι
	acc.	μέλαινα	μέλαιναν	μέλαν
	voc.	μέλαν	μέλαινα	μέλαν
dual	n. a. v.	μέλανε	μελαίνα	μέλανε
	g. d.	μελάνοιυ	μελαίνοιυ	μελάνοιυ
plur.	nom. voc.	μέλανες	μέλαιναι	μέλαινα
	gen.	μελάνων	μελαινῶν	μελάνων
	dat.	μέλασι(ν)	μελαίναις	μέλασι(ν)
	acc.	μέλανάς	μελαίνας	μέλαινα

c. *Stems in ντ*. Various nom. forms are found, and the declension of the masc. and neuter is generally similar to that of γέρων or γίγας (Unit 14.3b). Note that the feminine has eta-type inflection (gen. and dat. sing.) because the stem ends in σ. (The paradigm is shown on the next page.)

3. *Declension of πᾶς*. A very important and common consonant-declension adjective with a ντ-stem is πᾶς, πᾶσα, πᾶν, *all*. Note that the feminine has eta-type inflection (gen. and dat. sing.) because the stem ends in σ. The accentuation of the masculine or neuter genitive and dative plural is anomalous in that these forms do not follow the usual rule for monosyllabic stems. This word has no dual forms. (The paradigm is shown on the next page.)

CONSONANT-DECLENSION ADJECTIVES IN *ντ*

		χαρίεις, χαρίεσσα, χαρίεν, “graceful” stems: χαριεντ-, fem. χαριεσσ-		
		masc.	fem.	neuter
sing.	nom.	χαρίεις	χαρίεσσα	χαρίεν
	gen.	χαρίεντος	χαριέσσης	χαρίεντος
	dat.	χαρίεντι	χαριέσση	χαρίεντι
	acc.	χαρίεντα	χαρίεσσαν	χαρίεν
	voc.	χαρίεν	χαρίεσσα	χαρίεν
dual	n. a. v.	χαρίεντε	χαριέσσα	χαρίεντε
	g. d.	χαριέντοιω	χαριέσσαιω	χαριέντοιω
plur.	nom. voc.	χαρίεντες	χαριέσαι	χαρίεντα
	gen.	χαριέντων	χαριεσσών	χαριέντων
	dat.	χαρίεσι(ν)	χαριέσαις	χαρίεσι(ν)
	acc.	χαρίεντας	χαριέσας	χαρίεντα

πᾶς, πᾶσα, πᾶν, “all” stems: παντ-, fem. πᾶσ-

		masc.	fem.	neuter
sing.	nom.	πᾶς	πᾶσα	πᾶν
	gen.	παντός	πάσης	παντός
	dat.	παντί	πάσῃ	παντί
	acc.	πάντα	πᾶσαν	πᾶν
	voc.	πᾶς	πᾶσα	πᾶν
plur.	nom. voc.	πάντες	πᾶσαι	πάντα
	gen.	πάντων	πασών	πάντων
	dat.	πᾶσι(ν)	πάσαις	πᾶσι(ν)
	acc.	πάντας	πάσας	πάντα

4. *Uses of πᾶς.* The most common use of πᾶς is in the predicate position with a noun that has the definite article; it then means *all* or *the whole*:

πᾶσα ἡ πόλις the whole city
οἱ πολῖται πάντες all (of) the citizens

When used with a noun that lacks the article, πᾶς may mean *any* or *every* or *all* (*conceivable*):

πᾶσα πόλις every city
πάντες πολῖται all (conceivable) citizens

In the attributive position *πᾶς* emphasizes totality or entirety:

τὸ πᾶν πλῆθος	<i>the entire multitude</i>
ἡ πᾶσα Σικελία	<i>the whole of Sicily</i>

Whereas in English we say both *some of X* and *all of X*, with *of* expressing the equivalent of the Greek partitive genitive, Greek does not use the partitive genitive with the plural *πάντες*. A partitive genitive is possible, however, with the singular, as in the idiomatic expression *πᾶς τις τῶν πολιτῶν*, *every single one of the citizens*.

5. *Adverbs from Consonant-Declension Adjectives*. Adverbs are formed from consonant-declension adjectives in the same way as for vowel-declension adjectives (Unit 12.1). The ending *-ως* is added to the stem as it occurs in the masculine genitive plural, and the adverb has the same accentuation as that form.

ἀληθής	ἀληθῶς
σώφρων	σωφρόνως
ἡδύς	ἡδέως
χαρίεις	χαριέντως
πᾶς	πάντως

6. *Notes on Vocabulary and Idiom*. *ἥμισυς* may be used as an attributive adjective (e.g., *αἱ ἡμίσειαι νῆες*, “half [of] the ships”), or it may be used as a substantive (with an article) accompanied by the partitive genitive (e.g., *αἱ ἡμίσειαι τῶν νεῶν*); in the latter case, the gender and number of the substantive *ἥμισυς* are the same as those of the word that expresses the whole.

There are two possible first or second person possessive expressions: the use of the possessive adjective in attributive position (*ὁ ἐμὸς πατήρ*, *ἡ ἡμετέρα πόλις*) is stylistically more formal or rhetorically more weighty, whereas the use of the possessive genitive of the personal pronoun (*ὁ πατήρ μου*, *ἡ πόλις ἡμῶν*) is more informal and colloquial.

To avoid confusion between *ἡμεῖς* and *ὑμεῖς* or *ἡμέτερος* and *ὑμέτερος*, associate *we* with the long *e* (*η*), and associate *you* with the Greek *u* (*υ*).

7. *Historical Notes*. The stem of the short-alpha feminine forms of the three-ending adjectives consists of the masculine stem plus a suffixed semivocalic iota [*y*]: this sound combines with the preceding syllable in euphonic change.

ἡδε- + -y-	→	ἡδαι-
μελαν- + -y-	→	μελαιν-
παντ- + -y-	→	πᾶσ-

The origin of *χαριεσσ-* is more complex: it is explained as originating in a different suffix that produced *-ασσα*, which became *-εσσα* by assimilation to the vowel of the masculine stem.

The long vowel of the neuter $\pi\hat{\alpha}\nu$ is anomalous; some other dialects have the expected $\pi\acute{\alpha}\nu$, and the short alpha is sometimes seen in the compound $\acute{\alpha}\pi\alpha\nu$ in Attic poets.

WHAT TO STUDY AND DO

1. Learn the inflectional patterns of consonant-declension adjectives.
2. Learn the vocabulary of this unit.
3. Do the exercises of this unit.

VOCABULARY

CONSONANT-DECLENSION ADJECTIVES

STEMS IN σ

$\acute{\alpha}\lambda\eta\theta\acute{\eta}\varsigma, \acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma$	true, genuine; truthful
$\acute{\alpha}\sigma\theta\epsilon\nu\acute{\eta}\varsigma, \acute{\alpha}\sigma\theta\epsilon\nu\acute{\epsilon}\varsigma$	without strength, weak [myasthenia]
$\acute{\alpha}\sigma\phi\alpha\lambda\acute{\eta}\varsigma, \acute{\alpha}\sigma\phi\alpha\lambda\acute{\epsilon}\varsigma$	steadfast; safe, secure; trustworthy
$\delta\upsilon\sigma\tau\upsilon\chi\acute{\eta}\varsigma, \delta\upsilon\sigma\tau\upsilon\chi\acute{\epsilon}\varsigma$	unlucky, unfortunate
$\epsilon\upsilon\gamma\epsilon\nu\acute{\eta}\varsigma, \epsilon\upsilon\gamma\epsilon\nu\acute{\epsilon}\varsigma$	well-born; noble, noble-minded [eugenics]
$\epsilon\upsilon\tau\upsilon\chi\acute{\eta}\varsigma, \epsilon\upsilon\tau\upsilon\chi\acute{\epsilon}\varsigma$	lucky, fortunate
$\pi\lambda\acute{\eta}\rho\eta\varsigma, \pi\lambda\acute{\eta}\rho\epsilon\varsigma$	full, full of (+ gen.) [pleromorph, plerome]
$\sigma\alpha\phi\acute{\eta}\varsigma, \sigma\alpha\phi\acute{\epsilon}\varsigma$	sure, reliable; clear, distinct
$\psi\epsilon\upsilon\delta\acute{\eta}\varsigma, \psi\epsilon\upsilon\delta\acute{\epsilon}\varsigma$	lying, false, untrue [pseudonym]

STEMS IN ν WITH TWO ENDINGS

$\acute{\alpha}\phi\rho\omega\nu, \acute{\alpha}\phi\rho\upsilon$	senseless, foolish
$\epsilon\upsilon\delta\alpha\acute{\iota}\mu\omega\nu, \epsilon\upsilon\delta\alpha\acute{\iota}\mu\upsilon$	blessed with a good $\delta\alpha\acute{\iota}\mu\omega\nu$; fortunate, happy; wealthy [eudaemonism]
$\sigma\acute{\omega}\phi\rho\omega\nu, \sigma\acute{\omega}\phi\rho\upsilon$	of sound mind; prudent; self-controlled; temperate, chaste

STEMS IN υ

$\beta\alpha\theta\acute{\upsilon}\varsigma, \beta\alpha\theta\epsilon\acute{\iota}\alpha, \beta\alpha\theta\acute{\upsilon}$	deep, high [bathyscaph]
$\beta\alpha\rho\acute{\upsilon}\varsigma, \beta\alpha\rho\epsilon\acute{\iota}\alpha, \beta\alpha\rho\acute{\upsilon}$	heavy [barometer]
$\beta\rho\alpha\chi\acute{\upsilon}\varsigma, \beta\rho\alpha\chi\epsilon\acute{\iota}\alpha, \beta\rho\alpha\chi\acute{\upsilon}$	short; small [brachylogy, brachistochrone]
$\gamma\lambda\upsilon\kappa\acute{\upsilon}\varsigma, \gamma\lambda\upsilon\kappa\epsilon\acute{\iota}\alpha, \gamma\lambda\upsilon\kappa\acute{\upsilon}$	sweet, pleasant, delightful [glycerine]
$\acute{\eta}\delta\acute{\upsilon}\varsigma, \acute{\eta}\delta\epsilon\acute{\iota}\alpha, \acute{\eta}\delta\acute{\upsilon}$	pleasant, welcome; glad, pleased [hedonist]
$\acute{\eta}\mu\iota\sigma\upsilon\varsigma, \acute{\eta}\mu\acute{\iota}\sigma\epsilon\iota\alpha, \acute{\eta}\mu\iota\sigma\upsilon$	half [hemisphere]

STEM IN ν WITH THREE ENDINGS

$\mu\acute{\epsilon}\lambda\alpha\varsigma, \mu\acute{\epsilon}\lambda\alpha\iota\nu\alpha, \mu\acute{\epsilon}\lambda\alpha\nu$	black, dark [melanin]
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STEMS IN *ντ*

<i>πᾶς, πᾶσα, πᾶν</i>	all, every, the whole [pantomime, panhellenic]
<i>ᾗπᾶς, ᾗπᾶσα, ᾗπᾶν</i>	all, the whole (strengthened form of <i>πᾶς</i>)
<i>χαρίεις, χαρίεσσα, χαρίεν</i>	graceful, beautiful, elegant; clever

POSSESSIVE ADJECTIVES

<i>ἐμός, ἐμή, ἐμόν</i>	my, mine
<i>σός, σή, σόν</i>	your, yours (sing.)
<i>ἡμέτερος, ἡμετέρα, ἡμέτερον</i>	our, ours
<i>ὕμέτερος, ὕμετέρα, ὕμέτερον</i>	your, yours (plural)

EXERCISES

I. Render into Greek.

1. of these weak cattle
2. a certain city (acc.) full of strife
3. toward the foolish thieves
4. for a short time
5. all women (nom.)
6. in the presence of the elegant king
7. of the blessed priest
8. of heavy misfortune
9. the entire strength (acc.) of this town
10. in accordance with the true account
11. by means of some steadfast measure
12. my unfortunate sons (nom.)
13. into a deep river full of sweet water
14. concerning your false victory
15. for ten prudent old women
16. black ships (nom.)
17. Our life is pleasant.
18. Half the soldiers died.
19. Your daughter did not arrive.
20. on our behalf
21. your (pl.) nature (acc.)
22. with a strong hand

II. Sentences for reading.

1. ὁ δεσπότης ἐκάστη τῇ ἡμέρᾳ τοὺς μὲν δούλους εἰς τὰ ἔργα ἤγε, τῇ δὲ γυναικὶ τὰς δούλας ἐπέτρεπε καὶ τὸν οἶκον καὶ τὰ χρήματα αὐτὴν φυλάττειν ἐκέλευεν. ἐνόμιζε γὰρ τὰς φύσεις τὰς τῶν ἀνδρῶν καὶ γυναικῶν διαφέρειν.
2. πῶς ὑμῖν τὰ ἀληθῆ λέξω, ἐπεὶ δεινὰ ἐστὶν ἅ με δεῖ ἀγγεῖλαι;
3. ἐπειδὴ τὸ ὑμέτερον πλῆθος ὥρετο οὐκέτι βούλεσθαι ἀκούειν τῶν ἄλλων ῥητόρων τοὺς λόγους, τότε ἤδη διὰ τε τὸν πρὸς ἐκείνους φθόνον καὶ διὰ τὸ τὴν δύναμιν ὑμῶν φοβεῖσθαι αὐτὸς ἔφη πάνυ φιλεῖν τὸν δῆμον.
4. οὐ μόνον ἐν πολέμῳ ἀλλὰ καὶ ἐν ἀγῶνι τὸ τοῦ γήρως ἀσθενὲς καὶ ἡ τῶν νεανιῶν ἰσχὺς τοὺς γέροντας πρὸς αὐτοὺς μάχεσθαι κωλύουσιν.
5. τοῦτον τὸν τρόπον τὴν τε πόλιν ἀσφαλῶς οἰκήσομεν καὶ τὰ περὶ τὸν βίον πλούσιοι γενησόμεθα καὶ περὶ τῶν κοινῶν πραγμάτων τὴν αὐτὴν γνώμην αἰεὶ ἔξομεν.

III. Render into Greek.

1. It is necessary for all of our hoplites to exercise themselves; for this makes them strong in hand and brave in spirit. (Review Unit 173d.)
2. The old women said that the man was rich, ugly, and difficult, while his wife was graceful and pleasant.
3. The general did all these good deeds to the city, but he was put to death by you because of the wicked orators who made false accusations against him.

IV. Reading: Herakles at the Crossroads.

ἐβουλευέτο ποτε ὁ Ἡρακλῆς περὶ τοῦ βίου ὧδέ πως· “τί χρὴ ποιεῖν; αἰρήσομαι τὴν δι’ ἀρετῆς ὁδόν, ἢ [“or”] τὴν ἐτέραν;” γυναῖκες δὲ δύο [“two”] πρὸς αὐτὸν ἦλθον, ἡ μὲν [supply participle “being”] σώφρων καὶ εὐγενής, ἡ δὲ χαρίεσσα ἀλλὰ πονηρά. ἐπειθον δὲ τὸν ἄνδρα ἐν μέρει· αὕτη μὲν “ἐμέ,” ἔφη, “φίλην ποιήσασθαί σε χρὴ· τὴν γὰρ ἠδεῖάν τε καὶ ῥαδίαν ὁδὸν ἄξω σε, καὶ τὰ μὲν γλυκέα πάντα ἔξεις, τὰ δὲ χαλεπὰ πάντα φεύξῃ.” καὶ ὁ Ἡρακλῆς “ὦ γυναῖ, ἔφη, “ὄνομά σοι τί ἐστίν;” ἡ δ’ “οἱ μὲν ἐμοὶ φίλοι,” ἔφη, “καλοῦσί με Εὐδαιμονίαν [“Happy Prosperity”], οἱ δ’ ἄλλοι Κακίαν [“Vice”].” ἡ δ’ ἐτέρα γυνὴ εἶπεν· “ἡ ὁδὸς ἣν ἐγὼ σε ἐλέσθαι φημὶ δεῖν οὔτε βραχεία οὔτ’ ἀσφαλὲς οὔτε ῥαδία. ἀλλ’ οὐκ ἔξεστι ἄνδρα ἀληθῶς καλὸν καὶ ἀγαθὸν γενέσθαι ἄνευ [“without,” + gen.] πόνων. χαλεπὰ γὰρ τὰ καλά, ἀλλ’ ἐπαινέσονται σε πάντες οἱ ἄνθρωποι καὶ πάντες οἱ θεοί.” ταύτη δὲ τὸ ὄνομα ἦν Ἀρετή.

Present System of μ -Verbs

1. *μ -Verbs.* In classical Attic a few basic verbs form the present or aorist systems (or both) by adding personal endings directly to the tense stem, without any intervening theme vowel or tense vowel. These verbs form the second major conjugational class in Greek (alongside the ω -verbs) and are called *athematic* (“without theme vowel”) verbs or μ -verbs (from the primary personal ending of the first person sing.). You have already learned two μ -verbs that feature slightly irregular inflection: $\epsilon\acute{\iota}\mu\acute{\iota}$ (Unit 10) and $\phi\eta\mu\acute{\iota}$ (Unit 20).
2. *Personal Endings.* The personal endings are readily apparent in μ -verbs. The active endings are slightly different from those seen in the thematic conjugation, but the middle/passive endings are *exactly* the same (except that in the second person sing. -σαι and -σο keep the sigma). These endings should be memorized.

μ -VERB PERSONAL ENDINGS AND INFINITIVE ENDINGS

		primary active	primary middle/passive	secondary active	secondary middle/passive
sing.	1st	-μι	-μαι	-ν	-μην
	2nd	-ς	-σαι	-ς	-σο
	3rd	-σι(ν)	-ται	—	-το
dual	2nd	-τον	-σθον	-τον	-σθον
	3rd	-τον	-σθον	-την	-σθην
plur.	1st	-μεν	-μεθα	-μεν	-μεθα
	2nd	-τε	-σθε	-τε	-σθε
	3rd	-ασι(ν)	-νται	-σαν	-ντο
	active inf.	-ναι	mid./pass. inf.	-σθαι	

The accent of active infinitives of *μι*-verbs is always on the syllable preceding *-ναι*; the middle/(passive) infinitive ending is accented on *A* in the present and, for the verbs learned here, on *P* in the aorist.

3. *Verbs in -νῦμι*. The pattern of *μι*-verb conjugation can be seen most clearly in a group of verbs with the present stem showing the suffix *νν* (or *ννν* after a vowel): for example, *δείκνυμι* (*δεικ-*), *ῥήγνυμι* (*ῥηγ-*), *κεράννυμι* (*κερα-*). Note that the final *ν* of the suffix is long in the *singular* active forms of the present and imperfect but short in all the other forms.

EX. *δείκνυμι*, “show” infinitives: *δείκνύναι*, *δείκνυσθαι*

		pres. act.	pres. m./p.	imperf. act.	imperf. m./p.
sing.	1st	δείκνῦμι	δείκνυμαι	ἐδείκνῦν	ἐδείκνύμεην
	2nd	δείκνῃς	δείκνυσαι	ἐδείκνῃς	ἐδείκνυσσο
	3rd	δείκνῃσι(ν)	δείκνυται	ἐδείκνῃ	ἐδείκνυτο
dual	2nd	δείκνυτον	δείκνυσθον	ἐδείκνυτον	ἐδείκνυσθον
	3rd	δείκνυτον	δείκνυσθον	ἐδείκνύτην	ἐδείκνύσθην
plur.	1st	δείκνυμεν	δείκνύμεθα	ἐδείκνυμεν	ἐδείκνύμεθα
	2nd	δείκνυτε	δείκνυσθε	ἐδείκνυτε	ἐδείκνυσθε
	3rd	δείκνῃσι(ν)	δείκνυνται	ἐδείκνυσαν	ἐδείκνυντο

4. *The Major μι-Verbs*. The four most common *μι*-verbs are *ἵστημι* (*make stand*), *τίθημι* (*place*), *ῖημι* (*let go, throw*), and *δίδωμι* (*give*), and these show some irregularities in inflection. The noteworthy features of inflection are:

The present stems of these four verbs are derived from the verb root with *iota-reduplication*: that is, they are based on the repetition of the initial consonant of the verb plus short *iota* before the root. (See further §8, below.)

verb root	present stem
δο-	διδω-, διδο-
θε-	τιθη-, τιθε-
ῖ-	ῖη-, ῖε-
σῑῑ-	ῑσῑη- [outside Attic and Ionic ῑσῑῑ-], ῑσῑῑ-

The root takes a strong, long-vowel form in the singular of the present and imperfect active indicative.

The root takes a normal, short-vowel form in all other inflections: plural of the active ind.; all middle/passive forms; infinitives and participles.

The third person pl. pres. active ending is contracted with the stem vowel in *ἵσθημι* and *ῖημι*, but not in *τίθημι* and *δίδωμι*.

In the second and third person sing. imperf. act. of τίθημι, ἵημι, and δίδωμι, the endings in Attic are borrowed from the ω -conjugation, and contraction has taken place. (E.g., ἐτίθεις is from *ἐτίθεις; ἐδίδου is from *ἐδίδοε.)

The initial iota in all the present forms of ἵημι is long in Attic.

a. ἵστημι, “make stand” pres. act. inf. ἱστάναι pres. m./p. inf. ἵστασθαι

		pres. act.	pres. m./p.	imperf. act.	imperf. m./p.
sing.	1st	ἵστημι	ἵσταμαι	ἵστην	ἱστάμην
	2nd	ἵστης	ἵστασαι	ἵστης	ἵστασο
	3rd	ἵστησι(ν)	ἵσταται	ἵστη	ἵστατο
dual	2nd	ἵστατον	ἵστασθον	ἵστατον	ἵστασθον
	3rd	ἵστατον	ἵστασθον	ἱσάτην	ἱσάσθην
plur.	1st	ἵσταμεν	ἱστάμεθα	ἵσταμεν	ἱστάμεθα
	2nd	ἵστατε	ἵστασθε	ἵστατε	ἵστασθε
	3rd	ἱσᾶσι(ν)	ἵστανται	ἵστασαν	ἵσταντο

b. τίθημι, “place” pres. act. inf. τιθέναι pres. m./p. inf. τίθεσθαι

		pres. act.	pres. m./p.	imperf. act.	imperf. m./p.
sing.	1st	τίθημι	τίθεμαι	ἐτίθην	ἐτιθέμην
	2nd	τίθης	τίθειςαι	ἐτίθεις	ἐτίθεσο
	3rd	τίθησι(ν)	τίθεται	ἐτίθει	ἐτίθετο
dual	2nd	τίθετον	τίθεσθον	ἐτίθετον	ἐτίθεσθον
	3rd	τίθετον	τίθεσθον	ἐτιθέτην	ἐτιθέσθην
plur.	1st	τίθεμεν	τιθέμεθα	ἐτίθεμεν	ἐτιθέμεθα
	2nd	τίθετε	τίθεσθε	ἐτίθετε	ἐτίθεσθε
	3rd	τιθέᾶσι(ν)	τίθενται	ἐτίθεσαν	ἐτίθεντο

c. ἵημι, “let go, throw” pres. act. inf. ἰέναι pres. m./p. inf. ἵεσθαι

		pres. act.	pres. m./p.	imperf. act.	imperf. m./p.
sing.	1st	ἵημι	ἵεμαι	ἵην	ἱέμην
	2nd	ἵης	ἵειςαι	ἵεις	ἵεσο
	3rd	ἵησι(ν)	ἵεται	ἵει	ἵετο
dual	2nd	ἵετον	ἵεσθον	ἵετον	ἵεσθον
	3rd	ἵετον	ἵεσθον	ἱέτην	ἱέσθην
plur.	1st	ἵεμεν	ἱέμεθα	ἵεμεν	ἱέμεθα
	2nd	ἵετε	ἵεσθε	ἵετε	ἵεσθε
	3rd	ἱᾶσι(ν)	ἵενται	ἵεσαν	ἵεντο

d. δίδωμι, “give” pres. act. inf. δίδοναι pres. m./p. inf. δίδοσθαι

		pres. act.	pres. m./p.	imperf. act.	imperf. m./p.
sing.	1st	δίδωμι	δίδομαι	ἐδίδουν	ἐδιδόμην
	2nd	δίδως	δίδοσαι	ἐδίδους	ἐδίδοσο
	3rd	δίδωσι(ν)	δίδοται	ἐδίδου	ἐδίδοτο
dual	2nd	δίδοτον	δίδοσθον	ἐδίδοτον	ἐδίδοσθον
	3rd	δίδοτον	δίδοσθον	ἐδιδότην	ἐδιδόσθην
plur.	1st	δίδομεν	διδόμεθα	ἐδίδομεν	ἐδιδόμεθα
	2nd	δίδοτε	δίδοσθε	ἐδίδοτε	ἐδίδοσθε
	3rd	διδόασι(ν)	δίδονται	ἐδίδοσαν	ἐδίδοντο

5. εἶμι, “go.” The Greek verb *go* has a slightly irregular *μι*-verb inflection. The long-vowel stems used in the present system are εἶ- (augmented ῥ-) and εἰε- (augmented ῥε-), and the short-vowel stems are ἰ- and ἱε-.

		pres. act.	imperf. act.
sing.	1st	εἶμι	ῥᾶ or ῥειν
	2nd	εἶ	ῥεισθα or ῥεις
	3rd	εἶσι(ν)	ῥειν or ῥει
dual	2nd	ἵτον	ῥήτον
	3rd	ἵτον	ῥήτην
plur.	1st	ἴμεν	ῥήμεν
	2nd	ἴτε	ῥήτε
	3rd	ἴασι(ν)	ῥήσαν or ῥεσαν
present act. inf.		ἰέναι	

In Attic εἶμι and its compounds normally have a future meaning in the present indicative (and in transformations of the present ind. in indirect discourse): εἶμι, *I am going, I'll go*. In the imperfect and in the other moods the forms of εἶμι have normal tense meaning.

With this treatment as future, εἶμι forms part of a system with ἔρχομαι and ῥήλθον by suppletion. (See Unit 19.2a.) In Attic the most commonly used forms to express *to go* (in the simple verb and its compounds) are thus:

present indicative	ἔρχομαι
present infinitive	ἰέναι
imperfect	ῥᾶ
future	εἶμι (only rarely ἐλεύσομαι)
aorist	ῥήλθον

Like the infinitive, the present participle, subjunctive, and optative (all to be learned later) are from $\epsilon\hat{\imath}\mu$. Note that the form $\eta\rho\chi\acute{o}\mu\eta\nu$ in Attic prose is always the imperfect middle/passive of $\alpha\rho\chi\omega$ and is not from $\epsilon\rho\chi\omicron\mu\alpha\iota$.

Note that some forms of $\epsilon\hat{\imath}\mu$ can be confused with similar or identical forms of $\epsilon\hat{\imath}\mu\acute{\iota}$ or $\epsilon\hat{\imath}\eta\mu$ unless close attention is paid to breathing, accent, and the presence or absence of subscript iota. For example:

$\acute{\iota}\epsilon\nu\alpha\iota$, to throw	$\acute{\iota}\epsilon\nu\alpha\iota$, to go
$\epsilon\hat{\imath}\mu\acute{\iota}$, I am	$\epsilon\hat{\imath}\mu$, I'll go
$\epsilon\hat{\imath}\sigma\acute{\iota}$, they are	$\epsilon\hat{\imath}\sigma\iota$, he'll go
$\eta\hat{\imath}\sigma\alpha\nu$, they were	$\eta\hat{\imath}\sigma\alpha\nu$, they went

The second person singular form $\epsilon\hat{\imath}$ is in fact the same for $\epsilon\hat{\imath}\mu\acute{\iota}$ and $\epsilon\hat{\imath}\mu$, either *you* (s.) *are* or *you* (s.) *will go*: the context will usually make clear which translation to use.

6. *Other Tenses of μ -Verbs.* Verbs that have athematic conjugation in the present system have ordinary ω -conjugation in the future, as is obvious from the future principal parts; in the aorist some have athematic conjugation and some have a regular weak aorist in $-\sigma\alpha$. You must learn the principal parts to know what kind of aorist each verb has. Athematic aorist conjugation will be treated in the next unit. (For now, simply learn the principal parts.)

7. *Notes on Vocabulary.* The aorist principal part of $\rho\acute{\eta}\gamma\nu\nu\mu$ is $\epsilon\rho\rho\eta\xi\alpha$, and the imperfect is $\epsilon\rho\rho\eta\gamma\nu\nu$. Verbs with initial rho have syllabic augment with the rho duplicated. To obtain the aorist stem, $\epsilon\rho-$ must be removed: aorist infinitive $\rho\acute{\eta}\xi\alpha\iota$, aorist imperative $\rho\acute{\eta}\xi\alpha\tau\epsilon$.

8. *Historical Notes.* While the process of reduplication of the initial consonant with iota is clear enough in $\delta\acute{\iota}\delta\omicron-$ from $\delta\omicron-$, the other major μ -verbs show less obvious developments. $\tau\iota\theta\epsilon-$ derives from $*\theta\iota\theta\epsilon-$ by dissimilation of the aspirates: generally in Greek if two consecutive syllables begin with an aspiration, one of the two (usually the first) will lose the aspirate (Grassmann's law: see also Appendix B). The original root of $\epsilon\hat{\imath}\eta\mu$ was $*\gamma\epsilon-$, which became $*\eta\epsilon-$, forming $*\eta\iota\eta\epsilon-$, giving the present stem $\acute{\iota}\epsilon-$. $\acute{\iota}\sigma\tau\alpha-$ is from $*\sigma\iota\sigma\tau\alpha-$, with the regular change of initial sigma to an aspiration.

The iota of reduplication is by nature short, but in the verb $\epsilon\hat{\imath}\eta\mu$ in Attic the initial iota is usually long in the present (and of course always long when augmented in the imperfect). In Homeric Greek, however, the initial iota is short unless augmented, as one would expect.

WHAT TO STUDY AND DO

1. Learn the inflectional patterns of the *μι*-verbs presented above.
2. Learn the vocabulary of this unit. (From this point on, you should memorize the first three principal parts of every new verb, unless your instructor prefers you to learn all six parts at once.)
3. Do the exercises of this unit.

VOCABULARY

μι-VERBS

<i>δίδωμι</i>	give; (pres. + imperf.) offer; grant, allow [antidote, apodosis]
<i>δίκην δίδωμι</i>	pay a (the) penalty, be punished
<i>ἀποδίδωμι (ἀπο)</i>	give back, return; pay; (mid.) sell
<i>μεταδίδωμι (μετα)</i>	give a part of, give a share of (+ gen. of thing shared)
<i>παραδίδωμι (παρα)</i>	give over, hand over; surrender, deliver over
<i>προδίδωμι (προ)</i>	give in advance; (more commonly) give up, betray, abandon
<i>ἵημι</i>	let go; throw, hurl; utter (words); (mid.) hasten, rush
<i>ἀφίημι (ἀπο)</i>	send forth, send away; release, set free; leave alone, neglect
<i>ἐφίημι (ἐπι)</i>	send on (<i>or</i> against); let go, yield; (mid.) command, give orders; (mid.) aim at, long for (+ gen.)
<i>προσίστημι (προς)</i>	let come to; (more commonly mid.) let come to oneself, admit
<i>ἵστημι</i>	(act. and 1st aor. transitive) make stand, set up; cause to stand, stop, check; (pass. and 2nd aor. intrans.) be placed, be set up, stand; stand still, halt [hypostasis, rheostat]
<i>ἀφίστημι (ἀπο)</i>	(trans.) put out of the way; cause to revolt; (intrans.) keep (oneself) away from (<i>or</i> apart from); revolt from (+ <i>ἀπό</i> + gen.)
<i>ἐφίστημι (ἐπι)</i>	(trans.) set upon, set in charge of; cause to stop; (intrans.) stand upon (<i>or</i> by <i>or</i> against); be in charge of (+ dat.)
<i>καθίστημι (κατα)</i>	(trans.) set down; set in order; appoint; establish; (intrans.) set oneself down (<i>or</i> in order); settle; become; be established

<i>τίθημι</i>	set, place, put; set up, establish; bring to pass; make, cause [thesis, hypothesis]
<i>ἀνατίθημι</i> (<i>ἀνα</i>)	set up as an offering, dedicate [anathema]
<i>ἐπιτίθημι</i> (<i>ἐπι</i>)	place upon; add to; (mid.) make an attempt upon, attack (+ dat.) [epithet]
<i>κατατίθημι</i> (<i>κατα</i>)	put down; pay down; (mid.) lay aside, store up; put an end to; put away in a safe place
<i>συντίθημι</i> (<i>συν</i>)	put together; (mid.) make an agreement with (+ dat. of person), agree on, conclude (a pact, etc.) [synthetic]
<i>δείκνυμι</i>	show, point out [deictic]
<i>ἀποδείκνυμι</i> (<i>ἀπο</i>)	display, make known; appoint, proclaim, create [apodeictic (apodictic)]
<i>ἐπιδείκνυμι</i> (<i>ἐπι</i>)	exhibit, display; show, point out, prove [epideictic]
<i>ζεύγνυμι</i>	yoke, join together [zeugma]
<i>ῥήγνυμι</i>	break, shatter [hemorrhage]
<i>εἶμι</i>	go, will go [ion]
<i>ἄπειμι</i> (<i>ἀπο</i>), <i>ἀπέρχομαι</i>	go away
<i>ἔξειμι</i> (<i>ἐκ</i>), <i>ἐξέρχομαι</i>	go out

PRINCIPAL PARTS

δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην
ἀποδίδωμι, ἀποδώσω, ἀπέδωκα, ἀποδέδωκα, ἀποδέδομαι, ἀπεδόθην
μεταδίδωμι, μεταδώσω, μετέδωκα, μεταδέδωκα, μεταδέδομαι, μετεδόθην
παραδίδωμι, παραδώσω, παρέδωκα, παραδέδωκα, παραδέδομαι, παρεδόθην
προδίδωμι, προδώσω, προέδωκα, προδέδωκα, προδέδομαι, προεδόθην
ἵημι, ἥσω, -ῆκα, -εῖκα, -εῖμαι, -εῖθην
ἀφίημι, ἀφήσω, ἀφήκα, ἀφείκα, ἀφείμαι, ἀφείθην
ἐφίημι, ἐφήσω, ἐφήκα, ἐφείκα, ἐφείμαι, ἐφείθην
προσίημι, προσήσω, προσῆκα, προσεῖκα, προσεῖμαι, προσείθην
ἵστημι, στήσω, ἔστησα and ἔστην, ἔστηκα, ἔσταμαι, ἐστάθην
ἀφίστημι, ἀποστήσω, ἀπέστησα and ἀπέστην, ἀφέστηκα, ἀφέσταμαι, ἀπεστάθην
ἐφίστημι, ἐπιστήσω, ἐπέστησα and ἐπέστην, ἐφέστηκα, ἐφέσταμαι, ἐπεστάθην
καθίστημι, καταστήσω, κατέστησα and κατέστην, καθέστηκα, καθέσταμαι, κατεστάθην
τίθημι, θήσω, ἔθηκα, τέθηκα, τέθειμαι, ἐτέθην
ἀνατίθημι, ἀναθήσω, ἀνέθηκα, ἀνατέθηκα, ἀνατέθειμαι, ἀνετέθην
ἐπιτίθημι, ἐπιθήσω, ἐπέθηκα, ἐπιτέθηκα, ἐπιτέθειμαι, ἐπετέθην
κατατίθημι, καταθήσω, κατέθηκα, κατατέθηκα, κατατέθειμαι, κατετέθην
συντίθημι, συνθήσω, συνέθηκα, συντέθηκα, συντέθειμαι, συνετέθην
δείκνυμι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην

ἀποδείκνυμι, ἀποδείξω, ἀπέδειξα, ἀποδέδειχα, ἀποδέδειγμαι, ἀπεδείχθην
 ἐπιδείκνυμι, ἐπιδείξω, ἐπέδειξα, ἐπιδέδειχα, ἐπιδέδειγμαι, ἐπεδείχθην
 ζεύγνυμι, ζεύξω, ἔζευξα, —, ἔζευγμαι, ἐζύγην or ἐζεύχθην
 ῥήγνυμι, ῥήξω, ῥρρηξα, -έρρωγα, —, ἐρράγην
 εἶμι or ἔρχομαι, εἶμι or ἐλεύσομαι, ἦλθον, ἐλήλυθα, —, —
 ἄπειμι or ἀπέρχομαι, ἄπειμι or ἀπέλεύσομαι, ἀπῆλθον, ἀπελήλυθα, —, —
 ἔξειμι or ἐξέρχομαι, ἔξειμι or ἐξέλεύσομαι, ἐξῆλθον, ἐξελήλυθα, —, —

EXERCISES

I. Translate the following forms precisely, and for any ten give a complete identification.

- | | | |
|----------------|------------------|-----------------|
| 1. ἐπιδείξαι | 15. ἐξήεσαν | 29. ἐφίστασαι |
| 2. παραδίδω | 16. ἐπιτίθεμαι | 30. προδίδοσθαι |
| 3. ἀφήσουσι | 17. προδιδόασι | 31. προσίεντο |
| 4. ἐφίεις | 18. ἐδίδους | 32. ἀποδίδοσθαι |
| 5. ἀπιέναι | 19. ἵμεν | 33. ἀφίσταμαι |
| 6. καθίστατο | 20. ἐρρήγνυτο | 34. τίθης |
| 7. ἀφιέναι | 21. ἀπεδείκνυσο | 35. ἐδιδόμην |
| 8. εἶσι | 22. δείκνυς | 36. ἵενται |
| 9. μεταδίδοτε | 23. καταθήσετε | 37. δίδω |
| 10. ἴστησι | 24. παραδίδομεν | 38. ἐφιστᾶσι |
| 11. δώσειν | 25. ἐφίεμαι | 39. συντίθεσθαι |
| 12. ἀνετίθει | 26. καταστήσουσι | 40. ἔξιτε |
| 13. ζεύγνυνται | 27. μεταδίδωσι | 41. ἐζεύγνυν |
| 14. ἐρρήγνυ | 28. ἵης | 42. ἐπετίθεις |

II. Render into Greek.

- | | |
|--------------------------------|----------------------------|
| 1. they will go | 13. it was being yoked |
| 2. we were setting free | 14. she is admitting |
| 3. you (s.) pay down | 15. I revolt from |
| 4. to shatter (pres.) | 16. you (pl.) attack |
| 5. it was being set up | 17. they prove |
| 6. you (pl.) are betraying | 18. you (s.) were breaking |
| 7. about to make an agreement | 19. you (s.) will go away |
| 8. to shatter (aor.) | 20. we aim at |
| 9. they were giving a share of | 21. we hurl |
| 10. we are yoking | 22. it is being placed |
| 11. he appoints | 23. I was selling |
| 12. to go away (pres.) | 24. they cause to stand |

III. Reading.

1. οἱ μὲν σύμμαχοι ἀφίστανται ἀφ' ἡμῶν, οἱ δὲ πολέμιοι ἐπιτίθενται τοῖς τείχεσιν ἡμῶν, οἱ δ' ἡμέτεροι στρατηγοὶ προδιδόασιν τὰς πόλεις, ἀλλ' ὑμεῖς οἱ πολῖται οὐ προσίεσθε τοὺς περὶ τῆς εἰρήνης ἀγγέλους.
2. οἱ μὲν ἄφρονες αἰεὶ εὐτυχεῖς ἔσσεσθαι ἡγοῦνται, οἱ δὲ σώφρονες τὰ τῶν ἀνθρώπων οὐποτ' ἀσφαλῆ νομίζουσιν.
3. μετὰ τὴν τοῦ πολεμίου στρατοῦ νίκην τὴν πρὸ τοῦ ἄστεως οἱ δοῦλοι τοὺς τῶν δεσποτῶν οἴκους ἔλειπον καὶ πρὸς τοὺς πολεμίους ἀπήεσαν.
4. νῦν μὲν ἐξέσται τῷ ἀνδρὶ λέγειν ὑπὲρ τῆς εἰρήνης, ἐπεὶ οὐκέτι λίθοις βάλλουσιν αὐτὸν οἱ γέροντες· πρότερον δ' ὥοντο τοῦτον τὴν πόλιν μέλλειν προδώσειν.
5. ἱερὰ ἦν τὰ χρήματα ἃ οἱ Ἀθηναῖοι τῇ θεᾷ ἀνετίθεσαν.
6. καθ' ἡμέραν ἐκάστην οἱ δυστυχεῖς τὰς βοῦς ζευγνύασι καὶ εἰς τὰ ἔργα ἰέναι παρασκευάζονται· δεῖ γὰρ τοὺς ἀνθρώπους πόνους ἔχειν καὶ βίον εὐρίσκεισθαι.
7. ὁ Πεισίστρατος τοῖς ἡγεμόσι τῶν ἄλλων ἐν τῇ πόλει στάσεων συντίθεται καὶ τύραννος καθίσταται.
8. τὰ ἀρχαῖα βιβλία ταῖς ἱερείαις ἐδίδους, αἱ δὲ λαβεῖν αὐτὰ οὐκ ἤθελον.
9. ὁ Σωκράτης τὴν ψυχὴν ἔφη φύσει τῆς σοφίας ἐφίεσθαι.
10. ὁ Θηραμένης ἀνεπήδησεν [“jumped up”] ἐπὶ τὸν βωμὸν [“altar”] καὶ εἶπεν· “ἐγώ, ὦ ἄνδρες, ἡγοῦμαι δεῖν μὴ τῷ Κριτίᾳ ἐξεῖναι ἐμὲ ἀποκτείνειν, ἀλλὰ κατὰ τοῦτον τὸν νόμον ὃν οὗτοι ἔγραψαν περὶ τῶν ἐν τῷ καταλόγῳ [“register (of citizens)”] καὶ ὑμῖν καὶ ἐμοὶ τὴν κρίσιν [“legal judgment”] εἶναι. καὶ τοῦτο μὲν δηλὸν ἐστίν, ὅτι [“that”] οὐδέν [adv., “not at all”] με ὠφελήσει ὅδε ὁ βωμός, ἀλλὰ βούλομαι καὶ τοῦτο ἐπιδείξαι, ὅτι [“that”] οὗτοι οὐ μόνον εἰσὶ περὶ ἀνθρώπους ἄδικοι, ἀλλὰ καὶ περὶ θεοὺς ἀνόσιοι.”

Athematic Aorists

1. *Aorist of μ-Verbs.* The aorist systems of the μ-verbs that you have learned contain forms derived from various origins.

a. Some forms are true weak (first) aorist forms with the suffix σ: thus ἔστησα, *I caused to stand*, from στή- + σ, infinitive στῆσαι; ἔδειξα, *I showed*.

b. Some forms are straightforwardly athematic (called *strong aorist* or *second aorist* forms). Secondary μ-verb personal endings are added directly to the simplest form of the verb root (with augment added in the indicative): for example, ἔστην (from στή-), infinitive στῆναι. In many cases, athematic aorists of this type have intransitive or quasi-passive meanings (e.g., ἔστην, *I stood*; ἔβην, *I walked*; ἔάλων, *I was captured*).

c. Some forms (in Attic, normally the singular active forms only) have weak-aorist α-endings added to a stem that has the suffix κ: thus ἔθηκα, *I placed*; ἔδωκα, *I gave*.

2. *Aorist of the Major μ-Verbs.* Paradigms are on the next page. The inflectional features to be noted are:

The aorist of ἵημι is shown in a compound since the simple verb is not used in the aorist in Attic prose.

In Attic ἵστημι has no athematic aorist middle. (See the next section.)

In the aorist middle (unlike the imperfect), the sigma in -σο is dropped, and contraction has occurred in ἔθου, from *ἔθε(σ)ο, and ἔδου, from *ἔδο(σ)ο, where the vowel preceding the sigma is short.

The accentuation of ἀφῆκα and other aor. ind. forms from ἵημι follows the rule that the accent cannot precede the first preverb: that is, the augment (Unit 16.3, at end).

The ει- of the aor. ind. of ἵημι represents augmented ε-. (A consonant has been lost from this root.)

The aorist active infinitives of τίθημι, ἵημι, and δίδωμι are derived from forms with an alternative ending, -έναι, with contraction.

The aor. act. inf. of ἵημι differs from the pres. act. inf. of εἶμι only in the breathing: contrast ἀφέναι, *let go* (aor.) with ἀπέναι, *be absent* (pres.).

(SECOND) AORIST ACTIVE

		τίθημι- “place”	ἵημι “let go”	δίδωμι “give”	ἵστημι “stand”
	<i>stem:</i>	θε-, θηκ-	έ-, ήκ-	δο-, δωκ-	στη-
	<i>infinitive:</i>	θεῖναι	ἀφέναι	δοῦναι	στήναι
<i>sing.</i>	<i>1st</i>	ἔθηκα	ἀφῆκα	ἔδωκα	ἔστην
	<i>2nd</i>	ἔθηκας	ἀφῆκας	ἔδωκας	ἔστης
	<i>3rd</i>	ἔθηκε(ν)	ἀφῆκε(ν)	ἔδωκε(ν)	ἔστη
<i>dual</i>	<i>2nd</i>	ἔθετον	ἀφείτον	ἔδοτον	ἔστητον
	<i>3rd</i>	ἔθέτην	ἀφείτην	ἔδότην	ἔστήτην
<i>plur.</i>	<i>1st</i>	ἔθεμεν	ἀφείμεν	ἔδομεν	ἔστημεν
	<i>2nd</i>	ἔθετε	ἀφείτε	ἔδοτε	ἔστητε
	<i>3rd</i>	ἔθεσαν	ἀφείσαν	ἔδοσαν	ἔστησαν

(SECOND) AORIST MIDDLE

		τίθημι “place”	ἵημι “let go”	δίδωμι “give”
	<i>stem:</i>	θε-	έ-	δο-
	<i>infinitive:</i>	θέσθαι	ἀφείσθαι	δόσθαι
<i>sing.</i>	<i>1st</i>	ἐθέμην	ἀφείμην	ἐδόμην
	<i>2nd</i>	ἔθου	ἀφείσο	ἔδου
	<i>3rd</i>	ἔετο	ἀφείτο	ἔδοτο
<i>dual</i>	<i>2nd</i>	ἔθεσθον	ἀφείσθον	ἔδοσθον
	<i>3rd</i>	ἔθέσθην	ἀφείσθην	ἔδόσθην
<i>plur.</i>	<i>1st</i>	ἐθέμεθα	ἀφείμεθα	ἐδόμεθα
	<i>2nd</i>	ἔθεσθε	ἀφείσθε	ἔδοσθε
	<i>3rd</i>	ἔεντο	ἀφείντο	ἔδοντο

3. *The Two Aorists of ἵστημι.* The verb ἵστημι and its compounds have two aorists. The transitive, weak (first) aorist is causative in meaning and shares the transitive meanings of the present, imperfect, and future active. The intransitive, strong (sec-

ond) aorist shares the intransitive or quasi-passive meanings of the present, imperfect, and future middle(/passive).

EX. τοῦτον κατεστήσαμεν κριτήν. (trans. 1st aor.)

We appointed this man judge.

(We caused this man to be established as judge.)

οὗτος κριτῆς κατέστη. (intrans. 2nd aor.)

This man became (was appointed, was established as) judge.

There is no second aorist middle, but the first aorist middle is found:

οἱ Ἀθηναῖοι τὸν Δημοσθένη κατεστήσαντο στρατηγόν.

The Athenians appointed Demosthenes as general for themselves.

Note that the two third person plural aorist active indicative forms of ἵστημι are identical in appearance, though derived from different combinations of elements:

1st aor.: ἐ- + stem στήσ- + tense vowel α + ending -ν → ἔστησαν

2nd aor.: ἐ- + stem στή- + ending -σαν → ἔστησαν

4. *Other Athematic Aorists.* A few verbs that are ω-verbs in the present system have an athematic (second) aorist conjugation. These verbs have only the active voice, and no middle. The secondary personal endings are added to the simplest form of the verb root, with an augment prefixed. Although ἔγνων is transitive, these aorists are, like ἔστην, generally intransitive or passive in sense.

Four aorists of this kind are found in Attic prose. (The simple form ἔβην is poetic, but compounds like ἀνέβην and διέβην occur in prose.) Notice that the aorist of ἀλίσκομαι has a passive translation in English, *I was captured*, despite the active personal endings and the name of the form (aor. act.). ἐάλων is also found with contraction of the initial syllables: ἤλων, ἤλωσ, and so on.

		ἀλίσκομαι “be captured”	βαίνω “go, walk”	γινώσκω “get to know”	δύω “enter, sink”
	aor. stem:	άλω-	βη-	γνω-	δϋ-
	aor. infin.:	άλῶναι	βῆναι	γνῶναι	δύναι
sing.	1st	έάλων	ἔβην	ἔγνων	ἔδϋν
	2nd	έάλωσ	ἔβησ	ἔγνωσ	ἔδϋσ
	3rd	έάλω	ἔβη	ἔγνω	ἔδϋ
dual	2nd	έάλωτον	ἔβητον	ἔγνωτον	ἔδϋτον
	3rd	έαλώτην	ἐβήτην	ἐγνώτην	ἐδύτην
plur.	1st	έάλωμεν	ἔβημεν	ἔγνωμεν	ἔδϋμεν
	2nd	έάλωτε	ἔβητε	ἔγνωτε	ἔδϋτε
	3rd	έάλωσαν	ἔβησαν	ἔγνωσαν	ἔδϋσαν

5. *Historical Note.* Like ἵστημι, δύω also has, in addition to the athematic intransitive aorist, a transitive first aorist: ἔδῶσα, *I caused to enter* (or *sink*). In poetry and outside Attic one will also find transitive first aorists ἔβησα, *caused to go* (or *step*), and ἀνέγνωσα, *caused to realize*.

WHAT TO STUDY AND DO

1. Learn the aorist inflections presented above.
2. Learn the vocabulary of this unit.
3. Do the exercises of this unit.

VOCABULARY

NOUNS

βασιλεία, βασιλείας, f.	kingdom, dominion; kingship, monarchy
ἐλευθερία, ἐλευθερίας, f.	freedom, liberty
ἡσυχία, ἡσυχίας, f.	quiet, rest, calm

ADJECTIVES

ἐλεύθερος, ἐλευθέρα, ἐλεύθερον	free; characteristic of a free man
ἥσυχος, ἥσυχον	quiet, calm, inactive [Hesychast]
πικρός, πικρά, πικρόν	sharp, pungent; bitter, painful; spiteful, mean [picrate]

VERBS

ἀλίσκομαι	be captured, be seized (may be used as passive of αἰρέω)
βαίνω	walk, step, go [basis]
ἀναβαίνω (ἀνα)	go up; board (a ship), mount (a horse); go inland [anabasis]
διαβαίνω (δια)	step across; go over, cross [diabetes]
καταβαίνω (κατα)	step down; dismount; go down to the sea from inland [katabasis]
παραβαίνω (παρα)	go beside; overstep, transgress, violate [parabasis]
συμβαίνω (συν)	come together; come to an agreement, come to terms; (impersonal) come to pass, happen
ἀναγιγνώσκω (ἀνα)	read (aloud), recite (from a written document)
διαγιγνώσκω (δια)	know apart, distinguish; determine, decide (a suit) [diagnosis]

δύω (poetic δύνω)	(intrans. and noncausal, including 2nd aor.) enter; get into (clothes, armor); sink into the sea, set (of sun, stars)
	(trans. and causal, including 1st aor.) cause to enter, cause to sink (more commonly in compounds) [ecdysiast]
ἀποδύω (ἀπο)	(act. and 1st aor.) strip off (someone else's armor or clothes)
	(mid./pass. and 2nd aor.) take off (one's own clothes), undress
καταδύω (κατα)	(intrans. and 2nd aor.) set (of sun); plunge, sink (causal 1st aor.) cause to sink (ships)

PRINCIPAL PARTS

ἀλίσκομαι, ἀλώσομαι, ἔαλων or ἤλων, ἔαλωκα or ἤλωκα, —. —
 βαίνω, -βήσομαι, -ἔβην, βέβηκα, -βέβαμαι, -εβάθην
 ἀναβαίνω, ἀναβήσομαι, ἀνέβην, ἀναβέβηκα, ἀναβέβαμαι, ἀνεβάθην
 διαβαίνω, διαβήσομαι, διέβην, διαβέβηκα, διαβέβαμαι, διεβάθην
 καταβαίνω, καταβήσομαι, κατέβην, καταβέβηκα, —. —
 παραβαίνω, παραβήσομαι, παρέβην, παραβέβηκα, παραβέβαμαι, παρεβάθην
 συμβαίνω, συμβήσομαι, συνέβην, συμβέβηκα, συμβέβαμαι, συνεβάθην
 ἀναγιγνώσκω, ἀναγνώσομαι, ἀνέγνω, ἀνέγνωκα, ἀνέγνωσμαι, ἀνεγνώσθην
 διαγιγνώσκω, διαγνώσομαι, διέγνω, διέγνωκα, διέγνωσμαι, διεγνώσθην
 δύω or δύνω, -δύσω, -έδυσα and ἔδυν, -δέδυκα, -δέδύμαι, -εδύθην
 ἀποδύω, ἀποδύσω, ἀπέδυσα and ἀπέδυν, ἀποδέδυκα, —. —
 καταδύω, καταδύσω, κατέδυσα and κατέδυν, καταδέδυκα, —. —

EXERCISES

I. Translate precisely.

- | | | |
|---------------|---------------|-------------------|
| 1. διέβησαν | 9. κατέθηκα | 17. ἀναγνῶναι |
| 2. ἀπέδοσθε | 10. ἀπέδυσ | 18. ἴτε |
| 3. ἐπιθέσθαι | 11. κατέστην | 19. ἀλῶναι |
| 4. ἀπέδυσας | 12. διέγνω | 20. παραβήσσεσθαι |
| 5. ἀποδοῦναι | 13. ἀποστῆσαι | 21. ἀπέδωκας |
| 6. ἐφῆκε | 14. ἔαλωμεν | 22. καθίστη |
| 7. συμβῆναι | 15. ἐξίασι | 23. συνέβαινον |
| 8. ἐπεστήσατε | 16. ἐφέσθαι | 24. ἀλίσκονται |

25. παρέβης	31. ἦσαν	37. κατεστήσαμεν
26. ἔγνωσαν	32. ἀνέθηκας	38. ἐπέστη
27. κατέδυ	33. δεικνύναι	39. ἐπέθου
28. ἐπέθηκε	34. γνώσονται	40. παρεδίδοτο
29. προσεῖντο	35. συνθεῖναι	41. διεγιγνώσκομεν
30. μετέδοτε	36. ἥλωτε	42. συνθέσθαι

II. Render into Greek.

- | | |
|--|---------------------------------|
| 1. Seven ships sank. | 10. you (s.) were attacking |
| 2. We sank ten triremes. | 11. they boarded |
| 3. you (pl.) attacked | 12. you (pl.) read aloud (aor.) |
| 4. to betray (aor.) | 13. we handed over |
| 5. we became [give two versions] | 14. you (s.) caused to revolt |
| 6. they were being captured | 15. They were all captured. |
| 7. to let come to oneself (aor.) | 16. he transgressed |
| 8. you (pl.) will cross | 17. The king's wife undressed. |
| 9. That young man aimed at being chaste. | 18. we did not recognize |
| | 19. they made an agreement |

III. Reading.

- ἐν ἐκείνῳ τῷ πολέμῳ ἄλλα τε δεινὰ ἐγένετο ἐν ταῖς μάχαις καὶ Ἀλκαῖος ὁ ποιητὴς αὐτὸς μὲν ἐξέφυγε [ἐκφεύγω, “escape”], τὴν δ’ ἀσπίδα ἔλιπεν, οἱ δ’ Ἀθηναῖοι αὐτὴν ἔλαβον καὶ τοῖς θεοῖς ἀνέθεσαν.
- οἶδε μὲν ἐκ παντὸς τρόπου [“by every conceivable means”] βούλονται μετὰ τῇ δίκῃ ἀλῶναι, ὑμεῖς δ’ μὴ παράγεσθε τοῖς ψευδέσι λόγοις ἀλλ’ αἰεὶ ζητεῖτε διαγνῶναι τοὺς ἀληθῶς δικαίους καὶ τοὺς ἀδίκους.
- οὐχ οὗτοι τοὺς τε πολεμίους ἰσχυροὺς ποιοῦσι καὶ τοὺς φίλους προδιδόασιν, οἱ ἐχθροὺς [“enemies”] κωλύουσι πολλοὺς [“many,” “numerous”] ποιεῖσθαι, ἀλλὰ ἐκεῖνοι, οἱ ἀδίκως τε χρήματα ἀφαιροῦνται [“take away”: ἀπο + αἰρέω] καὶ τοὺς δικαίους ἀποκτείνουσιν.
- πῶς διαφέρει τῶν ἄλλων ἡ ἡμετέρα πόλις; τί δεῖ λέγειν ἃ πάντες ἤκουσαν; τὴν γὰρ χώραν οἱ αὐτοὶ αἰεὶ ὥκουν καὶ ἐλευθέραν δι’ ἀρετὴν πόλιν οἱ πατέρες ἡμῶν παρέδοσαν.
- ὁ δοῦλος τὰς τοῦ Δημοσθένους ἀδίκους πράξεις τοῖς δικασταῖς εἶπε καὶ τὴν ἐλευθερίαν ἡλπίζεν οἴσεσθαι.
- οὐτ’ αὐτοὶ οἱ Ἀθηναῖοι ἡσυχίαν εἶχον οὔτε διὰ τούτους τοῖς ἄλλοις Ἑλλησιν ἐξῆν.
- διὰ τὴν νόσον καὶ τὰ γλυκέα δοκεῖ πικρὰ εἶναι τοῖς ἀσθενέσιν.

IV. Reading (loosely adapted from Lysias, *Orations* 12.92 and 12.95–97). In 404/3 the Athenians were forced into civil war by the actions of the Thirty Tyrants, right-wing extremists who were installed as a puppet regime by the Lacedaemonians at the end of the Peloponnesian War (referred to in this oration as “these men”). The two sides in the strife eventually held Piraeus, the port town of Athens, and the “town” (Athens itself), respectively.

καταβήσεσθαι μέλλω, ἄνδρες δικασταί, ἀλλὰ πρότερον βούλομαι ὀλίγα ἐκατέροις εἰπεῖν, τοῖς τ' ἐξ ἄστεως καὶ τοῖς ἐκ Πειραιῶς· ἐλπίζω γὰρ ὑμᾶς παραδείγματα ἔξειν τὰς συμφορὰς αἱ ὑμῖν διὰ τούτων ἐγένοντο καὶ τὴν ψῆφον δικαίως καὶ σοφῶς οἴσειν· οἱ μὲν ἐξ ἄστεως χαλεπῶς ἤρχεσθε ὑπὸ τούτων καὶ διὰ τούτους ἀδελφοῖς καὶ υἱέσι καὶ πολίταις πόλεμον ἐπολεμεῖτε, οἱ δ' ἐκ Πειραιῶς ἐξεπέσετε ἐκ τῆς πατρίδος καὶ οὐ βραχὺν χρόνον ἐδείσθε πάντων, καὶ χρημάτων καὶ φίλων, ἀλλὰ τέλος κατήλθετε εἰς τὴν Ἀττικήν.

UNDERLINED WORDS

ἐκατέροις: when used in the plural, this means *each* (of two groups)

ἐξεπέσετε: compound of ἐκ + πίπτω; here *be thrown* (or *forced*) *into exile*

ἐπολεμεῖτε: from πολεμέω, *wage war* + dat.

κατήλθετε: compound of κατα + ἔρχομαι; here *return to* (one's) *homeland*

ὀλίγα, *few*; (here) *a few words*

παραδείγματα, (as) *examples*; predicate noun with ἔξειν, the direct object of which is
συμφορὰς

Πειραιῶς, gen. of *Piraeus*

Adjectives with Variant Stems; Numerals;
Reflexive and Reciprocal Pronouns;
Result Constructions

1. *Adjectives with Variant Stems.* Two frequently used adjectives are inflected in Attic with two different stems, one using consonant-declension endings (in the masc. and neut. nom. and acc. sing.), the other using vowel-declension endings (in the fem. and all other cases of the masc. and neut.).

a. *πολύς, πολλή, πολύ, “much, many”* stems: *πολυ-, πολλ-*

		<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
<i>sing.</i>	<i>nom.</i>	πολύς	πολλή	πολύ
	<i>gen.</i>	πολλοῦ	πολλῆς	πολλοῦ
	<i>dat.</i>	πολλῶ	πολλῇ	πολλῶ
	<i>acc.</i>	πολύν	πολλήν	πολύ
(no dual)				
<i>plur.</i>	<i>nom.</i>	πολλοί	πολλαί	πολλά
	<i>gen.</i>	πολλῶν	πολλῶν	πολλῶν
	<i>dat.</i>	πολλοῖς	πολλαῖς	πολλοῖς
	<i>acc.</i>	πολλούς	πολλάς	πολλά

This adjective is not used in the vocative case.

b. μέγας, μεγάλη, μέγα, “great, large” stems: μεγα-, μεγαλ-

		masc.	fem.	neut.
sing.	nom.	μέγας	μεγάλη	μέγα
	gen.	μεγάλου	μεγάλης	μεγάλου
	dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ
	acc.	μέγαν	μεγάλην	μέγα
	voc.	(μεγάλε)	(μεγάλῃ)	(μέγα)
dual	n. a. v.	μεγάλῳ	μεγάλα	μεγάλῳ
	g. d.	μεγάλῳιν	μεγάλαιιν	μεγάλῳιν
plur.	n.v..	μεγάλοι	μεγάλαι	μεγάλα
	gen.	μεγάλων	μεγάλων	μεγάλων
	dat.	μεγάλοις	μεγάλαις	μεγάλοις
	acc.	μεγάλους	μεγάλας	μεγάλα

The vocative singular forms of μέγας are found only in poetry and in later Greek.

2. *Numerals*. The cardinal numbers *one, two, three, four* are inflected as adjectives; the remaining cardinal numbers (up to 200) are *indeclinable*: that is, they are used in all the cases and genders with no variation in form. Corresponding to each cardinal is an ordinal adjective (*first, second, third, etc.*).

Ordinals have vowel-declension inflection -ος, -η, -ον (except δεύτερος, which has the alpha-feminine δευτέρα). Numerical adverbs, from *four times* on, have the suffix -άκις, already seen in πολλάκις and ὀλιγάκις.

cardinal		ordinal		adverb	
one	εἷς, μία, ἓν	1st	πρῶτος	once	ἅπαξ
two	δύο	2nd	δεύτερος	twice	δῖς
three	τρῖς, τρία	3rd	τρίτος	thrice	τρίς
four	τέτταρες, τέτταρα	4th	τέταρτος	4 times	τετράκις
five	πέντε	5th	πέμπτος	5 times	πεντάκις
six	ἕξ	6th	ἕκτος	6 times	ἑξάκις
seven	ἑπτά	7th	ἑβδομος	7 times	ἑπτάκις
eight	ὀκτώ	8th	ὀγδοος	8 times	ὀκτάκις
nine	ἐννέα	9th	ἕνατος	9 times	ἐνάκις
ten	δέκα	10th	δέκατος	10 times	δεκάκις
eleven	ἑνδεκα	11th	ἐνδέκατος	11 times	ἐνδεκάκις
twelve	δώδεκα	12th	δωδέκατος	12 times	δωδεκάκις

The cardinal number *one* and the related *no one* are declined as follows:

“*one*”: *masc. and neut. stem* $\acute{\epsilon}\nu$ -; *short-vowel fem. stem* $\mu\acute{\iota}$ -

		<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
<i>sing.</i>	<i>nom.</i>	$\acute{\epsilon}\iota\varsigma$	$\mu\acute{\iota}\tilde{\alpha}$	$\acute{\epsilon}\nu$
	<i>gen.</i>	$\acute{\epsilon}\nu\acute{o}\varsigma$	$\mu\acute{\iota}\tilde{\alpha}\varsigma$	$\acute{\epsilon}\nu\acute{o}\varsigma$
	<i>dat.</i>	$\acute{\epsilon}\nu\acute{\iota}$	$\mu\acute{\iota}\tilde{\alpha}$	$\acute{\epsilon}\nu\acute{\iota}$
	<i>acc.</i>	$\acute{\epsilon}\nu\alpha$	$\mu\acute{\iota}\tilde{\alpha}\nu$	$\acute{\epsilon}\nu$

$\text{o}\tilde{\upsilon}\delta\epsilon\acute{\iota}\varsigma$, *no one*, is a compound of $\text{o}\tilde{\upsilon}\delta\acute{\epsilon}$ and $\acute{\epsilon}\iota\varsigma$, sometimes found written separately. The accent of the compound is the same as that of simple $\acute{\epsilon}\iota\varsigma$ except in the nominative singular masculine.

“*no one*”: *masc. and neut. stem* $\text{o}\tilde{\upsilon}\delta\epsilon\nu$ -; *short-vowel fem. stem* $\text{o}\tilde{\upsilon}\delta\epsilon\mu\acute{\iota}$ -

		<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
<i>sing.</i>	<i>nom.</i>	$\text{o}\tilde{\upsilon}\delta\epsilon\acute{\iota}\varsigma$	$\text{o}\tilde{\upsilon}\delta\epsilon\mu\acute{\iota}\alpha$	$\text{o}\tilde{\upsilon}\delta\acute{\epsilon}\nu$
	<i>gen.</i>	$\text{o}\tilde{\upsilon}\delta\epsilon\nu\acute{o}\varsigma$	$\text{o}\tilde{\upsilon}\delta\epsilon\mu\acute{\iota}\tilde{\alpha}\varsigma$	$\text{o}\tilde{\upsilon}\delta\epsilon\nu\acute{o}\varsigma$
	<i>dat.</i>	$\text{o}\tilde{\upsilon}\delta\epsilon\nu\acute{\iota}$	$\text{o}\tilde{\upsilon}\delta\epsilon\mu\acute{\iota}\tilde{\alpha}$	$\text{o}\tilde{\upsilon}\delta\epsilon\nu\acute{\iota}$
	<i>acc.</i>	$\text{o}\tilde{\upsilon}\delta\acute{\epsilon}\nu\alpha$	$\text{o}\tilde{\upsilon}\delta\epsilon\mu\acute{\iota}\tilde{\alpha}\nu$	$\text{o}\tilde{\upsilon}\delta\acute{\epsilon}\nu$

Exactly similar is the declension of $\mu\eta\delta\epsilon\acute{\iota}\varsigma$, used in clauses and phrases that require the negative $\mu\eta$ instead of $\text{o}\tilde{\upsilon}$. Plural forms are occasionally found (compare English *nobodies*): $\text{o}\tilde{\upsilon}\delta\acute{\epsilon}\nu\epsilon\varsigma$, $\text{o}\tilde{\upsilon}\delta\acute{\epsilon}\nu\omega\nu$, $\text{o}\tilde{\upsilon}\delta\acute{\epsilon}\sigma\iota$, $\text{o}\tilde{\upsilon}\delta\acute{\epsilon}\nu\alpha\varsigma$; $\mu\eta\delta\acute{\epsilon}\nu\epsilon\varsigma$, $\mu\eta\delta\acute{\epsilon}\nu\alpha\varsigma$.

The cardinal numeral *two* has the *nom.* and *acc.* $\delta\acute{\upsilon}\omicron$; the *gen.* and *dat.* are either declined ($\delta\upsilon\omicron\iota\nu$) or indeclinable ($\delta\acute{\upsilon}\omicron$). It is used with both dual and plural nouns.

The cardinal numeral *three* is declined as follows:

		<i>masc./fem.</i>	<i>neut.</i>
<i>plur.</i>	<i>nom.</i>	$\tau\rho\acute{\epsilon}\iota\varsigma$	$\tau\rho\acute{\iota}\alpha$
	<i>gen.</i>	$\tau\rho\acute{\iota}\omega\nu$	$\tau\rho\acute{\iota}\omega\nu$
	<i>dat.</i>	$\tau\rho\acute{\iota}\sigma\acute{\iota}(\nu)$	$\tau\rho\acute{\iota}\sigma\acute{\iota}(\nu)$
	<i>acc.</i>	$\tau\rho\acute{\epsilon}\iota\varsigma$	$\tau\rho\acute{\iota}\alpha$

The cardinal *four* declines thus:

		<i>masc./fem.</i>	<i>neut.</i>
<i>plur.</i>	<i>nom.</i>	$\tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma$	$\tau\acute{\epsilon}\tau\tau\alpha\rho\alpha$
	<i>gen.</i>	$\tau\epsilon\tau\tau\acute{\alpha}\rho\omega\nu$	$\tau\epsilon\tau\tau\acute{\alpha}\rho\omega\nu$
	<i>dat.</i>	$\tau\acute{\epsilon}\tau\tau\alpha\rrho\sigma\acute{\iota}(\nu)$	$\tau\acute{\epsilon}\tau\tau\alpha\rrho\sigma\acute{\iota}(\nu)$
	<i>acc.</i>	$\tau\acute{\epsilon}\tau\tau\alpha\rho\alpha\varsigma$	$\tau\acute{\epsilon}\tau\tau\alpha\rho\alpha$

3. *Direct Reflexive Pronouns.* A *direct reflexive* pronoun is one that refers back to the subject of its clause. Because of this relationship with the subject, the reflexive pronoun itself occurs only in the oblique (objective) cases, never in the nominative (subjective) case. The English reflexive pronouns are *myself, ourselves, yourself, yourselves, himself, herself, itself, themselves*. (These are the same forms as those used as intensive pronouns in apposition to a noun or pronoun.)

EX. *She* talks to *herself* out loud.
You should be ashamed of *yourselves*.

In Greek, what is translated into English as a reflexive action is sometimes expressed by the middle voice (Unit 11.1); for instance,

ἡγεμόνα αὐτὸν εἵλοντο.
They chose him as leader for themselves.

But Greek also has reflexive pronouns, and a reflexive action is often expressed with an active verb and a reflexive pronoun. The direct reflexive consists of the personal pronoun stem (or the full pronoun in the first and second person plural) strengthened by emphatic αὐτός.

		first person: “myself, ourselves”		second person: “yourself, yourselves”	
		masc.	fem.	masc.	fem.
sing.	gen.	ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ (σαυτοῦ)	σεαυτῆς (σαυτῆς)
	dat.	ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ (σαυτῷ)	σεαυτῇ (σαυτῇ)
	acc.	ἐμαυτόν	ἐμαυτήν	σεαυτόν (σαυτόν)	σεαυτήν (σαυτήν)
plur.	gen.	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ὕμῶν αὐτῶν	ὕμῶν αὐτῶν
	dat.	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ὕμῖν αὐτοῖς	ὕμῖν αὐταῖς
	acc.	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ὕμᾶς αὐτούς	ὕμᾶς αὐτάς

		third person: “himself, herself, itself; themselves”		
		masc.	fem.	neut.
sing.	gen.	ἐαυτοῦ (αὐτοῦ)	ἐαυτῆς (αὐτῆς)	ἐαυτοῦ (αὐτοῦ)
	dat.	ἐαυτῷ (αὐτῷ)	ἐαυτῇ (αὐτῇ)	ἐαυτῷ (αὐτῷ)
	acc.	ἐαυτόν (αὐτόν)	ἐαυτήν (αὐτήν)	ἐαυτό (αὐτό)
plur.	gen.	ἐαυτῶν (αὐτῶν)	ἐαυτῶν (αὐτῶν)	ἐαυτῶν (αὐτῶν)
	dat.	ἐαυτοῖς (αὐτοῖς)	ἐαυταῖς (αὐταῖς)	ἐαυτοῖς (αὐτοῖς)
	acc.	ἐαυτούς (αὐτούς)	ἐαυτάς (αὐτάς)	ἐαυτά (αὐτά)

The alternative, contracted forms for the second and third person singular and the third plural reflexives are shown in parentheses. Be careful to distinguish the forms that are similar except for breathing: *αὐτοῦ* and the like are forms of the contracted reflexive, but *αὐτοῦ* and the like are forms of the third person pronoun; moreover, the nominative with a rough breathing, *αὐτός* or *αὐτή*, is not from the reflexive but is a contraction of *ὁ αὐτός* or *ἡ αὐτή*, *the same man* (or *woman*).

The third person plural reflexive may also be expressed by a combination of the third plural personal pronoun *σφέις* (rare in classical Attic) with *αὐτός*: genitive *σφῶν αὐτῶν*; dative *σφίσιιν αὐτοῖς* or *σφίσιιν αὐταῖς*; accusative *σφᾶς αὐτούς* or *σφᾶς αὐτάς*; neuter *σφέα αὐτά*.

πρὸς ἑαυτὸν λέγει . . .

He says to himself . . .

οὕτως ὠφελήσετε ὑμᾶς αὐτοὺς.

In this way you will help yourselves.

ταῦτα τὰ χρήματα ἡμῖν αὐτοῖς διέδομεν.

We distributed this money among ourselves.

4. *Indirect Reflexive Pronoun.* A reflexive pronoun within an indirect statement or subordinate clause that refers back to the subject of the main clause of the complex sentence is termed an *indirect reflexive*. In such a situation, English simply uses the plain personal pronoun:

They thought that the general would give them the prizes.

Attic Greek has three ways to deal with indirect reflexive usage: sometimes the direct reflexive is used; sometimes the plain personal pronoun is used; or sometimes a separate indirect reflexive of the third person is used. This latter function is filled by an old personal pronoun of the third person that survived as such in other dialects and in poetry but was replaced by oblique cases of *αὐτός* in classical Attic. The forms are as follows (enclitic forms in parentheses):

	<i>sing.</i>		<i>plur. masc./fem.</i>		<i>plur. neuter</i>	
<i>gen.</i>	<i>οὗ</i>	(<i>οῦ</i>)	<i>σφῶν</i>		<i>σφῶν</i>	
<i>dat.</i>	<i>οῖ</i>	(<i>οἰ</i>)	<i>σφίσιιν</i>	(<i>σφίσιιν</i>)	<i>σφίσιιν</i>	(<i>σφίσιιν</i>)
<i>acc.</i>	<i>ἐ</i>	(<i>ἐ</i>)	<i>σφᾶς</i>	(<i>σφας</i>)	<i>σφέα</i>	(<i>σφεα</i>)

EX. *ὁ Δαρεῖος ἐβούλετό οἱ τοὺς παῖδας παρεῖναι.*

Darius wanted his sons to be with him(self).

5. *Reciprocal Pronoun.* A *reciprocal pronoun* is used to refer to the persons involved in a reciprocal action: that is, one person or group acts upon another person or group and is in turn acted upon by that other person or group. In English the compound pronouns *each other* and *one another* serve this function. In Greek a reciprocal action is occasionally conveyed simply by the middle voice (Unit 11.2), but there is also a reciprocal pronoun derived from ἄλλος. The reciprocal pronoun ἀλλήλων is declined only in the plural (and dual) and only in the oblique cases:

		masc.	fem.	neut.
dual	gen. dat.	ἀλλήλοιιν	ἀλλήλαιιν	ἀλλήλοιιν
	acc.	ἀλλήλω	ἀλλήλα	ἀλλήλω
plural	gen.	ἀλλήλων	ἀλλήλων	ἀλλήλων
	dat.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
	acc.	ἀλλήλους	ἀλλήλας	ἀλλήλα

EX. ἀλλήλους ἀδικοῦσιν.
They are wronging each other.

6. *Result Constructions.* A result construction expresses a subordinate action as the result of another action that comprises the cause or antecedents of the result. In English a result is normally expressed by an infinitive phrase introduced by *so as to*, *in such a way as to*, *enough to*, *sufficient to*, or the like, or by a *that*-clause, usually anticipated in the main clause by the use of *so* or *such*:

They are so foolish as to expect a miracle.
They are foolish enough to be tricked by anyone.
They are so foolish that everyone tricks them.
They are such fools that everyone can trick them.

In Greek there are two kinds of result constructions:

a. *Actual result construction:* ὥστε (or ὡς) with the indicative (or less commonly another finite verb form, such as an imperative). When the result is emphasized as an *actual event*, it is expressed in a clause with a finite verb and introduced by ὥστε, *and so*, *and thus*, *so that*. The result clause is often anticipated in the antecedent or main clause by the use of οὕτω (or ἰκανός, *sufficient*, or the like). An actual result clause in Greek may or may not be separated from its main or antecedent clause by a comma or semicolon; in the English translation there may be no punctuation, or a comma or period, depending on how closely the resulting action is tied to the antecedent action:

οὕτως ἄφρονές ἐστε, ὥστε ἐλπίζετε τὸν Φίλιππον φίλιον γενήσεσθαι.
You are so foolish that you (actually) expect that Philip will become friendly.

οὕτως ἄδικοι ἐγένοντο, ὥστε πολίτας ἀπέκτειναν ἀκρίτους.
They proved to be so unjust that they put citizens to death without a trial.
 μέγα δύναται ὁ βασιλεύς· ὥστε ζητεῖτε πείσαι αὐτὸν ὑμᾶς ὠφελεῖν.
The king has great power. So seek to persuade him to aid you.

The negative in actual result clauses is normally οὐ (but μή with the imperative):

χαλεπὸς ἐστίν· ὥστ' οὐκ ἐπείσαμεν αὐτὸν τὴν πόλιν ὠφελῆσαι.
He is a harsh man, and thus we did not persuade him to aid the city.

b. *Natural result* construction: ὥστε (or ὡς) with the infinitive. When the result is emphasized as a potential or natural consequence of the cause or antecedent action instead of as an actual event, it is expressed by ὥστε with the infinitive. The subject of the infinitive of result is in the accusative case if it differs from the subject of the finite verb of the sentence, or it is left unexpressed if it is the same. The negative with the infinitive of result is μή.

In this construction the cause and the result are very tightly connected, and the greater emphasis falls on the antecedent action or state of being, stressing that it is or was likely to have a certain consequence. (Thus punctuation in Greek is either absent or else a comma, and in English it is usually absent.) The infinitive of result does not assert that the result actually took place on any specific occasion, although actual occurrence is often implied by the context. Actual occurrence would instead be asserted by the indicative in the actual result construction.

οὕτως ἄφρονές ἐστε ὥστε ῥαδίως ἀδικεῖσθαι ὑπὸ πάντων.
You are so foolish that you are easily wronged by everyone.
 [note omission of subject of ἀδικεῖσθαι, same as that of ἐστε]
 οὕτω χαλεποὶ εἰσιν οἱ Ἀθηναῖοι ὥστε μήποτε ῥαδίως πείθεσθαι τοῖς ἀγγέλοις.
The Athenians are so difficult that they never easily trust messengers.
 [note negative μήποτε]
 ὁ ῥήτωρ ἐστὶ μέγας, ὥστε πάντας ἰδεῖν τὴν κεφαλὴν.
The speaker is tall enough so that everyone (naturally) sees his head.
 [note πάντας: acc., subject of ἰδεῖν]

7. *Notes on Vocabulary and Idiom.* In poetry forms from both stems of πολύς, πολλή, πολύ are found in all cases. (The consonant stem has the alternative form πολε-; compare βαρύς.) In Ionic the word is regularized into a pure vowel-declension adjective: πολλός, πολλή, πολλόν.

In Greek idiom, when πρῶτος agrees with the subject of a verb X, the sense is *be the first to X* (as in Exercise I.2 below).

The idiomatic combination *πᾶς τις* or *ἅπας τις* is a strengthened form of *πᾶς*, meaning *every single one (no matter who)*. (See Exercise I.7 below.)

The Ionic and Koine form of *τέτταρες* is *τέσσαρες, τέσσαρα*.

The verb *δύναμαι* is a passive deponent *μι*-verb; for present-system conjugation (similar to *ἵσταμαι*), see Appendix C. The aorist passive will be learned later. This verb frequently has an internal accusative: for example, *μέγα δύνασθαι*, *to have great power*. (See Exercise I.3 below.)

There are many English derivatives of the Greek numerals assigned in this unit: for instance, hendiadys, deuterium, Deuteronomy, tritium, triad, tetrahedron, tetralogy, pentagon, hebdomadal, hendecasyllabic, Dodecanese.

WHAT TO STUDY AND DO

1. Learn the declension and use of the adjectives, numerals, and pronouns presented above.
2. Study result constructions.
3. Learn as vocabulary the cardinals, ordinals, and numeral adverbs in §2 as well as the words given below.
4. Do the exercises of this unit.

VOCABULARY

NOUNS

κεφαλή, κεφαλῆς, f. head [encephalitis]

PRONOUNS

οὐδείς, οὐδεμία, οὐδέν or μηδείς, μηδεμία, μηδέν no one, none; nobody, nothing; (adj.) not one

ἐμαυτοῦ, ἐμαυτῆς, ἡμῶν αὐτῶν (reflexive) myself, ourselves

σεαυτοῦ (σαυτοῦ), σεαυτῆς (reflexive) yourself, yourselves

(σαυτῆς), ὑμῶν αὐτῶν

ἐαυτοῦ (αὐτοῦ), ἐαυτῆς (αὐτῆς), (reflexive) himself, herself, itself; (pl.) themselves

ἐαυτοῦ (αὐτοῦ)

οὗ (οὐ), plural σφῶν (indirect reflexive) himself, herself, itself; (pl.) themselves

ἀλλήλων each other, one another [parallel]

ADJECTIVES

ἄκριτος, ἄκριτον undecided; unjudged, without trial

μέγας, μεγάλη, μέγα large, tall; great, mighty [megomania, megabyte]

Λακεδαιμόνιος, Λακεδαιμονία, Λακεδαιμόνιον	Lacedaemonian, Spartan [official term for the inhabitants of Laconia, the chief city of which was Sparta]
οἱ Λακεδαιμόνιοι	the Lacedaemonians, the Spartans
ὀλίγος, ὀλίγη, ὀλίγον	little, small; few [oligarchy]
οἱ ὀλίγοι	oligarchs, oligarchical party
πολύς, πολλή, πολύ	much, many [polychromatic]
οἱ πολλοί	the multitude, the greater number [hoi polloi]

VERBS

διαδίδωμι (δια)	hand over; distribute
δύναμαι	be able, be strong enough (+ inf.); have power

CONJUNCTIONS

ὥστε	so as, so that, that (of result)
ὥς	so that

PRINCIPAL PARTS

διαδίδωμι, διαδώσω, διέδωκα, διαδέδωκα, διαδέδομαι, διεδόθην
 δύναμαι, δυνήσομαι, —, —, δεδύνημαι, ἐδυνήθην

EXERCISES**I. Reading.**

- οὔποτε ἀσφαλῆ τὰ μέγала.
- πρῶτος ἡῦρου ταύτην τὴν τιμήν.
- ἄφρων ἐστὶν οὗτος, ὃς ἑαυτῷ δοκεῖ πάντα δύνασθαι.
- οὐδεὶς τούτους τοὺς ἄνδρας ἀξίως τῶν καλῶν πράξεων ἐπαινεῖν δυνήσεται.
- καὶ ἔπειτα τὸν μὲν Καλλίαν καὶ ἄλλους τινὰς ἔφη ἡ Ἀσπασία ἀπελθεῖν, ἔ δὲ ὕπνον λαβεῖν.
- ἐπεὶ ὁ στρατηγὸς πάντας τοὺς ἱππέας πρὸς ἑαυτὸν ἐκάλεσε, τὰ παρὰ βασιλέως χρήματα ἐκάστω διέδωκεν.
- τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι ἰσχυρὰ καὶ μέγала ἐν ὀλίγῳ χρόνῳ ἐποίησαν τὰ τείχη, ὥστε οἱ Λακεδαιμόνιοι οὐκέτι ἐπιτίθεσθαι αὐτοῖς ἐδύναντο.
- ὁ Πεισίστρατος τύραννον τῶν Ἀθηναίων τρίς ἑαυτὸν κατέστησε· δις γὰρ ἐξέπεσεν [“was forced into exile”], ἀλλὰ τέλος διὰ μεγάλων πόνων κύριος [“having power over” + gen.] ἀπάντων κατέστη.
- πολλοὺς λίθους ἔβαλλον οἱ βάρβαροι, ὥστ’ ἔδει ἕκαστον τῶν Ἑλλήνων φυλάττεσθαι καὶ ὑπὲρ τῆς κεφαλῆς τὴν ἀσπίδα ἀνέχειν [“hold up”].

10. ὁ μὲν πατὴρ φίλιός τε καὶ χαρίεις ἦν ὥσθ' ὑπὸ πάντων φιλεῖσθαι, τῶν δὲ δύο ὑέων ἑκάτερος ἑκάτερον πολλὰ κακὰ λέγει ὥσθ' ὑπὸ μηδενὸς ἐπαινέσθαι.
11. ὁ μὲν Σωκλῆς οὐ δίκαιον ἡγεῖσθαι ἔφη τοὺς Λακεδαιμονίους βασιλείας καθιστάναι εἰς τὰς πόλεις, οἱ δ' ἄλλοι πάντες πρῶτον μὲν εἶχον ἐν ἡσυχίᾳ ἑαυτούς, ἔπειτα δ' ἅπας τις αὐτῶν φωνὴν ἔρρηξε ["let loose his voice": i.e., "broke into speech"] καὶ ἤρειτο τὴν ἐκείνου γνώμην. καὶ οὕτως ἐκέλευον οἱ σύμμαχοι τοὺς Λακεδαιμονίους μηδὲν ποιεῖν δεινὸν περὶ πόλιν Ἑλληνικὴν ["Hellenic" or "Greek"].
12. ὁ Ἀριστοφάνης αἰεὶ ἐπολιτεύετο καὶ τιμῆς ἐφίετο. ὥστε τότε μετὰ Εὐνόμου νηὶ ἀπῆλθεν εἰς τὴν Σικελίαν· ἤλπιζε γὰρ πείσαι τὸν Διονύσιον ["Dionysius," tyrant of Syracuse] κηδεστὴν ["kinsman by marriage"] μὲν γενέσθαι Εὐαγόρα ["Evagoras," ruler of Cyprus], πολέμιον δὲ Λακεδαιμονίοις, φίλον δὲ καὶ σύμμαχον τῇ πόλει τῇ ὑμετέρᾳ. καὶ πολλοὶ κίνδυνοι ["dangers"] ἦσαν πρὸς τὴν θάλατταν καὶ τοὺς πολεμίους, ἀλλ' ὅμως ["nevertheless"] ταῦτα ἔπραττε, καὶ τέλος ἔπεισε Διονύσιον μὴ πέμψαι τριήρεις ἄς τότε παρεσκευάσατο Λακεδαιμονίοις.

II. Render into Greek.

1. Will the thieves be clever enough to conceal any of their many unjust deeds from the others?
2. Wise men say that human beings ought to help one another, and so we do this.
3. We seem to ourselves to be so virtuous that no one surpasses us.
4. By the fact that [*use articular infinitive*] you fled, fellow soldiers, you made the battle bitter for yourselves and sweet for the enemy.
5. For four days the sailors were able to prevent the hoplites from boarding [the ship], but on the fifth day a few fell ill, so that it was necessary for them to surrender themselves.

Participles: Formation and Declension

PRELIMINARIES

A *participle* is a verbal adjective, one of the nonfinite forms of the verb. Like the finite forms, the participle has such features as tense (or aspect) and voice, and the ability to govern objects and be modified by adverbs. Unlike finite forms, however, the participle carries no distinction of person and cannot form the predicate of a clause. As an adjective, a participle modifies (and in inflected languages agrees with) a noun or pronoun, whether expressed or implied.

In English, participles vary according to tense and voice. There are two simple forms, the active in *-ing* and the (past) passive, which ends in *-ed* for regular verbs and is formed otherwise for irregular verbs. (The third principal part of an English verb is its past participle.) English supplies other participles by using periphrastic forms with the auxiliaries *being*, *having*, and *been*.

present active: *seeing*, *helping*

present passive: *being seen*, *being helped*

past active: *having seen*, *having helped*

past passive: *seen*, *having been seen*; *helped*, *having been helped*

In Greek, participles, like infinitives, may be formed from any tense stem in all available voices. For the tenses you know so far, therefore, one can form present active, present middle/passive, future active, future middle, aorist active, and aorist middle participles.



1. *Active Participles.* Most active participles (and the aorist passive participle, to be learned in Unit 29) are formed by the addition of the consonant-stem suffix *ντ* to the tense stem plus the theme vowel or tense vowel, if any. The masculine and neuter forms have *ντ*-stem declension, but (as in consonant-declension adjectives with three endings) the feminine has a modified stem, because an additional suffix (semivocalic *iota, γ*) has caused euphonic changes, and features short-alpha declension.

a. *ω-verb active participles in -ων, -ουσά, -ον.* In the present active, future active, and strong aorist active, the participial stem is formed by adding *ντ* to the tense stem plus the theme vowel *ο*.

The masc./neut. participial stem thus ends in *-οντ-*, and the declension is like that of *γέρων* (Unit 14.3b).

Euphonic changes produce a fem. stem ending in *-ουσ-*.

Participles are adjectives, and so their accent is persistent, not recessive.

For present and future active participles, the accent is persistent on the final syllable of the tense stem.

In the strong aorist active participle, by contrast, the accent is persistent on the theme vowel, which precedes the participial suffix. (Compare the treatment of strong aorist infinitives: *ἀγαγέιν* vs. present *ἄγειν*.)

In present or future stems with *-έω* contraction, the *ε* of the stem contracts with the theme vowel, *ο*, to form *ου*, except in the nom. sing. masc., where *-έων* produces *-ῶν*.

<i>verb</i>	<i>tense stem</i>		<i>participle</i>	<i>masc./neut. part. stem</i>
<i>ἄγω</i>	pres.	<i>ἄγ-</i>	<i>ἄγων, ἄγουσα, ἄγου</i>	<i>ἄγοντ-</i>
	fut.	<i>ἄξ-</i>	<i>ἄξων, ἄξουσα, ἄξον</i>	<i>ἄξοντ-</i>
	2nd aor.	<i>ἄγαγ-</i>	<i>ἄγαγών, ἄγαγοῦσα, ἄγαγόν</i>	<i>ἄγαγόντ-</i>
<i>μένω</i>	pres.	<i>μεν-</i>	<i>μένων, μένουσα, μένου</i>	<i>μένοντ-</i>
	fut.	<i>μενε-</i>	<i>μενῶν, μενοῦσα, μενοῦν</i>	<i>μενοῦντ-</i>
<i>ποιέω</i>	pres.	<i>ποιε-</i>	<i>ποιῶν, ποιοῦσα, ποιοῦν</i>	<i>ποιοῦντ-</i>
	fut.	<i>ποιησ-</i>	<i>ποιήσων, ποιήσουσα, ποιήσου</i>	<i>ποιήσουντ-</i>
<i>εἶδον</i>	2nd aor.	<i>ιδ-</i>	<i>ιδῶν, ἰδοῦσα, ἰδόν</i>	<i>ιδόντ-</i>

PARTICIPIAL DECLENSION: PRESENT OR FUTURE, UNCONTRACTED

		<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
<i>sing.</i>	<i>nom. voc.</i>	ἄγων	ἄγουσα	ἄγον
	<i>gen.</i>	ἄγοντος	ἀγούσης	ἄγοντος
	<i>dat.</i>	ἄγοντι	ἀγούση	ἄγοντι
	<i>acc.</i>	ἄγοντα	ἄγουσαν	ἄγον
<i>dual</i>	<i>n. a. v.</i>	ἄγοντε	ἀγούσα	ἄγοντε
	<i>g. d.</i>	ἀγόντοι	ἀγούσαι	ἀγόντοι
<i>plur.</i>	<i>nom. voc.</i>	ἄγοντες	ἄγουσαι	ἄγοντα
	<i>gen.</i>	ἀγόντων	ἀγουσῶν	ἀγόντων
	<i>dat.</i>	ἄγουσι(ν)	ἀγούσαις	ἄγουσι(ν)
	<i>acc.</i>	ἄγοντας	ἀγούσας	ἄγοντα

PARTICIPIAL DECLENSION: PRESENT OR FUTURE, CONTRACTED

		<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
<i>sing.</i>	<i>nom. voc.</i>	μενῶν	μενοῦσα	μενοῦν
	<i>gen.</i>	μενοῦντος	μενούσης	μενοῦντος
	<i>dat.</i>	μενοῦντι	μενούση	μενοῦντι
	<i>acc.</i>	μενοῦντα	μενούσαν	μενοῦν
<i>dual</i>	<i>n. a. v.</i>	μενοῦντε	μενούσα	μενοῦντε
	<i>g. d.</i>	μενούντοι	μενούσαι	μενούντοι
<i>plur.</i>	<i>nom. voc.</i>	μενοῦντες	μενοῦσαι	μενοῦντα
	<i>gen.</i>	μενούντων	μενουσῶν	μενούντων
	<i>dat.</i>	μενοῦσι(ν)	μενούσαις	μενοῦσι(ν)
	<i>acc.</i>	μενοῦντας	μενούσας	μενοῦντα

PARTICIPIAL DECLENSION: STRONG AORIST ACTIVE

		<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
<i>sing.</i>	<i>nom. voc.</i>	λιπῶν	λιποῦσα	λιπόν
	<i>gen.</i>	λιπόντος	λιπούσης	λιπόντος
	<i>dat.</i>	λιπόντι	λιπούση	λιπόντι
	<i>acc.</i>	λιπόντα	λιπούσαν	λιπόν
<i>dual</i>	<i>n. a. v.</i>	λιπόντε	λιπούσα	λιπόντε
	<i>g. d.</i>	λιπόντοι	λιπούσαι	λιπόντοι
<i>plur.</i>	<i>nom. voc.</i>	λιπόντες	λιποῦσαι	λιπόντα
	<i>gen.</i>	λιπόντων	λιπουσῶν	λιπόντων
	<i>dat.</i>	λιποῦσι(ν)	λιπούσαις	λιποῦσι(ν)
	<i>acc.</i>	λιπόντας	λιπούσας	λιπόντα

b. *Weak aorist active participles in -ās, -ās̃, -āν.* In the weak aorist active, the participial stem is formed by adding *ντ* to the tense stem plus the tense vowel *α*.

