

# Handout 2

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## Revised Schedule

Class	Topic	Greek
1 Mon/Tue Oct 25/26	Nature and the discovery of philosophy and science	Introduction to the study of language The alphabet Some basic grammatical terms
2 Mon/Tue Nov 1/2	Some testimonies of the thought of Thales, who is reputed to be the first philosopher.	The parts of speech and its basic unit: the clause The first and second declension Nouns and Adjectives The -ω verb in the present and future tense and the infinitive and some adverbs The verb εἰμί <i>to be</i> Some conjunctions, prepositions and particles
3 Mon/Tue Nov 8/9	Nature and custom: Key fragments of Heraclitus, whose uncanny description of a world in flux that yet has an intelligible order has attracted sustained attention from Socrates to Heidegger.	The three declensions of noun The -ω verb: middle and passive voice; participles; the imperfect and aorist tenses; -μι verbs introduction and the present tense and infinitive Conjunctions and compound sentences
4 Mon/Tue Nov 15/16	Nature and being: Parmenides changed the character of philosophy by raising the fundamental question, what is being?	-ω verbs: contract verbs -μι verbs: middle and passive voice
5 Mon/Tue Nov 15/16	Nature, mind and mathematics: Philolaus and Anaxagoras who were influential in the Platonic understanding of philosophy.	Combining clauses into complex sentences
6 Mon/Tue Nov 22/23	Nature and self-knowledge: Some lines from Socrates' explanation for his turn away from "pre-Socratic" philosophy.	Revision

# Introduction to Greek Grammar

## Basics of Grammar in English

The basic unit of speech is a sentence.

A sentence is about something (the **subject**) and it tells you something about that thing (the **predicate**).

The subject is usually a noun and the predicate is usually a verb:

The petty tyrant gave bread and circuses to the people.

**Subject:** *tyrant* qualified by the adjectives *the* and *petty*

Predicate: *gave*

**Direct object** of the verb: *bread, circuses* connected by the conjunction *and*

**Indirect object:** the *people*, qualified by the adjective *the*

The elements of a sentence are called the **parts of speech**.

In English **word order** is important for meaning: Subject, verb, object, indirect object.

In **inflected languages** like Greek, these relations are indicated by changes to the endings (and beginnings) of words and word order can be varied for other purposes.

## The Parts of Speech

The elements of a sentence are called the “parts of speech.” They are divided by their role in a sentence:

- Noun: the name of a person, place or thing:
  - Σωκράτης *Socrates*, ψυχή *soul*, δίκη *justice*
- Pronoun: stands in place of a noun:
  - ὅδε *he/this man*, ἐγώ *I*, αὐτός *he himself*
- Adjective: describes a noun:
  - σοφός *wise*, ἀγαθός *good*, κακός *bad*
- Verb: denotes an action of state:
  - λέγει *he/she/it says or is saying*, γινώσκει *he/she/it knows or is knowing*
- Adverb: qualifies a verb:
  - ταχύς *swiftly*, εὖ *well*
- Preposition: introduces a noun or noun phrase into the sentence:
  - περὶ *about*, μετὰ *after*, διὰ *through*
- Conjunction:
  - καί *and/even*, δέ *and/but*, ἀλλά *but*
- Particle: small Greek conjunctions or adverbs which give nuance to words and their connections:
  - μὲν... δέ ... [over-translation: *on the one hand... , on the other...*]

# Nouns

English nouns change their form to indicate **number** and (in rare instances) **case**:

- beach, beaches; dog, dogs; star, stars; virtue, virtues, etc. (regular: add –[e]s)
- man, men (irregular)

Greek nouns change their form to indicate their **gender**, **case** and **number**.

- Every Greek noun is either **masculine**, **feminine** or **neuter**
- Greek nouns are either **singular** or **plural**
- The endings of Greek nouns change to show their case which denotes their role in a sentence

The **cases** are:

- **Nominative**: the case of the subject (translate without any additional word)
- **Genitive**: the case of possession of origin, usually translated by “of”
- **Dative**: the case of the indirect object, usually translated “to” or “for”
- **Accusative**: the case of the direct object (translate without any additional word)

There are three patterns or declensions of noun:

Number	Case	First or -ᾱ declension		Second or -ο declension	
		Ending	Example	Ending	Example
Singular	Nominative	-α or -η	ἀρχή	-ος	λόγος
	Genitive	-ας or -ης	ἀρχῆς	-ου	λόγου
	Dative	-α or -η	ἀρχῇ	-ω	λόγῳ
	Accusative	-αν or -ην	ἀρχήν	-ον	λόγον
Plural	Nominative	-αι	ἀρχαί	-οι	λόγοι
	Genitive	-ων	ἀρχῶν	-ων	λόγων
	Dative	-αις	ἀρχαῖς	-οις	λόγοις
	Accusative	-ας	ἀρχάς	-ους	λόγους

