# PHILIP S. PEEK Ancient Greek I A 21st Century Approach



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Philip S. Peek, *Ancient Greek I: A 21<sup>st</sup> Century Approach*. Cambridge, UK: Open Book Publishers, 2021. https://doi.org/10.11647/OBP.0264

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ISBN Paperback: 9781800642546	ISBN Digital ebook (epub): 9781800642577
ISBN Hardback: 9781800642553	ISBN Digital ebook (mobi): 9781800642584
ISBN Digital (PDF): 9781800642560	ISBN Digital (XML): 9781800642591
DOI: 10.11647/OBP.0264	

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

## Module 25 **The Infinitive in Indirect Statement and** πρίν- **and** ὥστε-Clauses

## The Infinitive

Remember that in English and in Greek the infinitive is unmarked for person and for number. It is classified as a verbal noun and is best understood by thinking of its function as completing or enhancing the meaning of adjectives, clauses, nouns, and verbs. This is why the infinitive is referred to as complement. Sometimes classified as a mood, the infinitive is potential in meaning,  $\dot{\epsilon}v$  $\delta vv \dot{\alpha} \mu \epsilon_i$ , because its action may or may not be realized.

## The Declarative and Dynamic Infinitives

There are two types of infinitives, the declarative and the dynamic. You learned about the dynamic infinitive in Module 17. Both the declarative and the dynamic infinitives refer to actions which exist **potentially** or  $\dot{\epsilon}v \,\delta vv\dot{\alpha}\mu\epsilon\iota$ . The dynamic infinitive is negated by the abverb  $\mu\dot{\eta}$  *not*, and not  $o\dot{v}$  *not*.  $o\dot{v}$  *not* typically negates the **declarative infinitive**, though there are some exceptions. For more on the **declarative** and **dynamic infinitives**, see *CGCG* 51.

## The Declarative Infinitive

The declarative infinitive is referred to as a complement because it completes the meaning of verbs of belief, opinion, and speech, introducing what is referred to as indirect statement. The declarative infinitive expresses the content of someone's speech or belief. Note that this content, as is true of the content of the dynamic infinitive, may or may not be true. In the sentences, ποιεῖν **φημὶ** αὐτοὺς ἃ βούλονται, I say that they are doing what they want,

and

αὐτοὶ μέντοι ἐκ Κρήτης **φασὶ** εἶναι, they say they are from Krete,

the subject **I** of  $\phi \eta \mu i$  *I* say and the subject **they** of  $\phi \alpha \sigma i$  they say represent what the speakers believe to be true. Others may disagree. And so the actions of the infinitives  $\pi \sigma \iota i \epsilon \iota v \sigma \iota o$  and  $\epsilon \iota v \sigma \iota o$  be are said to exist potentially. The introductory verbs  $\phi \eta \mu i$  and  $\phi \alpha \sigma i$  are called head verbs because the action takes place in the head. For more information on the declarative infinitive, see *CGCG* 51.19–27.

#### **Examples of verbs of belief and opinion:**

γίγνωσκω judge δοκέω think ἡγέομαι believe λογίζομαι reckon νομίζω believe οἴομαι (οἶμαι) think πιστεύω trust ὑπολαμβάνω understand ὑποπτεύω suspect φαινομαι appear

#### **Examples of verbs of speaking:**

ἀγγέλλω announce ἀκούω hear, am told that δηλόω make clear λέγω say Φημί say

**Practice Translating Direct Statement.** Translate these direct statements. Check yourself with the answers that follow.

- 1. μετὰ ταῦτα οἱ Καλλατίαι τοὺς γονέας κατεσθίουσιν (Herodotos).
- 2. οἱ δ' Ἐλληνες τοὺς πατέρας κατακαύσουσι πυρί (Herodotos).
- 3. νόμος ἐστί πάντων βασιλεύς (Herodotos quoting Pindar).
- 4. δεῖ σὲ μὲν οὐδ' ἀντιτείνειν νῦν νήπι' ἀντὶ νηπίων (Euripides).
- 5. ἐγὼ μὲν οὐκ ἕπεισα αὐτούς, πειράεσθαι δὲ ἕδει (Euripides).
- πείθει δῶρα καὶ θεούς· χρυσὸς δὲ κρείσσων πολλῶν λόγων βροτοῖς (Euripides).

#### **Vocabulary**

ἀντιτείνω repay	<b>κρείσσων, κρείσσονος ὁ</b> better, stronger, greater
*βασιλεύς, βασιλῆος (βασιλέως) ὁ king, chief	*λ <b>όγος, λόγου ὁ</b> word, speech, story; reason, account
βροτός, βροτοῦ ὁ mortal	νήπια, νηπίων τά folly, foolishness
<b>γονεύς, γονέως (-εος) ò</b> begetter, father, parent	*νόμος, νόμου ὸ law, custom
*δεῖ it is necessary + 'x' in gen. or dat. or acc. + inf., δεῖ ἐλθεῖν it is necessary to come	*πάντα, πάντων τά all, each, whole
δῶρον, δώρου τό gift	*πατήρ, πατρός ὁ father
* Έλλην, Έλληνος ἡ ὁ Greek	*πείθω, πείσω, ἔπεισα persuade; (mid. or pass.) <i>listen to, obey</i> + dat. or gen.
*θεός, θεοῦ ἡ ὁ god, goddess, deity	πειράω attempt, undertake
<b>Καλλατίαι, Καλλατιῶν oi</b> <i>Kallatians,</i> a tribe from India	*πολλοί, πολλῶν οἱ many
<mark>κατακαίω, κατακαύσω, κατέκαυσα</mark> burn	πῦρ, πυρός τό fire
κατεσθίω, -ἕδομαι, -ἕφαγον eat	χρυσός, χρυσοῦ ὁ gold
1. The asterisk indicates the top 250 most frequently occurring vocabulary,	

