

Reading Greek: A Supplementary Study Guide for Teachers and Learners

Originally prepared for Open University students by James Robson and Jeremy Taylor, with the help of the Reading Classical Greek: Language and Literature module team

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Contents

Studying with <i>Reading Greek</i>	4
Section 1 <i>Reading Greek</i> 1A–J: the insurance scam	6
Section 2 <i>Reading Greek</i> 2A–D: the glorious past	50
Section 3 <i>Reading Greek</i> 3A–E: Athens and Sparta	65
Section 4 <i>Reading Greek</i> 4A–D: lawlessness in Athenian life	77
Section 5 <i>Reading Greek</i> 5A–D: Socrates corrupts the young	93
Section 6 <i>Reading Greek</i> 6A–D: Socrates corrupts the young	105
Section 7 <i>Reading Greek</i> 7A–H: Socrates and intellectual inquiry	118
Section 8 <i>Reading Greek</i> 8A–C: Aristophanes' <i>Birds</i> and visions of Utopia	135
Section 9 <i>Reading Greek</i> 9A–J Aristophanes' <i>Wasps</i>	143
Appendix 1: Additional Greek passages for translation	164
Section 1: Passages based on <i>Reading Greek</i> 1–6	164
Section 2: Passages based on <i>Reading Greek</i> 1–9	169
Section 3: Passages of real Greek	173
Appendix 2: Translations of Greek passages	181
Answers to exercises	184

Studying with *Reading Greek*

introduction

This Study Guide is designed to support the study of beginners in Ancient Greek who are using the Cambridge University Press textbooks in the *Reading Greek* series: *Reading Greek Text and Vocabulary* (T&V) *Reading Greek Grammar and Exercises* (G&E). The aim is to provide support, guidance and tips to help you study as successfully as possible and make the most of your learning as you progress through the coursebooks.

If you are studying independently, without the support of a teacher or tutor, you will also need the volume *Reading Greek An Independent Study Guide* (ISG) so that you can check your translations of the Greek passages in T&V and your answers to the exercises in G&V. These materials cover all the reading passages and grammar in *Reading Greek* up to the end of Section 9.

Reading Greek

The *Reading Greek* course consists of two key books:

Reading Greek: Text and Vocabulary (T&V)

The 'spine' of the course consists of a series of Greek readings written to provide an introduction to the world of classical Greece and to the language and literature of some of its major authors. The readings are contained in *Reading Greek: Text and Vocabulary* (which is referred to in the abbreviated form *T&V*). They are usually prefaced by a short English introduction and always followed by the vocabulary needed to understand the passage.

Reading Greek: Grammar and Exercises (G&E)

To tackle the readings, you will need to become familiar with the nuts and bolts of the Greek language, i.e. its grammar. This material is contained in the companion volume to *T&V* called *Reading Greek Grammar and Exercises* (abbreviated to *G&E*). This is organised in sections along the same lines as *T&V*. Each section contains the grammar required to tackle the corresponding reading passages from *T&V*. There are also exercises which will enable you to check your progress and consolidate your understanding.

Using this Study Guide

This guide aims to provide extra help and hints for you as you work through the passages in *Reading Greek*. It also provides study tips and reading tips, plus checklists to help you to monitor your learning and to keep you focused on the 'big picture'. There are also prompts to complete exercises in *G&E* and short, additional exercises to help you consolidate your learning.

STUDY TIP – ‘Little and often’

But before you embark on your study of Reading Greek, take a minute or so to review what is perhaps the most important piece of study advice – the importance of short and frequent study sessions – and to think about how you might plan your studies. Learning a language is a cumulative and progressive activity. Each part of a language course builds upon the previous ones, and it is therefore not possible to skip a section in the hope of returning to it later. Planning your studies and pacing your work will therefore form the basis of future success. Lengthy ‘cramming’ sessions may have some effect, but the results are likely to be strictly short term. Experience shows that the best way to learn an ancient language is to adopt a study pattern of ‘little and often’, which allows for regular, steady progress and constant consolidation and reinforcement.

You will need to set aside a realistic amount of study time each week – students often recommend setting aside a number of short sessions each week and ideally doing *some* study every day. You may like to consider how you plan to do this – but you will also find it useful to reflect on your study habits again in the future when you have some more experience of learning Greek, especially on how best to accommodate the ‘little and often’ pattern into your week.

Fortunately, language learning lends itself well to the ‘little-and-often’ approach because the tasks involved can be broken down into smallish chunks, e.g. reading some Greek, learning vocabulary or reviewing a point of grammar. It should also be straightforward to work out which issues are central to your studies by using the checklists which appear at the end of sections.

Section 1

Reading Greek 1A–J: the insurance scam

Introduction

From now on, you will largely be working with the various volumes of *Reading Greek* in conjunction with this Study Guide. Make sure you have the *Reading Greek* books to hand to refer to when necessary: *Reading Greek Text & Vocabulary (T&V)* and *Reading Greek Grammar & Exercises (G&E)*.

In each section, you are asked to read a passage of Greek in *T&V* before referring to *G&E* to study relevant points of grammar. Make sure you have *G&E* to hand as you read, however, as you may be referred to it from time to time by the notes.

READING TIP

The *Reading Greek* textbooks and this Study Guide provide plenty of assistance to help you work your way through each reading. You will find:

- vocabulary to accompany each passage in *T&V*.

Turn to pp. 4–5 of *T&V* now to see how the reading passage and vocabulary are set out.

- reading notes to accompany each passage in this Study Guide.

Make sure you can locate reading notes for Section 1A.

(Note: if you are also using the *Reading Greek Independent Study Guide*, you will find the translation of 1A on pp. 3–4 (for this section the translation is split onto two sections spread over two pages, but usually – as for Section 1B on p. 5 – the translation appears as a single unit). Ideally you should refer to these translations in the *ISG* only as a last resort if you get stuck or in order to check that you have understood the Greek correctly. That is to say, it's important to get into the habit of translating for yourself first.)

Do bear in mind that no two people will translate a passage of Greek in exactly the same way and that another person's translations are likely to differ slightly from your own attempts. In other words, there can be more than one 'correct' translation – yours, although worded differently, may well be correct, too.

In addition to these sources of help, you may also find useful information in the English introductions which precede many of the reading passages and in any accompanying images (which have Greek captions).

It is, of course, important to spend as much time as possible reading *Greek* rather than English. It is always a good idea when faced with a Greek sentence to read it all the way through at least once without any assistance and to try to understand as much as you can. Even if you are unfamiliar with most of the words, you may still be able to make some useful observations – for example, about which word is

the verb or what the subject might be. After reading the sentence to the end, you can then work through it in detail using the guidance in the notes and vocabulary.

You will return to the question of how to tackle a piece of Greek at the end of Section 1G.

Section 1A

Introduction to narrative

The first reading you will undertake in *Reading Greek T&V* is a short passage of narrative, i.e. a connected account of actions or events, a literary form at which Greek authors excelled. Stretches of narrative can be found in many works of Greek including Homer's *Iliad* and *Odyssey*, the speeches of the Greek orators and the Gospels of the New Testament. It is especially common in the work of historians, such as Herodotus' *Histories* and Thucydides' *History of the Peloponnesian War*. An ancient writer's ability to place his audience in the thick of the action and to create the illusion that he was present at the events being described was highly prized in antiquity. Narrative, both poetic and prose, was one important medium for achieving this.

The building blocks of narrative are statements describing actions or events in the 3rd person ('he/she does x' or 'they do x'), as distinct from 1st and 2nd person forms, ('I do x', 'you do x'). You will therefore encounter a number of 3rd person verb forms, such as βαίνει ('(he) goes') or βαίνουσι ('(they) go').

Translating 1A

Read the short introduction on pp. 1–2 of *T&V*, which includes important information about using the vocabulary lists.

Now read passage 1A on p. 4 of *T&V* using the vocabulary on p. 5 to help you and the reading notes in this Study Guide below.

It is up to you whether you write out a translation of the passage for yourself. Experience dictates that most students find it useful to do this, especially in the early stages of learning – although there may be points in your studies when you prefer simply to do the translation in your head or just make limited notes. You will probably find it useful to write in *T&V* itself as well – don't be shy: it's your book!

Reading notes for 1A

A note on linking devices: the symbols \frown and \ulcorner are not part of ordinary printed Greek, and you should not include them when writing Greek yourself. They are reading aids intended to speed up the reading process in the early stages of learning by helping you to think in terms of word groups, as fluent readers do, rather than individual words. Thus the words τὸ \frown πλοῖον ('the ship') are to be taken together as a chunk, and will be listed under the letter τ in the vocabulary list for the passage. However, in the total vocabulary at the back of *G&E* you will find πλοῖον in its expected place under π.

The symbol ⚭ indicates words which interrupt a phrase, as in τὸ ⚭ δὲ ⚭ πλοῖον, where δέ ('and/but') comes between the definite article τό ('the') and its noun πλοῖον ('ship').

The numbers against the following notes relate to the line numbers in the passage.

- 1 τὸ πλοῖον – the vocabulary at the end of the passage indicates that the word means 'the ship'. The shape of the article indicates that it is the subject *or* the direct object, because τό is either nominative or accusative. But which is it? Read on and you will find the verb ἔστιν ('is'), which rules out one of these options (because 'is' in English and Greek cannot take a direct object).

ἔστι – the vocabulary list prints this word as ἔστι(ν), with a final nu in brackets. So-called 'movable nu' is used when the word precedes a word beginning with a vowel (as here ἔστιν ἐν), or often if the word ends a sentence (especially if the next sentence begins with a vowel). It is comparable to the English use of 'an' instead of 'a' in the phrase 'an apple'. Many changes of sound in Greek are designed to avoid what was felt to be the harsh collision of two successive vowel sounds, known as *hiatus*. The principle at work here is called *euphony* ('pleasantness of sound', the opposite of *cacophony*). Other examples in the passage include '(they) look' βλέπουσι(ν) (line 11), and '(they) hear' ἀκούουσι(ν) (line 14).

ἐν δὲ Βυζαντίῳ, ὁ Ἡγέστρατος ... – the beginning of a long sentence, composed of three short clauses, joined with commas, with each clause containing at least a subject and a verb. Note how the verb endings change according to the verb's number, i.e. whether the subject is singular (βαίνει, εἰσβαίνει) or plural (εἰσβαίνουσι). And note the iota subscript in the word Βυζαντίω.

δέ – a 'particle' used to connect clauses or sentences. Never the first word, it is best translated 'but' or 'and' according to context, or simply omitted. Greek uses connecting devices far more frequently than English (note also οὗν in line 8). Particles take a while to get used to: for the time being note that (i) they are very common in Greek and (ii) δέ (and a couple of other particles you will meet in *Reading Greek*) may sometimes be omitted in English translations of Greek.

- 2 εἰς τὸ πλοῖον – 'onto the ship'. You will study prepositional phrases more closely in due course. For the moment, note that the preposition (εἰς, onto) influences the shape of the noun. Prepositions in English have a similar effect, as in the phrases 'with me' or 'against him', (rather than 'with I', 'against he'). Prepositions containing the

idea of motion towards something, like εἰς (to, into, onto), are followed by nouns in the accusative case.

- 6 πρὸς τὰς Ἀθήνας – ‘to Athens’; another preposition followed by an accusative case. ‘Athens’ is a plural noun in Greek; the definite article here is therefore τὰς, not τήν.
- 8 μέν ... δέ – a characteristic Greek pair used to balance words, phrases or whole clauses, usually, though not always, implying a contrast. As often with particles, it is easier to state their effect than to provide a single, all-purpose translation. Sometimes it is a matter of emphasis or tone of voice:

You (μέν) like tea, I (δέ) prefer coffee.

You could join the two clauses with the word ‘but’ or ‘while’.

You (μέν) like tea, but/while I (δέ) prefer coffee.

There is a more complete explanation of these important words later in the coursebooks (*G&E*, p. 30).

οὖν – ‘therefore’; another connecting word which never occurs in first position.

πρὸς τὴν γῆν – ‘towards the land’; another prepositional phrase with an accusative case.

- 9 τί – one of a small number of words whose accent affects the meaning. τί with an acute accent means ‘what?’ and introduces a question (note the question mark (;) at the end of the sentence). τί could be nominative or accusative (i.e. subject or object). But read on and you will find a noun in the nominative case, ὁ Ζηνόθεμις, which should resolve any ambiguity.
- 9–10 τὴν τε ἀκρόπολιν καὶ τὸν Παρθενῶνα – as often, the shape of the definite articles clarifies the role of the nouns in the sentence, even if the noun endings are unfamiliar, as they will be at this stage of your studies.
- 9 τε ... καὶ ... – a connecting device, like καὶ but a little stronger, meaning ‘both ... and ...’. The word τε is always the second word in the phrase, which is why it interrupts the flow of τὴν ἀκρόπολιν.
- 12 καὶ ... καὶ ... – an alternative to τε ... καὶ ..., also meaning ‘both ... and ...’
- 14 ψόφον – although Greek has a definite article (‘the’), it has no indefinite article (‘a’/‘an’). You will sometimes need to supply one when translating words into English.

Consolidation and learning

Now that you have read and translated the passage, the temptation is to say that your work is done. It is, however, important to spend time once you have completed your translation of each section consolidating and reflecting on what you have done.

This consolidation will generally involve doing exercises, either in this Study Guide or in *G&E*, learning grammar, and memorising vocabulary. This is the part of language learning that some students find painful, but it is key to learning the language effectively. There are also plenty of learning tips as you go along.

Reading activities

Exercise 1

Identify the subjects, verbs and direct objects (if any) in the following sentences, which have been slightly modified from the reading in 1A:

- 1 τὸ πλοῖόν ἐστιν ἐν Βυζαντίῳ.
- 2 τί ὁρᾷ ὁ Ζηνόθεμις;
- 3 τήν τε ἀκρόπολιν καὶ τὸν Παρθενῶνα ὁρᾷ ὁ Ζηνόθεμις.
- 4 τέλος δὲ πρὸς τὰς Ἀθήνας πλεῖ τὸ πλοῖον.
- 5 ἐξαίφνης ὁ τε Δικαιοπόλις καὶ ὁ κυβερνήτης ψόφον ἀκούουσιν.

Remember, you can check your answers at the back of this Study Guide.

Exercise 2

According to the reading in Section 1A of *T&V*, who embarks where? Look over the text you have translated once more and fill in the table with the appropriate words.

ὁ Ἡγέστρατος

ὁ Δικαιοπόλις

ὁ Ζηνόθεμις

ὁ κυβερνήτης

ὁ ῥαψῳδός

οἱ ναῦται

Byzantium	
Chios	
Euboea	
Athens	

Exercise 3

Which of these prepositional phrases are used to indicate where the ship is, i.e. its location? Which are used to indicate where it is going, i.e. its direction? Write the expressions in the table.

ἐν Βυζαντίῳ

εἰς Χίον

ἐν Χίῳ

εἰς Εὐβοίαν

ἐν Εὐβοίᾳ

πρὸς τὰς Αθήνας

πρὸς τὸν Πειραιᾶ

Direction (place towards which)	Location (place where)

Activity

If you haven't already done so, check the ship's route (ἐν Βυζαντίῳ → εἰς Χίον → εἰς Εὐβοίαν → πρὸς τὰς Αθήνας) against the map on p. 3 of *T&V*. Athens was a net importer of grain, much of it from the Black Sea region to which Byzantium (later known as Constantinople, now Istanbul) was the gateway.

Activity

Remember that if you still feel you need consolidation on the Greek alphabet (especially the order of the letters), now is a good time to practise, either using G&E or the Introducing Classical Greek website (<http://www.open.ac.uk/Arts/greek/>).

Grammar

Read *G&E*, pp. 8–11 on the declension of the definite article. Pay particular attention to the important concept of *agreement*, which you have seen in action without necessarily being aware of the term.

Vocabulary

Each reading in *T&V* is followed by a short section of ‘Vocabulary to be learnt’; you may already have spotted this on the bottom right-hand side of p. 5 of *T&V*. There is also a series of ‘Summary learning vocabularies’ set out in *G&E* (the first of these occurs on p. 13 of *G&E*): these mainly consist of words you have already been asked to learn, so don’t be daunted! You are in fact only asked to commit a few words to memory each week.

The principle of *Reading Greek* is that you are generally only asked to learn a word if you have met it at least three times in the translation passages. That is to say, none of the items in the ‘Vocabulary to be learnt’ list should be wholly unfamiliar to you, and you will find that you pick up a fair amount of vocabulary without really trying. This said, some words can prove very stubborn indeed! For now, we advise you to try to keep on top of these lists of ‘Vocabulary to be learnt’, but you will need to consider how best to absorb this vocabulary because it will soon start to accumulate.

STUDY TIP – Organising your learning vocabulary

How should you go about learning all the vocabulary you need? Noting it down is essential, and can be done digitally or with pen and paper. Some students prefer simply to use a notebook and list the words for each section (e.g. 1A, 1B, etc.): drawing a line down the middle of the page, they list the Greek word on left-hand side and the English translation on the right. This is a useful method as you can cover one side up and test yourself (or, even better, find someone else to test you if you can – a fellow student ideally). You could also use a virtual notebook, like the free programme Evernote, which allows you to file fully formatted notes into different notebooks. An alternative method (especially for more stubborn words) is to make flash cards with the Greek on one side and the English on the other; or to make cards with, say, ten or fifteen words on each. These are perfect for keeping in your pocket to test yourself during a spare five minutes. There are also digital tools for creating flashcards such as Anki and Quizlet, as well as Memrise where you can access sets of cards based on *Reading Greek* created by other students. These are especially useful because you can access all your flashcards any time, from anywhere, rather than relying on carrying physical copies around.

How should you organise your learning vocabulary? Arranging it by grammatical form is a common method (e.g. nouns, verbs, prepositions, adjectives), although in some cases organisation by *meaning* can be valuable, especially as you start to acquire enough words to form natural groupings, such as verbs of motion ('go', 'travel', 'march'), nautical terms ('ship', 'trireme', 'to sail') or opposites ('good'/'bad', 'big'/'small', 'Greek'/'foreign'). You will need to experiment to find out what works best. However you approach this task, you should certainly take the opportunity to say the words out loud as you learn them, using your mouth and ears to reinforce the evidence of your eyes.

Some words never seem to stick in the memory, in which case you will have to take a more imaginative approach. Finding examples of the word in action, or better still devising your own examples, may well be more effective than treating the word in isolation. Thus learning εἰς τὸ πλοῖον ('onto the ship') might be more helpful than learning εἰς on its own, and learning a complete sentence ὁ Ἡγέστρατος βαίνει εἰς τὸ πλοῖον ('Hegestratos goes onto the ship') might be more useful still (especially as the verb βαίνω acts as a reminder that εἰς involves the idea of motion).

You should note that once a word has appeared at the bottom of a reading in *T&V*, it may not appear at the bottom of subsequent readings, in which case you will need to look it up in the 'total' vocabulary list at the back of *G&E*, pp. 497–517. Note that *G&E* also contains a separate list of proper names (pp. 517–9).

For now, make sure you are familiar with the vocabulary to be learnt on p. 5 of *T&V*.

Section 1B

Introduction to dialogue

In the second reading you will undertake in *T&V* the form shifts from narrative to dialogue, another mainstay of Greek literature. It is typical of the comic plays of Aristophanes, which are similar in tone and spirit to this week's passage. It is also common in tragedy – you may have encountered the special variant known as *stichomythia* (literally 'single line speech'), in which characters exchange individual lines, quickening the pace and raising the dramatic tension. And Plato, whom you will encounter later, wrote most of his philosophical works in the form of dialogues, as if to emphasise the place of dialogue at the heart of philosophical inquiry.

The building blocks of dialogue

The characteristics of dialogue are similar in Greek and English. Dialogue tends to be less formal and more colloquial. This can be seen in the choice of vocabulary ('Hey!', 'by Zeus!'), and in a tendency towards shorter sentences and the omission of words. And whereas narrative tends to deal in statements, in dialogue you are more likely to encounter questions ('Are you going to the Acropolis?'), commands ('Go to the Acropolis!'), and exclamations ('How beautiful the Acropolis is!').

Naturally dialogue also makes extensive use of the 1st and 2nd person forms of the verb ('I/we' and 'you'), in addition to the 3rd person (he/she/it/they). These forms will be introduced in detail later, but for now you should just keep an eye out for them as you read (they will be pointed out for you in the vocabulary and notes).

Note that in Greek **the subject can be 'in the verb'**: that is to say ἀκούεις *on its own* should be translated 'you listen': the ending (-εις) is the giveaway that this is the 'you' form of the verb. Indeed, if a Greek says σὺ ἀκούεις, then σὺ is being used for emphasis ('you listen/hear').

To take this idea forward, the verb βαίνουσι on its own can mean 'they go': again, the -ουσι ending is enough to indicate that 'they' is the subject. However, be careful when translating sentences like οἱ ἄνθρωποι βαίνουσι. Sometimes students end up translating this 'the men, they go', but clearly this sounds odd in English. In a case like this, 'they' can safely be dropped in translation: 'the men go' reads much more smoothly!

Exercise 4

Before attempting the next reading, 'warm up' with the following sentence fragments. Use the words 'subject' 'verb(s)' and 'direct object' to express what you see, as in the example given. Vocabulary is supplied at the bottom of the exercise.

ὁ κυβερνήτης ...

Answer: The captain *verbs* [*direct object*]

- 1 τὴν ἀκρόπολιν ἐγώ ...
- 2 σύ ...
- 3 τὴν ἀκρόπολιν ὁ Δικαιοπόλις ...
- 4 τὸ πλοῖον ... (give both possibilities)
- 5 τὸ πλοῖον ὁ Ζηνόθεμις ...

Vocabulary:

ἐγώ the personal pronoun 'I', nominative case

σύ the personal pronoun 'you', nominative case

Remember, you can check your answers in the back of this Study Guide.

A third clause pattern: subject + verb + subject complement

Before beginning your reading in this section, you must add one more sentence pattern to your repertoire. Together with the two you know already (subject + verb + direct object, and subject + verb), these patterns account for the great majority of clauses in Greek, and almost all of those you will encounter in the early stages of *Reading Greek*. Take a look at the following examples:

The Parthenon is beautiful.

Socrates is a philosopher.

The book is on the table.

As expected, each sentence contains the obligatory verb ('is') and a subject in charge of the verb ('the Parthenon', 'Socrates', 'the book').

But the third element, though occupying the same position as a direct object in English, cannot be said to be on the receiving end of the verb. Instead, it is closely connected to the subject, describing or characterising it in some way. This element is known as a 'subject complement', or sometimes simply the 'complement'. It can be an adjective ('beautiful'), a noun ('a philosopher'), or a prepositional phrase ('on the table'). The first sentence of the first reading belonged to this pattern.

τὸ πλοῖον (subject) ἐστι (verb) ἐν Βυζαντίῳ (subject complement).

The ship is in Byzantium.

Clauses of this type are easy to spot because only a small number of verbs are capable of linking a subject to a subject complement. Try substituting a different verb for 'is' in the three examples and you will see this for yourself. The verb 'to be' (e.g. 'is'/'are') is by far the most common 'linking' verb, although 'becomes', 'seems' and 'appears' can also play this role (e.g. 'the Parthenon seems beautiful').

Translating 1B

Read passage 1B (*T&V*, p. 6) using the vocabulary on pp. 6–7 of *T&V* and the notes below.

Reading notes for 1B

- 2 ἐλθέ ... βλέπε – the -ε ending indicates a command ('Come! ... Look!'). You can almost imagine these words being spoken in a more urgent tone of voice. The so-called 'imperative' forms have an implied subject ('you', singular or plural), which is not usually spelled out, in English or Greek.

ὦ Δικαιόπολι – 'O Dikaiopolis'. When a person is addressed in Greek, the name is put into the 'vocative' case. For most words the vocative ending is the same as the nominative, although not here. You will meet this case more systematically later, but for now you can recognise a noun in the vocative case from word ὦ which precedes it. Try not to confuse ὦ Δικαιόπολι (Dikaiopolis when he is being addressed) with ὁ Δικαιόπολις (Dikaiopolis as the subject of a sentence).

- 3 ἄρα καὶ σύ ...; – a statement can be transformed into a question by placing a question mark (;) at the end and, optionally but frequently, the word ἄρα at the beginning:

σύ βλέπεις τὴν ἀκρόπολιν 'You see the Acropolis'

ἄρα σύ βλέπεις τὴν

ἀκρόπολιν;

'Do you see the Acropolis?'

καὶ σύ – the important word καί can be used as a conjunction ('and') or it may intensify another word or phrase ('even'/'also'/'too'). These two uses are quite different, and if you always equate καί with 'and' you will eventually run into trouble (as here!).

READING TIP

When *καί* is used as a connector ('and'), it must connect two similar items: for example, two verbs (*ἔλθε καὶ βλέπε*), two subjects, two objects, two clauses, etc., as in English. Otherwise, *καί* will mean 'even', 'also' or 'too'.

- 5 *ἐγὼ γὰρ τὴν ἀκρόπολιν οὐχ ὁρῶ* – *γὰρ* is a connector and, like *δέ* and *οὖν*, it is a so-called *postpositive* – that is to say, it never occurs as the first word in a sentence. It indicates that a sentence or clause follows on from the previous one; for example, by way of explanation. A common English translation of *γὰρ* is 'for'.

The Greek word *οὐ* ('not') occurs in three forms:

<i>οὐχ</i> in front of a vowel with a rough breathing	<i>οὐχ ὁρῶ</i> , I do not see
<i>οὐκ</i> before a vowel with a smooth breathing	<i>οὐκ ἀκούω</i> , I do not hear
otherwise simply <i>οὐ</i>	<i>οὐ λέγω</i> , I do not speak

There is no difference of meaning between the different forms. Like movable nu, they are designed to avoid *hiatus* (see reading note on *ἔστι*, 1A, line 1).

- 6 Questions beginning *ἄρ' οὐ* are *leading* questions, which expect the answer 'yes':

ἄρ' οὐ τὸν Σωκράτη φιλεῖς;

You do love Socrates, don't you? / Surely you love Socrates?

ἄρα on its own is neutral, implying nothing about the answer expected.

ἄρα τὸν Σωκράτη φιλεῖς;

Do you love Socrates?

- 8 *ὥς καλὸς ἐστὶν ὁ Παρθενών, καλὴ δὲ ἡ ἀκρόπολις*. – *ὥς* can be used with an adjective to form an exclamation (e.g. 'how big ...!', 'how wise ...!'). Since Greek has no exclamation mark, you need to pay close attention to exclamation words like *ὥς*.

καλός is an adjective ('beautiful'). Note how it 'agrees' with the noun it describes, i.e. has the same case, number and gender (*καλός ... ὁ Παρθενών, καλὴ ... ἡ ἀκρόπολις*).

Did you find anything odd about this sentence? For it to make sense, you need to 'carry forward' two words from the first clause into the second:

ὥς καλὸς ἐστὶ ὁ Παρθενών, [ὥς] καλὴ δὲ [ἐστὶ] ἡ
ἄκρόπολις.

Coping with 'missing words' (also known as *ellipsis*) will be treated in more detail later (Section 1G).

- 12 ἄκουε, ψόφος. – recall from the reading 1A that Greek has a definite article ('the'), but no indefinite article ('a/an'). In an English translation you may need to supply one (e.g. 'listen: *a* noise!').

ψόφος – speakers often use sentences which are, strictly speaking, incomplete, especially when the meaning is obvious and the point needs to be made as quickly as possible. Compare the English 'Fire!' or 'Taxi!'. Don't try to submit these to formal analysis. Just accept them for what they are.

- 12–13 ἄρα ἀκούεις; – as noted above, the subject (σύ) does not need to be stated because it is embodied in the ending of the verb -εις. Personal pronouns (I, you, he/she/it, we, you, they) are usually reserved in Greek for emphasis. There is no essential difference of meaning between ἄρα ἀκούεις; and ἄρα σὺ ἀκούεις; but in the second sentence 'you' carries extra weight ('Do *you* hear?').

- 15 μὴ φρόντιζε – Greek has two negatives, οὐ and μή, which are used in different circumstances. For now, think of οὐ as the standard negative, with μή reserved for special occasions like negative commands ('Don't worry!').

- 19 For the ellipsis in this line, see the note on line 8.

- 23 σαφῶς – an adverb, i.e. a word that (most commonly) adds extra meaning to a verb. Most English adverbs are formed by adding ending '-ly' to adjectives (e.g. clearly). Most Greek adverbs end in -ως.

- 24 ἐγὼ οὖν καὶ σὺ ἀκούομεν – a new verb ending (ἀκούομεν), for use when the subject is 'we'. ('You and I' amounts to the same as 'we'.)

Now you have finished your translation, there are two short reading activities to help you consolidate your learning.

Reading activities

Exercise 5

For each of the following sentences, say whether it is a statement, a question, a command or an exclamation. Justify your answer in each case.

- 1 τὸν ψόφον ἐγὼ ἀκούω.

- 2 ἄρα καὶ σὺ τὴν ἀκρόπολιν ὀρᾷς;
- 3 ὡς καλὸς ἐστὶν ὁ Παρθενών.
- 4 ἐγὼ τὴν ἀκρόπολιν βλέπω.
- 5 ἐλθέ, ὦ Δικαιοπόλι.

Exercise 6

Match the verbs with their subjects.

Subjects	Verbs
σύ	βλέπω
ὁ Ἡγέστρατος	βλέπεις
ὁ Ἡγέστρατος καὶ ὁ Δικαιοπόλις	βλέπει
ἐγὼ καὶ σύ	βλέπομεν
ἐγὼ	βλέπουσι(ν)

Grammar

Read *G&E*, pp. 11–13: adjectives.

You may also wish to review the whole of the ‘Grammar for Section 1A–B’ again (*G&E*, pp. 8–13).

Note that *Reading Greek* assumes that you have learnt and digested the grammar before moving on to the following section – so make sure you build learning and consolidation into your study schedule. As with vocabulary, it is unlikely that all the new grammatical information you are introduced to will go in first time. You may wish to make notes either in electronic form or using an exercise book or make physical flash cards – or their digital equivalent – to note down grammatical information (sites like www.typegreek.com are helpful if you are new to typing Greek letters). You are certainly advised to put aside a short period of time – each day if you can – to consolidate and test yourself on your grammar. This needn’t be burdensome: it’s just a case of getting into good learning habits.

Exercises

Do the exercises on *G&E*, pp. 12–13, 1A–B: 2.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on *T&V* p. 7.

All the vocabulary you have been asked to learn so far is collected together in the ‘Summary learning vocabulary for Section 1A–B’ on p. 13 of *G&E*.

English spellings of Greek words

You may be curious about the alternative spellings Sparta/Spartē. Which one is right? Well, the answer is both. You will encounter a number of slightly different conventions for transliterating Greek words into English when you study the classical world. There is no 'right' or 'wrong' way, but the two basic approaches are as follows:

- 1 To use a 'Latinising' convention, i.e. to transliterate Greek words in the way that Romans would have. This involves writing αἰ as 'ae', κ as 'c', ος as 'us', ον as 'um', ου as 'u', and so on. This is how we arrive at the spellings of words like Sunium (Σούνιον, a famous promontory 70 kilometres from Athens) and Croesus (Κροῖσος, King of Lydia). The transliteration of a final η as 'a' (which confusingly occurs with some, but not all, words) also gives us Athena (Ἀθήνη) and Sparta (Σπάρτη).
- 2 To use a 'Hellenising' convention. This is a more purist approach, giving us spellings like Athene (or Athēnē) and Kroisos.

It might seem odd to say it, but few scholars adhere rigidly to either of these conventions. The problem is that some names are so familiar to us in English – e.g. Icarus and Oedipus – that it can seem jarring to use the Hellenised version, i.e. Ikaros and Oidipous. On the other hand, applying the 'rules' of Latinisation rigidly can sometimes give us some very odd-looking words, too (it would be perverse to write the name of the island Lesbos as Lesbus, for instance). In short, most students and scholars of the classical world end up having to fudge the issue at some point – but this said, if you simply mix Latinised and Hellenised spellings willy-nilly in your written work this *will* look odd. So the best solution is to lean towards either one convention or the other.

Sections 1A–B: Summary

Checklist

- the principle of ‘agreement’
- a third clause pattern: subject + linking verb + subject complement
- adjectives like καλός, καλή, καλόν
- the differences between statements, questions, commands and exclamations
- ἄρ’ οὐ introducing a leading question, expecting the answer ‘Yes’
- movable nu – e.g. ἐστι(ν)
- the subject being ‘in the verb’ (see ‘The building blocks of dialogue’ above).

You should also continue to review the definite article – ὁ, ἡ, τό etc.

Section 1C

Warm-up activity: statements, questions, commands and exclamations

Exercise 7

- 1 Add one word to the beginning of the following statement to convert it to an exclamation.

καλός ἐστιν ὁ Παρθενών.

- 2 Change the punctuation and add one word to the beginning of the same statement to convert it to a question.

καλός ἐστιν ὁ Παρθενών.

- 3 Insert the correct form of the verb βλέπω to make a command:

δεῦρο _____, ὦ Δικαιοπόλι.

Translating 1C

Read passage 1C on p. 8 of *G&E* using the vocabulary provided and the reading notes below.

Reading notes for 1C

- 2 δέ – ‘but’ is a good English equivalent in this context, because Zenothemis is contradicting the previous speaker, Dikaionpolis.

μή φροντίζετε – remember from the previous passage that Greek uses μή, not οὐ, to form a negative command (‘Don’t do that!’). This immediately resolves any ambiguity in the word φροντίζετε, which in isolation could be 2nd person plural indicative (‘You are worried’) or 2nd person plural imperative (‘Be worried!’).

- 3–4 ὁρῶ ... ἔγωγε – although the sentence contains a noun with an unfamiliar ending (τάς ὀλκάδας from ἡ ὀλκάς, ‘merchant ship’), the definite article τάς contains all the information you need to determine its role in the sentence.

Note the flexible word order, with the subject and its verb ‘framing’ the sentence at the beginning and end. This is the kind of stylistic choice made possible by the use of word endings.

- 4 καὶ ὑμεῖς – remember the two different uses of καί. See the note on line 3 of reading 1B if you need a hint.

