CLASSICAL GREEK[1]

An Open Course

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Distant Tuition through Skype

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1. This course is an adaptation of materials from various schoolbooks with large portions of additions from the personal research of this writer, both with regard to *mythology*, *realia* and *grammar*, the latter based on classical tradition and on modern linguistics .

Preface

(This is a *temporary* preface;
a detailed Preface and Introduction will be provided later)

– This Course grew out of classes given in JNU (New Delhi) during 2016–2018

– A similar Latin course is also offered under the same conditions and with the same target.

– the importance of Greek studies ("Greek = 'Classical Greek)

– Modern Greek as language and heritage (though also taught) is *another* kind of studies important for medieval and newer stages of the language, the literature, the history, the folklore and to Byzantine and newer developments on the Balkans

– any serious engagement in either Greek or Latin Studies presupposes the other one each time; they *cannot be separated*. Therefore, it is strongly suggested that the interested students study *both* languages and cultures aiming at specializing in one of the many topics offered by both the Greek and the Latin tradition.

References

(detailed survey will be given later)

- a number of school-books and grammars used

- linguistic and philological aids (dictionaries, text editions and other)

- online sources consulted (with interventions, omissions, corrections)

Introductory

<u>Orthography and pronunciation exercise</u>:

The Greek Alphabet

PART I.

————◆————

LETTERS, SYLLABLES, AND ACCENTS.

THE ALPHABET.

1. The Greek alphabet has twenty-four letters : —

Form.		Equivalent.	Name.	
A	α	a	ἄλφα	*Alpha*
B	β	b	βῆτα	*Beta*
Γ	γ	g	γάμμα	*Gamma*
Δ	δ	d	δέλτα	*Delta*
E	ε	e (*short*)	εἶ, ἒ ψῑλόν	*Epsilon*
Z	ζ	z	ζῆτα	*Zeta*
H	η	e (*long*)	ἦτα	*Eta*
Θ	θ ϑ	th	θῆτα	*Theta*
I	ι	i	ἰῶτα	*Iota*
K	κ	k *or hard* c	κάππα	*Kappa*
Λ	λ	l	λά(μ)βδα	*Lambda*
M	μ	m	μῦ	*Mu*
N	ν	n	νῦ	*Nu*
Ξ	ξ	x	ξεῖ, ξῖ	*Xi*
O	ο	o (*short*)	οὖ, ὂ μῑκρόν	*Omĭcron*
Π	π	p	πεῖ, πῖ	*Pi*
P	ρ	r	ῥῶ	*Rho*
Σ	σ ς	s	σίγμα	*Sigma*
T	τ	t	ταῦ	*Tau*
Υ	υ	(u) y	ὖ, ὖ ψῑλόν	*Upsilon*
Φ	φ	ph	φεῖ, φῖ	*Phi*
X	χ	kh	χεῖ, χῖ	*Chi*
Ψ	ψ	ps	ψεῖ, ψῖ	*Psi*
Ω	ω	o (*long*)	ὦ, ὦ μέγα	*Omĕga*

2. N. At the end of a word the form ς is used, elsewhere the form σ; thus, σύστασις.

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W.W. Goodwin, *Greek Grammar*, ©1892, 1900, p. 7.

A Comparison of Greek letters and Devanagari (Monier–Williams):

fact that the plastic hand of the Brāhmans has greatly modified and expanded the original germs, without, however, obliterating the evident indications of their connexion with the Phœnician.

4	3	2	1	2	3				4
CORRESPONDING ENGLISH	ARCHAIC ROMAN	ARCHAIC GREEK	PHŒNICIAN	BRĀHMA	DEVELOPMENTS OF BRĀHMA				MODERN NĀGARĪ
A	A	A	𐤀	𑀅	𑀅	𑀅	𑀅	𑀅	अ
K	K	𐊗	𐤊	𑀓	+	+	𑀓	𑀓	क
G	C	𐌂	𐤂	Λ	Λ	∩	𑀕	𑀕	ग
T	T	T	𐤕	𑀢	𑀢	𑀢	𑀢	𑀢	त
TH※	⊗	⊗	⊕	⊙	⊖	𑀣	𑀣	𑀣	थ
D§	D	△	△	𑀤	D	𑀥	𑀥	𑀥	द
P	Γ	𐊜	𐤐	𑀧	𑀧	𑀧	𑀧	𑀧	प
B	B	𐊐	𐤁	□	𑀩	𑀩	𑀩	𑀩	ब
Y	Y	⟨	𐤆	𑀬	𑀬	𑀬	𑀬	𑀬	य
V	V	Υ	𐤅	𑀯	𑀯	𑀯	𑀯	𑀯	व

* This is for the Greek *theta*, which is represented in this Dictionary, according to present usage, by *th*, although *t* or *t'* would be a more scientific symbol.

§ According to Professor Bühler, the Brāhma, ◖ became Nāgarī ध *dh*, from which द *d* was evolved.

And indeed the modest equipment of twenty-two letters which satisfied the Phœnicians, Greeks, and Romans, to whom the invention of writing was a mere human contrivance for the attainment of purely human ends, could not possibly have satisfied the devout Hindū, who regarded his language as of divine origin, and therefore not to be expressed by anything short of a perfect system of equally divine symbols. Even the popular Prākṛit of King Aśoka's edicts seems to have required nearly forty symbols[1], and the

[1] Some of the inscriptions had not the full complement of vowel-signs. As a matter of fact I find that in some inscriptions a list of only thirty-five letters in all is given, while in others there are thirty-six, and in others again thirty-nine. Professor Bühler says (p. 82 of his latest work published in 1898) that the ordinary Brāhma alphabet has forty-four letters traceable in the oldest inscriptions (including the Bhaṭṭiprolu) which with *au* (derived from *o*) would make forty-five, and with the mark for Visarga which 'first occurs in the Kushana inscriptions' forty-six. The common reckoning for the vowels, as taught in indigenous schools, makes them only twelve.

a

ka

ga

ta

tha

da

pa

ba

ya

va

Greek Alphabet adapted from Wikipedia with correctio

Letter	Name			Pronunciation	
	Greek	Phoenician original	English	Greek (Ancient)	Greek (Modern)
Α, α	ἄλφα	*aleph*	alpha	[alpʰa]	[ˈalfa]
Β, β	βῆτα	*beth*	beta	[bɛːta]	[ˈvita]
Γ, γ	γάμμα	*gimel*	gamma	[gamma]	[ˈɣama]
Δ, δ	δέλτα	*daleth*	delta	[delta]	[ˈðelta]
Ε, ε	εἶ, ἐ ψιλόν ἒ ψιλόν ἔψιλον έψιλον		epsilon	εἶ, ἐ ψιλόν ἔψιλον [epsilˈon] [ˈepsilon]	έψιλον [ˈepsilon]
Ζ, ζ	ζῆτα	*zayin*	zeta	[dzɛːta]	[ˈzita]
Η, η	ἦτα ἦτα	*heth*	eta	[hɛːta], [ɛːta]	[ˈita]
Θ, θ,ϑ	θῆτα	*teth*	theta	[tʰɛːta]	[ˈθita]
Ι, ι	ἰῶτα	*yodh*	iota	[ioːta]	[ˈjota]

Interventions, remarks and corrections A.L.K. (2015)

Κ, κ, ϰ	κάππα	*kaph*	kappa	[kappa]	[ˈkapa]
Λ, λ	λάμβδα	*lamedh*	lambda	[lambda]	[ˈlamða]
Μ, μ	μῦ	*mem*	mu	[myː]	[mi]
Ν, ν	νῦ	*nun*	nu	[nyː]	[ni]
Ξ, ξ	ξεῖ, ξῖ	*samekh*	xi	[kseː], [ksiː]	[ksi]
Ο, ο	οὖ, ὂ μικρόν ὄμικρον		omicron	[o(ː)]	[o]
Π, π	πεῖ, πῖ		pi	[peː], [piː]	[pi]
Ρ, ρ, ϱ	ῥῶ	*reš*	rho	[rɔː]	[ro]
Σ, σ, ς	σίγμα, σῖγμα	*šin*	sigma	[si(ː)gma]	[ˈsiɣma]
Τ, τ	ταῦ	*taw*	tau	[tau]	[taf]
Υ, υ	ὖ, ὖ ψιλόν		upsilon	[uː], [yː]	[ˈipsilon]
Φ, φ	φεῖ, φῖ		phi	[pʰeː], [pʰiː]	[fi]
Χ, χ	χεῖ, χῖ		chi	[kʰeː]	[çi]

Ψ, ψ	ψεῖ, ψῖ		psi	[pseː], [psiː]	[psi]
Ω, ω	ὦ, ὦ μέγα		omega	[ɔː]	[o]

Remarks:

To "zeta, [zd]": the letter "Z" seems to have covered thi
realizations, in part, linguistically conditioned (to this complica
M. Meier–Brügger, *Griechische Sprachwissenschaft* II, 1992,
elsewhere):
1, [dz], 2, [zd], 3, [z]. The issue is a matter of debate. Class
mostly applies [dz], but, clearly, in many instances the phone
[zd], as in "Ἀθήναζε" ('to Athens') coming from "Ἀθήνας+δε",
δε" ('home' [direction], 'to the house'). Eventually, it arrived at th
[z] in Modern Greek as a *voiced dental strident (fricative)* cons
Holton – P. Mackridge – Irene Philippaki–Warburton, *Greek: A cc
Grammar of the Modern Language*, 1997, p. 5).

To "οὖ (omicron)": The pronunciation of the *name* of the letter w
time, [oː]; the orthography renders that pronunciation. Later, it
μικρόν.

A Comparative Table of Phoenician and Greek Alphab

Phoenician			Greek		
⪥	aleph	/ʔ/	A	A	alpha
⊴	beth	/b/	B	B	beta
⅂	gimel	/g/	Γ	Γ	gamma
◁	daleth	/d/	D	Δ	delta
⅃	he	/h/	E	E	epsilon
Y	waw	/w/	F	F	(digamma)
I	zayin	/z/	I	Z	zeta
⊟	heth	/ħ/	⊟	H	eta
⊗	teth	/tˤ/	⊗	Θ	theta
⅂	yodh	/j/	I	I	iota
ⴽ	kaph	/k/	K	K	kappa
∠	lamedh	/l/	⌒	Λ	lambda
⍦	mem	/m/	⌐	M	mu
⅃	nun	/n/	⌐	N	nu
⧻	samekh	/s/	Ⅱ	Ξ	xi
O	ʿayin	/ʕ/	O	O	omicron
⊃	pe	/p/	Γ	Π	pi
⍦	sade	/sˤ/	⋀	M	(san)
Φ	qoph	/q/	ϙ	Q	(koppa)
◁	reš	/r/	P	P	rho
W	šin	/ʃ/	Σ	Σ	sigma

✕	taw	/t/	Т	Τ	tau
Υ	(waw)	/w/	Υ	Υ	upsilon
---			Φ	Φ	phi
---			✕	Χ	chi
---			Ψ	Ψ	psi
---			Ω	Ω	omega

Three of the original Phoenician letters dropped out of us
alphabet took its classical shape: the letter Μ (*san*), which
competition with Σ (*sigma*) denoting the same phoneme /s/;
(*qoppa*), which was redundant with Κ (*kappa*) for /k/, and I
whose sound value /w/ dropped out of the spoken languag
during the classical period.

Greek was originally written predominantly from right to
Phoenician, but scribes could freely alternate between direction
a writing style with alternating right–to–left and left–to–right
boustrophedon, literally "ox–turning", after the manner of an ox
field) was common, until in the classical period the left–to–
direction became the norm. Individual letter shapes we
depending on the writing direction of the current line.