The masc./neut. participial stem thus ends in *-αντ-*, and the declension is like that of *γίγας* (Unit 14.3b).

Euphonic changes produce a fem. stem ending in *-ās-*.

The accent is persistent on the final syllable of the tense stem.

<i>verb</i>	<i>tense stem</i>	<i>participle</i>	<i>masc./neut. part. stem</i>
λύω	λυσ-	λύσās, λύσāsα, λύσαν	λύσāντ-
πέμπω	πεμψ-	πέμψās, πέμψāsα, πέμψαν	πέμψāντ-
μείνω	μειν-	μείνās, μείνāsα, μείναν	μείνāντ-

PARTICIPIAL DECLENSION: WEAK AORIST ACTIVE

		<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
<i>sing.</i>	<i>nom. voc.</i>	λύσās	λύσāsα	λύσαν
	<i>gen.</i>	λύσαντος	λυσάσης	λύσαντος
	<i>dat.</i>	λύσαντι	λυσάση	λύσαντι
	<i>acc.</i>	λύσαντα	λύσασαν	λύσαν
<i>dual</i>	<i>n. a. v.</i>	λύσαντε	λυσάσα	λύσαντε
	<i>g. d.</i>	λυσάντοιιν	λυσάσαιιν	λυσάντοιιν
<i>plur.</i>	<i>nom. voc.</i>	λύσαντες	λύσασαι	λύσαντα
	<i>gen.</i>	λυσάντων	λυσασῶν	λυσάντων
	<i>dat.</i>	λύσāsι(ν)	λυσάσαις	λύσāsι(ν)
	<i>acc.</i>	λύσαντας	λυσάσας	λύσαντα

c. *μi-verb participles.* In *μi*-verbs the participial suffix is added directly to the tense stem, which already ends in a vowel. Full declensional patterns for participles of these kinds are given in Appendix C: Paradigms.

Most of the masc./neut. forms are declined like *γέρων*, *γίγας*, *χαρίεις*.

Euphonic changes in the fem. produce stems ending in *-ās-*, *-εις-*, *-ουσ-*, or *-ūs-*.

The accent of athematic participles is persistent on the final vowel of the stem.

δίδωμι	pres. act.	διδούς, διδοῦσα, διδόν
	m./n. stem	διδόντ-; dat. pl. διδοῦσι(ν)
	aor. act.	δούς, δοῦσα, δόν
	m./n. stem	δόντ-; dat. pl. δοῦσι(ν)

ἵστημι	pres. act. ἱστάς, ἱσῆσα, ἱσάν m./n. stem ἱσάντ-; dat. pl. ἱσῆσι(ν) aor. act. στάς, σῆσα, σάν m./n. stem σάντ-; dat. pl. σῆσι(ν)
τίθημι	pres. act. τιθείς, τιθεῖσα, τιθέν m./n. stem τιθέντ-; dat. pl. τιθεῖσι(ν) aor. act. θείς, θεῖσα, θέν m./n. stem θέντ-; dat. pl. θεῖσι(ν)
ἵημι	pres. act. ἱείς, ἱεῖσα, ἱέν m./n. stem ἱέντ-; dat. pl. ἱεῖσι(ν)
(compounds only)	aor. act. (ἄφ)είς, (ἄφ)εῖσα, (ἄφ)έν m./n. stem (ἄφ)έντ-; dat. pl. (ἄφ)εῖσι(ν)
δείκνυμι	pres. act. δεικνύς, δεικνῶσα, δεικνύν m./n. stem δεικνύντ-; dat. pl. δεικνῶσι(ν)
εἰμί	pres. act. ὦν, οῦσα, ὄν m./n. stem ὄντ-; dat. pl. οῦσι(ν)
εἶμι	pres. act. ἰών, ἰοῦσα, ἰόν m./n. stem ἰόντ-; dat. pl. ἰοῦσι(ν)
βαίνω	aor. act. βάς, βᾶσα, βάν m./n. stem βάντ-; dat. pl. βᾶσι(ν)
ἀλίσκομαι	aor. act. ἀλούς, ἀλοῦσα, ἀλόν m./n. stem ἀλόντ-; dat. pl. ἀλοῦσι(ν)
γινώσκω	aor. act. γνούς, γνοῦσα, γνόν m./n. stem γνόντ-; dat. pl. γνοῦσι(ν)
δύω	aor. act. δύς, δῦσα, δύν m./n. stem δύντ-; dat. pl. δῦσι(ν)

2. *Middle/Passive Participles.* All middle/passive or middle participles have the suffix -μενος, -μένη, -μενον.

This suffix is added to the tense stem plus the theme vowel *o* to form the present, future, and strong aorist participles.

It is added to the tense stem plus the tense vowel *a* to form the weak aorist participle.

It is added directly to the tense stem in *μι*-verbs.

In contract verbs in -έω the final *ε* of the stem contracts with the theme vowel *o* to produce *ou* before the suffix.

The accent is persistent on the syllable preceding the participial suffix.

The declension of all middle/passive participles is like that of eta-type vowel-declension adjectives such as ἀγαθός, -ή, -όν.

<i>verb</i>	<i>tense and voice</i>	<i>participle</i>
πέμπω	pres. mid./pass.	πεμπόμενος, -η, -ον
	fut. mid.	πεμψόμενος, -η, -ον
	weak aor. mid.	πεμψάμενος, -η, -ον
ἄγω	pres. mid./pass.	ἀγόμενος, -η, -ον
	fut. mid.	ἀξόμενος, -η, -ον
	strong aor. mid.	ἀγαγόμενος, -η, -ον
ἀγγέλλω	pres. mid./pass.	ἀγγελλόμενος, -η, -ον
	fut. mid.	ἀγγελούμενος, -η, -ον
	weak aor. mid.	ἀγγειλάμενος, -η, -ον
ποιέω	pres. mid./pass.	ποιούμενος, -η, -ον
	fut. mid.	ποιησόμενος, -η, -ον
	weak aor. mid.	ποιησάμενος, -η, -ον
δίδωμι	pres. mid./pass.	διδόμενος, -η, -ον
	fut. mid.	δωσόμενος, -η, -ον
	aor. mid.	δόμενος, -η, -ον
ἵστημι	pres. mid./pass.	ἱστάμενος, -η, -ον
	fut. mid.	στησόμενος, -η, -ον
	weak aor. mid.	στησάμενος, -η, -ον
ἵημι	pres. mid./pass.	ιέμενος, -η, -ον
	fut. mid.	ῆσόμενος, -η, -ον
	(compounds) aor. mid.	(ἀφ)έμενος, -η, -ον
τίθημι	pres. mid./pass.	τιθέμενος, -η, -ον
	fut. mid.	θησόμενος, -η, -ον
	aor. mid.	θέμενος, -η, -ον
δείκνυμι	pres. mid./pass.	δεικνύμενος, -η, -ον
	fut. mid.	δειξόμενος, -η, -ον
	weak aor. mid.	δειξάμενος, -η, -ον

3. *Identification of Participles.* When asked to identify a participial form, the student should supply *seven* items: case, number, gender, tense, voice, the word *participle*, and the first principal part of the verb from which the form is derived. For example, a complete identification of *μαχεσαμένους* is accusative plural masculine aorist middle participle of *μάχομαι*.

4. *Notes on Vocabulary and Idiom.* ἐσθίω is a suppletive verb: the English derivatives come from the root *phag-* seen in the aorist; the English word *eat* is a cognate of the root ἐδ-.

The formation of the future of *πίνω* without a sigma is a primitive survival. This verb has another unusual form: the second person singular aorist active imperative is either *πίθι*, with the ending *-θι* also seen in some athematic aorists (Unit 29.7), or *πίε*, although neither imperative is attested in formal prose texts in classical times.

The verb *φημί* has a present active participle *φάς*, *φᾶσα*, *φάν* (stem *φάντ-*, dat. pl. *φᾶσι[ν]*), but this is used only in poetry. In prose the participle *φάσκων*, from *φάσκω*, is used instead.

5. *Historical Notes.* In addition to the expected *καύσας*, *καίω* has an alternative aorist participle, *κέας*, used in Attic drama but not in prose.

The root of *τρέφω*, *nourish*, is *θρεφ-*. The initial theta survives in the future and aorist principal parts, where *-φσ-* has become *-ψ-*. But the present stem loses the initial aspiration in order to avoid consecutive aspirated syllables (dissimilation of aspirates: Grassmann's law, Unit 23.8).

As can be seen from the future and aorist principal parts, the deponent verb *ὑπισχνέομαι* is related to *ἔχω*. The present stem is a by-form of *ἔχω*: the root *σχ-* has iota-reduplication prefixed and a nasal suffix added, **σισχνε-* → **ἰσχνε-* → *ἰσχνε-*. (Again, dissimilation of the aspirates by Grassmann's law.)

WHAT TO STUDY AND DO

1. Study the formation and declension of participles.
2. Learn the vocabulary of this unit.
3. Do the exercises of this unit.

VOCABULARY

ω-VERBS

<i>ἀρπάζω</i>	snatch away, carry off; seize [Harpy]
<i>ἐσθίω</i>	eat [esophagus, anthropophagy]
<i>καίω</i> or <i>κάω</i>	kindle; set on fire, burn [caustic]
<i>κρίνω</i>	pick out, choose; decide, judge [crisis]
<i>πίνω</i>	drink [symposium]
<i>στρέφω</i>	turn, twist [strophe, catastrophe]
<i>τέμνω</i>	cut [anatomy, atom]
<i>τρέφω</i>	bring up, rear (children); nourish, maintain; cherish [atrophy, dystrophy]
<i>ὑπισχνέομαι</i> (<i>ὑπο</i>)	undertake (to do, + complem. inf.); promise, profess (+ inf. in indirect discourse)

PRINCIPAL PARTS

ἀρπάζω, ἀρπάσσομαι, ἥρπασα, ἥρπακα, ἥρπασμαι, ἥρπάσθην
 ἐσθίω, ἔδομαι, ἔφαγον, ἐδήδοκα, -εδήδεσμαι, ἠδέσθην
 καίω οἱ κᾶω, καύσω, ἔκαυσα, -κέκαυκα, κέκαυμαι, ἐκαύθην
 κρῖνω, κρῖνέω, ἔκρῖνα, κέκρικα, κέκρῖμαι, ἐκρίθην
 πίνω, πῖομαι οἱ πῖομαι, ἔπιον, πέπωκα, -πέπομαι, -επόθην
 στρέφω, στρέψω, ἔστρεψα, —, ἔστραμμαι, ἐστρέφθην οἱ ἐστράφην
 τέμνω, τεμέω, ἔτεμον (ἔταμον), -τέτμηκα, τέτμημαι, ἐτμήθην
 τρέφω, θρέψω, ἔθρεψα, τέτροφα, τέθραμμαι, ἐτράφην (ἐτρέφθην)
 ὑπασχέομαι, ὑποσχήσομαι, ὑπεσχόμην, —, ὑπέσχημαι, —

EXERCISES

I. Give the three nominative singular forms of the participle of the indicated tense and voice:

- | | |
|---------------------------------|------------------------------------|
| 1. fut. mid. of μάχομαι | 7. aor. act.: both forms of ἀποδύω |
| 2. aor. act. of βάλλω | 8. fut. act. of νομίζω |
| 3. pres. mid./pass. of βούλομαι | 9. pres. mid./pass. of ἐφίημι |
| 4. pres. act. of παρατίθημι | 10. pres. act. of ἔξειμι |
| 5. aor. mid. of ἐπιδείκνυμι | 11. fut. mid. of παραβαίνω |
| 6. fut. act. of νοσέω | 12. aor. mid. of ἐπιτίθημι |

II. Write the designated form of the participle of the indicated verb.

- | | |
|--|--|
| 1. nom. s. m. fut. mid. of ἀρπάζω | 17. nom. s. m. fut. mid. of ἡγρόμαι |
| 2. gen. s. f. aor. act. of τέμνω | 18. gen. s. f. aor. act. of ἀποθνήσκω |
| 3. dat. s. m. pres. m./p. of τρέφω | 19. acc. pl. m. aor. act. of ἀπέχω |
| 4. acc. s. m. fut. act. of διαδίδωμι | 20. acc. s. m. fut. act. of βλάπτω |
| 5. nom. pl. f. aor. mid. of γίγνομαι | 21. acc. pl. m. aor. act. of διαβαίνω |
| 6. gen. pl. n. pres. act. of ῥήγνυμι | 22. gen. pl. n. pres. act. of οἰκέω |
| 7. dat. pl. m. fut. mid. of πᾶσχω | 23. dat. pl. m. fut. mid. of ἀφίημι |
| 8. acc. pl. f. aor. act. of κόπτω | 24. acc. pl. f. aor. act. of εἶδον |
| 9. nom. s. n. pres. m./p. of ἐπαινέω | 25. nom. s. n. pres. m./p. of γίγνομαι |
| 10. gen. s. m. fut. act. of καλέω | 26. gen. s. m. fut. act. of ἀποκτείνω |
| 11. dat. s. f. aor. mid. of μάχομαι | 27. dat. s. f. aor. mid. of καθίστημι |
| 12. acc. s. n. pres. act. of δοκέω | 28. acc. s. n. pres. act. of νομίζω |
| 13. nom. pl. m. fut. mid. of ἄγω | 29. nom. pl. m. fut. mid. of εἰμί |
| 14. gen. pl. f. aor. act. of ἄρχω | 30. gen. pl. f. aor. act. of τίθημι |
| 15. dat. pl. n. pres. m./p. of γράφω | 31. dat. pl. n. pres. m./p. of ποιέω |
| 16. dat. s. n. pres. m./p. of πυνθάνομαι | 32. nom. pl. f. aor. mid. of παρακελεύομαι |

III. Identify completely the following participial forms.

- | | | |
|----------------|------------------|----------------|
| 1. ἐσομένη | 11. πείσων | 21. ὠφελήσαντα |
| 2. φευξομέναις | 12. βαλοῦσι | 22. δουσῶν |
| 3. ἐξιόντι | 13. ὑπισχνουμένη | 23. στάντας |
| 4. σπείσαμένου | 14. φαγόντα | 24. λείψουσαν |
| 5. τάττουσι | 15. καυσουσῶν | 25. στήσασαι |
| 6. ἀφέντα | 16. ἐφιστάντι | 26. λαβόντες |
| 7. ποιούντων | 17. ἐροῦντας | 27. ἀφικομένου |
| 8. ἐνεγκούσα | 18. ὄντα | 28. φιλήσας |
| 9. τιθέμενα | 19. παραγαγόντι | 29. ἀποδόμεναι |
| 10. δῦσι | 20. σχόντος | 30. πυθομένους |

IV. Reading: The fifth-century historian Herodotus discusses theories on the flooding of the Nile (adapted passage, based on *Histories* 2.20–25).

ἀλλ' Ἑλλήνων μὲν τινες, οἱ ἐπίσημοι ἐβούλοντο γενέσθαι σοφίαν, ἔλεξαν περὶ τοῦ ὕδατος τούτου τρεῖς ὁδοὺς, ὧν τὰς μὲν δύο οὐκ ἄξιον εἰπεῖν εἰ μὴ διὰ βραχέων. τούτων ἡ ἑτέρα μὲν τοὺς ἐτησίας ἀνέμους φησὶν εἶναι αἰτίους τοῦ πληθύνειν τὸν ποταμόν (κωλύειν γὰρ τοὺς ἀνέμους εἰς θάλατταν ἐκρεῖν τὸν Νεῖλον). πολλάκις δ' ἐτησίοι μὲν οὐκ ἐπνευσαν, ὁ δὲ Νεῖλος τὸ αὐτὸ ποιεῖ. ἡ δ' ἑτέρα ἀνεπιστημονεστέρα ἐστίν, ἡ ἀπὸ τοῦ Ὠκεανοῦ φησι ῥεῖν αὐτόν, τὸν δ' Ὠκεανὸν περὶ πᾶσαν γῆν ῥεῖν. ἡ δὲ τρίτη τῶν ὁδῶν πολὺ ἐπιεικεστάτη ἐστίν, ἀλλὰ ψευδής· λέγει γὰρ οὐδ' αὕτη οὐδέν· τὸν γὰρ Νεῖλόν φησι ῥεῖν ἀπὸ τηκομένης χιόνης.

ἀλλ' ἐπεὶ δεῖ τὴν ἑμαυτοῦ γνώμην περὶ τούτου ἀποδείξασθαι, λέξω διὰ τί μοι δοκεῖ πληθύνειν ὁ Νεῖλος ὑπὸ τὸ θέρος· τὴν χειμερινὴν ὥραν ὁ ἥλιος ἐκ τῆς ἀρχαίας ὁδοῦ ὑπὸ τῶν χειμῶνων ἀπελαύνεται καὶ ἔρχεται πρὸς τὰ ἄνω τῆς Λιβύης. καὶ ὁ Νεῖλος μόνος οὕτως ἔλκεται ὑπὸ τοῦ ἡλίου ὥστε τοῦτον τὸν χρόνον ὀλίγω ὕδατι ῥεῖν, τὸ δὲ θέρος μετὰ πάντων τῶν ἄλλων ποταμῶν ἴσους ἔλκεται καὶ πλέουσι ὕδατι ῥεῖν.

UNDERLINED WORDS

ἀνεπιστημονέστερος, *less scientific*

ἄνω (adv.), *upward*; τὰ ἄνω, *the inland parts*

ἀπελαύνω, *drive away*

γῆ, γῆς, f., *earth*

εἰ μὴ, *except, if not*

ἐκρέω, *flow out*

ἔλκω, *draw*; (here) *cause to evaporate*

ἐπιεικέστατος, *most reasonable*

ἐπίσημος, *notable*

ἐτησῖαι, -ῶν, m., *Etesian* (i.e., annual) *winds* (blowing from north to south in the Aegean and eastern Mediterranean)

θέρως, θέρους, n., *summer*

ἴσος, ἴση, ἴσον, *equal* (here neuter acc. as adv.)

Λιβύη, Λιβύης, f., *Africa*

ὁδός, (here) *way of explaining*

πλέονι (dat. s. neut.), *more*

πληθύνω, *be full: become full*

πνέω (aor. ἔπνευσα), *blow*

ῥέω, *flow*

τηκόμενος, *melting*

χειμερινός, -ή, -όν, *stormy; wintry*

χειμών, χειμῶνος, m., (winter) *storm*

χιών, χιόνος, f., *snow*

Ὠκεανός, -οῦ, m., *Ocean* (the great, ever-flowing river that according to commonly accepted Greek geography surrounded the lands of the known world)

ώρα, ὥρας, f., *season*

Uses of the Participle I

1. *Tenses of the Participle.* The Greek participle is found in all four of the major tense systems: present, future, aorist (all presented in Unit 26), and perfect (to be learned in Unit 37). In most constructions, the participle (like the infinitive) conveys by its tense a distinction in verbal aspect (Unit 20) rather than a distinction in time. Again like the infinitive, the participle does have a temporal meaning when used in indirect discourse, as a transformation representing an indicative of direct speech (Unit 28.2).

The *present* participle conveys the aspect of the present stem: that is, continuous or repeated action. In practice, it most often refers to an action contemporaneous with the action of the main verb of the sentence and is usually translated in English by a present participle (*X'ing, being X'ed*). But in the proper context, the present participle may refer to an action antecedent or subsequent to that of the main verb; for example, a Greek present participle may be translated into English as an imperfect:

τοὺς τότε παρόντας οὐ παραδώσει.

He will not surrender those who were present at that time.

The present participle may also have *conative* force (Unit 20.2).

The *future* participle conveys will or intention or purpose, and so it looks to the future. Just as the future indicative stands outside the aspectual system of the present, aorist, and perfect, so does the future participle.

The *aorist* participle conveys the aspect of the aorist stem: that is, simple occurrence or completion of an action. In practice, it most often refers to an action antecedent to that of the main verb of the sentence and is usually translated in English

by a past participle (*having X'ed, having been X'ed*). In the proper context, however, the aorist participle may refer to an action contemporaneous with or subsequent to the action of the main verb. The aorist participle sometimes has *ingressive* force (Unit 20.3).

The *perfect* participle conveys the aspect of completed action with permanent result in the present. Further discussion is provided later (Unit 37).

2. *Attributive Participle*. There are three broad classifications of the uses of the Greek participle. The first to be considered is the *attributive* use. Like any other adjective form, the participle may be used as an attribute of a noun: that is, as a modifier that helps identify or qualify the noun without (primarily) asserting something about the noun. In English the attributive use of the participle is somewhat limited, and in English idiom attributive (restrictive) relative clauses (those not set off by commas) are usually the equivalent of an attributive participle:

the dancing women or the women who are dancing
the expended cartridge or the cartridge that was expended
the man who came into the room (participle not idiomatic here)

In Greek the attributive participle is very common (more common than the relative clause). The participle falls within the article-noun group and agrees with the noun in gender, number, and case:

αἱ ὀρχούμεναι γῆρας
the dancing old women or the old women who are dancing
 ὁ ἀνὴρ ὁ εἰσελθὼν
the man who came in
 ὁ πρόσθεν ἄρξας στρατηγός
the general who held office previously

3. *Attributive Participle as Substantive*. Like any other adjectival form, the attributive participle may be used as a substantive, without a noun expressed. The article (which is usually present but may be absent in poetry or when the substantive is indefinite) and the participle itself convey gender, number, and case, so that the person or thing referred to is clear to the listener or reader. The substantival use of the attributive participle is extremely common in Greek, and many attributive relative clauses in English are most idiomatically rendered into Greek as article and participle:

ἡ εἰσελθοῦσα	<i>the woman who came in</i>
ὁ ἄρχων	<i>the ruler, the officeholder</i>
τὰ λεγόμενα	<i>the things that are said</i>
ὁ φεύγων [τὴν δίκην]	<i>the defendant (the man fleeing the suit)</i>
ὁ διώκων [τὴν δίκην]	<i>the plaintiff (the man pursuing the suit)</i>

οἱ ἐν τῇ πόλει ὑπὸ τῶν τριάκοντα ἀποθανόντες
those who were put to death in the city by the Thirty Tyrants

4. *Circumstantial Participle*. In the other two main uses of the participle it is in predicate position, outside the article-noun group. In this position, the participle asserts something additional about the noun it modifies and is therefore equivalent to a subordinate clause containing a finite-verb predicate. The main predicative use of the participle is called *circumstantial*, because in modifying its noun the participle describes the circumstances under which that noun is involved in the action of the main verb of the sentence. The circumstantial participle may agree with the subject, the direct or indirect object, the object of a preposition, or any other noun or pronoun expressed or implied in the sentence.

In English it is often more idiomatic to use a dependent clause (temporal, concessive, causal, conditional, etc.) or a prepositional phrase with a gerund (verbal noun in *-ing*) than to use a circumstantial participle, but Greek idiom often favors the circumstantial participle over an equivalent subordinate clause. Note the following examples:

a. *Temporal* (expressing time).

ἔκοψε τὸν δικαστὴν ἐξιόντα.
He struck the jurymen as (when, while) he was coming out.
 φυγὼν τοὺς βαρβάρους ὑπὸ τῶν Ἀθηναίων ἐάλω.
Having fled from (After fleeing from) the foreigners, he was captured by the Athenians.

b. *Concessive*. (Greek participles with concessive force are often but not always marked as such by the use of the particle *καίπερ* preceding the participle or participial phrase.)

καίπερ νοσῶν χαλεπὴν νόσον εἰς τὴν ἀγορὰν ἦλθε.
Although he was ill with a serious disease, he came to the agora.

c. *Causal*. (Greek participles with causal force are often but not always marked as such by the use of the particle *ὥς* or *ἅτε* preceding the participle or participial phrase.)

τὸν γέροντα ὥς προδιδόντα τὴν πόλιν ἐξέβαλον.
They drove the old man into exile because he was trying to betray the city.

d. *Conditional*.

ἀσπίδας μεγάλας ἔχοντες ῥαδίως μαχοῦμεθα.
Having large shields (If we have large shields), we'll fight easily.

Choosing which kind of meaning to give to a circumstantial participle when translating it into English requires close attention to the context: in the proper context, the

example just given could be causal: *Because we have large shields, we'll fight easily.* In some cases the exact force may be uncertain.

5. *Absolute Participial Constructions.* Occasionally, in English, Greek, and other languages, the noun with which the circumstantial participle agrees has no grammatical function in its sentence. (It is not subject, object, or anything else.) In such a case, the noun-participle phrase forms an *absolute* construction (called *absolute* because the noun is free of grammatical connection).

The general having fled, the soldiers surrendered themselves to the king.

This being the case, they made a truce.

(Compare Latin ablative absolute: *His rebus factis* nuntios mittunt. [*These things having been done, they send messengers.*])

In Greek the most common form of absolute construction is the *genitive absolute*: both the noun (the subject of the participial action) and the circumstantial participle are in the genitive case; the genitive has no other function in the sentence, and the phrase may have temporal, concessive, causal, or conditional meaning. The most idiomatic English translation is often as a subordinate clause:

τοῦ στρατηγοῦ φυγόντος, οἱ στρατιῶται ἑαυτοὺς τῷ βασιλεῖ παρέδοσαν.

After the general fled, the soldiers surrendered themselves to the king.

τούτων οὕτως ἔχόντων ἐσπείσαντο.

This being the case, they made a truce.

τῶν γυναικῶν ἐν τῷ στρατοπέδῳ οὐσῶν οἱ ἄνδρες καλῶς μαχοῦνται.

If the women are in the camp, the men will fight well.

Less common than the genitive absolute is the *accusative absolute*. This is the normal construction when an impersonal expression is involved: the participle of the impersonal verb appears in its neuter singular form, and the substantive subject of the phrase is usually either an expressed or implied infinitive or a noun clause (rarely a neuter pronoun):

δέον πείθεσθαι τοῖς σοφοῖς τῶν ἀφρόνων ἀκούουσιν.

It being necessary to obey the wise, they pay heed to the fools.

(Or *Although they ought to obey the wise, they pay heed to the fools.*)

οὐδεὶς τὸ κακὸν αἰρήσεται ἐξὸν τὸ ἀγαθόν.

No one will choose the bad when it is possible to choose the good.

(Note that infinitive αἰρεῖσθαι or ἐλέσθαι is understood with ἐξόν.)

ἄλλο τι δόξαν ὁ Δημοσθένης τὸ στράτευμα ἀπῆγε.

Something else having been decided (having seemed best), Demosthenes led the army back.

A second use of the accusative absolute is with a noun and personal-verb participle introduced by ὥς or ὥσπερ, *as if, in the belief that*:

ὕμᾱς ἐξαίτησονται, ὥς ἐκείνον πολλῶν ἀγαθῶν ἀλλ' οὐ πολλῶν κακῶν αἴτιον γενόμενον.

They will beg you for a pardon, just as if that man had been responsible for many good things and not for many evils.

6. *Future Participle Expressing Purpose.* The principal use of the future participle (apart from indirect discourse: Unit 28.2) is as a circumstantial participle expressing purpose or intention. In this use the participle is often introduced by ὥς:

ἔπεμψαν ἱππέας ἀγγελοῦντας τὴν νίκην.

They sent cavalrymen to announce the victory.

οὐκ ἦλθομεν ὥς τῷ βασιλεῖ πολεμήσοντας.

We have not come with the intention of waging war against the king.

7. *Negation of Participles.* Participles are negated by either οὐ or μή, usually with a clear distinction in meaning.

The negative οὐ is used when the participle refers to a fact, a specific event, or an actual occurrence: for example, with circumstantial participles that have causal or concessive meaning, or with attributive participles used as substantives when a definite person or thing is meant.

οὐκ ἔχων χρήματα ὁ γέρων δῶρα οὐκ οἴσει.

Because (in fact) he does not have money, the old man will not bring gifts.

ἐπηνέσαμεν τοὺς οὐ φυγόντας ἐν τῇ μάχῃ.

We praised those who did not (in fact) flee during the (specific) battle.

The negative μή is used when the participle refers to an action that is conditional or generic: for example, with participles that have conditional meaning or with attributive participles used as substantives when an indefinite person (or thing) or a class of people (or things) is meant.

μὴ ἔχων χρήματα ὁ γέρων δῶρα οὐκ οἴσει.

If he doesn't have any money, the old man will not bring gifts.

οἱ μὴ φεύγοντες ἐν τῇ μάχῃ καλοὶ πολῖταιί εἰσιν.

Those who do not flee in (any) battle are fine citizens.

ὁ μὴ νοσῶν

any man who is not sick, whoever is not sick

8. *Predicate Nouns and Predicate Adjectives after Participles.* Since the participle is a verb form, it may have any of the complements found with the other forms of the verb, including (for the copula and verbs of similar meaning) predicate noun or

predicate adjective. As usual, the predicate noun or adjective must agree with its subject noun, and in a participial phrase this subject may be in any case:

οἱ πλεῖστοι τῶν δοκούντων σοφῶν εἶναι

the majority of those who seem to be wise

[attributive part. as substantive; partitive gen.]

πείθονται τῷ Δημοσθένει ὥς στρατηγῷ ὄντι.

They obey Demosthenes because he is general.

[circumstantial part.; dat. with πείθομαι]

9. *Note on Idiom.* Except in simple styles or styles that affect such simplicity, Greek narrative texts tend not to coordinate a series of actions with *καί* but instead use a rhetorically more complex structure in which the connected actions are organized as one or more circumstantial participles (agreeing with the subject, or absolute, or both kinds) capped by a single finite verb for the ultimate or climactic action. This will be observed in future readings and applies also when there are only two actions. In Exercise I.8 below, for instance, the coordinated English expression “burned the tents and seized the horses” is more likely to be expressed *τὰς σκηνὰς καύσαντες τοὺς ἵππους ἤρπασαν* than *τὰς σκηνὰς ἔκαυσαν καὶ τοὺς ἵππους ἤρπασαν*. In Exercise II.5 below, *τὰ παρόντα ἀφέντες τὰ ἀπόντα διώκουσιν* is more usual than *τὰ παρόντα ἀφίᾳσι καὶ τὰ ἀπόντα διώκουσιν*, although it is legitimate to translate even the former version into English with a coordinated expression (*let go of . . . and pursue . . .*).

WHAT TO STUDY AND DO

1. Study the uses of the attributive and the circumstantial participle.
2. Learn the vocabulary of this unit.
3. Do the exercises of this unit.

VOCABULARY

NOUN

στράτευμα, στρατεύματος, n. army

NUMERALS

εἴκοσι(ν) twenty [icosahedron]

τριάκοντα thirty

οἱ τριάκοντα the Thirty (Tyrants), an oligarchic regime that ruled Athens for a few months in 404/3 B.C.E.

τετταράκοντα forty

πεντήκοντα fifty [Pentecost]

ἐξήκοντα	sixty
ἐβδομήκοντα	seventy
ὀγδοήκοντα	eighty
ἐνενήκοντα	ninety
ἐκατόν	hundred [hecatomb, Hecatompedon, hectoliter]

ADVERBS (PARTICLES)

καίπερ	(usually with participle) although
ὅμως	nevertheless, all the same
ὥς	(with participle, marking causal or purposive meaning) as, as if, in the belief that, on the ground that
ὥσπερ	as, as if, just as if
ἄτε	(with participle, marking causal meaning) as, as if
πρόσθεν	(of place) before, in front of (occasionally governs gen. like a preposition); (of time) before, formerly

VERBS

ἀναιρέω (ἀνα)	take up, pick up; (esp. in. mid.) pick up (bodies for burial); destroy, kill
ἄπειμι (ἀπο + εἰμί)	be away, be distant, be absent
διώκω	pursue, chase, drive; (at law) sue, prosecute
ἐξαιτέω (ἐκ)	ask for . . . from (+ double acc.); (mid.) demand for oneself; (mid.) beg off, appeal for pardon
μετέχω	partake of, have a share of or in (+ gen.)
ὀρχέομαι	dance [orchestra]
πάριμι (παρα + εἰμί)	be by, be present
τὸ παρόν	what is at hand, the present time
τὰ παρόντα	present circumstances, the present state of affairs
πολεμέω	make war; make war against (+ dat.)

PRINCIPAL PARTS

ἀναιρέω, ἀναιρήσω, ἀνείλυν (stem ἀνελ-), ἀνήρηκα, ἀνήρημαι, ἀνηρέθην
ἄπειμι, ἀπέσομαι, —, —, —, —
διώκω, διώξομαι or (rare) διώξω, ἐδίωξα, δεδίωχα, —, ἐδιώχθην
ἐξαιτέω, ἐξαιτήσω, ἐξήτησα, ἐξήτηκα, ἐξήτημαι, ἐξητήθην
ὀρχέομαι, ὀρχήσομαι, ὠρχησάμην, —, —, —
πάριμι, παρέσομαι, —, —, —, —
πολεμέω, πολεμήσω, ἐπολέμησα, πεπολέμηκα, πεπολέμημαι, ἐπολεμήθην
μετέχω, μεθέξω or μετασχήσω, μετέσχον, μετέσχηκα, —, —

EXERCISES

I. Render into Greek, using participles wherever possible instead of relative or temporal clauses.

1. At the command of the general [*use absolute participial construction*], everyone marched along the river, keeping on guard.
2. Those who killed my father will pay the penalty.
3. Having left town, she went down to the sea.
4. He who is not willing to learn is sick in the soul.
5. Although he made all these promises, he nevertheless did nothing.
6. Turning about [*use middle*], the army came to a halt.
7. A deep sleep held those who drank a lot.
8. While we were pursuing those who had crossed the river, the Athenians burned the tents and seized the horses.
9. We believe the foreigner, although he is reporting many terrible things.
10. They will be unable to equip triremes because they are not rich.

II. Reading.

1. τῶν ἀρχόντων πειθόντων, οἱ πολῖται εἰρήνην ἐποιήσαντο πρὸς τοὺς φεύγοντας.
2. καίπερ πολλῶν ἱππέων ἐπιτιθεμένων, ὅμως τοὺς ἀποθανόντας ἀνειλόμεθα.
3. ὑπέσχετο ταῦτα ποιήσῃν ὁ Δημοσθένης, ψευδῶς λέγων.
4. δεόν τρέφειν τὸν θρέψαντα ἐπὶ γήρῳ, οἱ πολλοὶ οὐκ ἐθέλουσιν.
5. οἱ ἄφρονες τῶν ἀνθρώπων τὰ παρόντα ἀφέντες τὰ ἀπόντα διώκουσιν.
6. τίς δυνήσεται νίκην φέρειν ἐν τῷ ἀγῶνι, μὴ μέγας καὶ ἰσχυρὸς ὢν;
7. ὁ βασιλεὺς Κῦρον συλλαμβάνει [*“arrests”*: συν + λαμβάνω] ὥς ἀποκτενῶν.
8. ἕκαστος ἡμῶν περὶ τῶν τῆς πόλεως πραγμάτων καλῶς βουλευέται· μόνοι γὰρ τὸν μηδὲν τῶνδε μετέχοντα οὐκ ἥσυχον ἀλλὰ κακὸν εἶναι πολίτην νομίζομεν.
9. μὴ φοβοῦ, ὦ Σώκρατες, ἀλλ’ εἰπέ μοι τὸν τῆς Ἀσπασίας λόγον, καὶ μεγάλην χάριν σοι ἔξω.
10. κελεύεις με ἀποδύντα ὀρχήσασθαι; τοῦτο ποιήσω, ἐπειδὴ μόνοι ἐσμέν ἐνθάδε.
11. ἐγὼ δέ, ὦ ἄνδρες Ἀθηναῖοι, οὐ τὴν αὐτὴν γνώμην ἔχω περὶ ἐκατέρων· τούτους μέν, οἳ ἐλευθερίας καὶ τοῦ δικαίου ἐπιθυμοῦντες καὶ τοὺς νόμους ἰσχύειν [*“to be strong,” “to be valid”*] βουλόμενοι καὶ τοὺς ἀδικούντας μισοῦντες [*“hating”*] τῶν ὑμετέρων κινδύνων [*“dangers”*] μετέσχον, οὐ πονηροὺς νομίζω εἶναι πολίτας· ἐκείνων δέ, οἳ κατελθόντες [*“returning to their homeland from exile”*] ἐν δημοκρατίᾳ τὸ μὲν ὑμέτερον πλῆθος ἀδικοῦσι, τοὺς δὲ ἰδίους [*“personal,” “own”*] οἴκους ἐκ τῶν ὑμετέρων μεγάλους ποιοῦσι, μάλα ἰσχυρῶς δεῖ κατηγορεῖν, ὥσπερ τῶν τριάκοντα.

III. Parody of a funeral epigram, ascribed to Simonides, mocking Timocreon, a lyric poet from Rhodes who also became famous for his acerbic tongue and gluttony. The epigram is written in the meter known as *elegiac couplet*: the first line is a dactylic hexameter (the meter used in Homeric epic); the second line is actually two shorter dactylic units. Greek meter is quantitative: that is, based on the length of syllables. The metrical scheme (scansion) of this couplet is:

- ◡ ◡ - - ◡ ◡ - - ◡ ◡ - -
- - - - - | - ◡ ◡ - ◡ ◡ -

πολλὰ πιὼν καὶ πολλὰ φαγὼν καὶ πολλὰ κάκ' εἰπὼν
ἀνθρώπους κείμαι Τιμοκρέων Ῥόδιος.

UNDERLINED WORDS

κάκ': κακὰ elided; it is conventional to place an acute accent on *P* when a final vowel with a grave is elided.

κείμαι, (here) *I lie (buried)*

Ῥόδιος (adj.), *Rhodian, of Rhodes*

Uses of the Participle II; οἶδα

1. *Supplementary Participle.* Some uses of the participle in predicate position are generally assigned to a separate category from the circumstantial participle. This third major use of the Greek participle is called *supplementary*. With certain verbs, a participle in predicate position agreeing with the subject or direct object completes the idea of the verb, which would otherwise be vague or incomplete. The supplementary participle is found with several well-defined classes of verbs.

a. With τυγχάνω, λαυθάνω, φθάνω. In sentences containing τυγχάνω (*happen; happen to be; be just now*), λαυθάνω (*escape notice, be unobserved*), or φθάνω (*anticipate, be before [someone or something]*) the important word is the supplementary participle agreeing with the subject. Note that English translations of these constructions must often be other than literal in order to convey the meaning of the Greek:

ἐτύγχανε πίνων.

[Lit.: *Drinking, he happened to be.*]

He happened to be drinking.

Or *He was by chance drinking.*

Or *He was just then drinking.*

ὀρχούμεναι ἔτυχον.

[Lit.: *Dancing, the women happened to be.*]

The women happened to be dancing.

Or *The women were just then dancing.*

ὁ κλώψ ἔλαθεν ἀρπάσας τὰ χρήματα.

[Lit.: *Having snatched the money, the thief escaped notice (i.e., was unseen).*]

The thief snatched the money without being seen.

ἀπελθὼν ἔλαθε τοὺς φύλακας.

[Lit.: *Going away, he escaped the notice of the guards.*]

He went away without being noticed by the guards.

Or *The guards didn't notice him go away.*

ἐλανθάνομεν ἡμᾶς αὐτοὺς σοφοὶ ὄντες.

[Lit.: *Being wise, we escaped our own notice.*]

We didn't realize that we were wise.

Or *We were wise without realizing it.*

φθάνουσι τοὺς πολεμίους λαβόντες τὸ ἄκρον.

[Lit.: *Having captured the summit, they anticipate the enemy.*]

They captured the summit ahead of the enemy.

- b. With verbs meaning *begin, continue, cease*, or the like:

ἄρξομαι τοὺς πατέρας ἐπαινῶν.

I'll begin (by) praising our fathers.

οἱ γέροντες μαυθάνοντες διαμένουσιν.

Old men continue learning (or continue to learn).

παύσομαι λέγων.

I'll stop talking.

τοῦτον ἔπαυσαν προδιδόντα τὴν πόλιν.

They stopped him from betraying the city.

Or *They stopped his betraying the city.*

- c. With verbs of emotion:

χαίρω τὰυτα ἀκούων.

I enjoy hearing these things.

οἱ φιλόσοφοι αἰεὶ μαυθάνοντες ἡδονται.

Lovers of wisdom take pleasure in constantly learning.

ἀδικούμενοι οἱ ἄνθρωποι ὀργίζονται.

People get angry at being treated unjustly.

- d. With verbs meaning *do well, do ill, behave rightly, behave wrongly, surpass, be inferior*, or the like:

καλῶς ἐποίησεν οὕτω τελευτήσας τὸν βίον.

He did well in ending his life thus.

ἁμαρτάνετε νομίζοντες τοῦτο καλόν.

You err in believing that this is a noble thing.

e. With verbs meaning *permit, endure, put up with*, or the like:

οὐκ ἀνέξεσθε ταῦτα ἀκούοντες.

You will not endure hearing these things.

Or *You won't put up with listening to this.*

τοὺς συμμάχους οὐ περιοψόμεθα ἀδικουμένους.

We will not (watch without concern and) permit our allies to be wronged.

2. *Supplementary Participle Expressing Indirect Discourse.* The second of the Greek indirect discourse constructions (Unit 20.6 and 7) to be learned employs the supplementary participle, either in agreement with the object of a verb or in agreement with the subject of the verb if the subject of the indirect statement is the same as the subject of the main verb.

Verbs meaning *know, be ignorant, learn, remember, forget, show, prove, announce, appear*, or the like may take the supplementary participle to express indirect discourse. (Most of these verbs may also take a noun clause, a construction to be learned in Unit 34.) In this construction the participle always has *the same tense stem and the same voice* as the verb of the direct statement. (Thus, e.g., an imperfect ind. of direct discourse becomes a present participle.)

direct ὁ ἄγγελος ἀφίξεται.

The messenger will arrive.

indirect ἔγνωσαν τὸν ἄγγελον ἀφιζόμενον.

They realized the messenger would arrive.

direct ταῦτα εἶπεν ὁ στρατηγός.

The general said these things.

indirect ἀγνοεῖτε ταῦτα εἰπόντα τὸν στρατηγόν;

Don't you know that the general said these things?

direct ὁ Φίλιππος ἡμᾶς τότε ἡδίκηει.

Philip was then wronging us.

indirect δείξω τὸν Φίλιππον ἡμᾶς τότε ἀδικοῦντα.

I'll show that Philip was then wronging us.

Note that in the above examples the subject of the direct form becomes the accusative direct object and the finite verb becomes the participle of same tense stem and voice, agreeing with the accusative noun. In the following examples, the main verb is passive or consists of a copula and a predicate adjective: the subject may be unexpressed, and the participle is in the nominative, agreeing with the subject. Greek idiom favors personal verbs in these constructions, but English idiom prefers an impersonal verb with *it* followed by a *that*-clause. In these expressions, if the Greek indirect statement

involves a copula and a predicate noun or adjective, then the predicated word will be in the nominative, in agreement with the subject (Unit 27.8):

direct	ὁ Φίλιππος ἡμᾶς ἀδικεῖ. <i>Philip wrongs us.</i>
indirect	ὁ Φίλιππος ἐδείκνυτο ἡμᾶς ἀδικῶν. <i>Philip was being shown to be wronging us.</i> Or <i>It was being shown that Philip wrongs us.</i>
direct	οἱ Ἀθηναῖοι ἐνίκησαν. <i>The Athenians won.</i>
indirect	οἱ Ἀθηναῖοι ἀγγέλλονται νικήσαντες. <i>The Athenians are reported to have won.</i> Or <i>It is reported that the Athenians won.</i>
direct	ἐπιβουλεύομεν τῷ βασιλεῖ. <i>We are plotting against the king.</i>
indirect	φανεροὶ ἦμεν ἐπιβουλεύοντες τῷ βασιλεῖ. <i>It was obvious that we were plotting against the king.</i> [Lit.: <i>We were obvious, plotting against the king.</i>]
direct	χαλεπὸς εἰμί. <i>I am obstinate.</i>
indirect	οὐκ ἀγνοῶ χαλεπὸς ὢν. <i>I am not unaware that I am obstinate.</i>

3. *Supplementary Participle with Verbs of Perception.* Verbs meaning *see, hear, learn of*, or the like may take either a supplementary participle expressing actual perception or a supplementary participle of indirect discourse. When the physical act of perception is denoted, the English translation cannot accurately use a *that*-clause, and in this case some of the verbs of perception (ἀκούω, πυνθάνομαι, and sometimes αἰσθάνομαι) take a genitive rather than an accusative object:

εἶδον τὸν στρατηγὸν ἀποθνήσκοντα. <i>They saw (with their own eyes) the general dying.</i>
ἤκούσατε ἐμοῦ λέγοντος ταῦτα. <i>You heard (with your own ears) me saying this.</i>

When indirect discourse is denoted, it is the proposition rather than the action that is perceived: the English translation is then a *that*-clause, and the verbs ἀκούω and πυνθάνομαι take an accusative object:

ἤκούσατε αὐτὸν εἰπόντα ταῦτα. <i>You heard (via the report of others) <u>that</u> he said this.</i>
--

ἀκούομεν τὸν Σωκράτη σοφὸν ὄντα.
We hear that Socrates is wise.

ἐπύθοντο τοὺς πλείστους ἀποφυγόντας.
They learned that most had escaped.

4. *Negation of Supplementary Participles.* The principle described in Unit 27.7 applies to supplementary participles as well. Most supplementary participles refer to an actual event and use the negative οὐ. Thus οὐ is used with supplementary participles expressing indirect discourse and normally with those accompanying verbs of emotion, where the participle may be considered to express cause.

5. *The Verb οἶδα.* The verb οἶδα (*know*) commonly takes the supplementary participle of indirect discourse. οἶδα is an irregular form of the perfect tense but is equivalent to the present *know* in meaning. The stem appears in several forms, including οἶδ-, εἶδ- (augmented ῥδ-), ἴσ- (augmented ῥσ-), and εἰσ- in the future (εἴσομαι). The infinitive is εἰδέναι. The pluperfect tense is equivalent to the imperfect in meaning (*I knew*).

		perfect	pluperfect	
sing.	1st	οἶδα	ῥῆδη	(ῥδειν)
	2nd	οἶσθα	ῥδησθα	(ῥδεις)
	3rd	οἶδε(ν)	ῥδει(ν)	
dual	2nd	ἴστων	ῥδετων	
	3rd	ἴστων	ῥδέτην	
plur.	1st	ἴσμεν	ῥδεμεν	or ῥσμεν
	2nd	ἴστε	ῥδετε	or ῥστε
	3rd	ἴσασι(ν)	ῥδεσαν	or ῥσαν
perfect infinitive:		εἰδέναι		
2nd s. imperative:		ἴσθι		
2nd pl. imperative:		ἴστε		

The two singular pluperfect forms in parentheses are found in Attic from about 350 B.C.E. on. The participle is εἰδώς, of a type to be learned later (Unit 37); it will not be used in any exercises until then.

The second person singular imperative takes the same form, ἴσθι, for both οἶδα and εἰμί, but normally in context they are easily distinguished. For several other forms, it is important to pay careful attention to small details in order to distinguish forms of οἶδα from similar forms of εἰμί and εἶμι. Some examples:

ἴσμεν	we know	ἐσμέν	we are
ἴστε	you know; know	ἐστέ; ἔστε	you are; be
ἴσασι	they know	ἴασι	they will go
εἴσῃ	you will know	ἔσῃ	you will be
ᾔσαν	they knew or they went	ᾔσαν	they were

6. *Notes on Vocabulary.* ἐπίσταμαι is a deponent μι-verb; its inflection is like that of δύναμαι. (See Appendix C.)

As with ὁράω, you will not be able to use the present stem of περιόραω until alpha-contract verbs are presented (Unit 30).

ἔφθην, the athematic aorist of φθάνω, is inflected like ἔβην. In this verb there is no distinction in meaning between the two aorist forms, and classical authors often use both.

7. *Historical Note.* οἶδα is from the same root as the aorist εἶδον (stem ἰδ-), also seen in Latin *video* (whence *video* and *vision* in English). The root had meanings like *see*, *notice*, *find*, but the perfect developed a fixed sense as *know* and in historical times became a separate verb, whereas εἶδον became part of the suppletive verb ὁράω.

WHAT TO STUDY AND DO

1. Study the uses of the supplementary participle.
2. Study the conjugation of οἶδα.
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

VERB

ἐπιβουλεύω (ἐπι) plot against (+ dat.)

VERBS THAT SOMETIMES TAKE A SUPPLEMENTARY PARTICIPLE

ἀγνοέω	not perceive, be ignorant of, be unaware of [cf. agnostic]
ἀμαρτάνω	miss the mark, fail of hitting <i>or</i> having (+ gen.); err, make a mistake (+ part.) [hamartia]
ἀνέχω (ἀνα)	hold up; (intrans.) rise up; (mid.) bear up, endure, put up with (+ part.)
διαμένω (δια)	continue, persist, last
διατελέω (δια)	continue; persevere, live
ἐλέγχω	cross-examine; put to the test; prove; refute [elenchus]
ἐξέλέγχω (έκ)	prove; convict, refute

ἐπίσταμαι	know how to (+ inf.); know, understand [epistemology]
ἥδομαι	enjoy, take pleasure in (+ dat. or + part.)
λανθάνω	escape notice, be unobserved [Lethe]
οἶδα	know
ὀργίζομαι	grow angry, be (made) angry (sometimes + dat. of person or thing)
(rare) ὀργίζω	make angry
παύω	stop (someone else or something); (mid.) stop (oneself), cease [pause]
περιοράω (περι)	look over; overlook; permit, look upon while doing nothing
τυγχάνω	happen to be (+ part.); happen (of events); succeed; meet with, hit upon (+ gen.); obtain (+ gen.)
φθάνω	anticipate, be ahead of (+ part.)

ADJECTIVE

ἄκρος, ἄκρα, ἄκρον	topmost, outermost, innermost; highest [acrostics, acrophobia]
τὸ ἄκρον	peak, summit; farthest point
ἄκρόπολις, ἀκροπόλεως, f.	upper city, citadel, acropolis

PRINCIPAL PARTS

ἐπιβουλεύω, ἐπιβουλεύσω, ἐπεβούλευσα, ἐπιβεβούλευκα, ἐπιβεβούλευμαι, ἐπεβουλεύθην	
ἀγνοέω, ἀγνοήσω, ἠγνόησα, ἠγνόηκα, ἠγνόημαι, ἠγνοήθην	
ἁμαρτάνω, ἁμαρτήσομαι, ἤμαρτον, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην	
ἀνέχω, ἀνέξω or ἀνασχήσω, ἀνέσχον, ἀνέσχηκα, —, —	
διαμένω, διαμενέω, διέμεινα, διαμεμένηκα, —, —	
διατελέω, διατελέω, διετέλεσα, διατετέλεκα, διατετέλεσμαι, διετελέσθην	
ἐλέγχω, ἐλέγξω, ἤλεγξα, —, ἐλήλεγμαι, ἤλέγχθην	
ἐξελέγχω, ἐξελέγξω, ἐξήλεγξα, —, ἐξελήλεγμαι, ἐξελέγχθην	
ἐπίσταμαι, ἐπιστήσομαι, —, —, —, ἠπιστήθην	
ἥδομαι, ἡσθήσομαι, —, —, —, ἥσθην	
λανθάνω, λήσω, ἔλαθον, λέληθα, -λέλησμαι, —	
οἶδα, εἴσομαι, —, —, —, —	
ὀργίζομαι, ὀργιέομαι, —, —, ὠργισμαι, ὠργίσθην	
ὀργίζω, —, ὠργισα, —, —, —	
παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην	

περιοράω, περιόψομαι, περιεῖδον, περιεώρᾱκα, περιώμμαι or περιεώρᾱμαι, περιώφθην
 τυγχάνω, τεύξομαι, ἔτυχον, τετύχηκα, —, —
 φθάνω, φθήσομαι, ἔφθασα or ἔφθην, —, —, —

EXERCISES

I. Sentences for reading.

1. ταῦτα εἰπὼν οὐχ ἁμαρτήσῃ.
2. ὁ νεανίας κακῶς ἔχει· οὐποτε γὰρ ἀνέχεται δεύτερος ὢν.
3. ἔτυχε γυμναζόμενος ἐκείνῃ τῇ ἡμέρᾳ.
4. κακῶς ἐποιήσατε περιϋδόντες ταύτας ὑπὸ τῶν ἄλλων γυναικῶν ἀδικουμένας.
5. τίς φθήσεται τοὺς βαρβάρους ἀναβὰς ἐπὶ τὴν ἀκρόπολιν;
6. ταῦτα τὰ χρήματα κρύψαντα αὐτὸν ῥαδίως ἐλέγξω.
7. οὐκ οἶσθα τὸν θάνατον παύσοντα καὶ τοὺς καλῶς πράττοντας καὶ τοὺς μῆ;
8. οὐδένα χρὴ ὀργίζεσθαι τοῖς ἐλομένοις τὴν ἡμετέραν πόλιν ἀντὶ τῆς ἐτέρας· οὗτοι γὰρ οὐχ ἡμαρτον τῶν ἐλπίδων, οὐδ' ἡγνόησαν οὐδὲν οὔτε τῶν ἀγαθῶν οὔτε τῶν κακῶν ἃ ἔχει ἑκατέρα τῶν δυνάμεων.
9. οὐ δεῖ διὰ μακρῶν περὶ τούτων λέγειν· οἶμαι γὰρ πάντας ὑμᾶς εἰδέναι, ὦ ἄνδρες, πολλὰ δι' ἐπιορκίας τὸν Καλλίαν εἰπόντα.
10. παρασκευαζόμενοι ταῦτα τὴν πᾶσαν ἡμέραν διετέλεσαν οἱ Ἀθηναῖοι καὶ μικρὸν πρὸ δύντος ἡλίου ἐπαύσαντο.

II. Reading: Lysias, in praise of Athenians who died in war, cites examples of just and brave behavior from legendary history (adapted passage, based on *Oration* 2.7–15).

Ἀδράστου καὶ Πολυνείκους ταῖς Θήβαις ἐπιθεμένων καὶ οὐ καλῶς πραξάντων ἐν τῇ μάχῃ, τῶν Θηβαίων κωλύοντων θάπτειν τοὺς νεκρούς, οἱ Ἀθηναῖοι, ἡγησάμενοι ἐκείνους μὲν ἀποθανόντας δίκην ἱκανὴν δοῦναι, τούτους δ' ἐξαμαρτάνειν εἰς τοὺς θεούς, πρῶτον μὲν πέμψαντες ἀγγέλους ἐδέοντο αὐτῶν δοῦναι τῶν νεκρῶν ἀναίρεσιν· οὐ δυνάμενοι δὲ τούτων τυχεῖν ἐστράτευσαν ἐπ' αὐτούς, οὐδεμιᾶς διαφορᾶς πρότερον πρὸς Θηβαίους οὔσης, ἡγούμενοι δεῖν τοὺς ἀποθανόντας τῶν νομιζομένων τυχεῖν. τὸ δὲ δίκαιον ἔχοντες σύμμαχον ἐνίκων μαχόμενοι καὶ πᾶσι τὴν ἑαυτῶν ἀρετὴν ἐπεδείξαντο.

ὕστέρῳ δὲ χρόνῳ, ἐπεὶ Ἡρακλῆς ἀπέθανεν, οἱ τούτου παῖδες φεύγοντες Εὐρυσθέα ἐξηλαύνοντο ὑπὸ πάντων τῶν Ἑλλήνων, αἰσχυνομένων μὲν τοῖς ἔργοις, φοβουμένων δὲ τὴν Εὐρυσθέως δύναμιν. ἀφικομένων δὲ τῶν παίδων εἰς τήνδε τὴν πόλιν καὶ ἐξαιτουμένου αὐτοὺς Εὐρυσθέως, οἱ Ἀθηναῖοι οὐκ ἠθέλησαν

παραδοῦναι. ἐπιστρατεύοντων δὲ τῶν Ἀργείων, οὐκ ἐγγὺς τῶν δεινῶν γενόμενοι μετέγνωσαν, ἀλλὰ τὴν αὐτὴν γνώμην εἶχον καὶ δεύτερον ἐνίκων μαχόμενοι.

UNDERLINED WORDS

Ἄδραστος, -ου, m., *Adrastus*, king of Argos who helped his son-in-law Polynices (a son of Oedipus) mount the campaign of the Seven against Thebes against Polynices' brother, Eteocles

αἰσχύνομαι, *feel ashamed at* (+ dat.)

ἀναίρεσις, -εως, f., *picking up* (of bodies)

Ἀργεῖοι, -ων, m., *Argives*

διαφορά, -άς, f., *disagreement*

ἐγγύς (adv.), *near, close to* (+ gen.)

ἐνίκων, *they were victorious* (3rd pl. imperfect act. of νικάω)

ἐξαμαρτάνω, *commit a sin*

ἐξελαύνω, *drive out*

ἐπιστρατεύω, *go on campaign against*

Εὐρυσθεύς, -έως, m., *Eurystheus*, king of Tiryns and Argos who persecuted Heracles and his children

θάπτω, *bury*

Θήβαι, -ῶν, f., *Thebes*

Θηβαῖοι, -ων, m., *Thebans*

ικανός, -ή, -όν, *sufficient* (here with δίκην, *penalty*)

μεταγινώσκω, *change one's mind*

νεκρός, -οῦ, m., *dead body*

νομιζόμενων (neut. part. as substantive), *the customary (funeral) rites*

οὐκ: here negates its whole clause, not just the immediately following adverb (and it thus forms a pair in contrast with ἀλλά in the next clause)

Πολυνείκης, -ους, m., *Polynices*

στρατεύω, *go on a military campaign*

Aorist Passive and Future Passive

1. *The Last Three Principal Parts.* Up to this point the student has dealt with the first three principal parts of the Greek verb: the present active (or middle/passive for deponents), future active (or middle), and aorist active (or middle). In the traditional order of principal parts, the fourth is the first person singular perfect active indicative, the fifth is the first person singular perfect middle/passive indicative, and the sixth is the first person singular aorist passive indicative. In this book the sixth, the aorist passive, will be learned first, since the aorist is much more commonly used than the perfect. If the student has not already been learning more than the first three principal parts, from this point on the choice is between trying to learn all six and memorizing for the time being only the first three and the last. There is a compiled list of principal parts in Appendix B, and supplementary online materials include alternative arrangements of the verbs, by unit or by type of present stem.

2. *Formation of the Aorist Passive Stem.* In origin, the aorist passive developed from an intransitive form featuring the active personal endings, similar in formation to intransitive athematic aorists like ἔστην or ἔβην. The more primitive, strong aorist passive stems (called second aorist passive) consist of a form of the verb stem plus the tense vowel η (shortened to ε in the participle, subjunctive, and optative):

γράφω	stem γραφη-	aor. pass. princ. part ἐγράφην
βλάπτω	stem βλαβη-	aor. pass. princ. part ἐβλάβην

The more recent, weak aorist passive stems (called first aorist passive) instead add a tense suffix, *θη* (or *θε*), to the verb stem:

λύω	stem λυθη-	aor. pass. princ. part ἐλύθην
ποιέω	stem ποιηθη-	aor. pass. princ. part ἐποίηθην
τίθημι	stem τεθη-	aor. pass. princ. part ἐτέθην

Note the dissimilation of the initial aspirate (Grassmann's law: Unit 23.8) in the last example: when suffix *θη* is added to the verb stem, *θε-*, the result is *τεθη-* rather than **θεθη-*.

It is necessary to learn the principal parts because the form of the aorist passive stem cannot always be predicted from the first principal part; but there are certain patterns that make learning the principal parts somewhat easier:

- a. Insertion of *σ* before the suffix *θη* (found in verbs whose present stem ends in a dental or *-ζω*; also found in some verbs ending in *-έω*):

πείθω	ἐπίσθην
νομίζω	ἐνομίσθην
τελέω	ἐτελέσθην

- b. Labial or velar plosive aspirated before *θη* (by assimilation):

λείπω	ἐλείφθην
πράττω (πραγ-)	ἐπράχθην

- c. *ν* dropped before *θη*:

κρίνω	ἐκρίθην
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3. *Conjugation of the Aorist Passive.* The conjugation is the same for the weak and the strong aorist passive, so these terms are only of historical interest.

		stem λυθη- (or λυθε-)	stem γραφη- (or γραφε-)
sing.	1st	ἐλύθην	ἐγράφην
	2nd	ἐλύθης	ἐγράφης
	3rd	ἐλύθη	ἐγράφη
dual	2nd	ἐλύθητον	ἐγράφητον
	3rd	ἐλυθήτην	ἐγραφήτην
plur.	1st	ἐλύθημεν	ἐγράφημεν
	2nd	ἐλύθητε	ἐγράφητε
	3rd	ἐλύθησαν	ἐγράφησαν

infinitive: λυθῆναι, γραφῆναι

participle: λυθείς, λυθείσα, λυθέν, masc. and neut. stem λυθέντ-,
dat. pl. λυθείσι(ν); γραφείς, γραφείσα, γραφέν, masc. and neut.
stem γραφέντ-, dat. pl. γραφείσι(ν)

As can be seen, every part of the aorist passive conjugation is the same as some conjugational pattern that the student has already learned. The indicative has an augment and has athematic conjugation, using the appropriate secondary *active* personal endings (-ν, -ς, —, -τον, -την, -μεν, -τε, -σαν): compare ἔστην, ἔβην. The infinitive has the ending -ναι, with a circumflex accent on the tense vowel η. The participle has the *active* participial suffix ντ, producing the endings -(θ)είς, -(θ)εῖσα, -(θ)έν; the declension is like that of τιθείς, τιθείσα, τιθέν and is shown in full in Appendix C.

4. *Future Passive System.* The sixth principal part also provides the basis for the formation of the future passive system. Recall (from Unit 18.9) that the future middle of many verbs can have a passive meaning, but some verbs have only a future passive (e.g., ἥδομαι, ἡσθήσομαι from aor. pass. ἥσθην), and others can use either form to express a future passive meaning.

The future passive stem is formed by adding -σομαι (i.e., the future suffix σ + the theme vowel ο/ε + the primary middle/passive personal endings) to the aorist passive stem, with the tense vowel η. The indicative is inflected, and the infinitive and participle are formed just as with a regular future middle in -σομαι.

		stem λυθησ-	stem βλαβησ-
sing.	1st	λυθήσομαι	βλαβήσομαι
	2nd	λυθήσῃ	βλαβήσῃ
	3rd	λυθήσεται	βλαβήσεται
dual	2nd	λυθήσεσθον	βλαβήσεσθον
	3rd	λυθήσεσθον	βλαβήσεσθον
plur.	1st	λυθησόμεθα	βλαβησόμεθα
	2nd	λυθήσεσθε	βλαβήσεσθε
	3rd	λυθήσονται	βλαβήσονται
infinitive: λυθήσεσθαι, βλαβήσεσθαι			
participle: λυθησόμενος, -η, -ον, βλαβησόμενος, -η, -ον			

A future passive from a weak aorist passive (e.g., λυθήσομαι) is sometimes called a first future passive, and one from a strong aorist passive (e.g., βλαβήσομαι) is called a second future passive, but the distinction is insignificant.

5. *Imperative of Athematic Verbs.* For both the μι-verbs and the aorist passive system, the imperatival personal endings are added directly to the tense stem. The student has already learned a few athematic imperatives, such as ἴσθι from εἰμί (Unit 10) or οἶδα (Unit 28) and πῖθι from πίνω (Unit 26.4). The features to note are:

The tense stem has the long vowel *η* in the aorist passive, but in most of the *μι*-verbs the short-vowel form of the stem is used.

The second person singular active imperative shows the greatest variation. The personal ending is normally *-θι* or *-ς*, but in the present tense of the major *μι*-verbs *-ε* is used (borrowed from the *ω*-verbs), and this contracts with the stem vowel (e.g., *τίθει* from **τίθεε*). A few verbs have no ending but simply end in a long stem vowel (e.g., *δείκνυ*).

When the ending *-θι* is added to weak aorist passives with the suffix *-θη*, the second theta loses its aspiration by dissimilation: **-θηθι* → *-θητι*.

The second person singular middle imperative uses the expected *-σο*, and the sigma is retained except in the aorist middle of *τίθημι*, *ἵημι*, and *δίδωμι*, where sigma has dropped out and contraction has taken place.

The endings of the imperative in the second person plural are the same as for other imperatives and other moods: active *-τε*, middle (or middle/passive) *-σθε*.

The aorist imperative forms of *ἵημι* are found only in compounds in Attic prose, and so the forms of *ἀφίημι* are shown below.

The second person singular aorist active imperative of compounds of *ἵστημι* may use the ending *-στιά* (e.g., *ἀπόστιά*) as well as the ending *-σθήθι* seen in the uncompounded verb (e.g., *ἀπόσθηθι*). The aorist active imperative of *βαίνω* behaves similarly, with *-βήθι* or *-βά* in compounds (e.g., *κατάβά* and *κατάβηθι*), but only *βήθι* for the uncompounded verb.

IMPERATIVES (*μι*-VERBS)

		<i>present active</i>	<i>mid./pass.</i>	<i>aorist active</i>	<i>middle</i>
<i>τίθημι</i>	<i>2nd s.</i>	<i>τίθει</i>	<i>τίθεσο</i>	<i>θές</i>	<i>θοῦ</i>
	<i>2nd pl.</i>	<i>τίθετε</i>	<i>τίθεσθε</i>	<i>θέτε</i>	<i>θέσθε</i>
<i>ἵημι</i>	<i>2nd s.</i>	<i>ἵει</i>	<i>ἴεσο</i>	<i>(ἄφ)ες</i>	<i>(ἀφ)οῦ</i>
	<i>2nd pl.</i>	<i>ἴετε</i>	<i>ἴεσθε</i>	<i>(ἄφ)ετε</i>	<i>(ἄφ)εσθε</i>
<i>δίδωμι</i>	<i>2nd s.</i>	<i>δίδου</i>	<i>δίδοσο</i>	<i>δός</i>	<i>δοῦ</i>
	<i>2nd pl.</i>	<i>δίδοτε</i>	<i>δίδοσθε</i>	<i>δότε</i>	<i>δόσθε</i>
<i>ἵστημι</i>	<i>2nd s.</i>	<i>ἵστη</i>	<i>ἵστασο</i>	<i>στήθι, -στιά</i>	—
	<i>2nd pl.</i>	<i>ἵστατε</i>	<i>ἵστασθε</i>	<i>στήτε</i>	—
<i>ἐπίσταμαι</i>	<i>2nd s.</i>	—	<i>ἐπίστασο,</i> <i>ἐπίστω</i>	—	—
	<i>2nd pl.</i>	—	<i>ἐπίστασθε</i>	—	—
<i>δείκνυμι</i>	<i>2nd s.</i>	<i>δείκνυ</i>	<i>δείκνυσο</i>	—	—
	<i>2nd pl.</i>	<i>δείκνυτε</i>	<i>δείκνυσθε</i>	—	—

		<i>present active</i>	<i>mid./pass.</i>	<i>aorist active</i>	<i>middle</i>
εἶμι	2nd s.	ἴθι	—	—	—
	2nd pl.	ἴτε	—	—	—
φημί	2nd s.	φάθι, φαθί	—	—	—
	2nd pl.	φάτε	—	—	—
βαίνω	2nd s.	—	—	βῆθι, -βᾶ	—
	2nd pl.	—	—	βῆτε	—
γινώσκω	2nd s.	—	—	γνώθι	—
	2nd pl.	—	—	γνώτε	—
δύω	2nd s.	—	—	δῶθι	—
	2nd pl.	—	—	δῶτε	—

AORIST PASSIVE IMPERATIVE

		φαίνω <i>strong aor. pass.</i>	λύω <i>weak aor. pass.</i>
<i>sing.</i>	2nd	φάνηθι	λύθητι
<i>plur.</i>	2nd	φάνητε	λύθητε

Accentuation. In the aorist imperatives of compound *μι*-verbs with short stems, a few special features of the accentuation are to be noted:

The accent may recede only to the preverb immediately attached to the verb, and so in a double compound like *συνέκδος* (*συν-εκ-δίδωμι*) the accent is on *P* even though *U* is short.

When the prepositional prefix is disyllabic and the imperative form is just one syllable, the accent may recede only to the last syllable of the prefix, and so in *περίθες* or *ἀπόδος* the accent is again on *P* even though *U* is short.

The second person singular aorist middle imperative forms *δοῦ*, *θοῦ*, *-οῦ* are treated differently with different prefixes: with a monosyllabic prefix, the accent of the simple verb is retained (*προδοῦ*, *ἐνθοῦ*, *ἄφοῦ*), whereas with a disyllabic prefix the accent recedes to *P* (*ἀπόδου*, *περίθου*; no example for *ἴημι*).

6. *Some Greek Particles.* Greek particles show an amazing variety of connotations and, although they have been the object of study for generations, many elements of their usage are not yet fully explicated. Some particles structure a text, as has already been seen with the use of *καί*, *δέ*, *μέν* . . . *δέ* . . . , and *γάρ* (Unit 12), as well as *οὐδέ*

and οὕτε . . . οὕτε . . . (Unit 18). A new structuring particle introduced in this unit is οὖν, which can have a logical or inferential sense (*therefore*) or express continuation and transition within a narrative or an argument (*then, now then*).

Other particles mark the scope of application of a word or phrase, such as in the adverbial use of καί (Unit 3) and οὐδέ (Unit 18). In this unit the enclitic γε is introduced, a particle of scope that often adds emphasis to a particular word or phrase and can sometimes be translated as *at least* or *at any rate*; but often it cannot be translated into an English word, being expressed rather by tone of voice or emphasis.

A third group of particles may be called *interactional*, because they mark an appeal by the speaker to the listener, potentially expressing attitudes of confidence or uncertainty in the speaker, or expressing the speaker's expectation or hope that the listener will readily agree with a claim that the speaker puts forward. An example presented in this unit is ἄρα, which is inferential, like οὖν, but is more subjective, suggesting that the speaker is forced to a conclusion and that the interlocutor will be too. Often ἄρα marks the conclusion as surprising or contrary to previous assumptions, and this particle is often used idiomatically with an imperfect indicative to express that one only now realizes that something was true all along. This is sometimes called the *philosophic imperfect*, but its use is not confined to philosophic texts.

καὶ ἂ Πῶλον αἰσχύνῃ ὥς συγχωρεῖν, ἀληθῆ ἄρα ἦν.

And what you believed that Polus was conceding out of shame was (after all) true (all along).

7. *Note on Idiom.* An emphatic idiom in which γε often occurs is the phrase πολλοῦ γε (καὶ) δέω, which means *I lack a great deal* or *I am far from it* and may be used alone with an action understood from the context or with a complementary infinitive, as in πολλοῦ γε δέω τοῦτο λέγειν, *I am far from saying this*. There is a corresponding idiom ὀλίγου δέω, meaning *I lack a little* or *I am close to*, and it too can govern a complementary infinitive or be used absolutely. These idioms provide one of the main uses of the personal forms of the active of δέω.

WHAT TO STUDY AND DO

1. Study the aorist passive and future passive systems.
2. Study the formation of the second person imperatives of athematic verbs.
3. Study the sixth principal parts of verbs learned to date (compiled in Appendix B).
4. Learn the vocabulary of this unit.
5. Do the exercises of this unit.

VOCABULARY

PARTICLES

<i>ἄρα</i>	(postpositive particle) therefore
<i>γε</i>	(enclitic particle adding emphasis to the previous word or to an entire clause; sometimes untranslatable in English) at least, at any rate
<i>οὖν</i>	(postpositive particle) therefore, then

NOUNS RELATED TO WORDS LEARNED PREVIOUSLY

<i>ἀδικία, ἀδικίας, f.</i>	injustice, wrongdoing
<i>αἰσχύνη, αἰσχύνης, f.</i>	shame, dishonor; sense of shame
<i>αἰτία, αἰτίας, f.</i>	responsibility, blame; accusation; cause
<i>ἄρχων, ἄρχοντος, m.</i>	ruler; archon (an Athenian magistrate, one of a group of nine chosen annually)
<i>ἀσθένεια, ἀσθενείας, f.</i>	weakness, illness
<i>βάθος, βάθους, n.</i>	depth
<i>βάρος, βάρους, n.</i>	weight
<i>δικαιοσύνη, δικαιοσύνης, f.</i>	righteousness, justice
<i>δυστυχία, δυστυχίας, f.</i>	ill luck, ill fortune
<i>εὐτυχία, εὐτυχίας, f.</i>	good luck, success
<i>κακία, κακίας, f.</i>	badness; cowardice; vice
<i>κάλλος, κάλλους, n.</i>	beauty [calliope]
<i>προδότης, προδότου, m.</i>	traitor, betrayer
<i>σπονδή, σπονδῆς, f.</i>	drink offering; (pl.) truce, treaty
<i>σωφροσύνη, σωφροσύνης, f.</i>	prudence; moderation, temperance

VERB

<i>φαίνω</i>	bring to light, reveal; show forth, display; (very common in pass.) come to light, appear; (pass. with inf.) appear (seem) to be doing X; (pass. with suppl. part.) be clearly, obviously, openly doing X [phenomenon]
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PRINCIPAL PARTS

φαίνω, φανέω, ἔφηνα, πέφηνα, πέφασμαι, ἐφάνην (ἐφάνθην)

EXERCISES

I. Write in Greek.

1. 3rd pl. aor. pass. ind. of *καίω*
2. dat. pl. masc. fut. pass. part. of *ἀνατίθημι*
3. 2nd s. fut. pass. ind. of *ὀργίζομαι*
4. 2nd pl. aor. act. imper. of *ἀναγιγνώσκω*
5. 2nd pl. aor. pass. ind. of *πράττω*
6. acc. s. fem. aor. pass. part. of *ῥήγνυμι*
7. 1st s. aor. pass. ind. of *κρίνω*
8. 1st pl. aor. pass. ind. of *λείπω*
9. aor. pass. inf. of *τέμνω*
10. 3rd s. aor. pass. ind. of *φαίνω*
11. fut. pass. inf. of *ἐπαινέω*
12. nom. s. neut. aor. pass. part. of *βάλλω*
13. aor. act. inf. of *ἔχω*
14. 2nd pl. aor. mid. imper. of *ἐπιτίθημι*
15. 2nd s. aor. act. imper. of *ἀποδίδωμι*
16. 2nd s. intrans. aor. act. imper. of *ἀποδύω*
17. 3rd pl. fut. pass. ind. of *αἰρέω*
18. 2nd pl. aor. mid. imper. of *προσίστημι*
19. 3rd s. aor. pass. ind. of *διώκω*
20. masc. s. nom. aor. pass. part. of *ἥδομαι*
21. 2nd s. aor. act. imper. of *μετέχω*
22. 2nd pl. pres. act. imper. of *ἄπειμι* (*εἶμι*)
23. 1st pl. aor. pass. ind. of *ἄγω*

II. Identify each form completely.

- | | | |
|----------------|--------------------|------------------|
| 1. ληφθῆναι | 11.πραχθέντα | 21. ἐφοβήθημεν |
| 2. ποιηθήσεται | 12. ἀποδείκνυ | 22. ἐρρήθη |
| 3. βληθήσεσθε | 13. ἐπιτέθητι | 23. ἡσθήσεσθαι |
| 4. κωλυθήσομαι | 14. ὠφεληθείς | 24. περιώφθη |
| 5. διέγνωτε | 15. κρατηθείσῃ | 25. εὐρεθήσονται |
| 6. ἐνομίσθης | 16. ἐπείσθης | 26. ἐζητήθην |
| 7. ἐτάχθησαν | 17. κρυφθέν | 27. φανέντος |
| 8. φύλαξαι | 18. διάδος | 28. φανήσῃ |
| 9. αἰτηθῆναι | 19. ἄρπασθησόμενον | 29. ἀγγελθήσεται |
| 10. παράδοτε | 20. ἡλάθησαν | 30. ἀνετέθη |

- | | | |
|--------------|----------------|-----------------|
| 31. ἀνετίθει | 35. γνωσθῆναι | 39. ὠργίσθητε |
| 32. ἀπήχθητε | 36. δειχθείσαι | 40. ὀργίσθητε |
| 33. ἐπίστω | 37. ἐτράφη | 41. ἐβλήθης |
| 34. ἀπέδυτε | 38. δυνηθέντα | 42. ποιηθήσεσθε |

III. Sentences for reading.

1. ὦ Καλλία, ἀπόδος τὰς ἵππους καὶ ἀνάθες τοῖς θεοῖς πολλὰ δῶρα.
2. ἐπεὶ οὖν οἱ σύμμαχοι ἐλθεῖν ἐκωλύθησαν, μόνοι ἐπίθεσθε τοῖς βαρβάροις.
3. τοῦτό γε σαφῶς ἴστε· ἐν τῇδε τῇ εἰρήνῃ ὑπ' ἐκείνου πάντες οἱ Ἕλληνες ἀδικηθήσονται.
4. δίκαιον ἡγήσεσθ' εἶναι ἐτέρους μετέχειν τῶν χρημάτων ἃ ὁ πατὴρ ἡμῖν παρέδωκεν; οὐτ' ἄρα δίκαια πράξετε οὔτε τοὺς νόμους φυλάξετε οὔθ' ὑμᾶς αὐτοὺς ὠφελήσετε.
5. τὰ κελευόμεν' ἡμᾶς ἄρα δεῖ ποιεῖν ταῦτα φοβουμένους; καὶ σὺ ταῦτα κελεύεις; — πολλοῦ γε καὶ δέω.
6. ἐγὼ δ' ὀλίγου δέω χάριν ἔχειν τούτοις οἳ μ' εἰς τοῦτον τὸν ἀγῶνα κατέστησαν.

IV. Reading: Xenophon, *Anabasis* 5.5.7–10 (slightly adapted). Having escaped from the midst of the Persian king's territory and reached the coast of the Black Sea, the army of Greek mercenaries is still having difficulties and uses force in order to obtain food and supplies. Representatives of the local population come to protest.

ἐν τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ τῶν Κοτυωριτῶν τῆς τε πόλεως (ἦν γὰρ ἐκείνων καὶ φόρον ἐκείνοις ἔφερον οἱ Κοτυωρίται) καὶ περὶ τῆς χώρας (ἤκουον γὰρ αὐτὴν δηουμένην). καὶ ἐλθόντες εἰς τὸ στρατόπεδον ἔλεγον (προηγόρει δὲ Ἑκατόννυμος δεινὸς νομιζόμενος εἶναι λέγειν): “ἐπεμψεν ἡμᾶς, ὦ ἄνδρες στρατιῶται, ἡ τῶν Σινωπέων πόλις ἐπαινέσοντας τε ὑμᾶς ὅτι νικᾶτε Ἕλληνες ὄντες βαρβάρους, ἔπειτα δὲ καὶ συνησθησομένους ὅτι διὰ πολλῶν τε καὶ δεινῶν, ὥς ἡμεῖς ἠκούσαμεν, πραγμάτων σεσωσμένοι πάρεσθε. ἀξιοῦμεν δέ, Ἕλληνες ὄντες καὶ αὐτοί, ὑφ' ὑμῶν ὄντων Ἑλλήνων ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ μηδέν· οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πώποτε ὑπῆρξαμεν κακῶς ποιοῦντες. Κοτυωρίται δὲ οὗτοί εἰσιν ἡμέτεροι ἄποικοι, καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παρέδομεν βαρβάρους ἀφελόμενοι.”

UNDERLINED WORDS

ἀξιοῦμεν, we think it proper; we expect (+ complem. inf.)

ἄποικοι, colonists; emigrants from a mother city

ἀφελόμενοι: from ἀφαιρέω, take away (+ double acc.)

δηουμένην (participle), plundered

Κοτυωρίται, -ῶν, m., *inhabitants of Cotyora* (a subject colony of Sinope; take

Κοτυωριτῶν as possessive gen. with πόλεως, which is obj. of the prep. περί; the possessive is also to be understood with χώρας.)

νικᾶτε, *you (pl.) defeat*

ὅτι, *because*

πρέσβεις, -εων, m., *ambassadors*

προηγούμενος, *be spokesman*

πώποτε, *ever yet*

σεσφωσμένοι (perf. mid. part.), *having saved yourselves, having safely come through*

Σινωπεῖς, -έων, m., *people of Sinope*

Σινώπη, -ης, f., *Sinope* (a Greek city on the Black Sea)

συνησθησομένους: from συνήδομαι, *rejoice with* (you, understood)

τε: this τε is answered not by τε or καί but more informally by ἔπειτα δὲ καί (with adverbial καί)

ὑπάρχω, *take the initiative; begin* (+ suppl. part.)

ὥς, *as*

Contract Verbs in -άω and -όω; Further Uses of the Genitive and Dative

1. *Verbs in -άω*. Recall that in Attic there are three kinds of ω-verbs that show contraction in the present system (Unit 13.1). Verbs in -άω and -όω are less common than those in -έω. The Attic contractions that are relevant to the present system of verbs in -άω are:

$\alpha + \epsilon \rightarrow \bar{\alpha}$	$\alpha + o \rightarrow \omega$	$\alpha + \omega \rightarrow \omega$
$\alpha + \epsilon i$ (genuine) $\rightarrow \alpha$	$\alpha + ov$ (sp.) $\rightarrow \omega$	$\alpha + \eta \rightarrow \alpha$
$\alpha + \epsilon i$ (spurious) $\rightarrow \bar{\alpha}$		

Full general schemes for contraction are set out in Appendix A. The distinction between so-called genuine and spurious ϵi is based on linguistic history (explained in Unit 1.7). The ϵi of the second and third person singular active ending is genuine (and so the iota continues to appear in the contracted form). The ϵi of the active infinitive ending, $-\epsilon i\nu$ (from $\epsilon + \epsilon\nu$ by contraction), is spurious, and so the iota does not appear: the contraction of $\alpha + \epsilon + \epsilon\nu$ yields $-\bar{\alpha}\nu$.

In the paradigm below of $\acute{\omicron}\rho\acute{\alpha}\omega$ (*see*; stem $\acute{\omicron}\rho\alpha-$ + o/ϵ), the uncontracted form is illustrated in parentheses next to the contracted form that results from it in Attic. The augmented stem for the imperfect of $\acute{\omicron}\rho\acute{\alpha}\omega$ is unusual in that it has *double* augmentation: that is, both the addition of an initial ϵ and a lengthening of o to ω , yielding the imperfect stem $\acute{\epsilon}\omega\rho\alpha-$ + o/ϵ . Other verbs in -άω have normal augmentation: for instance, from $\tau\iota\mu\acute{\alpha}\omega$ the imperfect stem $\acute{\epsilon}\tau\iota\mu\alpha-$. For *accentuation*, review the rules given in Unit 13.2 for the accentuation of contracted verbs.

PRESENT SYSTEM OF VERBS IN -άω

		<i>pres. active ind.</i>		<i>pres. mid./pass. ind.</i>	
<i>sing.</i>	<i>1st</i>	(ὀράω)	ὀρώ	(ὀράομαι)	ὀρώμαι
	<i>2nd</i>	(ὀράεις)	ὀρᾶς	(ὀράῃ)	ὀρᾷ
	<i>3rd</i>	(ὀράει)	ὀρᾷ	(ὀράεται)	ὀράται
<i>dual</i>	<i>2nd</i>	(ὀράετον)	ὀρᾶτον	(ὀράεσθον)	ὀρᾶσθον
	<i>3rd</i>	(ὀράετον)	ὀρᾶτον	(ὀράεσθον)	ὀρᾶσθον
<i>plur.</i>	<i>1st</i>	(ὀράομεν)	ὀρώμεν	(ὀραόμεθα)	ὀρώμεθα
	<i>2nd</i>	(ὀράετε)	ὀρᾶτε	(ὀράεσθε)	ὀρᾶσθε
	<i>3rd</i>	(ὀράουσι)	ὀρώσι(ν)	(ὀράονται)	ὀρώνται

present act. inf.: ὀρᾶν

present m./p. inf.: ὀρᾶσθαι

present act. participle: ὀρών, ὀρώσα, ὀρών, m./n. stem ὀρωντ-, dat. pl. ὀρώσι(ν)

present m./p. participle: ὀρώμενος, -η, -ον

present act. imperative: ὀρᾶ, ὀρᾶτε

present m./p. imperative: ὀρώ (from *ὀράε[σ]ο), ὀρᾶσθε

		<i>imperf. active ind.</i>		<i>imperf. mid./pass. ind.</i>	
<i>sing.</i>	<i>1st</i>	(ἑώραον)	ἑώρων	(ἑωράομην)	ἑώρωμην
	<i>2nd</i>	(ἑώραες)	ἑώρᾱς	(ἑωράου)	ἑώρῳ
	<i>3rd</i>	(ἑώραε)	ἑώρᾱ	(ἑωράετο)	ἑώρᾱτο
<i>dual</i>	<i>2nd</i>	(ἑωράετον)	ἑωρᾶτον	(ἑωράεσθον)	ἑωρᾶσθον
	<i>3rd</i>	(ἑωράετην)	ἑωράτην	(ἑωράέσθην)	ἑωράσθην
<i>plur.</i>	<i>1st</i>	(ἑωράομεν)	ἑωρώμεν	(ἑωραόμεθα)	ἑωρώμεθα
	<i>2nd</i>	(ἑωράετε)	ἑωρᾶτε	(ἑωράεσθε)	ἑωρᾶσθε
	<i>3rd</i>	(ἑώραον)	ἑώρων	(ἑωράοντο)	ἑωρώντο

2. *Verbs in -όω*. The Attic contractions that are relevant to the present system of verbs in -όω are as follows:

$$\begin{array}{lll} \omicron + \epsilon \longrightarrow \omicron\upsilon \text{ (sp.)} & \omicron + \omicron \longrightarrow \omicron\upsilon \text{ (sp.)} & \omicron + \omega \longrightarrow \omega \\ \omicron + \epsilon\iota \text{ (gen.)} \longrightarrow \omicron\iota & \omicron + \omicron\upsilon \text{ (sp.)} \longrightarrow \omicron\upsilon \text{ (sp.)} & \omicron + \eta \longrightarrow \omicron\iota \\ \omicron + \epsilon\iota \text{ (sp.)} \longrightarrow \omicron\upsilon \text{ (sp.)} & & \end{array}$$

Full general schemes for contraction are set out in Appendix A. The *ου* of the third person plural active ending is spurious (the result of compensatory lengthening), as is that of the second person singular middle/passive (the result of contraction). In the

case of genuine and spurious *ει*, the iota again appears in the contraction only when the *ει* is genuine (2nd and 3rd person sing. active). In the infinitive the contraction of *ο + ε + εν* yields *-ουν*. In the following paradigm of *δηλόω* (*reveal*: stem *δηλο-* + *ο/ε*), the uncontracted form is illustrated in parentheses next to the contracted form that results from it in Attic.

PRESENT SYSTEM OF VERBS IN -όω

		<i>pres. active ind.</i>		<i>pres. mid./pass. ind.</i>	
<i>sing.</i>	<i>1st</i>	(δηλόω)	δηλῶ	(δηλόομαι)	δηλοῦμαι
	<i>2nd</i>	(δηλόεις)	δηλοῖς	(δηλόῃ)	δηλοῖ
	<i>3rd</i>	(δηλόει)	δηλοῖ	(δηλόεται)	δηλοῦται
<i>dual</i>	<i>2nd</i>	(δηλόετον)	δηλοῦτον	(δηλόεσθον)	δηλοῦσθον
	<i>3rd</i>	(δηλόετον)	δηλοῦτον	(δηλόεσθον)	δηλοῦσθον
<i>plur.</i>	<i>1st</i>	(δηλόομεν)	δηλοῦμεν	(δηλοόμεθα)	δηλούμεθα
	<i>2nd</i>	(δηλόετε)	δηλοῦτε	(δηλόεσθε)	δηλοῦσθε
	<i>3rd</i>	(δηλόουσι)	δηλοῦσι(ν)	(δηλόονται)	δηλοῦνται

present act. inf.: δηλοῦν

present m./p. inf.: δηλοῦσθαι

present act. participle: δηλῶν, δηλοῦσα, δηλοῦν, m./n. stem *δηλουντ-*, dat. pl.

δηλοῦσι(ν)

present m./p. participle: δηλούμενος, -η, -ον

present act. imperative: δήλου, δηλοῦτε

present m./p. imperative: δηλοῦ (from *δηλόε[σ]ο), δηλοῦσθε

		<i>imperf. active ind.</i>		<i>imperf. mid./pass. ind.</i>	
<i>sing.</i>	<i>1st</i>	(ἐδήλοον)	ἐδήλουν	(ἐδηλοόμην)	ἐδηλούμην
	<i>2nd</i>	(ἐδήλοες)	ἐδήλους	(ἐδηλόου)	ἐδηλοῦ
	<i>3rd</i>	(ἐδήλοε)	ἐδήλου	(ἐδηλόετο)	ἐδηλοῦτο
<i>dual</i>	<i>2nd</i>	(ἐδηλόετον)	ἐδηλοῦτον	(ἐδηλόεσθον)	ἐδηλοῦσθον
	<i>3rd</i>	(ἐδηλοέτην)	ἐδηλούτην	(ἐδηλοέσθην)	ἐδηλοῦσθην
<i>plur.</i>	<i>1st</i>	(ἐδηλόομεν)	ἐδηλοῦμεν	(ἐδηλοόμεθα)	ἐδηλούμεθα
	<i>2nd</i>	(ἐδηλόετε)	ἐδηλοῦτε	(ἐδηλόεσθε)	ἐδηλοῦσθε
	<i>3rd</i>	(ἐδήλοον)	ἐδήλουν	(ἐδηλόοντο)	ἐδηλοῦντο

3. *Futures in -άω*. A few verbs whose stems end in alpha lose the suffix *σ* in the future and have alpha-contraction in the future conjugation, with endings and accentuation exactly like those of presents such as *οράω*. Like the futures in *-έω* (*νομιέω*, *καλέω*),

these futures in -άω have been called Attic futures (Unit 18.6). Futures of this type are found for ἐλαύνω (fut. ind. ἐλῶ, ἐλᾶς, etc.; fut. inf. ἐλᾶν, fut. part. ἐλῶν, ἐλῶσα, ἐλῶν) and for all verbs in -αννυμι (e.g., διασκεδάννυμι, scatter, fut. ind. διασκεδῶ, fut. inf. διασκεδᾶν, fut. part. διασκεδῶν).

