THE GREAT COURSES®

Greek 101
Learning an Ancient Language

Course Guidebook

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During the 11 years of Dr. Mueller's chairmanship, Union College's program in classics was noted especially for its interdisciplinary curriculum and high enrollment in ancient Greek. He received the American Philological Association's Award for Excellence in the Teaching of Classics at the College Level in 2000, as well as two awards for excellence in teaching at Florida State University. At the University of Florida, Dr. Mueller developed a graduate-level distance-learning program in classics for high school teachers.

In addition to numerous articles, including "*Ephialtes Accusator*: A Case Study in Anecdotal History and Ideology," Dr. Mueller is the author of *Roman Religion in Valerius Maximus* and *Caesar: Selections from His Commentarii De Bello Gallico.* He is also the editor of an abridged edition of Edward Gibbon's *Decline and Fall of the Roman Empire* and the translator of Andreas Mehl's *Roman Historiography: An Introduction to Its Basic Aspects and Development.* ∎

TABLE OF CONTENTS

SUPPLEMENTAL MATERIAL

Sources and Acknowledgments

Clyde Pharr (1883–1972) is renowned among classicists for his innovative textbooks for the study of both Greek and Latin, and his work made this course possible. The Homeric core of *Greek 101: Learning an Ancient Language* is based on, and makes extensive use of, chapters 1–36 of his *Homeric Greek: A Book for Beginners* (D. C. Heath and Company, 1920). For the vocabulary of the New Testament, I have made use of George Ricker Berry's *A Greek-English Lexicon to the New Testament: Supplemented by a Chapter Elucidating the Synonyms of the New Testament with a Complete Index to the Synonyms* (New York: Hinds, Noble & Eldridge, 1897). I have also frequently consulted such standard reference works as *A Greek English Lexicon* by Henry George Liddell and Robert Scott (9th ed., Oxford: Clarendon Press, 1940) and *Greek Grammar* by Herbert Weir Smyth, revised by Gordon M. Messing (Cambridge, MA: Harvard University Press, 1956).

Personal Thanks

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THE GREEK ALPHABET & PRONUNCIATION

*I*n this lesson, we learn how to identify and pronounce the letters of the Greek alphabet. We also distinguish smooth and rough breathing marks and learn the sounds of Greek diphthongs. Finally, we practice reading a few Greek words, such as Ἀχαιός, ἴφθιμος, and προϊάπτω.

The classical Greek alphabet has 24 letters (plus two archaic letters that help explain older forms of Greek).

Greek Letter	Latin Equivalents	Sound	Greek Name	Latin Transcription
Α, α	A, a	*a* as in f*a*ther (when short, as in *a*ha)	ἄλφα	alpha
Β, β	B, b	*b* as in *b*ite	βῆτα	beta
Γ, γ	G, g	always *g* as in *g*et (never soft, as in *g*ym)	γάμμα	gamma
Δ, δ	D, d	*d* as in *d*eal	δέλτα	delta
Ε, ε	E, e	*e* as in r*e*d	ἒ ψιλόν	epsilon
Ζ, ζ	Z, z	*zd* as in Ma*zd*a (many also pronounce this *dz* or simply *z*, because these are simpler to pronounce for native English speakers)	ζῆτα	zeta
Η, η	E, e	long *a* as in g*a*te or as in (French) f*ê*te	ἦτα	eta
Θ, θ	th	*th* as in *th*ick	θῆτα	theta
Ι, ι	I, i	long *e* as in f*ee*t and pol*i*ce or short *i* as in h*i*t	ἰῶτα	iota

Κ, κ	K, k *or* C, c	*k* as in *k*ill	κάππα	kappa
Λ, λ	L, l	*l* as in *l*anguage	λάμβδα	lambda
Μ, μ	M, m	*m* as in *m*an	μῦ	mu
Ν, ν	N, n	*n* as in *n*ever	νῦ	nu
Ξ, ξ	X, x	*x* as in bo*x*	ξῖ	xi
Ο, ο	O, o	*o* as in *o*ught, but shorter (that is, a "closed" *o*), or as in the British pronunciation of p*o*t	ὂ μικρόν	omicron
Π, π	P, p	*p* as in *p*ie	πῖ	pi
Ρ, ρ	R, r	a trilled *r* (as in continental European languages)	ῥῶ	rho
Σ, σ, ς	S, s	*s* as in *s*ing	σίγμα	sigma
Τ, τ	T, t	*t* as in *t*ip	ταῦ	tau
Υ, υ	U, u *or* Y, y	*u* as in (French) t*u* or (German) M*ü*ller, but the *u* in English pr*u*ne may serve as a close approximation	ῦ ψιλόν	upsilon
Φ, φ	ph	*f* as in *f*ace or *ph* as in *ph*iloso*ph*y	φῖ	phi
Χ, χ	kh *or* ch	*ch* as in (German) do*ch* or (Scottish) Lo*ch* Ness; a simple *k* sound is also acceptable	χῖ	chi
Ψ, ψ	ps	*ps* as in li*ps*	ψῖ	psi
Ω, ω	O, o	long *o* as in *o*pen	ὦ μέγα	omega

Archaic Letters

Ϝ, ϝ	W, w	*w* as in *w*ine	δίγαμμα	digamma
Ϙ, ϙ	Q, q	*k* as in *k*ale	ϙόππα	koppa

Diphthongs

αι	ai *or* ae	*ai* as in *ai*sle
αυ	au	*ou* as in h*ou*se

ει	ei *or* e	*ei* as in fr*ei*ght
ευ/ηυ	eu	like the *eu* in (French) fl*eu*r or the *ö* in (German) sch*ö*n; equivalent to *eh* + *oo* fused into one syllable
οι	oi *or* oe	*oi* as in f*oi*l
ου/ωυ	ou *or* u	*ou* as in s*ou*p
υι	ui	pronounced like the English word *we* or (French) *oui*

Breathing Marks

᾿	n/a	When placed above a vowel (or before a capital vowel), this mark indicates *smooth breathing*—i.e., "no sound" (e.g., ἀ = *ah*).
῾	H, h	When placed above a vowel (or before a capital vowel), this mark indicates *rough breathing*—i.e., an *h* sound (e.g., ἁ = *ha*).

Diaeresis

¨	When placed above the second of two vowels, this mark indicates that the two vowels should be pronounced separately rather than as a single diphthong (e.g., οι = *oi*, but οϊ = *o-ee*).

Iota Subscript

ˌ	When placed below a vowel, this iota does not change the pronunciation but is important for determining meaning (ᾳ = *ah*; ῳ = *oh*).

Accents

´	*acute*; treat as a stress accent (e.g., καλός).
`	*grave*; treat as a stress accent (e.g., καὶ καλός).
~	*circumflex*; treat as a stress accent (e.g., βῆτα).

Punctuation

, / . / " "	, / . / " "	Commas, periods, and quotation marks are used in Greek as in English.
;	?	What looks like a semicolon at the end of a sentence is a question mark in Greek.
·	:	One dot above the line is a colon in Greek.

1.1 Exercises

1   Practice drawing the Greek letters.

2   Write out the Greek alphabet from memory, and supply the corresponding Latin equivalent (e.g., A, α = A, a).

3   Transcribe the following words with their corresponding Latin letters, and pronounce each word aloud (you'll find a phonetic spelling indicating pronunciation in the Lesson 1 Key, which is supplied at the end of the workbook).

Notes

 ◆ Transcribe rough breathing ['] as "h."

 ◆ Smooth breathing ['] and accents [´, `, and ˜] should *not* be transcribed.

 ◆ Transliterate upsilon (Y, υ) as "U, u" and chi (X, χ) as "KH, kh."

Greek Word	English Meaning	Latin Transcription
Ἀχιλλεύς	Achilles	
οὐλόμενος	accursed, destructive	
ὅς	who, which, that	
μυρίος	countless, innumerable	
Ἀχαιός	Achaean, Greek	
ἄλγος	grief, pain, woe, trouble	
τίθημι	put, place, cause	
πολλός	much, many, numerous	
δέ	but, and, for, so	
ἴφθιμος	valiant, mighty	

ψυχή	soul, spirit, breath, life	
Ἄις	Hades, *god of the underworld*	
προϊάπτω	hurl forward, send forth	
ἥρως	hero, mighty warrior, protector, savior	
αὐτός	self, same	
ἑλώριον	booty, prey, spoils	
τεύχω	make, fashion, cause	
κύων	dog	
οἰωνός	bird (of prey), vulture, omen	
τέ	and, also	
δαίς	portion, feast, banquet	
Ζεύς	Zeus, *father and king of the gods and men*	
τελείω	accomplish, fulfill	
βουλή	will, wish, plan, purpose, counsel, council	
λόγος	word, story, reason, cause	

FIRST-DECLENSION NOUNS

*I*n this lesson, we learn the first of the three declensions in Greek. First-declension nouns are primarily feminine in gender. Like all Greek nouns, they have variable endings that reflect their function in a sentence. Working with the model noun βουλὴ, we learn how to form and translate the nominative, genitive, dative, and accusative cases. Finally, we examine adjectives and find that they agree with the nouns they modify in case, number, and gender.

First-Declension Endings

	Singular	*Plural*
Nominative	-η	-αι
Genitive	-ης	-αων
Dative	-ῃ	-ῃσι
Accusative	-ην	-ας

βουλή, *feminine*: plan

	Singular	*Plural*
Nom.	βουλή	βουλαί
Gen.	βουλῆς	βουλάων
Dat.	βουλῇ	βουλῇσι, βουλῇς
Acc.	βουλήν	βουλάς

βουλὴ καλή: beautiful plan

	Singular	*Plural*
Nom.	βουλὴ καλή	βουλαὶ καλαί
Gen.	βουλῆς καλῆς	βουλάων καλάων
Dat.	βουλῇ καλῇ	βουλῇσι καλῇσι (βουλῆς καλῆς)
Acc.	βουλὴν καλήν	βουλὰς καλάς

NB: Nouns are listed in the nominative case. Also provided are the genitive ending and the gender.

E.g.: **βουλή, ῆς, ἡ** =
Nominative: βουλή
Genitive: βουλῆς
Feminine demonstrative or definite article (i.e., "this" or "the"): ἡ

βουλή, ῆς, ἡ: plan, will, wish, purpose, counsel.
δεινή: fearful, terrible, awful, dreadful.
ἐν, ἐνί, εἰν: *adv., and prep. with dat.*: in, among, therein, thereon.
ἔχει: (he, she, it) has, holds.
ἔχουσι(ν): (they) have, hold.
ἦν: (he, she, it) was, there was.
ἦσαν: (they) were, there were.
καί: and, also, even.
κακή: bad, poor, ugly, mean, cowardly, evil, wicked.
καλή: good(ly), noble, handsome, brave, fair, beautiful.
κλαγγή, ῆς, ἡ: uproar, roar, noise.
τίς: (*m., f.*) who? which? what?
τί: (*neut.*) which? what? why?
Χρύση, ης, ἡ: Chrysa, *a town in the Troad*.
φίλη: dear, darling, lovely, beloved.

2.1 MORPHOLOGY

Decline κλαγγή.

2.2 Greek to English

Read each sentence aloud, and translate into English.

1 βουλαὶ καλαὶ καὶ κακαί.

2 τίς ἔχει βουλὴν καλήν;

3 τί ἔχουσιν;

4 καλαὶ βουλαὶ ἦσαν φίλαι.

5 τίς ἦν καλή;

6 δεινὴ κλαγγὴ ἦν ἐν Χρύσῃ καλῇ.

7 ἔχουσι βουλὰς καλὰς καὶ φίλας.

8 τί ἦν κλαγγὴ δεινὴ ἐν Χρύσῃ καλῇ;

9 κακῆς βουλῆς.

10 κακῆς βουλῆς.

11 κακάων βουλάων.

12 κακὴ βουλή, κακῇ βουλῇ, κακὴν βουλήν, κακὰς βουλάς.

2.3 English to Greek

NB: For the sentences below, you do not need to translate the definite article "the" into Greek. Homeric Greek does not use the definite article.

1 Of good and bad plans.

2 For the noble plan.

3   Who has the evil plan?

4   There was a terrible uproar in beautiful Chrysa.

5   Was the plan good?

6   The plans were cowardly.

BASIC RULES
OF GREEK ACCENTUATION

*I*n this lesson, we learn the three Greek accents: acute, grave, and *circumflex. We study the basic rules for placing these accents, including their relationship to other diacritical marks.*

3.1 EXERCISES

1   Write out the Greek alphabet from memory, and supply the corresponding Latin equivalent (e.g., A, α = A, a).

2   Read aloud the first sentence from the Gospel of John (a literal translation is provided below, and a phonetic transcription is provided in the Lesson 3 Key), and identify all diacriticals.

Ἐν	ἀρχῇ	ἦν	ὁ	λόγος	καὶ	ὁ	λόγος	ἦν
In	*beginning*	*was*	*the*	*word*	*and*	*the*	*word*	*was*

πρὸς	τὸν	θεόν,	καὶ	θεὸς	ἦν	ὁ	λόγος.
with	*the*	*God,*	*and*	*God*	*was*	*the*	*word.*

Lesson 4

Additional Patterns
of the First Declension

*T*his lesson introduces first-declension nouns that have a nominative ending in alpha. Examples include θεά and θάλασσα, which may be compared to our model noun βουλή from Lesson 2. We also examine the glossary-entry format for several nouns and note some slight differences between the Homeric and Koine forms of first-declension nouns.

	θεά, *feminine*: goddess		**θάλασσα**, *feminine*: sea	
	Singular	*Plural*	*Singular*	*Plural*
Nom.	θεά	θεαί	θάλασσα	θάλασσαι
Gen.	θεᾶς	θεάων	θαλάσσης	θαλασσάων
Dat.	θεᾷ	θεῇσι (θεῇς)	θαλάσση	θαλάσσησι (θαλάσσης)
Acc.	θεάν	θεάς	θάλασσαν	θαλάσσας

Vocabulary

ἀγάπη, ης, ἡ: love.
γάρ: *post. conj.*: for, in fact.
δέ: *post. conj.*: but, and, so, for.
εἰσί(ν): (they) are, there are.
ἐστί(ν): (he, she, it) is, there is.

ἐκ, (ἐξ): *adv., and prep. with gen.*: from, out of.

ἐπί: *adv., and prep. with gen., dat., and acc.*: to, at, on, upon, against, over, for; *adv.*: on, upon, thereon; *with gen.*: on, upon, over, during; *with dat.*: on, upon, in, for, about, against, at, beside, by; *with acc.*: to, up to, over, on, upon.

ζωή, ῆς, ἡ: life.

θάλασσα, ης, ἡ: sea.

θεά, ᾶς, ἡ: goddess.

Κίλλα, ης, ἡ: Cilla, *a town in the Troad.*

οὐ, οὐκ, οὐχ: not, no; οὐ (*before consonants*), οὐκ (*before smooth breathing*), οὐχ (*before rough breathing*).

πάτρη, ης, ἡ: fatherland, native land.

πολλή: much, many, numerous.

πυρή, ῆς, ἡ: (funeral) pyre.

σκοτία, ᾶς, ἡ: darkness, gloom, dusk.

ψυχή, ῆς, ἡ: soul, breath, life, spirit.

4.1 Morphology

Decline the following.

1 Κίλλα

2 σκοτία

4.2 Greek to English

Read each sentence aloud, and translate into English.

1 ἔχει καλὴ θεὰ βουλὴν καλήν;

2 καλαὶ θεαί[1] εἰσι φίλαι ψυχῇ θεᾶς θαλάσσης δεινῆς.

3 Κίλλα καὶ Χρύση εἰσὶ[2] καλαὶ καὶ φίλαι θεῇσι θαλασσάων.

4 καλὴ θεὰ οὐκ ἔχει ψυχὴν κακήν.

5 καλή ἐστι[3] θεά, ἔχει δὲ ψυχὴν κακήν.

6 δεινὴ κλαγγή[4] ἐστιν[5] ἐκ θαλάσσης.

7 Κίλλα καὶ Χρύση ἦσαν ἐπὶ θαλάσσῃ.

8 θεαὶ θαλάσσης εἰσὶ[6] φίλαι ψυχῆς πολλῆς, φίλαι γάρ[7] εἰσιν[8].

9 πάτρη καλή ἐστι[9] φίλη πολλῆς ψυχῆς καλῆς.

10 ἐκ πάτρης κακῆς ἦν.

11 ἦσαν πυραὶ πολλαὶ ἐν φίλῃ πάτρῃ ἐπὶ δεινῇ θαλάσσῃ.

12 τίς οὐκ ἔχει καλὴν ψυχήν;

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1 The accent on θεαί is acute because it supports the word εἰσι, which is enclitic and "leans on" the word that precedes it—that is, it is itself unstressed. One would have pronounced the two words as if they had been a single word of four syllables.

2 This time, the accent on Χρύση was too far away to support two more syllables (accents can reside no more than three from the end, and enclitics are treated as part of the word they "lean on"), so εἰσὶ received an accent of its own.

3 The accent for καλή ἐστι works as for θεαί εἰσι in sentence 2.

4 The accent for κλαγγή ἐστιν works as for θεαί εἰσι in sentence 2.

5 ἐστιν appears here with a "ν-movable," because it is followed by a word that begins with a vowel.

6 For the accentuation of θαλάσσης εἰσὶ, compare Χρύση εἰσὶ in sentence 3.

7 For the accentuation of γάρ εἰσιν, compare θεαί εἰσι in sentence 2.

8 εἰσιν appears here with a "ν-movable," because it is at the end of the sentence.

9 For the accentuation of καλή ἐστι, compare θεαί εἰσι in sentence 2.

4.3 ENGLISH TO GREEK

NB: Do not translate the words in parentheses.

1   Are the good plans dear to the souls of the goddesses?

2   They have many plans, but (they are) cowardly (ones).

3   The plans are dear to the soul of the beautiful goddess, for they are noble.

4   The lovely goddess of the sea was not in Cilla.

5   There are many funeral pyres by the sea in (our) beloved fatherland.

6   Who was in Cilla by the sea?

4.4 KOINE PRACTICE

Although we introduce Koine forms and style early in this course, do not use these sentences as models. We will drill the earlier Homeric forms. The goal for the Koine readings is to read, to understand, and to appreciate that languages can say the same thing in more than one way, especially as they evolve over time.

One key feature of Koine Greek is the use of the definite article—that is, the word "the"—which is, in origin, a weakened form of the demonstrative "this." The following sentences have been altered slightly to reflect Koine rather than Homeric usage. Translate them.

For reference, the declension of the feminine word "the" in the singular in Koine is shown at right.

Singular

Nom.	ἡ
Gen.	τῆς
Dat.	τῇ
Acc.	τήν

1   ἔχει ἡ καλὴ θεὰ τὴν καλὴν βουλήν;

2   ἡ δεινὴ κλαγγή ἐστιν ἐκ τῆς θαλάσσης.

3   αἱ καλαὶ θεαί εἰσι φίλαι τῇ ψυχῇ τῆς θεᾶς τῆς δεινῆς θαλάσσης.

Lesson 5

Verbs in the Present Tense

*T*his lesson introduces us to Greek verb forms. Verbs can be described in terms of person, number, tense, voice, and mood. In this lesson, we focus on the present active indicative, first learning the six personal endings and then conjugating the model verb παύω. Finally, we learn how to translate present tense verbs in the context of some simple Greek sentences.

Present Tense Active Verb Endings

	Singular	Plural
1st	-ω	-ομεν
2nd	-εις	-ετε
3rd	-ει	-ουσι (*or* -ουσιν at the end of a sentence or if followed by a word that begins with a vowel. We call this final "n" sound a "ν-movable." We may compare it to the "n" we attach to the indefinite article "a" if the following word begins with a vowel, as in "an apple.")

παύω: I stop

	Singular	Plural
1st	παύω: I stop, I am stopping, I do stop	παύομεν: we stop, *etc.*
2nd	παύεις: you stop, *etc.*	παύετε: y'all stop, *etc.*
3rd	παύει: he, she, *or* it stops, *etc.*	παύουσι (*or* παύουσιν): they stop, *etc.*

Vocabulary

ἀείδω: sing, sing of, hymn, chant.

ἀν- (*before vowels*), **ἀ-** (*before consonants*): *an inseparable prefix that means* not, un-, dis-, -less, without.

ἁνδάνω: please (*with dative*), be pleasing to.

ἀτιμάζω: dishonor, slight, disrespect, insult (*from* ἀ + τιμάζω).

βαίνω: come, go, walk.

διδάσκω: teach.

δόξα, ης, ἡ: glory.

εἰς, ἐς: *adv., and prep. with acc.*: to, into, until, therein.

ἔχω: have, hold, keep.

καίω: burn, consume.

κόρη, ης, ἡ: girl.

λύω: loose, free, break up, destroy.

ὀλέκω: kill, destroy, ruin.

παρά: *prep. with acc.*: by.

παύω: stop.

πέμπω: send, escort, conduct.

τελείω: accomplish, fulfill, complete.

τεύχω: make, do, fashion, perform, cause, prepare.

φαίνω: appear.

φέρω: bear, carry, being.

5.1 Morphology

Conjugate and translate φαίνω ("appear") in the present tense.

5.2 Greek to English

1 ἀείδομεν βουλὰς θεάων πολλάων.

2 κλαγγὴ δεινὴ κακῆς θαλάσσης οὐχ ἁνδάνει ψυχῇ θεᾶς.

3 τίς ἀτιμάζει καλὰς θεάς;

4 οὐκ ἀτιμάζομεν πάτρην, φίλη γάρ ἐστιν.

5 βαίνουσιν ἐκ Κίλλης εἰς Χρύσην.

6 καίουσι πυρὰς πολλὰς ἐν Χρύσῃ ἐπὶ θαλάσσῃ;

7 ἔχομεν πολλὰς καὶ καλὰς βουλάς.

8 καίετε πυρὰς ἐν πάτρῃ;

9 λύεις, λύομεν, λύουσιν, λύετε, λύω.

10 ὀλέκομεν ψυχὰς πολλὰς καὶ κακὰς ἐν πάτρῃ φίλῃ.

11 τίς πέμπει θεὰς ἐς Χρύσην;

12 τελείετε βουλὰς καλάς πάτρῃ φίλῃ.

13 τελείομεν βουλὴν φίλης θεᾶς.

14 τεύχομεν πυρήν.

15 τί φέρετε; τί φέρουσιν;

5.3 ENGLISH TO GREEK

NB: Do not translate the words in parentheses.

1 Who is singing the evil plans of the fair goddesses?

2 The roar of the sea is pleasing to the soul of the goddess in Cilla.

3 We do not dishonor the goddesses of (our) dear fatherland.

4 Are you going from Chrysa to Cilla?

5   The goddesses come from the sea into Cilla.

6   They are burning funeral pyres in (their) fatherland.

7   They have many fair plans.

8   We stop, you stop, they stop, he is stopping.

9   The goddess destroys many wicked souls.

10   We escort the goddesses into (our) dear fatherland.

11   They accomplish the will of (their) fatherland.

12   He is making a funeral pyre.

13   What does he bring?

5.4 Koine Practice

1   τεύχοουσι τὴν πυρήν.

2   ἡ πυρὴ ἐν τῇ σκοτίᾳ φαίνει καλή.

3   ἡ θεὰ τὴν κόρην παρὰ τὴν θάλασσαν τὴν δόξαν τῆς πυρῆς διδάσκει.

ADJECTIVE FORMS & SECOND-DECLENSION NOUNS

*I*n this lesson, we expand our understanding of grammatical gender by examining masculine and neuter nouns of the second declension. After forming second-declension nouns in the nominative, genitive, dative, and accusative cases, we consider first- and second-declension adjectives. Combined with different nouns, the model adjective καλός, ή, όν illustrates the rule that adjectives must agree with the nouns they modify in gender, number, and case.

Second-Declension Endings

	Masculine or Feminine	Neuter	Masculine or Feminine	Neuter
	Singular		*Plural*	
Nom.	-ος	-ον	-οι	-α
Gen.	-ου		-ων	
Dat.	-ῳ		-οισι (-οις)	
Acc.	-ον		-ους	-α

θυμός, *masculine*: heart, spirit   ἔργον, *neuter*: deed, work

	Singular	*Plural*	*Singular*	*Plural*
Nom.	θυμός	θυμοί	ἔργον	ἔργα
Gen.	θυμοῦ	θυμῶν	ἔργου	ἔργων
Dat.	θυμῷ	θυμοῖσι (θυμοῖς)	ἔργῳ	ἔργοισι (ἔργοις)
Acc.	θυμόν	θυμούς	ἔργον	ἔργα

First- and Second-Declension Adjective Endings

	1ˢᵗ F.	2ⁿᵈ M.	2ⁿᵈ N.	1ˢᵗ F.	2ⁿᵈ M.	2ⁿᵈ N.
	Singular			*Plural*		
Nom.	καλή	καλός	καλόν	καλαί	καλοί	καλά
Gen.	καλῆς	καλοῦ		καλάων	καλῶν	
Dat.	καλῇ	καλῷ		καλῇσι (καλῇς)	καλοῖσι (καλοῖς)	
Acc.	καλήν	καλὸν		καλάς	καλούς	καλά

Vocabulary

NB: Just as ἡ, which means "this" or "the," indicates the feminine gender, ὁ, the masculine form of "this" or "the," and τό, the neuter form of "this" or "the," indicate the genders of masculine and neuter nouns.

ἀγλαός, ή, όν: bright, shining, splendid, glorious.

ἀνά, ἄν: *adv., and prep. with gen., dat., and acc.*: up, upon, along, up through; *adv.*: on, upon, thereon; *with dat.*: on, upon, along; *with acc.*: through, throughout, up through.

ἄνθρωπος, ου, ὁ: human being, man.

ἀπερείσιος, η, ον: boundless, countless, innumerable.

ἄποινα, ων, τά: ransom, ransoms (*This word appears only in the neuter plural, which is indicated by the plural form of "these" or "the"—i.e.,* τά.*).

Ἀχαιός, οῦ, ὁ: Achaean, *Greek*.

βασιλεῖα, ᾱς, ἡ: kingdom.

βλέπω: look at, see.

δεινός, ή, όν: terrible, awful, dread, dreadful, fearful.

ἐλώριον, ου, τό: booty, spoils, prey.

θεός, οῦ, ὁ: god, divinity.

θυμός, ου, ὁ: heart, soul, spirit, courage, passion.

κακός, ή, όν: bad, poor, ugly, mean, cowardly, evil, wicked.

καλός, ή, όν: good, goodly, noble, handsome, brave, fair, beautiful.

> **λαός, οῦ, ὁ**: people, host, soldiery, army.
> **μυρίοι, αι, α**: countless, innumerable.
> **νούσος, ου, ἡ**: plague, disease, pestilence.
> **οἰονός, οῦ, ὁ**: bird, bird of prey, vulture, omen.
> **πολλός, ή, ον**: much, many, numerous.
> **στρατός, οῦ, ὁ**: army, encampment, camp, host.
> **φίλος, η, ον**: dear, darling, lovely, beloved.

6.1 MORPHOLOGY

Decline the following.

1   θεὸς φίλος

2   ἑλώριον καλόν

6.2 GREEK TO ENGLISH

1   ἀγλαὰ ἄποινα φέρουσιν Ἀχαιοὶ εἰς στρατόν.

2   φέρομεν ἀπερείσι᾿[10] ἄποινα ἀνὰ στρατὸν Ἀχαιῶν.

3   θεὸς τεύχει πολλοὺς Ἀχαιοὺς ἑλώρια οἰωνοῖσιν.

4   ἦσαν Ἀχαιοὶ κακοί;

5   οὐκ ἦσαν κακοί, καλοὶ δέ. νοῦσος κακὴ ὀλέκει λαὸν καλόν.

6   Ἀχαιοὶ πέμπουσιν ἄποινα μυρί᾿[11] εἰς πάτρην.

---

10 Vowels, especially short vowels, when followed by other vowels, are sometimes dropped. This is called elision. In this case, a short alpha was elided with the following alpha.

11 Compare note for sentence 2.

7 θεὸς βαίνει ἐς στρατὸν, ὀλέκει δὲ λαὸν Ἀχαιῶν.

8 τίς ἀτιμάζει θεοὺς καλούς;

9 κακοὶ λαοὶ ἀτιμάζουσι θεοὺς πάτρης.

10 θεὸς πέμπει νούσον κακὴν ἀνὰ στρατὸν Ἀχαιῶν, οὐ γὰρ τελείουσι βουλὴν θεῶν πάτρης.

11 βαίνει ἐπὶ θάλασσαν δεινὴν καὶ τεύχει πυρὰς πολλὰς ἀνὰ στρατὸν Ἀχαιῶν.

12 ἔχουσιν ἀπερείσι’[12] ἄποινα Ἀχαιῶν ἐνὶ στρατῷ.

13 βουλὴ στρατοῦ οὐχ ἁνδάνει θυμῷ[13] θεοῦ.

14 λαὸς Κίλλης φίλος ἦν ψυχῇ θεᾶς θαλάσσης.

15 οὐκ ἀείδομεν καλὰς βουλὰς θεῶν στρατῷ, οὐ γὰρ ἁνδάνει Ἀχαιοῖσι[14] θυμῷ.[15]

6.3 ENGLISH TO GREEK

NB: Do not translate the words in parentheses.

1 The terrible roar of the sea is pleasing to the goddess[16] in (her) soul.[17]

2 We bring many splendid ransoms to the army of the Achaeans.

---

12 Compare note for sentence 2.

13 Many verbs that in English are transitive (i.e., take a direct object) take the dative in Greek. In this case, ἁνδάνει, which we may translate as "pleases," may also be translated as "is pleasing to" as a way to get a sense for why we find the dative case.

14 Compare note for sentence 13.

15 With or without a preposition, the dative can indicate "place where" or "in reference to."

16 The verb ἁνδάνω takes the dative.

17 You may use the dative without a preposition to indicate "place where" or "in reference to."

3 The god does not destroy the host of the Achaeans, for they do not dishonor the gods of (their) fatherland.

4 The evil plague makes countless Achaeans a booty (*use the plural*) for many birds.

5 The people of the Achaeans send countless shining ransoms to the goddess of the sea in Cilla.

6 The Achaeans go to the sea and sing, but the noise is not pleasing to the goddess[18] in (her) soul.[19]

6.4 KOINE PRACTICE

For reference, the declension of the word "the" in Koine in the singular for all three genders is shown at right.

	F.	*M.*	*N.*
Nom.	ἡ	ὁ	τό
Gen.	τῆς	τοῦ	τοῦ
Dat.	τῇ	τῷ	τῷ
Acc.	τήν	τόν	τό

1 ἡ δόξα τοῦ θεοῦ τῷ ἀνθρώπῳ ἁνδάνει.

2 παρὰ τὴν θάλασσαν διδάσκουσι τὴν βασιλείαν τοῦ θεοῦ.

3 3. βλέπετε τὸν κακὸν ἄνθρωπον;

---

18 The verb ἁνδάνω takes the dative.

19 You may use the dative without a preposition to indicate "place where" or "in reference to."

BUILDING BASIC
TRANSLATION SKILLS

*I*n this lesson, we review the forms and syntax of first- and second-declension nouns and of verbs in the present active indicative. Building on what we've learned so far, we translate several Greek sentences, including an unadapted verse from the Greek New Testament.

7.1 MORPHOLOGY

Complete the following charts.

VOCABULARY

ἀλλά: but, moreover.
ἁμαρτάνω: miss the mark, do wrong, sin.
Ἰησοῦς, -οῦ, ὁ: Jesus.
νῦν: now.
πρός: *prep. w. acc.*: to, toward, with.
τυφλός, ή, όν: blind.

1   **Present Tense Active Verb Endings**

	Singular	*Plural*
1ˢᵗ		
2ⁿᵈ		
3ʳᵈ		

2   **λείπω**: I leave

	Singular	*Translation*	*Plural*	*Translation*
1ˢᵗ				
2ⁿᵈ				
3ʳᵈ				

First- and Second-Declension Adjective Endings

	F.	M.	N.		F.	M.	N.
		Singular				*Plural*	
Nom.	κακή						
Gen.							
Dat.							
Acc.							

7.2 GREEK TO ENGLISH

1 ἀείδομεν θεὰν θαλάσσης δεινῆς κλαγγῇ πολλῇ.

2 οὐκ ἀτιμάζουσι θεούς.

3 βουλαὶ Ἀχαιῶν οὐχ ἁνδάνουσι θεᾷ καλῇ θυμῷ.

4 βαίνει ἐκ στρατοῦ Ἀχαιῶν εἰς Κίλλαν καὶ φέρει ἀπερείσι' ἄποινα θεῷ.

5 νοῦσος κακὴ βαίνει ἀνὰ στρατὸν καὶ τεύχει πολλοὺς Ἀχαιοὺς ἑλώρια οἰωνοῖσιν.

6 καὶ θεοὶ καὶ θεαὶ ὀλέκουσι λαὸν Ἀχαιῶν.

7 τίς Ἀχαιῶν ἔχει θυμὸν κακόν;

8 ἦσαν πολλαὶ θεαὶ ἐνὶ θαλάσσῃ;

9 καίει πυρὰς ἐπὶ θαλάσσῃ.

10 λύετε στρατὸν Ἀχαιῶν.

11 πάτρη ἐστὶ φίλη ψυχῇ μυρίων Ἀχαιῶν.

12 τίς πέμπει στρατὸν ἐκ Κίλλης εἰς Χρύσην;

13 βουλὴ κακή ἐστιν, ἀνδάνει δὲ θεᾷ θυμῷ.

14 τί ἀείδετε;

7.3 ENGLISH TO GREEK

NB: Do not translate the words in parentheses.

1 The Achaeans sing the beautiful goddess of the terrible sea.

2 We do not dishonor the gods, for they are dear to (our) souls.

3 The plans of the army are pleasing to the goddess in (her) noble soul.

4 Many of the Achaeans are going from the camp and are bringing glorious ransoms to the gods.

5 The evil plague destroys the people and makes the army a booty for countless birds.

6 We do not sing, for it is not pleasing to the soul of the goddess.

7.4 KOINE PRACTICE

1 ἄγουσιν τὸν τυφλὸν[20] πρὸς τὸν Ἰησοῦν.[21]

2 ὁ Ἰησοῦς λέγει ὅτι ὁ τυφλὸς οὐκ ἁμαρτάνει.

3 ὁ ἄνθρωπος τυφλὸς ἦν, νῦν δὲ βλέπει.

---

20 Adjectives can be used as nouns. The gender of the adjective (along with context) will reveal whether we should translate as "man," "woman," "thing," etc.

21 In Koine, the name of Jesus declines with contracted endings: Ἰησοῦς (*nom.*), Ἰησοῦ (*gen.*), Ἰησοῦ (*dat.*), Ἰησοῦν (*acc.*).

Lesson 8

First- & Second-Declension Pronouns

*T**his lesson reviews the patterns we've already learned for noun and adjective declensions and uses those patterns to introduce several first- and second-declension prounouns. In addition to declining these pronouns in all three genders, we learn their various shades of meaning and explore how they are used in both Homeric and Koine Greek.*

First- and Second-Declension Adjective Endings

	1st F.	2nd M.	2nd N.	1st F.	2nd M.	2nd N.
	Singular			*Plural*		
Nom.	καλή	καλός	καλόν	καλαί	καλοί	καλά
Gen.	καλῆς	καλοῦ		καλάων	καλῶν	
Dat.	καλῇ	καλῷ		καλῇσι (καλῇς)	καλοῖσι (καλοῖς)	
Acc.	καλήν	καλὸν		καλάς	καλούς	καλά

Pronouns (Plus One Adjective)

Many pronouns (and a common adjective) decline like καλός, η, ον, with the exception of the neuter singular in the nominative and accusative (where we find no -ν). They are as follows.

Pronouns

ὅς, ἥ, ὅ	*relative pronoun*: who, which, that
ὁ, ἡ, τό	*demonstrative, personal, and relative pronoun*: this, that (*pl.*: these, those); he, she, it (*pl.*: they); who, which, that
ἐκεῖνος, η, ο = κεῖνος, η, ο	*demonstrative pronoun*: that, that one, he, she, it; *pl.*: those, they
αὐτός, ή, ό	*intensive pronoun*: self, him, himself, her, herself, it, itself; *pl.*: they, themselves, same
ἄλλος, η, ο	*adjective*: other, another

αὐτός, ή, ό: self, himself, herself, itself, themselves, he, she, it, they

	F.	*M.*	*N.*	*F.*	*M.*	*N.*
	Singular			*Plural*		
Nom.	αὐτή	αὐτός	αὐτό	αὐταί	αὐτοί	αὐτά
Gen.	αὐτῆς	αὐτοῦ		αὐτάων	αὐτῶν	
Dat.	αὐτῇ	αὐτῷ		αὐτῇσι (αὐτῇς)	αὐτοῖσι (αὐτοῖς)	
Acc.	αὐτήν	αὐτόν	αὐτό	αὐτάς	αὐτούς	αὐτά

ὁ, ἡ, τό: this, these, that, those, the, he, she, it, they, who, which, that

	F.	*M.*	*N.*	*F.*	*M.*	*N.*
	Singular			*Plural*		
Nom.	ἡ	ὁ	τό	αἱ	οἱ	τά
Gen.	τῆς	τοῦ		τάων	τῶν	
Dat.	τῇ	τῷ		τῇσι (τῇς)	τοῖσι (τοῖς)	
Acc.	τήν	τόν	τό	τάς	τούς	τά

ὅς, ἥ, ὅ: who, which, that

	F.	M.	N.	F.	M.	N.
		Singular			*Plural*	
Nom.	ἥ	ὅς	ὅ	αἵ	οἵ	ἅ
Gen.	ἧς	οὗ		ὧν	ὧν	
Dat.	ἧ	ᾧ		ἧσι (ἧς)	οἷσι (οἷς)	
Acc.	ἥν	ὅν	ὅ	ἅς	οὕς	ἅ

Vocabulary

ἀλλά: but, moreover.

ἄλλος, η, ο: other, another.

αὐτός, ή, ό: self, him, himself, her, herself, it, itself; *pl.*: they, themselves, same.

δῖος, α, ον: divine, heavenly, glorious (*NB: The feminine is declined like the noun θάλασσα*).

ἐκεῖνος, η, ο = κεῖνος, η, ο: that, that one, he, she, it; *pl.*: those, they.

ἐκηβόλος, ου, ὁ: sharpshooter, sniper, *epithet of Apollo. As an adjective*: shooting, hitting, according to will (desire, inclination, pleasure); *as a substantive*: sharpshooter, sniper.

κακῶς: evilly, wickedly, harshly, with evil consequences.

κεῖνος, η, ον: *See* ἐκεῖνος.

ὁ, ἡ, τό: this, that (*pl.*: these, those); he, she, it (*pl.*: they); who, which, that.

ὅς, ἥ, ὅ: who, which, that.

οὕνεκα, οὗ ἕνεκα: because.

σκῆπτρον, ου, τό: scepter, staff.

τέ: *enclitic postpositive*, and, also; τέ...τέ... (*or* τέ...καί... *or* καί...τέ...): both... and..., not only...but also....

χρύσεος, η, ον: gold, golden, of gold.

8.1 MORPHOLOGY

Complete the following chart.

	F.	M.	N.		F.	M.	N.
	Singular				*Plural*		
Nom.	κείνη	κεῖνος	κεῖνο				
Gen.							
Dat.							
Acc.							

8.2 GREEK TO ENGLISH

NB: The word that simply means "the" in Koine will in these Homeric sentences mean "this" or "these."

1 δῖος ἑκηβόλος αὐτὸς ἀείδει, ἀλλ᾽ οὐχ ἁνδάνει ἄλλοισι θεοῖσι θυμῷ.

2 κεῖνοι Ἀχαιοὶ ἀτιμάζουσι τοὺς θεούς.

3 ὁ ἑκηβόλος πέμπει νοῦσον κακὴν ἀνὰ στρατὸν Ἀχαιῶν καὶ κακῶς ὀλέκει κεῖνον λαόν, οὕνεκα τὸν ἀτιμάζουσιν.

4 οὐκ ἀτιμάζομεν τοὺς θεούς, οἳ ἔχουσι σκῆπτρα χρύσεα.

5 ὁ ἑκηβόλος τε καὶ οἱ ἄλλοι θεοὶ φέρουσι χρύσεα σκῆπτρα καλά.

6 τίς τεύχει τὰ σκῆπτρα χρύσεα τοῖσι θεοῖς θαλάσσης;

7 ἀείδει ἑκηβόλος αὐτὸς βουλὰς ἄλλων θεῶν τοῖσιν Ἀχαιοῖσιν;

8 εἰσὶν οἱ Ἀχαιοὶ καλοί, οἳ ὀλέκουσι τὸν στρατὸν καίουσί τε τὰς πυράς;

9 ἡ θεὰ τῆς δεινῆς θαλάσσης ἔχει τὸ σκῆπτρον χρύσεον.

10   ἐνὶ τῇ πάτρῃ εἰσὶν αἱ πυραί.

11   τίς τεύχει τὸν στρατὸν ἑλώρια τοῖσιν οἰωνοῖσιν;

8.3 ENGLISH TO GREEK

NB: Do not translate the words in parentheses.

1   Does the divine sniper himself sing these noble plans of the gods?

2   Why is it not pleasing to these other gods who are in the sea?

3   That Achaean dishonors those gods of (his) fatherland who hold these golden scepters.

4   This sniper sends many evil plagues up through that camp of the Achaeans and destroys countless people (*plural*), because they dishonor him.

5   Who is burning those funeral pyres of the Achaeans by the terrible sea?

6   This sniper makes countless Achaeans a booty for the birds, because they dishonor these beautiful goddesses of the sea.

8.4 KOINE PRACTICE

In Koine, the demonstrative ἐκεῖνος, η, ον (*that/those*) is routinely combined with the definite article ὁ, ἡ, τό (*the*) in a peculiar way. For example, ἐκεῖνος ὁ ἄνθρωπος literally means "that the man," but because we cannot say this in English, we do not translate the definite article and simply say "that man." Additionally, αὐτός, ή, ό, when it stands by itself, can be translated as the pronouns "he, she, it, they." When, however, αὐτός, ή, ό modifies a noun as an adjective, it still serves to intensify the noun it modifies.

Translate the following examples.

1 ἄγουσιν αὐτὸν πρὸς τὸν Ἰησοῦν.

2 Ἰησοῦς αὐτὸς λέγει ὅτι ἐκεῖνος ὁ τυφλὸς οὐκ ἁμαρτάνει.

3 ἐκεῖνος ἦν τυφλὸς, νῦν δὲ βλέπει.

LESSON 9

VERBS IN THE IMPERFECT TENSE

*G*reek has a variety of past tenses, and in this lesson, we study the imperfect. The imperfect tense is used to express ongoing (incomplete) action in the past and customary (repeated) action in the past. After reciting the secondary endings for Greek verbs, we attach these endings to an augmented base to form the imperfect tense of our model verb παύω. We also examine how augmentation affects verbs that begin with vowels.

Imperfect Tense Formation

	Singular	Plural
1st	ἐ + present base + -ον	ἐ + present base + -ομεν
2nd	ἐ + present base + -ες	ἐ + present base + -ετε
3rd	ἐ + present base + -ε	ἐ + present base + -ον

παύω: I stop

	Singular	Plural
1st	ἔπαυον: I stopped, I was stopping, I used to stop	ἐπαύομεν: we stopped, *etc.*
2nd	ἔπαυες: you stopped, *etc.*	ἐπαύετε: y'all stopped, *etc.*
3rd	ἔπαυε: he, she, *or* it stopped, *etc.*	ἔπαυον: they stopped, *etc.*

Vocabulary

ἀγαπάω: greet.
ἄλλῃ: elsewhere.
Ἀργεῖος, ου, ὁ: Argive, *Greek.*
-δε: *attached to an acc. ending*: to, toward.
διά: *adv., and prep. with gen. and acc.*: through, on account of, by means of; *adv.*: between, among; *with gen.*: through; *with acc.*: through, by means of, on account of, during.
διίφιλος, η, ον: dear to Zeus.
εἴρω: speak, say, tell.
ἐμός, ή, όν: my, mine.
ἔργον, ου, τό: work, deed, accomplishment.
-θεν: *attached to a gen. ending*: from.
Κλυταιμ(ν)ήστρη, ης, ἡ: Clytemnestra, *wife of Agamemnon, leader of the Greeks at Troy. While Agamemnon was away, she took a lover and conspired with her lover to murder Agamemnon when he returned.*
μαθητής, ου, ὁ: student, disciple.
μαντοσύνη, ης, ἡ: gift of prophecy.
οἶκος, ου, ὁ: house, home.
Ὀλύμπιος, η, ον: Olympian.
Ὄλυμπος, ου, ὁ: Olympus.
Πρίαμος, ου, ὁ: Priam, *king of Troy.*
σός, σή, σόν: your, yours.

9.1 Morphology

Conjugate the verb **λείπω** (I leave) in the imperfect and translate each form into English.

9.2 Greek to English

1   ὁ ἑκηβόλος διὰ μαντοσύνην εἴρει βουλὰς τῶν θεῶν Ἀργείοισιν.

2   οἱ Ὀλύμπιοι θεοὶ εἶχον[22] οἴκους ἐν Ὀλύμπῳ.

3   ὁ ἑκηβόλος διίφιλος ἔτευχε τοὺς Ἀργείους Ἀχαιούς τε ἑλώρια οἰωνοῖσιν.

4   Ἀχαιοὶ Ἀργεῖοί τ' ἔτευχον ἔργα κακὰ διὰ βουλὴν θεᾶς.

5   Κλυταιμ(ν)ήστρη διὰ τὸν θυμὸν ἔτευχεν τὰ ἔργα δεινά.

6   Πρίαμος λαός τε Πριάμου ὤλεκον πολλοὺς Ἀργείους.

7   τίς εἴρει τὰ σὰ ἔργα κακὰ Πριάμῳ;

8   τὰ ἔργα ἐμά ἐστι καλά, οὕνεκα ἔτευχον βουλὰς θεῶν καὶ θεάων διὰ τὴν μαντοσύνην.

9   ἐπέμπομεν τὰ χρύσεα σκῆπτρα εἰς οἶκον Πριάμῳ.

10   ἐκαίετε τὰς πυρὰς δεινῇ κλαγγῇ;

11   οὐχ ἥνδανε[23] ἡ βουλὴ θεᾷ θαλάσσης θυμῷ;

12   αἱ θεαὶ ἀείδουσι τὰ καλὰ ἔργα τῶν θεῶν, ἑκηβόλος δὲ βαίνει ἄλλη.

13   εἶχε[24] Πρίαμος ἀγλαὸν καὶ καλὸν οἶκον.

22–24   The augment (ἐ-) has contracted with the vowel at the beginning of the verb.

9.3 ENGLISH TO GREEK

NB: Do not translate the words in parentheses.

1   Who brought these countless shining ransoms to the beautiful home of Priam?

2   The Achaeans and the Argives burned many funeral pyres in your beloved fatherland.

3   Clytemnestra was wicked and performed many dreadful deeds.

4   Through the gift of prophecy, we told many glorious deeds of the gods and goddesses who have Olympian houses.

5   My deeds are noble, but yours are cowardly.

6   The gods sent an evil plague up through the camp and destroyed many Achaeans, because they dishonored the sniper.

7   It was not pleasing to Clytemnestra in (her) wicked soul.

9.4 KOINE PRACTICE

A common feature in Koine Greek, in comparison with Homeric forms, is that many forms contract. ποιέω, "I make" or "do," for example, contracts to ποιῶ, ποιέεις to ποιεῖς, *etc.* Similarly, but a little less obviously, ἀγαπάω becomes ἀγαπῶ, ἀγαπάεις becomes ἀγαπᾷς. Contractions will occur in the imperfect as well.

1   ἔλεγε δὲ ὁ Ἰησοῦς πρὸς τοὺς μαθητάς αὐτοῦ.

2   ἐποιεῖτε τὰ ἔργα τοῦ θεοῦ;

3   ἠγάπα[25] δὲ ὁ Ἰησοῦς τὴν Μάρθαν.[26]

---

25 The uncontracted Homeric version of the form would be ἠγάπαε.

26 Martha.

Lesson 10

Verbs in the Future & Aorist Tenses

*T*his lesson introduces the first three principal parts of the Greek verb. Up to this point, we have been working with the first principal part to form the present and imperfect tenses. The second principal part is used to form the future tense, while the third principal part is used to form the aorist tense. In addition to learning how to form and translate the future and aorist tenses, we examine the morphological differences between the first aorist and the second aorist.

Elements of First (Regular) Aorist Tense Formation

	Singular	*Plural*
1ˢᵗ	ἐ + aorist base + σ + -α	ἐ + aorist base + σ + -αμεν
2ⁿᵈ	ἐ + aorist base + σ + -ας	ἐ + aorist base + σ + -ατε
3ʳᵈ	ἐ + aorist base + σ + -ε	ἐ + aorist base + σ + -αν

παύω, παύσω, ἔπαυσα: I stop

	Singular	*Plural*
1ˢᵗ	ἔπαυσα: I stopped, I did stop	ἐπαύσαμεν: we stopped, *etc.*
2ⁿᵈ	ἔπαυσας: you stopped, *etc.*	ἐπαύσατε: y'all stopped, *etc.*
3ʳᵈ	ἔπαυσε: he, she, *or* it stopped, *etc.*	ἔπαυσαν: they stopped, *etc.*

Second (Irregular) Aorist Tense Formation

	Singular		Plural
1st	ἐ + aorist base + -ον		ἐ + aorist base + -ομεν
2nd	ἐ + aorist base + -ες		ἐ + aorist base + -ετε
3rd	ἐ + aorist base + -ε		ἐ + aorist base + -ον

ἄγω, ἄξω, ἤγαγον: I lead

	Imperfect		Aorist	
	Singular	Plural	Singular	Plural
1st	ἐ + αγ + ον = ἦγον	ἤγομεν	ἐ + αγαγ + ον = ἤγαγον	ἠγάγομεν
2nd	ἦγες	ἤγετε	ἤγαγες	ἠγάγετε
3rd	ἦγε	ἦγον	ἤγαγε	ἤγαγον

Elements of Future Tense Formation

	Singular		Plural
1st	base + σ + -ω		base + σ + -ομεν
2nd	base + σ + -εις		base + σ + -ετε
3rd	base + σ + -ει		base + σ + -ουσι

παύω, παύσω, ἔπαυσα: I stop

	Singular		Plural
1st	παύσω: I shall stop		παύσομεν: we shall stop
2nd	παύσεις: you will stop		παύσετε: y'all will stop
3rd	παύσει: he, she, or it will stop		παύσουσι: they will stop

10.1 MORPHOLOGY

Conjugate and translate each form in the tenses indicated.

1   λύω, λύσω, ἔλυσα (I set free): first aorist and future

2   λείπω, λείψω, ἔλιπον (I leave): imperfect and second aorist

10.2 GREEK TO ENGLISH

1   τίς ἦν ὄχ᾽ ἄριστος Δαναῶν;

2   Πρίαμος μεγάθυμος ἤνασσεν Ἴλιου.[27]

---

27 Verbs that mean "to rule over" generally have objects in the genitive (rather than the accusative).

3   οὐκ αὖτις ἄξουσι Δαναοὶ μεγάθυμοι ἑκατόμβας πολλὰς εἰς Χρύσην.

4   οὐκ ἔπεισαν ἑκηβόλον πολλῇς ἑκατόμβησι²⁸ καλῇσιν.

5   οὐ φιλήσομεν θεούς, οὕνεκα καλοί εἰσιν;

6   Δαναοὶ τεύξουσι θάνατον Πριάμῳ ἐν Ἰλίῳ.

7   ἐφίλησα θεὰν θαλάσσης, ἀλλ᾽ οὐχ ἥνδανε ἑκηβόλῳ θυμῷ.

8   ἀείσομεν καὶ πείσομεν θεούς.

9   ὄχ᾽ ἄριστοι²⁹ ἐν Ἰλίῳ τὰ³⁰ εἶπον³¹ Πριάμῳ, ἀλλὰ τοὺς³² ἠτίμασεν.

10   Πρίαμος ἔπεμψε τὸν στρατὸν ἄριστον ἐπ᾽ Ἀργείοῖσιν.

11   ἔβησαν³³ αὖτις Δαναοὶ εἰς Ἴλιον, ἀλλ᾽ οὐκ ἔπεισαν Πρίαμον.

12   ἀείσομεν ἑκηβόλον ὄχ᾽ ἄριστον θεῶν, οὕνεκ᾽ ἤγαγε³⁴ Δαναοὺς εἰς Ἴλιον.

10.3 ENGLISH TO GREEK

1   The great-souled Achaeans will not persuade the sniper with goodly animal sacrifices, but he will prepare evil death for the people.

2   The noblest of the Achaeans went to Ilium, but they did not persuade the soul of Priam.

---

28 Dative of means: Translate "by," "with," or "by means of."

29 The masculine nominative plural ending (-οι) tells us that more than one male spoke.

30 The neuter plural accusative ending (-α) tells us that they talked about more than one thing.

31 Aorist of the verb εἴρω.

32 The masculine plural accusative ending (-ους) tells us that Priam dishonored more than one male.

33 Aorist of βαίνω.

34 Aorist of ἄγω.

3 We shall sing, because the gods have led (*use aorist*) the people into Troy.

4 The evil plague makes countless Achaeans a booty (*use the plural*) for many birds.

5 The people of the Achaeans send countless shining ransoms to the goddess of the sea in Cilla.

6 The Achaeans go to the sea and sing, but the noise is not pleasing to the goddess in (her) soul.[35]

7 The plague destroys the people, for they dishonor the god of Chrysa.

10.4 KOINE PRACTICE

1 ὁ Ἰούδας[36] τὸν Ἰησοῦν φιλήσει.

2 ὁ Ἰούδας τὸν Ἰησοῦν ἐφίλησε.

3 καὶ ἤκουσαν οἱ μαθηταὶ τοῦ Ἰησοῦ.

---

35 You may use the dative without a preposition to indicate "place where" or "in reference to."

36 The disciple Judas.

First-Declension Masculine Nouns

*M*ost nouns of the first declension are feminine, but in this lesson, we learn how to decline some first-declension masculine nouns, such as Ἀτρεΐδης (son of Atreus). We also examine the first aorist conjugation of βαίνω, which leads to a discussion of how to augment compound verbs like καταβαίνω.

First-Declension Masculine
Ἀτρεΐδης, *masculine*: *son of Atreus*

	Singular		*Plural*
Nom.	Ἀτρεΐδης		Ἀτρεΐδαι
Gen.	Ἀτρεΐδαο (Ἀτρεΐδεω)		Ἀτρεϊδάων
Dat.	Ἀτρεΐδῃ		Ἀτρεΐδῃσι (Ἀτρεΐδῃς)
Acc.	Ἀτρεΐδην		Ἀτρεΐδας

Second (Irregular) Aorist Tense Formation

	Singular		*Plural*
1st	ἐ + aorist base + -ον		ἐ + aorist base + -ομεν
2nd	ἐ + aorist base + -ες		ἐ + aorist base + -ετε
3rd	ἐ + aorist base + -ε		ἐ + aorist base + -ον

ἄγω, ἄξω, ἤγαγον: I lead

	Imperfect		Aorist	
	Singular	*Plural*	*Singular*	*Plural*
1st	ἐ + αγ + ον = ἦγον	ἤγομεν	ἐ + αγαγ + ον = ἤγαγον	ἠγάγομεν
2nd	ἦγες	ἤγετε	ἤγαγες	ἠγάγετε
3rd	ἦγε	ἦγον	ἤγαγε	ἤγαγον

βαίνω, βήσω, ἔβησα (first aorist) *or* ἔβην (root aorist): go

	First Aorist		Root Aorist (See Lesson 12)	
	Singular	*Plural*	*Singular*	*Plural*
1st	ἔβησα	ἐβήσαμεν	ἔβην	ἔβημεν
2nd	ἔβησας	ἐβήσατε	ἔβης	ἔβητε
3rd	ἔβησε	ἔβησαν	ἔβη	ἔβησαν

SPECIAL NOTE ON THE PAST TENSES OF COMPOUND VERBS

Compound verbs are augmented between the prefix and the main verb in the past tenses.

Present Tense	*Imperfect*	*Aorist*
βαίνω: I go.	ἔβαινον: I was going.	ἔβησα: I went.
κατα (down) + βαίνω (go) = καταβαίνω: I go down, I descend.	κατέβαινον: I was going down, I was descending.	κατέβησα: I went down, I descended.

Note the position of the augment (ε-) in the imperfect and aorist of καταβαίνω.

VOCABULARY

ἀναβαίνω, ἀναβήσω, ἀνέβησα: go up, ascend, embark; *compound of* ἀνα + βαίνω; *irregular future*: ἀναβήσομαι; *irregular root aorist*: ἀνέβην.

ἀπολύω, ἀπολύσω, ἀπέλυσα: loose, set free, release; *compound of* ἀπο + λύω.

Ἀτρεΐδης, αο (εω), ὁ: son of Atreus, *usually refers to Agamemnon, but sometimes to Menelaus or, in the plural, to both*.

ἔρχομαι, ἐλεύσομαι, ἦλθον: come, go.

καταβαίνω, καταβήσω, κατέβησα: go down, descend.

κατακαίω, κατακαύσω, κατέκηα: burn, consume; *compound of* κατα + καίω.

κλεύω, — , ἔκλυον: hear, hearken, *with genitive*.

μετέειπον *or* **μετεῖπον**: spoke among, addressed, *with dative*; *compound of* μετα + εἶπον (*second aorist of* εἴρω).

ὅτε: when, whenever.

Πηληιάδης, αο (εω), ὁ: son of Peleus, *Achilles*.

προσέειπον *or* **προσεῖπον**: addressed, spoke to; *compound of* προς + εἶπον (*second aorist of* εἴρω).

τότε: then, at that time.

χολόω, χολώσω, ἐχόλωσα: anger, enrage, vex.

Χρύσης, αο (εω), ὁ: Chryses, *a priest of the god Apollo from the town of Chrysa*.

11.1 MORPHOLOGY

1   Decline Χρύσης.

2   Conjugate in the imperfect and aorist: ἔρχομαι, ἐλεύσομαι, ἦλθον (come, go).

11.2 GREEK TO ENGLISH

1   καλοὶ θεοὶ ἔτευξαν θάνατον κακὸν δίῳ Πηλιάδῃ, ὁ δ'ἀνέβη πυρήν.

2   ἑκηβόλος ὤλεκε λαὸν Ἀχαιῶν, οὕνεκα δῖος Ἀτρεΐδης ἠτίμησε Χρύσην.

3   κατέκηα ἑκατόμβας πολλάς.

4   ἑκηβόλος οὐκ ἔκλυεν Ἀτρεΐδαο, οὕνεκα ἠτίμασε Χρύσην.

5   Χρύσης μετέειπεν Ἀχαιοῖσιν, ἀλλ᾽ οὐκ Ἀτρεΐδῃ ἥνδανε θυμῷ.

6   ὅτε κακῶς προσέειπεν Ἀτρεΐδης Χρύσην, τότε ἐχόλωσεν ἑκηβόλον.

7   ἀπελύσαμεν Χρύσην, οὕνεκα τὸν ἐφιλήσαμεν.

8   Χρύσης ἤνεικεν[37] ἄπείρι᾽ ἀγλά᾽ ἄποινα Ἀτρεΐδῃ.

9   οἴσομεν[38] ἄποινα πολλὰ καὶ ἀπολύσομεν Χρύσην, οὕνεκα τὸν ἐφιλήσαμεν, καὶ φίλος ἐστὶν ἑκηβόλῳ.

10   τίς φέρει ἄποινα Χρύσαο Ἀτρεΐδῃ;

11   δῖος Πηληιάδης ἐχόλωσεν Ἀτρεΐδην.

12   ὅτε κατεκήαμεν πολλὰς ἑκατόμβας καλάς, τότε ἐπείσαμεν θυμοὺς θεῶν.

13   διὰ μαντοσύνην Χρύσης εἶπε βουλὰς θεῶν Ἀτρεΐδῃ Πηλιάδῃ τε.

11.3 English to Greek

1   The Achaeans ascended into Troy and killed noble Priam.

2   We burned many animal sacrifices to the Olympian gods.

3   Chryses spoke among the Achaeans (*use dative*), but the son of Atreus did not hearken to him (*use genitive*).[39]

---

37 The principal parts of "carry, bear, bring" are highly irregular: φέρω, οἴσω, ἤνεικα (first aorist) or ἤνεικον (second aorist).

38 See the previous note.

39 Verbs signifying "to hear" take the genitive.

4   The Achaeans addressed the son of Atreus, but he did not free Chryses.

5   The son of Atreus will bring ransoms into the camp of the Achaeans.

6   Who will persuade the gods with beautiful animal sacrifices (*use dative of means*)?

11.4 KOINE PRACTICE

1   κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν.

2   Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.

3   οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς[40] αὐτοῦ, "διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος;"

KOINE VOCABULARY

ἁμαρτωλός, οῦ, ὁ: sinner.
διδάσκαλος, ου, ὁ: teacher.
διδάσκω, διδάξω, ἐδίδαξα: teach.
ἐσθίω: eat.
Ἰωάννης*, ου, ὁ: John.
μαθητης*, ου, ὁ: student, disciple.
μετά: *preposition with gen.*: with.
τελώνης*, ου, ὁ: tax collector.
Φαρισαῖος, ου, ὁ: Pharisee.

*   In Koine, the genitive singular of first-declension masculine nouns appears as -ου (rather than -αο or -εω). How do we tell it from the second declension? The nominative in -ης. And the good news is that the authors of what we read knew which forms to use.

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[40] We can tell from the definite article τοῖς that μαθηταῖς is dative plural. The Homeric equivalents would have been τοῖς μαθητῇς or τοῖσι μαθητῇσι. What crucial letter still screams dative so many centuries later? Iota.

LESSON 12

THE ROOT AORIST

*I*n addition to the first (weak) and second (strong) aorist, there is also
an alternative aorist, which is known as the root, or athematic, aorist.
*Using the alternative third principal part of the verb βαίνω, we learn how
to form the root aorist. We then see an example of a root aorist in the
context of a New Testament passage, which also allows us to reflect on the
challenges that confront translators of ancient Greek texts.*

**Athematic (i.e., no "theme vowel" [o/ε] before the ending)
Aorist Tense Formation**

	Singular	Plural
1st	ἐ + aorist base + -ν	ἐ + aorist base + -μεν
2nd	ἐ + aorist base + -ς	ἐ + aorist base + -τε
3rd	ἐ + aorist base + ____	ἐ + aorist base + -σαν

βαίνω, βήσω, ἔβησα (first aorist) *or* **ἔβην** (root aorist): go

	First Aorist		Root Aorist	
	Singular	Plural	Singular	Plural
1st	ἔβησα	ἐβήσαμεν	ἔβην	ἔβημεν
2nd	ἔβησας	ἐβήσατε	ἔβης	ἔβητε
3rd	ἔβησε	ἔβησαν	ἔβη	ἔβησαν

12.1 MORPHOLOGY

1   Write out the Greek alphabet from memory, and supply the corresponding Latin equivalent (e.g., A, α = A, a).

2   Decline ἡ θάλασσα ("this sea").

3   Decline ὁ θυμός ("this spirit").

4   Decline τὸ σκῆπτρον ("this scepter").

5   Conjugate καίω, καύσω, ἔκηα ("burn") in the present, imperfect, future, and aorist.

12.2 KOINE PRACTICE

1   καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

2   οἱ μαθηταί βλέπουσιν τὰ ἔργα ἃ ποιεῖς.

3   ἦλθεν ὁ μαθητὴς ὁ ἄλλος.[41]

---

41 What makes this sentence tricky is the repetition of ὁ, or "the." Rather than put the adjective between "the" and the noun it modifies, later Greek often repeats the word "the." Translate as "the modified noun"—i.e., ὁ ἄλλος μαθητής.

Lesson 13

Third-Declension Nouns

*T*his lesson introduces the third declension, which includes nouns of all three genders. After learning the standard third-declension endings, we decline three model nouns: ἄναξ (m.), νύξ (f.), and ἔπος (n.). We conclude the lesson by analyzing some sentences that prepare us for reading the first five lines of Homer's Iliad in Greek.

Third-Declension Endings

	M./F.	N.	M./F.	N.
	Singular		Plural	
Nom.	—	—	-ες	-α
Gen.	-ος	-ος	-ων	-ων
Dat.	-ι	-ι	-εσσι (or -σι)	-εσσι (or -σι)
Acc.	-α	—	-ας	-α

ἄναξ, ἄνακτος, *m*.: lord

	Singular	Plural
Nom.	ἄναξ	ἄνακτες
Gen.	ἄνακτος	ἀνάκτων
Dat.	ἄνακτι	ἀνάκτεσσι (*or* ἄναξι)
Acc.	ἄνακτα	ἄνακτας

	νύξ, νυκτός, *f.*: night		**ἔπος, ἔπεος,** *n.*: word	
	Singular	*Plural*	*Singular*	*Plural*
Nom.	νύξ	νύκτες	ἔπος	ἔπεα
Gen.	νυκτός	νυκτῶν	ἔπεος	ἐπέων
Dat.	νυκτί	νύκτεσσι (*or* νυξί)	ἔπεϊ	ἔπέεσσι (*or* ἔπεσι)
Acc.	νύκτα	νύκτας	ἔπος	ἔπεα

Vocabulary

Ἄις, Ἄιδος, ὁ: Hades, *god of the underworld*.
ἄλγος, ἄλγεος, τό: grief, pain, woe, trouble.
Ἀχιλ(λ)εύς, Ἀχιλ(λ)ῆος, ὁ: Achilles.
δαίς, δαιτός, ἡ: feast, banquet, share.
Ζεύς, Διός, ὁ: Zeus, *father and king of gods and men*.
ἥρως, ἥρωος, ὁ: hero, warrior, protector, savior.
ἴφθιμος, (η), ον: mighty, valiant, brave (*NB: Because this adjective is a compound of "mighty" (ἶφι) and "spirit" (θυμός), the masculine endings are generally used even for feminine nouns*).
κύων, κυνός, ὁ, ἡ: dog.
μῆνις, μήνιος, ἡ: wrath, fury, madness, rage.
οὐλόμενος, η, ον: accursed, destructive, deadly (= ὀλόμενος).
προϊάπτω, προϊάψω, προΐαψα: hurl forward, send forth.
τίθημι, θήσω, ἔθηκα: put, place, cause (*NB: Some verbs end in -μι rather than -ω in the present tense. We will study the endings of -μι verbs later. Note, however, that the future and first aorist follow rules that you have already studied*).

Koine Vocabulary

φῶς, φωτός, τό: light.
καταλαμβάνω, καταλήψομαι, κατέλαβον: seize, lay hold of, hold down, grasp, comprehend.

13.1 MORPHOLOGY

Decline the following.

1 κύων, κυνός

2 φῶς, φοτός

13.2 GREEK TO ENGLISH

1 μῆνις Πηληιάδεω Ἀχιλῆος ἦν οὐλομένη, ἔθηκε γὰρ μυρί᾽ ἄλγεα τοῖσιν Ἀχαιοῖσιν, προΐαψε δὲ πολλὰς ψυχὰς ἰφθίμους ἡρώων Ἄιδι, ἔτευχε δ᾽ αὐτοὺς ἑλώρια καὶ δαῖτα κύνεσσιν οἰωνοῖσί τε, ἐτέλεσε δὲ βουλὴν Διός.

2 θεὰ ἀείδει μῆνιν οὐλομένην Ἀχιλῆος, ἣ ἔθηκεν μυρί᾽ ἄλγε᾽ Ἀχαιοῖσιν.

3 θεοὶ ὀλέκουσι τὸν στρατόν, καὶ προϊάπτουσι πολλὰς ψυχὰς ἡρώων Ἄιδι.

4 τεύξομεν μυρίους Ἀχαιοὺς ἑλώρια κύνεσσιν καὶ δαῖτα τοῖσιν οἰωνοῖσιν, οὕνεκα ἠτίμασαν Χρύσην.

5 καλὴ ἦν ἡ βουλὴ Διός.

THE PERSEUS DIGITAL LIBRARY

In addition to the notes that are provided here, an excellent place for help with Homer is the Perseus Digital Library, which can be accessed online at

> http://www.perseus.tufts.edu/hopper/.

After finding the site, enter the terms "Homer, Iliad, Greek" into the search box, and you will quickly locate the Greek text of the *Iliad*.

To the right of the text, you can load notes and a parallel English translation. Also, if you click on an individual word in the Greek text, a new page will appear with a best guess at parsing and a basic definition of the word.

You can obtain additional definitions by choosing one of the available lexicons: LSJ (a large unabridged Greek dictionary), Middle Liddle (an abridged version of the previous dictionary), or Autenrieth (a Homeric dictionary). The site is well worth exploring.

13.3 Homer's *Iliad* 1.1–5

Μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος

οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν,

πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν

ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν

οἰωνοῖσί τε δαῖτα, Διὸς δ' ἐτελείετο βουλή,   **5**

Notes

- Line 1: Μῆνιν is an irregular accusative feminine singular and the key that unlocks the logic of the following lines. ἄειδε (from ἀείδω) is a second-person command form: "Sing!" A bit presumptuous perhaps, but the poet bids the goddess, "Do tell!" Πηληϊάδεω = Πηληϊάδαο.

- Line 2: οὐλομένην, the last word in the clause, is an accusative feminine singular adjective that modifies the first word of the poem. ἥ, "which," is nominative feminine singular and refers back to Μῆνιν—i.e., "the wrath... which"—and, because nominative, will serve as the subject of the next three verbs.

- Line 3: ἰφθίμους, a compound adjective that only appears in the second declension, and thus appears masculine, but is here feminine and modifies ψυχὰς.

- Line 4: Homer distinguishes between ψυχὰς ἡρώων, "souls of heroes" (which go to Hades), and αὐτούς, "their earthly remains or bodies" (which have a different fate). τεῦχε (= ἔτευχε) is missing its augment. Homer frequently drops the augment or uses alternative forms for metrical or other poetic purposes (e.g., euphony).

- Line 5: ἐτελείετο is a verb form that we have not yet learned. It means "was accomplished." What was accomplished? βουλή is in the nominative...

13.4 ENGLISH TO GREEK

1   The valiant Achaeans are singing the destructive wrath of Achilles.

2   The wrath of Achilles caused many woes for the Achaeans and sent many valiant souls of heroes to (the god) Hades.

3   We shall make the army of the Achaeans a booty for the dogs and a banquet for the birds.

4   We are performing the will of the goddess.

13.5 KOINE PRACTICE

John 1:4

KOINE VOCABULARY

αὐτῷ = him—i.e., God.

ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

UNDERSTANDING
DACTYLIC HEXAMETER

*T*his lesson begins with a close reading of the first five lines of the Iliad. *Next, we are introduced to dactylic hexameter, which is the meter of all ancient epics. Learning to read Homer metrically helps us understand his logic, emphases, and spirit. Once we examine the fundamental rules of dactylic hexameter, we put these rules to work by scanning the first three lines of the* Iliad.

14.1 SCANNING

1   Using long and short marks (i.e., ¯ or ˘), represent a dactyl and a spondee.

2   Use long and short marks to represent (a) a perfectly dactylic and (b) a perfectly spondaic line of dactylic hexameter.

14.2 SCANSION

Write out and scan (mark the meter of) the first five lines of the *Iliad*.

Μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος

οὐλομένην, ἣ μυρί’ Ἀχαιοῖς ἄλγε’ ἔθηκεν,

πολλὰς δ’ ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν

ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν

οἰωνοῖσί τε δαῖτα, Διὸς δ’ ἐτελείετο βουλή,   **5**

♦ Line 1: The ending -εω of **Πηληϊάδεω** contracts. Scan as if it reads "Πηληϊάδω."

♦ If you are interested in a more authentic reconstruction of what Homeric Greek may have sounded like, you can listen to the late Stephen G. Daitz of the City University of New York reading lines 1–52 of the *Iliad*. Prof. Daitz uses pitch accents rather than stress accents: http://www.rhapsodes. fll.vt.edu/Iliad/iliad.htm. It is an impressive performance, but not standard practice among mere mortals.

14.3 KOINE PRACTICE

οἱ κύνες ἐπέλειχον τὰ ἕλκη αὐτοῦ.

KOINE VOCABULARY

ἐπιλείχω, ἐπιλείξω, ἐπέλειξα: lick at.
ἕλκος, εος, τό: wound.

NOTE

♦ Koine Greek features contractions. In Homer, ἕλκη would have appeared as ἕλκεα. The definite article τὰ, however, tells us that we are dealing with a neuter plural. We do not need to know everything to translate.

Practicing
Dactylic Hexameter

*I*n this lesson, we build on the basic scanning skills that we developed in Lesson 14 by reciting the first five lines of the Iliad metrically. We then review the third declension with a new noun, ἀνήρ, and we conclude by translating a New Testament passage, Luke 1:32–34.

Third-Declension Endings

	M./F.	*N.*	*M./F.*	*N.*
	Singular		*Plural*	
Nom.	—	—	-ες	-α
Gen.	-ος	-ος	-ων	-ων
Dat.	-ι	-ι	-εσσι (*or* -σι)	-εσσι (*or* -σι)
Acc.	-α	—	-ας	-α

Vocabulary

ἄναξ, ἄνακτος, ὁ: king, lord, protector.
ἀνήρ, ἀνέρος (*or* ἀνδρός), ὁ: man, real man, warrior, hero.
ἀρα, ἀρ, ῥα: naturally, of course, as you know, as you might expect, that is, in effect (*There is no exact equivalent in English, so it is not always possible to translate it*.).
βασιλεύς, βασιλῆος, ὁ: king, ruler.
δή: indeed, truly, now.

διίστημι, διαστήσω, διέστησα: stand apart, separate; *athematic aorist*: διέστην.
ἐρίζω, — , ἤρισα (ἤρισσα): quarrel, strive.
ἔρις, ἔριδος, ἡ: strife, quarrel.
Λητώ, Λητόος (Λητοῦς), ἡ: Leto, *mother of Apollo*.
μάχομαι: fight, battle.
ξυνίημι, ξυνήσω, ξυνῆκα (ξυνέηκα): bring together, throw together, hearken, heed.
ὄρνυμι, ὄρσω, ὦρσα: stir up, kindle, incite, excite, arouse; *second aorist*: ὦρορον.
πρῶτος, η, ον: first, foremost, chief.
υἱός, υἱοῦ, ὁ: son.

15.1 MORPHOLOGY

Decline the following:

1   παῖς, παιδός, *m./f.*: child

2   μήτηρ, μητέρος, *f.*: mother

3   μήτηρ, μητρός, *f.*: mother

15.2 GREEK TO ENGLISH

1   θεὰ ἀείσει μῆνιν Ἀχιλῆος, ἐξ οὗ (*"from the time when"—i.e., beginning at the point in the story*) δὴ τὰ πρῶτα δῖος Ἀχιλλεὺς καὶ Ἀτρεΐδης ἄναξ ἀνδρῶν ἠριστάτην [*from* ἐρίζω] καὶ διεστήτην [*from* διίστημι].[42]

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42 Both ἠριστάτην and διεστήτην end in -την, a rarely used "dual" ending that refers to two people, so the "two men" did each of these two verbs.

