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How to use this book

ἀρχὴ ἥμιϲυ παντόϲ *a [good] beginning is half the whole*

On one occasion when giving a speech, Hiero, a Greek ruler in ancient Sicily, was interrupted by complaints about his bad breath. This revelation of what must have been a chronic problem distressed him considerably, and on returning home he reproached his wife for not having told him of it. She indignantly justified herself by saying that she had thought that all adult males smelt as he did. To depend on a virtuous spouse to correct such faults has obvious dangers. If you are relying solely on this book to begin the study of ancient Greek, there are similar pitfalls. Apart from the key, you will have few checks on your progress, and it will be essential to follow up any doubt, however small, about meanings of words and points of grammar. To be able to do this you must make yourself completely familiar with the arrangement of the book's contents.

We assume that you are acquainted with the basics of traditional English grammar, as this is the framework we use to explain the structure of Greek. You should be familiar with the parts of speech (*adjective, adverb, article, conjunction, interjection, noun, preposition, pronoun, verb*) and with the meaning of such terms as *finite, transitive/intransitive, clause, phrase, subject, object,* etc. If these are new to you, you should consult the **Glossary of grammatical terms** on the website http://tyancientgreek.org, or one of the many elementary books on the subject.

The main part of the book consists of twenty-five units. Each consists of either two or three sections. The first is taken up with grammar, the second contains sentences and passages of

Greek for reading, while the third section (except in the first unit) is a longer Greek passage for additional reading.

The grammatical sections, which are headed **.1**, are carefully graded over the course of the book in order to set out the basic features of Greek grammar in a systematic and easily digestible way. Each should be mastered before tackling the next. Very often a particular section cannot be understood without a knowledge of what has gone before.

Grammar as a whole can be divided into two parts, one involving the forms which a word can take (e.g. those of a first declension feminine noun, 2.1/2), the other dealing with the ways in which these forms are used to make up phrases and sentences (e.g. the uses of the dative case, 2.1/3*e*). The former we must learn by heart. The latter we can only fully understand when, after learning a general rule, we see, and are able to understand, examples of it in use. Because of the importance of such examples the sentences given to illustrate grammatical rules are nearly always original Greek, and every effort should be made to understand them fully. By reading them carefully every time you revise a unit you will not only come to understand the grammatical point involved but also extend your vocabulary.

To work through the reading exercises with one finger in the corresponding page of the key is **not** recommended, although you should make full use of any help provided by the notes. It is only by analyzing the forms of words and patiently working out the construction of clauses and sentences that you will make progress. A full translation of an exercise should be written out and then compared with the key. When you discover you have made a mistake, you must meticulously hunt out the point of grammar concerned and see how you came to be wrong. To help you do this many cross-references have been supplied in all parts of the book (a reference of the form 22.1/2 is for the **grammatical** section (.1) of a unit, but one such as 22.2.2 is to the **reading** section (.2)). Your final step should be to read through the Greek aloud until you are able to translate it without reference to your own version or the key. This will familiarize you with the construction employed and any new vocabulary. Some rote learning of new words is, of course, inevitable. If, however, you go to the trouble of actually memorizing some of the many famous phrases and verse passages contained in the reading you will find your grasp on the language extending itself in an enjoyable and rewarding fashion.

Appendices 1–7 give grammatical tables and other information to supplement particular units. **Appendix** 8 is on accentuation and should be consulted regularly and mastered over the course of the whole book. **Appendix** 9 is added to show how Greek verse was constructed; a knowledge of metre is not necessary for understanding Greek verse but obviously adds to our enjoyment of it.

The section **Principal parts of verbs** complements the vocabulary with information about verbs whose present stem is either not used, or not used in a regular way, to provide the stems of other tenses.

For ease of reference to grammatical points an index is provided.

Extra reading, revision exercises, and other material will be on the website http://tyancientgreek.org .

Abbreviations

a. or acc.	accusative	indecl.	indeclinable
absol.	absolute	indef.	indefinite
act.	active	indir.	indirect
adj.	adjective	inf.	infinitive
adv.	adverb	interrog.	interrogative
aor.	aorist	intr.	intransitive
c.	about, approximately	*l.*	line
cap.	capital	lit.	literally
cf.	compare	*ll.*	lines
compar.	comparative	m. or m	masculine
conj.	conjunction	mid.	middle
dat.	dative	n. or n	neuter
ex.	example	n. or nom.	nominative
f. or f	feminine	opt.	optative
f.	following	pass.	passive
fut.	future	pers.	person
gen.	genitive	perf.	perfect
imp.	imperative	pl.	plural
impers.	impersonal	plpf.	pluperfect
impf.	imperfect	poet.	poetical
ind.	indicative	poss.	possessive

pl.	plural	rel.	relative
plpf.	pluperfect	s.	singular
poet.	poetical	*sc.*	namely
poss.	possessive	subj.	subjunctive
pple.	participle	supl.	superlative
prep.	preposition	tr.	transitive
pres.	present	trans.	translate
pron.	pronoun	v. or voc.	vocative
refl.	reflexive	viz	that is to say

Round brackets ( ) contain explanatory material or a literal translation; in the vocabulary round brackets are also used to indicate alternative forms.

Square brackets [ ] are used in translations for words which are required by English idiom but have no equivalent in the Greek original; not all such words are marked in this way. Square brackets are also used to supply missing words.

+ means *in conjunction with, compounded with,* or *followed by.*

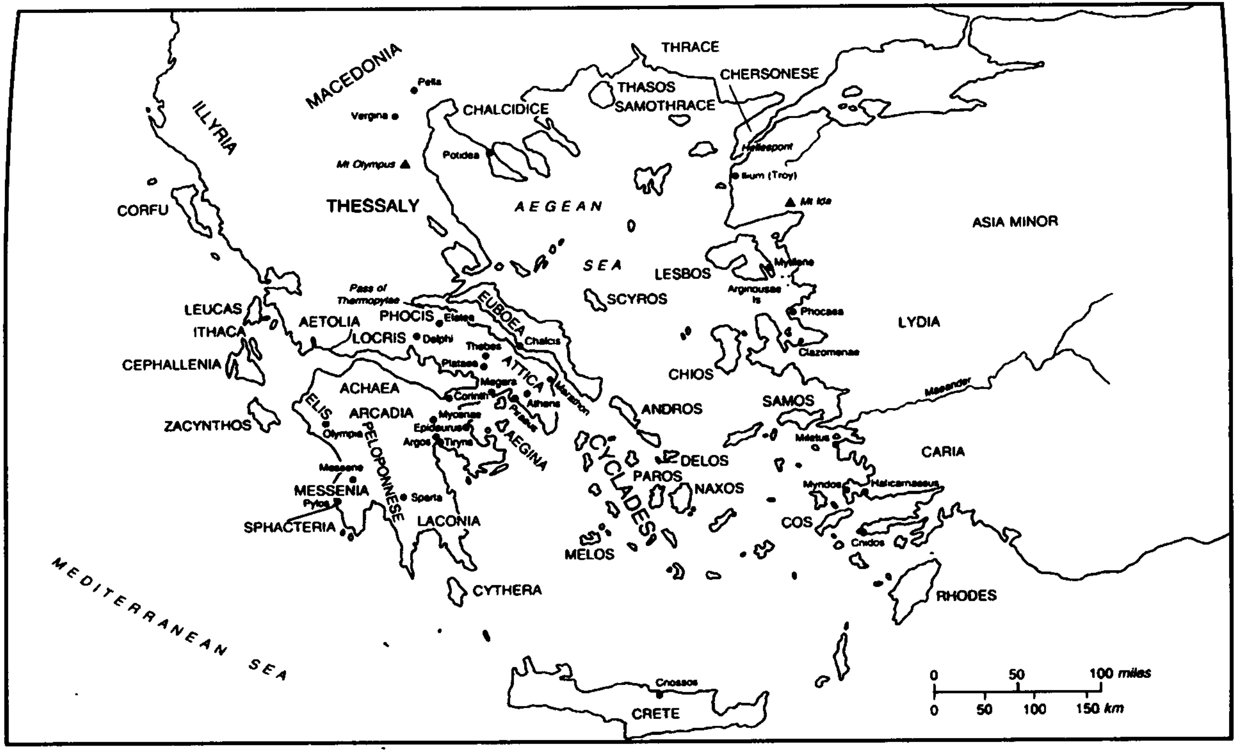
< means *is derived from.*

> means *produce(s).*

* marks a word which cannot stand first in a clause or phrase.

# indicates that the following sentence or passage is verse; in the vocabulary this sign indicates that the word to which it is attached is poetical.

† is explained in the introductory note to the vocabulary.


THRACE
MACEDONIA
Pella
Vergina
CHALCIDICE
THASOS
SAMOTHRACE
CHERSONESE
ILLYRIA
Potidea
Mt Olympus
Hellespont
Ilium (Troy)
Mt Ida
CORFU
THESSALY
AEGEAN
SEA
ASIA MINOR
LESBOS
Mytilene
Arginousae Is
SCYROS
Pass of Thermopylae
EUBOEA
LEUCAS
ITHACA
AETOLIA
PHOCIS
Elatea
LOCRIS
Delphi
Chalcis
Phocaea
LYDIA
Clazomenae
Thebes
CEPHALLENIA
Plataea
ATTICA
CHIOS
Megara
Marathon
ACHAEA
Corinth
Athens
ANDROS
SAMOS
Maeander
ZACYNTHOS
ELIS
ARCADIA
Mycenae
Piraeus
Epidaurus
Olympia
Argos
Tiryns
AEGINA
CYCLADES
DELOS
Miletus
CARIA
PELOPONNESE
Messene
PAROS
MESSENIA
NAXOS
Myndos
Halicarnassus
Pylos
Sparta
SPHACTERIA
LACONIA
COS
Cnidos
MELOS
MEDITERRANEAN SEA
CYTHERA
RHODES
Cnossos
CRETE
0
50
100 miles
0
50
100
150 km

unit 01

1.1 Grammar

1.1/1 The Greek alphabet and its pronunciation

The Greek alphabet consists of twenty-four letters, each with its traditional name. Today it is used in both upper and lower case but in antiquity it existed only in different varieties of capitals. The pronunciation given below does not in every case reflect what we know of the language of fourth-century Athens (the type of Greek described here – see 1.3); because we learn ancient Greek for the purpose of reading, not of communication, we do not need to be as careful about its pronunciation as we would be with a modern language.

	Name	Pronunciation
Α α	alpha (ἄλφα)	*a* (see below)
Β β	bēta (βῆτα)	*b*
Γ γ	gamma (γάμμα)	*g* (as in *game*, never as in *gesture*, but as *n* in *ink* before κ, ξ, χ or another γ; see below)
Δ δ	delta (δέλτα)	*d*
Ε ε	epsīlon (ἒ ψīλόν)	short *e* (as in *met*)
Ζ ζ	zēta (ζῆτα)	*sd* (as in *wisdom*, but represented in English as *z*)
Η η	ēta (ἦτα)	long *e* (like *ai* in *fairy*)
Θ θ	thēta (θῆτα)	*th* (as in *thing*; see below)
Ι ι	iōta (ἰῶτα)	*i* (see below)
Κ κ	kappa (κάππα)	*k* (but represented in English as *c*)
Λ λ	lambda (λάμβδα)	*l*
Μ μ	mū (μῦ)	*m*
Ν ν	nū (νῦ)	*n*
Ξ ξ	xī (ξεῖ)	*x* (as in *axe*)

O o	omicron (ὂ μικρόν)	short *o* (as in *lot*)
Π π	pī (πεῖ)	*p*
P ρ	rhō (ῥῶ)	*r*
C c	sigma (cίγμα)	*s* (as in *sign*)
T τ	tau (ταῦ)	*t*
Υ υ	upsīlon (ὖ ψῑλόν)	*u* (represented in English as *y*, see below)
Φ φ	phī (φεῖ)	*ph* (see below)
X χ	chī (χεῖ)	*ch* (see below)
Ψ ψ	psī (ψεῖ)	*ps* (as in *maps*)
Ω ω	ōmega (ὦ μέγα)	long *o* (like *oa* in *broad*)

In Greek words taken into English and in transcriptions of Greek proper names Greek letters are normally represented by their phonetic equivalent except where indicated above (and in some diphthongs – see note 2).

Consonants

The normal English pronunciation is recommended where no example is given. To distinguish between κ and χ the latter is pronounced as the *ch* in the Scottish pronunciation of *loch*. The letters ζ, ξ, ψ are double consonants and the equivalents of cδ, κc, πc respectively, for which they must always be used: e.g. when c is added to the stem γυπ– we must write γῡ́ψ, never γῡ́πc (5.1/1). The letters θ, φ, χ are **not** double consonants; the pronunciation given above is that normally used today but in the Greek of our period they were pronounced as *t, p, k* with an accompanying emission of breath (i.e. something like these consonants in English when initial. Compare the difference between the English and French pronunciation of the *P* in *Paris*).

Examples of the second pronunciation of γ are: cπόγγοc (spóngos) *sponge*, Cφίγξ (Sphinx) *Sphinx*, ἔλεγχοc (élenchos) *scrutiny*.

The form of sigma given above (which dates from the Roman period) is, for reasons of convenience, the one increasingly used in modern editions. The traditional forms of lower case sigma, which date from the Middle Ages, are σ when initial or medial, ς when final, e.g σύστασις (cύcταcιc) *composition*. The traditional upper case version is Σ. All three forms occur in Σωσιγένης (Cωcιγένηc) *Sosigenes*.

Vowels

All Greek vowels have a long and short pronunciation. These pronunciations have separate symbols in the case of ε/η and o/ω.

The other vowels have both values but only one symbol. In works of reference, but not in normal printed texts, the two values of these vowels are distinguished by marking the long form with a bar above (macron), ᾱ, ῑ, ῡ. They are pronounced:

ᾱ as in *father*
α (i.e. short *a*) as in a shortened version of ᾱ, like *u* in *but*, never as in *sat* (this sound did not exist in Greek).
ῑ as *ee* in *need*
ι as *i* in *sit* (or, more accurately, as in French *petit*).
ῡ as in French *sûr*
υ as in French *tu*

Diphthongs

Greek had two types of diphthongs:

(i) where both elements are written normally and pronounced as follows:

αι as *ai* in *aisle*
αυ as *ow* in *cow*
ει as *ei* in *rein*
ευ/ηυ as *eu* in *feud*
οι as *oi* in *oil*
ου as *oo* in *cool*
υι as *we*

When any of these combinations is not to be taken as a diphthong, the second element is marked with a diaeresis (¨): βοΐ (bo–í), Λαΐϲ (La–ís).

(ii) where the long vowels ᾱ, η, ω are combined with an iota. This iota is placed **below** the vowel (**iota subscript**), not after it: ᾳ, ῃ, ῳ.[1] For convenience these diphthongs are always pronounced as simple ᾱ, η, ω.

Breathings

Every word beginning with a vowel or diphthong has a rough (῾) or smooth (᾿) breathing. A rough breathing denotes an initial *h*, a smooth breathing (which is something of a superfluity) the absence of initial *h*: ἡμέρᾱ (hēmérā) *day*, ἀγαθόϲ (agathós) *good*. A breathing is placed over the second element of a category (i) diphthong: αἴνιγμα (aínigma) *riddle*; Αἰϲχύλοϲ (Aischúlos) *Aeschylus*; but when an initial vowel which does not form part of a diphthong is in upper case the breathing is placed in front: Ὅμηροϲ (Hómēros) *Homer*. Words beginning with υ always have a rough breathing ὗϲ (hūs) *pig*; ὕψοϲ (húpsos) *height*. Initial ρ is also always given a rough breathing because it was pronounced *rh*: ῥυθμόϲ (rhuthmós) *rhythm*.

---

[1] The iota is, however, placed after the long vowel when the latter is in upper case. The only common example is Ἅιδηϲ *Hades*.

Notes

1 In the grammar and reference sections long α, ι, υ are marked ᾱ, ῑ, ῡ, except in the case of ᾳ, ᾶ, ῖ, ῦ, because iota subscript appears only under long vowels and in the other three cases the circumflex accent (see next subsection) shows that the vowel must be long.

2 The traditional spelling and pronunciation of Greek proper names, and also the form taken by Greek derivatives in English, almost always reflect the Roman system of transliteration: Αἰϲχύλοϲ (Aischúlos) *Aéschylus*; Οἰδίπουϲ (Oidípous) *Oédipus*; καταϲτροφή (katastrophé) *catástrophe.*

3 For marks of punctuation Greek uses the full stop and comma as in English but for colon and semicolon there is only one sign, which is a dot at the top of the line (·). Our semicolon is used as a question mark in Greek (;). Inverted commas and the exclamation mark are not normally used. A capital letter is used at the beginning of a paragraph but not with each new sentence.

1.1/2 Accents

We owe the idea of visually indicating word accent to Aristophanes of Byzantium (not to be confused with the Athenian comic poet), an altruistic scholar of around 200 BC who wished to help foreigners to pronounce Greek correctly. Since the Renaissance, accents have always been employed in printed texts. While not of crucial importance in reading Greek, they are useful in distinguishing certain words and present little difficulty if correctly approached.

Accent in classical Greek was one of **pitch**, not of stress as in English. An English-speaker, when told that ἄνθρωποϲ *human being* is accented on its first syllable, would naturally pronounce that syllable with a heavier emphasis. A Greek, however, instead of emphasizing the α, would have pronounced it at a higher pitch and so given the word what we should consider a somewhat sing-song effect. We do, of course, use pitch in spoken English, but in a totally different way. In the question *you're going to Athens?* the last word has a rising pitch, but in the statement *you're going to Athens* it has a falling pitch.

Classical Greek has three accents:

´ **acute**, indicating rising pitch
` **grave**, indicating falling pitch

῀ **circumflex**, indicating a combined rising and falling pitch (the sign, originally ^, is a combination of an acute and a grave). Because the time taken by this operation was necessarily longer than that indicated by an acute or a grave, it can occur only with long vowels and diphthongs, and only on these do we find a circumflex.

The basic features of Greek accentuation are:

(*a*) nearly every word has an accent, which can be on the final syllable (ποταμόϲ *river*), or the second syllable from the end (ἵπποϲ *horse*), or on the third syllable from the end (ἱπποπόταμοϲ *hippopotamus*). In forms of verbs the position of the accent is nearly always determined by the length of the final syllable (see **Appendix** 8, *b*); with other words whose form can change the accent is generally fixed.

(*b*) an acute or grave accent can stand on a diphthong or long or short vowel, but a circumflex only on a long vowel or diphthong.

(*c*) an acute can stand on the end syllable of a word (πειρᾱτήϲ *pirate*), on the second from the end (μοναρχίᾱ *monarchy*), or on the third from the end (ἀκρόπολιϲ *acropolis*).

(*d*) a grave can stand only on a final syllable, where it automatically replaces an acute when another word follows (ὁ πειρᾱτὴϲ ἀπάγει τὸν ἱπποπόταμον *the pirate is leading away the hippopotamus*). A final acute is retained, however, before a mark of punctuation (ὦ ποιητά, ἢ πῖθι ἢ ἄπιθι *O poet, either drink or go away*) or when a word so accented is quoted. (For the effect of enclitics see **Appendix** 8, *d*).

(*e*) a circumflex can stand on a final syllable (τῶν ποταμῶν *of the rivers*) and, within certain limitations, on the second from the end (Μυκῆναι *Mycenae*).

The rules for accents are given in **Appendix** 8. These should be referred to and gradually mastered in the course of studying this book. For purposes of pronouncing Greek words, each of the three accents should be treated alike and given a simple stress accent as in English. The old British (and Dutch) habit of imposing the Latin system of accentuation on Greek is to be avoided. This system has prevailed in our pronunciation of nearly all Greek proper names in English. We say *Eurípides* (Εὐρῑπίδηϲ), *Sócrates* (Ϲωκράτηϲ), *Epidaúrus* (Ἐπίδαυροϲ) because the Romans, not unreasonably, adapted them in this way to their own language (cf. second note to last subsection).

A Roman, however, who did the same in actually speaking Greek (as every educated Roman could), would have been disowned by his friends as an embarrassing ignoramus.

1.2 Exercise

1 Read aloud and transliterate the following names of famous writers: Ἀριϲτοτέληϲ, Ἀριϲτοφάνηϲ, Δημοϲθένηϲ, Ἡρόδοτοϲ, Θεόκριτοϲ, Καλλίμαχοϲ, Πίνδαροϲ, Πλάτων.

2 Read aloud and transliterate the following words and then look up their meaning in the vocabulary:

ἀκμή, ἀνάθεμα, ἀνάλῡϲιϲ, ἀντίθεϲιϲ, ἄϲβεϲτοϲ, αὐτόματον, ἀφαϲίᾱ, βάθοϲ, γένεϲιϲ, διάγνωϲιϲ, δόγμα, δρᾶμα, ζώνη, ἦθοϲ, ἠχώ, ἰδέᾱ, κῑ́νημα, κλῖμαξ, κόϲμοϲ, κρίϲιϲ, κῶλον, μέτρον, μίαϲμα, νέκταρ, νέμεϲιϲ, ὀρχήϲτρᾱ, πάθοϲ, ϲκηνή, ϲτίγμα, ὕβριϲ, ὑπόθεϲιϲ, χάοϲ, χαρακτήρ, ψῡχή.

3 For practice with capitals read aloud and identify the following proper names (accents are not used when a word is put in upper case):

(*a*) ’ΑΓΑΜΕΜΝΩΝ, ’ΑΧΙΛΛΕΥϹ, ‘ΕΚΤΩΡ, ‘ΕΛΕΝΗ, ’ΟΔΥϹϹΕΥϹ, ΠΑΤΡΟΚΛΟϹ, ΠΗΝΕΛΟΠΕΙΑ.

(*b*) ’ΑΘΗΝΑΙ, ’ΑΡΓΟϹ, ΘΗΒΑΙ, ΚΟΡΙΝΘΟϹ, ϹΠΑΡΤΗ, ΚΡΗΤΗ, ‘ΡΟΔΟϹ, ϹΑΜΟϹ.

1.3 Excursus – the different forms of Greek

Greek is a member of the Indo-European family of languages, as are English, French, German and most European languages. The original Indo-European speakers lived in what is now western Russia but migration began at an early date, possibly soon after 3000 BC. The groups which we would now call Greek originally came to Greece at different times during the period 2000–1000 BC. They have lived there ever since and preserved their identity despite invasions and long periods of foreign domination. Greek settlements also existed, in some cases for over 2,500 years, in other Mediterranean countries and in Asia Minor.

The earliest records in Greek date from about 1300 BC and are written on clay tablets in a syllabic script called Linear B, which is totally different from the Greek alphabet familiar to us. The latter was taken over, with some modifications, from the Phoenicians at some time before 750–700 BC, the period to which the oldest surviving examples can be assigned.

It is possible that Greek had already split into dialects early in the second millennium BC. Certainly there is unmistakable evidence of different dialects in the oldest works of Greek literature, the *Iliad* and the *Odyssey* of Homer (25.1/1), which must have been composed before 700 BC (their exact date and manner of composition are matters of dispute). From then up to the time of Alexander the Great (died 323 BC) a large quantity of Greek texts survives and proves the existence of five major dialect groups, which show, in some cases, considerable differences from each other. By no means all dialects served as vehicles of literature and we need only concern ourselves with those which were so used. From an early stage Greek literature was clearly divided into different genres (epic, elegiac poetry, choral lyric, etc.), and often a particular dialect became so intimately associated with a literary genre that a tradition was established which sometimes lasted long after the dialect had ceased to be spoken. Some of these associations are mentioned in the following list:

Ionic – the language of the Aegean islands (except those on the southern fringe and Lesbos to the north) and the central area of the west coast of Asia Minor. The latter contained the most important Ionic settlements and it was there that Greek cultural and intellectual life began with Homer and the earliest philosophers. Poets of the seventh and sixth centuries BC established Ionic as the dialect of elegiac and iambic poetry. It was also the original dialect for literary prose and was used by Herodotus (a Dorian by birth) for his *Histories* (4.2.9).

Aeolic – the language of Lesbos and the adjoining Asia Minor coast. It was used by the most famous poetess of antiquity, Sappho (early sixth century BC), and her male contemporary, Alcaeus, for personal lyric poetry. Their initiative was not continued.

Homeric dialect – the language of Homer's *Iliad* and *Odyssey*. This was an artificial dialect which was never the language of a particular area or group, but had been developed over a long period by generations of poets. It was basically an older form of Ionic but with elements from other dialects, chiefly Aeolic. Homer's position as the greatest Greek poet was never disputed in antiquity, and epics which reproduced his language were still being written in the fifth century AD. The Ionic of Elegy, which survived even longer, generally had a Homeric flavour.

Doric – the language of the Peloponnesus (except the central and north-west area), Crete, and other parts of the Greek world. Choral poetry, which was sung by dancing choirs, was originally the creation of Dorians and even when written by non-Doric speakers was always given at least a Doric flavour.

Attic – the language of Athens (historically an offshoot of Ionic). With the rapid political expansion and cultural development of Athens after the final defeat of the Persians by the Greeks (479 BC) Attic became firmly established as a literary dialect despite its late start when compared with Ionic and Aeolic. By the beginning of the fourth century BC Athens had become the main cultural centre of Greece. This was in no small part brought about by the literary masterpieces that had been written and were still being written by Athenians in their own dialect. The Attic of the early and middle period of the fourth century BC, as exemplified in Plato's dialogues and Demosthenes' speeches, has always been taken as the most satisfactory form of Greek for beginners and is the type described in this book. Attic is the language of Tragedy and Comedy (except for their choral odes, which have a tinge of Doric). By the end of the fifth century BC it had superseded Ionic as the language of prose.

The conquests of Alexander had important political and linguistic consequences for the Greek world, which he enlarged considerably. Greek culture and civilization were extended over all lands bordering on the eastern Mediterranean and a lingua franca emerged which, with a few exceptions, gradually replaced the older dialects even in Greece itself. This new language was basically a development of Attic and was called ἡ κοινὴ διάλεκτοϲ *the common dialect* (in English the **koine**). It was the language of the Greek man in the street and for that reason was used by the writers of the New Testament, who wanted to reach as wide an audience as possible. Educated classes, imbued with the prestige of Classical Attic, regarded it as a debased form of Greek, but the koine, apart from the few survivors of the older dialects, had, by the first century of our era, become the living form of the language and is the ancestor of **Modern Greek**. The latter cannot, of course, be understood simply with a knowledge of fourth-century Attic or the koine, but, because of the conservative nature of Greek, which we see at all periods, the changes that have occurred over a period of 2400 years are fewer than those which distinguish Modern English from Anglo-Saxon.

unit 02

For this and all subsequent units extra reading will be found at the Internet website http://tyancientgreek.org

2.1 Grammar

2.1/1 Nouns in Greek

In English the gender of a noun is determined by its meaning; *man* is masculine, *woman* is feminine, *car* is neuter, and when referring to these we would say *he, she, it* respectively. In Greek, however, the gender of a noun is often arbitrary and does not necessarily indicate anything about what it denotes. While, for example, γυνή *woman* is feminine and ἀνήρ *man* is masculine, χώρᾱ *land* is feminine, and λόγοϲ *speech* is masculine, though δῶρον *gift* is, understandably, neuter. More often than not we cannot see why a particular noun has a particular gender. It is, however, generally possible to tell the gender of a noun by its ending in the nominative and genitive singular, and it is also according to these endings that Greek nouns are grouped into three classes, which are called **declensions**. Each declension has a distinctive set of endings which indicate both case and number, just as in English we have *child, child's, children, children's*, though Greek distinguishes more cases. To go through the list of all possible forms of a noun is to **decline** it.

2.1/2 First declension (feminine nouns) and the feminine definite article

Most first declension nouns are feminine (the few masculines are declined slightly differently – 3.1/2). The feminines end in -η or -α. Those in -α change alpha to eta in the genitive and dative singular unless the alpha is preceded by a vowel or ρ. All first declension nouns have the same endings in the plural. The feminine form of the definite article is declined in the same way as the feminines in -η.

SINGULAR				
Nominative	ἡ	τῑμ-ή	χώρ-ᾱ	θάλαττ-α
	the	*honour*	*country*	*sea*
Vocative	—	τῑμ-ή	χώρ-ᾱ	θάλαττ-α
Accusative	τήν	τῑμ-ήν	χώρ-ᾱν	θάλαττ-αν
Genitive	τῆc	τῑμ-ῆc	χώρ-ᾱc	θαλάττ-ηc
Dative	τῇ	τῑμ-ῇ	χώρ-ᾳ	θαλάττ-ῃ
PLURAL				
Nominative	αἱ	τῑμ-αί	χῶρ-αι	θάλαττ-αι
Vocative	—	τῑμ-αί	χῶρ-αι	θάλαττ-αι
Accusative	τᾱ́c	τῑμ-ᾱ́c	χώρ-ᾱc	θαλάττ-ᾱc
Genitive	τῶν	τῑμ-ῶν	χωρ-ῶν	θαλαττ-ῶν
Dative	ταῖc	τῑμ-αῖc	χώρ-αιc	θαλάττ-αιc

Notes

1 The definite article must agree with the noun it qualifies in number, gender, and case: τῶν τῑμῶν *of the honours*, τᾱ̀c χώρᾱc *the countries* (accusative). Contexts where it is used in Greek but not in English are:
   (i) with abstract nouns, ἡ ἀλήθεια *truth*
   (ii) with nouns (usually plural) indicating a general class, αἱ κόραι *girls* (as a class)
   (iii) optionally with proper nouns, with no differences in sense: ἡ Cικελίᾱ or Cικελίᾱ *Sicily*, ἡ Ἀφροδῑ́τη or Ἀφροδῑ́τη *Aphrodite*. In translating a common noun in the singular without the definite article, *a* should be supplied in English: ἡ νῑ́κη *the victory*, but νῑ́κη *a victory*.

2 The final alpha of most nouns ending in -έα, -ία, -ρα is long.

3 Here (and in the second declension) when the final syllable bears an acute in the nominative, as in τῑμή, the accent becomes a circumflex in the genitive and dative (for the technical terms see **Appendix 8**).

4 In the genitive plural all first declension nouns have a circumflex on their final syllable.

2.1/3 Basic uses of cases

In English the only case ending in nouns is that of the genitive (as in *girl's*, *men's*, etc.). Elsewhere, the function of a noun is shown by its position (the difference in meaning between *the* *traffic warden hit the driver* and *the driver hit the traffic warden* depends solely on the word order) or by a preposition: *the traffic warden was hit by a car* (here the part played by the car is indicated by the preposition *by*). In Greek, however, the function of a noun is indicated by its **case ending**:

(*a*) The subject of a clause must be put in the **nominative**.
(*b*) When we address a person the **vocative** is used; this is normally preceded by ὦ O and followed by a mark of punctuation. For the sake of completeness the vocative is given for such nouns as τῑμή but these forms rarely occur.
(*c*) The direct object of a verb must be put in the **accusative**.
(*d*) The **genitive** can express possession: *Cleon's horse* (in English we can also say the *horse of Cleon*). Another common use of the genitive in Greek is to express separation (20.1/4).
(*e*) With nouns denoting living things the **dative** expresses the indirect object after verbs of saying, giving and the like (24.1/2*a*). In *Socrates gave a drachma to Xanthippe* the direct object is *drachma* (answering the question *gave what?*), which would be put into the accusative δραχμήν; the indirect object is *Xanthippe* (*gave to whom?*), which would be τῇ Ξανθίππῃ with no preposition (we may also say in English *Socrates gave Xanthippe a drachma*). The dative has other uses with nouns denoting living things and can nearly always be translated by *to* or *for*. With inanimate nouns (*Athens, arrow, boat*) different uses are possible and will be treated separately.

The accusative, genitive, and dative, are, for convenience of reference, called the **oblique cases**. They are the cases used after **prepositions**, which perform the same function in Greek as in English, i.e. they define the relation between the word they govern and the rest of the clause in which they are used. In Greek the word governed is always a noun (or noun-equivalent, see 5.1/3) or pronoun (Greek does not say *before now* because *now* is an adverb). With prepositions indicating **motion** and **rest** a pattern can be seen in the case required:

(*f*) Prepositions indicating **motion towards** govern the accusative, e.g. εἰϲ τὴν χώρᾱν *into the country*, πρὸϲ τὴν οἰκίᾱν *towards the house*.
(*g*) Prepositions indicating **motion away from** govern the genitive, e.g. ἀπὸ τῆϲ μάχηϲ *from the battle*, ἐκ Ϲικελίᾱϲ *out of Sicily*.
(*h*) Prepositions indicating **rest** or **fixed position** govern the dative, e.g. ἐν τῇ θαλάττῃ *in the sea*.

All the above prepositions, except πρόϲ (3.1/5), take only the case shown.

2.1/4 Verbs in Greek

A finite form of a Greek verb (i.e. one that can function as the verb of a clause) is defined in terms of person, number, tense, mood, and voice. **Person** and **number** are determined by the subject of the verb: a finite verb must agree with its subject in person and number (just as in English we cannot say *we is*). First person is the person(s) speaking, i.e. *I* or *we*; second person is the person(s) spoken to, i.e. *you*; third person is the person(s) or thing(s) spoken about, which can be a pronoun (*he, she, it, they*) or a noun. The concept of number is the same as with nouns. **Tense** indicates the time in which the action of the verb takes place. **Mood** tells us something about the nature of the verb's action in a particular context; at the moment we are only concerned with the **indicative** mood, which is used to express facts. **Voice** shows the relation of the subject to the verb. We shall first deal with the **active**, which is the voice used when the subject is the doer of the action.

Auxiliary verbs (*shall/will, have, be* etc.) are used to form most tenses of an English verb (*I shall teach, he has taught, we will be taught*), but in Greek are found only in certain passive forms. Elsewhere, the person, number, tense and voice (and also mood – 14.1/1) are shown by the stem and ending. For example, we can tell by the stem and ending that λῡ́cουcι is third person plural future indicative active of the verb λῡ́ω *I loosen*, and therefore means *they will loosen*. It is superfluous to add the Greek for *they* (unless for emphasis), as this is part of the information conveyed by the ending.

Verbs in Greek belong to one of two groups (called **conjugations**). These are distinguished by the ending of the first person singular present indicative active, the form in which Greek verbs are customarily cited[1] (contrast the convention in English of referring to a verb by its present infinitive active). Those in -ω (e.g. λῡ́ω) are by far the larger class; the other consists of verbs in -μι, e.g. εἰμί *I am* (3.1/6), δίδωμι *give* (18.1/2).

2.1/5 Present and future indicative active of -ω verbs (and corresponding infinitives)

The present indicative active is formed by taking the present stem (λῡ- i.e. λῡ́ω minus ω) and adding the endings given below. For the future indicative active we make up the future stem by adding sigma to that of the present (i.e. λῡ + c > λῡc–) and we then apply the same endings. These stems are also used for the infinitives.

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[1] A sub-category called deponents is slightly different – 8.1/2.

		PRESENT		FUTURE	
SINGULAR	1	λῡ́-ω	*I loosen*	λῡ́c-ω	*I shall loosen*
	2	λῡ́-ειc	*you* (s.) *loosen*	λῡ́c-ειc	*you* (s.) *will loosen*
	3	λῡ́-ει	*he, she, it loosens*	λῡ́c-ει	*he, she, it will loosen*
PLURAL	1	λῡ́-ομεν	*we loosen*	λῡ́c-ομεν	*we shall loosen*
	2	λῡ́-ετε	*you* (pl.) *loosen*	λῡ́c-ετε	*you* (pl.) *will loosen*
	3	λῡ́-ουcι(ν)	*they loosen*	λῡ́c-ουcι(ν)	*they will loosen*
INFINITIVE		λῡ́-ειν	*to loosen*	λῡ́c-ειν	*to be going to loosen*

Notes

1 In English we have different forms of the present tense, *I loosen, I am loosening, I do loosen* and so on. There are distinctions in usage between these forms, but as Greek has only one we must decide from the context which English form we should use to translate a Greek verb in the present tense. In one context λῡ́ουcι might mean *they loosen,* in another *they are loosening* or *do they loosen.* Likewise, λῡ́cω can also mean *I shall be loosening.*

2 The Greek second person singular is always used when addressing one person, the plural when addressing more than one person. Greek has a distinction here which we no longer have in English. Greek does not, however, have familiar and polite forms of the second person as in French, German, and other languages. A slave and master would have addressed each other in the second person singular.

3 It will be noticed that in each form the stem is followed by an o- or e- sound. This indicates the presence of the so-called **thematic vowel** (ο or ε), which is most clearly seen in the first and second persons plural. The same pattern, which marks these tenses as **thematic**, is repeated in the imperfect (4.1/1).

4 The final ν shown in brackets in the ending of the third person plural is called the movable ν. In prose it is used (without brackets) only when a word with this ending is followed by a word beginning with a vowel or diphthong or stands at the end of a clause (its use in verse is freer). It occurs here and in a few other endings.

5 To form the future of πέμπω *send,* the final π of the present stem is combined with c to give πέμψ-ω *I will send.* Other final consonants in present stems will be treated at 6.1/4 and 11.1/3.

2.1/6 Word order and elision

(*a*) Although the order of words within a Greek sentence may often be similar to that of English, Greek word order is generally much less predictable. As mentioned in 2.1/3, there is a close link in English between the order in which words occur and their function. In Greek, however, where the grammatical function of a word is determined by its form, not by its position, word order can be varied much more than in English. This is mainly done to emphasise a particular word or phrase. If in the English sentence *Aphrodite is beautiful* we wished to emphasize *beautiful* we would, in speech, articulate it with greater weight (in writing we could underline it or put it in italics). In Greek the emphasis would be conveyed by a change in the word order; ἡ Ἀφροδῑ́τη ἐϲτὶ καλή would become καλή ἐϲτιν ἡ Ἀφροδῑ́τη. These differences will be indicated as they occur. Emphasis apart, two further points regarding word order should be noted here:

(i) Adverbs nearly always precede the word they modify, ταχέωϲ τρέχει *he runs* (τρέχει) *quickly* (ταχέωϲ). This particularly applies to the negative οὐ(κ) *not,* οὐκ ἔχω ... *I do not have* ... (οὐκ is the form used before vowels and diphthongs with a smooth breathing; it becomes οὐχ if the following vowel or diphthong has a rough breathing, e.g. οὐχ ὕει *it is not raining*).

(ii) Just as in English we can say *the land of Aphrodite* or *Aphrodite's land,* so in Greek we have ἡ χώρᾱ τῆϲ Ἀφροδῑ́τηϲ and ἡ τῆϲ Ἀφροδῑ́τηϲ χώρᾱ (note that the article of χώρᾱ must be retained in the latter).

(*b*) The Greeks disliked the juxtaposition of a final vowel and an initial vowel (e.g. ἀπὸ Ἀθηνῶν *from Athens*). Although tolerated in prose, this is almost totally absent from most forms of verse. In the case of final short vowels (except υ) it is avoided by eliding (i.e. dropping and not pronouncing) α, ε, ι, ο before a word beginning with a vowel or diphthong, e.g. ἀπ’ οἰκίᾱϲ (= ἀπὸ οἰκίᾱϲ) *from a house*; παρ’ Ἀφροδῑ́την (= παρὰ Ἀ.) *to Aphrodite.* When the vowel following κ, π, or τ is elided before a word beginning with a rough breathing, these consonants become χ, φ, θ, respectively, e.g. ὑφ’ Ἑλένηϲ (= ὑπὸ Ἑ.) *by Helen.* Elision is marked by an apostrophe as shown. It is not always applied in prose texts.[1]

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[1] The final αι of verbal endings can be elided in poetry, and occasionally even in prose (example at 21.2.2(xi)).

2.2 Greek reading

The *Odyssey* describes the return of the Greek hero Odysseus (in English we sometimes use the Latin form of his name *Ulysses*) to his homeland, Ithaca, after the sack of Troy. At a later stage we shall read some of the original, but now we shall start with a simplified version of Odysseus's landing at Scheria, probably to be identified with the modern Corfu. The scene occurs in the sixth book of the Odyssey.

In reading Greek the following steps should be followed:

(*a*) *Look up each word in the vocabulary and parse it (i.e. define it grammatically; this is particularly necessary with words which vary in form).*
(*b*) *Mark all finite verbs as this will indicate the number of clauses.*
(*c*) *By observing punctuation and conjunctions used to join clauses, work out where each clause begins and ends.*
(*d*) *Take each clause separately and see how each word relates to the finite verb of its clause (subject, object, part of an adverbial phrase, etc.).*
(*e*) *See from the conjunctions how the clauses are related to each other and work out the overall meaning of the sentence.*

An analysis of sentence 13 will be found in the key.

1 ὁ Ὀδυϲϲεὺϲ ἀπὸ τῆϲ Τροίαϲ ἥκει, ἀλλὰ ὁ Ποϲειδῶν ἐν τῇ Ϲχερίᾳ τὴν ναῦν (*ship*) διαφθείρει.
2 ὁ Ὀδυϲϲεὺϲ ἐκ τῆϲ θαλάττηϲ φεύγει καὶ ὑπὸ ἐλάᾳ ἑαυτὸν (*himself* acc.) κρύπτει πρὸϲ τῇ ἀκτῇ.
3 ὄναρ ἡ Ἀθηνᾶ τῇ βαϲιλείᾳ Ναυϲικάᾳ λέγει ὅτι δεῖ (*it is necessary*) τὴν ϲτολὴν ἐν τῇ ἀκτῇ πλύνειν.
4 ἅμα τῇ ἡμέρᾳ ἡ Ναυϲικάα τὴν ϲτολὴν ἐκ τῆϲ οἰκίαϲ ἐν ἁμάξῃ πρὸϲ τὴν θάλατταν φέρει.
5 ἐν τῇ ἁμάξῃ ἐϲτὶ (*there is*) καὶ (*also*) ἐδωδὴ τῇ Ναυϲικάᾳ καὶ ταῖϲ ἑταίραιϲ.
6 αἱ κόραι τάχα πλύνουϲι τὴν ϲτολὴν πρὸϲ τῇ ἐλάᾳ οὗ ὁ Ὀδυϲϲεὺϲ καθεύδει.
7 ἔπειτα αἱ κόραι τὴν ϲτολὴν ἐπὶ τὴν ἀκτὴν ἐπιβάλλουϲιν.
8 λούουϲιν ἑαυτὰϲ (*themselves*) καὶ τὴν ἐδωδὴν ἐϲθίουϲιν ἣν (*which*) ἐν τῇ ἁμάξῃ ἔχουϲιν.
9 ἕωϲ (*while*) ἐν τῇ ἀκτῇ παίζουϲιν, ἡ Ναυϲικάα ϲφαῖραν ῥίπτει ἀλλ’ ἡ ϲφαῖρα εἰϲ δίνην πίπτει.
10 αἱ τῶν κορῶν βοαὶ τὸν Ὀδυϲϲέα (acc.) ἐγείρουϲι καὶ ἐκπλήττουϲιν.
11 ὁ Ὀδυϲϲεὺϲ θαυμάζει ποῖ τῆϲ γῆϲ ἥκει, καὶ ἀπὸ τῆϲ ἐλάαϲ ἐξαίφνηϲ ἕρπει.

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(*b*) *Mark all finite verbs as this will indicate the number of clauses.*

(*c*) *By observing punctuation and conjunctions used to join clauses, work out where each clause begins and ends.*

(*d*) *Take each clause separately and see how each word relates to the finite verb of its clause (subject, object, part of an adverbial phrase, etc.).*

(*e*) *See from the conjunctions how the clauses are related to each other and work out the overall meaning of the sentence.*

An analysis of sentence 13 will be found in the key.

1 ὁ Ὀδυccεὺc ἀπὸ τῆc Τροίαc ἥκει, ἀλλὰ ὁ Ποcειδῶν ἐν τῇ Cχερίᾳ τὴν ναῦν (*ship*) διαφθείρει.

2 ὁ Ὀδυccεὺc ἐκ τῆc θαλάττηc φεύγει καὶ ὑπὸ ἐλάᾳ ἑαυτὸν (*himself* acc.) κρύπτει πρὸc τῇ ἀκτῇ.

3 ὄναρ ἡ Ἀθηνᾶ τῇ βαcιλείᾳ Ναυcικάᾳ λέγει ὅτι δεῖ (*it is necessary*) τὴν cτολὴν ἐν τῇ ἀκτῇ πλύνειν.

4 ἅμα τῇ ἡμέρᾳ ἡ Ναυcικάα τὴν cτολὴν ἐκ τῆc οἰκίαc ἐν ἁμάξῃ πρὸc τὴν θάλατταν φέρει.

5 ἐν τῇ ἁμάξῃ ἐcτὶ (*there is*) καὶ (*also*) ἐδωδὴ τῇ Ναυcικάᾳ καὶ ταῖc ἑταίραιc.

6 αἱ κόραι τάχα πλύνουcι τὴν cτολὴν πρὸc τῇ ἐλάᾳ οὗ ὁ Ὀδυccεὺc καθεύδει.

7 ἔπειτα αἱ κόραι τὴν cτολὴν ἐπὶ τὴν ἀκτὴν ἐπιβάλλουcιν.

8 λούουcιν ἑαυτὰc (*themselves*) καὶ τὴν ἐδωδὴν ἐcθίουcιν ἣν (*which*) ἐν τῇ ἁμάξῃ ἔχουcιν.

9 ἕωc (*while*) ἐν τῇ ἀκτῇ παίζουcιν, ἡ Ναυcικάα cφαῖραν ῥίπτει ἀλλ’ ἡ cφαῖρα εἰc δίνην πίπτει.

10 αἱ τῶν κορῶν βοαὶ τὸν Ὀδυccέα (acc.) ἐγείρουcι καὶ ἐκπλήττουcιν.

11 ὁ Ὀδυccεὺc θαυμάζει ποῖ τῆc γῆc ἥκει, καὶ ἀπὸ τῆc ἐλάαc ἐξαίφνηc ἕρπει.

12 τὴν Ναυcικάαν καὶ τὰc ἑταίραc ἐκπλήττει.
13 ἀλλ' ἡ Ναυcικάα ἐν τῇ ἀκτῇ ἀναμένει διότι ἡ Ἀθηνᾶ τὴν ἀνδρείαν εἰc τὴν καρδίαν εἰcβάλλει.
14 ὁ Ὀδυccεὺc τῇ Ναυcικάᾳ λέγει ὅτι ἀπὸ τῆc Ὠγυγίαc ἥκει.
15 ἡ Ναυcικάα ταῖc ἑταίραιc λέγει ὅτι δεῖ τῷ Ὀδυccεῖ (dat.) ἐδωδὴν καὶ cτολὴν παρέχειν.
16 τὸν Ὀδυccέα πρὸc τὴν τοῦ πατρὸc (*of her father*) οἰκίαν ἄγειν ἐθέλει ἀλλὰ τὴν τῶν πολιτῶν (*of the citizens*) αἰτίαν δειμαίνει εἰ βλέπουcιν αὐτὴν (*her*) μετὰ τοῦ Ὀδυccέωc (gen.).
17 ὥcτε ἡ Ναυcικάα καὶ αἱ κόραι τὴν cτολὴν πάλιν ἐν τῇ ἁμάξῃ πρὸc τὴν οἰκίαν φέρουcιν, ἀλλ' ὁ Ὀδυccεὺc ἐκτὸc ἀναμένει.

Notes

1 ὁ nom. s. m. of the definite article (3.1/1); Ὀδυccεύc 3rd declension (11.1/4); ἥκει *has come* (the subject is ὁ Ὀδυccεύc) the present tense of this verb is to be translated by the perfect tense in English; τὴν ναῦν lit. *the ship*, but we would translate *his ship*; Greek normally does not indicate possession if this is obvious from the context (9.1/5; cf. sentences 4, 5, 12, 13, 15, 16).
2 ὑπὸ ἐλάᾳ *beneath an olive-tree*; as Greek does not have an indefinite article (*a, an* in English) this must be supplied in our translation; cf. below ἐν ἁμάξῃ (4) and cφαῖραν (9).
5 The datives τῇ Ναυcικάᾳ and ταῖc ἑταίραιc are to be translated *for ...*
7 ἐπὶ ... ἐπιβάλλουcιν the repetition of ἐπί as a verbal prefix cannot be reproduced in English and we would simply say *they throw ... on to the shore.*
9 ἀλλ' = ἀλλά (2.1/6*b*).
10 τόν acc. s. m. of the definite article; ἐκπλήττουcιν *sc. him* (Odysseus; because the object of the second verb is the same as that of the first, no pronoun is needed in Greek).
13 εἰc ... εἰcβάλλει for the repetition of εἰc cf. note on 7.
15 τῷ dat. s. m. of the definite article.
16 τοῦ gen. s. m. of the definite article.

2.2/1 Vocabulary

Individual vocabularies are provided for Units 2–9. Personal names whose English form is a simple transliteration of the Greek, or close to it (e.g. Cωκράτηc *Socrates*), are not included, but will be found in the main vocabulary. The meaning given to each word is that appropriate to its use in the preceding reading; for a fuller range of meanings the main vocabulary should be consulted. Words already given in a grammatical table (or earlier vocabulary) are not repeated, except where a different meaning is involved.

It is normal practice in Greek dictionaries and lists of Greek words to give the nominative singular of a noun, its genitive (usually in abbreviated form) and the appropriate nominative singular form of the article; this information establishes both its declension and gender, e.g. θάλαττα, -ηc, ἡ (note that the accent in the genitive - here θαλάττηc - is not always on the same syllable as in the nominative; see **Appendix 8**, *a*). Verbs are cited in the first person singular present indicative, e.g. κρύπτω.

ἄγω *lead, bring*
Ἀθηνᾶ, -ᾶc,[1] ἡ (the goddess) *Athena*
αἰτίᾱ, -ᾱc, ἡ *blame, censure*
ἀκτή, -ῆc, ἡ *shore, coast*
ἀλλά (conj.) *but*
ἅμα see ἡμέρᾱ
ἅμαξα, -ηc, ἡ *wagon*
ἀναμένω *wait, stay*
ἀνδρείᾱ, -ᾱc, ἡ *courage*
βαcίλεια, -ᾱc, ἡ *princess*
βλέπω *see*
βοή, -ῆc, ἡ *shout*
γῆ, -ῆc, ἡ *land, earth, world*
δειμαίνω (+acc.) *be afraid of, fear*
διαφθείρω *destroy*
δῑ́νη, -ηc, ἡ *whirlpool*
διότι (conj.) *because*
ἐγείρω *awaken, arouse*
ἐδωδή, -ῆc, ἡ *food*
ἐθέλω *be willing, wish*
εἰ (conj.) *if*
εἰc (prep.+acc.) *into*
εἰcβάλλω *throw into, put into*
ἐκ (prep.+gen.) *out of*
ἐκπλήττω *strike with panic, frighten*
ἐκτόc (adv.) *outside*
ἐλάᾱ, -ᾱc, ἡ *olive-tree*
ἐν (prep.+dat.) *in, on*
ἐξαίφνηc (adv.) *suddenly*
ἔπειτα (adv.) *then, next*
ἐπί (prep.+acc.) *on to*
ἐπιβάλλω *throw upon*
ἕρπω *creep, crawl*
ἐcθίω *eat*
ἑταίρᾱ, -ᾱc, ἡ *companion* (female)
ἔχω *have*
ἥκω *have come*
ἡμέρᾱ, -ᾱc, ἡ *day*
ἅμα τῇ ἡμέρᾳ *at day-break* or *dawn*
θαυμάζω *wonder*
καθεύδω *sleep*
καί (conj.) *and*
καρδίᾱ, -ᾱc, ἡ *heart*
κόρη, -ηc, ἡ *girl*
κρύπτω *hide*
λέγω *say, speak*
λούω *wash* (the body)
μετά (prep.+gen.) *along with, (in company) with*
οἰκίᾱ, -ᾱc, ἡ *house*
ὄναρ (adv.) *in a dream*
ὅτι (conj.) *that*
οὗ (conj.) *where*
παίζω *play*
πάλιν (adv.) *back*
παρέχω *provide* (something to somebody)
πῑ́πτω *fall*

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[1] Ἀθηνᾶ, originally Ἀθηνάᾱ, has its genitive in -ᾶc, -ᾷ (not -ῆc, -ῇ); cf. ἐλάᾱ, -ᾶc below.

πλῡ́νω *wash* (clothes)
ποῖ (interrog. adv.) *(to) where?*
  ποῖ τῆϲ γῆϲ *where in the world*
πρόϲ (prep.) (+acc.) *towards, to*
  (+dat.) *near, beside*
ῥῑ́πτω *throw*
ϲτολή, -ῆϲ, ἡ *clothes*
ϲφαῖρα, -ᾱϲ, ἡ *ball*
Ϲχερίᾱ, -ᾱϲ, ἡ *Scheria,* the land of the Phaeacians
τάχα (adv.) *quickly*
Τροίᾱ, -ᾱϲ, ἡ *Troy*
ὑπό (prep.+dat.) *beneath*
φέρω *carry, bring, take*
φεύγω *flee, run away*
Ὠγυγίᾱ, -ᾱϲ, ἡ *Ogygia,* the island of Calypso
ὥϲτε (conj.) *consequently, so*

unit 03

3.1 Grammar

3.1/1 Second declension and the masculine and neuter definite article

The second declension is divided into two groups: nouns whose nominative singular ends in -οϲ, which, with a few exceptions, are masculine, and those whose nominative singular ends in -ον, which are all neuter. Both groups have identical endings except for the nominative, vocative, and accusative. For these cases second declension neuter nouns observe the rule which holds for all neuter nouns in Greek:

The vocative and accusative of all neuter nouns are the same as the nominative, both in the singular and in the plural. In the plural the nominative, vocative, and accusative of all neuter nouns end in -α (for an apparent exception see 6.1/1*c*).

	ὁ ἵπποϲ *the horse*				τὸ δῶρον *the gift*			
	SINGULAR		PLURAL		SINGULAR		PLURAL	
Nom.	ὁ	ἵππ-οϲ	οἱ	ἵππ-οι	τὸ	δῶρ-ον	τὰ	δῶρ-α
Voc.	—	ἵππ-ε	—	ἵππ-οι	—	δῶρ-ον	—	δῶρ-α
Acc.	τὸν	ἵππ-ον	τοὺϲ	ἵππ-ουϲ	τὸ	δῶρ-ον	τὰ	δῶρ-α
Gen.	τοῦ	ἵππ-ου	τῶν	ἵππ-ων	τοῦ	δώρ-ου	τῶν	δώρ-ων
Dat.	τῷ	ἵππ-ῳ	τοῖϲ	ἵππ-οιϲ	τῷ	δώρ-ῳ	τοῖϲ	δώρ-οιϲ

Notes

1 Feminine nouns of the second declension are declined in exactly the same way as masculines but they require the feminine form of the definite article (and of adjectives; see below 3.1/3): ἡ νῆϲοϲ *the island,* τῆϲ νόϲου *of the disease.* Only rarely can they be recognized as feminine by their meaning, e.g. ἡ παρθένοϲ *the girl.*

2 A finite verb which has a plural **neuter** noun as its subject is almost always *singular*: τὰ δῶρά ἐϲτιν ἐν τῇ οἰκίᾳ *the gifts are in the house* (ἐϲτί is the 3rd s. pres. ind. of εἰμί *I am* – see below 3.1/6). This curious idiom, which has not been satisfactorily explained, even applies when the neuter noun denotes human beings: τὰ ἀνδράποδα οὐκ ἔϲτιν ἐν τῇ ἀγορᾷ *the captives are not in the market place.*

3 In poetry an expanded form of the dative plural of both first and second declensions, -αιϲι(ν) -οιϲι(ν), often occurs, e.g. τῑμαῖϲι(ν), ἵπποιϲι(ν) (on the movable ν see 2.1/5 note 4).

3.1/2 First declension (masculine nouns)

These nouns have borrowed the -ϲ of the nominative singular and the -ου ending of the genitive singular from second declension masculines. They are subdivided into those ending in -ᾱϲ (always preceded by ε, ι or ρ) and those in -ηϲ.

	νεᾱνίᾱϲ *young man*			κριτήϲ *judge*
	SINGULAR	PLURAL	SINGULAR	PLURAL
Nom.	νεᾱνί-ᾱϲ	νεᾱνί-αι	κριτ-ήϲ	κριτ-αί
Voc.	νεᾱνί-ᾱ	νεᾱνί-αι	κριτ-ά	κριτ-αί
Acc.	νεᾱνί-ᾱν	νεᾱνί-ᾱϲ	κριτ-ήν	κριτ-ᾱ́ϲ
Gen.	νεᾱνί-ου	νεᾱνι-ῶν	κριτ-οῦ	κριτ-ῶν
Dat.	νεᾱνί-ᾳ	νεᾱνί-αιϲ	κριτ-ῇ	κριτ-αῖϲ

Notes

1 Most nouns in this class involve male occupations; cf. also ναύτηϲ *sailor,* ϲτρατιώτηϲ *soldier.*

2 When used with these nouns the definite article (and adjectives) must be masculine.

3 Nouns in -τηϲ (as well as compounds and names of peoples) have a vocative singular in -α (not -ᾱ). All other nouns in -ηϲ of this declension have a vocative in -η, e.g. ὦ Ἑρμῆ *O Hermes!* Contrast third declension proper names such as Cωκράτηϲ (6.1/1*c*).

4 The patronymic suffixes -ίδηϲ, -ιάδηϲ are added to the stem of proper names to mean *son of* (Κρονίδηϲ *son of* Κρόνοϲ). In many names these suffixes have lost their original force: Θουκυδίδηϲ *Thucydides,* Ἀλκιβιάδηϲ *Alcibiades.*

3.1/3 First and second declension adjectives

Adjectives in English, apart from *this* (pl. *these*) and *that* (pl. *those*), are invariable in form. In Greek, however, adjectives must agree with the nouns they qualify (i.e. go with and describe) in case, number and gender, and consequently they are declined in the same way as nouns, e.g. ὁ κακὸc νόμοc *the wicked law,* τὴν καλὴν νῑ́κην *the fine victory* (acc.), λόγων δεινῶν *of clever speeches.*

The majority of Greek adjectives have their feminine form declined according to the first declension but their masculine and neuter according to the second or third. This latter feature allows us to classify them into first and second declension adjectives and first and third declension adjectives (10.1/3). First and second declension adjectives have, therefore, a feminine in -η (or -ᾱ, when preceded by ε, ι or ρ), a masculine in -οc and a neuter in -ον. καλόc *handsome, beautiful, fine* is declined:

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Nom.	καλ-όc	καλ-ή	καλ-όν	καλ-οί	καλ-αί	καλ-ά
Voc.	καλ-έ	καλ-ή	καλ-όν	καλ-οί	καλ-αί	καλ-ά
Acc.	καλ-όν	καλ-ήν	καλ-όν	καλ-ούc	καλ-ᾱ́c	καλ-ά
Gen.	καλ-οῦ	καλ-ῆc	καλ-οῦ	καλ-ῶν	καλ-ῶν	καλ-ῶν
Dat.	καλ-ῷ	καλ-ῇ	καλ-ῷ	καλ-οῖc	καλ-αῖc	καλ-οῖc

δίκαιοc *just* and αἰcχρόc *ugly, disgraceful* are declined as follows in the singular:

	M.	F.	N.	M.	F.	N.
Nom.	δίκαι-οc	δικαί-ᾱ	δίκαι-ον	αἰcχρ-όc	αἰcχρ-ᾱ́	αἰcχρ-όν
Voc.	δίκαι-ε	δικαί-ᾱ	δίκαι-ον	αἰcχρ-έ	αἰcχρ-ᾱ́	αἰcχρ-όν
Acc.	δίκαι-ον	δικαί-ᾱν	δίκαι-ον	αἰcχρ-όν	αἰcχρ-ᾱ́ν	αἰcχρ-όν
Gen.	δικαί-ου	δικαί-ᾱc	δικαί-ου	αἰcχρ-οῦ	αἰcχρ-ᾶc	αἰcχρ-οῦ
Dat.	δικαί-ῳ	δικαί-ᾳ	δικαί-ῳ	αἰcχρ-ῷ	αἰcχρ-ᾷ	αἰcχρ-ῷ

The plural is the same as for καλόc.[1]

The way in which these adjectives are given in the vocabulary (and in dictionaries) is καλόc, -ή, -όν; δίκαιοc, -ᾱ, -ον; αἰcχρόc, -ᾱ́, -όν.

Some adjectives, however, have no separate feminine (the so-called **two termination** adjectives) but employ the -οc forms for masculine and feminine alike. These are nearly all compounds, e.g. εὔλογοc *reasonable* (εὖ + λόγοc *reason*), ἔμπειροc *experienced* (ἐν + πεῖρα *experience*). Many have the negative ἀ- (or ἀν- before a vowel; cf. English *in-, un-*) e.g. ἄλογοc *irrational* (ἀ + λόγοc *reason*); ἀνάξιοc *unworthy* (ἀν + ἄξιοc *worthy*). These adjectives are cited in the form εὔλογοc, -ον; ἔμπειροc, -ον. Examples of them in agreement with feminine nouns are: ἡ ἄδικοc νῑ́κη *the unjust victory,* αἱ ἔμπειροι Μοῦcαι *the experienced Muses.*

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[1] The accent in the genitive plural feminine follows that of the masculine: δικαίων, not δικαιῶν which we would have expected on the analogy of first declension nouns (2.1/2 note 4).

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Voc.	νεᾱνί-ᾱ	νεᾱνί-αι	κριτ-ά	κριτ-αί
Acc.	νεᾱνί-ᾱν	νεᾱνί-ᾱϲ	κριτ-ήν	κριτ-ᾱ́ϲ
Gen.	νεᾱνί-ου	νεᾱνι-ῶν	κριτ-οῦ	κριτ-ῶν
Dat.	νεᾱνί-ᾳ	νεᾱνί-αιϲ	κριτ-ῇ	κριτ-αῖϲ

Notes

1 Most nouns in this class involve male occupations; cf. also ναύτηϲ *sailor,* ϲτρατιώτηϲ *soldier.*

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3 Nouns in -τηϲ (as well as compounds and names of peoples) have a vocative singular in -α (not -ᾱ). All other nouns in -ηϲ of this declension have a vocative in -η, e.g. ὦ Ἑρμῆ *O Hermes!* Contrast third declension proper names such as Ϲωκράτηϲ (6.1/1*c*).

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	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Nom.	καλ-όϲ	καλ-ή	καλ-όν	καλ-οί	καλ-αί	καλ-ά
Voc.	καλ-έ	καλ-ή	καλ-όν	καλ-οί	καλ-αί	καλ-ά
Acc.	καλ-όν	καλ-ήν	καλ-όν	καλ-ούϲ	καλ-ᾱ́ϲ	καλ-ά
Gen.	καλ-οῦ	καλ-ῆϲ	καλ-οῦ	καλ-ῶν	καλ-ῶν	καλ-ῶν
Dat.	καλ-ῷ	καλ-ῇ	καλ-ῷ	καλ-οῖϲ	καλ-αῖϲ	καλ-οῖϲ

δίκαιοϲ *just* and αἰϲχρόϲ *ugly, disgraceful* are declined as follows in the singular:

	M.	F.	N.	M.	F.	N.
Nom.	δίκαι-οϲ	δικαί-ᾱ	δίκαι-ον	αἰϲχρ-όϲ	αἰϲχρ-ᾱ́	αἰϲχρ-όν
Voc.	δίκαι-ε	δικαί-ᾱ	δίκαι-ον	αἰϲχρ-έ	αἰϲχρ-ᾱ́	αἰϲχρ-όν
Acc.	δίκαι-ον	δικαί-ᾱν	δίκαι-ον	αἰϲχρ-όν	αἰϲχρ-ᾱ́ν	αἰϲχρ-όν
Gen.	δικαί-ου	δικαί-ᾱϲ	δικαί-ου	αἰϲχρ-οῦ	αἰϲχρ-ᾶϲ	αἰϲχρ-οῦ
Dat.	δικαί-ῳ	δικαί-ᾳ	δικαί-ῳ	αἰϲχρ-ῷ	αἰϲχρ-ᾷ	αἰϲχρ-ῷ

The plural is the same as for καλόϲ.[1]

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[1] The accent in the genitive plural feminine follows that of the masculine: δικαίων, not δικαιῶν which we would have expected on the analogy of first declension nouns (2.1/2 note 4).

Two important adjectives, πολύc *much* (pl. *many*), and μέγαc *great, big,* show irregularities in the masculine and neuter nominative and accusative singular. Otherwise they are declined exactly as if their nominative singular masculine were πολλ-óc and μεγάλ-οc. So in the singular we find:

	M.	F.	N.	M.	F.	N.
Nom.	**πολύc**	πολλ-ή	**πολύ**	**μέγαc**	μεγάλ-η	**μέγα**
Voc.	—	—	—	μεγάλ-ε	μεγάλ-η	**μέγα**
Acc.	**πολύν**	πολλ-ήν	**πολύ**	**μέγαν**	μεγάλ-ην	**μέγα**
Gen.	πολλ-οῦ	πολλ-ῆc	πολλ-οῦ	μεγάλ-ου	μεγάλ-ηc	μεγάλ-ου
Dat.	πολλ-ῷ	πολλ-ῇ	πολλ-ῷ	μεγάλ-ῳ	μεγάλ-ῃ	μεγάλ-ῳ

The plural is entirely regular.

Position of adjectives

(*a*) Where the definite article is absent, the adjective may appear either before or after its noun: εἰc οἰκίᾱν καλὴν *into a beautiful house,* περὶ δεινοῦ λόγου *concerning a clever speech.*

(*b*) When a noun is used with the definite article we have several possibilities. An adjective used as a simple attribute may occupy the same position as in English: ὁ δίκαιοc νεᾱνίᾱc *the just young man.* But note that Greek may achieve exactly the same effect by writing ὁ νεᾱνίᾱc ὁ δίκαιοc with the article repeated. Both these positions are called **attributive**. Totally different, however, is the case where the adjective appears outside of the article-noun complex, ὁ νεᾱνίᾱc δίκαιοc or δίκαιοc ὁ νεᾱνίᾱc. In both these positions the adjective is considered as functioning as a predicate, and the meaning is *the young man is just* (on the omission of ἐcτί see below 3.1/6). Greek makes great use of this **predicative** position and can have a simple sentence where English would require a complex one. So whereas οἰκίᾱν ἔχει καλὴν means *he has a beautiful house,* τὴν οἰκίᾱν ἔχει καλὴν or καλὴν ἔχει τὴν οἰκίᾱν means *the house which he has is beautiful, it is a beautiful house which he has* (lit. *beautiful the house he has*).

3.1/4 Adverbs

Most adverbs are formed from adjectives by adding -ωc to the stem. In effect this means changing the final ν of the gen. pl. m. of the adjective to c, e.g. δίκαιοc (gen. pl. m. δικαίων) *just,* adv. δικαίωc *justly*; ἄδικοc (gen. pl. m. ἀδίκων) *unjust,* adv. ἀδίκωc *unjustly.*

Unlike in English, adverbs are nearly always placed immediately before the word they modify (2.1/6*a*(i)); κακῶc καθεύδουcιν *they sleep badly.* This is frequently a valuable clue in reading Greek.

3.1/5 Prepositions

We have already seen some prepositions which indicate motion or rest (2.1/3*f, g, h*). Many prepositions govern both the accusative and genitive, some the accusative, genitive and dative. There are always differences of meaning involved, e.g. παρά +acc. = *to (wards)*; +gen. = *from*; +dat. = *at, beside* (παρά is used for persons, not places, e.g. παρὰ ἐμοί lit. *beside me,* i.e. *at my house,* cf. Fr. *chez moi*). The following are particularly common:

(*a*) with accusative:	διά	*on account of*
	μετά	*after*
	περί	*around* (time, place, or number)
(*b*) with genitive:	ἀντί	*instead of*
	διά	*through, by means of*
	μετά	*(in company) with*
	ὑπέρ	*on behalf of*
	περί	*concerning*

Common idiomatic phrases involving παρά and another preposition κατά are: κατὰ γῆν καὶ κατὰ θάλατταν *by land and sea*; κατὰ/παρὰ τοὺc νόμουc *according to/contrary to the laws.*

3.1/6 Present indicative and infinitive of εἰμί *I am*

This verb is irregular in Greek as is its equivalent in other languages. It has little in common with other -μι verbs (18.1/1).

SINGULAR	1	εἰμί	*I am*	PLURAL	ἐcμέν	*we are*
	2	εἶ	*you* (s.) *are*		ἐcτέ	*you* (pl.) *are*
	3	ἐcτί(ν)	*he, she, it is*		εἰcί(ν)	*they are*
INFINITIVE		εἶναι	*to be*			

All the above forms are enclitic (see **Appendix 8,** *d*) except εἶ and εἶναι.

εἰμί never governs an accusative because it does not express an action inflicted by a subject on an object. What is said about the subject in clauses such as *I am Aphrodite, wisdom is a skill, the girls are beautiful* is put into the **nominative**: εἰμὶ 'Αφροδῑτη, ἡ coφιᾱ τέχνη ἐcτίν, αἱ κόραι εἰcὶ καλαί. In clauses of this nature the appropriate form of εἰμί (usually ἐcτί or εἰcί) is often omitted (cf. above 3.1/3*b*): ἀθάνατοϲ ἡ ψῡχή *the soul [is] immortal*; ἄνθρωποϲ μέτρον ἁπάντων *a man [is] the measure of all things*. Sometimes the context requires that ἐϲτί and εἰϲί should be translated by *there is* and *there are* respectively; κόραι ἐν τῇ ἀγορᾷ εἰϲιν *there are girls in the agora* (we would not normally say in English *girls are in the agora*).

3.2 Greek reading

An analysis of sentence 10 will be found in the key.

Proverbs and short quotations

By the end of antiquity the Greeks had accumulated an enormous number of proverbs and pithy sayings. Some have no identifiable origin, others are quotations, generally from poets. The following, and those included in future exercises, are nearly always in their original form.

1 οὐκ εἰϲὶν οἱ παμπλούϲιοι (*the very rich*) ἀγαθοί.
2 ἐρημία μεγάλη ἐϲτὶν ἡ μεγάλη πόλιϲ (*city*).
3 ἡ πενία τὰϲ τέχναϲ ἐγείρει.
4 νεκρὸϲ οὐ δάκνει.
5 In these shorter sayings supply εἰϲί in (*i*), ἐϲτί in the rest: (*i*) πολλοὶ τραπέζηϲ, οὐκ ἀληθείαϲ, φίλοι. (*ii*) ἡ εὐτυχία πολύφιλοϲ. (*iii*) ὁ ἄνθρωποϲ πολιτικὸν ζῷον. (*iv*) ἀθάνατοϲ ὁ θάνατοϲ. (*v*) οὐ ϲχολὴ δούλοιϲ. (*vi*) χωρὶϲ ὑγιείαϲ ἄβιοϲ βίοϲ. (*vii*) νόϲοϲ φιλίαϲ ἡ κολακεία. (*viii*) κακὸϲ ἀνὴρ (*man*) μακρόβιοϲ.
6# τὰ μεγάλα δῶρα τῆϲ Τύχηϲ ἔχει φόβον.
7# κακὸν φέρουϲι καρπὸν οἱ κακοὶ φίλοι.
8# αὐθαίρετοϲ λύπη ἐϲτὶν ἡ τέκνων ϲπορά.
9 δῶρα θεοὺϲ πείθει.
10 οὔτε ϲυμπόϲιον χωρὶϲ ὁμιλίαϲ οὔτε πλοῦτοϲ χωρὶϲ ἀρετῆϲ ἡδονὴν ἔχει.
11 ὁ ἀνεξέταϲτοϲ βίοϲ οὐ βιωτὸϲ ἀνθρώπῳ.
12 **A fable of Aesop**

Aesop was a slave on the island of Samos in the early sixth century BC who composed animal fables. These were at first transmitted orally and became widely known. The collection that survives under Aesop's name seems to have been put into its present form early in the Christian era. The following is an adaptation.

(*i*) πολλοὶ βάτραχοι ἀγγέλουϲ πέμπουϲι πρὸϲ τὸν Κρονίδην διότι μονάρχου χρῄζουϲιν.

(*ii*) οἱ ἄγγελοι τῷ Κρονίδῃ ὑπὲρ τῶν βατράχων λέγουϲιν· ὦ δίκαιε Κρονίδη, δεϲπότηϲ εἶ τῶν θεῶν. ἆρα ἐθέλειϲ τοῖϲ βατράχοιϲ δεϲπότην παρέχειν;

(*iii*) ὁ Κρονίδηϲ ϲφόδρα θαυμάζει καὶ μέγα ξύλον εἰϲ τὴν τῶν βατράχων λίμνην ῥίπτει.

(*iv*) τὸ ξύλον ἐκπλήττει τοὺϲ βατράχουϲ καὶ ταχέωϲ ἀποτρέχουϲιν, ἀλλὰ ὑποπτεύειν ἄρχουϲιν ἐπεὶ τὸ ξύλον ἐϲτὶν ἀκίνητον.

(*v*) ὕϲτερον τῷ ξύλῳ ἄνευ φόβου ἐπιβαίνουϲι καὶ λέγουϲιν· ὦ ξένε, ἆρα θεὸϲ εἶ ἢ ἄνθρωποϲ ἢ ζῷον;

(*vi*) ἐπεὶ οὐ λέγει οὐδέν, νομίζουϲιν ἀνάξιον εἶναι εἰ τοιοῦτον δεϲπότην ἔχουϲι καὶ ἀγγέλουϲ πάλιν πρὸϲ τὸν Κρονίδην πέμπουϲιν περὶ νέου μονάρχου.

(*vii*) οἱ ἄγγελοι τῷ Κρονίδῃ λέγουϲιν· ὦ δέϲποτα, δεῖ ἄλλον μόναρχον τοῖϲ βατράχοιϲ πέμπειν ἐπεὶ ὁ πρῶτόϲ ἐϲτιν ἀκίνητοϲ καὶ ἀργόϲ.

(*viii*) ὁ τῶν θεῶν δεϲπότηϲ ἐν ὀργῇ ἔχει τοὺϲ βατράχουϲ καὶ μεγάλην ὕδραν πέμπει.

(*ix*) ἡ ὕδρα ἐϲτὶν ἀπαραίτητοϲ καὶ τοὺϲ βατράχουϲ ἐϲθίει.

(*x*) ὁ μῦθοϲ ϲαφηνίζει ὅτι δεῖ τοὺϲ ἀργοὺϲ δεϲπόταϲ φέρειν ἐπεὶ οἱ δραϲτήριοι δεϲπόται ταλαιπωρίαϲ πολλάκιϲ φέρουϲιν.

Notes

2 ἡ μεγάλη πόλιϲ the article indicates a general class (2.1/2 note 1); in English we would say *a large city.*

3 With neither noun would we use an article in English (2.1/2 note 1). The same applies in 5 (ii), (iii), (iv), and 7.

6 # indicates that the sentence (or passage) is in verse. Poets often vary normal prose usage (but not in 6, 7, 8). Here (and in 9) a neuter plural subject is followed by a singular verb (3.1/1 note 2).

12 (*ii*) A question which does not involve an interrogative word (*who? how?*, etc.) may be introduced by ἆρα (10.1/2), which has no English equivalent; in such cases, we normally reverse subject and verb (*are you a sailor?* ἆρα ναύτηϲ εἶ;).

(*iv*) ἄρχουϲιν here *begin.*

(*v*) τῷ ξύλῳ ... ἐπιβαίνουϲι *they step on to the log,* ἐπιβαίνω here takes the dative (cf. 13.1/2*b*).

(*vi*) Certain compound negatives (here οὐδέν) reinforce a preceding simple negative (οὐ) and the meaning here is *it says nothing at all* (see 7.1/6); ἀνάξιον (neuter) εἶναι εἰ ... lit. [*it*] *to be unworthy if* ..., i.e. *that it is despicable that* ...

(*viii*) ἐν ὀργῇ ἔχει lit. *has in anger*, i.e. *is angry with*.
(*x*) Note the pun on the two meanings of φέρω, *endure* and *bring*.

3.2/1 Vocabulary

ἄβιοϲ, -ον	*unlivable, intolerable*
ἀγαθόϲ, -ή, -όν	*good*
ἄγγελοϲ, -ου, ὁ	*messenger*
ἀθάνατοϲ, -ον	*immortal*
ἀκῑ́νητοϲ, -ον	*motionless*
ἀλήθεια, -ᾱϲ, ἡ	*truth*
ἄλλοϲ, -η, -ον	*other, another*
ἀνάξιοϲ, -ον	*unworthy*
ἀνεξέταϲτοϲ, -ον	*without enquiry*
ἄνευ (prep.+gen.)	*without*
ἄνθρωποϲ, -ου, ὁ	*man, human being*
ἀπαραίτητοϲ, -ον	*unmoved by prayer, pitiless*
ἀποτρέχω	*run away*
ἆρα (interrog. particle)	see note to 12 (ii)
ᾱ̓ργόϲ, -όν	*lazy, idle*
ἀρετή, -ῆϲ, ἡ	*excellence, virtue*
ἄρχω	*begin*
αὐθαίρετοϲ, -ον	*self-chosen, self-inflicted*
βάτραχοϲ, -ου, ὁ	*frog*
βίοϲ, -ου, ὁ	*life*
βιωτόϲ, -όν	*worth living*
δάκνω	*bite*
δεϲπότηϲ, -ου, ὁ	*master*
δοῦλοϲ, -ου, ὁ	*slave*
δραϲτήριοϲ, -ον	*active*
δῶρον, -ου, τό	*gift*
ἐπεί (conj.)	*since*
ἐπιβαίνω (+dat.)	*step on to*
ἐρημίᾱ, -ᾱϲ, ἡ	*desert, wilderness*
εὐτυχίᾱ, -ᾱϲ, ἡ	*good fortune*
ζῷον, -ου, τό	*living being, animal*
ἤ (conj.)	*or*
ἡδονή, -ῆϲ, ἡ	*pleasure*
θάνατοϲ, -ου, ὁ	*death*
θεόϲ, -οῦ, ὁ	*god*
κακόϲ, -ή, -όν	*bad, evil*
καρπόϲ, -οῦ, ὁ	*fruit*
κολακείᾱ, -ᾱϲ, ἡ	*flattery*
Κρονίδηϲ, -ου, ὁ	*son of Cronos* (i.e. Zeus)
λίμνη, -ηϲ, ἡ	*pool, marsh*
λῡ́πη, -ηϲ, ἡ	*grief*
μακρόβιοϲ, -ον	*long-lived*
μόναρχοϲ, -ου, ὁ	*monarch*
μῦθοϲ, -ου, ὁ	*story, fable*
νεκρόϲ, -οῦ, ὁ	*corpse*
νέοϲ, -ᾱ, -ον	*new*
νομίζω	*think, consider*
νόϲοϲ, -ου, ἡ	*disease*
ξένοϲ, -ου, ὁ	*stranger*
ξύλον, -ου, τό	*log*
ὁμῑλίᾱ, -ᾱϲ, ἡ	*company*
ὀργή, -ῆϲ, ἡ	*anger*
ἐν ὀργῇ ἔχειν (+acc.)	*be angry with*
οὐ (οὐκ, οὐχ)	*no(t)* (see 2.1/6*a*)
οὐδέν (neuter pron.)	*nothing*
οὔτε ... οὔτε	*neither ... nor*
παμπλούϲιοϲ, -ον	*very rich*
πείθω	*persuade*
πέμπω	*send*
πενίᾱ, -ᾱϲ, ἡ	*poverty*
πλοῦτοϲ, -ου, ὁ	*wealth*
πολῑτικόϲ, -ή, -όν	*political*
πολλάκιϲ (adv.)	*often*
πολύφιλοϲ, -ον	*having many friends*
πρῶτοϲ, -η, -ον	*first*
ϲαφηνίζω	*make clear*
ϲπορᾱ́, -ᾶϲ, ἡ	*sowing, begetting*

cυμπόcιον, -ου, τό *drinking party*
cφόδρα (adv.) *very much, exceedingly*
cχολή, -ῆc, ἡ *leisure, rest*
ταλαιπωρίᾱ, -ᾱc, ἡ *hardship, distress*
ταχέωc (adv.) *quickly*
τέκνον, -ου, τό *child*
τέχνη, -ηc, ἡ *art, craft, skill*
τοιοῦτοc (adj. 21.1/3) *of such a kind, such*
τράπεζα, -ηc, ἡ *table*
Τύχη, -ηc, ἡ *Fortune, Chance*
ὑγίεια, -ᾱc, ἡ *health*
ὕδρᾱ, -ᾱc, ἡ *hydra, water-serpent*
ὑποπτεύω *suspect, be suspicious*
ὕcτερον (adv.) *later, afterwards*
φέρω *bear, bring*
φιλίᾱ, -ᾱc, ἡ *friendship*
φίλοc, -η, -ον *dear, friendly*; as a noun *friend*
φόβοc, -ου, ὁ *fear*
χρῄζω (+gen.) *be in need of, desire*
χωρίc (prep.+gen.) *without, apart from*

For this and every third subsequent unit a revision exercise will be found at the Internet website http://tyancientgreek.org

4.1 Grammar

4.1/1 Imperfect indicative active and weak aorist indicative active and infinitive active of -ω verbs

Both the imperfect and the aorist (in the indicative) have reference to the past. The aorist has other moods, which we shall treat later, but the imperfect exists only in the indicative.

The term weak aorist is used to distinguish the formation of this tense in λῡ́ω (and most other -ω verbs) from that in a minority of -ω verbs which have a **strong** aorist (7.1/1). There is no difference in meaning. The weak aorist is so named because its stem requires a suffix (c added to the present stem), whereas the stem of the strong aorist resembles that of the imperfect in having no suffix. The concept of verbal strength as shown in the presence (weak) or absence (strong) of suffixes is a somewhat whimsical notion of nineteenth-century grammarians.

The aorist stem of λῡ́ω is λῡc- (the same as for the future), while the imperfect simply uses that of the present, λῡ-. The **augment** is prefixed to the stem in the indicative of both. This, in λῡ́ω and other verbs beginning with a consonant, consists of the vowel ἐ, giving us ἐλῡ- (imperfect), ἐλῡc- (aorist). The two sets of endings have similarities but the vowel immediately following the stem in the aorist is α in five of the six forms, whereas in this position in the imperfect we have the same pattern of o- and e-sounds as in the present (cf. 2.1/5 note 3):

		IMPERFECT	AORIST
SINGULAR	1	ἔλῡ-ον *I was loosening, used to loosen*	ἔλῡc-α *I loosened*
	2	ἔλῡ-εc	ἔλῡc-αc
	3	ἔλῡ-ε(ν)	ἔλῡc-ε(ν)
PLURAL	1	ἐλῡ́-ομεν	ἐλῡ́c-αμεν
	2	ἐλῡ́-ετε	ἐλῡ́c-ατε
	3	ἔλῡ-ον	ἔλῡc-αν
INFINITIVE		——	λῦc-αι

The imperfect and the aorist indicative both represent actions which occurred in the past, but, whereas the aorist simply tells us that an action took place, e.g. τοὺc νεᾱνίᾱc ἐπαιδεύcαμεν *we educated the young men,* the imperfect tells us that an action was continuous or repeated, e.g. τοὺc νεᾱνίᾱc ἐπαιδεύομεν *we were educating/used to educate the young men* (the choice between continuous action *were educating* and habitual action *used to educate* will depend on the context).[1] In other words, while the aorist indicative views a past action as a simple event, the imperfect indicative views it as a process, either continuous or interrupted (repeated or habitual). The difference between the two usually depends on our perception of the nature of the action or event described. We may, in a particular context, see it simply as something that happened in the past (*it rained last summer*). In another context we may see the same event as something continuous (*it was raining last summer when Socrates visited us*) or repeated (*last summer it used to rain every time I went to the Acropolis*). Naturally, many past actions and events are not normally viewed in more than one way (*Pericles died during the plague*). The term covering distinctions of this sort is **aspect**. We say that, although both these tenses of the indicative describe something that happened in the past, the aorist indicative expresses a momentary aspect, the imperfect a continuous or habitual aspect.

This distinction in the indicative between the imperfect and the aorist also applies in the **infinitive** between the **present** and **aorist**, although there is no specific time reference (but see 8.1/3*a* and 21.1/1 note). The present infinitive is used for an action which is seen as going on, in the process of happening or being repeated. The aorist infinitive is used for an action which is seen simply as an event. Often both are to be translated in English simply by a present infinitive: ὁ Ἱππόλυτοc τὸν Γλαῦκον ἐκέλευcεν αἰὲν ἀριcτεύειν *Hippolytus ordered Glaucus to be always best* (ἀριcτεύειν *to be best* present infinitive, because the action is seen as one which is going on and continuing); ἡ Ξανθίππη τὸν δοῦλον ἐκέλευϲε κροῦϲαι τὴν θύραν *Xanthippe ordered the slave to knock [on] the door* (κροῦϲαι aorist infinitive, because Xanthippe envisages a simple (single) act; the present infinitive κρούειν would imply a continual action and require the translation *to keep knocking*).

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[1] The imperfect has two other meanings, which are less common: *began to (I began to educate* etc. inceptive imperfect) and *tried to (I tried to educate* etc. conative imperfect).

The imperfect has no infinitive because the present infinitive covers the meaning it would have had (i.e. *to be loosening* in a past context). For similar reasons the imperfect has no moods other than the indicative.

Notes

1 The augment is prefixed to the indicative forms of the three **historic** tenses (the tenses whose indicative describes something in the past, viz imperfect, aorist, pluperfect (16.1/2)); it does **not** occur in the three **primary** tenses (the tenses whose indicative describes something in the present or future, viz present, future, perfect (15.1/1), and future perfect (16.1/4 note 2)). There is also a formal difference between the two categories in the 3rd pl. ind. act. ending. In historic tenses this has a final -ν (e.g. ἔλῡον, ἔλῡϲαν), but in primary tenses ends in -ϲι(ν) (e.g. λῡ́ουϲι(ν), λῡ́ϲουϲι(ν)).

2 There are two types of augment:

(i) the **syllabic** augment, as described above, where a verb begins with a consonant. An initial ρ is doubled: ῥῑ́πτω *throw*, impf. ἔρρῑπτον. This augment is so called because it adds a syllable to the forms where it is used.

(ii) the **temporal** augment. This variety of the augment is called temporal (Latin **tempus** *time*) because it increases the time taken to pronounce (i.e. it lengthens) an initial vowel according to the following table. Note that α is lengthened to η and that ι, when the second element of a diphthong, becomes subscript. As ι and υ (unlike ε/η and ο/ω) can represent both long and short vowels the temporal augment does not affect the spelling of verbs beginning with them.

α > η   αι > ῃ
ε > η   αυ > ηυ
ι > ῑ   ει > ῃ
ο > ω   ευ > ηυ
υ > ῡ   οι > ῳ
η and ω remain unchanged

Examples are: ἀκούω *hear*, aor. ἤκουϲα; ἐλπίζω *hope*, impf. ἤλπιζον; οἰκτῑ́ρω *pity*, impf. ᾤκτῑρον; ὠδῑ́νω *be in labour*, impf. ὤδῖνον (for other examples see **Principal parts of verbs**). A few verbs with initial ε take ει not η, e.g. ἔχω has impf. εἶχον. ει and ευ are often not changed, e.g. εὑρίcκω *find*, impf. εὕριcκον or ηὕριcκον.

3 The endings of the lst s. and 3rd pl. of the imperfect indicative active are the same. The context of a particular form will always make clear which person is meant.

4 Like its present, the imperfect of εἰμί is irregular: ἦ or ἦν, ἦcθα, ἦν, ἦμεν, ἦτε, ἦcαν. This is the only past tense of εἰμί because the act of being was regarded as necessarily extending over a period of time. For all forms of εἰμί see **Appendix** 3.

4.1/2 First and second person pronouns, and αὐτό, –ήν, –ό

As in English, so in Greek we have pronouns of the first and second persons. These are declined as follows:

	First Person		**Second Person**	
	SINGULAR			
Nom.	ἐγώ	*I*	cύ (also voc.)	*you* (s.)
Acc.	ἐμέ, με	*me*	cέ, cε	*you*
Gen.	ἐμοῦ, μου	*of me*	coῦ, coυ	*of you*
Dat.	ἐμοί, μοι	*to/for me*	coί, coι	*to/for you*
	PLURAL			
Nom.	ἡμεῖc	*we*	ὑμεῖc (also voc.)	*you* (pl.)
Acc.	ἡμᾶc	*us*	ὑμᾶc	*you*
Gen.	ἡμῶν	*of us*	ὑμῶν	*of you*
Dat.	ἡμῖν	*to/for us*	ὑμῖν	*to/for you*

The unaccented forms με, μου, μοι, cε, coυ, coι are unemphatic and enclitic **Appendix 8**, *d*): διώκει με ἡ ’Αcπαcίᾱ *Aspasia is chasing me*. The other forms are emphatic: οὐ cέ, ἀλλὰ ἐμὲ διώκει ἡ ’Αcπαcίᾱ *it's me, not you, that Aspasia is chasing* (lit. *Aspasia is chasing not you but me*). With prepositions the emphatic forms are used, e.g. μετὰ coῦ *with you*, except for πρόc: πρόc με *towards me*. Since the endings of verbs indicate the person involved, the nominative forms will occur only where emphasis is required.

Likewise, in the third person there is no need in Greek for an unemphatic form of the pronoun in the nominative since this too is supplied by the personal endings of the verb: λέγει *he/she/it speaks* (the gender of the subject will be clear from the context). The oblique cases (2.1/3), however, are supplied by αὐτόν, –ήν, –ό *him, her, it* (the nominative has another meaning see 9.1/3), which is declined exactly like the corresponding forms of καλόϲ (3.1/3) except that the neuter accusative singular is αὐτό: ἡ Ἀϲπαϲίᾱ ἐχθὲϲ ἐδίωκεν αὐτόν *Aspasia was chasing him yesterday.* In the plural, whereas English has only one form (*them*), Greek distinguishes between the genders: m. αὐτούϲ, f. αὐτᾱ́ϲ, n. αὐτά etc. (for the emphatic third person pronouns, see 9.1/1).

Note

The possessive genitive of the **unemphatic** personal pronoun is placed after the noun which it qualifies, εἰϲ τὴν οἰκίᾱν μου *into my house* (lit. *into the house of me*); ἐκ τῆϲ οἰκίᾱϲ αὐτῶν *from their house* (lit. *from the house of them*). For the position of the genitive of the **emphatic** personal pronouns see 9.1/5.

4.1/3 Connecting particles

A fundamental feature of Greek is the ubiquitous occurrence of particles. These are short, indeclinable words, many of which are **postpositive**, i.e. they cannot occur as first word in the phrase or sentence where they are used (these we shall mark here and in the vocabulary with an asterisk). Those such as καί *and* and ἀλλά *but,* which are not postpositive, are also called conjunctions.

Particles have two basic functions:

(*a*) to act as connectives linking grammatical elements of equal weight (words with words, phrases with phrases, sentences with sentences)

(*b*) to add shades of tone, colour, or emphasis to individual words, phrases, or sentences, which in English would simply be conveyed by a variation in the tone or emphasis of the voice.

Here we will concentrate mainly on connectives. Other particles will be explained as they occur in the reading and at 13.1/3.

With very few well-defined exceptions, every sentence in Greek is connected to the preceding sentence by a connecting particle. The commonest of these is δέ* *and,* which is regularly used to connect a string of sentences where in English we would avoid any connecting word at all. In English it would be considered very bad style to begin sentence after sentence with *and,* but in Greek it is totally natural and acceptable. δέ* is also translatable as *but,* but when so used it denotes only a slight contrast: ὁ Ἀχιλλεὺϲ ἦν ἐν τῇ ϲκηνῇ· ὁ δὲ Πάτροκλοϲ ἔφερεν οἶνον *Achilles was in the tent but* (or *and*) *Patroclus was bringing wine.* A strongly contrasting *but* is expressed by ἀλλά, e.g. οὐ βραδέωc ἀλλὰ ταχέωc οἱ βάρβαροι ἡμᾶc ἐδίωκον *the barbarians were chasing us not slowly but quickly.* Note also γάρ* *for, as,* which introduces the **reason** for what goes before, οὐ μένομεν· οἱ γὰρ βάρβαροι ἡμᾶc διώκουcιν *we are not staying as the barbarians are chasing us.* Similarly οὖν* *therefore, so,* introduces the **result** of what goes before, οἱ βάρβαροι ἡμᾶc διώκουcιν· ταχέωc οὖν τρέχομεν *the barbarians are chasing us; therefore we are running quickly.*

καί *and* is frequently used as a simple conjunction connecting words, clauses or sentences, ἡμεῖc καὶ ῡ̔μεῖc *you and we* (Greek gives precedence to the 1st person, English is more polite). καὶ ... καί is used to express *both ... and* καὶ ἡ Ἀφροδῑ́τη καὶ ὁ Διόνῡcοc *both Aphrodite and Dionysos,* and the same sense can also be conveyed by τε* ... καί, but since τε* is postpositive (and enclitic; see **Appendix** 8, *d*), the above phrase would become ἥ τε Ἀφροδῑ́τη καὶ ὁ Διόνῡcοc. Less commonly τε* is used by itself as the equivalent of δέ or καί to connect a sentence to a preceding sentence.

καί may also be used **adverbially** in the sense *also, even, actually,* καὶ cύ, τέκνον *even you* (or *you too*), *[my] child*; τὸν βάρβαρον καὶ ἐδιώκομεν *we were actually chasing the barbarian.* In this usage καί stands immediately before the word it modifies. The negative of adverbial καί is οὐδέ, *not even,* e.g. οὐδὲ ὁ οἶνοc ἀγαθόc *not even the wine [is] good.* (As a conjunction οὐδέ also means *nor, and ... not*).

One of the most important combinations of particles is that of μέν* followed at a distance by δέ*. μέν*, however, does **not** connect its own word group with anything preceding. For convenience, it is normally translated in dictionaries by *on the one hand,* which is somewhat too emphatic since μέν* simply introduces the first of a parallel pair of balanced or contrasted items. When we see μέν* we know to look ahead to find the corresponding δέ*. This tendency to place words in a formally balanced structure is fundamental to Greek. Any page of a Greek author will contain at least one μέν* ... δέ*.

We may think of the pair as meaning *on the one hand ... and/but on the other hand,* but in most cases such a translation would be heavy or clumsy. Thus Cωκράτηc μὲν λέγει ἐν τῇ ἀγορᾷ, ἐγὼ δὲ βαδίζω μετὰ τῆc Ἀcπαcίᾱc should not be translated by *Socrates on the one hand is speaking in the agora, but I on the other hand am walking with Aspasia* but by *Socrates is speaking ... but I am walking ...* or *whereas Socrates is speaking ... I am walking ...*

The two elements balanced by μὲν* ... δέ* must always be structurally parallel and the words they follow must be of equa grammatical weight. These can be nouns and pronouns (a above), or adverbs, e.g. εὖ μὲν λέγει, κακῶc δὲ πράττει *he speak well but acts badly*, or verbs e.g. λέγει μὲν εὖ, πράττει δὲ κακῶc *he speaks well but acts badly*; here the change in the elements contrasted has meant that the adverbs εὖ and κακῶc have been placed after the words they qualify (cf. 2.1/6). Other parts o speech can also be contrasted in this way.

4.2 Greek reading

An analysis of sentence 5 will be found in the key.

1 αἱ μὲν ἡδοναὶ θνηταί, αἱ δ’ ἀρεταὶ ἀθάνατοι.
2 ἄρτον οὐκ εἶχεν ὁ πτωχὸc καὶ τυρὸν ἠγόραζεν.
3 μιcθὸc ἀρετῆc ἔπαινοc, κακίαc δὲ ψόγοc.
4# δεινοὶ πλέκειν τοι μηχανὰc Αἰγύπτιοι.
5 τοῖc μὲν δούλοιc ἡ ἀνάγκη νόμοc, τοῖc δὲ ἐλευθέροιc ἀνθρώποιc ὁ νόμοc ἀνάγκη.
6 πάλαι ποτ’ ἦcαν ἄλκιμοι Μιλήcιοι.
7 ἀετὸc μυίαc οὐ θηρεύει.
8 **Futility**

(*i*) εἰc οὐρανὸν πτύειc. (*ii*) ἐξ ἄμμου cχοινίον πλέκειc. (*iii*) θάλατταν cπείρειc. (*iv*) ἵππον εἰc πεδίον διδάcκειc τρέχειν. (*v*) κατόπιν ἑορτῆc ἥκειc. (*vi*) νεκρὸν μαcτίζειc. (*vii*) ὄνον κείρειc. (*viii*) πρὸ τῆc νίκηc τὸ ἐγκώμιον ᾄδειc. (*ix*) πρὸc κέντρα λακτίζειc. (*x*) τὰc μηχανὰc μετὰ τὸν πόλεμον κομίζειc.

9 **The fall of Croesus**

Herodotus (fifth century BC) is the earliest surviving Greek historian and has been called the father of history. The subject of his work is the rise of the Persian empire and its fateful clash with the Greek world which culminated in the unsuccessful invasion of Greece in 480–479 BC. The following passage is based on Herodotus’ description of the subjugation of Lydia (see map on p. xiv), which brought the Persians into contact with the Greeks of the Asia Minor coast.

ὁ δὲ Κροῖcοc ὁ τῶν Λυδῶν βαcιλεὺc (*king*) τὴν τῶν Περcῶν ἀρχὴν διαφθείρειν ἤθελεν· κατὰ γὰρ τὸ ἐν Δελφοῖc χρηcτήριον ἀρχὴν μεγάλην ἔμελλε παῦcαι. ἀλλὰ τέλοc τὴν μὲν ἑαυτοῦ (*his own*) ἀρχὴν ἔπαυcεν, τὴν δὲ τῶν Περcῶν οὔ. μετὰ δὲ τὴν τῶν Περcῶν νίκην ὁ Κῦροc ὁ τῶν Περcῶν βαcιλεὺc τὸν Κροῖcον ἐπὶ πυρὰν μεγάλην ἀνεβίβαcεν (*made ... go up*). ὁ δὲ Κροῖcοc τοὺc λόγουc τοὺc τοῦ Cόλωνοc (*of Solon*) τοῦ Ἀθηναίου ἐφρόντιζεν· οὐδεὶc (*no-one*) τῶν ἀνθρώπων ὄλβιοc πρὸ τοῦ θανάτου. ἥϲυχοϲ οὖν ἔμενε τὴν τελευτήν· ἀλλὰ ὁ Κῦροϲ, διότι ὁ Κροῖϲοϲ καὶ ὅϲιοϲ ἦν καὶ ἀγαθόϲ, ἐκέλευϲε μὲν τοὺϲ ϲτρατιώταϲ ἀπὸ τῆϲ πυρᾶϲ αὐτὸν καταβιβάϲαι (*to bring down*), ἔλεξε (*spoke*) δὲ ὧδε· ὦ Κροῖϲε, τίϲ (*who?*) ϲε ἀνθρώπων ἔπειϲε (*persuaded*) πολέμιον ἀντὶ φίλου ἐπὶ τὴν γῆν μου ϲτρατεῦϲαι; ὁ δὲ Κροῖϲοϲ, ὦ Κῦρε, ἔφη (*said*), ἐγὼ μὲν ἐπὶ ϲὲ ἐϲτράτευϲα, ὁ δὲ θεὸϲ ὁ ἐν Δελφοῖϲ ἔπειϲέ με ϲτρατεῦϲαι. οὐ γάρ εἰμι ἀνόητοϲ οὐδὲ ἐθέλω τὸν πόλεμον ἔχειν ἀντὶ τῆϲ εἰρήνηϲ. ἐν μὲν γὰρ τῇ εἰρήνῃ οἱ νεανίαι τοὺϲ γεραιοὺϲ (*the old*) θάπτουϲιν, ἐν δὲ τῷ πολέμῳ οἱ γεραιοὶ τοὺϲ νεανίαϲ. ἀλλὰ τοῦτο (lit. *this thing*) φίλον ἦν τοῖϲ θεοῖϲ. ὁ οὖν Κῦροϲ αὐτὸν ἔλυϲε καὶ ἐγγὺϲ καθεῖϲεν (*made ... sit*). ὁ δὲ Κροῖϲοϲ αὖθιϲ ἔλεξεν· ὦ Κῦρε, τί (*what?*) πράττουϲιν οἱ ϲτρατιῶταί ϲου; τὴν πόλιν (*city*) ϲου, ἔφη ὁ Κῦροϲ, ἁρπάζουϲι καὶ τὸν πλοῦτόν ϲου ἐκφέρουϲιν. οὐχ ἁρπάζουϲι τὴν πόλιν μου, ἔφη ὁ Κροῖϲοϲ, οὐδὲ τὸν πλοῦτον· οὐδὲν (*nothing*) γὰρ ἐμοί ἐϲτιν. ἀλλὰ ϲὲ ἄγουϲί τε καὶ φέρουϲιν. μετὰ δὲ τοῦτο φίλοϲ ἦν αὐτῷ. τὴν γὰρ ϲοφίαν αὐτοῦ ἐν τιμῇ εἶχεν ὁ Κῦροϲ.

Notes

1 The appropriate part of εἰμί is to be supplied (also in 3, 4, 5).

2 Cheese (τῡρόϲ) would have been a luxury to the poor.

3 Take μιϲθόϲ with the genitives ἀρετῆϲ and κακίαϲ; normal prose usage would require ὁ μιϲθόϲ but the definite article is often omitted in proverbs and in verse.

4 τοι is a particle conveying emphasis, commonly employed in proverbs; it is not to be translated, since in English we would convey the emphasis by tone of voice; μηχανᾱ́ϲ here used metaphorically *devices, ways and means* (in 8(*x*) below the word is used concretely).

6 Miletus, the city of the Μιλήϲιοι, flourished in the seventh and sixth centuries BC; in later times it became symbolic of past greatness; Μιλήϲιοι does not have an article as this is optional with proper nouns (2.1/2,1(iii)).

8 (*x*) μηχαναί are here *engines of war* (siege weapons and the like).

9 *l*.1 δέ connects this passage with what precedes in the original and need not be translated. *l*.2 Δελφοί is a plural place name. There are many such names in Greek (Ἀθῆναι *Athens*, Θῆβαι *Thebes*). *l*.3 ἔμελλε *was destined to, was going to*. *ll*.7f Solon was an Athenian statesman who had visited Croesus and, in conversation with him, had enunciated the very Greek sentiment *Call no man happy before he dies* (only then can a true and full judgement be made); ἐφρόντιζεν *began to ponder* inceptive imperfect

(4.1/1 footnote); οὐδεὶϲ ... θανάτου are Solon's actual words (inverted commas are not normally used in printing Greek – 1.1/1 note 3). *l*.8 ἥϲυχοϲ translate by an adverb *quietly* (Greek often uses an adjective where English would have an adverb). *l*.12 Take τὶϲ ... ἀνθρώπων together; take πολέμιον with ϲε, *[as an] enemy* (Greek does not here need an equivalent to the English *as*). *l*.18 τοῦτο refers to what has happened to Croesus; φίλον +dat. *dear to, pleasing to. l.*22 οὐχ 2.1/6*a*(i). *ll*.23–4 ἄγουϲί τε καὶ φέρουϲιν lit. *are both driving and carrying,* i.e. *are plundering and carrying off* (a set expression; the τε need not be translated) but here translate simply by *plunder*.

4.2/1 Vocabulary

ἀγοράζω	*buy*
ἄγω καὶ φέρω	*plunder*
ᾄδω	*sing*
ἀετόϲ, -οῦ, ὁ	*eagle*
Ἀθηναῖοϲ, -ᾱ, -ον	*Athenian*
Αἰγύπτιοϲ, -ᾱ, -ον	*Egyptian*
ἄλκιμοϲ, -ον	*brave*
ἄμμοϲ, -ου, ἡ	*sand*
ἀνάγκη, -ηϲ, ἡ	*necessity*
ἀνόητοϲ -ον	*foolish*
ἀντί (prep.+gen.)	*instead of*
ἀπό (prep.+gen.)	*from, away from*
ἁρπάζω	*seize, plunder, snatch*
ἄρτοϲ, -ου, ὁ	*bread*
ἀρχή, -ῆϲ, ἡ	*empire*
αὖθιϲ (adv.)	*again*
γάρ* (connecting particle)	*for, as*
δεινόϲ, -ή, -όν	*clever at* (+inf.)
Δελφοί, -ῶν, οἱ	*Delphi*
διδάϲκω	*teach*
ἐγγύϲ (adv.)	*near, nearby*
ἐγκώμιον, -ου, τό	*victory-song*
ἐθέλω	*am willing, wish*
εἰρήνη, -ηϲ, ἡ	*peace*
ἐκφέρω	*carry out*
ἐλεύθεροϲ, -ᾱ, -ον	*free*
ἐξ = ἐκ	
ἑορτή, -ῆϲ, ἡ	*feast*
ἔπαινοϲ, -ου, ὁ	*praise*
ἐπί (prep.+acc.)	*on to, to, against*
ἥϲυχοϲ, -η, -ον	*quiet, peaceful*
θάπτω	*bury*
θηρεύω	*hunt*
θνητόϲ, -ή, -όν	*mortal*
ἵπποϲ, -ου, ὁ	*horse*
κακίᾱ, -ᾱϲ, ἡ	*wickedness*
κατά (prep.+acc.)	*according to*
κατόπιν (+gen.)	*after*
κείρω	*cut* (the hair), *shear*
κελεύω	*order*
κέντρον, -ου, τό	*goad*
κομίζω	*bring*
λακτίζω	*kick*
λόγοϲ, -ου, ὁ	*word*
Λῡδόϲ, -οῦ, ὁ	*Lydian*
μαϲτίζω	*whip, flog*
μέλλω	*be destined to*
μένω	*wait (for)*
μετά (prep.+acc.)	*after*

μηχανή, -ῆϲ, ἡ	*engine of war; device*
Μῑλήϲιοϲ, -ᾱ, -ον	*of Miletus, Milesian*
μιϲθόϲ, -οῦ, ὁ	*pay, reward*
μυῖα, -ᾱϲ, ἡ	*fly*
νῑ́κη, -ηϲ, ἡ	*victory*
νόμοϲ, -ου, ὁ	*law*
ὄλβιοϲ, -ᾱ, -ον	*happy*
ὄνοϲ, -ου, ὁ/ἡ	*ass*
ὅϲιοϲ, -ᾱ, -ον	*pious, devout*
οὐδέ (conj.)	*and not, nor*
οὖν* (particle)	*therefore, so, then*
οὐρανόϲ, -οῦ, ὁ	*sky*
πάλαι (adv.)	*long ago*
παύω (tr.)	*stop, put an end to*
πεδίον, -ου, τό	*plain*
Πέρϲηϲ, -ου, ὁ	*Persian*
πλέκω	*plait; devise, contrive*
πολέμιοϲ, -ᾱ, -ον	*hostile, enemy*
πόλεμοϲ, -ου, ὁ	*war*
ποτέ*	*once*
πρᾱ́ττω	*do*
πρό (prep.+gen.)	*before*
πτύω	*spit*
πτωχόϲ, -οῦ, ὁ	*beggar*
πυρᾱ́, -ᾶϲ, ἡ	*funeral pyre*
ϲοφίᾱ, -ᾱϲ, ἡ	*wisdom*
ϲπείρω	*sow* (with seed)
ϲτρατεύω	*make an expedition*
ϲτρατιώτηϲ, -ου, ὁ	*soldier*
ϲχοινίον, -ου, τό	*little rope*
τε* ... καί/τε*	*both ... and*
τελευτή, -ῆϲ, ἡ	*end, death*
τέλοϲ (adv.)	*in the end, finally*
τῑμή, -ῆϲ, ἡ	*respect*
τοι*	see note on 4
τρέχω	*run*
τῡρόϲ, -οῦ, ὁ	*cheese*
φροντίζω	*think about, ponder*
χρηϲτήριον, -ου, τό	*oracle*
ψόγοϲ, -ου, ὁ	*blame*
ὧδε (adv.)	*thus, as follows*

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ὄλβιοϲ, -ᾱ, -ον	*happy*
ὄνοϲ, -ου, ὁ/ἡ	*ass*
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ὧδε (adv.)	*thus, as follows*

5.1 Grammar

5.1/1 Third declension – consonant stem nouns (1)

The third declension contains nouns of all three genders. They are divided into two classes, those with stems ending in a consonant and those with stems ending in a vowel or diphthong. Within the various sub-groups of each class masculine and feminine nouns have the same case endings but neuters always follow the rule previously given (3.1/1) for the nominative, vocative and accusative (not every sub-group has each gender). The gender of a third declension noun is only sometimes predictable from its ending.

With all consonant stem nouns we discover the stem by subtracting –oc from the genitive singular (e.g. γῡ́ψ *vulture,* gen. γῡπόc, stem γῡπ–) and the other case endings are added to this. As the stem is modified, occasionally beyond recognition, in the nominative singular, both nominative and genitive singular must be learnt.

(*a*) ***Stems in κ, γ, χ (palatals), π, β, φ (labials), and τ, δ, θ (dentals)***

The declension of regular masculine and feminine nouns with stems ending in these consonants is given below. Masculine and feminine nouns in these sub-groups have a nominative singular in c, which combines with, or replaces, the final consonant of the stem as follows:

κ/γ/χ + c > ξ; π/β/φ + c > ψ; τ/δ/θ + c > c

The same changes occur before the dative plural ending –cι (which can take a movable ν; cf. 2.1/5 note 4); they also occur in verbs with similar stems (6.1/4).

	φύλαξ (m)	γῡ́ψ (m)	ἔρωc (m)	πατρίc (f)
	guard	*vulture*	*love*	*native land*
stem	φυλακ-	γῡπ-	ἐρωτ-	πατριδ-
SINGULAR				
N.V.	φύλαξ	γῡ́ψ	ἔρωc	πατρίc (*v.* πατρί)
Acc.	φύλακ-α	γῦπ-α	ἔρωτ-α	πατρίδ-α
Gen.	φύλακ-οc	γῡπ-όc	ἔρωτ-οc	πατρίδ-οc
Dat.	φύλακ-ι	γῡπ-ί	ἔρωτ-ι	πατρίδ-ι
PLURAL				
N.V.	φύλακ-εc	γῦπ-εc	ἔρωτ-εc	πατρίδ-εc
Acc.	φύλακ-αc	γῦπ-αc	ἔρωτ-αc	πατρίδ-αc
Gen.	φυλάκ-ων	γῡπ-ῶν	ἐρώτ-ων	πατρίδ-ων
Dat.	φύλαξι(ν)	γῡψί(ν)	ἔρω-cι(ν)	πατρί-cι(ν)

Within these sub-groups the only neuters are those with a τ stem. The vast majority of these have a nominative singular in -μα and a genitive in -ματοc. Of the others some have a sigma in the nominative singular (as κέραc), some do not (e.g. ἧπαρ, ἥπατοc *liver*).

	cῶμα (n) *body*		κέραc (n) *horn*	
stem	cωματ-		κερᾱτ-	
	SINGULAR	PLURAL	SINGULAR	PLURAL
N.V.	cῶμα	cώματ-α	κέραc	κέρᾱτ-α
Acc.	cῶμα	cώματ-α	κέραc	κέρᾱτ-α
Gen.	cώματ-οc	cωμάτ-ων	κέρᾱτ-οc	κεράτ-ων
Dat.	cώματ-ι	cώμα-cι(ν)	κέρᾱτ-ι	κέρᾱ-cι(ν)

(*b*) ***Stems in*** **ντ** ***(all masculine)***

These have a nominative singular in -ᾱc or -ων. Unlike nouns of the preceding sub-groups (except πατρίc), they have a separate vocative singular, which is formed by dropping τ from the stem. Their dative plural has the change ντ + c > c, with lengthening of the preceding α and ο to ᾱ and ου (not ω) respectively. This lengthening occurs to compensate for the reduction of three consonants to one.

	γίγᾱc (m) *giant*		λέων (m) *lion*	
stem	γιγαντ-		λεοντ-	
	SINGULAR	PLURAL	SINGULAR	PURAL
Nom.	γίγᾱc	γίγαντ-εc	λέων	λέοντ-εc
Voc.	γίγαν	γίγαντ-εc	λέον	λέοντ-εc
Acc.	γίγαντ-α	γίγαντ-αc	λέοντ-α	λέοντ-αc
Gen.	γίγαντ-οc	γιγάντ-ων	λέοντ-οc	λεόντ-ων
Dat.	γίγαντ-ι	γίγᾱcι(ν)	λέοντ-ι	λέουcι(ν)

Notes

1 Some nouns with these stems are slightly irregular, mostly in the nominative singular. The most common are:

γόνυ	γόνατοc (n)	*knee*
γυνή	γυναικόc (f)	*woman* (voc. s. γύναι)
θρίξ	τριχόc (f)	*hair* (dat. pl. θριξί(ν)
νύξ	νυκτόc (f)	*night* (dat. pl. νυξί(ν))
ὀδούc	ὀδόντοc (m)	*tooth*
οὖc	ὠτόc (n)	*ear*
παῖc	παιδόc (m or f)	*child* (voc. sing. παῖ)
πούc	ποδόc (m)	*foot*
ὕδωρ	ὕδατοc (n)	*water*

2 Stems in ιδ which are **not** accented on the ι have –ιν, not –ιδα, in the acc. s., e.g. ἔριc, ἔριδοc (f) *strife*, acc. ἔριν. This also applies to χάριc, χάριτοc (f) *favour*, acc. χάριν and ὄρνῑc, ὄρνῑθοc (m. or f.) *bird*, acc. ὄρνιν.

3 Third declension monosyllables are accented on their ending in the genitive and dative, both singular and plural (see γῡ́ψ above).

5.1/2 Contracted verbs

Unlike verbs with stems ending in ι and υ (ἐcθίω *eat*, λῡ́ω *loosen*), verbs whose stems end in α, ε and ο contract their stem vowel with the initial vowel of the endings in the present and imperfect. A consonantal suffix is used to form the stem of the other tenses (e.g. c in the future and aorist – see note 2). Examples of contracted verbs are: τῑμά–ω *honour*, ποιέ–ω *do, make*, δηλό–ω *make clear, show*. Since all three types contract their stem vowels and the –ω of the 1st s. pres. ind. act. to –ῶ (τῑμῶ, ποιῶ, δηλῶ), these verbs are always cited in vocabulary lists in their **uncontracted** form to make identification immediately obvious. For the rules governing the accentuation of contracted verbs see **Appendix 8**, *b*(i). Paradigms for the three types are given in **Appendix 2**. As the endings involved are the same as for λῡ́ω, it is the rules for contraction which are our principal concern here:

(*a*) ***Stems in α** (model* **τῑμάω**)

α + an e-sound (ε, η) > ᾱ: ἐτῑ́μᾱ (ἐτῑ́μα–ε)

α + an o-sound (ο, ου, ω) > ω: τῑμῶcι (τῑμά–ουcι); τῑμῶμεν (τῑμά–ομεν)

α + an ι- diphthong (ει, ῃ, οι) obeys the above rules but retains the iota as a subscript in the contracted form: τῑμᾷ (τῑμά–ει)

The combinations of α + η/ῃ/οι occur in forms not yet treated.

(*b*) ***Stems in* ε (*model* ποιέω)**
ε + ε > ει: ποιεῖτε (ποιέ–ετε)
ε + ο > ου: ἐποίουν (ἐποίε–ον)
ε disappears before a long vowel or diphthong: ποιῶ (ποιέ–ω); ποιοῦcι (ποιέ–ουcι).

(*c*) ***Stems in* ο (*model* δηλόω)**
ο + ε/ο/ου > ου: ἐδήλου (ἐδήλο–ε); δηλοῦμεν (δηλό–ομεν); δηλοῦcι (δηλό–ουcι)
ο + η/ω > ω: δηλῶ (δηλό–ω)
ο + an ι–diphthong (ει, οι, ῃ) > οι: δηλοῖ (δηλό–ει)
The combinations ο + η/οι/ῃ occur in forms not yet treated.

The above contractions, which cover all forms of contracted verbs, also occur in other parts of speech, e.g. the noun νοῦc (< νόοc; 6.1/2). Contraction was a regular feature of Attic Greek but was not as rigorously applied in other dialects.

Notes

1. The present infinitives of α– and ο–stems contract to –ᾱν and –ουν respectively, **not** –ᾱͅν and –οιν. This is because the –ειν of the pres. inf. act. of uncontracted –ω verbs (e.g. λῡ́–ειν) is itself a contraction of ε + εν. With –αω and –οω verbs we therefore have the double contractions α + ε + εν > ᾱ + εν > ᾱν; ο + ε + εν > ου + εν > ουν, which give us τῑμᾶν, δηλοῦν.
2. All tenses other than the present and imperfect are formed by lengthening the stem vowel and proceeding exactly as with uncontracted verbs (α > η (except after ε, ι, ρ where we have α > ᾱ); ε > η; ο > ω). The fut. ind. act. of the model verbs is τῑμήcω, ποιήcω, δηλώcω and the aor. ind. act. ἐτῑ́μηcα, ἐποίηcα, ἐδήλωcα. However, γελάω *laugh* does not lengthen its α: fut. γελάcομαι (8.1/1 note 1) aor. ἐγέλαcα. Likewise, καλέω *call* and τελέω *complete* do not lengthen their ε in the aorist: ἐκάλεcα, ἐτέλεcα; their future is, rather confusingly, the same as their present, καλῶ, τελῶ, because the expected καλέcω, τελέcω lost the intervocalic c and contraction resulted (cf. 6.1/1*c*).
3. A contracted future also occurs in most verbs in –ίζω (6.1/4*b*) and all verbs with stems in λ, μ, ν, ρ (11.1/3). Nearly all such futures have a stem in ε (i.e. the contraction is –ῶ, –εῖc, –εῖ, etc., exactly as the present of ποιέω). A few have a stem in α, as ἐλαύνω *drive*, fut. stem ἐλα– giving ἐλῶ, ἐλᾷc, ἐλᾷ, etc., exactly as the present of τῑμάω.
4. ζάω *be alive* contracts to η where other –άω verbs have ᾱ: pres. ind. act. ζῶ, ζῇc, ζῇ, ζῶμεν, ζῆτε, ζῶcι(ν), inf. ζῆν; impf. ind. act. ἔζων, ἔζηc, ἔζη, ἐζῶμεν, ἐζῆτε, ἔζων. So also πεινάω *be hungry* and διψάω *be thirsty*.

5 Most disyllabic verbs in -εω (as δέω *need,* πλέω *sail,* πνέω *breathe,* ῥέω *flow*) contract only when ε is followed by ε. The pres. ind. act. of πλέω is πλέω, πλεῖϲ, πλεῖ, πλέομεν, πλεῖτε, πλέουϲι(ν); impf. ἔπλεον, ἔπλειϲ, ἔπλει, ἐπλέομεν, ἐπλεῖτε, ἔπλεον. The 3rd s. act. of δέω *need*, pres. δεῖ, impf. ἔδει, is used impersonally in the sense of *it is/was necessary* (examples have already occurred in the reading exercises). It is construed with the **accusative** of the person involved and an infinitive: δεῖ με ἐν τῇ οἰκίᾳ μένειν, *it is necessary for me to remain in the house,* i.e. *I must remain ...*

6 There is **no** movable ν in the 3rd s. of the impf. ind. act. of contracted verbs.

5.1/3 Further uses of the definite article

In English we can, to a limited degree, use the definite article with an adjective to form a noun-equivalent: *only the good die young*; *only the brave deserve the fair.* In Greek, however, the definite article can be used to create a noun-equivalent out of virtually any part of speech (adjective, adverb, prepositional phrase, infinitive) to which it is prefixed: ὁ ϲοφόϲ *the wise [man]*; ἡ ϲοφή *the wise [woman]*; οἱ τότε *the then [men]*, i.e. *the men of that time*; οἱ νῦν *the now [men]*, i.e. *the men of today*; οἱ ἐν τῇ οἰκίᾳ *the [men] in the house* (the last three examples can also mean *the [people] ...*, as Greek uses the masculine article to refer to mixed groups). The neuter singular article is used with adjectives to express abstractions: τὸ καλόν *beauty,* τὸ αἰϲχρόν *ugliness.* When prefixed to an infinitive (**articular infinitive**, i.e. article + infinitive) it forms an equivalent of verbal nouns in English: τὸ λέγειν *the [act of] speaking, speech*; τὸ φεύγειν *the [act of] fleeing, flight.* Each of these noun-equivalents functions exactly like any normal noun, and the case of the article (and of an accompanying adjective) varies according to a particular context: φέρω τὸν κακόν *I am carrying the cowardly [man]*; περὶ τοῦ παιδεύειν ἔλεγεν *he was speaking about the [act of] educating*, i.e. *about education*; ἐδιώκομεν τοὺϲ ἐν τῇ νήϲῳ *we were chasing the [men] in the island.*

Another very common type of noun-phrase consists of the neuter plural of the definite article followed by a genitive. Here the article may be translated in a wide variety of ways. Thus τὰ τῶν Ἀθηναίων (lit. *the [things] of the Athenians*) can mean *the property/situation/condition/fortunes/interests,* etc., *of the Athenians*; τὰ ἐν τῇ Ῥώμῃ *the things/events/circumstances,* etc. *in Rome.* The context must determine the most appropriate rendering.

The article can also be used as a third person pronoun when combined with the particles μὲν* ... δέ; ὁ μὲν ... ὁ δὲ *the one ... the other* (*one man ... another*); οἱ μὲν ... οἱ δὲ *some ... others*: ὁ μὲν διώκει τὴν δόξαν, ὁ δὲ τὸ ἀργύριον *one man chases fame, another money*; οἱ μὲν ἀπέθνῃϲκον, οἱ δὲ ἔφευγον *some were dying, others running away*. ὁ δέ *but/and he* (and οἱ δέ, etc.) when used by itself refers to someone mentioned in the preceding sentence other than its subject: ὁ Σωκράτηϲ ἐκέλευϲε τὴν Ξανθίππην κροῦϲαι τὴν μυῖαν· ἡ δὲ οὐκ ἤθελεν *Socrates ordered Xanthippe to swat the fly but she refused* (lit. *was not willing*). This use of the article is a survival from an earlier stage in Greek when it was employed solely as a third person pronoun (cf. 25.1/3*a*)

We have already met three usages of the article in Greek where there is no corresponding article in English (2.1/2 note 1). There is also one important instance where the reverse holds true, viz where the noun or adjective is predicative. Thus, when Thucydides (6.2.11) is telling us that originally the Athenians called the Acropolis simply 'the polis', he writes καλεῖται (3rd s. pres. ind. passive) ἡ Ἀκρόπολιϲ ἔτι πόλιϲ *the Acropolis is still called 'the polis'*, but there is no article with πόλιϲ. In such sentences, therefore, there should be no doubt as to which word is the subject and which is the complement.

Notes

1 Adjectives without the definite article can also be used as nouns but they then have an indefinite sense: ἐν τῷ πολέμῳ πολλοὶ κακὰ ἔφερον *in the war many [people] were suffering hardships* (*lit. bad things*). When used indefinitely in the singular an adjective is normally accompanied by the indefinite pronoun τιϲ (10.1/1).

2 In expressions such as Ἀλκιβιάδηϲ ὁ Κλεινίου *Alcibiades, [son] of Cleinias* the article is followed by the genitive and the word for son or daughter is omitted (cf. 24.1/1*a*). As Greeks, both male and female, had only one name, the name of a person's father is often given in this way to achieve greater precision.

5.2 Greek reading

1 ὁ χρόνοϲ παιδεύει τοὺϲ ϲοφούϲ.
2 πόλλ’ ἔχει ϲιωπὴ καλά.
3# πόλλ’ ἔϲτιν ἀνθρώποιϲιν, ὦ ξένοι, κακά.
4# οὐ δεῖ φέρειν τὰ πρόϲθεν ἐν μνήμῃ κακά.

5 Supply ἐστί in the following: (*i*) καλὸν ἡσυχία. (*ii*) χαλεπὰ τὰ καλά. (*iii*) μέτρον ἄριστον. (*iv*) μέγα βιβλίον μέγα κακόν. (*v*) κοινὰ τὰ τῶν φίλων. (*vi*) κοινὸς Ἑρμῆς. (*vii*) μικρὸν κακὸν μέγα ἀγαθόν. (*viii*) ἄλλα ἄλλοις καλά. (*ix*) ἡ γλῶττα πολλῶν αἰτία κακῶν. (*x*) χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾴδιον. (*xi*)# κακὸν τὸ μεθύειν πημονῆς λυτήριον. (*xii*) παθήματα μαθήματα. (*xiii*) κακοῦ κόρακος κακὸν ᾠόν. (*xiv*) πιστὸν γῆ, ἄπιστον θάλαττα. (*xv*) κἂν μύρμηκι χολή.

6 (*i*) δεῖ γαμεῖν ἐκ τῶν ὁμοίων. (*ii*) μῶρος μῶρα λέγει. (*iii*) ἔξω πηλοῦ τὸν πόδα ἔχεις. (*iv*) ζεῖ χύτρα, ζῇ φιλία. (*v*) λέοντα ξυρεῖς. (*vi*) πρὸς σῆμα μητρυιᾶς κλαίεις.

7# φεῦ φεῦ, τὰ μεγάλα μεγάλα καὶ πάσχει κακά.

8# ὄνου χρείαν ἐλέγχει τραχύτης ὁδοῦ.

9# ἄνθρωπός ἐστι πνεῦμα καὶ σκιὰ μόνον.

10# τύχη τέχνην ὤρθωσεν, οὐ τέχνη τύχην.

11# πολλῶν τὰ χρήματ' αἴτι' ἀνθρώποις κακῶν.

12# γύναι, γυναιξὶ κόσμον ἡ σιγὴ φέρει.

13# καλὸν δὲ καὶ γέροντι μανθάνειν σοφά.

14 οἱ Ἀθηναῖοι Θουκυδίδην τὸν Ὀλόρου ἔπεμψαν πρὸς τὸν στρατηγὸν τῶν ἐν Θρᾴκῃ.

15 οὔτε παρὰ νεκροῦ ὁμιλίαν οὔτε παρὰ φιλαργύρου χάριν δεῖ ζητεῖν.

16# ἱκανὸν τὸ νικᾶν ἐστι τοῖς ἐλευθεροῖς.

17# κἂν τοῖς ἀγροίκοις ἐστὶ παιδείας ἔρως.

18 ὁ λύκος τὴν τρίχα, οὐ τὴν γνώμην, ἀλλάττει.

19# τὰ χρήματ' ἀνθρώποισιν εὑρίσκει φίλους.

20 φαῦλος κριτὴς καλοῦ πράγματος ὄχλος.

21 **The Egyptians and their crocodiles** (from Herodotus)

τοῖς μὲν οὖν τῶν Αἰγυπτίων ἱεροί εἰσιν οἱ κροκόδιλοι, τοῖς δ' οὔ, ἀλλ' ἅτε πολεμίους περιέπουσιν. οἱ δὲ περί τε Θήβας καὶ τὴν Μοίρεως (*of Moeris*) λίμνην σφόδρα νομίζουσιν αὐτοὺς εἶναι ἱερούς. ἕνα (*one*) δὲ ἑκάτεροι τρέφουσι κροκόδιλον καὶ διδάσκουσιν, ἀρτήματα δὲ λίθινα χυτὰ εἰς τὰ ὦτα ἐμβάλλουσι καὶ ἀμφιδέας περὶ τοὺς ἐμπροσθίους πόδας καὶ σιτία ἀπότακτα παρέχουσι καὶ ἱερεῖα. ἕως μὲν οὖν ζῶσιν οἱ κροκόδιλοι μάλ' εὖ πάσχουσιν, μετὰ δὲ τὸν θάνατον ταριχεύουσιν αὐτοὺς οἱ Αἰγύπτιοι καὶ θάπτουσιν ἐν ἱεραῖς θήκαις. ἀλλ' οἱ περὶ Ἐλεφαντίνην πόλιν (*city*) καὶ ἐσθίουσιν αὐτούς· οὐ γὰρ νομίζουσιν ἱεροὺς εἶναι.

Notes

2 πόλλ' = πολλά (also in 3) 2.1/6*b*.

3 ἀνθρώποισιν dat. pl.; -οισιν is the longer form of the ending (3.1/1 note 3).

4 Take τὰ πρόϲθεν ... κακά together and ἐν μνήμῃ with φέρειν; dislocations of this sort are common in verse.

5 (*i*) καλόν is neuter because the meaning is *a fair [thing]*; we would have expected the definite article with ἡϲυχία (2.1/1 note 1) – see note on 4.2.3. (*iv*) here, and in some of the following proverbs, it is necessary to decide which is subject and which is predicate, i.e. *is a big book a big evil?* or *is a big evil a big book?* Obviously the former is what is meant. (*vi*) An appeal to share in the luck that another is enjoying (e.g. in finding a coin in the street); Hermes, as god of luck, shares, or should share, his blessings equally. (*viii*) ἄλλα ἄλλοιϲ ... lit. *other [things] ... to other [people]*, i.e. *different [things] ... to different people.* (*xiv*) πιϲτόν, ἄπιϲτον cf. καλόν in (*i*). (*xv*) κἀν = καὶ ἐν (crasis 11.1/5); καί here means *even* (4.1/3).

6 (*iv*) ζεῖ < ζέω *boil,* ζῇ < ζάω *live* (the latter is irregular – 5.1/2 note 4).

7 Prose order would be τὰ μεγάλα καὶ πάϲχει μεγάλα κακά; καὶ is here adverbial *also* (4.1/3); take the second μεγάλα with κακά.

10 Translate ὤρθωϲεν by a present; the aorist is often used to express general truths, particularly in proverbs (so-called **gnomic aorist**; cf. *faint heart never won fair lady*).

11 Supply ἐϲτί (and also in 13 and 20); χρήματ᾽ αἰτί᾽ both have an elided α; the plural of χρῆμα *thing* here means *money* (a very common use).

13 δέ cf. note on 4.2.9 (there are many examples of such connectives at the beginning of verse and prose extracts in subsequent reading exercises); καί *even* 4.1/3.

14 τὸν Ὀλόρου 5.1/3 note 2.

17 κἀν see above on 5 (*xv*).

19 χρήματ(α) see on 11; ἀνθρώποιϲιν see note on 3.

20 Only the sense can indicate which noun is subject and which predicate (cf. note on 5(*iv*)).

21 *ll*.1f. τοῖϲ μὲν ... τοῖϲ δέ *for some ... for others* (5.1/3); οὖν connects this passage with what goes before in the original context (cf. 13 above); ἅτε πολεμίουϲ *as enemies*; Θῆβαι *Thebes* not to be confused with the city of the same name in Greece. *l*.4 Take ἕνα (m. acc. of εἷϲ (7.1/5)) with κροκόδιλον; ἑκάτεροι *each of the two* (i.e. those around Thebes and those around the swamp of Moeris). *l*.8 οὖν *therefore, so* shows that what follows is a consequence of what was said in the previous sentence, while μέν functions with the δέ of the next line to contrast ἕωϲ ζῶϲιν ... with μετὰ τὸν θάνατον ...

5.2/1 Vocabulary

ἄγροικοϲ, -ον *from the country, rustic, boorish*
αἰτίᾱ, -ᾱϲ, ἡ *cause*
ἀλλάττω *change* (tr.)
ἀμφιδέᾱ, -ᾱϲ, ἡ *bracelet, anklet*
ἄπιϲτοϲ, -ον *untrustworthy*
ἀπότακτοϲ, -ον *set apart for special use*
ἄριϲτοϲ, -η, -ον *best*
ἄρτημα, -ατοϲ, τό *ear-ring*
ἅτε (particle) *as if, as*
βιβλίον, -ου, τό *book*
γαμέω *marry*
γέρων, -οντοϲ, ὁ *old man*
γλῶττα, -ηϲ, ἡ *tongue*
γνώμη, -ηϲ, ἡ *mind*
γυνή, -αικόϲ, ἡ *woman*
διδάϲκω *teach, train*
ἑκάτεροϲ, -ᾱ -ον *each* (of two)
ἐλέγχω *test*
Ἐλεφαντίνη, -ηϲ, ἡ *Elephantine* (city in Egypt)
ἐμβάλλω *put in*
ἐμπρόϲθιοϲ, -ον *(in) front*
ἔξω (+gen.) *outside*
εὖ (adv.) *well*
εὑρίϲκω *find; get*
ἕωϲ (conj.) *while*
ζάω *be alive, live, pass one's life*
ζέω *boil*
ζητέω *look for, seek* (+acc.)
ἡϲυχίᾱ, -ᾱϲ, ἡ *peace, quiet*
Θῆβαι, -ῶν, αἱ *Thebes* (city in Egypt)
θήκη, -ηϲ, ἡ *tomb*
Θρᾴκη, -ηϲ, ἡ *Thrace*
θρίξ, τριχόϲ, ἡ *hair*
ἱερεῖα, -ων, τά *offerings*
ἱερόϲ, -ᾱ́, -όν *sacred, holy*
ἱκανόϲ, -ή, -όν *sufficient*
κλαίω *weep*
κοινόϲ, -ή, -όν *common, shared*
κόραξ, -ακοϲ, ὁ *crow*
κόϲμοϲ, -ου, ὁ *decoration*
κροκόδῑλοϲ, -ου, ὁ *crocodile*
λίθινοϲ, -η, -ον (χυτόϲ) *made of glass*
λύκοϲ, -ου, ὁ *wolf*
λυτήριον, -ου, τό *remedy*
μάθημα, -ατοϲ, τό *lesson*
μάλα (adv.) *very*
μανθάνω *learn*
μεθύω *be drunk*
μέτρον, -ου, τό *measure, due measure, moderation*
μητρυιᾱ́, -ᾶϲ, ἡ *step-mother*
μικρόϲ, -ᾱ́, -όν *small*
μνήμη, -ηϲ, ἡ *memory*
μόνον (adv.) *only, merely*
μύρμηξ, -ηκοϲ, ὁ *ant*
μῶροϲ, -ᾱ, -ον *stupid, foolish*
νικάω *win*
ξυρέω *shave*
ὁδόϲ, -οῦ, ἡ *road*
ὅμοιοϲ, -ᾱ, -ον *like*
ὀρθόω *guide*
οὖϲ, ὠτόϲ, τό *ear*
ὄχλοϲ, -ου, ὁ *crowd, mob*
πάθημα -ατοϲ, τό *suffering, misfortune*
παιδείᾱ, -ᾱϲ, ἡ *education, culture*
παιδεύω *teach, educate*
παρά (prep.) (+gen.) *from*
πάϲχω *suffer*
  εὖ πάϲχω *be well treated*
περί (prep.) (+acc.) *around*
περιέπω *treat*
πηλόϲ, -οῦ, ὁ *mud*
πημονή, -ῆϲ, ἡ *woe, misery*

πιϲτόϲ, -ή, -όν	*trustworthy*
πνεῦμα, -ατοϲ, τό	*breath*
ποιέω	*make, do*
πολέμιοϲ, -ᾱ, -ον	*hostile, enemy*
πούϲ, ποδόϲ, ὁ	*foot*
πρᾶγμα, -ατοϲ, τό	*thing, matter*
πρόϲ (prep.) (+acc.)	*to, towards; on, at*
πρόϲθεν (adv.)	*previously*
ῥᾴδιοϲ, -ᾱ, -ον	*easy*
ϲῆμα, -ατοϲ, τό	*tomb*
ϲιγή, -ῆϲ, ἡ	*silence*
ϲῑτία, -ων, τά	*provisions, food*
ϲιωπή, -ῆϲ, ἡ	*silence*
ϲκιᾱ́, -ᾶϲ, ἡ	*shadow*
ϲοφόϲ, -ή, -όν	*wise, clever*
ϲτρατηγόϲ, -οῦ, ὁ	*general, commander*
ταριχεύω	*embalm, mummify*
τραχύτηϲ, -ητοϲ, ἡ	*roughness*
τρέφω,	*rear*
φαῦλοϲ, -ον (also -η, -ον)	*poor, inadequate*
φεῦ (interjection)	*alas!*
φιλάργυροϲ, -ον	*avaricious, miserly*
χαλεπόϲ, -ή, -όν	*difficult, hard*
χάριϲ, -ιτοϲ (acc. χάριν), ἡ	*favour*
χολή, -ῆϲ, ἡ	*bile*; *anger*
χρείᾱ, -ᾱϲ, ἡ	*use, serviceability*
χρῆμα, -ατοϲ, τό	*thing*; (pl.) *money*
χρόνοϲ, -ου, ὁ	*time*
χυτόϲ, -ή, -όν	*melted* (with λίθινοϲ, *made of glass*)
χύτρᾱ, -ᾱϲ, ἡ	*pot*
ᾠόν, -οῦ, τό	*egg*

6.1 Grammar

6.1/1 Third declension – consonant stem nouns (2)

(*a*) ***Stems in* ν (*masculine and, rarely, feminine*)**
These stems nearly all have a nominative singular in –ην or –ων with a genitive –ενοc/–ηνοc or –ονοc/–ωνοc. There is no rule to determine whether a particular word has a long or short vowel in its stem. Those with a short vowel do not lengthen it in the dative plural because here we have ν + c > c, not ντ + c > c (cf. *5.1/1b*).

	λιμήν (m) *harbour*	μήν (m) *month*	δαίμων (m or f) *divine being*	ἀγών (m) *contest*
stem	λιμεν–	μην–	δαιμον–	ἀγων–
SINGULAR				
Nom.	λιμήν	μήν	δαίμων	ἀγών
Voc.	λιμήν	μήν	δαῖμον	ἀγών
Acc.	λιμέν–α	μῆν–α	δαίμον–α	ἀγῶν–α
Gen.	λιμέν–οc	μην–όc	δαίμον–οc	ἀγῶν–οc
Dat.	λιμέν–ι	μην–ί	δαίμον–ι	ἀγῶν–ι
PLURAL				
N.V.	λιμέν–εc	μῆν–εc	δαίμον–εc	ἀγῶν–εc
Acc.	λιμέν–αc	μῆν–αc	δαίμον–αc	ἀγῶν–αc
Gen.	λιμέν–ων	μην–ῶν	δαιμόν–ων	ἀγών–ων
Dat.	λιμέ–cι(ν)	μη–cί(ν)	δαίμο–cι(ν)	ἀγῶ–cι(ν)

Notes

1 There are a few such nouns in –ῑc, –ῑνοc, e.g. ῥῑ́c, ῥῑνόc (f) *nose*; δελφῑ́c, –ῖνοc (m) *dolphin.*

2 The vocative singular of ν-stems is the same as the nominative when the nominative is accented on the final syllable (so λιμήν, but δαῖμον).

3 κύων, κυνόϲ (m or f) *dog* has an irregular stem κυν-.

(*b*) ***Stems in* ρ (*mainly masculine*)**

The majority have a nom. s. -ηρ, gen. -ηροϲ or nom. s. -ωρ, gen. -οροϲ. Four nouns with a nom. s. in -ηρ form a special sub-group and are declined alike: πατήρ *father,* μήτηρ *mother,* θυγάτηρ *daughter,* γαϲτήρ (f) *stomach.* Also given below is the slightly irregular ἀνήρ *man, male.* Of these nouns only those in -ηρ, -ηροϲ do not have a distinct vocative singular (ϲῶτερ from ϲωτήρ, -ῆροϲ (m) *saviour* is an exception).

	θήρ (m) *wild beast*	ῥήτωρ (m) *speaker*	πατήρ (m) *father*	ἀνήρ (m) *man*
stem	θηρ-	ῥητορ-	πατ(ε)ρ-	ἀνδρ-
SINGULAR				
Nom.	θήρ	ῥήτωρ	πατήρ	ἀνήρ
Voc.	θήρ	ῥῆτορ	πάτερ	ἄνερ
Acc.	θῆρ-α	ῥήτορ-α	πατέρ-α	ἄνδρ-α
Gen.	θηρ-όϲ	ῥήτορ-οϲ	πατρ-όϲ	ἀνδρ-όϲ
Dat.	θηρ-ί	ῥήτορ-ι	πατρ-ί	ἀνδρ-ί
PLURAL				
N.V.	θῆρεϲ	ῥήτορ-εϲ	πατέρ-εϲ	ἄνδρ-εϲ
Acc.	θῆρ-αϲ	ῥήτορ-αϲ	πατέρ-αϲ	ἄνδρ-αϲ
Gen.	θηρ-ῶν	ῥητόρ-ων	πατέρ-ων	ἀνδρ-ῶν
Dat.	θηρ-ϲί(ν)	ῥήτορ-ϲι(ν)	πατρά-ϲι(ν)	ἀνδράϲι(ν)

A few nouns with stems in ρ do not have a nom. s. in -ηρ/-ωρ. Of these, χείρ, χειρόϲ (f) *hand* (stem χειρ-) can also have a stem χερ-, which is the more usual in the dat. pl., viz χερϲί(ν); ἔαρ (n) (the season of) *spring* has gen. ἦροϲ, dat. ἦρι; πῦρ (n) *fire* has gen. πυρόϲ, dat. πυρί (see also 13.1/1*c*).

(*c*) ***Stems in* εϲ (*neuters in* -οϲ, *masculine proper names in* -ηϲ)**

Neuters in -οϲ, as γένοϲ, γένουϲ *race, clan* (stem γενεϲ-), form a large class. They appear to be irregular because they were affected by a sound change at an earlier stage of Greek whereby intervocal sigma was lost and in Attic the two previously separated vowels were contracted (in Homeric Greek and other dialects the uncontracted forms survived).

	SINGULAR		PLURAL	
N.V.	γένοϲ		γένη	(<γένε(ϲ)-α)
Acc.	γένοϲ		γένη	
Gen.	γένουϲ	(<γένε(ϲ)-οϲ)	γενῶν	(<γενέ(ϲ)-ων)
Dat.	γένει	(<γένε(ϲ)-ι)	γένεϲι (ν)	(<γένε(ϲ)-ϲι)

Many masculine proper names are compounds with a stem in εϲ because their second element is a neuter noun of this type, e.g. Διογένηϲ (γένοϲ), Ϲωκράτηϲ (κράτοϲ), Ἀριϲτοτέληϲ (τέλοϲ). These must be distinguished from first declension masculine proper names in -ηϲ (see 3.1/2 notes 3 and 4). A complication arises with proper names containing the neuter κλέοϲ *fame* as their second element (e.g. Περικλῆϲ, Ἡρακλῆϲ, Θεμιϲτοκλῆϲ) since a further contraction is required in the nom. voc. and dat. because of the additional ε in the stem (κλεεϲ-). Compare the declensions of Ϲωκράτηϲ and Περικλῆϲ:

Nom.	Ϲωκράτηϲ		Περικλῆϲ	(<κλέηϲ)
Voc.	Ϲώκρατεϲ		Περίκλειϲ	(<κλεεϲ)
Acc.	Ϲωκράτη	(<-ε(ϲ)α)	Περικλέᾱ	(<κλέε(ϲ)α)
Gen.	Ϲωκράτουϲ	(<-ε(ϲ)οϲ)	Περικλέουϲ	(<-κλέε(ϲ)οϲ)
Dat.	Ϲωκράτει	(<-ε(ϲ)ι)	Περικλεῖ	(<-κλέε(ϲ)ι)

The acc. Περικλέᾱ has a final ᾱ (not η as in γένη) because of the preceding ε (cf. ἀργυρᾶ < -εᾱ, 6.1/2). One noun in -ηϲ which belongs here but is not a masculine proper noun is τριήρηϲ (f) *trireme.* (singular as for Ϲωκράτηϲ, plural n.v.a. τριήρειϲ, gen. τριήρων, dat. τριήρεϲι(ν)).

