

παιδεύει.

He/She/It is educating.

He/She/It educates.

ὁ ἄνθρωπος παιδεύει.

The man is educating.

The man educates.

A SINGULAR NOUN OR PRONOUN REQUIRES A SINGULAR VERB, AND A PLURAL NOUN OR PRONOUN REQUIRES A PLURAL VERB. This is called the **agreement** of subject and verb.

BUT NEUTER PLURAL NOUNS TAKE SINGULAR VERBS.

οἱ ἄνθρωποι τοὺς ἀδελφούς παιδεύουσιν.

The men are educating their brothers.

The men educate their brothers.

τὰ τῶν θεῶν ἔργα τοὺς ἀνθρώπους παιδεύει.

The deeds of the gods are educating men.

The deeds of the gods educate men.

25. QUESTIONS

In Greek, questions are sometimes indicated only by a question mark, and sometimes also by the introductory word **ἄρα**, which is not separately translated.

In the English translation, the auxiliary verb “does” (“did,” etc.) must often be employed.

ὁ ἄνθρωπος παιδεύει;

Is the man educating?

Does the man educate?

ἄρα ὁ ἄνθρωπος παιδεύει;

Is the man educating?

Does the man educate?

26. INFINITIVES AND THEIR USE

Verb forms having person and number are **finite**: they “limit” the meaning of the verb to a definite person and number. All verb forms introduced so far are finite.

The Greek verb also has **non-finite** forms which *do not specify person or number*. One such form is the **infinitive**, which usually can be translated by the English infinitive (e.g., “to educate”). The infinitive lacks person, number, and mood, and has *only tense and voice*. Its function is to name a verbal action.

1. PRESENT INFINITIVE ACTIVE

To form the present infinitive active, add to the present tense stem the ending **-ειν**.

Thus the present infinitive active of *παιδεύω* is

παιδεύειν
to be educating
to educate (habitually)

This infinitive is in the active voice (cf. the infinitive passive “to be educated”) and it is in the present tense. But in the infinitive the present tense does NOT indicate time; it indicates *aspect only*; its aspect is always *progressive/repeated*.

2. AORIST INFINITIVE ACTIVE

To form the aorist infinitive active, obtain the **unaugmented aorist tense stem** by dropping from Principal Part III both the ending *-α* and the past indicative augment *ἐ-*. To this stem add the ending **-αι**.

THE AORIST INFINITIVE ACTIVE IS ALWAYS ACCENTED ON THE PENULT. The accent on this verbal form is NOT recessive. Note that the final diphthong *-αι*, as usual, counts as short for purposes of accentuation.

Thus, the unaugmented aorist tense stem of *παιδεύω* is *παιδενσ-*, and the aorist infinitive active is

παιδεῖσαι
to educate

In the aorist infinitive active, as in the present infinitive active, tense does NOT indicate time; it indicates *aspect only*.

The aorist infinitive active has *simple aspect*: “to educate (once and for all).”

The present infinitive active, by contrast, has *progressive/repeated aspect*: “to be educating,” “to educate (habitually).”

Note that the English infinitive “to educate” can, depending on context, be equivalent either to a Greek present infinitive active or to a Greek aorist infinitive active.

3. USE OF THE INFINITIVE

Greek employs the infinitive just as English does with certain verbs of ordering or commanding. One such Greek verb is *κελεύω*, "order, command."

The Greek infinitive, like the English infinitive, can where appropriate take a direct or indirect object.

τὸν Ὅμηρον κελεύετε τὸν ἀδελφὸν παιδεύειν.

You command Homer to be educating his brother.

You command Homer to educate his brother (habitually).

τὸν Ὅμηρον κελεύετε τὸν ἀδελφὸν παιδεῦσαι.

You command Homer to educate his brother (once and for all).

Other uses of the infinitive will be introduced later.

Drill III, page 59, may now be done.

27. SYNOPSIS

To give a synopsis of a verb, write all six of its principal parts, all of the finite forms of the verb *in one person and number*, e.g., third person plural, and all the non-finite forms of the verb. Below is given a synopsis of *παιδεύω* in the first person plural. As new verb forms are learned, the synopsis will be expanded. A synopsis is given in each of the self-correcting examinations, the first set of which follows Unit 3.

