CHAPTER 6

Vocabulary

Ἀθῆναι, Ἀθηνῶν, αἱ Athens

→ δεσπότης, δεσπότου, ὁ master, lord; absolute ruler

→ ἐλευθερίᾱ, ἐλευθερίᾱς, ἡ freedom

δοῦλος, δούλου, ὁ slave

→ ἀγών, ἀγῶνος, ὁ contest; struggle

→ ἀνήρ, ἀνδρός, ὁ man; husband

ἐγώ, ἐμοῦ/μου I; me (§67)
ἡμεῖς, ἡμῶν we; us (§67)
σύ, σοῦ/σου you (§67)
ὑμεῖς, ὑμῶν you (pl.) (§67)
αὐτοῦ, αὐτῆς, αὐτοῦ him, her, it; them (§67)

→ βούλομαι, βουλήσομαι, ——, ——, βεβούλημαι, ἐβουλήθην want, wish

→ γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, —— become; happen; arise, be born

→ δέχομαι, δέξομαι, ἐδεξάμην, ——, δέδεγμαι, —— accept, receive; welcome

→ ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυθα, ——, —— go, come

→ ὁράω, ὄψομαι, εἶδον, ἑώρᾱκα/ἑόρᾱκα, ἑώρᾱμαι/ὦμμαι, ὤφθην see

αὐτός, αὐτή, αὐτό -self, very; same (§66)
δῆλος, δήλη, δῆλον clear
    ἄδηλος, ἄδηλον unclear

→ ἐλεύθερος, ἐλευθέρᾱ, ἐλεύθερον free
ἐμός, ἐμή, ἐμόν my (§67)
ἡμέτερος, ἡμετέρᾱ, ἡμέτερον our (§67)

→ ὀρθός, ὀρθή, ὀρθόν straight; correct
σός, σή, σόν your (§67)
ὑμέτερος, ὑμετέρᾱ, ὑμέτερον your (pl.) (§67)
χρηστός, χρηστή, χρηστόν useful; good

πᾶς, πᾶσα, πᾶν all, every; whole (§68)
    ἅπᾱς, ἅπᾱσα, ἅπαν (quite) all, every; whole (§68)

ἄνευ (prep. + gen.) without
→ ὅτι (conj.) that; because
→ οὖν (postpositive conj.) then, therefore
→ οὔτε/μήτε ... οὔτε/μήτε ... (conj.) neither ... nor ...
πόθεν (interrog. adv.) from where
ποῖ (interrog. adv.) to where
ποῦ (interrog. adv.) where
→ ὑπέρ (prep. + gen.) over; on behalf of (prep. + acc.) beyond
→ ὡς (proclitic conj.) that; as
→ ὥσπερ (conj.) just as

Vocabulary Notes

→ The vocative singular of δεσπότης, δεσπότου, ὁ, "master," "lord," is δέσποτα, with an acute accent on the antepenult. MEMORIZE THIS IRREGULAR ACCENT. δεσπότης refers either to the master of a household or to the master of a slave or slaves. In some contexts δεσπότης means "despot" or "absolute ruler." δεσπότης may also be used of the gods, the masters of men and animals.

→ ἐλευθερίᾱ, ἐλευθερίᾱς, ἡ, "freedom," is an abstract noun used primarily of political freedom (as opposed to slavery). It is formed by the addition of the first-declension abstract noun suffix -ίᾱ to ἐλεύθερ-, the stem of the adjective ἐλεύθερος.

→ ἀγών, ἀγῶνος, ὁ is a noun derived from the root of the verb ἄγω, ἀγ-, and its original meaning was an "assembly," the result of a group's being led together. Because ἀγών was the word used for an assembly for an athletic competition such as the Olympic games (ὁ Ὀλυμπιακὸς ἀγών), it came to mean "contest," its more common meaning in Attic Greek. By extension of this idea ἀγών was used of any "struggle" or "battle."

→ ἀνήρ, ἀνδρός, ὁ, an *irregular* third-declension noun, means "man" as opposed to woman, god, or youth. ἀνήρ may also mean "husband," and it is often used of a man in the prime of his life or of one who possesses courage.
MEMORIZE THE FOLLOWING DECLENSION, PAYING PARTICULAR ATTENTION TO ACCENTS:

Stems			*Singular*	*Plural*
long-vowel grade:	ἀνηρ-	Nom.	ἀνήρ	ἄνδρες
short-vowel grade:	ἀνερ-	Gen.	ἀνδρός	ἀνδρῶν
zero grade:	ἀνδρ-	Dat.	ἀνδρί	ἀνδράσι(ν)
		Acc.	ἄνδρα	ἄνδρας
		Voc.	ἄνερ	ἄνδρες

ἀνήρ has a stem with *three different forms*: a **long-vowel grade** with a long vowel between the nu and the rho (ἀνηρ-); a **short-vowel grade** with a short vowel between the nu and the rho (ἀνερ-); and a **zero grade** with *no vowel* between the nu and the rho (ἀνδρ-). The expected zero grade of ἀνήρ, *ἀνρ-, is replaced by ἀνδρ- in accordance with a regular sound change that occurred in Greek (*-νρ- > -νδρ-). In the dative plural form an alpha is added before the ending. With the exception of the vocative singular and the dative plural, the accentual pattern of ἀνήρ is identical with the one for third-declension nouns with monosyllabic nominative singulars (cf. the declension of φρήν and §52, Observation 2, p. 122).

→ βούλομαι, βουλήσομαι, ——, ——, βεβούλημαι, ἐβουλήθην is a passive-in-the-aorist deponent verb (§65). That is, all its forms are middle *except* for its aorist forms, which are *passive*. βούλομαι means "want" or "wish," and it often takes an Object Infinitive. It may also be used absolutely. It sometimes takes an Accusative, Direct Object, particularly when the direct object is a neuter pronoun. Although βούλομαι and ἐθέλω may both express an idea of wishing or wanting, in Attic prose βούλομαι is used when a subject *desires* or *chooses* an action, but ἐθέλω is used when a subject *is open to* or *accepts* an action.

→ γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, —— is an irregular middle deponent verb (§65). The ending -ομην in the third principal part indicates that this verb has a second aorist. The additional fourth principal part—the first person singular perfect active indicative—is used to form perfect *active* forms, which do not differ in meaning from the perfect middle forms made from the fifth principal part (§83). γίγνομαι means "become," "happen," "arise," "be born," and may be used of both people and things. When γίγνομαι is used as a copulative verb with a Predicate Nominative

or a Nominative, Predicate Adjective, it may be translated "become." Its aorist may also be used as the simple past of εἰμί and translated accordingly.

γίγνονται παῖδες ἐκ τούτου.   Children are born from this man.
πολλὰ ἐγίγνετο ἐκ τούτων.   Many things were arising from these things.
ἄρχων ἐγένετο οὗτος.   This man became (i.e., was) archon.

