LUCIAN’S
Judgment of the Goddesses

An Intermediate Greek Reader

Evan Hayes
and
Stephen Nimis
Lucian’s
Judgment of
the Goddesses
An Intermediate Greek Reader
Greek Text with Running Vocabulary and Commentary

Evan Hayes
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Stephen Nimis
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matri cara
Sherena Chapman Hayes
**ACKNOWLEDGMENTS**

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INTRODUCTION

The aim of this book is to make *The Judgement of the Goddeses* by Lucian of Samosata (c. 120 CE –190) accessible to intermediate students of Ancient Greek. The running vocabulary and grammatical commentary are meant to provide everything necessary to read each page, so that readers can progress through the text, improving their knowledge of Greek while enjoying one of the most entertaining authors of antiquity.

Lucian’s *The Judgement of the Goddeses* is one of Lucian’s shorter works and is a great text for intermediate readers. It is in dialogue form and fun to read, with few complicated sentences. The dialogue relates the story of Paris’ fateful decision to award first prize to Aphrodite in a beauty contest. Aphrodite had promised Paris the most beautiful woman in the world (Helen, the wife of Menelaus) as a bride if he chose Aphrodite. This becomes the cause of the Trojan War, the greatest of the classical epic stories. In typical fashion, Lucian presents the characters in the story humorously, the goddesses as well as Paris. Each of the goddesses tries to pry some information about Paris out of Hermes, complains about the unfair practices of the others, and shamelessly bribes the judge. For his part Paris is interested only in the relative value of the bribes, but this does not prevent him from insisting that he inspect each of three beauties naked. There are hints of the relentless hostility that Athena and Hera, the two losers in the contest, will come to hold toward the Trojans in the epic tradition.

The judgement of Paris was a favorite theme in art, appearing as early as the 7th C. BCE on a dedication by Cypselus of Corinth at Olympia, which showed Hermes presenting the three goddesses to Paris. This is described by Pausanias along with an inscription (5.18.7). There are a number of vases treating the theme, as well as painting in the renaissance, where the opportunity to present three naked women made it popular. There is an elaborate description of a mime performance of the judgement in Apuleius’ *The Golden Ass* (10.29-34) accompanied by an apostrophe to the reader denouncing bribery in the courts. See also Ovid, *Heroides* 16 (Paris to Helen).

Little is known about the life of Lucian except what can be deduced from his numerous surviving works. By his own account, he was a professional rhetor, a “sophist,” trained in public speaking. As such he is a good representative of the renaissance of Greek literature in the imperial period known as the “second
Lucian

sophistic.” His Greek prose is patterned on the best Attic authors, a learned version of Greek that was more prestigious than the living *lingua franca* of the time, *koine* Greek, the Greek of the *New Testament* and public administration in the eastern half of the Roman Empire.

The Greek text is that of K. Jacobitz (1896), which has been digitized by the Perseus Project and made available with a Creative Commons license, as is our text. Jacobitz printed this dialogue as Number 20 in the *Dialogues of the Gods*, but the work is different from those dialogues in many ways, and modern editors print it as an independent work.

Select Bibliography


How to use this book

The page by page vocabularies gloss all but the most common words. We have endeavored to make these glossaries as useful as possible without becoming fulsome. Words occurring frequently in the text can be found in an appendix in the back, but it is our hope that most readers will not need to use this appendix often.

The commentary is almost exclusively grammatical, explaining subordinate clauses, unusual verb forms, and idioms. Brief summaries of a number of grammatical and morphological topics are interspersed through the text as well, and there is a list of verbs used by Lucian that have unusual forms in an appendix. The principal parts of those verbs are given there rather than in the glossaries.
An Important Disclaimer:

This volume is a self-published “Print on Demand” (POD) book, and it has not been vetted or edited in the usual way by publishing professionals. There are sure to be some factual and typographical errors in the text, for which we apologize in advance. The volume is also available only through online distributors, since each book is printed when ordered online. However, this publishing channel and format also account for the low price of the book; and it is a simple matter to make changes when they come to our attention. For this reason, any corrections or suggestions for improvement are welcome and will be addressed as quickly as possible in future versions of the text.

Please e-mail corrections or suggestions to editor@faenumpublishing.com.

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Stephen Nimis is Emeritus Professor of Classics at Miami University and Professor of English and Comparative Literature at the American University in Cairo.
## Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>abs.</td>
<td>absolute</td>
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<td>acc.</td>
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<td>act.</td>
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<td>future</td>
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<td>gen.</td>
<td>genitive</td>
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<td>i.e.</td>
<td><em>id est</em> (&quot;that is&quot;)</td>
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<td>imper.</td>
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<td>pronoun</td>
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<td>purpose</td>
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<td>quest.</td>
<td>question</td>
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<td>s.</td>
<td>singular</td>
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<tr>
<td>sc.</td>
<td><em>scilicet</em> (&quot;supply&quot;)</td>
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<td>st.</td>
<td>statement</td>
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<td>subj.</td>
<td>subjunctive</td>
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<td>suppl.</td>
<td>supplementary</td>
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<td>voc.</td>
<td>vocative</td>
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Lucian’s

The Judgement of the Goddesses
ΖΕΥΣ: Ἑρμῆ, λαβὼν τούτῳ τὸ μῆλον ἀπὶθι εἰς τὴν Φρυγίαν παρὰ τὸν Πριάμου παῖδα τὸν βουκόλον — νέμει δὲ τῆς Ἡδῆς ἐν τῷ Γαργάρῳ — καὶ λέγε πρὸς αὐτόν, ὅτι Σέ, ὦ Πάρι, κελεύει ὁ Ζεύς, ἐπειδή καλός τε αὐτὸς εἶ καὶ σοφὸς ἄπιθι ἀρτικά, δικάσαι ταῖς θεαῖς, ἥτις αὐτῶν ἡ καλλίστη

Note the different meanings of the word αὐτός:

1. The nominative forms of the word without the definite article are always intensive (≡ Latin *ipse*): αὐτός: he himself; αὐτοῖ, they themselves.

   ἐπειδὴ καλὸς τε αὐτός εἶ: “since you yourself are handsome”

The other cases of the word are also intensive when they modify a noun or pronoun, either without the definite article or in predicative position:

   ἅρα δὲ ἤδη καὶ ἴμων αὐταῖς ἀπείνα ἔποιει παρὰ τὸν δικαστήν: “it is already time for you yourselves to go before the judge”

   εἰ καὶ τὸν Μῶμον αὐτὸν ἐπιστήσειας: “even if you choose Momus himself”

2. Oblique cases of the word, when used without a noun or a definite article, are the unemphatic third person pronouns: him, them, etc.:

   ἥτις αὐτῶν ἡ καλλίστη ἥτιν: “who of these is most beautiful”

   δοκεῖ τις αὐτῶν συνοικεῖν Ἰδαία γυνή: “some Idaean woman seems to live with him”

3. Any case of the word with an article in attributive position means “the same”:

   ὁ γὰρ αὐτὸς ἀμφῶ ἤμεν. “We are both the same.”
Lucian

ἐστίν: τοῦ δὲ ἀγώνος τὸ ἄθλον ἡ νικῶσα λαβέτω τὸ μῆλον.» ὥρα δὲ ήδη καὶ ύμῖν αὐταῖς ἀπείναι παρὰ τὸν δικαστήν: ἐγὼ γὰρ ἀπωθοῦμαι τὴν δίαιταν ἐπ’ ἴσης τε ύμᾶς ἀγαπῶν, καὶ εἰ γε οἶον τε ἢν, ἢδεως ἂν ἀπάσας νευκηκνίας ἰδὼν. ἄλλως τε καὶ ἀνάγκη, μιὰ τὸ καλλιστεῖον ἁποδόντα πάντως ἀπεχθάνεσθαι ταῖς πλείοσιν. διὰ ταῦτα αὐτὸς μὲν οὐκ ἐπιτήδειος ύμῖν δικαστής, ὅ δὲ νεανίας ὁ Φρὺξ ἐφ’ ὃν ἀπίτε βασιλικὸς μὲν ἐστὶ

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαπάω</td>
<td>to love, be fond of</td>
</tr>
<tr>
<td>ἀγών, -ου, ὁ</td>
<td>a contest brought</td>
</tr>
<tr>
<td>ἄθλον, τό</td>
<td>the prize of contest</td>
</tr>
<tr>
<td>ἄλλος</td>
<td>in another way or manner</td>
</tr>
<tr>
<td>ἀνάγκη, ἡ</td>
<td>force, necessity</td>
</tr>
<tr>
<td>ἀπεχθάνομαι</td>
<td>to incur hatred (+ dat.)</td>
</tr>
<tr>
<td>ἀποδίδωμι</td>
<td>to give back, render</td>
</tr>
<tr>
<td>ἀπωθέω</td>
<td>to thrust away, push back</td>
</tr>
<tr>
<td>βασιλικός, -ή, -όν</td>
<td>royal, kingly</td>
</tr>
<tr>
<td>δίαιτα, ἡ</td>
<td>an arbitration, suit</td>
</tr>
<tr>
<td>δικαστής, -οῦ, ὁ</td>
<td>a judge</td>
</tr>
<tr>
<td>ἔς, μία, ἕν</td>
<td>one</td>
</tr>
<tr>
<td>ἐπιτήδειος, -α, -ου</td>
<td>suitable, convenient</td>
</tr>
<tr>
<td>ἢδεως</td>
<td>sweetly</td>
</tr>
<tr>
<td>ἴσος, -η, -ον</td>
<td>equal to, the same as</td>
</tr>
<tr>
<td>καλλιστεῖον, τό</td>
<td>the prize of beauty</td>
</tr>
<tr>
<td>νικάω</td>
<td>to conquer, prevail</td>
</tr>
<tr>
<td>οἷος τε εἴμι</td>
<td>to be able to (+ inf.)</td>
</tr>
<tr>
<td>πάντως</td>
<td>altogether</td>
</tr>
<tr>
<td>πλείον, -ον</td>
<td>more</td>
</tr>
<tr>
<td>ὥρα, ἡ</td>
<td>period of time</td>
</tr>
</tbody>
</table>

tὸ ἄθλον: acc. pred., “an apple as a prize”

λαβέτω: aor. 3 s. imper., “let her take!”

ἄρα δὲ: “it is time for you...” these words are addressed to the goddesses themselves

ἀπείναι: pres. inf. of ἀπο-έρχομαι epexegetic after ἄρα, “time to go”

ἀγαπῶν: pres. part. causal, “because loving you”

εἰ γε οἶον τε ἢν: impf. in past contrafactual protasis, “if it had been possible”

ἡδεως ἂν ... ἱδών: aor. part. causal serving as a past contrafactual apodosis, “because I would have gladly seen”

νευκηκνίας: perf. part. acc. f. in ind. st. after ἱδών, “seen that all have conquered”

ἄλλως τε καὶ: “otherwise and also” i.e. especially because

ἀποδόντα: aor. part. acc. agreeing with με understood, the subject of ἀπεχθάνεσθαι, “that I having given the prize”

αὐτὸς μὲν ... ὁ δὲ: “while I myself ... this youth”

ἀπίτε: fut. of ἀπο-έρχομαι, “to whom you will go”
Judgment of the Goddesses

καὶ Γανυμήδους τουτοῦ συγγενῆς, τὰ ἄλλα δὲ ἀφελῆς καὶ ὅρειος, κοῦκ ἂν τις αὐτὸν ἀπαξιώσει τοιαύτης θέας.

ἈΦΡΟΔΙΤΗ: Ἐγὼ μέν, ὦ Ζεῦ, εἰ καὶ τὸν Μῶμον αὐτὸν ἐπιστήσεις ἦμῖν δικαστὴν, θαρροῦσα βαδιοῦμαι πρὸς τὴν ἐπίδειξιν: τί γὰρ ἂν καὶ μωμήσαιτο μου; χρὴ δὲ καὶ ταύταις ἀρέσκειν τὸν ἄνθρωπον.

Future Conditions

The future more vivid condition indicates a future action as a probability.

The future less vivid condition indicates a future action as a possibility;

more vivid: ἐὰν (Attic contraction = ἢν or ἄν) plus subjunctive in the protasis, future indicative or equivalent in the apodosis: in English “if he does this ... then he will....”

less vivid: εἰ plus optative in the protasis, ἄν plus the optative in the apodosis: in English: “If he were to... then he would...”

ἡ ὅρος με, ὦ Πάρι, δικάσῃς εἶναι καλὴν, ἀπάσης ἐσθὶ τῆς Ἀσίας δεσπότης. “For if you judge me to be beautiful, Paris, you will be master of Asia.”