PRINCIPAL PARTS: *παιδεύω, παιδεύσω, ἐπαίδευσα, πεπαίδευκα, πεπαίδευμαι, ἐπαιδεύθην*

Present Indicative Active *παιδεύομεν*

Imperfect Indicative Active *ἐπαιδεύομεν*

Future Indicative Active *παιδεύσομεν*

Aorist Indicative Active *ἐπαιδεύσαμεν*

Present Infinitive Active *παιδεύειν*

Aorist Infinitive Active *παιδεῦσαι*

VOCABULARY

ἄγγελος, ἀγγέλου, ὁ		messenger
ἀπό (prep.)	+ gen.	from, away from
ἄρα (particle)		introduces a question
γάρ (postpositive conj.)		for (explanatory)
δέ (postpositive conj.)		but
ἕξ (indeclinable numeral)		six
εὖ (adv.)		well
ζῷον, ζῴον, τὸ		animal
ἢ (conj.)		or
ἢ . . . ἢ (conj.)		either . . . or
κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην		order, command
λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην		unbind, free, release; dissolve; destroy
μέν . . . δέ (postpositive conj.)		on the one hand . . . on the other hand
νῦν (adv.)		now
ξένος, ξένου, ὁ		guest-friend, host, stranger, foreigner
οὐ, οὐκ, οὐχ (adv.)		not
παιδεύω, παιδεύσω, ἐπαίδευσα, πεπαίδευκα, πεπαίδευμαι, ἐπαιδέυθην		educate, teach
παρά (prep.)	+ gen. + dat. + acc.	from (the side of) at (the side of), at the house of to (the side of), beside; contrary to
πέμπω, πέμψω, ἔπεμψα, πέπομψα, πέπεμμαι, ἐπέμψθην		send
πέντε (indeclinable numeral)		five
πόλεμος, πολέμου, ὁ		war
πρό (prep.)	+ gen.	before; in front of
στέφανος, στεφάνου, ὁ		crown, wreath
φίλος, φίλου, ὁ		friend
φιλία, φιλίας, ἡ		friendship
χρῦσός, χρῦσοῦ, ὁ		gold

VOCABULARY NOTES

The preposition ἀπό + gen., “from, away from,” since it has an accent, is not a proclitic as are the prepositions εἰς, ἐκ, and ἐν. It differs from the preposition ἐκ in that its primary meaning indicates motion which begins at the boundary of something and moves away, rather than motion which begins within something and moves outside.



The meanings of these two prepositions can, however, overlap.

The particle ἄρα stands first in its clause and shows, along with the question mark (:), that a question is being asked; this particle is not separately translated. One can also ask a question without using ἄρα, in which case the question mark alone shows the question. Unlike English, Greek does not change the word order to mark a question (e.g., She is singing./Is she singing?).

The conjunction γάρ, “for,” is **postpositive** (literally, “put after”). It never stands first in its clause but comes after one word or after a whole phrase. It links the entire clause to what preceded. Do not confuse the meaning of γάρ with the meaning “for” of the dative case.

I like Homer. **For** Homer is teaching men.

Ὁμηρος γὰρ παιδεύει τοὺς ἀνθρώπους.

ὁ γὰρ Ὁμηρος παιδεύει τοὺς ἀνθρώπους.

ὁ Ὁμηρος γὰρ παιδεύει τοὺς ἀνθρώπους.

Note that γάρ can come between an article and a noun.

Unlike English, Greek uses such connectives in almost every sentence.

The postpositive conjunction δέ, “but,” takes the same positions as the postpositive conjunction γάρ. In a series of clauses or sentences, sometimes each is connected with the one before by δέ, and this conjunction then has a meaning closer to “and” than “but.” For the use of δέ together with the postpositive conjunction μέν, see below.

The indeclinable numeral ἕξ, “six,” must not be confused with the preposition ἐκ, ἐξ which is a proclitic and has a smooth breathing. The numeral ἕξ is not inflected:

οἱ ἕξ ἄνθρωποι	the six men
τῶν ἕξ ἀνθρώπων	of the six men

Adverbs such as εὖ, “well,” are not inflected:

“Ὁμηρος τὸν ἀδελφὸν εὖ παιδεύει.
Homer educates his brother **well**.

