Handout 3: Parmenides and Plato (Weeks 4 and 5)

Contents

Outline of Greek Philosophy

These dates range from approximations to unsubstantiated guesses. All dates BC.

Events	Poets	Philosophers
Trojan war 1194–1184	Homer c. 700	Thales 624-548
Solon 630-560	Hesiod c. 645	Anaximander 610 - 546
		Pythagoras 572-?
		Xenophanes fl. 540-537
	Aeschylus 525-456	Heraclitus 544-484
Ionian Revolt 499-493	Sophocles 497-406	Parmenides fl. 504-500
Persian invasions 493	Euripides 480-406	Anaxagoras 499-428
Persian invasion 490 (Marathon)		Philolaus 470 – 385
Persian invasion 480 (Thermopulae + Salamis)	Aristophanes 446 –386	Socrates 469-399
		Plato 427-347
Peloponnesian War 431–404		Xenophon 430-354
Socrates put to death 399	Menander 341–290	Aristotle 384-322

Philosophy is the attempt to understand the whole of human existence. Philosophy is the discovery of nature.

Philosophy is not distinct from science: it is the completion of science. No particular science (ancient or modern) comprehends the cosmos or world within which the scientist takes their orientation as a knower of that whole nor can any particular science show that it is a good thing to be scientific.

The comprehensive aspiration to understand the cosmos through human reason alone arose in Miletus around the turn of the sixth century BC. How we can know that is not an historical question: there is no way to separate the historical question of when and how philosophy began from the question of what philosophy is. To understand the first philosophers we will need to philosophise or to understand how their words signify the human aspiration to comprehend the whole and self-knowledge.

There is traditionally a divide between the first philosophers and Socrates and those who follow the latter: Plato, Xenophon and Aristotle. The late scholarly orthodoxy is that the "Presocratics" began empirical science of nature and mathematics and that the Socratics introduced philosophy into the political communities and invented political and ethical philosophy.

Modern philosophy began with a repudiation of the classical tradition and a return to the natural science of the first philosophers. However, the repudiation was made:

- On the assumption of the first philosophers that the whole is intelligible
- On the classical assumption that science can be beneficial for society

But the method of modern natural science cannot justify either assumption. That is why we are subjecting the human race as well as nature as a whole to an increasingly powerful and reductive

science. To understand ourselves and see our genuine alternatives, we need to recover the broader origins of modernity in their Presocratic and Socratic forms.

The interpretation of the first philosophers

Aristotle

"Since it is manifest that it's necessary to grasp the knowledge (ἐπιστήμη) of causes by their principle (τῶν ἐξ ἀρχῆς αἰτίων) – because we affirm that we know each thing at the time that we suppose that we recognise its first cause (τὴν πρώτην αἰτίαν) – and causes are spoken in four ways, of which we say that **one** is the substance (οὐσία) and the "what it is" (τὸ τί ἦν εἶναι) - because "through what?" leads up to the last account (ἔσχατον λόγον), and the cause and principle and the first "through what?" - and **another** is the matter (τὴν ὕλην) and the underlying thing (τό ὑποκείμενον), and **third** is the source of motion (ὅθεν ἡ ἀρχὴ τῆς κινήσεως), and **fourth** is the opposite cause to this, the "for the sake of which" (οὗ ἕνεκα) and the good (τἀγαθόν), for this is the end of coming to be (γενέσεως) and all movement, it has been contemplated sufficiently regarding them by us in the writings about nature, but nevertheless let us take up the [teachings] of those who entered into the examination of the beings and who philosophised about the truth prior to us. For it's clear that they too speak about certain principles and causes (ἀρχάς τινας καὶ αἰτίας). Now going back over these [teachings] will be beneficial for our present inquiry, because we will either discover some other kind of cause or we will have more trust in those now being discussed.

Metaphysics, 983a24-32

Cicero (106-43 BC)

(In a dialogue set in 129 BC someone relates a story from 166 BC in which a Roman consul, Gaius Sulpicius Gallus, is at the home of Marcus Marcellus, the grandson of the Marcellus who conquered Syracuse in 212 BC.)

