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Ancient Greek I

A 21st Century Approach

Cover image: Athenian Fragmentary votive sculpture of Dionysus (?) Greek Ashmolean Museum. Photograph by Mary Harrsch, CC BY-SA. Cover design by Anna Gatti.

Module 15
Attributive and Predicate Position

Word Order

Greek creates meaning through prepositional phrases and through endings. Word order also matters. Attributive position creates meaning by placing the article and the attribute in a specific sequence. As you read, pay attention to the arrangement of words, noticing why word order matters in Greek.

Attributive Position

Attributive position tells us that a noun is to be translated with other words. Consider the phrase **the woman in the road**. Since **the woman** referred to is the person standing in the road, Greek may place the words **in the road** into attributive position with the noun **woman.**

Consider another phrase, **the white stripes**. In this example, the noun **stripes** is described by the adjective **white** and so Greek can place the adjective, **white**, into attributive position with the noun, **stripes**.

In the examples below the attributes **ὑπὸ λίθῳ** *under a rock* and **καλός** *good* are in bold; underlined are the articles and nouns, σκορπίος, σκορπίου ὁ *scorpion* and ὄνειρος, ὀνείρου ὁ *dream*. The general rule for attributive position is that the article will directly precede the attribute. Three possibilities exist.

1. <u>article</u> **attribute** <u>noun</u>:

    a. <u>ὁ</u> **ὑπὸ λίθῳ** <u>σκορπίος</u>
      the scorpion under a rock

    b. <u>ὁ</u> **καλὸς** <u>ὄνειρος</u>
      the good dream

2. <u>article noun article</u> **attribute**:

    a. <u>ὁ σκορπίος ὁ</u> **ὑπὸ λίθῳ**
      the scorpion under a rock

       b. <u>ὁ ὄνειρος ὁ</u> **καλός**
         the good dream

3. <u>noun article</u> **attribute**:

       a. <u>σκορπίος ὁ</u> **ὑπὸ λίθῳ**
         the scorpion under a rock

       b. <u>ὄνειρος ὁ</u> **καλός**
         the good dream

Note that in all of the above examples, the article directly precedes the attribute.

Other Possibilities

Greek uses **attributive position** to tell you what words are to be translated together to create a phrase. When no article is present, consider these four examples,

Example 1: ὑπ᾽ ἐλάταις γυναῖκες

      option 1: *women under pine trees*

      option 2: *women are under pine trees.*

Example 2: ἓν μόνον ἀγαθόν

      option 1: *only one good*

      option 2: *there is only one good.*

Example 3: βίος βραχύς

      option 1: *a short life*

      option 2: *life is short.*

Example 4: οὐδὲν κακόν

      option 1: *nothing evil*

      option 2: *there is nothing evil.*

Predicate Position

If the words are not in attributive position and an article is present, consider these two examples,

> **Example 1:** **ὁ** βίος βραχύς.
>
> **option 1:** *life is short.*
>
>
> **Example 2:** ἐν τῷ κινδύνῳ **ὁ** ἄνθρωπος
>
> **option 1:** *the man is in danger.*

This arrangement of words with the article present is called **predicate position**.

Practice with Attributive Position. Write out the following in all forms of attributive position. Check your answers with those in the Answer Key.

1. the harsh road (ἡ ὁδός; χαλεπή)
2. the wise word (ὁ λόγος; σοφός)
3. the noble soul (ἡ ψυχή; ἀγαθή)

Practice with Predicate Position. Write out the following in all forms of predicate position. Check your answers with those in the Answer Key.

1. the road is harsh (ἡ ὁδός; χαλεπή)
2. the word is wise (ὁ λόγος; σοφός)
3. the soul is noble (ἡ ψυχή; ἀγαθή)

Ancient Greek Thought and Living Well

During the Archaic Age (799–480 BCE) and after, Greeks in the various city-states of Hellas were becoming increasingly aware of their rationale for doing things. They recognized custom, usage, and tradition as the reasons behind much of what they did and many of the beliefs and values they held. Thus they began to look for a better way to live well and a better authority for their beliefs, conventions, institutions, and values. One place they looked was nature and soon saw that, in nature, birth and wealth were irrelevant. Another place they looked was to logic and reason. Intellectuals, including philosophers and sophists, engaged in these inquiries.

Philosophical inquiry predates sophism, the discipline of the sophists. Philosophers asked if the universe had a beginning, how it began, and what its elements were. They saw the world as something ordered and rational and

sought to explain as much as possible in terms as little as possible, i.e., via theories. These intellectuals were often highly skilled mathematicians.

