Decoding
GREEK

By
George A. Blair

Ndala

CONTENTS

Contents

INTRODUCTION

This book will in all probability not be very helpful to you if you want to write ancient Greek, and it will be completely useless if your interest is in speaking ancient Greek. Those, first of all, who would like to use the language to express their thoughts need to know all the various forms of a given word; and those who would speak the language need to know how the words are pronounced. But instead of learning how to "decline" ἀρχή, for instance, you will learn what the "nominative case" looks like for all nouns (ἀρχή, ἡμέρα, προφήτης, νεανίας, λόγος, ἔργον, ἀστήρ, σῶμα, ἰχθύς, πόλις, βασιλεῦς) so that you can recognize a nominative (the subject of the sentence) when you see it.

Secondly, you won't have to be bothered with accents, though they will be put into the text. Accents were not in the original writings, but were added in the first century B. C., because Greek words did not use stress but tone for pronunciation, and foreigners, especially Romans, could not make what they said sound like Greek without written help. We use such tones of voice to indicate punctuation, not verbal pronunciation: rising tones are questions, falling tones are periods, small falls in tone are commas or semicolons, rising and falling are exclamations. Say "Who?" "Well..." and "Wow!" to yourself, and you have said what correspond to the Greek acute, grave, and circumflex accents. Thus, λόγος was pronounced "lo?gos", and σῶμα was pronounced "so!ma" (Note that Oriental

languages also use tones within words, but unlike Greek, the same syllables in an Oriental language with different tones indicate a totally different word with a different meaning.)

So if you need to make yourself vocally understood to an ancient Greek, you would need to know the accents; but how many ancient Greeks are there nowadays who would laugh at you if you mispronounced their language? Everyone nowadays uses the accents to find where to *stress* the word, which is a total falsification of Greek pronunciation (Like French, Greek was probably spoken without any special stress on any syllable—as we do when we count. Say the numbers from one to nine to yourself and notice that they all get equal stress). Beyond that, it was a nice way to make students pay attention to details.

I originally intended not to include the accents at all, but I find that students tend to put the stress on the wrong syllable when reading the word, and therefore sound more ignorant than they actually are; so I have put them in. The point is that, since you will be learning how to read Greek rather than write it, you don't need to concern yourself with memorizing them. Just be able to recognize the word when you see it.

There is actually one "accent" that was pronounced as a letter: the so-called "rough breathing" [ʽ], which was corresponds to our letter "h." The "smooth breathing" [ʼ], however, was *not* pronounced; it was placed on the beginning of a word that began with a vowel if it *wasn't* to have an "h"-sound before it.

Ordinarily, if a word begins with a diphthong (two vowels pronounced together), the accent or the breathing was placed over the *second* of the two vowels. Note that this is true even though it is pronounced like an "h" *before* the first vowel of the diphthong. Thus, you will see words like εὑρίσχω (pronounced hew**r**iskho).

In any case, the point of arranging the approach the way I have is, as I said, to make it easier to *read* fairly complicated

Greek quickly—at least with the help of a dictionary. Your only real problem, as we get a little into the book, will be vocabulary, which is always a problem in any language.

But in all probability, you will be interested in seeing the Greek of well-known texts, such as the New Testament or Plato's dialogues, and seeing what the translators did with the original as they tried to get the meaning across in English. Thus, you will probably be interested in doing what used to be "cheating" when I studied Greek: instead of having nothing but the Greek, you will be using what we called a "trot" to help you. Fine. This will solve the vocabulary problem to a great extent, and will guide you through some of the grammatical thickets that you can encounter when anyone who knows the language is using it in a literary way.

With the "form-recognition" technique of this book, you should be able fairly easily to spot why the Greek goes into the English the translator used, and as you become more proficient at this, you will more easily become aware of the different *thought-patterns* in Greek and English. This is one of the main benefits of studying a language so very different in its structure from English.

Those who have never studied a foreign language are apt to think that the only difference between languages is vocabulary. We say "tree," the French say "arbre," the Germans say "Baum," and the Greeks say δένδρον. But in point of fact, neither Germans nor Greeks (nor, to some extent, French) *arrange the words* in a sentence the way we do; and the Greeks are perhaps most unlike us. Hence, you will have to become more aware of *how* your words and sentences *in your own language* express your ideas, because you will have to take a different kind of expression and get it into English that doesn't "sound funny." Thus, you should have greater control over your own language for having been exposed to this very foreign one; and that can be a tremendous benefit to you in communicating.

The study of ancient Greek, then, can be rewarding in many ways. In addition to what I just mentioned, you will discover that "to translate is to traduce," and even the best translations are to some extent a betrayal of the original—and you will see what the original was, and how it has been betrayed. Possibly you will want to try your own hand at translating, so that the misrepresentation of the original can be minimized.

But this is enough justification. Let us begin.

LESSON ONE

Alphabet and Orthography

1.1. The alphabet   The first task in learning Greek is to memorize the alphabet on pages 6 and 7. Learn the letters *in order,* because this is the way they appear in dictionaries.

> **• Note •**
> **In memorizing, memorize** *both forwards and backwards,* **and also memorize** *starting from different letters* **in order to be able to look up words quickly. Thus, if you have to look up a word beginning with θ, you don't want to have to say to yourself, "Alpha, beta, gamma, delta, epsilon, zeta, eta, theta. Bingo!"**

The original Greek letters were the upper-case ones, called "uncial" letters; what I called "lower case" were actually a kind of handwriting developed over the centuries, and were referred to as "minuscule." They are now used more or less like

lower-case letters, *except* **that capital letters do** *not* **begin sentences, but only** *paragraphs* **or** *proper names.* Thus, you will rarely see the capital letters, and it is much more important to familiarize yourself with the lower-case ones.

There are two "letters" that do not appear on the list. First, The "rough breathing" (ʽ), which is not really a letter, but is pronounced as if it were our "h." This appears at the beginning of a word sometimes **when the word begins with a vowel**, and **always when it begins with ρ**; it also appears **over the second ρ when the letter is doubled** in a word (from which we get our words like "diarr*h*ea"). You will find, however, in some texts, that the rough breathing is omitted over the second ρ of a pair.

The other letter is a letter, but is *not* pronounced; it is the iota subscript, which by itself looks like this (ͺ). It never appears alone, but only under alpha, eta, or omega when they are lengthenings of the diphthongs αι, ει, or οι. This is the way they look: ᾳ ῃ ῳ.

A further note on pronunciation: A gamma (γ) before another gamma or before kappa, chi, or xi (κ, χ, or ξ) is pronounced like an "n." Thus, ἄγγελος is pronounced "angelos" (with a hard "g" as in "get").

There are only 24 letters in the Greek alphabet, but that doesn't mean that the Greeks just lack some letters we have. There are several letters that don't exist in English, as well as several sounds that we don't use (though some of them appear in French and German).

The letters the Greeks lack are c, f (which the phi isn't an exact replacement of), h (supplied by the rough breathing, however), j, q, v, w, and y (which actually was a Latin letter introduced to stand for the Greek upsilon).

The letters the Greeks have that we don't are eta (η, a long

1.1. The alphabet

e), theta (θ, which you will sometimes see written as ϑ), phi (ϕ, also written as φ, and pronounced as a "p" blown through, with slightly open lips), chi (χ, which looks like the English "x" but is pronounced like the "ch" in the German *Bach*), psi (ψ, which is a "ps" sound, both of which are pronounced), and omega (ω, or, more familiarly, its upper-case Ω, a long "o" sound[1]). The letter xi (ξ) is the equivalent of our letter "x," even though it doesn't look like it. The beta (β) is sometimes written this way: ϐ.

   I have included in the table of the alphabet the way in which the letters are usually written.

---

[1]o-mega means "big 'o,'" and o-micron means "little 'o'"

1.1. The alphabet

THE GREEK ALPHABET

Lower case	Upper case	Name	Write	Pronunciation
α	**A**	Alpha	____	ah
β	B	Beta	____	b ("bet")
γ	Γ	Gamma	____	g ("get")
δ	Δ	Delta	____	d ("dog")
ε	E	Epsilon	____	eh ("get")
ζ	Z	Zeta	____	dz ("adze")
η	H	Eta	____	a ("late")[1]
θ	Θ	Theta	____	th ("hothouse","thin")[2]
ι	I	Iota	____	i ("hit")
κ	K	Kappa	____	k ("keep")
λ	Λ	Lambda	____	l ("long")
μ	M	Mu[3]	____	m ("me")

---

[1]Eta is actually considered more of a long "e" than a long "a."

[2]Strictly, it should be the former pronunciation, but most people use the latter.

[3]Strictly, the name of this letter and nu are pronounced with the French "u" sound, so that they sound more like "mee" and "nee" rather than "moo" and "noo."

1.1. The alphabet

ν	N	Nu	____	n ("new")
ξ	Ξ	Xi	____	x ("axe")
ο	O	Omicron	____	o ("hot")
π	Π	Pi[1]	____	p ("put")
ρ	P	Rho	____	rh (French "r")[2]
σ, ς[3]	Σ	Sigma	__ __	s ("sign")
τ	T	Tau[4]	____	t ("tight")
υ	Υ	Upsilon	____	French "u"[5]
φ	Φ	Phi[6]	____	f ("fight")[7]
χ	X	Chi[6]	____	kh (German "Bach")[8]

---

[1]Pronounce the name like the name of our letter "p."

[2]This is rolled in the back of the throat. It is of course why the initial ρ has a rough breathing.

[3]The first of these never ends a word; the second is never used *except* at the end of a word.

[4]The name rhymes with "cow."

[5]Purse lips as if to pronounce "oo" and then say "ee" through the opening.

[6]These names are pronounced "fee" "khee" and "psee," not "fie," etc.

[7]Actually, it is more like a "p" sound blown through (thus the "ph" of its transliteration).

[8]A soft sound, more like "h" than "k."

1.1. The alphabet

ψ	Ψ	Psi[6]	_____	ps ("topside")
ω	Ω	Omega	_____	o ("hole")

1.1. The alphabet

Diphthongs are pronounced in the following way:

αι: long "i" sound as in "aisle"
ει :   long "a" as in "weigh"
οι: "oi" as in "oil"
αυ: "ow" as in "cow" or "Faust"
ευ or ηυ: "ehw" as in the English way of saying "hello"
ου: "oo" as in "tool"
υι: "we"

The diphthongs using iota subscript, ᾳ,ῃ, and ῳ, are pronounced in the same way as the respective vowels.

EXERCISE

1. Write out the Greek alphabet, name the letters to yourself, and pronounce them.

2. Vocabulary
Write each of the following words on one side of a card and the meaning on the other. Pronounce it to yourself.
Note: The italicized words in brackets after the definitions are English words that were derived from the Greek. Observe that these "cognate" words do not always have the same meaning as the Greek word.
Note also: All these words are in alphabetical order in the glossary in the back of the book, in case you forget some. They will be arranged in these chapters basically in the order in which they appear in the

1.1. The alphabet

chapter.

ἀγαθός ἀγαθή ἀγαθόν[1] good *[Agatha (the name)]*
ὁ ἀδελφός τοῦ ἀδελφοῦ[2] brother *[Philadelphia]*
ἡ ἀλήθεια τῆς ἀληθείας truth
ἀληθής ἀληθής ἀληθές true
ἀλλά but
βάλλω βαλῶ ἔβαλον βέβληκα βέβλημαι ἐβλήθην[3] throw
τὸ βίβλιον τοῦ βιβλίου book *[bibliography, Bible]*
γάρ because, since
γίνομαι (γίγνομαι)[4] γενήσομαι ἐγενόμην γέγονα γεγένημαι
ἐγενήθην become, happen, be *[genesis]*
γινώσκω (γιγνώσκω) γνώσομαι ἔγνων ἔγνωκα ἔγνωσμαι
ἐγνώσθην know *[gnostic]*

1.2. Transliteration	Greek is sometimes written with Roman (English) letters; this is called

---

[1]For adjectives, the forms are the nominative singular masculine, feminine, and neuter.

[2]For nouns, the forms are the nominative singular and the genitive singular (because the nominative is sometimes irregular. The forms are preceded by the article (ὁ, ἡ, or τό), to indicate whether the word is masculine, feminine, or neuter.

[3]For verbs, the forms are the first person singular of the indicative mood of (1) the present active, (2) the future active, (3) the aorist active, (4) the perfect active, (5) the perfect middle, and (6) the aorist passive.

[4]The first of these is the κοινή ("common") Greek spoken at the time of the New Testament; the one in parenthesis is the Attic dialect of the people in Athens in Plato's time.

transliteration (as opposed to *translation,* where *what is said* in Greek is put into the English language).

Most letters are simply written with the corresponding English letter, but there are certain differences. I will list below only the English equivalents of those letters that *do not* go one-for-one from Greek to English, and I will do so *in the order of the Greek alphabet.* If anything does not appear on the list, use the corresponding English letter.

Greek letter	**English**	**Example**
γ(1st of 2)	n	ἄγγελος=angelos
ε, η[1]	e	ἀλήθεια=aletheia
θ	th	θεός=theos
κ	c[2]	καλός=calos
ξ	x	δόξα=doxa
ῥ	rh	ῥόδος=rhodos
υ	y[3]	ὕδωρ=hydor
φ	ph	φίλος=philos
χ	ch	χριστός=christos
ψ	ps	ὄψομαι=opsomai
ω	o[4]	ὕδωρ=hydor

---

[1]The eta is sometimes distinguished by having a macron (a long mark) over it ("ē").

[2]Occasionally you will see a "k," especially from those who want to show that they know Greek.

[3]Sometimes you will find a "u."

[4]This sometimes has a macron over it ("ō") in transliteration.

αι	ae[1]	αἷμα=haema
οι	oe[2]	οἴομαι=oeomai
᾿	h	ὕδωρ=hydor

If some of the words above look a little familiar, this is because they are in English words that are derived from Greek ones. Very many words with "ph" and "ch" are from the Greek.

1.3. Punctuation   Greek as now written uses punctuation marks. The period (.) and comma (,) are the same as in English. Other marks are different.

; is the *question mark,* not a semicolon.

· is the *semicolon* (or colon) Note that it appears in the *middle* of the line.

᾿ after a word indicates an omitted letter (δι᾿ for διά before a word that begins with a vowel).

EXERCISE

1. Transliterate the words of the preceding vocabulary.

2. Vocabulary. Put these on cards. Review the preceding one also.

ἡ δόξα τῆς δόξης opinion, reputation, glory (what one thinks of something or someone) *[doxology]*

ἡ δύναμις τῆς δυνάμεως power, ability *[dynamic]*

---

[1]Also "ai"

[2]Also "oi."

εἰμί ἔσομαι __ __ __ __ __[1] be
τὸ ἔργον τοῦ ἔργου deed *[erg]*
ἡ ζωή τῆς ζωῆς life *[zoology]*
ὁ θεός τοῦ θεοῦ God *[theology]*
ὁ ἄγγελος τοῦ ἀγγέλου messenger *[angel]*
καλός καλή καλόν beautiful *[calligraphy]*
ῥόδος ῥόδη ῥόδον red *[rhododendron]*
τὸ ὕδωρ τοῦ ὕδατος water *[hydrogen]*
ὁ φίλος τοῦ φίλου friend *[Philadelphia]*
χριστός χριστή χριστόν anointed *[Christ]*
ὁράω ὄψομαι εἶδον ἑώρακα ἑώραμαι (ὦμαι) ὤφθην see
[eidetic]
τὸ αἷμα τοῦ αἵματος blood *[anemic, hematoma]*

---

[1]The verb lacks the tenses indicated.

1.2. Transliteration

LESSON TWO
Grammatical Forms

2.1. Inflections   The main *grammatical* difference between Greek and English is that English uses a grammar of *word order,* and Greek is an *inflected* language. English has some inflections, and there is a "normal" word-order in Greek; but in general, the function of a word in a sentence (what it "does" or "means" in the sentence) is established in English by where it is, and in Greek by what it looks like (what endings and beginnings it has).

Thus, in English "The man hit the boy" means something entirely different from "The boy hit the man." In Greek, however, ὁ ἀνὴρ ἐκολάφισε τὸν παῖδα and ὁ ἀνὴρ τὸν παῖδα ἐκολάφισε and even τὸν παῖδα ἐκολάφισε ὁ ἀνήρ all mean exactly the same thing: the man (ὁ ἀνήρ) hit (ἐκολάφισε) the boy (τὸν παῖδα). Where the words appear is relevant only to the emphasis: The first says "The man hit *the boy;*" the second, "The man hit the boy;" and the third, *"The man* hit the boy." The indication of who did the hitting and who got hit are in the *form of the word itself,* not where it is in the sentence.

2.1. Inflections

English inflections occur in the "-s" that indicates that the noun is a plural (boy, boys), the "'s" that indicates the singular possessive (corresponding to the genitive) case, and the "-s'" which indicates the plural possessive (boy's, boys'), the "-s" of the third person of the verb (gets), and a few others. Just by looking at the form, you can tell what its grammatical function is. A headline like "BOY GETS BOYS' BOOKS" is clear: you mean that some boy is receiving a number of books belonging to a number of boys.

Greek behaves a great deal like headlines, where the inflections of the words take the place of the normal English extra words and word order. Thus, when translating from Greek to English, it is often necessary to supply a good many English words that are not in the Greek text at all, because the English relies on extra words and on word order, not on modifications of the words themselves, to get its meaning across.

What this book mainly is about is to show you the inflections of the Greek words in such a way that you can recognize them easily and be able to supply the English equivalent of the meaning. Essentially, the book treats Greek as a kind of code, and supplies the key. Translating will function as a kind of decoding.

2.2. Cases and tenses

The terminology regarding inflections is the following:

1. Listing the inflections of nouns and adjectives is called **declining** the noun or adjective, or giving its **declension**.

Nouns and adjectives have the following variations:

1 a. **Gender.** Nouns may be *masculine, feminine,* or *neuter.* This is not exactly like English, where things that do not have sex are all neuter. There are many masculine or feminine inanimate objects in Greek. (In English this survives in the reference to ships as "she.")

Adjectives have the gender of the *nouns they modify.* This is called *agreement in gender.*

1 b. **Number.** This form of the noun indicates *how many* of the objects are being referred to. In Greek, in addition to *singular* (one) and *plural* (many), there is a (rarely used) *dual* number, which has its own forms for nouns and adjectives, indicating that two objects are being referred to *that in some sense belong together as a kind of pair.* We will not pay much attention to this number, since it occurs very, very seldom. The number 2 (δύο) is, of course, in the dual number, and this is why its declension is peculiar among common words.

Adjectives agree in number with the nouns they modify.

1 c. **Case.** This inflection indicates the syntactical function of the noun (its meaning in the sentence).

Adjectives agree with their nouns in case also.

The cases in Greek are as follows:

Nominative case: Basically, the subject of the sentence or clause; also the "object" of a linking verb like "to be." Pretty much the same use as the subjective case in English.

Genitive case: Corresponds mainly to the possessive case in English, but has many other uses.

2.2. Cases and tenses

Dative case: Mainly the case of the *indirect* object (the "to whom" something is "given"; hence the name from the Latin for "to give"); but it has multiple other uses; it is the usual object of prepositions.

Accusative case: Mainly the *direct object* of verbs and certain prepositions (indicating movement).

Vocative case: The form of a noun when *speaking to* the person (or object), as in "John, where are you going?"

2. The grammatical function of a word in its sentence is called its **syntax.**

3. Giving the inflections of the words in a sentence and the syntax of each (e.g. saying "noun, nominative case, subject of the sentence; verb, third person singular, present indicative active, main verb") is called **parsing** the sentence.

4. The part of the word to which the inflection is added is called the **stem** of the word.

• NOTE •

In many nouns, the stem is *different* from the form of the nominative case; so it is necessary to learn both the nominative case *and* the stem of the noun. Vocabularies will give the nominative and genitive cases, to allow you to see what the stem is. They will also give the article, so that you can see the gender.

Verbs have several stems: a *present* stem for the present and imperfect tenses; a *future* stem; an *aorist* stem, for the aorist active and middle voices, a *perfect*

stem, a *perfect middle* stem, and an *aorist passive* stem.

• NOTE •

In learning a verb, the stems are learned by learning the **principal parts** of the verb.

These are the first person singular indicative of the *present active, future active, aorist active, perfect active, perfect middle, aorist passive*, thus: παύω, I stop [something], παύσω, I will stop [something], ἔπαυσα, I stopped [something], πέπαυκα, I have stopped [something], πέπαυμαι, I have stopped, ἐπαύθην, I was stopped. It is unfortunate to have to do this, but very often the parts are very different from one tense to the next; for instance, the following is just the set of different tenses of the same verb: φέρω, οἴσω, ἤνεγκον, ἤνεγκα, ἐνήνοχα, ___, ἠνέχθην. (to bring, carry). It is even more unfortunate that verbs like this are some of the most common ones—not surprisingly, because increased use tends to lead in a language to distortions. Consider "to be" in English: "I am, I was, I have been."

5. Listing the inflections of verbs is called **conjugating** the verb, or giving its **conjugation**.

6. Verbs also have many names for their inflections, as nouns do.

6 a. The **tense** of a verb is the aspect of the inflection that indicates the *time* it refers to (present, past, future, continuing past, completed past, to be completed in future, etc).

The names for the various tenses are as follows:

2.2. Cases and tenses

present = event *occurring, continuing, emphasized, repeated, or beginning* now (corresponding to English present "he goes," present progressive "he is going," present emphatic "he does go," iterative present "he keeps going," inchoative present "he is starting to go")

future = event *occurring, continuing, repeated, or beginning* in the future (corresponding to English future "he will go," future progressive "he will be going," future iterative "he will keep going," and future inchoative, "he will begin to go")

imperfect = event *continuing or repeated or beginning* in the past (corresponding to English past progressive "he was going," past iterative "he used to go" "he kept going," or past inchoative "he began to go"). The imperfect tense stresses the time during which the event in the past occurred.

aorist = event *occurring* in the past (corresponding to the English simple past "he went," or past emphatic "he did go"). The aorist tense stresses the *fact* of the event in the past, not the time at which it happened. The aorist is also sometimes used as a kind of "timeless" tense for general statements (much as we use our present tense, as in this sentence). The present is also sometimes used in this timeless sense. (ἀόριστον means "undefined," or "without limits.")

Note

The aorist as a separate tense is a peculiarity of Greek among most European languages (Latin, for instance, uses the perfect as a simple past also).

perfect = event *begun* in the past but *now ended* (corresponding to English present perfect "he has gone")

pluperfect = event that *ended in the past* (corresponding to English past perfect "he had gone")

Clearly, there is not a one-for-one correspondence between Greek tenses and English ones. We have more tenses than Greek; and which English tense to use when translating a Greek present, say, depends on the context. The Greek mind was not aware, generally speaking, of the difference between "he was going" and "he used to go," but for us a sentence like, "He was going to school during the war" means something different from "He used to go to school during the war," and "He kept going to school during the war." There is no simple way in Greek to express the shades of meaning here.

6 b. The **person** of a verb indicates *who* is doing what the verb indicates, as in English.

The *first person* is the speaker or writer, or includes the speaker or writer = I, we.

The *second person* indicates the person or persons addressed = you (singular) or you (plural).

The *third person* indicates some other subject (not, of course, necessarily a person) = he, she, it, they.

6 c. The **number** of the verb indicates *how many* there are doing what the action indicates.

2.2. Cases and tenses

Singular = one subject (I, you, he, she, it)

Dual = two subjects paired (twins, a team of two horses, etc.)

Plural = many subjects (we, you, they). Verbs usually have no special dual forms; they generally use the plural number when the subject is dual. In Attic Greek, there are some dual forms.

6 d. The **voice** of the verb indicates whether the subject is *acting* or *receiving the action* indicated.

Active = the subject is acting (English active "he hits")

Passive = the subject is acted on (English passive "he is hit")

• NOTE WELL •
Greek has another voice in addition to the active and passive voices, called the *"middle"* **voice.**

This corresponds to our "absolute" use of a transitive verb (use without an object of a verb that would normally have an object), which I think is a true middle, where the action begins with the agent and doesn't leave him. Thus "He stops the car" means one thing in English, and "He stops" means something else: that he stops [but not anything that is not himself].

Since Latin had no absolute use of transitive verbs, it translated *all* Greek middle voices by a *reflexive* use of the verb (having "himself" as the object) or by a passive. This has led scholars to assume that the Greek middle is a reflexive use of the verb; and it sometimes is.

But I think the English "He stops" is not really shorthand

for "He stops himself." We don't think of "he stops" in this *reflexive* fashion, but just that the act of stopping *does not* stop *something else*. Now of course, if you don't stop something else, you are stopping yourself, so there is the logical *implication* that the act is reflexive. But I don't think that this implication is what our use of "stop" here *means.* In fact, "He stops running" has a different meaning from "He stops himself from running" in English.

Thus, I think that "He stops" is a true translation of the Greek middle. There is a famous philosophical statement which was translated in St. Thomas Aquinas's Latin from Aristotle, which in the Latin says, "Whatever is moved is moved by something else," which is pretty trivial tautology. But Aristotle said, "Whatever *moves* is moved by something else." Obviously here, the middle voice is *not* reflexive ("Whatever moves itself is moved by something else" is nonsense), nor is it passive because of the triviality of saying such a thing. But it makes sense to assert that if something is in motion (if it "moves") then it is being moved—which is another way of saying that motion is not self-explanatory.

6 e. The **mood** of the verb indicates the *character* of the action indicated.

The *indicative* mood indicates the *fact* of the action's occurrence (English indicative "he is going")

The *imperative* mood indicates a *command* to do the action (English imperative "Go!")

The *infinitive* mood indicates the use of the verb as a noun

2.2. Cases and tenses

(English infinitive "To go would be beneficial")

The *subjunctive* mood indicates a *subordinate* use of the verb's action (This is much wider than the few uses of the English subjunctive, such as "He suggested to the man that *he go*.")

The *optative* mood indicates a use of the verb in *conditions* or *wishes* (It is often expressed by an English subjunctive: "If I were you, I would go")

Note

One of the real difficulties in the traditional learning of Greek is this optative mood (which does not exist in other languages), and when to use it and when not, particularly in conditions. All you will be asked to do here is recognize it when you see it and realize that it has an "iffy" sort of significance, which should be rather simple. The Greeks you will be reading obviously knew when to use it and when to use other forms like the imperfect, and if you know the general sense of the optative when you encounter one, the context will usually help you see what the meaning is.

6 f. Other forms

The *participle* is a form of the verb that is used as an *adjective* (English participle "It is a going concern.") There are *present, perfect, and future participles*, some active and some passive, in Greek).

Greek has no *gerund,* which is another form of a verbal noun (as

2.2. Cases and tenses

in English: "Going would be a good thing.").

EXERCISE

1. See if you can find the stems of the nouns in the preceding and the following vocabularies. Write out the stems of the words on the Greek side of your vocabulary cards (**and continue this in subsequent lessons**).

2. Write out what forms the principal parts of the verbs in the vocabularies actually are.

3. Vocabulary.

    ἰσχυρός ἰσχυρά ἰσχυρόν strong
    καινός καινή καινόν new
    καί and
    καλέω καλήσω ἐκάλησα κέκληκα κέκλημαι ἐκλήθην call
    λαμβάνω λήψομαι ἔλαβον εἴληφα εἴλημμαι ἐλήφθην take
    λέγω λέξω ἔλεξα εἴρηκα, λέλεγμαι ἐλέχθην say

ὁ λόγος τοῦ λόγου word, speech, thought, reason, meaning, intelligibility (any expression—in the world or in humans—of an idea) *[all words with -logy]*

    μέγας μεγάλη μέγα large, big *[megabyte]*

μέν...δέ untranslatable particles indicating linked ideas or objects. δέ by itself is either "and" or "but." μέν indicates that something else is coming. It almost never appears without a δέ.

    ἡ μήτηρ τῆς μητρός mother *[metropolis]*
    ναί yes
    νῦν (νυνί) now (the latter form is emphatic)
    οἶδα I know (This is actually a perfect form with a present sense.)

2.2. Cases and tenses

ἡ οἰκία τῆς οἰκίας house *[economics, ecumenical]*
ὁ ἡ τό the
οὐ not (in subordinate uses, μή takes its place; before a vowel, it becomes οὐκ, unless the vowel has a rough breathing, in which case, it becomes οὐχ.)
οὖν therefore, anyway

2.2. Cases and tenses

LESSON THREE
Nouns, Nominative Case

3.1. The nominative case   Let us begin with the most obvious, and syntactically simplest, case, but the one that has the most variations. As you become more familiar with Greek, it will usually happen that when you run across a noun with an strange-looking form, the noun will be in the nominative case, since this is its "home" case, as it were, and was the case that "named" it (from which "nominative" [Lat. "nomen," noun, name] is derived); and other forms had to be more readily recognizable.

3.2. Syntax of the nominative case   The nominative case has only a few uses. Here they are:

• Subject of a finite verb (i.e. a verb not in the infinitive mood).

• The "predicate" of a linking verb such as "to be" or certain verbs of the senses ("to seem," "to appear," etc.).

Thus, the nominative case is the subject of the main verb of a sentence, and also the subject of any verbs in *clauses* (sentences used as parts of another sentence) within a sentence. The *accusative* case is used as the subject of an infinitive, more or less as the objective case is so used in English ("He wants *me to see* this.")

• Note •

The way you can tell whether the noun in the nominative case is the subject of the sentence of whether it is a "predicate nominative" is that *the predicate nominative never has an article with it* (it is always used indefinitely), while the *subject* generally will have the article "the."

Occasionally, of course, the subject will also be used indefinitely, and then only the sense of the sentence will help you.

As an example of how this works, in the following from the introduction to John's Gospel, what is the subject and what is the predicate noun is clear:

καὶ θεός ἦν ὁ λόγος "And (καί) the Word (ὁ λόγος) was (ἦν) God (θεός)." The position of θεός indicates that the sentence should be read, "And the Word was *God!*" That is the function of its being in the first position; but the absence of the article and the presence of the article on λόγος makes perfectly clear that the meaning is *not* "and God was the Word."

3.3. Forms of the nominative case

These are the different forms of the "model" words in the nominative case.

• Note •

These are "models" because they represent the different ways in which words are inflected. That is, words whose stems look like the models will have endings that look like the models.

Note that the nouns are arranged in different declensions. That is, there are only slight differences between the inflections of the models in a given declension, but a great difference between those of different declensions.

You will see that verbs also arrange themselves into different conjugations.

It will be a good idea to keep these differences in declensions and conjugations in mind as you memorize.

The article ("the"; Greek has no indefinite article ["a, an"]; when there is no article, the noun is used indefinitely)

Singular   *Plural*

ὁ (masc.)ἡ (fem.) τό (neut.)   οἱ   αἱ τά

Nouns

Here are the usual forms. I will indicate the noun (with its article), then the meaning, then the plural.

• Note •

Differences in form of the *stem* of the singular and the plural indicate that ***the stem to which inflections are added is the one that you see in the plural.*** If there is

3.3. Forms of the nominative case

another stem for the other cases, I will put it in parentheses.

First declension

ἡ ἀρχή (beginning)   αἱ ἀρχαί
ἡ ἡμέρα (day)   αἱ ἡμέραι
ὁ προφήτης (prophet)   οἱ προφῆται
ὁ νεανίας (young man)   οἱ νεανίαι

Second declension

ὁ λόγος (word)   οἱ λόγοι
τὸ¹ ἔργον (deed)   τὰ¹ ἔργα

Third declension

ὁ ἀστήρ (star)   οἱ ἀστέρες
ὁ πατήρ (πατρ-²) (father)   οἱ πατέρες
τὸ σῶμα (body)   τὰ σώματα
τὸ γένος (kind)   τὰ γένη³ (= γενεα)

---

[1]The acute accent at the end of a word changes to grave before another word. (This is actually the only time the grave accent is used.)

[2]This is the *stem* of the word (the part that endings are added onto). When the stem is different from the nominative case, it will be indicated in this way in parentheses.

[3]This is a contracted form. The "εα" gets pronounced like (and is written as) an eta.

