

Feb. 9, Wed.

In *TV* translate Nine A-B.

In *GE* read about usage of the dative (#190, pp. 179-80) and about time phrases (#191, p. 181).

Be able to conjugate the aorist infinitives (1st & 2nd, active and middle) for παύω and λαμβάνω and for all the verbs learned so far (i.e., ἀκούσαι, ἀκούσασθαι, εἰπεῖν [no middle], παθεῖν, παθέσθαι, γενέσθαι, κτλ.) (#195-97, pp. 187-89). Note that the accent on the 1st aorist active infinitive is always on the penult, and is a circumflex if that syllable is long (e.g., ποιῆσαι but δικάσαι (ᾶ)).

Learn the conjugation of φημί in the present and imperfect (*RG* says “past”).

In the *Apology*, translate from 18a7 (second new paragraph: Πρῶτον μὲν οὖν...) to 18b4 (...τούτους δεινούς). We'll come back to the first paragraph, which has more complicated forms. Κατηγορημένα is the perfect passive participle of κατηγορέω. The perfect indicative M/P is κατηγορή-μαι, -σαι, -ται, μεθα, -σθε, -νται; see #267 (p. 291). ἔτος is a 3c (πλήθος) type noun. ἀληθής and ψευδής are like ἀμελής (*GE*, p. 396 top). Οὗς is a relative pronoun (masculine accusative plural); see #216a (p. 216).

Learn (as we add the perfect M/P as a principal part; see Helms p. 102 for table):

Pres.	Fut.	Aor.	Perfect	Perfect M/P	Aor. Passive	
γίγνομαι	γενήσομαι	ἔγενόμην	γέγονα	γεγέννημαι	---	become
φημί	ἔρῶ	εἶπον	εἶρηκα	εἶρημαι	ἔρρηθην	say

Feb. 11, Fri.

In *TV* translate Nine C-D.

Be able to conjugate the aorist imperatives (1st & 2nd, singular and plural, active and middle) for παύω and λαμβάνω and for all the verbs learned so far with accents (#198-200, pp. 189-91).

Read about the meaning and usage of the relative pronoun (#216b-218, pp. 217-19).

In the *Apology*, translate to 18c1 ποιῶν.

Pres.	Fut.	Aor.	Perfect	Perfect M/P	Aor. Passive	
πείθω	πείσω	ἔπεισα	πέπεικα	πέπεισμαι	ἐπείσθην	persuade
			πέποιθα			

Note that in 18b4, οἱ is not an article but, as the accent shows, a relative pronoun “[they] who...” The basic syntax is: ἀλλ’ ἐκεῖνοί [εἰσι] δεινότεροι, οἱ ... ἔπειθόν τε καὶ κατηγοροῦν ἐμοῦ.

ὕμῶν τοὺς πολλοὺς is the object of both παραλαμβάνοντες and ἔπειθον.

Feb. 14, Mon.

In *TV* translate Nine E.

In *GE*, read about two infinitive usages (#202-203, p. 192).

Be able to decline πᾶς and read about its tricky usage (#205, p. 193-94).

Learn the perfect active and M/P infinitives (#270, pp. 292-93); In the M/P the accent is always on the penult and is a circumflex if the syllable is long.

Be able to decline the perfect active participle and familiarize yourself with the M/P participle (the usual ending, but distinctively accented: -μένος) (#271, p. 293).

Examples: ὁ κατηγορήκως = “the one having accused, the accuser”

τὸ συμβεβηκός (from συμβαίνω, befall, happen) = “the experience”

τὰ ἐμοὶ συμβεβητότα = “my experiences”

In the *Apology*, translate to 18c8 (οὐδενός.) ἀπολογουμένου οὐδενός is a genitive absolute (#222-23, pp. 228-29).

Pres.	Fut.	Aor.	Perfect	Perfect M/P	Aor. Passive	
ἀξιόω	ἀξιώσω	ἤξιώσα	ἤξιώκα	ἤξιώμαι	ἤξιώθην	deem worthy

Feb. 16, Wed.

