

Answer Key for Exercises in Study Guide

for Luschnig, *An Introduction to Ancient Greek*, 2nd edition

Part Two: Lessons VII-XIV

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Lesson VII

Practice in the forms of the participles. Translate the participles into the nominative singular forms (m, f, n) and then translate the underlined words in the sentences, paying special attention to the case and gender of each participle.

1. ἀκούω

hearing ἀκούων, ἀκούουσα, ἄκουον

in order to hear ἀκουσόμενος, -ή, -ον

after hearing ἀκούσας, ἀκούσασα, ἄκουσαν

1. (While we were) hearing the philosophers, we fell asleep.

ἀκούσοντες, ἀκούσουσαι

2. After hearing the poets, the women went home.

ἀκούσασαι

3. She is going to the island in order to hear Sappho

ἀκουσομένη

4. Did you speak to the women (who were) hearing the philosophers? ... to the men (who had) [having] heard ... τὰς ἀκουσούσας ... τοῖς ἀκούσασιν]

2. πέμπω

sending πέμπων, πέμπουσα, πέμπων

sending for πεμπόμενος, -ή, -ον

being sent πεμπόμενος, -ή, -ον

in order to send πέμψων, πέμψουσα, πέμψων

in order to send for πεμψόμενος, -ή, -ον

after sending πέμψας, πέμψασα, πέμψαν

after sending for πεμψόμενος, -ή, -ον

1. After sending for the book, I waited. πεμψόμενος, πεμψαμένη

2. Did you buy a stamp in order to send for a new tent? πεμπόμενος, πεμπομένη

3. We women will stop (middle) sending gifts to the men (who are) not sending gifts to us (to us = ἡμῖν). πέμπουσαι τοῖς οὐ πέμπουσι

4. Are y'all leading the children (who are) being sent to the island. παιδιά πεμπόμενα/ παῖδας πεμπομένους/-ας εἰς τὴν νῆσον.

5. We will hear the woman (who is) sending for a priest. τῆς πεμπομένης ἱερέα

6. Did you see the man (after he had) [having] sent the books. τὸν πέμψαντα τὰ βιβλία.

Participles -- Work Sheet

I Translate into Greek (use nom. singular, m. f. n.)

E.g. *leading* ἄγων ἄγουσα ἄγον

1. freeing λύων, λύουσα λῦον
2. ransoming λυόμενος, -ή, -ον
3. being released λυόμενος, -ή, -ον
4. in order to release λύσων, λύσουσα λῦσον
5. in order to ransom λυοσόμενος, -ή, -ον
6. after freeing λύσας, λύσασα, λῦσαν
7. after ransoming λυσάμενος, -ή, -ον
8. in order to send for πεμψόμενος, -ή, -ον
9. after learning μαθών, μαθοῦσα, μαθόν
10. suffering πάσχων

II Identify case, gender, tense, and verb

E.g. ἀγαγόντι -- dative m/n aoorist ἄγω

1. παθόντος gen. m/n aorist πάσχω
2. πραξάσαις dat. f. aorist πράττω
3. βαλλούση dat. f. pres. βάλλω
4. βαλόντος gen. m/n aorist βάλλω
5. λείποντος gen. m/n pres. λείπω
6. λιποῦσι dat. m/n aorist λείπω
7. οὔσαν acc. f. pres. εἰμί
8. οἴσων nom. m. fut. φέρω
9. λαμβάνοντες nom. m. pres. λαμβάνω
10. λαβόντα nom. m. aorist or nom./acc. n. aorist λαμβάνω

III In the sentences in VII exercise 4 find examples of and IV Translate your examples:

1. attributive participle #3 The fugitives (defendants) are pursued by the pursuers (prosecutors).
2. supplementary participle #12 I will cease speaking and you will begin speaking.
3. circumstantial participle used for purpose # 6 For the priest came to ransom his daughter with many gifts.
4. participle expressing cause # 7 But the king wishing [because he wished] to keep the woman, did not receive the money.
5. genitive absolute #18 This man being present, they began speaking.
6. participle used for a condition # 39 You would have died if the men had not come.

V Translate into Greek:

I happen to be a wise woman/ wise man. τυγχάνω οὔσα σοφή γυνή. τυγχάνω ὢν σοφὸς ἀνήρ.

Sample Quiz on participles

1. Translate into English

- γράφων - ουσια - ον writing
- γραφόμενος - ἑ - ον [1] taking notes
- γραφόμενος - ἑ - ον [2] being written/enrolled/indicted
- γράψας - ασα - αν after writing
- γραψάμενος - η - ον after taking notes
- γράψων - ουσια - ον in order to write
- γραφόμενος - η - ον in order to take notes

2. Translate into Greek

- 1. sending πέμπων, - ουσια, - ον
- 2. after sending πέμψας, - ασα, - αν
- 3. in order to send for πεμψόμενος, - ἑ, - ον

3. Identify tense and verb

E.g. πέμψοντι fut. πέμπω

- 1. ἀκουσομένην fut. ακούω
- 2. ἀγαγόντος aor. ἄγω
- 3. μαθηθαισθησῆ pres. μαθηθάνω
- 4. μαθηθῆσιν aor. μαθηθάνω
- 5. παθουσῶν aor. πάσχω
- 6. ἄρξαντι aor. ἄρχω
- 7. ὄντα pres. εἰμί
- 8. ἐλθῶν aor. ἔρχομαι