#### which you are to memorize. Translations

- 1. Next the Kallatians eat their parents.
- 2. The Greeks will burn their fathers with fire.
- 3. Custom is king of everything.
- 4. It is not necessary for you now to repay folly with folly.
- 5. I did not persuade them but it was necessary to try.
- 6. Gifts persuade even gods; and to mortals gold is greater than a lot of talk.

**Practice Translating Indirect Statement.** Now translate these same sentences which have been placed in indirect statement. Check yourself with the answers that follow.

- 1. Δαρεῖος δὲ ἔφη μετὰ ταῦτα τοὺς Καλλατίας τοὺς γονέας κατεσθίειν.
- 2. ὁ δὲ ἔφη τοὺς Ἐλληνας τοὺς πατέρας κατακαύσειν πυρί.
- 3. ὀρθῶς ἔφη Πίνδαρος νόμον πάντων βασιλέα εἶναι.
- 4. λέγω δεῖν σὲ μὲν οὐδ' ἀντιτείνειν νῦν νήπι' ἀντὶ νηπίων.
- 5. λέγει ἐμὲ μὲν οὐκ πεῖσαι αὐτούς, πειρᾶσθαι δὲ δεῖν.
- λέγουσιν πείθειν δῶρα καὶ θεούς· χρυσὸν δὲ κρείσσονα πολλῶν λόγων βροτοῖς.

#### **Vocabulary**

**Δαρεῖος, Δαρείου ὁ** *Dareios (Darius)*, I the Great, third king of the Akhaimenids, defeated the Magi to come to power; it is estimated that Dareios ruled over 50 million people, about 44% of the world's population c. 550–486

\*ἕφη he, she, it said

\*λέγω, λέξω or έρέω, ἕλεξα or εἶπον say, tell, speak

#### όρθῶς correctly

**Πίνδαρος, Πινδάρου ὁ** *Pindaros (Pindar)*, a Theban and one of the nine Greek lyric poets, best known for his Odes, c. 522–443

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

#### Translations

- 1. And Dareios said that next the Kallatians eat their parents.
- 2. And he said that the Greeks will burn their fathers with fire.
- 3. Pindar correctly said that custom is king of everything.
- 4. I say that it is not necessary for you now to repay folly with folly.
- 5. She says that I did not persuade them but it was necessary to try.
- 6. They say that gifts persuade even gods and to mortals, gold is greater than a lot of talk.

Compare and contrast the two sets of sentences, taking careful note of these points:

- The subject of the infinitive is in the accusative case unless the subject of the head verb and the subject of the infinitive are the same.
- The tense of the infinitive stands for the same tense of the finite verb. The present infinitive can stand for an original present indicative or imperfect indicative.
- Each sentence begins with a head verb, ἕφη, λέγω, λέγουσιν.

• When you parse, refer to the subject of the infinitive as a subject accusative and to the infinitive as the main verb in indirect statement.

**Practice Translating Subject of Head Verb and Infinitive the Same I.** Sometimes the subject of the head verb and the subject of the infinitive are the same. In the sentence, **you say you can relax on both sides of the tracks**, the subject **you** of **you say** and the subject **you** of **you can relax** are the same. For practice, translate these same sentences which have been changed so that the subject of the head verb and the subject of at least one of the infinitives are the same and indicated by underlining. Check yourself with the answers that follow.

- 1. οἱ δὲ <u>Καλλατίαι ἔφασαν</u> μετὰ ταῦτα τοὺς γονέας <u>κατεσθίειν</u>.
- 2. οἱ δὲ Ἐλληνες ἔφασαν τοὺς πατέρας κατακαύσειν πυρί.
- 3. ὀρθῶς ἔφη Πίνδαρος νομίζειν νόμον πάντων βασιλέα εἶναι.
- 4. <u>λέγεις νομίζειν</u> δεῖν σὲ μὲν οὐδ' ἀντιτείνειν νῦν νήπι' ἀντὶ νηπίων.
- 5. <u>λέγω</u> μέν ούκ <u>πεῖσαι</u> αὐτούς, πειρᾶσθαι δὲ δεῖν.
- 6. <u>λέγουσιν νομίζειν</u> πείθειν δῶρα καὶ θεούς· χρυσὸν δὲ κρείσσονα πολλῶν λόγων βροτοῖς.

#### **Vocabulary**

\*ἕφασαν they said

**\*νομίζω** believe, think, have the custom of, hold as custom

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

#### Translations

- 1. The Kallatians said that next they ate their parents.
- 2. The Greeks said that they will burn their fathers with fire.
- 3. Pindar correctly said that he thinks custom is the king of everything.
- 4. You say that you think it is not necessary for you now to repay folly with folly.
- 5. I say that I did not persuade them, but it was necessary to try.
- 6. They say that they think gifts persuade even the gods and to mortals, gold is greater than a lot of talk.