. . . he [Gallus] ordered the celestial globe to be brought out which the grandfather of Marcellus had carried off from Syracuse, when that very rich and beautiful city was taken, though he took home with him nothing else out of the great store of booty captured. Though I had heard this globe mentioned quite frequently on account of the fame of Archimedes, when I actually saw it I did not particularly admire it; for that other celestial globe, also constructed by Archimedes, which the same Marcellus placed in the temple of Virtue, is more beautiful as well as more widely known among the people. But when Gallus began to give a very learned explanation of the device, I concluded that the famous Sicilian had been endowed with greater genius that one would imagine it possible for a human being to possess. For Gallus told us that the other kind of celestial globe, which was solid and contained no hollow space, was a very early invention, the first one of that kind having been constructed by Thales of Miletus, and later marked by Eudoxus of Cnidus (a disciple of Plato, it was claimed) with the constellations and stars which are fixed in the sky. He also said that many years later Aratus, borrowing this whole arrangement and plan from Eudoxus, had described it in verse, without any knowledge of astronomy, but with considerable poetic talent. But this newer kind of globe, he said, on which were delineated the motions of the sun and moon and of those five stars which are called wanderers [the five visible planets], or, as we might say, rovers, contained more than could be shown on the solid globe, and the invention of Archimedes deserved special admiration because he had thought out a way to represent accurately by a single device for turning the globe those various and divergent movements with their different rates of speed. And when Gallus moved the globe, it was actually true that the moon was always as many revolutions behind the sun on the bronze contrivance as would agree with the number of days it was behind in the sky.

Thus the same eclipse of the sun happened on the globe as would actually happen, and the moon came to the point where the shadow of the earth was at the very time when the sun . . . out of the region . . .

De Re Publica, I.21-22 (tr. Clinton W. Keyes in *Cicero: De Re Publica, De Legibus*, Loeb Classical Library, Harvard University Press, Cambridge, 1928.)

Introduction to the Socratic Turn

We have seen that Aristophanes' depicts Socrates as a "pre-Socratic" engaged in the study of material nature. Yet there are several signs in the play that he is dealing with the same Socrates we see in the dialogues of Plato (and others). In those dialogues we usually see a philosopher who places the most urgent human questions at the center of his inquiries (which is not the same as to be engaged in the most urgent human actions). The change in Socrates' focus from nature as a whole to an apparent focus on human affairs is known as the "Socratic turn." A classic description of the Socratic turn has been provided by Cicero:

> …philosophy from antiquity down to Socrates (who used to listen to Archelaus, a student of Anaxagoras) dealt with numbers and motion, how all things arise and pass away, and made diligent inquiry into the magnitude of the stars, their distances, courses, and all that relates to the heavens.

> However, Socrates was the first who called down philosophy from the heavens, placed it in cities, introduced it into families, and obliged it to examine into life and customs [moribus], and good and bad.

> And his different methods of discussing questions, together with the variety of his topics, and the greatness of his abilities, being immortalized by the memory and writings of Plato, gave rise to many sects of philosophers of different sentiments, of all which I have principally adhered to that one which, in my opinion, Socrates himself followed, and argue so as to conceal my own opinion, while I deliver others from their errors, and so discover what has the greatest appearance of probability in every question.

> (*Tusculan Disputations* V.iv [10-11])

We face some of the same fundamental philosophical problems that Socrates faced. Despite the gulf between pre-Socratic philosophy and modern natural science, they share an approach which can be reductive of human experience. The basic reasons for this are that:

1. They both reduce wholes to their parts, and
2. They both, in general, deny that there is knowledge of human ends on the same level as knowledge of natural beings or their parts.

The differences are that:

1. The pre-Socratics thought that philosophy was the highest human activity, and were orientated by knowing the truth, whereas the moderns are orientated by practical concerns, by having power over nature; and, correlatively,
2. Most of the pre-Socratics claimed that the real beings are the elements of things, which are prior in time to later changes; whereas modern science is only ever methodologically "true" (i.e. quantitative prediction is its hallmark).

