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Ancient Languages

Contemporary Pedagogy

Fall 2009
Volume 1, Issue 1
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Teaching Classical Languages Mission Statement

*Teaching Classical Languages* is the only peer-reviewed electronic journal dedicated to the teaching and learning of Latin and ancient Greek. It addresses the interests of all Latin and Greek teachers, graduate students, coordinators, and administrators. *Teaching Classical Languages* welcomes articles offering innovative practice and methods, advocating new theoretical approaches, or reporting on empirical research in teaching and learning Latin and Greek. As an electronic journal, *Teaching Classical Languages* has a unique global outreach. It offers authors and readers a multimedia format that more fully illustrates the topics discussed, and provides hypermedia links to related information and websites. Articles not only contribute to successful Latin and Greek pedagogy, but draw on relevant literature in language education, applied linguistics, and second language acquisition for an ongoing dialogue with modern language educators.

Letter from the Editor

I am honored to succeed Charles Lloyd, the founding editor of *CPL Online*, who did such an outstanding job putting *CPL Online* on a solid foundation. With this issue, the Editorial Board and the CAMWS Publications Committee recommend that the title of the journal be renamed *Teaching Classical Languages* to more clearly reflect its mission. In *Teaching Classical Languages*, I hope to carry on the tradition that Charles established to publish articles that offer innovative approaches in the instruction of classical languages, that take advantage of online publication, and that provide Latin and Greek teachers ideas that they can implement in their day to day teaching.

The three articles in this inaugural issue of *Teaching Classical Languages* meet these standards, continue to offer articles on both Latin and Greek, and follow up on important work previously published in *CPL Online*. In addition, this issue features articles by a college professor, a high school teacher, and the eLearning Director at Bolchazy-Carducci Publishers. First, Andrew Reinhard follows up on his article, “From Slate to Tablet PC,” in our sister publication, *Classical Journal*. In “Social Networking in Latin Class: A How-To Guide,” he shows that social networking sites need not be limited to social communities, but present opportunities for creating learning communities that extend beyond the classroom. As his example, he shows how an AP Vergil class can be enhanced through a social network. Georgia Irby-Massie, in “That Ain’t Workin; That’s the Way You Do It: Teaching Greek through Popular Music,” continues the tradition of Judy Hallett and John Starks, “Using Songs as Sights” (*CPL Online* 3.1). She demonstrates how music, in particular the translation of popular songs into Greek like “Monster Mash,” “Here Comes the Sun,” the “Twelve Days of the Dionysia,” and “Mary Had a Hedgehog,” can help students learn and reinforce important vocabulary and grammar, not to mention tap into the rhythm and sounds of the language. Finally, in “The 80% Rule: Greek Vocabulary in Popular Textbooks,” Rachael Clark follows up on Wilfred Major’s article on core vocabulary in Greek (*CPL Online* 4.1) and examines how well two popular textbooks, *From Alpha to Omega* and *Athenaze*, utilize the most frequent vocabulary as they introduce students to Greek.
All three articles also make excellent use of the benefits of online publication. Andrew Reinhard’s article on social networking incorporates multiple screen shots to help teachers learn to set up a new social network site for classroom use. Georgia Irby-Massie presents all ten songs as handouts for classroom use in her appendix, as well as audio files of her students singing some of the songs to help instructors and students hear “the way you do it.” And Rachael Clark presents four appendices, too long for most publications, that list core Greek vocabulary on the 50% and 80% lists chapter-by-chapter for each textbook so that instructors and students will be able to focus on the most critical vocabulary for reading Greek.

With this issue, I have incorporated a number of new features intended to make Teaching Classical Languages easier to consult, adding abstracts for each article as well as keywords. With this issue, moreover, Teaching Classical Languages moves to a new publication schedule, offering two issues per year every spring and fall. For readers who would like to receive news of the publication of a new issue, especially those who are not CAMWS members, we encourage you to subscribe to Teaching Classical Languages. Subscribing is easy and free, and it helps us know better whom we are serving and improves communication with interested readers when new issues are published. Finally, the Editorial Board of Teaching Classical Languages has approved a revised mission statement (above, p. 2) that articulates more clearly the journal’s mission to advance Latin and Greek instruction at all levels. I encourage you, the reader, to send me your comments, suggestions, and most importantly, your submissions so that Teaching Classical Languages can continue to improve and to serve the needs of Latin and Greek instructors more effectively.

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Social Networking in Latin Class: A How-To Guide

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Abstract

Social networking is not a new concept. People form groups (like CAMWS, ACL, and APA) to talk about things in common. With the Internet, these common-interest groups proliferate online, enabling people worldwide to converse on topics pertinent to their groups. The most recent online phenomenon, social networking, allows people to engage in dialogue while adding content like audio, video, digital images, and documents, and at the same time permits members of these online communities to comment and give feedback on this content. Latin teachers at any level can take advantage of blogging and file-sharing offered by social networking sites like Ning and Facebook to create dynamic, educational environments in which students can interact with each other, as well as the instructor, in pursuit of understanding the Latin discussed in class. Young people already feel that they have ownership of Web 2.0 platforms. Teachers can further empower their students to learn Latin via these platforms by creating classroom social networks. These platforms are both free and easy to use. This paper illustrates how to create a private social network for a sample AP Vergil class using the Ning social network creation tool.

Keywords

Latin, Ning, Social Networking, Classroom 2.0, Web 2.0, eLearning, Classics

Introduction

The most important thing a Latin teacher can do for his or her students is engage them with the subject and turn them into lifelong learners of Latin specifically and of Classics in general. With contemporary students, sneaking in saucy Catullus poems on the sly, assigning the fun bits of Suetonius on occasion for extra credit, and talking about Roman latrines and Flavian hairstyles sparks curiosity and fires the imagination. All too often, though, the dialogue remains in the classroom, and often the exploration of cultural threads stops before it can build a head of steam, or the meaning of what Vergil wrote gets lost in translation because of the outrageous pacing of the Advanced Placement syllabus. So how do you maintain student interest in Latin and Classics outside of class, engaging them in the material on their own time, and keep following threads of class- or reading-generated discussions without feeling rushed, giving some time to the students so they can explore these discussion topics?

The answer lies within new Internet technology, namely those tools classed under the general heading of “Web 2.0”. These tools include blogs (online diaries/journals), wikis (publicly edited spaces for shared information), and social networks (groups of individuals with shared interests). Many Classicists over the age of 30 (I count myself in this number) grew up with (or adapted to) the Internet as a one-way conduit of information. The Internet was a way to
provide data quickly from one person/group to another. Content-providers sat on one side of the Internet, and information consumers were on the other side. With the advent in the past few years of Web 2.0 technologies, we have entered an age of information sharing. Everyone has an opinion or knows something, and there is a genuine, democratic feel to the new Internet in that it encourages debate and collaboration, basically peer review in real-time.

With Web 1.0, we had static websites that provided information to curious people. With Web 2.0, we have dynamic websites that encourage comments from the public. While there is still an attitude among many scholars that this dialogue can lead to false information or bad data, we can choose to take control of the dialogue and provide accurate information and good data borne out of experience and research.

With Web 1.0, we had (and still have) two-dimensional user groups where members communicate(d) via email discussion lists. The best example of this for Teaching Classical Languages readers is the Latinteach list. Members send email to the main list address and then other members can choose to respond. While lists like these are beneficial, the dialogue is often not in real-time (like an organic conversation), and fails to take advantage of the new things offered by Web 2.0 tools.

With Web 2.0, we see the evolution of the email discussion list/special interest group into something that is three-dimensional: social networking sites. Readers of Teaching Classical Languages might already have heard of (or be current members of) MySpace or Facebook, massive websites where people can sign up for free and network or reconnect with friends, colleagues, classmates, and others who share similar interests. On Facebook (www.facebook.com), there are millions of members including teachers and students and Classics-related groups on everything from reception studies to teacher fan clubs.

Social networks allow members to upload images, documents, audio and video; create and comment on blog entries; participate in discussions; share website links; and more. Students already feel that they have ownership of social networks like Facebook. As teachers who are looking for ways to connect with students on their own terms, using the technology that students are comfortable with is a step in the right direction. By creating a social networking environment as part of the class experience, students can contribute to their Latin classes by feeling that they are part-owners in the courses that they take. If the students feel that they have ownership of some of the content within the context of their Latin classes, they will spend more time on Latin, and will often find creative and thoughtful ways of having fun with a subject that can, for many students, be difficult or even soulless.

Teachers now have the ability to create their own Web 2.0 sites for their classes. High school Latin teacher Bob Patrick uses a blog for his AP Latin classes. Distance-learning Classics educator Laura Gibbs uses private social networks for her online courses.
For an actively used Classics-themed Ning social network with audio, video, discussions, a blog, and digital images, visit http://eclassics.ning.com, created by this author to help teachers help themselves understand how to use classroom technology in support of learning ancient languages. At the time of publication, the site had over 900 members from nearly 50 countries.

London-based scholar Evan Millner has developed a number of Web 2.0 sites for Latin, most notably Schola (Ning-created), Latinum, and Imaginum Vocabularium.
Schola (http://schola.ning.com/) is an all-Latin language, informal social network where anyone with a yen to practice their Latin composition is free to do so. Members are invited to comment, add corrections, and help each other with the Latin they create.

Latinum (http://latinum.mypodcast.com/) is an extensive site containing hundreds of lessons in spoken Classical Latin, presented as MP3 audio, based on a free introductory Latin textbook in PDF format. In addition, Latinum provides vocabulary drills and a wide range of Classical and other readings.

Imaginum Vocabularium (http://imaginumvocabulariumlatinum.blogspot.com/) is an image-based blog to help with vocabulary learning via visuals—an online pictionary.

Classroom 2.0 (http://www.classroom20.com/) is a Ning-created social network dedicated to teachers in any subject who are interested in using technology to help teach. With over 10,000 members, help is readily available, and is a sign that this kind of technology is already present and growing in support of all levels of education.

Teachers now have the ability to create their own Web 2.0 sites for their classes. Distance-learning Classics educator Laura Gibbs uses social networks, blogs, and wikis for her online courses (http://www.mythfolklore.net/). High school Latin teacher Bob Patrick uses blogs (http://www.carminacatulli.blogspot.com/ and http://latinatonibus.blogspot.com/) and, more recently, private social networks for his AP Latin classes, too, created on Ning.com.

Educators are beginning to leverage Web 2.0 technologies into their classes with good results. The balance of this article will show Teaching Classical Languages readers how easy it is to both create and manage a classroom social network in support of AP Vergil, step-by-step. No programming skill is required; pre-made artistic “themes” are available to those teachers who don’t have the time to fuss with graphic design, and the creation of content is quick and easy requiring a few minutes a day to post news, homework assignments, and reminders. The students are responsible for the rest.

Creating Your Latin Class Network with Ning

“Ning” is a social network creation tool. This means that you can create your own Facebook-style groups online for free for any/all of your Latin classes. It takes about thirty minutes to set up a basic site, and then it’s up to both you and your students to create content on a day-to-day basis. This content can include class assignments, uploading multimedia, posting news about tests and quizzes, commenting on the blog, and more. Go to ning.com to get started.
Ning-created sites do require their creators and members to have a unique Ning ID (a username and password) in order to log in. If you don’t have a Ning ID, both you and your students will need to get one. Membership is free and does not ask for any personal information. The only requirement is that you have an e-mail address (any e-mail address will do, be it one for your school, or simply a gmail.com or mac.com account, among others). At the time of publication, the site had over 1,100 members from nearly 50 countries.

Create your Classroom Network

Ning asks that you describe the purpose of this network; this brief description is what appears in the top-left corner of the site once the network is launched. You should also make the network private so that only you and your students can access it. As an instructor and manager of the site, it is up to you to invite your students in. You can lock the network down so that only you have the power to invite people to the site. If other people stumble upon your network, they will be prompted to log in to get to the homepage. Without the proper login credentials, they will only be able to see the name of your network, but will be blocked from all class data, membership, media, and other content.
Educators are beginning to leverage Web 2.0 technologies into their classes with good results. Bob Patrick teaches at Parkview High School in Lilburn, Georgia, where he has used private, classroom blogs with his AP Latin Literature and AP Vergil students, specifically for practicing essay writing for the AP exams. He graded these online essays with the AP essay rubrics.

After speaking with Web 2.0 maven and teacher Laura Gibbs of the University of Oklahoma, Patrick decided to give Ning-created social networking sites a try in his classes. As Patrick succinctly puts it, he likes Nings because they “combine elements of a website, a blog, a discussion group, a calendar, email, chat groups, and social networking all in one easy-to-set-up place”. Patrick did have to contact Ning.com to request all advertising to be removed from the site which Ning did at no charge because he was educating students who were younger than college-age.

Patrick keeps his classroom Nings private, just for his own use and that of his students. He did give his students some training on how to use the site, and then jumped right in posting the syllabus online, using the Events calendar for assignments, creating student blogs on Vergil. Students are encouraged to comment on the blogs as part of their quiz grades. An added bonus to using Nings is that Patrick’s classes are nearly paper-free.

“I’m happier. The students are happier. Mother Earth is happier. It’s a trifecta of happiness,” Patrick said.
Now the fun begins! Drag-and-drop the features you want to use for your class from the left-hand panel into the pane on the right. Each feature is discussed in greater detail below, but this main screen shows you most of the elements you can add to your network. You do not need to add all of the elements at once. Ning sites allow you to modify them over time based on the needs of both you and your class.

Briefly, here is what you can add to your site at this stage:

- **Description**: This is the brief description about this classroom network that you entered at the very beginning of this process.
- **Members**: See a list of all members, plus thumbnail-sized representations of them, uploaded by both you and your students.
- **Events**: Browse a list of upcoming events, be those tests, quizzes, class trips, and more.
- **Forum**: The discussion forum allows both you and your students to dialogue on a specific point, whether it's about the death of Dido or about the Latin grammar, vocabulary, and syntax Vergil used to describe it.
- **Photos**: Upload and view digital images pertinent to your class.
- **Videos**: Upload and view digital video. Many students opt to produce movies for their end-of-year projects. They can upload those videos here.
- **Music**: Upload and listen to MP3 audio. Record yourself reading Latin and post the files here; have your students do the same.
- **Text Box**: Free-text, typically used for breaking news.
- **Activity**: Automatically added by Ning, you can monitor who is doing what on the classroom site.
Once you have selected the features that you would like to have on your network, choose your theme (i.e. collection of design elements collected under a label like “Winter” or “Martini”) and color scheme and fonts (use your school colors for example, or accept the Ning defaults). In this example, the “Notepad” theme is used.
After selecting your theme, you can view the initial appearance of your classroom network. You will note the appearance of Google Ads on the right side of the screen. When your network is first created, these ads will make little sense; however, after the site has matured a week or two and you have added classroom content, the ads will change focus to display advertising topical to Classics and education. If you do not care for the advertising, Ning charges $20.00/month to remove the ads. It is the Google Ads revenue that keeps these social networking sites free on Ning. This is why Ning charges a monthly fee if you choose to opt out of the ads.
Add Events

It’s now time to add some content. The “Add Event” feature lets you schedule things like quizzes and tests, or more fun stuff like Saturnalia parties or a birthday party for Rome. Students can choose to RSVP to these events in order to acknowledge them. The events are posted with date(s), start/end time(s), and location(s), along with an image topical to the event.