6.1/2 Second declension contracted nouns and first and second declension contracted adjectives

The few second declension masculine nouns in -οοϲ and neuters in -εον are contracted in Attic according to the rules given for contracted verbs (5.1/2; on ε + α, which does not occur in verbs, see below). The uncontracted forms, which are regular, occur in other dialects. Examples are:

	νόοϲ *mind*		ὀϲτέον *bone*	
	Contracted (Attic)	Uncontracted (non-Attic)	Contracted Attic)	Uncontracted (non-Attic)
SINGULAR				
Nom.	νοῦϲ	νό-οϲ	ὀϲτοῦν	ὀϲτέ-ον
Voc.	νοῦ	νό-ε	ὀϲτοῦν	ὀϲτέ-ον
Acc.	νοῦν	νό-ον	ὀϲτοῦν	ὀϲτέ-ον
Gen.	νοῦ	νό-ου	ὀϲτοῦ	ὀϲτέ-ου
Dat.	νῷ	νό-ῳ	ὀϲτῷ	ὀϲτέ-ῳ

PLURAL				
Nom.	νοῖ	νό–οι	ὀcτᾶ	ὀcτέ–α
Voc.	νοῖ	νό–οι	ὀcτᾶ	ὀcτέ–α
Acc.	νοῦc	νό–ουc	ὀcτᾶ	ὀcτέ–α
Gen.	νῶν	νό–ων	ὀcτῶν	ὀcτέ–ων
Dat.	νοῖc	νό–οιc	ὀcτοῖc	ὀcτέ–οιc

In the nom. voc. acc. pl. of neuters ε + ᾰ produces ᾱ on the analogy of the α–ending of normal second declension neuters (cf. χρῡcᾶ below).

Like νοῦc are declined ῥοῦc *stream,* πλοῦc *voyage,* and compounds of the latter such as περίπλουc *circumnavigation.*

Most first and second declension contracted adjectives are formed with -εοc, -εα, -εον, e.g. χρῡcοῦc (< χρῡ́cεοc) *golden,* which is declined:

SINGULAR	M.		F.		N.	
N.V.	χρῡcοῦc	(-εοc)	χρῡcῆ	(-έᾱ)	χρῡcοῦν	(-εον)
Acc.	χρῡcοῦν	(-εον)	χρῡcῆν	(-έᾱν)	χρῡcοῦν	(-εον)
Gen.	χρῡcοῦ	(-έου)	χρῡcῆc	(-έᾱc)	χρῡcοῦ	(-έου)
Dat.	χρῡcῷ	(-έῳ)	χρῡcῇ	(-έᾳ)	χρῡcῷ	(-έῳ)
PLURAL						
N.V.	χρῡcοῖ	(-εοι)	χρῡcαῖ	(-εαι)	χρῡcᾶ	(-εα)
Acc.	χρῡcοῦc	(-έουc)	χρῡcᾶc	(-έᾱc)	χρῡcᾶ	(-εα)
Gen.	χρῡcῶν	(-έων)	χρῡcῶν	(-έων)	χρῡcῶν	(-έων)
Dat.	χρῡcοῖc	(-έοιc)	χρῡcαῖc	(-έαιc)	χρῡcοῖc	(-έοιc)

In the feminine singular ε + ᾱ > η, except where ε is preceded by ε, ι, or ρ, e.g. ἀργυροῦc (-εοc), -ᾶ (-έᾱ), -οῦν, (-εον) *[made of] silver,* whose feminine singular is: nom. ἀργυρᾶ, acc. ἀργυρᾶν, gen. ἀργυρᾶc, dat. ἀργυρᾷ (here ε + ᾱ > ᾱ).
ἁπλοῦc, -ῆ, -οῦν *simple* is contracted from ἁπλόοc but follows χρῡcοῦc completely, even in the feminine.

6.1/3 Compound verbs formed with prepositional prefixes

Many verbs form compounds by prefixing one, or sometimes more than one, preposition (e.g. ἐπιβαίνω, 3.2.12(*v*)). This involves important sound changes when certain vowels and consonants are juxtaposed:

(*a*) With the exception of περί and πρό, prepositions ending in a vowel drop this vowel (by elision) when compounded with a verb which begins with a vowel or diphthong: ἀπάγω (ἀπό+ἄγω) *lead away,* παρέχω (παρά+ἔχω) *provide,* but προάγω *lead forward,* περιάγω *lead round.*

(*b*) When, owing to the elision of the final vowel of the preposition, π, τ, or κ are brought into contact with an initial aspirated vowel or diphthong, these consonants must themselves adopt their aspirated forms, φ, θ and χ: ἀφαιρέω (ἀπό+αἱρέω) *take away*; καθαιρέω (κατά+αἱρέω) *destroy.*

(*c*) When compounded with a verb beginning with a vowel or diphthong, ἐκ becomes ἐξ: ἐξάγω (ἐκ+ἄγω) *lead out*; ἐξαιρέω (ἐκ+αἱρέω) *take out.*

(*d*) When compounded with a verb beginning with a consonant, the ν of ἐν and ϲύν is assimilated as follows:
ν before π, β, φ, ψ and μ becomes μ: ϲυμβουλεύω (ϲυν+βουλεύω) *advise*
ν before γ, κ, χ, and ξ becomes nasal γ: ἐγγράφω (ἐν+γράφω) *write in/on*
ν before λ becomes λ: ϲυλλαμβάνω (ϲυν+λαμβάνω) *gather together*
ν of ϲύν is dropped before ϲ: ϲυϲτρατεύω (ϲυν+ϲτρατεύω) *join in an expedition.*

(*e*) When a verb compounded with a preposition is used in a tense which requires the augment, the augment comes between the preposition and the verb, not in front of the preposition: προϲ-έ-βαλλον (<προϲβάλλω) *I was attacking.* If the insertion of the augment results in the clash of two vowels, e.g. κατα + ἐ-γίγνωϲκον the same process as in (*a*) above will apply: so κατεγίγνωϲκον (<καταγιγνώϲκω) *I was condemning.* In these circumstances πρό normally contracts with the augment προὔβαλλον[1] (<προβάλλω; the expected form would be προέβαλλον) *I was putting forward*; προὔπεμπον (<προπέμπω) *I was escorting* (the contracted diphthong is generally indicated by a sign identical with a smooth breathing (11.1/5*b*)).

(*f*) The assimilation of ἐν and ϲύν described in (*d*) is blocked by the syllabic augment in the augmented tenses; thus ϲυμβουλεύω but ϲυνεβούλευον.

Notes

1 The meaning of a compound verb is not always predictable from its constituent parts (cf. at *a* above παρέχω). Prepositions may retain their normal meanings (as ἀπάγω, ἐγγράφω) but some have acquired a special sense, e.g. μεταγιγνώϲκω *change one's mind* (from γιγνώϲκω *know*) where μετα- conveys the idea of change.

2 In the augmented tenses of compound verbs the accent never goes further back than the augment, even when the last

syllable is short: παρεῖχον *they were providing*; παρῆϲαν *they were present* ; cf. **Appendix** 8, *b*(vi).

3 Greek has a few compound verbs which contain no prepositional element: οἰκοδομέω *build a house* (οἶκοϲ *house*); ναυμαχέω *fight with ships* (ναῦϲ *ship*). These compounds are augmented at the beginning, not between the two elements (ᾠκοδόμηϲα, ἐναυμάχηϲα).

6.1/4 -ω verbs with stems in palatals, labials, dentals

The sound changes shown by nouns with these stems (5.1/1) also occur in the corresponding verbs when ϲ is added to form the future or weak aorist. Some resemble λῡ́ω in having a simple present stem to which this ϲ can be attached. Others, far more numerous, have a suffix in their present stem which is not kept elsewhere.

(*a*) ***Verbs of the above type with no suffix in the present stem***

πλέκω	*plait*	fut.	πλέξω	aor.	ἔπλεξα
πέμπω	*send*	fut.	πέμψω	aor.	ἔπεμψα
πείθω	*persuade*	fut.	πείϲω	aor.	ἔπειϲα

(*b*) ***Verbs with a suffix in the present stem***

At a very early stage in its development Greek possessed a consonant which was pronounced as the *y* in the English *yes*. This sound no longer existed in the form Greek had taken by the time of the introduction of the alphabet. It had occurred in words inherited from Indo-European (1.3) and had also served as a suffix to form the present stem of many -ω verbs whose primitive or original stem ended in a consonant. In this function it combined with the preceding consonant. The combinations which concern us here are κ/γ/χ + *y* > ττ; π/β/φ +*y* > πτ; τ/δ/θ + *y* > ζ. As this suffix (and others – see below) was only used to form the present stem, the future and weak aorist are formed by applying ϲ to the original stem. Examples are (the original stem is given in brackets):

PALATALS						
φυλάττω	*guard*	(φυλακ-)	fut.	φυλάξω	aor.	ἐφύλαξα
ἀλλάττω	*change*	(ἀλλαγ-)	fut.	ἀλλάξω	aor.	ἤλλαξα
LABIALS						
κόπτω	*cut*	(κοπ-)	fut.	κόψω	aor.	ἔκοψα
βλάπτω	*harm*	(βλαβ-)	fut.	βλάψω	aor.	ἔβλαψα
κρύπτω	*hide*	(κρυφ-)	fut.	κρύψω	aor.	ἔκρυψα
DENTALS						
φράζω	*tell*	(φραδ-)	fut.	φράϲω	aor.	ἔφραϲα

(*b*) When, owing to the elision of the final vowel of the preposition, π, τ, or κ are brought into contact with an initial aspirated vowel or diphthong, these consonants must themselves adopt their aspirated forms, φ, θ and χ: ἀφαιρέω (ἀπό+αἱρέω) *take away*; καθαιρέω (κατά+αἱρέω) *destroy.*

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Notes

1 The meaning of a compound verb is not always predictable from its constituent parts (cf. at *a* above παρέχω). Prepositions may retain their normal meanings (as ἀπάγω, ἐγγράφω) but some have acquired a special sense, e.g. μεταγιγνώϲκω *change one's mind* (from γιγνώϲκω *know*) where μετα– conveys the idea of change.

2 In the augmented tenses of compound verbs the accent never goes further back than the augment, even when the last

syllable is short: παρεῖχον *they were providing*; παρῆcαν *they were present* ; cf. **Appendix 8,** *b*(vi).

3 Greek has a few compound verbs which contain no prepositional element: οἰκοδομέω *build a house* (οἶκοc *house*); ναυμαχέω *fight with ships* (ναῦc *ship*). These compounds are augmented at the beginning, **not** between the two elements (ᾠκοδόμηcα, ἐναυμάχηcα).

6.1/4 -ω verbs with stems in palatals, labials, dentals

The sound changes shown by nouns with these stems (5.1/1) also occur in the corresponding verbs when c is added to form the future or weak aorist. Some resemble λῡ́ω in having a simple present stem to which this c can be attached. Others, far more numerous, have a suffix in their present stem which is not kept elsewhere.

(*a*) ***Verbs of the above type with no suffix in the present stem***

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(*b*) ***Verbs with a suffix in the present stem***

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φυλάττω	*guard*	(φυλακ-)	fut.	φυλάξω	aor.	ἐφύλαξα
ἀλλάττω	*change*	(ἀλλαγ-)	fut.	ἀλλάξω	aor.	ἤλλαξα
LABIALS						
κόπτω	*cut*	(κοπ-)	fut.	κόψω	aor.	ἔκοψα
βλάπτω	*harm*	(βλαβ-)	fut.	βλάψω	aor.	ἔβλαψα
κρύπτω	*hide*	(κρυφ-)	fut.	κρύψω	aor.	ἔκρυψα
DENTALS						
φράζω	*tell*	(φραδ-)	fut.	φράcω	aor.	ἔφραcα

The original stem can be seen in cognate words (e.g. φυλακή *act of guarding*, βλάβη *damage*). It need not be memorized as these verbs follow the above patterns. An exception is a few verbs in –ζω which are palatals, not dentals, as e.g. cφάζω *slaughter* (cφαγ–) fut. cφάξω, aor. ἔcφαξα (cf. cφαγή *[act of] slaughtering*).

All dental-stem verbs in –ίζω of more than two syllables have a future in –ιέω (originally –ιέcω; cf. 5.1/2 note 3), which always contracts to –ιῶ: νομίζω *think*, fut. νομιῶ, νομιεῖc, νομιεῖ, etc., but κτίζω *found, build*, fut. κτίcω. A few verbs in –ίζω are palatals: μαcτίζω *whip* (stem μαcτιγ–), fut. μαcτίξω, aor. ἐμάcτιξα.

Of the other present stem suffixes belonging here we may mention cκ (as in διδάcκω (<διδαχ + cκ–ω) *teach*, fut. διδάξω, etc.) and αν. The latter is often accompanied by a nasal infix (i.e. a nasal inserted before the final consonant of the root); neither αν nor the infix occur outside the present stem, e.g. λαμβάνω *take*, aor. stem λαβ– (in λα–μ–β–άν–ω the nasal infix takes the form of the labial nasal μ before the following labial; cf. μα–ν–θ–άν–ω *learn*, aor. stem μαθ; λα–γ–χ–άν–ω *obtain*, aor. stem λαχ–; see 7.1/1).

6.2 Greek reading

1 *As well as translating the following give the 1st s. present indicative of each verb:*
(*i*) οἱ φύλακεc τοὺc Πέρcαc ἐφύλαξαν. (*ii*) ἆρα ἔκρυψαc τὸν χρυcοῦν ἵππον; (*iii*) οἱ Ἀθηναῖοι καὶ οἱ Λακεδαιμόνιοι cυνεcτράτευcαν. (*iv*) πολλὰ ἐν τῇ πέτρᾳ ἐνέγραψεν. (*v*) οἱ δαίμονεc πολλὰ καὶ μεγάλα πράξουcιν. (*vi*) ὁ Cωκράτηc ἡμᾶc ἐδίδαξεν. (*vii*) τὴν οἰκίαν τοῦ Περικλέουc ἔβλαψαν. (*viii*) ἐν τῷ λιμένι ἐναυμαχήcαμεν.

2# κάτοπτρον εἴδουc χαλκόc ἐcτ', οἶνοc δὲ νοῦ.

3# χεὶρ χεῖρα νίπτει, δάκτυλοι δὲ δακτύλουc.

4 ἡ μὲν φωνή ἐcτιν ἀργυρᾶ, ἡ δὲ cιγὴ χρυcῆ.

5# ὦ δαῖμον, ὡc οὐκ ἔcτ' ἀποcτροφὴ βροτοῖc
τῶν ἐμφύτων τε καὶ θεηλάτων κακῶν.

6 **Further futility**
(*i*) εἰc ὕδωρ γράφειc. (*ii*) εἰc ψάμμον οἰκοδομεῖc. (*iii*) γλαῦκ' Ἀθήναζε (*sc*. φέρειc). (*iv*) κύματα μετρεῖc. (*v*) ὄρνιθοc γάλα ζητεῖc. (*vi*) cίδηρον πλεῖν διδάcκειc. (*vii*) ἡλίῳ φῶc δανείζειc. (*viii*) βατράχοιc οἰνοχοεῖc. (*ix*) τὸν ἀέρα τύπτειc. (*x*) ἐλέφαντα ἐκ μυίαc ποιεῖ.

7 **Other short proverbs and aphorisms**

(*i*) ψυχῆϲ μέγαϲ χαλινόϲ ἐϲτιν ὁ νοῦϲ (*ii*) Ἕλληνεϲ ἀεὶ παῖδεϲ, γέρων δὲ Ἕλλην οὐκ ἔϲτιν. (*iii*)# εἰϲὶ μητρὶ παῖδεϲ ἄγκυραι βίου. (*iv*) οἴκοι λέοντεϲ, ἐν μάχῃ δ' ἀλώπεκεϲ. (*v*) νοῦϲ ὁρᾷ καὶ νοῦϲ ἀκούει. (*vi*) μακραὶ τυράννων χεῖρεϲ. (*vii*) ψεύδεϲιν Ἄρηϲ φίλοϲ. (*viii*) Ἑλλὰϲ Ἑλλάδοϲ αἱ Ἀθῆναι. (*ix*) τέττιγι μέλιτταν ϲυγκρίνειϲ. (*x*) χαλεπὸν θυγάτηρ κτῆμα.

8 τὸ μὲν πῦρ ὁ ἄνεμοϲ, τὸν δὲ ἔρωτα ἡ ϲυνήθεια ἐκκαίει.

9 κατὰ τὸν Ϲωκράτη οὐδεὶϲ ἑκουϲίωϲ ἁμαρτάνει.

10 οὐ μετανοεῖν ἀλλὰ προνοεῖν χρὴ τὸν ἄνδρα τὸν ϲοφόν.

11 **The siege of Melos**

Thucydides, the other great historian of the fifth century BC, wrote a history of the Peloponnesian War, which was fought between Athens and Sparta (the major power in the Peloponnese) from 431 BC to 404 BC, when Athens fell. Melos was an island in the southern Aegean whose desire to stay neutral was brutally suppressed by the Athenians.

καὶ οἱ μὲν Ἀθηναίων πρέϲβειϲ (*ambassadors*) ἀνεχώρηϲαν εἰϲ τὸ ϲτράτευμα, οἱ δὲ ϲτρατηγοὶ περιετείχιϲαν τοὺϲ Μηλίουϲ. καὶ ὕϲτερον φυλακὴ μὲν ὀλίγη τῶν ϲυμμάχων ἐκεῖ παρέμενε καὶ ἐπολιόρκει τὸ χωρίον, οἱ δὲ ἄλλοι ϲτρατιῶται καὶ κατὰ γῆν καὶ κατὰ θάλατταν ἀνεχώρηϲαν. ἔπειτα δὲ οἱ Μήλιοι τὸ περιτείχιϲμα ἀνέϲπαϲαν τῶν Ἀθηναίων, ἐπειδὴ παρῆϲαν οὐ πολλοὶ τῶν φυλάκων. ἀλλὰ ϲτρατιὰν ὕϲτερον ἐκ τῶν Ἀθηνῶν ἄλλην ἐξέπεμψαν οἱ Ἀθηναῖοι, καὶ κατὰ κράτοϲ ἤδη ἐπολιόρκουν. προδοϲία δὲ ἦν ἐν τοῖϲ Μηλίοιϲ καὶ ϲυνεχώρηϲαν τοῖϲ Ἀθηναίοιϲ. οἱ δὲ ἔϲφαξαν Μηλίων τοὺϲ ἄνδραϲ, παῖδαϲ δὲ καὶ γυναῖκαϲ ἠνδραπόδιϲαν. καὶ ὕϲτερον ἀποίκουϲ πολλοὺϲ ἐξέπεμψαν καὶ τὸ χωρίον ᾤκιϲαν.

Notes

1 (*v*) πολλὰ καὶ μεγάλα lit. *many and great [things]* but translate *many great [things]*; when πολύϲ in the plural is combined with another adjective καί is regularly inserted between the two.

2 Greek mirrors were made of polished bronze or silver.

5 Take ἀποϲτροφή with the genitives in the next line. *l*.2 Take κακῶν as a noun and ἐμφύτων and θεηλάτων as adjectives; καί can be translated here by *and* or *or* because the evils are not necessarily both *innate* and *sent by the gods.*

6 (*iii*) The Acropolis at Athens was notorious as a haunt of small brown owls, the bird which was adopted as the Athenian emblem.

7 (*ii*) This remark of an Egyptian priest to the Athenian statesman Solon implicitly contrasts the age of Greek civilization with that of the Egyptians. (*iv*) A phrase of abuse, not a sentence; foxes were symbolic of a low cunning devoid of courage. (*viii*) The Athenians liked to regard themselves as the quintessence of Greekness. (*x*) The patriarchal nature of most Greek societies meant that sons were more highly valued than daughters.

11 *ll.*4f. Translate the imperfects παρέμενε and ἐπολιόρκει by *stayed* and *besieged* (Greek prefers to regard both events as extending over a period of time than as single actions – 4.1/1). *ll.*8f ἐξέπεμψαν < ἐκπέμπω (6.1/3); κατὰ κράτοϲ lit. *in accordance with [their full] strength*, i.e. *energetically*. *ll.*11f. παῖδαϲ καὶ γυναῖκαϲ the regular order in Greek for *women and children*; ἠνδραπόδιϲαν < ἀνδραποδίζω (4.1/1 note 2(ii)).

6.2/1 Vocabulary

ἄγκῡρα, -ᾱϲ, ἡ	*anchor*
ἀεί (adv.)	*always*
ἀήρ, -έροϲ, ὁ	*air*
Ἀθήναζε (adv.)	*to Athens*
Ἀθῆναι, -ῶν, αἱ	*Athens*
ἀκούω	*hear*
ἀλώπηξ, -εκοϲ, ἡ	*fox*
ἁμαρτάνω	*err, do wrong*
ἀναϲπάω	*pull down*
ἀναχωρέω	*withdraw, retreat, retire*
ἀνδραποδίζω	*enslave*
ἄνεμοϲ, -ου, ὁ	*wind*
ἀνήρ, ἀνδρόϲ, ὁ	*man*
ἄποικοϲ, -ου, ὁ	*settler, colonist*
ἀποϲτροφή, -ῆϲ, ἡ	*turning away from, escape*
ἀργυροῦϲ, -ᾶ, -οῦν	*made of silver, silver*
Ἄρηϲ, -ου, ὁ	*Ares* (god of war)
βλάπτω	*damage*
βροτόϲ, -οῦ, ὁ	*mortal man*
γάλα, -ακτοϲ, τό	*milk*
γλαῦξ, -αυκόϲ, ἡ	*owl*
γράφω	*write*
δαίμων, -ονοϲ, ὁ	*god*
δάκτυλοϲ, -ου, ὁ	*finger*
δανείζω	*lend*
ἐγγράφω	*write in/on, inscribe*
εἶδοϲ, -ουϲ, τό	*appearance*
ἐκεῖ (adv.)	*there*
ἐκκαίω	*kindle*
ἑκουϲίωϲ (adv.)	*willingly*
ἐκπέμπω	*send out*
ἐλέφᾱϲ, -αντοϲ, ὁ	*elephant*
Ἑλλάϲ, -άδοϲ, ἡ	*Greece*
Ἕλλην, -ηνοϲ, ὁ	*a Greek*
ἔμφυτοϲ, -ον	*inborn, innate*
ἐπειδή (conj.)	*when*
ἤδη (adv.)	*now*
ἥλιοϲ, -ου, ὁ	*sun*
θεήλατοϲ, -ον	*sent by the gods*
θυγάτηρ, -τρόϲ, ἡ	*daughter*
κάτοπτρον, -ου, τό	*mirror*
κράτοϲ -ουϲ, τό	*strength, power*
κτῆμα, -ατοϲ, τό	*(a) possession*

κῦμα, -ατοc, τό	*wave*
Λακεδαιμόνιοc, -ου, ὁ	*Lacedaemonian, Spartan*
μακρόc, -ᾱ́, -όν	*long*
μάχη, -ηc, ἡ	*battle, fight*
μέλιττα, -ηc, ἡ	*bee*
μετανοέω	*think afterwards, change one's mind, repent*
μετρέω	*measure*
Μήλιοι, -ων, οἱ	*Melians*
μήτηρ, -τρόc, ἡ	*mother*
ναυμαχέω	*fight a sea battle*
νίπτω	*wash*
οἰκίζω	*colonize*
οἰκοδομέω	*build a house*
οἴκοι (adv.)	*at home*
οἶνοc, -ου, ὁ	*wine*
οἰνοχοέω	*pour wine*
ὀλίγοc, -η, -ον	*small*
ὁράω	*see*
ὄρνῑc, -ῑθοc, ὁ/ἡ	*bird*
οὐδείc	*no one* (7.1/5*a*)
παῖc, παιδόc, ὁ/ἡ	*child*
παραμένω	*remain*
πάρειμι (παρά+εἰμί)	*be present*
περιτειχίζω	*build a wall round*
περιτείχιcμα, -ατοc, τό	*blockading wall*
πέτρᾱ, -ᾱc, ἡ	*rock*
πλέω	*sail*
πολιορκέω	*besiege*
προδοcίᾱ, -ᾱc, ἡ	*treachery*
προνοέω	*think beforehand*
πῦρ, πυρόc, τό	*fire*
cίδηροc, -ου, ὁ	*iron*
cτράτευμα, -ατοc, τό	*army*
cτρατιᾱ́, -ᾶc, ἡ	*army*
cυγκρῑ́νω	*compare* (something with something, acc. and dat.)
cυγχωρέω	*yield to* (+dat.)
cύμμαχοc, -ου, ὁ	*ally*
cυνήθεια, -ᾱc, ἡ	*acquaintance, intimacy*
cυcτρατεύω	*join an expedition, fight alongside*
cφάζω	*slaughter*
τέττιξ, -ῑγοc, ὁ	*cicada, grasshopper*
τύπτω	*hit, beat*
τύραννοc, -ου, ὁ	*absolute ruler*; *tyrant*
ὕδωρ, -ατοc, τό	*water*
φυλακή, -ῆc, ἡ	*guard, garrison*
φύλαξ, -ακοc, ὁ	*guard*
φυλάττω	*guard*
φωνή, -ῆc, ἡ	*voice, speech*
φῶc, φωτόc, τό	*light*
χαλῑνόc, -οῦ, ὁ	*bit* (for a horse's bridle)
χαλκόc, -οῦ, ὁ	*bronze*
χείρ, χειρόc, ἡ	*hand*
χρή	*it is necessary*
χωρίον, -ου, τό	*place*
ψάμμοc, -ου, ἡ	*sand*
ψεῦδοc, -ουc, τό	*falsehood, lie*
ψῡχή, -ῆc, ἡ	*soul*
ὡc (exclamatory adv.)	*how ...!*

7.1 Grammar

7.1/1 Strong aorist indicative and infinitive active of -ω verbs

We have seen at 4.1/1 that -ω verbs have either a weak or a strong aorist and that the distinction between the two is solely one of form. The indicative of the strong aorist has the same endings as the imperfect; the infinitive has the same ending as the present (as do all other parts). As the strong aorist takes no suffix its stem must necessarily undergo some internal modification to differentiate it from that of the present. Any suffix attached to the latter is dropped (cf. 6.1/4*b*), and ει is reduced to ι, and ευ to υ. Some strong aorist stems are simply irregular and must be learnt.

The following list of the most common verbs with a strong aorist shows examples of each type. The present infinitive and the imperfect indicative are included for comparison.

PRESENT INDICATIVE	IMPERFECT INDICATIVE	AORIST INDICATIVE	PRESENT INFINITIVE	AORIST INFINITIVE
ἄγω *lead, bring*	ἦγον	ἤγαγον	ἄγειν	ἀγαγεῖν
αἱρέω *take, capture*	ᾕρουν	εἷλον (stem ἑλ-)	αἱρεῖν	ἑλεῖν
βάλλω *throw*	ἔβαλλον	ἔβαλον	βάλλειν	βαλεῖν
εὑρίϲκω *find*	εὕριϲκον (or ηὕ-)	εὗρον (or ηὗ-)	εὑρίϲκειν	εὑρεῖν
ἔχω *have*	εἶχον	ἔϲχον	ἔχειν	ϲχεῖν
λαγχάνω *obtain*	ἐλάγχανον	ἔλαχον	λαγχάνειν	λαχεῖν
λαμβάνω *take*	ἐλάμβανον	ἔλαβον	λαμβάνειν	λαβεῖν
λέγω *say*	ἔλεγον	εἶπον (stem εἰπ-)	λέγειν	εἰπεῖν

λείπω *leave*	ἔλειπον	ἔλιπον	λείπειν	λιπεῖν
μανθάνω *learn*	ἐμάνθανον	ἔμαθον	μανθάνειν	μαθεῖν
οράω *see*	ἑώρων	εἶδον (stem ἰδ–)	ὁρᾶν	ἰδεῖν
πάϲχω *suffer*	ἔπαϲχον	ἔπαθον	πάϲχειν	παθεῖν
πῑ́πτω *fall*	ἔπῑπτον	ἔπεϲον	πῑ́πτειν	πεϲεῖν
τυγχάνω *happen*	ἐτύγχανον	ἔτυχον	τυγχάνειν	τυχεῖν
φέρω *carry*	ἔφερον	ἤνεγκον	φέρειν	ἐνεγκεῖν
φεύγω *flee*	ἔφευγον	ἔφυγον	φεύγειν	φυγεῖν

Notes

1 The ending of the strong aorist infinitive active always has a circumflex accent.

2 The aorists of αἱρέω, λέγω, ὁράω, φέρω come from roots entirely different from their presents (cf. English *go/went*). The unaugmented aorist stems of the first three (ἑλ–, εἰπ–, ἰδ–) require particular attention. εἶπον and ἤνεγκον quite irregularly take the weak aorist endings in the 2nd. s. and pl.: εἶπαϲ, εἴπατε; ἤνεγκαϲ, ἠνέγκατε. We may sympathize with the Greeks who found εἶπον too complicated and gave λέγω a regular weak aorist ἔλεξα (good Attic but not as common). The strong aorist ἦλθον *I came/went* likewise has a present tense from another root. This verb is peculiar in having an active aorist but a deponent present (ἔρχομαι 8.1/2).

3 By this stage you should be confident enough to consult the table of **Principal parts of verbs**, which sets out the principal parts of important verbs which have some irregularity. A normal transitive verb in Greek has six principal parts and from these all possible forms can be deduced (see next note for the only exceptions). These parts are:

(i) 1st s. present indicative active (λῡ́ω; 2.1/5)
(ii) 1st s. future indicative active (λῡ́ϲω; 2.1/5)
(iii) 1st s. aorist indicative active (ἔλῡϲα; 4.1/1; for strong aorist see above)
(iv) 1st s. perfect indicative active (λέλυκα; 15.1/1)
(v) 1st s. perfect indicative middle and passive (λέλυμαι; 16.1/3)
(vi) 1st s. aorist indicative passive (ἐλύθην; 11.1/1).

This list is not as formidable as it might seem at first sight as some verbs do not exist in every possible part, while many (such as λῡ́ω) are completely regular and all their principal parts can be deduced from their present stem. Do not, at this stage, try to digest the **Principal parts of verbs** (in any case, we have not yet dealt with principal parts ([illegible] (vi)), but familiarize yourself with its arrangement and get into the habit of using it. When individual principal parts are wildly irregular (e.g. εἶπον), they are given separate entries in the **Vocabulary**.

4 A few verbs have an imperfect which cannot be predicted from their present stem. Thus ὁράω > ἑώρων, with both syllabic and temporal augment; ἔχω > εἶχον (the original form of ἔχω was cέχω with an imperfect ἔcεχον, which lost its intervocalic sigma (6.1/1*c*) and then contracted ε+ε to ει (5.1/2*b*)).

7.1/2 φημί *say* (see also **Appendix 3**)

This irregular -μι verb (2.1/4) is inflected as follows in the present and imperfect:

		PRESENT	IMPERFECT
SINGULAR	1	φημί	ἔφην
	2	φῄc	ἔφηcθα or ἔφηc
	3	φηcί (ν)	ἔφη
PLURAL	1	φαμέν	ἔφαμεν
	2	φατέ	ἔφατε
	3	φαcί (ν)	ἔφαcαν
INFINITIVE		φάναι	

Notes

1 All the forms of the present indicative are enclitic (**Appendix 8**) except the second person singular (cf. εἰμί, 3.1/6).

2 The imperfect regularly has an aorist meaning, *I said*.

3 φημί, not λέγω, is regularly used in the direct quotation of conversations (i.e. **direct speech** – see next subsection). When so used, φημί does not appear until after the beginning of the quotation: δοκεῖc, ἔφη, ὦ Cώκρατεc, εὖ λέγειν *"You seem," he said, "to be speaking well, Socrates."*

4 The φη/φα alternation in the forms of this verb is explained at 19.1/1.

7.1/3 Indirect speech

When we wish to report what someone has said (or thought, etc.) we may do this in one of two ways. We may either give his exact words (cf. 7.1/2 note 3): *"Justice is the advantage of the stronger," said Thrasymachus*; or we may grammatically subordinate the speaker's words to a verb of saying (or thinking, etc.): *Thrasymachus said that justice was the advantage of the* *stronger.* The first form is called **direct speech**, the second indirect (or **reported**) **speech**.

Since speech may be conveniently divided into statement, question and command, we therefore have three corresponding forms of indirect speech:

(*a*) **Indirect statement:** *He said that he was happy.* (Direct *I am happy.*)
(*b*) **Indirect question:** *We asked if he was happy.* (Direct *Are you happy?*)
(*c*) **Indirect command:** *I told him to cheer up.* (Direct *Cheer up!*)

These examples show the adjustments in pronouns that are nearly always necessary in English. Greek does the same but does not, as we shall see, make the **tense** adjustments required by English in (*a*) and (*b*).

7.1/4 Indirect command

For this construction Greek, like English, uses an infinitive after a verb of ordering: ἐκέλευcε τὸν παῖδα τὰ γράμματα μαθεῖν *he ordered the boy to learn [his] letters.* If the infinitive is negated, the negative μή, not οὐ, is used: ὁ νόμοc ἡμᾶc κελεύει μὴ ἀδικεῖν *the law orders us not to do wrong.*

The two adverbs of negation, μή and οὐ, are always to be translated by *no/not* but have quite distinct uses (see 7.1/6). The rule here is that μή is always used to negate an infinitive except in indirect statement (8.1/3).

The tense of the infinitive is a matter of aspect (4.1/1). In the above examples μαθεῖν simply conveys that the learning is to be done, whereas ἀδικεῖν indicates that we are not to do wrong on any occasion.

7.1/5 Numerals (see also Appendix 7)

There are three types of numeral:

(*a*) **Cardinals** (in English *one, two, three, four,* etc.)

In Greek, as in English, these function as adjectives. The numbers *one* to *four* are declined as follows:

	εἷc *one*			δύο *two*
	M.	F.	N.	M.F.N.
Nom.	εἷc	μία	ἕν	δύο
Acc.	ἕνα	μίαν	ἕν	δύο
Gen.	ἑνόc	μιᾶc	ἑνόc	δυοῖν
Dat.	ἑνί	μιᾷ	ἑνί	δυοῖν

	τρεῖc *three*		τέτταρεc *four*	
	M. & F.	N.	M. & F.	N.
Nom.	τρεῖc	τρία	τέτταρεc	τέτταρα
Acc.	τρεῖc	τρία	τέτταραc	τέτταρα
Gen.	τριῶν	τριῶν	τεττάρων	τεττάρων
Dat.	τριcί(ν)	τριcί(ν)	τέτταρcι(ν)	τέτταρcι(ν)

So, e.g. ἐκ μιᾶc νήcου *out of one island,* εἰc τέτταραc οἰκίᾱc *into four houses.*

The numbers *five* to *one hundred* are indeclinable (i.e. have no variable inflections), except when they contain any of the numbers *one* to *four* (e.g. εἴκοcι τέτταρεc *twenty-four,* where τέτταρεc would alter its ending as required: εἴκοcι τέτταρα ἔργα *twenty-four tasks*). The words for *two hundred, three hundred,* etc. follow the plural of καλόc (3.1/3): so διᾱκόcιοι, -αι, -α, *two hundred*; τριcχῑ́λιοι, -αι, -α *three thousand.*

(*b*) **Ordinals** (in English, *first, second, third,* etc.)

These also are first and second declension adjectives (3.1/3), e.g. ἡ πρώτη γυνή *the first woman.*

(*c*) **Numeral adverbs** (in English, *once, twice, three times,* etc.)

All except ἅπαξ *once,* δίc *twice,* τρίc *three times,* end in -άκιc (cf. πολλάκιc *often,* lit. *many times*).

Notes

1 Like εἷc is declined the pronoun οὐδείc (< οὐδέ + εἷc *not even one*), οὐδεμία, οὐδέν, gen. οὐδενόc, οὐδεμιᾶc, οὐδενόc *no-one, nobody, none.* The neuter οὐδέν means *nothing,* but is often used adverbially in the sense *in no respect, not at all* (20.1/5). οὐδείc can also be used as an adjective meaning *no,* e.g. οὐδεμία γυνή *no woman.*

2 Compound numbers over twenty are expressed by putting the smaller number first with καί (δύο καὶ εἴκοcι *two and twenty*), or the larger number first without καί (εἴκοcι δύο *twenty-two*).

7.1/6 Negatives

Unlike English, Greek has two negatives οὐ (οὐκ, οὐχ, 2.1/6*a*(i)) and μή, and although we translate both by *not* their uses are quite distinct. These involve many constructions not yet described (for a summary see 24.1/2). We may, however, note:

(*a*) οὐ is used to negate statements and so is the negative used with a verb in the indicative in main clauses (examples at 3.2.1, 3.2.4 etc.)

(*b*) μή is the negative used with infinitives except in indirect statement (see above 7.1/4 and 8.1/3*a*).

(*c*) For every compound of οὐ (e.g. οὐδέ, οὐδείϲ) there is a corresponding compound of μή (e.g. μηδέ, μηδείϲ). The latter are used, where appropriate, in constructions otherwise requiring μή.

We have already seen at 3.2.12(*vi*) (see note) that the compound negative οὐδείϲ reinforces a simple preceding negative (οὐ λέγει οὐδέν *he says nothing*). However, when the order is reversed and a compound negative precedes a simple negative the two cancel each other to give a strong affirmative: οὐδεὶϲ οὐκ ἔπαθεν *no-one did not suffer,* i.e. *everyone suffered.*

7.1/7 Phrases expressing time and space

Many temporal phrases in English contain a preposition, e.g. *on Wednesday, for six days* (but cf. *I will see you next week*). In three types of temporal phrase of this sort Greek simply uses a particular case, provided that the noun involved signifies some period, point, or division of time (*dawn, day, winter, year,* etc.):

(*a*) ***Time how long*** is expressed by the **accusative:**

ἐννέα ἔτη οἱ Ἀχαιοὶ πρὸ τῆϲ Τροίᾱϲ ἐϲτρατοπέδευον.	*For nine years the Achaeans were encamped before Troy.*

(*b*) ***Time when*** is expressed by the **dative:**

δεκάτῳ ἔτει ἱερὸν Ἴλιον ἐπόρθηϲαν.	*In the tenth year they sacked holy Ilium* (the definite article is generally omitted before ordinal numerals in this construction).

(*c*) ***Time within which*** is expressed by the **genitive:**

τριῶν ἡμερῶν ἔπλευϲε Μενέλᾱοϲ εἰϲ τὴν Ἑλλάδα.	*Within three days Menelaus sailed to Greece.*
εἴκοϲι ἐτῶν Ὀδυϲϲεὺϲ τὴν Ἰθάκην οὐκ εἶδεν.	*For* (i.e. *within the space of*) *twenty years Odysseus did not see Ithaca.*
τέλοϲ εἰϲ τὴν πατρίδα νυκτὸϲ ἐνόϲτηϲεν.	*Finally he returned to [his] native land by night.*

With nouns which do not indicate a period, point, or division of time (e.g. *war* as in *during the war*) a preposition is generally used (e.g. διά + gen.).

(*d*) *Spatial extent* is expressed by the **accusative** (this use similar to (*a*) above):

ἀπέχει τῆc Τροίᾱc ἡ Ἰθάκη πολλοὺc cταδίουc.	*Ithaca is many stades distant from Troy.*
οἱ cτρατιῶται διὰ τοῦ πεδίου ἐβάδιcαν cταθμοὺc τέτταραc.	*The soldiers walked four stages through the plain.*

7.2 Greek reading

1 ἡ παροιμία ἡμᾶc κελεύει μὴ κινεῖν ἀκίνητα.

2# εὑρεῖν τὸ δίκαιον πανταχῶc οὐ ῥᾴδιον.

3 ὁ δὲ Ἰcχόμαχοc εἶπεν, ὦ Cώκρατεc, χειμῶνοc μὲν τὴν οἰκίαν δεῖ εὐήλιον εἶναι, τοῦ δὲ θέρουc εὔcκιον.

4 οὐκ ἔχομεν οὔτε ὅπλα οὔτε ἵππουc.

5# οὐδὲν ἕρπει ψεῦδοc εἰc μῆκοc χρόνου.

6 μίαν μὲν οὖν ἡμέραν οἱ Ἀθηναῖοι αὐτοῦ ἐcτρατοπέδευcαν· τῇ δὲ ὑcτεραίᾳ Ἀλκιβιάδηc ἐκκληcίαν ἐποίηcε καὶ ἐκέλευcεν αὐτοὺc καὶ ναυμαχεῖν καὶ πεζομαχεῖν καὶ τειχομαχεῖν. οὐ γάρ ἐcτιν, ἔφη, χρήματα ἡμῖν, τοῖc δὲ πολεμίοιc ἄφθονα.

7 οὐδεὶc ἀνθρώπων οὐκ ἀποθνῄcκει.

8 **Proverbs**
(*i*) μία χελιδὼν ἔαρ οὐ ποιεῖ. (*ii*) δὶc παῖδεc οἱ γέροντεc. (*iii*) ἐν δυοῖν τρία βλέπειc. (*iv*) εἷc ἀνὴρ οὐδεὶc ἀνήρ. (*v*) μία ἡμέρα cοφὸν οὐ ποιεῖ. (*vi*) ἡ γλῶττα πολλοὺc εἰc ὄλεθρον ἤγαγεν. (*vii*) ἐν πολέμῳ οὐκ ἔνεcτι δὶc ἁμαρτεῖν. (*viii*) ἐξ ὀνύχων τὸν λέοντα ἔνεcτι μαθεῖν.

9 ὁ Κῦροc ἦλθε διὰ τῆc Λυδίᾱc cταθμοὺc τρεῖc παραcάγγαc δύο καὶ εἴκοcι ἐπὶ τὸν Μαίανδρον ποταμόν. τὸ δὲ εὖροc αὐτοῦ ἦν δύο πλέθρα.

10 ὁ κόcμοc cκηνή, ὁ βίοc πάροδοc· ἦλθεc, εἶδεc, ἀπῆλθεc.

11 εἶπέ τιc (*someone*) τῷ Cωκράτει, κακῶc ὁ Μεγακλῆc cε λέγει· ὁ δέ, καλῶc γάρ, ἔφη, λέγειν οὐκ ἔμαθεν.

12 **A sea battle**
Thucydides did not finish his history of the Peloponnesian war but his account was taken up and completed by Xenophon, a versatile writer whose life straddled the fifth and fourth centuries BC. The battle described by him below took place in 406 BC.

εἶχε δὲ τὸ δεξιὸν κέραc τῶν Πελοποννηcίων Καλλικρατίδαc. Ἕρμων δὲ ὁ κυβερνήτηc, καλόν ἐcτιν, ἔφη, ἀποπλεῦcαι· αἱ γὰρ τριήρειc τῶν Ἀθηναίων μάλα ἰcχυραί εἰcιν. ἀλλὰ Καλλικρατίδαc, αἰcχρόν ἐcτιν, ἔφη, τὸ φεύγειν.

ἐναυμάχηϲαν δὲ αἱ τριήρειϲ χρόνον πολύν, πρῶτον μὲν ἀθρόαι, ἔπειτα δὲ ϲποράδεϲ. ἐπεὶ δὲ Καλλικρατίδαϲ τε ἀπέπεϲεν εἰϲ τὴν θάλατταν καὶ ἀπέθανε καὶ Πρωτόμαχοϲ ὁ Ἀθηναῖοϲ καὶ οἱ μετ' αὐτοῦ τῷ δεξιῷ τὸ εὐώνυμον ἐνίκηϲαν, ἐντεῦθεν φυγὴ ἦν τῶν Πελοποννηϲίων εἴϲ τε Χίον καὶ Φώκαιαν· οἱ δὲ Ἀθηναῖοι πάλιν εἰϲ τὰϲ Ἀργινούϲαϲ κατέπλευϲαν. τῶν μὲν οὖν Ἀθηναίων τριήρειϲ πέντε καὶ εἴκοϲι κατέδυϲαν οἱ Λακεδαιμόνιοι, τῶν δὲ Πελοποννηϲίων Λακωνικὰϲ μὲν ἐννέα οἱ Ἀθηναῖοι, τῶν δὲ ἄλλων ϲυμμάχων ὡϲ ἑξήκοντα.

3 **A troublesome visitor**

In Athenian courts litigants were obliged to conduct their own cases, but they could use speeches written for them by professional writers. The following comes from such a speech composed by Lysias some time after 394 BC for a middle-aged homosexual defending himself against a charge of assault brought against him by a fellow Athenian, Simon, who was his rival for the affection of a young slave.

ἐπεὶ γὰρ ἐπὶ τὴν οἰκίαν μου τῆϲ νυκτὸϲ ἦλθεν ὁ Ϲίμων, ἐξέκοψε τὰϲ θύραϲ καὶ εἰϲῆλθεν εἰϲ τὴν γυναικωνῖτιν, οὗ ἦϲαν ἥ τ' ἀδελφή μου καὶ αἱ ἀδελφιδαῖ. πρῶτον μὲν οὖν οἱ ἐν τῇ οἰκίᾳ ἐκέλευϲαν αὐτὸν ἀπελθεῖν, ὁ δ' οὐκ ἤθελεν. ἔπειτα δὲ ἐξέωϲαν βίᾳ. ἀλλ' ἐξηῦρεν οὗ ἐδειπνοῦμεν καὶ πρᾶγμα ϲφόδρα ἄτοπον καὶ ἄπιϲτον ἐποίηϲεν. ἐξεκάλεϲε γάρ με ἔνδοθεν, καὶ ἐπειδὴ τάχιϲτα ἐξῆλθον, εὐθύϲ με τύπτειν ἐπεχείρηϲεν· ἐπειδὴ δὲ αὐτὸν ἀπέωϲα, ἔβαλλέ με λίθοιϲ καὶ ἐμοῦ μὲν ἁμαρτάνει, Ἀριϲτόκριτον δὲ ἔβαλε λίθῳ καὶ ϲυντρίβει τὸ μέτωπον.

Notes

2 Supply ἐϲτί; τὸ δίκαιον (*what is*) *right* (5.1/3)

3 χειμῶνοϲ, τοῦ θέρουϲ the definite article can be omitted in such expressions; τὴν οἰκίᾱν indicates a general class (hence the definite article, 2.1/2 note 1) – trans. *a house.*

5 οὐδέν is here an adjective with ψεῦδοϲ; trans. *no falsehood* (cf. οὐδείϲ in 8(*iv*)).

6 *l.*1 αὐτοῦ adv. *there, in that place* (not the gen. sing. m. or n. of αὐτόϲ). *ll.*3–4 οὐ ... ἔϲτιν ... ἡμῖν lit. *there is not to us,* i.e. *we do not have.*

8 (*vi*) The aorist is gnomic and should be translated by a present (see note on 5.2.10).

9 παραϲάγγαϲ δύο καὶ εἴκοϲι (22 *parasangs*) is in apposition to ϲταθμοὺϲ τρεῖϲ (*three days' march*) and explains how far

Cyrus marched in three days; αὐτοῦ gen. sing. m. of αὐτός (referring back to τὸν Μαίανδρον).

10 Gnomic aorists (see note on 8 above).

11 κακῶϲ λέγω + acc. *speak ill of, malign, abuse*; ὁ δέ *and he* (i.e. Socrates) 5.1/3; γάρ Socrates' reply sarcastically explains M's action and in English would be introduced by *yes, for he* ... (see 24.1/1) or *well, he* ...; καλῶϲ λέγω can mean either *speak well of* or *speak properly* (κακῶϲ λέγω by itself can also mean *speak badly*) – Socrates is punning on the two senses.

12 *l.*1 εἶχε *had* i.e. *commanded*; the first δέ connects this sentence with the preceding one in the original context and need not be translated (cf. the beginning of 4.2.9); Καλλικρατίδᾱϲ (nom. s.; = Attic -ίδηϲ – 3.1/2 note 3) was a Spartan and his name has the non-Attic (and non-Ionic) form of the patronymic suffix. *l.*3 τριήρειϲ 6.1/1*c*. *ll.*6 ff. ϲποράδεϲ nom. pl. f. (this is a third declension adj., 10.1/4*a*) *scattered* (agreeing with τριήρειϲ); Καλλικρατίδᾱϲ τε ... καὶ Πρωτόμαχοϲ ... lit. *both Callicratidas ... and Protomachus ...* Greek is fond of linking clauses with particles such as τε ... καί (cf. 4.1/3 and ἄγουϲί τε καὶ φέρουϲιν in *l.*23f. of 4.2.9) but in English we would not translate τε; notice that between this τε ... καί another καί occurs to join ἀπέπεϲεν (< ἀποπίπτω) and ἀπέθανε (< ἀποθνῄϲκω) but it is the second καί which picks up τε because the two elements, which must be parallel, are *Callicratidas* and *Protomachus and those with him*; τῷ δεξιῷ *with their right [wing]* dat. of instrument (11.1/2). *ll.*13f ἄλλων cannot here be translated *other* because the allies referred to are allies of the Spartans; the meaning is *of their allies as well* (cf. Ἀθῆναι καὶ αἱ ἄλλαι νῆϲοι *Athens and the islands as well* **not** *Athens and the other islands* because Athens is not an island); ὡϲ here *about* (22.1/1*a*(vii)).

13 *l.*2 τᾱ̀ϲ θύρᾱϲ i.e. the two leaves of the door at the house entrance; γυναικωνῖτιν in an Athenian house the women had separate quarters. *ll.*3f ἥ τ' ... καί the τε need not be translated (cf. *l.*5 of previous passage); μέν is balanced by δέ after ἔπειτα, and οὖν connects this sentence with the previous one (neither word would have an equivalent in idiomatic English). *l.*5 ἐξέωϲαν < ἐξωθέω (the temporal augment in the aorist of this verb is irregular, cf. 4.1/1 note 2(ii). *ll.*9ff. ἀπέωϲα < ἀπωθέω; ἔβαλλε *started to pelt* inceptive use of the imperfect (4.1/1 footnote); λίθοιϲ *with*

stones (dat. of instrument, 11.1/2); *l.*9f ἁμαρτάνει ... cυντρῖβει Greek often uses the present tense in narrative for vividness (vivid present); translate with the English simple past (*missed* ... *gashed*); take ἐμοῦ (*l.*9) with ἁμαρτάνει *missed me* (ἁμαρτάνω is followed by the gen., 13.1/2*a*(iv)).

7.2/1 Vocabulary

ἀδελφή, -ῆc, ἡ	*sister*
ἀδελφιδῆ, -ῆc, ἡ	*niece*
ἀθρόοc, -ᾱ, -ον	*all together, all at once, in a body*
αἰcχρόc, -ᾱ́, -όν	*shameful, disgraceful*
ἀκῑ́νητοc, -ον	*motionless, immovable*
ἁμαρτάνω	*make a mistake*; (+gen.) *miss*
ἀπέθανον aor. of ἀποθνῄcκω	*die, be killed*
ἀπῆλθον aor. of ἀπέρχομαι	*go away, depart*
ἀποπῑ́πτω (aor. ἀπέπεcον)	*fall overboard*
ἄπιcτοc, -ον	*incredible*
ἀποπλέω (aor. ἀπέπλευcα)	*sail away*
ἀπωθέω (aor. ἀπέωcα)	*push away*
Ἀργινοῦcαι, -ῶν, αἱ	*Arginousae (islands)*
ἄτοποc, -ον	*extraordinary*
αὐτοῦ (adv.)	*there, in that place*
ἄφθονοc, -ον	*abundant, plentiful*
βάλλω	*pelt*
βίᾱ, -ᾱc, ἡ	*force, violence*
βίοc, -ου, ὁ	*life*
γυναικωνῖτιc, -ιδοc, ἡ	*women's apartments*
δειπνέω	*dine*
δεξιόc, -ᾱ́, -όν	*on the right hand*
διά (prep.+gen.)	*through, across*
δίκαιοc, -ᾱ, -ον	*just*
δίc (adv.)	*twice*
ἔαρ, ἦροc, τό	(the season of) *spring*
εἶδον aor. of ὁράω	*see, look at*
εἴκοcι(ν) (indecl. adj.)	*twenty*
εἶπον aor. of λέγω	*say*
εἰcῆλθον aor. of εἰcέρχομαι	*enter*
ἐκκαλέω	*call* (someone) *out*
ἐκκληcίᾱ, -ᾱc, ἡ	*assembly*
ἐκκόπτω	*knock out*
ἔνδοθεν (adv.)	*from inside*
ἔνεcτι (impers.)	*it is possible*
ἐννέα (indecl. adj.)	*nine*
ἐντεῦθεν (adv.)	*thereupon*
ἐξευρίcκω	*find out, discover*
ἑξήκοντα (indecl. adj.)	*sixty*
ἐξῆλθον aor. of ἐξέρχομαι	*come out*
ἐξωθέω (aor. ἐξέωcα)	*push out*
ἐπεί (conj.)	*when*
ἐπειδὴ τάχιcτα	*as soon as*
ἐπί (prep.+acc.)	*to*
ἐπιχειρέω	*attempt, take in hand*
ἕρπω	*spread*
εὐήλιοc, -ον	*sunny, with a sunny aspect*
εὐθύc (adv.)	*at once, straightaway*
εὖροc, -ουc, τό	*breadth*

εὔcκιοc, -ον *well-shaded*
εὐώνυμοc, -ον *left, on the left hand*
ἤγαγον aor. of ἄγω *lead, bring*
ἦλθον aor. of ἔρχομαι *go, come*
θέροc, -ουc, τό *summer*
θύρᾱ, -ᾱc, ἡ *door*
ἰcχῡρόc, -ά, -όν *powerful, strong*
κακῶc/καλῶc (+acc.) λέγω *speak ill/well (of)* (see note on 11)
καταδῡ́ω *make to sink, sink* (tr.)
καταπλέω *sail back*
κέραc, -ατοc, τό *wing of a fleet*
κῑνέω *move*
κόcμοc, -ου, ὁ *world*
κυβερνήτηc, -ου, ὁ *helmsman*
Λακωνικόc, -ή, -όν *Laconian, Spartan*
λίθοc, -ου, ὁ *stone*
Λῡδίᾱ, -ᾱc, ἡ *Lydia* (territory in west of Asia Minor)
Μαίανδροc, -ου, ὁ *Maeander* (river in Phrygia)
μέτωπον, -ου, τό *forehead*
μῆκοc, -ουc, τό *length*
νύξ, νυκτόc, ἡ *night*
ὄλεθροc, -ου, ὁ *destruction*
ὄνυξ, -υχοc, ὁ *claw*
ὅπλα, -ων, τά *weapons, arms*
οὗ (conj.) *where*
πανταχῶc (adv.) *in all ways altogether*
παραcάγγηc, -ου, ὁ *parasang* (a Persian measure of distance of about 30 stades [= c. 6 km.])
πάροδοc, -ου, ὁ *passage, entrance*
παροιμίᾱ, -ᾱc, ἡ *proverb*
πεζομαχέω *fight on land*
Πελοποννήcιοι, -ων, οἱ *Peloponnesians*
πέντε (indecl. adj.) *five*
πλέθρον, -ου, τό *plethron* (c. 30 metres)
ποταμόc, -οῦ, ὁ *river*
cκηνή, -ῆc, ἡ *stage* (in theatre)
cποράc, -άδοc (adj.) *scattered*
cταθμόc, -οῦ, ὁ *day's march*
cτρατοπεδεύω *make camp, encamp*
cυντρῖβω *smash, gash*
τειχομαχέω *fight against walls/fortifications*
τριήρηc, -ουc, ἡ *trireme*
ὑcτεραῖοc, -ᾱ, -ον *following, next*
  τῇ ὑcτεραίᾳ *on the following day*
φυγή, -ῆc, ἡ *flight*
Φώκαια, -ᾱc, ἡ *Phocaea* (city in Asia Minor)
χειμών, -ῶνοc, ὁ *winter*
χελῑδών, -όνοc, ἡ *swallow*
Χίοc, -ου, ἡ *Chios* (island and city in the Aegean Sea)

8.1 Grammar

8.1/1 Middle and passive voices

In a clause where the verb is active the subject is the doer (*the man bit the dog*; *Alcibiades is running through the agora*). There may or may not be an object, depending on whether the verb is transitive or intransitive. In a clause with a passive verb the subject is the sufferer (*the dog was bitten by the man*; *the Athenians were defeated in Sicily*). The agent or instrument (11.1/2) may or may not be specified. The active and passive voices are used in Greek in much the same way as in English. Greek, however, has a third voice, the **middle**. This has no English equivalent because the meanings it conveys are expressed in English in different ways. These meanings are:

(*a*) to do something to oneself, e.g. λούομαι *I wash myself, I wash* (intr.); παύομαι *I stop myself, I cease, stop* (intr.)

(*b*) to do something for oneself, for one's own advantage, e.g. κομίζω (act.) *carry, convey,* κομίζομαι (mid.) *I convey for myself, recover*:

ἑκατὸν δραχμᾱ̀ϲ ἐκομίϲατο.	*He recovered a hundred drachmas.*

(*c*) to cause something to be done (one's own advantage is always involved):

διδάϲκομαι τοὺϲ παῖδαϲ τὴν τῶν Ἑλλήνων γλῶτταν.	*I am having [my] children taught the language of the Greeks.*

Of these three uses (*a*) is restricted to verbs with an appropriate meaning, (*b*) is very common, (*c*) is somewhat rare. Very often a verb when used in the middle voice in sense (*b*) acquires a special meaning, e.g. λῡ́ω *loosen, free,* λῡ́ομαι (mid.) *free* (someone) *for one's own advantage, ransom*; αἱρέω *take, seize,* αἱρέομαι *take for oneself, choose.*

As will be seen in **Appendix 1**, the forms of the middle and passive indicative are identical in the present and imperfect (and also in the perfect and pluperfect – 16.1/3). This does not create ambiguity as the context of a particular verb normally shows its voice. The future and aorist passive differ in form from the middle and will be treated separately in 11.1/1. With regard to the forms of the indicative of the present middle and passive, the imperfect middle and passive, the future middle and the aorist middle, which can now be learnt (see p.265f.), we should note that:

(*d*) in each case the stem is the same as for the active, and the link vowel between the stem and the ending proper (which is more easily distinguishable in these forms) is ο/ε in the present, imperfect (and strong aorist) and future, but α in the weak aorist (on -ω of the 2nd s., see below).

(*e*) in each tense the 2nd s. ending has undergone contraction. The present and future ending was originally -εϲαι, the imperfect -εϲο and the aorist -αϲο. With the loss of intervocal ϲ (cf. 6.1/1*c*) these became η (or ει), ου, ω respectively (we have already met the second and third contractions with contracted verbs – 5.1/2).

(*f*) when allowance has been made for the 2nd s., the endings, except for the 1st pl. and 2nd pl. which do not vary, fall into two classes. For the primary tenses they are -μαι, -ϲαι, -ται, -νται and for the historic -μην, -ϲο, -το, -ντο (cf. 4.1/1 note 1).

(*g*) the endings of the strong aorist indicative middle are the same as those of the imperfect: αἰϲθάνομαι *perceive,* impf. ᾐϲθανόμην, aor. ᾐϲθόμην; and the infinitive ending of the strong aorist is the same as that of the present: αἰϲθάνεϲθαι (pres.), αἰϲθέϲθαι (aor.).

Notes

1 Many common verbs have, for no perceptible reason, their future in the middle voice, not the active, e.g. ἀκούω *hear,* ἀκούϲομαι; βοάω *shout,* βοήϲομαι; διώκω *pursue,* διώξομαι; μανθάνω *learn,* μαθήϲομαι. These are verbs which would not otherwise have had reason to be used in the middle. For other examples see **Principal parts of verbs.**

2 εἰμί *be* also has a future middle, which is formed with the stem ἐϲ-: ἔϲομαι, ἔϲει (-ῃ), ἔϲται, ἐϲόμεθα, ἔϲεϲθε, ἔϲονται.

The original form of the 3rd s., ἔϲεται, occurs in dialects other than Attic.

3 Contracted verbs form their present and imperfect middle/passive according to the rules given at 5.1/2 (see **Appendix** 2).

4 In Indo-European (1.3) there were only active and middle voices. In Greek the passive use of the middle led to the development of separate forms in the future and aorist, but even in Attic we occasionally meet the future middle used in a passive sense.

8.1/2 Deponent verbs

A linguistic peculiarity for which English offers no parallel is deponent verbs, which are **middle or passive in form** but **active in meaning**. They may be transitive (as κτάομαι *acquire*) or intransitive (as πορεύομαι *march*). In some cases the meaning of a deponent exemplifies one of the uses of the middle voice (κτάομαι originally meant *procure for oneself*), but elsewhere (as ἕπομαι *follow*) no explanation seems possible, although these verbs are among the most commonly used in Greek.

As we have seen in the previous subsection, the forms of the middle and passive voices differ only in the future and aorist. This divergence allows a classification of deponents into two groups:

(*a*) **middle deponents**, whose future and aorist are middle in form, as αἰνίττομαι *speak in riddles,* fut. αἰνίξομαι, aor. ᾐνιξάμην. This is the larger group

(*b*) **passive deponents**, whose aorist is passive in form. Nearly all passive deponents, however, have a middle, not passive, future. For the aorist passive and examples of passive deponents see 11.1/1.

Examples of deponents in use are: ἀπὸ τῶν Ἀθηνῶν ἔρχονται *they are coming from Athens* (ἔρχομαι *come, go*; for the aorist of this verb see 7.1/1 note 2); τὸ ἆθλον δέχομαι *I accept the prize* (δέχομαι *accept, receive*).

A very common deponent is γίγνομαι, which has the basic meanings *be born, become, happen.* In many contexts, however, English requires a more specific word: ἀνὴρ ἀγαθὸϲ ἐγένετο *he showed himself a brave man* (lit. *he became a brave man*); νὺξ ἐγένετο *night fell.*

8.1/3 Indirect statement

In English we can say, with the same meaning, *he considers that I am clever* or *he considers me to be clever.* Both constructions, a noun clause introduced by *that* or an infinitive phrase without *that,* have their equivalents in Greek, but, unlike English, Greek shows a distinct preference for the infinitive construction after most verbs of **saying, thinking** and the like (for verbs of **knowing** and **perceiving**, see 15.1/2*a*): νομίζω, οἴομαι both *think, consider*; φάϲκω *state, declare*; ἡγέομαι *consider.* The first three are used almost exclusively with the infinitive construction.

(*a*) ***Infinitive construction***

In this form there is no introductory word (like ὅτι *that* in the other construction – see below (*b*)) and the finite verb of the original statement is changed to the infinitive of the same tense (the present infinitive represents both the present and the imperfect indicative of the direct form). If the subject of the finite verb of the original direct statement is the same as the subject of the verb of saying or thinking introducing the indirect statement, it remains in the nominative, as do any words agreeing with it (**nominative and infinitive**). Such sentences are of the type *Xerxes said that he was master.* Since in the original direct statement (δεϲπότηϲ εἰμί *I am master*) there is no need to state the subject explicitly (except for emphasis: ἐγώ εἰμι δεϲπότηϲ *I am master*), so too the subject of the infinitive is normally not expressed: Ξέρξηϲ ἔφη δεϲπότηϲ εἶναι. When the two subjects are not identical, the subject of the infinitive is put into the accusative (**accusative and infinitive**): ὁ ϲατράπηϲ ἔφη Ξέρξην εἶναι δεϲπότην *the satrap said that Xerxes was master* (lit. *Xerxes to be master*; original Ξέρξηϲ ἐϲτὶ δεϲπότηϲ *Xerxes is master*). If the direct statement was negated, the same negative, οὐ (see 7.1/6), will appear with the infinitive. Further examples are:

ἡ Ἀϲπαϲίᾱ νομίζει καλὴ εἶναι.	*Aspasia thinks that she is beautiful* (original καλή εἰμι *I am beautiful*).
ὁ Περικλῆϲ ἐνόμιζε τὴν Ἀϲπαϲίᾱν καλὴν εἶναι.	*Pericles used to think that Aspasia was beautiful* (original ἡ Ἀϲπαϲίᾱ ἐϲτὶ καλή *Aspasia is beautiful*).

ἡγοῦμαι τὴν Ἀϲπαϲίᾱν οὐκ εἶναι αἰϲχρᾱ́ν.	*I consider that Aspasia is not ugly* (original ἡ Ἀϲπαϲίᾱ οὐκ ἔϲτιν αἰϲχρᾱ́. *Aspasia is not ugly*).
ὁ Ϲωκράτηϲ ἔφη τὴν γυναῖκα χιτῶνα κτήϲεϲθαι.	*Socrates said [his] wife would get a chiton* (original ἡ γυνὴ χιτῶνα κτήϲεται lit. *the wife will get a chiton*).
ὑποπτεύω τὴν Ξανθίππην πέντε χιτῶναϲ ἐχθὲϲ κτήϲαϲθαι.	*I suspect that Xanthippe got five chitons yesterday* (original ἡ Ξανθίππη πέντε χιτῶναϲ ἐχθὲϲ ἐκτήϲατο *Xanthippe got five chitons yesterday*).

Notes

1 It is only in this construction that the distinction between the present and aorist infinitives is one of time, **not** aspect (cf. 4.1/1). In the last example κτήϲαϲθαι means literally *to have got*. If we were to substitute the present infinitive κτᾶϲθαι *to be getting* (and eliminate ἐχθέϲ) the meaning would be *I suspect that Xanthippe is getting...* (original ἡ Ξανθίππη κτᾶται ...).

2 Since, in the accusative and infinitive construction, the infinitive of a transitive verb has both its subject and its object in the accusative, there is obviously a possibility of ambiguity. When confronted with ϲέ φημι Ῥωμαίουϲ νῑκήϲειν (the reply of the Delphic priestess to Pyrrhus of Epirus) one might well wonder whether the meaning was *I say that you will conquer the Romans* or *I say that the Romans will conquer you.* Normal Greeks left such equivocation to oracles.

3 φημί tends to occupy an unemphatic position and so, unlike in English, does not precede the indirect statement which it reports: Πέρϲηϲ ἔφη εἶναι *he said he was a Persian* (cf. 7.1/2 note 3).

4 οὔ φημι means *I say that ... not, I deny*: οὐκ ἔφη Πέρϲηϲ εἶναι *he denied he was a Persian*; it **never** means *I do not say that...*, which would require a different verb, e.g. οὐ λέγω ὅτι ... (on ὅτι see (*b*) below).

5 Verbs of **hoping** (ἐλπίζω), **promising** (ὑπιϲχνέομαι), **swearing** (ὄμνῡμι 20.1/1), **threatening** (ἀπειλέω) and the like

regularly take the infinitive construction. When these verbs have a future reference, as they generally do, they can be construed with the future infinitive (a present or aorist infinitive is also possible): ἐλπίζω νῑκήcειν ἐν τῇ μάχῃ *I hope to conquer in the battle.* For a negative hope of this sort the negative μή, not οὐ, is used because the original is really not a statement but a wish (wishes are always negated by μή – 21.1/1): ἐλπίζω τοὺc Λακεδαιμονίουc μὴ καύcειν τὸν ἐμὸν ἀγρόν *I hope the Spartans won't burn my farm* (original *may the Spartans not burn my farm!*). This use of μή is extended to verbs of promising, swearing and threatening.

(*b*) ***Construction with finite verb***

Indirect statements in Greek may also be expressed by a noun-clause introduced by ὅτι or ὡc, *that.* Insofar as these two conjunctions can be differentiated, ὅτι is used to introduce a fact, whereas ὡc tends to convey the suggestion that the reporter considers the statement as a mere opinion, an allegation, or as untrue. As in the infinitive construction, the tense of the direct speech is retained in the indirect form even after a main verb which is in the past; in such cases we make a tense adjustment in English (see the second, third and fourth examples below).

This is the regular construction after λέγω *say* (but see note 1) and certain other verbs. Examples are:

λέγει ὡc ὑβριcτήc εἰμι.	*He claims that I am insolent.*
εἶπον ὅτι ὁ Κῦροc διώκει.	*They said that Cyrus was pursuing* (original *Cyrus is pursuing*).
ἀπεκρῖναντο ὅτι cτρατὸν πέμψουcιν.	*They replied that they would send an army* (original *we will send an army*).
εἴπομεν ὅτι ὁ Περικλῆc ταῦτα οὐ ποιήcει.	*We said that Pericles would not do this* (original *Pericles will not do this*).

Notes

1 For the impersonal English construction *it is said that ...* Greek uses a personal construction with the infinitive: ὁ Cωκράτηc λέγεται τοὺc νέουc βλάψαι *it is said that Socrates harmed the young* (lit. *Socrates is said to have harmed ...*).

2 Occasionally even a direct quote is introduced by ὅτι: εἶπον ὅτι ἑτοῖμοί ἐcμεν *they said, 'We are ready'.*

For the change of mood which may occur after a historic main verb see 14.1/4*d*.

8.1/4 Third declension nouns – stems in ι and υ

These stems differ from those in consonants (5.1/1, 6.1/1) in having ν, not α, as the acc. s. ending for masculine and feminine nouns.

Stems in ι consist of a large number of feminines (including many abstract nouns, mostly in -cιc, e.g. φύcιc *nature*), a few masculines, but no neuters in normal use. All are declined alike, with the odd anomaly that the original ι of the stem has been lost in most forms. The -εωc of the gen. s. was originally -ηοc (as occurs in Homer); the quantity of the two vowels was interchanged but the original accent was retained, i.e. πόληοc > πόλεωc. This accent was extended by analogy to the genitive plural.

Masculine and feminine υ stems are divided into two sub-groups, both very small. The declension of the first (πῆχυc) is very close to πόλιc, of the second (ἰχθῦc) to consonantal stems. ἄcτυ, the only neuter, follows πῆχυc in the genitive and dative.

	πόλιc (f) *city*	πῆχυc (m) *forearm*	ἄcτυ (n) *city*	ἰχθῦc (m) *fish*
SINGULAR				
Nom.	πόλιc	πῆχυc	ἄcτυ	ἰχθῦc
Voc.	πόλι	πῆχυ	ἄcτυ	ἰχθῦ
Acc.	πόλιν	πῆχυν	ἄcτυ	ἰχθῦν
Gen.	πόλεωc	πήχεωc	ἄcτεωc	ἰχθύοc
Dat.	πόλει	πήχει	ἄcτει	ἰχθύϊ
PLURAL				
N.V.	πόλειc	πήχειc	ἄcτη (<εα)	ἰχθύεc
Acc.	πόλειc	πήχειc	ἄcτη (<εα)	ἰχθῦc
Gen.	πόλεων	πήχεων	ἄcτεων	ἰχθύων
Dat.	πόλεcι(ν)	πήχεcι(ν)	ἄcτεcι(ν)	ἰχθύcι(ν)

The normal word for *city* is πόλιc. ἄcτυ means *city, town* as opposed to the country.

Note

πρέcβυc, which follows πῆχυc, is a poetical word for *old man* (prose uses γέρων or πρεcβύτηc). Its plural πρέcβειc, however, is the normal prose word for *ambassadors* (the singular *ambassador* is supplied by πρεcβευτήc).

8.2 Greek reading

1 ὁ θεὸϲ καὶ ἡ φύϲιϲ οὐδὲν μάτην ποιοῦϲιν.
2# φύϲιν πονηρὰν μεταβαλεῖν οὐ ῥᾴδιον.
3# πόλειϲ ὅλαϲ ἠφάνιϲε διαβολὴ κακή.
4 Ἰηϲοῦϲ Χριϲτὸϲ Θεοῦ Υἱὸϲ Cωτήρ (*the name of an early Christian symbol is concealed in the initial letters of this formula*).
5 ὁ χρυϲὸϲ οὐ μιαίνεται.
6 οἴεϲθε ἄλλουϲ τὴν Ἑλλάδα ϲώϲειν, ὑμεῖϲ δ' ἀποδράϲεϲθαι;
7 ἐκ τοῦ ἐϲορᾶν γίγνεται ἀνθρώποιϲ ἐρᾶν.
8# ἀρετῆϲ βέβαιαί εἰϲιν αἱ κτήϲειϲ μόνηϲ.
9# φεῦ φεῦ, παλαιὸϲ αἶνοϲ ὡϲ καλῶϲ ἔχει·
γέροντεϲ οὐδέν ἐϲμεν ἄλλο πλὴν ψόφοϲ
καὶ ϲχῆμ', ὀνείρων δ' ἕρπομεν μιμήματα,
νοῦϲ δ' οὐκ ἔνεϲτιν, οἰόμεϲθα δ' εὖ φρονεῖν.
10 ἐλέφαϲ μῦν οὐ δάκνει.
11 ἀταλαίπωροϲ τοῖϲ πολλοῖϲ ἡ ζήτηϲιϲ τῆϲ ἀληθείαϲ καὶ ἐπὶ τὰ ἑτοῖμα μᾶλλον τρέπονται.
12 οἱ Λακεδαιμόνιοι κήρυκα ἔπεμψαν καὶ τοὺϲ νεκροὺϲ διεκομίϲαντο.
13 διὰ τὸ θαυμάζειν οἱ ἄνθρωποι καὶ νῦν καὶ τὸ πρῶτον ἤρξαντο φιλοϲοφεῖν.
14 ὤδινεν ὄροϲ, εἶτα μῦν ἔτεκεν.
15# πολλῶν ὁ λιμὸϲ γίγνεται διδάϲκαλοϲ.
16 οἱ Cκύθαι οὐ λούονται ὕδατι.
17 A Greek translation of the Old Testament was prepared at Alexandria in the third century BC. Legend tells us that the version acquired its name of *Septuagint* (Latin **septuaginta** *seventy*) from the number of those involved, of whom thirty knew Greek but not Hebrew, thirty Hebrew but not Greek, while the remaining ten were administrators with no knowledge of either. This calumny probably arose from the colloquial nature of its language. The following are well-known passages.

(*i*) ἐν ἀρχῇ ἐποίηϲεν ὁ θεὸϲ τὸν οὐρανὸν καὶ τὴν γῆν. ἡ δὲ γῆ ἦν ἀόρατοϲ καὶ ἀκαταϲκεύαϲτοϲ, καὶ ϲκότοϲ ἐπάνω τῆϲ ἀβύϲϲου, καὶ πνεῦμα τοῦ θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατοϲ. καὶ εἶπεν ὁ θεόϲ, γεννηθήτω (lit. *let ... be born*) φῶϲ. καὶ ἐγένετο φῶϲ. καὶ εἶδεν ὁ θεὸϲ τὸ φῶϲ ὅτι καλόν. καὶ διεχώριϲεν ὁ θεὸϲ ἀνὰ μέϲον τοῦ φωτὸϲ καὶ ἀνὰ μέϲον τοῦ ϲκότουϲ. καὶ ἐκάλεϲεν ὁ θεὸϲ τὸ φῶϲ ἡμέραν καὶ τὸ ϲκότοϲ ἐκάλεϲεν νύκτα.

(*ii*) ἐπέϲτρεψα καὶ εἶδον ὑπὸ τὸν ἥλιον ὅτι οὐ τοῖϲ κούφοιϲ ὁ δρόμοϲ, καὶ οὐ τοῖϲ δυνατοῖϲ ὁ πόλεμοϲ, καὶ οὐ τοῖϲ ϲοφοῖϲ ἄρτοϲ, καὶ οὐ τοῖϲ ϲυνετοῖϲ πλοῦτοϲ.

18 **Crime does not pay**

Hegestratus, a rascally owner-captain, had hired his ship to an Athenian who wished to import grain from Syracuse. After the grain had been loaded, Hegestratus, with Zenothemis, an accomplice in crime, went round Syracuse borrowing money against the cargo as though it were his. This type of loan (bottomry) was made to enable merchants to cover costs of transportation by sea, and was not recoverable if the ship sank.

Ζηνόθεμιϲ δ᾽ ἀδίκημα κακὸν μεθ᾽ Ἡγεϲτράτου ϲυνεϲκευάϲατο. χρήματα γὰρ ἐν ταῖϲ Συρακούϲαιϲ ἐδανείζοντο. ὡϲ δὲ ἐλάμβανον τὰ χρήματα, οἴκαδε ἀπέϲτελλον εἰϲ τὴν Μαϲϲαλίαν, καὶ οὐδὲν εἰϲ τὸ πλοῖον εἰϲέφερον. ἐπειδὴ δὲ ἦϲαν αἱ ϲυγγραφαὶ ἀποδοῦναι (*to repay*) τὰ χρήματα μετὰ τὸν τοῦ πλοίου κατάπλουν, καταδῦϲαι ἐβουλεύϲαντο τὸ πλοῖον· ἐβούλοντο γὰρ τοὺϲ δανειϲτὰϲ ἀποϲτερῆϲαι. ὁ μὲν οὖν Ἡγέϲτρατοϲ, ὡϲ ἀπὸ τῆϲ γῆϲ ἀπῆραν δυοῖν ἢ τριῶν ἡμερῶν πλοῦν, τῆϲ νυκτὸϲ διέκοπτε τοῦ πλοίου τὸ ἔδαφοϲ, ὁ δὲ Ζηνόθεμιϲ ἄνω μετὰ τῶν ἄλλων ἐπιβατῶν διέτριβεν. ἀλλὰ ἐπεὶ ψόφοϲ ἐγένετο, αἰϲθάνονται οἱ ἐν τῷ πλοίῳ ὅτι κακόν τι (*some mischief*) κάτω γίγνεται, καὶ βοηθοῦϲιν. ὡϲ δ᾽ ἡλίϲκετο ὁ Ἡγέϲτρατοϲ καὶ κακῶϲ πείϲεϲθαι ὑπελάμβανε, φεύγει καὶ πηδᾷ εἰϲ τὴν θάλατταν. οὕτωϲ οὖν, ὥϲπερ ἄξιοϲ ἦν, κακὸϲ κακῶϲ ἀπέθανεν.

Notes

2 ῥᾴδιον (*sc.* ἐϲτί) *it is easy* – when impersonal expressions involve an adjective the neuter singular form is used.

3 ἠφάνιϲε < ἀφανίζω (4.1/1 note 2(ii)), the aorist is gnomic (see note on 5.2.10).

6 ἄλλουϲ ... ϲώϲειν acc. and inf., ὑμεῖϲ ... ἀποδρᾱ́ϲεϲθαι nom. and inf.; ἀποδρᾱ́ϲεϲθαι < ἀποδιδράϲκω, which has a middle future (8.1/1 note 1).

7 ἐρᾶν is the subject of γίγνεται.

8 κτήϲειϲ should be translated by a singular.

9 *l*.1 *how right the old saying is* (ὡϲ is exclamatory, 22.1/1*a*(ii)); Greek uses ἔχω + an adverb (here καλῶϲ) to express a state where English has the verb *to be* + an adjective. *l*.3 μιμήματα is in apposition to the understood subject of ἕρπομεν *we crawl [along] [as] copies ...* *l*.4 -μεϲθα

(in οἰόμεϲθα) is an alternative ending used in verse for -μεθα (1st pl.) of the middle and passive; εὖ φρονεῖν *think rightl* i.e. *be sane, be of right mind.*

11 τοῖϲ πολλοῖϲ lit. *for the many,* i.e. *for the majority, for most people*; τρέπονται lit. *they turn themselves* (use (*a*) of the middle in 8.1/1). Whereas the English verb *turn* can be either transitive (*I turned my car towards him*) or intransitive (*I turned towards him*), τρέπω in the active is transitive only (i.e. must be always followed by an object), and the middle (τρέπομαι lit. *I turn myself,* i.e. *I turn*) is employed for the intransitive use of the English *turn.* Here we would translate *they turn.*

12 διεκομίϲαντο could represent use (*b*) or (*c*) as given in 8.1/1.

14 ὤδῖνεν impf. (or aor.) of ὠδῖνω (4.1/1 note 2(ii)).

16 λούονται *wash*; just as with τρέπω and *turn* (above 11), λούω is transitive only, whereas *wash* in English can be transitive (*I washed the baby five times*) or intransitive (*I washed five times*).

17 (*i*) *l.*1 ἐν ἀρχῇ the absence of the article gives the phrase a poetical ring. *ll.*5f. εἶδεν ... τὸ φῶϲ ὅτι καλόν lit. *saw the light that [it was] beautiful.* i.e. *saw that the light was ...;* ἀνὰ μέϲον (+ gen. *between*) need only be translated once.
(*ii*) ἐπέϲτρεψα *I turned* (unlike τρέπω this verb can be either transitive or intransitive in the active mood) – the author, who was of a rather pessimistic nature, *turned* from one depressing observation to another; ὑπὸ τὸν ἥλιον i.e. here on earth.

18 *l.*2 ϲυνεϲκευάϲατο < ϲυϲκευάζομαι (6.1/3). *ll.*3ff. ὡϲ *when, as* as also in *ll.*8 and 13 below (22.1/1*b*(iv)); ἐλάμβανον ... ἀπέϲτελλον ... εἰϲέφερον the imperfect indicates that they did these things on several occasions. *l.*5 αἱ ϲυγγραφαί *the contracts* – the infinitive phrase beginning with ἀποδοῦναι defines them. *ll.*9f. ἀπῆραν < ἀπαίρω *sail away*; πλοῦν acc. of extent (7.1/6*d*); διέκοπτε *began to cut through*; (inceptive imperfect, 4.1/1 footnote). *ll.*12ff. αἰϲθάνονται ... γίγνεται ... βοηθοῦϲιν vivid presents (cf. note on 7.2.13 *l.*9f); ἡλίϲκετο ... ὑπελάμβανε imperfect because these two actions were going on when Hegestratus escaped; the two following verbs are in the vivid present, which is more commonly used in main clauses than in subordinate clauses.

8.2/1 Vocabulary

ἄβυccοc, -ου, ἡ *abyss*
ἀδίκημα, -ατοc, τό *crime, wrong*
αἶνοc, -ου, ὁ *tale, story*
αἰcθάνομαι *perceive, notice, realize*
ἀκαταcκεύαcτοc, -ον *unformed*
ἁλίcκομαι *be caught*
ἀνὰ μέcον see note on 17(*i*)
ἄνω (adv.) *above, up above*
ἄξιοc, -ᾱ, -ον *deserving*
ἀόρᾱτοc, -ον *unseen, invisible*
ἀπαίρω (aor. ἀπῆρα) *sail away, depart*
ἀποδιδράcκω (fut. -δρᾱ́cομαι) *run away, escape*
ἀποcτέλλω *send, send away*
ἀποcτερέω *rob, defraud*
ἄρχομαι (mid.) *begin* (of something continued by oneself)
ἀταλαίπωροc, -ον *without taking pains, not painstaking*
ἀφανίζω *make unseen, wipe out, destroy*
βέβαιοc, -ᾱ, -ον *secure*
βοηθέω *(run to) help*
βουλεύω *plan, resolve*; (mid.) *plot*
βούλομαι *wish, want*
γίγνομαι *become, be, happen, take place*
δανείζω *lend*; (mid.) *borrow*
δανειcτήc, -οῦ, ὁ *creditor*
διά (prep.+acc.) *because of, on account of*
διαβολή, -ῆc, ἡ *slander*
διακομίζομαι (mid.) *carry across*
διακόπτω *cut through*
διατρί̄βω *pass* (time)
διαχωρίζω *separate, divide*
διδάcκαλοc, -ου, ὁ *teacher*
δρόμοc, -ου, ὁ *race*
δυνατόc, -ή, -όν *strong*
ἔδαφοc, -ουc, τό *bottom*
εἰcφέρω *bring/carry into*
εἶτα (adv.) *then, next*
ἔνειμι *be in*
ἐπάνω (+gen.) *upon*
ἐπιβάτηc, -ου, ὁ *passenger*
ἐπιcτρέφω *turn about*
ἐπιφέρομαι *move* (intr.)
ἐράω *love, desire passionately*
ἐcοράω (= εἰcοράω) *behold, look at*
ἑτοῖμοc, -η, -ον *ready, ready to hand*
ζήτηcιc, -εωc, ἡ *search, inquiry*
Ἰηcοῦc, -οῦ, ὁ *Jesus*
καλέω *call, name*
καλῶc ἔχω *be right*
κατάπλουc, -ου, ὁ *arrival in port*
κάτω (adv.) *below, down*
κῆρυξ, -υκοc, ὁ *herald*
κοῦφοc, -η, -ον *light, nimble*
κτῆcιc, -εωc, ἡ *possession*
λαμβάνω *take, get*
λῑμόc, -οῦ, ὁ *hunger, famine*
λούω *wash* (the body); (mid.) *wash oneself*
μᾶλλον *rather*
Μαccαλίᾱ, -ᾱc, ἡ *Marseilles*
μάτην (adv.) *in vain*; *without reason*
μεταβάλλω *change, alter* (tr. and intr.)
μιαίνω *stain, pollute*

μῑμημα, -ατοϲ, τό	*imitation*
μόνοϲ, -η, -ον	*alone, only*
μῦϲ, μυόϲ, ὁ	*mouse*
νῦν (adv.)	*now*
οἴκαδε (adv.)	*homewards*
οἴομαι (also οἶμαι)	*think*
ὅλοϲ, -η, -ον	*whole, complete*
ὄνειροϲ, -ου, ὁ	*dream*
ὄροϲ, -ουϲ, τό	*mountain*
οὕτωϲ (adv.)	*thus, in this way*
παλαιόϲ, -ᾱ́, -όν	*ancient, (of) old*
πάϲχω (fut. πείϲεϲθαι)	*experience, be treated*
πηδάω	*leap, jump*
πλήν (adv.)	*but, except*
πλοῖον, -ου, τό	*vessel, ship*
πλοῦϲ, -οῦ, ὁ	*sailing, voyage*
πόλιϲ, -εωϲ, ἡ	*city, city-state*
πονηρόϲ, -ᾱ́, -όν	*wicked, bad*
ϲκότοϲ, -ουϲ, τό	*darkness*
Ϲκύθηϲ, -ου, ὁ	*Scythian*
ϲυγγραφαί, -ῶν, αἱ	*contract, bond*
ϲυνετόϲ, -ή, -όν	*intelligent*
Ϲυρᾱκοῦϲαι, -ῶν, αἱ	*Syracu*
ϲυϲκευάζομαι	*contrive, concoct*
ϲχῆμα, -ατοϲ, τό	*form, shap appearance*
ϲῴζω	*save, keep safe*
ϲωτήρ, -ῆροϲ, ὁ	*saviour*
τίκτω (aor. ἔτεκον)	*give birth to*
τρέπομαι see note on 11	
υἱόϲ, -οῦ, ὁ	*son*
ὑπό (prep.+acc.)	*under*
ὑπολαμβάνω	*assume*
φιλοϲοφέω	*pursue/study philosophy*
φρονέω	*think*
εὖ φρονέω	*be sane*
φύϲιϲ, -εωϲ, ἡ	*nature/Nature*
χρῡϲόϲ, -οῦ, ὁ	*gold*
ψόφοϲ, -ου, ὁ	*noise*
ὠδῑ́νω	*be in labour* (of childbirth)
ὡϲ see notes to 9 and 18	
ὥϲπερ (conj.)	*as*

unit 09

9.1 Grammar

9.1/1 Demonstrative pronouns

Demonstratives in Greek draw our attention to persons and things and are used not only as pronouns but also as adjectives. The English *this* and *that* have similar functions although their use as pronouns is restricted; *this* in *this temple* is an adjective, *that* in *I do not like that* is a pronoun. Greek has three demonstratives, each with a special shade of meaning. The basic differences between them when used as adjectives are:

ὅδε *this near me* (the speaker); normally to be translated *this*;
οὗτοϲ *this* or *that near you* (the person spoken to); normally to be translated *this* or *that*;
ἐκεῖνοϲ *that over there* (i.e. away from both speaker and person spoken to); normally to be translated *that*.

When used as pronouns ὅδε will literally mean *this man near me*, οὗτοϲ *this* or *that man near you*, ἐκεῖνοϲ *that man over there*, but the first can generally be translated by *this man*, the third by *that man*, while the translation of οὗτοϲ by *this man* or *that man* will depend on the context.

ὅδε is simply a compound of the definite article and -δε. In this combination even the unaccented forms of the article bear an accent: ὅδε, ἥδε, οἵδε, αἵδε (cf. 2.1/2; 3.1/1). ἐκεῖνοϲ is declined as a first and second declension adjective (3.1/3), except that the neuter nom. and acc. s. is ἐκεῖνο (for other words with this ending -ο see 9.1/3). οὗτοϲ is similarly declined but the first syllable undergoes changes according to the following rules:

(*a*) an initial vowel with a rough breathing occurs in the same forms as in the definite article (2.1/2, 3.1/1)

(*b*) an initial τ occurs in the same forms as in the definite article
(*c*) where the ending contains α or η the diphthong of the first syllable changes from ου to αυ.

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Nom.	οὗτοϲ	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
Acc.	τοῦτον	ταύτην	τοῦτο	τούτουϲ	ταύτᾱϲ	ταῦτα
Gen.	τούτου	ταύτηϲ	τούτου	τούτων	τούτων	τούτων
Dat.	τούτῳ	ταύτῃ	τούτῳ	τούτοιϲ	ταύταιϲ	τούτοιϲ

In prose, when a demonstrative is used as an adjective, the noun which it qualifies must retain the definite article and the demonstrative must appear in the predicative position (3.1/3*b*): ἐκεῖνοϲ ὁ νεᾱνίᾱϲ *that young man*; ἡ γυνὴ ἥδε *this woman.*

Notes

1 In certain contexts οὗτοϲ refers to what precedes, ὅδε to what follows: ταῦτα ἔλεξεν *he said this* (as already reported), but τάδε ἔλεξεν *he spoke as follows.*
2 ἐκεῖνοϲ ... οὗτοϲ can mean *the former ... the latter.*

9.1/2 The relative pronoun ὅϲ and adjectival clauses

Adjectival clauses qualify nouns or pronouns, and so perform the same function as adjectives. They are introduced by a relative pronoun, which in English is *who, which* etc.

I am the man who dedicated a bronze tripod at Delphi.
The tripod which you dedicated is inferior.

An adjectival clause normally has an antecedent, i.e. a noun or pronoun to which the clause refers and which it qualifies (in the above examples *man* and *tripod*). In English the forms of the relative pronoun are not interchangeable but are influenced by the antecedent (*the man which* or *the tripod who* are clearly impossible). Further, we cannot say *I know the man whom visited Delos* because, although *man,* the antecedent of the adjectival clause, is the object of *know* (and so would be in the accusative in Greek), the relative pronoun is the subject of the clause it introduces and must take the nominative form *who,* not the accusative form *whom.* The same holds for Greek, where the rule is **a relative pronoun takes its number and gender from its antecedent but its case from the function it performs in its own clause** (but see note 2 below). Greek cannot, moreover, omit the relative pronoun as we so often do in English (*the man*

Apollo cursed cannot come into my house; Greek must say *the man whom*).

The normal relative pronoun in Greek is ὅc, which is declined as a first and second declension adjective (3.1/3) except that the neuter s. nom. and acc. is ὅ without ν (for other words with this ending see 9.1/3):

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Nom.	ὅc	ἥ	ὅ	οἵ	αἵ	ἅ
Acc.	ὅν	ἥν	ὅ	οὕc	ἅc	ἅ
Gen.	οὗ	ἧc	οὗ	ὧν	ὧν	ὧν
Dat.	ᾧ	ᾗ	ᾧ	οἷc	αἷc	οἷc

Unlike *who, which* etc. in English, which can also be used as interrogatives (*which is your tripod?*), the Greek relative pronoun has no other functions in prose. Examples of adjectival clauses are:

Θάνατον εἰcορῶ ὃc Ἄλκηcτιν εἰc Ἅιδου δόμον μέλλει κατάξειν.	*I see Death who is going to* (μέλλει) *take Alcestis down tothe house of Hades.*
ὁρᾷc τὸν μόρον τοῦ Ἀκταίωνοc ὃν οἱ κύνεc οὓc ἐθρέψατο διεcπάcαντο.	*You know* (lit. *see*) *the fate of Actaeon whom the dogs whom he [had] reared tore apart.*
οἱ cτρατιῶται οἷc ταῦτα εἶπε Ξενοφῶν ἐπανῆλθον πρὸc τοὺc Πέρcᾱc.	*The soldiers to whom Xenophon said this* (lit. *these things*) *returned to the Persians.*

Notes

1 The antecedent of an adjectival clause, if a pronoun, is often omitted: ὃν οἱ θεοὶ φιλοῦcιν ἀποθνῄcκει νέοc *[he] whom the gods love dies young.*

2 Contrary to the rule given above, the Greek relative pronoun is often put into the same case as its antecedent. This quite illogical attraction is most frequent when a relative pronoun in the accusative case has an antecedent in the genitive or dative: ἤγαγεν cτρατὸν ἀπὸ τῶν πόλεων ὧν (for ἃc) ἔπειcεν *he led an army from the cities which he [had] persuaded.* Sometimes the antecedent, if a pronoun, is omitted (cf. note 1); ἐπαινῶ cε ἐφ' οἷc (for ἐπὶ τούτοιc ἃ) λέγειc *I praise you for what you are saying.*

3 Sometimes when both the relative and its antecedent are in the accusative the latter is put into the adjectival clause: οὐκ

ἀπεκρύπτετο ἣν εἶχε γνώμην *he did not conceal the opinion which he had* (= τὴν γνώμην ἣν εἶχε); here the relative is used as an adjective.

9.1/3 αὐτόc and its uses

For the terms ***attributive position*** *and* ***predicative position*** *see 3.1/3b.*

αὐτόc is a pronoun which, like demonstratives (9.1/1), is also used as an adjective. αὐτόc is declined like καλόc (3.1/3) except that in the neuter its nom. and acc. s. is αὐτό (the expected αὐτόν only occurs in ταὐτόν – see below). The -ο ending for the nom. and acc. neuter singular also occurs in the definite article (τό), the relative pronoun (ὅ), τοῦτο, ἐκεῖνο (9.1/1), and ἄλλο *other*. αὐτόc is used in three ways:

(*a*) as an **emphasizing adjective** meaning *self*. Greek has no separate words corresponding to the English emphatic *myself, yourself* etc. (as opposed to the **reflexive** *myself, yourself* etc., see 9.1/4) and instead uses αὐτόc for all persons. When used with a noun it stands in the **predicative** position: αὐτὸc ὁ ἀνήρ *the man himself*, περὶ τῆc γυναικὸc αὐτῆc *concerning the woman herself*. αὐτόc can also be used by itself in the nominative and agree with the understood subject: αὐτὸc ἥκειc *you yourself have come*.

Two idioms involving this use of αὐτόc are:

(i) with ordinal numbers: πρεcβευτὴc ἦλθε δέκατοc αὐτόc *he came as ambassador with nine others* (lit. *himself the tenth*).

(ii) with a dative to express the idea of accompaniment (23.1/2*k*), especially in connection with the loss or destruction of something; τῶν τριήρων μίᾱν κατέδῡcαν αὐτοῖc ἀνδράcιν *they sank one of the triremes crew and all* (lit. *[with] men themselves*).

(*b*) ὁ αὐτόc means ***the same***. In the **attributive** position (i.e. between the article and the noun) αὐτόc **always** has this meaning: τοὺc αὐτοὺc δεcπότᾱc εἴχομεν, *we had the same masters*; ἐγὼ μὲν ὁ αὐτόc εἰμι, ῡ̔μεῖc δὲ μεταβάλλετε, *I am the same, [it is] you [who] change. The same as* is expressed either by ὁ αὐτὸc καί or, more commonly, by ὁ αὐτόc and the dative:

τὰ αὐτὰ φρονεῖ ἐμοί *he thinks the same as I do*; τὰ αὐτὰ καὶ ὁ Ἀλκιβιάδηc πείθουcιν, *they give the same advice as Alcibiades* (lit. *they persuade the same [things] ...*).

In this use αὐτόϲ may coalesce with those parts of the article ending in a vowel (**crasis** – 11.1/5), and where this is possible both contracted and uncontracted forms are found in normal use. The following table shows all possible variations.

	M.	F.	N.
	SINGULAR		
Nom.	ὁ αὐτόϲ, αὑτόϲ	ἡ αὐτή, αὑτή	τὸ αὐτό, ταὐτό, ταὐτόν
Acc.	τὸν αὐτόν	τὴν αὐτήν	τὸ αὐτό, ταὐτό, ταὐτόν
Gen.	τοῦ αὐτοῦ, ταὐτοῦ	τῆϲ αὐτῆϲ	τοῦ αὐτοῦ, ταὐτοῦ
Dat.	τῷ αὐτῷ, ταὐτῷ	τῇ αὐτῇ, ταὐτῇ	τῷ αὐτῷ, ταὐτῷ
	PLURAL		
Nom.	οἱ αὐτοί, αὑτοί	αἱ αὐταί, αὑταί	τὰ αὐτά, ταὐτά
Acc.	τοὺϲ αὐτούϲ	τᾱ̀ϲ αὐτᾱ́ϲ	τὰ αὐτά, ταὐτά
Gen.	τῶν αὐτῶν	τῶν αὐτῶν	τῶν αὐτῶν
Dat.	τοῖϲ αὐτοῖϲ	ταῖϲ αὐταῖϲ	τοῖϲ αὐτοῖϲ

The alternative neuter in -ον occurs only in the contracted form.

The shorter forms bear a confusing resemblance to the corresponding parts of οὗτοϲ, e.g. αὑτή *the same woman,* αὕτη *this/that woman*; ταὐτά *the same things,* ταῦτα *these/those things.* The accent will always show which word is involved.

(*c*) The **oblique cases** (2.1/3) of αὐτόϲ are used to **express the personal pronoun of the third person,** *him, her, it, them* (4.1/2). In this use αὐτόν, αὐτήν etc. are unemphatic and postpositive (just as are με, ϲε, etc., cf. 4.1/2): ἐκέλευϲαν αὐτὴν μένειν *they ordered her to remain.* As an **emphatic** third person pronoun, Greek uses the demonstratives οὗτοϲ or ἐκεῖνοϲ:

οὗτοϲ μὲν τοὺϲ Ἀθηναίουϲ φιλεῖ, αὕτη δὲ τοὺϲ Λακεδαιμονίουϲ.	*He likes the Athenians, but she likes the Spartans.*
ἐκεῖνον φιλοῦμεν.	*We like* ***him.***

Greek has no word which functions as an unemphatic third person pronoun in the nominative since the verbal inflections themselves already indicate the person involved.

To illustrate all three principal uses of αὐτόϲ learn the following sentence:

ὁ ϲτρατηγὸϲ αὐτὸϲ τῷ αὐτῷ ξίφει αὐτοὺϲ ἔϲφαξεν.	*The general himself killed them with the same sword.*

9.1/4 Reflexive and reciprocal pronouns

(*a*) A **reflexive pronoun** is one which refers back to the subject of a sentence or clause, as in the sentence ***he killed himself***. In English all reflexive pronouns end in *-self* (*myself, yourself, himself, themselves,* etc.) and are to be carefully distinguished from the emphatic adjectives of the same form, e.g. *he himself killed the soldier.*

In the singular the reflexives of the first and second persons are formed by joining the stems of the personal pronouns (4.1/2) to the appropriate parts of αὐτόϲ; in the plural the two components are written and declined separately. The normal third person reflexive is formed from the stem of the indirect third person reflexive ἑ (see below) and αὐτόϲ. Reflexive pronouns can occur only in the oblique cases and the possibility of a neuter exists only in the direct third person forms.

	First Person		**Second Person**	
	M.	F.	M.	F.
	SINGULAR			
Acc.	ἐμαυτόν	ἐμαυτήν	ϲεαυτόν, ϲαυτόν	ϲεαυτήν, ϲαυτήν
Gen.	ἐμαυτοῦ	ἐμαυτῆϲ	ϲεαυτοῦ, ϲαυτοῦ	ϲεαυτῆϲ, ϲαυτῆϲ
Dat.	ἐμαυτῷ	ἐμαυτῇ	ϲεαυτῷ, ϲαυτῷ	ϲεαυτῇ, ϲαυτῇ
	PLURAL			
Acc.	ἡμᾶϲ αὐτούϲ	ἡμᾶϲ αὐτᾱ́ϲ	ὑμᾶϲ αὐτούϲ	ὑμᾶϲ αὐτᾱ́ϲ
Gen.	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ὑμῶν αὐτῶν
Dat.	ἡμῖν αὐτοῖϲ	ἡμῖν αὐταῖϲ	ὑμῖν αὐτοῖϲ	ὑμῖν αὐταῖϲ

		Third Person		
		Direct		**Indirect**
	M.	F.	N.	M. & F.
	SINGULAR			
Acc.	ἑαυτόν, αὑτόν	ἑαυτήν, αὑτήν	ἑαυτό, αὑτό	ἑ
Gen.	ἑαυτοῦ, αὑτοῦ	ἑαυτῆϲ, αὑτῆϲ	ἑαυτοῦ, αὑτοῦ	οὑ
Dat.	ἑαυτῷ, αὑτῷ	ἑαυτῇ, αὑτῇ	ἑαυτῷ, αὑτῷ	οἱ
	PLURAL			
Acc.	ἑαυτούϲ, αὑτούϲ	ἑαυτᾱ́ϲ, αὑτᾱ́ϲ	ἑαυτά, αὑτά	ϲφᾶϲ
Gen.	ἑαυτῶν, αὑτῶν	ἑαυτῶν, αὑτῶν	ἑαυτῶν, αὑτῶν	ϲφῶν
Dat.	ἑαυτοῖϲ, αὑτοῖϲ	ἑαυταῖϲ, αὑταῖϲ	ἑαυτοῖϲ, αὑτοῖϲ	ϲφίϲι(ν)

The contracted forms of the second and third person reflexives are more common than the uncontracted ones; ἑ, οὑ and οἱ are usually enclitic.

Examples of these pronouns in use are:

βούλομαι ἐμαυτὸν μὲν ἀποκτείνειν, ὑμᾶc δ’ οὔ.	*I want to kill myself, not you.*
ἑαυτοὺc μὲν φιλοῦcιν οἱ κακοί, τοὺc δ’ ἄλλουc οἱ ἀγαθοί.	*Wicked people love themselves, good people [love] others.*
ὁρᾷc cαυτὸν ἐν τῷ κατόπτρῳ.	*You see yourself in the mirror.*

The third person **direct** reflexive is used as above. The third person **indirect** reflexive is used only in subordinate constructions referring back to the subject of the main clause: κελεύουcιν ἡμᾶc κοινῇ μετὰ cφῶν πολεμεῖν *they urge us to make war in common with them* (ἡμᾶc is the subject of the infinitive πολεμεῖν but cφῶν refers back to the subject of the main verb, κελεύουcιν). Direct reflexive forms are, however, often substituted, ’Ορέcτηc ἔπειcεν τοὺc ’Αθηναίουc ἑαυτὸν κατάγειν *Orestes persuaded the Athenians to restore him(self).*

(*b*) For **reciprocal** action the reflexive pronoun can be used: ἡμῖν αὐτοῖc διαλεξόμεθα *we shall converse with ourselves,* i.e. *each other.* Greek does, however, have a special reciprocal pronoun which was formed by doubling the stem of ἄλλοc *other*: ἀλλήλουc, ἀλλήλᾱc, ἄλληλα *one another, each other.* It is declined like καλόc (3.1/3) except that its meaning excludes a nominative case and a singular number. With ἀλλήλουc no ambiguity is possible: ἀλλήλουc cφάζουcιν *they are killing each other.* It is used for all three persons.

9.1/5 Possessive adjectives and pronouns

Possessive adjectives are of two types in English, attributive (*my, your, his, her, its*; *our, your, their,* which occur in phrases such as *my house*) and predicative (*mine, yours, his, hers*; *ours, yours, theirs,* which occur in clauses such as *the house is mine*). Greek has similar possessive adjectives for the first and second persons only, and these may be used either attributively or predicatively. For the third person it uses the genitive of the personal and demonstrative pronouns. Significantly, however, where the context leaves no doubt as to who the possessor is and there is no need for emphasis, the definite article alone suffices in Greek: ὠφέληcα τὸν πατέρα *I helped my father*; εὖ ἐποίηcε τὴν πόλιν *he benefited his city* (cf. note on 2.1.1). In these cases no personal pronoun or possessive adjective is employed. In cases where it is desirable to clarify the reference, Greek proceeds as follows:

(*a*) Where no emphasis is intended the genitive of the unemphatic personal pronouns (μου, ϲου, αὐτοῦ, αὐτῆϲ, ἡμῶν, ῡ̔μῶν, αὐτῶν) is employed in the **predicative** position:

φιλεῖ τὴν μητέρα μου *he loves my mother* (lit. *the mother of me*); εἰϲ τὴν οἰκίᾱν αὐτοῦ εἰϲήλθομεν *we entered his house* (*the house of him*); θαυμάζω τὸ κάλλοϲ αὐτῆϲ *I admire her beauty* (*the beauty of her*).

(*b*) Where some degree of emphasis is desired:

(i) For the first and second persons Greek uses the adjectives ἐμόϲ, -ή, -όν (*my, mine*); ϲόϲ, ϲή, ϲόν (*your* when referring to one person); ἡμέτεροϲ, -ᾱ, -ον (*our*); ῡ̔μέτεροϲ, -ᾱ, -ον (*your* when referring to more than one person), in the **attributive** position:

εἰϲ τὰϲ ῡ̔μετέρᾱϲ οἰκίᾱϲ ἦλθον *they went into your houses*; ὁ ϲόϲ, Αἰϲχίνη, κοινωνόϲ, οὐχ ὁ ἐμόϲ *your partner, Aeschines, not* ***mine***.

Note carefully that Greek requires both the definite article and the possessive adjective.[1]

(ii) For the third person Greek uses the genitive of a demonstrative pronoun, e.g. τούτου *of this/that man*; ἐκείνηϲ *of that woman,* again in the **attributive** position:

περὶ τῶν τούτου λόγων *concerning his words*; ἀφικνοῦνται παρ' Ἀριαῖον καὶ τὴν ἐκείνου ϲτρατιᾱ́ν *they come up to Ariaeus and his army.*

(*c*) When a **reflexive** sense is involved (i.e. when the reference is to the subject of the clause to which the noun-group containing the possessive belongs), the genitive of the reflexive pronouns is used, again in the **attributive** position:

τὸν ἐμαυτοῦ ἀδελφὸν ἔπεμψα *I sent my own brother*; τὴν ἑαυτοῦ γυναῖκα ὑβρίζει *he misuses his own wife*; ἀγαπῶϲι τοὺϲ ἑαυτῶν ἵππουϲ *they love their own horses.*

In less emphatic contexts, however, the ordinary first and second person possessives, ἐμόϲ, ϲόϲ, ἡμέτεροϲ, ῡ̔μέτεροϲ (above *b*(i)), may also be used:

τοὺϲ ῡ̔μετέρουϲ παῖδαϲ ἀγαπᾶτε *you love your children.*

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[1] But contrast ὁ ἐμὸϲ δοῦλοϲ *my slave* and ἐμὸϲ ὁ δοῦλοϲ (or ὁ δοῦλοϲ ἐμόϲ) *the slave [is] mine* (predicative). The latter has no article immediately before the possessive.

.2 Greek reading

1# καλὸν τὸ θνῄσκειν οἷς ὕβριν τὸ ζῆν φέρει.
2 ὁ σοφὸς ἐν αὑτῷ περιφέρει τὴν οὐσίαν.
3# καρτερὸς ἐν πολέμοις Τιμόκριτος οὗ τόδε σῆμα·
  Ἄρης δ' οὐκ ἀγαθῶν φείδεται, ἀλλὰ κακῶν.
4 ὁ Κλέων οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν.
5 οἱ αὐτοὶ περὶ τῶν αὐτῶν τοῖς αὐτοῖς τὰ αὐτά (*sc.* λέγουσιν).
6 τὸ ἐμὸν ἐμοὶ λέγεις ὄναρ.
7 ἔπειτα ἐκεῖνος ὁ ἀνηρ εἶπεν, ἀλλ' εἰ ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, αὐτίκα ἔξεστι ποιεῖν. μετὰ δὲ ταῦτα Ξενοφῶν εἶπε τάδε· δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἕξομεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς αἳ εἴκοσι στάδια ἀπέχουσιν.
8 ὁ φίλος ἐστὶν ἄλλος αὐτός.
9 φιλοσοφίαν πρῶτος ὠνόμασε Πυθαγόρας καὶ ἑαυτὸν φιλόσοφον.
0 παραβαλεῖν δεῖ αὐτοὺς παρ' ἀλλήλους· οὕτω γὰρ σκεψόμεθα εἰ διοίσουσιν ἀλλήλων.
1 ἀπίστως ἔχουσι πρὸς αὐτοὺς οἱ Ἕλληνες.
2 The Persian empire was founded in the sixth century BC by Cyrus the Great (died 530 BC). His achievements were such that in the following century Xenophon (7.2.6) wrote an account of his life (the earliest surviving biography). The following is an extract.

μετὰ δὲ δεῖπνον ἐπήρετο ὁ Κῦρος, ὦ Τιγράνη, ποῦ δὴ ἐκεῖνός ἐστιν ὁ ἀνὴρ ὃς συνεθήρα ἡμῖν; σὺ γάρ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν. ἐφόνευσεν αὐτόν, ἔφη, οὗτος ὁ ἐμὸς πατήρ. διαφθείρειν γὰρ αὐτὸν ἔφη ἐμέ. καίτοι, ὦ Κῦρε, καλὸς κἀγαθὸς ἐκεῖνος ἦν· ὅτε γὰρ ἀποθνῄσκειν ἔμελλε προσεκάλεσέ με καὶ εἶπε, οὐ δεῖ σέ, ὦ Τιγράνη, χαλεπαίνειν ὅτι ὁ σὸς πατὴρ ἀποκτείνει με· οὐ γὰρ διὰ κακόνοιαν τοῦτο ποιεῖ, ἀλλὰ δι' ἄγνοιαν· ἃ δὲ δι' ἄγνοιαν οἱ ἄνθρωποι ἐξαμαρτάνουσιν, ἀκούσια ταῦτ' ἔγωγε νομίζω.

13 Δημοσθένης δέ, ὃς ἑώρα τοὺς Λακεδαιμονίους μέλλειν προσβάλλειν πλοίοις τε ἅμα καὶ πεζῷ, παρεσκευάζετο καὶ αὐτός, καὶ τὰς τριήρεις αἳ περιῆσαν αὐτῷ ἀνέσπασε ὑπὸ τὸ τείχισμα, καὶ τοὺς ναύτας ἐξ αὐτῶν ὥπλισεν ἀσπίσι φαύλαις καὶ οἰσυΐναις ταῖς πολλαῖς· οὐ γὰρ ἦν ὅπλα ἐν χωρίῳ ἐρήμῳ πορίσασθαι, ἀλλὰ καὶ ταῦτα ἐκ λῃστρικῆς Μεσσηνίων τριακοντέρου καὶ κέλητος ἔλαβον, οἳ παρεγίγνοντο. ὁπλῖταί τε τῶν Μεσσηνίων τούτων ὡς τετταράκοντα ἐγένοντο. τοὺς μὲν οὖν πολλοὺς τῶν στρατιωτῶν ἐπὶ τὰ ἐχυρὰ τοῦ χωρίου πρὸς τὴν ἤπειρον ἔταξε, αὐτὸς δὲ

ἀπελέξατο ἑξήκοντα ὁπλίτας καὶ τοξότας ὀλίγους καὶ ἐχώρει ἔξω τοῦ τείχους ἐπὶ τὴν θάλατταν, ᾗ μάλιςτα ἐκείνους προσεδέχετο πειράσεσθαι ἀποβαίνειν. κατὰ τοῦτο οὖν πρὸς αὐτὴν τὴν θάλατταν ἔταξε τοὺς ὁπλίτας.

Notes

1 τὸ θνῄσκειν (supply ἐστί) and τὸ ζῆν are both articular infinitives (5.1/3); understand τούτοις as the antecedent of οἷς.

3 *l.*1 translate πολέμοις by a singular; supply ἦν with Τιμόκριτος and ἐστί with σῆμα. *l.*2 φείδεται *is sparing of, spares* takes the genitive (cf. 13.1/2).

4 οὐκ ἔφη 8.1/3*a* note 4; after ἔφη we have a combination of a nominative (αὐτός) + infinitive and accusative (ἐκεῖνον) + infinitive (8.1/3*a*).

7 *l.*1 δεῖ + gen. *there is need of* (21.1/4*b* and note 3); both ἄλλου (*another thing*) and τούτοις (*those things*) are neuter. *l.*2 οἷς (= ἅ) has been attracted into the case of its antecedent (τούτοις) – 9.1/2 note 2; ἔξεστι an impersonal verb (cf. δεῖ, χρή) meaning *it is possible* (21.1/4*a*). *l.*3 δῆλον supply ἐστί, [*it is*] *clear*, *l.*4 ἕξομεν (note rough breathing) fut. of ἔχω.

10 As this sentence comes from a conversation we can supply ἡμᾶς (*us*, i.e. the speaker and his audience) with δεῖ.

11 ἀπίστως ἔχουσι = ἄπιστοί εἰσι (cf. note on 8.2.9).

12 *l.*1 ἐπήρετο < ἐπερωτάω. *ll.*3f. οὗτος ὁ ἐμὸς πατήρ *my father here*; we must tell from the context that αὐτόν is the subject of διαφθείρειν and ἐμέ its object. *l.*5 καλὸς κἀγαθός (= καὶ ἀγαθός) a set expression meaning *fine fellow, gentleman* (cf. 13.3(ii) *l.*15). *l.*6 οὐ δεῖ σέ ... i.e. *you must not* ... *ll.*8f. The relative clause ἅ ... precedes its antecedent ταῦτ'(α); νομίζω here has the acc. and inf. construction (8.1/3*a*) but the inf. εἶναι is understood.

13 *l.*2 πλοίοις ... πεζῷ dat. of instrument (11.1/2) lit. *with both ships and infantry at the same time* (ἅμα, which is here an adverb). *l.*3 αὐτῷ (*to/for him*) is dative with περιῆσαν (< περίειμι). *ll.*4f. ἀσπίσι ... πολλαῖς lit. *with shields* (dat. of instrument – see above) *inferior and the many made of wickerwork*, i.e *inferior shields mostly made of wickerwork* (οἱ πολλοί can mean *the majority* as it does in *l.*9); ἦν = ἐξῆν *it was possible* (ἔστι used in the sense of the impersonal ἔξεστι (21.1/4*a*) is common). *ll.*6f. Μεσσηνίων, which is to be taken with both τριακοντέρου and κέλητος in the sense *belonging to [some] Messenians*, is the antecedent of οἵ. *l.*9f. τὰ ἐχυρά *the strong [points]*; πρός *towards*, i.e. *facing*. *l.*12

ᾗ is here the relative adverb *where*, not the relative pronoun. *ll*.13f. ἐκείνουϲ i.e. the enemy; κατὰ τοῦτο *at this [point]* (κατά is used here of *place where*); πρὸϲ ... τὴν θάλατταν Greek regularly uses prepositions appropriate to **motion towards** (πρόϲ + acc., εἰϲ, etc.) with verbs logically requiring a preposition indicating **position at**, when some previous motion is to be understood (Demosthenes must have moved his troops **to** the seaside before drawing them up there). Consequently πρὸϲ ... τὴν θάλατταν must be translated *by the sea*. This **pregnant** use of prepositions is so termed because the idea of motion towards is implied by (i.e. contained within) the preposition.

9.2/1 Vocabulary

ἀγαθόϲ, -ή, -όν *brave*
ἄγνοια, -ᾱϲ, ἡ *ignorance*
ἀκούϲιοϲ, -ον *against the will, involuntary*
ἀλλήλουϲ, -ᾱϲ, -α (reciprocal pron.) *each other, one another* (9.1/4*b*)
ἅμα (adv.) *at the same time*
ἀναϲπάω (aor. -έϲπαϲα) *haul up*
ἀπέχω *be distant*
ἀπίϲτωϲ ἔχω *be mistrustful*
ἀποβαίνω *land*
ἀποκτείνω *kill*
ἀπολέγομαι *pick out*
ἀϲπίϲ, -ίδοϲ, ἡ *shield*
αὐτίκα (adv.) *at once, immediately*
δεῖ (impers.) *it is necessary* (+ acc. and infin.); *there is a need of* (+ gen.)
δεῖπνον, -ου, τό *dinner*
δή* (particle) *indeed, certainly*
δῆλοϲ, -η, -ον *clear, obvious*
διαφέρω (fut. διοίϲω) *differ from* (+gen.)
διαφθείρω *corrupt*
δοκέω *seem*
ἔγωγε (= ἐγώ + γε, 13.1/3*b*) *I at least; I for my part*
εἴκοϲι(ν) (indecl. adj.) *twenty*
ἔλαβον aor. of λαμβάνω *take*
ἐξαμαρτάνω *do wrong*
ἔξεϲτι (impers.) *it is possible*
ἑξήκοντα (indecl. adj.) *sixty*
ἐπερωτάω (aor. ἐπηρόμην) *ask* (a question)
ἐπιτήδεια, -ων, τά *necessities of life, provisions*
ἔρημοϲ, -ον *empty, deserted*
ἐχυρόϲ, -ᾱ́, -όν *strong, secure*
ἑώρα 3rd s. impf. of ὁράω *see*
ᾗ (adv.) *where*
ἤπειροϲ, -ου, ἡ *mainland*
θνῄϲκω *die*
καίτοι (particle) *and yet, however*
κακόνοια, -ᾱϲ, ἡ *malice*
κακόϲ, -ή, -όν *cowardly*
καλὸϲ κἀγαθόϲ see note on 12
καρτερόϲ, -ᾱ́, -όν *strong, mighty*
κέληϲ, -ητοϲ, ὁ *fast-sailing ship, pinnace*
κώμη, -ηϲ, ἡ *village*

λῃϲτρικόϲ, -ή, -όν *belonging to pirates*
μάλιϲτα *especially*
μέλλω *be about to*
Μεϲϲήνιοϲ, -ᾱ, -ον *Messenian*
ναύτηϲ, -ου, ὁ *sailor*
οἰϲύϊνοϲ, -η, -ον *made of osier/wickerwork*
ὄναρ, τό (nom. and acc. only) *dream*
ὀνομάζω *call, name*
ὁπλίζω *equip, arm*
ὁπλῑ́τηϲ, -ου, ὁ *hoplite*
ὅπου (relative adv.) *where*
ὅτε (conj.) *when*
οὐϲίᾱ, -ᾱϲ, ἡ *property, substance*
οὕτω another form of οὕτωϲ
παραβάλλω *compare*
παραγίγνομαι *be present*
παραϲκευάζω *prepare, equip*; (mid.) *make one's preparations*
πεζόϲ, -ή, -όν *on foot*
  πεζοί *infantry*
πειράομαι *try*
περίειμι *survive, remain*
περιφέρω *carry round*
πορεύομαι *march, journey*
πορίζομαι *procure*
πρόϲ (prep.+dat.) *in addition to*
προϲβάλλω *attack*
προϲδέχομαι *expect*
προϲκαλέω *summon*
ποῦ; (adv.) *where?*
ϲκέπτομαι *examine, consider*
ϲτάδιον, -ου, τό *stade* (c. 200 metres)
ϲτρατηγέω *be general*
ϲυνθηράω *hunt with* (+ dat.)
τάττω *station, draw up, post*
τείχιϲμα, -ατοϲ, τό *fort*
τεῖχοϲ, -ουϲ, τό *wall*
τετταράκοντα (indecl. numeral) *forty*
τοξότηϲ, -ου, ὁ *archer*
τριᾱκόντεροϲ, -ου, ἡ *thirty-oared ship*
ὕβριϲ, -εωϲ, ἡ *insult, humiliation*
φαῦλοϲ, -ον (also -η, -ον) *cheap, of poor quality*
φείδομαι *spare* (+ gen.)
φιλοϲοφίᾱ, -ᾱϲ, ἡ *philosophy*
φιλόϲοφοϲ, -ου, ὁ *philosopher*
φονεύω *murder, slay*
χαλεπαίνω *be angry*
χωρέω *go*
ὡϲ (adv.+numerals) *about, nearly*

unit 10

10.1 Grammar

10.1/1 Interrogative τίϲ and indefinite τιϲ

The interrogative and indefinite pronouns belong to the third declension and have identical forms except for the accent. The interrogative pronoun τίϲ *who?*, τί *what?* is easily identifiable, since it always retains an acute accent on the first syllable (see **Appendix** 8, note 2). The indefinite pronoun τιϲ *someone, anyone,* τι *something, anything,* is enclitic and postpositive.

		Interrogative		**Indefinite**	
		M. & F.	N.	M. & F.	N.
SINGULAR	*Nom.*	τίϲ	τί	τιϲ	τι
	Acc.	τίνα	τί	τινά	τι
	Gen.	τίνοϲ, τοῦ	τίνοϲ, τοῦ	τινόϲ, του	τινόϲ, του
	Dat.	τίνι, τῷ	τίνι, τῷ	τινί, τῳ	τινί, τῳ
PLURAL	*Nom.*	τίνεϲ	τίνα	τινέϲ	τινά
	Acc.	τίναϲ	τίνα	τινάϲ	τινά
	Gen.	τίνων	τίνων	τινῶν	τινῶν
	Dat.	τίϲι(ν)	τίϲι(ν)	τιϲί(ν)	τιϲί(ν)

In the genitive and dative singular the shorter forms coincide with the corresponding masculine and neuter forms of the definite article (3.1/1; the indefinite forms have no accent). Both the interrogative and the indefinite pronouns may also be used as adjectives: τίϲ (τίϲ ἀνὴρ) τοῦτο ἐποίηϲεν; *who (what man) did this?* λέγει τιϲ τοῦτο *someone says this*; κλέπτηϲ τιϲ τοῦτο ἐποίηϲεν *some thief did this.* Used in this way, indefinite τιϲ is often little more than the equivalent of the English indefinite article.

Notes

1 The acc. sing. neuter τί (or, more fully, διὰ τί, lit. *on account of what?*) means *why* (cf. 20.1/5).

2 ἄττα, which is **not** enclitic, sometimes replaces the indefinite neuter pl. τινά.

10.1/2 Questions, direct and indirect

(*a*) ***Direct questions***

Direct questions are those which are directly asked of someone else. In Greek, as in English, they are, where appropriate, introduced by an interrogative pronoun or adjective (10.1/1) or adverb (e.g. πότε *when?*). Where there is no interrogative word and English uses inversion (*are you sick?*) Greek, as we have seen (e.g. 3.2.12(ii)), uses the interrogative particle ἆρα (ἆρα νοϲεῖϲ;), which has no English equivalent. However, a question of this sort may simply be indicated by a different tone of voice without ἆρα: ταῦτα εἶπαϲ; *you said this?* (lit. *these things*).

This latter type of direct question may also be framed in such a way as to invite (but not necessarily receive) a negative answer: *you didn't say this, did you?* or *surely you didn't say this?* In Greek such a question is prefixed with μῶν (<μὴ οὖν) or μή: μῶν (or μὴ) ταῦτα εἶπαϲ; We may also invite a positive answer by saying *you did say this, didn't you?* or *surely you said this?* In Greek we begin with ἆρα οὐ (ἆρ' οὐ) or οὐ: ἆρα οὐ ταῦτα εἶπαϲ;

For alternative questions Greek uses as an introductory word for which English has no equivalent, πότερον or πότερα (there is no distinction between the two[1]): πότερον ταῦτα εἶπαϲ ἢ ἐκεῖνα *did you say this or that?* (lit. *these things or those things*). As with ἆρα, the introductory word can be omitted.

(*b*) ***Indirect questions***

Indirect questions are another form of indirect speech (7.1/3) and are expressed in Greek by a subordinate clause, just as in English: ἐρωτᾷ εἰ Περικλῆϲ πρὸϲ τὸν Πειραιᾶ ἦλθεν *he is asking if Pericles went to Piraeus* (direct question: ἆρα Περικλῆϲ πρὸϲ τὸν Πειραιᾶ ἦλθεν; *did Pericles go to Piraeus?*).

The Greek interrogative pronouns, adjectives and adverbs, which, where appropriate, introduce questions, can have a direct form (τίϲ, πότε, ποῦ, etc.) or an indirect form:

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[1] They are respectively the n. acc. s. and n. acc. pl. of πότεροϲ *which (of two)?* The accusative is here used adverbially (20.1/5).

DIRECT	INDIRECT	DIRECT	INDIRECT
τίc; *who?, which?*	ὅcτιc	ποῦ; (*at*) *where?*	ὅπου
ποῖοc; *of what kind?*	ὁποῖοc	ποῖ; (*to*) *where?*	ὅποι
πόcοc; *how big?, how much?* pl. *how many?*	ὁπόcοc	πόθεν; *from where?*	ὁπόθεν
		πότε; *when?*	ὁπότε
πότεροc; *which* (*of two*)?	ὁπότεροc	πῶc; *how?*	ὅπωc

The forms ending in -οc are declined as first and second declension adjectives (3.1/3); for the declension of ὅcτιc see note 1.

The difference between direct and indirect forms is one of use, not meaning. The indirect are used in indirect questions only, as ἐρωτᾷ ὅcτιc εἶ *he is asking who you are* (but see also note 2). The direct forms can be used in direct questions (τίc εἶ; *who are you?*) or in indirect ones (ἐρωτᾷ τίc εἶ *he is asking who you are*). When used in the latter context they give a touch of immediacy and vividness.

Where the original question begins with ἆρα (ἆρα εὐωχεῖ; *are you holding a party?*) or has no interrogative word at all (εὐωχεῖ;) the indirect version is introduced by εἰ *if/whether*: ἐρωτᾷ εἰ εὐωχεῖ *he is asking if* (or *whether*) *you are holding a party*).

As in indirect statements (8.1/3), the tense of the original direct question is retained in the indirect form.[1] As will be seen in the third example below, an indirect question is not always preceded by a verb of asking.

τούτων ἕκαcτον ἠρόμην εἴ τινέc εἰcι μάρτυρεc.	*I asked each of them if there were any witnesses* (direct: ἆρα μάρτυρέc τινέc εἰcιν; *Are there any witnesses?*)
ὁ κῆρυξ ἠρώτᾱ τίc (or ὅcτιc) ἀγορεύειν βούλεται.	*The herald used to ask who wanted to speak* (direct: τίc ἀγορεύειν βούλεται;).
οὐ δεῖ cε εἰπεῖν πόcουc (or ὁπόcουc) πόνουc ἔχειc.	*You don't have to say how many troubles you have* (implying a direct question πόcουc πόνουc ἔχω; in the mind of the person addressed).

Notes

1 ὅcτιc is a combination of the relative pronoun ὅc (9.1/2) and the indefinite τιc (10.1/1). There are some alternative forms:

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[1] For the change of mood which may occur after an introductory historic verb, see 14.1/4d.

		M.	F.	N.
SINGULAR	*Nom.*	ὅcτιc	ἥτιc	ὅτι
	Acc.	ὅντινα	ἥντινα	ὅτι
	Gen.	οὗτινοc, ὅτου	ἧcτινοc	οὗτινοc, ὅτου
	Dat.	ᾧτινι, ὅτῳ	ᾗτινι	ᾧτινι, ὅτῳ
PLURAL	*Nom.*	οἵτινεc	αἵτινεc	ἅτινα, ἅττα
	Acc.	οὕcτιναc	ἅcτιναc	ἅτινα, ἅττα
	Gen.	ὧντινων, ὅτων	ὧντινων, ὅτων	ὧντινων, ὅτων
	Dat.	οἷcτιcι(ν), ὅτοιc	αἷcτιcι(ν)	οἷcτιcι(ν), ὅτοιc

The neuter singular ὅτι is sometimes printed ὅ τι in modern texts to avoid confusion with the conjunction ὅτι *that, because.* This distinction is not employed in this book; the context should show which is being used.

2 The indirect interrogative ὅcτιc is also used as an **indefinite relative** with the meaning *whoever*; ὅcτιc γαμεῖ πονηρᾱ́ν, μῶρόc ἐcτιν *whoever marries an evil woman is stupid.* The other indirect interrogatives are similarly used (ὅπου *wherever,* etc). For ὅπωc, which has additional meanings, see the **Vocabulary.**

3 Just as the interrogative τίc becomes, with a change in accentuation, the indefinite τιc (10.1/1), so some other direct interrogatives can be converted to indefinite pronouns and adverbs. Very common are που *somewhere,* ποτέ *at some time, once,* πωc *somehow* (all enclitic).

10.1/3 First and third declension adjectives

The masculine and neuter of adjectives in this category belong to the third declension, but their feminine to the first. There are two types:

(*a*) ***Stems in υ***

In this large class the nom. s. ends in -ύc, -εῖα, -ύ (always so accented). ἡδύc *sweet* is declined:

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
Nom.	ἡδύc	ἡδεῖα	ἡδύ	ἡδεῖc	ἡδεῖαι	ἡδέα
Voc.	ἡδύ	ἡδεῖα	ἡδύ	ἡδεῖc	ἡδεῖαι	ἡδέα
Acc.	ἡδύν	ἡδεῖαν	ἡδύ	ἡδεῖc	ἡδείᾱc	ἡδέα
Gen.	ἡδέοc	ἡδείᾱc	ἡδέοc	ἡδέων	ἡδειῶν	ἡδέων
Dat.	ἡδεῖ	ἡδείᾳ	ἡδεῖ	ἡδέcι(ν)	ἡδείαιc	ἡδέcι(ν)

(*b*) ***Stems in ντ***

This class contains only a few adjectives but very many participles (12.1/1). The ντ of the stem is lost in all feminine forms and in the masculine and neuter dat. pl. (cf. γίγᾱϲ 5.1/1*b*). πᾶϲ *all* is declined:

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
N.V.	πᾶϲ	πᾶϲα	πᾶν	πάντεϲ	πᾶϲαι	πάντα
Acc.	πάντα	πᾶϲαν	πᾶν	πάνταϲ	πᾱ́ϲᾱϲ	πάντα
Gen.	παντόϲ	πᾱ́ϲηϲ	παντόϲ	πάντων	πᾱϲῶν	πάντων
Dat.	παντί	πᾱ́ϲῃ	παντί	πᾶϲι(ν)	πᾱ́ϲαιϲ	πᾶϲι(ν)

Like πᾶϲ are declined its emphatic forms ἅπᾱϲ and ϲύμπᾱϲ (which we must also translate by *all*). The only other adjectives in this group end in -ειϲ (gen. -εντοϲ), -εϲϲα, -εν, e.g. χαρίειϲ, χαρίεϲϲα, χαρίεν *graceful*, gen. s. χαρίεντοϲ, χαριέϲϲηϲ, χαρίεντοϲ, dat. pl. χαρίεϲι(ν), χαριέϲϲαιϲ, χαρίεϲι(ν).

Notes

1 In the predicative position πᾶϲ means *all*: περὶ πάνταϲ τοὺϲ θεοὺϲ ἀϲεβοῦϲιν *they commit impiety with respect to all the gods*. In the attributive position it means *whole*: ἡ πᾶϲα Ϲικελίᾱ *the whole of Sicily*. Without the article it means *every* in the singular, but *all* in the plural: πᾶϲα πόλιϲ *every city*; πάντεϲ πολῖται *all citizens*.

2 μέλᾱϲ, μέλαινα, μέλαν *black* has a stem in ν (not ντ); gen. s. μέλανοϲ, μελαίνηϲ, μέλανοϲ; dat. pl. μέλαϲι(ν), μελαίναιϲ, μέλαϲι(ν). Exactly similar is τάλᾱϲ *miserable*.

10.1/4 Third declension adjectives

These adjectives are declined wholly within the third declension and fall into two groups. In both, the masculine and feminine have the same form.

(*a*) ***Stems in*** **ον**

These are declined like δαίμων (6.1/1*a*), except that the nom. voc. and acc. neuter ends in -ον in the singular and -ονα in the plural. An example is ἄφρων *senseless*:

	SINGULAR		PLURAL	
	M. & F.	N.	M. & F.	N.
Nom.	ἄφρων	ἄφρον	ἄφρον-εϲ	ἄφρον-α
Voc.	ἄφρον	ἄφρον	ἄφρον-εϲ	ἄφρον-α
Acc.	ἄφρον-α	ἄφρον	ἄφρον-αϲ	ἄφρον-α
Gen.	ἄφρον-οϲ	ἄφρον-οϲ	ἀφρόν-ων	ἀφρόν-ων
Dat.	ἄφρον-ι	ἄφρον-ι	ἄφρο-ϲι(ν)	ἄφρο-ϲι(ν)

Comparative adjectives in -ων (17.1/2*b*) are similarly declined.

(*b*) *Stems in* **εc**

These belong to the same type as neuter nouns in εc (6.1/1 This is most obvious in the genitive and dative, where we fir similar endings. ἀληθής *true* (stem ἀληθεc–) is declined:

	SINGULAR		PLURAL	
	M. & F.	N.	M. & F.	N.
Nom.	ἀληθήc	ἀληθέc	ἀληθεῖc	ἀληθῆ
Voc.	ἀληθέc	ἀληθέc	ἀληθεῖc	ἀληθῆ
Acc.	ἀληθῆ	ἀληθέc	ἀληθεῖc	ἀληθῆ
Gen.	ἀληθοῦc	ἀληθοῦc	ἀληθῶν	ἀληθῶν
Dat.	ἀληθεῖ	ἀληθεῖ	ἀληθέcι(ν)	ἀληθέcι(ν)

ἀληθῆ, ἀληθεῖc are contractions of ἀληθέ(c)α, ἀληθέ(c)εc ἀληθεῖc as acc. pl. (m. and f.) is irregular; we would have expected ἀληθῆc (< –ε(c)αc). The n. pl. nom. voc. and acc. ἀληθῆ are only an apparent exception to the rule given at 3.1/1 (cf. γένοc: pl. γένη < γένεc–α, 6.1/1*c*).

The few adjectives with other stems are mostly compounds whose second element is a third declension noun, e.g. εὔχαριc (εὖ + χάριc) *charming*, stem εὐχαριτ–; εὔελπιc (εὖ + ἐλπίc) *hopeful*, stem εὐελπιδ–.

10.2 Greek reading

1# παχεῖα γαcτὴρ λεπτὸν οὐ τίκτει νόον.
2# ὡc ἡδὺ τὴν θάλατταν ἀπὸ τῆc γῆc ὁρᾶν.
3# ὁ χρόνοc ἅπαντα τοῖcιν ὕcτερον φράcει.
4 ἡ εὐδαιμονία ἐcτὶν ἐνέργειά τιc τῆc ψυχῆc.
5 ὦ Μένανδρε καὶ βίε, πότεροc ἄρ' ὑμῶν πότερον ἀπεμιμήcατο;
6# τίc δ' οἶδεν (*knows*) εἰ τὸ ζῆν μέν ἐcτι κατθανεῖν,
τὸ κατθανεῖν δὲ ζῆν κάτω νομίζεται;
7 ὁ βίοc βραχύc, ἡ δὲ τέχνη μακρή, ὁ δὲ καιρὸc ὀξύc, ἡ δὲ πεῖρα cφαλερή, ἡ δὲ κρίcιc χαλεπή.
8 cύντομοc ἡ πονηρία, βραδεῖα ἡ ἀρετή.
9 ὅπου εὖ πράττει τιc, ἐνταῦθα πατρίc.
10# ὅcτιc δὲ θνητῶν βούλεται δυcώνυμον
εἰc γῆραc ἐλθεῖν, οὐ λογίζεται καλῶc·
μακρὸc γὰρ αἰὼν μυρίουc τίκτει πόνουc·
11# ὡc ἡδὺ δούλοιc δεcπόταc χρηcτοὺc λαβεῖν
καὶ δεcπόταιcι δοῦλον εὐμενῆ δόμοιc.
12# ἅπαντ' ἐπαχθῆ πλὴν θεοῖcι κοιρανεῖν·
ἐλεύθεροc γὰρ οὔτιc ἐcτὶ πλὴν Διόc.
13 οἱ ἀμαθεῖc ὥcπερ ἐν πελάγει καὶ νυκτὶ φέρονται ἐν τῷ βίῳ.

14 ἡ γυνὴ ἔφη ὅτι αὐτάρκης κόςμος μοι ἡ τοῦ ἀνδρὸς ἀρετή.

15# ὅπου τις ἀλγεῖ, κεῖςε καὶ τὸν νοῦν ἔχει.

16 **Other proverbs**

(*i*) μιςῶ μνήμονα ςυμπότην. (*ii*) δυςμενὴς ὁ τῶν γειτόνων ὀφθαλμός. (*iii*) τὸν ἀτυχῆ καὶ πρόβατον δάκνει. (*iv*) ἀνὴρ ἄτεχνος τοῖς πᾶςιν ἐςτι δοῦλος. (*v*) γλυκὺς ἀπείρῳ πόλεμος. (*vi*) χρόνῳ τὰ πάντα κρίνεται. (*vii*) ἐν νυκτὶ λαμπρός, ἐν φάει δ' ἀνωφελής. (*viii*) ἀλλήλας νίπτουςι χεῖρες. (*ix*) ὑπὸ παντὶ λίθῳ ςκόρπιος καθεύδει. (*x*) ῥᾴδια πάντα θεῷ. (*xi*) ἅπας ἐχῖνος τραχύς. (*xii*) ὃν ἡ τύχη μέλανα γράψει τοῦτον ὁ πᾶς χρόνος οὐ δύναται λευκᾶναι.

17 **Stories about Diogenes**

The Greeks were fond of short, pithy anecdotes ending in a *bon mot*. Diogenes, the philosopher of the fourth century BC whose eccentric lifestyle made him a tourist attraction in the Athens of his day, is the subject of a large collection.

(*i*) ὁ Διογένης ᾔτει ποτὲ ἀνδρίαντα· ἐρωτηθεὶς (*having been asked*) δὲ διὰ τί τοῦτο ποιεῖ, μελετῶ, εἶπεν, ἀποτυγχάνειν.

(*ii*) ἐρωτηθεὶς ποῖον οἶνον ἡδέως πίνει, ἔφη, τὸν ἀλλότριον.

(*iii*) φιλάργυρον ᾔτει· ὅτε δὲ ἐβράδυνεν, ὁ Διογένης, ἄνθρωπε, εἶπεν, εἰς τροφήν ςε αἰτῶ, οὐκ εἰς ταφήν.

(*iv*) ἐρωτηθεὶς πόθεν ἐςτίν, κοςμοπολίτης, ἔφη.

(*v*) ὅτε εἶπέ τις κακὸν εἶναι τὸ ζῆν, οὐ τὸ ζῆν, ἔφη, ἀλλὰ τὸ κακῶς ζῆν.

Notes

1 The uncontracted νόον (= νοῦν, 6.1/2) shows that this is Ionic Greek (1.3).

3 τοῖςιν = τοῖς (3.1/1 note 3).

5 Menander was famous for his faithful representation of everyday life; πότερος ἆρ' lit. *which of you two then ...?* (ἆρ' = ἆρα an inferential particle which must be distinguished from ἆρα, 10.1/2*a*).

6 κατθανεῖν shortened form of καταθανεῖν (aor. inf. act. of καταθνῄςκειν). *l*.2 δέ is postponed for metrical reasons (prose order would be τὸ δὲ κατθανεῖν); κάτω *below* i.e. in Hades.

7 The well-known aphorism of Hippocrates, the famous doctor of the fifth century BC. He wrote in Ionic Greek and the η of μακρή and ςφαλερή would be ᾱ in Attic. By τέχνη Hippocrates meant the art of medicine.

9 ὅπου here (and in 15 below) is the relative adverb *where*, not the indirect interrogative.

10 Take δυcώνυμον with γῆραc *old age* (acc. s., 13.1/1*b*(iii)).
11 *l*.1 λαβεῖν is to be understood. *l*.2 δεcπόταιcι has the longer form of the dat. pl. ending (3.1/1 note 3; cf. θεοῖcι in the next sentence); δόμοιc dat. without preposition to express *place where* (23.1/2*n*) – translate by a singular.
12 κοιρανεῖν here takes the dative, not the genitive as is normal after verbs of ruling (13.1/2*a*); Διόc gen. of Ζεύc (11.1/4).
14 For ὅτι introducing a **direct** statement see 8.1/3*b* note 2.
16 (*iv*) τοῖc πᾶcιν the article is added for emphasis (as also in (*vi*)). (*vi*) χρόνῳ *by time* dat. of instrument (11.1/2); τὰ πάντα cf. (*iv*) above. (*vii*) A phrase of abuse, not a sentence (cf. 6.2.7 (iv)). (*xii*) Although ὅν comes first, its antecedent is τοῦτον; δύναται *is able* from δύναμαι (on verbs with -αμαι instead of -ομαι see 19.1/3*b*).
17 (*i*) ᾔτει (< αἰτέω) *was begging [alms from]* + acc.; ποιεῖ on the tense see 10.1/2*b* (this also applies to πΐνει (*ii*) and ἐcτίν (*iv*)). (*ii*) with τὸν ἀλλότριον supply ἡδέωc πΐνω. (*iii*) ᾔτει see (*i*); εἰc *with regard to*, i.e. *for*.

10.3 Extra reading

From this point extra reading will be included with certain units. Because it will consist of longer passages it will necessarily be somewhat harder than the other exercises. If you do not feel confident enough to tackle it when working your way through the book for the first time, it may conveniently be left until later.

The wisdom of Socrates

Socrates (469–399 BC) was to philosophy what Herodotus was to history. Previous thinkers had speculated on the physical nature of the world, but Socrates was the first to concern himself with moral and ethical problems. His uncompromising pursuit of truth made him so unpopular with his fellow citizens at Athens that, when he was brought to trial on a trumped-up charge of corrupting the young, he was convicted and executed. The following is from his defence in court, as reported by his pupil Plato; here Socrates explains the origin of his reputation (ὄνομα) for exceptional wisdom, which, he claims, is unjustified.

ἐγὼ γάρ, ὦ ἄνδρεc Ἀθηναῖοι, δι' οὐδὲν ἄλλ' ἢ διὰ cοφίαν τινὰ τοῦτο τὸ ὄνομα ἔχω. ποίαν δὴ cοφίαν ταύτην; ἥπερ ἐcτὶν ἴcωc ἀνθρωπίνη cοφία· τῷ ὄντι γὰρ κινδυνεύω ταύτην εἶναι cοφόc. οὗτοι δέ, οὓc ἄρτι ἔλεγον, δαιμονίαν τινὰ cοφίαν cοφοί εἰcιν, ἣν οὐκ ἔχω διηγεῖcθαι· οὐ γὰρ δὴ ἔγωγε αὐτὴν ἐπίcταμαι, ἀλλ' ὅcτιc φηcί, ψεύδεταί τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. καὶ ἐλπίζω ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, μὴ θορυβήcειν μοι, μηδ' εἰ δοκῶ τι ὑμῖν μέγα λέγειν· οὐ γὰρ ἐμὸν ἐρῶ τὸν λόγον ὃν λέγω, ἀλλ' εἰς ἀξιόπιcτόν τινα ἀνοίcω. τῆς γὰρ ἐμῆς, εἰ δή τίς ἐcτι cοφία καὶ οἵα, μάρτυρα ὑμῖν παρέξομαι τὸν θεὸν τὸν ἐν Δελφοῖς. γνώριμος γάρ που ὑμῖν ἦν Χαιρεφῶν. οὗτος ἐμός τε ἑταῖρος ἦν ἐκ νέου καὶ ὑμῶν τῷ πλήθει. καὶ εὔγνωcτον ὑμῖν ἐcτιν οἷος ἦν Χαιρεφῶν, ὡς παντάπαcι cφοδρός. καὶ δή ποτε καὶ εἰς Δελφοὺς ἦλθε καὶ ἐτόλμηcε μαντεύεcθαι, εἴ τίς ἐcτι cοφώτερος ἢ (*wiser than*) ἐγώ. ἀνεῖλεν οὖν ἡ Πυθία οὐδένα cοφώτερον εἶναι.