- 7 εἰσιν – or εἰσι (the ν is movable). The 3rd person plural of the irregular verb ‘to be’.
- 7–8 καλὰ ἔστι τὰ ἐμπόρια – it is a curiosity of Greek that a neuter plural subject takes a *singular* verb.
- 10 ἡμεῖς – ‘we’, not to be confused with ὑμεῖς (‘you’, plural). As in the previous reading, note the emphatic use of the personal pronouns ἐγώ, σύ, ἡμεῖς and ὑμεῖς throughout the passage. You can almost hear the speaker laying extra stress on the word or pointing as he speaks (‘Do *you* see?’).
- 11 ἀλλὰ πόθεν ὁ ψόφος; – Greek can omit the verb when it is obvious. In English you need to supply a verb such as ‘is coming’.
- πόθεν a combination of ποῦ (where?) and the suffix -θεν, indicating ‘from’.
- 13 κάτωθεν – the suffix -θεν in combination with κάτω (down) gives ‘from below’.

Now you have finished your translation, you should complete the activities, exercises and learning detailed below.

Reading review

Activity

Complete the table below by adding verb endings. Do as much as you can from memory and by looking at the reading passages, and then check the table on p. 14 of *G&E*. The imperative forms used in commands are on p. 17 of *G&E*.

I see	βλεπ_____
you (<i>sing.</i>) see	βλεπ_____
he/she/it sees	βλεπ_____
we see	βλεπ_____
you (<i>pl.</i>) see	βλεπ_____
they see	βλεπ_____
see! (<i>sing.</i> imperative)	βλεπ_____
see! (<i>pl.</i> imperative)	βλεπ_____

Grammar

G&E, pp. 14–16: verbs in –ω.

Exercises

G&E, p.16, 1C–D: 1.

Optional: G&E, p. 16, 1C–D: 2.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on p. 9 of *T&V*.

Look at the vocabulary listed under ‘Vocabulary check’ on p. 14 of *G&E*. As *G&E* says, make sure you know the meaning of these words.

Look, too, at the ‘Vocabulary needed for the exercises’ in the same box on p. 14. These words will soon appear as ‘Vocabulary to be learnt’, so take some time to familiarise yourself with them now.

Section 1D

Translating 1D

Read passage 1D (p. 10 of *T&V*), using the vocabulary and the notes below. As always, use the word endings, especially those of the definite article, to determine the case of nouns and their role in the sentence. Don't allow yourself to be misled by the order of the words.

Reading notes for 1D

- 1 Another example of μέν and δέ, the effect of which is difficult to reproduce in English. There is no obvious contrast here, simply a balanced pair of clauses.
- 5 οὗτος – a 'demonstrative' pronoun meaning 'this'. Demonstrative pronouns imply that the speaker is pointing, either literally or metaphorically. An English equivalent in this context would be 'You there!'.
- 7 τίς on its own means 'who?', and with a noun (as here) 'which?' or 'what?'
- 10 οὐδέ – a fusion of οὐ and δέ meaning 'and not', or 'nor'. Try not to confuse it with οὐδέν ('nothing').
- 10–11 οὐδὲ ψόφον οὐδένα ἀκούω – 'nor do I hear any noise at all'. The two negatives here reinforce each other (compare with the English sentence 'I don't know nothing!'). You will meet double negatives later (*G&E*, p. 64).
- 13 ἐν τῇ δεξιᾷ – note the lack of a possessive pronoun like 'his' to indicate the owner of the right hand. This is typical whenever ownership is obvious, as is usually the case with parts of the body.

You have met prepositional phrases with ἐν, meaning 'in' or 'on', in reading 1A (ἐν Βυζαντίῳ, ἐν Χίῳ, ἐν Εὐβοίᾳ). You might be wondering about the endings of the article and the noun in this phrase. They belong to the dative case, which will be explained in more detail later. Whereas prepositions with the accusative case tend to suggest motion towards something (e.g. 'into', 'towards'), prepositions with the dative tend to express the location where something happens (e.g. 'in', 'on').

τις / τι (without an accent) means 'someone/something'.

- 15 τί – pay attention to the accent:

τις, τί 'who?', 'what?'

τις, τι someone, something

- 18 πέλεκυν – accusative singular of πέλεκυς, axe. The left-hand picture on T&V, p. 11 shows what's happening.
- 22 δύνει τὸ πλοῖον ὁ Ἡγέστρατος; – pay close attention to the punctuation. It is possible to form a question in Greek just by adding a question mark at the end, i.e. without using a question word. Compare the English 'She's one hundred years old' with 'She's one hundred years old?'.
- 24 διὰ τί – 'why?', literally 'on account of what?'
- 25 δεῦρο appears so frequently with verbs of motion that it is possible to use it without a verb to mean 'come here'. The English 'Here!' or 'Over here!' would be a close equivalent.
- 26 ἐκ τοῦ πλοιοῦ – the preposition ἐκ expresses motion 'away from' something. It is the opposite of εἰς, which was used in the first reading to describe the characters boarding the ship (ὁ Ἡγέστρατος βαίνει εἰς τὸ πλοῖον). The ending of τοῦ πλοιοῦ is the genitive case, which will be covered later.

Reading review

Exercise 8

In lines 18–25 of reading 1D, find one example of a sentence with the main elements in the following order. Write these elements in the spaces provided:

- 1 object + verb + subject

- 2 subject + object + verb

- 3 verb + object + subject

- 4 verb + subject + object

Exercise 9

Insert the following words into the gaps in the text to produce a meaningful and grammatically correct passage of Greek.

ψόφος πέλεκυν καταβαίνουσι τὸ πλοῖον

_____ οὖν ὁ Δικαιοπόλις καὶ οἱ ναῦται. _____ γὰρ
κάτωθεν. _____ δὲ ἐν τῇ δεξιᾷ ἔχει ὁ Ἡγέστρατος καὶ
_____ καταδύει.

Grammar

G&E, pp. 17–18: imperatives and the vocative case.

You may also wish to review the whole of the ‘Grammar for Section 1C–D’ again (*G&E*, pp. 14–18).

Exercises

G&E, p. 18, 1C–D: 3.

Online activity

There is a short online quiz connected with your work on Sections 1A–D of *Reading Greek*. You can access this at: <http://fass.open.ac.uk/classical-studies/reading-classical-greek>

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ in *T&V*, p.11.

All the vocabulary you are asked to learn in Sections 1C and 1D is collected together in the ‘Summary learning vocabulary for Section 1C–D’ on p. 18 of *G&E*.

Sections 1C–D: Summary

Checklist

- the conjugation of βαίνω in the present tense
- the concept of tense, mood, voice, person and number
- the vocative case – ὦ Πόσειδον
- the imperative – βαῖνε/βαίνετε (go!)
- compound verbs – e.g. εἰσβαίνω, καταβαίνω
- singular verbs with neuter plural subjects.

Section 1E

Translating 1E

Read passage 1E (T&V, p. 12) using the vocabulary provided and the notes below.

Reading notes for 1E

- 1 μέν and δέ again – a contrast is being expressed here, but is it strong enough to need representing in English?
- 2 ἄνω – ‘above’, implying ‘on deck’. The opposite of κάτω (‘below’).
- 4 ἀναβαίνω – ‘go up’, a compound verb (ἀνά + βαίνω) like καταβαίνω and εἰσβαίνω.
- 10 οἱ ἄνδρες – the noun ending will be unfamiliar, but the definite article is enough to indicate its gender, number and case.
- 12–13 σὺ δὲ ποῖ φεύγεις; – the question word ποῖ would normally come first, but is postponed to allow the emphasis to fall on σύ.

Now you have finished your translation, you should complete the exercises and learning detailed below.

Grammar

G&E, pp. 19–21: contract verbs. (Contraction, incidentally, is another mechanism for avoiding *hiatus*, i.e. successive vowel sounds.)

If you find the rules of contraction hard to remember (a likely scenario), concentrate on the basics:

α verbs

α + ε = $\bar{\alpha}$	ὁρᾶ-ετε	→	ὁρᾶτε
α + ο = ω	ὁρᾶ-ομεν	→	ὁρῶμεν
ι becomes subscript	ὁρᾶ-ει	→	ὁρᾷ

ε verbs

ε + ε = ει	ποιέ-ετε	→	ποιεῖτε
ε + ο = ου	ποιέ-ομεν	→	ποιοῦμεν
ε + a long vowel or diphthong disappears	ποιέ-ουσι	→	ποιοῦσι

o verbs

o + long vowel = ω	δηλό- <u>ω</u>	→	δηλ <u>ῶ</u>
o + short vowel = ου	δηλό- <u>ε</u> τε	→	δηλο <u>ῦ</u> τε
any combination with ι becomes οι	δηλό- <u>ε</u> ι	→	δηλο <u>ι</u>

Rather than mastering these rules, you may, of course, find it more helpful simply to learn the tables of contract verbs off by heart. That said, do be aware that rules exist – contractions are regular and therefore predictable.

Exercises

G&E, p. 21, 1E–F: 1 and 3.

Optional: G&E, p. 21, 1E–F: 2.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ in *T&V*, p. 13.

Look at the vocabulary listed under ‘Vocabulary check’ on p. 19 of *G&E*. Make sure you know the meaning of these words.

Look, too, at the ‘Vocabulary needed for the exercises’ in the same box on p. 19. These words will soon appear as ‘Vocabulary to be learnt’, so take some time to familiarise yourself with them now.

Section 1F

Sentence structure: modification

You have spent some time considering the core of a sentence, represented by the three basic clause patterns:

The sailors chase Zenothemis (subject + verb + direct object)

The sailors wait (subject + verb)

The sailors are happy (subject + verb + subject complement)

As you know from English and have seen from the readings, there is a great deal more to a sentence than these basic elements. It is time therefore to take a closer look at how to build up a sentence beyond its core through 'modification': the addition of extra words or phrases which enhance the meaning of existing words.

A common type of modification is the use of an adverb (adverbs in English usually end in '-ly').

The sailors chase Zenothemis *angrily*.

The sailors chase Zenothemis *hurriedly*.

The sailors chase Zenothemis *ineffectively*.

The adverbs are not part of the core of the sentence, because the sentence would be complete without them. Their role is to 'modify' the verb (i.e. inject some additional meaning into it) by indicating *the manner in which*, in these particular examples, the sailors chased Zenothemis.

Prepositional phrases play a similar, expansive role:

The sailors chase Zenothemis *off the ship*.

The sailors chase Zenothemis *in the afternoon*.

The sailors chase Zenothemis *with gusto*.

Here again it is the verb which is modified. The first prepositional phrase states the *place from where* Zenothemis was chased; the second, the *time when* he was chased, and the third, *the manner in which* the sailors chased him.

You can also expand your sentence with adjectives, which are used to modify nouns.

The *fierce* sailors chase the *speedy* Zenothemis.

To sum up, modification allows a sentence to be expanded far beyond the basic clause elements of subjects, verbs, objects and complements. Take a look at the following example, where all the modifiers are placed in parentheses.

(After lunch) the (fierce) sailors (angrily) chase the (speedy)
Zenothemis (from the ship) (to the shore) (with a glint in their eyes).

The sentence has now lengthened considerably, but at its heart remains the same simple pattern: subject + verb + direct object. This underlying simplicity is worth keeping in mind as the sentences you tackle start to become longer and more expansive.

Translating 1F

Read passage 1F (T&V, p.14) using the vocabulary provided and the reading notes below.

Reading notes for 1F

- 2 ἑαυτούς – ‘themselves’ (accusative plural). Another reflexive pronoun like ἑμαυτόν (‘myself’) and σεαυτόν (‘yourself’).
- 3 ἀπὸ τοῦ πλοίου – ‘from the ship’. The preposition ἀπό takes the genitive case, like many prepositions expressing motion away from (compare ἐκ τοῦ πλοίου in readings 1D and 1E).

ἀπό is also often found in compound verbs; for example, ἀποχωρεῖ in line 5 where – as often happens in Greek prose – ἀπό appears *both* as a preposition *and* as part of the compound verb: ἀπὸ τοῦ πλοίου ἀποχωρεῖ.
- 7 ποῦ ὁ λέμβος; – supply the obvious word (ἐστί).
- 17 κακῶς – ‘badly’; the adverb is formed from the adjective κακός and has the -ως ending characteristic of adverbs. Note that Greek adverbs are indeclinable, i.e. their endings **do not** change in the way that those of adjectives do according to number, gender and case.

Now you have finished your translation, you should complete the activity, exercises, and learning detailed below.

Reading activity

Exercise 10

In lines 1–4 of reading 1F, underline all subjects, verbs and objects and bracket any adverbs and prepositional phrases. What sort of words remain?

Grammar

G&E, pp. 21–3: contract imperatives and adverbs.

You may also wish to review the whole of the ‘Grammar for Section 1E–F’ again (G&E, pp. 19–23).

Exercises

G&E, p. 22, 1E–F: 4 and 5.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on p. 15 of *T&V*.

All the vocabulary you are asked to learn in Sections 1E and 1F is collected together in the ‘Summary learning vocabulary for Section 1E–F’ on p. 23 of *G&E*.

Sections 1E–F: Summary

Checklist

- contract verbs – φιλέ-ω, ὀρά-ω, δηλό-ω
- the rules of contraction
- how to expand a sentence through modification using:
 - adverbs (e.g. καλῶς)
 - prepositional phrases
 - adjectives.

Section 1G

READING TIP – Missing words (*ellipsis*)

A common practice in any language is to omit unnecessary words. The technical term for this – ellipsis – is derived from the Greek verb λείπω, ‘I leave’. Native speakers take ellipsis in their stride, but it can be confusing for beginners.

Fortunately, it is not possible to leave out words at random. Ellipsis has to follow certain ground rules, otherwise even native speakers would become confused. In Greek, when faced with missing words you have two main options:

Option 1: Supply the obvious word, usually part of the verb ‘to be’, such as ἐστί:

ποῦ ὁ λέμβος; – ‘Where [is] the ship?’

Σωκράτης καλός. – ‘Socrates [is] handsome’

Option 2: Carry forward words from earlier in the text, as in the English:

He likes to play the banjo, I don’t [like to play the banjo].

Here are two examples of this form of ellipsis encountered in previous readings:

ὡς καλός ἐστι ὁ Παρθενών, καλὴ δὲ ἡ ἀκρόπολις. (1B, line 8)

How beautiful the Parthenon is, [how] beautiful the Acropolis [is]!

ὁ μὲν Ἡγέστρατος πρὸς τὸν Ζηνόθεμιν βλέπει, ὁ δὲ Ζηνόθεμις πρὸς τοὺς ναύτας. (1E, lines 2–3)

Hegestratos looks at Zenothemis, Zenothemis [looks at] the sailors.

Here are the same sentences again with the words ‘carried forward’ in square brackets.

ὡς καλός ἐστι ὁ Παρθενών, [ὡς] καλὴ δὲ [ἐστί] ἡ ἀκρόπολις.

ὁ μὲν Ἡγέστρατος πρὸς τὸν Ζηνόθεμιν βλέπει, ὁ δὲ Ζηνόθεμις πρὸς τοὺς ναύτας [βλέπει].

Option 2 demonstrates a useful reading principle. Many problems in Greek can be avoided by interpreting the words you are reading in the context of the words you have just read. If you suspect that a word or phrase is missing, or if you have a vague sense that all is not well, return to the beginning of the sentence (or further) and try reading again.

Translating 1G

Read passage 1G (T&V, p.16) using the reading notes and vocabulary provided. Keep an eye out for any instances of ellipses.

Reading notes for 1G

- 2 τὸ ἡμέτερον πλοῖον – ‘our ship’. The adjective ἡμέτερον is formed from ἡμεῖς (‘we’), and like all ‘possessive’ adjectives (e.g. ‘my’, ‘your’, ‘our’) is usually found with the definite article. Note that adjectives in Greek are ordinarily positioned *between* the article and noun, e.g. ὁ καλὸς ἄνθρωπος, the beautiful man.
- 3 ἀκριβῶς – ‘accurately’. Compare the adverbs σαφῶς (‘clearly’) and κακῶς (‘badly’) from previous readings.
- 4 ἐν ἐμοί – as always, the preposition ἐν is followed by a noun in the dative case, ἐμοί being the dative of ἐγώ. ἐν generally indicates the *place where* something happens (ἐν Βυζαντίῳ, ἐν Εὐβοίᾳ). Here it is used metaphorically, to mean ‘in the hands of’ or ‘dependent upon’.
- 8 σῶζε – σῶζω can mean ‘save’, but also ‘bring someone/something safely to a place’. As the prepositional phrase εἰς τὸν λιμένα implies motion towards a place, the second meaning is more likely here.
- εἰς τὸν λιμένα – although you have not encountered the ending of λιμένα, the definite article τὸν tells you all the information you need about its case, number and gender.
- 9 σοι – ‘for you’, the dative case of σύ. Whereas the nominative case is the subject case and the accusative is the direct object case, the dative is the ‘to/for’ case, as in ‘I give the book to you (σοι)’.
- θυσίας θύομεν – ‘make sacrifices’. The so-called ‘cognate’ accusative (from the Latin *cognatus* meaning ‘related’), where the object and verb share the same linguistic stem, is rare in English, though not unknown, e.g. ‘die a death’.
- τοὺς ἀνθρώπους – ‘men’, not ‘the men’, in spite of the article. In Greek the definite article can be used to indicate a general class, i.e. men in general, and so need not refer to a specific group of men.
- 18 ὁ λιμήν – a different form of the word used above (τὸν λιμένα). Once again, the definite article contains the information needed to determine the form, and therefore its role in the sentence.

Now you have finished your translation, you should complete the activity and learning detailed below.

Reading activity

Exercise 11

The complete pattern of a noun's endings is known as its 'declension', just as a complete pattern of a verb's endings is its 'conjugation'. The endings of 'type 2' nouns (also known as 2nd declension nouns) are relatively straightforward, being for the most part identical to those of the masculine and neuter forms of the definite article: thus, τὸν ἄνθρωπον, οἱ ἄνθρωποι.

Study the following table and identify any noun forms where the endings *differ* from those of the masculine or neuter definite article.

Type 2 nouns

	ὁ ἄνθρωπος	τὸ ἔργον
sing.		
nom.	ὁ ἄνθρωπος	τὸ ἔργον
acc.	τὸν ἄνθρωπον	τὸ ἔργον
gen.	τοῦ ἀνθρώπου	τοῦ ἔργου
dat.	τῷ ἀνθρώπῳ	τῷ ἔργῳ
pl.		
nom.	οἱ ἄνθρωποι	τὰ ἔργα
acc.	τοὺς ἀνθρώπους	τὰ ἔργα
gen.	τῶν ἀνθρώπων	τῶν ἔργων
dat.	τοῖς ἀνθρώποις	τοῖς ἔργοις

Grammar

G&E, pp. 24–31: type 2 nouns, adjectives, prepositions and particles.

Vocabulary

Make sure you know the 'Vocabulary to be learnt' on p. 17 of *T&V*.

All the vocabulary you are asked to learn for Section 1G (including the two sets of 'Vocabulary needed for the exercises' in *G&E*, pp. 24 and 28) is collected together in the 'Summary learning vocabulary for Section 1G' on p. 31 of *G&E*.

Reading review

READING TIP – 'Left to right' or 'Dissect and reorder'?

Now you have read more than one hundred lines of Greek, this is an appropriate moment to pause for breath and reflect on your experiences so far. One way to do this is by comparing your own practice with two approaches outlined below. Do you fall into one of the two camps? Or have you adopted a mixed approach?

Left to right

Reading from left to right involves taking the words in the order that they appear on the page, and allowing sentences to unfold as the author intended in much the same way as you read English. This is the way Greek was meant to be read (or in most cases *heard*) which means that it should be the preferred method, because it requires you to ‘think’ Greek as well as read it. But for the same reason it can be disconcerting for readers whose native language is organised on a different pattern. English speakers therefore sometimes adopt a second approach.

Dissect and reorder

Using the dissect-and-reorder approach, the reader casts an eye around the sentence in search of its core components – subject and verb first, followed by a direct object, if one exists. With the core identified, the rest of the words can then be fitted around it. This method, encapsulated in the instruction to ‘find the verb!’, is sometimes known as the ‘analytical’ method or, in less flattering terms, as ‘hunting and pecking’.

Stop for a moment to think about your approach to reading. Do you follow one method rather than the other? Have you tried both? What were the advantages and disadvantages?

G&E recommends reading from left to right. The ‘sentence fragments’ you met earlier are intended to ease you into the appropriate frame of mind for reading in this way. Nevertheless, it is important to recognise that dissect and reorder will sometimes be the only practical choice, and can be helpful if used sensibly. But if you adopt it, treat it as a last resort rather than a first one, and remember that it involves reading Greek words *in English word order* which is not quite the same thing as reading Greek. And if you do use it, always finish by reading the sentence again in its entirety.

Reading Greek: some suggestions

We provided some initial suggestions about tackling a passage of Greek in the Introduction to this first section. Now that you have had a chance to have a go at reading passages of Greek, you may wish to consider some further suggestions. To this effect, an updated list follows. You might find it helpful to discuss your own approach to reading Greek with other learners, if possible.

- Read aloud. This will reinforce your feeling for the sounds and rhythms of what was primarily a spoken language.
- Read each sentence through to the end *at least once* without referring to external aids such as grammar, vocabulary or notes.
- On an initial reading, try to understand as much as you can, paying close attention to word endings. But if you get stuck, press on! The rest of the sentence may clarify difficulties encountered in the earlier part. Other details may fall into place on a second or third reading.

- Alternatively, if you start to lose the thread of a sentence, return to the beginning and see if you can push on a little further the next time around.
- After reading the sentence at least once, work through it in detail using vocabulary and notes as required.
- If all else fails, ask for help (or if you are working with the *Reading Greek Independent Study Guide*, refer to the translation). Even if you think you understand everything, it may still be helpful to check. Do bear in mind, however, that someone else's translation may not be exactly the same as yours: different people's translations of the same Greek passage are bound to vary and there is rarely a definitive version.
- When you have understood the sentence, read it through once more from beginning to end and observe how it works as a whole.

This advice applies to reading sentences, but sentences do not occur in isolation, and as soon as you feel able you should try graduating to larger chunks, such as paragraphs or stretches of dialogue. In fact, a good way to begin tackling a passage is to read it all the way through at the beginning, and once again at the end.

None of this can be mastered instantly. It takes time, practice and plenty of reading and rereading. Switching from English to an inflected language involves a certain amount of mental 'rewiring', which may seem rather unnatural to begin with. At the same time, it can be immensely rewarding as it becomes second nature – and it can provide valuable insights into the nature of language.

Exercise 12

If an ancient Greek were learning English, what aspects of the language do you think might present the most difficulty?

Section 1G: Summary

- ‘type 2’ (or ‘2nd declension’) nouns – ἄνθρωπος (2a) and ἔργον (2b)
- neuter nouns as either subject or object
- adjectives like ἡμέτερος, ἡμετέρα, ἡμέτερον
- prepositions: πρὸς + acc., ἀπὸ + gen., ἐκ + gen., ἐν + dat.
- particles and their positions (‘first-position’ or ‘postpositive’)
- coping with ‘missing words’ (*ellipsis*)
- advice on reading Greek and translating into English.

Section 1H

Translating 1H

Read passage 1H (T&V, p. 18). Pay particular attention to any forms of the two irregular verbs εἰμί ('I am') and οἶδα ('I know'), all of which are provided for you in the vocabulary on p. 19.

Reading notes for 1H

- 1 ὁ κυβερνήτης κυβερνᾷ – the shared root κυβερν- indicates that the noun and verb belong to the same family of words. κυβερν- lies behind the English words 'governor', 'gubernatorial' ('pertaining to a governor') and 'cybernetic'.

ναύτης τις – you met τις / τι (without an accent) in passage 1D meaning 'someone'/'something'. As an adjective agreeing with a noun, it means 'a certain' or simply 'a'.

- 2 οἶδε – 'he knows'. 3rd person singular of the irregular verb οἶδα ('I know').

- 3 νύξ γάρ ἐστιν – Greek says 'night is', English 'it is night'.

λέγει ὅτι – 'says that ...'. The important word ὅτι (here meaning 'that') introduces another clause.

- 5 ὁμηρίζει – 'be Homeric', i.e. 'quote Homer'. Rhapsodes (literally 'song-stitchers') travelled Greece performing poetry, chiefly that of Homer, for a living.

παίζει πρὸς τὸν ῥαψωδόν – Greek says 'joke to/towards', English 'joke at'. As often, a literal, word-for-word translation would produce an unnatural piece of English. In situations like this it is important to take a step back, consider the overall sense, and find an appropriate English equivalent.

- 5–6 ὥσπερ ὁ Σωκράτης πρὸς τοὺς μαθητάς – where is the verb?
Review the advice on dealing with missing words in Section 1G if you need help.

- 13 πλέομεν δ' ἐπὶ οἴνοπα πόντον – 'we sail over the wine-faced sea'. δ' ἐπὶ is an elision of δὲ ἐπὶ. Compare the English use of 'he's' for 'he is'. 'Wine-faced sea' is a stock Homeric phrase whose precise meaning is disputed. It is traditionally translated 'wine-dark' in line with the interpretation of ancient commentators.

- 17 τί τὸ 'ἐν νηὶ μελαίνῃ' – 'What is this 'in a black ship'?', i.e. 'What do you mean by (the phrase) 'in a black ship'? The quotation marks

around 'ἐν νηὶ μελαίνῃ' turn it into the equivalent of a noun, which has its own definite article τό. As often, the verb ἐστί has been omitted.

- 20 οὐκ οἶσθα οὐδέν – 'you don't know *anything*'. The two negatives here reinforce each other as in 1D line 10–11 (οὐδὲ ψόφον οὐδένα ἀκούω – 'nor do I hear any noise at all'). This point is covered later in *G&E*, p. 64.

- 23 μῶρος – 'stupid'. Compare the English 'moronic'.

Now you have finished your translation, you should complete the activity, exercises and learning detailed below.

Reading activity

Exercise 13

Insert the underlined forms of the irregular verbs εἰμί ('I am') and οἶδα ('I know') into the appropriate slots in the table. Some forms have been filled in for you.

ποῦ ἐστί ὁ ναύτης;

οὐκ οἶδα ἐγὼ ποῦ εἰσιν οἱ ναῦται.

σαφῶς οἶδεν ὁ κυβερνήτης.

ποῦ εἰσιν οἱ ναῦται;

ἄρα οἶσθα σὺ ποῦ εἰσιν οἱ ναῦται;

μῶρος εἶ σύ.

ἡμεῖς ἐν τῷ πλοίῳ ἐσμέν.

person	'be'	'know'
sing.		
1st	εἰμί	
2nd		
3rd		
pl.		
1st		ἴσμεν
2nd	ἐστέ	ἴστε
3rd		ἴσασι(ν)

Grammar

G&E, pp. 36–8: irregular verbs (εἰμί and οἶδα). Some of the information about the omission of εἰμί on pp. 37–8 should already be familiar to you. Note that what *G&E* calls the ‘complement’ is called a ‘subject complement’ in this Study Guide (to distinguish it from the ‘object complement’ which you will meet later on).

Exercises

G&E, p. 38, 1H–J: 1 and 2.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on p. 19 of *T&V*.

Look at the vocabulary listed under ‘Vocabulary check’ on p. 36 of *G&E*. Make sure you know the meaning of these words.

Look, too, at the ‘Vocabulary needed for the exercises’ in the same box on p. 36. These words will soon appear as ‘Vocabulary to be learnt’, so take some time to familiarise yourself with them now.

Section 1I

Translating 1I

Read passage 1I (*T&V*, p.20) using the vocabulary and reading notes provided.

Reading notes for 1I

- 1 πολλά – ‘many things’ (nominative or accusative case). The neuter plural of an adjective may be used as a noun in Greek (*G&E*, pp. 38).
- 2 δῆλον ... ὅτι ... – supply the obvious verb, ἐστὶ : ‘It is clear that ...’.
ἀπαίδευτος – ‘ignoramus’, ‘uneducated’. παίδευτος is ‘educated’.
The alpha prefix has a negative force like the English ‘un-’ (unlikely, unimpressed) or ‘in-/im-’ (indecent, ‘impossible’). It is also found in some English words with Greek roots such as atheist, atypical, asynchronous. With experience, you will find that this so-called ‘alpha privative’ can guide you towards the meaning of certain adjectives (and verbs).
- 7–8 τά τε πολεμικὰ ἔργα ... τὰ ναυτικὰ καὶ τὰ στρατιωτικὰ καὶ τὰ στρατηγικά – the neuter plural adjective in combination with the definite article τά represents a field of knowledge or expertise. Thus ναυτικός means ‘relating to a ship’, τὰ ναυτικὰ ‘naval matters’.
- 10 πῶς γὰρ οὐ; – ‘Of course’, a common expression of agreement. Literally, ‘For how not?’, i.e. ‘For how could it be otherwise?’.
- 11 ἔμπειρος – ‘experienced’. An ‘empiricist’ relies on evidence and experience rather than logic or theory.
- 12–13 ἔμπειρος ... Ὅμηρος, ἔμπειρος ... καὶ ἐγώ – a fine example of the flexibility of Greek word order. Each clause starts with a subject complement and ends with a subject.

Now you have finished your translation, you should complete the exercises and learning detailed below.

Grammar

G&E, pp. 38–40: adjectives as nouns; particles.

Exercises

G&E, p. 39, 1H–J: 3.

Vocabulary

Make sure you know the 'Vocabulary to be learnt' on p. 20 of *T&V*.

STUDY TIP – Learning vocabulary

Now that you are some way into your studies, you will have a certain amount of experience of vocabulary learning, and perhaps some ideas of what techniques do and don't work for you. Perhaps you've made use of some of the suggestions we made earlier to keep on track with your vocabulary, such as using a notebook in which to write new words and/or flash cards or a digital equivalent. It is important to stay on top of the vocabulary – apart from anything else, if you don't, you may well find yourself spending a lot of time looking up words in the back of *Reading Greek* when you are translating the passages. If vocabulary learning doesn't come naturally to you, then not to worry: there are few people who remember every word, and forgetting things is all part of the process. The important thing is to adopt good study habits and to keep plugging away.

Here are some thoughts and suggestions to help you reflect on your learning.

- Think small. Trying to memorise a long list of words rarely works. Instead, try making short lists of 10–15 words and taking 10–15 minutes to try to commit them to memory. It often helps to say the words out loud – then your eyes and ears are working together. First, read the words out two or three times and then, without looking at the English meanings, test yourself to see how many definitions you can remember. You'll often get some words wrong first time: if you do, say them out loud again a few times and then repeat the exercise. When you can do the Greek into English, see if you can do the process in reverse, too. If you can translate an English word into Greek, it's a sure sign you know the word well – and so it's more likely to stick.
- Get a daily dose. Being able to recite a list of words one day doesn't necessarily mean you can do it the next day. The trick is to keep testing yourself on lists you have tried to memorise in the past. If you can spend a short session each day on vocabulary, then all the better. Use your time either to try to learn some new words, to revise some old words, or to combine both activities. If you have some spare time during a daily journey on public transport, or can put aside some regular time during a break from your other daily work or activities, then this is a perfect opportunity to keep your learning ticking over.

- Be creative. If writing out and learning lists fails to inspire you, there are other complementary techniques you could try. Some students choose to draw 'spidergrams', for example, and once you have accumulated a certain amount of vocabulary you might like to try this: it involves writing a key word (e.g. θάλαττα, sea) in the middle of a blank sheet of paper and drawing lines towards each offshoot word (e.g. πλοῖον, ship). Drawing pictures of words may help you, too – some students even put these up around their house or place of work. Recording words is another technique that some learners use: again, these can be listened to whenever you have some spare time.

Section 1J

Translating 1J

Read passage 1J (*T&V*, p.21) using the vocabulary and reading notes provided.

Reading notes for 1J

- 1 τέχνη – you might find this sentence easier to understand if you supply the verb ἐστί immediately after τέχνη.

The passage has the flavour of a Socratic question-and-answer session, although the effect is comical rather than serious. The gist of the argument (if it can be called that) is as follows: the rhapsode suggested in Section 1I that since Homer knew everything, then he too, as an expert on Homer, must also know everything, including the art of generalship. Dikaiopolis takes this to mean that the ‘skill’ of a rhapsode (ῥή ῥαψωδική) is the same as the skill of generalship (ῥή στρατηγική), a proposition he swiftly demolishes by appealing to the sailors.

- 5 ἄριστος ... τῶν Ἑλλήνων – ‘the best of the Greeks’.
- 11 δῆπου – ‘of course’, ‘I suppose’, often spoken with irony or sarcasm.

Grammar

Look back over the grammar for Sections 1H–J (*G&E*, pp. 36–9) and review any points still outstanding.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ in *T&V*, p. 21.

All the vocabulary you are asked to learn in Sections 1H–J is collected together in the ‘Summary learning vocabulary for Section 1H–J’ on p. 40 of *G&E*.

Sections 1H–J: Summary

Checklist

- the irregular verbs εἰμί ('I am') and οἶδα ('I know')
- the use of adjectives as nouns, e.g.
 - πολλά – 'many things'
 - τὰ ναυτικά – 'naval matters'
 - τὸ καλόν – 'the beautiful', 'beauty'
 - οἱ σοφοί – 'the wise men'
- more particles: τε ... τε ... and τε ... καί ...
- alpha privative (e.g. ἄ-παίδευτος, 'un-educated').

Section 2

Reading Greek 2A–D: the glorious past

Introduction

From your work in Section 1 of *Reading Greek* you should now have developed a sense of how long various activities – like translating the passages, doing exercises, learning grammar and vocabulary – generally take you. Ideally, this will have helped you to get into a rhythm and to plan your work efficiently. To stress once more, building time into your weekly routine to keep on top of the grammar and vocabulary will prove important as you progress with your studies: some students find this kind of learning relatively straightforward, but if you find yourself struggling in this regard, you will not be alone. To repeat the key piece of advice given in Section 1, remember the importance of the ‘little and often’ study pattern to language learning – and if you do find memorising words and tables problematic, you may find it useful to review the advice

we gave in Section 1I of this Study Guide concerning grammar and vocabulary learning.

Section 2 grammar: a look ahead

The central points you will cover in Section 2 are:

- the middle voice
- type 1 nouns
- the genitive case.