* Epsilon ⟨ε⟩ and omicron ⟨o⟩ originally could denote both sh
vowels in pre–classical archaic Greek spelling, just like other v
They were restricted to the function of short vowel signs in cla
as the long vowels /eː/ and /oː/ came to be spelled inste
digraphs ⟨ει⟩ and ⟨ου⟩, having phonologically merged with a c
pair of former diphthongs /ei/ and /ou/ respectively.
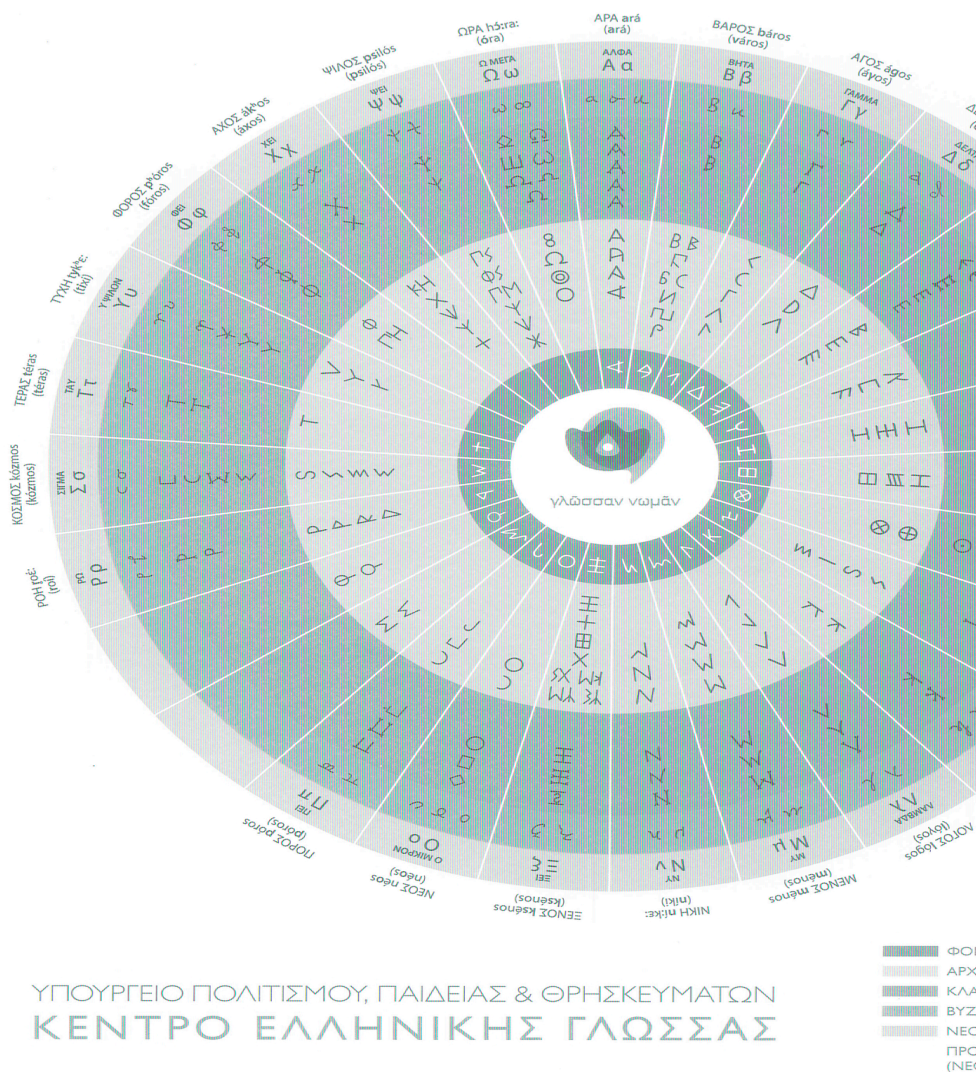
Flyer distributed by the Centre of Greek Language (Thessaloniki, Greece, 2015)

ΦΟΙΝΙΚΙΚΟ ΑΛΦΑΒΗΤΟ	=	Phoenician Alphabet
ΑΡΧΑΪΚΑ ΑΛΦβΗΤΑ	=	Archaic Alphabets
ΒΥΖΑΝΤΙΝΟ	=	Byzantine Writing
ΚΛΑΣΙΚΟ & ΕΛΛΗΝΙΣΤΙΚΟ	=	Classical and Hellenistic

ΝΕΟΕΛΛΗΝΙΚΟ (ΠΡΟΦΟΡΑ ΚΛΑΣΙΚΩΝ ΧΡΟΝΩΝ – ΝΕΟΕΛΛΗΝΙΚΗ ΠΡΟΦΟΡΑ)
Modern Greek – Classical and Modern Pronunciation

At the basis of all the above lies the Egyptian script which, in despite of general belief, was an *alphabetical* writing, symbols having phonetic equivalents, but it is also true that the Egyptian writing system was complemented by a considerable number of symbols which can be interpreted as *ideograms*.

For the concept of "hieroglyphic" – the general label for Egyptian writing – cf. the following by Gardiner (p. 9, see also below):

Hieroglyphic owes its name to the fact that in the latest times it was employed almost exclusively for ' sacred' (Greek *hieros)* inscriptions 'sculptured' (Greek *grapho)* on temple-walls or on public monuments. At the outset hieroglyphic was used for all purposes ; on stelae of stone and the like the signs are incised, or more rarely in raised relief, without interior markings; in temples and tombs where their decorative effect was of account the hieroglyphs were often executed with the most elaborate detail and beautifully coloured ; upon papyrus the outlines were, on the other hand, abbreviated to a very considerable extent.

Another Greek writing system, that of the Mycenaean clay tablets, called Linear B, with its predecessors (Linear A, and [assumed] Old European Sacred Script) are not discussed at this point.

Mycenaean Greece and its written tradition came to an end in the 12th century B.C., and after a gap of about 400 years a new writing system appeared on the Greek mainland adapted, with innovations, from the Phoenician alphabet, and in parallel, Greek literary tradition pops up and remains uninterrupted until today.

This system (the "Alphabet" from ἄλφα and βῆτα) was the source to the Western systems (Latin Alphabet) used in the bigger part of Europe and in a considerable part of the rest of the world.

The Egyptian writing system, leaving aside the general belief in antiquity that spoken and written forms of language "came from Heaven" or "from the Gods", has had a pictographic origin beginning around 3000 B.C., and ending in 394 A.D. (Gardiner, p. 6):

"The **hieroglyphic writing** [3] is an offshoot of **pictorial art,** a very early and important function of which was to provide a visible record of facts and occurrences, accessible to those who for one reason or another were beyond the range of the spoken word. The limitations of pictorial art as a medium   for conveying or storing information are, of course, obvious; and recorded   history may be considered to have been non-existent until, shortly before the end of the Pre-dynastic period, the Egyptians discovered the principle of the **rebus or charade.** The new departure consisted in using the pictures of things, not to denote those things themselves […]

[1] See Appendix A at the end of the book. [2] See CRUM's remarks, *JEA.* 27, r8o.

[3] For the general theory see SETHE, *Das hierog!yphische Schriftsystem,* Leipzig, 1935; also in wider perspective, In., *Vom Bilde zum Buchstaben,* Leipzig, 1939. A popular account by the present writer, JEA. 2,61."

Below follows the Egyptian Alphabet taken from the book by Sir Alan Gardiner (*Egyptian Grammar* being an Introduction to the Study of Hieroglyphs. Third Edition Revised, Oxford, Griffith Institute and Ashmolean Museum, ©1927, Reprinted 2001), p. 27:

THE ALPHABET

SIGN	TRANS-LITERATION	OBJECT DEPICTED	APPROXIMATE SOUND-VALUE	
	ꜣ	Egyptian vulture	the glottal stop heard at the commencement of German words beginning with a vowel, ex. *der Adler*.	corresponds Arabic ʾ *ʾal*
	ỉ	flowering reed	usually consonantal *y*; at the beginning of words sometimes identical with *ꜣ*.	corresponds *yā*.
(1) (2) \\\\	y	(1) two reed-flowers (2) oblique strokes	*y*	used under s syllable of w
	ꜥ	forearm	a guttural sound unknown to English	corresponds ʿ *ʿain.*
	w	quail chick	*w*	
	b	foot	*b*	
□	p	stool	*p*	
	f	horned viper	*f*	
	m	owl	*m*	
⌇⌇⌇⌇	n	water	*n*	corresponds to Hebrew
	r	mouth	*r*	corresponds rarely to H
	h	reed shelter in fields	*h* as in English	corresponds *hā.*
	ḥ	wick of twisted flax	emphatic *h*	corresponds t
	ḫ	placenta (?)	like *ch* in Scotch *loch*	corresponds t
	ẖ	animal's belly with teats	perhaps like *ch* in German *ich*	interchangi ḫ, in cert
(1) (2)	s	(1) bolt (2) folded cloth	*s*	originally t much like o
	š	pool	*sh*	early hardly
△	ḳ	hill-slope	backward *k*; rather like our *q* in *queen*	corresponds *ḳāf.*
	k	basket with handle	*k*	corresponds *kāf.* Wr
	g	stand for jar	hard *g*	
⌂	t	loaf	*t*	
	ṯ	tethering rope	originally *tsh* (*č* or *tj*)	during Mid words, in o
	d	hand	*d*	
	ḏ	snake	originally *dj* and also a dull emphatic *s* (Hebrew צ)	during Mid words, in o

OBS. Later alternative forms are ℮ for *w*, �"⌐ for *m*, ⅏ for *n*, and ⌐ for *t*. Of abbreviated form of ⌐ in Middle Kingdom hieratic, so that it appears in our tra texts belonging to a time when ℮ was not yet written in hieroglyphic;[2] ⌐ an biliteral signs for *ỉm*[3] and *tỉ* respectively, while ⅏ is taken from the word *nt* 'cro Note also that ꜥ is used for *g* in a few old words.