Notes

l.1 ἄλλ' = ἄλλο; ἢ *than*. *l*.2 ποίᾱν etc. supply λέγω; ἥπερ *[the one] which*, the suffix περ is added to the relative pronoun for emphasis. *l*.3 τῷ ὄντι *in reality, really* (12.1/1 note 1); ταύτην (*sc*. τὴν cοφίᾱν) accusative of respect (20.1/5) with cοφός, lit. *wise in respect of this [wisdom]*, i.e. *possessed of this wisdom* – the same construction occurs with cοφοί (*l*.4). *ll*.5f οὐκ ἔχω *I am not able*; ἔγωγε cf. 9.2.12 *l*.9; ἐπίcταμαι has -αμαι instead of -ομαι (19.1/3*b*); φηcί *sc. that this is so*; ἐπί *with a view to*, i.e *to arouse*; διαβολῇ τῇ ἐμῇ not *my prejudice* but *prejudice against me*; this use of the possessive adjective is the same as that of the objective genitive (23.1/1*c*). *l*.7 μή is used after ἐλπίζω (8.1/3*a* note 5) and consequently we also have μηδ'(έ) (7.1/6*c*), which here means *not even*, but, as we would not normally repeat the negative in such a construction in English, simply translate by *even*; θορυβήcειν μοι lit. *to be going to make a noise for me*, i.e. *to be going to interrupt me*. *l*.8 ἐμόν predicative with τὸν λόγον, lit. *not [as] mine shall I tell the story which I am telling*. *ll*.9f. ἀνοίcω < ἀναφέρω; τῆς ... ἐμῆς (*sc*. cοφίᾱς) with μάρτυρα *a witness of my [wisdom]*; εἰ ... οἵᾱ two indirect questions to be taken with μάρτυρα *[as to] whether it is some sort of* (τις) *wisdom and what sort of [wisdom it is]* (the indefinite τις has an acute accent because of the following ἐcτιν (see **Appendix** 8, *d*(ix)); it is not the interrogative τίς); τὸν θεόν, i.e. Apollo. *ll*.10ff. που *I suppose, think*, the original meaning, which is also common, is *somewhere* (10.1/2*b* note 3); τε ... καί (*both ... and* but trans. simply by *and*) joins ἐμός and ῡ̔μῶν; ἐκ νέου lit. *from [being] young*, i.e. *from youth*; ῡ̔μῶν τῷ πλήθει lit. *to the people of you*, i.e. to the [Athenian] democracy (to be taken with ἑταῖρος, which may be here translated by one word and by another word with ἐμός); ὡς ... cφοδρός *how [he was] completely impetuous* Chaerephon had died before the trial (hence ἦν in the previous clause). *l*.13 καὶ δή *and indeed, and as a matter of fact*; ποτε καί ... *once even/actually* (*he actually went to Delphi once*). *l*.15 ἀνεῖλεν < ἀναιρέω.

Unit 11

11.1 Grammar

11.1/1 Root aorist, aorist passive and future passive

A few -ω verbs form their aorist active by adding endings directly to their basic stem or root without a suffix (such as c in the weak aorist – 4.1/1) or a link vowel (such as ο/ε of the strong aorist endings – 7.1/1). The roots of all such verbs end in the long vowels ᾱ, η, ῡ or ω, and the endings applied to form the root aorist are -ν, -c, -, -μεν, -τε, -cαν. As an example we may take the aorist of βαίνω *go* (root βη-).

	SINGULAR	PLURAL
1	ἔβην *I went*	ἔβημεν
2	ἔβηc	ἔβητε
3	ἔβη	ἔβηcαν
INFINITIVE	βῆναι	

Some other common verbs with root aorists are given below. Note that the form of the root cannot be predicted from the present stem.

	PRESENT STEM	ROOT	ROOT AORIST
(ἀπο) διδράcκω[1] *run away*	διδραcκ-	δρᾱ-	-έδρᾱν
φύω *cause to grow, produce*	φυ-	φῡ-	ἔφῡν
γιγνώcκω *get to know*	γιγνωcκ-	γνω-	ἔγνων
βιόω *live*	βιο-	βιω-	ἐβίων

φύω also has a regularly formed weak aorist active: ἔφῡcα. In such cases where a verb has two sets of aorist active forms, the root aorist is intransitive: ἔφῡν (*I grew* intr.); and the weak aorist transitive: ἔφῡcα (*I caused to grow, I produced*); cf. καταδύω

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[1] This verb occurs only in compounds.

cause to sink; κατέδῡϲα *I caused to sink,* κατέδῡν *I sank.*[1] Examples are:

αἱ τρίχεϲ ἔρρεον ἃϲ πρὶν ἔφῡϲε τὸ φάρμακον.	*The hairs fell out which the drug previously made grow.*
ἐλάᾱ ἐντὸϲ τῆϲ αὐλῆϲ ἔφῡ.	*An olive tree grew inside the courtyard.*

Another important verb with two aorists and a similar distinction between them is ἵϲτημι (19.1/1).

Only a few verbs, however, have a root aorist with an active meaning. Elsewhere the root aorist has developed a passive meaning and is normally classified as an aorist passive. An example is πνῑ́γω *strangle, choke* (tr.), which, like φύω, has a weak aorist ἔπνῑξα *I strangled, choked* (tr., e.g. ἐχθὲϲ ἔπνῑξα τὸν τοῦ γείτονοϲ κύνα *yesterday I choked the neighbour's dog*) and what is really a root aorist ἐπνίγην *I choked* (intr., e.g. ὁ ϲὸϲ κύων, ἔφην, ἐπνίγη ἐν τῷ τοῦ πυρὸϲ καπνῷ *"Your dog," I said, "choked in the smoke of the fire"*). The original contrast between the transitive and intransitive aorists in verbs of this sort developed into one of active/passive, and forms such as ἐπνίγην were used in contexts where they must be interpreted as passive (ὁ ἐμὸϲ κύων, ἔφη, οὐκ ἐπνίγη καπνῷ *"My dog," he said, "was not choked by smoke"* – on this use of the dative see 11.1/2 below). Consequently, most root aorists in -ην, (but not in -ᾱν, ῡν, or, with one exception, -ων) which could be interpreted as passive came to be so regarded and classified. This could not happen with intransitive verbs, such as βαίνω, whose meaning precludes any passive sense.

The total number of aorist passives in -ην is also small, but they formed the model for the vast majority of transitive verbs, where a special aorist passive stem was created by attaching the suffix θη to the root.[2] To this were added the same endings as for the root aorist. For this reason **all** aorist passive endings are of the **active** type; the aorist passive **never** has the passive endings of the other historic tenses (-μην, -ϲο, -το etc. 4.1/1 note 1).

The aorist passive indicative (and corresponding infinitive) of λῡ́ω will be found in **Appendix 1**. This tense is included in the principal parts of verbs which show some irregularity (7.1/1 note 3) as the form it takes is not always predictable. We may, however, note:

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[1] In these verbs the 3rd plural of the root aorist and of the weak aorist active are identical: ἔφῡϲαν (from ἔφῡ-ϲαν or ἔφῡϲ-αν).

[2] The η of the suffix undergoes change in some forms other than the indicative, e.g. the aor. pass. pple. λυθείϲ (12.1/1).

(*a*) Most verbs whose present stem ends in a vowel or diphthong form their aorist passive stem regularly. In a few cases the suffix is enlarged to ϲθη on the analogy of dental stems (see below), e.g. ἠκούϲθην *I was heard* (ἀκούω), ἐκελεύϲθην *I was ordered* (κελεύω). In regular contracted verbs the final vowel of the present stem is lengthened in the same way as in the aorist active (5.1/2 note 2), e.g. ἐτῑμήθην (τῑμάω); ἐποιήθην (ποιέω); ἐδηλώθην (δηλόω).

(*b*) In palatal and labial stems (6.1/4) final κ and γ become χ, final π and β become φ (i.e. they are assimilated to the following θ by becoming aspirates), e.g. ἐφυλάχθην *I was guarded* (φυλάττω, stem φυλακ-); ἐπέμφθην *I was sent* (πέμπω, stem πεμπ-). In dental stems the final consonant becomes ϲ, e.g. ἐπείϲθην *I was persuaded* (πείθω, stem πειθ-).

Occasionally (and unpredictably) a verb has a root aorist passive, e.g. ἐπνίγην (see above); ἐκόπην *I was cut* (κόπτω), sometimes both, e.g. ἐβλάβην, ἐβλάφθην *I was hurt* (βλάπτω; there is no difference in meaning).

The stem of the **future passive** is that of the aorist passive with an added ϲ (λυθηϲ-, τῑμηθηϲ-, κοπηϲ-). The endings are those of the present middle and passive: λυθήϲομαι *I shall be loosened*; τῑμηθήϲομαι *I shall be honoured*; κοπήϲομαι *I shall be cut*. For the full future passive of λῡ́ω see **Appendix 1**.

Note

As mentioned in 8.1/2 some deponents are classified as passive because their aorist is passive, not middle, in form (most, however, have a **middle future**). Among the most common passive deponents are:

βούλομαι *wish*; fut. βουλήϲομαι; aor. ἐβουλήθην
δύναμαι *be able*; fut. δυνήϲομαι; aor. ἐδυνήθην
πορεύομαι *march*; fut. πορεύϲομαι; aor. ἐπορεύθην

In the future and aorist of the first two η is inserted. δύναμαι has -αμαι, -αϲαι, -αται etc., not -ομαι -ῃ, -εται etc. in the present (see 19.1/3*b*).

The difference between middle and passive deponents is simply one of **form**; both are active in **meaning**.

11.1/2 Agent and instrument

In English we can say *the policeman was hit by a demonstrator* and *the policeman was hit by a placard* but Greek makes a distinction between agent (*demonstrator*) and instrument (*placard*). An agent is a living being and agency is normally expressed by ὑπό with the genitive. An instrument is nearly always inanimate and the construction used for it is the dative without a preposition (examples have already occurred at 7.2.13 *l*.8, 9.2.13 *l*.3, 10.2.16(vi); in English we use either *by* or *with*: Ἀcπαcίᾱ με τύπτει μήλοιc *Aspasia is hitting me with apples* (instrument); ἡ Τροίᾱ ὑπὸ τῶν Ἑλλήνων ἐπορθήθη *Troy was sacked by the Greeks* (agent).

11.1/3 –ω verbs with stems in λ, μ, ν, ρ

Most verbs with these stems originally formed their present with a *y* suffix (6.1/4*b*). This combined with a preceding λ to give λλ, but disappeared after μ, ν, ρ, although, by way of compensation, a preceding ε, ι, υ was lengthened and a preceding α became αι. The future of these verbs is of the contracted type (–ῶ < –έω; 5.1/2 note 3); where a *y* suffix has been used in the present the future reverts to the original stem. In the weak aorist (which occurs in all common verbs of this group, except βάλλω *throw*) the sigma is dropped and the preceding vowel lengthened (note that here we have α > η except after vowels and ρ, where α becomes ᾱ; also, ε becomes ει). The following table shows the different possibilities:

PRESENT			FUTURE	AORIST
βάλλω	*throw*	(< βάλ–*y* ω)	βαλῶ	ἔβαλον
cτέλλω	*send*	(< cτέλ–*y* ω)	cτελῶ	ἔcτειλα
νέμω	*apportion*	(no *y* suffix)	νεμῶ	ἔνειμα
μένω	*wait*	(no *y* suffix)	μενῶ	ἔμεινα
cημαίνω	*indicate*	(< cημάν–*y* ω)	cημανῶ	ἐcήμηνα
μιαίνω	*stain*	(< μιάν–*y* ω)	μιανῶ	ἐμίᾱνα
αἰcχῡ́νω	*dishonour*	(< αἰcχύν–*y* ω)	αἰcχυνῶ	ᾔcχῡνα
αἴρω	*lift*	(< ἄρ–*y* ω)	ἀρῶ	ἦρα
οἰκτῑ́ρω	*pity*	(< οἰκτίρ–*y* ω)	οἰκτιρῶ	ᾤκτῑρα

For the principal parts of ἐλαύνω *drive* and φέρω *carry*, which are irregular, see **Principal parts of verbs.**

The aorist passive of verbs in –αίνω and –ῡ́νω ends in –άνθην and –ύνθην, e.g. ἐcημάνθην (cημαίνω); ᾐcχύνθην (αἰcχῡ́νω). Likewise, we have ἤρθην from αἴρω, but the other verbs listed above which have an aorist passive are irregular.

11.1/4 Third declension nouns – stems in ευ, αυ, ου

A large number of masculine nouns end in –εύc (always so accented). Most common nouns of this type involve male occupations, e.g. ἱερεύc *priest,* ἱππεύc *horseman.* The names of some Homeric heroes are also of this type, as Ὀδυccεύc, Ἀχιλλεύc. The genitive and dative singular endings are the same as for stems in ι (8.1/4).

The only examples of stems in αυ and ου are those given below.

	βαcιλεύc (m) *king*	ναῦc (f) *ship*	γραῦc (f) *old woman*	βοῦc (m or f) *ox, cow*
SINGULAR				
Nom.	βαcιλεύ-c	ναῦ-c	γραῦ-c	βοῦ-c
Voc.	βαcιλεῦ	ναῦ	γραῦ	βοῦ
Acc.	βαcιλέ-ᾱ	ναῦ-ν	γραῦ-ν	βοῦ-ν
Gen.	βαcιλέ-ωc	νε-ώc	γρᾱ-όc	βο-όc
Dat.	βαcιλεῖ	νη-ΐ	γρᾱ-ΐ	βο-ΐ
PLURAL				
N.V.	βαcιλῆc (or -εῖc)	νῆ-εc	γρᾶ-εc	βόεc
Acc.	βαcιλέ-ᾱc	ναῦc	γραῦc	βοῦc
Gen.	βαcιλέ-ων	νε-ῶν	γρᾱ-ῶν	βο-ῶν
Dat.	βαcιλεῦ-cι(ν)	ναυ-cί(ν)	γραυ-cί(ν)	βου-cί(ν)

Note also Ζεύc *Zeus*, which is irregular: voc. Ζεῦ, acc. Δία, gen. Διόc, dat. Διί (in poetry there is an alternative stem, Ζην-, for the oblique cases, giving Ζῆνα, Ζηνόc, Ζηνί).

11.1/5 Crasis

Crasis (κρᾶcιc *mixing, blending*) is the contraction of a vowel or diphthong at the end of one word with a vowel or diphthong at the beginning of the following word. It is found chiefly in poetry but is not uncommon in the orators. Only a very small number of words occur as the first element of crasis, viz the relevant parts of the definite article, καί and a few others. Examples we have already met are κἀν (= καὶ ἐν 5.2.17) and αὑτόc (= ὁ αὐτόc), ταὐτοῦ etc. (9.1/3*b*). In all such cases elision (2.1/6*b*), even if theoretically possible, is never used in preference to crasis. The rules for crasis are:

(*a*) The first word loses its accent, if any.

(*b*) A vowel (always long) or diphthong resulting from crasis is marked with ᾽ (technically called **coronis** but identical in form with a smooth breathing), e.g. τοὔνομα (τὸ ὄνομα). When the second word begins with a rough breathing, a consonant preceding it in crasis (always κ or τ) is aspirated, e.g. θοἰμάτιον (τὸ ἱμάτιον). When, however, the first word is simply an aspirated vowel or diphthong (ὁ, οἱ, etc.), the rough breathing is kept in crasis, e.g. οὑν (ὁ ἐν).

(c) The rules that apply for internal contraction in verbs (5.1/2) are generally followed, as in the above examples. There are, however, some combinations which do not occur in verbs, as well as some exceptions. We should note:

(i) When the definite article is combined with a word beginning with α, this α is always kept, e.g. ἅνθρωποϲ (ὁ ἄνθρωποϲ), αὑτόϲ (ὁ αὐτόϲ, 9.1/3*b*).

(ii) The αι of καί is dropped in certain combinations, e.g. κοὐ (καὶ οὐ), χἠ (καὶ ἡ).

11.2 Greek reading

1 ἡ τυραννὶϲ ἀδικίαϲ μήτηρ ἔφυ.

2 ἀεὶ εὖ πίπτουϲιν οἱ Διὸϲ κύβοι.

3# ἔϲτι τι κἀν κακοῖϲιν ἡδονῆϲ μέτρον.

4# κοὐκ ἐμὸϲ ὁ μῦθοϲ, ἀλλ' ἐμῆϲ μητρὸϲ πάρα,
ὡϲ οὐρανόϲ τε γαῖά τ' ἦν μορφὴ μία·
ἐπεὶ δ' ἐχωρίϲθηϲαν ἀλλήλων δίχα
τίκτουϲι πάντα κἀνέδωκαν (*sent up*) εἰϲ φάοϲ
δένδρη, πετεινά, θῆραϲ, οὕϲ θ' ἅλμη τρέφει
γένοϲ τε θνητῶν.

5# κακὸν τὸ κεύθειν κοὐ πρὸϲ ἀνδρὸϲ εὐγενοῦϲ.

6 εἶπέ τιϲ τῷ Ϲωκράτει, θάνατον ϲοῦ κατέγνωϲαν οἱ Ἀθηναῖοι, ὁ δὲ εἶπεν, κἀκείνων ἡ φύϲιϲ (*sc.* θάνατον καταγιγνώϲκει).

7 ἅμαξα τὸν βοῦν ἕλκει.

8 **Advanced futility**
(*i*) γραῦϲ χορεύει. (*ii*) τυφλῷ κάτοπτρον χαρίζῃ. (*iii*) ἄνεμον δικτύῳ θηρᾷϲ. (*iv*) λίθοιϲ τὸν ἥλιον βάλλειϲ. (*v*) καλεῖ χελώνη τοὺϲ βοῦϲ βραδύποδαϲ. (*vi*) ϲπόγγῳ πάτταλον κρούειϲ. (*vii*) πάτταλον ἐξέκρουϲαϲ παττάλῳ. (*viii*) τὴν ἀμίδα ϲανδάλῳ ἐπιφράττειϲ. (*ix*) οἴνῳ οἶνον ἐξελαύνειϲ. (*x*) αὐτὸϲ τὴν ϲαυτοῦ θύραν κρούειϲ λίθῳ.

9# πᾶϲιν γὰρ ἀνθρώποιϲιν, οὐχ ἡμῖν μόνον,
ἢ καὶ παραυτίκ' ἢ χρόνῳ δαίμων βίον
ἔϲφηλε, κοὐδεὶϲ διὰ τέλουϲ εὐδαιμονεῖ.

10# Odysseus explains to Neoptolemus that they must obtain the bow of Philoctetes if Troy is to be captured.
τούτων γὰρ οὐδὲν ἀλγυνεῖ μ'· εἰ δ' ἐργάϲῃ
μὴ ταῦτα, λύπην πᾶϲιν Ἀργείοιϲ βαλεῖϲ.
εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήϲεται,
οὐκ ἔϲτι (= ἔξεϲτι) πέρϲαι ϲοι τὸ Δαρδάνου πέδον.

11 In 525 BC Egypt was conquered and permanently occupied by the Persians, whose power in the eastern Mediterranean

continued to increase until their unsuccessful invasion of Greece (480–479 BC). The subsequent rise of Athens encouraged the Athenians to invade Egypt (c. 461 BC) with disastrous results, as Thucydides tells us in the introduction to his history.

οὕτω μὲν τὰ τῶν Ἑλλήνων πράγματα ἐφθάρη· καὶ ὀλίγοι ἀπὸ πολλῶν διὰ τῆς Λιβύης ἐς Κυρήνην ἐπορεύθηςαν καὶ ἐςώθηςαν, οἱ δὲ πλεῖςτοι ἀπέθανον. Αἴγυπτος δὲ πάλιν ὑπὸ βαςιλέα ἐγένετο πλὴν Ἀμυρταίου τοῦ ἐν τοῖς ἕλεςι βαςιλέως· τοῦτον δὲ διὰ μέγεθός τε τοῦ ἕλους οὐκ ἐδύναντο ἑλεῖν καὶ ἅμα ςφόδρα μάχιμοί εἰςιν οἱ ἕλειοι. Ἰνάρως δὲ ὁ Λιβύων βαςιλεύς, ὃς τὰ πάντα ἔπραξε περὶ τῆς Αἰγύπτου, προδοςίᾳ ἐλήφθη καὶ ἀνεςταυρώθη. ἐκ δὲ τῶν Ἀθηνῶν καὶ τῆς ἄλλης ξυμμαχίδος πεντήκοντα τριήρεις διάδοχοι ἔπλευςαν ἐς Αἴγυπτον καὶ ἔςχον κατὰ τὸ Μενδήςιον κέρας. ἀλλ' αὐτοῖς ἔκ τε γῆς ἐπέπεςον πεζοὶ καὶ ἐκ θαλάςςης Φοινίκων ναυτικὸν καὶ διέφθειραν τὰς πολλὰς τῶν νεῶν. τὰ οὖν κατὰ τὴν μεγάλην ςτρατείαν Ἀθηναίων καὶ τῶν ξυμμάχων ἐς Αἴγυπτον οὕτως ἐτελεύτηςεν.

12 Euxitheos and Herodes were fellow passengers on a voyage to Thrace. In the process of changing ships at Lesbos, Herodes disappeared and Euxitheos was subsequently charged with his murder. His speech of defence was written by Antiphon.

ἐπειδὴ δὲ μετεξέβημεν εἰς τὸ ἕτερον πλοῖον, ἐπίνομεν. καὶ φανερὸν μέν ἐςτιν ὅτι ὁ Ἡρώδης ἐξέβη ἐκ τοῦ πλοίου καὶ οὐκ εἰςέβη πάλιν· ἐγὼ δὲ τὸ παράπαν οὐκ ἐξέβην ἐκ τοῦ πλοίου τῆς νυκτὸς ἐκείνης. τῇ δὲ ὑςτεραίᾳ, ἐπειδὴ ἀφανὴς ἦν ὁ ἀνήρ, ἐζητεῖτο οὐδέν τι μᾶλλον ὑπὸ τῶν ἄλλων ἢ καὶ ὑπ' ἐμοῦ· καὶ εἴ τῳ τῶν ἄλλων ἐδόκει δεινὸν εἶναι, καὶ ἐμοὶ ὁμοίως. καὶ εἴς τε τὴν Μυτιλήνην ἐγὼ αἴτιος ἦ πεμφθῆναι ἄγγελον, καὶ ἐπεὶ ἄλλος οὐδεὶς ἤθελε βαδίζειν, οὔτε τῶν ἀπὸ τοῦ πλοίου οὔτε τῶν αὐτοῦ τοῦ Ἡρώδου ἑταίρων, ἐγὼ τὸν ἀκόλουθον τὸν ἐμαυτοῦ πέμπειν ἕτοιμος ἦ. ἐπειδὴ δὲ ὁ ἀνὴρ οὔτε ἐν τῇ Μυτιλήνῃ ἐφαίνετο οὔτ' ἄλλοθι οὐδαμοῦ, πλοῦς τε ἡμῖν ἐγίγνετο, καὶ τἆλλ' ἀνήγετο πλοῖα ἅπαντα, ᾠχόμην κἀγώ.

Notes

1 ἔφῡ < φύω (11.1/1) the primary meaning of this root aorist is *was born* but often, as here, it has the present sense *is*.
2 Διός gen. of Ζεύς (11.1/4).
3 τι with μέτρον; κακοῖςιν = κακοῖς (3.1/1 note 1).
4 *l*.1 κοὐκ = καὶ οὐκ (11.1/5); πάρα some disyllabic prepositions can, in verse, be placed after the noun they

govern, cf. δίχα in *l*.3; when they are normally accented on the final syllable (as with παρά, but not with δίχα), the accent is then thrown back on to the first syllable. *l*.2 With a double subject (οὐρανόϲ and γαῖα) the verb sometimes agrees only with the nearer, hence ἦν; τε ... τ(ε) lit. *both* ... *and* but simply trans. by *and*. *l*.4 τίκτουϲι vivid present, trans. *brought forth* (τίκτω can be used of either parent); κἀνέδωκαν = καὶ ἀνέδωκαν (ἔδωκαν is the 3rd pl. aor. ind. act. of δίδωμι *give*, 18.1/2 note 3). *l*.5 δένδρη acc. pl. of δένδρον (13.1/1*c*); οὕϲ an antecedent meaning *creatures* is to be understood; θ' i.e. τε; after the ε is elided, τ' becomes θ' because of the rough breathing of ἅλμη.

6 καταγιγνώϲκω *condemn* takes the gen. of the person condemned and the accusative of what he is condemned to (23.1/1*k*(i)); κἀκείνων = καὶ ἐκείνων.

8 (*iv*) λίθοιϲ instrumental dat. (11.1/2); βάλλειϲ here *pelt*. (*vii*) ἐξέκρουϲαϲ < ἐκκρούω.

9 *l*.1 The datives should be translated by *for*. *l*.2 καί is here adverbial and emphasizes the following word but need not be translated; βίον English idiom requires the plural. *l*.3 ἔϲφηλε gnomic aorist (see note on 5.2.10); ϲφάλλω *trip up*, *cause to fall* (as in wrestling) is here (and often elsewhere) used metaphorically; κοὐδείϲ = καὶ οὐδείϲ.

10 The future tense in εἰ clauses (*l*.1 ἐργάϲῃ and *l*.3 ληφθήϲεται) is to be translated into English by a present; μή (as in *ll*.2 and 3) is the negative used in εἰ clauses (18.1/4) but in *l*.2 it is somewhat unusually placed after the verb it negates (cf. 2.1/6*a*(i)). *l*.3 Translate τὰ τόξα by a singular (the plural is often used for the singular in verse). *l*.4 On ἔϲτι = ἔξεϲτι see 21.1/4 note 1.

11 Thucydides uses the non-Attic spelling ϲϲ for ττ (*l*.11 θαλάϲϲηϲ), the old Attic form ξύν (ξυμ– etc. in compounds) for the normal ϲύν (*l*.9 ξυμμαχίδοϲ, *l*.14 ξυμμάχων), and the old Attic ἐϲ for εἰϲ (*ll*.2, 10, 14). *l*.1 ἐφθάρη < φθείρω. *ll*.3f. ὑπό lit. *under*, i.e. *under the control of*; βαϲιλέᾱ at this period the Persian king was a figure of supreme importance and the Greeks referred to him simply as βαϲιλεύϲ. *ll*.5f. τε ... καί join the two reasons why Amyrtaeus could not be captured and in English we would supply *because* after ἅμα. *ll*.6f. τὰ πάντα see note on 10.2.16(*iv*); ἐλήφθη < λαμβάνω. *ll*.9f. διάδοχοι lit. *[as] relieving*, i.e. *as a relieving force*; ἔϲχον *put in*; τὸ Μενδήϲιον κέραϲ the north-east arm of the Nile delta. *ll*.11ff. Take αὐτοῖϲ with ἐπέπεϲον (< ἐπιπῑ́πτω), lit. *fell upon them*; τὰϲ πολλάϲ *the majority of*, *most of*; τὰ ... κατὰ τὴν ... cf. 5.1/3, lit. *the [things] with respect to the* ...

12 *l.*1 Translate μετεξέβημεν (< μετεκβαίνω) by a pluperfect *had transferred* (16.1/2); ἐπῖνομεν *we began to drink* (inceptive imperfect 4.1/1). *l.*3 τὸ παράπαν οὐκ *not ... at all*; the adverb παράπαν is converted by τό to a noun equivalent (4.1/4), which functions here as an accusative of respect (20.1/5), lit. *[with respect to] the altogether. l.5* οὐδέν τι μᾶλλον ὑπὸ ... ἢ ... ὑπό, lit. *nothing more by ... than by* (οὐδέν τι *not at all* is also an accusative of respect). *ll.*6ff. τῳ = τινι (indefinite, 10.1/1); the καί of καὶ εἴϲ τε joins this sentence to the preceding one; τε is to be taken with the καί before ἐπεί (*l.*8) and the two link ἐγὼ αἴτιοϲ ἦ ... with ἐγὼ ... ἕτοιμοϲ ἦ; τε ... καί literally mean *both ... and* but translate here *not only ... but also* to give the necessary emphasis; πεμφθῆναι ἄγγελον accusative and infinitive (8.1/3*a*) after αἴτιοϲ ἦ. *ll.*8f οὔτε ... οὔτε continue the preceding negative οὐδείϲ, lit. *no-one ... neither from ... nor of*, but in English we would say *either ... or* (the rule given at 7.1/6 does not apply because οὔτε ... οὔτε do not negate the verb of this clause; cf. 10.3 *ll.*7f.). *ll.*10ff. ἐπειδή is followed by three clauses with the second joined to the first by τε (*l.*12) and the third to the second by καί (*l.*12); πλοῦϲ *[the time for] sailing*; ἐγίγνετο, lit. *was coming into being*, i.e *was starting*; τἆλλ’ = τὰ ἄλλα; ἀνήγετο impf. of ἀνάγομαι; κἀγώ = καὶ ἐγώ (11.1/5)

12.1 Grammar

12.1/1 Participles

Participles are those parts of verbs which function as adjectives. They have tense (*killing* is present, *going to kill* future) and voice (*killing* is active, *being killed* passive). In Greek there are participles for all three voices in the present, future, and aorist (and also the perfect, 16.1/4) and they use the same stem as the corresponding indicatives (but the augment is dropped in the aorist). For the sake of completeness the following table includes perfect participles, which can be ignored until we treat these in 16.1/4.

ACTIVE	
Present	m. λῡ́-ων (gen. λῡ́-οντοc), f. λῡ́-ουcα, n. λῦ-ον *loosening*
Future	m. λῡ́c-ων (gen. λῡ́c-οντοc), f. λῡ́c-ουcα, n. λῦc-ον *going to loosen, about to loosen*
Aorist	m. λῡ́c-ᾱc (gen. λῡ́c-αντοc), f. λῡ́c-ᾱcα, n. λῦc-αν *having loosened, after loosening*
Perfect	m. λελυκ-ώc (gen. λελυκ-ότοc), f. λελυκ-υῖα, n. λελυκ-όc (*in a state of*) *having loosened*
MIDDLE	
Present	λῡ-όμενοc, -ομένη, -όμενον *ransoming*
Future	λῡc-όμενοc, -ομένη, -όμενον *going to ransom, about to ransom*
Aorist	λῡc-άμενοc, -αμένη, -άμενον *having ransomed, after ransoming*
Perfect	λελυ-μένοc, -μένη, -μένον (*in a state of*) *having ransomed*
PASSIVE	
Present	λῡ-όμενοc, -ομένη, -όμενον *being loosened*

Future	λυθηc-όμενοc, -ομένη, -όμενον *going to be loosened, about to be loosened*
Aorist	m. λυθ-είc (gen. λυθ-έντοc), f. λυθεῖcα, n. λυθέν *having been loosened, after being loosened*
Perfect	λελυ-μένοc, -μένη, -μένον (*in a state of*) *having been loosened*

All active participles, together with that of the aorist passive, are declined like first and third declension adjectives (10.1/3). The declension of the aorist active participle is identical with that of πᾶc (10.1/3*b*). The present active and aorist passive are declined as follows:

	M.	F.	N.	M.	F.	N.
SINGULAR						
N.V.	λῡ́ων	λῡ́ουcα	λῦον	λυθείc	λυθεῖcα	λυθέν
Acc.	λῡ́οντα	λῡ́ουcαν	λῦον	λυθέντα	λυθεῖcαν	λυθέν
Gen.	λῡ́οντοc	λῡούcηc	λῡ́οντοc	λυθέντοc	λυθείcηc	λυθέντοc
Dat.	λῡ́οντι	λῡούcῃ	λῡ́οντι	λυθέντι	λυθείcῃ	λυθέντι
PLURAL						
N.V.	λῡ́οντεc	λῡ́ουcαι	λῡ́οντα	λυθέντεc	λυθεῖcαι	λυθέντα
Acc.	λῡ́ονταc	λῡούcᾱc	λῡ́οντα	λυθένταc	λυθείcᾱc	λυθέντα
Gen.	λῡόντων	λῡουcῶν	λῡόντων	λυθέντων	λυθειcῶν	λυθέντων
Dat.	λῡ́ουcι(ν)	λῡούcαιc	λῡ́ουcι(ν)	λυθεῖcι(ν)	λυθείcαιc	λυθεῖcι(ν)

The future active participle follows λῡ́ων. All middle participles and that of the future passive follow καλόc (3.1/3). The present (and perfect) participle passive has the same form as the middle.

The meanings given above for the present and aorist participles simply reflect the temporal distinction between their corresponding indicatives: λῡ́ων *loosening,* λῡ́cᾱc *having loosened.* This difference of time occurs in a sentence such as ἐργαζόμενοι μὲν ἠρίcτων, ἐργαcάμενοι δὲ ἐδείπνουν *they used to have breakfast while they were working* (lit. *working*), *but used to dine after they finished work* (lit. *having worked*), but the distinction is sometimes one of aspect (4.1/1), i.e. the present participle conveys the idea of continuation, the aorist of simple occurrence. An aorist participle so used can denote an action which happens at the same time as that of the finite verb of its clause (**coincidental** use), e.g. εὖ ἐποίηcαc ἀναμνήcᾱc με *you did well to remind me* (lit. *reminding,* not *having reminded*); ὑπολαβὼν ἔφη *he said in reply* (lit. *replying,* not *having replied*).

Notes

1 The present participle of εἰμί (*I am*) is ὤν, οὖcα, ὄν *being*; gen. s. ὄντοc, οὔcηc, ὄντοc; dat. pl. οὖcι(ν), οὔcαιc, οὖcι(ν). Its future participle is ἐcόμενοc, -η, -ον (cf. 8.1/1 note 2); it

has no others. The idiomatic expression τὸ ὄν (lit. *the [really] existing [thing]*) has the meaning *reality*; τῷ ὄντι is used in the sense *in reality, in truth* (on this use of the dative see 23.1/2*j*).

2 In tenses where they differ from λῡ́ω, contracted verbs, verbs with a contracted future, and verbs with stems in λ, μ, ν, ρ form their participles according to the rules already given for those tenses, e.g. the future active and aorist active participles of ϲτέλλω are ϲτελῶν (<έ + ων), ϲτελοῦϲα (< έ + ουϲα), ϲτελοῦν (< έ + ον) and ϲτείλ-ᾱϲ, -ᾱϲα, -αν.

3 Strong aorists take the participial endings of the present (cf. 7.1/1), e.g. active λαβών, -οῦϲα, -όν;[1] middle λαβόμενοϲ (< λαμβάνω).

4 The participles of root aorists are similar to those of the weak aorist active or the aorist passive, as the following examples show:

(*i*) ἔγνων (γιγνώϲκω): m. γνούϲ (gen. γνόντοϲ), f. γνοῦϲα, n. γνόν.
(*ii*) ἔφῡν (φύω): m. φῡ́ϲ (gen. φύντοϲ), f. φῦϲα, n. φύν.
(*iii*) -έδρᾱν (-διδράϲκω, which occurs only in compounds): m. -δρᾱ́ϲ (gen. -δράντοϲ), f. -δρᾶϲα, n. -δράν.
(*iv*) ἐπνίγην (πνῑ́γω): m. πνιγείϲ (gen. πνιγέντοϲ), f. πνιγεῖϲα, n. πνιγέν.
(*v*) ἔβην (βαίνω) follows -έδρᾱν: m. βᾱ́ϲ (gen. βάντοϲ), f. βᾶϲα, n. βάν (cf. ἔϲτην 19.1/1).

12.1/2 Uses of participles

(*a*) A participle in Greek can often be rendered by the same in English, but Greek regularly uses a participle and finite verb where English would more naturally have two verbs joined by *and*: τοῦτο ποιήϲᾱϲ ἀπῆλθεν *he did this and went away* (lit. *having done this he went away*). In many other cases a subordinate clause should be used to translate a participle. The negative, when required, varies as indicated. When used within a clause participles are used to express:

(i) The **temporal relation** between two actions (negated by **οὐ**)

ἀφικόμενοι εἰϲ τᾱ̀ϲ Ἀθήνᾱϲ ἔλεξαν τάδε.	*When they arrived* (lit. *having arrived*) *at Athens, they spoke as follows.*

Sometimes the temporal relation is made more precise by qualifying the participle with adverbs such ἅμα *together with*, εὐθύϲ *immediately*, μεταξύ *in the middle of*:

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[1] Unlike the present active participle, the strong aorist active participle is always accented on the first syllable of its ending, hence λαμβάνων (pres.) but λαβών (aor.).

μεταξὺ θύων ληκύθιον ἀπώλεcεν;	*Did he lose his little oil-flask while* (lit. *in the middle of*) *sacrificing?* (on ἀπώλεcεν see 20.1/1 note 2).
ἅμα φεύγοντεc τοὺc Ἕλληναc ἐτίτρωcκον.	*While* (lit. *together with, at the same time as*) *fleeing they kept wounding the Greeks.*

ἄγων *leading,* ἔχων *having,* φέρων *carrying* are often to be translated simply by *with*: ἦλθεν ἔχων ξίφοc *he came with a sword* (lit. *having a sword*).

(ii) **Cause** (negated by **οὐ**)

A participle used in this sense is often preceded by ἅτε *because* for a reason the writer or speaker sees as valid, or by ὡc *as* for a reason he does not vouch for. ὡc (which has many other uses – 22.1/1) here, and elsewhere, marks what follows as the subjective opinion of the person described and must often by translated by *thinking that, on the grounds that.* ἅτε is used only with phrases (with or without a participle):

ὁ Κῦροc, ἅτε τὸν χρῡcὸν ἔχων πάντα, ἐπικούρουc ἐμιcθώcατο.	*Cyrus hired mercenaries because he had all the gold.*
ὁ βαcιλεὺc τοὺc Πέρcᾱc εἷρξεν ὡc καταcκόπουc ὄνταc.	*The king imprisoned the Persians on the ground that they were spies.*
οὐχ ἡγεμόναc ἔχων πλανᾷ ἀνὰ τὰ ὄρη.	*Because you have no guides you are wandering over the mountains.*

(iii) **Concession** (negated by **οὐ**)

The participle is often preceded by καίπερ *although,* which, like ἅτε, is used only with phrases:

ταῦτα φέρειν ἀνάγκη καίπερ ὄντα δύcφορα.	*It is necessary* (lit. *[there is] necessity*) *to endure these things although they are* (lit. *although being*) *hard to bear.*
δόξω γυναῖκα, καίπερ οὐκ ἔχων, ἔχειν.	*I shall seem to have [my] wife, although I do not have [her]* (lit. *although not having*).

καί and καὶ ταῦτα (*and that [too]*) are used as equivalents of καίπερ:

ἐν τῇ Ἰλιάδι οἱ ἥρωες ἰχθῦc οὐκ ἐcθίουcι καὶ ταῦτα ἐπὶ τῇ θαλάττῃ ὄντεc.	*In the Iliad the heroes do not eat fish although they are* (lit. *and that being*) *by the sea.*

(iv) **Condition** (negated by **μή**, as in conditional clauses, 18.1/5)
No introductory word is required: ἁμαρτήcῃ μὴ δρᾱ́cᾱc τάδε *you will make a mistake if you do not do this* (lit. *not having done these things*).

(v) **Purpose** (negated by **οὐ**)
With verbs of motion a future participle can be used by itself: ἥκομεν τοὺc coὺc ἄθλουc, Προμηθεῦ, ὀψόμενοι (< ὁράω) *we have come to see your ordeals, Prometheus.* Elsewhere the future participle is preceded by ὡc (cf. (ii) above; in both cases ὡc presents the attitude of the subject of the participle): cυλλαμβάνει Κῦρον ὡc ἀποκτενῶν *he seizes Cyrus in order to kill [him].* In these examples English uses an infinitive phrase to express purpose (for clauses expressing purpose see 14.1/4*c*(i)).

(vi) **Noun equivalent**
If preceded by the definite article, adjectives may function as nouns, as ὁ κακόc *the evil man* (5.1/3). Since participles are adjectives, they can be treated in the same way. οἱ μανθάνοντεc literally means *the learning [ones]* and, depending on the context, could be translated *those who are learning* or (*the*) *learners* (in English the article is dropped if a general class is meant – 2.1/2 note 1):

ὡc ἡδὺ λεύccειν τὸ φῶc τοῖc τε καλῶc πράττουcι καὶ τοῖc δυcτυχοῦcιν.	*How sweet [it is] both for those who are faring well and for those who are unfortunate to look upon the light* (i.e. *be alive*).

This use is negated by μή if a general class meant, but by οὐ if the reference is to a specific person or group:

οἱ μὴ εὐτυχοῦντεc	lit. *the [class of] people who are not fortunate,* i.e. *the unfortunate*;
οἱ οὐκ εὐτυχοῦντεc	*those [particular] people who are not fortunate.*

(*b*) **Genitive absolute**
This construction (*absolute* here means *independent*), in its simplest form, involves a noun or pronoun and a participle

which are both in the genitive case and which stand apart from (i.e. are grammatically independent of) the rest of the sentence: there is, of course, a connection in sense as otherwise there would be no point in putting the two together. We have an absolute construction (the nominative absolute) in English. Although it is a little clumsy, we can say *the Persians having sailed away, Miltiades returned to Athens.* In Greek this becomes τῶν Περcῶν ἀποπλευcάντων, ὁ Μιλτιάδης ἐπανῆλθεν εἰc τᾱ̀c Ἀθήνᾱc. The genitive absolute is employed in uses (i) - (iv) as detailed above and can be accompanied by ἅτε, ὡc, καίπερ when appropriate. It is negated by οὐ except when it expresses a condition (above (iv)).

ταῦτ' ἐπρᾱ́χθη Κόνωνοc cτρατηγοῦντοc.	*These things were done when Conon was general* (lit. *Conon being general*) (**temporal relation**).
ἅτε πυκνοῦ ὄντοc τοῦ ἄλcουc οὐκ εἶδον οἱ ἐντὸc τοὺc ἐκτόc.	*Because the grove was thick those inside did not see those outside* (lit. *inasmuch as the grove being thick*) (cause).
ἀποπλεῖ οἴκαδε καίπερ μέcου χειμῶνοc ὄντοc.	*He sails home although it is midwinter* (lit. *although [it] being midwinter*) (concession).
ἀνέβη ἐπὶ τὰ ὄρη τῶν πολεμίων οὐ κωλυόντων.	*He went up on to the mountains as the enemy did not prevent [him]* (lit. *the enemy not preventing*) (cause, hence οὐ).
ὡc ἡδὺ τὸ ζῆν μὴ φθονούcηc τῆc τύχηc.	*How sweet [is] life if fortune is not jealous* (lit. *fortune not being jealous*) (condition, hence μή).

12.2 Greek reading

1# ἀνὴρ ὁ φεύγων καὶ πάλιν μαχήcεται.
2 ἄρκτου παρούcηc οὐ δεῖ ἴχνη ζητεῖν.
3# λίαν φιλῶν cεαυτὸν οὐχ ἕξειc φίλον.

4 ἑαυτὸν οὐ τρέφων κύναc τρέφει.
5# ὁ μὴ γαμῶν ἄνθρωποc οὐκ ἔχει κακά.
6 καπνὸν φεύγων εἰc τὸ πῦρ ἐνέπεcεc.
7 ἀνὴρ φεύγων οὐ μένει λύραc κτύπον.
8 οἱ κύνεc ἅπαξ δὴ καυθέντεc λέγονται φοβεῖcθαι τὸ πῦρ.
9# θάψων γὰρ ἥκω Καίcαρ', οὐκ ἐπαινέcων.
10 οὐδεὶc πεινῶν καλὰ ᾄδει.
11 ἄγροικόc εἰμι τὴν cκάφην cκάφην λέγων;
12 ὁ δηχθεὶc ὑπὸ ὄφεωc καὶ cχοινίον φοβεῖται.
13# ὁ γραμμάτων ἄπειροc οὐ βλέπει βλέπων.
14 χαλεπόν ἐcτι πρὸc γαcτέρα λέγειν ὦτα οὐκ ἔχουcαν.
15# ΠΡΟΜΗΘΕΥC
δέρκῃ θέαμα, τόνδε τὸν Διὸc φίλον,
οἵαιc ὑπ' αὐτοῦ πημοναῖcι κάμπτομαι.
ΩΚΕΑΝΟC
ὁρῶ, Προμηθεῦ, καὶ παραινέcαι γέ cοι
θέλω τὰ λῷcτα καίπερ ὄντι ποικίλῳ.

16 ὁ Κῦροc ἐντεῦθεν ἐξελαύνει διὰ τῆc Λυκαονίαc cταθμοὺc πέντε, παραcάγγαc τριάκοντα, ταύτην δὲ τὴν χώραν ἐπέτρεψε διαρπάcαι τοῖc Ἕλληcιν ὡc πολεμίαν οὖcαν.

17# Ἡcιόδου ποτὲ βίβλον ἐμαῖc ὑπὸ χερcὶν ἑλίccων
Πύρρην ἐξαπίνηc εἶδον ἐπερχομένην·
βίβλον δὲ ῥίψαc ἐπὶ γῆν χερί, τοῦτ' ἐβόηcα·
ἔργα τί μοι παρέχειc, ὦ γέρον Ἡcίοδε;

18# In this fragment from a lost play of Euripides the leader of a band of mystics greets Minos, the king of Cnossus in Crete, whose wife, Pasiphae, after an unfortunate experience with a bull, will give birth to the Minotaur.

Φοινικογενοῦc τέκνον Εὐρώπηc
καὶ τοῦ μεγάλου Ζηνόc, ἀνάccων
Κρήτηc ἑκατομπτολιέθρου,
ἥκω ζαθέουc ναοὺc προλιπών...
ἁγνὸν δὲ βίον τείνομεν ἐξ οὗ
Διὸc Ἰδαίου μύcτηc γενόμην (= ἐγεν–),
καὶ νυκτιπόλου Ζαγρέωc βούτηc
τὰc ὠμοφάγουc δαῖταc τελέcαc
μητρί τ' ὀρείᾳ δᾷδαc ἀναcχὼν
μετὰ Κουρήτων,
βάκχοc ἐκλήθην ὁcιωθείc.

Notes

2 ἄρκτου παρούcηc gen. absolute (12.1/2*b*).
3 φιλῶν < φιλέων (pres. pple. m. nom. s. of φιλέω).
5 μή because a general class is meant (12.1/2*a*(vi)).

6 ἐνέπεcεc < ἐμπῑπτω.
8 δή emphasizes ἅπαξ.
9 A translation of a line of Shakespeare, not a piece of original Greek; θάψων, ἐπαινέcων 12.1/2*a*(v).
10 καλά (n. pl.) trans. by an adverb.
13 βλέπων is used here concessively, *[though] seeing.*
14 ὦτα < οὖc
15 *l.*1 τόνδε τὸν Διὸc φίλον *this friend of Zeus* (i.e me, Prometheus) is in appositon to θέᾱμα (lit. *spectacle*). *l.*2 οἵαιc (with πημοναῖc) lit. *with what sort of* dat. of instrument (11.1/2). *l.*3 παραινέω takes the dative (13.1/2*b*(i)); γε (lit. *at any rate* (13.1/3*b*) need not be translated.
16 ἐξελαύνει vivid present (see note on 7.2.13 *l.*8); on the relation between cταθμούc and παραcάγγαc see note on 7.2.9.
17 Hesiod, an early poet, wrote the Ἔργα καὶ Ἡμέραι (traditionally translated *Works and Days* but the real meaning is *Fields and Days [for ploughing them]*), which is the book referred to here. *l.*1 Books in antiquity were written on papyrus rolls and the reader kept his hands on top of a roll to manipulate it (hence ἐμαῖc ὑπὸ χερcὶν *under my hands*). *l.*2 ἐπερχομένην *coming* (for this use of a participle see 15.1/2). *l.*4 ἔργα here *troubles,* but trans. by a singular – the author is punning on the title of the book he is reading (and wilfully misinterpreting the sense of ἔργα).
18 Europa, the daughter of Agenor, king of Tyre in Phoenicia (hence Φοινικογενής) was carried off by Zeus to Crete after the latter had taken the form of a bull (not related to the bull loved by Pasiphae); she subsequently gave birth to Minos. *ll.*1f. τέκνον vocative – with it we must take ἀνάccων; the m. pple. (ἀνάccων) is used because τέκνον, although neuter, refers to a male being, viz Minos – slight violations of strict grammatical agreement on this pattern are not rare (agreement according to the sense); Ζηνόc see 11.1/4; ἀνάccω *be king of, rule over* takes the genitive (13.1/2*a*(i)). *l.*4 προλιπών < προλείπω. *l.*5 τείνομεν lit. *we lead* but as ἐξ οὗ (*from what [time],* i.e. *since*) follows English idiom requires *have led. l.*6 Διόc see 11.1/4. *l.* νυκτιπόλου Ζαγρέωc βούτηc *[as] a herdsman of night-roaming Zagreus. l.*8 ὠμοφάγουc δαῖταc *meals of raw flesh* were a regular feature of Dionysiac orgies (the beast was torn apart by the participants). *l.*9 μητρὶ ὀρείᾳ, i.e. Cybele, another divinity worshipped with nightly orgies. *l.*11 ἐκλήθην < καλέω.

12.3 Extra reading

Epigrams

For the Greeks an epigram was a short poem of two to twelve lines (we have already met examples at 9.2.3 and 12.2.17). The genre formed a sub-division of elegiac poetry because it was written in the elegiac metre (see **Appendix** 9; particular metres had, from an early stage in Greek literature, become the hallmarks of most poetical genres). Authors of epigrams used, although not very consistently, forms of words from Ionic and Homeric Greek (examples in 1, 3, 4, 8, 9). There was virtually no restriction on subject matter.

1# χρυϲὸν ἀνὴρ εὑρὼν ἔλιπεν βρόχον· αὐτὰρ ὁ χρυϲὸν
ὃν λίπεν οὐχ εὑρὼν ἧψεν ὃν εὗρε βρόχον.
2# ἡ Κύπριϲ τὴν Κύπριν ἐνὶ Κνίδῳ εἶπεν ἰδοῦϲα,
φεῦ, φεῦ, ποῦ γυμνὴν εἶδέ με Πραξιτέληϲ;
3# πάντεϲ μὲν Κίλικεϲ κακοὶ ἀνέρεϲ· ἐν δὲ Κίλιξιν
εἷϲ ἀγαθὸϲ Κινύρηϲ, καὶ Κινύρηϲ δὲ Κίλιξ.
4# εἴϲιδεν Ἀντίοχοϲ τὴν Λυϲιμάχου ποτὲ τύλην
κοὐκέτι τὴν τύλην εἴϲιδε Λυϲίμαχοϲ.
5# εἴκοϲι γεννήϲαϲ ὁ ζωγράφοϲ Εὔτυχοϲ υἱοὺϲ
οὐδ’ ἀπὸ τῶν τέκνων οὐδὲν ὅμοιον ἔχει.
6# ἡ τὰ ῥόδα, ῥοδόεϲϲαν ἔχειϲ χάριν· ἀλλὰ τί πωλεῖϲ,
ϲαυτὴν, ἢ τὰ ῥόδα, ἠὲ ϲυναμφότερα;
7# τὴν ψυχήν, Ἀγάθωνα φιλῶν, ἐπὶ χείλεϲιν ἔϲχον·
ἦλθε γὰρ ἡ τλήμων ὡϲ διαβηϲομένη.
8# ἡ ϲοβαρὸν γελάϲαϲα καθ’ Ἑλλάδοϲ, ἡ τὸν ἐραϲτῶν
ἑϲμὸν ἐπὶ προθύροιϲ Λαῒϲ ἔχουϲα νέων,
τῇ Παφίῃ τὸ κάτοπτρον· ἐπεὶ τοίη μὲν ὁρᾶϲθαι
οὐκ ἐθέλω, οἵη δ’ ἦν πάροϲ οὐ δύναμαι.
9# *They told me, Heraclitus, they told me you were dead ...*
εἶπέ τιϲ, Ἡράκλειτε, τεὸν μόρον, ἐϲ δέ με δάκρυ
ἤγαγεν, ἐμνήϲθην δ’ ὁϲϲάκιϲ ἀμφότεροι
ἥλιον ἐν λέϲχῃ κατεδύϲαμεν· ἀλλὰ ϲὺ μέν που,
ξεῖν’ Ἁλικαρνηϲεῦ, τετράπαλαι ϲποδιή·
αἱ δὲ τεαὶ ζώουϲιν ἀηδόνεϲ, ᾗϲιν ὁ πάντων
ἁρπακτὴϲ Ἀίδηϲ οὐκ ἐπὶ χεῖρα βαλεῖ.

Notes

1 λίπεν = ἔλιπεν (aorist of λείπω) in Homer the augment is optional in the imperfect and aorist, and unaugmented forms of these tenses are often found in literary genres which use features of Homeric language, cf. below 4.

2 Κύπριc another name for Aphrodite because of her association with Cyprus (Κύπροc).

3 ἀνέρεc (Homeric) = ἄνδρεc.

4 εἴcιδεν = εἰcεῖδεν (< εἰcοράω) the augment is dropped as in λίπεν (above 1); κοὐκέτι = καὶ οὐκέτι (11.1/5).

5 Eutychus apparently was a bad painter with an unfaithful wife; οὐδ'(έ) *not even,* but trans. *even* (cf. 11.2.12 *l.*8).

6 ἡ τὰ ῥόδα (*sc.* ἔχουcα) *[you] the [woman having,* i.e. *with* (12.1/2*a*(i))*] the roses* a concise form of address towards someone whose name the speaker does not know.

7 *l.*1 φιλῶν *kissing* (despite some restrictions, male homosexuality was common in Greek society, cf. 7.2.13). *l.*2 As the future participle is used by itself to express purpose (12.1/2*a*(v)) ὡc διαβηcομένη means *thinking that it was going to cross over* (i.e. *with the idea of...* cf. 12.1/2*a*(ii)).

8 Lais (fourth century BC), a beautiful courtesan now past her prime, dedicates her mirror to Aphrodite because she has no further use for it. The epigram consists of a single sentence and a main verb meaning *I dedicate* is to be supplied (the first two lines are in apposition to *I,* i.e. *I, the one who...*). *l.*1 cοβαρόν the n. acc. s. of the adjective is used adverbially, trans. *haughtily*; καθ', i.e. κατά with elision and aspiration before the following initial aspirate; καθ' Ἑλλάδοc lit. *(laughing) against Greece,* i.e. *at Greece. l.*2 Trans. προθύροιc as singular (the plural is often used for the singular in verse); take νέων (< νέοc) with ἐραcτῶν in the previous line. *l.*3 τῇ Παφίῃ i.e. to Aphrodite, whose temple at Paphos in Cyprus was famous; τοίη (= Attic τοιαύτη (21.1/3)) *of such a sort [as I am now],* translate simply by *as I am now*; ὁρᾶcθαι middle voice *see myself* (8.1/1*a*). *l.*4 οἵη (= Attic οἵα) ... ἦν πάροc lit. *of what sort I was before,* trans. *as I was before*; with δύναμαι (on deponents in -αμαι see 19.1/3*b*) supply ὁρᾶcθαι from the previous line.

9 An epigram of Callimachus (third century BC), well known in its English translation (see **Appendix 9**). The person addressed is not the philosopher Heraclitus. *l.*1 τεόc is the Homeric form of cόc (cf. τεαί in *l.*5). *l.*2 ἐμνήcθην (aor. of μέμνημαι 19.1/3*b*) *I remembered. l.*3 *We sank the sun in conversation,* i.e. *we talked into the night. l.*5 ζώουcιν Homeric for ζῶcιν (< ζάω); Heraclitus' nightingales were his poems, which, ironically, have not survived; ᾗcιν = αἷcιν (i.e. αἷc) – the dat. is governed by ἐπὶ ... βαλεῖ, *on to which. l.*6 ἐπὶ χεῖρα βαλεῖ = χεῖρα ἐπιβαλεῖ; in Homer when the first element of a compound verb (as ἐπιβάλλω) is a prepositional prefix (here ἐπί), it can be separated from the verbal element (here βάλλω) by one or more words (**tmesis** lit. *a cutting*).

unit 13

13.1 Grammar

13.1/1 Oddities of declension

As we have now covered all regular nouns and adjectives, a few remaining oddities can be conveniently listed here. Only a very small number of nouns exist in each group.

(*a*) ***Attic declension***

This subdivision of the second declension contains nouns which in Attic (and sometimes Ionic) end in –ωϲ, but which in other dialects preserve the original –οϲ. Hence Homeric νᾱόϲ (m) *temple* became first νηόϲ (in Attic ᾱ >η except after a vowel or ρ) and then νεώϲ (cf. the gen. s. of πόλιϲ, 8.1/4). νεώϲ is declined:

	SINGULAR	PLURAL
N.V.	νεώϲ	νεῴ
Acc.	νεών	νεώϲ
Gen.	νεώ	νεών
Dat.	νεῴ	νεῴϲ

Other nouns of this class are λεώϲ (m; Homeric λᾱόϲ) *people*, Μενέλεωϲ (Homeric Μενέλᾱοϲ) *Menelaus*, λαγώϲ (m) *hare*, ἕωϲ (f) *dawn* (singular only; the accusative is ἕω). The adjective ῑ̔́λεωϲ *propitious* also belongs here (m.f. ῑ̔́λεωϲ, n. ῑ̔́λεων; n. pl. ῑ̔́λεα). The masculine and neuter of πλέωϲ *full* follow ῑ̔́λεωϲ but its feminine, πλέᾱ, follows δικαίᾱ (3.1/3).

(*b*) ***Third declension nouns in* –ωϲ, –ω, *and* –αϲ**

(i) ἥρωϲ (m) *hero* is declined:

	SINGULAR	PLURAL
N.V.	ἥρωϲ	ἥρω–εϲ
Acc.	ἥρω–α or ἥρω	ἥρω–αϲ
Gen.	ἥρω–οϲ	ἡρώ–ων
Dat.	ἥρω–ι or ἥρῳ	ἥρω–ϲι(ν)

Similarly declined are δμώc (m) *slave* and Τρῶεc (m. pl.) *Trojans*. αἰδώc (f) *shame* is irregular: *n.v.* αἰδώc; *acc.* αἰδῶ; *gen.* αἰδοῦc; *dat.* αἰδοῖ (no plural).

(ii) πειθώ (f) *persuasion* has affinities with αἰδώc and is declined: *n.* πειθώ; *v.* πειθοῖ; *acc.* πειθώ; *gen.* πειθοῦc; *dat.* πειθοῖ (no plural). So also ἠχώ (f) *echo* and women's names such as Σαπφώ and Καλυψώ.

(iii) In addition to neuter dental stems with a nominative in -αc (as κέραc *horn, gen.* κέρατοc, 5.1/1*a*), there are a few neuter nouns in -αc whose declension is parallel to neuters in -οc (6.1/1*c*, i.e. contraction has taken place after the loss of intervocalic sigma). γέραc (n) *prize* is declined:

	SINGULAR		PLURAL	
N.V.	γέραc		γέρᾱ	(<α(c)-α)
Acc.	γέραc		γέρᾱ	
Gen.	γέρωc	(<α(c)-οc)	γερῶν	(<ά(c)-ων)
Dat.	γέραι	(<α(c)-ι)	γέραcι(ν)	(<α(c)-cι)

Similarly declined are γῆραc *old age*, κρέαc *meat*, and also κέραc when it means *wing of an army* (cf. 5.1/1*a*).

(*c*) *Nouns declined in two ways*

In English *brothers* and *brethren* are both plural forms of *brother*, even though we attach a broader meaning to the second. In Greek, anomalies of this sort sometimes reflect dialectal differences (as, e.g., between Homeric and Attic Greek), but some examples exist entirely within Attic. These may involve alternative forms (as in υἱόc), or an apparent irregularity (as in δένδρον). The main examples are:

δάκρυον, -ου (n) *tear*; alternative n.v.a. in the singular: δάκρυ (as in 12.3.9 *l*.1).

δένδρον, -ου (n) *tree* has an irregular dat. pl. δένδρεcι(ν). δένδρε(α) in 13.2.22 *l*.2 is the Homeric and old Ionic form of the n.v.a. plural, which can be contracted to δένδρη (11.2.4 *l*.5).

πῦρ, πυρόc (n) *fire* (6.1/1*b*); the plural πυρά is second declension (πυρῶν, πυροῖc) and means *watch-fires*.

cῖτοc, -ου (m) *grain* (i.e. wheat or barley); the plural is neuter: cῖτα.

υἱόc, -οῦ (m) *son* can be declined in the second declension throughout but also has the following third declension forms from an original nom. s. υἱύc (declined like ἡδύc – 10.1/3): gen. s. υἱέοc; dat. s. υἱεῖ; nom. and acc. pl. υἱεῖc; gen. pl. υἱέων; dat. pl. υἱέcι(ν).

13.1/2 Verbs used with the genitive or dative

A transitive verb is defined as one that can be followed by the accusative case. Both the Greek πέμπω and the English *send* are transitive, and in the sentences Περικλῆc δῶρον ἔπεμψεν and *Pericles sent a gift* both δῶρον and *gift* are direct objects and therefore accusative. We might at first assume that if a verb is transitive in English its Greek equivalent will be the same. However, although this is true for the greater number of verbs, there are some which are transitive in one language but intransitive in the other.

The verb δειπνέω (*dine*) is transitive in Greek and so we can say ἄρτον δειπνῶ *I am dining [on] bread*, but we cannot say in English *I dine bread* because *dine* is an intransitive verb and must be followed by a preposition, not a direct object (in *I am dining on bread, bread* is accusative after the preposition *on*). Similarly, there are verbs which are transitive in English but not in Greek, but, whereas in English the logical object of an intransitive verb is preceded by a preposition (*dine on bread*), in Greek it is put into the genitive or dative. Greek verbs of this type can, to a large extent, be classified according to their meaning. The following are the main groups:

(*a*) ***Verbs followed by the genitive*** (see also 23.1/1*k*)

(i) Verbs of **ruling**, e.g. ἄρχω *rule*; κρατέω lit. *have power* (κράτοc) *over*; βαcιλεύω lit. *be king* (βαcιλεύc) *of* (all three are normally translated by *rule*):

ἐν ἀμφιάλῳ Ἰθάκῃ βαcιλεύcει Ἀχαιῶν.	*He will rule the Achaeans in sea-girt Ithaca.*

(ii) Verbs of **desiring, needing, caring for**, e.g. ἐπιθῡμέω *desire*; ἐράω *love, desire* (sexually); δέομαι *need*; ἐπιμελέομαι *care for*:

οὐκ ἐρᾷ ἀδελφὸc ἀδελφῆc οὐδὲ πατὴρ θυγατρόc.	*A brother does not desire his sister, nor a father his daughter.*

(iii) Verbs of **perceiving, remembering, forgetting**, e.g. αἰcθάνομαι *perceive* (also + acc.); πυνθάνομαι *ascertain* (+ acc. of thing ascertained and gen. of informant); ἀκούω *hear, listen to* (+ acc. of thing heard, gen. of person heard); μέμνημαι (19.1/3*a*) *remember*; ἐπιλανθάνομαι *forget* (also + acc.):

ταῦτα Κίρκηc ἤκουcα	*I heard this from Circe* (but Κίρκηc ἤκουcα *I heard* (or *listened to*) *Circe*).

(iv) Verbs of **reaching, obtaining, missing**, e.g. τυγχάνω *hit the mark, succeed, obtain*; ἁμαρτάνω *miss, fail to achieve*:

τίνοϲ πότμου ἔτυχεν;	*What fate did he meet* (lit. *obtain*)?
τῶν ἐλπίδων ἡμάρτομεν	*We did not realize* (lit. *missed*) *our hopes.*

(v) Verbs of **sharing**, e.g. μετέχω *share, have a share in*:

πάντεϲ οἱ πολῖται μετέχουϲι τῆϲ ἑορτῆϲ	*All the citizens take part in* (lit. *share*) *the festival.*

(*b*) ***Verbs followed by the dative***

(i) Verbs indicating that **the subject is asserting himself** in **some way over someone else**, e.g. παραινέω *advise*; βοηθέω (*run to*) *help, assist*; ὀργίζομαι *become angry with*; ἀπειλέω *threaten*; φθονέω *feel ill-will against, grudge*:

φθονεῖν φαϲι μητρυιᾶϲ τέκνοιϲ.	*They say that step-mothers feel ill-will against their children.*

(ii) Verbs indicating that **the subject is submitting himself** in **some way to somebody else**, e.g. πείθομαι (middle of πείθω) *obey*; πιϲτεύω *trust*; εἴκω *yield*:

πατρὶ πείθεϲθαι χρὴ τέκνα.	*Children must obey their father.*

(iii) Verbs indicating **association of some sort**, e.g. ἕπομαι *follow*; ἐντυγχάνω *fall in with*; ἀπαντάω *meet*; πληϲιάζω *approach, associate with*; μάχομαι *fight*; χράομαι *associate with* (people), *use* (things):

οὐδεὶϲ ἔτι ἡμῖν μάχεται.	*No-one is fighting us any longer.*
τῷ δεϲπότῃ ἑϲπόμην (< ἕπομαι)	*I followed my master.*

(iv) Verbs indicating **likeness**, e.g. ὁμοιόομαι, ἔοικα (19.1/3*a*) both *be like, resemble*: οὐ χρή ϲε ὁμοιοῦϲθαι κακοῖϲ *you should not be like bad men.*

Not all verbs which, by virtue of their meaning, we would expect to belong to these groups do in fact take the genitive or dative, e.g. φιλέω *love* and ὠφελέω *help* both take the accusative (we would have expected the genitive and dative respectively). Some of the verbs listed above (e.g. ἐπιλανθάνομαι) also take the accusative with no difference in meaning. Full details will be found in the vocabulary.

13.1/3 Further particles

The fundamental importance of particles (see 4.1/3) should now be clear. Their use, especially as connectives, has been widely illustrated in the reading exercises, and we have now met ἀλλά *but*; ἄρα* *then, so*; γάρ* *for, as*; δέ* *and, but*; δήπου* *I presume, I should hope, doubtless*; καί *and, even*; οὐδέ *and not, nor, not even*; οὖν* *therefore, so, then*; τοι* *in truth, be assured, you know*; and που* *perhaps, I suppose*; as well as the combinations μέν*... δέ* *on the one hand ... and/ but on the other hand*, τε*... καί and καὶ... καί *both ... and*, and καὶ δή* *and moreover*. Some other particles of common occurrence are listed below:

(*a*) Particles with a **connective** function

δῆτα*: (i) in answers, particularly emphatic negative answers, οὐ δῆτα *no indeed*.
(ii) in questions, πῶc δῆτα; *how then?*, τί δῆτα; *what* (or *why*) *then?*, e.g. τί δῆτά με ζῆν δεῖ; *why then* (or *in that case*) *should I live?*

μήν* may be used (like δῆτα) to enliven a question, often in combination with ἀλλά, e.g. ἀλλὰ τί μὴν δοκεῖc; *but* (or *well*) *what then do you think?* By itself, τί μήν; has the meaning *of course*:

A. μιcθωτῷ μᾶλλον ἐπιτρέπουcιν ἢ coὶ τοὺc ἵππουc;	A. *Do they entrust the horses to a hireling rather than to you?*
B. ἀλλὰ τί μήν;	B. *But of course* (lit. *But what then* sc.*if not that?*).

τοίνυν*: the temporal adverb νῦν (so accented) means *now, at present*. Unaccented νυν* is an inferential particle, *now* in the sense *then, therefore*, especially with imperatives (17.1/1): cπεῦδέ νυν *hurry up then*. τοίνυν, a strengthened form of νυν, likewise has a transitional or inferential force, *now then, furthermore, well now*, e.g. ἐπειδὴ τοίνυν ἐποιήcατο τὴν εἰρήνην ἡ πόλιc ... *well now, since the city made peace ...*

(*b*) Particles which do not connect but convey **shades of tone, colour or emphasis**

γε* is an intensive and restrictive particle which affects the preceding word. Its literal meaning is *at least, at any rate, certainly, indeed*, e.g. ἔγωγε[1] *I for my part* (examples have already occurred at 9.2.12 *l*.9 and 10.3 *l*.5), but in English we would often simply use an emphatic tone of voice rather than an equivalent word, e.g. οἵδε κρινοῦcί γε εἰ χρή cε μίμνειν *they*

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[1] ἐγώ and γε are combined to form one word (with a different accent). Cf. below μέντοι (μέν + τοι), καίτοι (καί + τοι).

shall judge if you are to remain; συγχωρεῖc τοῦτό γε καὶ cύ *even you admit this*. It is also extremely common in replies to previous remarks, especially to questions, and is often to be rendered as *yes*:

A. ἆρα cτενάζει;	A. *Is he groaning?*
B. κλαίει γε.	B. *Yes, he is weeping.*
A. κενὸν τόδ' ἄγγοc ἢ cτέγει τι;	A. *[Is] this vessel empty, or does it hold something?*
B. cά γ' ἔνδυτα.	B. *Yes, your garments.*

Sometimes it re-enforces a negative and must be translated by *no*:

A. ἔcτι τιc λόγοc;	A. *Is there some explanation?*
B. οὐδείc γε.	B. *No, none.*

(On ways of saying *yes* and *no* in Greek see 24.1/1).

δή* emphasizes the preceding word. *Indeed, certainly* are only approximate translations; the force of the particle would normally be conveyed to the hearer in English by the loudness of the voice or some accompanying emphatic gesture. δή is particularly common with adjectives or adverbs, e.g. ἅπαντεc δή *absolutely everyone*; μόνοc δή *quite alone*; πολλάκιc δή *very often*. It may also convey irony or sarcasm, Cωκράτηc ὁ cοφὸc δή *Socrates the **wise*** (the tone of voice in English will indicate whether *wise* is complimentary or ironical).

(*c*) ***Frequent combinations of particles***

καὶ δή*: as well as being used as a lively connective, *and moreover* (e.g. καὶ δὴ τὸ μέγιcτον *and moreover the principal point*) καὶ δή is common in replies to a command:

A. οὔκουν ἐπείξει τῷδε δεcμὰ περιβαλεῖν;	A. *Hasten then to cast fetters round this fellow.* (lit. *won't you hasten ...?*)
B. καὶ δὴ πρόχειρα ψάλια.	B. *There you are* (lit. *actually indeed*), *the chains [are] ready to hand.*

It is also used in making assumptions: καὶ δὴ πολέμιοί εἰcιν *and suppose they are hostile.* Note that καὶ δὴ καί means *and especially, and in particular*; in this combination the stress is laid on the word following the second καί:

καὶ δὴ καὶ τότε ἅμ' ἡμέρᾳ cυνελέγημεν.	*And on that particular occasion* (lit. *and then in particular*) *we gathered at dawn.*

Combinations with οὖν

(i) οὐκοῦν is merely a synonym for οὖν*, *therefore, accordingly, well then*:

ἢ τοὺϲ ἀμῡ́νεϲθαι κελεύονταϲ πόλεμον ποιεῖν φήϲομεν; οὐκοῦν ὑπόλοιπον δουλεύειν.	*Or shall we say that those who urge [us] to defend ourselves are making war? Then* (or *in that case*) *it remains [for us] to be slaves.*

It is to be distinguished from οὔκουν (so accented), in which the negative retains its full force:

οὔκουν, Προμηθεῦ, τοῦτο γιγνώϲκειϲ, ὅτι ὀργῆϲ νοϲούϲηϲ εἰϲὶν ἰατροὶ λόγοι;	*Do you not know this then, Prometheus, that when a temperament is sick* (lit. *a temperament being sick* gen. absolute, 12.1/2*b*) *there are words [to act as] healers?* (see also the example given in (c) above).

(ii) δ' οὖν has a resumptive force, *be that as it may*, used in dismissing a subject:

εἰ δὴ δίκαια ποιήϲω, οὐ γιγνώϲκω· αἱρήϲομαι δ' οὖν ῡ̔μᾶϲ.	*If indeed I shall do what is right* (lit. *just things*) *I do not know; however that may be, I shall choose you.*

(iii) μὲν οὖν: this combination sometimes has no other force than the value of its two constituent parts (μέν looking forward to δέ, and οὖν *therefore*), but it can also be used to correct a previous statement, with the sense *no, on the contrary*:

A. ἢ ϲὺ οὐδὲν ἡγῇ πρᾱ́ττειν τὸν γραμματιϲτήν;	*A. Or do you think that the schoolmaster does nothing?*
B. ἔγωγε ἡγοῦμαι μὲν οὖν.	*B. On the contrary, I do think* (*sc. that he does something*).

Combinations with τοι*

(i) καίτοι means *and yet, however*: καίτοι τί φημι; *and yet what am I saying?*

(ii) μέντοι* is used either to emphasize, e.g. A. ἐγώ; B. cύ μέντοι. *A. Me ?* (lit. *I*) *B. Yes, you*; or in an adversative sense, ***however, yet,*** often with an added γε: οὐ μέντοι οἵ γε Cκύθαι ταύτῃ εἰcέβαλον *yet the Scythians did not invade by this route.*

Other uses of particles will be explained as they occur in the reading.

13.2 Greek reading

1# καλόν γε γαcτρὸc κἀπιθυμίαc κρατεῖν.
2# τῷ γήρᾳ φιλεῖ
χὠ νοῦc ὁμαρτεῖν καὶ τὸ βουλεύειν ἃ δεῖ.
3 τοῦτό τοι τἀνδρεῖον, ἡ προμηθία.
4# πανταχοῦ γε πατρὶc ἡ βόcκουcα γῆ.
5# cοφόν γέ τοί τι πρὸc τὸ βουλεύειν ἔχει
τὸ γῆραc, ὡc δὴ πόλλ᾽ ἰδόν τε καὶ παθόν.
6# ὦ τλῆμον ἀρετή, λόγοc ἄρ᾽ ἦcθ᾽· ἐγὼ δέ cε
ὡc ἔργον ἤcκουν· cὺ δ᾽ ἄρ᾽ ἐδούλευεc τύχῃ.
7# πατὴρ μὲν ἡμῖν Οἰδίπουc ὁ Λαΐου,
ἔτικτε δ᾽ Ἰοκάcτη με, παῖc Μενοικέωc·
καλεῖ δὲ Πολυνείκη με Θηβαῖοc λεώc.
8# οὐκ ἔcτι Πειθοῦc ἱερὸν ἄλλο πλὴν λόγοc,
καὶ βωμὸc αὐτῆc ἔcτ᾽ ἐν ἀνθρώπου φύcει.
9 ὁ δύο λαγὼc διώκων οὐδέτερον καταλαμβάνει.
10 ὁ Κῦροc ἅτε παῖc ὢν καὶ φιλόκαλοc καὶ φιλότιμοc ἥδετο τῇ cτολῇ.
11 ἀνάγκῃ οὐδὲ οἱ θεοὶ μάχονται.
12 κακὸν ἀναγκαῖον τὸ πείθεcθαι γαcτρί.
13 τὴν Χάρυβδιν ἐκφυγὼν τῇ Cκύλλῃ περιέπεcεc.
14 ὄνοc πεινῶν οὐ φροντίζει ῥοπάλου.
15# τοῦ ζῆν γὰρ οὐδεὶc ὡc ὁ γηράcκων ἐρᾷ.
16# μόνοc θεῶν θάνατοc οὐ δώρων ἐρᾷ.
17# ὁ μηδὲν ἀδικῶν οὐδενὸc δεῖται νόμου.
18 τέτταραc δακτύλουc θανάτου οἱ πλέοντεc ἀπέχουcιν.
19 ἦροc χρῄζειc ἐπειδὴ παλαιὸν χιτῶνα ἔχειc.
20 Γοργὼ ἡ Λάκαινα, ἐρωτηθεῖcα ὑπό τινοc Ἀττικῆc, διὰ τί ὑμεῖc ἄρχετε μόναι τῶν ἀνδρῶν αἱ Λάκαιναι; ὅτι, ἔφη, καὶ τίκτομεν μόναι ἄνδραc.
21 **A noteworthy pun**
Ἀντιcθένηc ὁ φιλόcοφοc, πρὸc μειράκιόν τι μέλλον φοιτᾶν παρὰ αὐτὸν καὶ πυθόμενον τίνων αὐτῷ δεῖ, ἔφη, βιβλίου καινοῦ καὶ γραφείου καινοῦ καὶ πινακιδίου καινοῦ. τὸν νοῦν παρεμφαίνων.

22# ἡ γῆ μέλαινα πίνει,
πίνει δὲ δένδρε’ αὐτήν·
πίνει θάλαcca κρουνούc,
ὁ δ’ ἥλιοc θάλαccαν,
τὸν δ’ ἥλιον cελήνη.
τί μοι μάχεcθ’, ἑταῖροι,
καὐτῷ θέλοντι πίνειν;

Notes

1 κἀπιθῡμίᾱc = καὶ ἐπιθῡμίᾱc (11.1/5).
2 φιλέω + infinitive *be accustomed to*; φιλεῖ is singular because it agrees with the closer of the two subjects; χὠ = καὶ ὁ (11.1/5); ἃ δεῖ is the object of βουλεύειν.
3 The subject τοῦτο (*sc.* ἐcτί) anticipates ἡ προμηθίᾱ; τἀνδρεῖον = τὸ ἀνδρεῖον (11.1/5).
5 Take cοφόν ... τι together as the object of ἔχει (the subject is τὸ γῆραc); ὡc + participle to give a supposed reason (12.1/2*a*(ii)); πόλλ’ i.e. πολλά; ἰδόν < ὁράω; παθόν < πάcχω (both aorist participles are neuter nom. s. agreeing with γῆραc).
6 ἀρετή *virtue* was the philosophical ideal of the Stoics. These lines, whose exact source is unknown, were the last words of the Roman Brutus before committing suicide; ἄρ’ = ἄρα (distinguish from ἆρα); ἦcθ’= ἦcθα; ὡc *as* (22.1/1*a*(i)).
7 *l*.1 ἡμῖν trans. by a singular (royal plural – Polyneices in fact continues in the singular). *l*.2 ἔτικτε trans. as though aorist, *bore* (τίκτω is used idiomatically to mean *be parent of*).
9 λαγώc acc. pl. (13.1/1*a*).
12 τὸ πείθεcθαι is the subject; κακόν is used as a noun *an evil.*
15 ὡc *as* (cf. 6 above).
17 μηδέν, not οὐδέν, because a general class is meant (12.1/2*a*(vi)), lit. *the [person] doing wrong not at all* (adverbial acc., 20.1/5), i.e. *those who do no wrong.*
18 τέτταραc δακτύλουc acc. of extent of space (7.1/7*d*); the width of four fingers was the normal thickness of the sides of an ancient ship.
19 ἦροc < ἔαρ (6.1/1*b*).
20 Spartan men prided themselves on manly virtues; they were not, however, male chauvinists, as the story shows; ὅτι *because.*
21 μέλλον acc. n. s. of the pres. act. pple. of μέλλω (here *intend*), to be taken with μειράκιον; δεῖ *there is need of* + gen. of thing needed and dat. of the person in need (cf. 21.1/4*b* and note 3); in Antisthenes’ reply the genitives depend on an understood δεῖ (i.e. *you need ...*).

22 A poem in imitation of Anacreon (22.3). It is written Ionic Greek as is shown by the forms θάλαςςα and θέλο *l*.1 The prose order would be ἡ μέλαινα γῆ. *l*.2 πῖνει *draws nourishment from*; δένδρε' i.e. δένδρεα. *l*.6 μάχε i.e. μάχεςθε. *l*.7 καὐτῷ = καὶ αὐτῷ.

13.3 Extra reading

Plato (c. 429–347 BC)

All Plato's philosophical writings (except the *Apology*) are in the form of discussions and arguments which are supposed to have taken place on a particular occasion between various contemporaries. For this reason they are called dialogues, but we have no way of telling where factual reporting stops and Plato's imagination (or his desire to expound his own ideas) begins. Some dialogues are in simple dramatic form, whereas in others the conversation is reported by one of the characters (the second extract is an example of the former, the first of the latter). In all his dialogues (except the *Laws*) Plato introduces his master, Socrates (8.2.13), as a protagonist, but nowhere does he introduce himself.

(*i*) CΩΚΡΑΤΗC

ἐπορευόμην μὲν ἐξ 'Ακαδημείας εὐθὺ Λυκείου τὴν ἔξω τείχους ὑπ' αὐτὸ τὸ τεῖχος· ἐπειδὴ δ' ἐγενόμην κατὰ τὴν πυλίδα ᾗ ἡ Πάνοπος κρήνη, ἐνταῦθα cυνέτυχον Ἱπποθάλει τε τῷ Ἱερωνύμου καὶ Κτηcίππῳ τῷ Παιανιεῖ καὶ ἄλλοις μετὰ τούτων νεανίσκοις. καί με προσιόντα (*approaching*) ὁ Ἱπποθάλης ἰδών, ὦ Cώκρατες, ἔφη, ποῖ δὴ πορεύῃ καὶ ποθεν;

ἐξ 'Ακαδημείας, ἦν δ' ἐγώ, πορεύομαι εὐθὺ Λυκείου.

δεῦρο δή, ἦ δ' ὅς, εὐθὺ ἡμῶν. οὐ παραβάλλεις; ἄξιον μέντοι.

ποῖ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς;

δεῦρο, ἔφη, δείξας (*showing*) μοι ἐν τῷ καταντικρὺ τοῦ τείχους περίβολόν τέ τινα καὶ θύραν. διατρίβομεν δέ, ἦ δ' ὅς, αὐτόθι ἡμεῖς τε αὐτοὶ καὶ ἄλλοι πάνυ πολλοὶ καὶ καλοί.

ἔστιν δὲ δὴ τί τοῦτο, καὶ τίς ἡ διατριβή;

παλαίστρα, ἔφη, νέα· ἡ δὲ διατριβὴ τὰ πολλὰ ἐν λόγοις ὧν σε μετέχειν ἐθέλομεν.

καλῶς γε, ἦν δ' ἐγώ, ποιοῦντες· διδάσκει δὲ τίς αὐτόθι;

σὸς ἑταῖρός γε, ἦ δ' ὅς, καὶ ἐπαινέτης, Μίκκος.

μὰ Δία, ἦν δ' ἐγώ, οὐ φαῦλός γε ἀνήρ, ἀλλ' ἱκανὸς σοφιστής.

βούλει οὖν ἕπεσθαι, ἔφη, καὶ ὁρᾶν τοὺς ὄντας αὐτόθι;

(ii) ΕΥΚΛΕΙΔΗC – ΤΕΡΨΙΩΝ

ΕΥ. ἄρτι, ὦ Τερψίων, ἢ πάλαι ἐξ ἀγροῦ;

ΤΕΡ. ἐπιεικῶc πάλαι. καὶ cέ γε ἐζήτουν κατ' ἀγορὰν καὶ ἐθαύμαζον ὅτι οὐχ οἷόc τ' ἦ εὑρεῖν.

ΕΥ. οὐ γὰρ ἦ κατὰ πόλιν.

ΤΕΡ. ποῦ μήν;

ΕΥ. εἰc λιμένα καταβαίνων Θεαιτήτῳ ἐνέτυχον φερομένῳ ἐκ Κορίνθου ἀπὸ τοῦ cτρατοπέδου Ἀθήναζε.

ΤΕΡ. πότερον ζῶντι ἢ οὔ;

ΕΥ. ζῶντι καὶ μάλα μόλιc· χαλεπῶc μὲν γὰρ ἔχει καὶ ὑπὸ τραυμάτων τινῶν, μᾶλλον μὴν αὐτὸν αἱρεῖ τὸ νόcημα τὸ ἐν τῷ cτρατεύματι.

ΤΕΡ. μῶν ἡ δυcεντερία;

ΕΥ. ναί.

ΤΕΡ. οἷον ἄνδρα λέγειc ἐν κινδύνῳ εἶναι.

ΕΥ. καλόν τε καὶ ἀγαθόν, ὦ Τερψίων, ἐπεί τοι καὶ νῦν ἤκουόν τινων μάλα ἐγκωμιαζόντων αὐτὸν περὶ τὴν μάχην.

ΤΕΡ. καὶ οὐδέν γ' ἄτοπον. ἀτὰρ πῶc οὐκ αὐτοῦ Μεγαροῖ κατέλυεν;

ΕΥ. ἠπείγετο οἴκαδε· ἐπεὶ ἔγωγ' ἐδεόμην καὶ cυνεβούλευον, ἀλλ' οὐκ ἤθελεν. καὶ δῆτα προπέμψαc αὐτόν, ἀνεμνήcθην καὶ ἐθαύμαcα Cωκράτουc ὡc μαντικῶc ἄλλα τε δὴ εἶπε καὶ περὶ τούτου. δοκεῖ γάρ μοι ὀλίγον πρὸ τοῦ θανάτου ἐντυχεῖν αὐτῷ μειρακίῳ ὄντι, καὶ cυγγενόμενόc τε καὶ διαλεχθεὶc πάνυ ἀγαcθῆναι αὐτοῦ τὴν φύcιν.

Notes

(*i*)

The speaker is Socrates, who is going from the Academy, a park with sporting facilities (i.e. a γυμνάcιον) lying north-west of ancient Athens, to the Lyceum, a similar establishment to the east. The road between the two skirted the north wall. *l*.1 τὴν ἔξω τείχουc *sc.* ὁδόν *on/along the [road] outside the wall*, this use of the accusative without a preposition is classified as an acc. of spatial extent (7.1/7*d*). *l*.2 ᾗ *where* (*sc.* ἐcτί). *l*.4 Παιανιεῖ (< Παιανεύc) an adjective meaning *of the deme Paeania*; as the Athenians had only one personal name (cf. 5.1/3 note 2) they were officially distinguished by the *deme* (local administrative unit) to which they belonged. *l*.7 ἦν δ' ἐγώ *said I* a stereotyped formula, often used by Plato, which employs the nearly defunct verb ἠμί *say* (18.1/1*a*) (δ' is part of the formula and should not be translated). *l*.8 δεῦρο often used as an order *[come] over here*; ἦ δ' ὅc *said he* the same formula as above but in its third person singular version (the use of the relative ὅc as a demonstrative pronoun is archaic). *l.9* λέγειϲ *do you mean*; παρὰ τίναϲ τοὺϲ ὑμᾶϲ *sc.* ὄνταϲ *to whom the [group of] you being [am I come]?* i.e. *who are you to whom*, etc. *l.*10 δείξαϲ *showing*: coincidental use of aor. pple. (12.1/1). *l.*13 Supply ἐϲτί with διατριβῄ. *l.*14 τὰ πολλά lit. *for the many [times]*, i.e. *usually* (adverbial acc. 20.1/5); ὧν has λόγοιϲ as its antecedent and governed by μετέχειν, which takes the genitive of what is shared (13.1/2*a*(v)). *l.*16 καλῶϲ γε ... ποιοῦντεϲ (*sc.* ἐθέλετε, to be supplied from ἐθέλομεν in the previous line) *doing well at any rate [you wish this]*, an expression of gratitude for their invitation.

(*ii*)

The speakers are Eucleides and Terpsion. *l.*1 *sc.* ἦλθεϲ the omission is typical of Plato's colloquial style. *l.*3 οἷόϲ τ' εἰμί an idiom meaning *I am able* (τ' is not to be translated; on οἷοϲ see 21.1/3). *l.*4 Terpsion has not been able to find Eucleides in the agora; in English the latter's reply would be *No, you couldn't, for I was not in the city*, but Greek omits the words *No, you couldn't* (which confirm the previous statement) and simply gives the reason *for I was not*, etc. (24.1/1). *l.*8 πότερον introduces two alternative questions (10.1/2*a*) but is not to be translated; with ζῶντι supply ἐνέτυχεϲ from ἐνέτυχον in *l.*6., *l.*9 ἔχω + adv. to express a state (cf. note on 8.2.9 *l.*1). *l.*10 μήν has an adversative sense (*but*) and balances the preceding μέν; the combination gives a stronger contrast than μέν ... δέ. *l.*12 μῶν (10.1/2*a*) in his anxiety Terpsion is hoping for a negative answer. *l.*14 οἷον ... exclamatory *what a man ...!* (21.1/3). *l.*14 The Athenian male ideal was summed up in the phrase καλὸϲ κἀγαθόϲ (here slightly varied), which can be translated *gentleman* (cf. 9.2.12 *l.*5). *l.*19 ἐπεί *since* introduces proof for the fact that Theaetetus was hurrying home, and governs the following three finite verbs; we would omit it in English. ἐδεόμην καὶ ϲυνεβούλευον i.e. *him to stay*. *l.*20 καὶ δῆτα *in fact* (lit. *and indeed* but more emphatic than καὶ δή); translate προπέμψαϲ by a finite verb and supply *and* before the next clause. *l.*21 Ϲωκράτουϲ is genitive with ἀνεμνήϲθην and ἐθαύμαϲα, lit. *remembered and admired Socrates, how prophetically he spoke* ... but English idiom requires *how prophetically Socrates spoke* ... (where appropriate, Greek often anticipates the subject of an indirect question in this way); ἄλλα τε ... καὶ περὶ τούτου lit. *both other [things] and about him*, i.e. *in particular about him*; ἄλλοϲ τε καί is often used in the sense *particularly, especially* *l.*22 δοκεῖ the subject is *he* (i.e. Socrates). *l.*23 διαλεχθείϲ < διαλέγομαι; ἀγαϲθῆναι < ἄγαμαι.

unit 14

14.1 Grammar

14.1/1 Moods of the Greek verb

Mood is a characteristic of all finite forms[1] of the Greek verb (i.e. those that can stand alone in a clause). Up to now we have dealt only with the indicative, the mood used for facts. There are three other moods, the imperative, which expresses commands (17.1/1), and the subjunctive and optative. In a main clause the subjunctive can express the will of the subject, e.g. λῡ́cωμεν (aor. subj. act.) τοὺc δούλουc *let us free the slaves*, while the optative can express the wish of the speaker, e.g. μὴ γένοιτο (aor. opt. mid.) *may it not happen!* These uses illustrate, in part, an original distinction between what is willed or expected (subjunctive) and what is desired or considered possible (optative), but the functions of both moods have been expanded to such a degree that neither can be brought under a single definition.

In English we still possess some single-word subjunctive forms (*be that as it may*; *if I were you*) but the optative disappeared in the Germanic branch of Indo-European (1.3) before the evolution of English. Apart from the few relics of the subjunctive, we use auxiliary verbs (*let, may, would*, etc.) for uses covered by these moods in Greek.

The subjunctive and optative exist in the present and aorist (and perfect, 16.1/4 note 1). There is also a future optative, but no future subjunctive. The distinction between the present and aorist forms of these moods is one of aspect (4.1/1) not time (for an exception see 14.1/4*d*). As with infinitives, the present subjunctive or optative is used for an action which is seen as going on, in the process of happening, or being repeated; the aorist subjunctive or optative is used for an action which is seen as a single event (cf. 4.1/1).

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[1] The non-finite forms of verbs (i.e. participles and infinitives) are not considered as belonging to any mood.

14.1/2 Subjunctive mood

For complete table of λῡ́ω *see* **Appendix 1.**

The subjunctive has only one set of endings, which are applied to the present and aorist stems (the latter without the augment). The endings are formed by lengthening all the initial short vowels (even when the first element of a diphthong) of the present indicative endings:

Active: -ω, -ῃϲ, -ῃ, -ωμεν, -ητε, -ωϲι(ν).
Middle and passive: -ωμαι, -ῃ, -ηται, -ωμεθα, -ηϲθε, -ωνται.

Note that ει becomes η but in ου > ω (3rd pl. act.) the second element of the diphthong disappears. As the aorist passive takes active endings (11.1/1), for the aorist passive subjunctive of λῡ́ω we have λυθῶ,[1] λυθῇϲ etc.

In the present subjunctive of contracted verbs the rules of contraction apply as for the indicative (5.1/2). Paradigms will be found in **Appendix 2.**

The endings for the subjunctive are classified as **primary** (4.1/1 note 1 and 8.1/1*f*; we have -ϲι(ν) in the 3rd pl. act., -μαι in the 1st s. mid./pass., etc.). This classification is relevant to the use of the subjunctive in certain subordinate clauses (14.1/4*c*).

Notes

1 The indicative and subjunctive coincide in a few forms, e.g. λῡ́ω, τιμῶ, τιμᾷϲ.

2 Strong aorists and root aorists have the normal subjunctive endings (i.e. -ω, -ῃϲ, -ῃ etc.), except for a few root aorists in -ων, which have -ω, -ῳϲ, -ῳ, -ωμεν, -ωτε, -ωϲι(ν). An example is ἔγνων (γιγνώϲκω), subj. γνῶ, γνῷϲ, γνῷ, γνῶμεν, γνῶτε, γνῶϲι(ν); cf. the present and aorist subjunctive active of δίδωμι (18.1/2 note 1).

3 The subjunctive of εἰμί is identical with the endings of the present subjunctive of λῡ́ω, viz ὦ, ᾖϲ, ᾖ, ὦμεν, ἦτε, ὦϲι(ν).

14.1/3 Optative mood

For complete table of λῡ́ω *see* **Appendix 1.**

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[1] The aorist passive subjunctive is always accented with a circumflex on the first syllable of the ending (the circumflex indicates contraction, λυθῶ < λυθέω etc.).

The optative, like the subjunctive, uses the same stems as the indicative, but its endings show some variety between tenses. For λῡ́ω and other uncontracted -ω verbs we have:

(*a*) **Present and future active:** -οιμι, -οιϲ, -οι, -οιμεν, -οιτε, -οιεν; e.g. λῡ́οιμι, λῡ́οιϲ etc. (present); λῡ́ϲοιμι, λῡ́ϲοιϲ, etc. (future).

(*b*) **Present and future, middle and passive:** -οιμην, -οιο, -οιτο, -οιμεθα, -οιϲθε, -οιντο; e.g. λῡοίμην (pres. mid./pass.), λῡϲοίμην (fut. mid.), λυθηϲοίμην (fut. pass.).

(*c*) **Weak aorist active:** -αιμι, -ειαϲ (or -αιϲ), -ειε(ν) (or -αι), -αιμεν, -αιτε, -ειαν (or -αιεν); e.g. λῡ́ϲαιμι, λῡ́ϲειαϲ, etc. The bracketed forms are less common.

(*d*) **Weak aorist middle:** -αιμην, -αιο, -αιτο, -αιμεθα, -αιϲθε, -αιντο; e.g. λῡϲαίμην, λῡ́ϲαιο, etc.

(*e*) In the **aorist passive** the final η of the stem is dropped (λυθη > λυθ) and to this are added: -ειην, -ειηϲ, -ειη, -ειμεν, -ειτε, -ειεν; e.g. λυθείην, λυθείηϲ, etc.

Contracted -ω verbs have different endings for the singular of the present optative active: -οιην, -οιηϲ, -οιη. These, and the other present endings, contract according to the rules given at 5.1/2 (for paradigms see **Appendix 2**).

Present active	**Present middle/passive**
τῑμῴην (τῑμα-οίην), τῑμῴηϲ, etc.	τῑμῴμην (τῑμα-οίμην), τῑμῷο, etc.
ποιοίην (ποιε-οίην), ποιοίηϲ, etc.	ποιοίμην (ποιε-οίμην, ποιοῖο, etc.
δηλοίην (δηλο-οίην), δηλοίηϲ, etc.	δηλοίμην (δηλο-οίμην), δηλοῖο, etc.

In the future, aorist, and perfect of contracted verbs the optative is formed by taking the appropriate stem and adding the normal endings.

The endings of the optative are classified as **historic** (4.1/1 note 1 and 8.1/1*f*; we have -ν in the 3rd pl. act., -μην in the 1st s. mid./pass., etc.). This classification is relevant to the use of the optative in certain subordinate clauses (14.1/4*c*).

Notes

1 The optative of the strong aorist has the same endings as the present; e.g. the aorist optative active of μανθάνω is μάθοιμι, μάθοιϲ, μάθοι, μάθοιμεν, μάθοιτε, μάθοιεν.

2 The root aorist ἔβην (βαίνω) has an optative βαίην, βαίηϲ, βαίη, βαῖμεν, βαῖτε, βαῖεν (cf. the optative of -έδρᾱν which is -δραίην, -δραίηϲ, etc.) but other root aorists in -ην have an optative in -ειην, -ειηϲ, etc., just as that of the aorist passive. The optative of root aorists in -ων has the endings -οιην, -οιηϲ, etc., and so from ἔγνων (γιγνώϲκω) we have γνοίην, γνοίηϲ, γνοίη, γνοῖμεν, γνοῖτε, γνοῖεν. The optative of root aorists in -υν is extremely rare.

subjunctive or optative is used for an action which is seen as going on, in the process of happening, or being repeated; the aorist subjunctive or optative is used for an action which is seen as a single event (cf. 4.1/1).

14.1/2 Subjunctive mood

For complete table of λύω *see* **Appendix 1.**

The subjunctive has only one set of endings, which are applied to the present and aorist stems (the latter without the augment). The endings are formed by lengthening all the initial short vowels (even when the first element of a diphthong) of the present indicative endings:

Active: -ω, -ῃϲ, -ῃ, -ωμεν, -ητε, -ωϲι(ν).
Middle and passive: -ωμαι, -ῃ, -ηται, -ωμεθα, -ηϲθε, -ωνται

Note that ει becomes η but in ου > ω (3rd pl. act.) the second element of the diphthong disappears. As the aorist passive takes active endings (11.1/1), for the aorist passive subjunctive of λύω we have λυθῶ,[1] λυθῇϲ etc.

In the present subjunctive of contracted verbs the rules of contraction apply as for the indicative (5.1/2). Paradigms will be found in **Appendix 2.**

The endings for the subjunctive are classified as **primary** (4.1/1 note 1 and 8.1/1*f*; we have -ϲι(ν) in the 3rd pl. act., -μαι in the 1st s. mid./pass., etc.). This classification is relevant to the use of the subjunctive in certain subordinate clauses (14.1/4*c*).

Notes

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14.1/3 Optative mood

For complete table of λύω *see* **Appendix 1.**

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(d) **Weak aorist middle:** -αιμην, -αιο, -αιτο, -αιμεθα, -αιϲθε, -αιντο; e.g. λῡϲαίμην, λῡ́ϲαιο, etc.
(e) In the **aorist passive** the final η of the stem is dropped (λυθη > λυθ) and to this are added: -ειην, -ειηϲ, -ειη, -ειμεν, -ειτε, -ειεν; e.g. λυθείην, λυθείηϲ, etc.

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In the future, aorist, and perfect of contracted verbs the optative is formed by taking the appropriate stem and adding the normal endings.

The endings of the optative are classified as **historic** (4.1/1 note 1 and 8.1/1*f*; we have -ν in the 3rd pl. act., -μην in the 1st s. mid./pass., etc.). This classification is relevant to the use of the optative in certain subordinate clauses (14.1/4*c*).

Notes

1 The optative of the strong aorist has the same endings as the present; e.g. the aorist optative active of μανθάνω is μάθοιμι, μάθοιϲ, μάθοι, μάθοιμεν, μάθοιτε, μάθοιεν.

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3 The present optative of εἰμί is εἴην, εἴηϲ, εἴη, εἶμεν, εἶτε, εἶεν. The future optative is ἐϲοίμην, ἔϲοιο, ἔϲοιτο, etc.

14.1/4 Uses of the subjunctive and optative

The subjunctive and optative complement each other in several types of subordinate clauses, but in main clauses their uses are quite distinct.

(*a*) ***Subjunctive in main clauses***

(i) The **jussive** subjunctive (negated by μή) is used for giving orders but, because we also have the imperative (17.1/1), its use is limited. In the first person plural (the singular is possible but not as common) it expresses self-exhortation or self-encouragement: μή, πρὸϲ θεῶν, μαινώμεθα *in the name of* (πρόϲ) *the gods, let us not be mad!* The use of the second and third persons of the jussive subjunctive complements the imperative mood in the aorist. Both are treated at 17.1/1.

(ii) The **deliberative** subjunctive (negated by μή) is used exclusively in questions and indicates the uncertainty of the speaker about the future and what must be done (in English we use the verb *to be* followed by an infinitive):

εἴπωμεν ἢ ϲῑγῶμεν;	*Are we to speak or keep silent?*
ποῖ φύγω μητρὸϲ χέραϲ;	*Where am I to escape my mother's hands?*

(*b*) ***Optative in main clauses***

The two uses of the optative in main clauses, to express a future wish and to express a future potential, are complemented by the indicative, which is used for both constructions in the present and past. For this reason we shall treat all forms of wishes at 21.1/1, of conditions at 18.1/5 and of potentials at 19.1/2.

(*c*) ***Subordinate clauses where the subjunctive and optative complement each other***

In three types of subordinate clause the subjunctive is used after a main verb in a primary tense (4.1/1 note 1), the optative after a main verb in a historic tense. This reflects the fact that the subjunctive has primary endings (14.1/2) and the optative has historic endings (14.1/3).

In uses (i) and (ii) both subjunctive and optative can be literally translated by *may* or *might*. In (iii) both are to be translated by an indicative in English:

(i) **Purpose clauses** (negated by μή)
These can be introduced by ἵνα or ὅπωϲ (both conjunctions meaning *in order that, so that*). The negative is μή, but a negated purpose clause can also be introduced by μή alone.

ἀποφεύγομεν ἵνα (or ὅπωϲ) οἱ βάρβαροι μὴ ἕλωϲιν ἡμᾶϲ.	*We are fleeing so that the barbarians may not capture us.*
ἀπεφύγομεν ἵνα (or ὅπωϲ) οἱ βάρβαροι μὴ ἕλοιεν ἡμᾶϲ.	*We fled so that the barbarians might not capture us.*

In both cases ἵνα/ὅπωϲ ... μή could be replaced by μή at the beginning of the purpose clause (μὴ οἱ βάρβαροι ἕλωϲιν/ἕλοιεν ἡμᾶϲ).

The subjunctive is often retained after a historic main verb, as this was regarded as producing a vivid effect (cf. vivid present, see note on 7.2.13 *l*.8). The second of the above examples would then become: ἀπεφύγομεν ἵνα (or ὅπωϲ) οἱ βάρβαροι μὴ ἕλωϲιν ἡμᾶϲ. As English has no way of bringing out the force of the subjunctive here, we must translate as previously.

(ii) **Noun clauses after verbs of fearing** (negated by οὐ)
The most common verb meaning *to fear* is φοβέομαι, which functions as a passive deponent with a middle future (11.1/1 note; it is not a true deponent as we also have an active φοβέω *terrify*). φοβέομαι and other verbs of fearing can be followed by a noun in the accusative: τὸν λέοντα φοβοῦμαι *I fear* (or *am afraid of*) *the lion.* They may also be followed by a clause which performs the same function as a noun (and hence is called a noun clause): *I am afraid that the lion may eat me.* Most (but not all) clauses of this sort have reference to a time subsequent to that of the main verb and in Greek are introduced by μή, which here, and elsewhere when used as a conjunction, can be literally translated by *lest.* The verb in the μή clause is put into the subjunctive after a main verb in a primary tense or into the optative after a main verb in a historic tense. As with purpose clauses, the subjunctive can be retained after a historic tense for a vivid effect.

φοβοῦμαι μὴ ὁ λέων με φάγῃ.	*I am afraid that* (lit. *lest*) *the lion may* (or *will*) *eat me.*
ἐφοβήθην μὴ ὁ λέων με φάγοι (or φάγῃ).	*I was afraid that the lion might* (or *would*) *eat me.*

If the μή clause is negated, the negative is οὐ:

ὁ λέων φοβεῖται μὴ τροφὴν οὐχ εὕρῃ.	*The lion is afraid that he may not find food.*

The noun clause can also have reference to the same time as, or a time anterior to, the verb of fearing. Here μή is followed by the indicative because what is feared either is happening or has happened:

φοβοῦμαι μὴ ὁ λέων τὸν ἐμὸν φίλον νῦν ἐϲθίει/τὴν ἐμὴν γυναῖκα ἐχθὲϲ ἔφαγεν.	*I am afraid that the lion is now eating my friend / ate my wife yesterday.*

Where in English a verb of fearing is followed by an infinitive, Greek has the same construction:

αἱ ψύλλαι οὐ φοβοῦνται φαγεῖν τὸν λέοντα.	*The fleas are not afraid to eat the lion* (or *of eating the lion*).

(iii) **Indefinite subordinate clauses** (negated by μή)

Certain temporal conjunctions (e.g. ἐπεί, ὅτε) may introduce a subordinate clause referring to the present or past and be followed by the indicative. Greek idiom here is very similar to that of English and we have already met examples (e.g. at 7.2.12). These clauses refer to single definite events. Another type of subordinate clause is that with an indefinite sense and is expressed in English by the addition of *ever.* In *I dislike what he is doing* the subordinate clause refers to a specific thing (viz the thing that he is doing), but in *I dislike whatever he does* the subordinate clause refers to a general class of thing (viz whatever thing he does), and so is called **indefinite**. Such clauses may be adjectival (as above), or adverbial, e.g. *I am going wherever my sister goes* (contrast *I am going to where my sister lives* where the adverbial clause refers to a definite place).

In Greek the construction used for these clauses in primary sequence (i.e. when the main verb is in a primary tense) is similar. The particle ἄν, which here[1] is the equivalent of *ever,* is added to the subordinate clause but in addition its verb is put into the subjunctive. ἄν coalesces with certain conjunctions, e.g. ὅταν *whenever* (= ὅτε + ἄν), ἐπειδάν (= ἐπειδή + ἄν) *whenever.* Examples of indefinite clauses in primary sequence are:

ὅταν τιϲ κλέπτῃ, ζημιοῦται.	*Whenever anyone steals he is punished.*

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[1] ἄν has an entirely different force when used in a main clause (18.1/5).

πρᾱ́ττουϲιν ἃ ἂν βούλωνται.	*They do whatever they want [to do].*

Compare the above with the definite relative clause in:

πρᾱ́ττουϲιν ἃ βούλονται.	*They are doing [the things] which they want [to do].*

Because we can never be completely certain of what is going to happen in the future, the construction of ἄν + subjunctive is very common in subordinate temporal clauses with a future reference (cf. 18.1/5). Often English idiom does not require us to translate ἄν:

ἡ Δίκη μάρψει τοὺϲ κακοὺϲ ὅταν τύχῃ.	*Justice will seize the wicked men when* (lit. *whenever*) *she finds [them].*

For indefinite subordinate clauses in **historic sequence** the optative **without** ἄν is used (we do **not** have the option of the primary construction as in (i) and (ii) above):

ὁ Κῦροϲ ἐθήρευεν ἀπὸ ἵππου ὁπότε γυμνάϲαι βούλοιτο ἑαυτὸν καὶ τοὺϲ ἵππουϲ.	*Cyrus used to hunt from horseback whenever* (or simply *when*) *he wanted to exercise himself and his horses.*

The negative for all indefinite clauses is μή:

ὁ μῶροϲ γελᾷ καὶ ὅταν τι μὴ γέλοιον ᾖ.	*Fools laugh* (lit. *the fool laughs*) *even when something is not funny.*

(*d*) Optative in indirect speech

The optative has two further uses in subordinate clauses, one of which we shall deal with here (for the other see 18.1/5). In indirect speech which is introduced by a verb in a historic tense (*he said that* ...; *he asked if* ... etc.) all finite verbs **may** be put into the optative. There is no change in sense, and optatives of this sort are translated as indicatives:

ὁ Κλέανδροϲ εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοίη (or ind. ἐπαινεῖ).	*Cleander said that he did not commend Dexippus* (original: Δέξιππον οὐκ ἐπαινῶ *I do not commend Dexippus*).

εἶπεν ὅτι κατίδοι (or κατεῖδε, < καθοράω) cτράτευμα.	*He said that he had caught sight of an army* (original: κατεῖδον cτράτευμα *I caught sight of an army*; on the use of the English pluperfect *had caught* see 16.1/2).
Ξενοφῶν οὐκ ἤρετο τί τὸ πάθος εἴη (or ἐcτίν).	*Xenophon did not ask what the misfortune was* (original: τί ἐcτι τὸ πάθος; *what is the misfortune?*).

Finite verbs in indirect speech always retain the tense of the original direct speech (8.1/3*b*), and consequently the distinction between the present and aorist optative here involves time, not aspect, as the above examples show.

A verb in a future tense in direct speech can be put into the future optative when reported in historic sequence: εἶπον ὅτι τοῦτο ποιήcοιμι (or ποιήcω) *I said that I would do this* (original: τοῦτο ποιήcω *I shall do this*). The future optative has no other uses.

Notes

1 When an adverbial clause of reason (introduced by ὅτι *because*, ἐπεί *since*, etc.) occurs after a historic tense its verb is put into the optative if the speaker or writer wishes to ascribe a reason or motive to the subject of the main verb but does not vouch for it himself. This type of expression is called **virtual indirect speech** as no verb of saying, thinking, etc. is actually used. The subordinating conjunction is to be translated by *on the grounds that, thinking/saying that*:

οἱ Ἀθηναῖοι τὸν Περικλέᾱ ἐκάκιζον ὅτι cτρατηγὸc ὢν οὐκ ἐπεξάγοι.	*The Athenians abused Pericles on the grounds that, [though] being general, he did not lead [them] out.*

2 When a deliberative question (τί ποιῶμεν; *what are we to do?*) is reported after a verb in a historic tense its verb may be put into the optative:

ἠποροῦμεν τί (or ὅτι) ποιοῖμεν	*We were at a loss [as to] what we should do.*

The subjunctive may, however, be retained.

14.2 Greek reading

In addition to translating, define each use of the subjunctive and optative.

1# ἔνεϲτι γὰρ τιϲ καὶ λόγοιϲιν ἡδονή,
λήθην ὅταν ποιῶϲι τῶν ὄντων κακῶν.
2# πῶϲ οὖν μάχωμαι θνητὸϲ ὢν θείᾳ τύχῃ;
3# νοῦν χρὴ θεᾶϲθαι, νοῦν· τί τῆϲ εὐμορφίαϲ
ὄφελοϲ, ὅταν τιϲ μὴ καλὰϲ φρέναϲ ἔχῃ;
4 ὃϲ ἂν δὶϲ ναυαγήϲῃ, μάτην μέμφεται Ποϲειδῶνα.
5 Σωκράτηϲ ἔφη τοὺϲ μὲν πολλοὺϲ ἀνθρώπουϲ ζῆν ἵνα ἐϲθίωϲιν, αὐτὸϲ δὲ ἐϲθίειν ἵνα ζῇ.
6 φάγωμεν καὶ πίωμεν· αὔριον γὰρ ἀποθνῄϲκομεν.
7# θεὸϲ αἰτίαν φύει βροτοῖϲ
ὅταν κακῶϲαι δῶμα παμπήδην θέλῃ.
8# ὡϲ χαρίεν ἐϲτ᾽ ἄνθρωποϲ ὅταν ἄνθρωποϲ ᾖ.
9# Α. τίϲ ἐϲτιν οὗτοϲ; Β. ἰατρόϲ. Α. ὡϲ κακῶϲ ἔχει
ἅπαϲ ἰατρόϲ, ἐὰν κακῶϲ μηδεὶϲ ἔχῃ.
10# ϲφόδρ᾽ ἐϲτὶν ἡμῶν ὁ βίοϲ οἴνῳ προϲφερήϲ·
ὅταν ᾖ τὸ λοιπὸν μικρόν, ὄξοϲ γίγνεται.
11 οἱ μὲν φοβούμενοι μὴ φύγωϲι πατρίδα καὶ οἱ μέλλοντεϲ μάχεϲθαι φοβούμενοι μὴ ἡττηθῶϲιν οὔτε ϲίτου οὔτε ὕπνου δύνανται λαγχάνειν διὰ τὸν φόβον· οἱ δὲ ἤδη φυγάδεϲ, ἤδη δὲ ἡττηθέντεϲ δύνανται καὶ μᾶλλον τῶν εὐδαιμόνων ἐϲθίειν καὶ καθεύδειν.
12 πίθηκοϲ ὁ πίθηκοϲ κἂν (= καὶ ἐὰν) χρυϲᾶ ἔχῃ ϲάνδαλα.
13 ἐφοβήθηϲαν οἱ Ἕλληνεϲ μὴ προϲάγοιεν οἱ Πέρϲαι πρὸϲ τὸ κέραϲ καὶ περιπτύξαντεϲ ἀμφοτέρωθεν αὐτοὺϲ κατακόψειαν.
14 ὁ δὲ ἀνήρ, ὃν ϲυνέλαβον, ἐρωτώμενοϲ ποδαπὸϲ εἴη, Πέρϲηϲ μὲν ἔφη εἶναι, πορεύεϲθαι δ᾽ ἀπὸ τοῦ Τιριβάζου ϲτρατεύματοϲ ὅπωϲ ἐπιτήδεια λάβοι.
15 ὁ Διογένηϲ, ἰδὼν τοξότην ἀφυῆ, παρὰ τὸν ϲκοπὸν ἐκάθιϲεν εἰπών, ἵνα μὴ πληγῶ.
16# τοῦ θανεῖν ἀπειρίᾳ
πᾶϲ τιϲ φοβεῖται φῶϲ λιπεῖν τόδ᾽ ἡλίου.
17 ἔτρεχέ τιϲ μὴ βρεχθείη καὶ εἰϲ βόθρον ἀπεπνίγη.
18 ἅμα δὲ τῇ ἡμέρᾳ ϲυνελθόντεϲ οἱ ϲτρατηγοὶ ἐθαύμαζον ὅτι Κῦροϲ οὔτε ἄλλον πέμποι ϲημανοῦντα ὅτι χρὴ ποιεῖν, οὔτε αὐτὸϲ φαίνοιτο. ἔδοξεν οὖν αὐτοῖϲ ϲυϲκευαϲαμένοιϲ ἃ εἶχον καὶ ἐξοπλιϲαμένοιϲ ἰέναι (*to go*) εἰϲ τὸ πρόϲθεν. ἤδη δὲ ἐν ὁρμῇ ὄντων, ἅμα ἡλίῳ ἀνέχοντι ἦλθε Προκλῆϲ ὁ Τευθρανίαϲ ἄρχων καὶ Γλοῦϲ ὁ Ταμῶ. οὗτοι δὲ εἶπον ὅτι Κῦροϲ μὲν ἀποθάνοι, Ἀριαῖοϲ δὲ ἐν τῷ ϲταθμῷ εἴη μετὰ τῶν

εἶπεν ὅτι κατίδοι (or κατεῖδε, < καθοράω) ϲτράτευμα.	*He said that he had caught sight of an army* (original: κατεῖδον ϲτράτευμα *I caught sight of an army*; on the use of the English pluperfect *had caught* see 16.1/2).
Ξενοφῶν οὐκ ἤρετο τί τὸ πάθοϲ εἴη (or ἐϲτίν).	*Xenophon did not ask what the misfortune was* (original: τί ἐϲτι τὸ πάθοϲ; *what is the misfortune?*).

Finite verbs in indirect speech always retain the tense of the original direct speech (8.1/3*b*), and consequently the distinction between the present and aorist optative here involves time, not aspect, as the above examples show.

A verb in a future tense in direct speech can be put into the future optative when reported in historic sequence: εἶπον ὅτι τοῦτο ποιήϲοιμι (or ποιήϲω) *I said that I would do this* (original: τοῦτο ποιήϲω *I shall do this*). The future optative has no other uses.

Notes

1 When an adverbial clause of reason (introduced by ὅτι *because*, ἐπεί *since*, etc.) occurs after a historic tense its verb is put into the optative if the speaker or writer wishes to ascribe a reason or motive to the subject of the main verb but does not vouch for it himself. This type of expression is called **virtual indirect speech** as no verb of saying, thinking, etc. is actually used. The subordinating conjunction is to be translated by *on the grounds that, thinking/saying that*:

οἱ Ἀθηναῖοι τὸν Περικλέᾱ ἐκάκιζον ὅτι ϲτρατηγὸϲ ὢν οὐκ ἐπεξάγοι.	*The Athenians abused Pericles on the grounds that, [though] being general, he did not lead [them] out.*

2 When a deliberative question (τί ποιῶμεν; *what are we to do?*) is reported after a verb in a historic tense its verb may be put into the optative:

ἠποροῦμεν τί (or ὅτι) ποιοῖμεν	*We were at a loss [as to] what we should do.*

The subjunctive may, however, be retained.

14.2 Greek reading

In addition to translating, define each use of the subjunctive and optative.

1# ἔνεϲτι γάρ τιϲ καὶ λόγοιϲιν ἡδονή,
λήθην ὅταν ποιῶϲι τῶν ὄντων κακῶν.

2# πῶϲ οὖν μάχωμαι θνητὸϲ ὢν θείᾳ τύχῃ;

3# νοῦν χρὴ θεᾶϲθαι, νοῦν· τί τῆϲ εὐμορφίαϲ
ὄφελοϲ, ὅταν τιϲ μὴ καλὰϲ φρέναϲ ἔχῃ;

4 ὃϲ ἂν δὶϲ ναυαγήϲῃ, μάτην μέμφεται Ποϲειδῶνα.

5 Ϲωκράτηϲ ἔφη τοὺϲ μὲν πολλοὺϲ ἀνθρώπουϲ ζῆν ἵνα ἐϲθίωϲιν, αὐτὸϲ δὲ ἐϲθίειν ἵνα ζῇ.

6 φάγωμεν καὶ πίωμεν· αὔριον γὰρ ἀποθνῄϲκομεν.

7# θεὸϲ αἰτίαν φύει βροτοῖϲ
ὅταν κακῶϲαι δῶμα παμπήδην θέλῃ.

8# ὡϲ χαρίεν ἐϲτ᾽ ἄνθρωποϲ ὅταν ἄνθρωποϲ ᾖ.

9# Α. τίϲ ἐϲτιν οὗτοϲ; Β. ἰατρόϲ. Α. ὡϲ κακῶϲ ἔχει
ἅπαϲ ἰατρόϲ, ἐὰν κακῶϲ μηδεὶϲ ἔχῃ.

10# ϲφόδρ᾽ ἐϲτὶν ἡμῶν ὁ βίοϲ οἴνῳ προϲφερήϲ·
ὅταν ᾖ τὸ λοιπὸν μικρόν, ὄξοϲ γίγνεται.

11 οἱ μὲν φοβούμενοι μὴ φύγωϲι πατρίδα καὶ οἱ μέλλοντεϲ μάχεϲθαι φοβούμενοι μὴ ἡττηθῶϲιν οὔτε ϲίτου οὔτε ὕπνου δύνανται λαγχάνειν διὰ τὸν φόβον· οἱ δὲ ἤδη φυγάδεϲ, ἤδη δὲ ἡττηθέντεϲ δύνανται καὶ μᾶλλον τῶν εὐδαιμόνων ἐϲθίειν καὶ καθεύδειν.

12 πίθηκοϲ ὁ πίθηκοϲ κἂν (= καὶ ἐὰν) χρυϲᾶ ἔχῃ ϲάνδαλα.

13 ἐφοβήθηϲαν οἱ Ἕλληνεϲ μὴ προϲάγοιεν οἱ Πέρϲαι πρὸϲ τὸ κέραϲ καὶ περιπτύξαντεϲ ἀμφοτέρωθεν αὐτοὺϲ κατακόψειαν.

14 ὁ δὲ ἀνήρ, ὃν ϲυνέλαβον, ἐρωτώμενοϲ ποδαπὸϲ εἴη, Πέρϲηϲ μὲν ἔφη εἶναι, πορεύεϲθαι δ᾽ ἀπὸ τοῦ Τιριβάζου ϲτρατεύματοϲ ὅπωϲ ἐπιτήδεια λάβοι.

15 ὁ Διογένηϲ, ἰδὼν τοξότην ἀφυῆ, παρὰ τὸν ϲκοπὸν ἐκάθιϲεν εἰπών, ἵνα μὴ πληγῶ.

16# τοῦ θανεῖν ἀπειρίᾳ
πᾶϲ τιϲ φοβεῖται φῶϲ λιπεῖν τόδ᾽ ἡλίου.

17 ἔτρεχέ τιϲ μὴ βρεχθείη καὶ εἰϲ βόθρον ἀπεπνίγη.

18 ἅμα δὲ τῇ ἡμέρᾳ ϲυνελθόντεϲ οἱ ϲτρατηγοὶ ἐθαύμαζον ὅτι Κῦροϲ οὔτε ἄλλον πέμποι ϲημανοῦντα ὅτι χρὴ ποιεῖν, οὔτε αὐτὸϲ φαίνοιτο. ἔδοξεν οὖν αὐτοῖϲ ϲυϲκευαϲαμένοιϲ ἃ εἶχον καὶ ἐξοπλιϲαμένοιϲ ἰέναι (*to go*) εἰϲ τὸ πρόϲθεν. ἤδη δὲ ἐν ὁρμῇ ὄντων, ἅμα ἡλίῳ ἀνέχοντι ἦλθε Προκλῆϲ ὁ Τευθρανίαϲ ἄρχων καὶ Γλοῦϲ ὁ Ταμῶ. οὗτοι δὲ εἶπον ὅτι Κῦροϲ μὲν ἀποθάνοι, Ἀριαῖοϲ δὲ ἐν τῷ ϲταθμῷ εἴη μετὰ τῶν

ἄλλων βαρβάρων καὶ λέγοι ὅτι ταύτην τὴν ἡμέραν περιμενοῖεν αὐτούc.

19 εἴ ποτε τοὺc cτρατιώταc εὐτάκτωc βαδίζονταc ἴδοι, ἐπῄνεcεν.

20# νόμον φοβηθεὶc οὐ ταραχθήcῃ νόμῳ.

Notes

1 *l.*1 ἔνεcτι *is in* is followed by the dat. λόγοιcιν. *l.*2 The first two words would be in reverse order in prose; ὄντων (< ὤν) lit. *being,* i.e. *existing.*

3 The pl. φρένεc is very often used with the meaning of the singular (here *mind*).

5 τοὺc πολλοὺc ἀνθρώπουc *most people, the majority of people* (cf. note on τοῖc πολλοῖc in 8.2.11 and on τὰ πολλά in 13.3(i) *l.*14)

7 φύει here *plant*; βροτοῖc *in mortals* (dat. to express place where, 23.1/2*n*); take παμπήδην with κακῶcαι (*ruin completely*).

8 ὡc exclamatory *how* (also in 9, see 22.1/1*a*(ii)); χαρίεν (n.) lit. *charming thing*; ἄνθρωποc (penultimate word) i.e. *a [real] human being.*

9 A and B hold this conversation on seeing a destitute doctor; A's second remark plays on two possible meanings of κακῶc ἔχω (*a*) *I am destitute,* (*b*) *I am sick* (on ἔχω + adv. to express a state see note on 8.2.9 *l.*1f.).

11 φεύγω + acc. here means *go/be in exile from* (17.1/5); λαγχάνειν (+ gen., lit. *get*) should be translated *take* (the men spoken of can obtain food and have time for sleep, but their fear prevents them from taking either); δύνανται on deponents in -αμαι see 19.1/3*b*; μᾶλλον + gen. *more than* (genitive of comparison 17.1/4*a*).

13 προcάγω is here used intransitively, *advance.*

14 cυνέλαβον (< cυλλαμβάνω) take as 3rd pl., not as 1st s.

15 εἰπών coincidental use of the aorist pple. (12.1/1); πληγῶ 1st s. aor. subj. pass. of πλήττω.

17 The pass. of βρέχω means *to get wet*; εἰc illustrates the pregnant use of prepositions (see on 9.2.13 *l.*14) – the person must have fallen into the hole before drowning in it. Consequently εἰc βόθρον is to be translated by *in a hole.*

18 *ll.*2f. πέμποι and φαίνοιτο opt. in indirect speech 14.1/4*d*; cημανοῦντα fut. pple. to express purpose, 12.1/2*a*(v); ὅτι here the indirect interrogative pronoun (10.1/2*b* note 1), trans. *what*; ἔδοξεν (< δοκέω) αὐτοῖc *it seemed good to them,* i.e. *they decided* (21.1/4). *ll.*4f. εἰc τὸ πρόcθεν *to the in front [place],* i.e. *forward*; ὄντων is the pple. of a genitive

absolute in which the subject (αὐτῶν) is omitted, lit. *[they] being already at the point of starting* (ὁρμῇ); ἦλθε is singular because it agrees with the nearer subject (Προκλῆϲ) only. *l.*6 ὁ Ταμῶ *the son of Tamos* (Ταμώϲ, which is declined like νεώϲ 13.1/1*a*), for this use of the definite article see 5.1/3 note 2. *l.9* περιμενοῖεν the fut. opt. represents a fut. ind. in direct speech (14.1/4*d*).

19 As the optative in itself makes the εἰ clause indefinite (14.1/4*c*(iii)), ποτέ is really superfluous.

20 ταραχθήϲῃ 2nd s. fut. ind. pass. of ταράττω.

15.1 Grammar

15.1/1 Perfect indicative active

The perfect tense in both Greek and English expresses a present state resulting from an action in the past. κέκλεικα τὴν θύραν *I have closed the door* means that the door is now closed as a result of my past action of closing it. The aorist ἔκλειcα τὴν θύραν *I closed the door* describes a single past action, but tells us nothing about the present state of the door, not even whether it is still in existence. Because the perfect tense describes a present state it is classified as a **primary** tense (4.1/1 note 1). The perfect is by no means as common as the aorist and does not exist in every Greek verb.

There are two types of the perfect active, called **weak** and **strong**; only in the few verbs with both is there a difference in meaning (see note 2). There is a common set of endings (in the indicative -α, -αc, -εν, -αμεν, -ατε, -ᾱcι(ν)), but, whereas the strong perfect, like the strong aorist, has no suffix, the weak perfect has a suffixed κ which is attached in a way similar to that of the c of the weak aorist (see below).

The stem of the perfect is normally modified by **reduplication**. Thus if a verb begins with a single consonant (except ρ) or with two consonants of which the second is λ, μ, ν, or ρ, the initial consonant is doubled with the insertion of ε; hence weak λέλυκα (λῡ́ω) *I have loosened*; πεπίcτευκα (πιcτεύω) *I have trusted*; κέκλεικα (κλείω) *I have closed*; **strong** γέγραφα (γράφω) *I have written*. When, however, the initial consonant is an aspirate (θ, φ, χ), it is reduplicated in its unaspirated form: τεθήρᾱκα (θηράω) *I have hunted*; πεφόνευκα (φονεύω) *I have murdered*; κεχόρευκα (χορεύω) *I have danced*.

In other cases the perfect stem is not reduplicated but simply augmented by the **temporal augment** (4.1/1 note 2(ii)) for verbs with an initial vowel or diphthong: ἦχα (ἄγω) *I have led*; ᾕρηκα (αἱρέω) *I have captured* (see also note 3); or by the **syllabic augment** (4.1/1 note 2(i)) for verbs beginning with ρ, a double consonant (ζ, ξ, ψ), or two consonants (the second not being λ, μ, ν, ρ): ἔρρῑφα (ῥῑ́πτω) *I have thrown*; ἐζήτηκα (ζητέω) *I have sought*; ἔκτικα (κτίζω) *I have founded.*

The conjugation of λέλυκα (perf. ind. act. of λῡ́ω) will be found in **Appendix 1**. An example of a strong perfect is ἔρρῑφα (ῥῑ́πτω *throw*), which is conjugated: ἔρρῑφα, ἔρρῑφαϲ, ἔρρῑφε(ν), ἐρρῑ́φαμεν, ἐρρῑ́φατε, ἐρρῑ́φᾱϲι(ν).

The weak perfect occurs mostly in:

(*a*) stems ending in vowels or diphthongs. Here the κ suffix is added to the present stem: κέκλεικα (κλείω). As in the aorist, the final vowel of most contracted verbs is lengthened: δεδήλωκα (δηλόω).

(*b*) stems ending in λ and ρ, where the κ suffix must be added to the original stem (i.e. the present stem stripped of any suffix, cf. 11.1/3): ἤγγελκα (ἀγγέλλω, i.e. ἀγγέλ-*y*ω); ἦρκα (αἴρω, i.e. ἄρ-*y*ω).

(*c*) dental stems (6.1/4), where the final dental is lost before the κ suffix: πέπεικα (πείθω); κεκόμικα (κομίζω, stem κομιδ-).

The strong perfect occurs in palatal and labial stems: πέφευγα (φεύγω); γέγραφα (γράφω). Often a final unaspirated consonant is aspirated (i.e. γ/κ > χ; β/π > φ): πέπρᾱχα (πρᾱ́ττω stem πραγ-); τέτριφα (τρῑ́βω *rub* stem τριβ-). In many strong perfects an ε in the present stem is changed to ο: λέλοιπα (λείπω); πέπομφα (πέμπω). A few verbs with stems in other consonants have a strong perfect, e.g. γέγονα (γίγνομαι – note change in voice; the verb has another perfect γεγένημαι, which has the same meaning as γέγονα). For other examples of all types see **Principal parts of verbs.**

Notes

1 The strong perfect of some otherwise transitive verbs has an intransitive sense: ἐγείρω *I wake* (*somebody*) *up* (tr.), ἐγρήγορα (on this form see below note 3) *I have woken up* (intr.), i.e. *I am awake.*

2 πείθω and πρᾱ́ττω each have both a transitive and an intransitive perfect:
transitive: πέπεικα *I have persuaded*; πέπρᾱχα *I have done.*
intransitive: πέποιθα *I have confidence in* (+ dat.), i.e. *I trust*; πέπρᾱγα *I have fared.*

Note that πέποιθα can be translated by a present tense in English (*I trust*; cf. ἐγρήγορα above). A few other verbs (e.g. ὄλλῡμι, 20.1/1 note 2) follow πείθω and πρᾱ́ττω in having a transitive weak perfect and an intransitive strong perfect.

3 Some verbs which begin with α, ε, ο reduplicate their entire initial syllable in addition to lengthening their original initial vowel:
ἀκήκοα (ἀκούω – the only common verb in a vowel stem which has a strong perfect)
ἐγρήγορα (ἐγείρω – the reduplicated syllable ἐγρ– also contains the ρ of the stem).

4 Many perfects are slightly irregular, e.g. βέβληκα (βάλλω); κέκληκα (καλέω); πέπτωκα (πῑ́πτω).

15.1/2 Verbs used with participles

In the sentence Περικλέᾱ εἶδον ἐν τῇ ἀγορᾷ βαδίζοντα *I saw Pericles walking in the agora* the participle is not used in any of the ways mentioned in 12.1/2, where participles qualify either the finite verb of their clause or the clause itself. Here βαδίζοντα gives us further information (*I not only saw Pericles – I saw him walking*; cf. ex. in 12.2.17 *l*.2) and is called a **supplementary participle**. Participles can only be used in this way with verbs whose meaning permits it (as ὁράω in Greek and *see* in English). Most can be classified according to their meaning. With some the accompanying participle may occur in a case other than the accusative.

(*a*) Verbs of **knowing** and **perceiving**, e.g. ἐπίϲταμαι (present tense as for δύναμαι, 19.1/3*b*) *know*; γιγνώϲκω *recognise*; ὁράω *see*; αἰϲθάνομαι *perceive*; πυνθάνομαι *ascertain*; ἀκούω *hear*; μανθάνω *learn:*

τῶν ϲτρατιωτῶν τιϲ εἶδε Κλέαρχον διελαύνοντα.	*One of the soldiers saw Clearchus riding through.*
ἤκουϲαν αὐτοῦ βοῶντοϲ.	*They heard him shouting* (genitive because ἀκούω is followed by the genitive of the person heard – 13.1/2*a*(iii)).

These verbs can also be followed by a noun clause introduced by ὅτι (8.1/3*b*):

ὁ Δωριεὺϲ εὖ ἠπίϲτατο ὅτι (αὐτὸϲ) ϲχήϲει τὴν βαϲιλείᾱν.	*Dorieus knew well that he (himself) would obtain the kingship.*

All such ὅτι clauses can, however, be converted to a participial phrase. When the subject of the participle is the same as the subject of the finite verb (as in the converted form of this example), the participle is put into the nominative; the subject itself will only be expressed if emphasis is required (normally some form of αὐτόϲ; cf. nominative and infinitive, 8.1/3*a*): ὁ Δωριεὺϲ εὖ ἠπίϲτατο (αὐτὸϲ) ϲχήϲων τὴν βαϲιλείᾱν (the meaning is the same as above).

When the subject of the participle is **not** the same as that of the finite verb both the participle and its subject are put into the accusative:

ἔμαθε τὴν Χερρόνηϲον πόλειϲ ἕνδεκα ἢ δώδεκα ἔχουϲαν.	*He learnt that the Chersonese had eleven or twelve cities* (= ὅτι ἡ Χερρόνηϲοϲ ἔχει ...).

Verbs of **knowing** and **learning** can also be followed by an **infinitive**, but in the sense of *know/learn how to ...*: ἐπίϲταμαι νεῖν *I know how to swim.*

(*b*) Verbs of **beginning**, **stopping**, **continuing**, e.g. ἄρχομαι (mid.) *begin* (doing something; the middle is more common than the active in this use); παύω *stop* (someone doing something); παύομαι (mid.) *stop* (doing something oneself); διατελέω *continue.* With such verbs in English we have sometimes a participle, sometimes an infinitive.

ὁ ἄνεμοϲ ἐπαύϲατο θῡ́ων.	*The wind stopped raging.*
μόνοι Θρᾳκῶν διατελοῦϲιν ὄντεϲ ἐλεύθεροι.	*Alone of the Thracians they continue to be free.*
γελῶνταϲ ἐχθροὺϲ παύϲομεν τῇ νῦν ὁδῷ.	*With our present journey we will stop our enemies laughing.*

ἄρχομαι regularly takes a participle: ἄρξομαι διδάϲκων *I shall begin teaching*. However, as with the English *begin*, an infinitive is also found: ἤρξαντο οἰκοδομεῖν *they began to build.*

(*c*) Verbs of **emotion**, e.g. ἥδομαι, χαίρω both *be pleased, take pleasure*; ἄχθομαι *be vexed*; αἰϲχῡ́νομαι *be ashamed*:

ἥδομαι ἀκούων ϲου φρονίμουϲ λόγουϲ.	*I am pleased to hear wise words from you.*
οὐκ αἰϲχῡ́νῃ εἰϲ τοιαῦτα ἄγων τοὺϲ λόγουϲ;	*Aren't you ashamed at bringing the argument to such a point?* (lit. *to such things*).

αἰcχῡ́νομαι may also be followed by an infinitive in the sense *be ashamed* to do something (and therefore not do it):

αἰcχῡ́νομαί cε προcβλέπειν ἐναντίον.	*I am ashamed to look at you straight in the face.*

Verbs of emotion may be followed by ὅτι and a finite verb with the same sense as their use with a participle. The first example above could be ἥδομαι ὅτι ἀκούω ... (lit. *I am pleased that I hear ...*). They are followed by the dative in clauses such as Πηνελοπείᾳ ἄχθομαι *I am annoyed with Penelope.*

(*d*) φαίνομαι *seem, be seen, be obvious.* Although φαίνομαι with an infinitive has the expected meaning *seem* (to be doing something), with a participle it means the same as δῆλόc/φανερόc εἰμι + participle, viz *I am obviously* (doing something).

φαίνονται οὐδὲν λέγειν.	*They seem to be speaking nonsense* (lit. *saying nothing*).
φαίνονται οὐδὲν λέγοντεc.	*They are obviously speaking nonsense* (lit. *they, saying nothing, are obvious*).

(*e*) τυγχάνω *chance, happen* (to be doing something, i.e. *by chance I am [doing something]*; there is an etymological connection with τύχη *chance, fortune*). τυγχάνω is often used with a participle to express the idea that something has occurred fortuitously.[1]

ἔτυχε τότε ἐλθών.	*He happened to have come then* (lit. *he chanced having come then*).
δηλώcω τὸ πᾶν ὃ παρὰ τοῦδε τυγχάνω μαθών.	*I shall reveal the whole [matter] which I happen to have learnt from this man.*

(*f*) λανθάνω *escape the notice of* (+ acc.) and φθάνω *anticipate, be beforehand* can also be accompanied by a participle agreeing with their subject (in this construction they generally, but not always, have an object). As the main idea is contained in the participle, this will become the finite verb of the clause in an idiomatic translation:

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[1] This verb must be distinguished from γίγνομαι, which means *happen* in the sense of *take place* (for its range of meanings see 8.1/2).

πάνταc λανθάνει δάκρυα λείβων.	*He sheds tears without anyone knowing* (lit. *he [in] shedding tears escapes the notice of all*).
Μενέλεωc ἡμᾶc ἔλαθε παρών.	*Menelaus was present without us knowing* (lit. *Menelaus [in] being present escaped the notice of us*).
ἔφθαcαν τὸν χειμῶνα ἀναcπάcαντεc τᾱ̀c ναῦc.	*They hauled up their ships before winter* (lit. *they [in] hauling up their ships anticipated the winter*).
ἔφθαcαν οἱ Cκύθαι τοὺc Πέρcᾱc ἐπὶ τὴν γέφῡραν ἀφικόμενοι.	*The Scythians arrived at the bridge before the Persians* (lit. *the Scythians [in] arriving at the bridge anticipated the Persians*).

The difference here between the present and aorist participle is one of **aspect**, not of time. A present participle indicates a **condition** or **process** (first and second examples), an aorist participle indicates an **event** (third and fourth examples). Cf. 12.1/1 and, for a similar distinction between the present and aorist infinitive, 4.1/1.

In sentences of this type it is, in fact, immaterial whether λανθάνω/φθάνω appear as the finite verb with an accompanying participle (as above), or as the participle (always aorist; the participle here has no temporal force) with an accompanying finite verb. Thus in the first and third examples we could have, with identical meanings: πάνταc λαθὼν δάκρυα λείβει (lit. *escaping the notice of all, he sheds tears*); φθάcαντεc οἱ Cκύθαι τοὺc Πέρcᾱc ἐπὶ τὴν γέφῡραν ἀφῑ́κοντο (lit. *the Scythians, anticipating the Persians, arrived at the bridge*).

15.2 Greek reading

1 cποδὸν φεύγων εἰc πῦρ ἐμπέπτωκα.
2 οὐδεὶc λανθάνει θεοὺc πονηρὰ ποιῶν.
3 καρκίνοc ὀρθὰ βαδίζειν οὐ μεμάθηκεν.
4# ἅπαντέc ἐcμεν εἰc τὸ νουθετεῖν cοφοί,
αὐτοὶ δ᾽ ἁμαρτάνοντεc οὐ γιγνώcκομεν.

5 εἴληφεν ἡ παγὶc τὸν μῦν.

6# ἀνὴρ γὰρ ὅcτιc ἥδεται λέγων ἀεί,
ἔλαθεν ἑαυτὸν τοῖc cυνοῦcιν ὢν βαρύc.

7 cκορπίουc βέβρωκεν.

8# ὅcτιc καθ' ἑτέρου δόλια μηχανεύεται,
αὐτὸc καθ' αὑτοῦ λανθάνει ποιῶν.

9 ἔτυχον ἐν τῇ ἀγορᾷ οἱ ὁπλῖται καθεύδοντεc.

10 Μένων δῆλοc ἦν ἐπιθυμῶν πλουτεῖν ἰcχυρῶc.

11 **The crucifixion of Jesus**

παρέλαβον οὖν τὸν Ἰηcοῦν· καὶ βαcτάζων ἑαυτῷ τὸν cταυρὸν ἐξῆλθεν εἰc τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται ἑβραϊcτὶ Γολγοθα, ὅπου αὐτὸν ἐcταύρωcαν, καὶ μετ' αὐτοῦ ἄλλουc δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέcον δὲ τὸν Ἰηcοῦν. ἔγραψεν δὲ καὶ τίτλον ὁ Πιλᾶτοc καὶ ἔθηκεν (*placed [it]*) ἐπὶ τοῦ cταυροῦ, ἸΗCΟΥC Ὁ ΝΑΖΩΡΑΙΟC Ὁ ΒΑCΙΛΕΥC ΤΩΝ ἸΟΥΔΑΙΩΝ. τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωcαν τῶν Ἰουδαίων, ὅτι ἐγγὺc ὁ τόποc τῆc πόλεωc ὅπου ἐcταυρώθη ὁ Ἰηcοῦc. ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖc τῶν Ἰουδαίων, μὴ γράφε (*do not write*), ὁ βαcιλεὺc τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνοc εἶπεν, βαcιλεύc εἰμι τῶν Ἰουδαίων. ἀπεκρίθη ὁ Πιλᾶτοc, ὃ γέγραφα γέγραφα.

12 ἑπτὰ ἡμέραc, ἃc ἐπορεύοντο διὰ τῶν Καρδούχων, πάcαc μαχόμενοι διετέλεcαν.

13 Κλεάρετοc, παρακαλέcαc τοὺc cτρατιώταc, ἦγεν ἐπὶ τὸ χωρίον· πορευόμενον δ' αὐτὸν ἔφθαcεν ἡμέρα γενομένη.

14 According to Plutarch intellectual pleasures are much superior to those of the body and therefore our reactions to the former are much more enthusiastic.

ὁ Ἀρχιμήδηc λουόμενοc, ὥc φαcιν, ἐκ τῆc ὑπερχύcεωc ἐννοήcαc τὴν τοῦ cτεφάνου μέτρηcιν, οἷον ἔκ τινοc κατοχῆc ἢ ἐπιπνοίαc, ἐξήλατο βοῶν, εὕρηκα, καὶ τοῦτο πολλάκιc φθεγγόμενοc ἐβάδιζεν. οὐδενὸc δ' ἀκηκόαμεν οὔτε γαcτριμάργου οὕτωc περιπαθῶc βοῶντοc, βέβρωκα, οὔτε ἐρωτικοῦ, πεφίληκα, μυρίων ἀκολάcτων γενομένων καὶ ὄντων.

15# Α. γεγάμηκε δήπου. Β. τί cὺ λέγειc; ἀληθινῶc
γεγάμηκεν, ὃν ἐγὼ ζῶντα περιπατοῦντά τε
κατέλιπον;

16 τὸ δὲ μέγα τεῖχοc ἐπαύcαντο οἰκοδομοῦντεc φοβούμενοι μὴ οὐχ ἱκανὸν εἴη ἀντέχειν.

17# ὁρῶ δὲ τοῖc πολλοῖcιν ἀνθρώποιc ἐγὼ
τίκτουcαν ὕβριν τὴν πάροιθ' εὐπραξίαν.

Notes

3 ὀρθά acc. n. pl. used adverbially (= ὀρθῶc, cf. 20.1/5).

4 εἰc *with respect to.*

6 ἀνὴρ ... ὅcτιc lit. *whatever man* (ὅcτιc is here the indefinite relative – 10.1/2*b* note 2) but translate *the man who*; ἔλαθεν gnomic aor.; translate by present; cυνοῦcι dat. pl. m. of the pres. pple of cύνειμι.

9 As the subject is plural ἔτυχον must be 3rd pl.

10 δῆλοc ἦν ἐπιθῡμῶν lit. *was obvious desiring,* i.e. *it was obvious/clear that M. desired.*

11 *l.*3 Γολγοθα has no accent because it is not a Greek word. *l.*4 ἐντεῦθεν καὶ ἐντεῦθεν lit. *from here and from there,* i.e. *on each side. ll.*7f. Take πολλοί with τῶν Ἰουδαίων and ἐγγὺc with τῆc πόλεωc. *l.9* ἔλεγον *said* the imperfect is used because the subject is an unspecified number of individuals.