2   τίς θεῶν ξυνέηκε [*from* ξυνίημι] δῖον Ἀχιλῆά τε καὶ Ἀτρεΐδην ἔριδι μάχεσθαι (*"to fight"*);

3   υἱὸς Λητόος καὶ Διὸς, ἑκηβόλος, ξυνέηκέ σφωε (*"these two"*) ἔριδι μάχεσθαι, τὸν γὰρ βασιλεὺς Ἀτρεΐδης ἐχόλωσεν, ὁ δ᾽ ὦρσε κακὴν νοῦσον ἀνὰ στρατὸν Ἀχαιῶν, ὤλεκε δὲ λαούς.

15.3 *Iliad* 1.6–10

Scan and translate *Iliad* 1.6–10. For reference, *Iliad* 1.1–5 is provided.

Μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος

οὐλομένην, ἣ μυρί᾽ Ἀχαιοῖς ἄλγε᾽ ἔθηκεν,

πολλὰς δ᾽ ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν

ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν

οἰωνοῖσί τε δαῖτα, Διὸς δ᾽ ἐτελείετο βουλή,   **5**

ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε

Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

Τίς τ᾽ ἄρ᾽ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;

Λητοῦς καὶ Διὸς υἱός· ὃ γὰρ βασιλῆϊ χολωθεὶς

νοῦσον ἀνὰ στρατὸν ὄρσε κακήν, ὀλέκοντο δὲ λαοί,   **10**

◆ Line 6: ἐξ οὗ, literally, "from which"—i.e., "from which time"—in reference to the command to the muse in line 1 to sing (ἄειδε). τὰ πρῶτα, literally, "as to these first things" (*neuter plural*), accusative of respect, or more simply, "first." The neuter plural is, in fact, regularly used adverbially. διαστήτην, "the two stood apart, separated." -την is a dual ending. ἐρίσαντε (from ἐρίζω), a verbal adjective meaning "having quarreled." The ending -ε is a nominative dual ending, so the adjective modifies the subject of the verb διαστήτην—i.e., "the two men," who, as we will soon learn in line 7, are Agamemnon and Achilles.

◆ Line 7: Ἀτρεΐδης, "the son of Atreus," here Agamemnon, leader of the Greek forces at Troy. The other son of Atreus was Agamemnon's brother Menelaus, cuckolded husband of Helen.

◆ Line 8: Τίς…θεῶν, literally, "who...of the gods?"—i.e., "which of the gods?" or simply "which god(s)?" Homer asks a rhetorical question, which he will himself answer. σφωε, "the two of them" (in the accusative case). ἔριδι is in the dative, so "in strife." μάχεσθαι is an infinitive and means "to fight."

◆ Line 9: Λητοῦς = Λητόος, Apollo's mother, the goddess Leto. βασιλῆϊ, dative, so "at the king or by the king" with χολωθεὶς (from χολόω), a verbal adjective in the nominative that means "angered."

◆ Line 10: ὀλέκοντο, a passive verb that means "they were being destroyed." The λαοί, "the people or soldiers," are the nominative plural subject of the verb ὀλέκοντο.

15.4 English to Greek

1 We were singing the accursed wrath of Achilles, from the time when first the son of Atreus, king of men, and divine Achilles quarreled and separated.

2 Which (one) of the gods brought together the Achaeans and the people of Priam in strife to fight?

3 Did the son of Leto and of Zeus, the sniper, bring these two together in strife to fight?

4 The son of Atreus, king of the Achaeans, and the divine Achilles enraged the lord, the sniper, and he kindled many evil plagues up through the camp of the Achaeans and kept destroying the noble people evilly.

15.5 KOINE PRACTICE

Matthew 10:37

ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος·

KOINE VOCABULARY

ἄξιος, η, ον: worthy.
θυγάτηρ, θυγατέρος (θυγατρός), ἡ: daughter.
μήτηρ, μητέρος (μητρός), ἡ: mother.
ὑπέρ: *adv. with acc.*: beyond, above, above and beyond.

NOTES

- **φιλῶν** (from φιλέω), a nominative singular masculine verbal adjective that means "loving," and it can govern the accusative case.

- **ἐμὲ**, "me" in the accusative.

- **μου**, "of me" in the genitive.

Lesson 16

The Middle/Passive Voice: Present & Future

*I*n this lesson, we continue to develop our reading and translation skills with lines 6–10 of the Iliad. *We then learn how to form and translate the middle/passive voice in the present and future indicative. After learning the middle/passive endings for these two tenses, we practice conjugating our model verb παύω. We conclude by defining the terms "deponent" and "semi-deponent."*

Present and Future Middle/Passive Verb Endings

	Singular	Plural
1ˢᵗ	-ομαι	-ομεθα
2ⁿᵈ	-εαι (*or* -ῃ)	-εσθε
3ʳᵈ	-εται	-ονται

Present Middle/Passive
παύω: I stop

	Singular	Plural
1ˢᵗ	παύομαι: I stop for myself, I am stopped	παυόμεθα: we stop for ourselves, we are stopped
2ⁿᵈ	παύεαι (*or* παύῃ): you stop for yourself, you are stopped	παύεσθε: y'all stop for yourselves, y'all are stopped
3ʳᵈ	παύεται: he, she, *or* it stops for himself, herself, *or* itself; he, she, *or* it is stopped	παύονται: they stop for themselves, they are stopped

Future Middle/Passive
παύω, παύσω, ἔπαυσα: I stop

	Singular		*Plural*
1st	παύσομαι: I shall stop for myself, I shall be stopped		παυσόμεθα: we shall stop for ourselves, we shall be stopped
2nd	παύσεαι (*or* παύσῃ): you will stop for yourself, you will be stopped		παύσεσθε: y'all will stop for yourselves, y'all will be stopped
3rd	παύσεται: he, she, *or* it will stop for himself, herself, *or* itself; he, she, *or* it will be stopped		παύσονται: they will stop for themselves, they will be stopped

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VOCABULARY

Ἀπόλλων, ωνος, ὁ: Apollo.

ἀρητήρ, ῆρος, ὁ: priest, one who prays.

δύο (δύω): two.

ἔρχομαι, ἐλεύσομαι, ἦλθον: come, go; *second aorist*: ἤλυθον.

θοός, ή, όν: swift, speedy.

θυγάτηρ, θυγατέρος (θυγατρός), ἡ: daughter.

κοσμήτωρ, ορος, ὁ: commander, marshaler.

λίσσομαι, — , ἐλισάμην (ἐλλισάμην): beg, entreat; *second aorist*: ἐλιτόμην.

μάλιστα: most, especially, by all means.

νηῦς, νηός (νεός), ἡ: ship.

πᾶς, πᾶσα, πᾶν: all, every, whole, the whole.

χείρ, χειρός, ἡ: hand, arm.

16.1 MORPHOLOGY

Conjugate the semi-deponent verb ἔρχομαι, ἐλεύσομαι, ἦλθον ("come, go") in the present, future, and aorist.

NB: As the principal parts reveal, the present and future will be middle/passive in form; the aorist will be active in form.

16.2 GREEK TO ENGLISH

1 Ἀπόλλων ἑκηβόλος χολοῦται[43] βασιλῆι Ἀτρεΐδη καὶ πέμπει νοῦσον κακὴν ἀνὰ στρατὸν Ἀχαιῶν, ὀλέκονται δὲ λαοί, οὕνεκα δῖος Ἀτρεΐδης ἠτίμασε Χρύσην ἀρητῆρα.

2 Χρύσης γὰρ ἀρητὴρ ἑκηβόλου ἔρχεται ἐπὶ θοὰς νῆας Ἀχαιῶν, φέρει δ' ἀπερείσι' ἄποινα θυγατρός, ἣν [*a form of ὅς, ἥ, ὅ, the relative pronoun, "who, which, that"*] Ἀτρεΐδης ἔχει ἐν στρατῷ.

3 ὁ δ' ἀρητὴρ ἔχει στέμματα ἑκηβόλου Ἀπόλλωνος ἐν χερσὶν ἀνὰ χρυσέῳ σκήπτρῳ καὶ λίσσεται πάντας Ἀχαιούς, μάλιστα δ' Ἀτρεΐδα δύω [= *"the two sons of Atreus"*] κοσμήτορε [= *"the two commanders"*] λαῶν.

4 Ἀπόλλων χολώσεται βασιλῆι καὶ ὄρσει νοῦσον κακὴν ἀνὰ στρατόν.

5 ἐλεύσονται ἐπὶ θοὰς νῆας Ἀχαιῶν καὶ οἴσουσι [*from* φέρω] ἀπερείσι' ἄποινα βασιλῆι.

6 λίσσονται πάντας Ἀχαιούς.

7 Ἀτρεΐδης ἠτίμασεν ἀρητῆρα καὶ οὐκ ἀπέλυσε θύγατρα.

16.3 *ILIAD* 1.11–16

Scan and translate the following.

οὕνεκα τὸν Χρύσην ἠτίμασεν ἀρητῆρα

Ἀτρεΐδης· ὃ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν

λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,

---

43 It is not uncommon for the vowel at the end of verbal bases that end in vowels to contract with the next vowel. χολόεται thus becomes χολοῦται.

στέμματ᾽ ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος

χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς,   **15**

Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

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Notes

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- Line 12: **ὃ** is nominative singular masculine and refers to Chryses. We can view it as a relative pronoun ("who") or translate it as a demonstrative—i.e., "this one" or simply "he."

- Line 13: **λυσόμενός** (from λύω) is a verbal adjective in the nominative that agrees with the subject of ἦλθε and means "going to free" or "in order to free." **φέρων** (from φέρω) is a nominative verbal adjective that means "bringing." **τ᾽** = τε. **ἀπερείσι᾽** = ἀπερείσια.

- Line 14: **στέμματ᾽** = στέμματα. **ἔχων** (from ἔχω) is a nominative verbal adjective that means "holding." The final diphthong of **ἑκηβόλου** scans short because it is followed immediately by another vowel. This shortening of long vowels before vowels is common. It is definitely something to watch out for.

- Line 15: The -έῳ of **χρυσέῳ** contracts to -ῳ and is then scanned short before the vowel that follows it. We should scan the beginning of the line as a dactyl:

    $$-\ \smile\ \smile$$
    χρυσέῳ ἀ-

- **καὶ** should be scanned short. Why? It is followed by a word that begins with a vowel. The verb **ἐλίσσετο** is imperfect because the priest "kept on" begging and is middle because one begs in one's own interest.

- Line 16: **Ἀτρεΐδα** is accusative dual—i.e., "the two sons of Atreus" (Agamemnon and Menelaus). **κοσμήτορε** is likewise dual accusative: "the two commanders."

16.4 ENGLISH TO GREEK

1   Chryses, the priest of Apollo, is dishonored by [*use the dative case rather than a preposition*] the son of Atreus.

2   The Achaeans will go from (their) swift ships to Troy and ransom the beloved daughter of the priest.

3   We shall bring many ransoms and shall hold in (our) hands the fillets of Apollo.

4   We do not have a golden scepter, but we entreat Priam and all the people of Troy.

5   The two sons of Atreus, marshalers of the people(s), are entreating Priam, but he will slight them.

6   The son of Atreus, king of men, slighted the priest and did not release (his) daughter.

16.5 KOINE PRACTICE

An angel has appeared to Joseph in a dream and told him that his fiancée Mary is pregnant with the son of the Holy Spirit. The angel continues as follows.

Matthew 1:21

τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

KOINE VOCABULARY

τίκτω, τέξομαι, ἔτεκον: give birth to.
καλέω, καλήσω, ἐκάλεσ(σ)α: call.
ὄνομα, ὀνόματος, τό: name.
σῴζω, σώσω, ἔσωσα: save.
ἁμάρτιον, ἁμαρτίου, τό: mistake, wrongdoing, sin.

AORIST & IMPERFECT MIDDLE/PASSIVE

*A*fter reviewing the primary middle/passive endings, we learn the secondary middle/passive endings, which we use for both the imperfect and the second aorist tenses. We also see how the vowel alpha distinguishes first aorist endings from our secondary endings. This allows us to practice conjugating our model verb παύω in the imperfect and first aorist middle/passive, as well as the verb ἄγω in the second aorist middle/passive.

Secondary Middle/Passive Endings

	Imperfect and Second Aorist Middle/Passive Endings		First Aorist Middle/Passive Endings	
	Singular	*Plural*	*Singular*	*Plural*
1ˢᵗ	-ομην	-ομεθα	-αμην	-αμεθα
2ⁿᵈ	-εο (*or* -ευ, -ου)	-εσθε	-αο (*or* -ω)	-ασθε
3ʳᵈ	-ετο	-οντο	-ατο	-αντο

Imperfect Middle/Passive
παύω, παύσω, ἔπαυσα: I stop

	Singular	*Plural*
1ˢᵗ	ἐπαυόμην: I was stopping for myself, I was stopped	ἐπαυόμεθα: we were stopping for ourselves, we were stopped
2ⁿᵈ	ἐπαύεο (*or* ἐπαύευ, ἐπαύου): you were stopping for yourself, you were stopped	ἐπαύεσθε: y'all were stopping for yourselves, y'all were stopped
3ʳᵈ	ἐπαύετο: he, she, *or* it was stopping for himself, herself, *or* itself; he, she, *or* it was stopped	ἐπαύοντο: they were stopping for themselves, they were stopped

First Aorist Middle/Passive
παύω, παύσω, ἔπαυσα: I stop

	Singular	*Plural*
1ˢᵗ	ἐπαυσάμην: I stopped for myself, I was stopped	ἐπαυσάμεθα: we stopped for ourselves, we were stopped
2ⁿᵈ	ἐπαύσαο (*or* ἐπαύσω): you stopped for yourself, you were stopped	ἐπαύσασθε: y'all stopped for yourselves, y'all were stopped
3ʳᵈ	ἐπαύσατο: he, she, *or* it stopped for himself, herself, *or* itself; he, she, *or* it was stopped	ἐπαύσαντο: they stopped for themselves, they were stopped

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VOCABULARY

ἅζομαι: defective (i.e., missing other principal parts), reverence.

δέχομαι, δέξομαι, ἐδεξάμην: accept, receive; athematic aorist: ἐδέγμην.

δίδωμι, δώσω, ἔδωκα: give, grant; alternate future: διδώσω.

δῶμα, δώματος, τό: house, home.

ἐγώ (ἐγών), μέο (μευ): I, me.

ἐκπέρθω, ἐκπέρσω, ἐξέπερσα: sack, sack utterly; second aorist: ἐξέπραθον.

ἐύ, εὖ: well, happily, successfully.

ἐυκνήμις, ἐυκνήμιδος: well-greaved.

ἱκνέομαι, ἵξομαι, ἱκόμην: arrive, reach one's destination.

μέν (correlative with δέ): on the one hand, truly; μὲν...δέ...: on the one hand... on the other hand..., partly...partly..., the one...the other..., *etc.*

οἴκαδε: homeward, to home, home.

παῖς, παιδός, ὁ, ἡ: child, son, daughter.

πόλις, πόλιος (πόληος) *or* **πτόλις, πτόλιος (πτόληος), ἡ**: city, state.

σύ, σέο (σεῦ): you.

17.1 MORPHOLOGY

1 Conjugate the deponent verb δέχομαι, δέξομαι, ἐδεξάμην ("receive") in the (first) aorist.

2 Conjugate the deponent verb ἱκνέομαι, ἵξομαι, ἱκόμην ("arrive") in both the imperfect and (second) aorist.

17.2 GREEK TO ENGLISH

1 θεοὶ ἔχουσιν Ὀλύμπια δώματα, ἔδωκαν δ’ Ἀτρεΐδησι καὶ ἄλλοισιν εὐκνημίδεσσιν Ἀχαιοῖσιν ἐκπέρσαι *(“to sack utterly”)* πόλιν Πριάμου, τότε δ’ ἵκοντο ἐὺ οἴκαδε, οὕνεκα παῖδα φίλην ἀρητῆρος ἔλυσαν.

2 ἀπέλυσαν εὐκνήμιδες Ἀχαιοὶ θύγατρα φίλην ἀρητῆρος, ἐδέξαντο δ’ ἀγλαὰ ἄποινα, οὕνεκα ἑκηβόλον Ἀπόλλωνα Διὸς υἱὸν ἅζοντο.

3 ἅζεται ἑκηβόλον.

4 Ἀτρεΐδης οὐκ ἐδέξατο τὰ ἀγλά’ ἄποινα.

5 Χρύσης ἀρητὴρ ἔδωκεν ἄποινα πολλὰ βασιλῆι Ἀτρεΐδη.

6 πάντες θεοὶ καὶ πᾶσαι θεαὶ εἶχον [*from* ἔχω] Ὀλύμπια δώματα.

7 Ἀχαιοὶ εὐκνήμιδες ἐκπέρσουσι Πριάμοιο πόλιν, ἵξονται δ’ ἐὺ οἴκαδε.

8 παῖς φίλη ἀρητῆρος ἐλύσατο, ἵκετο δ’ ἐὺ οἴκαδε.

17.3 *ILIAD* 1.17–21

Scan and translate the following.

Chryses beseeches the Achaeans:

> “Ἀτρεΐδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
>
> ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ’ ἔχοντες
>
> ἐκπέρσαι Πριάμοιο πόλιν, ἐὺ δ’ οἴκαδ’ ἱκέσθαι·
>
> παῖδα δ’ ἐμοὶ λύσαί τε φίλην, τὰ δ’ ἄποινα δέχεσθαι,   **20**
>
> ἁζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα.”

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NOTES
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- Line 17: Chryses calls out to those whom he beseeches: **Ἀτρεῖδαι... Ἀχαιοί**; the forms are thus, strictly speaking, vocative in case. Vocatives generally look like the nominative, which is why, in this course, we save most remarks on the vocative to such notes as this one.

- Line 18: **ὑμῖν**, dative plural, "to you" or "for you." **μὲν**, "on the one hand," is a correlative that coordinates with **δ'** = δὲ, "on the other hand," in line 20. **δοῖεν** (from δίδωμι) is in the optative, a mood that we have not yet studied, and means "may they grant." **ἔχοντες** (from ἔχω) is a verbal adjective in agreement with θεοὶ and means "possessing."

- Line 19: **ἐκπέρσαι** = "to sack utterly." **ἱκέσθαι** = "to arrive."

- Line 20: **ἐμοὶ**, dative singular, "to me" or "for me." **λῦσαί** = "to free." **δέχεσθαι** = "to receive." The subjects of these verb forms (infinitives) are not the priest, but the sons of Atreus and the Achaeans. What does the priest ask? "For me, may the gods grant that you, the sons Atreus and the Achaeans, set free and accept, *etc.*"

- Line 21: **ἁζόμενοι** is a verbal adjective that means "reverencing," and we may construe this adjective as in agreement with the addressees in line 17—i.e., the sons of Atreus and the Achaeans.

17.4 ENGLISH TO GREEK

1   The gods who have Olympian homes will grant to the sons of Atreus and to the other well-greaved Achaeans to sack utterly (ἐκπέρσαι) the city of Priam.

2   When they sacked the city of Priam, they returned happily home.

3   They accepted the shining ransoms and freed the darling daughter of the priest Chryses.

4   We reverenced the sniper Apollo, son of Leto and Zeus, and escaped death.

5   Will the son of Atreus accept the shining ransoms?

6   The child of the priest was freed when he gave many shining ransoms, which the two sons of Atreus accepted.

17.5 Koine Practice

Luke 4:22

καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, "οὐχὶ υἱός ἐστιν Ἰωσὴφ οὗτος;"

Notes

♦ **ἐμαρτύρουν** = ἐμαρτύρεον. Koine forms routinely contract vowels, but even if the ending on the verb looks odd, the augment on the verb signals past time, and the nominative plural πάντες provides a subject.

♦ **τοῖς...τοῖς**: In Koine, the definite article may be repeated to indicate that what follows should be read with the noun. Read τοῖς ἐκπορευομένοις as modifying τοῖς λόγοις.

♦ **ἐκπορευομένοις** (from ἐκπορεύω): a verbal adjective that means "proceeding from."

♦ **οὐχὶ** = οὐκ, "not."

♦ **οὗτος** = "this, this one."

♦ **Ἰωσὴφ**: an indeclinable name. Treat this name as a genitive: "of Joseph."

LESSON 18

PERFECT & PLUPERFECT ACTIVE

*I*n this lesson, we explore the fourth of the Greek verb's six principal parts. The fourth part enables us to form two more active tenses in the past: the perfect and the pluperfect. We identify reduplication and a kappa as the markers of the perfect tense. Then, we practice conjugating and translating our model verb παύω in the perfect and pluperfect tenses. Finally, we examine some of the subtler aspects of reduplication, which is not always as straightforward as in the case of παύω.

Perfect and Pluperfect Active Morphology

	Perfect Active		Pluperfect Active	
	reduplication + base (4th principal part) + κ + endings		*ε-augment + reduplication + base (4th principal part) + κ + endings*	
	Singular	*Plural*	*Singular*	*Plural*
1st	-α	-αμεν	-η (*or* -εα)	-εμεν
2nd	-ας	-ατε	-ης (*or* -εας)	-ετε
3rd	-ε	-ασι	-ει (*or* -εε)	-εσαν

Perfect Active
παύω, παύσω, ἔπαυσα, πέπαυκα: I stop

	Singular	*Plural*
1st	πέπαυκα: I have stopped	πεπαύκαμεν: we have stopped
2nd	πέπαυκας: you have stopped	πεπαύκατε: y'all have stopped
3rd	πέπαυκε: he, she, *or* it has stopped	πεπαύκασι: they have stopped

Pluperfect Active
παύω, παύσω, ἔπαυσα, πέπαυκα: I stop

	Singular	*Plural*
1st	ἐπεπαύκη (*or* -εα): I had stopped	ἐπεπαύκεμεν: we had stopped
2nd	ἐπεπαύκης (*or* -εας): you had stopped	ἐπεπαύκετε: y'all had stopped
3rd	ἐπεπαύκη (*or* -εε): he, she, *or* it had stopped	ἐπεπαύκεσαν: they had stopped

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VOCABULARY

ἀγορή, ἀγορῆς, ἡ: assembly, meeting place, gathering, harangue.
αἴξ, αἰγός, ὁ, ἡ: goat.
Ἄργος, Ἄργεος, τό: Argos, *a country and city in Greece*.
γέρων, γέροντος, ὁ: old man.
γῆρας, γήραος, τό: old age.
δέκατος, η, ον: tenth.
ἡμέτερος, η, ον: our, ours.
θνήσκω, θανέομαι, ἔθανον, τέθνηκα: die, perish.
ἱερεύς, ἱερῆος, ὁ: priest, holy man.
κοῖλος, η, ον: hollow.
μηρίον, μηρίου, τό: thigh piece, thighbone.
πούς, ποδός, ὁ: foot.
ταῦρος, ταύρου, ὁ: bull.
φεύγω, φεύξομαι, ἔφυγον, πέφυγα: flee, escape, run off, run away.
φρήν, φρενός, ἡ: diaphragm, mind, heart, soul, spirit, disposition.
ὠκύς, ὠκεῖα, ὠκύ: swift, speedy.

18.1 MORPHOLOGY

Conjugate θνήσκω, θανέομαι, ἔθανον, τέθνηκα ("die") in the present, imperfect, future, aorist, perfect, and pluperfect active, and translate the first-person singular of each into English.

18.2 GREEK TO ENGLISH

1 Ἀτρεΐδης οὐκ ἀπολέλυκεν ἱερῆος παῖδα φίλην.

2 βεβήκαμεν [*from* βαίνω] ἐξ ἀγορῆς.

3 κατέκηε γέρων Ἀπόλλωνι ἄνακτι πολλὰ μηρία ταύρων καὶ αἰγῶν.

4 γῆρας ἔσχεν [*from* ἔχω] ἱερῆα.

5 γῆρας οὐχ ἵκετο βασιλῆι Ἀτρεΐδῃ, ἔθανε δὲ κακῶς ἐνὶ οἴκῳ ἐν Ἄργεϊ, οὕνεκα τὸν ὤλεκε Κλυταιμ(ν)ήστρη.

6 πόδας ὠκὺς[44] Ἀχιλλεὺς τέθνηκεν ἐν Ἰλίῳ.

7 ὁ γέρων πέφευγεν εἰς τὴν ἀγορήν.

18.3 ENGLISH TO GREEK

1 We have freed the beloved daughter of the priest, because we reverence the sniper Apollo.

2 All the Achaeans have gone from the assembly to the hollow ships.

3 The priest burned many thigh pieces of bulls and goats to the gods who had Olympian homes.

4 That old man has died in our home.

5 The swift-footed Achilles has gone.

6 The old man has not persuaded the mind of the son of Atreus.

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44 This adjective's quality is limited by the noun πόδας in the accusative. Achilles is ὠκὺς, but just in respect to his πόδας. This is the "accusative of respect."

7   Apollo had loved the beautiful goddess of the sea.

8   Shall we flee with swift feet[45] into the city of Priam?

18.4 KOINE PRACTICE

Jesus has died on the cross, and Joseph goes to Pilate to ask for the body:

<div align="right">Mark 15:43–44</div>

Ἰωσὴφ...εἰσῆλθεν πρὸς τὸν Πιλᾶτον καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ Πιλᾶτος ἐθαύμασεν εἰ ἤδη τέθνηκεν.

KOINE VOCABULARY

αἰτέω, αἰτήσω, ἤτησα, ἤτηκα, ἤτημαι: ask, beg, beg for.
εἰ: if, that.
Πιλᾶτος, ου, ὁ: Pontius Pilate, *a prefect of Roman Judaea who presided over the trial of Jesus*.
σῶμα, σώματος, τό: body.

NOTE

◆ **ἠτήσατο** is in the middle. Why is this voice appropriate to the context? Joseph was especially interested in the outcome of his request. **ἐθαύμασεν** is aorist and simply describes an event that took place in the past. **τέθνηκεν**, on the other hand, is in the perfect, because this action, recently completed in the past, has ongoing implications for the characters in the narrative—i.e., implications for their present.

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45 Use the dative case: This is the dative of "means" or "instrument"—i.e., the means or instrument by or with which a task is accomplished.

LESSON 19

FORMING AND USING INFINITIVES

*T*his lesson introduces the fifth and sixth principal parts of the Greek verb. Each of a verb's six principal parts serves as the basis of different tenses and/or voices. We can also use principal parts to help us form infinitives. Working with the principal parts of our model verb παύω, we learn how to form and translate Greek infinitives in various tenses in both the active and middle/passive voices.

PRINCIPAL PARTS OF παύω

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην: I stop

Principal part 1: παύω, *present active*: I stop; *base*: παυ-

Principal part 2: παύσω, *future active*: I shall stop; *base*: παυσ-

Principal part 3: ἔπαυσα, *aorist active*: I stopped; *base*: -παυσ-

Principal part 4: πέπαυκα, *perfect active*: I have stopped; *base*: πεπαυκ-

Principal part 5: πέπαυμαι, *perfect middle/passive*: I have been stopped; *base*: πεπαυ-

Principal part 6: ἐπαύθην, *aorist passive*: I was stopped; *base*: -παυθ-

Active Infinitives

	Standard Form	Alt. Forms (var. of -εμεναι)	English Translation
Present 1ˢᵗ ppt.: παύ + ειν	παύειν	παύμεν, παύμεναι, παύεμεν, παυέμεναι	to stop, to be stopping
Future 2ⁿᵈ ppt.: παύσ + ειν	παύσειν	παυσέμεν, παυσέμεναι	to be about to stop, to be going to stop
Aorist 3ʳᵈ ppt.: παῦσ + αι	παῦσαι	παυσάμεν, παυσάμεναι	to have stopped, to stop
Perfect 4ᵗʰ ppt.: πεπαυκ + έναι	πεπαυκέναι	πεπαυκέμεν, πεπαυκέμεναι	to have stopped

Middle/Passive Infinitives

	Standard Form	English Translation	
Present 1ˢᵗ ppt.: παύ + ε + σθαι	παύεσθαι	to stop for oneself	to be stopped
Future 2ⁿᵈ ppt.: παύσ + ε + σθαι	παύσεσθαι	to be about to stop for oneself	to be about to be stopped
Aorist 3ʳᵈ ppt.: παύσ + α + σθαι	παύσασθαι	to have stopped for oneself	to have been stopped
Perfect 5ᵗʰ ppt.: πέπαυ + σθαι	πέπαυσθαι	to have stopped for oneself	to have been stopped
Future Perfect 5ᵗʰ ppt.: πεπαύ + σ + ε + σθαι	πεπαύσεσθαι	to be about to have stopped for oneself	to be about to have been stopped

Passive Infinitives

	Standard Form	Alternative Form	English Translation
Aorist 6ᵗʰ ppt.: παυθ + ῆναι	παυθῆναι	παυθήμεναι	to have been stopped

19.1 Morphology

1   Translate the following infinitives into English. Translate aorist infinitives as present tense infinitives.

Infinitive	Translation	Infinitive	Translation
δηθύνειν		κιχήσεσθαι	
αἰδεῖσθαι		κιχήσασθαι	
ἰέναι		μάχεσθαι	
ἴμεναι		ἐκπέρθειν	
ἐπευφημέειν		ἐκπέρσειν	
ἐπευφημῆσαι		ἐκπέρσαι	
επευφημήσειν		ἐκπέρσασθαι	
τέλλειν		ἱκέσθαι	
τέλλεσθαι		δέχεσθαι	
κιχάνειν		δέξασθαι	
κιχάνεσθαι		ἄζεσθαι	

2   Translate the following infinitives into Greek. Unless indicated otherwise, all infinitives should be translated two ways—i.e., in the present and aorist.

Infinitive	Present Translation	Aorist Translation
to reverence		n/a
to fight		n/a
to loiter		n/a
to send		
to have sent (*perfect*)		n/a
to shout assent		
to come upon		
to command		
to sack utterly		
to be sacked utterly		
to accept		

19.2 Greek to English

1 ὅτε γέρων ἐλίσσετο πάντας Ἀχαιοὺς καὶ Ἀτρεΐδα (= *two sons of Atreus*)
μάλιστα, ἄλλοι μέν πάντες Ἀχαιοὶ εἶπον αἰδεῖσθαι τὸν ἱερῆα καὶ δέχθαι (=
δέχεσθαι) ἀγλά᾽ ἄποινα, ἀλλ᾽ οὐχ ἥνδανεν Ἀτρεΐδῃ Ἀγαμέμνονι θυμῷ, ἀλλ᾽
ἀφίει γέροντα κακῶς, ἔτελλε δὲ κρατερὸν μῦθον.

2 Ἀγαμέμνων οὐ κιχήσεται γέροντα παρὰ κοίλῃσι νυσίν, οὐ γὰρ δηθύνει ἐν
στρατῷ Ἀχαιῶν.

19.3 *Iliad* 1.22–27

Scan and translate the following.

ἔνθ᾽ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ

αἰδεῖσθαί θ᾽ ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·

ἀλλ᾽ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,

ἀλλὰ κακῶς ἀφίει, κρατερὸν δ᾽ ἐπὶ μῦθον ἔτελλεν·   **25**

"μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω

ἢ νῦν δηθύνοντ᾽ ἢ ὕστερον αὖτις ἰόντα,

Notes

♦ Line 23: **θ᾽** = τὲ. **καὶ**: scan short (because followed by a word that begins
with a vowel). **δέχθαι** = δέχεσθαι.

♦ Line 25: **ἐπὶ…ἔτελλεν**: the preposition **ἐπὶ** may either be considered part
of the verb, which sometimes appears as one word—i.e., ἐπέτελλεν—or
as having an adverbial force along the lines of "additionally." Agamemnon
gratuitously adds insult to injury.

- Line 26: **μή…κιχείω** = "may I not find, may I not come upon." **σε** = "you," accusative singular.

- Line 27: **δηθύνοντ'** = δηθύνοντα (from δηθύνω); an accusative singular verbal adjective that means "lingering, loitering" and in agreement with the accusative **σε** in line 25. **ἰόντα**: an accusative singular verbal adjective that means "going."

19.4 ENGLISH TO GREEK

1 All the other Achaeans will not shout assent, to reverence the priest and to accept the shining ransoms.

2 We shouted assent, to free the beloved daughter of the priest.

3 To free the daughter of that old man was not pleasing to Agamemnon in his soul.

4 The king sent away that old man harshly and enjoined a stern command upon (him).

5 Agamemnon did not find the old man beside the hollow ships of the Achaeans, for he did not loiter.

19.5 KOINE PRACTICE

Acts 20:1

Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον…ὁ Παῦλος…ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν.

KOINE VOCABULARY

θόρυβος, ου, ὁ: uproar.
Παῦλος, ου, ὁ: *The apostle* Paul.
Μακεδονία, ας, ἡ: Macedonia.
πορεύομαι, πορεύσομαι, ἐπορευσάμην, πεπόρευμαι, ἐπορεύθην: go, depart, journey, travel.

♦ **τὸ παύσασθαι**: Infinitives can be used also as verbal nouns and, as such, are considered neuter, hence τὸ. Such verbal nouns can be used in Koine where we would use not infinitives, but instead gerunds (verbal nouns constructed with "-ing"). We reach even more commonly for abstract nouns that derive from Latin verbs. "To be stopped," for example, as a noun, could be expressed in English as "the stopping" or, abstractly and in Latinate vocabulary, as "cessation." See what you can make of **τὸ παύσασθαι**. The sentence will be translated in the Lesson 19 Key both literally and idiomatically.

♦ **πορεύεσθαι**: This infinitive expresses purpose with ἐξῆλθεν.

ACTIVE PARTICIPLES

*T*his lesson focuses on participles, which are verbal adjectives. As with infinitives, knowing the principal parts of a verb will help us form participles, by giving us a verbal base to which we attach the appropriate endings. Because they are verbal adjectives, participles can be declined in all three genders. Working with our model verb παύω, we learn how to decline and translate the present, future, aorist, and perfect participles, all in the active voice.

PRINCIPAL PARTS OF παύω

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην: I stop

Principal part 1: παύω, *present active*: I stop; *base*: παυ-

Principal part 2: παύσω, *future active*: I shall stop; *base*: παυσ-

Principal part 3: ἔπαυσα, *aorist active*: I stopped; *base*: -παυσ-

Principal part 4: πέπαυκα, *perfect active*: I have stopped; *base*: πεπαυκ-

Principal part 5: πέπαυμαι, *perfect middle/passive*: I have been stopped; *base*: πεπαυ-

Principal part 6: ἐπαύθην, *aorist passive*: I was stopped; *base*: -παυθ-

Active Participles

	1ˢᵗ F.	3ʳᵈ M.	3ʳᵈ N.	*Meaning*
Present (pt. 1)	παύουσα, παυούσης	παύων, παύοντος	παύον, παύοντος	stopping (*being in the process of stopping*)
Future (pt. 2)	παύσουσα, παυσούσης	παύσων, παύσοντος	παύσον, παύσοντος	about to stop, going to stop
Aorist (pt. 3)	παύσασα, παυσάσης	παύσας, παύσαντος	παύσαν, παύσαντος	having stopped, (*simply*) stopping
Perfect (pt. 4)	πεπαυκυῖα, πεπαυκυίης	πεπαυκώς, πεπαυκότος	πεπαυκός, πεπαυκότος	having stopped

DECLENSION OF PARTICIPLES

NB: In the first declension, non-Homeric Koine forms are enclosed by square brackets: [ ]. In the third-declension dative plural, Homer can use either form, but Koine will use the contracted form exclusively.

Present Active Participle

	1ˢᵗ F.	3ʳᵈ M.	3ʳᵈ N.	1ˢᵗ F.	3ʳᵈ M.	3ʳᵈ N.
		Singular			*Plural*	
Nom.	παύουσα	παύων	παύον	παύουσαι	παύοντες	παύοντα
Gen.	παυούσης	παύοντος		παυουσάων [παυουσῶν]	παυόντων	
Dat.	παυούσῃ	παύοντι		παυούσῃσι, παυούσῃς [παυούσαις]	παυόντεσσι, παύουσι	
Acc.	παύουσαν	παύοντα	παύον	παυούσας	παύοντας	παύοντα

Future Active Participle

	1st F.	3rd M.	3rd N.	1st F.	3rd M.	3rd N.
		Singular			*Plural*	
Nom.	παύσουσα	παύσων	παῦσον	παύσουσαι	παύσοντες	παύσοντα
Gen.	παυσούσης	παύσοντος		παυσουσάων [παυσουσῶν]	παυσόντων	
Dat.	παυσούσῃ	παύσοντι		παυσούσῃσι, παυσούσῃς [παυσούσαις]	παυσόντεσσι, παύσουσι	
Acc.	παύσουσαν	παύσοντα	παῦσον	παυσούσας	παύσοντας	παύσοντα

Aorist Active Participle

	1st F.	3rd M.	3rd N.	1st F.	3rd M.	3rd N.
		Singular			*Plural*	
Nom.	παύσασα	παύσας	παῦσαν	παύσασαι	παύσαντες	παύσαντα
Gen.	παυσάσης	παύσαντος		παυσασάων [παυσασῶν]	παυσάντων	
Dat.	παυσάσῃ	παύσαντι		παυσάσῃσι, παυσάσῃς [παυσάσαις]	παυσάντεσσι, παύσασι	
Acc.	παύσασαν	παύσαντα	παῦσαν	παυσάσας	παύσαντας	παύσαντα

Perfect Active Participle

	1st F.	3rd M.	3rd N.
		Singular	
Nom.	πεπαυκυῖα	πεπαυκώς	πεπαυκός
Gen.	πεπαυκυίης	πεπαυκότος	
Dat.	πεπαυκυίῃ	πεπαυκότι	
Acc.	πεπαυκυῖαν	πεπαυκότα	πεπαυκός

Perfect Active Participle (cont.)

	1ˢᵗ F.	*3ʳᵈ M.*	*3ʳᵈ N.*
	Plural		
Nom.	πεπαυκυῖαι	πεπαυκότες	πεπαυκότα
Gen.	πεπαυκυιάων [πεπαυκυιῶν]	πεπαυκότων	
Dat.	πεπαυκυίῃσι, πεπαυκυίης [πεπαυκυίαις]	πεπαυκότεσσι, πεπαυκόσι	
Acc.	πεπαυκυίας	πεπαυκότας	πεπαυκότα

Vocabulary

ἀντιάω, ἀντιάσω, ἠντίασα: approach, prepare, partake, share, go *or* come to meet; *alternative present*: ἀντιόω.

ἔπειμι, ἐπείσομαι: come upon, come on, approach.

ἐποίχομαι, ἐποιχήσομαι, ἐπώχωκα: go to, go against, attack, ply.

ἐρεθίζω, ἐρεθίσω, ἠρέθισα: vex, annoy, irritate.

ἱστός, οῦ, ὁ: loom, mast.

κέ, κέν, ἄν: perhaps, if by chance.

λέχος, εος, τό: bed, couch.

μίν: him, her, it; *accusative form only, enclitic*.

νέομαι: *usually used in a future sense*: come, go, return.

νύ: *enclitic*, now, indeed, surely, then.

πρίν: sooner, until, before, formerly.

σαώτερος, η, ον: safer.

Comparative of **σαός, η, ον**: safe.

τηλόθι: far, far from, far away, at a distance, *with genitive*.

χραισμέω, χραισμήσω, ἐχραίσμησα: *with dative*: help, assist, benefit, avail.

ὡς: so, how, so that, in order that, since, like, as, when.

20.1 Morphology

Form the following active participles in Greek in the tense, gender, number, and case indicated.

1   vexing (present nominative masculine plural)

2   having vexed (aorist genitive feminine singular)

3   quarreling (present genitive masculine singular)

4   having quarreled (aorist dative masculine singular)

5   bearing, carrying (present accusative masculine plural)

6   having borne, having carried (aorist accusative masculine singular)

7   having (present accusative feminine plural)

8   sacking (present genitive masculine plural)

9   having sacked (aorist dative feminine plural)

10   helping (aorist present masculine genitive plural)

11   having helped (aorist nominative masculine singular)

12   sharing (present nominative feminine singular)

13   having shared (aorist accusative masculine singular)

14   going (present accusative masculine plural)

15   loitering, lingering (present nominative feminine plural)

20.2 Greek to English

1 σκῆπτρον καὶ στέμμα θεοῖο οὐ χραισμήσουσι τῷ γέροντι, θανέεται γὰρ παρὰ νηυσὶν Ἀχαιῶν ἢ νῦν δηθύνων ἢ ὕστερον αὖτις ἰών.

2 οὐ λύσει παῖδα φίλην, πρὶν δὲ γῆρας ἔπεισί μιν ἐν οἴκῳ Ἀγαμέμνονος ἐν Ἄργεϊ τηλόθι πάτρης γέροντος.

3 ἔνθα δ᾽ ἀντιάει λέχος Ἀγαμέμνονος καὶ ἐποίχεται ἱστον.

4 ἐριθίσας Ἀγαμέμνονα γέρων οὐ νέεται σαώτερος.

5 Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεὺς ἐρίσαντε (*dual nominative masculine*) διεστήτην [*dual form from* διίστημι].

6 γέρων ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν φέρων ἀπερείσ᾽ ἄποινα, ἔχων στέμματα ἑκηβόλου Ἀπόλλωνος ἐν χερσίν.

7 θεοὶ ἔχοντες Ὀλύμπια δώματα δώσουσιν [*from* δίδωμι] Ἀχαιοῖσιν ἐκπέρσαι Πριάμοιο πόλιν, ἐὺ δ᾽ οἴκαδε ἱκέσθαι.

20.3 *Iliad* 1.28–32

Scan and translate the following.

μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο

τὴν δ᾽ ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν

ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἄργεϊ τηλόθι πάτρης   **30**

ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιόωσαν·

ἀλλ᾽ ἴθι μή μ᾽ ἐρέθιζε σαώτερος ὥς κε νέηαι.”

+ Line 28: **μή…οὐ χραίσμη** = "lest (it) not help." **χραίσμη** agrees with the nearest subject (σκῆπτρον); στέμμα is added almost as an afterthought. Translate: "lest the scepter and garland of the god not help," *etc.*

+ Line 29: **τὴν** = "her"—i.e., "your daughter." **ἐγὼ** = "I," emphatic. **μιν** = "her." **ἔπεισιν** = "will come upon."

+ Line 30: **οἴκῳ**: scan the final syllable short (because followed by a word that begins with a vowel).

+ Line 31: **ἐποιχομένην** and **ἀντιόωσαν** are both accusative feminine singular participles in agreement with **μιν** in line 30. **καὶ**: scan short (because followed by a word that begins with a vowel).

+ Line 32: **ἴθι** = "come!" **μή…ἐρέθιζε** = "do not vex!" **μ'** = με. **σαώτερος** = "safer" (i.e., "safely"), nominative singular masculine in agreement with the subject (you) of the verb νέηαι. **ὥς…νέηαι** = "so that you may return."

20.4 English to Greek

1   The scepter and the fillets of the god will not avail the old man (*dative*) if he lingers (*dative participle to agree with the old man*) beside the hollow ships of the great-souled Achaeans, or if he returns (*participle*) later, for Agamemnon will attack him and send (his) soul to Hades.

2   He will not free his darling daughter, but old age will come upon her in the home of Agamemnon and Clytemnestra, far from (her) native land.

20.5 Koine Practice

The three wise men visit the baby Jesus.

Matthew 2:11

καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσόν καὶ λίβανον καὶ σμύρναν.

MIDDLE/PASSIVE PARTICIPLES

*I*n this lesson, we continue our exploration of participles by looking at the middle/passive voice. Working with our model verb παύω, we learn how to use four principal parts to form middle/passive participles in five tenses. We also advance our understanding of how participles are used in ancient Greek and how they may be rendered idiomatically in English.

PRINCIPAL PARTS OF παύω

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην: I stop

Principal part 1: παύω, *present active*, I stop; base: παυ-

Principal part 2: παύσω, *future active*, I shall stop; base: παυσ-

Principal part 3: ἔπαυσα, *aorist active*, I stopped; base: -παυσ-

Principal part 4: πέπαυκα, *perfect active*, I have stopped; base: πεπαυκ-

Principal part 5: πέπαυμαι, *perfect middle/passive*, I have been stopped; base: πεπαυ-

Principal part 6: ἐπαύθην, *aorist passive*, I was stopped; base: -παυθ-

Middle/Passive Participles

	F.	**M.**	**N.**
Present 1ˢᵗ ppt. + o + μένη, ος, ον	παυομένη	παυόμενος	παυόμενον
Middle Meaning	stopping for oneself		
Passive Meaning	being stopped		

	F.	**M.**	**N.**
Future 2ⁿᵈ ppt. + o + μένη, ος, ον	παυσομένη	παυσόμενος	παυσόμενον
Middle Meaning	going to stop for oneself		
Passive Meaning	going to be stopped		

	F.	**M.**	**N.**
Aorist Middle 3ʳᵈ ppt. + α + μένη, ος, ον	παυσαμένη	παυσάμενος	παυσάμενον
Middle Meaning	having stopped for oneself		
Passive Meaning	having been stopped		

	F.	**M.**	**N.**
Perfect 5ᵗʰ ppt. + μένη, ος, ον	πεπαυμένη	πεπαυμένος	πεπαυμένον
Middle Meaning	having stopped for oneself		
Passive Meaning	having been stopped		

	F.	**M.**	**N.**
Future Perfect 5ᵗʰ ppt. + σ + o + μένη, ος, ον	πεπαυσομένη	πεπαυσόμενος	πεπαυσόμενον
Middle Meaning	going to have stopped for oneself		
Passive Meaning	going to have been stopped		

DECLENSION OF MIDDLE/PASSIVE PARTICIPLES

NB: In the first declension, non-Homeric Koine forms are enclosed by square brackets: [ ]. In the second-declension dative plural, Homer can use either form, but Koine will use the shorter form exclusively.

Middle/Passive Participles Ending in -ομένη, -αμένη, or -μένη

	F.	M.	N.		F.	M.	N.
		Singular				*Plural*	
Nom.	-μένη	-μενος	-μενον		-μεναι	-μενοι	-μενα
Gen.	-μένης	-μένου			-μενάων [-μενῶν]	-μένων	
Dat.	-μένῃ	-μένῳ			-μένῃσι, -μένῃς [-μέναις]	-μένοισι, -μένοις	
Acc.	-μένην	-μενον			-μένας	-μένους	-μενα

Vocabulary

ἀκέων, ἀκέουσα, ἀκέον: silent, quiet, being silent.

ἀμφιβαίνω, ἀμφιβήσω, ἀμφέβησα, ἀμφιβέβηκα: surround, go round, protect; *alternative future*: ἀμφιβήσομαι; *athematic aorist*: ἀμφέβην.

ἀπάνευθε, ἀπάνευθεν: apart, away.

ἀράομαι, ἀρήσομαι, ἠρησάμην: pray, curse, invoke.

ἀργυρότοξος, η, ον: of a silver bow, equipped with a silver bow, silver-bowed one; *Apollo*.

γεραιός, ή, όν: old; *masculine form can mean* old man.

δείδω, δείσομαι, ἔδεισα, δείδοικα: fear, be afraid; *alternative perfect*: δείδια.

ἔπειτα: then, thereupon.

ἠΰκομος, ον: fair-haired, beautiful-tressed.

θίς, θινός, ἡ: beach, shore, strand.

κίω: *defective*, come, go, depart.

πολύφλοισβος, ον: loud-roaring, heavy-thundering.

τίκτω, τέξω, ἔτεκον, τέτοικα: bear, produce, give birth to.

φημί, φήσω, ἔφησα: speak, say, tell; *imperfect active*: ἔφην; *middle*: ἐφάμην.

ὥς, ὦς, ὡς: thus, so, in this way; ὡς...ὥς...: as...so...

21.1 Morphology

Form all the infinitives and participles for ποιέω, ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, ἐποιήθην ("make"), and provide a translation for each form.

21.2 Greek to English

1 Ἀγαμέμνων ὣς ἔφατο, ὁ δὲ γέρων δείσας ἐπείθετο μύθῳ[46] κρατερῷ, ἀκέων δ' ἔβη παρὰ θῖνα πολυφλοίσβοιο θαλάσσης, ἔπειτα δὲ κιὼν ἀπάνευθεν ὁ γεραιὸς ἠράετο πολλὰ[47] ἄνακτι Ἀπόλλωνι, τὸν ἤυκομος Λητὼ ἔτεκεν.

2 Ἀπόλλων ἄναξ ἔκλυε ἱερῆος ἀραομένου,[48] τὸν γὰρ ἐφίλησε.

3 ἑκηβόλος θεὸς ἀμφιβαίνει Χρύσην φίλην.

4 μήνιος (*gen.*) Ἀχιλῆος προϊαψάσης (*gen.*) πολλὰς ψυχὰς ἡρώων Ἄιδι τευξάσης (*gen.*) δ'αὐτοὺς ἑλώρια κύνεσσιν οἰωνοῖσί τε δαῖτα[49] βουλὴ Διὸς ἐτελείετο.

5 τευχόμενος, τευξόμενος, τευξάμενοι, μαχομένης.

6 γέρων ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν λυσόμενος[50] θύγατρα.

7 πάντες Ἀχαιοὶ λύσουσι παῖδα φίλην γέροντος, ἁζόμενοι υἱὸν Διὸς ἑκηβόλον Ἀπόλλωνα.

8 γῆρας ἔπεισι τὴν ἐνὶ οἴκῳ Ἀγαμέμνονος Κλυταιμ(ν)ήστρης τε ἐποιχομένην ἱστόν.

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46 In the middle, πείθω means "obey" and is intransitive, hence the dative case.

47 Neuter plural, so "many things." We could also translate adverbially as "much."

48 Verbs of perceiving (here, hearing) frequently take genitive objects.

49 A phrase not connected grammatically with the rest of the sentence can be put in the genitive, the so-called genitive absolute. μήνιος (*gen.*) is modified by two genitive participles that take direct objects. The whole phrase therefore from μήνιος to δαῖτα is not connected grammatically with the main sentence. The main clause is simply βουλὴ Διὸς ἐτελείετο. Try to translate the words from μήνιος to δαῖτα as a separate clause that provides the background for the main thought.

50 The future participle can express purpose. Translate: "in order to."

21.3 *ILIAD* 1.33–37

Scan and translate the following.

> Ὣς ἔφατ’, ἔδεισεν δ’ ὃ γέρων καὶ ἐπείθετο μύθῳ.
>
> βῆ δ’ ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
>
> πολλὰ δ’ ἔπειτ’ ἀπάνευθε κιὼν ἠρᾶθ’ ὃ γεραιὸς   **35**
>
> Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ·
>
> “κλῦθί μευ ἀργυρότοξ’, ὃς Χρύσην ἀμφιβέβηκας

NOTES

♦ Line 33: **ἔφατ’** = ἔφατο. **ἔδεισεν** was originally ἔδϝεισεν (ϝ [digamma] = w). This means that the initial epsilon of ἔδεισεν was originally followed by two consonants, and this explains why we must scan the initial epsilon of ἔδεισεν long.

♦ Line 34: **βῆ** = ἔβη = ἔβησε.

♦ Line 35: **πολλὰ** = "many things" (neuter plural), "much." **ἔπειτ’** = ἔπειτα. **ἠρᾶθ’** = ἠρᾶτο.

♦ Line 36: **ἠΰκομος**: Because the adjective is a compound, second-declension endings rather than first-declension endings are used to modify feminine "Leto." **τέκε** = ἔτεκε.

♦ Line 37: **κλῦθί** (from κλύω): "listen to, hearken unto" (command form). **μευ** = μου = "me" (in the genitive). **ἀργυρότοξ’** = ἀργυρότοξε, second-declension masculines have epsilon in the nominative when used in the vocative case, the case in which one calls out to someone, as in "Hey, Silver Bow" or "O Silver Bow" (one of the Sniper's many nicknames).

21.4 Eɴɢʟɪsʜ ᴛᴏ Gʀᴇᴇᴋ

1   Thus spoke Agamemnon, and the old man obeyed the stern command, because he feared (*use the aorist participle*).

2   They went in silence along the strand of the loud-roaring sea, and going apart they prayed much to their lord Apollo, whom fair-haired Leto bore to Zeus.

3   Apollo of the silver bow heard the Greeks praying, for they were dear to (his) soul.

4   Many aged men came from Troy to the camp of the Achaeans to ransom (*use future participle*) (their) beloved sons.

5   The Achaeans will free the sons of the priest and accept the shining ransoms, because they reverence (*use participle*) the gods who have Olympian homes.

6   Old age will come upon the daughters of Priam while they are plying (*use participle*) the loom in the homes of the sons of the Achaeans.

21.5 Kᴏɪɴᴇ Pʀᴀᴄᴛɪᴄᴇ

Acts 20:1

Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον μεταπεμψάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας, ἀσπασάμενος ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν.

Kᴏɪɴᴇ Vᴏᴄᴀʙᴜʟᴀʀʏ

ἀσπάζομαι, ἀσπάσομαι, ἤσπασάμην: welcome kindly, greet (*on coming or going*), embrace, kiss.
μεταπεμπω, μεταπέμψω, μετέπεμψα: send after, send for.
παρακαλέω, παρακαλέσω, παρεκάλεσα: send for, summon, invite.

⬥ Compare also the notes on the abridged version of this passage in Lesson 19.

⬥ **μεταπεμψάμενος…παρακαλέσας…ἀσπασάμενος**: These three aorist participles all modify Paul, who did these things before he performed the action of the main verb **ἐξῆλθεν**.

Lesson 22

The Perfect System in the Middle/Passive

*I*n this lesson, we use the fifth principal part to derive the base for forming the perfect, pluperfect, and future perfect tenses in the middle/passive voice. By adding slightly modified primary and secondary middle/passive endings to this base, we conjugate our model verb παύω in these three tenses. We also note the process of assimilation in the perfect tense of the verb γράφω.

Principal Parts of παύω

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην: I stop

Principal part 1: παύω, *present active*: I stop; base: παυ-

Principal part 2: παύσω, *future active*: I shall stop; base: παυσ-

Principal part 3: ἔπαυσα, *aorist active*: I stopped; base: -παυσ-

Principal part 4: πέπαυκα, *perfect active*: I have stopped; base: πεπαυκ-

Principal part 5: πέπαυμαι, *perfect middle/passive*: I have been stopped; base: πεπαυ-

Principal part 6: ἐπαύθην, *aorist passive*: I was stopped; base: -παυθ-

Perfect, Pluperfect, and Future Perfect Middle/Passive Morphology

	Perf. Mid./Pass.		*Plupf. Mid./Pass.*		*Fut. Perf. Mid./Pass.*	
	redup. base (5th principal part) + endings		*ε-augment + redup. base (5th principal part) + endings*		*redup. base (5th principal part) + σ + endings*	
	Sing.	*Pl.*	*Sing.*	*Pl.*	*Sing.*	*Pl.*
1st	-μαι	-μεθα	-μην	-μεθα	-ομαι	-ομεθα
2nd	-σαι	-σθε	-σο	-σθε	-εαι (*or* -ῃ)	-εσθε
3rd	-ται	-νται (*or* -αται)	-το	-ντο (*or* -ατο)	-εται	-ονται

Perfect Middle/Passive

	Singular	Plural
1st	πέπαυμαι: I have stopped in my own interest / I have been stopped	πεπαύμεθα: we have stopped in our own interest / we have been stopped
2nd	πέπαυσαι: you have stopped in your own interest / you have been stopped	πέπαυσθε: y'all have stopped in your own interest / y'all have been stopped
3rd	πέπαυται: he, she, *or* it has stopped in his, her, *or* its own interest / he, she, *or* it has been stopped	πέπαυνται (*or* πεπαύαται): they have stopped in their own interest / they have been stopped

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ASSIMILATION IN THE PERFECT MIDDLE/PASSIVE INDICATIVE

When perfect endings are attached to perfect bases that end in consonants, a process called assimilation occurs. The consonants combine, blend, and become more like each other.

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφην: I write

γέγραφμαι becomes γέγραμμαι: I have been written

γέγραφσαι becomes γέγραψαι: you have been written

γέγραφται becomes γέγραπται: he, she, *or* it has been written

γεγράφμεθα becomes γεγράμμεθα: we have been written

γέγραφσθε becomes γέγραφθε: y'all have been written

γεγράφνται becomes γεγράφαται: they have been written (Alternatively: γεγραμμένοι εἰσί, literally, "they are in a state of having been written," but, in effect, "they have been written")

Pluperfect Middle/Passive

	Singular	Plural
1st	ἐπεπαύμην: I had stopped in my own interest / I had been stopped	ἐπεπαύμεθα: we had stopped in our own interest / we had been stopped
2nd	ἐπέπαυσο: you had stopped in your own interest / you had been stopped	ἐπέπαυσθε: y'all had stopped in your own interest / y'all had been stopped
3rd	ἐπέπαυτο: he, she, *or* it had stopped in his, her, *or* its own interest / he, she, *or* it had been stopped	ἐπέπαυντο (*or* ἐπεπαύατο): they had stopped in their own interest / they had been stopped

Future Perfect Middle/Passive

	Singular	Plural
1st	πεπαύσομαι: I shall have stopped in my own interest / I shall have been stopped	πεπαυσόμεθα: we shall have stopped in our own interest / we shall have been stopped
2nd	πεπαύσεαι (πεπαύσῃ): you will have stopped in your own interest / you will have been stopped	πεπαύσεσθε: y'all will have stopped in your own interest / y'all will have been stopped
3rd	πεπαύσεται: he, she, *or* it will have stopped in his, her, *or* its own interest / he, she, *or* it will have been stopped	πεπαύσονται: they will have stopped in their own interest / they will have been stopped

22.1 Morphology

Conjugate λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην ("set free") in the perfect, pluperfect, and future perfect middle/passive.

22.2 Greek to English

1 Ἀπόλλων ἄναξ ἀμφιβέβηκε Χρύσην Κίλλαν τε ζαθέην.

2 Σμίνθευς ἀνάσσει ἶφι Τενέδου φίλης.

3 ἤρεψαν Σμινθῆι νηὸν χαρίεντα κατέκηαν δὲ πίονα μηρία ταύρων αἰγῶν τε.

---

4 εἴ ποτε κραιαίνει ἄναξ ἐέλδωρ ἱερῆι, Δαναοὶ τίσουσι δάκρυα γέροντος βέλεσσιν (*dative of means*) θεοῦ.

22.3 *Iliad* 1.38–42

Scan and translate the following.

Κίλλάν τε ζαθέην Τενέδοιό τε ἶφι ἀνάσσεις,

Σμινθεῦ, εἴ ποτέ τοι χαρίεντ᾽ ἐπὶ νηὸν ἔρεψα,

ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί᾽ ἔκηα   **40**

ταύρων ἠδ᾽ αἰγῶν, τὸδέ μοι κρήηνον ἐέλδωρ·

τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

<hr/>

Notes

♦ Line 38: **Κίλλάν τε ζαθέην**: this completes the thought that began in line 37—i.e., "you who have protected Chrysa," *etc*. **Τενέδοιό**: the change in case shows that we must read **Τενέδοιό** as the object of **ἀνάσσεις**, which takes the genitive.

♦ Line 39: **Σμινθεῦ**, "O Mouse-God," in the vocative, as the priest calls out to his lord in prayer. **τοι** = "for you." **χαρίεντ᾽**= χαρίεντα. Read the preposition **ἐπὶ** as part of the verb **ἔρεψα**.

♦ Line 40: Read the preposition **κατὰ** as part of the verb **ἔκηα**.

♦ Line 41: **κρήηνον** = the command "fulfill!"

♦ Line 42: **τίσειαν** = an optative verb form that means "may they requite, may they atone for." **βέλεσσιν**: dative of means; translate: "by or with," *etc*.

22.4 ENGLISH TO GREEK

1   All the gods who have Olympian homes protect very sacred Chrysa and Cilla.

2   Apollo Smintheus will rule Tenedos by his might.

3   We roofed many pleasing temples to the Olympian gods and burned for them the fat thigh pieces of bulls and goats.

4   If we accomplish the will of the god, he will destroy the wicked Danaans with his darts.

5   Agamemnon will atone for the tears of the old man.

22.5 KOINE PRACTICE

Greek of all periods frequently uses participles where we would use subordinate clauses in English. Try translating the following passage from Luke both literally, treating participles as participles, and idiomatically, translating the participles as subordinate clauses.

> **KOINE VOCABULARY**
>
> **γαμέω, γαμήσω, ἐγάμησα, γεγάμηκα, γεγάμημαι**: marry.
> **γυνή, γυναικός, ἡ**: woman, wife.
> **ἕτερος, η, ον**: other, another.
> **μοιχεύω**: commit adultery, debauch.

πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

NOTES

• **πᾶς ὁ** = literally, "every the"—i.e., "every" or "each one," but because Greek reveals gender, we can also say "every man." In Koine, the definite article routinely appears with qualifiers and demonstratives that would in

English exclude the use of "the." As a result, whereas in Homer, we learn to supply "the" when we need a definite article for the sake of English idiom, we must, when reading Koine, learn when to leave "the" out of our English translations.

♦ **ἀπολύων…καὶ γαμῶν**: Both these nominative masculine singular present active participles must be read with **πᾶς ὁ**. Note, too, that each participle governs a feminine direct object in the accusative.

♦ **ἀπολύω** routinely means "set free" in Homer. By the time of Koine, the word has acquired the additional technical and legal meaning of "divorce."

♦ **ὁ…γαμῶν**: These two words must be read together. **ὁ** = nominative masculine singular definite article. **γαμῶν** = nominative masculine singular present active participle.

♦ **ἀπολελυμένην** = accusative feminine singular perfect middle/passive participle = "the women having been set free, divorcée."

♦ **ἀνδρὸς**: Just as "woman" can mean "wife," "man" can mean "husband."

THE SUBJUNCTIVE MOOD

*G*reek verbs can occur in the indicative, imperative, subjunctive, and optative moods. This lesson introduces the subjunctive mood, which is used to express uncertainty, doubt, wishes, purpose, fear, and the like. Working with our model verb παύω, we learn to conjugate the present, aorist, and perfect subjunctive, in both active and middle/passive voices. We also examine some of the independent and dependent uses of the subjunctive mood.

PRINCIPAL PARTS OF παύω

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην: I stop

Principal part 1: παύω, *present active*, I stop; base: παυ-

Principal part 2: παύσω, *future active*, I shall stop; base: παυσ-

Principal part 3: ἔπαυσα, *aorist active*, I stopped; base: -παυσ-

Principal part 4: πέπαυκα, *perfect active*, I have stopped; base: πεπαυκ-

Principal part 5: πέπαυμαι, *perfect middle/passive*, I have been stopped; base: πεπαυ-

Principal part 6: ἐπαύθην, *aorist passive*, I was stopped; base: -παυθ-

Primary Indicative versus Subjunctive Endings

	Active Indicative		Active Subjunctive		Middle/Passive Indicative		Middle/Passive Subjunctive	
	Sing.	*Pl.*	*Sing.*	*Pl.*	*Sing.*	*Pl.*	*Sing.*	*Pl.*
1st	-ω	-ομεν	-ω	-ωμεν	-ομαι	-ομεθα	-ωμαι	-ωμεθα
2nd	-εις	-ετε	-ῃς	-ητε	-εαι	-εσθε	-ῃαι	-ησθε
3rd	-ει	-ουσι	-ῃ	-ωσι	-εται	-ονται	-ηται	-ωνται

The subjunctive endings are characterized by a lengthening of thematic vowels. Omicron becomes omega. Epsilon becomes eta. This mood exists only in the present, aorist, and perfect tenses. The perfect subjunctive is used relatively rarely.

Present Tense Subjunctive

	Singular	Plural
	Active (1: παυ-)	
1st	παύω: I may stop	παύωμεν: we may stop
2nd	παύῃς: you may stop	παύητε: y'all may stop
3rd	παύῃ: he, she, *or* it may stop	παύωσι: they may stop
	Middle/Passive (1: παυ-)	
1st	παύωμαι: I may stop for myself / I may be stopped	παυώμεθα: we may stop for ourselves / we may be stopped
2nd	παύῃαι: you may stop for yourself / you may be stopped	παύησθε: y'all may stop for yourselves / y'all may be stopped
3rd	παύηται: he, she, *or* it may stop for himself, herself, *or* itself / he, she, *or* it may be stopped	παύωνται: they may stop for themselves / they may be stopped

Aorist Tense Subjunctive

	Singular	*Plural*

Active (3: παυσ-)

1st	παύσω: I may stop	παύσωμεν: we may stop
2nd	παύσῃς: you may stop	παύσητε: y'all may stop
3rd	παύσῃ: he, she, *or* it may stop	παύσωσι: they may stop

Middle/Passive (3: παυσ-)

1st	παύσωμαι: I may stop for myself / I may be stopped	παυσώμεθα: we may stop for ourselves / we may be stopped
2nd	παύσηαι: you may stop for yourself / you may be stopped	παύσησθε: y'all may stop for yourselves / y'all may be stopped
3rd	παύσηται: he, she, *or* it may stop for himself, herself, *or* itself / he, she, *or* it may be stopped	παύσωνται: they may stop for themselves / they may be stopped

Perfect Tense Subjunctive

	Singular	*Plural*

Active (4: πεπαυκ-)

1st	πεπαύκω: I may stop	πεπαύκωμεν: we may stop
2nd	πεπαύκῃς: you may stop	πεπαύκητε: y'all may stop
3rd	πεπαύκῃ: he, she, *or* it may stop	πεπαύκωσι: they may stop

Middle/Passive (5: πεπαυ-)

1st	πεπαυμένος ἔω: I may stop for myself / I may be stopped	πεπαυμένοι ἔωμεν: we may stop for ourselves / we may be stopped
2nd	πεπαυμένος ἔῃς: you may stop for yourself / you may be stopped	πεπαυμένοι ἔητε: y'all may stop for yourselves / y'all may be stopped
3rd	πεπαυμένος ἔῃ: he, she, *or* it may stop for himself, herself, *or* itself / he, she, *or* it may be stopped	πεπαυμένοι ἔωσι: they may stop for themselves / they may be stopped

The present and aorist tenses of the subjunctive may be used independently—that is, in the principal clause with or without ἄν, κε, or κεν (particles that express indefiniteness regardless of the mood of the verb, but words that often warn us to be on the lookout for non-indicative moods like the subjunctive).

We may examine four common uses of the subjunctive used independently.

1 HORTATORY SUBJUNCTIVE

The present and aorist subjunctive forms of a verb may be used independently (without ἄν, κε, or κεν) to exhort, to urge, or to encourage and in order to express a desire or wish.

We can say "let us pray," for example, in two ways.

a) Present tense subjunctive (the emphasis in the present is on the continuing aspect of praying): εὐχώμεθα.
b) Aorist subjunctive (the emphasis in the aorist is simply on the task of praying): εὐξώμεθα.

An example based on Homer: τινὰ μάντιν ἐρεύωμεν = "let us ask some prophet."

2 PROHIBITIONS

The aorist subjunctive is used with μή in the second and third persons (and sometimes in the first) to state a prohibition.

μὴ εὐξηται: "let him not pray."
μὴ εὐξῃαι: "don't pray."

An example from Homer: μή σε κιχήω = "let me not find you," or, more literally, "may I not find you."

3   DELIBERATIVE QUESTIONS

The present and aorist subjunctive are used in the first person (sometimes in the third) to ask a question about what might be done advantageously or properly.

Followed by a question mark, our earlier example could also be translated as "should we pray?":

a)   Present subjunctive: εὐχώμεθα;
b)   Aorist subjunctive: εὐξώμεθα;

4   THE SUBJUNCTIVE AS EQUIVALENT TO THE FUTURE INDICATIVE

With or without ἄν, κε, or κεν, the subjunctive can be used to refer to a future event as a near equivalent of the future indicative. The negative is οὐ or οὐκ.

Compare ἂν Βρισηΐδα ἕλῃ (aorist subjunctive of αἱρέω) with Βρισηΐδα αἱρήσει (future indicative of αἱρέω). Both are equivalent to "He will seize Briseïs."

DEPENDENT USES OF THE SUBJUNCTIVE

Dependent uses of the subjunctive are those uses that appear not in the main clause, but in a subordinate clause. We will examine three common dependent uses in subordinate clauses.

1   PURPOSE CLAUSES

Clauses that indicate purpose are introduced by the particles ὡς, ἕως, ὅπως, ὅππως, ὄφρα, ἵνα—all of which may be translated as "in order that" or "so that." The negative for such clauses is μή. Subjunctives are most common after the primary tenses (present, future, present perfect, future perfect). The use of the subjunctive after secondary tenses (imperfect, aorist, perfect, pluperfect) is less common than the use of the optative mood. The particles ἄν, κε, or κεν may also appear, especially after ὡς, ὅπως, ὅππως, and ὄφρα.

Homeric example: ἀλλ' ἴθι...σαώτερος ὥς κε νέηαι = "but go so that you may return more safely."

2   FEAR CLAUSES

Verbs of fear that refer to the future have object clauses that use the subjunctive after the primary tenses (present, future, present perfect, future perfect). The use of the subjunctive after secondary tenses (imperfect, aorist, perfect, pluperfect) is less common than the use of the optative mood. With μή or ὅπως μή, the subjunctive or optative may be used to indicate a possible object of fear. It is sometimes confusing to consider that fear clauses are always introduced by μή. But one fears what one does *not* want.

Examples:

"May she <u>not</u> trick you" = <u>μή</u> σε παρείπῃ.
"I fear (that she may)" = δέδοικα.
In archaically precise English: "I fear lest she trick you" = δέδοικα μή σε παρείπῃ.
In idiomatic English: "I fear that she may trick you" = δέδοικα μή σε παρείπῃ.

Negative example:

To express a negative fear, one must introduce a second negative: οὐ.
"I fear lest she not trick you, I fear that she may not trick you" = δέδοικα μή σε οὐ παρείπῃ.

3   CERTAIN CONDITIONS

Conditions have two main parts: an if-clause (*protasis*) and a conclusion (*apodosis*). In Greek, the if-clause is introduced by εἰ, ἄν, εἴ, αἰ, κε, κεν, or ἤν—all of which may be translated as "if." The negative in the if-clause is μή, and the negative in the conclusion is οὐ.

Conditions may use the indicative, optative, and subjunctive moods. The subjunctive mood is used especially for present general conditions and future conditions viewed as less likely of fulfillment.

It is not worth learning all the different types of conditions at this point. Rather, if you learn the words for "if" as well as the particles that express doubts (ἄν, κε, or κεν), you will begin to become alert for verbs whose actions are less than matter-of-fact statements.

ἀμφηρεφής, ές: covered at both ends.

εἴκω, εἴξω, ἔοικα: be like, resemble, be fitting, seem, seem likely, appear, appear suitable.

εὔχομαι, εὔξομαι, εὐξάμην, εὖγμαι: pray, talk loud, boast, exult.

κάρηνον, ου, τό: peak, summit, headland, citadel.

κατά: *adverb, and preposition with genitive and accusative*: down, down from, down over, down through; *adverb*: down, below; *with genitive*: down (over, from, below); *with accusative*: down (along, through), according to, on.

κῆρ, κῆρος, τό: heart, soul.

κινέω, κινήσω, ἐκίνησα, κεκίνηκα, κεκίνημαι: move, stir; *middle and passive*: move oneself, bestir, go, come.

κλάζω, κλάγξω, ἔκλαγξα, κέκληγα: clang, roar, shriek, resound; *second aorist*: ἔκλαγον.

νύξ, νυκτός, ἡ: night, darkness.

ὀιστός, οῦ, ὁ: arrow, shaft.

τόξον, ου, τό: bow.

φαρέτρη, ης, ἡ: quiver.

Φοῖβος, ου, ὁ: Phoebus, *a name of Apollo that means* clear, bright.

χώομαι, χώσομαι, ἐχωσάμην: be angry, be enraged, be irritated.

ὦμος, ου, ὁ: shoulder.

23.1 MORPHOLOGY

Conjugate λύω in the present active subjunctive and aorist middle/passive subjunctive.

23.2 GREEK TO ENGLISH

1 εὔχετο πολλὰ ὁ γέρων, τοῦ δ᾽ ἔκλυε Φοῖβος Ἀπόλλων.

2 θεοὶ δ᾽ ἔκλυον Ἀχαιῶν εὐχομένων.

3 βαίνουσι θεοὶ πάντες κατὰ καρήνων Ὀλύμπου χωόμενοι κῆρ.

4   ἔχουσι τόξα καὶ φαρέτρας ἀμφηρεφέας ὤμοισιν.

5   κλάζουσιν ὀιστοὶ ἐπ' ὤμων Ἀπόλλωνος χωομένου.

6   χωόμενος θεὸς ἤιε [*from* εἶμι] ἐοικὼς νυκτὶ κατὰ καρήνων Οὐλύμπου [*variant spelling of* Ὀλύμπου*].

7   μή σε κοίλῃσιν ἐγὼ παρὰ νηυσὶν κιχήω, μή νύ τοι οὐ χραίσμῃ σκῆπτρον.

8   γέρων ἐρεθίσας Ἀγαμέμνονα μὴ σαώτερος νέηται.

9   σαώτερος ὥς κε νέηαι.

23.3 *ILIAD* 1.43–47

Scan and translate the following.

Ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,

βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,

τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην.   **45**

   ἔκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο,

αὐτοῦ κινηθέντος· ὃ δ' ἤιε νυκτὶ ἐοικώς.

NOTES

♦ Line 43: **ἔφατ'** = ἔφατο (from φημί). **τοῦ…ἔκλυε**: This verb of perception takes a genitive object.

♦ Line 44: **βῆ** = ἔβη = ἔβησε (from βαίνω). **Οὐλύμποιο** = Ὀλύμπου. **κῆρ** = accusative of respect: "as to his heart, in respect to his heart, in his heart."

- Line 45: **τόξ᾽** = neuter accusative plural τόξα, but translate as a singular "bow." **ἀμφηρεφέα**: The final alpha scans long, and the word modifies **φαρέτρην**.

- Line 46: **χωομένοιο** = χωομένου.

- Line 47: **αὐτοῦ κινηθέντος** = "himself having been set into motion"—i.e., bestirring himself: Read with χωομένοιο in line 46. **ἤϊε** = "he was going" (from εἶμι). **νυκτὶ ἐοικώς** = "having become like to night, like unto night."

23.4 ENGLISH TO GREEK

1 Apollo heard the Achaeans as they prayed (*use participle*).

2 The gods went down from the summits of Olympus.

3 Let us carry (*subjunctive*) bows and quivers on (our) shoulders.

4 May the arrows clang upon the shoulders of the angry gods.

5 May we not come upon (μή + *subjunctive*) the children beside the hollow ships.

6 May they return (ὥς κε + *subjunctive*) more safely when they have sacked utterly (*use participle*) the city of Priam.

23.5 KOINE PRACTICE

Matthew 16:19

δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

KOINE VOCABULARY

γῆ, ῆς, ἡ: earth.
δέω, δησω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην: bind, tie, fetter (*in chains*).
ἐὰν: if, if by chance.
κλείς, κλειδός, ἡ: key.
οὐρανός, οῦ, ὁ: sky, heaven.

- **ἐὰν**: followed by the subjunctive in a conditional clause.