**Practice Translating Subject of Head Verb and Infinitive the Same II.** As noted above, when the subject of the head verb and the subject of the infinitive are the same, there is no separate subject accusative and all subject modifiers remain nominative. For further practice consider these examples. Check yourself with the answers that follow.

- 1. νομίζουσιν άγαθοὶ εἶναι.
- 2. νομίζουσιν άγαθαὶ εἶναι.
- 3. νομίζετε ἀγαθοὶ εἶναι.
- 4. νομίζετε ἀγαθαὶ εἶναι.
- 5. νομίζομεν ἀγαθοὶ εἶναι.
- 6. νομίζομεν άγαθαὶ εἶναι.
- 7. νομίζω άγαθή είναι.
- 8. νομίζω άγαθὸς εἶναι.
- 9. νομίζεις άγαθή εἶναι.
- 10.νομίζεις άγαθός είναι.

#### Answers

- 1. They think that they are good (**they** is male).
- 2. They think that they are good (they is female).
- 3. You think that you are good (you is male).
- 4. You think that you are good (you is female).
- 5. We think that we are good (**we** is male).
- 6. We think that we are good (**we** is female).
- 7. I think that I am good (I is female).
- 8. I think that I am good (I is male).
- 9. You think that you are good (you is female).
- 10.You think that you are good (you is male).

**Practice Parsing Indirect Statement in English.** Consider these English sentences that are based on a story in Herodotos concerning Kroisos and Adrastos. For each sentence parse the words by specifying which case each word would be in if you translated them into Greek and by explaining what function the case has. It may be helpful to use the **Case and Function Chart**.

- 1. He said that you will be short-lived and will be killed by an iron spear.
- 2. You tell me that the dream says I will die by an iron spear.
- 3. The dream did not say that I will die by a fang.
- 4. The oracle said that he would destroy a large empire.
- 5. He said that a mule will never rule.

Check the answers in the Answer Key, making sure that you understand why each word is parsed as it is.

## πρίν-Clauses

 $\pi \rho i v$  before, until or  $\pi \rho i v$   $\mathring{\eta}$  before, until may be followed by a finite verb or by an infinitive. When the main verb is negated,  $\pi \rho i v$  is typically followed by a finite verb of the aorist tense. Otherwise  $\pi \rho i v$  is followed by an infinitive and should be translated by its English equivalent before. As with the declarative infinitive in indirect statement, the subject of the infinitive is placed in the accusative case unless the subject of the main verb and the infinitive are the same. When they are the same, there is no separate subject accusative and all subject modifiers remain nominative.

**Practice Translating**  $\pi \rho i v$ -**Clauses I.** Translate these sentences, excerpted from Herodotos, which have their subjects changed to the nominative and their infinitives changed to finite verbs. Check yourself with the answers that follow.

- 1. μέγαλοι γίγνονται οἱ Πέρσαι.
- 2. οἱ Πέρσαι Λυδοὺς κατεστρέψαντο.
- 3. σφεῖς ἀνέπλωσαν ἐς τὰς Σάρδις.
- 4. Ψαμμήτιχος σφέων έβασίλευσεν.
- 5. ούκ ές Φωκαίην ἤξουσιν καὶ ὁ μύδρος οὗτος ἀνέφανη.

#### **Vocabulary**

#### άναπλώω (άναπλέω), άναπλώσω, άνέπλωσα sail up

ἀναφαίνω (-φαίνω, -φανέω, -ἕφηνα, -πέφαγκα or -πέφηνα, -πέφασμαι, -ἐφάνθην or -ἐφάνην) make to give light; (pass.) be shown forth, appear

βασιλεύω, βασιλεύσω, έβασίλευσα rule + gen.

\*γίγνομαι, γενήσομαι, έγενόμην be, be born

\*ἤκω, ἥξω have come, be present

καταστρέφω, -στρέψω, -ἕστρεψα turn down, trample; (mid.) subdue

Λυδοί, Λυδῶν οἱ the Lydians

\*μέγαλοι, μεγάλων οἱ big, great, large

μύδρος, μύδρου ὁ lump of iron

Πέρσης, Πέρσου (-εω) ò a Persian

**Σάρδεις, -εων (-ιων) αἱ (Σάρδις (acc.))** *Sardis*, capital of Lydia, and principal city of Persia, located near the coast of Asia Minor

**Φωκαίη, Φωκαίης ἡ** *Phokaia*, a Greek city on the western coast of Turkey

**Ψαμμήτιχος, Ψαμμητίχου ὁ** *Psammetikhos*, king of Egypt, c. 664 BCE

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

#### Translations

- 1. The Persians become great.
- 2. The Persians conquered the Lydians.
- 3. They sailed to Sardis.
- 4. Psammetikhos ruled them.
- 5. They will not return to Phokaia and this lump of iron reappeared.

**Practice Translating**  $\pi \rho i \nu$ -**Clauses II.** Now translate these same sentences, paying particular attention to the changes that have occurred in the  $\pi \rho i \nu$ -**clauses**. Check yourself with the answers that follow.

