



LUCIAN'S

ASSEMBLY OF THE GODS

AN INTERMEDIATE
GREEK READER

EVAN HAYES
AND
STEPHEN NIMIS

LUCIAN'S
ASSEMBLY OF
THE GODS

An Intermediate Greek Reader

Greek Text with Running Vocabulary and Commentary

Evan Hayes
and
Stephen Nimis

Lucian's *Assembly of the Gods*: An Intermediate Greek Reader: Greek Text with
Running Vocabulary and Commentary

First Edition

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φίλῳ εἰς ἀεί

Peter W. Rose

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INTRODUCTION

The aim of this book is to make *The Assembly of the Gods* 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. This short dialogue presents Momus, the god of blame, arguing that numerous gods and their entourages should be expelled from heaven for being fraudulent immigrants. These figures range from gods and heroes with a human parent to various “eastern” deities, whose unHellenic appearance and behavior is objectionable. A number of famous mythological stories are referred to as evidence of the unsuitability of various gods and goddesses to their home on Olympus, but not without implying that the behavior of Zeus himself is often petty and hypocritical.

Lucian’s *The Assembly of the Gods* is a great text for intermediate readers. It is breezy and fun to read with relatively simple sentence structure. The diatribe of Momus sounds some of Lucian’s favorite satirical and literary themes. It delineates the pettiness of quarrels over status and the hypocrisy of the powerful. It also provides implicit and explicit criticism of the verisimilitude and logic of traditional accounts of the gods. The language of Athenian democratic institutions is invoked throughout, which also humourously humanizes the Olympian figures.

LUCIAN OF SAMOSATA (C. 120 – 190 CE)

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 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. His seventy works were transmitted in many manuscripts, indicating his continuous popularity in the Greek-speaking world. In the Renaissance he was reintroduced to the Latin West and was widely read up to the beginning of the 20th century, when for various reasons

he fell out of favor among classicists. Interest in Lucian has grown again, along with a greater interest in prose of the imperial period.

MENIPPEAN SATIRE AND LUCIAN'S DIALOGUES

Menippus of Gadara (3rd c. BCE) is the author of a number of satirical works in a mixture of prose and verse, all of which are lost. As a Cynic philosopher, he was famous for his biting wit and stinging criticism of contemporary society. The Roman author Varro (116 BCE – 27 BCE) wrote a large number of works in a similar vein, which he called *Saturae Menippeae* (*Menippean Satires*), also no longer extant except for a few fragments. Lucian's dialogues are a part of this tradition and he makes explicit mention of Menippus in many instances. Dramatic settings in Olympus are a standard motif of Menippean satire, and *The Assembly* is one of four Lucianic dialogues set there (the other three being *Icaromenippus*, *Zeus Confounded*, *Zeus Rants*). There are also fragments of divine assemblies in the Roman satirists Lucilius and Varro, as well as the *Apocolocyntosis* of Seneca (c. 63 CE). This last work, a mixture of verse and prose, deals with the appropriateness of receiving the emperor Claudius into heaven, where many of the themes of Lucian's work can be found. J. Helm (1906) argued that all these examples stem from a work of Menippus of which Lucian's *The Assembly* is an imitation. However that may be, there is no doubt that the general spirit of Menippus' Cynic philosophy is present in *The Assembly*. Thus, while Momus rails humorously against various classes of suspect gods, his own snobbiness is also part of the satire. Schwartz (1965) finds evidence of more contemporary sources for *The Assembly*, such as Celsus, whose *True Discourse* (known to us only through later authors), suggests a view of the gods closer to the Epicurean school of philosophy.

THE ASSEMBLY AND THE ANTONINE REFORM OF THE AREOPAGUS

Meanwhile, James Oliver (1980) has argued, based on epigraphical evidence, that the work has a more specific political inspiration. Two imperial proclamations have been preserved that make changes to the requirements for membership in the Areopagus committee in Athens in the second century. One is dated 165 CE and the second 174 CE. The first, a letter from Marcus Aurelius and Lucius Verus, restricts the membership based on birth, representing this action as a restoration of the more traditional rules that had been abandoned; the second, a letter from Marcus Aurelius alone, relaxes the rules that had been imposed in the first instance. Oliver speculates that the stricter rules for membership proved too difficult to impose due to an intervening plague and a new war against the Germans, both of which impacted old aristocratic families in Athens.

In this context, Lucian's dialogue seems to parallel the earlier imperial declaration. The revised rules responded to the influx of "unworthy elements" into the prestigious ranks of Areopagites, and sought to reimpose an older standard and set up a committee to investigate the credentials of current members. The diatribe of Momus in *The Assembly* presents a similar set of arguments against foreigners and half-breeds, and his proposal at the end of the dialogue echoes the official language of Athenian democratic institutions. It is thus fair to assume that the impulse for writing *The Assembly* was this imperial decree and the reaction that it produced among Athenians at the time. As usual, it is difficult to be sure what Lucian's specific political agenda is in this dialogue, if any, but its historical context suggests that Lucian has been motivated to write by current events, not just by general philosophical interests or literary precedents.

LUCIAN'S GODS AND GREEK PAIDEIA

In a recent evaluation of the evidence, Spickerman (2010) concludes that alluding to the contemporary imperial reform of the Areopagus is only one objective of *The Assembly* and other dialogues that include divine assemblies. Lucian is also making a conservative and moralizing critique of his contemporary world in comparison to the classical ideal. This is reinforced by Spickerman's analysis of Lucian's view of religion and the traditional gods in *The Assembly* and related dialogues. Spickerman (2009) observes a hierarchy among Lucian's gods: most important and universal are Homer's gods, along with their Roman equivalents; next come the deities of Asia Minor and Syria, reinterpreted in terms of Greek institutions and traditions, among whom are the Egyptian deities; then follow Mithras, Sabazios and other phenomena of Lucian's time, gods coming from outside the circle of Greco-Roman culture and rarely Hellenized. Finally come those beyond the bounds of proper religion, especially the oracle cults, which were generally criticized in the Second Sophistic. Spickerman concludes that Lucian maintains a philosopher's scepticism about the efficacy of the gods, being particularly resistant to magic, superstition and oracles. At the same time Lucian sees the Homeric gods as a central element of Greek identity and *paideia*; despite his mockery of the contradictions and absurdities of that tradition, it must be defended. This *paideia*, Spickerman notes, is not just a *techne*, but rather a way of life which harmonized philosophy, rhetoric and sophistic performance.

THE GREEK TEXT

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. Here and there we have made minor changes to the text in the name of

readability. This is not a scholarly edition; for that one should turn to the OCT of Macleod.

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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@faunumpublishing.com.

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ABBREVIATIONS

abs.	absolute	mid.	middle
acc.	accusative	neg.	negative
act.	active	neut.	neuter
adj.	adjective	nom.	nominative
adv.	adverb	obj.	object
aor.	aorist	opt.	optative
attrib.	attributive	part.	participle
circum.	circumstantial	pass.	passive
dat.	dative	perf.	perfect
dir.	direct	pl.	plural
f.	feminine	plupf.	pluperfect
fut.	future	pot.	potential
gen.	genitive	pres.	present
i.e.	<i>id est</i> ("that is")	pred.	predicate
imper.	imperative	s.	singular
impf.	imperfect	sc.	<i>scilicet</i> ("supply")
ind.	indirect	st.	statement
inf.	infinitive	subj.	subjunctive
m.	masculine	voc.	vocative

ΛΟΥΚΙΑΝΟΥ
ΘΕΩΝ ἙΚΚΛΗΣΙΑ

Lucian's
Assembly of the Gods

ΘΕΩΝ ΕΚΚΛΗΣΙΑ

ΖΕΥΣ: Μηκέτι τονθορύζετε, ὦ θεοί, μηδὲ κατὰ γωνίας συστρεφόμενοι πρὸς οὓς ἀλλήλοις κοινολογεῖσθε, ἀγανακτοῦντες εἰ πολλοὶ ἀνάξιοι μετέχουσιν ἡμῖν τοῦ συμποσίου, ἀλλ' ἐπεὶπερ ἀποδέδοται περὶ τούτων ἐκκλησία, λεγέτω ἕκαστος ἐς τὸ φανερόν τὰ δοκοῦντά οἱ καὶ κατηγορεῖται. σὺ δὲ κήρυττε, ὦ Ἑρμῇ, τὸ κήρυγμα τὸ ἐκ τοῦ νόμου.

ΕΡΜΗΣ: Ἄκουε, σίγα. τίς ἀγορεύειν βούλεται τῶν τελείων θεῶν οἷς ἔξεστιν; ἡ δὲ σκέψις περὶ τῶν μετοίκων καὶ ξένων.

ἀγανακτέω: to feel irritation

ἀγορεύω: to speak publicly

ἀκούω: to hear

ἀλλήλων: one another

ἀνάξιος, -ον: unworthy

ἀποδίδωμι: to grant, allow

βούλομαι: to wish (+ *inf.*)

γωνία, ἡ: a corner, angle

δοκέω: to seem good

ἐκκλησία, ἡ: an assembly

ἐπεὶπερ: seeing that, since

Ἑρμῆς, -οῦ, ὁ: Hermes

κατηγορέω: to argue, accuse

κήρυγμα, -ατος, τό: a proclamation

κηρύττω: to proclaim

κοινολογέομαι: to take counsel with

μετέχω: to partake of

μέτοικος, ὁ: a metic, foreigner living in Athens

μηκέτι: no more, no longer

νόμος, ὁ: custom, law, ordinance

οὓς, ὡτός, τό: an ear

ξένος, ὁ: a foreigner

σιγάω: to be silent

σκέψις, -εως, ἡ: a viewing

συμπόσιον, τό: a drinking-party

συστρέφω: to curl up

τέλειος, -α, -ον: finished, complete

τονθορύζω: to mutter, babble

φανερός, -ά, -όν: visible, manifest

ἀγανακτοῦντες: pres. part. causal, “because being annoyed”

εἰ ... μετέχουσιν: noun clause after ἀγανακτοῦντες, “annoyed *whether they share in*” + gen.

ἀποδέδοται: perf. of ἀπο-δίδωμι, “since an assembly *has been granted*”

λεγέτω: pres. imper. 3 s., “let each speak!”

οἱ: dat. with δοκοῦντα, “the things seeming *to him*” i.e. his opinions

κατηγορεῖται: pres. imper. 3 s., “let each argue”

τὸ κήρυγμα: cognate acc., “proclaim *the proclamation*”

οἷς ἔξεστιν: relative clause, “to whom it is permitted”

ΜΩΜΟΣ: Ἐγὼ ὁ Μῶμος, ὦ Ζεῦ, εἴ μοι ἐπιτρέψειας εἰπεῖν.

ΖΕΥΣ: Τὸ κήρυγμα ἤδη ἐφίησιν: ὥστε οὐδὲν ἐμοῦ δεήσει.

ΜΩΜΟΣ: Φημὶ τοίνυν δεινὰ ποιεῖν ἐνίοις ἡμῶν, οἷς οὐκ ἀπόχρη θεοὺς ἐξ ἀνθρώπων αὐτοῖς γεγενῆσθαι, ἀλλ', εἰ μὴ καὶ τοὺς ἀκολούθους καὶ θεράποντας αὐτῶν ἰσοτίμους ἡμῖν ἀποφανοῦσιν, οὐδὲν μέγα οὐδὲ νεανικὸν οἶονται εἰργάσθαι. ἀξιῶ δέ, ὦ Ζεῦ, μετὰ παρρησίας μοι δοῦναι εἰπεῖν: οὐδὲ γὰρ ἂν ἄλλως δυναίμην, ἀλλὰ

ἀκόλουθος, -ον: following
 ἄλλως: otherwise
 ἀξιῶ: to think worthy of, ask
 ἀποφαίνω: to show forth, display
 ἀποχράω: to be sufficient
 δεῖ: it is necessary
 δεινός, -ή, -όν: fearful, terrible
 δίδωμι: to give
 δύναμαι: to be able
 ἔνιοι, -α,: some
 ἐπιτρέπω: to turn towards, allow

ἐργάζομαι: to work, labour
 ἐφίημι: to send to, allow
 ἤδη: already
 θεράπων, -οντος, ὁ: a attendant
 ἰσότημος, -ον: held in equal honour
 κήρυγμα, -ατος, τό: a proclamation
 Μῶμος, ὁ: Momus, god of scorn
 νεανικός, -ή, -όν: fresh, new
 παρρησία, ἡ: freeness
 τοίνυν: therefore, accordingly
 φημί: to declare, make known

ἐπιτρέψειας: aor. opt. in future less vivid protasis, “if you would allow me” + inf.

ἐφίησιν: pres. of ἐπι-ἵημι, “already allows”

δεήσει: future of δεῖ, “there will be no need”

ποιεῖν: pres. inf. in ind. st., “I say that some *are doing*”

οὐκ ... ἀλλ': “not (only) .. but (also)”

αὐτοῖς: intensive agreeing with οἷς and the subject of γεγενῆσθαι, “that *they themselves* become”

γεγενῆσθαι: perf. inf. after ἀπόχρη, “not enough *to have become*”

ἀποφανοῦσιν: fut. instead of subj. indicating something undesirable, “unless *they shall show* their followers” i.e. *cause* them to be

ἡμῖν: dat. after ἰσοτίμους, “equal in rank *to us*”

εἰργάσθαι: perf. inf. in ind. st. after οἶονται, “they suppose *that they have done* nothing”

δοῦναι: aor. inf. complementing ἀξιῶ, “I ask you *to grant*”

εἰπεῖν: aor. inf. complementing δοῦναι, “grant me *to speak*”

δυναίμην: pres. opt. pot., “I would not be able”

πάντες με ἴσασιν ὥς ἐλεύθερός εἰμι τὴν γλῶτταν καὶ οὐδὲν ἂν κατασιωπήσαιμι τῶν οὐ καλῶς γιγνομένων: διελέγχω γὰρ ἅπαντα καὶ λέγω τὰ δοκοῦντά μοι ἐς τὸ φανερόν οὔτε δεδιώς τινα οὔτε ὑπ' αἰδοῦς ἐπικαλύπτων τὴν γνώμην: ὥστε καὶ ἐπαχθῆς δοκῶ τοῖς πολλοῖς καὶ συκοφαντικὸς τὴν φύσιν, δημόσιός τις κατήγορος ὑπ' αὐτῶν ἐπονομαζόμενος. πλὴν ἀλλ' ἐπέειπερ ἔξεστιν καὶ κεκήρυκται καὶ σύ, ὦ Ζεῦ, δίδως μετ' ἐξουσίας εἰπεῖν, οὐδὲν ὑποστειλάμενος ἐρῶ.