13 ἦγεν inceptive imperfect *began to lead.*

14 The famous story of Archimedes' discovery of the principle of displacement (when two bodies of the same weight are submerged they will displace the same amount of liquid only if they are of identical composition). Using this he was able to establish that his patron, Hiero of Syracuse, had been cheated by a jeweller who had been commissioned to make a crown of pure gold (the crown did not displace the same volume of water as an amount of gold of exactly equal weight). *ll.*4f. ἐβάδιζεν impf. to express repeated action *went about*; οὐδενὸc ... οὔτε ... οὔτε lit. *of no-one ... neither ... nor* but translate *neither of any ... nor of any ...*; ἀκηκόαμεν royal (or author's) plural. *l.*6 ἀκολάcτων the adj. (*unrestrained, licentious*) is here used as a noun (*sensualist*).

16 φοβούμενοι μὴ οὐχ ... see 14.1/4*c*(ii).

17 τοῖc πολλοῖc *for the majority* (cf. 8.2.11); ὕβριν is governed by τίκτουcαν, which agrees with εὐπρᾱξίᾱν; πάροιθ'(ε) is an adv. but translate by an adj. *former.*

15.3 Extra reading

Prometheus Bound (1)

This is the first of two passages from the *Prometheus Bound,* a play which has come down under the name of the first great Attic tragedian, Aeschylus (525–456 BC). Its plot, like that of nearly all tragedies, is taken from mythology.

Prometheus, who belonged to an older but minor order of divinities called Titans, had helped Zeus wrestle supreme control of heaven from his father Cronos. At this stage mankind lived in primitive squalor, but Prometheus took pity on them and gave them fire. This he was obliged to steal from heaven as it had been the exclusive possession of the gods. Zeus, incensed by the theft, ordered that Prometheus be fastened to a rock at the ends of the earth. In the following scene, with which the play opens, Zeus' henchman Κράτοϲ (*Might*), who with his fellow lackey Βία (*Violence*) has escorted Prometheus to the rock, tells Hephaestus, the divine blacksmith, to execute Zeus' command.

ΚΡΑΤΟϹ

χθονὸϲ μὲν εἰϲ τηλουρὸν ἥκομεν πέδον,
Ϲκύθην ἐϲ οἶμον, ἄβροτον εἰϲ ἐρημίαν.
Ἥφαιϲτε, ϲοὶ δὲ χρὴ μέλειν ἐπιϲτολὰϲ
ἅϲ ϲοι πατὴρ ἐφεῖτο (*enjoined on*), τόνδε πρὸϲ πέτραιϲ
ὑψηλοκρήμνοιϲ τὸν λεωργὸν ὀχμάϲαι
ἀδαμαντίνων δεϲμῶν ἐν ἀρρήκτοιϲ πέδαιϲ.
τὸ ϲὸν γὰρ ἄνθοϲ, παντέχνου πυρὸϲ ϲέλαϲ,
θνητοῖϲι κλέψαϲ ὤπαϲεν. τοιᾶϲδέ τοι
ἁμαρτίαϲ ϲφε δεῖ θεοῖϲ δοῦναι (*to give* i.e. *to pay*) δίκην,
ὡϲ ἂν διδαχθῇ τὴν Διὸϲ τυραννίδα
ϲτέργειν, φιλανθρώπου δὲ παύεϲθαι τρόπου.

ἩΦΑΙϹΤΟϹ

Κράτοϲ Βία τε, ϲφῷν μὲν ἐντολὴ Διὸϲ
ἔχει τέλοϲ δὴ κοὐδὲν ἐμποδὼν ἔτι,
ἐγὼ δ' ἄτολμόϲ εἰμι ϲυγγενῆ θεὸν
δῆϲαι βίᾳ φάραγγι πρὸϲ δυϲχειμέρῳ.
πάντωϲ δ' ἀνάγκη τῶνδέ μοι τόλμαν ϲχεθεῖν·
εὐωριάζειν γὰρ πατρὸϲ λόγουϲ βαρύ.
τῆϲ ὀρθοβούλου Θέμιδοϲ αἰπυμῆτα παῖ,
ἄκοντά ϲ' ἄκων δυϲλύτοιϲ χαλκεύμαϲι
προϲπαϲϲαλεύϲω τῷδ' ἀπανθρώπῳ πάγῳ,
ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν
ὄψῃ, ϲταθευτὸϲ δ' ἡλίου φοίβῃ φλογὶ
χροιᾶϲ ἀμείψειϲ ἄνθοϲ· ἀϲμένῳ δέ ϲοι
ἡ ποικιλείμων νὺξ ἀποκρύψει φάοϲ
πάχνην θ' ἑῴαν ἥλιοϲ ϲκεδᾷ (*will scatter*) πάλιν·
ἀεὶ δὲ τοῦ παρόντοϲ ἀχθηδὼν κακοῦ
τρύϲει ϲ', ὁ λωφήϲων γὰρ οὐ πέφυκέ πω.

Notes

*ll.*1f. In poetry the demonstrative adjective, as well as the definite article, can be omitted, and in English we would supply *this* with πέδον, οἶμον and ἐρημίαν; take Σκύθην with οἶμον and ἄβροτον with ἐρημίᾱν. *l.*3 δέ is here used idiomatically in a clause following a vocative and should not be translated; ἐπιϲτολᾱ́ϲ is the subject of μέλειν (which governs the dative ϲοί). *l.*4 πατήρ i.e. Zeus, whom Homer calls *father of gods and men.* *l.*5 ὀχμάϲαι aor. inf., to be taken after ἐπιϲτολᾱ́ϲ which it explains. *l.*7 ἄνθοϲ *flower* but here metaphorically *glory*, *pride*; παντέχνου lit. *[required] for all arts* because fire was seen as necessary for any technological progress. *ll.*8f. θνητοῖϲι = θνητοῖϲ (3.1/1 note 3); κλέψᾱϲ ὤπαϲεν lit. *having stolen ... he gave [it]*; τοιᾶϲδέ ... ἁμαρτίᾱϲ gen. with δίκην (*penalty for such a wrong*); ϲφε = αὐτόν, i.e. Prometheus. *l.*10 ὡϲ ἄν + subj. expresses purpose (= ἵνα + subj. 14.1/4*c*(i)). *l.*11 παύεϲθαι is followed by a gen. (φιλανθρώπου ... τρόπου). *l.*12 ϲφῷν *for you two* (24.1/4). *l.*13 κοὐδέν = καὶ οὐδέν (11.1/5). *l.*15 δῆϲαι aor. inf. act. of δέω *bind. ll.*16f. Supply ἐϲτί with both ἀνάγκη and βαρύ. *l.*19 ϲ' = ϲε (also in *l.*27); δυϲλύτοιϲ χαλκεύμαϲι dat. of instrument (11.1/2). *l.*20 τῷδ'(ε) ἀπανθρώπῳ πάγῳ *to this* ... the dat. is governed by the προϲ- of προϲπαϲϲαλεύϲω. *l.*21 ἵν'(α) (+ ind.) *where*; του = τινόϲ (10.1/1). *l.*22 ὄψῃ (< ὁράω) lit. *you will see* is appropriate to μορφήν but not to φωνήν although it governs both – trans. *you will perceive. l.*23 χροιᾶϲ ἀμείψειϲ ἄνθοϲ *you will alter* (i.e. *lose*) *the bloom* (lit. *flower*) *of [your] skin* (through constant exposure to the sun Prometheus' skin will become tanned and rough); ἀϲμένῳ ... ϲοι *for you [being] glad* dat. of reference (24.1/2*e*). *l.*25 θ' i.e. τε. *l.*27 ὁ λωφήϲων lit. *the [one] going to relieve*; γάρ can be placed after the first phrase rather than the first word; πέφῡκε (perf. of φύω is always intransitive) *has been born.*

16.1 Grammar

16.1/1 Phrases and clauses of result

Result in English is usually expressed by a subordinate clause of the type (*he was so poor*) *that he couldn't buy food,* although we may omit *that* and say *he was so poor he couldn't buy food.* In Greek the corresponding conjunction, ὥϲτε *that, so that,* is always expressed. As in English, there is usually an anticipatory word in the main clause such as οὕτωϲ *so, to such an extent*; τοιοῦτοϲ *of this kind, of such a kind*; τοϲοῦτοϲ *so much,* pl. *so many* (on the declension of the last two see note 1 below).

ὥϲτε is usually followed by an **infinitive**, particularly where the result is to be marked as merely contemplated or in prospect and not stressed as a fact (here ὥϲτε is to be translated *as* – see first example). Where the subject of the infinitive is the same as the subject of the main verb, it is normally not expressed; where it is different, it is in the accusative (just as in the infinitive construction of indirect statement (8.1/3)). If the infinitive is negated, the negative is μή:

οὕτω ϲκαιὸϲ εἶ ὥϲτε μὴ δύναϲθαι μανθάνειν.	*You are so stupid as not to be able to understand.*
τοϲαύτην κραυγὴν ἐποίηϲαν ὥϲτε τοὺϲ ταξιάρχουϲ ἐλθεῖν.	*They made such a din that the taxiarchs came* (i.e. *such a din as to cause the taxiarchs to come*).

ὥϲτε + infinitive may also express an **intended** result. The distinction between this and a purpose clause can be tenuous: τοῦτο ποιοῦϲιν ὥϲτε μὴ ἀποθανεῖν *they are doing this so as not to die.*

ὥcτε may also be followed by a finite verb in the **indicative** (negated by οὐ), but only where there is emphasis on the actual occurrence of the result; so οὕτω cκαιὸc εἶ ὥcτε οὐ δύναcαι μανθάνειν would mean *you are so stupid that you [actually] cannot understand*; ἐπέπεcε χιὼν ἄπλετοc ὥcτε ἀπέκρυψε καὶ τὰ ὅπλα καὶ τοὺc ἀνθρώπουc *an immense amount of* (lit. *boundless*) *snow fell so that it [actually] covered both the weapons and the men.*

Notes

1. τοιοῦτοc and τοcοῦτοc are compounds of οὗτοc (9.1/1) and are inflected in the same way, except that the initial τ which οὗτοc has in most forms is dropped: τοιοῦτοc, τοιαύτη, τοιοῦτο(ν); τοcοῦτοc, τοcαύτη, τοcοῦτο(ν) (unlike τοῦτο, the neuter s. nom. and acc. can end in ν).
2. ὥcτε may be used to introduce an independent sentence, with much the same force as οὖν, i.e. *and so, therefore, consequently*: οὐχ ἧκεν· ὥcτε οἱ Ἕλληνεc ἐφρόντιζον *he had not come; consequently, the Greeks were worried.*
3. The English phrase *to such a pitch/point/degree of x* is expressed in Greek by εἰc τοῦτο or εἰc τοcοῦτο(ν) + genitive (cf. 23.1/1*d*): εἰc τοcοῦτον ὕβρεωc ἦλθον ὥcτε ἔπειcαν ὑμᾶc ἐλαύνειν αὐτόν *they reached such a pitch of insolence that they persuaded you to drive him out.*
4. ὥcτε may also be used in the sense *on the condition that* to express a condition or proviso: ὑπέcχοντο ὥcτε ἐκπλεῖν *they made a promise on condition that they should sail away.*

   However, *on condition that* is more usually expressed by ἐφ' ᾧ or ἐφ' ᾧτε followed by an infinitive or, less frequently, by a future indicative: ἐποιήcαντο εἰρήνην ἐφ' ᾧ τὰ μακρὰ τείχη καθελόντεc τοῖc Λακεδαιμονίοιc ἕπεcθαι (or ἕψονται) *they made peace on condition that after taking down the long walls they would follow the Spartans.* Both the infinitive and future indicative in conditions of this type are negated by μή.
5. For the use of a comparative + ἤ ὥcτε, see 17.1/4*c*.

16.1/2 Pluperfect indicative active

The Greek pluperfect exists only in the indicative mood. It is normally to be translated by the same tense in English (*I had washed before you came*) but its use is much more restricted (see below).

The pluperfect is a **historic** tense (4.1/1 note 1) and its active stem is formed from that of the perfect active. Where the latter contains reduplication (15.1/1), the pluperfect active stem is formed by adding the augment, e.g.

PERFECT ACTIVE STEM	PLUPERFECT ACTIVE STEM
λελυκ- (λύω)	ἐλελυκ-
γεγραφ- (γράφω)	ἐγεγραφ-
πεπομφ- (πέμπω)	ἐπεπομφ-

Where, however, the perfect active stem is already augmented it is also used for the pluperfect without change, e.g. ἠχ- (ἄγω).

The pluperfect active endings are: -η, -ηϲ, -ει(ν), -εμεν, -ετε, -εϲαν. For the conjugation of ἐλελύκη *I had loosened* see **Appendix 1.**

The pluperfect is the past version of the perfect and thus expresses a state that existed in the past (cf. 15/1):

ἔθυον πρότερον οἱ Πελαϲγοὶ τοῖϲ θεοῖϲ, ὄνομα δὲ ἐποιοῦντο οὐδενὶ αὐτῶν· οὐ γὰρ ἀκηκόεϲάν πω.	*Formerly the Pelasgians used to sacrifice to the gods but gave a name to none of them; for they had not yet* (πω) *heard [their names]* (i.e. they were in a state of ignorance about the names of the gods).

The pluperfect is relatively uncommon in Greek. In English we often use the pluperfect in subordinate clauses to denote an action which happened two stages back in the past, e.g. *when the soldiers had assembled, Cyrus spoke as follows* (if we regard Cyrus' speaking as one stage back in the past, then the soldiers' assembling, which happened before Cyrus' speaking, is two stages back in the past). Greek, however, normally regards both actions as single past events and uses two aorists: ἐπεὶ οἱ ϲτρατιῶται ϲυνῆλθον, Κῦροϲ ἔλεξε τάδε (lit. *when the soldiers assembled ...*, which we can also say in English). It would be possible to regard the soldiers as being in a state of having assembled and so justify a Greek pluperfect, but in subordinate clauses of time and reason (and also relative clauses) this is rarely done.

16.1/3 Perfect and pluperfect indicative middle/passive

In both the perfect and pluperfect the middle and passive voices have the same forms.

Perfect

The stem of the strong perfect active is retained in the middle/passive, but that of the weak perfect active loses its κ. Consequently the distinction between strong and weak perfects is not maintained. As, however, the stem of the perfect middle/passive is not always predictable, the first person perfect indicative middle/passive is included in the principal parts of irregular verbs (7.1/1 note 3 and **Principal parts of verbs**).

When a perfect middle/passive stem ends in a vowel or diphthong[1] (e.g. λελυ-, νενῑκη-) the endings -μαι, -cαι, -ται, -μεθα, -cθε, -νται are added (for the conjugation of λέλυμαι *I have ransomed* (mid.), *I have been loosened* (pass.) see **Appendix 1**).

When a perfect middle/passive stem ends in a consonant, a sound change is necessary in certain cases to assimilate the final consonant of the stem to the initial consonant of the ending. With all consonant stems a succession of three consonants in the second and third plural is avoided; in the second plural the c of the ending (-cθε) is dropped, but in the third plural Attic Greek sidesteps the difficulty by using a two-word periphrasis consisting of the perfect middle/passive participle (see 16.1/4) and the third plural present of εἰμί.

Consonant stems are classified in the same way as for the present tense (6.1/4 and 11.1/3):

(*a*) ***Palatal stems***

The final palatal of the stem appears as γ before -μαι and -μεθα (and -μένοι of the participle), and as κ before -cαι giving -ξαι) and -ται. In the second pl. κ + cθε > κθε > χθε (the κ is aspirated to assimilate it to θ). From φυλάττω *guard* (perf. mid./pass. stem πεφυλακ-) we have:

S.	1 πεφύλαγμαι	PL.	πεφυλάγμεθα
	2 πεφύλαξαι		πεφύλαχθε
	3 πεφύλακται		πεφυλαγμένοι εἰcί(ν)

When these forms are used as passives they mean *I have been guarded, you have been guarded,* etc. When they are used as middles their sense depends on the use of the middle involved in a particular context (8.1/1), i.e. *I have guarded myself* etc., or *I have guarded for myself* etc., or *I have had (something) guarded* etc. The participle used in the third plural varies in gender according to the subject. This applies to all forms of this type.

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[1] This occurs only in verbs with a weak perfect active where the κ of the stem is preceded by a vowel or diphthong; the strong perfect ἀκήκοα (ἀκούω) has no passive in Classical Greek

(*b*) ***Labial stems***

The final labial of the stem appears as μ before –μαι and –μεθα (and –μένοι of the participle), and as π before –cαι (giving –ψαι and –ται. In the second pl. π + cθε > πθε > φθε. From κρύπτω *hide* (perf. mid./pass. stem κεκρυπ–) we have:

S.	1	κέκρυμμαι	PL.	κεκρύμμεθα
	2	κέκρυψαι		κέκρυφθε
	3	κέκρυπται		κεκρυμμένοι εἰcί(ν)

The passive meaning is *I have been hidden*, etc.

(*c*) ***Dental stems***

The final dental of the stem becomes c before all endings. In the second person s. and pl. cc > c. From πείθω *persuade* (perf. mid./pass. stem πεπειθ–) we have:

S.	1	πέπειcμαι	PL.	πεπείcμεθα
	2	πέπειcαι		πέπειcθε
	3	πέπειcται		πεπειcμένοι εἰcί(ν)

The passive meaning is *I have been persuaded*, etc.

(*d*) ***Stems in λ, μ, ν, ρ***

The final consonant of λ and ρ stems remains unchanged. ἀγγέλλω *announce*, cπείρω *sow* (perf. mid./pass. stems ἠγγελ–, ἐcπαρ–; the α of the latter is irregular) have ἤγγελμαι, ἤγγελcαι etc. and ἔcπαρμαι, ἔcπαρcαι etc. The final consonant of ν stems is dropped in some verbs, but in others becomes c before –μαι, –μεθα, (and –μένοι). From κρῑ́νω *judge*, φαίνω *show* (perf. mid./pass. stems κεκρι–, πεφαν–) we have:

S.	1	κέκριμαι	πέφαcμαι
	2	κέκριcαι	πέφανcαι
	3	κέκριται	πέφανται
PL.	1	κεκρίμεθα	πεφάcμεθα
	2	κέκριcθε	πέφανθε
	3	κεκριμένοι εἰcι(ν)	πεφαcμένοι εἰcί(ν)

The passive meaning is *I have been judged*, etc., *I have been shown*, etc.

–η is added to the few μ stems both in the perfect active and in the perfect middle/passive, e.g. νέμω *apportion*, νενέμηκα (act.), νενέμημαι (mid./pass.), 3 pl. νενέμηνται.

Pluperfect

The pluperfect indicative middle/passive uses the perfect middle/passive stem except that the syllabic augment is added when the latter is reduplicated, e.g. ἐλελυ– (λῡ́ω), ἐπεφυλακ–

(φυλάττω); but ἐcπαρ– (cπείρω) is used for both perfect and pluperfect (cf. 16.1/2). The historic middle/passive endings are –μην, –co, –το, –μεθα, –cθε, –ντο (cf. 8.1/1*f*). For the conjugation of ἐλελύμην *I had ransomed* (mid.), *I had been loosened* (pass.) see **Appendix** 1. With stems ending in a consonant the same sound changes are involved as with the perfect indicative middle/passive, and the perfect middle/passive participle with ἦcαν is used for the third plural, e.g.

S.	1	ἐπεφυλάγμην	PL.	ἐπεφυλάγμεθα
	2	ἐπεφύλαξο		ἐπεφύλαχθε
	3	ἐπεφύλακτο		πεφυλαγμένοι ἦcαν

The passive meaning is *I had been guarded* etc.

Note

Third **plural** endings in –αται (< νται) and –ατο (< ντο) occur in early Attic and other dialects, e.g. πεφυλάχαται (perf. – its passive meaning is *they have been guarded*), ἐπεφυλάχατο (pluperf. – its passive meaning is *they had been guarded*). These endings must be carefully distinguished from third **singular** endings in –ται and –το.

16.1/4 Other parts of the perfect tense

The perfect infinitives and participles are formed from the same stems as the corresponding indicatives (the reduplication or the temporal/syllabic augment of the perfect indicative stem is **not** dropped). The infinitive endings are –έναι (act.) and –cθαι (mid./pass.; with consonantal stems this ending undergoes the same changes as –cθε). The active participle is a first and third declension adjective (10.1/3) in –ώc, –υῖα, –όc (see below), and the middle/passive participle is a first and second declension adjective (3.1/3) in –μένοc, –μένη, –μένον.[1] In the following table for λῡ́ω, φυλάττω, κρύπτω, πείθω, κρῑ́νω only the masculine forms of the participles are given.

Infinitives		**Participles**	
ACTIVE	MIDDLE/PASSIVE	ACTIVE	MIDDLE/PASSIVE
λελυκέναι	λελύcθαι	λελυκώc	λελυμένοc
to have loosened	mid. *to have ransomed* pass. *to have been loosened*	*having loosened*	mid. *having ransomed* pass. *having been loosened*
πεφυλαχέναι	πεφυλάχθαι	πεφυλαχώc	πεφυλαγμένοc
κεκρυφέναι	κεκρύφθαι	κεκρυφώc	κεκρυμμένοc

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[1] The accent of all forms of the perfect middle/passive participle is on the second syllable from the end (paroxytone, see **Appendix 9**, b(*v*)).

πεποιθέναι	πεπεῖcθαι	πεποιθώc	πεπειcμένοc[1]
πεπεικέναι		πεπεικώc	
κεκρικέναι	κεκρίcθαι	κεκρικώc	κεκριμένοc

The corresponding forms of the aorist are sometimes to b translated in the same way as those of the perfect, but th meanings and uses of the two tenses are quite distinct. Th perfect always expresses a state (on the meaning of the aorist see 4.1/1, 12.1/1).

λελυκώc is declined:

	SINGULAR			PLURAL		
	M.	F.	N.	M.	F.	N.
N.V.	λελυκώc	λελυκυῖα	λελυκόc	λελυκότεc	λελυκυῖαι	λελυκότα
Acc.	λελυκότα	λελυκυῖαν	λελυκόc	λελυκόταc	λελυκυίᾱc	λελυκότα
Gen.	λελυκότοc	λελυκυίᾱc	λελυκότοc	λελυκότων	λελυκυιῶν	λελυκότων
Dat.	λελυκότι	λελυκυίᾳ	λελυκότι	λελυκόcι(ν)	λελυκυίαιc	λελυκόcι(ν)

Notes

1 A perfect subjunctive and perfect optative exist but are rare. The active is formed by adding to the active stem the endings -ω, -ῃc, -ῃ, -ωμεν, -ητε, -ωcι(ν) (subj., giving λελύκω etc.) and -οιμι, -οιc, -οι, -οιμεν, -οιτε, -οιεν (opt., giving λελύκοιμι etc.). There are alternative active forms consisting of the perfect active participle and the appropriate part of εἰμί: λελυκὼc ὦ, etc. (subj.); λελυκὼc εἴην etc. (opt.). In the middle/passive the subjunctive and optative follow the latter pattern (subj. λελυμένοc ὦ etc., opt. λελυμένοc εἴην etc.) For tables see **Appendix 1**.

2 Greek has also a **future perfect** tense, which expresses a future state. For most verbs it exists only in the passive and is not common. Its stem is formed by adding c to the perfect middle/passive stem (e.g. λελῡc–), and to this are added the present middle/passive endings, viz λελῡ́cομαι *I shall hav been loosened,* λελῡ́cῃ (-ει), λελῡ́cεται, λελῡcόμεθα, λελῡ́cεcθε, λελῡ́cονται The future perfect occurs mostly with verbs whose perfect has a present meaning (19.1/3a and for this reason is not included in Appendix 1.

16.2 Greek reading

1 ἐπεὶ δὲ ἐπὶ τὰc cκηνὰc ἦλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦcαν, cτρατηγοὶ δὲ καὶ λοχαγοὶ cυνῆλθον. καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. ἔνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ

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[1] On the two perfect stems of πείθω see 15.1/1 note 2.

ποταμὸc τοcοῦτοc ὥcτε μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοιc τοῦ βάθουc.

2 ὁ Διογένηc, ἐρωτηθεὶc διὰ τί οἱ ἀθληταὶ ἀναίcθητοί εἰcιν, ἔφη ὅτι κρέαcιν ὑείοιc καὶ βοείοιc ἀνῳκοδόμηνται.

3 γαμεῖν κεκρικότα δεῖ.

4 πάντα τὸν βίον ἐν κινδύνοιc διατελοῦμεν ὄντεc, ὥcτε οἱ περὶ ἀcφαλείαc διαλεγόμενοι λελήθαcιν αὐτοὺc τὸν πόλεμον εἰc ἅπαντα τὸν χρόνον καταcκευάζοντεc.

5 κύνα δέρειc δεδαρμένην.

6 οἱ Ποτειδεᾶται προcδεχόμενοι τοὺc Ἀθηναίουc ἐcτρατοπεδεύοντο πρὸc Ὀλύνθου ἐν τῷ ἰcθμῷ, καὶ ἀγορὰν ἔξω τῆc πόλεωc ἐπεποίηντο. καὶ cτρατηγὸν μὲν τοῦ πεζοῦ παντὸc οἱ ξύμμαχοι ᾕρηντο Ἀριcτέα, τῆc δὲ ἵππου Περδίκκαν.

7 ἐπεὶ οἱ βάρβαροι ἐκ τῆc χώραc ἀπῆλθον, οἱ Ἀθηναῖοι τὴν ἑαυτῶν πόλιν ἀνοικοδομεῖν παρεcκευάζοντο. τῶν γὰρ οἰκιῶν αἱ μὲν πολλαὶ ἐπεπτώκεcαν, ὀλίγαι δὲ περιῆcαν, ἐν αἷc αὐτοὶ ἐcκήνωcαν οἱ δυνατοὶ τῶν Περcῶν.

8 εἰc ἠκονημέναc μαχαίραc ἡ αἲξ ἥκει.

9 καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα ὑπέφαινεν, ἐπορεύοντο cιγῇ cυντεταγμένοι ἐπὶ τοὺc πολεμίουc· καὶ γὰρ ὁμίχλη ἐγένετο, ὥcτε ἔλαθον ἐγγὺc προcελθόντεc.

10 ἔπειτα δὲ καὶ πρὸc ἅπανταc τοὺc μετὰ Δημοcθένουc ὁμολογία γίγνεται, ἐφ' ᾧτε μὴ ἀποθανεῖν μηδένα, μήτε βιαίωc, μήτε δεcμοῖc, μήτε cίτου ἐνδείᾳ.

11 Τιρίβαζοc εἶπεν ὅτι cπείcαcθαι βούλοιτο ἐφ' ᾧ μήτε αὐτὸc τοὺc Ἕλληναc ἀδικεῖν, μήτ' ἐκείνουc καίειν τὰc οἰκίαc, λαμβάνειν τε τὰ ἐπιτήδεια ὧν δέοιντο. ἔδοξε ταῦτα τοῖc cτρατηγοῖc καὶ ἐcπείcαντο ἐπὶ τούτοιc.

12 οὐδὲ βουλεύεcθαι ἔτι ὥρα, ὦ Cώκρατεc, ἀλλὰ βεβουλεῦcθαι. μία δὲ βουλή· τῆcδε γὰρ τῆc νυκτὸc πάντα ταῦτα δεῖ πεπρᾶχθαι.

13 οὕτωc οὖν οὐ ταὐτόν ἐcτι θάρcοc τε καὶ ἀνδρεία· ὥcτε cυμβαίνει τοὺc μὲν ἀνδρείουc θαρραλέουc εἶναι, μὴ μέντοι τούc γε θαρραλέουc ἀνδρείουc πάνταc· θάρcοc μὲν γὰρ καὶ ἀπὸ τέχνηc γίγνεται ἀνθρώποιc καὶ ἀπὸ θυμοῦ καὶ ἀπὸ μανίαc, ὥcπερ ἡ δύναμιc, ἀνδρεία δ' ἀπὸ φύcεωc καὶ εὐτροφίαc τῶν ψυχῶν γίγνεται.

14 οἱ Λακεδαιμόνιοι τὰc cπονδὰc προτέρουc λελυκέναι τοὺc Ἀθηναίουc ἡγοῦντο.

15 ἡ αἲξ οὔπω τέτοκεν.

16 Φίλιπποc, ὁ πατὴρ τοῦ μεγάλου Ἀλεξάνδρου, φρούριόν τι βουλόμενοc λαβεῖν ὀχυρόν, ὡc ἀπήγγειλαν οἱ κατάcκοποι

χαλεπὸν εἶναι παντάπαcι καὶ ἀνάλωτον, ἠρώτηcεν εἰ χαλεπὸν οὕτωc ἐcτὶν ὥcτε μηδὲ ὄνον προcελθεῖν χρυcίον κομίζοντα.

Notes

1 ἦλθον *had come* (16.1/2); περὶ ... ἦcαν *were busy with*; πειρωμένοιc τοῦ βάθουc lit. *for [them] testing the depth.*

2 ὅτι here *because*; ἀνῳκοδόμηνται < ἀνοικοδομέω.

3 κεκρικότα agrees with ἄνδρα understood, lit. *it is necessary for a man ...*

4 εἰc + acc. is used here instead of the plain acc. for emphasis (cf. 7.1/7*a*).

6 ᾕρηντο < αἱρέομαι *choose* (18.1/4); ἡ ἵπποc *the cavalry.*

7 αἱ πολλαί *the majority, most* (cf. 8.2.11 and 15.2.17); ἐπεπτώκεcαν < πίπτω.

8 ἠκονημένᾱc < ἀκονάω.

9 ὑπέφαινεν, ἐπορεύοντο inceptive imperfects (*began to ...*).

11 βούλοιτο (and later δέοιντο) opt. in reported speech in historic sequence (14.1/4*d*); μήτε ... μήτ' introduce the negated conditions (*that neither he ... nor they...*); the subject of λαμβάνειν is ἐκείνουc from the previous phrase but note that it is not negated; ἔδοξε ταῦτα *these things seemed good.*

12 οὐδὲ ... ἔτι ὥρα supply ἐcτί *nor [is it] still [the] time*; βεβουλεῦcθαι i.e. *to have finished deliberating.*

13 *l*.1 ταὐτόν *the same [thing]*; the subject of ἐcτί is θάρcοc and ἀνδρείᾱ (with double subjects the verb may agree with only the nearer one).

14 Take προτέρουc with τοὺc Ἀθηναίουc, which is the subject of λελυκέναι.

16 ὡc *when*; ἐcτίν present tense because in indirect speech Greek always retains the tense of the original direct speech (7.1/3); Philip cynically implies that any fort can be captured if a sufficient bribe is offered to a potential traitor; προcελθεῖν the infinitive here denotes a possible result. *could approach.*

16.3 Extra reading

Heracles

After an attack of madness, Heracles wakes up to find himself tied to a pillar and surrounded by destruction which he himself has unwittingly perpetrated. The passage is from the Ἡρακλῆc of Euripides (485–406 BC), the third of the great Attic tragedians

ἔμπνους μέν εἰμι καὶ δέδορχ᾽ ἅπερ με δεῖ,
αἰθέρα τε καὶ γῆν τόξα θ᾽ ἡλίου τάδε.
ὡc δ᾽ ἐν κλύδωνι καὶ φρενῶν ταράγματι
πέπτωκα δεινῷ καὶ πνοὰc θερμὰc πνέω
μετάρcι᾽, οὐ βέβαια πλευμόνων ἄπο.
ἰδού, τί δεcμοῖc ναῦc ὅπωc ὡρμιcμένοc
νεανίαν θώρακα καὶ βραχίονα
πρὸc ἡμιθραύcτῳ λαΐνῳ τυκίcματι
ἧμαι, νεκροῖcι γείτοναc θάκουc ἔχων;
πτερωτὰ δ᾽ ἔγχη τόξα τ᾽ ἔcπαρται πέδῳ,
ἃ πρὶν παραcπίζοντ᾽ ἐμοῖc βραχίοcιν
ἔcῳζε πλευρὰc ἐξ ἐμοῦ τ᾽ ἐcῴζετο.
οὔ που κατῆλθον αὖθιc εἰc Ἅιδου πάλιν,
Εὐρυcθέωc δίαυλον ἐξ Ἅιδου μολών;
ἀλλ᾽ οὔτε Cιcύφειον εἰcορῶ πέτρον
Πλούτωνά τ᾽ οὐδὲ cκῆπτρα Δήμητροc κόρηc.
ἔκ τοι πέπληγμαι· ποῦ ποτ᾽ ὢν ἀμηχανῶ;
ὠή, τίc ἐγγὺc ἢ πρόcω φίλων ἐμῶν
δύcγνοιαν ὅcτιc τὴν ἐμὴν ἰάcεται;

Notes

*l.*1 δέδορχ᾽ (= -κα) the perfect here is virtually an emphatic present *I really see*. *ll.*3ff. ὡc ... exclamatory, lit. *how I have fallen in a terrible wave* ... i.e. *into what a terrible wave* ...; μετάρcι᾽(α) ... βέβαια n. acc. pl. used adverbially (20.1/5), lit. *how* (ὡc *l.*3) ... *I breathe warm breaths shallowly, not steadily from my lungs* (Heracles is panting but does not know why); ἄπο on the accent of disyllabic prepositions when they follow the word they govern (see note on 11.2.4). *ll.*6f. Take ναῦc ὅπωc together *like a ship*; ὡμιcμένοc (< ὁρμίζω) *anchored*; νεᾱνίᾱν here used adjectivally in the sense *sturdy* (not *youthful*, Heracles being no longer young); θώρακα καὶ βραχῑ́ονα lit. *with respect to chest and arm* this use of the accusative (called *accusative of respect*, 20.1/5) is used to clarify verbs and adjectives; here the accusatives tell where (i.e. with respect to what parts of his body) Heracles is anchored (ὡρμιcμένοc). *l.9* ἧμαι (19.1/3*b*) *I sit*; θάκουc trans. by a singular *seat* (the plural is often used for the singular in verse; cf. τόξα in *l.*10 and cκῆπτρα in *l.*16). *l.*10 The *winged weapons* (πτερωτὰ ἔγχη) are arrows; ἔcπαρται 3rd s. perf. ind. pass. of cπείρω. *l.*11 πρίν (here an adverb) *previously, formerly*; παραcπίζοντ᾽(α) governs the following dative, lit. *shielding my arms*. *l.*12 ἐξ = ὑπό *by*. *l.*14 Eurystheus was the king of Mycenae for whom Heracles had to complete his twelve labours (one of them, the descent to Hades to bring back Cerberus, is referred to here); Εὐρυcθέωc δίαυλον lit. *the double* *course* (i.e. the descent and return) *of* (i.e. *prescribed by Eurystheus*; μολών (aor. pple. of βλώσκω) to be taken with δίαυλον *going [on] the double course* (acc. of spatial extent, 7.1/7*d*). *ll*.15f. Sisyphus was one of the sights of Hades. For his sins on earth he had to push a rock to the top of a hill, but when he reached the summit the rock invariably rolled down and he had to start afresh; οὔτε ... τ'(ε) ... οὐδέ *neither ... or* (lit. *and*) ... *nor yet* (οὐδέ indicates a slight climax). *l*.16 The daughter of Demeter was Persephone, who was the wife of Pluto (= Hades). *l*.17 ἐκ ... πέπληγμαι = ἐκπέπληγμαι (tmesis, see note on 12.3.9 *l*.6); ποῦ etc. lit. *wherever being am I helpless?* but the emphasis is on ὤν and we must translate *wherever am I in my helplessness?*

17.1 Grammar

17.1/1 Imperative mood: commands and prohibitions

The imperative mood is used for **commands**. In Greek it exists in the present and aorist tenses (and also the perfect – see note 4). The stem used is the same as that of the corresponding indicative. As well as second person imperatives (which we have in English), Greek also has imperatives in the **third** person with the meanings given below.

The imperative of λῡ́ω is

Present

		ACTIVE		MIDDLE/PASSIVE	
S.	2	λῦε	*loosen!*	λῦου	mid. *ransom!* pass. *be loosened!*
	3	λῡέτω	*let him loosen!*	λῡέϲθω	mid. *let him ransom!* pass. *let him be loosened!*
PL.	2	λῡ́ετε	*loosen!*	λῡ́εϲθε	mid. *ransom!* pass. *be loosened!*
	3	λῡόντων[1]	*let them loosen!*	λῡέϲθων	mid. *let them ransom!* pass. *let them be loosened!*

Aorist

		ACTIVE	MIDDLE	PASSIVE
S.	2	λῦϲον	λῦϲαι	λύθητι
	3	λῡϲάτω	λῡϲάϲθω	λυθήτω
PL.	2	λῡ́ϲατε	λῡ́ϲαϲθε	λύθητε
	3	λῡϲάντων	λῡϲάϲθων	λυθέντων

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[1] Note that λῡόντων, λῡϲάντων, and λυθέντων can also be the gen. pl. of masculine and neuter of the corresponding participles.

The aorist is usually to be translated in the same way as the present but the two are not interchangeable. The difference, as elsewhere, is one of aspect. The present is used for an action which is seen as going on, in the process of happening or being repeated, the aorist for an action which is seen simply as an event. Sometimes this distinction can be brought out in English by using a verbal periphrasis:

κροῦϲον (aor.) ἐκείνην τὴν μυῖαν.	*Swat that fly!*
κροῦε (pres.) ἐκείνην τὴν μυῖαν.	*Keep swatting that fly!*

Generally the present imperative is used with verbs which in themselves imply continual action, e.g. ϲπεῦδε βραδέωϲ *hasten slowly,* while the aorist imperative is used with verbs which usually (but not necessarily) indicate a single act, e.g. καῦϲον πῦρ ἐν τῇ ἑϲτίᾳ *light a fire in the hearth.*

Prohibitions (negative commands) are expressed with μή, e.g. μὴ πᾶϲι πίϲτευε *do not trust everyone*; μηδεὶϲ τοῦτο ἀγνοείτω *let no-one be unaware of this,* but if the **aorist** aspect is appropriate the mood employed is always the **subjunctive,** not the imperative:

μὴ ἐπὶ δουλείᾱν ἑκὼν ἔλθῃϲ.	*Do not go willingly to slavery.*
μηδεὶϲ θαυμάϲῃ.	*Let no-one be surprised.*

For the other use of this (jussive) subjunctive see 14.1/4*a*(i).

To express a very strong prohibition οὐ μή and the future indicative is used, e.g.

τί ποιεῖϲ; οὐ μὴ καταβήϲει.	*What are you doing? You shall* (or *must*) *not come down.*

Notes

1 The imperative of the strong aorist has the same endings as the present. From μανθάνω (aor. ἔμαθον) the aor. imp. act is μάθε, μαθέτω, μάθετε, μαθόντων. However, five strong aorist imperatives are irregularly accented on the last syllable in the second person singular: εἰπέ (λέγω), ἐλθέ (ἔρχομαι), εὑρέ (εὑρίϲκω), ἰδέ (ὁράω), λαβέ (λαμβάνω).

2 The imperative of the root aorist (11.1/1) follows that of the aorist passive except that the ending for the 2nd s. is -θι, not -τι: from ἔγνων (γιγνώϲκω) we have γνῶθι, γνώτω, γνῶτε, γνόντων.

3 The present imperative of contracted verbs is regular but, because of contraction, the 2nd s. forms are easily confused:

Active	τῑ́μᾱ (τῑ́μαε)	ποίει (ποίεε)	δήλου (δήλοε)
Mid./pass.	τῑμῶ (τῑμάου)	ποιοῦ (ποιέου)	δηλοῦ (δηλόου)

The position of the accent can be important for distinguishing between different forms, e.g. ποίει (imp.), ποιεῖ (ind.).

4 In addition to the present and aorist there is also a perfect imperative. The perfect imperative active consists of the perfect active participle and the imperative of εἰμί (see below note 6), e.g. λελυκὼϲ ἴϲθι (lit. *be in a state of having loosened*); but the perfect imperative middle/passive has single-word forms, e.g. λέλυϲο (lit. *be in a state of having been loosened*). This is rare except in verbs whose perfect has a present meaning (19.1/3*a*), e.g. μέμνηϲο *remember!* (< μέμνημαι). For these forms of λῡ́ω see **Appendix 1.**

5 The **infinitive** is sometimes used instead of the second person imperative, (cf. English *Not to worry,* i.e. *do not worry*): πάντωϲ, ὦ Κριτόβουλε, ἀπαληθεῦϲαι πρὸϲ ἡμᾶϲ *at any rate, Critobulus, tell the truth to us.*

6 The imperative of εἰμί is ἴϲθι *be!,* ἔϲτω, ἔϲτε, ἔϲτων (or ὄντων). ἴϲθι is also the 2nd s. imperative active of οἶδα (19.1/3*a*), with the meaning *know!*

7 Some imperatives have a fixed use:

χαῖρε, χαίρετε *hello* or *goodbye* (χαίρω *rejoice*)
ἔρρε, ἔρρετε *be damned! go to hell!* ἐρρέτω *let him/her/it be damned!* (ἔρρω *go to one's harm*)
ἄγε, ἄγετε; φέρε, φέρετε *come on! come now!* (by way of encouragement).

17.1/2 Comparison of adjectives and adverbs

Adjectives (and adverbs) have three degrees: **positive** *bad, sick, wonderful*; **comparative** *worse, sicker, more wonderful*; **superlative** *worst, sickest, most wonderful.* To give the three degrees of an adjective is to **compare** it. Some adjectives in English are compared regularly (*sick, wonderful*), some irregularly (*bad*). The same applies in Greek. By far the greater number of adjectives are compared by the addition of suffixes, and of these Greek has two sets:

(*a*) ***Comparative in -τεροϲ, superlative in -τατοϲ***

In this type both the comparative in -τεροϲ (f. -τερᾱ, n. -τερον) and the superlative in -τατοϲ (f. -τατη, n. -τατον) are first and second declension adjectives (3.1/3). All regularly compared adjectives belong here. The way in which -τεροϲ and -τατοϲ are attached to the stem of an adjective depends on the class of its positive form:

(i) First and second declension adjectives (3.1/3) add -οτεροc, -οτατοc if the last syllable of their stem is long, but -ωτεροc, -ωτατοc if this is short (the stem is obtained by subtracting -οc from the nom. m. s., e.g. cοφόc, stem cοφ–). A syllable is long if it contains either a long vowel, or a diphthong, or a short vowel followed by two consonants (the second not being λ, μ, ν, or ρ); a syllable is short if it contains a short vowel followed by a single consonant (for further details see **Appendix 9**). Examples are:

POSITIVE	STEM	COMPARATIVE	SUPERLATIVE
cοφόc	cοφ–	cοφώτεροc	cοφώτατοc
wise		*wiser*	*wisest*
δίκαιοc	δικαι–	δικαιότεροc	δικαιότατοc
just		*more just*	*most just*
ἔρημοc	ἐρημ–	ἐρημότεροc	ἐρημότατοc
desolate		*more desolate*	*most desolate*

Some 1st and 2nd declension adjectives belong to class (*b*) below. A few others belong to class (*a*) but are irregular, e.g. φίλοc *dear,* compar. φιλαίτεροc, supl. φιλαίτατοc or φίλτατοc.

(ii) Third declension adjectives (10.1/4) with a stem in ον add -εcτεροc, -εcτατοc, e.g. ἄφρων (stem ἀφρον–) *stupid,* ἀφρονέcτεροc *more stupid,* ἀφρονέcτατοc *most stupid.* Those with a stem in εc add -τεροc, -τατοc, e.g. ἀληθήc (stem ἀληθεc–) *true,* ἀληθέcτεροc, ἀληθέcτατοc.

(iii) First and third declension adjectives (10.1/3) in -ειc follow χαρίειc, *charming,* χαριέcτεροc, χαριέcτατοc. Some in -υc follow γλυκύc, *sweet,* γλυκύτεροc, γλυκύτατοc but most are irregular (see below).

(*b*) *Comparative in -(ῑ)ων, superlative in -ιcτοc*

This group, which is much smaller, contains irregular adjectives from all classes. The stem of the positive form is sometimes changed for the other degrees of comparison. The following are the most common examples:

POSITIVE		COMPARATIVE	SUPERLATIVE
ἀγαθόc	*good*	ἀμείνων	ἄριcτοc
		βελτῑ́ων	βέλτιcτοc
		κρείττων	κράτιcτοc
αἰcχρόc	*ugly*	αἰcχῑ́ων	αἴcχιcτοc
ἀλγεινόc	*painful*	ἀλγῑ́ων	ἄλγιcτοc
ἐχθρόc	*hostile*	ἐχθῑ́ων	ἔχθιcτοc

ἡδύc	*sweet*	ἡδῑ́ων	ἥδιcτοc
κακόc	*bad*	κακῑ́ων	κάκιcτοc
		χείρων	χείριcτοc
καλόc	*beautiful*	καλλῑ́ων	κάλλιcτοc
μέγαc	*great*	μείζων	μέγιcτοc
ὀλίγοc	*small, few*	ἐλᾱ́ττων	ἐλάχιcτοc
πολύc	*much*	πλείων	πλεῖcτοc
ῥᾴδιοc	*easy*	ῥᾴων	ῥᾷcτοc
ταχύc	*swift*	θᾱ́ττων	τάχιcτοc

Two adjectives (ἀγαθόc and κακόc) are compared in more than one way; κρείττων, κράτιcτοc (from ἀγαθόc) can also mean *stronger, strongest* (cf. κράτοc *power*).

Comparatives in this class are declined as third declension adjectives in ον (10.1/4*a*), but with some very important alternative forms (we can ignore the vocative, which is rare), e.g.

	SINGULAR		PLURAL	
	M. & F.	N.	M. & F.	N.
Nom.	μείζων	μεῖζον	μείζονεc/μείζουc	μείζονα/μείζω
Acc.	μείζονα/μείζω	μεῖζον	μείζοναc/μείζουc	μείζονα/μείζω
Gen.	μείζονοc		μειζόνων	
Dat.	μείζονι		μείζοcι(ν)	

The alternatives are contracted versions of forms without ν (μείζω < μείζοα). The acc. pl. μείζουc (< μείζοαc) has an irregular contraction (ο + α normally produces ω, as in the singular). It is important to note that the forms in –ουc may be nom. pl. as well as acc. pl.

πλείων *larger,* (pl.) *more* has a stem πλει– before ω/ου but πλει– or πλε– before ο (but always πλέον):

	SINGULAR		PLURAL	
	M. & F.	N.	M. & F.	N.
Nom.	πλείων	πλέον	πλείονεc πλέονεc πλείουc	πλείονα πλέονα πλείω
Acc.	πλείονα πλέονα πλείω	πλέον	πλείοναc πλέοναc πλείουc	πλείονα πλέονα πλείω
Gen.	πλείονοc πλέονοc		πλειόνων πλεόνων	
Dat.	πλείονι πλέονι		πλείοcι(ν) πλέοcι(ν)	

Adverbs formed from adjectives (e.g. cοφῶc *wisely*) have as their comparative the neuter **singular** nom./acc. of the comparative of the adjective (cοφώτερον *more wisely*), and as their superlative the neuter plural nom./acc. of the superlative (ϲοφώτατα *most wisely*). Of the few adverbs not formed from adjectives we may note μάλα *very*, μᾶλλον *more*, μάλιϲτα *most*.

Notes

1 The meaning of some adjectives (e.g. πᾶϲ *all*) precludes a comparative or superlative.
2 The adverbs μᾶλλον *more* and μάλιϲτα *most* are sometimes used to compare adjectives: μᾶλλον φίλοϲ *more dear, dearer*; μάλιϲτα φίλοϲ *most dear, dearest.*
3 ἥττων *lesser, weaker, inferior* has no positive. Its superlative (ἥκιϲτοϲ) is only common as an adverb, ἥκιϲτα *least of all, not at all.*

17.1/3 Meaning of the comparative and superlative

Comparatives and superlatives in Greek are not always to be understood in the sense *more* X and *most* X. A comparative adjective is sometimes used where no comparison is expressed, and indicates a higher degree than the positive. English here uses *rather* or *too* (cf. also 17.1/4):

ὁ Κῦροϲ ἦν πολυλογώτεροϲ.	*Cyrus was rather talkative.*
αἱ ἐμαὶ διατριβαὶ ῡ̔μῖν βαρύτεραι γεγόνᾱϲι καὶ ἐπιφθονώτεραι.	*My discourses have become too burdensome and odious for you.*

Likewise, the superlative (without the definite article) is often used to express a very high degree:

καί ποτε ὄντοϲ πάγου δεινοτάτου Ϲωκράτηϲ ἐξῆλθεν ῑ̔μάτιον ἔχων.	*And once when there was a very terrible frost Socrates went out wearing* (lit. *having*) *[only] a cloak.*

As in English, a superlative adjective is preceded by the definite article when it means *the most* X: ὁ δεινότατοϲ πάγοϲ *the most terrible frost.* The article is omitted, however, when a superlative adjective is used as a predicate, e.g. ὁ Ϲωκράτηϲ ϲοφώτατοϲ πάντων ἐϲτίν *Socrates is wisest of all* (cf. 5./3).

17.1/4 Constructions involving the comparative and superlative

(*a*) In comparisons in English a comparative adjective or adverb is followed by *than.* In Greek ἤ *than* (which may elsewhere mean *or*) is used in the same way:

ἐν τοῖc ὄχλοιc πιθανώτεροι οἱ ἀπαίδευτοι ἢ οἱ πεπαιδευμένοι.	*Among crowds the uneducated [are] more persuasive than the educated* (lit. *the having been educated [people]*).
τὸ μὴ εἶναι κρεῖττον ἢ τὸ ζῆν κακῶc.	*Not existing [is] better than living badly.*

ἢ is here a conjunction and what follows must be in the same case as what precedes. Whereas in English we can nowadays say *Socrates is wiser than me*, in Greek we must have Cωκράτηc coφώτερόc ἐcτιν ἢ ἐγώ; the first member of the comparison (Cωκράτηc) is nominative and therefore the second member must also be nominative (hence ἐγώ).

There is, however, another construction, the **genitive of comparison**, in which the second member of the comparison is put into the genitive and ἢ is omitted:

ὁ χρῡcὸc κρείττων μῡρίων λόγων βροτοῖc.	*For mortals gold [is] stronger than countless words.*
οὐδὲν cιωπῆc ἐcτι χρηcιμώτερον.	*Nothing is more useful than silence.*

(*b*) A comparative may be accompanied by a dative of **measure of difference**: κεφαλῇ ἐλάττων *shorter by a head*; μείζων πολλῷ *greater by much*, i.e. *much greater*.

(*c*) In sentences of the type *he is too weak to help* ... Greek uses a comparative adjective followed by ἢ ὥcτε and an infinitive (ὥcτε here introduces a phrase of result – 16.1/1): μεῖζόν ἐcτι τὸ κακὸν ἢ ὥcτε φέρειν *the evil is too great to bear* (lit. *greater than so as to* ...).

(*d*) A superlative adjective or adverb is preceded by ὡc or ὅτι (both used here adverbially) for expressions such as ὡc (ὅτι) πλεῖcτοι *as many as possible*; ὡc (ὅτι) τάχιcτα *as quickly as possible*.

17.1/5 Active verbs used in a passive sense

The verb ἀποκτείνω does not occur in the passive. Instead, Greek uses the active forms of ἀποθνῄcκω (literally *die*, but in this context *be killed*): οἱ αἰχμάλωτοι ἀπέθανον ὑπὸ τῶν βαρβάρων *the captives were killed by the barbarians*. The passive sense of ἀπέθανον is here made clear by the agent construction ὑπό + gen. (11.1/2). Some indication of this sort is normally present.

Similarly, φεύγω (literally *flee*) and ἐκπῖπτω (literally *fall out*) are used as the passive of ἐκβάλλω *banish, send into exile*:

ἐκ Νάξου ἔφυγον πλούcιοί τινεc ὑπὸ τοῦ δήμου.	*Some wealthy men were exiled from Naxos by the people.*
ἐκ γὰρ τῆc ἄλληc Ἑλλάδοc οἱ πολέμῳ ἢ cτάcει ἐκπῖπτοντεc παρ' Ἀθηναίουc οἱ δυνατώτατοι ἀνεχώρουν.	*For when the most influential men were driven out of the rest of Greece by war or sedition, they used to withdraw to the Athenians* (lit. *those exiled by war ..., the most influential, ... used to ...*).

εὖ/κακῶc λέγω (+ acc.) *speak well/badly of* has the passive εὖ/κακῶc ἀκούω *be well/badly spoken of* (lit. *hear well/badly*):

ἐμὲ κακῶc ἀκούcαντα ὑπὸ coῦ μεγάλη ἔδακε λῦπη.	*I was deeply grieved when you spoke badly of me* (lit. *great grief bit me being badly spoken of by you*).

Likewise, εὖ/κακῶc ποιέω (+ acc.) *treat well/badly* has the passive εὖ/κακῶc πάcχω *be treated well/badly* (lit. *suffer well/badly*): οὐκ ἀεικὲc κακῶc πάcχειν ὑπὸ ἐχθρῶν *[it is] not shameful to be badly treated by enemies.*

17.2 Greek reading

1 A large number of pithy maxims current in antiquity were said to be inscribed on the columns of the temple of Apollo at Delphi. The following is a selection from surviving lists (the columns themselves no longer exist). The most famous are (*v*) and (*x*).
(*i*) ἀδικούμενοc διαλλάττου. (*ii*) ἀλλοτρίων ἀπέχου. (*iii*) βραδέωc ἐγχείρει. (*iv*) γαμεῖν μέλλε. (*v*) γνῶθι cεαυτόν. (*vi*) γονέαc αἰδοῦ. (*vii*) φρόνει θνητά. (*viii*) ἐπὶ νεκρῷ μὴ γέλα. (*ix*) καιρὸν γνῶθι. (*x*) μηδὲν ἄγαν. (*xi*) πίνων μὴ πολλὰ λάλει. (*xii*) πλούτει δικαίωc. (*xiii*) τύχην νόμιζε. (*xiv*) ὑβριζόμενοc τιμωροῦ. (*xv*) υἱοῖc μὴ καταρῶ.

2# γύμναζε παῖδαc· ἄνδραc οὐ γὰρ γυμνάcειc.

3 φοβερώτερόν ἐcτι cτρατόπεδον ἐλάφων ἡγουμένου λέοντοc ἢ cτρατόπεδον λεόντων ἡγουμένου ἐλάφου.

4# φοβοῦ τὸ γῆραϲ· οὐ γὰρ ἔρχεται μόνον.

5# καλῶϲ ἀκούειν μᾶλλον ἢ πλουτεῖν θέλε.

6# ῥόδον παρελθὼν μηκέτι ζήτει πάλιν.

7 δύο ὦτα ἔχομεν, ϲτόμα δὲ ἕν, ἵνα πλείω μὲν ἀκούωμεν, ἥττω δὲ λέγωμεν.

8 **Shorter proverbs**

(*i*) ὀξύτερον οἱ γείτονεϲ βλέπουϲι τῶν ἀλωπέκων. (*ii*) πεζῇ βαδίζων μὴ φοβοῦ τὰ κύματα. (*iii*) φαγέτω με λέων καὶ μὴ ἀλώπηξ. (*iv*) ἴϲθι καὶ λέων ὅπου χρὴ καὶ πίθηκοϲ ἐν μέρει. (*v*) ἣν τιϲ ἔμαξε μᾶζαν, ταύτην καὶ ἐϲθιέτω. (*vi*) ϲτρατηγοῦ παρόντοϲ πᾶϲα ἀρχὴ παυϲάϲθω. (*vii*) ὁ πλεόνων ἐρῶν καὶ τῶν παρόντων ἀποϲτερεῖται. (*viii*) ϲιτίον εἰϲ ἀμίδα μὴ ἐμβάλλειν. (*ix*) ξένοϲ ὢν ἀκολούθει τοῖϲ ἐπιχωρίοιϲ νόμοιϲ. (*x*) τὸν φίλον κακῶϲ μὴ λέγε, μηδ' εὖ τὸν ἐχθρόν. (*xi*) μὴ καταφρονήϲῃϲ τοῦ πένητοϲ εὐτυχῶν. (*xii*) μὴ κρίνετε ἵνα μὴ κριθῆτε. (*xiii*) αἱ δεύτεραί πωϲ φροντίδεϲ ϲοφώτεραι. (*xiv*) οἱ πλεῖϲτοι κακοί. (*xv*) ἀεὶ τὰ πέρυϲι βελτίω.

9# ἀϲπίδι μὲν Ϲαΐων τιϲ ἀγάλλεται, ἣν παρὰ θάμνῳ,
ἔντοϲ ἀμώμητον, κάλλιπον (= κατέλιπον) οὐκ ἐθέλων·
αὐτὸϲ δ' ἐξέφυγον θανάτου τέλοϲ· ἀϲπὶϲ ἐκείνη
ἐρρέτω· ἐξαῦτιϲ κτήϲομαι οὐ κακίω.

0 ὁ βαϲίλειοϲ πῆχυϲ τοῦ μετρίου ἐϲτὶ πηχέωϲ μείζων τριϲὶ δακτύλοιϲ.

.1 The Spartans (οἱ Λάκωνεϲ/Λακεδαιμόνιοι) were men of few words (hence our *laconic*) and had a reputation for a blunt, dry humour. Most of the following stories are about Spartan kings.

(*i*) Εὐδαμίδαϲ ἰδὼν ἐν Ἀκαδημείᾳ Ξενοκράτη ἤδη πρεϲβύτερον μετὰ τῶν μαθητῶν φιλοϲοφοῦντα καὶ πυθόμενοϲ ὅτι τὴν ἀρετὴν ζητεῖ, πότε οὖν, εἶπεν, αὐτῇ χρήϲεται;

(*ii*) Ἀργείου δέ τινοϲ λέγοντοϲ, ὡϲ φαυλότεροι γίγνονται κατὰ τὰϲ ἀποδημίαϲ οἱ Λάκωνεϲ, ἀλλ' οὐχ ὑμεῖϲ γε, ἔφη, εἰϲ τὴν Ϲπάρτην ἐλθόντεϲ χείρονεϲ ἀλλὰ βελτίονεϲ γίγνεϲθε.

(*iii*) Ἆγιϲ πρὸϲ ἄνθρωπον πονηρὸν ἐρωτῶντα τίϲ ἄριϲτοϲ εἴη Ϲπαρτιάτηϲ, εἶπεν, ὁ ϲοὶ ἀνομοιότατοϲ.

(*iv*) Ἀνταλκίδαϲ, ϲοφιϲτοῦ μέλλοντοϲ ἀναγιγνώϲκειν ἐγκώμιον Ἡρακλέουϲ, τίϲ γὰρ αὐτόν, ἔφη, ψέγει;

(*v*) Θεαρίδαϲ ξίφοϲ ἀκονῶν ἠρωτήθη, εἰ ὀξύ ἐϲτιν, καὶ εἶπεν, ὀξύτερον διαβολῆϲ.

(*vi*) Ἀρχέλαοϲ, ἀδολέϲχου κουρέωϲ ἐρωτήϲαντοϲ αὐτόν, πῶϲ ϲε κείρω, ὦ βαϲιλεῦ; ϲιωπῶν, ἔφη.

12 ὁ Ἀριcτοτέληc ἀκούcαc ὑπό τινοc λοιδορεῖcθαι, ἀπόντα με, ἔφη, καὶ μαcτιγούτω.

13 οἱ cοφιcταί, τἆλλα cοφοὶ ὄντεc, τοῦτο ἄτοπον ἐργάζονται πρᾶγμα· φάcκοντεc γὰρ ἀρετῆc διδάcκαλοι εἶναι πολλάκιc κατηγοροῦcιν τῶν μαθητῶν ὡc ἀδικοῦcι cφᾶc, τοὺc μιcθοὺc ἀποcτεροῦντεc καίπερ εὖ παθόντεc ὑπ' αὐτῶν.

14 πολλὴ ἔχθρα καὶ μῖcοc ἀλλήλων τοῖc πολίταιc ἐγγίγνεται, δι' ἃ ἔγωγε μάλα φοβοῦμαι ἀεὶ μή τι μεῖζον ἢ ὥcτε φέρειν κακὸν τῇ πόλει cυμβῇ.

15 οἱ Λακεδαιμόνιοι ἐπρεcβεύοντο πρὸc τοὺc Ἀθηναίουc ἐγκλήματα ποιούμενοι, ὅπωc cφίcιν ὅτι μεγίcτη πρόφαcιc εἴη τοῦ πολεμεῖν, ἢν (= ἐὰν) μή τι εἰcακούωcιν.

16 Κλέανδροc ἐτυράννευcε μὲν Γέλαc ἑπτὰ ἔτη, ἀπέθανε δὲ ὑπὸ Cαβύλλου ἀνδρὸc Γελῴου.

17# Ἐλπὶc καὶ cὺ Τύχη, μέγα χαίρετε· τὸν λιμέν' ηὗρον·
οὐδὲν ἐμοὶ χ' ὑμῖν· παίζετε τοὺc μετ' ἐμέ.

Notes

1 (*ii*) ἀπέχομαι is followed by the gen. (20.1/4). (*x*) Supply an imperative such as ποίει. (*xiii*) νομίζω + acc. *believe in.* (*xiv*) τῑμωροῦ < τῑμωρέου. (*xv*) καταρῶ < καταράου.

2 γάρ is here placed third word in its clause (cf. 15.3 *l.*27).

3 ἡγουμένου λέοντοc and ἡγουμένου ἐλάφου are both genitive absolutes (12.1/2*b*).

8 (*iv*) ἴcθι is here the 2nd s. imp. of εἰμί (17.1/1 note 6). (*v*) ἣν ... μᾶζαν lit. *which bread* (ἣν is here the relative adjective, 9.1/2 note 3); ἔμαξε < μάττω. (*vi*) ἀρχή as an abstract noun can mean *magistracy* but is used here concretely in the sense *office.* (*vii*) Both ἐράω *desire* (13.1/2*a*(ii)) and ἀποcτερέομαι *be deprived of* (20.1/4) are followed by the genitive, cf. ἀπέχου in 1(*ii*) above. (*viii*) ἐμβάλλειν infinitive for imperative (17.1/1 note 5). (*xv*) Supply ἦν.

9 A poem of Archilochus (7th cent. BC), the earliest figure in Greek literature about whom we have any reliable information. *l.*2 ἔντοc ἀμώμητον is in apposition to ἣν in the previous line *which, a blameless weapon, ... l.*3 θανάτου τέλοc *[the] doom of death* (a Homeric phrase). *l.*4 κακίω f. acc. s. to agree with ἀcπίδα understood.

10 The *royal cubit* was that used by the Persians, the other was standard in the Greek world.

11 (*i*) πυθόμενοc *ascertaining*; Xenocrates was *looking for virtue* in the sense that he was investigating its nature from a philosophical point of view. (*ii*) This story is also about Eudamidas, who is the subject of ἔφη; γε emphasises ὑμεῖc. (*iii*) ἄριcτοc ... Cπαρτιάτηc *[the] best Spartan* the article is

not used with a predicate (5.1/3). (*iv*) For a down-to-earth Spartan, praising Heracles would have seemed as superfluous as praising motherhood; γάρ here introduces an ironical question *"Well, who ...?"* (*vi*) κείρω aor. subj. in a deliberative question (14.1/4*a*(ii)) *"How am I to cut ...?"*

12 After ἀκούϲᾱϲ we have the infinitive construction for reported speech (8.1/3*a*), lit. *having heard [himself] to be abused ...*; ἀπόντα < ἄπειμι.

13 τἆλλα (= τὰ ἄλλα) adverbial accusative (20.1/5), *in other respects*; τοῦτο refers to what follows but the meaning is not *this extraordinary thing* (there is no definite article with ἄτοπον ... πρᾶγμα), but *an extraordinary thing [viz] this*; γάρ explains what precedes, but we would omit it in English; ϲφᾶϲ i.e. the sophists (9.1/4*a*); both ἀποϲτεροῦντεϲ and παθόντεϲ agree with the subject of ἀδικοῦϲι (3 pl. pres. ind. act., not a pple.), i.e. the students; αὐτῶν also refers back to the sophists and is used instead of ϲφῶν for variety.

14 μῖϲοϲ ἀλλήλων *hatred of each other* (9.1/4*b*) i.e. *mutual hatred.*

15 ἐπρεϲβεύοντο impf. to express repeated action (4.1/1); ποιούμενοι *making* the middle of ποιέω is used with nouns to indicate the involvement of the subject, cf. πόλεμον ποιεῖϲθαι *to wage war*; εἰρήνην ποιεῖϲθαι *to keep peace* but πόλεμον ποιεῖν *to cause a war* (but not necessarily be involved in it); εἰρήνην ποιεῖν *to impose peace* (on belligerents); ὅπωϲ (= ἵνα) + opt. to express purpose after a historic tense (14.1/4*c*(i)).

16 Γέλᾱϲ Doric gen. s. of Γέλᾱ.

17 χαίρετε (17.1/1 note 7) is qualified by μέγα (here an adverb), lit. *farewell greatly* (the author is pleased to be rid of them); χ᾽ ὑμῖν elision for καὶ ὑμῖν (English idiom reverses the order, *you and me*) – the clause means *there is nothing for* (i.e. *between*) *you and me*; παίζετε (here imp.) + acc. *play with.*

17.3 Extra reading

Prometheus Bound (2)

Prometheus has revealed that he alone can save Zeus from a marriage which will rob him of his divine kingship. In the scene below, Hermes, the messenger of the gods, has come to force Prometheus to disclose his secret. Shortly after, the play ends with Prometheus persisting in his refusal.

ΕΡΜΗC
cὲ τὸν cοφιcτήν, τὸν πικρῶc ὑπέρπικρον,
τὸν ἐξαμαρτόντ’ εἰc θεοὺc ἐφημέροιc
πορόντα τιμάc, τὸν πυρὸc κλέπτην λέγω·
πατὴρ ἄνωγέ c’ οὕcτιναc κομπεῖc γάμουc
αὐδᾶν, πρὸc ὧν τ’ ἐκεῖνοc ἐκπίπτει κράτουc·
καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίωc,
ἀλλ’ αὔθ’ ἕκαcτα φράζε, μηδέ μοι διπλᾶc
ὁδούc, Προμηθεῦ, προcβάλῃc. ὁρᾷc δ’ ὅτι
Ζεὺc τοῖc τοιούτοιc οὐχὶ μαλθακίζεται.
ΠΡΟΜΗΘΕΥC
cεμνότομόc γε καὶ φρονήματοc πλέωc
ὁ μῦθόc ἐcτιν, ὡc θεῶν ὑπηρέτου.
νέον νέοι κρατεῖτε, καὶ δοκεῖτε δὴ
ναίειν ἀπενθῆ πέργαμ’· οὐκ ἐκ τῶνδ’ ἐγὼ
διccοὺc τυράννουc ἐκπεcόνταc ᾐcθόμην;
τρίτον δὲ τὸν νῦν κοιρανοῦντ’ ἐπόψομαι
αἴcχιcτα καὶ τάχιcτα. μή τί coι δοκῶ
ταρβεῖν ὑποπτήccειν τε τοὺc νέουc θεούc;
πολλοῦ γε καὶ τοῦ παντὸc ἐλλείπω. cὺ δὲ
κέλευθον ἥνπερ ἦλθεc ἐγκόνει πάλιν·
πεύcῃ γὰρ οὐδὲν ὧν ἀνιcτορεῖc ἐμέ.

Notes

*l.*1 Hermes’ words are aggressive and rude. This shows itself in the omission of the verb governing cέ (καλῶ *I am addressing*), trans. *you there, the clever one* ... *ll.*2f. τὸν ἐξαμαρτόντ’(α) ... πορόντα lit. *the one who offended* ... *[by] giving* (πορόντα aor. pple. of a defective verb which only exists in the aor. and perf. and is listed under the aor. ind. ἔπορον); take ἐφημέροιc with πορόντα *giving* ... *to mortals*; λέγω *I mean*. *l.*4 πατήρ i.e. Zeus; ἄνωγε *orders* from ἄνωγα a verb perfect in form but present in meaning (cf. 19.1/3*a*); οὕcτιναc (indirect interrogative, 10.1/2*b*) ... γάμουc plural for singular. *l.5* πρὸc (= ὑπό) ὧν *by which*; ἐκπῖπτει for vividness the present is used for the future in prophecies; κράτουc (gen.) is governed by ἐκ-. *l.*6 Understand φράζε from the next line; καὶ ... μέντοι *and indeed, and what is more*; μηδέν adverbial acc. (20.1/5) *in no way*. *ll.*7f. αὔθ’ (= αὐτά) ἕκαcτα i.e. *each thing, every detail*; μηδέ ... προcβάλῃc negative command (17.1/1). *l.9* τοῖc τοιούτοιc lit. *by such things* (i.e. *behaviour*). *l.*10 πλέωc 13.1/1*a*. *l.*11 ὡc *for [the talk] of a lackey*, on this restrictive use of ὡc see 21.1/1*a*(vi). *l.*12 νέον is n. acc. s. used adverbially (20.1/5) and to be taken with κρατεῖτε, lit. *you rule newly*, i.e. *you have only just come to power*; δοκεῖτε *you think, expect*; δή adds a note of sarcasm *indeed.* *l.*14 διϲϲοὺϲ (= διττούϲ the non-Attic form is used in Tragedy) τυράννουϲ Uranus, the first king of the gods, had been dethroned by his son Cronus, who in turn was dethroned by Zeus (Prometheus sarcastically calls them τύραννοι). *l.*15 Supply ἐκπῑ́πτοντα from ἐκπεϲόνταϲ in the previous line; ἐπόψομαι < ἐφοράω. *l.*16 μή ... ϲοι δοκῶ is a question expecting a negative answer (10.1/2*a*), lit. *surely I do not seem to you* (μή here = *surely not*); τί (the accent is from the enclitic ϲοι, see **Appendix** 8, *d*(ix)) acc. s. n. of the indefinite τιϲ, here used as an adverbial acc. (20.1/5) *to some extent.* *l.*18 ἐλλείπω takes the gen. *I lack much* (πολλοῦ, i.e. of such behaviour), *in fact* (καί) *all* (lit. *the whole,* i.e. of such behaviour) – Prometheus is strongly emphasizing that he is not frightened of the new rulers of heaven. *l.*19 κέλευθον acc. of space traversed *along the road,* after ἐγκόνει (2nd s. pres. imp. of ἐγκονέω); ἥνπερ (< ὅϲπερ, i.e. ὅϲ + περ) is an emphatic form of the relative. *l.*20 ὧν = τούτων ἅ *of those things which* the relative pronoun has been attracted into the case of the antecedent, and the latter then omitted (9.1/2 note 2).

18.1 Grammar

18.1/1 -μι verbs

-μι verbs fall into two groups:

(*a*) The suffixless class, where the endings of the present and imperfect are added directly to the stem without any suffix or link vowel, e.g. εἰ-μί (3.1/6) and φη-μί (7.1/2). There are nine other common verbs in this class:
δίδωμι *give* and τίθημι *put, place* (18.1/2)
εἶμι *I shall go* (18.1/3; distinguish from εἰμί *I am*)
ἵϲτημι *make to stand* (19.1/1)
ῑ̔́ημι *let go, send forth* (20.1/2)
δύναμαι *be able* and ἐπίϲταμαι *know* (19.1/3*b*; the only common deponents of this type)
πίμπλημι *fill* and πίμπρημι *burn* (19.1/1 note 2)

From another such verb, ἠμί *say* (obsolescent in Attic) Plato often uses the forms ἦν *I said,* ἦ *he/she said* (13.3(i) *l*.7; both forms were originally imperfect).

(*b*) The -νῡμι class, where the stem of the present and imperfect has a νυ suffix (20.1/1).

Both classes differ from -ω verbs in the present and imperfect; of class (*a*) δίδωμι, τίθημι, ἵϲτημι, ῑ̔́ημι also differ in the aorist active and middle (ἵϲτημι in the perfect and pluperfect as well). Elsewhere -μι verbs take the same suffixes and endings as -ω verbs.

18.1/2 δίδωμι *give*, τίθημι *put, place*

These two -μι verbs are closely parallel. In nearly all their forms an ο/ω in δίδωμι corresponds to an ε/η in τίθημι; and also οι to ει in optative forms, and ου to ει in forms other than those of the optative; the only exceptions are the 1st s. impf. act. (ἐδίδουν/ἐτίθην), the present and aorist subjunctive (see note 1) and the perfect mid./pass. (δέδομαι etc. but τέθειμαι etc.). Both verbs form their present stem by reduplication with iota (cf. γιγνώϲκω); as in the perfect tense (15.1/1), an aspirated consonant is reduplicated with the corresponding non-aspirate, hence τιθη- (not θιθη-). In both, the aorist active is weak in the singular, with κ (not ϲ) added to the long-vowel form of the root (δω-/θη-); in the plural the endings are added directly to the short-vowel form of the root (δο-/θε-; this is really a type of root aorist).

Their principal parts are:

PRES.	FUT.	AOR. ACT	PERF. ACT	PERF. MID./PASS	AOR. PASS
δίδωμι	δώϲω	ἔδωκα	δέδωκα	δέδομαι	ἐδόθην
τίθημι	θήϲω	ἔθηκα	τέθηκα	κεῖμαι (note 4) (τέθειμαι)	ἐτέθην

The future, perfect (act. and mid./pass.), and aorist passive are regular (see above 18.1/1). The present, imperfect, and aorist active forms, which require the greatest attention and should be mastered first, are set out here. The middle and passive forms are easily recognized from their endings (for full tables see Appendix 5)

		PRESENT		AORIST	
INDICATIVE					
S.	1	δίδωμι	τίθημι	ἔδωκα	ἔθηκα
	2	δίδωϲ	τίθηϲ	ἔδωκαϲ	ἔθηκαϲ
	3	δίδωϲι(ν)	τίθηϲι(ν)	ἔδωκε(ν)	ἔθηκε(ν)
PL.	1	δίδομεν	τίθεμεν	ἔδομεν	ἔθεμεν
	2	δίδοτε	τίθετε	ἔδοτε	ἔθετε
	3	διδόᾱϲι(ν)	τιθέᾱϲι(ν)	ἔδοϲαν	ἔθεϲαν
INFINITIVE					
		διδόναι	τιθέναι	δοῦναι	θεῖναι
PARTICIPLE					
		διδούϲ, -όντοϲ	τιθείϲ, -έντοϲ	δούϲ, δόντοϲ	θείϲ, θέντοϲ
		διδοῦϲα, -ούϲηϲ	τιθεῖϲα, -είϲηϲ	δοῦϲα, δούϲηϲ	θεῖϲα, θείϲηϲ
		διδόν, -όντοϲ	τιθέν, -έντοϲ	δόν, δόντοϲ	θέν, θέντοϲ

IMPERATIVE

S.	2	δίδου	τίθει	δόc	θέc
	3	διδότω	τιθέτω	δότω	θέτω
PL.	2	δίδοτε	τίθετε	δότε	θέτε
	3	διδόντων	τιθέντων	δόντων	θέντων

SUBJUNCTIVE (see note 1)

S.	1	διδῶ	τιθῶ	δῶ	θῶ
	2	διδῷc, etc.	τιθῇc, etc.	δῷc, etc.	θῇc, etc.

OPTATIVE

S.	1	διδοίην	τιθείην	δοίην	θείην
	2	διδοίηc	τιθείηc	δοίηc	θείηc
	3	διδοίη	τιθείη	δοίη	θείη
PL.	1	διδοῖμεν	τιθεῖμεν	δοῖμεν	θεῖμεν
	2	διδοῖτε	τιθεῖτε	δοῖτε	θεῖτε
	3	διδοῖεν	τιθεῖεν	δοῖεν	θεῖεν

IMPERFECT ACTIVE

ἐδίδουν, ἐδίδουc, ἐδίδου, ἐδίδομεν, ἐδίδοτε, ἐδίδοcαν
ἐτίθην, ἐτίθειc, ἐτίθει, ἐτίθεμεν, ἐτίθετε, ἐτίθεcαν

Notes

1 The present and aorist subjunctive active of δίδωμι have the endings -ῶ, -ῷc, -ῷ, -ῶμεν, -ῶτε, -ῶcι(ν) (cf. 14.1/2 note 2). τίθημι has the regular endings (-ῶ, -ῇc, -ῇ etc.) but in both verbs the first syllable of the subjunctive endings has a circumflex as a result of contraction (διδῶ < διδόω, τιθῶ < τιθέω).

2 The present and imperfect active of δίδωμι can also mean *offer.*

3 The aorist active also has weak forms for the 3rd pl.: ἔδωκαν (= ἔδοcαν), ἔθηκαν (= ἔθεcαν); weak forms may also occur in the 1st and 2nd pl. (ἐδώκαμεν etc.) but are rare.

4 The present tense of the deponent κεῖμαι *lie* (19.1/3*b*) is generally used instead of the perfect passive of τίθημι in the sense *to have been put, placed, established*, e.g. οἱ νόμοι οἱ ὑπὸ τῶν βαcιλέων κείμενοι (= τεθειμένοι) *the laws established by the kings*. Likewise ἐκείμην, the imperfect of κεῖμαι, is used for the pluperfect passive of τίθημι.

18.1/3 εἶμι *I shall come/go*

In Attic Greek prose the verb ἔρχομαι *come/go* occurs only in the present indicative. The remainder of its present tense (subjunctive, optative, imperative, infinitive, participle), and its future and imperfect are supplied by εἶμι which, though present in form, has in the indicative the future meaning *I shall come/go* (to be distinguished from εἰμί *I am*):

	IND.	SUBJ.	OPT.	IMP.	INF.	PPLE.
PESENT	ἔρχομαι *I come/go*	ἴω	ἴοιμι	ἴθι	ἰέναι	ἰών
FUTURE	εἶμι *I shall come/go*	—	ἴοιμι	—	ἰέναι	ἰών
IMPERFECT	ᾖα *I was coming/going, used to come/go*					

For a complete table of forms see **Appendix 3**. Note that ἴοιμι, ἰέναι and ἰών can be either present or future (the context will normally show which tense is meant). The aorist of ἔρχομαι is ἦλθον (7.1/1 note 2), and the perfect ἐλήλυθα.

18.1/4 Other verbs with principal parts from different roots

The English verb *to be* is a combination of separate and etymologically distinct words (*be, am, was*, etc.). We have already seen the same in Greek with αἱρέω, λέγω, ὁράω, φέρω (7.1/1 note 2) as well as ἔρχομαι; other examples are ἐϲθίω *eat*, πωλέω *sell*, ὠνέομαι *buy* (see **Principal parts of verbs**; the principal parts of all eight should now be learnt).

A particularly troublesome set is that associated with αἱρέω *take, capture*, whose passive is normally supplied by another verb, ἁλίϲκομαι *be captured*, and whose middle αἱροῦμαι has the special sense *choose*. When used as a passive αἱροῦμαι normally means *be chosen*. These variations can be set out as follows:

PRESENT		FUTURE	AORIST	PERFECT
αἱρέω	*I take, capture*	αἱρήϲω	εἷλον (stem ἑλ–)	ᾕρηκα
ἁλίϲκομαι (pass.)	*I am taken, am being captured*	ἁλώϲομαι	ἑάλων	ἑάλωκα
αἱροῦμαι (mid.)	*I choose*	αἱρήϲομαι	εἱλόμην	ᾕρημαι
αἱροῦμαι (pass.)	*I am being chosen*	αἱρεθήϲομαι	ᾑρέθην	ᾕρημαι

The moods, infinitives and participles of εἷλον *I took, captured* (stem ἑλ–, cf. 7.1/1 note 2) and of the root aorist ἑάλων *I was taken, was captured* are as follows:

IND.	SUBJ.	OPT.	IMP.	INF.	PPLE.
εἷλον	ἕλω	ἕλοιμι	ἕλε	ἑλεῖν	ἑλών
ἑάλων	ἁλῶ	ἁλοίην	ἅλωθι	ἁλῶναι	ἁλούϲ

ἑάλων is exactly parallel to ἔγνων (11.1/1), e.g. ind. ἑάλων, ἑάλωϲ, ἑάλω etc.

Notes

1 Most compounds of λέγω have the meaning *pick up, gather*, e.g. ἐκλέγω *pick out*, ϲυλλέγω *collect*, καταλέγω *pick, choose* (and also *recount*). These compounds have principal parts from the stem λεγ- only, e.g. ἐκλέγω, ἐκλέξω, ἐξέλεξα, etc.

2 The alternative principal parts of λέγω (ἐρῶ, εἶπον etc.) are, however, used in the compounds of ἀγορεύω *speak in public*, e.g. ἀπαγορεύω *forbid* (fut. ἀπερῶ, aor. ἀπεῖπον), προαγορεύω *proclaim*.

18.1/5 Conditional sentences

Conditional sentences contain at least one main clause and one adverbial clause of condition; the latter is introduced by εἰ *if*. They fall into two clearly defined categories which, in both English and Greek, are distinguished by the form of the main clause:

Category 1

In the main clause English has the auxiliary verb *would* or *should* (or occasionally *could*), and Greek has the particle ἄν (see below). An English example is: *I would be sorry if you were not to persist with Greek.*

Category 2

In the main clause English does **not** have the auxiliary *would* or *should*, and Greek does **not** have the particle ἄν. An English example is: *I am sorry if you find Greek verbs difficult.*

There is a clear distinction between the two categories. The first is used in cases where something could have happened in the past, could be happening now, or could happen in the future. The cases covered by the second are also hypothetical (as all conditional sentences must be), but here, by not using *would* or *should* in English or ἄν in Greek, we express ourselves in a more positive and confident way.

Conditional clauses of both categories refer either to the future, present, or past. οὐ is used to negate main clauses[1] but the negative in the εἰ clause is μή. ἄν is postpositive and therefore never stands as first word in the main clause of conditional clauses of the first category.

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[1] Unless these are in the form of a command (17.1/1) or wish (21.1/1).

The three time-frames of each category are given below:

CATEGORY 1	CATEGORY 2
English *would/should* in the main clause	verb without *would/should* in the main clause
Greek ἄν in the main clause	no ἄν in the main clause
FUTURE	
Conditional clause	
εἰ + optative (pres. or aor.)	ἐᾱ́ν (see note 2) + subjunctive (pres. or aor.)
Main clause	
optative (pres. or aor.) + ἄν	future indicative
εἰ τοῦτο πρᾱ́ξειαϲ, ἁμάρτοιϲ ἄν.	ἐᾱ́ν τοῦτο πρᾱ́ξῃϲ, ἁμαρτήϲει.
If you were to do this, you would be wrong.	*If you do this, you will be wrong.*
PRESENT	
Conditional clause	
εἰ + imperfect indicative	εἰ + present indicative
Main clause	
imperfect indicative + ἄν	present indicative
εἰ τοῦτο ἔπρᾱττεϲ, ἡμάρτανεϲ ἄν.	εἰ τοῦτο πρᾱ́ττειϲ, ἁμαρτάνειϲ.
If you were [now] doing this, you would be wrong.	*If you are doing this, you are wrong.*
PAST	
Conditional clause	
εἰ + aorist indicative	εἰ + imperfect or aorist indicative
Main clause	
aorist indicative + ἄν	imperfect or aorist indicative
εἰ τοῦτο ἔπρᾱξαϲ, ἥμαρτεϲ ἄν.	εἰ τοῦτο ἔπρᾱττεϲ, ἡμάρτανεϲ.
If you had done this, you would have been wrong.	*If you used to do this, you were (used to be) wrong.*
	εἰ τοῦτο ἔπρᾱξαϲ, ἥμαρτεϲ.
	If you did this, you were wrong.

We have already seen that the particle ἄν, when used with the subjunctive in subordinate clauses (14.1/4*c*(iii)), can be represented in English by *ever*. Here, however, it has no semantic equivalent. When in English we wish to express potentiality (as in the main clause of first category conditional sentences) we use an auxiliary verb (generally *would* or *should*), e.g. *I would have liked to see you.* ἄν, however, which expresses potentiality in Greek, is an adverbial particle and modifies the verb to which is attached: οὐκ ἐγένετο means *it did not happen*; οὐκ ἂν ἐγένετο means *it would not have happened.*

Notes

1 The meaning of εἰ ... ἔπρᾱττεc/ἔπρᾱξαc depends on what follows, i.e. on whether it is in a category 1 or category 2 sentence.

2 The conjunction ἐᾱ́ν of the future time-frame of category 2 is a contraction of εἰ + ἄν (cf. ὅταν < ὅτε + ἄν, 14.1/4*c*(iii)). It may also be written as ᾱ̓́ν (to be distinguished from the particle ἄν – the latter has a short vowel) or ἤν in some dialects.

3 It is possible to combine certain time references within one sentence:

εἰ τοῦτο ἔπρᾱξαc, ἐκινδῡ́νευεc ἄν.	*If you had done that, you would [now] be in danger.*
εἰ τοῦτο ἔπρᾱξαc, κινδῡνεύειc.	*If you did that, you are in danger.*

4 In category 2 sentences with a future reference εἰ + fut. ind. is substituted for ἐάν + subj. where a **threat** or **warning** is implied:

ἀποκτενεῖc εἴ με γῆc ἔξω βαλεῖc.	*You will kill [me] if you throw me out of the country.*

18.1/6 ἄκροc, μέcοc, ἔcχατοc

These three adjectives vary in meaning according to whether they are used in the attributive or predicative position (3.1/3*b*):

τὸ ἄκρον ὄροc *the high mountain*	ἄκρον τὸ ὄροc *the top of the mountain*
τὸ μέcον ὄροc *the middle mountain*	μέcον τὸ ὄροc *the middle of the mountain*
τὸ ἔcχατον ὄροc *the furthest mountain*	ἔcχατον τὸ ὄροc *the furthest part of the mountain*

For the predicative position we may also have τὸ ὄροc ἄκρον etc.

18.2 Greek reading

1 Κυμαῖόϲ τιϲ μέλι ἐπώλει. γευϲαμένου δέ τινοϲ καὶ εἰπόντοϲ, πάνυ καλόν ἐϲτιν, εἰ μὴ γάρ, ἔφη, μῦϲ ἐνέπεϲεν εἰϲ αὐτὸ οὐκ ἂν ἐπώλουν.

2 Λάκαινά τιϲ πρὸϲ τὸν υἱὸν λέγοντα μικρὸν ἔχειν τὸ ξίφοϲ εἶπε, καὶ βῆμα πρόϲθεϲ.

3 **Proverbs**

(*i*) ἐὰν ἡ λεοντῆ μὴ ἐξίκηται, τὴν ἀλωπεκῆν πρόϲαψον. (*ii*) κυνὶ δίδωϲ ἄχυρα, ὄνῳ δὲ ὀϲτᾶ. (*iii*) ἐπ’ ἄκρᾳ τῇ γλώττῃ τὸ φιλεῖν ἔχειϲ. (*iv*) ἂν (= ἐὰν) τοὺϲ φίλουϲ μιϲῶμεν, τί ποιήϲομεν τοὺϲ μιϲοῦνταϲ; (*v*) εἰ τυρὸν εἶχον, οὐκ ἂν ἐδεόμην ὄψου. (*vi*) # φίλον δι’ ὀργὴν ἐν κακοῖϲι μὴ προδῷϲ. (*vii*) # τὸ κέρδοϲ ἡδύ, κἂν ἀπὸ ψευδῶν ἴῃ. (*viii*) δόϲ τι καὶ λαβέ τι. (*ix*) # πλάνη βίον τίθηϲι ϲωφρονέϲτερον. (*x*) αἰϲχρὸν εὐεργέταϲ προδοῦναι. (*xi*) ἐὰν ἔχωμεν χρήματα, ἕξομεν φίλουϲ. (*xii*) ἴτω τὰ πράγματα ὅπῃ τῷ θεῷ φίλον.

4 # εἰϲ Ῥόδον εἰ πλεῖν δεῖ, τιϲ Ὀλυμπικὸν ἦλθεν ἐρωτῶν
τὸν μάντιν, καὶ πῶϲ πλεύϲεται ἀϲφαλέωϲ·
χὠ μάντιϲ, πρῶτον μὲν, ἔφη, καινὴν ἔχε τὴν ναῦν,
καὶ μὴ χειμῶνοϲ, τοῦ δὲ θέρουϲ ἀνάγου·
ταῦτα γὰρ ἢν ποιῇϲ, ἥξειϲ κἀκεῖϲε καὶ ὧδε,
ἢν μὴ πειρατὴϲ ἐν πελάγει ϲε λάβῃ.

5 γέρων ποτὲ ξύλα κόψαϲ καὶ ταῦτα φέρων πολλὴν ὁδὸν ἐβάδιζε. διὰ δὲ τὸν κόπον ἀποθέμενοϲ τὸ φορτίον τὸν Θάνατον ἐπεκαλεῖτο. τοῦ δε Θανάτου φανέντοϲ καὶ πυνθανομένου διὰ τίνα αἰτίαν ἐπεκαλεῖτο, ὁ γέρων ἔφη, ἵνα τὸ φορτίον τοῦτο ἄραϲ ἐπιθῇϲ μοι.

6 # ἅπαν διδόμενον δῶρον, ἂν καὶ μικρὸν ᾖ,
μέγιϲτόν ἐϲτιν, ἂν μετ’ εὐνοίαϲ δοθῇ.

7 ὄφιϲ, ἢν μὴ φάγῃ ὄφιν, δράκων οὐ γενήϲεται.

8 # γῆϲ ἐπέβην γυμνόϲ, γυμνόϲ θ’ ὑπὸ γαῖαν ἄπειμι·
καὶ τί μάτην μοχθῶ, γυμνὸν ὁρῶν τὸ τέλοϲ;

9 **More stories about Diogenes**

(*i*) θαυμάζοντόϲ τινοϲ τὰ ἐν Ϲαμοθράκῃ ἀναθήματα ἔφη, πολλῷ ἂν ἦν πλείω εἰ καὶ οἱ μὴ ϲωθέντεϲ ἀνετίθεϲαν.

(*ii*) εἰϲ Μύνδον ἐλθὼν καὶ θεαϲάμενοϲ μεγάλαϲ τὰϲ πύλαϲ, μικρὰν δὲ τὴν πόλιν, ἄνδρεϲ Μύνδιοι, ἔφη, κλείϲατε τὰϲ πύλαϲ μὴ ἡ πόλιϲ ὑμῶν ἐξέλθῃ.

(*iii*) δύϲκολον ᾔτει· τοῦ δ’ εἰπόντοϲ, ἐάν με πείϲῃϲ, ἔφη, εἴ ϲε ἐδυνάμην πεῖϲαι, ἔπειϲα ἄν ϲε ἀπάγξαϲθαι.

(*iv*) λύχνον μεθ’ ἡμέραν ἅψαϲ περιῄει λέγων, ἄνθρωπον ζητῶ.

10 In order to lure the Syracusan army away from Syracuse, the Athenians sent an agent who persuaded the Syracusans

that they could surprise the Athenians at a neighbouring city, Catana. The ruse was totally successful. The passage is from Thucydides' account of the disastrous Athenian expedition to Sicily (415–413 BC).

οἱ δὲ ϲτρατηγοὶ τῶν Ϲυρακοϲίων ἐπίϲτευϲαν τῷ ἀνθρώπῳ πολλῷ ἀπεριϲκεπτότερον, καὶ εὐθὺϲ ἡμέραν ξυνθέμενοι ᾗ παρέϲονται ἀπέϲτειλαν αὐτόν, καὶ αὐτοὶ προεῖπον πανδημεὶ πᾶϲιν ἐξιέναι Ϲυρακοϲίοιϲ. ἐπεὶ δὲ ἑτοῖμα αὐτοῖϲ τὰ τῆϲ παραϲκευῆϲ ἦν καὶ αἱ ἡμέραι ἐν αἷϲ ξυνέθεντο ἥξειν ἐγγὺϲ ἦϲαν, πορευόμενοι ἐπὶ Κατάνηϲ ηὐλίϲαντο ἐπὶ τῷ Ϲυμαίθῳ ποταμῷ. οἱ δ' Ἀθηναῖοι, ὡϲ ᾔϲθοντο αὐτοὺϲ προϲιόνταϲ, ἀναλαβόντεϲ τὸ ϲτράτευμα ἅπαν τὸ ἑαυτῶν καὶ ἐπιβιβάϲαντεϲ ἐπὶ τὰϲ ναῦϲ καὶ τὰ πλοῖα ὑπὸ νύκτα ἔπλεον ἐπὶ τὰϲ Ϲυρακούϲαϲ.

Notes

1 γάρ *yes, for* Greek has no word which corresponds exactly to the English *yes* and often the assent of a speaker is implied by particles (24.1/1).

2 μῑκρόν is in the predicative position (3.1/3*b*), i.e. *that he had his sword short,* i.e. *that the sword he had was short*; καί is adverbial (*as well*) but need not be translated; πρόθεϲ < προϲτίθημι.

3 (*i*) πρόϲαψον < προϲάπτω. (*iv*) ποιέω + two accusatives *do [something] to/with* (22.1/2*f*(ii)). (*vii*) κἄν = καὶ ἐάν; ψευδῶν < ψεῦδοϲ. (*ix*) τίθηϲι here *render* (xi) ἕξομεν < ἔχω. (*xii*) ἴτω 3rd s. imp. of ἔρχομαι (18.1/3 and **Appendix** 3); τῷ θεῷ φίλον (n. s.) *sc.* ἐϲτί *it is dear to God.*

4 *l*.1 εἰ *if* would be first word of its clause in prose. *l*.2 πλεύϲεται lit. *he will sail,* but translate *he would sail,* because Greek retains the original tense in reported (indirect) speech (8.1/3 and 10.1/2*b*); ἀϲφαλέωϲ, i.e. ἀϲφαλῶϲ the uncontracted form is Ionic (on Ionic forms in poetry see 1.3). *l*.3 χὠ = καὶ ὁ; καινήν predicative as in 2 above, lit. *have the ship [which you sail in] new,* i.e. *get a new ship*. *l*.4 χειμῶνοϲ ... θέρουϲ gen. of time within which (7.1/7*c*). *l.5* ἥν = ἐάν (also in next line and in 7 below); κἀκεῖϲε (=καὶ ἐκεῖϲε) καὶ ὧδε lit. *both thither and hither,* i.e. *both there and back.*

5 ἀποθέμενοϲ aor. mid. pple. of ἀποτίθημι; φανέντοϲ gen. m. s. of the aor. pple. of φαίνομαι; πυνθανομένου *asking*; ἄρᾱϲ nom. m. s. of the aor. act. pple. of αἴρω; ἐπιθῇϲ 2nd s. aor. subj. act. of ἐπιτίθημι.

6 In both lines ᾱ̓́ν = ἐᾱ́ν; ἐᾱ́ν (or εἰ) καί normally *although* but here obviously *even if* (which is usually καὶ εἰ/ἐᾱ́ν); δοθῇ 3rd s. aor. subj. pass. of δίδωμι.

7 φάγῃ 3rd s. aor. subj. act. of ἐϲθίω.

8 θ' i.e. τε.

9 (*i*) Samothrace, an island in the northern Aegean, was notorious for shipwrecks; the subject of ἔφη (and in (*ii*) and (*iii*)) is Diogenes; πολλῷ dat. of measure of difference (17.1/4*b*); take καί *also* with what follows; οἱ μὴ ϲωθέντεϲ (aor. pass. pple. of ϲῴζω) the negative μή is used because Diogenes is referring to a general class (12.1/2*a*(vi)); ἀνετίθεϲαν *had dedicated* the imperfect, not the aorist, is used because the verb refers to repeated action in the past. (*ii*) μεγάλᾱϲ ... μῑκρᾱ́ν both adjectives are predicative as in 2 above; μή introducing a negative purpose clause (14.1/4*c*(i)). (*iii*) τοῦ refers to the δύϲκολοϲ; ἀπάγξαϲθαι aor. inf. of ἀπάγχομαι (*iv*) περιῄει 3rd s. impf. of περιέρχομαι (18.1/3); μεθ' ἡμέρᾱν *after day[break]* i.e. *by day*, cf. ἅμα τῇ ἡμέρᾳ.

10 *l*.2 πολλῷ (dat. of measure of difference, 17.1/4*b*) is to be taken with the following word. *l*.3 παρέϲονται (< πάρειμι) on the future see note on πλεύϲεται in 4 *l*.2 above (cf. ἥξειν in *l*.5). *ll*.4f. Take πᾶϲιν ... Cυρακοϲίοιϲ with προεῖπον (< προαγορεύω,18.1/4 note 2)f.; τὰ τῆϲ παραϲκευῆϲ lit. *the [things] of their preparation* but trans. *their preparations.* *l*.6 ηὐλίϲαντο < αὐλίζομαι. *l*.9 τὰ πλοῖα is acc. after ἐπί.

18.3 Extra reading

The sea, the sea!

The *Anabasis* of Xenophon (7.2.12) tells how an army of Greek mercenaries, after becoming embroiled in a dispute between rivals for the Persian throne, had to make their way back from Persia to Greece. The following passage describes their elation when, after many months of hardship, they finally reached the Black Sea.

καὶ ἀφικνοῦνται ἐπὶ τὸ ὄροϲ τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχηϲ. ἐπεὶ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρουϲ καὶ κατεῖδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. ἀκούϲαϲ δὲ ὁ Ξενοφῶν καὶ οἱ ὀπιϲθοφύλακεϲ ᾠήθηϲαν ἔμπροϲθεν ἄλλουϲ ἐπιτίθεϲθαι πολεμίουϲ· ἐπειδὴ δ' ἡ βοὴ πλείων τε ἐγίγνετο καὶ ἐγγύτερον καὶ οἱ ἀεὶ ἐπιόντεϲ ἔθεον δρόμῳ ἐπὶ τοὺϲ ἀεὶ βοῶνταϲ καὶ πολλῷ μείζων ἐγίγνετο ἡ βοὴ ὅcῳ δὴ πλείουc ἐγίγνοντο, ἐδόκει δὴ μεῖζόν τι εἶναι τῷ Ξενοφῶντι, καὶ ἀναβὰc ἐφ᾽ ἵππον καὶ τοὺc ἱππέαc ἀναλαβὼν παρεβοήθει· καὶ τάχα δὴ ἀκούουcι βοώντων τῶν cτρατιωτῶν, θάλαττα θάλαττα, καὶ παρεγγυώντων. ἔνθα δὴ ἔθεον πάντεc καὶ οἱ ὀπιcθοφύλακεc, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι. ἐπεὶ δὲ ἀφίκοντο πάντεc ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλουc καὶ cτρατηγοὺc καὶ λοχαγοὺc δακρύοντεc.

Notes

l.1 ἀφικνοῦνται vivid present (see note on 7.2.13 *l*.9f.; cf. ἀκούουcι in *l*.9). *l*.4 ᾠήθηcαν < οἴομαι. *l*.6f. οἱ ἀεὶ ἐπιόντεc (< ἐπέρχομαι) *those who kept coming up* refers to the different groups who went up the hill, but τοὺc ἀεὶ βοῶνταc *those who kept shouting* refers to the ever-increasing group that could see the sea; δρόμῳ *at a run* is redundant after ἔθεον (inceptive imperfect *began to run* 4.1/1 footnote). *ll*.7f ὅcῳ etc. lit. *by how much they became more [numerous]*; on ὅcοc see 21.1/3; ἐδόκει ... τῷ Ξενοφῶντι lit. *it seemed to Xenophon*; μεῖζόν τι *something more serious*. *l*.9 παρεβοήθει and the imperfects in the following lines are inceptive (see above on ἔθεον). *l*.11 ἠλαύνετο has τὰ ὑποζύγια and οἱ ἵπποι as its subjects but it agrees with the nearer one, τὰ ὑποζύγια, which as a neuter plural takes a singular verb (3.1/1 note 2; for another example of a double subject see 16.2.13 *l*.1).

unit 19

19.1 Grammar

19.1/1 ἵϲτημι and its compounds

ἵϲτημι *make to stand, set up* was originally ϲίϲτᾱμι with a present stem of the same formation as δίδωμι and τίθημι (i.e. reduplication with iota and no suffix). At an early stage in the history of Greek the initial sigma developed into a rough breathing; the resulting ἵϲτᾱμι (the form in most dialects) became ἵϲτημι in Attic with the regular change of ᾱ > η.[1] Consequently, where the alternation δω/δο occurs in δίδωμι and θη/θε in τίθημι we have ϲτη/ϲτα in ἵϲτημι; the alternation φη/φα in φημί (7.1/2) has the same explanation (the original form of the first person singular is φᾱμί).

The present and imperfect of ἵϲτημι are almost completely parallel to δίδωμι and τίθημι. In the active we have:

PRESENT

		IND.	IMP.	SUBJ.	OPT.
S.	1	ἵϲτημι		ἱϲτῶ	ἱϲταίην
	2	ἵϲτηϲ	ἵϲτη	ἱϲτῇϲ	ἱϲταίηϲ
	3	ἵϲτηϲι(ν)	ἱϲτάτω	ἱϲτῇ	ἱϲταίη
PL.	1	ἵϲταμεν		ἱϲτῶμεν	ἱϲταῖμεν
	2	ἵϲτατε	ἵϲτατε	ἱϲτῆτε	ἱϲταῖτε
	3	ἱϲτᾶϲι(ν)	ἱϲτάντων	ἱϲτῶϲι(ν)	ἱϲταῖεν

INFINITIVE ἱϲτάναι

PARTICIPLE ἱϲτᾱ́ϲ, ἱϲτᾶϲα, ἱϲτάν; gen. ἱϲτάντοϲ, ἱϲτᾱ́ϲηϲ, ἱϲτάντοϲ

IMPERFECT ἵϲτην, ἵϲτηϲ, ἵϲτη, ἵϲταμεν, ἵϲτατε, ἵϲταϲαν

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[1] This change, which occurs when ᾱ is not preceded by a vowel or ρ, is one of the more striking differences between Attic and most other dialects.

The **future** ϲτήϲω *I shall make to stand, shall set up* is also parallel, but we meet a divergence in the **aorist.** ἵϲτημι has two sets of forms (cf. the two aorists of φύω, 11.1/1):

(*a*) A weak aorist ἔϲτηϲα, which is transitive and means *I made to stand, set up*.

(*b*) A root aorist ἔϲτην (conjugated as ἔβην, 11.1/1), which is intransitive and means *I stood.*

Examples of these two aorists are:

ἔγχοϲ ἔϲτηϲε πρὸϲ κίονα.	*He stood his spear against a pillar* (transitive).
Ἀλκμήνηϲ τόκοϲ ἔϲτη ϲιωπῇ.	*The son of Alcmene stood in silence* (intransitive).

The two aorists have identical forms in the 3rd pl. indicative active ἔϲτηϲαν (ἔϲτηϲ–αν from ἔϲτηϲα; ἔϲτη–ϲαν from ἔϲτην). Where this form occurs, only the context will show whether it is transitive or intransitive.

ἵϲτημι is also irregular in its **perfect** and **pluperfect.** Both tenses have a κ suffix in the singular of the indicative but elsewhere a stem without κ (ἑϲτα–) is normally used (see below). Because these tenses are intransitive (see below) they occur only in the active voice:

PERFECT

		IND.	IMP.	SUBJ.	OPT.
S.	1	ἕϲτηκα		ἑϲτῶ	ἑϲταίην
	2	ἕϲτηκαϲ	ἕϲταθι	ἑϲτῇϲ	ἑϲταίηϲ
	3	ἕϲτηκε(ν)	ἑϲτάτω	ἑϲτῇ	ἑϲταίη
PL.	1	ἕϲταμεν		ἑϲτῶμεν	ἑϲταῖμεν
	2	ἕϲτατε	ἕϲτατε	ἑϲτῆτε	ἑϲταῖτε
	3	ἑϲτᾶϲι(ν)	ἑϲτάντων	ἑϲτῶϲι(ν)	ἑϲταῖεν

INFINITIVE ἑϲτάναι

PARTICIPLES ἑϲτώϲ, ἑϲτῶϲα, ἑϲτόϲ gen. ἑϲτῶτοϲ, ἑϲτώϲηϲ, ἑϲτῶτοϲ

PLUPERFECT εἱϲτήκη, εἱϲτήκηϲ, εἱϲτήκει(ν), ἕϲταμεν, ἕϲτατε, ἕϲταϲαν

Except for the imperative, forms with the stem ἑϲτα– have alternatives in ἑϲτηκ– (e.g. 3rd pl. ind. ἑϲτήκᾱϲι(ν), inf. ἑϲτηκέναι) but these are less common.

The first syllable of the perfect stem was originally ϲεϲτ– with reduplication of ϲ, but, as in the present stem, the initial ϲ developed into a rough breathing, giving ἑϲτ–. Because ἑ is in fact the reduplication it is kept in all forms of the perfect (16.1/4). The initial εἱϲτ– of the singular of the pluperfect was originally ἑϲεϲτ– with the syllabic augment and reduplication (quite irregularly the augment does not occur in the plural and hence the 1st and 2nd pl. forms are identical with those of the perfect).

Both perfect and pluperfect are intransitive and they are used as a present and **imperfect** tense respectively: ἕcτηκα *I am standing* and εἱcτήκη *I was standing*. The future perfect ἑcτήξω *I shall stand* (cf. 16.1/4 note 2) is also intransitive.

We may summarize these forms as follows:

	Transitive		**Intransitive**
PRESENT	ἵcτημι *I am making to stand*	PERFECT	ἕcτηκα *I am standing*
FUTURE	cτήcω *I shall make to stand*	FUT. PERF.	ἑcτήξω *I shall stand*
IMPERFECT	ἵcτην *I was making to stand*	PLUPERFECT	εἱcτήκη *I was standing*
WEAK AORIST	ἔcτηcα *I made to stand*	ROOT AORIST	ἔcτην *I stood*

A comprehensive table of ἵcτημι is given in **Appendix** 5. The present middle ἵcταμαι is intransitive and literally means *I am in the process of making myself stand*, i.e. it represents a present act as opposed to the perfect, which represents a present state (*I am in a standing position*). The imperfect middle (ἱcτάμην) and future middle (cτήcομαι) are also intransitive but the weak aorist middle (ἐcτηcάμην) is transitive and means *I made (something) stand for myself.*

ἵcτημι has many compounds and these retain the same distinctions between transitive and intransitive tenses. Among the most common are:

	Transitive tenses	**Intransitive tenses**
ἀνίcτημι (ἀνά *up*)	*raise up*; *restore*; *cause to migrate, expel, uproot*	*rise up*; *be expelled*; *migrate*
ἀφίcτημι (ἀπό *away*)	*remove*; *cause to revolt*	*go away from*; *revolt*
καθίcτημι (κατά *down*)	*set down*; *put in a certain state*; *appoint*; *establish* (laws etc.)	*settle down*; *come into a certain state*; *be appointed*; *be established*

The middle voice of compounds of ἵcτημι follows the pattern of the simple verb: οἱ βάρβαροι ἀφίcτανται *the barbarians are in [the act of] revolt* (cf. οἱ βάρβαροι ἀφεcτᾶcιν (perfect) *the barbarians are in [a state of] revolt*).

Examples of the above compounds are:

ἀνέcτηcαν καὶ Αἰγινήτᾱc τῷ αὐτῷ θέρει τούτῳ ἐξ Αἰγίνηc Ἀθηναῖοι.	*In this same summer the Athenians also expelled the Aeginetans from Aegina.*

Βοιωτοὶ οἱ νῦν ἑξηκοϲτῷ ἔτει μετὰ Ἰλίου ἅλωϲιν ἐξ Ἄρνηϲ ἀναϲτάντεϲ ὑπὸ Θεϲϲαλῶν τὴν Βοιωτίᾱν ᾤκιϲαν.	*In the sixtieth year after the capture of Troy the present Boeotians, after being expelled from Arne by the Thessalians, colonised Boeotia.*
εἰ τοὺϲ ξυμμάχουϲ αὐτῶν ἀφιϲτάναι πειρᾱϲόμεθα, δεήϲει καὶ τούτοιϲ ναυϲὶ βοηθεῖν τὸ πλέον οὖϲι νηϲιώταιϲ.	*If we try* (lit. *shall try*) *to make their allies revolt, we shall have to come to their assistance as well with a fleet because they are for the most part islanders* (lit. *it will be necessary to assist them also with ships, being [for] the greater [part] islanders*).
πρῶτοι ἀπ’ αὐτῶν Μῆδοι ἤρξαντο ἀφίϲταϲθαι.	*The Medes were the first to start to revolt from them* (lit. *the Medes first started ...*).
κατέϲτηϲε τύραννον εἶναι παῖδα τὸν ἑαυτοῦ.	*He appointed his own son to be tyrant.*
ἐϲ φόβον καταϲτάντων διαφθείρονται πολλοὶ Χαόνων.	*When they were reduced to a state of panic many of the Chaonians were killed* (vivid present).

Notes

1 To distinguish the different forms of ἵϲτημι it is essential to remember that:
  (i) ἱϲτ- occurs in all forms of the present and imperfect but nowhere else.
  (ii) ἐϲτ- occurs only in the aorist indicative.
  (iii) ἑϲτ- occurs in all forms of the perfect and in the pluperfect plural but nowhere else.
  (iv) εἱϲτ- occurs only in the pluperfect singular.

2 πίμπλημι *fill* and πίμπρημι *burn* (tr.) follow ἵϲτημι in the present and imperfect, e.g. the pres. ind. act. of the first is: πίμπλημι, πίμπληϲ, πίμπληϲι(ν), πίμπλαμεν, πίμπλατε, πιμπλᾶϲι(ν).

19.1/2 Potential clauses

Potential clauses express an action or state which has or had the potentiality of happening: *I wouldn't like to meet him on a dark night*; *Alcibiades would have been a disaster at our last party*. In Greek the construction is the same as for main clauses in category 1 conditional sentences (18.1/5; for the only complication see note 1 below); and the same is true in English, which uses *would* or *could* (although other auxiliaries such as *might* are also possible). As with conditional sentences (18.1/5) we have three time-frames:

Future	The optative (present or aorist as appropriate) with ἄν: τοῦτο οὐκ ἂν γένοιτο *that would not happen.*
Present	The imperfect indicative with ἄν: τοῦτο οὐκ ἂν ἐγίγνετο *that would not be happening* or *happen [now* – to make a distinction between future and present English may need to add an adverb*]*.
Past	The aorist indicative with ἄν: τοῦτο οὐκ ἂν ἐγένετο *that would not have happened.*

Notes

1 A future potential can be used as a form of politeness to make a statement or request less blunt, e.g. βουλοίμην ἄν *I should like* (cf. βούλομαι *I want*). ἐβουλόμην ἄν *I could wish* (*sc.* that something were now the case) is also frequently used with a past reference *I could have wished*; this is a relic of older use.

2 In a particular context it is sometimes possible to translate a present or future potential by *can,* instead of *could/would*; the above examples would then be translated *that can not happen/be happening.*

19.1/3 Oddities in verbs

(*a*) ***Perfects with a present meaning***

As we have seen (15.1.1), the perfect expresses a state in the present resulting from an action in the past. The perfect of some Greek verbs is best expressed in English by the present tense of verbs which in themselves indicate a state. The most common examples are:

δέδοικα *I am afraid* (lit. *I have become alarmed*) from δείδω *be alarmed.* The aorist ἔδεισα is common and has the meaning *I was afraid.*

ἔγνωκα *I know* (lit. *I have recognized*) from γιγνώϲκω *recognise.*

ἔοικα *I resemble, I seem* exists only in a few forms outside the perfect. Poetical forms in εἰκ- occur in the infinitive (εἰκέναι, otherwise ἐοικέναι) and participle (εἰκώϲ, εἰκυῖα, εἰκόϲ, otherwise ἐοικώϲ etc.).

κέκτημαι,[1] lit. *I have acquired* or *I am in a state of having acquired* (< κτάομαι *acquire*), is normally to be translated by *I possess, own* (plpf. ἐκεκτήμην *I possessed, owned*; fut. perf. κεκτήϲομαι *I shall possess, own*).

μέμνημαι *I remember* (lit. *I have reminded myself*) from μιμνῄϲκομαι *remind oneself.* The aorist passive ἐμνήϲθην means *I remembered* (ex. at 12.3.9 *l.*2).

οἶδα *I know* exists only in the perfect, pluperfect, and future – see **Appendix 3**.

τέθνηκα *I am dead* (lit. *I have died*) from ἀποθνῄϲκω *die* (the perfect is exceptional in never having the prefix ἀπο-, whereas the other tenses of the uncompounded verb are normally restricted to poetry). As with the perfect of ἵϲτημι (19.1/1) shorter forms occur, e.g. inf. τεθνάναι (for τεθνηκέναι), pple. τεθνεώϲ (for τεθνηκώϲ), opt. τεθναίην.

(*b*) *Eccentric* -μαι *verbs*

A few deponents end in -αμαι, not -ομαι, because they belong to the -μι class of verbs (18.1/1; cf. ἵϲταμαι pres. mid./pass. of ἵϲτημι, 19.1/1). The only common examples are δύναμαι *be able* and ἐπίϲταμαι *know how to, understand* (both passive deponents with a middle future – see **Principal parts of verbs**; we have already met some forms, e.g. 10.3 *l.*4f.). These differ from -ω verbs only in the present and imperfect. In these tenses δύναμαι is conjugated:

PRESENT

INDICATIVE δύναμαι, δύναϲαι, δύναται, δυνάμεθα, δύναϲθε, δύνανται

INFINITIVE δύναϲθαι PARTICIPLE δυνάμενοϲ, -η, -ον

IMPERFECT

ἐδυνάμην, ἐδύνω (< -αϲο), ἐδύνατο, ἐδυνάμεθα, ἐδύναϲθε, ἐδύναντο.

For ἐδυν- we may also have ἠδυν-. The other moods of the present, where they occur, follow ἵϲτημι (19.1/1). The forms of ἐπίϲταμαι are parallel.

Two similar verbs are κεῖμαι *lie, be laid down* and κάθημαι *be seated, sit*[2] which, because they both describe a continual action, exist only in the present, imperfect, and future. κεῖμαι is conjugated:

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[1] This reduplication is an exception to the rule given at 15.1/1 (we would have expected ἐκτη-).

[2] κάθημαι is used in prose but the uncompounded verb, ἧμαι, is found in verse (e.g. 16.3 *l.*9).

PRESENT
INDICATIVE κεῖμαι, κεῖϲαι, κεῖται, κείμεθα, κεῖϲθε, κεῖνται
INFINITIVE κεῖϲθαι PARTICIPLE κείμενοϲ, –η, –ον
IMPERFECT ἐκείμην, ἔκειϲο, ἔκειτο, ἐκείμεθα, ἔκειϲθε, ἔκειντο
FUTURE INDICATIVE κείϲομαι, κείϲῃ , etc.

The forms of κάθημαι follow the same pattern. The other moods of the present of both verbs are rare. On the use of κεῖμαι for the perfect passive of τίθημι see 18.1/2 note 4.

19.2 Greek reading

1 λέγει που Ἡράκλειτοϲ ὅτι πάντα χωρεῖ καὶ οὐδὲν μένει, καὶ ποταμοῦ ῥοῇ ἀπεικάζων τὰ ὄντα λέγει ὡϲ δὶϲ εἰϲ τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίηϲ.

2# νῆφε καὶ μέμνηϲ᾽ (= –ϲο) ἀπιϲτεῖν· ἄρθρα ταῦτα τῶν φρενῶν.

3 Πύρρων οὐδὲν ἔφη διαφέρειν ζῆν ἢ τεθνάναι. εἰπόντοϲ δέ τινοϲ, τί οὖν οὐκ ἀποθνῄϲκειϲ; ὅτι, ἔφη, οὐδὲν διαφέρει.

4# δοκεῖτε πηδᾶν τἀδικήματ᾽ εἰϲ θεοὺϲ
πτεροῖϲι, κἄπειτ᾽ ἐν Διὸϲ δέλτου πτυχαῖϲ
γράφειν τιν᾽ αὐτά, Ζῆνα δ᾽ εἰϲορῶντά νιν
θνητοῖϲ δικάζειν; οὐδ᾽ ὁ πᾶϲ ἂν οὐρανόϲ,
Διὸϲ γράφοντοϲ τὰϲ βροτῶν ἁμαρτίαϲ,
ἐξαρκέϲειεν οὐδ᾽ ἐκεῖνοϲ ἂν ϲκοπῶν
πέμπειν ἑκάϲτῳ ζημίαν· ἀλλ᾽ ἡ Δίκη
ἐνταῦθά ποὖϲτιν ἐγγύϲ, εἰ βούλεϲθ᾽ ὁρᾶν.

5 **Proverbs and famous sayings**
(*i*) ἐὰν δύνῃ ὁδεῦϲαι, μὴ πλεύϲῃϲ. (*ii*) τοῖϲ ϲεαυτοῦ πτεροῖϲ ἑάλωϲ. (*iii*) ἐκ παντὸϲ ξύλου Ἑρμῆϲ οὐκ ἂν γένοιτο. (*iv*) ὕδωρ πίνων οὐδὲν ἂν τέκοιϲ ϲοφόν. (*v*)# ὁ χρήϲιμ᾽ εἰδώϲ, οὐχ ὁ πόλλ᾽ εἰδώϲ, ϲοφόϲ. (*vi*)# θεοῦ διδόντοϲ οὐκ ἂν ἐκφύγοιϲ κακά. (*vii*) πάντεϲ ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύϲει. (*viii*) ὅταν εὐπλοῇϲ, μάλιϲτα μέμνηϲο ζάληϲ. (*ix*) δόϲ μοι ποῦ ϲτῶ καὶ κινήϲω τὴν γῆν. (*x*) πολυμαθίη (= –ία) νόον ἔχειν οὐ διδάϲκει· Ἡϲίοδον γὰρ ἂν ἐδίδαξε καὶ Πυθαγόρην (= –αν). (*xi*) τὸ φύϲει πεφυκὸϲ οὐ μεθίϲταται. (*xii*)# κούφωϲ φέρειν δεῖ τὰϲ παρεϲτώϲαϲ τύχαϲ. (*xiii*) ἀθυμοῦντεϲ ἄνδρεϲ οὔπω τροπαῖον ἔϲτηϲαν. (*xiv*) ἄνθρωποϲ ὢν μέμνηϲο. (*xv*) πάγην ἱϲτὰϲ ἐν πάγῃ ληφθήϲῃ. (*xvi*) πόρρω ἑϲτὼϲ ὁ θεὸϲ ἐγγύθεν βλέπει. (*xvii*) ἐπὶ ξυροῦ ἵϲταται.

6# ὡϲ τοῖϲ κακῶϲ πράϲϲουϲιν ἡδὺ καὶ βραχὺν
χρόνον λαθέϲθαι τῶν παρεϲτώτων κακῶν.

7 One of the most famous Spartan kings was Leonidas, who died with three hundred Spartan soldiers at Thermopylae

in an attempt to defend the pass against the invading Persians (480 BC). The following are stories about him:

(*i*) Λεωνίδαϲ πρόϲ τινα εἰπόντα, πλὴν τοῦ βαϲιλεύειν ἡμῶν οὐδὲν διαφέρειϲ, ἀλλ’ οὐκ ἄν, ἔφη, εἰ μὴ βελτίων ὑμῶν ἦν, ἐβαϲίλευον.
(*ii*) γενόμενοϲ ἐν Θερμοπύλαιϲ πρόϲ τινα εἰπόντα, ἀπὸ τῶν ὀϊϲτευμάτων τῶν βαρβάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἔξεϲτιν, οὐκοῦν, ἔφη, χαρίεν, εἰ ὑπὸ ϲκιᾷ αὐτοῖϲ μαχούμεθα.
(*iii*) Ξέρξου δὲ γράψαντοϲ αὐτῷ, ἔξεϲτί ϲοι μὴ θεομαχοῦντι, μετ’ ἐμοῦ δὲ ταττομένῳ, τῆϲ Ἑλλάδοϲ μοναρχεῖν, ἀντέγραψεν, εἰ τὰ καλὰ τοῦ βίου ἐγίγνωϲκεϲ, ἀπέϲτηϲ ἂν τῆϲ τῶν ἀλλοτρίων ἐπιθυμίαϲ· ἐμοὶ δὲ κρείττων ὁ ὑπὲρ τῆϲ Ἑλλάδοϲ θάνατοϲ τοῦ μοναρχεῖν τῶν ὁμοφύλων.
(*iv*) πάλιν δὲ τοῦ Ξέρξου γράψαντοϲ, πέμψον τὰ ὅπλα, ἀντέγραψε, μολὼν λαβέ.

The following epitaph for Leonidas and his men was written by Simonides:

(*v*)# ὦ ξεῖν’, ἀγγέλλειν Λακεδαιμονίοιϲ ὅτι τῇδε
κείμεθα, τοῖϲ κείνων ῥήμαϲι πειθόμενοι.

8 The normal way of publishing an official document in the Greek world was to cut the text on stone (usually marble) and display it in a prominent place. Many thousands of such inscriptions have survived. The following is an extract from the record of the Athenian settlement with the Euboean city of Chalcis after the Euboean revolt from the Athenian empire in 446 BC, and it gives the wording of the oath to be sworn by all adult males in Chalcis.

οὐκ ἀποϲτήϲομαι ἀπὸ τοῦ δήμου τοῦ Ἀθηναίων οὔτε τέχνῃ οὔτε μηχανῇ οὐδεμιᾷ οὐδ’ ἔπει οὐδὲ ἔργῳ, οὐδὲ τῷ ἀφιϲταμένῳ πείϲομαι, καὶ ἐὰν ἀφιϲτῇ τιϲ, κατερῶ Ἀθηναίοιϲ, καὶ τὸν φόρον ὑποτελῶ Ἀθηναίοιϲ ὃν ἂν πείθω Ἀθηναίουϲ, καὶ ξύμμαχοϲ ἔϲομαι οἷοϲ ἂν δύνωμαι ἄριϲτοϲ καὶ δικαιότατοϲ, καὶ τῷ δήμῳ τῷ Ἀθηναίων βοηθήϲω καὶ ἀμυνῶ, ἐάν τιϲ ἀδικῇ τὸν δῆμον τὸν Ἀθηναίων, καὶ πείϲομαι τῷ δήμῳ τῷ Ἀθηναίων.

Notes

1 τὰ ὄντα neuter pl., lit. *the being [things]*, i.e. *existing things*; ὡϲ = ὅτι (8.1/3*b*)

2 ταῦτα is subject and ἄρθρα predicate.

3 οὐδὲν ἔφη cf. οὔ φημι (8.1/3*a* note 4); οὐδέν *in no respect, not at all* (20.1/5); ζῆν and τεθνάναι (19.1/3*a*) are the subjects of διαφέρειν; εἰπόντοϲ ... τινοϲ gen. absolute (12.1/2*b*).

4 *l*.1 δοκεῖτε *do you think*; τἀδικήματ'(α) (= τὰ ἀδ–) is the subject of πηδᾶν. *l*.3 τιν'(α) *someone* is the subject of γράφειν and αὐτά the object; νιν an obsolete pronoun used solely in verse; it exists only in this form, which can function as the accusative of either the singular or plural of any gender of the 3rd person unemphatic pronoun (i.e. it can mean *him, her, it, them*); here it is the equivalent of αὐτά (acc.), i.e. the ἀδικήματα. *l*.4 Take ἄν with ἐξαρκέϲειεν. *l*.6 ἐξαρκέϲειεν (< ἐξαρκέω – the ε is not lengthened, cf. 5.1/2 note 2) is to be supplied after οὐδ'. *l*.8 ποὖϲτιν crasis (11.1/5) for πού ἐϲτιν; βούλεϲθ' i.e. βούλεϲθε.

5 (*i*) δύνῃ 2nd s. pres. subj. of δύναμαι (the subjunctive is required after ἐᾱ́ν – 14.1/4*c*(iii)). (*ii*) ἑάλωϲ < ἁλίϲκομαι (18.1/4). (*iii*) Not the god himself but a statue of him. (*iv*) ὕδωρ πῑ́νων is the equivalent of a conditional clause (*if you drink water* – 12.1/2*a*(iv)); τέκοιϲ 2nd s. aor. opt. act. of τίκτω. (*v*) εἰδώϲ < οἶδα (19.1/3*a* and **Appendix** 3). (*vii*) τοῦ εἰδέναι articular infinitive (5.1/3 – other examples below in 7(*i*) and (*iii*)); ὀρέγομαι is followed by the genitive (13.1/2*a*(ii)). (*viii*) μέμνηϲο cf.17.1/1 note 4. (*ix*) δόϲ 2nd s. aor. imp. act. of δίδωμι; ϲτῶ (1st s. intr. aor. subj. of ἵϲτημι) deliberative subjunctive in indirect speech (14.1/4*a*(ii)), *where I am to stand*. (*x*) Written in Ionic (1.3); γάρ *for [otherwise]*. (*xi*) πεφῡκόϲ < φύω. (*xii*) παρεϲτώϲαϲ f. perf. pple. of παρίϲτημι. (*xiii*) ἔϲτηϲαν gnomic aor. (see note on 5.2.10). (*xiv*) μέμνημαι is followed, where appropriate, by a participle, not an infinitive (cf. 15.1/2*a*). (*xv*) ληφθήϲῃ 2nd s. fut. ind. pass. of λαμβάνω.

6 παρεϲτώτων n. perf. pple. of παρίϲτημι.

7 (*i*) Take ἡμῶν with διαφέρειϲ, not with βαϲιλεύειν. (*ii*) οὐδέ *not even*; ἔξεϲτιν (also in (*iii*)) an impersonal verb meaning *it is possible* (21.1/4*a*); χαρίεν *sc*. ἔϲται. (*iii*) Take ταττομένῳ (mid. of τάττω, *drawing yourself up* (*with me*)) with ϲοι; τοῦ μοναρχεῖν gen. of comparison (17.1/4*a*). (*iv*) μολών aor. pple. of βλώϲκω. (v) ξεῖν'(ε) = ξένε; ἀγγέλλειν infinitive used as imperative (17.1/1 note 5); κείνων = ἐκείνων.

8 *ll*.1f. The first negative, οὐκ, is reinforced by οὔτε ... οὔτε ... οὐδεμιᾷ and οὐδ' ... οὐδέ, lit. *I will not ... neither in no ... nor*, etc. but trans. *I will not ... either in any ... or*, etc. (οὐδεμιᾷ goes with both τέχνῃ and μηχανῇ); the fut. mid. ἀποϲτήϲομαι (< ἀφίϲτημι) is intransitive; τοῦ δήμου τοῦ Ἀθηναίων *the people, [i.e.] the [people] of [the] Athenians* a regular formula in inscriptions, trans. *the people of*

Athens; ἔπει dat. s. of ἔποc. *ll*.3f. πείcομαι fut. of πείθομαι, not πάcχω; ἀφιcτῇ 3rd s. pres. subj. act., this is a transitive tense (19.1/1) but the verb here has no object expressed – lit. *causes [others] to revolt*, i.e. *tries to stir up revolt*; κατερῶ < καταγορεύω (18.1/4 note 2); ὑποτελῶ fut. (5.1/2 note 2); τὸν φόρον ... ὃν ἂν πείθω Ἀθηναίουc lit. *the tribute whatever I persuade the Athenians*, i.e. *whatever tribute I persuade the Athenians* (sc. *is appropriate*). *ll*.5ff. οἷοc *of what sort* (21.1/3) is given a general reference (*of whatever sort*) because it is followed by ἄν and the subj. (14.1/4*c*(iii)), lit. *of whatever sort best and most just I am able [to be];* The phrase ὁ δῆμοc ὁ Ἀθηναίων is repeated to avoid any misunderstanding whatsoever.

unit 20

20.1 Grammar

20.1/1 Verbs in -νῡμι

The -νῡμι class (18.1/1) constitutes the more numerous subdivision of -μι verbs but presents no especial difficulty. All forms of the present and imperfect contain the suffix νῡ or νῠ; the present indicative, infinitive and participle, and the imperfect have endings without the o/e characteristic of -ω verbs (cf. 2.1/5 note 3), but the present subjunctive and optative have the same endings as λῡ́ω. The other tenses, which do not keep the νῡ/νῠ suffix, are formed in the same way as those of -ω verbs. An example is δείκνῡμι *show*, which has the principal parts δείκνῡμι, fut. δείξω, aor. act. ἔδειξα, perf. act. δέδειχα, perf. mid./pass. δέδειγμαι, aor. pass. ἐδείχθην. The present and imperfect of this verb are given in full in **Appendix 6**.

Notes

1 A number of verbs in this class end in -ννῡμι rather than -νῡμι, e.g. κεράννῡμι *mix*, ϲκεδάννῡμι *scatter*, κρεμάννῡμι *hang* (tr.; the intransitive meaning of this verb is supplied by the passive κρέμαμαι, which is conjugated like ἵϲταμαι (19.1/1)).

2 ὄλλῡμι (originally ὄλ-νῡμι) *destroy, ruin, lose* (fut. ὀλῶ) has two aorist and two perfects. The weak forms of both are transitive and the strong intransitive (cf. 15.1/1 note 2):

AORIST	(weak)	ὤλεϲα	*I destroyed/ruined/lost*
	(strong)	ὠλόμην	*I perished* (middle voice, not active!)
PERFECT	(weak)	ὀλώλεκα	*I have destroyed/ruined/lost*
	(strong)	ὄλωλα	*I have perished, am ruined* or *lost*

ὄλλῡμι in its uncompounded form occurs only in verse. In prose we find the compound ἀπόλλῡμι, which has the same meaning. Cf. the use of θνῄcκω in verse but ἀποθνῄcκω in prose (19.1/3*a*).

20.1/2 ῑ̔́ημι and its compounds

ῑ̔́ημι *let go, send forth* is another -μι verb of group (*a*) (18.1/1). Its present stem was originally cιcη- (root cη/cε; cf. δίδωμι and τίθημι) but with the change of the initial sigma to a rough breathing (cf. ἵcτημι 19.1/1) and the loss of intervocal sigma (cf. 6.1/1*c*) this was reduced to ῑ̔η- (root ἡ/ἑ).

The principal parts of ῑ̔́ημι are: pres. ῑ̔́ημι, fut. ἥcω, aor. act ἧκα, perf. act. εἷκα, perf. pass. εἷμαι, aor. pass. εἵθην.

As will be seen from **Appendix 5** its present and imperfect tenses are exactly parallel to those of τίθημι except in the 3rd pl. pres. ind. act., where contraction has taken place (ῑ̔ᾶcι < ῑ̔έᾱcι). The parallelism extends to nearly every other form, although it is obscured in some cases by contraction. Note that the sing. aor. act. ind. has a κ suffix as in τίθημι.

Almost all forms of ῑ̔́ημι, except those of the present and imperfect, exist only in compounds. The following are the most common:

ἀφῑ́ημι	*send forth*; *discharge*; *let go*
ἐφῑ́ημι	*send*; *set on, send against*; (mid.) *aim at, desire*
μεθῑ́ημι	*let go, release*; *give up*
παρῑ́ημι	*pass over*; *let pass*

Examples of each of these compounds are:

πρέπει coι τὴν ὀργὴν ἀφῑέναι εἰc τὸν βλάψαντά cε.	*It is fitting for you to vent your anger on the man who harmed you.*
ἐᾱ̀ν ἑλών τιc τινα ᾱ̓́κουcίου φόνου καὶ caφῶc ἐπιδείξᾱc μὴ καθαρόν, μετὰ ταῦτ’ αἰδέcηται καὶ ἀφῇ, οὐκέτ’ ἐκβαλεῖν κῦριοc τὸν αὐτόν ἐcτιν.	*If anyone convicts a man of involuntary homicide and clearly shows him to be polluted* (lit. *not pure*), *and then feels pity for him and releases him. he no longer has the power to cast the same person into exile.*
ἐφῆκε τὴν ἵππον ἐπὶ τοὺc Ἕλληναc.	*He sent the cavalry against the Greeks.*

οὐ γὰρ τοῖϲ ἔθνεϲιν ἔχθει ἐπίᾱϲιν, ἀλλὰ τῶν ἐν τῇ Ϲικελίᾳ ἀγαθῶν ἐφῑέμενοι.	*For they will not attack the races because of hatred but because they are aiming at the good things of Sicily.*
ἐλευθέρᾱν δέ με, ὡϲ ἐλευθέρᾱ θάνω, πρὸϲ θεῶν μεθέντεϲ κτείνατε.	*In the name of the gods, release me [to be] free, so that I may die free, and [then] kill me* (a woman is speaking).
εἰ μεθήϲει τὴν ἀρχήν, ἄλλοϲ τιϲ ἀντ᾽ αὐτοῦ τύραννοϲ καταϲτήϲεται.	*If he gives up his power, someone else will set himself up as tyrant in his stead.*
μὴ τοίνυν γιγνώϲκοντέϲ γε παρῶμεν αὐτὸ ἄρρητον.	*Let us not then, since we know [it], pass it over unmentioned.*
χρὴ ἡμᾶϲ καταϲκόπουϲ μὴ πέμπειν μηδὲ διαμέλλειν καιρὸν παρῑένταϲ.	*We ought not to send inspectors or to delay, letting an opportunity pass.*

20.1/3 Genitive of price or value

The genitive is used to express price or value with verbs and adjectives denoting buying, selling, valuing, and the like:

ὅταν δέῃ ἀργυρίου πρίαϲθαι ἢ ἀποδόϲθαι ἵππον ...	*Whenever it is necessary to buy or sell a horse for money ...*
τοῦτο δ᾽ ἐϲτὶν ὃ τῶν ἀναλιϲκομένων χρημάτων πάντων Φίλιπποϲ ὠνεῖται.	*This is what Philip is buying with all the money which is being spent.*
Α. πόϲου διδάϲκει;	*A. What is his fee for teaching?* (lit. *for how much does he teach?*)
Β. πέντε μνῶν.	*B. Five minae* (lit. *for five minae*).
ἡμᾶϲ οὐδενὸϲ λόγου ἀξιοῖ.	*He thinks us of no account.*
ϲμῑκρὰ καὶ ὀλίγου ἄξια ἀνερωτᾷ.	*He asks petty, insignificant questions* (lit. *things small and worth little*).

To value highly/little/not at all etc. is commonly expressed by ποιεῖcθαι and a genitive governed by περί: περὶ πολλοῦ (πλέονος, πλείστου) /ὀλίγου (ἐλᾱ́ττονος, ἐλαχίστου)/ οὐδενὸς ποιεῖcθαι. Examples are:

τὰ πλείστου ἄξια περὶ ἐλαχίστου ποιεῖται, τὰ δὲ φαυλότερα περὶ πλέονος.	*He values least what is worth most, and [values] more highly what is more trivial.*
ἀναγκαῖον ἐδόκει εἶναι τὸ τοῦ θεοῦ περὶ πλείστου ποιεῖcθαι.	*It seemed essential to value most highly the god's [word].*
οὗτος ἅπαντας τοὺς πολῑ́τᾱς περὶ οὐδενὸς ἐποιήσατο.	*He valued all the citizens at nothing.*

20.1/4 Genitive of separation

The genitive is used with verbs and adjectives denoting separation, cessation, prevention, hindrance, difference, etc. It is common with verbs compounded with ἀπό and ἐκ:

ἀπέχει τῶν Ἐπιπολῶν ἓξ ἢ ἑπτὰ σταδίους.	*It is six or seven stades distant from Epipolae.*
ἔπαυσαν αὐτὸν τῆς στρατηγίᾱς.	*They deposed him from his generalship.*
ἐκώλῡον τῆς πορείᾱς αὐτόν.	*They prevented him from passing* (lit. *from the passage*).
ἐψηφίσασθε ῡ̔μεῖς αὐτὸν εἴργεσθαι τῆς ἀγορᾶς καὶ τῶν ἱερῶν.	*You voted that he be excluded from the agora and the temples.*
οὐδὲν διοίσεις Χαιρεφῶντος.	*You will be no different from Chaerephon.*
ἔργων πονηρῶν χεῖρ' ἐλευθέρᾱν ἔχε.	*Keep your hand free from wicked deeds.*

20.1/5 Accusative of respect or specification

The accusative may be used with a verb (usually intransitive) or an adjective to denote a thing with respect to which that verb or adjective is limited. A literal translation may be obtained by employing the words *with respect to* before the noun involved, but, to produce an idiomatic translation, it will often be necessary to recast the expression somewhat in English:

τᾱ̀ς γνάθους ἀλγήσετε.	*You will have a pain with respect to your jaws*, i.e. *you'll have sore jaws.*

πόδαϲ ὠκὺϲ Ἀχιλλεύϲ.	*Swift-footed* (lit. *swift with respect to feet*) *Achilles.*
τυφλὸϲ τά τ’ ὦτα τόν τε νοῦν τά τ’ ὄμματ’ εἶ.	*You are blind both in* (lit. *with respect to*) *ears and mind and eyes.*
τεῖχοϲ πεντήκοντα μὲν πήχεων τὸ εὖροϲ, ὕψοϲ δὲ διᾱκοϲίων πήχεων.	*A wall fifty cubits wide and two hundred cubits high* (lit. *of fifty cubits with respect to the width, and of two hundred with respect to height*).
λέξον ὅϲτιϲ εἶ γένοϲ.	*Tell [me] who you are by race.*

Under this heading may also be included the so-called **adverbial accusatives**, e.g. οὐδέν *in no respect, not at all*; τι *to some extent*; τί *why* (lit. *with respect to what?*); πολύ *much, by far*; τὰ ἄλλα, τἆλλα *in other respects*; τοῦτον τὸν τρόπον *in this way*; τίνα τρόπον...; *in what way..? how...?* Examples of these have already occurred. We have also met the neuter accusative (both singular and plural) of adjectives employed in this way, e.g. ὀρθὰ βαδίζειν *to walk straight* (15.2.3, see also 16.3 *l*.5, 17.3 *l*.12). Adjectives so used are the equivalent of adverbs.

20.2 Greek reading

1 νεανίαϲ τιϲ ποτε νοϲήϲαϲ εἶπε τῷ ἰατρῷ οὕτωϲ ἀλγεῖν ὥϲτε μὴ δύναϲθαι μήτε καθῆϲθαι μήτε κεῖϲθαι μήτε ἑϲτάναι· ὁ δὲ ἰατρόϲ, ὦ φίλε, ἔφη, οὐδὲν ἄλλο ϲοι λοιπόν ἐϲτιν ἢ κρέμαϲθαι.

2# τίϲ δ’ οἶδεν εἰ ζῆν τοῦθ’ ὃ κέκληται θανεῖν,
τὸ ζῆν δὲ θνῄϲκειν ἐϲτί; πλὴν ὅμωϲ βροτῶν
νοϲοῦϲιν οἱ βλέποντεϲ, οἱ δ’ ὀλωλότεϲ
οὐδὲν νοϲοῦϲιν οὐδὲ κέκτηνται κακά.

3 **Proverbs and famous sayings**

(*i*) δραχμῆϲ μὲν ηὔλει, τεττάρων δὲ παύεται. (*ii*) ἡ κάμηλοϲ ἐπιθυμήϲαϲα κεράτων καὶ τὰ ὦτα προϲαπώλεϲεν. (*iii*)# οὐκ ἔϲτιν ὅϲτιϲ πάντ’ ἀνὴρ εὐδαιμονεῖ. (*iv*) πολλοὶ ϲτρατηγοὶ Καρίαν ἀπώλεϲαν. (*v*) ἀφεὶϲ τὰ φανερὰ μὴ δίωκε τὰ ἀφανῆ. (*vi*) χρόνοϲ δίκαιον ἄνδρα δείκνυϲιν μόνοϲ. (*vii*) ἐλέφαντοϲ διαφέρειϲ οὐδέν. (*viii*)# ἀπάτηϲ δικαίαϲ οὐκ ἀποϲτατεῖ θεόϲ. (*ix*)# πολλῶν ἰατρῶν εἴϲοδόϲ μ’ ἀπώλεϲεν. (*x*) λέων εἶ τὴν τρίχα, ὄνοϲ δὲ τὸν βίον.

4# **An epic nose**
τοῦ γρυποῦ Νίκωνος ὁρῶ τὴν ῥῖνα, Μένιππε,
αὐτὸς δ' οὖν μακρὰν φαίνεται εἶναι ἔτι·
ἀλλ' ἥξει, μείνωμεν ὅμως· εἰ γὰρ πολύ, πέντε
τῆc ῥινὸc cταδίουc, οἴομαι, οὐκ ἀπέχει.
ἀλλ' αὐτὴ μέν, ὁρᾷc, προπορεύεται· ἢν δ' ἐπὶ βουνὸν
ὑψηλὸν cτῶμεν, καὐτὸν ἐcοψόμεθα.

5# τὴν κεφαλὴν βάπτων τιc ἀπώλεcε τὰc τρίχαc αὐτάc,
καὶ δαcὺc ὢν λίαν ᾠὸν ἅπαc γέγονεν.

6 ἐπὶ τούτῳ Κλεάνωρ ἀνέcτη καὶ ἔλεξεν ὧδε· ἀλλ' ὁρᾶτε μέν, ὦ ἄνδρεc, τὴν βαcιλέωc ἐπιορκίαν καὶ ἀcέβειαν, ὁρᾶτε δὲ τὴν Τιccαφέρνουc ἀπιcτίαν, ὅcτιc, λέγων ὡc γείτων τε εἴη τῆc Ἑλλάδαc καὶ περὶ πλείcτου ἂν ποιήcαιτο cῶcαι ἡμᾶc, καὶ ἐπὶ τούτοιc αὐτὸc ὀμόcαc ἡμῖν, αὐτὸc δεξιὰc δούc, αὐτὸc ἐξαπατήcαc cυνέλαβε τοὺc cτρατηγούc, καὶ οὐδὲ Δία ξένιον ᾐδέcθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζοc γενόμενοc αὐτοῖc τούτοιc ἐξαπατήcαc τοὺc ἄνδραc ἀπολώλεκεν.

7 ἀλλ', ὦ Cώκρατεc, πειθόμενοc τοῖc νόμοιc μήτε παῖδαc περὶ πλείονοc ποιοῦ μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρὸ τοῦ δικαίου, ἵνα εἰc Ἅιδου ἐλθὼν ἔχῃc πάντα ταῦτα ἀπολογήcαcθαι τοῖc ἐκεῖ ἄρχουcιν.

8 ὁ Cωκράτηc φανερὸc ἦν οὐ τῶν τὰ cώματα πρὸc ὥραν, ἀλλὰ τῶν τὰc ψυχὰc πρὸc ἀρετὴν εὖ πεφυκότων ἐφιέμενοc.

9# γραμματικοῦ θυγάτηρ ἔτεκεν φιλότητι μιγεῖcα
παιδίον ἀρcενικόν, θηλυκόν, οὐδέτερον.

10# Ζεὺc γὰρ τὰ μὲν μέγιcτα φροντίζει βροτῶν,
τὰ μικρὰ δ' ἄλλοιc δαίμοcιν παρεὶc ἐᾷ.

11 οἱ δ' ἐν τῇ Χίῳ μετὰ τοῦ Ἐτεονίκου cτρατιῶται ὄντεc, ἕωc μὲν θέροc ἦν, ἀπό τε τῆc ὥραc ἐτρέφοντο καὶ ἐργαζόμενοι μιcθοῦ κατὰ τὴν χώραν· ἐπεὶ δὲ χειμὼν ἐγένετο καὶ τροφὴν οὐκ εἶχον γυμνοί τε ἦcαν καὶ ἀνυπόδητοι, cυνίcταντο ἀλλήλοιc ὡc τῇ Χίῳ ἐπιθηcόμενοι.

12# Polymnestor, who has been blinded by Hecuba, screams for vengeance but is restrained by Agamemnon.