- εἴ πως δύναμαι, πρὶν μεγάλους γενέσθαι τοὺς Πέρσας, καταλήψομαι αὐτῶν τὴν δύναμιν.
- Πέρσησι γάρ, πριν Λυδούς καταστρέψασθαι, ην οὔτε ἁβρὸν οὕτε ἀγαθὸν οὐδέν.
- 3. πρίν γὰρ ἢ ὀπίσω σφέας ἀναπλῶσαι ἐς τὰς Σάρδις ἡρέθη ὁ Κροῖσος.
- οἱ δὲ Αἰγύπτιοι, πρὶν μὲν ἢ Ψαμμήτιχον σφέων βασιλεῦσαι, ἐνόμιζον ἑωυτοὺς πρώτους γενέσθαι πάντων ἀνθρώπων.
- 5. μύδρον σιδήρεον κατεπόντωσαν καὶ ὤμοσαν μὴ πρὶν ἐς Φωκαίην ἥξειν πρὶν ἢ τὸν μύδρον τοῦτον ἀναφανῆναι.

#### **Vocabulary**

ἀ <b>βρός, -όν</b> delicate, graceful, pretty	<b>καταποντόω</b> throw into the sea, drown
*ἀγαθός, ἀγαθή, ἀγαθόν good, noble	<b>Κροῖσος, Κροίσο</b> υ ὁ <i>Kroisos</i> , king of Lydia renown for his great wealth and great downfall, defeated in his campaign against the Persians and Kyros the Great, c. 595–547
Αἰγύπτιοι, Αἰγυπτίων οἱ Egyptians	<b>*νομίζω</b> believe, think, have the custom of, hold as custom
*αἰρέω, αἰρήσω, εἶλον (ἑλεῖν), ἥρηκα, ἤρημαι, ἡρέθην take, seize, grab, capture; (mid.) choose	ὀπίσω back, behind
<b>*ἄνθρωπος, ἀνθρώπου ἡ ὁ</b> human, person	ὄμνυμι, ὀμέομαι, ὥμοσα swear, swear to or by, swear + inf.

*δύναμαι I am able	*πάντες, πάντων oi all, each, whole
<b>*δύναμις, δυνάμιος (δυνάμηος, δυνάμεως) ἡ</b> might, strength, power; force, army	*πρῶτος, πρώτη, πρῶτον first, for the present, just now
<b>*ἑαυτοῦ, ἑαυτῆς, ἑαυτοῦ</b> himself, herself, itself	πως somehow, someway
καταλαμβάνω, καταλήψομαι, κατέλαβον come across; seize, lay hold of; check	σιδήρεος, σιδηρέα, σιδήρεον of iron

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

#### Translations

- 1. If I am at all able, before the Persians become great, I will sieze their might.
- 2. Before they conquered the Lydians the Persians had nothing luxurious or valuable.
- 3. Before they sailed back to Sardis Kroisos was captured.
- 4. Before Psammetikhos ruled them, the Egyptians thought themselves the best of all peoples.
- 5. They sunk the iron lump and swore not to return to Phokaia before it appeared again.

Compare and contrast the two sets of sentences, taking careful note of these items:

- In each sentence consider who the subjects of each infinitive are.
- In sentence 2, the subject of the infinitive καταστρέψασθαι is not expressed and must be supplied from context.
- In sentence 4, the subject of γενέσθαι is the accusative reflexive pronoun, ἐωυτούς, and not the expected nominative: ἐνόμιζον αὐτοὶ πρῶτοι γενέσθαι πάντων ἀνθρώπων.

## ὥστε-Clauses or Result Clauses

ώστε when followed by a finite verb in the indicative creates a clause that is referred to as **actual result**. ώστε when followed by an infinitive creates a clause that is referred to as **natural result**. In actual result the emphasis is on the factual occurrence of the action. Natural result emphasizes the natural

or inevitable occurrence of the action, which may or may not have actually occurred. As with the declarative infinitive in indirect statement, the subject of the infinitive is placed in the accusative case unless the subject of the main verb and the infinitive are the same. When they are the same, there is no separate subject accusative and all subject modifiers remain nominative.

**Practice Translating Actual Result.** Translate these sentences adapted from their originals. They have finite verbs in their  $\omega\sigma\tau\epsilon$ -clauses. Check your understanding with the translations that follow.

- 1. ἀλλ' ἐς τοσοῦτον ἥκεθ' ὥστε πάντ' ἔχειν νομίζετε (Euripides).
- δ δ' ἐς τοσοῦτον μωρίας ἀφίκετο, ὥστε τήνδ' ἀφῆκεν ἡμέραν μεῖναί με (Euripides).
- παῖς δ' εἰμι ἐγώ σοι, ὥστ' οὐκ ἄλλοις δόμον λείψειν ἕμελλες ὀρφανὸν διαρπάσαι (Euripides).
- τὸ πρόσωπον αὐτοῦ οἶσθα, ὥστε οὐδὲν ἔτι δεήσει τὴν θυγατέρα ἰδεῖν (Lucian).
- αὶ μὲν τῶν Περσέων κεφαλαί εἰσι ἀσθενέες οὕτω ὥστε, εἰ θέλεις ψήφῷ μόνῃ βαλεῖν, διατετρανέεις (Herodotos).