Sophism can be traced at least back to the early 6th century when philosophers—from the Greek adjective **φιλόσοφος** *lover of wisdom*—were intent on explaining the universe and all its contents by means of science rather than religion. The loan word **sophism** comes from the Greek adjective, **σοφός, σοφή, σοφόν**, *clever, skilled, wise*. **Sophists** were mainly itinerant teachers, travelling from city to city, teaching for a fee various subjects, including physics, astronomy, mathematics, and the art of rhetoric. They promised their pupils material success through bettering themselves by education. Sophists were viewed by some as having a corrupting influence on the young by teaching them atheism, scientific inquiry, rhetoric (making the lesser argument the stronger), and a new relativistic morality.

In the below there is a list of some prominent Greek intellectuals. In the **Practice Translating** that follows, you will read fragments written by Thales, Herakleitos, Aiskhylos, Euripides, Antiphon, Sokrates, and Aristoteles.

Thales of Miletos, Θαλῆς ὁ Μιλήσιος, c. 624 BCE. Thales was a pre-Socratic philosopher who predicted an eclipse of the sun in 585 BCE and argued that the universe's prime element was water**.** Two of Thales' writings are found below in the **Practice Translating**.

Anaximandros of Miletos, Ἀναξίμανδρος ὁ Μιλήσιος, c. 610–546 BCE. Anaximandros was a pre-Socratic philosopher who put forth the theory that the infinite was the universe's origin.

Anaximenes of Miletos, Ἀναξιμένης ὁ Μιλήσιος, c. 586–526 BCE. Anaximenes was a pre-Socratic philosopher who proposed air as the universe's prime substance.

Pythagoras of Samos, Πῡθαγόρᾱς ὁ Σάμιος, **c. 570–495 BCE.** Pythagoras was a pre-Socratic philosopher who argued that the soul was immortal and after its death was reborn into another body, either man, animal, or plant, through a process called metempsychosis, **μετεμψύχωσις**. The only end to this cycle was to attain purity of intellect and soul.

Xenophanes of Kolophon, Ξενοφάνης ὁ Κολοφώνιος, c. 570–478 BCE. Xenophanes was a pre-Socratic philosopher who criticized Hesiod and Homer, arguing that their explanation of divine and human affairs was incorrect. He also criticized the adulation of athletes because wise men were much more important to society than some champion boxer. Finally, he asserted that the gods were not anthropomorphic but that there was one god who was moral and motionless, all-knowing and all-powerful.

Herakleitos (Heraclitus) of Ephesos, Ἡράκλειτος ὁ Ἐφέσιος, c. 535–475 BCE. Herakleitos was a pre-Socratic philosopher who argued that the universe's prime

substance was fire, which all things contained within them, that the universe had always existed, and that all is in flux for one can never step into the same river twice. Three quotes by him are found below in the **Practice Translating**.

Aiskhylos (Aeschylus) of Athens, Αἰσχύλος ὁ Ἀθηναῖος, c. 525–456 BCE. Aiskhylos wrote satyr plays and tragedies. He composed about ninety plays, of which seven survive. Many fragments from his other plays are found quoted by other later authors or on Egyptian papyrus scraps. Aristoteles writes that Aiskhylos expanded the number of characters in the theatre and allowed them to interact with each other instead of only with the chorus. One of his plays, *Prometheus Bound,* may have been written by his son, Euphorion. Another of his plays, *The Persians*, is the only extant tragedy concerning contemporary events that survives. One quote by him is found below in the **Practice Translating**.

Parmenides of Elea, Παρμενίδης ὁ Ἐλεάτης, c. 500 BCE. Parmenides was a pre-Socratic philosopher who reasoned that the earth was a sphere and that sense perception was illusory. Thus the only way to truth was through logic.

Anaxagoras of Klazomenai, Ἀναξαγόρας, Κλαζομεναί, c. 500–428 BCE. Anaxagoras was a pre-Socratic philosopher and a good friend of the Athenian statesman Perikles. Anaxagoras spent much of his time in the cultural center of his day, Athens. He declared that the sun was a stone and not a god. The Athenians may have brought him to court and had him exiled on charges of impiety and pro-Persian sympathies. It is uncertain if the charges were real, political, or fabricated by later biographers.

Sophokles (Sophocles) of Athens, Σοφοκλῆς ὁ Ἀθηναῖος, c. 497–406 BCE. Sophokles wrote satyr plays and tragedies. He composed over 120 plays and seven have survived, the most famous being *Oidipous Tyrannos* (*Oidipous Rex*) and *Antigone*. He is said to have won twenty-four of the thirty competitions he entered. Of him it is said that he portrayed people as better than they are in reality.

Empedokles of Akragas, Ἐμπεδοκλῆς, Ἀκράγας, Σικελία, c. 494–434 BCE. Empedokles was a pre-Socratic philosopher, who contended that the senses were routes to knowledge and that the universe was made up of the following four substances: earth, air, fire, and water.

