Unit 1

34   DRILLS

I.   1.   τέχναι: feminine, plural, nominative or vocative, "arts" – can possibly be used as the subject of a verb, a predicate nominative or for direct address. The singular form is τέχνη for both nominative and vocative.

2.   ψυχήν: feminine, singular, accusative, "soul" – can possibly be used as the direct object of a verb (or the subject of an infinitive expression). The plural form is ψυχάς.

3.   τεχνῶν: feminine, plural, genitive, "of arts." The singular is τέχνης.

4.   ἀγοράς: feminine, plural, accusative, "market places" – can possibly be used as the direct object of a verb. The singular is ἀγοράν.

5.   ἀγορᾶς: feminine, singular, genitive, "of a market place." The plural is ἀγορῶν.

6.   ψυχαῖς: feminine, plural, dative, "for souls." The singular is ψυχῇ.

7.   τέχνῃ: feminine, singular, dative, "for an art." The plural is τέχναις.

8.   χώρα: feminine, singular, nominative or vocative, "country" – can possibly be used as the subject of a verb or for direct address. The plural in either case is χῶραι.

9.   ἀγορᾷ: feminine, singular, dative, "for a market place." The plural is ἀγοραῖς.

10.   τέχνας: feminine, plural, accusative, "arts" – can be used as the direct object of a verb. The singular is τέχνην.

11.   λόγων: masculine, plural, genitive, "of words." The singular is λόγου.

12.   ἀνθρώποις: masculine, plural, dative, "for people." The singular is ἀνθρώπῷ.

13.   ἄνθρωπον: masculine, singular, accusative, "person" – can possibly be used as the direct object of a verb. The plural is ἀνθρώπους.

14.   λόγῳ: masculine, singular, dative, "by word." The plural is λόγοις.

15.   ἔργα: neuter, plural and either nominative, accusative or vocative, "works" – can possibly be used as the subject or object of a verb, or even for direct address. The singular is ἔργον in all three cases.

16.   ἀδελφοῦ: masculine, singular, genitive, "of a brother." The plural is ἀδελφῶν.

17.   λόγον: masculine, singular, accusative, "a word" – can be used as the object of a verb. The plural is λόγους.

18.   δῶρον: neuter, singular and either nominative, accusative or vocative, "gift" – can be used as the subject or object of a verb, or even for direct address. The plural is δῶρα.

19.   ἀδεφλοί: masculine, plural and either nominative or vocative, "brothers" – can be used as the subject of a verb or for direct address. The singular is ἀδελφός for the nominative or ἄδελφε for the vocative.

20.   ἔργων: neuter, plural, genitive, "of works." The singular is ἔργου.

21.   χώρας: feminine, [singular, genitive] or [plural, accusative], "of a country" or "country" – can possibly be used as the direct object of a verb. The plural of the genitive singular is χωρῶν, and that of the accusative plural is χώραν.

22. δώροις: neuter, plural, dative, "with gifts." The singular is δώρῳ.

23. ἄνθρωπε: masculine, singular, vocative, "oh man!" – used for direct address. The plural is ἄνθρωποι.

24. ἀδελφοῖς: masculine, plural, dative, "for brothers." The singular is ἀδελφῷ.

25. δῶρα: neuter, plural and either nominative, accusative or vocative, "gifts" – can be used for the subject or object of a verb, or even for direct address. The singular is δῶρον in all three cases.

II. 1. Ὁμήρῳ, Ὅμηρον. The first has a long ultima, which pulls the accent onto the penult. The second doesn't, thus it remains (persistent accentuation).

2. θεῷ, θεοί. The first has a long penult with stress, which receives the circumflex. The second has a short penult.

3. νήσῳ, νῆσοι. The first has a long ultima, thus disallowing a circumflex on the accented syllable. The second has a short ultima, thus allowing the circumflex to remain.

4. βιβλίων, βιβλία. In both cases, the accent is persistent with no necessary changes. If the ι were long (ῑ), we would see *βιβλῖα (and *βιβλῖον in the lexical form).

5. τεχνῶν, τέχναις. The first is genitive plural, which always takes the circumflex in the ultima in the first declension. The second is persistent.

6. χῶραι, χωρῶν. The first is persistent, the circumflex present because of the long vowel in the penult and the short diphthong in the ultima. The second is first-declension genitive plural, which always takes the circumflex in the ultima.