Create New Event

Step 1: Create an Event  Step 2: Invite members

Event Information

Name: Week One Test

Event Image

Add a photo or image as part of your event display

Description:

Our first test is coming up! Please be prepared to be quizzed on the Aeneid, Book I....

Event Type

Test

Example: Fundraiser, “Birthday Party”

Start Time

Sep 19 2008 9:00 AM

End Time

Add End Time

Location

Classroom

Add a general location such as "The Fillmore" so your event will show up in area results

Street

City/Town

Website or Map

http://

Add the web address for the venue or link to a Google Map

Phone

Organized By

Mr. Maro

If you want the host to be someone other than you
Send invitations to your students to remind them of upcoming events, too. When invitations are sent, invitees receive an email notification and do not have to visit the site to learn of the event. Student emails are held in the “Manage Members” area which is accessible by the site’s administrator only. Students are responsible for entering their correct email addresses. When creating the invitation list online, the teacher may choose to copy/paste the email addresses directly from an Excel file produced by the site, or can enter these addresses by hand.
Add News and Notes

Many Ning networks contain news and notes at the top of the homepage. You can use the free-text box (top of your network) to add assignments and class news, too. Update the news daily or weekly to keep your students coming back to the site. When they are logged on, they will then have the opportunity to participate in online discussions on classroom topics, they can comment on blog posts by the instructor or by other students, and can upload and comment on multimedia pertinent to the class. These options are discussed in more detail below.
Add a Forum for After-Class Discussions

If your school has a mandatory writing component for every class, consider using Ning’s Forum/Discussion feature to encourage your students to write about class-themed topics. Not only can the students earn writing credit through this online activity, but they can also engage each other in specific points of Latin grammar, translation, and the like, as well as themes with the content of the Latin read for class.

Each topic receives its own space on the Ning site to keep it separate from other topics. Each new topic may also be tagged by its author into a variety of categories such as “poetry” or “grammar” or “Book VI”. Clicking on a tag like “Book VI” will call up all of the discussions relating to Book VI of the Aeneid.
Add Digital Images

Arguably the most fun you can have with social networks is with sharing multimedia (images, audio, video, and documents). Both you and your students can add digital images to the classroom network at will. Click on the “Add Photos” button to get to this window:

Browse for photos that you (or your students) have taken, or have downloaded online. These photos could be anything from scans of papyrus manuscripts to class trip photos to images of Vergil and more.
After selecting one or more photos to upload, add metadata (keywords and descriptive tags) about each digital image you post. Even though a lot of your images will be from the Internet and used in class under the “fair-use” license, don’t forget to cite your sources:
Add Digital Videos

You can add your own videos to your network, too. Many Latin classes have an end-of-year class project component, and increasing numbers of students are choosing to produce digital videos in Latin (whether with spoken Latin or with Latin subtitles).

Click the “Add Videos” button to get to the window below. Ning will convert even large videos (up to 100MB) to something any computer can manage, importing the videos into the site. The 100MB filesize allows you to upload high-quality videos that are brief (e.g. five minutes of full-screen, crystal-clear video vs. an hour of fuzzy video shown in a 2” x 3” box). Ning converts the videos for you to a proprietary online format, shrinking the filesize down without compromising quality.
Add metadata about your video to let others know what it is about, including a title, brief description, and tags. For any media that you upload, you can choose to tag these files with keywords for quick retrieval during searches run through the site. For example, tagging a video as being from Book I of the *Aeneid* will allow that video to be returned during a search for all videos featuring content from Book I.
Add Digital Audio

Even though Ning classes all audio as “music”, your digital audio can be much more than that. Record your own oral interpretation of Latin, and encourage your students to practice reading their Latin aloud. Posting these audio files allows you as a teacher to listen to how your students are pronouncing the Latin, and also allows the other students to listen. You can leave comments underneath individual audio files with notes on pronunciation, or to give encouragement or praise. These comments can be seen by all members. To leave an individual comment for a student, use the site’s internal email feature to send a personal message.

Click the “Add Music” button to get to the window above where you can add your MP3 files. Add metadata about the audio you are uploading (give credit where credit is due!).
Add other Features

When you first created your classroom social network, you had a few options of features to add (Forum, Audio, Video, Free Text, etc.). Click on the “Manage” heading on your homepage and then choose “Features” to select other fun options for your network (like Blogs and Groups).
Add Groups

You can create an endless number of sub-groups for your Ning network. For your Latin classes, you might create Groups for your students to use when working together on class projects. Your students can use the Groups page to discuss projects and record the work that has been done on them so far. You might create groups for students collaborating on translation projects, or even groups for different levels of Latin that meet during the same class period in the same classroom (e.g. a Latin I group, a Latin IV group, and a Latin V group that all meet in Room 101 from 1:40 – 2:30).

For student project groups (like the one pictured below), the students actually create a group-related webpage within the main site that they can make their own. It is up to the group members to decide whether to allow anyone in, or to grant access to other students on an invitation-only basis. Students within a group can upload files to the group’s page, as well as works in progress, and can document what they are doing for the benefit of other group members.
Add a Classroom Blog

Add the “Blog” feature from the Manage menu and create your own classroom blog to supplement the other activities on the Latin class network. Granted, you might opt to create a Latin class blog to cover day-to-day discussions of the literature being read in class. An advantage of a Ning-created Latin classroom network is the fact that the blog can be included among all of the other content in the site as another place to write and discuss grammar and content from the assigned readings (or even extra readings).

For classroom use, instructors might opt to keep the topics listed above as fodder for the forums, instead leaving the blogging to the students. When a student joins a Ning social network, s/he receives his/her own home page which includes space for a personal blog. It is here that students can write about their classroom experiences, make notes about an author they are reading or passage they are translating, or anything else related to the class. A teacher might be inspired to cast students as different characters from the *Aeneid* and have them blog in the voice of that character each week.¹

¹ It would be easy to adapt Laurie Churchill’s suggestions for keeping a weekly Latin language journal to the blog or forum (95-97).
Ning’s Manage Menu

As the classroom network’s creator and administrator, you have several options to control security, access, and content. Your network’s Manage menu, available to only you at the top of any page on the site, allows you to fully customize your network. These features are briefly described in the picture below.
**Broadcast Messages**

Do you need to make a class-wide announcement after-hours? Use the Manage menu’s “Broadcast Message” feature to reach all of your students at once at any time. When the message has been successfully sent, Ning will give you a confirmation. Broadcast messages get sent as emails to the network’s membership and do not require a student to be logged in in order to get the message.
Widgets

Tiny software programs called “widgets” for PC users and “gadgets” for Mac users allow one to post a calendar or a clock or a “phrase of the day” among other things. If you build a widget and post it on your classroom Ning site, you as the creator of that widget (and administrator of your site) can allow Facebook users to upload and share these small software applications. Permission from the site administrator is required as s/he is, in effect, a gatekeeper to the site’s content, especially if it is private. If you so choose, you can upload your own widgets to your own Facebook profile and share them in that way rather than linking your site publicly to Facebook.

Making Your Latin Classroom Social Network(s) Successful

Most websites (and specifically blogs and other Web 2.0 creatures) die because of the lack of fresh content. In order for your classroom site to become truly useful, it is up to you as the instructor to both prime the pump with some content prior to the first day of class, and then make the site a clear, strong component of what is expected from your students as part of their daily routine: check the site, contribute to discussions, create or comment on content. With some encouragement, students will find this to be fun as they use a social networking tool to facilitate their Latin learning.

Conclusion

Your students are already on social networking sites like Facebook and MySpace; and many teachers have already created profiles as well to connect with friends and colleagues. Harnessing the obvious communicative power of sites like these is extraordinarily quick and easy via the network-creation tool, Ning. About a month before school starts, think about which classes would benefit the most from a dedicated classroom website, think about what you would like to do with a site like this, and don't forget to run the idea by your school administrator and IT department. Some schools do forbid access to social networking sites as a rule, but exceptions might be made for private, classroom-based sites on a case-by-case basis. It doesn't hurt to ask, and if enough interest is shown by faculty from many subjects, it may be easier to get the administration to effect a policy change.

The social networks you create empower your students to use the technological tools that they are familiar with in order to learn old languages in new ways. Teachers who opt to use Web 2.0 tools as part of the class experience do require their students to post content to the site. If teachers place homework assignments and news online, students will be obligated to visit the site anyway. As many courses have writing requirements set by the state, district, or school, you can use online discussions and blogging to fulfill that requirement. And once students learn that they can upload videos and fun pictures that they find, and can actively participate in discussions, they may forget that site participation is required and will instead spend time there on their own because it is fun and allows them to express themselves.

The Web 2.0/social networking sites themselves do not replace classroom lecture and the reading and study required for mastering Latin, but they do lend themselves to having fun with the subject while at the same time giving the students a place to review and to write. One of the questions I am frequently asked by teachers is, “why use this instead of [my course management system]?” For teachers, continue to manage your grades and the like through software packages
like Moodle or Blackboard. But if you give students a choice of using Blackboard or a social networking site for their classes, the course management software will lose.

With Web 2.0, we are realizing the teacher-student/student-teacher paradigm as described by Paolo Freire in his book, *Pedagogy of the Oppressed*. By encouraging dialogue with your students on the works of Latin authors, you improve class participation and introduce other, Classically-grounded disciplines like rhetoric and philosophy into the mix, turning your Latin students into contemporary thinkers, and more eloquent writers and speakers.
Works Cited


“That Ain’t Workin’; That’s the Way You Do It”
Teaching Greek through Popular Music¹

Georgia L. Irby-Massie
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Abstract
This article describes an unconventional method of teaching Greek vocabulary, grammar, and syntax through the translation or adaptation of popular songs into Attic Greek. To reinforce vocabulary and introduce or review points of grammar and syntax in a memorable way, I have adapted and translated a number of modern songs into Attic Greek. Each song was focused around one or two significant concepts (e.g., adverbs, participles, the optative mood) and was presented with the appropriate textbook chapter to augment other available materials. The students themselves, who recommended many of the songs and themes, were consequently active participants in the development of their own ancillary and review materials. My students, furthermore, were inspired to create their own translations and adaptations which were then, once the author approved the instructor’s corrections, presented to the class.

Incorporating this challenging language into contemporary culture gives students a sense of intimacy and confidence with Greek. In this article, I outline the creative process, explain my Attic Greek song lyrics, and suggest further applications of this technique.²

Keywords
Greek language, grammar, composition, vocabulary, pedagogy, music, song

Music, the greatest good that mortals know,
And all of heaven we have below.
Music can noble hints impart,
Engender fury, kindle love;
With unsuspected eloquence can move,
And manage all the man with secret art.

Joseph Addison (1672-1719) from "A Song for St. Cecilia’s Day"

¹ An earlier version of this paper was read at the Tucson, AZ meeting of the Classical Association of the Middle West and South, April, 2008. I also owe a debt of gratitude to the anonymous referees, whose suggestions helped tighten my argument and improve the Greek in the songs, and to my colleague William E. Hutton for reading the revised Greek lyrics and catching some few remaining exigencies. Any remaining infelicities are my own. I also wish to thank my elementary Greek students at the College of William and Mary (Fall 2006-Spring 2007) for inadvertently suggesting the project, for cheerfully enduring my singing voice, and for reacting so positively to the songs in the first place. I dedicate this paper to the memory of my maternal grandfather Joseph Martin Kubala, whom I know only through my mother and the deep love of all music the three of us share.

² Printing Note: Pages 45, 49 and 57 in the appendix are legal size (8.5” x 14”), to better facilitate handout-production.
Introduction

Modern language teachers fully appreciate the power of music in the elementary classroom (Chen-Haftuck et al.; Custodero; Decker; Dunlop; Edelsky et al.; Rubin). Songs help students master foreign (and native) words for days of the week, months, body parts, animals, colors and food, the numbers, as well as points of culture or history. Rhythmic and musical mnemonics facilitate vocabulary retention and mastery of grammar. The melodies are simple, the lyrics are easily learned and remembered, and to sing these charming melodies is pleasurable. Most students find it easier to memorize lists of data set to a rhythm. Consider, for example, Tom Lehrer’s The Elements, a recitation of the 102 elements known at the time (1959), set to Gilbert and Sullivan’s Modern Major General, and the School House Rock collection of grammar, science, and history songs broadcast on U.S. television on Saturday mornings from 1973 to 1986 (the vehicle by which I continue to augment my introduction of the parts of speech to beginning language students to their great joy). In the mid-90’s, Warner Brothers’ Animaniacs recorded humorous songs that included Wakko’s America, enumerating all the states and their capitals, and the Presidents, listing the Presidents up to Bill Clinton. (Videos for cited songs can be found on YouTube.) Any teenager or young adult who demurs from an ability to memorize unfamiliar data can yet effortlessly rattle off the lyrics to the current chart-topping song. Meter and music aid the mind in the acquisition and retention of data and make learning, even for the most recalcitrant, palatable and fun. According to Gardner’s Theory of Multiple Intelligences different intellectual proclivities combine “to enhance educational opportunities and options” (Gardner 10). In other words, students have different learning styles, music links “in a variety of ways to the range of human symbol systems and intellectual competences” (123), and the synthesis of language and music helps some students learn best while aiding in other Intelligence Types.

Teachers of the Latin language have at their disposal a growing (though not centralized) corpus of supplemental materials and mnemonics to add spice and drama to the student’s language learning experience, from spoken Latin (Traupman), to Winnie the Pooh (Lenard, Staples), Dr. Seuss (Tunberg and Tunberg) and Harry Potter (Needham). Latin versions of Christmas songs are widely available, as are many familiar nursery songs (Irwin and Couch, “Latin Christmas Carols,” “The Latin Songbook”). Latin teachers also have used simple lyrics to help students memorize and recall verb and noun endings (see, for example, David Pellegrino’s Latin Teaching Songs online). Such extensive and accessible supplementary materials are powerful teaching tools, and students generally respond to these materials in a positive manner.