➡ δέχομαι, δέξομαι, ἐδεξάμην, ——, δέδεγμαι, —— is a middle deponent verb (§65). That is, all its principal parts and all its forms are middle. The ending -αμην in the third principal part indicates that this verb has a first aorist. δέχομαι means "accept" or "receive" with a great variety of direct objects (pay, a gift, a story, an oracle, death). The person *from whom* someone accepts or receives something is regularly expressed by παρά and the genitive case. When the direct object of δέχομαι is a *person* rather than a thing, the appropriate meaning for the verb is "welcome" or "receive favorably."

➡ ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυθα, ——, —— is an intransitive verb that means either "go" or "come." It is a middle deponent in the first two principal parts. Its present and future tenses have *middle forms only*. Its imperfect tense is supplied by another verb. Future tense forms using a stem from ἐλεύσομαι are rare and appear chiefly in Homer and tragedy. In Greek prose the future tense of ἔρχομαι is supplied by another verb, εἶμι (Part 2, §145). ἔρχομαι has a second aorist with *active forms only*. Perfect and pluperfect forms made from the fourth principal part are also *active only* (§83).

➡ ὁράω, ὄψομαι, εἶδον, ἑώρᾱκα/ἑόρᾱκα, ἑώρᾱμαι/ὦμμαι, ὤφθην, "see," is an alpha-contracted verb in the present and imperfect tenses (§41). The imperfect indicative, however, has a *double augment* with the initial omicron lengthened *and* an epsilon with a rough breathing added:

ἑώρων, ἑώρᾱς, ἑώρᾱ, etc. (imperfect active indic.)
ἑωρώμην, ἑωρῶ, ἑωρᾶτο, etc. (imperfect passive indic.)

The middle ending, -ομαι, in the second principal part indicates that ὁράω is a partial deponent. As the -ον ending of the third principal part indicates, ὁράω has a second aorist. The unaugmented aorist stem of εἶδον is ἰδ-. Thus, for example, the aorist active infinitive is ἰδεῖν. There are no differences in meaning, only differences in form, between the two forms of the fourth principal part and the two forms of the fifth principal part. The unaugmented aorist passive stem from the sixth principal part is ὀφθ-. Thus, for example, the future passive indicative is ὀφθήσομαι, ὀφθήσει/ὀφθήσῃ, etc. Other than in the future, ὁράω appears rarely in the middle voice and only in poetry. It does appear in the passive voice.

➡ ἐλεύθερος, ἐλευθέρᾱ, ἐλεύθερον, "free," may be used to indicate a person's legal status (free as opposed to enslaved), or it may be accompanied by a Genitive of Separation (free from pain, fear). When used of things, ἐλεύθερος may mean "open to all" (a marketplace) or "fit for a free person" (a speech, thoughts).

➡ ὀρθός, ὀρθή, ὀρθόν means "straight" as opposed to crooked (e.g., a straight road) and is also applied to "erect" or "upright" posture. It may also denote a person or thing that is "right" or "correct" (a messenger, a speech, a mind, an opinion).

➡ After certain verbs and expressions of perceiving, knowing, thinking, and saying, the subordinating conjunction ὅτι means "that" and introduces a *noun* clause called an indirect statement (§69).
   The subordinating conjunction ὅτι may also mean "because." When it has this meaning, it introduces an *adverbial* clause that gives the reason for the main verb.

τὸν ἑταῖρον φιλῶ ὅτι με φιλεῖ.   I love my companion because he loves me.

→ The postpositive conjunction οὖν joins a sentence with a preceding one and indicates a consequence of or an inference from a preceding idea. It is translated "then," "therefore."

A. χαλεπὸν εὖ ἄρχειν.
B. δεῖ *οὖν* τὴν τῶν ποιητῶν σοφίᾱν εὖ μανθάνειν.
A. It is difficult to rule well.
B. It is necessary, *then*, to learn well the wisdom of the poets.

The particle combination μὲν οὖν has these meanings: (1) *in affirmations*, "certainly," "by all means"; (2) *in corrections*, "no," "on the contrary"; (3) *in transitions to a new subject*, "so then," "therefore."

→ οὔτε has an acute accent on the penult because this word is the adverb οὐ, a proclitic, combined with the enclitic connective particle τε. μήτε has an acute accent on the penult because this word is the adverb μή combined with the enclitic connective particle τε. Both the conjunctions οὔτε ... οὔτε ... and μήτε ... μήτε ... mean "neither ... nor ...." The particular elements being negated determine which conjunctions are used.

οὔτε φίλους ἔχομεν οὔτε συμμάχους.
Neither do we have friends nor (do we have) allies. (Finite indicative verbs receive negation.)

τὸν ἄδικον μήτε φιλεῖν μήτε τῑμᾶν σοι λέγω.
I tell you neither to love nor to honor the unjust man. (Object infinitives receive negation.)

Both οὔτε ... οὔτε ... and μήτε ... μήτε ... are often preceded by a simple negative adverb called a *redundant negative*. A **redundant negative** *strengthens* a negative idea, and it should *not* be translated into English.

οὐκ ἐφίλουν οὔτε δεσπότην οὔτε δούλους.
I was (not) loving neither master nor slaves.
I was loving neither master nor slaves.

→ When followed by a noun or pronoun in the genitive case, the preposition ὑπέρ means "over" or "above" and expresses a relation opposite to that of ὑπό, "under," "beneath." From a location in space, "over" is extended to mean "on behalf of."

καλὴ ἡ *ὑπὲρ* τῆς ἐλευθερίᾱς μάχη.   Noble is the battle *over/on behalf of* freedom.

When followed by a noun or pronoun in the accusative case, ὑπέρ means "over" or "beyond."

ὑπὲρ ἐλπίδας ἐνῑκῶμεν.   *Beyond* (our) hopes we were winning.

→ After certain verbs and expressions of perceiving, knowing, thinking, and saying, the subordinating conjunction ὡς means "that" and introduces a *noun* clause called an indirect statement (§69). When

ὡς introduces an indirect statement, it differs slightly in usage from ὅτι in that ὅτι often introduces a statement of fact, but ὡς may suggest that an indirect statement is merely an opinion, true or untrue. The subordinating conjunction ὡς may also mean "as." With this meaning, it introduces an *adverbial* clause that modifies the main clause.

ἐκεῖνος ὁ ἀνὴρ τὸν ἀγῶνα νῑκᾷ, ὡς ἀκούσει.
That man is winning in (respect to) the contest, *as* you will hear.

When ὡς meaning "as" is balanced by the adverb οὕτω(ς), "so," in the main clause, a comparison is indicated.

ὡς δοῦλοι δεσπόταις, οὕτως ἐλεύθεροι ἄρχουσι πείθονται.
As slaves (obey) masters, *so* free men obey rulers.

When preceded by ὡς, the third person singular present active indicative of εἰμί, ἐστί(ν), is accented on the *penult*: ἔστι(ν).

→ ὥσπερ has an acute accent on the penult because this word is the conjunction ὡς, a proclitic, combined with the enclitic particle -περ.