A complete list can be found in the checklist which appears after Section 2D in this Study Guide.

Section 2A

Verbs: the middle voice

All the verbs encountered so far have been in the *active* voice:

Dikaiopolis chases Zenothemis.
ὁ Δικαιοπόλις διώκει τὸν Ζηνόθεμιν.

The active voice indicates that it is Dikaiopolis, the subject, who is doing the chasing. Contrast this with the other voice in English, the *passive*, where the subject is on the receiving end of the action:

Zenothemis is chased by Dikaiopolis.

Greek verbs have both active and passive voices, but in addition they have a third voice, not found in English, called the *middle*. In fact the Greek middle is rather more common than the passive, and it is important to start tackling it now. It will be introduced in this section, with further study later in Section 5. Here are two examples:

Dikaiopolis goes to the Peiraeus.
ὁ Δικαιοπόλις ἔρχεται πρὸς τὸν Πειραιᾶ.

The Greeks go to the Peiraeus.
οἱ Ἕλληνες ἔρχονται πρὸς τὸν Πειραιᾶ.

The most obvious difference between middle and active is that the middle involves a new set of endings, which you will need to master. As usual, you should start by learning the non-contracted forms and build from there. Because middle verbs occur frequently, you will find the reading passages provide you with plenty of practice at recognising them. (Incidentally, most passive forms are identical to the middle, and so time spent learning the middle therefore eventually counts twice.)

So much for the middle forms. But what does the middle voice mean, and how is it used? The complete answer to that question will be postponed until a later section. Initially, you will concentrate on a group of verbs which *only* have middle forms, without any obvious difference of meaning from the active verbs you have met so far. Just as you will always find βαίνω ('I go') in the active voice, so will you always encounter ἔρχομαι ('I go', 'I come') or γίγνομαι ('I become') in the middle voice. You can recognise such verbs in the vocabulary because they will always be listed with a middle ending (-ομαι) instead of an active one (-ω).

Later you will encounter verbs that can have both active and middle forms, and where the voice does affect the meaning (G&E, pp. 107–8). But for now, concentrate on the first group, and start to familiarise yourself with the middle endings.

Translating 2A

Read passage 2A (T&V, pp. 22–3) using the vocabulary and reading notes provided. Pay attention to any middle verbs as you read. There is a reading activity on middle forms for you to have a go at after you have finished your translation.

Reading notes for 2A

- 1 ἡ ... ναῦς – ‘the ship’. You have met this word in the ‘Vocabulary to be learnt’ in 1J. Use the article to determine its case.

ἔρχεται – your first middle verb. ‘He/she/it is going’.
- 2–3 πρὸς ἀλλήλους ... διαλέγονται – Greek says ‘Converse to each other’, English prefers ‘Converse with each other’.
- 4 διέρχεται – a compound of διά + ἔρχομαι, meaning ‘go through’, which in both Greek and English may be used metaphorically in the sense of ‘recount’ or ‘relate’.
- 4–5 τὴν περὶ Σαλαμῖνα ναυμαχίαν – literally ‘the around Salamis sea-battle’, i.e. ‘the sea-battle which took place around Salamis’. This is the ‘sandwich construction’, where a word or phrase is ‘sandwiched’ between a definite article and its noun (G&E p. 49).
- 5 ναυμαχίαν – ‘sea-battle’; can be guessed if you know ναῦς (‘ship’) and μάχη (‘battle’) or the verb μάχομαι (‘fight’).
- 5–7 λέγει is followed by a series of four questions, introduced by the question words τί, πῶς, τίνα and ὅποσοι. The mechanics of ‘indirect question’ are covered in more depth later (Section 2C). For the moment, translate what you see.

Note that the verbs in the questions (γίγνεται, μάχονται, τολμῶσι, πίπτουσι) are in the present tense, even though they describe past events. This is the *historic* use of the present, also found in English: ‘I was walking down the road when this man comes up to me and says ...’. The historic present is used to describe a past occurrence as if it were taking place now. It lends drama and vividness to narrative, and is common in the works of historians such as Thucydides and Xenophon.
- 5 ἐν τοῖς Μηδικοῖς – ‘the Persian things’ (τὰ Μηδικά) is shorthand for ‘the Persian Wars’ (480/79 BCE). The Medes and Persians were two different peoples, but their names were often used interchangeably to refer to the Persians.
- 10 τὰ ῥητορικά – ‘rhetorical things’, i.e. ‘rhetoric’. Compare τὰ στρατηγικά (‘generalship’) in the previous reading.

- 11 ἄγε δὴ – ‘Come!’, a call to action, not a literal instruction to move (in which case a phrase like δεῦρο ἐλθέ would be more suitable).
- 16 δουλοῦνται – a contracted middle verb (in –ο).
- 16-18 γίγνεται ... μάχονται ... πίπτουσι ... – again, the historic present is used for vividness, as in lines 5–7.
- 21 κάλλιστον ποίει τὸν λόγον – κάλλιστος (‘very beautiful’, ‘most beautiful’) is the superlative form of the adjective καλός (‘beautiful’). Superlatives are dealt with later in the coursebooks (*G&E*, pp. 136–7). You met ἄριστος (‘best’) in Section 1J.

Note the word order here. When an adjective in Greek is placed between the definite article and the noun, you can translate this as you would an English phrase arranged in the same way: e.g. ὁ καλὸς λόγος (article + adjective + noun): ‘the beautiful story’. Here, however, κάλλιστον is separate from the article + noun phrase, and this unusual word order signals a different meaning: ‘make the story very beautiful’ rather than ‘make the very beautiful story’ (which would be ποίει τὸν κάλλιστον λόγον).

This is an example of a subject + verb + direct object + object complement pattern, which takes the basic form:

She (subject) makes (verb) him (direct object) happy (object complement).

He (subject) calls (verb) her (direct object) wise (object complement).

Note that in these constructions, the object complement describes some quality or feature of the object (and is also found in the accusative).

This pattern occurs infrequently, but it is worth noting as it can be confusing if you are unfamiliar with it. ποιέω is one of few verbs capable of taking an object complement.

Reading activity

Exercise 14

Find all eleven instances of middle verbs in Reading 2A and write them in the appropriate box in the right-hand column of the table below. The second column includes active verbs for comparison.

3rd person singular	βαίνει	
1st person plural	βαίνομεν	
3rd person plural	βαίνουνσι(ν)	

Grammar

G&E, pp. 43–6: middle verbs.

Exercises

G&E, p. 46, 2A–D: 1.

Optional: G&E, p. 46, 2A–D: 2.

Vocabulary

Look at the vocabulary listed under ‘Vocabulary check’ on p. 43 of *G&E*. As stated in *G&E*, ensure you know the meaning of these words.

Learn the ‘Vocabulary needed for the exercises’ in the same box on p. 43.

Make sure you also know the ‘Vocabulary to be learnt’ on p. 23 of *T&V*.

Section 2B

Type 1 nouns

You have met type 2a nouns (ἄνθρωπος) and 2b nouns (ἔργον), the endings of which are virtually identical to the masculine or neuter forms of the definite article (G&E, p. 24). After the next reading you will look more closely at type 1 nouns, which share many features of the feminine form of the definite article. For now, observe them as you read.

Another linking verb: γίγνομαι

Reading 2B provides a useful reminder of sentences consisting of subject + verb + subject complement. As often in these cases, you will need to be ready to supply the verb ἐστί which is frequently omitted.

With the arrival of middle verbs, you now know a second verb, γίγνομαι, capable of forming these clauses.

ὁ Σωκράτης ἐστί σοφός. (or just ὁ Σωκράτης σοφός)
Socrates is wise.

ὁ Σωκράτης γίγνεται σοφός.
Socrates becomes wise.

But note that γίγνομαι also has more than one meaning. When it is used with a complement, it will almost always mean ‘become’. But when it appears in the 3rd person *without* a complement, it will usually mean ‘happen’.

τί γίγνεται;
What is happening?

Translating 2B

Read passage 2B (T&V, p. 24) using the vocabulary and the reading notes provided. Pay close attention to any type 1 nouns.

Reading notes for 2B

- 1 μῆνιν ἄειδε, θεά, Ξέρξου θείου βασιλῆος οὐλομένην – The opening lines of Homer’s *Iliad* provide the key to the rhapsode’s words:

μῆνιν ἄειδε, θεά, Πηληιάδεω Ἀχιλῆος οὐλομένην ...

Sing (ἄειδε), Goddess (θεά), of the destructive (οὐλομένην) anger (μῆνιν) of Achilles son of Peleus ...

Like Homer, the rhapsode begins by seeking divine inspiration for his song. The goddess is the Muse of epic poetry and memory, the implication being that the poet on his own has neither adequate skill nor the powers of recollection needed to tell the tale.

- 2–10 A series of clauses balanced by μέν and δέ. The balance sometimes extends to meaning (e.g. οἱ μὲν βάρβαροι / οἱ δέ Ἀθηναῖοι: πολλή μὲν / ὀλίγοι δέ). If you need help with the verb, review the information in the ‘reading tip’ box in Section 1G.
- 3 ἀπορέω – a very useful verb for expressing the idea of not knowing what to do. ‘Be at a loss/perplexed/baffled/in a quandary’ are close English equivalents.
- 5–6 αἱ νῆες αἱ τῶν Ἀθηναίων – the *repeated article* construction, literally ‘the ships, the ones of the Athenians’. The meaning is the same as αἱ τῶν Ἀθηναίων νῆες (the *sandwich* construction), i.e. ‘the ships of the Athenians’ or ‘the Athenians’ ships’ (G&E, p. 49).
- 9 πολλὰ εὔχονται – an example of the Greek tendency to express meaning through verbs instead of nouns. Greek says ‘pray many things’, English ‘say many prayers’. A word-for-word translation would produce a stilted piece of English.
- 10 ἀγαθὸν γὰρ ἡ ἐλευθερία – Can you see why the adjective might be neuter, not feminine? Can you bring this out in an English translation?
- ἡ ἐλευθερία (‘freedom’) is one of a number of examples in this passage of the Greek use a definite article with an abstract noun (i.e. a noun referring to an idea or a concept rather than a concrete object). Note also ἡ ἀρετή, ἡ τόλμα and ἡ σωτηρία.
- 13–14 The key to this sentence is to recognise it as a series of exclamations. The clue lies in the exclamation words ὅσοι/ὅσαι (‘how many ...!’), which are all the more important because Greek has no exclamation mark.
- 18 τὸ πλῆθος – ‘superior numbers’. Note that this is a *neuter* noun (here in the accusative) of a noun type that you will meet later (G&E, p. 71).

Grammar

G&E, pp. 46–8: noun types 1a, 1b, 1c, 1d.

Note that the plural endings of all type 1 nouns are the same as the endings of the feminine plural definite article. The singular endings show slight variations, however, which you will need to learn.

Exercises

G&E, p. 48, 2A–D: 4

Optional: G&E, p. 48, 2A–D: 3

Exercise 15

Using pp. 46–8 of *G&E*, assign the nouns below to type 1a, 1b, 1c or 1d. In each case, justify your decision:

		noun type
ἡ ἀρετή	courage, excellence	
ἡ θάλαττα	sea	
ἡ θυσία	sacrifice	
ὁ κυβερνήτης	captain	
ὁ ναύτης	sailor	
ἡ νίκη	victory	
ἡ σωτηρία	safety	
ἡ τόλμα	courage	

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on p. 25 of *T&V*.

Review, too, the ‘Vocabulary needed for the exercises’ in the box on *G&E* p. 43.

Section 2C

Sentence structure: simple, compound and complex

Most of the sentences in the readings so far have been either ‘simple’ or ‘compound’ sentences. A *simple* sentence contains a single clause:

ὁ Δικαιοπόλις διώκει τὸν Ἡγέστρατον.
Dikaiopolis chases Hegestratos.

A *compound* sentence consists of two or more clauses joined together by a ‘coordinating conjunction’ such as ‘and’ (καί), ‘but’ (ἀλλά, δέ) or ‘or’ (ἢ).

ὁ Δικαιοπόλις διώκει τὸν Ἡγέστρατον καὶ ὁ Ἡγέστρατος
φεύγει.
Dikaiopolis chases Hegestratos and Hegestratos flees.

In a compound sentence, either clause can stand independently of the other. Thus ‘Dikaiopolis chases Hegestratos’ and ‘Hegestratos flees’ could each form a sentence. This is not true of the first clause in the following sentence, however:

ἐπειδὴ νύξ ἐστι, ὁ Δικαιοπόλις διώκει τὸν Ἡγέστρατον.
When it is night, Dikaiopolis chases Hegestratos.

Here the clause ‘When it is night’, cannot stand on its own. It is dependent on the other clause, to which it adds meaning by indicating the time at which the ‘chasing’ takes place. Because of its dependent status, it is known as a ‘dependent’ or ‘subordinate’ clause, while the clause on which it depends is the ‘main’ clause. Any sentence consisting of a main clause and at least one dependent clause is known as a *complex* sentence.

There is little difference here between Greek and English. In both languages, the dependent clause is introduced by a ‘subordinating conjunction’ indicating such concepts as time (‘when’, ‘after’, ‘before’, ‘until’), cause (‘since’, ‘because’, ‘as’), or condition (‘if’).

Types of dependent clauses: adverbial clauses and noun clauses

Dependent clauses introduced by ‘when’, ‘because’, ‘if’, etc., are sometimes referred to as ‘adverbial’ clauses. This is because they play a similar role to adverbs, as you can see by substituting an adverb for the clause.

Dikaiopolis chases Hegestratos (when it is night).

Dikaiopolis chases Hegestratos (willingly).

The sentence remains intact even after the substitution, because the clause is ‘syntactically equivalent’ to an adverb, i.e. it performs a similar role by adding meaning to the verb in the main clause.

It is also possible for a dependent clause to play the role of a noun. Consider the following sentence from reading 2C:

ὁ κυβερνήτης λέγει ὅτι οὐδέν λέγει ὁ ῥαψωδός.

The helmsman says that the rhapsode is speaking nonsense (lit. 'says nothing').

The trick here is to recognise that this sentence is a complex sentence (i.e. it contains a main clause and a dependent clause) but this time the dependent clause is embedded in the main clause like a noun:

subject	ὁ κυβερνήτης
verb	λέγει
direct object	ὅτι οὐδέν λέγει ὁ ῥαψωδός

The difference between this example and simpler sentences from earlier in *Reading Greek* is that the direct object is an entire clause rather than a noun in the accusative case. This clause is a dependent clause, because it could not exist on its own without the main clause. Like any clause, it can be analysed in the usual way:

direct object	οὐδέν
verb	λέγει
subject	ὁ ῥαψωδός

The dependent clause happens to belong to the same pattern as the main clause (subject + verb + direct object), and even has the same verb (λέγει). But this is coincidental. Any verb or clause pattern would have been possible.

Using this information

Why is all this important? Well, the technical words introduced in this section are *not* so vital, and so whether or not you wish to memorise terms like 'adverbial clause' and 'noun clause' is entirely up to you. However, the principles you have met here *are* worth engaging with: this is because, when reading, you will find it extremely useful to be able to spot the imminent arrival of a dependent clause.

Let's have another look at the clues which signal the presence of a dependent clause:

1 adverbial clauses

a subordinating conjunction such as ἐπειδή ('when').

2 noun clauses

- a) a verb of saying or thinking plus ὅτι ('that') or sometimes ὡς (which in this context also means 'that').

These clauses are known as *indirect statements*.

ὁ κυβερνήτης λέγει ὅτι εἰς τὸν λιμένα πλέουσιν.
The helmsman says that they are sailing to the harbour.
(Taken from reading 1H, lines 3–4)

- b) a verb of asking, saying or thinking and a question word (e.g. ποῦ).

These clauses are known as *indirect questions*.

οὐκ οἶδα ποῦ ἐσμεν.
I do not know where we are.
(Taken from reading 1H lines 9–10)

To restate: when you see a word like ἐπειδή, ὅτι or ποῦ in a sentence, this can be of great help to you in the translation process. These words are effectively waving a flag at you saying ‘a new clause starts here’, and therefore can serve to divide a long sentence into manageable chunks. If a sentence contains indirect speech or indirect questions, for example, it allows you to chop it up: that is to say, you can first piece together the meaning of all the words up to ὅτι or ποῦ; then pause for breath; and only then need embark on translating the dependent clause itself (i.e. the clause introduced by ὅτι, ποῦ, etc.). With words like ἐπειδή, the clause which they introduce is often ‘comma’d off’ from the rest of the sentence (e.g. ‘ἐπεὶ νύξ ἐστι, ...’, as in the example above) once more signalling to you how the sentence may be broken down into smaller units.

READING TIP – complex sentences

For all their ‘complexity’, complex sentences – i.e. sentences containing a main clause and at least one dependent clause – are still composed of the smaller, simpler patterns you have been handling since the start of your studies.

Translating 2C

Read passage 2C (T&V, pp. 26–7) with the aid of the vocabulary and the notes.

Reading notes for 2C

- 1 ὁ δὲ κυβερνήτης λέγει ὅτι ... – the verb of saying plus ὅτι indicates an indirect statement, as explained earlier on in this section.

οὐδὲν λέγει – ‘says nothing’, i.e. nothing worth saying: ‘speaks nonsense’.
- 2 τὰ περὶ Σαλαμῖνα πράγματα – ‘the events around Salamis’, an instance of the *sandwich* construction (G&E, p. 49).
- 4 οὐκ οἶσθα οὐδὲν – in a construction you have met before, here the two negatives reinforce each other (i.e. they do *not* cancel each other out).

- 6 φής – ‘you say’. φημί (‘I say’) is a common but irregular verb which you will meet in more detail later (*G&E*, pp. 146–7).
- 7 σκόπει – not ‘he looks’, which would be accentuated differently (σκοπεῖ) and makes poor sense in this context. If you are unsure of the form, take another look at contract verbs in -ε (*G&E*, pp. 19–21).
- 9 An indirect question introduced by the combination of πότερον with ἤ (whether ... or ...).
- 18 ἀφικνεῖται – a common form of a common verb. Do you recognise it?
- 22 ἡ σάλπιγξ ἤχεῖ – see the illustration on p. 26 of *T&V*.
- 25–7 The helmsman trumps the rhapsode’s adaptation of Homer by ending with the words of Aeschylus (c.525–455 BCE), who presented the Persian wars on stage in the *Persians*. The quotation is taken from lines 402–5 of the play. Aeschylus fought against the Persians at the battle of Marathon in 490 BCE and at Salamis ten years later.

Grammar

G&E, pp. 48–50: the genitive case; the ‘sandwich’ and ‘repeated article’ constructions; the ‘article + preposition’ construction; ‘prepositions governing the accusative’ and ‘prepositions governing the dative’.

Exercises

G&E, pp. 50–1, 2A–D: 5 and 7.

Optional: G&E, p. 50, 2A–D: 6.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on p. 27 of *T&V*.

Section 2D

There is no new grammatical material for the final reading of Section 2. As you read this passage, you should aim to pull together the learning you have done in Section 2 as a whole.

Translating 2D

Read passage 2D (T&V p. 29) with the aid of the vocabulary and the reading notes provided.

Reading notes for 2D

- 3 ἀναχωρῶ – ‘go back, retreat’. ἀνά in compound verbs can add the idea of ‘up’ or, as here, ‘back’. (One way to fix this in your mind is to think of Greeks as orienting themselves spatially by reference to the sea: this means that retreating or going *back* is the same as going *up* (ἀνά) – i.e. inland into the hills or mountains.) Verbs of motion are often found in compound forms. Other examples in this passage are προσέρχομαι, ἐπέρχομαι and ἐπιπλέω.
- 4 φάσμα – derived from φαίνεται; literally, ‘a thing that appears’, ‘an apparition’. Compare ‘phantom’ and ‘fantastic’.

9–10 Note the contrasting pairs:

κόσμος/ἄκόσμως in order/disorderly

κατὰ τάξιν/ἁτάκτως by rank/out of rank

Note once more the negative force of the ‘alpha privative’ (ἄκόσμως, ἁτάκτως). You met ‘uneducated’, ἀπαίδευτος, in Section 1I.

κόσμος – ‘order’. The term was also applied to the ordered state of the universe (hence ‘cosmos’) and a well-ordered personal appearance, from which ‘cosmetic’.

τάξιν – English derivations are ‘tactics’ (the art of putting ones forces in the right place) and ‘taxonomy’, the science of classification.

- 12 τῶν Περσῶν οἱ μὲν ... οἱ δέ ... – literally, ‘of the Persians, some ..., others ...’

- 23–4 μισοῦσιν ... μῖσος ... – the μισ- root survives in the English words ‘misogynist’ (‘woman-hater’), misanthrope (‘mankind-hater’), and, less usefully, ‘misopogon’ (‘beard-hater’).

ὁμόνοια/ὁμονοέω – ‘agreement’/‘agree’, from ὁμοιος (‘alike’) and νοῦς (‘mind’).

- 25 φεῦ φεῦ τῶν Ἑλλήνων – φεῦ expresses grief or anger, especially in Greek tragedy. The genitive indicates the cause of the exclamation. ‘Alas, alas, for the Greeks!’

Grammar

Look back over the grammar for Sections 2A–D (*G&E*, pp. 43–51) and review any points still outstanding.

Online activity

There is a short online quiz connected with your work on Sections 2A–D of *Reading Greek*. You can access this at: <http://fass.open.ac.uk/classical-studies/reading-classical-greek>

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on p. 29 of *T&V*.

All the vocabulary you are asked to learn in Sections 2A–D is collected together in the ‘Summary learning vocabulary for Section 2A–D’ on p. 51 of *G&E*.

Now may also be a good time to make sure that any vocabulary lists you keep are up to date.

Sections 2A–D: Summary

Checklist

- the middle voice (παύομαι and contract verbs, θεά-ομαι, φοβέ-ομαι, δηλό-ομαι)
- type 1 nouns: βοή (1a), ἀπορία (1b), τόλμα (1c), ναύτης (1d)
- the genitive case (the ‘of’ case)
- prepositions:
 - with the accusative case: παρὰ, ἐπί, διά
 - with the dative case: ἐν.
- the historic present (see the reading notes to lines 5–7 of Section 2A)
- constructions using the definite article:
 - ‘sandwich’ – τὸ τῶν ἀνθρώπων πλοῖον
 - ‘repeated article’ – τὸ πλοῖον τὸ τῶν ἀνθρώπων
 - article + preposition – οἱ ἐν Σαλαμῖνι
 - combined uses – τὰ πράγματα τὰ περὶ Σαλαμῖνα.
- simple, compound and complex sentences
- indirect statements and indirect questions
- an unusual clause pattern: subject + verb + direct object + object complement.

Section 3

Reading Greek 3A–E: Athens and Sparta

Introduction

Section 3 grammar: a look ahead

The chief linguistic point to master during Section 3 is:

- type 3a nouns.

A full list of learning points for Section 3 can be found in the checklist at the end of Section 3E in this Study Guide.

Section 3A

Type 3 nouns and noun stems

You have met a number of type 3 nouns already, such as *ὁ Παρθενών*, *ἡ ἀκρόπολις*, *οἱ Ἕλληνες* ('the Greeks'), *τὰ πράγματα* ('the events'), and the names *Δικαιόπολις* and *Ζηνόθεμις*. It is now time to examine them in more detail.

The good news is that this is the final noun type.¹ The examples of type 3 nouns are introduced gradually across Sections 3 to 6, giving you an extended period to get to grips with them. Above all, remember that with type 1, 2 and 3 nouns at your fingertips, you will have the tools needed to tackle any Greek noun and, as it happens, any Greek adjective as well.

Type 3 nouns display a wider variation than types 1 and 2, and you may find yourself wondering at times if they really belong to a single pattern. They do, although to understand why, you need to grasp the important concept of the noun stem. Nouns of all types can be broken into two pieces: a fixed stem (e.g. *ἄνθρωπ-*) and a variable ending (e.g. for type 2a, *-ος*, *-ον*, *-ου*, *-ω*, *-οι*, *-ους*, *-ων*, *-οις*). A distinguishing feature of type 3 nouns is that the stem is not generally predictable from the nominative singular. The stem of *λαμπάς* ('torch'), for example, is *λαμπάδ-*, and most forms of the word consist of *λαμπάδ-* plus an ending, e.g. *λαμπάδ-α* (accusative singular).

There are no hard-and-fast rules for determining the stem of a type 3 noun. Stems vary and have to be learnt alongside the nominative case of the noun (the stem will always be provided for you in the vocabulary). You will, however, find that English derivations tend to be based upon the stem rather than the nominative (thus 'ornithology' comes not from *ὄρνις* 'bird', but from its stem *ὄρνιθ-*).

G&E contains a full introduction to type 3 nouns (pp. 54–6), starting gently with type 3a. You will be directed to this after the reading.

¹ Unlike Latin, there are no type 4 or 5 nouns.

Translating 3A

Read passage 3A (T&V, p.30) using the vocabulary and notes provided. Pay particular attention to the type 3a nouns ὁ λιμήν ('harbour') and ἡ λαμπάς ('torch').

Reading notes for 3A

- 1 πρὸς τὸν λιμένα – a phrase first encountered in reading 1H. The stem of λιμήν ('harbour') is λιμέν-. The accusative singular ending for type 3a nouns is -α.
- 2 λαμπάδα τινά – again, the characteristic -α ending of a type 3 accusative is added to the stem, which in the case of λαμπάς ('torch') is λαμπάδ-. The adjective τις (stem τιν-) follows a similar pattern.
- 13 ἀλλὰ τὰ πυρά – the article indicates that τὰ πυρά ('fire-signal') must be neuter plural nominative or accusative.
- 17 μὴ φοβεῖσθε – φοβεῖσθε in isolation could be 2nd person plural indicative or imperative. μή decides the issue, but can you remember how? (See G&E, p. 17).
- 19 ἄρα κίνδυνός τις ἐστὶν ἡμῖν; – This question demonstrates a small quirk of Greek accentuation. You may skip the following note, or read on to find out why τίς with an accent here means not 'who?/what?' but 'some'.

A small number of words, known as 'enclitics', can throw their accent back onto the previous word. The accent on τίς has been passed back by the next word ἐστὶν. What looks like τίς ('who?', 'what?') is therefore in fact τις ('a certain', 'some'). To complicate matters further, τις ('a certain', 'some') is also an enclitic, and has thrown its accent back onto κίνδυνός which unusually now has two accents. Enclitics were mentioned briefly on p. 30 of G&E with fuller detail on p. 377.

- 20–1 εὖ οἶδα ὅτι – 'I know that well'. Usually a dependent clause would follow ὅτι (as in line 23), but here ὅτι refers back to ἐν κινδύνῳ ἡμεῖς ἐσμέν.
- 21 τὰ πυρά – as in line 13, neuter plural nominative or accusative. Which fits best here? (Remember that neuter plural nouns usually take singular verbs.)

δηλοῖ – if you do not recognise the form, look again at contracted verbs in -ο.

23 αἱ ... νῆες – nominative plural of ναῦς ('ship'), an irregular noun.

Reading review

Exercise 16

Based on reading 3A, fill in the accusative singulars in the following table:

nom. sing.	λιμήν	λαμπάς	Σαλαμῖς
acc. sing.			

Grammar

G&E pp. 54–6: third declension nouns

Exercises

G&E p. 56, 3A–B: 1 and 2.

Optional: G&E p. 56, 3A–B: 3.

Vocabulary

Make sure you know the meaning of the words listed under 'Vocabulary check' and 'Vocabulary to be learned' on p. 54 of *G&E*. Also ensure that you know the 'Vocabulary to be learnt' on p. 31 of *T&V*.

Section 3B

Translating 3B

Read passage 3B (T&V, pp. 32–3) using the vocabulary and notes provided.

Reading notes for 3B

- 1 οἱ ἐν τῷ Πειραιεῖ – ‘the men in the Peiraeus’ or ‘those in the Peiraeus’. The article + prepositional construction was introduced on p. 49 of *G&E*.

ταῦτα τὰ πυρρά – ‘this the fire signal’, i.e. ‘this fire signal’. The Greek demonstrative adjectives (i.e. ‘this’ and ‘that’) usually appear with the definite article and, unusually for adjectives, stand *outside* the article and its noun.
- 8–9 ἡ βοή ἡ ἐν τῷ λιμένι – the ‘repeated article’ construction (*G&E*, p. 49). The phrase is equivalent to ἡ ἐν τῷ λιμένι βοή (the ‘sandwich construction’).
- 12 δῆλον ... ὅτι – ‘it is clear that ...’, with ὅτι introducing a dependent or subordinate clause.
- 17 πορεύη – if you are unsure of the form, review middle endings (*G&E*, p. 44)
- 20 τὸν τε τροπωτήρα καὶ τὸ ὑπηρέσιον – the historian Thucydides (2.93, *History of the Peloponnesian War*) describes rowers marching across land carrying their oar, cushion (ὑπηρέσιον) and oar-loop (τροπωτήρα). The oar-loop was a leather strap used to fasten the oar to the ship.
- 21 δῆλον ... ὅτι introduces a subordinate clause, as in line 12.
- 24 παῖς (‘boy’) refers to Protarchos’ slave rather than his son.

Exercise 17

Fill in the empty boxes with the correct forms of λιμήν, λαμπάς, Σαλαμής and άνήρ. All nouns are type 3a. The table itself should contain all the clues you need to answer the question.

nom. sing.	λιμήν	λαμπάς	Σαλαμής	άνήρ
acc. sing.				άνδρα
gen. sing.	λιμένος	λαμπάδος		
dat. sing.			Σαλαμῖνι	
nom. pl.				άνδρες
acc. pl.				άνδρας
gen. pl.	λιμένων			
dat. pl.	λιμέσι(ν)	λαμπάσι(ν)		άνδράσι(ν)

Grammar

G&E, pp. 56–8: personal pronouns (many of which you have met already).

Exercises

G&E, pp. 57–8, 3A–B: 4 and 5.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on p. 33 of *T&V*.

Section 3C

Translating 3C

Read passage 3C (T&V, pp. 34–6) using the vocabulary and notes provided.

Reading notes for 3C

- 4 ἡμῖν – dative plural, ‘to/for us’. For now, think of the dative as the ‘to’ or ‘for’ case.
- 6 ἐκεῖνον τὸν ἄνδρα – ‘that man’. Remember that demonstrative pronouns in Greek (‘this’/‘that’) are used in combination with the definite article; and that unlike most adjectives, the demonstrative stands *outside* the noun and its article, not between them.
- 7 πτώσσει ... ὥσπερ Ἀχαιοὺς ὑφ’ Ἑκτορι – the sailor mockingly resorts to Homeric language to describe Dikaiopolis. In Homer the Greeks are known as ‘Achaeans’.
- 10 τῶν Ἑλλήνων ἄριστος – ‘best of the Greeks’. As the genitive is the ‘of’ case, it combines naturally with superlative adjectives like ἄριστος.
- 11 μηδὲ φοβοῦ – Do you recognise the form of φοβέομαι? The use of μηδέ rules out the indicative.
- 17-18 οὐδεμία – feminine nominative singular of οὐδεῖς. Pay attention to the negatives in these lines and note how they reinforce each other (see G&E, p. 64).
- 20 τοὺς τοῦ Περικλέους λόγους – a reference to Pericles’ strategy for defeating Sparta in the Peloponnesian War (431–04 BCE). Pericles advised the Athenians to play to their strengths, rely on their fleet, and avoid land battles against the better trained forces of the Spartans and their allies.
- 22-3 περὶ τοῦ πολέμου – the Peloponnesian War.
- 24 κρατοῦσι – ‘rule’, the root of a number of English words describing forms of government; e.g. democracy (‘rule by the people’) and aristocracy (‘rule by the best men/the nobility’).
- 29 ἐπεὶ δὴ – introduces a dependent clause expressing time (‘when’) or, as here, reason (‘since’, ‘because’).
- γεωργοί – ‘farmers’. The noun is a fusion of γῆ (‘land’) and ἔργον (‘work’), and the origin of the name ‘George’.

30 ταύτην – refers back to τέχνη in the previous sentence, and is therefore feminine singular.

34–5 φησί τις ὑμῶν – ‘one of you says’. Like a good orator, the sailor raises an imaginary objection in order to knock it down.

Grammar

G&E, pp. 60–2: οὗτος (‘this’) and ἐκεῖνος (‘that’). The endings of both words are identical to καλός -ή -όν, except in the neuter singular nominative and accusative, which end in -ο. Pay attention to the unusual stem changes of οὗτος.

Exercises

G&E, pp. 62, 3C–E: 1 and 2.

Vocabulary

Look at the vocabulary listed under ‘Vocabulary check’ on p. 60 of *G&E*. As stated in there, ensure you know the meaning of these words.

Also make sure you know the ‘Vocabulary to be learnt’ on p. 35 of *T&V*.

Section 3D

Translating 3D

Read passage 3D (T&V, pp.36–8) using the vocabulary and notes provided.

Reading notes for 3D

- 2 θόρυβος γίγνεται πολὺς – identical to πολὺς θόρυβος γίγνεται but with πολὺς delayed for emphasis.

τὴν θέαν – the accent matters. θέα is a ‘sight’ or ‘spectacle’, from the same root as θεάομαι (compare the English word ‘theatre’). It is not to be confused with θεά ‘goddess’ (the English ‘theological’ comes from its masculine counterpart, θεός ‘god’).

- 3 ὁ κελευστής – the man who gives orders (κελεύω) to the rowers.

- 5 ὁ τριήραρχος – the captain of a ‘trireme’, a warship capable of ramming opposing ships. Athenian naval power depended on its fleet of triremes, 170 of which fought at the battle of Salamis (480 BCE).

- 6 πού – πού *without* an accent is indefinite, meaning ‘somewhere’, but it can also inject a note of non-commitment: ‘I suppose’. ποῦ *with* an accent is the question word ‘where?’. Compare the difference between τις (‘someone’) and τίς (‘who?’).

οἴκοι – ‘at home’. You have seen οἰκάδε ‘to home’/‘homewards’ in reading 3B. οἶκος (‘house’/‘home’) survives in the word ‘economics’, which referred originally to household management.

- 7 μέν – here answered by ἀλλά rather than δέ.