#### **Vocabulary**

*ἄλλος, ἄλλη, ἄλλο another, other	κεφαλή, κεφαλῆς ἡ head
ἀσθενής, ἀσθενές weak	λείπω, λείψω, ἕλιπον leave
ἀφίημι, -ἤσω, -ἦκα send forth, discharge, let go, call off; suffer, permit	<b>μένω, μενέω, ἕμεινα</b> stay, remain, wait, await
	<b>*μέλλω, μελλήσω, ἐμέλλησα</b> be about to, be going to; be likely to + inf. (fut. inf. in Attic)
βάλλω, βαλέω, ἕβαλον throw, hit	<b>*μόνος, μόνη, μόνον</b> only, sole, alone, solitary; one
<b>*δεῖ, δεήσει</b> <i>it is necessary</i> + dat. or acc. + inf.	μωρία, μωρίας ἡ folly
διαρπάζω, διαρπάσομαι, διήρπασα tear into pieces; spoil, plunder	<b>*νομίζω, νομιέω, ἐνόμισα</b> believe, think, have the custom of, hold as custom
<b>διατετρανέω</b> bore through, make a hole in	*ὁράω, ὄψομαι, εἶδον (ἰδεῖν) see
δόμος, δόμου ὁ house	ἀρφανός, ἀρφανή, ἀρφανόν orphan

*είμί, ἕσομαι be, be possible	*παῖς, παιδός ἡ ὁ child
*ἕχω, ἕξω or σχήσω, ἕσχον have, hold; be able + inf.; καλῶς ἔχειν to be well	*πάντα, πάντων τά all, each, whole
*ἤκω, ἤξω have come, be present	Πέρσαι, Περσέων (-ῶν) oi Persians
*ἡμέρα, ἡμέρας ἡ day	πρόσωπον, προσώπου τό face
*θέλω, θελήσω wish, be willing	<b>*τοσοῦτος, τοσαύτη, τοσοῦτο</b> so much, so many

θυγάτηρ, θυγατέρος or θυγατρός η ψηφος, ψήφου η pebble, stone daughter

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

#### Translations

- 1. You reached such a point that you think you have everything.
- 2. He reached such an excess of folly that he permitted me to remain this one day.
- 3. I am your child, successor to this house, and so you were not likely to leave the house an orphan for others to plunder.
- 4. You know his face and so it will not be necessary for you to see his daughter.
- 5. The skulls of the Persians are so weak that if you wish to strike one with a pebble you will pierce it.

**Practice Translating Natural Result I.** Translate these sentences adapted from their originals. They have been removed from their  $\omega \sigma \tau \epsilon$ -clause with their infinitives changed to finite verbs. Check yourself with the translations that follow.

- 1. ού θανέῃ ποτε (Euripides).
- 2. αὐτὴν χερσὶν ἐνθήσω ξένου (Euripides).
- 3. ὕμνοις αὐτὴν ἐξ Ἅιδου λήψομαι (Euripides).
- 4. οὐκέθ' ἀνὴρ ὅδε ἤδεται βίω (Euripides).
- 5. βοτήρ ὄψεται ἐμέ (Sophokles).

#### <u>Vocabulary</u>

**Άιδης, Άιδου** ὁ Hades

\*ἀνήρ, ἀνδρός ὁ man, husband

\***βίος, βίο**υ ὁ *life* 

βοτήρ, βοτῆρος ὁ herdsman

έντίθημι, ένθήσω, ένέθηκα place, put

ňδομαι delight in; take pleasure, rejoice; be delighted with + dat.

\*θνήσκω, θανέομαι, ἕθανον die, perish

\*λαμβάνω, λήψομαι, ἕλαβον take, receive, capture

ξένος (ξεῖνος), ξένου (ξείνου) ὁ stranger; guest-friend

\*ὑράω, ὄψομαι, εἶδον (ἰδεῖν) see

οὐκέθ' = οὐκέτι no more, no longer, no further

ὕμνος, ὕμνου ὁ hymn, song

\*χείρ, χειρός ἡ (dat pl. χερσίν) hand; force, army

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

## Translations

- 1. You will never die.
- 2. I will place her in the hands of my guest-friend.
- 3. Through song I will take her from Hades.
- 4. This man no longer enjoys life.
- 5. A herdsman will see me.

Practice Translating Natural Result II. Translate these sentences that now have their verbs in the  $\omega \sigma \tau \epsilon$ -clause changed into infinitives. Note how the infinitive functions in each  $\omega \sigma \tau \epsilon$ -clause.

- 1. σοφῶς δ' ἐφηῦρες, ὥστε μὴ θανεῖν ποτε.
- 2. ἄξω ἄνω Άλκηστιν, ὥστε χερσὶν ἐνθεῖναι ξένου.
- ούκ Όρφέως μοι γλῶσσα καὶ μέλος ἐστίν, ὥστε ὕμνοις αὐτὴν ἐξ Ἅιδου λαβεῖν.
- 4. γυναικός έσθλῆς ἤμπλακον, ὥστ' ἄνδρα τόνδε μηκέθ' ἤδεσθαι βίῳ.
- 5. βοτὴρ ἔτι ζάει οὗτος, ὥστ' ἰδεῖν ἐμέ;

#### Vocabulary

\*ἄγω, ἄξω, ἤγαγον do, drive, lead; χάριν ἄγω I give thanks

Άλκηστις, Άλκήστιδος ή Alkestis

ἤμπλακον (aorist) *miss, fail, come short of* + gen.; *lose, be bereft of* + gen.