Derivatives and Cognates

	Derivatives	*Cognates*
ἀνήρ	androgyny, philander	
γίγνομαι		kin, **nation**, innate, **gene**alogy
δεσπότης	despot	
δέχομαι	pan**dect**, synec**doche**	dogma, **dec**ent
ἐγώ		ego, I
ἐμοῦ		me
ἐλεύθερος		liberate, deliver
ἔρχομαι		orient, origin, are
ἡμεῖς		us
ὁράω	panorama	a**ware**, **ware**, **ward**, guard
ὄψομαι	myopia	syn**ops**is, **opt**ic, oculus, eye
εἶδον		video, guide, **wis**dom, **id**ol
ὀρθός	orthography, **ortho**dox	
πᾶς	**panto**mime, **pan**demic, pancreas	
σύ		thou, thee
ὑμεῖς		you
ὑπέρ	**hyper**active	over, **super**b, sirloin

§60. First Aorist Active and Middle Indicative and Infinitives of Omega Verbs

The aorist[1] indicative has *past* time with *simple* aspect (§24) and so differs from the imperfect indicative, which also has past time but with progressive or repeated aspect.

I said	aorist (past simple)
I was saying	imperfect (past progressive)
I used to say	imperfect (past repeated)

The aorist *active* and *middle* tenses of an omega verb are formed from the third principal part (first person singular aorist active indicative), and there are *two different* conjugations for these tenses. The conjugation employed by a particular verb is determined by the *ending* of the third principal part.

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην

ἄγω, ἄξω, ἤγαγον, ἦχα, ἦγμαι, ἤχθην

When the third principal part ends in -α, the verb is said to have a **first aorist**, and most of its aorist active and middle endings have an -α-. When the third principal part of a verb ends in -ον, the verb is said to have a **second aorist**, and all its aorist active and middle endings have thematic vowels (-o- or -ε-). Thus, παύω has a first aorist, and ἄγω has a second aorist. Most omega verbs have first aorists, some have second aorists, and a very few—with *two* third principal parts—have *both* a first *and* a second aorist.

First Aorist Active and Middle Indicative of Omega Verbs

To form the first aorist active indicative of an omega verb:

1. take the **augmented[2] aorist active and middle stem** by removing the -α from the **third** principal part
2. add the following aorist active indicative endings:

Person	Singular	Plural
1	-α	-αμεν
2	-ας	-ατε
3	-ε(ν)	-αν

MEMORIZE THESE ENDINGS, DOWN THE SINGULAR AND THEN DOWN THE PLURAL, AND BE PREPARED TO RECITE THEM QUICKLY.

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1. "Aorist" (< ἀόριστος, "unlimited") refers to the fact that this tense reports a *simple occurrence* that is *not limited* as to continuance, repetition, or completion.
2. Since principal part 3 is the first person singular aorist active indicative, it already has an augment.

To form the first aorist middle indicative of an omega verb:

1. take the **augmented aorist active and middle stem** by removing the -α from the **third** principal part
2. add the following aorist middle indicative endings:

Person	Singular	Plural
1	-αμην	-αμεθα
2	-ω	-ασθε
3	-ατο	-αντο

MEMORIZE THESE ENDINGS, DOWN THE SINGULAR AND THEN DOWN THE PLURAL, AND BE PREPARED TO RECITE THEM QUICKLY.

Thus, the first aorist active and middle indicative conjugations of παύω are:

Augmented First Aorist Active/Middle Stem: ἐπαυσ-

	Active		Middle	
Singular				
1	ἔπαυσα	I stopped (trans.)	ἐπαυσάμην	I stopped (intrans.)
2	ἔπαυσας	you stopped (trans.)	ἐπαύσω	you stopped (intrans.)
3	ἔπαυσε(ν)	he, she, it stopped (trans.)	ἐπαύσατο	he, she, it stopped (intrans.)
Plural				
1	ἐπαύσαμεν	we stopped (trans.)	ἐπαυσάμεθα	we stopped (intrans.)
2	ἐπαύσατε	you (pl.) stopped (trans.)	ἐπαύσασθε	you (pl.) stopped (intrans.)
3	ἔπαυσαν	they stopped (trans.)	ἐπαύσαντο	they stopped (intrans.)

OBSERVATIONS

1. The stem from the third principal part is used to form the aorist active and middle tenses *only*. (The stem for the aorist passive is taken from the sixth principal part [§62].)
2. The accent on finite verb forms is *recessive*.
3. The ending of the third person singular first aorist active indicative has a movable nu.
4. Each of the endings of the aorist middle indicative is a combination of -α- and one of the secondary middle/passive *personal* endings (-μην, -σο, -το, -μεθα, -σθε, -ντο). In the second person singular ending, the -σ- of the ending -σο became intervocalic (*-ασο) and was lost. The remaining vowels contracted according to regular rules of Attic contraction to produce the ending -ω (*-ασο > *-αο > -ω).

First Aorist Active and Middle Infinitives of Omega Verbs

To form the first aorist active infinitive of an omega verb:

1. take the **unaugmented aorist active and middle stem** by removing the -α and augment from the **third** principal part[3]

3. Thus, ἔπαυσα > παυσ-; ἠθέλησα > ἐθελησ-.

2. add the first aorist active infinitive ending -αι.

To form the first aorist middle infinitive of an omega verb:

1. take the **unaugmented aorist active and middle stem** by removing the -α and the augment from the **third** principal part
2. add the first aorist middle infinitive ending -ασθαι.
   For example:

Unaugmented Aorist Active/Middle Stem: παυσ-

| First Aorist Active Infinitive | παῦσαι | to stop (trans.) (once) |
| First Aorist Middle Infinitive | παύσασθαι | to stop (intrans.) (once) |

OBSERVATIONS

1. The accent on the first aorist *active* infinitive is *persistent on the penult,* and the final diphthong, -αι, counts as *short* for purposes of accent. The persistent accent is seen clearly in an infinitive of more than two syllables. For example: ἐθελῆσαι. The accent on the first aorist *middle* infinitive is *recessive,* and the final diphthong, -αι, counts as *short* for purposes of accent.
2. The aorist active and middle infinitives do *not always indicate past time,* but *always indicate simple aspect.*

☛ DRILL 60 MAY NOW BE DONE.

§61. Second Aorist Active and Middle Indicative and Infinitives of Omega Verbs

Second Aorist Active and Middle Indicative of Omega Verbs

Some verbs have a third principal part (first person singular aorist active indicative) that ends in -ον. For example:

ἄγω, ἄξω, ἤγαγον, ἦχα, ἦγμαι, ἤχθην

Such a verb is said to have a **second aorist**, which uses secondary endings familiar from the imperfect indicative. There is *no* difference in *meaning* between a first aorist and a second aorist, only a difference in *form.*

To form the second aorist active indicative of an omega verb:

1. take the **augmented aorist active and middle stem** by removing the -ον from the **third** principal part
2. add the secondary active endings.

To form the second aorist middle indicative of an omega verb:

1. take the **augmented aorist active and middle stem** by removing the -ον from the **third** principal part
2. add the secondary middle/passive endings.