3.3. Forms of the nominative case

ὁ ἰχθύς (fish)   οἱ ἰχθύες
ἡ πόλις (city)   αἱ πόλεις (= πολεες[1])
ὁ βασιλεύς (king)   οἱ βασιλεῖς (= βασιλεες[4])

Remarks:

-**η, -α, -ος, -ον, -ην, -ας, -ις, -υς,** and -**ηρ** are signs of the nominative singular. But -**α** is also a nominative *and accusative* neuter *plural.* -**ος**, especially -**ντος**, is often a *genitive* ending. -**ον** (the neuter nominative of the second declension) is also the normal accusative ending. Note that -**ος** can be an accusative when it is the neuter third-declension singular (but this form is not very common).

All neuters have their nominative and accusative forms the same. The sign of a *neuter* is generally -**ον** (s) or -**α** (pl). **Note** that -**ον** is also the sign of a 3rd person *verb.*

-**αι, -οι,** and -**ες** are safe signs of nominative plurals. -**α**, the neuter plural of all declensions, can also be an accusative, but can be a nominative singular of first declension feminine nouns. -**εις** can also be an accusative plural. -**αι** can also be a sign of a *verb.*

Note that when you see the way letters get *contracted* (shoved together) into diphthongs (as in γένη and βασιλεῖς), you can see that the forms are more regular than they first appear.

Adjectives

Here I will give the forms in the order singular masculine, feminine, neuter (meaning) plural masculine, feminine, neuter.

---

[1]Another contracted form. Here εε is pronounced and written ει.

ἀγαθός ἀγαθή ἀγαθόν (good)   ἀγαθοί ἀγαθαί ἀγαθά
ἅγιος ἁγία ἅγιον (holy)   ἅγιοι ἅγιαι ἅγια
ὅδε ἥδε τόδε (this, that)   οἵδε αἵδε τάδε
οὗτος (τουτ-) αὕτη (ταυτ-) τοῦτο (this)
                                  οὗτοι αὗται ταῦτα
ἐκεῖνος ἐκείνη ἐκεῖνο (that)   ἐκεῖνοι ἐκεῖναι ἐκεῖνα
πολύς πολλή πολύ (much)   πολλοί πολλαί πολλά
μέγας μεγάλη μέγα (big)   μεγάλοι μεγάλαι μεγάλα
πλείων πλείων πλεῖον (many)   πλείονες πλείονες
                                         πλείονα
ἀληθής ἀληθής ἀληθές (true)   ἀληθεῖς[1] ἀληθεῖς ἀληθῆ[2]
τις τις τι (some)   τινές τινές τινά

Remarks

The endings not seen in the nouns are **o** and **υ** for neuter singular, and **ων**.

Note how odd ὅδε and οὗτος are. With ὅδε, the word is just the article with -δε hitched onto it. With οὗτος, all the other forms except the nominative begin with a τ; but the feminine has an α in the stem where the masculine and neuter have o. Again, this is a case where the fact that the word is used so much creates distortions of the form.

Intensive

αὐτός αὐτή αὐτό (self, same)   αὐτοί αὐταί αὐτά

---

[1]A contracted form = εες

[2]= εα

3.3. Forms of the nominative case

This means "the same" when it follows the article; it means "the x *itself*" (the intensive) when it modifies x but does not follow the article that goes with x. It can also be used as the third person pronoun ("he, she, it")

Pronouns
Demonstrative

ὅδε ἥδε τόδε (this, that [one])   οἵδε αἵδε τάδε
οὗτος (τουτ-) αὕτη (ταυτ-) τοῦτο (this [one])
                                         οὗτοι αὗται ταῦτα
ἐκεῖνος ἐκείνη ἐκεῖνο (that [one])   ἐκεῖνοι ἐκεῖναι ἐκεῖνα

Remarks

These are the same in form as the demonstrative adjectives above.

Reflexive and reciprocal

The reflexive pronoun ("himself, herself, itself") has no nominative case, since it means that the object of the verb's action is the same as the subject; and so it itself[1] is never a subject. The same applies to the *reciprocal* pronoun ("each other").

---

[1]This particular English use of "itself" is the *intensive use*, reinforcing the meaning, rather than what we are referring to here: the reflexive, as in "I like myself," referring back to the subject.

3.3. Forms of the nominative case

 Numerical

εἷς μία ἕν (one [the number]: has no plural)
οὐδείς οὐδεμία οὐδέν(no one)
μηδείς μηδεμία μηδέν (no one [when used in subordinate
clauses)
δύο δύο δύο (two)
τρεῖς τρεῖς τρία (three)
τέσσαρες τέσσαρες τέσσαρα (four; also τέττα...[1])

Other numbers are not declined (i.e. have only one form)
until the hundreds.
Here are numbers 5-10: πέντε, ἕξ, ἑπτά, ὀκτώ, ἐννέα,
δέκα.
11-20: ἕνδεκα, δώδεκα, τρισκαίδεκα, τεσσαρεσκαίδεκα,
πεντεκαίδεκα, ἑξκαίδεκα, ἑπτακαίδεκα, ὀκτωκαίδεκα,
ἐννεακαίδεκα, εἴκοσι.

They then proceed as we do: twenty-one, εἴκοσι εἷς, etc.
Counting   by   tens   from   30-100: τριάκοντα,
τεσσαράκοντα, πεντήκοντα, ἑξήκοντα, ἑβδομήκοντα,
ὀγδοήκοντα, ἐνενήκοντα, ἑκατόν. Seventy and eighty use the
root for the ordinal (seventh, eighth), which is why they look
funny.
The hundreds decline like normal plural adjectives: (two
hundred: διακόσιοι διακόσιαι διακόσια), τριακόσιοι, etc.
One thousand is χίλιοι, and ten thousand, which also is used as

---

[1]This latter form with the double τ is *Attic* Greek (spoken in Attica, the region
around Athens. Other dialects, including κοινή, New Testament Greek, used the
double σ.

we use "million" for an indefinitely large number, is μύριοι.

Relative

ὅς ἥ ὅ (who, which, that)   οἵ αἵ ἅ

Remarks

      This pronoun introduces a *relative clause* (a sentence used as an adjective), as "the man *who* is talking."

Note

The relative pronoun looks a little like the article, but it has an accent, and the article does not; so that the distinction is easy to see. The neuter of the relative pronoun, of course, is not like the neuter article (though it does look like the masculine article).

Interrogative

τίς τίς τί (who? which? what?)   τίνες τίνες τίνα

Remarks

      This pronoun, which introduces a *question,* is clearly distinct in Greek from the relative pronoun; but the English translations are the same; so be careful to distinguish them.

Indefinite

τις τις τι (anyone, anything)   τίνες τίνες τίνα
ὅστις ἥτις ὁ τι (whoever)   οἵτινες αἵτινες ἅτινα

3.3. Forms of the nominative case

Remarks

The first pronoun has the same form as the indefinite adjective above, and of the interrogative pronoun, except that it doesn't have an accent.

The second pronoun is just the relative pronoun with the indefinite one hitched onto it; but *both* of them decline. There is always a space (as if it were two words) in the neuter singular nominative and accusative ὁ τι, to distinguish it from the conjunction ὅτι, "that..."

Personal

<div align="center">

Note

</div>

Since the personal pronouns are clearly indicated in the form of the verb, they appear explicitly in a text only when the pronoun is emphasized.

ἐγώ (I)	ἡμεῖς (we)
σύ (you)	ὑμεῖς (you [pl.])

<div align="center">

Note

</div>

There is no third-person pronoun as such; but the *intensive* word (In English, the intensive is "-self": "the book itself, John himself") is sometimes used as a third-person pronoun:

αὐτός αὐτή αὐτό (he, she, it)   αὐτοί αὐταί αὐτά (they)

Occasionally some form of οὗτος ("this one") or ἐκεῖνος ("that one") does the work of the third person pronoun.

<div align="center">

3.3. Forms of the nominative case

</div>

EXERCISES

1. Put the remarks onto "vocabulary" cards in the following way: On one side put "endings for nominative nouns" and the put the remarks after the nouns indicating the ending. Do the same for the other parts of speech. **Memorize these endings just as you would the words in the vocabularies. The whole point of this approach is that you recognize which endings indicate which cases.**

2. **Begin a chart for yourself** on a large piece of paper or poster board, listing on the top singular and plural (for columns). Then, for each model, list down on the left (for rows) nominative, genitive, dative, accusative, vocative. Fill in the nominative cases and add the translation of the word in this case. (As you learn the other cases, you will fill these in until you have the complete forms of all of the models.)

3. See if you can pick out the nominative cases in the following passage (the first paragraph of Plato's Apologia[1]):

Ὅτι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν ἐμῶν κατηγόρων, οὐκ οἶδα· ἐγὼ δ' οὖν καὶ αὐτὸς ὑπ' αὐτῶν ὀλίγου ἐμαυτοῦ ἐπελαθόμην, οὕτω πιθανῶς ἔλεγον. καίτοι ἀληθές γε ὡς ἔπος εἰπεῖν οὐδὲν εἰρήκασιν. μάλιστα δὲ αὐτῶν ἓν ἐθαύμασα τῶν πολλῶν ὧν ἐψεύσαντο, τοῦτο ἐν ᾧ

---

[1]An ἀπολογία was the speech for the defense in a trial, not an "apology" for something. This is Plato's version of the defense Socrates gave against the charges that he was corrupting the young people of Athens and teaching atheism.

3.3. Forms of the nominative case

ἔλεγον ὡς χρῆν ὑμᾶς εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε ὡς δεινοῦ ὄντος λέγειν.

3. Try reading over that passage to yourself, familiarizing yourself with pronouncing Greek words.

4. Transliterate the passage.

5. Vocabulary

ἡ ἀρχή τῆς ἀρχής beginning, rule, source, principle *[achetype, monarchy]*
ἡ ἡμέρα τῆς ἡμέρας day [ephemeral]
ὁ προφήτης τοῦ προφήτου prophet
ὁ νεανίας τοῦ νεανίου young man
ὁ ἀστήρ τοῦ ἀστέρος star *[astronomy]*
ὁ πατήρ τοῦ πατρός father *[paternal]*
τὸ σῶμα τοῦ σώματος body *[psychosomatic]*
τὸ γένος, τοῦ γένου kind, race, sex *[gender]*
ὁ ἰχθύς τοῦ ἰχθύος fish *[ichthyology]*
ἡ πόλις τῆς πόλεως city, state, country, society *[metropolis]*
ὁ βασιλεῦς τοῦ βασιλέως king
ἅγιος ἁγία ἅγιον holy *[hagiography]*
ὅδε ἥδε τόδε this, that (more indefinite than the two below)
οὗτος (τουτ-) αὕτη (ταυτ-) τοῦτο this
ἐκεῖνος ἐκείνη ἐκεῖνο that
πολύς πολλή πολύ many *[all words with poly-]*
πλείων πλείων πλεῖον more
τις τις τι any
εἷς μία ἕν one δύο two τρεῖς three τέσσαρες four
οὐδείς οὐδεμία οὐδέν no one

3.3. Forms of the nominative case

μηδείς μηδεμία μηδέν no one (in subordinate clauses)
ὅς ἥ ὅ who, which, that
τίς τίς τί who? which? what?
τις τις τι anyone, anything
ὅστις ἥτις ὅ τι whoever
ἐγώ I ἡμεῖς we
σύ you ὑμεῖς you
αὐτός αὐτή αὐτό same, -self, he, she, it *[autonomous]*

3.3. Forms of the nominative case

LESSON FOUR
Verbs, Principal Parts

4.1. The verb   Recognizing verb forms can be tricky, for two reasons: First, as I mentioned earlier, the same verb has (often very different) stems for different tenses. Second, there are modifications to the *beginning* of the verb-stem.

4.2. Principal parts   The *principal parts* of the verb give you all of the stems of that verb that you need to know, just as in English (I) go, (I) went, (I have) gone give you the clue as to how to inflect this verb. Unfortunately, there are more principal parts in Greek verbs. ***Memorize them carefully.***

Principal parts of regular verbs

The order will be (the first person singular of) the present active, the future active, the aorist active, the perfect active, the perfect middle, and the aorist passive.

The usual type of verb

παύω (I stop [something]), παύσω (I will stop [something]), ἔπαυσα (I stopped [something]), πέπαυκα (I have stopped [something]), πέπαυμαι (I have stopped), ἐπαύθην (I was stopped)
.

Verbs whose stem ends in a vowel (the so-called "contract verbs")

φιλέω[1] φιλήσω ἐφίλησα πεφίληκα πεφίλημαι ἐφιλήθην (love [i.e. I love, I will love, I loved, I have loved, I have loved myself, I was loved])
τιμάω τιμήσω ἐτίμησα τετίμηκα τετίμημαι ἐτιμήθην (honor)
ζάω ζήσω — — — — (live)
φανερόω φανερώσω ἐφανέρωσα πεφανέρωκα πεφανέρωμαι ἐφανερώθην (clarify)

The -mi verbs

δίδωμι δώσω ἔδωκα δέδωκα δέδομαι ἐδόθην (give)
ἵστημι στήσω ἔστησα (ἔστην) ἕστηκα — ἐστάθην (stand)
τίθημι θήσω ἔθηκα τέθηκα τέθειμαι ἐτέθην (put)
φημί φήσω — — — — (say)

Irregular verbs

---

[1]In use, this form is contracted into φιλῶ, as you will see when you learn the first person singular. It is put in this way to enable you to distinguish which vowels there are in the stem. Learn the principal parts in the uncontracted form. Contraction occurs only in the present active.

4.2. Principal parts

Some verbs have what is called a *second aorist,* which has different endings:

βάλλω βαλῶ (= έω)[1] **ἔβαλον** βέβληκα βέβλημαι ἐβλήθην (throw)

The following are regular except for the fact that their perfect active and aorist passive use a χ at the end of its stem instead of a κ:

κηρύσσω (Attic, κηρύττω) κηρύξω ἐκήρυξα κεκήρυχα κεκήρυγμαι ἐκηρύχθην (proclaim)
πράσσω (πράττω) πράξω ἔπραξα πέπραχα πέπραγμαι ἐπράχθην (make, do)

Here are some rather irregular verbs:
εἰμί ἔσομαι — — — — (be) [has no aorist or perfect][2]
ἀγγέλλω ἀγγελῶ ἤγγειλα ἤγγελκα ἤγγελμαι ἠγγέλθην (announce)
ἄγω ἄξω ἤγαγον ἦχα ἦγμαι ἤχθην (lead)
αἴρω ἀρῶ ἦρα ἦρκα ἦρμαι ἤρθην (Attic: αἱρέω αἱρήσω εἷλον ᾕρηκα ᾕρημαι ᾑρέθην) (grab, lift up)
ἀκούω ἀκούσω ἤκουσα ἀκήκοα — ἠκούσθην (hear)
ἀνοίγω ἀνοίξω ἤνοιξα ἀνέῳγα ἀνέῳγα ἀνέῳγμαι ἠνοίχθην

---

[1]So-called *liquid-stem* verbs (whose present tense ends in a "liquid" [vocalized] consonant, λ, μ, ν, or ρ, have contracted *future* tenses, that conjugate just like the present tense of vowel-stem verbs.

[2]Note that there is another irregular verb εἶμι (note the accent), which means "to go." I am not going to put it here, but since some of its forms are similar to εἰμί to be, you should be aware that it exists.

(open)
βαίνω βήσομαι ἔβην βέβηκα — — (go)

Remarks

Past tenses of the verb add to the **beginning** of the stem. In the *imperfect and aorist*, this **adding** is an ε, which is called **augment**. If the verb stem begins with a vowel, the ε is *contracted* onto the vowel (generally making an η).

The *perfect* tenses **reduplicate,** which means takes the **initial consonant**, adds ε, and puts this onto the **front of the stem**. If the stem begins with a vowel, this reduplication looks like an augment.

Note

Augment only occurs in *finite* verbs: that is, verbs that contain "person."

Practically speaking, this means that *aorist infinitives and participles have no augment.* So, for instance, the infinite form of ἔπαυσα (the aorist) is παῦσαι. There is not much problem here; but with irregular verbs, looking up the verb can be confusing. **This is why it is *essential* to have principal parts *memorized.*** It will save you hours of frustration looking in a dictionary.

Perfect participles and infinitives do have reduplication.

Verbs whose stem ends in a vowel are really regular, except for the fact that contraction occurs. I will try to show in parentheses what the uncontracted form would have been.

• NOTE •

Most of the forms you see here are κοινή Greek (the "common" Greek that was used in New Testament times).

4.2. Principal parts

Ancient Greek had a number of *dialects,* the most famous of which are *Homeric* (the early Greek of Homer's epics), *Attic*, that spoken in Athens, and κοινή. The are quite a few differences between Homeric Greek and the other dialects, just as there are between the English of Chaucer and that of our own times; but κοινή and Attic aren't that very dissimilar, except for the fact that κοινή is grammatically simpler, as would be expected of a language that was extensively used by foreigners. It is assumed that the main users of this book will be interested in reading the New Testament. I will try to point out differences between *koine* and Attic Greek (the Greek spoken in the Athens of Plato and Aristotle) for those interested in philosophical or classical uses of Greek.

In Attic Greek, as I mentioned earlier, σσ is replaced by ττ. Thus, πράσσω and πράττω are actually the same word.

As mentioned also, in Attic Greek αἴρω is the similar verb αἰρέω.

4.3. Alpha privative   Here is a small point about Greek that doesn't have anything to do with verbs, but needs mentioning somewhere:

• α- (αν- before a vowel) **prefixed to a word negates that word.**

This is called "alpha privative," because, of course, it "deprives" the word of its force and indicates the opposite. It is like the English prefix "un-" or the suffix "-less."

Thus, ἄψυχον, soulless, ἄφιλος, unloving.

EXERCISES

1. Let us try our hand at translating some real Greek—with a little help. Look at the beginning of John's Gospel:

᾿Εν ἀρχῇ[1] ἦν[2] ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,[3] καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα[4] δι᾽ αὐτοῦ[5] ἐγένετο,[6] καὶ χωρὶς[7] αὐτοῦ ἐγένετο οὐδὲ ἕν[8] ὃ

---

[1]Literally, "in [a] beginning. We would, of course, say, "In *the* beginning; but the force is that of "At starting." You see how being able to read the Greek can make a difference?

[2]"Was" (imperfect). The subject is what follows. In English, of course, we say, "there was." Since the imperfect has the sense of continuing in the past, "was in being" would be an acceptable translation.

[3]"Towards [the] God. When πρός is used with verbs that don't express motion, it has the sense of "facing," as one building is "towards" another on the opposite side of the street. Greeks—even Christian Greeks—used the definite article with God; we regard God as a kind of proper name. An early Christian, of course, would not say that God's name was God, but YHWH [Yahweh]. *The* [only real] God is what YHWH is.

[4]"Everything." Neuter plural nominative of the word for "all." In Greek, neuter plural subjects have singular verbs, and so, like "everything," have both a singular and a plural kind of force.

[5]"Through him" (or "it," the λόγος, depending on how you take the word). That is, by his agency.

[6]"Became," "came to be," "happened," "came into existence."

[7]"Without him" (or "it").

[8] "Not even (οὐδέ) one thing (ἕν, neuter singular of "one"), as opposed to οὐδέν, "nothing." Some manuscripts put a period here and have the next two words begin the next sentence. Decide for yourself what you think John originally

4.3. Alpha privative

γέγονεν.   ἐν αὐτῷ[1] ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων[2]:

Notice that there are nuances in the Greek that aren't there in the standard translations of this passage—and some that aren't in *any* translation. Translators wrack their brains trying to express in English all of the subtleties of meaning there are in the Greek and still have real English.

2. Vocabulary. These are the "model" verbs above, plus words from the selection from John.

παύω παύσω ἔπαυσα πέπαυκα πέπαυμαι ἐπαύθην stop
φιλέω[3] φιλήσω ἐφίλησα πεφίληκα πεφίλημαι ἐφιλήθην love
[philosophy, philadelphia]
τιμάω τιμήσω ἐτίμησα τετίμηκα τετίμημαι ἐτιμήθην honor
ζάω ζήσω — — — — live *[zoology]*
φανερόω φανερώσω ἐφανέρωσα πεφανέρωκα πεφανέρωμαι ἐφανερώθην clarify
δίδωμι δώσω ἔδωκα δέδωκα δέδομαι ἐδόθην give
ἵστημι στήσω ἔστησα (ἔστην) ἕστηκα — ἐστάθην stand

---

wrote.

[1] "In him" (or "it").

[2] "Of human beings." This is the general word for "human being," which includes men and women. The word for a male human being is ἀνήρ.

[3] In use, this form is contracted into φιλῶ, as you will see when you learn the first person singular. It is put in this way to enable you to distinguish which vowels there are in the stem. Learn the principal parts in the uncontracted form. Contraction occurs only in the present active.

4.3. Alpha privative

[static, stasis}

τίθημι θήσω ἔθηκα τέθηκα τέθειμαι ἐτέθην　put *[thesis, hypothesis]*

φημί φήσω — — — — say

κηρύσσω (Attic, κηρύττω) κηρύξω ἐκήρυξα κεκήρυχα κεκήρυγμαι ἐκηρύχθην proclaim *[kerygma]*

πράσσω (πραάττω) πράξω ἔπραξα πέπραχα πέπραγμαι ἐπράχθην make, do *[practice, practical]*

ἀγγέλλω ἀγγελῶ ἤγγειλα ἤγγελκα ἤγγελμαι ἠγγέλθην announce *[angel]*

ἄγω ἄξω ἤγαγον ἦχα ἦγμαι ἤχθην lead *[pedagogue, demagogue—leaders of children and the people, respectively (παῖς, δῆμος)]*

αἴρω ἀρῶ ἦρα ἦρκα ἦρμαι ἤρθην (Attic: αἱρέω αἱρήσω εἷλον ἥρηκα ᾕρημαι ᾑρέθην) grab, lift up

ἀκούω ἀκούσω ἤκουσα ἀκήκοα — ἠκούσθην hear *[acoustics]*

ἀνοίγω ἀνοίξω ἤνοιξα ἀνέῳγα ἀνέῳγα ἀνέῳγμαι ἠνοίχθην open

βαίνω βήσομαι ἔβην βέβηκα — — go

τὸ φῶς τοῦ φωτός light *[photoelectric]*

4.3. Alpha privative

LESSON FIVE
Verbs, Third Person Indicative Active

5.1. The third person indicative active

Let us now take the verbs and look at what the third person, singular and plural, active voice, indicative mood, of the various tenses looks like:

• NOTE •

The -ν at the end of the third person, when preceded by ε- or ι-, is often not present in Attic Greek (it usually appears in Attic only when the next word begins with a vowel, or when it ends a sentence).

Thus, the third person plural present in Attic is usually παόυυσι, the third singular imperfect is ἔπαυε, etc.

Present tense

παύει παύουσιν   he {she, it} stops [something]   they stop[it]

φιλεῖ[1] (= εει)   φιλοῦσιν (= εουσιν) He likes   they like
τιμᾷ (= αει)   τιμῶσιν (= αωσιν) He honors   they honor

---

[1]The "contract verbs," as mentioned, contract the stem (which ends in a vowel) and the ending into a diphthong. The forms in parentheses indicate what the uncontracted form would be.

ζῇ (= ηει)   ζῶσιν (= ηουσιν) He lives   they live
φανεροῖ (= οει)   φανεροῦσιν (= οουσιν) He clarifies   they
                              clarify

δίδωσιν[1] διδόασιν He gives   they give
ἵστησιν   ἵστασιν he stands [something up]   they stand [it]
τίθησιν   τιθέασιν He puts   they put
φησίν   φασίν He says   they say

ἐστίν εἰσίν He is   they are

• Remarks •

ει is the sign of the **third person singular, active**, except for
the -μι verbs, where it is (**long vowel**)-**σι(ν).** This is also true
of the contract verbs, except that the actual form doesn't look
like it because of the contraction. **Be aware that -ει can also be
a sign of the dative singular of a noun.**

The sign of the third person **plural** active is **ουσι(ν)** (again
with the contracted variations). **Be alert to the fact that the ν
(especially in Attic) is not always there.** In the -μι verbs, it is
(**short vowel**) -**σιν. Be aware that the dative plural of some
nouns ends in -σι(ν)**, (though not -ουσι), and don't let it fool
you.

---

[1]The verbs in this group are called the -μι verbs, because of the first principal
part. Their forms are holdovers from very ancient times. Fortunately, there aren't
many more than the ones used here as models (which are given because of the
different vowels in their stems. Other verbs with the same vowels will behave like
the corresponding model.)

5.1. The third person indicative active

Imperfect tense

• NOTE •

The imperfect tense uses the *present stem*, but it is a (continuing) *past* tense. The stem looks different because of the augment.

ἔπαυεν   ἔπαυον He was stopping [x][1]   they were stopping [x]

ἐφίλει (= εε) ἐφίλουν (= εον) he was liking they were liking
ἐτίμα (= αε) ἐτίμων (= αον) he was honoring   they were honoring
ἔζη (= ηε) ἔζων (= ηον) he was living they were living
ἐφανέρου (= οε) ἐφανέρουν (= οον) he was clarifying they were clarifying

ἐδίδου (= οε) ἐδίδοσαν He was giving   they were giving
ἵστη (=αε) ἵστασαν he was standing [x] they were standing [x]
ἐτίθει (= εε) ἐτίθεσαν he was putting   they were putting
ἔφη (= αε) ἔφασαν he said they said

ἦν   ἦσαν he was   they were

• Remarks •

The sign of the third person **singular** active **imperfect** is **ἐ....ε** (augment at the beginning, ε at the end). This is true even

---

[1]Remember all the different meanings of the imperfect: he was stopping [x], he used to stop [x], he kept stopping [x], he began to stop [x], and sometimes it is best to translate simply, "he stopped [x]." What the imperfect does *not* signify is an event that happened once at a definite point in time.

of the -μι verbs. **Be alert to the fact that augmenting a verb whose stem begins with a vowel involves a contraction** (e.g. εε to η).

The sign of the third person **plural** active imperfect is **ἐ...ον** for normal verbs (taking into account contractions).

The -μι verbs have **ἐ...ε** for the singular and **ἐ...σαν** for the plural. **These are the normal aorist endings**.

Note that **second aorist active forms look like normal imperfects**.

Other tenses, with the exceptions noted below, are regular, and follow the model παύω, and so only that verb will be given. **The irregular forms of the other tenses will be obvious from the corresponding principal part** (which, of course, is the first person singular of the tense in question).   This is one of the reasons for learning the principal parts. Once you know the particular *stem* of the principal part in question, you know the form.

> **Note, however, that if a principal part (e.g. the future) has the ending -μαι, then this indicates that that tense of that verb has no active voice-form, and uses the *middle* instead.**

Future tense

παύσει   παύσουσιν he will stop [x] they will stop [x]

Remarks:

This is formed from the *second* principal part: the future active. The **future ending looks like the present (ει, ουσιν),**

5.1. The third person indicative active

but the stem almost always has a -σ at the end of it.

• NOTE •

Future tenses of verbs whose stem ends in a *liquid consonant* (λ, μ, ν, ρ) have a future without a σ, and their ending is a *contracted vowel*, conjugating like the present tense of φιλέω.

Thus, the third person future active of βάλλω is **βαλεῖ βαλοῦσιν** He will throw they will throw. This difference will carry through all of the other persons of the future tense, of course. If you learn the principal parts, you will be aware of the difference in the future stem of these liquid-stem verbs, and there should be no real difficulty recognizing what the form you see is.

The future principal part of εἰμί (ἔσομαι), is one of the verbs mentioned above that has a (regular) **middle** voice as to form, though its meaning is still active (it doesn't mean anything to say, "I will be been"). These forms are called **middle deponents.** We will see the middle voice later, but just to complete things, the third person future of εἰμί is **ἔσται ἔσονται** He will be they will be.

Aorist tense
ἔπαυσεν ἔοαυσαν He stopped [x] they stopped [x]

Remark:

This is the "normal" aorist. It uses the third principal part, and has these inflections: **ἐ...εν** and **ἐ...σαν**, just like the imperfect of the -μι verbs, as mentioned above. The **ν** in the singular is the "movable ν" in Attic, which is only there before a vowel or at the end of a sentence. The -σα in the principal part

5.1. The third person indicative active

will alert you to the normal aorist.

Second Aorist

ἔβαλεν   ἔβαλον   He threw they threw

Remark:

    This has endings that make it look like an imperfect tense; but it uses the *aorist stem*, the third principal part, not the present stem (which in this case would be βάλλω; so the third person imperfect active is ἔβαλλεν, while the aorist, as above, has only the one λ, ἔβαλεν). Once again, be aware of the "movable ν." That fact that the second aorist looks (as far as endings go) like an imperfect is the only peculiarity about it. If you know your principal parts, then you should have no difficulty recognizing that some apparent imperfect you see is actually an aorist.

 Perfect tense

πέπαυκεν πεπαύκασιν He has stopped [x] they have stopped [x]

Remarks:

    The perfect system (perfect and pluperfect) have the *reduplication* at the beginning to identify them, as can be seen from the fourth principal part; so their inflections are **(consonant)ε(consonant)…εν** (like the aorist and imperfect, so **ε[ν] is a sign of a third person singular active of a past tense of some sort)**. The plural ending, however, is distinctive:

5.1. The third person indicative active

(consonant)ε(consonant)...ασιν . **In verbs beginning with a vowel,** the "reduplication" is just a lengthening of the initial vowel, and so it **looks the same as an augment.** In their case, you tell the difference between an aorist and a perfect by the different types of endings.

Pluperfect tense

ἐπεπαύκει ἐπεπαύκεσαν he had stopped [x] they had stopped [x]

Remark:

The pluperfect has an augment tacked on to the beginning of the reduplication. So its inflections are ἐ **(consonant) ε (consonant)...ει ἐ (consonant) ε (consonant)...εσαν.**

• Note •

Keep reduplication and augment in mind when you are looking up words in a dictionary. Any **ε** at the beginning of a verb should make you suspicious that this is an augmented past tense, and that the word you want doesn't begin with an e. Also, if the word begins with **η**, it may be an augmented **α** or **ε.**

General Remarks:

ει is the commonest form of the third person singular active; it occurs in the *present, future, and pluperfect* tenses. Note that the *imperfect* of tiqhmi ends in **ει**. (But its imperfectness should be clear from the augment). **ε** or **εν** is another ending that immediately signals third person singular. **ουσιν**, **ησαν** and **ασιν** are signs of third person *plural* active.

So the verb looks formidable; but notice from these remarks

5.1. The third person indicative active

how few things you have to look for to recognize a third person. (1) Check the beginning for signs of augment and/or reduplication (note that the pluperfect has an augment attached to the reduplication); (2) note this with the stem for tense; (3) note the ending as above.

EXERCISES

1. **Begin the construction of a verb chart for yourself, with the model verbs.** It should have columns for singular and plural, and also active, middle, and passive; and rows for each of the persons and tenses. Fill in the first person singular (from the principal parts) of each of the tenses of the indicative mood, and then the third person singular and plural for each of them. Leave room for the subjunctive and optative moods (which also have person and number) and the infinitives and participles. Eventually, you will have a complete picture of all the model verbs.

2. Give the third person singular and plural of the present, imperfect, future, aorist, perfect, and pluperfect active of the following verbs, and state what each form means: ἀγγέλλω, καλέω, λέγω, ἀκούω, βαίνω, φέρω, ἔχω, ἀνοίγω, πράσσω, φανερόω, κηρύσσω, αἴρω.

3. Translate. This will still be a little "Dick and Jane"-ish, but we'll soon graduate.

  a) ὁ ἀνήρ οὐ παῖς ἐστίν.
  b) ἀγαθή ἦν ἡ μήτηρ; ναι.
  g) ὁ βασιλεῦς μεν ἐστί σοφός, ἡ δὲ γύνη καλή.

5.1. The third person indicative active

d) λέγει τις, "ὁ ἄνθρωπος ἐστίν πλείων ἢ σῶμα."
e) ἦλθεν ὁ Χριστός.
z) οὗτος οὐκ ἐστίν υἱός, ἀλλὰ πατήρ.
h) ὁ ἄγγελος ἐκήρυξε, "ἐλήλυθεν ὁ θεός.