But Lucian sometimes uses the optative in the protasis with a future indicative in the apodosis:

εἰ καὶ τὸν Μῶμον αὐτὸν ἐπιστήσῃς ἦμῖν δικαστὴν, θαρροῦσα βαδιοῦμαι πρὸς τὴν ἐπίδειξιν: “Even if you were to appoint Momus as our judge, I will boldly proceed to the demonstration.”

Γανυμήδους: gen., “a relative of Ganymede,” the son of Tros
ἀπαξιώσειε: aor. opt. pot., “no one would deem unworthy of” + gen.
Μῶμος: Momus
ὀρειός, -ώς: of the mountains
συγγενῆς: born with, congenital
τοιοῦτος, -άτης, -ότο: such as this
χρὴ: it is fated, necessary
Lucian

ΗΡΑ: Οὐδ’ ἦμεῖς, ὦ Ἀφροδίτη, δέδιμεν, οὐδ’ ἂν ὁ Ἀρης ὁ σὸς ἐπιτραπῆ τὴν δῖαιταν: ἀλλὰ δεχόμεθα καὶ τοῦτον, ὅστις ἂν ἦ, τὸν Πάριν.

| Ἀρης, ὁ: | Ares |
| δέδιμεν: | perf. with present meaning, “we fear” |
| δέχομαι: | to take, accept, receive |
| δίαιτα, ἦ: | arbitration, suit |
| ἐπιτρέπω: | to turn to, trust (an arbitration) |
| to (+ dat.) |


dέδιμεν: perf. with present meaning, “we fear”

οὐδ’ ἂν ... ἐπιτράπῃ: aor. subj. pass. in present general protasis, “not even if Ares were entrusted the suit”

ὅστις ἂν ἦ: pres. subj. in general relative clause, “whoever he is”

**Endings of the Second Person Singular Middle**

The regular middle-passive endings in the singular are as follows:

<table>
<thead>
<tr>
<th>primary</th>
<th>secondary</th>
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<tr>
<td>-μαι</td>
<td>-μην</td>
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<tr>
<td>-σαι</td>
<td>-σο</td>
</tr>
<tr>
<td>-ται</td>
<td>-το</td>
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</table>

The endings of the second person middle (-σαι, -σο) undergo changes when preceded by the thematic vowel -ε- in the conjugation of verbs like παύομαι. Specifically, the intervocalic -σ- drops out and the vowels contract: εσαι → εαι → η (sometimes spelled ει) and εσο → εο → ου. Compare the following:

κείμαι - παύομαι - ἐκείμην - ἐπαυόμην
κείσαι - παύῃ - ἐκείσο - ἐπαύου
κείται - παύεται - ἐκείτο - ἐπαύετο

Contract verbs undergo further changes in the present system, producing an ending that can sometimes be confused with active endings.

θεύμαι - ποιοῦμαι - δηλοῦμαι - θεώμην - ἐποιοῖμην - ἐδηλοῖμην
θέψι - ποηῇ - δηλοῖ - θεῖω - ἐποιοῦ - ἐδηλοῦ
θεάται - ποιεῖται - δηλοῦται - θέατο - ἐποίειτο - ἐδηλοῦτο

Particularly noteworthy is that the 2 s. middle primary ending is identical to the 3 s. active ending of the subjunctive, in both contract and uncontracted verbs.

Note also the effect of the loss of intervocalic -σ- in the present middle imperative of contract verbs:

τιμάεσο → τιμά-εο → τιμῶ
ποιε-εσο → ποιε-εο → ποιοῦ
δηλά-εσο → δηλά-εο → δηλοῦ

and the first aorist of παύομαι: ἐπαύσα-σο → ἐπαύσα-ο → ἐπαύσῳ
Judgment of the Goddesses

ΖΕΥΣ: Ἦ καὶ σοὶ ταῦτα, ὦ θύγατερ, συνδοκεῖ; τί φής; ἀποστρέφη καὶ ἐρυθριᾶς; ἔστι μὲν ὅμως τὸ αἰδέομαι τὰ τοιαῦτα ὑμῶν τῶν παρθένων: ἐπινεύεις ὅ δ’ ὁμως. ἀπιτε ὁν καὶ μὴ χαλεπήνητη τῷ δικαστῇ αἱ νενικημέναι μηδὲ κακὸν ἐντρίψησθε τῷ νεανίσκῳ: οὐ γὰρ ὁἷον τε ἐπ’ ἰσης πάσας εἶναι καλὰς.

ΕΡΜΗΣ: Προώμεν εὐθὺ τῆς Φρυγίας, ἐγὼ μὲν ἡγούμενος, ὑμεῖς δὲ μὴ βραδύς ἀκολουθεῖτε μοι καὶ θαρρεῖτε. οἶδα ἔγω τὸν Πάριν. νεανίας ἐστὶ καλὸς καὶ τάλλα ἐρωτικὸς

| aἰδέομαι: to be ashamed to do | θυγάτηρ. -ἐρος. ἦ: a daughter |
| ἀκολουθέω: to follow | ἰδιός, -α, -ο: one’s own |
| ἀποστρέφω: to turn | κακός, -ἡ, ὁν: bad |
| βραδύς, -εια, -υ: slow | νεανίας, ὁ: a young man |
| ἐντρίβω: to rub in or into (+ dat.) | νεάνισκος, ὁ: youth, young man |
| ἐπινεύω: to nod | νικάω: to conquer, prevail, vanquish |
| ἐρυθριάω: to blush, to colour up | οἶος τε εἶμι: to be able to (+ inf) |
| ἐρωτικός, -ή, -όν: amatory | παρθένος, ἦ: a maid, virgin |
| εὐθὺς, -εια, -υ: straight | συνδοκεῖ: to seem good also |
| ἦ: in truth, truly | τοιοῦτος, -αύτη, -ούτο: such as this |
| Ἰγνάμαι: to go before, lead the way | φημι: to declare, make known |
| θαρρέω: to be of good courage | χαλεπάινω: to sore, grievous |

ἤ καὶ: indicating an animated question, “and also to you?”
ἀποστρέφη: pres. 2 s. mid., “do you turn away?”
τὸ αἰδεῖσθαι: articular inf., “the being modest”
τὰ τοιαῦτα: acc. of respect, “modest in such matters”
ὅ δ’ ὁμως: “but even so you nod”
μὴ χαλεπήνητη: aor. subj. in prohibition, “don’t complain about!” + dat.
ἀἱ νενικημέναι: perf. part., “those of you who have been defeated”
μηδὲ ... ἐντρίψησθε: aor. subj. in prohibition, “and don’t rub some evil on him” i.e. don’t cause him harm
οἷον τε (sc. ἐστι): “for it is not possible” + inf.
καλὰς: acc. pred., “all to be beautiful”
προώμεν: pres. subj. of προ-ἐρχομαι hortatory, “let’s go!”
καὶ τὰ τοιαῦτα κρίνειν ἰκανώτατος. οὐκ ἂν ἐκεῖνος δικάσειν κακῶς.

ἈΦΡΟΔΙΤΗ: Τὸῦτο μὲν ἀπαν ἁγαθὸν καὶ πρὸς ἐμοῦ λέγεις, τὸ δικαίων ἢμῖν εἶναι τὸν δικαστήν: πότερα δὲ ἁγαμὸς ἐστιν ὦτος ἢ καὶ γυνὴ τις αὐτῷ σύνεστιν;

ΕΡΜΗΣ: Οὐ παντελῶς ἁγαμὸς, ὁ Ἀφροδίτη.

ἈΦΡΟΔΙΤΗ: Πῶς λέγεις;

ΕΡΜΗΣ: Δοκεῖ τις αὐτῷ συνοικεῖν Ἰδαία γυνή, ἰκανὴ μὲν, ἁγροῖκος δὲ καὶ δεινῶς ὄρειος, ἀλλ' οὐ σφόδρα προσέχειν αὐτῇ ἔοικε. τίνος δ' οὖν ἐνεκα ταῦτα ἐρωτᾶς;

ἈΦΡΟΔΙΤΗ: Ἄλλως ἡρόμην.

ΑΘΗΝΑ: Παραπρεσβεύεις, ὁ οὗτος, ἰδίᾳ πάλαι ταύτῃ κοινολογούμενος.

---

άγαθος, -ῆς, -ὸν: good

ἀγαμὸς, -οῦ: unmarried

ἁγροῖκος, -οῦ: of or in the country

ἄλλως: in another way or manner

γυνή, γυναῖκος, ἥ: a woman

δεινός, -ῆς, -ῦ: fearful, terrible

δικάζω: to judge, to give judgment on

δικαίως, -οῦ: becoming, sufficient

κοινολογέομαι: to take counsel with (+ dat.)

κρίνω: to judge

ὀρειός, -οῦ: of or from the mountains

πάλαι: long ago

παντελής, -ές: complete, entire

παραπρεσβείω: to execute an embassy dishonestly

πότερος, -ῶς, -οῦ: whether of the two?

προσέχω: to hold to, be devoted to

σύνειμι: to be together, consort

συνοικέω: to dwell together

σφόδρα: very, very much

---

κρίνειν: pres. inf. epeexegetic after ἰκανώτατος, “most suitable to judge”

οὐκ ἂν ... δικάσειν: aor. opt. pot., “he would not judge”

τοῦτο ... λέγεις: “this (which) you say”

τὸ ... ἠνα: articular inf. in apposition to τοῦτο, “namely, the judge being just”

ἰκανὴ μὲν, ἁγροῖκος δὲ: “adequate but rustic”

προσέχειν: pres. inf. after ἔοικε, “he does not seem to be devoted to” + dat.

ἄλλως ἡρόμην: aor., “I asked otherwise” i.e. for no reason

ὁ οὗτος: vocative, “you there!”

ίδια: dat. of manner, “taking counsel with privately”
Judgment of the Goddesses

ΕΡΜΗΣ: Οὐδέν, ὃ Ἀθηνᾶ, δεινὸν οὐδὲ καθ' ὑμῶν, ἀλλ' ἢρετό μὲ εἰ ἁγαμός ὁ Πάρις ἔστιν.

ΑΘΗΝΑ: Ὡς δὴ τί τούτο πολυπραγμονοῦσα;

ΕΡΜΗΣ: Οὐκ οἶδα: φησί δ' οὖν ὅτι ἄλλως ἐπελθόν, οὐκ ἔξεπίτηδες ἢρετο.

ΑΘΗΝΑ: Τί οὖν; ἁγαμός ἔστιν;

ΕΡΜΗΣ: Οὐ δοκεῖ.

ΑΘΗΝΑ: Τί δὲ; τῶν πολεμικῶν ἔστιν αὐτῷ ἐπιθυμία καὶ φιλόδοξός τις, ἢ τὸ πᾶν βουκόλος;

Defective Verbs

The principal parts of some verbs come from completely different words. Sometimes there are more than one form for a specific tense, in which case one will usually be preferred. Here are some important examples:

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>Aorist</th>
<th>Perfect</th>
<th>Aorist Passive</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>έρχομαι</td>
<td>ἐρέω</td>
<td>ἠνέχθην</td>
<td>ἠγαμὰν</td>
<td>άγαμός</td>
<td>to go</td>
</tr>
<tr>
<td>λέγω</td>
<td>ἔρθην</td>
<td>ἐλεγμαί</td>
<td>ἐλέγχην</td>
<td>λέγω</td>
<td>to speak</td>
</tr>
<tr>
<td>θεοφάνησθι</td>
<td>θεοφάνησθι</td>
<td>θεοφάνησθι</td>
<td>θεοφάνησθι</td>
<td>θεοφάνησθι</td>
<td></td>
</tr>
<tr>
<td>ἐπιθυμία</td>
<td>ἐπιθυμία</td>
<td>ἐπιθυμία</td>
<td>ἐπιθυμία</td>
<td>ἐπιθυμία</td>
<td></td>
</tr>
<tr>
<td>πολυπραγμονέω</td>
<td>πολυπραγμονέω</td>
<td>πολυπραγμονέω</td>
<td>πολυπραγμονέω</td>
<td>πολυπραγμονέω</td>
<td>to be busy about many things</td>
</tr>
<tr>
<td>πολεμικός</td>
<td>πολεμικός</td>
<td>πολεμικός</td>
<td>πολεμικός</td>
<td>πολεμικός</td>
<td>of or for war</td>
</tr>
<tr>
<td>βουκόλος</td>
<td>βουκόλος</td>
<td>βουκόλος</td>
<td>βουκόλος</td>
<td>βουκόλος</td>
<td>shepherd</td>
</tr>
<tr>
<td>δεινός</td>
<td>δεινός</td>
<td>δεινός</td>
<td>δεινός</td>
<td>δεινός</td>
<td>fearful, terrible</td>
</tr>
<tr>
<td>ἐξεπίτηδες</td>
<td>ἐξεπίτηδες</td>
<td>ἐξεπίτηδες</td>
<td>ἐξεπίτηδες</td>
<td>ἐξεπίτηδες</td>
<td>suitable</td>
</tr>
<tr>
<td>ἐπέρχομαι</td>
<td>ἐπέρχομαι</td>
<td>ἐπέρχομαι</td>
<td>ἐπέρχομαι</td>
<td>ἐπέρχομαι</td>
<td>to approach</td>
</tr>
<tr>
<td>ἐπιθυμία</td>
<td>ἐπιθυμία</td>
<td>ἐπιθυμία</td>
<td>ἐπιθυμία</td>
<td>ἐπιθυμία</td>
<td>desire, yearning</td>
</tr>
</tbody>
</table>

εἰ ... ἐστίν: ind. question, “asked whether he was”

ὡς δὴ: with the participle πολυπραγμονοῦσα expressing indignation, “why was she busybodying about this?”