4. Decline in full the present active participle of πέμπω check inbook.

5. Uses: Explain each use and give an example in English. EXTRA: give examples in GREEK.

- 1. Attributive participle with article “those who have” [the haves] οἱ ἔχοντες
- 2. Circumstantial participle adds circumstances “bringing a gift” δῶρον φέρων, φέρουσα
- 3. Supplementary participle completes the verb “I stop speaking” παύομαι λέγουσα, λέγων
- 4. Genitive absolute clause giving circumstances “When one head was lopped off, two grew back.” μιᾶς γὰρ κοπτομένης κεφαλῆς δύο ἀνεφύοντο. [Apollodorus]

6. Translate:

- 1. πάντων χρημάτων μέτρον ἐστὶν ἄνθρωπος, τῶν μὲν ὄντων ὡς ἐστὶν, τῶν δὲ οὐκ ὄντων ὡς οὐκ ἐστὶν. [ὡς how, that, as] *Man is the measure of all things: of the things that are that/how they are; of the things that are not, that/how they are not.*
- 2. ὁ γέρων ἦλθε ὡς τὴν παῖδα λυσόμενος. *The old man came to ransom his daughter.*
- 3. τῶν παιδῶν μὴ ὄντων καλῶν καὶ ἀγαθῶν, ἡ μήτηρ καὶ ὁ πατήρ οὐκ εἰσὶν εὐδαίμονες. *If the children are not fine and good, the mother and father are not happy.*

Lesson VIII

Sample Test and Exercises for Lesson VIII

Sample Test

1. Principal Parts of Verbs -- Give complete (first 4) principal parts of these. Check in book.
2. Conjugate in the perfect active indicative, infinitive, and participle: **βουλεύω**: Check in your textbook.

3. Identify **VERB** and **TENSE** (only)

1. πεπονθῶς ἔσομαι πάσχω fut. perf.
2. ἐπεποίθεμεν πείθω pluperf.
3. ἀκηκόατε ἀκούω perf.
4. ἴσασιν οἶδα perf. (in form)
5. ἐλήλυθας ἔρχομαι perf.
6. ἦχα ἄγω perf.

4. Translate these sentences.

1. τί γεγράφατε; λόγον τινά γεγράφαμεν. What have you written? I have written a [a certain] word.
2. τίνος ἀκηκόαμεν; ἀκηκόατε γυναικός τινος λεγούσης περὶ τῶν μεγάλων κυνῶν. Whom have we heard. We have heard a/some woman speaking about the big dogs.
3. εἶδομεν [Σωκράτην] πίνοντα καὶ πεπωκότα . . . We saw [Socrates] drinking and after he had finished drinking . . .
4. ἀπεκρίθη ὁ Πιλάτος, “ὃ γέγραφα, γέγραφα.” Pilate answered, “what I have written, I have written.”
5. τίς οὐ τέθνηκε; Who is not dead?
6. ὅ τι πεπόνθατε, ὧ ἄνδρες Ἀθηναῖοι, ὑπὸ τῶν ἐμῶν κατηγορῶν οὐκ οἶδα. What you have suffered [how you have been affected], men of Athens at the hands of [by] my accusers, I do not know.
7. Δ. εἶρηκα τὸν ἐμὸν λόγον. Σ. εἶρηκεν; Σμ. οὐκ ἤκουσας; εἶρηκεν. D. I have spoken my piece. S. Has he spoken. Sm. Didn't you hear? He has spoken.
8. ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι; Is there, then, anyone who wishes to be harmed by those around him?

5. Fill in the blanks.

1. Who _____ ἔρχονται; τίνες
2. Who _____ ἔρχεται; τίς
3. οὐ μεμαθήκαμεν what (whatever) _____ εἶπες (= ἔλεξας). ὅ τι
4. ἐπαίδευον some (people) _____. τινας
5. Whom _____ οἶδε οἱ παῖδες πιστεύουσι; τίνι, τίσι

Exercises for Lesson VIII

1. Principal Parts of Verbs -- Give complete (first 4) principal parts of these. Check in book
2. Conjugate παύω in the perfect active indicative, infinitive, and participle; pluperfect active indicative, and future perfect active indicative. Check in book.
3. Identify **VERB and TENSE** (only)
 1. πεπονθῶς ἔσται πάσχω fut. perf.
 2. οἶδε οἶδα perf. (in form)
 3. ἔοικας ἔοικα perf. (in form)
 4. ἴστε οἶδα perf. (in form)
 5. εἴληφε λαμβάνω perf.
 6. πεπωκότα πίνω perf.
 7. ἐπεπόνθεμεν πάσχω pluperf.
 8. εἴρηκεν “λέγω” perf. (from a different root, but associated with λέγω)
 9. πεπόνθατε πάσχω perf.
 10. γεγράφασι γράφω perf.
4. Readings for VIII (pp. 171-2): Translate # 3 and 4.
 3. Socrates thought the gods knew all things, the things said and done and planned in silence.
 5. To fear death [for your information], gentlemen, is nothing else than to seem to be wise without being so; for it is to seem to know what one does not know. No one knows death, not even if it actually is the greatest of goods for mankind, but they fear it as if they knew well that it is the greatest of ills.

