Achilles and Ajax take a well-earned break from the Trojan War
Lesson seven: 2\textsuperscript{nd} declension nouns; the “sandwich construction”.

The Greek case system is very similar to Latin (although Greek does not have a separate ablative case). The endings are also quite similar.

You will notice that the cases are used in much the same way as you know already:

- The nominative is used for the \underline{_______________} of the verb
- The accusative is used for the \underline{_______________} of the verb
- The genitive is translated with \underline{______} in front of it
- The dative may be translated with \underline{____}_{1}, \underline{____}_{2}, \underline{____}_{3} or \underline{____} in front of it.

Study the following tables and make a note of them in the back of your exercise books:

**Type 2A (2\textsuperscript{nd} declension masculine)\, λόγος, ‘word, speech’**

<table>
<thead>
<tr>
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<th>Singular</th>
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<tbody>
<tr>
<td>Nominative</td>
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<td>λόγοι</td>
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<tr>
<td>Accusative</td>
<td>λόγον</td>
<td>λόγους</td>
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<tr>
<td>Genitive</td>
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<tr>
<td>Dative</td>
<td>λόγῳ</td>
<td>λόγοις</td>
</tr>
</tbody>
</table>

**Type 2b (2\textsuperscript{nd} declension neuter)\, δώρον, ‘gift’**

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</thead>
<tbody>
<tr>
<td>Nominative</td>
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<tr>
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<td>δώρον</td>
<td>δώρα</td>
</tr>
<tr>
<td>Genitive</td>
<td>δώρου</td>
<td>δώρων</td>
</tr>
<tr>
<td>Dative</td>
<td>δώρῳ</td>
<td>δώροις</td>
</tr>
</tbody>
</table>
Exercise 7.1: Translate the following into Greek, using the correct form of the noun and definite article. (Refer back to your notes from last term!) Use the sandwich construction where necessary.

1) With the ships
2) The prizes (accusative)
3) The life of the man
4) For the slave
5) The prison of the slaves
6) The prize for the friend
7) The task of the strangers
8) With the trees
9) The friend of the stranger
10) The men (accusative)

Exercise 7.2 (extension):
Use the vocabulary from lessons 4-5 to translate these into Greek:

1) We pursue the slave.
2) We pursue the slaves.
3) The strangers hear the friends.
4) He drinks the wine.
5) The gods do the work.

Homework: learn the endings of λόγος and δῶρον in full.
Lesson eight: vocabulary revision; prepositions and other small words

First, look at all the vocabulary you have met in the course so far. Go through with a highlighter and mark all the words you don’t recognize.

ήγορα marketplace θεός god
Αθηναῖος Athenian καὶ and
ἄθλον prize λέγω (I) say
άκούω (I) listen / hear μῦθος story
ἀνθρωπος man, person, human being ξένος stranger, foreigner, guest
ἀρετή virtue, excellence οἶκος house
βαίνω (I) go οἶνον wine
βίος life ὅλιγοι ‘a few’
γάρ for; because περί (+gen) about
δέ and; but πίνω (I) drink
δένδρον tree πλοῖον ship
δεσμωτήριον prison ποταμός river
δεσπότης master πράσσω (I) am doing
διδάσκω (I) teach σῖτος food
διώκω (I) chase στρατηγός general
δοῦλος slave τί what?
εἰς (+acc.) into φίλος friend
ἐν (+dat.) in φιλόσοφος philosopher
ἐργον task, work φόβος fear
ἐστίν (he/she/it) is χρόνος time

You might already have noticed that certain prepositions need to be completed with a noun in the accusative, genitive or dative case, e.g.

- εἰς + accusative into/onto
- πρός + accusative towards, to
- ἐν + dative in/on
- ἀπό + genitive from
- ἐκ + genitive out of
- περί +genitive about, concerning
Exercise 8.1: translate the following story. Remember to write on alternate lines!

ο δὲ φιλόσοφος ἔστιν ἐν τῇ ἁγορᾷ. ο δὲ φιλόσοφος ἐστιν Ἀθηναῖος. ο γὰρ φιλόσοφος ἐστιν ὁ Σωκράτης. ο μὲν Σωκράτης βαίνει πρὸς τοὺς ἀνθρώπους. οἱ δὲ ἀνθρώποι τὸν φιλόσοφον οὐκ φιλούσιν. ο γὰρ Σωκράτης λέγει περὶ τῶν θεῶν.

οἱ δὲ ἀνθρώποι διώκουσιν τὸν φιλόσοφον ἐκ τῆς ἁγορᾶς. ο γὰρ φιλόσοφος δεινὰ λέγει περὶ τῶν θεῶν.

ο δὲ Σωκράτης τρέχει πρὸς τὸν ποταμόν καὶ βαίνει εἰς τὸ πλοῖον. ο γὰρ Σωκράτης φόβον ἔχει περὶ τοῦ βίου· οὕτω μὲν ο Σωκράτης φεύγει, ο δὲ ἀνθρώποι διώκουσιν.

μέν... δέ... on the one hand... on the other...
φιλῶ (l) like; (l) love; (l) welcome
dεινά strange/terrible (things)
tρέχω (l) run
ἐχω (l) have
οὕτως thus

Exercise 8.2 (extension): See how much of this story you can translate into Greek!

Ο ο, the man chases the slave; on the other, the slave is a friend of the foreigner. And the foreigner speaks to the man about the slave. And the man has pity (οἰκτος). For the man is wise (σοφός).

Homework: learn the following important short words.

ἀπό + genitive from
γὰρ for; because
dέ and; but
eἰς + accusative into/onto
ἐκ + genitive out of
ἐν + dative in/on
καὶ and
μέν... δέ... on the one hand... on the other...
περί +genitive about, concerning
πρὸς + accusative towards
Lesson nine: more practice with translation

Exercise 9.1: a thief in the marketplace.

Much of the vocabulary used here is familiar from the previous two pages; any new words are glossed below. Don’t forget to look out for sandwich constructions (lesson 7)!

ο μέν κλέπτης ἔστιν ἐν τῇ ἁγορᾷ. οἱ δὲ πολλοὶ ἀνθρωποὶ ἄγαθοι εἰσίν ἐν τῇ ἁγορᾷ. οἳ γὰρ δούλοι καὶ οἱ διδάσκαλοι καὶ οἱ φιλόσοφοι καὶ οἱ ἁγίοι καὶ οἱ ἱερεῖς εἰσίν ἐν τῇ ἁγορᾷ. οἱ δὲ ἀνθρώποι τὴν κλέπτην οὖς ὅρωσιν. οἳ γὰρ ἱερεῖς βαίνουσιν ἀπὸ τὸν Ἡφαίστειον καὶ φροντίζουσιν περὶ τῶν θεῶν. οἳ δὲ τῶν ἁγίων δούλοι ἐκ τῶν ὦκων βαίνουσι καὶ τὸν σῖτον ξητοῦσιν τοῖς δεσπόταις. οἱ μὲν δούλοι περὶ τῶν ἔργων φροντίζουσιν. οἱ δὲ φιλόσοφοι πρὸς τοὺς ἁγίους λέγουσι.

ό μὲν κλέπτης λαμβάνει τὸν τῶν θεῶν χρυσὸν ἀπὸ τῶν ἱερῶν, οἱ δὲ ἱερεῖς οὐδέν γιγνώσκουσιν. οὐ δὲ κλέπτης κλέπτει τάς τῶν διδασκάλων βιβλίας. ἀλλὰ τοὺς μαθητὰς διδάσκουσιν οἱ διδάσκαλοι καὶ οὐδὲν γιγνώσκουσιν. οὐ δὲ κλέπτης λαμβάνει τὸν σῖτον ἀπὸ τῶν δούλων βιά. οἱ μὲν δούλοι θόρυβον ποιοῦσιν. οἱ δὲ ἁγίοι οὐδὲν γιγνώσκουσιν.

τέλος δὲ οὐ κλέπτης βαίνει πρὸς τοὺς φιλοσόφους. ἀλλ’ οὐδὲν κλέπτει ἀπὸ τῶν φιλοσόφων. οἱ γὰρ φιλόσοφοι πολλοὶ μὲν λόγους λέγουσιν, χρήματα δ’ οὖκ ἔχουσιν.