For the elementary and intermediate Classical Greek classroom, such materials are limited. To be sure, most textbooks include supplemental materials, and skilled teachers have generated their own ancillary exercises, many of which are generously disseminated (especially useful are Gruber-Miller, “Ariadne” and Major, “Greek Help at LSU”). But these materials, however welcome and pedagogically sound, fail to provide respite from the unmitigated routine dictated by the textbook. Welcome, though not altogether appropriate for the beginning student, is the Attic Greek translation of J.K. Rowling’s highly celebrated first book, Harry Potter and the Sorcerer’s Stone, rendered as \( \text{ΑΡΕΙΟΣ ΤΟΥ ΦΙΛΟΣΟΦΟΥ ΛΙΘΟΣ} \) by Andrew Wilson who drew inspiration from Lucian.\(^3\) Modern Greek, furthermore, differs too significantly from its parent language for the vast body of its beautiful children’s songs and

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\(^3\) Wilson is also in the process of producing notes and vocabulary, available at his web page. “J K Rowling and her publishers hope that the translations will help children overcome the common dread of studying the two dead languages - where wars in Gaul and Virgil’s thoughts on beekeeping can be as exciting as it gets.” Reynolds.
lively folk and popular music to be meaningful either to the beginning student of Ancient Greek or even to the teacher who may know no Modern Greek. Highly recommended is W. H. D. Rouse’s delightful Chanties in Greek and Latin (maintained online by David Parsons). The collection includes free translations and paraphrases of songs set to a variety of childhood tunes, with quantities carefully observed, to encourage both greater exactitude of pronunciation than is usually found in the elementary (or advanced) classroom and a more facile acquisition of skills in reading and pronouncing the ancient languages. Rouse asserts, “But if they [the students] will read prose also in crochets and quavers, instead of substituting stress for length and shortening unstressed longs, they will hear for the first time the beauty of Greek and the majesty of Latin” (8). Rouse had also hoped to teach a large vocabulary and tricky forms through his songs: “I have found that a word or form thus learnt, if later met with, at once calls forth the familiar stanza, which is sung unasked as an old friend. Lastly pleasant associations are made for the study; and this is the most valuable of all, since it reacts on the temper and makes the work real by touching the feelings of the learner” (8). Although scholarly interest in ancient Greek music is growing, this demanding language has eluded the popular imagination.4 To my knowledge, the Greek teacher can draw only from liturgically inspired music, including psalms set to hauntingly beautiful Byzantine Orthodox chants and Mr. Mister’s snappy 1985 hit, “Kyrie Eleison.”

The modern university student, however, as well as this modern teacher, rightfully demands a variety of materials and approaches. Over the course of a fourteen to sixteen week semester, with three to five weekly meetings, textbooks must be supplemented, and some diversity is essential to maintain student interest and enthusiasm. In answer to the students’ own frustration at the lack of accessible, lighthearted, ancillary materials, I decided to create my own. Namely, in response to a direct student request, I have adapted and translated a number of contemporary songs into Attic Greek to supplement Athenaze, a textbook frequently employed in the elementary Greek sequence at the College of William and Mary. These lyrics were further used to reinforce vocabulary and introduce or review points of grammar or syntax while at the same time allowing for a healthy dose of fun in the classroom. Indeed, my efforts were met with resounding success. The students began to share lyrics with friends, they sang the songs in the cafeteria and at meetings of the Classics Club, and some were even inspired to compose their own lyrics in Attic Greek.

In the following pages, I outline this unconventional method of inspiring, rewarding, and retaining students of elementary Greek through the translation or adaptation/parody of modern songs into Attic Greek. I explain my methods of composition, discuss the pedagogical aims of the lyrics, and reflect upon further advantages and disadvantages of this nascent but on-going

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4 This contrasts with the growing body of Latin language lyrics in popular music. Modern performers across numerous genres – including Simon and Garfunkel (Benedictus), Cat Stevens (O Caritas), Sinead O’Connor (Regina caeli, O filii et filiae), Roxy Music (A Song for Europe), Patrick Cassidy (Vide Cor Meum), Qntal (Ad mortem festinamus, Flamma, Omnis mundi illuminate, Stella splendens), and Enya (Pax Deorum, Tempus Vernum, Afer Ventus) have produced and recorded original, adapted, or traditional lyrics in Classical or Ecclesiastical Latin. The Finnish native Jukka Ammondt has translated and recorded his own Latinized Elvis Presley lyrics. For scholarship in Greek Music: Barker.

classroom experiment. Also offered are additional suggestions for implementing this technique in the elementary or intermediate Greek classroom.

The Pedagogical Value of Incorporating Popular Music into the Elementary and Intermediate Greek Language Classrooms

Ultimately, the goal of setting Attic Greek lyrics to modern and familiar tunes is to encourage student interest and participation, to make the language more accessible and less intimidating, to inspire classroom *esprit de corps*, and to give the students individually and the class collectively a sense of empowerment, ownership, and conquest over Attic Greek. In short, these songs bring the language into their own culture.

With every composition, I was careful to draw deeply from word lists in the textbook in order to encourage vocabulary retention. Each song also was organized around one or two grammatical and/or syntactical concepts to review or introduce grammar and syntax. The lyrics were presented to *augment* other explanations available to the students, and the linguistic emphasis of each lyric was limited to foster mastery of the grammar and syntax currently under study.

Since these short pieces invariably incorporate familiar vocabulary, grammar, and syntax, the lyrics can be used in-class effectively as activities in sight translation. Although translations of the songs are provided in the appendix, they were not distributed to the students. In the case of translations, the students often already know the original English lyrics, they are comfortable with trying to translate something both so new and yet familiar, and it is a source of great merriment to see how familiar English colloquialisms can be rendered into the Greek of Plato and Aristotle. In the case of adaptations and parodies, the language of the songs is sufficiently divorced from the style of the textbook that the students cannot merely rely upon their accumulated stockpile of memorized formulaic phrases. The linguistic components, the characters, and their situations are well-known, but the style, word order, grammar, and syntax demand attentive deconstruction. Parodies of English songs, further, can be utilized to emphasize Greek cultural and historical themes or to lampoon the story line in the text.

Additionally, I require composition in Greek from my beginning and intermediate language students. Although opinions vary on the pedagogical value of composition (in a course already pressed for time to cover vast amounts of material, does the investiture of time and effort merit the results?), I strongly believe that composition in the ancient languages, when properly implemented, instills essential translation and analytical skills, as well as confidence (see also Beneker; Davission; Gruber-Miller; Saunders; Major, 2008). The learner is forced to examine the language from the other side, to think in Greek rather than just to make simple but inequitable arithmetic transfers from Greek to English, to consider the range of meanings a word may carry, to contemplate the nuances of a syntactical element, and to appreciate the natural rhythms of the language. The acts of reading and composition are correlative, and the student who engages in both becomes an active participant, rather than a passive spectator. The song lyrics provide yet another paradigm for language composition and intimacy with Attic Greek. By expending my own creative energy and time on writing song lyrics, I modeled for my class the utility of composition in learning how to read and even to think in Greek.
Finally, after the Greek lyrics have been analyzed and translated in class, I enjoin my students to sing the song. Consequently, another drill in pronunciation is incorporated into the daily classroom experience. The act of singing these songs further underscores that Attic Greek was a spoken and living language, and that the literature was never meant to be read in silence, but rather to be recited or chanted in a public venue. The language activity is thus transformed into a cultural re-enactment.

In contrast to the more singable children’s songs, the contemporary songs chosen for this experiment are sophisticated, interesting, “cool,” and mostly familiar and accessible to the students who, in fact, proposed many of the tunes. By using the students’ own musical suggestions (occasionally of pieces entirely unfamiliar to me), the students themselves contributed directly to the development of supplementary pedagogical materials, and we were able to bring the modern world into our study of an ancient language, to expand the students’ and my own knowledge of music, and to learn, review, and master vocabulary, forms, moods, case uses, rules of prosody, and much more.

**The Creative Process**

As mentioned above, this unconventional classroom project arose in response to student frustration over the lack of ancillary materials similar to those available in Latin and the modern languages. One of my best students, bound for seminary, had asked when the class would learn the color words (“like they do in modern languages”) and if there would be a song (“there’s always a song”). The entreaty to learn the color words was perfectly appropriate, and the petition for a song seemed innocent and reasonable enough. So I asked what song my future seminarian had in mind. He responded, “Iron Man,” a song entirely unknown to me. After some research into the genre of heavy metal, I acquired the lyrics and a recording of the song, and Black Sabbath’s “Iron Man” then became my, composed simultaneously with the English free verse “Color Man.”

Admittedly, Greek composition at any level is a labor intensive process, and heavy metal does not lend itself easily to the rules of Greek prosody. All of my Greek lyrics employ a strictly rhythmical rather than quantitative meter, retaining the same number of syllables in my Greek rendition as in the original English version. To make the syllable count, I employed contractions, enjambment, ellipses, and elisions of various types, and syncope where expedient; all of these ellipses were expanded and explained in class (as they are in the notes in the appendix). Although care was taken to observe the rules of prosody in Smyth, occasional liberties were taken according to the spirit of rock and roll.

The process of lyric composition usually began with the tune, and then the music inspired my decision to translate or to adapt (the lyrics of many popular songs are widely available online). Although my goal, in part, was to reiterate useful and essential vocabulary, the vocabulary lists in neither *Athenaze* nor any other elementary Greek texts are up to the challenge, and two online and searchable English-Greek Dictionaries, Edwards’s *English-Greek Lexicon* and S.C. Woodhouse’s *English-Greek Dictionary: A Vocabulary of the Attic Language*, are handy tools in helping locate the Greek word with the precise rhythmic and syllabic values and the suitable force of meaning for the verse at hand, with substantiation from the *LSJ*.
The Songs

Please note that the appendix includes the Greek lyrics, extensive vocabulary and grammar notes, and English translations of all of the songs discussed below. The songs fall into three categories: Songs to Introduce Grammar (three); Songs to Review Grammar and Vocabulary (four); Student Songs (three). Although the songs and my notes are keyed to the Athenaze series, my grammar notes are intended to facilitate the use of these songs to supplement any elementary Greek textbook as the instructor deems appropriate, and I offer some suggestions for using these materials with other textbooks.

Songs to Introduce Grammar

ἀνθρώπος κρασιάτων: Greek Color Words

In adapting “Iron Man,” my first composition effort, I chose to connect each of the color words with the functions of a Greek god to illustrate that the color words represent textures and quality of light in Greek literature rather than the spectral colors (Moonwomon; Edgeworth; Silverman; Maxwell-Stuart; Irwin). Zeus is dark-browed (κελανεφής: Homer Il. 21.520) to underscore his control over weather and storms. Artemis is associated with the silvery moon (ἀργυρό), to emphasize the luminescent brightness, whiteness, and beauty of the goddesses. As in the poets, Aphrodite is golden (χρυσή: Hes. Th. 975; Attic: χρυσή) to accentuate her wealth, divinity, and the luster of her skin. As an epithet for Apollo (Macar. 5.53; also a descriptor of the sun [Homer, Il. 14.185]), λευκός highlights both the clear and bright property of light associated with the word and Apollo’s youthfulness and beauty, as the Greek adjective implies. Hades’s qualifier, σκότιος, evokes the dark, shadowy gloom of Homer’s underworld. In contrast, Helios is ἕλενθος, not just yellow, but yellow tinged with brown or auburn, evoking the quality of light at sunrise or sunset. For Athena, the cultivated greenish-yellow olive (ἐλαιών χλωρών), evoking the process of photosynthesis, the moistness of the young plants (the same color describes sea water), and the young ripening fruit (distinctively pale in color as contrasted with ripened fruit). For Ares, red blood matted black (ἐρυθρός καὶ μέλας άιματι) evokes the god’s bloodlust and rage with a color word describing the warmth of blushing and fire, and, in this context, the hotness of freshly spilled blood. The adjective κοῦνεως, describing the dark appearance of the open sea, the realm over which Poseidon holds sway, also suggests glossiness, as of the skin of porpoises (Arist. HA 566b12) or the surface of the deep sea (Eurip. Iphigeniea in Tauris 7) reflecting sun or moon-light. Likewise, Iris’s complement, ποικίλη, conveys the dappling of colors through a clouded morning sky. Dionysus is connected to spring flowers, violets (τό ἵου), whose deep purple color suggests the rich color of wine as well as the complex bouquet and fragrance one expects from fine (divinely created) wine. Divine panpipes should be of a royal color (πορφυρῆ). The color, applied to the surging sea (Il. 16.391) and the supernatural and ethereal qualities of a rainbow (Il. 17.551), likewise qualifies the music divinely produced on those panpipes (gossamer musical phrases gently waxing and waning). Hermes, like any god, should have glossy, sparkling eyes (κυνοπής by analogy with the strictly feminine common epithet of Athena, γλαυκώπης [Homer Il. 1.206]; cp. Poseidon’s κυνεων θάλατταν above); the neologism fit the rhythm and stress of the line. In presenting the color words, I also worked in some discussion of mythology and literature.
Through this first compositional foray into pop culture, ἀνθρωπὸς χρωμάτων, I covered not only the Greek color words, such as they are, but I also slyly introduced the upcoming present middle participle (Athenaze chapter 8) to stress that Aphrodite rejoices for her own pleasure (τερπομένη) and that Hermes plays his syrinx to delight not only his flocks but also himself: τέρπον καὶ τερπόμενος—using the same verb in multiple forms to stress nuanced points of grammar and to model the concept of subordination with participles.

Further, my ἀνθρωπὸς χρωμάτων incorporates several familiar (and easy) vocabulary words from the first few chapters of Athenaze. From chapter 1: ἀνθρωπος, εἰμί, καί, οὖν; chapter 3: ἀνδρείος, μέγας; chapter 4: γῆ, ῥάδιος; chapter 5: ἔμοι, κατά, πρόβατα, τύπτω, ὑμέτερος; chapter 6: πούς; chapter 7: θάλαττα, μέλας, οῖνος, οὐμομα, πάς, χοίρω, χειμών, and from forthcoming chapters: υἱόπατος (chapter 9), ψυμέω, σοφός (chapter 11), and μύριοι (chapter 15). ὑμνος is easily deduced from ὑμνέω (chapter 10), ἀργυρος from ἀργυριον (chapter 11), λαμπρότης from λαμπρός (chapter 13), and χορευμένη from χορός (chapter 4). I pointed out the etymological connection between ξανθός and the name of Dikaiopolis’s slave Ξανθίας, whom we had affectionately nicknamed “Blondie.”

Finally, these lyrics reviewed several syntactical concepts: datives of means (μυριών χρωμάτων... ωνάσσω; ποσί ράδιοις), respect (μέλας αύματι), and place where (χορευμένη τω υμνών); and the genitive of possession (αύματι των ἀνδρείων ἀνθρώπων, τω οἰνω των ἀνθέων ἔριμων). Further, the students were introduced to two concepts that would otherwise have been omitted from the elementary Greek sequence: the cognate accusative (ὑμνεῖτε...των σοφῶν ὑμνῶν) and the objective genitive (πόντια ἐλαιών χλωρῶν).

The In-Class Exercise

I supplied handouts of the Greek text with vocabulary and grammar notes. After the students took turns reading through the lyrics in Greek, the group then analyzed the song, stanza by stanza, discussing grammatical forms, brainstorming about syntax, and identifying familiar vocabulary. Since the class size was already small and each student was eager to participate, tackling this first song as a group effort was appropriate. I explained the new constructions as we encountered them, while prompting the students to remark on elements they recognized (e.g., the well-known endings of the participle) so that the introduction of new grammar built upon already established concepts. Students volunteered to translate the stanzas, and they further discussed syntax and vocabulary as it related both to the text at hand and recently studied chapters of Athenaze. At the end of class, we read through the lyrics en masse and then sang the Greek over Ozzy Osbourne’s voice in the original English recording.