4. *Further Uses of the Genitive Case.* (Review Unit 10.6 for basic uses of the genitive.)

a. *Genitive limiting nouns* (compare possessive, partitive, subjective, objective genitives):

- i. *Genitive of quality or description.* A genitive phrase in the predicate may describe, or denote the quality of, the subject.

ταῦτα πολλῶν πόνων ἐστίν.

These things require much toil.

[Lit.: *These things are of much toil.*]

ὁ γέρων χαλεποῦ τρόπου ὢν . . .

the old man, being of a harsh disposition, . . .

- ii. *Genitive of material.* The genitive may denote the material or contents of which something is composed.

κρήνη ἡδέος ὕδατος

a spring of sweet water

- iii. *Genitive of measure.* The genitive may denote the size or degree of a thing.

ὀκτὼ σταδίων τεῖχος

a wall eight stades long, a wall of eight stades (in length)

πέντε ἡμερῶν σιτία

food for five days

b. *Genitive with verbs.*

- i. The *partitive genitive* is used with verbs when the action affects only a part of the object. The partitive genitive is especially common with verbs of *sharing* (often compounds with μετα-),

μεταδιδόναι τῶν σιτίων

to give a share of the food

μετέχειν τῆς τιμῆς

to have a share of the honor

Verbs of *touching* or *holding*,

ἔχειν τῆς χειρὸς αὐτοῦ

to hold on to his hand

Verbs of *filling*,

οὐκ ἐμπλήσετε τὴν θάλατταν τριήρων;
Will you not fill the sea with ships?

Verbs of *aiming at* or *desiring*,

ἐπιθυμῶ τῶν ἀγαθῶν
to desire what is good

Verbs of *reaching* or *obtaining*,

σπονδῶν ἔτυχον.
They obtained a truce.

Verbs of *remembering*, *forgetting*, or *neglecting*,

βούλομαι ὑμᾶς ἀναμνησθῆναι τῶν παρόντων πραγμάτων.
I want to remind you of the difficulties at hand.

Verbs of *ruling* or *being leader of*,

ὁ Ξέρξης τῶν βαρβάρων βασιλεύει.
Xerxes is king of the foreigners.

- ii. *Genitive of separation.* With verbs meaning *cease*, *release*, *fail*, *be distant from*, *lack*, *be in need of*, and the like, the genitive denotes separation:

ἀπέχομεν τῆς πόλεως δύο σταδία.
We are two stades distant from the city.
 παύσαντες αὐτὸν τῆς στρατηγίας
having removed (after removing) him from the office of general
 χρημάτων οὐκ ἀπορήσομεν.
We shall not be at a loss for money.
 Or *We shall not lack money.*

- iii. The genitive may express *price* or *value*:

ἀπέδοτο τὴν ἵππον δύο ταλάντων.
He sold the mare for two talents.

- iv. The *genitive of cause* is used with many verbs of emotion, especially those meaning *wonder at*, *admire*, *praise*, *blame*, or the like:

ζηλῶ αὐτὸν τῆς ἀρετῆς.
I admire him for (because of) his virtue.

- v. The *genitive of distinction* or *comparison* is used with verbs meaning *differ*, *surpass*, *be inferior*, as well as with comparative adjectives and adverbs (to be learned in the next unit):

διαφέρει τῶν ἄλλων.
He differs from (is superior to) the others.

- vi. *Genitive with compound verbs.* The genitive is used with compounds with ἀπο-, προ-, ὑπερ-, ἐπι-, and κατα- when the compound verb has the meaning of the simple verb plus the preposition if separated from it: for instance, κατηγορέω, *speak against* + gen.; ὑπερμάχομαι, *fight on behalf of* + gen.

- c. *Genitive with adjectives.* The genitive may also depend on various adjectives corresponding in meaning to verbs that take the genitive.

χώρα θηρίων πλήρης	<i>a land full of wild beasts</i>
μνήμων τῶν πόνων	<i>mindful of the toil</i>

- d. *Genitive of time within which.* The genitive denotes the time within which an action takes place:

ἡμέρας	<i>during daytime, by day</i>
ταῦτα ὄψεσθε γιγνόμενα δέκα ἡμερῶν.	
<i>You will see these things happening within ten days.</i>	

The distinctions between the three time constructions in Greek may be clarified by thinking of a time line: the dative identifies a single point on the line (or else views a stretch of the line as a single unit); the accusative identifies a particular stretch of the line and emphasizes its extent from a beginning to an end; the genitive identifies a stretch of the line but refers indefinitely to some point or points between the indicated limits.

5. *Further Uses of the Dative.* (For basic uses of the dative case, review Unit 10.7.)

- a. The dative is used with a wide variety of verbs and adjectives having meanings of the following kinds:

- i. *Help, injure, please, displease, be friendly to, be hostile to, and the like:*

ταῦτα ἀρέσκει τῷ πλήθει.	
<i>These things please the multitude.</i>	
ἐμοὶ ὀργίζονται.	<i>They are angry at <u>me</u>.</i>
φίλιοι τῷ βασιλεῖ	<i>friendly to the king</i>

- ii. *Meet, approach, yield:*

ἀπήντησαν αὐτοῖς οἱ στρατηγοί.	
<i>The generals came up to them (met them face to face).</i>	

- iii. *Obey, serve, trust:*

πεῖθεσθαι τῷ ἄρχοντι	<i>to obey the ruler</i>
τῷ βασιλεῖ δουλεύειν	<i>to be a slave to the king</i>

iv. *Be like, be equal:*

στράτευμα ἴσον τῷ τῶν Ἀθηναίων
an army equal to that of the Athenians

b. *Degree of difference.* The instrumental dative is used with expressions of comparison (including comparative adjectives) to denote the degree of difference (*by how much?*).

ὀλίγῳ σοφώτερος ἐγένετο.
He became a little wiser (wiser by a little).

c. *Dative of manner.* The instrumental dative of an abstract substantive may express manner or accompanying circumstance:

πολλῇ βοῇ	<i>with loud shouting</i>
τῇ ἀληθείᾳ	<i>in truth</i>
σπουδῇ	<i>in haste or zealously</i>
ἔργῳ, λόγῳ	<i>in deed, in word</i>

d. The *comitative dative* is used to denote the persons or things that accompany or take part in an action:

i. *Dative of (friendly or hostile) association:*

διαλέγεσθαι ἀλλήλοις	<i>to converse with each other</i>
μάχεσθαι πολλοῖς	<i>to fight with (against) many</i>

ii. *Dative of military accompaniment:*

ἐξελαύνει τῷ στρατεύματι παντί.
He marches forth with his entire army.

e. *Locative dative.* Place or position is normally denoted in prose by the dative with a preposition; in poetry the dative alone may be used. In prose the dative (or surviving locative case) of a proper name may be used without a preposition to indicate place:

Ἀθήνησι, Πυθοῖ, Σαλαμῖνι
at Athens, at Pytho (Delphi), at Salamis

f. *Dative with compound verbs.* The dative is often used with verbs compounded in συν-, ἐν-, ἐπι-, παρα-, περι-, προσ-, or ὑπο- when the preposition in the compound conveys a sense normally expressed by the dative.

ἐπιτίθεσθαι τοῖς πολεμίοις
to attack the enemy (to place oneself upon or against the enemy)
 συναδικεῖν τοῖς ἄλλοις
to commit wrong together with the others

g. *Dative of agent*. This use is mostly confined to passives of the perfect stem or the passive verbal adjective, both to be learned later (Unit 38.5, Unit 40.2).

6. *Notes on Vocabulary and Idiom*. Just as was the case for some verbs ending in -έω (Unit 13.6), many verbs in -άω and -όω are denominatives: that is, formed from noun or adjective roots. Thus τιμάω from the *a*-stem noun τιμή, νικάω from νίκη, τελευτάω from τελευτή; δηλόω from the *o*-stem adjective δηλός, ζηλόω from the *o*-stem noun ζήλος.

Just as the other principal parts of verbs ending in -έω normally feature the long vowel η, so too verbs in -άω usually have η in the remaining principal parts (or ā if the vowel follows ε, ι, or ρ), and those in -όω have ω.

ἐμπίμπλημι and διασκεδάννυμι are two examples of the tendency for some verbs over time to be replaced in ordinary usage by a compound. The simple verbs πίμπλημι and σκεδάννυμι are generally used only in the present system in Attic prose. Note that πίμπλημι is inflected like ἵστημι.

μιμνήσκω and its compounds provide an example of a similar development: for active forms, the compounds are used in prose instead of the simple verb, whereas for passive forms either the simple verb or a compound can be used.

When the present active participle of τελευτάω agrees with the subject of a sentence, it may be rendered in English with the adverb *finally*.

The standards of weight and monetary units in ancient Greece varied according to locale. In classical Athens, weight and money were measured in obols (ὀβολοί), drachmas (δραχμαί: before the advent of the euro the drachma was the unit of modern Greek currency), minae (μναί), and talents (τάλαντα), with 6 obols = 1 drachma, 100 drachmae = 1 mina, 60 minae = 1 talent. The Attic drachma was 4.37 grams; thus a talent is more than 26 kilograms (almost 58 pounds) in weight.

WHAT TO STUDY AND DO

1. Learn the inflection of verbs in -άω and -όω.
2. Study the uses of the genitive and dative.
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

NOUNS

ἔχθρα, ἔχθρας, f.

hatred, enmity

ζήλος, ζήλου, m.

eager rivalry, emulation; (less commonly) jealousy
[zeal]

κρήνη, κρήνης, f.	well, spring [Hippocrene]
σίτος, σίτου, m. (sing. only); pl. σῖτα, σίτων, n.	grain; bread; food, provisions [parasite]
σιτίου, σιτίου, n.	grain, bread; food, provisions
τάλαντον, ταλάντου, n.	balance, weighing scale; unit of weight (talent), and hence a sum of money (gold or silver)
τάχος, τάχους, n.	speed, swiftness [tachometer]
τάχος	(adv. acc.) swiftly
τελευτή, τελευτής, f.	accomplishment; end, finish; death

ADJECTIVES

ἴσος, ἴση, ἴσον	equal [isosceles, isobar]
ἴσως	equally; (more often) probably, perhaps
μνήμων, μνήμων (gen. μνήμονος)	mindful, remembering, unforgetting [mnemonic]

VERBS

ἀπορέω	be without means or resources; be at a loss, be in doubt; lack (+ gen.) [aporia, aporetic]
βασιλεύω	be king; (ingressive aor.) became king
δηλόω	render manifest; reveal, disclose, show
διασκεδάννυμι (δια)	scatter, disperse
ἐμπίμπλημι (ἐν)	fill (+ gen. of thing)
ζηλόω	vie with, emulate; admire, praise (+ acc. of person + gen. of cause) [zealot]
μιμνήσκω (or μιμνήσκω) or ἀναμιμνήσκω or ὑπομιμνήσκω	remind, call to mind (+ acc. of person + gen. of thing); (mid./pass.) remember (+ gen. or + acc.), make mention of (+ gen.) [amnesia, amnesty]
νικάω	win; conquer
τελευτάω	accomplish; bring to an end; end one's life, die
τιμάω	honor, esteem
φέρω + adverb	bear, endure (in a certain manner)
χαλεπῶς φέρω	bear with difficulty, be annoyed (+ suppl. part.)

PRINCIPAL PARTS

ἀπορέω, ἀπορήσω, ἠπόρησα, ἠπόρηκα, ἠπόρημαι, ἠπορήθην
βασιλεύω, βασιλεύσω, ἐβασίλευσα, —, —, —
δηλόω, δηλώσω, ἐδήλωσα, δεδήλωκα, δεδήλωμαι, ἐδηλώθην
διασκεδάννυμι, διασκεδάω, διεσκέδασα, —, διεσκέδασμαι, διεσκεδάσθην
ἐμπίμπλημι, ἐμπλήσω, ἐνέπλησα, ἐμπέπληκα, ἐμπέπλησμαι, ἐνεπλήσθην

ζηλώω, ζηλώσω, ἐζήλωσα, ἐζήλωκα, ἐζήλωμαι, ἐζηλώθην
 μιμνήσκω or μιμνήσκω, μνήσω, ἔμνησα, —, μέμνημαι, ἐμνήσθην
 ἀναμιμνήσκω, ἀναμνήσω, ἀνέμνησα, —, ἀναμέμνημαι, ἀνεμνήσθην
 ὑπομιμνήσκω, ὑπομνήσω, ὑπέμνησα, —, ὑπομέμνημαι, ὑπεμνήσθην
 νικάω, νικήσω, ἐνίκησα, νενίκηκα, νενίκημαι, ἐνίκηθην
 τελευτάω, τελευτήσω, ἐτελεύτησα, τετελεύτηκα, τετελεύτημαι, ἐτελευτήθην
 τιμάω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτίμήθην

EXERCISES

I. Identify completely and translate precisely each form.

- | | | |
|-------------------|------------------|------------------|
| 1. ἐτελευτῶμεν | 14. ἐλᾶς | 27. τιμᾶν |
| 2. ἐζηλοῦντο | 15. ἐνεπίμπλης | 28. ἡπόρει |
| 3. τιμῶνται | 16. ἴσμεν | 29. ζηλούμενοι |
| 4. ἐωρῶμεν | 17. φανεῖ | 30. νικάτε |
| 5. διασκεδαννύασι | 18. τίμα | 31. ὀρῶ |
| 6. τιμώσais | 19. ζηλοῦσθαι | 32. ἐνεπίμπλαμεν |
| 7. μετασχῆσειν | 20. ἀποροῦντι | 33. δηλοῦτε |
| 8. ἀνέμνησας | 21. τελευτῶμενον | 34. τελευτήσειν |
| 9. ἀναμνήσας | 22. ἐτίμων | 35. φῆναι |
| 10. ἐνίκα | 23. ἐδηλοῦ | 36. εἴσονται |
| 11. ὀρᾶσθαι | 24. ἀρπάσῃ | 37. ἔσονται |
| 12. ἐμπίμπλησι | 25. ἐπίστασθαι | 38. ὀργιουμέναις |
| 13. διασκεδῶν | 26. δηλοῖ | 39. ἐπαύσατο |

II. Write in Greek.

- | | |
|--|--|
| 1. to emulate (pres. and aor.) | 11. you (pl.) reminded |
| 2. to bring to an end (pres. and aor.) | 12. they were emulating |
| 3. masc. dat. pl. pres. act. part. of <i>win</i> | 13. to be conquered |
| 4. the things being made manifest (nom.) | 14. you (pl.) used to see |
| 5. they used to fill | 15. we are being honored |
| 6. we are being emulated | 16. we'll march |
| 7. you (s.) were seeing | 17. she gave a share of |
| 8. gen. s. fem. pres. m./p. part. of <i>honor</i> | 18. I had a share of |
| 9. to scatter (pres. and aor.) | 19. about to suffer |
| 10. acc. pl. masc. fut. act. part. of <i>have a share of</i> | 20. to drink (pres. and aor.) |
| | 21. mention (aor. s. imperat.) |
| | 22. scatter (pres. and aor. act. pl. imperat.) |

III. Sentences for reading.

1. τρισὶ δ' ἡμέραις ὕστερον τὴν ἑαυτῶν ἀρετὴν αὐθις ἐδήλωσαν ὠφελοῦντες τοὺς ἀποροῦντας σιτίων.
2. οὐ μνήμονες ὄντες, ὧ ἄνδρες στρατιῶται, φαίνεσθε οὔτε τῶν τότε γενομένων οὔτε τῶν νῦν μελλόντων γενήσεσθαι.
3. οὕτω δεινὸς λέγειν ἦν οὗτος ὁ πονηρὸς ὥστε φαίνεσθαι ἄξιος εἶναι ἀρχῆς.
4. πρῶτον μὲν ἡσυχίαν ἦγεν ὁ γέρων ταῦτα ὁρῶν πραττόμενα ὑπὸ τῶν ἐπιβουλευόντων τοῖς ἄρχουσιν, τελευτῶν δὲ τοῖς πολίταις πάντα ἀπέδειξεν ὥς παύσων τὴν στάσιν.
5. τῶν Θηβαίων οὐκ ἐξιόντων εἰς μάχην, οἱ Ἀθηναῖοι διετέλουν τείχος μακρῶν λίθων ποιοῦντες, τέτταρα στάδια ἀπέχον τῶν τοῦ ἄστεως τειχῶν.
6. οἱ τοῦ βασιλέως στρατιῶται τὸ μὲν πλήθος ἴσοι εἰσὶ τοῖς Ἑλλήσι, τὴν δ' ἀρετὴν οὐ. (For the accent on οὔ, see Unit 2.11.)
7. οὐ ῥαδίως ἤνεγκεν ὁ Πενθεὺς ἀκούων πάσας τὰς γυναῖκας τὸν ἀπὸ τῆς Λυδίας ["Lydia," a region in Asia Minor] ἐλθόντα θεὸν τιμώσας.
8. ἐπειδὴ ἐτελεύτησεν ὁ πατήρ, οἱ τέτταρες υἱοὶ ἄλλος εἰς ἄλλην πόλιν διεσκέδασθησαν.
9. λαβόντες τὰ σιτία μετάδοτε ταῖς γυναιξὶ καὶ τοῖς παισίν.
10. ἡ Ἀσπασία χαλεπῶς ἔφερεν οὐχ ὑπὸ τῶν ἱερειῶν τιμωμένη.
11. οἱ πολέμιοι ἱππῆς τὴν γέφυραν ἡμᾶς ἔφθασαν ἐλόντες. πῶς οὖν ἐξέσται ποταμὸν ἔνδεκα πῆχεων βάθος διαβαίνειν;
12. πρότερον μὲν ἐνόμιζον ἐξεῖναι τῷ βουλομένῳ, ἡσυχίαν ἄγοντι, μήτε δίκας ἔχειν μήτε πράγματα· νῦν δὲ πάντα συμβαίνει παρ' ἐλπίδα καὶ εἰς δεινὸν ἀγῶνα καθίσταμαι.
13. ἀγνοῶ τίني ποτὲ γνώμη χρώμενοι ["making use of," + dat.] οἱ Λακεδαιμόνιοι καιομένην τὴν Ἑλλάδα περιορῶσιν, ἡγεμόνες ὄντες τῶν Ἑλλήνων οὐκ ἀδίκως καὶ διὰ τὴν ἔμφυτον ["inborn"] ἀρετὴν καὶ διὰ τὴν τῶν πρὸς τὸν πόλεμον ἐπιστήμην ["knowledge," "expertise"].

Comparison of Adjectives and Adverbs

1. *Comparison of Adjectives.* Greek adjectives have three degrees: the positive, the comparative, and the superlative. (See Unit 7, Prelim. A.) The Greek comparative adjective may be translated in English as *more* X or simply *rather* X or *quite* X. The Greek superlative may be translated in English as *most* X or simply *very* X.

There are two methods of forming comparatives or superlatives in Greek, as in English. One is to modify the positive form of an adjective with the comparative or superlative adverb *μᾶλλον*, *more*, or *μάλιστα*, *most*. These adverbs must be used with most participles and may be used with other adjectives:

φιλῶν	μᾶλλον φιλῶν	μάλιστα φιλῶν
loving	more loving	most loving
ἐϋελπίς	μᾶλλον ἐϋελπίς	μάλιστα ἐϋελπίς
hopeful	more hopeful	most hopeful

2. *Comparison with Suffixes.* The second method of forming comparatives and superlatives is by adding suffixes to the adjective stem, just as is done in English with *-er* and *-est*. There are two sets of suffixes in Greek.

a. *-τερος* and *-τατος*. These suffixes are applied to most vowel-declension adjectives and many consonant-declension adjectives. The result is a three-ending adjective with normal declension, with the accent persistent on the syllable preceding the suffix. The stem to which these suffixes are added is formed in various ways:

If *P* of the positive form of a vowel-declension adjective contains a long vowel or a short vowel followed by two consonants, then the masc. and neut. stem vowel *o* is retained, producing the endings *-ότερος* and *-ότατος*.

If *P* of the positive form of a vowel-declension adjective contains a short vowel followed by no consonant or by only one consonant, then the stem vowel is lengthened to *ω*, producing the endings *-ώτερος* and *-ώτατος*. This lengthening occurs because Greek tends to avoid a lengthy succession of short or light syllables.

For consonant-declension adjectives, the suffix is usually added directly to the masc. and neut. stem, and sigma stems retain the sigma before the suffix.

πυνηρός (long vowel <i>η</i> in <i>P</i> : omicron retained)	πυνηρότερος	πυνηρότατος
πικρός (short vowel <i>ι</i> in <i>P</i> , but two consonants: omicron retained)	πικρότερος	πικρότατος
ἄξιος (short vowel <i>ι</i> in <i>P</i> , no consonant: omega as link vowel)	ἄξιώτερος	ἄξιώτατος
χαλεπός (short vowel <i>ε</i> in <i>P</i> , one consonant: omega as link vowel)	χαλεπώτερος	χαλεπώτατος
ἀληθής (stem ἀληθεσ-)	ἀληθέστερος	ἀληθέστατος
βαρύς (stem βαρυ-)	βαρύτερος	βαρύτατος

Some adjectives form the comparative and superlative from a modified stem (e.g., adjectives like *σώφρων* and *εὐδαίμων* have *-εσ-* added by analogy with the type *ἀληθέστερος*), and a few have no link vowel at all. The student will become familiar with such irregularities only through experience in reading Greek texts and through the use of a good lexicon. Here are a few examples:

φίλος, <i>dear</i>	φιλώτερος (rare)	φίλτατος
	φιλαίτερος (rare)	φιλαίτατος (rare)
	φίλτερος (poetic)	
γεραιός, <i>aged</i>	γεραίτερος	γεραίτατος
παλαιός, <i>ancient</i>	παλαιότερος	παλαιότατος
	παλαίτερος	παλαίτατος
σώφρων	σωφρονέστερος	σωφρονέστατος
εὐδαίμων	εὐδαιμονέστερος	εὐδαιμονέστατος

b. *-ῶν* and *-ιστος*. These suffixes are applied to some adjectives of both declensions and are found in some common adjectives with irregular comparison (that is, adjectives

tives that use different roots or different forms of a root in the different degrees). The adjective stem used with these suffixes often loses its final vowel or an adjectival suffix like *-ρο-*.

The comparative is a two-ending adjective with neuter *-ῖον*, genitive singular *-ῖονος*, and no separate feminine. (The declension is shown in the next section.) An alternative form of *-ῖον* is *-γων*, with semivocalic *iota* instead of vowel *ī*: this variant produces phonetic changes that eliminate the semivocalic *iota*.

The superlative is a normal three-ending vowel-declension adjective.

The accent on both forms falls as far back as the length of *U* permits: thus masculine *καλλίῳν*, *ἐλάττων*, but neuter *κάλλιον*, *ἔλαττον*.

Here are the the most common adjectives using these suffixes:

<i>positive (stem)</i>	<i>comparative</i>	<i>superlative</i>
ἡδύς (ἡδ-)	ἡδίῳν, ἡδιον	ἡδιστος, -η, -ον
ταχύς (ταχ-)	θάττων, θάττον	τάχιστος
αἰσχύρος (αἰσχ-)	αἰσχίῳν, αἰσχιον	αἰσχιστος
ἐχθρός (ἐχθ-)	ἐχθίῳν, ἐχθιον	ἐχθιστος
ἀγαθός, good, brave, capable, excellent	ἀμείνων, ἀμεινον	ἄριστος
ἀγαθός, good, virtuous	βελτίῳν, βέλτιον	βέλτιστος
ἀγαθός, good, mighty, strong	κρείττων, κρείττον	κράτιστος
κακός, bad	κακίῳν, κάκιον	κάκιστος
κακός, bad, lowly, mean	χείρων, χείρον	χείριστος
κακός, bad	ἥττων, ἥττον, inferior, weaker; less, fewer	(ἥκιστος, rare)
καλός (καλλ-)	καλλίῳν, κάλλιον	κάλλιστος
μέγας (μεγ-)	μείζων, μείζον	μέγιστος
μικρός, small	μικρότερος	μικρότατος
μικρός, small, few (ἐλαχ-)	ἐλάττων, ἔλαττον	ἐλάχιστος
ὀλίγος	ὀλείζων, ὀλειζον	ὀλίγιστος
πολύς (πλε-)	πλείῳν or πλέων, πλέον	πλείστος
ῥάδιος (ῥᾱ-)	ῥάων, ῥᾶον	ῥᾶστος

3. *Declension of Comparatives in -ῖον or -ων*. These are declined like normal *nu*-stems, such as *σώφρων* (Unit 22.1b), but there are alternative *o*-stem forms, lacking the *nu*, in the accusative singular masculine and feminine and in the nominative and accusative plural of all genders. The *omicron* of this shorter stem contracts with the case ending. (The accusative plural masculine and feminine form is borrowed from

the nominative.) The shorter forms are more common than the regular forms, even in formal Attic prose texts. Here is the declension of *καλλίων* as an example:

		<i>masc./fem.</i>	<i>neuter</i>
<i>sing.</i>	<i>nom.</i>	<i>καλλίων</i>	<i>κάλλιον</i>
	<i>gen.</i>	<i>καλλίωνος</i>	<i>καλλίωνος</i>
	<i>dat.</i>	<i>καλλίονι</i>	<i>καλλίονι</i>
	<i>acc.</i>	<i>καλλίονα</i> or <i>καλλίω</i>	<i>κάλλιον</i>
	<i>voc.</i>	<i>κάλλιον</i>	<i>κάλλιον</i>
<i>dual</i>	<i>n. a. v.</i>	<i>καλλίονε</i>	<i>καλλίονε</i>
	<i>g. d.</i>	<i>καλλιόνοιν</i>	<i>καλλιόνοιν</i>
<i>plur.</i>	<i>nom. voc.</i>	<i>καλλίονες</i> or <i>καλλίους</i>	<i>καλλίονα</i> or <i>καλλίω</i>
	<i>gen.</i>	<i>καλλιόνων</i>	<i>καλλιόνων</i>
	<i>dat.</i>	<i>καλλίοσι(ν)</i>	<i>καλλίοσι(ν)</i>
	<i>acc.</i>	<i>καλλίονας</i> or <i>καλλίους</i>	<i>καλλίονα</i> or <i>καλλίω</i>

4. *Comparison of Adverbs.* As we have seen in Units 12.1 and 22.4, the positive degree of most adverbs has the ending *-ως*. The *comparative degree of an adverb* is supplied by the *neuter singular accusative* of the comparative adjective (an instance of the adverbial accusative: Unit 17.3e). The *superlative degree of an adverb* is supplied by the *neuter plural accusative* of the superlative adjective:

<i>positive</i>	<i>comparative</i>	<i>superlative</i>
<i>πικρῶς, bitterly</i>	<i>πικρότερον, more bitterly</i>	<i>πικρότατα, most bitterly</i>
<i>ῥαδίως, easily</i>	<i>ῥᾶον, more easily</i>	<i>ῥᾶστα, most easily</i>
<i>πολύ, much</i>	<i>πλέον, to a greater degree,</i> <i>more</i>	<i>πλείστα, to the highest degree,</i> <i>most</i>
<i>μάλα, very</i>	<i>μᾶλλον, more</i>	<i>μάλιστα, most</i>

5. *Comparative Expressions.*

a. With *ἢ, than*. The Greek equivalent of English *than* is *ἢ*. Like *than*, *ἢ* introduces (in theory) a comparative clause, most of which may be suppressed, leaving the items compared in the same construction (that is, in the same case).

- EX. ὁ Δημοσθένης κρείττων ἢ ὁ Σωκράτης.
Demosthenes is stronger than Socrates (is strong).
 ὁ στρατηγὸς θάπτον ἔφυγεν ἢ οἱ ἄλλοι.
The general fled more quickly than the others (fled).

ὕμῖν ῥᾶον πιστεύουσιν ἢ ἡμῖν.

They will trust you more readily than (they will trust) us.

ὕμῖν ῥᾶον πιστεύουσιν ἐκεῖνοι ἢ ἡμεῖς.

They will trust you more readily than we (will trust you).

- b. With the genitive of comparison. (Compare Unit 30.4b.v.) The second element of comparison may, in most cases, be expressed in the genitive case, without ἢ:

ὁ Δημοσθένης κρείττων τοῦ Σωκράτους.

Demosthenes is stronger than Socrates (is strong).

ὁ στρατηγὸς θάπτον τῶν ἄλλων ἔφυγεν.

The general fled more quickly than the others (fled).

τὸν δίκαιον μᾶλλον τοῦ ἀδίκου ἐπαινῶ.

I praise the just man more than the unjust man.

The genitive of comparison is on the whole more common than the use of ἢ, but it is avoided in contexts where the presence of other genitives would cause ambiguity or an unpleasant piling up of genitive forms:

οἱ δυστυχεῖς πλείονων εὐεργεσιῶν ἢ οἱ εὐτυχεῖς δέονται.

The unfortunate need more benefactions than the fortunate.

[εὐεργεσιῶν is gen. with δέονται, so gen. of comp. is avoided.]

τῶν χρημάτων μᾶλλον ἢ τῆς τιμῆς ἐπιθυμεί.

He craves money more than honor.

[χρημάτων is gen. with ἐπιθυμεί, so gen. of comp. is avoided.]

6. *Degree of Difference.* Recall (from Unit 30.5b) that the degree of difference with a comparative expression may be expressed by the dative:

πολλῷ σοφώτερος *wiser by far (by much)*

ὁ βασιλεὺς τρισὶν ἡμέραις ὕστερον τοῦ ἀγγέλου ἀφίκετο.

The king arrived three days later (later by three days) than the messenger.

Some common modifiers of comparatives are, however, adverbial accusatives of neuter adjectives or pronouns:

πολὺ σοφώτερος *much wiser (wiser by far)*

οὐδὲν καλλίων *no more beautiful, not at all more beautiful*

7. *Partitive Genitive with Superlatives.* The partitive genitive (Unit 10.6b) is often used with a superlative to express the class among which the noun excels:

δεινότατος λέγειν τῶν Ἀθηναίων

most clever at speaking among (of) the Athenians

8. *Strengthened Superlative.* A superlative may be strengthened by placing *ὥς* or *ὅτι* in front of it, producing the meaning *as X as possible*. This usage results from ellipsis of the verb *is possible* in a clause introduced by *ὥς* or *ὅτι*. (The same function is occasionally served by the relative adverb *ἥ*, or in poetry by *ὅσον* or *ὅπως*.)

ὅτι τάχιστα *as swiftly as possible*

βουλόμεθα ὥς ἄριστοι γενέσθαι.

We want to prove ourselves to be as brave as possible.

9. *Identification of Comparative or Superlative.* To identify a comparative or superlative adjective fully, give its gender, number, and case, its nominative forms, the word *comparative* or *superlative* as appropriate, and the nominative singular masculine of the positive adjective from which it comes; and tell what noun it modifies.

10. *Alpha-Contract Verbs with Eta.* A few verbs that show a dictionary form in *-άω* or *-άομαι* are actually inflected in Attic with *η* in place of *ā* (and *η* in place of *α*). The most common verb of this type is *χράω*, *proclaim an oracle*, along with its far more common middle *χράομαι*, *use*. For example, the present middle/passive is conjugated *χρῶμαι*, *χρή*, *χρήται*, *χρώμεθα*, *χρήσθε*, *χρῶνται*. For a full paradigm of the present system, see Appendix C.

11. *Notes on Vocabulary.* The non-Attic forms of the comparatives in *-ττων* are *θάσσω*, *θάσσω*; *κρείσσω*, *κρείσσω*; *ἥσσω*, *ἥσσω*; *ἐλάσσω*, *ἐλάσσω*.

The superlative *ἄριστος* is from the same root seen in *ἀρετή*.

In the neuter of *πλέων*, *more*, *more numerous*, there is an alternative nominative and accusative singular, *πλείν*, for regular *πλέον*.

The stem of the adjective *εὐέλπης* is *εὐελπιδ-*, and the masculine and feminine accusative singular is *εὐέλπιν*.

12. *Historical Notes.* The double tau or double sigma of the comparatives in *-ττων* (or *-σσω*) derives from a euphonic change in a sequence consisting of a consonant followed by *-γων*. For example, from the root *κρετ-*, a by-form of *κρατ-* (as in *κράτος* and *κρατέω*), **κρέτγων* becomes *κρείττων* when phonetic changes produce *-ττ-*. The lengthening of the vowel in the root is of uncertain explanation, but the pattern has been regularized in Attic, in *μείζων* (*μέζων* in Ionic), *ὀλείζων*, and some other comparatives. In the case of *θάττων* the root is apparently **θαχ-*, which in the positive and superlative and the related noun becomes *τάχ-* by dissimilation of the initial aspirate (Grassmann's law), whereas there is no need for dissimilation in the comparative since the chi has been altered in the euphonic change.

The alternative *ο*-stem forms (*καλλίω*, *καλλίους*) were originally stems in *-οσ-*, and the usual loss of intervocalic sigma allowed the omicron to contract with the following vowel of the case ending.

WHAT TO STUDY AND DO

1. Study the comparison of adjectives and adverbs.
2. Study the inflection of comparatives in *-ίων* or *-ων*.
3. Learn as vocabulary for this unit both the comparatives and superlatives presented in §2b, above, and the remaining words listed below.
4. Do the exercises of this unit.

VOCABULARY

ADJECTIVES

γεραιός, γεραιά, γεραιόν	old, aged; revered
εὐελπής, εὐέλπι	hopeful, cheerful
ἐχθρός, ἐχθρά, ἐχθρόν	hated, hateful; hostile
ὁ ἐχθρός	enemy (in personal or interstate relations)
παλαιός, παλαιά, παλαιόν	old, ancient [palaeontology, palaeolithic]
τὸ παλαιόν	(adv. acc.) in the old days, formerly
πάλαι	(adv.) long ago
ταχύς, ταχεῖα, ταχύ	swift, quick [tachygraphy]
ταχέως	(adv.) swiftly, quickly
τάχα	(adv.) quickly; perhaps
χρηστός, χρηστή, χρηστόν	useful, serviceable; good, honest, worthy [chrestomathy]

ADVERBS

μᾶλλον	more
μάλιστα	most

CONJUNCTION

ἢ	or; than
ἢ . . . ἢ . . .	either . . . or . . .

VERBS

δουλεύω	be a slave (<i>or</i> servant); serve (+ dat.)
πιστεύω	trust, put faith in (+ dat.)
στρατεύω	carry out a military campaign, wage war; (mid.) carry out a campaign, march (on campaign)
χράω	(of a god) proclaim an oracle; (mid., of a person) consult an oracle
χράομαι	use, employ (+ dat.); experience (a condition: + dat.)

PRINCIPAL PARTS

δουλεύω, δουλεύσω, ἐδούλευσα, δεδούλευκα, —, —
 πιστεύω, πιστεύσω, ἐπίστευσα, πεπίστευκα, πεπίστευμαι, ἐπιστεύθην
 στρατεύω, στρατεύσω, ἐστράτευσα, ἐστράτευκα, ἐστράτευμαι, —
 χράω, χρήσω, ἔχρησα, —, —, ἐχρήσθην
 χράομαι, χρήσομαι, ἐχρησάμην, —, κέχρημαι, ἐχρήσθην

EXERCISES

I. Write in Greek.

- | | |
|---|--|
| 1. with better judgment | 9. of the wisest teacher |
| 2. in the worst manner | 10. of a certain wealthier man |
| 3. more easily | 11. most clearly |
| 4. the uppermost parts (dat.) | 12. more money (nom.) |
| 5. from the truer account | 13. the largest city (dat.) |
| 6. to the worthiest women | 14. as useful as possible (neut. nom. sing.) |
| 7. the safer way (acc.) | 15. the sweetest thing (acc.) of all |
| 8. the most unjust (acc.) of Cyrus's soldiers | 16. more shamefully, most shamefully |

II. Sentences for reading.

- ἀποστάντων τῶν ἐκεῖ συμμάχων ὁ Πεισίστρατος αὐτίκα ὀγδοήκοντα ὀπλίταις ἐστρατεύσατο ἐπ' αὐτούς.
- κρίττων ἐστὶ πόλις χείροσι νόμοις χρωμένη οἷς οἱ πολῖται πείθονται ἢ καλῶς ἔχουσι νόμοις οἷς οὐ πείθονται.
- ὅδε δίκαιον ἔφη εἶναι τοὺς ἄρξαντας τῆς ἀδικίας μὴ τὰ αὐτὰ ἀλλὰ μείζονα καὶ πλείονα πάσχειν.
- χαλεπώτατα ἀδικοῦμαι, ἀλλ' ὅμως τοὺς ἐχθροὺς ἐξελέγχων διατελῶ· οὐδὲν γὰρ πικρότερον τῆς ἀνάγκης.
- οὕτως ὄψεσθε ὀλίγων ἐτῶν Λακεδαιμονίοις ἀπάσας τὰς πόλεις δουλευούσας.
- στάσεως καταστάσης καὶ πολλῶν ἀποθανόντων, οὐδὲν ῥᾶον τὸ πλήθος τοῖς ὀλίγοις ἐπίστευεν ἢ οἱ ὀλίγοι τῷ δήμῳ.
- ἀλλὰ τοῦτό γε, ὦ Σώκρατες, χαλεπώτατα φέρω· ὁρῶ γάρ σε ἀδίκως ἀποθνήσκοντα. — σὺ δέ, ὦ φίλτατε, μᾶλλον ἐβούλου με ὁρᾶν δικαίως ἢ ἀδίκως ἀποθνήσκοντα;

III. Render into Greek.

- We are not unaware that young men are swifter than old men.
- It is reported that you are angry at many of the orators, but most of all at Demosthenes.

3. The thieves did not notice that the ship they had snatched was becoming filled with water.
4. Upon deliberation, it seemed better to the Greeks to send the strongest part of their army toward the sea so as to conceal their number ["multitude"] from the foreigners for as long a time as possible.

IV. Reading: Xenophon, *Memorabilia* 1.1.18–19 (slightly adapted). An example of Socrates' justice and courage. After the victorious sea battle at Arginusae in 406, the Athenian commanders were accused in the Assembly of failing to take adequate steps to rescue the Athenians whose ships had sunk. Thrasyllus and Erasinides were two of these generals.

ἐπιθυμήσαντός ποτε τοῦ δήμου παρὰ τοὺς νόμους μὲν ψήφω τοὺς ἀμφὶ
Θράσυλλον καὶ Ἐρασινίδην ἀποκτείνειν πάντας, Σωκράτης, βουλευτῆς ὢν
καὶ τότε ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, οὐκ ἠθέλησεν ἐπιψηφίσειν, καίπερ
ὀργιζόμενον μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων· ἀλλὰ
περὶ πλείονος ἐποιήσατο εὐορκεῖν ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ
φυλάξασθαι τοὺς ἀπειλοῦντας. καὶ γὰρ ἐπιμελείσθαι θεοὺς ἐνόμιζεν ἀνθρώπων,
οὐχ ὃν τρόπον οἱ πολλοὶ νομίζουσιν· οὗτοι μὲν γὰρ οἴονται τοὺς θεοὺς τὰ μὲν
εἰδέναι, τὰ δ' οὐκ εἰδέναι· Σωκράτης δὲ πάντα μὲν ἡγείτο θεοὺς εἰδέναι, τὰ τε
λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρῆναι καὶ
σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

UNDERLINED WORDS

ἀμφί (prep. + acc.), associated with

ἀνθρώπιος, -α, -ον, human

ἀπειλέω, threaten

βουλευτής, -οῦ, m., member of the Council (of 500 at Athens)

δυνατός, -ή, -όν, powerful

ἐπιμελέομαι, have concern for (+ gen.)

ἐπιστάτης, -ου, m., chairman, presiding officer (of a meeting of the Assembly)

ἐπιψηφίζω, put (a measure) to a vote

εὐορκέω, abide by one's oath (to follow lawful procedures)

καὶ γάρ, and in fact; for indeed

πανταχοῦ, everywhere

περὶ πλείονος ποιείσθαι, consider to be of greater importance (+ inf. or noun object)

σημαίνω, give signs

σιγή, -ής, f., silence

χαρίζομαι, oblige (+ dat.)

The Subjunctive

1. *The Subjunctive Mood.* Recall (from Unit 5 Prelim.) that Greek has four finite moods. So far, we have dealt exclusively with two of these, the indicative and imperative moods. In this and the next two units, the two so-called subordinate moods, the subjunctive and optative, are presented. The subjunctive tends to express mere assumption or possibility, as opposed to assertion, a main function of the indicative; but it also has imperatival uses. It is more often used in subordinate-clause constructions than in independent clauses: hence its name in Greek, ὑποτακτική, and Latin, *subiunctivus*, “subjoined.” The key general points to understand are:

The Greek subjunctive occurs in the three tense systems that express aspect (present, aorist, perfect) and always has aspectual rather than temporal meaning. The present and aorist are common, but the perfect is quite rare.

In all its tenses the subjunctive has the same *primary* personal endings (like those seen in the present and future indicative).

In Attic the subjunctive is distinguished from the indicative by the use of a lengthened theme vowel, ω/η, in place of ο/ε.

Both ω-verbs and μ-verbs use the same endings.

When the primary endings are added to the lengthened theme vowel, the following subjunctive endings are produced:

		active	mid./pass.
sing.	1st	-ω	-ωμαι
	2nd	-ης	-η (from -η[σ]αι)
	3rd	-η	-ηται
dual	2nd	-ητον	-ησθον
	3rd	-ητον	-ησθον
plur.	1st	-ωμεν	-ωμεθα
	2nd	-ητε	-ησθε
	3rd	-ωσι(ν)	-ωνται

2. Conjugation of the Subjunctive.

a. *Present Active Subjunctive.* The active personal endings are added to the present stem (e.g., ἄγ-). Contraction takes place when the stem ends in ε, α, or ο.

If the present stem ends in ε (e.g., ποιέω or τίθημι), the ε disappears in contraction, but the accent falls on the resulting contracted vowel.

If the present stem ends in α (e.g., ὀράω), the contractions of α with the lengthened theme vowel turn out to be the same as those in the indicative, and thus -άω verbs look *the same in the indicative and the subjunctive*.

If the present stem ends in ο (e.g., δηλόω), the resulting contractions are ο + ω → ω, ο + η → ω, ο + η → οι, and thus -όω verbs look *the same only in the singular of the indicative and the subjunctive*. The contractions found in δίδωμι are similar, but for this verb ο + η → ω.

In all the active subjunctives involving contraction, the contracted vowel has the circumflex accent.

Here are six examples showing the five possible patterns:

ἄγω (stem ἀγ-)	ποιέω (stem ποιε-)	τίθημι (stem τιθε-)	ὀράω (stem ὀρα-)	δηλόω (stem δηλο-)	δίδωμι (stem διδο-)
ἄγω	ποιῶ	τιθῶ	ὀρῶ	δηλῶ	διδῶ
ἄγῃς	ποιῇς	τιθῇς	ὀρᾷς	δηλοῖς	διδῷς
ἄγῃ	ποιῇ	τιθῇ	ὀρᾷ	δηλοῖ	διδῷ
ἄγητον	ποιήτον	τιθήτον	ὀράτον	δηλώτον	διδῶτον
ἄγητον	ποιήτον	τιθήτον	ὀράτον	δηλώτον	διδῶτον
ἄγωμεν	ποιῶμεν	τιθῶμεν	ὀρώμεν	δηλώμεν	διδῶμεν
ἄγητε	ποιήτε	τιθήτε	ὀράτε	δηλώτε	διδῶτε
ἄγωσι(ν)	ποιῶσι(ν)	τιθῶσι(ν)	ὀρώσι(ν)	δηλώσι(ν)	διδῶσι(ν)

Several other verbs follow the pattern of *τιθῶ*: *ἵημι* → *ἰῶ*, *ἵστημι* → *ἰστώ*, *φημί* → *φῶ*. The regular endings, with no contraction, are used in *εἶμι* → *ἴω* and *δείκνυμι* → *δείκνύω*.

Note that the subjunctive forms of *εἶμι* look like the endings themselves with a smooth breathing and a circumflex added on the first syllable: *ῶ*, *ῆς*, *ῆ*, (*ῆτον*, *ῆτον*,) *ῶμεν*, *ῆτε*, *ῶσι(ν)*.

b. *Present Middle/Passive Subjunctive*. The primary middle/passive endings are added to the present stem. Contractions, if any, occur in the same way as in the active. Here are examples showing the five possible patterns:

<i>ἄγω</i>	<i>ποιέω</i>	<i>ὁράω</i>	<i>δηλόω</i>	<i>δίδωμι</i>
<i>ἄγωμαι</i>	<i>ποιῶμαι</i>	<i>ὀρώμαι</i>	<i>δηλῶμαι</i>	<i>διδῶμαι</i>
<i>ἄγῃ</i>	<i>ποιῇ</i>	<i>ὀρᾷ</i>	<i>δηλοῖ</i>	<i>διδῶ</i>
<i>ἄγεται</i>	<i>ποιῇται</i>	<i>ὀράται</i>	<i>δηλῶται</i>	<i>διδῶται</i>
<i>ἄγησθον</i>	<i>ποιῇσθον</i>	<i>ὀρᾷσθον</i>	<i>δηλῶσθον</i>	<i>διδῶσθον</i>
<i>ἄγησθον</i>	<i>ποιῇσθον</i>	<i>ὀρᾷσθον</i>	<i>δηλῶσθον</i>	<i>διδῶσθον</i>
<i>ἀγώμεθα</i>	<i>ποιώμεθα</i>	<i>ὀρώμεθα</i>	<i>δηλώμεθα</i>	<i>διδώμεθα</i>
<i>ἄγησθε</i>	<i>ποιῇσθε</i>	<i>ὀρᾷσθε</i>	<i>δηλῶσθε</i>	<i>διδῶσθε</i>
<i>ἄγωνται</i>	<i>ποιῶνται</i>	<i>ὀρῶνται</i>	<i>δηλῶνται</i>	<i>διδῶνται</i>

Several *μι*-verbs follow the pattern of *ποιῶμαι*: *τίθημι* → *τιθῶμαι*, *ἵημι* → *ἰῶμαι*, *ἵστημι* → *ἰστώμαι*. The regular endings, with no contraction, are used in *δείκνυμι* → *δείκνύωμαι*, *δύναμαι* → *δύνωμαι*, *ἐπίσταμαι* → *ἐπίστωμαι*.

c. *Aorist Active Subjunctive*. In this inflection, the active endings are added to the aorist stem (whether strong or weak). Athematic aorists feature contractions that are the same as those seen in the present of the same verbs. Here are examples showing the four possible patterns:

<i>πράττω</i> (stem <i>πραξ-</i>)	<i>λείπω</i> (stem <i>λιπ-</i>)	<i>τίθημι</i> (stem <i>θε-</i>)	<i>δίδωμι</i> (stem <i>δο-</i>)
<i>πράξω</i>	<i>λίπω</i>	<i>θῶ</i>	<i>δῶ</i>
<i>πράξῃς</i>	<i>λίπης</i>	<i>θῆς</i>	<i>δῶς</i>
<i>πράξῃ</i>	<i>λίπη</i>	<i>θῆ</i>	<i>δῶ</i>
<i>πράξῃτον</i>	<i>λίπητον</i>	<i>θῆτον</i>	<i>δῶτον</i>
<i>πράξῃτον</i>	<i>λίπητον</i>	<i>θῆτον</i>	<i>δῶτον</i>
<i>πράξωμεν</i>	<i>λίπωμεν</i>	<i>θῶμεν</i>	<i>δῶμεν</i>
<i>πράξῃτε</i>	<i>λίπητε</i>	<i>θῆτε</i>	<i>δῶτε</i>
<i>πράξωσι(ν)</i>	<i>λίπωσι(ν)</i>	<i>θῶσι(ν)</i>	<i>δῶσι(ν)</i>

Several *μι*-verbs follow the pattern of *θῶ*: ἵημι → -ῶ (compounds only), ἵστημι → στῶ, βαίνω → βῶ, φθάνω → φθῶ. The pattern of *δῶ* applies to γινώσκω → γνῶ, ἀλίσκομαι → ἀλῶ. There is no contraction in δύω → δύω (intransitive aorist subjunctive from ἔδυν).

d. *Aorist Middle Subjunctive*. In this inflection, the middle/passive endings are added to the aorist stem (whether strong or weak). For athematic aorists the contractions are the same as in the aorist active subjunctive. Here are examples showing the four possible patterns:

πράττω	λείπω	τίθημι	δίδωμι
πράξωμαι	λίπωμαι	θῶμαι	δῶμαι
πράξῃ	λίπῃ	θῇ	δῶ
πράξῃται	λίπῃται	θῇται	δῶται
πράξῃσθον	λίπῃσθον	θῇσθον	δῶσθον
πράξῃσθον	λίπῃσθον	θῇσθον	δῶσθον
πραξώμεθα	λιπώμεθα	θώμεθα	δώμεθα
πράξῃσθε	λίπῃσθε	θῇσθε	δῶσθε
πράξωνται	λίπωνται	θῶνται	δῶνται

The only other aorist middle subjunctive to note is ἵημι → -ῶμαι (compounds only), which is conjugated like *θῶμαι*.

e. *Aorist Passive Subjunctive*. In this inflection, the active endings are added to the aorist passive stem in its short-vowel form (e.g., *λυθε-* from ἐλύθην, *φανε-* from ἐφάνην). The conjugation (*λυθῶ*, *λυθῇς*, etc.; *φανῶ*, *φανῇς*, etc.) is thus exactly like that of the subjunctive of *ποιέω* or *τίθημι* under §2a, above. The full paradigm is shown in Appendix C.

3. *Subjunctive of οἶδα*. The perfect active subjunctive of *οἶδα* uses the same *e*-grade root seen in the pluperfect indicative and in the perfect infinitive: *εἶδε-*. It therefore exhibits the same contracted endings as *ποιῶ* or *τιθῶ*. The full paradigm is shown in Appendix C.

4. *Independent Uses of the Subjunctive*. Although the subjunctive is primarily used in subordinate clauses, it does have several independent uses. These may be classified broadly as either *imperative* (issuing a command or recommendation for future action: uses 4a and 4b, below) or *prospective* (looking to an action that may take place in the future or to a proposition that may be ascertained as true in the future: uses 4c and 4d, below). Since the subjunctive expresses assumption, possibility, or command

rather than assertion, the negative is normally *μή* rather than *οὐ*. The choice of tense depends on the aspect of the action.

a. *Hortatory subjunctive*. In the first person plural (or less often in the first person singular) the subjunctive may express a proposal for action or an exhortation:

νῦν ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός.

Let us go now and hear the man.

μή φοβώμεθα.

Let us not be afraid.

b. *Prohibitions*. In the second or third person, the subjunctive (normally aorist) with *μή* may express a prohibition: that is, a negative command. (A negative command with present aspect usually is expressed instead with the imperative: Unit 8.2 and Unit 19.6.)

μή ποιήσητε ταῦτα.

Do not do this.

μηδεὶς ἡγήσεται τὸν Φίλιππον φίλον.

Let no one consider Philip a friend.

c. *Deliberative subjunctive*. The subjunctive may be used in questions in which one asks *What is one to do?* or wonders *What is to happen?*

εἰπώμεν ἢ σιγῶμεν;

Shall we speak or keep silent?

τί πάθω;

What is to happen to me?

[Lit.: *What am I to experience?*]

d. *Doubtful assertions and emphatic denials*. The subjunctive with *μή* may express a doubtful assertion (*Perhaps . . .* or *I suspect . . .*) or, with *μή οὐ*, a doubtful denial (*Perhaps . . . not . . .*). On the other hand, the aorist subjunctive with *οὐ μή* (note the order) expresses a very strong denial. These uses of the subjunctive are much rarer than 4a–4c, above.

μή τοῦτο ᾗ ὃ ἐζητοῦμεν.

Perhaps this is what we were seeking.

μή οὐκ ὀρθῶς ἔχῃ ταῦτα.

I suspect that these things are not correct.

οὐ μή δείξῃ ἀναίτιος ὢν τῶν κακῶν.

He will never show that he is free of blame for the bad things.

5. *Sequence of Moods.* In a complex sentence, there is a tendency in Greek for a subordinate subjunctive, with its primary endings, to be associated with a main clause that contains a primary tense or refers to the present or future. Similarly, a subordinate optative, with its generally secondary endings (as will be seen in Unit 33), tends to be associated with a main clause that contains a secondary tense or refers to the past. This association is called the *sequence of moods*, and a subordinate verb depending on a main verb in a primary tense is said to be *in primary sequence*, whereas a subordinate verb depending on a main verb in a secondary tense is said to be *in secondary sequence*.

6. *Dependent Uses of the Subjunctive.* Again in these uses the subjunctive has a prospective, imperatival, or generalizing force that differs from the sense of assertion carried by the indicative. As will be seen in the next unit, many of these uses will also apply to the optative. The principal dependent uses are:

- a. Purpose clauses. (See §7, below.)
- b. Object clauses with verbs of fearing. (See §8, below.)
- c. Present general conditions and relative clauses with present general conditional force (to be presented in Unit 35).
- d. Future more vivid conditions and relative clauses with future more vivid conditional force (to be presented in Unit 35).
- e. Temporal clauses introduced by conjunctions meaning *before* or *until* (to be presented in Unit 41).

7. *Purpose Clauses.* Clauses denoting purpose contain the subjunctive in primary sequence and either the optative or the subjunctive in secondary sequence. In Attic the following conjunctions may introduce a purpose clause (also sometimes called a *final clause*): (positive) ἵνα, ὅπως, ὥς; (negative) ἵνα μή, ὅπως μή, ὥς μή, plain μή. In English the equivalent is expressed by *that*, *in order that*, *so that*, and also negative *lest* (although this is somewhat archaic). English also uses for purposive expressions the plain infinitive or *in order to* with the infinitive.

Primary sequence: subjunctive mandatory

τοὺς σοφοὺς δοκοῦντας εἶναι ἐξελέγχει ἵνα μανθάνῃ τι.

He cross-examines those who seem to be wise in order to learn something.

Secondary sequence: optative optional (to be learned in Unit 33)

φύλακας συνέπεμψεν ὅπως μὴ λάθωσιν ἀπελθόντες.

Or φύλακας συνέπεμψεν ὅπως μὴ λάθοιεν [optative] ἀπελθόντες.

He sent along guards in order that they not go away secretly.

8. Object Clauses with Verbs of Fearing.

a. Clauses denoting a *fear about a future event*, or about a present event the occurrence of which is unascertained, contain the subjunctive in primary sequence and the optative or subjunctive in secondary sequence. Such clauses are introduced by *μή* when positive and by *μή οὐ* when negative.

Primary sequence: subjunctive mandatory

φοβούμεθα μή ὁ βασιλεὺς ἡμῖν ἐπιθῇται.

We are afraid that the king may attack us.

φοβούμεθα μή οἱ σύμμαχοι οὐκ ἔλθωσιν εἰς καιρόν.

We fear that the allies may not come in time.

Secondary sequence: optative optional

ἐφοβοῦντο μή ὁ βασιλεὺς ἐπιθῇται.

Or ἐφοβοῦντο μή ὁ βασιλεὺς ἐπιθεῖτο [optative].

They were afraid that the king might attack.

b. Clauses denoting a *fear referring to a past event, or to a present ascertained event*, contain the indicative introduced by *μή* or *μή οὐ*. This is a rare idiom in Greek, though the corresponding English idiom is fairly common as an apologetic or polite form of expression.

φοβούμεθα μή ἀμφοτέρων ἅμα ἡμαρτήκαμεν [perfect ind.].

We fear that we have (actually) failed of both objects at once.

Note that verbs of fearing may also take a complementary infinitive when the sense is *fear to do X*.

οὐ φοβεῖται τῷ βασιλεῖ ἐπιβουλεύειν.

He is not afraid to plot against the king.

9. *Notes on Vocabulary.* Outside Attic, *ἡττάομαι* appears as *ἡσσάομαι* (or, in Ionic, as *ἑσσόομαι*).

In some texts *τρόπαιον* will appear with the accent on *P*, *τροπαῖον*. A number of words with the metrical shape short-long-short originally had their accent on *P*, but over time the accent in Attic was moved back to *A*. The exact chronology of this shift is the subject of debate, but it may have occurred as late as the fourth century. Other words to which this process applies include *έτοῖμος* or *ἔτοιμος*, *ready* (Unit 41), and *έρημος* or *ἔρημος*, *empty*, *vacant*.

When *ἀμφότερος* is used as an adjective, its noun normally has the article, and *ἀμφότερος* is in predicate position. Compare the usage of *έκάτερος* (Unit 19.9) and *μόνος* (Unit 21.6).

10. *Historical Notes.* In a few prose writers and in poetry, purpose clauses introduced by ὥς or ὅπως sometimes have the modal particle ἄν (see Units 34.1 and 34.8) accompanying the subjunctive (or, rarely, the optative).

The fear-clause construction with the subjunctive may be a development of a dependent (hypotactic) clause from an originally coordinate (paratactic) construction: *We are afraid. Let the king not attack us.* → *We are afraid that the king may attack us.*

WHAT TO STUDY AND DO

1. Learn the patterns of subjunctive conjugation.
2. Study the independent and dependent uses of the subjunctive.
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

VERBS

ἡττάομαι	be less, be inferior; be defeated, be defeated by (+ gen. of person or thing)
σιγάω	be silent; (transitive) keep secret

NOUNS

ἄθλος, ἄθλου, m.	contest (of war or sports) [athletics, decathlon]
ᾠθλον, ᾠθλου, n.	prize (of a contest)
γάμος, γάμου, m.	wedding, wedding feast; marriage [polygamy]
δεῖπνον, δεῖπνου, n.	meal
καιρός, καιροῦ, m.	right measure, right degree; time, season, opportunity; critical moment, crisis
ὀργή, ὀργῆς, f.	mood, temperament; anger, wrath [orgasm]
πίστις, πίστεως, f.	trust, faith; assurance, pledge
τρόπαιον, τροπαίου, n.	trophy, victory monument

ADJECTIVES

ἀμφοτέρως, ἀμφοτέρω, ἀμφοτέρω	each of two, both
ἀναίτιος, ἀναίτιον	guiltless, without blame (or responsibility)
θῆλυς, θήλεια, θήλυ	female; soft, delicate [thelitis, epithelium]
ὀρθός, ὀρθή, ὀρθόν	straight; upright; correct [orthodox, orthogonal]
πιστός, πιστή, πιστόν	trustworthy, faithful

CONJUNCTIONS

ἵνα	in order that (+ subj. or opt. of purpose)
ὅπως	in order that (+ subj. or opt. of purpose)
ὥς	in order that (+ subj. or opt. of purpose); that (introducing indirect statement); because, how, as, as if

PRINCIPAL PARTS

ἡττάομαι, ἡττήσομαι (rare), —, —, ἡττημαι, ἡττήθην
 σιγάω, σιγήσομαι, ἐσίγησα, σεσίγηκα, σεσίγημαι, ἐσίγήθην

EXERCISES

I. Write in Greek the following subjunctive forms.

- | | |
|---|--|
| 1. 3rd s. aor. act. of <i>be silent</i> | 13. 1st pl. perf. act. of <i>know</i> |
| 2. 2nd pl. pres. pass. of <i>be defeated</i> | 14. 2nd s. pres. act. of <i>go</i> |
| 3. 2nd s. aor. act. of <i>be a slave</i> | 15. 3rd pl. aor. mid. of <i>arrive</i> |
| 4. 3rd s. pres. act. of <i>be at a loss</i> | 16. 1st s. aor. mid. of <i>call</i> |
| 5. 3rd pl. pres. m./p. of <i>cross-examine</i> | 17. 2nd s. aor. act. of <i>lead away</i> |
| 6. 3rd pl. aor. pass. of <i>mention</i> | 18. 3rd s. pres. act. of <i>be ill</i> |
| 7. 3rd s. aor. pass. of <i>be defeated</i> | 19. 1st s. aor. pass. of <i>conceal</i> |
| 8. 1st s. aor. mid. of <i>attack</i> | 20. 3rd s. aor. act. of <i>go up</i> |
| 9. 2nd s. pres. m./p. of <i>revolt from</i> | 21. 2nd pl. pres. m./p. of <i>be able</i> |
| 10. 1st pl. aor. act. of <i>long for</i> | 22. 3rd pl. aor. act. of <i>make</i> |
| 11. 1st s. pres. m./p. of <i>prevent</i> | 23. 1st pl. pres. act. of <i>be willing</i> |
| 12. 1st pl. pres. mid. of <i>carry out</i>
<i>a campaign</i> | 24. 1st pl. pres. m./p. of <i>make a truce</i> |

II. Identify each form completely.

- | | | |
|-------------------|-----------------|------------------|
| 1. παράσχωσι | 10. διαμένωσι | 19. μείνω |
| 2. αναγιγνώσκεται | 11. διώκη | 20. παραγάγη |
| 3. ἀπής | 12. ἀρχθήτε | 21. ἡττώνται |
| 4. ἔλονται | 13. δύνωνται | 22. ἀγγείλωμεν |
| 5. ἀφῆς | 14. ἐξαιτήσησθε | 23. αἰρήται |
| 6. εἰδῆς | 15. παραβῆτε | 24. ἀποδειχθῇ |
| 7. βασιλεύσητε | 16. κρύπτῃ | 25. ἀκούητε |
| 8. δεικνύωμεν | 17. κρατῇ | 26. ὑπομιμνήσκῃς |
| 9. δηλώσῃ | 18. αἰρεθῶσι | 27. ἀπίωσιν |

- | | | |
|----------------|--------------|----------------|
| 28. ἀρπαζόμεθα | 31. ἀφιστῶσι | 34. ἐπιτρέψητε |
| 29. ἄρξῃ | 32. δείξῃσθε | 35. πύθωμαι |
| 30. τιμηθῶμεν | 33. ἡγῆται | 36. δηλωθῶ |

III. Render into Greek.

1. Do not betray your city, men of Athens.
2. They fear that the children may not trust the slaves.
3. It is better to fill the sea with triremes in order to prevent the enemy ships from attacking the city.
4. Let no one ever remind us of those critical times.
5. *Never* will you (s.) demonstrate that you are more just than the others.
6. How am I to praise this man in the manner he deserves [“worthily”]?

IV. Sentences for reading.

1. *τίνας δικαιότερον βλάψω ἢ τοὺς ἐμὲ ἀδικήσαντας;*
2. *οἱ Ἕλληνες παυσάμενοι ἀλλήλοις πολεμοῦντες εἰρήνην συντίθενται ὅπως ὁ βασιλεὺς μὴ ῥαδίως κρατήσῃ πάντων.*
3. *μήποτε ἡττώμεθα τοῦ θήλεος γένους, ἄνδρες ὄντες.*
4. *καίπερ πίστιν δόντες τε καὶ λαβόντες, φοβούμεθα μὴ οἱ Θηβαῖοι οὐ πιστοὶ ᾧσιν.*
5. *τῆς πόλεως μὴ καλῶς πραττούσης, μὴ δόξῃτε ὀργίζεσθαι τοῖς ἀναιτίοις, ἀλλὰ τοῖς μὴ ὀρθῶς βουλευομένοις.*
6. *διωκόντων τῶν ἱππέων τοὺς φεύγοντας, ὁ στρατηγὸς τοὺς ὀπλίτας ἔχων τρόπαιον ἔστησεν ἵνα πᾶσιν ἐπιδείξῃ τὸ ἑαυτοῦ στράτευμα κρείττον τοῦ πολεμίου ὄν.*
7. *ὁ στρατηγὸς, φοβούμενος μὴ οἱ πεμπόμενοι οὐ τὰ ὄντα ἄγγελλωσιν, αὐτὸς ἔγραψε τῷ δήμῳ· ἡλπίζε γὰρ οὕτω τοὺς Ἀθηναίους βουλεύεσθαι περὶ τῆς ἀληθείας.*
8. *καὶ νῦν ἀκούετε πάντα, ἵνα μηδὲν ἀγνοήτε τῶν γενομένων ἀλλὰ σαφῶς εἰδῇτε περὶ αὐτῶν.*
9. *πρὸς ὑμᾶς ἀφικόμεν ὑπὲρ τοῦ Ἰσαίου λέξων· φίλος γὰρ ὢν μοι τυγχάνει καὶ δεόμενος καὶ ἀδικούμενος καὶ ἀδύνατος [“unable,” “unskilled,” + inf.] εἰπεῖν, ὥστε διὰ ταῦτα πάντα ὑπὲρ αὐτοῦ λέγειν ἐπέισθην.*
10. *περὶ μὲν οὖν αὐτοῦ τοῦ πράγματος τὸν Καλλίαν ἤδη κάλλιστα ἀποδείξασθαι νομίζω· ἵνα δὲ μηδεὶς οἴηται μήτ’ ἐμὲ διὰ μικρὰς αἰτίας τούτου κατηγορεῖν μήτ’ ἄξιον αὐτὸν εἶναι χάριτος παρ’ ἐμοῦ, βούλομαι περὶ τούτων εἰπεῖν.*

V. Reading: Plato, *Protagoras* 324d–325a (adapted). The sophist Protagoras is trying to explain to Socrates how political virtue differs from other arts but can nevertheless be taught.

Ἦτι λείπεται ἡ ἀπορία ἣν ἀπορεῖς περὶ τῶν ἀνδρῶν τῶν ἀγαθῶν, τί δῆποτε οἱ ἄνδρες οἱ ἀγαθοὶ τὰ μὲν ἄλλα τοὺς αὐτῶν ὑεῖς διδάσκουσιν ἃ διδασκάλων ἔχεται καὶ σοφοὺς ποιοῦσιν, ἐκείνην δὲ τὴν ἀρετὴν ἣν αὐτοὶ εἰσιν ἀγαθοὶ οὐδενὸς βελτίους ποιοῦσιν. καὶ περὶ τούτου, ὦ Σώκρατες, οὐκέτι μῦθόν σοι ἐρῶ ἀλλὰ λόγον. ὦδε γὰρ δεῖ νομίζειν ἔστιν τι ἐν ᾗ οὐκ ἔστιν, οὗ ἀνάγκη πάντας τοὺς πολίτας μετέχειν, εἴπερ μέλλει πόλις εἶναι; ἐν τούτῳ γὰρ αὕτη λύεται ἡ ἀπορία ἣν σὺ ἀπορεῖς ἢ ἄλλοθι οὐδαμοῦ. εἰ μὲν γὰρ ἔστιν, τοῦτο τὸ ἐν ἔστιν οὐ τεκτονικὴ οὐδὲ χαλκεία οὐδὲ κεραμεία, ἀλλὰ δικαιοσύνη καὶ σωφροσύνη καὶ τὸ ὅσιον εἶναι. καὶ συλλήβδην ἐν αὐτὸ προσαγορεύω εἶναι ἀνδρὸς ἀρετήν.

UNDERLINED WORDS

ἄλλοθι οὐδαμοῦ, *nowhere else, in no other place*

ἀπορία, -as, f., *difficulty, puzzlement*

ἀρετὴν: internal acc. (or acc. of specification) with βελτίους (Unit 17.3b); ἣν is in the same construction with ἀγαθοὶ

δῆποτε (emphatic adv. intensifying interrogative), (*why?*) *in the world*

διδάσκω, *teach* (+ dir. object of person + internal acc. of the thing taught)

εἰ, *if*

εἴπερ, *if in fact*

ἔχεται, *attaches to; falls within the realm of* (+ gen.)

κεραμεία, -as, f., *art of ceramics*

μῦθος, -ου, m., *tale, story, fable*

προσαγορεύω, *call* (by a certain name: here αὐτὸ is the object; συλλήβδην ἐν may be taken in apposition to it, and ἀρετὴν is a predicate noun)

συλλήβδην (adv.), *taken all together, in a word*

τεκτονική, -ῆς, f., *carpentry*

χαλκεία, -as, f., *bronze working*

Formation of the Optative

1. *The Optative Mood.* The last of the four finite moods of Greek to be learned is the optative (Latin *optativus*, Greek *ἐνκτική*, *of wishing*). The optative occurs in the three tense systems that express aspect (present, aorist, and [rare] perfect) and also (rarely, and only for transformations in indirect discourse) in the future and future perfect tenses. The optative may be used both independently to express a wish or a potentiality (as opposed to a fact or assertion conveyed by the indicative) and in a variety of subordinate constructions. These uses will be presented in the next unit.

2. *Conjugation of the Optative.* The optative features more variations and irregularities than other parts of the verb system. The essential task of the beginning student is to learn how to *recognize* and *analyze* optatives that appear in texts, not how to generate every possible variation. The main points to understand about the optative are:

The mark of the optative mood is the mood vowel iota or its alternative, *ιη*.

The alternation between these two is complex, and sometimes forms made with the shorter mood sign coexist with those featuring the longer mood sign.

In general, the iota is added to the theme vowel omicron in the thematic forms or to the tense vowel alpha in the weak aorist, or to epsilon in the aorist passive.

The alternative *ιη* is used in parts of the athematic conjugation and in some forms from contract *ω*-verbs.

The optative has *secondary* personal endings, with a variant ending *-εῦ* in the third person plural active.

Exceptionally, the first person singular active forms in *-οιμι* and *-αιμι* feature the primary ending *-μι* seen in athematic verbs.

a. *Optative in οι*. This pattern is found in uncontracted presents, uncontracted futures, and strong aorists:

EX. ἄγω, stem ἀγ- + ο + ι → ἀγοι-

		present active opt.	present m./p. opt.
sing.	1st	ἄγοιμι	ἀγοίμην
	2nd	ἄγοις	ἄγοιο (*ἄγοι[σ]ο)
	3rd	ἄγοι	ἄγοιτο
dual	2nd	ἄγοιτον	ἄγοισθον
	3rd	ἀγοίτην	ἀγοίσθην
plur.	1st	ἄγοιμεν	ἀγοίμεθα
	2nd	ἄγοιτε	ἄγοισθε
	3rd	ἄγοιεν	ἄγοιντο

Conjugated with the same endings are the future active optative ἄξοιμι, the future middle optative ἀξοίμην, the strong aorist active optative ἀγάγοιμι, and the strong aorist middle optative ἀγαγοίμην.

Accentuation. Note that the final *-οι* of the third person singular present active optative counts as long for the purpose of accentuation: hence the present active optative ἀποκτείνοι, with an acute on *P*, as opposed to a noun in the nominative plural, οἴκοι, with a circumflex on *P*.

b. *Optative in αι*. This pattern is found in weak aorists and is basically like the pattern explained just above, but with *αι* instead of *οι*. In Attic, however, the alternative forms of the second and third persons singular and the third person plural aorist active optative are more common than the forms in *αι*:

EX. λύω, stem λυσ- + α + ι → λυσαι-

		aorist active opt.	aorist middle opt.
sing.	1st	λύσαιμι	λυσαίμην
	2nd	λύσειας or λύσαις	λυσαιο (*λύσαι[σ]ο)
	3rd	λύσειε(ν) or λύσαι	λυσαιτο
dual	2nd	λύσαιτον	λυσαισθον
	3rd	λυσαίτην	λυσαίσθην
plur.	1st	λύσαιμεν	λυσαίμεθα
	2nd	λύσαιτε	λυσαισθε
	3rd	λύσειαν or λύσαιεν	λυσαιντο

Accentuation. Note that the final *-αι* of the third person singular aorist active optative counts as long for the purpose of accentuation: hence the aorist active optative ἀποκτείναι, with an acute on *P*, as opposed to the aorist active infinitive ἀποκτεῖναι, with a circumflex on *P*.

c. *Optative of μι-verbs.* The present optative and strong aorist optative of athematic verbs have the mood vowel *iota* added directly to the tense stem, forming a diphthong (*ει*, *αι*, or *οι*) with the final vowel of that stem. The paradigms below show the three possible patterns for the present. For full paradigms of the aorists of these verbs and of the present or aorist of other *μι*-verbs, see Appendix C. The points to note are the following:

The alternative mood suffix *ιη* is found instead of simple *iota* in the singular forms of the present active and aorist active optative.

Forms with *ιη* occur as alternatives in other active optative inflections. (E.g., τιθείημεν for τιθείμεν.)

Forms with *ιη* are more common than those with *iota* in the second and third persons plural active optative of monosyllabic stems (athematic aorists and the present of εἰμί and φημί).

The regular secondary personal endings are used (with *-ν* for the first person singular active optative and with the variant form *-εν* for the third person plural active optative).

The sigma has dropped out between vowels, as often, in the second person singular middle ending, *-(σ)ο*.

The aorist optatives are similar to the present optatives except for the plural active, where longer forms are found as well as shorter ones. (Thus *-είημεν* or *-είμεν*, *-είητε* or *-είτε*, *-είησαν* or *-είεν*, etc.)

The accentuation of athematic-verb optatives normally does not precede the diphthong containing the mood vowel *iota*.

PRESENT OPTATIVE OF ΜΙ-VERBS

present active			present middle/passive		
τιθείην	ἰσταίην	διδοίην	τιθείμην	ἰσταίμην	διδοίμην
τιθείης	ἰσταίης	διδοίης	τιθείο	ἰσταίο	διδοίο
τιθείη	ἰσταίη	διδοίη	τιθείτο	ἰσταίτο	διδοίτο
τιθείτον	ἰσταίτον	διδοίτον	τιθείσθον	ἰσταίσθον	διδοίσθον
τιθείτην	ἰσταίτην	διδοίτην	τιθείσθην	ἰσταίσθην	διδοίσθην
τιθείμεν	ἰσταίμεν	διδοίμεν	τιθείμεθα	ἰσταίμεθα	διδοίμεθα
τιθείτε	ἰσταίτε	διδοίτε	τιθείσθε	ἰσταίσθε	διδοίσθε
τιθείεν	ἰσταίεν	διδοίεν	τιθείντο	ἰσταίντο	διδοίντο

Like *τιθείην* (*τιθείμην*) are conjugated the present *ίείην* (mid./pass. *ίείμην*) and the aorists *θείην* (mid./pass. *θείμην*) and *(ἀφ)είην* (mid./pass. *[ἀφ]είμην*: compounds only) as well as the perfect optative *εἰδείην* from *οἶδα*.

The optative of *εἶμι* is similar to that of *τίθημι*, but the plural forms often have the stem *είη-*. The conjugation is *είην, είης, είη, (είητον or είτον, είήτην or είτην), είήμεν or είμεν, είητε or είτε, είησαν or είεν*.

Like *ίσταίην* are conjugated the present *φαίην* and the aorists *σταίην, βαίην*, and *φθαίην*; and like *ισταίμην*, the presents *δυναίμην* and *ἐπισταίμην* (except that these have regular recessive accentuation: e.g., *δύναιο, ἐπίσταιτο*).

Like *διδοίην* are conjugated the aorist active optatives *δοίην, γνοίην*, and *ἀλοίην*. And like *διδοίμην* is conjugated the aorist middle optative *δοίμην*.

The present optative of verbs in *-νυμι* and of *εἶμι* and the aorist optative of *δύω* follow the *ω*-verb pattern: *δεικνύοιμι* (mid./pass. *δεικνυοίμην*), *ῥοιμι, δῶιμι*. (For the first person singular present optative of *εἶμι* the alternative athematic form *ιοίην* is occasionally found.)

d. *Optatives of contract verbs*. Tense stems in *-άω, -έω*, and *-όω* feature contraction of the stem vowel with the *οι* of the optative: *α + οι → ω, ε + οι → οι, ο + οι → οι*. Thus verbs in *-έω* and *-όω* have the same endings in the optative. The optative of these verbs was formed in two ways in the active: one is based on *-οιμι* conjugation; the other features the suffix *ιη* (in contraction *-ωη-* or *-οιη-*). The *ιη* suffix is more usual in the singular; the standard suffix is more usual in the dual and plural. In the following paradigm of the present active optative, the more common form is given first, and the rarer form is shown beside it in brackets.

PRESENT ACTIVE OPTATIVE

<i>verbs in -έω</i>		<i>verbs in -όω</i>		<i>verbs in -άω</i>	
<i>φιλοίην</i>	[<i>φιλοίμι</i>]	<i>δηλοίην</i>	[<i>δηλοίμι</i>]	<i>ὀρώην</i>	[<i>ὀρώμι</i>]
<i>φιλοίης</i>	[<i>φιλοίς</i>]	<i>δηλοίης</i>	[<i>δηλοίς</i>]	<i>ὀρώης</i>	[<i>ὀρώς</i>]
<i>φιλοίη</i>	[<i>φιλοῖ</i>]	<i>δηλοίη</i>	[<i>δηλοῖ</i>]	<i>ὀρώη</i>	[<i>ὀρῶ</i>]
<i>φιλοῖτον</i>	[<i>φιλοίητον</i>]	<i>δηλοῖτον</i>	[<i>δηλοίητον</i>]	<i>ὀρῶτον</i>	[<i>ὀρώητον</i>]
<i>φιλοίτην</i>	[<i>φιλοιήτην</i>]	<i>δηλοίτην</i>	[<i>δηλοιήτην</i>]	<i>ὀρώτην</i>	[<i>ὀρωήτην</i>]
<i>φιλοῖμεν</i>	[<i>φιλοίημεν</i>]	<i>δηλοῖμεν</i>	[<i>δηλοίημεν</i>]	<i>ὀρῶμεν</i>	[<i>ὀρώημεν</i>]
<i>φιλοῖτε</i>	[<i>φιλοίητε</i>]	<i>δηλοῖτε</i>	[<i>δηλοίητε</i>]	<i>ὀρῶτε</i>	[<i>ὀρώητε</i>]
<i>φιλοῖεν</i>	[<i>φιλοίησαν</i>]	<i>δηλοῖεν</i>	[<i>δηλοίησαν</i>]	<i>ὀρῶεν</i>	[<i>ὀρώησαν</i>]

Like *φιλοίην* is conjugated the optative of futures in *-έω*, such as future active optative *ἀγγελοίην* from *ἀγγέλλω*, *νομοίην* from *νομίζω*, and so forth.

The future active optative of ἐλαύνω would be ἐλώην, like ὀρώην, but the optative of futures in -άω is not in fact attested until medieval Greek.

The optative in -οίην, as seen in φιλοίην, is also the normal Attic form of the aorist active optative of the simple verb ἔχω: σχοίην, σχοίης, and so on, except that the third person plural aorist active optative of ἔχω is always σχοίεν. On the other hand, the aorist active optative in compounds of ἔχω has the regular conjugation, as in παράσχοιμι, παράσχοις, παράσχοι, and so on.

PRESENT MIDDLE/PASSIVE OPTATIVE

		verbs in -έω	verbs in -όω	verbs in -άω
sing.	1st	φιλοίμην	δηλοίμην	ὀρώμην
	2nd	φιλοῖο	δηλοῖο	ὀρώω
	3rd	φιλοῖτο	δηλοῖτο	ὀρώτο
dual	2nd	φιλοῖσθον	δηλοῖσθον	ὀρώσθον
	3rd	φιλοίστην	δηλοίστην	ὀρώστην
plur.	1st	φιλοίμεθα	δηλοίμεθα	ὀρώμεθα
	2nd	φιλοίσθε	δηλοίσθε	ὀρώσθε
	3rd	φιλοῖντο	δηλοῖντο	ὀρώντο

Like φιλοίμην is conjugated the optative of futures in -έομαι, such as the future middle optative πεσοίμην, from πίπτω.

3. *Translation of the Optative.* The translation of the optative into English varies greatly according to the construction in which it appears. These constructions and the appropriate translations will be explained in the next unit.

4. *A Reminder about Accents.* The ending -αι has three different functions in the conjugation of the weak aorist. The accentuation prevents ambiguity in many but not all instances, because the aorist active infinitive has its accent fixed on *P*, whereas the middle imperative and the active optative forms have a recessive accent but treat the final -αι as short or long, respectively.

	2nd s. aor. mid. imperat.	3rd s. aor. act. opt.
αορ. act. inf.		
βουλεῦσαι	βούλευσαι	βουλεύσαι
φυλάξαι	φύλαξαι	φυλάξαι
λύσαι	λύσαι	λύσαι
πέμψαι	πέμψαι	πέμψαι

5. *Historical Notes.* It is the teaching of ancient grammarians, confirmed on the basis of comparative linguistics, that the accent of *μι*-verb optatives does not recede farther back than the diphthong containing the iota of the optative. But the medieval manuscripts generally, and often the modern printed editions based on them, present forms with regular recessive accentuation, like *ἴσταιτο*.

For *τίθημι* and *ἵημι*, by analogy with *ω*-verbs, there are variant optative forms transmitted in our texts that show a theme vowel *ο* in place of the root vowel *ε*: for example, *τιθοῖτο* for *τιθείτο*, *ἐπιθοῖντο* for *ἐπιθείντο*, *προοῖσθε* for *προεῖσθε* (aorist middle optative from *προίημι*), *ἀφίοιεν* for *ἀφιεῖν*, *ἀφίοιτε* for *ἀφιεῖτε*.

WHAT TO STUDY AND DO

1. Learn the patterns of optative conjugation.
2. Learn the vocabulary of this unit.
3. Do the exercises of this unit.

VOCABULARY

COMPOUNDS OF VERBS PREVIOUSLY LEARNED

<i>ἀποκρίνω</i> (<i>ἀπο</i>)	separate, set apart; (mid.) answer, reply
<i>διαβάλλω</i> (<i>δια</i>)	throw or carry across; set at variance; discredit, attack the character of, slander [diabolical, devil]
<i>διαλέγομαι</i> (<i>δια</i>)	(passive deponent) converse with (+ dat.) [dialectic]
<i>ἐπιλανθάνομαι</i> (<i>ἐπι</i>)	(middle deponent) forget, lose thought of (+ gen.)
<i>καταλείπω</i> (<i>κατα</i>)	leave behind, abandon
<i>παραινέω</i> (<i>παρα</i>)	exhort, advise (+ dat. of person + inf.) [paraenetic]
<i>συγγιγνώσκω</i> (<i>συν</i>)	agree with; acknowledge; excuse, pardon (+ dat. of person + acc. or dat. of thing)
<i>συμβουλεύω</i> (<i>συν</i>)	advise, counsel (+ dat. of person); (mid.) consult with (+ dat. of person)
<i>συμφέρω</i> (<i>συν</i>)	bring together; (more commonly intrans.) be advantageous (or beneficial, or useful)
<i>συμφέρει</i>	(impersonal) it is expedient, it is advantageous (+ inf.)
<i>ὑπακούω</i> (<i>ὑπο</i>)	listen to, heed, obey (+ gen.); reply to (+ dat.)
<i>ὑπολαμβάνω</i> (<i>ὑπο</i>)	take up; understand, interpret; assume; reply, rejoin
<i>ὑπομένω</i> (<i>ὑπο</i>)	await; endure, stand up under

NEW VERBS

ἀπολογέομαι	speak in defense, defend oneself [apology]
ὁμολογέω	agree with, say the same thing as (+ dat.) [homologous]

NOUN

σωτηρία, σωτηρίας, f.	safety, means of safety, preservation; salvation
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ADVERBS

ᾄγαν	very much; too much
ἄλῃς	sufficiently, enough (sometimes + gen.)
ᾄμα	at once, at the same time; (+ dat.) at the same time with [hamadryad, hamacritic]
ἐγγύς	near; (+ gen.) next to, near
λίαν	very, exceedingly
πάλιν	back, backwards; again [palindrome]
σχεδόν	roughly speaking, about, almost
αὔριον	tomorrow
τήμερον (non-Attic σήμερον)	today
χθές	yesterday

PRINCIPAL PARTS

ἀποκρίνω, ἀποκρίνέω, ἀπέκρινα, ἀποκέκρικα, ἀποκέκριμαι, ἀπεκρίθην
ἀπολογέομαι, ἀπολογήσομαι, ἀπελογησάμην, —, ἀπολελόγημαι, —
διαβάλλω, διαβαλέω, διέβαλον, διαβέβληκα, διαβέβλημαι, διεβλήθην
διαλέγομαι, διαλέξομαι, —, —, διείλεγμαι, διελέχθην or διελέγην
ἐπιλανθάνομαι, ἐπιλήσομαι, ἐπελαθόμην, —, ἐπιλέλυσμαι, —
καταλείπω, καταλείψω, κατέλιπον, καταλέλοιπα, καταλέλειμμαι, κατελείφθην
ὁμολογέω, ὁμολογήσω, ὡμολόγησα, ὡμολόγηκα, ὡμολόγημαι, ὡμολογήθην
παραινέω, παραινέσω, παρήνεσα, παρήνεκα, παρήνημαι, παρηνέθην
συγγιγνώσκω, συγγνώσομαι, συνέγνω, συνέγνωκα, συνέγνωσμαι, συνεγνώσθην
συμβουλεύω, συμβουλεύσω, συνεβούλευσα, συμβεβούλευκα, συμβεβούλευμαι,
συνεβουλεύθην
συμφέρω, συνοίσω, συνήνεγκον or συνήνεγκα, συνενήνοχα, συνενήνεγμαι,
συνηνέχθην
ὑπακούω, ὑπακούσομαι, ὑπήκουσα, ὑπακήκοα, —, ὑπηκούσθην
ὑπολαμβάνω, ὑπολήψομαι, ὑπέλαβον, ὑπέιληφα, ὑπέιλημμαι, ὑπελήφθην
ὑπομένω, ὑπομένέω, ὑπέμεινα, ὑπομεμένηκα, —, —

EXERCISES

I. Give a complete identification of each form.

- | | | |
|-------------------|-------------------|---------------|
| 1. διαβαίην | 14. ἀπίοιμεν | 27. μεταδοῖεν |
| 2. ἐπαινέσωσι | 15. ἀπολογουμένης | 28. φθῶμεν |
| 3. ὁμολογώμεθα | 16. ἀνέλοιτο | 29. τεύξοισθε |
| 4. ὑπομείναιμεν | 17. ἀποκρυναίμην | 30. θρέψαι |
| 5. ὑπολάβοι | 18. διαβάλλης | 31. ποιοῖεν |
| 6. γνοίητε | 19. δύναιο | 32. τιμῶης |
| 7. ὑπακούσαι | 20. διελέγετο | 33. ἀδικοίη |
| 8. ὑπακούσαι | 21. ἐπιλήσονται | 34. ζηλοῖμεν |
| 9. δουλεύητε | 22. καταλείπουσαι | 35. πολεμοῖτε |
| 10. συμβουλεύσεις | 23. παραινέσεις | 36. πεσοῖτο |
| 11. συνενέγκοισθε | 24. συγγνώναι | 37. νικῶσθε |
| 12. ἐπιθῶνται | 25. διήνεγκε | 38. νοσοῖμεν |
| 13. ἀποδοῖτο | 26. ἀφείη | 39. χρῶντο |

II. Give the requested form of the Greek verb.

- 3rd s. pres. m./p. subj. of χράομαι
- 3rd pl. pres. act. opt. of στρατεύω
- 2nd pl. aor. pass. opt. of διαβάλλω
- 2nd s. fut. act. opt. of παραινέω
- 1st pl. aor. act. opt. of ὑπολαμβάνω
- 1st s. aor. mid. opt. of ἀποκρίνω
- 2nd s. aor. act. opt. of ἐφίημι
- 3rd pl. aor. mid. opt. of χράομαι
- 3rd pl. perf. act. opt. of οἶδα
- 2nd pl. aor. act. opt. of συγγιγνώσκω

III. Render into Greek.

- Let him not become silent.
- Am I to go or to stay?
- Let us take counsel together.
- Do not promise anything.
- Let us be silent in order that the poet may surpass his accusers by defending himself as well as possible.
- My comrades fear that, forgetting our friendship, I may slander them.

IV. Sentences for reading.

1. Πυθοῖ [“at Delphi,” Unit 29.5e] ὁ Ἀπόλλων [“Apollo”] ἔχρη τοῖς Ἑλλησιν
“μηδὲν ἄγαν.”
2. ὁ τοῦ ἐμοῦ πατρὸς φίλος διὰ τὴν νόσον φοβούμενος μὴ τοῖς ἐχθροῖς καταλίπη
τὸν οἶκον υἱόν μ' ἐποίησατο.
3. οἱ πλείονες συνεβούλευόν μοι ποιεῖν ἃ ἐκείνος παρήνευσεν.
4. τῶν δὲ πολέμων οἱ πάλοι ὑπελάμβανον δικαιοτάτον μὲν εἶναι τὸν μετὰ
πάντων ἀνθρώπων πρὸς τὴν δεινὴν ἰσχὺν τῶν θηρίων γιγνόμενον, ἕτερον δὲ
τὸν μετὰ τῶν Ἑλλήνων πρὸς τοὺς βαρβάρους.
5. οἱ Ἀθηναῖοι ὑφ' ἡλίῳ δικάζουσι τὰς δίκας τοῦ φόνου [“murder”] πρῶτον μὲν
ἵν' οἱ δικασταὶ μὴ ἴωσιν εἰς τὸ αὐτὸ τοῖς μὴ ὁσίοις τὰς χεῖρας, ἔπειτα δ' ἵν' ὁ
διώκων τὴν δίκην τοῦ φόνου μὴ λίαν ἐγγὺς γίγνηται τοῦ φονέως.
6. τῶν ἄλλων ἀνθρώπων ἴσμεν τοὺς μὲν βελτίστους καὶ σωφρονεστάτους αὐτῇ
τῇ φύσει πάντα ποιεῖν ἐθέλοντας ἃ δεῖ, τοὺς δὲ χείρους ἀλλ' οὐ πάνυ πονηροὺς
ὄντας τῷ φόβῳ τῷ πρὸς ὑμᾶς κωλυμένους ἀμαρτάνειν.

V. Reading: Xenophon, *Anabasis* 6.1.26–29 (abridged, but unaltered except for the last sentence). Xenophon advises the army not to appoint him as its sole commander.

ἐγώ, ὦ ἄνδρες, ἡδομαι μὲν ὑφ' ὑμῶν τιμώμενος, εἵπερ ἄνθρωπός εἰμι, καὶ χάριν
ἔχω καὶ εὐχομαι δοῦναί μοι τοὺς θεοὺς αἰτίον τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ
μέντοι ἐμὲ προκριθῆναι ὑφ' ὑμῶν ἄρχοντα Λακεδαιμονίου ἀνδρὸς παρόντος οὔτε
ὑμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἥττον ἂν διὰ τοῦτο τυγχάνειν, εἴ τι δέοισθε
παρ' αὐτῶν· ἐμοὶ τε αὖ οὐ πάνυ τι νομίζω ἀσφαλὲς εἶναι τοῦτο. ὁρῶ γὰρ ὅτι
καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες πρὶν ἐποίησαν πάσαν
τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. . . . ὁ δὲ ὑμεῖς
ἐννοεῖτε, ὅτι ἥττον ἂν στάσις εἴη ἐνὸς ἀρχοντος ἢ πολλῶν, εὖ ἴστε ὅτι ἄλλον
μὲν ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ ὅστις ἐν πολέμῳ ὦν
στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν· ἐμὲ δὲ
ἐλόμενοι, ἴσως ἂν τινα εὐροίτε καὶ ὑμῖν καὶ ἐμοὶ ὀργιζόμενον.

UNDERLINED WORDS

ἂν: particle adding modal (potential) force to the infinitive *τυγχάνειν* (which depends on an understood *δοκεῖτε*, *it seems to me that you would receive* . . .)

δοῦναι: here in the sense *grant*, with *τοὺς θεοὺς* as its subject and the acc. + inf. phrase expressing what is to be granted (understand *με* as subject of *γενέσθαι*, with *αἴτιον* as pred. adj.)

εἵπερ, *if in fact*

εἴ τι δέοισθε (optative in a condition), *if you should ask for anything*

μέντοι (postpositive particle), *however*

ὃ δὲ ὑμεῖς ἐννοεῖτε, *and as for the notion that you have in mind*

ὅστις (relative pronoun, nom. sing. masc.), *whoever*

πάνυ τι, *very much at all, really*

ποιέω, (here) *cause, compel*

πρίν, *before*

προκριθῆναι: from προκρίνω, *to select (+ acc.) in preference to (+ gen. of person)*

στασιάζω, *engage in strife (or in dissension)*

Uses of the Optative; Indirect Discourse with ὅτι; Indirect Questions and Indirect Interrogative

1. *Independent Uses of the Optative.* There are two independent constructions using the optative:

a. *Optative of wish*, using the optative without a modal particle, which is treated together with other wishing expressions in §2 below.

b. *Potential optative.* The optative accompanied by the modal particle ἄν expresses a possibility, probability, or any softened form of assertion or opinion. The negative is οὐ. Appropriate English translations use modal auxiliaries like *may*, *might*, *would*, and so forth. The potential optative may also be used in subordinate clauses of various kinds.