Vocabulary

κλέπτης, ὁ  
πολλοὶ (acc. πολλοῦς)  
eἰσ(ν)  
ἄγαθός  
dιδάσκαλος, ὁ  
ἱερεύς, ὁ (plural ἱερεῖς)  
ἄστος, ὁ  
ὁρῶσιν  
Ἡφαίστειον, τὸ  
φροντίζω  
ζητῶ  
λαμβάνω  
χρυσός, ὁ  
οὐδέν  
γιγνώσκω  
κλέπτω  
βιβλίον, ἡ  
μαθητὰς, οἱ  
βίας  
θόρυβος, ὁ  
τέλος  
χρήματα, τά  
(I) take  
gold  
nothing  
(I) recognize  
(I) steal  
book  
students  
by force  
uproar, shout  
finally  
money  

Exercise 9.2 (extension):

Use the vocabulary you have met so far to translate the following into Greek:

1) We worry about nothing.
2) I take the gold out of the temple of Hphaistos.
3) A few slaves are in the prison.
4) On the one hand, philosophers seek virtue; on the other, teachers tell stories.
5) Many Athenians see the thief.
6) The friends of the citizen chase the slaves of the stranger. (nb. use the sandwich construction.)
**Exercise 9.3** (homework): choose one sentence from the story in exercise 9.1, write it out in Greek on a plain piece of A4 paper, and illustrate the scene it describes as beautifully as you can.
Lesson ten: the infinitive

Greek has an infinitive (translated with ‘to...’). Just as in Latin, the infinitive is most commonly used to complete the sense of certain verbs (e.g. ‘I want to...’, ‘it is necessary to...’).

In Greek the present infinitive ending is -ειν. This is added directly to the stem of the verb, so you need to remove the normal verb ending first.

Exercise 10.1: translate the following. You will need to look some words up in the dictionary at the back of this booklet.

1) τρέχειν ἔθελω.
2) ἔθελομεν φεύγειν πρὸς τὸν ποταμὸν.
3) ἐξεστὶ μοι λέγειν.
4) μανθάνομεν τοὺς θεοὺς φοβεῖν.
5) ὁ στρατηγὸς μέλει λέγειν.
6) χρή πέμπειν ἀγγέλλους πρὸς τοὺς Ἀθηναίους.
7) (extension) The messengers want to speak.
8) (extension) It is possible for slaves to learn.

The infinitive has another use in Greek: it is also found combined with the neuter of the definite article (τὸ), forming an abstract neuter noun talking about the action of the verb. For example, τὸ εὖ λέγειν means ‘(the act of) speaking well’. In this use, the infinitive can be the subject or object of a sentence. (Sometimes the article is omitted if the meaning is obvious – see number 5 below.)

This puts you in a position (finally!) to understand the name of this course: τὸ ἀκριβῶς Ἑλληνίζειν. Greek has a verb Ἑλληνίζω meaning ‘to speak, write, or act Greek’, and ἀκριβῶς means ‘accurately’. So τὸ ἀκριβῶς Ἑλληνίζειν means ‘(the act of) speaking or writing Greek accurately’, which is what you’re learning to do.

Exercise 10.2: translate the following.

1) τὸ ἀκριβῶς Ἑλληνίζειν χαλεπόν ἐστιν.
2) τὸ τοὺς πολεμίους φεύγειν κακὸν ἐστιν.
3) τὸ ὅπλα φέρειν καλὸν ἐστιν.
4) ἡδὺ ἐστιν χαλεπὰ μανθάνειν.
5) τὸς τὸ φίλοις λέγειν οὐκ ἀξίων νομίζει.

Homework: learn / revise all the vocabulary on p.3 (lesson 8)
Lesson eleven: first declension nouns; Socrates speaks!

The Greek first declension, like Latin, concerns nouns with a-sounds in their endings (cf. Latin puella). However, for many Greek nouns, the α (alpha) is replaced by η (eta) for some or all of the endings. Study and make a note of the following first declension noun forms.

**Type 1a (1st declension feminine):** тιμή, ‘honour’

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Nominative</td>
<td>тιμή</td>
<td>тιμαί</td>
</tr>
<tr>
<td>Accusative</td>
<td>тιμήν</td>
<td>тιμάς</td>
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<tr>
<td>Genitive</td>
<td>тιμής</td>
<td>тιμῶν</td>
</tr>
<tr>
<td>Dative</td>
<td>тιμη</td>
<td>тιμαῖς</td>
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</tbody>
</table>

**Type 1b (1st declension feminine):** ἀπορία, ‘perplexity, lack of resources’

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<th>Singular</th>
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</thead>
<tbody>
<tr>
<td>Nominative</td>
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</tr>
<tr>
<td>Genitive</td>
<td>ἀπορίας</td>
<td>ἀποριῶν</td>
</tr>
<tr>
<td>Dative</td>
<td>ἀπορία</td>
<td>ἀπορίαις</td>
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</tbody>
</table>

The text on the following page is an excerpt lightly adapted from Plato’s dialogue *Laches*, probably written around 390BC; it features Socrates as one of the characters. (The others, Nicias and Laches, are famous military leaders of the time.) The dialogue begins by asking whether children should be given military training as part of their education, but it quickly shifts focus to a discussion of what courage is in general.
Socrates Dissatisfied: Plato, Laches (adapted)

nb: The verb ending –ομεν is a first person plural ending (like –ομεν); however it has the force of a deliberation or exhortation: ‘are we to…?’ or ‘let us…!’ Watch out for these in the passage. Vocabulary is given on the next page.

Σωκράτης

ω Λάχης, οὐ μὲν σκοπεῖς πῶς οἱ παιδείς ἁρετήν ἐν ταῖς ψυχαῖς ἔχουσιν; ἐμοὶ δὲ τὸ οὕτω υπάρχει, εἰ οἶδα τί ἔστιν ἡ ἁρετή. εἰ γὰρ ἁρετήν οὐκ οἶδα, πῶς λέγωμεν περὶ αὐτῆς;

Λάχης

ἐμοὶ γε δοκεῖ, ώ Σώκρατες.

Σωκράτης

ἀλλ’, ὦ Λάχης, περὶ ὅλης ἁρετῆς οὐ λέγωμεν — μέγα γὰρ ἔργον ἔστιν—ἀλλὰ περὶ μέρους πρῶτον λέγωμεν. ρώμων γὰρ ἡ σκέψις ἐστιν.

Λάχης

ἀλλὰ πράσσομεν, ώ Σώκρατες, ὡς σὺ λέγεις.

Σωκράτης

tοῦτο πρῶτον σκοπῶμεν, ώ Λάχης, τί ἔστιν ἡ ἀνδρεία; μετὰ δὲ τοῦτο σκοπῶμεν πῶς οἱ παιδείς τὴν ἀνδρείαν ἐν ταῖς ψυχαῖς ἔχουσιν.

Λάχης

ὦ Σώκρατες, ὦ χαλεπὸν ἔστιν: εἰ γὰρ ἀνθρώπος ἐν τῇ τάξει μένει καὶ ἀμύνει τοὺς πολέμιους καὶ μὴ φεύγει, τὴν ἀνδρείαν ἔχει.

Σωκράτης

eὰ μὲν λέγεις, ὦ Λάχης; ἀλλ’ ἐθέλω τῆς ἀνδρείας λόγον ἔχειν μὴ μόνον πρὸς τὴν ἐν τῷ πολέμῳ ἀνδρείαν, ἀλλὰ καὶ πρὸς τὴν ἐν τοῖς θαλαττοῖς κινδύνους ἀνδρείαν, καὶ πρὸς νόσους καὶ πρὸς πενίας καὶ πρὸς τὰ πολιτικὰ, καὶ μὴ μόνον πρὸς λύπας ἢ φόβους, ἀλλὰ καὶ πρὸς ἐπιθυμίας ἢ ἡδονᾶς.