Protagoras of Abdera, Thrace, Πρωταγόρας, Ἄβδηρα, Θράκη, c. 490–420 BCE. Protagoras was a pre-Socratic philosopher. In his dialogue *Protagoras*, Plato writes that Protagoras invented the professional sophist. Protagoras argued that it did not matter whether the gods existed—he was an agnostic—that there were two sides to every question, each opposed to the other; that the soul was nothing apart from the senses; that everything is true; that all values were relative; and that man is the "measure of all things, of things that are that they are, and of things that are not that they are not." For these views it is said that the Athenians

expelled him from their city and burnt his works in the marketplace (Diogenes Laertius 9. 51–52).

Gorgias of Leontini, Γοργίας, Λεοντῖνοι, c. 483–376 BCE. Gorgias was a sophist, who specialized in teaching the art of rhetoric.

Antiphon of Rhamnos, Ἀντιφῶν ὁ Ῥαμνούσιος, c. 480–411 BCE. Antiphon was an orator, engaged in 5th-century Athenian political and intellectual life. One quote by him is found below in the **Practice Translating**.

Euripides of Athens, Εὐριπίδης ὁ Ἀθηναῖος, c. 480–406 BCE. An innovator who did not gain wide acceptance until after his death, Euripides wrote satyr plays and tragedies. He introduced comedy into tragedy and presented the heroes and heroines of his plays as everyday people. He was a proponent of the new music, which broke with tradition and is a feature of his work that shocked some of his contemporaries. In several plays (*Helen*, *Ion*, *Iphigeneia in Tauris*), he created tragicomic plots that foreshadowed the so-called New Comedy. Four quotes by him are found below in the **Practice Translating**.

Sokrates (Socrates) of Athens, Σωκρᾰ´της ὁ Ἀθηναῖος, c. 469–399 BCE. Sokrates was an Athenian stonemason and carver and very poor. He was accused of being a sophist and was loved by some and hated by many of the Athenian people. Early in life Sokrates was intrigued by scientific speculation. He soon grew skeptical of it and turned his attention to inquiring into the right conduct of life. Two quotes by him are found below in the **Practice Translating**.

Demokritos (Democritus) of Abdera, Thrace, Δημόκριτος, Ἄβδηρα, Θρᾴκη, c. 460–370 BCE. Demokritos was a pre-Socratic philosopher, who proposed that all things were composed of atoms and void. Atoms were the smallest building blocks of the universe and void allowed motion to occur. His theory was later popularized by Epikouros and then expounded by the Roman poet and philosopher Lucretius. Six quotes by him are found below in the **Practice Translating**.

Hippokrates (Hippocrates) of Kos, Ἱπποκράτης ὁ Κῷος, c. 460–370 BC. Hippokrates was a physician, who made outstanding contributions to the field of medicine. Founder of the Hippocratic School of Medicine, he established medicine as a discipline and profession. He is credited with writing the Hippocratic Oath, a code of ethics still in use today.

Thrasymakhos of Khalkedon, Θρασύμαχος, Χαλκηδών, c. 459–400 BCE. Thrasymakhos was a sophist, who taught that justice is the interest of the stronger, i.e., that "might makes right." He is best known as a character in Plato's *Republic*.

Aristophanes of Athens, Ἀριστοφάνης ὁ Ἀθηναῖος, c. 446–c. 386 BCE. Aristophanes wrote comic plays. Of forty or so plays, eleven have survived and represent a genre of comic drama referred to as Old Comedy.

Platon (Plato) of Athens, Πλάτων ὁ Ἀθηναῖος, c. 428–424 BCE. Plato was a student of Sokrates and a philosopher. Best known for his theory of forms and highly influential in his own day, Plato's works continue to be read and studied.

Diogenes the Cynic of Sinope, Διογένης ὁ Κυνικός, Σινώπη, c. 412–323 BCE. Diogenes was a philosopher and founder of the Cynic school of philosophy. He believed in moral action rather than in theory. He lived simply and frugally, looking to nature as a guide to living well and authentically, declaring himself a citizen of the world.

Aristoteles (Aristotle) of Stageira, Ἀριστοτέλης, Στάγειρα, c. 384–322 BCE. Aristoteles was a student of Plato and a philosopher. He founded the peripatetic school of philosophy and wrote on many subjects, including aesthetics, biology, economics, ethics, government, linguistics, logic, metaphysics, music, physics, poetry, politics, psychology, rhetoric, theater, and zoology. Aristotle's works continue to be read and studied. One of his quotes is found below in the **Practice Translating**.

Menandros (Menander) of Athens, Μένανδρος ὁ Ἀθηναῖος, c. 342–290 BCE. Menandros was a comic playwright who wrote 108 comedies. Popular in his own day, Menandros took first prize at the dramatic games of the Lenaia festival eight times. Many fragments and one play, almost complete, the *Dyskolos*, have survived the ravages of time. One quote by him is found below in the **Practice Translating**.