ἄλλως ἐπελθόν: aor. part. agreeing with the object of ἢρετο, “she asked (this question) having approached randomly” i.e. having come to her for no reason

τὸ πᾶν: acc. adverbial, “completely”
ΕΡΜΗΣ: Τὸ μὲν ἀληθὲς οὐκ ἔχω εἰπεῖν, εἰκάζειν δὲ χρὴ νέον ὄντα καὶ τούτων ὀρέγεσθαι τυχεῖν καὶ βούλεσθαι ἂν πρῶτον αὐτὸν εἶναι κατὰ τὰς μάχας.

ΑΦΡΟΔΙΤΗ: Ὅρος, οὐδὲν ἐγὼ μέμφομαι οὐδὲ ἐγκαλῶ σοι τὸ πρῶτον ταύτην ἰδία λαλεῖν: μεμψιμοίρων γάρ καὶ οὐκ Ἀφροδίτης τὰ τοιαῦτα.

ΕΡΜΗΣ: Καὶ αὐτή σχεδὸν τὰ αὐτὰ με ἣρετο: διὸ μὴ χαλεπῶς ἔχε μηδ’ οἶου μειονεκτεῖν, εἰ τι καὶ ταύτη κατὰ τὸ ἁπλοῦν ἀπεκρινάμην. ἄλλα μεταξὺ λόγων ἢ ἔστω πολὺ προϊόντες

---

άληθὲς, -ές: unconcealed, true
άπλοος, -η, -οῦν: simple
ἀποκρίνομαι: to answer
βούλομαι: to will, wish, be willing
dιό: wherefore, on which account
ἐγκαλέω: to reproach
εἰκάζω: to suppose
ἐχω: I am able (+ inf.)
λαλέω: to talk
μάχη, ἡ: battle, fight, combat
μειονεκτέω: to have too little, to be poor
μέμφομαι: to blame
μεμψιμοίρως, -ον: repining, querulous
μεταξύ: between (+ gen.)
nέος, -η, -ον: young
οἴομαι: to suppose, think, deem
ὁρέω: to reach, acquire
προέρχομαι: to advance
σχεδόν: close, near
tυχάνω: to hit
χαλεπός, -ή, -όν: hard to bear
χρή: it is fated, necessary

τὸ ἀληθὲς: acc. adverbial, “truly”
edείπειν: aor. inf. after ἔχω, “able to say”
eἰκάζειν: pres. inf. after χρῆ and introducing ind. st., “necessary to suppose that ...”
ὄντα: pres. part. causal agreeing with the subject of ὀρέγεσθαι, “suppose that he, since he is young, yearns to” + inf.
tυχεῖν: aor. inf. complementing ὀρέγεσθαι, “yearns to acquire” + gen.
βούλεσθαι: pres. inf. also in ind. st. after εἰκάζειν, representing a potential optative with ἂν, “suppose that he would wish to” + inf.
τὸ ... λαλεῖν: articular inf. serving as object of ἐγκαλῶ, “reproach the talking”
tὰ τοιαῦτα: acc. of respect, “querulous about such things”
μη: χαλεπῶς ἔχε: imper., “don’t have harshly” i.e. don’t be difficult
μηδ’ οἴου: imper. mid., “and don’t suppose!” + inf.
κατὰ τὸ ἁπλοῦν: “in a simply manner” i.e. without guile
μεταξὺ λόγων: “between words” i.e. while we were speaking
προϊόντες: pres. part., “already advancing”
Judgment of the Goddesses

ἀπεσπάσαμεν τῶν ἀστέρων καὶ σχεδόν γε κατὰ τὴν Φρυγίαν ἐσμέν. ἐγὼ δὲ καὶ τὴν Ἰδήν ὅρω καὶ τὸ Γάργαρον ὅλον ἀκριβῶς, εἰ δὲ μὴ ἔξαπατάτωμαι, καὶ αὐτὸν ὑμῶν τὸν δικαστὴν τὸν Πάριν.

ΗΡΑ: Ποῦ δὲ ἐστιν; οὐ γὰρ κάμοι φαίνεται.

ΕΡΜΗΣ: Ταύτῃ, ὦ Ἥρα, πρὸς τὰ λαιά περισκόπει, μὴ πρὸς ἅκρο τῷ ὄρει, παρὰ δὲ τὴν πλευράν, οὗ τὸ ἄντρον, ἔνθα καὶ τὴν ἀγέλην ὁρᾷς.

ΗΡΑ: Ποῦ δέ ἐστιν; οὐ γὰρ κἀμοὶ φαίνεται.

ΕΡΜΗΣ: Ταύτῃ, ὦ Ἥρα, πρὸς τὰ λαιά περισκόπει, μὴ πρὸς ἅκρο τῷ ὄρει, παρὰ δὲ τὴν πλευράν, οὗ τὸ ἄντρον, ἔνθα καὶ τὴν ἀγέλην ὁρᾷς.

Imperatives

There are many more imperatives in Lucian’s dialogues, so it is worth reviewing their forms. Here is the regular conjugation of the present and first aorist illustrated with λύω:

<table>
<thead>
<tr>
<th>Number</th>
<th>Person</th>
<th>Active</th>
<th>Middle / Passive</th>
<th>Active</th>
<th>Middle</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>2nd</td>
<td>λῦε</td>
<td>λῦου (from ε-σο)</td>
<td>λῦσον</td>
<td>λῦσαι</td>
<td>λύθητι</td>
</tr>
<tr>
<td>3rd</td>
<td>λῦετο</td>
<td>λυέσθω</td>
<td>λυσάτω</td>
<td>λυσάσθω</td>
<td>λυθέτω</td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td>2nd</td>
<td>λῦετε</td>
<td>λυέσθε</td>
<td>λύσατε</td>
<td>λύσαθε</td>
<td>λύθητε</td>
</tr>
<tr>
<td>3rd</td>
<td>λυόντων</td>
<td>λυέσθων</td>
<td>λυάντων</td>
<td>λυάσθων</td>
<td>λυθέτων</td>
<td></td>
</tr>
</tbody>
</table>

The imperatives of second aorist verbs regularly take the same endings as the present imperative: λάβε, λαβέτω, etc. The perfect imperative is rare.
Lucian

ΗΡΑ: Ἀλλ᾽ οὐχ ὁρῶ τὴν ἀγέλην.

ΕΡΜΗΣ: Πῶς φῆς; οὐχ ὁρᾷς βοίδια κατὰ τὸν ἐμὸν οὑτωσὶ δάκτυλον ἐκ μέσων τῶν πετρῶν προερχόμενα καὶ τινα ἐκ τοῦ σκοπέλου καταθέοντα καλαῦροπα ἔχοντα καὶ ἀνείργοντα μὴ πρόσω διασκίδνασθαι τὴν ἀγέλην;

ΗΡΑ: Ὁρῶ νῦν, εἴ γε ἐκεῖνός ἐστιν.

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγέλη, ἥ</td>
<td>a herd</td>
</tr>
<tr>
<td>ἀνείργω</td>
<td>to keep back, restrain</td>
</tr>
<tr>
<td>βοίδιον, τὸ</td>
<td>a cow</td>
</tr>
<tr>
<td>δάκτυλος, ὁ</td>
<td>a finger</td>
</tr>
<tr>
<td>διασκάθησιμος</td>
<td>to scatter</td>
</tr>
<tr>
<td>καταθέω</td>
<td>to run down</td>
</tr>
<tr>
<td>καταθέω</td>
<td>to run down</td>
</tr>
<tr>
<td>μέσος, ἦ, -ον</td>
<td>middle, in the middle</td>
</tr>
<tr>
<td>πέτρα, ἥ</td>
<td>a rock, a ledge or shelf of rock</td>
</tr>
<tr>
<td>πρόσω</td>
<td>forwards, onwards</td>
</tr>
<tr>
<td>σκόπελος, ὁ</td>
<td>a look-out place, a peak</td>
</tr>
<tr>
<td>καλαῦροψ, ὁ-οπος, ἥ</td>
<td>a shepherd's staff</td>
</tr>
</tbody>
</table>

κατὰ δάκτυλον: “along my finger” i.e. where I am pointing

προερχόμενα: pres. part. agreeing with βοίδια, “cattle approaching”

καταθέοντα: pres. part. agreeing with τινα, “and someone rushing down”

μὴ ... διασκίδνασθαι: noun clause after ἀνείργοντα, “keeping the herd from scattering”

### Circumstantial Participles

Circumstantial participles are added to a noun or a pronoun to set forth some circumstance under which an action takes place. The circumstances can be of the following types: time, manner, means, cause, purpose, concession, condition or attendant circumstance. Although sometimes particles can specify the type of circumstance, often only the context can clarify its force. Here are some examples:

**Time:**

τοῦ δὲ ἀγώνος τὸ ἄθλον εἴη ἀναγνοῦσι τὸ μῆλον: “you will know the prize of the contest after having read the apple.”

**Means:**

哚ὲ λὴ διασταράξεσθε αὐτὸν ἀνωθεν εἷς ἀφανοῦς ὕψωσθαι: “lest we frighten him by flying suddenly from above”

**Purpose:**

τοῦτω σοι παραδώσω ὅψιν τῆς ὑδεῖς γενησομένω: “these two I shall hand over in order to become leaders of the journey”

**Cause:**

εἰκάζειν δὲ χρῆ νέου ὑμῖν τοῦτων ὑγείᾳ τυχεῖν: “One should assume that, since he is young, he wishes to acquire these things.”

**Condition:**

δοκῶ δὲ ἴνα μοι καλῶς δικάσω πάσῳ ἁρπάσῃ τὸ μῆλον. “I think that I would judge well, if I gave the apple to all.”

**Attendant Circumstance:**

οὐχ ὁρᾷς βοίδια κατὰ τὸν ἐμὸν οὑτωσὶ δάκτυλον ἐκ μέσων τῶν πετρῶν προερχόμενα: “do you not see the herd approaching from the rocks according to my finger.”

The circumstantial participle can also stand in the genitive absolute construction: ὅστε καὶ πᾶσιν ἀμφὶ αὐτῆς γενέσθαι, τοῦ Θησέως ἁρπακαὶ ἀρτάσαντος: “so that there was a war over her, Theseus having snatched her in her youth.”
ΕΡΜΗΣ: Ἀλλὰ ἐκεῖνος. ἐπειδὴ δὲ πλησίον ἤδη ἐσμέν, ἐπὶ τῆς γῆς, εἰ δοκεῖ, καταστάντες βαδίζωμεν, ἵνα μὴ διαταράξωμεν αὐτὸν ἄνωθεν ἐξ ἀφανοῦς καθιπτάμενοι.

ΗΡΑ: Εὖ λέγεις, καὶ οὕτω ποιῶμεν. ἐπεὶ δὲ καταβεβήκαμεν, ὥρα σοι, ὦ Ἀφροδίτη, προϊέναι καὶ ἡγεῖσθαι ἡμῖν τῆς ὁδοῦ: σὺ γὰρ ὡς τὸ εἰκὸς ἔμπειρος εἶ τοῦ χωρίου πολλάκις, ὡς λόγος, κατελθοῦσα πρὸς Ἀγχίσην.

ΑΦΡΟΔΙΤΗ: Οὐ σφόδρα, ὦ Ἥρα, τούτοις ἄχθομαι τοῖς σκώμμασιν.