Λάχης

πάνυ γε.
Vocabulary:

ο (address someone)  as
you  after
(1) enquire, contemplate, difficult
consider battle-line
πώς how (I) remain
παιδες children (I) ward off
ψυχή soul, mind the enemy
έμοι (to) me not
tούτο this (thing) well
ύπάρχει is sufficient I want, wish
ει if only
οίδα (I) know (here) with regard to, concerning
αὐτής it (i.e. virtue) war
γε indeed of the sea
dοκεῖ it seems danger
άλλα but sickness, plague
δοκεῖ the whole/all of poverty
μέγα big, great politics
έργον, τό task pain, grief
μέρος, τό part or
πρώτον first desire
ράων easier pleasure
σκέψις, ἥ enquiry very much, yes, certainly
ἀνδρεία, ἥ courage

Homework: Finish writing a translation of this passage. Remember to write on alternate lines.
Lesson twelve: Laches, continued.

You may need to refer back to the vocabulary for last week’s translation. Additional vocabulary is provided below.

Plato, Laches, Part II

Laches' definition of courage has failed because it is not general enough; Nicias is invited to provide his own account.

Σωκράτης

"Τί δή, ὁ Νικία, ἄνθρωποις φίλοις βοήθειαν πάρεχε εἰ ἔχεις δύναμιν· ὃ γὰρ Λάχης ἐν ἀπορίᾳ ἔστιν.

νῦ δὲ λέγει τί ἐστιν ἢ ἀνδρεία, καὶ ἐμὲ ἀπὸ τῆς ἀπορίας λύε καὶ αὐτὸς ἡ νοεῖς τῷ λόγῳ φαίνε.

Νικίας

δοκεῖ δὲ μοι ὅτι σὺ καλῶς, ὃ Σώκρατες λέγεις περὶ τῆς ἀνδρείας.

Σωκράτης

πῶς δή, ὁ Νικία;

Νικίας

πολλάκις γὰρ λέγεις ὅτι ὁ ἄγαθὸς ἄνθρωπός ἐστι σοφός, ὃ δὲ ἀμαθής κακός.

Σωκράτης

ἀληθὴ λέγεις νῆ τοῦς θεοὺς, ὃ Νικία.

Νικίας

οὐκόν εἰ ὁ ἄνδρειος ἄνθρωπος ἄγαθὸς ἐστιν, σοφός ἐστιν.

Σωκράτης

ἄρα ἄκουεις, ὁ Δάχης;

Λάχης

ἔγωγε, καὶ οὐ μανθάνω ἡ λέγει.

Σωκράτης

ἀλλ’ ἐγὼ μανθάνω, καὶ μοι δοκεῖ ὅτι ὁ ἄνθρωπος τὴν ἀνδρείαν λέγει σοφίαν.

Σωκράτης

"Τί δή, λέγει μοι, ὁ Νικία, ποία σοφία ἐστιν ἢ ἀνδρεία κατὰ τὸν σὸν λόγον. οὐ γὰρ ἡ ἀνθρώπικη σοφία ἐστιν ἀνδρεία.

Νικίας

οὐδαμῶς.

Σωκράτης

οὐδὲ ἡ κιθαριστική.

Νικίας

οὐ δήτα.
Σωκράτης
άλλα ποία σοφία ἐστιν ἢ ἀνδρεία; λέγε μοι.

Νικίας
ἐγώ οἶμαι, ὁ Σώκρατες, ὅτι ἡ ἀνδρεία ἐστιν ἡ ἐπιστήμη τῶν δεινῶν καὶ θαρραλέων, καὶ ἐν τῷ πολέμῳ καὶ ἐν τοῖς ἄλλοις.

Σωκράτης
λέγε δὴ μοι, ὁ Νικία— ἄρα λέγεις ὅτι ἡ ἀνδρεία ἐστιν ἡ τῶν δεινῶν καὶ θαρραλέων ἐπιστήμη;

Νικίας
ἐμοὶ γε δοκεῖ, ὁ Σώκρατες.

Σωκράτης
ἀνδρείαν δὲ ὦ παντές δὴ ἀνθρώποι ἔχουσιν. οὔτε γὰρ ἰατρὸς οὔτε μάντις ἀνδρείαν ἔχει, εἰ τὴν ἐπιστήμην οὐκ ἔχει. ἅρα οὕτω λέγεις;

Νικίας
οὕτω λέγω.

Σωκράτης
τούτῳ δὲ λέγω καὶ ὦ παῖς, δοκεῖ γὰρ ὅτι κατὰ τὸν σῶν λόγον ὅς οὐκ ἀνδρείαν ἔχει, οὔτε ταῦτα, οὔτε λέον, εἰ μὴ θηρία σοφίαν καὶ ἐπιστήμην ἔχουσιν. ἀναγκαῖον μὲν ἐστιν ὅτι θηρία σοφίαν οὐκ ἔχουσιν. τὰ δὲ θηρία, οἶμαι, ἀνδρείαν ἔχουσιν.

Λάχης
νῆ τοὺς θεοὺς, ὡς λέγεις, ὁ Σώκρατες!

Extension: try to explain Socrates' point in his last paragraph, and to say how it connects logically to the discussion that has been going on up to now.
Vocabulary:

τι δῇ  come now!

βοήθεια  help, assistance

πάρεξε  provide (imperative)

*δύναμις ἡ  power, strength

ἐμὲ  me (accusative)

*λύο  (I) release

*αὐτὸς  him/her/yourself

ά  (the things) which

νοῶ  (I) think

φαίνω  (I) reveal

*ὅτι  that

*καλῶς  well, finely

πολλάκις  often

*ἀγαθός  good

*σοφός  wise

ἀμαθής  ignorant

*κακός  bad

*ἀληθῆ  the truth

νῦ τούς θεοὺς  by the gods!

οὐκοῦν  therefore

ἀνδρεῖος  brave

*ἀρα  (turns sentence into a question)

ἐγώγε  I at least, for my part

*μανθάνω  (I) learn, understand

*σοφία, ἡ  wisdom

ποίος -α -ον  what kind of?

σὸς  your

αὐλητικός  to do with flute playing

οὐδαμῶς  by no means

κιθαριστικός  to do with cithera-playing

δῆτα  indeed

*ἐπιστήμη  knowledge

*δεινός  terrible, frightful

θαρραλέος  cheerful, encouraging

καὶ... καὶ  both... and

*άλλος  other

παντὲς  all, everyone

οὐτε... οὐτε  neither... nor

ιατρός  doctor

μάντις  seer, prophet

τοῦτο  this (thing)

παίξω  (I) joke

κατά  according to

ὡς  pig, boar

ταῦρος  bull

λέων  lion

θηρίον, τό  wild beast

ἀναγκαῖος  necessary

Homework: learn the fifteen words marked with an asterisk (*) in the vocabulary above.
Lesson thirteen: more practice with the infinitive

You know two uses of the infinitive: one is where the infinitive is translated with ‘to X’, e.g. λαμβάνειν, ‘to take’. In this use the infinitive usually completes the sense or meaning of the main verb of the sentence. The other use is when the infinitive comes with an article, turning it into an abstract neuter noun, e.g. τὸ λέγειν, ‘the act of speaking’ or just ‘speaking’.

Use two highlighters to mark the two different uses of the infinitive as they occur in the passage below. Then write a translation of it.

Exercise 13.1: More Greek views about virtue.

ὀ μὲν μαθητῆς λέγει,

‘τίς ἐστιν ἢ ἀρετή; ἀφα ἔξεστι τῷ ἀστῳ μανθάνειν περὶ τῆς ἀρετῆς, εἰ οὐκ ἔθελε τοὺς τῶν φιλόσοφων λόγους ἄκουειν;’

ὁ δὲ φιλόσοφος λέγει.