αἰδώς, -οὖς, ὁ: shame, respect
 γλῶττα, -ας, ἡ: a tongue
 γνώμη, ἡ: a thought
 δέδια: to fear (*perf.*)
 δημόσιος, -α, -ον: public
 διελέγχω: to refute, charge
 ἐλεύθερος, -α, -ον: free
 ἔξεστι: it is allowed
 ἐξουσία, ἡ: power, authority
 ἐπαχθής, -ές: heavy, hated

ἐπέειπερ: seeing that
 ἐπικαλύπτω: to cover up
 ἐπονομάζω: to name or call
 κατασιωπάω: to be silent about
 κατήγορος, ὁ: an accuser
 κηρύττω: to proclaim
 συκοφαντικός, -ή, -όν: slanderous, sycophantic
 ὑποστέλλω: to hold back
 φανερός, -ά, -όν: visible, evident
 φύσις, ἡ: nature

τὴν γλῶτταν: acc. of respect, "I am free *with my tongue*"
 κατασιωπήσαιμι: aor. opt. pot., "I would not be silent about" + gen.
 τὰ δοκοῦντά: pres. part., "*the things that seem true* to me"
 ὑπ' αἰδοῦς: expressing cause, "because of respect"
 τὴν φύσιν: acc. of respect, "*sycophantic in nature*"
 δημόσιός τις κατήγορος: nom. pred., "being called *a popular prosecutor*"
 πλὴν ἀλλ': strong adversative, "but"
 κεκήρυκται: perf. of κηρύττω, "since it has been proclaimed"
 εἰπεῖν: aor. inf. after δίδως, "you grant *to speak*"
 ὑποστειλάμενος: aor. part. mid. of ὑπο-στέλλω, "*having held back* not at all"

Potential Optatives

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

ἡδέως ἂν οὖν ἐροίμην σε: "I would like to ask"
 οὐ γὰρ ἂν ἄλλως εἵποιμι: "I could not speak otherwise"
 οὐδὲ γὰρ ἂν ἄλλως δυνάίμην: "I would not be able otherwise"

Πολλοὶ γάρ, φημί, οὐκ ἀγαπῶντες ὅτι αὐτοὶ μετέχουσι τῶν αὐτῶν ἡμῖν ξυνεδρίων καὶ εὐωχοῦνται ἐπ' ἴσης, καὶ ταῦτα θνητοὶ ἐξ ἡμισείας ὄντες, ἔτι καὶ τοὺς ὑπηρέτας καὶ θιασώτας τοὺς αὐτῶν ἀνήγαγον ἐς τὸν οὐρανὸν καὶ παρενέγραψαν, καὶ νῦν ἐπ' ἴσης διανομάς τε νέμονται καὶ θυσιῶν μετέχουσιν, οὐδὲ καταβαλόντες ἡμῖν τὸ μετοίκιον.

ἀγαπάω: to treat with affection

ἀνάγω: to lead up

διανομή, ἡ: a distribution

εὐωχέω: to entertain sumptuously

ἡμίσεια, ἡ: half

θιασώτης, -ου, ὁ: a companion

θνητός, -ός, -όν: mortal

θύσια, ἡ: an offering

ἴσος, -η, -ον: equal to, the same as

καταβάλλω: to pay down

μετέχω: to partake of, share in (+ *gen.*)

μετοίκιον, τό: the tax paid by metics

νέμω: to distribute, dispense

ξυνέδριον, τό: a council

οὐρανός, ὁ: heaven

παρεγγράφω: to enroll illegally

ὑπηρέτης, -ου, ὁ: a servant

φημί: to declare, make known

ὅτι αὐτοὶ μετέχουσι: noun clause after ἀγαπῶντες, “not content *that they themselves participate in*” + *gen.*

ἐπ' ἴσης (sc. μοίρας): “according to an equal (share)” i.e. equally

ἐξ ἡμισείας (sc. μοίρας): “of half (portion)” i.e. “being *half* human”

ἀνήγαγον: aor. of ἀνα-άγω, “in addition *they led up*”

παρενέγραψαν: aor. of παρα-ἐν-γράφω, “they fraudulently registered”

νέμονται: pres. mid., “they distribute among themselves” i.e. they take possession of

καταβαλόντες: aor. part., “not even *having paid down*”

τὸ μετοίκιον: from μετα-οἶκος, the resident alien tax paid in Athens by foreigners

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; αὐτοί, they themselves.

οὐκ ἀγαπῶντες ὅτι αὐτοὶ μετέχουσι: “not content that *they themselves* share”

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:

εἰ δὲ ἐξὴν καὶ πρὸς αὐτὸν σὲ τῇ παρρησίᾳ χρῆσθαι: “if it were possible to speak freely against *you yourself*”

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

ὑπ' αὐτῶν ἐπονομαζόμενος: “being named *by them*”; πρὸς αὐτὸν: “toward *him*”

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

τὸν αὐτὸν τρόπον: “the same manner”

ΖΕΥΣ: Μηδὲν αἰνιγματώδες, ὦ Μῶμε, ἀλλὰ σαφῶς καὶ διαρρήδην λέγε, προστιθεὶς καὶ τοῦνομα, νῦν γὰρ ἐς τὸ μέσον ἀπέρριπταί σοι ὁ λόγος, ὡς πολλοὺς εἰκάζειν καὶ ἐφαρμόζειν ἄλλοτε ἄλλον τοῖς λεγομένοις. χρή δὲ παρρησιαστὴν ὄντα μηδὲν ὀκνεῖν λέγειν.

ΜΩΜΟΣ: Εὖ γε, ὦ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παρρησίαν: ποιεῖς γὰρ τοῦτο βασιλικὸν ὡς ἀληθῶς καὶ μεγαλόφρον, ὥστε ἐρῶ καὶ τοῦνομα.

ὁ γάρ τοι γενναιότατος οὗτος Διόνυσος ἡμιάνθρωπος ὢν, οὐδὲ Ἑλλην μητρόθεν ἀλλὰ Συροφοίνικός τινος

αἰνιγματώδης, -ες: riddling, dark
ἀληθῶς: truly
ἄλλοτε: at another time, at other times
ἀπορρίπτω: to throw away, put away
βασιλικός, -ή, -όν: royal, kingly
γενναῖος, -α, -ον: noble
διαρρήδην: expressly, distinctly
Διόνυσος, ὁ: Dionysus
εἰκάζω: to make like to
Ἑλλην, -νος, ὁ: a Greek
ἐρῶ: I will say or speak
ἐφαρμόζω: to fit to
ἡμιάνθρωπος, ὁ: a half-man

μεγαλόφρων, -ον: high-minded
μέσος, -η, -ον: middle, in the middle
μητρόθεν: from the mother
ὀκνέω: to shrink from (+ *inf.*)
ὄνομα, τό: a name
παροτρύνω: to urge
παρρησία, ἡ: freespokenness, frankness
παρρησιαστής, -οῦ, ὁ: a free speaker
προστίθημι: to put to, supply
σαφής, -ές: clear, plain
Συροφοῖνιξ, -ικος, ὁ: a Syro-phoenician
τοι: surely
χρή: it is necessary

προστιθεὶς: pres. part., “*supplying also* the name”

ἀπέρριπταί: perf. of ἀπορρίπτω, “your account *has been* cast out”

ὡς πολλοὺς εἰκάζειν καὶ ἐφαρμόζειν: pres. inf. in result clause, “so that many are guessing and cause to fit”

ἄλλοτε ἄλλον: object of ἐφαρμόζειν also in a result clause, “many fit *now one thing, now another* to the words”

ὄντα: pres. part. causal agreeing with the acc. subj. of ὀκνεῖν, “you, *since you are* a free speaker”

λέγειν: pres. inf. after ὀκνεῖν, “shrink *from saying*”

βασιλικὸν ... μεγαλόφρον: acc. adverbial, “royally and generously”

Διόνυσος: Dionysus was the son of Zeus and Semele, the daughter of Cadmus

Συροφοῖνικος: although Cadmus founded Thebes, he was from the Phoenician city of Tyre

ἐμπορίου τοῦ Κάδμου θυγατρίδους, ἐπείπερ ἡξιώθη
 τῆς ἀθανασίας, οἷος μὲν αὐτός ἐστιν οὐ λέγω, οὔτε
 τὴν μίτραν οὔτε τὴν μέθην οὔτε τὸ βάδισμα: πάντες
 γάρ, οἶμαι, ὁρᾶτε ὡς θῆλυς καὶ γυναικεῖος τὴν φύσιν,
 ἡμιμανῆς, ἀκράτου ἔωθεν ἀποπνέων: ὁ δὲ καὶ ὅλην
 φατρίαν ἐσεποίησεν ἡμῖν καὶ τὸν χορὸν ἐπαγόμενος
 πάρεστι καὶ θεοὺς ἀπέφηνε τὸν Πᾶνα καὶ τὸν Σιληνὸν καὶ
 Σατύρους, ἀγροίκους τινὰς καὶ αἰπόλους τοὺς πολλούς,
 σκιρτητικοὺς ἀνθρώπους καὶ τὰς μορφὰς ἀλλοκότους:

ἀγροίκος, -ον: rustic

ἀθανασία, ἡ: immortality

αἵπολος, ὁ: goatherd

ἄκρατος, -ον: unmixed, sheer

ἀλλόκοτος, -ον: strange, monstrous

ἀξιόω: to think worthy of (+ *gen.*)

ἀποπνέω: to breathe forth, smell of (+ *gen.*)

ἀποφαίνω: to show forth, display

βάδισμα, -ατος, τό: walk, gait

γυναικεῖος, -α, -ον: womanish

εἰσποιέω: to introduce

ἐμπορος, -ον: a wayfarer

ἐπάγω: to bring on

ἔωθεν: from morning

ἡμιμανῆς, -ές: half-mad

θῆλυς, θήλεια, θήλυ: feminine

θυγατρίδους, -οῦ, ὁ: a grandson

Κάδμος, ὁ: Cadmus

μέθη, ἡ: strong drink

μίτρα, ἡ: a belt or girdle

μορφή, ἡ: form, shape

οἷος, -α, -ον: such as, what sort

ὅλος, -η, -ον: whole, entire

Πάν, ὁ: Pan

πάρεμι: to be present

Σάτυρος, ὁ: a Satyr

Σιληνός, ὁ: Silenus

σκιρτητικός, -ή, -όν: skittish, unruly

φατρία, ἡ: a clan

φύσις, ἡ: nature

χορός, ὁ: a round dance

ἡξιώθη: aor. pass., “he was deemed worthy of” + *gen.*

οἷος ... ἐστιν: ind. question, “say *what sort he is*”

οὔτε ... οὔτε ... οὔτε: note the use of *praeteritio* to mention the things he says he will *not* mention

τὴν φύσιν: acc. of respect, “feminine *in nature*”

ἀκράτου (sc. οἴνου): *gen.* after ἀποπνέων, “smelling of *unmixed* wine” i.e. having it on his breath

ὁ δὲ: answering to οἷος μὲν above, “*but in addition* he introduced his whole clan”

ἀπέφηνε: aor. of ἀπο-φαίνω, “he made to appear” i.e. caused to be seen as gods

Πᾶνα: sometimes represented as the son of Dionysus (or Zeus or Hermes) but comparable in any case to other half-animals like the satyrs

Σιληνὸν: associated with Dionysus as well by his semi-bestial nature

Σατύρους: the satyrs were regularly associated with Dionysus because of their outlandish behavior

ὧν ὁ μὲν κέρατα ἔχων καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω
αἰγὶ εἰκὼς καὶ γένειον βαθὺ καθειμένος ὀλίγον τράγου
διαφέρων ἐστίν, ὁ δὲ φαλακρὸς γέρων, σιμὸς τὴν ῥίνα,
ἐπὶ ὄνου τὰ πολλὰ ὀχούμενος, Λυδὸς οὗτος, οἱ δὲ
Σάτυροι ὀξεῖς τὰ ὦτα, καὶ αὐτοὶ φαλακροί, κεράσται,
οἷα τοῖς ἄρτι γεννηθεῖσιν ἐρίφοις τὰ κέρατα ὑποφύεται,
Φρύγες τινὲς ὄντες: ἔχουσι δὲ καὶ οὐράς ἅπαντες. ὁρᾶτε
οἷους ἡμῖν θεοὺς ποιεῖ ὁ γεννάδας;

αἶξ, αἰγός, ὁ: a goat

ἄρτι: just, exactly

βαθύς, -εία, -ύ: deep, high

γένειον, τό: a beard

γεννάδας, -ου, ὁ: a noble

γεννάω: to beget, engender

γέρων, -οντος, ὁ: an old man

διαφέρω: to carry across, differ

εἰκα: to seem (perf.), look like (+ dat.)