ἄνω up, above

γλῶσσα γλώσσης ἡ tongue, language

\*γυνή, γυναικός ή woman, wife

έσθλός, έσθλή, έσθλόν noble, fine, good

έφευρίσκω, έφευρήσω, έφηῦρον discover

μέλος, μέλεος (-ους) τό limb, song

Όρφεύς, Όρφέως ὁ *Orpheus*, Argonaut and divine singer, able to charm animals with song

#### $\sigma o \varphi \tilde{\omega} \varsigma$ wisely

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

#### Translations

- 1. You have discovered wisely so as not to die ever.
- 2. I will lead Alkestis up so as to place her in the hands of my guest-friend.
- 3. I do not have Orpheus' tongue or music so as to bring her by singing from Hades.
- 4. I lost a noble wife and so this man no longer enjoys life.
- 5. Does this herdsman still live so as to look upon me?

**Practice Translating.** Translate the sentences below, which have been adapted from Euripides' *Helen* ( $E\lambda \acute{e}\nu\eta$ ). Do not write down your translation. Doing so slows the learning process. Remember the meanings and functions of the cases presented in Module 7. Use your memory to identify endings and their functions. If you forget an ending or a function, consult the **Adjective, Adverb, Noun, and Pronoun Chart** in Appendix VIII at the back of the book and the **Case and Function Chart** in Appendix I. Check your understanding with the answers in the Answer Key, making sure that you understand why each word translates as it does. 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.

**Γραῦς:** τί βλέφαρα τέγγεις δάκρυσι; πρὸς τίν' οἰκτρὸς εἶ; **Μενέλαος:** πρὸς τὰς πάροιθεν συμφορὰς εὐδαίμονας. **Γραῦς:** οὔκουν ἀπελθὼν δάκρυα σοῖς δώσεις φίλοις; **Μενέλαος:** τίς δ' ἥδε χώρα; τίνος δὲ βασίλειοι δόμοι;

5 **Γραῦς:** Πρωτεὺς τάδ' οἰκεῖ δώματ', Αἴγυπτος δὲ γῆ.

Μενέλαος: Αἴγυπτος; πρὸς ποίαν δύστηνον ἔπλευσα χώραν ἄρα;
Γραῦς: τί δὴ τὸ Νείλου μέμφῃ γάνος;
Μενέλαος: οὐ τοῦτ' ἐμέμφθην· τὰς ἐμὰς στένω τύχας.
Γραῦς: πολλοὶ κακῶς πράσσουσι, οὐ σὺ δὴ μόνος.

- 10 Μενέλαος: οὖτος ἔστ' οὖν ἐν οἴκοις, ὄν ὀνομάζεις «ἄναξ Πρωτεύς»;
   Γραῦς: τόδ' ἐστὶν αὐτοῦ μνῆμα, παῖς δ' ἄρχει χθονός.
   Μενέλαος: ποῦ δῆτα; πότερον ἐκτὸς ἢ ἐν δόμοις;
   Γραῦς: οὐκ ἕνδον· Ἑλλησιν δὲ πολεμιώτατος.
   Μενέλαος: τίν' αἰτίαν σχών, ἦς ἐπηυρόμην ἐγώ.
- 15 Γραῦς: Ἐλένη κατ' οἴκους ἐστὶ τούσδ' ἡ τοῦ Διός.
  Μενέλαος: πῶς φής; τίν' εἶπες μῦθον; αὖθίς μοι φράσεις;
  Γραῦς: ἡ Τυνδαρὶς παῖς, ἡ κατὰ Σπάρτην ποτ' ἦν.
  Μενέλαος: πόθεν ἔμολεν; τίνα τὸ πρᾶγμ' ἔχει λόγον;
  Γραῦς: Λακεδαίμονος γῆς δεῦρο ἐνόστησ' ἄπο.
- 20 Μενέλαος: πότε; οὔ τί που ληΐζομαι ἐξ ἄντρων λέχος;

#### Adverbs and Verbs

αὖθις again	νοστέω, νοστήσω, ἐνόστησα go home, return; go, come
<b>*ἄρχω, ἄρξω, ἦρξα</b> rule, command; begin + gen.	οἰκέω, οἰκήσω, ὤκησα inhabit, settle; manage, dwell, live
βλώσκω, μολέομαι, ἕμολον come, go	<b>ὀνομάζω, ὀνομάσω, ὠνόμασα</b> name, call
δεῦρο hither, here	oŭkouv not
*δίδωμι, δωσω, ἔδωκα give; δίκην δίδωμι I pay the penalty; δίδωμι χάριν I give thanks	<b>πάροιθεν</b> in front; previously
δῆτα certainly, of course; then	πλέω (πλώω), πλεύσομαι or πλευσέομαι, ἕπλευσα sail
*εἰμί, ἕσομαι be, be possible	πόθεν from where
ἐκτός without, outside	πότε when
ἕνδον within	<b>πότερον</b> introduces an alternative question