4. Vocabulary
ὁ ἄνθρωπος τοῦ ἀνθρώπου human being *[anthropology]*
ὁ ἀνήρ τοῦ ἀνδρός man (male human being) *[androgynous]*
ἡ γυνή τῆς γυναικός woman *[gynecology, androgynous]*
ὁ, ἡ παῖς τοῦ, τῆς παιδός (male or female) child, slave ("boy")
ὁ υἱός τοῦ υἱοῦ son
ἡ θυγάτηρ τῆς θυγατρός daughter
πᾶς πᾶσα πᾶν all, everything *[pantograph, panic (from the god Pan)]*
σοφός σοφή σοφόν wise *[sophisticated]*
ἔχω ἔξω (σχήσω) ἔσχον ἔσχηκα — — have
φέρω οἴσω ἤνεγκον ἤνεγκα (ἐνήνοχα) ἐνήνεγμαιν ἠνέχθην bring, carry
ἔρχομαι ἐλεύσομαι ἦλθον ἐλήλυθα — — go, come
ἤ than (in comparisons)

5.1. The third person indicative active

LESSON SIX
Adjectives, Nouns, Accusative Case

6.1. Attributive adjectives   You have already seen one use of adjectives: as the "predicate" of "linking verbs" like "to be" and "to become," as well as "to seem," and so on. These are called **predicate adjectives.**

But adjectives generally are attached to nouns, and *modify* them; that is, change the meaning or character of the noun they are attached to. "The boy" is one thing; "the good boy" is another. Adjectives used in this way are called **attributive adjectives.**

• **General rule: An adjective, whether attributive or predicate,** *agrees* **with its noun in gender, number, and case.**

That is, it has the same number (singular, dual, or plural), the same gender (masculine, feminine, or neuter), and case (nominative, genitive, etc.) as its noun.

Note that this does *not* necessarily mean that it has the same *ending*. If the noun is a third declension noun, for instance, and the adjective is not, then the adjective will have its (first or

6.1. Attributive adjectives

second) declension ending.

Thus ὁ ἀγαθὸς πατήρ has the adjective agreeing with the noun, but the endings are different. It is masculine, nominative singular. Similarly, ὁι ἀληθεῖς ἄνθρωποι also has an agreement, but the adjective behaves like a third-declension noun, and the noun is second declension.

In general, you won't need to worry about this, if you know what case and gender and so on is signaled by the endings of a given word. You would need to know it if you were writing Greek; but if you can recognize a nominative when you see it, you know that a nominative adjective goes with a nominative noun, and so on.

• In Greek **an attributive adjective comes after the article of the noun it modifies** if the noun has an article (remember, Greek has no indefinite article "a" or "an"; so it would only be a *definite* reference to some object ["the"] which would have an article.)

There are two possibilities, then, if the noun has an article:

ὁ ἀγαθός ἄνθρωπος   ὁ ἄνθρωπος ὁ ἀγαθός

The first instance is the normal one; just like English, the adjective comes *between* the article and the noun. However, for emphasis, the Greek can *repeat* the article afterward, and put the adjective *after* the noun (but also after the article). Thus, the second of the two instances would mean "the *good* man." ("The man the good" makes no sense in English. This funny usage happens because Greek, as a sing-song language, could not easily emphasize by changes of voice or stress.)

Adjectives that modify nouns without articles can be either

6.1. Attributive adjectives

before or after them. The rule is as in English that the adjective should be close to its noun, to avoid confusion. This is true even though the gender, number, and case of the adjective will be the same as the noun it modifies. But just because the form of an adjective can identify what noun it modifies, then sometimes in Greek, for the sake of sound and emphasis, you will find adjectives fairly far away from the nouns they modify. This is especially true in poetry.

6.2. The accusative case   We are now going to study the second most important inflection of nouns: the **accusative** case, whose main function is to indicate the **direct object** of an active verb (i.e. a transitive verb, which does something *to* something; the accusative case indicates this second "something" that receives the action).

However, there are other uses, and I will list them all here:

6.2.1. Syntax of the accusative case

- 1. The accusative case is the **direct object** of a transitive verb.

- 2. As in English, the accusative is the **subject** of an **infinitive**. Since we haven't yet seen any infinitives, I will simply give an English example. We would say "For *me to go* would be good. He told *me to look* at him."

- 3. The accusative is the object of **prepositions expressing motion toward: πρός, εἰς, παρά,** meaning "toward, into, to the side of" (i.e. to a position beside the noun in question; very often we would simply say "to" here).

- 4. The accusative in **time** expressions indicates **how long.**

6.2.1. Syntax of the accusative case

- 5. The accusative is sometimes used in an **adverbial** sense; e.g. μόνον ("only") when it is an accusative *not* modifying a noun is used like the adverb "only," as in "not only did I go, but I saw him go too."

- 6. Certain prepositions have a special meaning when used with the accusative:

  διά + acc. = **because of**; + genitive = through
  μετά + acc. = **after**; + gen. = with
  ὑπέρ + acc. = **above**; + gen. = on behalf of
  ὑπό + acc. = **under**; + gen. = by
  κατά + acc. = **according to**; + gen. = against

6.2.2. Forms of the accusative case   Here is the way the accusative case looks. I will follow the same order I followed for the nominative case.

The article
τόν τήν τό   τούς τάς τά

Nouns

First declension

τὴν ἀρχήν (beginning)   τὰς ἀρχάς
τὴν ἡμέραν (day)   τὰς ἡμέρας
τὸν προφήτην (prophet)   τοὺς προφήτας
τὸν νεανίαν (young man)   τοὺς νεανίας

6.2.2. Forms of the accusative case

Second declension

τὸν λόγον (word)   τοὺς λόγους
τό ἔργον (deed)   τὰ ἔργα

Third declension

τὸν ἀστέρα (star)   τοὺς ἀστέρας
τὸν πατέρα (father)   τοὺς πατέρας
τὸ σῶμα (body)   τὰ σώματα
τὸ γένος (kind)   τὰ γένη
τὸν ἰχθύν (fish)   τοὺς ἰχθύες
τὴν πόλιν (city)   τὰς πόλεις (= εες)
τὸν βασιλέα (king)   τοὺς βασιλεῖς (= εες)

Remarks

    Neuter accusatives are just like their nominative cases.

    -ην, **-αν,** and -**ον** are accusative singulars. The -**ν** is the real clue here. (Note that πόλιν and ἰχθύν have the telltale -ν to indicate that they are accusative, though they aren't -ον or -ην.) **-ους, -εις, -ες,** and especially -**ας** are the common signs of accusative plurals. Here, the -**ς** is the real clue, though some nominatives have this also.

    -**α** indicates either an accusative singular *of nouns that are not first declension. Otherwise, it is either a nominative singular feminine or a nominative or accusative plural neuter.*

Adjectives

ἀγαθόν ἀγαθήν ἀγαθόν (good)   ἀγαθούς ἀγαθάς ἀγαθά
ἅγιον ἁγίαν ἅγιον (holy)   ἁγίους ἁ γίας ἅγια

6.2.2. Forms of the accusative case

τόνδε τήνδε τόδε (this, that)   τούσδε τάσδε τάδε
τοῦτον ταύτην τοῦτο (this)   τούτους ταύτας ταῦτα
ἐκεῖνον ἐκείνην ἐκεῖνον (that) ἐκείνους ἐκείνας ἐκεῖνα
πολύν πολλήν πολύ (many)   πολλούς πολλάς πολλά
μέγαν μετάλην μέγα (big)   μεγάλους μεγάλας μεγάλα
πλείονα πλείονα πλεῖον (more)   πλεόνας πλείονας πλείονα
ἀληθή ἀληθή ἀληθές (true)   ἀληθεῖς ἀληθεῖς ἀληθή
τίνα τίνα τι (some)   τινάς τινάς τινά

Remarks

Again, **-ους, -ας,** and **-α** are signs of accusative plurals, masculine, feminine, and neuter—except that in the third declension adjectives (as in many third declension nouns) **-ας** is also a masculine. In the singular, the most common signs of the accusative are **-ον** and **-ην** or **-αν**. Note that third declension adjectives have masculine and feminine forms the same. The **-η** of ἀληθή is actually contracted from **-εα**.

Intensive

αὐτόν αὐτήν αὐτό (-self)   αὐτούς αὐτάς αὐτά

Pronouns

Demonstrative

These forms are the same as the demonstrative adjectives meaning "this" and "that," (τοῦτον, ἐκεῖνον) above.

6.2.2. Forms of the accusative case

Reflexive and reciprocal

ἐμαυτόν ἐμαυτήν (myself)
σεαυτόν σεαυτήν (yourself)
ἑαυτόν ἑαυτήν ἑαυτό (him-, her- , itself)
                           ἑαυτούς ἑαυτάς ἑαυτά (themselves)
ἀλλήλω ἀλλήλα ἀλλήλω   ἀλλήλους ἀλλήλας ἀλλήλα
                 (each other)

Remarks:
       The first two persons of the reflexive, of course, have no
neuter (I or you have to be masculine or feminine). The **plurals**
of these reflexives (ourselves, yourselves) use **the personal and
intensive pronouns as two words** (**ἡμὰς αὐτούς (-άς) ; ὑμὰς
αὐτούς (-ας)**).The "singular" of "each other" is, of course a
dual (you can't have one "each other"), which accounts for the
odd form.

Numerical

ἕνα μίαν ἕν (one)
ουδένα ούδεμίαν οὐδέν (no one, none)
μηδένα μηδεμίαν μηδέν (no one in subordinate uses)
δύο (two)
τρεῖς τρεῖς τρία (three)
τέσσαρας τέσσαρας τέσσαρα (four)

relative

ὅν ἥν ὅ (whom, which, that)   οὕς ἅς ἅ

6.2.2. Forms of the accusative case

Remark

Note that the difference between the relative pronoun and the article is that the article in everything but the nominative case begins with a τ, while the relative pronoun always beings with a rough breathing.

Interrogative

τίνα τίνα τί (whom? which? what?)   τινές τινές τινά

Remark:

This differs from the indefinite adjective only in the accent on the neuter singular.

Indefinite

The same as for the indefinite adjective
and

ὅντινα ἥντινα ὅ τι   οὕςτινας ἅςτινας ἅτινα
      (whoever, whatever)

Personal

ἐμέ (me)   ἡμάς (us)
σέ (you)   ὑμάς

EXERCISE

1. Fill in the proper places on your noun chart with the accusatives.

6.2.2. Forms of the accusative case

2. Translate:

a) (Jn 1:11-12):

εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ὅσοι δε ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς[1] ἐξουσίαν τέκνα θεοῦ[2] γενέσθαι,[3] τοῖς πιστεύουσιν[4] εἰς τὸ ὄνομα αὐτοῦ[5].

b) ὁ θεός μεν ἀνθρώπους φίλει, οἱ δὲ ἀνθρώποι τὸ σῶμα φιλοῦσιν.

c) ὁ παῖς ὁ ἅγιος γνώσει τὸν κύριον, καὶ αὕτη ἡ ἐπιστήμη αὐτὸν σώσει.

d) ὁ προφήτης Ἰωάννης εἰς τὴν πόλιν ἦλθε, ἤνοιζεν τὸ σῶμα, καὶ ἐκήρυξεν τὸ εὐαγγέλιον.

e) ὁ βασιλεῦς τὸν νεανίαν ἔλαβεν καὶ ὁ νεανίας αὐτὸν κύριον ἐκάλησε.

f) ὅσοι ἑαυτοὺς φιλοῦσιν, οὐδὲν διδόασιν.

3. Vocabulary

ὁ κύριος τοῦ κυρίου master, lord (slave-owner)

ἡ ἐπιστήμη τῆς ἐπιστήμης knowledge (of facts, scientific) *[epistemology]*

ὅσος ὅση ὅσον as many as (translate: "all those that")

ἴδιος ἰδία ἴδιον one's own *[idiom, idiot]*

---

[1]To them (dative).

[2]Of God (genitive).

[3]To become (infinitive).

[4]Lit. "to believings" (dative plural of the participle). But as masculine it means "to the ones believing," or, as we would say, "to those who believe." This is an appositive of αὐτοῖς above (a word or phrase repeating what was said before).

[5]His (genitive).

6.2.2. Forms of the accusative case

ἡ ἐξουσία τῆς ἐξουσίας power, authority, ability
τὸ τέκνον τοῦ τέκνου offspring, child (compare παῖς)
τὸ ὄνομαι τοῦ ὀνόματος name *[onomatopoeia]*
παραλαμβάνω παραλήψομαι παρέλαβον παρείληφα
παρείλημμαι παρελήφθην (παρά [beside] + λαμβάνω [take])
accept, receive
πιστεύω πιστεύσω ἐπίστευσα πεπίστευκα πεπίστευμαι
ἐπιστεύθην believe
σώζω σώσω ἔσωσα σέσωκα σέσωμαι ἐσώθην save *[soteriology]*
τὸ εὐαγγέλιον τοῦ εὐαγγελίου good (ευ) news, message;
Gospel *[evangelical]*
διά + acc. = because of; + genitive = through
μετά + acc. = after; + gen. = with
ὑπέρ + acc. = above; + gen. = on behalf of *[hyperactive]*
ὑπό + acc. = under; + gen. = by *[hypodermic]*
κατά + acc. = according to; + gen. = against
πρός + acc. toward
εἰς + acc. into, to
παρά + acc. to, to the side of *[parapsychology]*
τὸ στῶμα τοῦ στώματος mouth *[stomach]*
μόνος μόνη μόνον only, sole *[monoplane]*

6.2.2. Forms of the accusative case

LESSON SEVEN
Verbs, the Infinitive

7.1. The infinitive In English, we can use a verb as a noun in two different ways: the *gerund* (*eating* in moderation is good), or the *infinitive* (*to err* is human; *to forgive,* divine). Greek, fortunately, has no gerund, but only the infinitive mood. "Infinitive," of course, means "not limited"—here, not limited in person, the way "finite" verbs are. The infinitive, however, does have tense and voice.

7.2. Syntax of the infinitive Here are the ways the infinitive is used in Greek:

• 1. Generally speaking, the **infinitive functions as a verbal noun, neuter gender.**

It can therefore be the **subject** or the **direct object** of a verb. These are its most common uses, but it can also be used wherever a noun would be used. (Yes, there are infinitives in the dative and genitive cases.) It will carry with it the neuter article, and the case of the article will tell you how it is being used.

• 2. The **negative** (the "not") used with the infinitive is **μή**,

7.2. Syntax of the infinitive

not οὐ.

• 3. As in English, the infinitive itself can have a **subject,** and when it does **the subject is in the accusative case.**

For example, in English, we say, "I told *him to go.*" In English, when the infinitive is used with a subject, we most often make it the object of the preposition "for": "*For him to go* would be a good thing." In Greek, this would be a simple accusative and infinitive (the whole combination, of course, being in the *nominative* case, because it is the subject of the sentence): αὐτὸν ἔρχεσθαι ἀγαθὸν εἴη ἄν. [the last two words are "would be," a subjunctive use of εἰμί.]

• 4. Since the infinitive is a verb, though used as a noun, **it can have its own object,** which, of course would also be in the **accusative case**.

"For you to conquer him is good" in Greek is less clear: σὲ αὐτὸν νικᾶν ἀγαθὸν ἐστίν. In English, the subject is obviously "you," because it follows the "for" immediately. But Greek is not a language of position, so the Greek could mean either "for you to conquer him" for "for him to conquer *you* (emphatic)." Oracles were said to have exploited this ambiguity, sometimes to the sorrow of those who sought their advice before a battle.

• 5. In Attic Greek, **the infinitive with its accusative subject (plus any objects) is used for indirect statements.**

An *indirect* statement does not quote the actual words you are referring to, but states *what was said*. For example, in English, we could relate a conversation either this way (by a direct quote): He said, *"I am going,"* or this way (indirectly): He

7.2. Syntax of the infinitive

said *that he was going*.

There are several ways of making indirect statements in Greek; the accusative and infinitive is one of them. The preceding statement in Greek would be said, ἔλεγεν αὐτὸν ἔρχεσθαι (Literally this translates, "He said him to go.") The corresponding direct quotation would be "ἔρχομαι," ἔφη.

Notes

• **φημί** is the normal verb for "to say" used for **direct** quotations.

• Κοινή Greek does not use the accusative and infinitive for indirect statements; in fact, κοινή is much more prone simply to make direct quotations when we (and earlier Greek) would use indirect discourse. This is partly because κοινή was spoken by foreigners, and whenever this happens, the grammar gets simplified. But unless many of the direct quotations of the Bible are translated by indirect statements, the translation is apt to sound strange and "Biblical."

• 6. Some κοινή uses of the infinitive:

a. **Introduced by ὥστε** to express **result or consequence.**

b. **Alone or after τοῦ** to express **purpose.** (tou is the genitive of the article, and so this purpose usage is in the genitive case.

c. **With the article** after the following prepositions:

1) ἐν τῷ (dative) **time at which**   ἐν τῷ παύεσθαι in

7.2. Syntax of the infinitive

stopping.

2) **πρὸ τοῦ** (genitive) **before** πρὸ τοῦ παύεσθαι before stopping.

3) **μετὰ τὸ** (accusative) **after** μετὰ τὸ παύεσθαι after stopping.

4) **διὰ τὸ** (accusative) **because** διὰ τὸ παύεσθαι because of stopping

5) **εἰς** or **πρὸς τὸ** (accusative) **purpose** εἰς τὸ παύεσθαι to stop.

7.3. Forms of the infinitive   Since we are about to introduce the middle and passive voices, we will give all the forms, active, middle, and passive of the infinitive.

Present tense

Active	Middle	Passive
παύειν (to stop [x])	παύεσθαι (to stop)	παύεσθαι (to be stopped)
φιλεῖν (to love [x])	φιλεῖσθαι (to love)[1]	φιλεῖσθαι (to be loved)
τιμᾶν (to honor [x])	τιμᾶσθαι (to honor)	τιμᾶσθαι (to be

---

[1]The middle voice has sometimes a kind of reflexive significance (as well as this absolute-without-the-object one). So here, it has the force of "to love oneself" (as in English, when I "wash," what I mean is "I wash myself").

honored)

φανεροῦν   φανεροῦσθαι   φανεροῦσθαι
 (to clarify [x])   (to clarify)   (to be clarified)
διδόναι (to give [x]) δίδοσθαι (to give) δίδοσθαι (to be given)
ἱστάναι (to stand [x]) ἵστασθαι (to stand) ἵστασθαι (to be
stood)
τιθέναι (to put [x]) τίθεσθαι (to put) τίθεσθαι (to be put)

φάναι (no middle or passive) (to say)
εἶναι (no middle or passive) (to be)

Remarks:

　　The present active infinitive is generally -**ειν**, or one of its
contractions with verbs whose stem ends in a vowel. However,
-**αι** can also be a sign of a present active infinitive (with -μι
verbs). The present middle and passive infinitives are
indistinguishable in form, and always end in -**σθαι**. (How do
you know which is which? Context.)

Aorist tense

　　The aorist infinitives of all verbs except those that have a
second aorist active is like the following verb:

παῦσαι   παύσασθαι   παυθῆναι
 (to have stopped [x]) (to have stopped)   (to have been

stopped)

Remarks:

The sign of the aorist infinitive active is -σαι on the **aorist** stem (the third principal part). The middle is -σθαι like the present middle, **but it is preceded by -α-** from the **aorist** stem, while the future infinitive middle looks like it, but has -εσθαι instead of -ασθαι.

The **aorist passive** infinitive is formed from the **last principal part** of the verb (the aorist passive), and looks a little like an active -μι verb (-**ηναι**).

Note
English has no simple past infinitive (to stopped), and so we have to use the English *perfect* **infinitive to translate the Greek aorist infinitive.**

Here is a *second aorist active* infinitive

βαλεῖν to have thrown

The middle and passive aorist infinitives are regular. Note that this looks like a present infinitive, except that it is using the (second) aorist stem (βαλ- instead of βαλλ-).

Perfect tense

Again, all forms follow the model of the regular verb:

πεπαυκέναι   πεπαύσθαι   πεπαύσθαι

7.2. Syntax of the infinitive

(to have stopped [x]) (to have stopped) (to have been
   stopped)

Remarks:

Once again, the middle and passive are indistinguishable
in form, and again their ending is like the middle of the present
and the aorist infinitive. The stem has the perfect's reduplication,
and is formed from the fourth principal part. Note that the
active infinitive has the -**αι** like the active present infinitive of -μι
verbs.

General remarks:

The infinitive, therefore, is fairly easy to recognize.
Anything verbal ending in -**ειν** or -**αι**, especially when preceded
by -**σθ**- is an infinitive. There is often an article associated with
it, giving its use in the sentence.

7.3. Neuter plural subjects   Let us finish off this lesson with a
peculiar little point of Greek grammar,
mentioned earlier in passing, which you will see in the quotation
from Aristotle below:

• **Neuter plural subjects have singular verbs**.

So if you were Greek, it would be perfectly legit to say
"These things is good."

EXERCISE

1. Try this from Aristotle's *τὰ μετὰ τὰ φύσικα* (the things
after the nature-things—the metaphysics), Bk XII, c. 3:

7.3. Neuter plural subjects

οὐσίαι δε [εἰσιν]¹ τρεῖς, ἡ μεν [ἐστὶν] ὕλη {τόδε τι οὖσα}² τῷ φαίνεσθαι³ (ὅσα⁴ γὰρ [ἐστιν] ἀφῇ⁵ καὶ μὴ συμφύσει³, [ἐστὶν] ὕλη καὶ ὑποκείμενον), ἡ δε φύσις [ἐστὶ] τόδε τι καὶ {ἕξις τις εἰς ἥν}⁶: ἔτι τρίτη [ἐστίν] ἡ [γίγνεται]⁷ ἐκ τούτων, {ἡ καθ' ἕκαστα}⁸, οἷον Σωκράτης ἢ Καλλίας.

2. Here is something from Luke (2, v.1 ff.):

---

¹The words in brackets are understood. Aristotle's writings were his class notes, and are abbreviated. The δέ here is just an indication that this is a continuation of something he has been talking about. The ἡ μεν indicates that something else is coming (what is expressed by ἡ δέ and ἔτι τρίτη). What he is doing is enumerating the three kinds of οὐσία. So the ἡ μεν should be translated, "one [of them] is," ἡ δέ, "another is," ἔτι τρίτη, "and a third sense is" lit. "still a third [meaning] is."

²What is in curly brackets from now on is a phrase the note that follows deals with. This phrase literally translates, "being some 'this,'" which should be rendered, "which is some definite thing."

³"In appearing," or "in appearance." The dative indicates the respect in which something is something.

⁴ "As many [things] as [are]..." We would say, "Whatever is..."

⁵The dative here is again the dative of respect. "characterized by..." is perhaps the best translation.

⁶Lit. "some having toward which." Translate, "a tendency of some sort toward something."

⁷We would say, "is what comes from both [of 'reality' in the other two senses]."

⁸Lit. "the according to each." An appositive [a restatement in other terms of what went before]. Translate it, "the individual object."

ἐξῆλθεν δόγμα {παρὰ Καίσαρος Αὐγούστου}[1] ἀπογράφεσθαι
πᾶσαν τὴν οἰκουμένην. αὕτη ἀπογραφὴ πρώτη ἐγένετο
{ἡγεμονεύοντος τῆς Συρίας Κυρηνίου}.[2] καὶ ἐπορεύοντο[3]
πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ[4] πόλιν.
Ανέβη δε καὶ Ιωσὴφ {ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως
Ναζαρὲθ}[5] εἰς τὴν Ιουδαίαν εἰς πόλιν Δαυὶδ ἥτις καλεῖται[6]
Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν {ἐξ οἴκου καὶ πατριᾶς Δαυίδ},[7]
ἀπογράψασθαι {σὺν Μαριὰμ τῇ ἐμνηστευμένη αὐτῷ, οὔσῃ
ἐγκύῳ}.[8]

---

[1]"from Augustus Caesar"

[2]Lit. "Cyrenius [i.e. Quirinius] governing Syria." Make English out of it. This construction is in the genitive case, and is called a "genitive absolute," and is the equivalent of a subordinate clause.

[3]"They proceeded." The form here is that of a middle voice, which is why it looks peculiar.

[4]"his own." Genitive.

[5]Lit. "from the Galilee out of the city Nazareth" Genitives after the prepositions.

[6]"is called" Passive voice.

[7]"From the house and fatherhood [lineage] of David." Δαυίδ is actually genitive, but it doesn't decline (i.e. all forms are the same).

[8]Lit. "With Mary the betrothed to him, being pregnant." Interestingly, the adjective "pregnant" looks as if it has a masculine ending, which would seem to imply that it was Joseph who was pregnant. But of course, it looks that way simply because it has no form in -η.

7.3. Neuter plural subjects

3. Vocabulary.

ὥστε with the result that

ἡ οὐσία τῆς οὐσίας reality (It is a noun from the participle of "to be": "beingness." It is usually mistranslated "substance.")

φαίνω φανῶ ἔφηνα πέφηνα πέφασμαι ἐφάνην shine (active) appear (middle or passive) *[phantasy, fantastic]*

ἡ ὕλη τῆς ὕλης matter (more accurately, "stuff")

ἡ σύμφυσις τῆς συμφύσεος combined nature [σύν (with) and φύσις].

οἷος οἵα οἷον such as, like, for example (in neuter accusative, used adverbially)

τὸ πῦρ τοῦ πυρός fire *[pyromaniac]*

τὸ σάρξ τοῦ σαρκός flesh *[sarcophagus, lit, a flesh-eater]*

Σωκράτης, Καλλίας proper names Aristotle uses as examples, the equivalent of "John Doe and James Roe."

τελευταῖος τελευταία τελευταῖον final, ultimate *[teleology]*

τρίτος τρίτη τρίτον third

ἡ φύσις τῆς φύσεως nature *[physics, physiology]*

ὁ ἕξις τοῦ ἕξεως a "having" (from ἔχω); habit, state

ἡ κεφαλή τῆς κεφαλῆς head *[cephalopod]*

ἅπας (ἅπαξ) ἁπάσα ἅπαν emphatic form of πᾶς: absolutely all.

ὅσος ὅση ὅσον as much (as)

ἤ or

τὸ δόγμα τοῦ δόγματος teaching, decree

ἀπογράφω ἀπογράψω ἀπέγραψα ἀπογέγραφα ἀπογέγραμμαι ἀπεγράφην have a census, enroll (write down)

ἡ ἀπογραφή τῆς ἀπογραφῆς census

ἡ οἰκουμενή τῆς οἰκουμενῆς the (lived-in) world (note the word for "house" hiding in this. *[ecumenical]*

πρῶτος πρώτη πρῶτον first *[prototype]*

7.3. Neuter plural subjects

LESSON EIGHT
Verbs, Third Person,
Middle and Passive

8.1. The third person, middle and passive   Examining the third person middle and passive does not, unfortunately, finish even the various forms of the third person of the verb. All we are doing so far is the *indicative mood,* by far the most common mood, that of making statements. But there remain the *subjunctive and optative* among the "finite" moods (those that have persons), and we still have to see participles and imperatives. Then, of course, there are the first and second persons to learn.

So there is still quite a bit of territory to cover; but do not lose heart. First of all, you already know many of the first person forms from the principal parts of the verb—and so the second person will be the "unfamiliar" endings. As to the third person, once the indicative is learned, you will be able to identify subjunctives and optatives rather easily by systematic differences from what you now know. So it's not really hopeless.

8.2. Syntax of the voices Here is what the grammatical

8.2. Syntax of the voices

function (the syntax of the two voices) is:

• The *middle* **voice** is used to indicate ***an action that*** **does not leave** *the agent.*

• The *passive* **voice** is used when **the subject** *receives an action from someone or something.*

That is, the *active* voice is used when someone *does something **to** something or someone,* and the *middle* voice is used when a person either *does something to himself or just does it and there is no "recipient" of the action.* In the *passive* voice, on the other hand, it is the *subject of the sentence* that has something *done to him.*

Thus, I can *stop the car* (active), *stop* (middle), or *be stopped* by the policeman (passive).

You will be noticing, however, that as far as the *forms* of the verb are concerned, you very often can't tell the difference between a middle and a passive. In addition to there being that much less to learn, you will find that in reading Greek, it is usually clear from context whether the verb is middle or passive; if it's passive, it will have a "by such-and-such" somewhere in the sentence.

8.3. Forms of the voices

Here is the *morphology* (μορφή [form] λόγος [reason, study]—see how much fancy English you know when you know Greek?) of the middle and passive voices:

Present tense

	Middle		Passive	

παύεται   παύονται   παύεται   παύονται
(he stops   they stop)   (he is stopped   they are
                                                stopped)

φιλεῖται (εεται)   φιλοῦνται (εονται)   φιλεῖται   φιλοῦνται
(he acts lovingly[1])   they act lovingly)   (he is loved   they are loved)
τιμᾶται (αεται)   τιμῶνται(αονται)   τιμᾶται   τιμῶνται
(he acts honoring   they are honorers)   (he is honored   they are honored)

ζάω (live) has no middle or passive in the present.

φανεροῦται(οε-)   φανεροῦνται(οο)   φανεροῦται   φανεροῦνται
(he is a clarifier   they are clarifiers)   (he is clarified   they are clarified)
δίδοται   δίδονται   δίδοται   δίδονται
(he is a giver   they are givers)   (he is given   they are given)
ἴσταται   ἴστανται   ἴσταται   ἴστανται
(he stands up   they stand up)   (he is stood   they are stood)
τίθεται   τίθενται   τίθεται   τίθενται
(he places himself   they place themselves)   (he is put   they are put)

φημί and εἰμί have no middle or passive.

Remarks:

Present middle and present passive have the same form. The sign of the middle or passive of the *present* indicative is -ται for the singular and -νται for the plural. You don't even have to know the contractions to recognize this; but you will need to

---

[1]That is, he "loves" in an absolute sense, without loving *something*. Or "he loves himself." The plural does *not* mean "they love each other."

8.3. Forms of the voices

know what they look like to recognize subjunctives and optatives.

Imperfect tense

ἐπαύετο   ἐπαύοντο   ἐπαύετο   ἐπαύοντο
(he was stopping   they were stopping) (he was being stopped they were being
                                                             stopped)

ἐφιλεῖτο (εετο)   ἐφιλοῦντο (εον-)   ἐφιλεῖτο   ἐφιλοῦντο
(he was acting lovingly they were acting lovingly) (he was being loved they were being
                                                             loved)

ἐτιμᾶτο (αε-)   ἐτιμῶηντο (αον-)   ἐτιμᾶτο   ἐτιμῶντο
(he was an honorer they were honorers)   (he was being honored they were being
                                                             honored)

ἐφανεροῦτο (οε-)   ἐφανεροῦντο (οο-)   εφανεροῦτο ἐφανεροῦντο
(he was a clarifier they were clarifiers)   (he was being clarified they were being
                                                             clarified)

ἐδίδοτο   ἐδίδοντο   ἐδίδοτο   ἐδίδοντο
(he was a giver   they were givers)   (he was being given they were being
                                                             given)

ἵστατο   ἵσταντο   ἵστατο   ἵσταντο
(he was standing up they were standing up) (he was stood   they were stood)

ἐδίθετο   ἐτίθεντο   ἐτίθετο   ἐτίθεντο
(he was placing himself they were placing themselves) (he was placed they were
                                                             placed)

Remarks:

Again, the middle and the passive have the same forms. This completes the *present system* of the verb, which is where there are many different types of verbs. From here on, the forms are all like παύω, except for the second aorists (which will be recognizable from the principal parts).

The **sign** of the imperfect middle is a) -**το** (sing.) or -**ντο** (pl.), b) the **present stem** (first principal part) and c) the **augment**. Note that ἵστημι's lengthening of the iota doesn't

show up (long iota looks like short iota); so you recognize the pastness of the tense by the endings, and that it is imperfect by the fact that it is the present stem.

Future tense

παύσεται	παύσονται	παυθήσεται	παυθήσονται
(he will stop	they will stop)	(he will be stopped	they will be stopped)

Remarks:

The future middle is different from the future passive. The endings are the same, but **the future passive uses the aorist passive stem (the last principal part), while the future middle uses the future stem (the second principal part).**

Note

The future middle looks just like a present middle, except for the **σ** coming just before the ending.

Present and **future** middle and passive endings, therefore, are -**ται** and -**νται**.

Aorist tense

ἐπαύσατο	ἐπαύσαντο	ἐπαύθη	ἐπαύθησαν
(he stopped	they stopped)	(he was stopped	t h e y w e r e stopped)

Remark:

The aorist middle has the "past tense" endings -**το, -ντο** (plus the **augment),** but uses the **aorist active** stem (the third

8.3. Forms of the voices

principal part). The aorist passive uses the **last** principal part, and the endings (**-η, -ησαν**) **look like** *active* **past tenses**. The Greeks understood this to be a passive because of the principal part, which has the tell-tale **θ** in it.

