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



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

# Module 28 εἰμί **and** εἶμι

### **The Verb**

In Greek and in English verbs have the same definition and functions. Verbs are words that represent actions (**throw**) and states of being (**be** or **exist**). They differ in the same fundamental way that Greek nouns differ from their English counterparts: they use endings to create meaning in a way that English does not. The Greek verb ( $\dot{\rho}\tilde{\eta}\mu\alpha$ ) in its finite form has an **ending** that indicates what **person** and **number** the **subject** is. The Greek infinitive has an ending that indicates that it is unmarked for **person** and **number**.

# **The Verbs** εἰμί and εἶμι

The verbs  $\epsilon i \mu i$  and  $\epsilon i \mu i$  are  $\mu i$ -verbs, occur frequently, and are irregular in all languages. Memorize the forms below. As you memorize them, note the similarities and differences between them.

### **Present Indicative Active of** εἰμί

Verb Form	English Equivalent	Person and Number
εἰμί	I am	1 <sup>st</sup> person singular
εἶ, εἶς	you are	2 <sup>nd</sup> person singular
ἐστί (ν)	he, she, it is; there is	3 <sup>rd</sup> person singular
ἐσμέν	we are	1 <sup>st</sup> person plural
ἐστέ	you are	2 <sup>nd</sup> person plural
είσί (ν)	they are; there are	3 <sup>rd</sup> person plural

### **Imperfect Indicative Active of** εἰμί

Verb Form	English Equivalent	Person and Number
ἦν, ἦ	I was	1 <sup>st</sup> person singular
ἦσθα	you were	2 <sup>nd</sup> person singular
ἦν	he, she, it was; there was	3 <sup>rd</sup> person singular
ἦμεν	we were	1 <sup>st</sup> person plural
ἦτε	you were	2 <sup>nd</sup> person plural
ἦσαν	they were; there were	3 <sup>rd</sup> person plural

- 1. All forms of the present indicative active are enclitic except for  $\varepsilon i you$  *are* and the infinitive,  $\varepsilon i v \alpha \iota$  *to be*.
- ἔστι (ν) with its accent on the penult is not enclitic; it often means *it is possible, it is allowed* with its meaning completed by a complementary infinitive; if it means *is* the accent on the penult stresses the existence of the subject.

# Present Infinitive Active of $\epsilon \iota \mu \iota$

εἶναι to be

unmarked

## **Present Indicative Active of** εἶμι

Verb Form	English Equivalent	Person and Number
εἶμι	Igo	1 <sup>st</sup> person singular
εἶ	you go	2 <sup>nd</sup> person singular
εἶσι (ν)	he, she, it goes	3 <sup>rd</sup> person singular
<i>ἴμεν</i>	we go	1 <sup>st</sup> person plural
<b>ἴτε</b>	you go	2 <sup>nd</sup> person plural
ἴᾱσι (ν)	they go	3 <sup>rd</sup> person plural

# Imperfect Indicative Active of $\epsilon \tilde{\iota} \mu \iota$

Verb Form	English Equivalent	Person and Number
ἦα, ἤειν	I was going	1 <sup>st</sup> person singular
ἤεις, ἤεισθα	you were going	2 <sup>nd</sup> person singular
<b>ຼຳ້</b> ຄ. ກູ້ ຍເv	he, she, it was going	3 <sup>rd</sup> person singular
ຖິ້μεν	we were going	1 <sup>st</sup> person plural
່າູ້ τε	you were going	$2^{nd}$ person plural
ἦσαν, ἤεσαν	they were going	3 <sup>rd</sup> person plural