Subsequent stanzas were presented in similar fashion. Students received a handout of the Greek text with vocabulary and grammar notes. Specific stanzas were distributed to small groups of students who worked on their assigned passages in class for about ten minutes. In turn, each group then read its particular Greek passage aloud to the class, presented a syntactical exegesis, and provided a translation. The class as a whole further analyzed and discussed each stanza seriatim. Finally we sang the entire song karaoke-style over the original melody (none of these sessions was recorded). Hence, each song, construed to review or introduce some particular point of Greek, served also as an exercise in oral recitation and sight translation. To reinforce the lessons presented through the lyrics, examples from the songs were featured in review materials and worksheets as well as in quizzes and extra-credit assignments (see Hallett 2).
For Halloween, Bobby Picket’s “Monster Mash,” κώμος τέρατος, provided a seasonable review of adverbs (Athenaze chapter 4) and verb tenses. Boris’s monster danced in a “monsterly” way (τέρατως), and the dance caught on “in a flash” (ταχέως). If the κωμός τέρατος caught on ταχέως, clearly that action must be expressed in the aorist: a single crisp event. Although the dance remained popular, the catching on occurred only once, and snappily. Hence, the class learned the epsilon augment, the aorist and imperfect tenses (Athenaze chapters 11, 13). The monster, the ghouls, and others were doing the mash for some unspecified amount of time in the past (ἐκώμαζον τεράτως), in counterpoint with the already familiar present (you are now dancing in a monsterly way: κωμίζεις τεράτως) and future tenses (κωμίζεις τεράτως: you will dance in a monsterly way). In the interest of the syllable count, Pickett’s modal “can” became a future tense. Further, the distinctions between the aorist and imperfect tenses are explicitly contrasted in sequential lines: although the zombies were enjoying the gay atmosphere for an indeterminate amount of time (imperfect: ἐπηκιζοῦν), the party had only “just begun” (ingressive aorist: ἤρξετο). Finally, the intricacies of the imperfect tense are hinted at with the inchoative imperfect ανίχνευ: the monster, we presume, was not spending some length of time rising from the slab, but rather he “began to rise.”

This lyric was the most challenging and rewarding, especially regarding vocabulary. What is the Greek word for laboratory? The logical Attic Greek choice is Aristophanes’s φροντιστήριον (Clouds 94), wherewith the class learned about the hapax legomenon. What Greek word means ghouls? φόματα seemed appropriate; electodes? the irreducible components of the physical world, στοιχεῖα (Pl., Ti. 48b); zombies? ἄψυχοι, a word sparking an explanation of the the alpha-privative; vampires? φιλαίματοι, lovers of blood (my neologism more closely maintains the rhythm than Aristophanes’s αἰματοποίτης [Knights 198]). Dracula and Igor surely must be indeclinable, like Hebrew names adlected into the New Testament.

Nonetheless, the iterative refrain, brisk allegro tempo, cleanly accentuated bass-line, and sing-song modulations of the original render the piece, even in Attic Greek, familiar, accessible, and singable. Although the verses are naturally more complex than the refrain, with some vocabulary assistance, the syntax is decipherable even to the beginning Greek student. The students recognized the dative of place where (πῦργῳ ἔσω). Also familiar were the accusative of motion towards (θαλαμών), the genitive of place from which (ἐκ) οἶκων ταπεινῶν), and, of course, prepositional phrases reinforcing the case uses, with the genitive (ἐκ σοφοῦ) and dative (παρὰ Ξείους). Students also recognized the middle/passive participle (ἀφικνούμενος, Athenaze chapter 8), present active participle (λακτιζόντων, Athenaze chapter 9) governing a direct object (τάφος), present middle/passive infinitive of purpose (σείσονται, Athenaze chapter 6), complementary present middle infinitive of a recent vocabulary word (ἐμέλλον ἀφικνοείς, Athenaze chapter 10), and present active particle of an epsilon-contract verb (φονοῦστον, Athenaze chapter 9). Previewed was the comparative adjective (νεώτερον, Athenaze chapter 14), nor could I resist introducing the genitive absolute (άκολουθούντον κύρων ὑλακτούντων) formally introduced in Athenaze, chapter 19.
πλούτος οὐδενός: Subjunctive Reviewed and Optative Introduced

Among the best received compositions was the Attic Greek rendition of Dire Straits’ “Money for Nothing,” recommended by a student, a challenge gleefully essayed. My πλούτος οὐδενός enabled a brisk review of verb forms and a vigorous warm-up for the optative voice (Athenaze chapter 25). We start with an epsilon contract imperative: σκόπει, and immediately jump into two optatives: one to express the indirect command implicit in Knopfler’s “that’s the way you do it” (τοῦτο πῶς ποιοῖς), another to express potential, implying both the desirability and the unlikelihood of playing guitar on the MTV, e.g., if only you could! κιθάραν κιθαρίζοις. The phrase warranted the formal introduction of the cognate accusative, which had been modeled in ἀνθρώπος χρωμάτων. Further, the song’s narrator politely uses the optative of the wish to give advice to the audience (σοὶ λέξοιμι) and to solicit groupies (παίζοιμεν). With an irregular Aorist Optative (γνοίμι), the audience learns of the narrator’s regrets, the deep desire to have learned how to play the guitar (or the drums) and the utter disappointment of never having achieved that goal.

I briefly discussed the obsolete digamma with my abbreviation Μυ Ταὖ Φαὖ, emphasizing that Ancient Greek did not express the sound “v,” and explaining the digamma’s linguistic value (a voiced labial velar: waw). Although the voiced bilabial fricative beta or the voiceless labiodental fricative phi may be tonally closer to our voiced labiodental fricative “v,” the digamma accorded naturally with Sting’s vocal overlay and Knopfler’s staccato musical phrases; so I chose to exercise creative initiative.

As in the English original, the syntax of the Greek version is sophisticated, with impersonal verbs (θεῖαι δεῖ, δεῖ κινεῖν), and compounds of εἰμί (ἀνέστη). Introduced is the genitive of price (οὐδενός), and revisited is the alpha-privative (ἀμιθή), featured in κῶμος τέρατος. As with κῶμος τέρατος, the highly colloquial and modern vocabulary proved challenging but gratifying. “Microwave ovens” and “jet airplanes” are construed simply with a noun and possessive genitive (κλυδωνίων καμίνως: ovens of little waves; ναῦν οὐρανών: a ship of the skies). “Hawaiian noises” was simply transliterated with the digamma to reinforce the linguistic concept introduced in the Greek title. Sexually charged vocabulary was also discussed (νῦμφη and κυσιδώνιοι, diminutized from κυσιδός).

The English song is sufficiently familiar well-known, and there is enough familiar vocabulary and grammar, that students respond enthusiastically. The πλούτος οὐδενός lyrics incorporate familiar vocabulary: σκοπέω, πῶς, πονέω, ποίεω, μικρός, μέγας, μάλιστα, ἐσωτερικός, ναῦς, πλούσιος, οὐρανός. ἀγροκός and ἀγροικέω are easily inferred from ἀγρός and ἀγρίος (chapters 1 and 5). Apart from the genitives of price and cognate accusative, discussed above, and a single dative with special adjective (ἰδίος πιθήκω), case usage is largely elementary, restricted primarily to nominative subjects and accusative direct objects.

Songs to Review Grammar and Vocabulary

Although these pieces were fun—their shock value alone certainly kept the attention of every member of the class—the lyrics are complex, and the tempos are challenging for a first year class, or anyone else for that matter, to sing along in Greek. With their heavy metal and hard rock suggestions some students were clearly trying to test my compositional range, but others wanted songs that they could actually sing. The slower tempos and simpler musicality of folk
music and traditional children’s songs render more manageable and singable lyrics. Several such “singable” songs were composed to review vocabulary and grammar and to provide practice in oral recitation and sight translation.

“The twelve days of Christmas,” adapted as δώδεκ’ ἡμέρα τῶν Διοσσώιων, was an ideal vehicle to review the ordinal and cardinal numbers. It afforded, furthermore, the perfect opportunity to play with vocabulary and to have fun with the characters and storylines in Athenaze. Readers familiar with the Athenaze series will notice references to Odysseus and Theseus, featured in the mythological ephrases of chapters 6-7, the family dog and the wolf he chases away (chapter 5b), the lazy slave who sleeps through the first five chapters, the handsome choruses which so captivated Melitta (chapter 10a), and the Persians (chapter 14a). The grammar is straightforward and repetitive, iterating the irregular aorist of ὤρα, the dative of time when, and the etymological relationship between the ordinals and cardinals from the number three onward. The student at the end of first semester Greek (using Athenaze) can be expected to know all of the words except ἀετός and ἐλαία, the latter repeated from ἄνθρωπος χρωμάτων, as some students recalled.

Other lively and simple tunes, yet nonetheless obscure to my students, enabled review of verb forms and subordination. In ἱρίθ’ χώρα, the Attic Greek version of Bob Marley’s engaging “Rainbow Country,” we reviewed the complementary infinitive (αἴδευστος ἀρνείθαι), subordination with the subjunctive (ἐγὼς ὁδὸς λιθυ’ ἤ), impersonal constructions (τι δεὶ ἔνατα), and compounds of ἔμι (συνείθες) and εἰμί (συνεσώμεθα).

Inspired by the British Royal Navy’s official march “Heart of Oak,” ψυχή δρύνι emphasises the Greek character, Athenian maritime culture, grammatical subordination, and comparison. We have a simple conditional, “if the Persians fight us by sea, we will shame them,” stating a fact: εἰ γάμααχόου[1], αὐτοὺς αἰσχυνοῦμεν; purpose clauses: the Greeks fight for the (positive) purpose of killing Persians: ἵνα πολλοὺς Πέρσας ἀποκτείνωμεν; and they are called to glory for the (negative) purpose of not becoming enslaved: μὴ δουλώμεθα. This adaptation also allows for review of comparatives: the Greeks are most ready (ἐτοιμότατοι), the Spartans are very manly (ἀνδρεύτεροι, comparative rather than superlative from an Athenian perspective; the Spartans had failed to show at Marathon), and our side fights in the steadiest manner (βεβαιότα), but the Persians, in contrast, are exceedingly cowardly and fearful (δειλότατοι, δεινότατοι), and they turn tail as quickly as they can (τάχιστα). δρύς and ὅμως are the only words entirely unfamiliar to a student at the end of second semester Greek; γαμαχέω, ναυτίλοι, αἰσχύνω, ὀμοψύχη build upon already well-known vocabulary; and ὑμνοῦμεν is repeated from the first stanza of ἄνθρωπος χρωμάτων (ὑμνεῖτε, ὑμνο).

Βρομ’ ἄμας, a parody of “Drop of Nelson’s Blood,” an English song that lends itself well to improvisation, is simple and formulaic. The verses consist of a series of infinitives used impersonally with λυπεῖ and nominative subjects used intrasitively with the same verb. My lyrics feature the partitive genitive (ἡ φίληλη οἶνου, ἁγαθοῦ τι τυροῦ), and adjectives used attributively with an article (ὁ κύων ὁ πιστὸς). The coda at the end of each verse and chorus further incorporates the textbook’s title to explicate its meaning. This particular song is ideal for in-class creative composition even at the very beginning of the course. The students need only decide what they want and then fill in the appropriate noun or infinitive phrase to whatever template the instructor provides.
Student Songs

The students themselves were eager to produce their own songs, and among their efforts is the utterly charming and eminently singable ἡ Μυρρίνη ύστριχα ἔχει with its straightforward grammar, repetition of familiar words and phrases, and the amusing scenario of a hedgehog in the assembly. All of the vocabulary is familiar: ἔχω, δεινός, βάινω, πανταχού, ἐκκλησία, and even ύστριχ which had been introduced in the Animal alphabet at the beginning of first semester Greek. I merely added accents.

I worked with another student to render George Harrison’s “Here Comes the Sun” into Attic Greek. The tune is sweet, and Harrison’s lyrics employ simple grammar, present tense verbs, no explicit or oblique subordination, adjectives and adverbs used to expeditiously reflect the song’s unaffected sincerity. By the middle of second semester Greek, the vocabulary employed in the translation was mostly routine: ἡλιος, φαίνομαι, ἀγαθός, κακός, χειμών, λέγω, βραδέως. Φιλίσκη motivated a discussion of the formation of diminutives, but, again, the new word is simply built on old vocabulary.

Further Reflections and Suggestions

Although most of the songs presented here are largely my own compositions, this activity is easily implemented in the classroom to review or introduce vocabulary, grammar, syntax, literature, cultural values, or history. My on-going pedagogical experiment continues to meet with success. One of my Intermediate Greek Prose students (Fall 2008) proposed “I Will Survive” for this project. The students considered the lyrics outside of class, and two of them began setting the Prometheus myth to this melody. During one class meeting, the students devised a framework for their composition. They sketched an English version and shared ideas for vocabulary (in anticipation of the assignment, the LSJ had been intensively mined). The English lyrics were then distributed, so each student was responsible for composing about two lines of Greek. After I synthesized their efforts and made modest suggestions, the lines were then redistributed for further editing (ensuring that the original composer was to edit a new set of lines). Students corrected each other’s work and explored Greek participial usage and the nuances of verb tenses (for example, Prometheus was bound to the Caucasus in the perfect tense, a single event with ongoing ramifications for the present: σύνημμαι), and they reviewed conditionals (composing a lovely contrary to fact conditional to express Prometheus’s regret over his decision to help humanity: έι έγνων εις άκαρης χρόνου ἐπάνηλθες αὖν λυπεῖν). After lively discussion, the lyrics were established. Further improvements were made as the students read through and sang the lyrics to the original tune outside of class. Once the Greek text was set, we used it to review the rules of accentuation and to practice oral recitation. After rehearsing the song with acoustic guitar accompaniment, we finally recorded the much anticipated φύσεται ἢ ἀρχής.