The Socratic Turn or Socrates' "Philosophical Education"

If we read the Platonic dialogues straightforwardly, we cannot presuppose that we know what Plato thought at particular times. Nor can we know that he thought whatever he put in Socrates' mouth. In order to find out what Plato thought we must look first at what his Socrates says. If we take account of the dialogue form we must interpret what Socrates says in the light of the occasion and participants in the dialogue. For example, in the *Apology*, Socrates is constrained to make a defense-speech before a large crowd which he indicates has an unsettled temper and that he says is hopelessly prejudiced against him. On the other hand, in the *Symposium*, Socrates is speaking on familiar terms with a few others during a drinking party celebrating the victory of Agathon's tragedy.

One theme that does emerge from taking the occasion of the dialogues seriously is that Socrates goes through a change from the young man interested in the natural science that Aristophanes depicts him engaged in to one interested above all on the human psyche. The simplest way of tracking this change is through the passages that show Socrates at his youngest:

- (Stage I): *Phaedo* 96a-102b (Socrates is "young," 96a)
- (Stage II): *Parmenides* 127a-135d (Socrates is "quite young," 127c)
- (Stage III): *Symposium* 189c-193e, 195e-197e, and 201d-212c. (Socrates is ~30, 201d)

In Stage I, Socrates describes his early enthusiasm for two forms of pre-Socratic philosophy. He also describes his disenchantment with their way of philosophizing and his turn to examining the truth of things in speeches or dialogue and the "forms" or "ideas."

In Stage II, Socrates puts forward his notion that there are "forms" or "things in themselves" that explain what things are. Things have certain characteristics by sharing in or participating in the form. Parmenides refutes this notion, as Socrates puts it forward, but also insists that some such notion is necessary for philosophy and thought in general.

In Stage III, Socrates explains to Agathon's party his understanding of *eros* or love. The central point of his speech is that our response to our mortality is either "poetic" (i.e., "creative" in the broadest sense) or philosophical. Socrates intends to justify the philosophical way of life against the speeches of the two poets at the party: a prime example of the "ancient quarrel between philosophy and poetry" (*Republic* 506b).

Introduction to Ancient Greek

The central aim of studying ancient Greek is to learn to read it. However, this is best achieved by practicing also to write and pronounce it. So from the beginning we will try to practice these modes of learning as well.

The study of a language has three aspects:

1. Vocabulary: the words
2. Morphology: the changes in word forms as their role in a sentence changes
3. Syntax: the arrangements of words into phrases, clauses and sentences

As a preliminary we will study the basic elements of the language: the alphabet.

Ancient Greek Learning and Resources

In later Handouts I will provide suggestions about books and courses for learning Ancient Greek. Both series of videos below have one dedicated to the alphabet and its pronunciation.

Videos

JACT
This Youtube channel has many helpful videos, including the one below on the alphabet and its pronunciation:

https://www.youtube.com/watch?v=hr5eXakQw4o&list=PLthhDsUWX4ziE6YridKrgjsAwX4gmqgYv

The Centre for Hellenic Studies
This channel has a good series entitled "Learn Ancient Greek, with Prof. Leonard Muellner" which provides more detail than we are able to discuss, including an alphabet video:

https://www.youtube.com/c/TheCenterforHellenicStudies

Please Note

It is necessary to use some grammatical terminology, especially in this first class. These are terms for what you already know how to do in at least one language. All we are doing is putting words to ways of speaking that you already understand perfectly. Please speak up whenever anything is said that you do not understand.

Pronunciation

The Greek alphabet was borrowed from the Phoenicians early in the first millennium BC. It has 24 letters in the version printed in modern texts. The pronunciation below is based on that which the scholarship has established for the classical period (fifth century BC).

Upper Case	Lower Case	English Name	Transliteration	Pronunciation
Α	α	alpha	a, ā	(short:) *a*wait (long:) f*a*ther
Β	β	beta	b	*b*et
Γ	γ	gamma	g	*g*et
Δ	δ	delta	d	*d*id
Ε	ε	epsilon	e	m*e*t
Ζ	ζ	zeta	z	wi*sd*om
Η	η	eta	ē	p*air* (Fr. fête)
Θ	θ	theta	th	*t*ank [or *th* in *th*eory]
Ι	ι	iota	i, ī	(short:) b*i*t (long:) m*ee*t
Κ	κ	kappa	k	*k*id
Λ	λ	lambda	l	*l*et
Μ	μ	mu	m	*m*et
Ν	ν	nu	n	*n*et
Ξ	ξ	xi	x	ta*x*
Ο	ο	omicron	o	t*o*p
Π	π	pi	p	*p*et
Ρ	ρ	rho	r	*r*un [trilled/tapped]
Σ	σ,ς	sigma	s	*s*et (zed before β, γ, μ)
Τ	τ	tau	t	se*t*
Υ	υ	upsilon	u, ū	(short:) p*u*t (long:) p*oo*l
Φ	φ	phi	ph	*p*ot [or *ph* in *ph*iloso*ph*y]
Χ	χ	chi	ch	*ch*orus [or *ch* in lo*ch*]
Ψ	ψ	psi	ps	la*ps*e
Ω	ω	omega	ō	saw