[1] The form ⌐⌐ usually employed in printed books is not found on the monuments until a quite late peri ⌐⌐ and ⌐⌐. [2] *ÄZ.* 29, 47. [3] As *m* not before Tuthmosis I, *ÄZ.* 35, 170. [4] Al early XII Dyn., ex. PETRIE, *Gizeh and Rifeh* 13 *g.*

Sample words as a help to read and to pronounce Greek[2]:

ΜΑΚΕΔΟΝΙΑ Μακεδονία	Macedonia, a geographic and historical region of Greece in the southern Balkans. Macedonia is the largest and second most populous Greek region, dominated by mountains in the interior and the port cities of Thessaloniki (or Salonika) and Kavala on its southern coastline. Macedonia is part of Northern Greece, together with Thrace and sometimes Thessaly and Epirus.
ΝΕΜΕΣΙΣ Νέμεσις	Nemesis, a personified moral agent, 'Retribution', Divine Vengeance
ΒΥΖΑΝΤΙΟΝ Βυζάντιον	classical pronunciation [by(d)z'antion], Byzantium, the ancient name of a Greek colony on the site that later became Constantinople.
ΧΙΟΣ Χίος	classical pronunciation ['kʰios], Chios, is the fifth largest of the Greek islands, situated in the Aegean Sea, 7 kilometres (4.3 miles) off the Anatolian coast. The island is separated from Turkey by the Çeşme Strait. Chios is notable for its exports of mastic gum and its nickname is *The mastic island*. Tourist attractions include its medieval villages and the 11th-century monastery of *Nea Moni*, a UNESCO World Heritage Site. Pherecydes, native to the Aegean, wrote that the island was occupied by the Leleges, who were reported to be subjected to the Minoans on Crete. They were eventually driven out by invading Ionians. In modern times, Theodorakis, held for the Greek National Composer, was born on Chios in 1925.
ΚΥΠΡΟΣ Κύπρος	classical pronunciation ['kypros]. M o d e r n Cyprus; /ˈsaɪprəs/, officially called the **Republic of Cyprus**, is an island country in the Eastern Mediterranean. It is the third largest and third most populous island in the Mediterranean, and is located north of Egypt; northwest of Lebanon, Palestine,

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2. *Realia* and other details – with corrections and addenda (by this writer, A.L.K.) – have been taken from online and other sources.

	and Israel; west of Syria; southeast of Greece; and south of Turkey.
ΚΥΡΗΝΗ Κυρήνη	classical pronunciation [kyr'ε:nε:]; Cyrene (mod. Shahat); (/saɪˈriːniː/; Ancient Greek: Κυρήνη, romanized: Kurḗnē; Standard Arabic: شحات, romanized: shahat; was an ancient Greek and later Roman city near present-day Shahhat, Libya. It was the oldest and most important of the five Greek cities in the region. It gave eastern Libya the classical name Cyrenaica that it has retained to modern times. Located nearby is the ancient Necropolis of Cyrene Cyrene contributed to the intellectual life of the Greeks, through renowned philosophers and mathematicians. Philosophy flourished at the Cyrenaican plateau, the School of Cyrene, known as Cyrenaics developed here, a minor Socratic school founded by Aristippus (perhaps the friend of Socrates, though according to some accounts a grandson of Aristippus with the same name). French Neo-Epicurean philosopher Michel Onfray has called Cyrene "a philosophical Atlantis" thanks to its huge importance in the birth and initial development of pleasure ethics
ΓΥΓΗΣ Γύγης	Gyges; classical pronunciation ['gygε;s]. **Gyges** (/ˈdʒaɪdʒiːz/, /ˈgaɪdʒiːz/; Greek: Γύγης; Lydian: 𐤨𐤰𐤨𐤠𐤮 Kukaś; fl. 7th century BC) was the founder of the Mermnad dynasty of Lydian kings. The dates of his reign are uncertain but have been tentatively estimated as c. 687 – c. 652 BC. According to Herodotus, he reigned for 38 years. He was a bodyguard of his predecessor Candaules whom he assassinated in order to seize the throne. His action was approved by the Delphic Oracle and that decision prevented civil war in Lydia. Once established on the throne, Gyges devoted himself to consolidating his kingdom and making it a military power.
ΛΥΔΙΑ Λυδία	Lydia; classical pronunciation [ly'dia]; **Lydia** (Assyrian: Luddu; Greek: Λυδία, Lȳdíā; Turkish: Lidya) was an Iron Age kingdom of western Asia Minor located generally east of ancient Ionia in the modern western Turkish provinces of Uşak, Manisa and

inland İzmir. Its population spoke an Indo-European language part of the Anatolian languages family known as Lydian. Its capital was Sardis. The Kingdom of Lydia existed from about 1200 BC to 546 BC. At its greatest extent, during the 7th century BC, it covered all of western Anatolia. In 546 BC, it became a province of the Achaemenid Persian Empire, known as the satrapy of Lydia or *Sparda* in Old Persian. In 133 BC, it became part of the Roman province of Asia.

ΣΩΚΡΑΤΗΣ Σωκράτης	Socrates, classical pronunciation [/ˈsɒkrətiːz/]; Ancient Greek: Σωκράτης *Sōkrátēs* [sɔːkrátɛːs]; c. 470 –399 BC was a Greek philosopher from Athens who is credited as one of the founders of Western philosophy, and as being the first moral philosopher of the Western ethical tradition of thought. An enigmatic figure, he authored no texts, and is known chiefly through the accounts of classical writers composing after his lifetime, particularly his students Plato and Xenophon. Other sources include the contemporaneous Antisthenes, Aristippus, and Aeschines of Sphettos. Aristophanes, a playwright, is the main contemporary author to have written plays mentioning Socrates during Socrates' lifetime, though a fragment of Ion of Chios' *Travel Journal* provides important information about Socrates' youth.
ΧΑΡΩΝ Χάρων	Charon, classical pronunciation [ˈkʰaroːn]; In Greek mythology and Roman mythology, **Charon** or **Kharon** (/ˈkɛərɒn, -ən/; Greek Χάρων) is a psychopomp, the ferryman of Hades who carries souls of the newly deceased across the river Styx that divided the world of the living from the world of the dead. A coin to pay Charon for passage, usually an obolus or danake, was sometimes placed in or on the mouth of a dead person.
ΞΕΡΞΗΣ Ξέρξης	Xerxes (OP Khšāyaršā); classical pronunciation [ˈkserksɛːs]; **Xerxes I** (Old Persian: 𐎧𐏁𐎹𐎠𐎼𐏁𐎠, romanized: *Xšaya-ṛšā*; c. 518 – August 465 BC), commonly known as **Xerxes the Great**, was the fourth

King of Kings of the Achaemenid Empire, ruling from 486 to 465 BC. He was the son and successor of Darius the Great (r. 522 – 486 BC) and his mother was Atossa, a daughter of Cyrus the Great (r. 550 – 530 BC), the first Achaemenid king. Like his father, he ruled the empire at its territorial apex. He ruled from 486 BC until his assassination in 465 BC at the hands of Artabanus, the commander of the royal bodyguard.

ΞΕΝΟΦΩΝ Ξενοφῶν

Xenophon; classical pronunciation [ksenopʰɔ̂ːn]; **Xenophon of Athens** (/ˈzɛnəfən, -ˌfɒn/; Greek: Ξενοφῶν, *Xenophōn*; c. 430 – 354 BC) was an Athenian–born military leader, philosopher, and historian. Xenophon was elected a commander of the Ten Thousand Greek mercenaries at the age of 30. Xenophon established precedents for many logistical operations, and was among the first to use flanking maneuvers and feints. Xenophon's *Anabasis* recounts adventures of Xenophon and the Ten Thousand in service of Cyrus the Younger, Cyrus's failed campaign to claim the Persian throne from Artaxerxes II of Persia, and the return of Greek mercenaries after Cyrus's death in the Battle of Cunaxa. A student and a friend of Socrates, Xenophon wrote several Socratic dialogues – *Symposium*, *Oeconomicus*, *Hiero*, a tribute to Socrates – *Memorabilia*, and a recount of the philosopher's trial in 399 BC – *Apology of Socrates to the Jury*. Xenophon is best known for his historical works. The *Hellenica* continues directly from the final sentence of Thucydides' *History of the Peloponnesian War* covering the last seven years of the Peloponnesian War (431–404 BC) and the subsequent forty two years (404 BC – 362 BC) ending with the Second Battle of Mantinea.

ΨΥΧΗ ψυχή

psychē; classical pronunciation [psy'khɛ:]; **Psyche** /ˈsaɪkiː/ (Greek: Ψυχή, romanized: *Psykhê*) is the Greek goddess of the soul. She was born a mortal woman, with beauty that rivaled Aphrodite. Psyche is known from the story called *The Golden Ass*, written by Lucius Apuleius in the 2nd century.

ΚΥΚΛΩΨ Κύκλωψ	Cyclops; classical pronunciation [ˈkyklo:ps];

in Greek mythology and later Roman mythology, the **Cyclopes** (/saɪˈkloʊpiːz/; Greek: Κύκλωπες, *Kýklōpes*, "Circle-eyes" or "Round-eyes"; singular **Cyclops** /ˈsaɪklɒps/; Κύκλωψ, *Kýklōps*) are giant one-eyed creatures. Three groups of Cyclopes can be distinguished. In Hesiod's *Theogony*, they are the brothers Brontes, Steropes, and Arges, who provided Zeus with his weapon the thunderbolt. In Homer's *Odyssey*, they are an uncivilized group of shepherds, the brethren of Polyphemus encountered by Odysseus. Cyclopes were also famous as the builders of the Cyclopean walls of Mycenae and Tiryns.

ΜΑΡΑΘΩΝ Μαραθών	Marathon; classical pronunciation [maraˈtho:n]; (Demotic Greek: Μαραθώνας, *Marathónas*; Attic/Katharevousa: Μαραθών, *Marathṓn*) is a town in Greece and the site of the Battle of Marathon in 490 BCE, in which the heavily outnumbered Athenian army defeated the Persians. Legend has it that Pheidippides, a Greek herald at the battle, was sent running from Marathon to Athens to announce the victory, which is how the marathon running race was conceived in modern times. Today it is part of East Attica regional unit in Athens metropolitan area.

ΘΗΒΑΙ Θῆβαι	Thebes; classical pronunciation [tʰɛ̂ːbai];

(/ˈθiːbz/; Greek: Θήβα, *Thíva* [ˈθiva]; Ancient Greek: Θῆβαι, *Thêbai* is a city in Boeotia, central Greece. It played an important role in Greek myths, as the site of the stories of Cadmus, Oedipus, Dionysus, Heracles and others. Archaeological excavations in and around Thebes have revealed a Mycenaean settlement and clay tablets written in the Linear B script, indicating the importance of the site in the Bronze Age. Thebes was the largest city of the ancient region of Boeotia and was the leader of the Boeotian confederacy. It was a major rival of ancient Athens, and sided with the Persians during the 480 BC invasion under Xerxes. Theban forces under the command of Epaminondas ended the power of Sparta at the Battle of

Leuctra in 371 BC. The Sacred Band of Thebes (an elite military unit) famously fell at the Battle of Chaeronea in 338 BC against Philip II and Alexander the Great. Prior to its destruction by Alexander in 335 BC, Thebes was a major force in Greek history, and was the most dominant city–state at the time of the Macedonian conquest of Greece. During the Byzantine period, the city was famous for its silks.

ΦΕΙΔΙΑΣ Φειδίας	Phidias; classical pronunciation [phei'dia:s]; **Phidias** or **Pheidias** (/ˈfɪdiəs/; Ancient Greek: Φειδίας, *Pheidias*; c. 480 – 430 BC) was a Greek sculptor, painter, and architect. His Statue of Zeus at Olympia was one of the Seven Wonders of the Ancient World. Phidias also designed the statues of the goddess Athena on the Athenian Acropolis, namely the *Athena Parthenos* inside the Parthenon, and the *Athena Promachos*, a colossal bronze which stood between it and the Propylaea, a monumental gateway that served as the entrance to the Acropolis in Athens. Phidias was the son of Charmides of Athens. The ancients believed that his masters were Hegias and Ageladas.
ΚΡΟΙΣΟΣ Κροῖσος	Croesus; classical pronunciation ['kroisos]; (/ˈkriːsəs/; Ancient Greek: Κροῖσος, *Kroisos*; 595 BC – date of death unknown) was the king of Lydia who, according to Herodotus, reigned for 14 years: from 560 BC until his defeat by the Persian king Cyrus the Great in 546 BC (sometimes given as 547 BC). Croesus was renowned for his wealth; Herodotus and Pausanias noted that his gifts were preserved at Delphi. The fall of Croesus had a profound effect on the Greeks, providing a fixed point in their calendar. "By the fifth century at least," J. A. S. Evans has remarked, "Croesus had become a figure of myth, who stood outside the conventional restraints of chronology."
ΠΑΥΣΑΝΙΑΣ Παυσανίας	Pausanias; classical pronunciation [pausa'nia:s]; (/pɔːˈseɪniəs/; Greek: Παυσανίας *Pausanías*; c. 110 – c. 180) was a Greek traveler and geographer of the second century AD who lived in the time of

Roman emperors Hadrian, Antoninus Pius, and Marcus Aurelius. He is famous for his *Description of Greece* (Ancient Greek: Ἑλλάδος Περιήγησις, *Hellados Periegesis*), a lengthy work that describes ancient Greece from his firsthand observations. This work provides crucial information for making links between classical literature and modern archaeology.