Aristarkhos of Samos, Ἀρίσταρχος ὁ Σάμιος, c. 310–c. 230 BCE. Aristarkhos was an astronomer and a mathematician who placed the sun at the center of the universe in the first known heliocentric view of the universe.

Eukleides (Euclid) of Alexandria, Εὐκλείδης c. 300 BCE. Born in Alexandria, Eukleides developed a conceptual system of geometry from a small set of axioms. His book, *Elements*, has been used to teach geometry up until 150 or so years ago.

Practice Translating. Translate the sentences below, taken from proverbs and a variety of ancient Greek authors. Remember the meanings and functions of the cases presented in Module 7. Nominative case endings are bolded; genitive endings are italicized; dative endings are highlighted; and accusative endings are underlined. Note that the third declension increases the number of possible endings for the nominative singular. Check your understanding with the translations in the Answer Key. Now go back and read each sentence two or

three times, noticing with each rereading how much better your understanding of the sentence becomes. Make this a habit and you will improve quickly.

Case	Ending	Function
Nominative	**-α, -εις, -εν, -ες, -η, -ις, -ο, -οι, -ον, -ος, -υ, -υς**	predicate adjective; predicate nominative; subject of the verb
Genitive	*-ος, -ου*	dependence; object of adjective; object of a preposition; partitive; possession
Dative	-ῃ, -οις, -ῳ	indirect object; means or instrument
Accusative	-α, -ο, -ος	object of a preposition or verb

1. **ὁ** κόσμ**ος** ἀλλοίωσ**ις**· **ὁ** βί**ος** ὑπόληψ**ις** (Demokritos, philosopher).

2. **ἓν** μόν**ον** ἀγαθ**όν** ἐστι· **ἡ** ἐπιστήμ**η**. καὶ **ἓν** μόν**ον** κακ**όν**· **ἡ** ἀμαθί**α** (Sokrates, philosopher).

3. οὐδ**ὲν** κακ**ὸν** ἀμιγ**ὲς** καλ**οῦ** (Proverb).

4. μέγιστ**ον** τόπ**ος**· πάντ**α** γὰρ χωρέει (Demokritos, philosopher).

5. ἀγαθ**ὸν** καὶ κακ**ὸν** τ**ὸ** αὐτ**ό** (Herakleitos, philosopher).

6. **ὁ** βί**ος** βραχύ**ς**· **ἡ** δὲ τέχν**η** μακρ**ά**· **ὁ** δὲ καιρ**ὸς** ὀξύ**ς**· **ἡ** δὲ πεῖρ**α** σφαλερ**ή**· **ἡ** δὲ κρίσ**ις** χαλεπ**ή** (Hippokrates, physician).

7. **ὁ** δὲ ἀνεξέταστ**ος** βί**ος** οὐ βιωτ**ὸς** ἀνθρώπ**ῳ** (Sokrates, philosopher).

8. ἐτε**ῇ** δὲ οὐδ**ὲν** ἴδμεν. ἐν βυθ**ῷ** γὰρ **ἡ** ἀλήθει**α** (Demokritos, philosopher)

9. τ**ὰ** πάντ**α** ῥέει καὶ οὐδ**ὲν** μένει (Herakleitos, philosopher).

10. θνητῶν ὄλβι**ος** εἰς τ**ὸ** τέλ**ος** οὐδ**είς** (Euripides, tragic playwright).

11. πάντων τῶν ἀναγκαίων κακῶν ἰατρ**ὸς** χρόν**ος** ἐστίν (Menandros, comic playwright).

12. σοφώτατ**ον** χρόν**ος**· ἀνευρίσκει γὰρ πάντ**α** (Thales, philosopher).

13. νόημ**α** ᾗ μέτρ**ον** **ὁ** χρόν**ος**, οὐκ ὑπόστασ**ις** (Antiphon of Rhamnus, Attic orator).

14. τ**ὸ** μέλλ**ον** ἄδηλ**ον** ἀνθρώπ**οις** καὶ μικρ**οὶ** καιρ**οὶ** μεγάλων πραγμάτων αἴτι**οι** γίγνονται (Demosthenes, Attic orator).

15. τάχιστ**ον** νό**ος**· διὰ παντὸς γὰρ τρέχει (Thales, philosopher).

16. τ**ὸ** τοῦ ποδὸς μὲν βραδ**ύ**· τ**ὸ** τοῦ δὲ ν**οῦ** ταχ**ύ** (Euripides, tragic playwright).