ἡδέως ἂν ὑμῖν λέγοιμι. *I would gladly tell you.*

οὐδεὶς ἂν τὴν πόλιν προδοίη. *No one would betray the city.*

[The speaker views the act as improbable or impossible.]

οὕτως ἄφρων ἐστὶν ὥστε πᾶς τις αὐτὸν ῥαδίως ἂν λάθοι ἀδικῶν.

He is so foolish that anyone at all would easily wrong him without his realizing it. [potential optative used in a result clause]

2. *Expressions of Wish.* In Attic Greek the construction with which a wish is expressed depends on whether the wish is for some future object or event (or for an event in the present that is viewed as still attainable) or the wish is for some object or event unattainable in the present or unattained in the past.

a. *Future or possible wishes* are expressed either by the optative alone or by the optative introduced by εἴθε or εἰ γάρ, and the negative is μή.

μή γένοιτο.	May it not (now or in the future) happen!
εἴθε τὸ στράτευμα ἀφίκοιτο.	May the army arrive!
εἰ γὰρ ὁ παῖς σωφρονεῖν μαυθάνοι.	May the boy learn to be temperate!

b. *Unattainable or unattained wishes* (wishes impossible of realization) are expressed by the imperfect or aorist indicative introduced by εἴθε or εἰ γάρ, and the negative is μή. The imperfect refers to what is wished for but *is not now the case*:

εἴθε παρῆν ὁ Δημοσθένης.
Would that Demosthenes were present now [but he isn't].

The aorist refers to a past wished-for occurrence that *was not the case or did not occur*:

εἰ γὰρ ὁ παῖς σωφρονεῖν ἔμαθεν.
Would that the boy had learned to be temperate [but he didn't].

An alternative method of expressing an unattainable wish is to use the strong aorist ὥφελον (from ὀφείλω, owe) with a complementary infinitive (present inf. for present wish, aorist inf. for past wish):

ὥφελε παρεῖναι ὁ Δημοσθένης.
Would that Demosthenes were present now [but he isn't].
ὥφελον σωφρονεῖν μαθεῖν.
I wish I had learned to be temperate [but I didn't].

3. *Dependent Uses of the Optative*. Many of the dependent uses of the optative correspond to those of the subjunctive, with the optative replacing the subjunctive by the sequence of moods (Unit 32.5) after a secondary-tense leading verb. The major dependent uses are:

- a. The optative may replace the subjunctive in purpose clauses in secondary sequence (Unit 32.7).
- b. The optative may replace the subjunctive in object clauses with verbs of fearing in secondary sequence (Unit 32.8).
- c. The optative may also appear in indirect discourse noun-clauses introduced by ὅτι or ὡς in secondary sequence (§4 below), or
- d. Indirect questions in secondary sequence (§5 below),
- e. Past general conditions and relative clauses with past general conditional force (Unit 35.4b),

- f. Future less vivid conditions and relative clauses with future less vivid conditional force (Unit 35.5c),
- g. Subordinate clauses in indirect discourse in secondary sequence (Unit 40), or
- h. Temporal clauses introduced by *before* or *until* (Unit 41).

Remember that (excepting uses in indirect discourse) the tenses of the optative have aspectual, not temporal meaning.

4. *Indirect Discourse with ὅτι or ὥς*. The indirect discourse constructions using the infinitive and the participle were presented in Units 20.6–7 and 28.2. The third of the three indirect discourse constructions of Greek uses a noun-clause introduced by ὅτι or ὥς, *that, the fact that*. This construction is common with verbs of saying (λέγω, εἶπον, regularly; only occasionally φημί), announcing (ἀγγέλλω), knowing (γινώσκω, οἶδα), intellectual perception (ἀκούω, αἰσθάνομαι, μαθάνω, etc.), and emotion (θαυμάζω, ὀργίζομαι), and with impersonal expressions like δῆλόν ἐστιν ὅτι, φανερόν ὅτι, and so on. Many of these verbs and expressions may also take the supplementary participle of indirect discourse. The noun-clause construction is rare with verbs of thinking or believing, which (like φημί) usually take the infinitive of indirect discourse.

Noun-clauses in indirect discourse follow the general rule for the sequence of moods (Unit 32.5). After a main verb in a primary tense, the verb of the indirect statement retains the mood, voice, and tense that it (would have) had in the direct form (but the person of the verb may be changed):

- | | |
|-----------|---|
| direct: | ὁ βασιλεὺς οὐκ εἰς καιρὸν ἀφίκετο.
<i>The king didn't arrive in time.</i> |
| indirect: | λέγω ὅτι ὁ βασιλεὺς οὐκ εἰς καιρὸν ἀφίκετο.
<i>I say that the king didn't arrive in time.</i> |
| direct: | ἀεὶ τιμῶσομεν τὸν ποιητήν.
<i>We'll always honor the poet.</i> |
| indirect: | λέγουσιν ὅτι τὸν ποιητὴν ἀεὶ τιμήσουσιν.
<i>They say <u>they</u>'ll always honor the poet.</i> |

After a main verb in a secondary tense, the verb of the indirect statement may either be left unchanged in mood or else be changed to the same tense and voice of the optative. Note, however, that imperfects and pluperfects of direct discourse are usually left in the indicative and only rarely changed to the optative of the same tense stem (present or perfect). Furthermore, indicatives denoting unreality (to be learned in Unit 36) are left unchanged.

- direct: ὁ βασιλεὺς εἰς καιρὸν ἀφίξεται.
The king will come in time.
- indirect: εἶπον ὅτι ὁ βασιλεὺς εἰς καιρὸν ἀφίξεται (or ἀφίξοιτο).
I said that the king would arrive in time.
- direct: ἐστρατεύσαντο ἐπὶ τοὺς Ἀθηναίους.
They went on campaign against the Athenians.
- indirect: ἠκούσατε ὡς ἐστρατεύσαντο (or στρατεύσαιντο) ἐπὶ τοὺς Ἀθηναίους.
You heard that they went (or had gone) on campaign against the Athenians.
- direct: αἱ γυναῖκες ὀρχοῦνται.
The women are dancing.
- indirect: ἐπυθόμεθα ὅτι αἱ γυναῖκες ὀρχοῦνται (or ὀρχοῖντο).
We learned that the women were dancing.
- direct: αἱ γυναῖκες ὠρχοῦντο.
The women were dancing.
- indirect: ἐπυθόμεθα ὅτι αἱ γυναῖκες ὠρχοῦντο.
We learned that the women were dancing (when something or other happened).

Note that the present optative would be ambiguous in the final example above, just as the English *were dancing* is ambiguous unless some addition is made to indicate that an imperfect is intended.

5. *Indirect Questions.* Noun-clauses introduced by interrogatives (such as *who? which? what? when? why? or how?*) are used in the same sorts of contexts as indirect statements and are called *indirect questions*.

- I know what you did.* noun-clause as object of *know*
(direct: *What did you do?*)
- Why this happened is unclear.* noun-clause as subject of *is*
(direct: *Why did this happen?*)

The verb in a Greek indirect question follows the general rule for the sequence of moods (Unit 32.5). After a main verb in a primary tense, the verb of the indirect question retains the mood, voice, and tense that it (would have) had in the direct form (but the person of the verb may be changed). After a main verb in a secondary tense, the verb of the indirect question may either be left unchanged in mood or else, more commonly, be changed to the same tense and voice of the optative. (Again, unreal indicatives [Unit 36] are left unchanged.)

In Greek, indirect questions also differ from direct questions in that the interrogative word may either be in the same form found in a direct question or appear in a modified form, as an *indirect interrogative*. The indirect interrogative pronoun ὅστις is presented in §6, below; other indirect interrogatives will be learned in Unit 36.

- direct: τίς σε ἀδικεῖ; *Who wrongs you?*
- indirect: οὐκ οἶδα τίς (or ὅστις) σε ἀδικεῖ. (primary)
I don't know who is wronging you.
οὐκ ᾔδησθα τίς (or ὅστις) σε ἀδικοίη (or ἀδικεῖ). (secondary)
You didn't know who was wronging you.
- direct: πότε ἦλθεν ὁ ἄγγελος;
When did the messenger come?
- indirect: πότε ἦλθεν ὁ ἄγγελος ἐρωτᾷ. (primary)
He asks when the messenger came.
πότε ἔλθοι (or ἦλθεν) ὁ ἄγγελος ἠρώτησεν. (secondary)
He asked when the messenger came.
- direct: πῶς φύγωμεν; (deliberative subj.)
How are we to escape?
- indirect: ἀποροῦμεν πῶς φύγωμεν. (primary)
We are at a loss how we are to escape.
ἠποροῦμεν πῶς φύγοιμεν (or φύγωμεν). (secondary)
We were at a loss how we were to escape.

6. *Indefinite Relative and Indirect Interrogative.* The pronoun ὅστις, ἥτις, ὃ τι is a combination of the relative pronoun and the indefinite pronoun, both elements of which are declined. By origin, ὅστις is an indefinite relative pronoun (or adjective), *whoever, whichever, whatever*; but like other indefinite relative words in Greek, it has a second function as well, as an indirect interrogative introducing an indirect question.

The short forms given in parentheses in the paradigm are alternative forms with an indeclinable first element and *o*-declension endings for the second element. These are common in poetry and in inscriptions, and in Attic prose texts ὅτου, ὅτω, and ἅττα are used much more often than the longer equivalents. Note that the neuter plural nominative and accusative ἅττα differs from the alternative indefinite pronoun form ἅττα (Unit 17.1) only in its breathing.

It is a modern editorial convention to show the neuter singular nominative and accusative as two separate words to distinguish it from ὅτι, *that* (which is in fact a frozen adverbial accusative of ὅστις). In some texts this convention is not followed, and the two uses must be distinguished by interpretation of the context.

INDEFINITE RELATIVE AND INDIRECT INTERROGATIVE

		<i>masc.</i>		<i>fem.</i>	<i>neuter</i>	
<i>sing.</i>	<i>nom.</i>	ὅστις		ἥτις	ὅ τι	
	<i>gen.</i>	οὗτινος	(ὅτου)	ἥστινος	οὗτινος	(ὅτου)
	<i>dat.</i>	ὧτινι	(ὅτῳ)	ἧτινι	ὧτινι	(ὅτῳ)
	<i>acc.</i>	ὅντινα		ἥντινα	ὅ τι	
<i>dual</i>	<i>n. a.</i>	ὧτινε		ῶτινε	ὧτινε	
	<i>g. d.</i>	οἶντινοιν		οἶντινοιν	οἶντινοιν	
<i>plur.</i>	<i>nom.</i>	οἵτινες		αἵτινες	ἄτινα	(ἅττα)
	<i>gen.</i>	ῶντινων	(ὅτων)	ῶντινων	ῶντινων	(ὅτων)
	<i>dat.</i>	οἷστισι(ν)	(ὅτοις)	αἷστισι(ν)	οἷστισι(ν)	(ὅτοις)
	<i>acc.</i>	οὓστινας		ἄστινας	ἄτινα	(ἅττα)

Accentuation. Like the demonstrative ὅδε, ὅστις is a combination of an accented element and an enclitic element; this explains the peculiarities of accent (ἥτις, not ἥτις; ῶντινων with circumflex on apparent A). The accentuation is the same as that of the simple relative pronoun.

7. *Translating Indirect Optatives.* Since the independent uses of the optative and many dependent uses require translation with modal expressions in English (e.g., *would, should, may, might*), it is a common mistake of beginning students to translate *all* optatives with English modals. In an indirect statement or indirect question, however, an optative is in most cases simply a grammatical transformation of an indicative and should still be translated by a plain indicative in English. An exception arises when the direct form of the statement or question itself had a subjunctive or optative verb—for instance, when a deliberative question with the subjunctive is expressed indirectly in secondary sequence and becomes an optative, as in the final example in §5, above.

8. *The Modal Particle ἄν with Infinitives and Participles.* The modal particle ἄν occurs not only with the subordinate subjunctive and the potential optative, but also occasionally with infinitives and participles. In some cases the infinitive or participle is a transformation of a potential optative in indirect discourse (or of a secondary tense of the indicative with ἄν: Units 35.5 and 36.1). In others the modal particle gives potential force to an infinitive with δοκέω or an infinitive of result or a circumstantial participle.

ἐνόμιξε μᾶλλον ἄν αὐτοὺς ἐκ τῶν λόγων πρὸς τὸ ἡσυχάζειν τραπέσθαι ἢ πρὸς τὸ πολεμεῖν.

He believed that as a result of these arguments they would more likely turn toward being inactive than toward waging war.

εὖ ἴσμεν μὴ ἂν ἦττον ὑμᾶς λυπηροὺς γενομένους τοῖς ξυμμάχοις.

We know well you would not have turned out to be less a cause of distress to the allies.

ὥμην γὰρ οὕτως φανερόν εἶναι τοῖς πονηροῖς πολεμῶν ὥστε μηδέν' ἂν ποτε γενέσθαι πιστὸν τῶν ταῦτα λεγόντων κατ' ἐμοῦ.

For I thought that it was so obvious that I wage war on wicked men that no one of those saying these things against me would ever prove credible.

γενομένων δὲ τούτων δοκεῖ ἂν ὑμῖν ὁ ἀδελφὸς ἐπιτρέψαι;

If that had occurred, does it seem to you that the brother would have allowed it?

οὗτος ἑτέρους ὑβρίζειν διατελεῖ, ὥσπερ δυνάμενος ἂν μέρος τι τῆς αἰτίας τοῖς ἄλλοις μεταδοῦναι.

This man continues to commit outrages against others just as if he would be able to give some share of the blame to others.

9. *Notes on Vocabulary.* The verb ἔαω derives from a root that originally had an initial consonant, and thus the augment is syllabic, with contraction: imperfect ἔϊων, aorist ἔϊασα. (Compare εἶχον, from ἔχω.)

The verb ζῶ is conjugated with η-contraction, like χράω. (See Appendix C.) In some lexicons it is listed under *ζάω.

The future ἐρήσομαι and strong aorist ἠρόμην are the only tenses surviving in Attic from an old verb meaning *ask*. Ionic has the present εἶρομαι, but in Attic the present ἐρωτάω is used. Future and aorist forms from ἐρωτάω are found, but they are less common than ἐρήσομαι and ἠρόμην.

The conjunction ὅτι is never elided before a word beginning with a vowel. If one sees in a text ὅτ' (or ὅθ' before a vowel with a rough breathing), this is from ὅτε, *when*.

10. *Historical Notes.* Fourth-century texts have ἐνεργέτησα as the aorist of ἐνεργέτέω, because ην had by then become the same as εν in pronunciation. One also finds some forms of this verb with internal augment, ἐνηργετ-, but these are probably all late.

WHAT TO STUDY AND DO

1. Learn the uses of the optative and the inflection of ὅστις.
2. Study indirect discourse with ὅτι and indirect questions.
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

CONTRACT VERBS

<i>αἰτιάομαι</i>	accuse, censure; allege as a cause
<i>ἀξιόω</i>	think worthy, think proper; expect, claim [axiom]
<i>ἀπαντάω</i> (<i>ἀπο</i>)	meet, encounter (+ dat.)
<i>ἀσθενέω</i>	be weak, be ill
<i>βοηθέω</i>	come to the aid of (+ dat.); come to the rescue
<i>γαμέω</i>	(act.) take as wife, marry a woman; (mid.) (of a male relative of a bride) give in marriage, (of a bride) give oneself in marriage, marry a man
<i>γελάω</i>	laugh; laugh at (+ prep. phrase or + dat.); deride (+ acc.)
<i>δαπανάω</i>	spend; consume, use up
<i>ἐάω</i>	permit, allow (+ acc. + inf.); let go, dismiss
<i>ἐράω</i>	be in love with, desire (+ gen.) [Eros, Erasmus]
<i>ἐρωτάω</i>	ask, inquire (sometimes + acc. of person + acc. of thing)
<i>εὐεργετέω</i>	benefit, show kindness toward (+ acc.)
<i>ζῶ</i>	be alive, live [zoology]
<i>μῖσέω</i>	hate; (ingressive aor.) conceived a hatred for [misogynist, misanthrope]
<i>ὀρμάω</i>	set in motion; (intrans. act. or mid.) start off, go; rush [hormone]
<i>πολιορκέω</i>	besiege [poliorcetics]
<i>σωφρονέω</i>	be of sound mind; be temperate, moderate, etc.
<i>τελέω</i>	fulfill, accomplish, bring to an end; pay (taxes); initiate (into religious rites); perform rites

OTHER VERBS

<i>ἀτιμάζω</i>	fail to honor; slight; dishonor
<i>(εἴρομαι), ἐρήσομαι, ἠρόμην</i>	ask, inquire
<i>ὀφείλω</i>	owe; be obliged to (+ inf.); (strong aor. only, with complem. inf.) would that . . . (to express an unattainable wish)

INDEFINITE RELATIVE AND INDIRECT INTERROGATIVE

<i>ὅστις, ἥτις, ὅ τι</i>	whoever, whatever, whichever; who? what?
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CONJUNCTIONS, PREPOSITIONS, AND PARTICLES

ἄν	(postpositive modal particle used with verb forms in a variety of independent or dependent constructions)
ἄνευ	(prep. + gen.) without
εἴθε, εἰ γάρ	(particles [conjunctions] introducing wishes with optative or with imperfect or aorist indicative) would that
ἐνεκα	(prep. usually placed after its noun; + gen.) on account of, as far as regards
ὅτι	(conj.) that (introducing a noun-clause); because
πλήν	(prep. + gen.) except (also used as conj.)

PRINCIPAL PARTS

αἰτιάομαι, αἰτιάσομαι, ἡτιᾶσάμην, —, ἡτιάμαι, ἡτιάθην
 ἀξιόω, ἀξιόσω, ἡξίωσα, ἡξίωκα, ἡξίωμαι, ἡξιώθην
 ἀπαντάω, ἀπαντήσομαι, ἀπήντησα, ἀπήντηκα, —, —
 ἀσθενέω, ἀσθενήσω, ἡσθένησα, ἡσθένηκα, —, —
 βοηθέω, βοηθήσω, ἐβοήθησα, βεβοήθηκα, βεβοήθημαι, —
 γαμέω, γαμέω, ἔγημα, γεγάμηκα, γεγάμημαι, —
 γελάω, γελάσομαι, ἐγέλασα, —, —, ἐγελάσθην
 δαπανάω, δαπανήσω, ἐδαπάνησα, δεδαπάνηκα, δεδαπάνημαι, ἐδαπανήθην
 εἰάω, εἰᾶσω, εἵασα, εἵακα, εἵαμαι, εἵαθην
 ἐράω, ἐρασθήσομαι, —, —, —, ἡράσθην
 ἐρωτάω, ἐρωτήσω, ἡρώτησα, ἡρώτηκα, ἡρώτημαι, ἡρωτήθην
 εὐεργετέω, εὐεργετήσω, ηὐεργέτησα, ηὐεργέτηκα, ηὐεργέτημαι, ηὐεργετήθην
 ζῶ, ζήσω, (ἔζησα), —, —, —
 μῖσέω, μῖσήσω, ἐμίσησα, μεμίσηκα, μεμίσημαι, ἐμίσηθην
 ὀρμάω, ὀρμήσω, ὠρμησα, ὠρμηκα, ὠρμημαι, ὠρμήθην
 πολιορκέω, πολιορκήσω, ἐπολιόρκησα, —, -πεπολιόρκημαι, ἐπολιορκήθην
 σωφρονέω, σωφρονήσω, ἐσωφρόνησα, σεσωφρόνηκα, σεσωφρόνημαι, —
 τελέω, τελέω (τελέσω), ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην
 ἀτιμάζω, ἀτιμάσω, ἡτίμασα, ἡτίμακα, ἡτίμασμαι, ἡτιμάσθην
 (εἴρομαι), ἐρήσομαι, ἡρόμην, —, —, —
 ὀφείλω, ὀφειλήσω, ὠφείλῃσα and ὤφελον, ὠφείλῃκα, —, ὠφειλήθην

EXERCISES

I. Give a complete identification of each form.

- | | | |
|----------------|----------------|------------------|
| 1. ὀρμώνην | 8. δαπανῶεν | 15. ἐρέσθαι |
| 2. μισοῖντο | 9. ζῶσα | 16. εἶα |
| 3. βοηθοῦντα | 10. ἡτιμάζομεν | 17. ἐνεργετήσητε |
| 4. γαμῆται | 11. γελάσαι | 18. ἐνεργετήσετε |
| 5. πολιορκοίης | 12. ἀξιοῖμεν | 19. συνέγνωσαν |
| 6. ἀσθενεῖν | 13. αἰτιᾶσθαι | 20. ἀναιροίμην |
| 7. ἐρωτᾷς | 14. ἐρώσιν | 21. ἀπήντων |

II. Write the optative in the designated form for each of the following:

- 3rd pl. aor. act. of μισέω
- 1st s. fut. mid. of γελάω
- 2nd pl. pres. m./p. of γαμέω
- 3rd pl. pres. act. of ἀπαντάω
- 1st pl. aor. mid. of αἰτιάομαι
- 2nd s. pres. m./p. of ὀρμάω
- 3rd s. aor. mid. of τελέω
- 1st pl. aor. act. of αἰτέω
- 3rd s. pres. act. of ἐράω
- 2nd s. pres. act. of ἀτιμάζω

III. Render the following sentences into Greek, producing as many versions as possible by choice of different indirect discourse constructions and by choice of sequence of moods.

- And when he arrived, he reported that the Athenians had conceived a hatred for those who were not coming to the aid of the weak.
- The king was afraid that Cyrus might plot against the other generals. And so he exhorted them to be on their guard.
- May you (s.) never forget. May the gods grant this.
- Would that the army were present! May it arrive tomorrow!
- Tomorrow we shall learn where we shall encounter our allies.
- At daybreak ["at the same time with day"] just about all the cavalrymen started off toward the sea, it being obvious that no one thought it proper to permit the enemy to perceive what preparations the citizens had made.

IV. Sentences for reading.

1. τοῦ νεανίου ἐρομένου ἥντινα τῶν τριῶν θυγατέρων συμφέροι γῆμαι, γελῶντες ἀπεκρινάμεθα ὅτι ἀγνοοῖμεν.
2. ἐῷμεν τὸν βασιλέα πολιορκοῦντα τὸ ἄστυ διαμένειν, ἢ βοηθήσωμεν;
3. ἀκούσατε, ὦ ἄνδρες (τάχα γὰρ ἂν αὐτὸ βούλοισθε πυθέσθαι)· ὁ Καλλίας τί βουλόμενος ἐκεῖνα ἔπραξεν;
4. ἡρώτων οἱ στρατιῶται πῶς εὐεργετοῖεν τὸν Κῦρον, οὐκ ἐξὸν στρατεύεσθαι ἄνευ χρημάτων· οὐ γὰρ ἡξίουεν πείθεσθαι στρατηγῷ ἔλαττον ἢ ὑπέσχετο δαπανῶντι.
5. καὶ τοῦτ' ἴσως φανερόν γένοιτ' ἂν ὕστερον, ὅτῳ τρόπῳ ἠτιμάσθη ὁ ἄνθρωπος.
6. τοῖς παρὰ τοῦ Κροίσου ["Croesus"] χρωμένοις ἀπεκρίνατο ὁ θεὸς ὧδε· "ἀνάγκη τῷ Κροίσῳ τὸν Ἄλυν ["Halys"] ποταμὸν διαβάντι καταλύειν ["destroy"] μεγάλην ἀρχήν." καὶ ταῦτα ἀκούσας ὁ Κροῖσος κρατήσκειν αὐτὸς τῶν πολεμίων ὤρετο, οὐ καλῶς ὑπολαβών. καὶ οὐ φοβούμενος μὴ ἀμαρτάνοι τῇ ἑαυτοῦ γνώμῃ πιστεύων, ἐστρατεύσατο ἐπὶ τοὺς Πέρσας ["Persians"] ἵνα τούτους νικήσας ἀπάσης τῆς Ἀσίας ["Asia"] ἄρχοι. ἀλλ' ἄλλως συνέβη· ἠττήθησαν τε γὰρ οἱ Λυδοὶ ["Lydians"] καὶ ἐάλωσαν ὃ τε Κροῖσος καὶ ἡ γυνὴ καὶ τὰ παιδιά. ἀλοὺς δὲ τάδε πρὸς ἑαυτὸν ἔφη· "εἴθε μήποτε διέβην τὸν Ἄλυν. καὶ νῦν τί πάθωμεν; δουλεύωμεν τοῖς Πέρσαις; οὐ δεινὸν τοῖς δυστυχέσιν ἀποθανεῖν, ἀλλ' εἴθε μὴ οἱ Πέρσαι τὴν κεφαλὴν ἀποτέμοιεν [ἀπο + τέμνω, "cut off"]."

V. Reading: After Xenophon rebuts the complaints of Hecatonymus (see Unit 29, Exercise IV), the other Sinopean ambassadors are more cordial to the Greek army (*Anabasis* 5.5.24–6.1).

ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ ξυμπρέσβεις τῷ Ἑκατωνύμῳ χαλεπαίνοντες τοῖς εἰρημένοις, παρελθὼν δ' αὐτῶν ἄλλος εἶπεν ὅτι οὐ πόλεμον ποιησόμενοι ἤκοιεν ἀλλὰ ἐπιδείξοντες ὅτι φίλοι εἰσὶ. καὶ ξενίοις, ἦν μὲν ἔλθῃτε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα, νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι ἃ δύνανται· ὁρῶμεν γὰρ πάντα ἀληθῆ ὄντα ἃ λέγετε. ἐκ τούτου ξενία τε ἔπεμπον οἱ Κοτυωρίται καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις, καὶ πρὸς ἀλλήλους πολλὰ τε καὶ φιλικὰ διελέγοντο τά τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας ἀνεπυνθάνοντο ὧν ἑκάτεροι ἐδέοντο. ταύτῃ μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. τῇ δὲ ὑστεραίᾳ ξυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας. καὶ ἐδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλευέσθαι.

UNDERLINED WORDS

ἀναπυνθάνομαι, inquire closely (or in detail)

δεξόμεθα: fut. of deponent δέχομαι, receive (understand you as object here)

ἦκω (present translated as perfect), *have come*

ἦν μὲν ἔλθῃτε, *if you come*

λοιπός, -ή, -όν, *remaining*

ξένια, -ων, n., *gifts of hospitality*

ξενίζω, *entertain (with food and drink)*

ξυλλέγω (συλλέγω), *collect, gather*

ξυμπρέσβεις (old Attic for συμπρέσβεις), *fellow ambassadors*

παρακαλέω, *summon*

παρελθών, *having stepped forward*

πορεία, -ας, f., *journey*

τά τε ἄλλα καὶ: these words continue the internal accusative construction with

διελέγοντο, *both other topics and (implying and in particular)*, but the sentence

then continues with that highlighted topic governed by a new and more specific

verb, ἀνεπυθάνοντο

τοῖς εἰρημένοις (dat. perfect part.), *at (or because of) what had been said* (the dative is governed by χαλεπαίνοντες)

ὥστεραῖος, -α, -ον: synonym of ὥστερος (understand ἡμέρα here)

φιλικός, -ή, -όν, *friendly, cordial*

χαλεπαίνοντες, *being vexed at* (+ dat., in this passage with two datives, a person and a thing)

Conditional Constructions

1. *Conditional Sentences.* One of the most common forms of complex sentence is the *conditional sentence*: that is, one in which the subordinate clause (the *if*-clause, or the *protasis* in the traditional terminology of Greek grammar) expresses a condition and the main clause (the *then*-clause, or *apodosis* in traditional terminology) expresses the consequence of that condition's fulfillment. (The word *then* need not actually be present.) In many languages, including Greek, conditional sentences have a variety of schemes of moods (or modal auxiliaries) and tenses in the *if*-clause and the *then*-clause in order to express different notions of the possibility or probability of the condition's being fulfilled and different degrees of assertiveness in the main clause.

In Greek, the most common conditional schemes require the subjunctive or optative, and the same schemes apply not only to sentences containing *εἰ*, *if*, but also to various relative and temporal clauses that have a force akin to that of a condition. In this unit the most important *regular* patterns of Greek conditions will be presented. In actual Greek texts the student will later occasionally find irregular or mixed conditions, but these need not concern the beginner.

The negative normally used in the protasis of all kinds of conditional sentences is *μή*.

2. *Neutral Conditions.* Grammatically most obvious as well as relatively uncommon are the conditions called *neutral* (or sometimes *simple*). In these the protasis implies nothing about the reality or probability of the apodosis.

- a. The scheme of any neutral condition is:

<i>protasis</i>	<i>apodosis</i>
εἰ + indicative	indicative or any other independent-clause construction

EX. *neutral present condition*

εἰ μανθάνεις τὴν Ἑλληνικὴν γλῶτταν, καλῶς ποιεῖς.
If you are learning Greek, you are doing the right thing.

neutral past condition

εἰ ἐξ ἀρχῆς τὰ χαλεπὰ ῥήματα ἐμάνθανες (ἔμαθες), καλῶς ἐποίεις
 (ἐποίησας).
*If you were learning (learned) the difficult verbs from the beginning, you
 were doing (did) the right thing.*

- b. *Relative and temporal clauses.* Clauses introduced by a relative pronoun or adjective, a relative adverb, or a temporal conjunction contain the indicative when they refer to present or past action that is asserted as a fact applying to a specific occasion. This construction has already appeared frequently in earlier exercises and examples.

ὅτε ἦλθεν, δῶρα ἤνεγκεν.
When he came (on one particular occasion), he brought gifts.
 οἱ στρατιῶται οἱ νῦν πάρεσι πιστότατοί εἰσιν.
The soldiers who are present now are very trustworthy.
 ἐπεὶ ὁ Δαρεῖος ἐτελεύτησε, ἐβασίλευσεν ὁ Ξέρξης.
After Darius died, Xerxes became king.

3. *General Conditions.* General conditions refer indefinitely to general truths in the present or past or to repeated or customary actions in the present or past. (For actions that lie in the future, see §4, below.) General conditions do not assert the occurrence of one definite act at one definite time. To express generality, Greek uses a dependent mood in the protasis (rather than the indicative, which asserts fact) and the present stem (present or imperfect indicative) in the apodosis to convey repeated action or general truth (the typical aspect of the present stem).

- a. The scheme for a *present general condition* is:

<i>protasis</i>	<i>apodosis</i>
ἐάν (εἰ + ἄν) + subjunctive	present indicative
ἐὰν ἔλθῃ, δῶρα φέρει.	
<i>If he (ever) comes, he brings gifts (on each occasion).</i>	
ἐὰν μὴ νοσῇ, τὰ παιδιά διδάσκει.	
<i>He teaches the children (every day) unless he is ill (at any time).</i>	

Note that one can determine whether a condition is neutral or general by trying to add adverbial phrases like *on one particular occasion*, *at that time* (for neutral), or *ever*, *on each occasion*, or *on any occasion* (for general), to clarify the sense.

b. The scheme for a *past general condition* is:

<i>protasis</i>	<i>apodosis</i>
εἰ + optative	imperfect indicative

εἰ μὴ νοσοίη, τὰ παιδία ἐδίδασκεν.

He used to teach the children (every day) unless he was ill (at any time).

εἰ τὰ δίκαια πράττοιεν, ἐτιμῶμεν αὐτούς.

If they (ever) did what was right, we (always) used to honor them.

c. *Relative or temporal clauses with general conditional force.* Clauses introduced by a relative pronoun or adjective or by a temporal conjunction may also follow the general conditional patterns shown above when they are indefinite or generic or refer to repeated or customary action. Relative clauses with general force are often introduced by the indefinite relative (Units 34.6 and 36), but the simple relative may also be used. The modal particle ἄν is often combined with a conjunction: ὅταν (ὅτε + ἄν), ἐπειδάν (ἐπειδή + ἄν), and so forth.

present general force

ὅταν (ὅπόταν) ἔλθῃ, δῶρα φέρει.

Whenever he comes, he brings gifts (on each occasion).

οἱ στρατιῶται οἵτινες ἂν παρῶσι χρήματα λαμβάνουσιν.

Whichever soldiers are present (on any occasion) receive money.

past general force

ὅτε (ὅπότε) ἔλθοι, δῶρα ἔφερεν.

Whenever he came, he brought gifts (on each occasion).

οἱ Ἀθηναῖοι ἐξέβαλλον ὅντινα πονηρὸν νομίζοιεν.

The Athenians used to expel any man (whom, whomsoever) they considered wicked.

4. *Future Conditions.* Future conditions express suppositions (either general or particular) about the future. The supposition is considered by the speaker to be possible, but the question of fulfillment or nonfulfillment is not yet decided. The moods used in the protasis and apodosis depend on the speaker's attitude toward the probability of fulfillment or other factors (such as politeness or modesty in interaction with the addressee).

a. *Future most vivid.* This pattern conveys strong emotion or certainty. It is a rather rare construction in prose (and should not be used in the English-Greek exercises of this book), but it is found in drama and colloquial contexts. The scheme is:

<i>protasis</i>	<i>apodosis</i>
εἰ + future indicative	future indicative
εἰ ταῦτα ποιήσεις, κτενῶ σε.	
<i>If you do that, I'll kill you!</i>	

b. *Future more vivid.* In this pattern the speaker views fulfillment as relatively probable, and so the indicative is used in the apodosis; but since the occurrence of the condition is unascertained, the protasis has the subjunctive. The scheme is:

<i>protasis</i>	<i>apodosis</i>
εἰ + subjunctive	future indicative
ἐὰν τὸν βασιλέα ἔλῃς, ἄρξεις αὐτ' ἐκείνου.	
<i>If you capture the king, you will rule in his place.</i>	
ἐὰν ταῦτα γένηται, χαλεπῶς οἴσετε.	
<i>If that (ever) happens, you will be upset.</i>	

Instead of the future indicative, the apodosis may also contain an equivalent, such as an imperative or an impersonal expression like δεῖ with the infinitive.

c. *Future less vivid.* In this construction the speaker views fulfillment as relatively less probable or wishes to soften the degree of assertiveness, and so the apodosis contains the potential optative (optative + ἄν) to make a cautious or softened assertion. By assimilation of mood, the protasis also contains the optative, expressing a more remote possibility than the subjunctive with ἄν in the future more vivid pattern. The English equivalent of the future less vivid pattern is usually *should . . . would . . .* (also *were to X . . . would . . .*). The scheme is:

<i>protasis</i>	<i>apodosis</i>
εἰ + optative	optative + ἄν
εἰ τὸν βασιλέα ἔλοις, ἄρξεις ἄν αὐτ' ἐκείνου.	
<i>If you should capture the king, you would rule in his place.</i>	
λέγοιμ' ἄν ὑμῖν εἰ ἐθέλοιτε ἀκούειν.	
<i>I would tell you if you should be willing to listen.</i>	

d. *Relative or temporal clauses with future conditional force.* Clauses introduced by a relative pronoun or adjective or by a temporal conjunction may also follow the future more vivid or future less vivid conditional patterns shown above when they are indefinite or generic, or refer to the future, and the apodosis also refers to the future.

future more vivid force

ἀποκτενοῦσιν οἵτινες ἂν τῷ βασιλεῖ ἐπιβουλεύωσιν.

They will put to death anyone who plots (may in the future plot) against the king.

ὅταν ἔλθῃ, δῶρα οἴσει.

When(ever) he comes, he will bring gifts.

future less vivid force

οὐκ ἂν ἐμβαίνοιμι τὰ πλοῖα ἃ Κῦρος ἡμῖν δοίῃ.

I would not board the ships that Cyrus might give us.

ὅπου τὸ ὕδωρ ἡδὺ εἴῃ ἐθέλοισιν ἂν οἰκεῖν.

Wherever the water might be sweet we would be willing to settle.

5. *Contrary-to-Fact Conditions.* Just as Attic Greek makes a clear distinction between wishes that are viewed as realizable (in present or future) and those that are known to be unrealizable (in present or past), so too there is distinct class of conditional sentences for *contrary-to-fact* or *unreal* suppositions, different from those in which the condition is simply unascertained, as in the future conditions above. In the contrary-to-fact condition, the protasis expresses what the speaker knows *is not* or *was not true*, and the apodosis expresses what *would be* or *would have been* the consequence (usually with the implication that the consequence did not occur).

Just as secondary tenses of the indicative are used to express impossible wishes, so the secondary tenses are used in both clauses of unreal conditions, with the modal particle ἄν added in the apodosis to mark the unreality. The scheme for a *contrary-to-fact condition in present time* (English equivalent: *were* [English subjunctive] . . . *would* . . .) is:

protasis

εἰ + imperfect indicative

apodosis

imperfect indicative + ἄν

εἰ παρῇν ὁ Κῦρος, μάχεσθαι ἡμῖν ἄν παρεκελεύετο.

If Cyrus were present [and he is not], he would exhort us to fight.

εἰ τᾶληθῇ ἔλεγεν, ἐπιστεύομεν ἄν.

If he spoke (were speaking) the truth [and he is not], we would trust him.

The scheme for a *contrary-to-fact condition in past time* (English equivalent: *had* . . . *would have* . . .) is:

protasis

εἰ + aorist indicative

apodosis

aorist indicative + ἄν

εἰ οἱ Βάρβαροι ἐπέθεντο, μάχεσθαι ἡμῖν ἄν παρεκελεύσατο.

If the Persians had attacked [but they didn't], he would have exhorted us to fight.

εἰ μὴ τᾷ ἀληθείᾳ ἔλεξεν, πάντες ἂν ἀπέθανον.

If he had not spoken the truth [but he did], all would have died.

In English, the apodosis of an unreal condition may look similar to one of the future less vivid type, but the protasis will look different in correct English. If necessary, the student can remove doubts by considering the temporal implications of the sentence (future as opposed to present or past) and by trying to spell out the unreality of the protasis. Contrast *If Cyrus were to be present* (i.e., at the peace conference *tomorrow*) and *If Cyrus were present* (i.e., *now*, but he isn't).

6. *Note on Vocabulary.* In many authors ἐάν appears in the contracted form ἤν, but in some the contraction ᾗν is also found. This form can be distinguished from the modal particle ᾗν by its position: ᾗν (*if*) is normally first in its clause, whereas modal ᾗν is postpositive and cannot be first. In verse one can also observe the different lengths of the alphas in the two words.

WHAT TO STUDY AND DO

1. Study the conditional patterns presented above.
2. Learn the vocabulary of this unit.
3. Do the exercises of this unit.

VOCABULARY

NOUNS

ἀριθμός, ἀριθμοῦ, m.	number [arithmetic]
ἑσπέρα, ἑσπέρας, f.	evening; the West [Hesperides]
θαῦμα, θαύματος, n.	wonder, marvel; astonishment [thaumaturgy]
κίνδυνος, κινδύνου, m.	danger, risk
νύξ, νυκτός, f.	night
οἰκία, οἰκίας, f.	building, house
ὄπλον, ὅπλου, n.	tool, implement; (pl.) arms; ship's tackle
ὄρος, ὄρους, n.	mountain, hill
πλοῖον, πλοίου, n.	ship, boat
πρέσβυς, πρέσβευς, m.	old man; elder; ambassador (plural rare except in this last sense) [presbyopia, presbyterian]
πρεσβύτερος, -α, -ον	(adj.) older, elder
πρεσβύτατος, -η, -ον	(adj.) oldest, eldest
πρεσβύτες, πρεσβύτου, m.	old man, ambassador

VERBS

διδάσκω	instruct, teach; train (a chorus), produce (a dance or play) [didactic]
ἐμβαίνω (έν)	step in or upon; board (a ship)
ἦκω	have come, be present (pres. with meaning of perfect)
θαυμάζω	wonder at, marvel at; admire
κλέπτω	steal; behave stealthily [kleptomania]
πορεύω	make to go, convey; (more commonly passive deponent πορεύομαι) go, walk, march
τρέχω	run [trochaic, hippodrome, aerodrome]

CONJUNCTIONS

εἰ	if (with ind. or opt.); whether (in indirect question)
ἐάν, contracted ἥν or ἄν	if (with subj.)
εἴπερ	if in fact, if indeed; since
εἰ μή	(without an expressed verb) if not, except
ὅτε (elided ὅτ', ὅθ'; ὅτε + ἄν → ὅταν)	when (relative adverb)
ὁπότε (ὁπότε + ἄν → ὁπότεν)	(indef. rel./indirect interrogative) whenever, when

PRINCIPAL PARTS

διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην
 ἐμβαίνω, ἐμβήσομαι, ἐνέβην, ἐμβέβηκα, —, —
 ἦκω, ἦξω, —, —, —, —
 θαυμάζω, θαυμάσομαι, ἐθαύμασα, τεθαύμακα, τεθαύμασμαι, ἐθαυμάσθην
 κλέπτω, κλέψω, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλάπην
 πορεύω, πορεύσω, ἐπόρευσα, —, πεπόρευμαι, ἐπορεύθην
 τρέχω, δραμέομαι (θρέξομαι), ἔδραμον, -δεδράμηκα, -δεδράμηναι, —

EXERCISES

I. Render into Greek.

1. The men whom(ever) Socrates examined by conversing with (them) appeared to those present to know nothing, with the result that they were angry with him.
2. If we accuse them, they will not agree with us readily.
3. When the ambassador has come, will you ask this question or not?
4. If they should leave behind their weapons and boats and flee immediately, it would be no surprise ["wonder"].
5. The danger would have been greater if they had not marched during the night.

II. Sentences for reading.

1. ὅστις ἂν πρέσβεις ἀδικῇ, εἰ μὴ αὐτίκα ἀλλὰ τέλος δίκην δίδωσιν.
2. ἐὰν οἱ τρεῖς ἀδελφοὶ λάθωσι κλέψαντες τὰ ὅπλα ἃ ἀνέθεσαν οἱ Θηβαῖοι, πλούσιοι γενήσονται καίπερ ἀνόσια πράξαντες.
3. Ἀθήνησι [“at Athens”: Unit 30.9e] τὸ παλαιὸν ἐθαυμάζοντο οἱ δικασταὶ οἵτινες ἀκούσαντες ἀμφοτέρων τοὺς λόγους τὴν ψῆφον θείντο κατὰ τὸ δίκαιον καὶ κατὰ τοὺς νόμους.
4. εἰ τάχιστα δράμοις, ἴσως ἂν τὸν κίνδυνον φύγοις.
5. ἀντὶ τούτων, ἅτινα νῦν εὐεργετήσῃαι, ἀπολάβοιεν [“receive back”] ἂν χάριν καὶ ζῶντες καὶ μετὰ τὴν τελευταίαν τοῦ βίου.
6. ἐὰν ἐρῶν τῆς ἐταίρας δαπανήσῃ πολλὰ ὁ νεανίας, οὐ συννοήσει τῷ οἴκῳ ὥς ἤδη χρημάτων ἀποροῦντι.
7. πρέπει ἀεὶ ποιεῖν ὅ τι ἂν παραινέσωσιν οἱ σοφοί.
8. πάντες ἄρα, ὥς σὺ φῆς, Ἀθηναῖοι καλοὺς καὶ ἀγαθοὺς ποιοῦσι τοὺς νεανίας πλὴν ἐμοῦ, ἐγὼ δὲ μόνος χείρους ποιῶ;
9. εἰ μὴ οἱ πεντήκοντα ἵππης ἐκώλυσαν, διέβησαν ἂν οἱ Λακεδαιμόνιοι εἰς ταύτην τὴν χώραν καὶ στρατόπεδον ἂν ἐποιήσαντο ὑπὸ τοῖς πρὸς ἐσπέραν ὄρεσι τῆς πόλεως.
10. [Cephalus narrates:] ἐπειδὴ εἰς Ἀθήνας [“Athens”] ἀφικόμην, κατ’ ἀγορὰν ἀπήντησα Ἀδεϊμάντῳ καὶ Γλαύκῳ· καὶ μου λαβόμενος [mid.: “take hold of,” + gen.] τῆς χειρὸς ὁ Ἀδεϊμάντος, “χαίρε [“greetings”],” ἔφη, “ὦ Κέφαλε, καὶ εἰ τοῦ δέγῃ τῶν ἐνθάδε ἃ ἡμεῖς δυνάμεθα ποιεῖν, φράζε [“tell (us)”].” “ἀλλὰ,” εἶπον ἐγώ, “πάρειμι ἐπ’ αὐτὸ τοῦτο, δεησόμενος ὑμῶν.”

III. Reading: The sophist Gorgias explains to Socrates the primacy of the art of rhetoric (Plato, *Gorgias* 456a–c).

[Socrates:] ταῦτα καὶ θαυμάζων, ὦ Γοργία, πάλαι ἐρωτῶ τίς ποτε ἡ δύναμις ἐστὶν τῆς ῥητορικῆς. δαιμονία γάρ τις ἐμοίγε καταφαίνεται τὸ μέγεθος οὕτω σκοποῦντι.

[Gorgias:] εἰ πάντα γε εἰδείης, ὦ Σώκρατες, ὅτι ὥς ἔπος εἰπεῖν ἀπάσας τὰς δυνάμεις συλλαβοῦσα ὑφ’ αὐτῇ ἔχει. μέγα δέ σοι τεκμήριον ἐρῶ· πολλάκις γὰρ ἤδη ἔγωγε μετὰ τοῦ ἀδελφοῦ καὶ μετὰ τῶν ἄλλων ιατρῶν εἰσελθὼν παρά τινα τῶν καμνόντων οὐχὶ ἐθέλοντα ἢ φάρμακον πιεῖν, ἢ τεμῆν ἢ καῦσαι παρασχεῖν τῷ ἱατρῷ, οὐ δυναμένου τοῦ ἱατροῦ πείσαι, ἐγὼ ἔπεισα, οὐκ ἄλλη τέχνη ἢ τῇ ῥητορικῇ. φημί δὲ καὶ εἰς πόλιν ὅποι βούλῃ ἐλθόντα ῥητορικὸν ἄνδρα καὶ ἱατρόν, εἰ δέοι λόγῳ διαγωνίζεσθαι ἐν ἐκκλησίᾳ ἢ ἐν ἄλλῳ τινὶ συλλόγῳ ὁπότερον δεῖ αἰρεθῆναι ἱατρόν, οὐδαμοῦ ἂν φανῆναι τὸν ἱατρόν, ἀλλ’ αἰρεθῆναι ἂν τὸν εἰπεῖν δυνατόν, εἰ βούλοιο. καὶ εἰ πρὸς ἄλλον γε δημιουργὸν ὄντιναοῦν ἀγωνίζοιτο, πείσειεν ἂν αὐτὸν ἐλέσθαι ὁ ῥητορικὸς μᾶλλον ἢ ἄλλος ὅστισιν· οὐ γὰρ

ἔστιν περὶ οὗτου οὐκ ἂν πιθανώτερον εἴποι ὁ ῥητορικὸς ἢ ἄλλος ὁστισοῦν τῶν δημιουργῶν ἐν πλήθει.

UNDERLINED WORDS

ἀγωνίζομαι, *contend, compete*

ἂν: here with the infs. φανῆναι and αἰρεθῆναι in indirect discourse. (See Unit 34.8.)

γε: the particle here marks agreement in this elliptical condition, “Yes, (*you certainly would call it marvelous*) if . . .”

δαιμόνιος, -α, -ον, *miraculous, marvelous*

δημιουργός, -οῦ, m., *skilled craftsman*

διαγωνίζομαι, *contend, compete*

δυνατός, -ή, -όν, *able*

ἔγωγε: emphatic form of ἐγώ

εἰσελθών: compound, εἰς + ἔρχομαι

ἐκκλησία, -ας, f., *public assembly*

ἔμοιγε: emphatic form of ἐμοί

ἱατρός, -οῦ, m., *physician*

καί: here adverbial, *indeed, in fact*

κάμνω, *be ill*

καταφαίνω (in pass.), *appear* (understood subject is ἡ ῥητορική)

μέγεθος, -ους, n., *size, greatness* (here acc. of respect)

ὅποι, *to wherever; whithersoever*

ὅπότερος, -α, -ον, *which of the two*

ὁστισοῦν, *any at all* (strengthened indefinite pronoun made up of ὅστις + οὖν)

οὐδαμοῦ, *nowhere*; here *would appear nowhere* is a metaphor from racing (*would make no showing at all*)

οὐχί: emphatic form of οὐ

πάλαι: used idiomatically with the pres. ind. to convey *I have been X'ing for a long time now*

παρασχεῖν, (here) *permit, allow* (+ dat. of person + inf., here governing *τεμείνῃ καῦσαι*)

πιθανός, -ή, -όν, *persuasive*

ῥητορικός, -ή, -όν, (of a person) *retorically skilled*; (of things) *pertaining to rhetoric* (so fem. with noun τέχνη understood, *art of rhetoric*)

σκοπέω, *examine*

συλλαμβάνω, *take together, encompass*

σύλλογος, -ου, m., *gathering*

τεκμήριον, -ου, n., *indication, piece of evidence*

τέχνη, -ης, f., *art, skill*

τις: added to an adj. may either soften its force (*sort of . . .*) or strengthen it, as here (*quite . . .*)

φάρμακον, -ου, n., *drug*

ὥς ἔπος εἰπεῖν (idiomatic inf. of result), *so to speak*

IV. Extra Reading: The goddess Poverty has argued in favor of the status quo (in which the god Wealth is blind), but Chremylos justifies his proposal to restore Wealth's sight in this speech (Aristophanes, *Wealth* 489–504).

Chremylos

φανερὸν μὲν ἔγωγ' οἶμαι γινῶναι τοῦτ' εἶναι πᾶσιν ὁμοίως, 489
 ὅτι τοὺς χρηστοὺς τῶν ἀνθρώπων εὖ πράττειν ἐστὶ δίκαιον, 490
 τοὺς δὲ πονηροὺς καὶ τοὺς ἄθεοις τούτων τὰναντία δῆπου.
 τοῦτ' οὖν ἡμεῖς ἐπιθυμοῦντες μόλις ἡύρομεν ὥστε γενέσθαι
 βούλευμα καλὸν καὶ γενναῖον καὶ χρήσιμον εἰς ἅπαν ἔργον.
 ἦν γὰρ ὁ Πλούτος νυνὶ βλέπει καὶ μὴ τυφλὸς ὢν περινοστέῃ,
 ὥς τοὺς ἀγαθοὺς τῶν ἀνθρώπων βαδιεῖται κοῦκ ἀπολείψει, 495
 τοὺς δὲ πονηροὺς καὶ τοὺς ἄθεοις φευξείται· κἄτα ποήσει
 πάντας χρηστοὺς καὶ πλουτοῦντας δῆπου τά τε θεῖα σέβοντας.
 καίτοι τούτου τοῖς ἀνθρώποις τίς ἂν ἐξεύροι ποτ' ἄμεινον; 498

Blepsidemus

οὐδεὶς· τούτου μάρτυς ἐγώ σοι· μηδὲν ταύτην γ' ἀνερῶτα. 499

Chremylos

ὥς μὲν γὰρ νῦν ἡμῖν ὁ βίος τοῖς ἀνθρώποις διάκειται, 500
 τίς ἂν οὐχ ἡγοίτ' εἶναι μανίαν κακοδαιμονίαν τ' ἔτι μᾶλλον;
 πολλοὶ μὲν γὰρ τῶν ἀνθρώπων ὄντες πλουτοῦσι πονηροί,
 ἀδίκως αὐτὰ ξυλληξάμενοι· πολλοὶ δ' ὄντες πάνυ χρηστοὶ
 πράττουσι κακῶς καὶ πεινώσιν μετὰ σοῦ τε τὰ πλείστα σύνεισιν. 504

UNDERLINED WORDS

489: ἔγωγε: emphatic form of ἐγώ

489: γινῶναι: epexegetic (explanatory result) infinitive with φανερὸν, *clear to understand*

489: ὁμοίως, *equally*

491: ἄθεος, -ον, *godless, wicked*

491: τὰναντία (i.e., τὰ ἐναντία), *the opposite*

491: δῆπου, *surely, you'll agree*

492: take τοῦτο as object of ἡύρομεν, further explained by ὥστε, *a way so that*

492: μόλις, *with difficulty*

493: γενναῖος, -α, -ον, *noble, excellent*

493: χρήσιμος, -η, -ον, *useful*

494: νυνί: emphatic form of νῦν

494: βλέπω (aor. ἔβλεψα), *have sight, see*

- 494: τυφλός, -ή, -όν, *blind*
 494: περινοστέω, *go around*
 495: ὡς (used as a prep. + acc. of person), *to, to the house of*
 495: βαδίζω (fut. βαδιέομαι), *walk, go*
 495: κοῦκ = καὶ οὐκ (crasis)
 495: ἀπολείψει (ἀπο + λείπω), *leave behind, abandon*
 496: κᾶτα = καὶ εἶτα (crasis)
 496: ποιήσει = ποιήσει (metrical shortening of diphthong οι from popular speech)
 497: πλουτέω, *be wealthy, be rich*
 497: θεῖος, -α, -ον, *divine*
 497: σέβω, *revere, respect*
 498: καίτοι, *and yet*
 498: ἐξεύροι (ἐκ + εὐρίσκω), *discover*
 499: μάρτυς, μάρτυρος, m. and f., *witness*
 499: ἀνερώτα (ἀνα + ἐρωτάω), *ask*
 500: διάκειμαι (deponent μι-verb), *be disposed, be arranged*
 501: μανία, -ας, f., *madness*
 501: κακοδαίμονία, -ας, f., *accursed misfortune*
 503: αὐτά, (here) *their possessions*
 503: συλλέγω (aor. συνέλεξα) *gather*. (ξύν is the old Attic form of σύν.)
 504: πεινῶ, *starve*
 504: σοῦ refers to Poverty
 504: τὰ πλείστα (adv. acc.), *for the most part*
 504: σύνειμι, *be with*

Optional information for the curious: The passage is written in a meter called anapaestic tetrameter catalectic. Greek meter is quantitative (based on length of syllables). The Greek anapaest is ∪ ∪ – ∪ ∪ –, but each pair of shorts can be replaced by a long, and a long can be replaced by two shorts (within certain limits). Thus an anapaestic metron can also appear as – – – – or as – ∪ ∪ – – or the like. The tetrameter consists of four metra, with word-end at the end of each of the first two and with the fourth metron shortened to ∪ ∪ – – (with no substitutions allowed). The first two lines above are scanned:

∪ ∪ – ∪ ∪ – | – – – – | – – – – ∪ ∪ – – ||
 ∪ ∪ – – – | – – – – | – – – – ∪ ∪ – – ||

Indicative with ἄν; Correlatives; More Particles

1. *Indicative with ἄν.* In Attic the secondary tenses of the indicative are sometimes used with the modal particle ἄν in sentences other than conditionals to express a potentiality or probability in the past (whereas the optative with ἄν expresses a potentiality in the present or future). This use is called the *past potential indicative*. Sometimes, but not always, there appears to be ellipsis (omission) of a condition. Sometimes there is the implication that the event expressed by the indicative with ἄν is not or was not the case (*unreal indicative*).

τίς γὰρ ἄν ἡγήσατο ταῦτα γενέσθαι;

Who would have thought that this would happen?

θᾶττον ἢ ὥς τις ἄν ᾔετο

more swiftly than [as] one would think (would have thought)

οὕτως ἐνικήσατε ἄν.

In that way you would have won [but in fact you didn't]. (unreal)

In a purely potential indicative, both the imperfect and the aorist commonly refer to past time; but the imperfect may refer to present time in certain idioms like ἐβουλόμην ἄν, *I should like, I should wish*. In the unreal indicative (as in contrary-to-fact conditions and impossible wishes), the imperfect usually refers to present time; the aorist, to past time. Note that in order to avoid ambiguity, if an unreal indicative of direct discourse is put into an indirect discourse ὅτι-clause in secondary sequence, the indicative is not changed to the optative.

A further development of the past potential indicative with ἄν is the *iterative indicative*, expressing repeated action:

πολλάκις ἠκούσαμεν ἅν τι κακῶς ὑμᾶς βουλευσαμένους.

We often used to hear that you had planned something badly.

2. *Imperfect of Unfulfilled Obligation.* The imperfect of an impersonal expression of obligation, propriety, necessity, or the like may be used without ἅν to denote an action that was not carried out. This usage, called the *imperfect of unfulfilled obligation*, is often found in the apodosis of a contrary-to-fact condition instead of the imperfect or aorist indicative with ἅν. In this construction the infinitive is in the present tense if it refers to an action unfulfilled in present time and is normally aorist (but occasionally present) if it refers to an action unfulfilled in past time:

ἔδει σε ταῦτα ποιεῖν.

You ought to be doing this (now) [but you aren't].

εἰ ἐνίκησε, δίκαιον ἦν ἐπαινέσαι αὐτόν.

If he had won, it would have been just to praise him.

ἔδει σε ταῦτα ποιῆσαι.

You ought to have done this (then).

3. *Correlatives.* Certain pronouns, pronominal adjectives, and adverbs correspond to each other in form or meaning, or both, and are called *correlatives* because of their occasional use in pairs in main and subordinate (relative) clauses. For instance, the English pairs *where . . . there . . .* and *when . . . then . . .* are correlatives:

Where there is smoke, there there is fire.

When there is victory, then there is celebration.

The table that follows presents some Greek correlatives in organized sequences. Some of the words have already been learned; others are new. It is easier to recognize the rarer words in this set if one understands the systematic patterns that are evident:

The element *-οι-* denotes quality, whereas *-ος-* denotes quantity.

Many interrogatives and indefinites are identical except for accentuation, with the indefinites being enclitic.

A rough breathing is the initial sound of many relatives.

π- is first letter of many interrogatives.

ὁπ- is the beginning of many indefinite relatives.

Of the new adjectives and pronouns shown in the table, most have normal three-ending vowel-declension inflection. Note that in *τοσόσδε*, *τοσήδε*, *τοσόνδε*, where the final syllable is the enclitic suffix *-δε*, the accent is treated as in *ὅδε*, *ἥδε*, *τόδε*. The declension of *τοιοῦτος* and *τοσοῦτος* is irregular (see the paradigm below): as in *οὔτος*, the diphthong of the stem is assimilated to the vowel of the ending (e.g., *τοιοῦτον* vs. *τοιαῦτα*), and the neuter singular nominative and accusative may have as ending either *-ο* (the pronominal variant) or *-ον* (the regular adjectival ending).

CORRELATIVES

<i>interrog.</i>	<i>indefinite (enclitic)</i>	<i>demonstr.</i>	<i>relative</i>	<i>indef. rel./ indirect interrog.</i>
τίς, τί <i>who?</i>	τις, τι <i>anyone</i>	ὅδε, οὗτος, or ἐκεῖνος <i>this, that</i>	ὅς, ἥ, ὅ <i>who, which</i>	ὅστις <i>whoever</i>
ποῖος <i>what sort?</i>	ποιός <i>of some sort</i>	τοιόσδε or τοιοῦτος <i>such</i>	οἷος (such) as, the sort that	ὁποῖος <i>of whatever sort</i>
πόσος <i>how much?</i> <i>how many?</i>	ποσός <i>of some</i> <i>quantity</i>	τοσόσδε or τοσοῦτος <i>so much,</i> <i>so many</i>	ὅσος <i>as much as,</i> <i>as many as,</i> <i>all who</i>	ὁπόσος <i>however much,</i> <i>however many</i>
πότερος <i>which (of two)?</i>	πότερος <i>any one</i> <i>(of two)</i>	ἕτερος <i>the other</i> <i>(of two)</i>	—	ὁπότερος <i>whichever</i> <i>(of two)</i>
ποῦ <i>where?</i>	που <i>somewhere</i>	ἐνθάδε, ἐνταῦθα, ἐκεῖ <i>here, there</i>	οὔ, ἔνθα <i>where</i>	ὅπου <i>wherever</i>
πόθεν <i>from where?</i>	ποθεν <i>from some</i> <i>place</i>	ἐνθενδε, ἐντεῦθεν, ἐκείθεν <i>from here, from</i> <i>there</i>	ἔθεν <i>whence</i>	ὁπόθεν <i>whencesoever</i>
ποῖ <i>whither? to</i> <i>what place?</i>	ποι <i>to some place</i>	ἐνθάδε, ἐνταῦθα, ἐκεῖσε <i>to this place,</i> <i>to that place</i>	οἶ <i>whither</i>	ὅποι <i>whithersoever</i>
πῶς <i>how?</i>	πως <i>somehow</i>	ᾧδε, οὕτω, ἐκείνως <i>in this way,</i> <i>in that way</i>	ὥς <i>as, how</i>	ὅπως <i>how, however</i>
πότε <i>when?</i>	ποτε <i>at some time,</i> <i>ever</i>	τότε <i>then</i>	ὅτε <i>when</i>	ὁπότε <i>whenever</i>
πῇ <i>by which way?</i> <i>where?</i>	πη <i>in some way</i>	τῇδε, ταύτῃ <i>in this way,</i> <i>by this way</i>	ἣ <i>in which way,</i> <i>as</i>	ὅπῃ <i>in which way,</i> <i>as</i>

DECLENSION OF <i>τοιούτος</i>				
		<i>masculine</i>	<i>feminine</i>	<i>neuter</i>
<i>sing.</i>	<i>nom.</i>	τοιούτος	τοιαύτη	τοιούτον <i>οι τοιούτο</i>
	<i>gen.</i>	τοιούτου	τοιαύτης	τοιούτου
	<i>dat.</i>	τοιούτῳ	τοιαύτῃ	τοιούτῳ
	<i>acc.</i>	τοιούτον	τοιαύτην	τοιούτον <i>οι τοιούτο</i>
<i>dual</i>	<i>n. a.</i>	τοιούτῳ	τοιούτῳ	τοιούτῳ
	<i>g. d.</i>	τοιούτοιῃ	τοιούτοιῃ	τοιούτοιῃ
<i>plur.</i>	<i>nom.</i>	τοιούτοι	τοιαῦται	τοιαῦτα
	<i>gen.</i>	τοιούτων	τοιούτων	τοιούτων
	<i>dat.</i>	τοιούτοις	τοιαύταις	τοιούτοις
	<i>acc.</i>	τοιούτους	τοιαύτας	τοιαῦτα

The declension of *ποσοῦτος*, *ποσαύτη*, *ποσοῦτο(ν)* follows the same pattern.

4. *Some Adverbs of Place.* Several adverbs of place are formed from basic roots by adding similar suffixes (e.g., *-θεν* for *place from which*, *-σε* for *place to which*). Here is a table of some common adverbs:

<i>root</i>				
<i>meaning</i>	<i>place where</i>	<i>place to which</i>	<i>place from which</i>	
<i>other</i>	ἄλλοθι, ἀλλαχοῦ <i>elsewhere</i>	ἄλλοσε, ἀλλαχόσε <i>in another direction</i>	ἄλλοθεν, ἀλλαχόθεν <i>from elsewhere</i>	
<i>both</i>	ἀμφοτέρωθι <i>on both sides</i>	ἀμφοτέρωσε <i>in both directions</i>	ἀμφοτέρωθεν <i>from both sides</i>	
<i>all</i>	πανταχοῦ, πανταχῇ <i>everywhere</i>	πανταχόσε, πανταχοῖ <i>in all directions</i>	πανταχόθεν <i>from all sides</i>	
<i>this,</i> <i>the very</i>	αὐτοῦ <i>in this very place</i>	αὐτόσε <i>in the same direction</i>	αὐτόθεν <i>from the same place</i>	
<i>home</i>	οἶκοι <i>at home</i>	οἴκαδε <i>to home</i>	οἴκοθεν <i>from home</i>	

Also derived from the root *ἄλλ-* with its root sense *other* are the adverb *ἄλλοτε*, *at another time*, and the adjective *ἄλλοιός*, *of another kind*.

5. *Combinations of Particles.* As mentioned before (Unit 29.6), the uses of Greek particles are so varied and complex that they are still being studied and debated,

and students are normally not required to master many of their uses before they are reading substantial continuous texts. A few more particles are assigned in this unit: *καίτοι*, *μέντοι*, and *τοίνυν* serve to structure a text, and the others are interactional.

Particle usage is rich also because particles are frequently combined with one another. Here are a few very common combinations, with a sample of their most frequent possible senses:

ἦ μήν: *truly*, accompanying oaths or other very strong asseverations.

καὶ γάρ: *for in fact, for indeed*, combining the explanatory force of *γάρ* with the adverbial *καί* denoting scope; or, less commonly, in answers, *and in fact*, simply connective.

καὶ δὴ καί: *and in fact, and in particular*, with both connective and adverbial *καί* and the extra emphasis provided by *δὴ*.

καὶ μὴν: *and what is more*, introducing something new or especially important.

μὲν γὰρ . . . δὲ . . .: marking with *γάρ* an entire *μὲν . . . δέ* antithesis as an explanation or elaboration of the preceding sentence.

μὲν οὖν: marking a transition in an argument or narrative (with *οὖν*, *well then, now then*), with the first elements of the new section (marked by *μὲν*) reprising the foregoing content and the new subject matter usually introduced in an answering *δέ*-clause.

μὲν τοίνυν: similar to *μὲν οὖν* but less frequent.

οὐ μὴν ἀλλά: *but (despite the foregoing) even so*, conceding the previous point but offering a new point despite that concession.

οὐ μὴν οὐδέ: *nor again; even more than that, not even*, usually following a previous negative clause and adding an even greater extension to the denial.

6. *The Particle Suffix -περ*. In the vocabulary learned so far, the enclitic suffix *-περ* has been seen in *καίπερ*, *ὥσπερ*, and *εἵπερ*. *καίπερ* has developed a distinctive force of concession in Attic, but with other words the suffix generally adds a special mark of emphasis or exact equivalence. For instance, the relative adverb *ὥσπερ*, *just as if, just as*, corresponds closely in sense to *ὥς*, *as*. Other relative words can be given added emphasis or specificity by adding *-περ*:

<i>ὅσπερ</i>	<i>the very one who, exactly the same one who</i>
<i>οἷόσπερ</i>	<i>the very sort who, exactly the same sort who</i>
<i>ὅσοιπερ</i>	<i>exactly as many as, all the same ones who</i>
<i>οὗπερ</i>	<i>in the very place where, in exactly the place where</i>

Note that in some texts *περ* may be printed as a separate enclitic word (e.g., *ὅσον περ*); in others it may be joined to the relative word as shown above.

7. *Notes on Vocabulary and Idiom.* In οἴκοι, *at home*, final -οι (a survival of the lost locative case) is treated as long for the purpose of accentuation. It is thus distinct from the nominative plural οἴκοι, *houses*.

When τοιοῦτος or τοσοῦτος is an attributive adjective with a noun, the noun may have no article (μετὰ τοιούτου φόβου, *with such panic*) or the article may be present. In the latter case, the reference is to something definite, explicitly or implicitly present in the context, as in the first example below. These adjectives can also be used predicatively, as in the second example.

ἐν τοῖς καιροῖς τοῖς τοιούτοις
on occasions such as this one (on which I am now speaking to you)

τοσαύτη τῇ στρατιᾷ οἱ Ἀθηναῖοι διέβησαν.
The Athenians crossed over with their army being of this size.

Or Such was the size of the army with which the Athenians crossed over.

When used in a middle sense, ποιέσθαι combines in an idiom with περί governing the genitive πολλοῦ (or πλείονος, πλείστου, ὀλίγου, or the like), followed by an accusative object or an infinitive. The sense is *consider X (or doing X) to be of great (greater, greatest, little) importance (or value)*. (This idiom has already appeared in Unit 30, Exercise IV, repeated here, and appears in the first sentence of Exercise III of this unit, where a long articular infinitive phrase is its object.)

περὶ πλείονος ἐποιήσατο εὐορκεῖν ἢ χαρίσασθαι τῷ δήμῳ.
He considered it of greater importance to abide by his oath than to oblige the Assembly.

WHAT TO STUDY AND DO

1. Study the indicative with ἄν and the imperfect of unfulfilled obligation.
2. Study the correlatives and the declension of τοιοῦτος and τοσοῦτος.
3. Study the particle combinations in §5, above.
4. Learn as the vocabulary of this unit any new words presented in §3 and §4, above, and the new particles presented below.
5. Do the exercises of this unit.

VOCABULARY

PARTICLES

ἄρα	indeed, truly (introducing questions; may sometimes be left untranslated)
ἄρ' οὐ	(usually expecting an affirmative reply) isn't it the case that . . . ?

δή	(postpositive particle adding emphasis to a preceding word, esp. to a conjunction or a pronoun) in fact, of course, certainly
δήπου ἦ	(postpositive) surely, doubtless, I presume indeed, truly (marking strong assertion; or in questions with the force of surmise or indignation)
καίτοι	and yet (introducing an additional point, sometimes implying a qualification or inconsistency)
μέντοι	(postpositive) however (stronger adversative than δέ or ἀλλά)
μήν	(postpositive) truly, surely (adding strength to declarations)
περ	(suffix added to relative words, adding emphasis or notion of exact correspondence)
τοίνυν	(postpositive) well then; therefore; moreover

EXERCISES

I. Render into Greek.

1. You ought not to be betraying the laws [as you are], gentlemen of the jury.
2. Twenty hoplites would have been captured on that day if the exiles had not come to the rescue.
3. If the guards were not present at the shrine during the night, those who lack money would quickly steal everything.
4. If the brothers meet each other in the battle, which [of the two] will kill which [of the two]?

II. Sentences for reading.

1. πάντας μαχέσασθαι χρῆν καὶ ὑπὲρ τῶν Θηβαίων εἰ οἱ βάρβαροι τὴν πόλιν τὴν ἐκείνων ἐπολιόρκησαν.
2. τότε μὲν οὐδεὶς ἂν παρὰ τῶν πολεμίων δῶρα ἔλαβεν, νῦν δὲ πᾶς τις δήπου ζητεῖ προδότης γενέσθαι.
3. δεινὰ οἱ πολῖται ἔπασχον· καὶ γὰρ αἱ γυναῖκες τὰ παιδιά καὶ τοὺς ἄνδρας οἴκοι λιποῦσαι εἰς τὸ ὄρος ἄλλαι ἄλλοθεν ἔτρεχον.
4. ὦ φίλε Φαῖδρε, ποῖ δὴ καὶ πόθεν; — παρὰ Λυσίου, ὦ Σώκρατες, τοῦ Κεφάλου, πορεύομαι δὲ πρὸς περίπατον [“walk”] ἔξω [“outside,” + gen.] τείχους.

5. περὶ παντός, ὦ παῖ, μία ἀρχὴ τοῖς μέλλουσι καλῶς βουλευέσθαι· εἰδέναι δὲ περὶ οὗ ἂν ᾗ ἡ βουλὴ ["deliberation"], ἢ παντὸς ἀμαρτάνειν ἀνάγκη.
6. οὐ κελυσθεὶς οὐθ' ὑπὸ Ξενοφώντος οὐθ' ὑπ' ἄλλου τινὸς τοῦτο ἐποίησα· ἰδόντι δέ μοι ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἐμῶν στρατιωτῶν [partitive gen. with ἄνδρα] ὑπὸ Δεξίππου, ὃν ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφειλόμην ["took away (by force)"] τὸν ἄνδρα, ὁμολογῶ.
7. παντὶ μὲν γὰρ ὀρθῶς ἂν ὀργισθείητ', ὦ ἄνδρες Ἀθηναῖοι, τοσαῦτα κακὰ ποιοῦντι, οὐ μὴν οὐδενὶ μᾶλλον οὐδὲ δικαιότερον ἢ τούτῳ.
8. ἔστι μὲν οὖν χαλεπὸν, ὦ ἄνδρες, πρὸς τούτους οὐ τάληθ' ἔχοντας εἰς ἀγῶνα καθίστασθαι περὶ τοιούτων πραγμάτων, πάντῃ ἀπείρως ["inexperienced," + gen.] ἔχοντα δικῶν· οὐ μὴν ἀλλὰ πολλὰς ἐλπίδας ἔχω καὶ παρ' ὑμῶν τεύξεσθαι τῶν δικαίων.
9. τούτων ἕνεκα τὸν περὶ ἑμαυτοῦ λόγον ἔασας Ἀλκιβιάδου τὸν βίον ἀναμνήσαι βούλομαι. καίτοι ἀπορώ γε διὰ τὸ πλῆθος τῶν ἀδίκων ἔργων πόθεν ἄρξωμαι.
10. Καλλιῖα δὲ πιστεύσασα ἔδωκεν εἰς τὴν ἑαυτῆς ταφὴν ["funeral"] χρήματα τινά, ἀλλ' οὐ τούτῳ νύϋ ὄντι ἑαυτῆς. ἄρα δῆλον ὅτι εὖ ᾗδαι αὐτὸν τὰ δέοντα οὐ ποιήσονται;

III. Reading: Lysias, *Oration* 1.1–3. Euphiletus is on trial for murder, having killed the adulterer Eratosthenes upon discovering him in bed with his wife.

περὶ πολλοῦ ἂν ποιησαίμην, ὦ ἄνδρες, τὸ τοιούτους ὑμᾶς ἐμοὶ δικαστὰς περὶ τούτου τοῦ πράγματος γενέσθαι, οἰοίμην ἂν ὑμῖν αὐτοῖς εἴητε τοιαῦτα πεπονητότες· εὖ γὰρ οἶδα ὅτι, εἰ τὴν αὐτὴν γνώμην περὶ τῶν ἄλλων ἔχοιτε, ἤνπερ περὶ ὑμῶν αὐτῶν, οὐκ ἂν εἴη ὅστις οὐκ ἐπὶ τοῖς γεγενημένοις ἀγανακτοίη, ἀλλὰ πάντες ἂν περὶ τῶν τὰ τοιαῦτα ἐπιτηδευόντων τὰς ζημίας μικρὰς ἡγοίσθε. καὶ ταῦτα οὐκ ἂν εἴη μόνον παρ' ὑμῖν οὕτως ἐγνωσμένα, ἀλλ' ἐν ἀπάσῃ τῇ Ἑλλάδι περὶ τούτου γὰρ μόνου τοῦ ἀδικήματος καὶ ἐν δημοκρατίᾳ καὶ ὀλιγαρχίᾳ ἢ αὐτὴ τιμωρία τοῖς ἀσθενεστάτοις πρὸς τοὺς τὰ μέγιστα δυναμένους ἀποδέδοται, ὥστε τὸν χεῖριστον τῶν αὐτῶν τυγχάνειν τῷ βελτίστῳ· οὕτως, ὦ ἄνδρες, ταύτην τὴν ὕβριν ἅπαντες ἄνθρωποι δεινοτάτην ἡγοῦνται. περὶ μὲν οὖν τοῦ μεγέθους τῆς ζημίας ἅπαντας ὑμᾶς νομίζω τὴν αὐτὴν διάνοιαν ἔχειν, καὶ οὐδένα οὕτως ὀλιγώρως διακείσθαι, ὅστις οἶται δεῖν συγγνώμης τυγχάνειν ἢ μικρὰς ζημίας ἀξίους ἡγείται τοὺς τῶν τοιούτων ἔργων αἰτίους.

UNDERLINED WORDS

ἀγανακτέω, *be vexed at* (here with ἐπὶ-phrase); here used in the potential optative without ἂν (special idiom in indefinite relative clause)

ἀδίκημα, -atos, n., *crime*

ἀποδέδοται (perf. mid./pass. ind.), *has been granted*

γεγεννημένοις (perf. mid./pass. part. of γίγνομαι), *things that happened*

διάνοια, -as, f., *notion, idea*

ἐγνωσμένα (perf. mid./pass. part. of γινώσκω), *judged, determined*

ἐπιτηδεύω, *practice, pursue (a form of behavior)*

ζημία, -as, f., *penalty*

μέγεθος, -ous, n., *size, greatness*

ὀλιγαρχία, -as, f., *oligarchy* (form of government in which a small class, defined by wealth, holds political power)

ὀλιγώρως διακεῖσθαι, *be of a careless (or neglectful) disposition*

πεπονθότες (perf. act. part. of πάσχω), *having suffered*

περὶ πολλοῦ ποιεῖσθαι: see §7, above

συγγνώμη, -ης, f., *forgiveness, pardon*

τιμωρία, -as, f., *retribution, right to vengeance*

Perfect System Active

1. *The Aspect of the Perfect.* The fourth and fifth principal parts of a Greek verb are the perfect active indicative and the perfect middle/passive indicative, providing two perfect stems for inflection. The perfect stems of a Greek verb convey the aspect of completed action with a continuing or permanent result. The Greek perfect indicative thus refers to a continuing present state and is a primary tense: it lacks an augment, and it governs the subjunctive in primary sequence. The aspect of the perfect is especially clear in verbs whose perfects are best translated by an English present, as already observed with the irregular perfect οἶδα, *I know*, in Unit 28:

ἀποθνήσκω: τέθνηκα, *I have died and am now dead or I am dead*

ἵστημι: ἕστηκα (intransitive perfect), *I have adopted a stance and am now standing or I stand*

μιμνήσκω: μέμνημαι, *I have called to my own mind and am now remembering or I remember*

καλέω: κέκλημαι, *I have been named or I am called, I am named*

κτάομαι: κέκτημαι, *I have acquired and now have or I possess, I own*

ὄμνυμι: ὁμώμοκα, *I have sworn an oath and am now bound by it or I am under oath*

The aspect of the perfect is also clear in certain legalistic uses of the supplementary participle:

δείξω τοῦτον πολλά τ' ἄλλα ἡδίκηκότα καὶ τάλαντον κεκλοφότα.

I'll prove that this man is guilty of doing many other wrongs and of stealing a talent. [Literally, is in the state of having done wrongs and of having stolen.]

The close association of the perfect stem with states and conditions helps explain the existence of many intransitive perfects that correspond in meaning to middle/passive present forms and intransitive aorists:

ἵσταμαι, *I am placing myself, I am standing*

ἔστην (intransitive strong aor.), *I stood*; ἔστηκα (intransitive perfect act.),
I stand

πείθομαι, *I obey, trust*

πέποιθα (intransitive perfect), *I have placed my trust in and now trust or*
I trust

ἀπόλλυμαι, *I am being ruined, destroyed*

ἀπόλωλα (intransitive perfect), *I have been ruined and am now ruined or*
I am ruined, destroyed

In early Greek the perfect referred principally to the continuing state brought about in the subject of the action: for instance, μεμάθηκα, *I have learned and now know (the lesson)*. In classical Attic, however, the use of the perfect was extended so that it could sometimes express a permanent result affecting the object: for example, τέθηκα, *I have placed (something, and it remains in position)*, δέδωκα, *I have given (something, and it remains given)*.

2. *Reduplication*. Reduplication is the modification of a verb stem in which the initial consonant (or occasionally the initial vowel plus consonant) is repeated. Reduplication with iota has already been seen in a few present stems (see Unit 23.4 and Appendix B), and reduplication of the initial vowel and consonant is exemplified in the aorist stem ἄγαγ-, from ἄγω.

Reduplication with epsilon is the regular marker of a perfect stem, but reduplication in the perfect may be effected in other ways as well. Once again, learning the principal parts is the best way for the student to handle the variations typical of ancient Greek; but understanding the patterns and possibilities will also assist in recognizing new forms when reading real texts.

a. If the initial sound of the verb stem is a single consonant other than rho, the initial sound is repeated with epsilon. The same occurs in most verbs that begin with a plosive followed by a liquid or nasal, and exceptionally in a few that begin with other double consonants (μιμνήσκω, κτάομαι). In accordance with the normal dissimilation that occurs when two successive syllables contain aspiration (Grassmann's law), an initial aspirated plosive is reduplicated with the corresponding unaspirated voiceless plosive.

<i>present</i>	<i>perfect act.</i>	<i>perfect mid./pass.</i>
λείπω	λέλοιπα	λέλειμμαι
βλάπτω	βέβλαφα	βέβλαμμαι
φεύγω	πέφευγα	—
χράομαι	—	κέχρημαι
τέμνω	τέτμηκα	τέτμημαι
μιμνήσκω	—	μέμνημαι
κτάομαι	—	κέκτημαι

b. For a few verbs beginning with a plosive and a liquid or a nasal, and for most verbs with double consonants as well as those with initial rho, reduplication in the perfect is effected by prefixing ἐ- and thus looks just like a syllabic augment—an essential difference being that augment is a feature of the indicative only, whereas reduplication is an inseparable part of the perfect stem. As with an augment, an initial rho is doubled when ἐ- is prefixed.

<i>present</i>	<i>perfect act.</i>	<i>perfect mid./pass.</i>
ζητέω	ἐζήτηκα	ἐζήτημαι (late)
ῥίπτω	ῥριψα	ῥριμμαι
γινώσκω	ἔγνωκα	ἔγνωσμαι
ἀποκτείνω	ἀπέκτονα	—

c. If the initial sound of the verb stem is a vowel, reduplication in the perfect normally consists of a lengthening of the vowel and looks exactly like temporal augment (but reduplication is inseparable and appears in all perfect forms). Since the reduplication is a preverb element, the accent cannot precede it (compare Unit 16.3): in short stems a circumflex will appear on the lengthened vowel representing reduplication when *U* has a short vowel.

<i>present</i>	<i>perfect act.</i>	<i>perfect mid./pass.</i>
εὐρίσκω	ἠύρηκα	ἠύρημαι
ἄγω	ἤχα	ἤγμαι
παράγω	παρῆχα	παρῆγμαι
ἀφικνέομαι	—	ἀφίγμαι

d. A few verbs beginning with a vowel form the perfect by reduplicating the initial vowel *and* consonant and lengthen the vowel that follows the reduplication. This was called *Attic reduplication* by ancient grammarians (although it occurred in other dialects as well).

<i>present</i>	<i>perfect(s)</i>	<i>root</i>
ἀκούω	ἀκήκοα	ἀκο-
ὁμνυμι	ὁμώμοκα	ὁμο-
ἐλέγχω	ἐλήλεγμαι	ἐλεγχ-
φέρω	ἐνήνοχα, ἐνήνεγμαι	*ἐνοκ-, *ἐνεκ-

e. A few verbs show odd reduplication because of the disappearance of a consonant at the beginning of the root, leaving an initial *ει*-. (E.g., *εἶακα* from *εἶάω*; see also §10, below, for further examples.)

3. *Perfect Active System*. The fourth principal part of the Greek verb is the first person singular perfect active indicative. This form provides the stem used in generating the perfect active indicative, subjunctive, optative, imperative, infinitive, and participle, the pluperfect active indicative, and the future perfect active indicative, optative, infinitive, and participle. Many of these forms, however, are rarely or never found for any given verb. Perfect stems may be classified in two groups:

The more primitive stems have no tense suffix, and some plosive stems of this kind have their final consonant aspirated in the perfect. These perfects are called *second perfects*: for example, *πεφρευγ*-, *λελοιπ*-. (aspirated) *βεβλαφ*-, *πεφυλαχ*-, *δεδιδαχ*-.
The more recent stems have the tense suffix *κ* and are called *first perfects*: for example, *λελυκ*-, *πεφιληκ*-, *μεμαθηκ*-, *πεπεικ*-.
Other points to note about perfect stems are:

Verbs that show a variation of vowel grade in the different tense stems have the strong grade in the perfect: e.g., *λείπω*, *ἔλιπον*, *λέλοιπα*; *φεύγω*, *ἔφυγον*, *πέφευγα*.

Some verbs add *η* before the tense suffix *κ*: e.g., *μεμάθηκ*- (for the addition compare future *μαθήσομαι*).

Stems that end in a dental lose the dental before the tense suffix *κ*: e.g., *πεπεικ*-, from *πείθω*. (For the loss compare aor. *ἔπεισα*.)

4. *Two Perfects from One Verb*. The distinction between first and second perfects is not relevant to inflection, since the same endings are used for both. Semantically, however, there is often a difference. Some of the most primitive second perfects have an intransitive or virtually passive force, and for some verbs an intransitive second perfect coexists with a transitive first perfect. For instance, the first perfect *πέπεικα* is transitive (*I have persuaded*), whereas the second perfect *πέποιθα* is intransitive (*I trust*); *ἀπολώλεκα* and *διέφθαρκα* are transitive (both *I have ruined*), whereas *ἀπόλωλα* and *διέφθορα* are intransitive or quasi-passive (*I am ruined or destroyed*);

from ῥήγνυμι there is no first perfect but only the intransitive or quasi-passive second perfect ἔρρωγα (*I am broken*).

5. *Conjugation of the Perfect Active.*

a. The *perfect active indicative* has the tense vowel *α* and (basically) primary personal endings: -α, -ας, -ε, (-ατον, -ατον,) -αμεν, -ατε, -ᾱσι. (The first sing. has no ending; the third sing. has the vowel *ε* instead of *α* and no ending; the third plural is -ᾱσι, as for *μι*-verbs, from *-ᾱντι).

EX.		2nd perfect λείπω	1st perfect βουλεύω
sing.	1st	λέλοιπα	βεβούλευκα
	2nd	λέλοιπας	βεβούλευκας
	3rd	λέλοιπε(ν)	βεβούλευκε(ν)
dual	2nd	λελοίπατον	βεβουλεύκατον
	3rd	λελοίπατον	βεβουλεύκατον
plur.	1st	λελοίπαμεν	βεβουλεύκαμεν
	2nd	λελοίπατε	βεβουλεύκατε
	3rd	λελοίπασι(ν)	βεβουλεύκασι(ν)

b. The *perfect active infinitive* has the ending -έναι (accent, as usual, on the syllable preceding -ναι): for example, λελοιπέναι, λελυκέναι.

c. The *perfect active participle* has a masculine and neuter *τ*-stem (suffix -ότ-) and nominatives in -ώς, -ός (recall that all other active participles are *ντ*-stems); the short-vowel feminine has the suffix -υῖα. The accent is persistent on the vowel of the participial suffix.

DECLENSION OF THE PERFECT ACTIVE PARTICIPLE

		masculine	feminine	neuter
sing.	nom. voc.	λελυκώς	λελυκυῖα	λελυκός
	gen.	λελυκότος	λελυκυίας	λελυκότος
	dat.	λελυκότι	λελυκυῖα	λελυκότι
	acc.	λελυκότα	λελυκυῖαν	λελυκός
dual	n. a. v.	λελυκότε	λελυκυῖα	λελυκότε
	g. d.	λελυκότοιιν	λελυκυῖαιιν	λελυκότοιιν
plur.	nom. voc.	λελυκότες	λελυκυῖαι	λελυκότα
	gen.	λελυκότων	λελυκυῖων	λελυκότων
	dat.	λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)
	acc.	λελυκότας	λελυκυίας	λελυκότα

- d. The *perfect active subjunctive* is found in two forms.
- The normal subjunctive active endings, -ω, -ης, etc., may be added to the perfect active stem: thus, λελοίπω, λελοίπης, etc.
 - More commonly, a *periphrastic* (“compound-phrase”) form of the subjunctive is created by using the nominative of the perfect active participle and the present subjunctive of εἰμί: thus λελοιπῶς ᾧ, plur. λελοιπότες ᾧμεν, etc. (The participle will agree in gender with the subject, so with a fem. pl. subject, e.g., the periphrastic form would be 3rd pl. λελοιπυῖαι ᾧσι.)
- e. The *perfect active optative* is found in two forms.
- The normal ω-verb optative endings, -οιμι, -οις, etc., may be added to the perfect active stem: thus, λελοίποιμι, λελοίποις, etc.
 - More commonly, a periphrastic form of the optative is created by using the nominative of the perfect active participle and the present optative of εἰμί: thus λελοιπῶς εἶην, plur. λελοιπότες εἶημεν, etc. (The participle will agree in gender with the subject, so with a fem. sing. subject, e.g., the periphrastic form would be 3rd s. λελοιπυῖα εἶη.)
- f. The rare *perfect active imperative* will be presented in Unit 39.2.

6. *The Greek Pluperfect.* The Greek pluperfect indicative corresponds to the Greek perfect as the Greek imperfect indicative corresponds to the Greek present: the perfect expresses an action completed in the past with permanent results in the present, whereas the pluperfect expresses an action completed in the deeper past with permanent results over a period of time in the more recent past. Like the imperfect, the pluperfect has indicative forms only.

The Greek pluperfect is not at all common, except in those verbs whose perfects are regularly used with a present meaning. The English pluperfect *had X'ed* has a different meaning (expressing an action antecedent to another action expressed in a past tense) and is more common. It has been noted previously that many Greek aorists are translated into English as pluperfects:

ἐπεὶ ἀφίκοντο, ἐθύσαμεν.

When they had arrived, we performed the sacrifices.

7. *Conjugation of the Pluperfect Active Indicative.* The pluperfect active indicative is formed from the perfect active stem by adding an augment at the beginning of the stem and using the secondary personal endings. The augment is apparent only in perfects beginning with a consonant (or in ἔστηκα a lost consonant) or featuring Attic reduplication, but it is invisible in perfects that already feature a long initial vowel, and no change occurs in those that have ἐ- representing reduplication.

<i>present</i>	<i>perfect stem</i>	<i>pluperfect stem</i>
λύω	λελυκ-	ἐλελυκ-
πράττω	πεπραγ-	ἐπεπραγ-
ἵστημι	ἑστηκ- (*σεστηκ-)	εἰστηκ-
ακούω	ἀκηκο-	ἤκηκο-
ἄγω	ἦχ-	ἦχ-
γινώσκω	ἔγνωκ-	ἐγνωκ-
σπουδάζω	ἐσπουδακ-	ἐσπουδακ-

The endings are mainly based on a tense vowel ϵ plus secondary active personal endings. In the first and second person singular, however, the endings were originally $-\epsilon\alpha$, $-\epsilon\alpha\varsigma$, and these endings, along with the third singular $-\epsilon\epsilon$, suffered contraction in Attic. Pluperfects may be termed first or second depending on the form of the perfect stem (with or without the suffix κ), but this distinction has no relevance to the inflection.

PLUPERFECT ACTIVE INDICATIVE

		λύω	ἄγω	ακούω
<i>sing.</i>	<i>1st</i>	ἐλελύκη	ἦχῃ	ἤκηκότη
	<i>2nd</i>	ἐλελύκης	ἦχῃς	ἤκηκόης
	<i>3rd</i>	ἐλελύκει(ν)	ἦχῃ(ν)	ἤκηκόει(ν)
<i>dual</i>	<i>2nd</i>	ἐλελύκετον	ἦχετον	ἤκηκόετον
	<i>3rd</i>	ἐλελυκέτην	ἦχέτην	ἤκηκοέτην
<i>plur.</i>	<i>1st</i>	ἐλελύκεμεν	ἦχεμεν	ἤκηκόεμεν
	<i>2nd</i>	ἐλελύκετε	ἦχετε	ἤκηκόετε
	<i>3rd</i>	ἐλελύκεσαν	ἦχেসαν	ἤκηκόεσαν

8. *The Future Perfect Active.* In English the future perfect is used to refer to an action that will be completed prior to some point in time in the future (*will have X'ed*). The Greek future perfect is formed from the perfect stem and normally refers to a future state that will be the permanent result of an action completed at an earlier point in the future.

The future perfect active indicative (or optative) is normally formed *periphrastically*, from the perfect active participle plus the future indicative (or optative) of εἰμί: thus λελυκώς ἔσομαι, *I will have released* (strictly, *I will be in the state of having released*).

Simple future perfect active forms are exceedingly rare. In Attic, the only future perfect attested more than once is τεθνήξω, *I'll be dead* (*I will have died*) from τέθνηκα, formed by adding the standard future ending $-\sigma\omega$ to the perfect stem.

9. *Notes on Vocabulary.* The compound verbs ἀπόλλυμι and διαφθείρω are used in Attic, but in poetry the simple verbs ὀλλυμι and φθείρω are found with essentially the same meanings.