Lesson IX

Exercises for practice and clarification

Translate into Greek:

1. They themselves wish to do these things. αὐτοὶ [αὐταὶ] ταῦτα βούλονται.
2. We saw them. We saw ourselves. They saw themselves. αὐτὰς [αὐτοὺς] εἶδομεν. ἐμαυτοὺς εἶδομεν. ἑαυτοὺς εἶδον.
3. He saw her father. He saw his own father. εἶδε τὸν πατέρα αὐτῆς. εἶδε τὸν ἑαυτοῦ πατέρα.
4. He [Socrates] saw his [Plato's] brother. τὸν ἀδελφὸν αὐτοῦ εἶδε.
5. He trusts his own father. She trusts her own father. τῷ ἑαυτοῦ πατρὶ πιστεύει. τῷ ἑαυτῆς πατρὶ πιστεύει.
6. The same men know each other. οἱ αὐτοὶ ἀλλήλους ἴσασιν.
7. Those men do not know themselves. οὗτοι ἑαυτοὺς οὐκ ἴσασιν.
8. You yourself saw them. σὺ [αυτός, αυτή] εἶδες αὐτάς, αὐτούς.
9. That woman herself wishes to see us and you. ἐκείνη αὐτὴ ἰδεῖν ἡμᾶς καὶ σε βούλεται.
10. The gift itself leads the children to itself. τὸ δῶρον αὐτὸ πρὸς ἑαυτὸ ἄγει τοὺς παῖδας.
11. Living things (ζῶα) have growth (αὕξησις) through themselves. τὰ ζῶα ἔχει αὕξησιν διὰ ἑαυτῶν.
12. Are the mind and the soul the same thing? ὁ νοῦς καὶ ἡ ψυχὴ εἰσὶ τὸ αὐτό;
13. The young man has many hopes concerning his own soul. περὶ τῆς ἑαυτοῦ ψυχῆς ὁ νεανίας ἔχει πολλὰς ἐλπίδας.
14. She has leisure, but he has toil. αὐτῇ μὲν ἐστὶ σχολή αὐτῷ δ' ὄνος.
15. The same men are learning the same things. οἱ αὐτοὶ τὰ αὐτὰ μαθαίνουσιν.
16. We ourselves will lead them. ἡμεῖς [αὐτοὶ, αὐταὶ] αὐτοὺς ἄξομεν.
17. They will lead them. ἄξουσιν αὐτούς, αὐτάς.
18. They will lead themselves. ἄξουσιν ἑαυτούς, ἑαυτάς.
19. This is my book. I had a book. τοῦτο ἐστὶν βιβλίον μου. ἐμοὶ ἦν βιβλίον.
20. We want to have our own possessions. All people want to have their own possessions. Unjust men also want to have each other's possessions. βουλόμεθα τὰ ἡμῶν ἔχειν. πάντες βούλονται τὰ ἑαυτῶν ἔχειν. οἱ ἄδικοι βούλονται καὶ τὰ ἀλλήλων.

Correct these:

1. οἱ ἀδελφοὶ εἶδον τὸν ἑαυτοῦ πατέρα. ἑαυτῶν
2. πείθει τὴν ἑμαυτῆς μητέρα. ἑαυτῆς OR ἐμὴν
3. πείθονται τῷ ἑαυτῷ πατρί. ἑαυτῶν
4. πάντες βουλόμεθα τὰ ἑαυτῶν. ἡμῶν αὐτῶν
5. ὁ βασιλεὺς ἄρχει αὐτῶν. αὐτῶν OR ἑαυτοῦ.
6. ἡ τραγωδία ἔσχε τὴν αὐτῆς φύσιν. αὐτῆς [ἑαυτῆς].

Practice of perfect middle-passive forms: Correct these forms (the accents are right)

ἦργμαι	ἦργμεθα	ἦργμένος
ἦκται	ἦρκται	πέπρακται
ἦχθε	ἦχθαι	ἦρχθε

πέπραξο	ἤξαι	ἦρξο
πεπέμμεθα	γέγραμμαι	έγεγράμμη
εἴληπται	εἴλήμμεθα	γέγραμμένοι εἰσί
γέγραφθε	πέπεμφθαι	έγεγραψο

Sample Quiz for Lesson Nine

I. Pronouns:

A. Translate the underlined words:

1. I myself heard them. (“hear” + _____ case) αὐτός, αὐτή, ἐγώ -- αὐτῶν
2. We on the one hand have money, but you have friends. ἡμεῖς, ὑμεῖς
3. This is my husband, Agamemnon. μου or ἐμός
4. Did they see you all? ὑμᾶς
5. The (masculine) lemmings killed themselves. ἑαυτούς
6. She said to the big dog, “Sir, I want you to leave.” σε
7. We all saw the same women, but everyone described them differently. τὰς αὐτάς -- αὐτάς
8. Did he (Oedipus) kill his (Creon’s) father or his own (Oedipus’)? αὐτοῦ -- ἑαυτοῦ

B. The uses of αὐτός: Describe in your own words the three uses and how you can tell them apart:

1. -self in any case in predicate position, with another noun or pronoun; in nom. intensive pronoun
2. same in any case in attributive position with article
3. 3rd person personal pronoun in oblique cases without article or other noun

II. Verb forms

A. Conjugate the perfect middle/passive of παύω (indicative, infinitive, participle). Extra: conjugate in pluperfect and future perfect middle/passive. Check in book.