Even first semester students at the onset of the course can try their hand at such an exercise; to be sure, the lyrics of most contemporary music are syntactically rudimentary. The composition can be focused around a vocabulary review (working with lists in the textbook or the frequency lists of Greek vocabulary generated by Wilfred E. Major), syntactical concepts (indirect statement or a review of the several ways that Greek expresses purpose), or, for intermediate and advanced classes, Greek meter.
These student and teacher compositions provided pleasant diversions for the class while at the same time allowing for the introduction of some subtle points of vocabulary (*hapax legomenon*), syntax (cognate accusative), and linguistics (the digamma) that we might not otherwise have covered. Familiar grammar and syntax and vocabulary from their textbook make the songs approachable and decipherable. My students continue to appreciate the absurdity of juxtaposing Attic Greek with unexpected musical genres. For many, bringing Greek vocabulary, grammar, and syntax into the modern world personalizes the classroom experience and increases the accessibility of this demanding language. Students can draw upon their own Multiple Intelligence Types, approaching how they learn Greek via several techniques. Creativity and rhythm together with composition, reading, speaking, and even thinking from the Greek vantage point, effectively combine to help consolidate vocabulary, forms, and syntax. Significantly, this model encourages the students to adapt their own favorite songs into Greek. However much time is devoted to the language, and in whatever ways, can only be spent with profit. By experimenting with vocabulary and grammar, by playing with forms, by exploring the natural rhythms of the Greek of Aeschylus and Sophocles, the students are learning the language and making it their own.
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<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνθρώπος χρωμάτων</td>
<td>Color Man</td>
</tr>
</tbody>
</table>


notes:
- τὸ μένος (desire, wish, purpose); μυρίον (countless; Athenaze, chapter 15); θέληται (charm, enchant); ὄνομασα(ι); βανδα[ί]οις (the iota has been removed, in violation of the rules of Greek prosody, to maintain the rhythm of the song); ὑμεῖς ὑμεῖς[ε] (hymn, praise, sing; Athenaze, chapter 11); καινός (new, strange); ὁ ῥυθμός (measure, rhythm); ἀμα[α] (together, at the same time); ὑπογιος (recent, fresh); σοφος (skilled, wise, clever; Athenaze, chapter 11)
- κελαινηφις (dark, dark-clouded); βροντάω (to thunder); ἄργυρες (silvery); λάμπω (shine); ἡ σελήνη (moon); μαλακός (soft, tender)
- χρύσος, χρυσός (golden); τέρπω (delight); λευκός (light, bright, white, fair); σκότιος (dark, gloomy)
- ξανθός (yellow, golden); ἀνατέλλω (rise); ψαρδός (bright, beaming, joyous); ἡ πότνια (mistress, revered); ἡ ἑλάσι (olive, olive tree); χλωρός (greenish yellow, pale green, fresh, pallid)
- ἔρυθρος (red); τὸ αίμα (blood); μέλας, μέλαινα, μέλαιν (black, dark, murky)
- καταχέω (pour down); καύνεος, α, ου (dark blue, black, dark), expand to καύνεος; ποικίλος (many colored, embroidered); ἡ καρδία (heart, mind, soul); χορευμένη (cp. χορός); ὁ όυρανός (sky; Athenaze, chapter 9)
- τὸ ίον (violet); τὸ ὄνθος (flower, blossom); ἀρινώς (springtime)
- ἦ σύριγξ (shepherd’s pipe); λευκός (light, bright, white, fair); πορφύρος, —ος (purple); κυανός (with dark blue eyes, by analogy with the strictly feminine but common epithet for Athena, γαλακτώπης, bright-eyed, owl-eyed); ἡ βριξ (hair); φαῖός (brown)
- τ[α]: τάττω (arrange, draw up in order).

[spoken] ἀνθρώπος εἰμί χρωμάτων.

τὸ γὰρ μένος μοι μυρίων χρωμάτων σε θέληται ὄνομασα· τὴν τε γην ποσὶ βανδα[ί]οις τύπτετε ὑμεῖς· τοῖς καινοῖς δὴ ρυθμοῖς καὶ ἀμπογιοῖς δὴ τὸν σοφὸν ὑμον.

ὁ Ζεὺς κελαινηφις βροντᾶ· ἡ Ἀρτεμις ἀργυρά λάμπει σελήνη μαλακῆ·

’Αφροδίτη χρυσή τερπομένη·
’Απόλλων λευκός· Ἂιδης σκότιος.

ὁ ξανθός Ἡλίος φαυδός ἀνάτελλει· ἡ Ἀθηνά πότνια ἑλάσιν χλωρῶν.

ὁ Ἀρης γὰρ ἐρυθρός καὶ μέλας ἀιματὶ τῶν ἀνθρώπων.

ὁ μὲν Ποσειδῶν τῶν μεγάλων χειμῶνας κατὰ τὴν κυάν· βαλλατταν καταχεί· ἡ Ἴρις ποικίλη τῶν καρδίας πάντων θέλγουσα καὶ χορευμένη τῷ ύμνῳ.

ὁ οὖν Διόνυσος τῷ οἴνῳ τῶν ἱών ἀνθέεν εἰρινῶν.

ὁ σοφὸς Ἕρμης ὁ φαυδός τὰ πρόβατα τὰ μέλαια καὶ τὰ λευκὰ τῇ οὐρίγγι τῇ πορφυρῆ τέ τοις καρδίαις καὶ τερπόμενοι κυανότητας φαιάς θρίξ.

τερπομένοι καινοῖς ρυθμοῖς. τ’ ὄνοματα τὰ χρωμάτων δὴ τάττετε.
Color Man

I am color-man

My intent is to charm you
with the names of myriad colors
So, tap the earth with your light feet
and sing a clever song in new and truly
strange rhythms

Zeus dark-clouded thunders,
Artemis silvery with the splendor of the
delicate moon.

Golden Aphrodite rejoicing,
bright clear Apollo, shadowy Hades

Beaming Helios rises golden yellow.
Athena, mistress of the yellow-green olives.

Ares, bright red and black
with the blood of brave men.

Poseidon pours down great storms
on the dark blue sea.
Dappled Iris charming the hearts of all,
dancing in the sky.

Dionysos with the wine
of the violet springtime flowers.

Clever Hermes shining, delighting the flocks
black and white with his purple pipes,
delighting their hearts, delighting himself,
blue-eyed, brown-haired god.

(You are now) delighting in new rhythms
which are setting in order the names of the
colors.

Grammar Introduced

Present Middle Participle: Balme and Lawall, chapter 8; Crosby and Schaeffer, lesson 24;
Groton, lesson 25; Hanson and Quinn, unit 8; Mastronarde, unit 21.

Grammar and Syntax Reviewed

Uses of the Dative Case: Balme and Lawall, chapter 6; Crosby and Schaeffer, lesson 68; Groton,
lessons 7, 19; Hanson and Quinn, sections 53, 80, 81; Mastronarde, unit 10.

Please note: My composition is longer than the Black Sabbath lyrics by one and half verses and
one chorus. Since this song is the most musically complex (and possibly the least familiar), I also
include on the following page the Greek text with interlinear Black Sabbath lyrics and caesuras
to facilitate performance.

An mp3 recording of students singing this song may be found at:
http://tcl.camws.org/fall2009/ColorMan.mp3
άνθρωπος χρωμάτων
(with interlinear original English lyrics and caesuras)

[spoken] άνθρωπος είμι χρωμάτων.
tό γάρ μένος μοι μυρίων χρωμάτων σε
Has he lost his mind? II Can he see or is he blind?
θέλειν όνόμασι' II τήν τε γήν ποιεί ημέτερος
Can he walk at all, II Or if he moves will he fall?
τύπτετε ύψωσι' II τοίς καινοίς δι' ρυθμοῖς
Is he alive or dead? II Has he thoughts within his head?
καί αμί' υπογιοῦς II δή τον σοφὸν ύμνον.
We’ll just pass him there. II Why should we even care?

ο Ζεύς κελανεφής ΙΙ Βροντά. ή Αρτέμις
He was turned to steel. II In the great magnetic field.
άργυρα λάμπει II σελήνη μαλακή:
Where he traveled time. II For the future of mankind.

'Αφροδίτη χρυσή II περιπομένη:
Nobody wants him. II He just stares at the world.
'Απόλλων λευκός II 'Αιδής σκότος.
Planning his vengeance. II That he will soon unfold.

ο ξανθὸς 'Ηλιος ΙΙ φαίδρος ανάτελλει.
Now the time is here. II For iron man to spread fear.
η Αθηνά πότνια II ελαιών χλωρών.
Vengeance from the grave. II Kills the people he once saved.

ο 'Αρης γάρ II ἔρυθρος καὶ μέλας
Nobody wants him. II They just turn their heads.
ἀιματί τῶν II ἀνθρώπων ανθρώπων.
Nobody helps him. II Now he has his revenge.

ο μὲν Ποσείδῶν ΙΙ τοὺς μεγάλους χειμώνας
Heavy boots of lead. II Fills his victims full of dread.
κατὰ τὴν κυκλὸν II βαλλόμενα καταθήκει.
Running as fast as they can. II Iron man lives again!

[The Black Sabbath lyrics end]

η Ίρις ποικίλη ΙΙ τὰς καρδίας πάντων
repeat "verse"-line melody (Has he lost his mind? II Can he see or is he blind?)
θέλομενα καὶ ΙΙ χρεομενὴ τῷ οὐρανῷ.
repeat "verse"-line melody

ο οὖν Διόνυσος ΙΙ τῷ οἴνῳ τῶν
repeat "chorus"-line melody (Nobody wants him. II He just stares at the world.)
ιῶν άνθεος II εἰρινῶν.
repeat "chorus"-line melody

ο σοφὸς Εμῆς II ο φαίδρος τὰ πρόβατα
repeat "verse"-line melody
tα μέλανα καὶ ΙΙ τὰ λευκά τῇ σύριγγι
repeat "verse"-line melody
τῇ πορφυρῇ τῇ II τὰς καρδίας καὶ τέρπων
repeat "verse"-line melody
καὶ τερπόμενον II κυκλώσως φαινομενον.
repeat "verse"-line melody

tερπόμενοι II καινοῖς ρυθμοῖς.
repeat "chorus"-line melody
t’ οὐρανός τα ΙΙ χρωμάτων δή τάττετε.
repeat "chorus"-line melody
κώμος τέρατος

Monster Mash

κώμος τέρατος Cont.

| κώμι' ἐπίσουν | ἐπίσου (3οι plural imperfect from ποιέω) |
| κώμι' ἐπίσουν τεράτως |
| τεράτως δὲ |
| ἀριστεία τύμβου |
| κώμι' ἐπίσουν |
| ἐλάβε ταχέως |
| κώμι' ἐπίσουν |
| κώμι' ἐπίσουν τεράτως |

ἐκ σοροῦ φωνῆ Δρακ' ἐκλαζε' δοκεὶ λυπεῖσθαι χρῆματ' ἐνι. ὡξε πῶμα σείων κόνδυλον· ἔλεγε "τι ἐγένετ' ἐλιξ δι' ὑλῆς ἐμή".

νūν κωμάζεις |
κωμάζεις τεράτως |
νūν τεράτως |
ἀριστεία τύμβου |
νūν κωμάζεις |
λαμβάνει ταχέως |
νūν κωμάζεις |
κωμάζεις τεράτως |

νūν πάντ' ἐστ' ἀριστα, Δρακ' μέρος ὀχλου, κώμος τέρατος χώρας ἐπίσκοπος. ὑμῖν γε ζωοὶς μέλλει οὐτ' κώμος ἀφικνοῦμεν' θυρ', εἰπ' "με Βόρις ἐπεμψην".

τότ' κωμάζεις |
κωμάζεις τότ' τεράτως |
τότ' τεράτως |
ἐστ' ἀριστεία τύμβου |
tότ' κωμάζεις |
λαμβάνει ταχέως |
τότ' κωμάζεις |
κωμάζεις τότ' τεράτως |

πάντ[α] (neuter plurals with singular verb); τὸ μέρος; (part, Athenaze, chapter 15); ἐπίσκοπος (hitting the mark, successful; cf. the related noun for “bishop, overseer”); ζωοὺς (living); ἀφικνοῦμεν[σ]; εἶπ[ε] (aorist imperative of λέγω); ἐπεμψῆν (3ος singular aorist)

κωμάζεις (notice the change of tense).

λαμβαν[είς]
I was working in the lab late one night
When my eyes beheld an eerie sight
For my monster from his slab began to rise
And suddenly to my surprise

He did the mash
He did the monster mash
The monster mash
It was a graveyard smash
He did the mash
It caught on in a flash
He did the mash
He did the monster mash

From my laboratory in the castle east
To the master bedroom where the vampires feast
The ghouls all came from their humble abodes
To get a jolt from my electrodes

They did the mash
They did the monster mash
The monster mash
It was a graveyard smash
They did the mash
It caught on in a flash
They did the mash
They did the monster mash

The zombies were having fun
The party had just begun
The guests included Wolf Man
Dracula and his son

The scene was rockin’, all were digging the sounds
Igor on chains, backed by his baying hounds
The coffin-bangers were about to arrive
With their vocal group, “The Crypt-Kicker Five”

They played the mash
They played the monster mash
The monster mash
It was a graveyard smash
They played the mash
It caught on in a flash
They played the mash
They played the monster mash

Out from his coffin, Drac’s voice did ring
Seems he was troubled by just one thing
He opened the lid and shook his fist
And said, “Whatever happened to my Transylvania twist?”

It’s now the mash
It’s now the monster mash
The monster mash
And it’s a graveyard smash
It’s now the mash
It’s caught on in a flash
It’s now the mash
It’s now the monster mash

Now everything’s cool, Drac’s a part of the band
And my monster mash is the hit of the land
For you, the living, this mash was meant too
When you get to my door, tell them Boris sent you

Then you can mash
Then you can monster mash
The monster mash
And do my graveyard smash
Then you can mash
You’ll catch on in a flash
Then you can mash
Then you can monster mash

Grammar Introduced

Imperfect tense: Balme and Lawall, chapter 13; Crosby and Schaeffer, lesson 8; Groton, lesson 10; Hanson and Quinn, section 21; Mastronarde, unit 16.

Aorist tense: Balme and Lawall, chapter 11; Crosby and Schaeffer, lesson 10; Groton, lesson 18; Hanson and Quinn, section 23; Mastronarde, unit 19.

Grammar and Syntax Reviewed

Adverbs: Balme and Lawall, chapter 4; Crosby and Schaeffer, lesson 43; Groton, lesson 7, 19; Hanson and Quinn, section 63; Mastronarde, unit 12.

Present Tense: Balme and Lawall, chapter 4; Crosby and Schaeffer, lesson 3; Groton, lesson 3; Hanson and Quinn, section 20; Mastronarde, unit 8.

Future Tense: Balme and Lawall, chapter 10; Crosby and Schaeffer, lesson 9; Groton, lesson 6; Hanson and Quinn, section 22; Mastronarde, unit 18.