# Present Infinitive Active of $\epsilon \tilde{l} \mu \iota$

ίέναι	to be	unmarked

# **Present Participles of** εἰμί **and** εἶμι

### ὤν, οὖσα, ὄν being

	м	F	Ν		М	F	Ν
Ν	ών	οὖσα	Őν	Ν	ὄντες	οὖσαι	ὄντα
Α	ὄντα	οὖσαν	Őν	Α	ὄντας	οὔσᾶς	ὄντα
G	ὄντος	οὔσης	ὄντος	G	ὄντων	οὐσῶν	ὄντων
D	ὄντι	οὔσῃ	ὄντι	D	οὖσι (ν)	οὔσαις	οὖσι (ν)
V	űν	οὖσα	Őν	V	ὄντες	οὖσαι	ὄντα
	м	Б	N		м	г	N
	М	F	Ν		М	F	Ν
N	<b>M</b> ผ้ง	F οὖσα	N Ŏv	N	<b>Μ</b> ὄντες	<b>F</b> οὖσαι	Ν ὄντα
N G		_		N G		_	
	ůν	οὖσα	ŏν		ὄντες	- οບ໋σαι	ὄντα
G	ὤν ὄντος	οὖσα οὔσης	ὄν ὄντος	G	ὄντες ὄντων	- οὖσαι οὐσῶν	ὄντα ὄντων

- 1. Remember that the participle is an adjective and must agree with the noun it modifies in gender, case, and number. If no noun is present, supply one from the gender and number of the participle or from context.
- 2. The participle is presented in full in part II of this *21st-Century* series.

#### ίών, ἰοῦσα, ἰόν coming, going

	Μ	F	Ν		Μ	F	Ν
Ν	ίών	ίοῦσα	ίόν	Ν	ἰόντες	ίοῦσαι	ἰόντα
Α	ἰόντα	ίοῦσαν	ίόν	Α	ἰόντας	ἰούσᾶς	ἰόντα
G	ἰόντος	ἰούσης	ἰόντος	G	ἰόντων	ίουσῶν	ἰόντων
D	ἰόντι	ἰούσῃ	ἰόντι	D	ίοῦσι (ν)	ἰούσαις	່ເວຎັσι (ν)
V	ίών	ίοῦσα	ἰόν	V	ἰόντες	ίοῦσαι	ίόντα
	м	г	N		м	г	N
	М	F	Ν		М	F	Ν
Ν	<b>Μ</b> ἰών	<b>F</b> ἰοῦσα	Ν ἰόν	N	<b>Μ</b> ἰόντες	<b>F</b> ἰοῦσαι	<b>Ν</b> ἰόντα
N G		_		N G		_	
	ίών	ίοῦσα	ίόν		ἰόντες	ίοῦσαι	ίόντα
G	ἰών ἰόντος	- ἰοῦσα ἰούσης	ἰόν ἰόντος	G	ἰόντες ἰόντων	- ἰοῦσαι ἰουσῶν	ἰόντα ἰόντων

- 1. Remember that the participle is an adjective and must agree with the noun it modifies in gender, case, and number. If no noun is present, supply one from the gender and number of the participle or from context.
- 2. The participle is presented in full in Part II of the 21st-Century series.

**Practice Translating εἰμί and εἶμι.** Translate the sentences below, which have been adapted from a variety of ancient Greek writers. Remember the meanings and functions of the cases presented in Module 7. Check your understanding with the translations 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.

- ἕξεστι σῶσαί σε χρήμαθ' οἶς συνεξῆεις καὶ ἅ σοι ἕδωκα (Euripides, Hekabe);
- 2. οὖν τι βούλῃ περὶ τῶν ἐκεῖ φράζειν ἐμοὶ ἢ ἄπειμι (Euripides, Hekabe);
- 3. ή δὲ λέγει· Γιγνώσκεις οὖν Ἀθήνης ἵνα στέγαι εἰσίν (Euripides, *Hekabe*);

- 4. ὁ δὲ λέγει· Μέλαινα πέτρα γῆς ἥ σοι σημανεῖ ἵνα στέγαι εἰσίν (Euripides, *Hekabe*).
- 5. ὅτε ἦν ὁ καιρὸς τῷ στρατηγῷ, ἠθέλησε εἰρήνην ἄγειν καὶ μὴ λῦσαι.
- κατ' ἐμὲ μὲν γὰρ τοῦτο τὸ νίκημα ταῖς γυναιξὶν ἦν. οἱ μὲν γὰρ ἄνδρες ἡττάοντο.
- τότε δὲ Καμβύσης, ἐπεὶ ἦν οὐχ ὕδωρ αὐτῷ ἕτοιμον, ἀγγέλους παρὰ τὸν Ἀράβιον ἐπέμψε (Herodotos).
- πρόσεισι καὶ κηρύσσει Κρέων τούτῳ, ὃς τὸ τῆς Σφιγγὸς αἴνιγμα λύσει, καὶ τὴν βασιλείαν καὶ τὴν Λαΐου δώσειν γυναῖκα (Bibliotheca).
- τῆς σοφίας τοσαύτης ἐσμὲν ὥστε τρόποισιν οὐ τυραννικοῖς ἀλλὰ τρόπῷ φρενὸς αὐτοὺς ποιεῖν τὰ καλὰ πείθειν.
- 10. ὁ γεωργὸς πρὸς τὴν παῖδα ἔφη τῇ Σφιγγὶ πρόσωπον μὲν γυναικός, στῆθος δὲ καὶ πόδας καὶ οὐρὰν λέοντος καὶ πτέρυγας ὄρνιθος εἶναι.