ΠΟ. ὤμοι, τί λέξειc; ἦ γὰρ ἐγγύc ἐcτί που;
cήμηνον, εἰπὲ ποῦ 'cθ', ἵν' ἁρπάcαc χεροῖν
διαcπάcωμαι καὶ καθαιμάξω χρόα.
ΑΓ. οὗτοc, τί πάcχειc; ΠΟ. πρὸc θεῶν cε λίccομαι,
μέθεc μ' ἐφεῖναι τῇδε μαργῶcαν χέρα.
ΑΓ. ἴcχ'· ἐκβαλὼν δὲ καρδίαc τὸ βάρβαρον
λέγ', ὡc ἀκούcαc cοῦ τε τῆcδε τ' ἐν μέρει
κρίνω δικαίωc ἀνθ' ὅτου πάcχειc τάδε.

Notes

1 νοcήcᾱc *having fallen sick* **not** *having been sick* as is shown by the context (technically called an **ingressive** aorist); μὴ δύναcθαι ... lit. *not to be able neither to ... nor to*, i.e. *not to be able either to ... or to.*

2 *l.*1 τοῦθ' (τοῦτο) is the subject of the first clause after εἰ (supply ἐcτί from the next line). *l.*2 πλὴν ὅμωc *except however* (lit. *except nevertheless*). *l.*3 οἱ βλέποντεc *sc. the light of day,* a regular expression for *the living*; οἱ ὀλωλότεc (20.1/1 note 2) i.e. *the dead.*

3 (*i*) ηὔλει inceptive imperfect (4.1/1 footnote) *started to play the pipe.* (*ii*) καί adv. *also.* (*iii*) Lit. *there is not whatever man ...*, i.e. *there is no man who ...* (on ὅcτιc, which is here used adjectivally, see 10.1/2*b* note 2). (*v*) μή negates the whole sentence, i.e. ἀφείc (aor. pple. of ἀφῑ́ημι) and δίωκε. (*x*) εἶ (< εἰμί) *you are.*

4 *l.*2 δ' οὖν (13.1/3*c*(ii)) introduces a contrast *but/however* (οὖν does not have its normal meaning here). *ll.*3f. μείνωμεν jussive subj. (14.1/4*a*(i)); with εἰ γὰρ πολύ supply ἀπέχει from next line, lit. *for [even] if he is far away*; πέντε cταδίουc acc. of spatial extent (7.1/7*d*); τῆc ῥῑνόc *from his nose* gen. of separation (20.1/4). *l.5* ἤν = ἐᾱ́ν (18.1/5 note 2), which is followed by the subj. *l.*6 cτῶμεν intr. aor. subj. of ἵcτημι (19.1/1); καὐτόν (= καὶ αὐτόν) *him too.*

5 The participle ὤν has a concessive force *though being* (we might have expected an accompanying καίπερ (12.1/2*a*(iii)) but cf. λέγων, ὀμόcαc, δούc in the next passage, which are used in the same way); take λῑ́ᾱν with δαcύc (this unusual word order is dictated by metre).

6 *l.*1 ἀνέcτη < ἀνίcτημι. *l.*3 The indefinite relative ὅcτιc (10.1/2 note 2) is also used to introduce an adjectival clause which gives a **reason**, trans. *since he*; εἴη opt. in indirect speech in historic sequence (14.1/4*d*). *l.5* ὀμόcᾱc < ὄμνῡμι. *l.*6 οὐδέ *not even*; *l.*7 ᾐδέcθη < αἰδέομαι; Κλεάρχῳ dat. with ὁμοτράπεζοc (to share a meal automatically involved permanent ties of friendship and a violation of these was an offence against Ζεὺc ξένιοc); καί *actually*; αὐτοῖc τούτοιc (instrumental dat., 11.1/2) *by these very means* .

7 μήτε ἄλλο μηδέν *nor anything else* (7.1/6); πρό lit. *in preference to* but trans. *than*; εἰc is used with the gen. to mean *to the place/house of* – *the house of Hades* is the Underworld, to which all souls (ψῡχαί) went after death; ἔχῃc *you may be able* (ἔχω + an infinitive means *be able*).

8 φανερὸc ἦν + pple. lit. *was clear(ly)* ... (cf. 15.2.10); ε πεφῡκότων must be taken with both phrases beginning with τῶν; εὖ πεφῡκέναι (< φύω, the pple. is used here) means *to be well endowed by nature, to be naturally sound*; τὰ cώματα and τὰc ψῡχᾱ́c are acc. of respect (20.1/5), but trans. *in body ... in soul* and trans. πρόc (lit. *towards*) by *with respect to*.

9 μιγεῖcα f. aor. pass. pple. of μείγνῡμι; the lady gave birth to triplets, whose gender reflected her father's professional interests.

10 παρείc aor. act. pple. of παρῑ́ημι.

11 ὥρᾱ *[produce of] the season*; γυμνοί lit. *naked* but here to be understood simply as *badly clothed*.

12 *l*.1 ἦ γάρ introduces a surprised question *is she really ...?* (ἦ = ἆρα). *l*.2 'cθ' i.e. ἐcτί; χεροῖν is dat. dual (24.1/4), lit. *with two hands*. *l*.3 καθαιμάξω aor. subj. (as is διαcπάcωμαι) after ἵνα (14.1/4*c*(i)); χρόα acc. s. of χρώc. *l*.4 The nom. οὗτοc (which does not, in any case, have a voc.) expresses an impatient demand for the attention of the person addressed (here Polymnestor), trans. *you there!* or *what's this?*; τί πάcχειc lit. *what are you suffering?*, i.e. *what's wrong with you?*. *l*.5 μέθεc 2nd s. aor. imp. act. of μεθῑ́ημι; ἐφεῖναι aor. inf. of ἐφῑ́ημι; *l*.6 τὸ βάρβαρον *the barbarous [element]*, i.e. *savagery*. *ll*.7f. ὡc (here = ἵνα) introduces a purpose clause (22.1/1*b*(ii)), and consequently κρῑ́νω is subjunctive.

unit 21

21.1 Grammar

21.1/1 Wishes

Like potential clauses (19.1/2) and conditional sentences (18.1/5), wishes can have reference to the present, past or future. The negative used in wishes is always μή.

(*a*) Wishes for the **future** are expressed by the optative (present or aorist, according to the aspect involved – 14.1/1) and may be introduced by εἴθε or εἰ γάρ (*if only ... !*):

ὑμῖν θεοὶ δοῖεν ἐκπέρϲαι Πριάμου πόλιν.	*May the gods grant that you sack* (lit. *give to you to sack*) *the city of Priam.*
εἴθε γράψειεν ὡϲ χρή.	*I wish that he would write as he should* (lit. *would that he would write as is necessary* or *if only he would ...*).

(*b*) Wishes for the **present** are expressed by the imperfect indicative and **must** be introduced by εἴθε or εἰ γάρ:

εἰ γὰρ τοϲαύτην δύναμιν εἶχον.	*I wish I had so much power* (lit. *would that I had ...* or *if only I had ...*).
εἴθ’ εἶχεϲ βελτίουϲ φρέναϲ.	*I wish you had better thoughts.*

(*c*) Wishes for the **past** are expressed by the aorist indicative, also with an obligatory εἴθε/εἰ γάρ:

εἴθ' εὕρομέν cε, ὦ Ἄδμητε, μὴ λῡπούμενον.	*I wish we had not found you grieving, Admetus.*
εἴθε coι, ὦ Περίκλειc, τότε cυνεγενόμην.	*I wish I had been with you then, Pericles.*

In the nature of things only wishes for the future can be fulfilled (and then not always). Wishes for the present and past are futile protests against what is happening or has happened.

Note

A present or past wish may also be expressed by ὤφελον (the aorist of ὀφείλω *owe, be obliged to*), which has the meaning *ought*. It is followed by a present or aorist infinitive, depending on whether the wish is for the present or past. εἴθε/εἰ γάρ is optional:

ὤφελε Κῦροc ζῆν.	*I wish Cyrus were alive* (lit. *Cyrus ought to be alive*).
μήποτ' ὤφελον λιπεῖν τὴν Cκῦρον.	*I wish I had never left Scyrus* (lit. *I ought never to have left ...*).

21.1/2 Further temporal conjunctions (ἕωc, μέχρι, πρίν)

Each of these three words has more than one use, but all can be employed as subordinating conjunctions with the meaning *until*.

ἕωc and μέχρι both take the same construction as certain other temporal conjunctions (ὅτε, ἐπειδὴ etc., see 14.1/4*c*(iii)). They are followed by the indicative when the clause they introduce refers to a definite event:

ταῦτα ἐποίουν μέχρι cκότοc ἐγένετο.	*They were doing these things until darkness fell* (lit. *happened*).

When the reference is to something anticipated (but we do not know if it eventuates or not), the indefinite construction is used (14.1/4*c*(iii)):

περιμένετε ἕωc ἂν ἔλθω.	*Wait until I come* (or *for me to come*);
ἔδοξεν αὐτοῖc προϊέναι ἕωc Κύρῳ cυμμείξειαν.	*They decided* (lit. *it seemed good to them,* 21.1/4*a*) *to advance until they should meet Cyrus.*

With these conjunctions the indefinite construction can also refer to repeated action:

περιεμένομεν ἑκάcτοτε ἕωc ἀνοιχθείη τὸ δεcμωτήριον.	*On each occasion we used to wait until the prison opened.*

πρίν has a wider range of constructions:

(*a*) When the main verb is **affirmative**, πρίν is followed by an infinitive (usually aorist) and has the meaning *before*:

ἐπὶ τὸ ἄκρον ἀνέβη Χειρίcοφοc πρὶν τινα αἰcθέcθαι τῶν πολεμίων.	*Cheirisophus went up to the peak before any of the enemy noticed.*
λέγεται Ἀλκιβιάδηc, πρὶν εἴκοcιν ἐτῶν εἶναι, Περικλεῖ διαλεχθῆναι περὶ νόμων.	*Alcibiades is said to have conversed with Pericles about laws before he was twenty years old* (lit. *of twenty years*).

The rules governing the case of the subject of the infinitive are exactly the same as in the infinitive construction in indirect statement (8.1/3*a*); in the first example above, the subject (τινά) of the infinitive is not the same as the subject of the main verb and so is in the accusative.

(*b*) When the main verb is **negated** and πρίν can be translated by *until* or *before*, it has the same construction as ἕωc and μέχρι:

οὐκ ἦν γένοc ἀθανάτων πρὶν Ἔρωc ξυνέμειξεν ἅπαντα.	*There was not a race of immortals until* (or *before*) *Love mixed everything together.*
μὴ ἀπέλθετε πρὶν ἄν μου ἀκούcητε.	*Do not go away before* (or *until*) *you hear me.*

(*c*) When the main verb is **negated** and πρίν must be translated by *before*, it has the same construction as in (*a*):

οὐδὲ πρὶν νῑκηθῆναι ἐθάρρει ὁ cτρατηγόc.	*Not even before being defeated was the general confident* (πρίν cannot here be translated by *until*).

Notes

1 ἕωc (and occasionally μέχρι) with the indicative can also mean *while, as long as*:

Κλέαρχοϲ, ἕωϲ πόλεμοϲ ἦν τοῖϲ Λακεδαιμονίοιϲ πρὸϲ τοὺϲ Ἀθηναίουϲ, παρέμενεν.	*As long as the Spartans were at war* (lit. *there was war for the Spartans*) *with the Athenians, Clearchus remained loyal.*

2 μέχρι may also function as a **preposition** (+ gen.) with the meaning *until, up to, as far as* (with reference to time or space): μέχρι τοῦ γόνατοϲ *up to the knee*; μέχρι τούτου *up to this [time].*

3 πρίν can also be used as an **adverb** meaning *before, formerly*: ἐν τῷ πρὶν χρόνῳ *in the previous time.*

4 οὐ is used to negate the indicative in the subordinate clauses described above, μή to negate the indefinite construction and also the infinitive after πρίν.

21.1/3 Further demonstrative and relative adjectives/pronouns

Greek possesses two series of adjectives, each containing a demonstrative, relative (and exclamatory), and interrogative form. One series, with the element -οϲ-, refers to **quantity**, the other, with the element -οι-, refers to **quality**:

DEMONSTRATIVE	RELATIVE/EXCLAMATORY	INTERROGATIVE
τοϲοῦτοϲ, τοϲόϲδε *so much/many*	ὅϲοϲ *as much/many as*; *how much/many!*	πόϲοϲ *how big?* pl. *how many?*
τοιοῦτοϲ, τοιόϲδε *of this sort, such*	οἷοϲ *of what sort*; *what a ... !*	ποῖοϲ *of what sort?*

The relative/exclamatory and interrogative forms are first and second declension adjectives (3.1/3). On the declension of τοϲοῦτοϲ, τοιοῦτοϲ see 16.1/1 note 1. τοϲόϲδε and τοιόϲδε are compounds of τοϲ/τοι + οϲ (declined as καλόϲ, 3.1/3) + δε. All can function as pronouns as well as adjectives.

We have already dealt with the interrogatives (10.1/2) and the use of τοϲοῦτοϲ and τοιοῦτοϲ to anticipate an adverbial clause or phrase of result (16.1/1). We must also note that:

(*a*) τοιοῦτοϲ is used with reference to what precedes in a narrative, τοιόϲδε with reference to what follows. This is the principal use of the latter, e.g. οἱ μὲν τοιαῦτα εἶπον, οἱ δὲ Ἀθηναῖοι τοιάδε ἀπεκρῖναντο *they said this* (lit. *such things as precede*) *and the Athenians replied as follows* (lit. *such things as follow*). οὗτοϲ and ὅδε are used in the same way (9.1/1 note 1).

(*b*) τοϲόϲδε, like τοιόϲδε, can refer to what follows but is generally the equivalent of τοϲοῦτοϲ.

(*c*) ὅϲοϲ and οἷοϲ can introduce exclamations:

ὅϲα πρᾱ́γματα ἔχειϲ.	*How much trouble* (lit. *how many things*) *you have!*
οἷα δρᾱ́ϲᾱϲ οἷα λαγχάνει κακά.	*After what deeds what sufferings are his!* (lit. *what things having done what evil things he obtains!*).

(*d*) πάντεϲ ὅϲοι is used in the sense *all who* (lit. *all as many as*) instead of the expected πάντεϲ οἵ:

πάνταϲ ἐχθαίρω θεοὺϲ ὅϲοι κακοῦϲί μ’ ἐκδίκωϲ.	*I hate all the gods who unjustly wrong me.*

Very often ὅϲοϲ is used by itself in this sense:

οἱ Καδμεῖοι ὅϲουϲ κακοὺϲ εὗρον ...	*All the Cadmeans whom I found wicked ...* (lit. *the Cadmeans as many as I found ...*).

(*e*) τοϲοῦτοϲ/ὅϲοϲ and τοιοῦτοϲ/οἷοϲ are used in sentences where ὅϲοϲ and οἷοϲ introduce a comparison. As English does not have relatives of this sort some change is needed in translation:

οἷοϲ ὁ πατήρ ἐϲτιν, τοιοῦτοϲ καὶ ὁ υἱόϲ.	*Like father, like son* (lit. *of what sort the father is, of that sort [is] the son too*).
ἔχετε τοϲούτουϲ ϲτρατιώτᾱϲ ὅϲουϲ οἱ Πέρϲαι.	*You have as many soldiers as the Persians* (*sc. have*; lit. *you have so many soldiers as many as the Persians*).

The relatives alone, without the corresponding demonstratives, may be used in this way:

οὔ μοι ἡ δύναμίϲ ἐϲτιν οἵᾱ πάροϲ ἦν.	*I have not the same strength as I previously had* (lit. *there is not to me the strength of what sort (= of the sort which) there was previously*).

Notes

1 In verse τόϲοϲ and τοῖοϲ often occur as the equivalents of τοϲοῦτοϲ and τοιοῦτοϲ respectively.

2 οἷόϲ τ᾽ εἰμί *I am able* is a stereotyped formula (example in 13.3(ii) *l*.3); τε here is purely idiomatic and is not to be translated, and οἷοϲ has no relative force.

21.1/4 Further impersonal verbs

Impersonal verbs have no real subject. In English they are given a grammatical subject *it*, which is purely idiomatic and does not refer to anything. In Greek impersonal verbs are simply put in the 3rd singular. We have already met δεῖ and χρή *it is necessary*, which are followed by an infinitive whose subject, if expressed, is put into the accusative (examples at 3.2.12(x), 5.2.15 etc.). Other impersonals can be classified as follows:

(*a*) ***Impersonals followed by the dative and infinitive***

δοκεῖ	*it seems good*	πρέπει	*it is fitting*
ἔξεϲτι	*it is allowed/possible*	προϲήκει	*it concerns/is fitting*
λῡϲιτελεῖ	*it is profitable*	ϲυμφέρει	*it is expedient*
πάρεϲτι	*it is possible*		

Examples of ἔξεϲτι occur at 9.2.7 and 19.2.7(ii). Of the others we may cite:

ταῦτα πρέπει μᾶλλον βαρβάροιϲ ποιεῖν ἢ Ἕλληϲιν.	*It is more fitting for barbarians than Greeks to do these things.*
οὔ ϲοι προϲήκει φωνεῖν.	*You have no business speaking* (lit. *it does not concern you to speak*).

δοκεῖ is usually to be translated by *think, intend, decide*, e.g. ὡϲ ἐμοὶ δοκεῖ *as I think* (lit. *as it seems good to me*); δοκεῖ αὐτῷ ἀπιέναι *he intends to leave*; ἔδοξε τοῖϲ Ἀθηναίοιϲ μάχεϲθαι *the Athenians decided to fight* (another example at 14.2.18 *l*.3).

Some of the above verbs can be used personally, sometimes with a different meaning, e.g. πάρειμι *I am present*.

(*b*) ***Impersonals followed by the dative of the person involved and the genitive of the thing***

μέτεϲτι μοι τούτου	*there is a share to me of this*, i.e. *I have a share in this*
μέλει μοι τούτου	*there is a concern to me of this*, i.e. *I am concerned about this*
μεταμέλει μοι τούτου	*there is repentance to me of this*, i.e. *I repent of this*

Examples are:

τοῖc θεοῖc δίκηc μέλει.	*The gods are concerned with justice.*
τί τοῦδέ coι μέτεcτι πρᾱ́γματοc;	*What concern* (lit. *share*) *have you in this business?*
ῡ̔μῖν μεταμεληcάτω τῶν πεπρᾱγμένων.	*Repent of your deeds!* (lit. *let there be repentance* [3rd s. aor. imp. act.] *to you of the things done*).

(*c*) ***Weather impersonals***

The various verbs for expressing weather conditions, as ὕει *it is raining,* νείφει *it is snowing,* are not strictly impersonals because Zeus, in his capacity as sky god, is their understood subject. We should, however, translate them by the impersonal English expression.

Notes

1 ἔcτι (always so accented) is often used in the sense of ἔξεcτι (examples at 9.2.13 *l*.5 and 11.2.10 *l*.4). For other cases of this accentuation see **Appendix** 8, *d*(x).
2 πάρα, μέτα (note accent!) are often used for πάρεcτι, μέτεcτι respectively.
3 When the impersonal δεῖ means *there is need of* it takes the same construction as class (*b*) (example in 13.2.21); in the sense *it is necessary* it is always followed by the infinitive.

21.1/5 Accusative absolute

The **participle** of an impersonal verb stands in the **accusative**, in the neuter singular, in circumstances where other verbs would be placed in the genitive absolute (cf. 12.1/2*b*); it has **no** subject. Such accusative absolutes are δέον *it being necessary*; ἐξόν, παρόν, παρέχον *it being possible*; μέλον *it being a care*; προcῆκον, πρέπον *it being fitting*; δόξαν *it having been decided.* Examples are:

ἐξὸν εἰρήνην ἔχειν, αἱρεῖται πολεμεῖν.	*Although he can live in peace* (lit. *it being possible to have peace*), *he chooses to make war.*
δῆλον γὰρ ὅτι οἶcθα, μέλον γέ coι.	*For it [is] clear that you know, since you are interested [in the subject]* (lit. *it being a care to you*).

συνδόξαν τῷ πατρὶ καὶ τῇ μητρί, γαμεῖ τὴν Κυαξάρου θυγατέρα.	*Since his father and mother approved* (lit *it having seemed good also to ...) he married* (vivid present) *the daughter of Cyaxares.*

The accusative absolute is also found with expressions consisting of a neuter adjective and ὄν, such as ἀδύνατον ὄν *it being impossible,* αἰcχρὸν ὄν *it being disgraceful,* ἄδηλον ὄν *it being unclear*, e.g.

παρεκελεύοντο ἀλλήλοις κραυγῇ οὐκ ὀλίγῃ χρώμενοι, ἀδύνατον ὂν ἐν νυκτὶ ἄλλῳ τῳ cημῆναι.	*They encouraged each other with* (lit. *using*) *no little shouting, since it was impossible* (lit. *it being impossible*) *by night to signal by any other [means].*

21.2 Greek reading

1 Cπαρτιάτης τις εἰς Ἀθήνας ἐλθὼν καὶ ἰδὼν ἐν ἀποχωρήσει θακοῦντας ἐπὶ δίφρων ἀνθρώπους, μή μοι γένοιτο, εἶπεν, ἐνταῦθα καθίcαι ὅθεν οὐκ ἔστιν ἐξαναστῆναι πρεσβυτέρῳ.

2 **Proverbs**

(*i*) πρὶν τοὺς ἰχθῦς ἑλεῖν τὴν ἅλμην κυκᾷς. (*ii*) οὐ μέλει τῇ χελώνῃ μυιῶν. (*iii*) ἀεί με τοιοῦτοι πολέμιοι διώκοιεν. (*iv*) προσήκει τοῖς τέκνοις ἐντὸς θυρῶν λοιδορεῖσθαι. (*v*) οἷος ὁ τρόπος τοιοῦτος ὁ λόγος. (*vi*)# μηδένα νομίζετε εὐτυχεῖν πρὶν ἂν θάνῃ. (*vii*)# οἵαπερ ἡ δέσποινα τοία χἠ κύων. (*viii*)# νέῳ δὲ σιγᾶν μᾶλλον ἢ λαλεῖν πρέπει. (*ix*) ὢ οἵα κεφαλή, καὶ ἐγκέφαλον οὐκ ἔχει. (*x*)# μέτεστι τοῖς δούλοισιν δεσποτῶν νόσου. (*xi*)# μή μοι γένοιθ' ἃ βούλομ', ἀλλ' ἃ συμφέρει. (*xii*) Ἅιδου πρωκτῷ περιπέσοις. (*xiii*)# εἴθ' ἦν ἄφωνον σπέρμα δυστήνων βροτῶν.

3# ὅστις δὲ θνητῶν θάνατον ὀρρωδεῖ λίαν,
μῶρος πέφυκε· τῇ τύχῃ τῶνδε μέλει.
ὅταν δ' ὁ καιρὸς τοῦ θανεῖν ἐλθὼν τύχῃ,
οὐδ' ἂν πρὸς αὐλὰς Ζηνὸς ἐκφύγοι μολών.

4 ὅσοι γαμοῦσι γένει κρείττους γάμους οὐκ ἐπίστανται γαμεῖν.

5 οἵῳ τις ἂν τὸ πλεῖστον τῆς ἡμέρας συνῇ, τοιοῦτον ἀνάγκη γενέσθαι καὶ αὐτὸν τοὺς τρόπους.

6 ἀναϲτὰϲ αὖθιϲ Θώραξ ὁ Βοιώτιοϲ, ὃϲ περὶ ϲτρατηγίαϲ Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔϲεϲθαι αὐτοῖϲ Χερρόνηϲον, χώραν καλὴν καὶ εὐδαίμονα, ὥϲτε ἐξεῖναι τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπιέναι οἴκαδε. γελοῖον δὲ εἶναι, ἐν τῇ Ἑλλάδι οὔϲηϲ χώραϲ πολλῆϲ καὶ ἀφθόνου, ἐν τῇ βαρβάρων μαϲτεύειν. ἕωϲ δ᾽ ἄν, ἔφη, ἐκεῖ γένηϲθε, κἀγὼ ὑπιϲχνοῦμαι ὑμῖν τὸν μιϲθόν.

7 Διογένηϲ ἰδών ποτε γυναῖκαϲ ἀπ᾽ ἐλάαϲ ἀπηγχονιϲμέναϲ, εἴθε γάρ, ἔφη, πάντα τὰ δένδρα τοιοῦτον καρπὸν ἤνεγκεν.

8# ὅϲτιϲ δὲ πράϲϲει πολλά, μὴ πράϲϲειν παρόν,
μῶροϲ, παρὸν ζῆν ἡδέωϲ ἀπράγμονα.

9 βουλευομένοιϲ τοῖϲ ϲτρατιώταιϲ ἔδοξεν ἀποκρίναϲθαι τάδε· καὶ ἔλεξε Χειρίϲοφοϲ· ἡμῖν δοκεῖ, εἰ μέν τιϲ ἐᾷ ἡμᾶϲ ἀπιέναι οἴκαδε, διαπορεύεϲθαι τὴν χώραν ὡϲ ἂν δυνώμεθα ἀϲινέϲτατα· ἢν δέ τιϲ ἡμᾶϲ τῆϲ ὁδοῦ ἀποκωλύῃ, διαπολεμεῖν τούτῳ ὡϲ ἂν δυνώμεθα κράτιϲτα.

10# **Prometheus laments his lot.**
ἦ δυϲπετῶϲ ἂν τοὺϲ ἐμοὺϲ ἄθλουϲ φέροιϲ,
ὅτῳ θανεῖν μέν ἐϲτιν οὐ πεπρωμένον·
αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγή·
νῦν δ᾽ οὐδέν ἐϲτι τέρμα μοι προκείμενον
μόχθων πρὶν ἂν Ζεὺϲ ἐκπέϲῃ τυραννίδοϲ.

11 καὶ ὁ Κῦροϲ ἀκούϲαϲ τοῦ Γωβρύα τοιαῦτα τοιάδε πρὸϲ αὐτὸν ἔλεξεν.

12# **Medea resolves to murder her children.**
εἶεν· τί δράϲειϲ, θυμέ; βούλευϲαι καλῶϲ
πρὶν ἐξαμαρτεῖν καὶ τὰ προϲφιλέϲτατα
ἔχθιϲτα θέϲθαι. ποῖ ποτ᾽ ἐξῆξαϲ τάλαϲ;
κάτιϲχε λῆμα καὶ ϲθένοϲ θεοϲτυγέϲ.
καὶ πρὸϲ τί ταῦτα δύρομαι, ψυχὴν ἐμὴν
ὁρῶϲ᾽ ἔρημον καὶ παρημελημένην
πρὸϲ ὧν ἐχρῆν ἥκιϲτα; μαλθακοὶ δὲ δὴ
τοιαῦτα γιγνόμεϲθα πάϲχοντεϲ κακά;
οὐ μὴ προδώϲειϲ, θυμέ, ϲαυτὸν ἐν κακοῖϲ.
οἴμοι δέδοκται· παῖδεϲ, ἐκτὸϲ ὀμμάτων
ἀπέλθετ᾽· ἤδη γάρ με φοίνιον νέα
δέδυκε λύϲϲα θυμόν. ὦ χέρεϲ χέρεϲ,
πρὸϲ οἷον ἔργον ἐξοπλιζόμεϲθα· φεῦ
τάλαινα τόλμηϲ, ἣ πολὺν πόνον βραχεῖ
διαφθεροῦϲα τὸν ἐμὸν ἔρχομαι χρόνῳ.

13 ειϲ Λακεδαίμονα παραγενόμενόϲ τιϲ καὶ τὴν πρὸϲ τοὺϲ πρεϲβύταϲ τῶν νέων τιμὴν θεαϲάμενοϲ, ἐν Σπάρτῃ μόνῃ, εἶπε, λυϲιτελεῖ γηράϲκειν.

14# ἐχρῆν γὰρ ἡμᾶc cύλλογον ποιουμένουc
τὸν φύντα θρηνεῖν εἰc ὅc' ἔρχεται κακά,
τὸν δ' αὖ θανόντα καὶ πόνων πεπαυμένον
χαίροντας εὐφημοῦντac ἐκπέμπειν δόμων.

Notes

1 The Spartans, as well as living in a primitive simplicity where a public toilet would have been unheard of, prided themselves on old-fashioned virtues such as respect for people older than oneself (cf. 13 below); ἔcτιν = ἔξεcτιν; ἐξαναcτῆναι intr. aor. inf. of ἐξανίcτημι.

2 (*i*) The brine is to boil the fish. (*iv*) Take τέκνοιc with λοιδορεῖcθαι, not with προcήκει. (*v*) Supply ἐcτί with οἷοc and with τοιοῦτοc (cf. (*vii*) below). (*vii*) χἠ = καὶ ἡ. (*ix*) οἷᾱ exclamatory. (*x*) Take δεcποτῶν with νόcου, and νόcου with μέτεcτι. (*xi*) γένοιθ' = γένοιτο; βούλομ' = βούλομαι (2.1/6*b* note); cυμφέρει is not here impersonal but has ἅ as its subject.

3 *l*.2 τῶνδε neuter *these things*. *l*.3 ἐλθὼν τύχῃ (3rd s. aor. subj. of τυγχάνω) *chances to come* (15.1/2*e*).

4 γένει *in race* (dat. of respect, 23.1/2*m*).

5 cυνῇ 3rd s. pres. subj. of cύνειμι, which takes a dative (here οἵῳ); ἀνάγκη *sc.* ἐcτί; τοὺc τρόπουc acc. of respect (20.1/5) with τοιοῦτον.

6 After ἔφη in *l*.2 we have a passage of indirect speech, but the last sentence of the passage is in direct speech with an extra ἔφη inserted (cf. 8.1/3*a* and 7.1/2 note 3). *l*.2 εἰ ἐξέλθοιεν represents in historic sequence ἐὰν ἐξέλθωcι of the original direct speech (14.1/4*c*(iii)). *l*.3 ἔcεcθαι αὐτοῖc lit. *there to be going to be for them,* i.e. *they would have. l*.4 τῷ ... μὴ βουλομένῳ the negative is μή because a general class is meant (12.1/2*a*(vi)), trans. *anyone who did not [so] wish. l*.7. ἐκεῖ γένηcθε i.e. *you get there.*

7 ἀπηγχονιcμένᾱc f. acc. pl. of the perf. pass. pple. of ἀπαγχονίζω; εἴθε + aor. expresses a wish for the past (21.1/1*c*).

8 The old Athenian aristocratic ideal was a life of leisure. In both lines παρόν is an acc. absolute (21.1/5). *l*.1 μή negates πρᾱ́ττειν.

9 ἀπιέναι < ἀπέρχομαι (18.1/3); ὡc ... ἀcινέcτατα lit. *in whatever way* (ὡc ἄν) *we can most harmlessly,* i.e. *doing the least possible harm.*

10 *l*.2 ὅτῳ the relative ὅcτιc can be used to introduce an adjectival clause which gives a **reason** (cf. note on 20.2.6 *l*.3). *l*.3 αὕτη *this* refers to what has just been mentioned (i.e. death), but is attracted into the gender of ἀπαλλαγή. *ll*.4f. νῦν δ'(ε) *but as it is*; take μόχθων with τέρμα; ἐκπῑπτω is here acting as the pass. of ἐκβάλλω *throw out* (cf. 17.1/5); τυραννίδοc gen. of separation (20.1/4).

11 Take τοιαῦτα with ἀκούcᾱc, τοιάδε with ἔλεξεν; Γωβρύᾱc (1st declension) has the non-Attic gen. s. Γωβρύᾱ.

12 *l*.1 βούλευcαι 2nd s. aor. imp. mid. of βουλεύω. *l*.3 θέcθαι (< τίθημι) here *make*; ἐξῆξαc 2nd s. aor. ind. act. of ἐξαΐccω; τάλᾱc (10.1/3 note 2) is voc. (Medea is still addressing her θῡμόc). *l*.5 πρὸc τί lit. *with a view to what*, i.e. *why*. *l*.6 ἔρημον is f. and agrees with ψῡχήν (ἔρημοc is one of the few two termination adjectives (3.1/3) which are not compounds); παρημελημένην perf. pass. pple. of παραμελέω. *ll*.7f. πρὸc ὧν i.e. πρὸc (= ὑπὸ) τούτων οὓc (9.1/2 note 2); δὲ δή here introduces an emphatic question *And so ...? Then ... ?*; when a woman is using the royal plural, as with γιγνόμεcθα (= -μεθα, cf. 8.2.9 and ἐξοπλιζόμεcθα in *l*.13 below), she refers to herself with masculine pl. adjectives and participles, hence μαλθακοί and πάcχοντεc; take τοιαῦτα ... κακά after πάcχοντεc. *l*.9 οὐ μή + fut. ind. expresses a strong prohibition (17.1/1). *l*.10 δέδοκται *it is decided* (i.e. *by me*, lit. *it is in a state of seeming good [to me]*) the impers. δοκεῖ (21.1/4*a*) is mid./pass. in the perfect; παῖδεc voc. *ll*.11f. ἀπέλθετ'(ε) 2nd pl. aor. imp.; με ... δέδῡκε ... θῡμόν lit. *has entered me [with respect to] my heart*, i.e. *has entered my heart* (acc. of respect 20.1/5). *l*.14 τόλμηc gen. of cause (23.1/1*k*(ii)) with τάλαινα *wretched [that I am] because of my daring*, Medea is talking about herself; πόνον i.e. the labour of bearing and raising her children. *l*.15 διαφθεροῦcα fut. pple. to express purpose (12.1/2*a*(v)).

14 *l*.1 ἐχρῆν = ἐχρῆν ἄν a common idiom which means *it should be necessary*, not *it was necessary*, because it expresses something which should be happening now (present potential,19.1/2), trans. *we should ...* *l*.2 κακά is acc. of respect (20.1/5) after θρηνεῖν and the antecedent of εἰc ὅc'(α) ἔρχεται, lit. *with respect to the troubles to how many he is coming*, i.e. *for all the toubles he is coming to* (21.1/3*d*). *ll*.3f. δ'(ὲ) αὖ *and in turn*; πόνων, δόμων gen. of separation (20.1/4); δόμων is also an example of the plural used for the singular, *from [his*, i.e. the dead man's*] house*.

21.3 Extra reading

Love poetry

Love poetry had a long history in Greek. The first example below is from Mimnermus (seventh century BC) but the others are much later (2 and 3 are attributed to Plato, whether correctly or not we have no means of telling; the authors of 4 and 5 are unknown). All are written in elegiacs (**Appendix** 9), the metre most associated with this genre.

1 τίc δὲ βίοc, τί δὲ τερπνὸν ἄτερ χρυcῆc Ἀφροδίτηc;
τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι,
κρυπταδίη φιλότηc καὶ μείλιχα δῶρα καὶ εὐνή,
οἷ᾽ ἥβηc ἄνθεα γίγνεται ἁρπαλέα
ἀνδράcιν ἠδὲ γυναιξίν· ἐπεὶ δ᾽ ὀδυνηρὸν ἐπέλθῃ
γῆραc, ὅ τ᾽ αἰcχρὸν ὁμῶc καὶ κακὸν ἄνδρα τιθεῖ,
αἰεί μιν φρέναc ἀμφὶ κακαὶ τείρουcι μέριμναι
οὐδ᾽ αὐγὰc προcορῶν τέρπεται ἠελίου,
ἀλλ᾽ ἐχθρὸc μὲν παιcίν, ἀτίμαcτοc δὲ γυναιξίν·
οὕτωc ἀργαλέον γῆραc ἔθηκε θεόc.
2 ἀcτέραc εἰcαθρεῖc ἀcτὴρ ἐμόc· εἴθε γενοίμην
οὐρανόc, ὡc πολλοῖc ὄμμαcιν εἰc cὲ βλέπω.
3 ἀcτὴρ πρὶν μὲν ἔλαμπεc ἐνὶ ζωοῖcιν Ἑῷοc·
νῦν δὲ θανὼν λάμπειc Ἕcπεροc ἐν φθιμένοιc.
4 πέμπω cοι μύρον ἡδύ, μύρῳ παρέχων χάριν, οὐ cοί·
αὐτὴ γὰρ μυρίcαι καὶ τὸ μύρον δύναcαι.
5 Ἠοῦc ἄγγελε, χαῖρε, Φαεcφόρε, καὶ ταχὺc ἔλθοιc
Ἕcπεροc, ἣν ἀπάγειc, λάθριοc αὖθιc ἄγων.

Notes

1 All deviations from Attic in this poem are Ionic (1.3). *l*.2 τεθναίην the shorter form of the perf. opt. of θνῄcκω (19.1/3*a*) – the opt. is used here to express a wish for the future (21.1/1*a*); ταῦτα (referring to the nouns in *l*.3) is the subject of μέλοι, which is not impersonal here and should be translated as though ind. (the verb has been assimilated to the mood of τεθναίην). *l*.3 κρυπταδίη = –ίᾱ. *l*.4 οἷ᾽(α) ... γίγνεται lit. *of what sort are*, i.e. *the sorts of things which*; ἄνθεα = ἄνθη (< ἄνθοc). *l*.5 ἐπεὶ ... ἐπέλθῃ in this indefinite construction Attic would require ἄν (14.1/4*c*(iii)). *l*.6 αἰcχρόν and κακόν (here *lowly, base*) are predicative after ἄνδρα τιθεῖ (= τίθηcι), *makes a man both* (ὁμῶc) *ugly and base* – note here that we have ὁμῶc, **not** ὅμωc *nevertheless*. *l*.7 φρέναc ἀμφί = ἀμφὶ φρέναc.

2 *l.*1 ἀϲτὴρ ἐμόϲ is in apposition to *you,* the subject of εἰϲαθρεῖϲ. *l.*2 ὡϲ = ἵνα (βλέπω is subj., 14.1/4*c*(i)).

3 *l.*1 πρὶν here an adverb *formerly*; ἀϲτὴρ ... Ἑῷοϲ *the Morning Star. l.*2 Ἕϲπεροϲ *the Evening Star*; the Greeks knew that both were in fact the planet Venus (see 5 below), which makes the poet's fanciful identification of his lover with them all the more appropriate.

4 *l.*1 παρέχων χάριν *doing a favour. l.*2 καὶ *even* (μύρον has a very strong scent).

5 The poet, who supposes that the planet Venus in its guise as the Morning Star is taking away his girlfriend, expresses the wish that it return quickly as the Evening Star and bring her back. *l.*1 Ἠοῦϲ gen. of Ἠώϲ. *l.*2 Ἕϲπεροϲ i.e. *[as] the Evening Star*; ἣν ἀπάγει ... ἄγων *bringing [the girl] whom you are [now] leading away.*

unit 22

22.1 Grammar

22.1/1 Summary of the uses of ὡc

ὡc, originally an adverb of manner meaning *in which way, how,* came to have various uses as an adverb or as a conjunction. It may also occur as a preposition.

(*a*) **ὡc** *as an adverb*

(i) **ὡc with participles and prepositional phrases**
We have already seen how ὡc is used with participles of **cause** (12.1/2*a*(ii)) and **purpose** (12.1/2*a*(v)), reflecting the attitude (thought, opinion, intention, hope) of the subject of the participle without any implication of the belief or opinion of the writer or speaker. In this use, which also occurs with phrases introduced by a preposition, ὡc expresses an alleged reason or assumed motive, and may be translated *as if, in the opinion that, under the impression that, with the (avowed) intention of,* etc.:

cυλλαμβάνει Κῦρον ὡc ἀποκτενῶν.	*He seized* (vivid present) *Cyrus with the intention of putting him to death.*
ἀγανακτοῦcιν ὡc μεγάλων τινῶν ἀπεcτερημένοι.	*They are annoyed in the belief that they have been deprived of some great [benefits].*
ἀνήγοντο ὡc ἐπὶ ναυμαχίᾱν.	*They put out to sea with the intention of fighting* (lit. *as for a sea-battle*).

ἀπέπλεον ὡϲ εἰϲ τᾱ̀ϲ Ἀθήνᾱϲ.	*They sailed away as if for Athens.*

(ii) **ὡϲ exclamatory**
ὡϲ *how ... !* is used in exclamations with adjectives, adverbs and verbs:

ὡϲ ἀϲτεῖοϲ ὁ ἄνθρωποϲ.	*How charming the man is!*
ὡϲ ἀδεῶϲ καὶ γενναίωϲ ἐτελεύτᾱ.	*How fearlessly and nobly he died!*
ὥϲ μ’ ἀπώλεϲαϲ, γύναι.	*How you have destroyed me, woman!*

(iii) **ὡϲ with positive adverbs**
ὡϲ may be used to emphasize positive adverbs: ὡϲ ἀληθῶϲ *in very truth*; ὡϲ ἑτέρωϲ *quite otherwise*; ὡϲ αὔτωϲ (often written ὡϲαύτωϲ) *in the same way, just so.*

Note too the common idiom where ὡϲ is added to the adverbs θαυμαϲίωϲ and θαυμαϲτῶϲ (lit. *marvellously, wonderfully*) to express emphasis:

νῦν δὲ θαυμαϲίωϲ ὡϲ ἄθλιοϲ γέγονεν.	*But now he has become prodigiously wretched.*
εὖ λέγει θαυμαϲτῶϲ ὡϲ ϲφόδρα.	*He speaks marvellously well* (lit. *he speaks well marvellously very*).

(iv) **ὡϲ with superlative adjectives and adverbs** (see 17.1/4*d*)

(v) **ὡϲ ἕκαϲτοϲ/ἑκάτεροϲ**
ὡϲ is often combined with ἕκαϲτοϲ (or ἑκάτεροϲ) in the sense *each by himself, each severally* or *individually*:

ἄλλοι παριόντεϲ ἐγκλήματα ἐποιοῦντο ὡϲ ἕκαϲτοι.	*Others came forward and made their separate complaints* (lit. *each [group] by themselves*).
παυϲάμενοι τῆϲ μάχηϲ ὡϲ ἑκάτεροι ἡϲυχάϲαντεϲ τὴν νύκτα ἐν φυλακῇ ἦϲαν.	*They ceased from fighting and on either side* (lit. *each side by themselves*) *remained quiet [but] on guard for the night.*

(vi) **ὡϲ restrictive**
ὡϲ may also be used to limit the validity of a statement, with the meaning *for*:

ἦν οὐδὲ ἀδύνατοϲ, ὡϲ Λακεδαιμόνιοϲ, εἰπεῖν.	*He was not a bad speaker* (lit. *not unable to speak*) *either, for a Spartan* (or *considering that he was a Spartan*).

μακρᾱ̀ ὡς γέροντι ὁδός.	*A long road, for an old man.*
φρονεῖ ὡς γυνὴ μέγα.	*She has proud thoughts* (lit. *thinks big*), *for a woman.*

Restrictive ὡς is also found with the **infinitive** in certain idiomatic expressions which stand independent of the overall grammatical construction and which express some limitation or qualification of the sentence as a whole. This use is particularly common in the phrase ὡς ἔπος εἰπεῖν (or ὡς εἰπεῖν) *so to speak*, which usually modifies a sweeping statement with πᾶς or οὐδείς (or the like); occasionally it apologizes for a metaphor:

ἀληθές γε ὡς ἔπος εἰπεῖν οὐδὲν εἰρήκᾱσιν.	*They have spoken virtually no word of truth* (lit. *nothing true so to speak*).
Ἱππόλυτος οὐκέτ' ἐστίν, ὡς εἰπεῖν ἔπος.	*Hippolytus is as good as dead* (lit. *is no longer alive, so to speak*).
ἰδιῶται ὡς εἰπεῖν χειροτέχναις ἀνταγωνισάμενοι.	*Laymen, as it were, pitted against craftsmen* (the metaphorical use of ἀνταγωνισάμενοι is toned down).

(vii) **ὡς with numerals**

ὡς is used with numerals in the sense *about, nearly*:

διέσχον ἀλλήλων βασιλεύς τε καὶ οἱ Ἕλληνες ὡς τριᾱ́κοντα στάδια.	*The King and the Greeks were about thirty stades distant from each other.*

ὡς is similarly used in the common phrase ὡς ἐπὶ τὸ πολύ *for the most part* (lit. *nearly so far as regards the much*).

(*b*) **ὡς** ***as a conjunction***

(i) **in indirect speech,** *that* (see 8.1/3*b*)

(ii) **in purpose clauses,** *in order that* (see 14.1/4*c*(i))

Purpose clauses are generally introduced by ἵνα or ὅπως, but ὡς may also be used, especially in poetry and in Xenophon:

διανοεῖται τὴν γέφυραν λῦσαι ὡς μὴ διαβῆτε.	*He intends to break up the bridge in order that you may not cross.*

iii) **in clauses of reason,** *as, since, because*

Causal clauses are regularly introduced by ὅτι, διότι *because, as,* ἐπεί, ἐπειδή *since,* but may also be introduced by ὡc. As in its use with the participle (see *a*(i) above), ὡc sometimes carries the implication that the reason given is the subjective opinion of the person described:

ἔπειτα δὲ ξύμβαcιν ποιηcάμενοι πρὸc τὸν Περδίκκᾱν, ὡc αὐτοὺc κατήπειγεν ἡ Ποτείδαια, ἀπανίcτανται ἐκ τῆc Μακεδονίᾱc.	*Then, when they had made an agreement with Perdiccas because (in their opinion) [the situation in] Potidaea was pressing them, they withdrew* (vivid present) *from Macedonia.*

(iv) **in temporal clauses,** *when, after*

ὡc may be used like ἐπεί (cf. 14.1/4*c*(iii)):

ὡc ᾔcθετο Κῦρον πεπτωκότα ἔφυγεν.	*When he perceived that Cyrus had fallen, he fled.*

ὡc τάχιcτα may be used for ἐπειδὴ τάχιcτα in the sense *as soon as*:

ὡc τάχιcτα ἥκομεν εἰc Μακεδονίᾱν, cυνετάξαμεν τὸν πρεcβύτατον πρῶτον λέγειν.	*As soon as we had come to Macedonia, we arranged for the eldest man to speak first.*

(v) **ὡc in clauses of manner**

ὡc may be used to introduce adverbial clauses of manner in the sense *as, according as, in which way,* often coupled with οὕτω(c) *thus, so* in the principal clause. In such clauses the verb in the subordinate clause will be in the indicative mood if the action is marked as a fact:

ἐκέλευcε τοὺc Ἕλληναc, ὡc νόμοc αὐτοῖc ἦν εἰc μάχην, οὕτω ταχθῆναι.	*He ordered the Greeks to be drawn up as was their custom for battle* (lit. *as was their custom, so ... to be drawn up*).

But if the action has a future reference or is indefinite, the mood of the verb will follow the rules for indefinite clauses (cf. 14.1/4*c*(iii)), i.e. subjunctive with ἄν in primary sequence, optative without ἄν in historic sequence:

τὸ πέραc ὡc ἂν ὁ δαίμων βουληθῇ πάντων γίγνεται.	*The end of all things comes about in whatever way the deity wishes.*

ξυνετίθεϲαν ὡϲ ἕκαϲτόν τι ξυμβαίνοι.	*They put [them] together as each [piece] fitted.*

The verb in the ὡϲ clause is often omitted, e.g. εἴθε πάντεϲ ϲε φιλοῖεν ὡϲ ἐγώ *would that all loved you as I* (*sc. do*). Other examples occur at 13.2.6 and 15. ὡϲ is likewise frequently used to introduce clauses which are parenthetical: ὡϲ ἔοικε *as it seems*; ὡϲ ἐγᾦμαι (= ἐγὼ οἶμαι) *as I think*; ὡϲ ἐμοὶ δοκεῖ *in my opinion* (lit. *as it seems to me*).

(*c*) ***ὡϲ as a preposition***

ὡϲ as a preposition governs the accusative case and has the sense *to, towards*. It is used only with **persons**:

ὡϲ Περδίκκᾱν ἔπεμψαν ἀμφότεροι πρέϲβειϲ.	*Both sides sent ambassadors to Perdiccas.*

22.1/2 Uses of cases (1) – accusative

Apart from its use as the case of the direct object of transitive verbs (2.1/3*c*) and after certain prepositions (2.1/3*f*; 3.1/5*a*), the accusative can function in a number of ways, some of which require rephrasing to be turned into normal English.

(*a*) ***Accusative and infinitive*** (see 8.1/3*a*, and cf. 16.1/1)

(*b*) ***Accusative to express time how long*** (see 7.1/7*a*)

(*c*) ***Accusative to express spatial extent*** (see 7.1/7*d*)

(*d*) ***Accusative of respect or specification*** (see 20.1/5)

(*e*) ***Accusative absolute*** (see 21.1/5)

(*f*) ***Verbs taking two accusatives***

These occur in Greek as in English (*we chose him leader*; *they asked us our opinion*) and can be divided into two categories:

(i) Verbs of **making, considering, naming, choosing, appointing**, etc. (factitive verbs), which take a direct object and an object complement (also called a predicate):

οἱ Θετταλοὶ καὶ οἱ Θηβαῖοι φίλον, εὐεργέτην, ϲωτῆρα τὸν Φίλιππον ἡγοῦντο.	*The Thessalians and Thebans considered Philip* (direct object) *a friend, benefactor and saviour* (object complement).

τρεῖc τῶν ἐμῶν ἐχθρῶν νεκροὺc θήcω.	*I shall make three of my enemies corpses.*

When such expressions are put into the passive, both accusatives become nominative:

Λαcθένηc φίλοc ὠνομάζετο Φιλίππου.	*Lasthenes was called the friend of Philip.*

(ii) Verbs of **asking for** (αἰτέω), **teaching** (διδάcκω), **concealing** (κρύπτω), **depriving** (ἀποcτερέω), **taking away** (ἀφαιρέομαι), and a few others, which may take two accusatives (one accusative of the person and the other of the thing involved). The construction of the corresponding verbs in English is not always the same:

ὁ πόλεμοc ἀείμνηcτον παιδείᾱν αὐτοὺc ἐπαίδευcεν.	*The war taught them a lesson never to be forgotten.*
ἀποcτερεῖ με τὴν τῑμήν.	*He takes the honour from me.*
τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρόc.	*He concealed her husband's death from his daughter.*

When such expressions are put into the passive, the thing involved remains in the accusative (**retained accusative**):

ἐκεῖνοι ἵππουc ἀπεcτέρηνται.	*Those men have been deprived of their horses.*
οὐδὲν ἄλλο διδάcκεται ἄνθρωποc ἢ ἐπιcτήμην.	*A man is taught nothing else except knowledge.*

Under this heading also belong the phrases ἀγαθὰ (κακά, etc.) λέγειν τινά *to speak well* (*ill,* etc.) *of someone,* and ἀγαθὰ (κακά, etc.) ποιεῖν τινα *to do good* (*evil,* etc.) *to someone* and the like:

τοὺc Κορινθίουc πολλά τε καὶ κακὰ ἔλεγεν.	*He said many bad things about the Corinthians.*

Instead of the neuter pl. acc. of the adjective, however, we often find the adverbs εὖ/κακῶc, etc.:

τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην οὔτ' εὖ λέγειν οὔτ' εὖ ποιεῖν.	*However, I would be able neither to speak well of nor to do good to the man who tries to vex me both in word and in deed.*

For the passive of expressions using λέγω and ποιέω see 17.1/5.

(*g*) ***Cognate accusative***

This describes an expression in which a noun and the verb (usually otherwise intransitive) by which it is governed are both derived from the same root (as in English *sing a song*): νοcεῖ νόcον ἀγρίᾱν *he is ill with a cruel disease*; ἑωρᾶτε Cωκράτη πολλὴν φλυᾱρίᾱν φλυᾱροῦντα *you used to see Socrates talking much nonsense*. Except in poetry, the cognate accusative is usually accompanied by an adjective or other attribute.

Also included under this heading are accusatives used in exactly the same way with nouns not derived from the same root as the verb: ἠcθένηcε ταύτην τὴν νόcον *he fell sick with this disease*.

Instead of a cognate noun in the accusative we may also find the neuter of an adjective used as an equivalent: Ὀλύμπια (acc. pl. n.) νῑκᾶν *to win an Olympic victory* (lit. *Olympic things*).

(*h*) ***Accusative in oaths***

The accusative is regularly found in oaths, especially after the particles μά and νή. νή conveys strong affirmation; νὴ τὸν Δία *yes, by Zeus!*, but μά may be either affirmative or negative, the choice being determined either simply by the context (as, e.g., in 23.2.5 *l*.4) or by adding ναί or οὐ: ναὶ μὰ τὸν Δία *yes, by Zeus!*; μὰ τὸν Ἀπόλλω, οὔκ *no, by Apollo!* (cf. 24.1/1*c*).

In these expressions we must understand the verb ὄμνῡμι *swear*, which can also be used with the accusative of the god's name in the sense *I swear by*: ὄμνῡμι θεοὺc καὶ θεᾱ́c *I swear by [the] gods and goddesses*.

(*i*) ***Accusative to express motion towards*** (see 2.1/3*f*)

In poetry the accusative can be used with verbs of motion without any preposition:

Μήδεια πύργουc γῆc ἔπλευc' Ἰωλκίᾱc.	*Medea sailed to the towers of the Iolcian land.*

22.2 Greek reading

1# cὺ δ' ὦ θεῶν τύραννε κἀνθρώπων Ἔρωc,
ἢ μὴ δίδαcκε τὰ καλὰ φαίνεcθαι καλά,
ἢ τοῖc ἐρῶcιν εὐτυχῶc cυνεκπόνει
μοχθοῦcι μόχθουc ὧν cὺ δημιουργὸc εἶ.

2 ἑcπέρα μὲν γὰρ ἦν, ἧκε δ' ἀγγέλλων τιc ὡc τοὺc πρυτάνειc ὡc Ἐλάτεια κατείληπται. καὶ μετὰ ταῦτα οἱ μὲν εὐθὺc ἐξαναcτάντεc μεταξὺ δειπνοῦντεc τούc τ' ἐκ τῶν cκηνῶν τῶν κατὰ τὴν ἀγορὰν ἐξεῖργον καὶ τὰ γέρρα ἐνεπίμπραcαν, οἱ δὲ

τοὺϲ ϲτρατηγοὺϲ μετεπέμποντο καὶ τὸν ϲαλπικτὴν ἐκάλουν· καὶ θορύβου πλήρηϲ ἦν ἡ πόλιϲ. τῇ δ' ὑϲτεραίᾳ ἅμα τῇ ἡμέρᾳ οἱ μὲν πρυτάνειϲ τὴν βουλὴν ἐκάλουν εἰϲ τὸ βουλευτήριον, ὑμεῖϲ δ' εἰϲ τὴν ἐκκληϲίαν ἐπορεύεϲθε, καί, πρὶν ἐκείνην χρηματίϲαι καὶ προβουλεῦϲαι, πᾶϲ ὁ δῆμοϲ ἄνω καθῆτο. καὶ μετὰ ταῦτα ὡϲ ἦλθεν ἡ βουλὴ καὶ ἀπήγγειλαν οἱ πρυτάνειϲ τὰ προϲηγγελμέν' ἑαυτοῖϲ καὶ τὸν ἥκοντα παρήγαγον κἀκεῖνοϲ εἶπεν, ἠρώτα μὲν ὁ κῆρυξ, τίϲ ἀγορεύειν βούλεται; παρῄει δ' οὐδείϲ.

3 *In addition to translating, define each use of the accusative:*
(*i*) αἴτει καὶ τοὺϲ ἀνδριάνταϲ ἄλφιτα. (*ii*) ἔϲτιν τιϲ Ϲωκράτηϲ ϲοφὸϲ ἀνήρ, τά τε μετέωρα φροντιϲτὴϲ καὶ τὰ ὑπὸ γῆϲ πάντα ἀνεζητηκώϲ. (*iii*) ἥκει καὶ τὰ τοῦ πάππου χρήματα ἡμᾶϲ ἀποϲτερήϲων. (*iv*)# ἦλθε πατρὸϲ ἀρχαῖον τάφον. (*v*)# πολλὰ διδάϲκει μ' ὁ πολὺϲ βίοτοϲ. (*vi*) Μέλητόϲ με ἐγράψατο τὴν γραφὴν ταύτην. (*vii*) ὁ Κῦροϲ ἦν εἶδοϲ μὲν κάλλιϲτοϲ, ψυχὴν δὲ φιλανθρωπότατοϲ. (*viii*) μὰ Δία, οὐκ εἶδον ἐμαυτοῦ ἀμείνω ὑλοτόμον. (*ix*) ϲπονδὰϲ καὶ ξυμμαχίαν ἐποιήϲαντο ἑκατὸν ἔτη. (*x*)# ὄμνυμι δ' ἱερὸν αἰθέρ', οἴκηϲιν Διόϲ.

4 *In addition to translating, define each use of* ὡϲ*:*
(*i*) ὡϲ ἡδὺ τῷ μιϲοῦντι τοὺϲ φαύλουϲ ἐρημία. (*ii*)# κρύπτε μηδέν, ὡϲ πάνθ' ὁρῶν πάντ' ἀναπτύϲϲει χρόνοϲ. (*iii*)# τέκνα τοῦδ' ἕκατι τίκτομεν, ὡϲ θεῶν τε βωμοὺϲ πατρίδα τε ῥυώμεθα. (*iv*) κατέλαβε τὴν ἀκρόπολιν ὡϲ ἐπὶ τυραννίδι. (*v*) πειρᾶϲθαι δὲ χρὴ ὡϲ ῥᾷϲτα τἀναγκαῖα (= τὰ ἀν-) τοῦ βίου φέρειν. (*vi*)# πόνοϲ γάρ, ὡϲ λέγουϲιν, εὐκλείαϲ πατήρ. (*vii*)# φεῦ, φεῦ, τὸ νικᾶν τἄνδιχ' (= τὰ ἔνδικα) ὡϲ καλὸν γέραϲ, τὰ μὴ δίκαια δ' ὡϲ πανταχοῦ κακόν. (*viii*)# ὡϲ ἡδὺϲ ὁ βίοϲ, ἄν τιϲ αὐτὸν μὴ μάθῃ. (*ix*)# δίδου πένηϲιν ὡϲ λάβῃϲ θεὸν δότην. (*x*)# κρίνει φίλουϲ ὁ καιρόϲ, ὡϲ χρυϲὸν τὸ πῦρ. (*xi*)# μέμνηϲο νέοϲ ὢν ὡϲ γέρων ἔϲῃ ποτέ. (*xii*)# οὐ ζῶμεν ὡϲ ἥδιϲτα μὴ λυπούμενοι; (*xiii*) ἀπέπλευϲαν ἐξ Ἑλληϲπόντου ὡϲ ἕκαϲτοι κατὰ πόλειϲ. (*xiv*) ἄνδρεϲ ϲοφοὶ ὡϲ ἀληθῶϲ.

5# ἦν Οἰδίπουϲ τὸ πρῶτον εὐτυχὴϲ ἀνήρ,
εἶτ' ἐγένετ' αὖθιϲ ἀθλιώτατοϲ βροτῶν.

6# **Deianeira laments the absence of her husband Heracles.**
πάθη μὲν οὖν δὴ πόλλ' ἔγωγ' ἐκλαυϲάμην·
ἓν δ', οἷον οὔπω πρόϲθεν, αὐτίκ' ἐξερῶ.
ὁδὸν γὰρ ἦμοϲ τὴν τελευταίαν ἄναξ
ὡρμᾶτ' ἀπ' οἴκων Ἡρακλῆϲ, τότ' ἐν δόμοιϲ
λείπει παλαιὰν δέλτον ἐγγεγραμμένην
ξυνθήμαθ', ἁμοὶ (= ἃ ἐμοὶ) πρόϲθεν οὐκ ἔτλη ποτέ,
πολλοὺϲ ἀγῶναϲ ἐξιών, οὕτω φράϲαι,
ἀλλ' ὥϲ τι δράϲων εἷρπε κοὐ θανούμενοϲ.

7 καὶ πρῶτον πρὸϲ τοὺϲ Θρᾷκαϲ ἐπολέμηϲα, ἐκ τῆϲ Χερρονήϲου αὐτοὺϲ ἐξελαύνων βουλομένουϲ ἀφαιρεῖϲθαι τοὺϲ Ἕλληναϲ τὴν γῆν.

8# ὦ γῆραϲ, οἵαν ἐλπίδ' ἡδονῆϲ ἔχειϲ,
καὶ πᾶϲ τιϲ εἰϲ cὲ βούλετ' ἀνθρώπων μολεῖν·
λαβὼν δὲ πεῖραν, μεταμέλειαν λαμβάνει,
ὡϲ οὐδέν ἐϲτι χεῖρον ἐν θνητῷ γένει.

9 ἐγὼ γάρ, ὦ Κέβηϲ, νέοϲ ὢν θαυμαϲτῶϲ ὡϲ ἐπεθύμηϲα ταύτηϲ τῆϲ ϲοφίαϲ ἣν δὴ καλοῦϲι περὶ φύϲεωϲ ἱϲτορίαν.

Notes

1 *l*.1 κἀν– = καὶ ἀν–. *ll*.3f. ϲυνεκπόνει 2nd s. pres. imp. act., as the accent indicates (the 3rd s. pres. ind. act would be ϲυνεκπονεῖ); ἐρῶϲι and μοχθοῦϲι (the latter agrees with the former) are m. dat. pl. of the pres. act. pples. of ἐράω and μοχθέω respectively.

2 A famous passage of the orator Demosthenes in which he describes how the Athenians in 339 BC received the news that their enemy Philip of Macedon (father of Alexander the Great) had captured a town only three days march from Athens. *ll*.1f. ὡϲ τοὺϲ πρυτάνειϲ *to* (22.1/1*c*) *the prytaneis* (a committee of the Council in charge of day-to-day administration); take ὡϲ (= ὅτι) Ἐλάτεια κατείληπται with ἀγγέλλων; κατείληπται 3rd s. perf. ind. pass. of καταλαμβάνω (the tense used in the original direct speech is kept, 8.1/3). *ll*.3f. μεταξὺ δειπνοῦντεϲ 12.1/2*a*(i); τοὺϲ ἐκ τῶν ϲκηνῶν lit. *those from the stalls* but trans. *those in the stalls*; in this pregnant use of ἐκ (cf. note on 9.2.13 *l*.14, where the use is somewhat different) the choice of preposition has been influenced by ἐξεῖργον; the imperfect is often used for vivid effect in narrative, hence ἐξεῖργον, ἐνεπίμπραϲαν (< ἐμπίμπρημι) etc. – trans. by the simple past (*cleared out, set fire to*, etc.); the γέρρα (wicker-work of some kind) were set on fire to inform the Athenians of the emergency. *l*.8 ὑμεῖϲ i.e. the people (referred to as ὁ δῆμοϲ in *l*.9). *l*.10 ἄνω *above* i.e. on the Pnyx, a hill to the south-west of the Athenian agora which was used for meetings of the Assembly; καθῆτο impf. (19.1/3*b*); ὡϲ *when* (22.1/1*b*(iv)). *ll*.11f. τὰ προϲηγγελμέν'(α) ἑαυτοῖϲ *the things reported* (perf.) *to them* (refl. because it refers back to the subject of the clause οἱ πρυτάνειϲ); τὸν ἥκοντα the person mentioned in the first line as having brought the message. *l*.13 παρῄει < παρέρχομαι (cf. 18.1/3).

3 (*i*) αἴτει 2nd s. pres. imp. act. (*ii*) ἔϲτιν here *there is*; ἀνεζητηκώϲ perf. act. pple. of ἀναζητέω. (ix) Zeus dwelt in the heavens or upper air (αἰθήρ).

4 Supply ἐcτί in (*i*), (*vi*), (*vii*), (*viii*). (*ii*) πάνθ' i.e. πάντα. (*iii*) Take τοῦδ' ἕκατι together – the phrase anticipates the ὡc clause. (*vii*) δ'(έ) is placed here after the first phrase, not the first word; with τὰ μὴ δίκαια supply τὸ νῑκᾶν. (*viii*) ᾄν = ἐᾱ́ν. (*xi*) ἔcῃ 2nd s. fut. ind. of εἰμί. (*xii*) μή with a pple. to express a condition (12.1/2*a*(iv)). (*xiv*) A phrase, not a sentence.

5 τὸ πρῶτον acc. of respect (20.1/5), *with respect to the first [period]*, i.e *at first*.

6 *ll.*1f. μέν and δέ contrast πάθη ... πόλλ' (= πολλά) and ἕν (*sc.* πάθοc); οὖν δή *so then, well as you know*; with οἶον οὔπω πρόcθεν supply ἐκλαυcάμην; ἐξερῶ fut. of ἐξαγορεύω (cf. 18.1/4 note 2). *ll.*3f. γάρ begins the explanation of the previous line and need not be translated; take ὁδὸν ... τὴν τελευταίᾱν as virtual cognate acc. (22.1/2*g*) with ὡρμᾶτ'(ο) *was setting out on ...*; οἴκων ... δόμοιc plural for singular (a common use in poetry). *l.*6 ξυνθήμαθ' (= -τα) a type of retained acc. (22.1/2*f*(ii)) with ἐγγεγραμμένην (*l.*5), *inscribed with signs* (ἐγγράφει ξυνθήματα δέλτῳ means *he inscribes signs on a tablet*; this can, somewhat illogically, be put into the passive δέλτοc ἐγγράφεται ξυνθήματα with the original accusative retained, but we must translate *a tablet is inscribed with signs* – this differs from the examples in 22.1/2*f*(ii) in that ἐγγράφω takes an acc. and dat., not two accusatives); ἔτλη root aor. of τλάω. *l.*7 πολλοὺc ἀγῶνας ἐξιών *going out on many exploits* virtual cognate acc. (22.1/2*g*); οὕτω *thus, like this* as Deianeira goes on to explain later. *l.*8 ὡc ... *under the impression of going to do something, as [one] going to do something* (see note on 12.3.7).

8 *l.*2 πᾶc τιc emphatic for πᾶc, lit. *every single one*; βούλετ' i.e. βούλεται *l.*4 ὡc to introduce a clause of reason (22.1/1*b*(iii)).

9 θαυμαcτῶc ὡc 22.1/1*a*(iii).

22.3 Extra reading

Anacreontea

Anacreon was an Ionic poet of the sixth century BC. His personal poetry was famous but very little has survived. It attracted many imitators in antiquity and some of their poems (as 1 below) have come down under his name. The second poem is certainly genuine.

1 μακαρίζομέν cε, τέττιξ,
ὅτε δενδρέων ἐπ᾽ ἄκρων
ὀλίγην δρόcον πεπωκὼc
βαcιλεὺc ὅπωc ἀείδειc·
cὰ γάρ ἐcτι κεῖνα πάντα,
ὁπόcα βλέπειc ἐν ἀγροῖc,
ὁπόcα τρέφουcιν ὗλαι.
cὺ δὲ τίμιοc βροτοῖcιν,
θέρεοc γλυκὺc προφήτηc.
φιλέουcι μέν cε Μοῦcαι,
φιλέει δὲ Φοῖβοc αὐτόc,
λιγυρὴν δ᾽ ἔδωκεν οἴμην.
τὸ δὲ γῆραc οὔ cε τείρει,
cοφέ, γηγενέc, φίλυμνε,
ἀπαθὴc δ᾽, ἀναιμόcαρκε,
cχεδὸν εἶ θεοῖc ὅμοιοc.

2 πολιοὶ μὲν ἡμὶν ἤδη
κρόταφοι, κάρη τε λευκόν,
χαρίεccα δ᾽ οὐκέτι ἥβη
πάρα, γηράλεοι δ᾽ ὀδόντεc.
γλυκεροῦ δ᾽ οὐκέτι πολλὸc
βιότου χρόνοc λέλειπται·
διὰ ταῦτ᾽ ἀναcταλύζω
θαμὰ Τάρταρον δεδοικώc.
᾽Αΐδεω γάρ ἐcτι δεινὸc
μυχόc, ἀργαλέη δ᾽ ἐc αὐτὸν
κάθοδοc· καὶ γὰρ ἑτοῖμον
καταβάντι μὴ ἀναβῆναι.

Notes

1 *l.*2 δενδρέων (Ionic for δένδρων, cf. 13.1/1*c*) ἐπ᾽ ἄκρων *on the tops of trees* (18.1/6). *l.*4 βαcιλεὺc ὅπωc = ὅπωc (*like*) βαcιλεύc. *ll.*5f. πάντα, ὁπόcα (= ὅcα, as also in *l.*7) 21.1/3*d*. *l.*8 Supply εἶ (< εἰμί); βροτοῖcιν *among mortals* (dat. of reference, 23.1/2*e*). *ll.*9ff. Three examples of the use of uncontracted forms in Ionic, θέρεοc (= θέρουc, cf. 6.1/1*c*), φιλέουcι (= φιλοῦcι), φιλέει (= φιλεῖ). *l.*12 λιγυρήν = -ᾱ́ν.

2 *l.*1 Supply εἰcί; ἡμίν (= ἡμῖν) plural for singular (the dative is one of possession, 23.1/2*c*). *l.*2 κάρη, an irregular noun, is neuter, hence λευκόν. *l.*4 πάρα = πάρεcτι (cf. 21.1/4 note 2 but here it is not used impersonally). *ll.*7f. Take θάμα with ἀναcταλύζω; δεδοικώc 19.1/3*a*. *l.*9 ᾽Αΐδεω = Attic Ἅιδου (gen. of Ἅιδηc), on the ending cf. 25.1/2*b*(i). *l.*10 ἀργαλέη = -έᾱ. *l.*11 ἑτοῖμον *[it is] fixed* the neuter singular adj. is used in impersonal expressions.

23.1 Grammar

23.1/1 Uses of cases (2) – genitive

Apart from its use as the case of possession (2.1/3*d*) and after certain prepositions (2.1/3*g*, 3.1/5*b*), the genitive can function in a number of ways with another noun, verb, adjective or even adverb. Although the genitive is often to be translated by *of*, in some of its uses a different rendering in English is required.

(*a*) ***Possessive genitive*** (see 2.1/3*d*)

In this use the genitive denotes ownership, possession or some looser association: ἡ τοῦ Δημοcθένουc οἰκίᾱ *the house of Demosthenes* (or *Demosthenes' house*); οἱ Cόλωνοc νόμοι *the laws of* (*made by*) *Solon*; τὰ τῆc πόλεωc *the [affairs] of the city.* In certain very restricted contexts a possessive genitive qualifies a missing noun, which can easily be supplied; the most common are *wife, son/daughter* (cf. 5.1/3 note 2) and *place of abode*:

Ἀλέξανδροc ὁ Φιλίππου.	*Alexander, [son] of Philip.*
Ἄρτεμιc ἡ Διόc.	*Artemis, [daughter] of Zeus.*
ἐν Ἀρίφρονοc.	*At Ariphron's* (*in [the house] of Ariphron*).
ἐν Διονῡ́cου.	*At [the shrine] of Dionysus* (cf. *at St. Paul's*).

(*b*) ***Genitive of characteristic***

In English we may say *it is the part/duty/nature/characteristic, etc. of someone to do something.* In Greek this is expressed simply by the use of the third singular of εἰμί plus the genitive.

In translation from Greek the appropriate English word to be supplied must be gauged from the context:

οὔτοι γυναικόϲ ἐϲτιν ἱ̄μείρειν μάχηϲ.	*It is indeed not a woman's part to long for battle.*
δοκεῖ δικαίου τοῦτ' εἶναι πολῑ́του.	*This seems to be the duty of a just citizen.*

(*c*) ***Subjective and objective genitive***

An **objective** genitive stands in the same relation to a noun or adjective as an object does to a transitive verb. In *Socrates' love of the truth dominated his life,* the genitive *of the truth* is objective because the sense connection between *truth* and *love* is the same as between an object and a verb (we could say, with the same meaning, *Socrates loved the truth*; *this dominated his life*). Examples in Greek are: φόβοϲ τοῦ γήρωϲ *fear of old age,* τὸ κράτοϲ τῆϲ θαλάττηϲ *the command of the sea,* ἔρωϲ τῆϲ ἀρετῆϲ *love of virtue.* Because this use is more extensive in Greek than in English we must sometimes translate it by a different preposition: ὁ τοῦ κυνὸϲ λόγοϲ *the story about the dog,* νῑ́κη τῶν ἡδονῶν *victory over pleasures.* A **subjective** genitive, on the other hand, stands in the same relation to a noun as a subject does to a verb: νῑ́κη τῶν βαρβάρων *victory of the barbarians* (i.e. οἱ βάρβαροι νῑκῶϲιν *the barbarians are victorious*). This use is only a variety of the possessive genitive.

Sometimes, however, we must decide from the context whether a genitive is subjective or objective. ὁ τῶν Ἑλλήνων φόβοϲ can mean *the Greeks' fear* (i.e. *the fear felt by the Greeks*) (subjective), as well as *the fear of the Greeks* (i.e. *the fear inspired by the Greeks*) (objective). A possessive adjective (9.1/5*b*) usually represents a subjective genitive, but may on occasion be the equivalent of an objective genitive: φιλίᾳ τῇ ἐμῇ can mean *through friendship for me* as well as *through my friendship.* Cf. ἐπὶ διαβολῇ τῇ ἐμῇ in 10.3 *ll.*6f.

(*d*) ***Partitive genitive***

In this construction the genitive denotes the whole and the noun or pronoun on which it depends denotes a part of that whole:

μέροϲ τι τῶν βαρβάρων	*a part of the barbarians*
οἱ ἄδικοι τῶν ἀνθρώπων	*the unjust among men*
ὀλίγοι αὐτῶν	*few of them*
οἱ πρεϲβύτατοι τῶν ϲτρατηγῶν	*the oldest of the generals*

The partitive genitive may also occur by itself as the object of a verb: τῆϲ γῆϲ ἔτεμον *they ravaged [part] of the land* (τὴν γῆν ἔτεμον would mean *they ravaged the [whole] land*). It can also be used predicatively:

Cόλων τῶν ἑπτὰ cοφιcτῶν ἐκλήθη.	*Solon was called [one] of the Seven Sages.*

This use of the genitive also occurs in abstract nouns after the phrase εἰc τοῦτο (τοcοῦτο) ἀφικνεῖcθαι (ἥκειν etc.) *to reach this (such a) pitch/point/stage of* (cf. 16.1/1 note 3):

εἰc τοῦτο θράcουc καὶ ἀναιδείᾱc ἀφῖκετο.	*He reached such a pitch of boldness and shamelessness.*
εἰc τοῦθ᾽ ὕβρεωc ἥκει.	*He has come to such a pitch of insolence.*

Under this heading also belongs the **chorographic** genitive, or genitive of **geographic definition:**

ἔπλευcαν τῆc Ἰταλίᾱc εἰc Τάραντα.	*They sailed to Tarentum in Italy* (lit. *[a part] of Italy*).
τῆc Cικελίᾱc οἱ Cυρᾱκόcιοι.	*The Syracusans in Sicily.*

Compare the use of the genitive with adverbs of place, e.g. εἰδέναι ὅπου γῆc ἐcτιν *to know where in the world he is* (cf. 2.2.11).

(*e*) ***Genitive of explanation***

The genitive may be used as the equivalent of a noun in apposition which gives an explanation or definition of the preceding noun. The construction in English is generally the same:

ὦ πόλι Θηβῶν.	*O city of Thebes* (i.e. O *city,* viz *Thebes*).
τέλοc θανάτου.	*The end of death* (i.e. the end that is death).
ὕπνου δῶρον.	*The gift of sleep.*

(*f*) ***Genitive of price or value*** (see 20.1/3)

(*g*) ***Genitive of time within which*** (see 7.1/7*c*)

(*h*) ***Genitive absolute*** (see 12.1/2*b*)

(*i*) ***Genitive of comparison*** (see 17.1/4*a*)

(*j*) ***Genitive of separation*** (see 20.1/4)

(*k*) ***Genitive with verbs*** (see 13.1/2*a*)

At 13.1/2*d* we considered certain intransitive verbs which take the genitive. Two other groups are followed by an accusative and a genitive:

(i) Verbs of **accusing, acquitting, condemning, prosecuting** and the like are generally followed by an accusative of the person involved and a genitive of the crime or charge. Such verbs are αἰτιάομαι *accuse,* γράφομαι *indict,* διώκω *prosecute*:

ὁ Μέλητοϲ ἀϲεβείᾱϲ ἐμὲ ἐγράψατο.	*Meletus indicted me for impiety.*
διώξομαί ϲε δειλίᾱϲ.	*I shall prosecute you for cowardice.*

However, verbs of accusing and condemning which are compounded with κατά (such as κατηγορέω *accuse,* καταγιγνώϲκω *give judgement against, condemn,* κατακρῑ́νω *give sentence against,* καταψηφίζομαι *vote against*) reverse the normal construction, and so take a genitive of the person and an accusative of the crime or penalty:

ἐγὼ δ' ῡ̔μῶν δέομαι μὴ καταγνῶναι δωροδοκίᾱν ἐμοῦ.	*I request you not to condemn me for bribery.*
ἐμοῦ Φιλιππιϲμὸν κατηγορεῖ.	*He accuses me of siding with Philip.*

(ii) A genitive of **cause** can follow verbs of **emotion.** Such verbs are θαυμάζω *wonder at,* ζηλόω *admire,* οἰκτῑ́ρω *pity,* etc.:

τούτουϲ τῆϲ τόλμηϲ θαυμάζω.	*I wonder at these men for* (or *because of*) *their boldness.*
τοῦ πάθουϲ ᾤκτῑρεν αὐτόν.	*He pitied him for his suffering.*

A genitive of cause can also occur with adjectives: εὐδαίμων τοῦ τρόπου *happy in his way of life.*

(l) Genitive of exclamation

This genitive, which is often coupled with an interjection (φεῦ *alas* (of grief), *ah, oh* (of astonishment); οἴμοι *alas*), is akin to the genitive of cause as it gives the reason for the speaker's astonishment or grief:

οἴμοι ταλαίνηϲ τῆϲδε ϲυμφορᾶϲ.	*Alas for this wretched plight!*
φεῦ φεῦ τῆϲ ὥρᾱϲ, τοῦ κάλλουϲ.	*Ah, what youthful bloom, what beauty!*
εἶπε πρὸϲ αὐτόν, τῆϲ τύχηϲ.	*He said to himself, "What luck!"*

23.1/2 Uses of cases (3) – dative

The Greek dative is an amalgam of three cases:

(i) the **dative proper**, generally to be translated *to* or *for*, indicating the person (or thing) involved in an action (the recipient, the person advantaged or disadvantaged, etc.);

(ii) the old **instrumental** case, denoting that *by* which or *with* which an action is done or accompanied;

(iii) the original **locative** case, which expressed *place where* and *time when*.

Some of these uses were distinguished and made more precise by the use of prepositions (cf. 2.1/3*b*, 3.1/5).

Dative proper

(*a*) ***Verbs governing the dative***

(i) Verbs followed by a direct object (accusative) and an indirect object (dative – 2.1/3*e*), such as verbs of **giving, saying, promising:** Κῦροϲ δίδωϲιν αὐτῷ μῡρίουϲ δᾱρεικούϲ *Cyrus gives him 10,000 darics*; ὑπιϲχνοῦμαί ϲοι δέκα τάλαντα *I promise you ten talents*. However, many verbs of **reproaching, blaming** and the like, which in English take a direct object of the person involved, in Greek take a **dative** of the person and an accusative of the thing (when expressed):

μὴ πάθωμεν ὃ ἄλλοιϲ ἐπιτῑμῶμεν.	*Let us not get into a situation for which we censure others* (lit. *let us not experience [the thing] which we censure in others*).
αἰϲχῡ́νομαί ϲοι τοῦτ' ὀνειδίϲαι.	*I am ashamed to reproach you with this.*
τί ἄν μοι μέμφοιο;	*What would you blame me for?*

The English construction which allows the indirect object of a verb in the active voice to be made the subject of the same verb in the passive (*I was given this land*) is generally impossible in Greek. ταύτην τὴν χώρᾱν μοι ἔδωκε *he gave me this land* becomes αὕτη ἡ χώρᾱ μοι ὑπ' αὐτοῦ ἐδόθη *this land was given to me by him*. ἐδόθην would mean *I was given* in the sense *I was handed over*. For an exception see note on 22.2.6 *l*.5.

(ii) **Intransitive verbs** followed by the dative (see 13.1/2*b*)

(iii) **Impersonal verbs** followed by the dative (see 21.1/4)

(*b*) *Dative with adjectives, adverbs and nouns*

The dative is used with certain **adjectives** whose English equivalent is usually followed by *to* or *for*. These include φίλοϲ *dear, friendly*; ἐχθρόϲ *hateful, hostile*; ἴϲοϲ *equal*; ὅμοιοϲ *like, resembling*; ἀνόμοιοϲ *unlike, dissimilar*:

τύραννοϲ ἅπᾱϲ ἐχθρὸϲ ἐλευθερίᾳ καὶ νόμοιϲ ἐναντίοϲ.	*Every tyrant [is] hostile to freedom and opposed to laws.*
ποιεῖτε ὅμοια τοῖϲ λόγοιϲ.	*You are acting in accordance with* (lit. *doing things like*) *your words.*

Compare ὁ αὐτόϲ with the dative *the same as* (9.1/3*b*).

A similar use of the dative is found after some **adverbs**:

ἀκολούθωϲ τοῖϲ νόμοιϲ	*In accordance with the laws.*
ὁμολογουμένωϲ τῇ φύϲει ζῆν	*To live in agreement with nature.*

as well as with some **nouns**, especially those related to verbs of similar meaning which take the dative:

ἐπιβουλὴ ἐμοί.	*A plot against me.*
κοινωνίᾱ τοῖϲ ἀνδράϲι.	*Association with men.*

(*c*) *Dative of possession*

The dative is used with εἶναι (and verbs of similar meaning such as ὑπάρχειν and γίγνεϲθαι) to denote the owner or possessor:

οἰκεῖοί μοί εἰϲι καὶ υἱεῖϲ.	*I have relatives and sons* (lit. *relatives and sons are to me*);
τῷ δικαίῳ παρὰ θεῶν δῶρα γίγνεται.	*The just man has gifts* (lit. *gifts come into being for the just man*) *from the gods.*

(*d*) *Dative of advantage and disadvantage*

The dative is used to indicate the person or thing for whose advantage or disadvantage something is done: πᾶϲ ἀνὴρ αὑτῷ πονεῖ *every man works for himself* (advantage); ἄλλο ϲτράτευμα αὐτῷ ϲυνελέγετο *another army was being gathered for him* (advantage); ἥδε ἡ ἡμέρᾱ τοῖϲ Ἕλληϲι μεγάλων κακῶν ἄρξει *this day will be the beginning of great troubles for the Greeks* (disadvantage). Sometimes this use cannot be translated by *for*:

ϲῖτον αὐτοῖϲ ἀφεῖλεν *he took food away from them* (lit. *he took food away to their disadvantage*; for the other construction used with verbs meaning *take away* see 22.1/2*f*(ii)).

(*e*) ***Dative of reference or relation***

Similarly, the dative may be used to denote a person or thing to whose case a statement is limited: τριήρει ἐϲτὶν εἰϲ Ἡράκλειαν ἡμέρᾱϲ μακρᾶϲ πλοῦϲ *for a trireme it is a long day's voyage to Heraclea*. This dative is often used to denote *in the eyes of* or *in the judgement of*:

ἡμῖν Ἀχιλλεὺϲ ἄξιοϲ τῑμῆϲ.	*In our eyes* (lit. *for us*) *Achilles [is] worthy of honour.*
ἀνάξιοι πᾶϲιν ἐϲτε δυϲτυχεῖν.	*In the eyes of all* (lit. *for all*) *you are unworthy to suffer misfortune.*

A participle in the dative singular is used in this way with an indefinite reference:

Ἐπίδαμνοϲ ἐν δεξιᾷ ἐϲτιν εἰϲπλέοντι ἐϲ τὸν Ἰόνιον κόλπον.	*Epidamnus is on the right as one sails into* (lit. *in relation to one sailing into*) *the Ionian Gulf.*
ἔλεγον ὅτι ἡ ὁδὸϲ διαβάντι τὸν ποταμὸν ἐπὶ Λῡδίᾱν φέροι.	*They said that, when one had crossed the river, the road led to Lydia.*

Compare also the phrase ὡϲ ϲυνελόντι εἰπεῖν *to speak concisely, in a word* (lit. *so to speak for one having brought [the matter] together*).

(*f*) ***Ethic dative*** (a purely conventional term, with no connection with ethics)

The dative of the first or second person pronouns can be used simply to attract the attention of the person addressed. There is no grammatical connection with the surrounding words. This so-called ethic dative is usually to be represented in English by *I beg you, please, let me tell you, you know*, and the like:

καί μοι μὴ θορυβήϲητε.	*And, I beg you, don't make a clamour.*
Ἀρταφέρνηϲ ῡ̔μῖν Ὑϲτάϲπου ἐϲτὶ παῖϲ.	*Artaphernes, you know, is Hystaspes' son.*

(*g*) ***Dative of the agent***

This use, replaced in most contexts by ὑπό + gen., is found with the perfect and pluperfect passive (very rarely with other tenses):

πάνθ’ ἡμῖν πεποίηται.	*Everything has been done by us.*
ἐπειδὴ αὐτοῖϲ παρεϲκεύαϲτο.	*When they had made their preparations* (lit. *it had been prepared by them*).

For the dative of the agent with verbal adjectives, see 24.1/5*b*.

Instrumental dative

(*h*) ***Dative of instrument*** (see 11.1/2)

(*i*) ***Dative of cause***

The dative may denote cause: ῥῑ́γει ἀπωλλύμεθα *we were perishing from* (or *because of*) *cold.* Often the noun in the dative denotes an emotional or mental condition:

ὕβρει καὶ οὐκ οἴνῳ τοῦτο ποιεῖ.	*He does this through insolence and not because he is drunk* (lit. *because of wine*).
ἠπείγοντο πρὸϲ τὸν ποταμὸν τοῦ πιεῖν ἐπιθῡμίᾳ.	*They were hurrying towards the river because of their desire to drink* (lit. *because of a desire for drinking*).

Occasionally cause may also be expressed by ὑπό with the genitive:

οὐκ ἐδύνατο καθεύδειν ὑπὸ λῡ́πηϲ	*He could not sleep because of* (or *for*) *grief.*

(*j*) ***Dative of manner and attendant circumstances***

The dative may be used to denote the manner in which something is done or the circumstances accompanying an action:

οἱ Ἀθηναῖοι παντὶ ϲθένει ἐπεκούρηϲαν.	*The Athenians helped with all their strength* (manner).
ἀτελεῖ τῇ νῑ́κῃ ἀπῆλθον.	*They went away with their victory incomplete* (accompanying circumstance).

Normally a noun used in this way is qualified by an adjective (as above). Some nouns, however, are regularly employed by themselves as datives of manner and are virtually the equivalent of adverbs:

βίᾳ *by force, forcibly*; δρόμῳ *at a run*; ἔργῳ *in fact, in deed*; λόγῳ *in word, in theory*; ϲιγῇ *in silence*; ϲπουδῇ *hastily*; φύϲει ... νόμῳ *by nature ... by convention*; compare also τῷ ὄντι *in reality* (see 12.1/1 note 1); τούτῳ τῷ τρόπῳ *in this way*.

Under this category are also included the datives of feminine adjectives with a noun understood: ταύτῃ *in this way*; ἰδίᾳ *privately*; δημοϲίᾳ *publicly*; πεζῇ *on foot*.

(*k*) ***Dative of accompaniment***

We have already met this use of the dative with αὐτόϲ (see 9.1/3*a*(ii)). The dative by itself is particularly common in military contexts (the **military dative**) to denote the forces with which a journey or expedition is made:

᾿Αθηναῖοι ἐφ' ἡμᾶϲ πολλῇ ϲτρατιᾷ ὥρμηνται.	*The Athenians have made an expedition against us with a large force.*

(*l*) ***Dative of measure of difference*** (see 17.1/4*b*)

(*m*) ***Dative of respect***

As well as an accusative of respect (20.1/5) we may also find the dative used in a similar way:

ἀνὴρ ἡλικίᾳ ἔτι νέοϲ *a man still young in age*; ὀνόματι ϲπονδαί *a truce in name [alone]*.

Locative dative

(*n*) ***Dative of place where***

In poetry **place where** may be expressed by the dative **without a preposition**: Κρονίδηϲ αἰθέρι ναίων *the son of Cronos living in the sky*. In Attic prose, however, a preposition is generally required (2.1/3*b*), except with some place names, e.g. Μαραθῶνι *at Marathon*. Traces of the old locative endings remain in such forms such as: ᾿Αθήνηϲι (= ἐν ᾿Αθήναιϲ) *at Athens*; Φαληροῖ (= ἐν Φαλήρῳ) *at Phalerum*; cf. οἴκοι *at home*; these words are usually classified as adverbs.

(*o*) ***Dative of time when*** (see 7.1/7*b*)

23.2 Greek reading

1 *In addition to translating, define each use of the genitive and dative:*

(*i*)# ὦ φίλον ὕπνου θέλγητρον, ἐπίκουρον νόϲου. (*ii*) ἤθελε τῶν μενόντων εἶναι. (*iii*) ὦ Πόϲειδον, τῆϲ τέχνηϲ. (*iv*)# πενίαν

φέρειν οὐ παντόϲ, ἀλλ' ἀνδρὸϲ ϲοφοῦ. (*v*) τούτῳ πάνυ μο προϲέχετε τὸν νοῦν. (*vi*) πολλαὶ θεραπεῖαι τοῖϲ ἰατροῖ εὕρηνται. (*vii*) ὕπνοϲ πέφυκε ϲωμάτων ϲωτηρία. (*viii*) τὸ αὐτὸν αἰνεῖν καὶ ψέγειν ἀνδρὸϲ κακοῦ. (*ix*) τοιοῦτο ὑμῖ ἐϲτιν ἡ τυραννίϲ, ὦ Λακεδαιμόνιοι. (*x*)# ταῦτα Ζεὺϲ οἶδε Ὀλύμπιοϲ, αἰθέρι ναίων. (*xi*) αἰτιῶνται αὐτὸν κλοπῆϲ. (*xii*) οἱ ἄνθρωποι διὰ τὸ αὐτῶν δέοϲ τοῦ θανάτου ψεύδονται. (*xiii* ἐφοβοῦντο μὴ οἱ Ἀθηναῖοι μείζονι παραϲκευῇ ἐπέλθωϲιν (*xiv*) κραυγῇ πολλῇ ἐπίαϲιν. (*xv*) ὄνομα τῷ μειρακίῳ ἦν Πλάτων. (*xvi*)# τέχνη ἀνάγκηϲ ἀϲθενεϲτέρα μακρῷ. (*xvii*)# ζηλῶ ϲε τοῦ νοῦ, τῆϲ δὲ δειλίαϲ ϲτυγῶ. (*xviii*) ἐγὼ τῶν κρεῶν ἔκλεπτον. (*xix*)# ἆρ' ὑμῖν οὗτοϲ ταῦτ' ἔδραϲεν ἔνδικα; (*xx*) θεοῖϲ ταῦτα ἐποίηϲαν. (*xxi*) ϲτυγνὸϲ ἦν καὶ τῇ φωνῇ τραχύϲ. (*xxii*) ὁ ϲτρατὸϲ ἀφίκετο τῆϲ Ἀττικῆϲ ἐϲ Οἰνόην. (*xxiii*) ὁρᾶτε τὴν βαϲιλέωϲ ἐπιορκίαν. (*xxiv*) οὐκ εἰμὶ τοῖϲ πεπραγμένοιϲ δύϲθυμοϲ.

2 ὁ Διογένηϲ, Ἀναξιμένει τῷ ῥήτορι παχεῖ ὄντι προϲελθών, ἐπίδοϲ καὶ ἡμῖν, ἔφη, τοῖϲ πτώχοιϲ τῆϲ γαϲτρόϲ· καὶ γὰρ αὐτὸϲ κουφιϲθήϲει καὶ ἡμᾶϲ ὠφελήϲειϲ.

3# ἦν γάρ τιϲ αἶνοϲ ὡϲ γυναιξὶ μὲν τέχναι
μέλουϲι, λόγχῃ δ' ἄνδρεϲ εὐϲτοχώτεροι.
εἰ γὰρ δόλοιϲιν ἦν τὸ νικητήριον,
ἡμεῖϲ ἂν ἀνδρῶν εἴχομεν τυραννίδα.

4# καὶ νῦν παραινῶ πᾶϲι τοῖϲ νεωτέροιϲ
μὴ πρὸϲ τὸ γῆραϲ ἀναβολὰϲ ποιουμένουϲ
ϲχολῇ τεκνοῦϲθαι παῖδαϲ· οὐ γὰρ ἡδονή,
γυναικί τ' ἐχθρὸν χρῆμα πρεϲβύτηϲ ἀνήρ·
ἀλλ' ὡϲ τάχιϲτα. καὶ γὰρ ἐκτροφαὶ καλαὶ
καὶ ϲυννεάζων ἡδὺ παῖϲ νέῳ πατρί.

5 One of the accusations brought against Socrates (10.3) was that he did not believe in the traditional gods. In the *Apology* of Plato (see 13.3), which is an account of his trial, he is represented as interrogating one of his accusers on this charge.

ΜΕΛΗΤΟϹ – ϹΩΚΡΑΤΗϹ

ΜΕ. ταῦτα λέγω, ὡϲ τὸ παράπαν οὐ νομίζειϲ θεούϲ.
ϹΩ. ὦ θαύμαϲιε Μέλητε, τί ταῦτα λέγειϲ; οὐδὲ ἥλιον οὐδὲ ϲελήνην ἄρα νομίζω θεοὺϲ εἶναι, ὥϲπερ οἱ ἄλλοι ἄνθρωποι;
ΜΕ. μὰ Δί', ὦ ἄνδρεϲ δικαϲταί, ἐπεὶ τὸν μὲν ἥλιον λίθον φηϲὶν εἶναι, τὴν δὲ ϲελήνην γῆν.
ϹΩ. Ἀναξαγόρου οἴει κατηγορεῖν, ὦ φίλε Μέλητε; καὶ οὕτω καταφρονεῖϲ τῶνδε καὶ οἴει αὐτοὺϲ ἀπείρουϲ γραμμάτων εἶναι ὥϲτε οὐκ εἰδέναι ὅτι τὰ Ἀναξαγόρου βιβλία τοῦ Κλαζομενίου γέμει τούτων τῶν λόγων; καὶ δὴ καὶ οἱ νέοι

ταῦτα παρ' ἐμοῦ μανθάνουσιν, ἃ ἔξεστιν δραχμῆς ἐκ τῆς ὀρχήστρας πριαμένοις Σωκράτους καταγελᾶν, ἐὰν προσποιῆται ἑαυτοῦ εἶναι, ἄλλως τε καὶ οὕτως ἄτοπα ὄντα; ἀλλ', ὦ πρὸς Διός, οὑτωσί σοι δοκῶ; οὐδένα νομίζω θεὸν εἶναι;

ΜΕ. οὐ μέντοι μὰ Δία οὐδ' ὁπωστιοῦν.

ϹΩ. ἄπιστός γ' εἶ, ὦ Μέλητε, καὶ ταῦτα μέντοι, ὡς ἐμοὶ δοκεῖς, σαυτῷ. ἐμοὶ γὰρ δοκεῖ οὑτοσί, ὦ ἄνδρες Ἀθηναῖοι, πάνυ εἶναι ὑβριστὴς καὶ ἀκόλαστος, καὶ ἀτεχνῶς τὴν γραφὴν ὕβρει τινὶ καὶ ἀκολασίᾳ καὶ νεότητι γράψασθαι. ἔοικεν γὰρ ὥσπερ αἴνιγμα συντιθέντι διαπειρωμένῳ, ἆρα γνώσεται Σωκράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντιζομένου καὶ ἐναντί' ἐμαυτῷ λέγοντος, ἢ ἐξαπατήσω αὐτὸν καὶ τοὺς ἄλλους τοὺς ἀκούοντας; οὗτος γὰρ ἐμοὶ φαίνεται τὰ ἐναντία λέγειν αὐτὸς ἑαυτῷ ἐν τῇ γραφῇ ὥσπερ ἂν εἰ εἴποι· ἀδικεῖ Σωκράτης θεοὺς οὐ νομίζων, ἀλλὰ θεοὺς νομίζων. καίτοι τοῦτό ἐστι παίζοντος.

Notes

1 (*i*) ὕπνου θέλγητρον 23.1/1*e*. (*iv*) Supply ἐστί (cf. (*viii*) and (*xvi*)).

2 ἐπίδος 2nd. s. aor. imp. act. of ἐπιδίδωμι; τῆς γαστρός 23.1/1*d*; κουφισθήσει 2nd s. fut. ind. pass.

3 *l*.2 Supply εἰσί with ἄνδρες. *l*.3 Lit. *for if the prize of victory were through guiles* (dat. of instrument), i.e. *were [won] by guiles.*

4 *ll*.2f. ἀναβολὰς ποιοῦμαι (mid.) *I make delays*, i.e. for myself – the active would mean *I make delays (for others),* cf. 8.1/1*b*; the middle is used in the same way with τεκνοῦσθαι; οὐ ... ἡδονή (ἐστι), i.e. in producing children in old age. *l*.5 ὡς τάχιστα is contrasted with σχολῇ (*l*.3), i.e. have children as quickly as possible; ἐκτροφαί (plural for singular) *the rearing [of children]*, i.e. *rearing children. l*.6 The neuter adj. ἡδύ is predicate *[is] a pleasant [thing]* (ἐστί is understood), cf. 5.2.5(*i*).

5 *l*.1 ταῦτα trans. *this* (the neuter plural is often used where we would have the singular in English); τὸ παράπαν οὐ *not at all*, cf. note on 11.2.12 *l*.3; νομίζεις *believe in. l*.2 οὐδὲ ... οὐδέ *not even ... nor* (not *neither ... nor* which is οὔτε ... οὔτε) – note that this question is not marked by any introductory word (the same applies to all the questions in what Socrates says next). *l*.4 μὰ Δί'(α) here *no, by Zeus* (22.1/2*b*). *l*.6 Anaxagoras of Clazomenae was a philosopher of the generation before Socrates who taught that the sun and moon were material bodies suspended in the sky (the sun

was a burning rock about the size of the Peloponnese); the traditional belief was that they were divinities. *ll.*7f. τῶνδε i.e. the jurymen; αὐτοὺc ... ὥcτε lit. *them to be inexperienced in letters with the result ...*, i.e. *that they are [so] illiterate that ...*; οὐκ εἰδέναι an exception to the rule given at 24.1/2*d* – ὥcτε + inf. is often negated by οὐ when it follows the inf. construction of indirect speech (here αὐτοὺc ... εἶναι); *ll.*10ff. ἅ is the object of πριαμένοιc, lit. *which having bought ... it is allowed* (ἔξεcτιν) *[to them] to mock* (καταγελᾶν)..., i.e. *which they can buy ... and [then] laugh at ...*; δραχμῆc gen. of price (20.1/3); ἐκ τῆc ὀρχήcτρᾱc lit. *from the orchestra* (a part of the Athenian agora where books were sold) but English idiom requires *in the orchestra*; ἑαυτοῦ εἶναι *[them*, i.e. the doctrines of Anaxagoras*] to be his* (lit. *of himself* possessive gen., 23.1/1*a*); ἄλλωc τε καί *especially*; ἄτοπα ὄντα agrees with the understood subject of εἶναι. *l.*16 καὶ ταῦτα μέντοι *and that* (cf. note on *l.*1) *too* (ταῦτα refers to the clause ἄπιcτόc γ' εἶ *you are not to be believed*). *ll.*19ff. ὕβρει τινί, ἀκολαcίᾳ datives of cause (23.1/2*i*); ὥcπερ (lit. *as if*) tones down the metaphor (cf. 22.1/1*a*(vi) for ὡc used in the same way) and need not be translated; αἴνιγμα object of cυντιθέντι which agrees with διαπειρωμένῳ, *[a man] composing a riddle making trial [of me]*, i.e. *[a man] making trial [of me] [by] composing ...* (the actual riddle is ἆρα ... ἀκούονταc); δή adds a note of sarcasm to ὁ cοφόc. *ll.*21f ἐμοῦ ... ἐναντί'(α) ἐμαυτῷ λέγοντοc (*saying [things] opposite to myself*, i.e. *contradicting myself*) gen. absol. with two participles (*will S. realise when I ... ?*). *l.*24 ὥcπερ ἄν εἰ (= ὥcπερ εἰ) εἴποι *as if he were to say. l.*26 παίζοντοc gen. of characteristic (23.1/1*b*).

23.3 Extra reading

Further elegiac poetry

Of the following, 1–5 are epitaphs, which were nearly always written in elegiac couplets (**Appendix 9**). Other examples of epitaphs occur at 9.2.3 and 19.2.7(*v*).

1 ναυηγοῦ τάφοc εἰμί· ὁ δ' ἀντίον ἐcτὶ γεωργοῦ·
   ὡc ἁλὶ καὶ γαίῃ ξυνὸc ὕπεcτ' Ἀΐδηc.
2 τῇδε Cάων ὁ Δίκωνοc Ἀκάνθιοc ἱερὸν ὕπνον
   κοιμᾶται· θνῄcκειν μὴ λέγε τοὺc ἀγαθούc.
3 δωδεκετῆ τὸν παῖδα πατὴρ ἀπέθηκε Φίλιπποc
   ἐνθάδε, τὴν πολλὴν ἐλπίδα, Νικοτέλην.

4 *On the Spartans who died fighting the Persians at Plataea*
ἄϲβεϲτον κλέοϲ οἵδε φίλῃ περὶ πατρίδι θέντεϲ
κυάνεον θανάτου ἀμφιβάλοντο νέφοϲ·
οὐδὲ τεθνᾶϲι θανόντεϲ, ἐπεί ϲφ' ἀρετὴ καθύπερθεν
κυδαίνουϲ' ἀνάγει δώματοϲ ἐξ 'Αΐδεω.

5 Αἰϲχύλον Εὐφορίωνοϲ 'Αθηναῖον τόδε κεύθει
μνῆνα καταφθίμενον πυροφόροιο Γέλαϲ·
ἀλκὴν δ' εὐδόκιμον Μαραθώνιον ἄλϲοϲ ἂν εἴποι
καὶ βαθυχαιτήειϲ Μῆδοϲ ἐπιϲτάμενοϲ.

6 δάκρυα ϲοὶ καὶ νέρθε διὰ χθονόϲ, Ἡλιοδώρα,
δωροῦμαι ϲτοργᾶϲ λείψανον εἰϲ 'Αΐδαν,
δάκρυα δυϲδάκρυτα· πολυκλαύτῳ δ' ἐπὶ τύμβῳ
ϲπένδω νᾶμα πόθων, μνᾶμα φιλοφροϲύναϲ·
οἰκτρὰ γὰρ οἰκτρὰ φίλαν ϲε καὶ ἐν φθιμένοιϲ Μελέαγροϲ
αἰάζω, κενεὰν εἰϲ 'Αχέροντα χάριν.
αἰαῖ, ποῦ τὸ ποθεινὸν ἐμοὶ θάλοϲ; ἅρπαϲεν Ἅιδαϲ,
ἅρπαϲεν, ἀκμαῖον δ' ἄνθοϲ ἔφυρε κόνιϲ.
ἀλλά ϲε γουνοῦμαι, γᾶ παντρόφε, τὰν πανόδυρτον
ἠρέμα ϲοῖϲ κόλποιϲ, μᾶτερ, ἐναγκάλιϲαι.

Notes

1 *l.*1 ὁ/*sc.* τάφοϲ. *l.*2 ὡϲ exclamatory (22.1/1*a*(ii)); ὕπεϲτ'(ι) < ὕπειμι.

2 ὁ Δίκωνοϲ (23.1/1*a*); ἱερὸν ὕπνον cognate acc. (22.1/2*g*) with κοιμᾶται.

3 *l.*1 ἀπέθηκε < ἀποτίθημι. *l.*2 τὴν πολλὴν ἐλπίδα is in apposition to παῖδα.

4 *l.*1 περὶ ... θέντεϲ tmesis (12.3.9 *l.*6 note) for περιθέντεϲ (the image is from putting a wreath on a person's head). *l.*2 ἀμφιβάλοντο (= ἀμφεβάλοντο) a Homeric form without the augment (25.1/2*d*(i)) – the image here is of putting on a mantle. *l.*3 τεθνᾶϲι shorter form of τεθνήκᾱϲι (19.1/3*a*); ϲφ'(ε) here *them*. *l.*4 κυδαίνουϲ'(α) f. nom. pple.; in prose the order of the last three words would be ἐκ δώματοϲ 'Αΐδεω (= Ἅιδου, cf. 22.3.2 *l.*9 and 25.1/2*b*(i)).

5 *l.*1 Εὐφορίωνοϲ *[son] of E.*, 23.1/1*a* (the article can be omitted). *l.*2 καταφθίμενον (Homeric aorist mid. pple.) *dead* (trans. *who died*); πῡροφόροιο (= -ου, 25.1/2*b*(ii)) Γέλᾱϲ Homeric use of gen. to denote place where. *ll.*3f. Μαραθώνιον ἄλϲοϲ the grove at Marathon (a village to the north of Athens) which celebrated the Athenian victory over an invading Persian force in 490 BC. Aeschylus had distinguished himself in the battle and set more value on this than on any literary achievements, if the tradition assigning

the epitaph to him is correct. The subject of εἴποι is both ἄλcoc and Μῆδoc (with double subjects of this sort the verb may agree with the closer noun). *l.*4 ἐπιcτάμενoc *sc. it*, i.e. Aeschylus' ἄλκη.

6 The poem has a smattering of Doric forms, which are sometimes used in elegiac poetry; these involve ᾱ for Attic η cτοργᾶc, 'Αΐδᾱν (= Ἅιδην) (*l.*2); μνᾶμα, φιλοφροcύνᾱc (*l.*4); Ἅιδᾱc (*l.*7); γᾶ, τᾱ́ν (*l.*9); μᾶτερ (*l.*10). *ll.*2f. Take cτοργᾶ with λείψανον, which is in apposition to δάκρυα. *l.*4 μνᾶμα is in apposition to νᾶμα. *l.*5 οἰκτρὰ ... οἰκτρά n. pl. acc. used adverbially (20.1/5), *piteously. l.*6 κενεᾱ́ν ... χάριν is in apposition to the whole of the preceding clause; Acheron, one of the rivers of the Underworld, is used here to mean the Underworld itself. *l.*7 ἐμοί indicates possession (23.1/2*c*); ἅρπαcεν = ἥρπαcεν (cf. ἀμφιβάλοντο in 4 *l.*2 above). *l.*10 ἐναγκάλιcαι 2nd s. aor. imp. mid. of ἐναγκαλίζομαι.

unit 24

24.1 Grammar

24.1/1 *Yes* and *no*

Greek has four ways of answering questions where in English we would use *yes* or *no*. In answer to the question ἆρα τοῦτο εἶπαϲ; *Did you say this?* we may have:

(*a*) the key word of the question repeated either affirmatively or negatively:

εἶπον	*yes* (lit. *I said [it]*);
οὐκ εἶπον	*no* (lit. *I did not say [it]*).

(*b*) the personal pronoun with γε:

ἔγωγε	*yes* (lit. *I at any rate [said it]*);
οὐκ ἔγωγε	*no*.

(*c*) by ναί *yes* and οὔ *no*; or by a phrase such as πάνυ μὲν οὖν *certainly*; οὐδαμῶϲ *certainly not*. This can take the form of an abbreviated question, e.g. πῶϲ γὰρ οὔ; *of course* (lit. *for how not?*); or of an oath (22.1/2*b*).

(*d*) a short clause such as ἀληθῆ λέγειϲ *you speak [the] truth* (lit. *true things*).

Sometimes one speaker in a conversation makes a comment on what the other speaker has said (which may or may not have been a question), and we must infer from his words whether he is agreeing or not:

A. ϲύ γ᾽ οὔπω ϲωφρονεῖν ἐπίϲταϲαι.	*A. You do not yet know prudence* (lit. *how to be prudent*).
B. ϲὲ γὰρ προϲηύδων οὐκ ἄν.	*B. [No], for I would not be speaking to you* (*sc. if I did*).

Other examples have already occurred at 13.3(ii) *l*.4 and 18.2.1.

24.1/2 Summary of uses of οὐ and μή

Both οὐ and μή are to be translated by *not*. Their uses, which involve distinctions which we do not make in English, can be classified as follows:

(*a*) In **main clauses**, οὐ is used as the negative in statements of fact and in suppositions (i.e. in the main clause of a category 1 conditional sentence (18.1/5) and in potential clauses (19.1/2)); μή is used in constructions expressing an order or desire, i.e. prohibitions (17.1/1), exhortations (14.1/4*a*(i)), and wishes (21.1/1). Also, οὐ is used in direct questions expecting the answer *yes*, μή in direct questions expecting the answer *no* (10.1/2*a*) and in deliberative questions (14.1/4*a*(ii)).

(*b*) When the verb of an **adverbial clause** is negated, μή is used in clauses of purpose (14.1/4*c*(i)), condition (18.1/5), and for indefinite adverbial clauses (14.1/4*c*(iii) and 21.1/2 note 4); elsewhere the negative is οὐ.

(*c*) When the verb of an **adjectival clause** is negated, μή is used if the clause has an indefinite or general sense whether the indefinite construction (14.1/4*c*(iii)) is used or not, e.g.

οὐ γὰρ ἃ πρᾱ́ττουϲιν οἱ δίκαιοι, ἀλλ’ ἃ μὴ πρᾱ́ττουϲι, ταῦτα λέγειϲ.	*You are speaking not of those things which the just do, but [of those things] which they do not do.*

(*d*) οὐ is used to negate the verb of a **noun clause**, i.e. in indirect statements when expressed by a ὅτι/ὡϲ clause (8.1/3*b*), indirect questions (10.1/2*b*), and clauses following verbs of fearing (14.1/4*c*(ii)).

(*e*) **Infinitives** are always negated by μή, except in the infinitive construction for indirect statement after verbs of saying and thinking (8.1/3*a*).

(*f*) **Participles** are negated by οὐ except:
  (i) when used with the article to denote a general class (12.1/2*a*(vi)); this also applies to adjectives, e.g. οἱ μὴ ἀγαθοί *the [general class of] people who are not good*, but οἱ οὐκ ἀγαθοί *the [particular] people who are not good.*
  (ii) when used conditionally (12.1/2*a*(iv)).

(*g*) οὐ μή with the fut. ind. expresses a strong prohibition (17.1/1).

(*h*) οὐ μή with the aor. subj. expresses a strong denial:

οὐ μὴ παύϲωμαι φιλοϲοφῶν.	*I shall certainly not stop studying philosophy.*

(*i*) *Or not* as an alternative question in indirect speech is either ἢ οὔ or ἢ μή:

ὑμῶν δέομαι ϲκοπεῖν εἰ δίκαια λέγω ἢ μὴ (or ἢ οὔ).	*I ask you to examine whether I am speaking justly or not.*

24.1/3 Diminutives

Nouns can be modified by the addition of a suffix to indicate something smaller, e.g. *booklet* (<*book*), *islet* (< *isle*). The modified form is called a **diminutive.** Greek has a number of diminutive suffixes but the most common is -ιον, e.g. παιδίον *little child* (παῖϲ, stem παιδ-). All diminutives in -ιον (including those from proper names) are 2nd declension neuters, even when they denote living beings.

Very often diminutives are used to indicate affection and familiarity without any real connotation of smallness, e.g. πατρ-ίδιον *daddy* (< πατήρ with the suffix -ίδιον), Ϲωκρατίδιον *dear little/old Socrates.* Occasionally a diminutive has lost any special meaning and replaced the original noun, e.g. θηρίον *wild beast* (< θήρ, which has the same meaning but is used mainly in verse).

Diminutives were a feature of the colloquial language, and consequently are not found in literary genres written in an elevated style, such as tragedy. They are, however, very common in comedy, and in the dialogues of Plato, who aimed at reproducing the everyday speech of educated Athenians. An amusing example occurs in Aristophanes' *Clouds* where Strepsiades wakes his adult son by coaxing him with the diminutive of his name:

πῶϲ δῆτ᾽ ἂν ἥδιϲτ᾽ αὐτὸν ἐπεγείραιμι; πῶϲ; Φειδιππίδη, Φειδιππίδιον.	*How could I wake him most gently? How? Pheidippides, dear little Pheidippides.*

24.1/4 Dual number

In addition to the singular and plural, Indo-European (1.3) also had a dual number, which was used for two persons or objects.

In Homer it is still frequent, but in Attic Greek of the fifth and fourth centuries BC its use is generally confined to two persons or things closely associated or normally considered to form a pair, e.g. two brothers, sisters, hands, eyes, but even here it is optional. Its endings do not show anything like the same variety as either the singular or plural.

In **verbs** the same stems are used as elsewhere. There is **no** first person dual. In the second person the dual endings are identical for the primary and historic tenses but in the third person endings there is a distinction between primary and historic forms (cf. 4.1/1 note 1 and 8.1/1*f*) :

	ACTIVE		MIDDLE/PASSIVE	
	Primary	*Historic*	*Primary*	*Historic*
2	-τον	-τον	-cθον	-cθον
3	-τον	-την	-cθον	-cθην

In -ω verbs the link vowel (cf. 8.1/1*d*) is the same as in the singular and plural except that we have ε (not ο/ε) in the present, imperfect and future.
For λῡ́ω in the **indicative** we have:

		ACTIVE		MIDDLE/PASSIVE		
PRESENT	2	λῡ́-ετον *you two loosen*		λῡ́-εcθον		
	3	λῡ́-ετον *two (people) loosen*		λῡ́-εcθον		
FUTURE	2	λῡ́c-ετον	mid.	λῡ́c-εcθον	pass.	λυθήc-εcθον
	3	λῡ́c-ετον		λῡ́c-εcθον		λυθήc-εcθον
IMPERFECT	2	ἐλῡ́-ετον		ἐλῡ́-εcθον		
	3	ἐλῡ-έτην		ἐλῡ-έcθην		
AORIST	2	ἐλῡ́c-ατον	mid.	ἐλῡ́c-αcθον	pass.	ἐλύθη-τον
	3	ἐλῡc-άτην		ἐλῡc-άcθην		ἐλυθή-την
PERFECT	2	λελύκ-ατον		λέλυ-cθον		
	3	λελύκ-ατον		λέλυ-cθον		
PLUPERFECT	2	ἐλελύκ-ετον		ἐλέλυ-cθον		
	3	ἐλελυκ-έτην		ἐλελύ-cθην		

The **subjunctive** mood takes the primary endings (cf. 14.1/2), giving for both second and third persons λῡ́-ητον (pres. act.) and λῡ́-ηcθον (pres. mid./pass.), etc. (the η represents the lengthening of ε in λῡ́-ε-τον, λῡ́-ε-cθον of the indicative).

The **optative** takes the historic endings (cf. 14.1/3) with the same preceding diphthong as occurs in the singular and plural of the tenses which have an optative (i.e. οι/αι/ει), e.g. pres. act. 2 λῡ́-οιτον, 3 λῡ-οίτην; aor. act. 2 λῡ́c-αιτον, 3 λῡc-αίτην; aor. pass. 2 λυθ-εῖτον, 3 λυθ-είτην.

The 2nd person dual of the **imperative** is the same as in the indicative. The 3rd person dual of the imperative is rare.

The dual endings for **nouns** and the dual forms of the **article** and personal **pronouns** are:

	NOUNS (Declension)			ARTICLE M.F.N.	PERSONAL PRONOUNS	
	1st	2nd	3rd			
N.V.A.	–ᾱ	–ω	–ε	τώ	νώ *we two*	cφώ *you two*
Gen. Dat.	–αιν	–οιν	–οιν	τοῖν	νῷν	cφῷν

The article has the same forms for all genders, and the demonstrative pronouns follow the same pattern (τούτω/τούτοιν from οὗτοc; τώδε/τοῖνδε from ὅδε). In each declension **adjectives** (and αὐτόc and participles) take the same endings as nouns.

Because the dual is not obligatory we often find dual and plural forms used indiscriminately:

δύο ἄνδρεc προcελθόντε Ἄγιδι διελεγέcθην.	*Two men came forward and* (lit. *having come forward*) *were talking with Agis* (we might have expected ἄνδρε instead of δύο ἄνδρεc).

24.1/5 Verbal adjectives in –τοc/–τόc and –τέοc

(*a*) We have already met many verbal adjectives in –τοc/–τόc. Most have a prefix, in many cases the negative ἀ–/ἀν–, e.g. ἔμφυτοc (ἐν + φυτοc), ἄβατοc (ἀ + βατοc), but some have none, e.g. χυτόc. They can be either:

- (i) the equivalent of a perfect passive participle, e.g., εὔγνωcτοc *well-known,* ἔμφυτοc *inborn,* χυτόc *melted*
- (ii) the equivalent of a present participle active, e.g. ἀνόητοc *stupid* (lit. *not perceiving*)
- (iii) an adjective denoting possibility, e.g. ἄβατοc *impassable,* βιωτόc *livable.*

Some can be either (i) or (iii), e.g. ἀόρᾱτοc *unseen/invisible.*

(*b*) The verbal adjective in –τέοc differs from the above in being considered a normal part of a verb, although, in its neuter singular form, it is given a separate listing in dictionaries. It is formed by replacing θη of the aorist passive stem with –τέοc, e.g. φιλητέοc (< φιλέω, aor. pass ἐφιλήθην), κελευcτέοc (< κελεύω, aor. pass. ἐκελεύcθην); and has the meaning of a present passive participle but with the added idea of necessity. The literal translation of φιλητέοc εἰμί is *I am* *needing-to-be-loved,* i.e. *I must be loved.* The agent is expressed by the dative (23.1/2*g*), not by ὑπό + gen.:

ὁ ποταμὸϲ ἡμῖν ἐϲτι διαβατέοϲ.	*The river is needing-to-be-crossed-over by us,* i.e. *we must cross over the river.*
ἐκείνη ϲοι οὐ φιλητέᾱ.	*That woman [is] not needing-to-be-loved by you,* i.e. *you must not love that woman.*

The neuter singular (and occasionally the neuter plural) of the verbal adjective can be used **impersonally:** διαβατέον ἡμῖν ἐϲτιν *it is needing-to-be-crossed-over (there must be a crossing over) by us,* i.e. *we must cross over.* The verbal adjective of a transitive verb can, when used impersonally, take an object: τὸν ποταμὸν ἡμῖν ἐϲτι διαβατέον *it is needing-to-be-crossed-over the river (there must be a crossing over the river) by us,* i.e. *we must cross over the river.* There is no difference in meaning between ὁ ποταμόϲ ἐϲτι διαβατέοϲ and τὸν ποταμόν ἐϲτι διαβατέον.

Sometimes a literal translation of an impersonal verbal adjective is impossible:

τῷ ἀδικοῦντι δοτέον ἐϲτὶ δίκην	*The [person] doing wrong must pay the penalty* (the closest translation is *there must-be-a-paying of the penalty ...*).

The neuter plural of the verbal adjective has exactly the same meaning. We may equally well have τὸν ποταμόν ἐϲτι διαβατέα or τὸν ποταμόν ἐϲτι διαβατέον.

24.1/6 Verbs of precaution and striving

When these verbs, which include ἐπιμελέομαι, εὐλαβέομαι both *take care,* ϲπουδάζω *be eager/busy,* ϲκοπέω *consider, take heed,* are followed by a clause (*take care that ..., be eager that ...,* etc.), this is expressed by ὅπωϲ with the future indicative. The future indicative is retained even after main verbs in a historic tense. The ὅπωϲ clause is negated by μή:

ὅπωϲ ἀμυνούμεθα, οὐδεὶϲ παραϲκευάζεται οὐδὲ ἐπιμελεῖται.	*No-one is making preparations or taking care that we should defend ourselves.*

δεῖ cκοπεῖν ὅπωc τὰ παρόντ' ἐπανορθωθήcεται.	*We must take heed that the present state of affairs be remedied.*
ἐcκόπουν ὅπωc αὐτὸc ἀπολυθήcομαι τῆc ἐγγύηc.	*I was taking heed that I myself be freed from the pledge.*

Less often ὅπωc is followed by the subjunctive or optative, as in purpose clauses (14.1/4*c*(i)):

οὐ φυλάξεcθε ὅπωc μὴ δεcπότην εὕρητε;	*Will you not be on your guard that you do not find a master?*
ἐπεμελεῖτο ὁ Κῦροc ὅπωc μήποτε οἱ cτρατιῶται ἀνῑ́δρωτοι γενόμενοι ἐπὶ τὸ ἄ̆ριcτον εἰcίοιεν.	*Cyrus took care that the soldiers should never come to breakfast without working up a sweat* (lit. *being without a sweat*).

Note

Sometimes a main verb in the imperative such as cκόπει/cκοπεῖτε *see to it* is omitted and we are left with nothing but ὅπωc and the future indicative:

ὅπωc ἔcεcθε ἄνδρεc ἄξιοι τῆc ἐλευθερίᾱc.	*[See to it] that you show yourselves* (lit. *will be*) *men worthy of freedom!*

24.1/7 Verbs of hindering, preventing, forbidding, denying

In English, verbs with these and similar meanings take various constructions (*I prevented him from entering, we forbid you to do this*). In Greek they are always followed by an infinitive which is accompanied by the negative μή; the latter is redundant from an English point of view: εἴργω ῡ̔μᾶc μὴ μάχεcθαι *I hinder you from fighting*; ἀπαγορεύομεν αὐτὸν μὴ οἰκοδομεῖν *we forbid him to build*. When the main verb is itself negated, the infinitive is accompanied by a double redundant negative μὴ οὐ: οὐκ εἴργω ῡ̔μᾶc μὴ οὐ μάχεcθαι *I do not hinder you from fighting*. However, κωλύω *prevent* is usually followed by a simple infinitive without μή or μὴ οὐ: κωλύω αὐτὸν ἱππεύειν *I prevent him from riding*; οὐ κωλύω αὐτὸν βαδῑ́ζειν *I do not prevent him from walking*.

24.2 Greek reading

1 *In addition to translating, explain each use of a negative:* (*i*)# ὁ μηδὲν εἰδὼϲ οὐδὲν ἐξαμαρτάνει. (*ii*) μηδένα φίλον ποιοῦ πρὶν ἂν ἐξετάϲῃϲ πῶϲ κέχρηται τοῖϲ πρότερον φίλοιϲ. (*iii*) πᾶν ποιοῦϲιν ὥϲτε μὴ δοῦναι δίκην. (*iv*) οὐδὲν ἐπράχθη διὰ τὸ μὴ τὸν ἄρχοντα παρεῖναι. (*v*) οὐκ οἶδα πότερον πορευθῶ ἢ μή. (*vi*) δέδοικα μὴ οὐχ ἱκανοὺϲ ἔχω οἷϲ τὸν χρυϲὸν δῶ. (*vii*) θάρρει, ὦ Κῦρε, οὐ μή ϲε κρύψω πρὸϲ ὅντινα βούλομαι ἀφικέϲθαι. (*viii*) οἱ δ' ἔφαϲαν ἀποδώϲειν τοὺϲ νεκροὺϲ ἐφ' ᾧ μὴ καίειν τὰϲ κώμαϲ. (*ix*)# τὸ μὴ δίκαιον ἔργον οὐ λήθει θεούϲ. (*x*) τί ἐμποδὼν μὴ οὐκ ἀποθανεῖν αὐτούϲ; (*xi*) φίλοϲ ἐβούλετο εἶναι τοῖϲ μέγιϲτα δυναμένοιϲ ἵνα ἀδικῶν μὴ διδοίη δίκην. (*xii*)# εἰ μὴ καθέξειϲ γλῶτταν, ἔϲται ϲοι κακά. (*xiii*)# οὐκ ἂν δύναιο μὴ καμὼν εὐδαιμονεῖν. (*xiv*)# οὐ μὴ δυϲμενὴϲ ἔϲει φίλοιϲ. (*xv*) εἰπὼν ἃ θέλειϲ, ἀντάκου' ἃ μὴ θέλειϲ. (*xvi*) ἦ δεῖ χελώνηϲ κρέα φαγεῖν ἢ μὴ φαγεῖν. (*xvii*) δύναϲαί μοι λέγειν εἰ διδακτὸν ἡ ἀρετὴ ἢ οὔ; (*xviii*) οὐδεὶϲ ἀπαρνήϲεται μὴ οὐχὶ ἐπίϲταϲθαι τὰ δίκαια. (*xix*) ἐφοβεῖτο μὴ οὐ δύναιτο ἐκ τῆϲ χώραϲ ἐξελθεῖν. (*xx*) μὴ ἀπέλθητε πρὶν ἂν ἀκούϲητε.

2 θεραπευτέον τοὺϲ θεούϲ, τοὺϲ φίλουϲ εὐεργετητέον, τὴν πόλιν ὠφελητέον, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν, τὴν γῆν θεραπευτέον, τῶν βοϲκημάτων ἐπιμελητέον, τὰϲ πολεμικὰϲ τέχναϲ μαθητέον.

3# ὁ φόβοϲ, ὅταν τιϲ αἵματοϲ μέλλῃ πέρι
λέγειν καταϲτὰϲ εἰϲ ἀγῶν' ἐναντίον,
τό τε ϲτόμ' εἰϲ ἔκπληξιν ἀνθρώπων ἄγει
τὸν νοῦν τ' ἀπείργει μὴ λέγειν ἃ βούλεται.

4 ὑμᾶϲ εὐλαβεῖϲθαι δεῖ ὅπωϲ μηδὲν ὧν ἰδίᾳ φυλάξαιϲθ' ἄν, τοῦτο δημοϲίᾳ ποιοῦντεϲ φανήϲεϲθε.

5 οὗτοι πάντεϲ οἱ νόμοι κεῖνται πολὺν ἤδη χρόνον, ὦ ἄνδρεϲ δικαϲταί, καὶ οὐδεὶϲ πώποτ' ἀντεῖπεν μὴ οὐ καλῶϲ ἕξειν αὐτούϲ.

6 εὐλαβοῦ μὴ φανῇϲ κακὸϲ γεγώϲ.

7 Socrates tells of an encounter with two sophists whom he has previously met (sophists were teachers who travelled about from one Greek city to another).

ἠϲπαζόμην οὖν αὐτὼ ἅτε διὰ χρόνου ἑωρακώϲ· μετὰ δὲ τοῦτο εἶπον πρὸϲ τὸν Κλεινίαν· ὦ Κλεινία, τώδε μέντοι τὼ ἄνδρε ϲοφώ, Εὐθύδημόϲ τε καὶ Διονυϲόδωροϲ, οὐ τὰ ϲμικρὰ ἀλλὰ τὰ μεγάλα· τὰ γὰρ περὶ τὸν πόλεμον ἐπίϲταϲθον. εἰπὼν οὖν ταῦτα κατεφρονήθην ὑπ' αὐτοῖν· ἐγελαϲάτην οὖν ἄμφω βλέψαντε εἰϲ ἀλλήλω, καὶ ὁ Εὐθύδημοϲ εἶπεν· οὔτοι

ἔτι ταῦτα, ὦ Ϲώκρατεϲ, ϲπουδάζομεν, ἀλλὰ παρέργοιϲ αὐτοῖϲ χρῶμεθα.
κἀγὼ θαυμάϲαϲ εἶπον· καλὸν ἄν που τὸ ἔργον ὑμῶν εἴη, εἰ τηλικαῦτα πράγματα πάρεργα ὑμῖν τυγχάνει ὄντα, καὶ πρὸϲ θεῶν εἴπετόν μοι τί ἐϲτι τοῦτο τὸ καλόν;
ἀρετήν, ἔφη, ὦ Ϲώκρατεϲ, οἰόμεθα οἵω τ’ εἶναι παραδοῦναι κάλλιϲτ’ ἀνθρώπων καὶ τάχιϲτα.
ὦ Ζεῦ, οἷον, ἦν δ’ ἐγώ, λέγετον πρᾶγμα· πόθεν τοῦτο τὸ ἕρμαιον ηὕρετον; ἐγὼ δὲ περὶ ὑμῶν διενοούμην ἔτι, ὥϲπερ νυνδὴ ἔλεγον, ὡϲ τὸ πολὺ τοῦτο δεινοῖν ὄντοιν, ἐν ὅπλοιϲ μάχεϲθαι, καὶ ταῦτα ἔλεγον περὶ ϲφῷν· ὅτε γὰρ τὸ πρότερον ἐπεδημήϲατον, τοῦτο μέμνημαι ϲφὼ ἐπαγγελλομένω.

8 μετὰ τοῦτον Ξενοφῶν εἶπεν· ἐγὼ δ’ οὕτω γιγνώϲκω. εἰ μὲν ἀνάγκη μάχεϲθαι, τοῦτο δεῖ παραϲκευάϲαϲθαι ὅπωϲ ὡϲ κράτιϲτα μαχούμεθα. εἰ δὲ βουλόμεθα ὡϲ ῥᾷϲτα ὑπερβάλλειν, τοῦτό μοι δοκεῖ ϲκεπτέον εἶναι ὅπωϲ ὡϲ ἐλάχιϲτα μὲν τραύματα λάβωμεν, ὡϲ ἐλάχιϲτα δὲ ϲώματα ἀποβάλωμεν.

9 ϲκεπτέον πότερον δίκαιον ἐμὲ ἐνθένδε πειρᾶϲθαι ἐξιέναι μὴ ἀφιέντων Ἀθηναίων ἢ οὐ δίκαιον.

10 Α. εἰπέ μοι, ἔϲτι ϲοι ἀγρόϲ ; Β. οὐκ ἔμοιγε.

11 καὶ μὴν εἰ ὑφηϲόμεθα καὶ ἐπὶ βαϲιλεῖ γενηϲόμεθα, τί οἰόμεθα πείϲεϲθαι; ὃϲ καὶ τοῦ ὁμομητρίου ἀδελφοῦ καὶ τεθνηκότοϲ ἤδη ἀποτεμὼν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεϲταύρωϲεν· ἡμᾶϲ δὲ, οἷϲ κηδεμὼν μὲν οὐδεὶϲ πάρεϲτιν, ἐϲτρατεύϲαμεν δὲ ἐπ’ αὐτὸν ὡϲ δοῦλον ἀντὶ βαϲιλέωϲ ποιήϲοντεϲ καὶ ἀποκτενοῦντεϲ εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν; ἆρ’ οὐκ ἂν ἐπὶ πᾶν ἔλθοι ὡϲ ἡμᾶϲ τὰ ἔϲχατα αἰκιϲάμενοϲ πᾶϲιν ἀνθρώποιϲ φόβον παράϲχῃ τοῦ ϲτρατεῦϲαί ποτε ἐπ’ αὐτόν; ἀλλ’ ὅπωϲ τοι μὴ ἐπ’ ἐκείνῳ γενηϲόμεθα πάντα ποιητέον.

Notes

1 (*i*) οὐδέν adverbial acc. (20.1/5). (*ii*) ποιοῦ 2nd s. pres. imp. mid.; κέχρηται < χράομαι; πρότερον here an adverb (cf. οἱ νῦν, 5.1/3) but trans. by an adjective. (*v*) πορευθῶ (aor. subj. of πορεύομαι) deliberative subj. (14.1/4*a*(ii)) in indirect speech (cf. δῶ in (*vi*)). (*vii*) θάρρει (< θάρρε-ε) pres. imp.; κρύψω is here aor. subj. (24.1/2*b*). (*viii*) ἐφ’ ᾧ 16.1/1 note 4. (*x*) ἐμποδών *sc.* ἐϲτί; because the construction appropriate after a negated verb of hindering, preventing etc. (μὴ οὐ) is used here, we know that the question expects the answer *nothing* and so counts as a virtual negation. (*xi*) μέγιϲτα adverb (17.1/2). (*xii*) καθέξειϲ < κατέχω. (*xiv*) οὐ μή + fut.

ind., 17.1/1. (*xv*) ἀντάκου'(ε) imp. (*xvi*) κρέᾱ acc. pl. of κρέαϲ (13.1/1*b*(iii)).

2 ἐϲτί is very often omitted with verbal adjectives and must be supplied with each example here.

3 A murder trial is being described. *l.*1 ὁ φόβοϲ is the subject of ἄγει (*l.*3); take πέρι with αἵματοϲ (see note on 11.2.4 *l.*1). *l.*2 καταϲτᾱ́ϲ intr. aor. pple. of καθίϲτημι. *ll.*3f. Take ἀνθρώπων with ϲτόμ'(α) and νοῦν.

4 ὅπωϲ ... φανήϲεϲθε (2nd pl. fut. pass. of φαίνω) see 24.1/6; φυλάξαιϲθ'(ε) ἄν potential optative (19.1/2).

5 κεῖνται is used here as the perf. pass of τίθημι (18.1/2 note 4); ἕξειν fut. act. inf. of ἔχω.

6 μή = ὅπωϲ μή.

7 The passage has many dual forms (24.1/4). *l.*1 ἑωρᾱκώϲ perf. act. pple. of ὁράω. *l.*2 μέντοι emphatic, not adversative (13.1/3*c*(v)). *l.*3 τὰ ϲμῑκρὰ ... τὰ μεγάλα acc. of respect with ϲοφώ in *l.*3 (20.1/5). *l.*7f. παρέργοιϲ here predicative with αὐτοῖϲ, *them* (αὐτοῖϲ)*[as] subordinate issues. l.9* θαυμάϲᾱϲ coincidental use of the aor. pple. (12.1/1), *marvelling*; ἄν ... εἴη potential opt. (19.1/2), lit. *would be,* but trans. *must be. l.*11 εἴπετόν 2nd dual aor. imp. act. *l.*13 κάλλιϲτ'(α) ἀνθρώπων καὶ τάχιϲτα lit. *most excellently and speedily of men,* i.e. *as excellently and speedily as is humanly possible. l.*14 οἷον exclamatory (21.1/3); ἦν δ' ἐγώ *said I* (18.1.1*a*). *l.*16 ὡϲ τὸ πολύ (= ὡϲ ἐπὶ τὸ πολύ) *for the most part,* 22.1/1*a*(vii); τοῦτο (acc. of respect with δεινοῖν (20.1/5)) anticipates ἐν ... μάχεϲθαι; δεινοῖν ὄντοιν agrees with ὑμῶν in *l.*15, although the latter is plural, not dual (note that Socrates somewhat illogically goes on to use the dual pronoun ϲφῷν).

8 οὕτω anticipates the following sentence, lit. *I think* (γιγνώϲκω) *thus*; each τοῦτο anticipates the ὅπωϲ clause which follows it and need not be translated; ὡϲ + supl. 17.1/4*d*.

9 Supply ἐϲτί with both ϲκεπτέον (see note on 2 above) and δίκαιον; ἀφῑέντων gen. pl. of the pres. act. pple. of ἀφῑ́ημι.

10 ἔμοιγε 24.1/1*b*.

11 *ll.*1ff. καὶ μήν *and further*; ὑφηϲόμεθα fut. mid. of ὑφῑ́ημι; τί etc. *what do we think we shall suffer* (cf. 8.1/3*a*); ὅϲ lit. *who* (the antecedent is βαϲιλεῖ) but trans. *he* (the relative pronoun is often used to join a sentence with what precedes); καί (before τοῦ and before τεθνηκότοϲ) *even,* but trans. the second by *and that too* for variety; take ἤδη with τεθνηκότοϲ. *ll.*4ff. ἡμᾶϲ is the subject of παθεῖν in *l.*7; οἷϲ ...

πάρεcτιν lit. *for whom there is no protector at hand*; before ἐcτρατεύcαμεν we must supply the relative οἵ from the preceding οἷc, and the two adjectival clauses can be translated *who have no protector at hand but* (δὲ) *who campaigned against him* (ἐπ' αὐτόν); ὡc + fut. pple. (12.1/2*a*(v)); εἰ δυναίμεθα indefinite construction in historic sequence (14.1/4*c*(iii)), lit. *if ever we could*; ἂν ... παθεῖν represents ἂν πάθοιμεν in direct speech (potential opt., 19.1/2), and the subject of the infinitive (ἡμᾶc in *l.*4) is, quite irregularly, inserted in the acc. although it is the same as the subject of οἰόμεθα – trans. *what do we think we would suffer. ll.*7ff. ἆρ' οὐκ (10.1/2*a*); ἐπὶ πᾶν lit. *to everything*, i.e. *to any lengths*; ὡc introduces a purpose clause (22.1/1*b*(ii)); τὰ ἔcχατα acc. of respect (20.1/5), lit. *in respect of the worst things*, i.e. *in the worst [possible] ways*; take τοῦ cτρατεῦcαι ... as objective gen. (23.1/1*c*) with φόβον, *fear of campaigning*; the clause ὅπωc ... γενηcόμεθα is governed by ποιητέον (ἐcτίν) – ὅπωc + fut. is used to express purpose (the normal construction with ὅπωc in this context would be the subjunctive, 14.14*c*(i)).

24.3 Extra reading

The Think Tank

Old Comedy is the term given to the form of comic drama which flourished in Athens during the fifth century BC. Two of its main characteristics, comic situations and unbridled criticism of contemporaries, can be seen in the following passage from Aristophanes' *Clouds*, which was a stinging attack on Socrates and what were popularly supposed to be his intellectual interests. In this scene Strepsiades, a stupid and uneducated Athenian of the older generation, has just gained admittance to Socrates' Φροντιcτήριον (*Think Tank*) in order to improve himself.

CΤΡΕΨΙΑΔΗC – ΜΑΘΗΤΗC
CΤ. πρὸc τῶν θεῶν, τί γὰρ τάδ' ἐcτί; εἰπέ μοι.
ΜΑ. ἀcτρονομία μὲν αὑτηί. CΤ. τουτὶ δὲ τί;
ΜΑ. γεωμετρία. CΤ. τοῦτ' οὖν τί ἐcτι χρήcιμον;
ΜΑ. γῆν ἀναμετρεῖcθαι. CΤ. πότερα τὴν κληρουχικήν;
ΜΑ. οὔκ, ἀλλὰ τὴν cύμπαcαν. CΤ. ἀcτεῖον λέγειc.
τὸ γὰρ cόφιcμα δημοτικὸν καὶ χρήcιμον.

ΜΑ. αὕτη δέ ϲοι γῆϲ περίοδοϲ πάϲηϲ. ὁρᾷϲ;
αἵδε μὲν Ἀθῆναι. ϹΤ. τί ϲὺ λέγειϲ; οὐ πείθομαι,
ἐπεὶ δικαϲτὰϲ οὐχ ὁρῶ καθημένουϲ.
ΜΑ. ὡϲ τοῦτ' ἀληθῶϲ Ἀττικὸν τὸ χωρίον.
ϹΤ. φέρε τίϲ γὰρ οὗτοϲ οὑπὶ τῆϲ κρεμάθραϲ ἀνήρ;
ΜΑ. αὐτόϲ. ϹΤ. τίϲ αὐτόϲ; ΜΑ. Ϲωκράτηϲ. ϹΤ. ὦ Ϲωκράτηϲ.
ἴθ' οὗτοϲ, ἀναβόηϲον αὐτόν μοι μέγα.
ΜΑ. αὐτὸϲ μὲν οὖν ϲὺ κάλεϲον· οὐ γάρ μοι ϲχολή.
ϹΤ. ὦ Ϲώκρατεϲ,
ὦ Ϲωκρατίδιον.
ϹΩΚΡΑΤΗϹ
τί με καλεῖϲ, ὦ 'φήμερε;
ϹΤ. πρῶτον μὲν ὅτι δρᾷϲ, ἀντιβολῶ, κάτειπέ μοι.
ϹΩ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.
ϹΤ. ἔπειτ' ἀπὸ ταρροῦ τοὺϲ θεοὺϲ ὑπερφρονεῖϲ,
ἀλλ' οὐκ ἀπὸ τῆϲ γῆϲ, εἴπερ; ϹΩ. οὐ γὰρ ἄν ποτε
ἐξηῦρον ὀρθῶϲ τὰ μετέωρα πράγματα,
εἰ μὴ κρεμάϲαϲ τὸ νόημα καὶ τὴν φροντίδα.

Notes

The Φροντιϲτήριον of Aristophanes' play (he seems to have coined the word himself) was a school where various sciences were both investigated and taught. In the opening lines a pupil shows Strepsiades pieces of equipment, which, for humorous effect, are given the names of the sciences (astronomy and geometry) for which they are used. *l.*1 γάρ explains why Strepsiades has used the exclamation πρὸϲ τῶν θεῶν (*in the name of the gods*) but should not be translated. *l.*2 αὑτηΐ, τουτί emphatic forms of αὕτη, τοῦτο with the suffix ῑ, before which a final short vowel is dropped. *l.*3 οὖν *well, so*; τί lit. *in what respect*. *l.*4 When the pupil replies that the purpose of geometry is to measure land, Strepsiades, who is unable to rise above self-interested parochialism, asks if the land involved is for κλῆροι, which were allotments of foreign land confiscated by the state and given to poorer Athenian citizens. The term for this allocation was κληρουχίᾱ *cleruchy*. πότερα introduces alternative questions (10.1/2*a*) but the second, ἢ οὔ *or not*, is omitted; κληρουχικήν *sc.* γῆν *land for cleruchies*. *ll.*5f. Strepsiades finds the idea of measuring the whole earth attractive because he supposes that this would mean distributing it to needy Athenians. *l.*7 ϲοι ethic dat. (23.1/2*f*). *l.*9 Large juries were a prominent feature of the Athenian legal system, which was often the butt of Aristophanes' humour. *l.*10 A main clause meaning *I assure you* must be supplied. *l.*11 At this point Socrates appears overhead suspended from the end of a crane (see note on *l*.18); φέρε 17.1/1 note 7; οὑπί = ὁ ἐπί. *l*.12 αὐτόϲ was used to mean *the master* (cf. Irish use of *himself*); ὢ Ϲωκράτηϲ (nom. not voc.) an exclamation *Ah, [it's] Socrates*. *l*.13 ἴθ'(ι) 2nd s. pres. imp. of ἔρχομαι (18.1/3); οὗτοϲ *you there!* (see note on 20.2.12 *l*.4). *l*.15 Ϲωκρατίδιον 24.1/3; ὦ 'φήμερε i.e. ὦ ἐφ- (initial elision of this type (prodelision) is poetical). *l*.16 ὅτι indirect form of τί, 10.1/2*b* note 1. *ll*.17f. Socrates, who is comically represented as some sort of divine being, says he is thinking about (περιφρονῶ) the sun but Strepsiades perversely takes περιφρονῶ in its other meaning *despise* and replies with the unequivocal ὑπερφρονεῖϲ; ἀπὸ ταρροῦ *from your mat* although Strepsiades speaks of a basket in *l*.11 – Socrates is apparently sitting on a mat which is suspended at each corner from the gib of the crane and so resembles a basket. *l*.19 ἀλλ'(ά) trans. *and* as there is no strong contrast; εἴπερ *if indeed [that's what you're really doing]* Strepsiades expresses himself cautiously because he cannot understand what Socrates is up to; οὐ γὰρ ἄν ... lit. *for I would not ...* i.e. *yes, for I would not ...* (24.1/1). *l*.21 εἰ μὴ κρεμάϲαϲ *except by* (lit. *if not*) *suspending* (εἰ is here followed by a phrase, not a clause).

25.1 Grammar

25.1/1 Homeric Greek

The language of the *Iliad* and *Odyssey* is an older version of Ionic (1.3) with elements from other dialects. It differs to some extent from Attic in **phonology** (the individual sounds of words), **morphology** (the different forms which some words can take), and **syntax** (grammatical constructions and uses). Listed below are the main differences which occur in the passages in 25.2, together with examples from them.