ἐρίφος, ὁ: a young goat, kid

ἡμίσεια, ἡ: a half

καθίημι: to send down, let fall

κάτω: down, below

κέρας, -ατος, τό: the horn of an animal

κεράσταις, -ου, ὁ: horned

Λυδός, ὁ: a Lydian

οἷος, -α, -ον: such as, what sort

ὀλίγος, -η, -ον: few, little, scanty, small

ὄνος, ὁ: an ass

ὀξύς, -εία, -ύ: sharp, keen

ὁράω: to see

οὐρά, ἡ: the tail

οὖς, ὠτος, τό: an ear

ὀχέω: to uphold, sustain, carry

ῥίς, ἡ: the nose

σιμός, -ή, -όν: snub-nosed, flat-nosed

τράγος, ὁ: a he-goat

ὑποφύω: to make to grow up

φαλακρός, -ά, -όν: bald

ὧν ὁ μὲν ... ὁ δὲ ... οἱ δὲ: “of whom one ... etc.” taking up the three just mentioned in order

ἐξ ἡμισείας: “from the middle down”

εἰκὼς: perf. part., “looking like a goat”

καθειμένος: perf. part. of κατα-ἵημι, “having sent down a beard”

ὀλίγον: acc. of extent with adverbial force, “differing to a small degree”

τὴν ῥίνα: acc. of respect, “a monkey in nose”

τὰ πολλὰ: acc. of extent with adverbial force, “most of the time”

ὀχούμενος: pres. part. pass., “being carried”

τὰ ὦτα: acc. of respect, “sharp in ears” i.e. with pointed ears

οἷα ... ὑποφύεται: “horned, like those that grow”

γεννηθεῖσιν: aor. part. pass. dat. of γεννάω, “to kids newly born”

ὁ γεννάδας: “the noble one,” referring ironically to Dionysus

Εἴτα θαυμάζομεν εἰ καταφρονοῦσιν ἡμῶν οἱ ἄνθρωποι ὁρῶντες οὕτω γελοίους θεοὺς καὶ τεραστίους; ἐγὼ γὰρ λέγειν ὅτι καὶ δύο γυναῖκας ἀνήγαγεν, τὴν μὲν ἐρωμένην οὖσαν αὐτοῦ, τὴν Ἀριάδνην, ἧς καὶ τὸν στέφανον ἐγκατέλεξε τῷ τῶν ἄστρον χορῷ, τὴν δὲ Ἰκαρίου τοῦ γεωργοῦ θυγατέρα. καὶ ὁ πάντων γελοιότατον, ὦ θεοί,

ἀνάγω: to lead up
 Ἀριάδνη, ἡ: Ariadne, daughter of Minos
 ἄστρον, τό: the stars
 γελοιός, -α, -ον: laughable
 γεωργός, ὁ: a farmer
 γυνή, -αῖς, ἡ: a woman
 δύο: two
 ἐάω: to allow
 ἐγκαταλέγω: to set X (*acc.*) among Y (*dat.*)

ἐράω: to love
 θαυμάζω: to wonder, marvel
 θυγάτηρ, θυγατρός, ἡ: a daughter
 Ἰκάριος, -η, -ον: Icarian
 καταφρονέω: to despise (+ *dat.*)
 στέφανος, ὁ: that which surrounds
 τεράστιος, -ον: monstrous
 χορός, ὁ: a round dance

εἰ καταφρονοῦσιν: ind. question after θαυμάζομεν, “wonder *whether they despise*”
 ἐγὼ γὰρ λέγειν: “I allow to say,” i.e. I pass over in silence, another *praeteritio*
 ἀνήγαγεν: aor. of ἀνα-άγω, “that *he brought up*”
 ἐρωμένην: pres. part. acc. pred., “the one being *his beloved*”
 Ἀριάδνην: after being abandoned by Theseus, Ariadne was rescued by Dionysus, who married her
 τὸν στέφανον: the garland of Ariadne became the constellation *Corona*
 τὴν δὲ Ἰκαρίου: Erigone, the daughter of Icarus, to whom Dionysus taught the secrets of making wine

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:

Present	Future	Aorist	Perfect	Aorist Passive	Translation
ἔρχομαι	εἰμι ἐλεύσομαι	ἦλθον	ἐλήλυθα		to go
φέρω	οἴσω	ἤνεγκα ἤνεγκον	ἐνήνοχα	ἠνέχθην	to bear, carry
λέγω	ἐρέω λέξω	εἶπον ἔλεξα	εἶρηκα λέλεγμαι	ἐρρήθην ἐλέχθην	to speak

καὶ τὸν κύνα τῆς Ἑριγόνης, καὶ τοῦτον ἀνήγαγεν, ὥς μὴ ἀνιῶτο ἢ παῖς εἰ μὴ ἔξει ἐν τῷ οὐρανῷ τὸ ξύνηθες ἐκείνο καὶ ὅπερ ἡγάπα κυνίδιον. ταῦτα οὐχ ὕβρις ὑμῖν δοκεῖ καὶ παροιμία καὶ γέλως; ἀκούσατε δ' οὖν καὶ ἄλλους.

ἀγαπάω: to love, be fond of
ἀκούω: to hear
ἀνάγω: to lead up
ἀνιάω: to grieve, distress
γέλως, ὁ: laughter
Ἑριγόνη, ἡ: Erigone
κυνίδιον, τό: a little dog, puppy

κύων, κυνός, ὁ: a dog
ξυνήθης, -ες: habitual, customary
οὐρανός, ὁ: heaven
παῖς, ἡ: a child
παροιμία, ἡ: drunken violence
ὕβρις, ἡ: wanton violence

τὸν κύνα: after Icarus was killed, Erigone's dog led her to the site of the corpse
ὥς μὴ ἀνιῶτο: pres. opt. in neg. purpose clause, "lest she be distressed"
εἰ μὴ ἔξει: fut. of ἔχω indicating an undesirable premise, "unless she shall have"
ὅπερ ἡγάπα: impf., "whom she used to love"
ταῦτα: the subject of δοκεῖ, "do *these things* not seem?"

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:

Present Imperative

Number	Person	Active	Middle / Passive
Singular	2nd	λῦε	λύου (from ε-σο)
	3rd	λύετο	λύεσθω
Plural	2nd	λύετε	λύεσθε
	3rd	λύόντων	λύέσθων

Aorist Imperative

Number	Person	Active	Middle	Passive
Singular	2nd	λύσον	λύσαι	λύθητι
	3rd	λυσάτω	λυσάσθω	λυθήτω
Plural	2nd	λύσατε	λύσασθε	λύθητε
	3rd	λυσάντων	λυσάσθων	λυθέντων

The imperatives of second aorist verbs regularly take the same endings as the present imperative: λαβέ, λαβέτω, etc.

The perfect imperative is rare.

ΖΕΥΣ: Μηδέν, ὦ Μῶμε, εἴπῃς μήτε περὶ Ἀσκληπιοῦ μήτε περὶ Ἡρακλέους: ὁρῶ γὰρ οἱ φέρῃ τῷ λόγῳ. οὗτοι γάρ, ὁ μὲν αὐτῶν ἰᾶται καὶ ἀνίστησιν ἐκ τῶν νόσων καὶ ἔστιν «πολλῶν ἀντάξιος ἄλλων,» ὁ δὲ Ἡρακλῆς υἱὸς ὦν ἐμὸς οὐκ ὀλίγων πόνων ἐπρίατο τὴν ἀθανασίαν: ὥστε μὴ κατηγορεῖ αὐτῶν.

ΜΩΜΟΣ: Σιωπήσομαι, ὦ Ζεῦ, διὰ σέ, πολλὰ εἰπεῖν ἔχων. καίτοι εἰ μηδέν ἄλλο, ἔτι τὰ σημεῖα ἔχουσι τοῦ πυρός. εἰ δὲ ἐξῆν καὶ πρὸς αὐτὸν σὲ τῇ παρρησίᾳ χρῆσθαι, πολλὰ ἂν εἶχον εἰπεῖν.

ἀθανασία, ἡ: immortality
ἀνίστημι: to make to stand up, raise up
ἀντάξιος, -ον: worth just as much as
Ἀσκληπιός, ὁ: Asclepius
εἶπον: to speak, say (*aor.*)
ἔξεστι: it is possible
Ἡρακλῆς, ὁ: Heracles
ἰάομαι: to heal, cure
κατηγορέω: to accuse (+ *gen.*)
νόσος, ἡ: sickness, disease, malady
ὀλίγος, -η, -ον: few, little, scanty, small

ὁράω: to see
παρρησία, ἡ: freeness, frankness
πόνος, ὁ: work, labor
πρίαμαι: to buy
πῦρ, πυρός, τό: fire
σημεῖον, τό: a sign, a mark, token
σιωπάω: to be silent
υἱός, ὁ: a son
φέρω: to bear
χράομαι: to use (+ *dat.*)

μηδέν ... εἴπῃς: *aor. subj. in prohibition, "speak nothing!"*
Ἀσκληπιοῦ: Asclepius was the son of Apollo and Coronis, a human
Ἡρακλέους: Heracles also had a mortal mother, Alcmena
οἱ: *dat. expressing place to which "I see whither you are going"*
πολλῶν ἀντάξιος ἄλλων: "worth as much as many others," said of Machaon the healer in *Iliad* 11.514
οὐκ ὀλίγων πόνων: *gen. of value, "bought for not few pains"*
μὴ κατηγορεῖ: *pres. imper., "and so don't accuse"*
εἰπεῖν: *aor. inf. after ἔχων, "being able to say"*
τοῦ πυρός: "signs of fire" Heracles was consumed by fire and Asclepius struck by lightning. These σημεῖα perhaps recall the branding of slaves.
ἐξῆν: *impf. in present contrafactual protasis, "if it were possible" + inf.*
παρρησίᾳ: *dat. of means with χρῆσθαι, "to use free speech"*
ἂν εἶχον: *impf. ind. in present contrafactual apodosis, "I would be able" + inf.*

ΖΕΥΣ: Καὶ μὴν πρὸς ἐμέ ἔξεστιν μάλιστα. μὼν δ' οὖν καμὲ
ξενίας διώκεις;

ΜΩΜΟΣ: Ἐν Κρήτῃ μὲν οὐ μόνον τοῦτο ἀκοῦσαι ἔστιν, ἀλλὰ
καὶ ἄλλο τι περὶ σοῦ λέγουσιν καὶ τάφον ἐπιδεικνύουσιν:
ἐγὼ δὲ οὔτε ἐκείνοις πείθομαι οὔτε Ἀχαιῶν Αἰγυῖουσιν
ὑποβολιμαῖόν σε εἶναι φάσκουσιν. ᾧ δὲ μάλιστα
ἐλεγχθῆναι δεῖν ἡγοῦμαι, ταῦτα ἐρώ.

Τὴν γάρ τοι ἀρχὴν τῶν τοιούτων παρανομημάτων
καὶ τὴν αἰτίαν τοῦ νοθευθῆναι ἡμῶν τὸ ξυνέδριον σύ, ᾧ
Ζεῦ, παρέσχες θνηταῖς ἐπιμινγνύμενος καὶ κατιῶν παρ'

Αἰγίῆς, οἱ: the Aegians
αἰτία, ἡ: a charge, accusation
ἀκούω: to hear
ἀρχή, ἡ: beginning, source
Ἀχαιοί, οἱ: the Achaeans
δεῖ: to be necessary
διώκω: to pursue, accuse
ἐλέγχω: to censure, refute
ἔξεστι: it is possible
ἐπιδείκνυμι: to show, prove
ἐπιμίνγνυμι: to mix with
ἐρώ: I will say or speak
ἡγέομαι: to think
θνητός, -ή, -όν: mortal

κάτεμι: to go down
Κρήτῃ, ἡ: Crete
μόνον: only
νοθεύω: to adulterate
ξενία, ἡ: status of an alien
ξυνέδριον, τό: a council
παρανόμημα, -ατος, τό: an illegal act
παρέχω: to furnish, provide
πείθω: to persuade
τάφος, ὁ: a tomb
τοι: let me tell you, surely
τοιούτος, -αῦτή, -οῦτο: such as this
ὑποβολιμαῖος, -α, -ον: substituted by stealth
φάσκω: to say, affirm, assert

καὶ μὴν: "let me tell you!"

ξενίας: genitive of the charge, "accusing me *of being an alien*"

μὼν: "surely not" expecting a negative answer

Κρήτῃ: in the fusion of Minoan and Mycenaean myth, Crete became the site of Zeus' birth and death

ἔστιν: note the accent, "it is possible" + inf.

Αἰγυῖουσιν: dat. pl. after πείθομαι, "nor believe *the Aegians* of Achaea"

ὑποβολιμαῖόν: acc. pred., "say you are *a foundling*," a version of Zeus' birth not mentioned elsewhere

φάσκουσιν: pres. part. agreeing with Αἰγυῖουσιν, "the Aegians *who say*"

ἐλεγχθῆναι: aor. pass. inf. after δεῖν, "necessary *to be censured*"

τοῦ νοθευθῆναι: aor. pass. inf. articular gen., "cause *of the having been adulterated*"

παρέσχες: aor., "*you provided* the beginning"

ἐπιμινγνύμενος: pres. part. instrumental, "by mingling with" + dat.

αὐτὰς ἐν ἄλλοτε ἄλλω σχήματι, ὥστε ἡμᾶς δεδιέναι μή σε καταθύσῃ τις ξυλλαβών, ὅποταν ταῦρος ᾗς, ἢ τῶν χρυσοχῶν τις κατεργάσῃται χρυσὸν ὄντα, καὶ ἀντὶ Διὸς ἢ ὄρμος ἢ ψέλιον ἢ ἐλλόβιον ἡμῖν γένη.