- 19 ἢ οὐχ οὕτως – ‘or not in this way?’, i.e. ‘or is it not so?’ The word οὕτως is an adverbial form of οὗτος.

- 21 φέρε – ‘come on!’. Similar to ἄγε in reading 3A.

- 23 καθεύδει γὰρ ὁ δεσπότης ἤσυχος – note the unusual position of the adjective *outside* the article and its noun. Not ‘the quiet master sleeps’, which would be καθεύδει ὁ ἤσυχος δεσπότης, but ‘the master sleeps quiet’, or better, ‘quietly’. This point is covered in more detail later (G&E, p. 65 and p. 99).

- 25 βάλλε εἰς κόρακας – ‘throw (yourself) to the crows’, a common expression in the comic plays of Aristophanes (late fifth century BCE). Crows feed on the dead, which makes this an instruction to ‘Go to hell!’ or ‘Drop dead!’

- 31 Κυδαθηναίεύς – Kydathenaion was one of the 139 ‘demes’ (small districts with their own magistrates) into which Attica was divided. The deme could be used as a means of identification, as in ‘Polos of Kydathenaion’. One inhabitant of Kydathenaion was Aristophanes, whose plays provide much of the backdrop and language for the readings in *T&V*.
- 32 ἀλλά – marks a contrast, though not one that is always best represented by ‘but’. ‘Well ...’ can be a good alternative in a conversational passage. ‘But (ἀλλά) I’m sleeping ...’, ‘Well (ἀλλά), don’t sleep ...’

Grammar

G&E, pp. 62–5: πολὺς, μέγας; ἢ ναῦς, ὁ Ζεὺς, negatives; and Greek idioms.

Exercises

G&E, p. 63, 3C–E: 4 and 5.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’, listed on p. 38 of *T&V*.

Section 3E

This is a short reading which provides a good opportunity to consolidate everything you've learnt in Section 3.

Translating 3E

Read passage 3E (*T&V*, p. 39) using the vocabulary and notes provided.

Reading notes for 3E

- 2 ἐκεῖνος – ἐκεῖνος ('that') points to something at a distance, οὗτος ('this') to something closer to hand. In the same vein, ἐκεῖνος may refer to 'the former' of a pair of items just mentioned (i.e. the one further away in the text), while οὗτος refers to 'the latter'.
- 6 ὥοπ ὅπ ὥοπ ὅπ – shouted in time to the rowing. The ὥ- is thought to go with the pulling of the oar through the water, the first ὅπ with the raising of the blade at the end of the stroke, and the second ὅπ with the recovery of position in preparation for the next stroke.
- 7-8 σπονδὴν ... σπένδω τὰς εὐχὰς εὐχομαι – for the 'cognate' accusative, compare θυσίας θύομεν ('we make sacrifices') in reading 1G, line 9).
- 10 ὦναξ = ὦ ἄναξ ('o Lord') – an example of *crasis* (from the Greek word for 'mixing'): this running together of words is another device for the avoidance of *hiatus*.

Grammar

Consolidate any points from Section 3 that you feel need further study.

Online activity

There is a short online quiz connected with your work on Sections 3A–E of *Reading Greek*. You can access this at: <http://fass.open.ac.uk/classical-studies/reading-classical-greek>

Vocabulary

Make sure you know the 'Vocabulary to be learnt' on p. 39 of *T&V*.

Please note that all the vocabulary you are asked to learn in Sections 3A–E is listed in the 'Summary Learning Vocabulary for Section 3A–E' on pp. 65–7 of *G&E*.

Now may also be a good time to make sure that any vocabulary lists you keep are up to date.

Sections 3A–E: Summary

Checklist

- type 3a nouns: λιμήν (λιμεν-), νύξ (νυκτ-)
- personal pronouns: ἐγώ, σύ, ἡμεῖς, ὑμεῖς
- irregular adjectives: πολὺς, μέγας
- demonstrative pronouns/adjectives: οὗτος ('this'), ἐκεῖνος ('that')
- irregular nouns: ναῦς, Ζεὺς
- double negatives
- some Greek idioms (*G&E*, p. 65)

Section 4

Reading Greek 4A–D: lawlessness in Athenian life

Introduction

The reading passages in Section 4 of *T&V* are set in the early years of the 420s BCE following the outbreak not only of the Peloponnesian War but also the plague in Athens. Thucydides' *History of the Peloponnesian War* contains a compelling narrative of these events and the *Reading Greek* passages are (loosely) based on his account.

Section 4 grammar: a look ahead

The main points you will cover in Section 4 are:

- more type 3 nouns
- participles.

A complete list of learning points is provided in the checklist at the end of the section.

Section 4A

Introducing participles

Reading 4A contains your first examples of participles. These are central to the study of Greek because they are used in a much wider range of situations than in English. Knowing how to handle participles – how to recognise them, form them, and represent them in good English – is therefore an important part of becoming familiar with the Greek language. Participles also offer an insight into the different ways in which Greek and English choose to express similar ideas.

Participles are found in English, although less frequently than Greek. Here are some examples:

Being of a nervous disposition, I left.

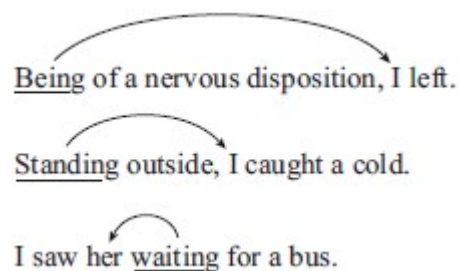
Standing outside, I caught a cold.

I saw her waiting for a bus.

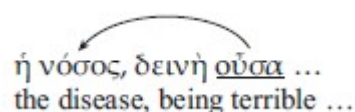
Participles combine features of verbs and adjectives, which is why they are sometimes described as a *verbal adjectives*.

Participles are verb-like, because they derive from verbs. In the English examples above, the participles are just the verbs ‘be’, ‘stand’ and ‘wait’ with the addition of ‘-ing’. Like verbs, they also have tense and voice. All the participles in Sections 4A–B are in the present tense (the only tense you have met) and the active voice.

Participles are also adjective-like, because they modify (i.e. add some extra meaning to) nouns. Here are the same examples, but with an arrow connecting the participle/adjective and the noun (or pronoun) it modifies:



The adjective-like nature of a participle is actually a great deal clearer in Greek than English, because participles, like all Greek adjectives, agree with their noun in gender, number and case. The *ending* of a Greek participle therefore provides a clue as to the noun which it modifies. Here is an example from the next reading:



The participle has a feminine nominative singular ending (-α) because it modifies a feminine nominative singular noun (ἡ νόσος).

To start with, concentrate on recognising participles and observing how they are used. The only example you will meet at first is the participle of 'be' ('being'), which you will see in various forms. You will review these in an activity at the end of the reading.

Translating 4A

Read passage 4A (*T&V*, pp. 42–4) using the vocabulary and notes provided. As you read, keep an eye upon the various forms of the participle 'being'. These are provided for you in the vocabulary at the end of the passage under the letters omicron and omega.

Reading notes for 4A

- 1 πλῆθος – the noun is neuter (type 3c), and can therefore be taken with ὅσον.
- 2 φαίνεται – 'seems'; another linking verb capable of joining a subject to a subject complement (like εἰμί and γίγνομαι). Make sure you understand why it is singular rather than plural (*G&E*, p. 26).

τὰ τεῖχη – The 'Long Walls' (τὰ μακρὰ τεῖχη, mentioned in lines 23–4) joined Athens with the Peiraeus (see the map in *T&V*, p. 38). They housed refugees from the countryside during the Peloponnesian War. τεῖχος is type 3c, like πλῆθος.
- 3 πυράς – from ἡ πυρά (1b), 'funeral pyre'. Not to be confused with τὰ πυρά (2b), the 'fire signal' from previous readings. Both words are related to the Greek for 'fire', τὸ πῦρ (πυρ-, 3b).
- 6 κακοδαίμων – 'unlucky', a compound of κακός ('bad') and δαίμων ('spirit', the source of the English 'demon', although in Greek a δαίμων is not necessarily malevolent).
- 10–11 ναύτης ὢν – 'being a sailor'. ὢν is the present participle of the verb εἰμί. It is masculine, nominative, singular, agreeing with ἐκεῖνος. 'Being a sailor' is a literal translation, but 'because/as he is a sailor' brings out the meaning better here. *G&E*, pp. 77–8 lists suggestions for representing participles in English.
- 11 γεωργὸς ὢν – like ναύτης ὢν in lines 10–11.
- 12 Περικλέα αἵτιον νομίζω – 'consider Pericles responsible', with αἵτιον as an object complement after νομίζω. For the same construction, compare line 21 of reading 2A.

- 13 καταλείπετε – observe the range of compound verbs in this passage: καταλείπω, εἰσκομίζομαι, διαπέμπομαι, ἐπιγίγνομαι. (Compound verbs will acquire renewed importance when you meet the aorist in Section 5.)
- 20 διαπεμπόμεθα – ‘send across’; an appropriate choice of compound verb to indicate the sending of sheep from Attica across the narrow straits to the island of Euboea.
- 24 ἡ νόσος – ‘disease’, here referring to the plague described by the Athenian historian Thucydides (c.455–400 BCE), who caught it and survived. Much of the background detail in this passage can be found in the second book of Thucydides’ *History of the Peloponnesian War*.
- 28 τὸν ἐμὸν υἱόν, οὐκέτ’ ὄντα – literally, ‘my son, no longer being [alive]’. The verb εἰμί (‘I am’) can also mean ‘exist’, ‘be alive’.

Grammar review

Exercise 18

The following extracts from reading 4A contain forms of the Greek participle ‘being’ (underlined). Insert each participle into an empty slot in the grid on the next page, one word per slot. As you may not recognise the endings of the participle at this stage, use the nouns with which they agree to determine the gender, number and case.

- 17–18 ὁ Περικλῆς, ῥήτωρ ὢν πιθανός
Pericles, being a persuasive orator
- 21 ἡμεῖς, πολλοὶ ὄντες
we, being many
- 22–3 τὰς οἰκῆσεις, ὀλίγας οὔσας
the dwellings, being few
- 24–5 ἡ νόσος, δεινὴ οὔσα
the disease, being terrible
- 28 τὸν ἐμὸν υἱόν, οὐκέτ’ ὄντα
my son, no longer being [alive]
- 28–9 τὴν ἐμὴν γυναῖκα, οὐκέτ’ οὔσαν
my wife, no longer being [alive]
- 31 τοὺς δ’ ἐν τῇ πόλει, κακοδαίμονας ὄντας
those in the city, being unlucky

	masc.	fem.	neut.
nom. sing.			ὁν
acc. sing.			ὄν
nom. pl.		οὔσαι	ὄντα
acc. pl.			ὄντα

Now check your answer against the complete table of endings in *G&E*, p. 77.

Grammar

G&E, pp. 70–3: type 3b, 3c, 3e and 3f nouns; type 3 adjectives. (Note that εὐφρων follows the same basic pattern of type 3a and 3b nouns.)

Exercises

G&E, p. 72, 4A–B: 2.

Vocabulary

Look at the vocabulary listed under ‘Vocabulary check’ on p. 70 of *G&E*. Make sure you know the meaning of these words.

Look, too, at the ‘Vocabulary needed for exercises’ in the same box on p. 70. These words will soon appear as ‘Vocabulary to be learnt’, so take some time to familiarise yourself with them now.

Make sure you know the ‘Vocabulary to be learnt’ on p. 44 of *T&V*.

Tackling type 3 nouns

Since much of your work in Section 4 concerns type 3 nouns (and adjectives) here are some thoughts on how to approach what may seem like the daunting task of learning the declensions of these new nouns.

There is a general principle here that applies across your learning. A seemingly large task must be broken into smaller ones, and the smaller tasks need to be prioritised and tackled in order of usefulness. There is little point in learning how to address an eyebrow (ὤ οφρῶν, type 3h), if you are still struggling to recognise the endings of a relatively common noun like πόλις (‘city’, type 3e)!

Where to begin?

Start with learning the forms of types 3a and 3b. They occur frequently, and their endings provide a basis for learning other type 3 nouns.

What next?

- Look at type 3c (τὸ πλῆθος) and 3e (especially πόλις 'city'). Pay particular attention to the accusative singular of type 3e nouns (shared by type 3h), which ends in -ν (πόλιν) instead of -α (λιμένα, 3a).
- The 3g noun βασιλεύς ('king') is relatively important (it was used without a definite article to refer to the King of Persia), although you can wait until it is introduced in Sections 4C–D. βασιλεύς is the only 3g noun met in *Reading Greek* Sections 1–9.
- You should also learn to recognise the endings of 3d nouns because they include some personal names – e.g. Σωκράτης, Περικλῆς, Ἡρακλῆς. You will meet these in Section 5.

Of the remaining types, in *Reading Greek* Sections 1–9 you will meet only a single example of type 3e nouns ending in -υς (πρέσβυς), 3f (ἄστυ), and 3h (ὄφρυς). By all means learn their forms, but be aware that these are relatively uncommon: your first aim should be to recognise them when they appear.

STUDY TIP – Dealing with type 3 nouns

The important thing is to master type 3a and 3b nouns first. Once you are confident with these, recognising the endings of other noun types will be that much easier.

Finally, remember the irregular noun ὁ Ζεὺς, which is nothing more than a type 3a noun with an unusual stem (Δι-). There is also ἡ ναῦς ('ship'), which is highly irregular but common.

Noun stems

Whenever you add a type 3a or 3b noun to your vocabulary, you will also need to learn its stem, which is hard to predict from the nominative case. The stem will always be provided for you in *G&E*.

The stems of nouns 3c–h do not need to be learnt separately (and are therefore not provided in *G&E*). If you know that a noun is, for example, of type 3c, you also know that it will follow the pattern of πλῆθος, and so on.

Endings (3c–h)

The endings of types 3c–3h nouns are tantalisingly similar to those of 3a and 3b. You may find it helpful to know that the differences arise because the stem ends in a vowel which has combined with the ending. Take as an example the form πολεῖς (nom. pl.): it might be helpful to think of this as a regular type 3 ending -εσ which has combined with an ε at the end of the stem (πολε-) to produce -εις.

Gender

You have seen that noun types 1a–c are feminine; 1d are masculine; 2a are masculine (with a few exceptions); and 2d are neuter. There are, unfortunately, few rules for determining the gender of a type 3 noun (although 3b, 3c and 3f are all neuter, and type 3e nouns ending in -ις are feminine).

You will therefore also need to learn the gender when you meet a new type 3 noun. One way to learn genders is to learn the noun with its definite article – thus, ἡ νύξ ('night'); τὸ πλῆθος ('crowd').

- **Key point:** The accusative endings of neuter nouns of *all* types (2b, 3b and 3c) are identical to the nominative endings – in both the singular and plural. Thus, τὸ πλῆθος (nom. and acc. sing.) and τὰ πλήθη (nom. and acc. pl.).

Ambiguities

Type 3 nouns throw up some new ambiguities which you should be alert to:

- τόλμα ('daring', 1c) and πρᾶγμα ('thing', 'matter', 3b)
- ἄνθρωπος ('man', 2a) and πλῆθος ('crowd', 3c)
- ναύτης ('sailor', 2d) and τριήρης ('trireme', 3d)

In the context of a reading passage, there will usually be extra clues to help you distinguish the different forms, such as the definite article.

And finally ...

Use the reading passages to help you prioritise the study of forms. If a form causes you to stumble when reading, note it down and make sure you can account for it before leaving the passage. This is particularly important if the word is part of the 'Vocabulary to be learnt', because you are likely to meet it again.

Section 4B

Translating participles

If Greek uses participles more frequently than English, what does English use instead? The main alternatives are dependent clauses introduced by a subordinating conjunction such as ‘because’ or ‘while’:

τὸν Δία φοβοῦμαι, θνητὸς ὢν.

I fear Zeus, because I am mortal (lit. ‘... being mortal’)

or a relative clause, introduced by a relative pronoun like ‘who’ or ‘which’:

τὸν Δία φοβοῦμαι, θνητὸς ὢν.

I, who am mortal, fear Zeus (lit. ‘... being mortal’).

You will need to use the context to help you decide which of these is the most appropriate. *G&E*, pp. 77–8, provides a helpful set of options for turning participles into English. You should check this now and keep it in mind as you work through the next reading. As *G&E* suggests, a sensible approach is to translate literally at first, using an English participle (-ing), and then refine as necessary. The notes to the readings will also offer some suggestions.

Translating 4B

Read passage 4B (*T&V*, p.45–7) using the vocabulary and notes provided.

Reading notes for 4B

- 2 βαρύς – ‘heavy’ (a barometer measures atmospheric pressure). The masculine forms of βαρύς are like those of a type 3e noun.
- 3 βαρὺν δ’ ὄντα – accusative singular masculine. Literally ‘being heavy’, but because there is a causal link between the weight of the body and the slowness of the slave’s movement, ‘as/because it is heavy’ would be a suitable English equivalent.

βραδέως δὴ – the particle δὴ places emphasis on the preceding word.
- 9 πάυσθε – middle voice, but which mood: indicative or imperative? One is more likely than the other in this context.
- 11 ὦ ἄνθρωπε = ὦ ἄνθρωπε.
- 12 ὦ μίαιρα – a strong word indicative of religious pollution, literally meaning ‘stained’.

τύπτεις ἐμὲ πολίτην ὄντα – ‘even though/although I am a citizen’.
This choice of translation brings out the contrast between how the speaker is being treated and how he thinks he *should* be treated.

ὦ ὕβρεως – the first of a series of a genitives of exclamation, ‘O the aggression!’.
ὕβρις is a (generally) violent act that insults and dishonours the victim and was subject to legislation in Athens.

- 14 οὗτος, τί ποιεῖς; – the demonstrative pronoun οὗτος can refer to someone in the second person (‘you there’) as well as the third (‘this man’ or just ‘he’).

14–5 τύπτεις πολίτην – beating a citizen was unlawful.

- 16 ὦ τῆς ἀσεβείας – There are a cluster of terms in this passage based on the root σεβ- ‘respect’: ἀσέβεια, σέβομαι, εὐσεβοῦντες, εὐσεβεῖς, ἀσεβεῖς.

- 21 ἄρ’ οὐ σέβῃ τοὺς θεούς; – for leading questions introduced by ἄρ’ οὐ, see the notes to line 6 of reading 1B.

- 27 οὐ φροντίζουνσιν ἡμῶν – φροντίζω takes a genitive case (‘worry *about* something’).

- 28 τοὺς τε εὐσεβεῖς ἅμα καὶ τοὺς ἀσεβεῖς – use the definite article to determine the endings of these adjectives.

- 33–5 An adaptation of lines written by the poet Pindar (c.518–438? BCE) on the fleeting nature of human life.

Creatures of a day (ἐφήμεροι). What is a person? What is he not?

Man is the dream of a shadow (σκιᾶς ὄναρ ἄνθρωπος).

The literal meaning of ἐφήμερος is ‘living for a day’ (ἡμέρα). The English word ‘ephemeral’ denotes anything whose usefulness is short-lived.

- 37 ἀτιμάζεις γὰρ τοὺς θεούς, θνητὸς ὢν – the young man is not behaving in an appropriate way for a mortal (θνητὸς ὢν). Which of the possible English equivalents of participles in G&E, p. 78 would express this most clearly?

- 39 ἡ θεός – Greek uses ἡ θεός as well as ἡ θεά for ‘goddess’.

- 44 δῆμον ποθῶ – the verb ποθῶ implies a desire for something once owned but now lost.

Grammar

G&E, pp. 73–8. The most important point to master here is participles (on which you have already undertaken a fair amount of work), but look, too, at *τις* and *οὐδέις*.

Exercises

G&E, p. 78, 4A–B: 5 and 6 (two important exercises on participles).

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on p. 47 of *T&V*.

All the vocabulary you are asked to learn in Sections 4A–B is collected together in the ‘Summary Learning Vocabulary for Section 4A–B’ on p. 79 of *G&E*.

Section 4C

This section introduces you to present active participles of other verbs besides εἰμί.

Present active participles

These should look familiar, because they consist of the stem of the verb plus the ῶν, οῦσα, ὄν endings of εἰμί (e.g. παύ-ων, παύ-ουσα, παῦ-ον, etc.).

Present active participles: contracted verbs

The participles of contracted verbs contract according to the usual rules (*G&E*, pp. 83–4):

ποιέ-ων, -οῦσα, -ον	→	ποιῶν, ποιοῦσα, ποιοῦν
τιμά-ων, -οῦσα, -ον	→	τιμῶν, τιμῶσα, τιμῶν
δουλό-ων, -οῦσα, -ον	→	δουλῶν, δουλοῦσα, δουλοῦν

You will also encounter four important verbs – λανθάνω, τυγχάνω, φαίνομαι, φθάνω – which are regularly found in the company of a participle. English has no direct equivalents to these verbs, so you should observe them carefully as you read. (You might like to have *G&E* open at the list on p. 86 as you read.)

Translating 4C

Read passage 4C (*T&V*, pp. 48–9) using the vocabulary and reading notes provided.

Reading notes for 4C

- 6 λανθάνει σε ὁ ἀνὴρ δεῦρο τρέχων; – literally, ‘Does the man escape your notice running here?’, i.e. ‘Are you unaware that the man is running here?’ (*G&E*, p. 86).
- 9 ἀποφεύγων τυγχάνει – τυγχάνω + participle is ‘happen to be doing something’.
- 10 ὁδοιπὸρος δὲ ὢν φαίνεται – ὁδοιπὸρος is a ‘traveller’. Compare ὁδός (‘road’) and πορεύομαι (‘travel’). φαίνομαι + participle tends to mean ‘I seem to be doing x (and really am doing it)’, rather than ‘I seem to be doing x (but in fact am not doing it at all)’.
- 15 ἐφ’ ἱκετεῖαν – ‘supplication’ is the act of seeking divine protection (e.g. by touching an altar). Violence against a suppliant counted as a violation of the protecting deity.

- 18 οἱ ἑνδεκα καὶ οἱ ὑπηρέται – ‘The Eleven’ were responsible for prisons and executions at Athens. They were attended by slaves provided at public expense (οἱ ὑπηρέται).
- 23 ὁ φεύγων – ‘the fleeing man’, i.e. ‘the fugitive’. The article converts the participle into a noun. Compare καλός (‘beautiful’) and ὁ καλός (the beautiful man).
- 28–9 καίπερ Λακεδαιμόνιον ὄντα – ‘even though he is a Spartan’. καίπερ + a participle has a ‘concessive’ force (‘although’, ‘even though’).
- 29–30 φθάνει ὑμᾶς εἰς ἱερὸν τρέχων – φθάνω, like λανθάνω, takes a direct object and a participle, and is equally difficult to turn into English. It means to anticipate someone in doing something, i.e. to do it before they do, or before they can stop you.
- 31–2 The rhapsode resorts to Homer again (Book 6 of the *Odyssey*, 207–8). The original quotation includes beggars as well as foreigners.
- 35 δυστυχής – ‘unfortunate’. The δυσ- prefix, which indicates difficulty, can also be observed in English (dysfunctional, dyslexia).

Grammar

G&E, pp. 82–6: more present participles.

Exercises

G&E, p. 85: 4C–D: 1 and 3; p. 86: 4C–D: 5.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on p. 49 of *T&V* and the meaning of the words listed under ‘Vocabulary Check’ on p. 82 of *G&E*.

Section 4D

Middle participles

Reading 4D contains a number of present middle participles. They are easy to spot from the addition of -ομεν- to the verb stem, followed by the -ος, -η, -ον ending of a type 1 adjective (like καλός, καλή, καλόν).

έρχ-όμεν-ος, έρχ-ομέν-η, έρχ-όμεν-ον – ‘going’ (from έρχομαι)

Contract middle participles follow the usual rules (*G&E*, pp. 84–5).

φοβε-όμενος	→	φοβ <u>ο</u> ύμενος
θε <u>α</u> -όμενος	→	θε <u>ω</u> ύμενος
δουλο-όμενος	→	δουλο <u>υ</u> ύμενος

Participles with the article

G&E, p. 85, introduces participles with the definite article:

ὁ τρέχων – the one running, the running man

οἱ τρέχοντες – the running men

Some of the examples in 4D include words and phrases inserted between the article and participle.

ὁ εἰς τὸν Πειραιᾶ τρέχων – the man running to the Peiraieus

ὁ τοὺς θεοὺς φοβούμενος – the one who fears the gods

There is nothing fundamentally new to learn here. The shape of these examples is reminiscent of the sandwich construction (e.g. τὰ περὶ Σαλαμῖνα πράγματα, ‘the events around Salamis’, *G&E*, p. 49), where a word or phrase is inserted between the article and its noun. The only difference is that, with a participle, the words in the sandwich can play a wider variety of roles. Thus in the second example, τοὺς θεοὺς is the direct object of the participle φοβούμενος.

When reading Greek, the important point is to recognise the ‘sandwich’ as a single unit. Look, for instance, at the potentially confusing series of accusatives in the following example:‘

φιλῶ τὸν τοὺς θεοὺς φοβούμενον.
I love the one who fears the gods.

There should be no confusion if you take the words τὸν τοὺς θεοὺς φοβούμενον together as the direct object of the verb φιλῶ (hence the accusative case τόν ... φοβούμενον). The main clause can be broken down as follows:

subject	(ἐγώ)
verb	φιλῶ
direct object	τὸν τοὺς θεοὺς φοβούμενον

The accusative τοὺς θεοὺς is also a direct object, but *within* the sandwich and therefore dependent on φοβούμενον not φιλῶ.

The sandwich construction is very common in Greek: look out for examples in the passage 4D.

Translating 4D

Read passage 4D (T&V, pp. 50–1) using the vocabulary and notes provided.

Reading notes for 4D

- 4 λαμβάνεται δὲ τοῦ βωμοῦ – ‘grasps the altar’. λαμβάνομαι (‘grasp’, ‘take hold of’) and a few other verbs are used with the genitive case where the accusative might be expected.
- 13 ὧνδρες = ὧ ἄνδρες, an example of *crasis* (G&E, p. 88).
- 14–15 οὐ πάύεται ἐπικαλούμενος – παύομαι + participle is ‘to stop doing something’. ἐπικαλούμενος is a contract middle participle (ἐπικαλε-όμενος).
- 18 μὴ ποίει μηδέν – when the negative μὴ is required (e.g. with a command), compound negatives like οὐδεῖς also switch to the μη-form (μηδεῖς).
- 19 τοὺς τὰ ἐγχειρίδια ἔχοντας – ‘the ones who have the daggers’ (a sandwich construction). The participle ἔχοντας has its own direct object, τὰ ἐγχειρίδια.
- 21–2 τοὺς περὶ Δία ἰκέσιον καὶ ξένιον ἀσεβοῦντας – ‘those who disrespect Zeus, god of suppliants and guests’ (another sandwich construction). Greek gods had a variety of roles and could be appealed to under different titles according to the nature of the request.

ἀσεβοῦντας is a contracted participle (ἀσεβέ-οντας).
- 29 ναὶ τῷ σιώ – ‘by the two gods’, a reference to Castor and Pollux, who had a major cult centre at Sparta. σίος represents the Spartan pronunciation of θεός, ‘god’. The ending -ω is a rare example of the ‘dual’ used to indicate two of something. It is not covered in the early sections of *Reading Greek*.

32 πρεσβευτής – throughout Greece ambassadors were supposed to be inviolable.

35–6 πρὸς βασιλέα τὸν μέγαν – ‘to the Great King’, i.e. the King of Persia (usually referred to simply as βασιλεύς without an article). Both Athens and Sparta appealed for Persian help during the Peloponnesian War, and it was Persia who financed the fleet which gave Sparta ultimate victory.

49–50 The rhapsode quotes the sixth-century Athenian lawgiver and poet, Solon. Note the contrasting terms used to characterise good and bad government εὐνομία/δυσνομία/ἀνομία (‘good government’/‘bad government’/‘no government’, i.e. ‘lawlessness’) and εὐπορία/ἀπορία (‘plenty’/‘want’). The capitalisation of Δυσνομία and Εὐνομία suggests that Solon is addressing abstract nouns as if they were deities.

Grammar

G&E, pp. 87–8: Greek idioms; 3g noun (βασιλεύς); elision and crasis.

Exercises

G&E, p. 88: 4C–D: 6 and 7.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on p. 52 of *T&V*.

All the vocabulary you are asked to learn in Sections 4C–D is collected together in the summary learning vocabulary on p. 89 of *G&E*.

Now may also be a good time to make sure that any vocabulary lists you keep are up to date.

Sections 4A–D: summary

Checklist

- more type 3 nouns: *πρᾶγμα* (3b), *πλῆθος* (3c), *πόλις* (3e), *πρέσβυς* (3e), *ἄστυ* (3f), *βασιλεύς* (3g)
- present participles:
 - active – *παύων*, *παύουσα*, *παῦον*
 - middle – *παυόμενος*, *παυομένη*, *παυόμενον*
 - contracted forms
- adjectives: type 3, *εὐφρων*
- adjectives/pronouns: *τις*, *τίς*, *οὐδεὶς*
- expressions using participles (*G&E*, p. 86)
- elision (e.g. *δεῦρ' ἐλθέ*) and crasis (e.g. *ῶνδρες*).

Section 5

Reading Greek 5A–D: Socrates corrupts the young

Introduction

Section 5 grammar: a look ahead

The major points covered in Section 5 are:

- the imperfect tense
- the future tense
- the middle voice (continued from Section 2).

A full list of learning points is provided at the end of the section.

Section 5A

Tenses

Up to this point, the verbs in the reading passages have been in the present tense. In Section 5 you will learn how Greek describes events in the past and the future, using the *imperfect* tense and the *future* tense respectively. You will start with the imperfect tense.

The imperfect tense

Greek uses the imperfect tense to describe a continuous or repeated action in the past. This is usually best expressed in English by:

he was stopping

he used to stop

he continued to stop

or often simply:

he stopped.

You will revisit this idea of continuous/repeated action when you meet an alternative way of expressing actions in the past in Greek in Section 6. At first, you should concentrate on recognising the imperfect and observing how it is used. There is a reading exercise in this section to help you, and further activities in *G&E* to which you will be directed after you have read passage 5A.

Forming the imperfect: ending and augment

Consider the following verb forms:

παύει	he/she/it stops
ἔπαυε(ν)	he/she/it was stopping

παύεται	he/she/it stops (middle)
ἐπαύετο	he/she/it was stopping (middle)

The imperfect tense has its own set of endings, which are laid out on p. 92 of *G&E*. In addition, it has a special prefix called an augment (meaning an 'increase'). All past tenses of the indicative take an augment, which you can think of as a mark of 'pastness'. Learning to recognise and form the augment is a central part of familiarising yourself with past tenses in Greek. You will look more closely at the augment and the imperfect endings after you have read passage 5A.

Translating 5A

Read the introduction to Sections 5 and 6 (T&V, p. 53) and then passage 5A (T&V, p. 54) using the vocabulary and notes provided. Pay close attention to any imperfect forms, which are provided for you in the vocabulary at the end of the passage.

Reading notes for 5A

- 2 ἵππομανής – ‘horse-mad’, from ἵππος (horse) and μανία (madness).
- 3 ὕπνος – ‘sleep’ (as in ‘hypnotism’).
- 6 τὸ χροῖμα τῶν νυκτῶν, ὅσον ἐστί – literally, ‘The thing of the nights, how big it is!’ An idiomatic way of saying, ‘How long the nights are!’, taken from the opening of Aristophanes’ *Clouds*.
- 13 τουτονί = τοῦτον (just as οὐτοσί = οὗτος in line 21). The iota intensifies the demonstrative force of the pronoun (‘this *here*’).
- 14 δίκην λαμβάνουσιν – ‘to exact a penalty/one’s due’. As well as meaning a ‘penalty’, δίκη is also Greek for ‘justice’.
- 16 ἦ – ‘I was’, 1st person singular imperfect of εἰμί. Try not to confuse this little word with the definite article ἡ or with ἢ meaning ‘or’! The imperfect of εἰμί is irregular, as in English (‘was’ ‘were’) (G&E, p. 98).
- 17 ὅλην τὴν νύκτα – ‘for the whole night’. The accusative without a preposition can indicate duration of time. You will meet time phrases later (G&E, p. 181).

ὀλίγον γὰρ τινα χρόνον – another accusative of time.

ἐκάθευδον ἐγώ – the first of a string of imperfect tenses. Verbs starting with a consonant are prefixed with the augment ἐ- in the imperfect tense.

- 18 ἐδίδωκόν με οἱ χρησται – The -ον ending of an imperfect active verb can be 3rd person plural as well as 1st person singular.
- 23 ὠνειροπόλει – 3rd person singular imperfect of ὠνειροπολέω ‘to dream’. The augment of a verb beginning with a vowel is not -ε but a *lengthened* vowel. For good measure this verb is also contracted, which explains the -ει ending (ὠνειροπόλει contracts to ὠνειροπόλει).
- 24 διελέγετο – a middle imperfect. Note that the augment of a compound stands *between* the preposition (δια-, the last vowel of which is elided) and the verb stem (-λεγ-). *Reading Greek* inserts a

hyphen to make this form easier for you to recognise (δι-ελέγετο):
in real texts, however, hyphens like this are not used, and διελέγετο
is the form you would normally see. On augments of compound
verbs, see *G&E*, p. 95.

- 31–3 ὁ ἀγροικὸς βίος – In Greek (and Roman) literature the frugality
of country life is often contrasted with the extravagance of the city-
dweller.

Reading exercise

Exercise 19

The imperfect verbs below are taken from the reading. Write each one
alongside its present equivalent in the table below. If there are any forms
you are unsure of, circle them, and review them after studying *G&E*.

διελέγετο	ἔσφζε
ἐδίωκον	ἔφευγον
εἰσέφερε	ἦν
ἐλάμβανε	ἤκουε
ἐμάνθανε	ὠνειροπόλει
ἐπανόμεθα	

Present	Imperfect
ἀκούει	
διαλέγεται	
διώκουσι	
εἰσφέρει	
ἐστί	
λαμβάνει	
μανθάνει	
ὀνειροπώλει	
πανόμεθα	
σώζει	
φεύγω	

Grammar

G&E, pp. 92–8: the imperfect tense and the imperfect of contract verbs. As usual,
start with the basic forms (ἔπαινον, ἐπαύομην) before progressing to the

variations, such as contract forms and εἰμί. Pay particular attention to the augment.