In *TV* translate Nine F.

Learn the aorist passive infinitive (-θῆναι: ῥηθῆναι, ἀκουσθῆναι, ποιηθῆναι, πεισθῆναι, κτλ.) and in *GE* be able to decline the aorist passive participle (#229, p. 237).

Be able to conjugate the perfect M/P indicative (#267, p. 291). Because the perfect M/P is athematic (no ε/ο theme vowel), the consonants of its endings (-μαι, -σαι, -ται, -μεθα, -σθε, -νται, -μενος) create “clashes” with verb stems that themselves end in a consonant.

This phenomenon will show up rarely in the *Apology*. A quick survey of the dialogue turns up the following; probably there are a couple of others:

πείθω (πειθ-) > πέπεισμαι (θ + μ > σμ)

σκοπέω (σκεπ-) > ἔσκεμμαι (π + μ > μμ), infin. ἔσκεφθαι (π + σθ > φθ).

διαλέγομαι (λεγ-) > διειλεγμαι (cf. πέπραγμα, #268, p. 292).

In the *Apology* translate to 18d7 (ἀποκρινομένου). μηδενὸς ἀποκρινομένου is a genitive absolute (#222-23, pp. 228-29). Recall that μηδ-εἰς is the equivalent of οὐδ-εἰς, but used in other constructions (here, with the notion of conditionality, “if no one....”).

Learn:

Pres.	Fut.	Aor.	Perfect	Perfect M/P	Aor. Passive	
δοκέω	δόξω	ἔδοξα	δεδόκηκα	δέδογμα	ἔδοκήθην	seem

Feb. 18, Fri.

In *TV* translate Nine G

In *GE*, learn the forms of the present and aorist subjunctives (M/P at #274-76, pp. 300-01; for passive see #369, p. 403).

Read about indirect statement (*GE* #235-36, pp. 247-49).

In the *Apology* translate to 19a2 (χρόνῳ).

18e1 οἰήθητε: for the principal parts of οἶμαι / οἴμαι, see Helms p. 108.

18e4 -τέον is called a “verbal,” i.e., a verbal adjective, very like a Latin gerundive. ἀπολογητέον, “a defense is to be made” (#294-95, pp. 317-18).

Be able to recite all six principal parts of the following.

Pres.	Fut.	Aor.	Perfect.	Perf. m/p	Aor. pass.
ποιέω	ποιήσω	ἔποιησα	πεποίηκα	πεποίημαι	ἔποιήθην
κατηγορέω	κατηγορήσω	κατηγόρησα	κατηγόρηκα	κατηγόρημαι	κατηγορή- θην
γίγνομαι	γενήσομαι	ἔγενόμην	γέγονα	γεγένημαι	ἔγενήθην
ἀκούω	ἀκούσομαι	ἤκουσα	ἄκήκοα	none	ἤκούσθην

Feb. 21, Mon.

Quiz on principal parts: ἀκούω, ἀξιόω, γίγνομαι, δοκέω, κατηγορέω, πείθω, ποίεω, and φημί.

In TV translate Nine H.

Apology to 19c5 (ἐπαίω).

19a2 βουλοίμην ... ἀπολογούμενον This is a **future less vivid** (“should / would”) condition; RG calls it a “future ‘remote’ condition.” Let’s use “less vivid. The verb assumed in the apodosis is εἶη (3rd sing. opt. of εἶμι [be]). For an explanation of this kind of condition, see #240-41, pp. 257-58. Βουλοίμην also governs ποιῆσαι. In another order: [βουλοίμην] με ἀπολογούμενον [i.e., by making my defense] ποιῆσαι πλέον τι.

19a8 ἀναλάβωμεν: on the hortatory subjunctive, “let us ...”, see #303, p. 330.

Feb. 23, Wed.

In TV translate Nine I.

Learn the 1st and 2nd aorist optative, active and middle (#212, pp. 210-11)

Apology to 20a2 (προσσειδέναι).

19c7 μή...φεύγοιμι: optative of wish, #244, pp. 259-60.