‘πολλα ἀνθρώπων περὶ τῆς ἀρετῆς λέγουσιν. ἀλλὰ τὸ ἀληθῆ γιγνώσκειν καλεῖται ἐστιν. οἱ γὰρ λόγοι μᾶλλα διαφέρουσι καὶ οἱ ἀνθρώποι σοφοὶ οὐκ εἰσίν. οἱ μὲν ἀρετῆς καλοῦσιν τὸ χρήματα λαμβάνειν, οἱ δὲ λέγουσιν ὅτι ἡ ἀρετὴ ἔστι τὸ εἰ δέλεγεν καὶ τὸ πείθειν τοὺς ἀνθρώπους. ἐγὼ δὲ μέλλω λόγον παρέχειν. ἀλλά σοι δὴ χρῆ ἄκουειν. μεγά γὰρ ἔργον ἐστιν.

ἐγὼ δὲ οἶδα τίς ἐστιν ἢ ἀρετή. τὸ μὲν χρήματα ἔχειν οὐκ ἐστιν ἢ ἀρετή. ἔξεστι γὰρ τοῖς δοῦλοις ἔχειν τὴν ἀρετήν, καὶ τοῖς ἀστοῖς. οἱ δὲ δοῦλοι χρήματα οὐκ ἔχουσιν. τὸ δὲ εἰ δέλεγεν οὐκ ἐστιν ἢ ἀρετή. ο γὰρ ἀναχωρητής ἀρετὴν ἔχει. καῖπερ μονὸς ἐν ἐρημίᾳ οἶκον ἔθελε ζητεῖν.

ἡ ἀρετὴ ἐστιν ἐν τοῖς τῶν ἀνθρώπων ψυχαῖς. ἡ γὰρ ἀρετὴ ἐστιν ἐξίς καὶ εἰ ἔχεις ἀρετήν ἐν τῇ ψυχῇ. ἔξεστι σοι εἰ δέλεσθαι ἐν τοῖς ἐργοῖς. λέγω γὰρ ὅτι ἡ ἀρετὴ ἐστιν μέσον καὶ απέχει ἀπὸ τῶν ἄκρων.’

Vocabulary

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>διαφέρω</td>
<td>differ</td>
</tr>
<tr>
<td>οἱ μὲν... οἱ δὲ</td>
<td>some... others</td>
</tr>
<tr>
<td>πείθω</td>
<td>persuade</td>
</tr>
<tr>
<td>ἀναχωρητής</td>
<td>hermit, anchorite</td>
</tr>
<tr>
<td>καῖπερ</td>
<td>although</td>
</tr>
<tr>
<td>ἐρημία, ἢ</td>
<td>desert, wilderness</td>
</tr>
</tbody>
</table>

Extension: What do you think the philosopher means by saying that virtue is a middle way? In what sense might virtue ‘stand apart’ from extremes of character?
Lesson fourteen: the imperfect tense; Socrates and the Delphic Oracle.

Greek has an imperfect tense, which is translated just like the Latin imperfect, i.e. it is used for continuous or incomplete actions, and usually translated with ‘was X-ing’ or ‘were X-ing’, e.g. εϊβαίνον, ‘I was going’. It can also be translated as ‘used to X’, ‘began to X’, or even ‘tried to X’.

The Greek imperfect tense is marked in two ways: first, it has an augment added to the front of the verb, and second, it has a set of verb endings which must be learned.

The augment is found on a lot of Greek past tenses (not just the imperfect); on verbs which start with a consonant it is just the letter ε- added to the start of the word, while on verbs which already start with a vowel the augment consists of ‘augmenting’ (lengthening) the vowel sound which is there already. So for example:

εϊβαίνον (ε- βαίν - ον) ‘I was going’, from βαίνω
εϊχον (ει - χ - ον) ‘I was holding/having’, from εχω

Here are the endings for the imperfect tense, shown with the verb παύω as before. (Each word is split up with hyphens for your convenience.

ε-παύ-ον  I stop
ε-παύ-ες  You (s.) stop
ε-παύ-ε(ν) He/she/it stops
ε-παύ-ομεν  We stop
ε-παύ-ετε  You (pl.) stop
ε-παύ-ον  They stop

Exercise 14.1: use the vocabulary from lesson eight to translate the following imperfect tense verbs into Greek.

1) We were going.
2) I was teaching.
3) They were chasing.
4) You were drinking.
5) He was doing.
Exercise 14.2: translate the following story; use your vocabulary list to look up any unfamiliar words not glossed below. Finish for homework!

ο δὲ Χαίρεφων ἦν φίλος τοῦ Σωκράτους. ὁ μὲν Χαίρεφων ἔβαινεν εἰς Δελφοὺς, καὶ τούτο ἔμαντευν, εἰ τις σοφῶτερός ἦστιν ἢ ὁ Σωκράτης. ἢ δὲ Πυθία εἶπεν ὅτι οὐδεὶς σοφῶτερός ἦστιν. ὁ οὖν Χαίρεφων μάλα ἐθαύμαζεν.

ο μὲν Σωκράτης ἐν τῇ ἀγορῇ ἀνθρώποις ἔλεγεν. ὁ δὲ στρατηγὸς πάρη καὶ ὑπλα ἔφερεν. ὁ οὖν Σωκράτης τῷ στρατηγῷ εἶπεν, 'τις ἦστιν ἢ ἀνδρεία; ὁ μὲν στρατηγὸς εἶπεν 'οἶδα τις ἦστιν ἢ ἀνδρεία', ἀνόητα δὲ πολλά εἶπεν περὶ τῆς ἀνδρείας καὶ ἐν ἀπορία ἦν.

ἔπειτα δὲ ο Σωκράτης τῷ διδάσκαλῳ ἔλεγεν. οἱ μὲν ἀνθρωποὶ περὶ τῆς ἀρετῆς ἔλεγον, ὁ δὲ διδάσκαλος πολλά ἀνόητα εἶπεν. ὁ γὰρ διδάσκαλος ἐπιστήμην οὐκ ἔχειν.

ὁ οὖν Σωκράτης μάλα ἐθαύμαζεν, καὶ εἶπεν, ὁ Χαίρεφων, ἀληθῆ ἔλεγες ὅτι οὐδεὶς σοφῶτερός ἦστιν ἢ ὁ Σωκράτης. οἱ γὰρ Ἀθηναῖοι λέγουσι μὲν ὅτι ἐπιστήμην ἔχουσιν, οὐδὲν δὲ ἰσασιν. ἐγὼ δὲ οὐ λέγω ὅτι ἐπιστήμην ἔχω, οἶδα γὰρ ὅτι οὐδὲν οἶδα.

Vocabulary

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἦν</td>
<td>was (imperfect of ἔστη)</td>
</tr>
<tr>
<td>Δελφοῖ</td>
<td>Delphi (a place in mainland Greece)</td>
</tr>
<tr>
<td>μάντευοι</td>
<td>(I) consult an oracle</td>
</tr>
<tr>
<td>τις</td>
<td>someone / anyone (n.b. no accent!)</td>
</tr>
<tr>
<td>σοφῶτερος</td>
<td>wiser</td>
</tr>
<tr>
<td>ἦ</td>
<td>than</td>
</tr>
<tr>
<td>Πυθία</td>
<td>the Pythia (the priestess of Apollo)</td>
</tr>
<tr>
<td>οὐδεὶς</td>
<td>no-one</td>
</tr>
<tr>
<td>μάλα</td>
<td>very, very much</td>
</tr>
<tr>
<td>θαυμάξω</td>
<td>(I) wonder, am amazed</td>
</tr>
<tr>
<td>πάρην</td>
<td>was present</td>
</tr>
<tr>
<td>ὑπλα</td>
<td>weapons, armour</td>
</tr>
<tr>
<td>εἶπε(ν)</td>
<td>(he said)</td>
</tr>
<tr>
<td>οἶδα</td>
<td>(I) know</td>
</tr>
<tr>
<td>ἀνόητα, τά</td>
<td>foolish things</td>
</tr>
<tr>
<td>πολλά</td>
<td>many</td>
</tr>
<tr>
<td>ἔπειτα</td>
<td>then, next</td>
</tr>
<tr>
<td>διδάσκαλος</td>
<td>ὁ teacher</td>
</tr>
<tr>
<td>ἐπιστήμη, ἦ</td>
<td>knowledge</td>
</tr>
<tr>
<td>ἰσασιν</td>
<td>(they) know</td>
</tr>
<tr>
<td>οὐδὲν</td>
<td>nothing</td>
</tr>
</tbody>
</table>
Lesson fifteen: more practice with the imperfect tense; Persian customs

You should remember from last time that the Greek imperfect tense (like other past tenses in Greek) starts with an augment, which is usually the letter ε-. However, when the verb already starts with a vowel, that vowel is lengthened or ‘augmented’ instead. Study the following:

- εἰχον (εἰχ - ον) ‘I was holding/having’, from εξω
- ἤγον (_Helper - ον) ‘I was leading’, from ἄγω
- ἤλπιζον (_Helperπιζ - ον) ‘I was hoping’, from ἡλπίζω

You should notice that verbs which start with an alpha (α) have this augmented to an etta (η), while verbs which start with an epsilon (ε) may be augmented to η or ει depending on the verb. (The form in η is more common).