- **ἔσται λελυμένον** = "will be" + perfect middle/passive participle = "will have been *x*-ed," where *x* = a verb.

THE IMPERATIVE MOOD, ACTIVE

*I**n this lesson, we learn how to form and translate the imperative mood, which is used to express commands. We practice forming the present and aorist imperatives of παύω in the active voice, and we note the different bases that distinguish the present from the second aorist imperatives of λείπω.*

Active Imperatives: Present and First Aorist
παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην: I stop

	Singular	*Plural*
	Present base: παυ-	
2ⁿᵈ	παῦε: stop! be stopping!	παύετε: stop! be stopping!
3ʳᵈ	παυέτω: let him, her, *or* it stop! let him, her, *or* it be stopping!	παυόντων: let them stop! let them be stopping!
	First Aorist base: παυσ-	
2ⁿᵈ	παῦσον: stop!	παύσατε: stop!
3ʳᵈ	παυσάτω: let him, her, *or* it stop!	παυσάντων: let them stop!

Active Imperatives: Present and Second Aorist
λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην: I leave

Singular	*Plural*

Present
base: λείπ-

	Singular	Plural
2nd	λεῖπε: leave! be leaving!	λείπετε: leave! be leaving!
3rd	λειπέτω: let him, her, *or* it leave! let him, her, *or* it be leaving!	λειπόντων: let them leave! let them be leaving!

Second Aorist
base: λίπ-

	Singular	Plural
2nd	λίπε: leave!	λίπετε: leave!
3rd	λιπέτω: let him, her, *or* it leave!	λιπόντων: let them leave!

VOCABULARY

αἰεί, αἰέν: always, ever, continually, eternally.

ἀργός, ή, όν: bright, swift, flashing.

ἀργύρεος, η, ον: silver, silvery, of silver.

αὐτάρ, ἀτάρ: but, moreover, on the other hand.

βάλλω, βαλέω, ἔβαλον, βέβληκα, βέβλημαι: throw, hurl, shoot.

βιός, οῦ, ὁ: bow.

γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι: become, be, arise.

ἕζομαι, ἕσσομαι, εἷσα, ἑ(ε)σσάμην: sit down, seat.

ἐφίημι, ἐφήσω, ἐφῆκα, ἐφεῖκα, ἐφεῖμαι: *with dative*: shoot against, hurl upon, send upon; *alternative first aorist*: ἐφέηκα.

ἐχεπευκής, ές: sharp, biting.

θαμέες, ειαί, έα: thick, crowded.

ἵημι, ἥσω, ἧκα, εἷκα, εἷμαι: throw, hurl, shoot, send; *alternative first aorist*: ἕηκα.

ἰός, οῦ, ὁ: arrow.

> **μετά**: *adverb, and preposition with genitive, dative, accusative*: with, in among, amid, into the midst of, after, next to; *adverb*: among, after, afterward, around, about, in the direction, in pursuit; *with gen.*: with; *with dat.*: among, in the midst of; *with acc.*: among, into the middle of, after, in pursuit of, to.
>
> **νέκυς, νέκυος, ὁ**: dead body, corpse.
>
> **οὐρεύς, ῆος, ὁ**: mule.

24.1 MORPHOLOGY

Form active imperatives in the present and aorist for the following verbs.

1   βάλλω

2   λύω

24.2 GREEK TO ENGLISH

1   κιὼν κατ᾽ Οὐλύμποιο καρήνων Ἀπόλλων ἕζετ᾽ ἀπάνευθε νηῶν Ἀχαιῶν καὶ ἕηκεν ἰὸν μετὰ στρατόν.

2   κλαγγὴ δ᾽ ἀργυρέου βιοῦ ἦν δεινή.

3   Ἀπόλλων ἔχει βιὸν ἀργύρεον.

4   ἑκηβόλος ἐποίχεται πρῶτον οὐρῆας καὶ κύνας ἀργούς.

5   ὀλέκονται οὐρῆες καὶ κύνες ἀργοί.

6   ὁ θεὸς ἐφιεὶς ἐχεπευκέα βέλεα αὐτοῖσιν (Ἀχαιοῖσιν) ἔβαλλεν.

7   πολλαὶ δὲ πυραὶ νεκύων ἐκαίοντο θαμειαί.

8   μῆνιν ἄειδε, θεά, Πηληιάδεω Ἀχιλῆος.

9   ἀλλ᾽ ἴθι (*irregular imperative*), μή μ᾽ ἐρέθιζε, σαώτερος ὥς κε νέηαι.

10 κλῦθι (*irregular imperative*) μευ, ἀργυρότοξε.

11 τόδε μοι κρήηνον ἐέλδωρ.

24.3 *ILIAD* 1.48–52

Scan and translate the following.

ἕζετ᾽ ἔπειτ᾽ ἀπάνευθε νεῶν, μετὰ δ᾽ ἰὸν ἔηκεν·

δεινὴ δὲ κλαγγὴ γένετ᾽ ἀργυρέοιο βιοῖο.

οὐρῆας μὲν πρῶτον ἐπῴχετο καὶ κύνας ἀργούς,   **50**

αὐτὰρ ἔπειτ᾽ αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς

βάλλ᾽· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

NOTES

+ Line 48: **ἕζετ᾽ ἔπειτ᾽** = ἕζετο ἔπειτα. **μετὰ** = "afterward." **ἔηκεν** (from ἵημι).

+ Line 49: **γένετ᾽** = ἐγένετο.

+ Line 50: **ἀργούς** = "flashing" (in respect to their spots when they run in bright sunlight).

+ Line 51: **ἐφιεὶς** (ἐφίημι) = "launching, firing, shooting" (a nominative singular masculine aorist active participle that we will study later in the course).

+ Line 52: **βάλλ᾽** = ἔβαλλε.

24.4 ENGLISH TO GREEK

1 When the gods had come down from the summits of Olympus (*use participle*), they seated themselves apart from the ships and shot arrows among them, and a terrible clang arose from their silver bows.

2 All the gods have bows and quivers covered at both ends.

3 The bow of Apollo is of silver.

4 First let us attack (*use subjunctive*) the mules and swift dogs, and then hurling biting darts upon themselves, let us shoot (them).

5 Let many funeral pyres be burned (*use subjunctive*).

6 Burn (*second-person plural*) the pyres of dead bodies.

7 Shoot (*second-person singular*) your sharp arrows.

8 We attacked the army of the Achaeans, for they insulted Chryses, the beloved priest of the beautiful god Apollo.

24.5 KOINE PRACTICE

ADJECTIVES AND DEFINITE ARTICLES IN KOINE

An adjective in Koine modifies a noun directly both when it stands between the definite article and noun and when the definite article is repeated.

> οἱ μακάριοι πτωχοί = "the blessed beggars"
> οἱ πτωχοί οἱ μακάριοι = "the blessed beggars" (literally, "the beggars the blessed ones")

If, however, an adjective stands outside the definite article noun phrase, it is equivalent to a predicate, and an appropriate form of the verb "to be" may be supplied.

> μακάριοι οἱ πτωχοί = μακάριοι οἱ πτωχοί (εἰσιν) = blessed (are) the beggars

Luke 6:20–21

μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. μακάριοι
οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι
γελάσετε.

NOTE

✦ **χορτασθήσεσθε** = "y'all will be fed."

THE IMPERATIVE MOOD, MIDDLE/PASSIVE

*I*n the previous lesson, we learned to form and translate active imperatives in the present and aorist. This lesson introduces the middle/passive imperatives in the present, aorist (first and second), and perfect tenses.

Middle/Passive Imperatives
παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην: I stop

	Singular	*Plural*
	Present base: παυ-	
2nd	παύεο (-ου): stop for yourself! / be stopped!	παύεσθε: stop for yourselves! / be stopped!
3rd	παυέσθω: let him stop for himself! / let him be stopped!	παυέσθων: let them stop for themselves! / let them be stopped!
	First Aorist base: παυσ-	
2nd	παῦσαι: stop for yourself! / be stopped!	παύσασθε: stop for yourselves! / be stopped!
3rd	παυσάσθω: let him stop for himself! / let him be stopped!	παυσάσθων: let them stop for themselves! / let them be stopped!
	Perfect base: πεπαυ-	
2nd	πέπαυσο: stop for yourself! / be stopped!	πέπαυσθε: stop for yourselves! / be stopped!
3rd	πεπαύσθω: let him stop for himself! / let him be stopped!	πεπαύσθων: let them stop for themselves! / let them be stopped!

Middle/Passive Imperatives

λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην: I leave

	Singular	*Plural*

Present
base: λειπ-

	Singular	Plural
2nd	λείπεο (-ου): leave for yourself! / be left!	λείπεσθε: leave for yourselves! / be left!
3rd	λειπέσθω: let him leave for himself! / let him be left! *etc.*	λειπέσθων: let them leave for themselves! / let them be left!

Second Aorist
base: λιπ-

	Singular	Plural
2nd	λίπεο (-ου): leave for yourself! / be left!	λίπεσθε: leave for yourselves! / be left!
3rd	λιπέσθω: let him leave for himself! / let him be left! *etc.*	λιπέσθων: let them leave for themselves! / let them be left!

VOCABULARY

ἀγείρω, ἤγειρα, ἀγήγερμαι: collect, assemble, gather.

ἀνίστημι, ἀναστήσω, ἀνέστησα, ἀνέστηκα, ἀνέσταμαι: stand up, set up, raise, rise, arise; *athematic aorist*: ἀνέστην.

ἐννῆμαρ: nine days.

ἐπεί: when, since, for.

Ἥρη, ης, ἡ: Hera, *sister and wife of Zeus, queen of the gods.*

καλέω, καλέσω, ἐκάλεσ(σ)α, κέκληκα, κέκλημαι: call, summon, convoke.

κήδω, κηδήσω, ἐκήδησα, κέκηδα: *with genitive*: grieve, distress, hurt, afflict.

κῆλον, ου, τό: arrow, shaft, dart.

λευκώλενος, ον: white-armed.

μετάφημι, μεταφήσω, μετέφησα: speak among, address, converse with.

οἴχομαι, οἰχήσομαι, ᾤχωκα: come, go, depart.

ὁμηγερής, ές: collected, assembled, gathered together.

ὁράω, ὄψομαι, εἶδον, ὄπωπα: see, behold, look, observe.

ὅτι, ὅττι: that, because.

οὖν: therefore, hence, now, then, in fact.

25.1 Morphology

Form the middle/passive imperatives of **λύω** in the present, aorist, and perfect tenses.

25.2 Greek to English

1 οἴχεο ἀνὰ στρατὸν Ἀχαιῶν.

2 οἰχέσθω ἀνὰ στρατόν.

3 κῆλα θεοῦ Ἀπόλλωνος οἴχονται ἀνὰ στρατὸν Ἀχαιῶν.

4 πόδας[51] ὠκὺς Ἀχιλλεὺς ἐκαλέσατο λαὸν Ἀχαιῶν ἀγορήνδε.

5 θεὰ λευκώλενος Ἥρη ἐπὶ φρεσὶν ἔθηκε τὴν βουλὴν Ἀχιλῆι.

6 Ἥρη ἐκήδετο Δαναῶν (*gen. object of the verb*) ὅτι τοὺς θνήσκοντας ὡράετο.

7 ἠγέροντο οἱ Ἀχαιοί, ἐγένοντο δ' ὁμηγερέες.

8 ἀνέστη [*from* ἀνίστημι] πόδας ὠκὺς Ἀχιλλεὺς τοῖσιν Ἀχαιοῖσιν μετέφη τε.

25.3 *Iliad* 1.53–58

Scan and translate the following.

ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο,

τῇ δεκάτῃ δ' ἀγορὴν δὲ καλέσσατο λαὸν Ἀχιλλεύς·

τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·   **55**

---

51 The accusative case can be used to indicate the body part in respect to which an adjective is true. Achilles is thus ὠκὺς as to his πόδας. This is called the accusative of respect.

κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁράτο.

οἱ δ’ ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τε γένοντο,

τοῖσι δ’ ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

NOTES

♦ Line 54: **τῇ δεκάτῃ** = dative of time when, "on," *etc*. **ἀγορὴν** = "to the assembly" (accusative of place to which without a preposition). **καλέσσατο** = ἐκαλέσατο.

♦ Line 55: **τῷ** = "for him." Hera puts the idea of calling an assembly into Achilles's mind. **θῆκε** (from τίθημι) = ἔθηκε.

♦ Line 56: **κήδετο** = ἐκήδετο. **Δαναῶν** = genitive object of κήδετο. **ὁράτο** = ὠράετο. Homer uses two imperfects to stress Hera's ongoing grief and her repeated gazing upon the dying Greeks.

♦ Line 57: **ἤγερθεν** = ἠγέρθησαν = "they were assembled" (third-person plural aorist passive).

♦ Line 58: **τοῖσι** = "them"—i.e., the Achaeans. **πόδας** = accusative of respect. In respect to which body part is Achilles's swift? As to his accusative feet.

25.4 ENGLISH TO GREEK

1 For nine days we shot many arrows up through the camp of the well-greaved Achaeans.

2 Who summoned those people to the assembly?

3 The swift-footed Achilles called all these Achaeans to the assembly, because he was grieved for them in (his) heart.

4   We see many of the Achaeans dying, and we are grieved for them.

5   I suggest a noble plan to the son of Peleus in (his) heart.

6   We assembled and became gathered together beside the swift ships of the Achaeans.

7   I arise and address these Danaans, who are gathered together.

25.5 KOINE PRACTICE

Matthew 10:21

παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

NOTES

• **πατὴρ τέκνον**: a nominative "father" is followed by an accusative "child." The reader must provide the missing context (i.e., παραδώσει and εἰς θάνατον from the first clause). This figure of speech (leaving out in a parallel construction what has already been said) is called ellipsis.

• **γονεῖς** = γονέας.

KOINE VOCABULARY

ἀδελφός, οῦ, ὁ: brother.
γονεύς, γονέος, ὁ (*from* γίγνομαι): parent.
ἐπανίστημι (*from* ἐπί + ἀνά + ἵστημι), **ἐπαναστήσω, ἐπανέστησα, ἐπανέστηκα, ἐπανέσταμαι**: to rise up against (*with* ἐπί + *accusative*).
θάνατος, ου, ὁ: death.
θανατόω, θανατώσω, ἐθανάτωσα, τεθανάτωκα, τεθανάτωμαι, ἐθανατώθην: to put to death; be in danger of death.
παραδίδωμι (*from* παρά + δίδωμι), **παραδώσω (παραδιδώσω), παρέδωκα, παραδέδοκα, παραδέδομαι, παρεδόθην**: to hand over *or* deliver to (*punishment, prison*), betray; commit, entrust.
τέκνον, ου, τό (*from* τίκτω): child.

LESSON 26

THE OPTATIVE MOOD

*T**hus far, we have worked with the indicative, subjunctive, and imperative moods. This lesson introduces the optative mood. The word "optative" derives from the Latin verb* opto, *which means "I wish," and this etymology gives us a clue to the fact that the uses of the optative mood are similar to the uses of the subjunctive mood. What we hope for may not happen. The optative mood, too, leaves room for doubt, uncertainty, hope, purpose, and a variety of conditions. We learn how to form and translate the optative in the present, aorist (first and second), and perfect tenses, in both the active and the middle/passive voice.*

Primary Indicative and Subjunctive Endings versus Optative Endings

	Sing.	*Pl.*	*Sing.*	*Pl.*	*Sing.*	*Pl.*
	Indicative		*Subjunctive*		*Optative*	
	Active					
1st	-ω	-ομεν	-ω	-ωμεν	-οιμι	-οιμεν
2nd	-εις	-ετε	-ῃς	-ητε	-οις	-οιτε
3rd	-ει	-ουσι	-ῃ	-ωσι	-οι	-οιεν
	Middle/Passive					
1st	-ομαι	-ομεθα	-ωμαι	-ωμεθα	-οιμην	-οιμεθα
2nd	-εαι	-εσθε	-ηαι	-ησθε	-οιο	-οισθε
3rd	-εται	-ονται	-ηται	-ωνται	-οιτο	-οιατο

First Aorist Optative Endings

	Active		*Middle/Passive*	
	Sing.	*Pl.*	*Sing.*	*Pl.*
1ˢᵗ	-αιμι	-αιμεν	-αιμην	-αιμεθα
2ⁿᵈ	-αις	-αιτε	-αιο	-αισθε
3ʳᵈ	-αι	-αιεν (*or* -ειαν)	-αιτο	-αιατο

Present Tense Optative

	Singular	*Plural*
Active (1: παυ-)		
1ˢᵗ	παύοιμι: I may stop	παύοιμεν: we may stop
2ⁿᵈ	παύοις: you may stop	παύοιτε: y'all may stop
3ʳᵈ	παύοι: he, she, *or* it may stop	παύοιεν: they may stop
Middle/Passive (1: παυ-)		
1ˢᵗ	παυοίμην: I may stop for myself / I may be stopped	παυοίμεθα: we may stop for ourselves / we may be stopped
2ⁿᵈ	παύοιο: you may stop for yourself / you may be stopped	παύοισθε: y'all may stop for yourselves / y'all may be stopped
3ʳᵈ	παύοιτο: he, she, *or* it may stop for himself, herself, *or* itself / he, she, *or* it may be stopped	παυοίατο: they may stop for themselves / they may be stopped

First Aorist Tense Optative

	Singular	*Plural*

Active (3: παυσ-)

	Singular	Plural
1st	παύσαιμι: I may stop	παύσαι: he, she, *or* it may stop
2nd	παύσαις: you may stop	παύσαιτε: y'all may stop
3rd	παύσαι: he, she, *or* it may stop	παύσαιεν (*or* παύσειαν): they may stop

Middle/Passive (3: παυσ-)

	Singular	Plural
1st	παυσαίμην: I may stop for myself / I may be stopped	παυσαίμεθα: we may stop for ourselves / we may be stopped
2nd	παύσαιο: you may stop for yourself / you may be stopped	παύσαισθε: y'all may stop for yourselves / y'all may be stopped
3rd	παύσαιτο: he, she, *or* it may stop for himself, herself, *or* itself / he, she, *or* it may be stopped	παυσαίατο: they may stop for themselves / they may be stopped

Perfect Tense Optative

	Singular	*Plural*

Active (4: πεπαυκ-)

	Singular	Plural
1st	πεπαύκοιμι: I may stop	πεπαύκοιμεν: we may stop
2nd	πεπαύκοις: you may stop	πεπαύκοιτε: y'all may stop
3rd	πεπαύκοι: he, she, *or* it may stop	πεπαύκοιεν: they may stop

Middle/Passive (5: πεπαυ-)

	Singular	Plural
1st	πεπαυμένος εἴην: I may stop for myself / I may be stopped	πεπαυμένοι εἶμεν: we may stop for ourselves / we may be stopped
2nd	πεπαυμένος εἴην: you may stop for yourself / you may be stopped	πεπαυμένοι εἶτε: y'all may stop for yourselves / y'all may be stopped
3rd	πεπαυμένος εἴη: he, she, *or* it may stop for himself, herself, *or* itself / he, she, *or* it may be stopped	πεπαυμένοι εἶεν: they may stop for themselves / they may be stopped

NB: Second aorist verbs use the same optative endings in the aorist as they do in the other tenses. Compare the second aorist of λείπω below.

Second Aorist Tense Optative
λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην: I leave

Singular	*Plural*
Active (3: λιπ-)	

	Singular	*Plural*
1st	λίποιμι: I may leave	λίποιμεν: we may leave
2nd	λίποις: you may leave	λίποιτε: y'all may leave
3rd	λίποι: he, she, *or* it may leave	λίποιεν (*or* λίπειαν): they may leave

Middle/Passive (3: λιπ-)

	Singular	*Plural*
1st	λιποίμην: I may leave for myself / I may be left	λιποίμεθα: we may leave for ourselves / we may be left
2nd	λίποιο: you may leave for yourself / you may be left	λίποισθε: y'all may leave for yourselves / y'all may be left
3rd	λίποιτο: he, she, *or* it may leave for himself, herself, *or* itself / he, she, *or* it may be left	λιποίατο: they may leave for themselves / they may be left

VOCABULARY

ἄγε, ἄγετε [*from* ἄγω]: strictly imperative, but used as an interjection: come! come on! go! go to!

ἀπονοστέω, ἀπονοστήσω, ἀπενόστησα: return, return home, go home, come, go.

ἄψ: back, back again, backward.

γέ: postpositive enclitic, emphasizing the preceding word or clause, at least, indeed, at any rate.

δαμάζω, δαμάσ(σ)ω, ἐδάμασ(σ)α: subdue, overcome, crush, dominate.

ἐρέω: defective, ask, inquire, seek.

λοιμός, οῦ, ὁ: plague, pestilence.

> **μάντις, ιος, ὁ**: seer, prophet, soothsayer; literally: maniac.
> **οἴω, οἰήσομαι, ὠϊσάμην**: think, suppose, imagine, expect, believe;
>   alternative present: ὀΐω.
> **ὁμοῦ**: together, at the same time.
> **ὄναρ, τό**: indeclinable, dream.
> **ὀνειροπόλος, ου, ὁ**: dream interpreter, dreamer of dreams.
> **πάλιν**: back, backward, again, anew.
> **πλάζω, πλάγξομαι, ἔπλαγξα**: beat, beat back, baffle, cause to wander,
>   wander.
> **π(τ)όλεμος, ου, ὁ**: war, battle, fray.
> **τὶς, τὶ**: enclitic, some, someone, something, any, anyone, anything; τὶ as
>   adverb: at all.

26.1 MORPHOLOGY

Conjugate λύω in the present and first aorist optative, both active and middle/passive.

26.2 GREEK TO ENGLISH

1   οἴει Ἀχιλλεὺς τοὺς Ἀχαιοὺς ἀπονοστήσειν οἴκαδε.

2   Ἀχαιοὶ οὐκ ἔφυγον θάνατον, τοὺς γὰρ πόλεμος ἐδάμασε καὶ λοιμὸς ὁμοῦ.

3   ἐρείωμεν τοῦτον μάντιν, ὁ γὰρ φίλος ἐστὶν Ἀπόλλωνι.

4   ἑκηβόλος βάλλοι ὀϊστοὺς πολλοὺς ἀνὰ στρατὸν Ἀχαιῶν.

5   βουλὴν Διὸς τελείωμεν.

6   πόλεμος κακὸς ὀλέκοι κακῶς Δαναοὺς, οὕνεκ᾽ ἠτίμασαν Ἀπόλλωνα.

7   πῦρ μέγα καίοι ἑκατόμβας ταύρων ἠδ᾽ αἰγῶν.

8   τελέσειε βουλὴν ἑκηβόλος ἄναξ.

9   ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες ἐκπέρσαι Πριάμοιο πόλιν ἐῢ δ'
οἴκαδ' ἱκέσθαι, παῖδα δ' ἐμοὶ λύσαιτε φίλην.

10   τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

26.3 *Iliad* 1.59–63

Scan and translate the following.

"Ἀτρεΐδη νῦν ἄμμε παλιμπλαγχθέντας ὀΐω

ἂψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,   **60**

εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς.

ἀλλ' ἄγε δή τινα μάντιν ἐρείομεν ἢ ἱερῆα

ἢ καὶ ὀνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν,

Notes

- Line 59: **Ἀτρεΐδη** = "O son of Atreus" (vocative). **ἄμμε** = "us" (accusative). **παλιμπλαγχθέντας** = "having been driven back" (aorist passive participle), but equivalent to a causal clause: "because we have been driven back." **ὀΐω** = scan as three syllables.

- Line 60: **ἀπονοστήσειν**: The subject of this future active infinitive is ἄμμε in line 59. The basic indirect statement (or reported thought) is ὀΐω…ἄμμε…ἀπονοστήσειν: "I think that we will return home."

- Line 61: **δὴ**: Scan short before a vowel. **δαμᾷ** = a contracted form of δαμάσει. Because the mood shifts from optative to future, this condition is more likely to occur. Achilles does not finish this condition, however. Instead, he abruptly breaks off and begins a new thought in line 62.

- Line 62: **τινα** = "some" (accusative masculine singular). **μάντιν, ἱερῆα**: Diagnosing the causes of diseases was the job of religious personnel. **ἐρείομεν** = ἐρεύωμεν (i.e., hortatory subjunctive: "let us...").

- Line 63: **καὶ**: Scan short before a vowel. **ὀνειροπόλον, ὄναρ**: Dreams were often considered prophetic and a means for divine communication.

26.4 ENGLISH TO GREEK

1 All these Achaeans are driven back, and they will return homeward, if haply they may escape evil death.

2 They will not escape death, for war and pestilence will crush them at the same time.

3 May the fire burn the animal sacrifices of bulls and goats beside the swift ships of the Achaeans.

4 May the noble gods shoot many arrows up through the camp of the Danaans.

5 May all the Danaans fulfill the plans of Zeus and escape evil death.

6 May the war and pestilence at the same time crush these wicked people, because they dishonored Chryses, priest of Apollo, the sniper.

26.5 KOINE PRACTICE

KOINE VOCABULARY

δαιμονίζομαι: to be possessed by a demon.
θεραπεύω, θεραπεύσω, ἐθεράπευσα: to do service, take care of, treat medically, heal.
ὀψία, ας, ἡ: evening.

Matthew 8:16

ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν.

- **ὀψίας…γενομένης** = "after it became evening" (literally: "evening having come into being"). This is an example of a genitive absolute, a phrase in the genitive that is not connected syntactically to the rest of the sentence but provides background for understanding the rest of the sentence.

- **προσήνεγκαν**: from προσφέρω.

- **δαιμονιζομένους**: "being possessed by demons" (i.e., malevolent divine forces); demons were considered the cause of both physical and psychological ailments.

- **λόγῳ**: dative of means.

- **τοὺς κακῶς ἔχοντας**: "the sick" (literally: "the ones being unwell"; κακῶς ἔχω is an idiomatic way of saying "I am unwell").

LESSON 27

THE AORIST PASSIVE

*T**he most strictly passive forms in Greek occur in the aorist tense and are based on the sixth principal part. In this lesson, we work with the aorist passive in all four moods. We also learn how to form aorist passive infinitives and participles. With this treatment of the sixth principal part and the aorist passive, we have experienced a complete Greek verb.*

Aorist Passive
παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην: I stop

	Singular	*Plural*
	Indicative	
1st	ἐπαύθην: I was stopped	ἐπαύθημεν: we were stopped
2nd	ἐπαύθης: you were stopped	ἐπαύθητε: y'all were stopped
3rd	ἐπαύθη: he was stopped	ἐπαύθησαν: they were stopped
	Subjunctive	
1st	παυθῶ: I may be stopped	παυθῶμεν: we may be stopped
2nd	παυθῇς: you may be stopped	παυθῆτε: y'all may be stopped
3rd	παυθῇ: he may be stopped	παυθῶσι: they may be stopped
	Optative	
1st	παυθείην: may I be stopped	παυθεῖμεν: may we be stopped
2nd	παυθείης: may you be stopped	παυθεῖτε: may y'all be stopped
3rd	παυθείη: may he be stopped	παυθεῖεν: may they be stopped
	Imperative	
2nd	παυθῆτι: be stopped!	παύθητε: be stopped!
3rd	παυθήτω: let him be stopped!	παυθέντων: let them be stopped!

	Infinitive		Participle

παυθῆναι: to have been stopped, to be stopped	παυθείς, παυθεῖσα, παυθέν: having been stopped

Aorist Passive Participle	παυθεῖσα	παυθείς	παυθέν	having been stopped

Aorist Passive Participle

	F.	*M.*	*N.*	*F.*	*M.*	*N.*
		Singular			*Plural*	
Nom.	παυθεῖσα	παυθείς	παυθέν	παυθεῖσαι	παυθέντες	παυθέντα
Gen.	παυθείσης	παυθέντος		παυθεισάων	παυθέντων	
Dat.	παυθείση	παυθέντι		παυθείσηισι, παυθείσης [παυθείσαις]	παυθέντεσσι, παυθεῖσι	
Acc.	παυθεῖσαν	παυθέντα	παυθέν	παυθείσας	παυθέντας	παυθέντα

NB: Just as some verbs are asigmatic in the future, some verbs lack a theta in the sixth principal part. Such verbs are nevertheless conjugated in the aorist passive in the same ways as παύω. The only difference is the lack of theta. For example: γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφην ("write"). Aorist passive base: γράφ- (compare παυθ-). In Greek, every rule has exceptions.

Vocabulary

αἰ (= εἰ): if, whether.
ἀμύνω, ἀμυνέω, ἤμυνα: ward off, defend, protect, avert.
ἀπό: *adv., and prep. with gen.*: off, from, away, back.
ἀρήν, ἀρνός, ὁ, ἡ: sheep, ram, lamb.

> **βούλομαι, βουλήσομαι, — , βέβουλα, βεβούλημαι, ἐβουλήθην**: wish, desire, be willing, prefer.
>
> **εἴ τε (εἴτε)...εἴ τε (εἴτε)...**: whether...or....
>
> **ἐπιμέμφομαι, ἐπιμέμψομαι, ἐπεμεμψάμην, ἐπεμέμφθην**: blame, find fault (with), reproach (*with acc. obj. and gen. cause*).
>
> **εὐχωλή, ῆς, ἡ**: vow, boast, prayer.
>
> **ἦ (τοι) (ἦτοι)**: surely, indeed, truly, certainly, for a fact.
>
> **Θεστορίδης, αο, ὁ**: son of Thestor, *Calchas*.
>
> **Κάλχας, αντος, ὁ**: Calchas.
>
> **κνίση, ης, ἡ**: fat, savor, odor of roast meat.
>
> **λοιγός, οῦ, ὁ**: destruction, ruin, death, curse.
>
> **ὅ γε, ἥ γε, τό γε (ὅγε, ἥγε, τόγε)**: this, that; he, she, it; *plural*: these, those; they.
>
> **οἰωνοπόλος, ου, ὁ**: bird interpreter, augur, soothsayer, seer.
>
> **ὅ(σ)τις, ἥτις, ὅ(τ)τι**: who(so)ever, whichever, what(so)ever; who, which, that; ὅ(τ)τι *as adv.*: why.
>
> **πώς**: *enclitic*, (in) some way, somehow, (in) any way, perhaps.
>
> **τέλειος, η, ον**: complete, finished, full-grown, unblemished, perfect.
>
> **τόσ(σ)ος, η, ον**: so much, so great, so large, so many, so long.

27.1 Morphology

For λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην ("leave"):

1   Conjugate in the aorist passive tense and in the indicative, subjunctive, optative, and imperative moods.

2   Form the aorist passive infinitive and participles.

27.2 Greek to English

1   ὀνειροπόλος εἴποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων.

2 οὐκ ἐλύθη θυγάτηρ ἱερῆος.

3 παῖδες Ἀχαιῶν ἐλύθησαν Ἀγαμέμνονι.

4 ἐλύθητε, Δαναοί, γέροντι.

5 ἠγέρθησαν Ἀχαιοί.

6 ἐδάμησαν Ἀχαιοὺς πολέμῳ τε καὶ λοιμῷ ὁμοῦ.

7 πάντες ἥρωες ἐπλάγχθησαν πάλιν.

8 θεοὶ ἐπιμέμψονται Ἀχαιούς, οὕνεκα τὰς εὐχωλὰς οὐκ ἐτέλεσαν καὶ τὰς ἑκατόμβας ἀρνῶν αἰγῶν τε τελείων οὐκ ἔκηαν.

9 Ἀπόλλων βούλεται ἀντιάειν κνίσης (*genitive object of infinitive*) ἀρνῶν αἰγῶν τε τελείων καὶ λοιγὸν ἀμῦναι ἡμῖν.

10 Κάλχας Θεστορίδης οἰωνοπόλων ὄχ᾽ ἄριστος εἴποι μῆνιν Ἀπόλλωνος.

27.3 *Iliad* **1.64–69**

Scan and translate the following.

ὅς κ᾽ εἴποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,

εἴ τ᾽ ἄρ᾽ ὅ γ᾽ εὐχωλῆς ἐπιμέμφεται εἴ θ᾽ ἑκατόμβης,   **65**

αἴ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων

βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι."

 ἦ τοι ὅ γ᾽ ὣς εἰπὼν κατ᾽ ἄρ᾽ ἕζετο· τοῖσι δ᾽ ἀνέστη

Κάλχας Θεστορίδης οἰωνοπόλων ὄχ᾽ ἄριστος,

NOTES

- Line 64: **ὅς** = "who"—i.e., in reference to the priest Achilles wishes to interrogate. **κ'** = κε(ν). **εἴποι**: optative in a clause of purpose, "who may perhaps explain...." **ὅτι** = "why." **τόσσον** = "to such an extent, so."

- Line 65: **εὐχωλῆς…ἑκατόμβης** = "on account of a vow...animal sacrifice" (genitive of cause).

- Line 66: **τελείων**: We may assume that both kinds of animals should be τελείων. **κνίσης** = genitive object of the participle **ἀντιάσας** in line 67.

- Line 67: **ἀντιάσας** = "having partaken of," but equivalent to a conditional clause: "if he partakes of...." **ἀπὸ**: adverbial with **ἀμῦναι**.

- Line 69: **οἰωνοπόλων** = "bird interpreter." Birds, as creatures with access to both sky (the heavens) and earth, were considered a means of divine communication.

27.4 English to Greek

1 Calchas, son of Thestor, is the seer who may tell the Danaans why Phoebus Apollo was so greatly enraged.

2 Did Apollo blame the Achaeans on account of a vow, or on account of a beautiful animal sacrifice of unblemished sheep and goats?

3 Apollo the sniper did not wish to partake of the fat of unblemished rams and goats, but he warded off evil destruction for the Danaans.

4 When the swift-footed Achilles had spoken thus he sat down, and the noble seer, Calchas, son of Thestor, arose and spoke among the Achaeans in the assembly.

5 May Calchas, son of Thestor, by far the best of seers, speak the will of Zeus.

27.5 KOINE PRACTICE

FUTURE PASSIVE INDICATIVE AND OPTATIVE

This tense does not occur in Homer but is common in Koine. The tense is also easy to form and understand. To form the future passive, take the aorist passive base, add eta (η), sigma (σ), and middle/passive endings, as shown below.

aorist passive base + η + σ + middle/passive endings

	Sing.	*Pl.*	*Sing.*	*Pl.*
	Indicative		**Optative**	
1st	παυθήσομαι: I shall be stopped	παυθησόμεθα: we shall be stopped	παυθησοίμην: may I be stopped	παυθησοίμεθα: may we be stopped
2nd	παυθήσῃ (-ει): you will be stopped	παυθήσεσθε: y'all will be stopped	παυθήσοιο: may you be stopped	παυθήσοισθε: may y'all be stopped
3rd	παυθήσεται: he will be stopped	παυθήσονται: they will be stopped	παυθήσοιτο: may he be stopped	παυθήσοιντο: may they be stopped
	Subjunctive		**Imperative**	
	n/a		n/a	

NB: The translation of the future passive is the same as the passive translation for the future middle/passive, which we form using the same endings, but attaching them to the present base: παύσομαι, παύσεαι, παύσεται, *etc.* What advantage is there in using this future passive, which we form on the basis of aorist passive? This future passive is more obviously passive (thanks to the theta), whereas future middle/passive forms can sometimes be ambiguous: They can be middle, after all, in meaning, or even active (if, for example, the verb is deponent).

<table>
<tr><th colspan="2">Future Passive Infinitive</th><th colspan="2">Future Passive Participle</th></tr>
</table>

Future Passive Infinitive	**Future Passive Participle**
Formation: παυθ + ή + σ + εσθαι	Formation: παυθ + η + σ + όμενος (*m*.), ομένη (*f.*), όμενον (*n.*)
παυθήσεσθαι: to be about to be stopped, to be going to be stopped	παυθησόμενος, παυθησομένη, παυθησόμενον: going to be stopped

Declension of the Future Passive Participle

	1ˢᵗ F.	*2ⁿᵈ M.*	*2ⁿᵈ N.*
Nom.	παυθησομένη	παυθησόμενος	παυθησόμενον
Gen.	παυθησομένης	παυθησομένου	

Matthew 5:19

οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Romans 5:9

δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι᾽ αὐτοῦ ἀπὸ τῆς ὀργῆς.

THIRD-DECLENSION ADJECTIVES

A djectives, like nouns, may belong to all three declensions. Although we have not looked at third-declension adjectives formally, we have already encountered some, and even declined them. For example, active participles in the masculine and neuter are third-declension verbal adjectives. In this lesson, we take a close look at third-declension adjectives—some of which have feminine forms that follow first-declension patterns.

ADJECTIVES OF THE FIRST (F) AND THIRD DECLENSION (M/N)

Feminine forms decline like θάλασσα, θαλάσσης. The masculine and neuter forms decline according to the normal pattern of the third declension.

Lexicon Order (M, F, N) **πτερόεις, εσσα, εν**: winged
Declension Order (F, M/N): **πτερόεσσα, εις/εν**

	F.	*M.*	*N.*	*F.*	*M.*	*N.*
		Singular			*Plural*	
Nom.	πτερόεσσα	πτερόεις	πτερόεν	πτερόεσσαι	πτερόεντες	πτερόεντα
Gen.	πτεροέσσης	πτερόεντος		πτεροεσσάων	πτεροέντων	
Dat.	πτεροέσση	πτερόεντι		πτεροέσσησι, ης, [αις]	πτεροέντεσσι, πτερόεσ(σ)ι	
Acc.	πτερόεσσαν	πτερόεντα	πτερόεν	πτεροέσσας	πτερόεντας	πτερόεντα

Lexicon Order (M, F, N) **εὐρύς, εῖα, ύ**: wide, broad
Declension Order (F, M/N): **εὐρεῖα, ύς/ύ**

	F.	M.	N.		F.	M.	N.
		Singular				Plural	
Nom.	εὐρεῖα	εὐρύς	εὐρύ		εὐρεῖαι	εὐρέες	εὐρέα
Gen.	εὐρείης	εὐρέος			εὐρειάων [έων, ῶν]	εὐρέων	
Dat.	εὐρείη	εὐρέι			εὐρείῃσι, ῃς, [αις]	εὐρέεσσι, εὐρέσι	
Acc.	εὐρεῖαν	εὐρύν [εα]	εὐρύ		εὐρείας	εὐρέας	εὐρέα

Lexicon Order (M, F, N) **πᾶς, πᾶσα, πᾶν**: all, every
Declension Order (F, M/N): **πᾶσα, πᾶς/πᾶν**

	F.	M.	N.		F.	M.	N.
		Singular				Plural	
Nom.	πᾶσα	πᾶς	πᾶν		πάσαι	πάντες	πάντα
Gen.	πάσης	πάντος			πασάων [έων, ῶν]	πάντων	
Dat.	πάσῃ	πάντι			πάσῃσι, ῃς, [αις]	πάντεσσι, πᾶσι	
Acc.	πᾶσαν	πάντα	πᾶν		πάσας	πάντας	πάντα

Lexicon Order (M, F, N) **μέλας, μέλαινα, μέλαν**: black, dark
Declension Order (F, M/N): **μέλαινα, μέλας/μέλαν**

	F.	M.	N.		F.	M.	N.
		Singular				Plural	
Nom.	μέλαινα	μέλας	μέλαν		μέλαιναι	μέλανες	μέλανα
Gen.	μελαίνης	μέλανος			μελαινάων [έων, ῶν]	μελάνων	
Dat.	μελαίνη	μέλανι			μελαίνῃσι ῃς, [αις]	μελάνεσσι, μέλασι	
Acc.	μέλαιναν	μέλανα	μέλαν		μελαίνας	μέλανας	μέλανα

Adjectives of the Third Declension (M, F, N)

Adjectives of the third declension have only two endings: one for masculine and feminine, and the other for the neuter. Most of them fall into two patterns: nominative: -ων, -ον (gen. ονος); nominative: -ης, -ες (gen. -εος).

ἄμείνων, ον: better, braver

	M./F.	N.	M./F.	N.
	Singular		*Plural*	
Nom.	ἀμείνων	ἄμεινον	ἀμείνονες	ἀμείνονα
Gen.	ἀμείνονος		ἀμεινόνων	
Dat.	ἀμείνονι		ἀμεινόνεσσι, ἀμείνοσι	
Acc.	ἀμείνονα	ἄμεινον	ἀμείνονας	ἀμείνονα

ἀεικής, ές: unseemly

	M./F.	N.	M./F.	N.
	Singular		*Plural*	
Nom.	ἀεικής	ἀεικές	ἀεικέες	ἀεικέα
Gen.	ἀεικέος		ἀεικέων	
Dat.	ἀεικέι		ἀεικέεσσι, ἀεικέσι	
Acc.	ἀεικέα	ἀεικές	ἀεικέας	ἀεικέα

Vocabulary

ἀγοράομαι, ἠγορησάμην: harangue, address an assembly.
*εἴδω (εἴδομαι), εἰδήσω (εἴσομαι), εἶδον, οἶδα: *in the active aorist*: see; *in the active future and perfect*: know (*plupf.*: ἤδεα); *in the middle*: seem, appear.

> **εἴσω**: *often with acc.*: into, to, within.
>
> **ἑκατηβελέτης, αο, ὁ**: sharpshooter, sniper.
>
> **ἑο**, *gen.*; **οἱ**, *dat.* (see Lesson 30 for the chart): *enclitic*, him (of, to, for, *etc.*); him, his.
>
> **ἡγέομαι, ἡγήσομαι, ἡγασάμην, ἥγημαι**: *with dative*: lead, guide, lead the way; *with gen.*: command rule.
>
> **κέλομαι, κελήσομαι, ἐκελησάμην (ἐκελόμην)**: urge, command, bid, request.
>
> **μυθέομαι, μυθήσομαι, ἐμυθησάμην**: speak, tell, declare.
>
> **ὅς, ἥ, ὅν (ἑός, ἑή, ἑόν)**: his, her, hers, its (own).
>
> **— , — , πόρον (= ἔπορον)**: *no present tense, second aorist only*: give, grant, furnish, bestow; *perf.*: πέπρωται: it is fated.
>
> **πρό**: *adv., and prep. with gen.*: before, in front, forth, forward.
>
> **φρονέω, φρονήσω, ἐφρόνησα**: think, consider, plan; ἐὺ φρονέω: be well (*or* kindly) disposed, be wise, think carefully.
>
> **ὦ**: *interj.*: O!

28.1 Morphology

Decline θεὰ ἀεικής.

28.2 Greek to English

1   Ἀχιλλεὺς πόδας ὠκὺς ὣς εἶπε καὶ ἕζετο, τοῖσιν δ' Ἀχαιοῖσιν ἀνέστη Κάλχας, οὕνεκ' ἦν ὅχ' ἄριστος οἰωνοπόλων καὶ ἤδη [*he knew*; *from* εἴδω] πάντα, μάλιστα δὲ πάσας βουλὰς θεῶν.

2   Κάλχας ἡγήσατο νήεσσι (*dative object of verb*) θοῆς Ἀχαιῶν εἰς Ἴλιον.

3   θεοὶ ἔπορον Κάλχαντι μαντοσύνην, διὰ τὴν ἡγήσατο νήεσσιν Ἀχαιῶν Ἴλιον εἴσω.

4   μάντις Ἀχαιοῖσιν ἐὺ φρονέων ἠγορήσατο καὶ μετέειπεν.

28.3 *Iliad* 1.70–75

Scan and translate the following.

ὃς ᾔδη τά τ᾽ ἐόντα τά τ᾽ ἐσσόμενα πρό τ᾽ ἐόντα,   **70**

καὶ νήεσσ᾽ ἡγήσατ᾽ Ἀχαιῶν Ἴλιον εἴσω

ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·

   ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

"ὦ Ἀχιλεῦ, κέλεαί με, διϊφίλε, μυθήσασθαι

μῆνιν Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος·   **75**

Notes

♦ Line 70: **ᾔδη** = "he knew" (from εἴδω; compare the chart in Lesson 36).
τά…ἐόντα = "the things being"—i.e., the present. **τά…ἐσσόμενα** = "the
things going to be"—i.e., the future. **πρό…ἐόντα** = "the things being
previously"—i.e., the past.

♦ Line 71: **νήεσσ᾽** = νήεσσι; dative object of the verb **ἡγήσατ᾽** = ἡγήσατο.

♦ Line 72: **ἣν** = "his," modifies μαντοσύνην. **τήν** = "which" (relative
pronoun). **οἱ** = "to him." **πόρε** = ἔπορε.

♦ Line 73: **σφιν** = "to them." **ἀγορήσατο** = ἠγορήσατο.

♦ Line 75: The final syllable of **Ἀπόλλωνος** scans long because
ἑκατηβελέταο originally began with a digamma—i.e., Ἀπόλλωνος
ϝἑκατηβελέταο—thus closing the syllable.

28.4 ENGLISH TO GREEK

1   I spoke thus and sat down.

2   Calchas, the son of Thestor, who arose, was by far the best of seers, but he did not know everything.

3   Who knows what is, what was, and what shall be?

4   We do not know the will of the gods who have Olympian homes.

5   Calchas, by far the best of soothsayers, guided the ships of the Achaeans into Ilium by (his) gift of prophecy, which the gods gave to him.

6   Phoebus Apollo granted to many Achaeans the gift of prophecy.

7   Since we are well disposed toward the Danaans, we addressed the assembly and spoke among (them).

28.5 KOINE PRACTICE

KOINE VOCABULARY

ἵνα: *conj.*: in order that, so that.
κρίμα, κρίματος, τό: judgment, sentence, condemnation.
κρίνω, κρινέω, ἔκρίνα, κέκρικα, κέκριμαι, ἐκρίθην: pick out, select, decide, pass sentence, judge, condemn.
μετρέω, μετρήσω, ἐμέτρησα, μεμέτρηκα, μεμέτρημαι, ἐμετρήθην: measure, measure out .
μέτρον, ου, τό: measure, that which is measured, that by which something is measured.

In Koine, third-declension adjectives of the type ἀεικής, ές ("unseemly") display numerous contractions. Compare these contracted Koine forms with their uncontracted Homeric counterparts.

ἀεικής, ές: unseemly

	M./F.	*N.*	*M./F.*	*N.*
	Singular		*Plural*	
Nom.	ἀεικής	ἀεικές	ἀεικεῖς	ἀεικῆ
Gen.	ἀεικοῦς		ἀεικῶν	
Dat.	ἀεικεῖ		ἀεικέσι	
Acc.	ἀεικῆ	ἀεικές	ἀεικεῖς	ἀεικῆ

Matthew 7:1–2

μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

NOTES

- **κριθῆτε**: aorist passive subjunctive in a clause of negative purpose.

- **κριθήσεσθε, μετρηθήσεται**: future passive forms (charts can be found in the Koine Practice section of Lesson 27).

- **μετρεῖτε** = contracted form of μετρέετε.

LESSON 29

DEMONSTRATIVE ADJECTIVES & PRONOUNS

*I*n *Lesson 8, we first discussed pronouns, which substitute for nouns already mentioned or understood from context. This lesson provides a review of pronouns—their formation, use, and meaning. We pay particular attention to demonstrative pronouns and adjectives, which are used to point things out.*

PRONOUNS (PLUS ONE ADJECTIVE)

Many pronouns (and a common adjective) decline like καλός, η, ον, with the exception of the neuter singular in the nominative and accusative (where we find no -ν). They are as follows.

ὅς, ἥ, ὅ	*relative pronoun*: who, which, that
ὁ, ἡ, τό	*demonstrative, personal, and relative pronoun*: this, that (*pl.*: these, those); he, she, it (*pl.*: they); who, which, that
ἐκεῖνος, η, ο = κεῖνος, η, ο	*demonstrative pronoun*: that, that one, he, she, it; *pl.*: those, they
αὐτός, ή, ό	*intensive pronoun*: self, him, himself, her, herself, it, itself; *pl.*: they, themselves, same
ἄλλος, η, ο	*adjective*: other, another

Demonstrative Pronoun, Relative Pronoun, Definite Article
ὁ, ἡ, τό: this, these, that, those, the, he, she, it, they, who, which, that

	F.	M.	N.		F.	M.	N.
		Singular				*Plural*	
Nom.	ἡ	ὁ	τό		αἱ	οἱ	τά
Gen.	τῆς	τοῦ			τάων, τῶν	τῶν	
Dat.	τῇ	τῷ			τῇσι, της, [ταῖς]	τοῖσι, τοῖς	
Acc.	τήν	τόν	τό		τάς	τούς	τά

The Intensive Pronoun
αὐτός, ή, ό: self, same

	F.	M.	N.		F.	M.	N.
		Singular				*Plural*	
Nom.	αὐτή	αὐτός	αὐτό		αὐταί	αὐτοί	αὐτά
Gen.	αὐτῆς	αὐτοῦ			αὐτάων [έων, ῶν]	αὐτῶν	
Dat.	αὐτῇ	αὐτῷ			αὐτῇσι, ἧς [αῖς]	αὐτοῖσι, οἷς	
Acc.	αὐτήν	αὐτόν	αὐτό		αὐτάς	αὐτούς	αὐτά

Demonstrative Pronouns
(ἐ)κεῖνος, η, ο: that

	F.	M.	N.		F.	M.	N.
		Singular				*Plural*	
Nom.	(ἐ)κείνη	(ἐ)κεῖνος	(ἐ)κεῖνο		(ἐ)κεῖναι	(ἐ)κεῖνοι	(ἐ)κεῖνα
Gen.	(ἐ)κείνης	(ἐ)κείνου			(ἐ)κεινάων [έων, ῶν]	(ἐ)κείνων	
Dat.	(ἐ)κείνη	(ἐ)κείνῳ			(ἐ)κείνῃσι, ης [αις]	(ἐ)κείνοισι, οις	
Acc.	(ἐ)κείνην	(ἐ)κεῖνον	(ἐ)κεῖνο		(ἐ)κείνας	(ἐ)κείνους	(ἐ)κεῖνα

οὗτος, αὕτη, τοῦτο: this

	F.	M.	N.		F.	M.	N.
	Singular				*Plural*		
Nom.	αὕτη	οὗτος	τοῦτο		αὗται	οὗτοι	τοῦτα
Gen.	ταύτης	τούτου			ταυτάων [έων, ὧν]	τούτων	
Dat.	ταύτῃ	τούτῳ			ταύτῃσι, ης [αις]	τούτοισι, οις	
Acc.	ταύτην	τοῦτον	τοῦτο		ταύτας	τούτους	τοῦτα

ὅδε, ἥδε, τόδε: this, this here

	F.	M.	N.		F.	M.	N.
	Singular				*Plural*		
Nom.	ἥδε	ὅδε	τόδε		αἵδε	οἵδε	τάδε
Gen.	τῆσδε	τοῦδε			τάωνδε [τῶνδε]	τῶνδε	
Dat.	τῇδε	τῷδε			τῇσ(ι)δε [ταῖσδε]	τοῖσ(ι)δε	
Acc.	τήνδε	τόνδε	τόδε		τάσδε	τούσδε	τάδε

Compounds of ὁ, ἡ, τό (such as ὅδε, ἥδε, τόδε; ὅγε, ἥγε, τόγε) are declined in the same way as their uncompounded form (ὁ, ἡ, τό) but with the additional emphatic part (-δε, -γε, *etc.*) attached.

Vocabulary

ἀρήγω, ἀρήξω, ἤρηξα: *with dat.*: help, assist, succor.
ἔπος, εος, τό: word, saying, command, speech.
ἦ: surely, indeed, truly, in fact.
κρατέω: *with gen.*: rule, bear sway.
κρείσσων, ον: mightier, more powerful, better.
comparative of **κρατύς**: strong.
μέγας, μεγάλη, μέγα: great, large, tall, mighty.

> **ὅδε, ἥδε, τόδε**: this, this here.
> **ὄμνυμι, ὀμοῦμαι (= ὀμόσ(σ)ομαι = ὀμόομαι), ὤμοσ(σ)α, ὀμώμοκα, ὀμώμοσ(σ)**
>   **μαι, ὠμό(σ)θην**: swear, pledge with an oath, swear by as witness, swear to.
> **οὗτος, αὕτη, τοῦτο**: this.
> **πρόφρων, ον**: eager, zealous, glad, joyful, kindly.
> **συντίθημι, συνθήσω, συνέθηκα, συντέθεικα, συντέθειμαι, συνετέθην**:
>   put together, unite, perceive, comprehend, heed.
> **τοιγάρ**: therefore.
> **χέρης, ες**: worse, inferior, underling, subject, meaner (*dative*: χέρηι).

29.1 MORPHOLOGY

Decline ὅγε, ἥγε, τόγε ("this, that, he, she, it, they").

29.2 GREEK TO ENGLISH

1 Ἀγαμέμνων διίφιλος ἐκέλετο τόνδε μάντιν μυθήσασθαι τὰς βουλὰς θεῶν πάντων.

2 μυθήσομαι μῆνιν Ἀπόλλωνος Ἀχαιοῖσιν.

3 μῆνις Ἀπόλλωνος ἑκατηβελέταο ἄνακτος ἦν οὐλομένη Ἀχαιοῖσιν, ἔτευχε γὰρ αὐτοὺς ἑλώρια κύνεσσι πᾶσι.

4 ἐγὼ ἐρέω, εἰ συνθήσεις καί μοι ἀρήξεις πρόφρων ἔπεσι χερσί τε.

5 εἰ Κάλχας ἐρέει, χολώσει Ἀγαμέμνονα, ὃς μέγα κρατέει πάντων Ἀργείων.

6 οὗτοι Ἀχαιοὶ πείθονται Ἀγαμέμνονι.

7 βασιλεύς ἐστιν κρείσσων ἀνδρὸς ἄλλου,[52] ὅτε δὲ χώσηται ἀνδρὶ χέρηι, τὸν ὀλέκει κακῶς.

---

52 After an adjective in the comparative degree (e.g., greater, smaller, faster), the genitive may be used for the thing that is compared. This genitive may be translated as "than" and is called the genitive of comparison.

---

8 Ἀγαμέμνων βασιλεὺς ἐχώσατο Κάλχαντι χέρηι ἀνδρί, οὕνεκα ἐμυθήσατο μῆνιν Ἀπόλλωνος.

29.3 *ILIAD* 1.76–80

Scan and translate the following.

> τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο καί μοι ὅμοσσον
>
> ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν·
>
> ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
>
> Ἀργείων κρατέει καί οἱ πείθονται Ἀχαιοί.
>
> κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ·   **80**

NOTES

♦ Line 76: **τοιγὰρ** = "therefore." One might also separate the two words and read them as **τοὶ γὰρ**: "for to you"; "to you, of course." **σύνθεο**: middle/passive aorist command. **ὅμοσσον**: active first aorist command.

♦ Line 77: **πρόφρων** = "being zealous" = "zealously." **ἔπεσιν καὶ χερσὶν**: dative of means. **ἀρήξειν**: an infinitive that completes the meaning of the oath—i.e., "swear to," *etc.*

♦ Line 78: **ὀΐομαι**: a verb of thinking that introduces indirect statement. **ἄνδρα**: nominative subject of the infinitive **χολωσέμεν** (= χολώσειν).

♦ Line 79: **Ἀργείων** = "Argives," the name of another group among the allied Greeks; genitive object of **κρατέει**.

♦ Line 80: **κρείσσων…βασιλεὺς**: supply ἐστί. **ἀνδρὶ** = "at a man"; dative with an intransitive verb.

29.4 ENGLISH TO GREEK

1 The seer will speak if Achilles will hearken and swear to defend him (*dative*) zealous(ly) with words and hands.

2 I think Calchas will enrage Agamemnon, who rules all the Argives (*genitive*), and the Achaeans will obey him.

3 Agamemnon is king and is mightier than the seer or any other inferior man (*use genitive of comparison*).

4 When the king is enraged at an inferior man, he will destroy him, for he is mightier.

29.5 KOINE PRACTICE

I Corinthians 13:13

νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

――――――――
NOTES

KOINE VOCABULARY

ἐλπίς, ίδος, ἡ: object of hope, reason to hope, hope, anxious thought for the future.
μείζων, μείζον: bigger, greater.
μένω, μενῶ, ἔμεινα, μεμένηκα, — , —: remain, stay, wait.
πίστις, εως, ἡ: confidence, assurance, trust, faith.
τρεῖς, τρία: three.

♦ **νυνὶ** = νῦν.

♦ **μένει**: Although the verb is singular in form, all the nominatives serve as subjects.

♦ **μείζων…ἡ ἀγάπη**: Because μείζων is outside the definite article noun phrase, we can supply a form of the verb "to be."

LESSON 30

PERSONAL & POSSESSIVE PRONOUNS

*O*ur exploration of pronouns continues in this lesson, as we learn how to form and translate personal pronouns in the first, second, and third person. We discover that there was greater variety in the forms of these pronouns in Homeric, as compared to Koine, Greek.

Personal Pronouns in Homeric Greek

	Singular	*Plural*
	First Person	
Nom.	ἐγώ, ἐγών: I	ἡμεῖς (ἄμμες): we
Gen.	ἐμεῖο, μευ (ἐμέο, ἐμεῦ, ἐμέθεν): of me, my, mine	ἡμείων (ἡμέων): of us, our
Dat.	ἐμοί, μοι: to, for me	ἡμῖν (ἄμμι, ἄμμιν, ἥμιν, ἧμιν): to, for us
Acc.	ἐμέ, με: me	ἡμέας (ἥμας, ἥμεας, ἄμμε): us
	Second Person	
Nom.	σύ [τύνη]: you	ὑμεῖς (ὕμμες): you
Gen.	σεῖο, σεο (σέο, σεῦ, σευ, σέθεν): of you, your	ὑμείων (ὑμέων): of you, your
Dat.	σοί, τοι [τεῖν]: to, for you	ὑμῖν (ὕμμιν, ὕμμι, ὕμιν): to, for you
Acc.	σέ, σε: you	ὑμέας (ὕμμε): you

	Singular	*Plural*
	Third Person	
Nom.	— : [he, she, it]	— : [they]
Gen.	εἷο, ἑο (ἕο, εὗ, εὑ, ἕθεν, ἑθεν): of him, of her, of it; his, her(s), its	σφείων, σφεων (σφέων, σφῶν): of them, their
Dat.	ἑοί, οἱ (οἷ): to, for him, her, it	σφίσι, σφισι (σφιν, σφι): to, for them
Acc.	ἑέ, ἑ (ἕ, μιν): him, her, it	σφέας, σφεας, σφε, σφας: them

Standardized Personal Pronouns in Koine

	Singular	*Plural*
	First Person	
Nom.	ἐγώ: I	ἡμεῖς: we
Gen.	ἐμοῦ, μου: of me, my, mine	ἡμῶν: of us, our
Dat.	ἐμοί, μοι: to, for me	ἡμῖν: to, for us
Acc.	ἐμέ, με: me	ἡμᾶς: us
	Second Person	
Nom.	σύ: you	ὑμεῖς: you
Gen.	σοῦ, σου: of you, your	ὑμῶν: of you, your
Dat.	σοί, σοι: to, for you	ὑμῖν: to, for you
Acc.	σέ, σε: you	ὑμᾶς: you
	Third Person	
Nom.	[αὐτός, αὐτή, αὐτό]: [he, she, it]	[αὐτοί, αὐταί, αὐτά]: [they]
Gen.	αὐτοῦ, αὐτῆς, αὐτοῦ: of him, of her, of it; his, her(s), its	αὐτῶν, αὐτῶν, αὐτῶν: of them, their
Dat.	αὐτῷ, αὐτῇ, αὐτῷ: to, for him, her, it	αὐτοῖς, αὐταῖς, αὐτοῖς: to, for them
Acc.	αὐτόν, αὐτήν, αὐτό: him, her, it	αὐτούς, αὐτάς, αὐτά: them

The nominative singular of the personal pronouns is usually omitted. When it appears, it is used for the sake of emphasis and contrast.

The oblique cases (i.e., the cases outside the nominative) of these pronouns are enclitic, but if the pronoun is emphatic, these cases keep their accent, and the longer forms of the personal pronouns are then used. This happens as a rule after prepositions. The forms without accents in the table are enclitic.

The third-person singular pronoun is sometimes used as a reflexive to refer to the subject of the main verb of the sentence.

Possessive Adjectives

The possessive adjectives are formed from the stems of the personal pronouns and are declined according to the pattern of the first and second declensions—i.e., καλός, καλή, καλόν.

First Person		*Second Person*		*Third Person*	
Singular					
ἐμός, ή, όν	my, mine	σός, σή, σόν (τεός, τεή, τεόν)	your, yours	ἑός, ἑή, ἑόν	his, her, hers, its
Plural					
ἡμέτερος, η, ον	our, ours	ὑμέτερος, η, ον	your, yours	σφέτερος, η, ον	their, theirs
ἁμός, ή, όν	our, ours	ὑμός, ή, όν	your, yours	σφός, σφή, σφόν	their, theirs

30.1 MORPHOLOGY

Form and decline the masculine aorist passive participle of σαόω (in this lesson's vocabulary).

30.2 Greek to English

1 Ἀγαμέμνων ἄναξ ἀνδρῶν καταπέψει χόλον αὐτῆμαρ, ἀλλὰ μετόπισθεν ἕξει [*from* ἔχω] κότον ἐν οἷσι στήθεσσιν, ὄφρα τελέσσῃ.

2 πόδας ὠκὺς Ἀχιλλεὺς φράσεται εἰ σαώσει Κάλχαντα μάντιν ὄχ᾽ ἄριστον.

3 Κάλχας θαρσήσει καὶ ἐρέει θεοπρόπιον Ἀπόλλωνος.

4 μάντις οἶδε (*he knows*) θεοπρόπια πάντα.

30.3 *Iliad* 1.81–85

Scan and translate the following.

εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,

ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,

ἐν στήθεσσιν ἑοῖσι. σὺ δὲ φράσαι, εἴ με σαώσεις."

   τὸν δ᾽ ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

"θαρσήσας μάλα εἰπὲ θεοπρόπιον, ὅ τι οἶσθα·   **85**

Notes

♦ Line 81: **εἴ περ γάρ** = "for even if." **τε...καὶ...** = both...and.... **καὶ**: scan short before vowel at beginning of next word.

♦ Line 82: **τε καὶ** = "also even."

♦ Line 83: **ἐν στήθεσσιν ἑοῖσι** = "in his chest" (i.e., "secret"; compare "under his vest"). **φράσαι**: first aorist active command; scan final syllable short before **εἴ**.

- Line 85: **θαρσήσας**: masculine nominative singular first aorist active participle. **εἰπὲ**: second aorist active imperative. **ὅ τι οἶσθα** = "whatever you know."

30.4 ENGLISH TO GREEK

1 The very mighty king was enraged at an inferior man, but on that selfsame day he digested his wrath.

2 Many men have evil grudges in their own breasts until they accomplish (*aorist subjunctive*) (them).

3 Let us consider if we will save the king of men, Agamemnon.

4 The seer will take courage and speak the oracles of the gods, for he knows (οἶδε) them all.

30.5 KOINE PRACTICE

KOINE VOCABULARY

ἀγαθός, ή, όν: well-born, gentle, valiant, good.
ἀγαπάω, ἀγαπήσω, ἠγάπησα, ἠγάπηκα, ἠγάπημαι, ἠγαπήθην: greet with affection, show affection for.
ἄδικος, η, ον: wrongdoing, unrighteous, criminal.
ἀνατέλλω, — , ἀνέτειλα: make to rise up.
βρέχω, βρέξω, ἔβρεξα, βέβρεκα, βέβρεγμαι, ἐβρέχθην (ἐβράχην): rain on, shower.
δίκαιος, α, ον: observant of customs, social rules, or duties; civilized, righteous.
διώκω, διώξω, ἐδίωξα, δεδίωκα, δεδίωγμαι, ἐδιώχθην: cause to run, pursue, chase, follow, drive away, prosecute, persecute.
ἐρρέθη: it was said (*from* εἴρω).
ἐχθρός, ά, όν: hateful, hated, hostile; enemy.

> **ἥλιος, ου, ὁ**: sun.
> **μισέω, μισήσω, ἐμίσησα, μεμίσηκα, μεμίσημαι, ἐμισήθην**: hate.
> **ὅπως**: in such a manner as; in order that, so that.
> **πλησίος, α, ον**: near, neighboring; neighbor.
> **πονηρός, ά, όν**: oppressed by toils, injurious, worthless, rogue, base, cowardly.
> **προσεύχομαι, προσεύξομαι**: offer prayers or vows, worship, pray for.

<div align="right">Matthew 5:43–45</div>

43 ἠκούσατε ὅτι ἐρρέθη· ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. **44** ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς, **45** ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

Notes

♦ v. 43: **ὅτι** = "that." **ἐρρέθη** (from εἴρω) = "it was said" (aorist passive).

♦ v. 44: **διωκόντων**: present active participle; try translating both literally and as a subordinate clause.

♦ v. 45: **ὅπως γένησθε**: aorist subjunctive in a purpose clause. **ὅτι** = "because."

RELATIVE, INTERROGATIVE & INDEFINITE PRONOUNS

*W*e conclude our study of pronouns with a review of relative, interrogative, and indefinite pronouns. We learn how to distinguish the indefinite pronoun τὶς, τὶ from the interrogative pronoun τίς, τί, and we find that the relative and indefinite pronouns can be combined to create a pronoun that means "whoever, whichever, whatever."

RELATIVE, INTERROGATIVE, AND INDEFINITE PRONOUNS

The most important interrogative pronoun, τίς, τί ("who? which? what?"), always has an acute accent on the first syllable, which never changes to a grave, even when followed by another word.

The indefinite τὶς, τὶ ("some, someone, any, anyone, something, anything, a, an") is spelled and declined in the same way as the interrogative but differs from it in accent. The indefinite pronoun is always an enclitic.

Interrogative and Indefinite Pronouns

	τίς, τί: who? which? what?		**τὶς, τὶ**: some, someone, any, anyone, something, anything, a, an	
	M./F.	*N.*	*M./F.*	*N.*

Singular

	M./F.	*N.*	*M./F.*	*N.*
Nom.	τίς	τί	τὶς	τὶ
Gen.	τέο, τεῦ, τίνος		τέο, τεῦ, τινός	
Dat.	τέῳ, τῷ, τίνι		τέῳ, τῷ, τινί	
Acc.	τίνα	τί	τινά	τὶ

Plural

	M./F.	*N.*	*M./F.*	*N.*
Nom.	τίνες	τίνα	τινές	τινά
Gen.	τέων, τίνων		τεῶν, τινῶν	
Dat.	τέοισι, τίσι		τεοῖσι, τισί	
Acc.	τίνας	τίνα	τινάς	τινά

RELATIVE PRONOUNS

Relative pronouns include ὅς, ἥ, ὅ and ὁ, ἡ, τό ("who, which, that") as well as the indefinite relative pronoun ὅςτις, ἥτις, ὅτι (= ὅς τις, ἥ τις, ὅ τι) ("whoever, whichever, whatever").

The most important demonstrative pronouns are οὗτος, αὕτη, τοῦτο ("this"); (ἐ)κεῖνος, η, ον ("that"); and ὁ, ἡ, τό ("this," "that," used also as a relative and as a personal pronoun), with its compounds, such as ὅδε, ἥδε, τόδε; ὅγε, ἥγε, τόγε (= ὅ γε, ἥ γε, τό γε).

These pronouns are declined for the most part like first and second adjectives that follow the pattern of καλός, καλή, καλόν, with the exception that the neuter nominative and accusative singulars end in -o rather than -ov.

	F.	M.	N.	F.	M.	N.
	Singular			*Plural*		
Nom.	ἥ	ὅς	ὅ	αἵ	οἵ	ἅ
Gen.	ἧς	οὗ		ὧν	ὧν	
Dat.	ᾗ	ᾧ		ᾗσι, ᾗς, [αἷς]	οἷσι, οἷς	
Acc.	ἥν	ὅν	ὅ	ἅς	οὕς	ἅ

The indefinite relative pronoun (ὅστις, ἥτις, ὅ τι: "whoever, whichever, whatever") is a compound of the simple relative (ὅς, ἥ, ὅ) and the indefinite (τὶς, τὶ). Each part is declined separately according to its own pattern (or sometimes only the second part).

The neuter form of the indefinite relative pronoun is generally printed with a space—i.e., ὅ τι—so that it will not be confused with the conjunction ὅτι ("that, because, why").

VOCABULARY

ἀμύμων, ον: blameless, noble.
ἀναφαίνω, ἀναφανέω, ἀνέφηνα, ἀναπέφηνα, ἀναπέφασμαι, ἀνεφάνην: reveal, show, show up, manifest.
αὐδάω, αὐδήσω, ηὔδησα: speak, say, declare, shout, cry out.
βαρύς, εῖα, ύ: heavy, weighty, violent, severe, grave, serious.
δέρκομαι, — , ἔδρακον, δέδορκα, ἐδέρχθην (ἐδράκην): see, look, behold.
ἐπιφέρω, ἐποίσω, ἐπήνεικα (ἐπήνεικον), ἐπενήνοχα, ἐπενήνεγμαι, ἐπηνέχθην: bear upon, carry against.
ζώω: live.
ἤν (= ἄν): if.
θεοπροπίη, ης, ἡ: oracle, prophecy.
μά: *adverb of swearing*, surely, verily, by.

31.1 MORPHOLOGY

Decline θεοπροπίη τις ("some prophecy").

31.2 GREEK TO ENGLISH

1 πόδας ὠκὺς Ἀχιλλεὺς εἶπε μάντει ἀμύμονι· "ὄμνυμι μὰ θεὸν Ἀπόλλωνα διίφιλον, Ἀγαμέμνων ἄριστος Ἀχαιῶν οὐκ ἐποίσει βαείας χεῖρας σοι κοίλῃς παρὰ νηυσίν."

2 Κάλχας μάντις ἀμύμων εὐχόμενος Ἀπόλλωνι ἀναφαίνει θεοπροπίας Δαναοῖσιν.

3 Ἀχιλῆος ζῶντος καὶ δερκομένοιο ἐπὶ χθονί,[53] οὔ τις συμπάντων Δαναῶν ἐποίσει βαρείας χεῖρας Κάλχαντι μάντει.

4 δῖος Ἀχιλλεὺς σαώσει Κάλχαντα μάντιν, ἢν εἴπῃ Ἀγαμέμνονα, ὃς εὔχεται εἶναι πολλὸν ἄριστος Ἀχαιῶν.

5 ἢν Ἀχιλλεὺς σαώσει μάντιν, θαρσήσει καὶ αὐδήσει θεοπροπίας ἑκατηβελέταο ἄνακτος.

6 Ἀπόλλων ἐστὶ θεὸς ᾧ τε [*from* ὅς τε, ἥ τε, ὅ τε] Κάλχας εὔχεται.

---

53 Note that Achilles and the participles are in the genitive. The phrase from Ἀχιλῆος to χθονί is in a construction called the genitive absolute. A genitive absolute is not connected syntactically with the rest of the sentence, but provides the backdrop against which the main statement should be understood.

31.3 *Iliad* **1.86–92**

Scan and translate the following.

NB: We will review the translation of this passage in Lesson 33.

οὐ μὰ γὰρ Ἀπόλλωνα διΐφιλον, ᾧ τε σὺ, Κάλχαν

εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,

οὔ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο

σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει

συμπάντων Δαναῶν, οὐδ' ἢν Ἀγαμέμνονα εἴπῃς,   **90**

ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι."

   καὶ τότε δὴ θάρσησε καὶ ηὔδα μάντις ἀμύμων·

Notes

♦ Line 86: **οὐ** = the answer Calchas has asked for: "No! Not at all! None of this will happen!" **μὰ γὰρ Ἀπόλλωνα**: And then Achilles explains why, for he swears by Calchas's own special god.

♦ Line 87: **ἐμεῦ ζῶντος…δερκομένοιο** = "with me living," *etc.*, or "while I live," *etc.* (genitive absolute).

♦ Line 88: **οὔ τις**: Read with συμπάντων Δαναῶν in line 90.

♦ Line 90: **συμπάντων Δαναῶν**: Read with οὔ τις in line 88. A figure of speech that, for emphasis, separates elements that go naturally together is called hyperbaton. **ἢν** = "if."

♦ Line 92: **θάρσησε** = ἐθάρσησε (Homer dropped the augment). **ηὔδα** = ηὔδαε (Homer contracted the ending).

31.4 English to Greek

1   Take courage and speak the oracles of Apollo the sniper.

2   By Apollo, son of Zeus, the Achaeans shall not lay heavy hands upon you beside the hollow ships.

3   The blameless seer prays to Apollo the sniper and reveals the oracles of God to the Danaans.

4   While the Achaeans live and look out upon the earth (*use genitive absolute*), Agamemnon shall not lay heavy hands upon the old priest beside the hollow ships.

5   Who boasts that he is by far the best of the Danaans?

31.5 Koine Practice

3 John 1:1–2

¹ ὁ πρεσβύτερος Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. **²** ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή.

Notes

♦ v. 1: The letter opens with a nominative letter writer to a dative recipient without a verb: Try translating literally. **Γαΐῳ** = "Gaius" (a common Roman name).

♦ v. 2: **ἀγαπητέ** = "O beloved" (vocative). **σε** = accusative subject of the present middle infinitive **εὐοδοῦσθαι** (= εὐοδόεσθαι). **εὐοδοῦταί** = εὐοδόεταί.

> ### Koine Vocabulary
>
> **ἀγαπητός, ή, όν**: that with which one must be content; beloved.
> **ἀλήθεια, ας, ἡ**: truth.
> **εὐοδόω**: have a prosperous journey; prosper, be successful.
> **καθὼς**: how, even as.
> **πρεσβύτερος, α, ον**: older; older man, elder.
> **ὑγιαίνω**: be healthy.

REGULAR -μι VERBS IN THE ACTIVE

*I*n this lesson, we examine -μι verbs, such as ἵστημι, τίθημι, and *δίδωμι. We learn to conjugate these verbs in various tenses in the active voice, in the indicative, optative, and subjunctive moods. We also learn how to form active imperatives, infinitives, and participles for these verbs.*

PRINCIPAL PARTS OF -μι VERBS

ἵστημι, στήσω, ἔστησα (ἔστην), ἔστηκα, ἔσταμαι, ἐστάθην: set up, stand, make stand, take one's stand *or* station; *from an original* σίστημι.

τίθημι, θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην: put, place, cause.

ἵημι, ἥσω, ἕηκα (ἧκα), εἷκα, εἷμαι, εἵθην: throw, hurl, shoot, send; *from an original* σίσημι.

δίδωμι, δώσω (διδώσω), ἔδωκα, δέδωκα, δέδομαι, ἐδόθην: give, grant, bestow.