πλὴν ἀλλὰ ἐμπέπληκας γε τὸν οὐρανὸν τῶν ἡμιθέων τούτων: οὐ γὰρ ἂν ἄλλως εἵποιμι. καὶ τὸ πρᾶγμα γελοιότατόν ἐστιν, ὅποταν τις ἄφνω ἀκούσῃ

ἄλλοτε: at another time, at other times

ἄλλως: in another way or manner

ἄφνω: unawares, of a sudden

γέλοιος, -α, -ον: laughable

ἐλλόβιον, τό: an earring

ἐμπίμπλημι: to fill

ἡμίθεος, ὁ: a half-god, demigod

καταθύω: to sacrifice

κατεργάζομαι: to achieve, work over

ξυλλαμβάνω: to capture

ὄρμος, ὁ: a cord, chain

οὐρανός, ὁ: heaven

πρᾶγμα, -ατος, τό: a deed, matter

σχῆμα, -ατος, τό: form

ταῦρος, ὁ: a bull

χρυσός, ὁ: gold

χρυσόχοος, ὁ: a goldsmith

ψέλιον, τό: an armlet or anklet

ἐν ἄλλοτε ἄλλω σχήματι: "in one or another form"

δεδιέναι: perf. inf. in result clause, "so that we fear"

μή σε καταθύσῃ: aor. subj. in clause of fearing, "fear *that someone will sacrifice you*," Zeus became a bull to seduce Europa

ᾗς: pres. subj. in general temporal clause, "when(ever) *you are*"

κατεργάσῃται: aor. subj. in clause of fearing, "fear that someone *will work you*"

ὄντα: pres. part. acc., "you *being* gold," Zeus became golden rain to seduce Danae

γένῃ: aor. subj. of γίγνομαι in clause of fearing, "fear *that you will become*"

πλὴν ἀλλὰ: strong adversative, "but"

ἐμπέπληκας: perf. of ἐμπίμπλημι, "you have filled with" + gen.

εἵποιμι: aor. opt. pot., "*I could not say* it otherwise"

ὅποταν ... ἀκούσῃ: aor. subj. in general temporal clause, "whenever someone hears"

General or Indefinite Clauses

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

ὅποταν ταῦρος ᾗς "whenever you are a bull"

πᾶς βωμὸς χρησμοφδεῖ, ὅς ἂν ἐλαίῳ περιχυθῇ: "any altar *which is* drenched in oil gives an oracle"

ὥστε οὐδ' ἦν προπῆ τις ξυνήσι: "and so he does not understand, *if (ever)* someone toasts him"

ὅτι ὁ Ἡρακλῆς μὲν θεὸς ἀπεδείχθη, ὁ δὲ Εὐρυσθεύς,
ὃς ἐπέταττεν αὐτῷ, τέθνηκεν, καὶ πλησίον Ἡρακλέους
νεὼς οἰκέτου ὄντος καὶ Εὐρυσθέως τάφος τοῦ δεσπότου
αὐτοῦ, καὶ πάλιν ἐν Θήβαις Διόνυσος μὲν θεός, οἱ δ'
ἀνεψιοὶ αὐτοῦ ὁ Πενθεὺς καὶ ὁ Ἀκταίων καὶ ὁ Λέαρχος
ἀνθρώπων ἀπάντων κακοδαιμονέστατοι.

Ἄφ' οὗ δὲ ἅπαξ σύ, ὦ Ζεῦ, ἀνέωξας τοῖς τοιούτοις τὰς
θύρας καὶ ἐπὶ τὰς θνητὰς ἐτράπου, ἅπαντες μεμίμνηται
σε, καὶ οὐχ οἱ ἄρρενες μόνον, ἀλλ', ὅπερ αἰσχιστον, καὶ

αἰσχιστος, -η, -ον: most shameful

Ἀκταίων, ὁ: Actaeon

ἀνεψιός, ὁ: a first-cousin, cousin

ἀνοίγνυμι: to open

ἅπαξ: once

ἀποδείκνυμι: to display, appoint

ἄρρην, ὁ: male

δεσπότης, -ου, ὁ: a master

Διόνυσος, ὁ: Dionysus

ἐπιτάττω: to put upon, command (+ *dat.*)

Εὐρυσθεύς, ὁ: Eurystheus

Ἡρακλῆς, ὁ: Heracles

θεός, ὁ: a god

Θῆβαι, -ῶν, αἱ: Thebes

θνητός, -ή, -όν: mortal

θύρα, ἡ: a door

κακοδαίμων, -ον: unlucky, miserable

Λέαρχος, ὁ: Learchus

μιμέομαι: to mimic, imitate

νεώς, -ῶ, ὁ: temple, sanctuary

οἰκέτης, -ου, ὁ: a house-slave, menial

πάλιν: again

Πενθεὺς, ὁ: Pentheus

πλησίον: near, nearby

τάφος, ὁ: a tomb

τοιούτος, -αὕτη, -οὔτο: such as this

τρέπω: to turn

ὅτι ... ἀπεδείχθη: aor. pass. in ind. st., "hears *that* Heracles was appointed"

ἐπέταττεν: impf., "who *used to command* him" Heracles was forced to serve
Eurystheus by the conniving of Hera

τέθνηκεν: perf., "Eurystheus *has died*" i.e. is dead

οἰκέτου: pred. agreeing with Ἡρακλέους, "Heracles being *the servant*"

Διόνυσος μὲν ... οἱ δ' ἀνεψιοὶ: "while Dionysus is a god ... his relatives are"

Πενθεὺς ... Ἀκταίων ... Λέαρχος: the mothers of these men were the sisters of Semele.

Pentheus was killed by his own mother, Agave; Actaeon was transformed into a
bear by Artemis; Learchus was killed by his father, Athamas

ἀφ' οὗ (sc. χρόνου): "from the moment"

ἀνέωξας: aor., "you once opened"

ἐτράπου: aor. mid. of τρέπω, "you turned your attention to"

μεμίμνηται: perf. of μιμέομαι, "all *have imitated* you"

καὶ οὐχ ... μόνον: "and not only"

ἀλλ' ... καὶ: "but also"

αἱ θήλειαι θεοί. τίς γὰρ οὐκ οἶδεν τὸν Ἀγχίσην καὶ τὸν
Τιθωνὸν καὶ τὸν Ἐνδυμίωνα καὶ τὸν Ἰασίωνα καὶ τοὺς
ἄλλους; ὥστε ταῦτα μὲν ἑάσειν μοι δοκῶ: μακρὸν γὰρ
ἂν τὸ διελέγχειν γένοιτο.

ΖΕΥΣ: Μηδὲν περὶ τοῦ Γανυμήδους, ὦ Μῶμε, εἴπης:
χαλεπανῶ γὰρ εἰ λυπήσεις τὸ μαιράκιον ὄνειδίσας ἐς τὸ
γένος.

ΜΩΜΟΣ: Οὐκοῦν μηδὲ περὶ τοῦ αἵτου εἴπω, ὅτι καὶ οὗτος
ἐν τῷ οὐρανῷ ἐστίν, ἐπὶ τοῦ βασιλείου σκήπτρου
καθεζόμενος καὶ μονονουχὶ ἐπὶ κεφαλὴν σοι νεοττεύων,

Ἀγχίσης, ὁ: Anchises
αἰτός, -οῦ, ὁ: an eagle
βασιλείος, -α, -ον: royal
Γανυμήδης, ὁ: Ganymede
γένος, -ους, τό: race, stock, family
διελέγχω: to pass censure
Ἐνδυμίων, ὁ: Endymion
θήλυς, -εῖα, -υ: female
Ἰασίων, ὁ: Iasion
καθεζομαι: to sit down on
κεφαλῇ, ἡ: the head

λυπέω: to grieve, vex, annoy
μακρός, -ά, -ον: long
μειράκιον, τό: a boy, lad
μονονουχὶ (=οὐ μόνον): nearly, all but
νεοττεύω: to nest on
ὄνειδίζω: to throw a reproach upon
οὐκοῦν: therefore, then, accordingly
οὐρανός, ὁ: heaven
σκήπτρον, τό: a sceptre
Τιθωνός, ὁ: Tithonus
χαλεπαίνω: to be angry

Ἀγχίσην, etc.: all lovers of goddesses — Anchises of Aphrodite, Tithonus of Eos,
Endymion of Selene, Iasion of Demeter.

ἑάσειν: fut. inf. after δοκῶ, “I think *I will allow* these” i.e. pass over them, an example
of *praeteritio*

τὸ διελέγχειν: pres. inf. articular, “the censuring”

γένοιτο: aor. opt. pot. of γίγνομαι, “the censuring *would be* long”

Γανυμήδους: Ganymede was a mortal lover of Zeus

εἴπης: aor. subj. in prohibition, “say nothing!”

χαλεπανῶ γὰρ εἰ λυπήσεις: both verbs are future indicating a threatening tone, “*I shall be angry if you grieve the boy*”

ὄνειδίσας: aor. part. instrumental, “grieve *by disparaging*”

εἴπω: aor. subj. in rhetorical question introducing yet another *praeteritio*, “am I not to speak?”

καὶ οὗτος: “and that this one too” i.e. the eagle, the form Zeus took to ravish
Ganymede

καθεζόμενος: “pres. part., “being seated” an eagle topped the scepter of Zeus and
Momus suggests that it is the very eagle that ravished Ganymede

θεὸς εἶναι δοκῶν; ἢ καὶ τοῦτον τοῦ Γανυμήδους ἔνεκα
ἐάσομεν;

Ἄλλ' ὁ Ἄττης γε, ὦ Ζεῦ, καὶ ὁ Κορύβας καὶ ὁ
Σαβάζιος, πόθεν ἡμῖν ἐπεισεκυκλήθησαν οὔτοι, ἢ ὁ
Μίθρης ἐκεῖνος, ὁ Μῆδος, ὁ τὸν κἀνδυν καὶ τὴν τιάραν,
οὐδὲ ἑλληνίζων τῇ φωνῇ, ὥστε οὐδ' ἦν προπῆι τις ξυνήσι;
τοιγαροῦν οἱ Σκύθαι ταῦτα ὀρώντες, οἱ Γέται αὐτῶν,
μακρὰ ἡμῖν χαίρειν εἰπόντες αὐτοὶ ἀπαθανατίζουσι
καὶ θεοὺς χειροτονοῦσιν οὓς ἂν ἐβελήσωσι, τὸν αὐτὸν

ἀπαθανατίζω: to aim at immortality

Ἄττης, ὁ: Attis

Γέται, οἱ: the Getae, a Thracian tribe

δοκέω: to seem

ἐθέλω: to will, wish, purpose

εἶπον: to speak, say (*aor.*)

ἑλληνίζω: to be Greek

ἔνεκα: because of (+ *gen.*)

ἐπεισεκυκλέω: to bring in one upon another

κἀνδys, -vos, ὁ: a Median cloak with sleeves

Κορύβας, ὁ: a priest of Cybele in Phrygia

μακρός, -ά, -ον: long

Μῆδος, ὁ: a Mede

Μίθρης, ὁ: Mithras

ξυνήμι: to understand

πόθεν: whence?

προπίνω: to toast

Σαβάζιος, ὁ: Sabazius

Σκύθης, -ου, ὁ: a Scythian

τιάρα, -ου, ἡ: a tiara

τοιγαροῦν: therefore, accordingly

φωνή, ἡ: a language

χαίρω: to greet, bid farewell

χειροτονέω: to extend the hand (to vote)

ἐάσομεν: fut., “*shall I pass over this too*”

Ἄττης: Momus now turns to various “eastern” deities. Attis was the consort of the Phrygian goddess Cybele; his self-castration was a prominent feature of his story.

Κορύβας: The Corybantes are usually a group of ecstatic dancers devoted to Cybele

Σαβάζιος: a Thracian and Phrygian god identified both with Zeus and Dionysus

ἐπεισεκυκλήθησαν: aor. pass. of ἐπι-εἰς-κυκλέω, “*whence have these been piled in upon us?*”

Μίθρης: a Persian deity whose cult spread in the Roman empire, albeit much revised

ἑλληνίζων: pres. part., “*being Hellenized in language*” i.e. learning Greek

ὥστε οὐδ' ... ξυνήσι: pres. in result clause, “*so that he doesn't understand*”

ἦν προπῆι: pres. subj. of προ-πίνω, in present general protasis, “*if someone toasts him*”

οἱ Γέται αὐτῶν: “*the Getae among them*” but the Getae are Thracians, not Scythians

μακρὰ ἡμῖν χαίρειν: after εἰπόντες, “*having said farewell to us at a long distance*” i.e. having dismissed us

οὓς ἂν ἐβελήσωσι: aor. subj. in general relative clause, “*whomever they wish*”

τρόπον ὃνπερ καὶ Ζάμολξις δοῦλος ὢν παρενεγράφη
οὐκ οἶδ' ὅπως διαλαθών.

Καίτοι πάντα ταῦτα, ὦ θεοί, μέτρια. σὺν δέ, ὦ
κυνοπρόσωπε καὶ σινδόσιν ἐσταλμένε Αἰγύπτιε, τίς

Αἰγύπτιος, -α, -ον: Egyptian
διαλανθάνω: to escape notice, deceive
δοῦλος, ὅ: a slave
Ζάμολξις, ὅ: Zamolxis
κυνοπρόσωπος, -ον: dog-faced

μέτριος, -α, -ον: within measure
παρεγγράφω: to enroll fraudulently
σινδών, -όνος, ὅ: a fine cloth
στέλλω: to array, don
τρόπος, ὅ: a turn, manner

τὸν αὐτὸν τρόπον: acc. of manner, “in the same manner”

Ζάμολξις: Herodotus IV, 94–96 reports that Zamolxis preached immortality to his countrymen and hid in a cave for several years to fake a return from the dead, hence his “fraudulent enrollment” among the gods

ὢν: pres. part. concessive, “*although being* a slave”

παρενεγράφη: aor. pass. of παρα-έν-γράφω, “he was fraudulently enrolled”

οὐκ οἶδ' ὅπως: parenthetical, “I don't know how”

διαλαθών: aor. part. of δια-λανθάνω, “having escaped (our) notice”

κυνοπρόσωπε: voc., “O *dog-face*” i.e. Anubis, the Egyptian god of mumification

ἐσταλμένε: perf. part. mid. voc. of στέλλω, “O you who have donned” + acc.