Exercise 15.1:

Use your dictionary to work out the meaning of the following verbs. Don’t forget to check the ending of the verb as well!

1) ἤκουεν
2) ἤθελον
3) ἤφρικομεν
4) ἐπάσχετε
5) ἤγγελλες

Now translate the story on the next page. You might need to look up some vocabulary in your dictionary.

NB: sometimes Greek imperfect endings in -ον (I was... / they were...) are written as -ουν. Watch out for this as you translate.
Exercise 15.2

Background: Herodotus of Halicarnassus was one of the first historians. His work covers not only events in Greek and Persian history, but also the customs of various peoples on the edges of the Greek world. This is an adapted excerpt from his account of the customs of the Persians, who originated in the Middle East, in what is now Iran.

Πέρσαι δὲ νόμων τοιούθευς εἶχον. ἀγάλματα μὲν καὶ νησίως καὶ βωμοῦς οὐκ ἐποίουν, ταῦτα δὲ ἀνάγοντα ἐνόμίζον. οὐ γὰρ ἄνθρωποφυεῖς ἐνόμιζον τοὺς θεοὺς ὡς οἱ Ἑλληνες; τὸν γὰρ οὐρανὸν πάντα Δία ἐκάλουν: ἔθυνον δὲ ἡλίῳ καὶ σελήνῃ καὶ γην καὶ πυρὶ καὶ ἀνέμοις.

ἐπεὶ δὲ τις τῶν Περσῶν θείες ἤθελεν, οὐ σπονδὴ ἔχρα, οὔτε αὐλῷ, ἀλλὰ τιάραν μύρρινην εἰς κεφαλὴν θείας, εἰς χώρον καθαρὸν ἤγεν τόν βοῦν καὶ καλεὶ τὸν θεὸν.

οὐ μὲν δὴ νόμιμον ἢν αἰτεῖν τοὺς θεοὺς ὑπὲρ τοῦ ἄνθρωπον μόνου, οἱ δὲ Πέρσαι ὑπὲρ πάντων τῶν Περσῶν ἔθουν καὶ τοῦ βασιλέως, ἐπεὶ δὲ ἤσθε οἱ κρέα, ὁ Μάγος ἔλεγε τὴν θεογονίαν, ἀνευ γὰρ Μάγου οὐ νόμιμον ἢν θυσίας ποιεῖν.

ἡμέραν δὲ γενέθλιαν μάλιστα ἐν τιμῇ εἴχον, ἐν δὲ ἡμέρᾳ γενεθλίας ἤθελον πολλὰ ἐσθείειν. οἱ μὲν πλούσιοι ἁθεῖσι βοῦν καὶ ἔθουσαν καὶ κάμηλον καὶ ὄνον, ὅλως ὅππος ἐν καμίνοις, οἱ δὲ πένητες τὰ λεπτὰ τῶν προβάτων ἐλάμβανον.

Vocabulary:

Πέρσης, ὁ Persian (plural Πέρσαι)
τοιούθεν of this kind
ἀγάλματα, τὰ statues
νησίς, ἡ temple
βωμός, ὁ altar
ποιῶ (I) make
νομίζω (I) think, recognize
ἄνθρωποφυεῖς man-shaped
οὐρανός, ὁ sky, heaven
ἵλιος, ὁ sun
σελήνη, ἡ moon
ἄνεμος, ὁ. wind
tις someone (nb no accent)
σπονδὴ, ἡ libation, drink-offering
ἔχρα (I) used to use
ἀulos, ὁ flute, double-pipe
τιάρα μύρρινα, ἡ crown made of myrtle
κεφαλή, ἡ head
θείς having placed
χώρον καθαρὸν holy ground
βοῦς, ὁ cow, ox
νόμιμον lawful, customary
ἡμέρα (he) has boiled
κρέα, τά flesh, meat
Μάγος, ὁ a Magus (Persian priest)
θεογονία, ἡ theogony (story about the origin of the gods)
ἀνευ (+ gen.) without
θυσία, ἡ sacrifice
ἡμέρα γενεθλία birthday
μάλιστα most of all
ἔσθιο (I) eat
πλούσιοι, οἱ the rich
cάμηλος, ὁ camel
ὄνος, ὁ, donkey, ass
ὄπτος roasted
καμίνος, ὁ oven
πένητες, οἱ the poor
λεπτά, τά small portions
προβάτα, τά sheep
Lesson sixteen: the strong aorist

Some Greek verbs have strong aorist forms: these have the same endings as the imperfect tense you learned two lessons ago, but are translated like the Latin perfect tense, with ‘-ed’.

Although the endings are the same, it is easy to tell the difference between a strong aorist and a normal imperfect tense: while the imperfect tense always uses the same stem as the present tense, the strong aorist is built using a different stem (sometimes a shorter version of the present stem, sometimes a completely different stem).

Make a note of and study the following examples:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Strong aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>μαθάω</td>
<td>I learn</td>
<td>ἔμαθανον</td>
</tr>
<tr>
<td>λαμβάω</td>
<td>I take/capture</td>
<td>ἐλάμβανον</td>
</tr>
<tr>
<td>πάσχω</td>
<td>I suffer</td>
<td>ἐπασχον</td>
</tr>
<tr>
<td>λείπω</td>
<td>I leave</td>
<td>ἔλειπον</td>
</tr>
<tr>
<td>λέγω</td>
<td>I say</td>
<td>ἔλεγον</td>
</tr>
<tr>
<td>φεύγω</td>
<td>I flee</td>
<td>ἡμαθανον</td>
</tr>
</tbody>
</table>

Exercise 16.1: use highlighters to colour-code the following verbs as either imperfect or strong aorist, then translate:

1) ἐλέπομεν
2) ἐπάθετε
3) ἐλίπετε
4) ἐλέγετε
5) ἐλαμβάνομεν
6) ἔμαθον
7) ἔπετε
8) ἐπασχέν
9) ἐλάβετε
10) ἡφυγομεν
Exercise 16.2:
You may find it useful to carry on the same practice of highlighting verbs before you attempt your translation of the following passage. It has one new strong aorist (marked with * in the vocabulary).

ο Ἔλεγε γάρ περὶ τῆς ἀρετῆς καὶ τῆς δικαιοσύνης. οὐτε ἄνθρωπος ἔδιδασκεν οὗτε διδάσκαλος ἦν. οὐ γὰρ τὰ χρήματα ἔλαβεν ἀπὸ τῶν ἄνθρωπων.

ὁ δὲ Πλάτων ἐγύνναξε δὲ ἐν τῷ γυμνασίῳ ὡς παλαιστής· ἀπὸ δὲ τούτῳ ἔλαβε τὸ ὄνομα 'Πλάτων', διότι εὐεξίαν καὶ ὁμοίως πλατείς εἶχεν.

ὁ μὲν Πλάτων ἔμαθεν περὶ τῆς φιλοσοφίας ἀπὸ τοῦ Σωκράτους, ὁ δὲ Ἀριστοτέλης ἔλιπεν τὴν Στάγειραν καὶ Ἀθήνας ἤλθεν. ἤθελεν γὰρ μαθαίνειν περὶ τῆς φιλοσοφίας ἀπὸ τοῦ Πλάτονος.