10. *Historical Notes.* The reduplication εἰ- is found in the perfects of λαμβάνω, λαγχάνω, and sometimes λέγω. In λαμβάνω, the original root had an additional consonant that was lost, and the development is reconstructed as root *σληβ- → *σεσληβ- (by reduplication) → *ἑσληβ- (by loss of initial sigma) → εἰληφ- (by aspiration of the final consonant, loss of initial aspiration, and compensatory lengthening of the vowel when the consonant cluster was simplified to a single lambda). For λαγχάνω it appears that εἰληχα arose by analogy with εἰληφα, without any etymological basis, and the same is true of συνείλοχα and συνείλεγμαι from συλλέγω, and of διείλεγμαι from διαλέγομαι, whereas the simple λέγω has the expected λέλεγμαι.

The forms of the pluperfect active shown above were used through most of the classical period. After about 350 B.C.E. the first and second singular take the form ἐλελύκειν, ἐλελύκεις (and to avoid ambiguity the third singular ἐλελύκει no longer takes nu movable). In postclassical Greek, the conjugation is regularized by using ει as a tense vowel, and the plural endings are -ειμεν, -ειτε, -εισαν.

For the future perfect there is one surviving participle, τεθνήξων, in Aristophanes; also the single forms ἐστήξοι, fut. perf. opt. from ἑστήκα, *I stand* (Plato), and εἴξω, *I'll be like*, fut. perf. ind. from ἔοικα, *I am like* (Aristophanes). Note that these simple future perfects are all from verbs whose perfects were commonly used with a present meaning (compare §1, above), so that the Greek speakers may have felt they were forming a plain future with -σω.

WHAT TO STUDY AND DO

1. Learn the conjugational patterns of the perfect active system.
2. Learn the vocabulary of this unit.
3. Study the perfect principal parts of all verbs learned to date.
4. Do the exercises of this unit.

VOCABULARY

VERBS

ἀπόλλυμι (ἀπο)	destroy, kill; lose; (mid. and intrans. aor. and perf.) perish, die
διαφθείρω (δια)	destroy utterly; corrupt, bribe; seduce; (intrans. 2nd perf.) have been ruined, destroyed
ὀμνῦμι	swear; swear to, swear by; swear that (+ inf.)

ρίπτω	throw, hurl
σπεύδω	seek eagerly, strive (+ inf.); (intrans.) rush, hasten
σπουδάζω	be serious, be earnest; be eager (+ inf.)

PRINCIPAL PARTS

ἀπόλλυμι, ἀπολέω, ἀπώλεσα and ἀπωλόμην, ἀπολώλεκα and ἀπόλωλα, —, —
 διαφθείρω, διαφθερέω, διέφθειρα, διέφθαρκα and διέφθορα, διέφθαρμαι, διεφθάρην
 ὀμνῶμι, ὀμέομαι, ὥμοσα, ὀμώμοκα, ὀμώμομαι or ὀμώμοσμαι, ὠμόθην or ὠμόσθην
 ῥίπτω, ῥίψω, ῥρῖψα, ῥρῖφα, ῥρῖμαι, ῥρῖφθην or ῥρῖφην
 σπεύδω, σπεύσω, ἔσπευσα, —, —, —
 σπουδάζω, σπουδάσομαι, ἐσπούδασα, ἐσπούδακα, ἐσπούδασμαι, ἐσπουδάσθην

EXERCISES

I. Identify each form completely.

- | | | |
|-----------------|---------------------|------------------|
| 1. ὀμωμόκασι | 11. ἐσπουδάκεμεν | 21. πεπομφέναι |
| 2. ῥρριφέναι | 12. ἀπολωλότες ὦμεν | 22. πεπόνυθαμεν |
| 3. συμβεβηκός | 13. ῥρριφυῖα ἔσται | 23. νενόμικα |
| 4. ἀκηκόατε | 14. μεμαθηκός | 24. τεθανυμάκασι |
| 5. ἀπολωλότα | 15. πεπραγέναι | 25. εἶρηκα |
| 6. ἀπολωλεκυῖαν | 16. πεπωκόσι | 26. ὠμωμόκει |
| 7. βεβλάφαμεν | 17. ἐδηδοκυῶν | 27. γνῶθι |
| 8. πέφευγε | 18. πέφηνας | 28. ἡκηκόης |
| 9. λεληθότι | 19. ἐληλυθέναι | |
| 10. τεταχέναι | 20. ἐβεβήκη | |

II. Write in Greek.

- 2nd s. perf. act. ind. of *throw*
- 1st pl. plup. act. ind. of *honor*
- perf. act. inf. of *hate*
- 3rd pl. perf. act. ind. of *think proper*
- 2nd pl. perf. act. subj. of *snatch*
- perf. act. inf. of *miss the mark*
- 3rd s. plup. act. ind. of *call*
- masc. nom. pl. perf. act. part. of *find*
- 3rd s. perf. act. opt. of *learn*
- fem. dat. pl. perf. act. part. of *betray*
- 1st s. fem. perf. act. opt. of *prevent*
- masc. acc. pl. perf. act. part. of *distinguish*

III. Reading: Lysias, *Oration* 1.4–6 (continuation of Unit 36, Exercise III).

ἡγοῦμαι δέ, ὦ ἄνδρες, τοῦτό με δεῖν ἐπιδείξαι, ὥς ἐμοίχευεν Ἐρατοσθένης τὴν γυναῖκα τὴν ἐμὴν καὶ ἐκείνην τε διέφθειρε καὶ τοὺς παῖδας τοὺς ἐμοὺς ἥσυχυνε καὶ ἐμέ αὐτὸν ὑβρίσεν εἰς τὴν οἰκίαν τὴν ἐμὴν εἰσιῶν, καὶ οὔτε ἔχθρα ἐμοὶ καὶ ἐκείνῳ οὐδεμία ἦν πλὴν ταύτης, οὔτε χρημάτων ἕνεκα ἔπραξα ταῦτα, ἵνα πλούσιος ἐκ πένητος γένωμαι, οὔτε ἄλλου κέρδους οὐδενὸς πλὴν τῆς κατὰ τοὺς νόμους τιμωρίας. ἐγὼ τοίνυν ἐξ ἀρχῆς ὑμῖν ἅπαντα ἐπιδείξω τὰ ἐμαυτοῦ πράγματα, οὐδὲν παραλείπων, ἀλλὰ λέγων τὰ ἀληθῆ· ταύτην γὰρ ἐμαυτῷ μόνην ἡγοῦμαι σωτηρίαν, ἐὰν ὑμῖν εἰπεῖν ἅπαντα δυνηθῶ τὰ πεπραγμένα. ἐγὼ γάρ, ὦ Ἀθηναῖοι, ἐπειδὴ ἔδοξέ μοι γῆμαι καὶ γυναῖκα ἡγαγόμενην εἰς τὴν οἰκίαν, τὸν μὲν ἄλλον χρόνον οὕτω διεκείμην ὥστε μήτε λυπέειν μήτε λίαν ἐπ' ἐκείνῃ εἶναι ὅ τι ἂν ἐθέλῃ ποιεῖν, ἐφύλαττόν τε ὥς οἶόν τε ἦν, καὶ προσείχον τὸν νοῦν ὥσπερ εἰκὸς ἦν. ἐπειδὴ δέ μοι παιδίον γίγνεται, ἐπίστευον ἤδη καὶ πάντα τὰ ἐμαυτοῦ ἐκείνῃ παρέδωκα, ἡγούμενος ταύτην οἰκειότητα μεγίστην εἶναι.

UNDERLINED WORDS

αἰσχύνω, aor. ἥσυχνα, dishonor, bring shame upon

διάκειμαι, be disposed (+ adv. of manner)

εἰκός (neut. perf. participle used as adj., nom. s.), reasonable

εἰσιῶν: from εἴσειμι, to go into

ἐπ' ἐκείνῃ εἶναι, to be in her own power (impersonal, + inf. ποιεῖν as subject)

Ἐρατοσθένης, -ous, m., Eratosthenes (the man killed by Euphiletus, the speaker)

κέρδος, -ous, n., profit, financial gain

λυπέω, vex, cause pain or annoyance (understand her as object)

μοιχεύω, commit adultery with (a woman)

οἰκειότης, -ότητος, f., (bond of) intimacy or friendship

οἶόν τε (neut. s. nom.), possible

παραλείπω, omit

πένης, πένητος, m., poor man (the idiom γενέσθαι ἐκ conveys be changed from X into Y)

προσέχω τὸν νοῦν, apply one's mind, pay attention

τιμωρία, -as, f., retribution, vengeance

ὑβρίζω, commit an outrage against, insult

Perfect System Middle/Passive; A-Contract Nouns

1. *The Perfect Middle/Passive System.* The fifth principal part of the Greek verb is the first person singular perfect middle/passive indicative. This form provides the stem used in generating the perfect middle/passive indicative, imperative, infinitive, and participle (with which the periphrastic subjunctive and optative are made), the pluperfect middle/passive indicative, and the future perfect middle/passive indicative, optative, infinitive, and participle. Many of these forms, however, are rarely or never found for any given verb.

The perfect middle/passive stem is a reduplicated stem and usually very similar to the perfect active stem. In verbs with stems ending in vowels, one need only remove the tense suffix *κ* from the active to arrive at the middle/passive stem. Consonant stems suffer euphonic changes that may conceal the similarity, and sometimes there is a change of vowel grade (as for *λείπω*, e.g.).

<i>perfect active</i>	<i>perfect mid./pass.</i>	<i>perfect m./p. stem</i>
τετίμηκα	τιμίμηναι	τετιμη-
πεπολίτευκα	πεπολίτευμαι	πεπολιτευ-
ἔρριφα	ἔρριμμαι	ἔρριπ-
λέλοιπα	λέλειμμαι	λελειπ-

2. *Conjugation of the Perfect Middle/Passive.* The perfect middle/passive has inflectional endings added directly to the stem, without an intervening vowel. This leads to euphonic changes in the final consonant of many stems as well as in some inflectional endings.

a. The *perfect middle/passive indicative* has the primary middle endings, *-μαι*, *-σαι*, *-ται*, etc. Because of euphonic changes, there are several patterns of inflection (illustrated in the paradigms below):

- i. *Stems ending in a vowel* have the endings added without changes: for example, λέλυμαι, βεβούλευμαι.
- ii. *Stems with inserted σ*: verbs with a present stem ending in ζ̣ or with a dental plosive stem (ending in δ or θ) and certain vowel-stem verbs have the perfect mid./pass. stem in σ (the ζ̣ or dental is dropped): νομίζω, νενόμισμαι; πείθω, πέπεισμαι; τελέω, τετέλεσμαι. In conjugation, if an ending begins with σ, the resulting -σσ- is reduced to -σ- (thus 2nd pl. ind. νενόμισθε).
- iii. *Stems ending in a labial (π, β, φ) or a velar (κ, γ, χ) plosive* (e.g., λέλειμμαι, πέπραγμαι) undergo euphonic assimilation (of sound or of aspiration) in most forms:
 - before μ, a labial becomes μ (→ μμ); a velar becomes γ (→ γμ)
 - before σθ, σ drops out, and a labial becomes φ (→ φθ); a velar becomes χ (→ χθ)
 - before τ, a labial becomes π (→ πτ); a velar becomes κ (→ κτ)
 - with σ, a labial combines to produce ψ; a velar combines to produce ξ.
- iv. *Stems ending in λ* (e.g., ἤγγελμαι) have the endings added directly, but endings beginning with σθ lose the σ (as in 2nd pl. ἤγγελθε).
- v. *Stems ending in ν* have endings beginning with τ or σθ added directly (but the σ of σθ disappears); however, the ν is replaced by σ before endings beginning with μ. The 2nd sing. form is not found.

Only vowel-stem perfects (type 2a.i, above) normally form a third plural with the ending -νται. For all other types of verb, the third plural is formed periphrastically, with a plural participle plus εἰσί: for example, πεπεισμένοι εἰσί. When the subject is neuter plural, the third singular form may be used, but forms like γεγραμμένα ἐστί are also used.

- b. The *perfect middle/passive infinitive* has the middle infinitive ending -σθαι (or -θαι after a consonant, where σ drops out) and is accented on the final syllable of the stem (acute on short vowel; circumflex on long vowel): thus, νενομίσθαι, πεποιήσθαι.
- c. The *perfect middle/passive participle* has the participial endings of the middle voice, -μένος, -η, -ον, added to the stem (with, where needed, the same euphonic changes as for indicative endings -μαι or -μεθα). The accent of the perfect middle/passive participle is persistent on the participial suffix, -μέν-, a feature that distinguishes the perfect participle from all other middle participles in -μενος: for example, πεπαιδευμένος, πεφυλαγμένος.
- d. The *perfect middle/passive subjunctive* is normally formed periphrastically, with the perfect middle/passive participle plus the subjunctive of εἰμί: thus λελειμμένος ᾗ, and so forth. A very few verbs with the perfect middle stem in η whose perfects are

common as equivalent to presents sometimes show a simple form of subjunctive: for example, from μέμνημαι (*I remember*), μεμνώμαι, μεμνή, μεμνήται, and so forth; from κέκτημαι (*I possess*), κεκτώμαι, and so forth.

e. The *perfect middle/passive optative* is normally formed periphrastically, with the perfect middle/passive participle plus the optative of εἰμί: thus λελειμμένος εἶην, etc. Again, a few verbs with the perfect middle stem in η show a simple form of the optative: for example, (from μέμνημαι) μεμνήμην or μεμνώμην; (from κέκτημαι) κεκτῆμην or κεκτώμην.

PERFECT MIDDLE/PASSIVE INDICATIVE, INFINITIVE, AND PARTICIPLE

		vowel stem λύω stem: λελῦ-	dental plosive stem πείθω stem: πεπεισ-	labial plosive stem γράφω stem: γεγραπ-
sing.	1st	λέλυμαι	πέπεισμαι	γέγραμμαι
	2nd	λέλυσαι	πέπεισαι	γέγραψαι
	3rd	λέλυσται	πέπεισται	γέγραπται
dual	2nd	λέλυσθον	πέπεισθον	γέγραφθον
	3rd	λέλυσθον	πέπεισθον	γέγραφθον
plur.	1st	λελύμεθα	πεπείσμεθα	γεγράμμεθα
	2nd	λέλυσθε	πέπεισθε	γέγραφθε
	3rd	λέλυνται	πεπεισμένοι εἰσί	γεγραμμένοι εἰσί
infinitive:		λελύσθαι	πεπεῖσθαι	γεγράφθαι
participle:		λελυμένος	πεπεισμένος	γεγραμμένος
		velar plosive stem πράττω stem: πεπράγ-	stem in λ ἀγγέλλω stem: ἡγγελ-	stem in ν φαίνω stem: πεφαν-, πεφασ-
sing.	1st	πέπραγμαι	ἡγγελμαι	πέφασμαι
	2nd	πέπραξαι	ἡγγελσαι	—
	3rd	πέπρακται	ἡγγελται	πέφανται
dual	2nd	πέπραχθον	ἡγγελθον	πέφανθον
	3rd	πέπραχθον	ἡγγελθον	πέφανθον
plur.	1st	πεπράγμεθα	ἡγγέλμεθα	πεφάσμεθα
	2nd	πέπραχθε	ἡγγελθε	πέφανθε
	3rd	πεπραγμένοι εἰσί	ἡγγελμένοι εἰσί	πεφασμένοι εἰσί
infinitive:		πεπράχθαι	ἡγγέλθαι	πεφάνθαι
participle:		πεπραγμένος	ἡγγελμένος	πεφασμένος

3. *Pluperfect Middle/Passive Indicative*. The pluperfect uses the same stem from the fifth principal part, but it has an augment and uses the secondary personal endings, *-μην*, *-σο*, *-το*, etc. The varieties of augment described in Unit 37.7 apply to the pluperfect middle/passive as well, and some verbs lack the augment: e.g., *εἴρητο* from *εἴρημαι* (perf. act. *εἴρηκα*); *εἵργαστο* from *εἵργασμαι*, perfect of *ἐργάζομαι* (Unit 40); *ἐζήτητο* (postclassical) from *ζητέω*. The same euphonic changes observed in the perfect middle/passive appear here as well. For all consonant stems the third person plural form is periphrastic (perfect mid./pass. part. plus imperfect of *εἶμι*), and again with a neuter plural subject one finds both the simple singular form or the periphrastic one (e.g., *γεγραμμένα ἦν*).

PLUPERFECT MIDDLE/PASSIVE INDICATIVE

		vowel stem λύω stem: λελύθ-	dental plosive stem πείθω stem: πεπεισ-	labial plosive stem γράφω stem: γεγραπ-
sing.	1st	ἐλελύμην	ἐπεπείσμην	ἐγεγράμμην
	2nd	ἐλέλυσσο	ἐπέπεισο	ἐγέγραψο
	3rd	ἐλέλυτο	ἐπέπειστο	ἐγέγραπτο
dual	2nd	ἐλέλυσθον	ἐπέπεισθον	ἐγέγραφθον
	3rd	ἐλελύσθην	ἐπεπείσθην	ἐγεγράφθην
plur.	1st	ἐλελύμεθα	ἐπεπείσμεθα	ἐγεγράμμεθα
	2nd	ἐλέλυσθε	ἐπέπεισθε	ἐγέγραφθε
	3rd	ἐλέλυντο	πεπεισμένοι ἦσαν	γεγραμμένοι ἦσαν
		velar plosive stem πράττω stem: πεπράγ-	stem in λ ἀγγέλλω stem: ἡγγελ-	stem in ν φαίνω stem: πεφαν-, πεφασ-
sing.	1st	ἐπεπράγμην	ἡγγέλμην	ἐπεφάσμην
	2nd	ἐπέπραξο	ἡγγελσο	—
	3rd	ἐπέπρακτο	ἡγγελτο	ἐπέφαντο
dual	2nd	ἐπέπραχθον	ἡγγελθον	ἐπέφανθον
	3rd	ἐπεπράχθην	ἡγγέλθην	ἐπεφάνθην
plur.	1st	ἐπεπράγμεθα	ἡγγέλμεθα	ἐπεφάσμεθα
	2nd	ἐπέπραχθε	ἡγγελθε	ἐπέφανθε
	3rd	πεπραγμένοι ἦσαν	ἡγγελμένοι ἦσαν	πεφασμένοι ἦσαν

4. *Future Perfect Middle/Passive*. Like the future perfect active, these forms too may be created *periphrastically*, from the perfect middle/passive participle plus the future of εἶμι: thus λελυμένος ἔσομαι, *I'll have ransomed* or *I'll have been released*. (The future perfect is more often passive in meaning than middle.) But *simple* forms are also found, more commonly than for the active. The suffix -σομαι (inflected just like the future middle indicative) is added to the perfect middle stem, with lengthening of the preceding vowel if the stem ends in a short vowel, or with a combination of the sigma with a final labial or velar consonant of the stem.

- EX. λύω, perfect middle stem λελϋ-, future perfect middle/passive
indicative λελϋσομαι
γράφω, perfect middle stem γεγραπ-, future perfect middle/passive
indicative γεγράψομαι

The future perfect middle/passive infinitive ends in -σεσθαι, with the accent on A. The most frequent infinitive of this type is μεμνήσεσθαι (*will remember*, corresponding to the present meaning of μέμνημαι). Only one instance of a future perfect middle/passive participle is extant in classical Greek: διαπεπολεμησόμενον in Thucydides. The future perfect middle/passive optative is extant once in Plato: κεκλήσοιτο, from κέκλημαι, once again a perfect with present meaning.

5. *Dative of Agent*. The personal agent with a perfect or pluperfect passive verb is usually expressed by the *dative of agent* (perhaps a development of the dative of interest) rather than by ὑπό with the genitive (as is usual with other passives): for example, τὰ τούτοις πεπραγμένα, *the things done by these men*. The preference for the dative of agent is especially strong when the subject of the perfect passive is inanimate, when the agent is expressed by a pronoun, or when the passive form is a participle.

6. *Synopsis of Verb Forms*. Now that the student has learned so many verb forms, an effective way to practice and review verbal conjugation without writing out over a hundred forms is to give a *synopsis* of a verb in a particular person and number. This consists of the finite forms of that person and number in all possible tenses, voices, and moods, plus the infinitives and participles from each tense stem. The synopsis provides a good way to visualize the systematic features of the verbal system. Here is a synopsis of λείπω in the third person singular (masculine). (For completeness it includes the third person imperatives, to be learned in the next unit, but only the indicative is given for the future perfect, along with the future perfect middle/passive infinitive.)

	<i>present system active</i>	<i>future system active</i>	<i>aorist system active</i>	<i>perfect system active</i>
<i>ind.</i>	λείπει	λείψει	ἔλιπε	λέλοιπε
<i>subj.</i>	λείπη	—	λίπη	λελοίπη or λελοιπῶς ᾗ
<i>opt.</i>	λείποι	λείψοι	λίποι	λελοίποι or λελοιπῶς εἴη
<i>imperat.</i>	λειπέτω	—	λιπέτω	λελοιπῶς ἔστω
<i>inf.</i>	λείπειν	λείψειν	λιπεῖν	λελοιπέναι
<i>part.</i>	λείπων	λείψων	λιπών	λελοιπώς
<i>impf. ind.</i>	ἔλειπε		<i>pluperf. ind.</i> <i>fut. perf. ind.</i>	λέλοιπει(ν) λελοιπῶς ἔσται
	<i>present system mid./pass.</i>	<i>future system middle</i>	<i>aorist system middle</i>	<i>perfect system mid./pass.</i>
<i>ind.</i>	λείπεται	λείψεται	ἔλίπετο	λέλειπται
<i>subj.</i>	λείπεται	—	λίπεται	λελειμμένος ᾗ
<i>opt.</i>	λείποιτο	λείψοιτο	λίποιτο	λελειμμένος εἴη
<i>imperat.</i>	λειπέσθω	—	λιπέσθω	λελειμμένος ἔστω
<i>inf.</i>	λείπεσθαι	λείψεσθαι	λιπέσθαι	λελείφθαι
<i>part.</i>	λειπόμενος	λειψόμενος	λιπόμενος	λελειμμένος
<i>impf. ind.</i>	ἐλείπετο		<i>pluperf. ind.</i> <i>fut. perf. ind.</i>	ἐλέλειπτο λελείψεται or λελειμμένος ἔσται
			<i>fut. perf. inf.</i>	λελείψεσθαι
		<i>future system passive</i>	<i>aorist system passive</i>	
<i>ind.</i>		λειφθήσεται	ἐλείφθη	
<i>subj.</i>		—	λειφθῇ	
<i>opt.</i>		λειφθήσοιτο	λειφθείη	
<i>imperat.</i>		—	λείφθητι	
<i>inf.</i>		λειφθήσεσθαι	λειφθῆναι	
<i>part.</i>		λειφθησόμενος	λειφθείς	

7. *A-Declension Nouns with Contraction.* A few *a*-declension nouns have stems ending in *-εᾶ*, *-εη*, or *-αα*, and these suffer contraction in Attic. In all the contractions of these nouns, the *ε* or *α* is simply absorbed into the following vowel, and the endings turn out to be exactly the same as for uncontracted *a*-declension nouns, except that all forms have a circumflex accent on the ending. Some contract nouns are also exceptions to the general rule about the treatment of original long alpha in Attic: for example, *συκέη* has *-η* after *ε*; *μνάα* has *-α* after *α*.

uncontracted:		γῆη, “earth”	συκέη, “fig tree”	μνάα, “mina”	Ἑρμέης, “Hermes”
sing.	nom.	γῆ	συκῆ	μνᾶ	Ἑρμῆς
	gen.	γῆς	συκῆς	μνᾶς	Ἑρμοῦ
	dat.	γῇ	συκῇ	μνῇ	Ἑρμῇ
	acc.	γῆν	συκῆν	μνᾶν	Ἑρμῆν
	voc.	γῆ	συκῆ	μνᾶ	Ἑρμῆ
dual	n. a. v.		σुकᾶ	μνᾶ	Ἑρμᾶ
	g. d.		σुकᾶιν	μνᾶιν	Ἑρμᾶιν
plur.	nom. voc.		σुकᾶί	μνᾶί	Ἑρμᾶί
	gen.		σुकῶν	μνῶν	Ἑρμῶν
	dat.		σुकᾶίς	μνᾶίς	Ἑρμᾶίς
	acc.		σुकᾶς	μνᾶς	Ἑρμᾶς

8. *Note on Vocabulary.* The dative plural of *μάρτυς*, *μάρτυρος* is *μάρτυσι*; the regularized form *μάρτυρσι* occurs only a few times in very late authors.

The present *σκέπτομαι* is used only in poetry; in prose *σκοπέω* serves as the present, and the other tenses derive from *σκέπτομαι* (suppletion).

9. *Historical Notes.* The adjective *έκών*, *willing*, is in fact the strong aorist participle of a verb that survived only in this form. The non-Attic form of *άκων*, *unwilling*, is uncontracted *άέκων*, an alpha-privative compound of *έκών*.

The perfect middle/passive *τέθραμμαι*, from *τρέφω*, is another example of the operation of Grassmann’s law about the dissimilation of aspirates. The root of this verb is in fact *θρεφ-*, but this appears as *τρέφω* in the present and *τέτροφα* in the perfect active by dissimilation. In the perfect middle/passive, however, the aspiration at the end of the stem is lost because of other euphonic changes, and so the aspirate at the beginning of the verb stem is retained (but the reduplication is still *τε-*).

In general the endings *-νται* and *-ντο* are used only in the perfect and pluperfect of vowel stems. In poetry and a few times in Attic prose a simple third person plural form is created from a consonant stem with the endings *-αται* and *-ατο*: for instance,

τετάχεται for τεταγμένοι εἰσί, ἐτετάχато for τεταγμένοι ἦσαν. The alpha in these alternative endings is a development of nu treated as vocalic, a phenomenon already seen in the accusative ending of some consonant stems (e.g., ἐλπίδα as opposed to χάριν) and in the plural ending -ās from -νς.

WHAT TO STUDY AND DO

1. Study the conjugational patterns of the perfect middle/passive system.
2. Learn the declension of the *a*-contract nouns.
3. Learn the vocabulary of this unit.
4. Do the exercises of this unit.

VOCABULARY

NOUNS

γῆ, γῆς, f.	earth, land, country [geology]
Ἑρμῆς, Ἑρμοῦ, m.	the god Hermes (Roman Mercury); herm (pillar surmounted by a bust, usually with male genitals on the pillar, set up by the door to ward off evil)
μνᾶ, μνᾶς, f.	mina (a unit of weight and currency, 100 drachmae or 1/60 of a talent: see Unit 30.6)
θῦμός, θῦμοῦ, m.	spirit; seat of courage (or of anger, emotion, etc.) [enthymeme, thymus]
ιδιώτης, ιδιώτου, m.	private person (i.e., not an official or professional), individual; layman [idiot]
μάρτυς, μάρτυρος, m. or f.	witness [martyr]
μισθός, μισθοῦ, m.	hire; pay, wages
τέχνη, τέχνης, f.	art, skill, craft [technical, technology]
τόξον, τόξου, n.	bow [toxic]
τοξότης, τοξότου, m.	bowman, archer

SOME ALPHA-PRIVATIVE AND RELATED ADJECTIVES

ἄδηλος, ἄδηλον	unseen; unknown, obscure, uncertain
ἀδύνατος, ἀδύνατον	unable, weak; impossible [adynaton]
δυνατός, δυνατή, δυνατόν	strong, able; possible
ἄθῦμος, ἄθῦμον	discouraged, spiritless
πρόθῦμος, πρόθῦμον	ready, willing, eager; bearing good will
ῥάθῦμος, ῥάθῦμον	easygoing, indifferent
ἄκων, ἄκουσα, ἄκον (masc./neut. stem ἄκοντ-)	unwilling, under constraint (when used in predicate position agreeing with subject, may be translated in English as adverb, <i>unwillingly</i>)

ἐκών, ἐκοῦσα, ἐκόν (masc./neut. stem ἐκόντ-)	willing (when used in predicate position agreeing with subject, may be translated in English as adverb, <i>willingly</i>)
ἀνάξιος, ἀνάξιον	unworthy
ἄνομος, ἄνομον	lawless, impious [anomie, anomophyllous]
νόμιμος, νομίμη, νόμιμον	customary; lawful; legitimate
ἄπειρος, ἄπειρον	inexperienced (in) (+ gen.)
ἐμπειρος, ἐμπειρον	experienced in (+ gen.)
ἄσαφής, ἄσαφές	indistinct, uncertain
ἄτιμος, ἄτιμον	without honor; deprived of citizen rights
ἄφθονος, ἄφθονον	free from envy; (more commonly) plentiful
φθονερός, φθονερά, φθονερόν	envious, jealous

VERBS

ἀθροίζω	gather together
ἐξαπατάω (ἐξ')	cheat, deceive, trick
εὐλαβέομαι	beware, take care, take precautions
θύω	offer by burning, sacrifice
κλίνω	cause to lean, slope, or lie down; (pass.) lie down, recline [heteroclit, clinic]
κομίζω	take care of; carry, convey; (mid.) acquire
κτάομαι	acquire, get; (perfect system) possess, hold, have
μέλω	(poetic) be a concern to (+ dat. of person); (poetic) take care of, care for (+ gen.)
μέλει	(impersonal, used in prose and verse) it concerns, it is an object of concern to (+ dat. of person + inf. or + gen. of thing)
ἐπιμέλομαι or ἐπιμελέομαι	take care of, have charge of (+ gen.)
σκέπτομαι	view, examine, consider [skeptical]
σκοπέω or σκοπέομαι	look at; examine, consider [telescope]

PRINCIPAL PARTS

ἀθροίζω, ἀθροίσω, ἤθροισα, ἤθροικα, ἤθροισμαι, ἤθροίσθην
ἐξαπατάω, ἐξαπατήσω, ἐξηπάτησα, ἐξηπάτηκα, ἐξηπάτημαι, ἐξηπατήθην
εὐλαβέομαι, εὐλαβήσομαι, —, —, —, ηὐλαβήθην
θύω, θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην
κλίνω, κλινέω, ἐκλίνα, —, κέκλιναι, ἐκλίθην or -εκλίνην
κομίζω, κομιέω, ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην
κτάομαι, κτήσομαι, ἐκτησάμην, —, κέκτημαι, ἐκτήθην
μέλω, μελήσω, ἐμέλησα, μεμέληκα, —, —
μέλει, μελήσει, ἐμέλησε, μεμέληκε, —, —

ἐπιμέλομαι or ἐπιμελέομαι, ἐπιμελήσομαι, —, —, ἐπιμεμέλημαι, ἐπεμελήθην
 σκέπτομαι, σκέψομαι, ἔσκεψάμην, —, ἔσκεμμαι, —
 σκοπέω or σκοπέομαι, —, —, —, —, —

EXERCISES

I. Identify each form completely.

- | | | |
|----------------|-------------------|------------------------|
| 1. ἤθροίκεσαν | 11. τετιμημένους | 21. πεπιστευμένοι ὧσιν |
| 2. ἐδέδειξο | 12. κεκλήσθαι | 22. ἔσπειςθε |
| 3. μεμνημένοι | 13. τεθράμμεθα | 23. κεκτῶντο |
| 4. κέκρυπται | 14. πεπραγμένα ἦν | 24. τετμήσθαι |
| 5. διείλεχθε | 15. τετράφθαι | 25. ἡττήμεθα |
| 6. πεφύλακται | 16. τεθήκασι | 26. ἡλήλεγκτο |
| 7. δεδογμένα | 17. πεπύσμεθα | 27. γεγυμνασμένοι |
| 8. κέκτηνται | 18. ὠργισμένου | ἔσονται |
| 9. τέταξαι | 19. ἐληλυθυῖων | 28. πεπαύσομαι |
| 10. μεμνήσεσθε | 20. κεκλήσεται | |

II. Write the requested Greek form.

- 2nd pl. pluperf. m./p. ind. of *throw*
- 1st pl. perf. m./p. ind. of *honor*
- perf. m./p. inf. of *see*
- 1st pl. fut. perf. m./p. ind. of *remember*
- 3rd pl. (fem.) perf. m./p. subj. of *snatch*
- perf. m./p. inf. of *be afraid*
- 3rd s. perf. m./p. ind. of *be called*
- 2nd s. perf. act. subj. of *send*
- 3rd s. pluperf. m./p. ind. of *announce*
- fem. dat. s. perf. m./p. part. of *betray*
- 1st pl. (masc.) perf. m./p. opt. of *convey*
- neut. acc. pl. perf. m./p. part. of *become*

III. Write synopses of the following in all the tenses and moods, including infinitives and participles. (Use the pattern shown above in the unit, but include imperatives only for Exercise III.2.)

- | | |
|-----------------------|-----------------------|
| 1. αἰρέω in 3rd sing. | 3. ῥίπτω in 3rd pl. |
| 2. τίθημι in 2nd pl. | 4. βουλεύω in 1st pl. |

IV. Render into Greek. (The passage is loosely based on Xenophon, *Anabasis* 3.2.17–18.)

- (1) And let no one of you believe that we Greeks are in a worse condition because the soldiers of Cyrus, though formerly positioned with us, have now revolted. (2) For these men are still more cowardly than the ones we have defeated. (3) For they abandoned us and fled from those men. (4) And it is much better to see those who are willing to begin a flight stationed with the enemy than (to see them) in our ranks. [*Use sing. of τάξις, τάξεως, f.*] (5) And do not be afraid of the cavalrymen of the enemy, though they are numerous.

V. Reading: Plato, *Gorgias* 484c–e. Callicles explains to Socrates the danger of attributing too much importance to philosophy.

τὸ μὲν οὖν ἀληθὲς οὕτως ἔχει, γνώσῃ δέ, ἂν ἐπὶ τὰ μείζω ἔλθῃς ἑάσας ἥδη φιλοσοφίαν. φιλοσοφία γάρ τοί ἐστιν, ὦ Σώκρατες, χαρίεν, ἂν τις αὐτοῦ μετρίως ᾗσῃται ἐν τῇ ἡλικίᾳ· ἐὰν δὲ περαιτέρω τοῦ δέοντος ἐνδιατρίψῃ, διαφθορὰ τῶν ἀνθρώπων. ἐὰν γὰρ καὶ πάννυ εὐφυῆς ᾖ καὶ πόρρω τῆς ἡλικίας φιλοσοφῇ, ἀνάγκη πάντων ἄπειρον γεγονέναι ἐστὶν ὧν χρὴ ἔμπειρον εἶναι τὸν μέλλοντα καλὸν καγαθὸν καὶ εὐδόκιμον ἔσεσθαι ἄνδρα. καὶ γὰρ τῶν νόμων ἄπειροι γίνονται τῶν κατὰ τὴν πόλιν, καὶ τῶν λόγων οἷς δεῖ χρώμενοι ὁμιλεῖν ἐν τοῖς συμβολαίοις τοῖς ἀνθρώποις καὶ ἰδίᾳ καὶ δημοσίᾳ, καὶ τῶν ἡδονῶν τε καὶ ἐπιθυμιῶν τῶν ἀνθρωπείων, καὶ συλλήβδην τῶν ἡθῶν παντάπασιν ἄπειροι γίνονται. ἐπειδὰν οὖν ἔλθωσιν εἰς τινα ἰδίαν ἢ πολιτικὴν πράξιν, καταγέλαστοι γίνονται, ὥσπερ γε οἶμαι οἱ πολιτικοί, ἐπειδὰν αὐτοὶ εἰς τὰς ὑμετέρας διατριβὰς ἔλθωσιν καὶ τοὺς λόγους, καταγέλαστοί εἰσιν.

UNDERLINED WORDS

ἀνθρώπειος, -α, -ον, *human*

ἄπτω (aor. ᾗψα), *join, (mid.) touch, touch upon (+ gen.)*

δημόσιος, -α, -ον, *public, belonging to the people; (fem. dat. s. as adv. of manner) publicly, in public life*

διατριβή, -ῆς, f., *pastime, pursuit*

διαφθορά, -ᾶς, f., *ruination*

ἐνδιατρίβω (aor. ἐνδιέτριψα), *spend one's time in*

εὐδόκιμος, -ον, *of good repute, famous*

εὐφυῆς, -ές, *innately gifted*

ἦθος, -ους, n., (in pl.) *human character, human behavior*

ἡλικία, -ας, f., *prime of one's youth*

ἴδιος, -α, -ον, *private; (fem. dat. sing. as adverb) privately, in private life*

καγαθόν: καὶ ἀγαθόν (crasis)

καταγέλαστος, -ον, *ridiculous*

μέτριος, -α, -ον, *moderate*

ὁμιλέω, *associate with (+ dat.)*

παντάπασι (adv.), *completely*

περαιτέρω (comp. adv.), *farther along*

πολιτικός, -ή, -όν, *political*

πόρρω (adv.), *far along in (+ gen.)*

συλλήβδην (adv.), *taken all together; (to put it) in a nutshell*

συμβόλαιον, -ον, n., *contractual transaction*

τοι (enclitic particle), *surely, you know*

φιλοσοφέω, *engage in philosophical pursuits*

φιλοσοφία, -ας, f., *philosophy*

Third Person Imperatives; Object Clauses with Verbs of Effort; Athematic Perfects

1. *Third Person Imperatives.* The second person imperatives of the present and aorist were introduced earlier. Greek verbs also inflect the imperative mood in the third person. Since English does not have such a form, a third person imperative has to be translated by a periphrasis of the form *let him* (or *her*) *do X* or *let them do Y*. The personal endings for these inflections are as follows:

	<i>active</i>	<i>mid./pass.</i>
<i>singular</i>	-τω	-σθω
<i>plural</i>	-ντων	-σθων

For thematic verbs the theme vowel is *ο* before *-ντων* and *ε* before the other three endings. In contract verbs the theme vowel contracts with the stem vowel in the usual way. In the weak aorist the tense vowel is, as usual, *α*. In athematic verbs, the endings are added directly to the stem in its short-vowel form, but in aorists of the types *ἔγνων* and *ἔστην* and in the aorist passive, the third person singular has the long vowel. Here are examples of each type:

THEMATIC VERBS AND CONTRACT VERBS					
<i>pres. act.</i>	<i>3rd s.</i>	βουλεύετω	ποιεῖτω	ὀράτω	δηλούτω
	<i>3rd pl.</i>	βουλεύοντων	ποιούντων	ὀρώντων	δηλούντων
<i>pres. m./p.</i>	<i>3rd s.</i>	βουλεύεσθω	ποιείσθω	ὀράσθω	δηλούσθω
	<i>3rd pl.</i>	βουλεύεσθων	ποιείσθων	ὀράσθων	δηλούσθων
<i>aor. act.</i>	<i>3rd s.</i>	λιπέτω	βουλευσάτω		
	<i>3rd pl.</i>	λιπόντων	βουλευσάντων		
<i>aor. mid.</i>	<i>3rd s.</i>	λιπέσθω	βουλευσάσθω		
	<i>3rd pl.</i>	λιπέσθων	βουλευσάσθων		

AORIST PASSIVE AND ATHEMATIC VERBS (μι-VERBS)

aor. pass.	3rd s.	φανήτω	λυθήτω		
	3rd pl.	φανέντων	λυθέντων		
pres. act.	3rd s.	τιθέτω	διδότω	ιστάτω	
	3rd pl.	τιθέντων	διδόντων	ιστάντων	
pres. m./p.	3rd s.	τιθέσθω	διδόσθω	ιστάσθω	
	3rd pl.	τιθέσθων	διδόσθων	ιστάσθων	
aor. act.	3rd s.	θέτω	δότη	στήτω	γνώτω
	3rd pl.	θέντων	δόντων	σάντων	γόντων
aor. mid.	3rd s.	θέσθω	δόσθω		
	3rd pl.	θέσθων	δόσθων		

For other μι-verbs and other athematic formations:

εἰμί: ἔστω, ἔστων

εἶμι: ἴτω, ἴοντων

οἶδα: ἴστω, ἴστων

ἵημι: (like τίθημι) ἰέτω, ἰέντων; ἰέσθω, ἰέσθων; ἀφέτω, ἀφέντων, ἀφέσθω, ἀφέσθων

φημί: φάτω, φάντων

δείκνυμι: δεικνύτω, δεικνύντων; δεικνύσθω, δεικνύσθων

δύω: δύτω, δύντων

βαίνω: βήτω, βάντων

ἐπίσταμαι: ἐπιστάτω, ἐπιστάντων

Note that the third person plural active imperative *looks exactly the same* as the masculine and neuter genitive plural of the participle of the same tense. In context, it is usually obvious which form is intended.

2. *Perfect Imperatives*. When the aspect of the perfect (expressing a present state resulting from a completed action) is desired in an imperative, Greek has an imperative in the perfect as well. The only simple perfect imperatives found in Attic are the second and third person singular middle/passive and the second person plural middle/passive, formed with the endings -σο, -σθω, -σθε:

μέμνησο	remember (s.)
μεμνήσθω	let him (or her) remember
μέμνησθε	remember (pl.)
ὠμολογήσθω	let it have been agreed upon
εἰρήσθω	let it have been said

Periphrastic perfect imperatives are, however, formed in both the active and the middle/passive voice by using the perfect participle with the present imperative of

εἰμί. The participle agrees in gender and number with the subject, and as usual a neuter plural takes a singular verb (e.g., εἰρημένα ἔστω τάδε, *let these things have been said*).

	<i>perfect active</i>	<i>perfect mid./pass.</i>
2nd s.	λελυκὼς ἴσθι	βεβουλευμένη ἴσθι
3rd s.	λελυκυῖα ἔστω	βεβουλευμένος ἔστω
2nd pl.	λελυκυῖαι ἔστε	βεβουλευμένοι ἔστε
3rd pl.	λελυκότες ἔστων	βεβουλευμένοι ἔστων

3. *Imperatives of the Dual.* Occasionally, second and third person dual imperatives are found. These forms are shown in the full paradigms in Appendix C.

4. *Object Clauses with Verbs of Effort.* Verbs of effort govern object clauses introduced by ὅπως (negative ὅπως μὴ) and usually containing the future indicative in both primary and secondary sequence. Verbs of effort include those meaning *to strive* or *to bring about* (πράττω, σπουδάζω, παρασκευάζομαι), *to plan* (βουλεύομαι), *to take care* or *to take pains* (ἐπιμελέομαι, ἐπιμέλομαι, impersonal μέλει), *to see to it that* (ὁράω, σκοπέω), or *to be on one's guard* (εὐλαβέομαι, φυλάττομαι).

οἱ Ἀθηναῖοι πράττουσιν ὅπως μὴ ὁ Φίλιππος τῶν ἄκρων κρατήσῃ.
The Athenians are bringing it about that Philip will not get control of the heights.

παρεσκευάσαντο ὅπως σιτία ἔξουσιν.
They made preparations so that they would have provisions.

σκοπεῖ ὅπως ὥς ῥᾶστα ἂπιμεν.
Consider how (See to it that) we'll depart as easily as possible. (Remember that the present indicative of εἶμι is treated as future in Attic.)

Occasionally the future optative is used in place of the future indicative in secondary sequence:

ἐπεμέλετο ὅπως μήτε ἄσιτοι μήτε ἄποτοί ποτε ἔσσιοντο.
He took care that they would never be without food or water.

Sometimes a purpose clause with the subjunctive (or the optative in secondary sequence) is used with verbs of effort instead of an object clause:

ὄρα ὅπως μὴ σε ἐξαπατήσῃ.
See to it that he doesn't deceive you.

Special idiom. Sometimes a ὅπως-clause with the future indicative is used without an introductory verb (that is, in ellipsis) to express an urgent warning:

ὅπως μηδενὶ ταῦτα λέξεις.

Make sure you don't tell this to anyone!

5. *Athematic Perfects.* In early Greek some vowel-stem verbs formed the perfect active athematically: that is, by adding personal endings directly to a reduplicated stem without a tense suffix or tense vowel. This type of inflection survived in Attic only in ἵστημι, θνήσκω, and δέδοικα. The athematic forms are found mainly in the dual and plural numbers, coexisting with regular perfect forms; in the singular the regular perfect forms are normal, and athematic forms are found only for δέδοικα. The athematic perfects are called second, while the regular forms with a κ-suffix are called first perfects, but there is no semantic difference with these three words.

a. The perfect active system of ἵστημι is as follows:

		1st perf. ind.	2nd perf. ind.	1st pluperf.	2nd pluperf.
sing.	1st	ἕστηκα		εἰστήκη	
	2nd	ἕστηκας		εἰστήκης	
	3rd	ἕστηκε(ν)		εἰστήκει	
dual	2nd	ἕστήκατον	ἕστατον	εἰστήκετον	ἕστατον
	3rd	ἕστήκατον	ἕστατον	εἰστηκέτην	ἕστάτην
plur.	1st	ἕστήκαμεν	ἕσταμεν	εἰστήκεμεν	ἕσταμεν
	2nd	ἕστήκατε	ἕστατε	εἰστήκετε	ἕστατε
	3rd	ἕστήκασι(ν)	ἕστασι(ν)	εἰστήκεσαν	ἕστασαν

Note that there is no augment in the second pluperfect of ἵστημι, an archaic feature. The other forms are:

infinitive: usually ἐστάναι, late classical ἐστηκέναι

participle: usually ἐστώς, ἐστῶσα, ἐστός (masc./neut. stem ἐστωτ-), less

commonly ἐστηκώς, -υῖα, -ός. (For the declension of ἐστώς see Appendix C.)

subjunctive: ἐστήκω or (less common) ἐστῶ, -ῆς, etc.

optative: ἐστήκοιμι or ἐστηκώς εἶην (in poetry also ἐσταίην)

imperative: (poetic and late) ἕσταθι, ἐστάτω, etc.

b. θνήσκω has a first perfect stem, τεθνηκ-, and a second perfect stem, τεθνᾶ-. In addition to the regular first perfect forms, the following second perfect forms are found in Attic:

indicative: (dual τέθνατον, τέθνατον,) pl. τέθναμεν, τέθνατε, τεθνᾶσι(ν);

pluperfect third pl. ἐτέθνασαν

infinitive: τεθνάναι

participle: *τεθνεώς, τεθνεῶσα, τεθνεός* (masc./neut. stem *τεθνεωτ-*); declined like *ἑστώς* (Appendix C)

optative: *τεθναίην*, etc.

imperative: (poetic *τέθναθι*,) *τεθνάτω*

c. *δέδοικα* (a perfect with present meaning, *I fear*) has second perfect forms from the stem *δεδι-*.

indicative: singular usually *δέδοικα, δέδοικας, δέδοικε*, rarely *δέδια, δέδιας, δέδιε*; dual and plural almost always *δέδιτον, δέδιτον, δέδιμεν, δέδιτε, δεδίᾱσι(ν)*

pluperfect: singular commonly *ἔδεδοίκε*, etc., but also late classical *ἔδεδειν*, etc.; plural *ἔδέδιμεν, ἔδέδιτε, ἔδεδοίκεσαν* or *ἔδεδίσαν* or *ἔδέδισαν*

infinitive: *δεδιέναι* more common than *δεδοικέναι*

participle: *δεδιώς, δεδιυῖα, δεδιός* more common than *δεδοικώς, -υῖα, -ός*

subjunctive: normally *δεδοίκω* (*δεδίω* rare)

optative: not found

imperative: (rare) *δέδιθι*

6. *Note on Vocabulary.* The noun *πῦρ* does not occur in the plural.

WHAT TO STUDY AND DO

1. Study the forms and constructions presented above.
2. Learn the vocabulary of this unit.
3. Do the exercises of this unit.

VOCABULARY

NOUNS

θέρως, θέρους, n.

summer; summer harvest

πάθος, πάθους, n.

experience; suffering, state, condition [pathos, pathology]

πῦρ, πῦρός, n.

fire [pyromaniac, pyrite, empyrean]

φυλακή, φυλακῆς, f.

watching, guarding; garrison

χειμών, χειμῶνος, m.

winter; storm, stormy weather

ψεῦδος, ψεύδους, n.

falsehood, lie

ώρα, ὥρας, f.

period, season; time of day; the fitting time [hour]

VERBS

δέδοικα or δέδια	fear
ἐπιχειρέω	put one's hand to, attempt (+ dat. or + inf.)
πειράω	make trial of (+ gen.); try (+ inf.) (middle more frequent, in same senses as active) [pirate]
προσῆκω (pros)	have come; belong to, be related to (+ dat.)
προσῆκει	(impersonal) it belongs to, it concerns, it is fitting (+ dat. + inf.)
συλλέγω	gather, bring together, collect [syllogism]
σώζω	save, keep alive; preserve; bring safely; (pass.) reach safely, arrive safely
ὑποπτεύω	be suspicious (of), hold in suspicion; suspect that (+ acc. and inf.)
φράζω	point out, show; tell, declare, explain [phrase, periphrastic]

ADJECTIVES AND ADVERBS

ἄποτος, ἄποτον	not drinkable; not drinking, without water or drink
ἄσιτος, ἄσιτον	without food
ἀμφί	(preposition) (+ gen., poetic) about, for the sake of; (+ dat., poetic) on both sides of, for the sake of; (+ acc.) around, associated with (a person), occupied with (a task) [amphitheater]
εὐθύς	immediately, forthwith [euthynterion, euthytropic]
μόγισ	with toil; scarcely, hardly
ὀπισθεν	behind; hereafter, in future; (sometimes + gen.) behind [opisthodomos]
πέλας	near; (sometimes + gen.) near
χωρίς	separately, apart; (+ gen.) without, separate from

PRINCIPAL PARTS

δέδοικα or δέδια, (δείσομαι), ἔδεισα, —, —, —	
ἐπιχειρέω, ἐπιχειρήσω, ἐπεχείρησα, ἐπικεχίρηκα, ἐπικεχίρημαι, ἐπεχειρήθην	
πειράω, πειράσω, ἐπείρασα, πεπείρακα, πεπείραμαι, ἐπειράθην	
προσῆκω, προσῆξω, —, —, —, —	
συλλέγω, συλλέξω, συνέλεξα, συνείλοχα, συνείλεγμαι, συνελέγην or συνελέχθην	
σώζω, σώσω (σώσω), ἔσωσα (ἔσωσα), σέσωκα, σέσωμαι (σέσωσμαι), ἐσώθην	
ὑποπτεύω, ὑποπτεύσω, ὑπώπτεισα, —, —, ὑπωπτεύθην	
φράζω, φράσω, ἔφρασα, πέφρακα, πέφρασμαι, ἐφράσθην	

EXERCISES

I. Identify completely the following verb forms.

- | | | |
|-----------------|------------------------|-----------------------|
| 1. τεθείσαι | 12. κεκτῶνται | 23. βουλευῆσαι |
| 2. ἡσθήσεσθε | 13. λάθω | 24. πεπειράκασι |
| 3. καθέστατε | 14. τέθναμεν | 25. νικήσειας |
| 4. ῥαγείης | 15. βουλεύσεσθε | 26. ἀγαγοῦ |
| 5. κριθησόμενος | 16. μνήσθητι | 27. ἐξαπατώντων |
| 6. δραμοῖτο | 17. διωξάτω | 28. κατάλιπε |
| 7. ὁμολογηθέν | 18. σκοπεῖτε | 29. σκέψασθε |
| 8. δεδίασι | 19. ἐπιχείρει | 30. πεπαυκότι |
| 9. ὑποπτευέτω | 20. ἐπεχείρει | 31. ἐληλεγμένοι εἰσί |
| 10. φράζε | 21. ἴτε | 32. κατάθες |
| 11. ἀποσχέιν | 22. ὁμολογηκότες ἔστων | 33. τετελεσμένον ἔστω |

II. Sentences for reading.

1. εὐλαβείσθαι χρὴ ὅπως μὴ ἐγὼ λίαν πρόθυμος ὦν ἅμα ἑμαυτὸν καὶ ὑμᾶς ἐξαπατήσω.
2. ὁ Δημοσθένης τὰς τῶν πολεμίων τριήρεις καταδύσας τὸν ἕτερον στρατηγὸν κατέλιπε ἐν τῇ γῇ, παρακελευσάμενος τῶν πέλας πόλεων φυλακὴν ἔχειν ὅπως μὴ ἀποστήσονται.
3. ἐὰν αὐτίκα τῷ πολέμῳ ἐπιχειρῶμεν, ὁρᾶτε ὅπως μὴ ἀνάξια τῆς πατρίδος πράξομεν.
4. ἐκέλευον αὐτὸν εὐρεῖν, ὅντιν' ἂν βούληται τρόπον, ὅπως τούτῳ τε καλῶς ἔξει καὶ ἐγὼ τὰ ἑμαυτοῦ κομιούμαι.
5. ὅσῳ πονηροτέροι τυγχάνουσιν ὄντες οἱ ῥήτορες, τοσούτῳ τοὺς ἄλλους μᾶλλον δεῖ σκοπεῖν ὅπως λύσομεν τὴν παροῦσαν ἔχθραν.
6. οὐ γὰρ ἐδέδισαν μὴ δυοῖν τὸ ἕτερον πάθοιεν, ἢ πάντων στερηθεῖεν [στερέω, “be deprived of”], ἢ πολλὰ πράγματα σχόντες μέρος τι κομίσαιντο τῶν προεθέντων [προίημι, “give away freely”].
7. ἐγὼ μὲν οὖν ἐκείνο δέδοικα μάλιστα, ὦ Ἀθηναῖοι, τὸ εἰθισμένον [“accustomed, inveterate”] κακόν, ὅτι τοὺς κρείττους φίλους ἀφιέντες αἰεὶ τοὺς ἥττους αἰρούμεθα, καὶ πόλεμον ποιοῦμεθα δι' ἐτέρους, ἐξὸν δι' ἡμᾶς αὐτοὺς εἰρήνην ἄγειν.
8. ἐπειδὴ ἦσθετο ἀδυνάτως ἤδη ἔχοντα τὸν πατέρα καὶ μόγις εἰς ἄστυ ἀναβαίνοντα καὶ τὸν ὀφθαλμὸν [“his eye”] αὐτὸν προδιδόντα, εἰς δίκην αὐτὸν κατέστησε καὶ δεινὰ κατηγόρησε.
9. ὅπισθεν ἐμοῦ ἄρτι [“just now”] εἰσῆι [εἴσειμι, “come in”] ὁ Σωκράτης· ἀλλὰ θαυμάζω καὶ αὐτὸς ποῦ ἂν εἴη.

10. ἰδόντες τὸ πλῆθος τῶν πολεμίων ὀλίγοι ἑαυτοῖς ἔδοξαν εἶναι, ὥστε τείχος ἐποιήσαντο οἶον ἐδύναντο πρὸ αὐτῶν.

III. Reading: Plato, *Protagoras* 320c–321c (abridged). Protagoras uses a myth to explain to Socrates why all men are allowed to participate in political decisions, whereas technical decisions related to skilled crafts are made only by experts in those crafts.

ἦν γάρ ποτε χρόνος ὅτε θεοὶ μὲν ἦσαν, θυητὰ δὲ γένη οὐκ ἦν. ἐπειδὴ δὲ καὶ τοῦτοις χρόνος ἦλθεν εἰμαρμένους γενέσεως, τυποῦσιν αὐτὰ θεοὶ γῆς ἔνδον ἐκ γῆς καὶ πυρὸς μείζαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται. ἐπειδὴ δ' ἄγειν αὐτὰ πρὸς φῶς ἔμελλον, προσέταξαν Προμηθεὶ καὶ Ἐπιμηθεὶ κοσμήσαι τε καὶ νεῖμαι δυνάμεις ἐκάστοις ὡς πρέπει. Προμηθεὶς δὲ παραίτεται Ἐπιμηθεὺς αὐτὸς νεῖμαι, “νεῖμαντος δέ μου,” ἔφη, “ἐπίσκεψαι.” καὶ οὕτω πείσας νέμει. νέμων δὲ τοῖς μὲν ἰσχὺν ἄνευ τάχους προσῆπτεν, τοὺς δ' ἀσθενεστέρους τάχει ἐκόσμιε· . . . ἅτε δὴ οὖν οὐ πάνν τι σοφὸς ὢν ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς δυνάμεις εἰς τὰ ἄλογα. λοιπὸν δὲ ἀκόσμητον ἔτι αὐτῷ ἦν τὸ ἀνθρώπων γένος, καὶ ἠπόρει ὅ τι χρήσαιτο. ἀποροῦντι δὲ αὐτῷ ἔρχεται Προμηθεὺς ἐπισκεψόμενος τὴν νομήν, καὶ ὁρᾷ τὰ μὲν ἄλλα ζῶα ἐμμελῶς πάντων ἔχοντα, τὸν δὲ ἀνθρώπου γυμνόν τε καὶ ἀνυπόδητον καὶ ἄστρωτον καὶ ἄοπλον. ἤδη δὲ καὶ ἡ εἰμαρμένη ἡμέρα παρῆν, ἐν ᾗ ἔδει καὶ ἀνθρώπου ἐξιέναι ἐκ γῆς εἰς φῶς.

UNDERLINED WORDS

ἀκόσμητος, -ον, *unadorned, unequipped*

ἄλογος, -ον, *without reason* (neut. pl. as substantive, *brute animals*)

ἀνυπόδητος, -ον, *without covering for the feet*

ἄοπλος, -ον, *without armor*

ἄστρωτος, -ον, *without bedding*

γένεσις, -εως, f., *birth*

γυμνός, -ή, -όν, *naked*

εἰμαρμένος, -η, -ον, *fated, destined* (perf. pass. part. of *μείρομαι*)

ἐμμελῶς ἔχειν + gen., *be in a suitable condition with regard to, be suitably provided with*

ἐνδον (adv.), *inside* (+ gen.)

Ἐπιμηθεύς, -έως, m., *Epimetheus* (“Afterthought”), brother of Prometheus

ἐπισκέπτομαι (ἐπι), *investigate, inspect*

ζῶον, -ον, n., *animal*

θυητός, -ή, -όν, *mortal*

καταναλίσκω (aor. *κατανήλωσα*) *expend completely*

κεράννυμι, *mix, blend*

κοσμέω, *adorn, equip*

λοιπός, -ή, -όν, *remaining*

μείγνυμι (aor. ἔμειξα), *mix, combine*

νέμω (aor. ἔνειμα), *distribute, apportion*

νομή, -ῆς, f., *distribution, apportionment*

παραιτέομαι, *ask as a favor* (+ acc. of person + complementary inf.)

Προμηθεύς, -έως, m., *Prometheus* (“Forethought”), a cunning Titan who functioned as a sort of patron saint of mankind in Greek cosmogony

προσάπτω (προς), *fasten to, bestow*

προστάττω (προς), *order, assign a task*

τι: here adverbial, *at all*, strengthening πάνυ

τυπόω, *form, mold*

τῶν ὅσα, *of those things, however many are . . .* (τῶν here is pronominal)

χρήσαιτο: with internal acc. ὅ τι (*what*) produces the idiom *what use he could make of (a situation)*, *how could he cope with (a situation)*; the opt. here represents

Epimetheus’s direct deliberative question τί χρήσωμαι;

O-Contract Nouns; Verbal Adjectives in -τός and -τέος; Subordinate Clauses in Indirect Discourse; Meanings of Prepositional Prefixes

1. *O-Declension Nouns with Contraction.* A few *o*-declension nouns with stems ending in -*oo*- or -*eo*- suffer contraction in Attic. The relevant contractions are as follows:

$o + o \rightarrow ov$ (sp.)	$o + ov$ (sp.) $\rightarrow ov$ (sp.)	$o + \omega \rightarrow \omega$
$o + \varphi \rightarrow \varphi$	$o + \epsilon \rightarrow ov$ (sp.)	$o + oi \rightarrow oi$
$\epsilon + o \rightarrow ov$ (sp.)	$\epsilon + ov$ (sp.) $\rightarrow ov$ (sp.)	$\epsilon + \omega \rightarrow \omega$
$\epsilon + \varphi \rightarrow \varphi$	$\epsilon + oi \rightarrow oi$	$\epsilon + \alpha \rightarrow \bar{\alpha}$

The accentuation is in general in accordance with the rule given in Unit 13.2. But compounds retain the accentuation of the nominative throughout (e.g., *περίπλου*, despite uncontracted *περιπλόου*), and the nominative, accusative, and vocative dual of uncompounded words has an acute (e.g., *νώ* instead of *νῶ* from *νόω*).

EX.	uncontracted:	<i>νόος</i> “mind”	<i>περίπλοος</i> “voyage around”	<i>κάνεον</i> “basket”
sing.	nom.	<i>νοῦς</i>	<i>περίπλους</i>	<i>κανοῦν</i>
	gen.	<i>νοῦ</i>	<i>περίπλου</i>	<i>κανοῦ</i>
	dat.	<i>νῶ</i>	<i>περίπλω</i>	<i>κανῶ</i>
	acc.	<i>νοῦν</i>	<i>περίπλουν</i>	<i>κανοῦν</i>
	voc.	<i>νοῦ</i>	<i>περίπλου</i>	<i>κανοῦν</i>
dual	n. a. v.	<i>νώ</i>	<i>περίπλω</i>	<i>κανώ</i>
	g. d.	<i>νοῖν</i>	<i>περίπλοι</i>	<i>κανοῖν</i>
plur.	nom. voc.	<i>νοῖ</i>	<i>περίπλοι</i>	<i>κανᾶ</i>
	gen.	<i>νῶν</i>	<i>περίπλων</i>	<i>κανῶν</i>
	dat.	<i>νοῖς</i>	<i>περίπλοις</i>	<i>κανοῖς</i>
	acc.	<i>νοῦς</i>	<i>περίπλους</i>	<i>κανᾶ</i>

2. *Verbal Adjectives in -τός and -τέος.* In addition to the participles that are so very frequently used in Greek, some Greek verbs also possess one or two less commonly used verbal adjectives formed by the addition of the suffixes -τός, -τή, -τόν and -τέος, -τέᾱ, -τέον to a form of the verb stem (often the form apparent in the aorist passive, minus the suffix *θη*). To ascertain whether one of these verbal adjectives exists for a given verb (or both do), one must consult a good Greek dictionary.

The verbal adjectives in -τός denote possibility or are equivalent to a perfect passive participle.

κρύπτω	→	κρυπτός, <i>hidden</i>
ὁράω	→	ὁράτός, <i>visible</i>
φιλέω	→	φιλητός, <i>loved, capable of being loved</i>

Verbal adjectives in -τέος, on the other hand, denote necessity.

λέγω	→	λεκτέος, <i>to be said, that must be said</i>
πράττω	→	πρακτέος, <i>to be done, that must be done</i>

The verbal adjective in -τέος is only rarely used as an attributive or predicate adjective agreeing with a noun (and then only when the corresponding verb is transitive and governs the accusative). Its most common use is in the neuter singular nominative (occasionally in early Attic neuter plural nominative) in combination with *ἐστί* (or with *ἐστί* understood) to express obligation or necessity. In this construction the verbal adjective may govern an object in the accusative, genitive, or dative (whichever is appropriate to the corresponding verb). In any such usage, the agent, if expressed, is commonly in the dative of agent without a preposition (Unit 38.5), although occasionally *ὑπό* with the genitive is found.

personal construction:

ὁ ποταμὸς ἡμῶν ἐστί διαβατέος.
<i>The river is to be crossed by us.</i>
Or <i>We must cross the river.</i>
τὰ πρακτέα, <i>the things that must be done</i>

impersonal construction:

τῷ ἀδικοῦντι δοτέον δίκην.
<i>The wrongdoer must pay the penalty.</i>
(δίκην is acc. obj. of the verbal adj.; τῷ ἀδικοῦντι is dat. of agent)
ἡμῶν δὲ σύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις.
<i>But <u>we</u> have good allies, whom we must not surrender to the Athenians.</i>
Or <i>But <u>we</u> have good allies, who must not be surrendered to the Athenians.</i>

τῶν παιδίων ἐπιμελητέον.

One must take care of the children.

(παιδίων is the gen. object of the verbal adj.)

3. *Subordinate Clauses in Indirect Discourse.* When a complex sentence is transformed into an indirect statement, the main clause of the statement is expressed by whichever of the three indirect-discourse constructions (inf., part., ὅτι-clause) is appropriate with the governing verb, but the verbs of the subordinate clause or clauses normally remain in finite form and are treated according to the following rules:

a. After a *primary-tense* governing verb, the subordinate-clause verbs remain unchanged in tense and mood.

direct: ἐὰν ταῦτα ποιήσης, μισήσω σε. [fut. more vivid condition]
If you do this, I'll hate you.

indirect: (inf.) ἐὰν ταῦτα ποιήσης, μισήσειν σέ φησιν.
(ὅτι-clause) λέγει ὅτι ἐὰν ταῦτα ποιήσης, μισήσει σε.
(part.) ἀκούομεν αὐτὸν μισήσουτά σε ἐὰν ταῦτα ποιήσης.
He says (We hear) that he will hate you if you do this.

b. After a *secondary-tense* governing verb, *primary-tense indicatives and subjunctives* are usually changed to the same tense of the optative (a direct subj. with ἄν becomes an indirect opt. without ἄν) but are sometimes left unchanged.

indirect: (inf.) εἰ ταῦτα ποιήσεις, μισήσειν σε ἔφη.
(ὅτι-clause) εἶπεν ὅτι εἰ ταῦτα ποιήσεις, μισήσοι σε.
(part.) ἠκούσαμεν αὐτὸν μισήσουτά σε εἰ ταῦτα ποιήσεις.
He said (We heard) that he would hate you if you did (were to do, should do) this.

direct: ὁ στρατιώτης ὃν ἡ ἑταῖρα φιλεῖ ἀπέθανεν ἐν τῇ μάχῃ.
The soldier whom the courtesan loves died in the battle.

indirect: ἡγγειλαν τὸν στρατιώτην ὃν ἡ ἑταῖρα φιλοῖ ἀποθανόντα ἐν τῇ μάχῃ.
They announced that the soldier whom the courtesan loves died in the battle.

c. Again, after a *secondary-tense* governing verb, *secondary-tense indicatives* (including indicative with ἄν) and *optatives* remain unchanged.

direct: ὅστις ἔλθοι τοῦτο ἡρώτα. [past gen. rel. clause]
Whoever came always asked this question.

indirect: εἶπον ὅτι ὅστις ἔλθοι τοῦτο ἡρώτα.
I said that whoever came always asked this question.

- direct:

ταῦτα ἃ ἐποιεῖτε οὐ καλὰ ἦν. [rel. clause]
These things you were doing were not good.
- indirect:

οὐκ ἐνόμιζον ταῦτα ἃ ἐποιεῖτε καλὰ εἶναι.
They didn't consider these things you were doing to be good.

4. *Meanings of Prepositional Prefixes.* One source of the richness of Greek vocabulary is the ease with which compounds are formed by adding prepositional prefixes to verbal and nominal roots. In some cases the meaning of a compound is obvious if one already knows both the root meaning and the most common meanings of the preposition.

ἀπάγω, *lead away*, εἰσάγω, *lead in or into*, ἐξάγω, *lead out*, περιάγω, *lead around*
εἴσοδος, *act of entering, entryway*, ἔξοδος, *act of exiting or going out, path of exit*,
κάθοδος, *act of descent, way down*

In other cases, the compound's meaning is less obvious either because of a metaphorical shift underlying the usage or because the prefixed element has a sense that survived or developed in compounds but is not found in the usage of the preposition itself in classical Attic. Here are some common meanings expressed by the prefixes, with examples of those that are less obvious:

<i>prefix</i>	<i>meanings</i>	<i>examples</i>
ἀνα-	up, back, again (often connoting reversal)	ἀνέρχομαι, <i>return, recur</i> ἀνασώζω, <i>recover</i> ἀνακτάομαι, <i>regain</i>
ἀντι-	instead, in turn; in opposition, against	ἀντιλέγω, <i>speak against, contradict</i> ἀντιβαίνω, <i>go against, resist</i>
ἀπο-	from, back, in return; privation or negation; completely	ἀποδοκιμάζω, ἀπαξιώω, <i>reject as unworthy</i> ἀπελπίζω, <i>despair of</i> ἀπεῖπον, <i>forbade, renounced</i>
δια-	through, across; apart, asunder, into shares; intensity, continuation, fulfillment	διαρπάζω, <i>tear apart</i> διατάττω, <i>arrange in several divisions</i> διέρχομαι, <i>go through to the end, recount in detail</i>
ἐκ-	out from, off, away; fully, completely, thoroughly	ἐξόμνυμι, <i>swear negatively, decline an office by taking an oath</i> ἐξεργάζομαι, <i>do completely, accomplish</i>
ἐπι-	upon, over, at (cause); in addition; against; after	ἐπιχαίρω, <i>exult over</i> ἐπιγίγνομαι, <i>be born after, happen later</i>

<i>prefix</i>	<i>meanings</i>	<i>examples</i>
<i>κατα-</i>	down from above; back, behind; adversely, against; completely	<i>καταλείπω</i> , leave behind <i>καταγιγνώσκω</i> , give judgment against, find guilty <i>καταχράομαι</i> , misuse, abuse <i>κατεργάζομαι</i> , accomplish, achieve
<i>μετα-</i>	among, after; in quest of, in succession; alteration, change	<i>μεταπέμπω</i> , send after, summon <i>μέτειμι</i> , go after, pursue <i>μεταγιγνώσκω</i> , change one's mind <i>μεταβάλλω</i> , change
<i>παρα-</i>	alongside; beyond, past, over; aside, amiss	<i>παραβάλλω</i> , compare <i>παραβαίνω</i> , transgress <i>παρανομέω</i> , act unlawfully <i>παραπρεσβεύω</i> , perform improperly as ambassador
<i>περι-</i>	around, beyond, over; remaining; exceedingly	<i>περίειμι</i> , be remaining, survive <i>περιγίγνομαι</i> , prevail over, overcome <i>περιχάρεια</i> , excessive joy
<i>προ-</i>	forward, in front of; beforehand; in preference to; on behalf of	<i>προδιαβάλλω</i> , raise prejudices against beforehand <i>προλέγω</i> , foretell, predict; state publicly <i>προαιρέομαι</i> , prefer <i>προηγορέω</i> , be a spokesman for
<i>προσ-</i>	to, in addition; against	<i>προσαπόλλυμι</i> , destroy or lose in addition <i>προσβάλλω</i> , strike against, assault, collide
<i>συν-</i>	together with, together; completely; contraction in size	<i>συναδικέω</i> , join in acting unjustly <i>συντελέω</i> , bring to an end, complete <i>συστέλλω</i> , draw together, contract, reduce
<i>ὑπερ-</i>	over, on behalf of; exceedingly	<i>ὑπεραποθνήσκω</i> , die for <i>ὑπερβάλλω</i> , outdo, surpass, be excessive <i>ὑπερχαίρω</i> , rejoice excessively
<i>ὑπο-</i>	under, behind; secretly, gradually, slightly; accompaniment	<i>ὑπολείπω</i> , leave remaining <i>ὑπέρχομαι</i> , insinuate oneself into another's favor <i>ὑποφαίνω</i> , show a little, gradually dawn

5. *Notes on Vocabulary.* Ζεύς features an unusual form of the root in the nominative and in the vocative, Ζεῦ, but in Attic the oblique cases are all formed on Δι-: Διός, Διί, Δία.

νοῦς is used in two idiomatic expressions. First, προσέχειν τὸν νοῦν, *apply the mind*, is equivalent to English *pay attention* and may govern a dative or πρὸς with the accusative. The idiom was sometimes reduced to προσέχειν by itself, τὸν νοῦν being understood; and τὸν νοῦν ἔχειν is found in the same sense (with πρὸς + acc.). The other idiom is νοῦν ἔχειν, *to be sensible or logical or intelligent, to make sense*. This can be used personally (νοῦν ἔχεις, *you are sensible*; οἱ πλείστον νοῦν ἔχοντες, *the most intelligent persons*) or (less often) impersonally (οὐ νοῦν ἔχει τὸ λέγειν αὐτό, *it makes no sense to speak of it*).

The augment of ἐργάζομαι was apparently ἦργ-, as shown in the principal parts, but texts often contain the later spelling of the augment, εἶργ-.

πλέω and ῥέω are monosyllabic stems and so contract only when the ending begins with an *e*-vowel (Unit 13.3).

The aorist passive ἐχάρην, from χαίρω, is intransitive in sense, *I became delighted, I took delight*, and supplies the only aorist for this verb.

The strong aorist ἔφθην is conjugated like ἔδυν. In the forms of this verb, the *v* of the stem is generally long, but in the present system it may be long or short.

6. *Historical Note.* Those who have studied Latin should note that the verbal adjective suffix -τος is etymologically the same as the standard suffix -tus used in the formation of Latin past passive participles.

WHAT TO STUDY AND DO

1. Study the declension of *o*-contract nouns and the constructions illustrated above.
2. Learn the vocabulary of this unit.
3. Do the exercises of this unit.

VOCABULARY

NOUNS

Ἀθηνᾶ, Ἀθηνᾶς, f.	Athena (goddess of wisdom and crafts; equated with Roman Minerva)
εὖρος, εὖρους, n.	width, breadth
Ζεύς, Διός, m.	Zeus (chief god of the Hellenic pantheon; Roman Jupiter)
κανοῦν, κανοῦ, n.	basket
νοῦς, νοῦ, m.	mind; sense; intellect [noumenal]

πλοῦς, πλοῦ, m.
περίπλους, περίπλου, m.

voyage
circumnavigation [periplus]

ADJECTIVES

ἀλλότριος, ἀλλοτρία, ἀλλότριον
ἀνδρείος, ἀνδρεία, ἀνδρείον
γυμνός, γυμνή, γυμνόν
δειλός, δειλή, δειλόν
εὐρύς, εὐρεία, εὐρύ
εὐσεβής, εὐσεβές
ἀσεβής, ἀσεβές
δυσσεβής, δυσσεβές
θρασύς, θρασεία, θρασύ
ἴδιος, ἰδία, ἴδιον

belonging to another; foreign; hostile, ill disposed
manly, courageous [Andrew]
naked; unarmed [gymnosperm, gymnosophist]
cowardly; miserable, wretched
wide, broad [eurygnathous]
pious, dutiful (toward the gods or one's elders); holy
ungodly, unholy
(mainly poetic) impious, unholy
bold, rash, audacious
pertaining to oneself; private, personal; separate,
distinct [idiom, idiograph]
sufficient, competent; suitable, adequate
middle, in the middle; moderate [mesolithic]
young; new; unexpected, strange [neolithic,
neologism]

ἱκανός, ἱκανή, ἱκανόν
μέσος, μέση, μέσον
νέος, νέα, νέον

foreign; strange, unusual [xenophobia]
foreigner; guest-friend; host of guest-friend
fit, able (+ inf.; of persons); possible (+ inf.; of things,
actions)

ὅλος, ὅλη, ὅλον
ὅμοιος, ὁμοία, ὅμοιον
παχύς, παχεία, παχύ
τραχύς, τραχεία, τραχύ

whole, entire [holography]
like, similar, resembling (+ dat.) [homeopathy]
thick, stout [pachyderm]
rugged, rough [trachodon, trachyte]

VERBS

ἐργάζομαι
εὐσεβέω
ἀσεβέω
νοέω

work; work at, make; do, perform
live or act piously
live or act impiously; sin against
perceive; apprehend; think, deem (+ inf. of indirect
discourse); intend (+ inf.) [noetic]
intend, be minded to (+ inf.); think, suppose (+ inf.
of indirect discourse); be disposed

πλέω
ἀποπλέω (ἀπο)
προσέχω

sail, go by sea [pleopod]
sail away
apply, turn (something) toward; pay attention to
(+ dat. or + πρός and acc.); bring (a ship) to port
(or to shore)

ῥέω	flow [rheostat, rheumatism]
τίκτω	(of father) beget, sire; (of mother) bring into the world, give birth to; (in general) bear, produce, generate [tocodynamometer]
ὁ τεκών	father, parent
φύω or φύω	(pres., fut., weak aor. active) produce, make grow; beget; (pres. passive, intrans. strong aor., intrans. perfect) grow, be begotten, be born; (perfect with present meaning) be by nature, be by nature prone to (+ inf.) [physics, physiology]
χαίρω	rejoice, be glad, delight in (+ dat. or + suppl. participle)

PRINCIPAL PARTS

ἐργάζομαι, ἐργάσομαι, ἡργασάμην, —, εἵργασμαι, ἡργάσθην
 εὖσεβέω, (εὖσεβήσω), (εὖσεβήσα), (εὖσεβήκα), —, (εὖσεβήθην)
 ἀσεβέω, ἀσεβήσω, ἡσέβησα, ἡσέβηκα, ἡσέβημαι, ἡσεβήθην
 νοέω, νοήσω, ἐνόησα, νενόηκα, νενόημαι, ἐνοήθην
 διανοέομαι, διανοήσομαι, —, —, διανενόημαι, διενοήθην
 πλέω, πλεύσομαι or πλευσέομαι, ἔπλευσα, πέπλευκα, πέπλευσμαι, —
 ἀποπλέω, ἀποπλεύσομαι or ἀποπλευσέομαι, ἀπέπλευσα, (ἀποπέπλευκα), —, —
 προσέχω, προσέξω, προσέσχον, προσέσχηκα, —, —
 ῥέω, ῥύησομαι, —, ῥρύηκα, —, ῥρύην
 τίκτω, τέξομαι, ἔτεκον (ἔτεξα), τέτοκα, (τέτεγμαι), (έτέχθην)
 φύω or φύω, φύσω, ἔφῶσα and ἔφῶν, πέφῶκα, —, —
 χαίρω, χαιρήσω, —, κεχάρηκα, —, ἐχάρην

EXERCISES

I. Sentences for reading.

1. ἄρα γινώσκετε, ἄνδρες, ὅτι ὁ νῦν ἀγών ἐστίν οὐ μόνον περὶ τῆς τήμερον νίκης, ἀλλὰ καὶ περὶ τῆς πρόσθεν ἣν νενικήκατε καὶ περὶ πάσης εὐδαιμονίας ["prosperity"];
2. ὦ ἄνδρες, τὸ ἀπὸ τοῦδε οὐδέν ποτε ἔτι θεοὺς αἰτιατέον ἔσται· παραδεδώκασι γὰρ ἡμῖν πολλά τε καὶ ἀγαθὰ κτήσασθαι [inf. expressing purpose, idiomatic with a verb of giving]. ἀλλ' ἄνδρες ἀγαθοὶ γενώμεθα.
3. ἐμὸν μὲν οὖν ἔργον καὶ τῶν ἄλλων φίλων τοιαῦτα λέγειν καὶ γράφειν ἐξ ὧν μέλλομέν σε πείθειν ἐφίεσθαι τούτων ὥνπερ καὶ νῦν τυγχάνεις ἐπιθυμῶν· σοὶ δὲ προσήκει μηδὲν ἐλλείπειν ["leave undone"], ἀλλ' ὥσπερ ἐν τῷ παρόντι καὶ

τὸν μέλλοντα χρόνον ἐπιμελείσθαι καὶ τὴν ψυχὴν γυμνάζειν ὅπως ἄξιός ἔσει
καὶ τοῦ πατρὸς καὶ τῶν ἀδελφῶν.

II. Reading: Plato, *Protagoras* 321c–322b (abridged; continued from Unit 39).

ἀπορία οὖν σχόμενος ὁ Προμηθεὺς ἦντινα σωτηρίαν τῷ ἀνθρώπῳ εὗροι, κλέπτει
Ἥφαιστου καὶ Ἀθηνᾶς τὴν ἔντεχνον σοφίαν σὺν πυρί—ἀμήχανον γὰρ ἦν ἄνευ
πυρὸς αὐτὴν κτητὴν τῷ ἢ χρησίμην γενέσθαι—καὶ οὕτω δὴ δωρεῖται ἀνθρώπῳ.
τὴν μὲν οὖν περὶ τὸν βίον σοφίαν ἄνθρωπος ταύτῃ ἔσχευ, τὴν δὲ πολιτικὴν
οὐκ εἶχεν· ἦν γὰρ παρὰ τῷ Δίῳ. . . ἐπειδὴ δὲ ὁ ἄνθρωπος θείας μετέσχε μοίρας,
πρῶτον μὲν διὰ τὴν τοῦ θεοῦ συγγένειαν ζῶων μόνον θεοὺς ἐνόμισεν, καὶ
ἐπεχείρει βωμούς τε ιδρύεσθαι καὶ ἀγάλματα θεῶν· ἔπειτα φωνὴν καὶ ὀνόματα
ταχὺ διηρθρώσατο τῇ τέχνῃ, καὶ οἰκήσεις καὶ ἐσθῆτας καὶ ὑποδέσεις καὶ
στρωμνὰς καὶ τὰς ἐκ γῆς τροφὰς ἤνυρετο. οὕτω δὲ παρεσκευασμένοι κατ' ἀρχὰς
ἄνθρωποι ὥκουν σποράδην, πόλεις δὲ οὐκ ἦσαν· ἀπώλλυντο οὖν ὑπὸ τῶν θηρίων
διὰ τὸ πανταχῇ αὐτῶν ἀσθενέστεροι εἶναι, καὶ ἡ δημιουργικὴ τέχνη αὐτοῖς πρὸς
μὲν τροφήν ἱκανὴ βοηθὸς ἦν, πρὸς δὲ τὸν τῶν θηρίων πόλεμον ἐνδεής—πολιτικὴν
γὰρ τέχνην οὐπω εἶχον, ἥς μέρος πολεμικὴ—ἐζήτουν δὴ ἀθροίζεσθαι καὶ σῶζεσθαι
κτίζοντες πόλεις· ὅτ' οὖν ἀθροισθεῖεν, ἡδίκουν ἀλλήλους ἅτε οὐκ ἔχοντες τὴν
πολιτικὴν τέχνην, ὥστε πάλιν σκεδαννύμενοι διεφθείροντο.

UNDERLINED WORDS

ἄγαλμα, -ματος, n., statue, image

ἀμήχανος, -ον, impossible

ἀπορία, -ας, f., puzzlement, uncertainty what to do

βοηθός, -όν, (adj. as substantive) assistant, helper

βωμός, -οῦ, m., altar

δημιουργικός, -ή, -όν, pertaining to the crafts

διαρθρώω (δια), divide up by joints, articulate

δωρέομαι, make a gift, give a gift

ἐνδεής, -ές, lacking, deficient

ἔντεχνος, -ον, artistic, relating to craftsmanship

ἐσθῆς, ἐσθῆτος, f., clothing

ζῶον, -ου, n., animal

Ἥφαιστος, -ου, m., Hephaestus (god of fire and metallurgy)

θείος, -α, -ον, divine, godly

ιδρύω, establish; (mid.) found, dedicate

κτητός, -ή, -όν, capable of being acquired or of being possessed

κτίζω, found, establish

οἴκησις, -εως, f., dwelling

οὐπω (adv.), not yet

πολεμικός, -ή, -όν, *related to war*

πολιτικός, -ή, -όν, *political*

σκεδάννυμι, simple form of διασκεδάννυμι, *scatter*

σποράδην (adv.), *scattered here and there*

στρωμνή, -ής, f., *bedding*

συγγένεια, -ας, f., *kinship*

σχόμενος, *gripped, seized* (Recall that the aorist middle form of ἔχω can be used as a passive: Unit 19.7.)

τροφή, -ής, f., *nourishment*

ὑπόδεσις, -εως, f., *footwear*

χρήσιμος, -η, -ον, *useful*

III. Reading: Lysias, *Oration* 12.13–15. Lysias, just arrested by order of the Thirty, has been brought to the house of Damnippus, where Theognis is guarding various detainees.

ἐν τοιούτῳ δ' ὄντι μοι κινδυνεύειν ἐδόκει, ὥς τοῦ γε ἀποθανεῖν ὑπάρχοντος ἤδη. καλέσας δὲ Δάμνιππον λέγω πρὸς αὐτὸν τάδε, “ἐπιτήδειος μὲν μοι τυγχάνεις ὢν, ἤκω δ' εἰς τὴν σὴν οἰκίαν, ἀδικῶ δ' οὐδέν, χρημάτων δ' ἔνεκα ἀπόλλυμαι. σὺ οὖν ταῦτα πάσχοντί μοι πρόθυμον παράσχου τὴν σεαυτοῦ δύναμιν εἰς τὴν ἐμὴν σωτηρίαν.” ὁ δ' ὑπέσχετο ταῦτα ποιήσειν. ἐδόκει δ' αὐτῷ βέλτιον εἶναι πρὸς Θεόγνιν μνησθῆναι· ἡγείτο γὰρ ἅπαν ποιήσειν αὐτόν, εἴ τις ἀργύριον διδοίη. ἐκείνου δὲ διαλεγομένου Θεόγνιδι (ἔμπειρος γὰρ ὢν ἐτύγχανον τῆς οἰκίας, καὶ ἤδη ὅτι ἀμφίθυρος εἴη) ἐδόκει μοι ταύτη πειρᾶσθαι σωθῆναι, ἐνθυμουμένῳ ὅτι, ἐὰν μὲν λάθω, σωθήσομαι, ἐὰν δὲ ληφθῶ, ἡγούμην μὲν, εἰ Θεόγνις εἴη πεπεισμένος ὑπὸ τοῦ Δαμνίππου χρήματα λαβεῖν, οὐδὲν ἥττον ἀφελήσεσθαι, εἰ δὲ μή, ὁμοίως ἀποθανεῖσθαι.

UNDERLINED WORDS

ἀμφίθυρος, -ον, *with doors on both ends*

ἀργύριον, -ου, n., *(silver) money*

ἐνθυμέομαι, *ponder, consider*

ἐπιτήδειος, -ου, m., *(here) close acquaintance*

Θεόγνις, Θεόγνιδος, m., *Theognis*

κινδυνεύω, *take a risk*

παράσχου: from παρέχω (Unit 19.6); here *furnish me your power eagerly disposed*

[pred. adj.] *toward my salvation, or apply your influence with zeal to save me*

ὑπάρχω, *be ready at hand*

Temporal Clauses with ἕως and the Like; πρίν; Attraction

1. *Temporal Clauses with ἕως and the Like.* The conjunctions ἕως, ἕσ τε, μέχρι, μέχρι οὐ, ἄχρι, and ἄχρι οὐ mean *so long as*, *while* (introducing temporal clauses referring to the same time as that of the main verb) or *until* (introducing temporal clauses referring to a time after that of the main verb). Many clauses introduced by these words have the same constructions as other temporal clauses (with neutral, general, or future conditional force: Unit 35), but there are also special patterns for certain types of *until*-clause.

a. Temporal clauses with ἕως and the like referring to *definite action* in the present or past have the indicative. (Compare neutral conditions and temporal clauses with ὅτε, ἐπεὶ, etc.)

EX. ἕως εἰρήνῃ ἦν, τῷ βασιλεῖ ἐπείθοντο.

So long as there was peace (during one specific period of time), they obeyed the king.

ἐκείνῃ τῇ ἡμέρᾳ ἐμάχοντο μέχρι οἱ Ἀθηναῖοι ἀπέπλευσαν.

On that day they fought until the Athenians sailed away.

b. Temporal clauses with ἕως and the like referring to *customary or repeated action* in the present or past follow the pattern of general conditions. (Compare general conditional temporal clauses with ὅτε, ἐπεὶ, etc.)

present time

ἕως ἂν εἰρήνῃ ᾗ, τῷ βασιλεῖ πείθονται.

So long as there is peace (during any number of periods of time), they obey the king.

ἐκάστοτε μάχονται μέχρι ἂν ὁ ἥλιος δύῃ.

They fight on each occasion until the sun sets.

past time (not found when the meaning is *so long as*)

ἐκάστοτε ἐμάχοντο μέχρι ὃ ἥλιος δύει.

They used to fight on each occasion until the sun set.

c. Temporal clauses with ἕως and the like referring to *action in the future* usually take the construction of a future more vivid protasis: that is, subjunctive with ἄν. The main clause may have either a future indicative or, if the temporal clause expresses an *anticipated* action (*until*), a present indicative.

main clause future

ἕως ἂν εἰρήνῃ ἡ, τῷ βασιλεῖ πείσονται.

So long as there is peace, they will obey the king.

μαχοῦνται μέχρι ἂν οἱ Ἀθηναῖοι ἀποπλεύσωσιν.

They will fight until the Athenians sail away.

main clause present

μένομεν ἕως ἂν ἔλθῃ ὁ ἄγγελος.

We are waiting until the messenger comes (or in expectation that he will come, in anticipation that he may come).

If the main clause contains the potential optative, the temporal clause with ἕως or the like referring to action in the future contains the optative (without ἄν: compare future less vivid conditions). This is a rare construction.

καὶ νῦν μάχονται ἂν μέχρι οἱ Ἀθηναῖοι ἀποπλεύσειαν.

And now they would fight (on) until the Athenians (should) sail away.

d. Temporal clauses with ἕως and the like referring to *an action that was anticipated in the past* contain the optative (without ἄν); the main verb may be imperfect or aorist. This pattern does not correspond to any of the conditional patterns, but it may be viewed as a transposition into past time of the construction illustrated under §1c, above (main clause present, temporal clause subj. + ἄν), with a corresponding shift of the subordinate mood because of the sequence of moods. The action is focalized from the point of view of the participants, and grammarians have sometimes called this *implied indirect discourse*.

ἔμενον ἕως ἔλθοι.

They remained, waiting for him to come.

Or They waited in expectation that he would (or might) come.

Contrast the more factual form (as in §1a, above):

ἔμενον ἕως ἦλθεν.

They waited until he (actually) arrived.

2. *πρίν*. The use of *πρίν* as a conjunction (*before, until*) developed from early uses of the adverb *πρίν*, *before*. The usage of this word is in part parallel to that of *ἕως* and the other conjunctions above but is somewhat more complicated, because *πρίν* often introduces an infinitive rather than a finite verb.

a. *πρίν with Finite Verbs*. In these constructions, the main clause is normally *negative*, and a temporal adverb meaning *before* (e.g., *πρόσθεν* or *πρότερον*) is often present in it. The patterns are similar to those illustrated in §1a–d, above:

definite action: indicative

οὐ πρόσθεν ἐπαύσαντο πρίν τὴν πόλιν εἶλον.
They didn't stop until they (had) captured the city.

present general: subjunctive with ἄν

οὐ πρόσθεν παύονται πρίν ἂν πάντας πείσωσιν.
They don't stop (on each occasion) until they convince everyone.

future more vivid: subjunctive with ἄν

οὐ πρότερον παύσονται πρίν ἂν τὴν πόλιν ἔλωσιν.
They will not stop until they capture the city.

depending on clause containing optative: optative without ἄν

εἴ τις μὴ ἀνείη αὐτὸν πρίν ἐξελκύσειεν εἰς τὸ τοῦ ἡλίου φῶς
if one should not let him go until one had dragged him into the light of the sun

anticipated action in past time: optative without ἄν

ἔπειθον αὐτοὺς μὴ ποιείσθαι μάχην πρίν οἱ Ἀθηναῖοι παραγένοιτο.
They urged them not to fight (but to wait) until the Athenians should have arrived.

b. *πρίν with the Infinitive*. In this construction, the main verb is normally *affirmative*, but the infinitive is sometimes found with a negative main verb. Again a temporal adverb meaning *before* (e.g., *πρόσθεν* or *πρότερον*) often accompanies the main verb. The infinitive construction must be used instead of a finite-verb construction in any case where a *before-after* contrast is emphasized: that is, where in English translation *before* cannot be replaced by *until* without altering the meaning. The infinitive expresses the action absolutely and implies nothing about anticipation or actual occurrence. The infinitive with *πρίν* is usually aorist, but the present is used for continuing, repeated, or attempted action. The subject of the infinitive is unexpressed when it is the same as that of the main verb and is accusative otherwise.

ἐμάχοντο πρίν τοὺς Ἀθηναίους παραγενέσθαι.
They fought (at some time) before the Athenians arrived.

[Not the same as *They fought until (the moment when) the Athenians arrived.*]

ἀπετράποντο εἰς τὴν πόλιν πρὶν ὑπερβαίνειν.

They turned back toward the city before attempting to scale (the wall).

[Replacing *before* with *until* is impossible, since the action *attempting to scale* never occurred; the present infinitive is used to express the attempt.]

φοβοῦμαι μὴ πρότερόν τι πάθῃς πρὶν τέλος ἐπιθεῖναι τοῖς πραττομένοις.

I fear that something may happen to you before you complete what you are doing.