Exercises

G&E, p. 93, 5A–B: 1; p. 94, 5A–B: 2; and p. 95, 5A–B: 3.

Vocabulary

Make sure you know the meaning of the words listed under ‘Vocabulary check’ (p. 92 of *G&E*) and ‘Vocabulary to be learnt’ (p. 55 of *T&V*).

Section 5B

Translating 5B

Read passage 5B (*T&V*, p. 56) using the vocabulary and notes provided.

Reading notes for 5B

- 4 ἔλαιον – olive oil was basic to the Greek way of life, not just for cooking but also as a source of light (in lamps) and for anointing the body.
- 5 κλαῖε – ‘weep’, but in the sense of ‘prepare to weep’ (i.e. be punished).
- 7 τοὺς γὰρ οἰκέτας – Strepsiades complains that the war has led to a change in patterns of behaviour. A large number of slaves in Attica evidently took advantage of the war to run away: slave owners are therefore afraid to treat their slaves too harshly in case they, too, decide to flee.
- 8 ἄργους – alpha privative + ἔργον = ‘not working’, ‘lazy’.
- 11 τοὺς δεσπότας κακὰ ἐποιοῦν – ‘do their masters harm’.

Grammar

G&E, pp. 99–100: ‘predicative’ adjectives.

Exercises

G&E, pp. 98–9, 5A–B: 4, 6 and 7.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on p. 56 of *T&V*.

All the vocabulary you are asked to learn in Sections 5A–B is collected together in the ‘Summary learning vocabulary for Section 5A–B’ on p. 100 of *G&E*.

Section 5C

The future tense

By this point in your studies, you can handle events in the present, and you have met one tense for describing events in the past. What about future events? In English, the future tense is indicated by 'shall' or 'will':

I shall stop.

He will stop.

In Greek, the future is formed by inserting a sigma between the stem and the ending. The endings are identical to those of the present tense and will therefore already be familiar to you.

παύ-σ-ει

He will stop (active).

παύ-σ-εται

He will stop (middle).

The principle of euphony leads to a few spelling changes if the sigma follows a consonant – but these are generally straightforward. For example, πέμπω, 'I send', becomes πέμψω, 'I will send' in the future. You will cover this point and others in more detail soon. For the moment, concentrate on the examples of the future in the next reading passage. The future tense of contracted verbs, you will be pleased to know, is considerably more straightforward than the present and imperfect.

The future of εἰμί ('I am') is irregular, as you might expect, although it is simpler than the present and imperfect. You will also meet a similar looking verb εἶμι 'I will go', which acts as a future for ἔρχομαι ('I go') and is also irregular.

Translating 5C

Read passage 5C (T&V, p. 58) using the notes and vocabulary provided. Be alert for all three tenses encountered so far.

Reading notes for 5C

- 1 Φειδιππίδιον – a diminutive form, 'Little Pheidippides'. Diminutives may express affection or contempt.
- 4 ἔγωγε – 'Yes, I do'. The word γε may be used to signal agreement.
- 5 φιλήσεις – a future tense, as indicated by the sigma + present ending, φιλή-σ-εις. Contracted verbs do not contract in the future tense. Instead the vowel lengthens before the sigma.

φιλέ-ω	→	φιλήσω
τιμά-ω	→	τιμήσω
δηλό-ω	→	δηλώσω

- 6 νῆ τὸν Ποσειδῶν τοῦτονι τὸν ἵππιον – ‘by Poseidon here, god of Horses’, an appropriate choice of oath for the horse-mad Pheidippides. Horses were one of Poseidon’s three spheres of influence, the others being the sea and earthquakes.
- 9 ἀλλ’ ἄκουε καὶ πείθου – two imperatives: one active; one middle.
- 12–3 πείση / πείσομαι – the future of πείθομαι. Stems ending -δ, -ζ, -θ, and -τ (letters pronounced using the teeth) drop the final consonant before the sigma.
- 17 ἀκούσομαι – the future of ἀκούω. A few verbs switch to a middle form in the future (*G&E*, p.105).
- 20 λέξω – future of λέγω (λεγ-σ-ω has become λέξω). Stems ending in -γ, -κ, and -χ (letters pronounced towards the back of the throat) and usually -ττ combine with sigma to produce -ξ.

Grammar

G&E, pp. 102–6: the future tense.

Exercises

G&E, pp. 103–4, 5C–D: 1, 2 and 3.

Vocabulary

Make sure you know the meaning of the words listed under ‘Vocabulary check’ (*G&E*, p. 102) and ‘Vocabulary to be learnt’ (*T&V*, p. 59).

Section 5D

Translating 5D

Read passage 5D (*T&V*, pp. 60–2) using the notes and vocabulary provided. Be alert for all three tenses encountered so far.

- 1 τὸ οἰκίδιον – ‘the little house’, a diminutive form (like Φειδιππίδιον in reading 5C).
- 3 φροντιστήριον – ‘thinkery’, ‘thinking-shop’, a word apparently coined by Aristophanes. φροντίζω means ‘think’ or ‘worry’, although the philosophical thinking parodied by Aristophanes perhaps contains a little of both meanings. The ending -ήριον indicates a place where something is done, as in ἐργαστήριον (‘workshop’).
- 7 χρήματα – receiving a fee for teaching was controversial, at least in the eyes of critics such as Plato (and probably the real-life Socrates, too!).
- 10 μαθήσονται – an irregular future of μανθάνω. Note the switch from active to middle *and* the change of stem. *G&E*, p. 105, lists similar verbs.
- 11 λόγους – not ‘words’ but ‘arguments’. Strepsiades intends to clear his debts through superior debating skills in a court of law. For the various meanings of this wide-ranging word, check the total vocabulary at the back of *G&E*.
- 16 σοφισταί – ‘sophists’, travelling teachers who taught specialised subjects like philosophy or mathematics for a fee. They provided the fifth century BCE equivalent of a higher education.

In his various writings Plato drew a sharp distinction between Socrates and the sophists, whom he regarded as charlatans. In Aristophanes, no such distinction is made.

- 18 τούς τε ὥχρους καὶ ἀνυποδήτους – ‘pale and without sandals’, i.e. pale from spending too much time indoors and too poor to afford shoes. Socrates was well-known for going about ἀνυπόδητος.
- 19 Σωκράτη καὶ Χαιρέφωνα – Chaerephon was an admirer of Socrates.
- 23 οἱ ἔνδον – ‘those inside’.

- 23–4 τοὺς λόγους ... τὸν δίκαιον καὶ τὸν ἄδικον – Strepsiades hopes that the unjust argument will help him win in spite of an inferior case.
- 27 διαφθερεῖ – not διαφθείρει. In the future tense of verbs ending with λ, μ, ν, and ρ, the stem changes and the ending contracts with - ε (G&E, p. 104).
- 28 λήψονται – from λαμβάνω, another future formed by changing the stem and switching to the middle, like μαθήσομαι above (G&E, p. 105).
- 31 ἐγὼ εἰς τὸ φροντιστήριον – supply a verb of motion.
- 35 γενήσομαι – the future of γίγνομαι.
- 36 εἴσει ... εἴσεισι – compounds of the irregular verb εἶμι, ‘I will go’. Check these forms carefully in the vocabulary.
- 41 ἐκβαλῶ – future of ἐκβάλλω, which contracts in the future like διαφθερεῶ in line 27.
- 50 γνώσομαι – future of γινώσκω.
- 57 κόψω = κόπτ-σ-ω, future of κόπτω.

More on the middle voice

G&E, pp. 107–8 provides more details on the middle voice. Until now you have concentrated on verbs which have no active forms and appear *only* in the middle (e.g. ἔρχομαι, γίγνομαι) without any obvious middle sense. G&E now introduces verbs which may be used in both the active or middle voice (e.g. παύω, παύομαι), and where the change of voice does affect the meaning.

It is not easy to give a single definition of the effect of the middle in these cases, but one difference is usually evident. When the verb takes an active form, the subject is the *agent*, i.e. the doer of the action.

παύω τὸν ἄνδρα τρέχοντα
I stop the man running

When the verb is middle, the subject is still the agent, but in addition usually plays a second role as well, such as the *recipient* or *beneficiary* of the action. To put it another way, the action originates with the subject, but also rebounds back upon it in some way.

παύομαι τρέχων
I stop running (which is similar in meaning to
I stop *myself* running)

How this plays out in English will vary depending on the verb. G&E, pp. 107–8, contains some useful examples to get you started, but the middle is best learned

through observation of examples in the reading passages. The reading notes will point out some instructive cases, but don't worry *too much* about middles: as long as you can recognise the endings and know the basic meaning of the verb, translating them when they crop up in reading passages shouldn't cause you too many difficulties.

Grammar

G&E, pp. 107–11: middles, meaning and use; indefinite/interrogatives; Greek idioms; type 3d nouns; father, mother, daughter.

Exercises

G&E, p. 107, 5C–D: 6.

Vocabulary

Make sure you know the 'Vocabulary to be learnt' on p. 62 of *T&V*.

Now may also be a good time to make sure that any vocabulary lists you keep are up to date.

Sections 5A–D: summary

Checklist

- the imperfect tense:
 - active and middle: ἔπαινον, ἐπαινόμην
 - contract verbs
 - augments
 - εἰμί (ἦ/ἦν)
- the future tense:
 - active and middle: παύσω, παύσομαι
 - contract verbs
 - εἰμί (ἔσομαι) and εἶμι
- type 3d nouns: τριήρης, Σωκράτης, Περικλῆς
- the middle: meaning and use
- indefinites and interrogatives
- the adjective in ‘predicative’ position
- more Greek idioms (*G&E*, pp. 109–110).

Section 6

Reading Greek 6A–D: Socrates corrupts the young

Introduction

Section 6 grammar: a look ahead

The major points covered in Section 6 are:

- the first aorist
- the second aorist.

A full list of learning points is provided at the end of the section.

Section 6A

Tenses

In Section 6, you will meet the aorist (pronounced 'air-ist') which is commonly used for expressing actions in the past (but in a different way from the imperfect, as we shall see). Before looking at the aorist, however, let's review the three tenses you have met so far.

Exercise 20

Indicate the tense of each verb (present, future or imperfect) by ticking the appropriate box. For each verb, ask yourself which feature(s) of the verb contributed to your decision.

	present	future	imperfect
ἔπαυον			
παύσει			
μαθήσονται			
εἰσφέρει			
ἐπαυόμεθα			
διαφθερεῖ			
ἤκουον			
ἄπεχώρουν			
παύοντα ι			
λήψεται			
ἐπαύοντο			
φιλήσει			

The aorist

Meaning

The aorist, like the imperfect, is used to describe events in the past. But whereas the imperfect is used to describe a process of continuous or repeated action, the aorist describes a simple occurrence. It is usually best expressed in English by the simple form of the past tense:

I walked.

I stopped.

I ran.

This distinction between a process and an event (known as 'aspect') can take a while to grasp. In practice, you won't go far wrong if your first impulse is to think of the imperfect as 'I was doing x' and the aorist as 'I did x'. There will, however,

be occasions when these translations sound forced and unnatural. In that case, it is important to have some appreciation of aspect so that you can devise a better alternative.

One point that can easily be overlooked is that aspect may be in the eye of the beholder. An author may choose to represent an action in one way or the other depending upon his aims:

As I was running (imperfect) down the street, a police officer *stopped* (aorist) me.

Here my running is a process (imperfect), during the course of which another event took place (aorist). Because the action in the imperfect tense has a duration, it provides a backdrop against which I can locate the specific event that I wish to focus upon.

But if nothing interesting happened during my running, I might tell the story differently, using simple past tenses:

I *ran* down the street and *escaped*.

As with the middle voice, the best way to appreciate aspect is by observing examples as you read. The notes to the readings will highlight some helpful cases for you.

Form

There is one feature of the aorist which is unusual in comparison with the tenses introduced already: namely, that there are two different ways to form an aorist. This sounds complicated, but the situation in English is in fact similar. Some English verbs form a past tense by adding ‘-ed’:

jump	→	jumped
walk	→	walked
help	→	helped

Others change their stem:

run	→	ran
stand	→	stood
eat	→	ate

English verbs in the first group form their past tense in accordance with a rule (add ‘-ed’). There is, however, no rule for the second category of verbs, the forms of which are unpredictable and must be learnt case by case.

To begin with, you will concentrate on the category of verbs which have *first* aorists (also known as ‘weak’ aorists). These form the aorist tense by adding an augment (as routinely happens when Greek verbs are used to describe *past* actions), and by adding a sigma to the stem followed by the aorist endings.

First aorist active:

παύει (he stops) → ἔπαυσε (he stopped)

First aorist middle:

παύεται (he stops) → ἔπαυσατο (he stopped)

The complete forms of the first aorist are laid out in *G&E*, p. 116, and you might find it helpful to take a look at these now. You will study them in more depth after the reading.

Translating 6A

Read passage 6A (*T&V*, pp. 63–5) using the notes and vocabulary provided. Pay particular attention to any aorist tenses.

Reading notes for 6A

- 3 ἔκοψε ... ἐβόησεν – two aorist tenses. Note the augment before the stem, the sigma after the stem, and the aorist endings. ἔκοπτ-σε has become ἔκοψε, a phenomenon you have seen before in the future (κόψω). The contracted verb βοάω lengthens its vowel and becomes ἐβόησε, again like the future βοήσω.
- 4 ἔκοψα ... ἐβόησα – alpha features heavily in the endings of the first aorist.
- 5 τίς ὦν σὺ τοῦτο ἐποίησας; – a fine example of the flexibility of the Greek participle: ‘You did this being who?’. A loose translation would be ‘Who do you think you are to do this?’.
- 6 Κικυννόθεν – Kikynna is a deme, like Kydathenaion (reading 3D, line 31).
- 11 ἐπαύσατο – middle aorist. The choice of the middle indicates that that the action reflects back onto the subject, ‘He stopped doing x’. ‘He stopped *someone else* doing something’ would require an active verb.
- 15–16 ἀπέκοψας – note the position of the augment in a compound verb, between preposition and stem.
- 19 ἀλλ’ οὐ θέμις – ‘But it is not right/lawful’ (i.e. ‘It is not right to tell you’). The *phrontisterion* is portrayed as a cult or sect, open to initiates only.
- 22 τὴν Χαιρεφῶντος ὀφρῶν – ὀφρῶν is a type 3h noun, the only one met in the early sections of *Reading Greek*.
- 25–6 ὅπόσους τοὺς ἑαυτῆς πόδας ἐπήδησαν ἢ ψύλλα – ‘How many of its own feet the flea jumped’. The problem engaging Socrates and Chaerephon is to determine the size of a flea’s foot, i.e. to measure a microscopically small distance.

- 32 τίθημι – ‘I place’. A small number of common verbs end in -μι rather than -ω. These are not formally covered in the early sections of *Reading Greek*.
- 35 ἐμβάδας – ‘slippers’. ἐμβάς (ἐμβάδ-) is literally something you walk upon (ἐν + βαίνω).
- 42 ὥς ἔλεγον – ‘As I was saying’. The ‘saying’ is envisaged as a process, hence the use of the imperfect tense.
- 45 σοφοὶ δὴ φαίνονται ὄντες – Remember that φαίνομαι + participle is usually equivalent to ‘they are clearly ...’ rather than ‘they appear to be ...’.
- 46 Θαλῆν – Thales (sixth century BCE) of Miletus is generally considered the first Greek philosopher and natural scientist. He taught that everything is ultimately derived from water, and is reported to have predicted a solar eclipse in 585 BCE.
- ἦ – ‘truly’, often used when swearing an oath. Try not to confuse with ἦ, ‘I was’ or ἤ, meaning ‘or’.

Grammar

G&E, pp. 115–18: the aorist (subsections ‘First aorist’ and ‘Forming the first aorist stem’).

Exercises

G&E, pp. 116–7, 6A–B: 1 and 2.

Optional: p. 117, 6A–B: 3.

Vocabulary

Make sure you know the meaning of the words listed under ‘Vocabulary check’ (*G&E*, p. 115) and ‘Vocabulary to be learnt’ (*T&V*, p. 65).

Section 6B

Translating 6B

Read passage 6B (*T&V*, pp. 66–7) using the notes and vocabulary provided.

Reading notes for 6B

- 2 ἐθαύμασας – the zeta of θαυμάζω drops out before the sigma of the aorist, as also in the future θαυμάσομαι (*G&E*, p. 117).
- 5 τὰ κατὰ γῆς – ‘the things under the earth’, the article + preposition construction (*G&E*, p. 49).
- 6 ἄρα – not the question word ἄρα, but used to make an inference: ‘in that case’, ‘then’. Although here, Strepsiades has drawn the wrong conclusion.
- 7 πρωκτός – not ‘rump’ (*T&V*, p. 67), but ‘anus’, as any proctologist will tell you.
- 12 ἀστρονομία – from ἀστήρ (‘star’) and νέμω (‘dispense’, ‘manage’).
- 15 γεωμετρία – from γῆ (‘earth’) and μετρέω (‘measure’).
- 17 ταύτῃ – ‘with this’; literally, ‘by means of this thing’. A dative without a preposition can indicate the *means* by which a thing is done.
- 19 γῆς περίοδος – ‘a map’; literally a ‘circuit of the Earth’, from περί (‘around’) and ὁδός (‘road’). Maps of the earth were still something of a novelty in Greece at this time.
- 23–4 ἐπεὶ τῶν δικαστῶν οὐχ ὅρῳ οὐδὲ ἓνα καθιζόμενον – A joke told at the expense of the Athenian tendency to litigate and settle disputes in front of large juries. A panel of 501 jurors was not uncommon.
- 35 κρεμάθρας – ‘a basket’. Why Socrates is suspended in a basket is revealed in the next reading.

Grammar

G&E, pp. 118–121: the aorist (subsections ‘Augments’, ‘Recognising first aorist forms’ and ‘Aspect and the aorist’); type 3h nouns (ὀφρύς).

Exercises

G&E, p. 118–9, 6A–B: 4.

Optional: p. 119, 6A–B: 5.

Online activity

There is a short online quiz connected with your work on Sections 6A–B of *Reading Greek*. You can access this at: <http://fass.open.ac.uk/classical-studies/reading-classical-greek>

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on p. 67 of *T&V*.

Section 6C

Second aorists

Form

Not all Greek verbs form their aorists like ἔπαυσα. *Second* aorists (also known as ‘strong’ aorists), start with an augment (ἐ-), as you might expect, but there the similarities with first aorists end: verbs which take a second aorist typically have an aorist stem that is distinct from the present stem, and which is **not** formed by adding a sigma (e.g. the aorist stem of λαμβάνω, ‘I take’ is λαβ-); the personal endings used for second aorists are the same as those used for the imperfect.

λαμβάνω → ἔλαβον

Second aorist stems are not predictable and have to be learnt. However, verbs with second aorists tend to be common words, which means that time spent learning them pays dividends when reading.

Second aorists and imperfects: spotting the difference

Because second aorists start with an augment and end with the imperfect endings, they are easily confused with imperfects. You can avoid this mistake by paying close attention to the stem. The essential point to grasp is that verbs in the imperfect tense *do not change their stem*, or – to put it another way – they use the stem of the present tense.

Present		Imperfect
λαμβάνει	→	ἐλάμβανε(ν)
μανθάνει	→	ἐμάνθανε(ν)

In a second aorist, however, the stem changes, often dramatically:

Present		Imperfect
λαμβάνει	→	ἔλαβε(ν)
μανθάνει	→	ἔμαθε(ν)

The difference between a first and second aorist is *purely* one of form or word shape, not meaning. Both represent a simple event in the past, just as in English ‘I walked’ and ‘I stood’ are both used to describe past events, even though they are formed differently. As a rule, Greek verbs have either a first or a second aorist, but not both.

Translating 6C

Read passage 6C (T&V, pp. 68–9) using the notes and vocabulary provided. Pay special attention to any second aorists.

Reading notes for 6C

- 2 ὦ Σωκρατίδιον – another diminutive ('my little Socrates'), like Φειδιππίδιον and οἰκίδιον in 5B and 5C.
- 6 ὦ ἐφήμερε – 'creature of a day'. The touching description of mankind by the Boetian poet, Pindar (c.518–438? BCE), is applied comically by Socrates to suggest Strepsiades' insignificance.
- 7 ἦλθον – a second aorist form of ἔρχομαι. ἐλθέ ('Come!') in line 2 is from the same root.

ἦδη γὰρ σε ἤκουσα ὥς εἶ σοφός – ὥς may be used instead of ὅτι ('that') to introduce a dependent clause.

The shape of the sentence is characteristically Greek. Instead of saying 'I heard that you were wise', Greek prefers 'I heard you (σε – direct object) that you were wise'. An unofficial name for this is the 'lilies of the field' construction from the Sermon on the Mount:

Consider the lilies of the field, how they grow. (Matthew 6.28)

The translation from the King James Version of the Christian Bible given here reproduces the exact word order of the Greek:

καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν.

- 8 εἰπέ μοι, τίς εἶπε τοῦτο – 'Tell me, who said this?' The aorist of λέγω is εἶπον.
- 11 ἔδακε – the aorist of δάκνω, 'bite'. Note the subtle change of stem. Strepsiades uses a series of aorists in lines 11–16 to describe the steps in Socrates' scientific experiment. All forms are provided for you in the vocabulary at the bottom of the passage if and when you need them.
- 12 ἦρουν – second person singular of ἠρώμην, the second aorist of ἐρωτάω ('I ask'). Unusually, this active verb switches to the middle in the aorist tense.
- 29 τὰ μετέωρα – literally 'things up in the air', hence 'meteorology'.

Grammar

G&E, pp. 124–6: the second aorist.

Exercises

G&E, pp. 126, 6C–D: 1 and 2.

Vocabulary

Make sure you know the meaning of the words listed under 'Vocabulary check' (*G&E*, p. 124) and 'Vocabulary to be learnt' (*T&V*, p. 69).

Section 6D

Translating 6D

Read passage 6D (*T&V*, pp. 70–1) using the notes and vocabulary provided.

Reading notes for 6D

- 4 ἔλαθον ἑμαυτόν ... ἔχων – ‘I escaped my notice having ...’ or, in more natural English, ‘I didn’t realise that I had ...’.
- 6 εἰ μή τι ποιήσω – ‘unless I do something’. Note the Greek use of the future tense in this situation, which is arguably a more logical choice than the English present. The negative with εἰ is μή not οὐ.
- 6–7 δίδασκε οὖν με τὸν ἕτερον τῶν σῶν λόγων – διδάσκω is one of a small number of verbs that can take two direct objects, ‘I teach someone something’.
- 8 πότερον λέγεις; – λέγεις here is closer to the English word ‘mean’ than ‘say’.
- τὸν κρείττονα ἢ τὸν ἥττονα – Strepsiades still wishes to learn the skills needed to defeat a stronger argument with a weak one.
- 12 ὅ τι – an echo of τί in line 10. ‘What am I to do?’, ‘What?’.
- 28 ἔχεις τι; – ἔχω is equivalent to the English words ‘have’ and ‘hold’. This range of meaning permits Strepsiades’ comic misunderstanding in line 31.
- 38 κλέψω ἐν νυκτὶ τὴν σελήνην – a reference to causing a lunar eclipse, a feat traditionally ascribed to witches.
- 42 ἡ δὲ σελήνη – Each month of a lunar calendar starts with the appearance of the new moon. Interest payments were also due on this day, so no moon, no debt payments – at least according to Strepsiades’ logic.
- 45 ἀμαθῆ – the stem of the second aorist of μαυθάνω (ἐμαυθον) helps explain the adjective ἀ-μαθής: ‘unlearned’, ‘ignorant’.

Grammar

G&E, pp. 126–7: ‘What? Why?’; ‘Indirect speech’; and ‘Greek idioms: particles’.

When reviewing indirect speech, you might find it useful to refer back to the section on complex sentences in Section 2C of this Study Guide.

Exercises

There are no exercises in *G&E* for you to carry out in this section, but try the following exercise to help you draw together your knowledge of the four main tenses.

Grasping the tense system as a whole is important, but it takes time, and you should not expect to have everything at your fingertips just yet. Nevertheless, it is worth embarking on the process sooner rather than later. You will look at tenses as a whole when you study ‘principal parts’ in Section 9.

One method for learning the tenses together is to produce a ‘synopsis’ or ‘overview’ by taking a present form of a verb (e.g. παύει) and converting the present into the future, imperfect and aorist, like so:

present	future	imperfect	aorist
παύει	παύσει	ἔπαυε(ν)	ἔπαυσε(ν)

Exercise 21

Enter the future, imperfect and aorist equivalents of the present tense verbs in the first column. Change the tense only, *not* the person, number or voice.

present	future	imperfect	aorist
παύει			
παύεται			
πέμπει			
ἀκούει			
φιλεῖ			
λαμβάνει			
καταλαμβάνει			
γίνεται			

Online activity

There is a short online quiz connected with your work on Sections 6C–D of *Reading Greek*. You can access this at: <http://fass.open.ac.uk/classical-studies/reading-classical-greek>

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on p. 71 of *T&V*.

All the vocabulary you are asked to learn in Section 6 is collected together in the ‘Summary learning vocabulary for Section 6A–D’ on pp. 128–9 of *G&E*.

Now may also be a good time to make sure that any vocabulary lists you keep are up to date.

Sections 6A–D: summary

Checklist

- the aorist:
 - first aorists (ἔπαυσα, ἐπαυσάμην)
 - second aorists (ἔλαβον, ἐγενόμην)
 - aspect
- type 3h nouns: ὄφρῦς
- τί meaning ‘why?’ or ‘what?’
- more on indirect speech
- the ‘lilies of the field’ construction
- more Greek idioms: particles.

Section 7

Reading Greek 7A–H: Socrates and intellectual inquiry

Introduction

The ‘defence’ or ‘apology’ of Socrates: readings 7A–C

The model for readings 7A–C is the most celebrated legal speech of antiquity, the ‘defence’ or ‘apology’ of Socrates (ἀπολογία = ‘defence speech’), delivered by Socrates at his trial before an Athenian jury in 399 BCE. In this speech Socrates attempts to refute the charges of corrupting the young and believing in strange new gods, and to dispel any suggestion of ‘impiety’ (ἀσέβεια) on his part. Part of his defence is autobiographical, an attempt to present himself as a truth-seeker and an interrogator of anyone claiming knowledge or expertise, in particular the sophists who claimed the ability to teach others. Socrates traces the origins of his search for wisdom to a Delphic oracle which stated that no man is wiser than Socrates, a paradox because the supposedly wise Socrates was himself perplexed by the oracle’s meaning. This led him on a fruitless search for wisdom at the hands of self-proclaimed teachers and experts, at the end of which he concluded that his wisdom consisted of an awareness of how little he really knew: he was aware of his own ignorance, and to that extent he was truly wise.

The speech that the Reading Greek text is based on is the work of Socrates’ most gifted pupil, Plato – although it presumably reflects certain essential points in the original speech. Plato was one of the most admired writers of antiquity, and familiarity with his language and style provides an excellent basis for tackling passages of Greek prose.

Section 7 grammar: a look ahead

This section covers a number of grammatical points, the most important of which are:

- infinitives
- aorist participles
- comparative and superlative adjectives.

The checklist at the end of the section contains a complete list of all the grammatical points covered.

Section 7A

Translating 7A

Read passage 7A (T&V, p. 74) using the vocabulary and notes provided. Pay particular attention to any infinitive forms of the verbs such as παύειν, 'to stop', παύεσθαι, 'to stop (oneself)'.

Reading notes for 7A

- 1 ἐρωτῶσιν οὖν τινες – Socrates raises objections to his position in order to refute them, a standard rhetorical technique.

διαβάλλουσι – 'slander', 'falsely accuse', a common word in Athenian legal speeches. The term διάβολος ('slanderer') had an interesting afterlife in Christian literature as a translation of the Hebrew word 'Satan', hence the English words 'diabolical' and 'devil'.
- 3 οὐ βουλόμεθα διαβάλλειν σε – as in English, the verb 'I want' (βούλομαι) is regularly followed by the infinitive form of the verb ('I don't want to slander you'). διαβάλλειν is the present active infinitive, formed by adding -ειν to the verb stem (G&E, pp. 134–5).
- 4 διέβαλον – not διέβαλλον. Do you recognise the difference?
- 6 φανοῦμαι παῖζειν – 'I will appear to joke'. Make sure you understand the difference between φανοῦμαι and φαίνομαι.

οὐδὲν ἄλλο ἢ – 'nothing other than ...', a useful phrase for making a comparison.
- 8 εἰδέναι – the irregular infinitive of οἶδα.

παρέχεσθαι – a present middle infinitive formed by adding -εσθαι to the verb's stem.
- 8–9 τὸν θεὸν ἐν Δελφοῖς – a reference to Apollo, whose sanctuary was at Delphi in Central Greece.
- 10 ἀνάγκη ἐστὶ τὸν θεὸν λέγειν τὴν ἀλήθειαν – ἀνάγκη ἐστὶ ('it is necessary for the god to ...') followed by an accusative and infinitive expresses necessity or compulsion in Greek (G&E, pp. 135–6).
- 14 σοφώτερος ... σοφώτατος – this sentence contains both a comparative adjective (σοφώτερος, 'more wise/wiser') and a superlative (σοφώτατος, 'most wise/wisest') (G&E, pp. 136–8).

A comparative adjective is often found with ἤ ('wiser *than* ...') or a genitive of comparison. A superlative may appear with a noun in the genitive case ('wisest of ...') (G&E, p. 137).

- 14–15 τί οὖν ποιεῖν με δεῖ – 'what must I do'. δεῖ is used with an accusative and infinitive, like ἀνάγκη ἐστί in line 10 (G&E, pp. 135–6).
- 17 ἦει – 3rd person singular imperfect of εἶμι. The imperfect of εἶμι (G&E, pp. 138–9) is used as an imperfect of ἔρχομαι, 'I go'.
- 18 μὴ θορυβεῖτε – audience participation in the form of cheers and jeers was expected at an Athenian trial.
- 19 ἡ Πυθία – Apollo was known as 'Pythios' after slaying the serpent 'Python'. His priestess at Delphi was therefore known as 'the Pythia'.

ἀπεκρίνατο δ' ἡ Πυθία ὅτι οὐδεὶς ἐστὶ σοφώτερος – In indirect statement, Greek preserves the tense of the original statement: 'no one *is* wiser'. In English, however, the tense of an indirect statement must be shifted into the past when the tense of the main verb is also past – 'The Pythia responded that no one *was* wiser'. This important point is covered in G&E, pp. 126–7. It is a feature of English rather than Greek, and is sometimes known as 'backshift' (although the term is not used by G&E).

Grammar

G&E, pp. 134–6: present infinitive and verbs taking infinitive constructions.

Exercises

G&E, pp. 135–6, 7A–C: 1 and 2.

Vocabulary

Make sure you know the meaning of the words listed under 'Vocabulary check' (G&E, p. 134) and 'Vocabulary to be learnt' (T&V, p. 75).

Section 7B

Translating 7B

Read passage 7B (T&V, p. 76) using the vocabulary and notes provided.

Reading notes for 7B

- 1 ἐλογιζόμεν – imperfect because the ‘reckoning’ is presented as a process which took place over a period of time. In English, it would be more natural here to say ‘I reckoned’ rather than ‘I was reckoning’.

τί ποτε – stronger than τί on its own: ‘What on earth ...?’
- 2 λέγων ὥς – indirect statements may be introduced by ὥς as well as ὅτι. ὥς often implies a doubt on the part of the writer as to the truth of the statement.
- 5 πολὺν μὲν χρόνον – ‘for a long time’; the accusative of duration of time is covered later in the coursebooks (G&E, p. 181). In reading 5A you encountered ὅλην τὴν νύκτα (‘for the whole night’) and ὀλίγον ... τινα χρόνον (‘for a short time’).

ἐπὶ ζήτησιν ἐτραπόμην – ‘I turned to seeking ...’ Middle, because the subject is, in effect, turning *himself* in a particular direction.
- 7 ἐδόκει ... σοφὸς εἶναι ... – ‘he seemed/considered himself to be wise’. You will meet the infinitive of εἶμι repeatedly.
- 8 ὅτι can introduce both indirect speech (‘I said that ...’), and, rather oddly from the standpoint of English, a direct quotation. In the second case, you should omit the word ‘that’ from any English translation.
- 10 ᾤμην – the 1st person singular imperfect middle of οἶμαι, ‘I think’. The form is regular; when a verb begins with οἰ-, the o lengthens to ω and the iota is written subscript: ω- (G&E, p. 94).

ἔδοξε γε σοφὸς εἶναι, οὐκ ᾧν – ‘He considered himself to be wise, although he wasn’t’; literally, ‘He considered himself to be wise, not being [wise]’. The ‘concessive’ use of the participle meaning ‘although’ is common throughout this passage.

ἐπειρώμην – from πειράομαι, ‘I try’.
- 10–11 ἀποφαίνειν αὐτὸν δοκοῦντα σοφὸν εἶναι – ‘to reveal him considering himself to be’, or, in more natural English, ‘to reveal *that* he considered himself to be ...’.

- 12 ὅτι ... – again introduces *direct* speech, as at line 8.
- 16 νῆ τὸν κύνα – ‘by the dog!’, a typical Socratic oath.
- 19–20 ποιοῦσιν οἱ ποιηταὶ τὰ ποιήματα – all the nouns and verbs here originate from the same root (ποι-), which implies ‘making’ or ‘creating’ and underlies the English word ‘poet’. English tends to avoid verbal ‘jingles’ of this sort.
- 21–2 τούς δὲ λόγους τούτους οὐκ ἴσασιν ὅ τι νοοῦσιν – ‘They do not know these words, what they mean’, i.e. ‘They do not know what these words mean.’ Again, the ‘lilies of the field’ construction (see notes to line 7 of reading 6C).

Grammar

G&E, pp. 136–8: comparative and superlative adjectives.

Exercises

G&E, pp. 138, 7A–C: 3 and 4.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on p. 77 of *T&V*.

Section 7C

Translating 7C

Read passage 7C (T&V, p. 78) using the vocabulary and notes provided.