ΣΥΡΑΚΟΥΣΑΙ Συράκουσαι	Syracuse; classical pronunciation

[sy'ra:ku:sai]; a historic city on the Italian island of Sicily, the capital of the Italian province of Syracuse. The city is notable for its rich Greek and Roman history, culture, amphitheatres, architecture, and as the birthplace of the preeminent mathematician and engineer Archimedes. This 2,700-year-old city played a key role in ancient times, when it was one of the major powers of the Mediterranean world. Syracuse is located in the southeast corner of the island of Sicily, next to the Gulf of Syracuse beside the Ionian Sea. The city was founded by Ancient Greek Corinthians and Teneans and became a very powerful city-state.

ΠΕΙΡΑΙΕΥΣ Πειραιεύς	Piraeus; classical pronunciation [peːraieús];

(/paɪ'riːəs, pɪ'reɪəs/; Greek: Πειραιάς *Pireás* [pire'as]; Ancient Greek: Πειραιεύς, *Peiraieús*) is a port city in the region of Attica, Greece. Piraeus is located within the Athens urban area, 8 kilometres (5 miles) southwest from its city centre (municipality of Athens), and lies along the east coast of the Saronic Gulf. Piraeus has a long recorded history, dating to ancient Greece. The city was founded in the early 5th century BC, when this area was selected to become the new port of classical Athens and was built as a prototype harbour, concentrating all the import and transit trade of Athens. During the Golden Age of Athens the Long Walls were constructed to fortify Athens and its port (Piraeus). Consequently, it became the chief harbour of ancient Greece, but declined gradually after the 3rd century B.C.

ΓΑΓΓΗΣ Γάγγης	Ganges, Ganga; classical pronunciation ['gangɛ:s]; The **Ganges** (/'gændʒiːz/ or

Ganga (/ˈɡʌŋɡə/, Hindustani: [ˈɡəŋɡaː]) is a trans-boundary river of Asia which flows through India and Bangladesh. The 2,525 km (1,569 mi) river rises in the western Himalayas in the Indian state of Uttarakhand, and flows south and east through the Gangetic Plain of North India into Bangladesh, where it empties into the Bay of Bengal. It is the third largest river by discharge.

ΖΑΓΚΛΗ Ζάγκλη

Zancle, Messana (mod. Messina);

classical pronunciation [ˈ(d)zanklɛː];

Founded c.730 when the Greeks expanded their trade network to Sicily and Etruria. Zancle controls the Strait of Messina. Across the water is Rhegion. There are two stories about the city's origin. According to Thucydides, the first settlers were Greek pirates from Cumae who took over an already existing Siculian town. According to Strabo of Amasia, the settlers arrived from Naxos in Sicily. The Greek name *Zancle* means "scythe" and refers to the shape of the harbor.[3]

ΒΡΑΓΧΙΔΑΙ Βραγχίδαι

Branchidae; classical pronunciation [branˈkhidai]; **Didyma**, also called **Didymi**, or **Branchidae**, ancient sanctuary and seat of an oracle of Apollo, located south of Miletus in modern Turkey. Before being plundered and burned by the Persians (*c.* 494 BC), the sanctuary was in the charge of the Branchids, a priestly caste named after Branchus, a favourite youth of Apollo. After Alexander the Great conquered Miletus (334), the oracle was resanctified; the city administered the cult, annually electing a prophet. About 300 BC the Milesians began to build a new temple, intended to be the largest in the Greek world. The annual festival held there, the Didymeia, became Panhellenic in the beginning of the 2nd century BC. Excavations made between 1905 and 1930 revealed all of the uncompleted new temple and some carved pieces of the earlier temple and statues.

ΣΦΙΓΞ Σφίγξ

sphinx; A **sphinx** (/ˈsfɪŋks/ Ancient Greek pronunciation [spʰíŋks], Boeotian: φίξ [pʰíːks], plural **sphinxes** or **sphinges**) is a mythical

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3. Cf. Uranos below.

creature with the head of a human, a falcon, a cat, or a sheep and the body of a lion with the wings of an eagle. In Greek tradition, the sphinx has the head of a woman, the haunches of a lion, and the wings of a bird. She is mythicized as treacherous and merciless, and will kill and eat those who cannot answer her riddle. This deadly version of a sphinx appears in the myth and drama of Oedipus.

ΑΙΑΣ Αἴας

Aias; **Ajax** (/ˈeɪdʒæks/) or **Aias** (/ˈaɪ.əs/; Ancient Greek: Αἴας, romanized: *Aíās* [aí.aːs], gen. Αἴαντος *Aíantos*; archaic ΑΙϜΑΣ [aí.waːs]) is a Greek mythological hero, the son of King Telamon and Periboea, and the half-brother of Teucer. He plays an important role, and is portrayed as a towering figure and a warrior of great courage in Homer's *Iliad* and in the Epic Cycle, a series of epic poems about the Trojan War. He is also referred to as "**Telamonian Ajax**" (Αἴας ὁ Τελαμώνιος, in Etruscan recorded as *Aivas Tlamunus*), "**Greater Ajax**", or "**Ajax the Great**", which distinguishes him from Ajax, son of Oileus, also known as Ajax the Lesser.

ΑΙΜΩΝ Αἵμων

Haemon; classical pronunciation [ˈhaimoːn]; According to Sophocles' play *Antigone*, **Haemon** /ˈhiːmɒn/ or **Haimon** (Ancient Greek: Αἵμων, *Haimon* "bloody"; *gen.*: Αἵμονος), was the mythological son of Creon and Eurydice, and thus, brother of Menoeceus (Megareus), Lycomedes, Megara, Pyrrha and Henioche. Polynices (son of Oedipus and Iocaste, brother of Eteocles) attacked Thebes with his supporters in the war of the Seven against Thebes). Both brothers died in the battle. King Creon, son of Menoeceus, Iocaste's brother, and Oedipus' brother-in-law, and the sons' uncle, decreed that Polynices was not to be buried or mourned in any way. Haemon is betrothed to Antigone. He must choose between his father (whom he has always followed) and his lover Antigone. He chooses Antigone but cannot separate himself from either because of the strong ties of family and love. He commits suicide because of his helpless situation, which also leads his mother to commit suicide. These actions cause Creon's madness at the play's conclusion.
Haemon's first entrance in *Antigone* is right after he has heard about Creon sentencing Antigone

to death. He attempts to reason with Creon, citing the feelings of the people of Thebes, while subtly working in his own plea for Antigone's life. The conversation quickly escalates into a fight between the two at the end of which, Haemon declares he will take his own life.

ΑΙΔΗΣ Ἅιδης	Hades; classical pronunciation [ˈhaːdɛːs]; **Hades** (/ˈheɪdiːz/; Greek: Ἅιδης *Hádēs*; Ἅιδης *Háidēs*), in the ancient Greek religion and myth, is the god of the dead and the king of the underworld, with which his name became synonymous. Hades was the eldest son of Cronus and Rhea, although the last son regurgitated by his father. He and his brothers, Zeus and Poseidon, defeated their father's generation of gods, the Titans, and claimed rulership over the cosmos. Hades received the underworld, Zeus the sky, and Poseidon the sea, with the solid earth, long the province of Gaia, available to all three concurrently. Hades was often portrayed with his three-headed guard dog Cerberus. The Etruscan god Aita and the Roman gods Dis Pater and Orcus were eventually taken as equivalent to Hades and merged into Pluto, a Latinization of **Plouton** (Greek: Πλούτων, *Ploútōn*), itself a euphemistic title often given to Hades.
ΘΡΑΙΞ Θρᾷξ	Thracian; classical pronunciation [thraːks]. The **Thracians** (/ˈθreɪʃənz/; Ancient Greek: Θρᾷκες *Thrāikes*; Latin: *Thraci*) were an Indo-European people who inhabited large parts of Eastern and Southeastern Europe in ancient history. Thracians resided mainly in the Balkans, but were also located in Anatolia and other locations in Eastern Europe. The exact origin of Thracians is unknown, but it is believed that proto-Thracians descended from a mixture of Indo-Europeans and indigenous peoples during the second millennium BC. The proto-Thracian culture developed into the Dacian and Thracian culture.
ΩΙΔΕΙΟΝ ᾠδεῖον	odeum or odeon; classical pronunciation [oːˈdeːon]; English [ō-ˈdē-əm]. A small roofed theater of ancient Greece and Rome used chiefly for competitions in music and poetry. (Ancient Greek: Ὠιδεῖον, *Ōideion*, lit. "singing place") is the name for several ancient Greek and Roman buildings built for music: singing exercises, musical shows, poetry

competitions, and the like. The ancient Greek word Ὠιδεῖον comes from the verb ἀείδω (*aeidō*, "I sing") which is also the root of ᾠδή (*ōidē*, "ode") and of ἀοιδός (*aoidos*, "singer").

ῬΩΜΗ Ῥώμη
Rome; classical pronunciation [ˈrhoːmɛː]. Both an ancient and a modern metropolis in Italy. **Rome** (Italian and Latin: **Roma** [ˈroːma]) is the capital city and a special *comune* of Italy (named *Comune di Roma Capitale*), as well as the capital of the Lazio region. The city has been a major human settlement for almost three millennia. With 2,860,009 residents in 1,285 km² (496.1 sq mi), it is also the country's most populated *comune*. It is the third most populous city in the European Union by population within city limits. It is the centre of the Metropolitan City of Rome, which has a population of 4,355,725 residents, thus making it the most populous metropolitan city in Italy. Its metropolitan area is the third-most populous within Italy. Rome is located in the central-western portion of the Italian Peninsula, within Lazio (Latium), along the shores of the Tiber. Vatican City (the smallest country in the world) is an independent country inside the city boundaries of Rome, the only existing example of a country within a city; for this reason Rome has sometimes been defined as the capital of two states.

ῥήτωρ
speaker, orator; classical pronunciation [ˈrheːtoːr]. An **orator**, or **oratist**, is a public speaker, especially one who is eloquent or skilled. In ancient Rome, the art of speaking in public (*Ars Oratoria*) was a professional competence especially cultivated by politicians and lawyers. As the Greeks were still seen as the masters in this field, as in philosophy and most sciences, the leading Roman families often either sent their sons to study these things under a famous master in Greece (as was the case with the young Julius Caesar), or engaged a Greek teacher (under pay or as a slave).

ῥεῦμα
stream, current; classical pronunciation [ˈrheuma]

Ἆγις
Agis; classical pronunciation [ˈaːgis]. **Agis I**, (flourished 11th century BC? **Reign:** C. 1032 BC – 1031/1001 BC; or from C. 930?), an

early Spartan king, traditionally held to be; the son of Eurysthenes (in legend, one of the twins who founded Sparta). Because the Agiad line of kings was named after him, Agis was perhaps a historical figure. An eponym of the Agiad dynasty, as a son of Eurysthenes, he was first monarch of this dynasty, which ruled the city along with the Eurypontids. His genealogy was traced through Aristodemus, Aristomachus, Cleodaeus and Hyllus all the way to Heracles; in this way he belongs to mythology rather than to history. To his reign was referred the colony which went to Crete under Pollis and Delphus. According to Eusebius he reigned only one year; according to Apollodorus of Athens, as it appears, about 31 years. He was succeeded by his son Echestratus. The 4th–century–BC Greek historian Ephorus attributes to Agis the capture of the city of Helos in Laconia and the reduction of its people to helot (serf) status.