B. Identify verb:

1. έγεγράμμεθα γράφω
2. ἤξαι ἄγω
3. ἦρκται ἄρχω
4. ένηνεγμένοι ἦσαν φέρω
5. έπεπείσμη πείθω

C. Give principal parts Check in book.

III. Translate:

1. ἔστιν ὁ φίλος ἄλλος αὐτός. The friend is another self.
2. τὴν παῖδα τὴν σὴν τὴν τε ἐμὴν μέλλεις κτενεῖν (= ἀποκτενεῖν); Are you going to kill you child [daughter] and mine?
3. οἱ αὐτοὶ λέγουσι τὰ αὐτὰ τοῖς αὐτοῖς περὶ τῶν αὐτῶν. The same men say the same things to the same people about he same things.
4. ἀνδρὸς καὶ γυναικὸς ἡ αὐτὴ ἀρετὴ. Of man and woman, the same virtue.
5. περὶ τῆς ἐμαυτοῦ ψυχῆς οὐ πολλὰς ἐλπίδας ἔχω. Concerning my own soul I have not many hopes.

Lesson X

Review of Tenses and Voices

1. **γράφω**: active, *write*; middle, *take notes*; passive *be written*. Identify and translate:
 1. I am writing PR A γράφω
 2. it is being written PR P γράφεται
 3. I am taking notes PR M γράφομαι
 4. it is written (for all time) PF P γέγραπται
 5. written (i.e. participle, “after being written”) AOR P γραφείς
 6. it was written AOR P ἐγράφη
 7. it was being written IMP P ἐγράφετο
 8. I have written PF A γέγραφα
 9. I had written (I had gotten it written) PPF A ἐγεγράφη
 10. I will have written FPF A γεγραφῶς, γεγραφῦα ἔσομαι
 11. it will have been written FPF P γεγράφεται
 12. I had taken notes PPF M ἐγεγράμην
 13. I will take notes FUT M γράψομαι
 14. it will be written FUT P γραφήσομαι
 15. (the woman) taking notes PRES M ἡ γραφομένη
 16. (the men) for (the purpose of) taking notes FUT M οἱ γραψόμενοι
 17. (the things) written AOR P τὰ γραφέντα
 18. (the things) being written PRES P τὰ γραφόμενα
 19. (the things) written for all time PF P τὰ γεγραμμένα
 20. I wrote AOR A ἔγραψα
 21. I took notes AOR M ἐγραψάμην
 22. (the things) to be written FUT P τὰ γραφήσόμενα
 23. They want to keep writing (to be writing). PRES. A βούλονται γράφειν
 24. They want to write. AOR A βούλονται γράψαι
 25. They want to take notes AOR M – to be taking notes PRES. M. βούλονται γράψασθαι - γράφεσθαι
 26. We want this to be written (once) AOR P – to be written PRES P (over and over). βουλόμεθα τοῦτο γραφήναι - γράφεσθαι
 27. He said that he had written AOR – was writing PRES – would write FUT – had gotten (it) written PF. ἔφη γράψαι - γράφειν - γράψειν - γεγραφέναι
 28. She said that she had taken notes AOR – was taking notes PRES – would take notes FUT – had (gotten the notes) written PF. ἔφη γράψασθαι - γράφεσθαι - γράψεσθαι- γεγράφθαι
 29. They said that these things had been written -- were being written -- would be written – had been written (once for all). ἔφασαν ταῦτα γραφήναι - γράφεσθαι - γραφήσεσθαι - γεγράφθαι
 30. If these things had been written, we would have seen them. εἰ ταῦτα ἐγράφη, αὐτὰ εἶδομεν ἄν.

2. **Various verbs:** translate
1. we were captured ἐλήφθημεν
 2. they will be released λυθήσονται
 3. I was not released οὐκ ἐλύθην
 4. we were suffering ἐπάσχομεν
 5. we were taking (them) captive ἐλαμβάνομεν
 6. Who was being stopped? τίς ἐπαύετο;
 7. What was he doing? τί ἐπραττε;
 8. Why was he stopped? διὰ τί ἐπαύθη;
 9. What was being done? τί ἐπράττετο;
 10. What did they say? τί εἶπον;
 11. What was done? τί ἐπράχθη;
 12. What was heard? τί ἠκούσθη;
 13. Did you go? ἦλθες, ἦλθετε;
 14. Whom did you hear? τίνος ἤκουσας, ἤκούσατε;
 15. I heard her. αὐτῆς ἤκουσα
 16. Are you going? ἔρχει, ἔρχεσθε
 17. Will all things be known? (γιγνώσκω) πάντα γνωσθήσεται;
 18. Many things were known by them. πολλὰ ἐγνωσθη ὑπ' αὐτῶν.
 19. By whom were you stopped? ὑπὸ τίνος ἐπαύθη;
 20. By whom was he killed? ὑπὸ τίνος ἀπέθανεν;
 21. Who is not dead? τίς οὐ τέθνηκεν;
 22. What have you suffered? τί πεπόνθατε;
 23. I do not know what you have suffered. ὅ τι πεπόνθατε οὐκ οἶδα.
 24. What did they suffer? τί ἔπαθον;