ὁ μὲν Πλάτων καὶ ὁ Ἀριστοτέλης πολλὰ εἶπον περὶ τῆς φιλοσοφίας. τέλος δὲ ὁ Ἀριστοτέλης ἔλιπε τὸν Πλάτονα καὶ μόνος ἔδιδασκε τοὺς ἀκολουθούσας ἐν τῷ Λυκείῳ. ἐπείτα δὲ ἠλθεν εἰς Μακεδονίαν καὶ ἔλαβεν ὡς μαθητήν Ἀλέξανδρον τὸν τοῦ Φιλίππου τοῦ βασιλέως ὦν.

ὁ δὲ Ἀλέξανδρος πολλὰ μὲν ἔμαθεν ἀπὸ τοῦ Ἀριστοτέλους, τέλος δὲ ἐν πολέμῳ ἔλαβε τὴν χώραν τὴν τῶν Περσῶν καὶ τὸν Αἰγυπτόν.

Vocabulary:

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>δικαιοσύνης, ἦ</td>
<td>justice</td>
</tr>
<tr>
<td>γράμματα, τά</td>
<td>letters, reading</td>
</tr>
<tr>
<td>γυμνασίων</td>
<td>(I) exercise, train</td>
</tr>
<tr>
<td>γυμνασίων, τό</td>
<td>gymnasium</td>
</tr>
<tr>
<td>παλαιστής, ὁ</td>
<td>wrestler</td>
</tr>
<tr>
<td>ὄνομα, τό</td>
<td>name</td>
</tr>
<tr>
<td>διότι</td>
<td>because</td>
</tr>
<tr>
<td>εὐεξία, ἦ</td>
<td>good health or figure</td>
</tr>
<tr>
<td>ὁμοίως, ὁ</td>
<td>shoulder</td>
</tr>
<tr>
<td>πλατός</td>
<td>broad, wide</td>
</tr>
<tr>
<td>Στάγειρα, ἦ</td>
<td>Stagira (town in Macedonia)</td>
</tr>
<tr>
<td>Ἀθήνας</td>
<td>to Athens</td>
</tr>
<tr>
<td>ἠλθε(ν)</td>
<td>(he) came, went</td>
</tr>
<tr>
<td>ἀκολουθος, ὁ</td>
<td>follower</td>
</tr>
<tr>
<td>Λυκείον, τό</td>
<td>the Lyceum</td>
</tr>
<tr>
<td>μαθητής, ὁ</td>
<td>student</td>
</tr>
<tr>
<td>πολλὰ</td>
<td>many things</td>
</tr>
</tbody>
</table>
Lesson seventeen: more strong aorists

Here are the strong aorist forms you made a note of last lesson. Make sure you know what they mean (you might find it useful to write the meanings in again below):

έπον  ————————————————————  έμαθον  ————————————————————
έλαθον  ————————————————————  έπαθον  ————————————————————
έλιπον  ————————————————————  έφυγον  ————————————————————

Here are some more forms you should be aware of:
έβαλον  I threw
ήλθον  I came
έδραμον  I ran
έπεσον  I fell
έφρον  I found/discovered

Exercise 17.1: Translate the verbs in bold in the following story into Greek. You will need to think about imperfects and infinitives as well as strong aorists (Extension: translate the whole story!)

On the one hand, the Persians came to Greece. For the Persians were wanting to capture Athens. On the other hand, the Athenians were not willing to flee. And the Athenians said, ‘we did not flee, o Persians, but we took our weapons and we went into the battle.’ And the Persians were amazed.

And finally, the Greeks and the Persians came into the battle. And the Persian said, ‘I am amazed. For on the one hand we ran to the battle and threw spears; but on the other, you Greeks did not flee and you did not leave the battle.’ And the Athenians suffered many wounds. But finally the Athenians took the victory.

Vocabulary (extension only):
Greece (acc.)       τὸν Ἑλλάδα
Athens (acc.)       τὰς Ἀθήνας
the Athenians       Ἁθηναῖοι, οἱ
battle              μάχη, ἡ
(I) am amazed       θαυμάζω
spear               αἰχμή, ἡ
many wounds (acc.)  πολλὰ τραύματα
victory             νίχη, ἡ

Homework: learn the meanings of the strong aorists at the top of this page.
Lesson eighteen: τε... καί; Xerxes decides to invade Greece

You already know that καί means ‘and’ in Greek. You should also be aware that τε... καί in Greek means ‘both... and...’. It is important to notice that τε comes second, not first, in the phrase or clause it joins, for example:

οἱ τὲ Πέρσαι καὶ οἱ Ἑλλῆνες ‘Both the Persians and the Greeks’

Look out for τε... καί as you translate the following story.

ὁ μὲν Λαρείος ἦν πατήρ τοῦ Ξέρξους, οὗ δὲ Ξέρξης βασιλεὺς ἦν τῶν Περσῶν μετὰ τὸν πατέρα. ἔπα τὸν Αἰγύπτιον αὔξες ἔλαβεν, ἦθελεν τὰς Αθηναίας λαμβάνειν. εἰς σύλλογον οὖν ἐκάλεσεν τοὺς ἀρίστους τῶν Περσῶν, καὶ εἴπεν τάδε:

 Oval Persians, ἔπα ξέλαβον τοῦ μξόνων γρόνων, εὐφρόντινον περί τῆς τῶν Περσῶν τιμῆς. νῦν δὲ ἐθέλω τιμῆν τε καὶ χώραν λαμβάνειν. ἐγώ οὖν μέλλω γέφυραν ποιεῖν ὑπὲρ τοῦ Ἑλλήσποντον καὶ ἄγειν τὸν στρατὸν διὰ τῆς Εὔρυπης πρὸς τὴν Ἐλλάδα, καὶ τιμορίαν λαμβάνειν παρὰ τῶν Αθηναίων. οἱ γὰρ Αθηναίοι μᾶλιστα βλάπτουσι τοὺς τε Πέρσας καὶ πατέρα τὸν ἐμὸν.’

οἱ μὲν Ξέρξης ἐκέλευσεν, οὗ ὁ Δαυίδιται καὶ Φοίνικες ἠκούσεν. οὐ μὲν Φοίνικες γέφυραν ἔποιεσαν τὸν λευκόλινον, ἢ δὲ γέφυρα τῶν Αἰγύπτων βυβλίνη ἦν. ὃ δὲ χειμῶν μέγας τὰς γέφυρας ἀπώλεσεν.

οὐν Ξέρξης ἔπαι τοῦτο ἔμαθεν, ἐν ὄργῃ ἦθελεν κολάζειν τὸν τε Ἑλλήσποντον καὶ τοὺς ἐπιστάτας τῆς γεφύρας. τῷ μὲν Ἑλλήσποντὶ ἔδωκε τριακοσίαμάστιγι πληγὰς καὶ ἔβαλεν πέδας ἐς τὸν Ἑλλήσποντον. τῶν δὲ τῆς γεφύρας ἐπιστάτων ἔταμεν τὰς κεφαλάς.

