

Ο ΞΑΝΘΙΑΣ (α)



ὁ μὲν Δικαιοπόλις ἐλαύνει τὸν βοῦν, ὁ δὲ δοῦλος φέρει τὸ ἄροτρον.

VOCABULARY

Verbs

ἐκβαίνει, he/she steps out;

ἐλαύνει, he/she drives out

ἐλθέ, come!

καθεύδει, he/she sleeps

καλεῖ, he/she calls

πάρεστι(ν), he/she/it is pre-sent

σπεύδει, he/she hurries

τὸ ἄροτρον, plow

ὁ δοῦλος, slave

ἐγώ, I

ego

ὁ Δικαιοπόλις ἐκβαίνει ἐκ τοῦ οἴκου καὶ καλεῖ τὸν Ξανθίαν. ὁ Ξανθιάς δοῦλός ἐστιν, ἰσχυρὸς μὲν ἄνθρωπος, ἄργός δέ· οὐ γὰρ ποιεῖ, εἰ μὴ πάρεστιν ὁ Δικαιοπόλις. νῦν δὲ καθεύδει ἐν τῇ οἰκῇ. ὁ οὖν Δικαιοπόλις καλεῖ αὐτὸν καὶ λέγει· “ἐλθέ δεῦρο, ὦ Ξανθιά. τί καθεύδεις; μὴ οὕτως ἄργός ἴσθι ἀλλὰ σπεῦδε.” ὁ οὖν Ξανθιάς

Adjective

ἄργός, lazy

Adverbs

μή, not; + imperative, don't...!

οὕτως, so, thus

τί, why?

Particles

μέν...δέ..., postpositive, on the one hand...; and on the other hand...; but on the other hand

οὕτως, so, thus

τί, why?

Proper Name

ὁ Ξανθιάς, Xanthias

βραδέως ἐκβαίνει ἐκ τοῦ οἴκου καὶ λέγει· “τί εἰ οὕτω χαλεπός, ὁ δέσποτα; οὐ γὰρ ἄργός εἰμι ἀλλὰ ἥδη σπεύδω.” ὁ δὲ Δικαιοπόλις λέγει· “ἐλθέ δεῦρο καὶ συλλάμβανε· αἶρε γὰρ τὸ ἄροτρον καὶ φέρε αὐτὸ πρὸς τὸν ἄγρόν. ἐγὼ γὰρ ἐλαύνω τοὺς βοῦς. ἀλλὰ σπεῦδε· μικρὸς μὲν γάρ ἐστιν ὁ ἄγρός, μακρὸς δὲ ὁ πόνος.”

ἐκ τοῦ οἴκου, out of the house
δεῦρο, here = hither
ἥδη, already
ἐγὼ, I
ἀντὶ, it
τοὺς βοῦς, the oxen

WORD STUDY

1. What do *despotic* and *chronology* mean? What Greek words do you find embedded in these English words?
2. What does a *dendrologist* study?
3. Explain what a *heliocentric* theory of the universe is.
4. What is a *chronometer*? What does τὸ μέτρον mean?

GRAMMAR

1. Verb Forms: Indicative Mood; 1st, 2nd, and 3rd Persons Singular

The *moods* indicate whether an action is viewed as being real or ideal. The *indicative* mood is used to express statements and questions about reality or fact:

ἐλαύνω τοὺς βοῦς. *I am driving the oxen.*
τί καθεύδεις; *Why are you sleeping?*

The different endings of the verb show not only who or what is performing the action (I; you; he/she/it; we; you; they) but also how the action is being viewed (mood). In the following examples we give only the singular possibilities (I; you; he/she/it) in the indicative mood:

Stem: λῡ-, *loosen, loose*

1st singular λῡ-ω *I loosen, am loosening, do loosen*

2nd singular λῡ-εις *you loosen, are loosening, do loosen*

3rd singular λῡ-ει *he/she loosens, is loosening, does loosen*

Stem: φιλέ-, *love*

1st singular φιλέ-ω > φιλῶ *I love, am loving, do love*

2nd singular φιλέ-εις > φιλεῖς *you love, are loving, do love*

3rd singular φιλέ-ει > φιλεῖ *he/she loves, is loving, does love*

Stem: ἰσ-, be

1st singular	εἰμι ^{1*}	I am
2nd singular	εἶ	you are
3rd singular	ἐστί(ν)*	he/she/it is
*enclitic		

Since the endings differ for each person, subject pronouns need not be expressed in Greek, e.g.:

- ἐλάυνω = I drive.
- ἐλάυνεις = you drive.
- ἐλάυνει = he/she drives.