Thus, the second aorist active and middle indicative conjugations of ἄγω are:

Augmented Aorist Active/Middle Stem: ἠγαγ-

	Active		Middle	
Singular				
1	ἤγαγον	I led	ἠγαγόμην	I married
2	ἤγαγες	you led	ἠγάγου	you married
3	ἤγαγε(ν)	he, she, it led	ἠγάγετο	he married
Plural				
1	ἠγάγομεν	we led	ἠγαγόμεθα	we married
2	ἠγάγετε	you (pl.) led	ἠγάγεσθε	you (pl.) married
3	ἤγαγον	they led	ἠγάγοντο	they married

OBSERVATIONS
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1. The stem from the third principal part is used to form the aorist active and middle *only*. (The stem for the aorist passive is taken from the sixth principal part [§62].)
2. The accent on finite verb forms is *recessive*.
3. The forms of the *imperfect* and the *second aorist* active and middle indicative differ in *stem only*. For example:

ἦγ|ον	·I was leading (imperfect)
ἤγαγ|ον	I led (aorist)
ἤγ|ετο	he was marrying (imperfect)
	he was being led
ἠγάγ|ετο	he married (aorist)

Second Aorist Active and Middle Infinitives of Omega Verbs

To form the second aorist active infinitive of an omega verb:

1. take the **unaugmented aorist active and middle stem** by removing the -ον and the augment from the **third** principal part[4]
2. add the second aorist active infinitive ending -εῖν.

To form the second aorist middle infinitive of an omega verb:

1. take the **unaugmented aorist active and middle stem** by removing the -ον and the augment from the **third** principal part
2. add the second aorist middle infinitive ending -εσθαι.

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4. Thus, ἤγαγον > ἀγαγ-; ἔσχον > σχ-.

For example:

Unaugmented Aorist Active/Middle Stem: ἀγαγ-

Second Aorist Active Infinitive	ἀγαγεῖν	to lead (once)
Second Aorist Middle Infinitive	ἀγαγέσθαι	to marry (once)

OBSERVATIONS

1. The accent on the second aorist *active* infinitive is *persistent on the ultima*. MEMORIZE THE ACCENT AS PART OF THE ENDING. The accent on the second aorist *middle* infinitive is *persistent on the penult,* and the final diphthong -αι counts as *short* for purposes of accent. MEMORIZE THE ACCENT AS PART OF THE ENDING.

2. The aorist active and middle infinitives do *not always indicate past time*, but *always indicate simple aspect.*

The verb λέγω has both a first and a second aorist with *no* difference in meaning. The first aorist is formed regularly from the third principal part ἔλεξα, and the second aorist is formed regularly from the third principal part εἶπον. There is an *alternate* second person aorist active indicative form, εἶπας, which is more common in Attic Greek than the regularly formed εἶπες. MEMORIZE THIS IRREGULAR FORM. The augmented second aorist active stem, εἰπ-, is also used for the second aorist active infinitive, εἰπεῖν: there is *no unaugmented aorist active/middle stem.*

☛ DRILL 61 MAY NOW BE DONE.

§62. Aorist Passive Indicative and Infinitive of Omega Verbs

All omega verbs form the aorist passive indicative and infinitive in the same way.

Aorist Passive Indicative of Omega Verbs

To form the aorist passive indicative of an omega verb:

1. take the **augmented**[5] **aorist passive stem** by removing the -ην from the **sixth** principal part
2. add the following endings

Person	Singular	Plural
1	-ην	-ημεν
2	-ης	-ητε
3	-η	-ησαν

MEMORIZE THESE ENDINGS, DOWN THE SINGULAR AND THEN DOWN THE PLURAL, AND BE PREPARED TO RECITE THEM QUICKLY.

5. Since principal part 6 is the first person singular aorist passive indicative, it already has an augment.

Thus, the aorist passive indicative conjugation of παύω is:

Augmented Aorist Passive Stem: ἐπαυθ-

Singular
1 ἐπαύθην						I was stopped
2 ἐπαύθης						you were stopped
3 ἐπαύθη						he, she, it was stopped

Plural
1 ἐπαύθημεν					we were stopped
2 ἐπαύθητε					you (pl.) were stopped
3 ἐπαύθησαν					they were stopped

OBSERVATIONS

1. The accent on finite verb forms is *recessive.*
2. Verbs having first aorists and verbs having second aorists form the aorist passive in the same way.

Aorist Passive Infinitive of Omega Verbs

To form the aorist passive infinitive of an omega verb:

1. take the **unaugmented aorist passive stem** by removing the -ην and the augment from the **sixth** principal part
2. add the aorist passive infinitive ending -ῆναι

For example:

Unaugmented Aorist Passive Stem: παυθ-

Aorist Passive Infinitive			παυθῆναι			to be stopped (once)

OBSERVATIONS

1. The accent on the aorist passive infinitive is *persistent on the penult.* MEMORIZE THE ACCENT AS PART OF THE ENDING. The final diphthong -αι counts as *short* for purposes of accent.
2. An aorist passive infinitive does *not always indicate past time,* but *always indicates simple aspect.*

§63. Synopsis 2: Present, Imperfect, Future, and Aorist Indicative; Present, Future, and Aorist Infinitives

Here is a model synopsis for ἄρχω in the second person plural. It includes the aorist indicative and infinitives.

Principal Parts: ἄρχω, ἄρξω, ἦρξα, ἦρχα, ἦργμαι, ἤρχθην
Person and Number: **2nd pl.**

	Active	*Middle*	*Passive*
Indicative			
Present	ἄρχετε	ἄρχεσθε	ἄρχεσθε
	you (pl.) are ruling	you (pl.) are beginning	you (pl.) are being ruled
Imperfect	ἤρχετε	ἤρχεσθε	ἤρχεσθε
	you (pl.) were ruling	you (pl.) were beginning	you (pl.) were being ruled
Future	ἄρξετε	ἄρξεσθε	ἀρχθήσεσθε
	you (pl.) will rule	you (pl.) will begin	you (pl.) will be ruled
Aorist	ἤρξατε	ἤρξασθε	ἤρχθητε
	you (pl.) ruled	you (pl.) began	you (pl.) were ruled
Infinitives			
Present	ἄρχειν	ἄρχεσθαι	ἄρχεσθαι
	to rule (repeatedly)	to begin (repeatedly)	to be ruled (repeatedly)
Future	ἄρξειν	ἄρξεσθαι	ἀρχθήσεσθαι
	to be about to rule	to be about to begin	to be about to be ruled
Aorist	ἄρξαι	ἄρξασθαι	ἀρχθῆναι
	to rule (once)	to begin (once)	to be ruled (once)

OBSERVATION

In a synopsis basic English translations should be given for indicative and infinitive forms.

☛   DRILL 62–63 MAY NOW BE DONE.