3. *Attraction.* It is characteristic of Greek that words referring to the same person are sometimes all expressed in the same case even though some of the words might be expected, according to strict grammar, to differ in case. This phenomenon is called *attraction*, because the case expected according to syntactic function is attracted into another case. The student has already learned some constructions that feature attraction.

a. *Attraction of predicate nouns or adjectives with the infinitive.* The subject of an infinitive, when expressed, is normally in the accusative, and so predicate nouns or adjectives are accusative in agreement. (See Unit 9.4, Unit 10.5, Unit 20.8.) But when the subject of the infinitive is the same as the (nominative) subject of the governing verb, the subject of the infinitive is unexpressed and predicate nouns or adjectives are in the nominative by attraction: ἔφη ἀγαθὸς εἶναι. Likewise, when the subject of the infinitive is the same as a person or thing mentioned in the genitive or dative in close proximity to the infinitive (usually as gen. or dat. object of the main verb), the subject of the infinitive is usually unexpressed and predicate nouns or adjectives may either appear in the accusative case or be attracted into the genitive or dative.

It is in your power (for you) to be virtuous.

ἔξεστί ὑμῖν ἀγαθοὺς εἶναι. [No attraction; ὑμᾶς understood.]

ἔξεστί ὑμῖν ἀγαθοῖς εἶναι. [Dative by attraction to ὑμῖν.]

He exhorted the soldiers not to prove themselves cowards.

παρεκελεύετο τοῖς στρατιώταις μὴ κακοῖς γενέσθαι.

They asked Cyrus to show himself as enthusiastic as possible.

ἐδέοντο τοῦ Κύρου ὡς προθυμοτάτου γενέσθαι.

I beseech you to prepare yourselves, since you see that Philip is strong, and you see that your allies are despondent.

δέομαι ὑμῶν παρασκευάζεσθαι, ὁρῶντας μὲν τὸν Φίλιππον ἰσχυρόν, ὁρῶντας δὲ τοὺς συμμάχους ἀθύμους ὄντας.

[No attraction: ὁρῶντας is acc. pl. masc., agreeing with the unexpressed subject of the inf., ὑμᾶς.]

Similarly, as already learned in Unit 27.5, when an infinitive copula depends on a participle, a predicate noun or adjective agrees in case with the participle:

τοῖς φάσκουσι διδασκάλοις εἶναι
to those who claim they are teachers

b. *Attraction of the Relative Pronoun.* A relative pronoun normally takes its case from its construction in its own clause. But sometimes a relative is attracted into the case of its *adjacent* antecedent, especially when the relative would have been accusative and the antecedent is genitive or dative:

ἄξιοι τῆς ἐλευθερίας ᾗς κέκτησθε
worthy of the freedom that you possess
[Unattracted, the relative would be ἦν, direct object of κέκτησθε.]

σὺν τοῖς θησαυροῖς οἷς ὁ πατήρ κατέλιπεν
together with the treasure that his father had left him
[Unattracted, the relative would be οὗς, direct object of κατέλιπεν.]

Attraction is especially frequent when the antecedent is a neuter pronoun. Indeed, the usual idiom in Greek is to omit such an antecedent and have the relative pronoun in the case that the antecedent would have had:

He gave everyone a share of the things he had received
Or of what he had received.

Idiomatic form: ὧν ἔλαβε πᾶσι μετέδωκε.

More explicit form (with a more emphatic pronoun): τούτων ἃ ἔλαβε πᾶσι μετέδωκε.
[Partitive gen. antecedent and acc. relative as direct object.]

I provide witnesses of whatever things I say.

Idiomatic form: μάρτυρας ὧν ἂν λέγω παρέχω.

[instead of using a more emphatic pronoun in a phrase like τούτων ἃ]

He wrongs the city in these respects in addition to the ways he wrongs individuals.

Idiomatic form: ταῦτα ἀδικεῖ τὴν πόλιν πρὸς οἷς τοὺς ιδιώτας ἀδικεῖ.

[instead of πρὸς τούτοις ἃ . . . ἀδικεῖ]

c. *Inverse Attraction with a Relative Pronoun.* An antecedent in the nominative (or, less often, the accusative) is sometimes attracted to the case of the relative pronoun:

ἔλεγον ὅτι Λακεδαιμόνιοι ὧν δέονται πάντων πεπραγότες εἶεν.

They said that the Lacedaemonians had accomplished everything they needed.

[instead of πάντα πεπραγότες εἶεν]

τὸν ἄνδρα τοῦτον, ὃν πάλαι ζητεῖς . . . , οὗτός ἐστιν ἐνθάδε.

This man, whom you have long been seeking, . . . is here. (Sophocles)

[instead of ὁ ἀνὴρ οὗτος . . . ἐστίν: note repetition of the demonstrative after the intervening clause]

A special idiom that displays inverse attraction is the use of oblique cases of οὐδείς ὅστις οὐ in the sense *everyone*, deriving from οὐδείς ἐστιν ὅστις οὐ with the verb of a relative clause.

οὐδένα κίνδυνον ὄντινα οὐχ ὑπέμειναν.

They endured every (possible) danger.

[instead of a more explicit form such as οὐδείς ἐστι κίνδυνος ὄντινα οὐχ ὑπέμειναν, *There is no danger that they did not endure.*]

d. *Incorporation of the Antecedent.* A stylistic variation related to attraction is the incorporation of the antecedent word into the relative clause, so that it has the same case as the relative and the relative functions as an adjective instead of a pronoun. Again, this is more common when the antecedent would have been in the nominative or the accusative case (in the main clause) than when it would have been in the genitive or dative.

εἰ ἔστιν, ἣν σὺ πρότερον ἔλεγες ἀρετῇν, ἀληθής . . .

if the virtue of which you were speaking before is true . . .

[instead of εἰ ἔστιν ἡ ἀρετή, ἣν ἔλεγες . . .]

οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνὴ ἔτλη.

There is no Greek woman who would have dared to do this. (Euripides)

[instead of οὐκ ἔστιν Ἑλληνὶς γυνὴ ἥτις ἂν ἔτλη.]

4. *Notes on Vocabulary.* The vocative of κύων is κύον, and the dative plural is κυσί(ν). The non-Attic form of ἀλλάττω is ἀλλάσσω.

The verb ἔοικα has several irregularities. In poetry an athematic first person plural form ἔοιγμεν is found, and in poetry and prose the third person plural is sometimes εἴξασι and sometimes ἐοίκασι. The infinitive is ἐοικέναι or rarely εἰκέναι; the participle, ἐοικώς or εἰκώς, -ύια, -ός. For the pluperfect one finds forms from ἐώκη and also the third person singular ἤκειν.

WHAT TO STUDY AND DO

1. Study the constructions and examples presented above.
2. Learn the vocabulary of this unit.
3. Do the exercises of this unit.

VOCABULARY

NOUNS

<i>ἀνδράποδον, ἀνδραπόδου</i> , n.	war captive sold into slavery; slave
<i>δέος, δέους</i> , n.	fear
<i>ἐπιστολή, ἐπιστολῆς</i> , f.	message, order sent by messenger; letter [epistle]
<i>θήρα, θήρας</i> , f.	hunting, the chase
<i>κύκλος, κύκλου</i> , m.	ring, circle; wheel [cycle]
<i>κύκλω</i>	(adv.) in a circle, all around
<i>κύων, κυνός</i> , m. or f.	dog; shameless creature [cynic, cynosure]
<i>μῆκος, μήκους</i> , n.	length; size, greatness
<i>νῆσος, νήσου</i> , f.	island [Peloponnese]
<i>οὐρανός, οὐρανοῦ</i> , m.	heaven, the heavens, sky [Uranus]
<i>οὐσία, οὐσίας</i> , f.	property; (philosophy) being, essence, reality, substance
<i>ὀφθαλμός, ὀφθαλμοῦ</i> , m.	eye [ophthalmologist]
<i>σπουδή, σπουδῆς</i> , f.	haste, speed; trouble, effort; regard, esteem, good will
<i>σχολή, σχολῆς</i> , f.	leisure, rest; talk that occupies one's leisure, learned discussion [school, scholastic]
<i>σχολῇ</i>	(adv.) in a leisurely way; scarcely, not at all
<i>σῶμα, σώματος</i> , n.	body; person [psychosomatic, chromosome]

ADJECTIVES

<i>ἀριστερός, ἀριστερά, ἀριστερόν</i>	on the left, left; ominous
<i>ἀριστερά, -ās</i> , f.	left hand
<i>δεξιός, δεξιά, δεξιόν</i>	on the right; fortunate; dexterous, skillful, clever
<i>δεξιά, -ās</i> , f.	right hand
<i>ἐναντίος, ἐναντία, ἐναντίον</i>	opposite, opposing
<i>οἱ ἐναντίοι</i>	the adversary, the enemy
<i>ἐπιτήδειος, ἐπιτηδεία, ἐπιτήδειον</i>	made for a purpose, suitable; useful, necessary
<i>τὰ ἐπιτήδεια</i>	provisions
<i>ἔσχατος, ἐσχάτη, ἔσχατον</i>	farthest, extreme, utmost, last [eschatology]
<i>ἔτοιμος, ἐτοίμη, ἔτοιμον</i>	ready, prepared
<i>θαυμάσιος, θαυμασία, θαυμάσιον</i>	wonderful, marvelous, admirable
<i>θαυμαστός, θαυμαστή,</i>	wonderful, marvelous, admirable
<i>θαυμαστόν</i>	
<i>ὑγιής, ὑγιές</i>	healthy, sound; (of statements or persons) wise, good [hygiene, hygienic]
<i>φοβερός, φοβερά, φοβερόν</i>	causing fear, fearful; regarded with fear or dread

VERBS

ἀλλάττω	change, alter; exchange (+ gen. of thing received in return); (mid.) take in exchange (+ gen. of thing given in return) [allagite]
ἔοικα	be like, look like (+ dat.); seem likely, seem probable (+ inf.); (impersonal) be fitting
στέλλω	make ready, fit out; send, dispatch
ἐπιστέλλω (ἐπι)	send a message; order, command (+ dat. or acc. + inf.)

INTERROGATIVE PARTICLE

πότερον (also πότερα)	(adv. acc. of πότερος) whether (introducing an alternative question, followed by ἢ, or; also, when the alternative is omitted as obvious, introducing a single question, left untranslated in English)
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TEMPORAL CONJUNCTIONS

ἕως	until; so long as, while
ἔστε	(rare in prose) until; so long as, while
μέχρι or μέχρι οὗ	until; (also adv. or prep. + gen.) as far as, up to
ἄχρι or ἄχρι οὗ	until; (also adv. or prep. + gen.) as far as, up to
πρίν	before (+ clause or + inf.); (adverb) before, formerly

PRINCIPAL PARTS

ἀλλάττω, ἀλλάξω, ἥλλαξα, ἥλλαχα, ἥλλαγμαι, ἥλλάχθην or ἥλλάγην
 ἔοικα, εἶξω, —, —, —, —
 στέλλω, (στέλέω), ἔστειλα, -έσταλκα, ἔσταλμαι, ἐστάλην
 ἐπιστέλλω, ἐπιστελέω, ἐπέστειλα, ἐπέσταλκα, ἐπεσταλμαι, ἐπεστάλην

EXERCISES

I. Identify each form completely.

- | | | |
|-----------------|------------------|-------------------|
| 1. δεδοικέναι | 7. πέφυκε | 13. εἰργασμένα ἦν |
| 2. ἐπεσταλκύναν | 8. ἔοικας | 14. ἔφυμεν |
| 3. ἀλλάξῃσθε | 9. ἀφεστάναι | 15. εοίκαμεν |
| 4. ἀφείναι | 10. διανοεῖται | 16. καταστησάτω |
| 5. εἴργαστο | 11. χαίρε | 17. τεθνᾶσι |
| 6. γεγραμμένα | 12. ἀποπλεύσεται | 18. ἀλλαχθεῖσα |

II. Render into Greek.

1. Cyrus continued to gather soldiers and money until the king suspected that his brother was plotting something.
2. As long as the rivers flow into the sea, mankind will try to preserve itself.
3. May I die before any such thing happens!
4. Those who sail during the winter ought to beware that the winds do not deceive them.
5. Philip was not allowing the ambassadors to meet him until his friends should utterly ruin [i.e., “corrupt”] the affairs of the city.

III. Render into Greek. The passage is loosely based on Xenophon, *Anabasis* 5.5.13 and 16.

(1) In response to [i.e., “with regard to”] these things Xenophon stood up and spoke on behalf of the soldiers: (2) “We have come, gentlemen of the embassy, having with difficulty saved our bodies and our arms. (3) For it was not possible to carry our possessions and to fight the enemy at the same time. (4) And wherever we go and do not have a marketplace, we take what is necessary, not in arrogance [*use dat. of manner*] but by necessity.”

IV. Reading: Plato, *Protagoras* 322c–323a (continued from Unit 40).

Ζεὺς οὖν δείσας περὶ τῷ γένει ἡμῶν μὴ ἀπόλοιτο πᾶν, Ἑρμῆν πέμπει ἄγοντα εἰς ἀνθρώπους αἰδῶ τε καὶ δίκην, ἵν' εἶεν πόλεων κόσμοι τε καὶ δεσμοὶ φιλίας συναγωγοί. ἐρωτᾷ οὖν Ἑρμῆς Δία τίνα οὖν τρόπον δοίη δίκην καὶ αἰδῶ ἀνθρώποις· “πότερον ὥς αἱ τέχναι νευέμηνται, οὕτω καὶ ταύτας νείμω; νευέμηνται δὲ ὧδε· εἰς ἔχων ιατρικὴν πολλοῖς ἱκανὸς ἰδιώταις, καὶ οἱ ἄλλοι δημιουργοί· καὶ δίκην δὲ καὶ αἰδῶ οὕτω θῶ ἐν τοῖς ἀνθρώποις, ἥ ἐπὶ πάντας νείμω;” “ἐπὶ πάντας,” ἔφη ὁ Ζεὺς, “καὶ πάντες μετεχόντων· οὐ γὰρ ἂν γένοιτο πόλεις, εἰ ὀλίγοι αὐτῶν μετέχοιεν ὥσπερ ἄλλων τεχνῶν· καὶ νόμον γε θὲς παρ' ἐμοῦ τὸν μὴ δυνάμενον αἰδοῦς καὶ δίκης μετέχειν κτείνειν ὥς νόσον πόλεως.” οὕτω δὲ, ὦ Σώκρατες, καὶ διὰ ταῦτα οἱ τε ἄλλοι καὶ Ἀθηναῖοι, ὅταν μὲν περὶ ἀρετῆς τεκτονικῆς ἢ λόγος ἢ ἄλλης τινὸς δημιουργικῆς, ὀλίγοις οἴονται μετεῖναι συμβουλῆς, καὶ ἂν τις ἐκτὸς ὢν τῶν ὀλίγων συμβουλευῇ, οὐκ ἀνέχονται, ὥς σὺ φῆς—εἰκότως, ὥς ἐγὼ φημι—ὅταν δὲ εἰς συμβουλήν πολιτικῆς ἀρετῆς ἴωσιν, ἦν δέι διὰ δικαιοσύνης πᾶσαν ἰέναι καὶ σωφροσύνης, εἰκότως ἅπαντος ἀνδρὸς ἀνέχονται, ὥς παντὶ προσήκον ταύτης γε μετέχειν τῆς ἀρετῆς ἢ μὴ εἶναι πόλεις.

UNDERLINED WORDS

αἰδῶς, αἰδοῦς, f., *sense of shame* (acc. αἰδῶ: Unit 42.3)

ἀνδρός: gen. depending on ἀνέχονται, *put up with (listening to)*

δεσμός, -οῦ, m., *bond*

δημιουργικός, -ή, -όν, *relating to the crafts*

δημιουργός, -οῦ, m., *craftsman*

διὰ δικαιοσύνης . . . ἵέναι καὶ σωφροσύνης, *involve justice and moderation* (idiomatic phrase with διὰ + gen. of abstract noun with verb of motion)

εἰκότως, *reasonably* (adv. formed from participle of ἔοικα)

ἐκτός (adv. + gen.), *outside (of)*

ιατρική, -ῆς, f., *physician's skill*

κόσμος, -ου, m., *arrangement, organization*

κτείνω: simple form of ἀποκτείνω, *kill*

μετεῖναι: inf. of impersonal μέτεστι, *there is a share of* (+ partitive gen. and dat. of possession)

νέμω (aor. ἔνειμα, perf. m./p. νενέμημαι), *distribute*

πολιτικός, -ή, -όν, *political*

πότερον: here an alternative such as *or some other way* is implied but not expressed

συμβουλή, -ῆς, f., *deliberation, debate*

συναγωγός, -όν, *unifying, bringing together*

τεκτονικός, -ή, -όν, *related to carpentry (or to building)*

Contract Vowel-Declension Adjectives; Attic Declension; Assimilation of Mood

1. *Contract Adjectives.* Most vowel-declension adjectives with a masculine stem in -εο- or -οο- have contracted inflection. The masculine and neuter are inflected like contract *o*-declension nouns (Unit 40). In the feminine, stems in -οο- are inflected from a stem in -εα- rather than from the expected -οα-, and the result inflects like contract *a*-declension nouns (Unit 38). Regardless of the accentuation of the uncontracted form of the adjective, the contracted forms of a simple (uncompounded) adjective have a circumflex on *U* in all cases and numbers (except for an acute on the nom., acc., and voc. dual masc. and neuter); contracted forms of compound adjectives retain the accentuation of the nominative singular throughout (e.g., εὔνους, εὔνου, etc.).

As an example, the declension of χρυσοῦς, *golden* (uncontracted form χρύσεος, χρυσέα, χρύσειον) is shown below. The same pattern applies to ἀργύρεος, (*of*) *silver*, contracted ἀργυροῦς, ἀργυρά, ἀργυροῦν, except that the feminine singular has alpha instead of eta (ἀργυρά, ἀργυράς, ἀργυράῃ, ἀργυράν). Note also that in compound adjectives, the neuter plural nominative and accusative ends in -οα without contraction (e.g., εὔνοα, ἄπλοα).

CONTRACT-DECLENSION ADJECTIVE

		<i>masc.</i>	<i>fem.</i>	<i>neuter</i>
<i>sing.</i>	<i>nom. voc.</i>	χρυσοῦς	χρυσῇ	χρυσοῦν
	<i>gen.</i>	χρυσοῦ	χρυσῆς	χρυσοῦ
	<i>dat.</i>	χρυσῶ	χρυσῇ	χρυσῶ
	<i>acc.</i>	χρυσοῦν	χρυσῇν	χρυσοῦν
<i>dual</i>	<i>n. a. v.</i>	χρυσά	χρυσά	χρυσά
	<i>g. d.</i>	χρυσοῖν	χρυσαῖν	χρυσοῖν
<i>plur.</i>	<i>nom. voc.</i>	χρυσοῖ	χρυσαῖ	χρυσά
	<i>gen.</i>	χρυσῶν	χρυσῶν	χρυσῶν
	<i>dat.</i>	χρυσοῖς	χρυσαῖς	χρυσοῖς
	<i>acc.</i>	χρυσοῦς	χρυσάς	χρυσά

2. *Attic-Declension Nouns*. A few nouns in Attic have the nominative singular in *-εώς* and have the vowel omega in all endings, replacing the *o* or *ov* found in regular *o*-declension nouns. The *-έως* ending is the product of quantitative metathesis (as seen previously in *πόλεως* for *πόληος* and *νεώς* for *νηός*, from *ναῦς*). Declension of this kind was termed *Attic* because in Koine such nouns took a non-Attic form, ending in *-ᾱός*. The term was also applied to other nouns showing omega in the case endings, even though these nouns are of different origin. In both kinds of *ω*-nouns the accent of the nominative singular is retained in all other cases (including acute on the gen. and dat. for a noun accented on *U*). The following paradigm shows the most common nouns of the Attic declension.

		“temple” (Doric νᾱός, Ionic νηός)	“people” (Doric λαός, Ionic ληός)	“dawn” (Ionic ἥως, gen. ῆοῦς)	“hare” (epic λαγωγός, gen. λαγωοῦ)
sing.	nom. voc.	νεώς	λεώς	ἔως	λαγώς
	gen.	νεώ	λεώ	ἔω	λαγώ
	dat.	νεῶ	λεῶ	ἔω	λαγῶ
	acc.	νεών	λεών	ἔω	λαγών or λαγώ
dual	n. a. v.	νεώ			λαγώ
	g. d.	νεῶν			λαγών
plur.	nom. voc.	νεῶ	λεῶ		λαγῶ
	gen.	νεών	λεών		λαγών
	dat.	νεῶς	λεῶς		λαγῶς
	acc.	νεώς	λεώς		λαγώς

3. *Other Nouns in -ως*. There are a few other nouns that have nominative in *-ως*. *αἰδώς*, one of these nouns, is a consonant-declension sigma-stem with a strong-grade vowel in the nominative and a normal-grade vowel in the other cases, which also lose intervocalic sigma. No other common noun in Attic has this pattern, but it is found in some feminine proper names, such as *Σαπφώ* and *Λητώ*, which have the nominative in *-ω* but are otherwise declined like *αἰδώς*. *ἥρως*, another noun with the nominative in *-ως*, is also a consonant-declension noun, but the consonant that has disappeared is *vau* instead of sigma, and the long vowel omega is found throughout the declension. (The alternative genitive form *ῆρω* is due to assimilation to the Attic-declension pattern.) Among the few other nouns declined in this way are *πάτρως*, *paternal uncle*, and *μήτρως*, *maternal uncle*.

The paradigm for *αἰδώς* and *ἥρως* is shown below.

NOUNS IN -ΩΣ

		"shame"	"hero"	
sing.	nom. voc.	αἰδώς	ἥρως	
	gen.	αἰδοῦς	ἥρωος	or ἥρω
	dat.	αἰδοῖ	ἥρωϊ	or ἥρω
	acc.	αἰδῶ	ἥρωα	or ἥρω
dual	n. a. v.		ἥρωε	
	g. d.		ἥρώοιν	
plur.	nom. voc.		ἥρωες	or ἥρως
	gen.		ἥρώων	
	dat.		ἥρωσι(ν)	
	acc.		ἥρωας	or ἥρως

4. *Adjectives of the Attic Declension.* A few adjectives in Attic have masculine and neuter forms in -εως, -εων, following the pattern of the Attic-declension nouns. Again, quantitative metathesis lies behind the Attic forms. Two important examples are ἵλεως (epic ἱλᾱος), *propitious*, and πλέως (epic πλείος), *full*. Note the retention of the original acute on A despite the long U in the Attic form. (Compare πόλεως.)

		"propitious"		"full"		
		masc./fem.	neuter	masc.	fem.	neuter
sing.	nom. voc.	ἵλεως	ἵλεων	πλέως	πλέᾱ	πλέων
	gen.	ἵλεω	ἵλεω	πλέω	πλέᾱς	πλέω
	dat.	ἵλεω	ἵλεω	πλέω	πλέᾱ	πλέω
	acc.	ἵλεων	ἵλεων	πλέων	πλέᾱν	πλέων
dual	n. a. v.	ἵλεω	ἵλεω	πλέω	πλέᾱ	πλέω
	g. d.	ἵλεων	ἵλεων	πλέων	πλέαιν	πλέων
plur.	nom. voc.	ἵλεω	ἵλεα	πλέω	πλέαι	πλέᾱ
	gen.	ἵλεων	ἵλεων	πλέων	πλέων	πλέων
	dat.	ἵλεως	ἵλεως	πλέως	πλέαις	πλέως
	acc.	ἵλεως	ἵλεα	πλέως	πλέᾱς	πλέᾱ

5. *Assimilation of Mood.* The mood of a subordinate clause is sometimes assimilated to the mood of the clause on which it depends if the subordinate clause is an integral part of the entire thought. The most important examples of assimilation of mood involve the optative.

a. The future less vivid conditional scheme may be interpreted as an instance of assimilation. Under the influence of the potential optative in the apodosis, the unfulfilled future action expressed in the protasis is normally in the optative (instead of subj. + ἄν as in future more vivid).

b. The optative in a ἕως-clause or πρίν-clause referring to a possible future action and dependent on an optative verb is also an instance of assimilation. So in the first example below the subordinate verb is assimilated in mood to the potential optative on which it depends, and in the second it is assimilated to the optative of the εἰ-clause, which is a future less vivid protasis.

καὶ νῦν μάχονται ἂν μέχρι οἱ Ἀθηναῖοι ἀποπλεύσειαν.

And now they would fight (on) until the Athenians (should) sail away.

εἴ τις μὴ ἀνείη αὐτὸν πρίν ἐξελκύσειεν εἰς τὸ τοῦ ἡλίου φῶς

if one should not let him go until one had dragged him into the light of the sun

c. Likewise, a future condition that depends on a dependent optative is assimilated to the optative, and is more properly explained as optative in a future condition by assimilation of mood than as optative in a future less vivid condition:

ἐπειδὴ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμεν, ἵνα εἴ τι δέοιτο ὠφελοίην αὐτὸν ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου.

When Cyrus summoned me, I came, taking you along, in order that, if he should have any need, I might aid him in return for the favors I had received from him.

[future condition dependent on optative of purpose clause]

d. When a purpose clause depends on a secondary tense of the indicative expressing a contrary-to-fact wish or depends on an unreal indicative, the purpose clause also contains a secondary tense of the indicative by assimilation of mood:

εἰ δίκαιόν τι ἔπραττε, παρείχετ' ἂν μάρτυρας ἵνα μᾶλλον ἐπιστεύετο ὑφ' ὑμῶν.

If he were doing anything just, he would be providing witnesses so that he would be more trusted by you.

6. *Historical Note.* The noun ἕως is in origin a consonant-declension σ-stem, with sigma lost between vowels in cases other than the nominative (e.g., *ῥόσος → ῥοῦς); but in Attic it is partly assimilated to the omega-stem pattern. The accusative has the original consonant-declension ending (cf. Ionic ῥῶ, from *ῥόα) and has not been assimilated to the ω-declension ending -ων. The Attic version of the noun λαγῶς may be viewed as a contraction of the epic version, but the alternative accusative singular form shows assimilation to the pattern of ἕως.

WHAT TO STUDY AND DO

1. Study the declensional patterns and the constructions presented above.
2. Learn the vocabulary of this unit.
3. Do the exercises of this unit.

VOCABULARY

NOUNS

<i>αἰδώς, αἰδοῦς, f.</i>	awe; sense of shame; respect for others
<i>ἄργυρος, ἀργύρου, m.</i>	silver [argyrocephalous]
<i>ἕως, ἔω, f.</i>	dawn; the East [Eohippus]
<i>ἥρως, ἥρωος, m.</i>	hero (i.e., an epic warrior from the Age of Heroes and/or a cult figure with powers for good and evil worshipped at a hero shrine or tomb)
<i>λαγώς, λαγώ, m.</i>	hare [lagophthalmus, lagopodous]
<i>λεώς, λεώ, m.</i>	people (assembled in the theater or Assembly) [laic]
<i>νεώς, νεώ, m.</i>	temple; inner shrine of a temple [pronaos]
<i>σίδηρος, σιδήρου, m.</i>	iron
<i>σῦκον, σύκου, n.</i>	fig [sycophant]
<i>συκῆ, συκῆς, f.</i>	fig tree
<i>χαλκός, χαλκοῦ, m.</i>	copper, bronze; weapon made of bronze [chalcograph]
<i>χρυσός, χρυσοῦ, m.</i>	gold [chryselephantine]

ADJECTIVES

<i>ἄπλους, ἄπλουν [ἄπλοος]</i>	not navigable; (ships) not seaworthy
<i>ἅπλοῦς, ἀπλή, ἀπλοῦν [ἀπλόος]</i>	single; simple, straightforward [haplography]
<i>διπλοῦς, διπλή, διπλοῦν [διπλόος]</i>	double, twofold [diploma]
<i>ἀργυροῦς, ἀργυρά, ἀργυροῦν [ἀργύρεος]</i>	(of) silver
<i>εὖνους, εὖνουν [εὖνοος]</i>	well-disposed, friendly
<i>δύσνους, δύσνον [δύσνοος]</i>	ill-disposed, disaffected
<i>ἵλεως, ἵλεων</i>	(esp. of gods) propitious, gracious; kindly [hilarity]
<i>πλέως, πλέα, πλέων</i>	full, filled (+ gen.)
<i>χαλκοῦς, χαλκή, χαλκοῦν [χάλκεος]</i>	(of) copper, (of) bronze
<i>χρυσοῦς, χρυσή, χρυσοῦν [χρύσεος]</i>	(of) gold, golden

NUMERAL ADJECTIVES

διακόσιοι, διακόσιαι, διακόσια	two hundred
τριακόσιοι, -αι, -α	three hundred
τετρακόσιοι, -αι, -α	four hundred
πεντακόσιοι, -αι, -α	five hundred
έξακόσιοι, -αι, -α	six hundred
έπτακόσιοι, -αι, -α	seven hundred
όκτακόσιοι, -αι, -α	eight hundred
ένακόσιοι, -αι, -α	nine hundred
χίλιοι, χίλιαι, χίλια	a thousand [kilometer, kilobyte]
δισχίλιοι, τρισχίλιοι, etc.	two thousand, three thousand, etc.
χιλιάς, χιλιάδος, f.	a group of a thousand; a large number
μυρίος, μυρία, μυρίον	numberless, countless
μύριοι, -αι, -α (with different accent)	ten thousand
μυριάς, μυριάδος, f.	a group of ten thousand; a countless number [myriad]

EXERCISES

I. Identify each form completely.

- | | | |
|---------------|---------------------|----------------|
| 1. έδέδιμεν | 8. δραμοῦνται | 15. σύγγνωθι |
| 2. άφέσταςαν | 9. σιγήσατε | 16. όμωμοκέναι |
| 3. τετροφότες | 10. ώφελείν | 17. έπεπαύκη |
| 4. τεύξεσθαι | 11. όφελείν | 18. πορευθείσι |
| 5. φανείην | 12. τετελευτημένα ἦ | 19. νενικῆσθαι |
| 6. έξεύχθαι | 13. έλεγξον | 20. είδητε |
| 7. έρωτώη | 14. φυλακτέος | 21. διανοῇ |

II. Write the following forms in Greek.

- 3rd pl. pres. m./p. subj. of όργίζομαι
- pres. act. inf. of όμνυμι
- neut. pl. gen. perf. act. part. of μισέω
- 2nd s. aor. pass. subj. of κλέπτω
- 1st pl. perf. m./p. ind. of καταλείπω
- masc. s. acc. aor. act. part. of ζεύγνυμι
- 3rd s. pres. act. subj. of επιδείκνυμι
- fut. pass. inf. of διώκω
- fem. pl. acc. fut. pass. part. of διδάσκω

10. 2nd pl. aor. pass. opt. of διαβάλλω
11. 1st sing. fut. mid. ind. of ἀφίστημι
12. 3rd pl. pluperf. m./p. ind. of ἀγνοέω

III. Sentences for reading.

1. τῇ δ' ὑστέρα ἡμέρᾳ ἐδόκει πορευτέον εἶναι ὅπῃ δύναιτο τάχιστα πρὶν συλλεγῆναι τὸ στράτευμα πάλιν καὶ λαβεῖν τὰ στενά.
2. καὶ μὴ θαυμάσης, ἅπερ ἐπέστειλα καὶ πρὸς Διονύσιον τὴν τυραννίδα κτησάμενον, εἰ μήτε στρατηγὸς ὢν μήτε ῥήτωρ θρασύτερόν σοι διείλεγμαι τῶν ἄλλων.
3. ἐπειδὴ δὲ παρεσκεύαστο τοῖς Κορινθίοις, λαβόντες τριῶν ἡμερῶν σιτία ἀνήγοντο ["went to sea"] ὡς ἐπὶ μάχην νυκτός, καὶ ἅμα ἔφ' πλείοντες ὁρώσι τὰς τῶν Κερκυραίων ναῦς ἐπὶ σφᾶς πλεούσας.

IV. Render into Greek. The passage is loosely based on Xenophon, *Anabasis* 5.5.14 and 19.

(1) And now, when we came to Hellenic cities, in that one, on the one hand, (for they provided us a marketplace) we had what was necessary and, in return for the ways in which they honored us, we aided them. (2) We harmed their enemies, as much as we were able to, whichever enemies they themselves led us against. (3) But these people, who you say are yours, are themselves to blame if we have taken anything from them. (4) For they were not friendly to us, neither receiving [*use deponent δέχομαι*] us within [*εἶσω*] nor sending a marketplace outside [*ἔξω*].

V. Reading: Thucydides, *History of the Peloponnesian War* 1.1–2. The proem to his work.

Θουκυδίδης Ἀθηναῖος ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, ὡς ἐπολέμησαν πρὸς ἀλλήλους, ἀρξάμενος εὐθὺς καθισταμένου καὶ ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογώτατον τῶν προγεγενημένων, τεκμαιρόμενος ὅτι ἀκμάζοντές τε ἦσαν ἐς αὐτὸν ἀμφοτέρωι παρασκευῇ τῇ πάσῃ καὶ τὸ ἄλλο Ἑλληνικὸν ὄρων ξυνιστάμενον πρὸς ἑκατέρους, τὸ μὲν εὐθύς, τὸ δὲ καὶ διανοούμενον. κίνησις γὰρ αὕτη μεγίστη δὴ τοῖς Ἑλλησιν ἐγένετο καὶ μέρει τινὶ τῶν βαρβάρων, ὡς δὲ εἰπεῖν καὶ ἐπὶ πλείστον ἀνθρώπων. τὰ γὰρ πρὸ αὐτῶν καὶ τὰ ἔτι παλαιότερα σαφῶς μὲν εὐρεῖν διὰ χρόνου πλήθος ἀδύνατα ἦν, ἐκ δὲ τεκμηρίων ὧν ἐπὶ μακρότατον σκοποῦντί μοι πιστεῦσαι ξυμβαίνει οὐ μεγάλα νομίζω γενέσθαι οὔτε κατὰ τοὺς πολέμους οὔτε εἰς τὰ ἄλλα. φαίνεται γὰρ ἡ νῦν Ἑλλὰς καλουμένη οὐ πάλαι βεβαίως οἰκουμένη, ἀλλὰ μεταναστάσεις τε οὔσαι τὰ πρότερα καὶ ῥαδίως ἕκαστοι τὴν ἑαυτῶν ἀπολείποντες βιαζόμενοι ὑπὸ τινων αἰεὶ πλειόνων.

UNDERLINED WORDS

ἀδύνατα: to be translated as if singular (ἀδύνατον ἦν εὐρεῖν); this use of the plural neuter predicate adj. is archaic. Note that the phrase τὰ γὰρ . . . παλαιότερα is thus acc., serving first as object of εὐρεῖν, then as subject of indirect discourse inf. γενέσθαι.

αἰεὶ, (here) *on each occasion*

ἀκμάζω, *be in full bloom, be in top condition, flourish*

ἀξιόλογος, -ον, *noteworthy*

ἀπολείπω, *leave behind*

βέβαιος, -α, -ον, *secure, firm, fixed*

βιάζομαι, *be forced, be constrained*

Ἑλληνικός, -ή, -όν, *Hellenic* (here supply a noun like *world*)

ἔσεσθαι: indirect discourse inf. with subject τὸν πόλεμον understood from context

ἡ νῦν Ἑλλὰς καλουμένη: understand χώρα or γῆ, *the land that is now called Hellas*

καθισταμένον: temporal genitive absolute, with noun τοῦ πολέμου understood from the context

κίνησις, -εως, f., *movement, unrest*

μετανάστasis, -εως, f., *migration*; with this noun and with ἕκαστοι in the next phrase, understand the verb φαίνονται to govern the supplementary participles

ξυγγράφω (συν-), *compose (an account of)*; ξύν is an archaic form of σύν, also seen below in ξυμβαίνει (συμβαίνει)

ξυνίστημι (συν-), *stand with, take sides with, join*

παρασκευή, ἡς, f., *preparation, military preparedness*

Πελοποννήσιοι, -ων, m., *Peloponnesians* (that is, the Lacedaemonians and their allies, most of whom were located in the Peloponnese, southern Greece)

πλεῖστον: supply a noun like *extent* or *portion* in translating this word

προγίγνομαι, *happen before*

τὰ πρότερα (adv. acc.), *previously*

τεκμαίρομαι, *judge, infer*

τεκμήριον, -ον, n., *indication, piece of evidence*

τὴν ἑαυτῶν: understand χώραν or γῆν

ὥς, (here) *how*

ὥς . . . εἰπεῖν, *so to speak* (frozen idiom; epexegetic [result] infinitive)

APPENDIX A

Table of Contractions

This is a guide to the most frequent vowel contractions in Attic Greek, applicable to contract verbs and contract nouns and adjectives.

For the distinction between genuine and spurious $\epsilon\iota$ or $ου$, see Unit 1.7.

$\left. \begin{array}{l} \alpha + \alpha \\ \bar{\alpha} + \alpha \\ \alpha + \bar{\alpha} \end{array} \right\} \bar{\alpha}$	$\left. \begin{array}{l} \epsilon + \alpha \\ \epsilon + \bar{\alpha} \\ \epsilon + \eta \end{array} \right\} \eta$	$\left. \begin{array}{l} \eta + \iota \\ \eta + \alpha\iota \\ \eta + \epsilon\iota \text{ gen.} \\ \eta + \eta \end{array} \right\} \eta$
$\left. \begin{array}{l} \alpha + \iota \\ \alpha + \alpha\iota \end{array} \right\} \alpha\iota$	$\left. \begin{array}{l} \epsilon + \alpha\iota \\ \epsilon + \eta \end{array} \right\} \eta$	$\left. \begin{array}{l} \eta + \eta \\ \eta + \epsilon \\ \eta + \epsilon\iota \text{ sp.} \end{array} \right\} \eta$
$\left. \begin{array}{l} \bar{\alpha} + \iota \\ \alpha + \alpha\iota \end{array} \right\} \alpha\iota$	$\left. \begin{array}{l} \epsilon + \epsilon \\ \epsilon + \epsilon\iota \text{ sp.} \end{array} \right\} \epsilon\iota \text{ sp.}$	$\left. \begin{array}{l} \eta + ο\iota \end{array} \right\} \omega$
$\left. \begin{array}{l} \alpha + \epsilon \\ \alpha + \eta \\ \alpha + \epsilon\iota \text{ sp.} \end{array} \right\} \bar{\alpha}$	$\left. \begin{array}{l} \epsilon + \iota \\ \epsilon + \epsilon\iota \text{ gen.} \end{array} \right\} \epsilon\iota \text{ gen.}$	$\left. \begin{array}{l} ο + \epsilon \\ ο + \epsilon\iota \text{ sp.} \\ ο + ο \\ ο + ου \text{ sp.} \end{array} \right\} ου \text{ sp.}$
$\left. \begin{array}{l} \alpha + \epsilon\iota \text{ gen.} \\ \alpha + \eta \end{array} \right\} \alpha\iota$	$\left. \begin{array}{l} \epsilon + ο \\ \epsilon + ο\iota \end{array} \right\} ο\iota$	$\left. \begin{array}{l} ο + \epsilon\iota \text{ gen.} \\ ο + ο\iota \\ ο + \eta \end{array} \right\} ο\iota^*$
$\left. \begin{array}{l} \alpha + ο \\ \alpha + ου \text{ sp.} \\ \alpha + \omega \end{array} \right\} \omega$	$\left. \begin{array}{l} \epsilon + υ \\ \epsilon + \omega \end{array} \right\} \omega$	$\left. \begin{array}{l} ο + \eta \\ ο + \omega \end{array} \right\} \omega$
$\alpha + ο\iota \quad \left. \right\} \omega$	$\epsilon + \omega \quad \left. \right\} \omega$	$ο + \omega \quad \left. \right\} \omega$

*In the present and aorist subjunctive of $\delta\acute{\iota}\delta\omega\mu\iota$, $ο + \eta \rightarrow \omega$ instead of $ο\iota$ (as if from $\omega + \eta$: compare the aorist subjunctive of $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega$ and $\acute{\alpha}\lambda\acute{\iota}\sigma\kappa\omicron\mu\alpha\iota$, formed from $\gamma\nu\omega$ - and $\acute{\alpha}\lambda\omega$ -).

Principal Parts

1. *Learning Principal Parts.* Although some Greek verbs exhibit such irregularity in the formation of their principal parts that ad-hoc memorization is the only reliable method of mastery, there are several patterns of formation that do apply to a large number of verbs. In addition, there are several types of linguistic change that apply to several verbs. Awareness of these patterns and typical changes may assist some students in learning the principal parts of verbs presented in this book and in recognizing the dictionary forms of new verbs they meet in reading.

2. *The Formation of Tense Stems.*

a. *Present stems* are derived from verb roots in a variety of ways. Verbs that use a suffix in the present stem often have meanings that are well suited to the aspect of the aorist, and these verbs often have a strong aorist or an aorist passive that displays the root in a simple form. Here are some typical processes for the formation of the present stem:

- i. The simple root may occur without a suffix, as in vowel verbs and some others: e.g., λύω, ποιέω, μένω, πείθω.
- ii. Some labial plosive stems have the present suffix τ added: e.g., βλάπτω from βλαβ-, κόπτω from κοπ-, κρύπτω from κρυφ-.
- iii. Another common present suffix is semivocalic iota (y), which has always disappeared while producing euphonic changes (changes made for the sake of ease of pronunciation):

- α. When *y* is added to dental stems, the result is a stem in ζ, such as κομίζω from κομιδ- and ἐλπίζω from ἐλπιδ-. Note, however, that -ίζω and -άζω became productive suffixes in their own right for denominative verbs, as in νομίζω from νόμος or δικάζω from δίκη.
 - β. A ζ results similarly for a few other plosive stems, such as ἀρπάζω from a root that appears in other forms as ἀρπαγ-.
 - γ. When *y* is added to velar plosive stems, the combination produces Attic ττ and non-Attic σσ: e.g., φυλάττω (φυλακ-), πράττω (πραγ-), τάττω (ταγ-).
 - δ. When *y* is added to stems in a liquid or nasal, the combination produces either a doubling of λ or a *compensatory lengthening* and alteration of the vowel preceding *ν* or *ρ*: e.g., ἀγγέλλω (ἀγγελ-), βάλλω (βαλ-), φαίνω (φαν-), κτείνω (κτεν-), φθείρω (φθερ-), κρῖν- (κρίν-).
- iv. Another productive present suffix features *ν*, in variants such as αν, νν, νε, νν. For the last three see ἐλαύνω from ἐλα-, ἀφικνέομαι from ἰκ-, and δείκνυμι from δεικ-. Note that νν also occurs in formations from adjective roots like αἰσχύνομαι from αἰσχ- (as in αἰσχύρος). The addition of αν is often accompanied by the insertion of μ or ν within the present tense verb stem (*nasal infix*): e.g., λαμβάνω from λαβ- (suffix αν, infix μ), πυνθάνομαι from πυθ- (suffix αν, infix ν), μανθάνω from μαθ- (suffix αν, infix ν); similarly, λανθάνω, τυγχάνω.
- v. The present suffix -σκω or -ίσκω originally had an *inceptive* meaning—that is, *beginning to X*, *becoming X*, or the like—and appears in presents of some verbs whose basic meaning is aoristic: e.g., θνήσκω from root θνη- (a variant of root θαν-), γιγνώσκω from root γνω-, πάσχω from root παθ- (*παθσκω → πάσχω by elimination of θ and transference of its aspiration to κ).
- b. *Compensatory lengthening* occurs not only in the presents mentioned in §2a.iii.δ, above, but also in weak aorists that have lost sigma after a liquid or nasal: e.g., ἤγγειλα (ἀγγελ-), ἔφηνα (φαν-), ἔκτεινα (κτεν-), ἐφθειρα (φθερ-), ἔκρῖνα (κρίν-), ἔμεινα (μεν-).
- c. *Reduplication* (repetition of the initial sound) occurs in some tense stems. In the perfect stem, reduplication with the vowel ε is regular, as illustrated in Unit 37 (e.g., λέλοιπα, γέγονα). Some present stems feature *iota-reduplication*: for instance, γίγνομαι from root γ(ε)ν-, γιγνώσκω from root γνω-, πίπτω from root π(ε)τ- (alternative form πεσ-), and the principal μι-verbs (Unit 23). Another example is τίκτω, *beget*, but this has been obscured by a shift in the order of two consonants (metathesis: see §2d, below): *τίτκω from τκ-, the zero grade of τεκ-, became τίκτω. A

different kind of syllabic reduplication occurred in a few aorist stems, such as ἤγαγον from ἀγ-, ἤνεγκον from *ἐγκ-, and in the so-called Attic reduplication in perfects like ἀκήκοα, from ἀκούω.

d. Variation in *vowel grade* is common in the different tense stems from the same root, and such variation is sometimes accompanied by *metathesis*, a shift in the order of the vowel and consonant that appear at the end of the root. Vowel gradation is found in other Indo-European languages, including Latin, German, and English. (Compare *sink*, *sank*, *sunk*; *eat*, *ate*.) The vowel of the root can have a strong grade (with long vowel or diphthong), a short grade (with short vowel), or even a zero grade, in which the vowel has been eliminated entirely. It is also possible to have variations in the quality of the vowel, so that one speaks of *a*-grades, *ε*-grades, *ο*-grades, and so forth. The consonants of the root stay the same, but the central vowel shifts in quality or quantity. Some examples:

λείπω: strong *ε*-grade in present, future λείψω, perfect λέλειμμαι, aorist passive ἐλείφθην; but strong *ο*-grade in perfect λέλοιπα and weak grade in aorist ἔλιπον.

γίγνομαι: the present is built from the zero grade, γν-, with iota reduplication; the weak grade in *ε*, γεν-, is clear in the aorist ἐγενόμην, and the *ο*-variant γον- is seen in the perfect γέγονα; the remaining parts use γενη-, where the root is extended with the vowel eta (§2g, below), as happens in a number of verbs when standard tense suffixes are added (hence the future γενήσομαι).

(ἀπο)θνήσκω: the present and the perfect τέθνηκα use the strong-grade form of the root with metathesis, θνη-, plus the suffix -ισκω, whereas the weak grade θαν-, familiar from θάνατος, is clear in the aorist (ἀπ)έθανον; an extended form θανε- is the basis of the future (ἀπο)θανέομαι, and a weak-grade form with metathesis appears in the second perfect forms like τέθναμεν, τεθνάναι.

Other examples of metathesis are evident in βάλλω and βέβληκα, καλέω and κέκληκα, τέμνω and τέτμηκα. In these and similar verbs, the weak grade appears in the first three principal parts, but the strong grade with metathesis in the last three.

e. A rule concerning dissimilation of aspirates (Grassmann's law) plays a role in some principal parts. When successive syllables in Greek both originally had aspiration, then the usual development was that one of the two (usually the first) lost its aspiration (Units 23.8, 26.5, and 29.2). This is most obvious in reduplications like τίθημι, from the root θε-, and perfects like πέφευγα, from the root φευγ-, but it is also relevant in τρέφω → ἔθρεψα and in the aorist passive stem τεθη-, from *θεθη- (τίθημι).

The verb ἔχω shows both the effects of Grassmann's law and other typical devel-

opments. The root was originally *σεχ-, with zero grade σχ-. Initial sigma before a vowel normally disappeared in Greek, replaced by the *h*-sound. But the expected root *έχ- does not appear in the present, because of Grassmann's law: thus the present is έχω. In the future, however, where the aspiration of the χ is lost in its combination with the suffix σ, the initial aspiration survives in έξω. The loss of the initial consonant also explains why the augmented imperfect is είχον (from *έεχον). The zero-grade root forms the strong aorist έσχον, and the strong grade with metathesis provides the basis for the alternative future σχήσω and the perfect έσχηκα. In the verb ύπισχνέομαι (Unit 26.5), the root σχ- has iota-reduplication prefixed and nasal suffix νε added, yielding *σισχνε- → *ισχνε- → ισχνε-, by a similar sequence of changes.

f. *Phonetic assimilation* is characteristic of both the aorist passive and the perfect middle/passive principal parts. When one plosive immediately follows another, there is assimilation of voicing and aspiration. Thus in aorist passives using the suffix -θην any labial or velar plosive is aspirated, because the theta is an aspirated plosive, and a voiced plosive becomes the unvoiced aspirate, because theta is unvoiced: e.g., πραγ- → έπράχθην. In the perfect middle/passive, labials are fully assimilated to the mu of -μαι, whereas velars are voiced to gamma because mu is a voiced consonant: e.g., πραγ- → πέπραγμαι, δεικ- → δέδειγμαι, βλαβ- → βέβλαμμαι, λειπ- → λέλειμμαι. The same principle applies in βλάπτω, from βλαβ- (§2a.ii, above), with voiceless pi replacing voiced beta before voiceless tau.

g. Two modifications that appear in some stems of a number of verbs seem to have arisen by analogy.

- i. *Extension with eta* can be observed in the development of γενη- from γέν-, as already mentioned above for γενήσομαι; for additional examples compare γεγένημαι, έγενήθην, μαθήσομαι (μαθ-), αισθήσομαι (αισθ-), μεμένηκα (μεν-).
- ii. *Insertion of sigma* between a root and a tense suffix or personal ending is also common. This is standard in the perfect middle/passive and aorist passive of verbs in -ίζω, -άζω, and in dental stems like πείθω. Additional examples include ακούω → ήκούσθην; γινώσκω → έγνωσμαι, έ γνώσθην; διασκεδάννυμι → διεσκεδασμαι, διεσκεδάσθην; κελεύω → κεκέλευσμαι, έκελεύσθην; τελέω → τετέλεσμαι, έτελέσθην; φαίνω → πέφασμαι.

h. For further details and examples of the formation of tense stems, review Units 18.2, 19.2, 29.2, 37.2–3, and 38.1–2.

3. *Classification of Verbs.* Another way to organize one's understanding of principal parts, and to gain the ability to infer what the present may be when one meets a new verb form in reading, is to be familiar with some basic patterns, starting with the most regular ones, those for vowel verbs, and then considering the various consonant-stem types. Under each type below, the verbs are subdivided into regular (meaning all six principal parts exist and follow the pattern for that type), those with some parts lacking (but regular in the parts that do exist), and irregular (partly following the pattern, but with unpredictable variations in one or more parts). The patterns show just the endings, and of course the third and sixth principal parts (aorist) will have augment added, and the fourth and fifth principal parts (perfect) will have reduplication.

a. Vowel verbs. Regular Pattern: -ω, -σω, -σα, -κα, -μαι, -θην.

- i. Regular: *θῶ, κωλύω, λῶ; παύω; βουλεύω, πιστεύω, πολιτεύω*
- ii. Some parts lacking: *βασιλεύω, δουλεύω, πορεύω, στρατεύω, ὑποπτεύω, φῶ*
- iii. Irregular: *ἀκούω* (fut. mid.; -σθην in the aor. pass.; irreg. perfect); *καίω* (parts other than the present based on *καυ-*); *κελεύω* (-σμαι, -σθην in perf. m./p. and aor. pass.)

b. Verbs in -έω. Regular pattern: -έω, -ήσω, -ησα, -ηκα, -ημαι, -ήθην.

- i. Regular: *ἀγνοέω, ἀδικέω, αἰτέω, ἀπορέω, ἐπιχειρέω, εὐεργετέω, κατηγορέω, κρατέω, μῖσέω, νοέω, οἰκέω, ὁμολογέω, ποιέω, πολεμέω, φιλέω, ὠφελέω*
- ii. Some parts lacking: *ἀπολογέομαι, ἀσθενέω, βοηθέω, ἐπιθῦμέω, εὐλαβέομαι, ζητέω, ἡγέομαι, νοσέω, ὀρχέομαι, πολιορκέω, σωφρονέω, φοβέω*
- iii. Irregular: *αἰρέω* (2nd aor. *εἶλον*, aor. pass. -έθην); also verbs in which the -ε of the stem is not lengthened to η: *ἐπαινέω* (η in perf. m./p.), *καλέω* (some parts from *κλη-*), *τελέω* (-εσμαι, -έσθην in perf. m./p. and aor. pass.)

c. Verbs in -άω. Regular pattern: -άω, -ήσω, -ησα, -ηκα, -ημαι, -ήθην or, after a stem ending in ε, ι, or ρ: -ᾶω, -ᾶσω, -ᾶσα, -ᾶκα, -ᾶμαι, -ᾶθην.

- i. Regular: *δαπανάω, ἐξαπατάω, ἐρωτάω, νικάω, ὀρμάω, τελευτάω, τιμάω*
- ii. Regular with ᾱ for η: *αἰτιάομαι, ἔάω, πειράω*
- iii. Some parts lacking: *ἀπαντάω, ἡττάομαι, κτάομαι, χράω* and *χράομαι*
- iv. Irregular: *σῖγάω* (future middle)

- d. Verbs in -όω. Regular pattern: -όω, -ώσω, -ωσα, -ωκα, -ωμαι, -ώθην.
 i. Regular: ἀξιόω, δηλόω, ζηλόω
- e. Verbs in -άζω. Regular pattern: -άζω, -άσω, -ασα, -ακα, -ασμαι, -άσθην.
 i. Regular: ἀτιμάζω, γυμνάζω, δικάζω, φράζω
 ii. Perfect active lacking: παρασκευάζω
 iii. Irregular: ἀρπάζω, θαυμάζω, σπουδάζω (all with future middle -άσομαι)
- f. Verbs in -ίζω. Regular pattern: -ίζω, -ιέω, -ισα, -ικα, -ισμαι, -ίσθην.
 i. Regular: κομίζω, νομίζω
 ii. Some parts lacking: ἐλπίζω, ὀργίζω and ὀργίζομαι
 iii. Irregular: ἀθροίζω (future ἀθροίσω)
- g. Labial plosive verbs. Regular pattern: -πτω (-πω, -φω), -ψω, -ψα, -φα, -μμαι, -φθην or 2nd aorist passive -πην, -βην, or -φην
 i. Regular: βλάπτω, κλέπτω, κόπτω, ῥίπτω; πέμπω, τρέπω; γράφω, τρέφω
 ii. Some parts lacking: κρύπτω, σκέπτομαι, στρέφω
 iii. Irregular: λείπω (2nd aorist; no aspiration in perfect)
- h. Velar plosive verbs. Regular pattern: -ττω (-γω, -χω, -κω), -ξω, -ξα, -χα or -γα, -γμαι, -χθην or -γην.
 i. Regular: ἀλλάττω, πλήττω, πράττω, τάττω, φυλάττω; συλλέγω; ἄρχω
 ii. Some parts lacking: διώκω, ἥκω; διαλέγομαι, λέγω, φεύγω; ἐλέγχω, εὖχομαι
 iii. Irregular: ἄγω (2nd aorist); also (with additional present stem suffixes) ἀφικνέομαι, δεικνῦμι, διδάσκω, δοκέω, ζεύγνυμι, ῥήγνυμι
- i. Dental plosive verbs. Regular pattern: -θω or -δω, -σω, -σα, -κα, -σμαι, -σθην.
 i. Regular: πείθω
 ii. Some parts lacking: σπεύδω, ἥδομαι
 iii. Irregular: σπένδω
- j. Liquid verbs. Regular pattern: -λλω, -λέω, -ιλα, -λκα, -λμαι, -λθην
 or -ίνω, -νέω, -ινα, -κα, -ιμαι or -σμαι, -νθην or -νην
 or -ίρω, -ρέω, -ιρα, -ρκα, -ρμαι, -ρθην or -ρην.

Note that the present tense suffix produces double lambda or compensatory lengthening of the vowel before rho or nu; the future has the normal vowel but

epsilon-contract conjugation without sigma; the aorist lacks a sigma but has compensatory lengthening.

- i. Regular: ἀγγέλλω, (δια)φθείρω
- ii. Some parts lacking: κλίνω, μένω, στέλλω
- iii. Irregular: ἀποκτείνω, βάλλω (some parts from stem βλη-), κρῖνω, φαίνω

4. *The Principal Parts List.* There follows here an alphabetical list of the verbs learned in all the unit vocabularies with all their principal parts, arranged in columns to facilitate study. The number preceding each verb indicates the unit in which the verb is presented; refer to that unit for definitions. Principal parts that occur only in compounds in Attic prose are preceded by a hyphen. Principal parts that are unattested in Attic prose but are found in poetry or outside Attic are shown in parentheses. A dash indicates that there is no principal part in that position in the sequence. When two possible forms are shown in one column, they are connected by “or” if they are equivalent in meaning (e.g., ἔξω or σχήσω), but by “and” if they are semantically different (e.g., transitive and intransitive alternatives, ἔστησα and ἔστην).

The online supplements offer versions of the same table rearranged by type of verb or by unit number.

Additional points to note about particular verbs are the following:

Double augmentation. A few verbs sometimes display a double augment, in which the syllabic ἐ- is lengthened to ῥ-: in classical Attic ῥμελλον from μέλλω; in late classical and postclassical Attic ῥδυνάμην, ῥδυνήθην, from δύναμαι; postclassical ῥβουλόμην, ῥβουλήθην, from βούλομαι. Another kind of double augmentation is seen in ῥνειχόμην and ῥνεσχόμην instead of ἀνειχόμην and ἀνεσχόμην from ἀνέχω, attested already in the fifth century.

ευ- in place of ηυ-: already in late classical times Attic Greek lost the distinction in pronunciation between these two diphthongs, and as a result verbs beginning with ευ- often have augments and reduplicated forms spelled with ευ-, such as aorist εὔρον instead of ηὔρον and perfect εὔεργέτηκα instead of ηὔεργέτηκα.

16	ἀπέχω	ἀφέξω or ἀποσχήσω	ἀπέσχω	—	—	—
23	ἀποδεικνύμι	ἀποδείξω	ἀπέδειξα	ἀποδείξειχα	ἀποδείξιμαι	ἀπεδείχθην
23	ἀποδιδώμι	ἀποδώσω	ἀπέδωκα	ἀποδέδωκα	ἀποδέδομαι	ἀπεδόθην
24	ἀποδύω	ἀποδύσω	ἀπέδυσα and ἀπέδυν	ἀποδέδυσκα	—	—
5	ἀποθνήσκω	ἀποθανέομαι	ἀπέθανον	τέθνηκα	—	—
33	ἀποκρίνω	ἀποκρίνέω	ἀπέκρινα	ἀποκέκρικα	ἀποκέκριμαι	ἀπεκρίθην
11	ἀποκτείνω	ἀποκτενέω	ἀπέκτεινα	ἀπέκτονα	—	—
37	ἀπόλλυμι	ἀπολέω	ἀπόλεσα and ἀπόλωκα	ἀπολώλεκα and ἀπόλωλα	—	—
33	ἀπολογέομαι	ἀπολογήσομαι	ἀπέλογην	—	ἀπολελόγημαι	—
40	ἀποπλέω	ἀποπλεύσομαι or ἀποπλευσέομαι	ἀπέπλευσα	(ἀποπέπλευκα)	—	—
30	ἀπορέω	ἀπορήσω	ἠπόρησα	ἠπόρηκα	ἠπόρημαι	ἠπορήθην
26	ἀρπάζω	ἀρπάσομαι	ἤρπασα	ἤρπακα	ἤρπασμαι	ἤρπάσθην
5	ἄρχω	ἄρξω	ἤρξα	ἤρχα	ἤρχμαι	ἤρχθην
40	ἄσεβέω	ἄσεβήσω	ἠσεβησα	ἠσεβηκα	ἠσεβημαι	ἠσεβήθην
34	ἄσθενέω	ἄσθενήσω	ἠσθένησα	ἠσθένηκα	—	—
34	ἀτιμάζω	ἀτιμάσω	ἠτίμασα	ἠτίμακα	ἠτίμασμαι	ἠτιμάσθην
23	ἀφίημι	ἀφήσω	ἠφήκα	ἠφέικα	ἠφέιμαι	ἠφείθην
13	ἀφικνέομαι	ἀφίξομαι	ἠφικόμην	—	ἠφίγμαι	—
23	ἀφίστημι	ἀποστήσω	ἀπέστησα and ἀπέστην	ἠφέστηκα	ἠφέσταμαι	ἠπεστάθην
24	βαίνω	-βήσομαι	-ἔβην	βέβηκα	-βέβαμαι	-εβάθην
10	βάλλω	βαλέω	ἔβαλον	βέβληκα	βέβλημαι	ἐβλήθην

30	βασιλεύω	βασιλεύω	ἐβασίλευσα	—	—	—
9	βλάπτω	βλάψω	ἔβλαψα	βέβλαφα	βέβλαμμαι	ἐβλάβην οἱ ἐβλάφθην
34	βοηθέω	βοηθήσω	ἐβοήθησα	βεβοήθηκα	βεβοήθημαι	—
11	βουλεύω	βουλεύσω	ἐβούλευσα	βεβούλευκα	βεβούλευμαι	ἐβουλεύθην
11	βούλομαι	βουλήσομαι	—	—	βεβούλημαι	ἐβουλήθην
34	γαμέω	γαμέω	ἔγνημα	γεγάμηκα	γεγάμημαι	—
34	γελάω	γελάσομαι	ἐγέλασα	—	—	ἐγελάσθην
11	γίγνομαι	γενήσομαι	ἐγενόμην	γέγονα	γεγέννημαι	ἐγενήθην
19	γινώσκω	γνώσομαι	ἔγνων	ἔγνωκα	ἔγνωσμαι	ἐγνώσθην
5	γράφω	γράψω	ἔγραψα	γέγραφα	γέγραμμαι	ἐγράφη
11	γυμνάζω	γυμνάσω	ἐγύμνασα	γεγύμνακα	γεγύμνασμαι	ἐγυμνάσθην
34	δαπανάω	δαπανήσω	ἐδαπάνησα	δεδαπάνηκα	δεδαπάνημαι	ἐδαπανήθην
39	δέδοικα οἱ δέδια	(δείσομαι)	ἔδεισα	—	—	—
23	δείκνυμι	δείξω	ἔδειξα	δέδειχα	δέδειγμαι	ἐδείχθην
13	δέω	δεήσω	ἐδέησα	δέδεηκα	δέδεημαι	ἐδεήθην
13	δέομαι	δεήσομαι	—	—	—	ἐδεήθην
9	δεῖ	δεήσει	ἐδέησε	—	—	—
30	δηλώω	δηλώσω	ἐδήλωσα	δεδήλωκα	δεδήλωμαι	ἐδηλώθην
24	διαβαίνω	διαβήσομαι	διέβην	διαβέβηκα	διαβέβημαι	διεβάθην
33	διαβάλλω	διαβαλέω	διέβαλον	διαβέβληκα	διαβέβλημαι	διεβλήθην
24	διαγινώσκω	διαγνώσομαι	διέγνων	διέγνωνκα	διέγνωσμαι	διεγνώσθην
25	διαδίδωμι	διαδώσω	διέδωκα	διαδεδώκα	διαδεδόμαι	διεδόθην
33	διαλέγομαι	διαλέξομαι	—	—	διείλεγμαι	διελέχθην οἱ διελέγην
28	διαμένω	διαμενέω	διέμεινα	διαμεμένηκα	—	—
40	διανοόμαι	διανοήσομαι	—	—	διανενόημαι	διενοήθην
30	διασκεδάννυμι	διασκεδάω	διεσκεδάσα	—	διεσκεδάσμαι	διεσκεδάσθην

28	διατελέω	διατελέω	διατέλεσα	διατετέλεκα	διατετέλεσμαι	διατετελέσθην
17	διαφέρω	διοίσω	διήνεγκον or διήνεγκα	διενήνοχα	διενήνεγμαι	διηνέχθην
37	διαφθερίω	διαφθερέω	διέφθιρα	διέφθαρκα and διέφθορα	διέφθαρμαι	διεφθάρην
35	διδάσκω	διδάξω	έδίδαξα	εδίδαχα	εδίδαγμαι	εδίδαχθην
23	δίδωμι	δώσω	ἔδωκα	έδωκα	έδομαι	έδόθην
11	δικάζω	δικάσω	έδικασα	εδίκακα	εδίκασμαι	εδικάσθην
27	διώκω	διώξομαι or (rare)	έδιώξα	εδίωχα	—	έδιώχθην
		διώξω				
13	δοκέω	δόξω	ἔδοξα	—	έδογμαι	-εδόχθην
9	δοκεῖ	δόξει	ἔδοξε	—	έδοκται	—
31	δουλεύω	δουλεύσω	έδουλεύσα	δεδούλευκα	—	—
25	δύναμαι	δυνήσομαι	—	—	δεδύνημαι	εδυνήθην
24	δύω or δύνω	-δύσω	-έδωσα and ἔδυν	-δέδωκα	-δέδωμαι	-εδύθην
34	έάω	έάσω	έἴασα	είᾱκα	είᾱμαι	είᾶθην
5	έθελω	έθελήσω	ἠθέλησα	ἠθέληκα	—	—
10	είμι	ἔσομαι	—	—	—	—
23	είμι or ἔρχομαι	είμι or ἐλεύσομαι	ἦλθον	έληλυθα	—	—
34	(εἵρομαι)	έρήσομαι	ἦρόμην	—	—	—
5	έλαύνω	έλαω	ἤλασα	-εληλακα	έληλαμαι	ἤλαθην
28	έλέγχω	έλέγξω	ἤλεγξα	—	έληλεγμαι	ἤλέγχθην
19	έλπίζω	έλπιέω	ἤλπισα	—	—	ἤλπισθην
35	έμβαίνω	έμβήσομαι	έμβην	έμβέβηκα	—	—
30	έμπιπλημι	έμπλήσω	έπέπλησα	έμπέπληκα	έμπέπλησμαι	ένεπλήσθην
27	έξαιτέω	έξαιτήσω	έξήτησα	έξήτηκα	έξήτημαι	έξήτηθην

38	ἐξαπατάω	ἐξαπατήσω	ἐξηπάτησα	ἐξηπάτηκα	ἐξηπάτημαι	ἐξηπατήθην
23	ἔξιμι (go) or ἐξέρχομαι	ἔξιμι or ἐξελεύσομαι	ἐξήλθον	ἐξελήλυθα	—	—
28	ἐξελέγχω	ἐξελέγξω	ἐξήλεγξα	—	ἐξελέληγμαι	ἐξελέγχθην
9	ἔξεστι	ἔξεσται	—	—	—	—
41	ἔουκα	εἴξω	—	—	—	—
16	ἐπαινέω	ἐπαινέσομαι or ἐπαινέσω	ἐπήνεσα	ἐπήνεκα	ἐπήνημαι	ἐπηνέθην
28	ἐπιβουλεύω	ἐπιβουλεύσω	ἐπεβούλευσα	ἐπιβεβούλευκα	ἐπιβεβούλευμαι	ἐπεβουλεύθην
23	ἐπιδείκνυμι	ἐπιδείξω	ἐπείδειξα	ἐπιδείδειχα	ἐπιδείγμαι	ἐπεδείχθην
16	ἐπιθύμew	ἐπιθύμῃσω	ἐπεθύμησα	ἐπιτεθύμηκα	—	—
33	ἐπιλανθάνομαι	ἐπιλήσομαι	ἐπελαθόμην	—	ἐπιλέλησμαι	—
38	ἐπιμέλομαι or ἐπιμελέομαι	ἐπιμελήσομαι	—	—	ἐπιμελέλημαι	ἐπεμελήθην
28	ἐπίσταμαι	ἐπιστήσομαι	—	—	—	ἤπιστήθην
41	ἐπιστέλλω	ἐπιστελέω	ἐπέστειλα	ἐπέσταλκα	ἐπεστάλμαι	ἐπεστάλθην
23	ἐπιτίθημι	ἐπιθήσω	ἐπέθηκα	ἐπιτέθηκα	ἐπιτέθειμαι	ἐπετέθην
5	ἐπιτρέπω	ἐπιτρέψω	ἐπέτρεψα	(ἐπιτέτροφα or ἐπιτέτραφα)	ἐπιτέτραμμαι	ἐπετρέφθην or ἐπετράπην
39	ἐπιχειρέω	ἐπιχειρήσω	ἐπεχειρήσα	ἐπικεχειρήκα	ἐπικεχειρήμαι	ἐπεχειρήθην
34	ἐράω	ἐρασθήσομαι	—	—	—	ἠράσθην
40	ἐργάζομαι	ἐργάσομαι	ἠργασάμην	—	εἰργασμαι	ἠργάσθην
19	—	ἐρέω	εἶπον (εἶπ-)	εἶρηκα	εἶρημαι	ἐρρήθην
11	ἔρχομαι	ἐλεύσομαι	ἦλθον (ἐλθ-)	ἐλήλυθα	—	—
34	ἐρωτάω	ἐρωτήσω	ἠρώτησα	ἠρώτηκα	ἠρώτημαι	ἠρώτήθην
26	ἐσθίω	ἔδομαι	ἔφαγον	ἐδήδοκα	-εδήδεσμαι	ἠδέσθην

34	εὐεργετέω	εὐεργετήσω	ηὐεργέτησα	ηὐεργέτηκα	ηὐεργέτημαι	ηὐεργετήθην
38	εὐλαβεόμαι	εὐλαβήσομαι	—	—	—	ηὐλαβήθην
10	εὐρίσκω	εὐρήσω	ἔϋρον	ἔϋρηκα	ἔϋρημαι	ἔϋρέθην
40	εὐσεβέω	(εὐσεβήσω)	(εὐσεβήσα)	(εὐσεβήκα)	—	(εὐσεβήθην)
17	εὐχομαι	εὐξομαι	ἠϋξάμην	—	ἠϋγμαι	—
23	ἐφίημι	ἐφήσω	ἐφήκα	ἐφέυκα	ἐφέυμαι	ἐφέυθην
23	ἐπίστυμι	ἐπιστήσω	ἐπέστησα and ἐπέστην	ἐπέστηκα	ἐπέσταμαι	ἐπεστάθην
5	ἔχω (imperf. εἶχον)	ἔξω or σχήσω	ἔσχον	ἔσχκα	—	(ἐσχέθην)
23	ξέυνυμι	ξεύξω	ἔξευξα	—	ἔξευγμαι	ἔξύνην or ἐξέυχθην
30	ζηλόω	ζηλώσω	ἐζήλωσα	ἐζήλωκα	ἐζήλωμαι	ἐζήλώθην
16	ζητέω	ζητήσω	ἐζήτησα	ἐζήτηκα	(ἐζήτημαι)	ἐζήτηθην
34	ζῶ	ζήσω	(ἔζησα)	—	—	—
16	ἡγέομαι	ἡγήσομαι	ἡγησάμην	—	ἡγμαι	—
28	ἡδομαι	ἡσθήσομαι	—	—	—	—
35	ἦκω	ἦξω	—	—	—	—
32	ἡττάομαι	ἡττήσομαι (rare)	—	—	ἡττημαι	ἡττήθην
35	θαυμάζω	θαυμάσομαι	ἐθαύμασα	τεθαύμακα	τεθαυμάσμαι	ἐθαυμάσθην
38	θύω	θύσω	ἔθυσα	τέθυκα	τέθυμαι	ἐτύθην
23	ἵημι	ἵσω	-ῆκα	-εῖκα	-εῖμαι	-εἶθην
23	ἴστυμι	στήσω	ἔστησα and ἔστην	ἔστηκα	ἔσταμαι	ἐστάθην
23	καθίστημι	καταστήσω	κατέστησα and κατέστην	καθέστηκα	καθέσταμαι	κατεστάθην
26	καίω or κάω	καύσω	ἔκαυσα	-κέκαυκα	κέκαυμαι	ἐκαύθην
18	καλέω	καλέω	ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην
24	καταβαίνω	καταβήσομαι	κατέβην	καταβέβηκα	—	—

24	καταδύω	καταδύσω	κατέδυσα and κατέδυν	καταδέδωκα	—	—
33	καταλείπω	καταλείψω	κατέλιπον	καταλέλοιπα	καταλείμμαι	κατελείφθην
23	κατατίθημι	καταθήσω	κατέθηκα	κατατέθηκα	κατατέθειμαι	κατετέθην
17	κατηγορέω	κατηγορήσω	κατηγόρησα	κατηγόρηκα	κατηγόρημαι	κατηγορήθην
9	κελεύω	κελεύσω	έκέλευσα	κέκευκα	κέκευσμαι	έκελεύσθην
35	κλέπτω	κλέψω	έκλεψα	έκκλοφα	έκκλεμμαι	έκκλαπην
38	κλίνω	κλινέω	έκλινα	—	έκκλινμαι	έκλινθην or -εκλινθην
38	κομίζω	κομιέω	έκομισα	έκομίκα	έκομίσμαι	έκομίσθην
11	κόπτω	κόψω	έκοψα	-έκοφα	έκομμαι	-έκοπην
13	κρατέω	κρατήσω	έκράτησα	έκράτηκα	έκράττημαι	έκρατήθην
26	κρίνω	κρινέω	έκρινα	έκρίκα	έκρίμμαι	έκρίθην
17	κρύπτω	κρύψω	έκρυψα	—	έκρυμμαι	έκρύφθην
38	κτάομαι	κτητόσμαι	έκτησάμην	—	έκτημαι	έκτηθην
16	κωλύω	κωλύσω	έκώλυσα	έκώλυκα	έκώλυμαι	έκωλύθην
5	λαμβάνω	λήψωμαι	έλαβον	έιληφα	έιλημμαι	έληφθην
28	λαμβάνω	λήσω	έλαθον	έληθα	-έλησμαι	—
5	λέγω	λέξω	έλεξα	—	λέλεγμαι	έλέχθην
5	λείπω	λείψω	έλιπον	λέλοιπα	λέλειμμαι	έλειφθην
5	λύνω	λύσω	έλυσα	έλύκα	έλύμαι	έλύθην
18	μαρτάνω	μαρτήσομαι	έμαθον	μεμάθηκα	—	—
11	μάχομαι	μαχέομαι	έμαχεσάμην	—	μεμάχημαι	—
18	μέλλω	μελήσω	έμέλλησα	—	—	—
38	μέλω	μελήσω	έμέλησα	μεμέληκα	—	—
38	μέλει	μελήσει	έμέλησε	μεμέληκε	—	—
5	μένω	μενέω	έμεινα	μεμένηκα	—	—
23	μεταδίδωμι	μεταδώσω	μετέδωκα	μεταδέδωκα	μεταδέδομαι	μετετέδθην

27	μετέχω	μεθέξω οἱ μετασχῆσω	μετέσχον	μετέσχηκα	—	—
30	μυμνήσκω οἱ μυμνήσκω	μνήσω	ἔμνησα	—	μέμνημαι	ἐμνήσθην
34	μίσέω	μίσῃσω	ἐμίσῃσα	μεμίσῃσα	μεμίσῃμαι	ἐμίσῃθην
30	νικάω	νικήσω	ἐνίκησα	νενίκηκα	νενίκημαι	ἐνίκηθην
40	νόέω	νόῃσω	ἐνόῃσα	νενόῃκα	νενόῃμαι	ἐνόῃθην
18	νομίζω	νομιέω	ἐνόμισα	νενόμικα	νενόμισμαι	ἐνομίσθην
13	νοσέω	νοσήσω	ἐνόσῃσα	νενόσῃκα	—	—
28	οἶδα	εἴσομαι	—	—	—	—
13	οἰκέω	οἰκήσω	ᾠκησα	ᾠκηκα	ᾠκημαι	ᾠκήθην
11	οἶομαι οἱ οἶμαι	οιήσομαι	—	—	—	ᾠήθην
37	ὄμνῶμι	ὀμέομαι	ᾠμοσα	ὀμώμοκα	ὀμώμομαι οἱ ὀμώμοσμαι	ὀμόσθην οἱ ὀμόσθην
33	ὀμολογέω	ὀμολογήσω	ὀμολόγησα	ὀμολόγηκα	ὀμολόγημαι	ὀμολογήθην
19	ὀράω	ὄψομαι	εἶδον (ιδ-)	ἑώρακα οἱ ἑόρακα	ἑώραμαι οἱ ὤμμαι	ᾠφθην
28	ὀργίζω	—	ᾠργισα	—	—	—
28	ὀργίζομαι	ὀργιέομαι	—	—	ᾠργισμαι	ᾠργίσθην
34	ὀρμάω	ὀρμήσω	ᾠρμησα	ᾠρμηκα	ᾠρμημαι	ᾠρμήθην
27	ὀρχέομαι	ὀρχήσομαι	ᾠρχησάμην	—	—	—
34	ὀφείλω	ὀφείλῃσω	ᾠφείλῃσα and ᾠφελον	ᾠφείλῃκα	—	ᾠφειλήθην
24	παραβαίνω	παραβήσομαι	παρέβην	παραβέβηκα	παραβέβημαι	παρεβάθην
16	παράγω	παράξω	παρήγαγον	παρήχα	παρήγμαι	παρήχθην
23	παραδίδωμι	παραδώσω	παρέδωκα	παραδέδωκα	παραδέδομαι	παρεδόθην
33	παραινέω	παραινέσω	παρήνεσα	παρήνεκα	παρήνημαι	παρήνέθην

11	παρακελεύομαι	παρακελεύσομαι	παρακελεύσάμην	—	παρακελεύσμαι	—
11	παρασκευάζω	παρασκεύασω	παρασκεύασα	—	παρασκεύασμαι	παρασκευάσθην
27	πάρειμι (be)	παρέσομαι	—	—	—	—
16	παρέχω	παρέξω or παρασχήσω	παρέσχον	παρέσχηκα	—	—
10	πάσχω	πίσσομαι	ἔπαθον	πέπουθα	—	—
28	παύω	παύσω	ἔπαυσα	πέπαυκα	πέπαυμαι	ἐπαύθην
5	πείθω	πείσω	ἔπεισα	πέπεικα and πέποιθα	πέπεισμαι	ἐπείσθην
39	πειράω	πειράσω	ἐπείρασα	πεπείρακα	πεπείραμαι	ἐπειράθην
5	πέμπω	πέμψω	ἔπεμψα	πέπομφα	πέπεμμαι	ἐπέμφθην
28	περιорάω	περιόψομαι	περιείδον	περιεώρακα	περιεώμμαι or περιεώραμαι	περιώφθην
26	πίνω	πίομαι or πίεομαι	ἔπινον	πέπωκα	-πέπομαι	-επόθην
18	πίπτω	πεσέομαι	ἔπεσον	πέπτωκα	—	—
31	πιστεύω	πιστεύσω	ἐπίστευσα	πεπίστευκα	πεπίστευμαι	ἐπιστεύθην
40	πλέω	πλεύσομαι or πλευσέομαι	ἔπλευσα	πέπλευκα	πέπλευσμαι	—
17	-πλήττω	-πλήξω	-ἐπλήξα	πέπληγα	πέπληγμαι	ἐπλήγην or -επλάγην
13	ποιέω	ποιήσω	ἐποίησα	πεποίηκα	πεποίημαι	ἐποιήθην
27	πολεμέω	πολεμήσω	ἐπολέμησα	πεπολέμηκα	πεπολέμημαι	ἐπολεμήθην
34	πολιορκέω	πολιορκήσω	ἐπολιόρκησα	—	-πεπολιόρκημαι	ἐπολιορκήθην
11	πολιτεύω	πολιτεύσω	ἐπολίτευσα	πεπολίτευκα	πεπολίτευμαι	ἐπολιτεύθην
35	πορεύω	πορεύσω	ἐπόρευσα	—	πεπόρευμαι	ἐπορεύθην
10	πράττω	πράξω	ἔπραξα	πέπραγα or πέπραχα	πέπραγμαι	ἐπράχθην

9	πρέπει	—	—	—	—	—	—
23	προδιδωμι	προδώσω	προέδωκα	προδίδωμαι	προεδόθην	—	—
40	προσέχω	προσέξω	προσέσχηκα	—	—	—	—
39	προσήκω	προσήξω	—	—	—	—	—
23	προσήμι	προσήσω	προσείκα	προσεύμαι	προσεύθην	—	—
11	πυνθάνομαι	πεύσομαι	—	πέπυσμαι	—	—	—
40	ῥέω	ῥυήσομαι	ῥρύηκα	—	ῥρύην	—	—
23	ῥήγνυμι	ῥήξω	-ῥρωγα	—	ῥράγην	—	—
37	ῥύπτω	ῥύψω	ῥρίφα	ῥρίμμαι	ῥρίφθην or ῥρίφην	—	—
32	σῖγάω	σῖγήσομαι	σεσῖγηκα	σεσῖγηναι	ἑστῖγήθην	—	—
38	σκέπτομαι	σκέψομαι	—	ἑσκεμμαι	—	—	—
38	σκοπέω or σκοπέομαι	—	—	—	—	—	—
11	σπένδω	σπείσω	—	ἑσπεισμαι	—	—	—
37	σπεύδω	σπεύσω	—	—	—	—	—
37	σπουδάζω	σπουδιάσομαι	ἐσπούδακα	ἐσπούδασμαι	ἐσπουδιάσθην	—	—
41	στέλλω	(στέλέω)	-έσταλκα	ἑσταλμαι	ἑστάλην	—	—
31	στρατεύω	στρατεύσω	ἐστράτευκα	ἐστράτευμαι	—	—	—
26	στρέφω	στρέψω	—	ἑστραμμαι	ἐστρέφθην or ἑστράφην	—	—
33	συγγιγνώσκω	συγγνώσομαι	συνέγνωκα	συνέγνωσμαι	συνεγνώσθην	—	—
39	συλλέγω	συλλέξω	συνείλοχα	συνείλεσμαι	συνελέγην or συνελέχθην	—	—
24	συμβαίνω	συμβήσομαι	συμβέβηκα	συμβέβημαι	συνεβάθην	—	—
33	συμβουλεύω	συμβουλεύσω	συμβεβούλευκα	συμβεβούλευμαι	συνεβουλεύθην	—	—

33	συμφέρω	συννοίσω	συννήνεγκον οἱ συνήνεγκα	συνενήνοχα	συνενήνεγμαι	συνενέχθην
23	συντίθημι	συνθίσω	συνθέθηκα	συντέθηκα	συντέθειμαι	συντετέθην
39	σώζω	σώσω (σώσω)	ῥῶσα (ῥώσω)	σέσωκα	σέσωμαι (σέσωσμαι)	ῥώθην
34	σωφρονέω	σωφρονήσω	ἐσωφρόνησα	σεσωφρόνηκα	σεσωφρόνημαι	—
9	τάττω	τάξω	ῥτάξα	τέταχα	τέταγμαι	ἐτάχθην
30	τελευτάω	τελευτήσω	ἐτελεύτησα	τετελεύτηκα	τετελεύτημαι	ἐτελευτήθην
34	τελέω	τελέω (τελέσω)	ἐτέλεσα	τετέλεκα	τετέλεσμαι	ἐτελέσθην
26	τέμνω	τεμέω	ῥτεμον (ῥταμον)	-τέμηκα	τέμημαι	ἐτμήθην
23	τίθημι	θήσω	ῥθηκα	τέθηκα	τέθειμαι	ἐτέθην
40	τίκτω	τέξομαι	ῥτεκον (ῥτεξα)	τέτοκα	(τέτεγμαι)	(ἐτέχθην)
30	τίμαω	τιμήσω	ἐτίμησα	τετίμηκα	τετίμημαι	ἐτίμήθην
16	τρέπω	τρέψω	ῥτρεψα οἱ ῥτραπον	πέτροφα	πέτραμμαι	ἐτρέφθην οἱ ἐτράπην
26	τρέφω	θρέψω	ῥθρεψα	τέτροφα	τέθραμμαι	ἐτράφην (ἐτρέφθην)
35	τρέχω	δραμέομαι (θρέξομαι)	ῥδραμον	-δεδράμηκα	-δεδράμηναι	—
28	τυγχάνω	τεύξομαι	ῥτυχον	τετύχηκα	—	—
33	ὑπακούω	ὑπακούσομαι	ὑπήκουσα	ὑπακήκοα	—	ὑπηκούσθην
26	ὑπισχέομαι	ὑποσχίσομαι	ὑπεσχόμην	—	ὑπόσχημαι	—
33	ὑπολαμβάνω	ὑπολήψομαι	ὑπέλαβον	ὑπέιληφα	ὑπέιλημμαι	ὑπελήφθην
33	ὑπομένω	ὑπομένω	ὑπέμεινα	ὑπομεμένηκα	—	—
30	ὑπομνήσκω	ὑπομνήσω	ὑπέμνησα	—	ὑπομένεμηναι	ὑπεμνήσθην
39	ὑποπτεύω	ὑποπτεύσω	ὑπόπτευσα	—	—	ὑπωπτεύθην
29	φαίνω	φανεύω	ῥφήνηα	πέφηνα	πέφασμαι	ἐφάνην (ἐφάνθην)

5	φέρω	οἶσω	ἤνεγκον or ἤνεγκα (ένεγκ-)	ἐνήνοχα	ἐνήνεγμαι	ἤνέχθην
5	φεύγω	φεύξομαι or φευξέομαι	ἔφυγον	πέφευγα	—	—
20	φημί	φήσω	ἔφησα	—	—	—
28	φθάνω	φθήσομαι	ἔφθασα or ἔφθην	—	—	—
13	φιλέω	φιλήσω	ἐφίλησα	πεφίληκα	πεφίλημαι	ἐφιλήθην
13	φοβέω	φοβήσω	ἐφόβησα	—	πεφόβημαι	ἐφοβήθην
39	φράζω	φράσω	ἔφρασα	πέφρακα	πέφρασμαι	ἐφράσθην
16	φυλάττω	φυλάξω	ἐφύλαξα	πεφύλαχα	πεφύλαγμαι	ἐφύλαχθην
40	φύω or φύω	φύσω	ἔφῡσα and ἔφῡν	πέφῡκα	—	—
40	χαίρω	χαίρήσω	—	κεχάρηκα	—	ἐχάρην
31	χράω	χρήσω	ἔχρησα	—	—	ἐχρήσθην
31	χράομαι	χρήσομαι	ἐχρησάμην	—	κέχρημαι	ἐχρήσθην
9	χρή	χρήσται	—	—	—	—
13	ώφελέω	ώφελήσω	ώφελησα	ώφέληκα	ώφέλημαι	ώφελήθην

Paradigms

The cases in all noun, adjective, and participle paradigms will be in the order of the first paradigm, and the markings of number and case will not be repeated. For verbs the order is always first, second, and third person singular; second and third person dual; and first, second, and third person plural.