Present Active Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
1st	ἵστημι	τίθημι	ἵημι	δίδωμι
2nd	ἵστης	τίθης (τίθησθα)	ἵης, ἱεῖς	δίδως (διδοῖς, διδοῖσθα)
3rd	ἵστησι	τίθησι, τιθεῖ	ἵησι, ἱεῖ	δίδωσι (διδοῖ)
		Plural		
1st	ἵσταμεν	τίθεμεν	ἵεμεν	δίδομεν
2nd	ἵστατε	τίθετε	ἵετε	δίδοτε
3rd	ἱστᾶσι	τιθέασι (τιθεῖσι, (θέουσι)	ἱεῖσι	διδόασι (διδοῦσι)

Imperfect Active Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
1st	ἵστην	ἐτίθην	ἵειν	ἐδίδουν
2nd	ἵστης	ἐτίθεις	ἵεις	ἐδίδους
3rd	ἵστη	ἐτίθει	ἵει	ἐδίδου
		Plural		
1st	ἵσταμεν	ἐτίθεμεν	ἵεμεν	ἐδίδομεν
2nd	ἵστατε	ἐτίθετε	ἵετε	ἐδίδοτε
3rd	ἵστασαν	ἐτίθεσαν	ἵεσαν, ἵεν	ἐδίδοσαν

Future Active Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
1st	στήσω	θήσω	ἥσω	δώσω
2nd	στήσεις	θήσεις	ἥσεις	δώσεις
3rd	στήσει	θήσει	ἥσει (ἕσει)	δώσει
		Plural		
1st	στήσομεν	θήσομεν	ἥσομεν	δώσομεν
2nd	στήσετε	θήσετε	ἥσετε	δώσετε
3rd	στήσουσι	θήσουσι	ἥσουσι	δώσουσι

First Aorist Active Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
1st	ἔστησα	ἔθηκα	ἧκα	ἔδωκα
2nd	ἔστησας	ἔθηκας	ἧκας	ἔδωκας
3rd	ἔστησε	ἔθηκε	ἧκε	ἔδωκε
		Plural		
1st	ἐστήσαμεν	ἐθήκαμεν	ἥκαμεν	ἐδώκαμεν
2nd	ἐστήσατε	ἐθήκατε	ἥκατε	ἐδώκατε
3rd	ἔστησαν (ἔστασαν)	ἔθηκαν	ἧκαν	ἔδωκαν

Second Aorist Active Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
Singular				
1ˢᵗ	ἔστην	—	—	—
2ⁿᵈ	ἔστης	—	—	—
3ʳᵈ	ἔστη	—	—	—
Plural				
1ˢᵗ	ἔστημεν	ἔθεμεν	εἷμεν	ἔδομεν
2ⁿᵈ	ἔστητε	ἔθετε	εἷτε	ἔδοτε
3ʳᵈ	ἔστησαν (ἔσταν)	ἔθεσαν	εἷσαν	ἔδοσαν

Present Active Subjunctive

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
Singular				
1ˢᵗ	ἱστῶ (ἱστῶμι)	τιθῶ (τιθῶμι)	ἱῶ (ἱῶμι)	διδῶ (διδῶμι)
2ⁿᵈ	ἱστῇς (ἱστῇσθα)	τιθῇς (τιθῇσθα)	ἱῇς (ἱῇσθα)	διδῷς (διδῷσθα)
3ʳᵈ	ἱστῇ (ἱστῇσι)	τιθῇ (τιθῇσι)	ἱῇ (ἱῇσι)	διδῷ (διδῷσι)
Plural				
1ˢᵗ	ἱστῶμεν	τιθῶμεν	ἱῶμεν	διδῶμεν
2ⁿᵈ	ἱστῆτε	τιθῆτε	ἱῆτε	διδῶτε
3ʳᵈ	ἱστῶσι	τιθῶσι	ἱῶσι	διδῶσι

Second Aorist Active Subjunctive

Stems	**στη-, στα-**	**θη-, θε-**	**ση-, σε- = ἡ-, ἑ-**	**δω-, δο-**
		Singular		
1st	στῶ (στῶμι)	θῶ (θῶμι)	ὦ (ὦμι)	δῶ (δῶμι)
2nd	στῇς (στῆσθα)	θῇς (θῆσθα)	ᾖς (ᾖσθα)	δῷς (δῷσθα)
3rd	στῇ (στῇσι)	θῇ (θῇσι)	ᾖ (ᾖσι)	δῷ (δῷσι)
		Plural		
1st	στῶμεν	θῶμεν	ὦμεν	δῶμεν
2nd	στῆτε	θῆτε	ᾖτε	δῶτε
3rd	στῶσι	θῶσι	ὦσι	δῶσι

Present Active Optative

Stems	**στη-, στα-**	**θη-, θε-**	**ση-, σε- = ἡ-, ἑ-**	**δω-, δο-**
		Singular		
1st	ἱσταίην	τιθείην	ἱείην	διδοίην
2nd	ἱσταίης	τιθείης	ἱείης	διδοίης
3rd	ἱσταίη	τιθείη	ἱείη	διδοίη
		Plural		
1st	ἱσταῖμεν	τιθεῖμεν	ἱεῖμεν	διδοῖμεν
2nd	ἱσταῖτε	τιθεῖτε	ἱεῖτε	διδοῖτε
3rd	ἱσταῖεν	τιθεῖεν	ἱεῖεν	διδοῖεν

Second Aorist Active Optative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
1st	σταίην	θείην	εἴην	δοίην
2nd	σταίης	θείης	εἴης	δοίης
3rd	σταίη	θείη	εἴη	δοίη
		Plural		
1st	σταῖμεν	θεῖμεν	εἷμεν	δοῖμεν
2nd	σταῖτε	θεῖτε	εἷτε	δοῖτε
3rd	σταῖεν	θεῖεν	εἷεν	δοῖεν

Present Active Imperative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
2nd	ἵστη (-α)	τίθει (= -εε)	ἵει (= ἵεε)	δίδου (δίδωθι)
3rd	ἱστάτω	τιθέτω	ἱέτω	διδότω
		Plural		
2nd	ἵστατε	τίθετε	ἵετε	δίδοτε
3rd	ἱστάντων	τιθέντων	ἱέντων	διδόντων

Second Aorist Active Imperative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
2nd	στῆθι	θές	ἕς	δός
3rd	στήτω	θέτω	ἕτω	δότω

Second Aorist Active Imperative (cont.)

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-

Plural

	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
2nd	στῆτε	θετε	ἕτε	δότε
3rd	στάντων	θέντων	ἕντων	δόντων

Active Infinitives

Present	ἱστάμεν(αι), ἱστάναι	τιθέμεν(αι), τιθέναι	ἱέμεν(αι), ἱέναι	διδόμεν(αι), διδόναι
Second Aorist	στῆναι (στήμεναι)	θεῖναι (θέμεν[αι])	εἷναι (ἕμεν[αι])	δοῦναι (δόμεν[αι])

Active Participles

	Present			Second Aorist		
	F.	*M.*	*N.*	*F.*	*M.*	*N.*

Singular

	F.	*M.*	*N.*	*F.*	*M.*	*N.*
Nom.	ἱστᾶσα	ἱστάς	ἱστάν	στᾶσα	στάς	στάν
Gen.	ἱστάσης	ἱστάντος		στάσης	στάντος	
Nom.	τιθεῖσα	τιθείς	τιθέν	θεῖσα	θείς	θέν
Gen.	τιθείσης	τιθέντος		θείσης	θέντος	

Plural

	F.	*M.*	*N.*	*F.*	*M.*	*N.*
Nom.	ἱεῖσα	ἱείς	ἱέν	εἷσα	εἷς	ἕν
Gen.	ἱείσης	ἱέντος		εἵσης	ἕντος	
Nom.	διδοῦσα	διδούς	διδόν	δοῦσα	δούς	δόν
Gen.	διδούσης	διδόντος		δούσης	δόντος	

32.1 Morphology

Using the charts in this lesson as your guide, form the following.

1   The present and second aorist active commands of **παραδίδωμι** ("deliver over, betray").

2   The present and second aorist active infinitives of **ἀνίστημι** ("stand up").

3   The present and second aorist active participles of **ἐφίημι** ("shoot").

32.2 GREEK TO ENGLISH

1 Ἀπόλλων ἐπιμέμφεται ἡμᾶς εὐχωλῆς καὶ ἑκατόμβης (*genitive of cause—i.e., "on account of "*).

2 θεοὶ ἐπιμέμφονται Ἀχαιοὺς ἕνεκ' ἀρητῆρος φίλου Ἀπόλλωνι, τὸν γὰρ ἠτίμησαν.

3 Ἀπόλλων ἔδωκεν ἄλγεα τοῖσιν Ἀχαιοῖσιν ἠδὲ δώσει ἔτι, οὕνεκ' Ἀγαμέμνων ἠτίμησεν ἀρητῆρα, οὐδ' ἐβούλετο λύειν θύγατρα καὶ ἀγλαὰ δέχθαι ἄποινα.

4 εἰ ἑκηβόλος ἀπώσει λοιγὸν ἀεικέα Δαναοῖσιν, δώσουσι ἑλικώπιδα κούρην φίλῳ πατρὶ ἀπριάτην ἀνάποινον, ἄξουσι δ'ἱερὴν ἑκατόμβην ἐς Χρύσην· τότε θεὸν ἱλασσάμενοι πείσουσιν.

32.3 *ILIAD* 1.93–100

Scan and translate the following.

"οὔτ' ἄρ' ὅ γ' εὐχωλῆς ἐπιμέμφεται οὔθ' ἑκατόμβης,

ἀλλ' ἕνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,

οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα,   **95**

τοὔνεκ' ἄρ' ἄλγε' ἔδωκεν ἑκηβόλος ἠδ' ἔτι δώσει.

οὐδ' ὅ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,

πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην

ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην

ἐς Χρύσην·τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν."   **100**

+ Line 93: **ὅ** = "he," "Apollo." **εὐχωλῆς, ἑκατόμβης**: genitives of cause, "on account of."

+ Line 97: **ὅ** = "he," "Apollo." **πρὶν** = "sooner, earlier, before."

+ Line 98: **πρίν** = "before, until." **ἀπὸ...δόμεναι** = "to give back"—i.e., "giving back" or "one gives back."

+ Line 99: **ἄγειν** = "to bring"—i.e., "bringing" or "one brings."

+ Line 100: **πεπίθοιμεν**: "we may possibly persuade"; the perfect optative is used here with **κέν** to indicate a future possibility that is dependent on other circumstances.

32.4 ENGLISH TO GREEK

1 Do the gods blame the Achaeans on account of a vow, or of an animal sacrifice, or on account of Chryses the priest, whom Agamemnon dishonored?

2 If Agamemnon will not release the dear daughter of the aged priest and receive the shining ransoms, the sniper will still give many woes to the Danaans, nor will he ward off unseemly destruction for them until they give back (πρίν + *infinitive*) to her own father the white-armed maiden, unbought, and unransomed, and bring (*use infinitive*) a sacred animal sacrifice into Chrysa; then perhaps may they appease (*participle*) the god and persuade (κέν + *optative*) his soul.

32.5 Koine Practice

Koine Vocabulary

ἅγιος, α, ον: devoted or consecrated to the gods, sacred, holy.
ἔμπροσθεν: *prep. with gen.*: before, in front of.
καταπατέω, καταπατήσω, κατεπάτησα: trample.
μαργαρίτης, ου, ὁ: pearl.
μήποτε: never, on no account; lest ever.
πούς, ποδός, ὁ: foot.
ῥήγνυμι *or* **ῥηγύω, ῥήξω, ἔρρηξα, ἔρρηχα, — , ἐρρήχθην**: break asunder, shatter, tear apart.
στρέφω, στρέψω, ἔστρεψα, ἔστροφα, ἔστραμμαι, ἐστρέφθην: turn about, turn around, return.
χοῖρος, ου, ὁ: young pig, porker.

μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

Note

♦ **κυσίν**: dative plural (of κύων, κυνός).

REGULAR -μι VERBS IN THE MIDDLE/PASSIVE

*I*n this lesson, we continue to examine -μι verbs, such as ἵστημι, τίθημι, and δίδωμι. We learn to conjugate these verbs in various tenses in the middle/passive voice, in the indicative, optative, and subjunctive moods. We also learn how to form middle/passive imperatives, infinitives, and participles for these verbs.

PRINCIPAL PARTS OF -μι VERBS

ἵστημι, στήσω, ἔστησα (ἔστην), ἕστηκα, ἕσταμαι, ἐστάθην: set up, stand, make stand, take one's stand *or* station; *from an original* σίστημι.

τίθημι, θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην: put, place, cause.

ἵημι, ἥσω, ἔηκα (ἧκα), εἷκα, εἷμαι, εἵθην: throw, hurl, shoot, send; *from an original* σίσημι.

δίδωμι, δώσω (διδώσω), ἔδωκα, δέδοκα, δέδομαι, ἐδόθην: give, grant, bestow.

Present Middle/Passive Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
Singular				
1st	ἵσταμαι	τίθεμαι	ἵεμαι	δίδομαι
2nd	ἵστασαι	τίθεσαι	ἵεσαι	δίδοσαι
3rd	ἵσταται	τίθεται	ἵεται	δίδοται
Plural				
1st	ἱστάμεθα	τιθέμεθα	ἱέμεθα	διδόμεθα
2nd	ἵστασθε	τίθεσθε	ἵεσθε	δίδοσθε
3rd	ἵστανται	τίθενται	ἵενται	δίδονται

Imperfect Middle/Passive Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
Singular				
1st	ἱστάμην	ἐτιθέμην	ἱέμην	ἐδιδόμην
2nd	ἵστασο	ἐτίθεσο	ἵεσο	ἐδίδοσο
3rd	ἵστατο	ἐτίθετο	ἵετο	ἐδίδοτο
Plural				
1st	ἱστάμεθα	ἐτιθέμεσθα	ἱέμεθα	ἐδιδόμεθα
2nd	ἵστασθε	ἐτίθεσθε	ἵεσθε	ἐδίδοσθε
3rd	ἵσταντο	ἐτίθεντο	ἵεντο	ἐδίδοντο

Future Middle/Passive Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
Singular				
1st	στήσομαι	θήσομαι	ἥσομαι	δώσομαι
2nd	στήσεαι	θήσεαι	ἥσεαι	δώσεαι
3rd	στήσεται	θήσεται	ἥσεται	δώσεται
Plural				
1st	στησόμεθα	θησόμεθα	ἡσόμεθα	δωσόμεθα
2nd	στήσεσθε	θήσεσθε	ἥσεσθε	δώσεσθε
3rd	στήσονται	θήσονται	ἥσονται	δώσονται

First Aorist Middle/Passive Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
Singular				
1st	ἐστησάμην	—	—	—
2nd	ἐστήσαο	—	—	—
3rd	ἐστήσατο	ἔθηκατο	—	—
Plural				
1st	ἐστησάμεθα	—	—	—
2nd	ἐστήσασθε	—	—	—
3rd	ἐστήσαντο	—	—	—

Second Aorist Middle/Passive Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
1st	—	ἐθέμην	εἵμην	ἐδόμην
2nd	—	ἔθεο	εἷο	ἔδοεο (ἔδου)
3rd	—	ἔθετο	εἷτο	ἔδοτο
		Plural		
1st	—	ἐθέμεσθα	εἵμεθα	ἐδόμεθα
2nd	—	ἔθεσθε	εἷσθε	ἔδοσθε
3rd	—	ἔθεντο	εἷντο	ἔδοντο

Present Middle/Passive Subjunctive

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
1st	ἱστῶμαι	τιθῶμαι	ἱῶμαι	διδῶμαι
2nd	ἱστῆαι	τιθῆαι	ἱῆαι	διδῶαι
3rd	ἱστῆται	τιθῆται	ἱῆται	διδῶται
		Plural		
1st	ἱστώμεθα	τιθώμεθα	ἱώμεθα	διδώμεθα
2nd	ἱστῆσθε	τιθῆσθε	ἱῆσθε	διδῶτε
3rd	ἱστῶνται	τιθῶνται	ἱῶνται	διδῶνται

Second Aorist Middle/Passive Subjunctive

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
Singular				
1st	—	θῶμαι	ὧμαι	δῶμαι
2nd	—	θῆαι	ἧαι	δῶαι
3rd	—	θῆται	ἧται	δῶται
Plural				
1st	—	θώμεθα	ὧμεθα	δώμεθα
2nd	—	θῆσθε	ἧσθε	δῶτε
3rd	—	θῶνται	ὧνται	δῶνται

Present Middle/Passive Optative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
Singular				
1st	ἱσταίμην	τιθείμην	ἱείμην	διδοίμην
2nd	ἱσταῖο	τιθεῖο	ἱεῖο	διδοῖο
3rd	ἱσταῖτο	τιθεῖτο	ἱεῖτο	διδοῖτο
Plural				
1st	ἱσταίμεθα	τιθείμεθα	ἱείμεθα	διδοίμεθα
2nd	ἱσταῖσθε	τιθεῖσθε	ἱεῖσθε	διδοῖσθε
3rd	ἱσταίατο	τιθείατο	ἱείατο	διδοίατο

Second Aorist Middle/Passive Optative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
1st	—	θείμην	εἵμην	δοίμην
2nd	—	θεῖο	εἷο	δοῖο
3rd	—	θεῖτο	εἷτο	δοῖτο
		Plural		
1st	—	θείμεθα	εἵμεθα	δοίμεθα
2nd	—	θεῖσθε	εἷσθε	δοῖσθε
3rd	—	θείατο	εἷατο	δοίατο

Present Middle/Passive Imperative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
2nd	ἵστασο	τίθεσο	ἵεσο	δίδοσο
3rd	ἱστάσθω	τιθέσθω	ἱέσθω	διδόσθω
		Plural		
2nd	ἵστασθε	τίθεσθε	ἵεσθε	δίδοσθε
3rd	ἱστάσθων	τιθέσθων	ἱέσθων	διδόσθων

Second Aorist Middle/Passive Imperative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
2nd	—	θέο (θεῦ)	ἕο	δόο (δοῦ)
3rd	—	θέσθω	ἕσθω	δόσθω

Second Aorist Middle/Passive Imperative (cont.)

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Plural		
2nd	—	θέσθε	ἕσθε	δόσθε
3rd	—	θέσθων	ἕσθων	δόσθων

Middle/Passive Infinitives

Present	ἵστασθαι	τίθεσθαι	ἵεσθαι	δίδοσθαι
Second Aorist	—	θέσθαι	ἕσθαι	δόσθαι

Middle/Passive Participles

	Present			Second Aorist		
	F.	*M.*	*N.*	*F.*	*M.*	*N.*
			Singular			
Nom.	ἱσταμένη	ἱστάμενος	ἱστάμενον	—	—	—
Gen.	ἱσταμένης	ἱσταμένου		—	—	
Nom.	τιθεμένη	τιθέμενος	τιθέμενον	θεμένη	θέμενος	θέμενον
Gen.	τιθεμένης	τιθέντος		θεμένης	θέντος	
			Plural			
Nom.	ἱεμένη	ἱέμενος	ἱέμενον	ἑμένη	ἕμενος	ἕμενον
Gen.	ἱεμένης	ἱεμένου		ἑμένης	ἑμένου	
Nom.	διδομένη	διδόμενος	διδόμενον	δομένη	δόμενος	δόμενον
Gen.	διδομένης	διδομένου		δομένης	δομένου	

Vocabulary

ἀμφιμέλας, αινα, αν: black all around, very dark.

ἄχνυμαι: be grieved, be vexed, be enraged.

ἐσθλός, ή, όν: good, noble, brave, true, helpful, kindly, virile.

εὐρύς, εῖα, ύ: broad, wide, large.

κρείων, ουσα, ον: ruling, prince, ruler.

κρήγυος, η, ον: good, helpful, favorable, honest, true, truthful, useful.

λαμπετάω: shine, gleam, blaze, flame.

μαντεύομαι, μαντεύσομαι, ἐμαντευσάμην: predict, prophesy, divine; *literally*: be crazy, be insane.

μένος, εος, τό: rage, anger, might, courage, fury, power, spirit.

ὄσσε: *dual only*: eyes.

ὄσσομαι: eye, look upon, look, glare at.

πίμπλημι, πλήσω, ἔπλησα (ἐπλήμην), πέπληκα, πέπλησμαι, ἐπλήσθην: *with genitive of material*: fill, sate, stuff.

πρώτιστος, η, ον: *a double superlative* (*literally*: firstest): first chiefest, the very first.

πῦρ, πυρός, τό: fire, flame.

πώ: *enclitic*, in some way, any way, ever, yet, at some time, at any time.

33.1 Morphology

Using the charts in this lesson as your guide, form the following.

1   The present and second aorist middle/passive commands of **ἐφίημι** ("shoot").

2   The present and second aorist middle/passive infinitives of **ἀνίστημι** ("stand up").

3   The present and second aorist middle/passive participles of **ἀποδίδωμι** ("give back").

33.2 GREEK TO ENGLISH

1   τοῖσι δ' ἀνιστάμενος μετέφη εὐρὺ κρείων Ἀγαμέμνων.

2   βασιλεὺς Ἀγαμέμνων ἄχνυται μέγα, πίμπλανται δ' ἀμφιμέλαιναι φρένες μένεος κακοῦ.

3   ὄσσε ἄνακτος πυρὶ λαμπετόωντι ἐίκτην [*from* εἴκω].

4   Ἀχαιοὶ δ' ὄσσονται μάντιν κακά.

5   Κάλχας μάντις κακῶν οὔ ποτε κρήγυα εἶπεν Ἀγαμέμνονι ἄνακτι.

6   τὰ κακὰ μάντει αἰεὶ φίλ' ἐστὶν μαντεύεσθαι.

7   Ἀχιλλεὺς εἶπεν ἐσθλὰ ἔπεα πολλὰ καὶ τὰ ἐτέλεσσεν.

33.3 *ILIAD* 1.101–108

Scan and translate the following.

ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη

ἥρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων

ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι

πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐΐκτην.

Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέειπε·   **105**

"μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγυον εἶπας·

αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,

ἐσθλὸν δ' οὔτέ τί πω εἶπας ἔπος οὔτε τέλεσσας·

♦ Line 102: **εὐρὺ** = "widely"; the accusative neuter singular is frequently used adverbially.

♦ Line 103: **μένεος** = "with rage" (genitive of material) with the verb πίμπλαντ' in line 104. **φρένες** = "diaphragms," the seat of emotions, an area we refer to as the "heart."

♦ Line 104: **πίμπλαντ'** = πίμπλανται. **οἱ** = "for him" (dative of reference) or "his" (dative of possession). **ὄσσε…ἐΐκτην** = "the two eyes"…"resemble" or "are like unto" (both subject and verb use dual forms).

♦ Line 105: **κάκ'** = κακὰ = "evilly"; like the accusative neuter singular, the accusative neuter plural is frequently used as an adverb.

♦ Line 106: **μάντι** = "O seer!" (vocative case: note the loss of sigma).

♦ Line 107: **τοι** = "for you" (dative of reference) or "your" (dative of possession). **τὰ κάκ' ἐστὶ**: Neuter plural subjects are routinely used with singular verbs.

♦ Line 108: **ἐσθλὸν…τί…ἔπος** = "some good word." The figure of speech that separates elements that go together grammatically is called hyperbaton and lends emphasis to those words.

33.4 ENGLISH TO GREEK

1 The swift-footed Achilles arose and spoke among the Achaeans.

2 When he is vexed, his heart, dark all around, is mightily filled with anger, and his eyes (ὄσσε = *dual*) are like unto (*use the dual form* ἐΐκτην) blazing fire.

3 Agamemnon eyed Calchas evilly and addressed him.

4 Because you are a prophet of evils, you have never spoken or accomplished anything good for me, but it is always dear to your heart (*use* φρήν) to prophesy evil.

5 "Prophet," said I, "bird of evil!" *(Both "prophet" and "bird" should be in the vocative—the case in which one calls out to others: μάντις will drop its final sigma, and οἰωνός will shorten its nominative ending to epsilon.)*

33.5 KOINE PRACTICE

Matthew 7:9–11

9 ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον— μὴ λίθον ἐπιδώσει αὐτῷ; 10 ἢ καὶ ἰχθὺν αἰτήσει—μὴ ὄφιν ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν;

KOINE VOCABULARY

ἄρτος, ὁ: cake, loaf of bread.
δόμα, ατος, τό: gift.
ἐπιδίδωμι, ἐπιδώσω (ἐπιδιδώσω), ἐπέδωκα, ἐπιδέδοκα, ἐπιδέδομαι, ἐπεδόθην: give besides, contribute, bestow.
ἰχθῦς, ύος, ὁ: fish.
λίθος, ου, ὁ: stone.
μᾶλλον: *comparative*: more, rather.
ὄφις, ὄφεος (ὄφεως), ὁ: serpent.
ποσός, ή, όν: *indef. adj.*: of a certain quantity or magnitude.

NOTES

♦ v. 9: **μὴ**: This form of "not" can be used with the future indicative when a specific answer is expected—i.e., in this case, the answer "no."

♦ v. 11: **ὄντες**: "being" (present participle of the verb εἰμί); try to translate both literally and as a subordinate clause—e.g., "who are." **οἴδατε** = "you know" or "you know how" (the chart of this verb may be found in Lesson 36). **πόσῳ μᾶλλον** = "by what quantity more" (dative of the measure of difference)—i.e., "(by) how much more." **αἰτοῦσιν**: dative plural present active participle with nu-movable at the end; Homeric forms: αἰτεόντεσσι / αἰτέουσι (which derives from a contraction of αἰτέοντ + σι).

REVIEW OF REGULAR -μι VERBS

*I*n this lesson, we undertake a review of -μι verbs. In particular, we look more closely at infinitives and participles, as well as identify some irregularities in the perfect tense of ἵστημι.

SECOND PERFECT SYSTEM OF ἵστημι

ἵστημι, στήσω, ἔστησα (ἔστην), ἕστηκα, ἕσταμαι, ἐστάθην: set up, stand, make stand, take one's stand *or* station.

Perfect

	Indicative	*Subjunctive*	*Optative*	*Imperative*
	Singular			
1st	ἕστηκα	ἑστήκω	ἑσταίην	—
2nd	ἕστηκας	ἑστήκῃς (ἑστήκῃσθα)	ἑσταίης	ἕσταθι
3rd	ἕστηκε	ἑστήκῃ (ἑστήκῃσι)	ἑσταίη	ἑστάτω
	Plural			
1st	ἕσταμεν	ἑστήκομεν	ἑσταῖμεν	—
2nd	ἕστατε	ἑστήκετε	ἑσταῖτε	ἕστατε
3rd	ἑστᾶσι, ἑστήκασι	ἑστήκωσι	ἑσταῖεν	ἑστάντων

Infinitive

ἑστάμεν(αι), ἑστάναι

Present Participle

	F.	M.	N.
Nom.	ἑσταυῖα	ἑσταώς	ἑσταός
Gen.	ἑσταυίης	ἑσταότος	

Pluperfect

	Singular	Plural
1ˢᵗ	ἑστήκεα (-η)	ἕσταμεν
2ⁿᵈ	ἑστήκεας (-ης)	ἕστατε
3ʳᵈ	ἑστήκεε (-ει)	ἕστασαν

Vocabulary

ἀ- (ἀ-): *inseparable prefix (alpha copulative) denoting likeness, union, association with, intensification.*

ἀγορεύω, ἀγορεύσω, ἠγόρευσα: speak, say, tell, harangue, address an assembly.

ἄλοχος, ου, ἡ: wife, spouse *(more literally*: bedmate, *from* ἀ- *plus* λέχος: bed).

ἀμείνων, ον: better, braver, superior; *comparative adj.* of ἀγαθός: good.

ἀπόλλυμι, ἀπολέσ(σ)ω, ἀπώλεσ(σ)α, ἀπόλωλα: destroy, kill, ruin.

δέμας, αος, τό: build, stature, size, form, body, structure.

(ἐ)θέλω, ἐθελήσω, ἠθέλησα, ἠθέληκα: wish, desire, be willing.

εἰμί, ἔσ(σ)ομαι: be.

θεοπροπέω: prophesy, foretell, declare an oracle, inquire of a god, interpret the divine will.

κουρίδιος, η, ον: lawfully wedded, legally married, wedded in youth.

> **οἴκοι**: at home; *from* οἶκος *in the defunct locative case.*
> **προβούλομαι, προβουλήσομαι, προβέβουλα, προβεβούλημαι,**
> **προεβουλήθην**: prefer, wish, rather.
> **σόος, η, ον (= σάος,** *from* σάϝος**)**: safe, sound, unhurt, unharmed, well.
> **φυή, ῆς, ἡ**: form, nature, beauty, growth, appearance, character.
> **χερείων, ον**: worse, inferior, *comparative adj.*
> **Χρυσηίς, ίδος, ἡ**: Chryseïs, *daughter of Chryses.*

34.1 Morphology

Conjugate ἀπόλλυμι in the present active indicative.

34.2 Greek to English

1. θεοπροπέοντες ἐν Ἀχαιοῖσι μάντιες ἀγορεύουσιν, ὡς (*how*) δὴ Ἀγαμέμνονος ἕνεκα ἑκηβόλος τεύχει ἄλγεα, οὕνεκ' οὐκ ἤθελε δέξασθαι ἀγλά' ἄποινα κούρης Χρυσηίδος.

2. Ἀγαμέμνων οὐκ ἤθελε δέξασθαι ἄποινα, ἐπεὶ πολὺ βούλεται ἔχειν τὴν κούρην αὐτὴν οἴκοι.

3. προβουλήσεται Ἀγαμέμνων Χρυσηίδα Κλυταιμ(ν)ήστρης κουριδίης ἀλόχου (*genitive of comparison with a verb that implies a comparison; feel free to experiment with your translation*).

4. Χρυσηίς οὔκ ἐστι χερείων Κλυταιμ(ν)ήστρης (*genitive of comparison—i.e., than*), οὐ δέμας οὐδε φυὴν οὔτ' ἄρ' φρένας οὔτε τι ἔργα (*accusatives of respect*).

5. ἐθέλουσιν Ἀχαιοὶ δόμεναι πάλιν ἑλικώπιδα κούρην, εἰ τό γ' ἐστὶν ἄμεινον, ἐπεὶ βούλονται λαὸν εἶναι σόον ἢ (*rather than*) ἀπολέσθαι.

6. δοθείη ἡ κούρη πατρὶ φίλῳ.

7 ἔστη ἱερεὺς Χρύσης ἐν στρατῷ Ἀχαιῶν καὶ ἐλίσσετ᾽ Ἀγαμέμνονα, ἀλλ᾽ οὐδ᾽ ὣς παῖς φίλη ἐτέθη πατρὶ ἐν χερσίν.

34.3 *Iliad* 1.109–117

Scan and translate the following.

κal νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις

—ὡς δὴ τοῦδ᾽ ἕνεκά σφιν ἑκηβόλος ἄλγεα τεύχει,   **110**

οὕνεκ᾽ ἐγὼ κούρης Χρυσηΐδος ἀγλά᾽ ἄποινα

οὐκ ἔθελον δέξασθαι—ἐπεὶ πολὺ βούλομαι αὐτὴν

οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα

κουριδίης ἀλόχου, ἐπεὶ οὔ ἑθέν ἐστι χερείων,

οὐ δέμας οὐδὲ φυήν, οὔτ᾽ ἂρ φρένας οὔτέ τι ἔργα.   **115**

ἀλλὰ καὶ ὣς ἐθέλω δόμεναι πάλιν εἰ τό γ᾽ ἄμεινον·

βούλομ᾽ ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι.

Notes

♦ Line 110: **σφιν** = "for them."

♦ Line 111: **κούρης** = "(at the cost) of the girl" (genitive of price or value).

♦ Line 112: **πολὺ** = "very much" (neuter accusative used as an adverb).

- Line 113: **Κλυταιμνήστρης**: genitive of comparison with προβέβουλα; "I preferred" an accusative object "to" a genitive object—i.e., "I wanted" an accusative object "more than" a genitive one.

- Line 114: **οὔ…ἐστι χερείων**: "she is not worse"—i.e., "she is better." The figure of speech that uses a double negative to express something positive is called litotes.

- Line 115: **δέμας, φυήν, φρένας, ἔργα**: accusatives that specify "in what respect" she is not worse. **τι** = "in respect to anything"—i.e., "at all" (again, a neuter accusative serves as an adverb).

- Line 116: **εἰ τό γ' ἄμεινον**: supply ἐστίν.

- Line 117: **βούλομ'** = βούλομαι. **σῶν** = σόον. **ἤ** = "rather than."

34.4 ENGLISH TO GREEK

1   You prophesy to the Danaans and harangue them, saying that it is on account of me that the sniper is causing countless woes.

2   For this (reason) the sniper has caused many woes to the Achaeans, and he will still cause them, because Agamemnon was not willing to accept the splendid ransoms for (of) the bright-eyed maiden Chryseïs.

3   Agamemnon wishes to have her at home, since he greatly preferred her to Clytemnestra, his lawful wife.

4   Chryseïs is not inferior to Clytemnestra, either in build, in beauty, or in accomplishments.

5   If that is better, Agamemnon will be willing to give back the bright-eyed maiden to her dear father.

6   We wished the people to be safe rather than to perish.

34.5 Koine Practice

14 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμά, **15** καθὼς γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα·καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων.

Note

♦ v. 15 **κἀγὼ** = καὶ ἐγὼ.

Koine Vocabulary

γιγνωσκω *or* **γινώσκω, γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην**: know, recognize, learn, perceive.
ποιμήν, ένος, ὁ: herdsman, shepherd.
πρόβατον, ου, τό: animals for slaughter, cattle, sheep.

THE VERB εἰμί

*I*n Lessons 35 and 36, we look at irregular verbs. The most important irregular verb is εἰμί ("to be"). We have seen many of its forms already, and have treated them as vocabulary items. In this lesson, we take a detailed look at εἰμί in its various tenses and moods.

Conjugation of εἰμί	Infinitive
εἰμί, ἔσ(σ)ομαι: be, exist	εἶναι: to be

Present

	Indicative	*Subjunctive*	*Optative*	*Imperative*
		Singular		
1st	εἰμί	ἔω	εἴην	—
2nd	ἐσσί (εἶ)	ἔῃς (ἔῃσθα)	εἴης (ἔοις)	ἴσθι
3rd	ἐστί	ἔῃ (ἔῃσι, ᾖσι)	εἴη (ἔοι)	ἔστω
		Plural		
1st	εἰμέν (ἐσμέν)	ἔωμεν	εἶμεν	—
2nd	ἐστέ	ἔητε	εἶτε	ἴστε
3rd	εἰσί (ἔασι)	ἔωσι	εἶεν	ἔστων

Imperfect

	Singular	Plural
1st	ἦα (ἔα, ἔον, ἦ, ἦν)	ἦμεν
2nd	ἦσθα (ἔησθα)	ἦτε
3rd	ἦν (ἦεν, ἤην, ἔην)	ἦσαν (ἔσαν)

Present Infinitive

εἶναι, ἔμ(μ)εναι, ἔμ(μ)εν

Future Infinitive

ἔσ(σ)εσθαι

Participles

	Present			Future		
	F.	*M.*	*N.*	*F.*	*M.*	*N.*
Nom.	ἐοῦσα (οὖσα)	ἐών (ὤν)	ἐόν (ὄν)	ἐσ(σ)ομένη	ἐσ(σ)όμενος	ἐσ(σ)όμενον
Gen.	ἐούσης (οὔσης)	ἐόντος (ὄντος)		ἐσ(σ)ομένης	ἐσ(σ)ομένου	

Future Indicative

	Singular	Plural
1st	ἔσ(σ)ομαι	ἐσ(σ)όμεθα
2nd	ἔσ(σ)εαι	ἔσ(σ)εσθε
3rd	ἔσ(σ)εται	ἔσ(σ)ονται

ἀγέραστος, η, ον: without a prize of honor; *from* ἀ- (*alpha privative*) *and* γέρας.

ἀμείβω, ἀμείψω, ἤμειψα, ἠμείφθην: change, exchange; *middle*: answer, reply.

αὐτίκα: immediately, right away.

γέρας, αος, τό: prize (of honor).

δατέομαι, δας(σ)ομαι, ἐδασ(σ)άμην, δέδασμαι: divide, distribute, allot.

ἑτοιμάζω, ἑτοιμάσω, ἡτοίμασα: prepare, make ready.

κεῖμαι, κείσομαι: lie, recline, repose.

κύδιστος, η, ον: most glorious, *superlative*.

λεύσσω: see, behold, observe, look.

ξυνήιος, η, ον: common (stock, possessions).

οἶος, η, ον: alone, solely, only.

ποδάρκης, ες: swift-footed, able-footed.

πού: *enclitic*, any way, anywhere, some way, somewhere, somehow, perhaps.

πῶς: how? in what way?

φιλοκτεανώτατος, η, ον: most avaricious, most greedy of gain, *superlative*.

35.1 Morphology

Using the contracted form of the present participle of εἰμί, decline ὁ ὢν πονηρὸς (the one being base).

35.2 Greek to English

1   ἑτοιμάσομεν αὐτίκα γέρας Ἀγαμέμνονι, ὄφρα μὴ οἶος Ἀχαιῶν ἔη ἀγέραστος, τό γε γὰρ οὐδὲ ἔοικεν.

2   πάντες Ἀχαιοὶ λεύσσουσιν ὅτι γέρας Ἀγαμέμνονος ἔρχεται ἄλλῃ.

3   ἠμειψάμεθα ἄνακτα καὶ εἴπομεν.

4 ποδάρκης δῖος Ἀχιλλεὺς εἶπε μῦθον κρατερὸν Ἀγαμέμνονι κυδίστῳ, φιλοκτεανωτάτῳ δὲ πάντων ἀνδρῶν.

5 Ἀχαιοὶ ἐκπέρσουσι πολλὰ ἐκ λαῶν πολίων καὶ δάσονται πάντα λαῷ.

6 οὐ δώσομεν γέρας Ἀγαμέμνονι, οὐ γὰρ ἔχομέν που ξυνήια κείμενα.

35.3 *Iliad* 1.118–125

Scan and translate the following.

αὐτὰρ ἐμοὶ γέρας αὐτίχ᾽ ἑτοιμάσατ᾽, ὄφρα μὴ οἶος

Ἀργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικεν·

λεύσσετε γὰρ τό γε πάντες, ὅ μοι γέρας ἔρχεται ἄλλη.”   **120**

    τὸν δ᾽ ἠμείβετ᾽ ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·

“Ἀτρεΐδη, κύδιστε φιλοκτεανώτατε πάντων,

πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;

οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά,

ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,   **125**

NOTES

♦ Line 118: **αὐτίχ᾽** = αὐτίκα. **ἑτοιμάσατ᾽** = ἑτοιμάσατε (imperative).

♦ Line 119: **ἔω** = “I may be” (present subjunctive in a clause of negative purpose). **ἔοικεν** = “it has seemed” (perfect tense)—i.e., “it seems proper.”

- Line 120: **τό** = "this" (in reference to the prize). **ὅ…γέρας**: Homer has put the "prize" inside the relative clause. It is easier to translate if we translate γέρας before ὅ. **μοι** = "for me" (dative of reference) or "to my disadvantage" (dative of disadvantage).

- Line 122: **Ἀτρεΐδη, κύδιστε φιλοκτεανώτατε**: All these words are in the vocative, as Achilles calls out "O son of Atreus," *etc.*

- Line 123: **τοι** = "to you."

- Line 124: **τί** = "in respect to anything, at all" (adverbial use of the neuter accusative). **ἴδμεν** = "we have seen, know of" (present perfect tense of εἴδω). **ξυνήϊα** = "common things"—i.e., "possessions" (substantive use of a neuter plural adjective—i.e., the adjective is used as a noun).

- Line 125: **τὰ** = "these things"—i.e., "the plunder, the prizes." **πολίων** = "from the cities" (genitive of source). **τὰ δέδασται** = "these things have been distributed" (perfect tense). Note the use of a singular verb with the neuter plural. This is standard in Greek. One of the two **τὰ**'s may be translated as a relative—i.e., "the things," "which," *etc.*

35.4 ENGLISH TO GREEK

1 The Achaeans will prepare another gift of honor immediately for Agamemnon, in order that not alone of the Greeks he may be without a prize of honor, for it is not seemly so.

2 They all see that the prize of the king is going elsewhere.

3 Thereupon all the Achaeans answered the swift-footed, godlike Achilles.

4 The son of Atreus was the most glorious but the most avaricious of all men, for he was not willing to give his prize of honor back to her beloved father, because he did not see many common (stores) lying about, and what the great-souled Achaeans sacked from the cities had been divided.

35.5 Koine Practice

22 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ᾖ ὁ ὀφθαλμός σου ἁπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· **23** ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

Koine Vocabulary

ἁπλόος, η, ον: single, simple, plain, straightforward.
λύχνος, ου, ὁ: lamp.
ὅλος, η, ον: whole, entire, complete.
ὀφθαλμός, οῦ, ὁ: eye.
σκοτεινός, ή, όν: dark, blind.
σκότος, ου, ὁ: darkness, gloom.
φωτεινός, ή, όν: shining, bright.

NOTES

- v. 22: **ἐὰν…ᾖ**: present tense subjunctive of εἰμί in a conditional clause. **ἔσται**: future tense of εἰμί.

- v. 23 **τὸ φῶς τὸ ἐν σοὶ** = "the light in you" (literally, "the light the one in you").

Irregular Verbs & Tips for Further Study

*I*n our final lesson, we conjugate the irregular verb εἶμι ("come, go"), and we examine the irregular verb οἶδα ("know") in the perfect tense. After translating lines 118–125 of the Iliad, we finish the course by identifying some resources that will be helpful as we continue to explore ancient Greek.

Conjugation of εἶμι

εἶμι, εἴσομαι: come, go; *present tense often used with future*: shall come, shall go

Present

	Indicative	*Subjunctive*	*Optative*	*Imperative*
		Singular		
1st	εἶμι	ἴω (ἴωμι)	ἴοιμι	—
2nd	εἶς (εἶσθα)	ἴῃς (ἴῃσθα)	ἴοις	ἴθι
3rd	εἶσι	ἴῃ (ἴῃσι)	ἴοι (ἰείη)	ἴτω
		Plural		
1st	ἴμεν	ἴωμεν	ἴοιμεν	—
2nd	ἴτε	ἴητε	ἴοιτε	ἴτε
3rd	ἴασι	ἴωσι	ἴοιεν	ἰόντων

Imperfect

	Singular	Plural
1st	ἤια (ἤιον)	ἤομεν
2nd	ἤεις (ἤεισθα)	ἦτε
3rd	ἤει (ἤιε, ἦε, ἴε)	ἤισαν (ἦσαν, ἤιον, ἴσαν)

Present Infinitive

ἰέναι, ἴμεναι, ἴμεν

Future Infinitive

εἴσομαι, εἴσεαι, *etc.*

Present Participle

	F.	M.	N.
Nom.	ἰοῦσα	ἰών	ἰόν
Gen.	ἰούσης	ἰόντος	

The Perfect of οἶδα
*εἴδω (εἴδομαι), εἰδήσω (εἴσομαι), εἶδον, οἶδα

Active Aorist	Active Future and Perfect	Middle
see	know (*plupf.*: ᾔδεα)	seem, appear

Active Indicative

	Second Perfect		Second Pluperfect	
	Singular	*Plural*	*Singular*	*Plural*
1ˢᵗ	οἶδα	ἴδμεν	ᾔδεα	ἴδμεν
2ⁿᵈ	οἶσθα (οἶδας)	ἴστε	ᾔδης (ᾔδησθα, ᾔείδεις)	ἴστε
3ʳᵈ	οἶδε	ἴσ(σ)ασι	ᾔδη (ᾔδεε, ᾔείδει)	ἴσαν

Active Second Perfect

	Subjunctive		Optative		Imperative	
	Sing.	*Pl.*	*Sing.*	*Pl.*	*Sing.*	*Pl.*
1ˢᵗ	εἰδῶ (εἰδέω, ἰδέω)	εἰδῶμεν (εἴδομεν)	εἰδείην	εἰδεῖμεν (εἰδείημεν)	—	—
2ⁿᵈ	εἰδῇς (εἰδῇσθα)	εἰδῆτε (εἴδετε)	εἰδείης	εἰδεῖτε (εἰδείητε)	ἴσθι	ἴστε
3ʳᵈ	εἰδῇ (εἰδῇσι)	εἰδῶσι	εἰδείη	εἰδεῖεν (εἰδείησαν)	ἴστω	ἴστων

Present Infinitive

ἴδμεναι, ἴδμεν (εἰδέναι)

Future Infinitive

εἰδήσομαι, εἰδήσεαι, *etc.* (εἴσομαι, εἴσεαι, *etc.*)

Perfect Participle

	F.	M.	N.
Nom.	εἰδυῖα (ἰδυῖα)	εἰδώς	εἰδός
Gen.	εἰδυίης	εἰδότος	

Conjugation of φημί

φημί, φήσω, ἔφησα: speak, say, tell; *imperfect active*: ἔφην; *middle*: ἐφάμην

Present

	Indicative	*Subjunctive*	*Optative*	*Imperative*
		Singular		
1st	φημί	φῶ (φῶμι)	φαίην	—
2nd	φής (φῇσθα)	φῇς (φῇσθα)	φαίης	φαθί (φάθι)
3rd	φησί	φῇ (φῇσι)	φαίη	φάτω
		Plural		
1st	φαμέν	φῶμεν	φαίημεν (φαῖμεν)	—
2nd	φατέ	φῆτε	φαίητε	φάτε
3rd	φασί	φῶσι	φαίην (φαῖεν)	φάντων

Imperfect/Second Aorist

	Singular		*Plural*
1st	ἔφην		ἔφαμεν
2nd	ἔφης (ἔφησθα)		ἔφατε
3rd	ἔφη		ἔφασαν (ἔφαν)

Present Infinitive

φάναι, φάμεν, φάμεναι

Present Participle

	F.	*M.*	*N.*
Nom.	φᾶσα	φάς	φάν
Gen.	φάσης	φάντος	

Conjugation of κεῖμαι

κεῖμαι, κείσομαι: lie, recline, repose

Present

	Indicative	*Subjunctive*	*Optative*	*Imperative*
Singular				
1st	κεῖμαι			—
2nd	κεῖσαι			κεῖσο
3rd	κεῖται	κεῖται (κέηται, κῆται)	κέοιτο	κείσθω
Plural				
1st	κείμεθα			—
2nd	κεῖσθε			κεῖσθε
3rd	κείατο (κέονται, κέαται, κείνται)			κείσθων

Imperfect/Second Aorist

	Singular	*Plural*
1st	ἐκείμην	ἐκείμεθα
2nd	ἔκεισο	ἔκεισθε
3rd	ἔκειτο	ἔκειντο (ἐκείατο, ἐκέατο)

Present Infinitive

κεῖσθαι

Future Infinitive

κείσομαι, κείσεαι, *etc.*

Present Participle

	F.	*M.*	*N.*
Nom.	κειμένη	κείμενος	κείμενον
Gen.	κειμένης	κειμένου	

Conjugation of ἧμαι

ἧμαι: sit, be seated

Present Indicative

	Singular	*Plural*
1st	ἧμαι	ἥμεθα
2nd	ἧσαι	ἧσθε
3rd	ἧσται	ἧνται (ἥαται, ἔαται)

Present Imperative

	Singular	*Plural*
1st	—	—
2nd	ἧσο	ἧσθε
3rd	ἥσθω	ἥσθων

Imperfect

	Singular		Plural
1st	ἤμην		ἤμεθα
2nd	ἦσο		ἦσθε
3rd	ἦτο		ἦντο (ἤατο, ἔατο)

Present Infinitive

ἦσθαι

Present Participle

	F.	M.	N.
Nom.	ἡμένη	ἤμενος	ἤμενον
Gen.	ἡμένης	ἡμένου	

VOCABULARY

ἀποτίνω, ἀποτίσω, ἀπέτισα, ἀποτέτικα, ἀποτέτισμαι, ἀπετίσθην: repay, require, recompense, atone for.

ἐξαλαπάζω, ἐξαλαπάξω, ἐξηλάπαξα: sack utterly, destroy utterly.

ἐπαγείρω, ἐπήγειρα, ἐπαγήγερμαι, ἐπηγέρθην: collect, gather, gather together.

ἐπείκω, ἐπέοικα: *perfect used as present*: be seemly, be fitting (either, also, in addition).

ἐϋτείχεος, ον: well-walled.

θεοείκελος, η, ον: godlike.

κλέπτω, κλέψω, ἔκλειψα, κέκλοφα, κέκλεμμαι, ἐκλέφθην (ἐκλάπην): steal, be stealthy, deceive, hide.

νόος, ου, ὁ: mind, plan, purpose.

ὅδε, ἥδε, τόδε: this, that; he, she, it; *plural*: these, those; they.

οὕτω, οὕτως: thus, so, in this way.

παλίλλογος, η, ον: gathered together again, re-collected, reassembled.

παρέρχομαι, παρελεύσομαι, παρῆλθον (παρήλυθον), παρελήλυθα (παρειλήλουθα): evade, pass by, outwit, elude, circumvent.

ποθί: *enclitic*, ever, at any time.

προΐημι, προήσω, προέηκα (προῆκα), προεῖκα, προεῖμαι, προείθην: send forward, send forth, give up.

τετραπλῇ: fourfold, quadruply.

τριπλῇ: threefold, triply.

Τροίη, ης, ἡ: Troy, *the city, a famous ancient city in Asia Minor strategically situated on the Hellespont (Dardanelles). According to legend, it was sacked by the Greeks under the command of Agamemnon after a siege of 10 years.*

36.1 MORPHOLOGY

Conjugate ἐπείκω ("be seemly, be fitting") in the perfect active indicative.

36.2 GREEK TO ENGLISH

1   ἐπέοικεν Ἀχαιοὺς γέρα παλίλλογα βασιλῆι ἐπαγείρειν;

2   νῦν μὲν Ἀγαμέμνων προήσει Χρυσηίδα κούρην ἑλικώπιδα θεῷ ἑκηβόλῳ, ὕστερον δ᾽ Ἀχαιοὶ τὸν ἀποτίσουσιν.

3   δώσει Ζεὺς Ἀχαιοῖσίν ποθι ἐξαλαπάξαι Τροίην πόλιν ἐυτείχεον.

4   Ἀχαιοὶ προέφασαν Ἀχιλῆα ποδάρκεα.

5   ἀγαθὸς μέν ἐστι θεοείκελος Ἀχιλλεύς, κλέπτει δὲ νόῳ καὶ ἐθέλει παρελθεῖν Ἀγαμέμνονα ἄνακτα ἀνδρῶν.

36.3 *ILIAD* 1.126–132

Scan and translate the following.

λαοὺς δ᾽ οὐκ ἐπέοικε παλίλλογα ταῦτ᾽ ἐπαγείρειν.

ἀλλὰ σὺ μὲν νῦν τῆνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ

τριπλῇ τετραπλῇ τ᾽ ἀποτείσομεν, αἴ κέ ποθι Ζεὺς

δῷσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.”

   τὸν δ᾽ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·   **130**

“μὴ δ᾽ οὕτως ἀγαθός περ ἐὼν, θεοείκελ᾽ Ἀχιλλεῦ,

κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.

<div align="center">NOTES</div>

♦ Line 126: **λαοὺς...ἐπαγείρειν** = "(for) the people to collect" (λαοὺς serves as the accusative subject of the infinitive ἐπαγείρειν). **ταῦτ᾽** = ταῦτα.

♦ Line 127: **πρόες**: second-person singular aorist imperative (from προΐημι).

♦ Line 128: **τριπλῇ τετραπλῇ τ᾽**: "threefold and fourfold."

♦ Line 129: **δῷσι** = δῷ = "he may grant."

♦ Line 130: **κρείων** = "ruling"—i.e., "the ruler."

♦ Line 131: **μὴ** = "don't" (read with κλέπτε in line 132). **δ᾽ οὕτως** = δὴ οὕτως. **ἐὼν** = "being" (present nominative participle of εἰμί).

♦ Line 132: **νόῳ** = "with your mind" (dative of means).

36.4 English to Greek

1 What the Achaeans sacked from the well-walled cities had been divided, and Agamemnon was not willing to gather this together again from the people.

2 If Agamemnon will give up his prize of honor to the gods, the Achaeans will recompense him threefold and fourfold, if ever the gods who have Olympian homes should grant to them to sack utterly the well-walled city of Priam.

3 The Achaeans answered the ruling Agamemnon and said, "Divine son of Atreus, do not be stealthy in mind, for it is not fitting for a very mighty king to outwit the people and persuade them evilly."

36.5 Koine Practice

Matthew 7:7–8

7 αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. **8** πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται.

Koine Vocabulary

ἀνοίγνυμι (also **ἀνοίγω** or **ἀνοιγνύω), ἀνοίξω, ἀνέῳξα, ἀνέῳχα, ἀνέῳγμαι, ἀνεῴχθην**: open up.

εὑρίσκω, εὑρήσω, εὗρον, εὕρηκα, ηὕρημαι, ηὑρέθην: find.

ζητέω, ζητήσω, ἐζήτησα, ἐζήτηκα, ἐζήτημαι, ἐζητήθην: search after, inquire into, examine.

κρούω, κρούσω, ἔκρουσα, κέκρουκα, κέκρουμαι, ἐκρούσθην: strike, smite, tap, knock.

λαμβάνω, λήψομαι, ἔλαβον: take.

LESSON 1 KEY

1.1 EXERCISES

1 To draw Greek letters, reproduce their printed forms as closely as you can. If you would like some additional instruction, google "how to draw Greek letters," and you will find step-by-step instructions, images, and even instructive videos.

2 Check your work against the alphabet chart in Lesson 1.

3

Greek Word	Latin Transcription	Approximate English Pronunciation
Ἀχιλλεύς	Akhilleus	ah-khee-LYOOS (*better*: ah-khee-LŎS)
οὐλόμενος	oulomenos	oo-LŎ-meh-nŏs
ὅς	hos	hŏs
μυρίος	murios	mee-REE-ŏs (*better*: mü-REE-ŏs)
Ἀχαιός	Akhaios	ah-khai-ŎS
ἄλγος	algos	AHL-gŏs
τίθημι	tithemi	TEE-thay-mee
πολλός	pollos	pŏl-LŎS
δέ	de	deh
ἴφθιμος	iphthimos	EEF-thee-mŏs
ψυχή	psukhe	psee-KHAY (*better*: psü-KHAY)
Ἄις	Ais	AH-ees
προϊάπτω	proiapto	prŏ-ee-AHP-tō
ἥρως	heros	HAY-rōs
αὐτός	autos	ow-TŌS
ἑλώριον	helorion	heh-LŌ-ree-ŏn

τεύχω	teukho	TYOO-khō (*better*: TÖ-khō)
κύων	kuon	KEE-ŏn (*better*: KÜ-ŏn)
οἰωνός	oionos	oi-ō-NŎS
τέ	te	teh
δαίς	dais	dais (*sounds like "dice")*
Ζεύς	Zeus	dzyoos (*better*: dzöss)
τελείω	teleio	teh-LAY-ō
βουλή	boule	boo-LAY
λόγος	logos	LŎ-gŏs

LESSON 2 KEY

2.1 MORPHOLOGY

	Singular	*Plural*
Nom.	κλαγγή	κλαγγαί
Gen.	κλαγγῆς	κλαγγάων
Dat.	κλαγγῇ	κλαγγῇσι, κλαγγῇς
Acc.	κλαγγήν	κλαγγάς

2.2 GREEK TO ENGLISH

1   βουλαὶ καλαὶ καὶ κακαί.

> boo-LAI kah-LAI kai ka-KAI.
> The[54] plans are[55] good and bad.[56]

2   τίς ἔχει βουλὴν καλήν;

> tees EH-khay boo-LAYN kah-LAYN?
> Who has the good plan?

3   τί ἔχουσιν;

> tee EH-khoo-seen?
> What do they have?

---

54 Homeric Greek, as a rule, does not use "a," "an," or "the." We may supply the indefinite and definite articles when translating.

55 Greek can, and regularly does, omit the verb "to be." We may supply it.

56 Alternative translations include "noble and evil," "brave and cowardly," "beautiful and ugly," etc.

4   καλαὶ βουλαὶ ἦσαν φίλαι.

kah-LAI boo-LAI AY-sahn FEE-lai.
The good plans were dear (i.e., well-liked).

5   τίς ἦν καλή;

tees ayn kah-LAY?
Who was beautiful?

6   δεινὴ κλαγγὴ ἦν ἐν Χρύσῃ καλῇ.

day-NAY klahng-GAY ayn en KHREE-say[57] kah-LAY.
A terrible uproar was in beautiful Chrysa. *Better*: There was a terrible
uproar in beautiful Chrysa.

7   ἔχουσι βουλὰς καλὰς καὶ φίλας.

EH-khoo-see boo-LAHSS[58] kah-LAHSS kai FEE-lahss.
They have good and dear (i.e., well-liked) plans.

8   τί ἦν κλαγγὴ δεινὴ ἐν Χρύσῃ καλῇ;

tee ayn klahng-GAY day-NAY en KHREE-say[59] kah-LAY?
What was the terrible uproar in beautiful Chrysa?

9   κακῆς βουλῆς.

kah-KAYSS boo-LAYSS.
Of the evil plan. (*genitive singular*)

10   κακῆς βουλῆς.

---

57 *Better:* KHRÜ-say.

58 We use a double "s" so that you will not be tempted to pronounce the final "s" as "z."

59 *Better:* KHRÜ-say.

kah-KAYSS boo-LAYSS.
To or for the evil plans. (*dative plural*)

11 κακάων βουλάων.

kah-KAH-ōhn boo-LAH-ōhn.
Of the evil plans. (*genitive plural*)

12 κακὴ βουλὴ, κακῇ βουλῇ, κακὴν βουλήν, κακὰς βουλάς.

kah-KAY boo-LAY, kah-KAY boo-LAY, kah-KAYN boo-LAYN,
kah-KAHSS boo-LAHSS.
The evil plan (*nominative singular*), to or for the evil plan (*dative
singular*), the evil plan (*accusative singular*), the evil plans
(*accusative plural*).

2.3 ENGLISH TO GREEK

1 καλάων καὶ κακάων βουλάων.

2 καλῇ βουλῇ.

3 τίς ἔχει βουλὴν κακήν;

4 δεινὴ κλαγγὴ ἦν ἐν Χρύσῃ καλῇ.

5 βουλὴ ἦν καλή;

6 βουλαὶ ἦσαν κακαί.

LESSON 3 KEY

3.1 EXERCISES

1 Check your work against the alphabet chart in Lesson 1.

2 Gospel of John 1:1

Approximate Phonetic Representation

Ἐν   ἀρχῇ   ἦν   ὁ   λόγος   καὶ   ὁ   λόγος   ἦν

en   ahr-KHAY   ayn   hŏh   LŎ-gŏs   kai   hŏ   LŎ-gŏs   ayn

πρὸς   τὸν   θεόν,   καὶ   θεὸς   ἦν   ὁ   λόγος.

prŏs   tŏn   theh-ŎN   kai   theh-ŎN   ayn   hŏ   LŎ-gŏs

Diacriticals

Ἐν	smooth breathing	πρὸς	grave accent
ἀρχῇ	smooth breathing, circumflex accent, iota subscript	τὸν	grave accent
ἦν	smooth breathing, circumflex accent	θεόν	acute accent (because it's followed by a comma)
ὁ	rough breathing	καὶ	grave accent
λόγος	acute accent	θεὸς	grave accent
καὶ	grave accent (because it's followed by another word with no intervening mark of punctuation)	ἦν	smooth breathing, circumflex accent
ὁ	rough breathing	ὁ	rough breathing
λόγος	acute accent	λόγος	acute accent
ἦν	smooth breathing, circumflex accent		

4.1 MORPHOLOGY

1

	Sing.	*Pl.*
Nom.	Κίλλα	Κίλλαι
Gen.	Κίλλης	Κιλλάων
Dat.	Κίλλῃ	Κίλλῃσι, Κίλλῃς
Acc.	Κίλλαν	Κίλλας

2

	Sing.	*Pl.*
Nom.	σκοτία	σκοτίαι
Gen.	σκοτίας	σκοτιάων
Dat.	σκοτίᾳ	σκοτίῃσι, σκοτίῃς
Acc.	σκοτίαν	σκοτίας

4.2 GREEK TO ENGLISH

1   Does the beautiful goddess have a good plan?

2   The beautiful goddesses are dear to the soul of the goddess of the terrible sea.

3   Cilla and Chrysa are beautiful and dear to the goddesses of the seas.

4   The beautiful goddess does not have an evil soul.

5   The goddess is beautiful, but she has an evil soul.

6   There is a terrible crashing from the sea.

7   Cilla and Chrysa were by the sea.

8   The goddesses of the sea are dear to many souls, for they are dear (i.e., well-loved).

9   The noble fatherland is dear to many noble souls.

10 She[60] was from an evil country.

11 There were many funeral pyres in the dear fatherland by the terrible sea.

12 Who does not have a beautiful soul?

4.3 ENGLISH TO GREEK

1 εἰσὶ βουλαὶ καλαὶ φίλαι ψυχῇσι (*or* ψυχῇς) θεάων;

2 ἔχουσι βουλὰς πολλάς, κακὰς δέ.

3 βουλαὶ φίλαι εἰσὶ ψυχῇ θεᾶς καλῆς, καλαὶ γάρ εἰσι.

4 θεὰ καλὴ θαλάσσης οὐκ ἦν ἐν Κίλλῃ.

5 εἰσὶ πυραὶ πολλαὶ ἐπὶ θαλάσσῃ ἐν φίλῃ πάτρῃ.

6 τίς ἦν ἐν Κίλλῃ ἐπὶ θαλάσσῃ;

4.4 KOINE PRACTICE

1 Does the beautiful goddess have the noble plan?

2 The terrible uproar is from the sea.

3 The beautiful goddesses are dear to the soul of the goddess of the terrible sea.

---

60 We could also have used "he" or "it" as a subject.

5.1 MORPHOLOGY

φαίνω: I appear, I am appearing, I do appear, am I appearing?, do I appear?

φαίνεις: you (*sing.*) appear, *etc.*

φαίνει: he, she, *or* it appears, *etc.*

φαίνομεν: we appear, *etc.*

φαίνετε: you (*pl.*) appear, *etc.*

φαίνουσι (*or* φαίνουσιν[61]): they appear, *etc.*

5.2 GREEK TO ENGLISH

1 We sing (about) the plans of many godesses.

2 The terrible roar of the evil sea does not please the soul of the goddess.

3 Who dishonors the beautiful goddesses?

4 We do not dishonor the fatherland, for it is beloved.

5 They go from Cilla to Chrysa.

6 They burn many funeral pyres in Chrysa by the sea.

7 We have many and noble plans.

---

61 A "nu-movable" may be added to many endings at the end of a sentence or before another word beginning with a vowel. Compare the indefinite article in "*a* car" to "*an* apple."

8   Are you burning funeral pyres in the fatherland?

9   You release (*or* loosen, loose, set free, *etc*.), we release, they release, y'all release, I release.

10   We destroy many evil (*or* many and evil) souls in the beloved fatherland.

11   Who sends the goddesses to Chrysa?

12   You (*pl*.) accomplish the noble plans (*acc*.) for the beloved fatherland (*dat*.).

13   We accomplish the plan of the beloved goddess.

14   We build a funeral pyre.

15   What are you (*pl*.) carrying?, What are they carrying? (*or* What do you carry?, What do they carry?)

5.3 ENGLISH TO GREEK

1   τίς ἀείδει βουλὰς κακὰς θεάων καλάων;

2   κλαγγὴ θαλάσσης ἁνδάνει ψυχῇ θεᾶς ἐν Κίλλῃ.

3   οὐκ ἀτιμάζομεν θεὰς πάτρης φίλης.

4   βαίνετε (*or* βαίνεις) ἐκ Χρύσης (*gen*.) εἰς Κίλλαν (*acc*.);

5   θεαὶ βαίνουσιν[62] ἐκ θαλάσσης εἰς Κίλλαν.

6   καίουσι πυρὰς ἐν πάτρῃ.

7   ἔχουσι βουλὰς πολλὰς καὶ καλάς.

---

62 A "nu-movable" may be added to many endings at the end of a line or before another word beginning with a vowel.

8   παύομεν, παύεις/παύετε, παύουσι(ν), παύει.

9   θεὰ ὀλέκει ψυχὰς πολλὰς καὶ κακάς.

10   πέμπομεν θεὰς εἰς πάτρην φίλην.

11   τελείουσι βουλὴν πάτρης.

12   τεύχει πυρήν.

13   τί φέρει;

5.4 Koine Practice

1   They build the funeral pyre.

2   The funeral pyre appears noble in the darkness.

3   The goddess teaches the girl by the sea the glory of the funeral pyre.

LESSON 6 KEY

6.1 MORPHOLOGY

1

	Sing.	*Pl.*
Nom.	θεὸς φίλος	θεοὶ φίλοι
Gen.	θεοῦ φίλου	θεῶν φίλων
Dat.	θεῷ φίλῳ	θεοῖσι φίλοισι, θεοῖς φίλοις
Acc.	θεὸν φίλον	θεοὺς φίλους

2

	Sing.	*Pl.*
Nom.	ἐλώριον καλόν	ἐλώρια καλά
Gen.	ἐλωρίου καλοῦ	ἐλωρίων καλῶν
Dat.	ἐλωρίῳ καλῷ	ἐλωρίοισι καλοῖσι, ἐλωρίοις καλοῖς
Acc.	ἐλώριον καλόν	ἐλώρια καλά

6.2 GREEK TO ENGLISH

1   The Achaeans (*nom.*) bring splendid ransoms (*acc.*) into the camp (*or* to the army).

2   We carry countless ransoms through the camp (army) of Achaeans.

3   The god makes many Achaeans (*acc. pl.*) plunder (*acc. pl.*) for birds (*dat. pl.*).

4   Were the Achaeans evil?

5   They were not evil, but noble. An evil disease destroys the noble people (army).

6   The Achaeans send countless ransoms to the fatherland.

7   The god goes into the camp (*acc.*), and he destroys the army of the Achaeans.

8   Who dishonors the beautiful gods?

9   Evil people dishonor the gods of the fatherland.

10   The god sends an evil plague through the camp of the Achaeans (*gen.*), for they do not accomplish the plan of the gods (*gen.*) of the fatherland (*gen.*).

11   He goes along the terrible sea and makes many funeral pyres through the camp of the Achaeans.

12   They have the countless ransoms of the Achaeans in the camp (*dat.*).

13   The plan of the army does not please the spirit (*dat.*) of the god (*gen.*).

14   The people of Cilla were (*lit.*, was) dear to the soul (*dat.*) of the goddess (*gen.*) of the sea (*gen.*).

15   We do not sing (about) the noble plans of the gods to the army, for it does not please the Achaeans (*dat.*) in their spirit (*dat.*).

6.3 ENGLISH TO GREEK

1   κλαγγὴ δεινὴ θαλάσσης ἁνδάνει θεᾷ θυμῷ.

2   φέρομεν πολλὰ ἄποινα ἀγλαὰ εἰς στρατὸν Ἀχαιῶν.

3   θεὸς οὐκ ὀλέκει λαὸν Ἀχαιῶν, οὐ γὰρ ἀτιμάζουσι θεοὺς πάτρης.

4   νούσος κακὴ τεύχει μυρίους Ἀχαιοὺς ἑλώρια πολλοῖσιν οἰωνοῖσιν.

5   λαὸς Ἀχαιῶν πέμπει ἀπερείσια καὶ ἀγλαὰ ἄποινα εἰς θεὰν[63] θαλάσσης ἐν Κίλλᾳ.

6   Ἀχαιοὶ βαίνουσιν ἐπὶ θάλασσαν καὶ ἀείδουσιν, κλαγγὴ δὲ οὐχ ἁνδάνει θεᾷ θυμῷ.

---

63 Rather than εἰς θεὰν, one could also have simply used the dative of goddess: θεᾷ.

6.4 KOINE PRACTICE

1 The glory of God pleases the man.

2 By the sea they teach the kingdom of God.

3 Do y'all see the evil man?

7.1 MORPHOLOGY

1

Present Tense Active Verb Endings

	Singular	*Plural*
1st	-ω	-ομεν
2nd	-εις	-ετε
3rd	-ει	-ουσι, -ουσιν

2

λείπω: I leave

	Singular	*Plural*
1st	λείπω: I leave, I am leaving, I do leave, do I leave?, am I leaving?	λείπομεν: we leave
2nd	λείπεις: you leave, *etc.*	λείπετε: y'all leave
3rd	λείπει: he, she, *or* it leaves, *etc.*	λείπουσι, λείπουσιν: they leave

3

First- and Second-Declension Adjective Endings

	F.	*M.*	*N.*	*F.*	*M.*	*N.*
		Singular			*Plural*	
Nom.	κακή	κακός	κακόν	κακαί	κακοί	κακά
Gen.	κακῆς	κακοῦ		κακάων	κακῶν	
Dat.	κακῇ	κακῷ		κακῇσι, κακῇς	κακοῖσι, κακοῖς	
Acc.	κακήν	κακόν		κακάς	κακούς	κακά

7.2 GREEK TO ENGLISH

1 We sing (about) the goddess of the terrible sea with much noise.[64]

2 They do not dishonor the gods.

3 The plans of the Achaeans do not please the beautiful goddess (*dat.*) in her spirit (*dat.*).

4 He goes from the camp of the Achaeans to Cilla, and he brings countless ransoms for the god.

5 An evil disease goes through the camp and makes many Achaeans plunder[65] for birds.

6 Both gods and goddesses destroy the army (people) of the Achaeans.

7 Who of the Achaeans[66] has an evil spirit?

8 Were (there) many goddesses in the sea?

9 He burns funeral pyres by the sea.

10 Y'all free the army of the Achaeans.

11 The fatherland is dear to the soul of countless Achaeans.

12 Who sends the army from Cilla to Chrysa?

---

64 The dative has many translations and uses. This use may be classified as a dative of "manner." How did we sing? With much noise.

65 Greek routinely uses the plural for "plunder" (here, neuter accusative plural). We do not do this in English— hence the singular translation.

66 The genitive is used here to indicate the collective source for the individual whose identity we seek. The individual is a "part" of the "whole," which consists of Achaeans. We call this use of the genitive the "partitive genitive." Greek: "who of the Achaeans?" or "which of the Achaeans?" We might more idiomatically render this in English as "which Achaean(s)?"

13   The plan is evil, but it pleases the goddess (*dat.*) in her heart (*dat.*).

14   What are y'all singing?

7.3 English to Greek

1   Ἀχαιοὶ ἀείδουσι θεὰν καλὴν θαλάσσης δεινῆς.

2   οὐκ ἀτιμάζομεν θεούς, φιλοὶ γάρ εἰσι ψυχῇσιν (θυμοῖσιν).

3   βουλαὶ στρατοῦ ἁνδάνουσι θεᾷ ψυχῇ καλῇ (θυμῷ καλῷ).

4   πολλοὶ Ἀχαιοὶ βαίνουσιν ἐκ στρατοῦ καὶ φέρουσιν ἀγλαὰ ἄποινα εἰς θεούς (*or* θεοῖσιν).[67]

5   νούσος κακὴ ὀλέκει λαὸν καὶ τεύχει στρατὸν ἑλώρια οἰωνοῖσιν ἀπερεισίοισιν.

6   οὐκ ἀείδομεν, οὐ γὰρ ἁνδάνει ψυχῇ (θυμῷ) θεᾶς.

7.4 Koine Practice

1   They bring the blind (man) to Jesus.

2   Jesus says that the blind (man) does not do wrong.

3   The man was blind, but now he sees.

---

67 The preposition plus the accusative (εἰς θεούς) highlights the physical movement of the ransoms from one point in space to another, whereas the dative (θεοῖσιν) would highlight the gods as the recipients of (as well as the beneficiaries of the action we perform on) the ransom.[20]

LESSON 8 KEY

8.1 MORPHOLOGY

	F.	M.	N.	F.	M.	N.
	Singular			*Plural*		
Nom.	κείνη	κεῖνος	κεῖνο	κεῖναι	κεῖνοι	κεῖνα
Gen.	κείνης	κείνου		κεινάων	κείνων	
Dat.	κείνη	κείνῳ		κείνῇσι, κείνῇς	κείνοῖσι, κείνοις	
Acc.	κείνην	κεῖνον	κεῖνο	κείνας	κείνους	κεῖνα

8.2 GREEK TO ENGLISH

1   The divine sharpshooter himself sings, but it does not please the other gods in their heart.

2   Those Achaeans dishonor these gods.

3   This sniper sends an evil disease through the camp of the Greeks and evilly destroys that army, because they dishonor him.

4   We do not dishonor these gods, who hold golden scepters.

5   Both this sniper and these other gods carry beautiful golden scepters.

6   Who makes these golden scepters for these gods of the sea?

7   The sniper himself sings the plans of the other gods to these Achaeans.

8 Are these Achaeans noble, who destroy this army and burn these funeral pyres?

9 This goddess of this terrible sea has this golden scepter.

10 In this fatherland (there) are these funeral pyres.

11 Who makes this army plunder for these birds?

8.3 ENGLISH TO GREEK

1 ἀείδει δῖος ἑκηβόλος αὐτὸς τὰς καλὰς βουλὰς θεῶν;

2 τί οὐκ ἁνδάνδει τοῖσιν ἄλλοισι θεοῖσι, οἳ ἐν θαλάσσῃ εἰσί;

3 κεῖνος Ἀχαιὸς ἀτιμάζει κείνους θεοὺς πάτρης, οἳ ἔχουσι τὰ χρύσεα σκῆπτρα.

4 ὁ ἑκηβόλος πέμπει πολλὰς νούσους κακὰς ἀνὰ κεῖνον στρατὸν Ἀχαιῶν καὶ ὀλέκει μυρίους λαοὺς, οὕνεκα τὸν ἀτιμάζουσιν.

5 τίς καίει κείνας πυρὰς Ἀχαιῶν ἐπὶ θαλάσσῃ δεινῇ;

6 ὁ ἑκήβολος τεύχει μυρίους Ἀχαιοὺς ἑλώρια οἰωνοῖσι, οὕνεκα ἀτιμάζουσι τὰς καλὰς θεὰς θαλάσσης.

8.4 KOINE PRACTICE

1 They bring him to Jesus.

2 Jesus himself says that that blind man does not sin.

3 That man was blind, but now he sees.

LESSON 9 KEY

9.1 MORPHOLOGY

	Singular		*Plural*
1st	ἔλειπον: I left, I was leaving, I used to leave		ἐλείπομεν: we left, *etc.*
2nd	ἔλειπες: you left, *etc.*		ἐλείπετε: y'all left, *etc.*
3rd	ἔλειπε: he, she, *or* it left, *etc.*		ἔλειπον: they left, *etc.*

9.2 GREEK TO ENGLISH

1 This sniper through (the gift of) prophecy tells the plans of these gods to the Argives.

2 These Olympian gods possessed houses on Olympus.

3 This sniper, beloved to Zeus, was making these Argives and Achaeans plunder for birds.

4 The Achaeans and Argives were performing evil deeds according to the plan of the goddess.

5 Clytemnestra, according to this desire (of hers), performed these terrible deeds.

6 Priam and the army of Priam were destroying many Argives.

7 Who tells (about) these evil deeds of yours[68] to Priam?

8 These deeds of mine are noble, because I was performing the plans of the gods and goddesses according to this (gift of) prophecy.