ἆσθμα	short breath, panting (asthma); classical pronunciation ['aːsthma].
ἄνθος	blossom, flower; classical pronunciation ['anthos].
ἀγωνία	contest, exercise; classical pronunciation [agoːˈnia].
ἅγιος	sacred, holy; classical pronunciation ['hagios].
Ἦλις	Elis; classical pronunciation ['eːlis].

Elis /ˈiːlɪs/ or **Eleia** /ɪˈlaɪ.ə/ (Greek: Ήλιδα, romanized: *Ilida*, Attic Greek: Ἦλις, romanized: *Ēlis* / êːlis/; Elean: Ϝᾶλις /wâːlis/, ethnonym: Ϝᾱλείοι) is an ancient district in Greece that corresponds to the modern regional unit of Elis.

Elis is in southern Greece on the Peloponnese, bounded on the north by Achaea, east by Arcadia, south by Messenia, and west by the Ionian Sea. Over the course of the archaic and classical periods, the *polis* "city-state" of Elis controlled much of the region of Elis, most probably through unequal treaties with other cities; many inhabitants of Elis were Perioeci—autonomous free non-citizens. Perioeci, unlike other Spartans, could travel freely between cities. Thus the polis of Elis was formed. The local form of the name was Valis, or Valeia, and its meaning, in all probability was, "the

lowland" (compare with the word "valley").

ἤλεκτρον	electron, amber; classical pronunciation [ˈeːlektron].[4]
Ἥλιος ἥλιος	sun, Helios; classical pronunciation [ˈheːlios]. **Helios**, also **Helius** (/ˈhiːliəʊs/; Ancient Greek: Ἥλιος *Hēlios*; Latinized as *Helius*; Ἠέλιος in Homeric Greek), in ancient Greek religion and myth, is the god and personification of the Sun, often depicted in art with a radiant crown and driving a horse-drawn chariot through the sky. He was a guardian of oaths and also the god of sight. Though Helios was a relatively minor deity in Classical Greece, his worship grew more prominent in late antiquity thanks to his identification with several major solar divinities of the Roman period, particularly Apollo and Sol. The Roman Emperor Julian made Helios the central divinity of his short-lived revival of traditional Roman religious practices in the 4th century AD. Helios figures prominently in several works of Greek mythology, poetry, and literature, in which he is often described as the son of the Titans Hyperion and Theia and brother of the goddesses Selene (the Moon) and Eos (the dawn).
ἠχώ, Ἠχώ	echo (resounding, reverberation; Echo; classical pronunciation [eˈkhoː]. In Greek mythology, **Echo** (/ˈɛkoʊ/; Greek: Ἠχώ, *Ēkhō*, "echo", from ἦχος (*ēchos*), "sound") was an Oread who resided on Mount Cithaeron. Zeus loved consorting with beautiful nymphs and often visited them on Earth. Eventually, Zeus's wife, Hera, became suspicious, and came from Mount Olympus in an attempt to catch Zeus with the nymphs. Echo, by trying to protect Zeus (as he had ordered her to do), endured Hera's wrath, and Hera made her only able to speak the last words spoken to her. So when Echo met Narcissus and fell in love with him, she was unable to tell him how

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4. Note that the name of the mythic princess Electra (Ἠλέκτρα) has not to do with this noun but with *lektron* (λέκτρον) meaning 'bed' (cf. Lat. lectus, –ī, m.). According to tradition, for dynastic motives, she was given in marriage to a peasant who, out of respect to her descent, saved her integrity. Hence "without a bed" (ἀ– [deprivative prefix] > ἠ– + λέκτρον with the feminine ending –α), i.e. 'one without becoming a consort'.

she felt and was forced to watch him as he fell in love with himself.

Ὦξος

Oxus river (today Amu Darya); classical pronunciation [ˈoːksos]. The **Amu Darya** (also called the **Amu**, **Amo River**, or **Amudaryo**, and historically known by its Latin name **Oxus** or Greek Ὦξος) is a major river in Central Asia and Afghanistan. Rising in the Pamir Mountains, north of the Hindu Kush, the Amu Darya is formed by the confluence of the Vakhsh and Panj rivers, in the Tigrovaya Balka Nature Reserve on the border between Afghanistan and Tajikistan, and flows from there north-westwards into the southern remnants of the Aral Sea. In its upper course, the river forms part of Afghanistan's northern border with Tajikistan, Uzbekistan, and Turkmenistan. In ancient history, the river was regarded as the boundary of Greater Iran with "Turan", which roughly corresponded to present-day Central Asia.

ὠμός

raw, unripe; classical pronunciation [oˈmos].

ὥρα

hour; Hora(e); classical pronunciation [ˈhoːraː]. In Greek mythology the **Horae** (/ˈhɔːriː/) or **Horai** (/ˈhɔːraɪ/) or **Hours** (Greek: Ὧραι, *Hōrai*, pronounced [hɔ̂ːraj], "Seasons") were the goddesses of the seasons and the natural portions of time.

Ἶρις ἶρις

Iris (the messenger of the gods); iris; rainbow, classical pronunciation [ˈiːris]. In Greek mythology, **Iris** (/ˈaɪrɪs/; Greek: Ἶρις, Ancient Greek: [îːris]) is the personification and goddess of the rainbow and messenger of the gods. According to Hesiod's *Theogony*, Iris is the daughter of Thaumas and the Oceanid Electra and the sister of the Harpies: Aello and Ocypete. During the Titanomachy, Iris was the messenger of the Olympian gods while her twin sister Arke betrayed the Olympians and became the messenger of the Titans.

She is the goddess of the rainbow. She also serves nectar to the goddesses and gods to drink. [Zephyrus](), who is the god of the west wind is her consort. Their son is [Pothos]() ([Nonnus](), *Dionysiaca*). According to the *Dionysiaca* of Nonnos, Iris' brother is [Hydaspes]() (book XXVI, lines 355–365).She is also known as one of the goddesses of the sea and the sky. Iris links the gods to [humanity](). She travels with the speed of wind from one end of the world to the other and into the depths of the [sea]() and the [underworld]().

Ἰλιάς

Iliad; classical pronunciation [Iːliˈaːs]. The *Iliad* (/ˈɪliəd/; [Ancient Greek](): Ἰλιάς, *Iliás*, <small>Attic Greek</small> pronunciation: [iː.li.ás]; sometimes referred to as the **Song of Ilion** or **Song of Ilium**) is an [ancient Greek]() [epic poem]() in [dactylic hexameter](), traditionally attributed to [Homer](). Set during the [Trojan War](), the ten-year [siege]() of the city of [Troy]() (Ilium) by a coalition of [Mycenean Greek states]() (Achaeans), it tells of the battles and events during the weeks of a quarrel between King [Agamemnon]() and the warrior [Achilles](). Although the story covers only a few weeks in the final year of the war, the *Iliad* mentions or alludes to many of the Greek legends about the siege; the earlier events, such as the gathering of [warriors]() for the siege, the cause of the [war](), and related concerns tend to appear near the beginning. Then the epic narrative takes up events prophesied for the future, such as Achilles' imminent death and the fall of Troy, although the narrative ends before these events take place. However, as these events are prefigured and alluded to more and more vividly, when it reaches an end the poem has told a more or less complete tale of the Trojan War. The *Iliad* is paired with something of a [sequel](), the *[Odyssey]()*, also attributed to Homer. Along with the *Odyssey*, the *Iliad* is among the oldest extant works of [Western literature](), and its written version is usually dated to around the 8th century BC. In the modern vulgate (the standard accepted version), the *Iliad* contains 15,693 lines; it is written in

Homeric Greek, a literary amalgam of Ionic Greek and other dialects.

ἰδέα	look; appearance; idea; classical pronunciation [i'dea]
ἴδιος	private, personal; classical pronunciation ['idios]
ἱστορία	history; classical pronunciation [histo'ria:]
ἵππος	hippo- (cf. hippopotamus); classical pronunciation ['hippos]
ῦς	sow, swine; classical pronunciation [hy;s]
Ὕπνος ὕπνος	Sleep (twin-brother of Death); sleep; classical pronunciation ['hypnos]; In Greek mythology, **Hypnos** (/ˈhɪpnɒs/; Greek: Ὕπνος, "sleep") is the personification of sleep; the Roman equivalent is known as Somnus. His name is the origin of the word hypnosis. Hypnos is the son of Nyx ("The Night") and Erebus ("The Darkness"). His brother is Thanatos ("Death"). Both siblings live in the underworld (*Hades*) or in Erebus, another valley of the Greek underworld. According to rumors, Hypnos lived in a big cave, which the river Lethe ("Forgetfulness") comes from and where night and day meet. His bed is made of ebony, on the entrance of the cave grow a number of poppies and other hypnotic plants. No light and no sound would ever enter his grotto. According to Homer, he lives on the island Lemnos, which later on has been claimed to be his very own dream-island. He is said to be a calm and gentle god, as he helps humans in need and, due to their sleep, owns half of their lives.
ὑγίεια, Ὑγίεια	health (cf. hygiene)classical pronunciation [hy'gieia]. In Greek as well as Roman mythology, **Hygieia** (also **Hygiea** or **Hygeia**; Ancient Greek: Ὑγιεία or Ὑγεία, Latin: *Hygēa* or *Hygīa*), was one of the Asclepiadae; the sons and daughters of the god of medicine, Asclepius, and his wife Epione. Hygieia was the goddess/personification of health (Greek: ὑγίεια – *hugieia*), cleanliness and hygiene. Hygieia and her four sisters each performed a facet of Apollo's art: Hygieia (health, cleanliness, and sanitation); Panacea (universal remedy); Iaso (recuperation from illness); Aceso (the healing process); and Aglaïa (beauty,

	splendor, glory, magnificence, and adornment).
ἕξ	hex- (cf. hexadecimal); classical pronunciation [heks].
ἔπος	word (cf. epic); classical pronunciation ['epos].
ἐλέφας	elephant; classical pronunciation [e'lepha:s]
ὅρκος, Ὅρκος	oath; Horkos (the personified divinity who punishes the perjured); classical pronunciation ['horkos]. In Greek mythology, the figure of **Horkos** (Greek: Ὅρκος, "oath") personifies the curse that will be inflicted on any person who swears a false oath. In Aesop's Fables there is a cautionary story, numbered 239 in the Perry Index, indicating that retribution is swift where the god is defied.[3] Oath-taking and the penalties for perjuring oneself played an important part in the Ancient Greek concept of justice. Hesiod's *Theogony* identifies Horkos as the son of Eris ("strife") and brother of various tribulations: Ponos ("Hardship"), Lethe ("Forgetfulness"), Limos ("Starvation"), Algae ("Pains"), Hysminai ("Battles"), Makhai ("Wars"), Phonoi ("Murders"), Androktasiai (Manslaughters"), Neikea ("Quarrels"), Pseudea ("Lies"), Logoi ("Stories"), Amphilogiai ("Disputes"), Dysnomia ("Anarchy"), and Ate ("Ruin"). In his *Works and Days*, Hesiod states that the Erinyes (Furies) assisted at the birth of Horkos, "whom Eris bore, to be a plague on those who take false oath", and that the fifth of the month was especially dangerous as being the day on which he was born. However, according to the moral given in an ethical parable related by Aesop, there is no fixed day on which the god's punishment falls on the wicked.
ὄνομα	name (cf. onomatology); classical pronunciation ['onoma].
ὀκτώ	eight (cf. octopus); classical pronunciation [o'kto:].
αἷμα	blood (cf. haematology); classical pronunciation ['haima].
αἶσχος	shame, disgrace; classical pronunciation ['aiskhos]

αἴσθησις

perception (cf. aesthetics); classical pronunciation [ˈaisthɛːsis].