7. ἀγοραῖς, ἀγορᾶς, ἀγοράς. The first is dative plural, and when accented it takes the circumflex (as expected). The second has a long ultima that is accented. It naturally takes the circumflex. The third provides the same conditions as the second (accented, long ultima), but it is accusative plural, which takes the acute when accented on the ultima (just like -ούς in the second declension instead of *-οῦς). I haven't yet seen an explanation for this.

8. ἀδελφῶν, ἀδελφούς. The first is genitive plural, which takes the circumflex if accented in the ultima. The second is accusative plural, which takes the acute (as above).

9. δώρου, δῶρα. The first has a long ultima, which forces the accented syllable to take the acute rather than the circumflex. That restriction is not in place in the second case, which has a short ultima. It is free to take the circumflex on the long penult.

10. ψυχαί, ψυχαῖς. The first is nominative, and -αι (as well as -οι) in the nominative is considered short for accentuation purposes. Thus, it takes an acute. The same diphthong is considered long in the dative plural, and it takes the circumflex if accented.

III. 1. (a) ἀδελφός, ἀδελφοῦ, ἀδελφῷ, ἀδελφόν, ἄδελφε; ἀδελφοί, ἀδελφῶν, ἀδελφοῖς, ἀδελφούς, ἀδελφοί

(b) ἀδελφός, ἀδελφοί, nominative; ἀδελφοῦ, ἀδελφῶν, genitive; ἀδελφῷ, ἀδελφοῖς, dative; ἀδελφόν, ἀδελφούς, accusative; ἄδελφε, ἀδελφοί, vocative

2. (a) ψυχή, ψυχῆς, ψυχῇ, ψυχήν, ψυχή; ψυχαί, ψυχῶν, ψυχαῖς, ψυχάς, ψυχαί
   (b) ψυχή, ψυχαί, nominative; ψυχῆς, ψυχῶν, genitive; ψυχῇ, ψυχαῖς, dative; ψυχήν, ψυχάς, accusative; ψυχή, ψυχαί, vocative

3. (a) ἡ χώρα, τῆς χώρας, τῇ χώρᾳ, τὴν χώραν, ὦ χώρα; αἱ χῶραι, τῶν χωρῶν, ταῖς χώραις, τὰς χώρας, ὦ χῶραι
   (b) ἡ χώρα, αἱ χῶραι, nominative; τῆς χώρας, τῶν χωρῶν, genitive; τῇ χώρᾳ, ταῖς χώραις, dative; τὴν χώραν, τὰς χώρας, accusative; ὦ χώρα, ὦ χῶραι, vocative

4. (a) τὸ δῶρον, τοῦ δώρου, τῷ δώρῳ, τὸ δῶρον, ὦ δῶρον; τὰ δῶρα, τῶν δώρων, τοῖς δώροις, τὰ δῶρα, ὦ δῶρα
   (b) τὸ δῶρον, τὰ δῶρα, nominative; τοῦ δώρου, τῶν δώρων, genitive; τῷ δώρῳ, τοῖς δώροις, dative; τὸ δῶρον, τὰ δῶρα, accusative; ὦ δῶρον, ὦ δῶρα, vocative

5. (a) ὁ ἄνθρωπος, τοῦ ἀνθρώπου, τῷ ἀνθρώπῳ, τὸν ἄνθρωπον, ὦ ἄνθρωπε; οἱ ἄνθρωποι, τῶν ἀνθρώπων, τοῖς ἀνθρώποις, τοὺς ἀνθρώπους, ὦ ἄνθρωποι
   (b) ὁ ἄνθρωπος, οἱ ἄνθρωποι, nominative; τοῦ ἀνθρώπου, τῶν ἀνθρώπων, genitive; τῷ ἀνθρώπῳ, τοῖς ἀνθρώποις, dative; τὸν ἄνθρωπον, τοὺς ἀνθρώπους, accusative; ὦ ἄνθρωπε, ὦ ἄνθρωποι, vocative

6. (a) ἡ ὁδός, τῆς ὁδοῦ, τῇ ὁδῷ, τὴν ὁδόν, ὦ ὁδέ; αἱ ὁδοί, τῶν ὁδῶν, ταῖς ὁδοῖς, τὰς ὁδούς, ὦ ὁδοί
   (b) ἡ ὁδός, αἱ ὁδοί, nominative; τῆς ὁδοῦ, τῶν ὁδῶν, genitive; τῇ ὁδῷ, ταὶς ὁδοῖς, dative; τὴν ὁδόν, τὰς ὁδούς, accusative; ὦ ὁδέ, ὦ ὁδοί, vocative