§64. Additional Uses of the Aorist Indicative

Ingressive Aorist

For certain verbs the simple aspect in past time of the aorist tense sometimes expresses the *moment* when something became the case or occurred. This use of the aorist is called the **Ingressive Aorist**,[6] and a special translation, different from that used for other tenses, may be given. For example:

ἦρχον	I was ruling	ἦρξα	I became ruler
ἐπολέμουν	they were making war	ἐπολέμησαν	they began a war
εἶχεν	he was possessing	ἔσχεν	he got

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6. The Ingressive Aorist is sometimes called the **Inceptive Aorist**.

Gnomic Aorist

In addition to the present tense, the aorist tense may express a timeless general truth. This use of the aorist is called the **Gnomic Aorist** (< γνώμη, "proverb").

ὁ πόλεμος πολλὰς ἀνθρώποις συμφορὰς ποιεῖ/ἐποίησεν.
War makes many misfortunes for men.

OBSERVATIONS

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1. In this sentence, the present tense (with repeated aspect) indicates that war *repeatedly* or *always* makes many misfortunes for men. The gnomic aorist (with simple aspect) uses one past occurrence to vividly express all possible occurrences: war *once* made many misfortunes for men, and this has proved to be true *always*.

2. The gnomic aorist is best translated with the English present tense.

☞ DRILL 60–64 MAY NOW BE DONE.

§65. Deponents

Verbs whose second principal parts end in -ομαι (e.g., εἰμί, ἔσομαι, ——, ——, ——, ——; μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα, ——, ——) are called Partial Deponents because they lack future active forms and have future middle forms in principal part 2 (§55). Other deponents lack *all* active forms and have middle voice forms *only*. Such verbs are called **Middle Deponent Verbs**. A third group of deponents has middle voice forms in most tenses but *passive* forms in the aorist tense. Such verbs are called **Passive-in-the-Aorist Deponent Verbs**. Each type of deponent is distinguished in dictionaries and in vocabulary lists by its principal parts. That is, the principal parts make clear whether a verb is a middle or a passive-in-the-aorist deponent. For example:

δέχομαι, δέξομαι, ἐδεξάμην, ——, δέδεγμαι, —— accept, receive; welcome
βούλομαι, βουλήσομαι, ——, ——, βεβούλημαι, ἐβουλήθην want, wish

OBSERVATIONS

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1. The first principal part of each of these verbs identifies the verb as a deponent because it ends in -ομαι, a middle/passive personal ending, and not -ω, an active personal ending. The present stem for these verbs is obtained by dropping the ending -ομαι.

2. δέχομαι has neither a fourth principal part (first person singular perfect *active* indicative) nor a sixth principal part (first person singular aorist *passive* indicative). All its principal parts are in the middle voice, and it has forms in the *middle voice only*: δέχομαι is a *middle* deponent.

3. βούλομαι has neither a third principal part (first person singular aorist *active* indicative) nor a fourth principal part (first person singular perfect *active* indicative). Instead of aorist *middle* forms, βούλομαι has aorist *passive* forms with *middle* meanings: βούλομαι is a *passive-in-the-aorist* deponent.

4. The ending of the third principal part of δέχομαι, -αμην, indicates that this middle deponent

has a *first* aorist. When a deponent has a third principal part that ends in -ομην, it has a *second* aorist.

5. With few exceptions, middle deponents do not have passive forms and cannot have passive meanings (e.g., **δέχεται** means "he receives," *not* "he is being received").

6. The verb **πείθω** was originally a passive-in-the-aorist deponent and had the principal parts **πείθομαι, πείσομαι, ——, ——, πέπεισμαι, ἐπείσθην**. In the Attic Greek version of this verb, aorist middle tense forms do not appear, and some aorist passive forms have *middle* meanings.

Here are synopses of **δέχομαι** and **βούλομαι** in the first person plural.

	Active	Middle	Passive	Active	Middle	Passive
		Principal Parts: δέχομαι, δέξομαι, ἐδεξάμην, ——, δέδεγμαι, —— Person and Number: **1st pl.**			Principal Parts: βούλομαι, βουλήσομαι, ——, ——, βεβούλημαι, ἐβουλήθην Person and Number: **1st pl.**	
Indicative						
Present	——	δεχόμεθα we are receiving	——	——	βουλόμεθα we are wanting	——
Imperfect	——	ἐδεχόμεθα we were receiving	——	——	ἐβουλόμεθα we were wanting	——
Future	——	δεξόμεθα we shall receive	——	——	βουλησόμεθα we shall want	——
Aorist	——	ἐδεξάμεθα we received	——	——	——	ἐβουλήθημεν we wanted
Infinitives						
Present	——	δέχεσθαι to be receiving	——	——	βούλεσθαι to be wanting	——
Future	——	δέξεσθαι to be about to receive	——	——	βουλήσεσθαι to be about to want	——
Aorist	——	δέξασθαι to receive (once)	——	——	——	βουληθῆναι to want (once)

☞ DRILL 65 MAY NOW BE DONE.

§66. The Intensive Adjective αὐτός, αὐτή, αὐτό

The declension of **αὐτός, αὐτή, αὐτό**, "-self," "very"; "same," is identical with the declension of **ἐκεῖνος, ἐκείνη, ἐκεῖνο**:

		Singular			*Plural*	
	M.	F.	N.	M.	F.	N.
Nom.	αὐτός	αὐτή	αὐτό	αὐτοί	αὐταί	αὐτά
Gen.	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά

MEMORIZE THIS DECLENSION ACROSS THE SINGULAR AND ACROSS THE PLURAL.

OBSERVATION

There are no vocative case forms for αὐτός, αὐτή, αὐτό.

The adjective αὐτός, αὐτή, αὐτό has two distinct uses. When it appears in the *predicate* position, it intensifies nouns or pronouns and is translated "-self" or "very."

ταῦτα Γοργίᾳ αὐτῷ λέξω.	I shall say these things to Gorgias *himself.*
αὐτοὶ οἱ θεοὶ ἀδικοῦσιν.	The *very* gods do wrong.
αὐτή εἰμι ποιητής.	I *myself* (f.) am a poet.

OBSERVATION

In the third sentence the nominative singular form αὐτή intensifies the subject "I" expressed in the ending of the verb εἰμι.

When αὐτός, αὐτή, αὐτό appears in the *attributive* position *or* as a substantive with the article, it means "same."

οἱ αὐτοὶ πολῖται καὶ εἰρήνην ἦγον καὶ πολεμεῖν ἤθελον.
The *same* citizens were both keeping the peace and wishing to make war.

τὰ αὐτὰ τούτῳ τῷ ποιητῇ λέγετε.
You (pl.) are saying the *same* things as this poet.

OBSERVATION

When a comparison is expressed with αὐτός, "same," a Dative of Reference is translated with the word "as," as in the second sentence.

When certain forms of the article join with forms of αὐτός, αὐτή, αὐτό in crasis, the resulting contractions must be carefully analyzed. One may compare, for example, these similar forms:

ταὐτά (= τὰ αὐτά)	the same things (subj. or d.o.)
ταῦτα	these things (subj. or d.o.)
αὑτή (= ἡ αὐτή)	the same woman (subj.)
αὕτη	this woman (subj.)