Second aorist middle

ἐγένετο (he became)[1]   ἐγένοντο (they became)

Remark:

   The second aorist middle is actually regular, given the second aorist stem. It looks, however, as you notice, like an imperfect. There is also a "second aorist" passive (i.e. an irregular stem) sometimes, as in γράφω, with the stem γραφ- instead of γραφθ-, for reasons which should be obvious if you try to pronounce the latter form. I prefer to think of such things as irregularities rather than "second" tenses. **The point is that the only** *real* **"second aorist" (with different endings from a regular aorist) is the active voice**; the others just have different stems.

Perfect tense

πέπαυται	πέπαυνται		πέπαυται	πέπαυνται
(he has stopped	they have stopped)		(he has been stopped	they have been stopped)

---

[1]Since βάλλω has no middle voice, this verb is substituted here as the model of a second aorist middle

Remarks:

The perfect tense **has the "present" endings**, because it has the sense of the action's being completed *now*. Note that **it uses its own special principal part**, not the one with the -k in it. **Its signal, of course, is the reduplication.**

Pluperfect tense

ἐπέπαυτο   ἐπέπαυντο   ἐπέπαυτο   ἐπέπαυντο
(he had stopped   they had stopped)   (he had been stopped   they had been stopped)

Remarks:

Here, **the endings are the "past tense" ones**, because this is an action completed *in the past*. Note the **reduplication as well as the augment,** just as in the active voice. **The fifth principal part** (the perfect middle) **is also the stem used.**

General remarks:

So the -ται is the sign of a **"present"** middle or passive, and the -το is the sign of a "past" one. The difference between singular and plural is indicated by the absence or presence of a -ν- before the ending. Basically, that's all there is to the recognition of middles and passives. Noticing what the tense is comes from recognizing what principal part is being used, and paying attention to augments and reduplications.

8.4. Deponent verbs   In learning the principal parts of verbs, you may have noticed that there are some verbs whose parts look like middles or passives. The future of εἰμί, for instance, looks like a middle. It *is* a middle—in *form,* though there is clearly no meaning to "I will be been."

8.4. Deponent verbs

These verbs are like our expression, "I *am given* to making rash statements," meaning, "I have a tendency to make rash statements." The sense of this expression has nothing to do with "being given" something *by* somebody, but is simply a ***passive way of expressing an active (or middle) idea.***

We don't have many such verbs, but Greek has quite a few of them.

• **A deponent verb** is a verb which is **middle or passive in form** but **active in meaning.**

There is nothing to worry about in such verbs. The forms will be recognizable as regular middles or passives, and the sense will be perfectly clear from the meaning of the verb itself. The vocabulary will give you a few deponent verbs.

Some verbs, like εἰμί and ὁράω, have some forms that are active and some forms that are deponent middles or passives. Other verbs have a different meaning for their middle forms. Thus, ἄρχω means "I rule," and ἄρχομαι (the middle) means "I begin." You can see this from the ambiguous noun ἡ ἀρχή, which means "the beginning, the source, the rule"; it has the sense of "what initiates," and the ruler was the one who "began" things.

EXERCISE

1. This is another passage from the *Metaphysics* of Aristotle (from Book V):

8.4. Deponent verbs

καθ᾽ αὐτὰ[1] δε εἶναι λέγεται {ὅσαπερ σημαίνει}[2] τὰ σχήματα τῆς κατηγορίας[3]: ὁσαχῶς γὰρ λέγεται, τοσαυταχῶς τὸ εἶναι σημαίνει. ἐπεὶ οὖν τῶν κατηγορουμένων[4] τὰ μεν[5] τί ἐστι σημαίνει, τὰ δε ποιόν, τὰ δε ποσόν, τὰ δε πρός τι, τὰ δε ποιεῖν ἢ πάσχειν, τὰ δε πού, τὰ δε ποτέ, {ἑκάστῳ τούτων}[6] τὸ εἶναι ταὐτὸ[7] σημαίνει.

2. Here is some more of the first chapter of John's Gospel:

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν {ὡς μονογενοῦς παρὰ

---

[1]Lit. "according to themselves." It means "The proper senses of 'to be' are…" or "'To be' in its proper senses signifies…" εἶναι is the subject of the sentence. Aristotle is giving the different meanings of "to be."

[2]"as many senses as signify…" followed by the subject of the clause.

[3]"of the predicate" (genitive).

[4]Lit. "of things being predicated." "Of predications" [that is, of ways of being the predicate of a sentence] (genitive).

[5]"Some [senses]" [in an enumeration]. This is a neuter plural subject, so it takes a singular verb. The τὰ δες are the other senses enumerated: "others…"

[6]"for each of these [instances]" (dative and genitive) or "in each of these cases."

[7]"the same thing." This is not a form of οὗτος, but a contraction of τὸ αὐτό, which is why the breathing is over the υ.

8.4. Deponent verbs

πατρός, πλήρης χάριτος καὶ ἀληθείας}[1]. Ἰωάννης μαρτυρεῖ[2] περὶ αὐτοῦ[3] καὶ κέκραγεν λέγων[4], "Οὗτος ἦν ὃν εἶπον, ''Ο ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.'"

3. Vocabulary

ἡ κατηγορία τῆς κατηγορίας predicate *[category]*
τὸ σχῆμα τοῦ σχήματος figure, form *[scheme, schema]*
πρῶτος πρώτη τρῶτον first (With a genitive it means earlier than)
-περ emphasizing enclitic (particle stuck onto the end)
ἐπεῖ (conj) since
ὁσάχως ...τοσαυτάχως in ass many ways...in this many ways (adverbs)
πού (adv) where
πότε (adv) when
ὀπίσω (adv) behind (+ gen.)
ἔμπροσθεν (adv) in front of (+ gen.)
σημαίνω σημανῶ ἐσήμηνα σεσήμαγκα σεσήμασμαι ἐσημάνθην signal, mean *[semantics]*
ποιέω ποιήσω ἐποίησα πεποίηκα πεποίημαι ἐποιήθην do, act

---

[1]"like [that] of an only-begotten of the Father, full of grace and truth" (genitives).

[2]Note the present tense here.

[3]"about him" (genitive).

[4]Lit. "saying," The ancient Greeks didn't have the quotation marks I put in, and this was the way the New Testament authors indicated a direct quotation. Omit it in English.

8.4. Deponent verbs

(on). This is the verb used when doing something *to* something. *[poet]*

πάσχω πείσομαι ἔπαθον πέπονθα — — be acted on, suffer. This is the verb that is used instead of the passive of poiew. *[pathetic]*

ἐργάζομαι ἐργάσομαι, εἰργασάμην εἴργασμαι εἰργάσθην work, act *[erg]*

βούλομαι βουλήσομα — — βεβούλημαι ἐβουλήθην wish, want, will

πορεύομαι πορεύσομαι — ἐπορευσάμην — ἐπόρευσμαι — proceed, go (on)

ἐσθίω φάγομαι ἔφαγον — — — eat *[bacteriophage]*

αἰσθάνομαι αἰσθήσομαι ἠσθόμην ἤσθημαι — — perceive *[esthetic]*

ἀποθνήσκω ἀποθανοῦμαι ἀπέθανον ἀποτέθνηκα — — die

δύναμαι δυνήσομαι — — δεδύνημαι ἐδυνήθην can, be able *[dynamic]*

ἐπίσταμαι ἐπιστήσομαι — — — ἠπιστήθην understand *[epistemic]*

οἴομαι οἰήσομαι — — — ᾠήθην think

μάχομαι μαχοῦμαι ἐμαχεσάμην — μεμάχημαι — fight

χράομαι χρήσομαι ἐχρησάμην κέχρημαι — — use

σκηνόω σκηνώσω ἐσκήνωσα σεσκήνωκα σεσκήνωμαι ἐσκηνώθην make one's home ("pitch one's tent" [σκηνή])

θεάομαι θεάσομαι ἐθεασάμην τεθέαμαι — view, look upon

μαρτυρέω μαρτυρήσω ἐμαρτύρησα μεμαρτύρηκα μεμαρτύρημαι ἐμαρτυρήθην present evidence, give testimony *[martyr]*

κράζω κράξω ἔκραξα κέκραγα — — cry out (the perfect has a present sense)

— — εἶπον — — — I spoke [of], I said. This is the second

8.4. Deponent verbs

aorist of the verb ἔπω, which actually doesn't exist in any other tense. φημί is used as the present of this verb (or alternatively, εἶπον is used as the aorist of φημί).

8.4. Deponent verbs

LESSON NINE
Nouns, Genitive Case

9.1. The genitive case   The genitive case in Greek corresponds in part with the *possessive* case in English; but there are many more uses in Greek than simply that of showing whose something-or-other you are talking about (*whose,* in this sentence, is, of course, in the possessive case).

Fundamentally, the genitive case, like the English possessive, is the *adjectival* case. If you want to turn a noun into an adjective modifying another noun, it goes into the genitive case—and in English, it used to go into the possessive case. Nowadays, we simply attach one noun to another. For instance, we no longer say (except in special uses) a "car's radio"; we call it a "car radio." The noun used adjectivally comes first. A "radio car" would be a car used for radioing things (as a police car); the point here being that the *second* noun is the noun, and the first one is the noun-used-as-adjective.

As you can see, it is handier to use nouns as adjectives than to invent a whole new set of words like "vehicular" when you want to talk about a "vehicular radio." Languages tend to like to get by with fewer rather than more words.

9.1. The genitive case

9.2. Syntax of the genitive case   The uses of the genitive case in Greek are as follows:

• 1. The **possessor or owner**, like the English possessive. ἡ τοῦ ἀνθρώπου οἰκία the man's house

• 2. The **time** *during which* something is occurring. ἡμέρας By day.

• 3. **Separation, motion from**, with ἐκ (out of), ἀπό (away from), παρά (from the side of). ἐκ τῆς οἰκίας Out of the house.

• 4. **Comparison:** "than" such-and-such μείζων τοῦ ἀνθρώπου Larger than the man.

• 5. **After the following prepositions:** πρό (before), ἐνώπιον (in the presence of), ἔμπροσθεν (earlier than), ὀπίσω (behind), ἔξω (outside of), χωρίς (apart from) , ἄχρι (as far as), ἕως (until). ἐνώπιον τοῦ βασιλέως In the presence of the king.

• 6. **After the the following prepositions, which in other senses take other cases:** διά (through), μετά (with), ὑπέρ (for, on behalf of), ὑπό (by), κατά (against), περί (about, concerning), ἐπί (in [the time of]). μετὰ τῆς γυναικός With the woman.

• 7. **As object of** ἀκούω (hear), ἅπτομαι (hold on), ἄρχω (begin, rule over). ἤκουσε τῶν λογων He heard the words.

• 8. **Genitive absolute.** We have not seen participles yet; but

when a participle and a noun are both in the genitive case, the phrase stands in place of a clause, as in the following examples:

καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπεν τις πρὸς αὐτόν. And *as they (αὐτῶν) were travelling on the road,* someone said to him. Lit: Of them travelling...

καὶ ἐκβλψθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός. And *once the demon had been driven out,* the dumb man began to speak. Lit: of the demon having been driven out...

We have a nominative absolute that is rarely used in English: "This done, I went home." In Greek, this kind of "absolute" phrase is in the genitive case.

9.3. Forms of the genitive

Those are the uses of the gentive case. You already know the genitive singular from vocabularies; but here are all the forms.

The article

τοῦ τῆς τοῦ　　　　τῶν τῶν τῶν

Nouns

First declension

τῆς ἀρχῆς (beginning's)	τῶν ἀρχῶν
τῆς ἡμέρας (day's)	τῶν ἡμέρων
τοῦ προφήτου (prophet's)	τῶν προφήτων
τοῦ νεανίου (young man's)	τῶν νεανίων

Second declension

τοῦ λόγου (word's)   τῶν λόγων
τοῦ ἔργου (deed's)   τῶν ἔργων

Third declension

τοῦ ἀστέρος (star's)   τῶν ἀστέρων
τοῦ πατρός (father's)   τῶν πατέρων
τοῦ σώματος (body's)   τῶν σωμάτων
τπῦ γένος (kind's)   τῶν γένων
τοῦ ἰχθύος (fish's)   τῶν ἰχθύων
τῆς πόλεως (city's)   τῶν πόλεων
τοῦ βασιλέως (king's)   τῶν βασιλέων

Remarks:

The plurals are all alike: **-ων**. The only difficulty you might find is that **-ων is also the sign of the nominative singular of the** *present participle of a verb.* If the word isn't a verb, then it's genitive plural.

As to the singular, in general, the **-ς signals a genitive singular.** That is, the sign of the genitive is **-ας, -ης, -ος** (rarely **ως**, which makes the word look like an adverb, or **-ις**), or **ου**. The **-ου** ending is also sometimes the second person singular of a verb. Note that the **-ας is also the accusative plural, and the -ος is also nominative singular**.

Adjectives

ἀγαθοῦ ἀγαθῆς ἀγαθοῦ (good[1]) ἀγαθῶν ἀγαθων ἀγαθων
ἀγίου ἀγίας ἀγίου (holy)   ἀγίων ἀγίων ἀγίων
τοῦδε τῆσδε τοῦδε (this, that)   τῶνδε τῶνδε τῶνδε
τούτου ταύτης τούτου (this)   τούτων τούτων τούτων
ἐκείνου ἐκείνης ἐκείνου (that)   ἐκείνων ἐκείνων ἐκείνων
πολλοῦ πολλῆς πολλοῦ (much)   πολλῶν πολλῶν πολλῶν
μεγάλου μεγάλης μεγάλου(big)   μεγάλων μεγάλων μεγάλων
πλείονος πλείονος πλείονος(many)πλειόνων πλειόνων
                                          πλειόνων
ἀληθοῦς ἀληθοῦς ἀληθοῦς (true) ἀληθῶν ἀληθῶν ἀληθῶν
τινός τινός τινός (some)   τινῶν τινῶν τινῶν

Remark:

Again, the genitive plurals are all in -**ων**, and the singulars follow the genitive singulars of their declensions. Note that the feminine plural of οὗτος does not have the feminine stem; it is **τούτων**, not ταύτων. This occurs only in the genitive plural (and in all cases of the dual).

Intensive

αὐτοῦ αὐτῆς αὐτοῦ (self, same)   αὐτῶν αὐτῶν αὐτῶν

Pronouns

---

[1]Strictly speaking, this is "of good"; but since adjectives take their case from the noun they modify, then it is the noun that has the case, really. "The good boy's book" in Greek has both the adjective and the noun in the genitive case; but it is the noun that "really" is there. In English, of course, it would be silly to say, "The good's boy's book."

9.3. Forms of the genitive

Demonstrative

The same as for ὅδε, οὗτος, and ἐκεῖνος as adjectives, as above.

Reflexive and reciprocal

ἐμαυτοῦ ἐμαυτῆς (of myself)   ἡμῶν αὐτῶν ἡμῶν αὐτων (of
ourselves)
σεαυτοῦ σεαυτῆς (of yourself) ὑμῶν αὐτῶν ὑμῶν αὐτῶν (of
yourselves)
ἑαυτοῦ ἑαυτῆς ἑαυτοῦ (of himself, herself, itself)
ἑαυτῶν ἑαυτῶν ἑαυτων (of themselves)
ἀλλήλοιν ἀλλήλαιν ἀλλήλοιν (each other's)
ἀλλήλων ἀλλήλων ἀλλήλων (each
others')

 Numerical

ἑνός μιάς ἑνός (of one)
οὐδενός οὐδεμιᾶς οὐδενός (μηδενός μηδεμιᾶς μηδενός) (no
one's)
δυοῖν δυοῖν δυοῖν (of two)
τριῶν τριῶν τριῶν (of three)
τεσσάρων (τεττάρων Attic) τεσσάρων τεσσάρων (of four)

Relative

οὗ ἧς οὗ (whose)   ὧν ὧν ὧν

9.3. Forms of the genitive

Interrogative

τίνος τίνος τίνος (whose?)   τίνων τίνων τίνων

Remark:

    Note that this is the same as the indefinite pronoun and adjective except for the accent, which is on **the first syllable in the interrogative and on the last for the indefinite**.

Indefinite

   The same as for the indefinite adjective τις above, and
οὕτινος ἥστινος οὕτινος (someone's)   ὧντινων ὧντινων
                                               ὧντινων

Personal

ἐμοῦ (my)   ἡμῶν (our)
σοῦ (your)   ὑμῶν

EXERCISE

    Here is the scene after the death of Jesus, in John (19:31):
Οἱ οὖν Ιουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνη[1] ἐπὶ τοῦ σταυροῦ τὰ σώματα [ἐν τῷ σαββάτῳ],[2] ἦν γὰρ μεγάλη ἡ

---

[1]So that τὰ σώματα would not remain. Subjunctive in a purpose clause.

[2]On the Sabbath (dative of time when).

9.3. Forms of the genitive

ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πιλᾶτον ἵνα[1]
κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. ἦλθον οὖν οἱ
στρατιῶται, καὶ τοῦ μεν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ
ἄλλου τοῦ [συσταυρωθέντος αὐτῷ][2]: ἐπὶ δε τὸν Ιησοῦν
ἐλθόντες,[3] ὡς εἶδον ἤδη αὐτὸν τεθνηκότα,[4] οὐ κατέαξαν
αὐτοῦ τὰ σκέλη, ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ[5] αὐτοῦ τὴν
πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν[6] εὐθὺς αἷμα καὶ ὕδωρ.

2. Vocabulary
ὁ Ιουδαῖος τοῦ Ιουδαίου Judean (Jew)
ἡ παρασκευή τῆς παρασκεῆς preparation (-day; Friday)
μένω μενῶ ἔμεινα μεμένηκα — — remain
τὸ σταυρός τοῦ σταυροῦ cross
τὸ σάββατον τοῦ σαββάτου Sabbath
ἐρωτάω ἐρωτήσω ἠρώτησα ἠρώτηκα ἠρώτημαι ἠρωτήθην ask
ὁ στρατιώτης τοῦ στρατιώτου soldier *[strategy]*
κατάγνυμι κατάξω κατέαξα κατέαγμαι κατεάχθην break (up)
τὸ σκέλος τοῦ σκέλου leg *[skeleton]*
ἡ πλευρά τῆς πλευράς chest *[pleurisy]*
νύσσω νύξω ἔνυξα νένυχα νένυγμαι ἐνύχθην pierce

---

[1]This is a κοινή usage introducing, not a purpose clause, but indirect statement. The following verbs are in the subjunctive mood. "Asked Pilate to..."

[2]Crucified with (the συσ- prefix = συν) him. The pronoun is dative after the preposition-prefix

[3]Coming. (Participle, modifying οἱ στρατιῶται).

[4]Lit., "having died." (Participle) Dead.

[5]With a spear. (Dative of means)

[6]Came out (ἐξ + ἔρχομαι).

9.3. Forms of the genitive

ὥς (ὡς) as, since
ἤδη already
εὐθύς immediately

9.3. Forms of the genitive

LESSON TEN
Adverbs, Comparisons,
The First Person

10.1. Adverbs   Grammatically, adverbs are words which modify verbs, adjectives, or other adverbs. Words like "very," "interestingly," "quickly," and so on in English are adverbs. "He ran **fast**" is a case of an adverb's modifying a verb; in "this is **very** good," the adverb modifies the (predicate) adjective; and in "he spoke **very interestingly**," the "very" modifies the adverb "interestingly," which modifies the verb "spoke."

As in English, there are single-word adverbs in Greek; but they can also be phrases (word-groups without a verb) or clauses (word-groups containing a finite verb). Thus, "he spoke **with great precision**," contains the adverbial phrase "with great precision"; and "He came when he pleased" contains the adverbial clause "**when he pleased**"; in each case, what is modified is the verb.

What we will be interested in here is what single-word adverbs look like. Just as in English, many adverbs are formed from adjectives by putting a different inflection on the stem (in

English, it is generally "-ly").

• **The sign of an adverb in Greek is** -ως.

E. g. σοφός wise σοφῶς wisely

Some special cases of adverbs, however, have special endings:

• **Place where** uses -θι or -σι. Ἀθήνησι in Athens

• **Place from which** uses -θεν.   Ἀθήνηθεν from Athens

• **Place to which** uses -δε or -σε. Ἀθήναζε (=Ἀθήνασδε) to Athens

Adverbs are not declined, and so have only a single form.

10.2. Degrees of adjectives and adverbs

Adjectives and adverbs, in both English and Greek, admit of inflections telling *how greatly* the quality in question is possessed by what is modified; thus, one person's knowledge is great, another's is greater, and a third's is greatest. These are the ***positive,*** the ***comparative***, and the ***superlative*** degrees, respectively. They also exist with adverbs; one person speaks *well,* another *better,* and a third *best.* Note that with common adverbs and adjectives, sometimes the forms are not a simple inflection "-er" and "-est," but use completely different words.

Note
Often, with adverbs, in order to distinguish them from

adjectives, the phrase "more x-ly" is used in English. Greek also does this, using **μᾶλλον** (more) with the positive degree (the normal one) and **μάλιστα** (most). μᾶλλον φίλως In a more friendly way.

Comparison of adverbs

Since adverbs aren't declined, let us take them first:

Positive	*Comparative*	*Superlative*
σοφῶς wisely	σοφώτερον more wisely	σοφώτατα most wisely
εὐδιαμόνως happily	εὐδαιμονέστερον	εὐδαιμονέστατα
ἀπλῶς simply	ἀπλούστερον	ἀπλούστατα
καλῶς beautifully	κάλλιον	κάλλιστα

Remarks:

There are basically two types, corresponding to second and third declension adjectives. Note that -**τερ**- is the usual signal of a comparative, and the apparent neuter -**ον** is the sign that it's an adverb. (Adverbs formed from adjectives ending in -**ων** and -**ους** put an -**εσ**- before the -**τερ** for the sake of euphony —pleasant sound—as do the adjectives themselves). In the "third declension" type, you just have the -**ιον** to guide you.

For the superlative, the parts -**τατ**- and the -**ιστ**- signal that this is a superlative degree, and the apparent neuter plural -**α** is the adverbial sign.

Comparison of adjectives

Adjectives are similar, as you will see; but they have some

10.2. Degrees of adjectives and adverbs

peculiar forms in some of the cases:

Nominative case

σοφός -η -ον[1] wise σοφώτερος -η -ον wiser σοφώτατος -η -ον
                                                                    wisest
εὐδαίμων -ων εὔδαιμον happy εὐδαιμονέστερος -η -ον
                                                εὐδαιμονέστατος -η -ον
καλός -η -ον beautiful καλλίων -ων -ον   κάλλιστος -η -ον

Remarks:
    The positive degree you already know; the superlative degree
declines like ἀγαθός, as does the comparative degree of the first
type. Like the adverbs, the adjectives in **-ων** and **-ους** have the
extra syllable in the middle—which is no problem for
recognition, because the **-τερ**- for the comparative and the **-τατ**-
for the superlative tell you what the degree is.
    The comparative of the second type, however (the one whose
stem ends in -**ι** instead of -**τερ**) has the following forms:

Nominative

καλλίων -ων κάλλιον more beautiful   καλλίονες -ες -α

                        OR

                                        καλλίους -ους -ω

---

[1]When the dash and the ending is given, it simply means that you replace the
ending of the preceding form with this one, the stem remaining the same.

10.2. Degrees of adjectives and adverbs

Accusative

καλλίονα -α κάλλιον   καλλίονας -ας -α

                    OR

καλλίω -ω κάλλιον   καλλίους -ους -ω

Remarks:

That is, -**ιονα** can get contracted into -**ιω**, and the -**ιονες** or -**ιονας** can be contracted into -**ιους**. Note that this looks like an accusative; but in this case, it can be nominative as well.

Genitive

The genitives, however, are regular:

καλλίονος -ος -ος   καλλίονων -ων -ων

Since the datives are regular also, we will not bother mentioning the comparative degree of adjectives when we come to the dative case.

10.3. The first person, indicative It is now time to see what the first person of the verb looks like. In one sense, this would seem to be a formidable task, because we now have to go through the first person singular and plural, active, middle, and passive, of all of the tenses.

But don't lose heart. You already recognize what the signs are of the various tenses and the voices; it is just a question of seeing what the first-person endings look like.

What I will do is give three columns: active, middle, and passive, for each tense; and give the first person singular, and

then indented underneath it the first person plural for that tense.

Before we begin, note that the first person singular is the one you learned in the principal parts—with one exception: ***In verbs that have vowel stems, the principal part is given in its un-contracted form; as it is actually used, it is contracted.*** The reason for this is that φιλέω contracts into φιλῶ, τιμάω contracts into τιμῶ, and φανερόω into φανερῶ; and so the contracted form doesn't tell you whether the word's stem is an ε, an α, or an ο.

Active	*Middle*	*Passive*
Present tense		
(sing.) παύω	παύομαι	παύομαι
I stop [x]	I stop	I am stopped
(pl.) παύομεν	παυόμεθα	παυόμεθα
we stop [x]	we stop	we are stopped
φιλῶ	φιλοῦμαι	φιλοῦμαι
I love [x]	I act lovingly	I am loved
φιλοῦμεν	φιλούμεθα	φιλούμεθα
we love [x]	we act lovingly	we are loved
τιμῶ	τιμῶμαι	τιμῶμαι
I honor [x]	I am an honorer	I am honored
τιμῶμεν	τιμώμεθα	τιμώμεθα
we honor [x]	we are honorers	we are honored
ζῶ I live		
ζῶμεν we live		
φανερῶ	φανερῶμαι	φανερῶμαι
I clarify [x]	I am a clarifier	I am clarified
φανερῶμεν	φανερώμεθα	φανερώμεθα
we clarify [x]	we are clarifiers	we are clarified

10.3. The first person, indicative

δίδωμι	δίδομαι	δίδομαι
I give [x]	I am a giver	I am given
δίδομεν	διδόμεθα	διδόμεθα
we give [x]	we are givers	we are given
ἵστημι	ἵσταμαι	ἵσταμαι
I stand [x]	I stand up	I am stood
ἵσταμεν	ἱστάμεθα	ἱστάμεθα
we stand [x]	we stand up	we are stood
τίθημι	τίθεμαι	τίθεμαι
I put [x]	I put myself	I am put
τίθεμεν	τιθέμεθα	τιθέμεθα
we put [x]	we put ourselves	we are put

φημί I say
φαμέν we say
εἰμί I am
ἐσμέν we are

Remarks:

The endings for most verbs, then, are -**ω** in the singular and -**μεν** in the plural active; the latter is *always* the first person plural ending. In the middle and passive (which are the same in the present tense), the endings are *always* -**μαι** and -**μεθα**. The only odd forms are the singular active of the -**μι** verbs.

Imperfect tense

ἔπαυονέ	παυόμην	ἐπαυόμην
I was stopping [x]	I was stopping	I was being stopped
ἐπαύομεν	ἐπαυόμεθα	ἐπαυόμεθα
we were stopping [x]	we were stopping	we were being stopped

10.3. The first person, indicative

ἐφίλουνέ

I was loving [x]

φιλούμηνέ

I was acting lovingly

φιλούμην

I was being loved

ἐφιλοῦμενέ

we were loving [x]

φιλούμεθα

we were acting lovingly

ἐφιλούμεθα

we were being loved

ἐτίμων

I was honoring [x]

ἐτιμώμην

I was an honorer

ἐτιμώμην

I was being honored

ἐτιμῶμεν

we were honoring [x]

ἐτιμώμεθα

we were honorers

ἐτιμώμεθα

we were being honored

ἔζων I was living

ἔζομεν we were living

ἐφανέρουν ἐ

I was clarifiying [x]

φανερούμηνέ

I was a clarifier

φανερούμην

I was being clarified

ἐφανεροῦμεν

we were clarifying [x]

ἐφανερούμεθα

we were clarifiers

ἐφανερούμεθα

we were being clarified

ἐδίδουν

I was giving

ἐδιδόμην

I was a giver

ἐδιδόμην

I was being given

ἐδίδομεν

we were giving

ἐδιδόμεθα

we were givers

ἐδιδόμεθα

we were being given

ἵσην

I was standing [x]

ἱστάμην

I was standing up

ἱστάμην

I was being stood

ἵσταμεν

we were standing [x]

ἱστάμεθα

we were standing up

ἱστάμεθα

we were being stood

ἐτίθην

I was putting [x]

ἐτιθέμην

I was placing myself

ἐτιθέμην

I was being put

ἐτίθεμεν

we were putting [x]

ἐτιθέμεθα

we were placing ourselves

ἐτιθέμεθα

we were being put

ἔφην I was saying

ἔφαμεν we were saying

ἦν I was

ἦμεν we were

Remarks:

The tense, of course, is known by the augment (ἐ) as a past tense, and by the use of the present stem that it is the imperfect

10.3. The first person, indicative

and not the aorist. The sign of the first person singular is -**ον** in the active, and -**μην** in the middle and passive. The odd forms of the vowel-stem and -μι verbs are because of contractions. The sign of the plural is, as in the present, -**μεν** for the active and -**μεθα** for the middle and passive.

This finishes the present system, which is the complex one. Other tenses will follow the model of παύω.

Future tense

παύσω	παύσομαι	παυθήσομαι
I will stop [x]	I will stop	I will be stopped
παύσομεν	παυσόμεθα	παυθησόμεθα
we will stop [x]	we will stop	we will be stopped

 Remarks:
The future is recognized by the -**σ**-, or by the -**θησ**- in the passive (the last principal part). Once again, we have -**ω** and -**ομεν** for the active and -**μαι** and -**μεθα** for the middle and passive endings; though the future passive uses the last principal part. Note that the -**μ**- is a signal that you are dealing with a *first* person (and, if you look back, you will see that a **τ** is a signal of the third—as in παύεται).

Aorist tense

ἔπαυσα	ἐπαυσάμην	ἐπαύθην
I stopped [x]	I stopped	I was stopped
ἐπαύσαμεν	ἐπαυσάμεθα	ἐπαύθημεν
we stopped [x]	we stopped	we were stopped

Remarks:

10.3. The first person, indicative

The augment (ἐ) is the sign that this is a past tense, and the
-**α** stem or ending is a sign that this is a (first) aorist; and we
have the first-person signs of -**μην**, -**μεν**, and -**μεθα**. Note that
the **aorist passive plural looks like an active**; you know it is
passive because of the stem, not the ending.

Second aorist

ἔβαλον	ἐγενόμην	ἐγράφην
I threw	I became	I was written
ἐβάλομεν	ἐγενόμεθα	ἐγράφημεν
we threw	we became	we were written

Remarks:

Three different verbs are used, of course, because not all
verbs that have "second" tenses have them in the different
voices. The passive second aorist, as I mentioned, differs really
only in the stem from a regular aorist passive (it has no **θ**). Note
**that the second aorist active looks like an imperfect; it differs
from the imperfect because it has a different stem.** This
applies to the -**μι** verbs also.

Perfect tense

πέπαυκα	πέπαυμαι	πέπαυμαι
I have stopped [x]	I have stopped	I have been stopped
πεπαύκαμεν	πεπαύμεθα	πεπαύμεθα
we have stopped [x]	we have stopped	we have been stopped

Remarks:

The perfect, of course, is known by the reduplication. Once

10.3. The first person, indicative

again we have an -**α** as a first-person ending, as in the aorist. The other forms are also the familiar first-person forms. Note by way of review that the active and the middle-passive in the perfect each come from different principal parts.

Pluperfect tense

ἐπεπαύκειν	ἐπεπαύμην	ἐπεπαύμην
		[ἐπεπαύκη[1]]
I had stopped [x]	I had stopped	I had been stopped
ἐπεπαύκειμεν	ἐπεπαύμεθα	ἐπεπαύμεθα
		[ἐπεπαύκεμεν[1]]
we had stopped [x]	we had stopped	we had been stopped

Remarks:

The sign of the pluperfect is the augment (past) with the reduplication (perfect, completed). The first person active (-**ειν** or -**η**) are strange, but the other endings (-**μην**, -**μεν, μεθα**) are the familiar first-person ones. The **first person active in κοινή** looks like a (present active) **infinitive**, but of course it can't be one because of the augment, which applies only to finite tenses; also the perfect infinitive (there is no pluperfect one) looks completely different: (πεπαυκέναι). Attic and κοινή forms for the pluperfect active differ from each other.