αἰγίς

aegis; classical pronunciation [aiˈgis]. The **aegis** (/ˈiːdʒɪs/ Ancient Greek: αἰγίς *aigis*), as stated in the *Iliad*, is a device carried by Athena and Zeus, variously interpreted as an animal skin or a shield and sometimes featuring the head of a Gorgon. There may be a connection with a deity named Aex or Aix, a daughter of Helios and a nurse of Zeus or alternatively a mistress of Zeus (Hyginus, *Astronomica* 2. 13). The aegis of Athena is referred to in several places in *The Iliad*. "It produced a sound as from a myriad roaring dragons (*Iliad*, 4.17) and was borne by Athena in battle ... and among them went bright-eyed Athene, holding the precious aegis which is ageless and immortal: a hundred tassels of pure gold hang fluttering from it, tight-woven each of them, and each the worth of a hundred oxen." Virgil imagines the Cyclopes in Hephaestus' forge, who "busily burnished the aegis Athena wears in her angry moods—a fearsome thing with a surface of gold like scaly snake-skin, and the linked serpents and the Gorgon herself upon the goddess's breast—a severed head rolling its eyes", furnished with golden tassels and bearing the *Gorgoneion* (Medusa's head) in the central boss. Some of the Attic vase-painters retained an archaic tradition that the tassels had originally been serpents in their representations of the aegis. When the Olympian deities overtook the older deities of Greece and she was born of Metis (inside Zeus who had swallowed the goddess) and "re-born" through the head of Zeus fully clothed, Athena already wore her typical garments.
When the Olympian shakes the aegis, Mount Ida is wrapped in clouds, the thunder rolls and men are struck down with fear. "Aegis-bearing Zeus", as he is in the *Iliad*, sometimes lends the fearsome aegis to Athena. In the *Iliad* when Zeus sends Apollo to revive the wounded Hector, Apollo, holding the aegis, charges the Achaeans, pushing them back to their ships

drawn up on the shore.

The modern concept of doing something "under someone's *aegis*" means doing something under the protection of a powerful, knowledgeable, or benevolent source. The word *aegis* is identified with protection by a strong force with its roots in Greek mythology and adopted by the Romans; there are parallels in Norse mythology and in Egyptian mythology as well, where the Greek word *aegis* is applied by extension.

εἷς	one; classical pronunciation [heːs].
εἶδος	form, shape, figure; classical pronunciation [ˈeidos].
εἴκοσι	twenty; classical pronunciation [ˈeikosi]
εἰρήνη	peace; classical pronunciation [eiˈrɛːnɛː]
οἶνος	wine (cf. oenology); classical pronunciation [ˈoinos]
οἷος	such as, fit/able (to do), capable of; classical pronunciation [ˈhoyːos]
Οἰδίπους	Oedipus, classical pronunciation [oiˈdipuːs].

Oedipus (UK: /ˈiːdɪpəs/, US: /ˈiːdəpəs, ˈɛdə-/; Greek: Οἰδίπους *Oidípous* meaning "swollen foot") was a mythical Greek king of Thebes. A tragic hero in Greek mythology, Oedipus accidentally fulfilled a prophecy that he would end up killing his father and marrying his mother, thereby bringing disaster to his city and family.

The story of Oedipus is the subject of Sophocles' tragedy *Oedipus Rex*, which is followed in the narrative sequence by *Oedipus at Colonus* and then *Antigone*. Together, these plays make up Sophocles' three Theban plays. Oedipus represents two enduring themes of Greek myth and drama: the flawed nature of humanity and an individual's role in the course of destiny in a harsh universe.

In the best known version of the myth, Oedipus was born to King Laius and Queen Jocasta. Laius wished to thwart the prophecy, so he sent a shepherd-servant to leave Oedipus to die on a mountainside. However, the shepherd took pity on the baby and passed him to another shepherd who gave Oedipus to King Polybus and Queen Merope to raise as their own.

Oedipus learned from the oracle at Delphi of the prophecy that he would end up killing his father and marrying his mother but, unaware of his true parentage, believed he was fated to murder Polybus and marry Merope, so left for Thebes. On his way he met an older man and killed him in a quarrel. Continuing on to Thebes, he found that the king of the city (Laius) had been recently killed, and that the city was at the mercy of the Sphinx. Oedipus answered the monster's riddle correctly, defeating it and winning the throne of the dead king – and the hand in marriage of the king's widow, who was also (unbeknownst to him) his mother Jocasta. Years later, to end a plague on Thebes, Oedipus searched to find who had killed Laius, and discovered that he himself was responsible. Jocasta, upon realizing that she had married her own son, hanged herself. Oedipus then seized two pins from her dress and blinded himself with them. The legend of Oedipus has been retold in many versions, and was used by Sigmund Freud to name and give mythic precedent to the Oedipus complex.

οἰκία	building, house (cf. ecology); classical pronunciation [oi'kia].
αὐλή	hall, court; classical pronunciation [au'lɛː].
Αὐλίς	Aulis; classical pronunciation [au'lis]. **Aulis** (Ancient Greek: Αὐλίς) was a Greek port-town, located in ancient Boeotia in central Greece, at the Euripus Strait, opposite of the island of Euboea. Livy states that Aulis was distant 3 miles (4.8 km) from Chalcis. Aulis never developed into a fully independent polis, but belonged to Thebes (378 BCE) and Tanagra respectively. According to legend (The *Iliad*) the Greek fleet gathered in Aulis to set off for Troy. However, the departure was prevented by Artemis, who stopped the wind to punish Agamemnon, who had killed a deer in a sacred grove and boasted he was the better hunter. The fleet was only able to sail off after Agamemnon had sacrificed his eldest daughter Iphigenia. Strabo says that the harbour of Aulis could only hold fifty ships, and that therefore the Greek fleet must

have assembled in the large port in the neighbourhood, called Βαθὺς λιμὴν. Aulis appears to have stood upon a rocky height, since it is called by Homer Αὐλὶς πετρήεσσα, and by Strabo πετρῶδες χωρίον.

αὔριον	to-morrow; classical pronunciation ['aurion]
αὖθις	back; again; classical pronunciation ['authis]
Εὐφράτης	Euphrates; classical pronunciation [eu'phratɛ:s]. The **Euphrates** (/juːˈfreɪtiːz/) is the longest and one of the most historically important rivers of Western Asia. Together with the Tigris, it is one of the two defining rivers of Mesopotamia (the "Land between the Rivers"). Originating in the Armenian Highlands of eastern Turkey, the Euphrates flows through Syria and Iraq to join the Tigris in the Shatt al-Arab, which empties into the Persian Gulf. The Ancient Greek form *Euphrátēs* (Ancient Greek: Εὐφράτης, as if from Greek εὖ "good" and φράζω "I announce or declare") was adapted from Old Persian 𒀀𒌑𒅆𒊏𒌅 *Ufrātu*, itself from Elamite 𒌑𒅁𒊏𒌅𒄑 *ú-ip-ra-tu-iš*. The Elamite name is ultimately derived from a name spelt in cuneiform as 𒁀𒁺𒉣, which read as Sumerian language is "Buranuna" and read as Akkadian language is "Purattu"; many cuneiform signs have a Sumerian pronunciation and an Akkadian pronunciation, taken from a Sumerian word and an Akkadian word that mean the same. In Akkadian the river was called *Purattu*, which has been perpetuated in Semitic languages.
εὐφημία	euphemism; classical pronunciation [euphɛ:'mia].
εὕρηκα	eureka (heurēka); classical pronunciation ['heurɛ:ka].
οὖς	ear (cf. otology); classical pronunciation [o:s] (usually: [u:s]).
οὗτος	this; classical pronunciation ['hu:tos].
οὔτε	neither; classical pronunciation ['u:te].

οὐρανός Οὐρανός

heaven; as prop. noun Uranus, son of Erebus and Gaia; or husband of Gaia, parent of the Titans; classical pronunciation [o:ra'nos], (usually [u:ra'nos]). **Uranus** (/'jʊərənəs/jʊə'reɪnəs/; sometimes written **Ouranos** (Ancient Greek: Οὐρανός, romanized: *Ouranós* [oːranós]) meaning "sky" or "heaven") was the primal Greek god personifying the sky and one of the Greek primordial deities. Uranus is associated with the Roman god Caelus. In Ancient Greek literature, Uranus or Father Sky was the son and husband of Gaia, the primordial Earth Mother (Mother Earth). According to Hesiod's *Theogony*, Uranus was conceived by Gaia alone, but other sources cite Aether as his father. Uranus and Gaia were the parents of the first generation of Titans, and the ancestors of most of the Greek gods, but no cult addressed directly to Uranus survived into Classical times, and Uranus does not appear among the usual themes of Greek painted pottery. Elemental Earth, Sky, and Styx might be joined, however, in solemn invocation in Homeric epic. Most linguists trace the etymology the name *Οὐρανός* to a Proto-Greek form **Worsanós* (Ϝορσανός), enlarged from **u̯orsó–* (also found in Greek *οὐρέω (ouréō)* 'to urinate', Sanskrit *varṣá* 'rain', Hittite *u̯arša–* 'fog, mist'). The basic Indo-European root is **u̯érs–* 'to rain, moisten' (also found in Greek *eérsē* 'dew', Sanskrit *várṣati* 'to rain', or Avestan *aiβi.varəšta* 'it rained on'), making Ouranos the "rain-maker", or the "lord of rains". A less likely etymology is a derivative meaning 'the one standing on high' from PIE **u̯érso–* (cf. Sanskrit *várṣman* 'height, top', Lithuanian *viršùs* 'upper, highest seat', Russian *verx* 'height, top'). Of some importance in the comparative study of Indo-European mythology is the identification by Georges Dumézil (1934) of Uranus with the Vedic deity *Váruna* (Mitanni *Aruna*), god of the sky and waters, but the etymological equation is now considered untenable. In Hesiod's *Theogony,* Uranus is the offspring of Gaia, the earth goddess. Alcman and Callimachus elaborate that

Uranus was fathered by Aether, the god of heavenly light and the upper air. While the mythographer Apollodorus, without giving any ancestors, says simply that Uranus was "the first who ruled the whole world." Under the influence of the philosophers, Cicero, in *De Natura Deorum* ("Concerning the Nature of the Gods"), claims that he was the offspring of the ancient gods Aether and Hemera, Air and Day. According to the Orphic Hymns, Uranus was the son of Nyx, the personification of night. Uranus was the brother of Pontus, the God of the sea.

According to Hesiod's *Theogony*, Uranus mated with Gaia, and she gave birth to the twelve Titans: Oceanus, Coeus, Crius, Hyperion, Iapetus, Theia, Rhea, Themis, Mnemosyne, Phoebe, Tethys and Cronus; the Cyclopes: Brontes, Steropes and Arges; and the Hecatoncheires ("Hundred-Handed Ones"): Cottus, Briareus, and Gyges. In the Olympian creation myth, as Hesiod tells it in the *Theogony*, Uranus came every night to cover the earth and mate with Gaia, but he hated the children she bore him. Hesiod named their first six sons and six daughters the Titans, the three one-hundred-handed giants the Hekatonkheires, and the one-eyed giants the Cyclopes.

Uranus imprisoned Gaia's youngest children in Tartarus, deep within Earth, where they caused pain to Gaia. She shaped a great flint-bladed sickle and asked her sons to castrate Uranus. Only Cronus, youngest and most ambitious of the Titans, was willing: he ambushed his father and castrated him, casting the severed testicles into the sea.

For this fearful deed, Uranus called his sons Titanes Theoi, or "Straining Gods."[5] From the blood that spilled from Uranus onto the Earth came forth the Giants, the Erinyes (the avenging Furies), the Meliae (the ash-tree nymphs), and, according to some, the Telchines. From the genitals in the sea came forth Aphrodite.