Reading notes for 7C

- 1 ἤδη γὰρ ὅτι οὐδὲν οἶδα – ‘for I knew that I knew nothing’. Try not to muddle ἤδη (‘I knew’) with ἤδη (‘already’). For the irregular past tense of οἶδα see G&E, p. 146.

Since the tense of the main verb is past (ἤδη), the tense of the verb in the indirect statement must undergo ‘backshift’ in any English translation (‘I knew that I *knew* nothing’). Compare reading 7A, line 19, and G&E, pp. 126–7.

- 4 ἐφαίνοντο ... πάσχοντες – you should take these two words together.
- 9–10 εὗρίσκουσι πολὺ πλῆθος τῶν δοκοῦντων μὲν τι εἰδέναι, εἰδότων δ’ ὀλίγα ἢ οὐδέν. – ‘They find a great number of those who ...’. The genitives (τῶν δοκοῦντων ... εἰδότων) are dependent on πλῆθος. μὲν and δέ draw a contrast between people’s high opinion of their own knowledge and the limited amount they actually know.
- 11 Σωκράτης τίς ἐστι – the enclitic (G&E, p. 30) ἐστι has thrown its accent back onto τις, which should not be understood as a question word (note the absence of any question mark).
- 12 διαφθείρει τοὺς νέους – ‘corrupts the young’. This was one of the charges brought against Socrates at his trial.
- 13–14 ἔχουσι μὲν οὐδὲν λέγειν ἐκεῖνοι – ἔχω with an infinitive is equivalent to ‘be able to’, ‘can’.
- 15 διδάσκει Σωκράτης ... θεοὺς μὴ νομίζειν – Socrates was accused of not believing in ‘the gods of the city’, i.e. the traditional gods, and introducing ‘new gods’.

μὴ νομίζειν – the negative with the infinitive is nearly always μὴ (for an important exception which falls outside the scope of the early sections of your studies for now, see G&E, pp. 247–8 ‘Indirect speech using the infinitive’).

Grammar

G&E, pp. 138–9: past of εἶμι ‘I shall go’.

Exercises

G&E, pp. 139, 7A–C: 5.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’ on p. 78 of *T&V*.

All the vocabulary you are asked to learn in Sections 7A–C is collected together in the summary learning vocabulary on p. 139 of *G&E*.

Section 7D

Philosophical dialogue

The techniques of argument pioneered by the sophists aroused suspicion amongst traditionalists because they could be used for subversive or frivolous ends. The extract presented in 7D–E describes the discomfort of one young man at the hands of the sophist Euthydemus (who gave his name to the Platonic dialogue *Euthydemus* on which the passage is based). Although there is some humour in Plato's description of Euthydemus' question-and-answer session, the reader is left in no doubt about the potential for misusing the new teaching, especially in the hands of an unscrupulous practitioner.

Before you embark on the reading, it is worth briefly reviewing some of the typical linguistic features of philosophical dialogue, many of which you have met in earlier readings.

- A range of words and phrases introducing direct speech, e.g. 'he/she said' (εἶπεν, ἔφη, ἢ δ' ὅς) or 'I said' (ἦν δ' ἐγώ, ἔην).
- Questions introduced by question words such as ἄρα or διὰ τί.
- Expressions of agreement – πάνυ γε ('certainly'), ὁμολογέω ('I agree'), ἀληθῆ λέγεις ('you speak the truth'), or more tentative phrases such as δοκεῖ μοι ('it seems so to me').
- Expressions of disagreement like οὐ μὰ Δία.
- The careful use of particles to mark the stages in an argument, for instance:
 - to draw an inference – οὖν ('therefore'), ἄρα ('then')
 - to make an objection – ἀλλά
 - to agree with and build upon what has just been said – γάρ
 - to mark a new stage in the argument – εἰεν, ('all right, then!').

This list is no more than a starting point, but it captures some of the essentials of philosophical dialogue. Whenever you tackle a new type of passage, it is always useful to consider any special features that differentiate it from the Greek you have already read – perhaps new vocabulary (e.g. comic insults or legal terminology); a different tone of voice (formal or informal); a preference for certain constructions (e.g. subordinate clauses or indirect statement); an unfamiliar historical context (not necessarily classical); a different set of literary conventions (a play, for instance, will operate on different assumptions from a work of history); and so on. Although the Greek you have learnt can be applied to the reading of any text, each author or work will also have a distinctive 'fingerprint', which might initially raise some new issues for you, but will at the same time help you to extend your own range as a reader of Greek.

Translating 7D

Read passage 7D (*T&V*, pp. 79–80) using the vocabulary and notes provided. Look out for examples of first aorist participles, which are pointed out for you in the notes and vocabulary. You might find it helpful to take a brief look at the forms in *G&E*, pp. 142–3, and to read the section on translating aorist participles on p. 145.

- 1 τὸ Λύκειον – Platonic dialogues, though fictional, typically start with some realistic scene-setting. The Lykeion (or ‘Lyceum’), named after a nearby shrine of Apollo Lykeios, was a wooded area on the eastern side of Athens, which was subsequently the location of the philosophical school of Aristotle (384–22 BCE). It is included in the sketch plan of Athens on p. 92 of *T&V*.
- 2–3 οἷσθα σύ γε ἀμφοτέρους τοὺς ἄνδρας, ὅτι ... – again the ‘lilies of the valley’ construction (see note to line 7 of passage 6C).
- 5 ἦν δ’ ἐγώ – ‘I said’. The verb ἦμί had all but died out by the fifth century BCE, except in a few fossilised phrases such as ἦν δ’ ἐγώ (‘I said’) and ἦ δ’ ὅς (‘he said’, line 7). Note the position of these phrases *within* the direct speech rather than in front of it.
- 7 ἦ δ’ ὅς – see note on line 5.
- 14 ἔφην ἐγώ – ‘I said’, imperfect tense of φημί. Like ἦν δ’ ἐγώ and ἦ δ’ ὅς, the phrase is inserted within the direct speech.
- 17 ἀκούσας – aorist participle, masculine singular nominative, ‘having heard’ or ‘upon hearing’ (*G&E*, pp. 142–5). Note that aorist participles have no augment.
- 21–2 πότεροί εἰσιν οἱ μανθάνοντες, οἱ σοφοὶ ἢ οἱ ἀμαθεῖς; – the central question of this stretch of dialogue. Euthydemus and Dionysodoros will elicit an answer from Cleinias, and force him to contradict himself.
- 24 ἠρυθρίασεν – from ἠρυθρίαω, ‘to blush’ (ἠρυθρός being the colour red).
- 27 γελάσας – aorist participle, ‘on laughing’, ‘with a laugh’. γελάω shows a slight irregularity in the aorist tense by retaining its alpha (ἐγέλασα) instead of switching to the more regular eta (e.g. ἐτίμησα).

Grammar

G&E, pp. 142–6: aorist participles; participles and aspect.

Exercises

G&E, p. 146, 7D–F: 2 and 3.

Vocabulary

Make sure you know the meaning of the words listed under ‘Vocabulary check’ (*G&E*, p. 142) and ‘Vocabulary to be learnt’ (*T&V*, p. 80).

Sections 7E and 7F

Translating 7E and 7F

These two short readings should be taken together: read passages 7E and 7F (*T&V*, pp. 81–2) using the vocabulary and notes provided.

Reading notes for 7E

- 1 ἔφη – 3rd person singular past tense of φημί and one of the most frequently used words in Greek.
- 2 ἄλλος τις – the standard Greek expression for ‘someone else’.
- 6 ἦσθε – 2nd person plural past tense of οἶδα (*G&E*, p. 146).

Reading notes for 7F

- 2 ἐπήνεσαν – from ἐπαινέω, ‘I praise’.

σφαῖρα – ‘ball’ (compare the English ‘sphere’). The metaphor of a game of ‘catch’ is appropriate to the playful nature of Euthydemus’ and Dionysodoros’ use of philosophical argument.
- 4–5 πότεροι μανθάνουσι τοὺς λόγους, οἱ σοφοὶ ἢ οἱ ἀμαθεῖς; –
Dionysodoros repeats the central question, but this time the young Cleinias is forced to contradict his first answer.

Grammar

G&E, pp. 146–7: the past tenses of οἶδα, and φημί (it is worth reviewing the past tense of οἶδα alongside the past tenses of εἰμί and εἶμι: *G&E*, p. 98 and p. 139); more on the complement.

Exercises

G&E, pp. 147, 7D–F: 4.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’, listed on p. 81 and p. 82 of *T&V*.

All the vocabulary you are asked to learn in Sections 7D–F is collected together in the summary learning vocabulary on p. 148 of *G&E*.

Section 7G

Sentence structure: complex sentences and participles

The next two readings are typical of narrative prose in that they contain examples of longer sentences. A brief recap of sentence structure at this point should therefore be useful, especially in relation to participles which are one of the most characteristic devices in Greek for building complex sentences.

Let us start with a familiar ‘subject + verb + direct object’ sentence and see how it can be progressively expanded through the use of participles.

- 1 The Greeks chased the Amazons.
- 2 The Greeks, having conquered (νικήσαντες) in battle, chased the Amazons.
- 3 The Greeks, having fought (μαχεσάμενοι) and conquered (νικήσαντες) in battle, chased the Amazons, wishing (βουλόμενοι) to drive them from Greece and hoping (ἐλπίζοντες) they would never return.

Despite the increased length and complexity of the last sentence, the basic elements of the main clause remain the same, and the clause still belongs to the ‘subject + verb + direct object’ pattern encountered repeatedly since the beginning of your studies. The same techniques used in earlier readings apply. Start with the expectation of a subject, a verb and, optionally, a direct object, and hang onto them if and when they arrive! At this point you might find it helpful to review the advice on reading habits in Section 1G of this Study Guide.

To help you with more complex sentences, we have included an activity on sentence structure in this section. You should do this after translating the passage.

Translating 7G

Read passage 7G (T&V, pp. 82–4) using the vocabulary and notes provided.

Reading notes for 7G

- 1 ὅτε – picked up by τότε δή ... – ‘(At the time) when ..., then...’.
εἰσπεσόντες – a second aorist participle, as indicated by the second aorist stem (the aorist of εἰσπίπτω is εἰσέπεσον). The endings of second aorist participles are the same as those of present participles (G&E, pp. 151–2).
- 2 νικήσαντες δέ – the subject is not stated, but should be clear from ἐνίκησαν in the previous sentence. Gender rules out αἱ Ἀμάζονες.

- 3 λαβόντες – another second aorist participle. Again note the change of stem and the *present* ending.
- 5 ἰδοῦσαι τοὺς ἄνδρας οὐ φυλάττοντας – ‘Seeing the men not guarding them’, i.e., ‘Seeing *that* the men were not guarding them.’ Verbs of knowing and perceiving in Greek may be followed by a participle where English uses a ‘that’ clause. There are other examples on lines 11–12 and 18–19 after the verbs γινώσκω and μανθάνω. You have now met two methods for expressing ‘indirect statements’:

λέγει ὅτι οἱ ἄνδρες οὐ φεύγουσι.

He says that the men are not fleeing.

ὁρᾷ τοὺς ἄνδρας οὐ φεύγοντας.

He sees that the men are not fleeing.

ἀπέκτειναν – 3rd person plural aorist active of ἀποκτείνω, ‘I kill’.

- 8 εἰς τὴν τῶν Σκυθῶν γῆν – the Scythians of north-eastern Europe and Russia represented the edge of the known world for the Greeks.
- 8–9 ἀφικόμεναι ... ἀποβᾶσαι ... λαβοῦσαι ... – a complex sentence containing a series of participles modifying the (implied) subject of the main clause.
- 14 ἑαυτῶν – ‘of themselves’, i.e. ‘their own’. The reflexive pronouns like ‘himself/themselves’ are used to refer back to the subject of the sentence (G&E, pp. 153–5).
- 14–15 κελεύοντες μάχεσθαι μὲν μή, ἔπεσθαι δέ – as in English, a verb of ordering can be followed by an infinitive (‘I order you to ...’). The negative, as usually with infinitives, is μή. This construction is known as an indirect command.

Exercise 22

- 1 Identify the subject, verb and direct object (if one exists) of the main clauses in the two extracts below – which have been slightly modified from reading 7G.

οἱ δὲ Σκύθαι, οὐ γινώσκοντες τὴν φωνήν, καὶ ἄνδρας νομιζόντες τὰς Ἀμαζόνας, ἐμπεσόντες καὶ μαχεσάμενοι τοὺς νεκροὺς ἀνεῖλον. (9–11)

γνόντες δὲ ταῦτα, καὶ οὐ βουλόμενοι ἀποκτείνειν ἔτι, ἀλλὰ ἐξ αὐτῶν παιδοποιεῖσθαι, οἱ Σκύθαι τοὺς ἑαυτῶν νεανίσκους ἀπέπεμψαν εἰς αὐτάς, κελεύοντες μάχεσθαι μὲν μή, ἔπεσθαι δὲ καὶ στρατοπεδεύεσθαι πλησίον τῶν Ἀμαζόνων. (13–15).

- 2 Now highlight any participles.

Grammar

G&E, pp. 151–3: second (or strong) aorist participles. Remember there is no difference in meaning between a first and a second aorist, just a difference in form.

Exercises

G&E, pp.152–3, 7G–H: 1 and 2.

Vocabulary

Make sure you know the meaning of the words listed under ‘Vocabulary check’ (*G&E*, p. 151) and ‘Vocabulary to be learnt’ (*T&V*, p. 85).

Section 7H

Translating 7H

Read passage 7H (*T&V*, p. 86) using the vocabulary and notes provided.

Reading notes for 7H

- 2 ἐδύνατο – δύναμαι + infinitive = ‘I can’, ‘I am able to’.
- 3 εἰς τὸ αὐτὸ χωρίον – ‘to the same place’. Standing between the article and its noun, αὐτός, αὐτή, αὐτό means ‘the same’ (*G&E*, p. 155).
- 2–4 ἐκέλευε ... σημαίνουσα ὅτι αὐτὴ ... ποιήσει καὶ ... ἄξει – As usual, Greek preserves the tense of the original statement or thought in indirect statement (‘giving a sign that she herself will ...’). In English, ‘will’ becomes ‘would’ through ‘backshift’ if the main verb (here ἐκέλευε) is in a past tense (see 7A line 19, and *G&E*, pp. 126–7).
- αὐτή – ‘herself’ (*not* ‘she’) agreeing with the (implied) subject, ‘the Amazon’ (*G&E*, pp. 153–5). Distinguish between:
- ἡ Ἀμαζών αὐτή (or αὐτὴ ἡ Ἀμαζών) – ‘the Amazon herself’
- ἡ αὐτὴ Ἀμαζών – ‘the same Amazon’
- αὐτόν, αὐτήν, αὐτό – used as a pronoun (‘him/her/it’) in all cases *except* the nominative
- ἄξει – from ἄγω, but which tense?
- 8 ἐποίουν τὸ αὐτὸ καὶ αὐτοί – untranslatable if you take καί as ‘and’!
- 13 αἱ δὲ ... – ‘But the Amazons ...’. The definite article + δέ indicates a change of subject from the previous sentence.
- 18 ἐλθόντας ... δεῖ ὑμᾶς ἀπολαγχάνειν – Note the characteristically Greek use of a participle. English says ‘You must do x and y’, Greek ‘You must, having done x, do y’.
- 24 τὸν Τάναιν ποταμόν ... – The Tanais (the river Don), running from south of Moscow to the Black Sea, was regarded by the Greeks as the boundary between Europe and Asia.

Grammar

G&E, pp. 153–6: ‘Pronoun/adjective: αὐτ-ός, -ή, -ό’ and the verb δύναμαι (‘I am able’, ‘I can’).

Exercises

G&E, p. 155, 7G–H: 3.

Optional: G&E, p. 155, 7G–H: 4.

Online activity

There is a short online quiz connected with your work on Sections 7A–H of *Reading Greek*. You can access this at: <http://fass.open.ac.uk/classical-studies/reading-classical-greek>

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’, listed on p. 87 of *T&V*.

All the vocabulary you are asked to learn in Sections 7G–H is collected together in the summary learning vocabulary on p. 156 of *G&E*.

Now may also be a good time to make sure that any vocabulary lists you keep are up to date.

Sections 7A–H: summary

Checklist

- present infinitives
 - active and middle: παύειν, παύεσθαι
 - irregular: εἶναι, ἰέναι, εἰδέναι
 - verbs taking infinitives (e.g. βούλομαι, δεῖ, δοκέω, δύναμαι etc.)
- aorist participles
 - first aorist: παύσας, παυσάμενος
 - second aorist: λαβών, γενόμενος
 - aspect in participles
- comparative and superlative adjectives, regular and irregular
- the past tenses of εἶμι ('I will go') and οἶδα ('I know')
- φημί ('I say') and δύναμαι ('I can', I am able to')
- the pronouns αὐτός, ὁ αὐτός, αὐτόν: ἐμαυτόν, σεαυτόν, ἑαυτόν/αὐτόν
- indirect statement
 - 'backshift' (7A line 19 and *G&E*, pp. 126–7)
 - verbs of knowing and perceiving followed by a participle (reading 7G, lines 5, 11–12, 18–19).

Section 8

Reading Greek 8A–C: Aristophanes' *Birds* **and visions of Utopia**

Introduction

Section 8 comprises a loose adaptation of Aristophanes' comedy *Birds*, first produced in Athens in 414 BCE.

Activity

As an introduction to Section 8, please read the English text on p. 89 of *T&V*.

Section 8 grammar: a look ahead

The major new points covered in this section are:

- the genitive case
- the optative mood.

A complete list of learning points can be found in the checklist at the end of this section.

Section 8A

Translating 8A

Read passage 8A (T&V, pp. 90–2) using the vocabulary and notes provided. Pay particular attention to the different uses of the genitive case (the ‘of’ case, although other meanings are also possible).

Reading notes for 8A

- 4 ἀπιόντα – ‘going away’. The iota shows that the participle must be from εἶμι (‘I shall go’) rather than εἰμί (‘I am’). Note that the participle of εἶμι is used like a present participle, without any special future sense.

μετὰ τοῦ ῥαψωδοῦ – μετὰ + the genitive case = ‘with’, ‘in the company of’.

κατιδών – masculine singular aorist participle of καθοράω.

- 5 ὡς τὸν Δικαιοπόλιν – ὡς with the names of people in the accusative case is a preposition meaning ‘to the house of’ or ‘to’. For the various meanings of this small but important word, check its entry in the total vocabulary (G&E, p. 517).

- 7 αἵτιος ... τῆς βοῆς ἐκείνης – αἵτιος + genitive = ‘responsible for ...’. (G&E, p. 164).

- 8 λαμβάνεται τοῦ ἱματίου – compare λαμβάνεται δὲ τοῦ βωμοῦ (‘grasps the altar’) in 4D. Verbs that take a genitive case are listed on p. 164 of G&E.

- 11 τίς ὧν ... – Section 6A, line 5 contained a similar use of τίς + participle.

τίς ὧν σὺ τοῦτο ἐποίησας;

‘You did this being whom?’

i.e. ‘Who are you that you did this?’

‘Who are you to have done this?’

- 15 ὁ τοῦ Πολεμάρχου – ‘The (son) of Polemarchos’.

- 16 αὐτός – emphatic: ‘he *himself*’. Although αὐτός, -ή, -όν is used as a third person pronoun in the accusative, genitive and dative cases (‘him’, ‘of him’, ‘to/for him’), in the nominative it *never* means ‘he/she/it’ (G&E, pp. 153–5).

- 20 περιμενοῦμεν – not to be confused with the present tense περιμένομεν.

- 23 ποῖ δὲ καὶ πόθεν; – the missing verb of motion can easily be supplied.
- 24 πρὸς τὴν ἐκκλησίαν – the assembly of adult male citizens was the main decision making body in Athens. ἐκκλησία (from ἐκκαλέω ‘to summon’) was later used to mean ‘church’, hence ‘ecclesiastical’.
- 25 κυρία ἐκκλησία – a ‘sovereign assembly’ transacted a wider range of business than an ordinary meeting of the assembly. κύριος subsequently became the Christian word for ‘Lord’, as in *Kyrie eleison* (‘Lord, have mercy’).
- 29 ἀνιστάμεθα – ἀνίσταμαι (‘leave’, ‘emigrate’) conjugates like δύναμαι.
- 30 λέγοιτε ἄν – present optative (note the characteristic -οι diphthong). With ἄν the optative is equivalent to the English ‘would’. It is less direct than the indicative and can be a mark of politeness. Here it expresses a polite request: ‘You would tell me’, i.e. ‘Won’t you tell me?’ (*G&E*, p. 169).
- 32 λέγοιμι ἄν – Euelpides maintains the level of politeness by replying with the optative plus ἄν.
- ἀπράγμονα – πράγματα can be ‘troubles’ as well as ‘things’ or ‘affairs’, so ἀπράγμων can mean ‘untroubled’ as well as ‘not busy’.

Grammar

G&E, pp. 160–5: the genitive case.

The table of noun and adjective endings (*G&E*, pp.160–1) might seem daunting, but you should bear in mind that in two pages it covers all the noun and adjective endings you need to know for now.

Exercises

G&E, pp.162–3, 8A–C: 1–4 and 10.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’, listed on p. 93 of *T&V*.

Section 8B

Translating 8B

Read passage 8B (T&V, p. 94) using the vocabulary and notes provided. Again, note the various uses of the genitive case.

Reading notes for 8B

- 1 μείζονα – μείζων ('greater') is the irregular comparative of μέγας ('great'). The superlative 'greatest' (μέγιστος, -η, -ον) is used in line 3.

ἢ could be 'or' or 'than'. The presence of a comparative adjective (μείζονα) should help you to decide.
- 4–5 εὐδαιμονεστέραν ... εὐδαιμονεστέρα ... εὐδαιμονέσταται – the comparative and superlative forms of the type 3 adjective εὐδαίμων.
- 9–10 τί παθόντες ἢ τί βουλόμενοι ἐκ τῆς πόλεως ἀπέρχεσθε; – 'On experiencing what or wanting what are you running away?', i.e. 'What happened to you or what do you want that makes you leave the city?' (G&E, p. 170).
- 12 βαρέως ... φέρομεν – 'take badly', literally 'bear heavily'. The adjective βαρύς, -εῖα, -ύ was used in Section 4B, line 3 to describe the weight of a corpse.
- 13 τὰ δικαστήρια – the courts are often the butt of Aristophanic jokes. A δικαστήριον is a place where justice (δίκη) occurs, just as a φροντιστήριον in *Clouds* is a place where thinking happens.
- 16–17 κατεψηφίσαντο ἡμῶν – καταψηφίζομαι means 'condemn', with the person condemned being placed in the genitive case. A ψῆφος is a 'pebble' used to cast a vote (compare English 'psephology').
- 17 τῶν μαρτύρων – not 'martyrs', but 'witnesses'. A Christian martyr was a 'witness to God'.
- 28 οἱ ῥήτορες – literally 'speakers', but also 'politicians', whose success in democratic Athens rested upon their powers of persuasion in the Assembly.
- 31 τῆς τόλμης – τόλμα can be a virtue ('courage', 'daring') or a vice ('brazenness', 'recklessness'). Use the context to decide which.

Grammar

G&E, pp. 165–7: alternative comparative forms, the comparative of type 3 adjectives like εὐφροδων, and the optative mood (§183). In conjunction with comparatives, you should also review the two methods of making a comparison (*G&E*, pp. 164–5 (§180(e))).

You should also look at the formation of the optative: *G&E*, pp. 167–9 (§184–5) and the section on ‘ἄν + optative’ (§186 on p. 169).

Exercises

G&E, pp. 166–8, 8A–C: 12, 13 and 14.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’, listed on p. 95 of *T&V*.

Section 8C

Translating 8C

Read passage 8C (T&V, p. 96–7) using the vocabulary and notes provided.

Reading notes for 8C

- 3 δεξιότατος – the superlative form of δεξιός ‘clever’, which literally means ‘right-handed’, but can also refer to mental adroitness.
- 7 ὥς φασίν – ‘so they say’.
- 12 ἀπέθανε – second aorist of ἀποθνήσκω, ‘I die’.
- 13 βελτίους – an alternative form of βελτίονας and βελτίονες (‘better’). Likewise χείρους (‘worse’) in line 15 is an alternative form of χείρωνες, χείρωνας (G&E, p. 166).
- 16 κλοπὴν κατεψηφίσαντο αὐτοῦ – in Greek, you condemn a person (genitive case) on a charge of something (accusative case).

Pericles was suspended from his post as general (στρατηγός) in 430 BCE, and required to submit his accounts, which misbalanced by five talents. The trial was a political move by his opponents, and Pericles was re-elected the following year, although he died of the plague soon after.

- 20 τὸ τῆς πόλεως ἀγαθόν – ‘the good of the city’. The article + neuter singular adjective forms an abstract noun. Greek philosophers made particular use of this device to discuss abstract concepts (e.g. τὸ καλόν – ‘the beautiful’, ‘beauty’).
- 33 ἐτοῖμος ὦν βοᾶν – as in English, the adjective ‘ready’ may be followed by an infinitive: ‘ready to ...’.
- 34 τὸν ἄλλο τι πλὴν περὶ εἰρήνης λέγοντα – these words form a single unit, consisting of τὸν ... λέγοντα, with material sandwiched in between: ‘The one who says ...’

In the second edition of *Reading Greek* the line numbers are wrong at this point: alternative versions are given below.

- 37/42 ποιοῖν – optative. Note the unusual optative endings of contracted verbs in the active singular. ποιοῖν, ποιοίης, ποιοίη; but παύοιμι, παύοις, παύοι (G&E, 167–8).

39–40/44–5 ἄληθῃ ἐποίησεν ὁ ποιητὴς ὁ ποιήσας – another verbal repetition of the sort which English tends to avoid. The root ποι- signifies ‘making’ or ‘creating’.

41/46 θεῶν ἐν γούνασι – ‘in the knees of the gods’, i.e. ‘in the lap of the gods’. This line is spoken by Athena in the *Odyssey* to describe the possibility of Odysseus’ return (1.267).

43–4/48–9 These lines are from the Homeric *Hymn to Demeter* (216–7). The word order is freer than in prose. καί and περ should be taken together as καίπερ (‘although’); ἐπί goes with αὐχένι (‘upon our neck’).

Grammar

G&E, pp. 169–70: ἄν + optative; the verb ἀνίσταμαι (which conjugates like δύναμαι); and Greek idioms.

Exercises

Try some of the summary exercises for Section 8, especially B/C 2, 3 and 4 (*G&E*, pp. 173–4)

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’, listed on p. 98 of *T&V*.

All the vocabulary you are asked to learn in Sections 8A–C is collected together in the summary learning vocabulary on pp. 171–2 of *G&E*.

Now may also be a good time to make sure that any vocabulary lists you keep are up to date.

Sections 8A–C: summary

Checklist

- the genitive case and its uses
- the optative mood
 - the present optative, active and middle: παύοιμι, παυοίμην
 - polite requests with ἄν
- more comparatives and superlatives
 - type 3 adjectives: εὐφρων, εὐφρονέστερος, εὐφρονέστατος
 - alternative comparative forms of ἀγαθός and κακός
 - two methods of expressing a comparison (*G&E*, pp. 164–5):

Σωκράτης σοφώτερός ἐστι τούτου τοῦ ἀνθρώπου

Σωκράτης σοφώτερός ἐστι ἢ οὗτος ὁ ἄνθρωπος
- τί + participle
- another -μαι verb: ἀνίσταμαι.

Section 9

Reading Greek 9A–J Aristophanes' Wasps

Introduction

The readings in Section 9 are adapted from Aristophanes' *Wasps*, which was first produced in Athens in 422 BCE. The text on p. 99 of *T&V* will give you an introduction to the themes of this section.

Section 9 grammar: a look ahead

This section gathers together a rather large number of smallish grammatical points. All of them are useful, but you should make learning the following forms a priority:

- the dative case
- principle parts
- more aorist forms.

A complete list of learning points can be found at the end of this section.

Section 9A

The dative case: animate nouns

The dative is commonly used to indicate an *indirect object*, i.e. the person *to* or *for* whom the subject does something. The indirect object is usually found with verbs of *saying* or *giving*.

λέγε μοι τοῦτο.

Tell this to me. (Tell me this.)

Note that indirect objects tend to be *animate*, i.e. living things, because the recipient of a gift or a speech, for obvious reasons, tends to be a sentient being. Thus τῷ Σωκράτει would be a strong candidate for an indirect object (perhaps someone is giving something *to Socrates*); τῇ σοφίᾳ, on the other hand, is less likely, unless ‘wisdom’ itself is being personified by the author, i.e. treated as if it were a person (or a goddess).

This distinction between animate and inanimate nouns can be a useful guide when determining how a dative case is being used.

Translating 9A

Read passage 9A (T&V, p. 100) using the vocabulary and notes provided. Pay particular attention to any examples of the dative case (the ‘to’ or ‘for’ case, although it has other meanings as well).

Reading notes for 9A

1–2 διαλέγονται ... ἀλλήλοις, ... τοῖς θεαταῖς – in Greek, the person you converse with may be in the dative case.

11 βοῇ χρῶμαι – χρᾶομαι (‘use’, ‘employ’) is one of a number of Greek verbs that take a dative case where English would lead you to expect an accusative (G&E, p. 180).

14–15 ἀλλὰ λέγοιμ’ ἄν τί κακοδαίμονι ἀνθρώπῳ ὄντι, καὶ δυστυχεῖ – a series of datives dependent on σοι.

τί σοι – the enclitic σοι (G&E, p. 30) has thrown its accent back onto the word τι, which should be taken as the indefinite τι rather than the question word τί (note the absence of a question mark).

20 οὗτοι – ‘these people *here*’, i.e. the audience. The iota intensifies the demonstrative force of οὗτος.

κάτειπε – second aorist imperative of καταλέγω (aorist κατεῖπον). The aorist imperative indicates aspect rather than time,

i.e. the action is thought of as a one-off event rather than a process (G&E, pp. 189–91).

- 21 πολλοῖς δὴ οὖσιν – οὔσιν is masculine dative plural of the participle ὤν. Stems in -οντ become -ουσιν in the dative plural (G&E, p. 178).

Grammar

G&E, pp. 176–81: the dative case. Pay special attention to:

- the dative plurals of type 3 nouns and adjectives, especially participles (παύουσι(ν)) which can easily be confused with 3rd person plural indicatives (since they look exactly the same). There will be more instances of these in subsequent readings.
- the various uses of the dative listed on pp. 179–80.

Exercises

G&E, p. 178–9, 9A–E: 1–5.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’, listed on p. 101 of T&V.

Section 9B

Translating 9B

Read passage 9B (*T&V*, p. 101) using the vocabulary and notes provided.

Reading notes for 9B

- 1 ἔστιν γὰρ ἡμῖν δεσπότης ἐκείνοσί – ‘There is to us a master, that man’, i.e. ‘That man is our master’. The dative with ἐστί expresses the idea of possession (*G&E*, p. 180).
- 4 τῷ δεσπότῃ πατήρ ἐστι πάνυ γέρον – again, the dative with ἐστί, here best represented in English by the verb ‘have’: ‘The master has ...’.
- 5 κελεύοντι δὲ ἐπιθόμεθα – literally, ‘we obeyed [him] ordering’. πείθομαι takes a dative case.
- 6 ἔγνω – ‘he realised’, 3rd person singular aorist of γινώσκω. These unusual ‘root’ aorists, formed by reducing the verb to its root (-γνο), will be introduced later (*G&E*, pp. 200–1).
- 9 ἀποκρίνεσθε ἡμῖν ἐρωτῶσιν – ἐρωτῶσιν could be 3rd person singular present active indicative (‘they ask’) or dative plural masculine/neuter participle (‘asking’). The presence of ἡμῖν strongly suggests the latter. Literally, ‘You answer us asking’.
- 16–17 νομίζει τὸν πατέρα εἶναι – ‘Considers his father to be ...’. Equally acceptable in English would be ‘Considers that his father is ...’
- 18 καταπύγων – ‘bugger’. This insult, also found in ancient graffiti, may be a comment on a person’s insatiable sexual appetite rather than their homosexuality.

Grammar

Continue reviewing the dative case: *G&E*, pp. 176–81.

Exercises

G&E, p. 179, 9A–E: 6–10.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’, listed on p. 102 of *T&V*.

Section 9C

The dative case: inanimate nouns

You saw earlier that an *inanimate* noun in the dative case was unlikely to represent an indirect object. Of the various possible uses of the dative, these two are especially common with inanimate nouns:

- 1 The dative indicates the *means or instrument* with which something is done:

φυλάττομεν τὸν γέροντα τοῖς δικτύοις.

We guard the old man with the nets.

ἔβαλλέ με λίθοις.

He hit me with stones.

- 2 The dative indicates the *manner* in which a thing is done:

πολλῇ σπουδῇ

with much enthusiasm

Translating 9C

Read passage 9C (T&V, pp. 102–3) using the vocabulary and notes provided.

Reading notes for 9C

- 1 ἐξευρήσετε – clue: the future of εὕρισκω is εὕρήσω.
- 3 φιληλιαστής – ‘law-court lover’. In the fifth century the collective name for all the Athenian law courts was the Eliaia (ἡλιαία).
- 4–5 τῆς μὲν ἡμέρας ... τῆς δὲ νυκτός – ‘during the day ... during the night ...’. The genitive case expresses time *within which* (G&E, p. 181).
- 5 ὀνειροπολῶν δίκας – in Greek, the verb ‘dream’ can take a direct object.
- 7 Κῆμος καλός – κῆμος is the ‘funnel’ into which votes were cast. ‘Ballot box’, although not a literal translation, would convey the spirit of the Greek. The old man’s attitude to the courts is described in terms appropriate to a love affair, as the accompanying image of a καλός inscription suggests (T&V, p. 103).

τούτοις τοῖς μοχλοῖς – ‘with these bars’. The dative can indicate the means or instrument by which a thing is done (G&E, p. 180). Instrumental datives tend to be *inanimate*.