ἐπαυρέω, ἐπαυρήσω, ἐπηῦρον partake of, share + gen.; (mid.) enjoy, experience + gen.	ποῦ where, in what place
*ἕχω, ἕξω or σχήσω, ἕσχον have, hold; be able + inf.; καλῶς ἕχειν to be well	*πράσσω (πράττω), πράξω, ἕπραξα do, make; fare; + κακῶς suffer
$ ilde{\mathbf{\eta}}$ ν he was, she was, it was	στένω moan, groan; bewail, lament
<b>*λέγω, λέξω</b> or <b>ἐρέω, ἔλεξα</b> or <b>εἶπον</b> say, tell, speak	τ <mark>έγγω, τέγξω, ἕτεγξα</mark> wet, moisten
λ <b>ηΐζομαι</b> seize, plunder, despoil; be robbed of	*φημί, φήσω, ἕφησα say, affirm, assert
μέμφομαι, μέμψομαι, ἐμεμψάμην, ,, ἐμέμφθην blame, criticize, find fault, complain	φ <b>ράζω, φράσω, ἔφρασα</b> tell, show; advise; (mid. and pass.) suppose, believe
<u>Adjectives, Nouns, Pronouns</u>	
Αἴγυπτος, Αἰγύπτου ἡ Egypt	μνῆμα, μνήματος τό memorial, record, tomb
<b>αἰτία, αἰτίας ἡ</b> reason, cause; guilt; blame	<b>*μόνος, μόνη, μόνον</b> only, sole, alone, solitary; one
<mark>ἄναξ, ἄνακτος ὁ</mark> prince, lord, king	μῦθος, μύθου ὁ word, speech; tale, story
ἄντρον, ἄντρου τό cave	Νεῖλος, Νείλου ὁ Nile River
ἀπελθών, ἀπελθόντος ὁ departing, leaving; having departed, having left	οἶκος, οἴκου ὁ house, palace
<mark>βασίλειος, βασιλεία, βασίλειον</mark> royal	<b>οἰκτρός, οἰκτρά, οἰκτρόν</b> pitiable; miserable
βλέφαρα, βλεφάρων τά eyelids, eyes	*παῖς, παιδός ἡ ὁ child
<b>γάνος, γάνεος (-ους) τό</b> brightness, joy	ποῖος, ποία, ποῖον of what sort
*yῆ, yῆς ἡ land, earth	πολεμιώτατος, -τάτη, -τατον most hostile
δάκρυον, δακρύου τό tears	<b>*πρᾶγμα, πράγματος τό</b> matter, thing, affair; problem
<b>δόμος, δόμου ὁ</b> house, houses	Πρωτεύς, Πρωτέως ὁ Proteus

<b>δύστηνος, δύστηνον</b> wretched, unhappy, unfortunate, disastrous	Σπάρτη, Σπάρτης ἡ Sparta
δῶμα, δώματος τό house	*σός, σή, σόν your
Έλένη, Έλένης ἡ Helen	συμφορά, συμφορᾶς ἡ misfortune
* Έλλην, Έλληνος ἡ ὁ Greek	<b>σχών, σχόντος ὁ</b> having, holding, having held
*ἐμός, ἐμή, ἐμόν my	<b>Τυνδαρίς, Τυνδαρίδος ἡ</b> daughter of Tyndareus
<b>εὐδαίμων, εὐδαῖμον</b> blessed with a good genius, fortunate, wealthy, happy	τύχη, τύχης ἡ fate, necessity; fortune, chance
* <b>Ζεύς, Διός ὁ</b> Zeus	* <b>φίλος, φίλη, φίλον</b> friendly, kind, well-disposed + dat.; (n.) friend
<b>Λακεδαίμων, Λακεδαίμονος ἡ</b> Lakedaimon, Sparta	χθών, χθονός ἡ earth, ground
<b>λέχος, λέχεος (-ους) τό</b> bed, marriage-bed	<b>*χώρα, χώρας ἡ</b> land, country
<b>*λόγος, λόγου ὁ</b> word, speech, story; reason, account	

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, specify the noun they agree with in gender, number, and case.

γέλως ἄκαιρος πᾶσι βροτοῖς φέρει δεινὸν κακόν.

Λακεδαίμονος γῆς δεῦρο ἐνόστησ' ἄπο.

Check your answers with those in the Answer Key.

**Module 25 Top 250 Vocabulary to be Memorized.** Like learning the alphabet and endings, memorizing vocabulary is an essential building block to acquiring language. The better you memorize the top 250 most frequently occurring vocabulary words, the greater mastery of the language you will have.

#### Adjectives

άληθής, άληθές true

ἄπας, ἄπασα, ἄπαν all, each, every, whole

δεινός, δεινή, δεινόν awesome, fearsome, terrible; δεινός λέγειν clever at speaking

εὐθύς, εὐθεῖα, εὐθύ straight, direct

μέγας, μεγάλη, μέγα big, great

πᾶς, πᾶσα, πᾶν all, each, every, whole

πολύς, πολλή, πολύ much, many

ταχύς, ταχεῖα, ταχύ swift

#### <u>Verb</u>

άφικνέομαι, ἀφίξομαι, ἀφικόμην, -----, ἀφῖγμαι, ----- arrive, reach, come to

## **Religion and Death**

Today there are approximately 10,000 religions, though 84% of people follow these six: Christianity, Islam, Hinduism, Buddhism, folk religion, Judaism. The first records of polytheistic religions date to about 5,000 years ago. Animism, the belief that everything possesses a divine element, appears to predate polyand mono-theism. Though the Greek religion was polytheistic, it has animistic qualities to it.

From the literature that has survived, we can generalize about Greek belief in the divine, with the caveat that not all Greeks believed the same things. Some Greeks were atheists. Others agnostic. Some believed in one god. Others believed in gods different from the ones depicted in the *Iliad*, *Odyssey*, and *Theogony*, though it is guessed that most Greeks believed in them. As is true when discussing events far removed from our own time, we often come to conclusions based on incomplete evidence and as additional evidence comes to light we adjust our thinking accordingly. More evidence tends to complicate our views. Complication that admits of greater difference and diversity is generally desirable.