Sample Quiz on Lesson Ten

1. Conjugate in the aorist and future passive, πέμπω (16 forms, include infinitive and participle).
Check in book.
2. Identify TENSE, VOICE, VERB
Example: πέπραγαμαι PERFECT MIDDLE πράττω
σωθήσεσθαι future passive σώζω
ἐλελύμην pluperfect m-p λύω
γραφησόμεθα future passive γράφω
ἠνέχθησαν aorist passive φέρω
ἀχθῆναι aorist passive ἄγω
3. Principal parts: Check your answers in your textbook.

4. Translate

1. ἀναρχίας δὲ μείζον οὐκ ἔστιν κακόν. And/but there is no evil greater than anarchy.

2. οὐ γὰρ οἶμαι θεμιτὸν εἶναι ἀμείνονι ἀνδρὶ ὑπὸ χειρόνος {ἀνδρὸς} βλάπτεσθαι. [θεμιτός *lawful, natural*]. For I do not think it is in the sheme of things for a better man to be harmed by a worse.

3. οὐδὲν γλυκύτερόν ἐστιν ἢ πάντα εἰδέναι. There is nothing sweeter than to know everything.

4. βροτοῖς ἡδιστον αἰεῖδεν. [αἰεῖδω *sing*] For mortals the sweetest thing is to sing.

5. εἶδον γὰρ θεὸν πρόσωπον πρὸς πρόσωπον, καὶ ἐσώθη μου ἡ ψυχὴ. [πρόσωπον *face*] For I saw God face to face and my soul [life] was saved.

6. τῶν ὑπὸ τῶν τότε λεχθέντων, τὰ μὲν ἀληθῆ ἐστιν, τὰ δὲ ψευδῆ.

Of the things said by people of olden times, some are true, others false.

7-8. Θαλῆς ὁ σοφὸς ἔλεγε τάδε· [Θαλῆς, Thales, a Milesian philosopher]

πρεσβύτατον τῶν ὄντων {ἐστι} θεός, ἀγεννητὸς γάρ. [πρεσβύτατον, *oldest*;
ἀγεννητὸς *unborn*]

κάλλιστον κόσμος, ποίημα γὰρ θεοῦ. [ποίημα, *creation*]

σοφώτατον χρόνος, εὐρίσκει γὰρ πάντα.

Thales the wise said the following: God is the oldest of all things [that exist] for he is unborn.

The finest thing is the universe, for it is god's creation [poem]. Time is the wisest [of all things] for it finds all.

9. σοφώτατος πάντων ἀνθρώπων ἐστὶν ὁ Σωκράτης, οὐδὲν γὰρ οἶδε.

Socrates is wisest of all human beings, for he knows nothing.

10. οὐδὲν ἐστὶν ἄμεινον εἰρήνης. οὐκ ἔστιν οὐδὲν κτῆμα κάλλιον φίλου.

There is nothing better than peace. There is no possession finer than a friend.

Lesson XI

Sample Test on Lesson XI

Forms: Check in book.

1. Conjugate ὀράω in the present active and middle/passive. Give principal parts. [hint this verb has an irregular augment].

2. Conjugate ποιέω in the present and imperfect active and m/p

Translation: Translate the sentences and perform chores

1. λίαν φιλῶν σεαυτὸν οὐχ ἔξεις φίλον. If you love yourself too much you will not have a friend.

φιλῶν: identify form pres. act. participle m. nom. sg.

ἔξεις: tense and verb fut. of ἔχω

2. ἔστιν ὀφθαλμὸς Δίκης ὃς τὰ πάντα ὀρά. There is the eye of Zeus that sees all.

ὃς what form is this? relative pronoun, m. nom. sg.

πάντα what form is this? n. acc. pl.

3. ὦρα ἐράν, ὦρα δὲ γαμείν, ὦρα δὲ πεπαῦσθαι. [There is] A time to love, a time to marry, a time to be done with it.

What verb must be supplied? ἔστι

Explain the use of the tenses of the infinitives. Pres. to be doing something; perfect to be finished.

Give two other verbs meaning “to love” in Greek. φιλεῖν ἀγαπᾶν

4. πρὸς τὸν εἰπόντα, “πολλοὶ σε ἐπαινῶσι,” “τί γάρ,” ἔφη “κακὸν πεποίηκα;” ἐπαινέω *praise*

To the person who said [to him] “many people are praising you,” he said, “what wrong have I done?”

Give the principal parts of ποιέω: ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, ἐποιήθην

Identify the form εἰπόντα: aor. act. participle, m. acc. sg < εἶπον [λέγω]

5. τὸ δὲ ἀδικεῖν καὶ ἀπειθεῖν τῷ βέλτιονι--καὶ θεῷ καὶ ἀνθρώπῳ-- ὅτι κακὸν καὶ αἰσχρὸν ἐστὶν οἶδα. ἀπειθέω *disobey* (+ dat.)