Adverbs and Verbs

ἀνευρίσκω *find out, make out, discover*   **μένω** *remain, stay*

*γίγνομαι *be, be born*   ***μόνον** *only*

*εἰμί *be, be possible*   **ῥέω** *flow*

*ζάω *live*   **τρέχω** *run*

*ἴδμεν = **ἴσμεν** *we know*   **χωρέω** *make room for; retire; advance*

Adjectives, Nouns, Pronouns

Nominative	Genitive	Dative	Accusative	English Equivalent
*ἀγαθόν	ἀγαθοῦ	ἀγαθῷ	ἀγαθόν	*good, noble*
ἄδηλον	ἀδήλου	ἀδήλῳ	ἄδηλον	*unclear, unseen*
αἴτιοι	αἰτίων	αἰτίοις	αἰτίους	*responsible, guilty*
ἀλήθεια	ἀληθείας	ἀληθείᾳ	ἀλήθειαν	*truth*
ἀλλοίωσις	ἀλλοιώσεως	ἀλλοιώσει	ἀλλοίωσιν	*change, difference*
ἀμαθία	ἀμαθίας	ἀμαθίᾳ	ἀμαθίαν	*ignorance*
ἀμιγές	ἀμιγέος (-ους)	ἀμιγεῖ	ἀμιγές	*unmixed* + gen.
ἀναγκαῖα	ἀναγκαίων	ἀναγκαίοις	ἀναγκαῖα	*necessary, inevitable*
ἀνεξέταστος	ἀνεξετάστου	ἀνεξετάστῳ	ἀνεξέταστον	*unexamined*
*ἄνθρωπος	ἀνθρώπου	ἀνθρώπῳ	ἄνθρωπον	*human, person*
*αὐτόν see **τὸ αὐτόν** *the same*				
*βίος	βίου	βίῳ	βίον	*life*
βιωτός	βιωτοῦ	βιωτῷ	βιωτόν	*livable, worth living*
βραδύ	βραδέος	βραδεῖ	βραδύ	*slow, dull*
βραχύς	βραχέος	βραχεῖ	βραχύν	*short, small; brief*
βυθός	βυθοῦ	βυθῷ	βυθόν	*depth, abyss*
*ἕν	ἑνός	ἑνί	ἕν	*one*
ἐπιστήμη	ἐπιστήμης	ἐπιστήμῃ	ἐπιστήμην	*knowledge; skill*
ἐτεή	ἐτεῆς	ἐτεῇ	ἐτεήν	*reality*
θνητοί	θνητῶν	θνητοῖς	θνητούς	*mortals*
ἰατρός	ἰατροῦ	ἰατρῷ	ἰατρόν	*doctor*
*καιρός	καιροῦ	καιρῷ	καιρόν	*right moment,*
*κακόν	κακοῦ	κακῷ	κακόν	*bad, evil, cowardly*

*κακά	κακῶν	κακοῖς	κακά	*bad, evil, cowardly*
*καλόν	καλοῦ	καλῷ	καλόν	*beautiful, good*
κόσμος	κόσμου	κόσμῳ	κόσμον	*ornament, dress*
κρίσις	κρίσεως	κρίσει	κρίσιν	*judgment; decision*
μακρά	μακρῶν	μακροῖς	μακρά	*long, tall*
*μέγαλα	μεγάλων	μεγάλοις	μέγαλα	*big, great, large*
μέγιστον	μεγίστου	μεγίστῷ	μέγιστον	*greatest*
*μέλλον see **τό μέλλον** *the future*				
μέτρον	μέτρου	μέτρῳ	μέτρον	*measure, size*
*μικροί	μικρῶν	μικροῖς	μικρούς	*small, little, short*
νόημα	νοήματος	νοήματι	νόημα	*perception, thought*
νόος (νοῦς)	νόου (νοῦ)	νόῳ (νῷ)	νόον (νοῦν)	*mind, intellect*
ὄλβιος	ὀλβίου	ὀλβίῳ	ὄλβιον	*happy, blessed*
ὀξύς	ὀξέος	ὀξεῖ	ὀξύν	*sharp, keen, swift*
*οὐδείς	οὐδένος	οὐδένι	οὐδένα	*noone*
*οὐδέν	οὐδένος	οὐδένι	οὐδέν	*nothing*
*πάντα	πάντων	πᾶσι (ν)	πάντα	*all, each, whole*
πεῖρα	πείρας	πείρᾳ	πεῖραν	*experience*
πούς	ποδός	ποδί	πόδα	*foot*
*πράγματα	πραγμάτων	πράγμασι (ν)	πράγματα	*matter; affair*
σοφώτατον	σοφωτάτου	σοφωτάτῳ	σοφώτατον	*wisest*
σφαλερή	σφαλερῆς	σφαλερῇ	σφαλερήν	*slippery, perilous*
τάχιστον	ταχίστου	ταχίστῳ	τάχιστον	*swiftest*
*ταχύ	ταχέος	ταχεῖ	ταχύ	*swift*
*τέλος	τέλεος (-ους)	τέλει	τέλος	*end, power, office*
τέχνη	τέχνης	τέχνῃ	τέχνην	*skill, art*
*τὸ αὐτό	τοῦ αὐτοῦ	τῷ αὐτῷ	τὸ αὐτό	*the same*
*τὸ μέλλον	τοῦ μέλλοντος	τῷ μέλλοντι	τὸ μέλλον	*the future*
*τόπος	τόπου	τόπῳ	τόπον	*place, spot*
ὑπόληψις	ὑπολήψεως	ὑπολήψει	ὑπόληψιν	*taking-up, continuation; reply; suspicion*
ὑπόστασις	ὑποστάσεως	ὑποστάσει	ὑπόστασιν	*support; sediment; duration; substance*