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

ἄγγελος, ἄγγελου ὁ messenger	λύω (ῦ), λύσω, ἕλῦσα loose, free, destroy; solve; (mid.) ransom		
*ἄγω, ἄξω, ἤγαγον do, drive, lead; χάριν ἅγω I give thanks	μέλας, μέλαινα, μέλαν black, dark		
Ἀθήνη, Ἀθήνης ἡ <i>Athene</i> , goddess of crafts and wisdom	νίκημα, νικήματος τό victory		
αἴνιγμα, αἰνίγματος τό riddle	ὄρνις, ὄρνιθος ἡ, ὁ bird, bird of omen		
*ἀνήρ, ἀνδρός ὁ man, husband	οὐρά, οὐρᾶς ἡ the hinder parts, after part; tail; κατ' οὐράν in rear, behind		
ἄπειμι go away, depart	*παῖς, παιδός ἡ ὁ child		
Ἀράβιος, Ἀραβία, Ἀράβιον Arabian	*πείθω, πείσω, ἕπεισα persuade + inf.; (mid. or pass.) <i>listen to, obey</i> + dat. or gen.		
<b>βασιλεία, βασιλείας ἡ</b> kingdom, kingship, reign	πέτρα, πέτρας ἡ rock		
<b>*βούλομαι, βουλήσομαι</b> want, prefer; wish, be willing want, wish, be willing	*ποιέω, ποιήσω, ἐποίησα do, make, cause; (mid.) consider		
<b>γεωργός, γεωργοῦ ὁ</b> <i>farmer</i> (George)	<b>πούς, ποδός ὁ</b> foot; κατὰ πόδας on the heels		
*γῆ, yῆς ἡ land, earth	πρόσειμι go in, enter, approach		

<b>*γιγνώσκω, γνώσομαι, ἕγνων,</b> know, recognize; decide + inf.	πρόσωπον, προσώπου τό face
*γυνή, γυναικός ἡ woman, wife	πτέρυξ, πτέρυγος ἡ wing
*δίδωμι, δώσω, ἕδωκα give; allow 'x' in dat. or acc. + inf., ἐμὲ (ἐμοί) εὐτυχέειν δίδως you allow me to prosper	
*ἐθέλω (θέλω), ἐθελήσω (θελήσω), ἠθέλησα wish, be willing	σοφία, σοφίας ἡ wisdom
εἰρήνη, εἰρήνης ἡ peace	στέγη, στέγης ἡ roof
ἐκεῖ there	<b>στῆθος, στήθους (-εος) τό</b> chest, breast
<b>ἑτοῖμος, ἑτοίμη, ἑτοῖμον</b> at hand, ready, prepared, able + inf.	*στρατηγός, στρατηγοῦ ὁ general
*ἕφη he, she, it said	συνέξειμι go out with, depart with
ἡττάομαι be less or inferior; be defeated	Σφίγξ, Σφιγγός ἡ Sphinx
*καιρός, καιροῦ ὁ right moment, critical time, opportunity	σώζω, σώσω, ἕσωσα save, keep
*καλός, καλή, καλόν beautiful, noble, good	<b>*τοσοῦτος, τοσαύτη, τοσοῦτο</b> so much, so many
<b>Καμβύσης, Καμβύσου (-εω) ὁ</b> <i>Kambyses</i> , son of Kyros the Great	* <b>τρόπος, τρόπου ὁ</b> way, manner, turn; (pl.) character
<b>κηρύττω</b> be a herald; make a proclamation	τυ <mark>ραννικός, τυραννική, τυραννικόν</mark> of a tyrant, despotic, imperious
κράτιστος, κρατίστη, κράτιστον strongest, best	ὕδωρ, ὕδατος τό water
<b>Κρέων, Κρέοντος ὁ</b> <i>Kreon</i> , king of Thebes	φ <b>ράζω, φράσω, ἕφρασα</b> tell, show; advise; suppose, believe
<b>Λάϊος, Λαΐου ὁ</b> <i>Laïos</i> , king of Thebes	φ <b>ρήν, φρενός ἡ</b> midriff, heart, mind; intellect, understanding, reason
<b>*λέγω, λέξω</b> or <b>ἐρέω</b> , <b>ἕλεξα</b> or <b>εἶπον</b> say, tell, speak	* <b>χρῆμα, χρήματος τό</b> thing; (pl.) goods, money, property
	goous, money, property