ΕΡΜΗΣ: Ἀλλ' οὖν ἑγὼ ὑμῖν ἡγήσομαι: καὶ γὰρ αὐτὸς ἐνδιέτριψα τῇ Ἴδῃ, ὁπότε δὴ ὁ Ζεὺς ἤρα τοῦ μειρακίου ἄλλα ἐκεῖνος: “but that is him”

καταστάντες: aor. part. intransitive, “having set down”

βαδίζωμεν: pres. subj. hortatory, “let us go on foot”

ἐνδιέτριψα τῇ Ἴδῃ: aor. of ἐν-δια-τρίβω, “I spent time in” + dat.

καθίστημι: to set down, place

καταβαίνω: to step down, go or come down

καταπέτομαι: to fly down

κατέρχομαι: to go down

κούφως: delicately

μειράκιον, τό: a boy, lad, stripling

ὀδός, ἡ: a way, path, track

ποιέω: to make

πολλάκις: many times, often, oft

σκῶμα, -ατος, τό: a jest, scoff

σφόδρα: very, very much

χωρίον, τό: a particular place

ἄρα, ἡ: period of time

ἄωσθεν: from above, from on high

ἄφανῆς, -ές: unseen, invisible

ἄχθομαι: to be vexed

βαδίζω: to go slowly, to walk

διατρίβου: to spend time in

διαταράττω: to throw into great confusion

εἰκός, ὁτός, τό: like truth

ἐμπειρος, -ον: experienced in

ἐνδιατρίβω: to spend time in

ἐράω: to love, to be in love with

ἡγέομαι: to go before, lead the way

καθίστημι: to set down, place

καταβαίνω: to step down, go or come down

κατατέρμαται: to fly down

κατέρχομαι: to go down

κούφως: delicately

μειράκιον, τό: a boy, lad, stripling

ὀδός, ἡ: a way, path, track

ποιέω: to make

πολλάκις: many times, often, oft

σκῶμα, -ατος, τό: a jest, scoff

σφόδρα: very, very much

χωρίον, τό: a particular place

ἄρα, ἡ: period of time
Lucian

τοῦ Φρυγός, καὶ πολλάκις δεύρο ήλθον ὑπ’ ἐκείνου καταπεμφθεὶς εἰς ἐπισκοπὴν τοῦ παιδός. καὶ ὅποτε γε ἦδη ἐν τῷ ἄετῳ ἦν, συμπαριπτάμην αὐτῷ καὶ συνεκούφιζον τὸν καλὸν, καὶ εἰ γε μέμνημαι, ἀπὸ ταυτησὶ τῆς πέτρας αὐτὸν ἀνήρπασεν. ὁ μὲν γὰρ ἔτυχε τότε

---

Participles: General Principles

Participles fall into three broad classes of use, with many other distinctions:

1. **Attributive participles** modify a noun or pronoun like other adjectives. They can occur with an article in the attributive position or with no article:

   \[ \alphaὶ νενικημέναι μηδὲ κακὸν ἐντρίψησθε τῷ νεανίσκῳ, \]
   \[ \text{“You who have been defeated do not harm the lad.”} \]

2. **Circumstantial participles** are added to a noun or pronoun to set forth some circumstance under which an action takes place. Although agreeing with a noun or pronoun, these participles actually qualify the verb in a sentence, indicating time, manner, means, cause, purpose, concession, condition or attendant circumstance. Circumstantial participles can occur in the genitive absolute construction.

   \[ \text{καὶ πολλάκις δεύρο ήλθον ὑπ’ ἐκείνου καταπεμφθεὶς: “I have come here many times, having been sent by him.”} \]

   For more examples, see p. 12

3. **Supplementary participles** complete the idea of certain verbs. Often it is the participle itself that expresses the main action:

   \[ \text{ὁ μὲν γὰρ ἔτυχε τότε συγκουφίζων: “For he happened to be playing the flute.”} \]

   The participial form of indirect discourse after verbs of showing and perceiving is a special class of supplementary participles.
συρίζων πρὸς τὸ ποίμνιον, καταπτάμενος δὲ ὅπισθεν αὐτοῦ ὁ Ζεὺς κούφως μάλα τοῖς ὄνυξι περιβάλὼν καὶ τῷ στόματι τήν ἐπὶ τῇ κεφαλῇ τιάραν ἔχων ἀνέφερε τὸν παῖδα τεταραγμένον καὶ τῷ τραχήλῳ ἀπεστραμμένῳ εἰς αὐτὸν ἀποβλέποντα. τότε οὖν ἐγὼ τὴν σύριγγα λαβών, ἀποβεβλήκει γὰρ αὐτὴν ὑπὸ τοῦ δέους — ἀλλὰ γὰρ ὁ

**The Judgment of Paris.**
From Attic Red Figure Kylix. (Antikenmuseen, Berlin, Germany.)

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀναφέρω</td>
<td>to bring or carry up</td>
</tr>
<tr>
<td>ἀποβάλλω</td>
<td>to throw off</td>
</tr>
<tr>
<td>ἀποβλέπω</td>
<td>to look toward</td>
</tr>
<tr>
<td>ἀποστρέφω</td>
<td>to turn back</td>
</tr>
<tr>
<td>δέος, δέους</td>
<td>fear, alarm, affright</td>
</tr>
<tr>
<td>καταπέτομαι</td>
<td>to fly down</td>
</tr>
<tr>
<td>κεφαλή, ἡ</td>
<td>the head</td>
</tr>
<tr>
<td>κούφος, -η, -ον</td>
<td>light, nimble</td>
</tr>
<tr>
<td>λαμβάνω</td>
<td>to take</td>
</tr>
<tr>
<td>μάλα</td>
<td>very, exceedingly</td>
</tr>
<tr>
<td>δώνυς, -τυχος, ὥ</td>
<td>a talon</td>
</tr>
<tr>
<td>ὅπισθεν</td>
<td>behind, at the back</td>
</tr>
<tr>
<td>παῖς, παιδός, ὥ</td>
<td>a child</td>
</tr>
<tr>
<td>περιβάλλω</td>
<td>to throw round, embrace</td>
</tr>
<tr>
<td>ποίμνιον, τὸ</td>
<td>a flock</td>
</tr>
<tr>
<td>στόμα, τὸ</td>
<td>the mouth</td>
</tr>
<tr>
<td>σύριξ, -γγος, ἥ</td>
<td>a pipe</td>
</tr>
<tr>
<td>συρίζω</td>
<td>to play the σύριξ, to pipe</td>
</tr>
<tr>
<td>τυάρα η</td>
<td>a tiara</td>
</tr>
<tr>
<td>τότε</td>
<td>at that time, then</td>
</tr>
<tr>
<td>τράχηλος, ὥ</td>
<td>the neck, throat</td>
</tr>
</tbody>
</table>

**συρίζων**: pres. part. supplementing ἐτυχε, “he happened to be playing the flute”
**τυάραν**: this is the typical Persian head-dress, anachronistically applied to the Phrygian Ganymede
**τεταραγμένον**: perf. part. of ταράττω, “having been frightened”
**ἀποστρέφων**: perf. part. dat. of ἀποστρέφω, “with his neck turned back”
**ἀποβλέποντα**: pres. part. acc., “him looking toward”
**λαβών**: aor. part., “I having taken his syrinx”
**ἀποβεβλήκει**: plupf. of ἀποβάλλω, “for he had dropped it”
Lucian

διατητήσει σάντοσι πλησίον, ὡσεὶ προσεῖπομεν αὐτόν. Χαίρε, ὦ βουκόλε.

ΠΑΡΙΣ: Νη καὶ σὺ γε, ὦ νεανίσκε. τίς δὲ ὄν δεῦρο ἀφίξαι πρὸς ἡμᾶς; ἥ τίνας ταύτας ἁγεῖς τὰς γυναῖκας; οὐ γὰρ ἐπιτήδειαι ὀρεοπολεῖν, οὕτως γε ὡσεὶ καλαί.

ΕΡΜΗΣ: Ἀλλ' οὐ γυναῖκές εἰσιν, ᾿Ηραν δὲ, ὦ Πάρι, καὶ Ἀθηνᾶν καὶ Ἀφροδίτην ὀρᾶς: κἀμὲ τὸν Ἑρμῆν ἀπέστειλεν ὁ Ζεὺς — ἀλλὰ τί τρέμεις καὶ ὠχριᾷς; μὴ δέδιθι: χαλεπὸν γὰρ οὐδὲν. κελεύει δὲ σε δικαστὴν γενέσθαι τοῦ κάλλους αὐτῶν: «Ἐπεὶ γάρ,» φησί, «καλός τε αὐτὸς εἶ καὶ σοφὸς τὰ ἐρωτικά, σοὶ τὴν γνῶσιν ἐπιτρέπω.» τοῦ δὲ ἀγώνος τὸ ἄθλον εἴσῃ ἀναγιγνώσκω τὸ μῆλον.

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ἄγω: to lead or carry
ἄγων, -ου, ὁ: a contest
ἀθλον, τό: the prize of contest
ἀναγιγνώσκω: to read
ἀποστέλλω: to send off or away from
ἀφικνέομαι: to come to
γυνη, γυναῖκος, ἥ: a woman
dέδι: to fear (perf.)
δεῦρο: hither
dιαιτής, -οῦ, ὁ: an arbitrator
dικαστής, -οῦ, ὁ: a judge
ἐπιτηδειος, -ας, -ής, -όν: suitable, convenient
ἐπιτρέπω: to turn over X (acc.) to Y (dat.)

ἐρωτικός, -ή, -όν: amatory
cάλλος, -ους, τό: beauty
cελευ: to command, order
νη: indeed
ὁρεοπολέω: to haunt mountains
πλησίον: near
προσεῖπω: to speak to, address
σοφός, -ῆ, -όν: skilled in any craft
τρέμω: to tremble or fear to
φημί: to declare, make known
χαίρω: to rejoice, be glad
χαλεπός, -ή, -όν: hard to bear, painful
ὠχριάω: to be pallid

ἀναγιγνώσκω: aor. subj. hortatory, “and so let’s address him”
ἀφίξαι: perf., “have you come?”
ὁρεοπολέω: pres. inf. epexegetical after ἐπιτηδειος, “suitable to haunt mountains”
οὕσαι: pres. part. causal, “since there are”
ἀπέστειλεν: aor., “he has sent me”
μὴ δέδιθι: perf. imperative, “don’t fear!”
γενέσθαι: aor. inf. in indirect command, “orders you to become”
εἴσῃ: fut. of ὄλθα, “you will know”
ἀναγιγνώσκω: aor. part. of ἀνα-γιγνώσκω, “after having read”
ΠΑΡΙΣ: Φέρ' ἴδω τί καί βούλεται. «Ἡ καλῆ,» φησίν, «λαβέτω.» πῶς ἂν οὖν, ὡ δέσποτα Ἑρμῆ, δυνηθεὶν ἐγὼ θυητὸς αὐτὸς καὶ ἀγροῖκος ᾤν δικαστῆς γενέσθαι παραδόξου θέας καὶ μείζων ἤ κατὰ βουκόλον; τὰ γὰρ τοιαῦτα κρίνειν τῶν ἄβρων μᾶλλον καὶ ἀστικῶν: τὸ δὲ ἐμὸν, αἶγα μὲν αἰγὸς ὅποτέρα ἢ καλλίων καὶ δάμαλιν ἄλλης δαμάλεως, τάχ' ἂν δικάσαιμι κατὰ τὴν τέχνην: αὐταὶ δὲ πάσαι τε ὁμοίως καλαι καὶ οὐκ οἶδ' ὅπως ἂν τις ἀπὸ τῆς ἑτέρας ἐπὶ τὴν ἑτέραν μεταγάγοι τὴν ὄψιν

ἵδιος: aor. subj. hortatory, “come, let me see”
λαβέτω: aor. 3 s. of λαμβάνω, “let her take!”
πῶς ἂν ... δυνηθεὶν: aor. pass. opt. potential, “how would I be able” + inf.
δικαστῆς: nom. pred. after γενέσθαι, “become a judge” + gen.
κατὰ βουκόλον: after μείζων ἤ, “greater than what is related to a herdsman”
τῶν ἄβρων ... ἀστικῶν: gen. after μᾶλλον, “more (suitable for) dainty and urbane”
ὅποτέρα: introducing ind. quest. after δικάσαιμι, “judge which of two is the more beautiful”
τὸ δὲ ἐμὸν: “as for me”
ἄν δικάσαιμι: aor. opt. potential, “I could judge”
ὅπως ἂν τις ... μεταγάγοι: aor. opt. pot. in ind. question after οἶδα, “know how anyone could transfer”
τὴν ὄψιν: here “the organs of sight” i.e. the eyes
ἀποσπάσας: οὐ γὰρ ἐθέλει ἀφίστασθαι ῥᾴδιως, ἀλλ’ ἐνθα ἂν ἀπερείσῃ τὸ πρῶτον, τοῦτο ἔχεται καὶ τὸ παρὸν ἔπαινει: κἂν ἐπ’ ἄλλο μεταβῇ, κάκεινο καλὸν ὀρά καὶ παραμένει, καὶ ύπὸ τῶν πλησίον παραλαμβάνεται. καὶ ὅλως περικέχυται μοι τὸ κάλλος αὐτῶν καὶ ὅλον περικέχυται, ὅτι μὴ καὶ αὐτὸς ὡσπερ ὁ Ἀργος ὅλω βλέπειν δύναμαι τῷ σώματι. δοκῶ δ’ ἂν μοι καλῶς δικάσαι πάσαις ἀποδοὺς τὸ μῆλον. καὶ γὰρ αὐ
καὶ τόδε, ταύτην μὲν εἶναι συμβέβηκεν τοῦ Διὸς ἀδελφήν καὶ γυναῖκα, ταύτας δὲ θυγατέρας: πῶς οὖν οὐχ οἷόν τε ἀναδύομαι πρὸς τοῦ Διὸς κεκελευσμένον.