χαλεπή	χαλεπῆς	χαλεπῇ	χαλεπήν	*difficult, harsh*
*χρόνος	χρόνου	χρόνῳ	χρόνον	*time*

1. The asterisk indicates the top 250 most frequently occurring vocabulary, which you are to memorize.

<u>Case</u>	<u>Ending</u>	<u>Function</u>
Nominative	**-α, αι, -ες, -εις, -η, -ις, -ν, -ο, -οι, -ον, -ος, -ς, -ων**	predicate adjective; predicate nominative; subject of the verb
Genitive	*-εος -ης, -ου, -ων*	dependence; possession object of preposition
Dative	-ι, -ῳ	indirect object; means or instrument; object of the preposition or verb
Accusative	-ι, -ο, -ον, -ρ	object of the verb

17. κάτοπτρ**ον** εἴδεος χαλκ**ός** ἐστί, οἶν**ος** δὲ *νοῦ* (Aiskhylos, tragic playwright).

18. ἀνθρώπ**ῳ** σοφ**ῷ** πᾶσ**α** γ**ῆ** βατ**ή**· ψυχῆς γὰρ ἀγαθῆς πατρ**ὶς ὁ** ξύμπα**ς** κόσμ**ος** (Demokritos, philosopher).

19. κακῆς ἀπ’ ἀρχῆς γίγνεται τέλ**ος** κακ**όν** (Euripides, tragic playwright).

20. διάφορ**οι** δὲ φύσ**εις** βροτῶν, διάφορ**οι** δὲ τρόπ**οι** (Euripides, tragic playwright).

21. **ὁ** κόσμ**ος** σκην**ή**, **ὁ** βί**ος** πάροδ**ος**. ἔρχῃ, ὁράεις, ἀπέρχῃ (Demokritos, philosopher).

22. τ**ὸ** πεπρωμέν**ον** φυγεῖν ἀδύνατ**ον** (Proverb).

23. χαλεπ**ὰ** τ**ὰ** καλ**ά** (Proverb).

24. μί**α** χελιδ**ὼν** ἔαρ οὐ ποιέει· μί**α** μέλισσ**α** μέλ**ι** οὐ ποιέει (Proverb).

25. τ**ῷ** ξέν**ῳ** δεῖ ἀκολουθέειν το**ῖς** ἐπιχωρί**οις** νόμ**οις** (Proverb).

26. **ὁ** φίλ**ος** τ**ὸν** φίλ**ον** ἐν κινδύν**οις** γιγνώσκει (Proverb).

27. μακρ**αὶ** τυράννων χεῖρ**ες** (Proverb).

28. εἰ πεινάεις, πᾶ**ν** ἐστι χρῆμ**α** ἐδώδιμ**ον** (Proverb).

29. πολυμαθί**η** νό**ον** οὐ διδάσκει (Herakleitos, philosopher).

30. **ὁ** ἄνθρωπ**ος** φύσε**ι** πολιτικ**όν** ζῷ**ον** (Aristoteles, philosopher).

31. βί**ος** ἀνεόρταστ**ος** μακρ**ὰ** ὁδ**ὸς** ἀπανδόκευτ**ος** (Demokritos, philosopher).

32.κρεῖσσ**ον** ἄρχεσθαι τοῖς ἀνοήτοις ἢ ἄρχειν (Proverb).

Adverbs and Verbs

ἀκολουθέω *follow, accompany* + dat.   ***εἰμί** *be*

ἀπέρχομαι *depart*   ***ἔρχομαι** *come, go*

***ἄρχω** *rule, command; begin* + gen.   ***ὁράω** *see*

***γίγνομαι** *be, be born*   **πεινάω** *be hungry*

***γιγνώσκω** *know*   ***ποιέω** *do, make, cause;* (mid.) *consider*

***δεῖ** *it is necessary* + '*x*' in gen. or dat. or acc. + inf., **δεῖ ἐλθεῖν** *it is necessary to come*   ***φυγεῖν** *to flee*