Greek religion involves a complicated relationship between mortals and immortals. Some big picture items are these three. First, Greeks honor the gods in exchange for something material on earth in a *quid pro quo* exchange. A Greek would pray to a deity asking her to accomplish something. In return the petitioner would offer devotion and sacrifice. For example, Sappho petitions Aphrodite to win over for her the woman she loves. In return Sappho offers Aphrodite her devotion (Fragment 1, West). Second, should something be amiss, Greeks would consult a seer or oracle to determine which god had been offended and how to appease the deity. Once they determined which god was angry and why, they would offer the required appeasement, typically a sacrifice. In the *Iliad*, Agamemnon offers a sacrifice to the priest Khryses and to the god Apollo in appeasement for his mistreating Khryses and for his threatening to abuse his daughter Khryseis. Third, gods punished wrongdoing. Should you act or even think about acting in a way that violated Greek customary behavior, a god could punish you, your family members, those around you, or even take out their punishment against a relative many years later, even after you have died (Solon, Fragment 13, West). In Herodotos' *Histories*, Kroisos suffers because of his relative Gyges' wrongs, committed four generations before Kroisos was born. In Aiskhylos' *Agamemnon*, Artemis may be asking Agamemnon to sacrifice his daughter Iphigeneia in order to punish him proleptically for fighting a costly war.

Greek attitudes toward death are also complicated. Great deeds and works of art were a way for a Greek to achieve a guasi-immorality. In the *Iliad*, Akhilleus has two fates, a long life of anonymity or a short life with lots of honor. Though he agonizes over the choice, Akhilleus dies young on the battlefield and is immortalized by Homer. A couple of hundred years later, Herodotos writes his Histories to preserve for eternity the reasons why the Greeks fought the barbarians and the great deeds that the two accomplished. By writing it he achieves his own immortality, and is kept alive by those who continue to read his work. Building on Herodotos' accomplishment, Thoukydides writes his history as a possession for all time,  $\kappa \tau \eta \mu \alpha \dot{\epsilon} \varsigma \alpha i \epsilon i$ , reasoning that as long as human nature remains similar we will find meaning and relevance in what he writes. Another strain of Greek thought argues that best was never to have been born at all and second best was to die as soon as possible. In the Moralia, "Letter to Apollonius, 115 a-c", Plutarch ascribes the quote to Aristoteles' lost dialogue Περὶ ψυχῆς On the Soul wherein the character Silenos quotes Eternity, μὴ γενέσθαι μὲν ἄριστον πάντων, τὸ δὲ τεθνάναι τοῦ ζῆν ἐστι κρεῖττον, best of all is not to have been born and death is better than life. Other sources offer the opposite viewpoint. In Book 11 of Homer's Odyssey, Akhilleus' shade tells Odysseus that he would prefer being a poor servant to being king of the dead. Numerous other examples from the Greek records reject death as a horrible existence and exalt human beings' brief time on earth as precious. You have read one of these examples when you practiced reading Mimnermos' poem on the brevity of life and importance of love. Plato's Sokrates remains uncommital, arguing in the Apology that since we do not know what death is or what it holds in store for us, we need to reject our fear of death and the unknown, living a life directed toward the good. Many Greeks sought refuge from life's brevity in the religious cults of Demeter and Dionysos, which promised initiates a blessed, heaven-like afterlife. A nuanced understanding of ancient Greek belief on religion and death would require more evidence than we currently possess.

## Etymology Corner XXV by Dr. E. Del Chrol

#### Technical Terms 21, Parts of Speech

**Verbs, cont. Principal parts** are so named because they are main parts of a verb (**princeps** gives us **prince**, and ultimately derives from the guy who gets *to take* (**capere**) *first* (**prin**) at a sacrifice, i.e., the most important person; and Latin **pars** means *part*). So in Greek, once you have memorized the **six principal parts** of a verb you can make all **240** forms of that verb from those essential elements. Indeed, you can use each **principal part** to find the **stem**, which, like the stem of a tree or bush, is unchanging despite the growth and decay of the foliage at the end of its branches.

What to Study and Do 25. Before moving on to the next module, make sure that you have learned how the infinitive functions in indirect statement, πρίν-clauses, and  $\omega \sigma \tau \epsilon$ -clauses. Finally, compare and contrast the dynamic infinitive as a complement and the declarative infinitive as a complement, remembering that both give actions or states of being which exist potentially or  $\dot{\epsilon} v \delta v v \dot{\alpha} \mu \epsilon \iota$ .

Learning Tip 25: Creativity and Paradigm Shifts. Creativity involves coming to see a situation in a substantially different way. It is a paradigm shift. The tree has not changed but how we see the tree has. A geocentric view of the universe differs completely from the heliocentric view whereby the planets revolve around a sun that is part of a solar system, which is part of a universe that forms part of a multi-verse. We live best when the creativity that we are born with expresses itself. The world ever changes with a dynamism that includes chaos and incoherence. We bring coherence to our ever-changing world through the various conceptual systems we create. Chaos, conflict, and incoherence beget dissonance, which allows for creative breakthroughs that bring with them unity and coherence. The cycle is endless.