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

**Practice Translating.** Translate the below, adapted from Lucian's *The Lover* of Lies (Φιλοψευδής). 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 and the **Case and Function Chart** in Appendix I. Check your understanding with the translations 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.

Εὐκράτης: ἐπεὶ γὰρ ἐν Αἰγύπτῷ διῆγον ἔτι νέος ὤν—ὑπὸ τοῦ πατρὸς ἐπὶ παιδείας προφάσει ἀπεστελλόμην—τὸν Νεῖλον εἰς Κοπτὸν ἀναπλεύσας, ἐκεῖθεν ἐπὶ τὸν Μέμνονα ἦλθον. ἐπεθύμησα ἀκοῦσαι τὸ θαυμαστὸν αὐτοῦ ἐκεῖνο ἠχέον πρὸς ἀνέχοντα τὸν ἥλιον. ἐκείνου μὲν οὖν ἤκουσα οὐ κατὰ ἄσημον φωνήν, τὸ κοινὸν τοῖς πολλοῖς. ἀλλά μοι καὶ ἔχρησεν ὁ Μέμνων αὐτὸς ἀνοίξας γε τὸ στόμα ἐν ἔπεσιν ἑπτά. καὶ δύναμαι, εἴ γε βούλομαι, ἐκβολὴν τοῦ λόγου ποιεῖσθαι καὶ εἰπεῖν αὐτὰ ὑμῖν τὰ ἔπη. ἀλλὰ οὐκ ἐθέλω. κατὰ δὲ τὸν ἀνάπλουν ἡμῖν συνἑπλεε Μεμφίτης ἀνὴρ τῶν ἱερεῶν γραμματέων. ὁ δὲ θαυμάσιος τὴν σοφίαν καὶ τὴν παιδείαν, πᾶσαν εἰδὼς τὴν Αἰγύπτιον. ἐλέγετο δὲ τρία καὶ εἴκοσιν ἔτη ἐν τοῖς ἀδύτοις ὑπόγειος οἰκέειν, μαγεύειν παιδευόμενος ὑπὸ τῆς Ἱσιδος.

Άρίγνωτος: Παγκράτην λέγεις, ἐμὸν διδάσκαλον, ἄνδρα ἱερόν, ἐξυρημένον, ἐν ὀθονίοις, ἀεὶ νοήμονα, ἐπιμήκη, σιμόν, πρόχειλον, ὑπόλεπτον τὰ σκέλη ἀλλὰ ὁ δὲ οὐ καθαρῶς ἑλληνίζει.

**Εὐκράτης:** αὐτόν, ἐκεῖνον τὸν Παγκράτην. καὶ τοῦτον τὰ μὲν πρῶτα ἡγνόεον ἀλλὰ ἐπεὶ ὁρμίζομεν τὸ πλοῖον, ἑώραον αὐτὸν πολλὰ τεράστια ἐργαζόμενον· καὶ δὴ καὶ ἐπὶ κροκοδείλων ὀχέεται καὶ συννέει τοῖς θηρίοις. τὰ δὲ θηρία ὑποπτήσσει καὶ σαίνει ταῖς οὐραῖς. γιγνώσκω αὐτόν· ὁ δὲ γὰρ ἱερός τις ἄνθρωπος.