19e1 εἴ τις οἷός τ’ εἶη The protasis of a **future less vivid** condition, even though the apodosis is that of a simple condition. This is called a **mixed** condition. A hint of scepticism enters when Socrates gets to the protasis.

Let me give you the standard form of the **future less vivid** and create an unmixed version of related proposition:

Future less vivid:

<i>protasis</i>	<i>apodosis</i>
εἰ + optative	optative + ἄν
εἴ τις οἷός τ’ εἶη	παιδεύειν ἀνθρώπους ὥσπερ Γοργίας, θαυμάζοιμι ἄν.
If someone should be able to educate men as Gorgias does, I would marvel [at him]. (But that seems unlikely.)	

19c8 ἐμοὶ τούτων [partitive gen. with μέτεστι, “have a share of”] οὐδὲν [easiest to take adverbially, “not at all”] μέτεστιν.

19d4 εἰ πώποτε ... The protasis of a **simple** condition, with indicatives; RG calls the condition “open” (#256, p. 277). The protasis implies nothing about the reality or probability of the apodosis. Note that the indicative is unaffected by the fact that the protasis is in indirect statement (“consider if...”).

19e5 In a different order: – οἷς [antecedent: τοὺς νέους] ἔξεστι συνεῖναι προῖκα ᾧ ἂν βούλωνται [dative with σύνεμι; “to whomever they want”] τῶν ἑαυτῶν πολιτῶν –

ᾧ ἂν βούλωνται is a **general** condition; RG calls it an “indefinite” condition (#282, pp. 304-05).

Present general:

<i>protasis</i>	<i>apodosis</i>
ἐάν (εἰ + ἄν) + subjunctive	present indicative

ἐάν τινι συνεῖναι βούλωνται ἔξεστιν.
If ever they want to consort with someone, they can.

ὅταν [ὅτε + ἄν] τινὶ συνεῖναι βούλωνται, ἔξεστιν.
Whenever

ὧτινι¹ ἂν or ᾧ ἂν συνεῖναι βούλωνται ἔξεστιν.
With whomever

19e6 After the parenthesis, Socrates changes his construction. In a different order: πείθουσι [subject: the sophists] τούτους [antecedent: τοὺς νέους] ἀπολιπόντας τὰς ἐκείνων [antecedent: τῶν ἑαυτῶν πολιτῶν] συνουσίας συνεῖναι σφίσι [indirect reflexive, referring to the sophists] χρήματα δίδοντας καὶ χάριν προσειδέναι.

Learn:

γινώσκω γνώσομαι ἔγνω ἔγνωκα ἔγνωσμαι ἔγνωσθην.

¹For the declension of ὅστις (whoever), see #361, p. 392 bottom.

Feb. 25, Fri.

In TV translate Nine J.

Learn the present optative of εἰμί (be) (use the table at #385, p. 433) and the aorist passive optative (#369, p. 403, παυθείην).

Apology to 20c2 (Ἀθηναῖοι).

In **contrary to fact** (or **unreal** or **contrafactual**) conditions, the protasis expresses a supposition that the speaker knows is not or was not the case, and the apodosis expresses what would be or would have been the consequence if that were or had been the case. (#242-43, pp. 258-59 and #254-55, pp. 276-77). RG calls the past contrary to fact “unfulfilled.”

Contrary to fact:

	<i>protasis</i>	<i>apodosis</i>
Present:	εἰ + imperfect indicative	imperfect indicative + ἄν
Past:	εἰ + aorist indicative	aorist indicative + ἄν

	<i>protasis</i>	<i>apodosis</i>
Present:	If you <u>were</u> illiterate,	you <u>wouldn't</u> be reading this.
Past:	If you <u>had been</u> illiterate,	you <u>would not have been</u> able to read the directions.

20a7 is a **mixed** condition. Let me reformulate it as two unmixed conditions, replacing the dual forms:

Present: εἰ τοῦ Καλλίου οἱ υἱοὶ πῶλοι ἦσαν, αὐτοῖς ἐπιστάτην ἔλαμβανε ἄν.
Imperf. If the sons of Kallias were colts, he would get a trainer for them.