A good introduction to Homer is G.S. Kirk *Homer and the Epic* (Cambridge UP).

25.1/2 Differences in phonology and morphology

(*a*) ***Vowels and diphthongs***

(i) Contraction is not always observed, e.g. αἰδέομαι (1 *l*.3 in 25.2).
(ii) ᾰ becomes η after ε, ι and ρ, e.g. κρατερή (1 *l*.19).
(iii) Diphthongs are sometimes broken up into two vowels, e.g. ἐϋμμελίω (1 *l*.10, = εὐ-); χήτεϊ (1 *l*.24, = χήτει).
(iv) Homeric Greek sometimes has ϲϲ where the Attic has ϲ, e.g. ὅϲϲον (1 *l*.15)

(*b*) ***Case endings***

(i) -εω, -ω (= Attic -ου) for the gen. s. of first declension masculines, e.g. ἐϋμμελίω (1 *l*.10).
(ii) -οιο (= Attic -ου) for the gen. s. of the second declension, e.g. πολέμοιο (1 *l*.4).

(iii) -άων (= Attic -ῶν) for the gen. pl. of the first declension, e.g. ῥοᾱ́ων (2 *l*.8).
(iv) -εccι (= Attic -cι) for the dat. pl. of some third declension nouns, e.g. Τρώεccι (1 *l*.6).
(v) -ῃcι (= Attic -αιc) for the dat. pl. of the first declension, e.g. κονίῃcι (1 *l*.14)
(vi) πολύc has an irregular nom. pl. m. πολέεc (1 *l*.13).
(vii) The gen. s. of cύ is cεῦ (1 *l*.15).

(*c*) ***Verbal endings***

(i) -ῃcι(ν) (= Attic -ῃ) for the 3rd s. subj. act., e.g. εἴπῃcιν (1 *l*.20).
(ii) -ατο (= Attic -ντο) for the 3rd pl. mid. and pass. of certain tenses (cf. 16.1/3 note), e.g. ἥατο (2 *l*.2).
(iii) -εν (= Attic -ηcαν) for the 3rd pl. of the aor. ind. pass. and root aorists in -ην, e.g. ἔφανεν (2 *l*.5).
(iv) -έμεν (= Attic -ειν) for the pres. (and strong aor.) inf. act., e.g. μενέμεν (4 *l*.16).
(v) The pres. inf. of εἰμί is ἔμμεναι (1 *l*.5), not εἶναι.

(*d*) ***Verbal stems***

(i) The augment is frequently omitted, e.g. μάθον (1 *l*.5, = ἔμαθον).
(ii) The aor. ind. stem of εἶπον (< λέγω) is given a syllabic augment, προcέειπε (1 *l*.1, = προcεῖπε).
(iii) The pres. pple. of εἰμί is ἐών, ἐοῦcα, ἐόν (see 1 *l*.17)

(*e*) A few words have a different form, e.g. αἰ (1 *l*.4, = εἰ *if*); ἦμαρ (1 *l*.9, = ἡμέρᾱ).

25.1/3 Differences in syntax

(*a*) What became the definite article in Attic is a third person pronoun in Homer, e.g. τήν (1 *l*.1) *her* (= αὐτήν). A relic of this use survives in Attic in the idiom οἱ μὲν ... οἱ δέ (5.1/3).

(*b*) The future tense exists in Homer (e.g. ἔccεται 1 *l*.9), but the future can also be expressed by the subjunctive with or without ἄν or κε (an equivalent of ἄν which Homer often uses), e.g. κεν ... ἄγηται (1 *ll*.15f.) *will lead*; ἄν ὀλώλῃ (1 *l*.9) *will be destroyed* (the perfect expresses a future state, lit. *will be in a state of having perished*); εἴπῃcιν (1 *l*.20) *will say*. Further, the optative with ἄν (or κε) does not always have a strong future potential sense as in Attic, and is sometimes to be translated by a simple future, e.g. κεν ... ὑφαίνοιc *you will weave* (1 *l*.17).

25.2 Readings from Homer

The Attic equivalent of certain Homeric words and endings is given in the right-hand margin. The Homeric forms so explained (e.g. ἱρῇ, 1 *l*.9) are not listed separately in the vocabulary.

The Homeric poems are written in hexameters (**Appendix 9**).

1 Hector talks with his wife Andromache

τὴν δ' αὖτε προϲέειπε μέγαϲ κορυθαίολοϲ Ἕκτωρ·	-εἶπε
ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ'	
αἰνῶϲ αἰδέομαι Τρῶαϲ καὶ Τρῳάδαϲ ἑλκεϲιπέπλουϲ,	
αἴ κε κακὸϲ ὣϲ νόϲφιν ἀλυϲκάζω πολέμοιο·	-ου
οὐδέ με θυμὸϲ ἄνωγεν, ἐπεὶ μάθον ἔμμεναι	ἔμαθον, εἶναι
ἐϲθλὸϲ αἰεὶ καὶ πρώτοιϲι μετὰ Τρώεϲϲι μάχεϲθαι,	Τρωϲί
ἀρνύμενοϲ πατρόϲ τε μέγα κλέοϲ ἠδ' ἐμὸν αὐτοῦ.	
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·	
ἔϲϲεται ἦμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιοϲ ἱρὴ	ἔϲται, ἱερή (= -ᾱ)
καὶ Πρίαμοϲ καὶ λαὸϲ ἐϋμμελίω Πριάμοιο.	-ίου, -ου
ἀλλ' οὔ μοι Τρώων τόϲϲον μέλει ἄλγοϲ ὀπίϲϲω,	τόϲον, ὀπίϲω
οὔτ' αὐτῆϲ Ἑκάβηϲ οὔτε Πριάμοιο ἄνακτοϲ	-ου
οὔτε καϲιγνήτων, οἵ κεν πολέεϲ τε καὶ ἐϲθλοὶ	πολλοί
ἐν κονίῃϲι πέϲοιεν ὑπ' ἀνδράϲι δυϲμενέεϲϲιν,	-ίαιϲ, δυϲμενέϲιν
ὅϲϲον ϲεῦ, ὅτε κέν τιϲ Ἀχαιῶν χαλκοχιτώνων	ὅϲον, ϲοῦ
δακρυόεϲϲαν ἄγηται, ἐλεύθερον ἦμαρ ἀπούραϲ·	
καί κεν ἐν Ἄργει ἐοῦϲα πρὸϲ ἄλληϲ ἱϲτὸν ὑφαίνοιϲ,	οὖϲα
καί κεν ὕδωρ φορέοιϲ Μεϲϲηΐδοϲ ἢ Ὑπερείηϲ	φοροίηϲ (= φέροιϲ)
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείϲετ' ἀνάγκη.	
καί ποτέ τιϲ εἴπῃϲιν ἰδὼν κατὰ δάκρυ χέουϲαν·	εἴπῃ
Ἕκτοροϲ ἥδε γυνή, ὃϲ ἀριϲτεύεϲκε μάχεϲθαι	
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφιμάχοντο.	ἀμφεμάχοντο
ὥϲ ποτέ τιϲ ἐρέει· ϲοὶ δ' αὖ νέον ἔϲϲεται ἄλγοϲ	ἐρεῖ, ἔϲται
χήτεϊ τοιοῦδ' ἀνδρὸϲ ἀμύνειν δούλιον ἦμαρ.	
ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,	τεθνεῶτα
πρίν γέ τι ϲῆϲ τε βοῆϲ ϲοῦ θ' ἑλκηθμοῖο πυθέϲθαι.	-ου

2 The Trojans camp on the the plain outside Troy

οἱ δὲ μέγα φρονέοντεϲ ἐπὶ πτολέμοιο γεφύραϲ	-οῦντεϲ, πολέμου
ἥατο παννύχιοι, πυρὰ δέ ϲφιϲι καίετο πολλά.	ἧντο, ἐκαίετο
ὡϲ δ' ὅτ' ἐν οὐρανῷ ἄϲτρα φαεινὴν ἀμφὶ ϲελήνην	
φαίνετ' ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμοϲ αἰθήρ·	-ῆ
ἔκ τ' ἔφανεν πᾶϲαι ϲκοπιαὶ καὶ πρώονεϲ ἄκροι	ἐφάνηϲαν
καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη ἄϲπετοϲ	
αἰθήρ, πάντα δὲ εἴδεται ἄϲτρα, γέγηθε δέ τε φρένα	
ποιμήν· τόϲϲα μεϲηγὺ νεῶν ἠδὲ Ξάνθοιο ῥοάων	τόϲα, -ου, ῥοῶν
Τρώων καιόντων πυρὰ φαίνετο Ἰλιόθι πρό.	ἐφαίνετο, Ἰλίου

χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, πὰρ δὲ ἑκάστῳ	ἐκαίετο, παρά
ἥατο πεντήκοντα cέλᾳ πυρὸc αἰθομένοιο.	ἧντο, -ου
ἵπποι δὲ κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύραc	
ἑcταότεc παρ' ὄχεcφιν ἐΰθρονον Ἠῶ μίμνον.	ἑcτῶτεc, ὄχεcιν, ἔμιμνον

3 The beginning of the Odyssey

ἄνδρα μοι ἔννεπε, Μοῦcα, πολύτροπον, ὃc μάλα πολλὰ	
πλάγχθη, ἐπεὶ Τροίηc ἱερὸν πτολίεθρον ἔπερcε·	ἐπλάγχθη, -ᾱc
πολλῶν δ' ἀνθρώπων ἴδεν ἄcτεα καὶ νόον ἔγνω,	εἶδεν, ἄcτη, νοῦν
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,	ἔπαθεν, ἄλγη
ἀρνύμενοc ἥν τε ψυχὴν καὶ νόcτον ἑταίρων.	
ἀλλ' οὐδ' ὣc ἑτάρουc ἐρρύcατο, ἱέμενόc περ·	καίπερ
αὐτῶν γὰρ cφετέρηcιν ἀταcθαλίηcιν ὄλοντο,	-αιc, -αιc, ὤλοντο
νήπιοι, οἳ κατὰ βοῦc Ὑπερίονοc Ἠελίοιο	Ἡλίου
ἤcθιον· αὐτὰρ ὁ τοῖcιν ἀφείλετο νόcτιμον ἦμαρ.	

4 The Lotus-eaters

ἔνθεν δ' ἐννῆμαρ φερόμην ὀλοοῖc ἀνέμοιcι	ἐφερόμην
πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν	
γαίηc Λωτοφάγων, οἵ τ' ἄνθινον εἶδαρ ἔδουcιν.	γῆc
ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυccάμεθ' ὕδωρ,	ἔβημεν, ἠφυcάμεθα
αἶψα δὲ δεῖπνον ἕλοντο θοῇc παρὰ νηυcὶν ἑταῖροι.	εἵλοντο, -αιc, ναυcίν

αὐτὰρ ἐπεὶ cίτοιό τ' ἐπαccάμεθ' ἠδὲ ποτῆτοc,	-ου, ἐπαcάμεθα
δὴ τότ' ἐγὼν ἑτάρουc προΐειν πεύθεcθαι ἰόνταc	
οἵτινεc ἀνέρεc εἶεν ἐπὶ χθονὶ cῖτον ἔδοντεc,	ἄνδρεc
ἄνδρε δύω κρίναc, τρίτατον κήρυχ' ἅμ' ὀπάccαc.	ὀπάcαc
οἱ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράcι Λωτοφάγοιcιν·	ἐμίγηcαν
οὐδ' ἄρα Λωτοφάγοι μήδονθ' ἑτάροιcιν ὄλεθρον	ἐμήδοντο
ἡμετέροιc, ἀλλά cφι δόcαν λωτοῖο πάcαcθαι.	ἔδοcαν, -οῦ
τῶν δ' ὅcτιc λωτοῖο φάγοι μελιηδέα καρπόν,	-οῦ, μελιηδῆ
οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεcθαι,	νεῖcθαι
ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράcι Λωτοφάγοιcι	ἐβούλοντο
λωτὸν ἐρεπτόμενοι μενέμεν νόcτου τε λαθέcθαι.	μένειν
τοὺc μὲν ἐγὼν ἐπὶ νῆαc ἄγον κλαίονταc ἀνάγκῃ,	ἦγον
νηυcὶ δ' ἐνὶ γλαφυρῇcιν ὑπὸ ζυγὰ δῆcα ἐρύccαc.	ναυcί, -αῖc, ἔδηcα, ἐρύcαc

αὐτὰρ τοὺc ἄλλουc κελόμην ἐρίηραc ἑταίρουc	ἐκελόμην
cπερχομένουc νηῶν ἐπιβαινέμεν ὠκειάων,	νεῶν, -βαίνειν, -ῶν
μή πώc τιc λωτοῖο φαγὼν νόcτοιο λάθηται.	-οῦ, -ου
οἱ δ' αἶψ' εἴcβαινον καὶ ἐπὶ κληῖcι καθῖζον,	εἰcέβαινον
ἑξῆc δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖc.	πολιάν, ἔτυπτον

Notes

1

*l.*1 τήν = αὐτήν (25.1/3*a*). *l.*2 ἦ *indeed*; τάδε is the subject of μέλει. *l.*4 αἴ κε = ἐᾱ́ν (ἀλυcκάζω is subj.); κακὸc ὥc *like a coward* (ὡc is accented when it follows the word it qualifies); take νόcφιν with πολέμοιο. *l.5* με ... ἄνωγεν *order me [to do this]*. *l.*7 The genitives are to be translated *for*; ἐμὸν αὐτοῦ = ἐμοῦ αὐτοῦ, lit. *of me myself*. *l.9* ὅτ'(ε) *when*; translate ἄν ... ὀλώλῃ (strong perf. subj. of ὄλλῡμι) as a future (25.1/3*b*). *l.*11 τόccον (= normal Attic τοcοῦτο) agrees with ἄλγοc (which is the subject of μέλει) and is balanced by ὅccον in *l.15* (21.1/3*e*). *l.*12 Ἑκάβηc, Πριάμοιο (together with κακιγνήτων (*l.*13) and cεῦ (*l.15*)) are objective genitives (23.1/1*c*) with ἄλγοc (*l.*11), *grief for ... ll.*13f. κεν ... πέcοιεν fut. potential (19.1/2) but trans. *may fall*; ὑπ'(ό) + dat. (= gen. in Attic) *by, at the hands of. ll.*15f. κεν ... ἄγηται lit. *will lead for himself* (25.1/3*b*); ἐλεύθερον ἦμαρ lit. *free day* a regular Homeric expression for *freedom*, trans. *day of liberty* (similiar expressions occur in *l.*24 below and in 3 *l.9*). *ll.*17f. The two examples of κε + opt. are potential (Hector is stating something that may possibly happen), but are better translated *will weave ... and carry* (25.1/3*b*); πρόc *at the command of*; Μεccηΐδοc ἢ Ὑπερείηc gen. of separation (20.1/4) *from M. or H. l.*19 πόλλ' (i.e. πολλά) adverbial acc. (20.1/5) *much*; ἐπικείcετ'(αι). *l.*20 εἴπῃcι (subj., 25.1/2*c*(i)) *will say* (25.1/3*b*); κατὰ δάκρυ χέουcαν = καταχέουcαν δάκρυ (tmesis, 12.3.9 *l.*6 note). *l.*22f. Take Τρώων ἱπποδάμων with ἀριcτεύεcκε (= ἠρίcτευε) *was best of the*, etc. *l.*23 ὥc (= οὕτωc) *thus. l.*24 χήτεϊ (= χήτει) + gen. *because of the lack* (dat. of cause 23.1/2*i*); δούλιον ἦμαρ cf. ἐλεύθερον ἦμαρ (*l.*16). *l.25* κατὰ ... καλύπτοι tmesis as in *l.*20 – the opt. expresses a wish for the future (21.1/1).

2

*l.*1 *The embankments of war* apparently means the places where battles were normally fought. *l.*2 παννύχιοι is an adj. (*staying all night*) but trans. *all night long*; cφιcι (= αὐτοῖc) is not here reflexive. *l.*3 ὡc ... ὅτ'(ε) *as when* introduces a simile. *ll.*4f. φαίνετ'(αι); aorists such as ἔπλετο and ἔφανεν are often interspersed among presents in Homeric similes and should be translated by the present; ἔκ ... ἔφανεν tmesis (see on 1 *l.*20 above). *l.*6 ὑπερράγη root aor. of ὑπορρήγνῡμι. *l.*7 τε is often used to mark similes and has no connective force; φρένα acc. of respect (20.1/5). *l.*8 τόccα agrees with πυρά (*l.9*) and brings out the point of the simile. *l.9* Τρώων καιόντων gen. abs. (12.1/2*b*); Ἰλιόθι πρό = πρὸ Ἰλίου (the suffix -θι, which denotes *place from which*, is used as the equivalent of the genitive ending). *l.*11 cέλᾳ

= ϲέλαι dat. s. of ϲέλαϲ (cf. 13.1/1*b*(iii)). *l*.14 The ending of ὄχεϲφιν (< ὄχοϲ) is peculiar to Homer and is generally the equivalent of the dat. pl., as here.

3

l.1 πολλά *much* (20.1/5). *l*.2 πλάγχθη 3rd s. aor. ind. (without augment) of πλάζομαι. *l*.4 ὅ γ'(ε) *he* (25.1/3*a*; γε is often added to ὁ in this use and is not to be translated); ὅν **not** the relative but a 3rd person reflexive possessive adjective, ὅϲ, ἥ, ὅν (*his, her, its*), which did not survive in Attic – take with θῡμόν, lit. *his own heart* but trans. simply by *his heart* (but ἥν ... ψῡχήν (*l*.5) *his own life* because of the contrast with νόϲτον ἑταίρων). *l*.5 ἀρνύμενοϲ *trying to win*. *l*.6 ὧϲ *so, thus* (cf. 1 *l*.23 above); ῑέμενόϲ (< ῑ̔́ημι) περ lit. *although striving*. *l*.7 αὐτῶν ... ϲφετέρῃϲιν *their own* (αὐτῶν lit. *of them* is added for particular emphasis); ἀταϲθαλίῃϲιν plural for singular. *ll*.8f. νήπιοι *fools* in apposition to the subject of ὄλοντο (*l*.7). *l*.8f. κατὰ ... ἤϲθιον tmesis; ὁ *he*, i.e. Helios; τοῖϲιν (= αὐτοῖϲ) *from them*, dat. of disadvantage (23.1/2*d*).

4

l.2 δεκάτῃ *sc*. ἡμέρᾳ. *l*.3 οἵ τ'(ε) *who*, **not** *and who* – in Homer τε is added to the relative when the antecedent is a class (here the Lotus-eaters). *l*.5 ἕλοντο lit. *took for themselves* (the mid. of αἱρέω does not here have the meaning *choose*). *l*.6 ἐπαϲϲάμεθ'(α) < πατέομαι. *l*.7 δή here not postpositive as in Attic; προΐειν 1st s. impf. ind. act. of προΐημι; ἰόνταϲ (<εἶμι) here **fut.** pple. (18.1/3) to express purpose (12.1/2*a*(v)). *l*.8 οἵτινεϲ indirect interrogative (10.1/2*b* note 1); εἶεν opt. in historic sequence (14.1/4*d*). *l*.9 ἄνδρε acc. dual, 24.1/4; τρίτατον κήρυχ' ἅμ' (= κήρυκα ἅμα) lit. *a third together* (i.e. *with them*) *[as] herald*. *l*.12 ϲφι = αὐτοῖϲ; λωτοῖο partitive gen. (23.1/1*d*) with δόϲαν, lit. *gave of lotus*, i.e. *gave some lotus* (cf. λωτοῖο φαγών *eating some lotus* *l*.21 below). *l*.13 τῶν = αὐτῶν; ὅϲτιϲ ... φάγοι indefinite adj. clause (14.1/4*c*(iii)), *whoever ate*. *l*.15 αὐτοῦ (adv.) *there*. *l*.17 ἄγον ... ἀνάγκῃ *I brought by force* (the impf. here and in the following lines is used for vividness and should be translated by a simple past). *l*.21 μή πώϲ τιϲ ... *lest somehow* (πωϲ) *anyone* ...

For suggestions for further study see the Internet website http://tyancientgreek.org

Appendix 1

Conjugation of λύω *loosen*

ACTIVE

		Pres.	Impf.	Future	Aorist	Perfect	Pluperfect
		Indicative					
s.	*1*	λῡ́-ω	ἔλῡ-ον	λῡ́c-ω	ἔλῡc-α	λέλυκ-α	ἐλελύκ-η
		I loosen, etc.	*I was loosening,* etc	*I will loosen*	*I loosened*	*I have loosened*	*I had loosened*
	2	λῡ́-ειc	ἔλῡ-εc	λῡ́c-ειc	ἔλῡc-αc	λέλυκ-αc	ἐλελύκ-ηc
	3	λῡ́-ει	ἔλῡ-ε(ν)	λῡ́c-ει	ἔλῡc-ε(ν)	λέλυκ-ε(ν)	ἐλελύκ-ει(ν)
pl.	1	λῡ́-ομεν	ἐλῡ́-ομεν	λῡ́c-ομεν	ἐλῡ́c-αμεν	λελύκ-αμεν	ἐλελύκ-εμεν
	2	λῡ́-ετε	ἐλῡ́-ετε	λῡ́c-ετε	ἐλῡ́c-ατε	λελύκ-ατε	ἐλελύκ-ετε
	3	λῡ́-ουcι(ν)	ἔλῡ-ον	λῡ́c-ουcι(ν)	ἔλῡc-αν	λελύκ-ᾱcι(ν)	ἐλελύκ-εcαν
		Subjunctive					
s.	*1*	λῡ́-ω			λῡ́c-ω	λελύκ-ω[1]	
	2	λῡ́-ῃc			λῡ́c-ῃc	λελύκ-ῃc	
	3	λῡ́-ῃ			λῡ́c-ῃ	λελύκ-ῃ	
pl.	*1*	λῡ́-ωμεν			λῡ́c-ωμεν	λελύκ-ωμεν	
	2	λῡ́-ητε			λῡ́c-ητε	λελύκ-ητε	
	3	λῡ́-ωcι(ν)			λῡ́c-ωcι(ν)	λελύκ-ωcι(ν)	
		Optative		/			
s.	*1*	λῡ́-οιμι		λῡ́c-οιμι	λῡ́c-αιμι	λελύκ-οιμι[1]	
	2	λῡ́-οιc		λῡ́c-οιc	λῡ́c-ειαc (λῡ́c-αιc)	λελύκ-οιc	
	3	λῡ́-οι		λῡ́c-οι	λῡ́c-ειε(ν) (λῡ́c-αι)	λελύκ-οι	
pl.	*1*	λῡ́-οιμεν		λῡ́c-οιμεν	λῡ́c-αιμεν	λελύκ-οιμεν	
	2	λῡ́-οιτε		λῡ́c-οιτε	λῡ́c-αιτε	λελύκ-οιτε	
	3	λῡ́-οιεν		λῡ́c-οιεν	λῡ́c-ειαν (λῡ́c-αιεν)	λελύκ-οιεν	
		Imperative					
s.	2	λῦ-ε			λῦc-ον	λελυκὼc ἴcθι	
	3	λῡ-έτω			λῡc-άτω	λελυκὼc ἔcτω	
pl.	2	λῡ́-ετε			λῡ́c-ατε	λελυκότεc ἔcτε	
	3	λῡ-όντων			λῡc-άντων	λελυκότεc ὄντων	
		Infinitive					
		λῡ́-ειν		λῡ́c-ειν	λῦc-αι	λελυκ-έναι	
		Participle					
		λῡ́-ων		λῡ́c-ων	λῡ́c-ᾱc	λελυκ-ώc	
		λῡ́-ουcα		λῡ́c-ουcα	λῡ́c-ᾱcα	λελυκ-υῖα	
		λῦ-ον		λῦc-ον	λῦc-αν	λελυκ-όc	

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[1] See also 16.1/4 note 1.

MIDDLE

		Pres.	Impf.	Future	Aorist	Perfect	Pluperfect
	Indicative						
s.	*1*	λῡ́-ομαι	ἐλῡ-όμην	λῡ́c-ομαι	ἐλῡc-άμην	λέλυ-μαι	ἐλελύ-μην
	2	λῡ́-ῃ (-ει)	ἐλῡ́-ου	λῡ́c-ῃ (-ει)	ἐλῡ́c-ω	λέλυ-cαι	ἐλέλυ-cο
	3	λῡ́-εται	ἐλῡ́-ετο	λῡ́c-εται	ἐλῡ́c-ατο	λέλυ-ται	ἐλέλυ-το
pl.	*1*	λῡ-όμεθα	ἐλῡ-όμεθα	λῡc-όμεθα	ἐλῡc-άμεθα	λελύ-μεθα	ἐλελύ-μεθα
	2	λῡ́-εcθε	ἐλῡ́-εcθε	λῡ́c-εcθε	ἐλῡ́c-αcθε	λέλυ-cθε	ἐλέλυ-cθε
	3	λῡ́-ονται	ἐλῡ́-οντο	λῡ́c-ονται	ἐλῡ́c-αντο	λέλυ-νται	ἐλέλυ-ντο
	Subjunctive						
s.	*1*	λῡ́-ωμαι			λῡ́c-ωμαι	λελυμένοc ὦ	
	2	λῡ́-ῃ			λῡ́c-ῃ	λελυμένοc ᾖc	
	3	λῡ́-ηται			λῡ́c-ηται	λελυμένοc ᾖ	
pl.	*1*	λῡ-ωμεθα			λῡc-ωμεθα	λελυμένοι ὦμεν	
	2	λῡ́-ηcθε			λῡ́c-ηcθε	λελυμένοι ἦτε	
	3	λῡ́-ωνται			λῡ́c-ωνται	λελυμένοι ὦcι(ν)	
	Optative						
s.	*1*	λῡ-οίμην		λῡc-οίμην	λῡc-αίμην	λελυμένοc εἴην	
	2	λῡ́-οιο		λῡ́c-οιο	λῡ́c-αιο	λελυμένοc εἴηc	
	3	λῡ́-οιτο		λῡ́c-οιτο	λῡ́c-αιτο	λελυμένοc εἴη	
pl.	*1*	λῡ-οίμεθα		λῡc-οίμεθα	λῡc-αίμεθα	λελυμένοι εἶμεν	
	2	λῡ́-οιcθε		λῡ́c-οιcθε	λῡ́c-αιcθε	λελυμένοι εἶτε	
	3	λῡ́-οιντο		λῡ́c-οιντο	λῡ́c-αιντο	λελυμένοι εἶεν	
	Imperative						
s.	2	λῡ́-ου			λῦc-αι	λέλυ-cο	
	3	λῡ-έcθω			λῡc-άcθω	λελύ-cθω	
pl.	2	λῡ́-εcθε			λῡ́c-αcθε	λέλυ-cθε	
	3	λῡ-έcθων			λῡc-άcθων	λελύ-cθων	
	Infinitive						
		λῡ́-εcθαι		λῡ́c-εcθαι	λῡ́c-αcθαι	λελύ-cθαι	
	Participle						
		λῡ-όμενοc,		λῡc-όμενοc,	λῡc-άμενοc,	λελυ-μένοc,	
		-ομένη,		-ομένη,	-αμένη,	-μένη,	
		-όμενον		-όμενον	-άμενον	-μένον	

Note
In all forms of the perfect which are made up of a perfect participle and εἰμί the participle must agree with the subject of the verb in number and gender.

PASSIVE

The forms for the present, imperfect, perfect and pluperfect are the same as for the middle; for the future perfect passive see 16.1/4 note 2.

Future

		Indicative	Optative		
s.	*1*	λυθήc-ομαι	λυθηc-οίμην		
	2	λυθήc-ῃ (-ει)	λυθήc-οιο	**Infinitive**	λυθήc-εcθαι
	3	λυθήc-εται	λυθήc-οιτο	**Participle**	λυθηc-όμενοc,
pl.	*1*	λυθηc-όμεθα	λυθηc-οίμεθα		-ομένη,
	2	λυθήc-εcθε	λυθήc-οιcθε		-όμενον
	3	λυθήc-ονται	λυθήc-οιντο		

Aorist

		Indicative	Subjunctive	Optative	Imperative
s.	*1*	ἐλύθη-ν	λυθ-ῶ	λυθ-είην	
	2	ἐλύθη-c	λυθ-ῇc	λυθ-είηc	λύθη-τι
	3	ἐλύθη	λυθ-ῇ	λυθ-είη	λυθή-τω
pl.	*1*	ἐλύθη-μεν	λυθ-ῶμεν	λυθ-εῖμεν	
	2	ἐλύθη-τε	λυθ-ῆτε	λυθ-εῖτε	λύθη-τε
	3	ἐλύθη-cαν	λυθ-ῶcι(ν)	λυθ-εῖεν	λυθέ-ντων

Infinitive λυθῆ-ναι **Participle** λυθ-είc, λυθ-εῖcα, λυθ-έν

Appendix 2

Conjugation of contracted verbs (present and imperfect)

τῑμάω *honour*

		ACTIVE		MIDDLE/PASSIVE	
		Present	Imperfect	Present	Imperfect
	Indicative				
s.	*1*	τῑμῶ	ἐτῑ́μων	τῑμῶμαι	ἐτῑμώμην
	2	τῑμᾷϲ	ἐτῑ́μᾱϲ	τῑμᾷ	ἐτῑμῶ
	3	τῑμᾷ	ἐτῑ́μᾱ	τῑμᾶται	ἐτῑμᾶτο
pl.	*1*	τῑμῶμεν	ἐτῑμῶμεν	τῑμώμεθα	ἐτῑμώμεθα
	2	τῑμᾶτε	ἐτῑμᾶτε	τῑμᾶϲθε	ἐτῑμᾶϲθε
	3	τῑμῶϲι(ν)	ἐτῑ́μων	τῑμῶνται	ἐτῑμῶντο
	Subjunctive				
s.	*1*	τῑμῶ		τῑμῶμαι	
	2	τῑμᾷϲ		τῑμᾷ	
	3	τῑμᾷ		τῑμᾶται	
pl.	*1*	τῑμῶμεν		τῑμώμεθα	
	2	τῑμᾶτε		τῑμᾶϲθε	
	3	τῑμῶϲι(ν)		τῑμῶνται	
	Optative				
s.	*1*	τῑμῴην		τῑμῴμην	
	2	τῑμῳηϲ		τῑμῷο	
	3	τῑμῳη		τῑμῷτο	
pl.	*1*	τῑμῷμεν		τῑμῳμεθα	
	2	τῑμῷτε		τῑμῷϲθε	
	3	τῑμῷεν		τῑμῷντο	
	Imperative				
s.	2	τῑ́μᾱ		τῑμῶ	
	3	τῑμᾱ́τω		τῑμᾱ́ϲθω	
pl.	2	τῑμᾶτε		τῑμᾶϲθε	
	3	τῑμώντων		τῑμᾱ́ϲθων	
	Infinitive				
		τῑμᾶν		τῑμᾶϲθαι	
	Participle				
		τῑμῶν, τῑμῶϲα, τῑμῶν		τῑμώμεν-οϲ, -η, -ον	

ποιέω *make, do*

		ACTIVE		MIDDLE/PASSIVE	
		Present	Imperfect	Present	Imperfect
	Indicative				
s.	*1*	ποιῶ	ἐποίουν	ποιοῦμαι	ἐποιούμην
	2	ποιεῖϲ	ἐποίειϲ	ποιῇ (-εῖ)	ἐποιοῦ
	3	ποιεῖ	ἐποίει	ποιεῖται	ἐποιεῖτο
pl.	*1*	ποιοῦμεν	ἐποιοῦμεν	ποιούμεθα	ἐποιούμεθα
	2	ποιεῖτε	ἐποιεῖτε	ποιεῖϲθε	ἐποιεῖϲθε
	3	ποιοῦϲι(ν)	ἐποίουν	ποιοῦνται	ἐποιοῦντο
	Subjunctive				
s.	*1*	ποιῶ		ποιῶμαι	
	2	ποιῇϲ		ποιῇ	
	3	ποιῇ		ποιῆται	
pl.	*1*	ποιῶμεν		ποιώμεθα	
	2	ποιῆτε		ποιῆϲθε	
	3	ποιῶϲι(ν)		ποιῶνται	
	Optative				
s.	*1*	ποιοίην		ποιοίμην	
	2	ποιοίηϲ		ποιοῖο	
	3	ποιοίη		ποιοῖτο	
pl.	*1*	ποιοῖμεν		ποιοίμεθα	
	2	ποιοῖτε		ποιοῖϲθε	
	3	ποιοῖεν		ποιοῖντο	
	Imperative				
s.	*2*	ποίει		ποιοῦ	
	3	ποιείτω		ποιείϲθω	
pl.	*2*	ποιεῖτε		ποιεῖϲθε	
	3	ποιούντων		ποιείϲθων	
	Infinitive				
		ποιεῖν		ποιεῖϲθαι	
	Participle				
		ποιῶν, ποιοῦϲα, ποιοῦν		ποιούμεν-οϲ, -η, -ον	

δηλόω *make clear, show*

		ACTIVE		MIDDLE/PASSIVE	
		Present	Imperfect	Present	Imperfect
		Indicative			
s.	*1*	δηλῶ	ἐδήλουν	δηλοῦμαι	ἐδηλούμην
	2	δηλοῖc	ἐδήλουc	δηλοῖ	ἐδηλοῦ
	3	δηλοῖ	ἐδήλου	δηλοῦται	ἐδηλοῦτο
pl.	*1*	δηλοῦμεν	ἐδηλοῦμεν	δηλούμεθα	ἐδηλούμεθα
	2	δηλοῦτε	ἐδηλοῦτε	δηλοῦcθε	ἐδηλοῦcθε
	3	δηλοῦcι(ν)	ἐδήλουν	δηλοῦνται	ἐδηλοῦντο
		Subjunctive			
s.	*1*	δηλῶ		δηλῶμαι	
	2	δηλοῖc		δηλοῖ	
	3	δηλοῖ		δηλῶται	
pl.	*1*	δηλῶμεν		δηλώμεθα	
	2	δηλῶτε		δηλῶcθε	
	3	δηλῶcι(ν)		δηλῶνται	
		Optative			
s.	*1*	δηλοίην		δηλοίμην	
	2	δηλοίηc		δηλοῖο	
	3	δηλοίη		δηλοῖτο	
pl.	*1*	δηλοῖμεν		δηλοίμεθα	
	2	δηλοῖτε		δηλοῖcθε	
	3	δηλοῖεν		δηλοῖντο	
		Imperative			
s.	*2*	δήλου		δηλοῦ	
	3	δηλούτω		δηλούcθω	
pl.	*2*	δηλοῦτε		δηλοῦcθε	
	3	δηλούντων		δηλούcθων	
		Infinitive			
		δηλοῦν		δηλοῦcθαι	
		Participle			
		δηλῶν, δηλοῦcα, δηλοῦν		δηλούμεν-οc, -η, -ον	

Appendix 3

Conjugation of εἰμί *be*, ἔρχομαι (and εἶμι) *come/go*, φημί *say*, οἶδα *know*

(the last is perfect in form but present in meaning; it has been classified below according to its meaning)

		εἰμί *be*	**ἔρχομαι** *come/go* (18.1/3)	**φημί** *say*	**οἶδα** *know* (19.1/3*a*)
	Present indicative				
s.	*1*	εἰμί	ἔρχομαι	φημί	οἶδα
	2	εἶ	ἔρχῃ (–ει)	φῄϲ	οἶϲθα
	3	ἐϲτί(ν)	ἔρχεται	φηϲί(ν)	οἶδε(ν)
pl.	*1*	ἐϲμέν	ἐρχόμεθα	φαμέν	ἴϲμεν
	2	ἐϲτέ	ἔρχεϲθε	φατέ	ἴϲτε
	3	εἰϲί(ν)	ἔρχονται	φαϲί(ν)	ἴϲᾱϲι(ν)
	Present subjunctive				
s.	*1*	ὦ	ἴω	φῶ	εἰδῶ
	2	ᾖϲ	ἴῃϲ	φῇϲ	εἰδῇϲ
	3	ᾖ	ἴῃ	φῇ	εἰδῇ
pl.	*1*	ὦμεν	ἴωμεν	φῶμεν	εἰδῶμεν
	2	ἦτε	ἴητε	φῆτε	εἰδῆτε
	3	ὦϲι(ν)	ἴωϲι(ν)	φῶϲι(ν)	εἰδῶϲι(ν)
	Present optative				
s.	*1*	εἴην	ἴοιμι	φαίην	εἰδείην
	2	εἴηϲ	ἴοιϲ	φαίηϲ	εἰδείηϲ
	3	εἴη	ἴοι	φαίη	εἰδείη
pl.	*1*	εἶμεν	ἴοιμεν	φαῖμεν	εἰδεῖμεν
	2	εἶτε	ἴοιτε	φαῖτε	εἰδεῖτε
	3	εἶεν	ἴοιεν	φαῖεν	εἰδεῖεν
	Present imperative				
s.	2	ἴϲθι	ἴθι	φαθί	ἴϲθι
	3	ἔϲτω	ἴτω	φάτω	ἴϲτω
pl.	2	ἔϲτε	ἴτε	φάτε	ἴϲτε
	3	ἔϲτων *or* ὄντων	ἰόντων	φάντων	ἴϲτων
	Present infinitive				
		εἶναι	ἰέναι	φάναι	εἰδέναι
	Present participle				
		ὤν, οὖϲα, ὄν	ἰών, ἰοῦϲα, ἰόν	# φᾱ́ϲ, φᾶϲα, φάν	εἰδώϲ, εἰδυῖα, εἰδόϲ

Imperfect indicative

s.	*1*	ἦ *or* ἦν	ᾖα	ἔφην	ᾔδη
	2	ἦϲθα	ᾔειϲθα	ἔφηϲθα *or* ἔφηϲ	ᾔδηϲθα
	3	ἦν	ᾔει(ν)	ἔφη	ᾔδει(ν)
pl.	*1*	ἦμεν	ᾖμεν	ἔφαμεν	ᾖϲμεν
	2	ἦτε	ᾖτε	ἔφατε	ᾖϲτε
	3	ἦϲαν	ᾖεϲαν *or* ᾖϲαν	ἔφαϲαν	ᾔδεϲαν *or* ᾖϲαν

Future indicative

s.	*1*	ἔϲομαι	εἶμι	φήϲω	εἴϲομαι
	2	ἔϲῃ (-ει)	εἶ	φήϲειϲ	εἴϲῃ (-ει)
	3	ἔϲται	εἶϲι(ν)	φήϲει	εἴϲεται
pl.	*1*	ἐϲόμεθα	ἴμεν	φήϲομεν	εἰϲόμεθα
	2	ἔϲεϲθε	ἴτε	φήϲετε	εἴϲεϲθε
	3	ἔϲονται	ἴᾱϲι(ν)	φήϲουϲι(ν)	εἴϲονται

The other parts of the future are regular. εἰμί, φημί and οἶδα do not exist in other tenses. For the other parts of ἔρχομαι see **Principal parts of verbs.** The optative, infinitive and participle of εἶμι may also have a future meaning (18.1/3).

Appendix 4

Root aorists (11.1/1)

ἔβην (βαίνω) and ἔγνων (γιγνώϲκω) are conjugated:

	Ind.	Subj.	Opt.	Imp.	
s. 1	ἔβην	βῶ	βαίην		
2	ἔβηϲ	βῇϲ	βαίηϲ	βῆθι	Infinitive βῆναι
3	ἔβη	βῇ	βαίη	βήτω	
pl. 1	ἔβημεν	βῶμεν	βαῖμεν		
2	ἔβητε	βῆτε	βαῖτε	βῆτε	Participle βάϲ, βᾶϲα, βάν
3	ἔβηϲαν	βῶϲι(ν)	βαῖεν	βάντων	

s. 1	ἔγνων	γνῶ	γνοίην		
2	ἔγνωϲ	γνῷϲ	γνοίηϲ	γνῶθι	Infinitive γνῶναι
3	ἔγνω	γνῷ	γνοίη	γνώτω	
pl. 1	ἔγνωμεν	γνῶμεν	γνοῖμεν		
2	ἔγνωτε	γνῶτε	γνοῖτε	γνῶτε	Participle γνούϲ, γνοῦϲα, γνόν
3	ἔγνωϲαν	γνῶϲι(ν)	γνοῖεν	γνόντων	

Appendix 5

Conjugation of δίδωμι *give*, τίθημι *put, place*, ἵημι *let go, send forth*, ἵϲτημι *make stand*

(for full details of which tenses of ἵϲτημι are transitive and which are intransitive see 19.1/1). Many of the forms of ἵημι occur only in compounds.

		δίδωμι	τίθημι	ἵημι	ἵϲτημι
				ACTIVE	
	Present indicative				
s.	*1*	δίδωμι	τίθημι	ἵημι	ἵϲτημι
	2	δίδωϲ	τίθηϲ	ἵηϲ	ἵϲτηϲ
	3	δίδωϲι(ν)	τίθηϲι(ν)	ἵηϲι(ν)	ἵϲτηϲι(ν)
pl.	*1*	δίδομεν	τίθεμεν	ἵεμεν	ἵϲταμεν
	2	δίδοτε	τίθετε	ἵετε	ἵϲτατε
	3	διδόᾱϲι(ν)	τιθέᾱϲι(ν)	ἱᾶϲι(ν)	ἱϲτᾶϲι(ν)
	Present subjunctive				
s.	*1*	διδῶ	τιθῶ	ἱῶ	ἱϲτῶ
	2	διδῷϲ	τιθῇϲ	ἱῇϲ	ἱϲτῇϲ
	3	διδῷ	τιθῇ	ἱῇ	ἱϲτῇ
pl.	*1*	διδῶμεν	τιθῶμεν	ἱῶμεν	ἱϲτῶμεν
	2	διδῶτε	τιθῆτε	ἱῆτε	ἱϲτῆτε
	3	διδῶϲι(ν)	τιθῶϲι(ν)	ἱῶϲι(ν)	ἱϲτῶϲι(ν)
	Present optative				
s.	*1*	διδοίην	τιθείην	ἱείην	ἱϲταίην
	2	διδοίηϲ	τιθείηϲ	ἱείηϲ	ἱϲταίηϲ
	3	διδοίη	τιθείη	ἱείη	ἱϲταίη
pl.	*1*	διδοῖμεν	τιθεῖμεν	ἱεῖμεν	ἱϲταῖμεν
	2	διδοῖτε	τιθεῖτε	ἱεῖτε	ἱϲταῖτε
	3	διδοῖεν	τιθεῖεν	ἱεῖεν	ἱϲταῖεν
	Present imperative				
s.	2	δίδου	τίθει	ἵει	ἵϲτη
	3	διδότω	τιθέτω	ἱέτω	ἱϲτάτω
pl.	2	δίδοτε	τίθετε	ἵετε	ἵϲτατε
	3	διδόντων	τιθέντων	ἱέντων	ἱϲτάντων
	Present infinitive				
		διδόναι	τιθέναι	ἱέναι	ἱϲτάναι
	Present participle				
		διδούϲ	τιθείϲ	ἱείϲ	ἱϲτᾱ́ϲ
		διδοῦϲα	τιθεῖϲα	ἱεῖϲα	ἱϲτᾶϲα
		διδόν	τιθέν	ἱέν	ἱϲτάν

Imperfect indicative

s.	*1*	ἐδίδουν	ἐτίθην	ἵην	ἵϲτην
	2	ἐδίδουϲ	ἐτίθειϲ	ἵειϲ	ἵϲτηϲ
	3	ἐδίδου	ἐτίθει	ἵει	ἵϲτη
pl.	*1*	ἐδίδομεν	ἐτίθεμεν	ἵεμεν	ἵϲταμεν
	2	ἐδίδοτε	ἐτίθετε	ἵετε	ἵϲτατε
	3	ἐδίδοϲαν	ἐτίθεϲαν	ἵεϲαν	ἵϲταϲαν

Future indicative

s.	*1*	δώϲω etc.	θήϲω etc.	ἥϲω etc.	ϲτήϲω etc.

The other parts of the future active are formed regularly with the same stems (δωϲ-, θηϲ-, ἡϲ-, ϲτηϲ-).

Aorist indicative

					Transitive	*Intransitive*
s.	*1*	ἔδωκα	ἔθηκα	ἧκα	ἔϲτηϲα	ἔϲτην
	2	ἔδωκαϲ	ἔθηκαϲ	ἧκαϲ	ἔϲτηϲαϲ	ἔϲτηϲ
	3	ἔδωκε(ν)	ἔθηκε(ν)	ἧκε(ν)	ἔϲτηϲε(ν)	ἔϲτη
pl.	*1*	ἔδομεν	ἔθεμεν	εἷμεν	ἐϲτήϲαμεν	ἔϲτημεν
	2	ἔδοτε	ἔθετε	εἷτε	ἐϲτήϲατε	ἔϲτητε
	3	ἔδοϲαν	ἔθεϲαν	εἷϲαν	ἔϲτηϲαν	ἔϲτηϲαν

On the alternative forms for the plural of ἔδωκα and ἔθηκα see 18.1/2 note 3.

Aorist subjunctive

s.	*1*	δῶ	θῶ	ὧ	ϲτήϲω	ϲτῶ
	2	δῷϲ	θῇϲ	ᾗϲ	ϲτήϲῃϲ	ϲτῇϲ
	3	δῷ	θῇ	ᾗ	ϲτήϲῃ	ϲτῇ
pl.	*1*	δῶμεν	θῶμεν	ὧμεν	ϲτήϲωμεν	ϲτῶμεν
	2	δῶτε	θῆτε	ἧτε	ϲτήϲητε	ϲτῆτε
	3	δῶϲι(ν)	θῶϲι(ν)	ὧϲι(ν)	ϲτήϲωϲι(ν)	ϲτῶϲι(ν)

Aorist optative

s.	*1*	δοίην	θείην	εἵην	ϲτήϲαιμι	ϲταίην
	2	δοίηϲ	θείηϲ	εἵηϲ	ϲτήϲειαϲ (-αιϲ)	ϲταίηϲ
	3	δοίη	θείη	εἵη	ϲτήϲειε(ν) (-αι)	ϲταίη
pl.	*1*	δοῖμεν	θεῖμεν	εἷμεν	ϲτήϲαιμεν	ϲταῖμεν
	2	δοῖτε	θεῖτε	εἷτε	ϲτήϲαιτε	ϲταῖτε
	3	δοῖεν	θεῖεν	εἷεν	ϲτήϲειαν (-αιεν)	ϲταῖεν

Aorist imperative

s.	*2*	δόϲ	θέϲ	ἕϲ	ϲτῆϲον	ϲτῆθι
	3	δότω	θέτω	ἕτω	ϲτηϲάτω	ϲτήτω
pl.	*2*	δότε	θέτε	ἕτε	ϲτήϲατε	ϲτῆτε
	3	δόντων	θέντων	ἕντων	ϲτηϲάντων	ϲτάντων

Aorist infinitive

δοῦναι	θεῖναι	εἷναι	ϲτῆϲαι	ϲτῆναι

Aorist participle

δούϲ	θείϲ	εἵϲ	ϲτήϲᾱϲ	ϲτᾱ́ϲ
δοῦϲα	θεῖϲα	εἷϲα	ϲτήϲᾱϲα	ϲτᾶϲα
δόν	θέν	ἕν	ϲτῆϲαν	ϲτάν

Perfect and pluperfect

The perfect and pluperfect active of δίδωμι, τίθημι, ἵημι are formed regularly from the stems δεδωκ, τεθηκ-, εἷκ-.

The perfect and pluperfect active of ἵϲτημι (which are intransitive —see 19.1/1) are conjugated as follows:

Perfect

		Indicative	**Subjunctive**	**Optative**	**Imperative**
s.	*1*	ἕϲτηκα	ἑϲτῶ	ἑϲταίην	
	2	ἕϲτηκαϲ	ἑϲτῇϲ	ἑϲταίηϲ	ἕϲταθι
	3	ἕϲτηκε(ν)	ἑϲτῇ	ἑϲταίη	ἑϲτάτω
pl.	*1*	ἕϲταμεν	ἑϲτῶμεν	ἑϲταῖμεν	
	2	ἕϲτατε	ἑϲτῆτε	ἑϲταῖτε	ἕϲτατε
	3	ἑϲτᾶϲι(ν)	ἑϲτῶϲι(ν)	ἑϲταῖεν	ἑϲτάντων

Infinitive ἑϲτάναι **Participle** ἑϲτώϲ, ἑϲτῶϲα, ἑϲτόϲ

On alternatives for forms in ἑϲτηκ- see 19.1/1

Pluperfect *s.* εἱϲτήκη *(I stood)*, εἱϲτήκηϲ, εἱϲτήκει, *pl.* ἕϲταμεν, ἕϲτατε, ἕϲταϲαν.

MIDDLE

Present indicative

s.	*1*	δίδομαι	τίθεμαι	ἵεμαι	ἵϲταμαι
	2	δίδοϲαι	τίθεϲαι	ἵεϲαι	ἵϲταϲαι
	3	δίδοται	τίθεται	ἵεται	ἵϲταται
pl.	*1*	διδόμεθα	τιθέμεθα	ἱέμεθα	ἱϲτάμεθα
	2	δίδοϲθε	τίθεϲθε	ἵεϲθε	ἵϲταϲθε
	3	δίδονται	τίθενται	ἵενται	ἵϲτανται

Present subjunctive

s.	*1*	διδῶμαι	τιθῶμαι	ἱῶμαι	ἱϲτῶμαι
	2	διδῷ	τιθῇ	ἱῇ	ἱϲτῇ
	3	διδῶται	τιθῆται	ἱῆται	ἱϲτῆται
pl.	*1*	διδώμεθα	τιθώμεθα	ἱώμεθα	ἱϲτώμεθα
	2	διδῶϲθε	τιθῆϲθε	ἱῆϲθε	ἱϲτῆϲθε
	3	διδῶνται	τιθῶνται	ἱῶνται	ἱϲτῶνται

Present optative

s.	*1*	διδοίμην	τιθείμην	ἱείμην	ἱϲταίμην
	2	διδοῖο	τιθεῖο	ἱεῖο	ἱϲταῖο
	3	διδοῖτο	τιθεῖτο	ἱεῖτο	ἱϲταῖτο
pl.	*1*	διδοίμεθα	τιθείμεθα	ἱείμεθα	ἱϲταίμεθα
	2	διδοῖϲθε	τιθεῖϲθε	ἱεῖϲθε	ἱϲταῖϲθε
	3	διδοῖντο	τιθεῖντο	ἱεῖντο	ἱϲταῖντο

Present imperative

s.	2	δίδοϲο	τίθεϲο	ἵεϲο	ἵϲταϲο
	3	διδόϲθω	τιθέϲθω	ἱέϲθω	ἱϲτάϲθω
pl.	2	δίδοϲθε	τίθεϲθε	ἵεϲθε	ἵϲταϲθε
	3	διδόϲθων	τιθέϲθων	ἱέϲθων	ἱϲτάϲθων

	Present infinitive				
		δίδοcθαι	τίθεcθαι	ἵεcθαι	ἵcταcθαι
	Present participle				
		διδόμεν-οc, -η, -ον	τιθέμεν-οc, -η, -ον	ἱέμεν-οc, -η, -ον	ἱcτάμεν-οc, -η, -ον
	Imperfect indicative				
s.	*1*	ἐδιδόμην	ἐτιθέμην	ἱέμην	ἱcτάμην
	2	ἐδίδοcο	ἐτίθεcο	ἵεcο	ἵcταcο
	3	ἐδίδοτο	ἐτίθετο	ἵετο	ἵcτατο
pl.	*1*	ἐδιδόμεθα	ἐτιθέμεθα	ἱέμεθα	ἱcτάμεθα
	2	ἐδίδοcθε	ἐτίθεcθε	ἵεcθε	ἵcταcθε
	3	ἐδίδοντο	ἐτίθεντο	ἵεντο	ἵcταντο
	Future indicative				
s.	*1*	δώcομαι etc.	θήcομαι etc.	ἥcομαι etc.	cτήcομαι etc.

The other parts of the future middle are formed regularly with the same stems (δωc-, θηc-, ἡc-, cτηc-).

Aorist

The only aorist middle of ἵcτημι is weak (and transitive), ἐcτηcάμην, conjugated in exactly the same way as ἐλῡcάμην (see **Appendix 1**). The aorist middle of the other verbs are conjugated as follows:

	Aorist indicative			
s.	*1*	ἐδόμην	ἐθέμην	εἵμην
	2	ἔδου	ἔθου	εἷcο
	3	ἔδοτο	ἔθετο	εἷτο
pl.	*1*	ἐδόμεθα	ἐθέμεθα	εἵμεθα
	2	ἔδοcθε	ἔθεcθε	εἷcθε
	3	ἔδοντο	ἔθεντο	εἷντο
	Aorist subjunctive			
s.	*1*	δῶμαι	θῶμαι	ὧμαι
	2	δῷ	θῇ	ᾗ
	3	δῶται	θῆται	ἧται
pl.	*1*	δώμεθα	θώμεθα	ὥμεθα
	2	δῶcθε	θῆcθε	ἧcθε
	3	δῶνται	θῶνται	ὧνται
	Aorist optative			
s.	*1*	δοίμην	θείμην	εἵμην
	2	δοῖο	θεῖο	εἷο
	3	δοῖτο	θεῖτο	εἷτο
pl.	*1*	δοίμεθα	θείμεθα	εἵμεθα
	2	δοῖcθε	θεῖcθε	εἷcθε
	3	δοῖντο	θεῖντο	εἷντο
	Aorist imperative			
s.	*2*	δοῦ	θοῦ	οὗ
	3	δόcθω	θέcθω	ἕcθω
pl.	*2*	δόcθε	θέcθε	ἕcθε
	3	δόcθων	θέcθων	ἕcθων

Aorist infinitive

δόcθαι	θέcθαι	ἕcθαι

Aorist participle

δόμεν–οc, –η, –ον	θέμεν–οc, –η, –ον	ἕμεν–οc, –η, –ον

Perfect and pluperfect

The perfect and pluperfect middle/passive of δίδωμι and ἵημι are formed regularly from the stems δεδο– and ει– (e.g. perfect middle/passive indicative δέδομαι, δέδοcαι etc., εἷμαι, εἷcαι etc). Similar forms exist for τίθημι (τέθειμαι, τέθειcαι etc.) but on the perfect passive of this verb see 18.1/2 note 4. The perfect middle/passive forms of ἵcτημι are rare.

PASSIVE

As with other verbs, the forms for the present, imperfect, perfect and pluperfect are the same as for the middle. The future and aorist passive follow λύω (see Appendix 1):

Future indicative

δοθήcομαι	τεθήcομαι	ἑθήcομαι	cταθήcομαι

Aorist indicative

ἐδόθην	ἐτέθην	εἵθην	ἐcτάθην

Appendix 6

Conjugation of δείκνυμι (present and imperfect)

For the other tenses of δείκνῡμι see 20.1/1.

		ACTIVE		MIDDLE/PASSIVE	
		Present	Imperfect	Present	Imperfect
Indicative					
s.	*1*	δείκνῡμι	ἐδείκνῡν	δείκνυμαι	ἐδεικνύμην
	2	δείκνῡϲ	ἐδείκνῡϲ	δείκνυϲαι	ἐδείκνυϲο
	3	δείκνῡϲι(ν)	ἐδείκνῡ	δείκνυται	ἐδείκνυτο
pl.	*1*	δείκνυμεν	ἐδείκνυμεν	δεικνύμεθα	ἐδεικνύμεθα
	2	δείκνυτε	ἐδείκνυτε	δείκνυϲθε	ἐδείκνυϲθε
	3	δεικνύᾱϲι(ν)	ἐδείκνυϲαν	δείκνυνται	ἐδείκνυντο
Subjunctive					
s.	*1*	δεικνύω		δεικνύωμαι	
	2	δεικνύῃϲ		δεικνύῃ	
	3	δεικνύῃ		δεικνύηται	
pl.	*1*	δεικνύωμεν		δεικνυώμεθα	
	2	δεικνύητε		δεικνύηϲθε	
	3	δεικνύωϲι(ν)		δεικνύωνται	
Optative					
s.	*1*	δεικνύοιμι		δεικνυοίμην	
	2	δεικνύοιϲ		δεικνύοιο	
	3	δεικνύοι		δεικνύοιτο	
pl.	*1*	δεικνύοιμεν		δεικνυοίμεθα	
	2	δεικνύοιτε		δεικνύοιϲθε	
	3	δεικνύοιεν		δεικνύοιντο	
Imperative					
s.	*2*	δείκνῡ		δείκνυϲο	
	3	δεικνύτω		δεικνύϲθω	
pl.	*2*	δείκνυτε		δείκνυϲθε	
	3	δεικνύντων		δεικνύϲθων	
Infinitive					
		δεικνύναι		δείκνυϲθαι	
Participle					
		δεικνῦϲ, δεικνῦϲα, δεικνύν		δεικνύμεν-οϲ, -η, -ον	

Appendix 7

Numerals

Cardinals

For the declension of εἷϲ, δύο, τρεῖϲ, τέτταρεϲ see 7.1/5a. διᾱκόϲιοι, τριᾱκόϲιοι etc. follow the plural of καλόϲ (3.1/3).

1	εἷϲ	20	εἴκοϲι(ν)
2	δύο	30	τριᾱ́κοντα
3	τρεῖϲ	40	τετταράκοντα
4	τέτταρεϲ	50	πεντήκοντα
5	πέντε	60	ἑξήκοντα
6	ἕξ	70	ἑβδομήκοντα
7	ἑπτά	80	ὀγδοήκοντα
8	ὀκτώ	90	ἐνενήκοντα
9	ἐννέα	100	ἑκατόν
10	δέκα	200	διᾱκόϲιοι
11	ἕνδεκα	300	τριᾱκόϲιοι
12	δώδεκα	400	τετρακόϲιοι
13	τρεῖϲ καὶ δέκα	500	πεντακόϲιοι
14	τέτταρεϲ καὶ δέκα	600	ἑξακόϲιοι
15	πεντεκαίδεκα	700	ἑπτακόϲιοι
16	ἑκκαίδεκα	800	ὀκτακόϲιοι
17	ἑπτακαίδεκα	900	ἐνακόϲιοι
18	ὀκτωκαίδεκα	1,000	χῑ́λιοι
19	ἐννεακαίδεκα	10,000	μῡ́ριοι

The cardinals *two thousand, three thousand* etc. are compounds of the appropriate numeral adverbs and χῑ́λιοι, e.g. διϲχῑ́λιοι, τριϲχῑ́λιοι etc.; likewise we have διϲμῡ́ριοι *twenty thousand,* τριϲμῡ́ριοι *thirty thousand* etc.

	Ordinals	**Adverbs**
1	πρῶτοϲ	ἅπαξ
2	δεύτεροϲ	δίϲ
3	τρίτοϲ	τρίϲ
4	τέταρτοϲ	τετράκιϲ
5	πέμπτοϲ	πεντάκιϲ
6	ἕκτοϲ	ἑξάκιϲ
7	ἕβδομοϲ	ἑπτάκιϲ
8	ὄγδοοϲ	ὀκτάκιϲ
9	ἔνατοϲ	ἐνάκιϲ
10	δέκατοϲ	δεκάκιϲ

The ordinals are normal first and second declension adjectives (3.1/3), except that the feminine of ὄγδοοϲ is ὀγδόη (not -ᾱ).

Appendix 8

Accentuation

The basic features of Greek accentuation are described at 1.1/2, and information given there is not repeated below.

The following terms are used to describe words according to their accent:

Oxytone - a word with an acute on its final syllable, e.g. ποταμόc.

Paroxytone - a word with an acute on its penultimate (i.e. last syllable but one), e.g. λόγοc.

Proparoxytone - a word with an acute on its last syllable but two, e.g. ἄνθρωποc.

Perispomenon - a word with a circumflex on its final syllable, e.g. ποταμοῦ.

Properispomenon - a word with a circumflex on its penultimate, e.g. δῶρον.

Barytone - a word with a grave on its final syllable, e.g. ποταμὸν εἶδον *I saw a river.*

These are the only places in which each accent can occur (we cannot, for example, have an acute on the last syllable but three, or a circumflex on the last syllable but two).

For purposes of accentuation a syllable is long if it contains a long vowel or diphthong (1.1/1*b*,*c*), and short if it contains a short vowel, except that **all endings in -αι and -οι, apart from those of the optative, are counted as short.**[1]

The length of the final syllable of a word and, to a lesser extent, of its penultimate is important for accentuation because:

- a word can only be proparoxytone if its final syllable is short, e.g. ἄνθρωποc.
- a word can only be properispomenon if its final syllable is short; as a circumflex must in any case stand on a long vowel or diphthong, a word so accented must end in – ˘ , or be a disyllable consisting of – ˘ , e.g. πολῖται, γλῶττα. Conversely, if such a word is accented on its penultimate, the accent must be a circumflex, and this is why we get the change of accent from πολῑ́τηc to πολῖται (the reverse in γλῶττα/γλώττηc).

For purposes of accentuation words are divided into five categories:

(*a*) *Nouns, adjectives and pronouns*

There are no overall rules about the position of the accent in the nominative singular of nouns or in the nominative masculine singular of adjectives and pronouns, and we must simply learn that ποταμόϲ is oxytone but λόγοϲ is paroxytone. There are some rules for certain small groups which can be learnt by observation, e.g. nouns in -ευϲ are always oxytone (as βαϲιλεύϲ); the accent of comparative and superlative adjectives is always as far from the end of the word as possible (ϲοφόϲ but ϲοφώτεροϲ, ϲοφώτατοϲ).

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[1] The rules in verse are different: see Appendix 9

Once, however, we know where a noun, adjective or pronoun is accented in the nominative (masculine) singular, it is easy to deduce how its other forms will be accented because the accent stays on the same syllable as far as this is allowed by the rules given above for proparoxytones and perispomenons. In λόγοϲ, for example, the accent remains unchanged (λόγε, λόγον, λόγου, λόγῳ, λόγοι, λόγουϲ, λόγων, λόγοιϲ), but in ἄνθρωποϲ the accent must become paroxytone when the ending is long: ἄνθρωπε, ἄνθρωπον, ἀνθρώπου, ἀνθρώπῳ, ἄνθρωποι, ἀνθρώπουϲ, ἀνθρώπων, ἀνθρώποιϲ (ἄνθρωποι because -οι does not count as long—see above).

In many third declension nouns the genitive singular is a syllable longer than the nominative singular, e.g. ϲῶμα (properispomenon, not paroxytone, because it is a disyllable of the form - ⏑ ; see above): ϲώματοϲ, ϲώματι, ϲώματα (the accent must change to an acute because the added short syllable makes all three forms proparoxytone), ϲωμάτων (the added syllable is long and therefore the accent must become paroxytone), ϲώμαϲι.

We must, however, note:

(i) Where a first or second declension word has an acute on its final syllable in the nominative singular, this becomes a circumflex in the genitive and dative (in both singular and plural, cf. 2.1/2 note 3), e.g. from ποταμόϲ we have ποταμέ, ποταμόν, ποταμοῦ, ποταμῷ, ποταμοί, ποταμούϲ, ποταμῶν, ποταμοῖϲ.[1] For an example of an adjective so accented see καλόϲ (3.1/3).

(ii) All first declension nouns are perispomenon in the genitive plural (2.1/2 note 4), e.g. χωρῶν (< χώρα), νεᾱνιῶν (< νεᾱνίᾱϲ). This does not apply to the gen. f. pl. of adjectives when this form would not otherwise differ from the masculine, e.g. μεγάλων is both gen. m. pl. and gen. f. pl. of μέγαϲ. Where, however, the masculine and feminine forms differ, the rule holds, e.g. χαρίειϲ, gen. m. pl. χαριέντων, gen. f. pl. χαριεϲϲῶν.

(iii) In the third declension, monosyllabic nouns are accented on the final syllable of the genitive and dative, in both singular and plural, e.g. αἴξ, αἶγα, αἰγόϲ, αἰγί, αἶγεϲ, αἶγαϲ, αἰγῶν, αἰξί. An exception is the gen. pl. of παῖϲ (παίδων). Of polysyllabic nouns γυνή also follows this pattern (γυνή, γύναι (5.1/1 note 1), γυναῖκα, γυναικόϲ, γυναικί, γυναῖκεϲ, γυναῖκαϲ, γυναικῶν, γυναιξί), and ἀνήρ, μήτηρ and πατήρ follow it in the gen. s., dat. s., and gen. pl. (6.1/1*b*). For the accentuation of πᾶϲ see 10.1/3*b*.

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[1] The Attic declension (13.1/1*a*) is an exception.

(iv) The accent in the genitive (s. and pl.) of third declension nouns with stems in ι and of some with stems in υ (8.1/4) is quite irregular: πόλεωϲ, πόλεων (< πόλιϲ); πήχεωϲ, πήχεων (< πῆχυϲ).

(v) Contracted nouns and adjectives (6.1/2) follow the same rules as for contracted verbs (below *b*(i)).

(*b*) ***Verbs***

With verbs the accent falls as far from the end of a word as possible (here too final -αι and -οι count as short, **except in optative endings**). In forms such as ἀκουετε, ἀκουουϲι, κελευεϲθαι, ἐκελευϲαν the final short syllable shows that they must be proparoxytone: ἀκούετε, ἀκούουϲι, κελεύεϲθαι, ἐκέλευϲαν (in disyllabic forms such as ἑλε and λῡε the accent goes back to the penultimate but becomes properispomenon in λῡε because of its long ῡ: ἕλε but λῦε). In κελευω, προφερει, ἐλυθην, where the final syllable is long, the accent is paroxytone: κελεύω, προφέρει, ἐλύθην.

We must, however, note:

(i) In the forms of contracted verbs where contraction occurs, the accent follows that of the original uncontracted form according to the following rules:

- If the accent is on neither of the syllables to be contracted it remains unchanged, e.g. ἐποίει (< ἐποίε-ε).
- If the accent is on the first of the two syllables to be contracted it becomes a circumflex on the contracted syllable, e.g. ποιεῖ (< ποιέ-ει); νῑκῶμεν (< νῑκά-ομεν).
- If the accent is on the second of the two syllables to be contracted it stays as an acute on the contracted syllable, e.g. ἐτῑμώμεθα (< ἐτῑμα-όμεθα); τῑμῴην (< τῑμα-οίην).

(ii) Certain forms of uncontracted -ω verbs and of -μι verbs are in origin contracted and for this reason the first syllable of their endings is always accented. These are:

- the aorist subjunctive passive of all verbs, e.g. λυθῶ, λυθῇϲ, λυθῇ, λυθῶμεν, λυθῆτε, λυθῶϲι.
- the subjunctive and optative of both present (act., mid./pass.) and aorist (act., mid.) of δίδωμι, τίθημι, ἵημι and their compounds, e.g. διδῶ, διδοῖμεν, ἀποδῶ, ἀποδοῖμεν.

(iii) In all strong aorists the first syllable of the ending always carries the accent in the active participle (e.g. λαβών, λαβοῦcα, λαβόν), the active and middle infinitives (λαβεῖν, λαβέcθαι), and the 2nd s. imperative middle (λαβοῦ).

(iv) The first syllable of the ending also carries the accent in participles in -ειc, -ουc and -ωc, e.g. λυθείc, λυθεῖcα, λυθέν; τιθείc, τιθεῖcα, τιθέν; διδούc, διδοῦcα, διδόν; λελυκώc, λελυκυῖα, λελυκόc.

(v) In certain participles and infinitives the accent is always either paroxytone or properispomenon, depending on whether it stands on a short or long syllable. These are:

- infinitives in -cαι (weak aorist active), e.g. λῦcαι, νῑκῆcαι, αἰνέcαι.
- infinitives in -ναι (perf. act., aor. pass., root aor. act., and certain active infinitives of -μι verbs), e.g. λελυκέναι, λυθῆναι, γνῶναι, διδόναι.
- the infinitive and participle of the perf. mid./pass., e.g. νενῑκῆcθαι, λελυμένοc.

(vi) In compound verbs the accent cannot fall further back than the augment, e.g. ἀπῆγον (< ἀπάγω), παρέcχον (< παρέχω), or the last vowel of a prepositional prefix, e.g. παράδοc (< παραδίδωμι).

(*c*) ***Adverbs, conjunctions, interjections, particles, prepositions***

These have only one form and therefore their accent does not vary, e.g. cοφῶc *wisely,* ὅταν *whenever,* εὖ *well,* except for oxytones becoming barytones (1.1/2). A few words which would otherwise be included here are enclitic or atonic and so come under categories (*d*) or (*e*).

(*d*) ***Enclitics***

An enclitic combines with the preceding word for pronunciation, and can affect its accentuation. When quoted by themselves (in paradigms, dictionaries, etc.) monosyllabic enclitics are written with no accent (e.g. γε), disyllabics as oxytone (e.g. ποτέ), except for τινῶν.

The total number of enclitics is small and consists of:

(i) The present indicative of εἰμί *I am* and φημί *say,* with the exception in both cases of the 2nd singular.

(ii) The unemphatic forms of the personal pronouns, viz με, μου, μοι; cε, cου, cοι; ἑ, οὑ, οἱ.

(iii) All forms of the indefinite τιc (10.1/1).

(iv) The indefinite adverbs ποτέ, που, πω, πωc.

(v) The particles γε, νυν, περ, τε.

The rules for enclitics are:

(vi) An enclitic has no accent when it follows a word accented on its final syllable, e.g. ποταμῶν τινων. If this word has a final acute (i.e. is oxytone), this accent is kept, e.g. ποταμόϲ τιϲ.

(vii) If the preceding word is paroxytone a monosyllabic enclitic has no accent but a disyllabic enclitic keeps the accent on its final syllable, e.g. ἵπποϲ τιϲ, ἵπποι τινέϲ.

(viii) If the preceding word is proparoxytone or properispomenon, an enclitic, whether monosyllabic or disyllabic, has the effect of adding an acute to the final syllable, e.g. ἄνθρωπόϲ τιϲ, ἄνθρωποί τινεϲ, δῶρόν τι, δῶρά τινα.

(ix) In groups of two or more enclitics all are accented except the last, e.g. ἡμεῖϲ γέ ποτέ πού τι εἴδομεν *we at any rate once saw something somewhere.*

(x) ἐϲτί is accented on its first syllable (ἔϲτι) when:
it denotes existence, e.g. Ἱππόλυτοϲ οὐκέτ’ ἔϲτιν *Hippolytus is no longer alive.*
it stands for ἔξεϲτι (21.1/4 note 1)
it follows ἀλλά, εἰ, καί, οὐκ, μή, τοῦτο, ὡϲ
it begins a clause.

(*e*) *Atonics*

Atonics are monosyllables which have no accent unless followed by an enclitic. These are:

- the nom. m. and f. (s. and pl.) of the article (ὁ, ἡ, οἱ, αἱ), εἰ, οὐ, ὡϲ
- the prepositions εἰϲ, ἐκ, ἐν.

Of these, however, οὐ is accented if it occurs as last word of a clause (ex. at 5.2.21 *l.*1), and ὡϲ if it occurs after word it qualifies or is used in the sense of *thus* (exx. at 25.2.1 *ll.*4, 24)

Notes

1 A few words which we would expect to be properispomenon are in fact paroxytone: οὔτε, μήτε, εἴθε, ὥϲτε and compound demonstratives and relatives whose second element is -δε, -περ and -τιϲ (οἵδε, αἵπερ, ἥτιϲ etc.).

2 τίϲ and τί never become barytone (10.1/1).

3 Certain disyllabic prepositions throw their accent back on to their first syllable when they follow the noun they govern (example at 11.2.4 *l.* 1).

Appendix 9

Greek verse

(*a*) *The nature of Greek verse, long and short syllables*

Greek poetry was composed on an entirely different principle from that employed in English. It was not constructed by arranging stressed syllables in patterns, nor with a system of rhymes. Greek poets employed a number of different metres, all of which consist of certain fixed arrangements of **long and short syllables**. In English verse, whether rhymed or not, the length and rhythm of a line is determined by the number and arrangement of its stressed syllables:

> They tóld me, Heraclítus, they tóld me yoú were déad;
> They broúght me bitter néws to heár and bitter teárs to shéd.
> I wépt, as I remémbered how óften yoú and I´
> Had tíred the sún with tálking and sént him down the ský.
> And nów that thou art lýing, my deár old Cárian guést,
> A hándful of gréy áshes, long lóng ago at rést,
> Stíll are thy pleásant voíces, thy níghtingales, awáke,
> For deáth he taketh áll away, but thém he cánnot táke.

In this translation of a poem of Callimachus (12.3.9) the poet, William Johnston Cary, has changed the position of stressed syllables in some lines for purposes of rhythm and emphasis. No comparable variation is possible in Greek poetry because its structure is much more formal. Every line of verse consists of a succession of long and short syllables whose number and order are prescribed by the metre used; word accent, which in any case is different from that of English (1.1/2), plays no part. To scan a line (i.e. indicate its metre) syllables are marked with a macron (¯) when long and a micron (˘) when short (to avoid a confusion, accents and breathings are omitted and capitals are not used for vowels when marking long and short syllables):

> εῑπε̆ τῐc η̄ρᾱκλεῑτε̆ τε̆ο̄ν μŏρŏν ε̄c δε̆ με̆ δᾱκρῡ (first line of 12.3.9)

The rules for determining the length of syllables are:

(i) Vowels are classified as short (α, ε, ι, ο, υ) or long (ᾱ, η, ῑ, ῡ, ω). For metrical purposes all diphthongs are long (this is not true for accentuation – see **Appendix** 8).

(ii) A short syllable must contain a short vowel followed by either a single consonant or no consonant at all.

(iii) A syllable is long if it contains:
either a long vowel or diphthong. When, however, either occurs at the end of a word and the following word does

not begin with a consonant, the long vowel or diphthong is shortened, μοῠ ε̄ννε̆πε̆.[1]
or a short vowel followed by two consonants (ζ, ξ, ψ count as double consonants but θ, ϕ, χ do not; breathings have no metrical value). When a short vowel occurs before certain combinations of two consonants where the second is λ, μ, ν, ρ, the syllable may be long or short.

(iv) In counting consonants after a final short vowel of a word no account is taken of word division, hence τεο̄ν μορον, το̄ ϲχημα.

(*b*) *Metrical feet, the hexameter, pentameter and iambic trimeter*

A metrical foot is made up of certain combinations of long and short syllables. Of the numerous possibilities only the following need concern us:

Dactyl	— ⏑⏑	Iamb	⏑ —
Spondee	— —	Trochee	— ⏑

The metre used for epic and pastoral was the hexameter; the combination of one hexameter and one pentameter forms an elegiac couplet (see below).

The **hexameter** (< ἕξ + μέτρον) consists of six feet. The first four can be either dactyls or spondees, the fifth is almost always a dactyl and the sixth can be either a spondee or trochee. This can be represented as follows:

— ⏕ | — ⏕ | — ⏕ | — ⏕ | — ⏑⏑ | — ⏑

The upright lines show the syllable division between one foot and the next. They do not necessarily coincide with word division. The first two lines of the Odyssey (25.2.3) are scanned:

ᾱν-δρᾰ μοῐ | ε̄ν-νε̆-πε̆ | Μοῡ-ϲᾰ || πο̆- | λῡτ-ρο̆-πο̄ν | ο̄ϲ μᾰ-λᾰ | πο̄λ-λᾰ
πλᾱγ-χθη̄ ε̆- | πεῑ Τροῑ- | η̄ϲ || ῐ-ε̆- | ρο̄ν πτο̆-λῐ- | ε̄θ-ρο̄ν ε̆- | πε̄ρ-ϲε̆.

It was felt that the rhythm of a hexameter would be impaired if there were a break between words at the end of the third foot as a line so composed would fall into two equal halves. To avoid this, there is always a break between words (**caesura** *cut* or *break*) either (*a*) after the first syllable of the third foot (as in the second line above), or (*b*) after the second syllable of the third foot when a dactyl (as in the first line above), or (*c*) after the first syllable of the fourth foot. The caesura is marked by two vertical lines, as in the above examples.

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[1] Epic correption (i.e. shortening). It occurs in hexameters and pentameters but is completely avoided in iambic trimeters (on these terms see below).

A pentameter following a hexameter makes up an **elegiac couplet**, and is by convention indented (e.g. 12.3). It does not occur by itself. The elegiac couplet was the metre of elegiac poetry, a broad literary genre which included epigram and certain narrative, didactic, and occasional poetry. The pentameter consists of two halves of two and a half feet each; the division between the two is marked by a break between words (here called **diaeresis**, not **caesura**, because it occurs at the end, not in the middle of a metrical unit; it also is marked by two vertical lines). The metrical pattern of the **pentameter** is:

— ⏗⏗ | — ⏗⏗ | — || — ⏑ ⏑ | — ⏑ ⏑ | ⏓

Examples (from 12.3.1 and 3) are:

ο̄ν λῐ–πε̆ν | οῡχ εῡ– | ρω̄ν || η̄–ψε̆ν ŏν | εῡ–ρε̆ βρŏ– | χŏν
εῑϲ ᾰ–γᾰ– | θο̄ϲ Κῐ–νῠ– | ρη̄ϲ || καῑ Κῐ–νῠ– | ρη̄ϲ δε̆ Κῐ– | λῑξ

The **iambic trimeter** is the chief metre used for dialogue and speeches in drama because it was considered the metre which came closest to the rhythm of normal speech. It consists of three pairs of iambs but more variation was allowed than in the hexameter or pentameter. Its basic form is:

⏓ — ⏑ — | ⏓ — ⏑ — | ⏓ — ⏑ ⏓

A caesura occurs after either the fifth or seventh syllables. Examples of iambic trimeters (from 15.2.4) are:

ᾰ–πᾱν–τε̆ϲ ε̄ϲ– | με̆ν || εῑϲ τŏ νοῡ– | θε̆–τεῑν ϲŏ–φοῑ
αῡ–τοῑ δ ᾰ–μᾱρ–| τᾰ–νο̄ν– τε̆ϲ || οῡ| γῑγ–νω̄ϲ– κŏ–με̆ν

Included in the reading are poems in some of the many other metres used by Greek poets (an example occurs at 12.2.18, which is written in anapaests).

key to Greek reading exercises

Explanations and more literal interpretations are given in round brackets. Some words which have no specific equivalent in the Greek original but which must be supplied in English are enclosed in square brackets. Translations from Greek authors are generally as literal as possible and should not be taken as reflecting the style of the original.

When *God* is written with an initial capital letter, the Judeo-Christian deity should only be understood in passages from the Bible. Elswhere the Greek original (θεόϲ) does not indicate what particular divinity is meant.

References are given for longer prose passages, for whole poems and for extracts from verse of more than two lines. In these references Roman numerals refer to books (e.g. of Thucydides), Arabic to chapters in prose works but in poetry to lines. Fragments of the Greek tragedians are given the number assigned to them in Nauck's edition (*Fragmenta Tragicorum Graecorum*). *A.P.* is the abbreviation of *Anthologia Palatina,* an enormous collection of shorter Greek poems whose present form dates from Byzantine times; it has a supplement entitled *App(endix) Plan(udea).* In both the latter works the reference is first to book (Roman), then to poem number (Arabic).

1.2

1 Aristotelēs (Aristotle), Aristophanēs, Dēmosthenēs, Hērodotos (Herodotus), Theokritos (Theocritus), Kallimachos (Callimachus), Pindaros (Pindar), Platōn (Plato).

2 akmē, anathema, analūsis, antithesis, asbestos, automaton, aphasiā, bathos, genesis, diagnōsis, dogma, drāma, zōnē, ēthos, ēchō, ideā, kīnēma, klīmax, kosmos, krisis, kōlon, metron, miasma, nektar, nemesis, orchēstrā, pathos, skēnē, stigma, hubris, hupothesis, chaos, charaktēr, psūchē.

3 (*a*) Agamemnōn, Achilleus (Achilles), Hektōr (Hector), Helenē (Helen), Odusseus (Odysseus), Patroklos (Patroclus), Pēnelopeia (Penelope) *(all are characters in Homer).*

(*b*) Athēnai (Athens), Argos, Thēbai (Thebes), Korinthos (Corinth), Spartē (Sparta), Krētē (Crete), Rhodos (Rhodes), Samos *(all are places in Greece).*

2.2

(1) Odysseus has come from Troy, but Poseidon destroys his ship on *(or* at) Scheria. (2) Odysseus flees out of (*or* from) the sea and hides himself beneath [an] olive-tree near the shore. (3) In a dream Athena says to (*or* tells) the princess Nausicaa that she must (it is necessary [for her] to) wash the clothes on the shore. (4) At daybreak *(or* dawn) Nausicaa brings the clothes in [a] wagon from her house to the sea. (5) In the wagon there is also food for Nausicaa and her companions. (6) The girls quickly wash the clothes near the olive-tree where Odysseus is sleeping. (7) Then *(or* next) the girls throw the clothes on to the shore. (8) They wash themselves and eat the food which they have in the wagon. (9) While they are playing on the shore, Nausicaa throws [a] ball but the ball falls into [a] whirlpool. (10) The girls' shouts (the shouts of the girls) awaken Odysseus and frighten him. (11) Odysseus wonders where in the world he has come to, and suddenly creeps from the olive-tree. (12) He frightens Naucisaa and her companions. (13) But Nausicaa stays on the shore because Athena puts courage into her heart. (14) Odysseus says to (*or* tells) Nausicaa that he has come from Ogygia. (15) Nausicaa says to (*or* tells) her companions that they must (it is necessary [for them] to) provide Odysseus with food and clothes (provide food and clothes to Odysseus). (16) She wishes (*or* is willing) to bring Odysseus to her father's house (the house of her father) but she fears (*or* is afraid of) the citizens' blame (the blame of the citizens) if they see her with Odysseus. (17) So Nausicaa and the girls bring the clothes back to the house in the wagon, but Odysseus waits outside.

In 2, 4 and 9 the indefinite article, which does not exist in Greek, has to be supplied in the English.

Analysis of sentence 13 (according to the steps given in 2.2)

ἀλλ' ἡ Ναυcικάᾱ ἐν τῇ ἀκτῇ ἀναμένει διότι ἡ Ἀθηνᾶ τὴν ἀνδρείᾱν εἰc τὴν καρδίᾱν εἰcβάλλει.

(*a*) ἀλλ' (= ἀλλά) conjunction *but*; ἡ feminine nominative singular of the definite article (2.1/2); Ναυcικάᾱ can be either nominative or vocative singular but, as ἡ precedes, it must be the former (the voc. would normally be preceded by ὦ (2.1/3), never by the article) – note that the article **must** agree in number, gender and case with the noun it qualifies (2.1/2 note 1; cf. τῇ ἀκτῇ, ἡ Ἀθηνᾶ, τὴν ἀνδρείᾱν, τὴν καρδίᾱν); ἐν preposition governing the dative *in, on, among*, and we would expect the following words to be in this case, which they are: τῇ ἀκτῇ dative singular of ἡ ἀκτή *the shore*; ἀναμένει 3rd person singular present indicative active of ἀναμένω *wait, stay* (the corresponding form of λῡ́ω would be λῡ́ει); διότι conjunction *because*; ἡ Ἀθηνᾶ nominative singular (the same reasoning applies as for ἡ Ναυcικάᾱ); τὴν ἀνδρείᾱν accusative singular of ἡ ἀνδρείᾱ lit. *the courage*; εἰc preposition governing the accusative *to, into*, and we would expect the following words to be in this case, which they are: τὴν καρδίᾱν accusative singular of ἡ καρδίᾱ *the heart*; εἰcβάλλει 3rd person present indicative active of εἰcβάλλω *throw into, invade.*

(*b*) There are two finite verbs, ἀναμένει and εἰcβάλλει; therefore we have two clauses.

(*c*) Because ἀλλ' (ά) stands as first word it must link this sentence with the previous one. As we have two clauses and διότι comes after the first finite verb, this conjunction must introduce the second clause.

(*d*) In the first clause ἡ Ναυcικάᾱ is nominative and therefore must be the subject of ἀναμένει (we note that the verb agrees with ἡ Ναυcικάᾱ in the way prescribed at the beginning of 2.1/4). ἐν τῇ ἀκτῇ *on the shore* (*on* seems more appropriate with *shore* than *in* or *among*) must be an adverbial phrase qualifying the verb. The clause therefore means *but Nausicaa* (the definite article can be used with proper names in Greek (2.1/2 note 1(iii)), but is never so employed in English) *stays* (or *waits*) *on the shore*. In the second clause ἡ 'Αθηνᾶ, which is nominative, must be the subject of εἰcβάλλει (note the agreement as in the previous clause). τὴν ἀνδρείᾱν is accusative and is not preceded by a preposition; therefore it must be the object of the verb as it can have no other grammatical function in the clause. We may translate *because Athena throws courage* (the definite article is not to be translated – 2.1/2 note 1(i)) *into*; the other meaning of εἰcβάλλω, *invade,* makes no sense in this context. εἰc τὴν καρδίᾱν *into the heart* must be an adverbial phrase qualifying the verb but we have one too many *in/into* – the problem is solved by reference to the note on (7) and we can translate *because Athena throws courage into the heart* (*to,* the other meaning of εἰc, does not seem appropriate here).

(*e*) The conjunction διότι shows that the second clause gives the reason for the first and we can put both together as *but Nausicaa stays on the shore because Athena throws courage into the heart.* English idiom requires that we specify whose heart is involved (obviously Nausicaa's, as otherwise the reason introduced by διότι would have no point – on this use of the Greek definite article see note on (1)). Also *put* seems more in accordance with English idiom than *throw* (all possible translations of some words cannot be given in either vocabularies or dictionaries). We now have: *But Nausicaa stays on the shore because Athena puts courage into her heart.*

3.2

(1) Millionaires (the very rich) are not good. (2) A large city is [a] large desert (*or* wilderness). (3) Poverty stimulates skills (*i.e.* necessity is the mother of invention). (4) [A] corpse does not bite (*i.e.* dead men tell no tales). (5) (*i*) Many [are] friends of [the] table, not of truth. (*ii*) Good fortune has many friends ([is] many-friended). (*iii*) Man [is] [a] political animal. (*iv*) Death [is] immortal (*or* deathless). (*v*) Slaves have no leisure ([there is] not leisure to/for slaves). (*vi*) Without health life [is] no life (*or* unlivable). (*vii*) Flattery [is a] disease of friendship. (*viii*) [A] wicked man [is] long-lived. (6) Fortune's great gifts involve (have) fear. (7) Wicked friends bear wicked fruit. (8) The sowing (procreation) of children is a self-inflicted (self-chosen) grief. (9) Gifts persuade [the] gods. (10) Neither [a] drinking-party without company nor wealth without virtue is pleasurable (*lit.* has pleasure). (11) For [a] human being the unexamined life [is] not worth living. (12) (*i*) A large number of (*lit.* many) frogs send messengers to the son of Cronos (*i.e.* Zeus) because they desire [a] monarch. (*ii*) The messengers say to the son of Cronos on behalf of the frogs, "Just son of Cronos, you are master of the gods. Are you willing to provide the frogs with [a] master?" (*lit.* provide [a] master to the frogs). (*iii*) The son of Cronos is very surprised and hurls [a] large log into the frogs' marsh. (*iv*) The log frightens the frogs and they quickly run away, but they begin to be suspicious, since the log does not move (*lit.* is motionless). (*v*) Later they step on to the log without fear and say "Stranger, are you [a] god or [a] human being or [an] animal?" (*vi*) Since it says nothing at all, they consider that it is despicable that they have such a master and they send messengers again to the son of Cronos about [a] new monarch. (*vii*) The messengers say to the son of Cronos, "Master, you must (it is necessary [for you] to) send

the frogs (to the frogs) another monarch since the first is motionless and idle. (*viii*) The master of the gods is angry with the frogs and sends [a] great hydra. (*ix*) The hydra is pitiless and eats the frogs. (*x*) The fable makes [it] clear that one (*or* we) must (it is necessary [for one/us] to) bear (i.e. put up with) idle masters since active masters often bear (i.e. bring) hardships.

Analysis of sentence 10 (according to the steps given in 2.2)

οὔτε cυμπόcιον χωρὶc ὁμῑλίᾱc οὔτε πλοῦτοc χωρὶc ἀρετῆc ἡδονὴν ἔχει.

(*a*) οὔτε ... οὔτε conjunctions *neither ... nor*; cυμπόcιον, which is neuter, could be either nominative or accusative singular (the vocative is virtually ruled out by the meaning of the word, *drinking-party*); χωρίc preposition governing the genitive *without*; ὁμῑλίᾱc could be either genitive singular or accusative plural of ὁμῑλίᾱ *company, companionship*, but as it is preceded by a preposition governing the genitive it must be the former; πλοῦτοc nominative singular *wealth*; χωρίc as before; ἀρετῆc genitive singular of ἀρετή *courage, excellence, virtue*; ἡδονήν accusative singular of ἡδονή *pleasure*; ἔχει 3rd person singular present indicative active of ἔχω *have*.

(*b*) and (*c*) The one finite verb, ἔχει, indicates that we have only one clause.

(*d*) and (*e*) οὔτε ... οὔτε (like *neither ... nor* in English) join elements of equal grammatical weight. Therefore, since πλοῦτοc is nominative, cυμπόcιον is also nominative, and both are the subject of ἔχει (the verb is singular just as it would be in a similar construction in English, e.g. *neither my wife nor my dog was waiting for me*). As the accusative ἡδονήν is not preceded by a preposition it must be the object of ἔχει. We may now translate: *neither drinking-party without company nor wealth without virtue has pleasure* (of the possible meanings of ἀρετή *courage* and *excellence* are not appropriate as a combination of either with wealth would hardly seem to produce pleasure). English, however, would normally put the indefinite article (which does not exist in Greek) before *drinking-party.* Also, *is pleasurable* or *is enjoyable* would be more idiomatic than *has pleasure.* Our final version then could be: *neither a drinking-party without company nor wealth without virtue is pleasurable.*

4.2

(1) Pleasures [are] mortal, virtues immortal. (2) The beggar did not have bread, and was buying cheese. (3) Praise [is the] reward of virtue, and (*or* but) censure of wickedness. (4) [The] Egyptians [are] clever at contriving ways and means. (5) Necessity [is] law for slaves, but law [is] necessity for free men. (6) Once long ago [the] Milesians were brave. (7) [An] eagle does not hunt flies. (8) (*i*) You are spitting into [the] sky. (*ii*) You are plaiting [a] rope out of sand. (*iii*) You are sowing [the] sea. (*iv*) You are teaching [a] horse to run on to [a] plain. (*v*) You have come after [the] feast. (*vi*) You are whipping [a] corpse. (*vii*) You are shearing [an] ass. (*viii*) You are singing the victory-song before the victory. (*ix*) You are kicking against [the] pricks (*i.e.* of a goad). (*x*) You are bringing the war-engines after the war. (9) Croesus, the Lydian king (king of the Lydians), wanted to destroy the Persian empire (empire of the Persians). For, according to the Delphic oracle (*lit.* oracle at Delphi), he was destined to put an end to a mighty empire. But finally he put an end to his own empire, but not that (*lit.* the [empire]) of the Persians. After the Persians' victory Cyrus, the Persian king (*lit.* king of the Persians), made Croesus go up on to [a] great pyre, and Croesus began to consider the words of Solon the Athenian: no-one of men [is, *i.e.* can be considered] happy before his death. So he quietly awaited his

death. But because Croesus was both pious and good, Cyrus ordered his soldiers to bring him down from the pyre and spoke as follows, "Croesus, who among (*lit.* of) men persuaded you to make an expedition [as an] enemy instead of [as a] friend against my land?" But Croesus said, "Cyrus, I (*lit.* I on the one hand) made an expedition against you, but the god (*lit.* but on the other hand the god) at Delphi persuaded me to make the expedition. For I am not foolish nor do I wish to have war instead of peace. For in peace-time the young men bury the old, but in war-time the old [bury] the young. But this was the god's pleasure (*lit.* this thing was dear to the gods)." So Cyrus set him free and made [him] sit nearby. And Croesus spoke once more, "Cyrus, what are your soldiers doing?" "They are plundering your city," said Cyrus, "and carrying off your wealth." "They are not plundering my city," said Croesus, "nor my wealth. For I have nothing (*lit.* nothing is to me). [It is] you [whom] they are plundering." After this he (i.e. Croesus) was dear to him; for Cyrus respected his wisdom. (Based on Herodotus i. 86-88.)

Analysis of sentence 5 (according to the steps given in 2.2)

τοῖc μὲν δούλοιc ἡ ἀνάγκη νόμοc, τοῖc δὲ ἐλευθέροιc ἀνθρώποιc ὁ νόμοc ἀνάγκη.

(*a*) μὲν ... δέ *on the one hand ... and/but on the other hand* indicate that we have two balanced grammatical elements (4.1/3); τοῖc ... δούλοιc dative plural *to/for the slaves* (on the meaning of the dative with living things see 2.1/3*e*); ἡ ἀνάγκη nominative singular *the necessity* but to be translated *necessity* in view of 2.1/2 note 1(i); νόμοc nominative singular *law*; τοῖc ... ἐλευθέροιc ἀνθρώποιc dative plural *to/for the free men*; ὁ νόμοc nominative singular *the law*; ἀνάγκη nominative singular *necessity.*

(*b*) There are no finite verbs! However, even without the hint given in the note on (1), we learn from 3.1/3*b* and 3.1/6 that εἰμί is often omitted in clauses where something is predicated of something else. The fact that in each half of the sentence we have two nominatives suggests that this is what we have here. Since we have two balanced elements the appropriate part of εἰμί (viz ἐcτί) is to be supplied in each. Therefore we have two clauses.

(*c*) The comma after νόμοc shows the division between clauses.

(*d*) In τοῖc ... νόμοc the definite article with ἀνάγκη shows that this is the subject; the absence of the definite article with νόμοc shows that it is the predicate. The basic meaning (leaving aside μέν) is therefore *for the slaves* (the other meaning of the dative, *to*, is not appropriate) *necessity is law*. In τοῖc ... ἀνάγκη we realize that ὁ νόμοc must be translated by *law* and not *the law* because it is parallel with ἀνάγκη and must mean the abstract concept of law, not a particular law. We then have *for the free men law is necessity.*

(*e*) We can translate μὲν ... δέ by *but* with the second clause. However, when we put both halves together we realize that we are dealing with a proverb and that the general class of slaves and the general class of free men are meant. We must, therefore, omit the definite article with each in English (2.1/2 note 1(ii)), and we have: *Necessity is law for slaves, but law is necessity for free men.*

5.2

(1) Time educates the wise. (2) Silence has many fine [points] (*i.e.* silence is golden). (3) Human beings have many troubles, strangers (*lit.* there are many troubles to human beings). (4) [One] must not (it is not necessary to)

keep former evils in mind (*lit.* bear ... in memory)., (5) (*i*) Quietness (*or* peace and quiet) [is] a fine [thing]. (*ii*) Fine [things] [are] difficult. (*iii*) Moderation [is] best. (*iv*) [A] big book [is] [a] big evil. (*v*) The property (*lit.* the [things]) of friends [is] shared. (*vi*) Hermes [is] shared. (*vii*) [A] small evil [is] [a] big blessing. (*viii*) Different [things] [are] beautiful to different [people] (*i.e.* some people like one thing, others another). (*ix*) The tongue [is] [the] cause of (*or* responsible for) many troubles. (*x*) Doing [is] difficult, giving the order (*sc.* to do it) [is] easy. (*xi*) Getting drunk (*or* drunkenness) [is] [a] bad remedy for (*i.e.* way to get rid of) woe. (*xii*) One learns by experience (lit. sufferings [are] lessons). (*xiii*) [A] bad egg comes from (*lit.* [is] of) [a] bad crow. (*xiv*) Trust the land, mistrust the sea (*lit.* [the] land [is] [a] trustworthy [thing], [the] sea [an] untrustworthy [thing]). (*xv*) Even an ant can get angry (*lit.* [there is] bile (anger) even in [an] ant). 6 (*i*) One must find a wife amongst one's own class (*lit.* it is necessary [*sc.* for a person] to marry from among those who are similar. (*ii*) [A] fool speaks foolish [things]. (*iii*) You have your feet out of trouble (*lit.* foot outside mud). (*iv*) [The] pot boils, friendship lives. (*v*) You are shaving (*or* bearding) [a] lion. (*vi*) You are weeping on [your] step-mother's tomb (*i.e.* being hypocritical). (7) Alas, alas, greatness (*lit.* great things) also suffers great evils. (8) [The] roughness of [the] road tests [the] serviceability of [the] ass. (9) Man is only (*or* nothing but) breath and shadow. (10) Fortune guides art, not art fortune. (11) Money [is] responsible for many evils for men. (12) Woman, silence is becoming (*lit.* brings decoration) for women. (13) Even for [an] old man, [it is] [a] fine [thing] to learn wisdom (*lit.* wise things). (14) The Athenians sent Thucydides the [son] of Olorus to the general of those in Thrace. (15) One should seek neither companionship (*or* company) from [a] corpse nor [a] favour from [a] miser. (16) Victory is sufficient for the free. (17) Even among rustics there is love of culture. (18) The wolf changes his coat (*lit.* hair), not his mind. (19) Money finds friends for men. (20) [A] mob [is] [a] poor judge of [a] fine matter. (21) To some of the Egyptians, therefore, crocodiles are sacred, to others [they are] not, but they treat [them] as enemies. Those around Thebes and [those around] the swamp of Moeris strongly believe that they are (*lit.* them to be) sacred. Both groups keep (*or* rear) one crocodile and train [it], and put rings made of glass in its ears and anklets round its front feet, and provide special food and offerings. So while the crocodiles are alive, they are treated very well, and after their death the Egyptians embalm them and bury them in sacred tombs. But those around the city [of] Elephantine actually eat them; for they do not consider [them] to be sacred. (Adapted from Herodotus ii.69)

6.2

From this point on the definite and indefinite articles which must be supplied for translation are no longer bracketed.

(1) (*i*) The guards guarded the Persians (φυλάττω). (*ii*) Did you hide the golden horse? (κρύπτω). (*iii*) The Athenians and the Spartans joined in an expedition (ϲυϲτρατεύω). (*iv*) He wrote many things on the rock (ἐγγράφω). (*v*) The gods will do many great things (πράττω). (*vi*) Socrates taught us (διδάϲκω). (*vii*) They damaged the house of Pericles (βλάπτω). (*viii*) We fought a sea-battle in the harbour (ναυμαχέω). (2) Bronze is the mirror of form (i.e. of the body), wine of the mind. (3) Hand washes hand, fingers [wash] fingers. (4) Speech is silver, silence is golden. (5) O God, how mortals have no escape from evils [which are] innate or (*or* and) sent by the

gods! (*lit.* how there is not to mortals [an] escape...). (6) (*i*) You are writing on (*lit.* into) water. (*ii*) You are building on (*lit.* into) sand. (*iii*) [You are bringing] an owl to Athens (*cf.* coals to Newcastle). (*iv*) You are measuring the waves. (*v*) You are looking for bird's milk. (*vi*) You are teaching iron to float (*lit.* sail). (*vii*) You are lending light to the sun. (*viii*) You are pouring wine for frogs. (ix) You are beating the air. (x) He is making an elephant out of a fly (*i.e.* a mountain out of a molehill). (7) (*i*) The mind is a great check (*lit.* bit) of the soul. (*ii*) The Greeks [are] always children, an old Greek does not exist. (*iii*) For a mother (*or* for mothers) children are the anchors of [her] life. (*iv*) Lions at home, but foxes (*i.e.* cowards) in battle. (*v*) The mind sees and the mind hears. (*vi*) The arms (*lit.* hands) of tyrants [are] long. (*vii*) Ares (War) [is] a friend of falsehood (*lit.* friendly to false things). (*viii*) Athens [is] the Greece of Greece. (*ix*) You are comparing a bee with a cicada. (*x*) A daughter [is] a difficult possession. (8) The wind [kindles] fire, intimacy kindles love. (9) According to Socrates no-one errs willingly. (10) The wise man should not think after (*i.e.* repent) but before (*lit.* it is necessary for the wise man not to...). (11) The Athenian ambassadors withdrew to the army, but the generals built a wall around the Melians. Later, a small garrison of the allies remained there and continued to besiege (*lit.* was besieging) the place, while the rest of the soldiers withdrew by land and by sea. Afterwards the Melians pulled down the Athenians' blockading wall, since not many of the guards were present. But later the Athenians sent out another army from Athens, and they now vigorously prosecuted the siege. There was treachery (*or* treachery broke out) among the Melians, and they capitulated to the Athenians. And they (*i.e.* the Athenians) killed the men among (*lit.* of) the Melians, and enslaved the women and children. And later they sent out many settlers and colonised the place. (Adapted from Thucydides v.114-116.)

7.2

(1) The proverb bids us not to move the immovable (*lit.* unmovable [things]) (2) [It is] altogether not easy to find what is right (*or* justice). (3) Ischomachus said, "Socrates, in winter a house should be well exposed to the sun, but in summer well-shaded." (4) We do not have either weapons or horses (*or* we have neither weapons nor horses). (5) No falsehood spreads for long (a length of time). (6) So for one day the Athenians encamped there. But on the following day Alcibiades called an assembly and ordered them to fight both at sea, on land and against the fortifications. "For," he said, "we have no money, whereas the enemy have plenty." (7) All human beings die (*lit.* no-one of human beings does not die). (8) (*i*) One swallow does not make a spring. (*ii*) Old men [are] children for a second time. (*iii*) You see three things in two. (*iv*) One man [is] no man. (*v*) One day does not make (a man) wise. (*vi*) The tongue leads many [people] to destruction. (*vii*) In war it is not possible to make a mistake twice. (*viii*) It is possible to recognize a lion from his claw-marks (*i.e.* to judge a person from a characteristic mark). (9) Cyrus marched forth three stages (*or* days' marches) through Lydia, [a distance of] twenty-two parasangs, to the river Maeander. Its breadth was two plethra. (10) The world [is] a stage, life an entrance: you come, you see, you depart. (11) Someone said to Socrates, "Megacles speaks ill of you." And he replied, " Yes, for he does not know how (*lit.* has not learnt) to speak well." (12) Callicratidas held the right wing of the Peloponnesians. His steersman, Hermon, said, "It is a good

[idea] to retreat (*lit.* sail away); for the Athenian triremes are very strong." But Callicratidas said, "It is shameful to flee." The triremes fought [for] a long time, at first in close order, and then scattered. When Callicratidas fell overboard into the sea and was killed and Protomachus the Athenian and his men (*lit.* those with him) defeated the left wing with [their] right wing, thereupon the Peloponnesians fled (*lit.* there was a flight of...) to Chios and Phocaea, while the Athenians sailed back to Arginousae. And so of the Athenians the Spartans sank 25 triremes, whereas of the Peloponnesians the Athenians [sank] nine Laconian [triremes], and of their allies as well about 60. (Adapted from Xenophon *Hellenica* i. 6. 32.) (13) For, when Simon came to my house at night, he forced (*lit.* knocked out) the doors and entered the women's apartments, where my sister and nieces were. At first the men in the house ordered him to go away, but he refused. Then they forcibly pushed him out. But he discovered where we were dining and did a thing most extraordinary and incredible. He called me out from inside, and as soon as I had come out, he immediately attempted to strike me; and when I pushed him away, he began to pelt me with stones (*or* throw stones at me). Although he missed me, he hit Aristocritus with a stone and gashed his forehead. (Adapted from Lysias *Against Simon* 6-8.)

8.2

(1) God and Nature do nothing without reason. (2) [It is] not easy to change a wicked nature. (3) Wicked slander wipes out whole cities. (4) Jesus Christ, son of God, Saviour (*the symbol is the fish,* ἰχθῠ́ϲ *being an acronym of the phrase*). (5) Gold does not tarnish (*lit.* is not stained). (6) Do you think that others will save Greece, but you will run away? (7) As a result of looking at [someone] people fall in love. (8) The possession of virtue alone is secure. (9) Alas, alas, how true the old saying is: we old men are nothing but (no other thing except) noise and [outward] appearance; we creep along [as] copies of dreams; there is no sense in [us] but we think we are sane. (Euripides, fragment 25.) (10) An elephant does not bite a mouse. (11) For most people the search for truth [is pursued] without taking pains, and they turn rather to what is ready to hand. (12) The Lacedaemonians sent a herald and carried across the corpses (*or* had the corpses carried across). (13) It was wonder which made men begin to pursue philosophy both now and originally (*lit.* because of the fact of wondering men both now and at first began...). (14) The mountain laboured, and then gave birth to a mouse. (15) Hunger is (*lit.* becomes) the teacher of many [things]. (16) The Scythians do not wash with (*or* in) water. (17) (*i*) In the beginning God made the heaven and the earth. And the earth was invisible and unformed, and darkness [was] upon the abyss, and the spirit of God moved upon the water. And God said, "Let there be (*lit.* be born) light. And there was light (*lit.* light came into being). And God saw that the light was beautiful. And God made a division between the light and the darkness. And God called the light day and the darkness he called night. (*Genesis* 1.1-5.) (*ii*) I turned about and I saw beneath the sun that the race [is] not to the nimble, nor war to the strong, nor bread to the wise, nor wealth to the intelligent. (*Ecclesiastes* 9.11.) (18) Zenothemis contrived a wicked crime in collaboration with Hegestratus. They went around borrowing (*lit.* were borrowing) money in Syracuse. When they got the money, they used to send it home to Marseilles, and they loaded (*lit.* brought into) nothing on board (*lit.* into) the ship. Since the contract stipulated repayment of (*lit.* was to

repay) the money after the arrival in port of the ship, they plotted to sink the ship; for they wished to defraud their creditors. Accordingly, when they were two or three days out from land (*lit.* had sailed away a voyage of ... days), Hegestratus began to cut through the bottom of the ship during the night, while Zenothemis passed the time on deck (*lit.* above) with the other passengers. But when a noise was heard (*lit.* happened), those on the ship perceived that some mischief was taking place down below, and went to the rescue. As Hegestratus was being caught and assumed that he would be badly treated, he took to his heels (*lit.* fled) and jumped into the sea. In this way then, as he deserved, a bad man, he came to a bad end (*lit.* he died badly). ([? Demosthenes] *Against Zenothemis* 4-6, slightly adapted.)

9.2

(1) Death [is] beautiful [for those] to whom life brings humiliation. (2) The wise man carries round his substance within (*lit.* in) himself. (3) Mighty in war [was] Timocritus, whose tomb this [is]; Ares spares not the brave, but the cowardly. (*A.P.* vii. 269). (4) Cleon said that not he himself but that man was general. (5) The same [people] [say] the same [remarks] about the same [subjects] to the same [people]. (6) You are telling me my [own] dream (*i.e.* nothing I don't already know). (7) Then that man said, "Well, if there is need of anything else (*lit.* another thing) in addition to what (*lit.* these things which) Xenophon says, it will be possible to do it immediately." After this Xenophon spoke as follows: "[It is] clear that we must march where we will have supplies; and I hear that there are fine villages which are twenty stades away." (Xenophon *Anabasis* iii. 2. 33-34.) (8) A friend is another self (*or* alter ego). (9) Pythagoras was the first to name philosophy and himself a philosopher. (10) [We] must compare them with each other; for thus we will consider if they will differ from each other. (11) The Greeks mistrust each other (*lit.* are mistrustful towards themselves). (12) After dinner Cyrus asked, "Tigranes, where then is that man who used to hunt with us? You seemed to me to admire him very much." "My father here put him to death," he said. "For he said that he was corrupting me. And yet, Cyrus, he was a fine man, for even when he was about to die, he summoned me and said, 'Tigranes, you must not be angry because your father is putting me to death; for he does this not because of malice, but because of ignorance. And what (*lit.* which things) men do wrong through ignorance, I believe [they do] this against their will'." (Xenophon *Cyropaedia,* iii.1.38, adapted.) (13) Demosthenes, who saw that the Lacedaemonians intended to attack by land and by sea (*lit.* both with ships and with infantry), began to make his own preparations (*lit.* make preparations himself also), and hauled up under the fortification the triremes which remained to him, and armed the sailors from them with shields of poor quality and mostly made of osier; for it was impossible to procure arms in [this] deserted place, and even these (*sc.* which they had) they got from a thirty-oared pirate-ship and a pinnace belonging to (*lit.* of) [some] Messenians, who were there. Of these Messenians there were about forty hoplites. Accordingly, he posted the majority of his own men at the strong points of the place facing the mainland, while (*lit.* and) he himself picked out sixty hoplites and a few archers and began to go outside the wall (*sc.* of the fortification) towards the sea, [to the point] where he particularly expected the enemy (*lit.* those men) would attempt to land. So he posted his hoplites at this point right beside the sea (*lit.* towards the sea itself). (Thucydides iv. 9, adapted.)

10.2

(1) A fat belly does not generate a fine mind. (2) How sweet [it is] to look at the sea from the land. (3) Time will explain everything to posterity (*lit.* those [who come] later). (4) Happiness is an activity of the soul. (5) O Menander and life, which one of you then imitated which? (6) Who knows if life is death, and [if] down below death is considered life? (7) Life [is] short, art long (*i.e.* the art of medicine is extensive and requires a long time to master), opportunity fleeting (*lit.* swift), experiment perilous, and judgement difficult. (8) Wickedness [is] quick, virtue slow. (9) Where a man fares well, there [is his] native-land. (10) Whoever of mortals wishes to arrive at (*lit.* go/come into) hateful old age, does not reckon well; for a long life begets countless woes. (11) How sweet [it is] for slaves to get decent masters and for masters [to get] a well-disposed slave in [their] house. (12) Everything [is] burdensome except to rule over the gods. For no-one is free except Zeus. (13) Ignorant [people] are carried along in life as if on the high sea and in darkness. (14) The woman said, "My husband's virtue is sufficient adornment for me." (15) Where a man has a pain, there he applies (*lit.* has) his mind too. (16) (*i*) I hate a drinking-companion who remembers (*lit.* a mindful drinking-companion). (*ii*) Hostile [is] the eye of neighbours. (*iii*) Even a sheep bites an unlucky man. (*iv*) An unskilled man is a slave of (*lit.* to) everyone. (v) War [is] sweet to the inexperienced. (*vi*) Time decides everything (*lit.* everything is decided by time). (*vii*) Bright in darkness, but useless in daylight. (*viii*) Hands wash each other. (*ix*) Under every stone sleeps a scorpion. (*x*) Everything [is] easy for God (*or* a god). (*xi*) Every hedgehog [is] prickly. (*xii*) The whole of time cannot whiten the man (*lit.* this [man]) whom Fate paints (*lit.* will paint) black. (17) (*i*) Diogenes was once begging [alms] from a statue. [When he was] asked why he was doing this, he said, "I am practising failure (*lit.* to fail to obtain)." (*ii*) [When he was] asked what kind of wine he liked to drink (*lit.* drank gladly), he said, "Someone else's". (*iii*) He was begging [alms] from a miser. When he hesitated (*lit.* was slow), Diogenes said, "Fellow, I'm begging [alms] from you for food, not for burial." (*iv*) [When he was] asked where he was from, he said, "[I am] a citizen of the world". (*v*) When someone said that life was bad, he said, "Not life, but a bad life".

10.3

For, gentlemen of Athens, I have this reputation for no other reason (*lit.* on account of nothing else) than a certain wisdom. What sort of wisdom [do I say] this [is]? [Just that] which is perhaps human wisdom. For in reality I am likely to be (*or* I am probably) wise in this wisdom. But these men, whom I was just now mentioning, are wise in a sort of superhuman wisdom, which I am unable to describe. For I, at any rate, do not understand it, and (*lit.* but) whoever says [that I do], is lying and speaking to arouse prejudice against me. I hope, men of Athens, that you will not interrupt me, even if I seem to you to be saying something extravagant (*lit.* big). For the story which I will tell is not mine, but I will refer [you] to someone who is worthy of credit. For I shall furnish you with the god of (*lit.* at) Delphi [as] witness of my [wisdom], [as to] whether it is actually some sort of wisdom and of what sort it is. Chaerephon was familiar to you, I think. He was a comrade of mine from youth and a partisan of the democracy. And it is well-known to you what sort [of a person]

Chaerephon was, how impetuous in all respects. As a matter of fact, he actually went to Delphi once and dared to ask the oracle if anyone was wiser than I. The Pythian [priestess] answered that no-one was wiser. (Plato *Apology* 20d-21a, slightly adapted.)

11.2

From this point on the relevant part of the verb to be *which must be supplied for translation is not normally bracketed.*

(1) Tyranny is the mother of injustice. (2) The dice of Zeus always fall luckily (*lit.* well). (3) There is some degree (*lit.* measure) of pleasure even in troubles. (4) And the story is not mine, but [comes] from my mother, that heaven and earth were one shape; but when they were separated apart from each other, they brought forth everything and sent up to the light trees, winged creatures, wild beasts and [the creatures] which the sea nourishes and the race of men. (Euripides, fragment 484.) (5) Concealment (*lit.* the act of hiding) is wicked and not the mark of a well-born man. (6) Someone said to Socrates, "The Athenians condemned you to the death," and he said, "And Nature [is condemning] them [to death]." (7) The wagon pulls the ox. (8) (*i*) An old woman is dancing. (*ii*) You are graciously giving a mirror to a blind man. (*iii*) You are hunting the wind with a net. (*iv*) You are throwing stones at the sun (*lit.* pelting the sun with stones). (*v*) The/a tortoise is calling the oxen slow-footed. (*vi*) You are striking a peg with a sponge. (*vii*) You knocked out a peg with a peg (*i.e.* in solving one problem you created another). (*viii*) You are blocking up (*i.e.* repairing) the chamber-pot with a sandal. (*ix*) You are driving out wine with wine. (*x*) You yourself are striking your own door with a stone. (9) For, for all mankind, not only for us, either straightaway or in [the course of] time, God trips up [one's] life, and no-one is happy throughout (*or* forever). (Euripides, fragment 273.) (10) For none of these things will distress me. But if you do not do this (*lit.* these things), you will inflict (*lit.* throw) grief upon all the Argives (*i.e.* Greeks). For if we do not get this man's bow (*lit.* this man's bow will not be taken), it is not possible for you to ravage the land of Dardanus. (Sophocles *Philoctetes* 66-69.) (11) Thus the venture (*lit.* things) of the Greeks came to naught (*lit.* was destroyed). And out of many a few made their way through Libya to Cyrene and were saved, but most were killed. Egypt again came (*lit.* became) under the control of the King [of Persia], except Amyrtaeus, the king in the marshes. They (*i.e.* the Persians) were unable to capture him both because of the extent of the marsh and at the same time [because] the marsh-people are particularly warlike. Inaros the Libyan king (*lit.* king of the Libyans), who had conducted (*lit.* done) the whole Egyptian venture (*lit.* everything with respect to Egypt), was captured by treachery and impaled. Fifty triremes from Athens and the rest of the confederacy sailed [as a] relieving [force] to Egypt and put in at the Mendesian arm [of the Nile]. But foot-soldiers attacked them from the land and a fleet of Phoenicians from the sea and destroyed most of the ships. So ended the great expedition (*lit.* the [things] with respect to the great expedition) of the Athenians and their allies against (*lit.* into) Egypt. (Thucydides i.110, adapted.) (12) When we had transferred to the other ship, we began to drink. It is clear that Herodes disembarked from the ship and did not re-embark (*lit.* go on board again). I did not disembark at all from the ship that night. On the following day, when the man was not to be seen, he was looked for in no way more [vigorously] by the others than

by me (*i.e.* I looked for him as vigorously as anyone); and if it (his disappearance) seemed serious to any of the others, [it did so] equally to me (*i.e.* if anyone considered it a serious matter, I did). Not only (*lit.* both) was I responsible for a messenger being sent to Mytilene, but (*lit.* and), since no-one else was willing to go, either of those on (*lit.* from) the ship or of the companions of Herodes himself, I was prepared to send my own servant. But when the man did not appear either in Mytilene or anywhere else, and the wind was fair (*lit.* sailing [time] was coming into being) for us and all the other ships were putting out to sea, I too departed. (Antiphon *Murder of Herodes* 23-24, slightly adapted.)

12.2

Where participial phrases have been expanded into subordinate clauses (e.g. in 1–5; see 12.1/2a) the words added in English have not been enclosed in square brackets.

(1) The man who runs away will also fight again (*or* lives to fight another day). (2) When a bear is present (*or* around) one need not look for tracks. (3) If you love yourself too much you will not have a friend. (4) Although he does not feed himself, he feeds his dogs. (5) The person who does not marry has no troubles. (6) In trying to flee (*lit.* fleeing) the smoke you fell into the fire. (7) A man who is running away does not wait for the sound of the lyre. (8) It is said that dogs burnt just once are afraid of fire (*lit.* dogs ... are said to fear ...). (9) For I have come to bury Caesar, not to praise [him]. (10) No-one who is hungry sings sweet songs (*lit.* beautiful things). (11) Am I a bumpkin (*lit.* boorish) if I call a trough a trough? (12) The man who has been bitten by a serpent fears even a little rope. (13) The man who is illiterate (*lit.* inexperienced in letters) sees nothing although he has sight (*lit.* does not see [although] seeing). (14) It is difficult to speak to [one's] belly, since it does not have ears. (15) Prometheus: "You behold [this] spectacle, [me] this friend of Zeus, with what woes I am bent by him." Ocean: "I see, Prometheus, and I wish to give you the best advice (*lit.* advise the best things to you), subtle (*or* ingenious) as you are (*lit.* though being)." (Aeschylus *Prometheus Bound* 304ff.) (16) From there Cyrus marched out though Lycaonia five stages, [a distance of] thirty parasangs, and he allowed the Greeks to plunder this country on the grounds that it was hostile. (17) Once when turning a book of Hesiod beneath my hands I suddenly saw Pyrrha approaching; and throwing the book to the ground with my hand I shouted this, "Why do you give me trouble, old Hesiod?" (*A.P.* ix.161.) (18) Child of Phoenician-born Europa and great Zeus, ruling over Crete of a hundred cities, I have come leaving sacred (*lit.* very holy) temples ... And we have led a chaste life since I became a mystic of Idaean Zeus,and, having conducted feasts of raw flesh as a herdsman of night-roaming Zagreus and held up torches for the mountain-wandering mother with the Curetes, I was sanctified and called an initiate of Bacchus. (Euripides, fragment 472.)

12.3

(1) A man, finding [some] gold, left a noose; but the man who did not find the gold which he had left, fastened the noose (*i.e.* to hang himself) which he had found. (*A.P.* ix.44.) (2) The Cyprian, seeing [the statue of] the

Cyprian (*i.e.* of herself) in Cnidos, said, "Alas, alas, where did Praxiteles see me naked?" (*App. Plan.* 162.) (3) All Cilicians are bad men; but among the Cilicians [there is] one good man, [viz] Cinyres, but even Cinyres is Cilician. (*A.P.* xi. 236.) (4) Once Antiochus laid eyes on (*lit.* looked at) Lysimachus' cushion, and Lysimachus never again (*lit.* no longer) laid eyes on his cushion. (*A.P.* xi. 315.) (5) Although he produced twenty sons, Eutychus the painter has no likeness even among (*lit.* from) his children (*i.e.* he has as little success in producing lifelike paintings as in fathering children from a faithless wife). (*A.P.* xi. 215.) (6) You [with] the roses, you have a rosy charm. But what are you selling, yourself, or the roses, or both together? (*A.P.* v. 81.) (7) As I was kissing Agathon, I checked my soul at [my] lips; for it had come, poor wretch, with the idea of crossing over. (*A.P.* v. 78.) (8) I who laughed haughtily at Greece, I, Laïs, who kept the swarm of young lovers in [my] porch, [dedicate] [my] mirror to the Paphian; since such [as I am now] I do not wish to see myself, and such as I was formerly I am unable [to see myself]. (*A.P.* vi. 1.) (9) Someone told [me], Heraclitus, of your death, and brought tears (*lit.* a tear) to me, and I remembered how often both of us laid the sun to rest in conversation. But you, I suppose, my friend from Halicarnassus, are ashes long, long ago. But your nightingales (*i.e.* poems) live on, upon which Hades, the ravisher of all things, shall not lay his hand. (Callimachus epigram 2.)

13.2

(1) [It] is a fine [thing] indeed to be master of one's belly and one's desire[s]. (2) Both common-sense and proper deliberation (*lit.* deliberating on what it is necessary [to do]) are accustomed to accompany old age. (3) This is bravery (*lit.* the brave thing), [that is to say] forethought. (4) Everywhere the land which feeds [you is your] native-land. (5) Old age, you know, has a certain wisdom (*lit.* something wise) indeed with respect to deliberation (*or* planning), since indeed it has seen and experienced much (*lit.* as having seen and experienced many things). (6) O unfortunate virtue, you were [a mere] word then; yet I practised you as something real (*lit.* a fact, *i.e.* as though you really existed). But you were a slave to chance after all. (7) Oedipus, the son of Laius, is my father (*lit.* father for us), and Iocaste, the daughter of Menoeceus, bore me; and the Theban people call me Polyneices. (Euripides *Phoenissae* 288-290.) (8) There is no temple of Persuasion other than speech, and her altar is in the nature of man. (9) He who chases two hares catches neither. (10) Cyrus, inasmuch as he was a child and liked elegance and distinction, was pleased with his clothes. (11) Not even the gods fight against necessity. (12) Obedience to one's stomach is a necessary evil. (13) In escaping Charybdis you have fallen into (*lit.* in with) Scylla. (14) A hungry ass pays no heed to the cudgel. (15) No-one desires life as much as the man who is growing old. (16) Death alone of the gods does not desire gifts. (17) The man who does no wrong needs no law (*sc.* to protect him). (18) Sailors (*or* those who sail) are [only] four fingers away from death. (19) You have a need of spring since you have an old cloak (*i.e.* spring [and not winter] is the right season for the threadbare cloak you are wearing). (20) The Spartan [woman] Gorgo, asked by an Attic (*i.e.* Athenian) [woman], "Why do you Spartan [women] alone rule your men (*or* husbands)?" said, "Because we alone also give birth to [real] men". (21) In reply to a certain lad who was intending to attend his classes and enquired what he needed (*lit.* of what things there is a need to him), Antisthenes the philosopher said, "A new book and a new pencil and a new

writing-tablet", stressing the nous. (*The pun on* καινοῦ *and* καὶ-νοῦ *is virtually untranslatable, although in American pronunciation it comes across in 'new' and 'nous'.*) (22) The black earth drinks, and the trees drink it (*i.e.* from it); the sea drinks the streams, the sun the sea, and the moon the sun. Why do you fight with me [my] friends (*or* comrades), when I myself also wish to drink? (Anacreontea 19)

13.3

(*i*) I was making my way from the Academy straight to the Lyceum along the [road] outside the wall, close under the wall (*lit.* beneath the wall) itself. When I came to (*lit.* was in the region of) the postern gate where the spring of Panops is, there I fell in with Hippothales, the [son] of Hieronymus, and Ctesippus of Paiania, and [some] other young men [who were] with them. Seeing me approach, Hippothales said, "Socrates, where are you going and where [have you come] from?" "From the Academy," I said, "on my way (*lit.* I'm making my way) straight to the Lyceum." "[Come] over here", he said, "straight to us. Aren't you going to come over (*lit.* do you not come near)? Yet it's worthwhile." "Where do you mean," I said, "and who are you to whom [I am to come]?" "Over here," he said, showing me right opposite (*lit.* in the [spot] right opposite) the wall a sort of enclosure and door. "We spend our time here," he said, "both we ourselves and a lot of other fine [fellows]." "And what is this [place] then, and how do you spend your time (*lit.* what is [your] manner of spending time)?" "A new wrestling-school," he said. "And we usually spend our time in discussions, in which we wish you to share." "That's very kind of you (*lit.* doing well indeed)," I said. "And who teaches here?" "Your own friend," he said, "and admirer, Miccus." "My goodness (*lit.* by Zeus)," I said, "he's not unimportant (*lit.* the man [is] not insignificant), he's a competent teacher." "Well then, do you want to follow [me]," he said, "and to see those who are here?" (Plato *Lysis* 203a-204a.)

(*ii*) *Eucleides.* Just [in] from the country, Terpsion, or [did you arrive] some time ago? *Terpsion.* Quite some time ago. I was looking for you in (*lit.* throughout) the agora and was surprised that I could not find [you]. *E.* [No you couldn't], for I was not in the city. *T.* Where [were you] then? *E.* As I was going down to [the] harbour I met Theaetetus being carried to Athens from the camp at (*lit.* from) Corinth. *T.* Alive or dead? *E.* Alive, but only just (*lit.* and very hardly). For he's in a bad way actually because of some wounds, but more [than that] the disease which [has broken out] in the army is afflicting him. *T.* You don't mean dysentery, do you? *E.* Yes, I do. *T.* What a man [this is who] you say is in danger. *E.* A real gentleman (*lit.* fine and good), Terpsion, and (*lit.* since), you know, just now I was listening to some [people] singing his praises (*lit.* praising him very much) in connection with the battle. *T.* And [that's] not at all strange. But how [is it that] he did not stay (*or* lodge) here in Megara? *E.* He was hurrying [to get] home. I asked him and advised him [*sc.* to stay], but he refused. In fact, as I escorted [him home] I recalled with admiration how prophetically Socrates had spoken in particular about him (*lit.* I recalled and marvelled at Socrates how prophetically he had spoken both other things indeed and about this man). For I think that (*lit.* he seems to me to...), a little before his death, he (Socrates) met him when he was a lad, and after being with

[him] and conversing [with him], greatly admired his character. (Plato *Theaetetus* 142a-c.)

14.2

The abbreviations P.S. (Primary sequence) and H.S. (Historic sequence) are used in defining the uses of the subjunctive/optative here.

(1) For there is a certain pleasure even in words, if (*lit.* whenever) they create a forgetfulness of [one's] existing troubles (*indefinite, P.S.*). (2) How then am I, a [mere] mortal (*lit.* being mortal), to fight against divine fortune (*or* fortune sent by the gods)? (*deliberative subjunctive*). (3) [It is] the mind [that one] must look at, the mind; what advantage [is there] in (*lit.* of) bodily beauty, if (*lit.* whenever) a person does not have a beautiful (*i.e.* noble) mind? (*indefinite, P.S.*). (4) Whoever is shipwrecked twice, blames Poseidon without reason (*i.e.* he should have taken Poseidon's hint the first time) (*indefinite, P.S.*). (5) Socrates said that most men live in order that they may eat, whereas he himself ate in order that he might live (*purpose, subjunctive retained in H.S.*). (6) Let us eat and drink; for tomorrow we die (*jussive subjunctive.*). (7) God plants (*lit.* produces) a fault (*lit.* blame) in mortals whenever he wishes to ruin a family completely (*indefinite, P.S.*). (8) What a charming creature (*lit.* how charming) is a man when (*lit.* whenever) he is a [real] man (*indefinite, P.S.*). (9) *A.* Who is this man? *B.* A doctor. *A.* What a bad state every doctor is in if (*lit.* if ever) no-one [else] is in a bad state! (*indefinite, P.S.*). (10) Our life is very like wine: whenever what remains (*or* the remains) is small, it becomes vinegar (*indefinite, P.S.*). (11) Those who are afraid that they may go into exile from their native-land and those who, being about to fight, are afraid that they may be defeated are not able to take (*lit.* get) either food or sleep because of their fear; but those who are already in exile or (*lit.* and) already defeated can eat and sleep even more (*or* better) than those blessed with good fortune (*fear for the future, P.S.*). (12) A monkey is a monkey even if it has golden sandals (*indefinite, P.S.*). (13) The Greeks were afraid that the Persians might advance agains the wing and, outflanking them on both sides, might cut them to pieces (*fear for the future, H.S.*). (14) When the man whom they had seized was asked from what country he came (*lit.* was; *indirect question, H.S.*), he said that he was a Persian, and that he was proceeding from Tiribazos' army in order that he might get provisions (*purpose clause, H.S.*). (15) When Diogenes saw an archer with no natural skill, he sat down beside the target saying, "In order that I may not be hit" (*purpose clause in direct quotation, hence not H.S.*). (16) Through inexperience of death every man is afraid to leave the light of this sun (*lit.* this light of the sun). (17) A man was running so as not to get wet, and was drowned in a hole (*purpose clause, H.S.*). (18) When the generals assembled at daybreak, they were surprised that Cyrus neither sent someone else to tell [them] what to do (*lit.* it is necessary to do) nor appeared himself (*indirect statement, H.S.*). So they decided to pack up what they had and put on their full (ἐξ-) armour and move forwards. When they were already on the point of starting, at sunrise there came Procles, the ruler of Teuthrania, and Glus, the [son] of Tamos. They reported that Cyrus had been killed, but that Ariaeus was at the halting place with the rest of the barbarians and was saying that they would wait for them throughout this day (*indirect statement, H.S.*).

(Xenophon *Anabasis* ii. 1. 2-3, slightly adapted.) (19) If ever he saw the soldiers going in good order, he praised [them] (*indefinite, H.S.*). (20) If you fear the law (*lit.* fearing the law) you will not be troubled by the law.

15.2

(1) [While] avoiding [the] ashes I have fallen into [the] fire (*i.e.* out of the frying-pan into the fire). (2) No-one does wicked [deeds] without the gods' knowing (*lit.* no-one escapes the notice of the gods doing wicked things). (3) A crab has not learned (*i.e.* does not know how) to walk straight. (4) We are all wise in giving warnings (*lit.* with respect to warning), but we do not realize when we ourselves make mistakes. (5) The trap has caught the mouse. (6) For the man who takes pleasure in constantly speaking does not realise (*lit.* escaped his own notice) that he is wearisome to his companions (*lit.* those who are with [him]). (7) He has eaten scorpions. (8) Whoever devises treachery (*lit.* crafty things) against another is doing this against himself unawares (*lit.* escapes [his own] notice doing this himself against himself). (9) The hoplites happened to be sleeping in the agora. (10) It was clear that Menon desired (*lit.* Menon was obvious desiring) to be exceedingly rich. (11) So they took Jesus; and carrying his own cross (*lit.* the cross for himself) he went forth to the so-called Place of a Skull, which in Hebrew is called Golgotha, where they crucified him, and with him two others one on each side (*lit.* from this side and from this side), and Jesus in the middle. Pilate also wrote a title (*or* inscription) and placed [it] on the cross, JESUS OF NAZARETH THE KING OF THE JEWS. Many of the Jews read this title, because the place where Jesus was crucified was near the city. Accordingly, the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews', but 'He claimed to be the King of the Jews' " (*lit.* but that, "he said, 'I am the King ...' "). Pilate replied, "What I have written, I have written." (John 19.16-22.) (12) For all seven days during which they were marching through [the territory of] the Kurds they continued to fight. (13) When Clearetus had encouraged his soldiers, he began to lead them against the place, but day broke while he was still marching (*lit.* day happening anticipated him marching). (14) When Archimedes was washing himself, so the story goes (*lit.* as they say), he discovered from the overflow (*sc.* of the water-level in his bath) how to measure (*lit.* the measuring of) the crown, and as if possessed or inspired (*lit.* just as from some possession or inspiration), he jumped out shouting, "I've found [it]," and went about saying this over and over again (*lit.* often). But we have heard neither of any glutton shouting so passionately, "I have eaten," nor of any lover [shouting] "I have kissed," though countless sensualists existed in the past and [still] exist [now]. (Plutarch *Moralia* 1094C.) (15) *A.* He is married, I believe. *B.* What are you saying? Is he really married, [the man] whom I left alive and on his feet (*lit.* living and walking about)? (16) They stopped building the large wall because they feared (*lit.* fearing) that it would not be sufficient to hold out. (17) I see that for the majority of people former prosperity gives birth to insolence.

15.3

Might. We have come to [this] distant region of the earth, to [this] Scythian tract, to [this] wilderness where no men live. Hephaestus, you must concern yourself with the commands (*lit.* it is necessary that the commands be of concern to you) which the Father (*i.e.* Zeus) enjoined on you, to bind fast this wrong-doer on [these] rocks with lofty cliffs in unbreakable fetters of adamantine bonds. For [it was] your glory, the flame of fire on which all arts depend, [which] he stole and bestowed on mortals. [It is] for such a wrong, you know, [that] he must pay the penalty to the gods, in order that he may be taught (*or* learn) to accept the sovereignty of Zeus, and cease from his man-loving ways. *Hephaestus.* Might and Violence, for you two the command of Zeus has indeed fulfilment (*or* has been fulfilled) and nothing is still in [your] way, but I lack the heart to bind by force to [this] stormy ravine a god [who is my] kinsman. Yet for all that, I must (*lit.* there is necessity for me to) get the heart for this; for [it is] a grievous [matter] to disregard the words of the Father. O lofty-minded son of straight-counselling Themis, against your will and mine (*lit.* you being unwilling I being unwilling) will I fasten you in (*or* with) inextricable brazen bonds to this rock far from men, where you will perceive (*lit.* see) neither the voice nor the shape of anyone of mortals, but grilled by the sun's radiant flame you will alter the bloom of your skin; and you will be glad when (*lit.* to you being glad) night with her embroidered cloak will hide the light and [when] the sun will scatter the morning frost again; the burden of your present suffering (*lit.* the present trouble) will continually distress you; for the one who will relieve [it *or* you] is not yet born. (Aeschylus *Prometheus Bound* 1-27)

16.2

(1) When they had come to their tents, the rest (*sc.* of the soldiers) were busy about the provisions, while generals and captains met together. And at this point there was much despondency. For on one side there lay (*lit.* were) very high mountains, and on the other side the river was so deep (*lit.* of such a size) that not even their spears were above [the water] when they tested the depth. (2) When Diogenes was asked why athletes were stupid, he said, "Because they have been built up with pork and beef." (3) One must marry [only] after making a [proper] choice. (4) We are involved in constant (*lit.* we continue being in) dangers throughout all our life, so that those who talk about security do not realize (*lit.* have escaped their own notice) that they are preparing for war for the whole of time. (5) You are flaying a flayed bitch (*i.e.* you are flogging a dead horse). (6) The Potideans, waiting for the Athenians, were camped on the isthmus on the side towards Olynthus, and they had established a market outside the city. And the allies had chosen Aristeus [as] general of the whole infantry and Perdiccas of the cavalry. (7) When the barbarians had left their land, the Athenians began to make preparations to rebuild their city. For of the houses most had collapsed, although a few survived, in which the chief men of the Persians had themselves lodged. (8) The goat has come to knives [already] sharpened (*i.e.* one is asking for trouble). (9) They passed the night there. But when day began to break, they proceeded to march in silence against the enemy, drawn up in battle-order; for a mist had also appeared, so that they came up close without being seen (*lit.* escaped notice approaching near). (10) Then an agreement was made (*lit.* comes into being (*vivid pres.*)) with respect to all those with Demosthenes as well, on condition that no-one would die either through violence (*lit.* violently) or imprisonment (*lit.* bonds) or lack of food. (11) Tiribazus said that he wished to make a treaty

on condition that neither he himself would harm the Greeks nor would they burn the houses but (*lit.* and) would take the provisions that they needed. These [terms] were accepted by (*lit.* seemed good to) the generals and they made a treaty on these terms. (12) Nor is it still the time, Socrates, to be deliberating but to have finished deliberating. There is [only] one plan: all this must be completed (*or* over and done with) within this night. (13) So boldness and courage are not the same thing. Consequently the result is (*lit.* it results) that the courageous are bold but not that the bold are courageous, for boldness, like strength, comes to men from art and from anger and from madness but courage from nature and proper nurture of the soul (*lit.* souls). (14) The Spartans considered that the Athenians were first in violation of (*lit.* to be in a state of having broken) the treaty. (15) The goat has not yet given birth (*i.e.* don't count your chickens before they're hatched.) (16) Philip, the father of Alexander the Great, wanted (*lit.* wanting) to capture a strong fort. When his scouts reported that it was difficult in all respects and impregnable, he asked if it was so difficult that not even an ass carrying gold could approach [it].

16.3

I am alive and I behold what I ought to, the sky, the earth and these shafts of sun[light]. But what a terrible turmoil (*lit.* wave, surf) and confusion of mind I have fallen into (*lit.* in) and what warm breath I breathe, shallow, not steady from my lungs. Look, why am I sitting anchored like a ship with bonds on (*lit.* with respect to) my sturdy chest and arms to this stone-carved pillar (*lit.* chiselled work made of stone) broken in half, sitting next to corpses (*lit.* having a seat neighbouring corpses)? My winged weapons and bow lie scattered on the ground, which formerly shielded my arms and protected my flanks and were protected by me. Surely I have not descended back to [the house] of Hades again, having [just] completed (*lit.* having gone) the double course from Hades set by Eurystheus? But neither do I see the stone of Sisyphus or Pluto nor yet the sceptre of Demeter's daughter. I am indeed bewildered. Wherever am I in my helplessness? Help, who is there of my friends near or far who will cure my bewilderment? (Euripides *Heracles* 1089-1107.)

17.2

(1) (*i*) If (*or* when) you are wronged (*lit.* being wronged), settle your differences. (*ii*) Keep away from other people's property. (*iii*) Don't hurry when you undertake something (*lit.* undertake slowly). (*iv*) Don't rush into marriage (*lit.* delay getting married). (*v*) Know yourself (*i.e.* your human limitations). (*vi*) Respect your parents. (*vii*) Think [only] mortal thoughts (*lit.* mortal things). (*viii*) Don't laugh over a corpse. (*ix*) Know the right moment. (*x*) Nothing in excess. (*xi*) When you drink, don't talk too much (*lit.* prattle many things). (*xii*) Use your wealth fairly (*lit.* be wealthy justly). (*xiii*) Believe in fortune. (*xiv*) If (*or* when) you are insulted, avenge yourself. (*xv*) Don't curse your sons. (2) Train your children; for you will not train [them when they are] men. (3) An army of deer led by a lion is more frightening than an army of lions led by a deer. (4) Fear old age; for it does

not come alone. (5) Choose a good reputation rather than wealth (*lit.* wish to be well spoken of rather than to be rich). (6) When you have passed a rose do not seek it any longer again. (7) We have two ears but one mouth, in order that we may hear more but speak less. (8) (*i*) Neighbours have sharper eyes (*lit.* see more sharply) than foxes. (*ii*) When you are walking on foot do not fear the waves. (*iii*) Let a lion eat me, not a fox (*i.e.* if I come to grief may it be at the hands of a worthy opponent). (*iv*) Be both a lion where it is required (*lit.* necessary) and a monkey in turn (*i.e.* be prepared to assume a role suited to a particular situation). (*v*) What[ever] bread a man has kneaded, let him eat it as well. (*vi*) When the general is present, let all the officers stop (*sc.* giving orders). (*vii*) The man who desires more is also deprived of what he has (*lit.* the things which are present). (*viii*) Don't throw food into a chamberpot. (*ix*) When you are a foreigner follow the local customs. (*x*) Don't speak ill of your friend or well of your enemy. (*xi*) If (*or* when) you are prosperous, don't despise the poor. (*xii*) Judge not, that you be not judged. (*xiii*) Second thoughts are somehow wiser. (*xiv*) Most people are rogues. (*xv*) Things last year were always better. (9) One of the Saii exults in my shield, which I left unwillingly, a blameless weapon, by a thicket. But I myself escaped the doom of death; to hell with that shield; I'll get another just as good (*lit.* once more I shall obtain [one] not worse). (Archilochus 6.) (10) The royal cubit is three fingers greater (*or* longer) than the standard cubit. (11) (*i*) When Eudamidas saw Xenocrates, who was now rather old, studying philosophy in the Academy with his students and ascertained that he was searching for virtue, he said, "So when will he [be able to] use it?" (*ii*) When a certain Argive was saying that the Spartans became worse when they were abroad (*lit.* during their absences from home), he (*i.e.* Eudamidas) said, "But you, when you come to Sparta, do not become worse but better." (*iii*) To a wretch who was asking [him] who the best Spartan was Agis said, "The one who is most unlike you." (*iv*) When a teacher was about to read out an encomium of Heracles, Antalcidas said, "Well, who's criticizing him?" (*v*) When Thearidas was sharpening a sword he was asked if it was sharp, and he said, "Sharper than slander." (*vi*) When a garrulous barber asked Archelaus, "How would you like it, your Majesty (*lit.* how am I to cut your hair, O King)?" Archelaus said, "In silence (*lit.* keeping quiet)." (12) When Aristotle heard that he was being abused by someone, he said, "Let him also whip me when I'm not there (*lit.* being absent)." (13) Although they are wise in other respects, the sophists do something extraordinary *viz* (*lit.* do an extraordinary thing [viz] this) they claim to be teachers of virtue, yet they often accuse their students of wronging them (*lit.* that they wrong them), by withholding their fees, although they have been well-treated by them (*i.e.* if the sophists had really been able to teach their students virtue, the latter would not have failed to pay their fees). (14) Much enmity and mutual hatred is innate in our citizens, on account of which I am always fearful that some disaster too great to bear may fall upon the city. (15) The Lacedaemonians kept sending embassies to the Athenians to make complaints, in order that they might have (*lit.* there might be to them) as great a pretext as possible for going to war, in case they (the Athenians) did not pay any attention. (16) Cleander was tyrant of Gela for seven years, but he was killed by Sabyllus, a man from Gela. (17) Hope and you, Luck, a long farewell; I have found the harbour. There's nothing [more] between you and me. Have your fun with those [who come] after me

17.3

Hermes. You there, the clever one, bitterly bitter to the extreme, you who offended against the gods by giving honours to mortals, you the thief of fire I mean; the Father orders you to tell [him] of the marriage of which you boast and by which he is [to be] cast out of his power. And what is more, do not [tell] it (*lit.* these things) in riddling fashion, but explain each detail as it is, and do not inflict a double journey on me, Prometheus. You see that Zeus is not softened by such behaviour. *Prometheus.* Haughty and full of arrogance is your talk, for a lackey of the gods. New you are and new your power (*lit.* you [being] new wield new power), and you think indeed that you dwell in citadels free from woe. [Yet] have I not seen two rulers cast out from them? And as the third I shall behold the present lord (*sc.* cast out) most shamefully and most speedily. You don't imagine, do you, (*lit.* surely I do not seem to you in some respect) that I am terrified and cower before these new gods? I'm far removed, indeed completely removed, from that. Hasten back along the road you came; for you will find out none of the things which you question me about. (Aeschylus *Prometheus Bound* 944-963.)