Examples for practice:

ἐγώ *I*   κόσμος kosmos   ψυχή soul, vital power   τρέχω I run

λόγος speech, reason   φύσις nature   θεωρία theory   ἄνθρωπος human being

Vowels

Short	Long
α	ᾱ
ε	η
ι	ῑ
ο	ω
υ	ῡ

Long vowels take approximately twice as long to pronounce as short vowels.

Diphthongs

Some pairs of vowels are pronounced together. Their quantity is always that of a long vowel.

αι h*igh*   οι b*oi*l   αυ h*ow*   ου p*oo*l

ει r*eig*n   υι t*wi*n   ευ (combine ε + υ)   ηυ (similar to ε + υ)

Some examples for practice:

λέγ*ει* he says   δ*αι*μόνων of daemons   ἔν*ιοι* *some*   ἀθανάτ*ους* *deathless*

Iota Subscript

An iota following a long α, η or ω is usually written beneath the vowel:

ᾳ	ῃ	ῳ

The iota is part of the spelling and must be memorised, but it is barely pronounced in the classical period and you can just read the vowel.

Breathings

All words in Greek that begin with a vowel or diphthong have a mark indicating "aspiration," which means "breathing." A rough breathing indicates that the word is aspirated or pronounced with as if preceded by a "h," and a smooth breathing indicates the absence of aspiration.

The breathing sign appears over the second letter of a diphthong.

Rough Breathing	Smoothing Breathing
ἡδονή *pleasure* (pronounced "hairdon**air**")	ἀρχή *origin, principle* (pronounced "arch**air**")
ἑαυτὸν oneself (as an object)	οἰκία house
ὕδωρ water (cf. "hydro")	εἶναι to be (the infinitive)

Accents

1. Pitch and Stress Accents

In English all words that are two syllables or longer have a stress accent. One syllable is given more emphasis that the other(s) (and sometimes a second syllable or a word that more than two syllables longer is given a secondary accent): **bo**ring, to**day**, <u>under</u>**stan**ding

In Greek accent is one of pitch tone rather than stress or emphasis. In English, changes in tone or pitch are generally used to indicate the meaning of a sentence, but they are not part of the spelling of a particular word. Think of how "no" can be used to signify

- angry repudiation (falling pitch)
- hesitation or query (rising pitch)
- even pitch

2. Accent Marks

There are three kinds of accent in Greek. The accent can only be placed on one of the final three vowels. We will pronounce all of these accents as a light stress accent as we do for English words. The circumflex can appear only over a long vowel or diphthong. The accent can only appear on the last three vowels of a word and the grave only on the last syllable.

Acute (rising pitch)	Grave (absence of pitch)	Circumflex (rising then falling)
ό	ὸ	ῶ
τό *the*	λογὸς *speech*	πρῶτος *first*

Punctuation

Punctuation	Mark	Example
Comma	,	λόγος,
Period	.	λόγος.
Semicolon	·	λόγος·
Full colon	·	λόγος·
Question Mark	;	λόγος;

More examples for practice:

ἐγώ *I*	κόσμος *cosmos*	ψυχή soul, vital power	τρέχω *I run*
λόγος speech, reason	φύσις *nature*	θεωρίας *theory*	ἄνθρωπος *human being*
μετά *after*	πολιτικός *political*	φυσικός *natural*	δύσχολον *difficult*
δέ *and/but*	ἔμψυχον *ensouled*	πάντων *of all things*	γιγνώσκειν *to know*
ἔνιοι *some*	φασιν they say	τάχιστον *fastest*	νοῦς *mind*
θάνατος *death*	διαφέρει it differs	ζωή *life*	οὐ *no, not*