ἀδικέω: give principal parts Check in book.

6. ἀλλὰ γὰρ ἤδη ὦρα ἀπιέναι, ἐμοὶ μὲν ἀποθανομένῳ, ὑμῖν δὲ βιωσομένοις ὀπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ τῷ θεῷ.

But now it is time to go away, for me to die and for you to go on living; which of us go to the better thing is unclear to everyone but god.

ἀποθανομένῳ what tense and why? fut. purpose

Give the principal parts of the verb. Check in book under ἀποθνήσκω

βιωσομένοις what noun is this derived from? βίος

Principal parts (and meanings): Check in book.

Meanings: Check in book

Lesson XII

Work Sheet for Lesson XII

1. Give principal parts. Pay attention to the breathing marks in the un-compounded forms. This will help when you add the prefix.

1. ἴστημι στήσω ἔστησα ἔστην ἔστηκα ἔσταμαι ἐστάθην
2. καθίστημι καταστήσω κατέστησα κατέστην καθέστηκα καθέσταμαι κατεστάθην
3. δίδωμι δώσω ἔδωκα δέδωκα δέδομαι ἐδόθην
4. παραδίδωμι παραδώσω παρέδωκα παραδέδωκα παραδέδομαι παρεδόθην
5. τίθημι θήσω ἔθηκα τέθηκα τεθειμαι ἐτέθην
6. ἀνατίθημι ἀναθήσω ἀνέθηκα ἀνατέθηκα ἀνατέθειμαι ἀνετέθην
7. ἴημι -ἦσω -ἦκα (ἦ/ἐ) -εῖκα -εῖμαι -εῖθην
8. ἀφίημι ἀφήσω ἀφήκα ἀφείκα ἀφείμαι ἀφείθην
9. δείκνυμι δείξω ἔδειξα δέδειχα δέδειγμα ἐδείχθην
10. ἐπιδείκνυμι ἐπιδείξω ἐπέδειξα ἐπιδέδειχα ἐπιδέδειγμα ἐπεδείχθην

1a. A second chance, if you got some wrong.

11. ἀφίστημι ἀποστήσω ἀπέστησα ἀπέστην ἀφέστηκα ἀφέσταμαι ἀπεστάθην
12. ἀποδίδωμι ἀποδώσω ἀπέδωκα ἀποδέδωκα ἀποδέδομαι ἀπεδόθην
13. κατατίθημι καταθήσω κατέθηκα κατατέθηκα κατατέθειμαι κατετέθην
14. ἐφίημι (ἐπι-) ἐφήσω ἐφήκα ἐφείκα ἐφείμαι ἐφείθην
15. καταδείκνυμι *show clearly, establish, prove* καταδείξω κατέδειξα καταδέδειχα καταδέδειγμα κατεδείχθην

2. Recognition of forms: identify and translate.

1. ἐτίθεις imperfect act. 2nd sg of τίθημι *you were setting*
2. στήναι 2 aor act. infin of ἴστημι *to stand*
3. ἔδομεν aor act 1st pl of δίδωμι *we gave*
4. ἴστασαν imperfect act. 3rd pl. of ἴστημι *they were causing to stand*
5. θεῖς aor. act. participle m. nom. sg. of τίθημι *after setting, having set*
6. στήσαι 1 aor. act. inf. of ἴστημι *to set, cause to stand*
7. ἐδίδομεν imperfect act. 1st pl of δίδωμι *we were giving*
8. ἐστᾶσι perfect act. 3rd pl. of ἴστημι *they are standing / they stand*
9. τιθεῖς pres. act. participle m. nom. sg. of τίθημι *setting*
10. ἴσταναι pres. act. infinitive of ἴστημι *to set/ cause to stand*

3. Choose the correct forms. Pay attention to accents.

ἴστημι

ἑστάναι στᾶναι ἰστήναι στήσας ἴστησι ἴστας ἴστημαι ιστάς

τίθημι

ἔθου ἔθεσο ἐτίθου ἐθήκαμεν τιθέναι τιθεῖναι ἔθηκε θεῖναι

δίδωμι

δίδουσθαι δοῦσθαι ἐδίδου ἐδοῦναι δέδωκας ἔδωκας δώσεις ἐδιδώμην

5. Translate (based on Diodorus Siculus):

Λαῖος ὁ Θηβῶν βασιλεὺς γήμας Ἰοκάστην τὴν Κρέοντος καὶ χρόνον πόλυν ἄπαις ὢν, ἠρώτησε τὸν θεὸν περὶ τέκνων γενέσεως. ἡ μάντις αὐτῷ χρησμὸν ἔδωκε μὴ τεκνοῦν τέκνα. “ὁ γὰρ παῖς σου,” ἔφη, “σε ἀποκτενεῖ καὶ πᾶς ὁ οἶκος πλησθήσεται μεγάλων ἀτυχημάτων.” Λαῖος δὲ ἐπιλαθόμενος τοῦ χρησμοῦ καὶ γεννήσας υἱόν, ἐξέθηκε τὸ παιδίον. οἱ δὲ οἰκέται λαβόντες τὸ παιδίον οὐκ ἠθέλησαν ἐκθεῖναι. ἔδοσαν οὖν αὐτόν γυναικὶ Πολύβου τοῦ Κορινθίων βασιλέως.