But they are expressed if they are emphatic, e.g.:

ἐγὼ μὲν πονῶ, σὺ δὲ καθεύδεις. I am working, but you are sleeping.

Exercise 2a

Read aloud and translate into English.

1. τὸν δοῦλον καλῶ.
2. ὁ δοῦλος ἐν τῇ οἰκῇ πονεῖ.
3. τί οὐ σπεύδεις;
4. οὐκ εἰμὶ ἄργός.
5. ἰσχυρὸς εἶ.
6. τὸ ἄπορον φέρεται.
7. πρὸς τὸν ἄγρον σπεύδω.
8. τί καλεῖς τὸν δοῦλον;
9. ὁ δοῦλος οὐκ ἔστιν ἄργός.
10. ὁ δοῦλος ἐκβαίνει ἐκ τοῦ οἴκου.

2. Proclitics

The negative adverb οὐ, οὐκ, οὐχ is called a *proclitic*. Proclitics normally do not have accents but "lean forward" onto the following word (cf. enclitics, page 4), e.g., τί οὐ σπεύδεις; (Exercise 2a, no. 3, above). When the proclitic οὐ is followed by the enclitic εἰμι (1st person singular), the enclitic retains an accent on its second syllable, e.g., οὐκ εἰμὶ ἄργός (Exercise 2a, no. 4, above). When οὐκ is followed by the enclitic ἐστί(ν) (3rd person singular), the enclitic receives an acute accent on its first syllable, e.g., ὁ δοῦλος οὐκ ἔστιν ἄργός (Exercise 2a, no. 9, above).

Exercise 2b

Translate into Greek. Do not begin your Greek sentence with an enclitic. When necessary, apply the rules for proclitics and enclitics given above and in Chapter 1, Grammar 5, page 9.

1. He/she is not hurrying.

2. Why are you not working?
3. I am carrying the plow.
4. You are hurrying to the field.
5. He is lazy.
6. I am not strong.
7. You are not a slave.
8. The slave is not working.
9. The slave is carrying the plow to the field.
10. He is not lazy.

3. The Imperative

The imperative mood is used to express commands:

σπεύδ-ε hurry! φίλε-ε > φίλει love! ἴσθι be!

In prohibitions (negative commands), μή + the imperative is used:

μὴ αἶρε τὸ ἄπορον. Don't lift the plow!
μὴ ἄργος ἴσθι. Don't be lazy!

Exercise 2y

Copy the following sentences and write C, DO, or IMP for imperative above the appropriate words. Then translate the sentences into English.

1. ἐκβαίνα ἐκ τοῦ οἴκου, ὦ Εὐαθρία, καὶ ἐλθέ δέσπο.
2. μὴ κάθευδε, ὦ δοῦλε, ἀλλὰ πόνει.
3. μὴ οὕτω χαλεπὸς ἴσθι, ὦ δέσποτα.
4. αἶρε τὸ ἄπορον καὶ σπεύδε πρὸς τὸν ἄγρον.
5. κάλει τὸν δοῦλον, ὦ δέσποτα.

Slavery

The adult male population of the city-state of Athens in 431 B.C. has been calculated as follows: citizens 50,000, resident foreigners 25,000, slaves 100,000. The resident foreigners (*metics*, μέτοικοι) were free men who were granted a distinct status; they could not own land in Attica or contract marriages with citizens, but they had the protection of the courts, they served in the army, they had a role in the festivals, and they played an important part in commerce and industry.

Slaves had no legal rights and were the property of the state or individuals. The fourth-century philosopher Aristotle describes them as "living tools." They were either born into slavery or came to the slave market as a result of war or piracy. They were nearly all barbarians, i.e., non-Greek (a document from 415 B.C. records the sale of fourteen slaves—five were from Thrace, two from Syria, three from Caria, two from Illyria, and one each from Scythia and Colchis). It was considered immoral to enslave Greeks, and this very rarely happened.

The whole economy of the ancient world, which made little use of machines, was based on slave labor. Slaves were employed by the state, e.g., in the silver mines; they worked in factories (the largest we know of was a shield factory, employing 120 slaves); and individual citizens owned one or more slaves in proportion to their wealth. Every farmer hoped to own a slave to help in the house and fields, but not all did. Aristotle remarks that for poor men “the ox takes the place of the slave.”