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*, γιγνώσκει *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:
    - μέν... 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, indicating their role in a sentence

The **cases** are:

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

There are three patterns or **declensions** of the noun:

Number	Case	First or -ᾱ declension		Second or -o declension	
		Ending	**Example**	**Ending**	**Example**
Singular	Nominative	-α or -η	ἀρχή	-ος	λόγος
	Genitive	-ας or -ης	ἀρχῆς	-ου	λόγου
	Dative	-ᾳ or -ῃ	ἀρχῇ	-ῳ	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 1st declension examples:

ψυχή *soul*

βασιλεία *kingship*

ζωή *life*

θεωρία *theory*

Other 2nd 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.)

ὕδωρ, τό *water* (nom. and acc. sg.)

παῖς, παιδός, ὁ, ἡ *child*

Adjectives

Adjective Endings: First and second declension adjectives

Number	Case	Feminine	Masculine	Neuter
Singular	Nominative	-α or -η	-ος	-ον
	Genitive	-ας or -ης	-ου	-ου
	Dative	-ᾳ or -ῃ	-ῳ	-ῳ
	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 *ensouled*	δύσχολος -η -ον *difficult*	πολιτικός -ή -όν *political*
θεῖος -α -ον *divine*	ἀνθρώπειος -α -ον *human*	δίκαιος -α -ον *just*
καλός -ή -όν *noble*	ἀγαθός -ή -όν *good*	σοφός -ή -όν *wise*
κοινός -ή -όν *common*	ξυνός -ή -όν *common*	πρῶτος -η -ον *first*
φίλος -α -ον *dear*		

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 1st declension endings and the masculine and neuter use 2nd 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 woman*

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 performs the action it describes "he releases"
- Middle voice: the subject of the verb performs the action to or for themselves "she ransoms"
- **Passive voice:** the subject of the verb has the action imposed on it "we were released"
- **Indicative mood**: a sentence that makes an assertion as opposed to an order or hope
- **Imperative mood:** gives and order or request
- **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, indicting the person and number of the verb:

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

The verb in the active voice and present tense

Indicative mood

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

Imperative Mood:

The imperative denotes an order or request.

Number	Person	ending	to speak	Translation
Singular	First	-ε	λέγε	*speak!*
Plural	Second	-ετε	λέγετε	*speak!*

Infinitive form

The infinitive is a nominal or noun form of the verb. denotes the basic action or state of the verb without defining the person or number. There are different infinitive forms for the different voices and tenses.

> λύειν *to release*

Participles

The participle is an adjectival form of the verb. It has voice and tense and in addition it needs to have gender, case and number so it can agree with the noun it modifies.

Singular:	Masculine	Feminine	Neuter
Nominative	λύων	λύουσα	λῦον
Genitive	λύοντος	λυούσης	λύοντος
Dative	λύοντι	λυούσῃ	λύοντι
Accusative	λύοντα	λύουσαν	λῦον
Plural:			
Nominative	λύοντες	λύουσαι	λύοντα
Genitive	λυόντων	λυουσῶν	λυόντων
Dative	λύουσι(ν)	λυούσαις	λύουσι(ν)
Accusative	λύοντας	λυούσας	λύοντα

Irregular verb in the active voice and present tense: "to be"

Indicative mood

εἰμί *to be*

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

Infinitive form

εἶναι *to be*

Participles

Singular:	Masculine	Feminine	Neuter
Nominative	ὤν	οὖσα	ὄν
Genitive	ὄντος	οὔσης	ὄντος
Dative	ὄντι	οὔσῃ	ὄντι
Accusative	ὄντα	οὖσαν	ὄν
Plural:			
Nominative	ὄντες	οὖσαι	ὄντα
Genitive	ὄντων	οὐσῶν	ὄντων
Dative	οὖσι(ν)	οὔσαις	οὖσι(ν)
Accusative	ὄντας	οὔσας	ὄντα

Other irregular verbs in the active voice

φασί(ν) "they say"