General Remarks:

So it is not so formidable after all: -**ω,** -**ον** and -**α** are signs of

---

[1]Attic form

first person singular active; -**μεν** is a sign of first person plural active; and the middles are -**μην** and -**μεθα**. Beyond that, it is a question of discovering the tense from the stem and the augment or reduplication.

EXERCISE

1. Fill in the appropriate spaces in your chart of the Greek verb.

2. Review the third person endings, and note the differences between the third person and the first person.

3. Here is a selection from Plato's Apologia (section 2):

Πρῶτον μεν οὖν [δίκαιός εἰμι][1] ἀπολογήσασθαι, ὦ ἄνδρες Ἀθηναῖοι, πρὸς τὰ πρῶτά μου[2] ψευδῆ κατηγορημένα[3] καὶ τοὺς πρώτους κατηγόρους, ἔπειτα δε πρὸς τὰ ὕστερον[4] καὶ τοὺς ὑστέρους. ἐμοῦ γὰρ πολλοὶ κατήγοροι γεγόνασι πρὸς ὑμᾶς καὶ πάλαι πολλὰ ἤδη ἔτη καὶ οὐδὲν ἀληθες λέγοντες,[5] οὓς ἐγὼ μᾶλλον φοβοῦμαι ἢ τοὺς ἀμφὶ Ανυτον,

---

[1]Translate this first as what you think it is, and then realize that the way we would say this in English is, "I have a right to..."

[2]"My" first lying charges; but obviously it means the first false accusations *against me*.

[3]Literally, this is a present middle participle.

[4]Supply κατηγορημένα and in the parallel just below κατηγόρους.

[5]Saying (participle modifying κατήγοροι).

10.3. The first person, indicative

καίπερ ὄντας[1] καὶ τούτους δεινούς· ἀλλ' ἐκεῖνοι δεινότεροι, ὦ ἄνδρες, οἳ ὑμῶν τοὺς πολλοὺς ἐκ παίδων παραλαμβάνοντες[2] ἔπειθόν τε καὶ κατηγόρουν ἐμοῦ μᾶλλον οὐδὲν ἀληθές, ὡς ἔστιν τις Σωκράτης σοφὸς ἀνήρ, τά τε μετέωρα φροντιστὴς καὶ τὰ ὑπὸ γῆς πάντα ἀνεζητηκὼς καὶ τὸν ἥττω λόγον κρείττω ποιῶν.

4. Vocabulary

δίκαιος δικαία δίκαιον honest, fair, just
ἀπολογέω ἀπολογήσω ἀπωλόγησα ἀπολολόγηκα ἀπολολόγημαι ἀπωλογήθην defend oneself (verbally, in a trial) *[apology]*
ψευδής ψευδής ψευδές false *[all words with pseudo-]*
τὸ κατηγορήμενον τοῦ κατηγορημένου charge *[category]*
ὁ κατήγορος τοῦ κατηγόρου prosecutor, complainant
ἔπειτα afterwards
ὕστερος ὑστέρα ὕστερον later, following *[hysteria]*
φοβέω φοβήσω ἐφόβησα πεφόβηκα πεφόβημαι ἐφοβήθην fear, be afraid *[phobia]*
ἀμφί on both sides, around *[amphibious]*
μάλλον more
καίπερ even though, although
δεινός δεινή δεινόν frightening *[dinosaur]*
μετέωρος μετέωρος μετέωρον above the ground (τὰ μ. heavenly bodies) *[meteor]*
ὁ φροντιστής τοῦ φροντιστοῦ ponderer, thinker

---

[1]Being. Translate, "although these are..."

[2]Taking hold of (participle modifying ἐκεῖνοι).

10.3. The first person, indicative

ὁ ἀνεζητήκως τοῦ ἀνεζητηκότος investigator (actually, a perfect participle used as a noun—"one who has investigated")
ἡ γῆ τῆς γῆς earth *[geology]*
ἥσσων ἥσστων ἧσσον (Attic: ἥττων, etc.) worse, weaker
κρείσσων κρείσσων κρεῖσσον (Attic: κρείττων, etc.) better, stronger

10.3. The first person, indicative

LESSON ELEVEN
Nouns, Dative Case

11.1. The dative case   We are now about to consider the last of the important forms of the noun and adjective: the dative case. There is another case, the vocative, which is used when directly addressing someone, but which we will not burden you with here, first, because you will be able to recognize as "the other form" when you see it, and secondly, it will be obvious from context when it is used. That is, if you see, κύριε used, then it isn't any form you are aware of, and it will be clear that someone is talking *to* the κύριος, and so it means, "Master," as a form of address.

But the dative case is another matter. This is, as it were, the "adverbial" case, as the genitive is the "adjectival" case. If you want a noun to modify a verb, then this is the case to put it in, just as if you want a noun to modify another noun, it is (in Greek) in the genitive case. The rule is not hard-and-fast, of course; nothing in language is hard-and-fast; but that's the general idea.

English has no special form of the noun which is dative, the way the possessive case is used for some aspects of the genitive.

11.1. The dative case

We do have a dative, however. "He gave *the boy* the book" has "the boy" used as a dative (we call it the "indirect object" of the verb). For us, the dative idea is in the *position* of the word; the first of two nouns after a verb is the indirect object, and the second is the direct one (the dative and the accusative, respectively). The reason the old English "Give it me" sounds funny is that we know that it means "Give me it," since it can't mean "Give me to it."   Generally, however, and whenever there is an ambiguity, the dative idea in English is expressed by a prepositional phrase introduced by *to* or *for*. "He told the story *to the boy*" is the same as "He told the boy the story." Note, however, that "He told the story *for* the boy" has a different meaning (i.e. "for the benefit of the boy;" he could have done this even if he told the story to other people); but it is still the dative idea.

11.2. Syntax of the dative   In Greek, the dative is more complex than in English. Since it has a recognizable form, the form can be used for many different purposes. Here are the basic ones:

•   1. The **indirect object** of the verb. The one to whom the (direct) object is given or referred. This is generally a person, but need not be.

• 2. The **location in time or space**. The dative tells you *where* something is or *when* it exists or occurs (as well as *within what limits* it is in time or space). Note that the **genitive** tells you *where it came from,* and the **accusative**, *where it is going to* rather than where it is.
     ἐν ἡέμρᾳ in the day; τούτῃ τῇ ἡμέρᾳ on this day

11.2. Syntax of the dative

ἐν πέντε ἡμέραις in five days (i.e. within five days)
ἐν τῇ πόλει in the city

• 3. The **cause, means, or manner** of something. The dative is used for the "why" or "how" you did something. This is sometimes called the "ablative dative," because it does what the Latin ablative case does. **Note** that the *person* who is the "means" (the agent) by whom something is done is ὑπό with the *genitive*.

ῥίγει ἀπωλλύμεθα we were dying *from cold*.
λίθοις αὐτοὺς ἔβαλλεν He hit them *with stones*
κραυγῇ ἦλθεν He went *with a shout*

• 4. When speaking of a **person accompanying,** the dative with σύν is used. Thus, the dative covers all the meanings of the English "with"; but in this last instance, the person "with whom" you do something, it has a preposition.

σὺν τοῖς θεοῖς νικήσομεν We will win *with the gods*.

• 5. Datives are also used for **degree of difference** and **specification**:

ὕστερος πολλαῖς ἡμέραις *many days* later
τῇ φωνῇ τραχύς harsh *in voice*

• 6. Finally, **certain verbs** take the dative case: ἀκολουθέω, follow, ἀποκρίνομαι, answer, διακονέω, serve, ἐγγίζω, near, ἔξεστιν, it is lawful, παραγγέλλω, announce, πιστεύω, believe, trust, προσέρχομαι, arrive at, προσκυνέω, worship, ὑπακούω, listen to, ἐπιτιμάω, warn, πέποιθα I trust.

11.3. Forms of the dative This is the way the dative case of the various

Forms of the dative

declensions of nouns and adjectives looks:

Nouns

First declension

τῇ ἀρχῇ (to the beginning)	ταῖς ἀρχαῖς
τῇ ἡμέρᾳ (to the day)	ταῖς ἡμέραις
τῷ προφήτῃ (to the prophet)	τοῖς προφήταις
τῷ νεανίᾳ (to the young man)	τοῖς νεανίαις

Second declension

τῷ λόγῳ (to the word)	τοῖς λόγοις
τῷ ἔργῳ (to the deed)	τοῖς ἔργοις

Third declension

τῷ ἀστέρι (to the star)	τοῖς ἄστρασιν

Note

The -**ν** is often omitted at the end of these third declension dative plurals in Attic Greek (it appears at the end of a sentence or when the next word begins with a vowel. It is always there in κοινή Greek.) This is called the "movable ν."

τῷ πατρί (to the father)	τοῖς πατράσιν
τῷ σώματι (to the body)	τοῖς σώμασιν
τῷ γένει (to the kind)	τοῖς γένεσιν
τῳ ἰχθύι (to the fish)	τοῖς ἰχθύσιν

11.3. Forms of the dative

τῇ πόλει (to the city)   ταῖς πόλεσιν
τῷ βασιλεῖ (to the king)   τοῖς βασιλεῦσιν

Remarks:

Singulars all end in -ι; but sometimes this is an iota subscript. **If you see an iota subscript, it is either a form of one of the vowel-stem verbs, or it is a dative singular.** The plurals all end in -**οις, -αις**, or -**σιν**. Note that the ending -**σιν is also a verbal ending**.

Adjectives

ἀγαθῷ ἀγαθῇ ἀγαθῷ (good)   ἀγαθοῖς ἀγαθαῖς ἀγαθοῖς
ἁγίῳ ἁγίᾳ ἁγίῳ (holy)   ἁγίοις ἁγίαις ἁγίοις
τῷδε τῇδε τῷδε (this, that)   τοῖσδε ταῖσδε τοῖσδε
τούτῳ ταύτῃ τούτῳ (this)   τούτοις ταύταις τούτοις
ἐκείνῳ ἐκείνῃ ἐκείνῳ (that)   ἐκείνοις ἐκείναις ἐκείνοις
πολλῷ πολλῇ πολλῷ (many)   πολλοῖς πολλαῖς πολλοῖς
μεγάλῳ μεγάλῃ μεγάλῳ (big)   μεγάλοις μεγάλαις μεγάλοις
πλείονι πλείονι πλείονι (more)   πλείοσιν πλείοσιν πλείοσιν
ἀληθεῖ ἀληθεῖ ἀληθεῖ (true)   ἀληθέσιν ἀληθέσιν ἀληθέσιν
τινί τινί τινί (some)   τισίν τισίν τισίν

Remark:

The adjectives show no difference from their corresponding nouns.

Intensive

αὐτῷ αὐτῇ αὐτῷ (-self)   αὐτοῖς αὐταῖς αὐτοῖς

Forms of the dative

Pronouns

Demonstrative

The same as for the respective adjectives, above.

Reflexive and reciprocal

ἐμαυτῷ ἐμαυτῇ (to myself)   ἡμῖν αὐτοῖς ἡμῖν αὐταῖς (to
                                                      ourselves)
σεαυτῷ σεαυτῇ (to yourself)   ὑμῖν αὐτοις ὑμῖν αὐταῖς (to
                                                      yourselves)
ἑαυτῷ ἑαυτῇ ἑαυτῷ (to himself)   ἑαυτοῖς ἑαυταῖς ἑαυτοῖς
                                                      (to themselves)
ἀλλήλοιν ἀλήλαιν ἀλλήλοιν (to each other)
                               ἀλλήλοις ἀλλήλαις ἀλλήλοις

Remark:

The only odd form is the "singular" of the reciprocal
pronoun; and it is odd, as mentioned earlier, because it is not
singular, but dual. Note that the genitive and the dative of the
dual number is the same (compare lesson 9).

Numerical

ἑνί μιᾷ ἑνί to one
οὐδενί οὐδεμιᾷ οὐδενί (μηδενί μηδεμιᾷ μηδενί) to no one
δυοῖν δυοῖν δυοῖν (to two)
τρισί τρισί τρισί (to three)
τέσσαρσιν (τέτταρσι Attic) τέσσαρσιν τέσσαρσιν (to four)

11.3. Forms of the dative

Remark

Of course, δύο is dual. See the remark above.

Relative

ᾧ ᾗ ᾧ (to whom)   οἷς οἷς οἷς

Interrogative

τίνι τίνι τίνι (to whom?)   τίσι τίσι τίσι

Remark:
Again, as remarked with the genitive, note the difference in accent from the indefinite adjective above.

Indefinite

The same as for the indefinite τις above and

ᾧτινι ᾗτινι ᾧτινι (to whomever) οἷστισιν αἷστισιν οἷστισιν

personal

ἐμοῖ (to me)   ἡμῖν (to us)
σοῖ (to you)   ὑμῖν

EXERCISE

1. Add the dative forms to your noun and adjective chart.

Forms of the dative

2. Here is the beginning (after the salutation) of Paul's letter to the Romans (v. 8 ff.):

Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι[1] ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. μάρτυς γάρ μού ἐστιν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι πάντοτε ἐπὶ τῶν προσευχῶν μου, δεόμενος[2] εἴ πως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.

3. And this is the beginning of Aristotle's *Nicomachean Ethics:*

ΗΘΙΚΩΝ ΝΙΚΟΜΑΧΕΙΩΝ

Πᾶσα τέχνη καὶ πᾶσα μέθοδος, ὁμοίως δὲ πρᾶξίς τε καὶ προαίρεσις, ἀγαθοῦ τινὸς ἐφίεσθαι[3] δοκεῖ: διὸ καλῶς ἀπεφήναντο τἀγαθόν,[4] οὗ πάντ' ἐφίεται. διαφορὰ δέ τις φαίνεται τῶν τελῶν: τὰ μὲν γάρ εἰσιν ἐνέργειαι, τὰ δὲ παρ' αὐτὰς ἔργα τινά. ὧν δ' εἰσὶ τέλη τινὰ παρὰ τὰς πράξεις, ἐν τούτοις βελτίω πέφυκε τῶν ἐνεργειῶν τὰ ἔργα.

4. Vocabulary

εὐχαριστέω   εὐχαριστήσω   ηὐχαρίστησα   ηὐχαρίστηκα

---

[1]Because

[2]Desiring (present participle modifying the subject [=I]). Lit., "needing."

[3]Infinitive after δοκεῖ. (Seems) to aim at (takes genitive).

[4]=τὸ ἀγαθόν What is good ("the good").

11.3. Forms of the dative

ηὐχαρίστημαι ηὐχαριστήθην Thank, be grateful (to): takes dative. *[eucharist]*

διά prep. with gen. through, because of

περί prep. with gen. about, concerning

ἡ πίστις τῆσ πίστεως faith, belief

καταγγέλλω conjugated like ἀγγέλλω with κατά prefixed to each form report, noise abroad

ὅλος ὅλη ὅλον whole *[holistic]*

ὁ μάρτυς τοῦ μάρτυρος witness (also in neuter sense, evidence) *[martyr]*

λατρεύω λατρεύσω ἐλαάτρευσα λελάτρευκα λελάτρευμαι ἐλατρεύθην worship

τὸ πνεῦμα τοῦ πνεύματος breath, spirit *[pneumatic]*

ἀδιαλείπτως constantly

ἡ μνεία τῆς μνείας remembrance, mention *[mnemonic]*

πάντοτε all the time, always

ἡ προσευχή τῆς προσευχῆς prayer

πως (no accent) somehow (πῶς how)

ποτε (no accent) sometime (πότε when)

εὐοδόομαι εὐοδωσομαι ___ ___ εὐοδώκημαι εὐοδώθην (a passive deponent verb from ευ- good, prosperous, and ὁδός road) have a prosperous journey

τὸ θέλημα τοῦ θελήματος will, wish

ἡ τέχνη τῆς τέχνης skill, art, applied science *[technology]*

ὁ μέθοδος τοῦ μεθόδου (μετά + ὁδός, "beside-road") method

ἡ πρᾶξις τῆς πράξεως practical activity, action, practice *[practical]*

ἡ προαίρεσις τῆς προαιρέσεως undertaking, enterprise

ἀποφαίνω ἀποφανῶ ἀπέφηνα αποπέφηνα ἀπεφάνην (ἀπό + φαίνω) show forth, display, produce

ἡ διαφορά τῆς διαφορᾶς difference, distinction

Forms of the dative

τὸ τέλος τοῦ τέλους end, purpose, goal *[teleology]*
ἡ ἐνέργεια τῆς ἐνέργειας activity *[energy]*
φύω φύσω ἔφυσα πέφυκα πέφυμαι ἐφύσθην grow, be by
nature (see ἡ φύσις)

11.3. Forms of the dative

LESSON TWELVE
Verbs, Participles

12.1. Verbal adjectives   From now on, there remain only the rest of the many forms of the verb to learn. Earlier (lesson 7) we saw how to turn a verb into a noun; in Greek, you use the infinitive; in English, it is either the infinitive or the gerund. Now we see how the Greeks turned verbs into adjectives modifying nouns; these (in both Greek and English) are called *participles*. Thus, in the phrase, "the following word," the word "following" is a participle. The Greek would look the same, with the participle between the article and the noun: ὁ ἀκολουθοῦν λόγος, though, like any Greek adjective, it can also be "misplaced," provided it comes after the article: ὁ λόγος ὁ ἀκολουθοῦν.

• Like all adjectives, the participle **agrees with the noun it modifies in gender, number, and case,** but of course since it is also a verb, **it has a tense and voice proper to it.**

Thus, we will find various participles for each verb: the *present and future, active and middle (and passive, which has the*

same form), the aorist active, middle, and passive (which has a different form from the middle), the perfect active and middle (and passive). There is no pluperfect or future perfect participle.

English has a present participle: "following" and "being followed," and a past participle: "having followed" and "having been followed." Notice that we lack both a *future* and a *perfect* participle, so that the English translation of a Greek aorist participle and a Greek perfect participle will be the same, if an English participle is used for the translation.

That is, a Greek can say not only ὁ βασιλεύων Σόλων, "the reigning Solon," but ὁ βασιλεύσων Σόλων "the 'to be reigning' Solon" (in the sense of the one who will reign), ὁ βασίλευσα Σόλων, "the having-reigned Solon," (meaning the Solon who once was king), and ὁ βεβασιλευκὼς Σόλων, which means "The Solon who has been reigning." There is no way to make such distinctions *with participles* in English, so translations have to resort to the use of adjectival clauses to get the meaning across.

• NOTE WELL •

There is nothing "wrong" or "dishonest" about translating a participle by a clause or phrase. In fact, one must not be slavish about word-for-word translations, since the structure of the two languages is different. The important thing is to see what the *meaning of the Greek sentence* is and translate that into an English sentence that as closely as possible means the same thing. This can often require a different grammatical structure in the English.

Since a participle is also a verb, it can take an object: τοὺς βαρβάρους νικήσαντες οἴκαδε ἐπορεύσαντο. Literally, "[They] having conquered the foreigners proceeded home." Or in

12.1. Verbal adjectives

English, "Once they had conquered the foreigners, they went off home."

12.2. Syntax of the participle The participle can be used in the following ways:

• 1. **Like an adjective,** as we saw above. But just as any adjective can be used as a noun by simply having an article with it, the participle can also be used nominally.

ὁ ταῦτα λέγων ἔπεσε. The one saying this fell.

• 2. **Like a kind of adverb, giving the circumstances of the action: the time, the cause, the condition, a conceded situation, or the purpose.**

The participle still *grammatically* functions as an adjective; but its *meaning* actually is a kind of adverbial one.

As we saw above: τοὺς βαρβάρους νικήσαντες οἴκαδε ἐπορεύσαντο. Once they had conquered the foreigners, they went off home.

ὑπέρξε τῷ Κύρῳ φιλοῦσα αὐτόν. She favored Cyrus because she loved him (Lit: "She, loving him, favored Cyrus.")

ἀπολοῦμαι μὴ τοῦτο μαθῶν I'll die if I haven't learned this (Lit. "I, not having learned this, will die.")

ζητοῦντες οὐχ εὑρίσκομεν Though we seek we do not find (Lit. "We, seeking, do not find.")

ἤθροιζεν στάτευμα τῇ πόλει πολεμήσον He was gathering an army to wage war on the city (Lit. "He 'about to be waging war' on the city was gathering an army.") The participle used in this purposive sense is always, understandably enough, the future participle.

• 3. In the **genitive absolute.** A noun in the genitive case with a participle is used as a phrase attached to a sentence (see Lesson 9).

• 4. In **Attic** Greek, as a form of **indirect discourse** after certain verbs of knowing:

ἤκουσε Κῦρον ἐν Κιλίκιᾳ ὄντα He heard that Cyrus was in Cilicia.

• Note •

The *tense* of the participle is *relative* to the tense of the main verb of the sentence: that is, the present means *at the same time* as that verb, the future means *after* it, the past participles mean *before* it (the perfect being something that was completed at the time of the main verb).

12.3. Forms of the participle Participles decline (have different forms for the different cases), I will give the full declension of the participles of παύω, except in the cases (like the present, aorist, and perfect middles) where the declension is perfectly regular, like ἀγαθός. But it will be necessary only to give the nominative and genitive singular of other verbs, since the other cases can be recognized from the corresponding form of παύω.

Present tense

Active

Nom: παύων παύουσα παῦον stopping [x]

παύοντες παύουσαι παύοντα
Gen: παύοντος παυούσης παύοντος
παυόντων παυόντων παυόντων
Dat: παύοντι παυούσῃ παύοντι
παύουσιν παυούσαις παύουσιν
Acc: παύοντα παύουσαν παῦον
παύοντας παυούσας παύοντα

φιλῶν φιλοῦσα φιλοῦν loving [x]
    Gen: φιλοῦντος φιλούσης φιλοῦντος
τιμῶν τιμῶσα τιμῶν honoring[x]
    τιμῶντος τιμώσης τιμῶντος
ζῶν ζοῦσα ζόν living
    ζῶντος ζούσης ζῶντος
φανερῶν φανεροῦσα φανεροῦν clarifying [x]
    φανεροῦντος φανερούσης φανεροῦντος
διδούς διδοῦσα διδόν giving [x]
    διδόντος διδούσης διδόντος
ἱστάς ἱστᾶσα ἱστάν standing [x]
    ἱστάντος ἱστάσης ἱστάντος
τιθείς τιθεῖσα τιθέν putting [x]
    τιθέντος τιθείσης τιθέντος
φάς φᾶσα φάν saying [x]
    φάντος φάσης φάντος
ὤν οὖσα ὄν being
    ὄντος οὔσης ὄντος

Middle and passive

παυόμενος παυομένη παυόμενον stopping, being stopped
    Gen: παυομένου παυομένης παυομένου etc., as above.

12.3. Forms of the participle

Since the declension is perfectly regular, I will give only the nominative for the following forms:

φιλούμενος φιλουμένη φιλούμενον being a lover, being loved
τιμώμενος τιμωμένη τιμώμενον being an honorer, being honored
φανερούμενος φανερουμένη φανερούμενον being a clarifier, being clarified
διδόμενος διδομένη διδόμενον being a giver, being given
ἱστάμενος ἱσταμένη ἱστάμενον standing up, being stood
τιθέμενος τιθεμένη τιθέμενον putting oneself, being put

Remarks:

The **masculine and neuter** of the **active participle** look like **third-declension nouns,** while the **feminine** looks like a peculiar kind of **second declension noun.** In general -**ων** and -**ουσα** for the nominative and other cases in -**ντ**- and -**ουσ**- are the signs that you are dealing with an **active participle.** The stem is what tells you that it's a present one.

The **middle and passive participles** are the -**μεν**- ones; and again the principal part will tell you what tense it is.

Future

Active

παύσων παύσουσα παῦσον
    παύσοντος παυσούσης παύσοντος etc., like παύων.

12.3. Forms of the participle

Middle and passive

παυσόμενος παυσομένη παυσόμενον
παυσομένου παυσομένης παυσομένου etc., like παυόμενος.

And all the other verbs are like παύω, and simply form the future participle from the stem of the second principal part.

Remark:
The future is exactly like the present, except for the -**σ**- in the stem.

Aorist

Active

Nom: παύσας παύσασα παῦσαν having stopped [x] (simple past act)
Pl. παύσαντες παύσασαι παύσαντα
Gen: παύσαντος παυσάσης παύσαντος
παυσάντων παυσάσων παυσάντων
Dat: παύσαντι παυσάσῃ παύσαντι
παύσασιν παυσάσαις παύσασιν
Acc: παύσαντα παύσασαν παῦσαν
παύσαντας παυσάσας παύσαντα

  Second aorist active

βαλών βαλοῦσα βαλόν throwing [x]
Gen: βαλόντος βαλούσης βαλόντος etc. like a present participle.

• Note •
The present participle of this verb is βάλλων etc.

Middle

παυσάμενος παυσαμένη παυσάμενον having stopped
    Gen: παυσαμένου παυσαμένης παυσαμένου etc.

Passive

Nom: παυθείς παυθεῖσα παυθέν having been stopped
                Pl. παυθέντες παυθεῖσαι παυθέντα
Gen: παυθέντος παυθείσης παυθέντος
                παυθέντων παυθείσων παυθέντων
Dat: παυθέντι παυθείσῃ παυθέντι
                  παυθεῖσιν παυθείσαις παυθεῖσιν
Acc: παυθέντα παυθεῖσαν παυθέν
                παυθέντας παυθείσας παυθέντα

Remarks:
      The **first aorist active** has the tell-tale -**σα**- about it; the **second aorist looks like a present participle,** except for the stem.
      Note that there is (of course) **no augment** in the participle.
      The **aorist passive** is from the **last principal part,** and has the -**θε**- informing you of that fact.

12.3. Forms of the participle

Perfect

Active

These forms are long enough so that I will put the plurals beneath the singulars.

Singular

Nom: πεπαυκώς πεπαυκυῖα πεπαυκός [1] having stopped [x] (act continuing to the present)
Gen: πεπαυκότος πεπαυκυίας πεπαυκότος
Dat: πεπαυκότι πεπαυκυίᾳ πεπαυκότι
Acc: πεπαυκότα πεπαυκυῖαν πεπαυκός

Plural

Nom: πεπαυκότες πεπαυκυῖαι πεπαυκότα
Gen: πεπαυκότων πεπαυκυίων πεπαυκότων
Dat: πεπαυκόσιν πεπαυκυίαις πεπαυκόσιν
Acc: πεπαυκότας πεπαυκυίας πεπαυκότα

Middle and passive

πεπαυμένος πεπαυμένη πεπαυμένον having stopped, having been stopped
     πεπαυμένου πεπαυμένης πεπαυμένου etc.

---

[1]Some verbs, such as ἵστημι and θνῄσκω, have a "second perfect" participle: ἑστώς ἑστῶσα ἑστός, etc, and τεθνεώς τεθνεῶσα τεθνεός, etc. They should be recognizable if you see them.

12.3. Forms of the participle

Remarks:

  The **middle and passive** are just what you would expect. The **reduplication** gives the tense away.

  The **active** has the **reduplication and the -κ-** that is the clear sign of the perfect. The forms are odd, but distinctively those of a participle.

EXERCISES

  1. Add these forms to your verb chart.

  2. This is the Annunciation scene from Luke (1:26 ff.):

  Εν δε τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρεθ πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ιωσὴφ ἐξ οἴκου Δαυίδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν, "Χαῖρε,[1] κεχαριτωμένη, ὁ κύριος μετὰ σοῦ. ἡ δε ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς εἴη[2] ὁ ἀσπασμὸς οὗτος.

  3. And this is the beginning of Plato's Republic*:*
    ΠΟΛΙΤΕΙΑ
    Σωκράτης[3]

---

[1]Second person singular imperative of "be happy," used as the normal Greek "hello." Translate, "Good day."

[2]Subjunctive in an indirect question. "Was."

[3]This indicates that Socrates is the narrator. Plato's dialogues are written as plays; but this one is really a story told by Socrates.

12.3. Forms of the participle

Κατέβην χθες εἰς Πειραιᾶ μετὰ Γλαύκωνος τοῦ Ἀρίστωνος[1] προσευξόμενός τε τῇ θεῷ καὶ ἅμα τὴν ἑορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν ἅτε νῦν πρῶτον ἄγοντες. καλὴ μὲν οὖν μοι καὶ ἡ τῶν ἐπιχωρίων πομπὴ ἔδοξεν εἶναι, οὐ μέντοι ἧττον ἐφαίνετο πρέπειν ἣν οἱ Θρᾷκες ἔπεμπον.

προσευξάμενοι δε καὶ θεωρήσαντες ἀπῇμεν πρὸς τὸ ἄστυ. κατιδὼν οὖν πόρρωθεν ἡμᾶς οἴκαδε ὡρμημένους Πολέμαρχος ὁ Κεφάλου ἐκέλευσε δραμόντα τὸν παῖδα περιμεῖναί ἑ[2] κελεῦσαι. καί μου ὄπισθεν ὁ παῖς λαβόμενος τοῦ ἱματίου, "Κελεύει ὑμᾶς," ἔφη, "Πολέμαρχος περιμεῖναι."

4. Vocabulary.

ἀκολουθέω ἀκολουθήσω ἠκολούθησα ἠκολούθηκα ἠκολούθημαι ἠκολούθην follow
βασιλεύω βασιλεύσω ἐβασίλευσα βεβασίλευκα βεβασίλευμαι ἐβασιλεύθην rule, be king, reign
ὁ βάρβαρος τοῦ βαρβάρου foreigner (not a ξένος, a "resident alien" accepted into the country as a kind of guest, but one of a different country. A pejorative term, almost "barbarian.")
νικάω νικήσω ἐνίκησα νενίκηκα νενίκημαι ἐνικήθην conquer
[The brand name "Nike"]

---

[1]"The son of Ariston." The genitive of a person's name after another person's name indicates that the person in the genitive case is the father or husband. See below with Polemarchus.

[2]Accusative singular of a third personal pronoun. The construction is quite confusing: "Ordered the slave having run to wait around him to order." I.e. "Ordered [his] slave to run and ask [us] to wait for him."

12.3. Forms of the participle

ὑπάρχω ὑπάρξω ὕηρξα ὕπηρχα ὕηργμαι ὑπήρχθην favor (from ὑπό under and ἄρχω begin, rule)

ζητέω ζητήσω ἐζήτησα ζεζήτηκα ζεζήτημαι ἐζετήθην look for, seek *[zetetic]*

εὑρίσκω εὑρήσω ηὕρον (εὕρον) ηὕρηκα (εὕρηκα) εὕρημαι εὑρέθην find (Note that "ηὕρηκα!" was what Archimedes said when he discovered how to find the volume of the King's crown.) *[heuristics]*

ὁ μήν τοῦ μηνός month *[menstrual]*

ἕκτος ἕκτη ἕκτον sixth *[hectagon]*

ἀποστέλλω ἀποστελῶ ἀπέστηλα ἀπέστελκα ἀπέστελμαι ἀπεστέλθην send out *[apostle]*

ἡ παρθένος τῆς παρθένου maiden, virgin, young girl *[parthenogenesis]*

εἰσέρχομαι εἰσελεύσομαι εἰσῆλθον ___ ___ εἰσελήλυθα go to

χαριτόω χαριτώσω ἐχαρίτωσα κεχαρίτωκα κεχαρίτωμαι ἐχαριτώθην to favor, to have a favorite (pass: to be the favorite of) *[charity]*

διαταράσσω διαταράξω διετάραξα διατετάραχα διατετάραγμαι διεταράχθην (διά through + ταράσσω stir, trouble, agitate) alarm thoroughly, disconcert, trouble

διαλογίζομαι διαλογίσομαι διελογισάμην ___ διλελόγημαι ___ (διά through + λογίζομαι reason about) think about, ponder, speculate *[dialogue]*

ποταπός what kind of

ὁ ἀσπασμός τοῦ ἀσπασμοῦ aspasmou greeting, kiss, embrace

ἡ πολιτεία τῆς πολιτείας citizenship, constitution, form of government (The English name "republic" comes from the Latin translation "res publica" [lit. "public thing,": constitution or a definite "republic"].)