When the conjunction ἢ, “or,” is repeated, the first ἢ means “either” and the second ἢ means “or.”

“Ὁμηρος ἢ ὁ ἀδελφός Homer **or** his brother
ἢ “Ὁμηρος ἢ ὁ ἀδελφός **either** Homer **or** his brother

Here, for comparison, are the Principal Parts of the four verbs presented in this Unit. Each is discussed in its place below.

I	II	III	IV	V	VI
κελεύω	κελεύσω	ἐκέλευσα	κεκέλευκα	κεκέλευσμαι	ἐκελεύσθην
λύω	λύσω	ἔλυσα	λέλυκα	λέλυμαι	ἐλύθην
παιδεύω	παιδεύσω	ἐπαιδευσα	πεπαιδευκα	πεπαιδευμαι	ἐπαιδεύθην
πέμπω	πέμψω	ἔπεμψα	πέπομψα	πέπεμμαι	ἐπέμφθην

Principal Parts II and III often, but not always, have a stem ending in -σ-. Principal Parts IV and V often show **reduplication**: the initial consonant is doubled, and -ε- is inserted between the two consonants: compare κελεύω with κεκέλευκα. Principal Part VI often has a stem ending in -θ-. Principal Parts III and VI prefix the past indicative augment. REMEMBER THAT ALL PRINCIPAL PARTS OF ALL VERBS MUST BE LEARNED SEPARATELY!

The verb κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην, “order, command,” takes a direct object, in the accusative case, of the person commanded and an infinitive of the action commanded. Cf. Section 26.

The verb λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην has the basic meaning “unbind, dissolve” and is cognate with English “loose”; cf. the derivatives “analysis,” “dialysis,” which involve the mental or physical breaking apart of something. In some contexts λύω means “destroy (by taking apart)”: e.g., to destroy a bridge, to destroy a democracy. Note the change from *υ* to *υ* in Principal Parts IV, V, and VI.

The postpositive conjunction μέν, “on the one hand,” usually indicates the first of a pair of contrasting items, the second of which is picked up in the following clause by δέ, which here means “on the other hand.”

ὁ μὲν “Ὁμηρος παιδεύει, ὁ δὲ ἀδελφὸς δῶρα πέμπει.
Homer, **on the one hand**, educates; his brother,
on the other hand, sends gifts.

English would tend to say simply "Homer educates, but his brother sends gifts" or even "Homer educates; his brother sends gifts." But Greek strongly prefers that each clause have its own connective in order to show clearly the structure of the entire statement.

For the Greeks the relationship between guest and host was sacred and carried substantial obligations. Both parties to this relationship were called *ξένος*. Thus the various meanings of this word.

The adverb *οὐ*, *οὐκ*, *οὐχ*, "not," is a proclitic and expresses negation. It normally precedes the word which it negates. The form *οὐ* appears before words beginning with a consonant; the form *οὐκ*, before words beginning with a vowel or diphthong with a smooth breathing; and the form *οὐχ*, before words beginning with a rough breathing (cf. Section 8).

<i>οὐ παιδεύεις.</i>	<i>οὐκ ἀδελφός</i>	<i>οὐχ Ὅμηρος</i>
You do not educate.	not a brother	not Homer

When it ends a sentence, this adverb has the form *οὐ*, taking an acute accent :

<i>παιδεύεις, ἢ οὐ;</i>
Do you educate, or not?

In the verb *παιδεύω*, *παιδεύσω*, *ἐπαίδευσα*, *πεπαίδευκα*, *πεπαίδευμαι*, *ἐπαιδεύθην*, "educate, teach," note how Principal Parts I–IV are similar to those of *κελεύω*, and note the differences in Principal Parts V and VI:

<i>κεκέλευσμαι</i>	<i>ἐκελεύσθην</i>
<i>πεπαίδευμαι</i>	<i>ἐπαιδεύθην</i>

All Principal Parts of all verbs must be learned separately!

The preposition *παρά* refers to relationships involving "the side of . . ." Its basic meanings with the genitive, dative, and accusative cases bring out the force of those cases. This preposition is used most often of people.