Laius, king of Thebes, after marrying Jocasta, Creon's daughter, and being childless for a long time, asked the god about the procreation of children. The prophetess gave him the oracle not to have children. “For” she said, “your child will kill you and your house will be filled with great disasters. But Laius having forgotten the oracle and fathered a son, exposed the baby. His servants, however, after taking the child did not want to expose him. So they gave him to the wife of Polybus, king of Corinth.



Omphalos at Delphi

Lesson XIII

Sample Tests and Quizzes for Lesson XIII

1. Quiz on forms of the subjunctive

1. Translate:

1. ταῦτα πράττωμεν. *Let us do this.*
2. μὴ ἐκείνα ποιήσης *Don't do that.*
3. τί νομίζωμεν περὶ τοῦδε; *What are we to think about this.*

2. Which use of the subjunctive in each of the sentences? Prohibitive 2 Deliberative 3 Hortatory 1

3. Give all the subjunctive forms of γράφω: Present active and m/p; Aorist active, middle, passive; Perfect active, m/p. Check in book.

2. Quiz on the Optative

1. Translate:

1. γένοιο εὐδαίμων *May you be happy.*
2. εἰ γὰρ δῶρα λαμβάνοιμεν. *May we receive gifts!*
3. λέγοιεν ἄν τινες τάδε. *Some people might say these things.*

Find an example of: potential optative 3 optative of wish 1 2

2. Give all optative forms of πέμπω: present active, m/p; future active, middle, passive; aorist active, middle, passive; perfect active, m/p; future perfect. Check in book.

3. Sample test on Lesson XIII

A. Identify the tense, voice, mood and verb

Example: πεμφθῆς aorist passive subjunctive of πέμπω

1. λυθῆτε aor. pass. subj. of λύω
2. γένοιτο aor. mid. opt. of γίγνομαι
3. ἦ pres. act. subj. of εἶμι
4. ποιῶμεν pres. act. subj. of ποιέω
5. πέμψαιμι aor. act. opt. of πέμπω
6. λειφθεῖεν aor. pass. opt. of λείπω
7. γράφωσι pres. act. subj. of γράφω
8. ἀκουσοίμην fut. mid. opt. of ἀκούω
9. ἀκουσαίμην aor. mid. opt. of ἀκούω

10. νικῶτε pres. act. opt. of νικάω
11. ὦ pres. act subj. of εἶμι
12. εἴη pres. act. opt. of εἶμι
13. βουληθῆς aor. pass. subj. of βούλομαι
14. ἀγάγοι aor. act opt. of ἄγω
15. ἴδοιο aor. mid. opt. of ὀράω [εἶδον]

B. Give the **present subjunctive and optative** forms of βάλλω (active and m/p) 24 forms
Check in book.

Give the **aorist subjunctive and optative** forms of παύω (active, middle, and passive) 36 forms
Check in book.

C. Translate and answer questions:

1. ἐὰν δ' ἔχωμεν χρήματα, ἔξομεν φίλους. *If we have money we will have friends.*
Identify the condition: ___ contrary to fact ___ future less vivid x future more vivid

2. νῦν ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός. *Now let's go and hear the man.*
What use of the subjunctive? ___ deliberative x hortatory ___ purpose

3. ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος. *My child may you be luckier than your father.*
What use of the optative? ___ potential x wish

4. θεῶν διδόντων οὐκ ἂν ἐκφύγοις κακά. *If the gods give [them] you cannot escape misfortunes.*

θεῶν διδόντων what construction? genitive absolute

What use of the optative? ___ potential ___ wish

5. οὐκ ἂν εἴη ἄλογον εἰ οὗτος ὁ ἀνὴρ τὸν θάνατον φοβοῖτο; *Would it not be unreasonable if this man should fear death?*

What kind of condition: ___ past general ___ contrary to fact ___ future less vivid

Review

I--VERB forms Check in book

II--PRONOUNS -- review pages 9 and 12 in study guide (esp. the uses of αὐτός). Translate the underlined words.

1. By whom were you sent? ὑπὸ τίνος, τίνων
2. The woman by whom we were sent has left. ὑφ' ἧς
3. I myself saw them. ἐγὼ [αὐτή, αὐτός] αὐτούς, αὐτάς
4. The same people said the same things to the same people. οἱ αὐτοὶ τὰ αὐτὰ τοῖς αὐτοῖς
5. Did you see these women? τὰσδε τὰς γυναῖκας
6. No one knows what[ever] you think. οὐδεὶς ὅ τι
7. Anyone who says this is right. ὅστις, ἥτις
8. Someone might say that. τις
9. No one knows himself. ἑαυτόν
10. They devoured each other. ἀλλήλους

II B-- review uses of the cases and prepositions in Appendices.