#### Adverbs and Verbs

ἀγνοέω not perceive, not recognize	<b>*λέγω, λέξω</b> or <b>ἐρέω</b> , ἔλεξα or εἶπον say, tell, speak
*ἀκούω, ἀκούσομαι, ἤκουσα hear, hear of or about, listen, heed + gen. or acc. of thing or gen. of person	μαγεύω be a Magus; bewitch

άποστέλλω, άποστελέω, άπέστειλα οἰκέω, οἰκήσω, ὤκησα inhabit, settle; send off, dispatch; putt off, doff; manage, dwell, live (intrans.) retire, withdraw \*βούλομαι, βουλήσομαι want, prefer; \*ὁράω (ἑώραον), ὄψομαι, εἶδον see wish, be willing \*γιγνώσκω, γνώσομαι, ἕγνων know, ὑρμίζω moor, anchor recognize; decide + inf. διάγω, -άξω, -ήγαγον carry over; ὀχέω uphold, endure; carry; drive, ride (intrans.) cross over; pass; (intrans.) live \*δύναμαι, δυνήσομαι be able, be \*ποιέω, ποιήσω, ἐποίησα do, make, cause; (mid.) consider *strong enough* + inf. \*ἐθέλω (θέλω), ἐθελήσω (θελήσω), σαίνω wag, fawn **ήθέλησα** wish, be willing \*είπεῖν > λέγω  $\sigma υ \mu \pi \lambda \dot{\epsilon} \omega$  sail with έκεῖθεν from that place, thence; on his συννέω swim together, swim with part **ἑ**λληνίζω speak Greek ὑποπτήσσω crouch, cower έπιθυμέω set one's heart upon, be χράω, χρήσω, ἕχρησα proclaim, eager for, desire + gen. announce; furnish, lend \*ἕρχομαι, έλεύσομαι, ήλθον come, go Adjectives, Nouns, Pronouns **ἄδυτος ἄδυτον** not to be entered: **καθαρῶς** clearly, purely never setting; (subst.) sanctuary, shrine Αἰγύπτιος, Αἰγυπτία, Αἰγύπτιον \*κοινός, κοινή, κοινόν shared, Egyptian common **Αἴγυπτος, Αἰγύπτου ἡ** Egypt Κοπτός, Κοπτοῦ ἡ Koptos, a city on the Nile 43 kilometers north of Luxor άναπλεύσας, άναπλεύσαντος δ κροκόδειλος, κροκοδείλου δ crocodile, lizard sailing ἀνάπλοος (ἀνάπλους), ἀναπλόου \*λόγος, λόγου δ word, speech, story;  $(\dot{\alpha}\nu\alpha\pi\lambda\delta\sigma)$  o sailing up reason, account