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: θεοὶ δόξαντες ἐμπεπλήκασιν μὲν τὸν οὐρανόν: “*after having been deemed* to be gods, they have filled heaven”

Means: σύ, ὦ Ζεῦ, παρέσχεθ' ὀνηταῖς ἐπιμιγνύμενος: “you, Zeus, provided the beginning *by mingling* with mortals.”

Concession: Ζάμολξις δοῦλος ὢν παρενεγράφη: Zamolxis, *although being* a slave, was fraudulently enrolled.”

Cause: Μηκέτι τοιθορίζετε, ὦ θεοί ... ἀγανακτοῦντες: “Don't grumble, Gods ... *because you are annoyed*.”

Manner: Ζάμολξις δοῦλος ὢν παρενεγράφη ... διαλαθών: “Zamolxis, although being a slave, was fraudulently enrolled *having escaped our notice*. (i.e. secretly)”

Attendant Circumstance: μετέχουσιν, οὐδὲ καταβαλόντες ἡμῖν τὸ μετοίκιον: “They have a share, not even *having paid* the metec tax.”

The circumstantial participle can also stand in the genitive absolute construction: ἐκκλησίας ἐννόμου ἀγομένης: “a regular assembly *being convened*”

εἰ, ὦ βέλτιστε, ἢ πῶς ἀξιοῖς θεὸς εἶναι ὑλακτῶν; τί δὲ
βουλόμενος καὶ ὁ ποικίλος οὗτος ταῦρος ὁ Μεμφίτης
προσκυνεῖται καὶ χρᾶ καὶ προφήτας ἔχει; αἰσχύνομαι γὰρ
ἰβιδας καὶ πιθήκους εἰπεῖν καὶ τράγους καὶ ἄλλα πολλῶ
γελοιότερα οὐκ οἶδ' ὅπως ἐξ Αἰγύπτου παραβυσθέντα
ἐς τὸν οὐρανόν, ἃ ὑμεῖς, ὦ θεοί, πῶς ἀνέχεσθε ὀρῶντες

Αἴγυπτος, ἡ: Egypt

αἰσχύνομαι: to be ashamed

ἀνέχω: to hold up, endure

ἀξιόω: to deem worthy, expect to

βέλτιστος, -η, -ον: best

βούλομαι: to will, wish, be willing

γέλοιος, -α, -ον: laughable

ἴβις, -δος, ἡ: an ibis

Μεμφίτης, ὁ: a Memphite

ὀράω: to see

οὐρανός, ὁ: heaven

παραβύω: to stuff in, insert

πίθηκος, ὁ: an ape, monkey

ποικίλος, -η, -ον: dappled

προσκυνέω: to worship

προφήτης, -ου, ὁ: a prophet

ταῦρος, ὁ: a bull

τράγος, ὁ: a he-goat

ὑλακτέω: to bark, bay, howl

χράω: to declare oracles

ὦ βέλτιστε: “O best one” ironic

ἀξιοῖς: pres., “how do you expect to?” + inf.

ὑλακτῶν: pres. inf. of attendant circumstance, “with your barking”

τί δὲ βουλόμενος: “wishing what?” i.e. why?

ταῦρος: the Apis bull, which was a manifestation of the Memphite god Ptah, and a frequent object of ridicule by Greeks

προσκυνεῖται: pres. pass., “why is he worshipped”

ἰβιδας καὶ πιθήκους: the ibis was a bird sacred to Egyptian Thoth, who was often depicted with the head of an ibis and sometimes with the head of baboon

τράγους: a goat-headed deity worshipped at Mendes in the Nile delta region is mentioned in Herodotus 2.42, 46 and 166

πολλῶ: dat. of degree of difference, “more laughable *by much*”

οὐκ οἶδ' ὅπως: parenthetical, “I don’t know how”

παραβυσθέντα: aor. part. pass. of παραβύω, “having been inserted into heaven” i.e. smuggled in

ὀρῶντες: pres. part. supplementing ἀνέχεσθε, “how do you endure *seeing*”

ἐπ' ἴσης ἢ καὶ μᾶλλον ὑμῶν προσκυνούμενα; ἢ σύ, ὦ
Ζεῦ, πῶς φέρεις ἐπειδὰν κριοῦ κέρατα φύσωσί σοι;

ΖΕΥΣ: Αἰσχροὶ ὡς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν Αἰγυπτίων:
ὁμῶς δ' οὖν, ὦ Μῶμε, τὰ πολλὰ αὐτῶν αἰνίγματά ἐστιν,
καὶ οὐ πάνυ χρηὴ καταγελαῖν ἀμύητον ὄντα.

ΜΩΜΟΣ: Πάνυ γοῦν μυστηρίων, ὦ Ζεῦ, δεῖ ἡμῖν, ὡς
εἰδέναι θεοὺς μὲν τοὺς θεοὺς, κυνοκεφάλους δὲ τοὺς
κυνοκεφάλους.

ΖΕΥΣ: Ἔα, φημί, τὰ περὶ Αἰγυπτίων: ἄλλοτε γὰρ περὶ
τούτων ἐπισκεψόμεθα ἐπὶ σχολῆς. σὺ δὲ τοὺς ἄλλους
λέγε.

Αἰγύπτιος, -α, -ον: Egyptian	καταγελάω: to jeer or mock
αἰνίγμα, -ατος, τό: a riddle, mystery	κέρας, -ατος, τό: the horn of an animal
αἰσχρός, -ά, -όν: causing shame	κριός, ό: a ram
ἀληθῶς: truly	κυνοκέφαλος, -ον: dog-headed
ἄλλοτε: at another time, at other times	μυστήριον, τό: a mystery or secret doctrine
ἀμύητος, -ον: uninitiated	πάνυ: altogether, entirely
γοῦν: at least then, at any rate, any way	προσκυνέω: to worship
δεῖ: to be necessary	σχολή, ἡ: leisure
εἰάω: to allow	φέρω: to bear
ἐπισκέπτομαι: to look carefully at (+ gen.)	φύω: to bring forth, produce, put forth
ἴσος, -η, -ον: equal to	χρή: it is necessary

ἐπ' ἴσης: "equally"

ὑμῶν: gen. of comparison, "or more *than you*"

προσκυνούμενα: pres. part. pass. in ind. st. after ὁρῶντες, "seeing *that they are being worshipped*"

ἐπειδὰν ... φύσωσι: aor. subj. in general temporal clause, "whenever they cause to grow"

κριοῦ κέρατα: "ram's horns" with which Zeus-Ammon was represented

ἀμύητον ὄντα: acc. subj. of καταγελαῖν, "for *one who is uninitiated* to laugh"

μυστηρίων: gen. after δεῖ, "great need there is *of mysteries!*" ironic

ὡς εἰδέναι: perf. inf. in result clause, "so that we know"

ΜΩΜΟΣ: Τὸν Τροφώνιον, ᾧ Ζεῦ, καὶ ὁ μάλιστα με
ἀποπνίγει, τὸν Ἀμφίλοχον, ὃς ἐναγοῦς ἀνθρώπου καὶ
μητρολῶου υἱὸς ὢν μαντεύεται ὁ γενναῖος ἐν Κιλικίᾳ,
ψευδόμενος τὰ πολλὰ καὶ γοητεύων τοῖν δυοῖν ὀβολοῖν
ἔνεκα. τοιγαροῦν οὐκέτι σύ, ᾧ Ἄπολλον, εὐδοκιμεῖς,
ἀλλὰ ἤδη πᾶς λίθος καὶ πᾶς βωμὸς χρησμοῦδεϊ, ὃς ἂν
ἐλαίῳ περιχυθῇ καὶ στεφάνους ἔχῃ καὶ γόητος ἀνδρὸς
εὐπορήσῃ, οἷοι πολλοὶ εἰσιν. ἤδη καὶ ὁ Πολυδάμαντος τοῦ
ἀθλητοῦ ἀνδριᾶς ἰᾶται τοὺς πυρέττοντας ἐν Ὀλυμπίᾳ

ἀθλητής: a prizefighter
ἀνδριάς, -άντος, ὁ: a statue
Ἄπολλον, -ωνος, ὁ: Apollo
ἀποπνίγω: to choke, throttle
βωμός, ὁ: an altar
γενναῖος, -α, -ον: suitable to one's birth
γόης, -ητος, ὁ: a sorcerer, enchanter
γοητεύω: to bewitch, beguile
ἐλαιον, τό: olive-oil
ἐναγής, -ές: under a curse, outcast
ἔνεκα: on account of
εὐδοκιμέω: to be honoured
εὐπορέω: to supply, furnish with (+ *acc.*)
ἤδη: already
ἰάομαι: to heal, cure

Κιλικία, ἡ: Cilicia
λίθος, ὁ: a stone
μαντεύομαι: to divine, prophesy
μητρολῶος, ου, ὁ: a matricide
ὀβολός, ὁ: an obol
οἶος, -α, -ον: what sort or manner
Ὀλυμπία, ἡ: Olympia
περιχέω: to pour round or over
Πολυδάμας, -αντος, ὁ: Polydamas
πυρέττω: to be ill of a fever
στέφανος, ὁ: a garland
τοιγαροῦν: therefore, accordingly
υἱός, ὁ: a son
χρησμοῦδέω: to chant oracles
ψεύδομαι: to lie

Τροφώνιον: Trophonius, whose "cave" in Boeotia was a famous oracle, appears with Amphilochus in *DMort.* 3 (10)

Ἀμφίλοχον: Amphilochus, the son of Amphiarus, was an Argive hero who founded many oracles

ἐναγοῦς ... μητρολῶου: the "outcast" and "matricide" is Alcmaeon, the brother of Amphilochus; but Alcmaeon is the father of a second Amphilochus as well

ὢν: pres. part. concessive, "who, *although being* the son"

ὁ γενναῖος: "true to his birth" here ironic, "the miscreant"

τοῖν δυοῖν ὀβολοῖν: gen. dual after ἔνεκα, "for the sake of *two obols*"

ὃς ἂν ... περιχυθῇ: aor. subj. pass. of περι-χέω in general relative clause, "any altar *which is drenched*"

ἔχῃ ... εὐπορήσῃ: subj. also in general relative clauses, "which possesses ... which becomes furnished with" + gen.

Πολυδάμαντος: the statue of the famous champion Polydamas is mentioned by Pausanias (6.5.1)

καὶ ὁ Θεαγένους ἐν Θάσῳ, καὶ Ἑκτορι θύουσιν ἐν Ἰλίῳ
καὶ Πρωτεσιλάῳ καταντικρὺ ἐν Χερρονήσῳ. ἀφ' οὗ δ'
οὗν τοσοῦτοι γεγόναμεν, ἐπιδέδωκε μᾶλλον ἢ ἐπιορκία
καὶ ἱεροσυλία, καὶ ὅλως καταπεφρονήκασιν ἡμῶν -- εὖ
ποιοῦντες.

Καὶ ταῦτα μὲν περὶ τῶν νόθων καὶ παρεγγράπτων.
ἐγὼ δὲ καὶ ξένα ὀνόματα πολλὰ ἤδη ἀκούων οὔτε
ὄντων τινῶν παρ' ἡμῖν οὔτε συστήναι ὅλως δυναμένων,
πάνυ, ὦ Ζεῦ, καὶ ἐπὶ τούτοις γελῶ. ἢ ποῦ γάρ ἐστιν ἡ

ἀκούω: to hear
γελάω: to laugh
δύναμαι: to be able
Ἑκτωρ, -ορος, ὁ: Hector, the Trojan hero
ἐπιδίδωμι: to give besides, increase
ἐπιορκία, ἡ: a false oath
Θάσος, ἡ: the island of Thasos
Θεαγένης, ὁ: Theagenes
θύω: to sacrifice to (+ *dat.*)
ἱεροσυλία: a sacrilege
Ἴλιος ὁ: Troy

καταντικρὺ: on the opposite side
καταφρονέω: to despise (+ *gen.*)
νόθος, -η, -ον: bastard
ξένος, -η, -ον: foreign
ὅλως: entirely
ὄνομα, τό: name
παρέγγραπτος, -ον: illegally registered
Πρωτεσίλαος, ὁ: Protesilaus, whose hero cult
was prominent in imperial times
συνίστημι: to set together
τοσοῦτος, -αὔτη, -οὔτο: so large, so many
Χερρονήσος, ὁ: the Chersonese or peninsula

Θεαγένους: the miraculous power of the statue of Theagenes, another Olympic champion, is reported by Pausanias (6.11.6-9)

Πρωτεσιλάῳ: the cult of the hero Protesilaus on the Thracian Chersonese is mentioned in several sources

ἀφ' οὗ (sc. χρόνου): "from which time"

γεγόναμεν: perf. of γίγνομαι, "we have become so numerous"

ἐπιδέδωκε: perf., "have increased"

μᾶλλον: "more and more"

καταπεφρονήκασιν: perf., "they have come to despise us"

εὖ ποιοῦντες: pres. part., "doing well" i.e. and so they should

οὔτε ὄντων ... δυναμένων: pres. part. gen. agreeing with τινῶν, "names of certain ones neither existing ... nor being able to" + inf.

συστήναι: aor. inf. of συν-ίστημι after δυναμένων, "able to exist"

ἢ ποῦ γάρ: "for where indeed?"