When the neuter singular nominative and accusative form of αὐτός appears in crasis with the article, it usually ends in -ον rather than -ο. Thus, both τὸ αὐτό and ταὐτόν mean "the same thing" (subj. or d.o.).

☞ DRILL 66 MAY NOW BE DONE.

§67. Personal Pronouns and Possessive Adjectives

A pronoun is a word used instead of a noun, and a **personal pronoun** represents the speaker(s) or writer(s) (I, we), the one(s) spoken to (you, you [pl.]), or the one(s) spoken about (he, she, it, they). Like nouns, personal pronouns in Greek are declined. These declensions are somewhat irregular and must be memorized.

	First Person *Singular*		Second Person *Singular*	
Nom.	ἐγώ	I	σύ	you
Gen.	ἐμοῦ, μου	of me	σοῦ, σου	of you
Dat.	ἐμοί, μοι	to/for me	σοί, σοι	to/for you
Acc.	ἐμέ, με	me (d.o.)	σέ, σε	you (d.o.)
	Plural		*Plural*	
Nom.	ἡμεῖς	we	ὑμεῖς	you (pl.)
Gen.	ἡμῶν	of us	ὑμῶν	of you (pl.)
Dat.	ἡμῖν	to/for us	ὑμῖν	to/for you (pl.)
Acc.	ἡμᾶς	us (d.o.)	ὑμᾶς	you (pl.) (d.o.)

MEMORIZE THESE DECLENSIONS DOWN THE SINGULAR AND DOWN THE PLURAL.

OBSERVATIONS

1. There are no vocative case forms for personal pronouns.

2. The unaccented alternate forms given in the genitive, dative, and accusative of ἐγώ and σύ are monosyllabic enclitics. The accented forms are more emphatic than the enclitic forms.

3. The enclitic particle γε is frequently attached directly to the nominative and dative singular forms of the first person personal pronoun. The resulting words have *recessive* accents:

ἔγωγε   I, at least; *I*
ἔμοιγε   to me, at least; to *me*

4. Since finite verb forms in Greek indicate the person and number of the subject by their endings, the nominative case forms of the personal pronouns are used only to give added emphasis to the subject.

ἐγὼ λέγω, οὐ σύ.   *I* am speaking, not *you*.

5. Especially after personal or demonstrative pronouns, the particle μέν appears but is not followed by a balancing δέ. This usage is called **μέν solitarium** (μέν alone), and a simple δέ clause is implied but not expressed.

ἐγὼ μὲν Ἀλέξανδρον πολλοῦ ἀξιῶ.
I, on the one hand, think Alexander worthy of much.
(You/others, on the other hand, may not.)

6. When the genitive case forms of personal pronouns are used as Genitives of Possession, they appear in the *predicate* position. The enclitic forms in the first and second person singular are common.

ὁ φίλος μου	the friend (subj.) of me, my friend (subj.)
οἱ παῖδες ἡμῶν	the children (subj.) of us, our children (subj.)
τὴν ἀρετήν σου	the virtue (d.o.) of you, your virtue (d.o.)
τοὺς συμμάχους ὑμῶν	the allies (d.o.) of you (pl.), your (pl.) allies (d.o.)

Although the personal pronouns in the predicate position may be used as Genitives of Possession, there are also **possessive adjectives** that may be used in the *attributive* position to express possession. These adjectives are all regularly declined first-second-declension adjectives.

ἐμός, ἐμή, ἐμόν	my
ἡμέτερος, ἡμετέρᾱ, ἡμέτερον	our
σός, σή, σόν	your
ὑμέτερος, ὑμετέρᾱ, ὑμέτερον	your (pl.)

ὁ ἐμὸς φίλος	my friend (subj.)
οἱ ἡμέτεροι παῖδες	our children (subj.)
τὴν σὴν ἀρετήν	your virtue (d.o.)
τοὺς ὑμετέρους συμμάχους	your (pl.) allies (d.o.)

The third person personal pronoun in Greek is supplied by forms of the intensive adjective αὐτός, αὐτή, αὐτό, but the *nominative case forms are not used*.

	Singular				Plural		
	M.	F.	N.		M.	F.	N.
Nom.	—	—	—		—	—	—
Gen.	αὐτοῦ	αὐτῆς	αὐτοῦ		αὐτῶν	αὐτῶν	αὐτῶν
	of him	of her	of it		of them (m.)	of them (f.)	of them (n.)
Dat.	αὐτῷ	αὐτῇ	αὐτῷ		αὐτοῖς	αὐταῖς	αὐτοῖς
	to him	to her	to it		to them (m.)	to them (f.)	to them (n.)
Acc.	αὐτόν	αὐτήν	αὐτό		αὐτούς	αὐτάς	αὐτά
	him	her	it		them (m.)	them (f.)	them (n.)

MEMORIZE THIS DECLENSION ACROSS THE SINGULAR AND ACROSS THE PLURAL.

OBSERVATIONS

1. Nominative case forms of the third person personal pronoun are supplied by the nominative forms of the demonstrative pronouns, οὗτος, ὅδε, and ἐκεῖνος, but these pronouns *retain their demonstrative force*. Thus, ἐκεῖνος means "that man" rather than "he."

2. The genitive case forms αὐτοῦ, αὐτῆς, αὐτοῦ, and αὐτῶν may be used to express possession in the *predicate* position.

τοῖς φίλοις αὐτοῦ	for the friends of him, for his friends
τὴν ψῡχὴν αὐτῆς	the soul (d.o.) of her, her soul (d.o.)
αἱ δόξαι αὐτῶν	the opinions (subj.) of them, their opinions (subj.)

There is no third person possessive adjective in Attic Greek, but the genitives of the demonstrative pronouns may be used in the attributive position instead of the personal pronouns in the predicate position.

τοῖς *τούτου* φίλοις	for the friends *of this man*
τὴν *τῆσδε* ψῡχήν	the soul (d.o.) *of this woman*
αἱ *ἐκείνων* δόξαι	the opinions (subj.) *of those men*

Summary of Possession

	Attributive Position possessive adjectives; demonstrative pronouns	*Predicate Position* genitives of personal pronouns
1st person	ἐμός, ἐμή, ἐμόν ἡμέτερος, ἡμετέρᾱ, ἡμέτερον	ἐμοῦ/μου, ἡμῶν
2nd person	σός, σή, σόν ὑμέτερος, ὑμετέρᾱ, ὑμέτερον	σοῦ/σου, ὑμῶν
3rd person	τούτου, ταύτης, τούτου, τούτων ἐκείνου, ἐκείνης, ἐκείνου, ἐκείνων τοῦδε, τῆσδε, τοῦδε, τῶνδε	αὐτοῦ, αὐτῆς, αὐτοῦ, αὐτῶν

☞ DRILL 67 MAY NOW BE DONE.

§68. The Adjectives πᾶς, πᾶσα, πᾶν and ἅπᾱς, ἅπᾱσα, ἅπαν

The adjectives πᾶς, πᾶσα, πᾶν, "all," "every"; "whole," and ἅπᾱς, ἅπᾱσα, ἅπαν, "(quite) all," "every"; "whole," have third-declension endings in the masculine and neuter and first-declension short-alpha endings in the feminine.