IV. 1. the brothers (acc.)
2. on the island
3. on islands
4. arts
5. into the market place
6. of brothers/sisters
7. the brother's soul ("life")
8. the soul ("life") of Homer
9. in deed
10. the brothers' gifts
11. the gifts of the brothers
12. the gifts for the brothers
13. gifts for the brothers
14. the brothers' gifts for the people
15. the people's gifts for the gods
16. the gifts in the market place for the brothers
17. Homer educates his brother.
18. The brother sends the gifts to the islands.

36   UNIT 1 EXERCISES

I.   1.   Homer is educating the man.

2.   Homer's brother is educating the man.

3.   The man is educating Homer.

4.   Homer is educating the people/men.

5.   Homer is educating the people in the market place.

> The phrase ἐν τῇ ἀγορᾷ here is adverbial, providing us with the location of Homer's educating. If the sentence had meant "the people [who are] in the market place," functioning adjectivally and telling us *which* people Homer is educating, we would see sandwiching or a repetition of the article: either τοὺς ἐν τῇ ἀγορᾷ ἀνθρώπους or τοὺς ἀνθρώπους τοὺς ἐν τῇ ἀγορᾷ. Compare this sentence (#5) to the next (#6) for this structure.

6.   Homer's brother is educating the people [who are] in the market place.

7.   In the market place, Homer is educating the souls of men with the books.

8.   God (or, the god) is sending a gift into the country for Homer's brother.

9.   Oh Homer, the goddess is sending gifts to the people [who are] in the country.

10.   The man's brother is sending the gods' gifts from the house to the islands.

11.   The man [who is] on the island is sending his brothers to battle.

12.   Homer's brother is sending a book from the market place to the island.

> The phrase ὁ ἀδελφὸς ὁ Ὁμήρου confused me at first. It means ὁ τοῦ Ὁμήρου ἀδελφός or ὁ ἀδελφὸς ὁ τοῦ Ὁμήρου. I immediately read it as if the second ὁ should have been τὸ (such that we would have ὁ ἀδελφὸς τὸ Ὁμήρου βιβλίον... πέμπει, *the brother is sending Homer's book…*). It actually isn't a typo.

13.   The brother is sending gifts – namely, Homer's books – to the homes of the people.

14.   In the house, the man is educating his brother in word and in deed.

15.   The man is educating the people both in word and in deed.

16.   Oh brother, even in battle God (or, the god) educates the men – that is, Homer's brothers.

17.   Oh gods, Homer is educating the people [who are] on the roads with the words.

> Perhaps τοῖς λόγοις here refers to specific words or arguments that were designed to persuade and educate the people. Thus, we might translate it as "with the reasons" or "with the arguments," supposing that specific arguments were intended. It could be myths or stories that he uses as educational devices.

18.   Homer is sending the gifts [which are] for the people to the region by the road [that leads] out of the market place.

19.   With skill, Homer is educating even his brother.

20.   Homer is educating his brother in the art with a book.

> The word βιβλίῳ is instrumental (what is he teaching him with?). The phrase ἐν τῇ τέχνῃ represents the field in which the education is taking place (is he educating him in a specific art or skill?). The definite noun τὸν ἀδελφόν is really possessive (it's Homer's brother). Very interesting exercise!

21.   Homer is teaching the man the skill with books.

22.   God (or, the god) sends stories into the people's souls.

II. 1. ὁ θεὸς τοὺς ἀνθρώπους παιδεύει.

2. τὸν (τοῦ) Ὁμήρου ἀδελφὸν εἰς τὴν ἀγορὰν πέμπει ὁ ἄνθρωπος.

3. ὦ ἄνθρωπε, ὁ Ὁμήρου ἀδελφὸν δῶρον τοῖς θεοῖς πέμπει ἐκ τῆς νήσου.

4. τοῖς λόγοις ὁ Ὅμηρος τοὺς ἐν ταῖς νήσοις ἀδελφοὺς παιδεύει.

We might also take "on the islands" to be the location of the education, in which case, we would translate it as τοὺς ἀδελφοὺς παιδεύει ἐν ταῖς νήσοις.