It would be wrong to assume that slaves were always treated inhumanely. A fifth-century writer of reactionary views says:

Now as to slaves and metics, in Athens, they live a most undisciplined life. One is not permitted to strike them, and a slave will not stand out of the way for you. Let me explain why. If the law permitted a free man to strike a slave or metic or a freedman, he would often find that he had mistaken an Athenian for a slave and struck him, for, as far as clothing and general appearance go, the common people look just the same as slaves and metics. (Pseudo-Xenophon, *The Constitution of the Athenians* 1.10)

Slaves and citizens often worked side by side and received the same wage, as we learn from inscriptions giving the accounts of public building works. Slaves might save enough money to buy their freedom from their masters, though this was not as common in Athens as in Rome.

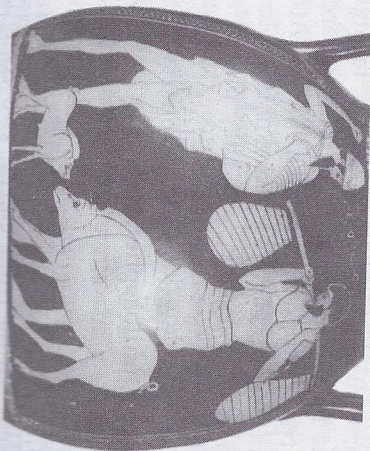
In the country, the slaves of farmers usually lived and ate with their masters. Aristophanes’ comedies depict them as lively and cheeky characters, by no means downtrodden. We have given Dicaeopolis one slave, named Xanthias, a typical slave name meaning “fair-haired.”

Greek Wisdom

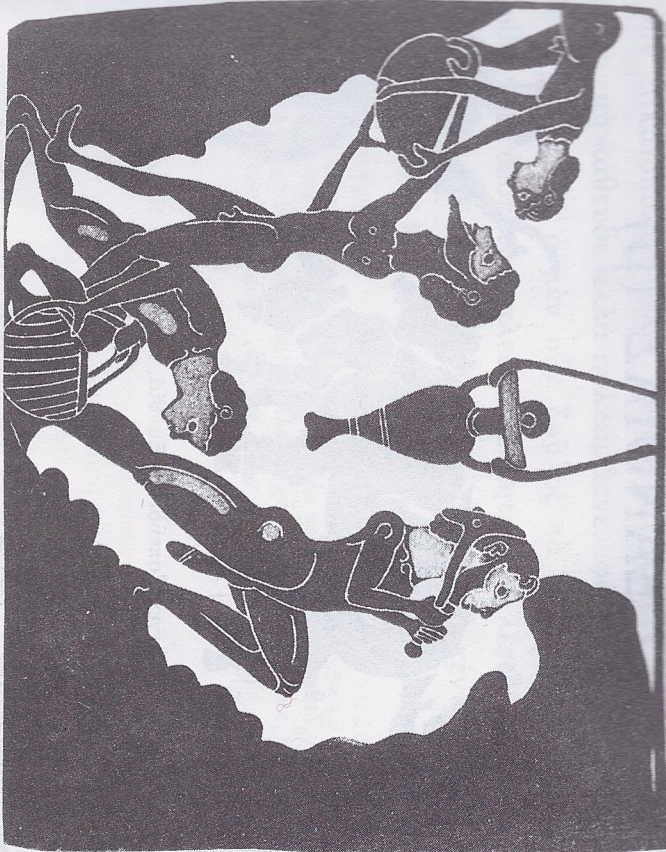
See page 70

μέτρον ἄριστον.