The verb in the <u>middle</u> voice and <u>present</u> tense

Indicative mood

Number	Person	ending	to ransom	Translation
Singular	First	-ομαι	λύομαι	*I am ransoming*
	Second	-ει or -ῃ	λύει or -ῃ	*you (singular) are ransoming*
	Third	-εται	λύεται	*he/she/it is ransoming*
Plural	First	-ομεθα	λυόμεθα	*we are ransoming*
	Second	-εσθε	λύεσθε	*you (plural) are ransoming*
	Third	-ονται	λέονται	*they are ransoming*

Imperative Mood:

Number	Person	ending	to ransom	Translation
Singular	First	-ου	λύου	*ransom!*
Plural	Second	-εσθε	λύεσθε	*ransom!*

Infinitive form

The infinitive is a nominal or noun form of the verb. denotes the basic action or state of the verb without defining the person or number. There are different infinitive forms for the different voices and tenses.

λύεσθαι *to ransom*

Participles

The participle is an adjectival form of the verb. It has voice and tense and in addition it needs to have gender, case and number so it can agree with the noun it modifies.

Singular:	Masculine	Feminine	Neuter
Nominative	λυόμενος	λυομένη	λυόμενον
Genitive	λυομένου	λυομένης	λυομένου
Dative	λυομένῳ	λυομένῃ	λυομένῳ
Accusative	λυόμενον	λυομένην	λυόμενον
Plural:			
Nominative	λυόμενοι	λυόμεναι	λυόμενα
Genitive	λυομένων	λυομενῶν	λυομένων
Dative	λυομένοις	λυομέναις	λυομένοις
Accusative	λυομένους	λυομένας	λυόμενα

Irregular middle voice verb in the present: ἕπομαι *to follow*

The verb in the <u>passive</u> voice and <u>present</u> tense

Indicative mood

Number	Person	ending	to be released	Translation
Singular	First	-ομαι	λύομαι	*I am being released*
	Second	-ει or -ῃ	λύει or -ῃ	*you (singular) are being released*
	Third	-εται	λύεται	*he/she/it is being released*
Plural	First	-ομεθα	λυόμεθα	*we are being released*
	Second	-εσθε	λύεσθε	*you (plural) are being released*
	Third	-ονται	λέονται	*they are being released*

Imperative Mood:

Number	Person	ending	to ransom	Translation
Singular	First	-ου	λύου	*be released!*
Plural	Second	-εσθε	λύεσθε	*be released!*

Infinitive form

The infinitive is a nominal or noun form of the verb. denotes the basic action or state of the verb without defining the person or number. There are different infinitive forms for the different voices and tenses.

λύεσθαι *to be released*

Participles

The participle is an adjectival form of the verb. It has voice and tense and in addition it needs to have gender, case and number so it can agree with the noun it modifies.

Singular:	Masculine	Feminine	Neuter
Nominative	λυόμενος	λυομένη	λυόμενον
Genitive	λυομένου	λυομένης	λυομένου
Dative	λυομένῳ	λυομένῃ	λυομένῳ
Accusative	λυόμενον	λυομένην	λυόμενον
Plural:			
Nominative	λυόμενοι	λυόμεναι	λυόμενα
Genitive	λυομένων	λυομενῶν	λυομένων
Dative	λυομένοις	λυομέναις	λυομένοις
Accusative	λυομένους	λυομένας	λυόμενα

Pronouns

ἐγώ *I*

σὺ *you* (singular)

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

τι *something*

τί *what?*

Adverbs

οὐ, οὐκ, οὐχ *no, not*:

οὐ λέγει *he/she is not speaking*

δίς *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*

Syntax

Agreement with the Noun

The words that modify or replace a noun (e.g., pronouns and adjectives) must agree in Gender, Case and Number with the noun.

καλὸς λόγος

ἀγαθὸς ἄνθρωπος

λέγουσι καλὸν λόγον

διδάσκεις ἀγαθὸν λόγον

ἄνθρωποι εἰσιν οὐ σοφοί

θεοὶ εἰσι σοφοί

λέγε δίκαιον λόγον!

Agreement with the Verb

The nouns representing the subject of a verb must agree in person (if they are, e.g., personal pronouns) and number. The exception is neuter plural nouns, which take a singular verb.