### Other 1<sup>st</sup> declension examples:

ψυχή *soul*  
 βασιλεία *kingship*

ζωή *life*  
 θεωρία *theory*

### Other 2<sup>nd</sup> declension examples:

κόσμος *cosmos*  
 φίλος, ὁ *friend*

νόος *intellect*  
 λόγος *speech, reason*  
 θεός, ὁ *god*

### Examples from the third declension:

δαιμόνων *of daimons*  
 (gen. pl.)

αἰών, ὁ *life time, age, eternity*

πατήρ, ὁ *father* (nom.)

ὔδωρ, τό *water*  
 (nom. and acc. sg.)

παῖς, παιδός, ὁ, ἡ *child*

# Adjectives

## Adjective Endings

Number	Case	Feminine	Masculine	Neuter
Singular	Nominative	-α or -η	-ος	-ον
	Genitive	-ας or -ης	-ου	-ου
	Dative	-α or -η	-ω	-ω
	Accusative	-αν or -ην	-ον	-ον
Plural	Nominative	-αι	-οι	-α
	Genitive	-ων	-ων	-ων
	Dative	-αις	-οις	-οις
	Accusative	-ας	-ους	-α

Other examples:

ἔμψυχ-ος -η -ον <i>ensouled</i>	δύσκολος -η -ον <i>difficult</i>	πολιτικός -ή -όν <i>political</i>
θεῖος -α -ον <i>divine</i>	ἀνθρώπειος -α -ον <i>human</i>	δίκαιος -α -ον <i>just</i>
καλός -ή -όν <i>noble</i>	ἀγαθός -ή -όν <i>good</i>	σοφός -ή -όν <i>wise</i>
κοινός -ή -όν <i>common</i>	ξυνός -ή -όν <i>common</i>	πρῶτος -η -ον <i>first</i>
φίλος -α -ον <i>dear</i>		

Examples from the third declension:

πᾶς πᾶσα πᾶν *all, every*

πάντων *of all, of every*

## Syntax

Adjectives must agree in Gender, Case and Number with the nouns they qualify.

ἀνθρώπεια ζωή

καλὸς λόγος

ἀγαθὸς ἄνθρωπος

λέγουσι καλὸν λόγον

διδάσκεις ἀγαθὸν λόγον

ἄνθρωποι εἰσιν οὐ σοφοί

θεοὶ εἰσι σοφοί

λέγε δίκαιον λόγον!

## The Definitive Article

Number	Case	Feminine	Masculine	Neuter
Singular	Nominative	ἡ	ὁ	τό
	Genitive	τῆς	τοῦ	τοῦ
	Dative	τῇ	τῷ	τῷ
	Accusative	τήν	τόν	τό
Plural	Nominative	αἱ	οἱ	τά
	Genitive	τῶν	τῶν	τῶν
	Dative	ταῖς	τοῖς	τοῖς
	Accusative	τάς	τούς	τά

### Spelling:

1. The feminine article uses 1<sup>st</sup> declension endings and the masculine and neuter use 2<sup>nd</sup> declension endings.
2. Note that the feminine and masculine sg. nom. and acc. and nom. pl. have no accent.

Syntax: As in English, the article is placed before the noun it qualifies:

ὁ ἄνθρωπος *the human being*

### Meaning:

There are other nuances to the Greek use of the article; for example:

- the article can indicate possession:
  - ὁ ἵππος *the horse* (possibly, *his horse*)
- the article can turn other parts of speech into nouns:
  - ὁ ἀγαθός *the good man*, ἡ ἀγαθή *the good man*

Greek lacks an indefinite article (*a, an*), which is represented by the lack of a definite article.

## Verbs

In this class we are concerned with verbs of the following kind:

- **Active voice:** the subject of the verb is the subject of the sentence
- **Indicative mood:** a sentence that makes an assertion as opposed to an order or hope
- **Present tense:** an ongoing action in the present
- **Person:** the first, second and third person
- **Number:** singular and plural

Note: the basic form of a verb is the **infinitive** (it's not defined by person or number).