	Singular			*Singular*		
Nom./Voc.	πᾶς	πᾶσα	πᾶν	ἅπᾱς	ἅπᾱσα	ἅπαν
Gen.	παντός	πᾱ́σης	παντός	ἅπαντος	ἁπᾱ́σης	ἅπαντος
Dat.	παντί	πᾱ́σῃ	παντί	ἅπαντι	ἁπᾱ́σῃ	ἅπαντι
Acc.	πάντα	πᾶσαν	πᾶν	ἅπαντα	ἅπᾱσαν	ἅπαν
	Plural			*Plural*		
Nom./Voc.	πάντες	πᾶσαι	πάντα	ἅπαντες	ἅπᾱσαι	ἅπαντα
Gen.	πάντων	πᾱσῶν	πάντων	ἁπάντων	ἁπᾱσῶν	ἁπάντων
Dat.	πᾶσι(ν)	πᾱ́σαις	πᾶσι(ν)	ἅπᾱσι(ν)	ἁπᾱ́σαις	ἅπᾱσι(ν)
Acc.	πάντας	πᾱ́σᾱς	πάντα	ἅπαντας	ἁπᾱ́σᾱς	ἅπαντα

MEMORIZE THESE DECLENSIONS, PAYING PARTICULAR ATTENTION TO ACCENTS.

OBSERVATIONS

1. The stem of πᾶς in the masculine and neuter is παντ- and is found in the genitive singular. The stem of πᾶς in the feminine is πᾱσ-. The ending of the masculine and neuter plural dative has a long alpha because of the loss of -ντ- and compensatory lengthening: *πάντσι(ν) > *πάνσσι(ν) > *πάνσι(ν) > πᾶσι(ν).

2. The accent on πᾶς, πᾶσα, πᾶν is *persistent on the penult except* in the masculine and neuter singular genitive and dative, where it is an acute on the ultima, and in the feminine plural genitive plural, where it is a circumflex on the ultima.

3. The stem of ἅπᾱς in the masculine and neuter is ἁπαντ-. The stem of ἅπᾱς in the feminine is ἁπᾱσ-. The ending of the masculine and neuter plural dative has a long alpha because of the loss of -ντ- and compensatory lengthening: *ἅπαντσι(ν) > *ἅπανσσι(ν) > *ἅπανσι(ν) > ἅπᾱσι(ν).

4. The accent on ἅπᾱς, ἅπᾱσα, ἅπαν is *persistent on the first alpha except* in the feminine plural genitive, where it is a circumflex on the ultima.

5. Although ἅπᾱς is an emphatic form of πᾶς, this emphasis need not always be conveyed in translation.

πᾶς or ἅπᾱς most often appears in the *predicate* position and means "every" (with singulars) and "all" (with plurals and collective singulars).

τὴν ὁδὸν ἅπᾱσαν	every road (d.o.)
πάντας τοὺς πολίτᾱς	all the citizens (d.o.)
παντὶ τῷ δήμῳ	for all the people
ἅπᾱσαι αἱ τέχναι	quite all the arts (subj.)

πᾶς or ἅπᾱς may also appear with a noun *without* the article.

πᾶσιν ἄρχουσι	for all rulers
ἐξ ἅπαντος λόγου	(resulting) from every reason

When πᾶς or ἅπᾱς appears in the *attributive position,* it means "whole" or "as a whole."

τὸν πάντα λόγον	the whole speech (d.o.)
οἱ πάντες Ἕλληνες	the Greeks as a whole (subj.)

πᾶς and ἅπᾱς are frequently used substantively, and this substantive use appears in certain common prepositional phrases.

πάντα	all things (subj. or d.o.)
τὸ πᾶν	the whole (subj. or d.o.)
εἰς (τὸ) πᾶν	with a view to the whole thing; altogether; in general

☞ DRILL 68 MAY NOW BE DONE.

§69. Indirect Statement 1

In both English and Greek it is possible to report the words of another *directly*. In English this is called **direct quotation**, and in Greek **direct statement**.

Gorgias says, "The young men wish to be taught."
ὁ Γοργίᾱς λέγει· Οἱ νεᾱνίαι διδάσκεσθαι ἐθέλουσιν.

The allies say the following things: "We are obeying the laws of the Athenians."
οἱ σύμμαχοι λέγουσι τάδε· Τοῖς τῶν Ἀθηναίων νόμοις πειθόμεθα.

OBSERVATION

When a speaker's exact words are quoted in English, the quotation is preceded by a comma or a colon and is set off by quotation marks. In Greek a direct quotation is also usually preceded by a comma or a colon. The first word of a direct quotation is often capitalized, but quotation marks are only sometimes used.

It is also possible to report the words of another *indirectly*. This is called **indirect quotation** in English and **indirect statement** in Greek.

Gorgias says *that* the young men wish to be taught.
ὁ Γοργίᾱς λέγει ὅτι οἱ νεᾱνίαι διδάσκεσθαι ἐθέλουσιν.

The allies say *that* they are obeying the laws of the Athenians.
οἱ σύμμαχοι λέγουσιν ὡς τοῖς τῶν Ἀθηναίων νόμοις πείθονται.

OBSERVATIONS

1. In indirect quotation in English, no comma or colon is used. The subordinating conjunction "that" introduces the indirect quotation, and a change of person sometimes occurs: "We" becomes "they" in the second sentence.

2. In the type of indirect statement in Greek that most closely resembles indirect quotation in English, a subordinating conjunction—either ὅτι or ὡς—corresponding to the English "that" is used. As in English, no preceding punctuation or quotation marks are used, and a change of person sometimes occurs: πειθόμεθα becomes πείθονται.

3. Indirect statement with ὅτι or ὡς is most often introduced in Greek by verbs of saying, reporting, answering, etc. The most common such verb is λέγω.

In Greek the *tense* and *mood* of the verb in an indirect statement with ὅτι/ὡς *always remain unchanged* from the direct statement when the introductory verb of saying is in a *primary* tense (present, future, or perfect). When the introductory verb of saying is in a *secondary* tense (imperfect, aorist, pluperfect), the tense and mood of the indirect statement *often* remain unchanged, but the mood may also be changed to the optative (Part 2, §142). For example:

direct statement: οἱ Ἀθηναῖοι τῶν νήσων ἄρχουσιν.
The Athenians are ruling the islands.

indirect statements: λέγει ὅτι/ὡς οἱ Ἀθηναῖοι τῶν νήσων ἄρχουσιν.
He says that the Athenians *are ruling* the islands.

ἔλεγεν ὅτι/ὡς οἱ Ἀθηναῖοι τῶν νήσων ἄρχουσιν.
He was saying that the Athenians *were ruling* the islands.

λέξει ὅτι/ὡς οἱ Ἀθηναῖοι τῶν νήσων ἄρχουσιν.
He will say that the Athenians *are ruling* the islands.