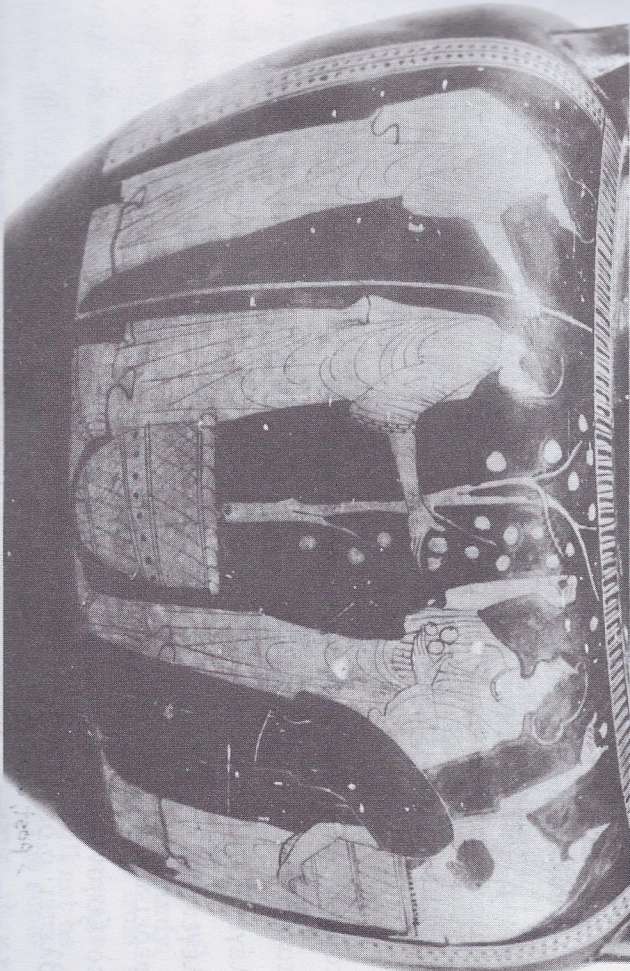
Κλεόβουλος (of Lindos)



A farmer on his way to market; he is followed by a slave carrying two baskets of produce and accompanied by a pig and a piglet.



Slaves working in a clay pit



Women picking apples—slave and free

GRAMMAR

4. Articles, Adjectives, and Nouns; Singular, All Cases

	Masculine	Neuter
Nominative	ὁ καλός ἄγρός	τὸ καλὸν δένδρον
Genitive	τοῦ καλοῦ ἀγροῦ	τοῦ καλοῦ δένδρου
Dative	τῷ καλῷ ἀγρῷ	τῷ καλῷ δένδρῳ
Accusative	τὸν καλὸν ἀγρόν	τὸ καλὸν δένδρον
Vocative	ὦ* καλὲ ἀγρέ	ὦ καλὸν δένδρον

N.B. The endings for the neuter nominative, accusative, and vocative cases are the same.

*Not a definite article, but an interjection used with the vocative.

5. Uses of the Cases

The subject of the sentence and the complement of the verb “to be” are in the *nominative case*, e.g., ὁ ἀγρὸς καλός ἐστιν = *The field is beautiful*. ὁ Δικαιόπολις αὐτοσυργός ἐστιν. *Dicaeopolis is a farmer*.

The *genitive case* is at present used only after certain prepositions, including those that express *motion from* a place, e.g., ἐκβαίνει ἐκ τοῦ οἴκου = *He/She steps/comes out of the house*.

The *dative case* is also at present used only after certain prepositions, including those that indicate the place where someone or something is or something happens, e.g., καθύδρι ἐν τῷ οἴκῳ = *He/She sleeps in the house*.

The *accusative case* indicates the direct object of a transitive verb (e.g., καλεῖ τὸν δοῦλον) and is used after certain prepositions, including those that indicate motion toward someone or something, e.g., πρὸς τὸν οἶκον βαδίζει = *He/She walks toward the house*.

The *vocative case* is used when addressing a person, e.g., ἔλθέ δέυρο, ὦ δοῦλε = *Come here, slave!* It is usually preceded by ὦ, which need not be translated.

6. Persistent Accent of Nouns and Adjectives

The accents of nouns and adjectives are *persistent*, i.e., they remain as they are in the nominative case unless forced to change because of one of several rules. One such rule is that nouns and adjectives such as those in the chart above, if they are accented in the nominative with an acute on the final syllable, change their accent to a circumflex on the final syllable in the genitive and dative cases. Note how this rule applies to the adjective καλός/καλόν and to the noun ἀγρός above. (Of course, the adjective καλός/καλόν as written above in the nominative, accusative, and vocative

cases has changed its acute to a grave because of the nouns immediately following.) Note also that the definite article follows a similar rule and has a circumflex accent on the genitive and dative.

Exercise 2δ

Give the correct form of the article to complete the following phrases; be careful with the accents:

- ___ δοῦλον
- ἐν ___ ἀγρῷ
- ___ ἄνθρωπος
- ἐκ ___ οἴκου
- ___ ἄπορον
- ὑπὸ ___ δένδρῳ
- ἐν ___ οἴκῳ

Exercise 2ε

Complete the following sentences by giving correct endings to the verbs, nouns, and adjectives, and then translate the sentences into English:

- ὁ δοῦλος στενὺδ ___ πρὸς τὸν ἀγρ__.
- ὁ Δικαιόπολις τὸν ἀγρ__ δοῦλον καλ__.
- ἐλθ__ δεῦρο καὶ συλλάμβαν__.
- ἐγὼ ἐλαύν__ τοὺς βοῦς ἐκ τοῦ ἀγρ__.
- μὴ γάλατ__ ἵσθι, ὦ δοῦλ__, ἀλλὰ πόν__.