ΠΑΡΙΣ: Ἐν τούτῳ, ὦ Ἑρμῆ, πείσον αὐτάς, μὴ χαλεπῶς ἔχειν μοι τὰς δύο τὰς νενικημένας, ἀλλὰ μόνων τῶν ὀφθαλμῶν ἡγεῖσθαι τὴν διαμαρτίαν.

ΕΡΜΗΣ: Οὐκ οἶδα: πλὴν οὐχ οἷόν τε ἀναδύομαι πρὸς τοῦ Διὸς κεκελευσμένον.

ΠΑΡΙΣ: Ἔν τούτῳ, ὦ Ἑρμῆ, πείσον αὐτάς, μὴ χαλεπῶς ἔχειν μοι τὰς δύο τὰς νενικημένας, ἀλλὰ μόνων τῶν ὀφθαλμῶν ἡγεῖσθαι τὴν διαμαρτίαν.

ΕΡΜΗΣ: Οὕτω φασὶ ποιήσειν: ὥρα δέ σοι ἤδη περαίνειν τὴν κρίσιν.

tάκτην μὲν ... ταύτας δὲ: acc. subjects of εἶναι, “that while this one (Hera) is ... that these are”

συμβέβηκεν: perf. of συν-βάινω used impersonally, “it happens that” + inf.

οὐχ οἶδα: I am able (+ inf.)

ἀναδύομαι: to draw back from, shun

ὑπαίτηρ, ἑρήμος, ἡ: a daughter

συμβαίνω: to happen

διαμαρτία, ἡ: a total mistake

διαμαρτία, ἡ: a separating, judgement

δόος, μία, ἕν: one

ὄφθαλμος, ὁ: the eye

πείθω: to prevail upon, persuade

ποιέω: to make

ποιήσειν: fut. inf., “they say that they will do”

περαίνω: to accomplish, execute

πάνω: how? in what way or manner?

πείθω: to prevail upon, persuade

πλήν: but

περαίνω: to accomplish, execute

ποιέω: to make

ποιήσειν: fut. inf., “they say that they will do”

ὑπαίτηρ, ἑρήμος, ἡ: a daughter

ἐὑρίσκω: to find, obtain

κελεύω: to command, order

κρίσις, ἡ: a judgement

κρίσις: a judgement

κρίσις: a separating, judgement

μόνος, -η, -ον: alone, only

μόνος, -η, -ον: alone, only

μοῖχος: a sister

μοῖχος: a sister

τάκτην μὲν: acc. subjects of εἶναι, “that while this one (Hera) is ... that these are”

νικάω: to conquer, prevail, vanquish

νικάω: to conquer, prevail, vanquish

οἶδα: I know

οἶδα: I know

οἶδα: I know

οἶος τε εἶμι: I am able (+ inf.)

οἶος τε εἶμι: I am able (+ inf.)

κεκελευσμένον: perf. part., “to shun what is ordered from Zeus”

ὥρα: period of time, season

ὠρα, ἡ: period of time, season

ὡρα: period of time, season

ὥρα: period of time, season

ὥρα: period of time, season

ὥρα: period of time, season

ἥδε, ὥδε, τόδε: this

ἥδε, ὥδε, τόδε: this

ἕν: one

 ddl: difficult, painful, grievous

ἕν: one

ἢ: or

ἢ: or

ἕν: one

ἣ: a sister

ἣ: a sister

ἦ: I am able (+ inf.)
Lucian

ΠΑΡΙΣ: Πειρασόμεθα: τί γὰρ ἂν καὶ πάθοι τις; ἐκεῖνο δὲ πρότερον εἰδέναι βούλομαι, πότερ’ ἐξαρκέσει σκοπεῖν αὐτὰς ὡς ἔχουσιν, ἥ καὶ ἀποδύσαι δεήσει πρὸς τὸ ἀκριβῆς τῆς ἐξετάσεως;

ΕΡΜΗΣ: Τοῦτο μὲν σὸν ἂν εἴη τοῦ δικαστοῦ, καὶ πρόσταττε ὑπὲρ καὶ θέλεις.

ΠΑΡΙΣ: Ὄπη καὶ θέλω; γυμνᾶς ἰδεῖν βούλομαι.

ΕΡΜΗΣ: Ἀπόδυτε, ὦ αὕται: σὺ δ’ ἐπισκόπει: ἐγὼ δὲ ἀπεστράφην.

Potential Optatives
The optative with ἂν expresses potentiality, with a range of possible meanings:

νόην δὲ ἦδέως ἄν ἀκούσαιμί σου: “I would very much like to hear you”

τί γὰρ ἂν καὶ μομήσῃσι τὸ μου: “Why would anyone blame me?”

τί γὰρ ἂν καὶ πάθοι τις: “What can one do?”
ΑΦΡΟΔΙΤΗ: Καλῶς, ὦ Πάρι: καὶ πρῶτη γε ἀποδύσομαι,
ὅπως μάθῃς ὅτι μὴ μόνας ἔχω τὰς ὠλένας λευκὰς μηδὲ
tῷ βοῶπις εἶναι μέγα φρονῶ, ἐπ’ ἴσης δὲ εἰμὶ πᾶσα καὶ
ὀμοίως καλῆ.

ΑΘΗΝΑ: Μὴ πρότερον ἀποδύσῃς αὐτήν, ὦ Πάρι, πρὶν ἂν
tὸν κεστὸν ἀπόθηται — φαρμακίς γάρ ἔστω — μὴ
σε καταγοητεύσῃ δι’ αὐτοῦ. καίτοι γε ἐχρῆν μηδὲ
οὕτω κεκαλλωπισμένην παρεῖναι μηδὲ τοσαῦτα ἐντε-
τριμμένην χρώματα καθάπερ ἑταίρα τινά,
ἀλλὰ γυμνὸν τὸ κάλλος ἐπιδεικνύειν.
ΠΑΡΙΣ: Εὖ λέγουσι τὸ περὶ τοῦ κεστοῦ, καὶ ἀπόθου.

ΑΦΡΟΔΙΘΗ: Τί οὖν οὐχὶ καὶ σύ, ὦ Ἀθηνᾶ, τὴν κόρυν ἀφελοῦσα ψιλὴν τὴν κεφαλὴν ἐπιδεικνύεις, ἀλλ' ἐπισείεις τὸν λόφον καὶ τὸν δικαστὴν φοβεῖς; ἢ δέδια μὴ σοι ἐλέγχηται τὸ γλαυκὸν τῶν ὀμμάτων ἄνευ τοῦ φοβεροῦ βλεπόμενον;

ΑΘΗΝΑ: Ἰδοὺ σοι ἡ κόρυς αὕτη ἀφῄρηται.

ΑΦΡΟΔΙΘΗ: Ἰδοὺ καὶ σοι ὁ κεστός.

ΗΡΑ: Ἀλλὰ ἀποδύσώμεθα.

ΠΑΡΙΣ: Ὡς Ζεὺς τεράστιος τῆς θέας, τοῦ κάλλους, τῆς ἡδονῆς. οἵα μὲν ἡ παρθένος, ὡς δὲ βασιλικὸν αὕτη καὶ σεμνὸν
Judgment of the Goddesses

ἀπολάμπει καὶ ἀληθῶς ἡδύν τοῦ Διός, ἥδη δὲ ὅρα ἡδύ
τι καὶ γλαφυρῶς, καὶ προσαγωγὸν ἐμείδιασεν — ἀλλ’ ἡδη μὲν ἄλις ἔχω τῆς εὐδαιμονίας: εἰ δοκεῖ δὲ, καὶ ἰδία καθ’ ἐκάστην ἐπιδεῖν βούλομαι, ὡς νῦν γε ἀμφίβολος εἰμι καὶ οὐκ οἴδα πρὸς ὅ τι ἀποβλέψω, πάντη τὰς ὀψεις περισπώμενος.

ἈΦΡΟΔΙΤΗ: Οὕτω ποιῶμεν.

ΠΑΡΙΣ: Ἄπιτε οὖν αἱ δύο: σὺ δέ, ὦ Ἥρα, περίμενε.

ΗΡΑ: Περιμενῶ, κἀπειδάν με ἀκριβῶς ἴδῃς, ὥρα σοι καὶ τὰλλα ἡδῆ σκοπεῖν εἰ καλά σοι, τὰ δῶρα τῆς ψήφου τῆς ἐμῆς. ἢν γὰρ με, ὦ Πάρι, δικάζῃς εἶναι καλήν, ἁπάσῃ ἔσῃ τῆς Ἀσίας δεσπότης.

Ἀσία, ἥ: Asia

βούλομαι: to will, wish

γλαφυρός, -ά, -άν: delicate
dικάζω: to judge
dώρον, τό: a gift, present
dρακάρω: to judge
eπειδέω: aor. subj. in ind. deliberative question, “know what I should look at”
εὐδαιμονία, ἥ: prosperity, happiness

ἡδονή, ἥ: pleasure

ἡδός, -εια, -η: sweet

ἴδιος, -α, -ων: one’s own

μειδιάω: to smile

ὑπόχθα: look, appearance, aspect

πάντη: every, on every side

περισπόμενος: to wait for, stay

περισπάω: to draw away from

ποιέω: to make

προσαγωγός, -όν: attractive

σκοπέω: to look at

ψῆφος, ἥ: a pebble for voting, a vote

ἄρα, ἥ: period of time

κατατιθέν... ἧδη: aor. subj. in general temporal clause, “and when(ever) you see me”

καλήν: acc. pred., “judge me to be beautiful”

ἐσῃ: fut. in more vivid apodosis, “then you will be”
Lucian

ΠΑΡΙΣ: Οὐκ ἐπὶ δώροις μὲν τὰ ἡμέτερα. πλὴν ἄπιθι: πεπράξεται γὰρ ἄπερ ἄν δοκῇ. σὺ δὲ πρόσιθι ἡ Ἀθηνᾶ.

ἈΘΗΝΑ: Παρέστηκά σοι, καὶ ἂν με, ὦ Πάρι, δικάζῃς καλὴν, οὐποτε ἡττων ἀπει ἐκ μάχης, ἀλλ’ ἂι κρατῶν: πολεμιστὴν γάρ σε καὶ νικηφόρον ἀπεργάσομαι.

General or Indefinite Clauses

Various kinds of subordinate clauses that are general or indefinite (if ever, whenever, whoever, etc.) use the subjunctive with ἂι in primary sequence, the optative without ἂι in secondary sequence:

μὴ πρότερον ἀποδύσῃς αὐτὴν. ὦ Πάρι. πρὶν ἂι τὸν κεστὸν ἀπόθηται: “Do not undress her, Paris, until such time as she removes her girdle.”

πεπράξεται γὰρ ἄπερ ἄν δοκῇ: “whatever seems appropriate will be done”

κἂν ἂι ἀλλὸ μετάβῃ, κάκεινο καλὸν ὅρα καὶ παραμένει: “if ever (the eyes) pass over to something else, they see that beauty and remain.”