καταβαίνω καταβανῶ κατέβην καταβέβηκα (κατά + βαίνω)

12.3. Forms of the participle

go down

χθές yesterday

Πειραιεύς Πειραιέως Peiraeus (the harbor-town outside Athens)

προεύχομαι προσεύξομαι προσηυξάμην ___ προσήυγμαι ___ (πρός to + εὔχομαι pray, middle deponent) pray to

ἡ ἑορτή τῆς ἑορτῆς festival

ἅτε seeing that, since

θεάομαι θεάσομαι ἐθεασάμην ___ τεθέασμαι ___ (middle deponent) look at, see

ὁ ἐπιχώριος τοῦ ἐπιξωρίου native, person of the country

ἡ πομπή τῆς πομπῆς procession *[pomp]*

πρέπω πρέψω ἔπρεψα ___ ___ ___ shine forth, look very much like

οἱ Θρᾷκες τῶν Θρᾴκων the Thracians

πέμπω πέμψω ἔπεψα πέπομφα πέπεμμαι ἐπέμφθην send

θεωρέω θεωρήσω ἐθεώρησα τεθεώρηκα τεθεώρημαι ἐθεωρήθην consider, see *[theoretical]*

ἄπειμι (only in pres. and imperf.) go away (ἀπό + εἶμι, to go, which is different from the εἰμί which means "to be")

τὸ ἄστυ τοῦ ἄστεως town

καθοράω κατόψομαι κατεῖδον καθεώρακα κατῶμμαι κατώφθην (κατά + ὁράω) catch sight of

πόρρωθεν from a distance

οἴκαδε homeward

κεκεύω κελεύσω ἐκέλευσα κεκέλευκα κεκέλευμαι ἐκελεύθην order

τρέχω δραμοῦμαι ἔδραμον δεδράμηκα δεδράμημαι run *[drama]*

περιμένω περιμενῶ περιέμεινα περιμεμένηκα ___ ___ (περί + μένω) remain around

12.3. Forms of the participle

τὸ ἱμάτιον τοῦ ἱματίου robe, clothes

12.3. Forms of the participle

LESSON THIRTEEN
Verbs, Second Person, Imperatives

13.1. The second person You can see how much real Greek you can already decode without a great deal of help.

You can also see that the major obstacle to learning a foreign language (or one's own, for that matter), is vocabulary. But we are not home free grammatically yet, by any means.

In this lesson, we will round out the conjugation of the indicative mood; in the next, we will consider the subjunctive and imperative moods, and in the final lesson, the optative. One might think that it will be a formidable task to take in one lesson the whole of the subjunctive, when four lessons have been devoted to the indicative. But of course, the various persons of the subjunctive and optative will be recognizable as similar to the corresponding persons of the indicative; and what has to be learned, really, is to recognize the change in the *stem* which indicates the new mood. So there is no real reason to quail.

13.2. Forms of the second person In any case, here are the forms of the second person, singular and plural, of the various tenses and voices of the indicative mood. The plurals will be placed underneath the singulars.

Active   *Middle*   *Passive*

Present tense

παύεις you stop [x]   παύῃ you stop   παύῃ you are stopped
   παύετε   παύεσθε   παύεσθε

   φιλεῖς you love   φιλῇ you are a lover   φιλῇ you are loved
      φιλεῖτε   φιλεῖσθε   φιλεῖσθε
τιμᾷς you honor   τιμᾷ you are an honorer   τιμᾷ you are honored
   τιμᾶτε   τιμᾶσθε   τιμ ᾶσθε
ζῇς you live
   ζῆτε
φανεροῖς you clarify φανεροῖ you are a clarifier φανεροῖ you are clarified
   φανεροῦτε   φανεροῦσθε   φανεροῦσθε
δίδως you give   δίδοσαι you are a giver   δίδοσαι you are given
   δίδοτε   δίδοσθε   δίδοσθε
ἵστης you stand [x] ἵστασαι you stand up ἵστασαι you are stood
   ἵστατε   ἵστασθε   ἵστασθε
τίθης you put [x]   τίθεσαι you put yourself   τίθεσαι you are put
   τίθετε   τίθεσθε   τίθεσθε
φῇς you say
   φατέ
εἶ you are
   ἐστέ

Remarks:

Thus, the **second-person endings** are, for the active, -ς in
the singular and -τε in the plural. The preceding vowels differ
depending on the stem. For the middle and the passive, the
endings are either a vowel with an iota (generally subscript: i.e.
-ῃ, -ᾳ, or -οι), or -σαι in the singular; and in the plural, -σθε.

13.2. Forms of the second person

• NOTE •
-**σαι** is also the ending for the aorist *infinitive*.

Imperfect tense

ἔπαυες	ἐπαύου	ἐπαύου
you were stopping [x]	you were stopping	you were stopped
ἐπαύετε	ἐπαύεσθε	ἐπαύεσθε
ἐφίλεις	ἐφιλοῦ	ἐφιλοῦ
you were loving	you were being a lover	you were being loved
ἐφιλεῖτε	εφιλεῖσθε	ἐφιλεῖσθε
ἐτίμας	ἐτιμῶ	ἐτιμῶ
you were honoring	you were being a n honorer	you were being honored
ἐτιμᾶτε	ἐτιμᾶσθε	ἐτιμᾶσθε
ἔζης you were living		
ἔζετε		
ἐφανέρους	ἐφανεροῦ	ἐφανεροῦ
you were clarifying	you were being a clarifier	you were being clarified
ἐφανεροῦτε	ἐφανεροῦσθ	εἐφανεροῦσθε
ἐδίδους	ἐδίδοσο	ἐδίδοσο
you were giving	you were being a giver	you were being given
ἐδίδοτε	ἐδίδοσθε	ἐδίδοσθε
ἵστης	ἵστασο	ἵστασο
you were standing [x]	you were standing up	you were being stood
ἵστατε	ἵστασθε	ἵστασθε
ἐτίθεις	ἐτίθεσο	ἐτίθεσο
you were putting [x]	you were putting yourself	you were being put
ἐτίθετε	ἐτίθεσθε	ἐτίθεσθε
ἔφης you were saying		
ἔφατε		
ἦσθα you were		
ἦτε		

13.2. Forms of the second person

Remarks:

The endings here are much like the present: -**ς**, -**τε** in the active singular and plural, and -**σθε** in the middle/passive plural. The middle/passive singular is distinctive: -**ου** or -**σο**. In those forms whose *endings* are the same as the present, the augment at the beginning indicates the imperfect tense.

As in previous instances, the forms of all other tenses (except for second aorists) follow the model of παύω.

Future tense

παύσεις you will stop [x]	παύσῃ you will stop	παυθήσῃ you will be stopped
παύσετε	παύσεσθε	παυθήσεσθε

Remarks:

The future **active and middle** second person is like the present, except that the stem is the second principal part (the one with the -**σ**- in it). The **future passive** is formed from the last principal part, and has the -**θη**- of that part in it **However, it adds the -σ of the future to the stem**.

Aorist tense

ἔπαυσας you stopped [x]	ἐπαύσω you stopped	ἐπαύθης you were stopped
ἐπαύσατε	ἐπαύσασθε	ἐπαύθητε

Remarks:

The aorist middle singular looks as if it has a peculiar form,

13.2. Forms of the second person

but it is really -**αου**. The endings of the other forms are what you would expect; the -**σα**- being, of course, the sign of the aorist active/middle and the -**θη**- the sign of the aorist passive.

Second aorist

ἔβαλες you threw   ἐγένου you became   ἐγράφης you were written
   ἐβάλετε   ἐγένεσθε   ἐγράφητε

Remarks:
    The second aorist active/middle looks, as usual, like an imperfect; but the stem is not the present stem. The second aorist passive just doesn't have the -**θ**- in its stem.

Perfect tense
πέπαυκας   πέπαυσαι   πέπαυσαι
you have stopped [x]you have stopped   you have been stopped
   πεπαύκατε   πέπαυσθε   πέθαυσθε

Remarks:
    The endings are regular, and there is the reduplication, and in the active the -**κα**-, to tell you what tense you are dealing with.

 Pluperfect tense

ἐπεπαύκεις   ἐπέπαυσο   ἐπέπαυσο
you had stopped [x]   you had stopped   you had been stopped
   ἐπεπαύκειτε   ἐπέπαυσθε   ἐπέπαυσθε

13.2. Forms of the second person

Remarks:

Here again we have a kind of "imperfect perfect": imperfect endings on the perfect stem, with augment behind the reduplication.

General remarks:

Second persons, then, are characterized by -ς (sing.), and also by -τε and -σθε (pl.)in general. First persons, to review, have the letters -ω (sing.) and -μ (pl.)as their signal, and third persons -τ (sing.) and -ντ (pl.). This does not cover all instances, but is usually the case.

13.3. Imperatives

Most imperatives (commands) in English involve a second-person idea (how do you command someone who isn't there?), and so this is probably the appropriate lesson to put them in.

The imperative mood has, like the subjunctive mood which we will see in the next lesson, only the present, aorist, and (in Attic) perfect tenses.

Unlike English, which, as I said, has only a second person imperative: e.g. "Go away," Greek has in addition a third person imperative, which is usually translated, "Let him go away," or, in more contemporary English, "Have him go away"; but it can often be rendered only by some circumlocution like, "He should go away."

I will give the second person singular, below that the third person singular; then the second person plural and the third person plural.

Active   *Middle*   *Passive*

13.3. Imperatives

Present tense

παῦε stop [x]   παύου stop   παύου be stopped
παυέτω he should stop [x] παυέσθω he should stop παυέσθω he should be
                                                                    stopped

  παύετε stop [x] (pl.)   παύεσθε stop   παύεσθε be stopped
  παυόντων (παυέτωσαν)   παυέσθων (παυέσθωσαν)   παυέσθων
                                                    (παυέσθωσαν)

    they should stop [x]   they should stop   they should be stopped

φίλει love   φιλοῦ be a lover   φιλοῦ be loved
φιλείτω   φιλέσθω   φιλέσθω
he should love   he should be a lover he should be loved

φιλεῖτε   φιλεῖσθε   φιλεῖσθε
φιλούντων   φιλείσθων   φιλείσθων

τίμα honor   τιμῶ be an honorer   τιμῶ be honored
τιμάτω   τιμάσθω   τιμάσθω
he should honor   he should be an honorer   he should be honored

τιμᾶτε   τιμᾶσθε   τιμᾶσθε
τιμώντων   τιμάσθων   τιμάσθων

φανέρου clarify   φανεροῦ be a clarifier φανεροῦ be clarified
φανερούτω   φανερούσθω   φανερούσθω

φανεροῦτε   φανεροῦσθε   φανεροῦσθε
φανερούντων   φανερούσθων   φανερούσθων

δίδου give   δίδοσο be a giver   δίδοσο be given
δίδοτω   διδόοσθω   διδόσθω
may he give   may he be a giver   may he be given

13.3. Imperatives

δίδτοτε	δίδοσθε	δίδοσθε
διδόντων	διδόσθων	διδόσθων

ἴστη stand [x]	ἴστασο stand up	ἰστασο be stood
ἰστάτω	ἰστάσθω	ἰστάσθω
let him stand [x]	let him stand up	let him be stood

ἴστατε	ἴστασθε	ἴστασθε
ἰστάντων	ἰστάσθων	ἰστάσθων

τίθει put [x]	τίθεσο put yourself	τίθεσο be put
τιθέτο	τιθέσθω	τιθέσθω
he should put [x]	he should put himself	he should be put

τίθετε	τίθεσθε	τίθεσθε
τιθέντων	τιθέσθων	τιθέσθων

φαθί (φάθι) say
φάτω let him say

φάτε
φάντων

ἴσθι be
ἔστω let him be
 ἔστε
ἔστων (ὄντων, ἔστωσαν)

Remarks:

The endings are basically these: -**ε** and -**ου** for the **second person singular** (the actual form of the middle/passive is the one found in the more ancient -mi verbs: -**σο**; but the -**εσο**

13.3. Imperatives

contracts to -**ου**); -**ω** for the **third person singular**; -**ετε** for the **second person plural**, and -**ωσαν** for the **third person plural**. **The middle/passive has the -σθ- to signal what it is.**

There is no imperfect imperative.

As in other instances, the irregular forms such as the contractions are in the present system (present and imperfect) only, and the other tenses all follow the model of παύω.

Aorist tense

παῦσον have stopped [x] παῦσαι have stopped παύθητι have been stopped
παυσάτω   παυσάσθω   παυθήτω
he has to have stopped [x]   he has to have stopped   he has to have been stopped

παύσατε   παύσασθε   παύθητε
παυσάντων (παυέτωσαν) παυσάσθων (παυέσθωσαν) παυέντων
                                              (παυθήτωσαν)

Second aorist

βάλε have thrown γενοῦ have become φάνηθι[1] have appeared
βαλέτω   γενέσθω   φανήτω
he should have thrown he should have become   he should have appeared

βάλετε   γένεσθε   φάνητε
βαλόντων   γενέσθων   φανέντων

---

[1]Here we will use the second aorist passive of φαίνω as the model.

Remarks:

Translating an aorist imperative as a past *imperative* is a little difficult to conceive. How can you (now) command a person to have done something? You have to think of it as "You should have done X." The third person is a little easier: "Let him have done X."

But the aorist is also used for general expressions, as we use the present for our "timeless" tense. Hence when you want to say "Stop doing evil!" as a kind of general command for all time, then the Greek might put this in the aorist imperative.

As to forms, note that **the aorist imperative has no augment,** and that **the passive is formed from the last principal part.** Everything but the stem is like the present, except for the second person singular; and in the second aorist active and middle, even that is like the present.

Perfect tense

πέπαυκε	πέπαυσο	πέπαυσο
πεπαυκέτω	πεπαύσθω	πεπαύσθω
πεπαύκετε	πέπαυσθε	πέπαυσθε
πεπαυκόντων	πεπαύσθων	πεπαύσθων

Remarks:

It is impossible to translate this sort of imperative: "Have stopped! (but not in the aorist sense.)" That is, I now command you to have been stopping something up to the present. It is hard even to imagine a context when it could be used. Probably the Greeks found this to be the case also, since by the time of Jesus, the perfect imperative had dropped out of κοινή Greek.

13.3. Imperatives

The **second person singular active looks like a third person singular perfect active *indicative*.** Context will tell you which it is. (Let's face it; you'll never see one.) The second person singular middle/passive is the old form (like the -μι verbs), probably again because this imperative is very rarely used.

EXERCISE

1. Fill in the second person and the imperatives in your verb chart. You should now have a complete chart of the indicative mood, imperative mood, infinitive, and participle.

2. This is part of Jesus' last address to his students from John's Report of the Good News (13:31 ff.):

Λέγει Ἰησοῦς, "Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ· εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

"Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι 'Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν,' καὶ ὑμῖν λέγω ἄρτι. ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε[1] ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις."

Λέγει αὐτῷ Σίμων Πέτρος, "Κύριε, ποῦ ὑπάγεις;"

Ἀπεκρίθη αὐτῷ Ἰησοῦς, "Ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δε ὕστερον."

---

[1]This form, though the same morphologically as the indicative, is actually a subjunctive after the notion of a commandment.

Λέγει αὐτῷ ὁ Πέτρος, "Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω."

Ἀποκρίνεται Ἰησοῦς, "Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήση ἕως οὗ ἀρνήση με τρίς."

3. Vocabulary

δοξάζω δοξάσω ἐδόξασα δεδόξακα δεδόξασμαι ἐδόξάσθην glorify, show the greatness or reality of *[doxology]*
τὸ τεκνίον τοῦ τεκνίου child (a diminutive of "child": "kid")
μικρός μικρά μικρόν little As adv. "a little while" *[all words with micro-]*
καθώς emphatic form of ὥς Just as
ὅπου where(ever) an indefinite form of "where"
ὑπάγω ὑπάξω ὑπήγαγον ὑπήχα ὑπήγμαι ὑπήχθην go away to
ἄρτι now (as opposed to "then" or "once") νῦν is "now" in the sense of "at the present moment."
ἡ ἐντολή τῆς ἐντολῆς command, commandment
ὁ μαθητής τοῦ μαθητοῦ student, learner *[mathematics]*
ὕστερος ὑστέρα ὕστερον after As adv. "afterwards, later" *[hysteria]*
ἡ ψυχή τῆς ψυχῆς soul, source of life, life *[psychology]*
ὁ ἀλέκτωρ τοῦ ἀλέκτορος rooster
φωνέω φωνήσω ἐφώνησα πεφώνηκα πεφώνημαι ἐφωνήθην make a sound (here, "crow," since it is the rooster that is doing it) *[phone]*
ἕως before, until
ἀρνέομαι ἀρνήσομαι ἠρνησάμην ___ ἤρνημαι ἠρνήθην deny, dissociate oneself from, repudiate

13.3. Imperatives

LESSON FOURTEEN
Verbs, Subjunctive Mood

14.1. The subjunctive mood   Verbs with certain subordinate uses indicate that they are not the main action of the sentence by using a special "subjoined" mood, the *subjunctive mood*. English has a subjunctive mood, which is rapidly going out of usage, but still appears in a few places, such as, "He requested that we *be* here by nine o'clock."

In general, however, Greek subjunctives are to be translated by English indicatives; one of the things that makes translations sound like translations is the attempt to manufacture a kind of subjunctive-sounding way of phrasing the English, as in, "He said this *in order that he might* win the argument," or "He fears lest he may be lost." That is **not** English. The English of these would be, "He said this so he could win the argument," and "He is afraid that he will be lost." Note that the *future* here is used instead of a kind of "iffy" expression; "He is afraid he *might be* lost" indicates that his fear is of something unlikely.

14.2. Syntax of the subjuctive   In Greek, the subjunctive mood has a large number of uses. But before we get to them, pay attention to the following:

• Note •
The negative word that goes with the subjunctive is

μή, not οὐ.

Here is the syntax of the subjunctive mood:

1. **In simple sentences**, the subjunctive (**without** its usual accompanying word **ἄν**) is used for:

- **a**. **exhortations:**
  ἀπιῶμεν καὶ μὴ ἀκουσῶμεν Let's go away and not listen. This is called the *hortatory subjunctive,* and is in effect a first person plural imperative, just as it is in English.

- **b. pondering-type questions (deliberations):**
  ποῖ τραπῶμαι; Where shall I turn? This (surprise!) is called the *deliberative subjunctive*.

- **c. prohibitions:**
  μὴ γράφῃς ταῦτα Don't write that (Note that English uses the singular "that," whereas in Greek it is the plural "those things.")

2. **In dependent clauses, the subjunctive is used**

- **a. in purpose clauses,** after **ἵνα, ὡς (ὥς),** or **ὅπως**:
  παρακαλεῖς ἰατροὺς ἵνα μὴ ἀποθανῇ You call in doctors so that he won't die.

- **b. as the object of** *present-tense* **verbs of planning or fearing** (with **μή** for the **affirmative**; negative, **μή οὐ**) (past uses optative):
  βούλεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ He plans

14.2. Syntax of the subjunctive

never again to be under his brother ['s power].

φοβῶ μὴ ἐπιλαθώμεθα I am afraid we will forget.

(This "negative affirmative" [the μή] is what incites translators to use the non-English "lest" "I am afraid lest we forget" in the name of what they call "accuracy." It isn't accurate, since what they're doing is using Greek construction with English words, and in translation you're supposed to be translating into the *language*, not just into the *words* of the language. It's no more accurate than to translate the French for "How old are you?" into "What age do you have?"

c. in conditions, when the condition is

•   **α. present general.** (That is, "if x, then y," in the sense "whenever x, then y.")

The protasis (the "if" clause) is **ἐάν** with the subjunctive; the apodosis (the "then") uses the indicative. (Note that past general conditions use the optative.)

ἐάν τις ταῦτα ποιῇ, δίκην δίδωσιν. If anyone does this, he is punished. (Expresses a general rule.)

•   **β. future, and likely to happen (more vivid)**. The form is like the general condition above.

ἐάν παρέλθη, σχησει πολλά. If he comes, he'll have a lot. (Note: σχήσω is an alternate future of ἔχω ἕξω etc.)

•   **γ. in other clauses that are actually implied conditions.**

ὁ τι ἄν βούληται, δίδωμι I give him whatever he wishes. The implication here is that I give him something (in general) if he wishes it.

14.3. Forms of the subjunctive

In the examples above, you may have

thought that the subjunctives didn't look all that strange; and they don't. They have **the regular personal endings,** but **the verb looks as if it belongs to the "wrong" conjugation** (e.g. that it's a vowel-stem verb instead of a regular one).

Since we now know all persons, as well as active, middle, and passive, I will give the complete conjugation of the verbs in the subjunctive mood. I will list active, middle, and passive across the page, and down the page list first, second, and third person singular, and then first, second, and third persons plural.

I will not give translations for the forms, since the forms make sense only in a context.

Active	*Middle*	*Passive*
Present tense		
παύω	παύωμαι	παύωμαι
παύῃς	παύῃ	παύῃ
παύῃ	παύηται	παύηται
παύωμεν	παυώμεθα	παυώμεθα
παύητε	παύησθε	παύησθε
παύωσιν	παύωνται	παύωνται
φιλῶ	φιλῶμαι	φιλῶμαι
φιλῇς	φιλῇ	φιλῇ
φιλῇ	φιλῆται	φιλῆται
φιλῶμεν	φιλώμεθα	φιλώμεθα
φιλῆτε	φιλῆσθε	φιλῆσθε
φιλῶσιν	φιλῶνται	φιλῶνται
τιμῶ	τιμῶμαι	τιμῶμαι

14.3. Forms of the subjunctive

τιμᾷς	τιμᾷ	τιμᾷ
τιμᾷ	τιμᾶται	τιμᾶται
τιμῶμεν	τιμώμεθα	τιμώμεθα
τιμῶτε	τιμᾶσθε	τιμᾶσθε
τιμῶσιν	τιμῶνται	τιμῶνται

ζάω (ζῶ), like παύω above, except it has only the active voice.

φανερῶ	φανερῶμαι	φανερῶμαι
φανεροῖς	φανεροῖ	φανεροῖ
φανεροῖ	φανερῶται	φανερῶται
φανερῶμεν	φανερώμεθα	φανερώμεθα
φανερῶτε	φανερῶσθε	φανερῶσθε
φανερῶσιν	φανερῶνται	φανερῶνται

διδῶ	διδῶμαι	διδῶμαι
διδῷς	διδῷ	διδῷ
διδῷ	διδῶται	διδῶται
διδῶμεν	διδώμεθα	διδώμεθα
διδῶτε	διδῶσθε	διδῶσθε
διδῶσιν	διδῶνται	διδῶνται

ἱστῶ	ἱστῶμαι	ἱστῶμαι
ἰωτῆς	ἱστῇ	ἱστῇ
ἱστῇ	ἱστῆται	ἱστῆται
ἱστῶμεν	ἱστώμεθα	ἱστώμεθα
ἱστῆτε	ἱστῆσθε	ἱστῆσθε
ἱστῶσιν	ἱστῶνται	ἱστῶνται

τίθημι like ἵστημι just above.

14.3. Forms of the subjunctive

φημί like ἵστημι above, except only active.

ὦ
ᾖς
ᾖ
ὦμεν
ᾖτε
ὦσιν

Remarks:

So the subjunctive is like the indicative, **except that the vowel which ends the stem is lengthened.** Note that **the third person singular active looks the same as the second person singular middle/passive,** in general. Note also that **some first person singulars look like indicatives.** How do you tell the difference? Context.

Imperfect tense

Rejoice! It doesn't exist.

Beyond the "present system" (present, imperfect), all verbs, with the exception of the "second tenses" look like παύω.

Future tense

No future subjunctive either.

Aorist tense

παύσω   παύσωμαι   παυθῶ

14.3. Forms of the subjunctive

παύσῃς	παύσῃ	παυθῇς
παύσῃ	παύσηται	παυθῇ
παύσωμεν	παυσώμεθα	παυθῶμεν
παύσητε	παύσησθε	παυθῆτε
παύσωσιν	παύσωνται	παυθῶσιν

Second aorist

βάλω	γένωμαι	γραφῶ
βάλῃς	γένῃ	γραφῇς
βάλῃ	γένηται	γραφῇ
βάλωμεν	γενώμεθα	γραφῶμεν
βάλητε	γένησθε	γραφῆτε
βάλωσιν	γένωνται	γραφῶσιν

Remarks:

The **aorist passive subjunctive,** of course, is formed from the last principal part. Note that **it has the "active" endings.**

There is no augment for the aorist subjunctive. This makes the first aorist active and middle look a little like a future; but since it has the lengthened vowel on the end of the stem, it would be a "future subjunctive," which doesn't exist. Therefore, it's an aorist.

The second aorist is like a present subjunctive, except for the difference in stem.

Perfect tense

There is no perfect subjunctive in κοινή Greek; but Attic Greek has one; and, as usual, all verbs look like παύω.

14.3. Forms of the subjunctive

πεπαύκω	πεπαυμένος (-η -ον) ὦ	πεπαυμένος ὦ
πεπαύκῃς	πεπαυμένος ᾖς	πεπαυμένος ᾖς
πεπαύκῃ	πεπαυμένος ᾖ	πεπαυμένος ᾖ
πεπαύκωμεν	πεπαυμένοι ὦμεν	πεπαυμένοι ὦμεν
πεπαύκητε	πεπαυμένοι ἦτε	πεπαυμένοι ἦτε
πεπαύκωσιν	πεπαυμένοι ὦσιν	πεπαυμένοι ὦσιν

Remarks:

The **active** is the **perfect stem with present subjunctive endings.** The **middle/passive is the perfect *middle/passive participle* with the present subjunctive of εἰμί.** The **participle, of course, changes ending** depending on whether the subject is masculine, feminine, or neuter, and singular or plural.

General remarks:

So the subjunctive should be fairly easy to recognize; it looks like a regular tense, except that there is that lengthening of the vowel just before the ending. The perfect middle/passive is, of course, very distinctive.

EXERCISE

1. Fill in your verb chart with the subjunctive mood.

2. Let us take up where we left off a few lessons ago with the beginning of Plato's *Republic* (Stephanus ed. p.328b):

Καί μου ὄπισθεν ὁ παῖς λαβόμενος τοῦ ἱματίου, "Κελεύει ὑμᾶς," ἔφη, "Πολέμαρχος περιμεῖναι."
Καὶ ἐγὼ μετεστράφην τε καὶ ἠρόμην ὅπου αὐτὸς εἴη.

14.3. Forms of the subjunctive

Οὗτος, ἔφη, "ὄπισθεν προσέρχεται· ἀλλὰ περιμένετε.[1]"

"Ἀλλὰ περιμενοῦμεν," ἦ δ' ὃς[2] ὁ Γλαύκων.

Καὶ ὀλίγῳ ὕστερον ὅ τε Πολέμαρχος ἧκε καὶ Ἀδείμαντος ὁ τοῦ Γλαύκωνος ἀδελφὸς καὶ Νικήρατος ὁ Νικίου καὶ ἄλλοι τινὲς ὡς ἀπὸ τῆς πομπῆς.

Ὁ οὖν Πολέμαρχος ἔφη "Ὦ Σώκρατες, δοκεῖτέ μοι πρὸς ἄστυ ὡρμῆσθαι ὡς ἀπιόντες."

"Οὐ γὰρ κακῶς δοξάζεις," ἦν δ' ἐγώ.

"Ὁρᾷς οὖν ἡμᾶς," ἔφη, "ὅσοι ἐσμέν;"

"Πῶς γὰρ οὔ;[3]"

"Ἦ τοίνυν τούτων," ἔφη, "κρείττους γένεσθε ἢ μένετ' αὐτοῦ."

"Οὐκοῦν," ἦν δ' ἐγώ, "ἔτι ἓν λείπεται, τὸ ἢν πείσωμεν ὑμᾶς ὡς χρὴ ἡμᾶς ἀφεῖναι;"

"Ἦ καὶ δύναισθ' ἄν," ἦ δ' ὅς, "πεῖσαι μὴ ἀκούοντας;"

"Οὐδαμῶς," ἔφη ὁ Γλαύκων.

3. Here is the episode of the shepherds from Luke (2, 8 ff):

Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν.

Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, "Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἥτις ἔσται παντὶ τῷ

---

[1]Note the περί (around). "Stick around."

[2]Idiom for "he said," more or less like our slang, "And he goes..." or "And he's like ..." First person "ἦν δ' ἐγώ" (see below).

[3]Another idiom. Literally, "because how not?" It means "Of course."

14.3. Forms of the subjunctive

λαῷ, ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν Χριστὸς κύριος ἐν πόλει Δαυίδ· καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὑρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.”

Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν καὶ λεγόντων,

“Δόξα ἐν ὑψίστοις θεῷ

“καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.”

Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ᾽ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους, “Διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν.”

4. Vocabulary
τρέπω τρέψω ἔτρεψα τέτροφα τέτραμμαι ἐτρέφθην turn (2 aor. mid. ἐτραπόμην fled; pass. ἐτράπην) *[trope]*
ὁ ἰατρός τοῦ ἰατροῦ physician, doctor *[pediatrician]*
λανθάνω λήσω ἔλαθον λέληκα λέλησμαι ___ escape notice of
ἡ δίκη τῆς δίκης justice, sentence, punishment, penalty
σπείρω ___ ἔσπειρα ___ ἔσπαρμαι ἐσπάρην sow, plant
μεταστρέφω μεταστρέψω μετέστρεψα ___ μετέστραμμαι μετεστράφην (μετά + στρέφω) turn around
ἔρομαι ἐρήσομαι ἠρόμην ___ ___ ___ ask
ὁρμάω ὁρμήσω ὥρμησα ὥρμηκα ὥρμημαι ὡρμήθην start
ὅσος ὅση ὅσον how much, how many
τοίνυν well then, very well
οὐκοῦν yes, but; wait a minute, now
χρή it is necessary. Translate backwards “(I) have to ...”
οὐδαμῶς not at all
διανοέω διανοήσω διηνόησα διηνόηκα διηνόημαι διηνοήθην reason. Here, “get into your head.” *[noetic]*
πείθω πείσω ἔπεισα πέπεικα πέπειμαι ἐπείθην persuade

14.3. Forms of the subjunctive

(middle, believe)

ὁ ποιμήν τοῦ ποιμένος shepherd

ἡ χώρα τῆς χώρας land, region, area

ἀγραυλέω ἀγραυλήσω ἠγραύλησα ἠγραύληκα ἠγραύλημαι ἠγραυλήθην stay in the field

φυλάσσω (Attic, φυλάττω) φυλάξω ἐφύλαξα πεφύλακα πεφύλαγμαι ἐφυλάχθην guard

ὁ φύλαξ τοῦ φύλακος guard

ἡ νύξ τῆς νυκτός night

ἡ ποίμνη τῆς ποίμνης flock

ἐπίστημι ἐπιστήσω ἐπέστησα (ἐπέστην) ἐφέστηκα ___ ἐπεστάθην stand among

λάμπω λάμψω ἔλαμψα λέλαμπα λέλαμμαι ἐλάμθην shine [lamp]

ὁ φόβος τοῦ φόβου fear [phobia]

ἡ χαρά τῆς χαράς joy

ὁ λάος τοῦ λάου people [layman]

σήμερον today

ὁ σωτήρ τοῦ σωτῆρος savior [soteriology]

τὸ σημεῖον τοῦ σημείου sign, evidence [semantics]

τὸ βρέφος τοῦ βρέφου infant

κεῖμαι (perfect in form; present in meaning) lie

ἡ φάτνη τῆς φάτνης feed-box, manger

ἐξαίφνης suddenly

τὸ πλῆθος τοῦ πλήθου fullness, crowd [plethora]

ἡ στρατία τῆς στρατίας army [strategy]

αἰνέω αἰνήσω ἤνησα ἤνηκα ἤνημαι ἠνήθην praise

τὰ ὕψιστα the highest things (places)

ἡ εἰρήνη τῆς εἰρήνης eirhnhj peace [the name Irene, irenic]

ἡ εὐδοκία τῆς εὐδοκίας favor

τὸ ῥῆμα τοῦ ῥήματος word, thing said

14.3. Forms of the subjunctive

LESSON FIFTEEN
Verbs, Optative Mood

15.1. The optative mood

The final thing you have to know before you can decode Greek texts is the *optative mood*, which is used for wishes (as the name implies), and in certain kinds of conditions, where you have hope for the outcome, but not certainty. We have a kind of optative construction when we say, "If only this course *would* end," or "If you were to study, you *would find* Greek easier."