Vocabulary:

πατήρ, ὁ
μετὰ + ἀκτι
Αἰγύπτιος
αὔξες
σύλλογος, ὁ
ἐκάλεσεν
ἀρίστος
τάδε
θρόνος, ὁ
φροντίζω
τιμῆ, ἡ
νῦν
μέλλω
γέφυρα, ἡ
ὑπὲρ + ἀκτι
ἀγω
Ἐλλήσποντος, ὁ
στρατὸς, ὁ
τιμωρία, ἡ
father (acc. πατέρα)
after
Egyptian
again
council, assembly
(he) called
the best
these things
throne
worry
now
will
intend, am going to
bridge
over, across
I lead
the Hellespont (stretch of water separating Europe from Asia)
army
vengeance, retribution
παρὰ + gen
βλάπτω
ἐμὸς, ἢ ἐν
κελεῦκω
Φοίνικες, οἱ
λευκόλινον, τὸ
βυβλίνος, ἢ σῶν
papyrus
from
(l) hurt, harm
my
(l) order
the Phoenicians
white flax rope
made of
storm
(it) destroyed
anger
(l) punish
attendants
(his) gave
three hundred
with the whip
blow
chain, fetter
(his) cut, cut off
head
Vocabulary

ἀγαθός, ἀγαθή, ἀγαθόν  good
ἀγγέλλω, ἀγγελόω, ἡγείλα  I announce
ἀγγέλος, ἀγγέλου, ὁ  messenger
ἀγορά, ἀγορᾶς, ἡ  market place
ἀγω, ἄξω, ἡγαγον  I lead, bring
Ἄθηναξε  to Athens
Ἀθηναῖος, θον  Athenian
ἄθλον, τὸ  prize
αὐτέω, αὐτῆσω, ἕτιτσα  I ask, beg for, demand
ἀκόλουθος, ὁ  follower
ἀκούω, ἀκουστοίμαι, ἕκουσα  I hear, listen (+gen.)
ἀκρα, τά  extremes
ἀληθής, ἀληθῆς, ἀληθές  true
ἀλλά  but
ἀλλος, ἄλλη, ἄλλο  other, another
ἀμαθής  ignorant
ἀμύνω  I ward off, defend
ἀναγκαῖος, α ὁν  necessary
ἀνδρεία, ἡ  courage
ἀνδρεῖος, ἄνδρεια, ἄνδραν  brave
ἀνέμος, ὁ  wind
ἀνευ  without, except (+gen.)
ἀνθρωπος, ἄνθρώπου, ὁ  man, person
ἀναχωρητής, ὁ  hermit, anchorite
ἀξίος, ἄξια, ἄξιον  worthy (of +gen.), deserving
ἀπέχω  I stand apart
ἀπό  from (+gen.)
ἀρα  interrogative particle (introduces a question)
ἀρετή, ἡ  virtue, excellence
ἀριστος  the best
ἀστός, ὁ  citizen
ἀθίς  again
ἀυλός, ὁ  flute, double-pipe

βαίνω, βήσομαι, ἐβην  I go
βάλλω, βάλω, ἐβαλον  I throw; I fire at, pelt, hit (with missile)
βασιλεύς, βασιλέως, ὁ  king
<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>βία</td>
<td>by force</td>
</tr>
<tr>
<td>βιβλος, ὁ</td>
<td>book</td>
</tr>
<tr>
<td>βίος, ὁ</td>
<td>life</td>
</tr>
<tr>
<td>βλάπτω, βλάψω, ἐβλαψα</td>
<td>I harm</td>
</tr>
<tr>
<td>βοήθεια, ἡ</td>
<td>help, assistance</td>
</tr>
<tr>
<td>βοῦς, ὁ</td>
<td>cow, ox</td>
</tr>
<tr>
<td>βωμός, ὁ</td>
<td>altar</td>
</tr>
<tr>
<td>γάρ</td>
<td>for</td>
</tr>
<tr>
<td>γε</td>
<td>at any rate, even</td>
</tr>
<tr>
<td>γέρων, γέροντος, ὁ</td>
<td>old man</td>
</tr>
<tr>
<td>γέφυρα, ἡ</td>
<td>bridge</td>
</tr>
<tr>
<td>γιγνώσκω</td>
<td>(I) recognize</td>
</tr>
<tr>
<td>γῆ, γῆς, ἡ</td>
<td>land, earth</td>
</tr>
<tr>
<td>γράμματα, τά</td>
<td>letters, reading</td>
</tr>
<tr>
<td>γυμνάζω</td>
<td>I exercise, train</td>
</tr>
<tr>
<td>γυμνασίων, τό</td>
<td>gymnasium</td>
</tr>
<tr>
<td>γυνῆ, γυναικός, ἡ</td>
<td>woman, wife</td>
</tr>
<tr>
<td>δέ</td>
<td>but, and</td>
</tr>
<tr>
<td>δεί, δείχει, ἐδέησε</td>
<td>it is necessary for (+acc.) to (+inf.)</td>
</tr>
<tr>
<td>δεινός, δεινή, δεινόν</td>
<td>terrible; strange; clever</td>
</tr>
<tr>
<td>δένδρον, δένδρου, τό</td>
<td>tree</td>
</tr>
<tr>
<td>δεσμωτήριον, τό</td>
<td>prison</td>
</tr>
<tr>
<td>δεσπότης, δεσπότου, ὁ</td>
<td>master</td>
</tr>
<tr>
<td>δή</td>
<td>indeed (emphatic particle)</td>
</tr>
<tr>
<td>δήτα</td>
<td>indeed</td>
</tr>
<tr>
<td>διά</td>
<td>because of, on account of (+acc.); through (+gen.)</td>
</tr>
<tr>
<td>διά τί</td>
<td>why?</td>
</tr>
<tr>
<td>διαφέρω</td>
<td>(1) differ</td>
</tr>
<tr>
<td>διδάσκαλος, ὁ</td>
<td>teacher</td>
</tr>
<tr>
<td>διδάσκω</td>
<td>I teach</td>
</tr>
<tr>
<td>δίκαιος, δικαία, δίκαιον</td>
<td>just, fair, moral</td>
</tr>
<tr>
<td>δίκαιοσύνη, ἡ</td>
<td>justice</td>
</tr>
<tr>
<td>διότι</td>
<td>because</td>
</tr>
<tr>
<td>διώκω, διώκω, ἔδιώξα</td>
<td>I chase, pursue</td>
</tr>
<tr>
<td>δοκεῖ (μοι), δοξεῖ, ἐδοξεῖ</td>
<td>it seems; it seems good, (1) decide</td>
</tr>
<tr>
<td>δούλος, δούλου, ὁ</td>
<td>slave</td>
</tr>
</tbody>
</table>
δύναμις, ἕ
δῶρον, δῶρον, τὸ

ἐγώ, ἐμοῦ
ἐθέλω, θελήσω, ἥθελησα
ei
eίσι(ν)
ἐστι(ν)
eἰρήνη, εἰρήνης, ἕ
eἰς
eῖς, μία, ἕν
eἰσοβάλλω, ἐσβαλῶ, εἰσεβαλὼν
eκ, ἔκ
ἐκαστός, ἐκάστη, ἐκαστὸν
eκεῖ
ἐκεῖνος, ἐκεῖνη, ἐκεῖνο
ἐλεύθερος, ἐλευθέρα, ἐλεύθερον
Εἰλην, Εἰληνος, ὁ
ἐλπίζω, ἐλπίσω, ἡλπίσα, ἡλπίσθην
ἐμέ
ἐμοὶ
eμός, ἐμή, ἐμόν
eν
ἐνθάδε
ἐννέα
eνοικός, ἐνοίκου, ὁ
eξ
ἐξέστι
ἐξίς, ἕ
ἐπέι
ἐπείπτα
ἐπὶ
ἐπιθυμία, ἕ
ἐπιστήμη, ἕ
ἐργον, ἐργοὺ, τὸ
ἐρημια, ἕ
ἐσθίω, ἔδομαι, ἐφαγον
tοι
eῦ