- 12 παύση ... πείση ... – if you do not recognise the forms, refresh your memory of the future middle (*G&E*, p. 102).
- 13 ὁ δὲ πατήρ αὐτῷ μὴ ἐξιέναι ἀναπείθοντι οὐκ ἐπείθετο. – the key to this sentence is to recognise ‘αὐτῷ μὴ ἐξιέναι ἀναπείθοντι’ as a single unit in the dative case, dependent upon ἐπείθετο. The infinitive phrase μὴ ἐξιέναι should be taken closely with ἀναπείθοντι.
- 15 αὐτῷ τῷ τυμπάνῳ – ‘with drum and all’. This idiomatic use of the dative with αὐτός is covered in *G&E*, p. 180.
- 16 τούτοις τοῖς δικτύοις – ‘with these nets’, another instrumental dative.
- 17 Φιλοκλέων Βδελυκλέων – ‘Cleon-lover ... Cleon-hater ...’ Cleon (died 422 BCE) was the most influential political figure in Athens after the death of Pericles, and the target of many Aristophanic jokes. Following the production of *Babylonians* (now lost) in 426 BCE, he brought a prosecution against Aristophanes (or perhaps the play’s producer, Callistratus) for bringing Athens into disrepute in the play. He was also responsible for increasing pay for jurors, which helps to explain the old man’s ‘love’ for him.

Grammar

G&E, p. 181: time phrases.

Exercises

G&E, p. 182, 9A–E: 12.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’, listed on p. 103 of *T&V*.

Section 9D

Translating 9D

Read passage 9D (T&V, p. 104) using the vocabulary and notes provided.

Reading notes for 9D

- 7 ὥς ἐμοὶ δοκεῖ – ‘as it seems to me’. Here δοκεῖ is used *impersonally*, i.e. without a subject.
- 7–8 ἡμῖν καθεύδουσιν ἐντυχών – a phrase in the dative (ἡμῖν καθεύδουσιν) is followed by a verb that takes a dative case (ἐντυχών, participle from ἐντύχομαι), which strongly suggests that these three words should be taken together.
- 11 λόγῳ μὲν ... ἔργῳ δέ ... – ‘In word ... in deed ...’ or ‘In theory ... in practice ...’. The contrast between speech and action is a commonplace of Greek literature.
- 13 πολλῇ σπουδῇ – ‘with much urgency’. The dative can express the manner in which a thing is done.
- 15 ἡ κάπνη – ‘chimney’ (ὁ καπνός is ‘smoke’). If you’ve visited Greece, you might have seen the ‘no smoking’ signs: απαγορεύεται το κάπνισμα.
- 20 καπνῶ ... ὅμοιος – ὅμοιος is often found with a dative case: ‘similar to ...’, ‘like ...’.
- 24 ζητεῖ – not indicative, which would be ζητεῖ.

Grammar

G&E, pp. 182–3: ‘More optatives’ and ‘Principal parts’. You will examine the important idea of principal parts in more detail in Section 9F.

Exercises

G&E, p. 183: 9A–E: 13.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’, listed on pp. 104–5 of T&V.

Section 9E

Translating 9E

Read passage 9E (*T&V*, pp. 105–6) using the vocabulary and notes provided.

Reading notes for 9E

- 6 νουμηνία – the first day of the month was market day.
- 13–14 ἄν ... δυνάμην – ‘I could’, optative of δύναμαι.
- 15 ἄμεινον ἢ σύ – ἢ on its own could be a conjunction (‘or’) or part of a comparison (‘more ... *than*’). The presence of a comparative adjective (ἄμεινον) should settle the issue.
- 16 Note the two different ways of expressing a comparison in lines 15–16:
- ἄμεινον ἢ σύ
σοῦ ἄμεινον.
- Review pp. 164–5 of *G&E* if you need a reminder.
- 19 ἄρα ὅτι ...; – ‘Is it that ...?’.
- 21 Ὀδυσσέα – Philocleon’s latest ruse to escape the house is to imitate Odysseus’ escape from the cave of the Cyclops tied to the underside of a ram. See the right-hand diagram in *T&V*, p. 105.
- 25 Οὕτως – the same reply as Odysseus gave to the Cyclops.
- 27 Ἰθακήσιος – Odysseus was from the island of Ithaca.
- 33 σπουδῇ πάσῃ – ‘with all urgency’, dative of manner like πολλῇ σπουδῇ in the previous reading.
- 35 ταῖς χερσὶ – ‘with your hands’. Dative of instrument or means.
- 37 ἐνέπεσε – clue: the aorist of πίπτω is ἔπεσον.
- 45–6 ἐγκλείσασι δ’ ἡμῖν καὶ φύλαξιν οὖσι – this whole phrase should be taken as an indirect object of παρέξει (‘the old man will give ... to us who have shut him in and are his guards ...’).
- 47 ὀλίγον χρόνον – ‘for a little while’ (*G&E*, p. 181).

Grammar

G&E, p. 183: 'Three verbs'. You should also review any outstanding points on pp. 176–183.

Vocabulary

Make sure you know the 'Vocabulary to be learnt', listed on pp. 106–7 of *T&V*.

All the vocabulary you are asked to learn in Sections 9A–E is collected together in the summary learning vocabulary on pp. 184–5 of *G&E*.

Now may also be a good time to make sure that any vocabulary lists you are up to date.

Section 9F

STUDY TIP – The principal parts of verbs

You will have realised some time ago that not all Greek verb forms are predictable. Knowledge of the endings of *παύω* does not help you to form, say, the future tense of *λανθάνω* (*λήσομαι*), the aorist of *φεύγω* (*ἔφυγον*), or indeed any form involving a change of stem.

With certain verbs, therefore, you will need to learn the parts of the verbs that contain these unpredictable stems. Together these forms are known as the ‘principal parts’ of a verb. There are six in all, but for now you need know only the three most important: the present, the future and the aorist. Here are the principal parts of *λανθάνω*, *φεύγω* and *μένω*.

<i>present</i>	<i>future</i>	<i>aorist</i>
<i>λανθάνω</i>	<i>λήσω</i>	<i>ἔλαθον</i>
<i>φεύγω</i>	<i>φεύξομαι</i>	<i>ἔφυγον</i>
<i>μένω</i>	<i>μενέω</i>	<i>ἔμεινα</i>

Once you have memorised the three principal parts of a verb, you can form all its present, imperfect, future and aorist forms, so long as you have a firm grasp of *παύω* in its entirety. In essence, therefore, learning the principal parts of a verb is a shortcut to learning all of its forms. An added benefit is that principal parts remind you whether a verb has a first (weak) or second (strong) aorist, i.e. whether it follows *ἔπαυσα* or *ἔλαβον*.

A few verbs seem astonishingly irregular. You might wonder, for instance, how the aorist *ἔφαγον* (‘I ate’) could ever have evolved from the present *ἐσθίω* (‘I eat’). The answer is that these were originally two separate verbs, each of which survived in part, and which in combination provided a set of tenses for ‘eating’. The situation is similar to the English verb ‘went’: now used as the past tense of ‘go’, although originally from the verb ‘wend’.

Finally, remember that there are four verbs with irregular endings as well as stems. These are *εἰμί*, *εἶμι*, *οἶδα* and *φημί*. These important verbs must be learnt in full.

Exercise 23

- 1 Using the principal parts given above, complete the following table with the **3rd person singular** present, future and aorist of λανθάνω, φεύγω, and μένω. The forms of παύω have already been provided.

present	future	aorist
παύει	παύσει	ἔπαυσε(ν)

- 2 Why do principle parts *not* include the imperfect tense?

Translating 9F

Read passage 9F (T&V, pp. 107–8) using the vocabulary and notes provided. Pay particular attention to infinitives, especially the aorists which will be pointed out in the vocabulary or notes. We have included an activity on infinitives for you to do after your reading.

Reading notes for 9F

2–3 ἐάσω ... ἀπιέναι ... πειρώμενος ἐξιέναι – in Greek and English, the verbs ‘allow’ (ἐάω) and ‘try’ (πειράομαι) may be followed by an infinitive (‘allow someone to ...’, ‘try to ...’). ἰέναι is the infinitive of εἶμι.

5 ἐάσας – from ἐάω, but note the lack of an augment.

7 πίθεσθαι – ‘to obey’, aorist infinitive middle of πείθομαι (aorist ἐπιθόμην). Like the aorist participle and optative, the aorist infinitive has no augment. As a second aorist, πίθεσθαι has the same ending as a *present* infinitive (παύεσθαι).

The difference between aorist and present infinitives, as you might expect, is one of aspect rather than time. The ‘obeying’ is thought of as an event rather than a process.

8 ἐγὼ δικάζειν βούλομαι – note the choice of the present infinitive. Philocleon has in mind an ongoing process of passing judgements.

10 δικάσαι – aorist infinitive active of δικάζω (aorist ἐδίκασα), because Bdeycleon is thinking of tomorrow’s judging as an event. Weak aorist infinitives end in -σαι (παῦσαι).

16 οὐ βούλονται παύσασθαι ἀδικοῦντες – note the choice of the middle voice (παύσασθαι) rather than the active (παῦσαι).

I stop smoking → middle

I stop someone else smoking → active

17–18 τῶν πραγμάτων τῶν ἐν τῇ οἰκίᾳ γιγνομένων – the repeated article construction (G&E, p. 49). The whole phrase should be taken as a genitive dependent on κατάσκοπον (‘inspector of ...’).

19 λαβεῖν – second aorist infinitive active of λαμβάνω (aorist ἔλαβον).

20 τῶν κακῶν παύσασθαι – ‘to cease from their evil acts’.

30 τὰ τοῦ δικαστηρίου – ‘the trappings of a court’, such as voting urns and a water clock.

31 ἐξοίσω – the future of the (highly) irregular verb φέρω is οἴσω.

In the second edition of *Reading Greek* the line numbers are wrong at this point: alternative versions are given below.

35/40 ἐξήνεγκον — the aorist of φέρω is ἤνεγκον.

43/48 δεῖνος φαγεῖν – δεῖνος with an infinitive means ‘clever at –ing’ (G&E, p. 192). ἔφαγον is the aorist of ἐσθίω, ‘I eat’.

46/51 ἐγείρειν οἷός τ’ ἔσται – οἷός τ’ εἰμί plus an infinitive is a useful phrase meaning ‘I am able’. As an adjective οἷος agrees with the subject of εἰμί. A female speaker would say οἶά τ’ εἰμι.

Exercise 24

The following infinitives are taken from the reading. Underline all examples of aorist infinitives. You may need to refer back to the vocabulary for reading 9E.

μένειν, δικάζειν, δικάσαι, παύσασθαι, ἐξευρεῖν, λαβεῖν, δρᾶν, γένεσθαι, ποιῆσαι, ἐνεγκεῖν

Grammar

G&E, pp. 187–9: ‘Aorist infinitives’ and ‘Aspect in the infinitive’.

Exercises

G&E, p. 189, 9F–G: 2.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’, listed on p. 109 of T&V.

Section 9G

Aorist imperatives

Reading 9G contains examples of aorist imperatives. You will meet most of the possible forms in the passage.

active:	παῦσον (sing.)	παύσατε (pl.)
middle:	παῦσαι (sing.)	παύσασθε (pl.)

Like other non-indicative forms of the aorist (participles, infinitives, the optative), the imperative has no augment. The first aorist does, however, contain the typical letter sigma, and three of the forms contain the customary alpha. Be aware that the 2nd person singular middle imperative is identical to the aorist active imperative (παῦσαι).

If a verb has a second aorist, then it forms the imperative from the second aorist stem in combination with the endings of the *present* imperative.

active:	λάβέ (sing.)	λάβετε (pl.)
middle:	πιθοῦ (sing.)	πίθεσθε (pl.)

The difference of meaning between an aorist and a present imperative is the usual one of aspect rather than time. An aorist imperative presents an action as an event rather than a process.

As *G&E* (pp. 190–1) points out, distinctions of aspect can sometimes be almost imperceptible, and in such cases there is no need to agonise over the precise nuances. Nevertheless, whenever you encounter any non-indicative aorist form, you should be aware that the author may be inviting you to view an action in a particular way through the use of aspect.

Translating 9G

Read passage 9G (*T&V*, pp.110–11) using the vocabulary and notes provided.

Reading notes for 9G

- 2 εὖ ἴσθ' ὅτι – 'know it well!'. ἴσθι is the 2nd person plural imperative of both εἰμί and οἶδα.
- 4 ἄκουσον – 'listen!', aorist imperative of ἀκούω.
- 5 ἴθι ... λέξον – 'go ... tell!'. ἴθι is 2nd person singular imperative of εἶμι. λέξον is aorist imperative of λέγω (λέγ-σον becomes λέξον).
- 6 οἱ κάδοι – 'voting urns' into which the 'pebbles' (ψηφοί) were cast. There were two: one for guilty; one for innocent.

- 17 παῦσαι – ‘stop!’, aorist middle imperative. The aorist active infinitive (also παῦσαι) is ruled out by the context.
- 24 πλὴν τῆς κλεψύδρας – a water clock (κλεψύδρα, literally ‘water thief’) was used to ensure the speakers for the prosecution and defence were allowed the same amount of time. There is a picture in *G&E*, p. 110.

Grammar

G&E, pp. 189–94: aorist imperatives, and a range of other grammatical points. Note especially the useful adjective *πᾶς*, *πᾶσα*, *πᾶν* meaning ‘all’ or ‘whole’.

Exercises

G&E, p. 191, 9F–G: 3.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’, listed on p. 111 of *T&V*.

All the vocabulary you are asked to learn in Sections 9F–G is collected together in the summary learning vocabulary on p. 194 of *G&E*.

Section 9H

Translating 9H

Read passage 9H (T&V, pp. 112–14) using the vocabulary and notes provided.

Reading notes for 9H

- 1 εἰσὶτω καὶ σπενδέτω – 3rd person imperatives ('Let him ...'). This is the formal language of a herald opening court proceedings. Throughout there is a contrast between the official trappings of a courtroom and the absurdity of the action on stage.
- 3 φεύγων — φεύγω in a legal context is 'to be a defendant', διώκω 'to prosecute'.
- 5 ἀκούσατ' ἤδη τῆς γραφῆς – ἀκούω in the sense of 'listen to' generally takes a genitive case. Make sure you understand the difference between ἀκούσατε and ἠκούσατε.
- 11–12 ἐξαπατήσιν μ' ἐλπίζεις – ἐξαπατήσιν is a future infinitive, formed by adding -ειν to the future stem of ἐξαπατάω (ἐξαπατήσ-ω). The verb ἐλπίζω usually takes a future infinitive when it means 'I hope to ...'.
- 17 ἀγαθός γε καταφαγεῖν – the infinitive should be taken closely with the adjective, like δεινὸς φαγεῖν in Section 9F (line 43/48). καταφαγεῖν (from κατεσθίω) is not just 'eat', but 'eat up', 'devour'.
- 18 ἀναβὰς κατηγόρει – a typical Greek combination of participle and imperative, 'Having done x, do y!', i.e. 'Do x and y!'. ἀναβάς is the aorist participle of ἀναβαίνω.
- 19 ἀναβῆναι – aorist infinitive of ἀναβαίνω.
- 27 ἐλεῖν – second aorist infinitive of αἰρέω ('I take'), which in a legal setting means 'convict'.
- 29–30 δεῖ ... σε ... ἀκοῦσαι, ... τὴν ψῆφον θέσθαι – both infinitives are dependent on δεῖ, 'You must ...'.
- 31 ὥς ὄντα – the addition of ὥς spells out the causal nature of the participle, 'because he is ...'.
- 35 προσιόντων – 3rd person plural imperative, 'Let them ...'
- 40 κατάβηθι – aorist singular imperative of καταβαίνω.

μέλλω ἀπολογήσεσθαι – μέλλω ('be about to'), like ἐλπίζω, usually takes a future infinitive.

Grammar

G&E, pp. 197–200: third person imperatives and future infinitives.

Vocabulary

Make sure you know the 'Vocabulary to be learnt', listed on p. 115 of *T&V*.

Section 9I

Translating 9I

Read passage 9I (*T&V*, p. 116) using the vocabulary and notes provided.

Reading notes for 9I

- 2 ὄνδρες – i.e. the men of the jury.
τοσάυτης – τοσοῦτος indicates size ('so great'), τοιοῦτος type ('of such a kind').
- 3 ἀποκρίνασθαι – not ἀποκρίνεσθαι. It helps to know the principal parts: ἀποκρίνομαι, ἀποκρίνοῦμαι, ἀπεκρινάμην.
- 4 τοὺς λύκους – 'wolves', as in the English 'lycanthrope' ('werewolf').
- 7 ἐλεῖν αὐτὸν κλέψαντα – 'to convict him of theft', literally 'to convict him having stolen'.
- 8 τῶν νυνὶ κυνῶν – 'of the now dogs', i.e. 'of the dogs alive today', a neat example of the sandwich construction. The following phrases are worth remembering:
οἱ νῦν – 'the men of today'/'today's generation'
οἱ τότε – 'the men of former times'
οἱ ἔπειτα – 'future generations'
- 10 ὑφαίρειται – 'steals'. ὑπό with a compound verb often indicates stealth.
- 12 συγγνώμην ἔχετε – 'have forgiveness', 'forgive'. The modern Greek for 'excuse me' is συγγνώμη (signómi).
κιθαρίζειν γὰρ οὐκ ἐπίσταται – playing the lyre was a mark of a traditional education.
- 13 λέξον μέγα – 'speak loudly'. μέγα ('great', 'large') in connection with sound indicates volume.
- 16 ἀπόκριναι – aorist imperative (compare παῦσαι).
- 24 ὑφελόμενος μηδέν – μή instead of the usual οὐ because the participle has a conditional force, 'if he stole nothing'. (The negative with εἰ, 'if', is μή).
- 30 ποῦ τὰ παῖδιά – it was quite acceptable at a Greek trial to appeal for sympathy by parading weeping children in front of the jury.

Grammar

G&E, pp. 200–2: root aorists and the verb ἐπίσταμαι.

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’, listed on p. 117 of *T&V*.

Section 9J

Translating 9J

Read passage 9J (*T&V*, p. 118) using the vocabulary and notes provided.

Reading notes for 9J

- 2 ἀπεδάκρυσσα – Philocleon, ashamed to admit his sympathy for the defendant, blames his tears on the quality of the lentil soup!
- 7 τὰ βελτίω – the shortened form of τὰ βελτίονα (*G&E*, p. 166).
- 12 κιθαρίζειν γὰρ οὐκ ἐπίσταμαι – the word ‘lyre-playing’ in the mouth of Philocleon implies being soft or oversensitive.
- 14 περίπατον – ‘walkabout’. A ‘peripatetic’ wanders from place to place.
- 21 ἐκών – ‘willingly’ (contrast ἄκων, ‘unwillingly’).
- 22 πῶς ἄρ’ ἡγωνισάμεθα – ‘How then have we contested?’, i.e. ‘How did the contest turn out?’
- 33 πείσομαι – confusingly, the future of both πάσχω and πείθομαι. Context should clear up any ambiguity.

Grammar

G&E, p. 202: irregular principal parts.

Exercises

G&E, p. 202, 9H–J: 4.

Online activity

There is a short online quiz connected with your work on Sections 9A–J of *Reading Greek*. You can access this at: <http://fass.open.ac.uk/classical-studies/reading-classical-greek>

Vocabulary

Make sure you know the ‘Vocabulary to be learnt’, listed on p. 119 of *T&V*.

All the vocabulary you are asked to learn in Sections 9H–J is collected together in the summary learning vocabulary on pp. 203–4 of *G&E*.

Now may also be a good time to make sure that any vocabulary lists you keep are up to date.

Sections 9A–J: summary

Checklist

You should prioritise these points:

- the dative case and its uses (including the distinction between animate and inanimate nouns)
- principal parts: αἰρέω/αἰρέομαι, ἐρωτάω, λανθάνω, λέγω, πάσχω, πείθω/πείθομαι, φέρω
- more on the aorist:
 - aorist infinitives: παῦσαι, παύσασθαι
 - aorist imperatives: παῦσον, παύσατε/παῦσαι, παύσασθε
 - aspect in the aorist infinitive and imperative
 - the root aorists ἔβην and ἔγνων.

These points are important and easily learnt:

- time phrases
- the adjective πᾶς, πᾶσα, πᾶν – ‘all, whole, every’
- review of the vocative case.

You should consolidate the following once you feel confident about the other points above:

- the present imperatives of εἰμί, εἶμι, οἶδα, δύναμαι, ἀνίσταμαι
- the future infinitive
- 3rd person imperatives
- more optatives: δυνάιμην, ἀνισταίμην
- ἔξεστι, δεινός + the infinitive
- another -μαι verb: ἐπίσταμαι.

Appendix 1: Additional Greek passages for translation

Appendix 1 provides some additional Greek passages for you to use to practise your translation skills. These are graded in difficulty and fall into three sections, as follows:

- 1 Passages based on vocabulary and grammar met in Sections 1–6 of *Reading Greek*.
- 2 Passages based on vocabulary and grammar met in Sections 1-9 of *Reading Greek*.
- 3 Passages of ‘real’ Greek with vocabulary and grammar assistance.

Model translations are provided in **Appendix 2** so that you can check your work. You are advised to look at these only after attempting the whole passage.

Section 1: Passages based on *Reading Greek* 1–6

Artemisia at the Battle of Salamis

Herodotus relates how Artemisia, whilst fighting on the side of the Persians during the naval battle of Salamis, performs an unpatriotic deed. Her actions nevertheless gain her the approval of the Persian King, Xerxes.

οὐ μὲν δύναμαι λέγειν ὅπως ἐμαχέσαντο ἕκαστοι τῶν βαρβαρῶν ἢ τῶν Ἑλλήνων. κατὰ δὲ τὴν Ἀρτεμισίαν τάδε ἐγένετο. ἐπεὶ τὸ ναυτικὸν τὸ τοῦ Βασιλέως ἐν πολλῇ ἀπορίᾳ ἦν, ἐδίωκε ναῦς Ἀττικὴ τὴν τῆς Ἀρτεμισίας ναῦν. καὶ οὐ δυναμένη ἀποφεύγειν (ἐμπροσθε γὰρ αὐτῆς ἐτύγχανον ὄντες νῆες φίλιαι) ἔδοξε αὐτῇ τοῦτο ποιεῖν, ἐν μεγάλῳ κινδύνῳ οὖσι· ἐνέβαλε γὰρ νηὶ φιλίᾳ, ἄνδρας τε Καλυνδέους φερούση καὶ αὐτὸν τὸν τῶν Καλυνδεῶν βασιλέα. εἰ διὰ νεῖκος τι ἐποίησεν ἢ κατὰ τύχην ἀποφεύγειν πειρωμένη, οὐ δύναμαι λέγειν. ἐμβαλοῦσά τε καὶ καταδύσασα τοῦτο τὸ πλοῖον ἐαυτὴν διπλᾶ ἀγαθὰ ἐποιήσατο. ἐπεὶ γὰρ ὁ τῆς Ἀττικῆς νεὼς κυβερνήτης εἶδεν αὐτὴν ἐμβάλλουσαν νηὶ ἀνδρῶν βαρβαρῶν, νομίζων τὴν ναῦν τῆς Ἀρτεμισίας φιλίαν εἶναι, ἐπαύσατο διώκων καὶ ἐπὶ ἄλλας ναῦς ἐπιπλεῖ. οὕτως οὖν ἢ τε ναῦς σώα ἦν καὶ αὐτὴ τε καὶ οἱ ναῦται οὐκ ἀπέθανον. καὶ δὴ καὶ λέγουσιν ὅτι τις τῶν παρόντων τῷ Ξέρξῃ τὴν μάχην θεωμένῳ ἔφη, “ὦ δεσπότη, ὁρᾷς

Ἀρτεμισίαν ὥς εὖ μάχεται καὶ ναῦν τῶν πολεμιῶν κατέδυσεν;" καὶ
 Ξέρξης ἤρετο εἰ ἀληθῶς ἐστὶν Ἀρτεμισίας τὸ ἔργον. "ναί," ἀπεκρίνατο ὁ
 ἀνὴρ, "γινώσκω γὰρ τὸ ἐπίσημον τὸ τῆς νεώς." καὶ οὐδεὶς μὲν
 ἐγίνωσκε τὴν ναῦν διαφθαρείσαν ὥς οὐ πολεμίαν οὔσαν, οὐδεὶς δὲ
 τῶν ναυτῶν ἐκ τῆς Καλυνδέας νεώς ἀπεσώθη ὥστε κατήγορος αὐτῆς
γενέσθαι. λέγουσι δὲ ὅτι ὁ Ξέρξης τοῖς παροῦσιν εἶπεν "οἱ μὲν ἄνδρες
γεγόνασί μοι γυναῖκες, αἱ δὲ γυναῖκες ἄνδρες."

Vocabulary (in order of appearance)

δύναμαι I am able (pple δυναμένος η ον)

λέγειν to say (from λέγω)

ἕκαστος η ον each

κατά (+ acc.) as far as X is concerned; in relation to X

Ἀρτεμισία ας (f.) Artemisia

τάδε these things, i.e. this, the following

ναυτικόν οὔ (n.) fleet

Βασιλεύς εως (m.) King of Persia, i.e. Xerxes

Ἀττικός ἡ ὄν Attic

ἀποφεύγειν to escape

ἔμπροσθε (+ gen.) in front of

φίλιος α ον friendly, allied

ἔδοξε αὐτῇ she decided (it seemed a good idea to her)

ποιεῖν to do (from ποιέω)

ἐμβάλλω (+ dat.) attack, fall upon

Καλυνδέος α ον Calyndian (from Calyndia, a town in Lycia)

νεῖκος οὐς (n.) quarrel

κατὰ τύχην by chance, accidentally

ἐμβαλοῦσά τε καὶ καταδύσασα after/by attacking and sinking

ἑαυτήν herself (f. acc. s.)

διπλοῦς ἡ οὖν double, two lots of (διπλᾶ: nom./acc. pl.)

νομίζω ... εἶναι think X (acc.) to be Y (acc.), think X (acc.) is Y (acc.)

ἐπιπλέω sail against, attack (ἐπί + acc.)

καὶ δὲ καὶ moreover

πάρειμι be present

Ξέρξης ου (m.) Xerxes

ἔφη he/she said

καταδύω sink

ἔρωτάω ask (aor. ἠρώμην)

ἀποκρίνομαι answer (aor. ἀπεκρινόμην)

ἐπίσημον ου (n.) ensign

διαφθαρείσαν (f. acc. s.) which had been destroyed (from διαφθείρω)

ἄπεσώθη ὥστε κατήγορος αὐτῆς γενέσθαι was saved (so as) to accuse her

γεγόνασι they have become (from γίγνομαι)

The truce after Pylos

In the early stages of the Peloponnesian War, the Spartans have the upper hand. But after suffering a setback on the island of Sphacteria, they negotiate a temporary truce with the Athenian generals at Pylos nearby.

ἐπεὶ δὲ οἱ Λακεδομόνιοι ἔμαθον τὰ γενόμενα περὶ Πύλον, ἔδοξεν αὐτοῖς ἄνδρας τινὰς πρὸς τὸ στρατόπεδον πέμπειν. ἐβούλοντο γὰρ ἀκριβῶς εἰδέναι πῶς πράττουσιν οἱ ἄνδρες οἱ ἐν τῇ νήσῳ. καὶ ἐπειδὴ εἶδον ὅτι ἐκεῖνοι πάσχουσιν οὐκ ὀλίγον ὑπὸ λιμοῦ καὶ ἐν κινδύνῳ εἰσὶν ὑπὸ τῶν Ἀθηναίων, βουλόμενοι βοηθεῖν, ἔδοξεν αὐτοῖς σπονδὰς πρὸς τοὺς στρατηγοὺς τῶν Ἀθηναίων περὶ Πύλον ποιεῖσθαι.

οἱ δὲ στρατηγοὶ τὸν λόγον ἐδέξαντο καὶ σπονδὰς ἐποιήσαντο. οἱ μὲν τῶν Ἀθηναίων στρατηγοὶ ἐκέλευσαν τοὺς Λακεδαιμονίους πᾶσας τὰς μεγάλας ναῦς τὰς τῶν Πελοποννησίων αὐτοῖς παρέχειν καὶ τὸ τεῖχος μῆτε κατὰ γῆν μῆτε κατὰ θάλατταν ἐπιέναι. τοῖς δὲ Λακεδαιμονίοις ἐξῆν σῖτον καὶ οἶνον πρὸς τοὺς ἐν Πύλῳ πέμπειν.

[It is agreed that the truce will be temporary, to last until the Spartans have had the opportunity to send an embassy to consult the Athenian people themselves.]

μετὰ δὲ ταῦτα οἱ τῶν Λακεδαιμονίων πρέσβεις πρὸς τὰς Ἀθήνας ἀφίκνοντο καί, “ὦ Ἀθηναῖοι,” ἔφασαν, “οἱ Λακεδαιμόνιοι ἡμᾶς ἔπεμψαν περὶ τῶν ἐν τῇ νήσῳ ἀνδρῶν· ἐθέλουσι γὰρ σπονδὰς ποιεῖσθαι. πρότερόν γε ἡμεῖς οἱ Λακεδαιμόνιοι εἵχομεν μεγίστην δύναμιν ἐν τοῖς Ἑλλησιν, ὥς εὖ ἴστε, ἀλλὰ νῦν πάρεσμεν ἀποροῦντες. πρότερον μὲν ἠθέλετε ὑμεῖς σπονδὰς ποιεῖσθαι, νῦν δὲ ὑμᾶς αἰτοῦμεν ἡμεῖς τοῦ πολέμου παύεσθαι καὶ φιλίαν τε καὶ συμμαχίαν δέχεσθαι. λάβετε οὖν τοὺς ἡμετέρους λόγους μὴ πολεμίως.”

Vocabulary (in order of appearance)

ἐπεὶ when

τὰ γενόμενα what had happened

Πύλος ου (f.) Pylos

ἔδοξεν (from δοκέω) it seemed a good idea to X (dat.); X decided

στρατόπεδον ου (n.) camp

πέμπειν to send (from πέμπω send)
 βούλομαι wish, want
 εἰδέναι to know (from οἶδα)
 πράττω do, fare
 ὑπό (+ gen.) from, at the hands of
 λιμός οὔ (m.) hunger
 βοηθεῖν to help (from βοηθέω)
 ἔδοξεν αὐτοῖς they decided (to do X)
 σπονδὰς ... ποιῆσθαι to make peace treaties
 λόγος οὗ (m.) here: proposal
 πάσας (f. ac. pl.) all
 Πελοποννήσιοι ὧν (m. pl.) the Peloponnesians (i.e. Sparta and her allies)
 αὐτόν ἢν ὅ him, her, it; pl. them
 παρέχω give
 τεῖχος αὐτοῦ (n.) fortification (i.e. the fortified Athenian base on the island)
 μήτε ... μήτε neither ... nor
 ἐπιέναι to attack (from ἐπέρχομαι)
 ἔξεστι it is possible for X (dat.)
 σῖτος οὗ (m.) food
 οἶνος οὗ (m.) wine
 ἔφασαν they said (from φημί)
 ἐθέλω I wish, want
 πρότερον formerly, before
 μεγίστος ἦν greatest
 δύναμις ἐως (f.) power
 παρχειμι be at hand, be present
 αἰτέω ask
 παύεσθαι to stop (from παύομαι)
 φιλία ας (f.) friendship
 συμμαχία ας (f.) alliance
 δέχεσθαι to receive, accept (from δέχομαι)

Section 2: Passages based on *Reading Greek* 1–9

Solon and Thales

The Athenian statesman Solon, while on his travels, meets the philosopher Thales; Thales contrives a scenario which aims to teach Solon a lesson.

ὁ δὲ Σόλων, ἀποδημῶν ποτε ἐν Ἰωνίᾳ, ἦλθε πρὸς Θαλῆν, ἄνδρα
μεγάλην δόξαν σοφίας καὶ δικαιοσύνης ἔχοντα. καὶ δὴ ἐλθὼν πρὸς τὴν
οἰκίαν αὐτοῦ, ὁ Σόλων ἐθαύμαζεν ὅτι οὐκ ἔχει γυναῖκα καὶ παῖδας.

καὶ ὁ Θαλῆς τότε μὲν οὐδὲν ἀπεκρίνατο, μετὰ δὲ ὀλίγας ἡμέρας ἄνδρα
πρὸς Σόλωνα ἔπεμψε ξένον, λέγοντα ὅτι δεκαταῖον ἐξ Ἀθηνῶν ἦκει.
ἐπεὶ δὲ ὁ Σόλων αὐτὸν ἠρώτησεν εἰ τι νέον ἐστὶν ἐν ταῖς Ἀθήναις, “ἄλλο
μέν,” ἔφη, “οὐδὲν ἦν, νεανίας δέ τις τῶν Ἀθηναίων ἐθάπτετο, καὶ πᾶσα
ἠκολούθει ἡ πόλις. ἦν γὰρ υἱός, ὡς ἔφασαν, ἀνδρὸς ἀρίστου τῶν
πολιτῶν· ὁ δὲ πατήρ οὐ παρῆν, ἀλλ’ ἤδη πολὺν χρόνον ἀπεδήμει.”

ἀκούσας δὲ ταῦτα ὁ Σόλων, “ὡς δυστυχῆς ἐστὶν ὁ πατήρ,” ἔφη, “τίνα δὲ
ἐκάλουν αὐτόν;” ὁ δὲ ἄνθρωπος “ἤκουσα,” ἔφη, “τὸ ὄνομα, ἀλλ’ οὐ
μέμνημαι.” ὁ δὲ Σόλων, νομίζων τὸν νεκρὸν εἶναι τὸν ἑαυτοῦ υἱόν,
ἠρώτησεν εἰ Σόλωνος ὁ τεθνηκώς ἐστὶν υἱός· ἐπεὶ δὲ ὁ ξένος εἶπεν ὅτι
τοῦτό ἐστι τὸ ὄνομα, ὁ Σόλων, “οἴμοι, ὡς δεινὰ πάσχω.” ἐβόησε, καὶ
ἔπαιεν εὐθὺς τὴν κεφαλὴν, ἔσχιζε τὸ ἱμάτιον καὶ τὰ ἄλλα ἐποίει ᾧ εἰκὸς
πατέρα τοιαῦτα ἀκούσαντα ποιεῖν.