---

68 Literally, "these, your evil deeds."

9 We were sending these golden scepters into the house for Priam (*dat.*).[69]

10 Were you burning these funeral pyres with a terrible noise?

11 Was this plan not pleasing to the goddess of the sea in her spirit?

12 These goddesses sing these noble deeds of the gods, but the sniper goes elsewhere.

13 Priam possessed a splendid and beautiful house.

9.3 ENGLISH TO GREEK

1 τίς ἔφερε τὰ ἀπερείσια καὶ ἄγλαα ἄποινα εἰς οἶκον Πριάμῳ[70];

2 Ἀχαιοὶ Ἀργείοι τε ἔκαιον πολλὰς πυρὰς ἐν σῇ φίλῃ πάτρῃ.

3 Κλυταιμ(ν)ήστρη κακὴ ἦν καὶ ἔτευχε πολλὰ ἔργα κακά.

4 διὰ μαντοσύνην εἴρομεν πολλὰ ἔργα καλὰ θεῶν καὶ θεάων, οἳ οἴκους Ὀλυμπίους ἔχουσιν.

5 ἔργα ἐμὰ καλά εἰσι, σὰ δὲ κακά.

6 θεοὶ ἔπεμπον νούσον κακὴν ἀνὰ στρατὸν καὶ ὤλεκον πολλοὺς Ἀχαιούς, οὕνεκα ἑκηβόλον ἠτίμαζον.

7 οὐχ ἥνδανε Κλυταιμ(ν)ήστρῃ ψυχῇ κακῇ (θυμῷ κακῷ).

9.4 KOINE PRACTICE

1 And Jesus was speaking to his disciples (literally, "the disciples of himself").

2 Were you accomplishing God's work (literally, "the deeds of God")?

3 And Jesus (*nom.*) was greeting Martha (*acc.*).

---

69 Or: to the house "in reference to" Priam—i.e., "the house of Priam."

70 Πριάμῳ = dative of reference. A possessive genitive works, too: Πριάμου.

LESSON 10 KEY

10.1 MORPHOLOGY

1

λύω, λύσω, ἔλυσα: I set free

	First Aorist		Future	
	Singular	*Plural*	*Singular*	*Plural*
1st	ἔλυσα: I set free, I did set free	ἐλύσαμεν: we set free, *etc.*	λύσω: I shall set free	λύσομεν: we shall set free
2nd	ἔλυσας: you set free, *etc.*	ἐλύσατε: y'all set free, *etc.*	λύσεις: you will set free	λύσετε: y'all will set free
3rd	ἔλυσε: he, she, *or* it set free, *etc.*	ἔλυσαν: they set free, *etc.*	λύσει: he, she, *or* it will set free	λύσουσι: they will set free

2

λείπω, λείψω, ἔλιπον: I leave

	Imperfect		Second (or Strong) Aorist	
	Singular	*Plural*	*Singular*	*Plural*
1st	ἔλειπον: I was leaving, I used to leave, I left	ἐλείπομεν: we were leaving, *etc.*	ἔλιπον: I left	ἐλίπομεν: we left
2nd	ἔλειπες: you were leaving, *etc.*	ἐλείπετε: y'all were leaving, *etc.*	ἔλιπες: you left	ἐλίπετε: y'all left
3rd	ἔλειπε: he, she, *or* it was leaving, *etc.*	ἔλειπον: they were leaving, *etc.*	ἔλιπε: he, she, *or* it left	ἔλιπον: they left

10.2 Greek to English

1 Who was by far the best of the Danaans?

2 Great-hearted Priam ruled (over) Troy (Ilium).

3 The great-hearted Danaans will not again bring many animal sacrifices to Chrysa.

4 They did not persuade the sniper with (their) many beautiful animal sacrifices.

5 Shall we not love the gods, because they are beautiful?

6 The Danaans will bring about death for Priam in Troy (Ilium).

7 I loved the goddess of the sea, but it did not please the sniper in (his) heart.

8 We shall sing (about) and (we shall) persuade the gods.

9 By far the best (men[71]) in Troy said these (things[72]) to Priam, but he dishonored these (men[73]).

10 Priam sent this best army against the Argives.

11 The Danaans went again into Troy, but they did not persuade Priam.

12 We shall sing (about) the sniper, by far the best of the gods, because he led the Danaans into Troy.

---

71 The masculine nominative plural ending (-οι) tells us that more than one male spoke.

72 The neuter plural accusative ending (-α) tells us that they talked about more than one thing.

73 The masculine plural accusative ending (-ους) tells us that Priam dishonored more than one male.

10.3 ENGLISH TO GREEK

1 Ἀχαιοὶ μεγάθυμοι ἑκηβόλον οὐ πείσουσι ἑκατόμβησι καλῆσιν, ἀλλὰ θάνατον κακὸν λαῷ τεύξει.

2 ἄριστοι Ἀχαιῶν ἔβησε εἰς Ἴλιον, οὐ δὲ ἔπεισε θυμὸν (ψυχὴν) Πριάμου.

3 ἀείσομεν, οὕνεκα θεοὶ ἤγαγον λαὸν εἰς Ἴλιον.

4 νούσος κακὴ τεύχει μυρίους Ἀχαιοὺς ἑλώρια πολλοῖσιν οἰωνοῖσιν.

5 λαὸς Ἀχαιῶν πέμπει ἀπερείσια ἀγλαὰ ἄποινα θεᾷ θαλάσσης ἐν Κίλλᾳ.

6 Ἀχαιοὶ βαίνουσιν ἐπὶ θάλασσαν καὶ ἀείδουσιν, ἀλλὰ κλαγγὴ οὐχ ἁνδάνει θεᾷ θυμῷ (ψυχῇ).

7 νοῦσος λαὸν ὀλέκει, ἀτιμάζουσι[74] γὰρ θεὸν Χρύσης.

10.4 KOINE PRACTICE

1 Judas will greet Jesus.

2 Judas greeted Jesus.

3 And the disciples listened to Jesus.

---

74 If one conceives of "the people" as singular, one might also have written ἀτιμάζει.

11.1 MORPHOLOGY

1

First-Declension Masculine
Χρύσης, *masculine*: Chryses

	Singular	Plural
Nom.	Χρύσης	Χρύσαι
Gen.	Χρύσαο (Χρύσεω)	Χρυσάων
Dat.	Χρύσῃ	Χρύσῃσι
Acc.	Χρύσην	Χρύσας

2

ἔρχομαι, ἐλεύσομαι, ἦλθον: come, go

	Imperfect		Aorist	
	Singular	*Plural*	*Singular*	*Plural*
1st	ἐ + ερχ + ον = ἦρχον	ἤρχομεν	ἐ + ελθ + ον = ἦλθον	ἤλθομεν
2nd	ἦρχες	ἤρχετε	ἦλθες	ἤλθετε
3rd	ἦρχε	ἦρχον	ἦλθε	ἦλθον

11.2 Greek to English

1 The beautiful gods prepared an evil death for the divine son of Peleus, and he ascended the funeral pyre.

2 The sniper was destroying the army of the Achaeans, because the divine son of Atreus (*nom.*) dishonored Chryses.

3 I burned many animal sacrifices.

4 The sniper did not listen to the son of Atreus (*gen.*), because he dishonored Chryses.

5 Chryses (*nom.*) spoke among the Achaeans (*dat.*), but it did not please the son of Atreus (*dat.*) in his heart (*dat.*).

6 When the son of Atreus (*nom.*) addressed Chryses harshly, then he angered the sniper.

7 We released Chryses, because we cherished him.

8 Chryses brought countless shining ransoms (*neut. pl.*) for the son of Atreus (*dat.*).

9 We shall bring many ransoms and we shall free Chryses, because we cherished him (*acc.*), and he is dear (*nom.*) to the sniper (*dat.*).

10 Who brings the ransoms of Chryses (*gen.*) to the son of Atreus (*dat.*)?

11 The divine son of Peleus (*nom.*) angered the son of Atreus (*acc.*).

12 When we burned many beautiful animal sacrifices, then we persuaded the hearts of the gods.

13 Through (the gift of) prophecy, Chryses (*nom.*) told the plans of the gods to the son of Atreus (*dat.*) and the son of Peleus (*dat.*).

11.3 ENGLISH TO GREEK

1 Ἀχαιοὶ ἀνέβησαν εἰς Ἴλιον καὶ Πρίαμον καλὸν ὤλεκον.

2 κατεκήαμεν ἑκατόμβας πολλὰς θεοῖσιν Ὀλυμπίοισιν (θεοῖς Ὀλυμπίοις).

3 Χρύσης μετέειπεν Ἀχαιοῖσιν, ἀλλὰ Ἀτρεΐδης τοῦ οὐκ ἔκλυεν.

4 Ἀχαιοὶ προσέειπον Ἀτρεΐδην, ἀλλὰ Χρύσην οὐκ ἀπέλυσεν.

5 Ἀτρεΐδης οἴσει πολλὰ ἄποινα εἰς στρατὸν Ἀχαιῶν.

6 τίς πείσει θεοὺς ἑκατόμβησι καλῆσι (ἑκατόμβης καλῆς)?

11.4 KOINE PRACTICE

1 His disciples (literally, "the disciples of him") went down to the sea.

2 John taught his disciples (literally, "the disciples of him").

3 The Pharisees were saying to his disciples (literally, "the disciples of him"), "why (literally, "on account of what") does the teacher eat with the tax collectors and the sinners?"

LESSON 12 KEY

12.1 MORPHOLOGY

1 Check your work against the alphabet chart in Lesson 1.

2

	Singular	*Plural*
Nom.	ἡ θάλασσα	αἱ θάλασσαι
Gen.	τῆς θαλάσσης	τάων θαλασσάων
Dat.	τῇ θαλάσσῃ	τῇσι θαλάσσῃσι (τῆς θαλάσσῃς)
Acc.	τὴν θάλασσαν	τὰς θαλάσσας

3

	Singular	*Plural*
Nom.	ὁ θυμός	οἱ θυμοί
Gen.	τοῦ θυμοῦ	τῶν θυμῶν
Dat.	τῷ θυμῷ	τοῖσι θυμοῖσι (τοῖς θυμοῖς)
Acc.	τὸν θυμόν	τοὺς θυμούς

4

	Singular	*Plural*
Nom.	τὸ σκῆπτρον	τὰ σκῆπτρα
Gen.	τοῦ σκήπτρου	τῶν σκῆπτρων
Dat.	τῷ σκήπτρῳ	τοῖσι σκήπτροισι (τοῖς σκήπτροις)
Acc.	τὸ σκῆπτρον	τὰ σκῆπτρα

5

	Present	**Imperfect**	**Future**	**Aorist**
	Singular			
1ˢᵗ	καίω	ἔκαιον	καύσω	ἔκηα
2ⁿᵈ	καίεις	ἔκαιες	καύσεις	ἔκηας
3ʳᵈ	καίει	ἔκαιε	καύσει	ἔκηε
	Plural			
1ˢᵗ	καίομεν	ἐκαίομεν	καύσομεν	ἐκήαμεν
2ⁿᵈ	καίετε	ἐκαίετε	καύσετε	ἐκήατε
3ʳᵈ	καίουσι(ν)	ἔκαιον	καύσουσι(ν)	ἔκηαν

12.2 KOINE PRACTICE

1   And his disciples believed in him.

2   The disciples see the deeds which you do.

3   The other disciple came.

LESSON 13 KEY

13.1 MORPHOLOGY

1

	Sing.	*Pl.*
Nom.	κύων	κύνες
Gen.	κυνός[75]	κυνῶν
Dat.	κυνί	κύνεσσι (*or* κυσί)[76]
Acc.	κύνα	κύνας

2

	Sing.	*Pl.*
Nom.	φῶς	φῶτα
Gen.	φωτός	φωτῶν
Dat.	φωτί	φώτεσσι (*or* φωσί)
Acc.	φῶς	φῶτα

13.2 GREEK TO ENGLISH

1 The wrath of Achilles, the son of Peleus, was destructive, for it made countless pains for these Achaeans, and it hurled forth many mighty souls of heroes to Hades, and it made them plunder and a feast for dogs and for birds, and it accomplished the plan of Zeus.

2 The goddess sings the destructive wrath of Achilles, which made countless pains for the Achaeans.

3 The gods destroy this army, and they hurl forth many souls of heroes to Hades.

---

75 Third-declension nouns of two syllables accent the final syllable in the genitive and dative when that form has two syllables. Note that this rule does not apply in the nominative and accusative. Rather than worry about such rules, it is best to observe them and note them.

76 When the alternative ending -σι rather than the full ending -εσσι is applied, contractions tend to occur. Note also the difference in accent between the three-syllable and two-syllable forms, and see the previous note for the reason.

4 We shall make countless Achaeans plunder for dogs and a feast for these birds, because they dishonored Chryses.

5 Beautiful was the plan of Zeus.

13.3 Homer's *Iliad* 1.1–5

Sing, O goddess, the destructive wrath of Achilles, the son of Peleus, which caused countless sufferings for the Achaeans, and hurled forth to Hades many mighty souls of heroes, and made them plunder for dogs, and for birds a feast, and the plan of Zeus was accomplished.

13.4 English to Greek

1 ἴφθιμοι Ἀχαιοι ἀείδουσι μῆνιν οὐλομένην Ἀχιλῆος.

2 μῆνις Ἀχιλῆος ἔτευχε πολλὰ ἄλγεα Ἀχαιοῖσι, πολλὰς δὲ ἰφθίμους ψυχάς ἡρώων Ἄϊδι προΐαψε.

3 τεύξομεν στρατὸν Ἀχαιῶν ἑλώρια κύνεσσι καὶ δαῖτα οἰωνοῖσιν.

4 τεύχομεν βουλὴν θεᾶς.

13.5 Koine Practice

In him was life, and the life was the light of the human beings: and the light appears in the darkness, and the darkness did not comprehend it.

LESSON 14 KEY

14.1 SCANNING

1   Dactyl: ¯ ˘ ˘
      Spondee: ¯ ¯

2

1	2	3	4	5	6
¯ ˘ ˘	¯ ˘ ˘	¯ ˘ ˘	¯ ˘ ˘	¯ ˘ ˘	¯ ¯
¯ ¯	¯ ¯	¯ ¯	¯ ¯	¯ ¯	¯ ¯

14.2 SCANSION

¯ ˘ ˘| ¯ ˘ ˘| ¯ ¯|¯ ˘˘| ¯ ˘ ˘| ¯ ¯
Μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος

¯ ˘ ˘| ¯ ¯| ¯ ˘ ˘| ¯ ¯| ¯ ˘ ˘| ¯ ¯
οὐλομένην, ἣ μυρί’ Ἀχαιοῖς ἄλγε’ ἔθηκεν,

¯ ¯| ¯ ¯| ¯ ¯| ˘˘| ¯ ˘˘| ¯ ¯
πολλὰς δ’ ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν

¯ ¯| ¯| ¯ ˘ ˘| ˘˘| ¯ ˘ ˘| ¯ ¯
ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν

¯¯| ¯ ˘ ˘| ¯ ˘ ¯| ¯ ˘ ˘| ¯ ˘ ˘| ¯ ¯
οἰωνοῖσί τε δαῖτα, Διὸς δ’ ἐτελείετο βουλή,

14.3 KOINE PRACTICE

The dogs were licking at his wounds.

15.1 MORPHOLOGY

Third-Declension Practice

	Singular	*Plural*

παῖς, παιδός, *m./f.: child*

Nom.	παῖς	παῖδες
Gen.	παιδός	παιδῶν
Dat.	παιδί	παίδεσσι, παισί
Acc.	παῖδα	παῖδας

μήτηρ, μητέρος, *f.: mother*

Nom.	μήτηρ	μητέρες
Gen.	μητέρος	μητέρων
Dat.	μητέρι	μητράσι (the dative plural is irregular)
Acc.	μητέρα	μητέρας

μήτηρ, μητρός, *f.: mother*

Nom.	μήτηρ	μήτρες
Gen.	μητρός	μητρῶν
Dat.	μητρί	μητράσι (the dative plural is irregular)
Acc.	μήτρα	μήτρας

15.2 GREEK TO ENGLISH

1 The goddess will sing the wrath of Achilles, from the time when indeed first Achilles and the son of Atreus, lord of men, quarreled and separated.

2   Which of the gods brought together both Achilles and the son of Atreus to fight in strife?

3   The son of Leto and of Zeus, the sniper, brought together these two in strife to fight, for the king, the son of Atreus, angered him (τὸν = literally, "this one"), and he (ὁ = literally, "this one") stirred up an evil plague through the camp of the Achaeans, and he (ὁ) was destroying the people.

15.3 Homer's *Iliad* 1.6–10

‒ ‒ | ‒ ‒ | ‒ ˘ ˘ | ‒ ‒ | ‒ ˘ ˘ | ‒ ‒
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
from when indeed first (the two) stood apart quarreling

‒ ˘˘ ‒ ˘ ‒ ‒ ‒ ‒ ‒ | ‒˘ ˘ | ‒ ‒
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.
(i.e.) both the son of Atreus, lord of men, and divine Achilles.

‒ ‒ | ‒˘ ˘ | ‒ ˘ ˘ | ‒ ˘ ˘ | ‒ ˘ ˘ | ‒ ‒
Τίς τ᾽ ἄρ᾽ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
And who then of the gods brought together the two of them (σφωε) in strife to fight?

‒ ‒ | ‒ ˘˘ | ‒˘ ˘ | ‒ ˘ ˘ | ‒˘ ˘ | ‒ ‒
Λητοῦς καὶ Διὸς υἱός· ὃ γὰρ βασιλῆϊ χολωθεὶς
Leto's and Zeus's son: for he (ὃ) angered by the king

‒ ˘ ˘ | ‒ ˘ ˘ | ‒ ˘ ˘ | ‒ ˘ ˘ | ‒ ˘ ˘ | ‒ ‒
νοῦσον ἀνὰ στρατὸν ὦρσε κακήν, ὀλέκοντο δὲ λαοί,   **10**
stirred up an evil plague through the camp, and the people were being destroyed,

15.4 ENGLISH TO GREEK

1 ἠείδομεν μῆνιν (*or* μήνια) οὐλομένην Ἀχιλῆος, ἐξ οὗ τὰ πρῶτα Ἀτρεΐδης ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεὺς ἤρισ(σ)αν (*aorist, 3ʳᵈ person plural*) καὶ διέστησαν (*aorist, third-person plural*). *Dual forms of verbs*: ἠριστάτην καὶ διεστήτην.

2 τίς θεῶν ξυνέηκε Ἀχαιοὺς καὶ λαὸν Πριάμου ἔριδι μάχεσθαι;

3 ξυνέηκε υἱὸς Λητόος καὶ Διὸς, ἑκηβόλος, σφώε ἔριδι μάχεσθαι;

4 Ἀτρεΐδης, βασιλεὺς Ἀχαιῶν, καὶ δῖος Ἀχιλλεὺς ἐχόλωσαν ἄνακτα, ἑκηβόλον, ὁ δὲ ὦρσε πολλὰς κακὰς νούσους ἀνὰ στρατὸν Ἀχαιῶν, ὤλεκε δὲ λαούς καλοὺς κακῶς.

15.5 KOINE PRACTICE

Literally: The one loving father or mother above me is not worthy of me: and the one loving son or daughter above me is not worthy of me.

Idiomatically: He who loves his father or mother more than me is unworthy of me, and he who loves his son or daughter more than me is unworthy of me.

Lesson 16 Key

16.1 Morphology

	Present		Future		Aorist	
	Sing.	*Pl.*	*Sing.*	*Pl.*	*Sing.*	*Pl.*
1st	ἔρχομαι	ἐρχόμεθα	ἐλεύσομαι	ἐλευσόμεθα	ἦλθον	ἤλθομεν
2nd	ἔρχεαι (ἔρχῃ)	ἔρχεσθε	ἐλεύσεαι (ἐλεύσῃ)	ἐλεύσεσθε	ἦλθες	ἤλθετε
3rd	ἔρχεται	ἔρχονται	ἐλεύσεται	ἐλεύσονται	ἦλθε	ἦλθον

16.2 Greek to English

1   Apollo, the sniper, is enraged at the king, the son of Atreus, and he sends an evil plague through the camp of the Greeks, and the people are being destroyed, because the divine son of Atreus dishonored Chryses, the priest.

2   For Chryses, the priest of the sniper, goes to the swift ships of the Achaeans, and he brings countless ransoms of (for) his daughter, whom the son of Atreus holds in the camp.

3   And this priest holds garlands of the sniper Apollo in his hands along a golden scepter, and he begs all the Achaeans, but especially the two sons of Atreus, commanders of the people.

4   Apollo will be enraged at the king, and he will stir up an evil plague through the camp.

5   They will go to the swift ships of the Achaeans, and they will bring countless ransoms to (for) the king.

6   They are begging all the Achaeans.

7   The son of Atreus dishonored the priest, and he did not release the daughter.

16.3 *Iliad* 11–16

$$\bar{}\ \smile\ \smile\ |\ \bar{}\ \qquad \bar{}\ |\ \bar{}\ \ \ \bar{}|\bar{}\ \smile\ \smile\ |\ \bar{}\ \ \ \bar{}|\bar{}\ \ \bar{}$$
οὕνεκα τὸν Χρύσην ἠτίμασεν ἀρητῆρα
because the son of Atreus dishonored this Chryses, the priest:

$$\bar{}\ \ \ \smile\smile|\ \bar{}\ \ \ \smile\ \ \smile\ |\ \bar{}\ \ \ \smile\ \smile|\ \bar{}\smile\ \smile|\ \bar{}\ \bar{}$$
Ἀτρεΐδης· ὃ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
          for he came to the swift ships of the Achaeans

$$\bar{}\ \ \smile\ \smile|\bar{}\ \ \ \smile\ \ \smile\ |\bar{}\ \ \ \smile\ \ \smile|\bar{}\ \ \ \smile\ \smile\ |\bar{}\ \smile\ \smile\ |\ \bar{}\ \ \bar{}$$
λυσόμενός τε θύγατρα φέρων τ᾿ ἀπερείσι᾿ ἄποινα,
both in order to free his daughter and bearing countless ransoms,

$$\bar{}\ \ \smile\ \ \smile|\bar{}\ \ \ \bar{}\ \ |\ \bar{}\ \ \ \smile\ \smile|\bar{}\ \ \smile\ \smile\ |\bar{}\ \ \ \bar{}|\ \bar{}\ \ \bar{}$$
στέμματ᾿ ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
holding in his hands the garlands of the sniper Apollo

$$\bar{}\ \ \smile\ \ \smile|\ \bar{}\ \ \ \bar{}\ \ |\ \bar{}\ \ \ \smile\ \smile|\bar{}\ \ \ \bar{}\ \ |\bar{}\ \ \smile\ \smile|\ \bar{}\ \bar{}$$
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς,   **15**
along a golden scepter, and he was begging all the Achaeans

$$\bar{}\ \ \ \smile\smile|\bar{}\ \ \ \smile\ \smile\ |\bar{}\ \ \smile\ \ \smile|\bar{}\ \ \ \bar{}\ |\ \bar{}\ \ \smile\ \smile|\ \bar{}\bar{}$$
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·
but especially the two sons of Atreus, commanders of the people.

16.4 English to Greek

1   Χρύσης, ἀρητὴρ Ἀπόλλωνος, ἀτιμάζεται Ἀτρεΐδῃ.

2   Ἀχαιοὶ ἐλεύσονται ἐκ θοῶν νηῶν εἰς Ἴλιον καὶ λύσονται θυγατέρα (θύγατρα) φίλην ἀρητήρος.

3 οἴσομεν ἀπερείσια ἄποινα καὶ ἕξομεν ἐν χερσὶν (χείρεσσι) στέμματα Ἀπόλλωνος.

4 σκῆπτρον χρύσεον οὐκ ἔχομεν, λισσόμεθα δὲ Πρίαμον καὶ πάντας λαοὺς Ἰλίου.

5 Ἀτρεΐδα δύω, κοσμήτορε λαῶν, λίσσονται Πρίαμον, τοὺς δὲ ἀτιμάσει.

6 Ἀτρεΐδης, ἄναξ ἀνδρῶν, ἠτίμασεν ἀρητῆρα, οὐ δ' ἔλυσε θυγατέρα (θύγατρα).

16.5 Koine Practice

Literally: And she will give birth to a son, and you will call the name of him Jesus, for he will save the people of himself from the sins of themselves.

Idiomatically: And she will give birth to a son, and you will call his name Jesus, for he will save his people from their sins.

17.1 MORPHOLOGY

1

	Singular	Plural
1ˢᵗ	ἐδεξάμην	ἐδεξάμεθα
2ⁿᵈ	ἐδέξαο	ἐδέξασθε
3ʳᵈ	ἐδέξατο	ἐδέξαντο

2

Imperfect Middle/Passive versus Second Aorist Middle
ἰκνέομαι, ἵξομαι, ἱκόμην: arrive

	Imperfect (Stem: ἱκνε-)		Second Aorist (Stem: ἱκ-)	
	Singular	Plural	Singular	Plural
1ˢᵗ	ἱκνεόμην	ἱκνεόμεθα	ἱκόμην	ἱκόμεθα
2ⁿᵈ	ἱκνέεο	ἱκνέεσθε	ἵκεο	ἵκεσθε
3ʳᵈ	ἱκνέετο	ἱκνέοντο	ἵκετο	ἵκοντο

17.2 GREEK TO ENGLISH

1 The gods have Olympian houses, and they granted to the sons of Atreus and to the other well-greaved Achaeans to sack utterly the city of Priam, and then they arrived well (i.e., safely) home, because they freed the dear child of the priest.

2 The well-greaved Achaeans freed the dear daughter of the priest, and they received the shining ransoms, because they reverenced the sniper Apollo, the son of Zeus.

3   He reverences the sniper.

4   The son of Atreus did not receive (accept) the shining ransoms.

5   Chryses, the priest, gave many ransoms to the king, the son of Atreus.

6   All the gods and all the goddesses had Olympian houses.

7   The well-greaved Achaeans will sack utterly Priam's city, and they will arrive home safely.

8   The dear child of the priest was set free, and she arrived home safely.

17.3 *ILIAD* 1.17–21

$$\bar{}\ \smile\smile\,|\ \bar{}\ \smile\ \smile\,|\ \bar{}\ \bar{}\,|\ \bar{}\,|\ \bar{}\ \smile\ \smile\,|\ \bar{}\ \bar{}$$
"Ἀτρεῖδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
Both sons of Atreus and other well-greaved Achaeans,

$$\bar{}\ \bar{}\,|\ \bar{}\ \smile\smile\,|\ \bar{}\smile\ \smile\,|\ \bar{}\ \smile\smile\,|\ \bar{}\ \smile\ \smile\,|\ \bar{}\ \bar{}$$
ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ᾽ ἔχοντες
for you, on the one hand, may the gods possessing Olympian houses grant

$$\bar{}\ \bar{}\,|\ \bar{}\ \smile\smile\,|\bar{}\smile\ \smile\,|\bar{}\ \smile\smile\,|\ \bar{}\ \smile\ \smile\,|\bar{}\ \bar{}$$
ἐκπέρσαι Πριάμοιο πόλιν, ἐὺ δ᾽ οἴκαδ᾽ ἱκέσθαι·
to sack utterly Priam's city, and to return home safely:

$$\bar{}\ \smile\ \smile\,|\ \bar{}\ \bar{}\,|\ \bar{}\ \smile\ \smile\,|\bar{}\ \smile\ \smile\ |\ \bar{}\ \smile\ \smile\,|\bar{}\ \bar{}$$
παῖδα δ᾽ ἐμοὶ λῦσαί τε φίλην, τὰ δ᾽ ἄποινα δέχεσθαι,   **20**
for me (*or* for my benefit), on the other hand, [may the gods grant for you
   (*we must keep in mind who has the capacity to perform the desired
   action*)] to free my dear child, and [for you] to receive these ransoms,

$$\bar{}\ \smile\ \smile\,|\ \bar{}\ \smile\smile\,|\ \bar{}\ \smile\ \smile\,|\ \bar{}\ \smile\ \smile\,|\ \bar{}\ \bar{}\,|\ \bar{}\ \bar{}$$
ἀζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα."
reverencing Zeus's son, the sniper Apollo.

Compare the following more idiomatic translation.

O sons of Atreus and other well-greaved Achaeans, on the one hand, for your benefit, may the gods who possess Olympian homes grant that you sack Priam's city and return home safely; for my benefit, on the other hand, [may the gods grant that you] free my dear child, and receive these ransoms, inasmuch as you reverence Apollo, the sniper, Zeus's son.

17.4 ENGLISH TO GREEK

1 θεοὶ, οἳ Ὀλύμπια δώματα ἔχουσι (*or* Ὀλύμπια δώματα ἔχοντες), δώσουσι Ἀτρεΐδῃσι καὶ ἄλλοισι ἐϋκνημίδοισι Ἀχαιοῖσι ἐκπέρσαι Πριάμου πόλιν.

2 ὅτε πόλιν Πριάμου ἐξέπερσαν, τότε ἵκοντο ἐὺ οἴκαδε.

3 ἐδέξαντο ἀγλαὰ ἄποινα καὶ ἀπέλυσαν θυγατέρα (θύγατρα) φίλην ἀρητῆρος Χρύσεο.

4 ἑκηβόλον Ἀπόλλωνα, Λητόος καὶ Διὸς υἱὸν, ἅζομεν, θάνατον δὲ ἐφύγομεν.

5 ἀγλαὰ ἄποινα δέξονται Ἀτρεΐδαι;

6 παῖς ἀρητῆρος ἐλύσατο, ὅτε ἔδωκε πολλὰ ἀγλαὰ ἄποινα, ἃ Ἀτρεΐδαι δύω ἐδέξαντο (*or in the dual*: Ἀτρεΐδα ἐδεξάσθην).

17.5 KOINE PRACTICE

Literally: And all bore witness to him, and they were amazed at the words of outward beauty, the ones proceeding from the mouth of him, and they said, "Is this one not the son of Joseph?"

Idiomatically: And all saw him and were amazed at the words of grace proceeding from his mouth, and they said, "Is this not Joseph's son?"

LESSON 18 KEY

18.1 MORPHOLOGY

	Singular	*Plural*

Present Active

1st	θνήσκω: I die, I am dying, I do die	θνήσκομεν
2nd	θνήσκεις	θνήσκετε
3rd	θνήσκει	θνήσκουσι

Imperfect Active

1st	ἔθνησκον: I was dying	ἐθνήσκομεν
2nd	ἔθνησκες	ἐθνήσκετε
3rd	ἔθνησκε	ἔθνησκον

Future Active
(deponent, so middle/passive; also asigmatic)

1st	θανέομαι: I shall die	θανεόμεθα
2nd	θανέεαι	θανέεσθε
3rd	θανέεται	θανέονται

NB: In Koine, these forms contract, yielding the following.

	Singular	*Plural*

1st	θανοῦμαι: I shall die	θανούμεθα
2nd	θανῇ	θανεῖσθε
3rd	θανεῖται	θανοῦνται

How would the student of earlier Homeric Greek forms be able to interpret these later Koine forms? From the principal parts of θνῄσκω. The future tense remains middle in form, and the personal endings remain recognizable, despite the contraction of vowels that took place over the centuries between the base of the verb and the personal endings.

	Singular	*Plural*

(Second) Aorist Active

	Singular	Plural
1st	ἔθανον: I died	ἐθάνομεν
2nd	ἔθανες	ἐθάνετε
3rd	ἔθανε	ἔθανον

Perfect Active

	Singular	Plural
1st	τέθνηκα: I have died	τεθνήκαμεν
2nd	τέθνηκας	τεθνήκατε
3rd	τέθνηκε	τεθνήκασι

Pluperfect Active

	Singular	Plural
1st	ἐτεθνήκη: I had died	ἐτεθνήκεμεν
2nd	ἐτεθνήκης	ἐτεθνήκετε
3rd	ἐτεθνήκη	ἐτεθνήκεσαν

18.2 GREEK TO ENGLISH

1   The son of Atreus has not released the priest's beloved child.

2   We have gone out of the assembly.

3   The old man burned for lord Apollo many thigh pieces of bulls and goats.

4   Old age held ("gripped, oppressed") the priest.

5 Old age did not arrive for the king, the son of Atreus, but he died evilly in his house in Argos, because Clytemnestra destroyed him.

6 Swift-footed (literally, "as to his feet swift") Achilles has died in Troy.

7 This old man has fled to this assembly.

18.3 ENGLISH TO GREEK

1 λελύκαμεν θύγατρα (θυγατέρα) φίλην ἱερῆος, οὕνεκα ἅζομεν ἑκηβόλον Ἀπόλλωνα.

2 πάντες Ἀχαιοὶ βεβήκασιν ἐξ ἀγορῆς ἐπὶ νῆας θοάς.

3 κατέκηε ἱερεὺς πολλὰ μηρία ταύρων καὶ αἰγῶν θεοῖσι, οἳ Ὀλύμπια δώματα εἶχον (*imperfect*).

4 ἐκεῖνος γέρων τέθνηκε ἐν οἴκῳ ἡμετέρῳ.

5 πόδας ὠκὺς Ἀχιλλεὺς βέβηκεν.

6 γέρων οὐ πέποιθε θυμὸν Ἀτρεΐδαο.

7 Ἀπόλλων ἐπεφιλήκη θεὰν καλὴν θαλάσσης.

8 φεύξομεν πόδεσσι (ποσί) θοοῖσι εἰς πόλιν Πριάμου;

18.4 KOINE PRACTICE

Literally: Joseph entered toward the Pilate, and he begged for the body of the Jesus. But the Pilate was amazed, if already he has died.

Idiomatically: Joseph went to Pilate, and he begged for the body of Jesus. But Pilate was amazed that he was already dead.

19.1 MORPHOLOGY

1

Infinitive	Translation
δηθύνειν	to loiter
αἰδεῖσθαι	to reverence
ἰέναι	to go (*irregular present*)
ἴμεναι	to go (*alternative Homeric form*)
ἐπευφημέειν	to shout assent (*present*)
ἐπευφημῆσαι	to shout assent (*aorist*)
επευφημήσειν	to be about to shout assent (*future*)
τέλλειν	to command
τέλλεσθαι	to be commanded, to command for oneself
κιχάνειν	to find (*present active*)
κιχάνεσθαι	to find for oneself, to be found (*present middle/passive*)
κιχήσεσθαι	to be about to find (*future semi-deponent*)
κιχήσασθαι	to find (*aorist semi-deponent*)
μάχεσθαι	to fight
ἐκπέρθειν	to sack utterly (*present*)
ἐκπέρσειν	to be about to sack utterly (*future*)
ἐκπέρσαι	to sack utterly (*aorist*)
ἐκπέρσασθαι	to be sacked utterly, to sack utterly for oneself (*aorist*)
ἱκέσθαι	to arrive
δέχεσθαι	to receive (*present*)
δέξασθαι	to receive (*aorist*)
ἅζεσθαι	to reverence

Infinitive	Present Translation	Aorist Translation
to reverence	ἅζεσθαι	n/a
to fight	μάχεσθαι	n/a
to loiter	δηθύνειν	n/a
to send	πέμπειν	πέμψαι
to have sent	πεπομφέναι (*perfect*)	n/a
to shout assent	ἐπευφημέειν	ἐπευφημῆσαι
to come upon	κιχάνειν	κιχήσασθαι
to command	τέλλειν	τειλῆσαι
to sack utterly	ἐκπέρθειν	ἐκπέρσαι
to be sacked utterly	ἐκπέρθεσθαι	ἐκπέρσασθαι
to accept	δέχεσθαι	δέξασθαι

19.2 Greek to English

1 When the old man was begging all the Achaeans and especially the two sons of Atreus, on the one hand, all the other Achaeans said to reverence (i.e., spoke in favor of reverencing) this priest and to receive the shining ransoms, but it did not please the son of Atreus, Agamemnon, in his heart, but he sends the old man away evilly, and he enjoined a harsh command. (Three adversative conjunctions—ἀλλ᾿..., ἀλλ᾿..., δὲ—provide the answer to the μέν of the second clause.)

2 Agamemnon will not find the old man by the hollow ships, for he does not linger in the camp of the Achaeans.

19.3 *Iliad* 1.22–27

$$\overline{} \quad \overline{} \mid \overline{} \quad \overline{} \mid \overline{} \ \smallsmile \smallsmile \mid \overline{} \quad \overline{} \mid \overline{} \ \smallsmile \smallsmile \mid \overline{} \ \overline{}$$

ἔνθ᾿ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ

Then, on the one hand, all the other Achaeans shouted assent

‾ ‾ | ‾ ‿‿ | ‾ ‿ ‿ | ‾ ‿‿ | ‾ ‿ ‿ | ‾ ‾

αἰδεῖσθαί θ᾽ ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·

both to reverence the priest and to accept the shining ransoms

‾ ‾ | ‾ ‿‿ | ‾ ‿ ‿ | ‾ ‿ ‿ | ‾ ‿ ‿ | ‾ ‾

ἀλλ᾽ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,

but it did not please the son of Atreus, Agmemnon, in his heart,

‾ ‿ ‿ | ‾ ‾ | ‾ ‿ ‿ | ‾ ‿ ‿ | ‾ ‿ ‿ | ‾ ‾

ἀλλὰ κακῶς ἀφίει, κρατερὸν δ᾽ ἐπὶ μῦθον ἔτελλεν·   **25**

but evilly he sends (him) away, and additionally (ἐπὶ) he enjoined a
  harsh command:

‾ ‿ ‿ | ‾ ‾ | ‾ ‿ ‿ | ‾ ‿ ‿ | ‾ ‿ ‿ | ‾ ‾

"μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω

May I not find you, old man, by the hollow ships,

‾ ‾ | ‾ ‾ | ‾ ‾ | ‾ ‿ ‿ | ‾ ‿ ‿ | ‾ ‾

ἢ νῦν δηθύνοντ᾽ ἢ ὕστερον αὖτις ἰόντα,

either now lingering or later going back again,

19.4 ENGLISH TO GREEK

1 ἄλλοι πάντες Ἀχαιοὶ οὐκ ἐπευφημήσουσι αἰδεῖσθαὶ ἱερῆα καὶ δέχεσθαι ἀγλαὰ
ἄποινα.

2 ἐπευφημήσαμεν λῦσαι παῖδα φίλην ἱερῆος.

3 λῦσαι θύγατρα ἐκείνου γέροντος οὐχ ἥνδανε Ἀγαμέμνονι θυμῷ.

4 βασιλεὺς ἐκείνον γέροντα κακῶς ἀφῆκεν, ἐπὶ δὲ μῦθον κρατερὸν ἔτελλεν.

5 παρὰ νηυσὶ κοίλῃσι Ἀγαμέμνων γέροντα οὐκ ἐκιχήσατο, οὐ γὰρ ἐδήθυνεν.

19.5 KOINE PRACTICE

Literally: And after the uproar was stopped (or even more literally, after the to have been stopped uproar), the Paul went out to travel to Macedonia.

Idiomatically: And after the cessation of the uproar, Paul departed to travel to Macedonia.

King James Version: And after the uproar was ceased, Paul…departed for to go into Macedonia.

Note that Koine uses the definite article in the neuter with the infinitive: τὸ παύσασθαι. This construction, which allows a verbal idea to be used as an abstract noun, is called the articular infinitive. To make sense in English, we must frequently turn the phrase back into a verb.

LESSON 20 KEY

20.1 MORPHOLOGY

1 ἐριθίζοντες

2 ἐριθισάσης

3 ἐρίζοντος

4 ἐρίσαντι

5 φέροντας

6 ἐνείκαντα

7 ἐχούσας

8 ἐκπερθόντεσσι, ἐκπερθοῦσι

9 ἐκπερσάσῃσι, ἐκπερσάσῃς

10 χραισμεόντων

11 χραισμήσας

12 ἀντιάουσα

13 ἀντιάσαντα

14 ἰόντας

15 δηθύνουσαι

20.2 GREEK TO ENGLISH

1   The scepter and garland of the god will not help the old man, for he will die by the ships either now lingering or later going back again.

2   He will not release the dear daughter, but old age will first come upon her (μιν) in the house of Agamemnon in Argos far from the fatherland of the old man.

3   And there she shares the bed of Agamemnon and plies the loom.

4   Having vexed Agamemnon, the old man will not return safer (i.e., "safely").

5   Both the son of Atreus, lord of men, and divine Achilles, having quarreled (*dual*), separated (*dual*).

6   The old man went to the swift ships of the Achaeans, bearing countless ransoms and holding the garlands of the sniper Apollo in his hands.

7   The gods possessing Olympian houses will grant to the Achaeans to sack utterly Priam's city and to return home safely.

20.3 ILIAD 1.28–32

μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο·
Lest now for you the scepter and garland of the god do not help:

τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
but I will not free her: first old age too will come upon her

ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἄργεϊ τηλόθι πάτρης
in our house in Argos far from her fatherland

¯ ‿ ‿ | ¯ ‿ ‿ | ¯ ¯ ‿ ‿ | ¯ ‿ ‿ | ¯ ‿‿ | ¯ ¯
ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιόωσαν·
plying the loom and sharing my bed:

¯ ‿ ‿ | ¯ ¯ ‿ ‿ | ¯ ‿ ‿ | ¯ ‿ ‿ | ¯ ‿ ‿ | ¯ ¯
ἀλλ᾽ ἴθι μή μ᾽ ἐρέθιζε σαώτερος ὥς κε νέηαι.”
but, come, do not vex me so that you may perchance return safer
    (safely).

20.4 ENGLISH TO GREEK

1   σκῆπτρον καὶ στέμμα θεοῦ οὐ χραισμήσουσι τῷ γέροντι, δηθύνοντι παρὰ
    κοίλησι νηυσὶν Ἀχαιῶν ἢ ὕστερον αὖτις ἰόντι, τὸν γὰρ Ἀγαμέμνων ἐποιχήσεται
    καὶ ψύχην Ἀιδι πέμψει.

2   οὐ λύσει παῖδα φίλην, ἀλλὰ γῆρας ἔπεισί μιν ἐν οἴκῳ Ἀγαμέμνονος καὶ
    Κλυταιμνήστρης τηλόθι πάτρης.

20.5 KOINE PRACTICE

Literally: And having come into the household, they saw the little child with Mary,
the mother of him, and having fallen, they prostrated themselves before him, and
having opened the treasure boxes of themselves, they brought forth to him gifts,
gold and frankincense and myrrh.

Idiomatically: And entering among the family, they saw the infant with Mary, his
mother, and falling down, they worshipped him, and opening their lockboxes, they
offered him gifts, gold and frankincense and myrrh.

LESSON 21 KEY

21.1 MORPHOLOGY

ποιέω, ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, ἐποιήθην ("make")

Infinitives

Active

Present	ποιέειν: to make
Future	ποιήσειν: to be about to make
Aorist	ποιῆσαι: to have made, to make
Perfect	πεποιηκέναι: to have made

Middle/Passive

Present	ποιέεσθαι: to make for oneself / to be made
Future	ποιήσεσθαι: to be about to make for oneself / to be about to be made
Aorist	ποιήσασθαι: to have made for oneself, to make for oneself / to have been made, to be made
Perfect	πεποίησθαι: to have made for oneself / to have been made
Future Perfect	πεποιήσεσθαι: to be about to have made for oneself / to be about to have been made

Passive

Aorist	ποιηθῆναι: to have been made

Active Participles

Present	ποιέουσα, ποιέων, ποιέον: making
Future	ποιήσουσα, ποιήσων, ποιῆσον: going to make

Aorist	ποιήσασα, ποιήσας, ποιῆσαν: having made, making
Perfect	πεποιηκυῖα, πεποιηκώς, πεποιηκός: having made

Middle/Passive Participles

Present	ποιεομένη, ποιεόμενος, ποιεόμενον: making for oneself / being made
Future	ποιησομένη, ποιησόμενος, ποιησόμενον: going to make for oneself / going to be made
Aorist Middle	ποιησαμένη, ποιησάμενος, ποιησάμενον: having made for oneself, making for oneself / having been made, made
Perfect	πεποιημένη, πεποιημένος, πεποιημένον: having made for oneself / having been made
Future Perfect	πεποιησομένη, πεποιησόμενος, πεποιησόμενον: going to have made for oneself / going to have been made

21.2 GREEK TO ENGLISH

1 Agamemnon spoke in this way, but the old man, having feared, obeyed the harsh command, and, being silent, he went along the shore of the much-roaring sea, and then, going apart, the old man prayed many things (much) to lord Apollo, whom fair-haired Leto bore.

2 Lord Apollo listened to the priest praying, for he loved him.

3 The sniper god protects beloved Chrysa.

4 Literally: The wrath of Achilles having hurled forth many souls of heroes to Hades and having made them plunder for dogs and for birds a feast, the will of Zeus was accomplished.

Idiomatically: Inasmuch as the wrath of Achilles hurled forth many souls of heroes to Hades and made them plunder for dogs and for birds a feast, the will of Zeus was accomplished.

5 τευχόμενος: (the nominative masculine one) making for himself, being made.
τευξόμενος: (the nominative masculine one) going to make for himself, going

to be made. τευξάμενοι: (the nominative masculine ones) having made for themselves, having been made. μαχομένης: (of the genitive feminine singular one) fighting.

6 The old man came to the swift ships of the Achaeans in order to ransom (going to ransom) his daughter.

7 All the Achaeans will free the beloved child of the old man, reverencing (because they reverence) the son of Zeus, the sniper Apollo.

8 Old age will come upon her in the house of Agamemnon, and plying Clytemnestra's loom.

21.3 *Iliad* 1.33–37

Ὣς ἔφατ᾽, ἔδεισεν δ᾽ ὃ γέρων καὶ ἐπείθετο μύθῳ.
In this way he spoke, and this old man was afraid and he obeyed the
command.

βῆ δ᾽ ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
And he went, being silent, along the shore of the much-roaring sea.

πολλὰ δ᾽ ἔπειτ᾽ ἀπάνευθε κιὼν ἠρᾶθ᾽ ὃ γεραιὸς   **35**
And then, going apart, this old man prayed many things (much)

Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ·
to lord Apollo, whom fair-haired Leto bore:

"κλῦθί μευ ἀργυρότοξ᾽, ὃς Χρύσην ἀμφιβέβηκας
Listen to me, O Silver Bow, (you) who have protected Chrysa

21.4 ENGLISH TO GREEK

1 ὣς ἔφατο Ἀγαμέμνων, γέρων δὲ δείσας ἐπείθετο μύθῳ κρατερῷ.

2 ἀκέοντες ἔβησαν παρὰ θῖνα πολυφλοίσβου θαλάσσης, ἔπειτα δὲ κιόντες ἀπάνευθεν ἠράοντο πολλὰ ἄνακτι Ἀπόλλωνι, τὸν (or ὃν) ἠύκομος Λητὼ Διὶ ἔτεκεν.

3 Ἀπόλλων ἀργυρότοξος ἔκλυε Ἀχαιῶν ἀραομένων, φίλοι γὰρ ἦσαν θυμῷ.

4 πολλοὶ γέροντες ἦλθον ἐκ Ἰλίου εἰς στρατὸν Ἀχαιῶν λυσόμενοι παῖδας φίλους.

5 Ἀχαιοὶ λύσουσι υἱοὺς ἱερῆος καὶ δέξονται ἀγλαὰ ἄποινα, ἁζόμενοι θεοὺς Ὀλύμπια δώματα ἔχοντας.

6 γῆρας ἔπεισι θύγατρας Πριάμου ἐποιχομένας ἱστὸν ἐν οἴκοισιν υἱῶν Ἀχαιῶν.

21.5 KOINE PRACTICE

Literally: And after the stopping of the uproar, having sent after and having summoned the disciples, the Paul, having embraced (them), departed to travel to Macedonia.

Idiomatically: After the uproar ceased, and after sending for, summoning, and embracing his disciples, Paul departed in order to travel to Macedonia.

Lesson 22 Key

22.1 Morphology

	Perfect Middle/Passive		Pluperfect Middle/Passive		Future Perfect Middle/Passive	
	Sing.	Pl.	Sing.	Pl.	Sing.	Pl.
1st	λέλυμαι	λελύμεθα	ἐλελύμην	ἐλελύμεθα	λελύσομαι	λελυσόμεθα
2nd	λέλυσαι	λέλυσθε	ἐλέλυσο	ἐλέλυσθε	λελύσεαι / λελύσῃ	λελύσεσθε
3rd	λέλυται	λέλυνται	ἐλέλυτο	ἐλέλυντο	λελύσεται	λελύσονται

22.2 Greek to English

1   Lord Apollo has protected Chrysa and sacred Cilla.

2   Smintheus rules with might over beloved Tenedos.

3   They roofed over for Smintheus a pleasing temple, and they burned fat thigh pieces of bulls and goats.

4   If ever the lord fulfills the desire for the priest, the Danaans will requite the tears of the old man by means of the missiles of the god.

22.3 *Iliad* 1.38–42

you who have protected Chrysa…

‾ ‾ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾
Κίλλάν τε ζαθέην Τενέδοιό τε ἶφι ἀνάσσεις,
and sacred Cilla, and over Tenedos with might you rule,

‾ ‾ | ‾ ˘ ˘ | ‾ ‾ | ‾ ˘ ˘ | ‾ ‾
Σμινθεῦ, εἴ ποτέ τοι χαρίεντ᾿ ἐπὶ νηὸν ἔρεψα,
O Mouse-God, if ever for you I roofed over a pleasing temple,

‾ ‾ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾
ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί᾿ ἔκηα   **40**
or if indeed ever for you I burned fat thigh pieces

‾ ‾ | ‾ ‾ | ‾ ˘ ˘ | ‾ ‾ ˘ ˘ | ‾ ‾
ταύρων ἠδ᾿ αἰγῶν, τὸδέ μοι κρήηνον ἐέλδωρ·
of bulls and goats, fulfill for me this desire:

‾ ‾ ‾ | ˘ ˘ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."
May the Danaans requite my tears by means of your arrows."

22.4 English to Greek

1   πάντες θεοὶ Ὀλύμπια δώματα ἔχοντες ἀμφιβαίνουσι Χρύσην ζαθέην καὶ
Κίλλαν.

2   Ἀπόλλων Σμινθεὺς Τενέδου ἶφι ἀνάξει.

3   ἠρέψαμεν πολλοὺς νηοὺς χαρίεντας θεοῖσιν Ὀλυμπίοισι κατεκήαμεν δὲ πίονα
μηρία ταύρων αἰγῶν τε.

4   εἴ ποτε κραιαίνομεν ἐέλδωρ θεοῦ, Δαναοὺς κακοὺς ὀλέσσει βέλεσσιν.

5   Ἀγαμέμνων τίσει δάκρυα γέροντος.

22.5 Koine Practice

Literally: Each male setting free the woman of himself and marrying another female commits adultery, and the male marrying (a female) having been set free from a man commits adultery.

Idiomatically: Every man who divorces his wife and marries another woman commits adultery, and he who marries a woman who has been divorced by her husband commits adultery.

LESSON 23 KEY

23.1 MORPHOLOGY

	Present Active Subjunctive		*Aorist Middle/Passive Subjunctive*	
	Sing.	*Pl.*	*Sing.*	*Pl.*
1ˢᵗ	λύω	λύωμεν	λύσωμαι	λυσώμεθα
2ⁿᵈ	λύῃς	λύητε	λύσηαι / λύσῃ	λύσησθε
3ʳᵈ	λύῃ	λύωσι	λύσηται	λύσωνται

23.2 GREEK TO ENGLISH

1. This old man was praying many things (*or* prayed much), and Phoebus Apollo listened to him.

2. And the gods hearkened unto the praying Achaeans (*or* the Greeks who were praying).

3. All the gods came down the peaks of Olympus, being angry in respect to their heart (i.e., in heart).

4. They have bows and quivers closed at both ends on their shoulders.

5. The arrows shriek upon the shoulders of angry Apollo (*or* Apollo being angry).

6. The raging god was going like unto night down from the peaks of Olympus.

7. May I not find you by the hollow ships, lest now the scepter not help you.

8. Having vexed Agamemnon, may the old man not return safely.

9. May you perchance return safely.

23.3 *Iliad* 1.43–47

   ⁻ ˘ ˘ | ⁻ ˘ ˘ | ⁻ | ⁻ ˘ ˘ | ⁻ ˘ ˘ | ⁻ ⁻
Ὣς ἔφατ᾽ εὐχόμενος, τοῦ δ᾽ ἔκλυε Φοῖβος Ἀπόλλων,
Praying, he was speaking in this way, and Phoebus Apollo heard him,

   ⁻ ˘ ˘ | ⁻ ⁻ | ⁻ ˘ ˘ | ⁻ ⁻ | ⁻ ˘ ˘ | ⁻ ⁻
βῆ δὲ κατ᾽ Οὐλύμποιο καρήνων χωόμενος κῆρ,
and he went down from Olympus's peaks, being angry as to his heart
   (in heart)

   ⁻   ⁻ | ⁻ ˘ ˘ | ⁻   ⁻ | ⁻ ˘ ˘ | ⁻ ˘ ˘ | ⁻ ⁻   **45**
τόξ᾽ ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην.
having a bow on his shoulders and a quiver closed at both ends.

   ⁻   ⁻ | ⁻   ˘ ˘ | ⁻ ˘ ˘ | ⁻ ⁻ | ⁻ ˘ ˘ | ⁻ ⁻
ἔκλαγξαν δ᾽ ἄρ᾽ ὀϊστοὶ ἐπ᾽ ὤμων χωομένοιο,
And the arrows shrieked upon the shoulders of the angry one,

   ⁻ ⁻ | ⁻ ⁻ | ⁻ ˘ ˘ | ⁻˘˘ | ⁻ ˘ ˘ | ⁻ ⁻
αὐτοῦ κινηθέντος· ὃ δ᾽ ἤϊε νυκτὶ ἐοικώς.
having himself been set in motion (i.e., bestirring himself): and he was
   going like unto night.

23.4 English to Greek

1 Ἀπόλλων Ἀχαιῶν εὐχομένων ἔκλυεν.

2 ἔβησαν θεοὶ κατὰ καρήνων Ὀλύμπου.

3 φέρωμεν τόξα καὶ φαρέτρας ὤμοισιν.

4 κλάζωσιν ὀιστοὶ ἐπὶ ὤμων θεῶν χωομένων.

5 μὴ παρὰ νηυσὶ κοίλῃσι παῖδας κιχήωμεν.

6 ὥς κε νέωνται σαώτεροι, Πριάμου πόλιν ἐκπέρσαντες.

23.5 KOINE PRACTICE

Literally: I shall give to you the keys of the kingdom of the skies, and that which (ὅ), if you bind (it) upon the earth, it will have been bound in the skies, and that which (ὅ), if you set (it) free upon the earth, it will have been freed in the skies.

Idiomatically: I shall give to you the keys of the kingdom of heaven, and that which you bind on earth will be bound in heaven, and that which you set free on earth will be set free in heaven.

LESSON 24 KEY

24.1 MORPHOLOGY

1

	Present		Aorist	
	Sing.	*Pl.*	*Sing.*	*Pl.*
2nd	βάλλε	βάλλετε	βάλε	βάλετε
3rd	βαλλέτω	βαλλόντων	βαλέτω	βαλόντων

2

	Present		Aorist	
	Sing.	*Pl.*	*Sing.*	*Pl.*
2nd	λύε	λύετε	λῦσον	λύσατε
3rd	λυέτω	λυόντων	λυσάτω	λυσάντων

24.2 GREEK TO ENGLISH

1   Going down from the peaks of Olympus, Apollo was sitting apart from the ships of the Achaeans, and he shot an arrow toward the camp.

2   And the shrieking of the silver bow was terrible.

3   Apollo has a silver bow.

4   The sniper attacks first the mules and flashing dogs.

5   The mules and flashing dogs are destroyed.

6   This god, firing biting arrows at them, was shooting (biting arrows at them).
Or: This god, firing, was shooting biting arrows at them.

7   And many crowded funeral pyres of corpses were being burned (were burning).

8   O goddess, sing the wrath of Achilles, the son of Peleus.

9   But come, do not vex me, so that you may return safer (more safely).

10   Listen to me, O Silver Bow!

11   Fulfill for me this desire!

24.3 *Iliad* 1.48–52

ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἕηκεν·
And he was sitting apart from the ships, and afterward he shot an arrow.

δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
And a terrible shrieking was produced from the silver bow.

οὐρῆας μὲν πρῶτον ἐπῴχετο καὶ κύνας ἀργούς,   **50**
On the one hand, first he attacked the mules and flashing dogs.

αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς
But then, firing a biting arrow at them,

βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
he was shooting. On the other hand, always the crowded pyres of
corpses were being burned (were burning).

24.4 ENGLISH TO GREEK

1 κιόντες κατὰ Οὐλύμπου καρήνων θεοὶ ἕζοντο ἀπάνευθε νηῶν καὶ ἕηκεσαν ἰοὺς μετὰ αὐτούς, κλαγγὴ δὲ δεινὴ ἐγένετο βιῶν ἀργυρέων.

2 πάντες θεοὶ βιοὺς φαρέτρας τε ἀμφηρεφέας ἔχουσιν.

3 βιὸς Ἀπόλλωνος ἀργύρεος ἐστίν.

4 οὐρῆας πρῶτον ἐποιχώμεθα (*present*) / ἐποιχωκώμεθα (*aorist*) καὶ κύνας ἀργούς, ἔπειτα δὲ ἐφιέντες ἐχεπευκέα βέλεα αὐτοῖσι, βάλλωμεν (*present*) / βάλωμεν (*aorist*).

5 πολλαὶ πυραὶ καίωνται.

6 καίετε (*present*) / κήατε (*aorist*) πυρὰς νεκύων.

7 βάλλε (*present*) / βάλε (*aorist*) ἰοὺς ἐχεπευκέας.

8 ἐπῳχώκαμεν στρατὸν Ἀχαιῶν, ἠτίμησαν γὰρ Χρύσην ἱερῆα φίλον θεοῦ καλοῦ Ἀπόλλωνος.

24.5 KOINE PRACTICE

Literally: Happy (are) the beggars, because yours is the kingdom of the god. Happy (are) the ones hungering now, because y'all will be fed. Happy (are) the ones weeping now, because y'all will laugh.

Idiomatically: Blessed are the beggars, because yours is the kingdom of God. Blessed are you who now hunger, because you will be fed. Blessed are you who now weep, because you will laugh.

25.1 Morphology

	Present		First Aorist		Perfect	
	Sing.	*Pl.*	*Sing.*	*Pl.*	*Sing.*	*Pl.*
2nd	λύεο (-ου)	λύεσθε	λῦσαι	λύσασθε	λέλυσο	λέλυσθε
3rd	λυέσθω	λυέσθων	λυσάσθω	λυσάσθων	λελύσθω	λελύσθων

25.2 Greek to English

1 Go through the camp of the Achaeans.

2 Let him go through the camp.

3 The arrows of the god Apollo go through the camp of the Achaeans.

4 Achilles, swift as to his feet, called the army of the Achaeans to a meeting.

5 The white-armed goddess Hera put this plan in the diaphragms (i.e., spirit) of Achilles.

6 Hera was grieving for the Danaans, because she kept on watching them dying.

7 The Achaeans gathered and were (became) assembled.

8 Achilles, swift as to his feet, stood up among and addressed these Achaeans.

25.3 *Iliad* 1.53–58

‒ ‒|‒ ˘ ˘|‒ ˘ ˘|‒ ˘ ˘|‒ ˘ ˘|‒ ‒

ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο,

On the one hand, for nine days the arrows of the god went through the camp,

‒ ˘ ˘|‒ ˘ ˘|‒ ˘ ˘|‒ ˘ ˘|‒ ˘ ˘|‒ ‒

τῇ δεκάτῃ δ᾽ ἀγορὴν δὲ καλέσσατο λαὸν Ἀχιλλεύς·

and on the tenth day, on the other hand, Achilles called the people to an assembly:

‒ ˘ ˘|‒ ˘ ˘|‒ ˘ ˘|‒ ‒|‒ ˘ ˘|‒ ‒ **55**

τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·

for the white-armed goddess Hera put [this] for him in his spirit (diaphragms).

‒ ˘ ˘|‒ ˘ ˘|‒ ˘ ˘|‒ ‒|‒ ˘ ˘|‒ ‒

κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο.

For she was grieving for the Danaans, because, of course, she saw them dying.

‒ ˘ ˘|‒ ‒|‒ ˘ ˘|‒ ˘ ˘|‒ ˘ ˘|‒ ‒

οἳ δ᾽ ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τε γένοντο,

And so when these men gathered and became assembled,

‒ ˘ ˘|‒ ˘ ˘|‒ ˘ ˘|‒ ˘ ˘|‒ ˘ ˘|‒ ‒

τοῖσι δ᾽ ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

And having stood up (among them), Achilles, swift as to his feet, addressed them.

25.4 ENGLISH TO GREEK

1 ἐννῆμαρ ἐβάλλομεν πολλὰ κῆλα ἀνὰ στρατὸν Ἀχαιῶν ἐυκνημίδων.

2 τίς ἐκαλέσατο ἐκείνους λαοὺς ἀγορήνδε;

3 πόδας ὠκὺς Ἀχιλλεὺς ἐκαλέσατο πάντες τοὺς Ἀχαιοὺς ἀγορήνδε, ὅτι τῶν ἐκήδετο ἐπὶ φρεσίν (or θυμῷ).

4 ὁράομεν πολλοὺς Ἀχαιοὺς θνήσκοντας, τῶν δὲ κήδομεν.

5 Πηλϊάδη ἐπὶ φρεσὶ τίθημι βουλὴν καλήν.

6 ἠγειράμεθα, ἐγενόμεθα δὲ ὁμηγερέες παρὰ νήεσσι θοῇσιν Ἀχαιῶν.

7 ἀνίστημι καὶ μετάφημι τοῖσι Δαναοῖσι ὁμηγερέεσσιν.

25.5 KOINE PRACTICE

And brother will deliver brother to death and father [will deliver] child [to death], and children will rise up against parents and (they will) put them to death.

LESSON 26 KEY

26.1 MORPHOLOGY

Present Tense Optative

	Active		Middle/Passive	
	Sing.	*Pl.*	*Sing.*	*Pl.*
1st	λύοιμι	λύοιμεν	λυοίμην	λυοίμεθα
2nd	λύοις	λύοιτε	λύοιο	λύοισθε
3rd	λύοι	λύοιεν	λύοιτο	λυοίατο

First Aorist Tense Optative

	Active		Middle/Passive	
	Sing.	*Pl.*	*Sing.*	*Pl.*
1st	λύσαιμι	λύσαιμεν	λυσαίμην	λυσαίμεθα
2nd	λύσαις	λύσαιτε	λύσαιο	λύσαισθε
3rd	λύσαι	Λύσαιεν (*or* λύσειαν)	λύσαιτο	λυσαίατο

26.2 GREEK TO ENGLISH

1 Achilles thinks these Achaeans to be about to return home. (Achilles thinks that these Achaeans will return home.)

2 The Achaeans did not escape death, for war and disease together subdued them.

3   Let us ask this priest, for he is dear to Apollo.

4   May the sniper shoot many arrows through the camp of the Achaeans.

5   Let us accomplish the plan of Zeus.

6   May evil war cruelly destroy the Danaans, because they dishonored Apollo.

7   May a big fire burn the animal sacrifices of bulls and goats.

8   May lord sniper accomplish the plan.

9   On the one hand, may the gods possessing Olympian houses grant to you to
     sack utterly Priam's city and safely to return home; on the other hand, may you
     set free for me the beloved girl-child.

10   May the Danaans atone for my tears by means of your missiles.

26.3 *Iliad* 1.59–63

̄ ̯̆|̄ ̄ |̄ ̯ ̯|̄ ̄|̄ ̯ ̯|̄̄

"Ἀτρεΐδη νῦν ἄμμε παλιμπλαγχθέντας ὀΐω

O Son of Atreus, I now think us, having been driven back,

(O Son of Atreus, I now think that, because we have been driven back, we

̄ ̯ ̯|̄ ̄|̄ ̄|̄ ̯ ̯|̄ ̯ ̯|̄ ̄

ἂψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,   **60**

to be going to return home again, if perchance, at any rate, we may
     escape death,

will again return home, etc.*)*

̄ ̯ ̯|̄ ̯ ̯|̄ ̯ ̯|̄ ̄|̄ ̯ ̯|̄̄

εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς.

if, however, at the same time both war and disease will crush the
     Achaeans....

—́ ⏑ ⏑ | —́ ⏑ ⏑ | —́ ⏑ ⏑ | —́ ⏑ ⏑ | —́ ⏑⏑ | —́ —
ἀλλ' ἄγε δή τινα μάντιν ἐρείομεν ἢ ἱερῆα
But come now, let us interrogate some prophet or priest

—́ ⏑ ⏑ | —́ ⏑ ⏑ | —́   —́ | —́   ⏑ ⏑ | —́   ⏑⏑ | —́ —
ἦ καὶ ὀνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν,
or even a dream interpreter, for also a dream is from Zeus.

26.4 ENGLISH TO GREEK

1 πάντες οἱ Ἀχαιοὶ πλάζονται καὶ ἀπονοστήσουσιν οἴκαδε, εἴ κεν θάνατον κακόν γε φύγοιεν,

2 θάνατον οὐ φεύξονται, τοὺς γὰρ ὁμοῦ πόλεμὸς καὶ λοιμὸς δαμάσουσιν.

3   πῦρ καίοι ἑκατόμβας ταύρων ἠδ' αἰγῶν παρὰ νήεσσι θοῇσιν Ἀχαιῶν.

4 θεοὶ καλοὶ βάλλοιεν ὀϊστοὺς πολλοὺς ἀνὰ στρατὸν Δαναῶν.

5 πάντες Δαναοὶ τελέσαιεν βουλὰς Διὸς, κακὸν δὲ θάνατον φύγοιεν.

6 τοὺς κακοὺς λαοὺς πόλεμὸς τε καὶ λοιμὸς ὁμοῦ δαμάσαιεν, οὕνεκα ἠτίμασαν Χρύσην, ἱερῆα Ἀπόλλωνος ἑκηβόλου.

26.5 KOINE PRACTICE

Literally: And evening having come into being, they brought to him many possessed by demons: and he cast out the spirits by means of a word, and he healed all those being unwell.

Idiomatically: And after it became evening, they brought to him many possessed by demons, and he cast out the spirits with a word, and he healed all those who were sick.

27.1 MORPHOLOGY

1

	Singular	*Plural*
	Indicative	

	Singular	Plural
1st	ἐλείφθην: I was left	ἐλείφθημεν: we were left
2nd	ἐλείφθης: you were left	ἐλείφθητε: y'all were left
3rd	ἐλείφθη: he was left	ἐλείφθησαν: they were left

Subjunctive

	Singular	Plural
1st	λειφθῶ: I may be left	λειφθῶμεν: we may be left
2nd	λειφθῇς: you may be left	λειφθῆτε: y'all may be left
3rd	λειφθῇ: he may be left	λειφθῶσι: they may be left

Optative

	Singular	Plural
1st	λειφθείην: may I be left	λειφθεῖμεν: may we be left
2nd	λειφθείης: may you be left	λειφθεῖτε: may y'all be left
3rd	λειφθείη: may he be left	λειφθεῖεν: may they be left

Imperative

	Singular	Plural
2nd	λειφθῆτι: be left!	λείφθητε: be left!
3rd	λειφθήτω: let him be left!	λειφθέντων: let them be left!

2

Infinitive	**Participles**
λειφθῆναι: to have been left, to be left	λειφθείς, λειφθεῖσα, λειφθέν: having been left

27.2 Greek to English

1 May the dream interpreter tell why Phoebus Apollo grew angry to such an extent (i.e., was so enraged).

2 The daughter of the priest was not set free.

3 The children of the Achaeans were set free by Agamemnon.

4 You were set free, O Danaans, by the old man.

5 The Achaeans were assembled.

6 They crushed the Achaeans with war and disease at the same time.

7 All the heroes were driven back again.

8 The gods will blame (find fault with) the Achaeans, because they did not perform these prayers and they did not burn these animal sacrifices of rams and perfect goats.

9 Apollo wishes to share in the savor of rams and perfect goats and to ward off disease from us.

10 May Calchas, son of Thestor, by far the best bird interpreter, tell (explain) the wrath of Apollo.

27.3 *Iliad* **1.64–69**

[Let us ask a prophet]

ὅς κ' εἴποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,

who perchance may tell why to such an extent Phoebus Apollo was angered,

⏤   ⏑   ⏑ ⏑| ⏤   ⏤ ⏤| ⏤ | ⏤   ⏑ ⏑|⏤   ⏤
εἴ τ᾽ ἄρ᾽ ὅ γ᾽ εὐχωλῆς ἐπιμέμφεται εἴ θ᾽ ἑκατόμβης,   **65**

both whether, of course, he at any rate finds fault with a vow and
   whether with an animal sacrifice,

        ⏤   ⏤ | ⏤   ⏤| ⏤   ⏤ ⏤| ⏤   ⏤|⏤   ⏑   ⏑|⏤⏤
αἵ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων

if perchance somehow of the savor of (perfect) lambs and perfect goats

          ⏤   ⏑ ⏑ ⏑|⏤   ⏑⏑|⏤   ⏤|⏤   ⏑ ⏑ ⏑|⏤   ⏑ ⏑ ⏑|
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.”

having partaken, he wishes to ward off plague from us.”

          ⏤   ⏑ ⏑ ⏑| ⏤   ⏤   ⏤|⏤   ⏑   ⏑   ⏑ |⏤ ⏑ ⏑| ⏤   ⏑   ⏑|⏤   ⏤
ἦ τοι ὅ γ᾽ ὣς εἰπὼν κατ᾽ ἄρ᾽ ἕζετο· τοῖσι δ᾽ ἀνέστη

Truly indeed he, at any rate, thus having spoken, naturally, he sat
down: And among them stood up

        ⏤   ⏤ | ⏤   ⏑   ⏑ ⏑|⏤   ⏤|⏤   ⏑ ⏑ ⏑|⏤   ⏑   ⏑ ⏑|⏤   ⏤
Κάλχας Θεστορίδης οἰωνοπόλων ὄχ᾽ ἄριστος,

Calchas, the son of Thestor, bird interpreter by far the best.

27.4 ENGLISH TO GREEK

1   Κάλχας Θεστορίδης οἰωνοπόλων ἐστίν, ὅς κεν Δαναοῖσιν εἴποι ὅτι τόσσον
ἐχώσατο Φοῖβος Ἀπόλλων.

2   εὐχωλῆς Ἀπόλλων Ἀχαιοὺς ἐπεμέμψατο ἢ ἑκατόμβης καλῆς ἀρνῶν αἰγῶν τε
τελείων;

3   ἀντιάειν κνίσης ἀρνῶν τελείων αἶγῶν τε οὐκ ἐβούλετο Ἀπόλλων ἑκηβόλος,
ἀλλὰ λοιγὸν κακὸν Δαναοῖσιν ἤμυνεν.

4   ὣς εἰπὼν κατὰ ἕζετο πόδας ὠκὺς Ἀχιλλεύς, Ἀχαιοῖσι δὲ ὁμηγερέεσσι
ἀνιστάμενος μετέφη οἰωνοπόλων καλὸς, Κάλχας Θεστορίδης.

5   κὲν εἴποι βουλὴν Διὸς Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ᾽ ἄριστος.

27.5 KOINE PRACTICE

Matthew 5:19

Literally: This one will be called great in the kingdom of the skies.

Idiomatically: This one will be called great in the kingdom of heaven.

Romans 5:9

Literally: Tested now in the blood of him, we shall be saved through him from the anger.

Idiomatically: We, who have now been vindicated by his blood, will be protected by him from his wrath.

LESSON 28 KEY

28.1 MORPHOLOGY

	Singular		*Plural*
Nom.	θεὰ ἀεικής		θεαὶ ἀεικέες
Gen.	θεᾶς ἀεικέος		θεάων ἀεικέων
Dat.	θεᾷ ἀεικέι		θεῇσιν ἀεικέεσσι
Acc.	θεὰν ἀεικέα		θεὰς ἀεικέας

28.2 GREEK TO ENGLISH

1   Achilles, swift as to his feet, spoke in this way, and sat, and among these Achaeans Calchas arose, because he was by far the best bird interpreter and he knew all things, but especially all the plans of the gods.

2   Calchas guided the swift ships of the Achaeans to Troy.

3   The gods gave to Calchas the gift of prophecy, through which he guided the ships of the Achaeans to Troy.

4   The seer, being well disposed to the Achaeans, addressed the assembly and spoke among (them).

28.3 *Iliad* 1.70–75

<pre>
 ‒   ‒   ‿‿ | ‒   ‿ ‿ | ‒   ‿ ‿ |‒   ‿ ‿ | ‒   ‒
</pre>
ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,   **70**

who knew both the things being (the present) and the things going to be
  (the future) and the things being previously (the past)

<pre>
  ‒   ‒ |‒   ‒ |‒   ‿ ‿ | ‒ ‒ |‒ ‿‿ | ‒ ‒
</pre>
καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω

and he guided the ships of the Achaeans to Troy

<pre>
 ‒   ‿‿ | ‒   ‿ ‿ | ‒   ‒ | ‒   ‿ ‿ | ‒   ‿ ‿ | ‒   ‒
</pre>
ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·

through his gift of prophecy, which Phoebus Apollo gave to him:

<pre>
  ‒   ‿   ‿ | ‒   ‿ ‿ | ‒   ‿ ‿ | ‒   ‿ ‿ | ‒ ‿‿ | ‒ ‒
</pre>
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

This man, being well disposed to them, addressed the assembly and
  spoke among (them):

<pre>
  ‒ ‿ ‿ | ‒   ‿ ‿ | ‒   ‿   ‿ | ‒ ‿ ‿ | ‒ ‒ | ‒ ‒
</pre>
"ὦ Ἀχιλεῦ, κέλεαί με, διΐφίλε, μυθήσασθαι

O Zeus-beloved Achilles, you ask me to explain

<pre>
  ‒   ‿   ‿ | ‒   ‒ |‒   ‿ ‿ | ‒ ‿ ‿ | ‒ ‿ | ‒ ‒
</pre>
μῆνιν Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος·   **75**

the wrath of Apollo, the far-shooting lord:

28.4 English to Greek

1   ὡς εἰπὼν ἑζόμην.

2   Κάλχας Θεστορίδης ἀνιστάμενος ἦν οἰωνοπόλων ὄχ' ἄριστος, ἀλλὰ πάντα
      οὐκ ἤδη.

3   τίς γιγνώσκει / οἶδε τά τ' ἐόντα πρό τ' ἐόντα τά τ' ἐσσόμενα;

4 οὐ γιγνώσκομεν / ἴδμεν βουλὴν θεῶν Ὀλύμπια δώματ' ἐχόντων.

5 Κάλχας, οἰωνοπόλων ὄχ' ἄριστος, ἡγήσατο νήεσσι Ἀχαιῶν Ἴλιον εἴσω διὰ μαντοσύνην, ἣν (*or* τὴν) τῷ ἔπορον θεοί.

6 πολλοῖσιν Ἀχαιοῖσι μαντοσύνην ἔπορε Φοῖβος Ἀπόλλων.

7 Δαναοῖσιν ἐὺ φρονέοντες ἠγορησάμεθα καὶ μετεείπομεν.

28.5 Koine Practice

Literally: Do not judge, in order that you may not be judged: for in which judgment you judge, you will be judged, and in which measure you measure, it will be measured for you.