πολυθρύλητος ἀρετὴ καὶ φύσις καὶ εἵμαρμένη καὶ τύχη,
ἀνυπόστατα καὶ κενὰ πραγμάτων ὀνόματα ὑπὸ βλακῶν
ἀνθρώπων τῶν φιλοσόφων ἐπινοηθέντα; καὶ ὅμως
αὐτοσχέδια ὄντα οὕτω τοὺς ἀνοήτους πέπεικεν, ὥστε
οὐδεὶς ἡμῖν οὐδὲ θύειν βούλεται, εἰδὼς ὅτι, κἂν μυρίας
ἐκατόμβας παραστήσῃ, ὅμως τὴν τύχην πράξουσιν τὰ

ἀνόητος, -ον: ignorant

ἀνυπόστατος, -ον: irresistible

ἀρετὴ, ἡ: goodness, excellence

αὐτοσχέδιος, -ον: improvised

βλάξ, -κος, ὁ: a stupid person

βούλομαι: to will, wish

εἵμαρμένη, ἡ: necessity

ἐκατόμβη, ἡ: an offering of a hundred oxen

ἐπινοέω: to contrive, invent

θύω: to sacrifice

κενός, -ή, -όν: empty

μυρίος, -ος, -ον: numberless

ὄνομα, τό: a name

παρίστημι: to make to stand

πείθω: to persuade

πολυθρύλητος, -ον: well known

πράγμα, -ατος, τό: a matter, business

πράττω: to do, effect

τύχη, ἡ: fortune

φιλόσοφος, ὁ: a lover of wisdom

φύσις, ἡ: nature

ἀρετὴ καὶ φύσις: “Virtue and Nature etc.,” all equated with divine principles in various philosophies

ἐπινοηθέντα: aor. part. pass., “having been invented”

πέπεικεν: perf. of πείθω, “they have so persuaded”

ὥστε ... βούλεται: indic. in result clause emphasizing actual result, “so that no one wishes” + inf.

εἰδὼς: perf. part. in οἶδα agreeing with οὐδεὶς, “no one wishes, *since they know*”

κἂν ... παραστήσῃ: aor. subj. of παρα-ἵστημι in future more vivid protasis, “*even if they dedicate sacrifices*”

πράξουσιν: fut. part. in ind. st. after εἰδὼς, “since they know *that Chance will effect*”

Result Clauses

ὥστε (sometimes ὥς) introduces result clauses either with an infinitive or with a finite verb.

ὥστε + infinitive indicates a possible or intended result, without emphasizing its actual occurrence. The infinitive does not express time, but only aspect.

ἐπιέλοιπε δὲ ἡ ἀμβροσία καὶ τὸ νέκταρ, ὥστε μῶς ἤδη τὴν κοτύλην εἶναι: “The ambrosia and nectar has run low *so that* now a cup *costs* one mina.”

ὥστε + indicative emphasizes the actual occurrence of the result. Both time and aspect are indicated by the form of the verb.

οὕτω τοὺς ἀνοήτους πέπεικεν, ὥστε οὐδεὶς ἡμῖν οὐδὲ θύειν βούλεται: “They have so persuaded the ignorant *that* no one *wishes* to sacrifice to us”

μεμοιραμένα καὶ ἃ ἐξ ἀρχῆς ἐκάστω ἐπεκλώσθη. ἡδέως
 ἂν οὖν ἐροίμην σε, ὦ Ζεῦ, εἴ που εἶδες ἢ ἀρετὴν ἢ φύσιν
 ἢ εἵμαρμένην; ὅτι μὲν γὰρ αἰεὶ καὶ σὺ ἀκούεις ἐν ταῖς τῶν
 φιλοσόφων διατριβαῖς, οἶδα, εἰ μὴ καὶ κωφός τις εἶ, ὥς
 βοῶντων αὐτῶν μὴ ἐπαῖεν.

ἀεί: always, for ever

ἀκούω: to hear

ἀρετή, ἡ: goodness, excellence

ἀρχή, ἡ: a beginning

βοάω: to cry aloud, to shout

διατριβή, ἡ: a diatribe, sermon

εἵμαρμένη, ἡ: necessity

ἐκάστος, -η, -ον: each, each one

ἐπαίω: to listen to, hear

ἐπικλώθω: to spin (a thread)

ἐρωτάω: to ask, enquire

ἡδέως: sweetly

κωφός, -ή, -όν: deaf

μοιράω: to distribute, allocate

φιλόσοφος, ὁ: a lover of wisdom

φύσις, ἡ: nature

τὰ μεμοιραμένα: perf. part., “the things fated”

ἃ ... ἐπεκλώσθη: aor. pass., “what has been spun out” i.e. determined by Fate

ἂν οὖν ἐροίμην: aor. opt. pot., “so I would like to ask”

εἴ που εἶδες: ind. question, “ask *whether you know*”

ὥς ... μὴ ἐπαῖεν: inf. in result clause, “so that you do not hear” + gen.

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:

πλείους γὰρ οἶδ' ὅτι ἔσονται οἱ μὴ χειροτονήσοντες: “for I know that *those who will not raise their hands* will be more numerous.”

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.

οὐδὲν ὑποστειλάμενος ἔρώ: “I will speak, *having held back* not at all.”

For more examples, see p. 18

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

πῶς ἀνέχεσθε ὁρῶντες: “How do you endure *seeing* them”

The participial form of indirect discourse after verbs of showing and perceiving is a special class of supplementary participles.

ὁρῶ γοῦν πολλοὺς ἀχθομένους: “I see that many *are becoming annoyed*”

Πολλὰ ἔτι ἔχων εἰπεῖν καταπαύσω τὸν λόγον· ὁρῶ
γοῦν πολλοὺς ἀχθομένους μοι λέγοντι καὶ συρίττοντας,
ἐκείνους μάλιστα ὧν καθήψατο ἡ παρρησία τῶν λόγων.
πέρας γοῦν, εἰ ἐθέλεις, ὦ Ζεῦ, ψήφισμά τι περὶ τούτων
ἀναγνώσομαι ἤδη ξυγγεγραμμένον.

ΖΕΥΣ: Ἀνάγνωθι· οὐ πάντα γὰρ ἀλόγως ἡτιάσω. καὶ δεῖ τὰ
πολλὰ αὐτῶν ἐπισχεῖν, ὥς μὴ ἐπὶ πλεῖον ἂν γίγνηται.

αἰπύομαι: to charge, accuse
ἄλογος, -ον: without reason
ἀναγνώσκω: to read out
ἀχθομαι: to be loaded, be annoyed
γοῦν: at least then, at any rate, any way
δεῖ: to be necessary
ἐθέλω: to will, wish, purpose
ἐπέχω: to hold back, keep in check
καθάπτω: to fasten, fix or put upon

καταπαύω: to lay to rest, put an end to
ξυγγράφω: to write down, compose
ὁράω: to see
παρρησία, ἡ: freespokenness
πέρας, -ατος, τό: an end, limit
πλείων, πλείον: more
συρίττω: to whisper
ψήφισμα, -ατος, τό: a proposal, decree

ἀχθομένους ... συρίττοντας: pres. part. in ind. st. after ὁρῶ, "I see that many *are becoming annoyed and are whispering*"

καθήψατο: aor. mid. of κατα-ἄπτω, "my frankness *has fixed upon*" + gen.

πέρας: acc. adverbial, "in conclusion"

ἀναγνώσομαι: fut., "I will read out"

ξυγγεγραμμένον: perf. part. of ξυν-γράφω, "something already *composed*"

ἀνάγνωθι: aor. imper. of ἀνα-γινώσκω, "read out!"

ἡτιάσω: aor. 2 sing. mid., "you accused"

ὥς μὴ ... ἂν γίγνηται: pres. subj. in neg. purpose clause, "lest they become"

ἐπὶ πλεῖον: "more so"

ΜΩΜΟΣ: Ἀγαθῇ τύχῃ. Ἐκκλησίας ἐννόμου ἀγομένης ἐβδόμῃ
 ἰσταμένου ὁ Ζεὺς ἐπρυτάνευε καὶ προήδρευε Ποσειδῶν,
 ἐπεστάτει Ἀπόλλων, ἐγραμμάτευε Μῶμος Νυκτὸς καὶ ὁ
 Ὕπνος τὴν γνώμην εἶπεν. Ἐπειδὴ πολλοὶ τῶν ξένων, οὐ
 μόνον Ἕλληνες ἀλλὰ καὶ βάρβαροι, οὐδαμῶς ἄξιοι ὄντες
 κοινωνεῖν ἡμῖν τῆς πολιτείας, παρεγγραφέντες οὐκ οἶδα
 ὅπως καὶ θεοὶ δόξαντες ἐμπεπλήκασι μὲν τὸν οὐρανὸν
 ὥς μεστὸν εἶναι τὸ συμπόσιον ὄχλου ταραχώδους

ἄγω: to lead

ἄξιος, -ία, -ον: worthy

βάρβαρος, ὁ: a barbarian

γνώμη, ἡ: a resolution

γραμματεύω: to be secretary

δοκέω: to seem, to be considered

ἑβδομος, -η, -ον: seventh

ἐκκλησία, ἡ: an assembly

Ἕλλην, -ηνος, ὁ: a Greek

ἐμπύπλημι: to fill

ἐννομος, -ον: lawful, regular

ἐπιστάτω: to serve as chairman

ἵστημι: to make to stand

κοινωνέω: to share of or take part in

μεστός, -ή, -όν: full

ξένος, ὁ: a foreigner

οὐδαμῶς: in no wise

οὐρανός, ὁ: heaven

ὄχλος, ὁ: a throng, mob

παρεγγράφω: to enroll illegally

πολιτεία, ἡ: citizenship

προεδρεύω: to act as president

πρυτανεύω: to serve as a member of the
executive committee

συμπόσιον, τό: a symposium

ταραχώδης, -ες: disturbing

τύχη, ἡ: fortune

ὕπνος, ὁ: sleep

ἀγαθῇ τύχῃ: dat. in a common formula like many of the following phrases, “may there be good fortune”

ἐκκλησίας ... ἀγομένης: gen. abs., “a regular assembly being convened”

ἐβδόμη (sc. ἡμέρα): “held *on the seventh day*”

ἰσταμένον: pres. part. pass. agreeing with ἐκκλησίας, “being established”

ἐπρυτάνευε ... προήδρευε ... ἐπεστάτει ... ἐγραμμάτευε: impf. referring to the offices of the *prytanis* (executive committee of the assembly), *proedros* (president of the executive committee), *epistates* (chairman of the executive committee) and *grammateus* (secretary)

Νυκτὸς (sc. υἱός): “son of *Night*”

τὴν γνώμην εἶπεν” Sleep *made the resolution*”

κοινωνεῖν: inf. epexegetic after ἄξιοι, “worthy *to share in*” + gen.

παρεγγραφέντες: aor. part. pass. of παρα-εν-γράφω, “having been enrolled illegally”

οὐκ οἶδα ὅπως: parenthetical, “I don’t know how”

θεοὶ: nom. pred., “having been considered *gods*”

ἐμπεπλήκασι: perf. of ἐν-πίμπλημι, “they have filled”

ὥς ... εἶναι: inf. in result clause, “*so that the symposium is full of*” + gen.

ταραχώδους: gen. agreeing with ὄχλου, “full of a *disturbing crowd*”

πολυγλώσσων τινῶν καὶ ξυγκλύδων ἀνθρώπων,
ἐπιλέλοιπε δὲ ἡ ἀμβροσία καὶ τὸ νέκταρ, ὥστε μνᾶς
ἤδη τὴν κοτύλην εἶναι διὰ τὸ πλῆθος τῶν πινόντων: οἱ
δὲ ὑπὸ αὐθαδείας παρωσάμενοι τοὺς παλαιούς τε καὶ
ἀληθεῖς θεοὺς προεδρίας ἡξιώκασιν αὐτοὺς παρὰ πάντα
τὰ πάτρια καὶ ἐν τῇ γῇ προτιμᾶσθαι θέλουσι: Δεδόχθαι
τῇ βουλῇ καὶ τῷ δήμῳ ξυλλεγῆναι μὲν ἐκκλησίαν ἐν τῷ
Ὀλύμπῳ περὶ τροπὰς χειμερινάς, ἐλέσθαι δὲ ἐπιγνώμονας

αἰρέομαι: to choose, elect
ἀληθής, -ές: unconcealed, true
ἀμβροσία, ἡ: ambrosia
ἀξιώω: to think worthy of
αὐθάδεια: wilfulness, presumption
βουλή, ἡ: executive committee
γῆ, ἡ: earth
δῆμος, ὁ: the people
ἐκκλησία, ἡ: an assembly
ἐπιγνώμων, -ονος, ὁ: an arbiter
ἐπιλείπω: to leave behind, run low
θέλω: to will, wish, purpose
κοτύλη, ἡ: a cup
μνᾶ, ἡ: a mna (a measure)

νέκταρ, -αρος, τό: nectar
ξύγκλυς, -υδος, ὁ: promiscuous
ξύλλεγω: to gather
Ὀλύμπος, ὁ: Olympus
παλαιός, -ά, -όν: old in years
παρωθέω: to push aside X (*acc.*) from Y
(*gen.*)
πάτριος, -α, -ον: of one's father, traditional
πίνω: to drink
πλῆθος, -εος, τό: a multitude
πολύγλωσσος, -ον: many-tongued
προεδρία, ἡ: the privilege of the front seats
προτιμάω: to honour
τροπή, ἡ: a turn (of the sun's course), solstice
χειμερινός, -ή, -όν: of winter

ἐπιλέλοιπε: perf., "the ambrosia *has run low*"

ὥστε ... εἶναι: result clause, "*so that a cup is*"

μνᾶς: gen. of price, "costs a *mna*"

τῶν πινόντων: pres. part. gen. partitive, "number *of those drinking*"

ὑπὸ αὐθαδείας: the agency expression, "by their boldness"

παρωσάμενοι: aor. part. of παρα-ώθew, "having pushed aside"

ἡξιώκασιν: perf., "*they have deemed themselves worthy*"

αὐτοὺς (=ἑαυτοὺς): reflexive, "*deemed themselves*"