<i>παρὰ τοῦ Ὁμήρου</i>	from (the side of) Homer
<i>παρὰ τῷ Ὁμήρῳ</i>	by (the side of) Homer; at Homer's house
<i>παρὰ τὸν Ὅμηρον</i>	to (the side of) Homer

The genitive shows motion away from; the dative shows place where; the accusative shows motion toward (cf. Section 13.4). In addition, *παρά* with the accusative can show place where or can mean "beyond" or "contrary to" (cf. the English phrase "beyond the law").

In the verb *πέμπω*, *πέμψω*, *ἔπεμψα*, *πέπομφα*, *πέπεμμαι*, *ἐπέμφθην*, "send," note in Principal Part IV the change in vowel from *ε* to *ο*. This is the same

type of vowel change that produced, e.g., English “sing, sang, sung.” Such changes tend to form patterns which will become apparent as more verbs are encountered.

Note also that in Principal Parts IV and VI φ replaces π : an aspirated consonant replaces a non-aspirated consonant (cf. Section 8).

In Principal Part V note the absence of a labial before the $-μαι$ of $\pi\acute{\epsilon}\pi\epsilon\mu\mu\alpha\iota$. The form was originally $*\pi\acute{\epsilon}\pi\epsilon\mu\pi\mu\alpha\iota$, which was simplified to $\pi\acute{\epsilon}\pi\epsilon\mu\mu\alpha\iota$. (An * in front of a form means that it is not attested but has been reconstructed.)

The preposition $\pi\rho\acute{o}$ + genitive indicates that something is ahead of something else either spatially or in time:

$\pi\rho\acute{o}$ τῆς οἰκίας	in front of (before) the house
$\pi\rho\acute{o}$ τοῦ πολέμου	before the war

The noun $\phi\iota\lambda\acute{\iota}\alpha$, $\phi\iota\lambda\acute{\iota}\alpha\varsigma$, ἡ, “friendship,” is formed from the noun $\phi\acute{\iota}\lambda\omicron\varsigma$, $\phi\acute{\iota}\lambda\omicron\upsilon$, ὁ, “friend,” and denotes the state of being a $\phi\acute{\iota}\lambda\omicron\varsigma$. Many such **abstract nouns** have a nominative singular in $-ια$.

When one vocabulary word is thus derived from another, it will be listed after the word from which it is derived, and the entry will be indented, as in the vocabulary above.

COGNATES AND DERIVATIVES

$\acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\varsigma$	angel (a messenger of God)
$\acute{\alpha}\pi\acute{o}$	apogee (farthest point from the earth)
$\xi\acute{\xi}$	six; hexagon
$\epsilon\delta$	eugenics (science of well -produced babies)
$\zeta\acute{\omega}\omicron\nu$	zoology (the study of animals)
$\lambda\acute{\upsilon}\omega$	loose
$\nu\acute{\upsilon}\nu$	now
$\xi\acute{\epsilon}\nu\omicron\varsigma$	xenophobia (fear of strangers or foreigners)
$\omicron\acute{\upsilon}$	utopia (no -place, an imaginary society)
$\pi\alpha\rho\acute{\alpha}$	parallel (describes lines beside each other); paradox (what is true contrary to opinion)
$\pi\acute{\epsilon}\mu\pi\omega$	pomp
$\pi\acute{\epsilon}\nu\tau\epsilon$	five; pentagon
$\pi\acute{o}\lambda\epsilon\mu\omicron\varsigma$	polemic (a warlike pronouncement)
$\pi\rho\acute{o}$	prologue (something spoken before)
$\sigma\acute{\tau}\epsilon\phi\alpha\nu\omicron\varsigma$	Stephen
$\phi\acute{\iota}\lambda\omicron\varsigma$	Philadelphia; philosophy (love of wisdom)
$\chi\rho\acute{\upsilon}\sigma\acute{o}\varsigma$	chrysanthemum (golden flower)

DRILLS

- I. (a) *In each of the English sentences below, identify the time and the aspect of the verb.*
- (b) *Name the tense of the Greek verb which conveys this combination of time + aspect.*

time + aspect = Greek tense

Example: I **am sending** the letter. *present progressive PRESENT TENSE*

1. We **were sending** the letter.
2. We **shall send** the letter.
3. We **sent** the letter.
4. We **have sent** the letter.
5. We **used to send** letters.
6. We **send** letters.
7. We **shall be sending** the letter.
8. We **had sent** the letters.
9. We **shall send** letters.
10. We **are sending** the letter.