Idiomatically: Judge not, lest you be judged, for according to the judgment you render, you will be judged, and according to the standard you measure out (for others), it will be measured out for you.

LESSON 29 KEY

29.1 MORPHOLOGY

	F.	M.	N.		F.	M.	N.
	Singular				*Plural*		
Nom.	ἥγε	ὅγε	τόγε		αἵγε	οἵγε	τάγε
Gen.	τῆσγε	τοῦγε			τάωνγε [τῶνγε]	τῶνγε	
Dat.	τῆγε	τῷγε			τῆσ(ι)γε [ταῖσγε]	τοῖσ(ι)γε	
Acc.	τήνγε	τόνγε	τόγε		τάσγε	τούσγε	τάγε

29.2 GREEK TO ENGLISH

1   Zeus-beloved Agamemnon was asking this seer to explain these plans of all the gods.

2   We shall explain the wrath of Apollo to the Achaeans.

3   The wrath of far-shooting lord Apollo was destructive for the Achaeans, for he was making them plunder for all the dogs.

4   I will speak, if you will pay attention and (you will) help me, being zealous (i.e., zealously), with words and hands (i.e., deeds).

5   If Calchas will speak, he will anger Agamemnon, who mightily rules over all Argives.

6   These Achaeans obey Agamemnon.

7   A king is stronger than another man, and when he grows angry at a weaker man, he cruelly destroys him.

8   Agamemnon, the king, grew angry at Calchas, a weaker man, because he explained the wrath of Apollo.

29.3 *Iliad* 1.76–80

‒ ◡ ◡ | ‒ ◡ ◡ | ‒ ◡ ◡ | ‒ ◡ ◡ | ‒ ◡ ◡ | ‒ ‒

τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο καί μοι ὄμοσσον

For I will speak to you, but, you, take heed and swear to me

‒ ‒ | ‒ ‒ | ‒ ◡ ◡ | ‒ ‒ | ‒ ◡ ◡ | ‒ ‒

ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν·

truly, on the one hand, being zealous, to be going to help me with words
    and hands:

*(that indeed, on the one hand, you will zealously assist me in word and
    deed:*

‒ ◡ ◡ | ◡ ◡ | ‒ ◡ ◡ | ‒ ◡ ◡ | ‒ ◡ ◡ | ‒ ‒

ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων

for truly I think the man to be going to grow angry, who mightily over all
for I truly believe that the man will grow angry, who rules mightily over all

‒ ‒ | ‒ ◡ ◡ | ‒ ‒ | ‒ ‒ | ‒ ◡ ◡ | ‒ ‒

Ἀργείων κρατέει καί οἱ πείθονται Ἀχαιοί.

Argives rules, and him the Achaeans obey.
Argives, and the Achaeans obey him.)

‒ ‒ | ‒ ◡ ◡ | ‒ ◡ ◡ | ‒ ◡ ◡ | ‒ ◡ ◡ | ‒ ‒

κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ·   **80**

for stronger is a king, when he will grow angry at a weaker man:

29.4 ENGLISH TO GREEK

1   μάντις ἐρέει, εἰ Ἀχιλλεὺς συνθήσει καὶ ὀμό(σ)εται πρόφρων τῷ ἀρήξειν ἔπεσι χερσί τε.

2   Κάλχαντα ὀΐω Ἀγαμέμνονα χολώσειν, ὃς πάντων Ἀργείων κρατέει, καί οἱ πείσονται Ἀχαιοί.

3   Ἀγαμέμνων βασιλεύς ἐστιν, κρείσσων δὲ μάντιος ἢ χέρηος ἄλλου.

4   ὅτε βασιλεὺς χολόεται ἀνδρὶ χέρηϊ, τὸν ἀπολέσει, κρείσσων γάρ ἐστιν.

29.5 KOINE PRACTICE

Literally: And now (there) remain(s) confidence, hope, love, these three: But (the) love [is] greater than these (others).

Idiomatically: And now these three things abide: hope, faith, and love. But the greatest of these is love.

LESSON 30 KEY

30.1 MORPHOLOGY

	Singular		*Plural*
Nom.	σαωθείς		σαωθέντες
Gen.	σαωθέντος		σαωθέντων
Dat.	σαωθέντι		σαωθέντεσσι / σαωθεῖσι
Acc.	σαωθέντα		σαωθέντας

30.2 GREEK TO ENGLISH

1 Agamemnon, lord of men, will suppress (digest) his anger for the day, but later he will have a grudge in his heart, until he may accomplish (it—i.e., act on it).

2 Achilles, swift as to his feet, will say if he will protect Calchas, the seer by far the best.

3 Calchas will take heart and will tell the oracle of Apollo.

4 The seer knows all prophecies.

30.3 *ILIAD* 1.81–85

$$\overline{}\ \breve{}\ \overline{}\ |\ \overline{}\ \breve{}\ \breve{}|\ \overline{}\ \breve{}\ \breve{}\ |\ \overline{}\ \overline{}|\ \overline{}\ \breve{}\ \breve{}|\ \overline{}\ \overline{}$$

εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
for even if he will digest (suppress) both his rage, at any rate, and for
   the day,

<pre>
      —   ˘   ˘ | — ˘ ˘ |— ˘ ˘ |—   ˘   ˘ |—   —
</pre>
ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,

but also even later he holds a grudge, until he accomplishes (acts on) it,

<pre>
     —   — |—   ˘   ˘ |— ˘ ˘ |—   ˘ ˘ |—   ˘ ˘ |—   —
</pre>
ἐν στήθεσσιν ἑοῖσι. σὺ δὲ φράσαι, εἴ με σαώσεις.”

in his chest (i.e., in secret in his heart). But, you, consider, if you will
  save me.”

<pre>
      —   ˘   ˘ |—   ˘   ˘ |—   ˘ ˘ |— ˘ ˘ |— ˘ ˘ |—   —
</pre>
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

And answering him, Achilles, swift as to his feet, spoke forth:

<pre>
      —   — |—   ˘   ˘ |— ˘ ˘ |—   ˘ ˘ |—   ˘ ˘ |—   —
</pre>
“θαρσήσας μάλα εἰπὲ θεοπρόπιον, ὅτι οἶσθα·   **85**

Having taken heart (i.e., take heart!), by all means, tell the oracle,
  whatever you know:

30.4 ENGLISH TO GREEK

1 ἀνδρὶ χέρηϊ μάλα μέγας βασιλεὺς ἐχώσατο, ἀλλὰ χόλον αὐτῆμαρ κατέπεψεν.

2 πολλοὶ ἄνδρες κότους κακοὺς ἐν στήθεσσιν ἑοῖσιν ἔχουσιν, ὄφρα τελέσ(σ)ωσιν.

3 φρασώμεθα, εἴ Ἀγαμέμονα, ἄνακτα ἀνδρῶν, σαώσομεν.

4 μάντις θαρσήσει καὶ ἐρέει θεοπρόπια θεῶν, τὰ γὰρ οἶδε πάντα. (NB: We could
  replace θαρσήσει καὶ with the aorist participle θαρσήσας.)

30.5 KOINE PRACTICE

Literally: **43** Y'all heard that it was said: You will greet with affection the nearby one of you and you will hate the hostile one of you. **44** But I say to y'all, greet the hostile ones of y'all and offer prayers on behalf of those chasing after y'all, **45** in order that y'all become sons of the father of y'all, the one in the skies, because he causes the sun of himself to rise for the menial and (for) the well-born and he rains on the law-abiding and the law-breakers.

Idiomatically: **43** You heard that it was said: You will love your neighbor and you will hate your enemy. **44** But I say to you, love your enemies and pray for those who persecute you, **45** so that you may become the sons of your father in heaven, because he makes his sun to shine upon the low and the high, and he rains on the just and the unjust.

LESSON 31 KEY

31.1 MORPHOLOGY

	Singular	*Plural*
Nom.	θεοπροπίη τις	θεοπροπίαι τινές
Gen.	θεοπροπίης τέο / τινός	θεοπροπάων τεῶν / τινῶν
Dat.	θεοπροπίη τέῳ / τινί	θεοπροπίῃσι τεοῖσι / τισί
Acc.	θεοπροπίην τινά	θεοπροπίας τινάς

31.2 GREEK TO ENGLISH

1   Achilles, swift as to his feet, said to the blameless seer: "I swear by the god Zeus-beloved Apollo, Agamemnon, best of the Achaeans, will not place (produce) heavy hands on (for) you by the hollow ships."

2   Calchas, the blameless seer, praying to Apollo, reveals the prophecies to the Danaans.

3   Achilles living and gazing upon the earth (i.e., while Achilles lives and looks about upon the earth), not anyone (i.e., no one) of all the Greeks will lay heavy hands on Calchas, the seer.

4   Divine Achilles will save the seer Calchas, if he names (says) Agamemnon, who boasts to be by far (much) the best of the Achaeans.

5   If Achilles will save the priest, he will take heart and he will declare the oracles of the far-shooting lord.

6   Apollo is the god to whom Calchas prays.

31.3 *Iliad* 1.86–92

‾ ˘ ˘ | ‾ ‾ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾

οὐ μὰ γὰρ Ἀπόλλωνα διΐφιλον, ᾧ τε σὺ, Κάλχαν

Not (i.e., in no way will this happen). For by Zeus-beloved Apollo,
   to whom you, O Calchas,

‾ ˘ ˘ | ‾ ‾ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾

εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,

praying, reveal the oracles to the Danaans,

‾ ˘ ˘ | ‾ ‾ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾

οὔ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο

no one, with me living and looking about upon the earth, (i.e., so long
   as I live and look about upon the earth)

‾ ‾ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾ | ‾ ˘ ˘ | ‾ ‾

σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει

upon you by the hollow ships will lay heavy hands

‾ ‾ | ‾ ˘ ˘ | ‾ ‾ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾

συμπάντων Δαναῶν, οὐδ᾽ ἢν Ἀγαμέμνονα εἴπῃς,   **90**

[no one] of all the Greeks [will do this], and not if you say Agamemnon,

‾ ‾ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾ | ‾ ˘ ˘ | ‾ ‾

ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι."

who now much (by far) the best of the Achaeans claims to be."

‾ ˘ ˘ | ‾ ‾ | ‾ ˘ ˘ | ‾ ‾ | ‾ ˘ ˘ | ‾ ‾

καὶ τότε δὴ θάρσησε καὶ ηὔδα μάντις ἀμύμων·

And then truly he took heart, and the blameless seer spoke:

31.4 English to Greek

1   θαρσήσας εἰπὲ θεοπροπίας Ἀπόλλωνος ἑκηβόλου.

2 μὰ Ἀπόλλωνα, Διὸς υἷον, Ἀχαιοὶ βαρείας χεῖρας σοὶ κοίλης παρὰ νηυσίν οὐκ ἐποίσουσιν.

3 μάντις ἀμύμων Ἀπόλλωνι ἑκηβόλῳ εὔχεται, ἀναφαίνει δὲ θεοπροπίας θεοῦ Δαναοῖσιν.

4 Ἀχαιῶν ζώντων καὶ δερκομένων ἐπὶ χθονί, Ἀγαμέμνων βαρείας χεῖρας μάντι γεραιῷ παρὰ κοίλησι νηυσίν οὐκ ἐποίσει.

5 τίς πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι;

31.5 Koine Practice

Literally: **1** The older man to Gaius, the beloved, whom I greet in truth affectionately. **2** O beloved, above all things I pray you to prosper (in your own interest) and to be healthy, even as the soul of you prospers (in its own interest).

Idiomatically: **1** The elder to my beloved Gaius, whom I love in truth. **2** O beloved, above all things I pray that you prosper and are healthy, even as your soul prospers.

32.1 MORPHOLOGY

1

	Present Imperative		**Second Aorist Imperative**	
	Sing.	*Pl.*	*Sing.*	*Pl.*
2nd	παραδίδου (παραδίδωθι)	παραδίδοτε	παραδός	παραδότε
3rd	παραδιδότω	παραδιδόντων	παραδότω	παραδόντων

2

Present Infinitive	**Second Aorist Infinitive**
ἀνιστάμεν(αι), ἀνιστάναι	ἀναστῆναι (ἀναστήμεναι)

3

	Present Participle			**Second Aorist Participle**		
	F.	*M.*	*N.*	*F.*	*M.*	*N.*
Nom.	ἐφιεῖσα	ἐφιείς	ἐφιέν	ἐφεῖσα	ἐφείς	ἐφέν
Gen.	ἐφιείσης	ἐφιέντος		ἐφείσης	ἐφέντος	

32.2 GREEK TO ENGLISH

1 Apollo finds fault with us on account of a vow and an animal sacrifice.

2 The gods find fault with the Achaeans for the sake of the priest beloved to Apollo, for they dishonored him.

3 Apollo gave sufferings to these Achaeans, and he will yet give (more), because Agamemnon dishonored the priest, and he did not wish to free the daughter and accept the countless ransoms.

4   If the sniper will push away unseemly destruction for the Danaans, they will give the bright-eyed girl to her dear father, unbought, unransomed, and they will bring a sacred animal sacrifice to Chrysa: then, having appeased the god, they will persuade (him).

32.3 *Iliad* 1.93–100

$$\underline{} \;\; \smile \;\smile \;| \;\; \underline{} \;\; \underline{}\;| \underline{}\; \smile\; \smile\;|\underline{}\; \smile \;\smile \;| \underline{}\; \smile \;\smile\;| \underline{}\; \underline{}$$
"οὔτ᾿ ἄρ᾿ ὅ γ᾿ εὐχωλῆς ἐπιμέμφεται οὔθ᾿ ἑκατόμβης,

"Naturally, he, at any rate, finds fault neither on account of a vow nor an
  animal sacrifice,

$$\underline{} \;\;\; \smile \;\smile \;|\;\; \underline{} \;\; \underline{}\;|\underline{}\; \smile\; \smile\;| \underline{}\; \underline{}\;| \underline{}\; \smile \;\smile\;| \underline{}\; \underline{}$$
ἀλλ᾿ ἕνεκ᾿ ἀρητῆρος, ὃν ἠτίμησ᾿ Ἀγαμέμνων,

but because of the priest, whom Agamemnon dishonored,

$$\underline{} \;\; \smile \;\smile \;|\underline{}\; \smile\; \smile\;|\underline{}\; \smile \;\smile\;| \underline{}\; \smile \;\smile\;|\underline{}\; \smile \;\smile\;| \underline{}\; \underline{}$$
οὐδ᾿ ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ᾿ ἄποινα,   95

and he did not release the daughter and he did not accept the ransoms

$$\underline{} \;\; \smile \;\smile \;| \;\; \underline{} \;\; \smile\; \smile\;|\underline{}\; \smile \;\smile\;| \underline{}\; \smile \;\smile\;| \underline{}\; \smile \;\smile\;| \underline{}\; \underline{}$$
τοὔνεκ᾿ ἄρ᾿ ἄλγε᾿ ἔδωκεν ἑκηβόλος ἠδ᾿ ἔτι δώσει.

for this reason, of course, sufferings he bestowed, and yet he will bestow.

$$\underline{} \;\; \smile \;\smile \;| \;\; \underline{} \;\; \smile\; \smile\;|\underline{}\; \smile \;\smile\;| \underline{}\; \smile \;\smile\;|\underline{}\; \smile \;\smile\;| \underline{}\; \underline{}$$
οὐδ᾿ ὅ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,

And he, at any rate, will not earlier drive away unseemly destruction
  from the Danaans,

$$\underline{} \;\;\; \smile \;\smile \;|\underline{}\; \smile\; \smile\;|\underline{}\; \smile \;\smile\;| \underline{}\; \smile \;\smile\;|\underline{}\; \smile \;\smile\;| \underline{}\; \underline{}$$
πρίν γ᾿ ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην

before (or until), at any rate, giving back (literally, to give back—i.e.,
  one gives back) the bright-eyed girl to the dear father,

‾ ‿‿ ‾ ‾ ‿ ‿ | ‾ ‿ ‿ | ‾   ‿‿ | ‾ ‿ ‿ | ‾ ‾

ἀπριάτην ἀνάποινον, ἄγειν θ’ ἱερὴν ἑκατόμβην

unbought, unransomed, and bringing (literally, to bring—i.e., one
  brings) a sacred animal sacrifice

‾   ‾ | ‾   ‿ ‿ | ‾   ‿ ‿ ‿ | ‾ ‿ ‿ | ‾ ‿ ‿ | ‾ ‾

ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.”   100

to Chrysa: then perchance, having appeased him, we may possibly
  persuade (him).

32.4 ENGLISH TO GREEK

1 θεοὶ Ἀχαιοὺς ἐπιμέμφονται ἢ εὐχωλῆς ἢ ἑκατόμβης ἢ ἕνεκα Χρύσαο
ἀρητῆρος, ὃν Ἀγαμέμνων ἠτίμησεν;

2 εἰ Ἀγαμέμνων θύγατρα φίλην ἀρητῆρος γεραιοῦ οὐκ ἀπολύσει καὶ ἀγλαὰ
ἄποινα οὐ δέξεται, ἑκηβόλος πολλὰ ἄλγεα Δαναοῖσιν ἔτι δώσει, οὐδὲ πρὶν
τοῖσιν ἀεικέα λοιγὸν ἀπώσει, πρὶν πατρὶ φίλῳ λευκώλενον κούρην ἀποδιδόναι
καὶ ἀπριάτην καὶ ἀνάποινον, ἱερήν τε ἑκατόμβην εἰς Χρύσην ἄγειν· τότε κέν
θεὸν ἱλασσάμενοι θυμὸν πείθοιεν.

32.5 KOINE PRACTICE

Literally: Do not give the sacred thing to the dogs, and do not throw the pearls of
you in front of the porkers, lest ever they will trample them in the feet of themselves
and, having turned around, they will tear y'all apart.

Idiomatically: Do not give what is sacred to the dogs, and do not throw your pearls
before pigs, lest they trample them with their feet and, after they turn around, tear
you to shreds.

LESSON 33 KEY

33.1 MORPHOLOGY

1

	Present Imperative		Second Aorist Imperative	
	Sing.	*Pl.*	*Sing.*	*Pl.*
2ⁿᵈ	ἐφίεσο	ἐφίεσθε	ἐφέο	ἐφέσθε
3ʳᵈ	ἐφιέσθω	ἐφιέσθων	ἐφέσθω	ἐφέσθων

2

Present Infinitive	Second Aorist Infinitive
ἀνίστασθαι	—

3

Present Middle/Passive Participle

	F.	M.	N.
Nom.	ἀποδιδομένη	ἀποδιδόμενος	ἀποδιδόμενον
Gen.	ἀποδιδομένης	ἀποδιδομένου	

Second Aorist Middle/Passive Participle

	F.	M.	N.
Nom.	ἀποδομένη	ἀποδόμενος	ἀποδόμενον
Gen.	ἀποδομένης	ἀποδομένου	

33.2 GREEK TO ENGLISH

1   And standing up among them, widely ruling Agamemnon addressed (them).

2   King Agamemnon is vexed greatly, and (his) very black diaphragms are (i.e., his dark heart is) filled with evil anger.

3   The two eyes (*dual*) of the lord resembled (were similar to) blazing fire.

4   And the Achaeans glare at (eyeball) the seer evilly.

5   Calchas, the seer of evils, never (not ever) told favorable things (*neut. pl.*) to lord Agamemnon.

6   These evils (*neut. pl.*) are always dear [hence, pleasing] to a seer (*dat.*) to prophesy.

7   Achilles spoke many fine words, and he accomplished them (*neut. pl.*).

33.3 *ILIAD* 1.101–108

ἦ τοι ὅ γ᾽ ὣς εἰπὼν κατ᾽ ἄρ᾽ ἕζετο, τοῖσι δ᾽ ἀνέστη
Surely indeed, he, at any rate, thus having spoken, naturally, sat
   down, and among them stood up

ἥρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
the hero, the son of Atreus, widely ruling Agamemnon

ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
being enraged: and greatly with rage his very black diaphragms
   (i.e., dark heart)

$$— \quad — \quad | \quad — \quad ˘ \quad ˘ | \quad — \quad ˘ \quad ˘ | \quad — \quad ˘ \quad ˘ | \quad — \quad —$$

πίμπλαντ᾽, ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐΐκτην.

are filled, and the two eyes for him to a blazing fire were similar.

$$— \quad — \quad | \quad — \quad — \quad | — \quad ˘ \quad ˘ \quad | \quad — \quad ˘ \quad ˘ | \quad — \quad —$$

Κάλχαντα πρώτιστα κάκ᾽ ὀσσόμενος προσέειπε·   **105**

At Calchas, glaring evilly, he addressed (him) first:

$$— \quad ˘ \quad ˘ | \quad — \quad — \quad | \quad — \quad ˘ \quad ˘ | \quad — \quad — \quad ˘ \quad ˘ | \quad — \quad —$$

"μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγυον εἶπας·

"Seer of evils, not yet ever to me have you told the favorable thing:

$$— \quad — | \quad — \quad ˘ \quad ˘ | \quad — \quad ˘ \quad ˘ | \quad — \quad ˘ \quad ˘ | \quad — \quad — | \quad — \quad —$$

αἰεί τοι τὰ κάκ᾽ ἐστὶ φίλα φρεσὶ μαντεύεσθαι,

always for you these evils are dear (pleasing) to your diaphragms (heart)
    to prophesy,

$$— \quad — \quad | \quad — \quad ˘ \quad ˘ | — \quad — | \quad ˘ \quad ˘ \quad | — \quad ˘ \quad ˘ | \quad — \quad —$$

ἐσθλὸν δ᾽ οὔτέ τί πω εἶπας ἔπος οὔτε τέλεσσας·

and some good word (ἐσθλὸν...τί...ἔπος), neither ever did you tell
    (mention) nor did you perform.

33.4 ENGLISH TO GREEK

1 Ἀχαιοῖς ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς.

2 ἀχνύμενος φρένες ἀμφιμέλαιναι μένεος μέγα πίμπλανται, ὄσσε δέ οἱ πυρὶ
   λαμπετόωντι ἐΐκτην.

3 Ἀγαμέμνων Κάλχαντα κακὰ ὀσσόμενος προσέειπεν.

4 οὕνεκα κακῶν μάντις ἐσσί, ἐσθλόν τι οὔτε πώ μοι εἶπας οὔτε τέλεσσας, αἰεὶ
   δέ τοι τὰ κακά ἐστι φίλα φρεσὶ μαντεύεσθαι.

5 "μάντι," ἔφησα, "οἰωνὲ κακοῦ."

33.5 Koine Practice

Literally: **9** Or is there a man (τίς…ἄνθρωπος) among y'all (ἐξ ὑμῶν) whom his son will beg for bread—he will not give to him a stone [will he]? **10** Or also he will beg for fish—he will not give to him a serpent [will he]? **11** So if y'all, being oppressed by work, know (how) to give good gifts to the children of y'all, by how much more will the father of y'all, the one in the skies, give good things (*neuter pl.*) to the ones begging him?

Idiomatically: **9** Or is there a man among you who, if his son begs him for bread, will give him a stone? **10** Or if he begs for fish, will give him a serpent? **11** So if you, who are low class, know how to give nice presents to your children, how many more good things will your father in heaven bestow on those who beg him?

LESSON 34 KEY

34.1 MORPHOLOGY

	Singular		*Plural*
1ˢᵗ	ἀπόλλυμι		ἀπόλλυμεν
2ⁿᵈ	ἀπόλλυς		ἀπόλλυτε
3ʳᵈ	ἀπόλλυσι		ἀπολλύασι

34.2 GREEK TO ENGLISH

1 Prophesying among the Achaeans, the seers tell (the assembly) how truly because of Agamemnon the sniper causes sufferings, because he did not want to receive the shining ransoms (at the cost) of the girl, the daughter of Chryses.

2 Agamemnon did not wish to receive the ransoms, since very much he wishes to keep this girl herself (this very girl) at home.

3 Agamemnon will prefer the daughter of Chryses rather than Clytemnestra, his lawfully wedded wife.

4 The daughter of Chryses is not worse than (inferior to) Clytemnestra, neither as to stature nor as to beauty nor in any respect (τι) as to accomplishments.

5 The Achaeans wish to give back the bright-eyed girl, if this, at any rate, is better, since they wish the people (army) to be safe rather than to be destroyed.

6 May this girl be given to her beloved father.

7 The priest Chryses stood in the camp of the Achaeans and he begged Agamemnon, but not even thus was the dear girl-child placed for the father in (his) hands.

34.3 *ILIAD* 1.109–117

‒ ‒ | ˘ ˘| ˘ ˘| ˘ ˘| ‒ ‒
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
Even now among the Danaans, prophesying, you tell (the assembly)

‒ ‒ | ‒ ˘ ˘| ˘ ˘ ˘| ‒ ˘ ˘| ‒ ˘ ˘| ‒ ‒
—ὡς δὴ τοῦδ' ἕνεκά σφιν ἑκηβόλος ἄλγεα τεύχει,   **110**
—how truly because of this for them the sniper causes sufferings,

‒ ˘ ˘| ‒ ‒ | ‒ ‒ | ‒ ˘ ˘| ˘ ˘ | ‒ ‒
οὕνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
because I the shining ransoms (at the cost) of the daughter of Chryses

‒ ˘ ˘| ‒ ‒ | ‒ ˘ ˘ ˘| ˘ ˘ ˘| ‒ ˘ ˘| ‒ ‒
οὐκ ἔθελον δέξασθαι—ἐπεὶ πολὺ βούλομαι αὐτὴν
did not wish to accept—since very much I want to keep (ἔχειν) her

‒ ˘ ˘| ‒ ‒ | ‒ ˘ ˘| ‒ ‒ | ‒ ˘ ˘| ‒ ‒
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα
at home. For also, naturally, to Clytemnestra

‒ ˘ ˘| ‒ ˘ ˘ | ‒ ˘ ˘| ‒ ˘ ˘| ‒ ˘ ˘| ‒ ‒
κουριδίης ἀλόχου, ἐπεὶ οὔ ἑθέν ἐστι χερείων,
my wedded wife, I preferred (προβέβουλα) [her], since she is not worse
   than (inferior to) her,

‒ ˘ ˘| ‒ ˘ ˘| ‒ ‒ | ‒ ˘ ˘| ‒ ˘ ˘| ‒ ‒
οὐ δέμας οὐδὲ φυήν, οὔτ' ἄρ φρένας οὔτέ τι ἔργα.   **115**
not as to stature and not as to beauty, neither, of course, as to spirit nor
   in any respect (τι) as to accomplishments.

‒ ˘ ˘| ‒ ˘ ˘| ‒ ˘ ˘| ‒ ˘ ˘| ‒ ˘ ˘| ‒ ‒
ἀλλὰ καὶ ὧς ἐθέλω δόμεναι πάλιν εἰ τό γ' ἄμεινον·
but even so I wish to give [her] back, if this, at any rate, [is] better:

$$\_\ \smile\smile\ \smile\ |\_\ \ \_\ |\_\ \ \_\ |\_\ \smile\smile\ |\_\ \smile\smile\ |\_\ \ \_\$$

βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι.

I do want the army (people) to be safe rather than to be destroyed.

34.4 ENGLISH TO GREEK

1 θεοπροπέων ἐν Δαναοῖσιν ἀγορεύεις, ὡς ἐμεῖο ἔνεκα ἑκηβόλος ἀπερείσια ἄλγεα τεύχει.

2 τοῦδε ἕνεκά ἑκηβόλος πολλὰ ἄλγεα Ἀχαιοῖσιν ἔτευξε, καὶ ἔτι τεύξει, οὕνεκα Ἀγαμέμνων ἀγλαά ἄποινα κούρης Χρυσηΐδος δέξασθαι οὐκ ἔθελε.

3 Ἀγαμέμνων θέλει αὐτὴν οἴκοι ἔχειν, ἐπεὶ Κλυταιμνήστρης κουριδίης ἀλόχου τὴν πολὺ προβέβουλε.

4 Χρυσηΐς οὔκ ἐστι χερείων Κλυταιμνήστρης, οὔτε δέμας οὔτε φυὴν οὔτε ἔργα.

5 εἰ τόδε ἄμεινον ἐστίν, Ἀγαμέμνων ἐθελήσει ἑλικώπιδα κούρην πατρὶ φίλῳ πάλιν δόμεναι.

6 ἐθέλομεν λαὸν σόον εἶναι ἢ ἀπολέσθαι.

34.5 KOINE PRACTICE

Literally: **14** I am the shepherd the good (one), and I know these my (sheep) and these my (sheep) know me, **15** even as the father knows the son, I also know the father: and the soul of me I place on behalf of the sheep.

Idiomatically: **14** I am the good shepherd, and I know those who are mine and those who are mine know me, **15** even as the father knows me, and I know the father: and I lay down my soul for the sheep.

LESSON 35 KEY

35.1 MORPHOLOGY

	Singular		*Plural*
Nom.	ὁ ὢν πονηρός		οἱ ὄντες πονηροί
Gen.	τοῦ ὄντος πονηροῦ		τῶν ὄντων πονηρῶν
Dat.	τῷ ὄντι πονηρῷ		τοῖς οὖσι (contraction of ὄντ + σι) πονηροῖς
Acc.	τὸν ὄντα πονηρόν		τοὺς ὄντας πονηρούς

35.2 GREEK TO ENGLISH

1 We will prepare a prize for Agamemnon immediately, so that not alone of the Achaeans he may be without a prize, for this, at any rate, does not seem (proper).

2 All the Achaeans observe that Agamemnon's prize goes elsewhere.

3 We answered the lord and we spoke.

4 Swift-footed, divine Achilles spoke a harsh word to most glorious Agamemnon, and greediest of all men.

5 The Achaeans will sack utterly many things from the cities of the peoples, and they will distribute all things to the army.

6 We shall not give a prize to Agamemnon, for we do not have anywhere common things (i.e., stock, possessions) lying about.

35.3 *Iliad* 1.118–125

‾ ˘ ˘ | ‾ ‾ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾

αὐτὰρ ἐμοὶ γέρας αὐτίχ᾽ ἑτοιμάσατ᾽, ὄφρα μὴ οἶος

But for me prepare immediately a prize, so that not alone

‾ ‾ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾

Ἀργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικεν·

of the Argives I may be without a prize, since it does not seem (proper);

‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾

λεύσσετε γὰρ τό γε πάντες, ὅ μοι γέρας ἔρχεται ἄλλη."   **120**

for all (of) you observe this thing (τό), at any rate, the prize (γέρας)
    which (ὅ) to my disadvantage (μοι) goes elsewhere."

‾ ‾ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾ | ‾ ˘ ˘ | ‾ ‾

τὸν δ᾽ ἠμείβετ᾽ ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·

And then divine, swift-footed Achilles answered him:

‾ ˘ ˘ | ‾ ‾ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾

"Ἀτρεΐδη, κύδιστε φιλοκτεανώτατε πάντων,

"O most glorious son of Atreus, greediest of all (men),

‾ ‾ | ‾ ‾ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾

πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;

for how will the great-hearted Achaeans give to you a prize?

‾ ˘ ˘ | ‾ ‾ | ‾ ‾ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾

οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά,

Not at all anywhere have we seen (or do we know of) many common
    things (possessions) lying about,

‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾ | ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾

ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,   **125**

but, on the one hand, these things (τὰ) from the cities we sacked, these
    things (τὰ) have been distributed,

35.4 ENGLISH TO GREEK

1 γέρας ἄλλον Ἀγαμέμνονι Ἀχαιοὶ αὐτίκα ἑτοιμάσουσιν, ὄφρα μὴ οἶος Ἀχαιῶν ἔῃ ἀγέραστος, οὐ γὰρ οὕτως ἔοικεν.

2 λεύσσουσι πάντες ὅτι γέρας βασιλῆος ἔρχεται ἄλλη.

3 ποδάρκεα δῖον Ἀχιλλῆα ἔπειτα ἠμείβοντο πάντες Ἀχαιοί.

4 Ἀτρεΐδης κύδιστος ἦν, φιλοκτεανώτατος δὲ πάντων, οὐ γὰρ γέρας πατρὶ φίλῳ πάλιν δόμεναι ἔθελε, οὕνεκα οὐκ εἶδε ξυνήϊα κείμενα πολλά, καὶ τὰ ἐξ πολίων ἐξέπερσαν Ἀχαιοὶ μεγάθυμοι, τὰ ἐδέδαστο (*or, using a more standard relative*: καὶ τὰ, ἃ ἐξ πολίων ἐξέπερσαν Ἀχαιοὶ μεγάθυμοι, ἐδέδαστο).

35.5 KOINE PRACTICE

Literally: The lamp of the body is the eye. So if the eye of you may be simple, the whole body of you will be shining. But if the eye of you may be base, the whole body of you will be dark. So if the light the one in you is darkness, the darkness [is] how much.

Idiomatically: The light of the body is the eye. So if your eye is honest, your whole body is bright. But if your eye is base, your whole body will be dark. So if the light that is inside you is darkness, how great is the darkness.

LESSON 36 KEY

36.1 MORPHOLOGY

	Singular		*Plural*
1ˢᵗ	ἐπέοικα		ἐπεοίκαμεν
2ⁿᵈ	ἐπέοικας		ἐπεοίκατε
3ʳᵈ	ἐπέοικε		ἐπεοίκεσαν

36.2 GREEK TO ENGLISH

1 It is seemly for (ἐπέοικεν) the Achaeans to collect regathered prizes for the king.

2 Now, on the one hand, Agamemnon will give up the bright-eyed girl, the daughter of Chryses, to the sniper god; later, on the other hand, the Achaeans will recompense him.

3 At some time, Zeus will grant to the Achaeans to sack utterly the well-walled city Troy.

4 The Achaeans addressed swift-footed Achilles.

5 On the one hand, godlike Achilles is brave; on the other hand, he deceives with his mind and wishes to outwit (get past) Agamemnon, lord of men.

36.3 *ILIAD* 1.126–132

‾ ‾ | ‾ ◡ ◡ | ‾ ◡| ‾ ◡ ◡ | ‾ ◡ ◡| ‾
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
And it is not seemly for the people to collect these regathered things.

‾ ◡ ◡ | ‾ ‾ | ‾ ◡ ◡| ◡ ◡ | ‾ ◡ ◡ | ‾ ‾
ἀλλὰ σὺ μὲν νῦν τῆνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
But, you, on the one hand, now send her forth to the god! On the other
hand, the Achaeans

‾ ‾ | ‾ ‾ | ‾ ◡ ◡ | ‾ ◡ ◡ | ‾ ◡ ◡| ‾
τριπλῇ τετραπλῇ τ' ἀποτείσομεν, αἴ κέ ποθι Ζεὺς
threefold and fourfold we will recompense, if perchance at any
time Zeus

‾ ◡ ◡| ‾ ‾‾ | ‾ ◡ ◡| ‾ ◡ ◡| ‾
δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι."
may grant to sack utterly the well-walled city Troy."

‾ ◡ ◡ | ‾ ◡ ◡| ‾ ◡ ◡ | ‾ ‾‾ | ‾ ◡ ◡| ‾
τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·   **130**
And answering him, the ruler (ruling) Agamemnon addressed (him):

‾ ‾ | ‾ ◡ ◡| ◡ ◡ | ‾ ◡ ◡| ‾ ◡ ◡| ‾
"μὴ δ' οὕτως ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
Don't, indeed, in this way, although being brave, O godlike Achilles,

‾ ◡ ◡| ‾ ◡ ◡| ‾ ◡ ◡| ◡ ◡| ‾ ◡ ◡| ‾ ‾
κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
deceive with your mind, since you will not get past (i.e., outwit) nor
will you persuade me.

36.4 English to Greek

1 τὰ ἐδέδαστο, ἅ (ἐξ) πολίων εὐτειχέων ἐξηλαπάξαντο Ἀχαιοί, Ἀγαμέμνων δὲ οὐκ ἔθελε ἀπὸ λαῶν παλίλλογα ταῦτα ἐπαγείρειν.

2 εἰ γέρας Ἀγαμέμνων θεοῖσι προήσει, τὸν τριπλῇ τετραπλῇ τε Ἀχαιοὶ ἀποτίσουσιν, εἰ κέν ποθι τοῖσι θεοὶ Ὀλύμπια δώματα ἔχοντες δῶσι πόλιν Πριάμου εὐτείχεον ἐξαλαπάξαι.

3 κρείονα δ' Ἀγαμέμνονα ἀπαμειβόμενοι προσέφησαν Ἀχαιοί, "θεοείκελε Ἀτρεΐδη, μὴ κλέπτε νόῳ, οὐ γὰρ ἐπέοικε μέγιστον βασιλῆα λαοὺς παρελθεῖν καὶ κακὰ πεῖσαι."

36.5 Koine Practice

Literally: **7** Beg, and it will be given to y'all. Search, and y'all will find. Knock, and it will be opened up for y'all. **8** For each one begging takes, and the one searching finds, and for the one knocking it will be opened up.

Idiomatically: **7** Ask, and it will be given to you. Look, and you will find. Knock, and it will be opened for you. **8** For each one who asks, receives, and he who searches, finds, and for him who knocks, it will be opened.

Tips for Further Study and Next Steps

*P*ossibilities *for further study of ancient Greek are infinite. The following are a few good places to start. A bit of searching will uncover many more resources.*

Homeric Greek

The Homeric core of this course was based on chapters 1–36 of the public domain first edition of Clyde Pharr's *Homeric Greek: A Book for Beginners* (D. C. Heath and Company, 1920). If you would like to continue with Homer, you may obtain a used copy of any edition of Pharr's immortal text, continue through lesson 75, and enjoy the entire first book of the *Iliad* in Greek. Pharr provides Homer's text in manageable chunks along with vocabulary and helpful notes. A fourth edition of Pharr's work retains his structure and abbreviates his original notes for the sake of a sharper focus on grammar: *Homeric Greek: A Book for Beginners* by Clyde Pharr, revised by Paula Dunbar and John Wright (4th ed., University of Oklahoma Press, 2012).

Further Study of Greek Grammar

If you wish to move from Homeric to classical Attic Greek, the best guide is *Introduction to Attic Greek* by Donald J. Mastronarde (2nd ed., University of California Press, 1993). Although designed as a first introduction to Greek, Mastronarde's text serves both as an excellent review (he explains everything thoroughly and clearly) and as an introduction to Attic—that is, the Greek of Athens of the 5th century B.C.E.

A gentle approach to classical Greek may be found in *Classical Greek: A New Grammar—Greek Grammar Taught and Explained, with Examples* by Juan Coderch (published by Juan Coderch, 2012). This work is designed both for beginners as well as for those who want to review and enhance their knowledge of Greek grammar.

On the other hand, if you prefer to proceed directly to Koine, an excellent guide may be found in *Basics of Biblical Greek Grammar* by William D. Mounce (3rd ed., Zondervan, 2009).

Reference Grammars

When forms or syntax confuse, it is always handy to have a reference grammar with charts and tables as well as descriptions of the uses of the cases and syntax more generally. The following are some that are useful.

Kaegi's Greek Grammar: With Tables for Repetition, by Adolf Kaegi, adapted and translated by James A. Kleist (Bolchazy-Carducci Publishers, 1995), provides great detail in clear charts.

Biblical Greek: A Compact Guide, by William D. Mounce (Zondervan, 2011), offers a compact and useful overview of New Testament grammar and morphology and is especially designed for students who began their study of Greek with nonbiblical forms.

Not for the faint of heart, Herbert Weir Smyth's *Greek Grammar*, revised by Gordon M. Messing (Harvard University Press, 1956), provides the most thorough overview available in English of Greek morphology, grammar, and syntax.

Intermediate Readers

Intermediate and transitional readers generally supply complete vocabulary and notes. Such works help spare students the drudgery of looking up everything for themselves and thus help students read more text more rapidly. Such readers are legion, and many from the 19th and early 20th centuries are available for free on the Internet. Two more recent editions are *Homer: A Transitional Reader*, by John H. O'Neil and Timothy F. Winters (Bolchazy-Carducci Publishers, 2010); and *Plato: A Transitional Reader*, by Wilfred E. Major and Abigail Roberts (Bolchazy-Carducci Publishers, 2010). A teacher's guide with an answer key is also available for both of these editions.

The New Testament in Greek

There are extensive resources available for study of the New Testament. Reading the New Testament in Greek is also an efficient way to begin to read Greek prose with confidence. Some especially useful editions for reading the New Testament in the original Greek include the following.

Interlinear Greek-English New Testament with a Greek-English Lexicon and New Testament Synonyms, by George Ricker Berry (12th ed., Baker Academic, 1977), provides the Greek text with a literal and word-for-word translation beneath each word. The King James translation appears in the margin.

The Greek New Testament: A Reader's Edition—edited by Barbara Aland and Kurt Aland, with a running Greek-English dictionary compiled by Barclay M. Newman and textual notes by Florian Voss (5th rev. ed., Deutsche Bibelgesellschaft, 2014)—defines every Greek word that occurs 30 times or fewer in the New Testament at the bottom of the page where the word appears, and it parses difficult verb forms.

Greek-English New Testament, edited by Barbara Aland and Kurt Aland (8th rev. ed., Deutsche Bibelgesellschaft, 1994), prints the Greek text with a facing English translation.

Reading Classical Greek Authors Online

The *Perseus Digital Library*, edited by Gregory R. Crane (http://www.perseus.tufts.edu/hopper/), offers public domain editions of many ancient Greek texts. The website allows readers to click on individual words, which in turn calls up parsing tools and dictionaries. Sidebars may be loaded with translations and commentaries. *Perseus* is a tried-and-true companion for students of ancient Greek everywhere.

The Loeb Classical Library, which publishes bilingual editions of most classical Greek authors, also offers subscriptions to a digital edition of their library: http://www.loebclassics.com.

Classical Greek Authors in Bilingual Editions

The Loeb Classical Library, published by Harvard University Press, offers most of ancient Greek literature in bilingual editions (Greek text on the left with a facing English translation on the right). Details are available at the publisher's website: http://www.hup.harvard.edu/loeb.

GRAMMATICAL APPENDIX

I. BASIC MORPHOLOGY

This appendix presents a basic overview of ancient Greek morphology. For a more robust presentation of Greek forms, consult a standard Greek grammar.

DECLENSION

First Declension
βουλή, βουλῆς, *f.*: plan

	Singular	*Plural*
Nom.	βουλή: (a, the) plan (*as subject*)	βουλαί: (the) plans (*as subject*)
Gen.	βουλῆς: of; off, from (a, the) plan	βουλάων [έων, ῶν]: of; off, from (the) plans
Dat.	βουλῇ: to, for; with, by; in, at, on (a, the) plan	βουλῆσι, βουλῆς [Koine: βουλαῖς]: to, for; with, by; in, at, on (the) plans
Acc.	βουλήν: (a, the) plan (*as object*)	βουλάς: (the) plans (*as object*)

	Dual
Nom./Acc.	βουλά: (the) two plans (*as subject or object*)
Gen./Dat.	βουλῆιν: of; off, from; to, for; with, by; in, at, on (the) the two plans

VOCATIVE CASE

The vocative case ("O plan!" "O plans!" "O two plans!") uses endings identical to the nominative.

	θεά, θεᾶς, *f*.: goddess	**θάλασσα, θαλάσσης**, *f*.: sea	**Ἀτρεΐδης, Ἀτρεΐδαο**, *m*.: son of Atreus

Singular

Nom.	θεά	θάλασσα	Ἀτρεΐδης
Gen.	θεᾶς	θαλάσσης	Ἀτρεΐδαο [εω; Koine: ου]
Dat.	θεᾷ	θαλάσσῃ	Ἀτρεΐδῃ
Acc.	θεάν	θάλασσαν	Ἀτρεΐδην

Plural

Nom.	θεαί	θάλασσαι	Ἀτρεΐδαι
Gen.	θεάων [ῶν]	θαλασσάων [ῶν]	Ἀτρεϊδάων [ῶν]
Dat.	θεῇσι, θεῇς [Koine: αῖς]	θαλάσσῃσι, θαλάσσῃς [Koine: αις]	Ἀτρεΐδῃσι, Ἀτρεΐδῃς [Koine: αις]
Acc.	θεάς	θαλάσσας	Ἀτρεΐδας

Dual

Nom./Acc.	θεά	θαλάσσα	Ἀτρεΐδα
Gen./Dat.	θεῆϊν	θαλάσσῃιν	Ἀτρεΐδῃιν

Vocative Case

The vocative case for feminine nouns of the first declension uses endings identical to the nominative. The only exception in the first declension is for masculine nouns, which drop the sigma from the nominative singular—i.e., Ἀτρεΐδη ("O son of Atreus!").

Second Declension

	θυμός, *m*.: spirit	**νοῦσος,** *f*.: plague	**ἔργον,** *n*.: deed, work
	Singular		
Nom.	θυμός	νοῦσος	ἔργον
Gen.	θυμοῦ, οῖο [όο]	νούσου, οιο [οο]	ἔργου, οιο [οο]
Dat.	θυμῷ	νούσῳ	ἔργῳ
Acc.	θυμόν	νοῦσον	ἔργον
	Plural		
Nom.	θυμοί	νοῦσοι	ἔργα
Gen.	θυμῶν	νούσων	ἔργων
Dat.	θυμοῖσι, θυμοῖς	νούσοισι, νούσοις	ἔργοισι, ἔργοις
Acc.	θυμούς	νούσους	ἔργα
	Dual		
Nom./Acc.	θυμώ	νούσω	ἔργω
Gen./Dat.	θυμοῖιν	νούσοιιν	ἔργοιιν

VOCATIVE CASE

The vocative singular ending of masculine and feminine nouns of the second declension is -ε—i.e., θυμέ ("O spirit!") and νοῦσε ("O plague!").

In the plural, dual, and neuter singular, the vocative case uses endings identical to the nominative.

Third Declension

	ἄναξ, ἄνακτος, *m*.: lord	**χείρ, χειρός**, *f*.: hand	**ἔπος, ἔπεος**, *n*.: word
Singular			
Nom.	ἄναξ	χείρ	ἔπος
Gen.	ἄνακτος	χειρός	ἔπεος
Dat.	ἄνακτι	χε(ι)ρί	ἔπεϊ
Acc.	ἄνακτα	χείρα	ἔπος
Plural			
Nom.	ἄνακτες	χεῖρες	ἔπεα
Gen.	ἀνάκτων	χειρῶν	ἐπέων
Dat.	ἀνάκτεσσι, ἄναξι	χείρεσσι, χερσί	ἐπέεσσι, ἔπεσι
Acc.	ἄνακτας	χεῖρας	ἔπεα
Dual			
Nom./Acc.	ἄνακτε	χεῖρε	ἔπεε
Gen./Dat.	ἀνάκτοιιν	χειροῖιν	ἐπέοιιν

NB: Only a small selection of the third-declension nouns is compiled here. Because the endings of the third declension combine and contract with the base of the noun in sometimes seemingly odd ways, it will be useful to consult larger grammars.

VOCATIVE CASE

The vocative case of third-declension nouns generally uses forms identical to the nominative, although there are some exceptions. Long final vowels of the nominative singular are, for example, routinely shortened—e.g., nominative: γέρων ("old man"); vocative: γέρον ("O old man!"). A final sigma may also drop off—e.g., nominative: παῖς ("child"); vocative: παῖ ("O child!").

ACCUSATIVE CASE OF THIRD-DECLENSION NOUNS WITH STEMS IN -ι AND -υ

Nouns whose stems end in -ι and -υ generally add a nu in the accusative singular— e.g., πόλις, πόλιος, *f*.: "city"; accusative singular: πόλιν.

First- and Second-Declension Adjective Endings

	1st Feminine	*2nd Masculine*	*2nd Neuter*

Singular

	1st Feminine	*2nd Masculine*	*2nd Neuter*
Nom.	καλή	καλός	καλόν
Gen.	καλῆς	καλοῦ, οῖο [όο]	
Dat.	καλῇ	καλῷ	
Acc.	καλήν	καλὸν	

Plural

	1st Feminine	*2nd Masculine*	*2nd Neuter*
Nom.	καλαί	καλοί	καλά
Gen.	καλάων [ῶν]	καλῶν	
Dat.	καλῇσι, καλῇς [Koine: αῖς]	καλοῖσι, καλοῖς	
Acc.	καλάς	καλούς	καλά

Dual

	1st Feminine	*2nd Masculine*	*2nd Neuter*
Nom./Acc.	καλά	καλώ	
Gen./Dat.	καλῆϊν	καλοῖιν	

Vocative Case

The vocative ending of the second-declension masculine singular is epsilon—i.e., καλέ ("O beautiful one!"). The vocative endings of first- and second-declension adjectives are elsewhere identical with the nominative.

Feminine forms decline like θάλασσα, θαλάσσης. The masculine and neuter forms decline according to the normal pattern of the third declension.

Lexicon Order (M, F, N) **πτερόεις, εσσα, εν**: winged
Declension Order (F, M/N): **πτερόεσσα, εις / εν**

	F.	*M.*	*N.*
Singular			
Nom.	πτερόεσσα	πτερόεις	πτερόεν
Gen.	πτεροέσσης	πτερόεντος	
Dat.	πτεροέσσῃ	πτερόεντι	
Acc.	πτερόεσσαν	πτερόεντα	πτερόεν
Plural			
Nom.	πτερόεσσαι	πτερόεντες	πτερόεντα
Gen.	πτεροεσσάων [έων, ῶν]	πτεροέντων	
Dat.	πτεροέσσῃσι, ῃς [Koine: αις]	πτεροέντεσσι, πτερόεσ(σ)ι	
Acc.	πτεροέσσας	πτερόεντας	πτερόεντα
Dual			
Nom./Acc.	πτεροέσσα	πτερόεντε	
Gen./Dat.	πτεροέσσῃιν	πτεροέντοιιν	

Lexicon Order (M, F, N) **εὐρύς, εῖα, ύ**: wide, broad
Declension Order (F, M/N): **εὐρεῖα, ύς / ύ**

	F.	**M.**	**N.**
Singular			
Nom.	εὐρεῖα	εὐρύς	εὐρύ
Gen.	εὐρείης	εὐρέος	
Dat.	εὐρείη	εὐρέι	
Acc.	εὐρεῖαν	εὐρύν [εα]	εὐρύ
Plural			
Nom.	εὐρεῖαι	εὐρέες	εὐρέα
Gen.	εὐρειάων [έων, ῶν]	εὐρέων	
Dat.	εὐρείῃσι, ῃς [Koine: αις]	εὐρέεσσι, εὐρέσι	
Acc.	εὐρείας	εὐρέας	εὐρέα
Dual			
Nom./Acc.	εὐρεία	εὐρέε	
Gen./Dat.	εὐρείῃιν	εὐρέοιιν	

Lexicon Order (M, F, N) **πᾶς, πᾶσα, πᾶν**: all, every
Declension Order (F, M/N): **πᾶσα, πᾶς / πᾶν**

	F.	**M.**	**N.**
Singular			
Nom.	πᾶσα	πᾶς	πᾶν
Gen.	πάσης	πάντος	
Dat.	πάσῃ	πάντι	
Acc.	πᾶσαν	πάντα	πᾶν

	F.	**M.**	**N.**

Plural

	F.	M.	N.
Nom.	πάσαι	πάντες	πάντα
Gen.	πασάων [έων, ῶν]	πάντων	
Dat.	πάσῃσι, ῃς [Koine: αις]	πάντεσσι, πᾶσι	
Acc.	πάσας	πάντας	πάντα

Adjectives of the Third Declension (M, F, N)

Adjectives of the third declension have only two endings: one for masculine and feminine, and the other for the neuter. Most of them fall into two patterns: nominative: -ων, -ον (gen. ονος); nominative: -ης, -ες (gen. -εος).

ἀμείνων, ον: better, braver		**ἀεικής, ές**: unseemly	
M./F.	**N.**	**M./F.**	**N.**

Singular

	M./F.	N.	M./F.	N.
Nom.	ἀμείνων	ἄμεινον	ἀεικής	ἀεικές
Gen.	ἀμείνονος		ἀεικέος	
Dat.	ἀμείνονι		ἀεικέι	
Acc.	ἀμείνονα	ἄμεινον	ἀεικέα	ἀεικές

Plural

	M./F.	N.	M./F.	N.
Nom.	ἀμείνονες	ἀμείνονα	ἀεικέες	ἀεικέα
Gen.	ἀμεινόνων		ἀεικέων	
Dat.	ἀμεινόνεσσι, ἀμείνοσι		ἀεικέεσσι, ἀεικέσι	
Acc.	ἀμείνονας	ἀμείνονα	ἀεικέας	ἀεικέα

	ἄμείνων, ον: better, braver (cont.)		**ἀεικής, ές**: unseemly (cont.)	
	M./F.	*N.*	*M./F.*	*N.*
	Dual			
Nom./Acc.	ἀμείνονε		ἀεικέε	
Gen./Dat.	ἀμεινόνοιιν		ἀεικέοιιν	

Vocative Case

The vocative case of third-declension adjectives generally uses forms identical to the nominative, although there are some exceptions. Long final vowels of the nominative singular are, for example, routinely shortened. A final sigma may also drop off.

Koine Contraction

In Koine, third-declension adjectives of the type ἀεικής, ές ("unseemly") display numerous contractions. Compare these contracted Koine forms with their uncontracted Homeric counterparts.

ἀεικής, ές: unseemly

	M./F.	*N.*	*M./F.*	*N.*
	Singular		*Plural*	
Nom.	ἀεικής	ἀεικές	ἀεικεῖς	ἀεικῆ
Gen.	ἀεικοῦς		ἀεικῶν	
Dat.	ἀεικεῖ		ἀεικέσι	
Acc.	ἀεικῆ	ἀεικές	ἀεικεῖς	ἀεικῆ

The endings of irregular adjectives are generally the result of contraction and/or anomalies in the base or stem. The adjective μέγας ("big"), for example, follows the pattern of the first and second declensions but inserts an -αλ- in forms outside the nominative and accusative—i.e., nominative: μέγας; genitive: μεγάλου. Such anomalies annoy more than they confuse. For details on such irregular verbs, consult a standard grammar.

DECLENSION OF THE ACTIVE PARTICIPLES OF ω VERBS

Present Active Participle

	1ˢᵗ *Feminine*	3ʳᵈ *Masculine*	3ʳᵈ *Neuter*
	Singular		
Nom.	παύουσα	παύων	παῦον
Gen.	παυούσης	παύοντος	
Dat.	παυούσῃ	παύοντι	
Acc.	παύουσαν	παύοντα	παῦον
	Plural		
Nom.	παύουσαι	παύοντες	παύοντα
Gen.	παυουσάων [ῶν]	παυόντων	
Dat.	παυούσῃσι, ῃς [Koine: αις]	παυόντεσσι, παύουσι	
Acc.	παυούσας	παύοντας	παύοντα

Aorist Active Participle

	1ˢᵗ Feminine	*3ʳᵈ Masculine*	*3ʳᵈ Neuter*
		Singular	
Nom.	παύσασα	παύσας	παύσαν
Gen.	παυσάσης	παύσαντος	
Dat.	παυσάσῃ	παύσαντι	
Acc.	παύσασαν	παύσαντα	παύσαν
		Plural	
Nom.	παύσασαι	παύσαντες	παύσαντα
Gen.	παυσασάων [ῶν]	παυσάντων	
Dat.	παυσάσῃσι, ῃς [Koine: αις]	παυσάντεσσι, παύσασι	
Acc.	παυσάσας	παύσαντας	παύσαντα

Perfect Active Participle

	1ˢᵗ Feminine	*3ʳᵈ Masculine*	*3ʳᵈ Neuter*
		Singular	
Nom.	πεπαυκυῖα	πεπαυκώς	πεπαυκός
Gen.	πεπαυκυίης	πεπαυκότος	
Dat.	πεπαυκυίῃ	πεπαυκότι	
Acc.	πεπαυκυῖαν	πεπαυκότα	πεπαυκός
		Plural	
Nom.	πεπαυκυῖαι	πεπαυκότες	πεπαυκότα
Gen.	πεπαυκυιάων [ῶν]	πεπαυκότων	
Dat.	πεπαυκυίῃσι, ῃς [Koine: αις]	πεπαυκότεσσι, πεπαυκόσι	
Acc.	πεπαυκυίας	πεπαυκότας	πεπαυκότα

The declension of the active participles of -μι verbs follows the following same basic patterns.

	Present Active				**Second Aorist Active**		
	F.	*M.*	*N.*		*F.*	*M.*	*N.*
Nom.	ἱστᾶσα	ἱστάς	ἱστάν		στᾶσα	στάς	στάν
Gen.	ἱστάσης	ἱστάντος			στάσης	στάντος	
Nom.	τιθεῖσα	τιθείς	τιθέν		θεῖσα	θείς	θέν
Gen.	τιθείσης	τιθέντος			θείσης	θέντος	

Middle/Passive Participles Ending in -ομένη, -αμένη, or -μένη

	F.	*M.*	*N.*		*F.*	*M.*	*N.*
		Singular				*Plural*	
Nom.	-μένη	-μενος	-μενον		-μεναι	-μενοι	-μενα
Gen.	-μένης	-μένου			-μενάων [-μενῶν]	-μένων	
Dat.	-μένῃ	-μένῳ			-μένῃσι, -μένῃς [Koine: -μέναις]	-μένοισι, -μένοις	
Acc.	-μένην	-μενον			-μένας	-μένους	-μενα

Aorist Passive Participle

	F.	*M.*	*N.*

Singular

Nom.	παυθεῖσα	παυθείς	παυθέν
Gen.	παυθείσης	παυθέντος	
Dat.	παυθείσῃ	παυθέντι	
Acc.	παυθεῖσαν	παυθέντα	παυθέν

Plural

Nom.	παυθεῖσαι	παυθέντες	παυθέντα
Gen.	παυθεισάων [ῶν]	παυθέντων	
Dat.	παυθείσῃσι, ῃς [Koine: αις]	παυθέντεσσι, παυθεῖσι	
Acc.	παυθείσας	παυθέντας	παυθέντα

COMPARISON OF ADJECTIVES

Most adjectives form their comparatives by adding -τερος, η, ον and their superlatives by adding -τατος, η, ον to the stem of the positive degree of the adjective.

Positive	*Comparative*	*Superlative*
πιστός, ή, όν: trustworthy	πιστότερος, η, ον: more trustworthy	πιστότατος, η, ον: most trustworthy

Some adjectives, however, add the third-declension endings -ιων, -ιον to form the comparative and -ιστος, η, ον to form the superlative.

Positive	*Comparative*	*Superlative*
αἰσχρός, ή, όν: shameful	αἰσχίων, ιον: more shameful	αἴσχιστος, η, ον: most shameful

And some adjectives have irregular comparatives and superlatives.

Positive	*Comparative*	*Superlative*
ἀγαθός, ή, όν: good	ἀρείων, ον: better	ἄριστος, η, ον: best

For details, consult a larger grammar.

Cardinal Numbers

1	μία (*f.*), εἷς, ἕν (*m./n.*)	11	ἕνδεκα
2	δύο (δύω)	12	δώδεκα
3	τρεῖς (*m./f.*), τρία (*n.*)	13	τρεῖς καὶ δέκα
4	τέσσαρες (*m./f.*), τέσσαρα (*n.*)	14	τέσσαρες καὶ δέκα
5	πέντε	15	πεντεκαίδεκα
6	ἕξ	16	ἑκκαίδεκα
7	ἑπτά	17	ἑπτακαίδεκα
8	ὀκτώ	18	ὀκτωκαίδεκα
9	ἐννέα	19	ἐννεακαίδεκα
10	δέκα	20	εἴκοσι

21	εἷς καὶ εἴκοσι, *etc.*	500	πεντηκόσιοι, αι, α
31	τριήκοντα	600	ἑξακόσιοι, αι, α
40	τεσσαράκοντα	700	ἑπτακόσιοι, αι, α
50	πεντήκοντα	800	ὀκτακόσιοι, αι, α
60	ἑξήκοντα	900	ἐνακόσιοι, αι, α
70	ἑβδομήκοντα	1000	χίλιοι, αι, α
80	ὀγδώκοντα	2000	δισχίλιοι, αι, α
90	ἐνενήκοντα	3000	τρισχίλιοι, αι, α
100	ἑκατόν	10,000	μύριοι, αι, α
200	διακόσιοι, αι, α	20,000	δισμύριοι, αι, α
300	τριακόσιοι, αι, α	100,000	δεκακισμύριοι, αι, α
400	τετρακόσιοι, αι, α		

Declension of the First Four Cardinal Numbers

	One			Two	Three		Four	
	F.	*M.*	*N.*	*M./F./N.*	*M./F.*	*N.*	*M./F.*	*N.*
Nom.	μία	εἷς	ἕν	δύο (δύω)	τρεῖς	τρία	τέσσαρες	τέσσαρα
Gen.	μιῆς	ἑνός		indecl.	τριῶν		τεσσάρων	
Dat.	μιῇ	ἑνί			τρισί		τέσσαρσι	
Acc.	μίαν	ἕνα	ἕν		τρεῖς	τρία	τέσσαρας	τέσσαρα

First Person

	Singular	*Plural*
Nom.	ἐγώ, ἐγών: I	ἡμεῖς (ἄμμες): we
Gen.	ἐμεῖο, μευ (ἐμέο, ἐμεῦ, ἐμέθεν): of me, my, mine	ἡμείων (ἡμέων): of us, our
Dat.	ἐμοί, μοι: to, for me	ἡμῖν (ἄμμιν, ἄμμι, ἧμιν, ἦμιν): to, for us
Acc.	ἐμέ, με: me	ἡμέας (ἧμας, ἥμεας, ἄμμε): us

Dual

Nom./Acc.	νῶϊ, νώ: the two of us
Gen./Dat.	νῶϊν: of, to, for the two of us

Second Person

	Singular	*Plural*
Nom.	σύ [τύνη]: you	ὑμεῖς (ὔμμες): you
Gen.	σεῖο, σεο (σέο, σεῦ, σευ, σέθεν): of you, your	ὑμείων (ὑμέων): of you, your
Dat.	σοί, τοι [τεῖν]: to, for you	ὑμῖν (ὔμμιν, ὔμμι, ὔμιν): to, for you
Acc.	σέ, σε: you	ὑμέας (ὔμμε): you

Dual

Nom./Acc.	σφῶϊ, σφώ: the two of you
Gen./Dat.	σφῶϊν, σφῷν: of, to, for the two of you

Third Person

	Singular
Nom.	—: [he, she, it]
Gen.	εἷο, ἑο (ἕο, εὗ, εύ, ἕθεν, ἑθεν): of him, of her, of it; his, her(s) its
Dat.	ἑοί, οἱ (οἶ): to, for him, her, it
Acc.	ἑέ, ἑ (ἕ, μιν): him, her, it

	Plural
	—: [they]
	σφείων, σφεων (σφέων, σφῶν): of them, their
	σφίσι, σφισι (σφιν, σφι): to, for them
	σφέας, σφεας, σφε, σφας: them

	Dual
Nom./Acc.	σφωε: the two of them
Gen./Dat.	σφωιν: of, to, for the two of them

Standardized Personal Pronouns in Koine

First Person

	Singular	*Plural*
Nom.	ἐγώ: I	ἡμεῖς: we
Gen.	ἐμοῦ, μου: of me, my, mine	ἡμῶν: of us, our
Dat.	ἐμοί, μοι: to, for me	ἡμῖν: to, for us
Acc.	ἐμέ, με: me	ἡμᾶς: us

Second Person

	Singular	*Plural*
Nom.	σύ: you	ὑμεῖς: you
Gen.	σοῦ, σου: of you, your	ὑμῶν: of you, your
Dat.	σοί, σοι: to, for you	ὑμῖν: to, for you
Acc.	σέ, σε: you	ὑμᾶς: you

Third Person

	Singular	Plural
Nom.	[αὐτός, αὐτή, αὐτό]: [he, she, it]	[αὐτοί, αὐταί, αὐτά]: [they]
Gen.	αὐτοῦ, αὐτῆς, αὐτοῦ: of him, of her, of it; his, her(s), its	αὐτῶν, αὐτῶν, αὐτῶν: of them, their
Dat.	αὐτῷ, αὐτῇ, αὐτῷ: to, for him, her, it	αὐτοῖς, αὐταῖς, αὐτοῖς: to, for them
Acc.	αὐτόν, αὐτήν, αὐτό: him, her, it	αὐτούς, αὐτάς, αὐτά: them

POSSESSIVE ADJECTIVES

The possessive adjectives are formed from the stems of the personal pronouns and are declined according to the pattern of the first and second declensions—i.e., καλός, καλή, καλόν.

First Person	Second Person	Third Person
Singular		
ἐμός, ή, όν: my, mine	σός, σή, σόν (τεός, τεή, τεόν): your, yours	ἑός, ἑή, ἑόν: his, her, hers, its
Plural		
ἡμέτερος, η, ον: our, ours	ὑμέτερος, η, ον: your, yours	σφέτερος, η, ον: their, theirs
ἁμός, ή, όν: our, ours	ὑμός, ή, όν: your, yours	σφός, σφή, σφόν: their, theirs
Dual		
νωΐτερος, η, ον: our, ours	σφωΐτερος, η, ον: your, yours	—

Many pronouns (and a common adjective) decline like καλός, η, ον, with the exception of the neuter singular in the nominative and accusative (where we find no -ν). They are as follows.

ὅς, ἥ, ὅ	*relative pronoun*: who, which, that
ὁ, ἡ, τό	*demonstrative, personal, and relative pronoun*: this, that (*pl.*: these, those); he, she, it (*pl.*: they); who, which, that
ἐκεῖνος, η, ο = κεῖνος, η, ο	*demonstrative pronoun*: that, that one, he, she, it; *pl.*: those, they
αὐτός, ή, ό	*intensive pronoun*: self, him, himself, her, herself, it, itself; *pl.*: they, themselves, same
ἄλλος, η, ο	*adjective*: other, another

DEMONSTRATIVE PRONOUN, RELATIVE PRONOUN, DEFINITE ARTICLE

ὁ, ἡ, τό: this, these, that, those, the, he, she, it, they, who, which, that

	F.	*M.*	*N.*	*F.*	*M.*	*N.*
		Singular			Plural	
Nom.	ἡ	ὁ	τό	αἱ	οἱ	τά
Gen.	τῆς	τοῦ		τάων, τῶν	τῶν	
Dat.	τῇ	τῷ		τῇσι, της [ταῖς]	τοῖσι, τοῖς	
Acc.	τήν	τόν	τό	τάς	τούς	τά

	F.	*M./N.*
	Dual	
Nom./Acc.	(τώ)	τώ
Gen./Dat.	(τοῖιν)	τοῖιν

αὐτός, ή, ό: self, same

	F.	M.	N.		F.	M.	N.
	Singular				*Plural*		
Nom.	αὐτή	αὐτός	αὐτό		αὐταί	αὐτοί	αὐτά
Gen.	αὐτῆς	αὐτοῦ			αὐτάων [έων, ῶν]	αὐτῶν	
Dat.	αὐτῇ	αὐτῷ			αὐτῇσι, ῇς [αῖς]	αὐτοῖσι, οῖς	
Acc.	αὐτήν	αὐτόν	αὐτό		αὐτάς	αὐτούς	αὐτά

	F.	M./N.
	Dual	
Nom./Acc.	(αὐτώ)	αὐτώ
Gen./Dat.	(αὐτοῖιν)	αὐτοῖιν

The most important interrogative pronoun, τίς, τί ("who? which? what?"), always has an acute accent on the first syllable, which never changes to a grave, even when followed by another word.

The indefinite τὶς, τὶ ("some, someone, any, anyone, something, anything, a, an") is spelled and declined in the same way as the interrogative but differs from it in accent. The indefinite pronoun is always an enclitic.

τίς, τί: who? which? what?

	M./F.	N.	M./F.	N.
	Singular		*Plural*	
Nom.	τίς	τί	τίνες	τίνα
Gen.	τέο, τεῦ, τίνος		τέων, τίνων	
Dat.	τέῳ, τῷ, τίνι		τέοισι, τίσι	
Acc.	τίνα	τί	τίνας	τίνα

τὶς, τὶ: some, someone, any, anyone, something, anything, a, an

	M./F.	N.	M./F.	N.
	Singular		*Plural*	
Nom.	τὶς	τὶ	τινές	τινά
Gen.	τέο, τεῦ, τινός		τεῶν, τινῶν	
Dat.	τέῳ, τῷ, τινί		τεοῖσι, τισί	
Acc.	τινά	τὶ	τινάς	τινά

Relative pronouns include ὅς, ἥ, ὅ and ὁ, ἡ, τό ("who, which, that") as well as the indefinite relative pronoun ὅςτις, ἥτις, ὅτι (= ὅς τις, ἥ τις, ὅ τι) ("whoever, whichever, whatever").

The most important demonstrative pronouns are οὗτος, αὗτη, τοῦτο ("this"); (ἐ)κεῖνος, η, ον ("that"); and ὁ, ἡ, τό ("this," "that," used also as a relative and as a personal pronoun), with its compounds, such as ὅδε, ἥδε, τόδε; ὅγε, ἥγε, τόγε (= ὅ γε, ἥ γε, τό γε).

These pronouns are declined for the most part like first and second adjectives that follow the pattern of καλός, καλή, καλόν, with the exception that the neuter nominative and accusative singulars end in -o rather than -ov.

ὅς, ἥ, ὅ: who, which, that

	F.	*M.*	*N.*		*F.*	*M.*	*N.*
	Singular				*Plural*		
Nom.	ἥ	ὅς	ὅ		αἵ	οἵ	ἅ
Gen.	ἧς	οὗ			ὧν	ὧν	
Dat.	ᾗ	ᾧ			ᾗσι, ᾗς, [αἷς]	οἷσι, οἷς	
Acc.	ἥν	ὅν	ὅ		ἅς	οὕς	ἅ

	F.	*M./N.*
	Dual	
Nom./Acc.	(ὥ)	ὥ
Gen./Dat.	(οἷιν)	οἷιν

The indefinite relative pronoun (ὅστις, ἥτις, ὅ τι: "whoever, whichever, whatever") is a compound of the simple relative (ὅς, ἥ, ὅ) and the indefinite (τὶς, τὶ). Each part is declined separately according to its own pattern (or sometimes only the second part).

The neuter form of the indefinite relative pronoun is generally printed with a space—i.e., ὅ τι—so that it will not be confused with the conjunction ὅτι ("that, because, why").

DEMONSTRATIVE PRONOUNS

	(ἐ)κεῖνος, η, o: that			οὗτος, αὕτη, τοῦτο: this		
	F.	*M.*	*N.*	*F.*	*M.*	*N.*
Singular						
Nom.	(ἐ)κείνη	(ἐ)κεῖνος	(ἐ)κεῖνο	αὕτη	οὗτος	τοῦτο
Gen.	(ἐ)κείνης	(ἐ)κείνου		ταύτης	τούτου	
Dat.	(ἐ)κείνῃ	(ἐ)κείνῳ		ταύτῃ	τούτῳ	
Acc.	(ἐ)κείνην	(ἐ)κεῖνον	(ἐ)κεῖνο	ταύτην	τοῦτον	τοῦτο
Plural						
Nom.	(ἐ)κεῖναι	(ἐ)κεῖνοι	(ἐ)κεῖνα	αὗται	οὗτοι	τοῦτα
Gen.	(ἐ)κεινάων [έων, ῶν]	(ἐ)κείνων		ταυτάων [έων, ῶν]	τούτων	
Dat.	(ἐ)κείνῃσι, ῃς [αις]	(ἐ)κείνοισι, οις		ταύτῃσι, ῃς [αις]	τούτοισι, οις	
Acc.	(ἐ)κείνας	(ἐ)κείνους	(ἐ)κεῖνα	ταύτας	τούτους	τοῦτα
Dual						
Nom./Acc.	((ἐ)κείνω)	(ἐ)κείνω		(τούτω)	τούτω	
Gen./Dat.	((ἐ)κείνοιιν)	(ἐ)κείνοιιν		(τούτοιιν)	τούτοιιν	

ὅδε, ἥδε, τόδε: this, this here

	F.	M.	N.		F.	M.	N.
		Singular				*Plural*	
Nom.	ἥδε	ὅδε	τόδε		αἵδε	οἵδε	τάδε
Gen.	τῆσδε	τοῦδε			τάωνδε [τῶνδε]	τῶνδε	
Dat.	τῇδε	τῷδε			τῇσ(ι)δε [ταῖσδε]	τοῖσ(ι)δε	
Acc.	τήνδε	τόνδε	τόδε		τάσδε	τούσδε	τάδε

	F.	M./N.
		Dual
Nom./Acc.	(τώδε)	τώδε
Gen./Dat.	(τοῖινδε)	τοῖινδε

Compounds of ὁ, ἡ, τό (such as ὅδε, ἥδε, τόδε; ὅγε, ἥγε, τόγε) are declined in the same way as their uncompounded form (ὁ, ἡ, τό) but with the additional emphatic part (-δε, -γε, *etc.*) attached.

Adverbs

Many adverbs end in -ω or -ως, which may be viewed as the equivalent of -ly in English—e.g., κακός ("evil"); κακῶς ("evilly"). Adjectives in the neuter accusative (singular or plural) may also be used adverbially.

II.   CONJUGATION

Conjugation of παύω: I stop

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην.