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5. I.e., tradition connected the name Τιτᾶνες with the verb τείνω (root *ten-/*ton-; cf. διάτονος 'streched', 'strained'), τιταίνω 'stretch', 'expand' etc. which permit also figurative senses. Linguistics, however, is reluctant in accepting the explanation.

The learned Alexandrian poet Callimachus reported that the bloodied sickle had been buried in the earth at Zancle in Sicily, but the Romanized Greek traveller Pausanias was informed that the sickle had been thrown into the sea from the cape near Bolina, not far from Argyra on the coast of Achaea, whereas the historian Timaeus located the sickle at Corcyra; Corcyrans claimed to be descendants of the wholly legendary Phaeacia visited by Odysseus, and by circa 500 BCE one Greek mythographer, Acusilaus, was claiming that the Phaeacians had sprung from the very blood of Uranus' castration.

After Uranus was deposed, Cronus re-imprisoned the Hekatonkheires and Cyclopes in Tartarus. Uranus and Gaia then prophesied that Cronus in turn was destined to be overthrown by his own son, and so the Titan attempted to avoid this fate by devouring his young. Zeus, through deception by his mother Rhea, avoided this fate.

These ancient myths of distant origins were not expressed in cults among the Hellenes. The function of Uranus was as the vanquished god of an elder time, before real time began.

μυῖα   fly (cf. Myia, a philosopher, according to tradition, daughter of Pythagoras); classical pronunciation [ˈmy͜i(i̯)a]. **Myia** (/ˈmaɪ.ə/;

Greek: Μυῖα, literally "Fly"; fl. c. 500 BC) was a Pythagorean philosopher and, according to later tradition, one of the daughters of Theano and Pythagoras. Myia was married to Milo of Croton, the famous athlete. She was a choir leader as a girl, and as a woman, she was noted for her exemplary religious behaviour. Lucian, in his *In Praise of a Fly*, states that he could say many things about Myia the Pythagorean were it not for the fact that her history is known to everyone.

One letter attributed to Myia is still extant. It is spurious, and probably dates from the 3rd or 2nd century BC. The letter is addressed to a certain Phyllis, and discusses the importance of fulfilling the needs of a newborn baby according to the

principle of harmony. According to the writer, a baby naturally desires moderation in all things, such as food, clothing, heating, etc., and a [nurse](#) of that baby must be moderate also.

UNITS 1–10

I

Ἵππος καὶ ὄνος[6]

     Γεωργὸς καὶ ὄνος καὶ ἵππος εἰς τὴν ἀγορὰν ὁδεύουσιν. Ὁ μὲν ὄνος ὅλον τὸ φορτίον φέρει, ὁ δὲ ἵππος ἄνευ φορτίου βαδίζει. Καὶ ὁ ὄνος λέγει τῷ ἵππῳ· «Ἐγὼ ὅλον τὸ φορτίον φέρω, σὺ δὲ οὐδὲν φέρεις. Φέρε μοι τῶν φορτίων τι. Εἰ ἄμφω τὰ φορτία φέρομεν, ταχέως εἰς τὴν ἀγορὰν ἥκομεν. Ἀλλ᾽ ὁ ἵππος· «Οἱ ἵπποι φορτία οὐ φέρουσιν, εἰ καὶ ὑμεῖς φορτία φέρετε. Τοῦτο τοῖς ἵπποις οὐ πρέπει, ἀλλὰ τοὺς ὄνους χρὴ τοῦτο πράττειν.» Ὁ μὲν ὄνος ὑπὸ τῷ φορτίῳ καταπίπτει, ὁ δὲ γεωργὸς τῷ ἵππῳ ὅλον τὸ φορτίον ἐπιβάλλει καὶ τὴν τοῦ ὄνου δοράν. Τότε δὲ ὁ ἵππος δακρύει τὸν ὄνον καὶ ἑαυτόν. «Οἴμοι, οὐκ ἔθελον τὸ μικρὸν φορτίον φέρειν, νῦν δὲ τὸ ὅλον φέρω καὶ τὴν δοράν.»

     Λόγος ἔργου σκιά.[7]

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6. Based on Aesop (Aesopus) 177 (C. Halm 1889, pp. 89–90). See also Wilamowitz, Griechisches Lesebuch I,1 (1904), p. 2). Cf. this retold modern version: "The Horse and the Donkey. Horse and Donkey were trudging along the dusty road to market, loaded up with goods to sell. Donkey stumbled and begged Horse to share some of his burden. Horse refused: "I'm no pack animal! I am the steed of great warriors in battle." Further along the road, Donkey stumbled again and later collapsed and died. The farmer loaded up Horse with not only all of Donkey's burden, but the dead body of Donkey too, to sell for glue in town. Horse regretted his refusal to help his more humble companion. (*Aesop's Fables*. Retold and Illustrated by Alice Shirley. London: Pavilion Children's Books 2009, p. 110).
7. A sentence attributed – according to Plutarch – to Democritus (cf. H. Diels, *Vorsokratiker* II (ed. 1903): fr. 55, p. 365; II (ed. 1922: fr. 55, p. 10).

Ἵππος καὶ ὄνος

Vocabulary[8]

ἵππος, ὁ/ἡ	horse, mare (Lat. equus, equa, Skt; aśvaḥ, m., aśvā, f.)
καί	(copulative) and
ὄνος, ὁ	ass, donkey
γεωργός, ὁ	farmer, peasant, husbandman (one who tills the ground)
εἰς + acc.	to, into
ἀγορά,[9] ἡ	market, market–place
εἰς τὴν ἀγοράν	to the market
ὁδεύω	to go, to travel
μέν, … δέ	on the one hand – on the other hand, as well … as, while/whereas … (particle used to show that the word or clause with which it stands answers to a following word or clause, introduced by δέ)
φορτίον, τό	load, burden
ὅλον τὸ φορτίον	the whole load/burden
φέρω	to carry, to bear along
ἄνευ + gen.	without
ἄνευ φορτίου	without the load
τῶν φορτίων τι	something of my load
βαδίζω	to go (slowly), to walk
λέγω	to say, to speak
ἐγώ	I (Lat. ego, Skt. ahám)
σύ	you (thou) (Lat. tu, Skt. tvám)
δέ	but (conjunctive particle with adversative force)
οὐδέν	not one, nothing
μοί (encl.)	me (dat.), to me, for me
εἰ	if (Lat. si)

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8. The Vocabularies follow the principles of the dictionaries. This means an attempt at providing all the necessary information for using a word correctly. With regard to verbs, as a convention in grammar, lexical entries are given in the 1st person singular in Greek and Latin, and the English equivalents, according to the convention of English and other modern European languages, appear in the infinitive form. Thus, "ὁδεύω" equals 'to go' in a dictionary but 'I go' or 'I am going' in a grammatical or other natural context.
9. The macron on α (ᾱ) shows the phonologically long realization of α.

ἄμφω	both (Lat. ambo, Skt. ubháu)
ταχέως	quickly
ἥκω	to arrive, to have come, to be present, to be there, to reach
ἀλλά	but, otherwise (stronger than δέ)
οὐ	not (Lat. non)
καί	also, too
ὑμεῖς	you (ye)
τοῦτο	this (neut. of οὗτος, Lat. hoc)
πρέπει + dat.	it is fitting/proper for, it becomes, it is becoming (Lat. decet)
χρή[10]/χρή (+ acc. c. inf.)	it is necessary, one must/ought (Lat. oportet)
τοὺς ὄνους χρὴ τοῦτο πράττειν	
	the asses/donkeys must/are supposed to do this
ὑπό + dat.	under (place, position; case *ubi*)[11]
καταπίπτω	to fall/drop down
ἐπιβάλλω + dat.	to put (up)on, to throw upon
τῷ ἵππῳ ἐπιβάλλει	he puts (it) on the horse
δορά, ἡ	skin, hide
τὴν τοῦ ὄνου δοράν	the hide of the donkey
τότε	then, at that time (Lat. tunc)
δέ	further, thus, then
δακρύω	to weep, to shed tears; to cry
ἑαυτόν	himself (reflexive pron.)
οἴμοι	ah me! woe's me! (exclamation of pain, pity, anger, fright)
οὐκ	= οὐ
θέλω	to wish, to want
ἔθελον	(ind. praet. impf. act. of θέλω) I wanted
μῑκρόν	(neut. of μῑκρός) small, little
φέρειν	(inf. of φέρω)
νῦν	now, at this time (Lat. nunc)
λόγος, ὁ	word(s); language; talk
ἔργον, τό	work
σκιά, ἡ	shadow, shade, phantom

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10. Often χρή (Attic usage) but the original form was a noun (χρή) meaning 'need, necessity'.

11. Case *ubi* indicates *remaining in a place*.

Ἵππος καὶ ὄνος

Grammar

<u>Punctuation marks</u>:

Raised dot (like "·" in α·): corresponds to Latin semi colon (;) and colon (:). Greek semi colon (";"): corresponds to Latin question mark (?).

<u>Enclisis</u>:

Some words called *enclitics* are without independent accent and are treated in pronunciation as forming a part of the previous word, whereas in writing they convey their accent to the previous word. E.g.: φέρε μοι, τῶν φορτίων τι.

<u>Atona (Ἄτονα)</u>:

Some words called *atona* (=being without accent) form a tonal unit together with the following word such as εἰ, εἰς, ὁ, οἱ, οὐ, οὐκ.

<u>Apostrophe</u>:

Loss of a final vowel, for euphonic reasons, is indicated by an apostrophe: e.g. ἀλλ᾽ ὁ ἵππος.

<u>Accent</u>:

Classical Greek had a so called "musical accent" (i.e. the modern stress was represented by tone pitch, an elevation in tone). Indeed, "accent" (Latin *accentus*) translates Greek προσῳδία ('song added', 'variation in pitch' [as added to the word]). Modern *stress* (an emphasis or moment) replaced this pitch tone. The accent marks *acute, grave* and *circumflex* (´ acutus, ` gravis, ˜ circumflexus) were invented in the Alexandrine tradition[12] to help correct reading. It must be kept in mind that "reading" was an *oral* performance. "´" indicated rising, "`" indicated falling and "˜" indicated rising–falling (originally marked as ^). If a word ends with acutus but another word follows, the accent mark, with some exceptions, changes to gravis. Detailed explanations will be given later. This tradition is strictly followed in classical

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12. Alexandria in Northern Egypt, one of the numerous cities founded by Alexander the Great, developed into an important cultural centre. The city's library was famous. Modern *philology* takes its roots from the Alexandrine tradition, before and after Christian era.

philology and cannot be ignored since it quite often helps understanding, and differentiates in meaning.

<u>Morphology</u>:

<u>Cases</u>:

Traditionally, four cases (Lat. casus) are distinguished in Greek:

nominative – the form of a noun, a pronoun or an adjective when it is the subject of a verb (Lat. nominativus).
accusative – the form of a noun, a pronoun or an adjective when it is the direct object of a verb, or connected with the direct object (Lat. accusativus). In the sentence, 'I saw him today', the word 'him' is in the accusative.
genitive – the special form of a noun, a pronoun or an adjective that is used to show possession or close connection between two things (Lat. genitivus).
dative – the form of a noun, a pronoun or an adjective when it is the indirect object of a verb or is connected with the indirect object:
In the sentence, 'I sent her a postcard', the word 'her' is in the dative (Lat. dativus).

Often, a fifth form is added to the above system called the **vocative** case: the form of a noun, a pronoun or an adjective used when talking to a person or thing (Lat. vocativus).