προτιμᾶσθαι: pres. inf. pass. complementing θέλουσι, "*wish to be honored*"

δεδοχθαι: perf. inf. pass. of δοκέω used as an imperative, "be it resolved!" and governing the infinitives in the next several sentences

ξύλλεγῆναι: aor. inf. pass. of ξυν-λέγω after δεδοχθαι, "*resolved that the assembly be gathered*"

περὶ τροπὰς χειμερινάς: "at the winter solstice"

ἐλέσθαι: aor. inf. of αἰρέομαι, also after δεδοχθαι, "*resolved to choose*"

ἐπιγνώμονας: acc. pred., "*choose as arbiters*"

τελείους θεοὺς ἑπτὰ, τρεῖς μὲν ἐκ τῆς παλαιᾶς βουλῆς
τῆς ἐπὶ Κρόνου, τέτταρας δὲ ἐκ τῶν δώδεκα, καὶ ἐν
αὐτοῖς τὸν Δία: τούτους δὲ τοὺς ἐπιγνώμονας αὐτοὺς
μὲν καθέζεσθαι ὁμόσαντας τὸν νόμιμον ὄρκον τὴν
Στύγα, τὸν Ἑρμῆν δὲ κηρύξαντα ξυναγαγεῖν ἅπαντας
ὅσοι ἀξιοῦσι ξυντελεῖν ἐς τὸ ξυνέδριον, τοὺς δὲ ἤκειν
μάρτυρας ἐπαγομένους ἐνωμότους καὶ ἀποδείξεις τοῦ
γένους. τὸν τεύθεν δὲ οἱ μὲν παρίτωσαν καθ' ἕνα, οἱ δὲ
ἐπιγνώμονες ἐξετάζοντες ἢ θεοὺς εἶναι ἀποφανοῦνται ἢ

ἀξιώω: to deem worthy, demand
ἀπόδειξις, -εως, ἡ: a proof
ἀποφαίνω: to show, display
βουλή, ἡ: executive committee
γένος, -ους, τό: race, stock, family
δώδεκα: twelve
εἷς, μία, ἓν: one
ἐντεύθεν: hence or thence
ἐνώμοτος, -ον: bound by oath
ἐξετάζω: to examine closely
ἐπάγω: to bring on
ἐπιγνώμων, -ονος, ὁ: an arbiter
ἑπτὰ: seven
Ἑρμῆς, -οῦ, ὁ: Hermes
ἤκω: to have come, be present
καθέζομαι: to sit down

κηρύττω: to proclaim officially
Κρόνος, ὁ: Cronus
μάρτυς, -υρος, ὁ: a witness
νόμιμος, -η, -ον: legal
ξυνάγω: to bring together, convene
ξυνέδριον, τό: a council
ξυντελέω: to accomplish, contribute (a tax)
ὄμνυμι: to swear
ὄρκος, ὁ: the witness of an oath
παλαιός, -ά, -όν: old in years
παρέρχομαι: to advance
Στύξ, Στυγός ἡ: the river Styx
τέλειος, -α, -ον: finished, perfect
τέτταρες, -ων, οἱ: four
τρεῖς, τρία: three

τῆς ἐπὶ Κρόνου: “the committee *from Cronus’ time*”

ἐκ τῶν δώδεκα: “from the twelve (Olympians)”

καθέζεσθαι: pres. inf., “(resolved) that these sit down” i.e. meet

ὁμόσαντας: aor. part. of ὄμνυμι agreeing with *τούτους*, “these, *having sworn*”

τὴν Στύγα: swearing by the Styx was the most serious divine oath

κηρύξαντα: aor. part. instrumental, “that Hermes, *by having proclaimed*”

ξυναγαγεῖν: aor. inf., “(resolved) that Hermes *convene*”

ξυντελεῖν: fut. inf. after ἀξιοῦσι, “whoever demands *to pay the tax*” i.e. to be counted
among our community, since paying taxes is the basis for inclusion

τοὺς δὲ: “and that these come”

ἐπαγομένους: pres. part. mid. acc., “*bringing* witnesses on their behalf”

ἀποδείξεις: acc., “demonstrations” i.e. documentation

οἱ μὲν παρίτωσαν: pres. imper. 3 pl. of παρα-έρχομαι, “let them advance”

καθ' ἕνα: “one-by-one”

ἀποφανοῦνται: fut., “these *will make known* that” + acc. + inf.

καταπέμψουσιν ἐπὶ τὰ σφέτερα ἡρία καὶ τὰς θήκας τὰς
προγονικάς. ἦν δέ τις ἀλῶ τῶν ἀδοκίμων καὶ ἅπαξ ὑπὸ
τῶν ἐπιγνώμων ἐκκριθέντων ἐπιβαίνων τοῦ οὐρανοῦ,
ἐς τὸν Τάρταρον ἐμπεσεῖν τοῦτον. Ἐργάζεσθαι δὲ τὰ
αὐτοῦ ἕκαστον, καὶ μήτε τὴν Ἀθηνᾶν ἰᾶσθαι μήτε τὸν
Ἀσκληπιὸν χρησµωδεῖν μήτε τὸν Ἀπόλλω τοσαῦτα
μόνον ποιεῖν, ἀλλὰ ἓν τι ἐπιλεξάμενον μάντιν ἢ
κιθαρωδὸν ἢ ἱατρὸν εἶναι. τοῖς δὲ φιλοσόφοις προειπεῖν

ἀδόκιμος, -ον: spurious

Ἀθηνᾶ, ἡ: Athena, goddess of crafts

ἀλίσκομαι: to be taken, conquered

ἅπαξ: once

Ἀπόλλων, -ωνος, ὁ: Apollo, god of healing,
prophecy and music

Ἀσκληπιός, ὁ: god of healing

εἷς, μία, ἓν: one

ἕκαστος, -η, -ον: each

ἐκκρίνω: to choose

ἐμπίπτω: fall upon

ἐπιβαίνω: to go upon, enter

ἐπιγνώμων, -ονος, ὁ: an arbiter

ἐπιλέγω: to choose, pick out, select

ἐργάζομαι: to work, accomplish

ἡρίον, τό: a mound, tomb

θήκη, ἡ: a box, grave

ἰάομαι: to heal, cure

ιατρός, ὁ: a physician

καταπέμψω: to send down

κιθαρωδός, ὁ: a harper

μάντις, -εως, ὁ: a seer, prophet

μόνον: only, alone

οὐρανός, ὁ: heaven

προγονικός, -ή, -όν: parental

προείπον: (aor.) to foretell, warn

σφέτερος, -α, -ον: their own, their

Τάρταρος, ὁ: Tartarus

τοσοῦτος, -αῦτη, -οὔτο: so many

φιλόσοφος, ὁ: a philosopher

χρησµωδέω: to chant oracles, prophesize

καταπέμψουσιν: fut., “or they will send away”

ἦν δέ τις ἀλῶ: aor. subj. of ἀλίσκομαι in present general protasis, “if anyone is caught” + part.

τῶν ... ἐκκριθέντων: aor. part. pass. gen. pl. partitive with τις, “if anyone of those having been judged”

ἀδοκίμων: gen. pred., “judged (to be) illegal”

ἐπιβαίνων: pres. part. after ἀλῶ, “is caught entering” + gen.

ἐμπεσεῖν: aor. inf. also governed by δεδόχθαι, “resolved that he fall”

τὰ αὐτοῦ: “each accomplish his own things”

μήτε ... ἰᾶσθαι: “(resolved) that Athena not heal”

μήτε ... χρησµωδεῖν: “that Asclepius not prophesize”

μήτε ... ποιεῖν: “that Apollo alone not do”

ἐπιλεξάμενον: aor. part. agreeing with Ἀπόλλω, “having chosen one”

προειπεῖν: aor. inf. of προλέγω, “(resolved) to warn”

μὴ ἀναπλάττειν κενὰ ὀνόματα μηδὲ ληρεῖν περὶ ὧν οὐκ ἴσασιν. ὅποσοι δὲ ἤδη ναῶν ἢ θυσιῶν ἡξιώθησαν, ἐκείνων μὲν καθαιρεθῆναι τὰ ἀγάλματα, ἐντεθῆναι δὲ ἢ Διὸς ἢ Ἑρας ἢ Ἀπόλλωνος ἢ τῶν ἄλλων τινός, ἐκείνοις δὲ τάφον χῶσαι τὴν πόλιν καὶ στήλην ἐπιστῆσαι ἀντὶ βωμοῦ. ἦν δέ τις παρακούση τοῦ κηρύγματος καὶ μὴ ἐβελήσῃ ἐπὶ τοὺς ἐπιγνώμονας ἐλθεῖν, ἐρήμην αὐτοῦ καταδαιτησάτωσαν. Τοῦτο μὲν ὑμῖν τὸ ψήφισμα.

ἄγαλμα, -ατος, τό: a statue
ἀναπλάττω: to remodel, fashion
ἡξιόω: to think worthy of
βωμός, ό: an altar
ἐθέλω: to will, wish
ἐντίθημι: to put in or into
ἐπιγνώμων, -ονος, ό: an arbiter
ἐρήμος, ἐρήμη, ἐρήμον: undefended, by default
ἐφίστημι: to set or place upon
θυσία, ή: an offering
καθαίρω: to take down
καταδαιτιάω: to give a judgement against X (gen.)

κενός, -ή, -όν: empty
κήρυγμα, -ατος, τό: a proclamation, public notice
ληρέω: to speak or act foolishly
νεώς, -ά, ό: a temple
ὄνομα, τό: name
ὅποσος: how many
παρακούω: to hear in addition
πόλις, ή: a city
στήλη, ή: a stele, monument
τάφος, ό: a funeral mound
χόω: to throw or heap up
ψήφισμα, -ατος, τό: a resolution

μὴ ἀναπλάττειν: pres. inf. after προειπεῖν, “warn *not* to fashion”

περὶ ὧν: the relative is attracted into the case of its antecedent, “about (that) which they know”

ναῶν: gen. pl. for the more usual νεῶν, “deemed worthy of temples”

ἡξιώθησαν: aor. pass., “as many as *have been deemed worthy of*” + gen.

καθαيرهθῆναι: aor. pass. inf. of κατα-αίρέω, “(resolved) that their statues *be taken down*”

ἐντεθῆναι: aor. pass. inf. of ἐν-τίθημι, that (others) *be installed*”

χῶσαι ... ἐπιστῆσαι: aor. inf., “that the city *heap up* a funeral mound ... *set up* a stele”

ἦν δέ τις παρακούση ... μὴ ἐβελήσῃ: aor. subj. in present general protases, “if someone hears ... and does not wish”

ἐρήμην (sc. διαιτάν): cognate acc. after καταδαιτησάτωσαν, “render a (judgement) by default” i.e. a judgement by forfeit

καταδαιτησάτωσαν: aor. 3 pl. imper. serving as an apodosis, “let them make a judgement!”

ΖΕΥΣ: Δικαιότατον, ὦ Μῶμε: καὶ ὅτω δοκεῖ, ἀνατεινάτω
τὴν χεῖρα: μᾶλλον δέ, οὕτω γιγνέσθω, πλείους γὰρ οἶδ'
ὅτι ἔσονται οἱ μὴ χειροτονήσοντες. ἀλλὰ νῦν μὲν ἄπιτε:
ὁπότεν δὲ κηρύξῃ ὁ Ἑρμῆς, ἦκετε κομίζοντες ἕκαστος
ἐναργῇ τὰ γνωρίσματα καὶ σαφεῖς τὰς ἀποδείξεις,
πατρὸς ὄνομα καὶ μητρός, καὶ ὅθεν καὶ ὅπως θεὸς

ἀνατείνω: to stretch up, hold up
ἀπόδειξις, -εως, ἡ: a proof
γνωρίσμα, τό: a mark, token
δίκαιος, -η, -ον: well-ordered, just
δοκέω: to seem good
ἕκαστος, -η, -ον: each, each one
ἐναργής, -ές: visible, palpable
ἦκω: to have come, be present
κηρύττω: to proclaim

κομίζω: to take care of, provide
μήτηρ, μητρός, ἡ: a mother
ὅθεν: from where, whence
ὄνομα, τό: a name
πατήρ, ὁ: a father
πλείων, -ον: more
σαφής, -ές: clear, plain
χεῖρ, χειρός, ἡ: a hand
χειροτονέω: to stretch out the hand

ἀνατεινάτω: aor. imper. 3 s., “let each raise his hand!” i.e. to vote
γιγνέσθω: pres. imper. 3 s., “let it be so!” i.e. the resolution is passed
πλείους: nom. pred., “will be *more*”
οἱ μὴ χειροτονήσοντες: fut. part. attrib., “those who will not stretch out the hand”
i.e. will vote against
ἄπιτε: pres. imper., “go away!”
κηρύξῃ: aor. subj. in general temporal clause, “whenever Hermes *makes the proclamation*”
ἐναργῇ: neut. pl. acc. pred., “tokens that are *distinct*”
σαφεῖς: f. pl. acc. pred., “proofs that are *clear*”

ἐγένετο, καὶ φυλὴν καὶ φράτορας. ὥς ὅστις ἂν μὴ ταῦτα
παράσχηται, οὐδὲν μελήσει τοῖς ἐπιγνώμοσιν εἰ νεῶν
τις μέγαν ἐν τῇ γῇ ἔχει καὶ οἱ ἄνθρωποι θεὸν αὐτὸν εἶναι
νομίζουσιν.

γῆ, ἡ: earth

ἐπιγνώμων, -ονος, ὁ: an arbiter

μέλω: to be an object of care

νεώς, -ώ, ὁ: a temple

νομίζω: to consider, believe

παρέχω: to furnish, provide

φράτωρ, -ορος, ὁ: a clan

φυλή, ἡ: a tribe

φυλὴν καὶ φράτορας: a *phratry* is a subdivision of a *phyle* and was a requirement for citizenship in Athens

παράσχηται: aor. subj. of **παρα-ἔχω** in general relative clause, “whoever does not provide”

μελήσει: fut. impersonal, “it will not matter to” + dat.