- In English it is the verb root + "to": *to run, to think, to circumvent*
- In Greek it has the ending -ειν in the present tense: λέγειν *to speak*, τρέχειν *to run*

Every verb has a stem and a personal ending, indicating the person and number of the verb:

- verb stem: λέγ- *speaking*
- 3<sup>rd</sup> person singular ending: -ει *he/she/it*
- λέγει *he/she/it is speaking*

The verb in the active, indicative, present:

Number	Person	ending	to speak	Translation
Singular	First	-ω	λέγω	<i>I am speaking</i>
	Second	-εις	λέγεις	<i>you (singular) are speaking</i>
	Third	-ει	λέγει	<i>he/she/it is speaking</i>
Plural	First	-ομεν	λέγομεν	<i>we are speaking</i>
	Second	-ετε	λέγετε	<i>you (plural) are speaking</i>
	Third	-ουσι(ν)	λέγουσι(ν)	<i>they are speaking</i>

Number	Person	γινώσκω	to know	τρέχει	to run
Singular	First	γινώσκω			<i>I am running</i>
	Second		<i>you know</i>	τρέχεις	
	Third	γινώσκει			<i>he/she/it is running</i>
Plural	First		<i>we know</i>	τρέχομεν	
	Second	γινώσκετε			<i>you (pl.) are running</i>
	Third		<i>they know</i>	τρέχουσι(ν)	

Other examples:

πεσσεύω *play draughts*

λέγω *speak*

διαφέρω *differ*

παίζω *play*

γινώσκω *know*

τρέχω *run*

αύξω *increase*

είμι *to be*

ἀποθνήσκω *die*

γινώσκω *know, recognise*ἔχω *have, hold, be able to*διδάσκω *teach***Imperative Mood:**

This mood denotes an order

Number	Person	ending	to speak	Translation
Singular	First	-ε	λέγε	<i>Speak!</i>
Plural	Second	-ετε	λέγετε	<i>Speak!</i>

**Irregular:**φασί(ν) *"they say"*ἔπομαι *to follow*εἰμί *to be*

Sing.	First	εἰμί	<i>I am</i>	Pl.	First	ἐσμέν	<i>we are</i>
	Second	εἶ	<i>you are</i>		Second	ἐστέ	<i>you are</i>
	Third	ἐστί(ν)	<i>he/she/it is</i>		Third	εἰσί(ν)	<i>they are</i>

## Pronouns

ἐγώ *I*

σὺ *you* (singular)

ἐαυτὸν *oneself* (as an object – accusative case)

τι *something*

τί *what?*

## Adverbs

οὐ, οὐκ, οὐχ *no, not:*

οὐ λέγει *he/she is not speaking*

δῖς *twice*

## Prepositions

Prepositions take one of the oblique cases, i.e. the accusative, genitive or dative:

περὶ (+ genitive) *around, about, concerning*

περὶ φύσεως *concerning nature*

μετὰ (+ accusative) *after*

μετὰ τὰ πολιτικά *after the political things*

## Conjunctions

καί *and* or (adverbial) *even, also*

δέ *and/but*



# Vocabulary required for Heraclitus

Verbs	Nouns	Adjectives	Pronouns	Adverbs
λέγω <i>to speak</i>	φύσις, ἡ <i>nature</i>	ἕνιος -α -ον <i>some</i>	ἑαυτός -ή -όν <i>oneself</i>	οὐ, οὐκ, οὐχ <i>no, not</i>
γιννώσκω <i>to know</i>	φύσικη, ἡ <i>natural science</i>	ἀθάνατος -η -ον <i>deathless</i>	σύ <i>you</i>	εὖ <i>well</i>
εἰμί <i>to be</i>	θεωρία, ἡ <i>theory</i>	τάχιστος -η -ον <i>fastest</i>	οὐδέν <i>not at all,</i> <i>nothing</i>	
φασί(ν) <i>they say</i>	ἀρχή, ἡ <i>origin, principle,</i> <i>rule</i>	πρῶτος -η -ον <i>first</i>		<b>Conjunctions</b>
τρέχω <i>to run</i>	ψυχή, ἡ <i>soul</i>	πολιτικός -ή -όν <i>political</i>		ὅτι <i>that</i>
διαφέρω <i>to differ</i>	πολυμαθία, ἡ <i>learning many</i> <i>things</i>	δύσκολος -η -ον <i>difficult</i>		δέ <i>and/but</i>
ἀποθνήσκω <i>to die</i>	ζωή, ἡ <i>life</i>	φυσικός -η -ον <i>natural</i>		καί <i>and, even/also</i>
διδάσκω <i>to teach</i>	γνώμη, ἡ <i>thought,</i> <i>judgement</i>	ἔμψυχος -η -ον <i>ensouled</i>		
σωφρονέω <i>to be sensible</i>	κόσμος, ὁ <i>cosmos</i>	ξυνός -ή -όν <i>common, public</i>		γάρ <i>because</i>
ἀκούω <i>to hear</i>	νόος, ὁ <i>intellect</i>	κοινός -ή -όν <i>common, public</i>		
μέτεστι <i>there is a share in</i> <i>(gen.) for (dat.)</i>	θάνατος, ὁ <i>death</i>			
κρύπτω <i>hide, bury</i>	<b>Third declension:</b>	<b>Third declension:</b>		<b>Particles</b>
χωρέω <i>change place, move</i>	ὔδωρ, τό <i>water</i>	πάντων (gen. pl.) <i>of all</i>		οἱ μὲν..., οἱ δὲ... <i>some...others...</i>
ἔπομαι <i>follow (+ dat.)</i>	δαιμόνων (gen. pl.) <i>of daimons</i>	πλήρης <i>full of (+ gen.)</i>		
ἀπεικάζω	ἦθος, τό			