Past: εἰ τοῦ Καλλίου οἱ υἱοὶ πῶλοι ἐγενοντο, αὐτοῖς ἐπιστάτην ἔλαβε ἄν.
Aor. If the sons of Kallias had been born colts, he would have gotten a trainer for them.

20c1 ἔχοι. Why this is optative takes some explaining, but the phenomenon recurs (though usually in simpler forms):

Socrates' original thought was something like,
ὁ Εὐηνός ἐστι μακάριος εἰ ταύτην τὴν τέχνην ἔχει.
Euenus is blessed/lucky if he has this skill.

Or, more doubtfully:

ὁ Εὐηνός εἴη μακάριος, εἰ ταύτην τὴν τέχνην ἔχοι ἄν. (future less vivid)
Euenus would be blessed if he should have this skill (though I'm not entirely convinced).

When turned into **indirect discourse** (indirectly quoted) with a verb of saying in **secondary** (also called **historic**) *sequence* (aorist, imperfect, pluperfect), the indicatives may (and in Plato usually are) turned into optatives:

ἔλεξα ὅτι ὁ Εὐηνος εἴη μακάριος, εἰ ταύτην τὴν τέχνην ἔχοι.

Optatives stay optatives, though ἄν drops out. Therefore it is unclear whether the original statement was indicative or optative. Socrates has replaced, "I said he was blessed," with "I considered him blessed" (μακαρίζω).

This is a particularly complicated example. What you will regularly encounter in the *Apology* are optatives that indicate that a statement is being indirectly quoted after a secondary-sequence verb ("I said that..." "I thought that...").

Socrates continues with a present indicative: καὶ οὕτως ἐμμελῶς διδάσκει because how cheaply Euenus teaches is not in question. "I considered him blessed because he teaches so inexpensively" (present tense used because he continues to do so).

20c1 ἐγὼ....ταῦτα is a garden-variety **present contrary to fact** (i.e. what I would be doing if I understood these things – but I don't).

Feb. 28, Mon.

Apology to 20e5 (λέγειν)

20d1 ἵνα μὴ...αὐτοσχεδιάζωμεν: For purpose clauses see #298-99 (p. 323).

20e3 καὶ μοι λέγειν: A **future more vivid** condition with an imperative instead of a future indicative in the apodosis. The speaker sees the fulfillment as relatively probable, but not certain. RG present the future more vivid as a form of “open” condition (#282, pp. 304-05).

Future more vivid:

<i>protasis</i>	<i>apodosis</i>
ἐάν + subjunctive	future indicate or imperative or
ὅταν (whenever)	χρή or δεῖ with an infin.
ὅπου ἄν (wherever)	
ὅστις ἄν (whoever)	

ὅταν ὁ Σωκράτης δόξη τι μέγα λέγειν οἱ δικασταὶ θορυβήσουσιν.

Whenever Socrates seems to say something proud, the jurors are going to make a ruckus.

ἐὰν ζητήσητε ταῦτα, οὕτως εὕρησете.

If you investigate these things, you will find it so.

Learn:

ἔχω ἔξω (shall have)/ σχήσω (shall get), ἔσχον, ἔσχηκα, -έσχημαι (the dash indicates that it occurs only in compounds, e.g., παρέσχημαι)

Mar. 2, Wed.

Apology to 21b9 (ἐτραπόμην).

20e5 ἐμόν and ἀξιόχρεων are in predicate position for emphasis. With changed order:

ἐρῶ τὸν λόγον ὃν ἂν λέγω [as being] οὐ ἐμόν.

ἀλλ' ἀνοίσω [τὸν λόγον] εἰς τὸν λέγοντα [as being] ἀξιόχρεων ὑμῶν.

ὃν ἂν λέγω: λέγω is subjunctive, “whatever word I may say,” as if a present general clause, but here essentially equivalent to ὃν μέλλω λέγειν.