An mp3 recording of students singing this song may be found at:

http://tcl.camws.org/fall2009/MonsterMash.mp3
<table>
<thead>
<tr>
<th>θέλω 'μοι MTF</th>
<th>notes: [ε]θέλω; [ε]μοι; Φ (obsoleto digamma: ‘wau’)</th>
</tr>
</thead>
<tbody>
<tr>
<td>χαύνι άγροικος σκόπει, τοῦτο πῶς ποιεῖς,</td>
<td>χαύνιος (χαύνιος), empty-headed, frivolous;</td>
</tr>
<tr>
<td>κιθάραν κιθάριζοι εν τῷ MTF,</td>
<td>κιθάριζος (κιθάριζος), pluck (rural);</td>
</tr>
<tr>
<td>οὐδὲν πόνου τοῦτο πῶς ποιεῖς,</td>
<td>ποιεῖ (present optative);</td>
</tr>
<tr>
<td>πλούτον οὐδένος, νῦμφας ἀμισθῇ,</td>
<td>ἀμισθή (adverb: unpaid);</td>
</tr>
<tr>
<td>οὐδέν πόνου τοῦτο πῶς ποιεῖς,</td>
<td>λέξουσα] (future optative);</td>
</tr>
<tr>
<td>οὐδένος (genitive of price);</td>
<td>ἀμισθή (adverb: unpaid);</td>
</tr>
<tr>
<td>σοι λέξους ἢ ἀνδρεῖς οὐκ āγροίκις,</td>
<td>λέξους (adverb: unpaid);</td>
</tr>
<tr>
<td>τάχα ἀν φλυκτιναν δικτύλῳ μικρῷ δέχοις,</td>
<td>λέξους (adverb: unpaid);</td>
</tr>
<tr>
<td>τάχα ἀν φλυκτιναν δικτύλῳ μεγάλῳ δέχοις,</td>
<td>λέξους (adverb: unpaid);</td>
</tr>
<tr>
<td>κλυδωνίων καμίνους θείαι δεῖ,</td>
<td>δέχεσθαι (understand:</td>
</tr>
<tr>
<td>ἐπ’ ἓδοιοι φερομένους,</td>
<td>δέχεσθαι (understand:</td>
</tr>
<tr>
<td>δεὶ ἡμῖν κινεῖν τοῦτα ψυγεία,</td>
<td>δέχεσθαι (understand:</td>
</tr>
<tr>
<td>δεὶ κινεῖν χρωμάτων ταῦτ’ ΤF,</td>
<td>δέχεσθαι (understand:</td>
</tr>
<tr>
<td>χαύνον δὴ κιναιδώνων ἑνώτιο χάσῃ</td>
<td>χαύνον (χαύνον), empty-headed, frivolous;</td>
</tr>
<tr>
<td>τῷ ὅντι γ’ αὐτῶ ὑπερήξεις,</td>
<td>ἕκκλημα (public act);</td>
</tr>
<tr>
<td>ναις ύπαρχοι χαύνοι κιναιδώνων,</td>
<td>ζήτω (imperative of.</td>
</tr>
<tr>
<td>τῷ μύροι ταλαντῶν τῷ κιναιδῷ</td>
<td>τῷ μύροι ταλαντῶν τῷ κιναιδῷ</td>
</tr>
<tr>
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<td>δέχεσθαι (understand:</td>
</tr>
<tr>
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<td>δέχεσθαι (understand:</td>
</tr>
<tr>
<td>κιθάραν κιθαρίζεις χαύνωμ.</td>
<td>κιθάραν κιθαρίζεις χαύνωμ.</td>
</tr>
<tr>
<td>ἐκεῖν’ χαύνομ’ τύμπανα κοπτέται,</td>
<td>ἐκεῖν’ χαύνομ’ τύμπανα κοπτέται,</td>
</tr>
<tr>
<td>τὴν υψήλην σκόπει, χορεύομεν βακχεῖοι,</td>
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</tr>
<tr>
<td>ἀλήθεις παιζομεν ἄν,</td>
<td>ἀλήθεις παιζομεν ἄν,</td>
</tr>
<tr>
<td>καὶ ἵδοι τὶ τοῦτο; κλαγγαῖς ἄσιαῖας</td>
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</tr>
<tr>
<td>τὰ τύμπανα κοπτῶν ἱδέος πιθῆκως</td>
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</tr>
<tr>
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</tr>
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<tr>
<td>πλούτος οὐδένος</td>
<td>πλούτος οὐδένος</td>
</tr>
<tr>
<td>Money for Nothing</td>
<td></td>
</tr>
</tbody>
</table>

Money for Nothin’

I want my MTV

Now look at them yo-yos, that’s the way you do it
You play the guitar on the MTV
That ain’t workin’ that’s the way you do it
Money for nothin’ and chicks for free
Now that ain’t workin’ that’s the way you do it
Lemme tell ya them guys ain’t dumb
Maybe get a blister on your little finger
Maybe get a blister on your thumb
We gotta install microwave ovens
Custom kitchen deliveries
We gotta move these refrigerators
We gotta move these colour TVs

We gotta install microwave ovens
Custom kitchen deliveries
We gotta move these refrigerators
We gotta move these colour TVs, lord

We gotta install microwave ovens
Custom kitchen deliveries
We gotta move these refrigerators
We gotta move these colour TVs

See the little faggot with the earring and the makeup
Yeah buddy that’s his own hair
That little faggot got his own jet airplane
That little faggot he’s a millionaire
We gotta install microwave ovens
Custom kitchens deliveries

We gotta install microwave ovens
Custom kitchen deliveries
We gotta move these refrigerators
We gotta move these colour TVs

Now that ain’t workin’ that’s the way you do it
You play the guitar on the MTV
That ain’t workin’ that’s the way you do it
Money for nothin’ and your chicks for free
Money for nothin’ and your chicks for free

Grammar Introduced

Optative: Balme and Lawall, chapter 25; Crosby and Schaeffer, lessons 32-33; Groton, lesson 36;
Hanson and Quinn, sections 60, 134; Mastronarde, unit 32.

Grammar and Syntax Reviewed:

Subjunctive: Balme and Lawall, chapters 21-22; Crosby and Schaeffer, lessons 30-31; Groton,
lesson 35; Hanson and Quinn, section 50; Mastronarde, unit 31.

Impersonal Verbs: Balme and Lawall, chapter 10; Groton, lesson 43; Hanson and Quinn,
sections 146-147; Mastronarde, unit 9.
τρίτη ἡμέρα τῶν Διονυσίων εἶδον

πέμπτῃ ἡμέρα τῶν Διονυσίων εἶδον

τέταρτῃ ἡμέρᾳ τῶν Διονυσίων εἶδον

τρεῖς Κύκλωπας […]

πέντε Χοροὺς καλ’ […]

ἐκτῇ ἡμέρᾳ τῶν Διονυσίων εἶδον

ἐξ δούλους καθεδόντ’ […]

ἐβδομῇ ἡμέρᾳ τῶν Διονυσίων εἶδον

ἐπὶ Χειμῶν γιγνομ’ […]

ο ὑγδῷ ἡμέρᾳ τῶν Διονυσίων εἶδον

ὀκτὼ ναύταις ῥέσσουντ […]

ἐνάτῃ ἡμέρα τῶν Διονυσίων εἶδον

ἐνε’ ποιήτ’ λέγοντ’ […]

δεκάτῃ ἡμέρᾳ τῶν Διονυσίων εἶδον

δέκα’ ἑμπόρους πίνουν […]

ἐνδεκάτῃ ἡμέρᾳ τῶν Διονυσίων εἶδον

ἐνδέκα’ Ἀργοὺς ὑλακτοῦντ’ […]

δώδεκατῇ ἡμέρᾳ τῶν Διονυσίων εἶδον

δώδεκ’ Πέρσας φεύγοντας

ἐνδέκα’ Ἀργοὺς ὑλακτοῦντ’

δέκ’ ἑμπόρους πίνουν’

ἐνε’ ποιήτ’ λέγοντ’

ὁκτ’ ναύταις ῥέσσουντ’

ἐπὶ Χειμῶν γιγνομ’

ἐξ δούλους καθεδόντ’

πέντε Χοροὺς καλ’

τέταρτῃ εἰκόνας

τρεῖς Κύκλωπας

δύ’ Μινωταύρω

καὶ ἕτον ἐν Ἕλλαίᾳ

see Athenaze, chapter 8, p. 128, for an

expansion of the cardinals and ordinals;

ὁ ἄετος (eagle); ἡ Ἕλλαία (olive, olive tree).

Μινωταύρω (a dual form to refer to two

objects)

καλους

καθεδόντας

γιγνομένους

ἐρέσσουντας

λέγοντας

πίνοντας

ὑλακτοῦντας
Twelve Days of the Dionysia

On the 1st day of the Dionysia I saw
an eagle in an olive tree

On the 2nd day of the Dionysia I saw
two Minotaurs
and an eagle in an olive tree

On the 3rd day of the Dionysia I saw
three Cyclopes […]

On the 4th day of the Dionysia I saw
four (Greek) statues

On the 5th day of the Dionysia I saw
five (lovely) choruses

On the 6th day of the Dionysia I saw
six sleeping slaves

On the 7th day of the Dionysia I saw
seven storms arising

On the 8th day of the Dionysia I saw
eight sailors rowing

On the 9th day of the Dionysia I saw
nine poets reciting

On the 10th day of the Dionysia I saw
ten merchants drinking

On the 11th day of the Dionysia I saw
eleven Argoses barking

On the 12th day of the Dionysia I saw	
twelve Persians fleeing
eleven Argoses barking
ten merchants drinking
nine poets reciting
eight sailors rowing
seven storms arising
six sleeping slaves
five (loveliest) choruses
four (Greek) statues
three Cyclopes
two Minotaurs
and an eagle in an olive tree

Grammar and Syntax Reviewed:

Numbers: Balme and Lawall, chapter 8; Crosby and Schaeffer, lesson 56; Groton, lesson 34; Mastronarde, unit 25.

Dative of Time When: Balme and Lawall, chapter 8; Crosby and Schaeffer, lesson 38; Groton, lesson 23; Hanson and Quinn, sections 53,55; Mastronarde, unit 29.

An mp3 recording of students singing this song may be found at:
http://tcl.camws.org/fall2009/TheTwelveDaysoftheDionysia_1_2.mp3

| ὡς Μουσικὲ,  | ὡς Μουσικὸς (just as in English)  |
| ἀριστα:  | μελέζω (sing); [ή]μυν  |
| τί δεί εἶναι ὑπ' ἀνάξιος (ἀρνείς)  | ἀρνέομαι (ἀρνεία, refuse, deny)  |
| κωμάζω ὡς ἐλεύθεροι.  | κωμάζω (revel, celebrate)  |
| οἱ οἱ οἱ  | οἱ οἱ οἱ (Greek doo-wop)  |
| ἐμα ἔχω  | εὐπαθέω (enjoy good things)  |
| ἡδιστή χώρα:  | συνείης (present optative)  |
| εὐπαθῶ  | εὐ γε (more doo-wop)  |
| ὀς συνείης;  | ἔως (understand ἄνυ)  |
| εὖ γε εὖ γε εὖ γε  | λιθίνη; εὐπαθέω (live comfortably)  |
| ἔως ὄδὸς λιθίνη ἣ,  | ἐπηλατῶ (ride/drive a horse)  |
| εὐπαθῶ εἰ  | ἀν[α]τέλλω (rise)  |
| οἱ εὐπαχεῖς [εὐπυχάω],  | ἡ ἰρίς, (ἱρίδ[ος], rainbow)  |
| αἰεὶ συνεδόμεθα.  | σελήνη (moon)  |
**Rainbow Country**

Hey Mr. Music  
Ya sure sound good to me  
I can’t refuse it  
What have we got to be

   Feel like dancing  
   Dance ‘cause we are free

la la la la la

I got my own  
In the promised land  
But I feel at home  
Can you understand

na, na, na, na, na

until the road is rocky  
sure feels good to me  
and if your lucky  
together we’d always be

   I will ride it  
   the sun is a risin’  
   the sun is a risin’

   I will ride it  
   rainbow country

   I will ride it  
   the sun is a risin’  
   the sun is a risin’  
   the moon is a risin’

**Grammar and Syntax Reviewed:**

*Complementary Infinitive:* Balme and Lawall, chapter 3; Crosby and Schaeffer, lesson 3; Groton, lesson 3; Hanson and Quinn, section 27; Mastronarde, unit 9.

*Impersonal Constructions and the Subjunctive* (see above: πλοῦτος οὐδενός).
χαίρετ', ναύται, εἰς κλέος κυβερνώμεθ',
ίνα πολλοίς Πέρσας ἀποκτείνωμεν·
πρὸς τιμὴν καλουμέθα, μὴ δουλῶμεθ'
ἔλευθερώτερ' ὡς νεόι κυμάτων.

ψυχὴ δρυῖν' ναυσί, ψυχὴ δρυῖν'
ναυταῖς,
ἐτοιμότατοι καὶ βεβαιότατα,
ἡμεῖς ναυμαχῶμεν ἀεὶ νικῶμεν.

[chorus]

ὁμοῦσι εἰκαίνουτες, δεινότατοι,
φοβοῦνται γυναῖκας, παίδας, καὶ κύνας.
ἀλλ' Λακεδαιμονίων Θερμόπυλαίσ' ἔτρεψ', ἀνδρείότεροι τριακόσιοι.

[chorus]

ἡμεῖς αὐτοὺς φοβοῦμεν, αὐτοὺς ἑτρέψαμεν·
κατὰ γῆν κρατοῦμεν κατὰ θάλλαταν
χαίρετ', ναύται, ὁμοψυχῆ ὑμνούμεν
ναύται καὶ στρατιώται, καὶ Μαραθῶν.

[chorus]

η δρῦς (oak);
χαίρετ[ε]; κυβερνώμεθ[α]
δουλῶμεθ[α]

ναυμαχέω (deduce from ἡ ναῦς and μάχομαι)

ἀποφευγοῦσαι; τάχιστ[α]; ὁ ναυτίλος
(etyrnologically related to ὁ ναῦτης); σισχύνω
(defame, disgrace, put to shame)

ὁμυμι (swear, affirm by oath)

[ἕ]τρέψαμεν ὁμοψυχῆ (compounded from ὁμοῖος
[common, one and the same] and ἡ ψυχή).
Greek Heart of Oak

Cheer up, sailors, we are steered to glory,
in order that we might kill many Persians
we are called to glory lest we be enslaved
so that the sons of the waves are always very free

heart of oak are our ships, heart of oak are our sailors
always ready, steady, steady
we fight by sea, & conquer again & again

The Persians arrived, running away very quickly
neither were they fortunate nor free
many shipmen, most cowardly
if they fight us by sea, we’ll put them to shame

chorus

disembarking, they swear oaths, most dreadful men,
they fear women, children, and even dogs
But the Spartans at Thermopylae
routed them, the bravest three hundred

chorus

we made them afraid, we routed them
we are strong on land and sea
rejoice, sailors, with one heart we celebrate,
both sailors and generals, and also Marathon

chorus

Grammar and Syntax Reviewed:
Conditionals: Balme and Lawall, chapter 26; Crosby and Schaeffer, lessons 15, 17, 31, 33;
Groton, lesson 37; Hanson and Quinn, section 41; Mastronarde, units 34, 36.
Purpose Clauses: Balme and Lawall, chapter 21; Crosby and Schaeffer, lessons 30, 32; Groton,
lesson 39; Hanson and Quinn, section 36; Mastronarde, unit 31.
Comparison: Balme and Lawall, chapter 14, 24; Crosby and Schaeffer, lessons 41-42; Groton,
lessons 32-33; Hanson and Quinn, section 141; Mastronarde, unit 30.
Presented with Athenaze, chapter 28. Adapted from “Drop of Nelson’s Blood,” sung to the traditional African-American melody, “Roll the Old Chariot,” English words anonymous (after 1805), original Greek lyrics by Georgia Irby-Massie, 2007. After Lord Nelson’s death at the battle of Trafalgar, legend asserts that his body was preserved in a cask of rum, and henceforth sailors referred to grog or rum as “Nelson’s blood.”