εἰ ... ἔχει ... νομίζουσιν: ind. question after **μελήσει**, “matter *whether* someone *has* ... *whether* men *believe*”

νεῶν ... μέγαν: acc. s. masc., “whether someone has a large temple”

θεὸν: acc. pred., “him to be a *god*”

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 (-ῖω, -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 *Assembly of the Gods*, 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. ἤγαγον, ἤχα, ἤγμαι, ἤχθην

ἀνάγω: to lead up

ἐπάγω: to bring on, charge

συνάγω: to bring together

αἰρέω: to take αἰρήσω, 2 aor. εἶλον, ἤρηκα, ἤρημαι, ἤρέθην

καθαίρω: to take down, reduce

ἀκούω: to hear ἀκούσομαι, ἤκουσα, 2 perf. ἀκήκοα, ἠκούσθην

παρακούω: to hear beside

ἄπτω: to fasten, (mid.) to touch ἄψω, ἤψα, ἤμμαι, ἤφθην

καθάπτω: to fasten, fix or put upon

βαίνω: to step βήσομαι, 2 aor. ἔβην, βέβηκα

ἐπιβαίνω: to go upon, trample

βάλλω: to throw βαλῶ, 2 aor. ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην

καταβάλλω: to throw down, proscribe

γελάω: to laugh γελάσομαι, ἐγέλασα, ἐγελάσθην

καταγελάω: to laugh at, jeer

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

ἀναγιγνώσκω: to read out

γί(γ)νομαι: to become γενήσομαι, 2 aor. ἐγενόμην, 2 perf. γέγονα,

γεγένημαι, ἐγενήθην

γράφω: to write γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφην
 παρεγγράφω: to enroll illegally
 συγγράφω: to write, note down

δοκέω: to think, seem δόξω, ἔδοξα, δέδογμαι

ἐθέλω: to wish ἐθελήσω, ἠθέλησα, ἠθέληκα

ἐλέγχω examine, confute: ἐλέγξω, ἤλεγξα, ἐλήλεγμαι, ἠλέγχθην

ἐράω: to love, imp. ἤρων aor. ἠράσθην

ἐρωτάω: to ask ἐρήσομαι, 2 aor. ἠρόμην

ἐρχομαι: to come or go to, fut. εἶμι, 2 aor. ἦλθον, 2 perf. ἐλήλυθα
 παρέρχομαι: to advance

ἔχω: to have ἔξω, 2 aor. ἔσχον, ἔσχηκα, imperf. εἶχον
 ἀνέχω: to hold back
 μετέχω: to partake of
 παρέχω: to furnish, provide, supply

καλύπτω: to cover καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην
 ἐπικαλύπτω: to cover up

κηρυττω: to proclaim, κηρύξω ἐκήρυξα, -κεκήρυχα, κекήρυγμαι, ἐκηρυχθην

κρίνω: to decide κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην
 ἐκκρίνω: to choose

λαμβάνω: to take λήψομαι, ἔλαβον, εἵληφα, εἵλημμαι, ἐλήφθην
 συλλαμβάνω: to capture

λανθάνω: to escape notice λήσω, ἔλαθον, λέληθα
 διαλανθάνω: to escape notice

λέγω: to speak ἐρέω, εἶπον, εἶρηκα, λέλεγμαι, ἐλέχθην and ἐρρήθην

λείπω: to leave λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην
 ἐπιλείπω: to leave behind, run low

ὁράω: to see ὄψομαι, 2 aor. εἶδον, ἑώρακα, ὤφθην, imperf. ἑώρων

πείθω: to persuade πείσω, ἔπεισα, 2 perf. πέποιθα, πέπεισμαι, ἐπέισθην

πίνω: to drink πίομαι, 2 aor. ἔπιον, πέπωκα, -πέπομαι, -επόθην
 προπίνω: to toast

πίπτω: to fall πεσοῦμαι, 2 aor. ἔπεσον, πέπτωκα
 ἐμπίπτω: fall upon

πλάττω: to form ἔπλασα, πέπλασμαι, ἐπλάσθην
 ἀναπλάττω: to remodel

πνέω: to blow πνεύσομαι, ἔπνευσα, -πέπνευκα
 ἀποπνέω: to breathe forth

πράττω: to do **πράξω, ἔπραξα**, 2 perf. **πέπραχα, πέπραγμαι, ἐπράχθην**

ρίπτω: to throw **ρίψω, ἔρριψα**, 2 perf. **ἔρριφα, ἔρριμμαι, ἐρρίφην**

ἀπορρίπτω: to throw away, put away

στέλλω: to send, arrange **στελῶ, ἔστοιλα, -έσταλκα, ἔσταλμαι, ἐστάλην**

ὑποστέλλω: to hold back

στρέφω: to turn **στρέψω, ἔστρεψα, ἔστραμμαι, ἐστρέφθην**

συστρέφω: to curl up

τάττω: to arrange, **τάξω, ἔταξα**, 2 perf. **τέταχα, τέταγμαι, ἐτάχθην**

ἐπιτάττω: to put upon, establish

τείνω: stretch **τενῶ, -έτεινα, -τέτακα, τέταμαι, -ετάθην**

ἀνατείνω: to stretch up, hold up

τρέπω: to turn **τρέψω, ἔτρεψα, τέτροφα, ἐτράπην**

ἐπιτρέπω: to turn towards, allow

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

ἀποφαίνω: to show forth, display, assert, declare

φέρω: to bear **οἶσω**, 1 aor. **ἤνεγκα**, 2 aor. **ἤνεγκον**, 2 perf. **ἐνήνοχα**, perf.

mid. **ἐνήνεγμαι**, aor. pass. **ἠνέχθην**

διαφέρω: to be superior to

φύω: to bring forth **φύσω, ἔφυσα**, 2 aor. **ἔφυν, πέφυκα**

ὑποφύω: to make to grow up

χαίρω: to rejoice at **χαιρήσω, κεχάρηκα, κεχάρημαι, ἐχάρην**

χαλεπαίνω: to be offended **χαλεπανῶ, ἐχαλέπηνα, ἐχαλεπάνθην**

χέω: to pour fut. **χέω**, aor. **ἔχεα, κέχυκα, κέχυμαι, ἐχύθην**

περιχέω: to pour round or over

ψεύδω: to lie **ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην**

ὠθέω: to push **ῶσω, ἔωσα, ἔωσμαι, ἐώσθην**

παρωθέω: to push aside

Glossary

Α α

ἀγαθός, -ή, -όν: good
 ἄγω: to lead or carry, to convey, bring
 αἰεί: always
 ἀκούω: to hear
 ἀληθής, -ές: unconcealed, true
 ἀλλά: otherwise, but
 ἀλλήλων: one another
 ἄλλος, -η, -ον: another, other
 ἄλλως: in another way
 ἄν: (*indefinite particle; generalizes dependent clauses with subjunctive; indicates contrary-to-fact with independent clauses in the indicative; potentiality with the optative*)
 ἀντί: in return for, instead of (+ *gen.*)
 ἀξιόω: to ask
 ἅπας, ἅπασα, ἅπαν: all, the whole
 αὐτός, -ή, -ό: he, she, it; self, same
 ἀπό: from, away from (+ *gen.*)

Γ γ

γάρ: for
 γε: at least, at any rate (*postpositive*)
 γί(γ)νομαι: to become, happen, occur
 γί(γ)νώσκω: to know
 γοῦν: at least then, at any rate, any way
 γυνή, γυναικός, ἡ: a woman, wife

Δ δ

δέ: and, but, on the other hand
 (*preceded by μέν*)
 δεῖ: it is necessary
 διά: through (+ *gen.*); with, by means of
 (+ *acc.*)
 δίδωμι: to give
 δοκέω: to seem

Ε ε

ἐγώ, μοῦ, μοί, μέ: I, my, me
 ἐθέλω: to will, wish, purpose
 εἰ: if
 εἶπον: to say (*aor.*)
 εἰς, μία, ἓν: one
 εἴτα: next, then
 ἐκ, ἐξ: from, out of, after (+ *gen.*)
 ἕκαστος, -η, -ον: each, every
 ἐκεῖνος, -η, -ον: that, that one
 ἐμός, -ή, -όν: mine
 ἐν: in, at, among (+ *dat.*)
 ἔνεκα, ἔνεκεν: for the sake of (+ *gen.*)
 ἔοικα: to seem, to be like
 ἐπί: at (+ *gen.*); on, upon (+ *dat.*); on to, against (+ *acc.*)
 ἔρχομαι: to go
 εἰς: to, into (+ *acc.*)
 ἔτι: still
 εὖ: well, thoroughly
 ἔχω: to have; to be able (+ *inf.*)

Η η

ἢ: or; than
 ἤδη: already, now
 ἦκω: to have come, be present, be here
 ἦλθον: to go (*aor.*)
 ἡμεῖς, ἡμῶν, ἡμᾶς, ἡμῖν: we, us

Θ θ

θεός, θεοῦ, ό/ή: a god, goddess

Ι ι

ἴσος, -η, -ον: equal to, the same as

Κ κ

καί: and, also, even
 κατά, καθ': down, along, according to
 (+ *acc.*)

Λ λ

λέγω: to speak, say, tell
 λόγος, ὁ: a word

Μ μ

μάλιστα: very much, especially
 μᾶλλον: more, rather
 μέγας, μεγάλη, μέγα: great, large
 μηδείς, μηδεμία, μηδέν: no one, nothing
 μέν: on the one hand (*followed by δέ*)
 μετά: with (+ *gen.*); after (+ *acc.*)
 μή: not, lest, don't (+ *subj. or imper.*)
 μηδέ: but not, and not, nor
 μήτε: and not; μήτε...μήτε: neither... nor
 μόνος, -η, -ον: alone, only

Ν ν

νῦν, νυνί: now, at this moment

Ο ο

ὁ, ἡ, τό: the (*definite article*)
 ὅς, ἣ, ὅ: who, which (*relative pronoun*)
 οἶδα: to know (*perf.*)
 οἶος, -α, -ον: such as, what sort
 ὀλίγος, -η, -ον: few, little, small
 ὅλος, -η, -ον: whole, entire
 ὁμως: nevertheless, all the same
 ὄνομα, -ατος, τό: a name
 ὀξύς, -εία, -ύ: sharp, acute, keen
 ὅποταν: whenever (+ *subj.*)
 ὅπως: as, in such manner as, how
 ὁράω: to see
 ὅσπερ, ἥπερ, ὅπερ: the very one who
 ὅστις, ὅτι: anyone who, anything which
 ὅτι: that, because
 οὐ, οὐκ, οὐχ: not
 οὐδέ: but not
 οὐδείς, οὐδεμία, οὐδέν: no one

οὐκοῦν: therefore, then, accordingly
 οὖν: so, therefore
 οὐρανός, ὁ: heaven
 οὔτε: and not; οὔτε...οὔτε: neither...nor
 οὗτος, αὕτη, τοῦτο: this

Π π

παῖς, παιδός, ὁ: a child
 πάνν: altogether, entirely
 παρά: from (+ *gen.*); beside (+ *dat.*); to, contrary to (+ *acc.*)
 πᾶς, πᾶσα, πᾶν: all, every, whole
 περί: concerning, about (+ *gen.*); about, around (+ *acc.*)
 πλὴν: unless, but
 ποιέω: to make, do
 πολύς, πολλή, πολύ: many, much
 που: somewhere
 ποῦ: where?
 πρὸς: to, near (+ *dat.*), from (+ *gen.*), towards (+ *acc.*)
 πῶς: how? in what way?
 πως: somehow, in some way

Σ σ

σύ, σοῦ, σέ, σοί: you (*singular*)

Τ τ

τε: and (*postpositive*)
 τις, τι: someone, something (*indefinite*)
 τίς, τί: who? which? (*interrogative*)
 τοιοῦτος, -αῦτη, -οὔτο: such as this
 τοσοῦτος, -αῦτη, -οὔτο: of such a kind, so large, so great

Υ υ

ὕμεις, ὑμῶν, ὑμᾶς, ὑμῖν: you (*plural*)
 υἱός, ὁ: a son
 ὑπό, ὑφ': from under, by (+ *gen.*); under (+ *dat.*); toward (+ *acc.*)

Φ φ

φέρω: to bear, endure

φημί: to say

Χ χ

χείρ, χειρός, ἡ: a hand

χρή: it is necessary

Ω ω

ὦ: O! (*vocative*)

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

NOTES

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The aim of this book is to make *The Assembly of the Gods* by Lucian of Samosata (c. 120 – 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. This short dialogue presents Momus, the god of blame, arguing that numerous gods and their entourages should be expelled from heaven for being fraudulent immigrants. These figures range from gods and heroes with a human parent to various “eastern” deities, whose unhellenic appearance and behavior is objectionable. A number of famous mythological stories are referred to as evidence of the unsuitability of various gods and goddesses to their home on Olympus, but not without implying that the behavior of Zeus himself is often petty and hypocritical.

Lucian's *The Assembly of the Gods* is a great text for intermediate readers. It is breezy and fun to read with relatively simple sentence structure. The diatribe of Momus sounds some of Lucian's favorite satirical and literary themes. It delineates the pettiness of quarrels over status and the hypocrisy of the powerful. It also provides implicit and explicit criticism of the verisimilitude and logic of traditional accounts of the gods. The language of Athenian democratic institutions is invoked throughout, which also humorously humanizes the Olympian figures. Finally, imperial inscriptions suggest a more specific context and impetus for this satire.

Also available in this series:

Lucian's *A True Story*: An Intermediate Greek Reader

Lucian's *Dialogues of the Gods*: An Intermediate Greek Reader

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