7. Recessive Accent of Verbs

More will be said about accents on verbs later in this course (e.g., Chapter 5, Grammar 2, pages 56–57), but for now observe that the forms ἐλαύνω, ἐλαύνεις, and ἐλαύνει have accents on the next to the last syllable, because the final syllable has a long vowel or diphthong. When the final syllable is short, as in the imperative, the accent recedes to the third syllable from the end, thus, ἐλαυνε. In the second paragraph of story β, find six verbs accented on the third syllable from the end.

Exercise 2ς

Translate the following pairs of sentences:

- ὁ δοῦλος οὐκ ἔστιν Ἀθηναῖος.
Xanthias is not strong.
- ὁ Δικαιόπολις ἐκβαίνει ἐκ τοῦ οἴκου καὶ καλεῖ τὸν δοῦλον.
The slave hurries to the field and carries the plow.

3. ὁ δοῦλος οὐ συλλαμβάνει ἀλλὰ καθέσθαι ὑπὸ τῷ δέντρῳ.
The man is not working but walking to the house.
4. εἰσελθε εἰς τὸν οἶκον, ὦ Ξανθία, καὶ φέρε τὸν ὄτρον.
Come, slave, and lead in the oxen.
5. μὴ πόνει, ὦ Ξανθία, ἀλλὰ ἐλθέ δεῦρο.
Don't sleep, man, but work in the field.

Ο ΔΟΥΛΟΣ

Read the following passage and answer the comprehension questions:

ὁ αὐτοφυγὸς σπεύδει εἰς τὸν ἄγρον καὶ καλεῖ τὸν δοῦλον. ὁ δὲ δοῦλος οὐ πάρεστιν· καθέσθαι γὰρ ὑπὸ τῷ δέντρῳ. ὁ οὖν δεσπότης βαδίζει πρὸς αὐτὸν καὶ λέγει· “ἐλθέ δεῦρο, ὦ δοῦλε ἄγρῆ, καὶ πόνει.” ὁ οὖν δοῦλος βαδίζει πρὸς αὐτὸν καὶ λέγει· “μὴ χαλεπὸς ἴσθι, ὦ δεσποτα· ἦδη γὰρ πάρεμι ἐγὼ καὶ φέρω σοι τὸ ἄτρον.” ὁ οὖν δεσπότης λέγει· “σπεῦδε, ὦ Ξανθία· μικρὸς μὲν γάρ ἐστιν ὁ ἄγρός, μακρὸς δὲ ὁ πόνος.”

[σοι, to you]

1. What is the farmer doing?
2. What is the slave doing?
3. When told to come and help, what does the slave do?
4. Why is the slave urged to hurry?

Exercise 2η

Translate into Greek. When you need to use μέν and another postpositive word together, always put μέν before the other postpositive (see line 5 of the story above):

1. Dicaeopolis no longer (οὐκέτι) works but loosens the oxen.
2. And (use δέ, postpositive) then he calls the slave and says: “Don't work any longer (μηκέτι) but come here and take the plow.”
3. “For I (use personal pronoun) on the one hand am driving the oxen to the house, you (σύ) on the other hand carry (imperative) the plow.”
4. So on the one hand Dicaeopolis drives the oxen out of the field, and on the other hand the slave takes the plow and carries (it) toward the house.

Classical Greek

Callimachus

Callimachus of Alexandria (fl. 250 B.C.) was a poet who rejected traditional genres such as epic and advocated the writing of short, light poems. The following saying based on fragment 465 (Pfeiffer) makes his preference clear:

μέγα βιβλίον μέγα κακόν.

[βιβλίον, book; supply ἐστί κακόν, evil, trouble]

New Testament Greek

Luke 3.22

The context is: “And it happened that when all the people had been baptized and Jesus had been baptized and was praying, the heaven opened, the Holy Ghost came down upon him in bodily form like a dove, and a voice came from heaven.” The voice said:

“σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός...”

[ὁ υἱὸς μου, my son ὁ ἀγαπητός, the beloved]

See Acknowledgments, page 356.



Youth with cow in a sacrificial procession