III--Constructions: translate

1. Indirect statement:

VERB OF SAYING:

omit subject (if the same) | INFINITIVE
ACCUSATIVE | INFINITIVE

VERB OF PERCEPTION:

omit subject (if the same)
\ PARTICIPLE (Nominative)
ACCUSATIVE
\ PARTICIPLE (Accusative)

1. They said that they had not done anything evil. οὐκ ἔφασαν κακὸν τι ποιῆσαι.
2. We think that they did nothing evil. νομίζομεν αὐτούς οὐδὲν κακὸν ποιῆσαι.
3. I know (+ ptcl) that he is noble. οἶδα αὐτόν ἐσθλὸν ὄντα.

2. Genitive Absolute:

Noun (genitive)| Participle (genitive) =
Noun (genitive)
\Participle (genitive)

4. Since the women are present, the men will not speak. τῶν γυναικῶν παρουσῶν, οἱ ἄνδρες οὐ λέξουσιν.

3. Conditions:

CONTRARY-TO-FACT

Present	εἰ + imperfect (were) -- imperfect (would) + ᾗν
Past	εἰ + aorist (had) -- aorist (would have) + ᾗν

FUTURE CONDITIONS

More Vivid

ἐάν + subjunctive (present or aorist) -- future

Less Vivid

εἰ + optative (**should**) -- optative (**would**) + ᾗν

GENERAL CONDITIONS (“if ever”, “whenever”)

Present	ἐάν + subjunctive -- present indicative
Past	εἰ + optative -- imperfect

5. If I had seen the big dog, I would have fled. εἰ τὸν μέγαν κύνα εἶδον, ἔφυγον ᾗν.

6. If you were of sound mind, you would not be planning to kill our daughter. εἰ σώφρων ἦσθα οὐκ ἄν ἀποκτεῖναι τὴν παῖδα ἡμῶν ἐβούλευες.

7. If you build it they will come. ἐὰν αὐτὸ ποιήσης, ἐλεύσονται.

8. If you should build it they would come. εἰ αὐτὸ ποιήσειας, ἔλθοιεν ἄν.

9. If [ever] a city is destroyed, the men are killed and the women and children are enslaved. ἐὰν πόλις καταλυθῆ, οἱ ἄνδρες ἀποθνήσκουσι καὶ αἱ γυναῖκες οἱ τε παῖδες δουλοῦνται.

10. If [ever] we saw them coming, we ran away. εἰ αὐτοὺς ἐρχομένους ἴδοιμεν, ἐφεύγομεν.

4. Sequence of Moods: Find examples in your readings.

If the leading verb is primary use the subjunctive in the subordinate clause. [MAY]

PRIMARY: present, future, perfect, future perfect

If the leading verb is secondary, use the optative in the subordinate clause. [MIGHT]

SECONDARY: imperfect, aorist, pluperfect

Plato, *Protagoras* 320c-324c

Once upon a time, the gods existed, but mortal creatures did not. And when the destined time of their birth came, the gods formed them within the earth, blending them from earth and fire and from those things which are formed by being combined with earth and fire. When they were about to bring them into the light, they appointed Prometheus and Epimetheus to embellish them and distribute to each the appropriate specializations. Epimetheus begs Prometheus to let him make the distribution. "And when I have finished, you inspect them." And so he persuaded him and began the distribution. To some he attached strength without speed, the weaker he equipped with speed. Some he armed and for those that were not armed he devised some other means of survival.

Some he packaged in small bodies and to these he allotted escape by flight or dwellings underground. Of those which he increased in size, by this very device [321] he assured their survival. And so he distributed the other qualities, balancing them out so that no species would become extinct. And when he had provided them with sufficient resources against mutual destruction, against the seasons from on high he devised protection, clothing them in thick fur and stiff hides, good enough for the winter and ample defense against the summer heat and these same things provided each of them with their own natural bedding when they went into their lairs. And he shod some with hooves and others with thick and bloodless pads. And next he provided different nourishments for different species, for some the grass of the earth, for others the fruits of trees, and for others roots; and there were some to whom he gave as nourishment the flesh of other animals. And some he made able to produce only a few offspring but to those who are caught by them he gave the ability to give birth to large litters, assuring survival to the kind. But since Epimetheus was not all that clever it escaped his notice that he had used up all the special talents. Left unprovided still was the human race and he was in a quandary what he could use.

While he was in a perplexity about this Prometheus came to him to inspect the distribution and he sees the other animals well fixed with all things, but humankind naked and unshod, without a bed and unprotected. And now the destined day was upon them on which mankind too must come out of the earth into the light. In a quandary what means of survival he might find for the human race, Prometheus steals from Hephaistos and Athena technical skill with fire—for without fire it was useless and could not be acquired—and gives them to mankind. In this way, then, the human race had skill for living, but they had not the political art. For that was in Zeus' hands. And there was no time for Prometheus to go into the acropolis, the home of Zeus. And besides Zeus' watchmen were awesome. He did go in secret into the common workshop of Athena and Hephaistos in which they practiced their crafts and stealing the art of working with fire from Hephaistos and the other art from Athena he gave them to mankind and from this the human race got the means of living. Later because of Epimetheus, [322] as the story is told, Prometheus was prosecuted for the theft.