**ἀνέχων, ἀνέχοντος ὁ** holding up; rising up

\*ἀνήρ, ἀνδρός ὁ man, husband

\*άνθρωπος, ἀνθρώπου ἡ ὁ human, person

άνοίξᾶς, άνοίξαντος ὁ opening

ἄσημος, ἄσημον without mark; unintelligible

βλέπω, βλέψομαι look at, see

**γραμματεύς, γραμματέως ò** secretary, clerk; recorder; scholar

διδάσκαλος, διδασκάλου ο΄ teacher, master, trainer

είδώς, είδότος ὁ knowing

εϊκοσιν twenty

ἐκβολή, ἐκβολῆς ἡ thowing out; expulsion; by-way; digression

\*έμός, έμή, έμόν my

έξυρημένος, έξυρημένη, έξυρημένον shaved

έπιμήκες, έπιμήκης long, oblong

ἕπος, ἕπεος (-ους) τό word, speech; song; saying; verse

ἑπτά seven

**ἐργαζόμενος, ἐργαζομένου ὁ** doing, accomplishing

**Μέμνων, Μέμνονος ὁ** *Memnon*, one of two colossi of Memnon, depicting Pharaoh Amenhotep III and located west of Luxor

**Μεμφίτης, Μεμφίτου ὁ** from Memphis

Νεῖλος, Νείλου ὁ Nile

**\*νέος, νέā, νέον** new, fresh, young; strange, unexpected

νοήμων, νοήμον thoughtful, sensible

**ὀθόνιον, ὀθονίου τό** linen cloth, sail-cloth

**οὐρά, οὐρᾶς ἡ** the hinder parts, after part; tail; κατ' οὐράν in rear, behind

Παγκράτης, Παγκράτου ο Pankrates

**παιδεία, παιδείας ἡ** education, training, culture

παιδευόμενος, παιδευομένου ὁ being taught

\*πατήρ, πατρός ò father

πλοῖον, πλοίου τό ship

**πρόφασις, προφάσεως (-ιος) ἡ** pretext, excuse, cause, reason

πρόχειλος, πρόχειλον with prominent lips

\*πρῶτος, πρώτη, πρῶτον first, for the present, just now

**σιμός, σιμή, σιμόν** snub-nosed, flat-nosed

**σκέλος, -ους (-εος)** τό the leg

*ἕτος, ἕτεος (ἕτους) τό year	<b>σοφία, σοφίας ἡ</b> wisdom, skill; cleverness
ἥλιος, ἡλίου ὁ sun	στόμα, στόματος τό mouth
<b>ἀχέον, ἀχέοντος τό</b> sounding, ringing	<b>τεράστιος, τεράστιον</b> monstrous, prodigious
<b>θαυμάσιος, θαυμασίā, θαυμάσιον</b> wonderful, marvelous, admirable	*τρεῖς, οἱ or αἱ; τρία τά three
θαυμαστός, θαυμαστή, θαυμαστόν wonderful, marvelous, admirable	ὑ <b>πόγειος, ὑπόγειον</b> under the earth, underground, subterraneous
θηρίον, θηρίου τό wild animal, beast	ὑπόλεπτος, ὑπόλεπτον thinnish
<b>ἱερεύς, ἱερέως ὁ</b> priest, sacrifice, diviner	φωνή, φωνῆς ἡ sound; voice; tone
<b>*ἱερός, ἱερά, ἱερόν</b> holy; (n. in sg.) temple; (n. in pl.) sacrifices	*ὤν, ὄντος ὁ being
<b><sup>•</sup>Ίσις, "Ίσιδος or "Ίσιος ἡ</b> Egyptian deity similar in function to Demeter	

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 their case and function. For verbs, give their 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.

ό πόλεμος καὶ δυστυχία τὰς ὀργὰς τῶν βροτῶν τὰς αὐτὰς ταῖς συντυχίαις καθιστᾶσιν.

τὸν Νεῖλον εἰς Κοπτὸν ἀναπλεύσας ἐκεῖθεν ἐπὶ τὸν Μέμνονα ἦλθον.

Check your answers with those in the Answer Key.

**Diogenes the Cynic of Sinope** ( $\Delta \iota oy \acute{e} v \eta \varsigma \acute{o} K \upsilon v \iota \kappa \acute{o} \varsigma$ ,  $\Sigma \iota v \acute{\omega} \pi \eta c$ . 412–323 BCE). Diogenes was born in Sinope, an Ionian Greek colony on the shores of the Black Sea. The adjective  $\kappa \upsilon v \iota \kappa \acute{o} \varsigma$  means *dog-like*. Greek philosophers tended to separate the world into nature ( $\phi \acute{v} \sigma \iota \varsigma$ ) and custom ( $v \acute{o} \mu o \varsigma$ ). Customs vary from society to society. A look to nature is done as a means for determining primordial absolutes which can serve as a guide to understanding humankind, the universe, and the proper way to live. This quest for the primordial continues today as we look to DNA and quantum physics to understand who we are and how to live. Diogenes looked at the dog. He saw humans in pursuit of the artificial in their quest for empire, glory, honor, status, and wealth. Rather he thought we should study the dog who defecates and fornicates openly and without shame. Dogs live in the moment and are able to detect friend from foe. When Alexander the Great approached Diogenes and asked him if there was a request he could fulfill for him, Diogenes asked if he could please move because he was blocking the sun's light and warmth from him. In his quest for the primordial Diogenes is one of a long list of thinkers who have pursued a life dedicated to the art of living well.