power, ability
present, gift

I, me
I wish, am willing
if
they are
he/she/it is
peace
to, into (+acc.)
one
I throw into; I invade
out of, from (+gen.)
each
there
that, those
free
a Greek
I hope, expect
me (accusative)
to me
my; mine
in, on, among (+dat.)
here, to here
nine
inhabitant
six
it is possible for (+dat.) to (+inf.)
state of mind, disposition
when, since
then, next
towards, against (+acc.); on (+gen. or dat.)
desire
knowledge
work, task, deed, action
desert, wilderness
I eat
still, yet
well
εὔξεια, ἡ
eυθός
eυρίσκω, εὑρήσω, ήρων
eυρίς, εὑρεία, εὑρύ
εὐτυχής, εὐτυχής, εὐτυχές
ἐχθρός, ἐχθρά, ἐχθρόν
ἐχώ, ἔχω, ἔχον (impf), ἔσχον
good health or figure
at once, immediately
I find
broad, wide
lucky, fortunate
hostile
I have, hold
Zeus, Διός, ὁ
ζητώ
Zeus
(1) seek
ἡ
ἡδονή, ἡ
ἡδός, ἡδεία, ἡδύ
ἡλιός, ὁ
ἡμέρα, ἡμέρας, ἡ
ἡν
or; than
pleasure
pleasant, sweet
sun
we
day
he/she/it was
θάλασσα, θαλάσσης, ἡ
θαρραλέος α ον
θαυμάζω, θαυμάσομαι, ἐθαυμάσα
θεός, θεοῦ, ὁ
θηρίον, τό
θόρυβος, ὁ
θρόνος, ὁ
θυσία, ἡ
θύω, θύσω, ἔθυσα
sea
emboldening, encouraging
I am amazed at, admire
god
wild beast
uproar, shout
throne
sacrifice
I sacrifice
ιατρός, ιατροῦ, ὁ
ιερέας, ὁ (plural iereís)
ὁ
ὅπως, ὅπων, ὁ
doctor
priest
come!
horse
καὶ
καίπερ
κακός, κακῆ, κακόν
κάμηλος, ὁ
and; also
although
bad, wicked, cowardly
camel
καλέω, καλώ, ἐκάλεσα, ἐκλήθην  I call, summon
cαλός, καλή, καλόν beautiful, handsome, fine
cαλώς well, finely
cατά down from (+gen.); down, along, according to (+acc.)
κελεύω, κελεύσα, ἐκέλευσα I bid, ask, order
κεφαλή, κεφαλὴς, ἡ head
cίδυνος, κινδύνου, ὁ danger
cλέπτης, ὁ thief
cλέπτω (1) steal
cολάζω, κολάσω, ἐκόλασα I punish, correct
cρέα, τά flesh, meat

λαμβάνω, λήψομαι, ἔλαβον I take, capture
λέγω, ἔρω, ἐπον I say, speak, tell
λείπω, λείψω, ἔλιπον I leave
λέων, ὁ lion
λιμήν, λιμένος, ὁ harbour
λόγος, λόγου, ὁ word, speech, argument; story, account
λύπη, ἡ pain, grief
λύω, λύσω, ἐλυσα I untie, loose, set free

μαθητῆς, ὁ student
μάλα very
μάλιστα most; very much, especially
μᾶλλον more
μανθάνω, μαθήσομαι, ἔμαθον I learn
μάντις, ὁ seer, prophet
μάχη, μάχης, ἡ battle, fight
μάχομαι, μαχόμαι, ἐμαχεσάμην I fight
μέγας, μεγάλη, μέγα big, great
μέλλω, μελλήσω, ἐμελλήσα I intend, am going to (+inf.)
mέν ... ὅ I wait, remain
mένω, μενῶ, ἔμεινα on the one hand...on the other
mέρος, τό part
mετά with (+gen.); after (+acc.)
mή not
mοι to me
mόνον only
μόνος, μόνη, μόνον
μύθος, ὁ

νή τοὺς θεοὺς
νίκη, νίκης, ἡ
νοέω
νομίζω, νομιῶ, ἐνόμισα
νόμιμος ἡ ὁν
νόμος, νόμου, ὁ
νῦν

ἐξὸς, ἐξεύθη, ὁ

ὁ, ὁ, τὸ
ὁδός, ὁδοῦ, ἡ
οἶδα
οἶκος, ὁ
οἶμαι
οἶνον, τὸ
οἶλιγοι, οἶλιγαι, οἶλιγα
ὁλος, ἡ, ὁν
ὁνομα, ὁνοματος, τὸ
ὁνος, ὁ,
ὁπλα, ὁπλων, τὰ
ὁράω, ὁρώμαι, εἶδον
ὁργή, ἡ
ὁτι
οὕ, οὐκ, οἷς, οὐχὶ
οὐδαμῶς
οὐδείς, οὐδεμία, οὐδέν
οὐκοῦν
οὖν
οὕρανθ, ὁ
οὐτε... οὔτε
οὔτω(ς)

παῖς
παιδός, ὁ, ἡ

alone, only
story
by the Gods!
victory
I think, consider
I think, believe
lawful, customary
law, custom
now
stranger, foreigner; guest

the
road, path, way; journey
I know
house, home
I think
wine
few
whole
name
donkey, ass
weapons, arms, armour
I see
anger
that
not
not at all
no one, nothing, no
therefore
therefore, and so
sky, heaven
neither...nor
thus, so, in this way

I joke
child, boy, girl
παλαιστής, ὁ

παρά

παρέχω

πᾶς, πᾶσα, πᾶν

πάσχω, πέσσομαι, ἔπαθον

πατήρ, πατρός, ὁ

πάω, πᾶσω, ἐπανάσα

πείθω

πέμπω, πέμψω, ἐπέμψα

πενία, ἡ

περὶ

πίνω

πιστεύω, πιστεύομαι, ἐπίστευσα

πλατός

πλοῖον, τὸ

πλούσιος, πλούσια, πλούσιον

ποιέω, ποίησα, ἐποίησα

ποῖος, ποῖα, ποῖον

πολέμιοι, πολεμίοι, οἱ

πόλεμος, πολέμιον, ὁ

πόλις, πόλεως, ἡ

πολιτικά, τὰ

πολλάκις

πολλοὶ, πολλαὶ, πολλά

πολύς, πολλή, πολύ

ποίος ποία ποίον

ποταμός, ποταμίος, ὁ

πράσσω, πράξω, ἐπράξα

πρός

πρῶτον

πῦρ, πυρός, τὸ

πῶς

ῥάδιος, ῥάδια, ῥάδιον

ῥέων

σελήνη, ἡ

σῖτος, σίτου, ὁ

σκέψεις, ἡ

wrestler

from (+gen.); with (+dat.); to, contrary to (+acc.)

I provide

all, every

I suffer, experience

father

I stop

I persuade

I send

poverty, need

around (+acc.); about, concerning (+gen.)

I drink

I believe, trust (+dat.)

broad, wide

ship

rich

I do, make

what sort of?

the enemy

war

city, state

politics

often

many

much

what kind of?

river

I do

towards, against (+acc.)
at first, first

fire

how?

easy

easier

moon

food, corn, bread

enquiry, investigation
σκοπέω
σπονδή, ἦ
σός, σή, σόν
σοφός, σοφή, σοφόν
σοφῶτερος ἢ ὁν
στρατηγός, στρατηγοῦ, ὁ
στρατός, ὁ
σῦ, σοῦ
σύλλογος, ὁ
σῶμα, σῶματος, τὸ

τάξις, ἦ
ταῦρος, ὁ
tέλος
tιμή, ἦ
τιμωρία, ἦ
tίς, τί
tίς, τι
tότε
tοῦτο
τρέχω, δραμοῦμαι, ἔδραμον
tύχη, τύχης, ἦ

υίος, υἱός, ὁ
ὑπέρ
ὑς, ὁ

φαίνω
φέρω, φίσσω, ἠγεικα
φεύγω, φεύξομαι, ἔφυγον
φιλέω, φιλήσω, ἐφίλησα
φίλος, φίλου, ὁ
φιλόσοφος, ὁ
φόβος, φόβου, ὁ
φροντίζω
φυλάσσω, φυλάξω, ἐφύλαξα

χαλεπός, χαλεπή, χαλεπόν

I enquire
libation, drink-offering
your; yours
wise, clever
wiser
general, commander
army
you (singular)
council, assembly
body
battle-line
bull
in the end, at last, finally
honour
revenge, vengeance
who?, what?, which?
a certain; someone, something
then
this (thing)
I run
chance, luck, fortune (good or bad)
son
on behalf of (+gen.)
pig, boar
I reveal
I carry, bear, endure
I run away, flee
I love, like, welcome
friend
philosopher
fear
I worry, fret
I guard
difficult
χειμών, χειμώνος, ὁ
χρή
χρήματα, χρημάτων, τά
χρόνος, ὁ
χρυσός, ὁ
χώρα, χώρας, ἡ

ψυχή, ἡ

ὁ
ὁμός, ὁ
ὅς

storm; winter
it is necessary
money, goods, property
time
gold
country, land
soul, mind
o... (addressing someone)
shoulder
when, as, because