18.2

(1) A man from Cyme was selling honey. When someone tasted it and said, "It's very nice," he said, "[Yes,] for if a mouse had not fallen into it, I would not be selling it." (2) A Spartan woman, in answer to her son who was saying that the sword which he had was short, said, "Add a step" (*i.e.* take a step closer to your enemy to make up for the shortness of your sword). (3) (*i*) If the lion-skin does not suffice, put on the fox-skin (*i.e.* if behaving like a lion doesn't help, behave like a fox). (*ii*) You are giving a dog bran, and an ass bones (*i.e.* you are doing things the wrong way). (*iii*) You keep your love on the tip of your tongue. (*iv*) If we hate our friends, what shall we do to those who hate [us]? (*v*) If I had cheese, I would not want a cooked meal (*i.e.* the small luxury of cheese would be enough—spoken of those who did not indulge themselves overmuch). (*vi*) [When] a friend [is] in trouble do not betray [him] because of anger. (*vii*) Gain is sweet, even if it comes from lies. (*viii*) Give something and take something. (*ix*) Wandering makes life more reasonable (*i.e.* travel broadens the mind). (*x*) [It is] disgraceful to betray one's benefactors. (*xi*) If we have money, we will have friends. (*xii*) Let matters proceed as God wills (*lit.* as is dear to the god). (4) A man came asking the seer Olympicus whether he should sail to Rhodes and how he would sail in safety; and the seer replied, "First, have a new ship, and put out to sea not in winter but in summer; for if you do this, you will go both there and [back} here, unless a pirate captures you at sea." (*A.P.* xi. 162.) (5) Once an old man had cut some wood and was walking a long road carrying it. Because of fatigue he laid aside the load and called upon Death. When Death appeared and asked for what reason he was calling upon him, the old man said, "So that you may lift up this load and put it on me." (6) Every gift which is given, even if it is small, is very great, if it is given with goodwill. (7) If a snake does not eat a snake, it will not become a dragon (*i.e.* to rise in the world one must be ruthless). (8) Naked I set foot upon the earth, and naked I shall go away below the earth; and why do I vainly toil when I see the end naked? (9) (*i*) When someone was surprised at [the number of] the dedications in Samothrace,

he said, "There would be far more if those who were not saved had also made dedications." (*ii*) When he came to Myndus and observed that the gates were big whereas the city was small, "Men of Myndus," he said, "Shut the gates lest your city gets out (*or* escapes)." (*iii*) He was asking a bad-tempered man [for alms]. When [the latter] said, "[Yes,] if you persuade me", [Diogenes] replied, "If I were able to persuade you, I would have persuaded you to hang yourself." (*iv*) Lighting (*lit.* having lit) a lamp in broad daylight, he used to go about saying, "I'm looking for a [genuine] human being." (10) The Syracusan generals trusted the fellow much too incautiously and immediately agreed upon a day on which they would be present and sent him back, while (*lit.* and) they themselves gave warning to the Syracusans beforehand that they would all go out in full force. When their preparations were complete and the days were at hand on which they had agreed to come, proceeding in the direction of Catana they encamped at the river Symaethus. When the Athenians perceived that they were approaching, they took all their own army and, putting it on board the ships and boats, sailed under cover of night against Syracuse. (Thucydides vi. 65, slightly adapted.)

18.3

They arrived at the mountain on the fifth day; the name of (*lit.* to) the mountain was Theches. When the vanguard got on to [the summit of] the mountain and looked down at the sea, much shouting arose. Hearing [this], Xenophon and the rearguard thought that other enemy forces were attacking up in front. But when (*or* since) the shouting was becoming greater and closer and those who kept coming up in succession were running quickly towards those who were continually shouting and the shouting became much louder in proportion as the numbers increased (*lit.* they were becoming more), it seemed to Xenophon to be something more serious. He mounted his horse and taking the cavalry set off to the rescue. And very soon they heard the soldiers shouting, "The sea, the sea!" and passing the word along. Thereupon all the rearguard also began to run, and the draught animals and the horses were driven along. When they had all arrived at the summit, they then began to embrace each other in tears, including generals and captains. (Xenophon *Anabasis* iv. 7. 21-25, slightly adapted.)

19.2

(1) Heraclitus says somewhere that everything is in motion (*or* flux) and nothing stays still, and likening existing things (*lit.* the being [things]) to the stream of a river he says that you could not (*or* cannot) step twice into the same river. (2) Keep sober and remember to distrust; these (*i.e.* sobriety and distrust) are the limbs of the mind. (3) Pyrrho said that there was no difference between life and death (*lit.* being alive or being dead differed in no way). And when someone said, "Why then do you not die?", he said, "Because it makes no difference." (4) Do you think that crimes (*or* sins) leap up with wings to the gods, and then someone writes them on the leaves of Zeus' tablet, and Zeus looks at them and gives judgements for mortals? The whole of heaven would not suffice if Zeus were writing [down] the sins of mortals nor would he (*i.e.* Zeus) examining [them] [suffice] to send a

penalty to each man. No (*lit.* but), Justice is here somewhere near, if you wish to see. (Euripides, fragment 506.) (5) (*i*) If you are able to travel (*sc.* by land), do not go by sea (*lit.* sail). (*ii*) You were caught by your own feathers (*i.e.* hoist with your own petard). (*iii*) A [statue of] Hermes cannot (*lit.* could not) be made out of every (*or* any) log. (*i.e.* you can't make a silk purse out of a sow's ear). (*iv*) If you drink water you will (*lit.* would) produce nothing wise. (*v*) The man who knows what is useful (*lit.* useful things), not the man who knows much (*lit.* many things), is wise. (*vi*) If God gives [it], you cannot (*lit.* could not) escape evil (*lit.* evil things). (*vii*) All men naturally (*or* by nature) strive after knowledge (Aristotle). (*viii*) Whenever you are having a fine voyage, be especially mindful of squalls (*lit.* a squall). (*ix*) Give me somewhere to stand (*lit.* where I am to stand) and I shall move the earth (Archimedes). (*x*) Much learning does not teach [one] to have wisdom; for (*sc.* otherwise) it would have taught Hesiod and Pythagoras (Heraclitus). (*xi*) That which exists naturally does not change. (*xii*) [One] must bear lightly [one's] present (*lit.* standing beside) fortunes. (*xiii*) Despondent men never yet (*lit.* not yet) set up a trophy. (*cf.* faint heart never won fair lady.) (*xiv*) Remember that you are a human being. (*xv*) If you set a trap, you will be caught in a trap. (*xvi*) Although he stands far off God sees from near at hand. (*xvii*) He stands on the razor['s edge] (*i.e.* he is in a difficult situation). (6) How sweet [it is] for those in distress to forget their present troubles even for a short time. (7) (*i*) To a man who said, "Except for the fact that you are King you are in no way different from us," Leonidas said, "But I wouldn't be King if I were not better than you." (*ii*) When he arrived at Thermopylae, to a man who said, "Because of the barbarians' arrows it is not even possible to see the sun," he said, "So [it will be] nice, if we fight (*lit.* will fight) them beneath the shade." (*iii*) When Xerxes wrote to him, "It is possible for you by not fighting against God but by ranging yourself with me, to be sole ruler of Greece," he wrote in reply, "If you knew (*i.e.* understood) the fine things of life, you would have refrained from the desire for other people's possessions; for me death on behalf of Greece is better than being sole ruler over my own race (*lit.* those of the same stock)." (*iv*) When Xerxes wrote again, "Send (*i.e.* surrender) your arms," he wrote in reply, "Come and get them!" (*v*) Stranger, tell the Spartans that we lie here, in obedience to (*lit.* obeying) their commands (*lit.* words). (8) I shall not revolt from the people of Athens (*lit.* of the Athenians) either in any way or means or in word or deed, nor shall I obey anyone who revolts (*lit.* the revolting man), and if anyone tries to stir up revolt, I shall denounce [him] to the Athenians; and I shall pay to the Athenians whatever tribute I persuade the Athenians [is appropriate]; and I shall be as excellent and just an ally as I am able (*lit.* I shall be an ally of whatever sort I may be able best and most just), and I shall come to the help of the people of Athens and I shall ward off anyone who (*lit.* if anyone) does wrong to the people of Athens, and I will obey the people of Athens. (*Inscriptiones Graecae* i^3 40.21-32.)

20.2

(1) Once a young man fell sick and said to his doctor that he was in such pain that he was unable either to sit or lie [down] or stand; the doctor said, "My friend, you have no alternative but (*lit.* there is no other thing left to you than) to hang". (2) Who knows if what is called death [is] life, and life is death? Except, however, [that] those of mortals who are alive (*lit.* see [*sc.* the light of day]) fall sick, whereas those who are dead never (*lit.* not at all)

fall sick nor suffer ill (*lit.* possess troubles). (Euripides, fragment 833.) (3) (*i*) He started to play the flute for a drachma, and stops (*sc.* playing it) for four. (*ii*) The camel who conceived a desire for horns lost his ears too. (*iii*) There is no man who is fortunate in all respects. (*iv*) Many generals lost Caria (*cf.* too many cooks spoil the broth). (*v*) Do not let go what is visible and choose what is invisible. (*vi*) Time alone shows a just man. (*vii*) You are in no way different from an elephant. (*viii*) God does not stand aloof from a just deceit. (*ix*) A visit from (*lit.* entrance of) many doctors destroyed me. (*x*) Your appearance is like a lion's but your life is like an ass's (*lit.* you are a lion as regards your hair, but an ass as regards your life). (4) I see the nose of hook-nosed Nico, Menippus; however, he himself seems to be still far off; but he'll come, let's wait after all. For if [he is] far [away], he is not, I suppose, five stades from (i.e. behind) his nose. But, as you see, it precedes [him] itself. If we stand on (*lit.* on to) a high mound, we'll see him too. (*A.P.* xi. 406.) (5) When he was dyeing his head (*i.e.* his hair) a man lost his hair itself, and although he was very hairy he has completely become an egg. (6) Thereupon, Cleanor stood up and spoke as follows: "Come, gentlemen, you see the perjury and impiety of the King, and you see the faithlessness of Tissaphernes, since, although he used to say that he was a neighbour of Greece and that he would consider it most important to save us, and although he himself swore an oath to us to confirm this (*lit.* upon these things) and himself gave pledges, he himself deceived and seized our generals, and he did not even respect Zeus God of Hospitality, but after actually sitting at the same table as Clearchus deceived him by these very means and has [now] destroyed the men." (Xenophon *Anabasis* iii. 2.4.) (7) Well, Socrates, obey the laws and regard (*lit.* obeying the laws, regard) neither children nor life nor anything else more highly than justice, in order that, when you go [down] to [the house] of Hades you may be able to plead all this in your defence to those who rule there. (8) Socrates manifestly longed not for those who were naturally sound in body with respect to beauty but for those who were naturally sound in soul with respect to virtue. (9) The daughter of a grammarian, after making love (*lit.* having mingled in sexual intercourse), produced a masculine child, a feminine [child], [and] a neuter [child]. (10) For Zeus gives thought to the greatest [affairs] of mortals, but leaves unimportant [matters] to other gods and lets them be. (11) While it was summer, the soldiers who were in Chios with Eteonicus supported themselves both from [the produce of] the season and by working for hire around the countryside. But when winter came on, and they had no sustenance and they were badly clothed and without shoes, they began to conspire amongst themselves (*lit.* with each other) to attack Chios. (12) *Polymnestor.* Alas, what will you say? Is she really somewhere nearby? Show [me], tell [me] where she is, in order that I may seize [her] with my hands and tear [her] apart and bloody [her] flesh. *Agamemnon.* What's this, what's wrong with you? *Po.* In the name of the gods I beseech you, let me lay my raging hand[s] on her. *Ag.* Stop; cast [this] savagery from [your] heart and speak, so that, when I have heard both you and her in turn, I may fairly decide for what reason (*lit.* in return for what thing) you are treated thus (*lit.* suffer these things). (Euripides *Hecuba* 1124-1131.)

21.2

(1) When a certain Spartan came to Athens and saw men sitting on stools in a [public] toilet, he said, "May it not happen to me to sit in a place from which (*lit.* there from where) it is not possible to rise up for (*i.e.* to give my

seat to) an older man. (2) (*i*) You are stirring the brine before you catch the fish (*cf.* first catch your hare, then cook it). (*ii*) A tortoise is not concerned about flies. (*iii*) May such enemies always pursue me. (*iv*) One should (*lit.* it is fitting to) scold children indoors. (*v*) One's speech reflects one's way of life (*lit.* of what sort [is one's] way of life, of such a sort [is one's] speech). (*vi*) Count no man fortunate (*lit.* consider no-one to be fortunate) until he dies. (*vii*) Dogs resemble their mistresses (*lit.* of what sort the mistress, of such a sort also the bitch). (*viii*) It is fitting for a child to be silent rather than to chatter. (*ix*) Oh, what a head, and it does not have a brain! (*x*) Slaves share their masters' sickness. (*xi*) May I not have (*lit.* may there not be to me) what I want but what it is advantageous (*sc.* for me to have). (*xii*) May you fall into (*lit.* in with) Hades' anus! (*i.e* may you die!) (*xiii*) Would that (*or* I wish that) the offspring of wretched men were dumb. (3) Whoever of mortals fears death too much, is by nature stupid; [for] this (*lit.* these things) is the concern of Chance. But whenever the moment of death chances to come, he could not escape [it] even if he went to the halls of Zeus. (Sophocles, fragment 865.) (4) All who marry above themselves (*lit.* as many as marry marriages better in race) do not know [how] to marry. (5) A man's character is of necessity affected by the sort of people with whom he spends most of his time (*lit.* with what sort of [a person] a man associates for the greatest part of the day, of such a sort as regards to character it is necessary for him too to become). (6) Next stood up Thorax the Boeotian, who was struggling with Xenophon about the generalship, and said that, if they got out of the Black Sea, they would have (*lit.* there would be to them) the Chersonnese, a beautiful and blessed country, so that it was possible for anyone who [so] wished to dwell there, and anyone who did not to go off home. It was ridiculous, when there was much bountiful land in Greece, to be searching for [it] in the [country] of the barbarians. "And until you get (*lit.* become) there, I too promise you pay." (Xenophon *Anabasis* v.6.25-26.) (7) Once when Diogenes saw [some] women hanging by nooses from an olive-tree, he said, "I wish that all trees had borne such a fruit." (8) Whoever does (*or* tries to do) many things if it is possible not to do [them], [is] foolish, if it is possible to live a quiet (*lit.* free from business) life pleasantly. (9) In deliberation (*lit.* deliberating) the soldiers decided to reply as follows (*lit.* the following things) and Cheirisophus was their spokesman (*lit.* spoke): "We are resolved, if we are allowed (*lit.* someone allows us) to go off home, to proceed through the country doing the least possible harm; but if anyone [tries to] hinder us from the journey, to fight it out with him as vigorously as possible." (10) Indeed [it is] with difficulty [that] you would bear my ordeals, to whom it is not fated to die (*or* since it is not fated for me to die); for this (*i.e.* death) would be a deliverance from [my] woes; but as it is, there is no end of toils appointed for me until Zeus is cast out from [his] sovereignty. (Aeschylus *Prometheus Bound* 752-756.) (11) When Cyrus had listened to such words from Gobryas he spoke to him as follows. (12) Well, what will you do, [my] heart? Consider well before you err and make most hateful what is [now] most dear (*lit.* the dearest things). Wherever did you rush forth, you wretch? Check [your] arrogance and strength hated of the gods. And why (*lit.* with a view to what) do I lament like this (*lit.* these things), seeing my life desolate and abandoned by those who should least (*sc.* have abandoned me)? Do we then become cowards when we suffer such evils? Do not betray yourself, [my] heart, in [the midst of] troubles. Alas, it is decided; children, go away from [my] sight (*lit.* eyes); for already a new frenzy has entered my bloody heart; O [my] hands, [my] hands, for what a [terrible] task we are preparing ourselves; alas, wretched [that I am] because of [my] daring, [I] who go to destroy in a brief moment the [product of] my great labour. (Neophron, fragment 2.) (13) When a man came to Lacedaemon and beheld the respect shown by (*lit.* of) the young towards the old, he said, "In Sparta alone it is profitable to grow old." (14) We should meet together and (*lit.* making a meeting) lament over a new-born baby (*lit.* the one [just] born) for all the troubles it is coming to, and in turn farewell with sounds of triumph the man who has died and is freed from troubles as we send him forth from his house (*lit.* farewelling [and] shouting in triumph send forth). (Euripides, fragment 449.)

21.3

(1) What life [can there be], what joy without golden Aphrodite? May I die, when these things are no longer my concern (*lit.* a care to me), [viz] secret love and gentle gifts and bed (*or* sex), the sorts of things which are the attractive flowers of youth for men and women. But when distressing old age comes on, [old age] which makes a man both ugly and base, evil cares always distress him in his heart (*or* mind), nor is he glad when he looks upon the rays of the sun, but [he is] hateful to boys and dishonoured by women. So painful did God make old age. (Mimnermus 1.) (2) You, [who are] my star, gaze at the stars. Would I might become the sky, in order that I might see you with many eyes. (3) Formerly you shone among the living [like] the Morning Star; but now you have died you shine [like] the Evening Star among the dead. (4) I am sending you sweet perfume, [thus] doing a favour to the perfume, not to you; for you yourself are able to give fragrance even to perfume. (5) Hail, Messenger of Dawn, Bringer of Light, and may you come [back] quickly [as the] Evening Star, bringing secretly back again [the girl] whom you are [now] leading away.

22.2

You, Love, ruler of gods and men, either do not teach beauty to appear beautiful or assist lovers (*lit.* those who are in love) with good fortune, as they suffer the pains of which you are the author. (Euripides, fragment 136.) (2) For it was evening, and someone had come to the prytaneis with the report (*lit.* announcing) that Elatea had been captured. After this some of them got up immediately in the middle of dinner, cleared out the people in the stalls throughout the market-place, and set fire to the wicker-work, while others sent for the generals and summoned the trumpeter. The city was filled with commotion. On the following day at dawn the prytaneis called the councillors (*lit.* the council) into the Council-chamber, while you proceeded to the Assembly, and before they dealt with the matter and framed a draft resolution the whole people was seated on the hill (*i.e.* the Pnyx; *lit.* above). After this, when the Council had arrived and the prytaneis had announced what had been reported to them and had introduced the messenger (*lit.* the one who had come) and he had spoken, the herald put the question, "Who wishes to speak?" And no-one came forward. (Demosthenes *On the Crown* 169-170.) (3) (*i*) Ask even statues for [your] daily bread (*double acc.*) (*i.e.* you're not getting anything from me!). (*ii*) There is a certain Socrates, a wise man, who speculates on (*lit.* a deep thinker about) the heavens above (*lit.* things high in the air; *accusative of respect*) and has investigated everything beneath the earth (*direct object*). (*iii*) He has come to take from us even the property of [our] grandfather (*double acc.*). (*iv*) He came to the ancient tomb of [his] father (*acc. of motion towards*). (*v*) [My] long life teaches me many things (*double acc.*). (*vi*) Meletus brought this indictment against me (*direct object*; *cognate acc.*). (*vii*) Cyrus was very handsome in appearance and very humane in spirit (*acc. of respect*). (*viii*) [No], by Zeus (*acc. in oath*), I did not see a woodcutter (*direct obj.*) better than myself. (*ix*) They made a treaty and alliance for a hundred years (*acc. to express time how long*). (*x*) I swear by the holy sky, the dwelling of Zeus (*acc. in oath*).(4) (*i*) How sweet [a thing] [is] solitude to the man who hates common people (*exclamatory adv.*). (*ii*) Hide nothing, for all-seeing (*lit.* seeing everything) time unfolds everything (*causal conjunction*). (*iii*) We bear children for this reason [viz] that we may protect the altars of the gods and [our] native land (*conjunction introducing purpose clause*). (*iv*) He seized the acropolis to gain sole power (*lit.* as for tyranny; *adv. introducing prepositional phrase*). (*v*) [We/one] must try to bear the constraints (*lit.* the necessary things) of life as lightly (*lit.* easily) as possible (ὡϲ+ *supl.*). (*vi*) Effort, as/so they say, is the father of fame (*conjunction introducing a parenthetical clause,* 22.1/1b(v)). (*vii*) Alas, alas, how fine a privilege is a just victory (*lit.* to win just things), but how absolutely evil is an unjust victory (*lit.* [to win] unjust things) (*exclamatory adv.*). (*viii*) How sweet is life, if a man does not understand it (*exclamatory adv.*). (*ix*) Give to the poor, in order that you find god a giver (*conjunction introducing purpose clause*). (*x*) Time judges friends as fire [judges] gold (*conjunction introducing a clause of manner*). (*xi*) When you are young remember that one day you will be old (ὡϲ = ὅτι, *indirect statement*). (*xii*) Do we not live as pleasantly as possible if we do not grieve? (ὡϲ + *supl.*). (*xiii*) They sailed away from the Hellespont separately according to their cities (22.1/1(v)). (*xiv*) Really wise men (ὡϲ *with positive adv.*). (5) At first Oedipus was a fortunate man, [but] then he became the most wretched of mortals. (6) Well, as you know, I have wept for many sufferings, but now I shall speak of one [suffering] such as [I have] not yet [wept for] before. When [my] lord Heracles was setting out on his last journey from home, at that time he left in the house an ancient tablet inscribed with signs, which he had never brought himself to explain to me like this before, when he went forth on [his] many exploits, but he used to go as one who was about to do something [notable] and not as one about to die. (Sophocles *Trachiniae* 153-160.) (7) I made war first against the Thracians, driving them from the Hellespont as they wanted to take the country from the Greeks. (8) O old age, what hope of pleasure you have, and every single man wishes to live through (*lit.* come) to you. But when he has made trial [of you], he regrets (*sc.* that he has; *lit.* takes regret) because there is no worse evil among the mortal race. (Euripides, fragment 1080.) (9) For I, Cebes, when young, had an enormous desire (*lit.* desired enormously) for this wisdom which they call the investigation into (*lit.* of) nature.

22.3

(*i*) We congratulate you, grasshopper, when on the tops of the trees you sing like a king, after drinking a little dew; for yours are all those things which you see in the fields, [all those things] which the woods nourish. You [are] held in honour among mortals, sweet harbinger of summer. The Muses love you, and Phoebus himself loves [you], and gave [you] a shrill power of song. Old age does not distress you, o skilful, earth-born lover of song, and since you know not suffering (*lit.* [being] unsuffering), o [creature of] bloodless flesh, you are nearly equal to the gods. (Anacreontea 34.) (*ii*) My (*lit.* to us) temples [are] now grey, and my head white, and no longer is graceful youth at hand, and my teeth are aged. No longer is there left much time of sweet life; for this reason (*lit.* on account of these things) I weep often in fear of Tartarus. For terrible is the inner chamber of Hades, and painful the path down to him; and further [it is] fixed for the man who has gone down not to come up [again]. (Anacreon 50.)

23.2

(1) (*i*) O sweet charm of sleep (*gen. of explanation*), ally against sickness (*objective gen.*). (*ii*) He wanted to be [one] of those who remained (*partitive gen.*). (*iii*) O Poseidon, what skill! (*gen. of exclamation*). (*iv*) To bear poverty is not [the nature] of everyone, but of a wise man (*gen. of characteristic*). (*v*) Pay close attention (*lit.* apply the mind very much) to this man (*dat. of indirect object*), I beg you (*ethic dat.*). (*vi*) Many treatments have been found by doctors (*dat. of agent*). (*vii*) Sleep is naturally a safeguard of the body (*lit.* of bodies; *objective gen.*). (*viii*) [It is the mark] of a wicked man to praise and blame the same person (*gen. of characteristic*). (*ix*) Such is tyranny for you, Lacedaemonians (*dat. of reference* or *ethic dat.*). (*x*) Olympian Zeus, dwelling in the sky (*dat. of place where*), knows this. (*xi*) They accuse him of theft (*verb of accusing, gen. of charge*). (*xii*) Men lie because of their own (*subjective/possessive gen.*) fear of death (*objective gen.*). (*xiii*) They were afraid that the Athenians might attack with a greater force (*military dat.*). (*xiv*) They will approach with much shouting (*dat. of manner*). (*xv*) The boy's name (*lit.* the name to the boy; *dat. of possession*) was Plato. (*xvi*) Art is weaker by far (*dat. of measure of difference*) than necessity (*gen. of comparison*). (*xvii*) I admire you for [your] intelligence, but I loathe [you] for [your] cowardice (*both gen. of cause*). (*xviii*) I tried to steal [some] of the meat (*partitive gen.*). (*xix*) In your eyes (*dat. of reference*) did this man do these things justly? *or* Did this man do these things justly for you? (*dat. of advantage*). (*xx*) They did these things for the gods (*dat. of advantage*). (*xxi*) He was loathsome and rough in his voice (*dat. of respect*). (*xxii*) The army arrived at Oenoe in Attica (*chorographic gen.*). (*xxiii*) You see the king's perjury (*subjective/possessive gen.*). (*xxiv*) I am not disheartened by what has happened (*gen. of cause*). (2) Diogenes went up to Anaximenes the orator who was fat and said, "Give [some] of your belly to us the poor too; for you will both be lightened yourself and will help us." (3) There was a saying that wiles are the concern of women, whereas men are of surer aim with the spear. For if the prize of victory were [won] by guiles, we would have sovereignty over men. (Euripides, fragment 321.) (4) And now I advise all younger [men] not to produce children tardily, making delays up to old age (*or* until they are old). For [this] (*i.e.* producing children in old age) is no pleasure, and an old man is a hateful thing to (*or* for) a woman. But [do it] as quickly as possible. For rearing [children] is beautiful and a boy sharing his youth with a youthful father is a pleasant [thing]. (Euripides, fragment 317). (5) *Meletus.* This [is what] I say, that not at all do you believe in the gods. *Socrates.* You really amaze me in speaking like this, Meletus (*lit.* o amazing Meletus, why do you say this?). Do I not even believe then that the sun or the moon are gods, as the rest of mankind [do]? *Me.* [No], by Zeus,

gentlemen of the jury, since he says that the sun is a stone and the moon earth. *So.* Do you think that you are accusing Anaxagoras, my dear Meletus? And do you so despise these men and think that they are [so] illiterate (*lit.* inexperienced in letters) that they do not know that the books of Anaxagoras of Clazomenae are full of such statements? And moreover the youth learn these [doctrines], do they, from me, which they can buy for a drachma in (*lit.* from) the orchestra and [then] laugh at Socrates if he claims they are his own, especially since they are so absurd? Well, for heaven's sake (*lit.* O by Zeus), is this what you think of me (*lit.* do I seem thus to you)? Do I not believe in any god? *Me.* No indeed, by Zeus, not in the very least. *So.* You are not to be believed, Meletus, and that too, as it seems (*lit.* you seem) to me, [even] by yourself. For this man appears to me, men of Athens, to be very violent and unrestrained, and simply to have brought this indictment through (*or* because of) violence and lack of restraint and youthful folly. For he seems like a man making trial [of me] [by] composing a riddle: "Will Socrates the wise recognize that I am joking and contradicting myself, or shall I deceive him and the rest of those who are listening [to me]?" For he appears to me to contradict himself in the indictment, as if he were to say," Socrates is a wrong-doer [by] not believing in the gods, but by believing in the gods." And yet this is the [mark *or* conduct] of a joker (*lit.* of [someone] joking). (Plato *Apology* 26c-27a.)

23.3

(1) I am the tomb of a ship-wrecked [sailor]; and the one opposite [is the tomb] of a farmer; for Hades lies beneath, common to [both] sea and land. (2) Here Saon, the [son] of Dico, of Acanthus, slumbers in holy sleep (*lit.* sleeps a holy sleep); do not say that the good die. (3) Philip, his father, laid (*or* buried) here his twelve-year-old son, his great hope, Nicoteles. (4) These men, having invested (*lit.* placed round) their dear native-land with imperishable glory, put on the dark cloud of death; but they are not dead in death (*lit.* having died), since from above their valour glorifies them and raises them from the house of Hades. (Simonides 121 D.). (5) This monument hides Aeschylus, son of Euphorion, the Athenian, who died in wheat-bearing Gela; but of his famous valour the grove of Marathon could tell, and the long-haired Mede who knew it. (6) Tears I give to you, Heliodora, even below through the earth, a remnant of love [sent] to Hades, tears sorely wept; and on [your] much-lamented tomb I pour the stream of [my] longing, the memorial of [my] affection. Piteously, piteously I Meleager lament you, my dear (*lit.* dear you), even among the dead, an empty favour to (*or* for) Acheron. Alas, where is my flower (*lit.* shoot *or* sprout) [sorely] missed? Hades snatched [her], snatched [her], and the dust marred the flower of her youth (*lit.* the blooming flower). But I implore you, all-nurturing Earth, gently clasp her, all-lamented (*lit.* the all-lamented [girl]), to your bosom, O Mother. (Meleager *A.P.* vii.476.).

24.2

(1) *Where a negative is involved, the relevant subsection of 24.1/2 is given after the appropriate explanatory term.* (*i*) The man who knows nothing (*generic* (*f*)) makes no mistakes (*statement* (*a*)). (*ii*) Consider no-one a friend (*prohibition/negative command* (*a*)) until you examine how he has treated

his previous friends. (*iii*) They do everything so as not to be punished (*infinitive* (*e*)). (*iv*) Nothing (*statement* (*a*)) was done because of the fact that the archon was not present (*infinitive* (*e*)). (*v*) I do not know (*statement* (*a*)) whether to travel (*lit.* I am to travel) or not (*deliberative question* (*a*)). (*vi*) I am afraid that I do not have (*noun clause* (*d*)) sufficient [people] to whom I am to give the gold. (*vii*) Take courage, Cyrus, I shall not hide (*strong denial* (*b*)) from you [the person] to whom I wish to go (*lit.* arrive). (*viii*) And they said that they would give back the corpses on condition that [they] did not burn (*infinitive* (*e*)) the villages. (*ix*) The deed which is not just (*generic* (*f*)) does not escape (*statement* (*a*)) the notice of the gods. (*x*) What is to prevent them from dying? (*verb of preventing is virtually negative because the answer* nothing *is expected* (24.1/7)). (*xi*) He wanted to be a friend of (*lit.* friendly to) those who were most powerful in order that, when he did wrong, he might not be punished (*purpose clause* (*b*)). (*xii*) If you don't check (*conditional clause* (*b*)) your tongue, you will have troubles (*lit.* troubles will be to you). (*xiii*) You cannot (*lit.* could not) be prosperous if you do not toil (*participle used conditionally* (*f*)). (*xiv*) You shall not be hostile to your friends (*strong prohibition* (*g*)). (*xv*) If you say what you want (*sc.* to say), [then] hear in turn what you don't want (*sc.* to hear) (*general adjectival clause* (*c*)). (*xvi*) [We/one] must either eat tortoise meat or not eat [at all] (*infinitive* (*e*)). (*xvii*) Can you tell me whether virtue can be taught (*lit.* is a teachable [thing]) or not? (*alternative question* (*i*) – μή *is also possible*). (*xviii*) No-one will deny that he knows what is just (*lit.* just things) (*negated verb of denying* (24.1/7). (*xix*) He was afraid that he would not be able to go out of the country (*noun clause* (*d*)). (*xx*) Do not go away until you hear (*prohibition/negative command* (*a*)). (2) We must worship the gods, benefit our friends, help the city, try to do good to Greece, cultivate the land, look after the cattle, [and] learn the arts of war. (3) When anyone is brought to (*lit.* into) a hostile (*lit.* opposing) trial and is about to speak about bloodshed, fear brings the mouth of men to consternation and hinders the mind from saying what it wishes. (Euripides, fragment 67.) (4) You must beware not to be obviously doing publicly any of things which you would privately guard against. (5) All these laws have been in existence (*lit.* made) for a long time now, gentlemen of the jury, and no-one ever yet denied that they would be good. (6) Take care not to reveal your low birth (*lit.* lest you may appear being born lowly). (7) So I greeted the two of them, since I had not seen them for some time (*lit.* as having seen [them] after a time); and after this I said to Cleinias, "Cleinias, these two men, you know, Euthydemus and Dionysodorus, are skilled not in trivialities (*lit.* little things) but in important matters. For they know all about (*lit.* the things about) war." They despised me for saying this (*lit.* when I said this I was despised by them); so they both laughed, looking at each other, and Euthydemus said, "We do not, Socrates, concern ourselves with these things any longer, but deal with them [as] subordinate issues." And I said admiringly, "Your business must be a fine one, if such important matters happen to be subordinate for you; in the name of the gods, tell me what this [fine] business is." "Virtue," he said, "Socrates, [is what] we think we are able to deliver as excellently and speedily as is humanly possible." "Zeus," I said,"what a [splendid] affair. Where (*lit.* from where) did you find this treasure. I was still thinking about you, as I said just now, as for the most part being clever at this, [i.e.] fighting under arms, and this [is what] I was saying about you; for when you visited [us] before, I remember that this [is what] the pair of you professed." (Plato *Euthydemus* 273c-e.) (8) After him (*lit.* this man) Xenophon said, "And I am of the following opinion (*lit.* think thus). If it is necessary [for us] to fight, we must make preparations to fight as vigorously as possible; but if we wish to cross as easily as possible, I think we should consider how we may receive as few wounds as possible and lose as few lives as possible." (9) We must consider whether it is right or not (*lit.* just ... or not just) for me to try to leave from here without the permission of the Athenians (*lit.* the Athenians not letting [me] go). (10) *A.* Tell me, do you have a field? *B.* No, I don't. (11) And further if we submit and come into the power of the king, what do you think we shall suffer? He cut off the head and hand of even his brother by the same mother and [that too] when already dead, and impaled them. As for us, who have no protector and [who] made an expedition against him with the intention of making him a slave instead of a king and of killing him if we could, what do you think we would suffer? Surely he would go to any lengths so that, by inflicting the worst outrages on us, he might instill in all men fear of ever campaigning against him? But everything must be done so that we do not come into his power. (Xenophon *Anabasis* iii. 1.17f.)

24.3

Strepsiades. In the name of the gods, what is this (*lit.* these things)? Tell me. *Student.* This is astronomy. *Str.* And what's this? *St.* Geometry. *Str.* So what's it (*lit.* this thing) useful for? *St.* To measure out land. *Str.* [Do you mean land] for cleruchies? *St.* No, [land] as a whole. *Str.* What you say is attractive (*lit.* you say an attractive [thing]). For the device is democratic (*or* popular) and useful. *St.* And this, notice, is a map of the whole world. Do you see? Here is Athens. *Str.* What do you mean? I don't believe [you], for I cannot (*lit.* do not) see [any] jurymen sitting [there]. *St.* [I assure you] that this area is truly Attic (*or* Attica). *Str.* Come now, who's this man in the basket? *St.* The master. *Str.* Who's the master? *St.* Socrates. *Str.* Ah, [it's] Socrates. You there, go [and] call him loudly for me. *St.* No, you call [him] yourself. I don't have the time. *Str.* Socrates! Dear little Socrates! *Socrates.* Why do you call me, creature of a day? *Str.* In the first place, tell me, I pray, what you are doing. *So.* I tread the air and my thoughts centre round the sun (*lit.* I think about the sun). *Str.* Then you're looking down on the gods from [your] mat, and (*lit.* but) not from the earth, if [indeed that's what you're doing]. *So.* [Yes] for I would never have correctly discovered heavenly phenomena, except by suspending [my] perception and thought. (Aristophanes *Clouds* 200-209, 218-229.)

25.2

(1) Again mighty Hector of the gleaming helmet addressed her: "Indeed all this is my concern, [my] wife; but I am terribly afraid of the Trojans and the Trojan women with their trailing robes, if, like a coward, I shrink away far from the fighting. Nor does my spirit [so] order me, since I have learned always to be brave and to fight among the foremost [ranks of the] Trojans, winning great glory both for my father and for myself. For I know this well in my heart and in my soul: there will come (*lit.* be) a day when holy Ilium will be destroyed, and Priam and the people of Priam of the fine ash-spear. But [it is] not so much grief for the Trojans hereafter [which] troubles me, neither for Hecuba herself nor for lord Priam nor for [my] brothers, who, many and brave, may fall in the dust at the hands of the enemy (*lit.* hostile

men), as [grief] for you, when one of the bronze-clad Achaeans will lead you away in tears, taking away [your] day of liberty; and living (*lit.* being) in Argos you will weave a web at the command of another [woman] (*i.e.* a mistress), and carry water from [the spring] Messeis or Hypereia, much unwilling, but strong necessity will be upon [you]. And one day a man seeing you shedding tears will say: "This is the wife of Hector, who was the best of the horse-taming Trojans at fighting [at the time] when they (*i.e.* the Greeks) besieged Ilium." Thus one day will someone speak; and for you it will be a fresh grief because of the lack of such a husband to ward off the day of slavery. But may earth heaped up cover me in death before I hear your scream when you are taken away by force (*lit.* both your scream and your being carried off)." (*Iliad* vi. 440-465.) (2) All night long they sat with high thoughts (*lit.* thinking big) along the embankments of war, and their fires blazed in great numbers (*lit.* many). Just as when in the sky the stars are seen conspicuous[ly] around the bright moon, when the air becomes windless; and there appear all the lookout-places and the tops of the headlands and the glens; and from heaven the boundless air is rent beneath, and all the stars are seen, and the shepherd rejoices in his heart. So many shone the fires as the Trojans lit [them] in front of Ilium, between the ships and the streams of Xanthus. A thousand fires then were blazing in the plain, and beside each one sat fifty [men] in the gleam of the blazing fire. And the horses, feeding on white barley and wheat, stood beside the chariots and waited for fair-throned Dawn. (*Iliad* viii. 553-565.) (3) Tell me, Muse, of the man of many wiles, who wandered far and wide (*lit.* very much), after he had sacked the holy citadel of Troy. He saw the cities of many men and came to know [their] minds, and on the sea he suffered many griefs in his heart, striving to win his own life and the home-coming of [his] companions. But not even so did he save [his] companions, strive as he might, for they perished by their own presumptuousness, fools, who devoured the cattle of Hyperion the Sun [God]; and he took from them the day of [their] homecoming. (*Odyssey* i.1-9.) (4) From there I was carried along for nine days by baneful winds over the sea full of fish; but on the tenth [day] we stepped on to the land of the Lotus-Eaters, who feed on [that] flowery food. There we set foot on the mainland and drew water, and [my] companions quickly took their meal beside the swift ships. But when we had partaken of food and drink, then I sent ahead [some of my] companions to go and find out what sort of men were living (*lit.* eating food) in [this] land, choosing two men and sending a third with [them] as herald. They went off and quickly fell in with the Lotus-Eaters (*lit.* the Lotus-eating men]. Nor did the Lotus-Eaters plot destruction for our companions, but gave them [some] lotus to taste. Whoever of them ate the honey-sweet fruit of the lotus was no longer willing to report back [to us] or return, but wished to remain there with the Lotus-Eaters, feeding on lotus, and to forget [his] home-coming. Forcibly I brought them [back] in tears to the ships, and I dragged [them] and bound [them] under the benches in the hollowed ships. Then I ordered the rest of my trusty companions to embark with haste (*lit.* hurrying) on the swift ships, lest any of them might somehow eat of the lotus and forget their home-coming. They went quickly on board and sat down at the benches, and sitting in order they smote the grey sea with the oars. (*Odyssey* ix. 82-104.)

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
αγγέλλω *announce*	ἀγγελῶ	ἤγγειλα	ἤγγελκα	ἤγγελμαι	ἠγγέλθην
ἄγω *lead*	ἄξω	ἤγαγον	ἦχα	ἦγμαι	ἤχθην
(ἐπ-) αἰνέω *praise*	αἰνέϲομαι (αἰνέϲω)	ᾔνεϲα	ᾔνεκα	ᾔνημαι	ᾐνέθην
αἱρέω *take*; mid. *choose*	αἱρήϲω	εἷλον	ᾕρηκα	ᾕρημαι	ᾑρέθην
αἴρω *raise*	ἀρῶ	ἦρα	ἦρκα	ἦρμαι	ἤρθην
αἰϲθάνομαι *perceive*	αἰϲθήϲομαι	ᾐϲθόμην		ᾔϲθημαι	
αἰϲχῡ́νω *dishonour*	αἰϲχυνῶ	ᾔϲχῡνα			ᾐϲχύνθην
ἀκούω *hear*	ἀκούϲομαι	ἤκουϲα	ἀκήκοα		ἠκούϲθην
ἁλίϲκομαι *be captured*	ἁλώϲομαι	ἑᾱ́λων	ἑᾱ́λωκα		
ἁμαρτάνω *err*	ἁμαρτήϲομαι	ἥμαρτον	ἡμάρτηκα	ἡμάρτημαι	ἡμαρτήθην
ἀμῡ́νω *ward off*	ἀμυνῶ	ἤμῡνα			
ἀνᾱλίϲκω *spend*	ἀνᾱλώϲω	ἀνήλωϲα	ἀνήλωκα	ἀνήλωμαι	ἀνηλώθην
ἀνοίγνῡμι *open*	ἀνοίξω	ἀνέῳξα	ἀνέῳχα	ἀνέῳγμαι	ἀνεῴχθην
ἀποκρῑ́νομαι *answer*	ἀποκρινοῦμαι	ἀπεκρῑνάμην		ἀποκέκριμαι	
ἄρχω *begin, rule*	ἄρξω	ἦρξα		ἦργμαι	ἤρχθην
ἀφικνέομαι *arrive*	ἀφίξομαι	ἀφῑκόμην		ἀφῖγμαι	
βαίνω *go*	βήϲομαι	ἔβην	βέβηκα		
βάλλω *throw*	βαλῶ	ἔβαλον	βέβληκα	βέβλημαι	ἐβλήθην
βλάπτω *hurt, injure*	βλάψω	ἔβλαψα	βέβλαφα	βέβλαμμαι	ἐβλάφθην ἐβλάβην
βοάω *shout*	βοήϲομαι	ἐβόηϲα			
βούλομαι *wish*	βουλήϲομαι			βεβούλημαι	ἐβουλήθην
γαμέω *marry* (with man as subject)	γαμῶ	ἔγημα	γεγάμηκα		
γαμέομαι *marry* (with woman as subject)	γαμοῦμαι	ἐγημάμην		γέγαμημαι	
γελάω *laugh*	γελάϲομαι	ἐγέλαϲα			ἐγελάϲθην

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
γίγνομαι *become*	γενήϲομαι	ἐγενόμην	γέγονα	γεγένημαι	
γιγνώϲκω *know*	γνώϲομαι	ἔγνων	ἔγνωκα	ἔγνωϲμαι	ἐγνώϲθην
γράφω *write*	γράψω	ἔγραψα	γέγραφα	γέγραμμαι	ἐγράφην
δάκνω *bite*	δήξομαι	ἔδακον		δέδηγμαι	ἐδήχθην
δεῖ impers. *it is necessary*	δεήϲει	ἐδέηϲε			
δείκνῡμι *show*	δείξω	ἔδειξα	δέδειχα	δέδειγμαι	ἐδείχθην
δέομαι *need, ask*	δεήϲομαι			δεδέημαι	ἐδεήθην
δέχομαι *receive, await*	δέξομαι	ἐδεξάμην		δέδεγμαι	ἐδέχθην
δέω (A) *want, lack*	δεήϲω	ἐδέηϲα			
δέω (B) *bind*	δήϲω	ἔδηϲα	δέδεκα	δέδεμαι	ἐδέθην
διαλέγομαι *converse*	διαλέξομαι			διείλεγμαι	διελέχθην
διδάϲκω *teach*	διδάξω	ἐδίδαξα	δεδίδαχα	δεδίδαγμαι	ἐδιδάχθην
δίδωμι *give*	δώϲω	ἔδωκα	δέδωκα	δέδομαι	ἐδόθην
διώκω *pursue*	διώξομαι	ἐδίωξα	δεδίωχα		ἐδιώχθην
δοκέω *seem, think*	δόξω	ἔδοξα		δέδογμαι	
δύναμαι *be able, can*	δυνήϲομαι			δεδύνημαι	ἐδυνήθην
ἐάω *allow, let alone*	ἐᾱ́ϲω	εἴᾱϲα	εἴᾱκα	εἴᾱμαι	εἰᾱ́θην
ἐγείρω *arouse*	ἐγερῶ	ἤγειρα	ἐγρήγορα (intr.) *I am awake*		
ἐθέλω *wish, be willing*	ἐθελήϲω	ἠθέληϲα	ἠθέληκα		
εἴργω *imprison, prevent*	εἴρξω	εἶρξα		εἶργμαι	εἴρχθην
ἐλαύνω *drive*	ἐλῶ (= άω)	ἤλαϲα	ἐλήλακα	ἐλήλαμαι	ἠλάθην
ἐλέγχω *examine, confute*	ἐλέγξω	ἤλεγξα		ἐλήλεγμαι	ἠλέγχθην
ἕλκω *drag, draw*	ἕλξω	εἵλκυϲα	εἵλκυκα	εἵλκυϲμαι	εἱλκύϲθην
ἐπίϲταμαι *understand*	ἐπιϲτήϲομαι				ἠπιϲτήθην
ἕπομαι *follow*	ἕψομαι	ἑϲπόμην			

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
ἐργάζομαι *work*	ἐργάϲομαι	ἠργαϲάμην		εἴργαϲμαι	ἠργάϲθην
ἔρχομαι *come, go*	εἶμι	ἦλθον	ἐλήλυθα		
ἐρωτάω *ask a question*	ἐρωτήϲω ἐρήϲομαι	(ἠρώτηϲα) ἠρόμην	ἠρώτηκα	ἠρώτημαι	ἠρωτήθην
ἐϲθίω *eat*	ἔδομαι	ἔφαγον	ἐδήδοκα	ἐδήδεϲμαι	
εὑρίϲκω *find*	εὑρήϲω	ηὗρον	ηὕρηκα	ηὕρημαι	ηὑρέθην
ἔχω *have*	ἕξω ϲχήϲω	ἔϲχον	ἔϲχηκα	ἔϲχημαι	
ζάω *live*	ζήϲω/ζήϲομαι βιώϲομαι	ἐβίων	βεβίωκα		
ἥδομαι *be pleased*	ἡϲθήϲομαι				ἥϲθην
θάπτω *bury*	θάψω	ἔθαψα		τέθαμμαι	ἐτάφην
θαυμάζω *wonder*	θαυμάϲομαι	ἐθαύμαϲα	τεθαύμακα	τεθαύμαϲμαι	ἐθαυμάϲθην
(ἀπο-)θνῄϲκω *die*	θανοῦμαι	ἔθανον	τέθνηκα		
θῡ́ω *sacrifice*	θῡ́ϲω	ἔθῡϲα	τέθυκα	τέθυμαι	ἐτύθην
ῑ̔́ημι *send*	ἥϲω	ἧκα	εἷκα	εἷμαι	εἵθην
ἵϲτημι *place, make stand*	ϲτήϲω	ἔϲτηϲα (tr.) ἔϲτην (intr.)	ἕϲτηκα (intr.)	ἕϲταμαι	ἐϲτάθην
καίω *burn*	καύϲω	ἔκαυϲα	κέκαυκα	κέκαυμαι	ἐκαύθην
καλέω *call*	καλῶ	ἐκάλεϲα	κέκληκα	κέκλημαι	ἐκλήθην
κελεύω *order, bid*	κελεύϲω	ἐκέλευϲα	κεκέλευκα	κεκέλευϲμαι	ἐκελεύϲθην
κλαίω *weep*	κλαύϲομαι	ἔκλαυϲα		κέκλαυμαι	
κλέπτω *steal*	κλέψω	ἔκλεψα	κέκλοφα	κέκλεμμαι	ἐκλάπην
κομίζω *convey, bring*	κομιῶ	ἐκόμιϲα	κεκόμικα	κεκόμιϲμαι	ἐκομίϲθην
κρῑ́νω *judge*	κρινῶ	ἔκρῑνα	κέκρικα	κέκριμαι	ἐκρίθην
κτάομαι *acquire*	κτήϲομαι	ἐκτηϲάμην		κέκτημαι *possess*	ἐκτήθην
(ἀπο-)κτείνω *kill*	κτενῶ	ἔκτεινα	ἔκτονα		

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
λαγχάνω	λήξομαι	ἔλαχον	εἴληχα	εἴληγμαι	ἐλήχθην
obtain by lot					
λαμβάνω	λήψομαι	ἔλαβον	εἴληφα	εἴλημμαι	ἐλήφθην
take					
λανθάνω	λήcω	ἔλαθον	λέληθα		
escape the notice of, lie hidden					
(ἐπι-)					
λανθάνομαι	λήcομαι	ἐλαθόμην		λέληcμαι	
forget					
λέγω (A)	λέξω	ἔλεξα		λέλεγμαι	ἐλέχθην
say	ἐρῶ	εἶπον	εἴρηκα	εἴρημαι	ἐρρήθην
λέγω (B)	λέξω	ἔλεξα	εἴλοχα	εἴλεγμαι	ἐλέγην
pick up, gather				(λέλεγμαι)	
λείπω	λείψω	ἔλιπον	λέλοιπα	λέλειμμαι	ἐλείφθην
leave					
μανθάνω	μαθήcομαι	ἔμαθον	μεμάθηκα		
learn					
μάχομαι	μαχοῦμαι	ἐμαχεcάμην		μεμάχημαι	
fight	μαχήcομαι				
μέλει	μελήcει	ἐμέληcε	μεμέληκε		
impers. *it is a care*					
(ἐπι-)					
μελέομαι	μελήcομαι			μεμέλημαι	ἐμελήθην
care for					
μέλλω	μελλήcω	ἐμέλληcα			
intend					
μένω	μενῶ	ἔμεινα	μεμένηκα		
remain					
(ἀνα-)					
μιμνῄcκω	μνήcω	ἔμνηcα		μέμνημαι	ἐμνήcθην
remind				*remember*	
remembered					
νέω	νεύcομαι	ἔνευcα	νένευκα		
swim					
νομίζω	νομιῶ	ἐνόμιcα	νενόμικα	νενόμιcμαι	ἐνομίcθην
think					
οἶδα	εἴcομαι	ᾔδη (19.1/3)			
know					
οἴομαι	οἰήcομαι				ᾠήθην
(also οἶμαι) *think*					
(ἀπ-) ὄλλῡμι	ὀλῶ	ὤλεcα	ὀλώλεκα (tr.)		
destroy, lose			ὄλωλα (intr. *I am ruined*)		
(ἀπ-) ὄλλυμαι	ὀλοῦμαι	ὠλόμην			
be lost, perish					
ὄμνῡμι	ὀμοῦμαι	ὤμοcα	ὀμώμοκα	ὀμώμο(c)μαι	ὠμό(c)θην
swear					
ὁράω	ὄψομαι	εἶδον	ἑόρᾱκα	ἑώρᾱμαι	ὤφθην
see			ἑώρᾱκα	ὦμμαι	
ὀργίζομαι	ὀργιοῦμαι			ὤργιcμαι	ὠργίcθην
become angry					

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
ὀφείλω *owe*	ὀφειλήϲω	ὠφείληϲα ὤφελον (21.1/1)	ὠφείληκα		
πάϲχω *suffer*	πείϲομαι	ἔπαθον	πέπονθα		
πείθω *persuade*	πείϲω	ἔπειϲα	πέπεικα (tr.) πέποιθα (intr.*trust*)	πέπειϲμαι	ἐπείϲθην
πέμπω *send*	πέμψω	ἔπεμψα	πέπομφα	πέπεμμαι	ἐπέμφθην
πίμπλημι *fill*	πλήϲω	ἔπληϲα	πέπληκα	πέπληϲμαι	ἐπλήϲθην
πῑ́νω *drink*	πῑ́ομαι	ἔπιον	πέπωκα	πέπομαι	ἐπόθην
πῑ́πτω *fall*	πεϲοῦμαι	ἔπεϲον	πέπτωκα		
πλέω *sail*	πλεύϲομαι	ἔπλευϲα	πέπλευκα	πέπλευϲμαι	
πρᾱ́ττω *do*	πρᾱ́ξω	ἔπρᾱξα	πέπρᾱχα (tr.) πέπρᾱγα (intr. *have fared*)	πέπρᾱγμαι	ἐπρᾱ́χθην
πυνθάνομαι *ascertain*	πεύϲομαι	ἐπυθόμην		πέπυϲμαι	
πωλέω *sell*	ἀποδώϲομαι	ἀπεδόμην	πέπρᾱκα	πέπρᾱμαι	ἐπρᾱ́θην
ῥήγνῡμι *break*	ῥήξω	ἔρρηξα	ἔρρωγα (intr. *am broken*)		ἐρράγην
ῥῑ́πτω *throw*	ῥῑ́ψω	ἔρρῑψα	ἔρρῑφα	ἔρρῑμμαι	ἐρρῑ́φθην
ϲκεδάννῡμι *scatter*	ϲκεδῶ (= άω)	ἐϲκέδαϲα		ἐϲκέδαϲμαι	ἐϲκεδάϲθην
ϲπείρω *sow*	ϲπερῶ	ἔϲπειρα	ἔϲπαρκα	ἔϲπαρμαι	ἐϲπάρην
ϲτέλλω *send, equip*	ϲτελῶ	ἔϲτειλα	ἔϲταλκα	ἔϲταλμαι	ἐϲτάλην
ϲφάλλω *trip up*	ϲφαλῶ	ἔϲφηλα		ἔϲφαλμαι	ἐϲφάλην
ϲῴζω *save*	ϲώϲω	ἔϲωϲα	ϲέϲωκα	ϲέϲῳϲμαι	ἐϲώθην
τελέω *finish*	τελῶ	ἐτέλεϲα	τετέλεκα	τετέλεϲμαι	ἐτελέϲθην
τέμνω *cut*	τεμῶ	ἔτεμον	τέτμηκα	τέτμημαι	ἐτμήθην
τίθημι *place, put*	θήϲω	ἔθηκα	τέθηκα	τέθειμαι	ἐτέθην
τίκτω *beget*	τέξομαι	ἔτεκον	τέτοκα		
τιτρώϲκω *wound*	τρώϲω	ἔτρωϲα		τέτρωμαι	ἐτρώθην
τρεπω *turn*	τρέψω	ἔτρεψα	τέτροφα	τέτραμμαι	ἐτράπην ἐτρέφθην

Present	Future	Aorist	Perfect	Perfect mid. pass.	Aorist passive
τρέφω *nourish*	θρέψω	ἔθρεψα	τέτροφα	τέθραμμαι	ἐτραφην ἐθρέφθην
τρέχω *run*	δραμοῦμαι	ἔδραμον	δεδράμηκα		
τυγχάνω *hit, happen*	τεύξομαι	ἔτυχον	τετύχηκα		
τύπτω *strike*	τυπτήϲω	ἐτύπτηϲα			
ὑπιϲχνέομαι *promise*	ὑποϲχήϲομαι	ὑπεϲχόμην	ὑπέϲχημαι		
φαίνω *show*	φανῶ	ἔφηνα	πέφαγκα (tr. *I have shown*) πέφηνα (intr. *I have appeared*)	πέφαϲμαι	ἐφάνθην (*I was shown [to be]*) ἐφάνην (intr. *I appeared*)
φέρω *bring, carry*	οἴϲω	ἤνεγκον	ἐνήνοχα	ἐνήνεγμαι	ἠνέχθην
φεύγω *flee*	φεύξομαι	ἔφυγον	πέφευγα		
φημί *say*	φήϲω	ἔφηϲα (ἔφην impf.)			
φθάνω *anticipate*	φθήϲομαι	ἔφθαϲα ἔφθην (like ἔϲτην)			
(δια–)φθείρω *destroy, corrupt*	φθερῶ	ἔφθειρα	ἔφθαρκα	ἔφθαρμαι	ἐφθάρην
φοβέομαι *fear*	φοβήϲομαι			πεφόβημαι	ἐφοβήθην
φύω *produce*	φῡ́ϲω	ἔφῡϲα (tr.) ἔφῡν (intr. *grew, was*)	πέφῡκα (intr. *am by nature, am*)		
χαίρω *rejoice*	χαιρήϲω		κεχάρηκα		ἐχάρην
χράομαι *use*	χρήϲομαι	ἐχρηϲάμην		κέχρημαι	ἐχρήϲθην
χρή impers. *it is necessary*	χρῆϲται	χρῆν, ἐχρῆν (both impf.)			
ὠνέομαι *buy*	ὠνήϲομαι	(ἐπριάμην)		ἐώνημαι	ἐωνήθην

vocabulary

In using the vocabulary the following should be noted:

(a) In addition to the abbreviations explained on pp.xiif the sign † is used:

  (i) **before** a simple verb whose principal parts are given on pp.321ff.

  (ii) **after** a compound verb whose simple form is included in the same list.

(b) The feminine and neuter forms of adjectives and the genitive of nouns are nearly always abbreviated and will **not** necessarily have the same accent as the form given in full, e.g. the genitive of ἄβυϲϲοϲ is ἀβύϲϲου, but these are listed below as ἄβυϲϲοϲ, -ου; in these cases the accent of the abbreviated form must be deduced from the rules for accentuation given in **Appendix 8.**

(c) The form of the article which accompanies each noun indicates its gender.

ἄβατοϲ, -ον	*impassable*
ἄβιοϲ, -ον	*unlivable, unsupportable*
ἄβροτοϲ, -ον	*without men, deserted by men*
ἄβυϲϲοϲ, -ου, ἡ	*abyss*
ἀγαγ-	aor. stem of ἄγω
ἀγαθόϲ, -ή, -όν	*good, noble, brave*
ἀγαθὰ λέγω	*speak well of* (+acc., 22.1/2*f*(ii))
ἀγαθὰ ποιέω	*do good to* (+acc., 22.1/2*f*(ii))
Ἀγάθων, -ωνοϲ, ὁ	*Agathon* (tragic poet)
ἀγάλλομαι	*glory, exult in* (+dat.)
ἄγαμαι (aor. ἠγάϲθην)	*admire*
Ἀγαμέμνων, -ονοϲ, ὁ	*Agamemnon* (Greek commander at Troy)
ἄγαν (adv.)	*too much, excessively*
ἀγανακτέω	*be annoyed*
ἀγαπάω	*love*
†ἀγγέλλω	*report, announce*
ἄγγελοϲ, -ου, ὁ	*messenger*
ἄγγοϲ, -ουϲ, τό	*vessel, urn*
Ἆγιϲ, -ιδοϲ, ὁ	*Agis* (King of Sparta)
ἄγκῡρα, -ᾱϲ, ἡ	*anchor*
ἀγνοέω	*not to know, fail to understand*
ἄγνοια, -ᾱϲ, ἡ	*ignorance*
ἁγνόϲ, -ή, -όν	*chaste*
ἀγορά, -ᾶϲ, ἡ	*place of assembly, market-place*; *agora*
ἀγοράζω	*buy in the market*
ἀγορεύω	*speak* (in assembly); *proclaim*
ἄγριοϲ, -ᾱ, -ον	*fierce, cruel*
ἄγροικοϲ, -ον	*from the country, rustic, boorish*
ἀγρόϲ, -οῦ, ὁ	*field, country, farm*
ἀγρυπνέω	*lie awake, pass sleepless nights*
†ἄγω	*lead, bring*
ἄγω καὶ φέρω	*plunder*

ἀγών, -ῶνοϲ ὁ *contest, trial, competition, exploit*
ἀδαμάντινοϲ, -ον *adamantine, of steel*
ἀδελφή, -ῆϲ, ἡ *sister*
ἀδελφιδῆ, -ῆϲ, ἡ *niece*
ἀδελφόϲ, -οῦ, ὁ *brother*
ἀδεῶϲ (adv.) *fearlessly*
ἄδηλοϲ, -ον *unclear*
ἀδικέω *be unjust, commit a crime*; *wrong, injure* (+acc.)
ἀδίκημα, -ατοϲ, τό *crime, wrong*
ἀδικίᾱ, -ᾱϲ, ἡ *injustice, wrongdoing*
ἄδικοϲ, -ον *unjust, dishonest*
ἀδίκωϲ (adv.) *unjustly*
Ἄδμητοϲ, -ου, ὁ *Admetus* (king of Pherae, husband of Alcestis)
ἀδολέϲχηϲ, -ου, ὁ *idle talker, babbler*; (as. adj.) *garrulous*
ἀδύνατοϲ -ον *impossible*; *incapable*
ᾄδω *sing*
ἀεί (adv.) *always, continually*; *in succession*
ἀείδω = ᾄδω
ἀεικήϲ, -έϲ *shameful*
ἀείμνηϲτοϲ, -ον *not to be forgotten*
#ἀεκαζόμενοϲ, -η, -ον *unwilling(ly)*
#ἀεροβατέω *tread the air*
ἀετόϲ, -οῦ, ὁ *eagle*
ἀηδών, -όνοϲ, ἡ *nightingale*
ἀήρ, -έροϲ, ὁ *air*
ἀθάνατοϲ, -ον *immortal*
Ἀθηνᾶ, -ᾶϲ, ἡ *Athena*
Ἀθήναζε (adv.) *to Athens*
Ἀθῆναι, -ῶν, αἱ *Athens*
Ἀθηναῖοϲ, -ᾱ, -ον *Athenian*
Ἀθήνηθεν (adv.) *from Athens*
Ἀθήνηϲι(ν) (adv.) *at Athens*
ἀθλητήϲ, -οῦ, ὁ *athlete*
ἄθλιοϲ, -ᾱ, -ον *wretched, miserable*
ἆθλον, -ου, τό *prize*
ἆθλοϲ, -ου, ὁ *contest*; *ordeal*
ἀθροίζω *gather together* (tr.)
ἀθρόοϲ, -ᾱ, -ον *all together, all at once, in a body*
ἀθῡμέω *be despondent*
#αἰ = εἰ
#αἰάζω *bewail, lament*
#αἰαῖ (exclamation) *alas!*
Αἴγῑνα, -ηϲ, ἡ *Aegina* (island in the Saronic Gulf near Athens)
Αἰγῑνήτηϲ, -ου, ὁ *man of Aegina*
Αἰγύπτιοϲ, -ᾱ, -ον *Egyptian*
Αἴγυπτοϲ, -ου, ἡ *Egypt*
αἰδέομαι *respect*; *feel pity for*; *stand in awe of, fear*
Ἅιδηϲ, -ου (also # Ἀΐδηϲ), ὁ *Hades* (god of the underworld) εἰϲ Ἅιδου *to the house of Hades, to the underworld* (23.1/1*a*)
αἰδώϲ, -οῦϲ, ἡ *sense of shame, modesty, respect* (13.1/1*b*(i))
#αἰεί = ἀεί
#αἰέν = ἀεί
αἰθήρ, -έροϲ, ὁ *upper air, sky*
αἴθομαι *burn, blaze*
αἰκίᾱ, -ᾱϲ, ἡ *suffering, misery*
αἰκίζομαι *maltreat*
αἷμα, -ατοϲ, τό *blood*; *bloodshed, murder*
Αἵμων, -ωμοϲ, ὁ *Haemon* (son of Creon)
†αἰνέω *praise*
αἴνιγμα, -ατοϲ, τό *riddle*
αἰνικτηρίωϲ (adv.) *riddlingly, in riddling fashion*
αἰνίττομαι *speak in riddles*
#αἶνοϲ, -ου, ὁ *tale, story*
αἰνῶϲ (adv.) *terribly*
αἴξ, αἰγόϲ, ὁ/ἡ *goat*
#αἰπυμήτηϲ, -ου (adj.) *with high thoughts, lofty-minded*
αἱρέομαι *choose, elect*
†αἱρέω *take, capture*; *convict* (18.1/4)
†αἴρω *lift, raise up*; *set sail*; *exalt*
†αἰϲθάνομαι *perceive, notice, realize* (+gen. or acc.,13.1/2*a*(iii))
Αἰϲχίνηϲ, -ου, ὁ *Aeschines* (Athenian orator)
αἰϲχρόϲ, -ᾱ́, -όν *ugly* (of people); *base, shameful, disgraceful* (compar. αἰϲχῑ́ων, supl. αἴϲχιϲτοϲ)
Αἰϲχύλοϲ, -ου, ὁ *Aeschylus* (tragic poet)
αἰϲχῡ́νη, -ηϲ, ἡ *shame, disgrace*
αἰϲχῡ́νομαι *be ashamed* (15.1/2*c*); *feel shame before*
†αἰϲχῡ́νω *dishonour, disgrace*
αἰτέω *ask (for)* (+double acc., 22.1/2*f*(ii)); *ask alms of* (+acc.)
αἰτίᾱ, -ᾱϲ, ἡ *reason, cause*; *responsibility, blame*; *charge, accusation*; *fault*
αἰτιάομαι *accuse*

αἴτιοϲ, -ᾱ, -ον *responsible (for), guilty (of)* (+gen.)
#αἶψα (adv.) *quickly, forthwith*
αἰών, -ῶνοϲ, ὁ *life, lifetime; age*
Ἀκαδήμεια, -ᾱϲ, ἡ *the Academy* (park and gymnasium in Athens)
Ἀκάνθιοϲ, -ᾱ, -ον *of Acanthus* (city in Macedonia)
ἀκαταϲκεύαϲτοϲ, -ον *unformed*
ἀκήκοα perf. ind. of ἀκούω
ἀκῑ́νητοϲ, -ον *motionless, immovable*
#ἀκμαῖοϲ, -ᾱ, -ον *in full bloom, at the prime*
ἀκμή, -ῆϲ, ἡ *prime, zenith*
ἀκολαϲίᾱ, -ᾱϲ, ἡ *lack of restraint*
ἀκόλαϲτοϲ, -ον *undisciplined, unrestrained, licentious*
ἀκολουθέω *follow, accompany* (+dat.)
ἀκόλουθοϲ, -ου, ὁ *servant, slave*
ἀκολούθωϲ (adv.) *in accordance with* (+dat.)
ἀκονάω *sharpen*
ᾱ̓κούϲιοϲ, -ον *against one's will, involuntary*
†ἀκούω *hear, listen (to)* (+gen. of person, gen. or acc. of thing,13.1/2*a*(iii)); *be spoken of* (17.1/5)
ἀκρῑβῶϲ (adv.) *accurately, exactly, carefully*
ἄκρον, -ου, τό *peak, summit*
ἀκρόπολιϲ, -εωϲ, ἡ *acropolis, citadel*
ἄκροϲ, -ᾱ, -ον *high; top of* (18.1/6)
Ἀκταίων, -ωνοϲ, ὁ *Actaeon* (mythological character)
ἀκτή, -ῆϲ, ἡ *shore, coast*
ᾱ̓́κων, ᾱ̓́κουϲα, ἆκον *unwilling(ly)*
ἀλγέω *feel pain, be in pain; grieve; suffer*
ἄλγοϲ, -ουϲ, τό *grief, pain, suffering*
ἀλγῡ́νω *grieve, distress* (+acc.)
Ἀλέξανδροϲ, -ου, ὁ *Alexander* (the Great, of Macedon)
ἀλήθεια, -ᾱϲ, ἡ *truth*
ἀληθεύω *tell the truth*
ἀληθήϲ, -έϲ *true*
τὰ ἀληθῆ (τἀληθῆ) *the truth*
ἀληθινῶϲ (adv.) *truly, really*
ἀληθῶϲ (adv.) *truly, really*
ὡϲ ἀληθῶϲ *in very truth*

Ἁλικαρναϲϲεύϲ, -έωϲ, ὁ *man from Halicarnassus*
†ἁλίϲκομαι *be caught; be convicted* (18.1/4)
ἀλκή, -ῆϲ, ἡ *valour, bravery*
Ἄλκηϲτιϲ, -ιδοϲ, ἡ *Alcestis* (wife of Admetus)
Ἀλκιβιάδηϲ, -ου, ὁ *Alcibiades* (Athenian general and statesman)
ἄλκιμοϲ, -ον *brave*
ἀλλά (conj.) *but; well, now*
ἀλλάττω *change*
ἀλλήλουϲ, -ᾱϲ, -α (reciprocal pron.) *each other, one another* (9.1/4*b*)
ἄλλοθι (adv.) *elsewhere*
ἅλλομαι (aor. ἡλάμην) *leap*
ἄλλοϲ, -η, -ο (9.1/3) *other, the rest of; as well, besides* (7.2.12 *l.* 11)
ἄλλοϲ . . . ἄλλον *one . . . another*
(cf. note on 5.2.5(*viii*))
ἄλλοτε (adv.) *at other times*
ἀλλότριοϲ, -ᾱ, -ον *someone else's; alien*
ἄλλωϲ (adv.) *otherwise; in vain*
ἄλλωϲ τε καί *especially*
ἅλμη, -ηϲ, ἡ *sea-water, brine; sea*
ἄλογοϲ, -ον *speechless; irrational*
ἅλϲ, ἁλόϲ, ἡ *sea*
ἄλϲοϲ, -ουϲ, τό *grove*
ἀλυϲκάζω *shun, shrink away*
ἄλφιτα, -ων, τά *barley-groats; daily-bread*
ἀλωπεκῆ, -ῆϲ, ἡ *fox-skin*
ἀλώπηξ, -εκοϲ, ἡ *fox*
ἅλωϲιϲ, -εωϲ, ἡ *capture*
ἅμα (adv.) *at the same time;* (prep.+dat.) *at the same time as, together with*
ἅμα μέν ... ἅμα δέ *partly ... partly*
ἅμα ἡλίῳ ἀνέχοντι *at sunrise*
ἅμα (τῇ) ἡμέρᾳ *at dawn*
ἀμαθήϲ, -έϲ *ignorant*
ἀμαθίᾱ, -ᾱϲ, ἡ *ignorance, stupidity*
ἅμαξα, -ηϲ, ἡ *wagon*
ἁμαρτ- aor. stem of ἁμαρτάνω
ἁμαρτάνω *err; do wrong; make a mistake;* (+gen.,13.1/2*a*(iv)) *miss, fail to achieve*
ἁμαρτίᾱ, -ᾱϲ, ἡ *fault, wrong, sin*

ἀμείβω *change, alter*
ἀμείνων, -ον *better* (compar. of ἀγαθόϲ)
ἀμηχανέω *be at a loss/helpless*
ἀμίϲ, -ίδοϲ, ἡ *chamber-pot*
ἄμμοϲ, -ου, ἡ *sand*
†ἀμῡ́νω *keep/ward off,* (acc. of person kept off and dat. of person defended); in mid., *defend oneself against* (+acc.)
Ἀμυρταῖοϲ, -ου, ὁ *Amyrtaeus*
ἀμφί (prep.+acc.) *about, around*
#ἀμφίαλοϲ, -ον *sea-girt*
ἀμφιβάλλομαι† *throw around, put on*
ἀμφιδέᾱ, -ᾱϲ, ἡ *bracelet, anklet*
#ἀμφιμάχομαι† *besiege*
ἀμφότεροϲ, -ᾱ, -ον *both*
ἀμφοτέρωθεν (adv.) *from/on both sides*
ἄμφω, -οιν, τώ (dual) *both*
ἀμώμητοϲ, -ον *blameless*
ἄν untranslatable particle: in a main clause (+ind. or opt.) with a potential/conditional sense (19.1/2, 18.1/5); in a subordinate clause (+subj.) with an indef. sense (14.1/4*c*(iii))
ᾱ̓́ν = ἐάν
ἀνά (prep.+acc.) *up, up along; throughout, over*
ἀναβαίνω† *go up; come up; mount*
ἀναβιβάζω *make go up*
ἀναβοάω† *call upon*
ἀναβολή, -ῆϲ, ἡ *putting off, delaying*
ἀναγιγνώϲκω† *read, read aloud*
ἀναγκάζω *force, compel*
ἀναγκαῖοϲ, -ᾱ, -ον *necessary, constraining*
ἀνάγκη, -ηϲ, ἡ *necessity, compulsion, force*
  ἀνάγκη ἐϲτί *it is necessary* (+dat. and inf.)
ἀνάγω† *bring up, raise;* (mid.) *set sail, put out to sea*
ἀναδίδωμι† *give forth, send up*
ἀναζητέω *investigate*
ἀνάθεμα, -ατοϲ, τό *anything dedicated (especially to evil)*; *an accursed thing*
ἀνάθημα, -ατοϲ, τό *dedication*
ἀναίδεια, -ᾱϲ, ἡ *shamelessness*
#ἀναιμόϲαρκοϲ, -ον *with bloodless flesh*
ἀναιρέω† *pick up*; *give a response* (of an oracle)
ἀναίϲθητοϲ, -ον *without feeling, stupid*
ἀναίτιοϲ, -ον *innocent*
ἀναλαμβάνω† *take up, take with one*
†ἀνᾱλίϲκω *spend*
ἀνάλῡϲιϲ, -εωϲ, ἡ *loosening, releasing*; *resolution* (of a problem)
ἀνάλωτοϲ, -ον *not able to be captured, impregnable*
ἀναμένω† *wait, stay, wait for* (+acc.)
ἀναμετρέομαι *measure carefully*
ἀναμιμνῄϲκω† *remind*; (pass.) *recall to mind, remember*
#ἄναξ, -ακτοϲ, ὁ *lord, king*
Ἀναξαγόρᾱϲ, -ου, ὁ *Anaxagoras* (philosopher of Clazomenae in Asia Minor)
Ἀναξιμένηϲ, -ουϲ, ὁ *Anaximenes* (early philospher)
ἀνάξιοϲ, -ον *unworthy*
ἀναπτύϲϲω *unfold, disclose*
ἀναϲπάω (aor. -έϲπαϲα) *haul up*; *tear up, pull down*
ἀνάϲϲω *rule over* (+gen., 13.1/2*a*(i))
#ἀναϲταλύζω *weep, sob*
ἀναϲταυρόω *impale*
ἀνατίθημι† *dedicate, make a dedication*
ἀναφέρω† *bring back, refer*
ἀναχωρέω *withdraw, retreat, retire*
ἀνδρ– stem of ἀνήρ
ἀνδραποδίζω *enslave*
ἀνδράποδον, -ου, τό *captive*; *slave*
ἀνδρείᾱ, -ᾱϲ, ἡ *manliness, courage*
ἀνδρεῖοϲ, -ᾱ, -ον *manly, brave*
ἀνδριᾱ́ϲ, -άντοϲ, ὁ *statue*
ἄνεμοϲ, -ου, ὁ *wind*
ἀνεξέταϲτοϲ, -ον *without enquiry* or *investigation*
ἀνερ– = ἀνδρ–
ἀνερωτάω† *ask questions*
ἄνευ (prep.+gen.) *without*
ἀνέχω† *hold up, lift up*; intr. *rise up*
  ἅμα ἡλίῳ ἀνέχοντι *at sunrise*
ἀνήρ, ἀνδρόϲ, ὁ *man, husband*
ἄνθινοϲ, -η, -ον *flowery*

ἀνθίϲτημι† (mid. and intr. tenses of act.) *withstand, resist, oppose* (+dat.)
ἄνθοϲ, -ουϲ, τό *flower, bloom*; *glory*
ἀνθρώπινοϲ, -η, -ον *human*
ἄνθρωποϲ, -ου, ὁ/ἡ *human being, person*; *man*; *fellow*
ἅνθρωποϲ crasis for ὁ ἄνθρωποϲ
ἀνιάω *distress, vex*
ἀνῑ́δρωτοϲ, -ον *without raising a sweat*
ἀνίϲτημι† *raise up*; *restore*; *cause to migrate, expel, uproot*; (mid. and intr. tenses of act.) *rise up, stand up*; *migrate, go away* (19.1/1)
ἀνιϲτορέω *make enquiry about, ask about,* (+double acc.)
ἀνόητοϲ -ον *foolish*
†ἀνοίγνῡμι *open*
ἀνοικοδομέω *build up*; *rebuild*
ἀνόμοιοϲ, -ον (also -ᾱ, -ον) *unlike, dissimilar* (+dat.)
ἀνταγορεύω (aor. ἀντεῖπον, 18.1/4 note 2) *speak against, deny*
ἀνταγωνίζομαι *struggle against, vie with* (+dat.)
ἀντακούω *hear in turn*
Ἀνταλκίδαϲ, -ου, ὁ *Antalcidas* (Spartan general)
ἀντεῖπον aor. of ἀνταγορεύω
ἀντέχω† *hold out, withstand*
ἀντί (prep.+gen.) *instead of, in return for*
ἀντιβολέω *entreat, beseech*
ἀντιγράφω *write in reply*
ἀντιδίδωμι† *give in return*
ἀντίθεϲιϲ, -εωϲ, ἡ *opposition, antithesis*
ἀντιλέγω† *argue against, oppose*
ἀντίον (adv.) *opposite*
Ἀντίοχοϲ, -ου, ὁ *Antiochus*
Ἀντιϲθένηϲ, -ουϲ, ὁ *Antisthenes* (philosopher)
ἀνυποδηϲίᾱ, -ᾱϲ, ἡ *going barefoot*
ἀνυπόδητοϲ, -ον *without shoes*
ἄνω (adv.) *above, up above*
#ἄνωγα (perf. with pres. sense, 19.1/3*a*) *command, order*
ἀνωφελήϲ, -έϲ *useless*
ἀξιόπιϲτοϲ, -ον *worthy of credit, trustworthy*
ἄξιοϲ, -ᾱ, -ον *worthy (of), deserving* (+gen.), *worthwhile*
ἀξιόω *think worthy of*
ἀόρᾱτοϲ, -ον *unseen, invisible*
ἀπαγγέλλω† *announce, report*
ἀπαγορεύω *forbid* (18.1/4 note 2)
ἀπάγχομαι *hang oneself*
ἀπαγχονίζω *hang by a noose*
ἀπάγω† *lead/take away*
ἀπαθήϲ, -έϲ *not suffering*
ἀπαίρω† *sail away, depart*
ἀπαλλαγή, -ῆϲ, ἡ *deliverance*
ἀπαλῡ́νω *make tender/delicate*
ἀπάνθρωποϲ, -ον *far from men, desolate*
ἀπανίϲτημι† *withdraw*
ἀπαντάω *go to meet, meet* (+dat.,13.1/2*b*(iii))
ἅπαξ (adv.) *once only, once*
ἀπαραίτητοϲ -ον *unmoved by prayer, inexorable*
ἀπαρνέομαι *deny*
ἅπᾱϲ, ἅπᾱϲα, ἅπαν *all, the whole of*
ἀπατάω *deceive*
ἀπάτη, -ηϲ, ἡ *deceit*
ἀπέθανον aor. of ἀποθνῄϲκω
ἀπεικάζω *liken, compare*
ἀπειλέω *threaten* (+dat., 13.1/2*b*(i))
ἄπειμι *be absent*
ἀπείργω† *hinder, prevent*
ἀπειρίᾱ, -ᾱϲ, ἡ *inexperience*
ἄπειροϲ, -ον *ignorant of, inexperienced in* (+gen.)
  ἀπείρωϲ ἔχω *be without experience*
ἀπενθήϲ, -έϲ *free from grief/woe*
ἀπεριϲκέπτωϲ (adv.) *incautiously*
ἀπέρχομαι† *go away, depart*
ἀπέχω† *be distant from* (+gen.); (mid.) *keep one's hands off, keep away from* (+gen.)
ἀπιϲτέω *distrust*
ἀπιϲτίᾱ, -ᾱϲ, ἡ *faithlessness*
ἄπιϲτοϲ, -ον *incredible*; *untrustworthy, not to be believed*; *mistrustful*
  ἀπίϲτωϲ ἔχω *be mistrustful*
ἄπλετοϲ, -ον *boundless, immense*
ἁπλοῦϲ, -ῆ, -οῦν *simple* (6.1/2)
ἀπό (prep.+gen.) *from, away from*
ἀποβαίνω† *land*
ἀποβάλλω† *throw away, lose*
ἀποδημίᾱ, -ᾱϲ, ἡ *being abroad* or *away from one's country*
ἀποδιδράϲκω (fut. -δρᾱ́ϲομαι aor. -έδρᾱν) *run away, escape, flee*

ἀποδίδωμι† *give back, return, repay;* (mid.) *sell*

ἀποθαν- aor. stem of ἀποθνῄcκω

ἀποθνῄcκω† *die, be killed* (17.1/5; for the perfect see 19.1/3*a*)

ἄποικοc, -ου, ὁ *settler, colonist*

†ἀποκρῑ́νομαι *answer*

ἀπόκριcιc, -εωc, ἡ *answer, reply*

ἀποκρύπτω *hide from sight*; (mid.) *conceal for one's own purposes*

ἀποκτείνω† *kill*

ἀποκωλύω *hinder from*

ἀπολέγομαι *pick out*

ἀπολεc- aor.stem of ἀπόλλῡμι

ἀπόλλῡμι† *kill, ruin, destroy, lose* (20.1/1 note 2)

  ἀπωλόμην *I was killed*

  ἀπόλωλα *I am lost/dead/ruined*

Ἀπόλλων, -ωνοc, ὁ *Apollo* (acc. either -ωνα or -ω)

ἀπολογέομαι *defend oneself, speak in one's defence; plead in one's defence* (+acc.)

ἀπολογίᾱ, -ᾱc, ἡ *speech in one's defence*

ἀπολῡ́ω *free, release*

ἀπομῑμέομαι *imitate, copy*

ἀποπῑ́πτω† *fall overboard*

ἀποπλέω† *sail away*

ἀποπνῑ́γομαι *choke, suffocate, be drowned*

ἀπορέω *be at a loss, be in difficulty*

ἀπορίᾱ, -ᾱc, ἡ *lack of provisions, want*; *perplexity, difficulty*

ἀποcτατέω *stand aloof from* (+gen.)

ἀποcτέλλω† *send, send away*

ἀποcτερέω *deprive of, rob, defraud, refuse payment of*

ἀποcτροφή, -ῆc, ἡ *turning away from, escape*

ἀπότακτοc, -ον *set apart for special use*

ἀποτειχίζω *wall off*

ἀποτέμνω† *cut off*

ἀποτίθημι† *put away, bury*; (mid.) *lay aside*

ἀποτρέχω† *run away, run off*

ἀποτυγχάνω† *fail to obtain*

#ἀπούραc (epic aor. pple. of ἀπαυράω) *having taken away*

ἀποφαίνω† *reveal, show*

ἀποφέρω† *carry away*

ἀποφεύγω† *flee, run off*; *be acquitted*

ἀποχωρέω *go away, depart*

ἀποχώρηcιc, -εωc, ἡ *privy, public toilet*

ἀπραγμόνωc (adv.) *without trouble*

ἀπράγμων, -ονοc *free from business, not meddling in public affairs*

ἅπτω *fasten, fix*; *light* (a lamp); (mid.) *touch* (+gen.)

ἀπωθέω (aor. ἀπέωcα) *push away*

ἀπώλεcα aor. of ἀπόλλῡμι

ἄρα* (inferential particle) *then, consequently, after all*

ἆρα interrog. particle (10.1/2*a*)

ἀργαλέοc, -ᾱ, -ον *painful, troublesome*

Ἀργεῖοι, -ων, οἱ *Argives*; (poet.) *Greeks*

Ἀργεῖοc, -ᾱ, -ον *Argive*; (poet.) *Greek*

Ἀργινοῦcαι, -ῶν, αἱ *Arginousae (islands)* (scene of Athenian naval victory)

Ἄργοc, -ουc, τό *Argos*

ᾱ̓ργόc, -όν *idle, lazy*

ἀργύριον, -ου, τό *silver, money*

ἀργυροῦc, -ᾶ, -οῦν *made of silver, silver*

ἀρετή, -ῆc, ἡ *courage*; *excellence, virtue*

Ἄρηc, -ου ὁ *Ares* (god of war)

ἄρθρον, -ου, τό *joint, limb*

Ἀριαῖοc, -ου, ὁ *Ariaeus*

ἀριθμόc, -οῦ, ὁ *number, amount, total*

#ἀριπρεπήc, -έc *very bright, conspicuous*

ᾱ̓ριcτάω *have breakfast*

Ἀριcτεύc, -έωc, ὁ *Aristeus*

ἀριcτεύω *be best, be best at* (+inf.)

Ἀριcτόκριτοc, -ου, ὁ *Aristocritus*

ᾱ̓́ριcτον, -ου, τό *breakfast*

ἄριcτοc, -η, -ον *best*; *bravest* (supl. of ἀγαθόc)

Ἀριcτοτέληc, -ουc, ὁ *Aristotle* (philosopher)

Ἀριcτοφάνηc, -ουc, ὁ *Aristophanes* (comic poet)

Ἀρίφρων, -ονοc, ὁ *Ariphron*

ἄρκτοc, -ου, ἡ *bear*

ἁρμόζει (impers.) *it is fitting, it suits*

Ἄρνη, -ηϲ, ἡ *Arne* (place in Thessaly)
ἄρνυμαι *win*
ἁρπάζω *seize, plunder, snatch*
ἁρπακτήϲ, -οῦ, ὁ *robber, ravisher*
#ἁρπαλέοϲ, -ᾱ, -ον *attractive, alluring*
ἄρρηκτοϲ, -ον *unbroken, unbreakable*
ἄρρητοϲ, -ον *unspoken, unmentioned*
ἀρϲενικόϲ, -ή, -όν *male, masculine*
Ἀρταφέρνηϲ, -ουϲ, ὁ *Artaphernes*
Ἄρτεμιϲ, -ιδοϲ, ἡ *Artemis* (goddess)
ἄρτημα, -ατοϲ, τό *ear-ring*
ἄρτι (ἀρτίωϲ) (adv.) *newly, recently, just now*
ἄρτοϲ, -ου, ὁ *bread*
ἀρχαῖοϲ, -ᾱ, -ον *ancient, old*; *former*
Ἀρχέλᾱοϲ, -ου, ὁ *Archelaus* (King of Sparta)
ἀρχή, -ῆϲ, ἡ *beginning*; *rule, power*; *empire*; *office, magistracy, board of magistrates, magistrate, officer*
ἀρχιερεύϲ, -έωϲ, ὁ *high priest*
Ἀρχιμήδηϲ, -ουϲ, ὁ *Archimedes* (Syracusan mathematician and inventor)
†ἄρχω *rule, rule over, command* (+gen., 13.1/2*a*(i)) (+pple.) *begin* (of something continued by others); (mid.) *begin* (of something continued by oneself)
ἄρχων, -οντοϲ, ὁ *archon (magistrate)*
ἀϲαφήϲ, -έϲ *obscure, unclear*
ἄϲβεϲτοϲ, -ον (also -η, -ον) *unquenchable, inextinguishable, imperishable*
ἀϲέβεια, -ᾱϲ, ἡ *impiety, irreverence* (to gods)
ἀϲεβέω *commit impiety*
ἀϲθένεια, -ᾱϲ, ἡ *weakness, illness*
ἀϲθενέω *be weak/ill*
ἀϲθενήϲ, -έϲ *weak, ill*
ἀϲινέϲτατα (supl. adv.) *most/very harmlessly*
ἀϲῑτέω *be without food*
ἀϲκέω *practise, exercise, train*
ἄϲμενοϲ, -η, -ον *glad, pleased*
ἀϲπάζομαι *greet*
Ἀϲπαϲίᾱ, -ᾱϲ, ἡ *Aspasia* (mistress of Pericles)
ἄϲπετοϲ, -ον *enormously great, boundless*
ἀϲπίϲ, -ίδοϲ, ἡ *shield*
ἀϲτεῖοϲ, -ᾱ, -ον *charming, attractive*
ἀϲτήρ, -έροϲ, ὁ *star*
ἀϲτρονομίᾱ, -ᾱϲ, ἡ *astronomy*
ἄϲτυ, -εωϲ, τό *city, town*
ἀϲφάλεια, -ᾱϲ, ἡ *safety, security*
ἀϲφαλήϲ, -έϲ *safe, secure*
ἀϲφαλῶϲ (adv.) *safely*
ἀταλαίπωροϲ, -ον *without taking pains, not painstaking*
ἀτάρ (conj.) *but*
ἀταϲθαλίᾱ, -ᾱϲ, ἡ *presumptuous sin, wickedness*
ἅτε (particle) *as if, as;* (causal) *in as much as, since, seeing that, because, as* (+pple. 12.1/2*a*(ii))
ἀτελήϲ, -έϲ *incomplete*
#ἄτερ (prep.+gen.) *without*
ἄτεχνοϲ, -ον *unskilled*
ἀτεχνῶϲ (adv.) *simply, just*
ἄτη, -ηϲ, ἡ *ruin*
ἀτῑμάζω *dishonour*
ἀτῑ́μαϲτοϲ, -ον *dishonoured*
ἀτῑμίᾱ -ᾱϲ, ἡ *dishonour*; *loss of citizen rights*
ἄτῑμοϲ, -ον *dishonoured*; *deprived of citizen rights*
ἄτολμοϲ, -ον *not daring, lacking the heart to*
ἄτοποϲ, -ον *out of place, extraordinary, strange, absurd*
Ἀττικόϲ, -ή, -όν *Attic, Athenian*
Ἀττική (*sc.* γῆ), -ῆϲ *Attica*
ἀτυχήϲ, -έϲ *unlucky, unfortunate*
αὖ (adv.) *again, moreover*
αὐγή, -ῆϲ, ἡ *ray, beam*
#αὐδάω *speak, say, utter, tell*
αὐθαίρετοϲ, -ον *self-chosen, self-inflicted*
αὖθιϲ (adv.) *again*; *in turn, next, on the other hand*
αὐλέω *play the flute*
αὐλή, -ῆϲ, ἡ *courtyard, hall*
αὐλίζομαι *encamp*
αὔριον (adv.) *tomorrow*
#αὐτάρ (conj.) *but, then*
αὐτάρκηϲ, -εϲ *sufficient*
#αὖτε (adv.) *again, in turn*

αὐτίκα (adv.) *at once, immediately*
αὐτόθι (adv.) *on the spot, here*
αὐτόματον, -ου, τό *accident*
αὐτόν, -ήν, -ό (pron.) *him, her, it* (4.1/2; 9.1/3*c*)
αὐτός, -ή, -ό *self* (9.1/3*a*)
ὁ αὐτός *the same* (9.1/3*b*)
αὑτός crasis for ὁ αὐτός
αὐτοῦ (adv.) *here, there, on the spot*
ἀφαιρέω† *take away (from), remove;* (mid.) *deprive (of)* (+ double acc., 22.1/2*f*(ii))
ἀφανής, -έc *unseen, vanished, not to be seen*
ἀφανίζω *make unseen, wipe out, destroy*
ἀφαcίᾱ, -ᾱc, ἡ *speechlessness*
ἀφεῖναι aor. inf. of ἀφῑ́ημι
ἄφθονοc, -ον *abundant, plentiful; bountiful*
ἀφῑ́ημι† *send forth; discharge; let go*
†ἀφικνέομαι *arrive, come*
ἀφῑκόμην aor. of ἀφικνέομαι
ἀφίcτημι† *remove; make to revolt;* (mid. and intr. tenses of act.) *withdraw; revolt* (19.1/1)
Ἀφροδῑ́τη, -ηc, ἡ *Aphrodite* (goddess of love)
ἄφρων, -ον *senseless, foolish*
ἀφυήc, -έc *without natural talent/skill*
#ἀφύccομαι *draw (a liquid) for oneself*
ἄφωνοc, -ον *dumb, speechless*
Ἀχαῖοι, -ων, οἱ *Achaeans, Greeks*
Ἀχέρων, -οντοc, ὁ *Acheron* (river in the underworld)
ἀχθηδών, -όνοc, ἡ *burden*
ἄχθομαι *be annoyed/displeased at* (+dat.)
Ἀχιλλεύc, -έωc, ὁ *Achilles* (hero in *Iliad*)
ἄχυρα, -ων, τά *chaff, bran*

βαδίζω (fut. βαδιοῦμαι) *walk, go*
βάθοc, -ουc, τό *depth*
βαθύc, -εῖα, -ύ *deep*
#βαθυχαιτήειc, -εccα, -εν *long-haired*
†βαίνω *go, come; walk*
Βάκχοc, -ου, ὁ *Bacchus* (another name for Dionysus)
#βάκχοc, -ου, ὁ *person initiated into the rites of Bacchus*
†βάλλω *throw, hit, pelt; inflict*
βάπτω *dip; dye*
βάρβαροc, -ον *barbarian, foreign*
βαρῡ́νομαι *be weighed down*
βαρύc, -εῖα, -ύ *heavy; wearisome*
βαcίλεια, -ᾱc, ἡ *princess, queen*
βαcιλείᾱ, -ᾱc, ἡ *kingship*
βαcίλειοc, -ᾱ, -ον *royal*
βαcιλεύc, -έωc, ὁ *king*
βαcιλεύω *be king, rule* (+gen., 13.1/2*a*(i))
#βαcτάζω *lift up, carry*
βάτραχοc, -ου, ὁ *frog*
βέβαιοc, -ον (also -ᾱ, -ον) *secure, steady*
βέβρωκα perf. of βιβρώcκω
βέλοc, -ουc, τό *missile*
βέλτιcτοc, -η, -ον *best* (supl. of ἀγαθόc)
βελτῑ́ων, -ον *better* (compar. of ἀγαθόc)
βῆμα, -ατοc, τό *step*
βίᾱ, -ᾱc, ἡ *force, violence*
πρὸc βίᾱν *by force*
βιάζομαι *use force, force one's way*
βιαίωc (adv.) *violently*
βιβλίον, -ου, τό *book*
βίβλοc, -ου, ἡ *book*
βιβρώcκω (perf. βέβρωκα) *eat*
βίοc, -ου, ὁ *life; means of life; livelihood*
#βίοτοc, -ου, ὁ *life*
βιόω *live*
βιωτόc, -όν *to be lived, worth living*
βλάβη, -ηc, ἡ *damage*
†βλάπτω *hurt, injure; damage*
βλέπω *see, look (at); see the light of day, be alive*
βληθείc, -εῖcα, -έν aor. pple. pass. of βάλλω
#βλώcκω (fut. μολοῦμαι, aor. ἔμολον. perf. μέμβλωκα) *go*
†βοάω *shout*
βόειοc, -ᾱ, -ον *of beef*
βοή, -ῆc, ἡ *shout, shouting*
βοήθεια, -ᾱc, ἡ *help, aid*
βοηθέω *(run to) help* (+dat., 13.1/2*b*(i))
βόθροc, -ου, ὁ *hole, pit*
Βοιωτίᾱ, -ᾱc, ἡ *Boeotia* (state in north central Greece)
Βοιωτόc, -οῦ, ὁ *a Boeotian*
βοcκήματα, -ων, τά *cattle*

βόϲκω *feed, nourish*
βουλευτήριον, -ου, τό *council-chamber*
βουλεύω *plan, resolve, determine, deliberate*; (mid.) *discuss, deliberate, consider*; *plot*
βουλή, -ῆϲ, ἡ *plan, counsel, advice*; *council*
†βούλομαι *wish, want*
#βουνόϲ, -οῦ, ὁ *hill, mound*
βοῦϲ, βοόϲ, ὁ/ἡ *ox, bull, cow*
#βούτηϲ, -ου, ὁ *herdsman*
βραδέωϲ (adv.) *slowly*
βραδῡ́νω *be slow, hesitate*
#βραδύπουϲ, -πουν (gen. -ποδοϲ) *slow-footed*
βραδύϲ, -εῖα, -ύ (compar. βραδῑ́ων, supl. βράδιϲτοϲ) *slow*
βραχῑ́ων, -ονοϲ, ὁ *arm*
βραχύϲ, -εῖα, -ύ *short, brief*; *small, little*
βρέχω *wet* (tr.)
#βροτόϲ, -οῦ, ὁ *mortal man*
βρόχοϲ, -ου, ὁ *noose*
βρῶμα, -ατοϲ, τό *food*
βωμόϲ, -οῦ, ὁ *altar*

#γαῖα, -ᾱϲ, ἡ = γῆ
γάλα, -ακτοϲ, τό *milk*
†γαμέω (+acc.) *marry* (with the man as subject); (mid., +dat.) *marry* (with the woman as subject)
γάμοϲ, -ου, ὁ *marriage*
γάρ* (connecting particle) *for, as*
γαϲτήρ, -τρόϲ, ἡ *stomach, belly* (6.1/1*b*)
γαϲτρίμαργοϲ, -ον *gluttonous*
γε* (particle) *at least*; *at any rate, certainly, indeed* (13.1/3*b*)
γεγένημαι perf. of γίγνομαι
γεγενημένα, -ων, τα *events, occurrences, the past*
#γέγηθα (perf. with pres. sense, from γηθέω) *rejoice*
γέγονα perf. of γίγνομαι
#γεγώϲ = γεγονώϲ (perf. pple. of γίγνομαι)
γείτων, -ονοϲ, ὁ *neighbour*; (as adj.+dat.) *neighbouring*
Γέλᾱ, -ᾱϲ, ἡ *Gela* (city in Sicily)
†γελάω *laugh*
γέλοιοϲ (also γελοῖοϲ), -ᾱ, -ον *funny, ridiculous*
Γελῷοϲ, -ᾱ, -ον of Gela
γέλωϲ, -ωτοϲ, ὁ *laughter*

γέμω *be full of* (+gen.)
γεν- aor. stem of γίγνομαι
γένεϲιϲ, -εωϲ, ἡ *birth, coming into being*
γενναῖοϲ, -ᾱ, -ον *noble, well-born, noble-minded*
γενναίωϲ (adv.) *nobly*
γεννάω *beget, produce*
γένοϲ, -ουϲ, τό *race*; *kind*
γεραιόϲ, -ᾱ́, -όν *old*
γέραϲ, -ωϲ, τό *prize, privilege* (13.1/1 *b*(iii))
γέρρα, -ων, τά *wicker-work*
γέρων, -οντοϲ, ὁ *old man*
γεύομαι *taste*
γέφῡρα, -ᾱϲ, ἡ *bridge, embankment*
γεωμετρίᾱ, -ᾱϲ, ἡ *geometry*
γεωργόϲ, -οῦ, ὁ *farmer*
γῆ, -ῆϲ, ἡ *land, earth, ground*
κατὰ γῆν *by land*
ποῦ (τῆϲ) γῆϲ; *where on earth?*
γηγενήϲ, -έϲ *earth-born*
γημ- aor. stem of γαμέω
#γηράλεοϲ, -ᾱ, -ον *aged, old*
γῆραϲ, -ωϲ, τό *old age* (13.1/1 *b*(iii))
γηρᾱ́ϲκω *grow old*
γίγᾱϲ, -αντοϲ, ὁ *giant*
†γίγνομαι *become, be, be born*; *happen, take place*
†γιγνώϲκω *get to know, recognize, realize*; *think, resolve, decide*
γῑ́νομαι = γίγνομαι
Γλαῦκοϲ, -ου, ὁ *Glaucus*
γλαῦξ, -αυκόϲ, ἡ *owl*
#γλαφυρόϲ, -ᾱ́, -όν *hollow, hollowed*
Γλοῦϲ, -οῦ, ὁ *Glus*
γλυκερόϲ, -ᾱ́, -όν *sweet*
γλυκύϲ, -εῖα, -ύ *sweet*
γλῶττα, -ηϲ, ἡ *tongue*
γνάθοϲ, -ου, ἡ *jaw*
γνούϲ, γνοῦϲα, γνόν aor. pple. of γιγνώϲκω
γνῶθι 2nd s. imp. of ἔγνων
γνώμη, -ηϲ, ἡ *judgement, opinion, mind, purpose*
γνώριμοϲ, (-η), -ον *well-known, familiar*
γονεύϲ, -έωϲ, ὁ *parent*
γόνυ, -ατοϲ, τό *knee* (5.1/5 note 1)
Γοργώ, -οῦϲ, ἡ *Gorgo*
#γουνόομαι *implore, entreat*

γράμμα, -ατοϲ, τό *written character, letter*
γραμματικόϲ, -οῦ, ὁ *grammarian*
γραμματιϲτήϲ, -οῦ, ὁ *schoolmaster*
γραῦϲ, γρᾱόϲ, ἡ *old woman* (11.1/4)
γραφεῖον, -ου, τό *pencil*
γραφή, -ῆϲ, ἡ *writing, drawing; indictment, charge, case*
†γράφω *write; draw, paint;* (mid.) *indict, charge*
γρῡπόϲ, -ή, -όν *hook-nosed, aquiline*
Γύλιπποϲ, -ου, ὁ *Gylippus* (Spartan general)
γυμνάζω *exercise, train*
γυμνόϲ, -ή, -όν *naked; lightly/poorly clad*
γυναικωνῖτιϲ, -ιδοϲ, ἡ *women's apartments*
γυνή, -αικόϲ, ἡ *woman, wife* (5.1/5 note 1)
γῦψ, γῡπόϲ, ὁ *vulture*
Γωβρύᾱϲ, -ᾱ, ὁ *Gobryas* (Persian general)

δαιμόνιοϲ, -ᾱ -ον *miraculous, supernatural*
δαίμων, -ονοϲ, ὁ *god, deity*
δαίϲ, δαιτόϲ, ἡ *feast*
δακ- aor. stem of δάκνω
δάκνω *bite; worry*
δάκρυ see δάκρυον
δακρυόειϲ, -εϲϲα, -εν *weeping, in tears*
δάκρυον, -ου, τό *tear* (alternative nom. δάκρυ 13.1/1*c*)
δακρύω *weep*
δακτύλιοϲ, -ου, ὁ *ring*
δάκτυλοϲ, -ου, ὁ *finger*
δανείζω *lend;* (mid.) *borrow*
δανειϲτήϲ, -οῦ, ὁ *creditor*
Δάρδανοϲ, -ου, ὁ *Dardanus* (founder of Troy)
δᾱρεικόϲ, -οῦ, ὁ *daric* (Persian gold coin)
δᾴϲ, δᾳδόϲ, ἡ *torch*
δαϲύϲ, -εῖα, -ύ *hairy, shaggy*
δέ* (connecting particle) *and, but*
  δ' οὖν* *be that as it may* (13.1/3*c*)
δέδαρμαι perf. mid./pass. of δέρω
δέδοικα *I fear, am afraid* (19.1/3*a*)
#δέδορκα *see, look upon* (perf. of δέρκομαι)
†δεῖ (impers.) *it is necessary* (+acc.and infin.); *there is a need of* (+gen., 21.1/4 note 3)
#δείδω *be alarmed*
†δείκνῡμι *show* (20.1/1 and Appendix 6)
δειλίᾱ, -ᾱϲ, ἡ *cowardice*
δειλόϲ, -ή, -όν *miserable, wretched, cowardly*
δειμαίνω (+acc.) *be afraid of, fear*
δεινόϲ, -ή, -όν *terrible, serious, strange; clever at* (+inf.)
δειπνέω *dine, have dinner, dine on* (+acc.)
δεῖπνον, -ου, τό *dinner*
δέκα (indecl. adj.) *ten*
δεκατόϲ, -ή, -όν *tenth*
δέλτοϲ, -ου, ἡ *writing-tablet*
δελφῖϲ, -ῖνοϲ, ὁ *dolphin*
Δελφοί, -ῶν, οἱ *Delphi*
δένδρον, -ου, τό *tree* (13.1/1*c*)
δένδρεον, -ου, τό *tree*
δεξιᾱ́, -ᾶϲ, ἡ *right hand*
  δεξιᾱ̀ν δίδωμι *give a pledge*
δεξιόϲ, -ᾱ́, -όν *on the right hand; clever*
Δέξιπποϲ, -ου, ὁ *Dexippus*
†δέομαι *need, implore, ask* (+gen., 13.1/2*a*(ii))
δέον (acc. absol.) *it being necessary* (21.1/5)
δέοϲ, -ουϲ, τό *fear*
#δέρκομαι *see, behold*
δέρω (perf. mid./pass. δέδαρμαι) *flay*
δεϲμόϲ, οῦ, ὁ (alternative pl. δεϲμά, τά) *bond*
δεϲμωτήριον, -ου, τό *prison*
δέϲποινα, -ηϲ, ἡ *mistress*
δεϲπότηϲ, -ου, ὁ *master*
δεῦρο (adv.) *here, over here*
δεύτεροϲ, -ᾱ, -ον *second*
†δέχομαι *receive*
δέω (A) *need, want, lack* (+gen.)
  πολλοῦ δέω *I am far from*
  πολλοῦ δεῖ *far from it!*
†δέω (B) *bind, tie*
δή * (particle) *indeed, certainly* (13.1/3*b*)
δῆλοϲ, -η, -ον *visible, clear, obvious*
δηλόω *make clear, show, reveal*
Δημέᾱϲ, -ου, ὁ *Demeas*

δημηγορέω *make a public speech*
Δημήτηρ, -τρος, ἡ *Demeter* (corn-goddess, mother of Persephone)
δημιουργός, -οῦ, ὁ *craftsman*; *maker, author*
δῆμος, -ου, ὁ *the people*; *democracy*; *deme*
Δημοσθένης, -ους, ὁ *Demosthenes* (fifth-century Athenian general; fourth-century orator)
δημόσιος, -ᾱ, -ον *public, of the state*
δημοσίᾳ *publicly*
δημοτικός, -ή, -όν *democratic, popular*
δήξομαι fut. of δάκνω
δήπου* (particle) *I presume, I should hope, doubtless*
δῆτα* (particle) *indeed*; *then* (13.1/3*a*)
δηχθ- aor. pass. stem of δάκνω
Δία acc. of Ζεύς (11.1/4)
διά (prep.+acc.) *because of, on account of*; (+gen.) *through, across*
διὰ τί; *why?*
διαβαίνω† *cross, cross over*
διαβάλλω† *slander*
διαβατέον *one must cross* (24.1/5)
διαβολή, -ῆς, ἡ *slander*
διάγνωσις, -εως, ἡ *[act of] distinguishing, deciding*
διάγω† *carry over*; *pass, spend* (of time); *live, pass one's life*
διάδοχος, -ον *succeeding, relieving*
διαθρύπτω *enervate, pamper*
διάκειμαι (+adv.) *be in certain state/mood*
διακλέπτω† *steal and secrete, appropriate*
διακομίζομαι† *carry across*
διακόπτω *cut through*
διᾱκόσιοι, -αι, -α *200*
†διαλέγομαι *converse with* (+dat.)
διαλλάττομαι *reconcile one's differences*
διαμέλλω† *delay*
διανοέομαι *intend, plan*; *think, suppose*
διάνοια, -ᾱς, ἡ *intention, plan*
διαπειράομαι *make trial of*
διαπίμπλημι† *fill with* (+gen.)
διαπολεμέω *fight it out* (*with someone*, dat.)
διαπορεύομαι *march/proceed through* (+acc.)
διαρπάζω *plunder*
διασπάομαι (aor. -εσπασάμην) *tear apart*
διατελέω† *accomplish*; *continue*
διατίθημι† *dispose*; *put in a certain state of body or mind*
διατριβή, -ῆς, ἡ *way/manner of spending time*
διατρῑ́βω *pass/waste* (time)
δίαυλος, -ου, ὁ *double course* (i.e. the race up the stadium and back)
διαφέρω† *differ from* (+gen.); *make a difference*; *be superior to* (+gen.)
διαφθείρω† *destroy*; *corrupt*
διαχωρίζω *separate, divide*
διδακτός, -ή, -όν *able to be taught*
διδάσκαλος, -ου, ὁ *teacher*
†διδάσκω *teach, train*
-διδρᾱ́σκω see ἀποδιδρᾱ́σκω
δίδωμι *give, offer, grant* (18.1/2)
διελαύνω† *ride through*
διεξέρχομαι† *go through, relate*
διέχω† *be separated/distant from* (+gen.)
διηγέομαι *explain, relate, describe*
δικάζω *be a juror*; *judge, give judgement*
δίκαιος, -ᾱ, -ον *just, honest, upright*
δικαιοσύνη, -ης, ἡ *justice, honesty*
δικαίως (adv.) *justly*
δικαστήριον, -ου, τό *law-court*
δικαστής, -οῦ, ὁ *juror, dicast, judge*
δίκη, -ης, ἡ *lawsuit*; (legal) *satisfaction*; *justice*; *penalty*; (personified, with cap.) *Justice*
δίκην δίδωμι *be punished, pay the penalty*
δίκην λαμβάνω *punish, exact one's due from* (παρά+gen.)
δίκτυον, -ου, τό *net, hunting-net*
Δίκων, -ωνος, ὁ *Dico*
δῑ́νη, -ης, ἡ *whirlpool*
Διογένης, -ους, ὁ *Diogenes* (philosopher)
διόλλῡμι† *destroy utterly*
Διονῡσόδωρος, -ου, ὁ *Dionysodorus*

Διόνῡϲοϲ, -ου, ὁ *Dionysus* (god of wine)
διότι (conj.) *because*
διπλοῦϲ, -ῆ, -οῦν *double*
δίϲ (adv.) *twice*
διττόϲ (διϲϲόϲ), -ή, -όν *two-fold, two*
δίφροϲ, -ου, ὁ *stool*
δίχα (adv., or prep.+gen.) *apart, apart from*
διψάω *be thirsty* (5.1/2 note 4)
†διώκω *pursue, chase, prosecute*
#δμώϲ, -ωόϲ, ὁ *slave taken in war* (13.1/1*b*(i))
δόγμα, -ατοϲ, τό *opinion, belief; decision, judgement*
†δοκέω *seem, seem good; be thought; consider* (self) *to be; think;*
  δοκεῖ (impers., +dat. and inf.) *it seems a good idea*; so δοκεῖ μοι *I decide* (21.1/4*a*)
#δόλιοϲ, -ᾱ, -ον *crafty, deceitful*
#δόλοϲ, -ου, ὁ *trick, guile*
#δόμοϲ, -ου, ὁ *house, home*
δόξα, -ηϲ, ἡ *reputation, fame; opinion*
δόξαν (acc. abs.) *it having been decided* (21.1/5)
δόρυ, -ατοϲ, τό *spear*
δοτέον *one must give* (24.1/5)
δότηϲ, -ου, ὁ *giver*
δουλείᾱ, -ᾱϲ, ἡ *slavery*
δουλεύω *be a slave*
#δούλιοϲ, -ᾱ, -ον *of slavery*
δοῦλοϲ, -ου, ὁ *slave*
δουλόω *enslave*
δούϲ, δοῦϲα, δόν, aor. pple. of δίδωμι
δράκων, -οντοϲ, ὁ *dragon, serpent*
δρᾶμα, -ατοϲ, τό *play, drama*
δραμεῖν aor. inf. of τρέχω
δραϲτήριοϲ, -ον *active*
δραχμή, -ῆϲ, ἡ *drachma* (coin)
δράω *do, act*
δρόμοϲ, -ου, ὁ *race*; δρόμῳ *at a run, at full speed*
δρόϲοϲ, -ου, ἡ *dew*
†δύναμαι *be able* (19.1/3*b*); *be powerful*
  μέγα δύναμαι *be very powerful*
δύναμιϲ, -εωϲ, ἡ *power, ability, force, strength*
δυνατόϲ, -ή, -όν *able, possible; strong, powerful*
  οἱ δυνατοί *the chief men*
δύο *two* (7.1/5*a*)
#δῡ́ρομαι (= ὀδῡ́ρομαι) *lament*
δύϲγνοια, -ᾱϲ, ἡ *ignorance, bewilderment*
#δυϲδάκρῡτοϲ, -ον *sorely wept*
δυϲεντερίᾱ, -ᾱϲ, ἡ *dysentery*
δύϲθῡμοϲ, -ον *disheartened, despondent*
δύϲκολοϲ, -ον *bad-tempered*
#δύϲλυτοϲ, -ον *indissoluble, inextricable*
δυϲμενήϲ, -έϲ *hostile*
δυϲπετῶϲ (adv.) *with difficulty*
δυϲϲεβήϲ, -έϲ *impious, ungodly, profane*
#δύϲτηνοϲ, -ον *wretched*
δυϲτυχέω *be unlucky/unfortunate*
δυϲτυχήϲ, -έϲ *unlucky, unfortunate*
δυϲτυχίᾱ, -ᾱϲ, ἡ *misfortune*
δύϲφοροϲ, -ον *hard to bear*
δυϲχείμεροϲ, -ον *wintry, stormy*
#δυϲώνυμοϲ, -ον *having an ill name, hateful*
δύω (A) *enter, get into*
δύω (B) = δύο *two*
δώδεκα (indecl. adj.) *twelve*
#δωδεκέτηϲ, -ου *twelve years old*
#δῶμα, -ατοϲ, τό *house; family*
δωρέομαι *present, give*
Δωριεύϲ, -έωϲ, ὁ *Dorieus* (half-brother of Spartan king Cleomenes)
δωροδοκίᾱ, -ᾱϲ, ἡ *bribery*
δῶρον, -ου, τό *gift, bribe*

ἑ (indir. refl. pron.) *him, her, it* (9.1/4*a*)
ἑᾱ́λων aor. of ἁλίϲκομαι
ἐάν (conj., +subj.) *if, if ever* (14.1/4*c*(iii))
ἔαρ, ἦροϲ, τό (the season of) *spring*
ἑαυτόν, -ήν, -ό (refl. pron.) *himself, herself, itself* (9.1/4*a*)
†ἐάω *allow, permit; let alone, let be*
ἔβην aor. of βαίνω
ἑβραϊϲτί (adv.) *in Hebrew*
ἐγγελάω† *laugh at* (+dat.)
ἐγγίγνομαι† *be born in, appear among*
ἐγγράφω† *write in/on, inscribe; enrol, enlist*
ἐγγύη, -ηϲ, ἡ *pledge, surety*
ἔγγυθεν (adv.) *from nearby*

ἐγγύϲ (adv., or prep.+gen.) *near, nearby*
†ἐγείρω *arouse, awaken* (perf. ἐγρήγορα = *I am awake*)
ἐγενόμην aor. of γίγνομαι
ἐγκέφαλοϲ, -ου, ὁ *brain*
ἔγκλημα, -ατοϲ, τό *accusation, complaint*
  ἔγκλημα ποιέομαι *make a complaint*
#ἐγκονέω *be quick, hasten*
ἐγκωμιάζω *praise*
ἐγκώμιον, -ου, τό *encomium, eulogy*; *victory-song*
ἔγνων aor. of γιγνώϲκω
ἐγρήγορα perf. of ἐγείρω
ἐγχειρέω *attempt, try*; *attack* (+dat.)
ἔγχοϲ, -ουϲ, τό *weapon, spear*
ἐγώ (pron.) *I* (4.1/2)
ἔγωγε *I at least*; *I for my part*
ἐγᾦμαι = ἐγὼ οἶμαι
#ἐγών = ἐγώ
ἔδαφοϲ, -ουϲ, τό *bottom*
ἐδόθην aor. pass. of δίδωμι
ἔδομαι fut. of ἐϲθίω
#ἔδω *eat*
ἐδωδή, -ῆϲ, ἡ *food*
ἔδωκα aor. of δίδωμι
ἕζομαι *seat oneself, sit*
†ἐθέλω *am willing, wish*
ἔθηκα aor. of τίθημι
ἔθνοϲ, -ουϲ, τό *nation, tribe, race*
ἔθρεψα aor. of τρέφω
εἰ (conj.) *if*
  εἰ γάρ or εἴθε *would that, I wish that* (to introduce wishes, 21.1/1)
  εἰ δὲ μή *but if not, otherwise*
εἶ 2nd s. of εἰμί *be* or εἶμι *shall come/go*
εἴᾱϲα aor. of ἐάω
#εἶδαρ, -ατοϲ, τό *food*
εἰδείην opt. of οἶδα
εἰδέναι inf. of οἶδα
#εἴδομαι *be seen, appear*
εἶδον aor. of ὁράω
εἶδοϲ, -ουϲ, τό *form, shape, appearance*; *beauty*
εἰδώϲ, εἰδυῖα, εἰδόϲ *knowing* (pple. of οἶδα)
εἶεν (particle) *well, well then*
εἴθε see εἰ
εἴκοϲι(ν) (indecl. adj.) *twenty*
εἴκω *give way, yield* (+dat.,13.1/2*b*(ii))
εἰκώϲ, -υῖα, -όϲ *like, resembling* (+dat.,19.1/3*a*)
εἴληφα perf. of λαμβάνω
εἱλόμην aor. of αἱρέομαι
εἷλον aor. of αἱρέω
εἰμί *be* (3.1/6 and **Appendix** 3)
εἶμι *shall come/go* (inf. ἰέναι; impf. ᾖα, 18.1/3 and **Appendix** 3)
#εἰν = ἐν
εἶναι *to be* (inf. of εἰμί)
εἰπ- aor. act./mid. stem of λέγω or of ἀγορεύω in compounds
εἴπερ (strengthened form of εἰ) *if indeed*
εἶπον aor. of λέγω and of ἀγορεύω in compounds (18.1/4 note 2)
†εἴργω *shut up, imprison*; *prevent, hinder, exclude*
εἴρηκα perf. act. of λέγω
εἴρημαι perf. mid./pass. of λέγω
εἰρήνη, -ηϲ, ἡ *peace*
  εἰρήνην ἄγω *live in/be at peace*
  εἰρήνην ποιέομαι *make peace*
εἰϲ (prep.+acc.) *to, into, on to*; *with regard to, in relation to*
  εἰϲ τοϲοῦτο/τοῦτο (+gen., 23.1/1*d*) *to such a pitch/point/degree of*
εἷϲ, μίᾱ, ἕν *one* (7.1/5*a*)
#εἶϲ 2nd s. of εἰμί or εἶμι
εἰϲάγω† *introduce*
#εἰϲαθρέω *look/gaze at*
εἰϲακούω† *give ear, pay attention*
εἰϲβαίνω† *go into, go on board*
εἰϲβάλλω† *throw into*; *invade*
εἰϲβολή, -ῆϲ, ἡ *invasion*
εἰϲέρχομαι† *enter, go inside*
εἴϲοδοϲ, -ου, ἡ *entrance*; *visit*
εἴϲομαι fut. of οἶδα
εἰϲοράω† *behold, look at*
εἰϲπλέω† *sail in*
εἰϲφέρω† *bring/carry into*
εἶτα (adv.) *then, next*
εἴτε . . . εἴτε *whether . . . or*
εἶχον impf. of ἔχω
εἴωθα *I am accustomed*
εἰωθώϲ, -υῖα, -όϲ *customary, usual*
ἐκ (prep.+gen.; before vowel ἐξ) *out of, from*
Ἑκάβη, -ηϲ, ἡ *Hecuba* (wife of Priam)
ἕκαϲτοϲ, -η, -ον *each, every*
  ὡϲ ἕκαϲτοϲ *each individually* (22.1/1*a*(v))

ἑκάϲτοτε (adv.) *on each occasion*
ἑκάτεροϲ, -ᾱ -ον *each* (of two)
ὡϲ ἑκάτεροϲ *each (of two) individually* (22.1/1*a*(v))
#ἕκατι (prep.+gen.) *on account of, for the sake of* (usually comes after word it governs)
#ἑκατομπτολίεθροϲ, -ον *with a hundred cities*
ἑκατόν (indecl. adj.) *100*
ἐκβαίνω† *step out, go forth; disembark*
ἐκβάλλω† *throw out, expel* (into exile)
#ἐκδίκωϲ (adv.) *unjustly*
ἐκεῖ (adv.) *there*
ἐκεῖθεν (adv.) *from there*
ἐκεῖνοϲ, -η, -ο (pron. and adj. 9.1/1) *that*
ἐκεῖϲε (adv.) *(to) there*
ἐκκαίω† *kindle*
ἐκκαλέω† *call* (someone) *out*
ἐκκληϲίᾱ, -ᾱϲ, ἡ *assembly*
ἐκκόπτω *knock out*
ἐκκρούω *knock out*
ἐκλέγω *pick out* (18.1/4 note 1)
ἐκμανθάνω† *learn thoroughly*
ἑκουϲίωϲ (adv.) *willingly*
ἐκπέμπω† *send out*
#ἐκπέρθω *destroy utterly*
ἐκπῑ́πτω† *fall out; be thrown out; be banished, be sent into exile* (17.1/5)
ἐκπλέω† *sail out/off*
ἔκπληξιϲ, -εωϲ, ἡ *panic, consternation*
ἐκπλήττω *strike with panic, frighten; amaze*
ἐκπρᾱ́ττω† *bring to pass, accomplish*
ἐκτόϲ (adv., and prep.+gen.) *outside*
ἐκτροφή, -ῆϲ, ἡ *bringing up, rearing*
Ἕκτωρ, -οροϲ, ὁ *Hector* (Trojan hero in *Iliad*)
ἐκφαίνομαι† *appear, shine out/forth*
ἐκφέρω† *carry out*
ἐκφεύγω† *escape*
ἑκών, -οῦϲα, -όν *willing(ly), wittingly*
ἑλ- aor. act./mid. stem of αἱρέω
ἐλάᾱ, -ᾱϲ, ἡ *olive-tree*
ἔλαβον aor. of λαμβάνω
ἔλαθον aor. of λανθάνω
Ἐλάτεια, -ᾱϲ, ἡ *Elatea* (town in Phocis)
ἐλάττων, -ον *smaller; fewer; less*
†ἐλαύνω *drive* (tr. and intr.); *drive out; march*
ἔλαφοϲ, -οῦ, ὁ/ἡ *deer*
ἐλάχιϲτοϲ, -η, -ον *smallest, least; fewest*
ἔλαχον aor. of λαγχάνω
ἐλέγχω *test, examine*
ἑλεῖν aor. inf. act. of αἱρέω
ἕλειοϲ, -ον *living in the marshes*
Ἑλένη, -ηϲ, ἡ *Helen*
ἐλευθερίᾱ, -ᾱϲ, ἡ *freedom*
ἐλεύθεροϲ, -ᾱ, -ον *free*
ἐλευθερόω *set free*
Ἐλεφαντίνη, -ηϲ, ἡ *Elephantine* (city in Egypt)
ἐλέφᾱϲ, -αντοϲ, ὁ *elephant*
ἐλήλυθα perf. of ἔρχομαι
ἐλήφθην aor. pass. of λαμβάνω
ἐλθ- aor. stem of ἔρχομαι
ἔλιπον aor. of λείπω
ἑλίϲϲω *turn*
#ἑλκεϲίπεπλοϲ, -ον *with trailing robes*
#ἑλκηθμόϲ, -οῦ, ὁ *[act of] being carried off, seizure*
†ἕλκω *pull, drag*
Ἑλλάϲ, -άδοϲ, ἡ *Greece*
ἐλλείπω† *be lacking in, fall short of* (+gen.)
Ἕλλην, -ηνοϲ, ὁ *a Greek*
Ἑλληνικόϲ, -ή, -όν *Greek*
Ἑλλήϲποντοϲ, -ου, ὁ *the Hellespont*
ἕλοϲ, -ουϲ, τό *marsh*
ἐλπίζω *hope, expect*
ἐλπίϲ, -ίδοϲ, ἡ *hope*
ἔμαθον aor. of μανθάνω
ἐμαυτόν, -ήν (refl. pron.) *myself* (9.1/4*a*)
ἐμβαίνω† *step on/into, embark, board*
ἐμβάλλω† *throw in, put in*
ἔμολον aor. of βλώϲκω
ἐμόϲ, -ή, -όν (poss. adj.) *my, mine*
ἔμπειροϲ, -ον *experienced, skilled*
ἐμπίμπλημι† *fill*
ἐμπίμπρημι *burn, set on fire*
ἐμπῑ́πτω† *fall into/on/upon*
ἔμπνουϲ, -ουν *alive*
ἐμποδών (adv.) *in the way* (+dat.)

ἔμπροcθεν (adv.) *in front, ahead*
ἐμπρόcθιοc, -ον *in front, fore*
ἐμφανήc, -έc *open, obvious*
ἔμφυτοc, -ον *inborn, innate*
ἐν (prep.+dat.) *in, on, among*
  ἐν τούτῳ *meanwhile*
ἐναγκαλίζομαι *take in one's arms, clasp*
ἐναντίον (+gen.) *opposite, facing*; (as adv.) *face to a face*
ἐναντιόομαι *oppose, withstand* (+dat.)
ἐναντίοc, -ᾱ, -ον *opposite, facing, opposed to*
ἐνδεεcτέρωc (compar. adv.) *in a more/rather deficient/inadequate way*
ἔνδεια, -ᾱc, ἡ *lack*
ἐνδίδωμι† *give in, surrender*
ἔνδικοc, -ον *just, legitimate*
ἔνδοθεν (adv.) *from inside*
ἔνδον (adv.) *inside*
#ἔνδυτα, -ων, τά *clothes*
ἐνεγκ- aor. act./mid. stem of φέρω
ἐνεδρεύω *lie in ambush*
ἔνειμι *be in* (+dat.)
  ἔνεcτι (impers.) *it is possible* (+dat.)
ἕνεκα (prep.+gen.) *because of, for the sake of* (usually follows its noun)
ἐνέργεια, -ᾱc, ἡ *activity, operation*
ἔνθα (adv.) *thereupon*
ἐνθάδε (adv.) *here*
ἔνθεν (adv.) *from there*; *thereafter*
ἔνθεν μὲν . . . ἔνθεν δέ *on one side . . . on the other*
#ἐνί = ἐν
ἐννέα (indecl. adj.) *nine*
#ἐννέπω (and ἐνέπω) *tell, tell of*
#ἐννῆμαρ (adv.) *for nine days*
ἐννοέω *consider, understand*; *discover*
ἐνοικέω *dwell in, inhabit*
ἐνταῦθα (adv.) *here, there, at this point*
ἐντεῦθεν (adv.) *from then*; *from here/there*; *thereupon*
ἐντολή, -ῆc, ἡ *order, command*
ἐντόc (prep.+gen.) *within, inside*
#ἔντοc, -ουc, τό *weapon*
ἐντυγχάνω† *fall in with, meet with, come upon* (+dat.,13.1/2*b*(iii))
ἐξ = ἐκ
ἕξ (indecl. adj.) *six*
ἐξαγορεύω (fut. ἐξερῶ, 18.1/4 note 2) *make known, speak of*; *speak out, utter aloud*
ἐξάγω† *lead, bring out*
ἐξαιρέω† *take out, remove*
ἐξαΐccω *rush forth*
ἐξαίφνηc (adv.) *suddenly*
ἑξακόcιοι, -αι, -α *600*
ἐξάλλομαι (aor. ἐξηλάμην) *jump out*
ἐξαμαρτάνω† *make a mistake*; *do wrong against* (εἰc+acc.)
ἐξανίcτημι† (mid. and intr. tenses of act.) *stand up from, get up from* (a table)
ἐξαπατάω *deceive, trick*
ἐξαπίνηc (adv.) *suddenly*
ἐξαρκέω *be quite enough, suffice*
#ἐξαῦτιc (adv.) *once more, anew*
ἐξείργω† *shut out from, drive out*
ἐξελαύνω† *drive out, expel, exile*; (intr.) *march out*
ἐξέρχομαι† *go out, come out*
#ἐξερῶ fut. of ἐξαγορεύω
ἔξεcτι (impers.) *it is allowed/possible* (+dat. and inf., 21.1/4*a*)
ἐξετάζω *examine*
ἐξευρίcκω† *find out, discover*
ἑξήκοντα (indecl. adj.) *60*
ἑξηκοcτόc, -ή, -όν *sixtieth*
ἐξηλάμην aor. of ἐξάλλομαι
ἑξῆc (adv.) *in order, in a row*
ἐξικνέομαι (principal parts as for ἀφικνέομαι) *suffice*
ἐξόν (acc. absol.) *it being permitted/possible* (21.1/5)
ἐξοπλίζομαι *arm oneself completely*
ἔξω (+gen.) *outside*
ἕξω fut. of ἔχω
ἐξωθέω *push out*
ἔοικα *resemble, seem* (+dat.,13.1/2*b*(iv)), (19.1/3*a*)
  ἔοικε (impers.) *it seems*
ἑορτή, -ῆc, ἡ *feast, festival*
ἐπαγγέλλομαι† *profess, make profession of*
ἔπαθον aor. of πάcχω
ἐπαινέτηc, -ου, ὁ *admirer*
ἐπαινέω† *praise, commend*
ἔπαινοc, -ου, ὁ *praise*

ἐπανέρχομαι† *return*

ἐπανορθόω *remedy* (a situation)

ἐπάνω (prep.+gen.) *upon*

ἐπαχθήϲ, -έϲ *burdensome*

ἐπεγείρω† *awaken, rouse up*

ἐπεί (conj.) *since, when*

ἐπείγομαι *hurry, hasten*; *be eager*

ἐπειδᾱ́ν (conj.+subj.) *when (ever)*

ἐπειδή (conj.) *when, since, because*

ἐπειδὴ τάχιϲτα *as soon as*

ἔπειμι† *be upon*

ἔπειτα (adv.) *then, next*

ἐπεξάγω† *lead out against*

ἐπέρχομαι† *go against, attack* (+dat.); *come on, approach*

ἐπερωτάω† *ask* (a question)

ἐπέχω† *hold back, check*

ἐπί (prep.) (+acc.) *on to, to, against*; (+gen.) *on*; *in the direction of*; *in the time of*; (+dat.) *at, on, upon*; *with a view to*; *in the power of*

ἐπιβαίνω† *step on to* (+gen. or dat.)

ἐπιβάλλω† *throw upon, impose upon*

ἐπιβάτηϲ, -ου, ὁ *passenger*

ἐπιβιβάζω *put on board*

ἐπιβουλεύω *plot against*

ἐπιβουλή, -ῆϲ, ἡ *plot*

ἐπιγίγνομαι† *come after*

Ἐπίδαμνοϲ, -ου, ἡ *Epidamnus* (town on the east coast of Adriatic)

Ἐπίδαυροϲ, -ου, ἡ *Epidaurus* (town in southern Greece)

ἐπιδείκνῡμι† *prove, show, demonstrate*; *exhibit, display*

ἐπιδημέω *come to stay in a place, visit*

ἐπιδίδωμι† *give in addition*

ἐπιεικήϲ, -έϲ *reasonable, moderate, fair*

ἐπιεικῶϲ (adv.) *fairly, quite*

ἐπιθόμην aor. of πείθομαι

ἐπιθῡμέω *desire, yearn for* (+gen.,13.1/2*a*(ii))

ἐπιθῡμίᾱ, -ᾱϲ, ἡ *desire, passion*

ἐπικαλέομαι† *call upon, summon*

ἐπίκειμαι *lie upon, be upon*

ἐπικουρέω *help, remedy* (+dat.)

ἐπίκουροϲ, -ου, ὁ *helper, ally*; (pl.) *mercenaries*

ἐπιλανθάνομαι† *forget* (+acc. or gen., 13.1/2*a*(iii))

ἐπιμέλεια, -ᾱϲ, ἡ *concern, care*

†ἐπιμελέομαι *care for* (+gen.,13.1/2*a*(ii)), *take care*

ἐπιμελητέον *one must take care of* (+gen.) (24.1/5)

ἐπιορκίᾱ, -ᾱϲ, ἡ *perjury*

ἐπιπῑ́πτω† *fall upon, attack* (+dat.)

ἐπίπνοια, -ᾱϲ, ἡ *inspiration*

Ἐπιπολαί, -ῶν, αἱ *Epipolae* (plateau above Syracuse)

ἐπιπονέω *labour on*

ἐπιϲκοπέω *inspect, examine, observe*

†ἐπίϲταμαι *know how to*; *understand* (19.1/3*b*)

ἐπιϲτέλλω† *send to*

ἐπιϲτήμη, -ηϲ, ἡ *understanding, knowledge*

ἐπιϲτολή, -ῆϲ, ἡ *order, command*; (pl.) *letter, epistle*

ἐπιϲτρέφω† *turn about*

ἐπιτήδεια, -ων, τά *necessities of life, provisions*

ἐπιτήδειοϲ, -ᾱ, -ον *suitable, useful for*; *friendly*

ἐπιτίθημι† *put/place upon* (+dat.); (mid.) *attack* (+dat.)

ἐπιτῑμάω *censure* (+dat.)

ἐπιτρέπω† *entrust*; *allow* (+dat.)

ἐπιτρέχω† *overrun*

ἐπιφέρομαι† *move* (intr.)

ἐπίφθονοϲ, -ον *burdensome*

ἐπιφράττω *block up*

ἐπιχαίρω† *rejoice at* (+dat.)