**Module 28 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 vocabulary words the greater mastery of the language you will have.

### **Adjectives**

έναντίος, έναντία, έναντίον opposite + gen. or dat.

όρθός, όρθή, όρθόν straight, correct, proper

τοσοῦτος, τοσαύτη, τοσοῦτο so much, so many

ὕστερος, ὑστέρα, ὕστερον after, later

#### <u>Verbs</u>

παρέχω (ἕχω, ἕξω or σχήσω, ἕσχον, ἕσχηκα, -ἔσχημαι, -----) furnish, hand over; supply; cause; allow, grant; be allowed, παρέχει it is allowed

**σκοπέω, σκοπήσω, ἐσκόπησα, -----, ἐσκόπημαι or ἔσκεμμαι, -----** look at; examine; consider, contemplate

**συμβαίνω (βαίνω, βήσομαι, ἕβην, βέβηκα, βέβαμαι, ἐβάθην)** stand with feet together; come together; come to an agreement, come to terms; meet + dat.; (impers.) come to pass, happen

τίθημι, θήσω, ἕθηκα, τέθηκα, τέθειμαι, ἐτέθην put, place; make, cause

ὑπάρχω (ἄρχω, ἄρξω, ἦρξα, ἦρχα, ἦργμαι, ἤρχθην) be; be sufficient; begin + gen.; (impers.) be allowed, be possible

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

### Technical Terms 24, Parts of Speech

Adjectives, Modules 11, 12, 14, 18, 20, 26, 27. The term adjective (ὄνομα) is well known, but Greek will help give you greater nuance in your understanding of them beyond knowing them as words that describe nouns and pronouns. Earlier we met adverbs, little words that go *towards the verb*. Adjectives go *towards* (ad) nouns

and pronouns, but the motion is more violent. They are *thrown* (**iacere**) against their nouns!

- Adjectives agree with their nouns in gender, number, and case. This harmonious arrangement is *pleasing* (gratus). By the way, what is it called when the endings on the noun and the endings on the adjective are identical? Coincidence! Pay attention to the forms, not how alike they look.
- Think about your joints, especially around your knuckles. These little points of articulation are the root of your dexterity, allowing you to grasp, hold and manipulate objects. Articles like a, an or the let you do that same work to words in your sentence, which is why they take their name from the Latin *little* (-culus) *joint/knuckle* (artus—compare with the Greek ἄρθρον like in arthritis, a malady of the *joints*). Articles are an important subcategory of adjectives, and like adjectives, articles will agree in gender, number, and case with the word they are modifying.
- The etymologies for the type of **articles**, **definite** and **indefinite**, you can probably figure out already from other terms we've done so far. If you recall **finite** and **infinitive verbs**, you will also recall that **finis** in Latin is a *limit*, and that **in** can mean *not*. In this way, the definite article **the** *limits* a noun, whereas the indefinite article **a** or **an** *does not*.
- You can be fast, you can be furious, but without an article you can't be that subset of people The Fast and the Furious. Movies may be insubstantial but it doesn't mean they lack substantive adjectives, that is, a definite article + adjective combination. Substantive adjectives (Module 12) are so called because they aren't just abstract qualities, but have some concrete substance, coming from two Latin roots that we should be familiar with by now, sub, under, and stare, to stand. Substantives can stand on their own without a noun.

What to Study and Do 28. Before moving on to the next module, make sure that you have memorized the forms of  $\epsilon i \mu i$  and  $\epsilon i \mu i$  and that you understand how to translate and identify each form. From this point on their forms will not be glossed.

**Learning Tip 28: Deep Learning and Thinking.** Deep (creative) learning of a conceptual system is not easily forgotten. Our education system tends to teach information but not deep (creative) thinking. Teaching deep thinking is difficult. It involves a level of difficulty similar to that involved in producing a master work of art or a new scientific theory. Though difficult, orienting the way we teach and learn towards a deep thinking approach is a qualitatively superior method. As we learn the fundamentals of a subject (the old known information), we do so from the standpoint of learning how to produce new ways of knowing. As you master the information required to learn this ancient language, do so with an eye on developing a conceptual understanding of language. This conceptual awareness will assist you in developing a deep thinking approach to learning any subject.