**{chorus}**

τὴν παλαί τριήρη ἐρέσσομεν,
τὴν ἐτὶ τριήρη κυβερνῶμεν,
τὴν παλαί τριήρη ἐρέσσομεν,

βαίνομεν Ἀθήναζε.

Πέρας αὐτοκτείνειν ἐμᾶς οὐ πάνυ λυπεῖ –
τρίς βαίνομεν Ἀθήναζε.

[chorus]

τὸν Ὀμηρον ὑμεῖν ἐμᾶς οὐ πάνυ λυπεῖ –
τρίς βαίνομεν Ἀθήναζε.

[chorus]

ἡ φισήλη οἶνοι ἐμᾶς οὐ πάνυ λυπεῖ –
τρίς βαίνομεν Ἀθήναζε.

[chorus]

ἀγαθοῦ τι τυρῷ ἐμᾶς οὐ πάνυ λυπεῖ –
τρίς βαίνομεν Ἀθήναζε.

[chorus]

ὁ κύων ὁ πιστὸς ἐμᾶς οὐ πάνυ λυπεῖ –
τρίς βαίνομεν Ἀθήναζε.

[chorus]

ὁ ἵππος ὁ ταχὺς ἐμᾶς οὐ πάνυ λυπεῖ –
τρίς βαίνομεν Ἀθήναζε.

[chorus]

ὁ πέπλος ὁ καλὸς ἐμᾶς οὐ πάνυ λυπεῖ –
τρίς βαίνομεν Ἀθήναζε.

[chorus]

σταγών Βροι’ αἵματος ἐμᾶς οὐ πάνυ λυπεῖ –
τρίς βαίνομεν Ἀθήναζε.

[chorus]

ἡ σταγών (drop); Βροι’ [iou]; τὸ αἷμα (blood); οὐ
πάνυ (not at all)

παλαί[αυ]

ἡ φισήλη (cup, bowl)

ἀγαθοῦ τυρῷ (partitive genitive); ὁ τυρός (cheese)

πιστὸς (faithful, trusty).
A drop of Bromius’s blood

a drop of Bromius’s blood wouldn’t bring us any grief (3x)
and we’ll go Athensward

And we’ll row the ol’ trireme along
and we’ll sail the ol’ trireme along
and we’ll row the ol’ trireme along
and we’ll all go Athensward

Killing Persians wouldn’t bring us any grief

[chorus]

Singing Homer wouldn’t bring us any grief

[chorus]

A cup of wine wouldn’t bring us any grief

[chorus]

Some good cheese wouldn’t bring us any grief

[chorus]

a loyal dog wouldn’t bring us any grief

[chorus]

a fast horse wouldn’t bring us any grief

[chorus]

a pretty dress wouldn’t bring us any grief

[chorus]

a drop of Bromius’s blood wouldn’t bring us any grief (3x)
and we’ll all go Athensward

[chorus]

Grammar and Syntax Reviewed:

Infinitives as subjects of Impersonal Verbs (see above: πλούτος οὐδενὸς).
Partitive Genitive: Balme and Lawall, chapter 9; Crosby and Schaeffer, lesson 44; Groton, lesson 32; Hanson and Quinn, section 51; Mastronarde, unit 10.
Greek and English lyrics by Lindsay Gibson, 2007.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>η Μυρρίνη ὑστριξ ἔχει ὑστριξ ὑστριξ</td>
<td>Myrrhine Had a Little Hedgehog</td>
</tr>
<tr>
<td>η Μυρρίνη ὑστριξ ἔχει δεινὸν ὡς ὀπλίτην.</td>
<td></td>
</tr>
<tr>
<td>ὀπουπερ ἑβη ἦδε ὀπουπερ ὀπουπερ ὀπουπερ</td>
<td></td>
</tr>
<tr>
<td>ὀπουπερ μὲν ἑβη ἦδε ὁ ὑστριξ ἔρχεται.</td>
<td></td>
</tr>
<tr>
<td>ο´ τη´ Ἀθναζ´ ἐπεται Ἀθναζ´ Ἀθναζ´</td>
<td></td>
</tr>
<tr>
<td>ο´ την´ Ἀθναζ´ ἐπεται πρὸς τὴν εκκλησίαν.</td>
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</tr>
<tr>
<td>η ἐκκλησία´ ἀπορεῖ ἀπορεῖ ἀπορεῖ</td>
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</tr>
<tr>
<td>η ἐκκλησία´ ἀπορεῖ ὁρῶσ´ τὸν ὑστριχα.</td>
<td></td>
</tr>
<tr>
<td>ο´ ρήτωρ´ τὸν ἐκβάλλει ἐκβάλλει ἐκβάλλει</td>
<td></td>
</tr>
<tr>
<td>ο´ ρήτωρ´ τὸν ἐκβάλλει ὁ ὑστριξ νόστ´ οἰκαδ´.</td>
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</tr>
</tbody>
</table>
Myrrine had a little hedgehog

Myrrine had a hedgehog
  a hedgehog
  a hedgehog
Myrrine had a hedgehog
As terrible as a hoplite.

When Myrrine went everywhere
  Everywhere
  Everywhere
When Myrrine went everywhere
The hedgehog went (along).

He followed her to Athens
  To Athens
  To Athens
He followed her to Athens
To the assembly.

The assembly were at a loss
  At a loss
  At a loss
The assembly were at a loss
To see a hedgehog (there).

And so the speaker threw it out
  Threw it out
  Threw it out
And so the speaker threw it out.
The hedgehog returned home.

Grammar and Syntax Reviewed:
Present Tense (see above: κῶμος τέρατος).

An mp3 recording of students singing this song may be found at:
http://tcl.camws.org/fall2009/TheHedgehog.mp3
http://tcl.camws.org/fall2009/TheHedgehog_Round.mp3 (round version)
**Ἡλιος Φαινει**

*Here Comes the Sun*


<table>
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<th>English</th>
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<tr>
<td>ὁ Ἡλιος [ἐὰν γε ἐὰν γε] πάλιν φαίνει καὶ λέγω ἄριστα</td>
<td>the first line translates Harrison’s repeated phrase, “here come’s the sun,” with a doo-wop phrase [ἐὰν γε ἐὰν γε] to mark the caesura between the repeats</td>
</tr>
<tr>
<td>ὡς φιλίσκη, ἧν χειμών τε κακὸς καὶ μακρός φιλίσκη, ὁ ἐτή μύρια ἀπῆν</td>
<td>φιλίσκη (diminutive of φίλος: little sweetheart)</td>
</tr>
<tr>
<td>ὁ Ἡλιος [ἐὰν γε ἐὰν γε] πάλιν φαίνει καὶ λέγω ἄριστα</td>
<td>μειδάσω (smile); τὸ πρόσωπον (face, countenance)</td>
</tr>
<tr>
<td>ὁ Ἡλιος νῦν φαίνει — ἔξάκις</td>
<td>ἔτη; μυρία; ἐκποδῶν (away)</td>
</tr>
<tr>
<td>ὡς φιλίσκη, ὁ νιφτῶς βραδέως τήκει φιλίσκη, χρόνιον φαύς ἔδειμεν</td>
<td>ὁ νιφτῶς (snow shower); τήκω (melt)</td>
</tr>
<tr>
<td>ὁ Ἡλιος [ἐὰν γε ἐὰν γε] πάλιν φαίνει καὶ λέγω ἄριστα</td>
<td>χρόνιον (long time); τὸ φῶς, φάους (light, sunlight, happiness); ἔδειμεν (from δέω, need, lack, governs a genitive; ἐ—contract verbs of two syllables usually do no contract in the present and imperfect; but compare δέω, δεῖσι, δεῖ, need, it is necessary; δέω meaning to bind contracts)</td>
</tr>
<tr>
<td>ὁ Ἡλιος [ἐὰν γε ἐὰν γε] πάλιν φαίνει καὶ λέγω ἄριστα — δίς</td>
<td></td>
</tr>
</tbody>
</table>
Here Comes the Sun

Here comes the sun, here comes the sun
And I say it’s all right
Little darlin’ it’s been a long cold lonely winter
Little darlin’ it feels like years since it’s been here
Here comes the sun, here comes the sun
And I say it’s all right
Little darlin’ the smiles returning to their faces
Little darlin’ it seems like years since it’s been here
Here comes the sun, here comes the sun
And I say it’s all right
Sun, sun, sun, here it comes (5 times)
Little darlin’ I feel the ice is slowly meltin’
Little darlin’ it seems like years since it’s been clear
Here comes the sun, here comes the sun
And I say it’s all right
Here comes the sun, here comes the sun
It’s all right, it’s all right

Grammar and Syntax Reviewed:

Present Tense (see above: κῶμος τέρατος).
Accusative of Respect: Balme and Lawall, chapter 26; Crosby and Schaeffer, lesson 68; Groton, lesson 49; Hanson and Quinn, section 133; Mastronarde, unit 17.
Accusative of Duration of Time: Balme and Lawall, chapter 8; Crosby and Schaeffer, lessons 7, 68; Groton, lesson 23; Hanson and Quinn, section 54; Mastronarde, unit 17.

An mp3 recording of students singing this song may be found at:
http://tcl.camws.org/fall2009/HereComestheSun.mp3
Adapted from Gloria Gaynor “I Will Survive,” Love Tracks (Polydor, 1978), English words and music by Freddie Perren and Dino Fekaris; Greek and English lyrics by Georgia Irby-Massie’s Intermediate Greek Students, Fall 2008: Russell Baker, Anne Certa, Laura Daniels, Peter Gannon, Sophia Gayek, Jillian Jackson, Natasha Marple, Margaret Richards, Michael Roberts, and Nathan Self.

φύσεται ἡ ἀρχῆς

*It Will Regrow*

πρῶτον ὑσιμὶαι ἐπὶ Καυκάσῳ ἔνεμον ὀὐδέποτ’ ἐκλείψειν ἃνευ μοι ἕπατος τότε τόσας νυκτάς ἐτρίβου νοήσαι μοι τὸν ἁδικόντ’ δ’ ἵσχυε τε καὶ ἐμαθὼν ὤμεν ὦ μον

αὐθίς παρεὶ κατ’ οὐρανοῦ ἐγείρ’ μενὸς ἐγ’, σε ἐίδον ἄπαρ μ’ ἀθ’μιτοφαγήσων μὴ λάβω μωροῦ νάρθηκου ἱλίπον ἀν ἀνθρώπ’ ἐν σκότῳ εἰ ἐγνον εἰς καρῆς χρόνου ἐπανηλθές ἀν λυπεῖν

φύσετ’ ἡ ἀρχῆς

φύσετ’ ἡ ἀρχῆς μέχρι ἀποθανεῖν οἴδ’ οὐ πῶς βιοσομενοὶ οἴδ’ βιώσ’ μαί πάντα χρόνου πάν ἕπατος δίδοναι

φύσετ’ ἡ ἀρχῆς

φύσετ’ ἡ ἀρχῆς, οἶμοι

συμμίμαι (5th principal part of συνάπτω)

[ἀ]νεύ; τὸ ἁπαρ, —ατος (liver, seat of emotion/feelings)

τρίβω (wear away, spend, consume, “waste”)

μοί (dative of disadvantage); ἁδικόντ’ μον (cognate accusative)

ἐγείρ[ἀ]μενος; ἐγ[ω]

ἀθ[ἐ]μιτοφαγήσων[α] (from ἀθεμιτοφάγω: to eat unlawful meat) / ὁ νάρθης, —ηκος (fennel reed)

contrary to fact conditional expressing Prometheus’s regret over his decision to help humanity

[ἐ]λίπον, ἀνθρώπους

[ἀ]καρῆς χρόνου (short period of time)

φύσετ[αι]

ἐξ ἀρχῆς (anew, from the beginning)

οἶδ[α]

βιώσ[ο]μαι
It Will Regrow

At first I was bound
to the Caucuses
Kept thinking I would never leave
Without my liver (in my side)
Then I spent so many nights
Considering his (the) wrongs (evils)
against me
But it did grow strong at night
And I learned how to sing this song

And so you are back from the sky
I just woke up to find you here
With that liver-eating look in your eye
I shouldn’t have grabbed that stupid fennel stalk
I would have left man in the dark
If I had known for just one second
You’d be back to bother me

It will regrow
It will regrow
As long as I don’t know how to die
I know I’ll stay alive
I’ve got all eternity to live
I’ve got all my liver to give
And it will regrow
It will regrow, oimoi

Grammar and Syntax Reviewed:
Uses of the Participle: Balme and Lawall, chapters 8, 10; Crosby and Schaeffer, lessons 21, 23, 26; Groton, lessons 24-25; Hanson and Quinn, section 107; Mastronarde, units 27-28.
Conditionals (see above: ψυχή δρων).
Perfect Tense: Balme and Lawall, chapters 27-28; Crosby and Schaeffer, lesson 3; Groton, lesson 20; Hanson and Quinn, section 28; Mastronarde, unit 37.

An mp3 recording of students singing this song may be found at:
http://tcl.camws.org/fall2009/ItWillRegrow.mp3
The 80% Rule:  
Greek Vocabulary in Popular Textbooks

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Abstract

A mastery of Greek vocabulary can be a skill which alleviates the strain of learning Greek, so a structured and coherent presentation of vocabulary benefits both teachers and students. This paper examines vocabulary usage and frequency in two popular textbooks, *Athenaze* and *From Alpha to Omega*, and compares the vocabulary of each textbook with the 50% word list and 80% word list of core Greek vocabulary developed by Wilfred E. Major (CPL Online 4.1 [2008] 1-24). The results of this study provide some preliminary work toward the broader goal of providing teachers with vocabulary aids for commonly used Greek textbooks. In particular, this paper provides a list of key vocabulary words that correspond to the two textbooks in the study (appendices 1-4). Some additional suggestions for teachers on how to help students with vocabulary acquisition are provided.