ἀξιόχρεων, is masculine accusative singular (like πλέως; rare in being uncontracted and RG does not give the declension).

20e6 τῆς γὰρ ἐμῆς [σοφίας] (gen. comes from μάρτυρα).

21α3 ἐφ' ὅτι ὀρμήσειεν is the protasis of a past general condition, or what RG calls "indefinite in secondary sequence" (#300, p. 325).

Past general:

<i>protasis</i>	<i>apodosis</i>
εἰ + optative	imperfect indicative
εἰ ὁ Χαιρεφῶν ἐπὶ τι ὀρμήσειεν	σφοδρὸς ἦν.
If Chairophon had the urge toward something, he was impetuous.	

ὁ Χαιρεφῶν ἦν σφοδρὸς [ἐπὶ τοῦτο] ἐφ' ὅτι ὀρμήσειεν.
Chairophon was impetuous [toward that] toward which he had the urge.

21a6 εἴ τις ἐμοῦ εἶη σοφώτερος: Optative because quoted in secondary sequence (#264-65, pp. 285-86). Chaerephon's question could be: Ἔστι τις τοῦ Σωκράτους σοφώτερος; he did not ask: τίς τῶν ἀνθρώπων σοφώτατός ἐστιν;

You now have virtually all the conditions that you will need in translating Greek. Here is an overview with rough English equivalents, which also indicates how ἄν moves about. Just translating ἄν as "would" and improvising from there is not a good habit to get into:

ἄν + optative = potential optative ("should, might, could") (In essence, the apodosis of a future less vivid condition with no protasis.)

ἄν + aorist/imperfect/pluperfect indicative = past potential indicative (rare) ("would")

Simple: If the defendant speaks well, the jurors believe him.

Future more vivid: If the defendant speaks well [shall speak well], the jurors **will** believe him.
(ἐάν in the protasis)

Future less vivid: If the defendant **should** speak well, the jurors **would** believe him.

Were the defendant to speak well, the jurors **would** believe him.
($\alpha\upsilon$ in the apodosis)

Present general: Whenever [or “if ever”] a defendant speaks well, the jurors believe him.

Compressed: **Any** defendant who speaks well is believed by the jurors.
($\epsilon\alpha\upsilon$ in the protasis)

Past general: Whenever a defendant spoke well, the jurors believed him.

Compressed: **Any** defendant who spoke well was believed by the jurors.
(No $\alpha\upsilon$)

Present contrary to fact: **Were** the defendant speaking well, the jurors **would** believe him.

($\alpha\upsilon$ in the apodosis)

Past contrary to fact: If the defendant **had been** speaking well, the jurors **would have**

believed him.

($\alpha\upsilon$ in the apodosis)

Mar. 4, Fri.

Apology to 22a6 ($\epsilon\chi\epsilon\iota\nu$).

21b9 $\omega\varsigma$ $\epsilon\lambda\acute{\epsilon}\gamma\epsilon\omega\nu$ $\kappa\alpha\iota$ $\alpha\pi\omicron\phi\alpha\nu\bar{\omega}\nu$: The future participle with $\omega\varsigma$ usually indicates purpose (#251, p. 271).

21c9 $\acute{\omicron}\tau\iota$ $\omicron\iota\omicron\iota\omicron$: As with $\epsilon\chi\omicron\iota$ at 20c1, the transposition to secondary sequence accounts for the optatives. The original statement was: $\omicron\iota\epsilon\tau\alpha\iota$ $\epsilon\acute{\iota}\nu\alpha\iota$ $\sigma\omicron\phi\acute{\omicron}\varsigma$, $\acute{\epsilon}\sigma\tau\iota$ δ' $\omicron\upsilon$.

Mar. 7, Mon.

Hour test on translation of *RG* Section Nine and passages of the *Apology* translated thus far (vocabulary list from Helms provided) and on the conjugation of the aorist of the verbs whose principal parts you have learned (indicative / subjunctive / optative / imperative / infinitive in the active / middle / passive). I'll give the present of the verb.