OBSERVATIONS

1. In the first indirect statement, both the introductory verb of saying and the verb in the indirect statement are present indicative, *both in Greek and in English.* The saying and the ruling are occurring *simultaneously* (at the same time). Both actions are happening in the present.

2. In the second indirect statement, the introductory verb of saying is in the imperfect tense, but the verb in the indirect statement remains present indicative, just as in the original direct statement. This vivid representation of the tense and mood of the verb in the direct statement is usually *not* reproduced in English. In the English translation ἄρχουσιν is translated "were ruling" to indicate clearly that the ruling *was simultaneous with* the saying. Both actions were happening in the past.

3. In the third indirect statement, the introductory verb of saying is in the future tense, but the verb in the indirect statement remains present indicative, just as in the original direct statement. In the English translation ἄρχουσιν is translated "are ruling" to indicate that the ruling *is simultaneous with* the saying. Both actions will happen in the future.

direct statement: οἱ Ἀθηναῖοι τῶν νήσων ἄρξουσιν.
The Athenians will rule the islands.

indirect statements: λέγει ὅτι/ὡς οἱ Ἀθηναῖοι τῶν νήσων ἄρξουσιν.
He says that the Athenians *will rule* the islands.

ἔλεγεν ὅτι/ὡς οἱ Ἀθηναῖοι τῶν νήσων ἄρξουσιν.
He was saying that the Athenians *would rule* the islands.

λέξει ὅτι/ὡς οἱ Ἀθηναῖοι τῶν νήσων ἄρξουσιν.
He will say that the Athenians *will rule* the islands.

OBSERVATION

The future tense verb in each indirect statement indicates an action *subsequent to* (after) the time of the introductory verb of saying. This subsequent time is indicated in the English translations by "will rule" when the verb of saying is present or future and "would rule" when the verb of saying is in the past.

direct statement:	οἱ Ἀθηναῖοι τῶν νήσων ἦρξαν.
	The Athenians ruled the islands.
indirect statements:	λέγει ὅτι/ὡς οἱ Ἀθηναῖοι τῶν νήσων ἦρξαν.
	He says that the Athenians *ruled* the islands.
	ἔλεγεν ὅτι/ὡς οἱ Ἀθηναῖοι τῶν νήσων ἦρξαν.
	He was saying that the Athenians *had ruled* the islands.
	λέξει ὅτι/ὡς οἱ Ἀθηναῖοι τῶν νήσων ἦρξαν.
	He will say that the Athenians *ruled* the islands.

OBSERVATION

The aorist tense verb in each indirect statement indicates an action *prior to* (before) the time of the introductory verb of saying. This prior time is indicated in the English translations by the simple past tense "ruled" when the verb of saying is present or future and by the pluperfect tense "had ruled" when the verb of saying is in the past.

If the verb in a direct statement is negated, the negative remains unchanged in indirect statement.

direct statement:	οἱ Ἀθηναῖοι τοῖς συμμάχοις οὐκ ἐπολέμησαν.
	The Athenians did not make war on their allies.
indirect statement:	λέγει ὅτι/ὡς οἱ Ἀθηναῖοι τοῖς συμμάχοις οὐκ ἐπολέμησαν.
	He says that the Athenians did not make war on their allies.

In addition to reporting speech after the verb λέγω, indirect statement with ὅτι/ὡς may follow other verbs and expressions of perception or intellection.

μανθάνω ὅτι/ὡς ...	I understand that ...
πείθομαι ὅτι/ὡς ...	I believe that/I am persuaded that ...
δῆλόν ἐστιν ὅτι/ὡς ...	It is clear that ...
δηλόω ὅτι/ὡς ...	I make clear that ...
ὁράω ὅτι/ὡς ...	I see that ...
(ὁράω, ὄψομαι, εἶδον, ἑώρᾱκα/ἑόρᾱκα, ἑώρᾱμαι/ὦμμαι, ὤφθην see)	

An indirect statement introduced by ὅτι or ὡς and containing a finite verb is a *subordinate clause*, and thus a Greek sentence containing an indirect statement is a complex sentence (§53). Furthermore, an indirect statement is a *noun clause:* A **noun clause** functions as an *object* (or sometimes as a *subject*) of an introductory verb of saying or perceiving.

λέγω ὅτι χαλεπόν ἐστιν ὁ βίος.	I say that life is a difficult thing.
δῆλόν ἐστιν ὅτι ἠδίκησας.	It is clear that you did wrong.

In the first sentence the indirect statement (ὅτι . . . βίος) is the *direct object* of λέγω. In the second sentence the indirect statement (ὅτι ἠδίκησας) is the *subject* of ἐστιν, and δῆλόν is a predicate adjective in the neuter singular nominative: "That you did wrong is clear."

Sometimes an indirect statement is introduced by a verb in the *passive* voice.

ἐπείσθην ὅτι δεῖ πολεμεῖν.
I was persuaded that it was necessary to make war.

διδασκόμεθα ὡς καὶ οἱ θεοὶ ἀδικοῦσιν.
We are being taught that even the gods do wrong.

Such indirect statements are best understood as noun clauses analogous to Retained Accusatives. (For the Retained Accusative see the vocabulary note on διδάσκω, p. 54.)

☞ DRILL 69 MAY NOW BE DONE.

§70. The Binary Construction (Prolepsis)

Sometimes a verb that has an indirect statement as a direct object has a *second direct object* that is placed *before* the indirect statement and is someone or something that appears in or is referred to by the indirect statement. For example:

ἆρ' ἐκεῖνον ὁρᾷς, ὅτι ἀδικεῖ;
Do you see that man, that he is doing wrong?
Do you see that that man is doing wrong?

1. In this sentence the verb ὁρᾷς has two direct objects, the demonstrative pronoun ἐκεῖνον and the indirect statement ὅτι ἀδικεῖ, which is a noun clause. The subject of the indirect statement is emphasized by being expressed *before* the indirect statement as the direct object of the main verb.

2. In the second translation the direct object ἐκεῖνον is translated as the subject of the indirect statement.

3. The binary construction may also be described as **anticipation**, or **prolepsis** (πρόληψις, "taking before"), since the direct object of the verb *anticipates* the subject of the indirect statement.

§71. Dative of the Possessor

The dative case may be used to indicate the *person who possesses* something. This use is an extension of the case's referential function, and a dative so used is called a **Dative of the Possessor**. For example:

τῷ δικαίῳ ἐστὶν ὁ βίος τῶν θεῶν.
To the just man there is the life of the gods.
The just man has the life of the gods.

τούτῳ τῷ ἀνθρώπῳ ἦν πολλὰ ἀγαθά.
To this man there were many good things.
This man had many good things.

The syntax of each italicized word (δικαίῳ, ἀνθρώπῳ) is **Dative of the Possessor**.

OBSERVATIONS

1. In a sentence containing a Dative of the Possessor, the thing *possessed* appears in the nominative case as the subject of the verb.

2. In each of the second, less literal translations, the Dative of the Possessor is translated into English as the *subject* of the verb "have," and the thing possessed is translated as the *direct object*.