- II. (a) *Translate the verbs below, identifying the past indicative augment (if any), the tense stem, and the ending.*

- (b) *Change singular forms to plural, and plural forms to singular.*

- | | |
|------------------|------------------|
| 1. παιδεύσεις | 15. ἔπεμπον (2) |
| 2. ἐπαίδευσας | 16. παιδεύσω |
| 3. παιδεύεις | 17. ἐπαιδεύσαμεν |
| 4. ἔλῳον (2) | 18. παιδεύετε |
| 5. πέμφομεν | 19. ἐπαιδεύετε |
| 6. ἔπεμψαν | 20. παιδεύσετε |
| 7. λῶει | 21. ἐπαιδεύσατε |
| 8. πέμψουσιν | 22. λύσομεν |
| 9. πέμψουσι | 23. ἐλύσαμεν |
| 10. ἔλῳεν | 24. λύομεν |
| 11. ἐπαίδεον (2) | 25. ἐλύομεν |
| 12. πέμφομεν | 26. οὐ πέμψεις |
| 13. ἔπεμψεν | 27. οὐκ ἔπεμψας |
| 14. ἔπεμπεν | 28. οὐκ ἔπεμπες |

- | | |
|------------------|-------------|
| 29. παιδεύουσι | 33. λύουσιν |
| 30. παιδεύσουσιν | 34. ἐλύσατε |
| 31. λύσει | 35. λύεις |
| 32. ἔπεμπες | 36. ἔλῤυες |

III. *Translate, identifying all verb forms.*

1. ὦ Ὅμηρε, τοὺς ἀνθρώπους ἐπαίδευες.
2. τὸν Ὅμηρον εἰς τὴν ἀγορᾶν πέμψω.
3. τὸν ἀδελφὸν εἰς τὰς νήσους ἐπέμψατε.
4. οἱ θεοὶ λόγοις τὸν Ὅμηρον ἐπαίδευσαν.
5. λύσομεν τὸν ἀδελφόν.
6. τοὺς ἐν τῇ οἰκίᾳ ἀνθρώπους ἐλύομεν.
7. τὸν Ὅμηρου ἀδελφὸν παιδεύει.
8. ὁ Ὅμηρος τοὺς ἀδελφὸν ἐπαίδευεν.
9. τὰ τῶν θεῶν ἔργα τοὺς ἀνθρώπους παιδεύει.
10. ἡ θεὸς λόγους εἰς τὴν Ὅμηρου ψῶχὴν ἔπεμπεν.
11. λύσουσιν οἱ θεοὶ τοὺς ἀνθρώπους τοὺς ἐν τῇ νήσῳ.
12. τὸν ἀδελφὸν τέχνη ἐπαίδευσεν.
13. ὁ θεὸς τὸν Ὅμηρον λύειν τοὺς ἀνθρώπους ἐκέλευσεν.
14. ὁ θεὸς τὸν Ὅμηρον λύσαι τοὺς ἀνθρώπους ἐκέλευσεν.
15. τὸν ἀδελφὸν εἰς ἀγορᾶν ἔπεμπες.
16. τὰ Ὅμηρον βιβλία ἐπαίδευε τοὺς ἀνθρώπους.
17. τοὺς ἀδελφὸν λύομεν.
18. καὶ λόγοις καὶ ἔργοις ἐπαίδευσας τὸν ἀδελφόν.
19. τὸν ἀδελφὸν ἐκ τῆς χώρᾳς πέμψουσιν.
20. τὸν Ὅμηρον ἐκελεύομεν βιβλία εἰς τὴν νῆσον πέμψαι.