Lucian sometimes uses the optative in the protasis of a present general condition:

ἐκεῖνη γὰρ ἂι καὶ μόνον θεάσατο σε, ἐδ οἶδα ἐγὼ ὡς ... ἐψεται καὶ συνυκήσει: “for if ever she just sees you, I know that she will follow and live with you.”
Judgment of the Goddesses


ΑΦΡΟΔΙΤΗ: Ἀύτη σοι ἐγὼ πλησίον, καὶ σκόπει καθ’ ἓν ἀκριβῶς μηδὲν παρατρέχων, ἀλλ’ ἐνδιατρίβων ἑκάστῳ τῶν μερῶν. εἰ δ’ ἐθέλεις, ὦ καλέ, καὶ τάδε μου ἄκουσον. ἐγὼ γὰρ πάλαι ὁρῶσά σε νέον ὄντα καὶ καλὸν ὁποῖον οὐκ οἶδα εἴ τινα ἕτερον ἡ Φρυγία τρέφει, μακαρίζω μὲν τοῦ ἀκούω: to hear ἀκριβῆς: exact, accurate ἀπολέμητος, -ον: not warred on ἀρχή, ἡ: an empire, kingdom δώρον, τό: a gift, present ἐθέλω: to wish ἐφέ: peace, time of peace ἑκατοστός, -η, -ον: every, each ἑνδιατρίβω: to spend time on (+ dat.) ἐνδύνω: to dress, put on clothes ἐπέχω: to have a hold on ἐπιτίθημι: to put upon θαρρέω: to be of good courage ικανός, ὁ: the proper time καιρός, ὁ: a helmet

Δυδία, ἡ: Lydia μακαρίζω: to bless, to deem happy μάχη, ἡ: battle, fight, combat μειονεκτέω: to have too little, to fail μέρος, -eos, τό: a part νέος, -η, -ον: new, young ὀποῖος: of what sort or quality πάλαι: long ago παρατρέχω: to run by or past πάρειμι: to be present πατήρ, ὁ: a father πλησίον: near πόλεμος, ὁ: battle, fight, war σκοπέω: to look at τρέφω: to nurture Φρυγία, ἡ: Phrygia

τὰ νῦν: acc. adverbial, “at the present time” an oblique reference to the impending Trojan War prompted by this judgement οὐ μειονεκτήσεις: fut., “you will not fall short” κἂν ... δικάζωμεν: pres. subj. in future more vivid protasis, “even if we judge” ἐνδυθι: aor. imperative, “put on your clothes!” ἐπίθου: aor. imper., “put on your helmet!” παρεῖμι: pres. inf. epexegetic after καιρός, “time to be present” ἄκουσον: aor. imper., “listen to!” + gen. ὄντα: pres. part. in ind. st. after ὀρφισά, “seeing that you are young” εἴ ... τρέφει: ind. question, “know whether Phrygia nourishes”
κάλλους, αἰτιῶμαι δὲ τὸ μὴ ἀπολιπόντα τοὺς σκοπέλους καὶ ταυτασὶ τὰς πέτρας κατ’ άστυ ζῆν, ἀλλὰ διαφθείρειν τὸ κάλλος ἐν ἑρημίᾳ. τί μὲν γὰρ ἂν σὺ ἀπολαύσειας τῶν ὀρῶν; τί δ’ ἂν ἀπόναιντο τοῦ σοῦ κάλλους αἱ βόες; ἔπρεπεν δὲ ἣδη σοι καὶ γεγαμηκέναι, μὴ μέντοι ἄγροικος ὁ οἶος ἡ Ἑλένη. τί μὲν γὰρ ἂν σὺ ἀπολαύσειας τῶν ὀρῶν; τί δ’ ἂν ἀπόναιντο τοῦ σοῦ κάλλους αἱ βόες; ἔπρεπεν δὲ ἤδη σοι καὶ γεγαμηκέναι, μὴ μέντοι ἀγροῖκόν τινα χωρίτης, ὃς ἡ Ἑλένη ἐστίν, νέα τε καὶ καλὴ καὶ κατ’ οὐδὲν ἐλάττων ἐμοῦ, καὶ τὸ δὴ μέγιστον, ἐρωτική. ἐκείνη γὰρ ἄγροικος, -ον: of or in the country αἰτιάομαι: to charge, blame ἀπολαύω: to have enjoyment of ἀπολείπω: to leave behind ἀπονίναμαι: to have the use or enjoyment of Ἀργόθεν: from Argos διαφθείρω: to destroy utterly ἐλάττων, -ον: inferior to (+ gen.) Ἑλένη, ἡ: Helen Ἑλλάς, -δος, ἡ: Greece ἔρημια, ἡ: a desert, wilderness ἐρωτικός, -ή, -όν: amatory ζάω: to live κάλλος, -ος, τό: beauty Κόρινθος, ὁ: Corinth Λάκαινα, ἡ: a Laconian woman μέντοι: indeed νέος, -η, -ον: new, young οἶος, -α, -ον: what sort? ὀρός, -ος, τό: a mountain πέτρα, ἡ: a rock πρέπω: to be clearly seen, to be fitting σκόπελος, ὁ: a peak, promontory χωρίτης, -ον, ἡ: a rustic, boor

τὸ μὴ ... ζῆν: articular inf. object of αἰτιῶμαι, “I blame the not living” ἀπολαύσειας: aor. part. agreeing with the acc. subject of ζῆν, “(you) having left behind” (τὸ) διαφθείρειν: also articular inf. after αἰτιῶμαι, “but the (i.e. your) wasting” τί δ’ ἂν ἀπολαύσειας: aor. opt. pot., “what benefit could you have?” δὲν ἀπόναιντο: aor. opt. pot. of ἀπο-όναμαι, “why should cows enjoy?” + gen. ἔπρεπεν: impf. with contrafactual force, “it would be more fitting” + inf. γεγαμηκέναι: perf. inf. complementing ἔπρεπε, “fitting to have married” καὶ τὸ δὴ: “and even more importantly”
Judgment of the Goddesses

εἰ καὶ μόνον θεάσαιτο σε, εἴ οἴδα ἐγὼ ὡς ἀπαντα ἀπολιποῦσα καὶ παρασχοῦσα ἑαυτὴν ἔκδοτον ἑαυτὴν ἔκδοτον ἕψεται καὶ συνοικήσει. πάντως δὲ καὶ σὺ ἀκήκοάς τι περὶ αὐτῆς.

ΠΑΡΙΣ: Οὐδὲν, ὥ Ἀφροδίτη: νῦν δὲ ἣδέως ἂν ἀκούσαμί σου τὰ πάντα διηγουμένης.

ἈΦΡΟΔΙΤΗ: Αὐτὴ θυγάτηρ μέν ἐστι Λήδας ἐκείνης τῆς καλῆς ἐφ’ ἥν ὁ Ζεὺς κατέπτη κύκνος γενόμενος.

Translating Participles

Greek has many more participles than English. The aorist participle is quite common and has no parallel in English in most cases. Because English has no way to indicate simple time with a participle, our “translationese” versions of aorist participles will often sound like perfect participles:

εἰ ... θεάσαιτο: aor. opt. in present general protasis, “is she ever sees you”

ὡς ... ἐψεται καὶ συνοικήσει: fut. in future more vivid apodosis in ind. st. after οἴδα, “I know that she will follow and live with”

ἀπολιποῦσα καὶ παρασχοῦσα: aor. part. agreeing with the subject of ἐψεται, “that she, having abandoned and having delivered herself”

ἐκδοτον: acc. pred., “delivered herself as given over” i.e. in marriage

πάντως: expressing strong affirmation, “surely you have heard”

ἀκήκοας: perf., “you have heard something”

ἂν ἀκούσαιμι: aor. opt. pot., “I would like to listen to” + gen.

κατέπτη: aor. of κατα-πέτομαι, “upon whom Zeus flew down”

More idiomatic in these cases would be some kind of periphrasis, such as “I know that she will leave everything, give herself entirely and follow you,” but our translationese version will indicate the syntactic relations more clearly.
ΠΑΡΙΣ: Ποία δὲ τὴν ὄψιν ἔστι;  
ΑΦΡΟΔΗΤΗ: Δευκὴ μέν, οἵαν εἰκὸς ἐκ κύκνου γεγενημένην, ἀπαλὴ δὲ, ὡς ἐν ᾠῷ τραφεῖσα, γυμνὰς τὰ πολλὰ καὶ παλαιστικὴ, καὶ οὕτω δὴ τι περισπούδαστος ἀπήντησαν, πάντες οἱ ἄριστοι τῶν Ἀχαιῶν ἐπὶ τὴν μνηστείαν ἀπεκρίθη δὲ Μενέλεως τοῦ Πελοπιδῶν γένους. εἰ δὴ θέλοις, ἐγὼ σοὶ καταπράξομαι τὸν γάμον.

<table>
<thead>
<tr>
<th>Ancient Greek Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄκμη, ἃ: a peak, highest point</td>
<td>καταπράττω: to accomplish, arrange</td>
</tr>
<tr>
<td>ἄπαλός, ἃ, ἂν: soft to the touch, tender</td>
<td>λευκός, ἃ, ἂν: white, bright</td>
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<tr>
<td>ἄριστος, ἃ, ἂν: best</td>
<td>Μενέλαος, ὁ: Menelaus</td>
</tr>
<tr>
<td>ἁπαλός, ὁ, ἂν: unseasonable, unripe</td>
<td>μηστεία, ἃ: a wooing, courting</td>
</tr>
<tr>
<td>ἀρνάει: to contend</td>
<td>ὁλός, ὁ, ἂν: what sort or manner</td>
</tr>
<tr>
<td>ἄφεσις, ἃ: look, appearance, aspect</td>
<td>ἄφιμος, ἃ: look, appearance, aspect</td>
</tr>
<tr>
<td>ἁρπάζω: to snatch away, carry off</td>
<td>παλαιστικός, ἃ, ἂν: expert in wrestling</td>
</tr>
<tr>
<td>ἄρτος, ὁ: race, stock, family</td>
<td>Πελοπίς, ἰδός, ὁ: a descendant of Pelops</td>
</tr>
<tr>
<td>ἄφθονος, ὁ: to set down, establish</td>
<td>περισπώδαστος, ὁ: much sought after, much desired</td>
</tr>
<tr>
<td>ἐπειδήπερ: after, when</td>
<td>ποῖος, ὁ, ἂν: of what sort?</td>
</tr>
<tr>
<td>θέλοις, ὧν: to will, wish, purpose</td>
<td>πόλεμος, ὁ: battle, fight, war</td>
</tr>
<tr>
<td>Θησεύς, ὁ: Theseus</td>
<td>προκρίνω: to prefer, select</td>
</tr>
<tr>
<td>καθίστημι: to set down, establish</td>
<td>τρέφω: to nourish</td>
</tr>
<tr>
<td>καταπράξομαι: fut. in future more vivid apodosis, “I will arrange”</td>
<td>ἔμφω, τὸ: an egg</td>
</tr>
</tbody>
</table>

τὴν ὄψιν: acc. of respect, “what sort was she in appearance?”  
ὁς ... τραφείσα: aor. part. pass. causal, “since she was nourished in an egg”  
τὰ πολλὰ: acc. of respect with γυμνὰς, “trained in many things”  
οὕτω δὴ: “for this very reason”  
γενέσθαι: aor. inf. in result clause, “so that a war happened”  
τοῦ Θησέως ... ἀρπάσαντος: aor. part. in gen. abs., “Theseus having kidnapped her” this abduction occurred while Helen was still a child; she was rescued by her brothers, the Dioscuroi  
ὁ μὴν ἀλλὰ: indicating a climax, “moreover”  
καταπράξομαι: fut. in future more vivid apodosis, “I will arrange”
ΠΑΡΙΣ: Πῶς φής; τὸν τῆς γεγαμημένης; 

ΑΦΡΟΔΙΤΗ: Νέος ἐλ σὺ καὶ ἀγροῖκος, ἐγὼ δὲ οἶδα ὡς χρή τὰ τοιαύτα δράν.

ΠΑΡΙΣ: Πῶς; ἑθέλω γὰρ καὶ αὐτὸς εἰδέναι.

ΑΦΡΟΔΙΤΗ: Σὺ μὲν ἀποδημήσεις ὡς ἐπὶ θέαν τῆς Ἑλλάδος, κἀπειδὰν ἀφίκῃ ἐς τὴν Δακεδαίμονα, ὁφεταί σε ἡ Ἑλένη. τοῦντεῦθεν δὲ ἐμὸν ἀν εἴη τὸ ἔργον, ὅπως ἐρασθῆσεται σου καὶ ἀκολουθήσει.