ἐπιχειρέω *attempt, take in hand* (+dat., 13.1/2*b*(iii))

ἐπιχώριοϲ, -ον (also -ᾱ, -ον) *of the country, local*

#ἔπλετο 3rd s. aor. of πέλομαι

ἕπομαι *follow* (+dat., 13.1/2*b*(iii))

#ἔπορον (aor., no pres. exists) *give, furnish*

ἔποϲ, -ουϲ, τό *word*

ὡϲ ἔποϲ εἰπεῖν *so to speak* (22.1/1*a*(vi))

ἐπριάμην aor. of ὠνέομαι

ἑπτά (indecl. adj.) *seven*

ἐραϲτήϲ, -οῦ, ὁ *lover*

ἐράω *love, desire passionately* (+gen.,13.1/2*a*(ii))

†ἐργάζομαι *work, perform, do*

ἔργον, –ου, τό *task, labour, job, deed, action*; *fact, achievement*; *field*
  ἔργῳ *in fact, indeed*
  ἔργα παρέχω *give trouble*
#ἐρέπτομαι *feed on* (+acc.)
#ἐρετμόν, οῦ, τό *oar*
ἐρέω fut. of λέγω
ἐρημίᾱ, –ᾱϲ, ἡ *solitude, desert, wilderness*
ἔρημοϲ (also ἐρῆμοϲ), –ον *empty, deserted, desolate, devoid*
#ἐρίηροϲ, –ον (m. pl. nom. ἐρίηρεϲ, acc. ἐρίηραϲ) *trusty, faithful*
ἔριϲ, –ιδοϲ, ἡ *strife* (acc. ἔριν)
ἑρμαῖον, –ου, τό *godsend, windfall, treasure*
ἑρμηνεύϲ, –έωϲ, ὁ *interpreter*
Ἑρμῆϲ, –οῦ, ὁ *Hermes*
Ἕρμων, –ωνοϲ, ὁ *Hermon*
ἕρπω *creep, crawl*; *move about, spread*; *go*
ἔρρω *go to one's harm, go to hell*
#ἐρύω *drag*
†ἔρχομαι *come, go* (18.1/3 and **Appendix** 3)
ἔρωϲ, –ωτοϲ, ὁ *love, desire*; (personified, with cap.) *Love*
†ἐρωτάω *ask* (aor. ἠρόμην)
ἐρωτικόϲ, –ή, –όν *amorous, in love*
ἐϲ = εἰϲ
ἐϲθίω *eat*
#ἐϲθλόϲ, –ή, –όν *brave*
ἑϲμόϲ, –οῦ, ὁ *swarm*
ἔϲομαι fut. of εἰμί *(be)* (3rd s. ἔϲται)
ἐϲοράω see εἰϲοράω
ἔϲπαρμαι perf. mid./pass. of ϲπείρω
ἑϲπέρᾱ, –ᾱϲ, ἡ *evening*
ἕϲπεροϲ, –ον *of/at evening*; (as m. noun with cap.) *the Evening Star*
ἑϲπόμην aor. of ἕπομαι
ἔϲται 3rd s. fut. of εἰμί *(be)*
ἑϲτηκώϲ, –υῖα, –όϲ *standing* (perf. pple. of ἵϲταμαι) (or ἑϲτώϲ, –ῶϲα, –όϲ) (19.1/1)
ἔϲτι *it is possible* (21.1/4 note1); *there is*
ἔϲχατοϲ, –η, –ον *furthest, last*; *worst* (18.1/6)
ἔϲχον aor. of ἔχω
ἑταίρᾱ, –ᾱϲ, ἡ *female companion*; *prostitute, courtesan*
ἑταῖροϲ (epic also ἕταροϲ), –ου, ὁ *companion, comrade*
Ἐτεόνῑκοϲ, –ου, ὁ *Eteonicus* (Spartan commander)
ἕτεροϲ, –ᾱ –ον (pron. and adj.) *one* or *the other of two*
ἑτέρωϲ (adv.) *in the other way*
  ὡϲ ἑτέρωϲ *quite otherwise*
ἔτι (adv.) *still, yet*; *further*
  ἔτι καὶ νῦν *even now*
ἑτοιμάζω *get ready, prepare*
ἑτοῖμοϲ, –η, –ον *ready, ready to hand, prepared*; *fixed, certain*
ἔτοϲ, –ουϲ, τό *year*
ἐτραπόμην aor. of τρέπομαι
ἔτυχον aor. of τυγχάνω
εὖ (adv.) *well*
  εὖ λέγω *speak well of* (+acc., 22.1/2*f*(ii))
  εὖ ποιέω *treat well, do good to* (+acc., 22.1/2*f*(ii))
  εὖ πρᾱ́ττω *fare well, be prosperous*
εὐγενήϲ, –έϲ *noble, well-born*; *generous*
εὔγνωϲτοϲ, –ον *well-known*
εὐδαιμονέω *prosper, thrive*; *be happy*
εὐδαιμονίᾱ, –ᾱϲ, ἡ *prosperity, happiness*
εὐδαίμων, –ον *blessed with good fortune*; *happy*; *rich*
Εὐδᾱμίδᾱϲ, –ου, ὁ *Eudamidas*
εὐδόκιμοϲ, –ον *famous, glorious*
εὕδω *sleep*
εὔελπιϲ, –ι *hopeful* (stem εὐελπιδ–)
εὐεργεϲίᾱ, –ᾱϲ, ἡ *kindness, service*
εὐεργετέω *do good to, benefit*
εὐεργέτηϲ, –ου, ὁ *benefactor*
εὐεργετητέον *one must benefit* (24.1/5)
εὐήλιοϲ, –ον *sunny, with a sunny aspect*
#εὔθρονοϲ (epic ἐΰ–), –ον *fair-throned*
εὐθύ (+gen.) *straight towards*
Εὐθύδημοϲ, –ου, ὁ *Euthydemus*
εὐθύϲ (adv.) *at once, straightaway*
εὔκλεια, –ᾱϲ, ἡ *fame, glory*
Εὐκλείδηϲ, –ου, ὁ *Eucleides*
εὐλαβέομαι *be cautious, beware, take care*

εὔλογοϲ, -ον *reasonable, sensible*
εὐμενήϲ, -έϲ *well-disposed, kindly, favourable*
#εὐμμελίηϲ (epic ἐϋ-), -ου *armed with a good ash spear*
εὐμορφίᾱ, -ᾱϲ, ἡ *beauty of form* or *body*
εὐνή, -ῆϲ, ἡ *bed*; *marriage*; *sex*
εὔνοια, -ᾱϲ ἡ *good will*
εὔνουϲ, -ουν *well-disposed*
#εὐπλοέω *have a fine voyage*
εὐπορίᾱ, -ᾱϲ, ἡ *abundance, means*
εὐπρᾱξίᾱ, -ᾱϲ, ἡ *prosperity*
εὑρ- aor. act./mid. stem of εὑρίϲκω
εὕρηκα perf. of εὑρίϲκω
Εὐρῑπίδηϲ, -ου, ὁ *Euripides* (tragic poet)
†εὑρίϲκω *find*; *get*; *invent*
εὖροϲ, -ουϲ, τό *breadth*
εὐρύϲ, -εῖα, -ύ *broad, wide*
Εὐρυϲθεύϲ, -έωϲ, ὁ *Eurystheus* (King of Mycenae)
Εὐρώπη, -ηϲ, ἡ *Europa* (character in mythology)
εὔϲκιοϲ, -ον *well-shaded*
εὔϲτοχοϲ, -ον *aiming well*
εὐτάκτωϲ (adv.) *in good order*
εὐτροφίᾱ, -ᾱϲ, ἡ *proper nurture*
εὐτυχέω *be fortunate/lucky*
εὐτυχήϲ, -έϲ *fortunate, lucky*
εὐτυχίᾱ, -ᾱϲ, ἡ *good fortune*
Εὔτυχοϲ, -ου, ὁ *Eutychus*
εὐτυχῶϲ (adv.) *with good fortune*
εὐφημέω *shout in triumph*
Εὐφορίων, -ωνοϲ, ὁ *Euphorion* (father of Aeschylus)
εὔχαριϲ, -ι *charming* (stem εὐχαριτ-)
εὐχή, -ῆϲ, ἡ *prayer*
εὔχομαι *pray*
εὐώνυμοϲ, -ον *of good name or omen*; euphemistically for *left, on the left hand* (the side of a bad omen)
#εὐωριάζω *disregard, neglect*
εὐωχέομαι *have a feast/party*
ἐφ' = ἐπί
ἐφ' ᾧτε *on condition that* (+inf. or fut. ind., 16.1/1 note 4)
ἐφάνην aor. of φαίνομαι
ἐφήμεροϲ, -ον *living but a day*; *mortal*
ἔφην impf. of φημί (7.1/2)
ἐφῑ́ημι† *send*; *set on, send against*; *allow*; (mid.) *aim at, long for, desire* (+gen.)
ἐφίϲτημι† *set over, appoint*
ἐφοράω† *oversee, observe, watch*
ἔφυγον aor. of φεύγω
ἔφῡν *be naturally, was naturally* (see φύω)
#ἐχθαίρω *hate*
ἐχθέϲ (adv.) *yesterday*
ἔχθιϲτοϲ supl. of ἐχθρόϲ
ἔχθοϲ, -ουϲ, τό *hatred*
ἔχθρᾱ, -ᾱϲ, ἡ *enmity, hostility*
ἐχθρόϲ, -ᾱ́ -όν *hostile* (supl. ἔχθιϲτοϲ)
ἐχθρόϲ, -οῦ, ὁ *(personal) enemy*
ἐχῖνοϲ, -ου, ὁ *hedgehog*
ἐχρῆν impf. of χρή
ἐχυρόϲ, -ᾱ́, -όν *strong, secure*
†ἔχω *have, hold, check*; (intr.) *land, put in*; (+adv.) *be in a certain condition*; (+inf.) *be able*
ἑῷοϲ, -ᾱ, -ον *of the morning*
ἑώρᾱκα perf. of ὁράω
ἑώρων impf. of ὁράω
ἕωϲ (conj.) (+ἄν-subj.) *until*; (+opt.) *until*; (+ind.) *while, until* (21.1/2)
ἕωϲ, ἕω (acc. ἕω), ἡ *dawn* (13.1/1*a*)

Ζαγρεύϲ, -έωϲ, ὁ *Zagreus* (another name of Dionysus)
#ζάθεοϲ, -ᾱ, -ον *very holy, sacred*
ζάλη, -ηϲ, ἡ *squall, storm*
†ζάω *be alive, live, pass one's life*
ζεύγνῡμι *yoke, bind, join*
Ζεύϲ, Διόϲ, ὁ *Zeus* (poetical also Ζῆνα, Ζηνόϲ, Ζηνί)
ζέω *boil*
ζηλόω *admire, envy, emulate*
ζημίᾱ, -ᾱϲ, ἡ *fine, penalty, loss*
ζημιόω *fine, punish*
Ζηνόθεμιϲ, -ιδοϲ, ὁ *Zenothemis*
ζητέω *look for, seek* (+acc.)
ζήτηϲιϲ, -εωϲ, ἡ *search, inquiry, investigation*
ζυγόν, -οῦ, τό *yoke*; *bench* (of ship)
ζωγράφοϲ, -ου, ὁ *painter*
ζωγρέω *take prisoners* (alive)
ζώνη, -ηϲ, ἡ *belt, girdle*
ζῷον, -ου, τό *animal, creature*
ζωόϲ, -ή, -όν *alive, living*
ζώω = ζάω *live, pass one's life*

ἤ *or; than*
ἦ (particle) *indeed, really*
ἦ 1st s. impf. of εἰμί (*be*)
ἦ δ' ὅς *said he* (see note on 13.3(i) *l.* 7)
ᾗ (adv.) *where*
ᾖα impf. of ἔρχομαι/εἶμι
ἡβάω *be a young man*
ἥβη, -ης, ἡ *youth*
ἤγαγον aor. of ἄγω
ἡγεμών, -όνος, ὁ *leader, guide*
ἡγέομαι *lead* (+dat.); *think, consider*
Ἡγέστρατος, -ου, ὁ *Hegestratus*
#ἠδέ (conj.) *and*
ᾔδει 3rd s. past of οἶδα (19.1/3 and **Appendix** 3)
ᾔδεσαν 3rd pl. past of οἶδα (19.1/3 and **Appendix** 3)
ἡδέως (adv.) *with pleasure, gladly, sweetly, pleasantly*
ἤδη (adv.) *(by) now, already, from now on*
ᾔδη 1st s. past of οἶδα (19.1/3 and **Appendix** 3)
†ἥδομαι *enjoy, be pleased with* (+dat.)
ἡδονή, -ῆς, ἡ *pleasure*
ἡδύς, -εῖα, -ύ *sweet, pleasant, enjoyable* (supl. ἥδιστος) (10.1/3*a*)
ἠέ (= ἤ) *or*
#ἠέλιος = ἥλιος
ἦθος, -ους, τό *custom, usage, character*; (in pl.) *manners, customs*
ἥκιστα (adv.) *least of all, no, not at all*
ἠκονημένος, -η, -ον perf. mid./pass. pple. of ἀκονάω
ἥκω *have come* (fut. ἥξω *will come*)
ἦλθον aor. of ἔρχομαι/εἶμι
ἡλικίᾱ, -ᾱς, ἡ *time of life, age*
Ἡλιοδώρᾱ, -ᾱς, ἡ *Heliodora*
ἥλιος, -ου, ὁ *sun*; (personified, with cap.) *Sun-god*
ἧμαι *be seated, sit*
#ἦμαρ, -ατος, τό *day*
ἡμεῖς (pron.) *we* (4.1/2)
ἡμέρᾱ, -ᾱς, ἡ *day*
  ἅμα (τῇ) ἡμέρᾳ *at dawn*
  καθ' ἡμέρᾱν *daily, by day*
ἡμέτερος, -ᾱ, -ον (poss. adj.) *our*
#ἡμίθραυστος, -ον *half-broken, broken in half*
ἥμισυς, -εια, -υ *half*
#ἦμος (conj.) *when*
ἤν = ἐάν
ἦν 3rd s. impf. of εἰμί *be*
ἦν δ' ἐγώ *said I* (see note on 13.3(*i*) *l.* 6)
ἤνεγκον aor. of φέρω
ἧπαρ, -ατος, τό *liver*
ἤπειρος, -ου, ἡ *mainland; continent*
ἠπιστάμην impf. of ἐπίσταμαι
Ἥρᾱ, -ᾱς, ἡ *Hera* (consort of Zeus)
Ἡράκλεια, -ᾱς, ἡ *Heraclea* (town on Black Sea)
Ἡράκλειτος, -ου, ὁ *Heraclitus*
Ἡρακλῆς, -κλέους, ὁ *Heracles* (*=Hercules*)
ἠρέμα (adv.) *gently, softly*
Ἡρόδοτος, -ου, ὁ *Herodotus* (historian)
ἠρόμην aor. of ἐρωτάω
Ἡρώδης, -ου, ὁ *Herodes*
ἥρως, -ωος, ὁ *hero* (13.1/1*b*(i))
ἦσαν 3rd pl. impf. of εἰμί *be*
ἦσθα 2nd s. impf. of εἰμί *be*
ἥσθην aor. of ἥδομαι
ᾐσθόμην aor. of αἰσθάνομαι
Ἡσίοδος, -ου, ὁ *Hesiod* (early Greek poet)
ἡσυχάζω *be quiet, keep quiet*
ἡσυχῇ *quietly, gently*
ἡσυχίᾱ, -ᾱς, ἡ *peace, quiet*
ἥσυχος, -η, -ον *quiet, peaceful*
ἡττάομαι *be defeated*
ἥττων, ἧττον (compar. adj.) *lesser, weaker, inferior* (17.1/2 note 3)
ηὗρον aor. of εὑρίσκω
Ἥφαιστος, -ου, ὁ *Hephaestus* (god of fire)
ἠχώ, -οῦς, ἡ *echo* (13.1/1*b*(ii))
#ἠώς, ἠοῦς, ἡ *dawn;* (personified, with cap.) *Dawn*

θᾱκέω *sit*
θᾶκος, -ου, ὁ *seat*
θάλαττα, -ης, ἡ (Ionic θάλασσα) *sea*
Θαλῆς, -οῦ, ὁ *Thales* (philosopher from Miletus)
#θάλος, -ους, τό *shoot, sprout*
θαμά (adv.) *often*

θάμνος, -ου, ὁ *bush, thicket*
θαν- aor. stem of θνῄσκω
θάνατος, -ου, ὁ *death*
†θάπτω *bury, honour with funeral rites*
θαρράλεος, -ᾱ, -ον *bold*
θαρρέω *be of good courage, take courage, be confident*
θάρσος (Attic θάρρος), -ους, τό *boldness*
θᾱ́τερος, -ᾱ, -ον = ὁ ἕτερος
θᾱ̃ττων, θᾱ̃ττον *quicker* (compar. of ταχύς,17.1/2*b*)
θαῦμα, -ατος, τό *wonder, marvel*; *astonishment*
†θαυμάζω *wonder, marvel at* (+gen.); *be surprised*; *admire* (+acc.)
θαυμάσιος, -ᾱ -ον *wonderful, strange*; *extraordinary*
θαυμασίως (adv.) *marvellously, wonderfully*
  θαυμασίως ὡς *exceedingly, prodigiously* (22.1/1*a*(iii))
θαυμαστῶς (adv.) *marvellously, wonderfully*
  θαυμαστῶς ὡς *marvellously* (22.1/1*a*(iii))
θε- aor. act./mid. stem of τίθημι
θέᾱ, -ᾱς, ἡ *sight*
θεά, -ᾶς, ἡ *goddess*
Θεαίτητος, -ου, ὁ *Theaetetus*
θέᾱμα, -ατος, τό *sight, spectacle*
θεάομαι *watch, gaze at, look at, observe*
Θεαρίδᾱς, -ου, ὁ *Thearidas*
θεᾱτής, -οῦ, ὁ *spectator*
θεήλατος, -ον *sent by the gods*
θεῖος, -ᾱ, -ον *divine, of the gods*
θέλγητρον, -ου, τό *charm, spell*
θέλω *wish, be willing* (Ionic for ἐθέλω)
θέμενος, -η, -ον aor. pple. of τίθεμαι
θέμις, -ιδος, ἡ *that which is meet and right*; *justice*; *right*
θέμις ἐστί *it is right*
Θέμις, -ιδος, ἡ *Themis* (mother of Prometheus)
Θεμιστοκλῆς, -κλέους, ὁ *Themistocles* (Athenian statesman)
Θεόκριτος, -ου, ὁ *Theocritus* (pastoral poet)
θεομαχέω *fight against (a) god*
θεός, -οῦ, ὁ/ἡ *god, goddess*
  πρὸς θεῶν *in the name of the gods*
#θεοστυγής, -ές *hated by the gods*
θεραπείᾱ, -ᾱς, ἡ *service, treatment*
θεραπευτέον *one must look after/worship* (24.1/5)
θεραπεύω *look after, treat* [illegible] *after the interests of* [illegible]
#θεράπων, -οντος, ὁ *servant*
Θερμοπύλαι, -ῶν, αἱ *Thermopylae*
θερμός, -ή, -όν *hot*
θέρος, -ους, τό *summer*
θές *place! put!* (2nd s. aor. imp. act. of τίθημι)
θέσθαι aor. inf. of τίθεμαι
Θετταλός, -οῦ, ὁ *a Thessalian*
θέω *run*
Θῆβαι, -ῶν, αἱ *Thebes*
Θηβαῖοι, -ων, οἱ *Thebans*
Θηβαῖος, -ᾱ, -ον *of Thebes, Theban*
θήκη, -ης, ἡ *tomb*
θηλυκός, -ή, -όν *female, feminine*
θῆλυς, -εια, -υ *female*
θήρ, θηρός, ὁ *wild beast*
θηράω *hunt*
θηρεύω *hunt*
θηρίον, -ου, τό *wild beast*
Θήχης, -ου, ὁ *(Mt.) Theches*
†θνῄσκω *die*
θνητός, -ή, -όν *mortal*
θοἰμάτιον crasis for τὸ ἱμάτιον
#θοός, -ή, -όν *quick, swift*
θορυβέω *make a disturbance* [illegible]
θόρυβος, -ου, ὁ *noise, din, clamour, commotion*
Θουκῡδίδης, -ου, ὁ *Thucydides* (historian)
Θρᾴκη, -ης, ἡ *Thrace*
Θρᾷξ, Θρᾳκός, ὁ *Thracian*
θράσος, -ους, τό *boldness*
θρασύς, -εῖα, -ύ *bold, brave*
θρεψ- aor. act./mid. stem of τρέφω
θρηνέω *bewail, lament* [illegible]
θρίξ, τριχός, ἡ *hair* (5.1/5 note [illegible]
θυγάτηρ, -τρός, ἡ *daughter* (6.1/1*b*)
θῡμός, -οῦ, ὁ *spirit, heart, mind*
θύρᾱ, -ᾱς, ἡ *door*
θυσίᾱ, -ᾱς, ἡ *sacrifice*
†θῡ́ω (A) *sacrifice*
θῡ́ω (B) *rage*

-ᾱκοc ὁ *trunk, chest (of*
-ᾱκοc, ὁ *Thorax (a*
heal, cure
-οῦ, ὁ *doctor, healer*
act./mid. stem of ὁράω
-ᾱ, -ον *of Mt. Ida* (in
. *Idaean*
-ᾱc, ἡ *form, shape, type*
adv.) *privately*
-ᾱ, -ον *private, personal,*
own
ηc -ου, ὁ *private individual;*
man
(adv.) *look! here! hey!*
inf. of ἔρχομαι/εἶμι (18.1/3 and **Appendix 3**)
ρα, -ῶν, τά *rites, sacrifices*
ρεῖα, -ων, τά *offerings*
ερευc, -έωc, ὁ *priest*
ρον, -οῦ, τό *temple, sanctuary*
ροc, -ᾱ́, -όν *sacred, holy*
Ἱερώνυμοc, -ου, ὁ *Hieronymus*
μι *let go, launch, send forth* 20.1/2); (mid., poet.) *be eager, strive*
Ἰηcοῦc, -οῦ, ὁ *Jesus*
Ἰθάκη, -ηc, ἡ *Ithaca* (island home of Odysseus)
θι 2nd s. imp. of ἔρχομαι/εἶμι 18.1/3 and **Appendix 3**)
νοc, -ή, -όν *sufficient; competent, capable* (+inf.)
ετεύω *beg, supplicate*
έτηc, -ου, ὁ *suppliant*
εωc -ων *propitious* (**13.1/1*a***)
αc, -άδοc, ἡ *Iliad* (epic poem Homer)
θι epic equivalent of gen. of Ἴλιον
ον, -ου, τό *Ilium, Troy*
-ου, ἡ *Ilium, Troy*
ον, -ου, τό *cloak*; (pl.) *thes*
long for, desire (+gen.)
conj.) (+subj. or opt.) *in der that, to* (14.1/4*c*(i)); nd.) *where*
c, -ω, ὁ *Inaros* (King of a)
τη, -ηc, ἡ *Iocasta* (mother d wife of Oedipus)
c, -ᾱ, -ον *Ionic, Ionian*

Ἰουδαῖοc, -ου, ὁ *Jew*
ἱππεύc, -έωc, ὁ *horseman, cavalry; rider*
ἱππεύω *ride*
#ἱππόδαμοc, -ον *horse-taming*
Ἱπποθάληc, -ουc, ὁ *Hippothales*
Ἱπποκράτηc, -ου, ὁ *Hippocrates*
Ἱππόλυτοc, -ου, ὁ *Hippolytus*
Ἱππόνῑκοc, -ου, ὁ *Hipponicus*
ἱπποπόταμοc, -ου, ὁ *hippopotamus*
ἵπποc, -ου, ὁ *horse*; ἡ *cavalry*
ἀπὸ (ἀφ') ἵππου *from horseback*
ἴcᾱcι 3rd pl. of οἶδα (**Appendix 3**)
ἴcθι 2nd s. imp. of εἰμί and οἶδα (**Appendix 3**)
ἰcθμόc, οῦ, ὁ *isthmus*
ἴcμεν 1st pl. of οἶδα (**Appendix 3**)
ἴcoc, -η, -ον *equal to* (+dat.)
†ἵcτημι *make to stand*; (mid. and intr. tenses of act.) *stand* (**19.1/1**)
ἱcτορίᾱ, -ᾱc, ἡ *enquiry, investigation*
ἱcτόc, -οῦ, ὁ *loom; web*
Ἴcτροc, -ου, ὁ *Danube*
#ἴcχε (2nd s. imp. of ἴcχω, a form of ἔχω) *stop!*
Ἰcχόμαχοc, -ου, ὁ *Ischomachus*
ἰcχῡρόc, -ᾱ́, -όν *powerful, strong*
ἰcχῡρῶc (ad.) *very much, exceedingly*
ἴcωc (adv.) *perhaps*
Ἰταλίᾱ, -ᾱc, ἡ *Italy*
#ἰχθυόειc, -εcca, -εν *full of fish*
ἰχθῦc, -ύοc, ὁ *fish*
ἴχνοc, -ουc, τό *track, footstep*
ἴω subj. of ἔρχομαι/εἶμι (**Appendix 3**)
Ἰώλκιοc, -ᾱ, -ον *of Iolcus* (city at east of Thessaly)
ἰών, ἰοῦcα, ἰόν pple. of ἔρχομαι/εἶμι (**Appendix 3**)

κἀγώ crasis for καὶ ἐγώ
Καδμεῖοc, -ᾱ, -ον *Cadmean* (i.e. Theban)
καθαιμάττω *make bloody, stain with blood*
καθαιρέω† *take down, destroy*
καθαίρω† *cleanse, purify*
καθαρόc, -ᾱ́, -όν *free from guilt/defilement, pure*
καθεύδω *sleep*
κάθημαι *be seated* (**19.1/3*b***)

θάμνοϲ, -ου, ὁ *bush, thicket*
θαν- aor. stem of θνῄϲκω
θάνατοϲ, -ου, ὁ *death*
†θάπτω *bury, honour with funeral rites*
θαρράλεοϲ, -ᾱ, -ον *bold*
θαρρέω *be of good courage, take courage, be confident*
θάρϲοϲ (Attic θάρροϲ), -ουϲ, τό *boldness*
θᾱ́τεροϲ, -ᾱ, -ον = ὁ ἕτεροϲ
θᾱ́ττων, θᾶττον *quicker* (compar. of ταχύϲ,17.1/2*b*)
θαῦμα, -ατοϲ, τό *wonder, marvel*; *astonishment*
†θαυμάζω *wonder, marvel at* (+gen.); *be surprised*; *admire* (+acc.)
θαυμάϲιοϲ, -ᾱ -ον *wonderful, strange*; *extraordinary*
θαυμαϲίωϲ (adv.) *marvellously, wonderfully*
  θαυμαϲίωϲ ὡϲ *exceedingly, prodigiously* (22.1/1*a*(iii))
θαυμαϲτῶϲ (adv.) *marvellously, wonderfully*
  θαυμαϲτῶϲ ὡϲ *marvellously* (22.1/1*a*(iii))
θε- aor. act./mid. stem of τίθημι
θέᾱ, -ᾱϲ, ἡ *sight*
θεά, -ᾶϲ, ἡ *goddess*
Θεαίτητοϲ, -ου, ὁ *Theaetetus*
θέᾱμα, -ατοϲ, τό *sight, spectacle*
θεᾱ́ομαι *watch, gaze at, look at, observe*
Θεαρίδᾱϲ, -ου, ὁ *Thearidas*
θεᾱτήϲ, -οῦ, ὁ *spectator*
θεήλατοϲ, -ον *sent by the gods*
θεῖοϲ, -ᾱ, -ον *divine, of the gods*
θέλγητρον, -ου, τό *charm, spell*
θέλω *wish, be willing* (Ionic for ἐθέλω)
θέμενοϲ, -η, -ον aor. pple. of τίθεμαι
θέμιϲ, -ιδοϲ, ἡ *that which is meet and right*; *justice*; *right*
θέμιϲ ἐϲτί *it is right*
Θέμιϲ, -ιδοϲ, ἡ *Themis* (mother of Prometheus)
Θεμιϲτοκλῆϲ, -κλέουϲ, ὁ *Themistocles* (Athenian statesman)
Θεόκριτοϲ, -ου, ὁ *Theocritus* (pastoral poet)
θεομαχέω *fight against (a) god*
θεόϲ, -οῦ, ὁ/ἡ *god(dess)*
  πρὸϲ θεῶν *in the name of the gods*
#θεοϲτυγήϲ, -έϲ *hated by the gods*
θεραπείᾱ, -ᾱϲ, ἡ *service, treatment*
θεραπευτέον *one must look after/worship* (24.1/5)
θεραπεύω *look after, tend*; *look after the interests of, protect*
#θεράπων, -οντοϲ, ὁ *servant*
Θερμοπύλαι, -ῶν, αἱ *Thermopylae*
θερμόϲ, -ή, -όν *hot*
θέροϲ, -ουϲ, τό *summer*
θέϲ *place! put!* (2nd s. aor. imp. act. of τίθημι)
θέϲθαι aor. inf. of τίθεμαι
Θετταλόϲ, -οῦ, ὁ *a Thessalian*
θέω *run*
Θῆβαι, -ῶν, αἱ *Thebes*
Θηβαῖοι, -ων, οἱ *Thebans*
Θηβαῖοϲ, -ᾱ, -ον *of Thebes, Theban*
θήκη, -ηϲ, ἡ *tomb*
θηλυκόϲ, -ή, -όν *female, feminine*
θῆλυϲ, -εια, -υ *female*
θήρ, θηρόϲ, ὁ *wild beast*
θηράω *hunt*
θηρεύω *hunt*
θηρίον, -ου, τό *wild beast*
Θήχηϲ, -ου, ὁ *(Mt.) Theches*
†θνῄϲκω *die*
θνητόϲ, -ή, -όν *mortal*
θοἰμάτιον crasis for τὸ ἱμάτιον
#θοόϲ, -ή, -όν *quick, swift*
θορυβέω *make a disturbance/din*
θόρυβοϲ, -ου, ὁ *noise, din, clamour, commotion*
Θουκῡδίδηϲ, -ου, ὁ *Thucydides* (historian)
Θρᾴκη, -ηϲ, ἡ *Thrace*
Θρᾷξ, Θρᾳκόϲ, ὁ *Thracian*
θράϲοϲ, -ουϲ, τό *boldness*
θραϲύϲ, -εῖα, -ύ *bold, brave*
θρεψ- aor. act./mid. stem of τρέφω
θρηνέω *bewail, lament over*
θρίξ, τριχόϲ, ἡ *hair* (5.1/5 note 1)
θυγάτηρ, -τρόϲ, ἡ *daughter* (6.1/1*b*)
θῡμόϲ, -οῦ, ὁ *spirit, heart; anger*
θύρᾱ, -ᾱϲ, ἡ *door*
θυϲίᾱ, -ᾱϲ, ἡ *sacrifice*
†θῡ́ω (A) *sacrifice*
θῡ́ω (B) *rage*

θώραξ, -ᾱκοϲ, ὁ *trunk, chest (of body)*
Θώραξ, -ᾱκοϲ, ὁ *Thorax (a Boeotian)*

ῑ̓άομαι *heal, cure*
ῑ̓ᾱτρόϲ, -οῦ, ὁ *doctor, healer*
ἰδ- aor. act./mid. stem of ὁράω
Ἰδαῖοϲ, -ᾱ, -ον *of Mt. Ida* (in Crete), *Idaean*
ἰδέᾱ, -ᾱϲ, ἡ *form, shape, type*
ἰδίᾳ (adv.) *privately*
ἴδιοϲ, -ᾱ, -ον *private, personal, one's own*
ἰδιώτηϲ, -ου, ὁ *private individual; layman*
ἰδού (adv.) *look! here! hey!*
ἰέναι inf. of ἔρχομαι/εἶμι (18.1/3 and **Appendix** 3)
ἱερά, -ῶν, τά *rites, sacrifices*
ἱερεῖα, -ων, τά *offerings*
ἱερεύϲ, -έωϲ, ὁ *priest*
ἱερόν, -οῦ, τό *temple, sanctuary*
ἱερόϲ, -ᾱ́, -όν *sacred, holy*
Ἱερώνυμοϲ, -ου, ὁ *Hieronymus*
†ῑ̔́ημι *let go, launch, send forth* (20.1/2); (mid., poet.) *be eager, strive*
Ἰηϲοῦϲ, -οῦ, ὁ *Jesus*
Ἰθάκη, -ηϲ, ἡ *Ithaca* (island home of Odysseus)
ἴθι 2nd s. imp. of ἔρχομαι/εἶμι (18.1/3 and **Appendix** 3)
ἱκανόϲ, -ή, -όν *sufficient; competent, capable* (+inf.)
ἱκετεύω *beg, supplicate*
ἱκέτηϲ, -ου, ὁ *suppliant*
ῑ̔́λεωϲ, -ων *propitious* (13.1/1*a*)
Ἰλιάϲ, -άδοϲ, ἡ *Iliad* (epic poem by Homer)
#Ἰλιόθι epic equivalent of gen. of Ἴλιοϲ/Ἴλιον
Ἴλιον, -ου, τό *Ilium, Troy*
Ἴλιοϲ, -ου, ἡ *Ilium, Troy*
ἱμάτιον, -ου, τό *cloak*; (pl.) *clothes*
#ῑ̔μείρω *long for, desire* (+gen.)
ἵνα (conj.) (+subj. or opt.) *in order that, to* (14.1/4*c*(i)); (+ind.) *where*
Ἰνάρωϲ, -ω, ὁ *Inaros* (King of Libya)
Ἰοκάϲτη, -ηϲ, ἡ *Iocasta* (mother and wife of Oedipus)
Ἰώνιοϲ, -ᾱ, -ον *Ionic, Ionian*
Ἰουδαῖοϲ, -ου, ὁ *Jew*
ἱππεύϲ, -έωϲ, ὁ *horseman, cavalry; rider*
ἱππεύω *ride*
#ἱππόδαμοϲ, -ον *horse-taming*
Ἱπποθάληϲ, -ουϲ, ὁ *Hippothales*
Ἱπποκράτηϲ, -ου, ὁ *Hippocrates*
Ἱππόλυτοϲ, -ου, ὁ *Hippolytus*
Ἱππόνῑκοϲ, -ου, ὁ *Hipponicus*
ἱπποπόταμοϲ, -ου, ὁ *hippopotamus*
ἵπποϲ, -ου, ὁ *horse*; ἡ *cavalry*
ἀπὸ (ἀφ') ἵππου *from horseback*
ἴϲᾱϲι 3rd pl. of οἶδα (**Appendix** 3)
ἴϲθι 2nd s. imp. of εἰμί and οἶδα (**Appendix** 3)
ἰϲθμόϲ, οῦ, ὁ *isthmus*
ἴϲμεν 1st pl. of οἶδα (**Appendix** 3)
ἴϲοϲ, -η, -ον *equal to* (+dat.)
†ἵϲτημι *make to stand*; (mid. and intr. tenses of act.) *stand* (19.1/1)
ἱϲτορίᾱ, -ᾱϲ, ἡ *enquiry, investigation*
ἱϲτόϲ, -οῦ, ὁ *loom; web*
Ἴϲτροϲ, -ου, ὁ *Danube*
#ἴϲχε (2nd s. imp. of ἴϲχω, a form of ἔχω) *stop!*
Ἰϲχόμαχοϲ, -ου, ὁ *Ischomachus*
ἰϲχῡρόϲ, -ᾱ́, -όν *powerful, strong*
ἰϲχῡρῶϲ (ad.) *very much, exceedingly*
ἴϲωϲ (adv.) *perhaps*
Ἰταλίᾱ, -ᾱϲ, ἡ *Italy*
#ἰχθυόειϲ, -εϲϲα, -εν *full of fish*
ἰχθῦϲ, -ύοϲ, ὁ *fish*
ἴχνοϲ, -ουϲ, τό *track, footstep*
ἴω subj. of ἔρχομαι/εἶμι (**Appendix** 3)
Ἰώλκιοϲ, -ᾱ, -ον *of Iolcus* (city at east of Thessaly)
ἰών, ἰοῦϲα, ἰόν pple. of ἔρχομαι/εἶμι (**Appendix** 3)

κἀγώ crasis for καὶ ἐγώ
Καδμεῖοϲ, -ᾱ, -ον *Cadmean* (i.e. Theban)
καθαιμάττω *make bloody, stain with blood*
καθαιρέω† *take down, destroy*
καθαίρω† *cleanse, purify*
καθαρόϲ, -ᾱ́, -όν *free from guilt/defilement, pure*
καθεύδω *sleep*
κάθημαι *be seated* (19.1/3*b*)

καθίζω *sit down* (tr. and intr.); (mid.) *sit down* (intr.)
καθίϲτημι† *set down*; *put in a certain state*; *appoint*; *establish*; (mid. and intr. tenses of act.) *settle down*; *come into a certain state*; *be appointed*; *be established*
κάθοδοϲ, -ου, ἡ *way down*
καθοράω† *see, catch sight of, look down on*
καθύπερθεν (adv.) *from above*
καί (conj.) *and*; (adv.) *also*; *even*; *actually, in fact*
  καὶ . . . καί *both . . . and*
  τε* . . . καί *both . . . and*
  καὶ γάρ *in fact*; *yes, certainly*
  καὶ δή *and really, moreover*; *as a matter of fact*; *look!*; *let us suppose* (13.1/3*c*)
  καὶ δὴ καί *and especially, and in particular*
  καὶ μήν *what's more*; *look!*
καινόϲ, -ή, -όν *fresh, new, novel*
καίπερ *although* (+pple. 12.1/2*a*(iii))
καιρόϲ, -οῦ, ὁ *right time*; *opportunity*; *time*; *crisis*
Καῖϲαρ, -αροϲ, ὁ *Caesar*
καίτοι (particle) *and yet, however* (13.1/3*c*(iv))
†καίω *burn, kindle, set fire to*
κακηγορίᾱ, -ᾱϲ, ἡ *slander*
κακίᾱ, -ᾱϲ, ἡ *wickedness*
κακίζω *abuse*
κακῑ́ων, -ον *worse* (compar. of κακόϲ)
κακοδαίμων, -ον *unlucky, unfortunate*
κακόνοια, -ᾱϲ, ἡ *malice*
κακόϲ, -ή, -όν *bad, evil, wicked*; *cowardly*; *mean, lowly*; (neuter used as noun) *trouble*
  κακὰ (κακῶϲ) λέγω *speak ill of* (+acc., 22.1/2*f*(ii))
  κακὰ (κακῶϲ) ποιέω *treat badly*; *do harm to* (+acc., 22.1/2*f*(ii))
κακόω *ruin*; *wrong, maltreat*
κακῶϲ (adv.) *badly, wickedly*
  κακῶϲ ἔχω *be in a bad state/condition*
καλεϲ- aor. act./mid. stem of καλέω
καλέω *call, summon*; *name*
Καλλικρατίδᾱϲ, -ου, ὁ *Callicratidas*
Καλλίμαχοϲ, -ου, ὁ *Callimachus* (Alexandrian poet)
κάλλιϲτοϲ, -η, -ον *most beautiful* (supl. of καλόϲ)
καλλῑ́ων, -ον *more beautiful* (compar. of καλόϲ)
κάλλοϲ, -ουϲ, τό *beauty*
καλόϲ, -ή, -όν *beautiful, good, fine*; *honourable*
Καλυψώ, -οῦϲ, ἡ *Calypso* (nymph who detained Odysseus on the island Ogygia) (13.1/1*b*(ii))
καλῶϲ (adv.) *well, rightly*
  καλῶϲ ἔχω *be in a good state/condition*
κάμηλοϲ, -ου, ὁ/ἡ *camel*
κάμνω (aor. ἔκαμον) *toil, labour*
κάμπτω *bend*
κᾱ̓ν crasis for καὶ ἄν and καὶ ἐάν
κᾱ̓ν crasis for καὶ ἐν
καπνόϲ, -οῦ, ὁ *smoke*
καρδίᾱ, -ᾱϲ, ἡ *heart*
Καρδοῦχοι, -ων, οἱ *Kurds*
#κάρη, -ητοϲ, τό *head*
Κᾱρίᾱ, -ᾱϲ, ἡ *Caria* (region in S.W. Asia Minor)
καρκίνοϲ, -ου, ὁ *crab*
καρπόϲ, -οῦ, ὁ *fruits, harvest*
καρτερόϲ, -ᾱ́, -όν *strong, mighty*
#καϲίγνητοϲ, -ου, ὁ *brother*
κατά (prep.) (+acc.) *in, on, at*; *in the region of*; *by, according to*; *down, throughout, during*; *in relation to, with respect to*
  κατὰ γῆν καὶ κατὰ θάλατταν *by land and by sea*
  (+gen.) *below, down from*; *against*
καταβαίνω† *go down, come down*
καταβιβάζω *make go down, bring down*
καταγελάω† *laugh at, mock* (+gen.)
καταγιγνώϲκω† *condemn* (acc.of the charge, gen. of the person, 23.1/1k(i))
καταγορεύω (fut. κατερῶ, 18.1/4 note 2) *denounce*
κατάγω† *take/lead down*; *bring back/restore* (from exile)
καταδουλόω *enslave*

καταδῡ́ω *make to sink, lay to rest*
#καταθνῄϲκω† *die*
κατακαλύπτω *cover over*
κατακεῖμαι *lie down*
κατακόπτω *cut to pieces*
κατακρῑ́νω† *give sentence against* (acc. of penalty, gen. of person, 23.1/1*k*(i))
καταλαμβάνω† *overtake, come across*; *seize, catch, capture*
καταλέγω *pick, choose*; *recount* (18.1/4 note 1)
καταλείπω† *leave behind, bequeath*
κατάλυϲιϲ, -εωϲ, ἡ *overthrow, destruction*
καταλῡ́ω *bring to an end, destroy*; *finish*; (intr.) *stay, lodge*
καταμείγνῡμι† *mix in, combine*
Κατάνη, -ηϲ, ἡ *Catana* (city in Sicily)
καταντικρύ (prep.+gen.) *right opposite*
καταπαύω *put an end to* (+acc.)
καταπῑ́πτω† *fall down*
καταπλέω† *sail down/back*
κατάπλουϲ, -ου, ὁ *arrival in port*
καταράομαι *call down curses on* (+dat.)
καταϲκευάζω *prepare, arrange*
κατάϲκοποϲ, -ου, ὁ *scout, spy*; *inspector*
καταϲτρέφομαι *subdue, subject to oneself*
καταϲτροφή, -ῆϲ, ἡ *overthrowing*; *conclusion*
#καταφθίμενοϲ, -η, -ον *dead*
καταφρονέω *despise, look down on* (+gen.)
καταχέω *pour down, shed*
καταψηφίζομαι *vote against* (acc. of penalty, gen. of person, 23.1/1k(i))
κατέλιπον aor. of καταλείπω
κατεπείγω *press hard*
κατέρχομαι† *go down/back*; *return from exile*
κατεϲθίω† *eat up, devour*
κατέχω† *hold back, check*
κατηγορέω *accuse* (acc. of charge, gen. of person, 23.1/1*k*(i))
κατίϲχω *hold back, check*
κατόπιν (adv., and prep.+gen.) *after*
κάτοπτρον, -ου, τό *mirror*
κατοχή, -ῆϲ, ἡ *possession* (by a spirit)
κάτω (adv.) *below, down*
καυϲ- fut. and aor. act./mid. stem of καίω
#κε(ν) = ἄν
Κέβηϲ, -ητοϲ, ὁ *Cebes*
κεῖμαι *lie*; *be placed* (19.1/3*b*)
κεῖνοϲ, -η, -ο = ἐκεῖνοϲ
κείρω *cut* (the hair), *shear*
κεῖϲε = ἐκεῖϲε
κέκρικα perf. of κρῑ́νω
κέκτημαι *own, possess* (perf. of κτάομαι 19.1/3*a*)
#κέλευθοϲ, -ου, ἡ *road, path*
κελευϲτέον *one must order* (24.1/5)
†κελεύω *order, urge, tell . . . to, bid*
κέληϲ, -ητοϲ, ὁ *fast-sailing ship, pinnace*
#κέλομαι *urge, order, command*
#κενεόϲ, -ᾱ́, -όν = κενόϲ
κενόϲ, -ή, -όν *empty*
κέντρον, -ου, τό *goad*
κεράννῡμι *mix*
κέραϲ, -ατοϲ, τό *horn*; *branch* (of a river); with gen. κέρωϲ, *wing of an army/fleet* (13.1/*b*(iii))
κέρδοϲ, -ουϲ, τό *gain*; *profit*
#κεύθω *hide, conceal*
κεφαλή, -ῆϲ, ἡ *head*
κηδεμών, -όνοϲ, ὁ *protector*
κῆρυξ, -υκοϲ, ὁ *herald*
Κίλιξ, -ικοϲ, ὁ *a Cilician*
κινδῡνεύω *be in danger, run a risk*; *be likely to* (+inf.)
κίνδῡνοϲ, -ου, ὁ *danger*
κῑνέω *move*
κῑ́νημα, -ατοϲ, τό *movement*
Κινύρηϲ, -ου, ὁ *Cinyres*
Κίρκη, -ηϲ, ἡ *Circe* (enchantress in *Odyssey* on island Aeaea)
κῑ́ων, -ονοϲ, ἡ *pillar*
Κλαζομένιοϲ, -ᾱ, -ον *of/from Clazomenae*
†κλαίω *weep*; *weep for, lament*; (mid.) *bewail to oneself*
κλαυϲ- aor. act./mid. stem of κλαίω
Κλέανδροϲ, -ου, ὁ *Cleander*
Κλεάνωρ, -οροϲ, ὁ *Cleanor*
Κλεάρετοϲ, -ου, ὁ *Clearetus*
Κλέαρχοϲ, -ου, ὁ *Clearchus*

Κλεινίᾱϲ, -ου, ὁ *Cleinias*
κλείω *close, shut*
κλέοϲ, -ουϲ, τό *glory*
κλέπτηϲ -ου, ὁ *thief*
†κλέπτω *steal*
Κλέων, -ωνοϲ, ὁ *Cleon* (Athenian politician)
κληθείϲ, -εῖϲα, -έν aor. pass. pple. of καλέω
#κληΐϲ, -ῖδοϲ, ἡ *rowing-bench*
κληρουχικόϲ, -ή, -όν *belonging to a cleruchy*
κλῖμαξ, -ακοϲ, ἡ *ladder, stairway*
κλοπή, -ῆϲ, ἡ *theft*
κλύδων, -ωνοϲ, ὁ *wave, surf; turmoil*
κλωπεύω *steal*
Κνίδοϲ, -ου, ἡ *Cnidos* (city in Asia Minor)
κοιμάομαι *sleep, slumber*
κοινῇ (adv.) *in common*
κοινόϲ, -ή, -όν *common, shared, public*
κοινωνίᾱ, -ᾱϲ, ἡ *association, intercourse*
κοινωνόϲ, -οῦ, ὁ *partner*
#κοιρανέω *be lord/master of, rule over* (+gen.)
κολάζω *punish*
κολακείᾱ, -ᾱϲ, ἡ *flattery*
κόλποϲ, -ου, ὁ *bosom; gulf*
†κομίζω *carry, convey, bring;* (mid.) *acquire, recover*
κομπέω *boast of*
#κονίᾱ, -ᾱϲ, ἡ *dust*
#κόνιϲ, -εωϲ, ἡ *dust*
Κόνων, -ωνοϲ, ὁ *Conon* (Athenian admiral)
κόποϲ, -ου, ὁ *exertion, fatigue*
κόπτω *cut; knock on*
κόραξ, -ακοϲ, ὁ *crow*
κόρη, -ηϲ, ἡ *maiden, girl*
Κορίνθιοι, -ων, οἱ *Corinthians*
Κορίνθιοϲ, -ᾱ, -ον *from Corinth*
Κόρινθοϲ, -ου, ἡ *Corinth*
#κορυθαίολοϲ, -ον *with gleaming helmet*
κοϲμοπολῑ́τηϲ, -ου, ὁ *citizen of the world*
κόϲμοϲ, -ου, ὁ *decoration, ornament; order; universe; world*
κοὐ(κ) crasis for καὶ οὐ(κ)
κουρεύϲ, -έωϲ, ὁ *barber*
Κουρῆτεϲ, -ων, οἱ *Curetes* (minor divinities associated with orgiastic rites)
κουφίζω *lighten, make light*
κοῦφοϲ, -η, -ον *light, nimble*
κούφωϲ (adv.) *lightly*
κρᾱνίον, -ου, τό *skull*
#κρατερόϲ, -ᾱ́, -όν *hard, strong*
κρατέω *hold sway/power over, rule, control; defeat* (+gen., 13.1/2*a*(i))
κρᾱτήρ, -ῆροϲ, ὁ *mixing-bowl*
κράτιϲτοϲ, -η, -ον *best, strongest* (supl. of ἀγαθόϲ, κρείττων)
κράτοϲ -ουϲ, τό *strength, power; supremacy; (personified) Might*
κατὰ κράτοϲ *vigorously*
κρατῡ́νω *strengthen*
κραυγή, -ῆϲ, ἡ *shouting, din*
κρέαϲ, -ωϲ, τό *meat* (13.1/1*b*(iii))
κρείττων, -ον *stronger, greater; better* (compar. of ἀγαθόϲ)
κρεμάθρᾱ, -ᾱϲ, ἡ *hanging basket*
κρεμάννῡμι *hang* (tr.); (mid. κρέμαμαι) *hang* (intr.)
κρήνη, -ηϲ, ἡ *spring*
Κρήτη, -ηϲ, ἡ *Crete*
#κρῖ (nom. and acc. s. only), τό *barley*
†κρῑ́νω *judge, decide; select, choose*
κρίϲιϲ, -εωϲ, ἡ *judgement; decision; dispute; trial*
κριτήϲ, -οῦ, ὁ *judge*
Κροῖϲοϲ, -ου, ὁ *Croesus* (King of Lydia)
κροκόδῑλοϲ, -ου, ὁ *crocodile*
Κρονίδηϲ, -ου, ὁ *son of Cronos* (i.e. Zeus)
κρόταφοι, -ων, οἱ *temples* (of forehead)
#κρουνόϲ, -οῦ, ὁ *spring, stream*
κρούω *strike, knock*
#κρυπτάδιοϲ, -ᾱ, -ον *secret, clandestine*
κρύπτω *keep secret, hide; bury; cover*
†κτάομαι *acquire, get;* (perf.) *own, possess* (19.1/3*a*)
†κτείνω *kill*
κτῆμα, -ατοϲ, τό *(a) possession*
Κτήϲιπποϲ, -ου, ὁ *Ctesippus*
κτῆϲιϲ, -εωϲ, ἡ *possession*
κτίζω *found, build*

κτύποϲ, -ου, ὁ *din, noise*
κυάνεοϲ, -ᾱ, -ον *dark, black*
Κυαξάρηϲ, -ου, ὁ *Cyaxares* (uncle of Cyrus)
κυβερνήτηϲ, -ου, ὁ *helmsman, captain*
κύβοϲ, -ου, ὁ *(a) die;* (mostly in pl.) *dice*
#κῡδαίνω *glorify*
κυκάω *stir*
κῦμα, -ατοϲ, τό *wave*
Κυμαῖοϲ, -ᾱ, -ον *of* or *from Cyme* (city in Asia Minor)
Κύπριϲ, -ιδοϲ, ἡ *the Cyprian (goddess), Cypris* (a name of Aphrodite, from the island of Cyprus)
Κῡρήνη, -ηϲ, ἡ *Cyrene* (city in N. Africa)
κῡ́ριοϲ, -ᾱ, -ον *having power/authority*
Κῦροϲ, -ου, ὁ *Cyrus* (1. founder of the Persian empire; 2. younger son of Darius II)
κύων, κυνόϲ, ὁ/ἡ *dog*
κῶλον, -ου, τό *limb*
κωλύω *prevent, stop* (+acc. and inf., 24.1/7)
κώμη, -ηϲ, ἡ *village*

λαβ- aor. act./mid. stem of λαμβάνω
λαγχάνω *obtain by lot; win as a portion, get* (+gen.)
λαγώϲ, -ώ, ὁ *hare* (13.1/1*a*)
λαθ- aor. act./mid. stem of λανθάνω
λάθρᾳ (adv.) *secretly*
#λάθριοϲ, -ον *secret, secretly*
#λᾱΐνοϲ, -η, -ον *of stone*
Λάϊοϲ, -ου, ὁ *Laius* (father of Oedipus)
Λαΐϲ, -ΐδοϲ, ἡ *Lais*
Λάκαινα, -ηϲ, ἡ *Laconian (Spartan) woman*
Λακεδαιμόνιοϲ, -ου, ὁ *Lacedaemonian, Spartan*
Λακεδαίμων, -ονοϲ, ἡ *Lacedaemon, Sparta*
λακτίζω *kick*
Λάκων, -ωνοϲ, ὁ *Laconian, Spartan*
Λακωνικόϲ, -ή, -όν *Laconian, Spartan*
λαλέω *talk, prattle, chatter*
†λαμβάνω *take, get, capture*
δίκην λαμβάνω *punish, exact one's due from* (παρά+gen.)
λαμπρόϲ, -ᾱ́, -όν *bright, brilliant, famous*
λάμπω *shine*
†λανθάνω *escape notice of* (15.1/2*f*); (mid.) *forget*
#λᾱόϲ, -οῦ, ὁ *people*
Λαϲθένηϲ, -ουϲ, ὁ *Lasthenes*
λαχ- aor. act./mid. stem of λαγχάνω
λέγω *speak, say, tell, mean*
οὐδὲν λέγω *speak/talk nonsense*
λείβω *pour; let flow, shed*
†λείπω *leave, abandon*
λείψανον, -ου, τό *remnant*
λέληθα perf. of λανθάνω
λεοντῆ, -ῆϲ, ἡ *lion-skin*
λεπτόϲ, -ή, -όν *subtle, fine; delicate, thin*
λέϲχη, -ηϲ, ἡ *conversation*
λευκαίνω (aor. ἐλεύκανα) *make white, whiten*
λευκόϲ, -ή, -όν *white*
#λεύϲϲω *look upon, behold*
λέων, -οντοϲ, ὁ *lion*
Λεωνίδᾱϲ, -ου, ὁ *Leonidas* (Spartan king)
λεωργόϲ, -όν *villainous;* (as noun) *wrong-doer*
#λεώϲ, -ώ, ὁ *people* (13.1/1*a*)
λήθη, -ηϲ, ἡ *forgetfulness*
λήθω = λανθάνω
ληκύθιον, -ου, τό *little oil-flask*
#λῆμα, -ατοϲ, τό *arrogance, audacity*
ληϲτρικόϲ, -ή, -όν *belonging to pirates*
ληφθ- aor. pass. stem of λαμβάνω
λήψομαι fut. of λαμβάνω
λῑ́ᾱν (adv.) *very, exceedingly; too much*
Λιβύη, -ηϲ, ἡ *Libya*
Λίβυϲ, -υοϲ, ὁ *a Libyan*
λιγυρόϲ, -ᾱ́, -όν *clear, shrill*
λίθινοϲ, -η, -ον *made of stone* (see also χυτόϲ)
λίθοϲ, -ου, ὁ *stone*
λιμήν, -ένοϲ, ὁ *harbour*
λίμνη, -ηϲ, ἡ *lake* (especially marshy)
λῑμόϲ, -οῦ, ὁ *hunger, famine*

#λίϲϲομαι *beg, beseech*
λογίζομαι *calculate, reckon, consider*
λόγοϲ, -ου, ὁ *speech, tale, word, account*; *argument*; *reason, explanation*
λόγχη, -ηϲ, ἡ *spear, javelin*
λοιδορέω *abuse, revile*; (mid., +dat.) *abuse, scold*
λοιπόϲ, -ή, -όν *left, remaining*
λούω *wash (the body)*; (mid.) *wash oneself*
λόφοϲ, -ου, ὁ *hill*
λοχᾱγόϲ, -οῦ, ὁ *company commander, captain*
Λῡδίᾱ, -ᾱϲ, ἡ *Lydia* (territory in west of Asia Minor)
Λῡδόϲ, -οῦ, ὁ *Lydian*
Λυκαονίᾱ, -ᾱϲ, ἡ *Lycaonia* (country in Asia Minor)
Λύκειον, -ου, τό *the Lyceum* (park and gymnasium in Athens)
Λύκιοϲ, -ου, ὁ *Lycius*
λύκοϲ, -ου, ὁ *wolf*
Λυκοῦργοϲ, -ου, ὁ *Lycurgus* (traditional Spartan legislator)
λῡπέω *cause distress to, annoy, grieve*; (mid.) *be distressed, grieve*
λῡ́πη, -ηϲ, ἡ *pain, grief*
λύρᾱ, -ᾱϲ, ἡ *lyre*
Λῡϲίμαχοϲ, -ου, ὁ *Lysimachus*
λῡϲιτελεῖ (impers.) *it is profitable* (+dat. and inf., 21.1/4*a*)
#λύϲϲα, ηϲ, ἡ *frenzy, raging madness*
λυτήριον, -ου, τό *remedy, deliverance*
λύχνοϲ, -ου, ὁ *lamp*
λῡ́ω *loosen, release*; *break up*; (mid.) *ransom*
λῷϲτοϲ, -η, -ον (supl. adj.) *best*
λωτόϲ, -οῦ, ὁ *lotus*
Λωτοφάγοι, -ων, οἱ *Lotus-Eaters*
λωφάω *lighten, relieve*

μά (particle of asseveration, affirmative or negative) *yes by ..., no by ... !* (+acc., 22.1/2*b*))
μᾶζα, -ηϲ, ἡ *barley bread*
μαθ- aor. act./mid. stem of μανθάνω
μάθημα, -ατοϲ, τό *lesson*
μαθήϲομαι fut. of μανθάνω
μαθητέον *one must learn* (24.1/5)
μαθητήϲ, -οῦ, ὁ *student*
Μαίανδροϲ, -ου, ὁ *Maeander* (river in Phrygia)
μαίνομαι *rage, be furious, be mad*
μακαρίζω *congratulate*
μακάριοϲ, -ᾱ, -ον *blessed, happy*
Μακεδονίᾱ, -ᾱϲ, ἡ *Macedonia*
μακρόβιοϲ, -ον *long-lived*
μακρόϲ, -ᾱ́, -όν *long, large, big*
μακρᾱ́ν (adv. acc.) *far off*
μακρῷ *by far*
μάλα (adv.) *very*; *quite*
μαλθακίζομαι *be softened*
μαλθακόϲ, -ή, -όν *faint-hearted, cowardly*
μάλιϲτα (supl. of μάλα) *especially, particularly*; *yes*
μᾶλλον (compar. of μάλα) *more*; *rather*
†μανθάνω *learn, understand*; (+inf.) *learn how to*
μανίᾱ, -ᾱϲ, ἡ *madness*
μαντεύομαι *consult an oracle*
μαντικῶϲ (adv.) *prophetically*
μάντιϲ, -εωϲ, ὁ *seer, prophet*
Μαραθών, -ῶνοϲ, ὁ *Marathon* (in Attica)
Μαραθῶνι *at Marathon*
Μαραθώνιοϲ, -ᾱ, -ον *of Marathon*
#μαργῶν, -ῶϲα, -ῶν (pple. of μαργάω) *raging*
#μάρπτω *take hold of, seize*
μαρτυρέω *give evidence, bear witness*
μαρτυρίᾱ, -ᾱϲ, ἡ *evidence, testimony*
μάρτυϲ, -υροϲ, ὁ/ἡ *witness*
Μαϲϲαλίᾱ, -ᾱϲ, ἡ *Marseilles*
μαϲτεύω *seek, search after*
μαϲτῑγοφόροϲ, -ου, ὁ *whip-bearer*
μαϲτῑγόω *whip, flog*
μαϲτίζω *whip, flog*
μάτην (adv.) *in vain*; *without reason*
μᾱ́τηρ = μήτηρ
μάττω *knead*
μάχαιρα, -ᾱϲ, ἡ *knife*
μάχη, -ηϲ, ἡ *battle, fight*
μάχιμοϲ, -η, -ον *warlike*

†μάχομαι *fight* (+dat., 13.1/2*b*(iii))
Μεγακλῆϲ, -έουϲ, ὁ *Megacles*
Μεγαροῖ (adv.) *in/at Megara*
μέγαϲ, μεγάλη, μέγα (stem μεγαλ-; 3.1/3) *great, big; tall; important; loud*
μέγεθοϲ, -ουϲ, τό *size*
μέγιϲτοϲ, -η, -ον *greatest* (supl. of μέγαϲ)
μεθῑ́ημι† *let go, release; give up; allow*
μεθίϲτημι† (mid. and intr. tenses of act.) *change, alter* (intr.)
μεθύω *be drunk*
μείγνῡμι (also μῑγ-, aor. pass. ἐμίγην) *mix, join;* (pass.) *be joined, mix with, have sexual intercourse with* (+dat.)
Μειδίᾱϲ, -ου, ὁ *Meidias*
μείζων, -ον *greater* (compar. of μέγαϲ)
#μείλιχοϲ, -ον *gentle, kind*
μειράκιον, -ου, τό *lad, boy*
μέλαϲ, -αινα, -αν *black* (10.1/3 note 2)
Μελέαγροϲ, -ου, ὁ *Meleager* (poet and philosopher)
†μέλει (impers.) *there is a care/concern* (+dat. of pers. and gen. of thing, 21.1/4*b*)
μελετάω *practise*
Μέλητοϲ, -ου, ὁ *Meletus* (accuser of Socrates)
μέλι, -ιτοϲ, τό *honey*
#μελιηδήϲ, -έϲ *honey-sweet*
μέλιττα, -ηϲ, ἡ *bee*
†μέλλω *be destined to; be about to, be going to; intend; hesitate*
μέλον (acc. absol.) *it being a care* (21.1/5)
#μέλω (for principal parts see under μέλει) *be of concern*
μέμνημαι (perf.) *remember* (+gen., 13.1/2*a*(iii)) (19.1/3*a*)
μέμφομαι *blame, criticize, find fault with* (+dat. or acc.)
μέν* . . . δέ* *on the one hand . . . and/but on the other* (4.1/3)
μὲν οὖν *no, on the contrary* (13.1/3*c*(iii))
Μένανδροϲ, -ου, ὁ *Menander* (writer of New Comedy)
Μενδήϲιοϲ, -ᾱ, -ον *of Mendes* (a town in the Nile Delta), *Mendesian*
Μενέλᾱοϲ, -ου, ὁ *Menelaus* (brother of Agamemnon, husband of Helen)
Μενέλεωϲ, -ω, ὁ *Menelaus* (13.1/1*a*)
Μένιπποϲ, -ου, ὁ *Menippus*
Μενοικεύϲ, -έωϲ, ὁ *Menoeceus*
μέντοι* (particle) *really, you know; however, yet* (13.1/3*c*(v))
†μένω *remain, stay, wait (for); be at rest, be still*
Μένων, -ωνοϲ, ὁ *Meno*
μέριμνα, -ηϲ, ἡ *care*
μέροϲ, -ουϲ, τό *share, part*
ἐν μέρει *in turn*
#μεϲηγύ (adv., and prep.+gen.) *between*
μέϲοϲ, -η, -ον *middle (of), in the middle* (18.1/6)
Μεϲϲηΐϲ, -ΐδοϲ, ἡ *Messeis* (a spring)
Μεϲϲήνιοϲ, -ᾱ, -ον *Messenian*
μέτα = μέτεϲτι (21.1/4 note 2)
μετά (prep.) (+acc.) *after;* (+gen.) *with;* (+dat., poetic) *among*
μεταβάλλω† *change, alter* (tr. and intr.)
μεταβολή, -ῆϲ, ἡ *change*
μεταγιγνώϲκω† *change one's mind; repent* (of)
μεταδίδωμι† *give a share of* (+dat. of pers. and gen. of thing)
μεταμέλει† (impers.) *there is repentance* (+dat. of pers. and gen. of thing, 21.1/4*b*)
μεταμέλεια, -ᾱϲ, ἡ *regret*
μετανοέω *think afterwards, change one's mind, repent*
μεταξύ (adv.) *in the middle;* (+pple.) *in the middle of doing something* (12.1/2*a*(i))
μεταπέμπομαι† *summon, send for*
μετάρϲιοϲ, -ον *superficial, shallow*
μετεκβαίνω† *go from one place into another, transfer*
μέτεϲτι (impers.) *there is a share* (+dat. of pers. and gen. of thing, 21.1/4*b*)
μετέχω† *share in* (+gen., 13.1/2*a*(v))
μετέωροϲ, -ον *high in the air*
τὰ μετέωρα *things in the heaven above, astronomical phenomena*

μετρέω *measure*
μέτρηcιc, -εωc, ἡ *measurement*
μέτριοc, -ᾱ, -ον *moderate, reasonable, fair, average; standard*
μετρίωc (adv.) *in moderation*
μέτρον, -ου, τό *measure, due measure, moderation*
μέτωπον, -ου, τό *forehead*
μέχρι (prep.+gen.) *until, up to, as far as*;
  μέχρι οὗ *until*; (conj.) *until* (21.1/2)
μή *no(t)*; (+imp. or aor. subj.) *don't* (17.1/1); (+subj.) *lest*; inviting a neg. answer (10.1/2*a*); (on other uses see 24.1/2)
μηδαμῶc (adv.) *not at all, in no way*
μηδέ (conj.and adv.) *nor, not even*
Μήδεια, -ᾱc, ἡ *Medea* (wife of Jason)
μηδείc, μηδεμίᾱ, μηδέν *no, no-one, nothing*
Μηδικόc, -ή, -όν *of the Medes*
  τὰ Μηδικά (*sc.* πράγματα) *the Persian Wars*
#μήδομαι *plot, plan, devise*
Μῆδοc, -ου, ὁ *Mede; Persian*
μηκέτι (adv.) *no longer*
μῆκοc, -ουc, τό *length*
Μήλιοι, -ων, οἱ *Melians*
μῆλον, -ου, τό *apple*
μήν * (particle) *then, indeed; further* (13.1/3*a*)
  τί μήν; *of course*
μήν, -όc, ὁ *month*
μηνῡτήc, -οῦ, ὁ *informer*
μηνῡ́ω *give information*
μήποτε (adv.) *never*
μήπω (adv.) *not yet*
μήτε . . . μήτε *neither . . . nor*
μήτηρ, -τρόc, ἡ *mother* (6.1/1*b*)
μητρυιᾱ́, -ᾶc, ἡ *step-mother*
μηχανάομαι *devise, contrive; procure for oneself*
μηχανεύομαι = μηχανάομαι
μηχανή, -ῆc, ἡ *device, plan; means; engine of war*
μιαίνω *stain, pollute*
μίαcμα, -ατοc, τό *stain, pollution*
Μίκκοc, -ου, ὁ *Miccus*
μῑκρόc, -ᾱ́, -όν *small, short, little, petty*
Μῑλήcιοc, -ᾱ, -ον *of Miletus, Milesian*
Μιλτιάδηc, -ου, ὁ *Miltiades* (Athenian general)
μῑ́μημα, -ατοc, τό *imitation*
μιμνήcκομαι *remind oneself*
μίμνω = μένω
#μιν (acc. s. pron. of 3rd pers.) *him, her, it*
μῑcέω *hate*
μιcθόομαι *hire*
μιcθόc, -οῦ, ὁ *hire, pay, reward*
μιcθωτόc, -οῦ, ὁ *hireling, hired servant*
μῖcοc, -ουc, τό *hatred*
μνᾶ, μνᾶc, ἡ *mina* (100 drachmas)
μνᾶμα = μνῆμα
μνῆμα, -ατοc, τό *monument, tomb; memorial*
μνήμη, -ηc, ἡ *remembrance, memory*
μνήμων, -ονοc *mindful, unforgetting*
μοῖρα, -ᾱc, ἡ *fate, lot, destiny; death*
Μοῖριc, -εωc, ἡ *Moeris* (lake in Egypt)
μόλιc (adv.) *hardly, scarcely, with difficulty*
#μολών, -οῦcα, -όν *having come/gone* (aor. pple. of βλώcκω)
μοναρχέω *be sole ruler over* (+gen.)
μοναρχίᾱ, -ᾱc, ἡ *monarchy*
μόναρχοc, -ου, ὁ *monarch*
μόνον (adv.) *only, merely*
  οὐ μόνον ... ἀλλὰ καί *not only ... but also*
μόνοc, -η, -ον *alone, only*
#μόροc, -ου, ὁ *fate, destiny, doom; death*
μορφή, -ῆc, ἡ *shape, form*
Μοῦcα, -ηc, ἡ *Muse*
μουcική, -ῆc, ἡ *music* (including poetry)
μοχθέω *labour, toil*
μόχθοc, -ου, ὁ *toil, hardship*
μῦθοc, -ου, ὁ *story, fable*
μυῖα, -ᾱc, ἡ *fly*
Μυκῆναι, -ῶν, αἱ *Mycenae* (city in S. Greece)
Μύνδιοc, -ᾱ, -ον *Myndian*
Μύνδοc, -ου, ὁ *Myndus* (city in Caria)

μυρίζω *make fragrant*
μῡ́ριοι, -αι, -α *10,000*
μῡρίοϲ, -ᾱ, -ον *numberless, countless*
μύρμηξ, -ηκοϲ, ὁ *ant*
μύρον, -ου, τό *perfume*
μῦϲ, μυόϲ, ὁ *mouse*
μύϲτηϲ, -ου, ὁ *initiate*
Μυτιλήνη, -ηϲ, ἡ *Mytilene* (chief city of Lesbos)
μυχόϲ, -οῦ, ὁ *inner chamber*
μῶν; (adv.) *surely not?* (10.1/2*a*)
μῶροϲ, -ᾱ, -ον *stupid, foolish*

Ναζωραῖοϲ, -ᾱ, -ον *of Nazareth*
ναί (particle) *yes* (22.1/2*h*, 24.1/1)
ναίω *dwell, abide*
νᾶμα, -ατοϲ, τό *stream*
νᾱόϲ, -οῦ, ὁ *temple*
νάπη, -ηϲ, ἡ *glen*
ναυᾱγέω *suffer shipwreck*
ναυηγόϲ, -όν *ship-wrecked*
ναυμαχέω *fight a sea battle*
ναυμαχίᾱ, -ᾱϲ, ἡ *naval battle*
ναῦϲ, νεώϲ, ἡ *ship* (11.1/4)
Ναυϲικάᾱ, -ᾱϲ, ἡ *Nausicaa* (daughter of Alcinous, King of Phaeacians)
ναύτηϲ, -ου, ὁ *sailor*
ναυτικόν, -οῦ, τό *fleet*
ναυτικόϲ, -ή, -όν *naval*
νεᾱνίᾱϲ, -ου, ὁ *young man*
νεᾱνίϲκοϲ, -ου, ὁ *young man*
νείφει (impers.) *it is snowing* (21.1/4*c*)
νεκρόϲ, -οῦ, ὁ *corpse*
νέκταρ, -αροϲ, τό *nectar*
νέμεϲιϲ, -εωϲ, ἡ *retribution*
νέμω *distribute, apportion, allot, assign*
#νέομαι *go back, return*
νέοϲ, -ᾱ, -ον *young; new; strange, unexpected*
ἐκ νέου *from childhood*
νεότηϲ, -ητοϲ, ἡ *youthfulness, youthful folly*
#νέρθε (adv.) *beneath, below*
νέφοϲ, -ουϲ, τό *cloud*
†νέω *swim*
νεώϲ, -ώ, ὁ *temple* (13.1/1*a*)
νή (particle of asseveration) *yes by ... !* (+acc.; 22.1/2*h*)
νήνεμοϲ, -ον *windless, calm*
νήπιοϲ, -ᾱ, -ον *childish, foolish*
νηϲιώτηϲ, -ου, ὁ *islander*
νῆϲοϲ, -ου, ἡ *island*
νήφω *be sober* (literally or metaphorically)
νῑκάω *win, defeat*
νῑ́κη, -ηϲ, ἡ *victory, conquest*
νῑκητήριον, -ου, τό *prize of victory*
Νῑκίᾱϲ, ου, ὁ *Nicias*
Νῑκοτέληϲ, -ουϲ, ὁ *Nicoteles*
Νῑ́κων, -ωνοϲ, ὁ *Nico*
#νιν* (acc.) *him, her, it, them*
νίπτω *wash*
νοέω *perceive*
νόημα, -ατοϲ, τό *thought, perception*
†νομίζω *acknowledge, think, believe (in); treat as customary;* (of a legislator) *enact*
νόμοϲ, -ου, ὁ *law, convention, observance*
νόοϲ = νοῦϲ
νοϲέω *be sick/ill*
νόϲημα, -ατοϲ, τό *a disease, illness, plague*
νόϲοϲ, -ου, ἡ *disease, illness*
νοϲτέω *return*
#νόϲτιμοϲ, -ον *belonging to one's return/homecoming*
#νόϲτοϲ, -ου, ὁ *homecoming*
#νόϲφι(ν) (adv., and prep.+gen.) *afar off, away from*
νουθετέω *warn, rebuke*
νοῦϲ (νόοϲ), νοῦ, ὁ *mind, sense, intelligence* (6.1/2)
ἐν νῷ ἔχω *have in mind, intend*
#νυκτιπόλοϲ, -ον *night-roaming*
νῦν (adv.) *now, at present*
νυν* *well then; now then*
νυνδή (adv.; strengthened form of νῦν) *just now*
νύξ, νυκτόϲ, ἡ *night, darkness*
ὑπὸ νύκτα *under cover of night*

Ξανθίππη, -ηϲ, ἡ *Xanthippe*
Ξάνθοϲ, -ου, ὁ *Xanthus* (another name for river Scamander at Troy)
ξεῖνοϲ = ξένοϲ
ξένιοϲ, -ᾱ, -ον *belonging to friendship and hospitality* (used as a title of Zeus, as god of hospitality)

Ξενοκράτηϲ, -ουϲ, ὁ *Xenocrates*
ξένοϲ, -ου, ὁ *foreigner, alien, stranger; guest; host*
Ξενοφῶν, -ῶντοϲ, ὁ *Xenophon* (Athenian historian and general)
Ξέρξηϲ, -ου, ὁ *Xerxes* (Persian king)
ξίφοϲ, -ουϲ, τό *sword*
ξυγ- = ϲυγ-
ξύλον, -ου, τό *(piece of) wood, log*
ξυμ- = ϲυμ-
ξύν = ϲύν
ξυν- = ϲυν-
ξῡνόϲ, -ή, -όν *common*
ξυρέω *shave*
ξυρόν, -οῦ, τό *razor*

ὁ, ἡ, τό *the* (2.1/2, 3.1/1)
  ὁ μὲν ... ὁ δέ *the one ... the other, one man ... another* (5.1/3)
  οἱ μὲν ... οἱ δέ *some ... others* (5.1/3)
  ὁ δέ *and/but he* (5.1/3)
ὅδε, ἥδε, τόδε *this* (pron. and adj., 9.1/1)
ὁδεύω *travel* (by land)
ὁδόϲ, -οῦ, ἡ *road, way, journey*
ὀδούϲ, -όντοϲ, ὁ *tooth*
ὀδυνηρόϲ, -ᾱ́, -όν *painful*
ὀδῡ́ρομαι *lament*
Ὀδυϲϲεύϲ, -έωϲ, ὁ *Odysseus* (hero of the *Odyssey*)
ὅθεν (rel. adv.) *from where*
οἷ (rel. adv.) *(to) where*
οἱ see ἑ (9.1/4*a*)
†οἶδα *know* (19.1/3 and **Appendix** 3)
  χάριν οἶδα *be grateful to* (+dat.)
Οἰδίπουϲ, -ποδοϲ, ὁ *Oedipus* (son of Laius, king of Thebes)
οἴκαδε (adv.) *homewards*
οἰκεῖοϲ, -ᾱ, -ον *related, domestic; private; one's own*
οἰκεῖοϲ, -ου, ὁ *relative*
οἰκέτηϲ, -ου, ὁ *house-slave*
οἰκέω *dwell (in), live, inhabit*
οἴκημα, -ατοϲ, τό *room*
οἴκηϲιϲ, -εωϲ, ἡ *dwelling*
οἰκίᾱ, -ᾱϲ, ἡ *house*
οἰκίζω *colonize*
οἰκοδομέω *build a house*
οἰκοδόμημα, -ατοϲ, τό *building, structure*
οἰκοδομίᾱ, -ᾱϲ, ἡ *building, structure*
οἴκοθεν (adv.) *from home*
οἴκοι (adv.) *at home*
οἶκοϲ, -ου, ὁ *house, home*
οἰκτῑ́ρω *pity*
οἰκτρόϲ, -ᾱ́, -όν *piteous*
†οἶμαι, οἴομαι *think*
#οἴμη, -ηϲ, ἡ *way/power of song*
οἴμοι (interjection) *alas! oh dear!*
#οἶμοϲ, -ου, ὁ *tract, strip of land*
Οἰνόη, -ηϲ, ἡ *Oenoë* (town in Attica)
οἶνοϲ, -ου, ὁ *wine*
οἰνοχοέω *pour wine*
οἴομαι see οἶμαι
οἷον *as, just as*
#οἶοϲ, -ᾱ, -ον (note smooth breathing) *alone*
οἷοϲ, -ᾱ, -ον *what a ...!* (exclamation); *of what sort, of the kind which* (21.1/3)
  οἷόϲ τ᾽ εἰμί *be able to* (+inf., 21.1/3 note 2)
οἷοϲπερ strengthened form of οἷοϲ
οἰϲ- fut. stem of φέρω
οἴϲτευμα, -ατοϲ, τό *arrow*
οἰϲύϊνοϲ, -η, -ον *made of osier/wickerwork*
οἴχομαι *be off, depart, be gone*
ὀκτώ (indecl. adj.) *eight*
ὀλ- aor. stem of ὄλλυμαι
ὄλβιοϲ, -ᾱ, -ον *happy, blessed*
ὄλεθροϲ, -ου, ὁ *destruction*
ὀλεϲ- aor. stem of ὄλλῡμι
ὀλιγαρχίᾱ, -ᾱϲ, ἡ *oligarchy*
ὀλίγοϲ, -η, -ον *small, few, little*
†ὄλλῡμι *destroy, kill, lose* (20.1/1 note 2)
#ὀλοόϲ, -ή, -όν *destructive, baneful*
Ὄλοροϲ, -ου, ὁ *Olorus* (father of Thucydides)
ὅλοϲ, -η, -ον *whole, complete*
Ὀλυμπικόϲ, -οῦ, ὁ *Olympicus* (name of a seer)
Ὀλύμπιοϲ, -ᾱ, -ον *Olympian*
  Ὀλύμπια νῑκάω *win an Olympic victory* (22.1/2*g*)
Ὄλυνθοϲ, -ου, ἡ *Olynthus*
ὄλυραι, -ῶν, αἱ *a one-seeded wheat* (used as fodder for horses)
#ὁμαρτέω *accompany* (+dat.)
Ὅμηροϲ, -ου, ὁ *Homer* (author of *Iliad* and *Odyssey*)

ὁμῑλέω *be in company with, associate with* (+dat.)
ὁμῑλίᾱ, -ᾱϲ, ἡ *company, companionship*
ὁμίχλη, -ηϲ, ἡ *mist, fog*
#ὄμμα, -ατοϲ, τό *eye*
†ὄμνῡμι *swear, swear by* (+acc., 22.1/2*b*)
ὁμοιόομαι *be like, resemble* (+dat., 13.1/2*b*(iv))
ὅμοιοϲ, -ᾱ, -ον *like, similar to* (+dat.)
ὁμοίωϲ (adv.) *in the same way, likewise*
ὁμολογέω *agree*
ὁμολογίᾱ, -ᾱϲ, ἡ *agreement*
ὁμολογουμένωϲ (adv.) *in agreement/conformity with* (+dat.)
ὁμομήτριοϲ, -ᾱ, -ον *born of the same mother*
ὁμόνοια, -ᾱϲ, ἡ *agreement, harmony*
ὁμοτράπεζοϲ, -ον *eating at the same table with* (+dat.)
ὁμοῦ (adv.) *together (with)* (+dat.)
ὁμόφῡλοϲ, -ον *of the same race* or *stock*
ὅμωϲ (adv.) *nevertheless, however*
#ὁμῶϲ (adv., accompanying two words joined by καί) *both*
ὄν see ὤν
ὄναρ (nom. and acc. only), τό *dream*; (as adv.) *in a dream*
ὀνειδίζω *reproach, chide, insult* (+dat.)
ὄνειδοϲ, -ουϲ, τό *insult, rebuke*
ὄνειροϲ, -ου, ὁ (also ὄνειρον, -ου, τό) *dream*
ὄνομα, -ατοϲ, τό *name, reputation*
  ὀνόματι *in/by name*
ὀνομάζω *call, name*
ὄνοϲ, -ου, ὁ/ἡ *ass*
ὄνυξ, -υχοϲ, ὁ *claw, nail*
ὄξοϲ, -ουϲ, τό *vinegar*
ὀξύϲ, -εῖα, -ύ *sharp, keen*; *quick, swift*
#ὀπάζω *give, bestow*; *make to follow*
ὅπῃ (adv.) *in what way, how, as*
ὄπιϲθε (adv.) *behind*
ὀπιϲθοφύλαξ, -ακοϲ, ὁ *member of rear-guard*
#ὀπίϲω (adv.) *hereafter*
ὅπλα, -ων, τά *weapons, arms*
  ἐν ὅπλοιϲ *under arms*
ὁπλίζω *equip, arm*
ὁπλῑ́τηϲ, -ου, ὁ *hoplite*
ὁπόθεν (rel. adv.) *from where*
ὅποι (rel. adv.) *to where*
ὁποῖοϲ, -ᾱ, -ον *of what kind* (10.1/2*b*)
ὁπόϲοϲ, -η, -ον *how big, how much*; (pl.) *how many* (10.1/2*b*)
ὁπόταν (conj.+subj.) *whenever* (14.1/4*c*(iii))
ὁπότε (conj.) *when*; (+opt.) *whenever* (14.1/4*c*(iii))
ὅπου (rel. adv.) *where, wherever*; (indir. interrog.) *where*
ὅπωϲ (adv.) *how* (in answer to πῶϲ;); *how*; (poet.) *like, as*; (conj.+subj. or opt.) *in order that, to* (14.1/4*c*(i))
ὁπωϲτιοῦν (adv.) *in any way whatever*
†ὁράω *see, look at*
ὀργή, -ῆϲ, ἡ *temperament*; *anger*
  ἐν ὀργῇ ἔχω *be angry with* (+acc.)
†ὀργίζομαι (aor. ὠργίϲθην) *become angry with* (+dat., 13.1/2*b*(i))
ὀρέγομαι *strive after* (+gen.)
ὄρειοϲ, -ᾱ, -ον *of the mountains, mountain-wandering*
Ὀρέϲτηϲ, -ου, ὁ *Orestes* (son of Agamemnon)
#ὀρθόβουλοϲ, -ον *straight-counselling, wise*
ὀρθόϲ, -ή, -όν *straight*; *correct*; *right*
ὀρθόω *set upright*; *guide aright*
ὀρθῶϲ (adv.) *correctly*
ὅρκοϲ, -ου, ὁ *oath*
ὁρμάομαι *set off, start out*; *make an expedition*
ὁρμή, -ῆϲ, ἡ *setting oneself in motion*
  ἐν ὁρμῇ εἰμί *be on the point of starting*
ὁρμίζω *moor, anchor*
ὄρνῑϲ, -ῑθοϲ (acc. ὄρνιν, 5.1/1 note 2), ὁ/ἡ *bird*
ὄροϲ, -ουϲ, τό *mountain*
ὅροϲ, -ου, ὁ *boundary*
ὀρρωδέω *fear, dread*
ὀρχήϲτρᾱ, -ᾱϲ, ἡ *orchestra* (the dancing-space in the theatre

and also a section of the agora where books were sold)
ὅϲ, ἥ, ὅ (rel. pron., 9.1/2) *who, which*
#ὅϲ, ἥ, ὅν (refl. poss. adj.) *his, her, its*
ὅϲιοϲ, -ᾱ, -ον *holy, sacred*; *pious, devout*
ὁϲιόω *sanctify*
ὅϲοϲ, -η, -ον *how much/many/great!* (exclamation); *as much/many as* (21.1/3)
ὅϲοϲπερ, ὅϲηπερ, ὅϲονπερ *as great as, as many as*
ὅϲπερ, ἥπερ, ὅπερ (rel. pron.) *the very one who/which*
#ὁϲάκιϲ (interrog. adv.) *how often*
ὅϲτιϲ, ἥτιϲ, ὅτι (indef. rel. pron. and indir. interrog., 10.1/2*b*) *who(ever), which(ever), what(ever)*
ὀϲτοῦν, -οῦ, τό *bone*
ὅϲῳ (+compar.) *the more* (lit. *by how much*)
ὅταν (conj.+subj.) *whenever* (14.1/4*c*(iii))
ὅτε (conj.) *when*
ὅτι (A) (conj.) *that*; *because*
(+supl.) *as ... as possible* (17.1/4*d*)
ὅτι (B) neuter nom./acc. s. of ὅϲτιϲ
ὅτου = οὗτινοϲ
ὅτῳ = ᾧτινι
οὐ (οὐκ, οὐχ) *no(t)*
οὐ μόνον ... ἀλλὰ καί *not only ... but also*
οὑ see ἑ (9.1/4*a*)
οὗ (rel. adv.) *where*
οὐδαμοῦ (adv.) *nowhere*
οὐδαμῶϲ (adv.) *in no way*; *not at all*
οὐδέ (conj.) *and not, nor*; (adv.) *not even*
οὐδείϲ, οὐδεμίᾱ, οὐδέν *no, no-one, nothing*
οὐδέν (adverbial acc.) *in no respect, not at all*
οὐδέποτε (adv.) *never*
οὐδέπω (adv.) *not yet*
οὐδέτεροϲ, -ᾱ, -ον *neither of two*; *neuter* (of gender)
οὐκ = οὐ
οὐκέτι (adv.) *no longer*
οὔκουν (particle) *not ... therefore* (13.1/3*c*(i))
οὐκοῦν (particle) *therefore, accordingly* (13.1/3*c*(i))
οὖν* (particle) *therefore, so, then*
οὖν δή *well, as you know*
οὑν crasis for ὁ ἐν
οὕνεκα = ἕνεκα
οὔποτε (adv.) *never*
οὔπω (adv.) *not yet*
#οὐρανόθεν (adv.) *from heaven*
οὐρανόϲ, -οῦ, ὁ *sky, heaven*; (personified, with cap.) *Uranus*
οὖϲ, ὠτόϲ, τό *ear*
οὐϲίᾱ, -ᾱϲ, ἡ *property, wealth, substance, means*
οὔτε ... οὔτε *neither ... nor*
οὔτιϲ, οὔτινοϲ *no-one*
οὔτοι (adv.) *indeed not*
οὗτοϲ, αὕτη, τοῦτο (pron. and adj., 9.1/1) *this*; οὗτοϲ can express *you there!*
οὑτοϲῑ́ (strengthened form) *this man here*
οὕτω(c) (adv.) *thus, so, in this way*; *to such an extent, so much*
οὑτωϲῑ́ strengthened form of οὕτωϲ
οὐχ = οὐ
οὐχί emphatic form of οὐ
ὀφείλω *owe*; *be bound, ought* (see 21.1/1 note)
ὄφελοϲ, -ουϲ, τό *help, use, advantage*
ὀφθαλμόϲ, -οῦ, ὁ *eye*
ὄφιϲ, -εωϲ, ὁ *serpent*
ὄχλοϲ, -ου, ὁ *crowd, mob*
#ὀχμάζω *bind fast*
#ὄχοϲ, -ουϲ, τό *chariot*
ὀχυρόϲ, -ᾱ́, -όν *strong, secure*
ὀψέ (adv.) *late*
ὄψιϲ, -εωϲ, ἡ *vision, sight*
ὄψομαι fut. of ὁράω
ὄψον, -ου, τό *cooked food, a made dish*; *delicacies*

πάγη, -ηϲ, ἡ *trap, snare*
#παγίϲ, -ίδοϲ, ἡ *trap, snare*
πάγοϲ, -ου, ὁ *crag, rock; frost*
παθ- aor. stem of πάϲχω
πάθημα, -ατοϲ, τό *suffering, misfortune*
πάθοϲ, -ουϲ, τό *suffering, experience*

Παιανιεύc, -έωc, ὁ *of the deme Paeania*
παιδαγωγόc, -οῦ, ὁ *tutor*
παιδειᾱ, -ᾱc, ἡ *education, teaching, lesson*; *culture*; *childhood*
παιδεύω *train, teach, educate*
παιδίον, -ου, τό *child*; *slave*
παίζω *play, make sport of* (+acc.), *joke at* (πρόc+acc.)
παῖc, παιδόc, ὁ/ἡ *child, boy, girl*; *slave*
πάλαι (adv.) *long ago*
παλαιόc, -ᾱ, -όν *ancient, (of) old*
παλαίcτρᾱ, -ᾱc, ἡ *wrestling-school, palaestra*
παλαίτατοc, -η, -ον supl. of παλαιόc
πάλιν (adv.) *back again, again*
παμπήδην (adv.) *entirely, completely*
παμπλούcιοc, -ον *very rich*
πανδημεί (adv.) *in a body, in full force*
παννύχιοc, -ον *all night long*
#πανόδυρτοc, -ον *all-lamented*
Πάνοψ, -οποc, ὁ *Panops*
παντάπᾱcι(ν) (adv.) *in every respect*
πανταχόθεν (adv.) *from all directions*
πανταχοῦ (adv.) *everywhere*; *absolutely, altogether*
πανταχῶc (adv.) *in all ways, altogether*
παντελῶc (adv.) *completely, outright*
#πάντεχνοc, -ον *assisting all the arts*
πάντοθεν (adv.) *from every side*
#παντρόφοc, -ον *all-nurturing*
πάντωc (adv.) *in all ways, especially*
πάνυ (adv.) *very (much)*
  πάνυ γε, πάνυ μὲν οὖν *certainly, of course* (13.1/3*c*(iii))
πάπποc, -ου, ὁ *grandfather*
#πάρ = παρά
πάρα = πάρεcτι (21.1/4 note 2)
παρά (prep.) (+acc.) *along, beside*; *against, contrary to*; *compared with*; (+gen.) *from*; (+dat.) *with, beside, in the presence of*
παραβαίνω† *transgress*
παραβάλλω† *compare* (+παρά and acc.); (intr.) *come near, approach*
παραβοηθέω *come to help* (+dat.); *assist*
παραγγέλλω† *give an order*
παραγίγνομαι† *be present*; *come to, arrive at*
παράγω† *bring forward, introduce*
παραδίδωμι† *hand over, deliver*
παραδωc- fut. act./mid. stem of παραδίδωμι
παραινέω† *advise* (+dat., 13.1/2*b*(i))
παρακαλέω† *summon*; *invite*; *encourage*
παράκειμαι *lie/be placed beside* (+dat.)
παρακελεύομαι† *exhort, encourage* (+dat.)
παραλαμβάνω† *take/receive from*
παραμελέω (< παρά+ἀμελέω) *disregard, pay no heed to*
παραμένω† *remain*; *remain loyal*
παράπαν (adv.) *altogether, absolutely* (also τὸ παράπαν)
παραπλέω† *sail by, sail close to*
παραπλήcιοc, (-ᾱ), -ον *very similar to* (+dat. or καί)
παραcάγγηc, -ου, ὁ *parasang* (a Persian measure of distance of about 30 stades)
παραcκευάζω *prepare, equip*; (mid.) *make one's preparations*
παραcκευή, -ῆc, ἡ *preparation, equipping*; *force*
παραcπίζω *bear a shield beside, shield* (+dat.)
παραυτίκα (adv.) *immediately, straight away*
παρεγγυάω *pass (the word) along*
πάρειμι *be at hand*; *be present*; *be near* (+dat.)
  πάρεcτι (impers.) *it is possible for* (+dat. and inf., 21.1/4*a*)
παρελαύνω† *drive past*
παρεμφαίνω† *emphasize*
πάρεργον, -ου, τό *subordinate issue*
παρέρχομαι† *pass, go by*; *come forward*
παρέχον (acc. abs.) *it being possible/allowed* (21.1/5)

παρέχω† *give to, provide; offer, furnish, cause*
πράγματα παρέχω *cause trouble*
παρέχει (impers.) *it is possible/allowed* (+dat. and inf.)
παρθένοϲ, -ου, ἡ *girl, maiden*
παρῑ́ημι† *pass over; let pass; leave,allow, admit*
παρίϲτημι† (mid. and intr. tenses of act.) *stand beside, be near/at hand*
παριών, -οῦϲα, -όν pple. of παρέρχομαι
πάροδοϲ, -ου, ὁ *passage, entrance*
πάροιθε (adv.) *formerly*
παροιμίᾱ, -ᾱϲ, ἡ *proverb*
παρόν (acc. absol.) *it being possible* (21.1/5)
πάροϲ (adv.) *previously; before* (= πρίν)
παρών, -οῦϲα, -όν pple. of πάρειμι *be present*
πᾶϲ, πᾶϲα, πᾶν (10.1/3*b*) *all, every*
ὁ πᾶϲ *the whole*
†πάϲχω *undergo; experience; suffer*
εὖ/κακῶϲ πάϲχω *be well/badly treated* (17.1/5)
#πατέομαι (aor. ἐπαϲάμην) *eat of, partake of* (+gen.)
πατήρ, -τρόϲ, ὁ *father* (6.1/1*b*)
πατρίδιον, -ου, τό *daddy*
πατρίϲ, -ίδοϲ, ἡ *fatherland, native land*
Πάτροκλοϲ, -ου, ὁ *Patroclus* (friend of Achilles)
πάτταλοϲ, -ου, ὁ *peg*
παύω (tr.) *stop; depose;* (mid., intr.) *stop, cease from* (+gen. or pple.)
Πάφιοϲ, -ᾱ, -ον *from Paphos, Paphian;* (as fem. noun) *the Paphian* (*sc.* goddess, a name of Aphrodite derived from Paphos in Cyprus)
πάχνη, -ηϲ, ἡ *hoar-frost*
παχύϲ, -εῖα, -ύ *thick, stout, fat*
πέδη, -ηϲ, ἡ *fetter*
πεδίον, -ου, τό *plain*
πέδον, -ου, τό *ground, land, region*
πεζομαχέω *fight on foot/land*
πεζόϲ, -ή, -όν *on foot*
πεζοί *foot soldiers, infantry*
πεζῇ *on foot*
†πείθω *persuade;* (mid.) *believe, trust, obey* (+dat., 13.1/2*b*(ii))
πειθώ, -οῦϲ, ἡ *persuasion; obedience* (13.1/1*b*(ii))
πεινάω *be hungry* (5.1/2 note 4)
πεῖρα, -ᾱϲ, ἡ *attempt, experiment, trial*
Πειραιεύϲ (acc. -αιᾶ, gen. -αιῶϲ, dat. -αιεῖ), ὁ *Piraeus* (port of Athens)
πειράομαι *try; test* (+gen.)
πειρᾱτέον *one must try* (24.1/5)
πειρᾱτήϲ, -οῦ, ὁ *pirate*
πείϲομαι fut. of πάϲχω or πείθομαι
πέλαγοϲ, -ουϲ, τό *sea, high sea*
πέλαϲ (adv.+gen.) *near; nearby*
Πελαϲγοί, -ῶν, οἱ *Pelasgians*
#πέλομαι (ἔπλετο 3rd s. strong aor.) *be*
Πελοποννήϲιοι, -ων, οἱ *Peloponnesians*
Πελοπόννηϲοϲ, -ου, ἡ *Peloponnese*
πέμπτοϲ, -η, -ον *fifth*
†πέμπω *send*
πένηϲ, -ητοϲ *poor (man)*
πένθοϲ, -ουϲ, τό *grief, sorrow, mourning*
πενίᾱ, -ᾱϲ, ἡ *poverty*
πέντε (indecl. adj.) *five*
πεντήκοντα (indecl. adj.) *fifty*
πέποιθα (strong perf. of πείθω) *trust, rely on* (+dat.)
πέπονθα perf. of πάϲχω
πεπρωμένοϲ, -η, -ον *destined, fated*
πέπτωκα perf. of πῑ́πτω
πέπυϲμαι perf. of πυνθάνομαι
πέπωκα perf. of πῑ́νω
περ* = καίπερ; -περ at the end of a word (e.g. ὅϲπερ) is emphatic
πέραϲ, -ατοϲ, τό *end*
#πέργαμα, -ων, τά *citadel, acropolis*
Περδίκκᾱϲ, -ου, ὁ *Perdiccas*
#πέρθω *ravage, destroy, sack*
περί (prep.) (+acc.) *about, around;* (+gen.) *about, concerning;* (+dat.) *in, on, about*
περὶ (+acc.) εἰμί *be busy with*
περὶ πολλοῦ ποιέομαι *value highly* (+acc.) (20.1/3)
περιάγω† *lead round*

περιβάλλω† *throw round; embrace*
περίβολοϲ, -ου, ὁ *enclosure*
περιγίγνομαι† *remain over; excel*
περίειμι *survive, remain*
περιέπω† *treat*
περιεργάζομαι† *waste one's labour*
περιέρχομαι† *go round, walk round*
Περικλῆϲ, -κλέουϲ, ὁ *Pericles* (Athenian statesman)
περιμένω† *wait, wait for* (+acc.)
περίοδοϲ, -ου, ἡ *chart, map*
περιοράω† *overlook, allow*
περιπαθῶϲ (adv.) *passionately*
περιπατέω *walk around*
περιπῑ́πτω† *fall in with, encounter* (+dat.)
περίπλουϲ, -ου, ὁ *circumnavigation*
περιπτύϲϲω *outflank*
περιτειχίζω *build a wall round*
περιτείχιϲμα, -ατοϲ, τό *wall of circumvallation, blockading wall*
περιτίθημι† *put around, bestow on*
περιφέρω† *carry round*
περιφρονέω *think about/around; despise*
Πέρϲηϲ, -ου, ὁ *Persian*
πέρυϲι (adv.) *last year*
πεϲ- aor. stem of πῑ́πτω
#πετεινόϲ, -ή, -όν *winged*
πέτομαι *fly*
πέτρᾱ, -ᾱϲ, ἡ *rock, cliff*
πέτροϲ, -ου, ὁ *stone, boulder*
πεύθομαι = πυνθάνομαι
πεύϲομαι fut. of πυνθάνομαι
πέφῡκα *be by nature, be naturally* (see φῡ́ω)
πῇ (interrog. particle) *where? how?*
πηδάω *leap, jump*
πηλόϲ, -οῦ, ὁ *mud*
#πῆμα, -ατοϲ, τό *woe, misery, calamity*
#πημονή, -ῆϲ, ἡ *woe, misery*
Πηνελόπεια, -ᾱϲ, ἡ *Penelope* (wife of Odysseus)
πῆχυϲ, -εωϲ, ὁ *forearm; cubit*
πιέζομαι *be oppressed/distressed*
πιθ- aor. act./mid. stem of πείθομαι
πιθανόϲ, -ή, -όν *persuasive*
πίθηκοϲ, -ου, ὁ *monkey*
πικρόϲ, -ᾱ́, -όν *bitter, harsh, severe*
πικρῶϲ (adv.) *bitterly*
Πιλᾶτοϲ, -ου, ὁ *(Pontius) Pilate*
†πίμπλημι *fill with* (+gen. or dat.) (19.1/1 note 2)
πίμπρημι *burn* (tr.) (19.1/1 note 2)
πινακίδιον, -ου, τό *writing-tablet*
Πίνδαροϲ, -ου, ὁ *Pindar* (lyric poet)
†πῑ́νω *drink*
†πῑ́πτω *fall*
πιϲτεύω *trust* (+dat., 13.1/2*b*(ii))
πίϲτιϲ, -εωϲ, ἡ *pledge, assurance; good faith; trust*
πιϲτόϲ, -ή, -όν *reliable, trustworthy, faithful*
#πλάζομαι (aor. ἐπλάγχθην) *wander*
πλανάομαι *wander*
πλάνη, -ηϲ, ἡ *wandering*
Πλάτων, -ωνοϲ, ὁ *Plato* (philosopher)
πλέθρον, -ου, τό *plethron* (c. 30 metres)
πλεῖϲτοϲ, -η, -ον *most* (supl. of πολύϲ)
πλείων, πλέον *more* (compar. of πολύϲ,17.1/2*b*)
πλέκω *plait; devise, contrive*
πλέον (adv.) *more*
πλεύμων, -ονοϲ, ὁ *lung*
πλευρᾱ́, -ᾶϲ, ἡ *rib, flank*
πλεύϲομαι fut. of πλέω
πλέω *sail*
πλέωϲ, -ᾱ, -ων *full of* (+gen.) (13.1/1*a*)
πληγή, -ῆϲ, ἡ *blow, stroke, lash*
πλῆθοϲ, -ουϲ, τό *number, crowd; the people*
πλήν (adv.) *but, except;* (also prep.+gen.) *except, except for*
πλήρηϲ, -εϲ *full*
πληϲιάζω *approach* (+dat., 13.1/2*b*(iii))
πληϲίοϲ, -ᾱ, -ον *near, close to* (+gen.)
πληϲμονή, -ῆϲ, ἡ *repletion*
πλήττω *strike, hit*
πλοῖον, -ου, τό *vessel, ship, boat*
πλοῦϲ (πλόοϲ), -οῦ, ὁ *sailing, voyage; time for sailing* (6.1/2)
πλούϲιοϲ, -ᾱ, -ον *rich, wealthy*

πλουτέω *be rich*
πλοῦτοϲ, -ου, ὁ *wealth*
Πλούτων, -ωνοϲ, ὁ *Pluto* (god of the underworld)
πλῡ́νω *wash* (clothes)
πνεῦμα, -ατοϲ, τό *breath*
πνέω (aor. ἔπνευϲα) *breathe*
πνῑ́γω *choke, strangle*
  ἐπνίγην (root aor.) *choked* (intr.)
πνοή, -ῆϲ, ὁ *breath*
ποδαπόϲ, -ή, -όν *from what country?*
ποθεινόϲ, -ή, -όν *longed for, desired*
πόθεν (interrog. adv.) *from where?*
πόθοϲ, -ου, ὁ *longing, desire*
ποῖ (interrog. adv.) *to where?*
  ποῖ τῆϲ γῆϲ *to where in the world?*
ποιέω *make, do*; (mid.) *make, think, consider*
  ἀγαθὰ (εὖ) ποιέω *treat well, do good to* (+acc., 22.1/2*f*(ii))
  κακὰ (κακῶϲ) ποιέω *treat badly, harm* (+acc., 22.1/2*f*(ii))
ποιητέον *one must make/do* (24.1/5)
ποιητήϲ, -οῦ, ὁ *poet*
#ποικιλείμων, -ον *with embroidered coat*
ποικίλοϲ, -η, -ον *many-coloured*; *subtle, ingenious*
ποιμήν, -ένοϲ, ὁ *shepherd*
ποῖοϲ, -ᾱ, -ον; *of what sort?*
πολεμέω *make war*
πολεμικόϲ, -ή, -όν *military, martial*
πολέμιοι, -ων, οἱ *the enemy*
πολέμιοϲ, -ᾱ, -ον *hostile, enemy*
πόλεμοϲ, -ου, ὁ *war*
πολιορκέω *besiege*
#πολιόϲ, -ᾱ́, -όν *grey*
πόλιϲ, -εωϲ, ἡ *city, city-state*
πολῑτείᾱ, -ᾱϲ, ἡ *citizenship*; *constitution*
πολῑτεύομαι *be a citizen*
πολῑ́τηϲ, -ου, ὁ *citizen*
πολῑτικόϲ, -ή, -όν *political*
πολλάκιϲ (adv.) *often*
πολλόϲ Ionic for πολύϲ
#πολύκλαυτοϲ, -ον *much lamented*
πολύλογοϲ, -ον *talkative*
πολυμαθίᾱ, -ᾱϲ, ἡ *much learning*
Πολυνείκηϲ, -ουϲ, ὁ *Polynices* (son of Oedipus)
πολύϲ, πολλή, πολύ (stem πολλ-; 3.1/3) *much* (pl. *many*); *long*
  πολλοῦ δεῖ *far from it!*
  πολλοῦ δέω *I am far from*
  πολλῷ *by far*
  πολύ (adv. acc.) *very, much*
  οἱ πολλοί *the majority*; *the mob*
  ὡϲ ἐπὶ τὸ πολύ *for the most part* (22.1/1*a*(vii))
#πολύτροποϲ, -ον *of many wiles* (or *much travelled*)
πολύφιλοϲ, -ον *having many friends*
πονέω *toil, labour*
πονηρίᾱ, -ᾱϲ, ἡ *wickedness*
πονηρόϲ, -ᾱ́, -όν *wicked, bad; of poor quality*; *wretched*
πόνοϲ, -ου, ὁ *toil, labour*; *distress, trouble, stress, suffering*
πόντοϲ, -ου, ὁ *sea;* (with cap.) *the Black Sea*
πορείᾱ, -ᾱϲ, ἡ *course, passage*
πορεύομαι *march, journey, travel*
πορθέω *destroy, plunder, sack*
πορίζομαι *procure*
πόρρω (adv.) *far away*
πορών pple. of ἔπορον
Ποϲειδῶν, -ῶνοϲ, ὁ *Poseidon* (god of the sea) (acc. Ποϲειδῶ)
πόϲοϲ, -η, -ον; *how big?, how much?*; pl. *how many?*
ποταμόϲ, -οῦ, ὁ *river*
ποτέ* *once, ever*
πότε; (interrog. adv.) *when?*
Ποτείδαια, -ᾱϲ, ἡ *Potidea* (city in northen Greece)
Ποτειδεᾶται, -ῶν, οἱ *Potideans*
πότερα = πότερον (introducing alternative questions, 10.1/2*a*)
πότερον ... ἤ ... *whether ... or ..?*
πότεροϲ, -ᾱ, -ον; *which (of two)?*
#ποτήϲ, -ῆτοϲ, ἡ *drink*
#πότμοϲ, -ου, ὁ *fate*
που* *somewhere, anywhere*; *I suppose*
ποῦ; (adv.) *where?*
πούϲ, ποδόϲ, ὁ *foot*
πρᾶγμα, -ατοϲ, τό *thing*; *business, negotiation*; *affair*; (in pl.) *trouble*
  πράγματα παρέχω *cause trouble*
Πραξιτέληϲ, -ουϲ, ὁ *Praxiteles* (sculptor)

πρᾱ́ccω = πρᾱ́ττω
πρᾱ́ττω *do, carry out, get on, fare*
εὖ (or καλῶc) πρᾱ́ττω *fare well, be prosperous*
κακῶc πρᾱ́ττω *fare badly, be in distress*
πρέπει (impers.) *it befits, it is proper for* (+dat., 21.1/4*a*)
πρέπον (acc. absol.) *it being fitting* (21.1/5)
πρέcβειc, -εων, οἱ *ambassadors* (8.1/4 note)
πρεcβεύομαι *send an embassy*
πρεcβευτήc, -οῦ, ὁ *ambassador*
πρεcβύτεροc, -ᾱ, -ον *older, rather old*
Πρίαμοc, -ου, ὁ *Priam* (King of Troy)
πρίαcθαι aor. inf. of ὠνέομαι
πρίν (adv.) *before, formerly*; (conj.) *before, until* (21.1/2)
πρό (prep.+gen.) *before, in front of*
πρὸ τοῦ *previously*
προαγορεύω (aor. προεῖπον, 18.1/4 note 2) *proclaim*
προάγω† *lead on/forward*
προαιρέομαι† *choose in preference*
προαιcθάνομαι† *perceive beforehand*
προβάλλω† *put forward*; *expose*
πρόβατον, -ου, τό *sheep*
προβουλεύω *make a preliminary resolution* (of the Council, for referral to the Assembly)
πρόγονοc, -ου, ὁ *forebear, ancestor*
προδίδωμι† *betray*
προδοcίᾱ, -ᾱc, ἡ *treachery*
προεῖπον aor. of προαγορεύω
προέρχομαι† *go forward, advance*
προθῡμέομαι *be ready, eager*
προθῡμίᾱ, -ᾱc, ἡ *desire, eagerness, goodwill*
πρόθῡμοc, -ον *ready, eager, willing*
πρόθυρον, -ου, τό *porch, front door*
προΐημι† *send forth*
προκείμενοc, -η, -ον *proposed, appointed*
Προκλῆc, -έουc, ὁ *Procles*
προλείπω† *leave, abandon*
προμάχομαι† *fight in defence of*
Προμηθεύc, -έωc, ὁ *Prometheus* (giver of fire to mortals)
προμηθίᾱ, -ᾱc, ἡ *forethought*
προνοέω *think beforehand*
πρόνοια, -ᾱc, ἡ *foresight, providence*
προπέμπω† *escort*
προπορεύομαι *go in front, precede*
πρόc (prep.) (+acc.) *to, towards*; (+gen.) *in name of, by*; *under protection of, at the command of*; *suiting, befitting, the mark of*; (poet.) *by* (= ὑπό), *on the side of, towards*; (+dat.) *near, in addition to*
προcαγγέλλω† *report to*
προcαγορεύω (aor. προcεῖπον, 18.1/4 note 2) *address*
προcάγω† *bring towards/forward*; (intr.) *advance*
προcαπόλλῡμι† *lose in addition*
προcάπτω *fasten on, put on*
προcαυδάω *speak to, address*
προcβάλλω† *attack, assault* (+dat.)
προcβλέπω *look at*
προcδέομαι† *be in want/need of besides*
προcδέχομαι† *await, wait for, expect*
προcδίδωμι† *give in addition*
προcεθίζομαι *accustom oneself*
πρόcειμι *be present/at hand*
προcεῖπον aor. of προcαγορεύω
προcέρχομαι† *go/come towards, advance, approach*
προcέχω† *bring near, apply to*
προcέχω τὸν νοῦν *pay attention to* (+dat.)
προcήκει (impers.) *it concerns, it is fitting* (+dat. and inf., 24.1/4*a*)
προcῆκον (acc. absol.) *it being fitting* (21.1/5)
πρόcθε(ν) (adv.) *previously*; *before*; (+gen.) *in front of*
προcκαλέω† *summon*
προcοράω† *look at*
προcπαccαλεύω *nail fast to, fasten*
προcπῑ́πτω† *fall upon*; *meet*; *attack* (+dat.)
προcποιέομαι *claim, pretend*

προϲτάττω *assign to*
προϲτίθημι† *put to, add*
προϲτρέχω† *run towards*
προϲφερήϲ, -έϲ *similar, like* (+dat.)
προϲφιλήϲ, -έϲ *dear, beloved*
πρόϲω (adv.) *far off*
πρότερον (adv.) *formerly, previously*
πρότεροϲ, -ᾱ, -ον *first* (of two); *previous*
προτίθημι† *set before*
προτρέπω† *urge on, impel*
πρόφαϲιϲ, -εωϲ, ἡ *pretext, excuse*
προφέρω† *bring forward*
προφήτηϲ, -ου, ὁ *harbinger*
πρόχειροϲ, -ον *ready to hand*
πρυτάνειϲ, -εων, οἱ *prytaneis* (the 50 members of the tribe presiding in the Council or Assembly)
πρωκτόϲ, -οῦ, ὁ *anus*
#πρών, -ῶνοϲ (epic nom. pl. πρώονεϲ), ὁ *headland*
Πρωτόμαχοϲ, -ου, ὁ *Protomachus*
πρῶτον (adv., also τὸ πρῶτον) *first, at first*
πρῶτοϲ, -η, -ον *first*
πτερόν, -οῦ, τό *wing*
πτερωτόϲ, -ή, -όν *winged*
#πτολίερθρον, -ου, τό *citadel*
πτυχή, -ῆϲ, ἡ *leaf* (of book)
πτῡ́ω *spit*
πτωχόϲ, -οῦ, ὁ *beggar*
πυθ- aor. stem of πυνθάνομαι
Πῡθαγόρᾱϲ, -ου, ὁ *Pythagoras* (philosopher)
Πῡθίᾱ, -ᾱϲ, ἡ *the Pythia* (the priestess of Pythian Apollo at Delphi)
πυκνόϲ, -ή, -όν *thick, dense*
πύλη, -ηϲ, ἡ *gate*
πυλίϲ, -ιδοϲ, ἡ *postern gate*
†πυνθάνομαι *inquire, ascertain, learn* (+acc. and gen., 13.1/2*a*(iii))
πῦρ, πυρόϲ, τό *fire;* (pl. πυρά, 13.1/1*c*) *watch-fires, beacons, fire-signals*
πυρᾱ́, -ᾶϲ, ἡ *funeral pyre*
πύργοϲ, -ου, ὁ *tower*
#πῡροφόροϲ, -ον *wheat-bearing*
Πύρρη, -ηϲ, ἡ *Pyrrha* (woman's name)
Πύρρων, -ωνοϲ, ὁ *Pyrrho* (philosopher of Elis)
πω* *yet*
πωλέω *sell*
πώποτε* *ever yet*
πωϲ* *somehow*
πῶϲ; *how?*
πῶϲ γὰρ οὔ; *of course*

ῥᾴδιοϲ, -ᾱ, -ον *easy*
ῥᾳδίωϲ (adv.) *easily, lightly*
ῥᾷϲτοϲ, -η, -ον *easiest, very easy* (supl. of ῥᾴδιοϲ)
ῥᾴων, -ον *easier* (compar. of ῥᾴδιοϲ)
ῥέω *flow; fall/drop off*
†ῥήγνῡμι *break, shatter, burst*
ῥῆμα, -ατοϲ, τό *word*
ῥήτωρ, -οροϲ, ὁ *orator, politician*
ῥῖγοϲ, -ουϲ, τό *frost, cold*
†ῥῑ́πτω *throw*
ῥῑ́ϲ, ῥῑνόϲ, ἡ *nose*
#ῥοδόειϲ, -εϲϲα, -εν *rosy*
ῥόδον, -ου, τό *rose*
Ῥόδοϲ, -ου, ἡ *Rhodes*
ῥοή, -ῆϲ, ἡ *stream*
ῥόπαλον, -ου, τό *club, cudgel*
ῥοῦϲ (ῥόοϲ), -οῦ, ὁ *stream* (6.1/2)
ῥυθμόϲ, -οῦ, ὁ *rhythm*
#ῥύομαι (aor. ἐρρυϲάμην) *save, rescue*
Ῥωμαῖοϲ, -ου, ὁ *Roman*
Ῥώμη, -ηϲ, ἡ *Rome*
ῥώμη, -ηϲ, ἡ *strength, force*

Ϲάβυλλοϲ, -ου, ὁ *Sabyllus*
Ϲάϊοι, -ων, οἱ *Saii* (Thracian tribe)
ϲαλπικτήϲ (and ϲαλπιγκτήϲ), -οῦ, ὁ *trumpeter*
Ϲαμοθρᾴκη, -ηϲ, ἡ *Samothrace* (island in Aegean)
Ϲάμοϲ, -ου, ἡ *Samos* (island in Aegean)
ϲάνδαλον, -ου, τό *sandal*
Ϲαπφώ, -οῦϲ, ἡ *Sappho* (poetess of Lesbos) (13.1/1*b*(ii))
ϲατράπηϲ, -ου, ὁ *satrap* (Persian governor)
ϲαφηνίζω *make clear, explain*
ϲαφήϲ, -έϲ *clear, plain, true*
τὸ ϲαφέϲ *the truth*
ϲαφῶϲ (adv.) *clearly*
Ϲάων, -ωνοϲ, ὁ *Saon*
ϲεαυτόν, -ήν (also ϲαυτ-; reflex. pron.) *yourself* (9.1/4*a*)
ϲέβομαι *revere, worship*

ϲειϲμόϲ, -οῦ, ὁ *earthquake*
ϲέλαϲ, -ωϲ, τό *flame, gleam*
ϲελήνη, -ηϲ, ἡ *moon*
ϲεμνόϲ, -ή, -όν *revered, holy; august, majestic*
#ϲεμνόϲτομοϲ, -ον *haughty*
ϲῆμα, -ατοϲ, τό *mound, tomb*
ϲημαίνω *signal, indicate, show*
ϲημεῖον, -ου, τό *signal, sign*
ϲθένοϲ, -ουϲ, τό *strength, might*
ϲῑγάω *be quiet, keep silent*
ϲῑγή, -ῆϲ, ἡ *silence*
ϲίδηροϲ, -ου, ὁ *iron*
Ϲικελίᾱ, -ᾱϲ, ἡ *Sicily*
Ϲίκελοι, -ων, οἱ *Sicels* (indigenous Sicilians)
Ϲίμων, -ωνοϲ, ὁ *Simon*
#Ϲιϲύφειοϲ, -ᾱ, -ον *of Sisyphus*
ϲῑτία, -ων, τά *provisions, food*
ϲῖτοϲ, -ου, ὁ *food* (pl. τὰ ϲῖτα (13.1/1*c*))
ϲιωπάω *be silent*
ϲιωπή, -ῆϲ, ἡ *silence*
ϲκαιόϲ, -ᾱ́, -όν *clumsy, stupid*
ϲκάφη, -ηϲ, ἡ *trough, tub, bowl*
†ϲκεδάννῡμι (fut. ϲκεδῶ[-άω]) *scatter*
ϲκεπτέον *one must consider* (24.1/5)
ϲκέπτομαι *examine, look carefully at, consider*
ϲκεύη, -ῶν, τά *gear, furniture*
ϲκηνή, -ῆϲ, ἡ *tent; stage* (in theatre); *stall, booth*
ϲκηνόω *lodge, take up one's abode*
ϲκῆπτρον, -ου, τό *sceptre, staff*
ϲκιᾱ́, -ᾶϲ, ἡ *shadow, shade*
ϲκοπέω *consider, examine, take heed*
ϲκοπιᾱ́, -ᾶϲ, ἡ *lookout-place*
ϲκοπόϲ, -οῦ, ὁ *mark* (at which one aims), *target*
ϲκορπίοϲ, -ου, ὁ *scorpion*
ϲκότοϲ, -ου, ὁ (also -ουϲ, τό) *darkness*
Ϲκύθηϲ, -ου, ὁ *Scythian* (also as adj. in poetry)
Ϲκύλλα, -ηϲ, ἡ *Scylla* (a sea-monster)
Ϲκῦροϲ, -ου, ἡ *Scyrus* (island in Aegean)
ϲμῑκρόϲ, -ᾱ́, -όν *small, short, little*
ϲοβαρόϲ, -ᾱ́, -όν *pompous, haughty*
Ϲόλων, -ωνοϲ, ὁ *Solon* (Athenian statesman and poet)
ϲόϲ, ϲή, ϲόν (poss. adj.) *your* (s.)
ϲοφίᾱ, -ᾱϲ, ἡ *wisdom*
ϲόφιϲμα, -ατοϲ, τό *clever device*
ϲοφιϲτήϲ, -οῦ, ὁ *sophist, thinker, teacher, sage*
ϲοφόϲ, -ή, -όν *wise, clever, brilliant, accomplished*
Ϲπάρτη, -ηϲ, ἡ *the city of Sparta*
Ϲπαρτιᾱ́τηϲ, -ου, ὁ *Spartiate* (a full citizen of Sparta)
Ϲπάρτωλοϲ, -ου, ἡ *Spartolus* (city)
†ϲπείρω *sow* (with seed), *engender; scatter*
ϲπείϲαϲθαι aor. inf. of ϲπένδομαι
ϲπένδω *pour* (a drink offering); (mid.) *pour libations; make a treaty*
ϲπέρμα, -ατοϲ, τό *seed; offspring*
#ϲπέρχομαι *hurry, hasten*
ϲπόγγοϲ, -ου, ὁ *sponge*
ϲποδιᾱ́, -ᾶϲ, ἡ *heap of ashes, ashes*
ϲποδόϲ, -οῦ, ἡ *ashes, embers*
ϲπονδή, -ῆϲ, ἡ *libation*; (pl.) *treaty, truce*
ϲπορᾱ́, -ᾶϲ, ἡ *sowing; begetting*
ϲποράϲ, -άδοϲ (adj.) *scattered*
ϲπουδάζω *be busy about, concern oneself about* (+acc.)
ϲπουδή, -ῆϲ, ἡ *zeal, haste, seriousness*
ϲτάδιον, -ου, τό (plur. -α and -οι) *stade* (c. 200 metres)
#ϲταθευτόϲ, -ή, -όν *scorched, grilled*
ϲταθμόϲ, -οῦ, ὁ *station, halting-place; stage, day's march*
ϲτᾱ́ϲ, ϲτᾶϲα, ϲτάν (root aor. pple. of ἵϲτημι)
ϲτάϲιϲ, -εωϲ, ἡ *faction, sedition, discord*
ϲταυρόϲ, -οῦ, ὁ *stake; cross* (for crucifixion)
ϲταυρόω *crucify*
ϲτέγω *contain, hold*
†ϲτέλλω *send; equip*
ϲτενάζω *groan*
ϲτένω *groan*
ϲτέργω *love; be content with, accept*
ϲτέφανοϲ, -ου, ὁ *crown, wreath, garland*

cτίγμα, -ατοc, τό *tattoo-mark*
cτολή, -ῆc, ἡ *clothing, clothes*
cτόμα, -ατοc, τό *mouth*
#cτοργή, -ῆc, ἡ *love*
cτρατείᾱ, -ᾱc, ἡ *expedition, campaign*
cτράτευμα, -ατοc, τό *army*; *expedition, campaign*
cτρατεύομαι *advance with an army* or *fleet*; *wage war*
cτρατεύω *serve in war*; *send a force, make an expedition*
cτρατηγέω *be general*
cτρατηγίᾱ, -ᾱc, ἡ *generalship*
cτρατηγόc, -οῦ, ὁ *general, commander*
cτρατιᾱ́, -ᾶc, ἡ *army*
cτρατιώτηc, -ου, ὁ *soldier*
cτρατοπεδεύω *make camp, encamp* (also mid.)
cτρατόπεδον, -ου, τό *camp, army*
cτρατόc, -οῦ, ὁ *army*
cτρεπτόc, -οῦ, ὁ *collar*
Cτρεψιάδηc, -ου, ὁ *Strepsiades*
cτυγέω *loathe, hate*
cτυγνόc, -ή, -όν *hateful, loathsome*
cύ (pron.) *you* (s.) (4.1/2)
cυγγενήc, -έc *related to, relative*
cυγγενήc, -οῦc, ὁ *relation, kinsman*
cυγγίγνομαι† *be with, have intercourse with, have dealings with* (+dat.)
cυγγιγνώcκω† *pardon, forgive* (+dat.)
cυγγνώμη, -ηc, ἡ *pardon, forgiveness*
  cυγγνώμην ἔχω *forgive, pardon*
cυγγραφαί, -ῶν, αἱ *contract, bond*
cυγκομίζω† *bring/gather together*
cυγκρῑ́νω† *compare* (something with something, acc. and dat.)
cυγχωρέω *agree to/with*; *concede, admit*; *yield to* (+dat.)
cυλλαμβάνω† *collect*; *understand*; *seize, arrest*
cυλλέγω† *collect, gather*
cύλλογοc, -ου, ὁ *meeting*
Cυμαῖθοc, -ου, ὁ *Symaethus* (river in Sicily)
cυμβαίνω† *happen, occur, result*; *correspond with, fit*
cύμβαcιc, -εωc, ἡ *agreement, arrangement*
cυμβουλεύω *advise, give advice* (+dat. and inf.); (mid.) *consult, discuss with* (+dat.)
cυμμαχίᾱ, -ᾱc, ἡ *alliance*
cυμμαχίc, -ίδοc, ἡ *alliance, confederacy*
cύμμαχοc, -ου, ὁ *ally*
cυμμείγνῡμι *mix together*; (intr.) *meet with* (+dat.)
cυμπάρειμι *be present together*
cύμπᾱc, cύμπᾱcα, cύμπαν (= πᾶc) *all, all together, the whole*
cυμπληρόω *fill up*
cυμπορεύομαι *march in company with*
cυμπόcιον, -ου, τό *drinking-party, symposium*
cυμπότηc, -ου, ὁ *drinking-companion*
cυμφέρει (impers.) *it is useful/expedient* (+dat. and inf., 21.1/4*a*)
cυμφορᾱ́, -ᾶc, ἡ *event*; *disaster, mishap*
cύν (prep.+dat.) *together with; with the help of*
cυναγορεύω (aor. cυνεῖπον, 18.1/4 note 2) *advocate* (a course of action) *with* (someone)
cυναιρέω† *to bring together*
  ὡc cυνελόντι εἰπεῖν *to speak concisely, in a word*
cυναμφότεροc, -ᾱ, -ον *both together*
cυνδόξαν (acc. absol.) *it having seemed good also* (21.1/5)
cύνειμι *be with, be joined with* (+dat.)
cυνεκπονέω *assist* (+dat.)
cυνελών see cυναιρέω
cυνέρχομαι† *come together, assemble*
cυνετόc, -ή, -όν *intelligent*
cυνήθεια, -ᾱc, ἡ *acquaintance, intimacy*
cύνθημα, -ατοc, τό *sign*
cυνθηράω *hunt with* (+dat.)
cυνῑ́ημι† *understand*
cυνίcτημι† (mid. and intr. tenses of act.) *conspire* (+dat.)
#cυννεάζω *be young with* (+dat.)
cυντάττω *arrange, draw up in battle-order*

ϲυντίθημι† *put together*; (mid.) *arrange, agree upon*
ϲύντομοϲ, -ον *concise, brief*
ϲυντρῑ́βω *smash, gash*
ϲυντυγχάνω† *meet with* (+dat.)
Ϲυρᾱκόϲιοϲ, -ᾱ, -ον *Syracusan*
Ϲυρᾱκοῦϲαι, -ῶν, αἱ *Syracuse*
ϲυϲκευάζομαι *pack up*; *contrive, concoct*
ϲύϲταϲιϲ, -εωϲ, ἡ *composition, constitution*
ϲυϲτρατεύω *join an expedition, fight alongside*
ϲφαγή, -ῆϲ, ἡ *slaughter, slaughtering*
ϲφάζω *slaughter, sacrifice*
ϲφαῖρα, -ᾱϲ, ἡ *ball*
ϲφαλερόϲ, -ᾱ́, -όν *perilous, precarious*
†ϲφάλλω *trip up, make to fall;* (pass.) *be tripped up, stumble, fall*; *be baffled /disappointed*
ϲφᾶϲ (ϲφῶν, ϲφίϲι) see ἑ (9.1/4*a*)
#ϲφε (dat. ϲφι(ν)) (pron. acc. s. or pl.) *him, her, them*
ϲφέτεροϲ, -ᾱ, -ον (poss. adj., strengthened by αὐτῶν, 25.2.3 *l.* 7) *their own*
ϲφόδρα (adv.) *very much, exceedingly*
ϲφοδρόϲ, -ᾱ́, -όν *impetuous*
ϲφώ, ϲφῷν (pron.) *you two* (dual of ϲύ, 24.1/4)
ϲχ- aor. act./mid. stem of ἔχω
ϲχεδόν (adv.) *nearly, near, almost*
#ϲχεθεῖν poet. aor. act. inf. of ἔχω
Ϲχερίᾱ, -ᾱϲ, ἡ *Scheria* (land of the Phaeacians)
ϲχῆμα, -ατοϲ, τό *form, shape, appearance*; *character*
ϲχήϲω fut. of ἔχω
ϲχοινίον, -ου, τό *little rope*
ϲχολή, -ῆϲ, ἡ *leisure, rest*
ϲχολῇ *in a leisurely way, tardily*
†ϲῴζω *save, keep safe*
Ϲωκράτηϲ, -ουϲ, ὁ *Socrates* (philosopher)
Ϲωκρατίδιον, -ου, τό (diminutive) *dear little Socrates*
ϲῶμα, -ατοϲ, τό *body, person*
Ϲωϲιγένηϲ, -ουϲ, ὁ *Sosigenes*
ϲωτήρ, -ῆροϲ, ὁ *saviour*
ϲωτηρίᾱ, -ᾱϲ, ἡ *safety*
ϲωφρονέω *be discreet/prudent*
ϲωφροϲύνη, -ηϲ, ἡ *good sense, moderation*
ϲώφρων, -ον *sensible, temperate, reasonable, moderate, discreet*

ταλαιπωρίᾱ, -ᾱϲ, ἡ *hardship, distress*
τάλαντον, -ου, τό *talent* (= 6,000 drachmas)
#τάλᾱϲ, -αινα, -αν *miserable, wretched, unhappy* (10.1/3 note 2)
τἆλλα (or τἄλλα) crasis for τὰ ἄλλα
ταμιεῖον, -ου, τό *storeroom*
Ταμώϲ, -ῶ, ὁ *Tamos* (13.1/1*a*)
ταξίαρχοϲ, -ου, ὁ *taxiarch, brigadier*
τάξιϲ, -εωϲ, ἡ *arrangement, rank, battle-array*
#τάραγμα, -ατοϲ, τό *confusion*
Τάρᾱϲ, -αντοϲ, ὁ *Tarentum* (town in southern Italy)
ταράττω *trouble, disturb*
ταρβέω *be terrified*
ταριχεύω *embalm, mummify*
ταρρόϲ, -οῦ, ὁ *mat*
#Τάρταροϲ, -ου, ὁ *Tartarus*; *the underworld*
τάττω *station, draw up*; *appoint, place in order*; *order, instruct*
ταύτῃ *here*; *by this route*; *in this way*
ταφή, -ῆϲ, ἡ *burial*
τάφοϲ, -ου, ὁ *grave, tomb*
τάχα (adv.) *quickly*
ταχέωϲ (adv.) *quickly, soon*
τάχιϲτοϲ, -η, -ον *quickest* (supl. of ταχύϲ)
τὴν ταχίϲτην *the quickest way*
ἐπειδὴ τάχιϲτα *as soon as*
τάχοϲ, -ουϲ, τό *speed*
ταχύϲ, -εῖα, -ύ *quick, fast*
τε* *and*
τε* ... καί/τε* *both ... and*
τέθνηκα *I am dead* (perf. of [ἀπο]θνῄϲκω 19.1/3*a*)
τείνω *stretch*; *lead* (a life)
#τείρω *oppress, distress*
τείχιϲμα, -ατοϲ, τό *wall, fort*
τειχομαχέω *fight against walls/fortifications*
τεῖχοϲ, -ουϲ, τό *wall*
τεκ- aor. stem of τίκτω
τεκμαίρομαι *conclude, infer*

τεκμήριον, -ου, τό *evidence, proof*
τέκνον, -ου, τό *child*
τεκνόομαι *beget, produce*
τελευταῖοϲ, -ᾱ, -ον *last*
τελευτάω *end, finish; die*
τελευτή, -ῆϲ, ἡ *end, death*
†τελέω *accomplish, fulfil, complete; conduct*
τέλοϲ, -ουϲ, τό *end, consummation, fulfilment*
  τέλοϲ (adv. acc., 20.1/5) *in the end, finally*
  διὰ τέλουϲ *through to the end, throughout*
†τέμνω *cut; ravage*
#τέοϲ = ϲόϲ
#τέρμα, -ατοϲ, τό *end*
τερπνόϲ, -ή, -όν *delightful, pleasant*
τέρπομαι *enjoy oneself*
Τερψίων, -ωνοϲ, ὁ *Terpsion*
τέταρτοϲ, -η, -ον *fourth*
τέτοκα perf. of τίκτω
#τετράπαλαι (adv.) *long, long ago*
τετταράκοντα (indecl. numeral) *forty*
τέτταρεϲ, -α *four* (7.1/5)
τέττιξ, -ῑγοϲ, ὁ *cicada, grasshopper*
Τευθρανίᾱ, -ᾱϲ, ἡ *Teuthrania*
τέχνη, -ηϲ, ἡ *skill, art, expertise; way, manner, means; trick, wile*
τῇδε (adv.) *here*
τηλικοῦτοϲ, -αύτη, -οῦτον *so great, so important*
#τηλουρόϲ, -όν *distant*
τήμερον (adv.) *today*
τηρέω *watch, guard; watch for, observe*
τί; *what? why?* (10.1/1 note 1); *in what respect?*
Τιγράνηϲ, -ου, ὁ *Tigranes*
†τίθημι *put, place; make, render* (act. and mid.) (18.1/2)
  νόμουϲ τίθημι *lay down laws*
  νόμουϲ τίθεμαι *make/adopt laws*
†τίκτω *bear, beget, give birth to*
τῑμάω *honour; value, reckon;* (+dat.) *fine*
τῑμή, -ῆϲ, ἡ *honour, privilege, respect*
  ἐν τῑμῇ ἔχω *respect, honour*
τῑ́μιοϲ, -ᾱ, -ον *held in honour*
Τῑμόκριτοϲ, -ου, ὁ *Timocritus*
τῑμωρέω *avenge* (+dat.); (act. and mid.) *take vengeance on, punish* (+acc.)
τῑμωρίᾱ, -ᾱϲ, ἡ *revenge, vengeance*
Τιρίβαζοϲ, -ου, ὁ *Tiribazus*
τιϲ, τι* (indef. pron.) *a certain, someone, something* (10.1/1)
  τι (adv. acc., 20.1/5) *to some extent*
τίϲ; τί; (interrog. pron.) *who? which? what?* (10.1/1)
Τιϲϲαφέρνηϲ, -ουϲ, ὁ *Tissaphernes* (Persian satrap)
τίτλοϲ, -ου, ὁ *title, inscription*
†τιτρώϲκω *wound*
#τλάω (aor. ἔτλην) *venture, bring oneself to do something*
τλήμων, -ον *wretched, unfortunate; patient, resolute*
τοι* (particle) *in truth, be assured*
τοίνυν* (particle) *now then, well now* (13.1/3*a*)
#τοῖοϲ, -ᾱ, -ον = τοιοῦτοϲ
τοιόϲδε, -ᾱ́δε, -όνδε *of this sort, of such a sort, such* (21.1/3)
τοιοῦτοϲ, -αύτη, -οῦτο(ν) *of this sort, of such a sort* (21.1/3)
τόκοϲ, -ου, ὁ *offspring*
τόλμα, -ηϲ, ἡ *daring*
τολμάω *dare, be daring; undertake*
τόξον, -ου, τό *bow* (also in plur. τόξα, *bow [and arrows]*); (poetry) *ray/shaft* (of sunshine)
τοξότηϲ, -ου, ὁ *archer*
τόποϲ, -ου, ὁ *place, region; topic*
#τόϲοϲ, -η, -ον = τοϲοῦτοϲ
τοϲόϲδε, -ήδε, -όνδε *so much, so large, so great* (pl. *so many*) (21.1/3)
τοϲοῦτοϲ, -αύτη, -οῦτο(ν) *so much, so large, so great* (pl. *so many*) (21.1/3)
τότε (adv.) *then, at that time*
του = τινοϲ *of someone/something*
τοῦ can = τίνοϲ; *of whom/what?*
τοὔνομα crasis for τὸ ὄνομα
τούτῳ dat.of οὗτοϲ
  ἐν τούτῳ *meanwhile*
τράπεζα, -ηϲ, ἡ *table; bank*
τραῦμα, -ατοϲ, τό *wound*

τράχηλοϲ, -ου, ὁ *neck, throat*
τραχύϲ, -εῖα, -ύ *rough, prickly*
τραχύτηϲ, -ητοϲ, ἡ *roughness*
τρεῖϲ, τρία *three* (7.1/5)
†τρέπω *cause to turn, put to flight*
†τρέφω *rear, raise, feed, nourish*
†τρέχω *run*
τριᾱ́κοντα (indecl. numeral) *thirty*
τριᾱκόντεροϲ, -ου, ἡ (*sc.* ναῦϲ) *thirty-oared ship*
τριᾱκόϲιοι, -αι, -α *300*
τρῑ́βω *rub*
τριηραρχέω *serve as trierarch*
τριήραρχοϲ, -ου, ὁ *trierarch*
τριήρηϲ, -ουϲ, ἡ *trireme*
τρίϲ (adv.) *three times*
τριϲχῑ́λιοι, -αι, -α *3,000*
#τρίτατοϲ = τρίτοϲ
τρίτοϲ, -η, -ον *third*
τρίχεϲ, αἱ nom. pl. of θρίξ
Τροίᾱ, -ᾱϲ, ἡ *Troy*
τροπαῖον, -ου, τό *trophy*
τρόποϲ, -ου, ὁ *way, manner, way of life;* (in pl.) *ways, habits, character*
τίνα τρόπον ; (adv. acc., 20.1/5) *in what way?, how?*
τοῦτον τὸν τρόπον (adv. acc.) *in this way*
τούτῳ τῷ τρόπῳ *in this way*
τροφή, -ῆϲ, ἡ *food, nourishment*
τρῡ́ω *wear out, distress*
Τρῳάϲ, -άδοϲ, ἡ *Trojan woman*
Τρῶεϲ, -ων, οἱ *Trojans* (13.1/1*b*(i))
Τρωικόϲ, -ή, -όν *Trojan*
τὰ Τρωικά (*sc.* πρᾱ́γματα) *the Trojan War*
†τυγχάνω (+gen., 13.1/2*a*(iv)) *hit* (the mark), *succeed; chance/happen upon, obtain;* (+pple.) *happen to –, be actually –* (15.1/2*e*)
#τύκιϲμα, -ατοϲ, τό *working* or *chiselling in stone*
τύλη, -ηϲ, ἡ *cushion*
τύμβοϲ, -ου, ὁ *tomb*
τυπείϲ aor. pass. pple. of τύπτω
τύπτω *strike, hit, beat*
τυραννεύω *be tyrant*
τυραννίϲ, -ίδοϲ, ἡ *sovereignty; tyranny*
τύραννοϲ, -ου, ὁ *absolute ruler, sovereign; tyrant*
τῡρόϲ, -οῦ, ὁ *cheese*
τυφλόϲ, -ή, -όν *blind*
τυχ- aor. stem of τυγχάνω
τύχη, -ηϲ, ἡ *chance, luck, good* or *bad fortune*; (personified, with cap.) *Chance, Fortune*
τῳ = τινι *to/for someone/something*
τῷ can = τίνι; *to/for whom/what?*
τῷ ὄντι *in fact, really*

ὑβρίζω *treat violently/ disgracefully; humiliate*
ὕβριϲ, -εωϲ, ἡ *aggression, violence, insolence, insult, humiliation*
ὑβριϲτήϲ, -οῦ, ὁ *violent/ insolent person*
ὑγίεια, -ᾱϲ, ἡ *health*
ὕδρᾱ, -ᾱϲ, ἡ *hydra* (water serpent)
ὕδωρ, -ατοϲ, τό *water*
ὕει (impers.) *it is raining* (21.1/4*c*)
ὕειοϲ, -ᾱ, -ον *of pigs, pork*
υἱόϲ, -οῦ, ὁ *son* (13.1/1*c*)
ὕλη, -ηϲ, ἡ *wood, forest*
ὑλοτόμοϲ, -ου, ὁ *woodcutter*
ὑμεῖϲ (pron.) *you* (pl., 4.1/2)
ὑμέτεροϲ, -ᾱ, -ον (poss. adj.) *your* (pl.)
ὑπάρχω† *be; begin* (+gen.)
ὕπειμι *be beneath* (+dat.)
ὑπέρ (prep.) (+acc.) *beyond;* (+gen.) *for, on behalf of*
ὑπερβαίνω† *step over, cross* (mountains)
ὑπερβάλλω† *pass over, cross*
Ὑπερεια, -ᾱϲ, ἡ *Hypereia* (a spring)
ὑπερέχω† *be above, stick out above*
Ὑπερῑ́ων, -ωνοϲ, ὁ *Hyperion* (the Sun-god)
#ὑπερμαχέω *fight for*
#ὑπέρπικροϲ, -ον *exceedingly bitter*
ὑπερύψηλοϲ, -ον *very high*
ὑπερφρονέω *be overproud, look down on*
ὑπέρχυϲιϲ, -εωϲ, ἡ *overflow*
ὑπηρετέω *perform a service*
ὑπηρέτηϲ, -ου, ὁ *servant*
†ὑπιϲχνέομαι *promise*
ὕπνοϲ, -ου, ὁ *sleep*

ὑπό (prep.) (+acc.) *under, along under, up under*; (+gen.) *from under*; *by, at the hand of*; (+dat.) *under, beneath*; (Homeric) *at the hand(s) of*
ὑπόδημα, -ατοϲ, τό *sandal*
ὑποζύγιον, -ου, τό *beast of burden, draught animal*
ὑπόθεϲιϲ, -εωϲ, ἡ *proposal, supposition*
ὑποκαταβαίνω† *descend gradually*
ὑπολαμβάνω† *take up, answer, reply*; *assume*
ὑπολείπω† *leave behind*
ὑπόλοιποϲ, -ον *remaining*
ὑποπέμπω† *send secretly*
ὑποπτεύω *suspect, be suspicious*
ὑποπτήττω *cower before* (+acc.)
#ὑπορρήγνῡμι† *burst beneath*
ὑποτελέω† *pay* (tribute)
ὑποτίθημι† *place under*
ὑποφαίνω† *dawn, begin to break*
ὗϲ, ὑόϲ, ὁ/ἡ *pig*
Ὑϲτάϲπηϲ, -ου, ὁ *Hystaspes*
ὑϲτεραῖοϲ, -ᾱ, -ον *following, next*
τῇ ὑϲτεραίᾳ *on the following day*
ὕϲτερον (adv.) *later, afterwards*
ὕϲτεροϲ, -ᾱ, -ον *later, last* (of two)
ὑφ' = ὑπό
ὑφαίνω *weave*
ὑφαιρέομαι† (aor. act./ mid. stem ὑφελ-) *steal, take by stealth*
ὑφῑ́ημι† *send*; (mid. and intr. tenses of act.) *submit, yield*
#ὑψηλόκρημνοϲ, -ον *with lofty cliffs*
ὑψηλόϲ, -ή, -όν *high*
ὕψοϲ, -ουϲ, τό *height*

φαγ- aor. stem of ἐϲθίω
#φαεινόϲ, -ή, -όν *shining, radiant, bright*
φαεϲφόροϲ, -ον *light-bringing*; (personified, with cap.) *the Light-Bringer,* i.e *the Morning Star*
†φαίνω *reveal, declare*; (pass.) *appear, be seen, seem*; (+pple.) *obviously be*; (+inf.) *seem to be* (15.1/2*d*)
Φάληρον, -ου, τό *Phalerum* (a port of Athens)
Φαληροῖ *at Phalerum*
φάναι inf. of φημί
φανερόϲ, -ᾱ́, -όν *clear, obvious, visible*
φάοϲ, -ουϲ, τό *light, daylight*
φάραγξ, -αγγοϲ, ἡ *chasm, ravine*
φάρμακον, -ου, τό *poison*; *drug*; *remedy*; *potion*
φάϲκω *allege, state, declare, claim*
φαῦλοϲ, -ον (also -η, -ον) *mean, poor, low*; *trivial, ordinary, indifferent, cheap*
Φειδιππίδηϲ, -ου, ὁ *Pheidippides*
Φειδιππίδιον, -ου, τό (diminutive) *dear little Pheidippides*
φείδομαι *spare* (+gen.)
φέρε (2nd s. imp. of φέρω) *come!*
†φέρω *carry, bring*; *bear, endure*; *produce*; *lead* (of a road)
ἄγω καὶ φέρω *plunder*
χαλεπῶϲ φέρω *be annoyed at* (+acc.)
φεῦ (interjection) *alas!*; (+gen.) *alas for*
†φεύγω *flee, flee from, escape* (+acc.); *be a defendant, be on trial*; *be proscribed, be banished, be in exile* (17.1/5)
†φημί *say* (7.1/2)
†φθάνω *anticipate* (15.1/2*f*)
φθέγγομαι *speak, say, utter*
†φθείρω *destroy, ruin*
#φθίμενοϲ, -η, -ον *dead*
φθονέω *feel ill-will/envy/jealousy against, grudge* (+dat.,13.1/2*b*(i))
φθόνοϲ, -ου, ὁ *envy, jealousy*
φιλάνθρωποϲ, -ον *loving mankind, man-loving, humane*
φιλάργυροϲ, -ον *avaricious, miserly*
φιλέω *love, like, be a friend of*; *kiss*; *be accustomed to* (+inf.)
φιλητέον *one must love* (24.1/5)
φιλίᾱ, -ᾱϲ, ἡ *friendship*
Φιλιππιϲμόϲ, -οῦ, ὁ *siding with Philip*
Φίλιπποϲ, -ου, ὁ *Philip* (father of Alexander the Great)
φιλόκαλοϲ, -ον *loving beauty, fond of elegance*
Φιλοκράτηϲ, -ουϲ, ὁ *Philocrates*
φίλοϲ, -η, -ον *dear, friendly*; *pleasing to* (+dat.)

φίλοϲ, -ου, ὁ *friend*
φιλοϲοφέω *pursue/study philosophy*
φιλοϲοφίᾱ, -ᾱϲ, ἡ *philosophy*
φιλόϲοφοϲ, -ου, ὁ *philosopher*
φιλότηϲ, -ητοϲ, ἡ *love, friendship; sexual intercourse*
φιλότῑμοϲ, -ον *loving distinction, ambitious*
φιλοφροϲύνη, -ηϲ, ἡ *love, affection*
φίλτατοϲ, -η, -ον *most dear* (supl. of φίλοϲ)
#φίλυμνοϲ, -ον *loving song*
φλόξ, -ογόϲ, ἡ *flame*
φλυᾱρέω *talk nonsense*
φλυᾱρίᾱ, -ᾱϲ, ἡ *nonsense*
†φοβέομαι *fear, be afraid of*
  φοβέομαι μή *fear lest/that* (14.1/4*c*(ii))
φοβερόϲ, -ᾱ́, -όν *terrible, frightening*
φόβοϲ, -ου, ὁ *fear, panic*
#φοῖβοϲ, -η, -ον *pure, bright, radiant*
Φοῖβοϲ, -ου, ὁ *Phoebus* (Apollo)
#Φοινικογενήϲ, -έϲ *Phoenician-born*
Φοῖνιξ, -ικοϲ, ὁ *Phoenician*
#φοίνιοϲ, -ᾱ, -ον *bloody*
φοιτάω *go regularly to, frequent, resort to* (a person as a teacher)
φονεύϲ, -έωϲ, ὁ *murderer*
φονεύω *murder, slay*
φόνοϲ, -ου, ὁ *murder, slaughter, homicide*
φορέω *carry, bring*
φόροϲ, -ου, ὁ *tribute*
φορτίον, -ου, τό *load, burden*
φράζω *explain, tell, declare*
#φρήν, φρενόϲ, ἡ *heart, mind* (pl. is used in the same sense)
φρονέω *think, consider; be wise, sensible*
  εὖ φρονέω *be sane*
  μέγα φρονέω *be proud, have high thoughts*
φρόνημα, -ατοϲ, τό *arrogance, pride*
φρόνιμοϲ, -ον *sensible, wise*
φροντίζω *think, ponder, consider, worry; pay heed to* (+gen.)
φροντίϲ, -ίδοϲ, ἡ *thought, care, concern*
Φροντιϲτήριον, -ου, τό *Think Tank, Thinking shop*
φροντιϲτήϲ, -οῦ, ὁ *deep thinker*
φρούριον, -ου, τό *fort*
φρῡ́γανα, -ων, τά *dry wood, firewood*
φυγάϲ, -άδοϲ, ὁ *exile; runaway; fugitive*
φυγή, -ῆϲ, ἡ *flight*
φυλακή, -ῆϲ, ἡ *guard, guarding, garrison*
  ἐν φυλακῇ εἰμι *be on guard*
φύλαξ, -ακοϲ, ὁ *guard*
φυλάττω (perf. πεφύλαχα) *guard, watch*; (mid.) *take care, be on one's guard against* (+acc.)
φῡ́ρω *spoil, defile, mar*
φύϲιϲ, -εωϲ, ἡ *nature, character, temperament*
†φύω *cause to grow, produce*
  ἔφῡν *was born; am naturally*
  πέφῡκα *am naturally, am inclined by nature*
Φώκαια, -ᾱϲ, ἡ *Phocaea* (city in Asia Minor)
φωνέω *speak*
φωνή, -ῆϲ, ἡ *voice, language, speech*
φῶϲ, φωτόϲ, τό *light*

Χαιρεφῶν, -ῶντοϲ, ὁ *Chaerephon* (disciple of Socrates)
†χαίρω *rejoice*
  χαῖρε *greetings! hello! farewell!* (17.1/1 note 7)
χαλεπαίνω *be angry/annoyed at* (+dat.)
χαλεπόϲ, -ή, -όν *difficult, hard*
  χαλεπῶϲ ἔχω *be in a bad way*
  χαλεπῶϲ φέρω *be angry/displeased at* (+acc.)
χαλινόϲ, -οῦ, ὁ *bit* (for a horse's bridle)
#χάλκευμα, -ατοϲ, τό *anything bronze*; (pl.) *brazen bonds*
χαλκόϲ, -οῦ, ὁ *bronze*
χαλκοῦϲ, -ῆ, -οῦν *of bronze*
#χαλκοχίτων, -ωνοϲ *bronze-clad*
Χᾱ́ονεϲ, -ων, οἱ *the Chaonians* (tribe in Epirus)
χάοϲ, -ουϲ, τό *chaos*
χαρακτήρ, -ῆροϲ, ὁ *engraved mark; characteristic, character*
χαρίειϲ, -εϲϲα, -εν *graceful, elegant, charming, nice*
χαριεντίζομαι *jest, joke*
χαρίζομαι *oblige, do a favour to* (+dat.); *give graciously*

χάριc, -ιτοc (acc. χάριν), ἡ *grace, charm*; *favour*; *recompense, thanks*
χάριν οἶδα / ἔχω *be grateful to* (+dat.)
Χάρυβδιc, -εωc, ἡ *Charybdis* (a whirlpool)
χεῖλοc, -ουc, τό *lip*
χειμών, -ῶνοc, ὁ *storm*; *winter*
χείρ, χειρόc, ἡ *hand*
Χειρίcοφοc, ου, ὁ *Cheirisophus* (Lacedaemonian general of Cyrus)
χείριcτοc, -η, -ον *worst* (supl. of κακόc)
χειροτέχνηc, -ου, ὁ *craftsman*
χείρων, -ον *worse* (compar. of κακόc)
χελῑδών, -όνοc, ἡ *swallow*
χελώνη, -ηc, ἡ *tortoise*
Χερρόνηcοc, -ου, ἡ *the Chersonese* (the Gallipoli peninsula)
χἠ crasis for καὶ ἡ
χῆτοc, -ουc, τό *want, lack, need*
χθέc *yesterday*
#χθών, χθονόc, ἡ *earth, land*
χῑ́λιοι, -αι, -α *thousand*
Χίοc, -ου, ἡ *Chios* (island and city in the Aegean)
χιτών, -ῶνοc, ὁ *tunic, shirt*
χιών, -όνοc, ἡ *snow*
χολή, -ῆc, ἡ *bile, gall*; *anger*
χορεύω *dance*
†χράομαι *deal with, associate with, treat, use* (+dat., 13.1/2*b*(iii))
χρείᾱ, -ᾱc, ἡ *use, serviceability*
†χρή *it is necessary* (+acc. and inf.)
χρῄζω *desire, want, need* (+gen.)
χρῆμα, -ατοc, τό *thing*; (pl.) *money, goods*
χρηματίζω *deal with business* (in the Council or Assembly)
χρῆcθαι inf. of χράομαι
χρήcιμοc, -η, -ον *profitable, useful*
χρηcμόc, -οῦ, ὁ *oracle*
χρηcτήριον, -ου, τό *oracle*
χρηcτόc, -ή, -όν *good, fine, serviceable*
χρῆται 3rd s. pres. of χράομαι
χρῑcτόc, -ή, -όν *anointed*
χροιᾱ́, -ᾶc, ἡ *skin*
χρόνοc, -ου, ὁ *time*
διὰ χρόνου *after a time*
χρῡcίον, -ου, τό *a piece of gold, gold*
χρῡcόc, -οῦ, ὁ *gold*
χρῡcοῦc, -ῆ, -οῦν *golden*
#χρώc, -ωτοc (also χρόα, χροόc, χροΐ), ὁ *skin, flesh*
χυτόc, -ή, -όν *poured*; *melted* (with λίθινοc, *made of glass*); *piled, heaped up*
χύτρᾱ, -ᾱc, ἡ *pot*
χὡ crasis for καὶ ὁ
χώρᾱ, -ᾱc, ἡ *land, country*
χωρέω *go, come*; *be in motion*
χωρίζω *separate*
χωρίον, -ου, τό *place, space*; *region*; *farm*
χωρίc *without, apart, separately* (from) (+gen.)

ψάλια, -ων, τά *curb-chain of bridle, bridle*
ψάμμοc, -ου, ἡ *sand*
ψέγω *blame, censure*
ψευδήc, -έc *false, lying*
ψεύδομαι *lie, tell lies*; *cheat, deceive*
ψεῦδοc, -ουc, τό *falsehood, lie*
ψευδῶc (adv.) *falsely*
ψηφίζομαι *vote*
ψήφιcμα, -ατοc, τό *decree*
ψῆφοc, -ου, ἡ *voting-pebble, vote*
ψῑλοί, -ῶν, οἱ *light-armed troops*
ψόγοc, -ου, ὁ *blame*
ψόφοc, -ου, ὁ *noise*
ψύλλα, -ηc, ἡ *flea*
ψῡχή, -ῆc, ἡ *soul, life, spirit*
ψῦχοc, -ουc, τό *cold, period of cold weather*
ψῡχρόc, ᾱ́, -όν *cold*

ὤ *what!* (+gen.)
ὦ O (addressing someone); *ah!* (exclamation of surprise)
Ὠγυγίᾱ, -ᾱc, ἡ *Ogygia* (island of Calypso)
ὧδε (adv.) *thus, as follows*; (poet.) *to here, hither*
ὠδῑ́νω *be in labour* (of childbirth)
ὠή (exclamation) *help!*
Ὠκεανόc, -οῦ, ὁ *Ocean* (son of Heaven and Earth)

#ὠκύc, -εῖα, -ύ *swift, quick*
ὠλόμην aor. of ὄλλυμαι
ᾤμην impf. of οἶμαι
ὤμοι (exclamation) *ah me, woe is me, alas*
#ὠμοφάγοc, -ον *eating raw flesh, where raw flesh is eaten*
ὤν, οὖcα, ὄν pres. pple. of εἰμί
τὸ ὄν *reality*
τῷ ὄντι *in fact, really*
†ὠνέομαι (aor. ἐπριάμην) *buy*
ᾠόν, -οῦ, τό *egg*
ὥρᾱ, -ᾱc, ἡ *season* (of the year); *time; beauty*
ὡρμιcμένοc, -η, -ον perf. mid./pass. pple. of ὁρμίζω
ὡc (for a summary of uses see 22.1/1)
(adv.) *as; like*
(exclamatory) *how!* (+adj. or adv.)
(+numerals) *about, nearly*
(+pples.) *on the grounds that, under the impression that; with the intention of* (fut. pple.) (12.1/2a(ii) and (v))
(restrictive) *for, considering that*
(+supl.) *as . . . as possible*
(conj.) *that* (= ὅτι); *in order that* (= ἵνα, ὅπωc); *when, as* (ὡc τάχιcτα *as soon as*, lit. *when quickest*, but if this expression is used adverbially it means *as quickly as possible*, 17.1/4*d*); *since*
(prep.) *to, towards, to the house of*
ὥc (adv.) *thus, so*
ὡcαύτωc (also ὡc αὔτωc) (adv.) *in the same way, just so*
ὥcπερ (adv./conj.) *like, as, as if*
ὥcτε (conj.) *so that, that, with the result that, consequently* (+inf. or ind., 16.1/1)
ὠτ- stem of οὖc *ear*
ᾧτε see ἐφ'
ὠφελέω *help, assist, be of use to, benefit*
ὠφελητέον *one must help* (24.1/5)

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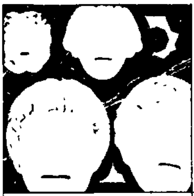

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