EXERCISES

- I.
1. οἱ θεοὶ δῶρα ἔπεμπον εἰς τὴν χώρᾳν.
 2. πέντε βιβλία τοῖς ξένοις ἔπεμψεν ὁ Ὅμηρος.
 3. πρὸ τοῦ πολέμου οἱ ἐν τῇ νήσῳ ἄνθρωποι πέμψουσιν παρὰ τοὺς φίλους ἕξ ἀγγέλους.
 4. ἄρα λύσετε καὶ τὴν τῆς θεοῦ φιλιᾶν;
 5. τοὺς πολέμους ἢ λόγοις ἢ ἔργοις ἐλύομεν.
 6. τοὺς παρὰ τῷ Ὅμηρῳ φίλους λόγων τέχνην ἐπαίδευσας.
 7. τοῖς μὲν ξένοις στεφάνους πέμψομεν, τοῖς δὲ φίλοις βιβλία.

8. οὐκ ἔλυσαν οἱ ξένοι τὸν ἐν τῇ οἰκίᾳ φίλον;
9. ἔργω, οὐ λόγῳ, τοὺς φίλους ἔλυσον.
10. πρὸ τῆς μάχης ἐκελεύσατε τοὺς φίλους δῶρα τῷ θεῷ πέμψαι ἐκ τῆς οἰκίᾳς εἰς τὴν νῆσον.
11. οὐ λύσεις, ὦ ξένε, τὸν ἐν τῇ οἰκίᾳ φίλον;
12. τὰ βιβλία τὰ παρὰ τῶν ξένων ἐπαίδευε τοὺς ἐν τῇ ἀγορᾷ ἀνθρώπους, τοὺς Ὀμήρου φίλους.
13. οἱ ἕξ ἀδελφοὶ χρῦσοῦ στέφανον ἐκ τῆς χώρας ἔπεμπον παρὰ τὸν Ὀμηρον καὶ τὸν Ὀμήρου ἀδελφόν.
14. ὁ μὲν Ὀμηρος τοὺς ἐν τῇ οἰκίᾳ φίλους λόγοις εὖ παιδεύσει, οἱ δὲ ἀδελφοὶ ἔργοις.
15. τὸν παρὰ τῶν ξένων ἄγγελον ἀπὸ τῆς ἀγορᾶς εἰς τὴν νῆσον ἐπέμψαμεν. ἐκελεύομεν γὰρ τοὺς ἐν τῇ νήσῳ ἀνθρώπους τὸν πόλεμον λύσαι.
16. ὦ ἀδελφε, ζῶα πέμπεις εἰς ἀγορᾶν ἢ οὐ;
17. καὶ νῦν παιδεύει ὁ Ὀμηρος τὰς ξένων ψυχὰς. θεοὶ γὰρ ἐπαίδευον τὸν Ὀμηρον τὴν τέχνην.
18. οἱ θεοὶ τὸν Ὀμηρον κελεύουσιν τοῖς μὲν φίλοις χρῦσόν πέμπειν, τοῖς δὲ ξένοις τοῖς ἐν τῇ χώρᾳ στεφάνους.
19. τὰ τῶν ἐν τῇ χώρᾳ θεῶν ἔργα τοὺς ἀνθρώπους εὖ παιδεύσει.
20. ἄρα εἰς μάχην τοὺς ἀδελφοὺς πέμπεις;
21. Ὀμηρον ἐκέλευες βιβλία εἰς τὰς νήσους πέμψαι. τοὺς γὰρ ἐν ταῖς νήσοις ἀνθρώπους ἐπαίδευες.
22. οἱ μὲν θεοὶ πολέμους λύουσιν, οἱ δὲ ἄνθρωποι τοὺς φίλους εἰς μάχᾳς πέμπουσιν.
23. ἡ θεὸς τοὺς ἐν τῇ χώρᾳ ἀνθρώπους κελεύσει χρῦσόν ἢ στέφανον τοῖς φίλοις πέμπειν.

II. *In translating from English to Greek use the singular of the second person unless the plural is indicated by the context or in parentheses.*

1. You used to send gifts from the market place to the gods of the island.
2. Did you (pl.) order Homer to free the five men in the house or not?
3. They will educate their brothers by words and deeds.
4. The goddess is now ordering the six brothers to send gold to their friends on the island.
5. The gifts of their brothers freed the six men.