ὕστερον δὲ ὁ Θαλῆς, τὸν Σόλωνα προσελθὼν, “τί οἰμώξεις,” ἔφη, “ὦ
φίλε; ταῦτα τοῦ γαμεῖν ἐμὲ ἀεὶ ἀποτρέπει.” καὶ γελάσας αὐτὸν θάρσειν
ἐκέλευε περὶ τῶν τοῦ ξένου λόγων, ὡς οὐκ ἀληθῶν ὄντων.

Vocabulary (in order of appearance)

Σόλων ωνος (m.) Solon

ἀποδημέω travel abroad

Ἰωνία ας (f.) Ionia

Θαλῆς Θάλεω (m.) Thales

δόξα ας (f.) reputation (for + gen.)

δικαιοσύνη ης (f.) justice
δεκαταῖον ten days ago
ἦκω I have come
τι νέον any news
θάπτομαι be buried
ἀκολουθέω follow (in procession)
μέμνημαι I remember
ὁ τεθνηκώς the dead person
οἶμοι alas!
παίω strike, hit
σχίζω tear
ἱμάτιον ου (n.) cloak
ἃ which
εἰκός reasonable, normal (+ acc. and inf.)
οἰμώζω lament
τό γαμεῖν marriage, marrying
ἀποτρέπω turn away from (+ gen.)
θαρσέω take courage

The killing of an adulterer

Euphiletos defends himself in court on a charge of having murdered his wife's lover, Eratosthenes; here he gives his version of events, invoking the law which allows the killing of adulterers.

ἐγὼ γάρ, ὦ Ἀθηναῖοι, ἐπειδὴ ἔδοξέ μοι γῆμαι καὶ γυναῖκα ἡγαγόμεν εἰς τὴν οἰκίαν, πολὺν μὲν χρόνον ἐφύλαττον αὐτήν, ὥσπερ εἰκός ἦν. ἐπειδὴ δέ μοι παιδίον γίγνεται, ἐπίστευον ἤδη αὐτῇ καὶ πάντα τὰ ἑμαυτοῦ πράγματα παρέδωκα. ἐν μὲν οὖν τῷ πρώτῳ χρόνῳ, ὦ Ἀθηναῖοι, πασῶν γυναικῶν ἦν βελτίστη· ἐπειδὴ δὲ ἡ ἐμὴ μήτηρ ἀπέθανε, ἀποθανοῦσα πάντων τῶν κακῶν αἰτία μοι ἦν. ἡ γὰρ ἐμὴ γυνή, ἐπ' ἐκφορᾷ αὐτῇ ἀκολουθήσασα, καὶ ὑπὸ τοῦ Ἐρατοσθένους ὀφθειῖσα, ὕστερον διαφθείρεται. καὶ οὕτως ἐγένετο.

ἐπειδὴ γὰρ τὸ παιδίον γίγνεται, ἐγὼ μὲν ἄνω ἐκάθευδον, ἡ δὲ κάτω. καὶ οὕτως ὁ Ἐρατοσθένης ἐλάνθανέ με ἔνδον ὦν τῆς νυκτός. καὶ πολὺν χρόνον οὐδέποτε ὕπώπτευσα, ἀλλ' ὥρμην τὴν ἑμαυτοῦ γυναῖκα πασῶν σωφρονεστάτην τῶν ἐν τῇ πόλει. προϊόντος δὲ τοῦ χρόνου, προσελθοῦσά μοι θεράπεινά τις, “Εὐφίλητε,” ἔφη, “Ἐρατοσθένης ἐστὶν ὃς ὑβρίζει οὐ μόνον τὴν σὴν γυναῖκα, ἀλλὰ καὶ ἄλλας πολλὰς.”

τῇ οὖν ὕστεραίᾳ ὅτε ἐγὼ ἐκάθευδον, εἰσέρχεται Ἐρατοσθένης. καὶ ἡ θεράπεινα εὐθύς μοι λέγει ὅτι ἔνδον ἐστίν. καὶ γὰρ καταβὰς σιωπῇ εἶδον αὐτὸν ἐν τῇ τῆς γυναῖκος κλίνῃ κείμενον. ἐγὼ δὲ πατάξας αὐτόν, “οὐκ ἐγὼ σε,” ἔφην, “ἀποκτείνω, ἀλλ' ὁ τῆς πόλεως νόμος.”

Vocabulary (in order of appearance)

δοκεῖ μοι I decide (lit. it seems a good idea to me)

γαμέω (γῆμαι = aor. inf.) marry

εἰκός reasonable, normal

πιστεύω (+ dat.) trust

παραδίδωμι (παρέδωκα = 1st sing. aor. act.) I entrust

ἐπ' ἐκφορᾷ at the funeral

ἀκολουθέω follow (in procession)

Ἐρατοσθένης οὖς (m.) Eratosthenes

ὀφθειῖσα (= 'having been seen', f. nom. pple)

διαφθείρομαι I am seduced

κάτω downstairs

ὑποπτεύω suspect

σώφρωνον chaste

προϊόντος ... τοῦ χρόνου as time went on

θεράπεινα ας (f.) serving maid

ὅς who

ὑβρίζω abuse

τῇ ... ὑστεραίᾳ the following day

σιωπῇ in silence

κλίνη ης (f.) bed

κεῖμαι lie

πατάσσω beat

Section 3: Passages of real Greek

The passages in this section all consist of unadapted Greek. Your knowledge of the language should allow you to recognise many words and grammatical constructions, but do bear in mind that these are complex and challenging texts and will contain much that is unfamiliar.

Euripides, *Medea*, 1040–58

This passage is taken from the point of the play where Medea is debating with herself as to whether to kill her children.

Μη. φεῦ φεῦ· τί προσδέρκεσθέ μ' ὄμμασιν, τέκνα;

τί προσγελάτε τὸν πανύστατον γέλων;

αἰαῖ· τί δράσω; καρδία γὰρ οἴχεται,

γυναῖκες, ὄμμα φαιδρὸν ὥς εἶδον τέκνων.

οὐκ ἂν δυναίμην· χαιρέτω βουλευματα

τὰ πρόσθεν· ἄξω παῖδας ἐκ γαίας ἐμούς.

τί δεῖ με πατέρα τῶνδε τοῖς τούτων κακοῖς

λυποῦσαν αὐτὴν δις τόσα κτᾶσθαι κακά;

οὐ δῆτ' ἔγωγε· χαιρέτω βουλευματα.

καίτοι τί πάσχω; βούλομαι γέλωτ' ὀφλεῖν

ἐχθροὺς μεθεῖσα τοὺς ἐμούς ἀζημίους;

τολμητέον τὰδ'. ἀλλὰ τῆς ἐμῆς κάκης,

τὸ καὶ προσέσθαι μαλθακοὺς λόγους φρενί.

χωρεῖτε, παῖδες, ἐς δόμους. ὅτω δὲ μὴ

θέμις παρεῖναι τοῖς ἐμοῖσι θύμασιν,

αὐτῷ μελήσει· χεῖρα δ' οὐ διαφθερῶ.

ᾶ ᾶ.

μὴ δῆτα, θυμέ, μὴ σύ γ' ἐργάσῃ τάδε·

ἔασον αὐτούς, ὦ τάλαν, φεῖσαι τέκνων·

ἐκεῖ μεθ' ἡμῶν ζῶντες εὐφρανοῦσί σε.

Vocabulary (in order of appearance)

προσδέρκομαι look at
ὄμμα ατος (n.) eye
τέκνον ου (n.) child
πανύστατος ον very last
γέλως (m.) laugh
τί δράσω translate: 'what am I to do?'
οἴχομαι be gone
φαιδρός α ον bright
ὥς when
οὐκ ἂν δυναίμην 'I wouldn't be able (to do it)'
χαιρέτω goodbye to (3rd s. impv. from χαίρω)
βούλευμα ατος (n.) plan
πρόσθεν former
γάία = γῆ
λυπέω grieve, give pain to
αὐτὴν δὶς τόσα κτᾶσθαι 'to acquire twice as many myself'
ὀφλεῖν to earn (aor. inf. of ὀφλισκάνω)
ἐχθρός οὔ (m.) enemy
μεθεῖσα letting go, allowing (from μεθήμι)
ἄζημιος ον unpunished
τολμητέον should be undertaken
τῆς ἐμῆς κάκης what cowardice! (gen. of exclamation)
τὸ ... προσέσθαι to admit
μαλθακός ἢ ον soft, cowardly
φρήν ενός (f.) mind, heart
δόμος ου (m.) house
ὅτῳ for whoever ... (m. dat. s. of ὅστις)
θέμις right
παρεῖναι (+ dat.) to be present (from πάρεμι)
θύμα ατος (n.) sacrifice
αὐτῷ μελήσει 'let him take care of himself'

χεῖρα δ' οὐ διαφθερῶ 'my hand will not falter' (lit. 'I shall not destroy my hand')

μὴ ... ἐργάσῃ 'do not do'

θυμός οὔ (m.) soul

ἔασον let go! leave alone! (aor. impv. from ἐάω)

φεῖσαι (+ gen.) spare! (aor. impv. from φείδομαι)

ἐκεῖ there (i.e. in Athens)

ἡμῶν = ἐμοῦ (poetic plural)

ζάω live

εὐφραίνω cheer, gladden (fut. εὐφρανῶ)

Aristophanes, *Clouds*, 75–94

This passage is taken from the beginning of Aristophanes' *Clouds*. Here, Strepsiades wakes his son, Pheidippides, to announce to him the great idea he has come up with: namely to send Pheidippides to the Reflectory.

Στ. νῦν οὖν ὅλην τὴν νύκτα φροντίζων ὁδοῦ
μίαν ἡῦρον — ἀτραπὸν δαιμονίως ὑπερφυᾶ —
ἦν ἣν ἀναπείσω τουτονί, σωθήσομαι.
ἀλλ' ἐξεγείραι πρῶτον αὐτὸν βούλομαι.
πῶς δῆτ' ἂν ἥδιστ' αὐτὸν ἐπεγείραμι; πῶς;
Φειδιππίδη, Φειδιππίδιον.

Φε. τί, ὦ πάτερ;

Στ. κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν.

Φε. ἰδοῦ. τί ἐστίν;

Στ. εἰπέ μοι, φιλεῖς ἐμέ;

φε. νῆ τὸν Ποσειδῶ τουτονὶ τὸν ἵππιον.

Στ. μὴ 'μοιγε τοῦτον μηδαμῶς τὸν ἵππιον·
οὗτος γὰρ ὁ θεὸς αἰτιός μοι τῶν κακῶν.
ἀλλ' εἶπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς,
ὦ παῖ, πιθοῦ.

Φε. τί οὖν πίθωμαι δῆτά σοι;

Στ. ἔκτρεψον ὡς τάχιστα τοὺς σαυτοῦ τρόπους
καὶ μάνθαν' ἐλθὼν ἂν ἐγὼ παραινέσω.

Φε. λέγε δή, τί κελεύεις;

Στ. καί τι πείσει;

Φε. πείσομαι,
νῆ τὸν Διόνυσον.

Στ. δεῦρό νυν ἀπόβλεπε.

ὄρᾱς τὸ θύριον τοῦτο καὶ τοῖκίδιον;

Φε. ὄρῶ. τί οὖν τοῦτ' ἐστὶν ἐτεόν, ὦ πάτερ;

Στ. ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον.

Vocabulary (in order of appearance)

ὁδός οὐ (f.) path, road

μίαν one (f. acc. sing. of εἷς, μία, ἓν)

ὁδοῦ μίαν translate: 'one path/road'

ἀτραπός οὐ (f.) path, road

δαμονίως divinely, wonderful

ὑπερφυῆς ἐς immense; strange

ἦν ἦν ἀναπείσω translate: 'should/if I persuade X about which'

τουτονί = τοῦτον

σωθήσομαι I shall be saved (fut. pass. of σώζω)

ἐξεγείρω 'to wake X up' (aor. inf. of ἐξεγείρω)

ἂν ἐπεγείραιμι 'I might wake X up'

ἡδιστα very pleasantly

κυνέω (ἔκυσα) kiss

δός give (from δίδωμι, give)

ἵππιος οὐ of horses

εἰπερ = εἰ

καρδία ας (f.) heart

ὄντως really

τί πίθωμαι ... σοι translate: 'about what am I to obey you?'

ἐκτρέπω turn aside/inside out

ὥς τάχιστα as quickly as possible

τρόπος οὐ (m.) way

ἂν ἐγὼ παραινέσω translate: 'whatever I advise'

θύριον οὐ (n.) little door

τοικίδιον = τὸ οἰκίδιον the little house

ἐτεόν actually

φροντιστήριον οὐ (n.) Reflectory

Apollodorus, *Library*, 1.9.16

In a summary of Greek mythology collected under the name of Apollodorus, we are told how the story of Jason, Medea and the Golden Fleece began.

Αἰσωνος δὲ τοῦ Κρηθέως καὶ Πολυμήδης τῆς Αὐτολύκου Ἰάσων. οὗτος ᾧκει ἐν Ἰωλκῷ, τῆς δὲ Ἰωλκοῦ Πελίας ἐβασίλευσε μετὰ Κρηθέα, ᾧ χρωμένῳ περὶ τῆς βασιλείας ἐθέσπισεν ὁ θεὸς τὸν μονοσάνδαλον φυλάσασθαι. τὸ μὲν οὖν πρῶτον ἡγνώνει τὸν χρησμόν, αὐθις δὲ ὕστερον αὐτὸν ἔγνω. τελῶν γὰρ ἐπὶ τῇ θαλάσῃ Ποσειδῶνι θυσίαν ἄλλους τε πολλοὺς ἐπὶ ταύτῃ καὶ τὸν Ἰάσονα μετεπέψατο. ὁ δέ, πόθῳ γεωργίας, ἐν τοῖς χωρίοις διατελῶν ἔσπευσεν ἐπὶ τὴν θυσίαν· διαβαίνων δὲ ποταμὸν Ἄναυρον ἐξῆλθε μονοσάνδαλος, τὸ ἕτερον ἀπολέσας ἐν τῷ ῥείθῳ πέδιλον. θεασάμενος δὲ Πελίας αὐτὸν καὶ τὸν χρησμόν συμβαλὼν ἡρώτα προσελθὼν, τί ἂν ἐποιήσεν ἐξουσίαν ἔχων, εἰ λόγιον ἦν αὐτῷ πρὸς τινος φονευθήσεσθαι τῶν πολιτῶν. ὁ δέ, εἴτε ἐπελθὼν ἄλλως, εἴτε διὰ μῆνιν Ἥρας, ἴν' ἔλθοι κακὸν Μήδεια Πελία (τὴν γὰρ Ἥραν οὐκ ἐτίμα), “το χρυσόμαλλον δέρας” ἔφη “προσέταπτον ἂν φέρειν αὐτῷ”. τοῦτο Πελίας ἀκούσας εὐθύς ἐπὶ τὸ δέρας ἐλθεῖν ἐκέλευσεν αὐτόν. τοῦτο δὲ ἐν Κόλχοις ἦν ἐν Ἄρεος ἄλσει κρεμώμενον ἐκ δρυός, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος ἀύπνου.

Vocabulary (in order of appearance)

Αἰσωνος (etc.) the genitives indicate family relationships: Jason's father, mother and both grandfathers

βασιλεύω (+ gen.) rule over, be king of

ᾧ (m. dat. sing. of ὅς; relative pronoun) who

χράομαι consult an oracle

βασιλεία ας (f.) kingdom

θεσπίζω answer (of oracles)

μονοσάνδαλος ον wearing one sandal

τὸ ... πρῶτον at first

ἀγνοέω fail to understand

χρησμός οὔ (m.) oracle
 ἔγνων (root aorist of γιγνώσκω) understand, realise
 τελέω perform
 μεταπέμπομαι send for
 πόθος ου (m.) desire for, love
 γεωργία ας (f.) farming
 διατελέω live in
 ἕτερος α ον one of a pair
 ἀπολέσας (aor. pple active) lose
 ῥεῖθρον ου (n.) stream
 πέδιλον ου (n.) sandal
 συμβάλλω compare
 τί ἂν ἐποιήσεν translate 'what he would have done'
 ἐξουσία ας (f.) power, possibility
 λόγιον ου (n.) oracle
 πρὸς τινος 'by one'
 φρονεῦθήσεσθαι (fut. passive inf. in indirect statement) translate 'that he would have liked'
 ἐπελθόν (2nd aor. pple n. of ἐπέρχομαι) occur
 ἄλλως by chance
 μῆνις ἰδος (f.) wrath
 ἵν' ἔλθοι translate: 'so that ... might come'
 κακόν 'as an evil'
 χρυσόμαλλος ον with golden fleece
 δέρας ατος (n.) fleece
 προστάττω (+ dat.) order
 ἄλσος ους (n.) grove
 κρεμάμενον hanging
 δρυς υός (f.) oak tree

ἐφρουρεῖτο was guarding, watching over (from φρουρέω)

ὑπό (+ gen.) by

δράκων –οντος (m.) serpent, dragon

ἄυπνος ον unsleeping

Appendix 2: Translations of Greek passages

In the following translations, note that square brackets denote a word or phrase which is not found in the Greek but which completes the sense of the English translation.

Artemisia at the Battle of Salamis

I am not able to say how each of the barbarians or Greeks fought. But as far as Artemisia is concerned the following (things) happened. When the king's fleet was in great perplexity, an Attic ship was pursuing the ship of Artemisia. And since she was not able to escape (for there happened to be some allied ships in front of her) she decided to do this, since she was in great danger: that is (*lit.* 'for'), she attacked an allied ship [which was] carrying men from Calyndia and the king of the Calyndians himself. If she did [this] because of some quarrel or accidentally while trying to escape, I cannot say. By both attacking and sinking this ship, she did herself a double favour (*lit.* 'two lots of good'). For when the captain of the Attic ship saw her attacking a ship of barbarian men, thinking that Artemisia's ship was his ally, he stopped pursuing [it] and began to attack (*lit.* 'attacks') other ships. And so, in this way, both the ship was safe and she and the crew did not die. Moreover, they say that one of those present said to Xerxes [who was] watching the battle, 'Master, do you see how well Artemisia is fighting and that she has sunk an enemy ship?' And Xerxes asked if it really was Artemisia's doing (*lit.* 'the deed was Artemisia's'). 'Yes,' replied the man, 'for I recognise the ship's ensign.' And no one knew that the ship which had been destroyed was not an enemy ship (*lit.* 'as not being hostile'), and none of the sailors from the Calyndian ship was saved to accuse her. And they say that Xerxes said to one of those present, 'My men have become women and my women [have become] men.'

The truce after Pylos

When the Spartans learnt what had happened concerning Pylos, they decided to send some men to the camp. For they wanted to know accurately how the men on the island were faring. And when they saw that they were suffering not a little from hunger and were in danger from the Athenians, wanting to help, they decided to make a truce about Pylos with the Athenian generals.

The generals accepted their proposal and made a truce. The Athenian generals ordered the Spartans to hand over to them all the Peloponnesians' large ships and the fortification and not to attack either by land or by sea. And [in return] the Spartans were allowed to send food and wine to those on Pylos.

Afterwards the Spartans' ambassadors arrived in Athens and said, 'Athenians, the Spartans have sent us about the men on the island. For they wish to make a treaty. Formerly [it was] we Spartans [who] held the greatest sway in Greece, as you well know, but now we are here at a loss. Whilst formerly *you* wished to make a treaty, now *we* are asking *you* to desist from the war and to accept both our friendship and an alliance. And so do not receive our proposals in a hostile way.'

Solon and Thales

Once when Solon was travelling abroad in Ionia he came to Thales, a man with a great reputation for wisdom and justice. And after going to his house, Solon was amazed that he (Thales) did not have a wife and children.

Thales did not respond at all then, but after a few days he sent a man to Solon, [who was] a stranger, saying that he had come from Athens ten days ago. And when Solon asked him if there was any news in Athens, he said, 'There was nothing apart from (*lit.* 'nothing other') a young Athenian man was being buried and the whole city was following in [his funeral] procession. For he was a son, so they said, of one of the best of the citizens (*lit.* "best man of/amongst the citizens"). But the father was not there; rather he has been travelling abroad for a long time now.' On hearing these things, Solon said, 'What did they call him?' And the man said, 'I heard the name, but I don't remember.' And Solon, thinking that the corpse was his own son, asked if the dead man was the son of Solon. When the stranger said that this was the name, Solon shouted, 'Alas, how terribly I suffer! (*lit.* 'how I suffer terrible things') and started beating his head straight away, began to tear his cloak and did all the other things that it is normal for a father to do when he hears such things.'

Later Thales approached Solon and said, 'Why are you lamenting, friend? It is this that always turns me away from marriage.' And after laughing at him, he told him to take heart about the stranger's words, since they were not true.

The killing of an adulterer

For I, Athenians, when I decided to marry and take a wife into my house, kept an eye on her for a long time, as was reasonable. But when my child was born, I already trusted her and I entrusted all my affairs [to her]. And so in the first instance, Athenians, she was the best of all women. But when my mother died, her dying was the cause of all my woes. For my wife, after following in her procession at the funeral and having being seen by Eratosthenes, was later seduced. And it happened like this.

For when the child was born, I began to sleep upstairs, and she (my wife) downstairs. And in this way, it escaped my notice that Eratosthenes was inside during the night. And for a long time I never suspected; rather, I thought that my wife was the most chaste of [all the women] in the city. But as time went by, a certain serving maid approached me and said, 'Euphiletos, Eratosthenes is [a man] who is abusing not only your wife, but many others, too.'

And so the following day, when I was sleeping, Eratosthenes came in. And the serving maid tells me straight away that he is inside. And I went down in silence and saw him still lying on my wife's bed. And I beat him and said, 'It is not I [who] am killing you, but the law of the city.'

Euripides, *Medea* 1040–58

Alas, alas! Why do you look at me with your eyes, children?
Why do you smile at me with that last smile of all?
Oh! What am I to do? My courage departed,
Women, when I saw the bright eye of my children.
I could not possibly do it; farewell my former
Schemes. I will take my children away from the land.
Why should I, in grieving their father through their sufferings,
Gain twice as many myself?
I won't do it. Farewell to my schemes.
And yet what is wrong with me? Do I want to bring ridicule on myself
By letting my enemies go unpunished?
I must steel myself to the deed. But oh! what cowardice is mine,
In even admitting to my mind these soft arguments.
Go into the house, children. And if there is anyone for whom
It is not lawful to be present at my sacrifice,
Let him take care for himself. I will not weaken my hand.
Ah, ah.
My heart, do not do these things;
Let them go, miserable wretch, spare the children;
Living there with me they will make you happy.

Apollodorus, *Library*, 1.9.16

Jason was the son of Aeson, son of Crethos, and of Polymedes, daughter of Autolycus. He lived in Iolcos after Crethos. When Pelias consulted the oracle concerning the kingdom, the god replied that he should beware the man wearing a single sandal. At first Pelias failed to understand the oracle, but later on he did understand it. For, while he was performing a sacrifice to Poseidon on the seashore, he sent for many people to attend it, including Jason. Through his love of farming Jason lived in the country, but he hastened to the sacrifice. However, when he crossed the river Anauros he emerged with only one sandal, having lost the other sandal in the stream. When Pelias saw him and compared this with the oracle, he went up to him and asked what Jason would do – supposing he had the power – if he received an oracle that he would be killed by one of the citizens. Either just by chance or as a result of Hera's wrath so that Medea might come as an evil for Pelias (for he didn't honour Hera), Jason said, 'I'd order him to fetch the golden fleece'. When Pelias heard this he immediately ordered him to go after the fleece. This fleece was at Colchis, hanging from an oak tree in the grove of Ares, and it was guarded by an unsleeping dragon.

Answers to exercises

The following are the answers to the exercises contained in this Study Guide. For the answers to exercises in *G&E*, please consult your Greek teacher (if you have one) or *Reading Greek: An Independent Study Guide*.

Exercise 1:

- 1 τὸ πλοῖόν (subject) ἔστιν (verb) ἐν Βυζαντίῳ.
- 2 τί (object) ὁρᾷ (verb) ὁ Ζηνόθεμις (subject);
- 3 τήν τε ἀκρόπολιν (object) καὶ τὸν Παρθενῶνα (object) ὁρᾷ (verb) ὁ Ζηνόθεμις (subject).
- 4 τέλος δὲ πρὸς τὰς Ἀθήνας πλεῖ (verb) τὸ πλοῖον (subject).
- 5 ἐξαίφνης ὃ τε Δικαιοπόλις (subject) καὶ ὁ κυβερνήτης (subject) ψόφον (object) ἀκούουσιν (verb).

Exercise 2:

Byzantium	ὁ Ἡγέστρατος, ὁ Ζηνόθεμις, ὁ κυβερνήτης, οἱ ναῦται
Chios	ὁ ῥαψφδός
Euboea	ὁ Δικαιοπόλις
Athens	

Exercise 3:

Direction (place towards which)	Location (place where)
εἰς Χίον, εἰς Εὐβοίαν, πρὸς τὰς Ἀθήνας, πρὸς τὸν Πειραιᾶ	ἐν Βυζαντίῳ, ἐν Χίῳ, ἐν Εὐβοίᾳ

Exercise 4:

- 1 I *verb* the Acropolis.
- 2 You *verb* [direct object].
- 3 Dikaio polis *verbs* the Acropolis.
- 4 The ship *verbs* [direct object]; or *Subject verbs* the ship.
- 5 Zenothemis *verbs* the ship.

Note how the appearance of a subject in fragment 5 clears up the ambiguity in fragment 4.

Exercise 5:

- 1 statement (because it has none of the features of a question, command or exclamation)
- 2 question (ἄρα + question mark)
- 3 exclamation (ὡς + adjective)
- 4 statement
- 5 command (note the imperative verb, ἐλθέ).

Exercise 6:

ἐγὼ βλέπω, σὺ βλέπεις, ὁ Ἡγέστρατος βλέπει, ἐγὼ καὶ σὺ βλέπομεν, ὁ Ἡγέστρατος καὶ ὁ Δικαιοπόλις βλέπουσι(ν).

Exercise 7:

- 1 ὡς καλὸς ἐστὶν ὁ Παρθενών.
- 2 ἄρα καλὸς ἐστὶν ὁ Παρθενών;
- 3 δεῦρο βλέπε, ὦ Δικαιοπόλι.

Exercise 8:

- 1 object + verb + subject
line 18: ἀληθῆ λέγει ὁ Ἡγέστρατος
or lines 18–19: πέλεκυν ἔχει ὁ Ἡγέστρατος
- 2 subject + object + verb
lines 19–20: ὁ ἄνθρωπος τὸ πλοῖον καταδύει
- 3 verb + object + subject
line 22: δύει τὸ πλοῖον ὁ Ἡγέστρατος
- 4 verb + subject + object
line 24: λαμβάνετε ὑμεῖς τὸν ἄνθρωπον

Exercise 9:

καταβαίνουνσι οὖν ὁ Δικαιοπόλις καὶ οἱ ναῦται. ψόφος γὰρ κάτωθεν.
πέλεκυν δὲ ἐν τῇ δεξιᾷ ἔχει ὁ Ἡγέστρατος καὶ τὸ πλοῖον καταδύει.

Exercise 10:

ὁ Ἡγέστρατος καὶ Ζηνόθεμις οὐ μένουσιν ἀλλὰ φεύγουσιν. (εἰς τὴν γὰρ θάλατταν) ῥίπτουσιν ἑαυτοὺς οἱ ἄνθρωποι, καὶ τὸν λέμβον ζητοῦσιν.

καὶ οἱ μὲν ναῦται (ἀπὸ τοῦ πλοίου) τὴν φυγὴν (σαφῶς) ὁρῶσιν, ὁ δὲ κυβερνήτης τὸν λέμβον ἀπολύει. ὁ δὲ λέμβος (ἀπὸ τοῦ πλοίου) ἀποχωρεῖ.

Apart from the negative οὐ, the remaining words are the particles (καί, γάρ, ἀλλά, δέ, μέν ... δέ ...) which provide the 'glue' that holds the text together.

Exercise 11:

sing.		
nom.	ὁ ἄνθρωπος	τὸ ἔργον
acc.		τὸ ἔργον

Otherwise, the endings of type 2 nouns match those of the masculine and neuter definite article.

Exercise 12:

Ancient Greeks might consider English word order to be rather inflexible. They might also be puzzled by the apparently unsystematic nature of the ending of words, which generally fail to provide any clues as to their role. They would have to forget what they know about word endings and train themselves to use word order to determine the role of words within the sentence.

Verbs might cause a special challenge: English generally uses pronouns placed *in front of* the verb to signal the subject (e.g. *I* walk, *you* walk, *he* walks, *we* walk), whereas for an ancient Greek the clue as to who is performing the action of the verb appears in the verb's *ending* (subject pronouns like 'I' and 'we' tend only to be used for emphasis in Greek).

Exercise 13:

person	'be'	'know'
sing.		
1st	εἰμί	οἶδα
2nd	εἶ	οἶσθα
3rd	ἐστί(ν)	οἶδε(ν)
pl.		
1st	ἐσμέν	ἴσμεν
2nd	ἐστέ	ἴστε
3rd	εἰσί(ν)	ἴσασι(ν)

Exercise 14:

3rd person singular: ἔρχεται (twice), διέρχεται (twice), γίγνεται (twice)

1st person plural: ἐρχόμεθα

3rd person plural: διαλέγονται, μάχονται (twice), δουλοῦνται

Exercise 15:

		noun type
ἡ ἀρετή	courage, excellence	1a , because it ends in -η
ἡ θάλαττα	sea	1c , because the -α ending does <i>not</i> follow ε, ι, or ρ
ἡ θυσία	sacrifice	1b , because the -α ending follows ε, ι, or ρ
ὁ κυβερνήτης	captain	1d , like all type 1 masculine nouns. The nominative -ης is also a clue.
ὁ ναύτης	sailor	1d , like all type 1 masculine nouns. The nominative -ης is also a clue.
ἡ νίκη	victory	1a , because it ends in -η
ἡ σωτηρία	safety	1b , because the -α ending follows ε, ι, or ρ
ἡ τόλμα	courage	1c , because the -α ending does <i>not</i> follow ε, ι, or ρ

Exercise 16:

λιμένα, λαμπάδα, Σαλαμίνα. (Did you remember to add the ending to the stem?)

Exercise 17:

nom. sing.	λιμήν	λαμπάς	Σαλαμής	ἄνθρω
acc. sing.	λιμένα	λαμπάδα	Σαλαμίνα	ἄνδρα
gen. sing.	λιμένος	λαμπάδος	Σαλαμίνος	ἀνδρός
dat. sing.	λιμένι	λαμπάδι	Σαλαμῖνι	ἀνδρί
nom. pl.	λιμένες	λαμπάδες		ἄνδρες
acc. pl.	λιμένας	λαμπάδας		ἄνδρας
gen. pl.	λιμένων	λαμπάδων		ἀνδρῶν
dat. pl.	λιμέσι(ν)	λαμπάσι(ν)		ἀνδράσι(ν)

Exercise 18:

Check your answer against the table on p. 77 of G&E.

Exercise 19:

Present	Imperfect
ἀκούει	ἤκουε
διαλέγεται	διελέγετο
διώκουσι	ἐδίωκον
εἰσφέρει	εἰσέφερε
ἐστί	ἦν
λαμβάνει	ἐλάμβανε
μανθάνει	ἐμάνθανε
ὀνειροπώλει	ὠνειροπόλει
παυόμεθα	ἐπαυόμεθα
σώζει	ἔσφζε
φεύγω	ἔφευγον

Exercise 20:

	present	future	imperfect
ἔπαυον			✓
παύσει		✓	
μαθήσονται		✓	
εἰσφέρει	✓		
ἐπαυόμεθα			✓
διαφθερεῖ		✓	
ἤκουον			✓
ἀπεχώρουν			✓
παύονται	✓		
λήψεται		✓	
ἐπαύοντο			✓
φιλήσει		✓	

For imperfect tenses, you probably looked for the augment ε- and the imperfect ending. For future verbs, you probably relied on the σ in front of a present ending. These are sensible approaches which cover most cases: once you have mastered these, you should familiarise yourself with the exceptions.

Exercise 21:

present	future	imperfect	aorist
παύει	παύσει	ἔπαυε(ν)	ἔπαυσε(ν)
παύεται	παύσεται	ἐπαύετο	ἐπαύσατο
πέμπει	πέμψει	ἔπεμπε(ν)	ἔπεμψε(ν)
ἀκούει	ἀκούσεται	ἤκουε(ν)	ἤκουσε(ν)
φιλεῖ	φιλήσει	ἐφίλει	ἐφίλησε(ν)
λαμβάνει	λήψεται	ἐλάμβανε(ν)	ἔλαβε(ν)
καταλαμβάνει	καταλήψεται	κατελάμβανε(ν)	κατέλαβε(ν)
γίγνεται	γενήσεται	ἐγίγνετο	ἐγένετο

Exercise 22:

οἱ δὲ Σκύθαι, οὐ γινώσκοντες τὴν φωνήν, καὶ ἄνδρας νομίζοντες τὰς Ἀμαζόνας, ἐμπεσόντες καὶ μαχεσάμενοι τοὺς νεκροὺς ἀνεῖλον.

γνόντες δὲ ταῦτα, καὶ οὐ βουλόμενοι ἀποκτείνειν ἔτι, ἀλλὰ ἐξ αὐτῶν παιδοποιεῖσθαι, οἱ Σκύθαι τοὺς ἐαυτῶν νεανίσκους ἀπέπεμψαν εἰς αὐτάς, κελεύοντες μάχεσθαι μὲν μὴ, ἔπεσθαι δὲ καὶ στρατοπεδεύεσθαι πλησίον τῶν Ἀμαζόνων.

Exercise 23:

1

present	future	aorist
παύει	παύσει	ἔπαυσε(ν)
λανθάνει	λήσει	ἔλαθε(ν)
φεύγει	φεύξεται	ἔφυγε(ν)
μένει	μενεῖ	ἔμεινε(ν)

- 2 The imperfect tense of a verb is built on the *present* stem. It does not therefore need to be included separately in the principal parts.

Exercise 24:

μένειν, δικάζειν, δικάσαι, παύσασθαι, ἐξευρεῖν, λαβεῖν, δρᾶν, γένεσθαι, ποιῆσαι, ἐνεγκεῖν