διδάσκω *teach, instruct*

Adjectives, Nouns, Pronouns

Nominative	Genitive	Dative	Accusative	English Equivalent
ἀπανδόκευτος	-δοκεύτου	-δοκεύτῳ	-δόκευτον	*without an inn*
***ἀγαθή**	ἀγαθῆς	ἀγαθῇ	ἀγαθήν	*good, noble*
ἀδύνατον	ἀδυνάτου	ἀδυνάτῳ	ἀδύνατον	*impossible*
ἀνεόρταστος	ἀνεορτάστου	ἀνεορτάστῳ	ἀνεόρταστον	*no feasting*
***ἄνθρωπος**	ἀνθρώπου	ἀνθρώπῳ	ἄνθρωπον	*human, person*
ἀνόητοι	ἀνοήτων	ἀνοήτοις	ἀνοήτους	*foolish, stupid*
***ἀρχή**	ἀρχῆς	ἀρχῇ	ἀρχήν	*rule; beginning*
βατή	βατῆς	βατῇ	βατήν	*accessible, passable*
***βίος**	βίου	βίῳ	βίον	*life*
βροτοί	βροτῶν	βροτοῖς	βροτούς	*mortals*
***γῆ**	γῆς	γῇ	γῆν	*land, earth*
διάφοροι	διαφόρων	διαφόροις	διαφόρους	*unlike; differing*
ἔαρ	ἔαρος	ἔαρι	ἔαρ	*spring*
ἐδώδιμον	ἐδωδίμου	ἐδωδίμῳ	ἐδώδιμον	*edible*
εἶδος	εἴδεος (-ους)	εἴδει	εἶδος	*form, shape; beauty*
ἐπιχώριοι	ἐπιχωρίων	ἐπιχωρίοις	ἐπιχωρίους	*of the country, local*
ζῷον	ζῴου	ζῴῳ	ζῷον	*animal*

Nominative	Genitive	Dative	Accusative	English Equivalent
*κακή	κακῆς	κακῇ	κακήν	*bad, evil, cowardly*
*κακόν	κακοῦ	κακῷ	κακόν	*bad, evil, cowardly*
*καλά	καλῶν	καλοῖς	καλά	*beautiful, good*
κάτοπτρον	κατόπτρου	κατόπτρῳ	κάτοπτρον	*mirror*
κίνδυνοι	κινδύνων	κινδύνοις	κινδύνους	*dangers*
κόσμος	κόσμου	κόσμῳ	κόσμον	*ornament, dress*
κρεῖσσον	κρείσσονος	κρείσσονι	κρεῖσσον	*better*
μακρά (-αί)	μακρᾶς (-ῶν)	μακρᾷ (-αῖς)	μακράν (-άς)	*long, tall*
μέλι	μέλιτος	μέλιτι	μέλι	*honey*
μέλισσα	μελίσσης	μελίσσῃ	μέλισσαν	*bee*
*μία	μιᾶς	μιᾷ	μίαν	*one*
νόμοι	νόμων	νόμοις	νόμους	*laws, customs*
νόος (νοῦς)	νόου (νοῦ)	νόῳ (νῷ)	νόον (νοῦν)	*mind, intellect*
ξένος (ξεῖνος)	ξένου	ξένῳ	ξένον	*stranger, guest-friend*
ξύμπας	ξύμπαντος	ξύμπαντι	ξύμπαντα	*all, every, entire*
ὁδός	ὁδοῦ	ὁδῷ	ὁδόν	*road, path; journey*
οἶνος	οἴνου	οἴνῳ	οἶνον	*wine*
πᾶν	παντός	παντί	πᾶν	*all, every, entire*
πᾶσα	πάσης	πάσῃ	πᾶσαν	*all, every, entire*
πάροδος	παρόδου	παρόδῳ	πάροδον	*entranceway*
πατρίς	πατρίδος	πατρίδι	πατρίδα	*fatherland, country*
πεπρωμένον see **τὸ πεπρωμένον** *fate*				
πολιτικόν	πολιτικοῦ	πολιτικῷ	πολιτικόν	*of a city-state*
πολυμαθίη	πολυμαθίης	πολυμαθίῃ	πολυμαθίην	*great knowledge*
σκηνή	σκηνῆς	σκηνῇ	σκηνήν	*tent; booth; stage*
σοφός	σοφοῦ	σοφῷ	σοφόν	*wise*
*τέλος	τέλεος (-ους)	τέλει	τέλος	*end, power, office*
τὸ πεπρωμένον	τοῦ -μένου	τῷ -μένῳ	τὸ -μένον	*fate*
*τρόποι	τρόπων	τρόποις	τρόπους	*ways; characters*
τύραννοι	τυράννων	τυράννοις	τυράννους	*tyrants*
*φίλος	φίλου	φίλῳ	φίλον	*friend*
*φύσις (-εις)	φύσεως (-εων)	φύσει (-εσι)	φύσιν (-εις)	*nature*