Note that this last condition is not actually contrary to fact: "If you studied, you would find Greek easier," implying that you don't study; nor is it "future more vivid," as telling you what will happen, "If you study, you will find Greek easier." It talks about a condition that might not be fulfilled, and what its hoped-for outcome is if it is fulfilled. We actually use a version of a subjunctive for this; but the force is optative.

15.2. Syntax of the optative

In κοινή Greek, the optative is used very little, only for wishes and for deliberative-type questions. In Attic, it has the following uses:

1. In simple sentences

- **a.** to express an **attainable wish** (without **ἄν**)

εἴθε φίλος ἡμὶν γίνοιο If only you would become our friend.

- b. to express **future potentiality** (with **ἄν**)
  ἴσως ἄν τις εἴποι Perhaps someone would say

2. **In dependent clauses**

- a. after verbs of **fearing in the *past* tense** (in the present, the subjunctive is used). With **μή** for the "affirmative" and **μή οὐ** for the negative.
  ἐφόβησε μή οὐ νικήσαιεν He was afraid that they would not win.

- b. in both **the protasis** (the "if") **and the apodosis** (the "then") of **future *less vivid* conditions** (possible, not certain, condition and results of the condition).
  εἰ παρέλθοι, ἔχοι πολλά If he were to come, he would have a lot.
- c. in the ***protasis* of a *past general* condition**
  εἰ τις ταῦτα ποιοίη, δίκην ἐδίδου If anyone were to have done this, he would have been punished.

• NOTE •

In Greek, conditions using the optative indicate a *possible* result of a condition that *could* be fulfilled. Conditions that are not or were not fulfilled (**contrary to fact**) use the *indicative*. Conditions whose results *will* occur if the condition is fulfilled (**future more vivid)** use the *subjunctive* for the condition and the *indicative* for the result; conditions whose results *would* happen if an unlikely future event *were to happen* (**future less**

vivid) take the *optative both times*; conditions that are **present general** ones use the *subjunctive and the present indicative*; those that are **past general** ones, as we just saw, use the *optative and the imperfect*.

In English, the contrary to fact uses the *past* of the time involved for the condition, and the past with "would" for the result: "If you came, you would have got something." "If you had come, you would have got something." For the *general* condition, it uses the present, "If a person sins, he is punished." For the future more vivid, it uses the present and the future: "If you come, you will get something"; for the less vivid, it uses the subjunctive and the "would" form: "If you were to come, you would get something."

> **In general, the optative is the "would" kind of sense, of something fulfillable, but not necessarily fulfilled.**

- d. in **clauses** (such as relative or temporal) **which are the equivalent of conditions in which the optative appears**
ἐπεὶ μηκέτι τι βούλοιτο, ἄπειμι When he no longer wants anything, I would go away. (I.e. if he wouldn't want anything any more, I would go away.)

- e. in **indirect discourse** (with ὅτι or ὥς) after a *past* tense
ἔλεξεν ὅτι ἐπιστολὴν γράφοι. He said that he was writing a letter.

In this case, the tense of the optative is *what the tense of the direct statement would be.* (In the case above, what he said was "I am writing a letter," and so it is the present optative. Note that *this sequence of tenses is not the same in English;* so it has to be translated into a past tense.)

15.2. Syntax of the optative

• NOTE •

Since you will be reading rather than writing Greek, the particular sequence of tenses need not bother you. You can presume that the Greek author got it right. The same applies to what was said above about the various conditions; your job is to be able to *recognize the sense* of what you see, not to be able to produce a grammatically correct conditional sentence in Greek.

15.3. Forms of the optative   There are present, future, aorist, and perfect optatives in Attic Greek.

Present tense

Active	*Middle*	*Passive*
παύοιμι	παυοίμην	παυοίμην
παύοις	παύοιο	παύοιο
παύοι	παύοιτο	παύοιτο
παύοιμεν	παυοίμεθα	παυοίμεθα
παύοιτε	παύοισθε	παύοισθε
παύοιεν	παύοιντο	παύοιντο
φιλοίην	φιλοίμην	φιλοίμην
φιλοίης	φιλοῖο	φιλοῖο
φιλοίη	φιλοῖτο	φιλοῖτο
φιλοῖμεν	φιλοίμεθα	φιλοίμεθα
φιλοῖτε	φιλοῖσθε	φιλοῖσθε
φιλοῖεν	φιλοῖντο	φιλοῖντο

15.3. Forms of the optative

τιμῴην	τιμῴμην	τιμῴμην
τιμῴης	τιμῷο	τιμῷο
τιμῴη	τιμῷτο	τιμῷτο
τιμῷμεν	τιμῴμεθα	τιμῴμεθα
τιμῷτε	τιμῷσθε	τιμῷσθε
τιμῷεν	τιμῷντο	τιμῷντο
φανεροίην	φανεροίμην	φανεροίμην
φανεροίης	φανεροῖο	φανεροῖο
φανεροίη	φαμεροῖτο	φανεροῖτο
φανεροῖμεν	φανεροίμεθα	φανεροίμεθα
φανεροῖτε	φανεροῖσθε	φανεροῖσθε
φανεροῖεν	φανεροῖντο	φανεροῖντο
διδοίην	διδοίμην	διδοίμην
διδοίης	διδοῖο	διδοῖο
διδοίη	διδοῖτο	διδοῖτο
διδοῖμεν	διδοίμεθα	διδοίμεθα
διδοῖτε	διδοῖσθε	διδοῖσθε
διδοῖεν	διδοῖντο	διδοῖντο
ἰσταίην	ἰσταίμην	ἰσταίμην
ἰσταίης	ἰσταῖο	ἰσταῖο
ἰσταίη	ἰσταῖτο	ἰσταῖτο
ἰσταῖμεν	ἰσταίμεθα	ἰσταίμεθα
ἰσταῖτε	ἰσταῖσθε	ἰσταῖσθε
ἰσταῖεν	ἰσταῖντο	ἰσταῖντο
τιθείην	τιθείμην	τιθείμην
τιθείης	τιθεῖο	τιθεῖο
τιθείη	τιθεῖτο	τιθεῖτο

15.3. Forms of the optative

τιθεῖμεν	τιθείμεθα	τιθείμεθα
τιθεῖτε	τιθεῖσθε	τιθεῖσθε
τιθεῖεν	τιθεῖντο	τιθεῖντο

φαίην
φαίης
φαίη
φαῖμεν
φαῖτε
φαῖεν

εἴην
εἴης
εἴη
εἶμεν (εἴημεν)
εἶτε (εἴητε)
εἶεν (εἴησαν)

Remarks:

The optative has a **stem that ends in οι**, generally speaking, or at any rate, some vowel followed by an **ι**. The endings are **regular, though somewhat like a -μι verb; but like the *imperfect* endings rather than the present.** The optative has the "feel" of pastness about it (which is why it is the tense used as a kind of subjunctive after past tenses). There are alternate plurals of the present optative of εἰμί.

Future tense

παύσοιμι	παυσοίμην	παυθησοίμην
παύσοις	παύσοιο	παυθήσοιο

15.3. Forms of the optative

παύσοι   παύσοιτο   παυθήσοιτο
παύσοιμεν   παυσοίμεθα   παυθησοίμεθα
παύσοιτε   παύσοισθε   παυθήσοισθε
παύσοιεν   παύσοιντο   παυθήσοιντο

Remarks:

    The future active and middle is just like the present, but with the -**σ**- added to the stem (the second principal part); the passive, of course, is formed from the last principal part, which accounts for the -**θη**- in the stem; the -**σ** after the -**θη**- is the signal that this is a future passive, not an aorist.

Aorist tense

παύσαιμι   παυσαίμην   παυθείην
παύσαις (-ειας)   παύσαιο   παυθείης
παύσαι (-ειε)   παύσαιτο   παυθείη
παύσαιμεν   παυσαίμεθα   παυθεῖμεν
παύσαιτε   παύσαισθε   παυθεῖτε
παύσαιεν (-ειαν) παύσαιντο   παυθεῖεν

Second aorist

βάλοιμι   γενοίμην   γραφείην
βάλοις   γένοιο   γραφείης
βάλοι   γένοιτο   γραφείη
βάλοιμεν   γενοίμεθα   γραφεῖμεν
βάλοιτε   γένοισθε   γραφεῖτε
βάλοιεν   γένοιντο   γραφεῖεν

15.3. Forms of the optative

Remarks:

The **first aorist active and middle has the -οι become -αι** because of the **α** in the aorist stem. The alternate forms of the active are because the normal endings sound funny. The passive has the "active"-looking endings; its passivity is obvious from the stem with its -**θ**-. The fact that it is -**θει**- and not -**θοι**- is due to the stem's actually being -**θη**- and the impossibility of saying παυθηοίη for example.

Perfect tense

πεπαύκοιμι	πεπαυμένος εἴην	πεπαυμένος εἴην
πεπαύκοις	πεπαυμένος εἴης	πεπαυμένος εἴης
πεπαύκοι	πεπαυμένος εἴη	πεπαυμένος εἴη
πεπαύκοιμεν	πεπαυμένοι εἶμεν	πεπαυμένοι εἶμεν
πεπαύκοιτε	πεπαυμένοι εἶτε	πεπαυμένοι εἶτε
πεπαύκοιεν	πεπαυμένοι εἶεν	πεπαυμένοι εἶεν

Remarks:

Like the subjunctive, the **active optative looks like a present except for the reduplication,** and the **middle/passive is the perfect middle/passive participle with the present optative of ἐιμί**.

EXERCISE

1. Complete your verb chart by adding the optatives. (Actually, there is more, since we didn't put the [very rare] dual forms in; but context should tell you when something is a dual. There are also various irregular verbs and some more second tenses. But this should see you through 95 per cent of the Greek you will

encounter; and a standard grammar can help you with the rest.)

2. You rarely find passages that have whole clusters of optatives; so here are a couple of places in Book I of the *Republic* where you find an optative used (328d and 330a):

"Καὶ μήν," ἦν δ᾽ ἐγώ, "ὦ Κέφαλε, χαίρω γε διαλεγόμενος τοῖς σφόδρα πρεσβύταις: δοκεῖ γάρ μοι χρῆναι παρ᾽ αὐτῶν πυνθάνεσθαι, ὥσπερ τινὰ ὁδὸν προεληλυθότων ἣν καὶ ἡμᾶς ἴσως δεήσει πορεύεσθαι, ποία τίς ἐστιν, τραχεῖα καὶ χαλεπή, ἢ ῥαδία καὶ εὔπορος. καὶ δὴ καὶ σοῦ ἡδέως ἂν πυθοίμην ὅτι σοι φαίνεται τοῦτο, ἐπειδὴ ἐνταῦθα ἤδη εἶ τῆς ἡλικίας ὃ δὴ 'ἐπὶ γήραος οὐδῷ' φασιν εἶναι οἱ ποιηταί."

Καὶ τοῖς δὴ μὴ πλουσίοις, χαλεπῶς δε τὸ γῆρας φέρουσιν, εὖ ἔχει ὁ αὐτὸς λόγος, ὅτι οὔτ᾽ ἂν ὁ ἐπιεικὴς πάνυ τι ῥαδίως γῆρας μετὰ πενίας ἐνέγκοι οὔθ᾽ ὁ μὴ ἐπιεικὴς πλουτήσας εὔκολός ποτ᾽ ἂν ἑαυτῷ γένοιτο.

3. And here's a place in the New Testament (Romans 5:20 ff.)

Νόμος δε παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα: οὗ δε ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις, ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ιησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ; μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

15.3. Forms of the optative

4. Vocabulary

εἴθε if only (introduces a wish)
ἴσως perhaps
οὐκέτι (μηκέτι) not yet
ἡ ἐπιστολή τῆς ἐπιστολῆς letter *[epistle]*
μήν particle meaning something like "all right," or "very well"
χαιρέω χαιρήσω ___ κεκάρηκα ___ ἐχάρην enjoy, have fun, be happy
(the usual Greek greeting is χαίρε [χαίρετε], the imperative, used for both "hello" and "goodbye.")
διαλέγω διαλέξω διέλεξα διαλέληκα διαλέλεγμαι δεἐλέχθην converse *[dialogue]*
σφόδρα extremely
ὁ πρέσβυς τοῦ πρέσβεως old man *[presbyter*, from the comparative*]*
ὥσπερ emphatic of ὥς just as
ἡ ὁδός τῆς ὁδοῦ road, path, way *[method]*
δεῖ δεήσει ___ ___ ___ ___ it is necessary
τραχύς τραχεῖα τραχύ rough
χαλεπός χαλεπή χαλεπόν difficult, hard
ῥάδιος ῥαδία ῥάδιον easy
εὔτροπος εὐτρόπη εὔτροπον (εὐ nice τρόπος turning) pleasant
δή emphatic particle "certainly, indeed"
ἡδύς ἡδεῖα ἡδύ sweet ἡδέως sweetly
ἐπειδή since
ἐνταῦθα from there
ἡ ἡλικία τῆς ἡλικίας age
ἡ γραῦς τῆς γραός old age
τὸ οὐδόν τοῦ οὐδοῦ threshold (Here the threshold is the one leading out of old age [to death].)

15.3. Forms of the optative

ὁ ποιήτης τοῦ ποιήτου poet (a "maker" from ποιέω)

πλούσιος πλουσία πλούσιον rich *[plutocrat]*

πάνυ completely

ὁ ἐπιεικής τοῦ ἐπιεικοῦ sensible man

τὸ γῆρας τοῦ γήρους old age *[geriatric]*

ἡ πενία τῆς πενίας poverty *[penury]*

πλουτίζω πλουτιῶ ἐπλούτισα πεπλούτικα πεπλούτιμαι ἐπλουτίσθην make rich

εὔκολος εὐκόλη εὔκολον contented

ὁ νόμος τοῦ νόμου law *[economy, astronomy]*

πλεονάζω πλεονάσω ἐπλεόνασα πεπλεόνακα πεπλεόναμαι ἐπλεονάσθην fill *[pleonasm]*

τὸ παράπτωμα τοῦ παραπτώματος infraction, failing

ἡ ἁμαρτία τῆς ἁμαρτίας mistake, fault, sin

ὑπερισσεύω ὑπερισσεύσω ὑπερίσσευσα ὑπερίσσευκα ὑπερίσσευμαι ὑπερισσεύθην (super-) overflow

ἡ χάρις τῆς χάριτος gift, favor, blessing, grace, thanks *[charity]*

ὁ θάνατος τοῦ θανάτου death *[thanatology]*

ἡ δικαιοσύνη τῆς δικαιοσύνης honesty, virtue, innocence, justice

αἰώνιος αἰωνία αἰώνιον eternal *[eon]*

15.3. Forms of the optative

APPENDIX A
Glossary of Unusual Forms

 One of the annoying things about Greek is trying to look up a verb and not being able to find it in a dictionary, because it is an irregular aorist or perfect of some verb, and the present tense is nothing at all like what you are looking up. Try to find δράμω, for example, and you will look forever; because the verb ἔδραμον comes from is τρέχω.

  This little glossary will give the *stems* of irregular words, so that if you can't find them in a dictionary, look here, and you will find what word to look up. I will include the stems with augments also, because sometimes it is hard to distinguish an augmented from an unaugmented form. I will not, however, give the form of verbs that have prepositions compounded to them, to keep the list manageable.

αγαγ	ἄγω to lead, do
αισθησ	αἰσθάνομαι to perceive
ακηκο	ἀκούω to hear
ἀλωσ	ἀλίσκομαι to be captured
ανεῳγ	ἀνοίγω to open
απολωλ	ἀπόλλυμι to destroy
απωλ	ἀπόλλυμι to destroy
αρ	αἴρω to lift up
αρξ	ἄρχω to rule, begin
αυξησ	αὐξάνω to increase

αφιγ   ἀφικνέομαι to come
αφιξ   ἀφικνέομαι to come
αχθ   ἄγω to lead, do

βαλ   βάλλω to throw
βη   βαίνω to go
βησ   βαίνω to go
βοη   βοάω to shout

γεγον   γίνομαι (γίγνομαι) to become
γεν   γίνομαι (γίγνομαι) to become
γη   γινώσκω (γιγνώσκω) to know

δεδεγ   δέχομαι to get
δεδω   δίδωμι to give
δεη   δέω to need
δεησ   δέω to need
δειγ   δείκνυμι to show
δειξ   δείκνυμι to show
δεξ   δέχομαι to get
δησ   δέω to tie
δο   δίδομι to give
δοξ   δοκέω to seem
δοχ   δοκέω to seem
δραμ   τρέχω to run
δυνησ   δύναμαι to be able
δω   δίδωμι to give
δωκ   δίδωμι to give

ἑαλω   ἁλίσκομαι to be captured
εβη   βαίνω to go

15.3. Forms of the optative

εγν	γινώσκω (γιγνώσκω) to know
εδω	δίδωμι to give
εθ	θνήσκω to die
ειασ	ἐάω to allow
ειδ	ὁράω to see
εἰκ	ἵημι to send
εἰλ	αἱρέω to take
ειλεγ	λέγω to collect
ειληφ	λαμβάνω to take
εἰλκ	ἕλκω to draw
ειλοξ	λέγω to collect
ειρ	λέγω to say
ειρη	λέγω to say
ελκ	καλέω to call
ελ	ἐλαύνω to drive
ελευσ	ἔρχομαι to come
εληλυθ	ἔρχομαι to come
εληφ	λαμβάνω to take
ελθ	ἔρχομαι to come
ἐλξ	ἕλκω to draw
ενεγ	φέρω to bring
ενεχ	φέρω to bring
ἐξ	ἔχω to have
επηνε	ἐπαινέω to praise
επιστη	ἐπίσταμαι to understand
ερ	λέγω to say
ερραγ	ῥήγνυμι to break
ερρη	λέγω to say
ερρυ	ῥέω to flow
ερρωγ	ῥήγνυμι to break
εσ	εἰμί to be

15.3. Forms of the optative

ἑσπ   ἕπομαι to follow
εστα   ἵστημι to stand
εστη   ἵστημι to stand
εσχ   ἔχω to have
ετραφ   τρέφω to nourish
εφαγ   εσθίω to eat
ἑψ   ἕπομαι to follow
εωθ   ὠθέω to push
ἑωρα   ὁράω to see

ᾖ   εἶμι to go
ηγαγ   ἄγω to lead, do
ἡκ   ἵημι to send
ηκου   ἀκούω to hear
ηλα   ἐλαύνω to drive
ηλθ   ἔρχομαι to come
ἡλω   ἁλίσκομαι to be captured
ἡμαρτ   ἁμαρτάνω to err
ηνεγ   φέρω to bring
ηνεχ   φέρω to bring
ηνοι   ἀνοίγω to open
ἡκ   ἥκω to have come
ηρ   αἴρω to lift up
ηργ   ἄρχω to rule, begin
ἡρη   αἱρέω to take
ηρξ   ἄρχω to rule, begin
ἡσ   ἵημι to send
ησθ   αἰσθάνομαι to perceive
ηυγ   εὔχομαι to pray
ηὑρ   εὑρίσκω to find
ηυξ   αὐξάνω to increase or εὔχομαι to pray

15.3. Forms of the optative

ηχθ	ἄγω to lead, do
θη	τίθημι to put
θρεψ	τρέφω to nourish
ι	εἶμι to go
ιδ	ὁράω to see
καθι	καθίζω to sit
καμ	κάμνω to be weary
κεκλ	καλέω to call
κεδρικ	κρίνω to judge
κλη	καλέω to call
κρι	κρίνω to judge
κτη	κτάομαι to acquire
λαβ	λαμβάνω to take
λαθ	λανθάνω to escape notice
λειψ	λείπω to leave
λεξ	λέγω to say or λέγω to collect
ληθ	λανθάνω to escape notice
ληλυθ	ἔρχομαι to come
λημφ	λαμβάνω to take
λησ	λανθάνω to escape notice
ληφ	λαμβάνω to take
ληψ	λαμβάνω to take
λιπ	λείπω to leave
λοιπ	λείπω to leave
μαθ	μανθάνω to learn
μειν	μένω to remain

15.3. Forms of the optative

μην   μιμνήσκω to remember
μιξ   μίγνυμι to mix

οισ   φέρω to bring
οφθ   ὁράω to see
οψ   ὁράω to see

παθ   πάσχω to suffer
πεισ   πάσχω to suffer or πείθω to persuade
πεποιθ   πείθω to persuade
πεπονθ   πάσχω to suffer
πεπτ   πίπτω to fall
πεπω   πίνω to drink
πεσ   πίπτωpiptw to fall
πευσ   πυνθάνομαι to inquire
πιο   πίνω to drink
πλευσ   πλέω to sail
πλη   πίμπλημι to fill
πυθ   πυνθάνομαι to inquire

ῥευσ   ῥέω to flow
ῥηξ   ῥήγνυμι to break
ῥυησ   ῥέω to flow
ῥωγ   ῥήγνυμι to break
σπαρ   σπείρω to sow
στα   ἵστημι to stand
σταλ   στέλλω to send
στ   στελω to send
στησ   ἵστημι to stand
σχησ   ἔχω to have
σω   σώζω to save

15.3. Forms of the optative

τα	τείνω to stretch
τεθ	θνῄσκω to die or τίθημι to put
τεθρα	τρέφω to nourish
τεκ	τίκτω to beget
τεμ	τέμνω to cut
τεν	τείνω to stretch
τεξ	τίκτω to beget
τετα	τείνω to stretch
τετροφ	τρέπω to turn or τρέφω to nourish
τευξ	τυγκάνω to happen
τμη	τέμνω to cut
τραμ	τρέπω to turn
τρεφ	τρέπω to turn or τρέφω to nourish
τρεψ	τρέπω to turn
τυχ	τυγκάνω to happen
ὑπεσχ	ὑπισχνέομαι to promise
ὑποσχησ	ὑπισχνέομαι to promise
φαγ	ἐσθίω to eat
φαν	φαίνω to appear
φεισ	φείδομαι to spare
φευξ	φεύγω to flee
φην	φαίνω to appear
φθαρ	φθείρω to corrupt
φθασ	φθάνω to anticipate
φθερ	φθείρω to corrupt
φθησ	φθάνω to anticipate
φυγ	φεύγω to flee
χαρ	χαίρω to rejoice

15.3. Forms of the optative

χρη   χράομαι to use

ψευσ   ψεύδω to deceive

ῳηθ   οἴομαι to think
ωμμ   ὁράω to see
ωρα   ὁράω to see
ωφειλ   ὀφείλω to owe
ωφθ   ὁράω to see

15.3. Forms of the optative

APPENDIX B
Glossary of Inflections

Here is a list of the endings included in the **Remarks** of the various lessons. Numbers at the end indicate the lesson.

long verb stem	sign of subjunctive	14
-α	acc. pl.	6
-α	acc. sing.	6
-α	nom. pl.	3
-α	nom. sing.	3
-ᾳ	dat. sing.	11
-αι	nom. pl.	3
-αι	pres. act. infin.	7
-αιν	gen. dat. dual	11
-αις	dat. pl.	11
-αν	acc. sing.	6
-ας	acc. pl.	6
-ας	gen. sing.	9
-ας	nom. sing.	3
-ασιν	3d pl. ind. act.	5
-δε	adverb of "to place"	10
-ε	2nd sing. act.imper.	14
-ε	3d sing. ind. act.	5

-ει	3d sing. ind. act.	5
-ειν	2nd aor. act. infin.	7
-ειν	pres. act. infin.	7
-εις	acc. pl.	6
-εις	nom. pl.	3
-εν	3d sing. ind. act.	5
-ες	nom. pl.	3
-ετε	2nd pl. act. imper.	4
-η	acc. pl.	6
-η	nom. sing.	3
-ῃ	dat. sing.	11
-ην	acc. sing.	6
-ηναι	aor. pass. infin.	7
-ηρ	nom. sing.	3
-ης	gen. sing.	9
-ης	nom. sing.	3
-ησαν	3d pl. ind. act.	5
-θεν	adverb of "from place"	10
-θη	3d sing. aor. ind. pass.	8
-θημεν	1st pl. aor. ind. pass.	10
-θην	1st sing. aor. ind. pass.	10
-θησαν	3d pl. aor. ind. pass.	8
-θησεται	3d sing. fut. ind. pass.	8
-θησομαι	1st sing. fut. ind. pass.	10
-θησομεθα	1st pl. fut. ind. pass.	10
-ι	2nd sing. mid./pass.	13
-ι	dative	11
-ιον	comparative adv.	10

15.3. Forms of the optative

-ιους	comparative adj.	10
-ις	gen. sing. (rare)	9
-ις	nom. sing.	3
-ιστα	superlative adv.	10
-ιστος -η -ον	superlative adj.	10
-ιω	comparative adj.	10
-ιων -ιων -ιον	comparative adj.	10
-κα	1st sing. perf. ind. act.	10
-καμεν	1st pl. perf. ind. act.	10
-κειμεν	1st pl. plpf. ind. act.	10
-κειν	1st sing. plpf. ind. act.	10
-κεμεν	1st pl. plpf. ind. act.	10
-κη	1st sing. plpf. ind. act.	10
-μ-	sign of 1st person	10
-μαι	1st sing. perf. ind. mid./pass.	10
-μαι	1st sing. pres./fut. ind. mid.	10
-μαι	1st sing. pres. ind. pass.	10
-μεθα	1st pl. imp. ind. mid./pass.	10
-μεθα	1st pl. perf. ind. mid./pass.	10
-μεθα	1st pl. plpf. ind. mid./pass.	10
-μεθα	1st pl. pres./fut. ind. mid.	10
-μεθα	1st pl. pres. ind. pass.	10
-μεν-	sign of mid./pass. part.	12
-μεν	1st pl. imp. ind. act.	10
-μεν	1st pl. pres./fut. ind. act.	10
-μην	1st sing. imp. ind. mid./pass.	10
-μην	1st sing. plpf. ind. mid./pass.	10
-ν	often missing after -i or e	5

15.3. Forms of the optative

-ν	sign of accusative	6
-ντ-	sign of act. part.	12
-νται	3d pl. perf. ind. mid./pass.	8
-νται	3d pl. pres. ind. mid./pass.	8
-ντο	3d pl. imperf. ind. mid./pass.	8
-ντο	3d pl. plpf. ind. mid./pass	8
-ντο	3d pl. 2 aor. mid.	8
-ο	nom. sing. adj .	3
-οι	nom. pl.	3
-οι-	sign of optative	15
-οιν	gen. dat. dual	11
-οις	dat. pl.	11
-ον	1st sing. imp. ind. act.	10
-ον	acc. sing.	6
-ον	nom. sing.	3
-ος	gen. sing.	9
-ος	nom. sing.	3
-ου	gen. sing.	9
-ου	2nd sing. imp. mid./pass.	13
-ου	2nd sing. mid./pass. imper.	14
-ους	acc. pl.	6
-ουσ-	sign of act. part.	12
-ουσα	pres./fut. act. part.	12
-ουσιν	3d pl. ind. act.	5
-ς	sign of gen. sing.	9
-ς	sign of 2nd sing. act.	13
-σ-	sign of future stem	5
-σα	1st sing. aor. ind. act .	10
-σαι	aor. act. infin.	7

15.3. Forms of the optative

-σαι	sign of 2nd sing. mid./pass.	13
-σαμεν	1st pl. aor. ind. act.	10
-σαμεθα	1st pl. aor. ind. mid.	10
-σαμην	1st sing. aor. ind. mid.	10
-σαντο	3d pl. aor. ind. mid.	8
-σατο	3d sing. aor. ind. mid.	8
-σε	adverb of "to place"	10
-σεται	3d sing. fut. ind. mid.	8
-σθ-	sign of infin.	7
-σθ-	sign of mid./pass. imper.	14
-σθαι	mid. or pass.	7
-σθε	sign of 2nd pl. mid./pass.	13
-σι	adverb of "in place"	10
-σιν	dat. pl.	11
-σο	2nd sing. imp. mid./pass.	13
-σο	2nd sing. mid./pass. imper.	14
-σονται	3d pl. fut. ind. pass.	8
-τ-	sign of 3d person	10
-ται	3d sing. pres. ind. mid./pass.	8
-ται	3d sing. perf. ind. mid./pass.	8
-τατα	superlative adv.	10
-τατος -η -ον	superlative adj.	10
-τε	sign of 2nd pl. act .	13
-τερον	comparative adv.	10
-τερος -η -ον	comparative adj.	10
-το	3d sing. imperf. ind. mid./pass	8
-το	3d sing. plpf. ind. mid./pass.	8
-το	3d sing. 2 aor. mid.	8
-υ	nom. sing. adj.	3

15.3. Forms of the optative

-υς	nom. sing.	3
-ω	1st sing. pres./fut. ind. act.	10
-ω	3d sing. act. imper.	14
-ῳ	dat. sing.	11
-ων	gen. pl.	9
-ων	nom. sing. adj.	3
-ων	pres./fut. act. part.	12
-ως	adverb	10
-ως	gen. sing. (rare)	9
-ως -υια -ος	perf. act. part.	12
-ωσαν	3d pl. act. imper.	14

15.3. Forms of the optative

APPENDIX C
Indicative Conjugation of the Verb

Here is a conjugation of παύω in the indicative, so that you can see what all the forms look like. The conjugation of the subjunctive and the optative are in Lessons 14 and 15, and it would be otiose to repeat them here. Imperatives, participles, infinitives, and so on are also to be found in their respective places.

Active	*Middle*	*Passive*
Present tense		
παύω	παύομαι	παύομαι
παύεις	παύῃ	παύῃ
παύει	παύεται	παύεται
παύομεν	παυόμεθα	παυόμεθα
παύουσιν	παύονται	παύονται
Imperfect tense		
ἔπαυον	ἐπαυόμην	ἐπαυόμην
ἔπαυες	ἐπαύου	ἐπαύου
ἔπαυε	ἐπαύετο	ἐπαύετο
ἐπαύομεν	ἐπαυόμεθα	ἐπαυόμεθα

ἐπαύετεέ	παύεσθεέ	παύεσθε
ἔπαυον	ἐπαύοντο	ἐπαύοντο

Future tense

παύσω	παύσομαι	παυθύσομαι
παύσεις	παύσῃ	παυθήσῃ
παύσει	παύσεται	παυθήσεται
παύσομεν	παυσόμεθα	παυθησόμεθα
παύσετε	παύσεσθε	παυθήσεσθε
παύσουσι	παύσονται	παυθήσονται

Aorist tense

ἔπαυσα	ἐπαυσάμην	ἐπαύθην
ἔπαυσας	ἐπαύσω	ἐπαύθης
ἔπαυσε	ἐπαύσατο	ἐπαύθη
ἐπαύσαμεν	ἐπαυσάμεθα	ἐπαύθημεν
ἐπαύσατε	ἐπαύσασθε	ἐπαύθητε
ἔπαυσαν	ἐπαύσαντο	ἐπαύθησαν

Perfect tense

πέπαυκα	πέπαυμαι	πέπαυμαι
πέπαυκας	πέπαυσαι	πέπαυσαι
πέπαυκε	πέπαυται	πέπαυται
πεπαύκαμεν	πεπαύμεθα	πεπαύμεθα
πεπαύκατε	πέπαυσθε	πέθαυσθε
πεπαύκασιν	πέπαυνται	πέπαυνται

15.3. Forms of the optative

Pluperfect tense

ἐπεπαύκειν (-η[1])	ἐπεπαύμην	ἐπεπαύμην
ἐπεπαύκεις (-ης)	ἐπέπαυσο	ἐπέθαυσο
ἐπεπαύκει	ἐπέπαυτο	ἐπέπαυτο
ἐπεπαύκειμεν	ἐπεπαύμεθα	ἐπεπαύμεθα
ἐπεπαύκετε	ἐπέπαυσθε	ἐπέπαυσθε
ἐπεπαύκεσαν	ἐπέπαυντο	ἐπέπαυντο

The present system of the contract verbs

Since only the present and imperfect of the verbs with vowel stems is different from παύω, that is all that I will give here.

Present tense

φιλῶ	φιλοῦμαι	φιλοῦμαι
φιλεῖς	φιλῇ	φιλῇ
φιλεῖ	φιλεῖται	φιλεῖται
φιλοῦμεν	φιλούμεθα	φιλούμεθα
φιλεῖτε	φιλεῖσθε	φιλεῖσθε
φιλοῦσιν	φιλοῦνται	φιλοῦνται
τιμῶ	τιμῶμαι	τιμῶμαι
τιμᾷς	τιμᾷ	τιμᾷ
τιμᾷ	τιμᾶται	τιμᾶται
τιμῶμεν	τιμώμεθα	τιμώμεθα

---

[1]These are alternate forms for the pluperfect.