ΠΑΡΙΣ: Τοῦτο αὐτὸ καὶ ἀπιστον εἶναι μοι δοκεῖ, τὸ ἀπολιποῦσαν τὸν ἄνδρα ἐθελῆσαι βαρβάρῳ καὶ ξένῳ συνεκπλεῖσαι.

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γεγαμημένης: perf. part. of γαμέω, “the (marriage) of one having been married”

ὡς ἐπὶ θέαν: “as though in order to see” i.e. on the pretext of seeing

κἀπειδὰν ἀφίκῃ: aor. subj. in future temporal clause, “and when you arrive”

ὁφεταί: fut., “Helen will see”

τοῦντεῦθεν (=τὸ ἐντεῦθεν): “from that point”

ἀν εἴη: pres. opt. pot., “the work would be mine”

ὁπως ἐρασθῆσεται: fut. pass. in noun clause after a verb of effort, “my work would be to see to it that she falls in love”

τοῦτο αὐτὸ: emphatic, “this very thing”

τὸ ... ἑθελῆσαι: aor. inf. articular in apposition to τοῦτο, “this, the her being willing”

ἀπολιποῦσαν: aor. part. agreeing with the acc. subject of ἑθελῆσαι, “her having left her husband”

συνεκπλεῖσαι: aor. inf. complementing ἑθελῆσαι, “wishing to sail away with” + dat.

ΠΑΡΙΣ: Ὅπως μὲν ταῦτα χωρήσει, ἂδηλον, ὦ Ἀφροδίτη: πλὴν ἐρῶ γε ἤδη τῆς Ἑλένης καὶ οὐκ οἶδ’ ὅπως καὶ ὁρᾶν ἄδηλον – ὠν: unclear
ἄκολουθεῖν: to follow
ἀναγκάζω: to force, compel
ἀναπείθω: to bring over, convince
dόμαι: to ask
ἐνεκα: on account of (+ gen.)
ἐράσμιος, -ος, -ην: lovely
ἐράω: to love (+ gen.)
Ἔρως, ὁ: Love
ἡγεμών, -ον, ὁ: a leader
θαρρέω: to be of good courage, take courage
τίθημι: to set, put, place
χωρέω: to take place

παίδε ... καλῶ: dual, “two beautiful children”
ἐστὸν: pres. 3 person dual, “there are two”
tούτω ... ἤγεμόνε: dual, “these two ... leaders”
γενησομένω: fut. part. dual, expressing purpose, “in order to become leaders”
παρελθὼν: aor. part., “having come along”
ἐραν: pres. inf. after ἀναγκάζει, “will compell her to love”
περιχυθεῖς: aor. part. pass. of περι-χέω, “having poured over”
tοῦτ’ ὑπὲρ ἐστὶν: “having poured this very thing which he is” i.e. desire
θῆσαι: fut. of τίθημι, “he will make you”
dείσωμαι: fut. of δέομαι, “I will ask” + inf.
ἀναπείσομαι: fut. of ἀνα-πείθω, “we will persuade”
ὁπως ... χωρήσει: fut. in ind. question after ἄδηλον, “unclear how these will happen”
οὐκ οἶδ’ ὅπως: parenthetical, “I don’t know how”
ὁρᾶν: pres. inf. in ind. st. after οἴμαι, “I seem to see her”
κρίσις, ἡ: a judgement, decision  
μῆλον, τό: apple  
nικηφόρος, -ον: victorious  
nυμφαγωγός, -όν: leader of the bride  
οἴομαι: to suppose, think  
πλέω: to sail  
πρέπω: to be proper  
πρότερον: prior  
Σπάρτη, ἡ: Sparta  
συμπάρειμι: to be with  

ἀμελέω: to have no care for (+ gen.)  
ἀμείβω: to exchange, pay back  
ἄχθομαι: to be vexed  
εὐθύς, εῖα, -ύ: straight  
κάλλος, -ους, τό: beauty  

ἐπάνειμι: fut. of ἐπι-ἀνα-έρχομαι, “I will return”  
ὅτι μὴ... ποιῶ: noun clause after ἄχθομαι, “vexed that I am not doing”  
μή... ἔρασθής: aor. subj. pass. in prohibition, “don’t become enamoured!”  
ἄμελψασθαι: aor. inf. after πρὶν, “before having requited me”  

πρέπω: pres. opt. pot., “it would be proper” + inf.  
πρίαμαι: to buy  
πρότερον: prior  
προμνήστρια, ἡ: a match-maker  
πρότερον: prior  
Σπάρτη, ἡ: Sparta  
συμπάρειμι: to be with  

τῇ κρίσις: dat. means, “requited with your decision”  
πριάσθαι: aor. inf. complementing ἔνεστι: “it is in your power to buy”  
μή μου ἄμελήσῃς: aor. subj. after verb of fearing, “I fear you will not care”  

ἐπομόσομαι: fut. after βούλει, “do you wish that I swear?”  

ἈΦΡΟΔΙΤΗ: Μή πρότερον ἐρασθῇς, ὦ Πάρι, πρὶν ἐμὲ τὴν προμνήστριαν καὶ νυμφαγωγὸν ἀμείψασθαι τῇ κρίσει: πρέποι γὰρ ἂν καὶ νικήφορον ύμῖν συμπαρεῖναι καὶ ἔορτάζειν ἃμα καὶ τοὺς γάμους καὶ τὰ ἐπινίκια. πάντα γὰρ ἔνεστι σοι — τὸν ἔρωτα, τὸ κάλλος, τὸν γάμον — τοῦτοι τοῦ μήλου πρίασθαι.

ΠΑΡΙΣ: Δέδοικα μὴ μου ἄμελήσῃς μετὰ τὴν κρίσιν.

ἈΦΡΟΔΙΤΗ: Βούλει οὖν ἐπομόσομαι;
ΠΑΡΙΣ: Μηδαμώς, ἀλλ’ υπόσχον πάλιν.

ActionBar: Ὑπισχνοῦμαι δὴ σοι τὴν Ἑλένην παραδώσειν γυναῖκα, καὶ ἀκολουθήσειν γέ σοι αὐτὴν καὶ ἀφίξεσθαι παρ’ ὑμᾶς εἰς τὴν Ἰλιον: καὶ αὐτὴ παρέσομαι καὶ συμπράξω τὰ πάντα.

ΠΑΡΙΣ: Καὶ τὸν Ἐρωτα καὶ τὸν Ἰμερον καὶ τὰς Χάριτας ἄξεις;

ActionBar: Θάρρει, καὶ τὸν Πόθον καὶ τὸν Ὑμέναιον ἔτι πρὸς τούτοις παραλήψομαι.

ΠΑΡΙΣ: Οὐκοῦν ἐπὶ τούτοις δίδωμι τὸ μῆλον: ἐπὶ τούτοις λάμβανε.
List of Verbs
List of Verbs

The following is a list of verbs that have some irregularity in their conjugation. Contract verbs and other verbs that are completely predictable (-ίζω, -εύω, etc.) are generally not included. The principal parts of the Greek verb in order are 1. Present 2. Future 3. Aorist 4. Perfect Active 5. Perfect Middle 6. Aorist Passive, 7. Future Passive. We have not included the future passive below, since it is very rare. For many verbs not all forms are attested or are only poetic. Verbs are alphabetized under their main stem, followed by various compounds that occur in the Judgment of the Goddesses with a brief definition. A dash (-) before a form means that it occurs only or chiefly with a prefix. The list is based on the list of verbs in H. Smyth, A Greek Grammar.

ἄγω: to lead ἄξω, 2 aor. ἠγαγον, ἡχα, ἡγμαι, ἡχθην

μετάγω: to transfer

αἰνέω: to praise -αινέσω, -ήνεσα, -ήνεκα, -ήνημαι, -ηνέθην.

ἐπανέω: to approve, praise

αἱρέω: to take ἀἱρήσω, 2 aor. εἷλον, ἠρηκα, ἠρημαι, ἠρέθην

ἀφαιρέω: to take from

ἀκούω: to hear ἀκούσομαι, ἰκουσα, 2 perf. ἀκήκοα, ἰκουσθην

ἀπαντάω: to meet ἀπαντήσομαι, ἀπήντησα, ἀπήντηκα.

ἀδησκω: to please: ἀδήσω, ἱεσα; mid. ἀδήσκομαι appease: ἀδήσομαι,

ἀπάντηκα

ἀρεσκω: to be vexed ἀρέσω, ἱεσαι, ἢρπασαι, ἢρπασμαι, ἢρέσθηην.

ἁρπάζω: to snatch away ἁρπάσομαι, ἀρπάσθηην

ἄχθομαι: to be vexed ἀχθέσαι, ἰχθέαθην

βαίνω: to step βῆσομαι, 2 aor. ἐβην, βέβηκα

καταβαίνω: to go down

μεταβαίνω: to pass over from one place to another

συμβαίνω: to come together, come to pass
Lucian

βάλλω: to throw  βαλω, 2 aor. ἐβαλον, βέβληκα, βέβλημαι, ἔβληθην
ἀποβάλλω: to throw away, shed, lose
περιβάλλω: to throw around, put on

βλέπω: to look at  βλέψομαι, ἔβλεψα
ἀποβλέπω: to look upon, regard, attend

βούλομαι: to wish  βουλήσομαι, βεβούλημαι, ἔβουληθην

γιν(γ)νώσκω: to know  γνώσομαι, ἔγνωκα, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην

ἀποβάλλω: to throw away, shed, lose
περιβάλλω: to throw around, put on

βλέπω: to look at  βλέψομαι, ἔβλεψα

δείκνυμι: to show  δείξω, δείξα, δεδείχα, δέδειγμαι, ἐδείχθην

ἐπιδείκνυμι: to show, exhibit

δέομαι: to want, ask: δεήσομαι, δεδέημαι, ἔδεηθην.

δέχομαι: to receive  δέξομαι, ἐδέξαμην, ἐδέχαμαι, ἐδέχθην.

δοκέω: to think, seem  δόξω, δόξα, δέδογμαι, συνδοκέω

ἐθέλω: to wish  ἐθελήσω, ἠθέλησα, ἠθέληκα

εἶδον: to see (aor.); see ὁράω

εἴμι: to be, ἔσομαι, impf. ἦν

ἀπειμι: to be absent

πάρεμι: to be present, stand by

πρόσεμι: to be present

συμπάρεμι: to be present with, be together

σύνεμι: to be with

ἐίπον: to say (aor.); see λέγω

ἐγιγνώσκω: to read

δείξω: to show, exhibit

δέχομαι: to receive  δέξομαι, ἐδέξαμην, ἐδέχαμαι, ἐδέχθην.