Nominative	Genitive	Dative	Accusative	English Equivalent
χαλεπά	χαλεπῶν	χαλεποῖς	χαλεπά	*difficult, harsh*
χαλκός	χαλκοῦ	χαλκῷ	χαλκόν	*copper, bronze*
*χεῖρες	χειρῶν	χερσί (ν)	χεῖρας	*hand; force, army*
χελιδών	χελιδόνος	χελιδόνι	χελιδόνα	*swallow*
*χρῆμα	χρήματος	χρήματι	χρῆμα	*thing;* (pl.) *money*
*ψυχή	ψυχῆς	ψυχῇ	ψυχήν	*soul*

1. The asterisk indicates the top 250 most frequently occurring vocabulary, which you are to memorize.

Practice Parsing Greek Sentences. Parse each word of the sentences found below. For nouns and pronouns, give case and function. For verbs give person, number, tense, mood, and voice. For adverbs and conjunctions, identify them. For prepositional phrases give the preposition and the preposition's object. For adjectives tell what noun they agree with in gender, number, and case.

τῷ ξένῳ δεῖ ἀκολουθέειν τοῖς ἐπιχωρίοις νόμοις.

τὸ τοῦ ποδὸς μὲν βραδύ· τὸ τοῦ δὲ νοῦ ταχύ.

Check your answers with those in the Answer Key.

Module 15 Top 250 Vocabulary to be Memorized. Like learning the alphabet and endings, memorizing vocabulary is essential to acquiring language. The better you memorize the top 250 most frequently occurring words, the greater mastery of the language you will have.

Pronoun and Nouns

------, ἀλλήλων *one another, each other*

ἀρχή, ἀρχῆς ἡ *rule, command; beginning; province*

γῆ, γῆς ἡ *land, earth*

γένος, γένεος (γένους) τό *race, kind, sort; birth, origin*

μήν, μηνός ὁ *month*; (adv.) *truly, surely*

σῶμα, σώματος τό *body*

χώρᾱ, χώρᾱς ἡ *land, country*

Verb

ἡγέομαι *lead; believe; lead, command* + dat.

Etymology Corner XV by Dr. E. Del Chrol

Technical Terms 11, Parts of Speech

Nouns, Pronouns, and Cases, cont. As noted throughout Module 6, it's the endings that tell us what role a word takes in a sentence, *endings tell us who acts and who or what receives the action*. Why are these ending patterns called **cases**? I want you to picture an old analogue clock. On the big hand is the part of the noun or adjective that doesn't change, the stem or base. Instead of numbers you have each of the case endings, Nominative singular, Genitive singular, Dative singular, Accusative singular, Vocative singular, Nominative plural, etc. As the stem clicks from one to the next, you might describe the motion as **falling** around the wheel. The Latin for **fall** is **casus** (like a **casualty** is someone who has *fallen* in battle), hence **case**. Likewise the Greek for **fall** is **πτῶσις**, the word the Greeks used for **case**. Pretty dumb, right? It's dumb but internally consistent. In fact, when you describe the process of linking the stem with its ending, you call it **declining** a noun or adjective. This makes sense because the noun is *leaning* **clinare** (**κλίνειν** like we saw with **enclitic** and **proclitic**) *away from* **de** as it goes through the cases. The specific pattern a noun or adjective uses is called a **declension** because it contains all the endings, or all the *leanings away* (**de** + **clinare**).

What to Study and Do 15. Before moving on to the next module, make sure that you have learned how to place words in attributive and predicate position.

Learning Tip 15: Be Flexible, Letting Go of Dogma and Rigidity. Deep learning involves letting go of the dogma and rigidity of the old conceptual system to make way for the new. Don't be dogmatic. Rules are not binding. Two cases will never be the same. Guidelines are the best we can do in a world where nothing is certain or exactly repeatable. Stay in the moment. With continued work you will let go of your old habitual ways of thinking and allow for new insights and knowledge that will in turn prepare you for ever new and exhilarating possibilities. Consider each of the words below, noting the Greek word, its English equivalent, the conventional spelling, and the exact transliterations of the Greek word.

Greek Word	English Equivalent	Conventional	Exact
ἄγγελος	*messenger*	angel	aggelos
ἐγκώμιον	*composition of praise*	encomium	egkomion
κόγχη	*mollusk*	conch	kogkhe
λάρυγξ	*upper windpipe*	larynx	larugx
μοῦσα	*muse*	muse	mousa

Greek Word	English Equivalent	Conventional	Exact
χορός	*dance, chorus*	chorus	khoros

Though change, choice, and diversity are crucial to this textbook's moral compass and inevitable in life, tradition is strong and not without value. The probability of the exact transliterations from Greek to English—**aggelos, egkomion, kogkhe, larugx, mousa, khoros**—gaining traction so that they are used by English speakers are slim. Choose, nevertheless, to buck the norms, using the exact transliterations if you dare.