Active Voice

Indicative

Present Active Indicative

	Singular	Plural	Dual
1ˢᵗ	παύω: I stop, I am stopping, I do stop	παύομεν: we stop, we are stopping, we do stop	n/a
2ⁿᵈ	παύεις: you stop, you are stopping, you do stop	παύετε: y'all stop, y'all are stopping, y'all do stop	παύετον: you two stop, you two are stopping, you two do stop
3ʳᵈ	παύει: he, she, *or* it stops; he, she, *or* it is stopping; he, she, *or* it does stop	παύουσι: they stop, they are stopping, they do stop	παύετον: they two stop, they two are stopping, they two do stop

Imperfect Active Indicative

	Singular	Plural	Dual
1ˢᵗ	ἔπαυον: I stopped, I was stopping, I used to stop	ἐπαύομεν: we stopped, *etc.*	n/a
2ⁿᵈ	ἔπαυες: you stopped, *etc.*	ἐπαύετε: y'all stopped, *etc.*	ἐπαύετον: you two stopped, *etc.*
3ʳᵈ	ἔπαυε: he, she, *or* it stopped, *etc.*	ἔπαυον: they stopped, *etc.*	ἐπαυέτην: they two stopped, *etc.*

Future Active Indicative

	Singular	*Plural*	*Dual*
1ˢᵗ	παύσω: I shall stop	παύσομεν: we shall stop	n/a
2ⁿᵈ	παύσεις: you will stop	παύσετε: y'all will stop	παύσετον: you two will stop
3ʳᵈ	παύσει: he, she, *or* it will stop	παύσουσι: they will stop	παύσετον: they two will stop

First Aorist Active Indicative

	Singular	*Plural*	*Dual*
1ˢᵗ	ἔπαυσα: I stopped, I did stop	ἐπαύσαμεν: we stopped, *etc.*	n/a
2ⁿᵈ	ἔπαυσας: you stopped, *etc.*	ἐπαύσατε: y'all stopped, *etc.*	ἐπαύσατον: you two stopped, *etc.*
3ʳᵈ	ἔπαυσε: he, she, or it stopped, *etc.*	ἔπαυσαν: they stopped, *etc.*	ἐπαυσάτην: they two stopped, *etc.*

Perfect Active Indicative

	Singular	*Plural*	*Dual*
1ˢᵗ	πέπαυκα: I have stopped	πεπαύκαμεν: we have stopped	n/a
2ⁿᵈ	πέπαυκας: you have stopped	πεπαύκατε: y'all have stopped	πεπαύκατον: you two have stopped
3ʳᵈ	πέπαυκε: he, she, *or* it has stopped	πεπαύκασι: they have stopped	πεπαύκατον: they two have stopped

Grammatical Appendix

Pluperfect Active Indicative

	Singular	Plural	Dual
1ˢᵗ	ἐπεπαύκη (*or* -εα): I had stopped	ἐπεπαύκεμεν: we had stopped	n/a
2ⁿᵈ	ἐπεπαύκης (*or* -εας): you had stopped	ἐπεπαύκετε: y'all had stopped	ἐπεπαύκετον: you two had stopped
3ʳᵈ	ἐπεπαύκη (*or* -εε): he, she, *or* it had stopped	ἐπεπαύκεσαν: they had stopped	ἐπεπαυκέτην: they two had stopped

Present Active Subjunctive

	Singular	Plural	Dual
1ˢᵗ	παύω: I may stop	παύωμεν: we may stop	n/a
2ⁿᵈ	παύῃς: you may stop	παύητε; y'all may stop	παύητον: you two may stop
3ʳᵈ	παύῃ: he, she, *or* it may stop	παύωσι; they may stop	παύητον: they two may stop

First Aorist Active Subjunctive

	Singular	Plural	Dual
1ˢᵗ	παύσω: I may stop	παύσωμεν: we may stop	n/a
2ⁿᵈ	παύσῃς: you may stop	παύσητε: y'all may stop	παύσητον: you two may stop
3ʳᵈ	παύσῃ: he, she, *or* it may stop	παύσωσι: they may stop	παύσητον: they two may stop

Perfect Active Subjunctive

	Singular	Plural	Dual
1st	πεπαύκω: I may stop	πεπαύκωμεν: we may stop	n/a
2nd	πεπαύκῃς: you may stop	πεπαύκητε: y'all may stop	πεπαύκητον: you two may stop
3rd	πεπαύκῃ: he, she, *or* it may stop	πεπαύκωσι: they may stop	πεπαύκητον: they two may stop

Present Active Optative

	Singular	Plural	Dual
1st	παύοιμι: I may stop	παύοιμεν: we may stop	n/a
2nd	παύοις: you may stop	παύοιτε: y'all may stop	παύοιτον: you two may stop
3rd	παύοι: he, she, *or* it may stop	παύοιεν: they may stop	παυοίτην: they two may stop

First Aorist Active Optative

	Singular	Plural	Dual
1st	παύσαιμι: I may stop	παύσαιμεν: we may stop	n/a
2nd	παύσαις: you may stop	παύσαιτε: y'all may stop	παύσαιτον: you two may stop
3rd	παύσαι: he, she, *or* it may stop	παύσαιεν (*or* παύσειαν): they may stop	παυσαίτην: they two may stop

Perfect Active Optative

	Singular	*Plural*	*Dual*
1st	πεπαύκοιμι: I may stop	πεπαύκοιμεν: we may stop	n/a
2nd	πεπαύκοις: you may stop	πεπαύκοιτε: y'all may stop	πεπαύκοιτον: you two may stop
3rd	πεπαύκοι: he, she, *or* it may stop	πεπαύκοιεν: they may stop	πεπαυκοίτην: they two may stop

IMPERATIVE

Present Active Imperative
Base: **παυ-**

	Singular	*Plural*	*Dual*
2nd	παῦε: stop! be stopping!	παύετε: stop! be stopping!	παύετον: stop (you two)! be stopping!
3rd	παυέτω: let him, her, *or* it stop! let him, her, *or* it be stopping!	παυόντων: let them stop! let them be stopping!	παυέτων: let those two stop! be stopping!

First Aorist Active Imperative
Base: **παυσ-**

	Singular	*Plural*	*Dual*
2nd	παῦσον: stop!	παύσατε: stop!	παύσατον: stop (you two)!
3rd	παυσάτω: let him, her, *or* it stop!	παυσάντων: let them stop!	παυσάτων: let those two stop!

ACTIVE INFINITIVES

	Standard Form	Alternative Forms (variants of -εμεναι)	Translation
Present	παύειν	παύμεν, παύμεναι, παύεμεν, παυέμεναι	to stop, to be stopping
Future	παύσειν	παυσέμεν, παυσέμεναι	to be about to stop, to be going to stop
Aorist	παῦσαι	παυσάμεν, παυσάμεναι	to have stopped, to stop
Perfect	πεπαυκέναι	πεπαυκέμεν, πεπαυκέμεναι	to have stopped

ACTIVE PARTICIPLES

	1ˢᵗ F.	3ʳᵈ M.	3ʳᵈ N.	Translation
Present	παύουσα, παυούσης	παύων, παύοντος	παύον, παύοντος	stopping (*being in the process of stopping*)
Future	παύσουσα, παυσούσης	παύσων, παύσοντος	παύσον, παύσοντος	about to stop, going to stop
Aorist	παύσασα, παυσάσης	παύσας, παύσαντος	παῦσαν, παύσαντος	having stopped, (*simply*) stopping
Perfect	πεπαυκυῖα, πεπαυκυίης	πεπαυκώς, πεπαυκότος	πεπαυκός, πεπαυκότος	having stopped

MIDDLE/PASSIVE VOICE

INDICATIVE

Present Middle/Passive Indicative

	Singular	*Plural*	*Dual*
1st	παύομαι: I stop for myself / I am stopped	παυόμεθα: we stop for ourselves / we are stopped	n/a
2nd	παύεαι (*or* παύη): you stop for yourself / you are stopped	παύεσθε: y'all stop for yourselves / y'all are stopped	παύεσθον: you two stop for yourselves / you two are stopped
3rd	παύεται: he, she, *or* it stops for himself, herself, *or* itself / he, she, *or* it is stopped	παύονται: they stop for themselves / they are stopped	παύεσθον: they two stop for themselves / they two are stopped

Imperfect Middle/Passive Indicative

	Singular	*Plural*	*Dual*
1st	ἐπαυόμην: I was stopping for myself / I was stopped	ἐπαυόμεθα: we were stopping for ourselves / we were stopped	n/a
2nd	ἐπαύεο (*or* ἐπαύευ, ἐπαύου): you were stopping for yourself / you were stopped	ἐπαύεσθε: y'all were stopping for yourselves / y'all were stopped	ἐπαύεσθον: you two were stopping for yourselves / you two were stopped
3rd	ἐπαύετο: he, she, *or* it was stopping for himself, herself, *or* itself / he, she, *or* it was stopped	ἐπαύοντο: they were stopping for themselves / they were stopped	ἐπαυέσθην: they two were stopping for themselves / they two were stopped

Future Middle/Passive Indicative

	Singular	*Plural*	*Dual*
1st	παύσομαι: I shall stop for myself / I shall be stopped	παυσόμεθα: we shall stop for ourselves / we shall be stopped	n/a
2nd	παύσεαι (*or* παύσῃ): you will stop for yourself / you will be stopped	παύσεσθε: y'all will stop for yourselves / you will be stopped	παύσεσθον: you two will stop for yourselves / you two will be stopped
3rd	παύσεται: he, she, *or* it will stop for himself, herself, *or* itself / he, she, *or* it will be stopped	παύσονται: they will stop for themselves / they will be stopped	παύσεσθον: they two will stop for themselves / they two will be stopped

First Aorist Middle/Passive Indicative

	Singular	*Plural*	*Dual*
1st	ἐπαυσάμην: I stopped for myself / I was stopped	ἐπαυσάμεθα: we stopped for ourselves / we were stopped	n/a
2nd	ἐπαύσαο (*or* ἐπαύσω): you stopped for yourself / you were stopped	ἐπαύσασθε: y'all stopped for yourselves / y'all were stopped	ἐπαύσασθον: you two stopped for yourselves / you two were stopped
3rd	ἐπαύσατο: he, she, *or* it stopped for himself, herself, *or* itself / he, she, *or* it was stopped	ἐπαύσαντο: they stopped for themselves / they were stopped	ἐπαυσάσθην: they two stopped for themselves / they two were stopped

Perfect Middle/Passive Indicative

	Singular	*Plural*	*Dual*
1ˢᵗ	πέπαυμαι: I have stopped in my own interest / I have been stopped	πεπαύμεθα: we have stopped in our own interest / we have been stopped	n/a
2ⁿᵈ	πέπαυσαι: you have stopped in your own interest / you have been stopped	πέπαυσθε: y'all have stopped in your own interest / y'all have been stopped	πέπαυσθον: you two have stopped in your own interest / you two have been stopped
3ʳᵈ	πέπαυται: he, she, *or* it has stopped in his, her, *or* its own interest / he, she, *or* it has been stopped	πέπαυνται (*or* πεπαύαται): they have stopped in their own interest / they have been stopped	πέπαυσθον: they two have stopped in their own interest / they two have been stopped

Pluperfect Middle/Passive Indicative

	Singular	*Plural*	*Dual*
1ˢᵗ	ἐπεπαύμην: I had stopped in my own interest / I had been stopped	ἐπεπαύμεθα: we had stopped in our own interest / we had been stopped	n/a
2ⁿᵈ	ἐπέπαυσο: you had stopped in your own interest / you had been stopped	ἐπέπαυσθε: y'all had stopped in your own interest / y'all had been stopped	ἐπέπαυσθον: you two had stopped in your own interest / you two had been stopped
3ʳᵈ	ἐπέπαυτο: he, she, *or* it had stopped in his, her, *or* its own interest / he, she, *or* it had been stopped	ἐπέπαυντο (*or* ἐπεπαύατο): they had stopped in their own interest / they had been stopped	ἐπεπαύσθην: they two had stopped in their own interest / they two had been stopped

Future Perfect Middle/Passive Indicative

	Singular	*Plural*	*Dual*
1ˢᵗ	πεπαύσομαι: I shall have stopped in my own interest / I shall have been stopped	πεπαυσόμεθα: we shall have stopped in our own interest / we shall have been stopped	n/a
2ⁿᵈ	πεπαύσεαι (πεπαύσῃ): you will have stopped in your own interest / you will have been stopped	πεπαύσεσθε: y'all will have stopped in your own interest / y'all will have been stopped	πεπαύσεσθον: you two will have stopped in your own interest / you two will have been stopped
3ʳᵈ	πεπαύσεται: he, she, *or* it will have stopped in his, her, *or* its own interest / he, she, *or* it will have been stopped	πεπαύσονται: they will have stopped in their own interest / they will have been stopped	πεπαύσεσθον: they two will have stopped in their own interest / they two will have been stopped

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SUBJUNCTIVE

Present Middle/Passive Subjunctive

	Singular	*Plural*	*Dual*
1ˢᵗ	παύωμαι: I may stop for myself / I may be stopped	παυώμεθα: we may stop for ourselves / we may be stopped	n/a
2ⁿᵈ	παύηαι: you may stop for yourself / you may be stopped	παύησθε: y'all may stop for yourselves / y'all may be stopped	παύησθον: you two may stop for yourselves / you two may be stopped
3ʳᵈ	παύηται: he, she, *or* it may stop for himself, herself, *or* itself / he, she, *or* it may be stopped	παύωνται: they may stop for themselves / they may be stopped	παύησθον: they two may stop for themselves / they two may be stopped

First Aorist Middle/Passive Subjunctive

	Singular	*Plural*	*Dual*
1st	παύσωμαι: I may stop for myself / I may be stopped	παυσώμεθα: we may stop for ourselves / we may be stopped	n/a
2nd	παύσηαι: you may stop for yourself / you may be stopped	παύσησθε: y'all may stop for yourselves / y'all may be stopped	παύσησθον: you two may stop for yourselves / you two may be stopped
3rd	παύσηται: he, she, *or* it may stop for himself, herself, *or* itself / he, she, *or* it may be stopped	παύσωνται: they may stop for themselves / they may be stopped	παύσησθον: they two may stop for themselves / they two may be stopped

Perfect Middle/Passive Subjunctive

	Singular	*Plural*	*Dual*
1st	πεπαυμένος ἔω: I may stop for myself / I may be stopped	πεπαυμένοι ἔωμεν: we may stop for ourselves / we may be stopped	n/a
2nd	πεπαυμένος ἔῃς: you may stop for yourself / you may be stopped	πεπαυμένοι ἔητε: y'all may stop for yourselves / y'all may be stopped	πεπαυμένω ἔητον: you two may stop for yourselves / you two may be stopped
3rd	πεπαυμένος ἔῃ: he, she, *or* it may stop for himself, herself, *or* itself / he, she, *or* it may be stopped	πεπαυμένοι ἔωσι: they may stop for themselves/ they may be stopped	πεπαυμένω ἔητον: they two may stop for themselves / they two may be stopped

Present Middle/Passive Optative

	Singular	*Plural*	*Dual*
1st	παυοίμην: I may stop for myself / I may be stopped	παυοίμεθα: we may stop for ourselves / we may be stopped	n/a
2nd	παύοιο: you may stop for yourself / you may be stopped	παύοισθε: y'all may stop for yourselves / y'all may be stopped	παύοισθον: you two may stop for yourselves / you two may be stopped
3rd	παύοιτο: he, she, *or* it may stop for himself, herself, *or* itself / he, she, *or* it may be stopped	παυοίατο: they may stop for themselves/ they may be stopped	παυοίσθην: they two may stop for themselves / they two may be stopped

First Aorist Middle/Passive Optative

	Singular	*Plural*	*Dual*
1st	παυσαίμην: I may stop for myself / I may be stopped	παυσαίμεθα: we may stop for ourselves we may be stopped	n/a
2nd	παύσαιο: you may stop for yourself / you may be stopped	παύσαισθε: y'all may stop for yourselves y'all may be stopped	παύσαισθον: you two may stop for yourselves / you two may be stopped
3rd	παύσαιτο: he, she, *or* it may stop for himself, herself, *or* itself / he, she, *or* it may be stopped	παυσαίατο: they may stop for themselves they may be stopped	παυσαίσθην: they two may stop for themselves / they two may be stopped

Perfect Middle/Passive Optative

	Singular	*Plural*	*Dual*
1ˢᵗ	πεπαυμένος εἴην: I may stop for myself / I may be stopped	πεπαυμένοι εἶμεν: we may stop for ourselves / we may be stopped	n/a
2ⁿᵈ	πεπαυμένος εἴην: you may stop for yourself / you may be stopped	πεπαυμένοι εἶτε: y'all may stop for yourselves / y'all may be stopped	πεπαυμένω εἶτον: you two may stop for yourselves / you two may be stopped
3ʳᵈ	πεπαυμένος εἴη: he, she, *or* it may stop for himself, herself, *or* itself / he, she, *or* it may be stopped	πεπαυμένοι εἶεν: they may stop for themselves / they may be stopped	πεπαυμένω εἴτην: they two may stop for themselves / they two may be stopped

Present Middle/Passive Imperative

	Singular	*Plural*	*Dual*
2ⁿᵈ	παύεο (-ευ, -ου): stop for yourself! / be stopped!	παύεσθε: stop for yourselves! / be stopped!	παύεσθον: stop for yourselves (you two)! / be stopped!
3ʳᵈ	παυέσθω: let him stop for himself! / let him be stopped!	παυέσθων: let them stop for themselves! / let them be stopped!	παυέσθων: let those two stop for themselves! / let those two be stopped!

First Aorist Middle/Passive Imperative

	Singular	*Plural*	*Dual*
2nd	παῦσαι: stop for yourself! / be stopped!	παύσασθε: stop for yourselves! / be stopped!	παύσασθον: stop for yourselves (you two)! / be stopped!
3rd	παυσάσθω: let him stop for himself! / let him be stopped!	παυσάσθων: let them stop for themselves! / let them be stopped!	παυσάσθων: let those two stop for themselves! / let those two be stopped!

Perfect Middle/Passive Imperative

	Singular	*Plural*	*Dual*
2nd	πέπαυσο: stop for yourself! / be stopped!	πέπαυσθε: stop for yourselves! / be stopped!	πέπαυσθον: stop for yourselves (you two)! / be stopped!
3rd	πεπαύσθω: let him stop for himself! / let him be stopped!	πεπαύσθων: let them stop for themselves! / let them be stopped!	πεπαύσθων: let those two stop for themselves! / let those two be stopped!

Middle/Passive Infinitives

Present	παύεσθαι: to stop for oneself / to be stopped
Future	παύσεσθαι: to be about to stop for oneself / to be about to be stopped
Aorist	παύσασθαι: to have stopped for oneself / to have been stopped
Perfect	πέπαυσθαι: to have stopped for oneself / to have been stopped
Future Perfect	πεπαύσεσθαι: to be about to have stopped for oneself / to be about to have been stopped

Present	F.	παυομένη	stopping for oneself / being stopped
	M.	παυόμενος	
	N.	παυόμενον	
Future	F.	παυσομένη	going to stop for oneself / going to be stopped
	M.	παυσόμενος	
	N.	παυσόμενον	
Aorist Middle	F.	παυσαμένη	having stopped for oneself / having been stopped
	M.	παυσάμενος	
	N.	παυσάμενον	
Perfect	F.	πεπαυμένη	having stopped for oneself / having been stopped
	M.	πεπαυμένος	
	N.	πεπαυμένον	
Future Perfect	F.	πεπαυσομένη	going to have stopped for oneself / going to have been stopped
	M.	πεπαυσόμενος	
	N.	πεπαυσόμενον	

Passive Voice

	Indicative	*Subjunctive*	*Optative*	*Imperative*
		Singular		
1ˢᵗ	ἐπαύθην: I was stopped	παυθῶ: I may be stopped	παυθείην: may I be stopped	n/a
2ⁿᵈ	ἐπαύθης: you were stopped	παυθῇς: you may be stopped	παυθείης: may you be stopped	παυθῆτι: be stopped!
3ʳᵈ	ἐπαύθη: he was stopped	παυθῇ: he may be stopped	παυθείη: may he be stopped	παυθήτω: let him be stopped
		Plural		
1ˢᵗ	ἐπαύθημεν: we were stopped	παυθῶμεν: we may be stopped	παυθεῖμεν: may we be stopped	n/a
2ⁿᵈ	ἐπαύθητε: y'all were stopped	παυθῆτε: y'all may be stopped	παυθεῖτε: may y'all be stopped	παύθητε: be stopped!
3ʳᵈ	ἐπαύθησαν: they were stopped	παυθῶσι: they may be stopped	παυθεῖεν: may they be stopped	παυθέντων: let them be stopped!
		Dual		
2ⁿᵈ	ἐπαύθητον: you two were stopped	παυθῆτον: you two may be stopped	παυθεῖτον: may you two be stopped	παύθητον: be stopped (you two)!
3ʳᵈ	ἐπαυθήτην: those two were stopped	παυθῆτον: those two may be stopped	παυθείτην: may those two be stopped	παυθήτων: let those two be stopped!

Aorist Passive Infinitive

παυθῆναι: to have been stopped, to be stopped.

Aorist Passive Participle

παυθείς, παυθεῖσα, παυθέν: having been stopped.

	Singular	*Plural*

Indicative

	Singular	Plural
1st	παυθήσομαι: I shall be stopped	παυθησόμεθα: we shall be stopped
2nd	παυθήση (-ει): you will be stopped	παυθήσεσθε: y'all will be stopped
3rd	παυθήσεται: he will be stopped	παυθήσονται: they will be stopped

Subjunctive

n/a

Optative

	Singular	Plural
1st	παυθησοίμην: I may be stopped	παυθησοίμεθα: we may be stopped
2nd	παυθήσοιο: you may be stopped	παυθήσοισθε: y'all may be stopped
3rd	παυθήσοιτο: he may be stopped	παυθήσοιντο: they may be stopped

Imperative

n/a

NB: The translation of the future passive is the same as the passive translation for the future middle/passive, which we form using the same endings, but attaching them to the present base: παύσομαι, παύσεαι, παύσεται, *etc.* What advantage is there in using this future passive, which we form on the basis of aorist passive? This future passive is more obviously passive (thanks to the theta), whereas future middle/passive forms can sometimes be ambiguous: They can be middle, after all, in meaning, or even active (if, for example, the verb is deponent).

FUTURE PASSIVE INFINITIVE

παυθήσεσθαι: to be about to be stopped, to be going to be stopped.

FUTURE PASSIVE PARTICIPLE

παυθησομένη, ης (*f.*), παυθησόμενος, ου (*m.*), παυθησόμενον, ου (*n.*): going to be stopped.

Second Aorist Tense of λείπω ("leave")

λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην.

Indicative

Active Indicative

	Sing.	Pl.	Dual
1st	ἔλιπον	ἐλίπομεν	n/a
2nd	ἔλιπες	ἐλίπετε	ἐλίπετον
3rd	ἔλιπε	ἔλιπον	ἐλιπέτην

Middle/Passive Indicative

	Sing.	Pl.	Dual
1st	ἐλιπόμην	ἐλιπόμεθα	n/a
2nd	ἐλίπεο (ἐλίπου)	ἐλίπεσθε	ἐλίπεσθον
3rd	ἐλίπετο	ἐλίποντο	ἐλιπέσθην

Subjunctive

(formed in same way as first aorist)

Optative

Active Optative

	Sing.	Pl.	Dual
1st	λίποιμι	λίποιμεν	n/a
2nd	λίποις	λίποιτε	λίποιτον
3rd	λίποι	λίποιεν (*or* παύσειαν)	λιποίτην

Middle/Passive Optative

	Sing.	Pl.	Dual
1st	λιποίμην	λιποίμεθα	n/a
2nd	λίποιο	λίποισθε	λίποισθον
3rd	λίποιτο	λιποίατο	λιποίσθην

	Active Imperative			*Middle/Passive Imperative*		
	Sing.	*Pl.*	*Dual*	*Sing.*	*Pl.*	*Dual*
2nd	λίπε	λίπετε	λίπετον	λίπεο (-ου)	λίπεσθε	λίπεσθον
3rd	λιπέτω	λιπόντων	λιπέτων	λιπέσθω	λιπέσθων	λιπέσθων

INFINITIVES

Active: λιπεῖν (λιπέεν, λιπέμεναι, λιπέμεν)

Middle/Passive: λιπέσθαι

PARTICIPLES

Active: λιποῦσα, λιπούσης (*f.*), λιπῶν, λιπόντος (*m.*), λιπόν, λιπόντος (*n.*)

Middle/Passive: λιπομένη, ης (*f.*), λιπόμενος, ου (*m.*), λιπόμενον, ου (*n.*)

ATHEMATIC (ROOT) AORIST OF βαίνω ("GO")

βαίνω, βήσω, ἔβησα (first aorist) *or* **ἔβην** (root aorist): go

	First Aorist		*Root Aorist*	
	Singular	*Plural*	*Singular*	*Plural*
1st	ἔβησα	ἐβήσαμεν	ἔβην	ἔβημεν
2nd	ἔβησας	ἐβήσατε	ἔβης	ἔβητε
3rd	ἔβησε	ἔβησαν	ἔβη	ἔβησαν

Regular Verbs in -μι

Principal Parts of -μι Verbs

ἵστημι, στήσω, ἔστησα (ἔστην), ἕστηκα, ἕσταμαι, ἐστάθην: set up, stand, make stand, take one's stand *or* station; *from an original* σίστημι

τίθημι, θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην: put, place, cause

ἵημι, ἥσω, ἕηκα (ἧκα), εἷκα, εἷμαι, εἵθην: throw, hurl, shoot, send; *from an original* σίσημι

δίδωμι, δώσω (διδώσω), ἔδωκα, δέδοκα, δέδομαι, ἐδόθην: give, grant, bestow

Active Voice

Indicative

Present Active Indicative

Stems	**στη-, στα-**	**θη-, θε-**	**ση-, σε- = ἡ-, ἑ-**	**δω-, δο-**
	Singular			
1ˢᵗ	ἵστημι	τίθημι	ἵημι	δίδωμι
2ⁿᵈ	ἵστης	τίθης (τίθησθα)	ἵης, ἱεῖς	δίδως (διδοῖς, διδοῖσθα)
3ʳᵈ	ἵστησι	τίθησι, τιθεῖ	ἵησι, ἱεῖ	δίδωσι (διδοῖ)
	Plural			
1ˢᵗ	ἵσταμεν	τίθεμεν	ἵεμεν	δίδομεν
2ⁿᵈ	ἵστατε	τίθετε	ἵετε	δίδοτε
3ʳᵈ	ἱστᾶσι	τιθέασι (τιθεῖσι, (θέουσι))	ἱεῖσι	διδόασι (διδοῦσι)

Imperfect Active Indicative

Stems	**στη-, στα-**	**θη-, θε-**	**ση-, σε- = ἡ-, ἑ-**	**δω-, δο-**
		Singular		
1st	ἵστην	ἐτίθην	ἵειν	ἐδίδουν
2nd	ἵστης	ἐτίθεις	ἵεις	ἐδίδους
3rd	ἵστη	ἐτίθει	ἵει	ἐδίδου
		Plural		
1st	ἵσταμεν	ἐτίθεμεν	ἵεμεν	ἐδίδομεν
2nd	ἵστατε	ἐτίθετε	ἵετε	ἐδίδοτε
3rd	ἵστασαν	ἐτίθεσαν	ἵεσαν, ἵεν	ἐδίδοσαν

Future Active Indicative

Stems	**στη-, στα-**	**θη-, θε-**	**ση-, σε- = ἡ-, ἑ-**	**δω-, δο-**
		Singular		
1st	στήσω	θήσω	ἥσω	δώσω
2nd	στήσεις	θήσεις	ἥσεις	δώσεις
3rd	στήσει	θήσει	ἥσει (ἕσει)	δώσει
		Plural		
1st	στήσομεν	θήσομεν	ἥσομεν	δώσομεν
2nd	στήσετε	θήσετε	ἥσετε	δώσετε
3rd	στήσουσι	θήσουσι	ἥσουσι	δώσουσι

First Aorist Active Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
Singular				
1st	ἔστησα	ἔθηκα	ἧκα	ἔδωκα
2nd	ἔστησας	ἔθηκας	ἧκας	ἔδωκας
3rd	ἔστησε	ἔθηκε	ἧκε	ἔδωκε
Plural				
1st	ἐστήσαμεν	ἐθήκαμεν	ἥκαμεν	ἐδώκαμεν
2nd	ἐστήσατε	ἐθήκατε	ἥκατε	ἐδώκατε
3rd	ἔστησαν (ἔστασαν)	ἔθηκαν	ἧκαν	ἔδωκαν

Second Aorist Active Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
Singular				
1st	ἔστην	—	—	—
2nd	ἔστης	—	—	—
3rd	ἔστη	—	—	—
Plural				
1st	ἔστημεν	ἔθεμεν	εἷμεν	ἔδομεν
2nd	ἔστητε	ἔθετε	εἷτε	ἔδοτε
3rd	ἔστησαν (ἔσταν)	ἔθεσαν	εἷσαν	ἔδοσαν

Present Active Subjunctive

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
	Singular			
1st	ἱστῶ (ἱστῶμι)	τιθῶ (τιθῶμι)	ἱῶ (ἱῶμι)	διδῶ (διδῶμι)
2nd	ἱστῇς (ἱστῇσθα)	τιθῇς (τιθῇσθα)	ἱῇς (ἱῇσθα)	διδῷς (διδῷσθα)
3rd	ἱστῇ (ἱστῇσι)	τιθῇ (τιθῇσι)	ἱῇ (ἱῇσι)	διδῷ (διδῷσι)
	Plural			
1st	ἱστῶμεν	τιθῶμεν	ἱῶμεν	διδῶμεν
2nd	ἱστῆτε	τιθῆτε	ἱῆτε	διδῶτε
3rd	ἱστῶσι	τιθῶσι	ἱῶσι	διδῶσι

Second Aorist Active Subjunctive

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
	Singular			
1st	στῶ (στῶμι)	θῶ (θῶμι)	ὧ (ὧμι)	δῶ (δῶμι)
2nd	στῇς (στῇσθα)	θῇς (θῇσθα)	ἧς (ἧσθα)	δῷς (δῷσθα)
3rd	στῇ (στῇσι)	θῇ (θῇσι)	ἧ (ἧσι)	δῷ (δῷσι)
	Plural			
1st	στῶμεν	θῶμεν	ὧμεν	δῶμεν
2nd	στῆτε	θῆτε	ἧτε	δῶτε
3rd	στῶσι	θῶσι	ὧσι	δῶσι

Present Active Optative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-

Singular

	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
1st	ἱσταίην	τιθείην	ἱείην	διδοίην
2nd	ἱσταίης	τιθείης	ἱείης	διδοίης
3rd	ἱσταίη	τιθείη	ἱείη	διδοίη

Plural

	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
1st	ἱσταῖμεν	τιθεῖμεν	ἱεῖμεν	διδοῖμεν
2nd	ἱσταῖτε	τιθεῖτε	ἱεῖτε	διδοῖτε
3rd	ἱσταῖεν	τιθεῖεν	ἱεῖεν	διδοῖεν

Second Aorist Active Optative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-

Singular

	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
1st	σταίην	θείην	εἵην	δοίην
2nd	σταίης	θείης	εἵης	δοίης
3rd	σταίη	θείη	εἵη	δοίη

Plural

	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
1st	σταῖμεν	θεῖμεν	εἷμεν	δοῖμεν
2nd	σταῖτε	θεῖτε	εἷτε	δοῖτε
3rd	σταῖεν	θεῖεν	εἷεν	δοῖεν

Present Active Imperative

Stems	**στη-, στα-**	**θη-, θε-**	**ση-, σε- = ἡ-, ἑ-**	**δω-, δο-**
		Singular		
2ⁿᵈ	ἵστη (-α)	τίθει (= τίθεε)	ἵει (= ἵεε)	δίδου (δίδωθι)
3ʳᵈ	ἱστάτω	τιθέτω	ἱέτω	διδότω
		Plural		
2ⁿᵈ	ἵστατε	τίθετε	ἵετε	δίδοτε
3ʳᵈ	ἱστάντων	τιθέντων	ἱέντων	διδόντων

Second Aorist Active Imperative

Stems	**στη-, στα-**	**θη-, θε-**	**ση-, σε- = ἡ-, ἑ-**	**δω-, δο-**
		Singular		
2ⁿᵈ	στῆθι	θές	ἕς	δός
3ʳᵈ	στήτω	θέτω	ἕτω	δότω
		Plural		
2ⁿᵈ	στῆτε	θετε	ἕτε	δότε
3ʳᵈ	στάντων	θέντων	ἕντων	δόντων

Active Infinitives

Present	ἱστάμεν(αι), ἱστάναι	τιθέμεν(αι), τιθέναι	ἱέμεν(αι), ἱέναι	διδόμεν(αι), διδόναι
Second Aorist	στῆναι (στήμεναι)	θεῖναι (θέμεν[αι])	εἶναι (ἕμεν[αι])	δοῦναι (δόμεν[αι])

Active Participles

	Present			*Second Aorist*		
	F.	**M.**	**N.**	**F.**	**M.**	**N.**

Singular

	F.	M.	N.	F.	M.	N.
Nom.	ἱστᾶσα	ἱστάς	ἱστάν	στᾶσα	στάς	στάν
Gen.	ἱστάσης	ἱστάντος		στάσης	στάντος	

	F.	M.	N.	F.	M.	N.
Nom.	τιθεῖσα	τιθείς	τιθέν	θεῖσα	θείς	θέν
Gen.	τιθείσης	τιθέντος		θείσης	θέντος	

Plural

	F.	M.	N.	F.	M.	N.
Nom.	ἱεῖσα	ἱείς	ἱέν	εἷσα	εἵς	ἕν
Gen.	ἱείσης	ἱέντος		εἵσης	ἕντος	

	F.	M.	N.	F.	M.	N.
Nom.	διδοῦσα	διδούς	διδόν	δοῦσα	δούς	δόν
Gen.	διδούσης	διδόντος		δούσης	δόντος	

Middle/Passive Voice

Present Middle/Passive Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
1st	ἵσταμαι	τίθεμαι	ἵεμαι	δίδομαι
2nd	ἵστασαι	τίθεσαι	ἵεσαι	δίδοσαι
3rd	ἵσταται	τίθεται	ἵεται	δίδοται
		Plural		
1st	ἱστάμεθα	τιθέμεθα	ἱέμεθα	διδόμεθα
2nd	ἵστασθε	τίθεσθε	ἵεσθε	δίδοσθε
3rd	ἵστανται	τίθενται	ἵενται	δίδονται

Imperfect Middle/Passive Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
1st	ἱστάμην	ἐτιθέμην	ἱέμην	ἐδιδόμην
2nd	ἵστασο	ἐτίθεσο	ἵεσο	ἐδίδοσο
3rd	ἵστατο	ἐτίθετο	ἵετο	ἐδίδοτο
		Plural		
1st	ἱστάμεθα	ἐτιθέμεσθα	ἱέμεθα	ἐδιδόμεθα
2nd	ἵστασθε	ἐτίθεσθε	ἵεσθε	ἐδίδοσθε
3rd	ἵσταντο	ἐτίθεντο	ἵεντο	ἐδίδοντο

Future Middle/Passive Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
1st	στήσομαι	θήσομαι	ἥσομαι	δώσομαι
2nd	στήσεαι	θήσεαι	ἥσεαι	δώσεαι
3rd	στήσεται	θήσεται	ἥσεται	δώσεται
		Plural		
1st	στησόμεθα	θησόμεθα	ἡσόμεθα	δωσόμεθα
2nd	στήσεσθε	θήσεσθε	ἥσεσθε	δώσεσθε
3rd	στήσονται	θήσονται	ἥσονται	δώσονται

First Aorist Middle/Passive Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
1st	ἐστησάμην	—	—	—
2nd	ἐστήσαο	—	—	—
3rd	ἐστήσατο	ἔθηκατο	—	—
		Plural		
1st	ἐστησάμεθα	—	—	—
2nd	ἐστήσασθε	—	—	—
3rd	ἐστήσαντο	—	—	—

Second Aorist Middle/Passive Indicative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
Singular				
1st	—	ἐθέμην	εἵμην	ἐδόμην
2nd	—	ἔθεο	εἷο	ἔδοεο (ἔδου)
3rd	—	ἔθετο	εἷτο	ἔδοτο
Plural				
1st	—	ἐθέμεσθα	εἵμεθα	ἐδόμεθα
2nd	—	ἔθεσθε	εἷσθε	ἔδοσθε
3rd	—	ἔθεντο	εἷντο	ἔδοντο

SUBJUNCTIVE

Present Middle/Passive Subjunctive

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
Singular				
1st	ἱστῶμαι	τιθῶμαι	ἱῶμαι	διδῶμαι
2nd	ἱστῇαι	τιθῆαι	ἱῇαι	διδῶαι
3rd	ἱστῆται	τιθῆται	ἱῆται	διδῶται
Plural				
1st	ἱστώμεθα	τιθώμεθα	ἱώμεθα	διδώμεθα
2nd	ἱστῆσθε	τιθῆσθε	ἱῆσθε	διδῶτε
3rd	ἱστῶνται	τιθῶνται	ἱῶνται	διδῶνται

Second Aorist Middle/Passive Subjunctive

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-

Singular

	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
1st	—	θῶμαι	ὦμαι	δῶμαι
2nd	—	θῆαι	ἦαι	δῶαι
3rd	—	θῆται	ἦται	δῶται

Plural

	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
1st	—	θώμεθα	ὤμεθα	δώμεθα
2nd	—	θῆσθε	ἦσθε	δῶτε
3rd	—	θῶνται	ὦνται	δῶνται

Present Middle/Passive Optative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-

Singular

	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
1st	ἱσταίμην	τιθείμην	ἱείμην	διδοίμην
2nd	ἱσταῖο	τιθεῖο	ἱεῖο	διδοῖο
3rd	ἱσταῖτο	τιθεῖτο	ἱεῖτο	διδοῖτο

Plural

	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
1st	ἱσταίμεθα	τιθείμεθα	ἱείμεθα	διδοίμεθα
2nd	ἱσταῖσθε	τιθεῖσθε	ἱεῖσθε	διδοῖσθε
3rd	ἱσταίατο	τιθείατο	ἱείατο	διδοίατο

Second Aorist Middle/Passive Optative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
	Singular			
1st	—	θείμην	εἴμην	δοίμην
2nd	—	θεῖο	εἶο	δοῖο
3rd	—	θεῖτο	εἶτο	δοῖτο
	Plural			
1st	—	θείμεθα	εἴμεθα	δοίμεθα
2nd	—	θεῖσθε	εἶσθε	δοῖσθε
3rd	—	θείατο	εἶατο	δοίατο

Present Middle/Passive Imperative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
	Singular			
2nd	ἵστασο	τίθεσο	ἵεσο	δίδοσο
3rd	ἱστάσθω	τιθέσθω	ἱέσθω	διδόσθω
	Plural			
2nd	ἵστασθε	τίθεσθε	ἵεσθε	δίδοσθε
3rd	ἱστάσθων	τιθέσθων	ἱέσθων	διδόσθων

Second Aorist Middle/Passive Imperative

Stems	στη-, στα-	θη-, θε-	ση-, σε- = ἡ-, ἑ-	δω-, δο-
		Singular		
2nd	—	θέο (θεῦ)	ἕο	δόο (δοῦ)
3rd	—	θέσθω	ἕσθω	δόσθω
		Plural		
2nd	—	θέσθε	ἕσθε	δόσθε
3rd	—	θέσθων	ἕσθων	δόσθων

MIDDLE/PASSIVE INFINITIVES

Present: ἵστασθαι, τίθεσθαι, ἵεσθαι, δίδοσθαι

Second Aorist: —, θέσθαι, ἕσθαι, δόσθαι

MIDDLE/PASSIVE PARTICIPLES

	Present			*Second Aorist*		
	F.	*M.*	*N.*	*F.*	*M.*	*N.*
			Singular			
Nom.	ἱσταμένη	ἱστάμενος	ἱστάμενον	—	—	—
Gen.	ἱσταμένης	ἱσταμένου		—	—	
Nom.	τιθεμένη	τιθέμενος	τιθέμενον	θεμένη	θέμενος	θέμενον
Gen.	τιθεμένης	τιθέντος		θεμένης	θέντος	

	F.	*M.*	*N.*		*F.*	*M.*	*N.*

Plural

	F.	M.	N.
Nom.	ἱεμένη	ἱέμενος	ἱέμενον
Gen.	ἱεμένης	ἱεμένου	

	F.	M.	N.
Nom.	ἑμένη	ἕμενος	ἕμενον
Gen.	ἑμένης	ἑμένου	

	F.	M.	N.
Nom.	διδομένη	διδόμενος	διδόμενον
Gen.	διδομένης	διδομένου	

	F.	M.	N.
Nom.	δομένη	δόμενος	δόμενον
Gen.	δομένης	δομένου	

Second Perfect System of ἵστημι ("stand")

ἵστημι, στήσω, ἔστησα (ἔστην), ἕστηκα, ἕσταμαι, ἐστάθην: set up, stand, make stand, take one's stand *or* station; *from an original* σίστημι.

Perfect

	Indicative	Subjunctive	Optative	Imperative

Singular

	Indicative	Subjunctive	Optative	Imperative
1st	ἕστηκα	ἑστήκω	ἑσταίην	—
2nd	ἕστηκας	ἑστήκῃς (ἑστήκῃσθα)	ἑσταίης	ἕσταθι
3rd	ἕστηκε	ἑστήκῃ (ἑστήκῃσι)	ἑσταίη	ἑστάτω

Plural

	Indicative	Subjunctive	Optative	Imperative
1st	ἕσταμεν	ἑστήκομεν	ἑσταῖμεν	—
2nd	ἕστατε	ἑστήκετε	ἑσταῖτε	ἕστατε
3rd	ἑστᾶσι, ἑστήκασι	ἑστήκωσι	ἑσταῖεν	ἑστάντων

Pluperfect

	Singular	*Plural*
1st	ἑστήκεα (-η)	ἕσταμεν
2nd	ἑστήκεας (-ης)	ἕστατε
3rd	ἑστήκεε (-ει)	ἕστασαν

INFINITIVE

ἑστάμεν(αι), ἑστάναι

PERFECT PARTICIPLE

	F.	*M.*	*N.*
Nom.	ἑσταυῖα	ἑσταώς	ἑσταός
Gen.	ἑσταυίης	ἑσταότος	

Conjugation of εἰμί ("be")

εἰμί, ἔσ(σ)ομαι: be, exist; infinitive: εἶναι: to be

Present

	Indicative	*Subjunctive*	*Optative*	*Imperative*
		Singular		
1st	εἰμί	ἔω	εἴην	—
2nd	ἐσσί (εἶ)	ἔῃς (ἔησθα)	εἴης (ἔοις)	ἴσθι
3rd	ἐστί	ἔῃ (ἔῃσι, ᾖσι)	εἴη (ἔοι)	ἔστω
		Plural		
1st	εἰμέν (ἐσμέν)	ἔωμεν	εἶμεν	—
2nd	ἐστέ	ἔητε	εἶτε	ἴστε
3rd	εἰσί (ἔασι)	ἔωσι	εἶεν	ἔστων

Imperfect

	Singular	*Plural*
1st	ἦα (ἔα, ἔον, ἦ, ἦν)	ἦμεν
2nd	ἦσθα (ἔησθα)	ἦτε
3rd	ἦν (ἦεν, ἤην, ἔην)	ἦσαν (ἔσαν)

Future Indicative

	Singular	*Plural*
1st	ἔσ(σ)ομαι	ἐσ(σ)όμεθα
2nd	ἔσ(σ)εαι	ἔσ(σ)εσθε
3rd	ἔσ(σ)εται	ἔσ(σ)ονται

Present: εἶναι, ἔμ(μ)εναι, ἔμ(μ)εν

Future: ἔσ(σ)εσθαι

	Present			**Future**		
	F.	*M.*	*N.*	*F.*	*M.*	*N.*
Nom.	ἐοῦσα (οὖσα)	ἐών (ὤν)	ἐόν (ὄν)	ἐσ(σ)ομένη	ἐσ(σ)όμενος	ἐσ(σ)όμενον
Gen.	ἐούσης (οὔσης)	ἐόντος (ὄντος)		ἐσ(σ)ομένης	ἐσ(σ)ομένου	

CONJUGATION OF εἶμι

εἶμι, εἴσομαι: come, go; *present tense often used with future*: shall come, shall go

Present

	Indicative	*Subjunctive*	*Optative*	*Imperative*
	Singular			
1st	εἶμι	ἴω (ἴωμι)	ἴοιμι	—
2nd	εἶς (εἶσθα)	ἴῃς (ἴῃσθα)	ἴοις	ἴθι
3rd	εἶσι	ἴῃ (ἴῃσι)	ἴοι (ἴείη)	ἴτω
	Plural			
1st	ἴμεν	ἴωμεν	ἴοιμεν	—
2nd	ἴτε	ἴητε	ἴοιτε	ἴτε
3rd	ἴασι	ἴωσι	ἴοιεν	ἰόντων

Imperfect

	Singular		Plural
1ˢᵗ	ἤια (ἤιον)		ἤομεν
2ⁿᵈ	ἤεις (ἤεισθα)		ἦτε
3ʳᵈ	ἤει (ἤιε, ἦε, ἴε)		ἤισαν (ἦσαν, ἤιον, ἴσαν)

INFINITIVES

Present: ἰέναι, ἴμεναι, ἴμεν

Future: εἴσομαι, εἴσεαι, *etc.*

PRESENT PARTICIPLE

	F.	M.	N.
Nom.	ἰοῦσα	ἰών	ἰόν
Gen.	ἰούσης	ἰόντος	

THE PERFECT OF οἶδα

εἴδω (εἴδομαι), εἰδήσω (εἴσομαι), εἶδον, οἶδα:

> *active aorist*: see
> *active future and perfect*: know (*plupf.*: ἤδεα)
> *middle*: seem, appear.

Active Indicative

	Second Perfect		Second Pluperfect	
	Singular	*Plural*	*Singular*	*Plural*
1st	οἶδα	ἴδμεν	ᾔδεα	ἴδμεν
2nd	οἶσθα (οἶδας)	ἴστε	ᾔδης (ᾔδησθα, ᾔείδεις)	ἴστε
3rd	οἶδε	ἴσ(σ)ασι	ᾔδη (ᾔδεε, ᾔείδει)	ἴσαν

Active Second Perfect

	Subjunctive		Optative		Imperative	
	Sing.	*Pl.*	*Sing.*	*Pl.*	*Sing.*	*Pl.*
1st	εἰδῶ (εἰδέω, ἰδέω)	εἰδῶμεν (εἴδομεν)	εἰδείην	εἰδεῖμεν (εἰδείημεν)	—	—
2nd	εἰδῇς (εἰδῇσθα)	εἰδῆτε (εἴδετε)	εἰδείης	εἰδεῖτε (εἰδείητε)	ἴσθι	ἴστε
3rd	εἰδῇ (εἰδῇσι)	εἰδῶσι	εἰδείη	εἰδεῖεν (εἰδείησαν)	ἴστω	ἴστων

Infinitives

Present: ἴδμεναι, ἴδμεν (εἰδέναι)

Future: εἰδήσομαι, εἰδήσεαι, *etc.* (εἴσομαι, εἴσεαι, *etc.*)

Perfect Participle

	F.	M.	N.
Nom.	εἰδυῖα (ἰδυῖα)	εἰδώς	εἰδός
Gen.	εἰδυίης	εἰδότος	

Conjugation of φημί

φημί, φήσω, ἔφησα: speak, say, tell; *mperfect active*: ἔφην; *middle*: ἐφάμην.

Present

	Indicative	*Subjunctive*	*Optative*	*Imperative*
	Singular			
1st	φημί	φῶ (φῶμι)	φαίην	—
2nd	φής (φῇσθα)	φῇς (φῇσθα)	φαίης	φαθί (φάθι)
3rd	φησί	φῇ (φῇσι)	φαίη	φάτω
	Plural			
1st	φαμέν	φῶμεν	φαίημεν (φαῖμεν)	—
2nd	φατέ	φῆτε	φαίητε	φάτε
3rd	φασί	φῶσι	φαίηεν (φαῖεν)	φάντων

Imperfect/Second Aorist

	Singular	*Plural*
1st	ἔφην	ἔφαμεν
2nd	ἔφης (ἔφησθα)	ἔφατε
3rd	ἔφη	ἔφασαν (ἔφαν)

Infinitive

Present: φάναι, φάμεν, φάμεναι

	F.	M.	N.
Nom.	φᾶσα	φάς	φάν
Gen.	φάσης	φάντος	

CONJUGATION OF κεῖμαι ("lie, recline")

κεῖμαι, κείσομαι: lie, recline, repose

Present

	Indicative	*Subjunctive*	*Optative*	*Imperative*
		Singular		
1st	κεῖμαι			—
2nd	κεῖσαι			κεῖσο
3rd	κεῖται	κεῖται (κέηται, κῆται)	κέοιτο	κείσθω
		Plural		
1st	κείμεθα			—
2nd	κεῖσθε			κεῖσθε
3rd	κείαται (κέονται, κέαται, κείνται)			κείσθων

Imperfect/Second Aorist

	Singular	*Plural*
1ˢᵗ	ἐκείμην	ἐκείμεθα
2ⁿᵈ	ἔκεισο	ἔκεισθε
3ʳᵈ	ἔκειτο	ἔκειντο (ἐκείατο, ἐκέατο)

Infinitives

Present: κεῖσθαι

Future: κείσομαι, κείσεαι, *etc.*

Present Participle

	F.	*M.*	*N.*
Nom.	κειμένη	κείμενος	κείμενον
Gen.	κειμένης	κειμένου	

Conjugation of ἧμαι ("sit, be seated")

ἧμαι: sit, be seated

Present Indicative

	Singular	Plural
1st	ἧμαι	ἥμεθα
2nd	ἧσαι	ἧσθε
3rd	ἧσται	ἧνται (ἥαται, ἔαται)

Present Imperative

	Singular	Plural
1st	—	—
2nd	ἧσο	ἧσθε
3rd	ἥσθω	ἥσθων

Imperfect

	Singular	Plural
1st	ἥμην	ἥμεθα
2nd	ἧσο	ἧσθε
3rd	ἧτο	ἧντο (ἥατο, ἔατο)

Infinitive

Present: ἧσθαι

Present Participle

	F.	*M.*	*N.*
Nom.	ἡμένη	ἥμενος	ἥμενον
Gen.	ἡμένης	ἡμένου	

GREEK-ENGLISH VOCABULARY

A, α: alpha

ἀ- (ἀ-): *inseparable prefix (alpha copulative), denoting likeness, union, association with, intensification [*cf. *ἀ(v)- = alpha privative].*

ἅ: *See* **ὅς, ἥ, ὅ**.

ἄγαγε: (ἄγω) = ἤγαγε.

ἀγαθός, ή, όν: well-born, gentle, valiant, good.

Ἀγαμέμνων, ονος, ὁ: Agamemnon, *king of Mycenae, husband of Clytemnestra, brother of Menelaus (Helen's husband), and commander in chief of the allied Greek military expedition against Troy.*

ἀγαπάω, ἀγαπήσω, ἠγάπησα, ἠγάπηκα, ἠγάπημαι, ἠγαπήθην: greet with affection, show affection for, be fond of, desire.

ἀγάπη, ης, ἡ: love.

ἀγαπητός, ή, όν: that with which one must be content; beloved.

ἄγγελος, ου, ὁ: messenger, angel.

ἄγε, ἄγετε: (ἄγω), *strictly imperative, but used as an interjection*: come! come on! go! go to!

ἀγείρω, ἤγειρα, ἀγήγερμαι, ἠγέρθην: collect, assemble, gather.

ἀγέραστος, η, ον: without a prize of honor, *from ἀ- (alpha privative) and* γέρας.

ἅγιος, α, ον: devoted or consecrated to the gods, sacred, holy.

ἀγλαός, ή, όν: bright, shining, splendid, glorious.

ἄγοντες: (ἄγω), *pres. act. particip.*

ἀγοράομαι, — , ἠγορησάμην: harangue, address an assembly.

ἀγόρευε: (ἀγορεύω) = ἠγόρευε (*impf.*).

ἀγορεύω, ἀγορεύσω, ἠγόρευσα: speak, say, tell, harangue, address an assembly.

ἀγορή, ἀγορῆς, ἡ: assembly, meeting place, gathering, harangue.

ἀγορήνδε: (*from* ἀγορή + -δε), to the assembly.

ἀγορήσατο: (ἀγοράομαι) = ἠγορήσατο.

ἄγω, ἄξω, ἤγαγον, ἦχα, ἦγμαι, ἤχθην: lead, drive, conduct, bring, carry, take.

ἀδελφός, οῦ, ὁ: brother.

ἄδικος, η, ον: wrongdoing, unrighteous, criminal.

ἀεί: *See* **αἰεί**.

ἄειδε: (ἀείδω), sing! *imperat.*

ἄειδον: (ἀείδω) = ἤειδον, *imperfect.*

ἀείδω, ἀείσω, ἤεισα: sing, sing of, hymn, chant.

ἀεικής, ές: unseemly, grievous, shameful, unfitting.

ἅζομαι: *defective (i.e., missing other principal parts)*, reverence.

ἁζόμενοι: (ἅζομαι), *particip.*

αἰ (= εἰ): if, whether.

αἱ: (ὁ, ἡ, τό).

αἵ: (ὅς, ἥ, ὅ).

αἰγῶν: (αἴξ).

αἰδέομαι, αἰδέσ(σ)ομαι, ᾐδεσ(σ)άμην: reverence.

Ἄιδι: (Ἄις).

αἰεί, αἰέν, ἀεί: always, ever, continually, eternally.

αἷμα, ατος, τό: blood, gore.

αἴξ, αἰγός, ὁ, ἡ: goat.

αἱρέω, αἱρήσω, ἔελον (εἷλον), ᾕρηκα, ᾕρημαι, ᾑρέθην: take, seize, deprive; *middle*: choose, take for oneself.

Ἄις, Ἄιδος, ὁ: Hades, *god of the underworld*.

αἰτέω, αἰτήσω, ᾔτησα, ᾔτηκα, ᾔτημαι: ask, beg, beg for.

ἀκέων, ἀκέουσα, ἀκέον: silent, quiet, being silent.

ἀκούω, ἀκούσω, ἤκουσα, ἀκήκοα, ἤκουσμαι, ἠκούσθην: hear, hearken.

ἄλγος, ἄλγεος, τό: grief, pain, woe, trouble.

ἀλήθεια, ας, ἡ: truth.

ἀλλά: but, moreover.

ἄλλη: elsewhere.

ἄλλος, η, ο: other, another.

ἄλοχος, ου, ἡ: wife, spouse (*more literally*: bedmate, *from* ἀ- *plus* λέχος: bed).

ἅμα: at the same time, together with.

ἁμαρτάνω, ἁμαρτήσομαι, ἡμάρτησα, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην: miss the mark, do wrong, sin.

ἁμάρτιον, ἁμαρτίου, τό: mistake, wrongdoing, sin.

ἁμαρτωλός, ου, ὁ: sinner.

ἀμείβω, ἀμείψω, ἤμειψα, — , — , ἠμείφθην: change, exchange; *middle*: answer, reply.

ἀμείνων, ον: better, braver, superior; *comparative of* ἀγαθός: good.

ἀμύμων, ον: blameless, noble.

ἀμύνω, ἀμυνέω, ἤμυνα: ward off, defend, protect, avert.

ἀμφηρεφής, ές: covered at both ends.

ἀμφί: *adv. and prep. with gen., dat., and acc.*: about, around; *adv.*: round about, on both sides; *with gen.*: around, about, concerning, for the sake of; *with dat.*: around, about, because of, concerning, at, by; *with acc.*: around, about.

ἀμφιβαίνω, ἀμφιβήσω, ἀμφέβησα, ἀμφιβέβηκα, ἀμφιβέβαμαι, ἀμφεβάθην: surround, go round, protect; *alternative future*: ἀμφιβήσομαι; *athematic aorist*: ἀμφέβην.

ἀμφιμέλας, αινα, αν: black all around, very black.

ἄν: = κέ(ν).

ἀν- (*before vowels*)**, ἀ-** (*before consonants*): *an inseparable prefix that means* not, un-, dis-, -less, without.

ἀνά, ἄν: *adv., and prep. with gen., dat., and acc.*: up, upon, along, up through; *adv.*: on, upon, thereon; *with dat.*: on, upon, along; *with acc.*: through, throughout, up through.

ἀναβαίνω, ἀναβήσω, ἀνέβησα, ἀναβέβηκα, ἀναβέβαμαι, ἀνεβάθην: go up, ascend, embark; *compound of* ἀνα + βαίνω; *irregular future*: ἀναβήσομαι; *athematic aorist*: ἀνέβην.

ἄναξ, ἄνακτος, ὁ: king, lord, protector.

ἀνάποινος, ον: unransomed, without a ransom paid.

ἀνάσσω, ἀνάξω, ἤναχα: *with genitive*: rule, rule over, guard, protect.

ἀνατέλλω, — , ἀνέτειλα: make to rise up.

ἀναφαίνω, ἀναφανέω, ἀνέφηνα, ἀναπέφηνα, ἀναπέφασμαι, ἀνεφάνην: reveal, show, show up, manifest.

ἁνδάνω, ἁδήσω, εὔαδον, ἔαδα: please, delight, charm.

ἀνδρός: (ἀνήρ).

ἀνέβη: (ἀναβαίνω).

ἀνήρ, ἀνέρος (ἀνδρός), ὁ: man, real man, warrior, hero.

ἄνθρωπος, ου, ὁ: human being, man.

ἀνίστημι, ἀναστήσω, ἀνέστησα, ἀνέστηκα, ἀνέσταμαι, ἀνεστάθην: stand up, set up, raise, rise, arise; *athematic aorist*: ἀνέστην.

ἀνοίγνυμι (*also* **ἀνοίγω** *or* **ἀνοιγνύω), ἀνοίξω, ἀνέῳξα, ἀνέῳχα, ἀνέῳγμαι, ἀνεῴχθην**: open, open up.

ἀντιάω, ἀντιάσω, ἠντίασα: approach, prepare, partake, share, go *or* come to meet; *alternative present*: ἀντιόω.

ἄξιος, η, ον: worthy.

ἄξω: (ἄγω).

ἀπ': = ἀπό.

ἀπαμείβω, ἀπαμείψω, ἀπήμειψα, — , — , ἀπημείφθην: exchange, change; *middle*: reply, answer.

ἀπάνευθε, ἀπάνευθεν: apart, away.

ἀπέλυσε: (ἀπολύω).

ἀπερείσιος, η, ον: boundless, countless, innumerable.

ἁπλόος, η, ον: single, simple, plain, straightforward.

ἀπό: *adv., and prep. with gen.*: off, from, away, back.

ἀποδέχομαι, ἀποδέξομαι, ἀπεδεξάμην (ἀπεδέγμην), ἀποδέδεγμαι, ἀπεδέχθην: receive, accept.

ἀποδίδομι, ἀποδώσω, ἀπέδωκα, ἀποδέδωκα, ἀποδέδομαι, ἀπεδόθην: give back, restore, return, give away, pay.

ἄποινα, ων, τά: ransom, ransoms (*this word appears only in the neuter plural*).

ἀπόλλυμι, ἀπολέσ(σ)ω, ἀπώλεσ(σ)α, ἀπόλωλα: destroy, kill, ruin; *middle*: perish.

Ἀπόλλων, ωνος, ὁ: Apollo.

ἀπολύω, ἀπολύσω, ἀπέλυσα, ἀπολέλυκα, ἀπολέλυμαι, ἀπελύθην: loose, set free, release; *compound of* ἀπο + λύω.

ἀπονοστέω, ἀπονοστήσω, ἀπενόστησα: return, return home, go home, come, go.

ἀποτίνω, ἀποτίσω, ἀπέτισα, ἀποτέτικα, ἀποτέτισμαι, ἀπετίσθην: repay, require, recompense, atone for.

ἀπρίατος, η, ον: unbought, without price.

ἀπωθέω, ἀπώσω, ἀπέωσα, — , ἀπέωσμαι, ἀπεώσθην: shove away, push off, drive off.

ἀπώσει: (ἀπωθέω).

ἄρα, ἄρ, ῥα: naturally, of course, as you know, as you might expect, that is, in effect (*there is no exact equivalent in English, so it is not always possible to translate it*).

ἀράομαι, ἀρήσομαι, ἠρησάμην, ἤραμαι: pray, curse, invoke.

Ἀργεῖος, ου, ὁ: Argive, *Greek*.

Ἄργος, Ἄργεος, τό: Argos, *a country and city in Greece*.

ἀργός, ή, όν: bright, swift, flashing.

ἀργύρεος, η, ον: silver, silvery, of silver.

ἀργυρότοξος, η, ον: of a silver bow, equipped with a silver bow, silver-bowed one; *Apollo*.

ἀρήγω, ἀρήξω, ἤρηξα: *with dat.*: help, assist, succor.

ἀρήν, ἀρνός, ὁ, ἡ: sheep, ram, lamb.

ἀρητήρ, ῆρος, ὁ: priest, one who prays.

ἄριστος, η, ον: best, noblest, bravest, most beautiful; *superlative of* ἄγαθος, η, ον.

ἀρνῶν: (ἀρήν).

ἄρτος, ὁ: cake, loaf of bread.

ἀσπάζομαι, ἀσπάσομαι, ἠσπασάμην: welcome kindly, greet (*on coming or going*), embrace, kiss.

ἀτάρ: *See* **αὐτάρ**.

ἀτιμάζω (ἀτιμάω), ἀτιμήσω, ἠτίμησα: dishonor, insult, slight, despise.

Ἀτρεΐδης, αο (εω), ὁ: son of Atreus, *usually refers to Agamemnon, but sometimes to Menelaus or, in the plural, to both*.

αὖ: anew, again, a second time, but now.

αὐδάω, αὐδήσω, ηὔδησα: speak, say, declare, shout, cry out.

αὐτάρ, ἀτάρ: but, moreover, on the other hand.

αὐτῆμαρ: the (self)same day.

αὐτίκα: immediately, right away.

αὖτις: again, back again, anew.

αὐτός, ή, ὁ: self, him, himself, her, herself, it, itself; *pl.*: they, themselves, same.

ἀφίημι, ἀφήσω, ἀφέηκα *or* ἀφῆκα, ἀφεῖκα, ἀφεῖμαι, ἀφείθην: send away, dismiss, hurl, drive off, discharge.

Ἀχαιός, οῦ, ὁ: Achaean, *Greek*.

Ἀχιλ(λ)εύς, Ἀχιλ(λ)ῆος, ὁ: Achilles.

ἄχνυμαι: be grieved, be vexed, be enraged.

ἄψ: back, back again, backward.

Β, β: beta

βαίνω, βήσω (βήσομαι), ἔβησα *or* ἔβην, βέβηκα, βέβαμαι, ἐβάθην: come, go, walk.

βάλλω, βαλέω, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην: throw, hurl, shoot.

βαρύς, εῖα, ὁ: heavy, weighty, violent, severe, grave, serious.

βασιλεῖα, ᾱς, ἡ: kingdom.

βασιλεύς, βασιλῆος, ὁ: king, ruler.

βέλος, εος, τό: dart, arrow, shaft, missile; *compare*: βάλλω.

βῆ: (βαίνω) = ἔβην (*aorist*).

βιός, οῦ, ὁ: bow.

βλέπω, βλέψομαι, ἔβλεψα, βέβλεφα, βέβλεμμαι, ἐβλέφθην: look at, see.

βουλή, ῆς, ἡ: plan, will, wish, purpose, counsel.

βούλομαι, βουλήσομαι, — , βέβουλα, βεβούλημαι, ἐβουλήθην: wish, desire, be willing, prefer.

βρέχω, βρέξω, ἔβρεξα, βέβρεκα, βέβρεγμαι, ἐβρέχθην (ἐβράχην): rain on, shower.

Γ, γ: gamma

γ’: = γέ.

γαμέω, γαμήσω, ἐγάμησα, γεγάμηκα, γεγάμημαι, ἐγαμήθην: marry.

γάρ: *post. conj.*: for, in fact.

γέ: *postpositive enclitic, emphasizing the preceding word or clause*, at least, indeed, at any rate.

γελάω, γελάσω, ἐγέλασα, — , — , ἐγελάσθην: laugh.

γένετο: (γίγνομαι) = ἐγένετο.

γεραιός, ή, όν: old; *masculine form can mean* old man.

γέρας, αος, τό: prize (of honor).

γέρων, γέροντος, ὁ: old man.

γῆ, γῆς, ἡ: earth.

γῆρας, γήραος, τό: old age.

γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, ἐγενήθην: become, be, arise.

γιγνωσκω or **γινώσκω, γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην**: know, recognize, learn, perceive.

γλῶσσα, ης, ἡ: tongue, language.

γονεύς, γονέος, ὁ: (γίγνομαι), parent.

γυνή, γυναικός, ἡ: woman, wife.

Δ, δ: delta

δαιμονίζομαι: to be possessed by a demon.

δαίς, δαιτός, ἡ: feast, banquet, share.

δάκρυ, υος, τό: tear.

δαμάζω, δαμάσ(σ)ω, ἐδάμασ(σ)ε: subdue, overcome, crush, dominate.

Δαναός, οῦ, ὁ: Danaan, *Greek*.

δατέομαι, δασ(σ)ομαι, ἐδασ(σ)άμην, δέδασμαι: divide, distribute, allot.

δέ: *post. conj.*: but, and, so, for.

-δε: *attached to an acc. ending*: to, toward

δέδασται: (δατέομαι), *perf.*

δείδω, δείσομαι, ἔδεισα, δείδοικα (*or* δείδια): fear, be afraid.

δεινός, ή, όν: terrible, awful, dread, dreadful, fearful.

δέκατος, η, ον: tenth.

δέμας, αος, τό: build, stature, size, form, body, structure.

δέξασθαι, δέξατο: (δέχομαι).

δέρκομαι, — , ἔδρακον, δέδορκα, — , ἐδέρχθην (ἐδράκην): see, look, behold.

δέχομαι, δέξομαι, ἐδεξάμην (or **ἐδέγμην), ἐδέχθην**: accept, receive; *athematic aorist*: ἐδέγμην.

δέω, δησω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην: bind, tie, fetter (*in chains*).

δή: indeed, truly, now.

δηθύνω: *defective*, loiter, linger, delay.

διά: *adv., and prep. with gen. and acc.*: through, on account of, by means of; *adv.*: between, among; *with gen.*: through; *with acc.*: through, by means of, on account of, during.

Δία: (Ζεύς, Διός, ὁ) = *acc*.

διδάσκαλος, ου, ὁ: teacher.

διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην: teach.

δίδωμι, δώσω (διδώσω), ἔδωκα, δέδοκα, δέδομαι, ἐδόθην: give, grant, bestow.

Διί: (Ζεύς, Διός, ὁ) = *dat*.

διίστημι, διαστήσω, διέστησα (διέστην), διέστηκα, διέσταμαι, διεστάθην: stand apart, separate; *athematic aorist*: διέστην.

διίφιλος, η, ον: dear to Zeus.

δίκαιος, α, ον: observant of customs, social rules, or duties; civilized, righteous.

δικαιόω, δικαιώσω, ἐδικαίωσα, — , — , ἐδικαιώθην: prove, test, pronounce judgment, punish, vindicate.

δῖος, α, ον: divine, heavenly, glorious.

δίς: twice.

διώκω, διώξω, ἐδίωξα, δεδίωκα, δεδίωγμαι, ἐδιώχθην: cause to run, pursue, chase, follow, drive away, prosecute, persecute.

δόμα, ατος, τό: gift.

δόξα, ης, ἡ: glory.

δύο (δύω): two.

δῶμα, δώματος, τό: house, home.

δῶρον, ου, τό: gift.

E, ε: epsilon

ἕ: (εἷο, ἕο) = *acc. sing.*

ἐὰν: if, if by chance.

ἔβαν: (βαίνω) = ἔβησαν (*aorist*).

ἔβη: (βαίνω) = ἔβησε (*aorist*).

ἐγώ (ἐγών), μέο (μεῦ): I, me.

ἔδεισε: (δείδω).

ἐδέξατο: (δέχομαι).

ἔειπες: = εἶπες (εἴρω).

ἐέλδωρ (*indeclinable*)**, τό**: desire, wish.

ἕζομαι, ἕσσομαι, εἷσα, ἑ(ε)σσάμην: sit down, seat.

ἕηκε: (ἵημι).

ἐθέλω (θέλω), ἐθελήσω, ἠθέλησα, ἠθέληκα: wish, desire, be willing.

ἔθεν, ἑθέν: (εἷο, ἕο).

ἔθεσαν, ἔθηκε: (τίθημι), = *aorist*.

εἴ τε (εἴτε)...εἴ τε (εἴτε)...: whether...or....

εἰ, αἰ: if, whether.

εἴδω (εἴδομαι), εἰδήσω (εἴσομαι), εἶδον, οἶδα: *in the active aorist*: see; *in the active future and perfect*: know (*plupf.*: ᾔδεα); *in the middle*: seem, appear.

εἶθ': = εἶτε.

ἐΐκτην: (εἴκω), *plupf. dual.*

εἴκω, εἴξω, ἔοικα: be like, resemble, be fitting, seem, seem likely, appear, appear suitable.

εἶμι, εἴσομαι: come, go; *present tense often used with future meaning*: shall come, shall go. *For conjugation, see lesson* 36.

εἰμί, ἔσ(σ)ομαι: be, exist; *infinitive*: εἶναι to be. *For conjugation, see lesson* 35.

εἴνεκα: = ἕνεκα on account of, because of (*with gen.*).

εἷο, ἑο *gen.*, **ἑοῖ, οἱ**, *dat.*, **ἑέ, ἑ**, *acc.:* him, his; her, hers; it, its, *etc. For declension, see lesson 30.*

εἰπ-: (εἴρω) *second aorist.*

εἴρομαι (= ἐρέω), εἰρήσομαι: ask, inquire, question, seek.

εἴρω, ἐρέω, εἶπον (ἔειπον), εἴρηκα, εἴρημαι, ἐρρήθην: speak, say, tell.

εἰς, ἐς: *adv., and prep. with acc.*: to, into, until, therein

εἷς, μία, ἕν: one, only, sole.

εἰσί(ν): (they) are, there are.

εἴσω: *often with acc.*: into, to, within.

ἐκ, (ἐξ): *adv., and prep. with gen.*: from, out of.

ἐκάη: (καίω).

ἑκατηβελέτης, αο, ὁ: sharpshooter, sniper.

ἑκατόμβη, ης, ἡ: animal sacrifice (*originally of 100 cattle*), sacrifice, hecatomb.

ἐκεῖνος, η, ο = κεῖνος, η, ο: that, that one, he, she, it; *pl.:* those, they.

ἔκηα: (καίω).

ἑκηβόλος, ου, ὁ: sharpshooter, sniper, *epithet of Apollo*; *as an adjective*: shooting, hitting, according to will (desire, inclination, pleasure); *as a substantive*: sharpshooter, sniper.

ἔκλαγξαν: (κλάζω).

ἔκλυ-: (κλευω).

ἐκπέρθω, ἐκπέρσω, ἐξέπερσα (ἐξέπραθον): sack, sack utterly.

ἐκπορεύω: go out, proceed from.

ἐλεύσεται: (ἔρχομαι).

ἐλθ-: (ἔρχομαι).

ἑλίκωψ, ωπος (*m.***), ἑλικῶπις, ιδος** (*f.*): bright-eyed, flashing-eyed.

ἐλιπ-: (λείπω).

ἕλκος, εος, τό: wound.

ἐλπίς, ίδος, ἡ: object of hope, reason to hope, hope, anxious thought for the future.

ἐλώριον, ου, τό: booty, spoils, prey.

ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν: = εἶναι (εἰμί), *infinitive*.

ἐμοί: (ἐγώ).

ἐμός, ή, όν: my, mine.

ἔμπροσθεν: *prep. with gen.*: before, in front of.

ἐν, ἐνί, εἰν: *adv., and prep. with dat.*: in, among, therein, thereon.

ἕνεκα (εἵνεκα): *with genitive, usually postpositive*: on account of, because of, for the sake of.

ἔνθα: then, there, thereupon, here.

ἐνί: = ἐν.

ἐννῆμαρ: nine days.

ἔντο: (ἵημι), *second aorist middle*.

ἐξ: = ἐκ.

ἐξαλαπάζω, ἐξαλαπάξω, ἐξηλάπαξα: sack utterly, destroy utterly.

ἐξεπράθομεν: (ἐκπέρθω).

ἐο, εῖο: of him, of her, of it.

ἔοικε: (εἴκω), *perf.*

ἐοικώς: (εἴκω), *perf. act. particip.*

ἐόντα, ἐόντες: (εἰμί), *participles.*

ἑός, ἑή, ἑόν (= ὅς, ἥ, ὄν): his, her, hers, its; his own, her own, its own.

ἐοῦσαν, ἐούσῃ: (εἰμί), *fem. participles.*

ἐπαγείρω, ἐπήγειρα, ἐπαγήγερμαι, ἐπηγέρθην: collect, gather, gather together.

ἐπανίστημι (*from* ἐπί + ἀνά + ἵστημι**), ἐπαναστήσω, ἐπανέστησα, ἐπανέστηκα, ἐπανέσταμαι**: to rise up against (*with* ἐπί + *accusative*).

ἐπεί: when, since, for.

ἔπει: = ἔπεϊ (ἔπος).

ἔπειθ': = ἔπειτα.

ἐπείκω, ἐπέοικα: *perfect used as present*: be seemly, be fitting (either, also, in addition).

ἔπειμι, ἐπείσομαι: come upon, come on, approach.

ἔπειτα: then, thereupon.

ἐπέοικα: (*perf. only*) be fitting (either, also).

ἔπεσ(σ)ι: (ἔπος).

ἐπευφημέω, ἐπευφημήσω, ἐπευφήμησα: shout assent, approve.

ἐπί: *adv., and prep. with gen., dat., and acc.*: to, at, on, upon, against, over, for; *adv.*: on, upon, thereon; *with gen.*: on, upon, over, during; *with dat.*: on, upon, in, for, about, against, at, beside, by; *with acc.*: to, up to, over, on, upon.

ἐπιδίδωμι, ἐπιδώσω (ἐπιδιδώσω), ἐπέδωκα, ἐπιδέδοκα, ἐπιδέδομαι, ἐπεδόθην: give besides, contribute, bestow.

ἐπιλείχω, ἐπιλείξω, ἐπέλειξα,: lick at.

ἐπιμέμφομαι, ἐπιμέμψομαι, ἐπεμεμψάμην, ἐπεμέμφθην: blame, find fault (with), reproach.

ἐπιφέρω, ἐποίσω, ἐπήνεικα (ἐπήνεικον), ἐπενήνοχα, ἐπενήνεγμαι, ἐπηνέχθην: bear upon, carry against.

ἐποίσει: (ἐπιφέρω).

ἔποίχομαι, ἐποιχήσομαι, ἐπῴχωκα: go to, go against, attack, ply.

ἔπος, εος, τό: word, saying, command, speech.

ἐπῴχετο: (ἐποίχομαι).

ἔργον, ου, τό: work, deed, accomplishment.

ἐρέθιζε: (ἐρεθίζω), *imperative*.

ἐρεθίζω, ἐρεθίσω, ἠρέθισα: vex, annoy, irritate.

ἐρείομεν: (ἐρέω) = ἐρείωμεν, *subjunctive*.

ἐρέφω, ἐρέψω, ἤρεψα: roof, roof over, cover, build.

ἐρέω (*defective*): ask, inquire, seek.

ἔριδι, ἔριδος: (ἔρις).

ἐρίζω, — , ἤρισα (ἤρισσα), ἐρήρισμαι: quarrel, strive.

ἔρις, ἔριδος, ἡ: strife, quarrel.

ἐρίσαντε: (ἐρίζω), *aorist particip.*

ἔρος, ου, ὁ: (erotic) love, desire, passion.

ἐρρέθη: *from* εἴρω.

ἔρχομαι, ἐλεύσομαι, ἦλθον (ἤλυθον), ἐλήλυθα (εἰλήλουθα): come, go.

ἐς: = εἰς.

ἔσ(σ)εται, ἐσσί, ἐσσόμενα, ἔσται: (εἰμί).

ἔσαν: (εἰμί) = ἦσαν, *imperf.*

ἔσεαι, ἔσ(σ)εται: (εἰμί).

ἐσθίω: eat.

ἐσθλός, ή, όν: good, noble, brave, true, helpful, kindly, virile.

ἔσονто: (εἰμί).

ἔσταν: (ἵστημι), *second aorist.*

ἐστέ: (εἰμί).

ἔστησαν: (ἵστημι).

ἐστί(ν): (he, she, it) is, there is.

ἔτ': = ἔτι.

ἔτεκες: (τίκτω).

ἐτέλεσ(σ)ας: (τελείω).

ἕτερος, η, ον: other, another.

ἔτι: yet, still, in addition, further.

ἑτοιμάζω, ἑτοιμάσω, ἡτοίμασα: prepare, make ready.

ἐΰ, εὖ: well, happily, successfully.