σὺ λύεις τὸν ἄνθρωπον *you are releasing the human being*

τὰ δῶρα ἀγαθὰ ἐστίν *the gifts are good*

Syntax of the Participle

Participles (like adjectives) must agree with the noun they modify in case, number and gender. The noun may be implied and it is often indicated by a definite article.

ἔχων λόγον λέγει *having a speech, he is speaking*

Or: *because he has a speech, he is speaking*

εὖ πράττων ἀποθνήσκει *faring well, he is dying*

Or: *although he is faring well, he is dying*

ὁ τρέχων *the one running, the runner*

The participle can indicate relations of cause "because, since"), time ("while"), concession ("although"), and condition ("if").

There is a good video on the Present Participle here:

https://www.youtube.com/watch?v=cWvf6hIHDL0

Vocabulary required for Parmenides and Plato

Verbs	Adverbs
λέγω *to speak*	οὐ, οὐκ, οὐχ and μή *no, not*
γιγνώσκω *to know*	εὖ *well*
εἰμί *to be*	
φασί(ν) *they say*	**Conjunctions** εἰ *if*
καλέω *to call*	ὅτι *that*
διαφέρω *to differ*	δέ *and/but*
ἀποθνήσκω *to die*	καί *and, even/also*
διδάσκω *to teach*	ἀλλά *but*
πράττω *fare (well or ill), achieve, accomplish, do, practice*	γάρ *because*
ἔχω have, hold, be able (+inf.)	ὅτι *that*
σωφρονέω *to be sensible*	ὡς *that*
ἀκούω *to hear*	μέντοι *yet*
μέτεστι *there is a share in* (gen.) *for* (dat.)	τε...καί... or καί...καί... or τε...τε... *both...and...*
δοκέω *think, seem, have or form an opinion, be reputed*	**Prepositions**
ἀπεικάζω like (acc.) to (dat.)	διὰ (+gen) *through, by*
κρύπτω *hide, bury*	ἄνευ (+gen.) *without*

χωρέω *change place, move*	
ἕπομαι *follow* (+ dat.)	**Particles**
ἀπεικάζω *like* (acc.) *to* (dat.)	οἱ μὲν…, οἱ δὲ… *some…others…*
ἔχω *have, hold, be able* (+inf.)	μὲν…, δὲ… *on the on hand…, on the other…*
κρίνω *judge*	

Nouns	Adjectives	Pronouns
αἵρεσις, εως, ἡ, *taking, choice* αἱρέσει (Dat Sg)	ἔνιος -α -ον *some*	ἑαυτός -ή -όν oneself
αἴτιον, τό *cause*	ἀθάνατος -η -ον *deathless*	σύ *you*
θεωρία, ἡ theory	τάχιστος -η -ον *fastest*	οὐδέν μηδὲν *not at all, nothing*
ἀρχή, ἡ *origin, principle, rule*	πρῶτος -η -ον *first*	τοιοῦτος τοιαύτη τοιοῦτον *such, of this sort*
ψυχή, ἡ *soul*	πολιτικός -ή -όν *political*	
πολυμαθία, ἡ *learning many things*	δύσχολος -η -ον *difficult*	ὅσος ὅση ὅσον *which*
ζωή, ἡ *life*	φυσικος -η -ον *natural*	ἐγώ *I*
γνώμη, ἡ *thought, judgement*	ἔμψυχος -η -ον *ensouled*	οὗτος αὕτη τοῦτο this ταῦτα (Ntr., nom., pl.)
κόσμος, ὁ *cosmos*	μακρός -ά -όν *long*	
νόος, ὁ *intellect*	βέλτιστος -η, -ον, *best, most excellent*	
θάνατος, ὁ *death*	ξυνός -ή -όν *common, public*	
ὀστέον, τό, Att. contr. ὀστοῦν pl. ὀστέα, Att. contr. ὀστᾶ	κοινός -ή -όν *common, public*	

bone		
νεῦρον, τό *sinew, tendon*	ἄτοπος -η -ον *out of place, strange*	
ἀληθεία, ἡ *truth*	ῥᾳθυμία, ἡ *easygoingness, laziness*	
ἔλεγχος ὁ, *argument of disproof or refutation, cross-examining*	ἄλλος -η -ο *another, other, the rest*	
χρή and δεῖ (impersonal verbs + infinitive) *it is necessary*	πολύς πολλή πολύν *much, many*	
	πολύδηρις *much-disputed*	
Third declension:	**Third declension:**	
ὕδωρ, τό *water*	πάντων (gen. pl.) *of all*	
δαιμόνων (gen. pl.) *of daimons*	πλήρης *full of* (+ gen.)	
ἦθος, τό *character*		