15.3. Forms of the optative

τιμᾶτε	τιμᾶσθε	τιμᾶσθε
τιμῶσιν	τιμῶνται	τιμῶνται
φανερῶ	φανεροῦμαι	φανεροῦμαι
φανεροῖς	φανεροῖ	φανεροῖ
φανεροῖ	φανεροῦται	φανεροῦται
φανεροῦμεν	φανερούμεθα	φανερούμεθα
φανεροῦτε	φανεροῦσθε	φανεροῦσθε
φανεροῦσιν	φανεροῦνται	φανεροῦνται

Imperfect tense

ἐφίλουν	ἐφιλούμην	ἐφιλούμην
ἐφίλεις	ἐφφιλοῦ	ἐφιλοῦ
ἐφίλει	ἐφιλεῖτο	ἐφιλεῖτο
ἐφιλοῦμεν	ἐφιλούμεθα	ἐφιλούμεθα
ἐφιλεῖτε	ἐφιλεῖσθε	ἐφιλεῖσθε
ἐφίλουν	ἐφιλοῦντο	ἐφιλοῦντο
ἐτίμων	ἐτιμώμην	ἐτιμώμην
ἐτίμας	ἐτιμῶ	ἐτιμῶ
ἐτίμα	ἐτιμᾶτο	ἐτιμᾶτο
ἐτιμῶμεν	ἐτιμώμεθα	ἐτιμώμεθα
ἐτιμᾶτε	ἐτιμᾶσθε	ἐτιμᾶσθε
ἐτίμων	ἐτιμῶντο	ἐτιμῶντο
ἐφανέρουν	ἐφανερούμην	ἐφανερούμην
ἐφανέρους	ἐφανεροῦ	ἐφανεροῦ
ἐρφανέρου	ἐφανεροῦτο	ἐφανεροῦτο
ἐφανεροῦμεν	ἐφανερούμεθα	ἐφανερούμεθα
ἐφανεροῦτε	ἐφανεροῦσθε	ἐφανεροῦσθε

15.3. Forms of the optative

ἐφανέρουν   ἐφανεροῦντο   ἐφανεροῦντο

The -mi verbs

δίδωμι   δίδομαι   δίδομαι
δίδως   δίδοσαι   δίδοσαι
δίδωσιν   δίδοται   δίδοται
δίδομεν   διδόμεθα   διδόμεθα
δίδοτε   δίδοσθε   δίδοσθε
διδόασιν   δίδονται   δίδονται

ἵστημι   ἵσταμαι   ἵσταμαι
ἵστης   ἵστασαι   ἵστασαι
ἵστησι   ἵσταται   ἵσταται
ἵσταμεν   ἱστάμεθα   ἱστάμεθα
ἵστατε   ἵστασθε   ἵστασθε
ἵστασιν   ἵστανται   ἵστανται

τίθημι   τίθεμαι   τίθεμαι
τίθης   τίθεσαι   τίθεσαι
τίθησι   τίθεται   τίθεται
τίθεμεν   τιθέμεθα   τιθέμεθα
τίθετε   τίθεσθε   τίθεσθε
τιθέασιν   τίθενται   τίθενται

• NOTE •

The *aorist actives* of these verbs are peculiar in that the stem
ends in a -κ- instead of a -σ-, with the exception of ἵστημι,
which has both a normal first aorist (in -σ-) and the second
aorist below.

15.3. Forms of the optative

ἔστην
ἔστης
ἔστη
ἔστημεν
ἔστητε
ἔστησαν

The verb εἰμί

Since there is no middle or passive for this verb, I will put the different tenses of the indicative across the page.

Present	*Imperfect*	*Future*
εἰμί	ἦ (ἦν)	ἔσομαι
εἶ	ἦσθα	ἔσῃ (ἔσει)
ἐστίν	ἦν	ἔσται
ἐσμέν	ἦμεν	ἐσόμεθα
ἐστέ	ἦτε	ἔσεσθε
εἰσίν	ἦσαν	ἔσονται

15.3. Forms of the optative

GLOSSARY

ἀγαθός ἀγαθή ἀγαθόν good   1
ἀγγέλλω ἀγγελῶ ἤγγειλα ἤγγελκα ἤγγελμαι ἠγγέλθην announce   4
ἄγγελος τοῦ ἀγγέλου messenger   1
ἄγιος ἀγία ἄγιον holy   3
ἀγραυλέω ἀγραυλήσω ἠγραύλησα ἠγραύληκα ἠγραύλημαι ἠγραυλήθην stay in the field   14
ἄγω ἄξω ἤγαγον ἦχα ἦγμαι ἤχθην lead   4
ἀδιαλείπτως constantly   11
ἀδελφός τοῦ ἀδελφοῦ brother   1
αἷμα τοῦ αἵματος blood   1
αἰνέω αἰνήσω ἤνησα ἤνηκα ἤνημαι ἠνήθην praise   14
αἴρω ἀρῶ ἦρα ἦρκα ἦρμαι ἤρθην (Attic: αἱρέω αἱρήσω εἶλον ἤρηκα ᾕρημαι ᾑρέθην) grab, lift up   4
αἰσθάνομαι αἰσθήσομαι ἠσθόμην ἤσθημαι — — perceive 8
αἰώνιος αἰωνία αἰώνιον eternal   15
ἀκολουθέω ἀκολουθήσω ἠκολούθησα ἠκολούθηκα ἠκολούθημαι ἠκολούθην follow   12
ἀκούω ἀκούσω ἤκουσα ἀκήκοα — ἠκούσθην hear   4
ἀλέκτωρ τοῦ ἀλέκτορος rooster   13
ἀληθής ἀληθής ἀληθές   true   1

ἀλήθεια τῆς ἀληθείας truth   1
ἀλλά but   1
ἁμαρτία τῆς ἁμαρτίας mistake, fault, sin   15
ἀμφί on both sides, around   10
ἀνήρ τοῦ ἀνδρός man (male human being)   5
ἄνθρωπος τοῦ ἀνθρώπου human being   5
ἀνοίγω ἀνοίξω ἤνοιξα ἀνέῳγα ἀνέῳγα ἀνέῳγμαι ἠνοίχθην
open   4
ἀνεζητήκως τοῦ ἀνεζητηκότος investigator   10
ἅπας (ἅπαξ) ἁπάσα ἅπαν emphatic form of πᾶς: absolutely all.
                                                          7
ἀπογραφή τῆς ἀπογραφής census   7
ἀπογράφω ἀπογράψω απέγραψα απογέγραφα απογέγραμμαι
απεγράφην have a census, enroll (write down)   7
ἀποθνήσκω ἀποθανοῦμαι ἀπέθανον ἀποτέθνηκα — — die 8
ἀπολογέω   ἀπολογήσω   ἀπωλόγησα   ἀπολολόγηκα
ἀπολολόγημαι ἀπωλογήθην defend oneself (verbally, in a trial)
                                                         10
ἀποστέλλω ἀποστελῶ ἀπέστηλα ἀπέστελκα ἀπέστελμαι
ἀπεστέλθην send out   12
ἀποφαίνω ἀποφανῶ ἀπέφηνα αποπέφηνα ἀπεφάνην (ἀπό +
φαίνω) show forth, display, produce   11
ἄπειμι (only in pres. and imperf.) go away   12
ἀρνέομαι ἀρνήσομαι ἠρνησάμην ___ ἤρνημαι ἠρνήθην deny,
dissociate oneself from, repudiate   13
ἄρτι now (as opposed to "then" or "once")   13
ἀρχή τῆς ἀρχής beginning, rule, source, principle   3
ἀσπασμός τοῦ ἀσπασμοῦ aspasmou greeting, kiss, embrace 12
ἀστήρ τοῦ ἀστέρος star   3
ἄστυ τοῦ ἄστεως town   12
ἄτε seeing that, since   12

15.3. Forms of the optative

αὐτός αὐτή αὐτό same, -self, he, she, it 3

βαίνω βήσομαι ἔβην βέβηκα — — go 4
βάλλω βαλῶ ἔβαλον βέβληκα βέβλημαι ἐβλήθην throw 1
βάρβαρος τοῦ βαρβάρου foreigner 12
βασιλεῦς τοῦ βασιλέως king 3
βασιλεύω βασιλεύσω ἐβασίλευσα βεβασίλευκα βεβασίλευμαι
ἐβασιλεύθην rule, be king, reign 12
βίβλιον τοῦ βιβλίου book 1
βούλομαι βουλήσομα — — βεβούλημαι ἐβουλήθην wish,
want, will 8
βρέφος τοῦ βρέφου infant 14

γάρ because, since 1
γένος, τοῦ γένου kind, race, sex 3
γῆ τῆς γῆς earth 10
γῆρας τοῦ γήρους old age 15
γίνομαι (γίγνομαι) γενήσομαι ἐγενόμην γέγονα γεγένημαι
ἐγενήθην become, happen, be 1
γινώσκω (γιγνώσκω) γνώσομαι ἔγνων ἔγνωκα ἔγνωσμαι
ἐγνώσθην know 1
γραῦς τῆς γραός old age 15
γυνή τῆς γυναικός woman 5

δέ by itself is either "and" or "but." 2
δή emphatic particle "certainly, indeed" 15
διά + acc. = because of; + genitive = through 6
διά prep. with gen. through, because of 11
διαλέγω διαλέξω διέλεξα διαλέληκα διαλέλεγμαι δεἐλέχθην
converse 15
διαλογίζομαι διαλογίσομαι διελογισάμην ___ διλελόγημαι

15.3. Forms of the optative

___ think about, ponder, speculate 12
διανοέω διανοήσω διηνόησα διηνόηκα διηνόημαι διηνοήθην reason. 14
διαταράσσω διαταράξω διετάραξα διατετάραχα διατετάραγμαι διεταράχθην alarm thoroughly, disconcert, trouble 12
διαφορά τῆς διαφορᾶς difference, distinction 11
δίδωμι δώσω ἔδωκα δέδωκα δέδομαι ἐδόθην give 4
δίκαιος δικαία δίκαιον honest, fair, just 10
δικαιοσύνη τῆς δικαιοσύνης honesty, virtue, innocence, justice 15
δίκη τῆς δίκης justice, sentence, punishment, penalty 14
δόγμα τοῦ δόγματος teaching, decree 7
δόξα τῆς δόξης opinion, reputation, glory (evaluative idea) 1
δοξάζω δοξάσω ἐδόξασα δεδόξακα δεδόξασμαι ἐδόξάσθην glorify, show the greatness or reality of 13
δύναμαι δυνήσομαι — — δεδύνημαι ἐδυνήθην can, be able 8
δύναμις τῆς δυνάμεως power, ability 1
δεῖ δεήσει ___ ___ ___ ___ it is necessary 15
δεινός δεινή δεινόν frightening 10

ἐγώ I 3
εἴθε if only (introduces a wish) 15
εἰμί ἔσομαι __ __ __ __ __ be 1
— — εἶπον — — — I spoke [of], I said. 8
εἰρήνη τῆς εἰρήνης eirhnhj peace 14
εἰς + acc. into, to 6
εἷς μία ἕν one δύο two τρεῖς three τέσσαρες four 3
εἰσέρχομαι εἰσελεύσομαι εἰσῆλθον ___ ___ εἰσελήλυθα go to 12
ἕκτος ἕκτη ἕκτον sixth 12

15.3. Forms of the optative

ἐκεῖνος ἐκείνη ἐκεῖνο that   3

ἔμπροσθεν (adv) in front of (+ gen.)   8

ἐνέργεια τῆς ἐνέργειας activity   11

ἐνταῦθα from there   15

ἐντολή τῆς ἐντολῆς command, commandment   13

ἐξαίφνης suddenly   14

ἕξις τοῦ ἕξεως a "having" (from ἔχω); habit, state   7

ἐξουσία τῆς ἐξουσίας power, authority, ability   6

ἑορτή τῆς ἑορτῆς festival   12

ἐπίσταμαι ἐπιστήσομαι — — — ἠπιστήθην understand   8

ἐπιστήμη τῆς ἐπιστήμης knowledge (of facts, scientific)   6

ἐπίστημι ἐπιστήσω ἐπέστησα (ἐπέστην) ἐφέστηκα ___ ἐπεστάθην stand among   14

ἐπιστολή τῆς ἐπιστολῆς letter   15

ἐπιχώριος τοῦ ἐπιξωρίου native, person of the country   12

ἐπιεικής τοῦ ἐπιεικοῦ sensible man   15

ἐπεῖ (conj) since   8

ἐπειδή since   15

ἔπειτα afterwards   10

ἐργάζομαι ἐργάσομαι, εἰργασάμην εἴργασμαι εἰργάσθην work, act   8

ἔργον τοῦ ἔργου deed   1

ἔρομαι ἐρήσομαι ἠρόμην ___ ___ ___ ask   14

ἔρχομαι ἐλεύσομαι ἦλθον ἐλήλυθα — — go, come   5

ἐρωτάω ἐρωτήσω ἠρώτησα ἠρώτηκα ἠρώτημαι ἠρωτήθην ask   9

ἐσθίω φάγομαι ἔφαγον — — — eat   8

εὐαγγέλιον τοῦ εὐαγγελίου good (εὐ) news, message; Gospel   6

εὐδοκία τῆς εὐδοκίας favor   14

15.3. Forms of the optative

εὔκολος εὐκόλη εὔκολον contented   15
εὐοδόομαι εὐοδωσομαι ___ ___ εὐοδώκημαι εὐοδώθην (a
passive deponent verb from ευ- good, prosperous, and ὁδός
road) have a prosperous journey   11
εὑρίσχω εὑρήσω ηὕρον (εὗρον) ηὕρηκα (εὕρηκα) εὕρημαι
εὑρέθην find   12
εὔτροπος εὐτρόπη εὔτροπον (εὐ nice τρόπος turning) pleasant
                                                                   15

εὐχαριστέω   εὐχαριστήσω   ηὐχαρίστησα   ηὐχαρίστηκα
ηὐχαρίστημαι ηὐχαριστήθην Thank, be grateful (to): takes
dative.   11
ἔχω ἕξω (σχήσω) ἔσχον ἔσχηκα — — have   5
ἕως before, until   13

ζάω ζήσω — — — — live   4
ζητέω ζητήσω ἐζήτησα ζεζήτηκα ζεζήτημαι ἐζετήθην look
for, seek   12
ζώη τῆς ζώης life   1

ἤ or   7
ἤ than (in comparisons)   5
ἤδη already   9
ἡδύς ἡδεῖα ἡδύ sweet ἡδέως sweetly   15
ἡλικία τῆς ἡλικίας age   15
ἡμεῖς we   3
ἡμέρα τῆς ἡμέρας day   3
ἥσσων ἥσστων ἧσσον (Attic: ἥττων, etc.) worse, weaker   10

θάνατος τοῦ θανάτου death   15
θέλημα τοῦ θελήματος will, wish   11
Θρᾷκες τῶν Θρᾴκων the Thracians   12

15.3. Forms of the optative

θυγάτηρ τῆς θυγατρός daughter   5
θεάομαι θεάσομαι ἐθεασάμην ___ τεθέασμαι ___ look at, see
                                                               12
θεάομαι θεάσομαι ἐθεασάμην τεθέαμαι — view, look upon 8
θεός τοῦ θεοῦ God   1
θεωρέω   θεωρήσω   ἐθεώρησα   τεθεώρηκα   τεθεώρημαι
ἐθεωρήθην consider, see   12

ἰατρός τοῦ ἰατροῦ physician, doctor   14
ἴδιος ἰδία ἴδιον one's own   6
Ιουδαῖος τοῦ Ιουδαίου Judean (Jew)   9
ἵστημι στήσω ἔστησα (ἔστην) ἔστηκα — ἐστάθην stand   4
ἰσχυρός ἰσχυρά ἰσχυρόν strong   2
ἴσως perhaps   15
ἰχθύς τοῦ ἰχθύος fish   3

καθοράω   κατόψομαι   κατεῖδον   καθεώρακα   κατῶμμαι
κατώφθην catch sight of   12
καθώς emphatic form of ὥς Just as   13
καί and   2
καινός καινή καινόν new   2
καίπερ even though, although   10
καλέω καλήσω ἐκάλησα κέκληκα κέκλημαι ἐκλήθην call   2
καλός καλή καλόν beautiful   1
κατά + acc. = according to; + gen. = against   6
καταβαίνω καταβανῶ κατέβην καταβέβηκα (κατά + βαίνω)
go down   12
καταγγέλλω report, noise abroad   11
κατάγνυμι κατάξω κατέαξα κατέαγμαι κατεάχθην break (up)
                                                               9
κατηγορήμενον τοῦ κατηγορημένου charge   10

15.3. Forms of the optative

κατηγορία τῆς κατηγορίας predicate   8
κατήγορος τοῦ κατηγόρου prosecutor, complainant   10
κηρύσσω (Attic, κηρύττω) κηρύξω ἐκήρυξα κεκήρυχα
κεκήρυγμαι ἐκηρύχθην proclaim   4
κράζω κράξω ἔκραξα κέκραγα — — cry out (the perfect has a
present sense)   8
κρείσσων κρείσσων κρεῖσσον (Attic: κρείττων, etc.) better,
stronger   10
κύριος τοῦ κυρίου master, lord (slave-owner)   6
κεῖμαι (perfect in form; present in meaning) lie   14
κεκεύω κελεύσω ἐκέλευσα κεκέλευκα κεκέλευμαι ἐκελεύθην
order   12
κεφαλή τῆς κεφαλής head   7

λαμβάνω λήψομαι ἔλαβον εἴληφα εἴλημμαι ἐλήφθην take 2
λάμπω λάμψω ἔλαμψα λέλαμπα λέλαμμαι ἐλάμθην shine 14
λανθάνω λήσω ἔλαθον λέληκα λέλησμαι ___ escape notice of
                                                        14
λάος τοῦ λάου people   14
λατρεύω λατρεύσω ἐλαάτρευσα λελάτρευκα λελάτρευμαι
ἐλατρεύθην worship   11
λέγω λέξω ἔλεξα εἴρηκα, λέλεγμαι ἐλέχθην say   2
λόγος τοῦ λόγου word, speech, thought, reason, meaning,
intelligibility   2

μαθητής τοῦ μαθητοῦ student, learner   13
μάλλον more   10
μαρτυρέω μαρτυρήσω ἐμαρτύρησα μεμαρτύρηκα
μεμαρτύρημαι ἐμαρτυρήθην present evidence, give testimony
                                                        8
μάρτυς τοῦ μάρτυρος witness (also in neuter sense, evidence)1

15.3. Forms of the optative

μάχομαι μαχοῦμαι ἐμαχεσάμην — μεμάχημαι — fight 8
μέγας μεγάλη μέγα large, big 2
μέθοδος τοῦ μεθόδου (μετά + ὁδός, "beside-road") method 11
μέν...δέ untranslatable particles indicating linked ideas or objects. 2
μένω μενῶ ἔμεινα μεμένηκα — — remain 9
μή not (in subordinate uses) 2
μηδείς μηδεμία μηδέν no one (in subordinate clauses) 3
μήν τοῦ μηνός month 12
μήν particle meaning something like "all right," or "very well" 15
μήτηρ τῆς μητρός mother 2
μικρός μικρά μικρόν little As adv. "a little while" 13
μνεία τῆς μνείας remembrance, mention 11
μόνος μόνη μόνον only, sole 6
μετά + acc. = after; + gen. = with 6
μεταστρέφω μεταστρέψω μετέστρεψα ___ μετέστραμαι μετεστράφην turn around 14
μετέωρος μετέωρος μετέωρον above the ground (τὰ μ. heavenly bodies) 10
ναί yes 2
νεανίας τοῦ νεανίου young man 3
νικάω νικήσω ἐνίκησα νενίκηκα νενίκημαι ἐνικήθην conquer 12
νόμος τοῦ νόμου law 15
νῦν (νυνί) now (the latter form is emphatic) 2
νύξ τῆς νυκτός night 14
νύσσω νύξω ἔνυξα νένυχα νένυγμαι ἐνύχθην pierce 9

ὁ ἡ τό the 2
ὁδός τῆς ὁδοῦ road, path, way 15

15.3. Forms of the optative

ὅδε ἥδε τόδε this, that (more indefinite than the two below) 3
οἶδα I know (This is actually a perfect form with a present sense.)   2
οἴκαδε homeward   12
οἰκία τῆς οἰκίας house   2
οἰκουμενή τῆς οἰκουμενῆς the (lived-in) world   7
οἴομαι οἰήσομαι — — — ᾠήθην think   8
οἷος οἵα οἷον such as, like, for example (in neuter accusative, used adverbially)   7
ὅλος ὅλη ὅλον whole   11
ὄνομαι τοῦ ὀνόματος name   6
ὀπίσω (adv) behind (+ gen.)   8
ὅπου where(ever) an indefinite form of "where"   13
ὁράω ὄψομαι εἶδον ἑώρακα ἑώραμαι (ὦμαι) ὤφθην see   1
ὁρμάω ὁρμήσω ὥρμησα ὥρμηκα ὥρμημαι ὡρμήθην start 14
ὅς ἥ ὅ who, which, that   3
ὁσάχως ...τοσαυτάχως in ass many ways...in this many ways (adverbs)   8
ὅσος ὅση ὅσον as many as (translate: "all those that")   6
ὅσος ὅση ὅσον as much (as)   7
ὅσος ὅση ὅσον how much, how many   14
ὅστις ἥτις ὅ τι whoever   3
οὐ (οὐκ, οὐχ) not   2
οὐδαμῶς not at all   14
οὐδόν τοῦ οὐδοῦ threshold   15
οὐδείς οὐδεμία οὐδέν no one   3
ουκέτι (μηκέτι) not yet   15
οὐκοῦν yes, but; wait a minute, now   14
οὖν therefore, anyway   2
οὐσία τῆς οὐσίας reality ("beingness." It is usually mistranslated "substance.")   7

15.3. Forms of the optative

οὗτος (τουτ-) αὕτη (ταυτ-) τοῦτο this 3

παῖς τοῦ, τῆς παιδός (male or female) child, slave ("boy") 5
πάντοτε all the time, always 11
πάνυ completely 15
παρά + acc. to, to the side of 6
παραλαμβάνω παραλήψομαι παρέλαβον παρείληφα
παρείλημμαι παρελήφθην accept, receive 6
παράπτωμα τοῦ παραπτώματος infraction, failing 15
παρασκευή τῆς παρασκεῆς preparation (-day; Friday) 9
παρθένος τῆς παρθένου maiden, virgin, young girl 12
πᾶς πᾶσα πᾶν all, everything 5
πάσχω πείσομαι ἔπαθον πέπονθα — — be acted on, suffer. 8

πατήρ τοῦ πατρός father 3
παύω παύσω ἔπαυσα πέπαυκα πέπαυμαι ἐπαύθην stop 4
πείθω πείσω ἔπεισα πέπεικα πέπειμαι ἐπείθην persuade
(middle, believe) 14
Πειραιεύς Πειραιέως Peiraeus (the harbor-town outside
Athens) 12
πέμπω πέμψω ἔπεψα πέπομφα πέπεμμαι ἐπέμφθην send12
πενία τῆς πενίας poverty 15
-περ emphasizing enclitic (particle stuck onto the end) 8
περί prep. with gen. about, concerning 11
περιμένω περιμενῶ περιέμεινα περιμεμένηκα ___ ___ remain
around 12
πίστις τῆσ πίστεως faith, belief 11
πιστεύω πιστεύσω ἐπίστευσα πεπίστευκα πεπίστευμαι
ἐπιστεύθην believe 6
πλῆθος τοῦ πλήθου fullness, crowd 14
πλούσιος πλουσία πλούσιον rich 15

15.3. Forms of the optative

πλουτίζω πλουτιῶ ἐπλούτισα πεπλούτικα πεπλούτιμαι
ἐπλουτίσθην make rich   15
πλείων πλείων πλεῖον more   3
πλεονάζω πλεονάσω ἐπλεόνασα πεπλεόνακα πεπλεόναμαι
ἐπλεονάσθην fill   15
πλευρά τῆς πλευράς chest   9
πνεῦμα τοῦ πνεύματος breath, spirit   11
ποιέω ποιήσω ἐποίησα πεποίηκα πεποίημαι ἐποιήθην do, act
(on).   8
ποιήτης τοῦ ποιήτου poet   15
ποιμήν τοῦ ποιμένος shepherd   14
ποίμνη τῆς ποίμνης flock   14
πόλις τῆς πόλεως city, state, country, society   3
πολιτεία τῆς πολιτείας citizenship, constitution, form of
government   12
πολύς πολλή πολύ many   3
πομπή τῆς πομπῆς procession   12
πόρρωθεν from a distance   12
πορεύομαι πορεύσομαι ___ ἐπορευσάμην ___ πεπόρευσμαι
___ proceed, go on   8
ποταπός what kind of   12
πότε (adv) when   8
ποτε (no accent) sometime (πότε when)   11
πού (adv) where   8
πρᾶξις τῆς πράξεως practical activity, action, practice 11
πράσσω (πραάττω) πράξω ἔπραξα πέπραχα πέπραγμαι
ἐπράχθην make, do   4
πρέπω πρέψω ἔπρεψα ___ ___ ___ shine forth, look very much
like   12
πρέσβυς τοῦ πρέσβεως old man   15
προαίρεσις τῆς προαιρέσεως undertaking, enterprise   11

15.3. Forms of the optative

πρός + acc. toward   6
προσευχή τῆς προσευχῆς prayer   11
προφήτης τοῦ προφήτου prophet   3
προεύχομαι προσεύξομαι προσηυξάμην ___ προσήυγμαι ___
pray to   12
πρῶτος πρώτη πρῶτον first   7
πρῶτος πρώτη τρῶτον first (With a genitive it means earlier
than)   8
πῦρ τοῦ πυρός fire   7
πως (no accent) somehow (πῶς how)   11

ῥάδιος ῥαδία ῥάδιον easy   15
ῥῆμα τοῦ ῥήματος word, thing said   14
ῥόδος ῥόδη ῥόδον red   1

σάββατον τοῦ σαββάτου Sabbath   9
σάρξ τοῦ σαρκός flesh   7
σημαίνω σημανῶ ἐσήμηνα σεσήμαγκα σεσήμασμαι
ἐσημάνθην signal, mean   8
σημεῖον τοῦ σημείου sign, evidence   14
σήμερον today   14
σκέλος τοῦ σκέλου leg   9
σκηνόω σκηνώσω ἐσκήνωσα σεσκήνωκα σεσκήνωμαι
ἐσκηνώθην make one's home ("pitch one's tent [σκηνή]") 8
σοφός σοφή σοφόν wise   5
σπείρω ___ ἔσπειρα ___ ἔσπαρμαι ἐσπάρην sow, plant   14
σταυρός τοῦ σταυροῦ cross   9
στρατία τῆς στρατίας army   14
στρατιώτης τοῦ στρατιώτου soldier   9
στῶμα τοῦ στώματος mouth   6
σύ you (sing.)   3

15.3. Forms of the optative

σύμφυσις τῆς συμφύσεος combined nature 7
σφόδρα extremely 15
σχῆμα τοῦ σχήματος figure, form 8
σῴζω σώσω ἔσωσα σέσωκα σέσωμαι ἐσώθην save 6
Σωκράτης, Καλλίας proper names used as examples, "John Doe and James Roe." 7
σῶμα τοῦ σώματος body 3
σωτήρ τοῦ σωτῆρος savior 14

τεκνίον τοῦ τεκνίου child (a diminutive of "child": "kid") 13
τέκνον τοῦ τέκνου offspring, child 6
τελευταῖος τελευταία τελευταῖον final, ultimate 7
τέλος τοῦ τέλους end, purpose, goal 11
τέχνη τῆς τέχνης skill, art, applied science 11
τίθημι θήσω ἔθηκα τέθηκα τέθειμαι ἐτέθην put 4
τιμάω τιμήσω ἐτίμησα τετίμηκα τετίμημαι ἐτιμήθην honor 4
τις τις τι anyone, anything 3
τίς τίς τί who? which? what? 3
τις τις τι any 3
τοίνυν well then, very well 14
τραχύς τραχεῖα τραχύ rough 15
τρέπω τρέψω ἔτρεψα τέτροφα τέτραμμαι ἐτρέφθην turn (2 aor. mid. ἐτραπόμην fled; pass. ἐτράπην) 14
τρέχω δραμοῦμαι ἔδραμον δεδράμηκα δεδράμημαι run 12
τρίτος τρίτη τρίτον third 7

ὕδωρ τοῦ ὕδατος water 1
υἱός τοῦ υἱοῦ son 5
ὕλη τῆς ὕλης matter (more accurately, "stuff") 7
ὑμεῖς you (pl.) 3
ὑπάγω ὑπάξω ὑπήγαγον ὑπῆχα ὑπῆγμαι ὑπήχθην go away to

15.3. Forms of the optative

13

ὑπάρχω ὑπάρξω ὕηρξα ὕπηρχα ὕηργμαι ὑπήρχθην favor 12

ὑπέρ + acc. = above; + gen. = on behalf of   6

ὑπό + acc. = under; + gen. = by   6

ὑπερισσεύω ὑπερισσεύσω ὑπερίσσευσα ὑπερίσσευκα
ὑπερίσσευμαι ὑπερισσεύθην overflow   15

ὕστερος ὑστέρα ὕστερον later, following   10

ὕστερος ὑστέρα ὕστερον after As adv. "afterwards, later"   13

τὰ ὕψιστα the highest things (places)   14

φαίνω φανῶ ἔφηνα πέφηνα πέφασμαι ἐφάνην shine (active)
appear (middle or passive)   7

φανερόω φανερώσω ἐφανέρωσα πεφανέρωκα πεφανέρωμαι
ἐφανερώθην clarify   4

φάτνη τῆς φάτνης feed-box, manger   14

φέρω οἴσω ἤνεγκον ἤνεγκα (ἐνήνοχα) ἐνήνεγμαιν ἠνέχθην
bring, carry   5

φημί φήσω — — — — say   4

φιλέω φιλήσω ἐφίλησα πεφίληκα πεφίλημαι ἐφιλήθην love
                4

φίλος τοῦ φίλου friend   1

φοβέω φοβήσω ἐφόβησα πεφόβηκα πεφόβημαι ἐφοβήθην
fear, be afraid   10

φόβος τοῦ φόβου fear   14

φροντιστής τοῦ φροντιστοῦ ponderer, thinker   10

φύλαξ τοῦ φύλακος guard   14

φυλάσσω (Attic, φυλάττω) φυλάξω ἐφύλαξα πεφύλακα
πεφύλαγμαι ἐφυλάχθην guard   14

φύσις τῆς φύσεως nature   7

φύω φύσω ἔφυσα πέφυκα πέφυμαι ἐφύσθην grow, be by
nature (see ἡ φύσις)   11

15.3. Forms of the optative

φωνέω φωνήσω ἐφώνησα πεφώνηκα πεφώνημαι ἐφωνήθην
make a sound   13
φῶς τοῦ φωτός light   4

χαιρέω χαιρήσω ___ κεκάρηκα ___ ἐχάρην enjoy, have fun, be
happy   15
χαίρε [χαίρετε] hello and goodbye.   15
χαλεπός χαλεπή χαλεπόν difficult, hard   15
χαρά τῆς χαράς joy   14
χάρις τῆς χάριτος gift, favor, blessing, grace, thanks   15
χαριτόω χαριτώσω ἐχαρίτωσα κεχαρίτωκα κεχαρίτωμαι
ἐχαριτώθην to favor, to have a favorite (pass: to be the favorite
of)   12
χθές yesterday   12
χράομαι χρήσομαι ἐχρησάμην κέχρημαι — — use   8
χρή it is necessary. Translate backwards "(I) have to ..."   14
χριστός χριστή χριστόν anointed   1
χώρα τῆς χώρας land, region, area   14

ψευδής ψευδής ψευδές false   10
ψυχή τῆς ψυχῆς soul, source of life, life   13

ὥς (ὡς) as, since   9
ὥσπερ emphatic of ὥς just as   15
ὥστε with the result that   7

15.3. Forms of the optative