NOUNS

O-DECLENSION (UNIT 3)

		<i>masc./fem.</i>	<i>neuter</i>
<i>sing.</i>	<i>nom.</i>	ἄνθρωπος	ἔργον
	<i>gen.</i>	ἀνθρώπου	ἔργου
	<i>dat.</i>	ἀνθρώπῳ	ἔργῳ
	<i>acc.</i>	ἄνθρωπον	ἔργον
	<i>voc.</i>	ἄνθρωπε	ἔργον
<i>dual</i>	<i>n. a. v.</i>	ἀνθρώπω	ἔργω
	<i>g. d.</i>	ἀνθρώποιν	ἔργοιν
<i>plur.</i>	<i>nom. voc.</i>	ἄνθρωποι	ἔργᾱ
	<i>gen.</i>	ἀνθρώπων	ἔργων
	<i>dat.</i>	ἀνθρώποις	ἔργοις
	<i>acc.</i>	ἀνθρώπους	ἔργᾱ

A-DECLENSION (UNITS 4 AND 6)

<i>long-vowel fem.</i>		<i>short-vowel fem.</i>		<i>masc.</i>	
χώρᾱ	γνώμη	ὑγίειᾱ	θάλατῥᾱ	νεανίᾱς	στρατιώτης
χώρᾱς	γνώμης	ὑγιεῖᾱς	θαλάττης	νεανίου	στρατιώτου
χώρα	γνώμη	ὑγίεια	θαλάττη	νεανία	στρατιώτη
χώρᾱν	γνώμην	ὑγίειᾱν	θάλατῥᾱν	νεανίᾱν	στρατιώτην
χώρᾱ	γνώμη	ὑγίειᾱ	θάλατῥᾱ	νεανίᾱ	στρατιώτᾱ
χώρᾱ	γνώμᾱ	ὑγιεῖᾱ	θαλάτῥᾱ	νεανίᾱ	στρατιώτᾱ
χώραιν	γνώμαιν	ὑγιεῖαιν	θαλάτταιν	νεανίαιν	στρατιώταιν
χώραι	γνώμαι	ὑγίειαι	θάλατται	νεανίαι	στρατιώται
χωρῶν	γνωμῶν	ὑγιεῖων	θαλαττῶν	νεανιῶν	στρατιωτῶν
χώραις	γνώμαις	ὑγιεῖαις	θαλάτταις	νεανίαις	στρατιώταις
χώρᾱς	γνώμᾱς	ὑγιεῖᾱς	θαλάτῥᾱς	νεανίᾱς	στρατιώτᾱς

CONSONANT DECLENSION (UNITS 14, 15, AND 21)

plosive stems (Unit 14)

κλώψ	φύλαξ	χάρις	ἄσπις	φυγᾱς
κλωπός	φύλακος	χάριτος	ἄσπίδος	φυγάδος
κλωπί	φύλακι	χάριτι	ἄσπίδι	φυγάδι
κλωπᾱ	φύλακᾱ	χάριν	ἄσπίδᾱ	φυγάδᾱ
κλώψ	φύλαξ	χάρι	ἄσπί	φυγᾱς
κλώπε	φύλακε	χάριτε	ἄσπίδε	φυγάδε
κλωποῖν	φυλάκοιν	χαρίτοιιν	ἄσπίδοιν	φυγάδοιν
κλώπες	φύλακες	χάριτες	ἄσπίδες	φυγάδες
κλωπῶν	φυλάκων	χαρίτων	ἄσπίδων	φυγάδων
κλωψί(ν)	φύλαξι(ν)	χάρισι(ν)	ἄσπίσι(ν)	φυγάσι(ν)
κλωπᾱς	φύλακᾱς	χάριτᾱς	ἄσπίδᾱς	φυγάδᾱς

ντ-stems (Unit 14)

γέρων	γίγᾱς
γέροντος	γίγαντος
γέροντι	γίγαντι
γέροντᾱ	γίγαντᾱ
γέρον	γίγᾱν
γέροντε	γίγαντε
γερόντοιν	γιγάντοιν
γέροντες	γίγαντες
γερόντων	γιγάντων
γέρουσι(ν)	γίγᾱσι(ν)
γέροντᾱς	γίγαντᾱς

neuter τ-stems (Unit 14)

πῤῥᾱγμα	τέρας
πῤῥάγματος	τέρατος
πῤῥάγματι	τέρατι
πῤῥᾱγμα	τέρας
πῤῥᾱγμα	τέρας
πῤῥάγματε	τέρατε
πραγμάτοιν	τεράτοιν
πῤῥάγματα	τέρατα
πραγμάτων	τεράτων
πῤῥάγμασι(ν)	τέρασι(ν)
πῤῥάγματα	τέρατα

liquid and nasal stems (Unit 15)

ῥήτωρ	δαίμων	ἄγών	ἄλς
ῥήτορος	δαίμονος	ἄγωνος	ἄλός
ῥήτορι	δαίμονι	ἄγωνι	ἄλί
ῥήτορᾱ	δαίμονᾱ	ἄγωνᾱ	ἄλᾱ
ῥήτορ	δαῖμον	ἄγών	—
ῥήτορε	δαίμονε	ἄγωνε	ἄλε
ῥητόροιν	δαιμόνοι	ἄγωνοι	ἄλοϊν
ῥήτορες	δαίμονες	ἄγωνες	ἄλες
ῥητόρων	δαιμόνων	ἄγωνων	ἄλων
ῥήτορσι(ν)	δαίμοσι(ν)	ἄγῶσι(ν)	ἄλσί(ν)
ῥήτορᾱς	δαίμονᾱς	ἄγωνᾱς	ἄλᾱς

irregular ρ-stems (Unit 15)

πατήρ	μήτηρ	θυγάτηρ	άνήρ
πατρός	μητρός	θυγατρός	άνδρός
πατρί	μητρί	θυγατρί	άνδρί
πατέρᾱ	μητέρᾱ	θυγατέρᾱ	άνδρᾱ
πάτερ	μήτερ	θύγατερ	άνερ
πατέρε	μητέρε	θυγατέρε	άνδρε
πατέροιιν	μητέροιιν	θυγατέροιιν	άνδροϊν
πατέρες	μητέρες	θυγατέρες	άνδρες
πατέρων	μητέρων	θυγατέρων	άνδρων
πατράσι(ν)	μητράσι(ν)	θυγατράσι(ν)	άνδράσι(ν)
πατέρᾱς	μητέρᾱς	θυγατέρᾱς	άνδρᾱς

σ-stems (Unit 15)

Σωκράτης	γένος	γέρας
Σωκράτους	γένους	γέρως
Σωκράτει	γένει	γέρα
Σωκράτη	γένος	γέρας
Σώκρατες	γένος	γέρας
Σωκράτει	γένει	γέρᾱ
Σωκράτοιιν	γενοῖιν	γερώϊν
Σωκράτεις	γένη	γέρᾱ
Σωκρατῶν	γενῶν	γερών
Σωκράτεσι(ν)	γένεσι(ν)	γέρασι(ν)
Σωκράτεις	γένη	γέρᾱ

stems in ι or υ (Unit 21)

πόλις	πήχυς	ἄστυ	ἰχθύς or -ύς
πόλεως	πήχεως	ἄστεως	ἰχθύος
πόλει	πήχει	ἄστει	ἰχθύϊ
πόλιν	πήχυν	ἄστυ	ἰχθύιν
πόλι	πήχυ	ἄστυ	ἰχθύ
πόλει	πήχει	ἄστει	ἰχθύε
πολέοιν	πηχέοιν	ἄστέοιν	ἰχθύοιν
πόλεις	πήχεις	ἄστη	ἰχθύες
πόλεων	πήχεων	ἄστεων	ἰχθύων
πόλεσι(ν)	πήχεσι(ν)	ἄστεσι(ν)	ἰχθύσι(ν)
πόλεις	πήχεις	ἄστη	ἰχθύς

stems in ευ, αυ, ου (Unit 21)

ἵππεύς	γραῦς	ναῦς	βοῦς
ἵππέως	γραῶς	νεώς	βοός
ἵππεϊ	γραῖ	νηί	βοί
ἵππέᾱ	γραῦν	ναῦν	βοῦν
ἵππεῦ	γραῦ	ναῦ	βοῦ
ἵππη	γραε	νηε	βόε
ἵππέοιν	γραοῖν	νεοῖν	βοοῖν
ἵππη̃ς or -εῖς	γρα̃ες	νη̃ες	βό̃ες
ἵππέων	γραῶν	νεῶν	βοῶν
ἵππεῦσι(ν)	γραυσί(ν)	ναυσί(ν)	βουσί(ν)
ἵππέας	γραῦς	ναῦς	βοῦς

irregular nouns (Unit 21)

γυνή	χείρ	υῖός or ὑός
γυναικός	χειρός	υῖέος or ὑέος
γυναικί	χειρί	υῖεῖ or ὑεῖ
γυναῖκα	χείρα	—
γύναι	χείρ	—
γυναῖκε	χείρε	υῖεῖ or ὑεῖ
γυναικοῖν	χεροῖν	υῖοῖν or ὑοῖν
γυναῖκες	χείρες	υῖεῖς or ὑεῖς
γυναικῶν	χειρῶν	υῖέων or ὑέων
γυναιξί(ν)	χερσί(ν)	υῖέσι(ν) or ὑέσι(ν)
γυναῖκας	χείρας	υῖεῖς or ὑεῖς

NOUNS WITH CONTRACTION

<i>a-declension (Unit 38)</i>				<i>o-declension (Unit 40)</i>		
γῆ	συκῆ	μνᾶ	Ἑρμῆς	νοῦς	περίπλους	κανοῦν
γῆς	συκῆς	μνᾶς	Ἑρμοῦ	νοῦ	περίπλου	κανοῦ
γῆ	συκῆ	μνᾶ	Ἑρμῇ	νῶ	περίπλω	κανῶ
γῆν	συκῆν	μνᾶν	Ἑρμῆν	νοῦν	περίπλουν	κανοῦν
γῆ	συκῆ	μνᾶ	Ἑρμῇ	νοῦ	περίπλου	κανοῦν
	συκᾶ	μνᾶ	Ἑρμᾶ	νώ	περίπλω	κανώ
	συκαῖν	μναῖν	Ἑρμαῖν	νοῖν	περίπλουιν	κανοῖν
	συκαῖ	μναῖ	Ἑρμαῖ	νοῖ	περίπλοι	κανᾶ
	συκῶν	μνῶν	Ἑρμῶν	νῶν	περίπλων	κανῶν
	συκαῖς	μναῖς	Ἑρμαῖς	νοῖς	περίπλοις	κανοῖς
	συκᾶς	μνᾶς	Ἑρμᾶς	νοῦς	περίπλους	κανᾶ

ATTIC DECLENSION AND NOUNS IN -ΩΣ (UNIT 42)

<i>Attic declension</i>				<i>nouns in -ως</i>		
νεώς	λεώς	ἔως	λαγώς	αἰδώς	ἥρως	
νεώ	λεώ	ἔω	λαγώ	αἰδοῦς	ἥρωος	or ἥρω
νεῶ	λεῶ	ἔω	λαγώ	αἰδοῖ	ἥρωϊ	or ἥρω
νεών	λεών	ἔω	λαγών or λαγώ	αἰδῶ	ἥρωᾶ	or ἥρω
νεώ	—	—	λαγώ	—	ἥρωε	
νεῶν	—	—	λαγών	—	ἥρώοιν	
νεῶ	λεῶ	—	λαγώ	—	ἥρωες	or ἥρως
νεών	λεών	—	λαγών	—	ἥρώων	
νεῶς	λεῶς	—	λαγῶς	—	ἥρωσι(ν)	
νεώς	λεῶς	—	λαγῶς	—	ἥρωᾶς	or ἥρως

ADJECTIVES

VOWEL-DECLENSION ADJECTIVES WITH THREE ENDINGS (UNIT 7)

with fem. in -ᾱ			with fem. in -η		
masc.	fem.	neuter	masc.	fem.	neuter
ἄξιος	ἄξιᾱ	ἄξιον	ἀγαθός	ἀγαθή	ἀγαθόν
ἀξίου	ἀξιάς	ἀξίου	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
ἀξίῳ	ἀξίᾳ	ἀξίῳ	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
ἄξιον	ἄξιᾱν	ἄξιον	ἀγαθόν	ἀγαθήν	ἀγαθόν
ἄξιε	ἄξιᾱ	ἄξιον	ἀγαθέ	ἀγαθή	ἀγαθόν
ἀξίῳ	ἄξιᾱ	ἀξίῳ	ἀγαθῷ	ἀγαθά	ἀγαθῷ
ἀξίοιν	ἀξίαιν	ἀξίοιν	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν
ἄξιοι	ἄξιαί	ἄξιᾶ	ἀγαθοί	ἀγαθαί	ἀγαθά
ἀξίων	ἀξίων	ἀξίων	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
ἀξίοις	ἀξίαις	ἀξίοις	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
ἀξίους	ἀξιάς	ἄξιᾶ	ἀγαθούς	ἀγαθάς	ἀγαθά

VOWEL-DECLENSION

ADJECTIVES WITH
TWO ENDINGS (UNIT 9)

CONSONANT-DECLENSION
ADJECTIVES WITH TWO ENDINGS (UNIT 22)

masc./fem.	neuter	masc./fem.	neuter	masc./fem.	neuter
ἄδικος	ἄδικον	ἀληθής	ἀληθές	σώφρων	σώφρον
ἀδίκου	ἀδίκου	ἀληθοῦς	ἀληθοῦς	σώφρονος	σώφρονος
ἀδίκῳ	ἀδίκῳ	ἀληθεῖ	ἀληθεῖ	σώφρονι	σώφρονι
ἄδικον	ἄδικον	ἀληθῇ	ἀληθές	σώφρονᾶ	σώφρον
ἄδικε	ἄδικον	ἀληθές	ἀληθές	σώφρον	σώφρον
ἀδίκῳ	ἀδίκῳ	ἀληθεῖ	ἀληθεῖ	σώφρονε	σώφρονε
ἀδίκοιν	ἀδίκοιν	ἀληθοῖν	ἀληθοῖν	σωφρόνοι	σωφρόνοι
ἄδικοι	ἄδικᾶ	ἀληθεῖς	ἀληθῇ	σώφρονες	σώφρονᾶ
ἀδίκων	ἀδίκων	ἀληθῶν	ἀληθῶν	σωφρόνων	σωφρόνων
ἀδίκοις	ἀδίκοις	ἀληθέσι(ν)	ἀληθέσι(ν)	σώφροσι(ν)	σώφροσι(ν)
ἀδίκους	ἄδικᾶ	ἀληθεῖς	ἀληθῇ	σώφρονᾶς	σώφρονᾶ

CONSONANT-DECLENSION ADJECTIVES WITH THREE ENDINGS (UNIT 22)

stems in <i>v</i>			stems in <i>v</i>		
<i>masc.</i>	<i>fem.</i>	<i>neuter</i>	<i>masc.</i>	<i>fem.</i>	<i>neuter</i>
ἡδύς	ἡδεῖᾶ	ἡδύ	μέλας	μέλαινᾶ	μέλαν
ἡδέος	ἡδεῖᾱς	ἡδέος	μέλανος	μελαίνης	μέλανος
ἡδεῖ	ἡδεῖᾱ	ἡδεῖ	μέλανι	μελαίνῃ	μέλανι
ἡδύν	ἡδεῖᾶν	ἡδύ	μέλανᾶ	μέλαινᾶν	μέλαν
ἡδύ	ἡδεῖᾶ	ἡδύ	μέλαν	μέλαινᾶ	μέλαν
ἡδέε	ἡδεῖᾱ	ἡδέε	μέλανε	μελαίνᾱ	μέλανε
ἡδέοιν	ἡδεῖᾱιν	ἡδέοιν	μελάνοιν	μελαίναιιν	μελάνοιν
ἡδέϊς	ἡδεῖᾱι	ἡδέα	μέλανεσ	μέλαιναι	μέλανᾶ
ἡδέων	ἡδεῖῶν	ἡδέων	μελάνων	μελαίνῶν	μελάνων
ἡδέσι(ν)	ἡδεῖᾱις	ἡδέσι(ν)	μέλασι(ν)	μελαίναις	μέλασι(ν)
ἡδέϊς	ἡδεῖᾱς	ἡδέα	μέλανᾶς	μελαίνᾱς	μέλανᾶ

stems in <i>ντ</i>					
<i>masc.</i>	<i>fem.</i>	<i>neuter</i>	<i>masc.</i>	<i>fem.</i>	<i>neuter</i>
χαρίεις	χαρίεσσᾶ	χαρίεν	πᾶς	πᾶσᾶ	πᾶν
χαρίεντος	χαρίεσσης	χαρίεντος	παντός	πάσης	παντός
χαρίεντι	χαρίεσση	χαρίεντι	παντί	πάσῃ	παντί
χαρίεντᾶ	χαρίεσσᾶν	χαρίεν	πάντᾶ	πᾶσᾶν	πᾶν
χαρίεν	χαρίεσσᾶ	χαρίεν	πᾶς	πᾶσᾶ	πᾶν
χαρίεντε	χαρίεσσᾱ	χαρίεντε			
χαρίέντοιν	χαρίεσσαιν	χαρίέντοιν			
χαρίεντες	χαρίεσσαι	χαρίεντᾶ	πάντες	πᾶσαι	πάντᾶ
χαρίέντων	χαρίεσσῶν	χαρίέντων	πάντων	πασῶν	πάντων
χαρίεσι(ν)	χαρίεσσαις	χαρίεσι(ν)	πᾶσι(ν)	πάσαις	πᾶσι(ν)
χαρίεντᾶς	χαρίεσσᾶς	χαρίεντᾶ	πάντᾶς	πάσᾶς	πάντᾶ

VOWEL-DECLENSION ADJECTIVES WITH CONTRACTION
(UNIT 42)

<i>masc.</i>	<i>fem.</i>	<i>neuter</i>
χρυσοῦς	χρυσή	χρυσοῦν
χρυσοῦ	χρυσῆς	χρυσοῦ
χρυσῶ	χρυσῇ	χρυσῶ
χρυσοῦν	χρυσῇν	χρυσοῦν
χρυσώ	χρυσᾶ	χρυσώ
χρυσοῖν	χρυσαῖν	χρυσοῖν
χρυσοῖ	χρυσαῖ	χρυσᾶ
χρυσῶν	χρυσῶν	χρυσῶν
χρυσοῖς	χρυσαῖς	χρυσοῖς
χρυσοῦς	χρυσᾶς	χρυσᾶ

<i>masc.</i>	<i>fem.</i>	<i>neuter</i>	<i>masc./fem.</i>	<i>neuter</i>
ἀργυροῦς	ἀργυρά	ἀργυροῦν	ἐῦνους	ἐῦνουν
ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ	ἐῦνου	ἐῦνου
ἀργυρῶ	ἀργυρᾷ	ἀργυρῶ	ἐῦνῳ	ἐῦνῳ
ἀργυροῦν	ἀργυρᾶν	ἀργυροῦν	ἐῦνουν	ἐῦνουν
ἀργυρώ	ἀργυρά	ἀργυρώ	ἐῦνω	ἐῦνω
ἀργυροῖν	ἀργυραῖν	ἀργυροῖν	ἐῦνοιν	ἐῦνοιν
ἀργυροῖ	ἀργυραῖ	ἀργυρᾶ	ἐῦνοι	ἐῦνοᾷ
ἀργυρῶν	ἀργυρῶν	ἀργυρῶν	ἐῦνων	ἐῦνων
ἀργυροῖς	ἀργυραις	ἀργυροῖς	ἐῦνοις	ἐῦνοις
ἀργυροῦς	ἀργυρᾶς	ἀργυρᾶ	ἐῦνους	ἐῦνοᾷ

ADJECTIVES WITH ATTIC DECLENSION (UNIT 42)

<i>masc./fem.</i>	<i>neuter</i>	<i>masc.</i>	<i>fem.</i>	<i>neuter</i>
ἴλεως	ἴλεων	πλέως	πλέᾱ	πλέων
ἴλεω	ἴλεω	πλέω	πλέᾱς	πλέω
ἴλεω	ἴλεω	πλέω	πλέᾱ	πλέω
ἴλεων	ἴλεων	πλέων	πλέᾱν	πλέων
ἴλεω	ἴλεω	πλέω	πλέᾱ	πλέω
ἴλεων	ἴλεων	πλέων	πλέᾱν	πλέων
ἴλεω	ἴλεᾱ	πλέω	πλέᾱι	πλέᾱ
ἴλεων	ἴλεων	πλέων	πλέων	πλέων
ἴλεως	ἴλεως	πλέως	πλέᾱς	πλέως
ἴλεως	ἴλεᾱ	πλέως	πλέᾱς	πλέᾱ

PRONOUNS AND PRONOMINAL ADJECTIVES

ARTICLE (UNIT 4)

<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
ὁ	ἡ	τό
τοῦ	τῆς	τοῦ
τῷ	τῇ	τῷ
τόν	τήν	τό
τώ	τώ (or τᾶ)	τώ
τοῖν	τοῖν (or ταῖν)	τοῖν
οἱ	αἱ	τά
τῶν	τῶν	τῶν
τοῖς	ταῖς	τοῖς
τούς	τάς	τά

PERSONAL PRONOUNS (UNIT 21)

<i>1st sing. (unemphatic)</i>	<i>1st dual</i>	<i>1st plur.</i>	<i>2nd sing. (unemphatic)</i>	<i>2nd dual</i>	<i>2nd plur.</i>
ἐγώ	νώ	ἡμεῖς	σύ	σφώ	ὕμεῖς
ἐμοῦ	μου	ἡμῶν	σοῦ	σφῶν	ὕμῶν
ἐμοί	μοι	ἡμῖν	σοί	σοι	ὕμῖν
ἐμέ	με	ἡμᾶς	σέ	σε	ὕμᾶς

THIRD PERSON (OBLIQUE CASES) AND
INTENSIVE (ALL CASES) (UNIT 12)

αὐτός	αὐτή	αὐτό
αὐτοῦ	αὐτῆς	αὐτοῦ
αὐτῷ	αὐτῇ	αὐτῷ
αὐτόν	αὐτήν	αὐτό
αὐτώ	αὐτώ	αὐτώ
αὐτοῖν	αὐτοῖν	αὐτοῖν
αὐτοί	αὐταί	αὐτά
αὐτῶν	αὐτῶν	αὐτῶν
αὐτοῖς	αὐταῖς	αὐτοῖς
αὐτούς	αὐτάς	αὐτά

DEMONSTRATIVE PRONOUNS (UNIT 13)

ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τούτο	ἐκεῖνος	ἐκείνη	ἐκεῖνο
τοῦδε	τῇσδε	τοῦδε	τούτου	ταύτης	τούτου	ἐκείνου	ἐκείνης	ἐκείνου
τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ	ἐκεῖνω	ἐκείνῃ	ἐκείνῳ
τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο	ἐκεῖνον	ἐκείνην	ἐκεῖνο
τῶδε	τῶδε	τῶδε	τούτῳ	τούτῳ	τούτῳ	ἐκεῖνω	ἐκείνω	ἐκείνω
τοῖνδε	τοῖνδε	τοῖνδε	τούτοιν	τούτοιν	τούτοιν	ἐκείνοι	ἐκείνοι	ἐκείνοι
οἷδε	αἷδε	τάδε	οὗτοι	αὗται	ταῦτα	ἐκεῖνοι	ἐκείναι	ἐκείνα
τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων	ἐκείνων	ἐκείνων	ἐκείνων
τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις	ἐκεῖνοις	ἐκείναις	ἐκείνοις
τούσδε	τάσδε	τάδε	τούτους	ταύτας	ταῦτα	ἐκεῖνους	ἐκείνας	ἐκείνα

INTERROGATIVE AND INDEFINITE PRONOUN AND ADJECTIVE (UNITS 15 AND 17)

τίς	τί	τις	τι
τίνος (τοῦ)	τίνος (τοῦ)	τινός (του)	τινός (του)
τίνι (τῷ)	τίνι (τῷ)	τινί (τῳ)	τινί (τῳ)
τίνα	τί	τινά	τι
τίνε	τίνε	τινέ	τινέ
τίνοι	τίνοι	τινοῖν	τινοῖν
τίνες	τίνα	τινές	τινά (ἅττα)
τίνων	τίνων	τινῶν	τινῶν
τίσι(ν)	τίσι(ν)	τισί(ν)	τισί(ν)
τίνας	τίνα	τινάς	τινά (ἅττα)

RELATIVE AND INDEFINITE RELATIVE PRONOUNS (UNITS 6 AND 34)

ὅς	ἥ	ὅ	ὅστις		ἥτις	ὅ τι	
οὗ	ῆς	οὗ	οὗτινος	(ὅτου)	ῆστινος	οὗτινος	(ὅτου)
ὧ	ῆ	ὧ	ὧτινι	(ὅτῳ)	ῆτινι	ὧτινι	(ὅτῳ)
ὅν	ῆν	ὅ	ὄντινα		ῆντινα	ὅ τι	
ὥ	ὥ	ὥ	ὥτινε		ὥτινε	ὥτινε	
οἷν	οἷν	οἷν	οἷντινοιν		οἷντινοιν	οἷντινοιν	
οἷ	αἷ	ἅ	οἷτινες		αἷτινες	ἅτινα	(ἅττα)
ῶν	ῶν	ῶν	ῶντινων	(ὅτων)	ῶντινων	ῶντινων	(ὅτων)
οἷς	αἷς	οἷς	οἷστισι(ν)	(ὅτοις)	αἷστισι(ν)	οἷστισι(ν)	(ὅτοις)
οὓς	ἄς	ἅ	οὓστινας		ἄστινας	ἅτινα	(ἅττα)

REFLEXIVE PRONOUNS (UNIT 25)

1st pers. masc.	1st pers. fem.	2nd pers. masc.	2nd pers. fem.
ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ (σαυτοῦ)	σεαυτῆς (σαυτῆς)
ἐμαυτῶ	ἐμαυτῇ	σεαυτῶ (σαυτῶ)	σεαυτῇ (σαυτῇ)
ἐμαυτόν	ἐμαυτήν	σεαυτόν (σαυτόν)	σεαυτήν (σαυτήν)
ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ὕμῶν αὐτῶν	ὕμῶν αὐτῶν
ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ὕμῖν αὐτοῖς	ὕμῖν αὐταῖς
ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ὕμᾶς αὐτούς	ὕμᾶς αὐτάς
3rd pers. masc.	3rd pers. fem.	3rd pers. neuter	
ἐαυτοῦ (αὐτοῦ)	ἐαυτῆς (αὐτῆς)	ἐαυτοῦ (αὐτοῦ)	
ἐαυτῶ (αὐτῶ)	ἐαυτῇ (αὐτῇ)	ἐαυτῶ (αὐτῶ)	
ἐαυτόν (αὐτόν)	ἐαυτήν (αὐτήν)	ἐαυτό (αὐτό)	
ἐαυτῶν (αὐτῶν)	ἐαυτῶν (αὐτῶν)	ἐαυτῶν (αὐτῶν)	
ἐαυτοῖς (αὐτοῖς)	ἐαυταῖς (αὐταῖς)	ἐαυτοῖς (αὐτοῖς)	
ἐαυτούς (αὐτούς)	ἐαυτάς (αὐτάς)	ἐαυτά (αὐτά)	

INDIRECT REFLEXIVE (3RD PERSON) (UNIT 25)

	<i>sing.</i>		<i>plur. masc./fem.</i>		<i>plur. neuter</i>	
<i>gen.</i>	οὗ	(οὐ)	σφῶν		σφῶν	
<i>dat.</i>	οῖ	(οἱ)	σφίσι(ν)	(σφισι[ν])	σφίσι(ν)	(σφισι[ν])
<i>acc.</i>	ἑ	(ἐ)	σφᾶς	(σφας)	σφέα	(σφεα)

RECIPROCAL PRONOUN (UNIT 25)

		<i>masc.</i>	<i>fem.</i>	<i>neuter</i>
<i>dual</i>	<i>gen. dat.</i>	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
	<i>acc.</i>	ἀλλήλω	ἀλλήλα	ἀλλήλω
<i>plur.</i>	<i>gen.</i>	ἀλλήλων	ἀλλήλων	ἀλλήλων
	<i>dat.</i>	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
	<i>acc.</i>	ἀλλήλους	ἀλλήλας	ἄλληλα

ΤΟΙΟΥΤΟΣ (ΤΟΣΟῦΤΟΣ) (UNIT 36)

τοιούτος	τοιαύτη	τοιούτον	οἱ τοιούτο
τοιούτου	τοιαύτης	τοιούτου	
τοιούτῳ	τοιαύτῃ	τοιούτῳ	
τοιούτον	τοιαύτην	τοιούτον	οἱ τοιούτο
τοιούτῳ	τοιούτῳ	τοιούτῳ	
τοιούτοιιν	τοιούτοιιν	τοιούτοιιν	
τοιούτοι	τοιαῦται	τοιαῦτα	
τοιούτων	τοιούτων	τοιούτων	
τοιούτοις	τοιαύταις	τοιούτοις	
τοιούτους	τοιαύτας	τοιαῦτα	

VERBS

ω-VERBS: PRESENT SYSTEM ACTIVE (UNIT 5, ETC.)

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
βουλεύω	βουλεύω	βουλεύοιμι		ἐβούλευον
βουλεύεις	βουλεύῃς	βουλεύοις	βούλευε	ἐβούλευες
βουλεύει	βουλεύῃ	βουλεύοι	βουλεύετω	ἐβούλευε(ν)
βουλεύετον	βουλεύητον	βουλεύοιτον	βουλεύετον	ἐβουλεύετον
βουλεύετον	βουλεύητον	βουλευοίτην	βουλεύετων	ἐβουλεύετην
βουλεύομεν	βουλεύωμεν	βουλεύοιμεν		ἐβουλεύομεν
βουλεύετε	βουλεύῃτε	βουλεύοιτε	βουλεύετε	ἐβουλεύετε
βουλεύουσιν(ν)	βουλεύωσιν(ν)	βουλεύοιεν	βουλεύοντων	ἐβούλευον
<i>infinitive:</i> βουλεύειν				
<i>participle:</i> βουλεύων, βουλεύουσα, βουλεύον				

ω-VERBS: PRESENT SYSTEM MIDDLE/PASSIVE (UNIT 11, ETC.)

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
βουλεύομαι	βουλεύωμαι	βουλευοίμην		ἐβουλευόμην
βουλεύῃ (or -ει)	βουλεύῃ	βουλεύοιο	βουλεύου	ἐβουλεύου
βουλεύεται	βουλεύηται	βουλεύοιτο	βουλεύεσθω	ἐβουλεύετο
βουλεύεσθον	βουλεύησθον	βουλεύοισθον	βουλεύεσθον	ἐβουλεύεσθον
βουλεύεσθον	βουλεύησθον	βουλευοίστην	βουλεύεσθων	ἐβουλεύεστην
βουλενόμεθα	βουλενώμεθα	βουλενοίμεθα		ἐβουλενόμεθα
βουλεύεσθε	βουλεύησθε	βουλεύοισθε	βουλεύεσθε	ἐβουλεύεσθε
βουλεύονται	βουλεύονται	βουλεύοιντο	βουλεύεσθων	ἐβουλεύοντο
<i>infinitive:</i> βουλεύεσθαι				
<i>participle:</i> βουλενόμενος, -η, -ον				

FUTURE SYSTEM (UNITS 18 AND 29)

<i>active indicative</i>	<i>active optative</i>	<i>middle indicative</i>	<i>middle optative</i>
βουλεύσω	βουλεύσοιμι	βουλεύσομαι	βουλευσοίμην
βουλεύσεις	βουλεύσοις	βουλεύσῃ (or -ει)	βουλεύσοιο
βουλεύσει	βουλεύσοι	βουλεύσεται	βουλεύσοιτο
βουλεύσετον	βουλεύσοιτον	βουλεύσεσθον	βουλεύσοισθον
βουλεύσετον	βουλευσοίτην	βουλεύσεσθον	βουλευσοίστην
βουλεύσομεν	βουλεύσοιμεν	βουλευσόμεθα	βουλευσοίμεθα
βουλεύσετε	βουλεύσοιτε	βουλεύσεσθε	βουλεύσοισθε
βουλεύσουσι(ν)	βουλεύσοιεν	βουλεύσονται	βουλεύσοιντο
<i>active infinitive: βουλεύσειν</i>			
<i>middle infinitive: βουλεύσεσθαι</i>			
<i>active participle: βουλεύων, βουλεύουσα, βουλεύων</i>			
<i>middle participle: βουλευσόμενος, -η, -ον</i>			

<i>passive indicative</i>	<i>passive optative</i>
βουλευθήσομαι	βουλευθησοίμην
βουλευθήσῃ (or -ει)	βουλευθήσοιο
βουλευθήσεται	βουλευθήσοιτο
βουλευθήσεσθον	βουλευθήσοισθον
βουλευθήσεσθον	βουλευθησοίστην
βουλευθησόμεθα	βουλευθησοίμεθα
βουλευθήσεσθε	βουλευθήσοισθε
βουλευθήσονται	βουλευθήσοιντο
<i>passive infinitive: βουλευθήσεσθαι</i>	
<i>passive participle: βουλευθησόμενος, -η, -ον</i>	

FUTURE WITH CONTRACTION (UNITS 18 AND 30)

<i>active indicative</i>	<i>active optative</i>	<i>middle indicative</i>	<i>middle optative</i>
βαλῶ	βαλοίην or βαλοίμι	ἀποθανοῦμαι	ἀποθανοίμην
βαλεῖς	βαλοίης or βαλοῖς	ἀποθανῇ	ἀποθανοῖο
βαλεῖ	βαλοίη or βαλοῖ	ἀποθανεῖται	ἀποθανοῖτο
βαλεῖτον	βαλοῖτον or βαλοίητον	ἀποθανεῖσθον	ἀποθανοῖσθον
βαλεῖτον	βαλοίτην or βαλοιήτην	ἀποθανεῖσθον	ἀποθανοῖσθην
βαλοῦμεν	βαλοῖμεν or βαλοίημεν	ἀποθανούμεθα	ἀποθανοίμεθα
βαλεῖτε	βαλοῖτε or βαλοίητε	ἀποθανεῖσθε	ἀποθανοῖσθε
βαλοῦσι(ν)	βαλοῖεν or βαλοίησαν	ἀποθανοῦνται	ἀποθανοῖντο
<i>active infinitive: βαλεῖν</i>			
<i>middle infinitive: ἀποθανεῖσθαι</i>			
<i>active participle: βαλῶν, βαλοῦσα, βαλοῦν</i>			
<i>middle participle: ἀποθανούμενος, -η, -ον</i>			

active indicative (optative not attested)

ἐλῶ
ἐλᾶς
ἐλᾶ
ἐλᾶτον
ἐλᾶτον
ἐλῶμεν
ἐλᾶτε
ἐλῶσι(ν)
<i>active infinitive: ἐλᾶν</i>
<i>active participle: ἐλῶν, ἐλῶσα, ἐλῶν</i>

STRONG (2ND) AORIST SYSTEM ACTIVE (UNIT 19, ETC.)

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
ἤγαγον	ἀγάγω	ἀγάγοιμι	
ἤγαγες	ἀγάγῃς	ἀγάγοις	ἄγαγε
ἤγαγε(ν)	ἀγάγῃ	ἀγάγοι	ἀγαγέτω
ἤγάγετον	ἀγάγητον	ἀγάγοιτον	ἀγάγετον
ἤγαγέτην	ἀγάγητον	ἀγαγοίτην	ἀγαγέτων
ἤγάγομεν	ἀγάγωμεν	ἀγάγοιμεν	
ἤγάγετε	ἀγάγητε	ἀγάγοιτε	ἀγάγετε
ἤγαγον	ἀγάγωσι(ν)	ἀγάγοιεν	ἀγαγόντων
<i>infinitive: ἀγαγεῖν</i>			
<i>participle: ἀγαγών, ἀγαγοῦσα, ἀγαγόν</i>			

STRONG (2ND) AORIST SYSTEM MIDDLE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
ἤγαγόμην	ἀγάγωμαι	ἀγαγοίμην	
ἤγάγου	ἀγάγῃ	ἀγάγοιο	ἀγαγοῦ
ἤγάγετο	ἀγάγῃται	ἀγάγοιτο	ἀγαγέσθω
ἤγάγεσθον	ἀγάγησθον	ἀγάγοισθον	ἀγάγεσθον
ἤγαγέσθην	ἀγάγησθον	ἀγαγοίσθην	ἀγαγέσθων
ἤγαγόμεθα	ἀγαγώμεθα	ἀγαγοίμεθα	
ἤγάγεσθε	ἀγάγησθε	ἀγάγοισθε	ἀγάγεσθε
ἤγάγοντο	ἀγάγωνται	ἀγάγοιντο	ἀγαγέσθων
<i>infinitive: ἀγαγέσθαι</i>			
<i>participle: ἀγαγόμενος, -η, -ον</i>			

WEAK (1ST) AORIST SYSTEM ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
ἐβούλευσα	βουλεύσω	βουλεύσαιμι	
ἐβούλευσας	βουλεύσης	βουλεύσειας οἱ βουλεύσαις	βούλευσον
ἐβούλευσε(ν)	βουλεύσῃ	βουλεύσειε(ν) οἱ βουλεύσαι	βουλευσάτω
ἐβουλεύσατον	βουλεύσῃτον	βουλεύσαιτον	βουλεύσατον
ἐβουλευσάτην	βουλεύσῃτον	βουλευσαίτην	βουλευσάτων
ἐβουλεύσαμεν	βουλεύσωμεν	βουλεύσαιμεν	
ἐβουλεύσατε	βουλεύσητε	βουλεύσαιτε	βουλεύσατε
ἐβούλευσαν	βουλεύσωσι(ν)	βουλεύσειαν οἱ βουλεύσαιεν	βουλευσάντων
<i>infinitive:</i> βουλεύσαι			
<i>participle:</i> βουλεύσας, βουλεύσασα, βουλεύσαν			

WEAK (1ST) AORIST SYSTEM MIDDLE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
ἐβουλευσάμην	βουλεύσωμαι	βουλευσαίμην	
ἐβουλεύσω	βουλεύσῃ	βουλεύσαιο	βούλευσαι
ἐβουλεύσατο	βουλεύσῃται	βουλεύσαιτο	βουλευσάσθω
ἐβουλεύσασθον	βουλεύσῃσθον	βουλεύσαισθον	βουλεύσασθον
ἐβουλευσάσθην	βουλεύσῃσθον	βουλευσαίσθην	βουλευσάσθων
ἐβουλευσάμεθα	βουλευσώμεθα	βουλευσαίμεθα	
ἐβουλεύσασθε	βουλεύσῃσθε	βουλεύσαισθε	βουλεύσασθε
ἐβουλεύσαντο	βουλεύσωνται	βουλεύσαιντο	βουλευσάσθων
<i>infinitive:</i> βουλεύσασθαι			
<i>participle:</i> βουλευσάμενος, -η, -ον			

AORIST SYSTEM PASSIVE (UNIT 29)

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
ἐβουλεύθην	βουλευθῶ	βουλευθείην	
ἐβουλεύθης	βουλευθῆς	βουλευθείης	βουλεύθητι
ἐβουλεύθῃ	βουλευθῇ	βουλευθείῃ	βουλευθήτω
ἐβουλεύθητον	βουλευθήτον	βουλευθείητον or -θείτον	βουλεύθητον
ἐβουλευθήτην	βουλευθήτην	βουλευθείητην or -θείτην	βουλευθήτων
ἐβουλεύθημεν	βουλευθῶμεν	βουλευθείημεν or -θείμεν	
ἐβουλεύθητε	βουλευθήτε	βουλευθείητε or -θείτε	βουλεύθητε
ἐβουλεύθησαν	βουλευθῶσι(ν)	βουλευθείησαν or -θείεν	βουλευθέντων
<i>infinitive:</i> βουλευθῆναι			
<i>participle:</i> βουλευθείς, βουλευθείσα, βουλευθέν			

PERFECT SYSTEM ACTIVE (UNIT 37)

<i>1st perf. ind.</i>	<i>2nd perf. ind.</i>	<i>subj. (simple)</i>	<i>subj. (periphrastic form)</i>
λέλυκα	λέλοιπα	λελοίπω	λελοιπῶς ᾧ or λελοιπυῖα ᾧ
λέλυκας	λέλοιπας	λελοίπης	λελοιπῶς (-υῖα) ῆς
λέλυκε(ν)	λέλοιπε(ν)	λελοίπῃ	λελοιπῶς (-υῖα, -ὄς) ῆ
λελύκατον	λελοίπατον	λελοίπητον	λελοιπότε (-υῖα) ῆτον
λελύκατον	λελοίπατον	λελοίπητον	λελοιπότε (-υῖα) ῆτον
λελύκαμεν	λελοίπαμεν	λελοίπωμεν	λελοιπότες (-υῖαι) ῶμεν
λελύκατε	λελοίπατε	λελοίπητε	λελοιπότες (-υῖαι) ῆτε
λελύκασιν(ν)	λελοίπασιν(ν)	λελοίπωσιν(ν)	λελοιπότες (-υῖαι) ῶσιν(ν) or λελοιπότε ῆ
<i>opt. (simple form)</i>	<i>opt. (periphrastic form)</i>	<i>imperative</i>	
λελοίποιμι	λελοιπῶς (-υῖα) εἶην		
λελοίποις	λελοιπῶς (-υῖα) εἶης	λελοιπῶς (-υῖα) ἴσθι	
λελοίποι	λελοιπῶς (-υῖα, -ὄς) εἶη	λελοιπῶς (-υῖα, -ὄς) ἔστω	
λελοίποιτον	λελοιπότες (-υῖα) εἶητον	λελοιπότες (-υῖα) ἔστων	
λελοιποίτην	λελοιπότες (-υῖα) εἶήτην	λελοιπότες (-υῖα) ἔστων	
λελοίποιμεν	λελοιπότες (-υῖαι) εἶμεν		
λελοίποιτε	λελοιπότες (-υῖαι) εἶτε	λελοιπότες (-υῖαι) ἔστε	
λελοίποιεν	λελοιπότες (-υῖαι) εἶεν or λελοιπότε εἶη	λελοιπότες (-υῖαι) ἔστων or λελοιπότε ἔστω	

perfect active infinitive: λελοιπέναι

perfect active participle: λελοιπῶς, λελοιπυῖα, λελοιπός

PERFECT SYSTEM M./P.: INDICATIVE, INFINITIVE, PARTICIPLE (UNIT 38)

	<i>vowel stem</i>	<i>dental plosive stem</i>	<i>labial plosive stem</i>
<i>ind.</i>	λέλυμαι λέλυσται λέλυσται λέλυσθον λέλυσθον λελύμεθα λέλυσθε λέλυνται	πέπεισμαι πέπεισαι πέπεισται πέπεισθον πέπεισθον πεπείσμεθα πέπεισθε πεπεισμένοι (-αι) εισί	γέγραμμαι γέγραψαι γέγραπται γέγραφθον γέγραφθον γεγράμμεθα γέγραφε γεγραμμένοι (-αι) εισί
<i>inf.</i>	λελύσθαι	πεπείσθαι	γεγράφθαι
<i>part.</i>	λελυμένος,-η,-ον	πεπεισμένος,-η,-ον	γεγραμμένος,-η,-ον

	<i>velar plosive stem</i>	<i>stem in -λ</i>	<i>stem in -ν</i>
<i>ind.</i>	πέπραγμαι πέπραξαι πέπρακται πέπραχθον πέπραχθον πεπράγμεθα πέπραχθε πεπραγμένοι (-αι) εισί	ἤγγελμαι ἤγγελσαι ἤγγελται ἤγγελθον ἤγγελθον ἤγγέλμεθα ἤγγελθε ἤγγελμένοι (-αι) εισί	πέφασμαι — πέφανται πέφανθον πέφανθον πεφάσμεθα πέφανθε πεφασμένοι (-αι) εισί
<i>inf.</i>	πεπράχθαι	ἤγγελθαι	πεφάνθαι
<i>part.</i>	πεπραγμένος,-η,-ον	ἤγγελμένος,-η,-ον	πεφασμένος,-η,-ον

PERFECT SYSTEM M./P.: SUBJUNCTIVE, OPTATIVE, IMPERATIVE

<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
λελυμένος (-η) ᾧ	λελυμένος (-η) εἴην	
λελυμένος (-η) ᾗς	λελυμένος (-η) εἴης	λελυμένος (-η) ἴσθι
λελυμένος (-η, -ον) ᾗ	λελυμένος (-η, -ον) εἴῃ	λελυμένος (-η, -ον) ἔστω
λελυμένω (-α) ᾗτον	λελυμένω (-α) εἴητον	λελυμένω (-α) ἔστων
λελυμένω (-α) ᾗτον	λελυμένω (-α) εἴητην	λελυμένω (-α) ἔστων
λελυμένοι (-αι) ᾧμεν	λελυμένοι (-αι) εἴμεν	
λελυμένοι (-αι) ᾗτε	λελυμένοι (-αι) εἴτε	λελυμένοι (-αι) ἔστε
λελυμένοι (-αι) ᾧσι(ν) or λελυμένα ᾗ	λελυμένοι (-αι) εἴεν or λελυμένα εἴη	λελυμένοι (-αι) ἔστων or λελυμένα ἔστω

PERFECT SYSTEM M./P.: SUBJ., OPT., IMPER. (RARE SIMPLE FORM)

<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
μεμνῶμαι	μεμνήμην or μεμνώμην	
μεμνήῃ	μεμνήῃο	μέμνησο
μεμνήται	μεμνήῃτο	μεμνήσθω
μεμνήσθον	μεμνήσθον	μεμνώσθον
μεμνήσθον	μεμνήσθην	μεμνώσθην
μεμνώμεθα	μεμνήμεθα	μεμνώμεθα
μεμνήσθε	μεμνήσθε	μέμνησθε
μεμνῶνται	μεμνήντο	μεμνῶντο

PLUPERFECT ACTIVE AND M./P. INDICATIVE (UNITS 37 AND 38)

<i>active</i>	<i>middle/passive</i>		
	<i>vowel stem</i>	<i>dental plosive stem</i>	<i>labial plosive stem</i>
ἐλελύκη	ἐλελύμην	ἐπεπείσμην	ἐγεγράμμην
ἐλελύκης	ἐλέλυσο	ἐπέπεισο	ἐγέγραψο
ἐλελύκει(ν)	ἐλέλυτο	ἐπέπειστο	ἐγέγραπτο
ἐλελύκετον	ἐλέλυσθον	ἐπέπεισθον	ἐγέγραφθον
ἐλελυκέτην	ἐλέλυσθην	ἐπεπείσθην	ἐγεγράφθην
ἐλελύκεμεν	ἐλελύμεθα	ἐπεπείσμεθα	ἐγεγράμμεθα
ἐλελύκετε	ἐλέλυσθε	ἐπέπεισθε	ἐγέγραφθε
ἐλελύκεσαν	ἐέλυντο	πεπεισμένοι (-αι) ἦσαν	γεγραμμένοι (-αι) ἦσαν

<i>middle/passive</i>		
<i>velar plosive stem</i>	<i>stem in -λ</i>	<i>stem in -ν</i>
ἐπεπράγμην	ἡγγέλμην	ἐπεφάσμην
ἐπέπραξο	ἡγγελο	—
ἐπέπρακτο	ἡγγελο	ἐπέφαντο
ἐπέπραχθον	ἡγγελο	ἐπέφανθον
ἐπεπράχθην	ἡγγελο	ἐπεφάνθην
ἐπεπράγμεθα	ἡγγέλμεθα	ἐπεφάσμεθα
ἐπέπραχθε	ἡγγελο	ἐπέφανθε
πεπραγμένοι (-αι) ἦσαν	ἡγγελοί (-αι) ἦσαν	πεφασμένοι (-αι) ἦσαν

FUTURE PERFECT INDICATIVE (UNITS 37 AND 38)

<i>active</i>	<i>middle/passive</i>	
λελυκὼς (-υῖα) ἔσομαι	λελύσομαι	or λελυμένος (-η) ἔσομαι
λελυκῶς (-υῖα) ἔσῃ	λελύσῃ	λελυμένος (-η) ἔσῃ
λελυκῶς (-υῖα, -ὸς) ἔσται	λελύσεται	λελυμένος (-η, -ον) ἔσται
λελυκότε (-υῖα) ἔσσεθον	λελύσεσθον	λελυμένω ἔσσεθον
λελυκότε (-υῖα) ἔσσεσθον	λελύσεσθον	λελυμένω ἔσσεσθον
λελυκότες (-υῖαι) ἐσόμεθα	λελυσόμεθα	λελυμένοι (-αι) ἐσόμεθα
λελυκότες (-υῖαι) ἔσεσθε	λελύσεσθε	λελυμένοι (-αι) ἔσεσθε
λελυκότες (-υῖαι) ἔσονται or λελυκότα ἔσται	λελύσονται	λελυμένοι (-αι) ἔσονται or λελυμένα ἔσται
future perfect middle/passive infinitive: λελύσεσθαι		
future perfect middle/passive participle: λελυσόμενος, -η, -ον		

ATHEMATIC PERFECTS (UNIT 39)

ἵστημι (in addition to forms from ἕστηκα)

<i>indicative</i>	<i>subjunctive</i>	<i>opt. (poetic)</i>	<i>imper. (poetic)</i>	<i>pluperf. ind.</i>
	ἔστω	ἔσταίην		
	ἔσθῃς	ἔσταίης	ἔσταθι	
	ἔσθῃ	ἔσταίῃ	ἔστάτω	
ἔστατον	ἔσθῃτον	ἔσταῖτον	ἔστατον	ἔστατον
ἔστατον	ἔσθῃτον	ἔσταίτην	ἔστάτων	ἔστάτην
ἔσταμεν	ἔσῶμεν	ἔσταῖμεν		ἔσταμεν
ἔστατε	ἔσῃτε	ἔσταῖτε	ἔστατε	ἔστατε
ἔσταν(ν)	ἔσῶσι(ν)	ἔσταῖεν	ἔσάντων	ἔστασαν
infinitive: ἐστάναι				
participle: ἐστώς, ἐστώσα, ἐστός (masc./neut. stem ἐστωτ-)				

θνήσκω (in addition to forms from τέθνηκα)

indicative	subjunctive	opt. (poetic)	imperative	pluperf. ind.
	not found	τεθναίην τεθναίης τεθναίη	τέθναθι (poetic) τεθνάτω	
τέθνατον		τεθναίτον		
τέθνατον		τεθναίτην		
τέθναμεν		τεθναίμεν		
τέθνατε		τεθναίτε		
τεθνᾶσι(ν)		τεθναίεν		ἐτέθνασαν
infinitive: τεθνάναι				
participle: τεθνεώς, τεθνεῶσα, τεθνεός (masc./neut. stem τεθνεωτ-)				

δέδωκα (in addition to forms from δέδοικα)

indicative	subj. (rare)	optative	imperative	pluperf. ind.
δέδωκα	δεδίω			ἐδέδειεν
δέδωκας	δεδίης	not found	δέδιθι	ἐδέδεις
δέδειε(ν)	δεδίη			ἐδέδει
δέδειτον	δεδίητον			
δέδειτον	δεδίητον			
δέδιμεν	δεδίωμεν			ἐδέδιμεν
δέδιτε	δεδίητε			ἐδέδιτε
δέδιᾶσι(ν)	δεδίωσι(ν)			ἐδέδεισαν or ἐδέδισαν
infinitive: δεδίεναι				
participle: δεδιώς, δεδινῶ, δεδιός				

PRESENT SYSTEM OF CONTRACT ω-VERBS
(UNITS 13 AND 30)

VERBS IN -έω: ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>		<i>imperative</i>	<i>imperf. ind.</i>
ποιῶ	ποιῶ	(ποιοῖμι) or ποιοίην			ἐποίουν
ποιεῖς	ποιῆς	(ποιοῖς)	ποιοίης	ποίει	ἐποίεις
ποιεῖ	ποιῇ	(ποιοῖ)	ποιοίη	ποιεῖτω	ἐποίει
ποιεῖτον	ποιῆτον	ποιοῖτον	(ποιοίητον)	ποιεῖτον	ἐποιεῖτον
ποιεῖτον	ποιῆτον	ποιοίτην	(ποιοίητην)	ποιεῖτων	ἐποιεῖτην
ποιοῦμεν	ποιῶμεν	ποιοῖμεν	(ποιοίημεν)		ἐποιοῦμεν
ποιεῖτε	ποιῆτε	ποιοῖτε	(ποιοίητε)	ποιεῖτε	ἐποιεῖτε
ποιοῦσι(ν)	ποιῶσι(ν)	ποιοῖεν	(ποιοίησαν)	ποιούντων	ἐποίουν
<i>infinitive: ποιεῖν</i>					
<i>participle: ποιῶν, ποιοῦσα, ποιοῦν</i>					

VERBS IN -έω WITH MONOSYLLABIC STEM: ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>		<i>imperative</i>	<i>imperf. ind.</i>
πλέω	πλέω	πλέοιμι			ἔπλεον
πλείς	πλέης	πλέοις	πλεί		ἔπλεις
πλεῖ	πλέη	πλέοι	πλείτω		ἔπλει
πλεῖτον	πλέητον	πλέοιτον	πλεῖτον		ἐπλεῖτον
πλεῖτον	πλέητον	πλεοίτην	πλείτων		ἐπλείτην
πλέομεν	πλέωμεν	πλέοιμεν			ἐπλέομεν
πλείτε	πλέητε	πλέοιτε	πλείτε		ἐπλείτε
πλέουσι(ν)	πλέωσι(ν)	πλέοιεν	πλέοντων		ἔπλεον
<i>infinitive: πλεῖν</i>					
<i>participle: πλέων, πλέουσα, πλέον</i>					

VERBS IN -έω: MIDDLE/PASSIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
ποιούμαι	ποιῶμαι	ποιοίμην		ἐποιούμην
ποιῇ	ποιῇ	ποιοῖο	ποιοῦ	ἐποιοῦ
ποιεῖται	ποιῇται	ποιοῖτο	ποιείσθω	ἐποιεῖτο
ποιεῖσθον	ποιῇσθον	ποιοῖσθον	ποιεῖσθον	ἐποιεῖσθον
ποιεῖσθον	ποιῇσθον	ποιοῖσθην	ποιείσθων	ἐποιεῖσθην
ποιούμεθα	ποιώμεθα	ποιοίμεθα		ἐποιούμεθα
ποιεῖσθε	ποιῇσθε	ποιοῖσθε	ποιεῖσθε	ἐποιεῖσθε
ποιούνται	ποιῶνται	ποιοῖντο	ποιείσθων	ἐποιοῦντο
<i>infinitive: ποιεῖσθαι</i>				
<i>participle: ποιούμενος, -η, -ον</i>				

VERBS IN -έω WITH MONOSYLLABIC STEM: MIDDLE/PASSIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
δέομαι	δέωμαι	δεοίμην		ἐδεόμην
δέη	δέη	δέοιο	δέου	ἐδέου
δεῖται	δέηται	δέοιτο	δείσθω	ἐδεῖτο
δεῖσθον	δέησθον	δεοίσθον	δεῖσθον	ἐδεῖσθον
δεῖσθον	δέησθον	δεοίσθην	δείσθων	ἐδεῖσθην
δεόμεθα	δεώμεθα	δεοίμεθα		ἐδεόμεθα
δεῖσθε	δέησθε	δεοίσθε	δεῖσθε	ἐδεῖσθε
δέονται	δεώνται	δεοῖντο	δείσθων	ἐδέοντο
<i>infinitive: δεῖσθαι</i>				
<i>participle: δεόμενος, -η, -ον</i>				

VERBS IN -άω: ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>		<i>imperative</i>	<i>imperf. ind.</i>
ὀρῶ	ὀρῶ	(ὀρῶμι) or	ὀρώην		ἑώρων
ὀρᾷς	ὀρᾷς	(ὀρῶς)	ὀρώης	ὄρα	ἑώρας
ὀρᾷ	ὀρᾷ	(ὀρῶ)	ὀρώη	ὀράτω	ἑώρα
ὀρᾶτον	ὀρᾶτον	ὀρώτον	(ὀρώητον)	ὀρᾶτον	ἑωρᾶτον
ὀρᾶτον	ὀρᾶτον	ὀρώτην	(ὀρώήτην)	ὀράτων	ἑωράτην
ὀρώμεν	ὀρώμεν	ὀρώμεν	(ὀρώημεν)		ἑωρώμεν
ὀράτε	ὀράτε	ὀρώτε	(ὀρώητε)	ὀράτε	ἑωράτε
ὀρώσι(ν)	ὀρώσι(ν)	ὀρώεν	(ὀρώησαν)	ὀρώντων	ἑώρων
<i>infinitive: ὀρᾶν</i>					
<i>participle: ὀρών, ὀρώσα, ὀρών</i>					

VERBS IN -άω WITH η IN CONTRACTION: ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>		<i>imperative</i>	<i>imperf. ind.</i>
χρῶ	χρῶ	χρώην			ἔχρων
χρῆς	χρῆς	χρώης	χρή		ἔχρης
χρῆ	χρῆ	χρώη	χρήτω		ἔχρη
χρήτον	χρήτον	χρώτον	χρήτον		ἐχρήτον
χρήτον	χρήτον	χρώτην	χρήτων		ἐχρήτην
χρώμεν	χρώμεν	χρώμεν			ἐχρώμεν
χρήτε	χρήτε	χρώτε	χρήτε		ἐχρήτε
χρώσι(ν)	χρώσι(ν)	χρώεν	χρώντων		ἔχρων
<i>infinitive: χρῆν</i>					
<i>participle: χρών, χρώσα, χρών</i>					

VERBS IN -άω: MIDDLE/PASSIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
ὀρώμαι	ὀρώμαι	ὀρώμην		ἔωρώμην
ὀρᾷ	ὀρᾷ	ὀρώω	ὀρώ	ἔωρώ
ὀράται	ὀράται	ὀρώτο	ὀράσθω	ἔωράτο
ὀράσθον	ὀράσθον	ὀρώσθον	ὀράσθον	ἔωράσθον
ὀράσθον	ὀράσθον	ὀρώσθην	ὀράσθων	ἔωράσθην
ὀρώμεθα	ὀρώμεθα	ὀρώμεθα		ἔωρώμεθα
ὀράσθε	ὀράσθε	ὀρώσθε	ὀράσθε	ἔωράσθε
ὀρώνται	ὀρώνται	ὀρώντο	ὀράσθων	ἔωρώντο
<i>infinitive: ὀράσθαι</i>				
<i>participle: ὀρώμενος, -η, -ον</i>				

VERBS IN -άω WITH η IN CONTRACTION: MIDDLE/PASSIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
χρώμαι	χρώμαι	χρώμην		ἐχρώμην
χρῆ	χρῆ	χρώω	χρώ	ἐχρώ
chrῆται	chrῆται	χρώτο	chrῆσθω	ἐchrῆτο
chrῆσθον	chrῆσθον	χρώσθον	chrῆσθον	ἐchrῆσθον
chrῆσθον	chrῆσθον	χρώσθην	chrῆσθων	ἐchrῆσθην
χρώμεθα	χρώμεθα	χρώμεθα		ἐχρώμεθα
chrῆσθε	chrῆσθε	χρώσθε	chrῆσθε	ἐchrῆσθε
χρώνται	χρώνται	χρώντο	chrῆσθων	ἐχρώντο
<i>infinitive: chrῆσθαι</i>				
<i>participle: χρώμενος, -η, -ον</i>				

VERBS IN -όω: ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>		<i>imperative</i>	<i>imperf. ind.</i>
δηλῶ	δηλῶ	(δηλοῖμι)	or	δηλοῖην	ἐδήλουν
δηλοῖς	δηλοῖς	(δηλοῖς)		δηλοῖης	ἐδήλους
δηλοῖ	δηλοῖ	(δηλοῖ)		δηλοῖη	ἐδήλου
δηλοῦτον	δηλῶτον	δηλοῖτον		(δηλοίητον)	ἐδηλοῦτον
δηλοῦτον	δηλῶτον	δηλοίτην		(δηλοιήτην)	ἐδηλούτην
δηλοῦμεν	δηλῶμεν	δηλοῖμεν		(δηλοίημεν)	ἐδηλοῦμεν
δηλοῦτε	δηλῶτε	δηλοῖτε		(δηλοίητε)	ἐδηλοῦτε
δηλοῦσι(ν)	δηλῶσι(ν)	δηλοῖεν		(δηλοίησαν)	ἐδήλουν
<i>infinitive: δηλοῦν</i>					
<i>participle: δηλῶν, δηλοῦσα, δηλοῦν</i>					

VERBS IN -όω: MIDDLE/PASSIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>		<i>imperative</i>	<i>imperf. ind.</i>
δηλοῦμαι	δηλῶμαι	δηλοίμην			ἐδηλούμην
δηλοῖ	δηλοῖ	δηλοῖο		δηλοῦ	ἐδηλοῦ
δηλοῦται	δηλῶται	δηλοῖτο		δηλούσθω	ἐδηλούτο
δηλοῦσθον	δηλῶσθον	δηλοῖσθον		δηλοῦσθον	ἐδηλοῦσθον
δηλοῦσθον	δηλῶσθον	δηλοίστην		δηλούσθων	ἐδηλούστην
δηλούμεθα	δηλώμεθα	δηλοίμεθα			ἐδηλούμεθα
δηλοῦσθε	δηλῶσθε	δηλοίσθε		δηλοῦσθε	ἐδηλοῦσθε
δηλοῦνται	δηλῶνται	δηλοῖντο		δηλούσθων	ἐδηλοῦντο
<i>infinitive: δηλοῦσθαι</i>					
<i>participle: δηλούμενος, -η, -ον</i>					

μι-VERBS (UNITS 23 AND 24, ETC.)

τίθημι: PRESENT SYSTEM ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
τίθημι	τιθῶ	τιθείην		ἐτίθην
τίθης	τιθῆς	τιθείης	τίθει	ἐτίθεις
τίθησι(ν)	τιθῇ	τιθείη	τιθέτω	ἐτίθει
τίθετον	τιθῆτον	τιθείτον	τίθετον	ἐτίθετον
τίθετον	τιθῆτον	τιθείτην	τιθέτων	ἐτιθέτην
τίθεμεν	τιθῶμεν	τιθείμεν		ἐτίθεμεν
τίθετε	τιθῆτε	τιθείτε	τίθετε	ἐτίθετε
τιθεῖσι(ν)	τιθῶσι(ν)	τιθείεν	τιθέντων	ἐτίθεσαν
<i>infinitive: τιθέναι</i>				
<i>participle: τιθείς, τιθείσα, τιθέν</i>				

τίθημι: PRESENT SYSTEM MIDDLE/PASSIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
τίθεμαι	τιθῶμαι	τιθείμην		ἐτιθέμην
τίθесαι	τιθῇ	τιθείο	τίθεσο	ἐτίθεσο
τίθεται	τιθῆται	τιθείτο	τιθέσθω	ἐτίθετο
τίθесθον	τιθῆσθον	τιθείσθον	τίθесθον	ἐτίθесθον
τίθесθον	τιθῆσθον	τιθείσθην	τιθέσθων	ἐτιθέσθην
τιθέμεθα	τιθώμεθα	τιθείμεθα		ἐτιθέμεθα
τίθесθε	τιθῆσθε	τιθείσθε	τίθесθε	ἐτίθесθε
τιθενται	τιθώνται	τιθείντο	τιθέσθων	ἐτίθεντο
<i>infinitive: τίθεσθαι</i>				
<i>participle: τιθέμενος, -η, -ον</i>				

τίθημι: AORIST SYSTEM ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
ἔθηκα	θῶ	θείην	
ἔθηκας	θῇς	θείης	θές
ἔθηκε(ν)	θῇ	θείη	θέτω
ἔθετον	θῇτον	θείτον	θέτον
ἔθετην	θῇτον	θείτην	θέτων
ἔθεμεν	θῶμεν	θείημεν or θείμεν	
ἔθετε	θῇτε	θείητε or θείτε	θέτε
ἔθεσαν	θῶσι(ν)	θείεν	θέντων
<i>infinitive: θείναι</i>			
<i>participle: θείς, θείσα, θέν</i>			

τίθημι: AORIST SYSTEM MIDDLE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
ἔθέμην	θῶμαι	θείμην	
ἔθου	θῇ	θείο	θοῦ
ἔθετο	θῇται	θείτο	θέσθω
ἔθεσθον	θῇσθον	θείσθον	θέσθον
ἔθέσθην	θῇσθον	θείσθην	θέσθων
ἔθέμεθα	θῶμεθα	θείμεθα	
ἔθεσθε	θῇσθε	θείσθε	θέσθε
ἔθεντο	θῶνται	θείντο	θέσθων
<i>infinitive: θέσθαι</i>			
<i>participle: θέμενος, -η, -ον</i>			

ἵημι: PRESENT SYSTEM ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperfect ind.</i>
ἵημι	ἰῶ	ἰείην		ἵην
ἵης	ἰῆς	ἰείης	ἵει	ἵεις
ἵησι(ν)	ἰῇ	ἰείη	ἵέτω	ἵει
ἵετον	ἰῆτον	ἰείτον	ἵετον	ἵετον
ἵετον	ἰῆτον	ἰείτην	ἵέτων	ἵέτην
ἵμεν	ἰῶμεν	ἰείμεν		ἵμεν
ἵετε	ἰῆτε	ἰείτε	ἵετε	ἵετε
ἰᾶσι(ν)	ἰῶσι(ν)	ἰείεν	ἵέντων	ἵεσαν
<i>infinitive: ἰέναι</i>				
<i>participle: ἰείς, ἰέισα, ἰέν</i>				

ἵημι: PRESENT SYSTEM MIDDLE/PASSIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperfect ind.</i>
ἵεμαι	ἰῶμαι	ἰείμην		ἵέμην
ἵεσαι	ἰῇ	ἰείο	ἵεσο	ἵεσο
ἵεται	ἰῆται	ἰείτο	ἵέσθω	ἵετο
ἵεσθον	ἰῆσθον	ἰείσθον	ἵεσθον	ἵεσθον
ἵεσθον	ἰῆσθον	ἰείσθην	ἵέσθων	ἵέσθην
ἰέμεθα	ἰώμεθα	ἰείμεθα		ἰέμεθα
ἵεσθε	ἰῆσθε	ἰείσθε	ἵεσθε	ἵεσθε
ἵενται	ἰώνται	ἰείντο	ἵέσθων	ἵέντο
<i>infinitive: ἵεσθαι</i>				
<i>participle: ἰέμενος, -η, -ον</i>				

ἵημι: AORIST SYSTEM ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
(ἀφ)ῆκα	(ἀφ)ῶ	(ἀφ)είην	
(ἀφ)ῆκας	(ἀφ)ῆς	(ἀφ)είης	(ἄφ)ες
(ἀφ)ῆκε(ν)	(ἀφ)ῆ	(ἀφ)είη	(ἀφ)έτω
(ἀφ)είτον	(ἀφ)ῆτον	(ἀφ)είτον	(ἄφ)ετον
(ἀφ)είτην	(ἀφ)ῆτον	(ἀφ)είτην	(ἀφ)έτων
(ἀφ)είμεν	(ἀφ)ῶμεν	(ἀφ)είμεν	
(ἀφ)είτε	(ἀφ)ῆτε	(ἀφ)είτε or (ἀφ)είητε	(ἄφ)ετε
(ἀφ)είσαν	(ἀφ)ῶσι(ν)	(ἀφ)είεν or (ἀφ)είησαν	(ἀφ)έντων
<i>infinitive:</i> (ἀφ)εἶναι			
<i>participle:</i> (ἀφ)είς, (ἀφ)είσα, (ἀφ)έν			

ἵημι: AORIST SYSTEM MIDDLE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
(ἀφ)είμην	(ἀφ)ῶμαι	(ἀφ)είμην	
(ἀφ)είσο	(ἀφ)ῆ	(ἀφ)είο	(ἀφ)οῦ
(ἀφ)εἶτο	(ἀφ)ῆται	(ἀφ)εἶτο	(ἀφ)έστω
(ἀφ)εἰσθον	(ἀφ)ῆσθον	(ἀφ)εἰσθον	(ἄφ)εσθον
(ἀφ)εἰσθην	(ἀφ)ῆσθον	(ἀφ)εἰσθην	(ἀφ)έσθων
(ἀφ)είμεθα	(ἀφ)ώμεθα	(ἀφ)είμεθα	
(ἀφ)εἰσθε	(ἀφ)ῆσθε	(ἀφ)εἰσθε	(ἄφ)εσθε
(ἀφ)εἶντο	(ἀφ)ῶνται	(ἀφ)εἶντο	(ἀφ)έσθων
<i>infinitive:</i> (ἀφ)έσθαι			
<i>participle:</i> (ἀφ)έμενος, -η, -ον			

δίδωμι: PRESENT SYSTEM ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
δίδωμι	διδῶ	διδοίην		ἐδίδουν
δίδως	διδῷς	διδοίης	δίδου	ἐδίδους
δίδωσι(ν)	διδῷ	διδοίη	διδότω	ἐδίδου
δίδοτον	διδῶτον	διδοίτον	δίδοτον	ἐδίδοτον
δίδοτον	διδῶτον	διδοίτην	διδότων	ἐδιδότην
δίδομεν	διδῶμεν	διδοίμεν		ἐδίδομεν
δίδοτε	διδῶτε	διδοίτε	δίδοτε	ἐδίδοτε
διδόασι(ν)	διδῶσι(ν)	διδοίεν	διδόντων	ἐδίδοσαν
<i>infinitive:</i> διδόναι				
<i>participle:</i> διδούς, διδοῦσα, διδόν				

δίδωμι: PRESENT SYSTEM MIDDLE/PASSIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
δίδομαι	διδῶμαι	διδοίμην		ἐδιδόμην
δίδοσαι	διδῷ	διδοίῃο	δίδοσο	ἐδίδοσο
δίδοται	διδῶται	διδοίτο	διδόσθω	ἐδίδοτο
δίδοσθον	διδῶσθον	διδοίσθον	δίδοσθον	ἐδίδοσθον
δίδοσθον	διδῶσθον	διδοίστην	διδόσθων	ἐδιδόστην
διδόμεθα	διδῶμεθα	διδοίμεθα		ἐδιδόμεθα
δίδοσθε	διδῶσθε	διδοίσθε	δίδοσθε	ἐδίδοσθε
δίδονται	διδῶνται	διδοίντο	διδόσθων	ἐδίδοντο
<i>infinitive:</i> δίδοσθαι				
<i>participle:</i> διδόμενος, -η, -ον				

δίδωμι: AORIST SYSTEM ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
ἔδωκα	δῶ	δοίην	
ἔδωκας	δῶς	δοίης	δός
ἔδωκε(ν)	δῷ	δοίη	δότω
ἔδοτον	δῶτον	δοίτον	δότον
ἔδοτην	δῶτον	δοίτην	δότων
ἔδομεν	δῶμεν	δοίημεν or δοίμεν	
ἔδοτε	δῶτε	δοίητε	δότε
ἔδοσαν	δῶσι(ν)	δοίεν or δοίησαν	δόντων
<i>infinitive:</i> δοῦναι			
<i>participle:</i> δούς, δοῦσα, δόν			

δίδωμι: AORIST SYSTEM MIDDLE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
ἔδόμην	δῶμαι	δοίμην	
ἔδου	δῷ	δοίῳ	δοῦ
ἔδοτο	δῶται	δοίτο	δόσθω
ἔδοσθον	δῶσθον	δοίσθον	δόσθον
ἔδόσθην	δῶσθον	δοίσθην	δόσθων
ἔδόμεθα	δῶμεθα	δοίμεθα	
ἔδοσθε	δῶσθε	δοίσθε	δόσθε
ἔδουντο	δῶνται	δοίντο	δόσθων
<i>infinitive:</i> δόσθαι			
<i>participle:</i> δόμενος, -η, -ον			

ἵστημι: PRESENT SYSTEM ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
ἵστημι	ἰστώ	ἰσταίην		ἵστην
ἵστης	ἰσῆς	ἰσταίης	ἵστη	ἵστης
ἵστησι(ν)	ἰσῇ	ἰσταίῃ	ἰστάτω	ἵστη
ἵστατον	ἰσῆτον	ἰσταίτον	ἵστατον	ἵστατον
ἵστατον	ἰσῆτον	ἰσταίτην	ἰστάτων	ἵστάτην
ἵσταμεν	ἰσῶμεν	ἰσταίμεν		ἵσταμεν
ἵστατε	ἰσῆτε	ἰσταίτε	ἵστατε	ἵστατε
ἰσᾶσι(ν)	ἰσῶσι(ν)	ἰσταίεν	ἰσάντων	ἵστασαν
<i>infinitive: ἰσάναι</i>				
<i>participle: ἰσάς, ἰσᾶσα, ἰσάν</i>				

ἵστημι: PRESENT SYSTEM MIDDLE/PASSIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
ἵσταμαι	ἰσῶμαι	ἰσταίμην		ἵστάμην
ἵστασαι	ἰσῇ	ἰσταίῃ	ἵστασο	ἵστασο
ἵσταται	ἰσῆται	ἰσταίτο	ἰστάσθω	ἵστατο
ἵστασθον	ἰσῆσθον	ἰσταίσθον	ἵστασθον	ἵστασθον
ἵστασθον	ἰσῆσθον	ἰσταίσθην	ἰστάσθων	ἵστάσθην
ἰστάμεθα	ἰσῶμεθα	ἰσταίμεθα		ἵστάμεθα
ἵστασθε	ἰσῆσθε	ἰσταίσθε	ἵστασθε	ἵστασθε
ἵστανται	ἰσῶνται	ἰσταίντο	ἰστάσθων	ἵσταντο
<i>infinitive: ἵστασθαι</i>				
<i>participle: ἰστάμενος, -η, -ον</i>				

ἵσστημι: STRONG (INTRANSITIVE) AORIST SYSTEM ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
ἕστην	στῶ	σταίην	
ἕστης	στῆς	σταίης	στήθι and -σῶ
ἕστη	στῇ	σταίῃ	στήτω
ἕστητον	στήτον	σταίτον	στήτον
ἕστήτην	στήτον	σταίτην	στήτων
ἕστημεν	στώμεν	σταίημεν	
ἕστητε	στήτε	σταίητε	στήτε
ἕστησαν	στώσι(ν)	σταίεν	σάντων
<i>infinitive</i> : στήναι			
<i>participle</i> : στάς, σῶσα, σάν			

δύναμαι: PRESENT SYSTEM MIDDLE/PASSIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
δύναμαι	δύνωμαι	δυναίμην		ἔδυναμην
δύνασαι or δύνα	δύνῃ	δύναιο	—	ἔδύνω
δύναται	δύνηται	δύναιτο	δυνάσθω	ἔδύνατο
—	δύνησθον	—	—	—
δύνασθον	—	—	—	ἔδυνάσθην
δυνάμεθα	δυνώμεθα	δυναίμεθα		ἔδυνάμεθα
δύνασθε	δύνησθε	δύναισθε	—	ἔδύνασθε
δύνανται	δύνωνται	δύναιντο	—	ἔδύναντο
<i>infinitive</i> : δύνασθαι				
<i>participle</i> : δυνάμενος, -η, -ον				

ἐπίσταμαι: PRESENT SYSTEM MIDDLE/PASSIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
ἐπίσταμαι	ἐπίστωμαι	ἐπισταίμην		ἡπιστάμην
ἐπίστασαι or ἐπίσῃ	ἐπίστη	ἐπίσταιο	ἐπίστασο or ἐπίστω	ἡπίστω or ἡπίστασο
ἐπίσταται	ἐπίσθηται	ἐπίσταιτο	ἐπιστάσθω	ἡπίστατο
ἐπίστασθον	—	—	—	—
—	—	ἐπισταίσθην	—	ἡπιστάσθην
ἐπιστάμεθα	ἐπιστώμεθα	ἐπισταίμεθα		ἡπιστάμεθα
ἐπίστασθε	ἐπίστησθε	—	ἐπίστασθε	ἡπίστασθε
ἐπίστανται	ἐπίστωνται	ἐπίσταιντο	ἐπιστάσθων	ἡπίσταντο
<i>infinitive:</i> ἐπίστασθαι				
<i>participle:</i> ἐπιστάμενος, -η, -ον				

δείκνυμι: PRESENT SYSTEM ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
δείκνυμι	δεικνύω	δεικνύοιμι		ἔδεικνυν
δείκνῃς	δεικνύῃς	δεικνύοις	δείκνῃ	ἔδεικνῃς
δείκνῃσι(ν)	δεικνύῃ	δεικνύοι	δεικνύτω	ἔδεικνῃ
δείκνυτον	δεικνύητον	δεικνύοιτον	δείκνυτον	ἔδεικνυτον
δείκνυτον	δεικνύητον	δεικνυοίτην	δεικνύτων	ἔδεικνύτην
δείκνυμεν	δεικνύωμεν	δεικνύοιμεν		ἔδεικνυμεν
δείκνυτε	δεικνύητε	δεικνύοιτε	δείκνυτε	ἔδεικνυτε
δεικνύασι(ν)	δεικνύωσι(ν)	δεικνύοιεν	δεικνύντων	ἔδεικνυσαν
<i>infinitive:</i> δεικνύναι				
<i>participle:</i> δεικνύς, δεικνῦσα, δεικνύν				

εἶμι (GO): PRESENT SYSTEM (UNIT 23)

<i>ind.</i>	<i>subj.</i>	<i>optative</i>	<i>imperat.</i>	<i>imperf. ind.</i>		
εἶμι	ἴω	ἴοιμι or ἰοίην		ἦα	or	ἦειν
εἶ	ἴης	ἴοις	ἴθι	ἦεισθα		ἦεις
εἶσι(ν)	ἴη	ἴοι	ἴτω	ἦειν		ἦει
ἴτον	ἴητον	ἴοιτον	ἴτον	ἦτον		
ἴτων	ἴητων	ἰοίτην	ἴτων	ἦτην		
ἴμεν	ἴωμεν	ἴοιμεν		ἦμεν		
ἴτε	ἴητε	ἴοιτε	ἴτε	ἦτε		
ἴασι(ν)	ἴωσι(ν)	ἴοιεν	ἴόντων	ἦσαν		ἦεσαν
<i>infinitive: ἰέναι</i>						
<i>participle: ἰών, ἰούσα, ἰόν</i>						

φημί: PRESENT SYSTEM (UNIT 20)

<i>ind.</i>	<i>subj.</i>	<i>optative</i>	<i>imperative</i>	<i>imperf. ind.</i>
φημί	φῶ	φαίην		ἔφην
φῆς	φῆς	φαίης	φάθι or φαθί	ἔφησθα or ἔφης
φησί(ν)	φῆ	φαίη	φάτω	ἔφη
φατόν	φῆτον	φαίτον	φάτον	ἔφατον
φάτων	φῆτων	φαίτην	φάτων	ἔφάτην
φαμέν	φῶμεν	φαίμεν or φαίημεν		ἔφαμεν
φατέ	φῆτε	φαίητε	φάτε	ἔφατε
φᾶσί(ν)	φῶσι(ν)	φαίεν or φαίησαν	φάντων	ἔφασαν
<i>infinitive: φάναι</i>				
<i>participle: (poetic) φάς, φᾶσα, φάν</i>				

βαίνω: AORIST SYSTEM ACTIVE

indicative	subjunctive	optative	imperative
ἔβην	βῶ	βαίην	
ἔβης	βῆς	βαίης	βῆθι or -βᾶ
ἔβῃ	βῇ	βαίῃ	βήτω
ἔβητον	βῆτον	βαίητον or βαίτον	βήτον
ἐβήτην	βήτην	βαιήτην or βαίτην	βήτων
ἔβημεν	βῶμεν	βαίημεν or βαίμεν	
ἔβητε	βήτε	βαίητε	βήτε
ἔβησαν	βῶσι(ν)	βαίεν	βάντων
infinitive: βῆναι			
participle: βάς, βᾶσα, βάν			

γινώσκω: AORIST SYSTEM ACTIVE

indicative	subjunctive	optative	imperative
ἔγνων	γνῶ	γνοίην	
ἔγnows	γνῶς	γνοίης	γνῶθι
ἔγνω	γνῶ	γνοίῃ	γνώτω
ἔγνωτον	γνῶτον	γνοίητον or γνοίτον	γνῶτον
ἐγνώτην	γνώτην	γνοιήτην or γνοίτην	γνώτων
ἔγνωμεν	γνῶμεν	γνοίημεν or γνοίμεν	
ἔγνωτε	γνῶτε	γνοίητε	γνῶτε
ἔγνωσαν	γνῶσι(ν)	γνοίεν	γνόντων
infinitive: γνῶναι			
participle: γνούς, γνοῦσα, γνόν			

ἀλίσκομαι: AORIST SYSTEM

<i>indicative</i>		<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
ἔαλων	or ἥλων	ἀλῶ	ἀλοίην	not found
ἔαλως	ἥλως	ἀλῶς	ἀλοίης	
ἔαλω	ἥλω	ἀλῶ	ἀλοίη	
ἔαλωτον	ἥλωτον	ἀλῶτον	dual not found	
ἔαλώτην	ἥλώτην	ἀλῶτον		
ἔαλωμεν	ἥλωμεν	ἀλῶμεν	plural not found	
ἔαλωτε	ἥλωτε	ἀλῶτε		
ἔαλωσαν	ἥλωσαν	ἀλῶσι(ν)		
<i>infinitive</i> : ἀλῶναι				
<i>participle</i> : ἀλούς, ἀλοῦσα, ἀλόν				

δύω: STRONG (2ND) AORIST SYSTEM ACTIVE

<i>indicative</i>	<i>subjunctive</i>	<i>optative</i>	<i>imperative</i>
ἔδυν	δύω	δύοιμι	
ἔδῡς	δύῃς	δύοις	δύθι
ἔδῡ	δύῃ	δύοι	δύτω
ἔδῡτον	δύητον	δύοιτον	δύτον
ἔδύτην	δύητον	δύοίτην	δύτων
ἔδῡμεν	δύωμεν	δύοιμεν	
ἔδῡτε	δύητε	δύοιτε	δύτε
ἔδῡσαν	δύωσι(ν)	δύοιεν	δύντων
<i>infinitive</i> : δύναι			
<i>participle</i> : δύς, δύσα, δύν			

οἶδα: PERFECT SYSTEM (UNIT 28)

<i>ind.</i>	<i>subj.</i>	<i>optative</i>		<i>imper.</i>	<i>pluperf. ind.</i>	
οἶδα	εἰδῶ	εἰδείην			ἤδη	or ἤδειν
οἶσθα	εἰδῆς	εἰδείης		ἴσθι	ἤδησθα	ἤδεις
οἶδε(ν)	εἰδῆ	εἰδείη		ἴστω	ἤδειν	ἤδει
ἴστων	εἰδήτων	εἰδείτων		ἴστων	ἤδετον	
ἴστων	εἰδήτων	εἰδείτην		ἴστων	ἤδέτην	
ἴσμεν	εἰδῶμεν	εἰδείμεν	or εἰδείημεν		ἤδεμεν	ἤσμεν
ἴστε	εἰδήτε	εἰδείτε	εἰδείητε	ἴστε	ἤδετε	ἤστε
ἴσασι(ν)	εἰδώσι(ν)	εἰδείεν	εἰδείησαν	ἴστων	ἤδεσαν	ἤσαν

future (perfect) indicative: ἴσομαι

infinitive: εἰδέναι

participle: εἰδώς, εἰδυῖα, εἰδός

DECLENSION OF PARTICIPLES IN ντ (UNIT 26)

PARTICIPLES IN -ων, -ουσα, -ον			PARTICIPLES IN -ῶν, -οῦσα, -οῦν		
(present and future, uncontracted)			(present and future, -έω or -όω contraction)		
<i>masc.</i>	<i>fem.</i>	<i>neuter</i>	<i>masc.</i>	<i>fem.</i>	<i>neuter</i>
ἄγων	ἄγουσα	ἄγον	μενῶν	μενοῦσα	μενοῦν
ἄγοντος	ἀγούσης	ἄγοντος	μενοῦντος	μενούσης	μενοῦντος
ἄγοντι	ἀγούση	ἄγοντι	μενοῦντι	μενούση	μενοῦντι
ἄγοντα	ἄγουσαν	ἄγον	μενοῦντα	μενοῦσαν	μενοῦν
ἄγοντε	ἀγούσα	ἄγοντε	μενοῦντε	μενούσα	μενοῦντε
ἀγόντοιν	ἀγούσαιν	ἀγόντοιν	μενούντοιν	μενούσαιν	μενούντοιν
ἄγοντες	ἄγουσαι	ἄγοντα	μενοῦντες	μενοῦσαι	μενοῦντα
ἀγόντων	ἀγουσῶν	ἀγόντων	μενούντων	μενουσῶν	μενούντων
ἄγουσι(ν)	ἀγούσαις	ἄγουσι(ν)	μενοῦσι(ν)	μενούσαις	μενοῦσι(ν)
ἄγοντας	ἀγούσας	ἄγοντα	μενοῦντας	μενούσας	μενοῦντα

PARTICIPLES IN -ῶν, -ῶσα, -ῶν			PARTICIPLES IN -ών, -οῦσα, -όν		
(present and future active, -άω contraction)			(strong aorist active [thematic verbs] and present active of εἶμι and εἶμι)		
ὀρῶν	ὀρώσα	ὀρῶν	λιπών	λιποῦσα	λιπόν
ὀρῶντος	ὀρώσης	ὀρῶντος	λιπόντος	λιπούσης	λιπόντος
ὀρῶντι	ὀρώσῃ	ὀρῶντι	λιπόντι	λιπούσῃ	λιπόντι
ὀρῶντα	ὀρώσαν	ὀρῶν	λιπόντα	λιποῦσαν	λιπόν
ὀρῶντε	ὀρώσα	ὀρῶντε	λιπόντε	λιπούσα	λιπόντε
ὀρῶντοι	ὀρώσαι	ὀρῶντοι	λιπόντοι	λιπούσαι	λιπόντοι
ὀρῶντες	ὀρώσαι	ὀρῶντα	λιπόντες	λιπούσαι	λιπόντα
ὀρῶντων	ὀρώσων	ὀρῶντων	λιπόντων	λιπουσῶν	λιπόντων
ὀρώσι(ν)	ὀρώσαις	ὀρώσι(ν)	λιποῦσι(ν)	λιπούσαις	λιποῦσι(ν)
ὀρώντας	ὀρώσας	ὀρώντα	λιπόντας	λιπούσας	λιπόντα

PARTICIPLES IN -ᾶς, -ᾶσα, -άν			PARTICIPLES IN -ᾶς, -ᾶσα, -άν		
(weak aorist active)			(μι-verb active)		
λύσᾶς	λύσᾶσα	λύσαν	ἰσᾶς	ἰσᾶσα	ἰσάν
λύσαντος	λυσᾶσης	λύσαντος	ἰσάντος	ἰσᾶσης	ἰσάντος
λύσαντι	λυσᾶσῃ	λύσαντι	ἰσάντι	ἰσᾶσῃ	ἰσάντι
λύσαντα	λύσᾶσαν	λύσαν	ἰσάντα	ἰσᾶσαν	ἰσάν
λύσαντε	λυσᾶσα	λύσαντε	ἰσάντε	ἰσᾶσα	ἰσάντε
λυσάντοι	λυσᾶσαι	λυσάντοι	ἰσάντοι	ἰσᾶσαι	ἰσάντοι
λύσαντες	λύσᾶσαι	λύσαντα	ἰσάντες	ἰσᾶσαι	ἰσάντα
λυσάντων	λυσᾶσων	λυσάντων	ἰσάντων	ἰσᾶσων	ἰσάντων
λύσᾶσι(ν)	λυσᾶσαις	λύσᾶσι(ν)	ἰσᾶσι(ν)	ἰσᾶσαις	ἰσᾶσι(ν)
λύσαντας	λυσᾶσας	λύσαντα	ἰσάντας	ἰσᾶσας	ἰσάντα

PARTICIPLES IN -είς, -είσα, -έν

μι-verb present or aorist active			aorist passive (all verbs)		
τιθείς	τιθείσα	τιθέν	λυθείς	λυθείσα	λυθέν
τιθέντος	τιθείσης	τιθέντος	λυθέντος	λυθείσης	λυθέντος
τιθέντι	τιθείση	τιθέντι	λυθέντι	λυθείση	λυθέντι
τιθέντα	τιθείσαν	τιθέν	λυθέντα	λυθείσαν	λυθέν
τιθέντε	τιθείσα	τιθέντε	λυθέντε	λυθείσα	λυθέντε
τιθέντοι	τιθείσαιν	τιθέντοι	λυθέντοι	λυθείσαιν	λυθέντοι
τιθέντες	τιθείσαι	τιθέντα	λυθέντες	λυθείσαι	λυθέντα
τιθέντων	τιθειςῶν	τιθέντων	λυθέντων	λυθειςῶν	λυθέντων
τιθείσι(ν)	τιθείσαις	τιθείσι(ν)	λυθείσι(ν)	λυθείσαις	λυθείσι(ν)
τιθέντας	τιθείσας	τιθέντα	λυθέντας	λυθείσας	λυθέντα

PARTICIPLES IN -οὓς, -οῦσα, -όν

(μι-verb active)

διδούς	διδούσα	διδόν
διδόντος	διδούσης	διδόντος
διδόντι	διδούση	διδόντι
διδόντα	διδοῦσαν	διδόν
διδόντε	διδούσα	διδόντε
διδόντοι	διδοῦσαιν	διδόντοι
διδόντες	διδοῦσαι	διδόντα
διδόντων	διδουσῶν	διδόντων
διδοῦσι(ν)	διδούσαις	διδοῦσι(ν)
διδόντας	διδούσας	διδόντα

PARTICIPLES IN -ῖς, -ῖσα, -ύν

(μι-verb active)

δεικνύς	δεικνύσα	δεικνύν
δεικνύντος	δεικνύσης	δεικνύντος
δεικνύντι	δεικνύση	δεικνύντι
δεικνύντα	δεικνύσαν	δεικνύν
δεικνύντε	δεικνύσα	δεικνύντε
δεικνύντοι	δεικνύσαιν	δεικνύντοι
δεικνύντες	δεικνύσαι	δεικνύντα
δεικνύντων	δεικνυσῶν	δεικνύντων
δεικνύσι(ν)	δεικνύσαις	δεικνύσι(ν)
δεικνύντας	δεικνύσας	δεικνύντα

DECLENSION OF PERFECT ACTIVE PARTICIPLES (UNIT 37)

PARTICIPLES IN -ώς, -υῖα, -ίς (MOST VERBS)

λελοιπώς	λελοιπυῖα	λελοιπός
λελοιπότος	λελοιπυίας	λελοιπότος
λελοιπότι	λελοιπυῖα	λελοιπότι
λελοιπότα	λελοιπυῖαν	λελοιπός
λελοιπότε	λελοιπυῖα	λελοιπότε
λελοιπότοιιν	λελοιπυῖαιιν	λελοιπότοιιν
λελοιπότες	λελοιπυῖαι	λελοιπότα
λελοιπότων	λελοιπυῖων	λελοιπότων
λελοιπόσι(ν)	λελοιπυῖαις	λελοιπόσι(ν)
λελοιπότας	λελοιπυῖας	λελοιπότα

PARTICIPLES IN -ώς, -ῶσα, -ός (SOME ATHEMATIC PERFECTS: UNIT 39)

ἐστώς	ἐστῶσα	ἐστός
ἐστῶτος	ἐστῶσης	ἐστῶτος
ἐστῶτι	ἐστῶση	ἐστῶτι
ἐστῶτα	ἐστῶσαν	ἐστός
ἐστῶτε	ἐστῶσα	ἐστῶτε
ἐστῶτοιιν	ἐστῶσαιιν	ἐστῶτοιιν
ἐστῶτες	ἐστῶσαι	ἐστῶτα
ἐστῶτων	ἐστῶσῶν	ἐστῶτων
ἐστῶσι(ν)	ἐστῶσαις	ἐστῶσι(ν)
ἐστῶτας	ἐστῶσας	ἐστῶτα

Greek–English Glossary

This glossary contains all the words assigned to be learned in the units and their vocabulary lists. The number in parentheses after each word indicates the unit in which it was assigned; if the number is preceded by “U,” the word is presented within the unit itself rather than in its vocabulary list. English equivalents are given selectively here; for more information about meanings and grammatical usage, refer to the full entry in the unit vocabulary indicated.