Idiom

οἷός τ᾽ ἦ (+ inf.) *I am able to …*

Parmenides

Testimony

"Theophrastus in the first book of his *Concerning Natural Things* speaks like this: Parmenides, son of Pyros, of Elea, came after [Xenophanes], and went on both paths: because he both declares that the all is eternal and attempts to give an account of the coming to be of the beings, not because he holds the same opinions about both, but because he understands the all to be one, ungenerated and spherical in truth, but he makes two principles in the opinion of the many to give an account of phenomena, fire and earth, the latter as matter and the other as cause and making." (A7, Alexander, *Metaphysics* 31.7-14)

Fragments from Περὶ Φύσεως

The mares which carried me, as far as my heart could reach,

conveyed me, when they led me and put me on the many-voiced way

of a daimon, a way which carries a knowing mortal straight on through all things:

I was carried on this way, because on this way the much-discerning horses carried me,

straining at the chariot, and maidens guided the way.

The axel in its box let out the cry of a pipe,

while it blazed, because it was driven by two whirling

circles on each side, when the maiden daughters of the sun hastened to escort me,

having left the house of night

for the light, after pushing back their veils with their hands.

…(B1)

…τὸ γὰρ αὐτὸ νοεῖν ἐστίν τε καὶ εἶναι (B3)

χρὴ τὸ λέγειν τε νοεῖν τ᾽ ὅτι ὂν ἐστιν· ἔστι γὰρ εἶναι,

μηδὲν δ᾽ οὐκ ἔστιν. I bid you to think over these things,

because from this first way of inquiry <I restrain> you,

then, thereafter, from this [way], on which mortals, who know nothing,

wander astray, two-headed: for a lack of resourcefulness in their breasts

steers a wandering intellect: and they are carried on

both deaf and blind, stunned, undiscerning tribes,

for whom "to be" and "not to be" are held to be the same

and not the same, and the path of all is back-ward turning. (B6)

This will never prevail, that things which are not *are*:

But restrain your thought from this path of inquiry,

and do not let habit of long experience force you along this path,

to wield an unseeing eye and echoing hearing

and tongue, κρῖνε δὲ λόγῳ πολύδηριν ἔλεγχον

uttered by me. (B7)

Only one tale of a path still

remains, that *it is*: there are very many signs on this path

that being is ungenerated and indestructible,

whole, single in kind and unmoving, complete.

It never was nor will it be, since it *is* now, all together,

one, continuous: because what birth will you seek for it?

How could it have grown from anywhere? I won't allow you

to say or think that it emerged from non-being, because it's not sayable nor thinkable

that it is not. What need could have set it in motion

later or earlier, since it began from nothing, to come to be by nature?

Thus, it's necessary that it *is* altogether or it *is* not… (B8)

Plato

The following statement is extracted from Socrates' description of his critique of the first philosophers in *Phaedo* 96-101.

ἀλλ᾽ αἴτια μὲν τὰ τοιαῦτα καλεῖν λίαν ἄτοπον [ἐστίν]· εἰ δὲ λέγει ὅτι ἄνευ τοῦ

τοιαῦτα ἔχειν καὶ ὀστᾶ καὶ νεῦρα καὶ τὰ ἄλλα ὅσα ἔχω οὐκ οἷός τ᾽ ἦ ποιεῖν τὰ

δόκουντά μοι, λέγει τὴν ἀλήθειαν· ὡς μέντοι διὰ ταῦτα ποιῶ ἃ ποιῶ, καὶ

ταῦτα νῷ πράττων, ἀλλ᾽ τῇ βελτίστου αἱρέσει, πολλὴ καὶ μακρὰ ῥᾳθυμία ἐστι

λόγου.

Phaedo, 99a4-b2