δοκέω: to think, seem  δόξω, δόξα, δέδογμαι, συνδοκέω

ἐθέλω: to wish  ἐθελήσω, ἠθέλησα, ἠθέληκα

εἶπον: to see (aor.); see ὁράω

εἴργω: to shut in or out  εἴρξω, εἴρξα, εἴργμαι, εἰρχθην

ἀνείργω: to keep back, restrain

ἐλέγχω: to examine, confute: ἐλέγξω, ἠλέγξα, ἠλέγξαμαι, ἠλέγχθην

ἐπομαι: to follow  ἐψομαι, 2 aor. ἔσπόμην
Judgment of the Goddesses

ἐράω: to love, imp. ἢρων aor. ἢράσθην

ἐργάζομαι: to work, ἐργάσομαι, ἡργασάμην, εἰργασαι, ἡργάσθην ἀπεργάζομαι: to finish off, work to completion

ἐρχομαι: to come or go to: fut. εἴμι, 2 aor. ἦλθον, 2 perf. ἐλήλυθα ἐπανέρχομαι: to return ἐπέρχομαι: to approach κατέρχομαι: to go down παρέρχομαι: to go beside

ἐρωτάω: to ask ἐρήσομαι, 2 aor. ἠρόμην

ἔχω: to have ἥξω, 2 aor. ἔχω, ἔσχον, ἔσχηκα, ἔσχηκα, ἔσχηκα, ἔσχηκα, ἔσχηκα, ἔσχηκα, ἔσχηκα

ἐπέχω: to hold back παρέχω: to furnish, provide, supply προσέχω: to hold to, be devoted to

ἡγέομαι: to go before, lead the way ἡγήσομαι, ἡγησάμην, ἡγησάμην ἡγησάμην, ἡγησάμην, ἡγησάμην, ἡγησάμην

καλέω: to call καλῶ, ἐκάλεσα, κέκλημαι, ἐκλήθην ἐγκαλέω: to reproach κρίνω: to decide κρίνω, ἐκρίνω, κέκριμαι, ἐκρίθην ἀποκρίνω: to answer προκρίνω: to choose before others, prefer

λαμβάνω: to take λήψομαι, ἔλαβον, ἕλληφα, ἔλλημαι, ἑλήφθην παραλαμβάνω: to take beside περιλαμβάνω: embrace

λάμπω: to shine λάμψω, ἔλαμπσα, λέλαμπα, -λέλαμπα ἀπολάμπω: to shine or beam from

λέγω: to speak ἔρεω, ἔποι, εἰρήκα, λέλειμαι, ἑλέχθην and ἀπολέιπω: to leave behind
μαθάω: to learn μαθήσωμαι, εμαθω, μεμάθηκα

μέμφομαι: to blame μεμψομαι, ἐμεμψάμην, ἐμέμφθην

μένω: to stay μενῶ, ἔμεινα, μεμένηκα
  παραμένω: to stay beside, remain with
  περιμένω: to wait for, await

μμυνήσκω: to remind, remember (mid.). -μνήσω, -έμνησα, perf. μέμνημαι
  (with present sense), ἐμνήσθην

νέμω: to distribute νεμῶ, ἐνεμά, -νεμέημαι, ἐνεμήθην

οἴμαι: or οἴμαι: to suppose ώθην imperf. οἴμη

ομνύμι: to swear ὁμοῦμαι, ὀμοῦσα, ὀμώμοικα, ὀμώμοιοι, ὀμώθην
  ἐπόμνυμι: to swear upon

ορὼ: to see ὅρεξα, ὅρεξα, ὅρεχθην

ορέγω: to reach ὅρεξω, ὅρεξα, ὅρεχθη

πάσχω: to experience πείσωμαι, 2 aor. ἔπαθον, 2 perf. πέπονθα

πείθω: to persuade πείσω, ἐπείσα, 2 perf. πέπεισμαι, ἐπείσθην
  ἀναπείθω: to persuade, convince

πέμπω: to convey πέμψω, ἐπέμψα, 2 perf. πέπεισμαι, ἐπείσθην
  καταπέμπω: to send down

περαίνω: to accomplish: περανῶ, ἐπέρανα, πεπέρασμαι

πέτω: to fly πτήσωμαι, 2 aor. -πτήσεις, καταπέτω: to fly down

πλέω: to sail πλεύσωμαι, ἐπλεύσα, πέπλευκα, πέπλευσμαι, ἐπλεύσθην
  συνεκπλέω: to sail out along with

πράττω: to do πράξω, ἐπράξα, 2 perf. πέπραξα, πέπραγμαι, ἐπράχθην
  καταπράττω: to accomplish, arrange
  συμπράττω: to help in doing

στέλλω: to draw στελῶ, ἐσταλκα, ἐσταλκα, ἐσταλμαι, ἐστάλην
  ἀποστέλλω: to send off or away from

στέλλω: to send, arrange στελῶ, ἐστειλα, ἐσταλκα, ἐσταλμαι, ἐστάλην
  ἀποστέλλω: to send off or away from
Judgment of the Goddesses

στρέφω: to turn
στρέψω, ἐστρεψα, ἐστραμμαί, ἐστρέφθην
ἀποστρέφω: to turn around, turn back

tαράττω: to stir up
tαρέξω, ἑτάραξα, τετάραγμαι, ἑταράχθην

tάττω: to arrange,
tάξω, ἑτάξα, 2 perf. τέταχα, τέταγμαί, ἑτάχθην

προστάττω: to arrange

τίθημι: to place
θήσω, ἔθηκα, τέθηκα, τέθεμαι (but usu. κείμαι), ἑτέθην
ἀποτίθημι: to put away
ἐπιτίθημι: to put upon, add to

τρέπω: to turn
τρέψω, ἕτρεψα, τέτραμμαί, τέτραψα, ἑτέραπην

ἐπιτρέπω: to turn towards

τρέφω: to nourish
θρέψω, ἔθρεψα, 2 perf. τέτροφα, τέθραμμαί, ἑτέραπην

τρέχω: to run
δραμοῦμαι, ἐδραμοῦ, ἑδράμηκα

παρατρέχω: to run by or past

τρίβω: to rub
τρίψω, ἕτρίψα, 2 perf. τέτριψα, ἑτέραπην

ἐνδιατρίβω: to spend time in
ἐντρίβω: to rub in or into

τυχάνω: to happen
τεύξομαι, ἔτυξον, τετύχηκα, ἑτύχθην

ὑποσχένομαι: to promise
ὑπο-σχέσαμαι, 2 aor. ὑπ-εσχόμην

φαίνω: to show, to appear (mid.)
φανῶ, ἔφηνα, πέφηνα, πέφασμαι, ἑφάνην

φέρω: to bear
οίσω, 1 aor. ἡνεγκα, 2 aor. ἡνεγκον, 2 perf. ἑνήνοχα, perf.

ἡνεγκόμαι, aor. pass. ἡνέχθην

ἀναφέρω: to bring or carry up

φημί: to say
φήσα, ἑφήσα

φθείρω: to corrupt:
φθείρω, ἐφθείρα, 2 perf. -ἐφθορα am ruined, ἐφθαρμαί, 2 aor. pass. ἐφθάρην

διαφθείρω: to destroy utterly

χαίρω: to rejoice at
χαίρήσω, κεχάρηκα, κεχαρίσμαι, ἱχάρην

χαλεπαίνω: to be offended
χαλεπάνω, ἑκαλεπτηνα, ἑκαλεπάνθην

χέω: to pour fut.
χέω, aor. έχεα, κέχυκα, κέχυμαι, ἑχόθην

περιχέω: to pour round or over
Glossary
Script:

**A α**

ἀγαθός, -ή, -όν: good
ἀγω: to lead or carry, to convey, bring
ἀεί: always
ἀκούω: to hear
ἀληθής, -ές: unconcealed, true
ἀλλά: otherwise, but
ἀλλως: in another way
ἀμα: at the same time
ἀν: (indefinite particle; generalizes dependent clauses with subjunctive; indicates contrary-to-fact with independent clauses in the indicative; potentiality with the optative)
ἀπας, ἅπας, ἅπαν: all, the whole
ἀπό: from, away from (+ gen.)
αὐτός, -ή, -όν: he, she, it; self, same
γάρ: for
γε: at least, at any rate (postpositive)
γίνομαι: to become, happen, occur
γίνωσκω: to know
γυνή, γυναῖκος, ἡ: a woman

gάρ: for
γε: at least, at any rate (postpositive)
γίνομαι: to become, happen, occur
γίνωσκω: to know
γυνή, γυναῖκος, ἡ: a woman

gάρ: for
γε: at least, at any rate (postpositive)
γίνομαι: to become, happen, occur
γίνωσκω: to know
γυνή, γυναῖκος, ἡ: a woman

gάρ: for
γε: at least, at any rate (postpositive)
γίνομαι: to become, happen, occur
γί

**Ε ε**

ἐγὼ, μοι, με: I, my
ἐθέλω: to will, wish, purpose
ἐν: if
ἐδον: to see (aor.)
ἐμί: to be
ἐμ: to go (fut.) see ἔρχομαι
eis, és: into, to (+ acc.)
eis, μία, ἕν: one
ἐκ, ἔξοικα: from, out of, after (+ gen.)
ἐκαστός, -η, -ον: each, every
ἐκεῖνος, -η, -ον: that, that one
ἐν ὑμῶν, ἡμᾶς, ἡμῖν: my, mine
ἐν: in, at, among (+ dat.)
ἐνεκα: for the sake of (+ gen.)
ἐνακα: to seem, to be like (perf.)
ἐπεί: since
ἐπί: at (+ gen.); on, upon (+ dat.); on to, against (+ acc.)
ἐρωτάω: to ask, enquire
ἐρι: still
ἐὖ: well, thoroughly
ἐχω: to have; to be able (+ inf.)

**Η η**

ἡ: or; than
ἡδη: already, now
ἡμεῖς, ἡμῶν, ἡμᾶς, ἡμῖν: we, us

**Θ θ**

θεά, ἡ: a goddess
θέα, ἡ: a seeing

**Ι ι**

ἰνα: in order that (+ subj.)
ἰσος, -η, -ον: equal to, the same as

**Κ κ**

καὶ: and, also, even
κακός, -η, -ον: bad, cowardly

**45**
κάλλος, -ους, τό: beauty
καλός, -ή, -ών: good
κατά, καθ: down, along, according to
κελεύω: to command, order
κρίσις, η: a judgement, decision

Λ λ
λαμβάνω: to take
λέγω: to speak, say, tell

Μ μ
μέν: on the one hand (followed by δέ)
μεγας, μέγαλα, μέγα: great, large
μετά: with (+ gen.); after (+ acc.)
μή: not, lest, don’t (+ subj. or imper.)
μήδε: but not, and not, nor
μήλον, τό: an apple
μόνος, -η, -ον: alone, only

Ν ν
νῦν: now, at this moment

Ο ο
ό, η, τό: the (definite article)
οδε, ὠδε, τόδε: this
οἶδα: to know (perf.)
οἰομαι: to suppose, think, deem, imagine
οἶδος, -α, -ον: such as, what sort
ὅλος, -η, -ον: whole, entire
ὅπως: as, in such manner as, how
ὁράω: to see
ὁσις, ὁτι: anyone who, anything which
ὁτι: that, because
οὖ, οὐκ, οὐχ: not
οϋδέ: but not
οὖν: so, therefore
ὁποίος, ὁπητι, τοῦτο: this
ὅπως: in this way

Π π
παις, παιδός, ο: a child
παρά: from (+ gen.); beside (+ dat.); to (+ acc.)
περί: concerning, about (+ gen.); about, around (+ acc.)
πλήν: unless, but
ποιέω: to make, do
πολλάκις: many times, often
πολύς, πολλή, πολύ: many, much
πρός: to, near (+ dat.), from (+ gen.), towards (+ acc.)
πρότερος, -α, -ον: prior, earlier
πρῶτος, -η, -ον: first
πῶς: how? in what way?

Σ σ
σύ, σου, σὲ, σοι: you (singular)

Τ τ
τε: and (postpositive)
τις, τι: someone, something (indefinite)
τίς, τί: who? which? (interrogative)
τοιοῦτος, -ατη, -οτο: such as this
τότε: at that time, then
τυγχάνω: to hit upon, happen

Υ υ
ὑμεῖς, ὑμῶν, ὑμᾶς, ὑμῖν: you (pl.)
ὑπό: from under, by (+ gen.); under (+ dat.); toward (+ acc.)

Φ φ
φημί: to say

Χ χ
χρή: it is necessary
Judgment of the Goddesses

Ω ω

ὡς: (adv.) as, so, how; (conj.) that, in order that, since; (prep.) to (+ acc.);
as if, as (+ part.); as _____ as possible (+ superlative)

ὥσπερ: just as

ὥστε: so that, and so

ὦ: oh! (vocative)
NOTES
The aim of this book is to make *The Judgment of the Goddesses* by Lucian of Samosata (c. 120 CE – 190 CE) accessible to intermediate students of Ancient Greek. The running vocabulary and grammatical commentary are meant to provide everything necessary to read each page, so that readers can progress through the text, improving their knowledge of Greek while enjoying one of the most entertaining authors of antiquity.

*The Judgment of the Goddesses* is one of Lucian’s shorter works and is a great text for intermediate readers. It is in dialogue form and fun to read, with few complicated sentences. The dialogue features the story of Paris’ fateful decision to award first prize to Aphrodite in a beauty contest. Aphrodite had promised Paris the most beautiful woman in the world (Helen, the wife of Menelaus) as a bride if he chose her. This becomes the cause of the Trojan War, the greatest of the classical epic stories. In typical fashion, Lucian presents the characters in the story humorously, the goddesses as well as Paris. Each of the goddesses tries to pry some information about Paris out of Hermes, complains about the unfair practices of the others, and shamelessly bribes the judge. For his part Paris is interested only in the relative value of the bribes, but this does not prevent him from insisting that he inspect each of three beauties naked. There are hints of the relentless hostility that Athena and Hera, the two losers in the contest, will come to hold toward the Trojans in the epic tradition.

Also available in this series:

Lucian’s *A True Story*: An Intermediate Greek Reader
Lucian’s *Dialogues of the Gods*: An Intermediate Greek Reader
Lucian’s *Dialogues of the Dead*: An Intermediate Greek Reader