<i>like (acc.) to (dat.)</i>	<i>character</i>			
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# Heraclitus

*While this logos is (ὁ λόγος ὅδε) – always (ἀεί) - human beings become (γίνονται) unknowing, both before they hear it (ἀκούειν) and when they hear it for the first time: because, although all things come to be in accord with this logos (κατὰ τὸν λόγον τόνδε) they are like those without experience (ἀπείροις) when they test (πειρώμενοι) words and deeds of this sort, such as I lay out in detail, dividing each thing by nature (κατὰ φύσιν διαιρέων) and pointing out (φράζων) how it is. Whatever they do (ποιοῦσιν) when awake escapes the notice (λανθάνει) of other human beings, just as they forget (ἐπιλανθάνονται) whatever [they do/make] when they sleep. (B1)*

*What intelligence or mind do they have? They follow the people's singers and use the crowd as their teacher, not knowing that the many are bad and the few good. (B104)*

πολυμαθία νόον οὐ δίδασκει. Because it would have taught Hesiod and Pythagoras, and in turn Xenophon and Hecataeus. (B40)

δεῖ ἔπεσθαι τῷ κοινῷ· ξυνὸς γὰρ ὁ κοινός. (B2)

ἄνθρωποις πᾶσι μέτεστι τοῦ γινώσκειν καὶ τοῦ σωφρονεῖν. (B116)

*I inquired into myself (B101)*

οὐκ ἔμοῦ, ἀλλὰ τοῦ λόγου ἀκούετε καὶ ὁμολόγετε ὅτι σοφὸν ἔστιν ἐν πάντα εἰδέναι (B50)

Πόλεμος πάντων μὲν πατήρ ἐστι, πάντων δὲ βασιλεύς, καὶ τοὺς μὲν θεοὺς ποιεῖ τοὺς δὲ ἄνθρωπους, τοὺς μὲν δούλους ποιεῖ, τοὺς δὲ ἔλευθέρους. (B53)

λέγει που Ἡράκλειτος ὅτι πάντα χωρεῖ καὶ οὐδὲν μένει καὶ ποταμοῦ ῥοῆ ἀπεικάζει τὰ ὄντα καὶ λέγει ὅτι δις εἰς τὸν αὐτὸν ποταμὸν οὐκ βήσει (A6, Plato *Cratylus* 402a)

φύσις κρύπτεσθαι φιλεῖ (B123)

ψυχῆς ἐστι λόγος ἑαυτὸν αὔξων (B115)

ἦθος ἀνθρώπων δαίμων (B119)

τῷ μὲν θεῷ καλὰ πάντα καὶ ἀγαθὰ καὶ δίκαια [ἐστίν], ἄνθρωποι δὲ τὰ μὲν ἄδικα λαμβάνουσι τὰ δὲ δίκαια (B102)

ἦθος γὰρ ἀνθρώπειον μὲν οὐκ ἔχει γνώμας, θεῖον δὲ ἔχει (B78)

αἰὼν παῖς ἐστι· παίζει, πεσσεύει. παιδὸς ἢ βασιλεία (B52)

## For Next Week

Please attempt to do the following:

1. Learn the following verbal forms:
  - a. The active voice, present tense, indicative and imperative moods
  - b. Infinitive
2. Learn the following noun forms:
  - a. First declension (feminine forms)
  - b. Second declension (masculine and neuter forms)
3. Adjectives:

- a. The definite article
- b. The first and second declension (e.g. ἀγαθός -ή -όν)