<i>ἀγαθός</i> , -ή, -όν (7), good, well-born, brave	<i>ἀεί</i> or <i>αἰεί</i> (12), always
<i>ἄγαν</i> (33), very much, too much	<i>ἀθάνατος</i> , -ον (9), undying, immortal
<i>ἀγγέλλω</i> (19), bear a message, announce	<i>Ἀθηνᾶ</i> , -ᾱς, f. (40), Athena
<i>ἄγγελος</i> , -ου, m. (3), messenger, herald	<i>Ἀθηναῖος</i> , -α, -ον (10), Athenian; (m. pl. as noun) the Athenians
<i>ἀγνοέω</i> (28), not perceive, be unaware of	<i>ἅθλον</i> , -ου, n. (32), prize
<i>ἀγορά</i> , -ᾱς, f. (4), place of assembly; marketplace	<i>ἅθλος</i> , -ου, m. (32), contest
<i>ἄγω</i> (5), lead, carry; (mid.) marry (U11)	<i>ἀθροίζω</i> (38), gather together
<i>ἄγων</i> , <i>ἄγωνος</i> , m. (15), contest, struggle	<i>ἄθυμος</i> , -ον (38), discouraged, spiritless
<i>ἀδελφή</i> , -ῆς, f. (4), sister	<i>αἰδώς</i> , <i>αἰδοῦς</i> , f. (42), awe, shame, respect
<i>ἀδελφός</i> , -οῦ, m. (3), brother	<i>αἰεί</i> or <i>ἀεί</i> (12), always
<i>ἄδηλος</i> , -ον (38), unseen, uncertain	<i>αἰρέω</i> (13), take, seize; (mid.) choose, elect
<i>ἀδικέω</i> (13), be unjust, do wrong	<i>αἰσθάνομαι</i> (11), perceive, understand
<i>ἀδικία</i> , -ας, f. (29), injustice	<i>αἰσχίων</i> , <i>αἰσχιστος</i> (U31), more shameful, most shameful
<i>ἄδικος</i> , -ον (9), unjust	<i>αἰσχρός</i> , -ά, -όν (7), ugly; shameful, base
<i>ἀδύνατος</i> , -ον (38), unable; impossible	

- αἰσχύνη*, -ης, f. (29), shame, dishonor
αἰτέω (16), ask for
αἰτία, -ας, f. (29), blame, cause
αἰτιάομαι (34), accuse; allege as a cause
αἷτιος, -α, -ον (10), responsible (for), cause
 of (+ gen.)
ἀκούω (9), hear
ἄκριτος, -ον (25), unjudged, without trial
ἄκρόπολις, -εως, f. (28), upper city, citadel
ἄκρος, -α, -ον (28), topmost, outermost;
 highest; (n. as noun) peak, summit
ἄκων, *ἄκουσα*, *ἄκον* (38), unwilling, under
 constraint
ἀλήθεια, -ας, f. (6), truth; truthfulness
ἀληθής, -ές (22), true, truthful
ἄλῃς (33), enough
ἀλίσκομαι (24), be captured, be seized
ἀλλά (3), but, but rather
ἀλλάττω (41), change, exchange; (mid.)
 take in exchange
ἀλλαχόθεν (U36), from elsewhere
ἀλλαχόσε (U36), in another direction
ἀλλαχοῦ (U36), elsewhere
ἀλλήλων (U25), each other, one another
ἄλλοθεν (U36), from elsewhere
ἄλλοθι (U36), elsewhere
ἀλλοῖος, -α, -ον (U36), of another kind
ἄλλος, -η, -ο (16), another, other
ἄλλος (repeated in distributive idiom,
 U20.10), different . . . different; one . . .
 one, another . . . another
ἄλλοσε (U36), in another direction
ἄλλοτε (U36), at another time
ἀλλότριος (40), belonging to another;
 hostile
ἄλς, *ἅλός*, m. (15), salt; (f.) sea
ἅμα (33), at once, at the same time (with)
 (+ dat.)
ἀμαρτάνω (28), miss the mark; err, make a
 mistake
ἀμείνων, -ον (U31), better (comp. of *ἀγαθός*)
ἀμφί (39), (+ gen.) about; (+ dat.) around;
 (+ acc.) around
ἀμφοτέρος, -α, -ον (32), each of two, both
ἀμφοτέρωθεν (U36), from both sides
ἀμφοτέρωθι (U36), on both sides
ἀμφοτέρωσε (U36), in both directions
ἄν (34), (modal particle: see U32, U34, U36)
ἄν (35), if (+ subj.: *ἐάν* contracted)
ἀνά (12), (+ acc.) up (along), throughout
ἀναβαίνω (24), go up, mount, go inland
ἀναγιγνώσκω (24), read aloud, recite
ἀνάγκη, -ης, f. (10), force, constraint,
 necessity; (as impers. verb) it is
 necessary (+ inf.)
ἀναιρέω (27), take up; destroy, kill
ἀναίτιος, -ον (32), guiltless, without blame
ἀναμιμνήσκω (30), remind, call to mind;
 (mid./pass.) remember, make mention
 of
ἀνάξιος, -ον (38), unworthy (+ gen.)
ἀνατίθημι (23), set up as offering, dedicate
ἀνδράποδον, -ου, n. (41), slave
ἀνδρείος, -α, -ον (40), manly, courageous
ἄνεμος, -ου, m. (3), wind
ἄνευ (34), without (+ gen.)
ἀνέχω (28), hold up; (mid.) bear up, endure
 (+ part.)
ἀνήρ, *ἀνδρός*, m. (15), man, warrior,
 husband
ἄνθρωπος, -ου, m. (3), human being, man
ἄνομος, -ον (38), lawless, impious
ἀνόσιος, -ον (9), unholy, profane
ἀντί (6), (+ gen.) instead of, in return for
ἄξιος, -α, -ον (7), worth; worthy (of)
 (+ gen.)
ἀξιόω (34), think proper, expect
ἀπάγω (16), lead away, arrest
ἀπαντάω (34), meet (+ dat.)
ἅπαξ (U25), once
ἅπας, *ἅπασα*, *ἅπαν* (22), all, the whole
ἄπειμι [*εἰμί*] (27), be away, be absent

- ἄπειμι* [εἶμι] (23), go away
ἀπέρχομαι (23), go away
ἀπέχω (16), hold off; be distant from
ἄπλους, -ουν (42), not navigable, not seaworthy
ἀπλοῦς, -ῆ, -οῦν (42), single, simple
ἀπό (3), (+ gen.) away from, from
ἀποδείκνυμι (23), display, make known; appoint
ἀποδίδωμι (23), give back, pay; (mid.) sell
ἀποδύω (24), strip off; (mid., 2nd aor.) take off (own clothes)
ἀποθνήσκω (5), die
ἀποκρίνω (33), separate; (mid.) reply
ἀποκτείνω (11), kill, put to death
ἀπόλλυμι (37), destroy, kill; (mid., intrans. forms) perish, die
ἀπολογέομαι (33), speak in defense, defend oneself
ἀποπλέω (40), sail away
ἀπορέω (30), be without resources, be at a loss, lack
ἄποτος, -ον (39), not drinkable; without drink
ἄρα (29), therefore (postpositive)
ἄρα (36), indeed, truly (introducing a question)
ἂρ' οὐ (36), isn't it the case that . . . ?
ἄργυρος, -ου, m. (42), silver
ἀργυροῦς, -ᾱ, -οῦν (42), silver, of silver
ἀρετή, -ῆς, f. (4), excellence; valor; virtue
ἀριθμός, -οῦ, m. (35), number
ἀριστερά, -ᾱς, f. (41), left hand
ἀριστερός, -ά, -όν (41), on the left, ominous
ἄριστος (U31), best (superl. of *ἀγαθός*)
ἀρπάζω (26), snatch away, seize
(τὸ) ἀρχαῖον (U17), formerly, in the old days
ἀρχαῖος, -α, -ον (16), ancient, old
ἀρχή, -ῆς, f. (4), beginning; rule, office; realm
ἄρχω (5), begin; rule, be leader of (+ gen.)
ἄρχων, -οντος, m. (29), ruler, archon
ἄσαφής, -ές (38), indistinct, unclear
ἀσεβέω (40), act impiously, sin against
ἀσεβής, -ές (40), ungodly, unholy
ἀσθένεια, -ας, f. (29), weakness, illness
ἀσθενέω (34), be weak, be ill
ἀσθενής, -ές (22), weak
ἄσιτος, -ον (39), without food
Ἀσπασία, -ας, f. (4), Aspasia
ἀσπίς, -ίδος, f. (14), shield
ἄστν, ἄστεως, n. (21), town
ἀσφαλής, -ές (22), steadfast; safe, secure
ἄτε (27), as, as if (marking cause with participles)
ἀτιμάζω (34), fail to honor, dishonor
ἄτιμος, -ον (38), without honor
αὖ (12), again, in turn
αὖθις (12), again, in turn
αὔριον (33), tomorrow
αὐτίκα (12), at once, immediately
αὐτόθεν (U36), from the same place
αὐτός, -ή, -ό (12), (obl. cases) him, her, it, them; (intensive) self, himself, herself, etc.; (with art.) the same
αὐτόσε (U36), in the same direction
αὐτοῦ (U36), in this very place
ἄφθονος, -ον (38), free from envy; plentiful
ἀφίημι (23), send forth; release; leave alone
ἀφικνέομαι (13), arrive (at), reach
ἀφίστημι (23), cause to revolt; (pass. and 2nd aor.) keep apart from, revolt from
ἄφρων, ἄφρον (22), senseless, foolish
ἄχρι (41), until; (+ gen.) up to
βάθος, -ους, n. (29), depth
βαθύς, -εῖα, -ύ (22), deep, high
βαίνω (24), walk, step, go
βάλλω (10), throw, strike
βάρβαρος, -ον (9), foreign; (pl. as noun) foreigners, Persians
βάρος, -ους, n. (29), weight

βαρὺς, -εῖα, -ύ (22), heavy
βασιλεία, -ας, f. (24), kingdom; kingship
βασιλεύς, -έως, m. (21), king
βασιλεύω (30), be king
βέλτιστος (U31), best (superl. of *ἀγαθός*)
βελτίων (U31), better (comp. of *ἀγαθός*)
βιβλίον, -ον, n. (3), book
βίος, -ου, m. (3), life, livelihood
βλαβερός, -ά, -όν (16), harmful
βλάπτω (9), harm, damage
βοηθέω (34), come to the aid of (+ dat.)
βούλευμα, -ατος, n. (14), plan, resolution
βουλεύω (11), plan; (mid.) take counsel, deliberate
βούλομαι (11), want, desire, wish
βοῦς, *βοός*, m. or f. (21), ox; (f.) cow
βραχύς, -εῖα, -ύ (22), short, small

γαμέω (34), marry (a wife); (mid.) give (daughter) in marriage, marry (a husband)
γάμος, -ου, m. (32), wedding (feast), marriage
γάρ (12), for, because (postpositive)
καὶ γάρ (U36), for indeed, and in fact
γε (29), at least, at any rate (postpositive)
γελάω (34), laugh (at), deride
γένος, *γένους*, n. (15), race, offspring; class, kind
γεραιός, -ά, -όν (31), old, revered
γεραίτερος, *γεραίτατος* (31), older, oldest
γέρας, *γέρως*, n. (15), gift of honor, privilege
γέρων, -οντος, m. (14), old man
γέφυρα, -ας, f. (6), bridge
γῆ, *γῆς*, f. (38), earth, country
γῆρας, *γήρως*, n. (15), old age
γίγας, -αντος, m. (14), giant
γίγνομαι (11), come into being, become
γιγνώσκω (19), get to know; perceive; think, judge
γλυκὺς, -εῖα, -ύ (22), sweet, pleasant

γλῶττα, -ης, f. (6), tongue; language
γνώμη, -ης, f. (4), faculty of judgment; opinion
γράμμα, -ατος, n. (14), line, picture, writing
γραῦς, *γραός*, f. (21), old woman
γράφω (5), write
γυμνάζω (11), train, exercise; (mid.) be in training
γυμνός, -ή, -όν (40), naked, unarmed
γυνή, *γυναικός*, f. (21), woman, wife

δαίμων, -μονος, m. or f. (15), divinity; one's destiny, lot
δαπανάω (34), spend, consume
δέ (12), and, but (postpositive)
δέδοικα (also *δέδια*, 41), fear
δεῖ (9), it is necessary (+ inf.)
δείκνυμι (23), show, point out
δειλός, -ή, -όν (40), cowardly, wretched
δεινός, -ή, -όν (16), terrible; wondrous; clever, skillful
δεῖπνον, -ου, n. (32), meal
δεῖται (13), there is need of (+ dat. of person, gen. of thing)
δέκα (17), ten
δεκάκις (U25), ten times
δέκατος, -η, -ον (U25), tenth
δεξιά, -ās, f. (41), right hand
δεξιός, -ά, -όν (41), on the right; fortunate; skillful
δέομαι (13), be in need of (+ gen.); beg, ask for (+ gen.)
δέος, -ους, n. (41), fear
δεσπότης, -ου, m. (6), master; absolute ruler
δεύτερος, -α, -ον (U25), second
δέω (13), lack, be in need of (+ gen.)
δή (36), in fact, certainly (postpositive)
καὶ δὴ καί (U36), and in fact, and in particular
δῆλος, -η, -ον (7), clear, manifest

- δηλόω (30), render manifest, show
 δημοκρατία, -ας, f. (4), democracy
 ἤμος, -ου, m. (16), common people
 Δημοσθένης, -ους, m. (15), Demosthenes
 δήπου (36), surely, I presume (postpositive)
 διά (6), (+ gen.) through, by; (+ acc.) by aid
 of, on account of
 διαβαίνω (24), go over, cross
 διαβάλλω (33), throw across; set at
 variance; slander
 διαγιγνώσκω (24), distinguish; decide
 διαδίδωμι (25), distribute
 διακόσιοι, -αι, -α (42), two hundred
 διαλέγομαι (33), converse with (+ dat.)
 διαμένω (28), continue, persist
 διανοέομαι (40), intend; think; be
 disposed
 διασκεδάννυμι (30), scatter, disperse
 διατελέω (28), continue, persevere
 διαφέρω (17), carry across; differ, excel
 (+ gen.)
 διαφθείρω (37), destroy utterly, corrupt,
 seduce
 διδάσκαλος, -ου, m. (17), teacher, trainer
 διδάσκω (35), instruct, teach
 δίδωμι (23), give, offer, grant
 δικάζω (11), serve as judge or juror; (mid.)
 plead a case
 δίκαιος, -α, -ον (7), just
 δικαιοσύνη, -ης, f. (29), righteousness,
 justice
 δικαστής, -οῦ, m. (6), jurymen, judge
 δίκη, -ης, f. (4), justice; lawsuit;
 punishment
 δίκην δίδοναι (23), pay a (or the) penalty
 δίκην φεύγειν (U17.5), flee a charge or suit,
 be on trial on a charge of
 διπλοῦς, -ῆ, -οῦν (42), double, twofold
 δῖς (U25), twice
 δισχίλιοι, -αι, -α (42), two thousand
 διώκω (27), pursue, chase; prosecute
 δοκεῖ (9), it seems good, it seems best
 (+ inf.)
 δοκέω (13), seem; think
 δόξα, -ης, f. (6), opinion, reputation
 δουλεύω (31), be a slave, serve (+ dat.)
 δούλη, -ης, f. (8), slave (female)
 δοῦλος, -ου, m. (8), slave
 δραμ(ε)- (35), aor. (and fut.) stem of *τρέχω*
 δύναμαι (25), be able, be strong (enough)
 (+ inf.); have power
 δύναμις, -εως, f. (21), power, ability
 δυνατός, -ή, -όν (38), strong, able; possible
 δύο (U25), two
 δύσνους, -ουν (42), ill-disposed
 δυσσεβής, -ές (40), impious, unholy
 δυστυχής, -ές (22), unlucky, unfortunate
 δυστυχία, -ας, f. (29), ill luck, ill fortune
 δύω (24), enter, sink, set; cause to enter,
 cause to sink
 δώδεκα (U25), twelve
 δωδεκάκις (U25), twelve times
 δωδέκατος, -η, -ον (U25), twelfth
 δῶρον, -ου, n. (3), gift; bribe
 εἰάν, ἤν, ἄν (35), if (with subj.)
 εἰαυτοῦ (U25), himself, herself, itself
 (reflexive)
 εἰώ (34), permit, allow; dismiss
 εβδομήκοντα (27), seventy
 ἑβδομος, -η, -ον (U25), seventh
 ἐγγύς (33), near; next to (+ gen.)
 ἐγώ (21), I
 ἔδομαι (26), fut. of *ἐσθίω*
 ἐθέλω (5), be willing, wish
 εἰ (35), if (with ind. or opt.)
 εἰ γάρ (34), would that
 εἰδέναι (U28), inf. of *οἶδα* (28)
 εἶδον (19), saw (cf. *ὁράω*)
 εἴθε (34), would that
 εἴκοσι (27), twenty
 εἶλον (13), aor. of *αἰρέω*

εἰ μὴ (35), if not, except
 εἰμί (10), be
 εἶμι (23), go, will go
 εἴπερ (35), if in fact, since
 εἶπον (19), said
 εἰρήνη, -ης, f. (10), peace; peace treaty
 εἰς or ἐς (3), (+ acc.) into, to, toward
 εἷς, μία, ἓν (U25), one
 εἴσομαι (28), fut. of οἶδα
 εἴτα (12), then, next; therefore
 ἐκ or ἐξ (3), (+ gen.) out of, forth from
 ἕκαστος, -η, -ον (19), each (of more than two)
 ἕκαστοτε (19), on each occasion
 ἕκατερος, -α, -ον (19), each of two
 ἑκατόν (27), hundred
 ἐκεῖ (13), there, in that place
 ἐκεῖθεν (U36), from there
 ἐκεῖνος, -η, -ο (13), that; the former
 ἐκείνως (13), in that manner
 ἐκεῖσε (U36), to that place
 ἕκτος, -η, -ον (U25), sixth
 ἐκών, ἐκοῦσα, ἐκόν (38), willing
 ἐλ- (13), aor. stem of αἰρέω
 ἐλάττων (U31), smaller, fewer
 ἐλαύνω (5), drive; ride, march
 ἐλάχιστος (U31), smallest, fewest
 ἐλέγχω (28), cross-examine; prove; refute
 ἐλευθερία, -ας, f. (24), freedom, liberty
 ἐλεύθερος, -α, -ον (24), free
 ἐλεύσομαι (11), fut. of ἔρχομαι
 ἐλθ- (11), aor. stem of ἔρχομαι
 Ἑλλάς, -άδος, f. (14), Greece
 Ἕλλην, -ηνος, m. (15), a Greek man
 ἐλπίζω (19), expect, hope (for)
 ἐλπίς, -ίδος, f. (14), expectation, hope
 ἐμαυτοῦ (U25), myself (reflexive)
 ἐμβαίνω (35), step upon, board
 ἐμός, ἐμή, ἐμόν (22), my, mine
 ἐμπίμπλημι (30), fill
 ἐν (3), (+ dat.) in, within, on, at, among

ἐνάκις (U25), nine times
 ἐνακόσιοι, -αι, -α (42), nine hundred
 ἐναντίος, -α, -ον (41), opposite, opposing;
 (m. pl. as noun) the adversary
 ἔνατος, -η, -ον (U25), ninth
 ἑνδεκα (U25), eleven
 ἐνδεκάκις (U25), eleven times
 ἐνδέκατος, -η, -ον (U25), eleventh
 ἐνεγκ- (5), aor. stem of φέρω
 ἔνεκα (34), on account of (+ gen.)
 ἐνενήκοντα (27), ninety
 ἐνθα (U36), where
 ἐνθάδε (12), here, there
 ἐνθένδε (U36), from here
 ἐννέα (U25), nine
 ἐνταῦθα (U36), in this place, to this place
 ἐντεῦθεν (U36), from this place
 ἐξ or ἐκ (3), (+ gen.) out of, forth from
 ἕξ (U25), six
 ἐξαιτέω (27), ask for from; (mid.) appeal
 for pardon
 ἑξάκις (U25), six times
 ἑξακόσιοι, -αι, -α (42), six hundred
 ἐξαπατάω (38), deceive, trick
 ἕξιμι [εἶμι] (23), go out
 ἐξελέγχω (28), prove, convict
 ἐξέρχομαι (23), go out
 ἕξεσσι (9), it is permitted, it is possible
 (+ inf.)
 ἐξήκοντα (27), sixty
 ἔοικα (41), be like, look like; seem likely
 ἐπαινέω (16), approve, praise
 ἐπεί (19), since, when, after
 ἐπειδή (19), since, when, after
 ἔπειτα (12), then, next; therefore
 ἐπί (8), (+ gen.) upon; (+ dat.) upon, over;
 next to; in addition to; (+ acc.) onto,
 up to, toward; against
 ἐπιβουλεύω (28), plot against (+ dat.)
 ἐπιδείκνυμι (23), exhibit, show, prove
 ἐπιθυμέω (16), long for, desire (+ gen.)

- ἐπιθυμία, -ας, f. (10), desire, yearning
 ἐπιλανθάνομαι (33), forget (+ gen.)
 ἐπιμέλομαι or ἐπιμελέομαι (38), take care
 of, have charge of (+ gen.)
 ἐπιορκία, -ας, f. (10), perjury
 ἐπίσταμαι (28), know (how to), understand
 ἐπιστέλλω (41), send a message, order
 ἐπιστολή, -ῆς, f. (41), message, letter
 ἐπιτήδειος, -α, -ον (41), suitable; useful,
 necessary; (n. pl. as noun) provisions
 ἐπιτίθημι (23), place upon, add to; (mid.)
 attack (+ dat.)
 ἐπιτρέπω (5), turn over to, entrust
 ἐπιχειρέω (39), attempt (+ dat. or inf.)
 ἐπτά (17), seven
 ἐπτάκις (U25), seven times
 ἐπτακόσιοι, -αι, -α (42), seven hundred
 ἐράω (34), be in love with (+ gen.)
 ἐργάζομαι (40), work, make, do
 ἔργον, -ον, n. (3), work, action, deed
 ἐρέω (19), will say
 ἐρήσομαι (34), will ask
 ἔρις, -ιδος, f. (14), strife, quarrel
 Ἑρμῆς, -οῦ, m. (38), Hermes, herm
 ἔρχομαι (11), come, go
 ἐρωτάω (34), ask, inquire
 εἰς or εἰς (3), (+ acc.) into, to, toward
 ἐσθίω (26), eat
 ἐσπέρα, -ας, f. (34), evening, the West
 ἔστε (41), until, so long as
 ἔσχατος, -η, -ον (41), farthest, last
 ἑταίρα, -ας, f. (5), woman companion;
 courtesan
 ἐταῖρος, -ου, m. (5), comrade, companion
 ἕτερος, -α, -ον (19), one of two, the other
 of two
 ἔτι (20), yet, still
 ἐτοῖμος, -η, -ον (41), ready, prepared
 ἔτος, ἔτους, n. (15), year
 εὖ (12), well
 εὐγενής, -ές (22), well-born, noble
 εὐδαίμων, -ον (22), fortunate, happy
 εὐελπῖς, εὐέλπι (31), hopeful, cheerful
 εὐεργετέω (34), benefit, show kindness
 toward
 εὐθύς (39), immediately
 εὐλαβέομαι (38), beware, take care
 εὖνους, -ουν (42), well-disposed, friendly
 εὕρισκω (10), find (out), discover
 εὖρος, -ους, n. (40), width, breadth
 εὐρύς, -εῖα, -ύ (40), wide, broad
 εὐσεβέω (40), live or act piously
 εὐσεβής, -ές (40), pious, holy
 εὐτυχής, -ές (22), lucky, fortunate
 εὐτυχία, -ας, f. (29), good luck, success
 εὐχή, -ῆς, f. (17), prayer, vow
 εὐχομαι (17), pray (for); boast
 ἐφίημι (23), send against; set free; (mid.)
 command; aim at, long for (+ gen.)
 ἐφίστημι (23), set in charge of, cause to
 stop; (pass. and 2nd aor.) stand upon;
 be in charge of (+ dat.)
 ἐχθίω, ἔχθιστος (U31), more hated, most
 hated
 ἔχθρα, -ας, f. (30), hatred, enmity
 ἐχθρός, -ά, -όν (31), hated; hostile; (m. as
 noun) enemy
 ἔχω (5), have, hold; (+ adv.) be in a certain
 condition (U12)
 ἕως [conj.] (41), until, so long as
 ἕως, ἕω, f. (42), dawn, the East
 ζεύγνυμι (23), yoke, join together
 Ζεύς, Διός, m. (40), Zeus
 ζῆλος, -ου, m. (30), emulation, jealousy
 ζηλόω (30), emulate, praise
 ζητέω (16), seek; examine
 ζῶ (34), be alive, live
 ἢ (31), or, than; (repeated) either . . . or
 ᾧ (U36), in which way, as
 ᾗ (36), indeed, truly

ἡγεμών, -όνος, m. (16), leader, guide
 ἡγέομαι (16), lead, guide (+ dat.); rule
 (+ gen.); consider, think
 ἤδη (12), already; immediately; actually,
 now
 ἡδίω, ἡδιστος (U31), more pleasant, most
 pleasant
 ἡδομαι (28), enjoy, take pleasure in (+ dat.
 or + part.)
 ἡδονή, -ῆς, f. (4), pleasure
 ἡδύς, -εῖα, -ύ (22), pleasant, welcome; glad
 ἥκιστος (U31), worst, least
 ἦκω (35), have come
 ἦλθον (11), aor. of ἔρχομαι
 ἥλιος, -ου, m. (3), sun
 ἡμεῖς (21), we
 ἡμέρα, -ας, f. (4), day
 ἡμέτερος, -α, -ον (22), our, ours
 ἡμισυς, -εῖα, -υ (22), half
 ἥν (35), if (+ subj.: ἑάν contracted)
 ἠρόμην (34), asked
 ἥρως, ἥρωος, m. (42), hero
 ἡσυχία, -ας, f. (24), quiet, rest, calm
 ἡσυχος, -ον (24), quiet, calm
 ἡττάομαι (32), be inferior, be defeated
 (+ gen.)
 ἥττων (U31), worse, less

θάλαττα, -ης, f. (6), sea
 θάνατος, -ου, m. (3), death
 θάπτων (U31), swifter
 θαῦμα, -ατος, n. (35), wonder, marvel
 θαυμάζω (35), wonder at, admire
 θαυμάσιος, -α, -ον (41), wonderful,
 marvelous, admirable
 θαυμαστός, -ή, -όν (41), wonderful,
 marvelous, admirable
 θεά, -ᾶς, f. (4), goddess
 θεός, -οῦ, m. or f. (3), god, divinity
 θέρος, -ους, n. (39), summer, summer
 harvest
 θήλυς, -εῖα, -υ (32), female; soft, delicate

θήρ, θηρός, m. (16), wild animal
 θήρα, -ας, f. (41), hunting
 θηρίον, -ου, n. (16), wild animal
 θρασύς, -εῖα, -ύ (40), bold, rash
 θυγάτηρ, -τρός, f. (15), daughter
 θυμός, -οῦ, m. (38), spirit; seat of emotion
 θύρα, -ας, f. (4), door
 θύω (38), offer by burning, sacrifice
 θώραξ, -ακος, m. (14), breastplate; trunk

ἴδιος, -α, -ον (40), pertaining to oneself;
 personal; distinct
 ιδιώτης, -ου, m. (38), private person,
 layman
 ἱέρεια, -ας, f. (6), priestess
 ἱερεύς, -έως, m. (21), priest
 ἱερός, -ά, -όν (7), holy; (n. as noun) shrine;
 (pl.) offerings; omens; rites
 ἵημι (23), let go, hurl; (mid.) hasten, rush
 ἱκανός, -ή, -όν (40), sufficient, suitable
 ἵλεως, -εων (42), propitious, kindly
 ἵνα (32), in order that
 ἵππεύς, -έως, m. (21), cavalryman
 ἵππος, -ου, m. or f. (3), horse; (f.) mare
 ἴσος, -η, -ον (30), equal
 ἴστημι (23), make stand, stop; (pass. and
 2nd aor.) be placed, stand; stand still
 ἰσχυρός, -ά, -όν (17), strong, violent
 ἰσχύς, -ύος, f. (21), strength
 ἴσως (30), equally; perhaps
 ἰχθύς, -ύος, m. or f. (21), fish

καθίστημι (23), set down; establish,
 appoint; (pass. and 2nd aor.) become,
 be established
 καί (3), and; (adv.) even
 καὶ γάρ (U36), for indeed, and in fact
 καὶ δὲ καί (U36), and in particular
 καὶ μὴν (U36), and what is more
 καίπερ (27), (with participle) although
 καιρός, -οῦ, m. (32), right measure;
 opportunity; critical moment

καίτοι (36), and yet
 καίω (26), kindle, burn
 κακία, -ας, f. (29), badness, vice
 κακίων, κάκιστος (U31), worse, worst
 κακός, -ή, -όν (7), bad, evil; lowborn
 κακῶς ἔχω (U12), be in bad shape, feel bad
 καλέω (18), call, summon; call by name
 Καλλίας, -ου, m. (6), Callias
 καλλίων, κάλλιστος (U31), more beautiful,
 finer; most beautiful, finest
 κάλλος, -ους, n. (29), beauty
 καλός, -ή, -όν (7), beautiful; fine, noble
 καλῶς ἔχω (U12), be well
 κανοῦν, -οῦ, n. (40), basket
 κατά (12), (+ gen.) down from, against;
 (+ acc.) down along, in accordance
 with
 καταβαίνω (24), step down, dismount, go
 down toward the sea
 καταδύω (24), set; cause to sink
 καταλείπω (33), leave behind
 κατατίθημι (23), put down; (mid.) lay aside,
 store up
 κατηγορέω (17), speak against, accuse
 (+ gen.)
 κελεύω (9), order, command
 κεφαλή, -ῆς, f. (25), head
 κίνδυνος, -ου, m. (35), danger, risk
 κλέπτω (35), steal
 κλίνω (38), cause to lean; (pass.) lie down
 κλώψ, κλωπός, m. (14), thief
 κοινός, -ή, -όν (16), common, public; (n.
 as noun) public authority, state; (pl.)
 public funds, public affairs
 κομίζω (38), take care of; carry; (mid.)
 acquire
 κόπτω (11), strike, beat; ravage (land);
 (mid.) beat one's breast
 κρατέω (13), be strong; rule over (+ gen.);
 conquer
 κράτιστος (U31), best, strongest (superl. of
 ἀγαθός)

κράτος, -ους, n. (15), strength, power
 κρείττων (U31), better, stronger (comp. of
 ἀγαθός)
 κρήνη, -ης, f. (30), well, spring
 κρίνω (26), pick out; decide, judge
 κριτής, -οῦ, m. (6), judge (in contest),
 umpire
 κρύπτω (17), hide, conceal
 κτάομαι (38), acquire; (perf.) possess, have
 κύκλος, -ου, m. (41), circle, wheel; (dat. as
 adv.) in a circle, all around
 Κύρος, -ου, m. (8), Cyrus
 κύων, κυνός, m. or f. (41), dog; shameless
 creature
 κωλύω (16), prevent
 λαγώς, λαγώ, m. (42), hare
 Λακεδαιμόνιος, -α, -ον (25),
 Lacedaemonian, Spartan; (m. pl.
 as noun) the Lacedaemonians, the
 Spartans
 λαμβάνω (5), take, grasp; receive
 λανθάνω (28), escape notice, be
 unobserved (+ participle)
 λέγω (5), say, recount
 λείπω (5), leave, abandon
 λέων, -οντος, m. (14), lion
 λεώς, λεώ, m. (42), people
 λίαν (33), very, exceedingly
 λίθος, -ου, m. or f. (10), stone; (f.) magnet,
 crystal
 λόγος, -ου, m. (3), word, speech; account;
 reason
 λύω (5), loosen, release; undo, dissolve
 μακρός, -ά, -όν (7), long, tall, large
 μάλα (12), very, exceedingly
 μάλιστα (31), very much, most
 μάλλον (31), more, rather
 μαυθάνω (18), learn, understand
 μάρτυς, -υρος, m. or f. (38), witness
 μάχη, -ης, f. (10), battle, combat

- μάχομαι (11), fight
 μέγας, μεγάλη, μέγα (25), large, tall, great
 μέγιστος (U31), largest, greatest
 μείζων (U31), larger, greater
 μέλας, -αινα, -αν (22), black, dark
 μέλλω (18), be destined to; be about to;
 delay (+ inf.)
 μέλω (38), be a concern to; (impers.) it
 concerns (+ dat. + inf. or gen. of
 thing)
 μέν (12), (emphatic postpositive particle
 anticipating a contrast with δέ)
 μὲν οὖν, μὲν τοίνυν (U36), well then
 (marking a transition)
 μέντοι (36), however (postpositive)
 μένω (5), remain; wait for
 μέρος, -ους, n. (15), share, part
 μέσος, -η, -ον (40), middle, in the middle
 μετά (6), (+ gen.) among, with; (+ acc.) after
 μεταδίδωμι (23), give a share of (+ gen.)
 μετέχω (27), partake of (+ gen.)
 μέτρον, -ον, n. (3), measure; moderate
 amount
 μέχρι (41), until; up to (+ gen.)
 μή (8), not
 μηδέ (18), and not, but not; not even
 μηδεῖς, μηδεμία, μηδέν (U25), no one,
 nothing
 μηκέτι (20), no longer
 μήκος, -ους, n. (41), length, size, greatness
 μῆν (36), truly, surely (postpositive)
 ἦ μῆν (U36), truly
 καὶ μῆν (U36), and what is more
 οὐ μῆν ἀλλά (U36), but even so
 οὐ μῆν οὐδέ (U36), nor again, not even
 μήποτε (17), never
 μήτε (18), nor; (repeated) neither . . . nor
 μήτηρ, μητρός, f. (15), mother
 μικρός, -ά, -όν (7), small, little
 μιμνήσκω (30), remind, call to mind; (mid./
 pass.) remember, make mention of
 μισέω (34), hate
 μισθός, -οῦ, m. (38), hire, pay, wages
 μνᾶ, μνᾶς, f. (38), mina
 μνήμων, μνήμον (30), mindful
 μόγῃς (39), with toil, scarcely
 μοῖρα, -ας, f. (6), portion; destiny
 μόνος, -η, -ον (21), alone, only, single; (acc.
 s. neut. adv.) only, solely
 μυριάς, -άδος, f. (42), group of ten thousand
 μύριοι, -αι, -α (42), ten thousand
 μυρίος, -α, -ον (42), numberless
 ναῦς, νεώς, f. (21), ship
 ναύτης, -ου, m. (6), sailor
 νεανίας, -ου, m. (6), young man
 νέος, -α, -ον (40), young, new; unexpected
 νεώς, νεώ, m. (42), temple, inner shrine
 νῆσος, -ου, f. (41), island
 νικάω (30), win, conquer
 νίκη, -ης, f. (4), victory
 νοέω (40), perceive; think; intend
 νομίζω (18), have as a custom; believe, think
 νόμιμος, -η, -ον (38), customary, lawful
 νόμος, -ου, m. (3), custom, law
 νοσέω (13), be sick
 νόσος, -ου, f. (3), sickness, disease
 νοῦς, νοῦ, m. (40), mind, sense
 νοῦν ἔχειν, be sensible
 προσέχειν τὸν νοῦν, pay attention to
 (+ dat.)
 νῦν (12), now, presently
 νύξ, νυκτός, f. (35), night
 Ξανθίππη, -ης, f. (4), Xanthippe
 ξένος, -η, -ον (40), foreign, strange; (m. as
 noun) foreigner, guest-friend or host
 ὁ, ἡ, τό (4), the
 ὀγδοήκοντα (27), eighty
 ὀγδοος, -η, -ον (U25), eighth
 ὅδε, ἥδε, τόδε (13), this; the following

- ὁδός, -οῦ, f. (3), road, way; journey
 ὀδούς, ὀδόντος, m. (14), tooth
 ὅθεν (U36), whence
 οἶ (U36), whither
 οἶδα (28), know
 οἴκαδε (U36), homewards, (to) home
 οἰκέω (13), inhabit; manage; dwell
 οἰκία, -ας, f. (35), building, house
 οἴκοθεν (U36), from home
 οἴκοι (U36), at home
 οἶκος, -ου, m. (3), house, household
 οἴμαι or οἶμαι (11), think, believe
 οἶος (U36), as, the sort that
 οἶός τε, οἶα τε, οἶόν τε (40), fit, able,
 possible (+ inf.)
 οἶσω (5), fut. of φέρω
 ὀκτάκις (U25), eight times
 ὀκτακόσιοι, -αι, -α (42), eight hundred
 ὀκτώ (17), eight
 ὀλείζων (U31), fewer
 ὀλιγάκις (19), few times, seldom
 ὀλίγιστος (U31), fewest
 ὀλίγος, -η, -ον (25), little, few; (m. pl. as
 noun) oligarchs
 ὅλος, -η, -ον (40), whole, entire
 ὀμνυμι (37), swear
 ὅμοιος, -α, -ον (40), like, similar (+ dat.)
 ὁμολογέω (33), agree with (+ dat.)
 ὅμως (27), nevertheless
 ὄνομα, -ατος, n. (17), name
 ὅπη (U36), in which way, as
 ὀπισθεν (39), behind (+ gen.); in future
 ὀπλίτης, -ου, m. (6), heavy-armed soldier
 ὄπλον, -ου, n. (35), tool; (pl.) arms
 ὀπόθεν (U36), whence(soever)
 ὅποι (U36), whither(soever)
 ὅποῖος (U36), of whatever sort
 ὅπόσος (U36), however much, however
 many
 ὅποτε (35), whenever
 ὅποτερος (U36), whichever of two
- ὅπου (U36), where(ver)
 ὅπως (31, U36), in order that; (+ fut.) that
 (U38); how, however
 ὁράω (19, U30), see
 ὀργή, -ῆς, f. (32), mood; anger
 ὀργίζομαι (28), grow angry; (rarely active)
 make angry
 ὀρθός, -ή, -όν (32), straight; correct
 ὀρμάω (34), set in motion; start off
 ὄρνις, -ιθος, m. or f. (14), bird; omen
 ὄρος, -ους, n. (35), mountain
 ὀρχέομαι (27), dance
 ὅς, ἥ, ὅ (8), who, which, that
 ὅσιος, -α, -ον (9), hallowed; pious
 ὅσος (U36), as much as, as many as
 ὅστις, ἥτις, ὅ τι (34), who(ever),
 what(ever), which(ever)
 ὅτε (35), when
 ὅτι (34), that (indirect discourse); because
 οὐ, οὐ [pron.] (U25), himself, herself, itself
 (indirect reflexive)
 οὐ [adv.] (U36), where
 οὐ, οὐκ, οὐχ (3), not
 οὐδέ (18), and not, but not; not even
 οὐδεῖς, οὐδεμία, οὐδέν (U25), no one,
 nothing
 οὐκ (3), not
 οὐκέτι (20), no longer
 οὖν (29), therefore, then (postpositive)
 οὐποτε (17), never
 οὐρανός, -οῦ, m. (41), heaven, sky
 οὐσία, -ας, f. (41), property; being, essence
 οὐτε (18), nor; (repeated) neither . . . nor
 οὗτος, αὕτη, τοῦτο (13), this; the latter; the
 foregoing
 οὕτω(s) (13), in this manner, thus, so;
 (with ἔχω) be in this state, be this
 way (U12)
 οὐχ (3), not
 ὀφείλω (34), owe, be obliged to; (strong
 aor. + inf.) would that . . .

ὀφθαλμός, -οῦ, m. (41), eye

ὄψομαι (19), fut. of ὁράω

παθ- (10), aor. stem of πάσχω

πάθος, -ους, n. (39), experience, suffering

παιδεία, -ας, f. (4), education, training

παιδίον, -ου, n. (3), child

παῖς, παιδός, m. or f. (16), child, boy, girl;
slave

πάλαι (31), long ago

παλαιός, -ά, -όν (31), old, ancient; (n. adv.
acc., with τό) in the old days

παλαιότερος, παλαιάτος (31), older, oldest

πάλιν (33), back, backwards; again

πανταχῇ (U36), everywhere

πανταχόθεν (U36), from all sides

πανταχοῖ (U36), in all directions

πανταχόσε (U36), in all directions

πανταχοῦ (U36), everywhere

πάνυ (19), very, exceedingly

παρά (8), (+ gen.) from the side of; (+ dat.)
by the side of; (+ acc.) to the side of;
beside; past, beyond

παραβαίνω (24), go beside; transgress

παράγω (16), lead by; lead astray

παραδίδωμι (23), hand over, surrender

παραινέω (33), advise (+ dat.)

παρακελεύομαι (11), exhort, encourage
(+ dat.)

παρασκευάζω (11), prepare, provide; (mid.)
make preparations

πάρειμι (27), be present

παρέχω (16), furnish, supply

τὸ παρόν (27), what is at hand; the present
time; (pl.) the present state of affairs

πᾶς, πᾶσα, πᾶν (22), all, every; the whole

πάσχω (10), experience, suffer

πατήρ, πατρός, m. (15), father

πατρίς, -ίδος, f. (14), fatherland

παύω (28), stop; (mid.) cease

παχύς, -εῖα, -ύ (40), thick, stout

πεζός, -ή, -όν (7), on foot, on land; (m. as s.
or pl. noun) infantry, foot soldiers

πείθω (5), persuade, urge; (mid.) obey,
trust, believe (+ dat.) (U11)

πείρα, -ας, f. (6), trial, attempt

πειράω or πειράομαι (39), make trial of
(+ gen.), try (+ inf.)

πείσομαι, fut. of πάσχω (10) or fut. mid. of
πείθω (11)

πέλας (39), near (+ gen.)

πέμπτος, -η, -ον (U25), fifth

πέμπω (5), send

πεντάκις (U25), five times

πεντακόσιοι, -αι, -α (42), five hundred

πέντε (U25), five

πεντήκοντα (27), fifty

-περ (36), (enclitic suffix added to
relatives to mark emphasis or exact
correspondence)

περί (12), (+ gen.) about, above; (+ dat.)
around, about; (+ acc.) around,
concerning

περιοράω (28), look over; overlook; permit

περίπλους, -ου, m. (40), circumnavigation

πεσ(ε)- (18), aor. (and fut.) stem of πίπτω

πῇ (U36), (by) which way? where?

πῇ (U36), in some way

πῆχυς, -εως, m. (21), forearm, arm; cubit

πικρός, -ά, -όν (24), sharp, bitter, mean

πίνω (26), drink

πίπτω (18), fall

πιστεύω (31), trust (+ dat.)

πίστις, -εως, f. (32), trust, faith, pledge

πιστός, -ή, -όν (32), trustworthy, faithful

πλεῖστος, -η, -ον (10), most, greatest,

largest; (m. pl. as noun) the majority

πλείων or πλέων (U31), more

πλέω (40), sail, go by sea

πλέως, πλέα, πλέων (42), full, filled
(+ gen.)

πληγή, -ῆς, f. (17), blow, stroke

- πλῆθος, -ους, n. (15), multitude; the masses;
 size
 πλὴν (34), except (+ gen.)
 πλήρης, πλήρες (22), full (of) (+ gen.)
 πλήττω (17), strike
 πλοῖον, -ου, n. (35), ship, boat
 πλοῦς, πλοῦ, m. (40), voyage
 πλούσιος, -α, -ον (7), wealthy, rich; (pl.
 noun) rich men
 πλοῦτος, -ου, m. (8), wealth, riches
 πόθεν (U36), whence? from where?
 ποθέν (U36), from some place
 ποῖ (U36), whither?
 ποι (U36), to some place
 ποιέω (13), make, do
 ποίημα, -ατος, n. (14), product; poem
 ποίησις, -εως, f. (21), creation; writing of
 poetry
 ποιητής, -οῦ, m. (6), maker; poet
 ποῖος (U36), of what sort?
 ποιός (U36), of some sort
 πολεμέω (27), make war (against) (+ dat.)
 πολέμιος, -α, -ον (7), hostile; (m. pl. as
 noun) the enemy
 πόλεμος, -ου, m. (3), war
 πολιορκέω (34), besiege
 πόλις, -εως, f. (21), city
 πολιτεύω (11), be a citizen; (mid.)
 participate in politics
 πολίτης, -ου, m. (6), citizen
 πολλάκις (19), often, many times
 πολὺς, πολλή, πολὺ (25), much, many; (m.
 pl. as noun) the multitude
 πονηρός, -ά, -όν (7), worthless; evil, base
 πόνος, -ου, m. (8), hard work, toil; suffering
 πορεύω (35), convey; (pass.) go, walk,
 march
 πόσος (U36), how much? how many?
 ποσός (U36), of some quantity
 ποταμός, -οῦ, m. (8), river
 πότε (17), when?
 ποτέ (17), at any time, ever; (strengthening
 an interrogative) ever, in the world
 πότερα (41), whether
 πότερον (41), whether
 πότερος (U36), which of two? either of two
 ποῦ (17), where?
 που (17), somewhere, anywhere; to some
 degree, perhaps
 πούς, ποδός, m. (17), foot
 πράγμα, -ατος, n. (14), deed; event; thing;
 (pl.) trouble
 πράξις, -εως, f. (21), action, achievement
 πράττω (10), accomplish, do; fare
 πρέπει (9), it is fitting (+ inf.)
 πρέσβυς, -εως, m. (35), old man,
 ambassador
 πρεσβύτερος, πρεσβύτατος (35), older,
 oldest
 πρεσβύτης, -ου, m. (35), old man,
 ambassador
 πρίν (41), before; formerly
 πρό (6), (+ gen.) in front of, in defense of,
 before
 προδίδωμι (23), give up, betray
 προδότης, -ου, m. (29), traitor
 πρόθυμος, -ον (38), ready, eager; bearing
 good will
 πρόσ (8), (+ gen.) from, proceeding from;
 (+ dat.) near, beside; in addition to;
 (+ acc.) to, toward; against; regarding
 προσέχω (40), apply; pay attention to
 προσήκω (39), belong to, be related to
 (+ dat.); (impers.) it is fitting
 πρόσθεν (27), before, in front of (+ gen.);
 previously
 προσίημι (23), let come to; (mid.) let come
 to oneself
 πρότερος, -α, -ον (10), former, previous
 πρώτος, -η, -ον (U25), first
 πυνθάνομαι (11), learn (by inquiry), inquire
 πῦρ, πυρός, n. (39), fire

πῶς (17), how?

πως (17), somehow, in any way, at all

ῥάδιος, -α, -ον (9), easy

ῥάθυμος, -ον (38), easygoing, indifferent

ῥᾶστος (U31), easiest

ῥᾶων (U31), easier

ῥέω (40), flow

ρήγνυμι (23), break, shatter

ρήτωρ, -ορος, m. (15), speaker, orator

ρίπτω (37), throw, hurl

σαφής, -ές (22), sure, reliable; clear

σεαυτοῦ (U25), yourself (sing. reflexive)

σιγάω (32), be silent, keep secret

σίδηρος, -ου, m. (42), iron

σιτίον, -ου, n. (30), grain, bread, food

σίτος, -ου, m. (but pl. n. σῖτα) (30), grain,
bread, food

σκέπτομαι (38), view, examine

σκηνή, -ῆς, f. (4), tent; stage

σκοπέω (38), look at, examine

σός, σή, σόν (22), your, yours (sing.)

σοφία, -ας, f. (17), cleverness, skill; wisdom

σοφός, -ή, -όν (7), skilled, clever, wise

σπένδω (11), pour a libation; (mid.) make
a truce

σπεύδω (37), seek eagerly, strive; hasten

σπονδή, -ῆς, f. (29), drink offering; (pl.)

truce, treaty

σπουδάζω (37), be serious, be eager

σπουδή, -ῆς, f. (41), haste; effort; regard

στάδιον, -ου, n. (also m. in pl.) (17), stade
($\frac{1}{8}$ mile); race course

στάσις, -εως, f. (21), position; faction, party
strife

στέλλω (41), make ready; send

στενός, -ή, -όν (17), narrow, confined

στράτευμα, -ατος, n. (27), army

στρατεύω (31), wage war; (mid.) march on
campaign

στρατηγός, -οῦ, m. (3), general

στρατιά, -ᾶς, f. (4), army

στρατιώτης, -ου, m. (6), soldier

στρατόπεδον, -ου, n. (17), camp (of army)

στρατός, -οῦ, m. (3), army, host

στρέφω (26), turn, twist

σύ (21), you (sing.)

συγγιγνώσκω (33), agree with;
acknowledge; pardon (+ dat.)

συκῆ, -ῆς, f. (42), fig tree

σῦκον, -ου, n. (42), fig

συλλέγω (39), gather, collect

συμβαίνω (24), come together; (impers.)
happen

συμβουλεύω (33), advise; (mid.) consult
with (+ dat.)

σύμμαχος, -ου (9), allied with; (m. pl. as
noun) allies

συμφέρω (33), bring together; be
advantageous; (impers.) it is expedient

συμφορά, -ᾶς, f. (4), event; misfortune

σύν (3), (+ dat.) with

συντίθημι (23), put together; (mid.) make
an agreement, agree on

σύς, συός, m. or f. (21), swine, hog; (f.) sow

σφῶν, σφίσι, σφᾶς (U25), themselves
(plural of οὗ [pron.])

σχεδόν (33), about, almost

σχολή, -ῆς, f. (41), leisure; learned
discussion

σχολῇ. (dat. as adv.) in a leisurely way;
scarcely, not at all

σώζω (39), save, preserve; (pass.) reach
safely

Σωκράτης, -ους, m. (15), Socrates

σῶμα, -ατος, n. (41), body, person

σωτηρία, -ας, f. (33), safety, preservation

σωφρονέω (34), be temperate, be
moderate, be chaste

σωφροσύνη, -ης, f. (29), moderation,
temperance

σώφρων, σώφρον (22), prudent, temperate,
chaste

- τάλαντον*, -ου, n. (30), balance; talent (unit of weight or money)
τάττω (9), marshal; arrange
ταύτη (U36), in this way, by this way
τάχα (31), quickly; perhaps
τάχιστος (U31), swiftest
τάχος, -ους, n. (30), speed, swiftness; (adv. acc.) swiftly
ταχύς, -εία, -ύ (31), swift, quick
τε (12), and (postpositive)
τείχος, -ους, n. (15), wall
τεκών, -όντος, m. (40), father, parent
τελευτάω (30), accomplish, end; die
τελευτή, -ῆς, f. (30), end, death
τελέω (34), fulfill, bring to an end
τέλος, -ους, n. (15), fulfillment, end; (pl.) rites, taxes; (U17) (acc. sing. as adv.) finally, at last
τέμνω (26), cut
τέρας, -ατος, n. (14), portent, monster
τέταρτος, -η, -ον (U25), fourth
τετράκις (U25), four times
τετρακόσιοι, -αι, -α (42), four hundred
τετταράκοντα (27), forty
τέτταρες, -α (U25), four
τέχνη, -ης, f. (38), art, skill, craft
τῇδε (U36), in this way, by this way
τήμερον (33), today
τί (U17), (adv. acc.) why?
τίθημι (23), place, put; make, cause
τίκτω (40), beget; give birth to; produce
τιμάω (30), honor, esteem
τιμή, -ῆς, f. (4), honor, esteem
τίς, *τί* (15), who?, which?, what?
τις, *τι* (17), anyone, someone, anything, something; (adj.) any, some, (a) certain
τοίνυν (36), well then; therefore; moreover (postpositive)
τοιόσδε (U36), such
τοιούτος, *τοιαύτη*, *τοιούτο(ν)* (U36), such
τόξον, -ου, n. (38), bow
τοξότης, -ου, m. (38), archer
τοσόσδε (U36), so much, so many
τοσοῦτος, *τοσαύτη*, *τοσοῦτο(ν)* (U36), so much, so many
τότε (12), then, at that time
τράπεζα, -ης, f. (6), table; bank
τραχύς, -εία, -ύ (40), rugged, rough
τρεις, *τρία* (U25), three
τρέπω (16), turn, change; put to flight
τρέφω (26), rear, nourish, cherish
τρέχω (35), run
τριάκοντα (27), thirty; *οἱ τριάκοντα*, the Thirty (Tyrants)
τριακόσιοι, -αι, -α (42), three hundred
τριήρης, -ους, f. (15), trireme
τρίς (U25), thrice
τρισχίλιοι, -αι, -α (42), three thousand
 τρίτος, -η, -ον (U25), third
τρόπαιον, -ου, n. (32), trophy, victory monument
τρόπος, -ου, m. (8), turn; way, manner; character; (adv. acc. with adj.) in [X] manner
τυγχάνω (28), happen to be (+ part.); happen; succeed; meet with, obtain (+ gen.)
τύραννος, -ου, m. (5), absolute ruler, tyrant
τύχη, -ης, f. (16), fate, chance, fortune, event
ὑβρις, -εως, f. (21), violence, insolence
ὑγία, -ας, f. (6), health, soundness
ὑγιής, -ές (41), healthy; wise
ὔδωρ, *ὔδατος*, n. (14), water
υἱός, *υἱοῦ* or *υἱέος*, m. (21), son
ὑμεῖς (21), you (pl.)
ὑμέτερος, -α, -ον (22), your, yours (pl.)
ὕός, *ὕοῦ* or *ὕέος*, m. (21), son
ὑπακούω (33), listen to, obey (+ gen.); reply (+ dat.)
ὑπέρ (12), (+ gen.) over, above, concerning; (+ acc.) over, across, beyond

ὑπισχνέομαι (26), undertake, promise
 (+ inf.)
 ὕπνος, -ου, m. (8), sleep
 ὑπό (11), (+ gen.) (from) under; by (of
 personal agent with passive verb);
 (+ dat.) under (the power of); (+ acc.)
 under, during
 ὑπολαμβάνω (33), understand, assume;
 reply
 ὑπομένω (33), await, endure
 ὑπομνήσκω (30), remind, call to mind;
 (mid./pass.) remember, make mention
 of
 ὑποπτέω (39), suspect
 ὕς, ὅς, m. or f. (21), swine, hog; (f.) sow
 ὅστερος, -α, -ον (10), latter, later, next

 φαγ- (26), aor. stem of ἐσθίω
 φαίνω (29), reveal, display; (pass.) come to
 light, appear
 φάλαγξ, -αγγος, f. (14), line of battle; line
 of hoplites
 φανερός, -ά, -όν (16), visible, manifest
 φέρω (5), bear, carry; endure; (+ adv.) bear
 in a certain manner (30)
 φεύγω (5), flee, be in exile
 φημί (20), say
 φθάνω (28), anticipate, be ahead of
 (+ participle)
 φθονερός, -ά, -όν (38), envious, jealous
 φθόνος, -ου, m. (8), envy, jealousy
 φιλέω (13), love, like
 φιλία, -ας, f. (4), friendship
 φίλιος, -α, -ον (7), friendly; beloved
 φίλος, -η, -ον (7), beloved, dear; (as m. or f.
 noun) friend
 φοβερός, -ά, -όν (41), fearful, feared
 φοβέω (13), frighten; (mid./pass.) be afraid
 (of)
 φόβος, -ου, m. (3), fear
 φονεύς, -έως, m. (21), murderer

φόρος, -ου, m. (17), payment, tribute
 φράζω (39), point out, tell, explain
 φυγάς, -άδος, m. or f. (14), exile, runaway
 φυγή, -ῆς, f. (4), flight; exile
 φυλακή, -ῆς, f. (39), watching; garrison
 φύλαξ, -ακος, m. (14), guard, sentinel
 φυλάττω (16), guard, watch for; (mid.) be
 on one's guard
 φύσις, -εως, f. (21), origin, growth; nature
 φύω (40), produce, beget; (pass. and
 intrans. forms) grow, be born; (perf.)
 be by nature, be by nature prone to
 (+ inf.)
 φωνή, -ῆς, f. (4), sound; voice
 φῶς, φωτός, n. (14), light

 χαίρω (40), rejoice, delight in (+ dat.)
 χαλεπός, -ή, -όν (7), difficult, hard; harsh
 χαλεπῶς φέρω (30), bear with difficulty, be
 annoyed
 χαλκός, -οῦ, m. (42), copper, bronze;
 weapon of bronze
 χαλκοῦς, -ῆ, -οῦν (42), of copper; of bronze
 χαρίεις, -ίεσσα, -ίεν (22), graceful, elegant;
 clever
 χάρις, -ιτος, f. (14), grace; favor; gratitude
 χειμῶν, -ῶνος, m. (39), winter; storm
 χεῖρ, χειρός, f. (21), hand
 χείρων, χείριστος (U31), worse, worst
 χθές (33), yesterday
 χιλιάς, -άδος, f. (42), group of one thousand
 χίλιοι, -αι, -α (42), one thousand
 χράομαι (31), use, experience (+ dat.)
 χράω (31), proclaim an oracle; (mid.)
 consult an oracle
 χρῆ (9), it is necessary (+ inf.)
 χρῆμα, -ατος, n. (17), thing, matter; (pl.)
 property, money
 χρηστός, -ή, -όν (31), useful, good
 χρόνος, -ου, m. (8), time, period of time
 χρυσός, -οῦ, m. (42), gold

χρυσοῦς, -ῆ, -οῦν (42), golden, of gold
 χώρα, -ας, f. (4), space; land, country
 χωρίς (39), separately, apart; (+ gen.) without

ψευδής, -ές (22), lying, false
 ψεῦδος, -ους, n. (39), falsehood, lie
 ψῆφος, -ου, f. (3), pebble; vote
 ψυχή, -ῆς, f. (4), life; soul

ὦ (8), (particle with vocatives) o! (or left
 untranslated)

ὥδε (13), in this way, so very
 ὥρα, -ας, f. (39), period, season; time of
 day; fitting time

ὥς (25, 27, 32), so that (with result inf. or
 ind.); (with part.) as if, on the ground
 that; (+ subj. or opt.) in order that;
 (indirect discourse) that; as, because;
 how

ὥσπερ (27), (just) as if, as

ὥστε (25), so that, so as, that (result)

ὠφελέω (13), help, aid

English–Greek Glossary

This glossary contains words used in all English-to-Greek word, phrase, and sentence exercises of this book. Each Greek word is cross-referenced by a number in parentheses to the unit vocabulary in which the word is introduced; if the number is preceded by “U,” the word is presented within the unit itself rather than in its vocabulary list. For full information on inflection and correct usage of words, consult the vocabulary list in the indicated unit.

abandon, <i>καταλείπω</i> (33)	addition: in addition to, <i>ἐπί</i> + dat. or <i>πρός</i> + dat. (8)
able: be able, <i>δύναμαι</i> (25)	admit (to oneself, to one’s presence), <i>προσίεμαι</i> (23)
about: concerning, <i>περί</i> + gen. (12); roughly, <i>σχεδόν</i> (33)	affair, <i>πᾶγμα</i> (14); or use neuter adj. or demonstrative
about to: (may be used as rough translation of future inf.); be about to, <i>μέλλω</i> (18)	afraid: be afraid, <i>φοβέομαι</i> (13)
accordance: in accordance with, <i>κατά</i> + acc. (12)	after, <i>μετά</i> + acc. (6)
account, <i>λόγος</i> (3)	against: march, fight, war against, <i>πρός</i> + acc. (8) or <i>ἐπί</i> + acc. (8) or <i>κατά</i> + gen. (12); or gen. alone with <i>κατα-</i> compound verb
on account of, <i>διά</i> + acc. (6)	agree: have the same opinion, <i>ὁμολογέω</i> (33)
accusation: make an accusation against, <i>κατηγορέω</i> + gen. (17)	agreement: make an agreement, <i>συντίθεμαι</i> (23)
accuse, <i>κατηγορέω</i> + gen. (17)	
accuser, <i>ὁ κατηγορῶν</i> (17)	
acquire: aorist of <i>έχω</i> (5)	
action, <i>πᾶγμα</i> (14)	

- aid, ὠφελέω (13)
 come to the aid of, βοηθέω (34)
 aim at, ἐφίεμαι + gen. (23)
 all, πᾶς, ἅπας (22)
 allow, ἐάω (34)
 ally, σύμμαχος (9)
 alone, μόνος (21)
 along (e.g., a road): *use acc. of space over which* (U17)
 alongside, παρά + dat. or acc. (8)
 already, ἤδη (12)
 also, καί (3)
 although, καίπερ (27) with circumstantial participle
 always, ἀεί (12)
 ambassador, πρεσβύτης (35); in pl. also πρέσβεις (35)
 among, ἐν + dat. (3) or παρά + dat. (8)
 and, καί (3), τε (12)
 angry: be angry, ὀργίζομαι (28)
 announce, ἀγγέλλω (19)
 another: one another, ἀλλήλων (U25)
 any, τις, τι (17)
 anything, τι (17)
 not . . . anything, οὐδέν, μηδέν (25)
 appear, φαίνομαι (29)
 appoint, καθίστημι (23)
 argument, λόγος (3)
 arms, ὅπλα (35)
 army, στρατός (3), στρατιά (4), στράτευμα (27)
 arrange, τάττω (9)
 arrive, ἀφικνέομαι (13)
 arrogance, ὕβρις (21)
 as, ὥς (27)
 as long as, ἕως (41)
 as much as, ὅσον (36)
 as a result of, ἐκ + gen. (3)
 as [X] as possible, ὥς or ὅτι + superlative (31)
 ask (for), αἰτέω (16)
 ask (a question), ἐρωτάω (34), ἐρήσομαι (34)
 Aspasia, Ἀσπασία (4)
 at the same time with, ἅμα + dat. (33)
 Athenian, Ἀθηναῖος (10)
 Athens: men of Athens, Ἀθηναῖοι (10)
 attack, ἐπιτίθεμαι (23)
 await, μένω (5)
 away from, ἀπό + gen. (3)
 bad, κακός (7), πονηρός (7)
 base, κακός (7), αἰσχυρός (7)
 battle, μάχη (10)
 be, εἰμί (10); third person present forms may be omitted in many simple sentences
 be a slave, δουλεύω (31)
 be able, δύναμαι (25)
 be afraid, φοβέομαι (13)
 be at a loss, ἀπορέω (30)
 be called, κέκλημαι (18, U38)
 be defeated, ἡττάομαι (32)
 be distant from, ἀπέχω (16)
 be in training, γυμνάζομαι (11)
 be on guard, φυλάττομαι (16)
 be present, πάρεμι (27)
 be sick, νοσέω (13)
 be silent, σιγάω (32)
 be willing, ἐθέλω (5)
 bear, φέρω (5)
 beast, θήρ (16), θηρίον (16)
 beat one's breast: mid. of κόπτω (11)
 beautiful, καλός (7)
 because: *use causal circumstantial participle (with ὥς); or conjunction ὅτι* (34) or ὥς (32)
 because of, διὰ + acc. (6)
 become, γίγνομαι (11), καθίσταμαι (23)
 befit, πρέπει (9)
 before, πρίν (41)
 beg, δέομαι + gen. (13)
 begin, ἄρχω or ἄρχομαι + gen. or + inf. or participle (5)
 beginning, ἀρχή (4)

behalf: on behalf of, *ὑπέρ* (12) or *πρό* (6) + gen.

believe (a proposition), *νομίζω* (18), *οἶμαι* (11), *ἡγέομαι* (16)

believe (trust) (a person), *πείθομαι* + dat. (8, U11)

belong to: *use gen. of possession in predicate with copula*

beloved, *φίλος* (7)

beside, (of extension) *παρά* + acc. (8); (of location) *ἐπί*, *πρός*, (person as object) *παρά* + dat. (8)

best: it seems best, *δοκεῖ* (9)

betray, *προδίδωμι* (23)

better, *βελτίων*, *ἀμείνων*, *κρείττων* (U31)

beware, *εὐλαβέομαι* (38)

beyond, *παρά* + acc. (8)

bird, *ὄρνις* (14)

bitter, *πικρός* (24)

black, *μέλας* (22)

blame: (adj.) to blame, *αἷτιος* (10)

blessed, *εὐδαίμων* (22)

blow, *πληγή* (17)

board (a ship), *ἀναβαίνω* (24)

boat, *πλοῖον* (35)

body, *σῶμα* (41)

book, *βιβλίον* (3)

both . . . and, *καὶ . . . καὶ*, . . . *τε . . . καὶ*, . . . *τε . . . τε* (12)

brave, *ἀγαθός* (7)

break, *ρήγνυμι* (24)

breastplate, *θώραξ* (14)

bribe, *δῶρον* (3)

bridge, *γέφυρα* (6)

bring, *φέρω* (5)

bring to an end, *τελευτάω* (30)

brother, *ἀδελφός* (3)

burn, *καίω* (26)

but, *ἀλλά* (3), *δέ* (12)

by (of personal agent with passive verb), *ὑπό* + gen. (11)

by means of, *διά* + gen. (6), or dat. without preposition (U10)

call, *καλέω* (18); be called, *κέκλημαι* (U38)

camp, *στρατόπεδον* (17)

campaign: carry out a campaign, *στρατεύομαι* (31); go on campaign, *στρατεύω* (31)

capture, *αἰρέω* (13); be captured, *ἀλίσκομαι* (24)

carry, *φέρω* (5)

carry out a campaign, *στρατεύομαι* (31)

case: plead a case, *δικάζομαι* (11)

cattle, (plur. of) *βοῦς* (21)

cause to revolt, *ἀφίστημι* (23)

cause to stand, *ἵστημι* (23)

cavalry: cavalrymen, *ἵππης* (21)

certain: a certain (one), *τις*, *τι* (17)

character, *τρόπος* (8)

characteristic: it is characteristic of, *use gen. of possession in predicate with copula* (U10.6)

chaste, *σώφρων* (22)

child, *παιδίον* (3), *παῖς* (16)

choose, *αἰρέομαι* (13)

chorus trainer, *διδάσκαλος* (17)

citizen, *πολίτης* (6)

city, *πόλις* (21)

clear, *δῆλος* (7), *φανερός* (16)

clever, *σοφός* (7)

cling to, *ἔρχομαι* + gen. (U11)

come, *ἔρχομαι* (11), *ἀφικνέομαι* (13); have come, *ἦκω* (35); let come (to oneself), *προσείμαι* (23)

come to a halt, *ἐφίσταμαι* (23)

come to the aid of, *βοηθέω* (34)

come to the rescue, *βοηθέω* (34)

command, *κελεύω* (9)

comrade, *ἐταῖρος* (5)

conceal, *κρύπτω* (17)

- conceived hatred (for), (ingressive aor. of)
 μισέω (34)
 concerning, περί + gen. (12)
 condition: be in [X] condition, ἔχω + adv.
 (U12)
 conquer, κρατέω (13), νικάω (30)
 consecrated, ιερός (7)
 contest, ἀγών (15)
 continue, διαμένω, διατελέω (28)
 converse with, διαλέγομαι (33)
 convey, κομίζω (38)
 corrupt, διαφθείρω (37)
 counsel: take counsel together,
 συμβουλευόμαι (33)
 country, χώρα (4)
 courtesan, ἑταίρα (5)
 cowardly, κακός (7), δειλός (40)
 critical time, καιρός (32)
 cross, διαβαίνω (24)
 cross-examine, ἐλέγχω (28)
 custom: have as a custom, νομίζω (18)
 Cyrus, Κῦρος (8)
- damage, βλάπτω (9)
 danger, κίνδυνος (35)
 daughter, θυγάτηρ (15)
 day, ἡμέρα (4)
 death, θάνατος (3); be put to death,
 ἀποθνήσκω (5)
 deceive, ἐξαπατάω (38)
 deed, ἔργον (3); do good (bad) deeds,
 ἀγαθὰ (κακὰ) ποιεῖν (U17)
 deep, βαθύς (22)
 defeat, κρατέω + gen. or acc. (13), νικάω
 (28); be defeated, ἡττάομαι (32)
 defend oneself (at law), ἀπολογέομαι (33)
 deliberate, βουλευόμαι (11)
 deliberation: upon deliberation, *use*
participle of βουλευόμαι (11)
 democracy, δημοκρατία (4)
 demonstrate, ἀποδείκνυμι, ἐπιδείκνυμι (23)
- Demosthenes, Δημοσθένης (15)
 desire, ἐπιθυμία (10); βούλομαι (11),
 ἐπιθυμέω (16)
 destroy utterly, διαφθείρω (37)
 die, ἀποθνήσκω (5)
 different, ἄλλος (16); different . . . different,
 ἄλλος . . . ἄλλος (U20.10)
 difficult, χαλεπός (7)
 difficulty: with difficulty, χαλεπῶς (7),
 μόγῃς (39)
 discover, εὕρισκω (10)
 disease, νόσος (3)
 disgraceful, αἰσχρός (7)
 distant: be distant from, ἀπέχω (16)
 distinguish, διαγιγνώσκω (24)
 divinity (esp. tutelary), δαίμων (15)
 do, πράττω (10), ποιέω (13); may also be
 auxiliary verb in English present
 emphatic or interrogative, not
 separately translated in Greek (U8)
 door, θύρα (4)
 down: down from, down upon, κατά
 (+ gen.) (12); down along, κατά (+ acc.)
 (12); or expressed by κατα-prefix in
 compound verb
 dreadful, δεινός (16)
 drink, πίνω (26)
 duration: *use acc. of time* (U17)
 during, ὑπό + acc. (11), κατά + acc. (12), ἐν
 + dat. (3); also gen. of time without
 preposition (U30)
 dwell, οἰκέω (13)
- each (one) of more than two, ἕκαστος (19)
 each (one) of two, ἑκάτερος (19)
 each other, ἀλλήλων (25)
 earlier, πρότερος (10)
 easy, ῥάδιος (9)
 education, παιδεία (4)
 elegant, χαρίεις (22)
 embassy: *see ambassadors*

- emulate, ζηλόω (30)
 encounter, ἀπαντάω (34)
 end: (noun) τέλος (15); (bring to an end),
 τελευτάω (30)
 endure, φέρω (5)
 enemy, (adj.) πολέμιος; (noun) οἱ πολέμιοι
 (7)
 enough: enough to, *use result construction*
 with ὥστε (U25)
 entire, πᾶς, ἅπας (22)
 entrust, ἐπιτρέπω (5)
 envy, φθόνος (8)
 equip, παρασκευάζω (11)
 even, καί (3); not even, οὐδέ, μηδέ (18)
 event, πρᾶγμα (14), συμφορά (4)
 ever, ποτέ (17)
 everyone, πᾶς, ἅπας (22)
 everything, πάντα (22)
 evil, κακός (7)
 examine, ἐλέγχω (28)
 exceedingly, μάλα (12)
 excel, διαφέρω (17)
 exercise (oneself), γυμνάζομαι (11)
 exhort, παρακαλεῖσθαι (11)
 exile: (condition) φυγή (4); (person) φυγάς
 (14)
 exile: be in exile, φεύγω (5)
 expectation, δόξα (6)
 eye: in the eyes of, *use dat. of reference*
 (U9) or παρά + dat. (8)
 fact: the fact that, *use articular infinitive*
 (U9) or ὅτι-clause (U34)
 faculty of judgment, γνώμη (4)
 fall, πίπτω (18)
 fall ill: (ingressive aor. of) νοσέω (13)
 false, ψευδής (22)
 fare, πράττω + adv. (10)
 fate, μοῖρα (6)
 father, πατήρ (15)
 fatherland, πατρίς (14)
 favor, χάρις (14)
 fear, φόβος (3); φοβέομαι (13)
 fellow: fellow soldiers (citizens, etc.), not
 separately translated into Greek, or
use ἄνδρες in apposition
 few, ὀλίγοι (25)
 fifth, πέμπτος (U25)
 fight, μάχομαι (11)
 fill, ἐμπίμπλημι (30)
 find, εὕρισκω (10)
 fine, καλός (7)
 flee, φεύγω (5)
 flee from, φεύγω + acc. (5)
 flight, φυγή (4)
 flow, ῥέω (40)
 following: the following, ὅδε (13)
 foolish, ἄφρων (22)
 foot, πούς (17)
 foot soldiers, πεζοί (7)
 for: (conj.) γάρ (12); (prep.) often expressed
 by dative without prep.; (duration of
 time) *use acc. without prep.* (U17)
 foreigner, βάρβαρος (9)
 forget, ἐπιλανθάνομαι (33)
 former: the former (vs. the latter), ἐκείνος
 (13)
 formerly, πρόσθεν (27)
 four, τέτταρες (U25)
 free: set free, ἀφίημι (23)
 friend, φίλος (7)
 friendly, φίλιος (7)
 friendship, φιλία (4)
 from, ἀπό (3), ἐκ (3), πρὸς (8), παρά (8) (all
 + gen.)
 fugitive, φυγάς (14)
 full (of), πλήρης (+ gen.) (22)
 furnish, παρέχω (16)
 gather, συλλέγω (39), ἀθροίζω (38)
 general, στρατηγός (3)
 gentlemen (voc.), ἄνδρες (15)
 giant, γίγας (14)
 gift, δῶρον (3)

- gift of honor, γέρας (15)
 give, δίδωμι (23)
 give a share of, μεταδίδωμι (23)
 go, ἔρχομαι (11), εἶμι (23)
 go away, ἄπειμι (23)
 go down to the sea, καταβαίνω (24)
 go on campaign, στρατεύω (31)
 go up, ἀναβαίνω (24)
 god, θεός (3)
 goddess, θεά (4)
 good, ἀγαθός (7)
 graceful, χαρίεις (22)
 grant, δίδωμι (23)
 grateful: feel grateful, χάριν ἔχειν (U14)
 gratitude, χάρις (14)
 great, μέγας (25)
 greater, μείζων (U31)
 Greece, Ἑλλάς (14)
 Greek (man), Ἕλληγ (15)
 guard, φυλάττω (16); φύλαξ (14); be on
 one's guard, keep on one's guard,
 φυλάττομαι (16)
 guide, ἡγεμών (16); ἡγέομαι + dat. (16)
- half, ἥμισυς (22)
 halt, ἐφίσταμαι (23)
 hand, χεῖρ (21); on the one hand . . . , on
 the other hand, μέν . . . δέ (12)
 hand over, παραδίδωμι (23)
 handsome, καλός (7)
 happen, γίγνομαι (11), τυγχάνω (28)
 hard: difficult, χαλεπός; hard work, πόνος
 (8)
 harm, do harm, βλάπτω (9), κακὸν (κακὰ)
 ποιεῖν (+ acc.) (U17)
 harmful, βλαβερός (16)
 harsh, χαλεπός (7)
 hate, μισέω (34)
 hatred: conceived hatred (for), (ingressive
 aor. of) μισέω (34)
 have, ἔχω (5)
 have a share of, μετέχω (27)
- have as a custom, νομίζω (18)
 he: subject of verb expressed by 3rd pers.
 sing. ending of verb
 health, ὑγίεια (6)
 hear, ἀκούω (9)
 heavy, βαρύς (22)
 Hellenic, Ἑλληνικός, -ή, -όν (U42)
 help, ὠφελέω (13), βοηθέω (34)
 her: (oblique cases of) αὐτή (12); (as
 possessive) gen. αὐτῆς; or unemphatic
 possessive may be expressed by article
 alone (U4)
 him: (oblique cases of) αὐτός (12)
 himself, herself, itself: (intensive) αὐτός
 (12); (reflexive) ἑαυτοῦ (αὐτοῦ) (U25)
 hinder, κωλύω (16)
 his: possessive gen. αὐτοῦ (12); or
 unemphatic possessive may be
 expressed by article alone (U4)
 hold, ἔχω (5)
 hold office, ἄρχω (5)
 holy, ἱερός (7)
 honor, τιμή (4); τιμάω (30)
 hope, ἐλπίς (14); ἐλπίζω (19)
 hoplite, ὀπλίτης (6)
 horse, ἵππος (3)
 hostile, πολέμιος (7)
 house, οἶκος (3)
 house: in the house of, παρά + dat. (8)
 how? πῶς; (17)
 human being, ἄνθρωπος (3)
 hurl, ἵημι (23)
 husband, ἀνὴρ (15)
- I: unemphatic subject expressed by 1st
 pers. sing. ending of verb; (emphatic)
 ἐγώ (21)
 if, εἰ, ἐάν (35)
 ill: be ill, νοσέω (13)
 immortal, ἀθάνατος (9)
 impossible: it is impossible, οὐκ ἔστι (9)
 in, ἐν + dat. (3)

in order to, in order that, *ἵνα*, *ὅπως*, *ὥς* + subjunctive (U32)

indict, *γράφομαι* (U11)

inhabit, *οἰκέω* (13)

inquire, *πυνθάνομαι* (11)

into, *εἰς* + acc. (3)

Isaeus, *Ἰσαῖος* (5)

it: (oblique cases of) *αὐτό* (12); unemphatic subject expressed by 3rd pers. sing. ending of verb

jealousy, *φθόνος* (8)

judge, (in a contest) *κριτής* (6); (in a law court) *δικαστής* (6)

judge: serve as judge, *δικάζω* (11)

judgment, *γνώμη* (4)

juror, *δικαστής* (6)

jury: gentlemen of the jury (voc.), *ἄνδρες δικασταί*

jurymen, *δικαστής* (6)

just, *δίκαιος* (7)

just about, *σχεδόν* (33)

justice, *δίκη* (4)

keep: keep on one's guard, *φυλάττομαι* (16)

kill, *ἀποκτείνω* (11)

king, *βασιλεύς* (21)

know, *οἶδα* (28)

lack, *ἀπορέω* (30), *δέομαι* (13)

land, *χώρα* (4)

large, *μακρός* (7)

law, *νόμος* (3)

lawsuit, *δίκη* (4); participate in a lawsuit, *δικάζομαι* (11)

lead, *ἄγω* (5), *ἡγέομαι* (16); be leader of, *ἄρχω* (5)

lead astray, *παράγω* (16)

lead away, *ἀπάγω* (16)

leader, *ἡγεμών* (16); be leader of, *ἄρχω* (5)

learn, *μανθάνω* (18)

learn by inquiry, *πυνθάνομαι* (11)

leave, *λείπω* (5)

leave behind, *καταλείπω* (33)

lest, *μή* + subj. or opt. (U32)

let: English auxiliary verb used in constructions equivalent to Greek hortatory subj., subj. of prohibition, and 3rd person imperative (U32, U39)

let come (to oneself), *προσίεμαι* (23)

libation: pour a libation, *σπένδω* (11)

life, *βίος* (3)

light, *φῶς* (14)

like, *φιλέω* (13)

lion, *λέων* (14)

listen, *ἀκούω* (9)

long, *μακρός* (7), (of time) *πολύς* (25); long for, *ἐπιθυμέω* (16), *ἐφίεμαι* (23); as long as, *ἕως* (41)

loosen, *λύω* (5)

loss: be at a loss, *ἀπορέω* (30)

lot: a lot (adv.), *πολύ* (25)

love, *φιλέω* (13)

majority: the majority, plural of *πλεῖστος* (10) in appropriate gender, with article make, *ποιέω* (13)

make a promise, *ὑπισχνέομαι* (26)

make a truce, *σπένδομαι* (11)

make an accusation, *κατηγορέω* (17)

make an agreement, *συντίθεμαι* (23)

make manifest, *δηλόω* (30)

make preparations, *παρασκευάζομαι* (11)

man: (qua human being) *ἄνθρωπος* (3); (qua male person) *ἀνήρ* (15); (generically, with an adj.) use adj. alone

manifest: make manifest, *δηλόω* (30)

mankind, *οἱ ἄνθρωποι* (3)

manner, *τρόπος* (8) (adv. acc. idiom, U17); or use adverb of manner

many, *πολύς* (25)

march, *ἐλαύνω* (5), passive *πορεύομαι* (35)

- mare, ἡ ἵππος (3)
 marketplace, ἀγορά (4)
 marry, ἄγομαι (U11)
 marshal, τάττω (9)
 master, δεσπότης (6)
 matter, πᾶγμα (14); *or use neuter demonstrative or adjective alone*
 means: by means of, διὰ + gen. (6); *or use dat. without preposition* (U10)
 measure, μέτρον (3)
 meet, ἀπαντάω (34)
 mention: aor. pass. of μιμνήσκω (30)
 messenger, ἄγγελος (3)
 misfortune, συμφορά (4)
 mislead, παράγω (16)
 miss the mark, ἀμαρτάνω (28)
 moderation, σωφροσύνη (29)
 money, χρήματα (17)
 monster, τέρας (14)
 more, *use comparative form* (U31); (adv.)
 μάλλον (31); (of quantity) πλέων (U31)
 most: (of quantity) πλείστος (10); (adv.)
 μάλιστα (31), *or use superlative form* (U31)
 mother, μήτηρ (15)
 much, (adv.) πολύ (25); as much as, ὅσον (U36)
 multitude, πλῆθος (15)
 must, *use impersonal* δεῖ, χρή (9)
 my, ἐμός (22); *or use possessive gen.* ἐμοῦ (μου) (21)
 narrow, στενός (17)
 nature, φύσις (21)
 necessary: be necessary, δεῖ or χρή (9);
 what is necessary, τὰ ἐπιτήδεια (41)
 necessity, ἀνάγκη (10)
 need: be in need of, δέομαι + gen. (13)
 neither . . . nor, οὔτε . . . οὔτε, μήτε . . .
 μήτε (18)
 never, οὔποτε, μήποτε (17)
 nevertheless, ὅμως (27)
 next (later, following), ὕστερος (10)
 next to, ἐπί, παρά, πρὸς (all + dat.) (8)
 night, νύξ (35)
 no one, οὐδείς, μηδείς (U25)
 noble, καλός (7)
 nor: *see* neither
 not, (with ind., with inf. of indirect statement, with expression of particulars) οὐ (3); (with inf., imperative, subj., opt., in conditional clauses, in expressions with generic meaning) μή (8)
 nothing, οὐδέν, μηδέν (25)
 notice, ὁράω (19, U30), αἰσθάνομαι (11); *not notice, use* λανθάνω (28)
 now, νῦν (12)
 numerous, πολὺς (25)
 oath: being under oath, *use perf. part. of* ὀμνυμι (37)
 obey, πείθομαι + dat. (U11)
 obvious, δῆλος (7), φανερός (16)
 of: *use some type of gen.: e.g., possessive, objective* (U7, U12)
 offerings, ἱερά (7)
 office, ἀρχή (4); hold office, ἄρχω (5)
 old: old man, γέρων (14); old woman, γράῦς (21)
 omen, ὄρνις (14)
 on, ἐν + dat. (3), ἐπί + gen. (8)
 on . . . day: *use dat. of time without preposition* (U10)
 on account of, διὰ + acc. (6)
 one: (pronoun) (the) one, as subject of impersonal verb or antecedent of relative clause, unexpressed in Greek; sometimes expressed by adj. with article or by demonstrative; the one . . . the other, ὁ μὲν . . . ὁ δέ (U12)
 one another, ἀλλήλων (25)
 one's: expressed by article alone (cf. his, her)

- opinion, γνώμη (4), δόξα (6)
 or, ἢ (31)
 orator, ῥήτωρ (15)
 order, κελεύω (9); in order to, ἵνα, ὅπως, ὥς + subj. (U32)
 other, ἄλλος (16); the one . . . the other, ὁ μὲν . . . ὁ δέ (U12); some . . . the others, οἱ μὲν . . . οἱ δέ (U12)
 ought: *use impersonal* δεῖ, χρή (9)
 our, ἡμέτερος (22); *or use possessive gen.* ἡμῶν (U21)
 ourselves, ἡμῶν αὐτῶν (U25)
 out of, ἐκ + gen. (3)
 outside, ἔξω
- part, μέρος (15)
 participate: participate in politics, πολιτεύομαι (11); participate in a lawsuit, δικάζομαι (11)
 pay: pay down, κατατίθηναι (23); pay the penalty, δίκην διδόναι (23)
 peace: peace treaty, εἰρήνη (10)
 pebble, ψῆφος (3)
 Peisistratus, Πεισίστρατος (5)
 pelt, βάλλω (10)
 penalty: pay the penalty, δίκην διδόναι (23)
 people: (without adj.) *see* man; (with adj. or demonstrative) unexpressed in Greek (U7.4)
 perceive, αἰσθάνομαι (11)
 perish, ἀπόλλυμι (37)
 perjury, ἐπιορκία (10)
 permit, εἶω (34)
 permitted: it is permitted, ἔξεστι (9)
 Persians, οἱ βάρβαροι (9)
 person: (without adj.) *see* man; (with adj. or demonstrative) unexpressed in Greek (U7.4)
 persuade, πείθω (5)
 phalanx, φάλαγξ (14)
- Philip, Φίλιππος, -ου, m.
 piece of writing, γράμμα (14)
 pious, ὅσιος (9)
 plan, βούλευμα (14)
 plead (a case), δικάζομαι (11)
 pleasant, ἡδύς (22)
 pleasure, ἡδονή (4)
 plot (against), ἐπιβουλεύω (+ dat.) (28)
 poem, ποίημα (14)
 poet, ποιητής (6)
 politics: participate in politics, πολιτεύομαι (11)
 portent, τέρας (14)
 portion, μοῖρα (6), μέρος (15)
 position (esp. troops), τάττω (9)
 possessions, χρήματα (17)
 possible, δυνατός (38); it is possible, ἔξεστι (9); as [X] as possible, ὥς or ὅτι with superlative (U31)
 pour: pour a libation, σπένδω (11)
 power, κράτος (15)
 praise, ἐπαινέω (16)
 pray, εὐχομαι (17)
 prayer, εὐχή (17)
 preparations: make preparations, παρασκευάζομαι (11)
 prepare, παρασκευάζω (11)
 presence: in the presence of, παρά + dat. (8)
 present: be present, πάρεμι (27)
 preserve, σώζω (39)
 prevent, κωλύω (16)
 priest, ἱερεύς (21)
 priestess, ἱέρεια (6)
 privilege, γέρας (15)
 produce, ποιέω (13)
 promise, ὑπισχνέομαι (26)
 proper: think proper, ἀξιόω (34)
 prove, ἐπιδείκνυμι (23), ἐλέγχω (28)
 provide, παρέχω (16)
 prudent, σώφρων (22)

- pursue, διώκω (27)
 put: be put to death, ἀποθνήσκω (5)
- quickly, ταχέως (31), τάχος (30)
- race, γένος (15)
 ranks, τάξις, τάξεως, f.
 ransom, λύομαι (U11)
 read aloud, ἀναγιγνώσκω (24)
 readily, ῥαδίως (9)
 reason, λόγος (3)
 receive, δέχομαι
 recognize, γινώσκω (19)
 regard: in regard to, πρὸς + acc. (8)
 regarding, εἰς + acc. (3), πρὸς + acc. (8)
 release, λύω (5)
 remain, μένω (5)
 remember, ἀπο- or ὑπομνησκομαι (30),
 μέμνημαι (U38)
 remind, ἀπο- or ὑπομνησκω (30)
 reply, ἀποκρίνομαι (33)
 report, ἀγγέλλω (19)
 reputation, δόξα (6)
 rescue: come to the rescue, βοηθέω
 (34)
 resolve: *use impersonal* δοκεῖ (it seems
 best) + dat. (9)
 respect: with respect to, εἰς + acc.
 response: in response to, πρὸς + acc.
 responsible (for), αἵτιος + gen. (10)
 result: as a result of, ἐκ + gen. (3); with the
 result that, ὥστε (25)
 return: in return for, ἀντί + gen. (6)
 revolt (from), ἀφίσταμαι (23); cause to
 revolt, ἀφίστημι (23)
 rich, πλούσιος (7)
 ride, ἐλαύνω (5)
 righteousness, δικαιοσύνη (29)
 river, ποταμός (8)
 road, ὁδός (3)
 ruin utterly, διαφθείρω (37)
- rule, ἀρχή (4); ἄρχω + gen. (5)
 rule over, κρατέω + gen. (13)
- safe, ἀσφαλής (22)
 sail, πλέω (40)
 sailor, ναύτης (6)
 same: the same, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό
 (12); at the same time, ἅμα (33)
 save, σώζω (39)
 say, λέγω (5), φημί (20), εἶπον (19)
 scatter, διασκεδάννυμι (30)
 sea, θάλαττα (6); go down to the sea,
 καταβαίνω (24)
 see, εἶδον (19), ὀράω (19, U30)
 seek, ζητέω (16)
 seem, δοκέω (13); it seems best, δοκεῖ (9)
 seize, αἰρέω (13), ἀρπάζω (26)
 sell, ἀποδίδομαι (23)
 send, πέμπω (5)
 sentinel, φύλαξ (14)
 serve as judge, δικάζω (11)
 set: set free, ἀφίημι (23); set up, ἀνατίθημι
 (23)
 seven, ἑπτά (17)
 shameful, αἰσχρός (7)
 share, μέρος (15); give a share of,
 μεταδίδωμι (23); have a share of,
 μετέχω (27)
 shatter, ῥήγνυμι (23)
 she: subject of verb expressed by 3rd pers.
 sing. ending of verb
 shield, ἀσπίς (14)
 ship, ναῦς (21)
 short, βραχύς (22)
 shrine, ἱερόν (7)
 sick: be sick, νοσέω (13)
 sickness, νόσος (3)
 side: at the side of, παρά + dat. (8)
 silent: be silent, σιγάω (32); became silent,
use ingressive aor. of σιγάω (32)
 sink, καταδύω (24)

- sister, ἀδελφή (4)
 slave, δοῦλος (8); ἀνδράποδον (41); be a
 slave, δουλεύω (31)
 sleep, ὕπνος (8)
 small, μικρός (7)
 snatch, ἀρπάζω (26)
 so, οὕτω(s) (13); and so, *use result*
 construction (U25)
 so as to, ὥστε (U25)
 Socrates, Σωκράτης (15)
 soldier, στρατιώτης (6)
 some, τις, τι (17)
 some . . . others, οἱ μὲν . . . οἱ δέ (U12)
 somebody, τις, τι (17)
 somehow, πως (17)
 something, τι (17)
 son, υἱός (21)
 soul, ψυχή (4)
 speak, λέγω (5), εἶπον (19), φημί (U20)
 speaker, ῥήτωρ (15)
 spirit, ψυχή (4)
 stand, ἵσταμαι (23); cause to stand, ἵστημι
 (23)
 stand up, ἀνίσταμαι (23)
 start off, ὀρμάω (34)
 station, τάττω (9)
 stay, μένω (5)
 steadfast, ἀσφαλής (22)
 steal, κλέπτω (35)
 still, ἔτι (20)
 stone, ψῆφος (3), λίθος (10)
 story, λόγος (3)
 strength, ἰσχὺς (21)
 strife, ἔρις (14); (of political factions)
 στάσις (21)
 strike, κόπτω (11)
 strong, ἰσχυρός (17)
 such, τοιοῦτος (U36)
 suffer, πάσχω (10)
 suit, δίκη (4)
 summon, καλέω (18)
 sun, ἥλιος (3)
 suppose, οἶμαι (11)
 surpass, διαφέρω (17)
 surprise, θαῦμα (35)
 surrender, παραδίδωμι (23)
 suspect, ὑποπτεύω (39)
 swear, ὅμνυμι (37)
 sweet, γλυκὺς (22)
 swift, ταχύς (31)
 table, τράπεζα (6)
 take, λαμβάνω (5)
 take counsel together, συμβουλευόμεναι (33)
 task, ἔργον (3)
 teacher, διδάσκαλος (17)
 tell, λέγω (5)
 temple, ἱερόν (7)
 ten, δέκα (17)
 tent, σκηνή (4)
 terrible, δεινός (16)
 terrify, φοβέω (13)
 than, ἢ (31); *or use gen. of comparison*
 that: that, those (demonstrative) ἐκεῖνος
 (13); (relative pronoun) ὅς, ἥ, ὅ (8);
 (conj., introducing noun-clause), ὅτι
 (34), ὥς (32); (conj., clause of effort,
 etc.), ὅπως (U39); (conj., clause of
 result, so that), ὥστε (25); at that time,
 τότε (12)
 the, ὁ, ἡ, τό (4)
 their: possessive gen. αὐτῶν (12); or
 unemphatic possessive may be
 expressed by article alone (U4)
 them: (oblique cases, plural of) αὐτός (12)
 themselves: (intensive) αὐτοί (12);
 (reflexive) ἐαυτῶν (αὐτῶν) (U25)
 they: subject of verb expressed by 3rd pers.
 pl. ending of verb
 thief, κλώψ (14)
 thing, χρήμα (17); *or use neuter adj. or*
 demonstrative without noun

- think, νομίζω (18), οἶμαι (11), ἡγέομαι (16)
 think proper, ἀξιόω (34)
 this, these, οὗτος, αὕτη, τοῦτο (13)
 though, καίπερ with circumstantial
 participle (27)
 through (throughout), διά + gen. (6); κατά
 + acc. (12)
 throw, βάλλω (10)
 time, χρόνος (8); critical time, καιρός (32);
 at that time, τότε (12); at the same
 time, ἅμα (33); in the time of, ἐπί +
 gen. (8)
 to, εἰς + acc. (3); (*with indirect object*) *use*
 dat. without preposition (U8)
 today, τήμερον (33)
 toil, πόνος (8)
 tomorrow, αὔριον (33)
 tongue, γλῶττα (6)
 tooth, ὀδούς (6)
 toward, εἰς + acc. (3), πρὸς + acc. (8)
 town, ἄστυ (21)
 training: be in training, γυμνάζομαι (11)
 transgress, παραβαίνω (24)
 trireme, τριήρης (15)
 truce: make a truce, σπένδομαι (11)
 true, ἀληθής (22)
 trust, πιστεύω (31)
 truth, ἀλήθεια (6)
 try (attempt), πειράω, πειράομαι (39)
 turn (turn about), τρέπω (16), στρέφω (26)
 twenty, εἴκοσι (27)
- ugly, αἰσχρός (7)
 umpire, κριτής (6)
 unable: be unable, οὐ δύναμαι (25)
 unaware: be unaware, ἀγνοέω (28); cf. also
 λανθάνω (28)
 undress, ἀποδύομαι (24)
 unfortunate, δυστυχής (22)
 unjust, ἄδικος (9)
 until, ἕως, μέχρι, ἄχρι (41)
- unwilling: be unwilling, οὐκ ἐθέλω (5)
 up, ἀνά + acc. (12)
 upon, ἐπί + gen. (8)
 uppermost, ἄκρος (28)
 urge, πείθω (5)
 us: oblique cases of ἡμεῖς (21)
 use, χράομαι + dat. (31)
 used to [X], *use imperfect tense*
 useful, χρηστός (31)
- valor, ἀρετή (4)
 victory, νίκη (4)
 violence, ὕβρις (21)
 virtue, ἀρετή (4)
 virtuous, ἀγαθός (7)
 voice, φωνή (4)
 vote, ψήφος (3)
- wall, τεῖχος (15)
 want, βούλομαι (11)
 war, πόλεμος (3)
 water, ὕδωρ (14)
 way: road, ὁδός (3); manner, τρόπος (8); in
 [X] way (manner), adv. acc. τρόπον
 with adj. (U17); be in [X] way, ἔχω +
 adv. (U12)
 we, us: (oblique cases and nom. as
 emphatic subject) ἡμεῖς (21);
 unemphatic subject expressed by 1st
 pers. pl. ending of verb
 weak, ἀσθενής (22)
 wealth, πλοῦτος (8)
 wealthy, πλούσιος (7)
 weapons, ὅπλα (35)
 well, εὖ (12)
 well-born, ἀγαθός (7)
 what? τίς; τί; (15)
 when, (relative) ἐπεί, ἐπειδή (19), ὅτε,
 ὅταν, ἐπειδάν (35)
 where, (interrogative) ποῦ; (17); (indirect
 interrog. and indef. rel.) ὅπου (36)

- wherever, *όπου* (36); to wherever, *όπου* (36)
- which, (interrogative) *τίς; τί;* (15); (relative) *ός, ή, ό* (8)
- which of two, (interrogative) *πότερος;* (U36)
- whichever, *όστις* (34)
- while: English complex sentence with *while*-clause is often equivalent to Greek compound sentence with *μέν . . . δέ* (U12)
- who, whom, (interrogative) *τίς; τί;* (15); (relative) *ός, ή, ό* (8)
- whoever, *όστις* (34)
- why? *τί;* (U17.3e)
- wicked, *κακός, πονηρός* (7)
- wife, *γυνή* (21)
- willing: be willing, *έθέλω* (5)
- win, *νικάω* (30); win something for oneself, *φέρομαι* (U11)
- wind, *άνεμος* (3)
- winter, *χειμών* (39)
- wisdom, *σοφία* (17)
- wise, *σοφός* (7)
- wish, *έθέλω* (5); *see also U34 on expressions of wish*
- with, *σύν* + dat. (3), *μετά* + gen. (6); *or use dat. of means or manner without preposition* (U10, U29)
- within, *είσω*
- woman, *γυνή* (21)
- wonder, *θαύμα* (35)
- wondrous, *δεινός* (16)
- word, *λόγος* (3)
- work, *έργον* (3); hard work, *πόνος* (8)
- worse, *κακίων, χείρων* (U31)
- worst, *κάκιστος, χείριστος* (U31)
- worthless, *πονηρός* (7)
- worthy (of), *άξιος* (+ gen.) (7)
- would that, *είθε* or *εί γάρ* + opt. or + impf. or aor. ind. (34)
- write, *γράφω* (5)
- writing (piece of writing), *γράμμα* (14)
- wrong: do wrong, *άδικέω* (13)
- Xanthippe, *Ξανθίππη* (4)
- Xenophon, *Ξενοφών, Ξενοφώντος*, m. (U41)
- year, *έτος* (15)
- yoke, *ξύγνυμι* (23)
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