The cases are indicated with the abbreviations N, A, G, D and V.

Unlike English, Greek and several other inflectional languages, like Latin, Sanskrit and Russian, have clear endings for the cases.

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<u>Declension of the definite article</u>. The suggested sequence is the above one: N, A, G, D.

Sg./Sing. (singular)

m. (masculine)	ὁ	f. (feminine)	ἡ	n. (neuter)	τό
	τόν		τήν		τό
	τοῦ		τῆς		τοῦ
	τῷ		τῇ		τῷ

Pl./Plur. (plural)

οἱ	αἱ	τά
τούς	τάς	τά
τῶν	τῶν	τῶν
τοῖς	ταῖς	τοῖς

1st Nominal declension (thematic vowel –o), masculine and neuter:

ὁ	ἵππος	ὁ	γεωργός	τὸ	φορτίον
τὸν	ἵππον	τὸν	γεωργόν	τὸ	φορτίον
τοῦ	ἵππου	τοῦ	γεωργοῦ	τοῦ	φορτίου
τῷ[13]	ἵππῳ	τῷ	γεωργῷ	τῷ	φορτίῳ
οἱ	ἵπποι	οἱ	γεωργοί	τὰ	φορτία
τοὺς	ἵππους	τοὺς	γεωργούς	τὰ	φορτία
τῶν	ἵππων	τῶν	γεωργῶν	τῶν	φορτίων
τοῖς	ἵπποις	τοῖς	γεωργοῖς	τοῖς	φορτίοις

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13. This diacritic is called *iota subscriptum* (subscript iota). It is a remnant of an earlier *iota* which was pronounced, and its indication is mandatory. In capital script it is an *adscript* (*iota adscriptum*, e.g. Ωι). Neither of them was pronounced in classical times. It was kept for orthographic and grammatical reasons. Subscript iota is encountered also in certain verbal forms (see Lesson IV).

Conjugation of φέρω (praes. impf. ind. act.)[14]:

Sg.	φέρω	Pl.	φέρομεν
	φέρεις		φέρετε
	φέρει		φέρουσι(ν)[15]

Infinitive (Lat. infinitivus, inf. impf. act.):

φέρειν ('to carry')

Imperative (Lat. imperativus, imp. impf. act., sg. 2):

φέρε ('carry', sg.)

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14. The Latin abbreviations indicate present tense, indicative mood, active voice. It should be noted that classical scholarship mostly applies the *Latin* terminology grammar (Latin terms being, of course, of Greek origin).

15. This is the so called *mobile ny* (ν ἐφελκυστικόν). Usually, it is applied when a punctuation mark follows, or another word comes beginning with a vowel.

Syntax

Accusative with the Infinitive:[16]

(*Accusativus cum infinitivo*, abbreviated in various forms, often as *Acc. c. inf.*): this construction is frequent both in Greek and in Latin. Certain expressions, usually verbs, govern a noun in accusative and a verb in the infinitive form. In the example that follows χρή is the expression that requires acc.c.inf.: ὄνους is the accusative in the syntactic function of the subject, the infinitive πράττειν corresponds to the predicate (verb), and τοῦτο is the object governed by the verb appearing as infinitive. This syntactic function can be better understood if we are aware of the fact that the infinitive was, historically, a locative. (The endings of infinitive are of locative origin).

τοὺς ὄνους χρὴ τοῦτο πράττειν – 'the donkeys must/are supposed to do this'.

Cf. a Latin example:

Traditum est Homerum caecum fuisse – 'Tradition has (*traditum est*) that Homer (*Homerum*, accusative) was (*fuisse*, perfect infinitive) blind (*caecum*, acc., agreeing in case with *Homerum*).

The construction is frequent in English, being of classical origin, e.g.:

I want *you* to come with me.
I want *him* to visit us.
I didn't expect *them* to change their mind suddenly.

"You", "him", "them" are accusative cases ("you" unmarked).

In Sanskrit, an infinitive with 'make' is nearly used in the sense of a causative verb; where the construction reminds of Greek–Latin acc.c.inf.:

agním samídhe cakártha (RV) – 'You have made the fire to be kindled'.

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16. In modern transformational grammar, this category is called 'exceptional case-marker' or 'marking' (ECM), and is used in Government–Binding Theory. It applies to the class of "subject-to-object raising verbs such as e.g. *John believes Bill to be a fool*. Historical linguistics assigns the infinitives an original *locative* function.

Government (Lat. rectio):

This traditional notion refers mainly, but not exclusively, to verbs that control in a mandatory way certain cases or other linguistic means. In modern linguistics, the dimension is known as *valency* or *valence*, and the complements (cases or other elements) are the *arguments*. In our case, the impersonal verb πρέπει ('it is proper for', 'it is becoming to') must take a dative, and the outcome, syntactically, is the argument. The same goes for ἐπιβάλλω. Governments must be studied and kept in mind carefully since without these no syntax is possible. A good example is *in,* which, in Latin takes either accusative (indicating direction) or ablative (indicating remaining in a place). To this, accusative and dative correspond in German with the same functions. Prepositions necessarily have at least one government (case), but prepositions with two or more governments (cases) are not a rarity in Greek and in other languages. An example is Greek παρά which takes three cases with three different meanings. Governments are more numerous than one would expect at first glance. Indeed, even a nominative case (e.g. *I* [nom.] see him [acc.]) is a government. Theoretically, and in some languages also practically, another case could be used instead of nominative. In English, the so called *prepositional verbs* work according to the same principle: 'to look', 'to look for', 'to look in', 'to look at', 'to look out' etc., all have different meanings. A "prepositional verb" may take *another* "preposition" (i.e. government) yielding one more meaning, e.g. 'to go in for'.
Examples from the text:

πρέπει   + dative: "Τοῦτο τοῖς ἵπποις οὐ πρέπει" ('it/this does not become a horse', 'it is not proper for a horse', 'the horses are not supposed to do this')

ἐπιβάλλω   + dative: "ὁ δὲ γεωργὸς τῷ ἵππῳ ὅλον τὸ φορτίον ἐπιβάλλει" ('and the peasant puts the whole burden on the horse')

In these instances, there is no other possibility than applying the dative case.
All this means, that cases (N, A, G, D) have, on the one hand, their *proper meaning* explained above, and on the other hand they appear without that meaning when *used as governments* the meaning in the sentence being carried by the prepositions.[17]

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17.   Cf. to this, the concept of *head* in modern transformational grammar. Put simply, it is the *head* which makes a sequence an *item* (a phrase): in "in the house" it is "in", in this sense, which is – functionally – more important than "house".

<u>Prepositions in Sanskrit and Hindi</u>:

Cases are numerous in Sanskrit and have a more independent meaning than in other related languages. For this reason prepositions are rare in comparison. Postpositions like *ánu*, *práti* are more numerous, still their usage is restricted. The particle *ā* functions as preposition. Meaning and government (ablative) are the same as in Latin: *ā gṛhat* ('from the house') whereas *práti* takes accusative and is postponed: *gṛham práti* ('to the house').[18] In Classical Greek, some of these particles can also be used postpositively, as is πραγμάτων πέρι (approximately: 'in this issue', with regard to this'), quite rarely also in Modern Greek like in τιμής ένεκεν ('honorary', 'honoris causa', 'as a matter of courtesy', 'complimentary'). In Hindi, too, postpositions are more frequent. (Cf. McDonell, *A Sanskrit Grammar* 1926: 144–145, McGregor, *Outline of Hindi Grammar* 1987: 1 ff.).

<u>Partitive genitive (genitivus partitivus, also genitive of the divided whole</u>):

φέρε μοι τῶν φορτίων τι – carry/take some(thing) of my load

In the construction "τῶν φορτίων τι" φορτίων is in the genitive plural and and its function is to denote a whole, a part of which is spoken of. Accordingly, this kind of genitive is used to indicate a whole *divided* into or *regarded in parts*. Such so-called syntactic usage of the genitive case is frequent in classical Greek and Latin, and it occurs also in other related languages, e.g. in Russian. In English, this is expressed usually with *of* as in "most of us".

Two examples from Latin:

legionum duae –   'two legions'
magna vis auri –   'a big quantity of gold'.

In Sanskrit, we find the respective usage of the case in expressions like "half of the town", and others. An example with a verb:

piba sutásya –   'drink (of the) soma' (AV)

(To Sanskrit, cf. J.S. Speijer, *Sanskrit Syntax* 1886, p. 86, § 116; W.D. Whitney, *A Sanskrit Grammar* 1879, p. 88, § 297b).

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18. Práti can be compared with Greek πρός ('to[ward]') going back to προτί, and Russian против ('against'). Greek πρός/προτί, too, take accusative.

<u>The position of a possessive attribute</u>:

If a noun has a definite article and a possessor (a possessive attribute), the possessor usually takes, for stylistic reasons, the attributive position like in

τὴν τοῦ ὄνου δοράν.

<u>Pronominal article in Attic Greek (the construction μὲν ...δὲ</u>):

The definite articles had originally the function of demonstrative pronouns. This is frequently the case in Homer. In Attic Greek, the article retains its original demonstrative force chiefly in the expression ὁ μὲν … ὁ δὲ … (where the article changes according to number and gender):

ὁ μὲν ὄνος φέρει, ὁ δὲ ἵππος βαδίζει.

The couple μὲν … δὲ always follows the stressed sentence constituent, and they usually follow the definite articles if there are any.

An illustration

The horse and the dying donkey on a Spode Pottery platter from the early 19th century
(Source: Wikipedia–article "The Horse and the Donkey"
Downloaded: 28.11.2020)
Source https://www.creighton.edu/aesop/artifacts/
tablewareandkitchenware/manufacturersofthemedtableware/spode/
spode1830splatter/

remarks to this:

Spode[19] 1830's Platter

1831? A serving platter, 20¼" x 15½", showing "The Horse and the Loaded Ass." "Aesop's Fables." Spode. England. Gift of Barbara Markuson, Glenwood, IA. August, '10.

This platter is done in the relatively rare black style. Barbara gave it to me in honor of her deceased husband Stanley, who carried the large platter back in his lap as he returned by airplane from Barbados. Barbara had taken the platter to the Antiques Road Show, where the antiques expert mentioned the particularly fine rendition of the horse and the relatively rare black. She valued it at $250. I wonder if it belongs to Spode's original "Aesop's Fables" series, apparently issued in 1831. The fable is apparently Perry #181 […].

19.   Spode is an English brand of pottery and homewares produced by the company of the same name, which is based in Stoke-on-Trent, England. Spode was founded by Josiah Spode (1733–1797) in 1770, and was responsible for perfecting two extremely important techniques that were crucial to the worldwide success of the English pottery industry in the century to follow (from the respective Wikipedia-article).

Ἵππος καὶ ὄνος

Exercises

1. Put into the plural:

ὁ τοῦ γεωργοῦ ἵππος
ἄνευ φορτίου
ὁ ἵππος δακρύει τὸν ὄνον
φορτίον φέρειν οὐ θέλεις
τῷ ἵππῳ ἐπιβάλλω
ὁ ὄνος λέγει τῷ ἵππῳ
ὁ ὄνος φορτίον φέρει
ἄνευ ὄνου βαδίζω

2. Translate:

I am going to the market.
The peasant is going to the market.
You (pl.) are carrying a load.
You (sing.) reach the market quickly.
The horses do not carry loads.
The peasants put loads on the donkeys.
We are carrying the skin of the donkey.

Ἵππος καὶ ὄνος

Reading

Additionally, at personal deliberation, the students are advised to download and to study the following Wikipedia-articles:

To classicists: H.A. Diels

To classical authors: Aesop

                       Democritus

                       Plutarch