ἐϋκνήμις, ἐϋκνήμιδος: well-greaved.

εὐοδόω: have a prosperous journey; prosper, be successful.

εὑρίσκω, εὑρήσω, εὗρον, εὕρηκα, ηὕρημαι, ηὑρέθην: find.

εὐρύς, εῖα, ύ: broad, wide, large.

ἐϋτείχεος, ον: well-walled.

εὔχομαι, εὔξομαι, εὐξάμην, εὖγμαι: pray, talk loud, boast, exult.

εὐχωλή, ῆς, ἡ: vow, boast, prayer.

ἔφ': = ἔπι = ἐπί.

ἔφατο: (φημί).

ἐφείω: (ἐφίημι), *second aorist subjunct.*

ἔφη: (φημί).

ἐφῆκε, ἐφήσεις: (ἐφίημι).

ἔφησ(θα): (φημί).

ἐφιείς: (ἐφίημι), *particip.*

ἐφίημι, ἐφήσω, ἐφῆκα, ἐφεῖκα (ἐφέηκα), ἐφεῖμαι, ἐφείθην: *with dative*: shoot against, hurl upon, send upon.

ἔχ': (ἔχω) = ἔεχε = εἶχε.

ἔχει: (he, she, it) has, holds.

ἐχεπευκής, ές: sharp, biting.

ἔχετο: (ἔχω) = ἔεχετο = εἴχετο.

ἔχθιστος, η, ον: most hateful (*superlative of* ἐχθρός).

ἐχθρός, ά, όν: hateful, hated, hostile; enemy.

ἔχον: (ἔχω) = ἔεχον = εἶχον.

ἔχουσι(ν): (they) have, hold.

ἔχω, ἔξω (σχήσω), ἔσχον (ἔσχεθον), ὄχωκα, ἔσχημαι: have, hold, keep.

ἔω, ἐών: (εἰμί).

Z, ζ: zeta

ζάθεος, η, ον: very sacred, holy, sacrosanct.

Ζεύς, Διός, ὁ: Zeus, *father and king of gods and men*.

ζητέω, ζητήσω, ἐζήτησα, ἐζήτηκα, ἐζήτημαι, ἐζητήθην: search after, inquire into, examine.

ζωή, ῆς, ἡ: life.

ζώω: live.

H, η: eta

ἦ: surely, indeed, truly, in fact.

ἡ: (ὁ, ἡ, τό).

ἥ: (ὅς, ἥ, ὅ).

ἦ (τοι) (ἦτοι): surely, indeed, truly, certainly, for a fact.

ἥ γε: (ὅ γε, ἥ γε, τό γε).

ἤ, ἠέ: or, whether, than, rather than.

ἤ...ἤ..., ἠέ...ἠέ...: either...or..., whether...or....

ἡγέομαι, ἡγήσομαι, ἡγασάμην, ἥγημαι: *with dative*: lead, guide, lead the way; *with gen*.: command rule.

ἤγερθεν: (ἀγείρω), *aorist pass. third pl*.

ἡγήσατο: (ἡγέομαι).

ἤγομεν: (ἄγω).

ἠδέ: and also.

ἤδη: already, now, at this time.

ᾔδη: (εἴδω), *pluperfect*.

ἠέ, ἦε: = ἤ.

ἦεν: (εἰμί).

ἤθελον: (ἐθέλω).

ἤιε: (ἵημι).

ἤκουσαν: (ἀκούω).

ἠλθ-: (ἔρχομαι).

ἥλιος, ου, ὁ: sun.

ἤλυθον: (ἔρχομαι).

ἦμαι: sit, be seated.

ἠμείβετο: (ἀμείβω).

ἠμένη, ἤμενον: (ἦμαι).

ἡμέτερος, η, ον: our, ours.

ἠμί: *imperf.*, ἦν: speak, say, tell.

ἡμῖν: (ἐγώ).

ἦν: (he, she, it) was, there was

ἥν: (ὁ, ἡ, τό) *or* (ὅς, ἥ, ὅ).

ἤν (= ἄν): if.

ἥνδανε: (ἀνδάνω).

ἠραθ': (ἀράομαι) = ἠρᾶτο = ἠράατο.

Ἥρη, ης, ἡ: Hera, *sister and wife of Zeus, queen of the gods.*

ἠρήσατο: (ἀράομαι).

ἥρως, ἥρωος, ὁ: hero, warrior, protector, savior.

ἧς: (ὁ, ἡ, τό) *or* (ὅς, ἥ, ὅ).

ἦσαν: (they) were, there were

ἦσθαι: (ἦμαι).

ἧσι: (ὁ, ἡ, τό) *or* (ὅς, ἥ, ὅ).

ἦστο: (ἦμαι).

ἠτίμασεν: (ἀτιμάζω).

ηὔδα: (αὐδάω) = ηὔδαε.

ἠΰκομος, ον: fair-haired, beautiful-tressed.

Θ, θ: theta

θ': = τέ.

θάλασσα, ης, ἡ: sea.

θαμέες, ειαί, έα: thick, crowded.

θάνατος, ου, ὁ: death.

θανατόω, θανατώσω, ἐθανάτωσα, τεθανάτωκα, τεθανάτωμαι, ἐθανατώθην: to put to death; be in danger of death.

θαρσέω, θαρσήσω, ἐθάρσησα, τεθάρσηκα: take heart, take courage, be bold, dare, be resolute.

θαυμάζω, θαυμάσομαι (θαυμάσω), ἐθαύμασα: wonder, be amazed.

θεά, ᾶς, ἡ: goddess.

θέλε: (ἐθέλω) = ἔθελε.

-θεν: *attached to a gen. ending*: from

θεοείκελος, η, ον: godlike.

θεοπροπέω: prophesy, foretell, declare an oracle, inquire of a god, interpret the divine will.

θεοπροπίη, ης, ἡ: oracle, prophecy.

θεοπρόπιον, ου, τό: oracle, prophecy.

θεός, οῦ, ὁ: god, divinity.

θεραπεύω, θεραπεύσω, ἐθεράπευσα: to do service, take care of, treat medically, heal.

θέσαν: (τίθημι) = ἔθεσαν, *second aorist.*

Θεστορίδης, αο (εω), ὁ: son of Thestor, *Calchas.*

θῆκε(ν): (τίθημι) = ἔθηκε(ν).

θήομεν: (τίθημι) = θήωμεν, *second aorist subjunct.*

θησαυρός, οῦ, ὁ: treasure chest, money box.

θίς, θινός, ἡ: beach, shore, strand.

θνήσκω, θανέομαι, ἔθανον, τέθνηκα: die, perish.

θοός, ή, όν: swift, speedy.

θόρυβος, ου, ὁ: uproar.

θυγάτηρ, θυγατέρος (θυγατρός), ἡ: daughter.

θυμός, ου, ὁ: heart, soul, spirit, courage, passion.

Ι, ι: iota

ἴδῃ: (εἰδω), *second aorist subjunct.*

ἴδμεν: (εἰδω), *perf.*

ἴδον, ἰδοῦσα: (εἰδω), *second aorist.*

ἰδυίη: (εἰδω), *perf. particip. fem.*

ἴδωμαι, ἰδών: (εἰδω), *second aorist.*

ἴει: (ἵημι).

ἰέναι: (εἶμι).

ἰερεύς, ἰερῆος, ὁ: priest, holy man.

ἱερός, ή, όν: sacred, holy.

ἵημι, ἥσω, ἔηκα (ἧκα), εἷκα, εἷμαι, εἵθην: throw, hurl, shoot, send; *from an original* σίσημι.

Ἰησοῦς, -οῦ, ὁ: Jesus.

ἴθι: (εἶμι), go! come! *imperat.*

ἱκνέομαι, ἵξομαι, ἱκόμην: arrive, reach one's destination.

ἱλάσκομαι, ἱλάς(σ)ομαι, ἱλασ(σ)άμην, ἱλάσθην: propitiate, appease.

Ἴλιος, ου, ἡ: Ilium, Troy; the Troad—*i.e., the region around Troy.*

ἴμεν, ἴμεναι, ἰέναι: (εἶμι), to go, *infin.*

ἵνα: *conj.*: in order that, so that, where.

ἵξεται: (ἱκνέομαι).

ἰόνθ': (εἶμι) = ἰόντα, *particip.*

ἰός, οῦ, ὁ: arrow.

ἰούσης: (εἶμι) = *fem. particip.*

ἴσαν: (εἶμι), *imperf.*

ἵστημι, στήσω, ἔστησα (ἔστην), ἕστηκα, ἕσταμαι, ἐστάθην: set up, stand, make stand, take one's stand *or* station; *from an original* σίστημι.

ἱστός, οῦ, ὁ: loom, mast.

ἴτε, ἴτην: (εἶμι).

ἴφθιμος, (η), ον: mighty, valiant, brave.

ἶφι: mightily, with might.

ἰχθῦς, ύος, ὁ: fish.

Ἰωάννης, ου, ὁ: John.

ἰών: (εἶμι) = *particip.*

Κ, κ: kappa

κ': = κέ(ν).

καθώς: how, even as.

καθέζομαι, καθέσσομαι, καθεῖσα, καθε(ε)σσάμην: sit down, be seated.

καί: and, also, even, furthermore; **καὶ...καὶ...**: both...and..., not only...but also....

καίω: burn, consume.

κακός, ή, όν: bad, poor, ugly, mean, cowardly, evil, wicked.

κακῶς: evilly, wickedly, harshly, with evil consequences.

καλέω, καλέω, ἐκάλεσ(σ)α, κέκληκα, κέκλημαι, ἐκλήθην: call, summon, convoke.

καλός, ή, όν: good, goodly, noble, handsome, brave, fair, beautiful

Κάλχας, αντος, ὁ: Calchas.

κάρηνον, ου, τό: peak, summit, headland, citadel.

κατά: *adverb, and preposition with genitive and accusative*: down, down from, down over, down through; *adverb*: down, below; *with genitive*: down (over, from, below); *with accusative*: down (along, through), according to, on.

κατακαίω, κατακαύσω, κατέκηα, κατακέκαυκα, κατακέκαυμαι, κατεκάην: burn, consume; *compound of* κατα + καίω.

καταλαμβάνω, καταλήψω, κατέλαβον: seize, lay hold of, hold down (back), grasp, comprehend.

καταπατέω, καταπατήσω, κατεπάτησα: trample.

καταπέσσω, καταπέψω, κατέπεψα, καταπέπεμμαι, κατεπέφθην: digest, repress, cook.

κέ, κέν: (= ἄν) perhaps, if by chance.

κεῖμαι, κείσομαι: lie, recline, repose.

κεῖνος, η, ον: (ἐκεῖνος).

κέλομαι, κελήσομαι, ἐκελησάμην (ἐκελόμην): urge command, bid, request.

κέν, κέ: (= ἄν) perhaps, if by chance.

κεκολωμένον, κεχολώσεται: (χολόω).

κήδω, κηδήσω, ἐκήδησα, κέκηδα: *with genitive*: grieve, distress, hurt, afflict.

κῆλον, ου, τό: arrow, shaft, dart.

κῆρ, κῆρος, τό: heart, soul.

Κίλλα, ης, ἡ: Cilla, *a town in the Troad.*

κινέω, κινήσω, ἐκίνησα, κεκίνησα, κεκίνημαι, ἐκινήθην: move, stir; *middle and passive*: move oneself, bestir, go, come.

κινηθέντος: (κινέω), *aorist pass. particip.*

κιχάνω, κιχήσομαι, ἐκιχησάμην: come upon, find, overtake, arrive, arrive at; *alternative aorists*: ἔκιχον, ἐκίχην.

κιχήω: (κιχάνω), *aorist subjunct.*

κίω: *defective*, come, go, depart.

κίων: (κίω), *particip.*

κλαγγή, ῆς, ἡ: (up)roar, roar, noise.

κλάζω, κλάγξω, ἔκλαγξα, κέκληγα: clang, roar, shriek, resound; s*econd aorist*: ἔκλαγον.

κλαίω, κλαύσομαι, ἔκλαυσα, — , κέκλαυσμαι: weep, lament, wail.

κλείς, κλειδός, ἡ: key.

κλέπτε: (κλέπτω), *imperat.*

κλέπτω, κλέψω, ἔκλειψα, κέκλοφα, κέκλεμμαι, ἐκλέφθην (ἐκλάπην): steal, be stealthy, deceive, hide.

κλεύω, — , ἔκλυον, κέκλυκα: hear, hearken, *with genitive.*

κλῦθι: (κλεύω), hearken! listen! *aorist imperat.*

Κλυταιμ(ν)ήστρη, ης, ἡ: Clytemnestra, *wife of Agamemnon, leader of the Greeks at Troy. While Agamemnon was away, she took a lover and conspired with her lover to murder Agamemnon when he returned.*

κνίση, ης, ἡ: fat, savor, odor of roast meat.

κοῖλος, η, ον: hollow.

κόρη, ης, ἡ: girl.

κοσμήτωρ, ορος, ὁ: commander, marshaler.

κότος, ου, ὁ: grudge, rancor, hate.

κούρη, ης, ἡ: girl, maiden, young woman.

κουρίδιος, η, ον: lawfully wedded, legally married, wedded in youth.

κραιαίνω, ἐκρήηνα: accomplish, perform, fulfill.

κρατερός, ή, όν: strong, harsh, powerful, stern, mighty.

κρατέω: *with gen.*: rule, bear sway.

κρείσσων, ον: mightier, more powerful, better; *comparative of* κρατύς: strong.

κρείων, ουσα, ον: ruling, prince, ruler.

κρήγυος, (η), ον: good, helpful, favorable, honest, true, truthful, useful.

κρήηνον: (κραιαίνω) fulfill! *aorist imperat.*

κρίμα, κρίματος, τό: judgement, sentence, condemnation.

κρίνω, κρινέω, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην: pick out, select, decide, pass sentence, judge, condemn.

κρούω, κρούσω, ἔκρουσα, κέκρουκα, κέκρουμαι, ἐκρούσθην: strike, smite, tap, knock.

κύδιστος, η, ον: most glorious, *superlative.*

κῦδος, εος, τό: glory, honor, renown.

κύων, κυνός, ὁ, ἡ: dog.

Λ, λ: lambda

λαβ-: (λαμβάνω), *second aorist.*

λαμβάνω, λήψομαι, ἔλαβον, λελάβηκα, λέλαμμαι, ἐλάμφθην (ἐλήφθην): take.

λαμπετάω: shine, gleam, blaze, flame.

λαμπετόωντι: (λαμπετάω), *particip.*

λαός, οῦ, ὁ: people, host, soldiery, army.

λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην: leave, forsake, abandon, desert.

λέλοιπε(ν): (λείπω).

λευκώλενος, ον: white-armed.

λεύσσω: see, behold, observe, look.

λέχος, εος, τό: bed, couch.

Λητώ, Λητόος (Λητοῦς), ἡ: Leto, *mother of Apollo*.

λίβανος, ου, ὁ: frankincense.

λίθος, ου, ὁ: stone.

λίσαι: (λίσσομαι), *aorist imperat.*

λίσσομαι, — , ἐλισάμην (ἐλλισάμην; ἐλιτόμην): beg, entreat.

λοιγός, οῦ, ὁ: death by plague, destruction, ruin, curse.

λοιμός, οῦ, ὁ: plague, pestilence.

λύχνος, ου, ὁ: lamp.

λῦσαι: (λύω), *aorist infin.*

λύσαιτε: (λύω), *aorist optat.*

λῦσαν: (λύω) = ἔλυσαν.

λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην: loose, free, set free, break up, destroy.

M, μ: mu

μ': (ἐγώ) = με (*acc.*).

μά: *adverb of swearing*, surely, verily, by.

μαθητής, οῦ, ὁ: student, disciple.

μακάριος, η, ον: blessed, happy.

Μακεδονία, ας, ἡ: Macedonia.

μάλα: very, exceedingly, even, by all means, much, enough.

μάλιστα: most, especially, by all means.

μᾶλλον: *comparative*: more, rather.

μαντεύομαι, μαντεύσομαι, ἐμαντευσάμην: predict, prophesy, divine; *literally*: be crazy, be insane.

μάντις, ιος, ὁ: seer, prophet, soothsayer.

μαντοσύνη, ης, ἡ: gift of prophecy.

μαργαρίτης, ου, ὁ: pearl.

μαρτυρέω, μαρτυρήσω, ἐμαρτύρησα: bear witness for, give evidence for (*with dative*).

μαχέομαι, μαχήσομαι (μαχέσσομαι, μαχέομαι), ἐμαχεσ(σ)άμην, μεμάχημαι: fight, battle.

μάχομαι: fight.

μεγάθυμος, (η), ον: great-souled, brave.

μέγας, μεγάλη, μέγα: big, great, large, tall, mighty.

μέγιστος, η, ον: *superl. of* μέγας: biggest, greatest, largest, tallest, mightiest.

μείζων, μείζον: *compar. of* μέγας: bigger, greater, larger, taller, mightier.

μέλας, μέλαινα, μέλαν: black, dark.

μέν: (*correlative with* δέ), on the one hand, truly; **μὲν...δέ...**: on the one hand...on the other hand..., partly...partly..., the one...the other..., *etc.*

μένος, εος, τό: rage, anger, might, courage, fury, power, spirit.

μένω, μένω, μενῶ, ἔμεινα, μεμένηκα, — , —: remain, stay, wait.

μετά: *adverb, and preposition with genitive, dative, accusative*: with, in among, amid, into the midst of, after, next to; *adverb*: among, after, afterward, around, about, in the direction, in pursuit; *with gen.*: with; *with dat.*: among, in the midst of; *with acc.*: among, into the middle of, after, in pursuit of, to.

μετά: *preposition with gen.*: with.

μεταπέμπω, μεταπέμψω, μετέπεμψα: send after, send for.

μετάφημι, μεταφήσω, μετέφησα, *imperf.*: **μετέφην, μετεφάμην**: speak among, address, converse with.

μετέειπον, μετεῖπον: spoke among, addressed, *with dative*; *compound of* μετα + εἶπον (*second aorist of* εἴρω).

μετέφη: (μετάφημι).

μετόπισθε(ν): afterward, later, hereafter.

μετρέω, μετρήσω, ἐμέτρησα, μεμέτρηκα, μεμέτρημαι, ἐμετρήθην: measure, measure out.

μέτρον, ου, τό: measure, that which is measured, that by which something is measured.

μεῦ, μευ: (ἐγώ), *gen.*

μή: not, lest, that not.

μηδέ: and not, but not, nor, not even; **μηδέ...μηδέ...**: neither...nor....

μήν: truly, indeed, surely.

μῆνις, μήνιος, ἡ: wrath, fury, madness, rage.

μήποτε: never, on no account; lest ever.

μηρίον, μηρίου, τό: thigh piece, thighbone.

μήτηρ, μητέρος (μητρός), ἡ: mother.

μίν: him, her, it; *accusative form only, enclitic.*

μισέω, μισήσω, ἐμίσησα, μεμίσηκα, μεμίσημαι, ἐμισήθην: hate.

μοί, ἐμοί: (ἐγώ) = *dat.*

μοιχεύω: commit adultery, debauch.

μυθέομαι, μυθήσομαι, ἐμυθησάμην: speak, tell, declare.

μῦθος, ου, ὁ: word, command, story.

μυρίοι, αι, α: countless, innumerable.

N, ν: nu

ναί: yes.

νέας: (νῆυς, νηός) = νῆας.

νέηαι: (νέομαι), *second sing. subjunct.*

νέκυς, νέκυος, ὁ: dead body, corpse.

νέομαι: *usually used in a future sense*: come, go, return.

νεῶν: (νηῦς, νηός, ἡ) = νηῶν.

νῆα, νῆας, νήεσσι, νηί: (νηῦς, νηός, ἡ).

νηός, οῦ, ὁ: temple, shrine.

νηός, νηυσί: (νηῦς, νηός, ἡ).

νηῦς, νηός (νεός), ἡ: ship.

νόος, ου, ὁ: mind, plan, purpose.

νοῦσος, ου, ἡ: plague, disease, pestilence.

νύ: *enclitic*, now, indeed, surely, then.

νῦν: now, at this time, as matters now are, as it is; *commonly implies a contrast*.

νύξ, νυκτός, ἡ: night, darkness.

Ξ, ξ: xi

ξύν: = σύν.

ξυνέηκε: (ξυνίημι).

ξυνήιος, η, ον: common (stock, possessions).

ξύνιεν: (ξυνίημι), *imperf., third pl.*

ξυνίημι, ξυνήσω, ξυνέηκα (ξυνῆκα), ξυνεῖκα, ξυνεῖμαι, ξυνείθην: bring together, throw together, hearken, heed.

O, o: omicron

ὁ, ἡ, τό: this, that (*pl.*: these, those); he, she, it (*pl.*: they); who, which, that.

ὅ γε, ἥ γε, τό γε (ὅγε, ἥγε, τόγε): this, that; he, she, it; *plural*: these, those; they.

ὅδε, ἥδε, τόδε: this, that; he, she, it; *plural*: these, those; they.

οἱ: (ὁ, ἡ, τό).

οἵ: (ὅς, ἥ, ὅ).

οἱ: (εἷο, ἑο).

οἶδε: (εἴδω).

ὄῑεαι: (ὀΐω), *second sing.*

οἴκαδε: homeward, to home, home.

οἰκία, ας, ἡ: house, household, family.

οἴκοι: at home; *from* οἶκος *in the defunct locative case.*

οἶκος, ου, ὁ: house, home.

οἰονός, οῦ, ὁ: bird, bird of prey, vulture, omen.

οἶος, η, ον: alone, solely, only.

οἷς: (ὅς, ἥ, ὅν), *dat. pl.*

οἶσθα: (εἴδω), *perf., second sing.*

ὀϊστός, οῦ, ὁ: arrow, shaft.

οἴχομαι, οἰχήσομαι, ᾤχωκα: come, go, depart.

οἴω (ὀΐω), οἰήσομαι, ὠϊσάμην, ὠΐσθην: think, suppose, imagine, expect, believe.

οἰωνοπόλος, ου, ὁ: bird interpreter, augur, soothsayer, seer.

ὀλέκω: kill, destroy, ruin.

ὀλεσ(σ)-: (ὄλλυμι).

ὄλλυμι, ὀλέσσω, ὤλεσ(σ)α, ὄλωλα: destroy, kill, ruin, lose; *middle*: perish, die.

ὅλος, η, ον: whole, entire, complete.

Ὀλύμπιος, η, ον: Olympian.

Ὄλυμπος (Οὔλυμπος), ου, ὁ: Olympus, *mountain in northern Greece, home of the gods.*

ὁμηγερής, ές: collected, assembled, gathered together.

ὄμνυμι, ὀμοῦμαι (= ὀμόσ(σ)ομαι = ὀμόομαι), ὤμοσ(σ)α, ὀμώμοκα, ὀμώμοσ(σ)μαι, ὠμό(σ)θην: swear, pledge with an oath, swear by as witness, swear to.

ὄμοσ(σ)ον: (ὄμνυμι), swear! *aorist imperat.*

ὁμοῦ: together, at the same time.

ὀμοῦμαι: (ὄμνυμι), *fut.*

ὄν: (ὅς, ἥ, ὅ), (ὅς, ἥ, ὅν).

ὄναρ (*indeclinable*)**, τό**: dream.

ὀνειροπόλος, ου, ὁ: dream interpreter, dreamer of dreams.

ὄνομα, ὀνόματος, τό: name.

ὅπως: in such a manner as; in order that, so that.

ὁράω, ὄψομαι, εἶδον, ὄπωπα (ἑώρακα), ἑώραμαι, ὤφθην: see, behold, look, observe.

ὀργή, ῆς, ἡ: disposition, mood, anger.

ὄρνυμι, ὄρσω, ὦρσα, ὄρωρα, ὀρώρεμαι: stir up, kindle, incite, excite, arouse; *second aorist*: ὤρορον.

ὁρόων: (ὁράω) = ὁράων, *particip.*

ὅς, ἥ, ὅ: who, which, that.

ὅς, ἥ, ὅν (ἑός, ἑή, ἑόν): his, her, hers, its (own).

ὄσσε: *dual only*: eyes.

ὄσσομαι: eye, look upon, look, glare at.

ὅς τε, ἥ τε, ὅ τε (= ὅστε, ἥτε, ὅτε): who, which, that; whoever, whichever, whatever.

ὅ(σ)τις, ἥτις, ὅ(τ)τι: who(so)ever, whichever, what(so)ever; who, which, that; ὅ(τ)τι *as adv.*: why.

ὅτε: when, whenever.

ὅτι, ὅττι: that, because.

οὐ, οὐκ, οὐχ: not, no; οὐ (*before consonants*), οὐκ (*before smooth breathing*), οὐχ (*before rough breathing*).

οὖ: (ὅς, ἥ, ὅ).

οὐδέ: not even, nor, but not.

οὔθ': = οὔτε.

οὐκ: = οὐ.

οὐλόμενος, η, ον: accursed, destructive, deadly (= ὀλόμενος).

Οὔλυμπος: (Ὄλυμπος).

οὖν: therefore, hence, now, then, in fact.

οὕνεκα, οὗ ἕνεκα: because.

οὔπω: not ever, never.

οὐρανός, οῦ, ὁ: sky, heaven.

οὐρεύς, ῆος, ὁ: mule.

οὔτε: and not, nor; **οὔτε...οὔτε...**: neither...nor....

οὗτος, αὕτη, τοῦτο: that, that one.

οὕτω, οὕτως: thus, so, in this way.

ὀφείλω, ὀφειλήσω, ὤφελον, ὠφείληκα, ὠφειλήθην: owe, ought, be obligated; *aorist in wishes*: would that!

ὀφθαλμός, οῦ, ὁ: eye.

ὄφις, ὄφεος (ὄφεως), ὁ: serpent.

ὄφρα: until, in order that, while.

ὄχα, ὄχ': by far, far, much, considerably.

ὀψία, ας, ἡ: evening.

Π, π: pi

παῖδ-: (παῖς).

παιδίον, ου, τό: little child.

παῖς, παιδός, ὁ, ἡ: child, son, daughter.

παλίλλογος, ον: gathered together again, re-collected, reassembled.

πάλιν: back, backward, again, anew.

πᾶν: (πᾶς, πᾶσα, πάν).

παντ-: (πᾶς, πᾶσα, πάν).

πάντῃ: everywhere, throughout.

παρά, πάρ: *adverb, and preposition with genitive, dative, accusative*: from the side of, by the side of, to the side of, beside, along; *adverb,* beside, near, by; *with genitive*: from (the side of, beside); *with dative*: by (the side of), near beside; *with accusative*: to the side of, along (by), beside, stretched along.

παραδίδωμι, παραδώσω (παραδιδώσω), παρέδωκα, παραδέδοκα, παραδέδομαι, παρεδόθην: (*from* παρά + δίδωμι) to hand over *or* deliver to (*punishment, prison*), betray; commit, entrust.

παρακαλέω, παρακαλέσω, παρεκάλεσα: send for, summon, invite.

παρελεύσεαι: (παρέρχομαι).

παρέρχομαι, παρελεύσομαι, παρῆλθον (παρήλυθον), παρελήλυθα (παρειλήλουθα): evade, pass by, outwit, elude, circumvent.

πᾶς, πᾶσα, πᾶν: all, every, whole, the whole.

πατήρ, πατέρος (πατρός), ὁ: father, sire.

πάτρη, ης, ἡ: fatherland, native land.

Παῦλος, ου, ὁ: *The apostle* Paul.

πείθω, πείσω, ἔπεισα (πέπιθον), πέποιθα, πέπεισμαι, ἐπείσθην: persuade, win over, mislead.

πεινάω, πεινήσω, ἐπείνησα, πεπείνηκα: be hungry; crave.

πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην: send, escort, conduct.

πέρ: *enclitic*, exceedingly, very, even, even if, although.

Πηληιάδης, αο (εω), ὁ: son of Peleus, *Achilles*.

Πιλᾶτος, ου, ὁ: Pontius Pilate, *a prefect of Roman Judaea who presided over the trial of Jesus.*

πίμπλημι, πλήσω, ἔπλησα (ἐπλήμην), πέπληκα, πέπλησμαι, ἐπλήσθην: *with genitive of material*: fill, sate, stuff.

πίονα: (πίων, πίειρα, πίον).

πίπτω, πεσέομαι, ἔπεσον, πέπτηκα: fall, fall down, drop, perish, die, sink.

πίστις, εως, ἡ: confidence, assurance, trust, faith.

πίων, πίειρα, πῖον: fat, rich.

πλαγχθέντας: (πλάζω), *aorist pass. particip.*

πλάζω, πλάγξομαι, ἔπλαγξα, — , — , ἐπλάγχθην: beat, beat back, baffle, cause to wander, wander.

πλησίος, α, ον: near, neighboring; neighbor.

ποδάρκης, ες: swift-footed, able-footed.

πόδας, ποδός: (πούς).

ποθί: *enclitic*, ever, at any time.

ποιμήν, ένος, ὁ: herdsman, shepherd.

πολέας: (πολύς, πολλή, πολύ).

πόλεμος (πτόλεμος), ου, ὁ: war, battle, fray.

πόλις, πόλιος (πόληος) *or* **πτόλις, πτόλιος (πτόληος), ἡ**: city, state.

πολλός, ή, ον: much, many, numerous.

πολύς, πολλή, πολύ: much, many, numerous.

πολύφλοισβος, ον: loud-roaring, heavy-thundering.

πονηρός, ά, όν: oppressed by toils, injurious, worthless, rogue, base, cowardly.

πόνος, ου, ὁ: work, labor, toil, trouble.

πορεύομαι, πορεύσομαι, ἐπορευσάμην, πεπόρευμαι, ἐπορεύθην: go, depart, journey, travel.

πόρον — , — , πόρον (= ἔπορον): *no present tense, second aorist only*: give, grant, furnish, bestow; *perf.*: πέπρωται: it is fated.

ποσός, ή, όν: *indef. adj.*: of a certain quantity or magnitude.

ποτέ: *enclitic*, ever, at any time, at some time, once.

ποτί: = προτί (πρός).

πού: *enclitic*, any way, anywhere, some way, somewhere, somehow, perhaps.

πούς, ποδός, ὁ: foot.

πρεσβύτερος, α, ον: older; elder.

Πρίαμος, ου, ὁ: Priam, *king of Troy.*

πρίν: sooner, until, before, formerly.

πρό: *adv., and prep. with gen.*: before, in front, forth, forward.

πρόβατον, ου, τό: animals for slaughter, cattle, sheep.

προβέβουλα: (προβούλομαι).

προβούλομαι, προβουλήσομαι, προβέβουλα, προβεβούλημαι, προεβουλήθην: prefer, wish, rather.

πρόες: (προίημι).

προϊάπτω, προϊάψω, προΐαψα: hurl forward, send forth.

προΐημι, προήσω, προέηκα (προῆκα), προεῖκα, προεῖμαι, προείθην: send forward, send forth, give up.

πρός, π(ρ)οτί: *prep. w. acc.*: to, toward, with.

προσέειπον, προσεῖπον: addressed, spoke to; *compound of* προς + εἶπον (*second aorist of* εἴρω).

προσέφη: πρόσφημί.

προσεύχομαι, προσεύξομαι, προσευξάμην: offer prayers or vows, worship, pray for.

προσκυνέω, προσκυνήσω, προσεκύνησα: prostrate oneself, worship.

**προσφέρω, προσοῖσω, προσήνεγκα, προσενήνοχα, προσενήνεγμαι,
προσηνέχθην**: bring forward, bring forth.

πρόσφημι, προσφήσω, προσέφησα: speak to, address, *imperf.*: προσέφην,
προσεφάμην.

π(ρ)οτί: = πρός.

πρόφρων, ον: eager, zealous, glad, joyful, kindly.

πρώτιστος, η, ον: *a double superlative* (*literally*: firstest)*,* first chiefest, the very first.

πρῶτος, η, ον: first, foremost, chief.

πτερόεις, πτερόεσσα, πτερόεν: winged, flying.

πτόλεμος: (πόλεμος).

πτόλις: (πόλις).

πτωχός, οῦ, ὁ: beggar.

πῦρ, πυρός, τό: fire, flame.

πυρή, ῆς, ἡ: (funeral) pyre.

πώ: *enclitic*, in some way, any way, ever, yet, at some time, at any time.

πώς: *enclitic*, (in) some way, somehow, (in) any way, perhaps.

πῶς: how? in what way?

Ρ, ρ: rho

ῥα: (ἄρα, ἄρ).

ῥήγνυμι (ῥηγύω), ῥήξω, ἔρρηξα, ἔρρηχα, — , ἐρρήχθην: break asunder, shatter,
tear apart.

Σ, σ, ς: sigma

σ': (σύ) = 1. σε, *acc.*, 2. σοί, *dat.*

σαόω, σαώσω, ἐσάωσα, ἐσαώθην: save, protect, rescue, preserve.

σαώτερος, η, ον: safer; *comparative of* σαός, ή, όν: safe.

σάος, η, ον: = σόος, η, ον.

σκῆπτρον, ου, τό: scepter, staff.

σέ, σέθεν, σέο: (σύ).

σῆσι: (σός, σή, σόν).

σκοτεινός, ή, όν: dark, blind.

σκοτία, ᾱς, ἡ: darkness, gloom, dusk.

σκότος, ου, ὁ: darkness, gloom.

Σμινθεύς, ῆος, ὁ: Smintheus, mouse god, *an epithet of Apollo.*

σμύρνα, ης, ἡ: myrrh.

σοί: (σύ).

σοῖσι, σόν: (σός, σή, σόν).

σόος, η, ον (= σάος = σάϝος): safe, sound, unhurt, unharmed, well.

σός, σή, σόν: your, yours.

στῆ: (ἵστημι) = ἔστη.

στῆθος, εος, τό: breast, chest.

στήσαντο, στήτην: (ἵστημι) = ἐστήσαντο, ἐστήτην.

στόμα, στόματος, τό: mouth.

στρατός, οῦ, ὁ: army, encampment, camp, host.

στρέφω, στρέψω, ἔστρεψα, ἔστροφα, ἔστραμμαι, ἐστρέφθην: turn about, turn around, return.

σύ, σέο (σεῦ): you.

σύμπας, σύμπασα, σύμπαν: all, all together.

σύν: *adv., and prep. with dat.*: with, together (with), along with.

σύνθεο: (συντίθημι), *second aorist imperat.*

συντίθημι, συνθήσω, συνέθηκα, συντέθεικα, συντέθειμαι, συνετέθην: put together, unite, perceive, comprehend, heed.

σφί(ν), σφίσι(ν): (εἷο, ἑο), them, *dat.*

σφός, σφή, σφόν: one's own, their own.

σφῶε, σφωΐν: (εἷο, ἑο), the two of them, *dual.*

σῴζω, σώσω, ἔσωσα, σέσωκα, σέσωμαι, ἐσώθην: save.

σῶμα, σώματος, τό: body.

T, τ: tau

τ': = τέ.

τά: (ὁ, ἡ, τό).

τάδε: (ὅδε, ἥδε, τόδε).

τἆλλα: = τὰ ἄλλα.

ταῦθ': (οὗτος, ταύτη, τοῦτο) = ταῦτα.

ταῦρος, ταύρου, ὁ: bull.

ταῦτα: (οὗτος, ταύτη, τοῦτο).

τέ: *enclitic postpositive*, and, also; **τέ...τέ...** (*or* **τέ...καί...** *or* **καί...τέ...**) both... and..., not only...but also....

τέκε, τέκον.: (τίκτω) = ἔτεκε, ἔτεκον.

τέκνον, ου, τό: child (*from* τίκτω).

τέλειος, η, ον: complete, finished, full-grown, unblemished, perfect.

τελείω (τελέω), τελέ(σ)(σ)ω, ἐτέλεσ(σ)α, τετέλεκα, τετέλεσμαι, ἐτελέσθην: accomplish, fulfill, complete.

τελεσ-: (τελείω).

τελέω: (τελείω).

τέλλω, ἔτειλα, τέταλμαι: command, enjoin, enjoin upon, accomplish, rise.

τελώνης, ου, ὁ: tax collector

Τένεδος, ου, ἡ: Tenedos, *an island near Troy.*

τέος, τέη, τέον: your, yours.

τετελεσμένον, τετελεσμένος: (τελείω).

τετραπλῆ: fourfold, quadruply.

τεύχω, τεύξω, ἔτευξα (τέτυκον), τέτευχα, τέτυγμαι, ἐτύχθην: make, do, fashion, perform, cause, prepare.

τῇ: (ὁ, ἡ, τό).

τηλόθι: far, far from, far away, at a distance, *with genitive.*

τήν: (ὁ, ἡ, τό).

τήνδε: (ὅδε, ἥδε, τόδε).

τί: (τίς, τί).

τὶ: (τὶς, τὶ).

τίθει: (τίθημι) = 1. ἐτίθει, 2. *imperat.*

τίθημι, θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην: put, place, cause.

τίκτω, τέξω, ἔτεκον, τέτοκα: bear, produce, give birth to; *the first principal part derives originally from* τι-τεκω.

τίνα: (τίς, τί).

τινὰ: (τὶς, τὶ).

τίνω, τίσω, ἔτισα, τέτικα, τέτισμαι, ἐτίσθην: requite, atone for, pay the penalty.

τίς, τί: *interrog.*: who? which? what? τί *as adv.*: why?

τὶς, τὶ: *enclitic*, some, someone, something, any, anyone, anything; τὶ *as adv.*: at all.

τίσειαν: (τίνω), *optat.*

τίσωσι(ν): (τίνω), *subjunct.*

τό: (ὁ, ἡ, τό).

τόδε: (ὅδε, ἥδε, τόδε).

τοί: (σύ), *dat.*

τοί: surely.

τοιγάρ: therefore.

τοῖο: (ὁ, ἡ, τό), *gen. sing.*

τοῖσ(ι): (ὁ, ἡ, τό).

τόν: (ὁ, ἡ, τό).

τόνδε: (ὅδε, ἥδε, τόδε).

τόξον, ου, τό: bow.

τόσ(σ)ος, η, ον: so much, so great, so large, so many, so long.

τότε: then, at that time.

τοῦ: (ὁ, ἡ, τό).

τοῦδε: (ὅδε, ἥδε, τόδε).

τοὔνεκα: (= τοῦ ἔνεκα) on account of this, for this reason, therefore, consequently.

τούς: (ὁ, ἡ, τό).

τοῦτο: (οὗτος, ταύτη, τοῦτο).

τρεῖς, τρία: three.

τριπλῇ: threefold, triply.

Τροίη, ης, ἡ: Troy, *the city, a famous ancient city in Asia Minor strategically situated on the Hellespont (Dardanelles). According to legend, it was sacked by the Greeks under the command of Agamemnon after a siege of 10 years.*

τυφλός, ή, όν: blind.

τῶ: therefore.

τώ, τῷ: (ὁ, ἡ, τό).

τῳ: (τὶς, τὶ).

τῶν: (ὁ, ἡ, τό).

Υ, υ: upsilon

ὑγιαίνω: be healthy.

υἱός, υἱοῦ, ὁ: son.

ὑμεῖς, ὑμῖν, ὕμμες, ὕμμι(ν): (ἐγώ), we, us.

ὑμέτερος, η, ον: our.

ὑπέρ, ἐπείρ: *adv., and prep. with gen. and acc.*: over, beyond, on behalf of, concerning, above; *adv.*: above; *with gen.*: above, (from) over, for the sake; *with acc.*: over, beyond, above and beyond.

ὑπό (ὑπαί): *adv., and prep. with gen., dat., and acc.*: under, beneath, by, at the hands of, by means of; *adv.*: under(neath), secretly, behind, beneath, by, gradually; *with gen.*: (from) under, by; *with dat.*: (down) under; *with acc.*: (down), under, during, toward.

ὕστερος, η, ον: behind, later, at another time, further, furthermore.

ὑφ': = ὑπό.

Φ, φ: phi

φαίνω, φανέω, ἔφανα, πέφανα, πέπασμαι, ἐφάν(θ)ην: show, shine; *middle*: appear.

φάνη: (φαίνω) = ἐφάνη.

φάος, εος, τό: light, gleam, luminary.

φαρέτρη, ης, ἡ: quiver.

Φαρισαῖος, ου, ὁ: Pharisee.

φάσθαι, φάτο: (φημί) = ἔφατο.

φέρω, οἴσω, ἤνεικα (ἤνεικον, ἤνεγκα), ἐνήνοχα, ἐνήνεγμαι, ἐνέχθην: bear, carry, bring.

φεύγω, φεύξομαι, ἔφυγον, πέφυγα, πέφυγμαι: flee, escape, run off, run away.

φημί, φήσω, ἔφησα: speak, say, tell; *imperfect*: ἔφην; *middle*: ἐφάμην.

φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην: love, cherish, entertain hospitably.

φιλοκτεανώτατος, η, ον: most avaricious, most greedy of gain, *superlative*.

φίλος, η, ον: dear, darling, lovely, beloved.

Φοῖβος, ου, ὁ: Phoebus, *a name of Apollo that means* clear, bright.

φράζω, φράσω, ἔφρασα ((ἐ)πέφραδον), πέφρακα, πέφρασμαι, ἐφράσθην: tell, point out, declare; *middle*: consider, plan, think.

φράσαι: (φράζω), *aorist middle imperat.*

φρήν, φρενός, ἡ: diaphragm, mind, heart, soul, spirit, disposition.

φρονέω, φρονήσω, ἐφρόνησα: think, consider, plan; ἐὺ φρονέω: be well (*or* kindly) disposed, be wise, think carefully.

φυή, ῆς, ἡ: form, nature, beauty, growth, appearance, character.

φῶς, φωτός, τό: light.

φωτεινός, ή, όν: shining, bright.

Χ, χ: chi

χαίρω, χαιρήσω, ἐχηράμην (κεχαρόμην), κεχάρη(κ)α, κεχάρ(η)μαι, ἐχάρην: rejoice, be glad, be well! welcome!

χαρίεις, εσσα, εν: pleasing, grateful, graceful, agreeable.

χάρις, χάριτος, ἡ: outward beauty, charm, grace.

χείρ, χειρός, ἡ: hand, arm.

χερείων, ον: worse, inferior.

χέρης, ες: worse, inferior, underling, subject, meaner (*dative*: χέρηι).

χερσί(ν): (χείρ), *dat. pl.*

χθών, χθονός, ἡ: earth, land, country.

χοῖρος, ου, ὁ: young pig, porker.

χόλος, ου, ὁ: hot, furious wrath, blind anger, choler.

χολόω, χολώσω, ἐχόλωσα, — , κεχόλωμαι, ἐχολώθην: anger, enrage, vex, infuriate.

χορτάζω, χορτάσω, ἐχόρτασα, — , κεχόρτασμαι, ἐχορτάσθην: feed, fatten.

χραισμέω, χραισμήσω, ἐχραίσμησα: *with dative*: help, assist, benefit, avail; *second aorist*: ἔχραισμον.

χρύσε(ι)ος, η, ον: gold, golden, of gold.

Χρύση, ης, ἡ: Chrysa, *a town in the Troad*.

Χρυσηίς, ίδος, ἡ: Chryseïs, daughter of Chryses.

Χρύσης, αο (εω), ὁ: Chryses, *a priest of the god Apollo from the town of Chrysa*.

χρυσός, οῦ, ὁ: gold.

χώομαι, χώσομαι, ἐχωσάμην: be angry, be enraged, be irritated.

Ψ, ψ: psi

ψυχή, ῆς, ἡ: soul, breath, life, spirit.

Ω, ω: omega

ὦ: *interj.*: O!

ᾧ: (ὅς, ἥ, ὅ).

ὧδε: thus, so, in this way, as follows.

ὠκύς, ὠκεῖα, ὠκύ: swift, speedy.

ὦμος, ου, ὁ: shoulder.

ὦρσε: (ὄρνυμι).

ὥς, ὧς, ὡς: thus, so, in this way; **ὣς...ὥς...**: as...so...

ᾧτε: (ὅστε, ἥτε, ὅτε).

ᾤχετο: (οἴχομαι).

ᾠχόμεθα: (οἴχομαι).

ENGLISH-GREEK VOCABULARY

A

a, an: *not ordinarily expressed in Greek*; *sometimes* **a, a certain**: τὶς, τὶ.
about: ἀμφί; **lie about**: κεῖμαι.
above: ὑπέρ.
accept: δέχομαι.
accomplish: τελείω (τελέω), κραιαίνω.
accomplishment: ἔργον, ου, τό.
accursed: οὐλόμενος, η, ον.
Achaean: Ἀχαιός, οῦ, ὁ.
Achilles: Ἀχιλλεύς, ῆος, ὁ.
address: ἀγοράομαι, ἀγορεύω, πρόσφημι, μετάφημι; προσεῖπον, μετεῖπον (*second aorist*).
again, back again: αὖτις, πάλιν.
Agamemnon: Ἀγαμέμνον, ονος ὁ.
aged: γεραιός, ή, όν.
alas: ὤμοι = ὤ μοι.
all: πᾶς, πᾶσα, πάν.
alone: οἶος, η, ον.
along: παρά (*with gen., dat., and acc.*).
also: καί, τέ, δέ.
although: *not expressed in Greek*; *one can use a participle instead. Cf.* **even though**.
always: αἰεί, αἰέν.
amazed, be: θαυμάζω.
among: μετά.
an: *See* **a**.
and: καί, τέ, δέ.
anger: χόλος, ου, ὁ; μένος, εος, τό; μῆνις, ιος, ἡ; **to anger**: ἐρεθίζω, χολόω.
angry: χωόμενος, η, ον (χώομαι).
another: ἄλλος, η, ον.
animal sacrifice: ἑκατόμβη, ης, ἡ.
answer: ἀμείβω, ἀπαμείβομαι.
any, anyone, any thing: τὶς, τὶ.

apart: ἀπάνευθε(ν).

Apollo: Ἀπόλλων, ωνος, ὁ.

appear: φαίνομαι (*middle of* φαίνω: **to show**).

appease: ἱλάσκομαι

Argive: Ἀργεῖος, ου, ὁ.

arise: ἀνίστημι (**to stand up**); ἀναβαίνω (**to go up, to ascend**); γίγνομαι (**to become, to be, to arise**).

army: στρατός, οῦ, ὁ; λαός, οῦ, ὁ.

around: περί.

arrow: ὀιστός, οῦ, ὁ; κῆλον, ου, τό; ἰός, οῦ, ὁ.

as: ὡς, ὥς; *for time, cause, etc., one may also use a participle*.

ascend: ἀναβαίνω.

assemble: ἀγείρω.

assemble(d): ὁμηγερής, ές.

assembly: ἀγορή, ἀγορῆς, ἡ; **to the assembly**: ἀγορήνδε.

at: (*use the dative*); **at all**: τί; **at home**: οἴκοι; **at some time**: ποτέ; **at the hands of**: ὑπό (*gen.*); **at the same time**: ὁμοῦ.

atone for: τίνω.

Atreus, son of: Ἀτρεΐδης, αο (εω), ὁ.

attack: ἐποίχομαι.

avail: χραισμέω (*dat.*).

avaricious: *See* **most avaricious**.

B

back, back again: ἄψ, αὖτις.

bad: κακός, ή, όν.

banquet: δαῖς, δαίτος, ἡ.

be (become): εἰμί, γίγνομαι.

bear: φέρω (**to carry**); τίκτω (**to give birth to**).

beautiful: καλός, ή, όν.

beauty: φυή, ῆς, ἡ.

because: οὕνεκα, ὅτι, ἕνεκα.

become: γίγνομαι.

beloved: φίλος, η, ον.

beside: παρά; *use the dat.*

best: ἄριστος, η, ον.

better: ἀμείνων, ον.

bird: οἰωνός, οῦ, ὁ.

bird interpreter: οἰωνοπόλος, ου, ὁ.

biting: ἐχεπευκής, ές.

black: μέλας, αινα, αν; **black on both sides, black all around**: ἀμφιμέλας, αινα, αν.

blame: ἐπιμέμφομαι.

blameless: ἀμύμων, ον.

blaze: λαμπετάω.

blood: αἷμα, ατος, τό.

board, go on board: ἀναβαίνω.

boast: εὔχομαι.

booty: ἐλώριον, ου, τό.

born, be: γίγνομαι.

both: ἄμφω (*nom. and acc. dual*), ἄμφοιιν (*gen. and dat. dual*); **both...and...**: καὶ... καί...; καὶ...τέ...; τέ...τέ....

boundless: ἀπερείσιος, η, ον; μυρίοι, αι, α.

bow: τόξον, ου, τό; βιός, οῦ, ὁ.

brave: καλός, ή, όν; ἀγαθός, ή, όν; **bravest**: ἄριστος, η, ον.

bright-eyed: ἑλικῶπις, ιδος (*fem.*).

bring: φέρω, ἄγω.

bring together: ξυνίημι, ἀγείρω.

Briseïs: Βρισηίς, ίδος, ἡ.

broad: εὐρύς, εῖα, ύ.

build: δέμας, αος, τό.

bull: ταῦρος, ου, ὁ.

burn: καίω; **burn down**: κατακαίω.

but: δέ, γέ, δή, αὖτε, ἀλλά, ἀλλὰ καί.

by: *use the dative*, παρά, ἐπί *with dat.*, *or* ὑπό *with gen.*; **by (means of)**: διά *with acc.*; **by all means**: μάλιστα.

C

Calchas: Κάλχας, αντος, ὁ.

call: καλέω.

camp: στρατός, οῦ, ὁ.

care (for): κήδομαι (*gen.*).

carry: φέρω.

cast: βάλλω.

cause: τεύχω, τίθημι.

cause to go into: εἰσβαίνω; **cause to go up (on board)**: ἀναβαίνω.

cease, stop: παύω.

certain, a: τὶς, τὶ.

check: παύω.

child: παῖς, παιδός, ὁ, ἡ.

Chrysa: Χρύση, ης, ἡ.

Chryseïs: Χρυσηίς, ίδος, ἡ.

Chryses: Χρύσης, αο (εω), ὁ.

Cilla: Κίλλα, ης, ἡ.

city: π(τ)όλις, π(τ)όλιος, ἡ.

clang: κλαγγή, ῆς, ἡ; κλάζω.

Clytemnestra: Κλυταιμ(ν)ήστρη, ης, ἡ.

collect: ἀγείρω.

come: βαίνω, ἔρχομαι, ἱκνέομαι, οἴχομαι, εἶμι.

come!: ἄγε, ἄγετε.

come upon: ἔπειμι, ἱκνέομαι, κιχάνω.

command: μῦθος, ου, ὁ; **give a command**: τέλλω, κέλομαι.

commander: κοσμήτωρ, ορος, ὁ.

common (stores): ξυνήιος, η, ον.

consider: φράζω (*middle*).

continue, keep doing (a thing): *use the imperfect tense*.

corpse: νέκυς, νέκυος, ὁ.

council: ἀγορή, ἀγορῆς, ἡ; βουλή, ῆς, ἡ.

counsel: βουλή, ῆς, ἡ.

countless: ἀπερείσιος, η, ον; μυρίοι, αι, α.

courage, take: θαρσέω.

covered at both ends: ἀμφηρεφής, ές.

coward(ly): κακός, ή, όν.

crush: δαμάζω.

curb: παύω.

D

Danaan: Δαναός, οῦ, ὁ.
darling: φίλος, η, ον.
dart: κῆλον, ου, τό; βέλος, εος, τό.
daughter: θυγάτηρ, θυγατέρος (θυγατρός), ἡ; παῖς, παιδός, ἡ.
dead, be (have died): *use the perf. of* θνήσκω: **die**.
dead body: νέκυς, νέκυος, ὁ.
death: θάνατος, ου, ὁ.
deed: ἔργον, ου, τό.
defend: ἀμύνω.
depart: βαίνω, ἀποβαίνω.
desire: θυμός, οῦ, ὁ.
destroy: ὀλέκω, ὄλλυμι; **destroy utterly**: ἀπόλλυμι.
destruction: λοιγός, οῦ, ὁ.
did: (*auxiliary verb*) *emphatic, implied in the past of the verb, so no need to translate*.
die: θνήσκω.
digest: καταπέσσω.
dishonor: ἀτιμάζω.
dismiss: λύω.
disposed, well: ἐὺ φρονέων.
divide: δατέομαι.
divine: δῖος, α, ον; θεοείκελος, η, ον.
divinity: θεά, ᾶς, ἡ; θεός, οῦ, ὁ.
do: (*auxiliary verb*) *emphatic, implied in the present tense of the verb, so no need to translate*.
dog: κύων, κυνός, ὁ, ἡ.
down (from): κατά (*with gen. and acc.*).
drive back: πάλιν πλάζω; παλιμπλάζω.

E

earth: χθών, χθονός, ἡ.
either...or...: ἤ...ἤ...; *after negatives*: οὔτε...οὔτε....
elsewhere: ἄλλη.
encampment: στρατός, οῦ, ὁ.

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enjoin: τέλλω.
enrage: χολόω; **be enraged**: ἄχνυμαι, χώομαι.
entreat: λίσσομαι.
escape: φεύγω.
escort: πέμπω.
especial(ly): μάλα, μάλιστα.
even though: καί.
ever: πώ, ποτέ; **forever**: αἰεί, αἰέν.
every: πᾶς, πᾶσα, πάν; **everything (all things)**: πάντα, ων, τά.
evil: κακός, ή, όν.
evilly: κακῶς.
eye(ball): ὄσσομαι; ὀφθαλμός, οῦ, ὁ.
eyes: ὄσσε (*dual*).

F

fair: καλός, ή, όν.
fair-haired: ἠΰκομος, ον.
fall: πίπτω.
far, by far: ὄχα, πολύ, πολλόν; **far (away)**: τήλοθι.
fat: κνίση, ης, ἡ; πίων, πίειρα, πῖον.
father: πατήρ, πατέρος (πατρός), ὁ.
fatherland: πάτρη, ης, ἡ.
fear: δείδω.
fight: μάχομαι.
fill: πίμπλημαι.
fillet: στέμμα, ατος, τό.
find: κιχάνω.
fire: πῦρ, πυρός, τό.
first: πρῶτος, η, ον; **first(ly), at first**: (*adv.*) (τὸ) πρῶτον, (τὰ) πρῶτα.
fitting, be fitting: ἐπέοικα, ἔοικα (εἴκω).
flashing-eyed: ἑλικῶπις, ιδος (*fem.*).
fly (away): φεύγω.
for: *prep.* (*use the dat.*); *conj.*: γάρ.
for this reason: τούνεκα.
forebode: ὄσσομαι.
fourfold: τετραπλῇ.

free, set: λύω, ἀπολύω.

free-shooter: ἑκηβόλος, ου, ὁ; ἑκατηβελέτης, αο, ὁ.

from: *use the gen., or* ἐκ (ἐξ), παρά, ἀπό (*with gen.*).

from the time when: ἐξ οὗ.

fulfill: τελείω.

funeral pyre: πυρή, ῆς, ἡ.

G

gather (together): ἀγείρω; **gather together again**: ἐπαγείρω; **gathered together**: ὁμηγερής, ές; **gathered together again**: παλίλλογος, η, ον.

gift: δῶρον, ου, τό; **gift of honor**: γέρας, αος, τό; **gift of prophecy**: μαντοσύνη, ης, ἡ.

girl: κούρη,ης, ἡ.

give: δίδωμι; ἔπορον (*second aorist*).

give back: ἀποδίδωμι.

give up: προΐημι; ἀποδίδωμι.

glorious: ἀγλαός, ή, όν; δῖος, η, ον.

glory: κῦδος, εος, τό.

go: βαίνω, εἶμι, ἔρχομαι, κίω; **go down, descend**: καταβαίνω; **go on board, go up, ascend**: ἀναβαίνω.

goat: αἴξ, αἰγός, ὁ, ἡ.

god: θεός, οῦ, ὁ.

goddess: θεά, ᾶς, ἡ.

godlike: δῖος, α, ον; θεοείκελος, η, ον.

gold(en), of gold: χρύσεος, η, ον.

good(ly): καλός, ή, όν; ἀγαθός, ή, όν; κρήγυος, η, ον.

grant: δίδωμι; ἔπορον (*second aorist*).

great: μέγας, μεγάλη, μέγα; **greater**: μείζων, ον; **greater part**: τὸ πλεῖον.

greatly: πολύ, πολλά, μάλα, μέγα.

great-souled: μεγάθυμος, η, ον.

Greek: Ἀχαιός, οῦ, ὁ; Ἀργεῖος, ου, ὁ; Δαναός, οῦ, ὁ.

grief: ἄλγος, ἄλγεος, τό.

grieve: κήδω; **be grieved**: ἄχνυμαι, κήδομαι (*gen.*).

ground: χθών, χθονός, ἡ.

grudge: κότος, ου, ὁ.

guide: ἡγέομαι (*dat.*).

H

Hades: Ἄις, Ἄιδος, ὁ.
hand: χείρ, χειρός, ἡ.
hap(ly): κέ, κέν, ἄν.
happily: εὖ, ἐΰ.
harangue: ἀγορεύω, ἀγοράομαι.
harsh: κακός, ή, όν.
harshly: κακῶς.
hateful: ἐχθρός, ά, όν; **most hateful**: ἔχθιστος, η, ον.
have: ἔχω.
he: ὁ, ἡ, τό; αὐτός, ή, ὁ; *also implied in the verb.*
hear: κλεύω *with gen.*, ἀκούω.
hearken (to): συντίθημαι, κλεύω *with gen.*, ἀκούω.
heart: κῆρ, κῆρος, τό; φρήν, φρενός ἡ; θυμός, οῦ, ὁ.
heaven: οὐρανός, οῦ, ὁ; **from heaven**: οὐρανόθεν.
heavy: βαρύς, εῖα, ύ.
hecatomb: ἑκατόμβη, ης, ἡ.
heed, give heed to: κλεύω (*gen.*).
help: χραισμέω.
her, him, it: ὁ, ἡ, τό; αὐτός, ή, ὁ; μίν (*acc. only*).
her (own): ὅς, ἥ, ὅν; ἑός, ἑή, ἑόν.
Hera: Ἥρη, ης, ἡ.
here: ἐνθάδε.
hero: ἥρως, ἥρωος, ὁ.
him, her, it: ὁ, ἡ, τό; αὐτός, ή, ὁ; μίν (*acc. only*).
himself, herself, itself: αὐτός, ή, ὁ.
his, her(s), its (own): ὅς, ἥ, ὅν; ἑός, ἑή, ἑόν.
hither: δεῦρο.
hold: ἔχω.
hold a grudge: κατέω, κότον ἔχειν.
hollow: κοῖλος, η, ον.
home: οἶκος, ου, ὁ; δῶμα, ατος, τό; **at home**: οἴκοι; **home(ward)**: οἴκαδε, οἰκόνδε.
honor: κῦδος, εος, τό.
host: στρατός, οῦ, ὁ.
hot wrath: χόλος, ου, ὁ.
how?: πῶς.
hurl: ἵημι, βάλλω; **hurl upon**: ἐφίημι (*with dat.*).

I

I: ἐγώ, μεῦ.
if: ἤν, αἰ, εἰ.
Ilium: Ἴλιος, ου, ἡ.
immediately: αὐτίκα, αἶψα.
implore: λίσσομαι.
in: ἐν, ἐνί (*with dat.*), *or simply use the dat.*
in no way: οὐδέν.
in order that: ὅπ(π)ως, ὥς, ἵνα.
in person: αὐτός, ή, όν.
inferior: χέρης, ες, χερείων, ον.
insult: ἀτιμάζω.
into: εἰς, ἐς (*acc.*); εἴσω.
it: (*implied in the verb*); ὁ, ἡ, τό; αὐτός, ή, ό; μίν (*acc. only*).

K

keep doing a thing, continue: *use the imperfect.*
kill: ὀλέκω, ὄλλυμι, ἀπόλλυμι.
kindle: ὄρνυμι.
kindly disposed, be: ἐὺ φρονέων.
king: ἄναξ, ἄνακτος, ὁ; βασιλεύς, βασιλῆος, ὁ.
know: γιγνώσκω, οἶδα (εἴδω).

L

lamb: ἄρην, ἀρνός, ὁ, ἡ.
later: ὕστερος, η, ον.
lawfully wedded: κουρίδιος, η, ον.
lead, lead away: ἄγω; **lead the way, guide**: ἡγέομαι (*dat.*).
leave: λείπω.
Leto: Λητώ, Λητόος (Λητοῦς), ἡ.
lie: κεῖμαι.
like unto, be: εἴκω (*dat.*).
live: ζώω.

loiter: δηθύνω.

longer: ἔτι; **no longer**: οὐ(κ) ἔτι.

look, look out upon: δέρκομαι, ὁράω.

loom: ἱστός, οῦ, ὁ.

loose: λύω.

lord: ἄναξ, ἄνακτος, ὁ.

lose: ὄλλυμι.

loud-roaring: πολύφλοισβος, ον.

love: φιλέω.

lovely: φίλος, η, ον.

M

maiden: κούρη,ης, ἡ.

make: τεύχω.

man: ἀνήρ, ἀνέρος (ἀνδρός), ὁ; **ordinary man, mere human being**: ἄνθρωπος, ου, ὁ.

many: πολλός, ή, όν.

marshal(er): κοσμήτωρ, ορος, ὁ.

may: *subjunctive, optative.*

might: (*auxiliary verb*) *subjunctive, optative.*

might: (*noun*) μένος, εος, τό; **might, with might, mightily**: ἶφι.

mightier: κρείσσων, ον.

mightily: μέγα, ἶφι.

mighty: μέγας, μεγάλη, μέγα.

mind: φρήν, φρενός, ἡ; νόος, ου, ὁ.

more safely: σαώτερος, η, ον.

most avaricious: φιλοκτεανώτατος, η, ον.

most glorious: κύδιστος, η, ον.

most hateful: ἔχθιστος, η, ον.

mother: μήτηρ, μητέρος (μητρός), ἡ.

much: πολλός, ή, όν; πολύς, πολλή, πολύ.

mule: οὐρεύς, ῆος, ὁ.

my: ἐμός, ή, όν, *used only for the sake of clarity or emphasis.*

N

native land: πάτρη, ης, ἡ.
neither: οὔτε; **neither...nor...**: οὔτε...οὔτε...; μήτε...μήτε....
never (not ever), not ever at any time: οὔπω.
nine days: ἐννῆμαρ.
noble: καλός, ή, όν.
noblest: ἄριστος, η, ον.
noise: κλαγγή, ῆς, ἡ.
nor: οὔτε, οὐδέ, μηδέ.
not: οὐ (οὐκ, οὐχ).
now: νῦν.

O

O: ὦ.
obey: πείθομαι (*middle of* πείθω: **persuade**).
of: (*use the gen.*).
old: γεραιός, ή, όν.
old age: γῆρας, αος, τό.
old man: γέρων, οντος, ὁ; γεραιός, οῦ, ὁ.
Olympian: Ὀλύμπιος, η, ον.
on: ἐπί, *dat.*
on account of: (*use the gen.*), εἵνεκα, ἕνεκα (*gen.*).
once: ποτέ.
one: εἷς, μία, ἕν; **which one?**: τίς, τί; **ones...others...**: οἱ μὲν...οἱ δέ....
or: ἤ (ἠέ); **whether...or...**: εἴτε...εἴτε....
oracle: θεοπρόπιον, ου, τό; θεοπροπίη, ης, ἡ.
order, give orders: μυθέομαι, κέλομαι, τέλλω.
other: ἄλλος, η, ον.
our: ὑμέτερος, η, ον, *used only for the sake of clarity or emphasis.*
ourselves: ἡμεῖς, *used only for the sake of clarity or emphasis.*
outwit: παρέρχομαι.

P

partake: ἀντιάω.
people: λαός, οῦ, ὁ.
perchance: κέ, κέν, ἄν.
perform: τεύχω.
perhaps: κέ, κέν, ἄν.
perish: ἀπόλλυμι, *middle*.
person, in: αὐτός, ή, όν.
persuade: πείθω.
pest(ilence): λοιμός, οῦ, ὁ.
Phoebus: Φοῖβος, ου, ὁ.
place: τίθημι.
plague: νοῦσος, ου, ἡ; λοιμός, οῦ, ὁ.
plan: βουλή, ῆς, ἡ.
please, be pleasing: ἁνδάνω (*dat.*).
pleasing: χαρίεις, εσσα, εν.
ply: ἔποίχομαι.
pray: εὔχομαι, ἀράομαι.
prayer: εὐχωλή, ῆς, ἡ.
prefer: προβούλομαι.
Priam: Πρίαμος, ου, ὁ.
priest: ἀρητήρ, ῆρος, ὁ; ἱερεύς, ἱερῆος, ὁ.
prize (of honor): γέρας, αος, τό.
prophecy, gift of: μαντοσύνη, ης, ἡ.
prophesy: μαντεύομαι.
prophet: μάντις, ιος, ὁ.
protect: ἀμφιβαίνω, ἀνάσσω.
put: τίθημι, βάλλω.
pyre: πυρή, ῆς, ἡ.

Q

quarrel: ἐρίζω; ἔρις, ιδος, ἡ.
quickly: αἶψα.
quiver: φαρέτρη, ης, ἡ.

R

rage: χόλος, ου, ὁ; μένος, εος, τό; μῆνις, ιος, ἡ.
ram: ἄρην, ἀρνός, ὁ.
ransom: ἄποινον, ου, τό; λύομαι.
rather than: ἤ (ἐή).
receive: δέχομαι, ἀποδέχομαι.
recognize: γιγνώσκω.
recompense: ἀποτίνω, τίνω.
regard: ἀλεγίζω (*gen.*).
rejoice: χαίρω.
release: λύω, ἀπολύω.
remain: μένω.
return: νέομαι, ἱκνέομαι; **return home(ward)**: ἀπονοστέω, οἴκαδ᾽ ἱκνέομαι.
reveal: ἀναφαίνω.
reverence: ἅζομαι, αἰδέομαι.
roar: κλαγγή, ῆς, ἡ.
roof (over): ἐρέφω.
round about: περί.
rouse: ἀνίστημι, ὄρνυμι.
rule over: ἀνάσσω (*gen.*); κρατέω (*gen.*).
ruling: κρείων, ουσα, ον.

S

sack: πέρθω; **sack utterly**: ἐκπέρθω, ἐξαλαπάζω.
sacred: ἱερός, ή, όν; **very sacred**: ζάθεος, η, ον.
sacrifice: ἱερόν, οῦ, τό; **animal sacrifice**: ἑκατόμβη, ης, ἡ.
safe(ly): σόος, η, ον (= σάος).
safer, more safely: σαώτερος, η, ον (*comparative of* σαός, η, ον: **safe**).
save: σαόω.
savor: κνίση, ης, ἡ.
say: ἀγορεύω, φημί, εἶπον (*second aorist*).
scepter: σκῆπτρον, ου, τό.
sea: θάλασσα, ης, ἡ.
seat (oneself), sit down: καθέζομαι.
see: ὁράω, λεύσσω, εἶδω (*the present tense is not used*).

seem: εἴδομαι, εἴκω (*in perf. tenses*).

seemly, be: εἴκω (*in perf. tenses*).

seer: μάντις, ιος, ὁ; οἰωνοπόλος, ου, ὁ.

select: κρίνω.

self: αὐτός, ή, όν.

(self)same day: αὐτῆμαρ.

send: πέμπω, προϊάπτω, ἵημι; **send away**: ἀφίημι.

share: ἀντιάω.

sharp: ἐχεπευκής, ές.

she: ἡ (ὁ, ἡ, τό); αὐτή (αὐτός, ή, ὁ); μίν (*acc. only*), *used only for the sake of emphasis*; *implied in the ending of the verb.*

shining: ἀγλαός, ή, όν.

ship: νηῦς, νηός, ἡ.

shoot: βάλλω.

shoulder: ὦμος, ου, ὁ.

shout assent: ἐπευφημέω.

silent, in silence: ἀκέων, ουσα, ον.

silver, of silver: ἀργύρεος, η, ον.

silver bow(ed) (of, with): ἀργυρότοξος, η, ον.

since: ἐπεί.

sing: ἀείδω.

sit (down): ἧμαι, καθέζομαι.

slight: ἀτιμάζω.

Smintheus: Σμινθεύς, ῆος., ὁ.

sniper: ἑκηβόλος, ου, ὁ.

so: ὥς.

so that: ὅπ(π)ως, ὥς.

some (one): τὶς, τὶ; **some...others...**: οἱ μὲν...οἱ δέ....

son: υἱος, οῦ, ὁ; **son of Atreus**: Ἀτρεΐδης, αο (εω), ὁ; **son of Peleus**: Πηληιάδης, αο (εω), ὁ; **son of Thestor**: Θεστορίδης, αο (εω), ὁ.

soothsayer: οἰωνοπόλος, ου, ὁ; μάντις, ιος, ὁ.

soul: ψυχή, ῆς, ἡ; θυμός, οῦ, ὁ; φρήν, φρενός, ἡ.

speak: φημί, μυθέομαι, αὐδάω, εἴρω, εἶπον (*second aor*ist); **speak among**: μετάφημι, μετέειπον (μετεῖπον) (*second aorist*); **speak to**: προσεῖπον, εἶπον (*second aorist*).

spirit: θυμός, οῦ, ὁ; φρήν, φρενός, ἡ.

splendid: ἀγλαός, ή, όν.

spoke among: μετέειπον (μετεῖπον).

stand: ἵστημι.
stealthy, be: κλέπτω.
stern: κρατερός, ή, όν.
still: ἔτι.
strand: θίς, θινός, ἡ.
strife: ἔρις, ιδος, ἡ.
strive: ἐρίζω.
strong: κρατερός, ή, όν.
suggest: τίθημι (ἐπὶ φρεσί).
summit: κάρηνον, ου, τό.
summon: καλέομαι (*middle of* καλέω: **call**).
surely: ἦ, δή, μέν, μήν, μά.
swear: ὄμνυμι.
swift: θοός, ή, όν; ὠκύς, εῖα, ύ.
swift-footed: ποδάρκης, ες; πόδας ὠκύς, εῖα, ύ.

T

take courage: θαρσέω.
tarry: δηθύνω.
tear: δάκρυ, υος, τό.
tell: φημί, μυθέομαι, εἴρω, εἶπον (*second aorist*).
temple: νηός, οῦ, ὁ.
Tenedos: Τένεδος, ου, ἡ.
terrible: δεινός, ή, όν.
than: (*use the genitive after comparatives*); ἤ.
that: (*conj.*) ὄφρα, ἵνα, ὅτε; **(because) that**: ὅτε; **that**: (*pron.*) κεῖνος, η, ο; ἐκεῖνος, η, ο; ὁ, ἡ, τό; ὅδε, ἥδε, τόδε; ὥς.
the: [ὁ, ἡ, τό]; *not ordinarily expressed in Homeric Greek.*
their, their own; his, her, its own: ἑός, ἑή, ἑόν (ὅς, ἥ, ὅν), *used only for the sake of clarity or emphasis.*
them: *plural of* ὁ, ἡ, τό; αὐτός, ή, ό.
themselves: *plural of* αὐτός, ή, ό.
then: τότε, ἔπειτα.
there: (*implied in the verb*); αὐτοῦ.
therefore: τούνεκα.
therein: ἐς, εἰς, ἐν(ί).

thereupon: τότε, ἔπειτα.

these two: σφωέ (*dual*).

they: (*implied in the verb*); οἱ, αἱ, τά; αὐτοί, αί, ά.

thigh piece: μηρίον, ου, τό.

think: ὀίω (ὀΐω), φράζω (*middle*).

this (thing): ὁ, ἡ, τό; οὗτος, αὕτη, τοῦτο; ὅδε, ἥδε, τόδε.

though, however much: πέρ.

though...yet...: δὲ...δέ....

threefold: τριπλῇ.

through: διά.

throughout: κατά, ἀνά.

thus: ὡς, οὕτως.

time, from the time when: ἐξ οὗ.

to, toward: εἰς (ἐς), ἐπί, πρός (π(ρ)οτί), εἴσω; *or use the dat.*

together with: ἅμα, σύν (*dat.*).

tongue: γλῶσσα, ης, ἡ.

toward: *See* **to**.

Troy: Τροίη, ης, ἡ; Ἴλιος, ου, ἡ.

trust (in): πείθομαι (*dat.*).

two: *use the dual or* δύο (δύω).

U

unblemished: τέλειος, η, ον.

unbought: ἀπρίατος, η, ον.

unransomed: ἀνάποινος, η, ον.

unseemly: ἀεικής, ές.

until: ὄφρα.

up, up through: ἀνά.

upon: ἐν, ἐπί, ἀνά; *use the dat.*

uproar: κλαγγή, ῆς, ἡ.

urge: κέλομαι.

us: ἧμας (*from* ἐγώ).

utter: μυθέομαι.

V

valiant: ἴφθιμος, η ον.

very: πέρ, μάλα, μέγα, πολύ, πολλόν, πολλά; **very mighty**: μέγιστος, η, ον; κρείσσων, ον; **very sacred**: ζάθεος, η, ον.

vex: ἐρεθίζω, χολόω; **be vexed**: ἄχνυμαι.

vow: εὐχωλή, ῆς, ἡ.

W

war: π(τ)όλεμος, ου, ὁ.

ward off: ἀμύνω.

warrior: ἥρως, ωος, ὁ.

we: (*implied in verb*) ἡμεῖς.

we ourselves: ἡμεῖς; αὐτοί, αί, ά.

well: ἐύ, εὖ.

well disposed, be: ἐὺ φρονέων.

well-greaved: ἐυκνήμις, ιδος.

well-walled: ἐυτείχεος, ον.

that: ὁ, ἡ, τό; ὅς, ἥ, ὅ (*rel.*); **what?**: τίς, τί (*interrog.*).

when: (*use the participle*).

which: ὁ, ἡ, τό; ὅς, ἥ, ὅ (*rel.*); **which?**: τίς, τί (*interrog.*).

while: (*use the participle*).

white-armed: λευκώλενος, η, ον.

who, which, that: ὁ, ἡ, τό; ὅς, ἥ, ὅ (*rel.*); **who? which? what?**: τίς, τί (*interrog.*).

why?: τί.

wicked: κακός, ή, όν.

wife: ἄλοχος, ου, ἡ.

will: βουλή, ῆς, ἡ.

willing, be: ἐθέλω, βούλομαι.

winged: πτερόεις, εσσα, εν.

wish: βούλομαι, ἐθέλω.

with: σύν, ἅμα (*dat.*); *use the dat.*

within: ἐν, εἴσω.

without a prize of honor: ἀγέραστος, η, ον.

woe: ἄλγος, εος, τό.
word: ἔπος, εος, τό.
would: *use the optative or subjunctive.*
wrath: μῆνις, ιος, ἡ; χόλος, ου, ὁ; μένος, εος, τό.

Y

yes: ναί.
yet: ἔτι.
y'all (yourselves): ὑμεῖς, *implied in the verb or used only for the sake of clarity or emphasis.*
you (yourself): σύ, *implied in the verb or used only for the sake of clarity or emphasis.*
your: σός, σή, σόν; ὑμέτερος η, ον; *used only for the sake of clarity or emphasis.*

Z

zealous(ly): πρόφρων, ον.
Zeus: Ζεύς, Διός, ὁ.
Zeus, dear to: διίφιλος, η, ον.