Keywords

Vocabulary Frequency, Vocabulary Acquisition, Corpora (Linguistics), Ancient Greek Textbooks

Using Core Vocabulary in Elementary Greek

Learning Greek can be a very difficult and daunting process for many students. In Greek, students encounter a language that is full of complex forms, grammatical intricacies, accent marks with seemingly complex rules, and syntactical irregularities, all of which is presented in a completely foreign-looking alphabet. We ask a lot of our beginning Greek students, and we must if they are to adequately learn the language in a timely manner. One way we may be able to ease our students’ journey through the early levels of Greek is to focus on orienting students to the most commonly used vocabulary.¹

The Greek language has approximately half the core vocabulary of other languages, including English and Latin (Major 2). One of the first things we introduce to our beginning Greek students is a list of vocabulary, yet vocabulary seems to be one of the last things students master. Students of both Greek and Latin often complain that they have trouble remembering the vocabulary in all the readings and that they have trouble recognizing those words in their various forms. The smaller size of the core vocabulary of Greek can be used to our advantage by stressing these words over others less likely to be encountered in ancient Greek texts. By regularly reinforcing this core vocabulary, students who continue their studies in Greek will have acquired a working vocabulary that will serve them well regardless of the texts used at intermediate or advanced levels. The intent of this paper is to provide a list of key vocabulary words that correspond to the two textbooks chosen for this study. This study compares the 50%

¹ I would like to thank Emily Vinci for verifying the data and Ann Cannon for help with the tables and figures.
and 80% word list of core Greek vocabulary, as compiled by Wilfred Major from the Perseus database (Major 4, 12-24), with the vocabulary in *From Alpha to Omega* and the *Athenaze* series. Four appendices are included that identify the vocabulary in each textbook that corresponds to the 50% list and 80% list. Finally, some additional suggestions on how to help students with vocabulary acquisition are provided.

The methodology for compiling the original 50% and 80% word lists is explained in Wilfred Major’s publication, “It’s Not the Size, It’s the Frequency: The Value of Using a Core Vocabulary in Beginning and Intermediate Greek,” and is restated here. The 50% word list was compiled using the 4.1+ million words in the Perseus Project database and was compiled March 31st, 2006 and subsequently revised. It updates a similar list compiled by Professor Helma Dik of the University of Chicago. The 80% list was similarly compiled and revised in stages from 2004 to 2006. It began with the raw list of lemmas generated by the Perseus vocabulary tool. The raw list consists of 1,193 lemmas, but Major modified it in three basic ways. First, most proper nouns and related words were eliminated. Second, lemmas (e.g., ἐχίς, a type of viper) that are generated because they share the same form with a more common word (i.e., ἔχω) have also been deleted. Finally, 79 additional lemmas have been incorporated into this newly reduced list based on cultural importance, English derivative possibilities, or other factors (Major 3, 6-7). The resulting list is made up of 1,106 words and was the starting point for this article. The lists attached here are revised to match the two textbooks used in this study. The words not contained in the textbooks are included at the end of each 80% list.

### The 50% list

The 50% list (Major 4) consists of 63 high-frequency words that make up 50% of ancient Greek texts. In *From Alpha to Omega*, all 63 high-frequency words from the 50% list are represented at some point in the book, which contains 50 chapters based on various grammar points with the more complex grammar points held to the second half of the book. Again, taking the seven high-frequency verbs from the 50% list, one finds that five of those are introduced in the early chapters and two in later chapters. The deferral of two verbs, ὁμοίω and γίνομαι, for later chapters is due to the author’s decision to introduce -μι verbs in the last few chapters of her book. However, if the readings at the end of each chapter are taken into consideration, then γίνομαι is actually first introduced in chapter 13, which is significantly earlier than the official introduction in chapter 32. Other high-frequency words are treated in a similar manner; they are introduced in the short readings at the end of various chapters, but only officially introduced sometime later. It is possible to begin working with many more high-frequency words sooner by paying close attention to which words in the readings are also on the 50% list (see appendix 1).

In *Athenaze*, Book I, 59 of these words are introduced in the first few chapters with seven of the eight verbs introduced by chapter six. This means that approximately 94% of the 50% list is represented at some point in *Athenaze*, Book I. The remaining four words not introduced in

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2 Major’s original lists are also available at [http://www.dramata.com](http://www.dramata.com).
3 Groton’s book is divided into two parts with the more sophisticated syntactical points discussed in the second half of the book.
4 ἐίπον is introduced later in chapter 11 as the aorist of λέγω
Athenaze, Book I, are at least glossed in Athenaze, Book II. Therefore, the 50% list is fully represented in the Athenaze series, but some words may need to be reinforced outside of the text in order for students to truly master them because they are not used frequently (see appendix 2).

In order to examine the frequency of some words throughout the first half of From Alpha to Omega and throughout Book I of Athenaze, I counted the number of times the seven verbs from the 50% list appeared in these areas. I chose these verbs because they are the most common and are often the hardest for students to recognize in their various forms. I found that some words are used frequently in a variety of forms, while others are introduced early, but only used a handful of times in later chapters. This is true for both books and involves some of the same words. Based on the above findings, with the exception of the most frequently used verbs in ancient Greek may not be used frequently enough by the authors of the two textbooks.

The 80% list

The 80% list consists of the 1106 words which make up 80% of Greek texts (Major). In From Alpha to Omega, 463 of the 1106 words are formally introduced in the chapter vocabulary lists, with that number climbing to 586 words introduced if the short readings at the end of each chapter are factored in (Table 1). These numbers represent approximately 42% and 53% of the list respectively. Of the same 1106 words on the 80% list, 602 are formally introduced in the Athenaze series. These 602 words represent approximately 54% of the 80% list. If the words glossed in the reading are considered, the number of words in Athenaze that are represented on the 80% list jumps up to more than 725 words, approximately 66% of the 80% list.

Table 1

<table>
<thead>
<tr>
<th>Text</th>
<th>Number (% of words from 80% list in vocabulary)</th>
<th>Number (% of words from 80% list in vocabulary + readings)</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Alpha to Omega</td>
<td>463 (41.8%)</td>
<td>586 (53.0%)</td>
</tr>
<tr>
<td>Athenaze</td>
<td>602 (54.4%)</td>
<td>725 (65.6%)</td>
</tr>
</tbody>
</table>

At first, these may seem like small numbers, but they are not. If students of beginning Greek can master approximately half or more of the most frequent words used in Greek texts (i.e., the 80% list) by the end of their first year of college (or second year of high school), they will be able to proceed to intermediate Greek with more confidence and, hopefully, more success. The

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5 δυ is only glossed as being in the grammar section of chapters 22 and 25; it is not explicitly introduced in any chapter vocabulary.

6 One of the eight verbs on the list is the aorist form of λέγω, which I did not count as a separate verb.

7 For example, εἰμι is introduced in the first chapter of Athenaze book I and used ~ 140 times in various forms throughout the book, while λαμβάνω and ἐξω are used less than 20 times each after they are introduced.

8 The words in the Athenaze readings are usually conjugated verbs and are often more grammatically advanced, and consequently require more extensive explanation.
remainder of the 80% list can be stressed at the intermediate level so that students reaching the advanced levels of Greek should only need to concentrate on learning vocabulary peculiar to the author being studied.

It is important to remember that high-frequency words in ancient Greek texts are not always the high-frequency words of a Greek textbook, and it is up to each instructor to regularly reinforce the importance of the words on the 80% word list over words that do not appear on the 80% list.

**Word frequency throughout the textbooks**

In order to examine word frequency within the stories and practice sentences, I took three chapters from each of the two textbooks, one from the beginning, one from the middle, and one from the end, and compared every word in the stories found there to the 80% list. Not unexpectedly, in both textbooks the percentage of words from the 80% list was higher in the exercises than in the readings (Figure 1). Textbook authors have more control over which vocabulary is utilized in the exercises than in the readings where the demands of the narrative take precedence.  

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*From Alpha to Omega,* chapters 5, 25, and 45; *Athenaze,* chapters 1, 17, and 24. *From Alpha to Omega,* chapter 5, was chosen because it is the first one to include a connected prose reading.

*For purposes of this study, exercises and readings in Athenaze never include Word Building exercises, nor the additional passage for reading comprehension at the end of each chapter and the English to Greek exercise associated with it, nor the passages of Greek Wisdom or the New Testament.*
When the two textbooks are compared in the percentage of words from the 80% list that are used in the exercises, it becomes clear that there is little difference between *From Alpha to Omega* and *Athenaze* (Figure 2). Many of these words consist of articles and prepositions that necessarily come up often, but are on the 80% list. Most of the words that do not correspond to the 80% list are proper nouns specific to the events in the story (ό Δικαιώτης, ο Αθηναίος), agricultural terms that are not used frequently enough to make the 80% list (e.g., αὐτουργός, ἀγρός), or words from the same root as words on the 80% list, but simply not quite as frequent (the feminine δέσποινα rather than the masculine δέσποτας, the verb πονέω instead of the more frequent noun πόνος, or the compound ἐπαίψω rather than simply αἰσθάνομαι).

Figure 2

![Percentage of Vocabulary Words Taken from 80% List in Exercises](image)

The same is true when reading passages are compared. Aside from the anomaly of the chapter 5 reading in *From Alpha to Omega*, “A Fowl Plan Backfires” (Aesop 55), the reading passages in the two textbooks utilize words from the 80% with similar frequency (Figure 3).

Figure 3

![Reading Passages Utilize Words from 80%](image)
Figure 4 graphically illustrates the number of words used in the exercises in the two textbooks. While *From Alpha to Omega*, after the first few chapters, has roughly the same number of exercises and words per exercise in every chapter, the number in *Athenaze* depends on the specific grammatical items being covered. The beginning chapter comparison is not reliable, because *Athenaze*, chapter 1, is both the first chapter to include a reading and the first to introduce any grammar while *From Alpha to Omega* has already introduced four chapters of grammar before it presents its first reading passage in chapter 5. The comparison of the middle and end chapters presents more reliable data. Each chapter in *From Alpha to Omega* consistently provides ten Greek-to-English sentences and five English-to-Greek sentences. In *Athenaze*, Part a of each chapter has at a minimum one Greek-to-English exercise containing ten sentences and one English-to-Greek containing five sentences; the minimum for Part b of each chapter in *Athenaze* is one Greek-to-English exercise (ten sentences). Depending on the grammatical items covered, however, Parts a and b frequently have an additional exercise, either focusing on forms or more sentences to translate from Greek to English. *Athenaze*, chapter 17, for example, has additional exercises in both Part a and b: in Part a there is a transformation exercise asking students to transform fifteen verbs from active to passive, and Part b includes an additional five English-to-Greek sentences. Even if the beginning chapter comparison is excluded, the number of distinct words in the exercises may be slightly greater in *From Alpha to Omega* than in *Athenaze*. In addition, since *From Alpha to Omega* contains fewer words from the 80% list, it may be possible that students encounter those words more frequently.

Figure 4

<table>
<thead>
<tr>
<th>Number of Vocabulary Words Taken from 80% List in Exercises</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>From Alpha to Omega</strong></td>
</tr>
<tr>
<td><strong>Athenaze a</strong></td>
</tr>
<tr>
<td><strong>Athenaze b</strong></td>
</tr>
<tr>
<td>Early Chapter</td>
</tr>
<tr>
<td>105</td>
</tr>
<tr>
<td>21</td>
</tr>
<tr>
<td>43</td>
</tr>
</tbody>
</table>

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11 Word counts include repeats (i.e. if a word appears three times, it is counted three times).

12 Part a of *Athenaze*, chapter 24, adds a second exercise of five Greek-to-English sentences; Part b has the minimum, one Greek-to-English exercise of ten sentences.

13 Because *From Alpha to Omega* has fifty chapters compared to the twenty-eight chapters of *Athenaze*, I have noted the results for *Athenaze* Part a and Part b separately in Figures 4 and 5 in order to make the comparison more equitable. (*Athenaze* presents most of the new grammar by chapter 28; chapters 29-30 present extracts from Thucydides and Aristophanes.)
The most striking difference between the two textbooks occurs when one compares the raw number of words used in the readings. In Figure 5, it is possible to see that, on average, students of Athenaze encounter nearly twice the number of words per reading that students of From Alpha to Omega do. While the number of words in Athenaze, chapter 17, Part b, is exceptionally high, it is not uncommon for Part b of each chapter to contain a reading that is five to ten lines longer than Part a of the same chapter. Even given the slight advantage that Athenaze has over From Alpha to Omega in number of distinct vocabulary words from the 80% list\(^\text{14}\), it seems that students encounter significantly more repetitions of those words in the readings of Athenaze than they do in the reading passages in From Alpha to Omega, and thus may have more opportunities to learn the 80% most common words in Greek.

Figure 5

<table>
<thead>
<tr>
<th>Number of Vocabulary Words Taken from 80% List in Readings</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Alpha to Omega</td>
</tr>
<tr>
<td>--------------------</td>
</tr>
<tr>
<td>Early Chapter</td>
</tr>
<tr>
<td>Middle Chapter</td>
</tr>
<tr>
<td>Late Chapter</td>
</tr>
</tbody>
</table>

**Pedagogical Suggestions**

Although it seems that the readings in both textbooks have a large amount of valuable vocabulary, the stories may not always reinforce the high-frequency vocabulary from the 50% or 80% word list. In both textbooks, words that appear on the 80% list may only be glossed below a random paragraph in a story and never used again. In both textbooks, most of the practice sentences are made up of high-frequency words from the 80% list, but these sentences do not always feature the most frequent words that make up the 50% list. Additionally, many high-frequency words are used sparingly in both textbooks and should be reinforced by the teacher more regularly through a variety of ways.

I believe that supplemental vocabulary materials and actions on the part of teachers might facilitate retention of the most common vocabulary needed in further studies of Greek. Some suggestions for teachers are listed here:

1) All Greek I students could be provided with the 50% list (see appendices 1-2), as it is a single page and makes for an easy handout. Greek I or Greek II students could be

\(^{14}\) An average of 12.9 new words per section in Athenaze versus 11.7 per chapter in From Alpha to Omega. See Table 1.
provided with the corresponding 80% list for their textbook. The complete 80% list (Major) is approximately 14 pages and contains vocabulary not immediately useful to students using *Athenaze* or *From Alpha to Omega*. These pages could be held back for the intermediate level or given to students toward the end of Greek II as words to be mastered later. Perhaps a sheet of vocabulary from the 80% list for each new chapter would be reasonable (see appendices 3-4). One other option is to skip the 50% list altogether and simply hand out the 80% list as it relates to each chapter.

2) Regular vocabulary quizzes, focusing on either the 50% list or 80% list, would reinforce high-frequency words. These quizzes could be limited to either the 50% list or the 80% list words depending on how the information has been presented and at what level of Greek the students are studying. Students would have a set number of words that must be mastered in order to perform well on these quizzes, which will, in turn, build their confidence. If using a reading quiz instead of a vocabulary quiz, words from the 50% or 80% lists could be underlined in a reading passage and students could be asked to identify these words in a separate section of the quiz. As some students learn vocabulary better through context and recognizing words in context is the ultimate goal, it is reasonable to use reading quizzes to reinforce high-frequency words, while moving the focus away from words that do not appear on either list. This is also an important way to move away from potential problems with vocabulary lists, such as students associating meaning only with the first principal part of a verb or identifying only a single meaning of a word with multiple meanings.

3) Where appropriate, derivative exercises can be created to reinforce words on the 50% or 80% word list. Although not all Greek words lend themselves to this kind of exercise, those that do will be reinforced even more, and students will have the added benefit of an increased English vocabulary as well. These exercises can come in a variety of forms, including anything from matching to filling out derivative trees. Using derivative trees can also help create word families with the high-frequency vocabulary (Distler 69-72).

**Conclusion**

Vocabulary acquisition continues to be a major obstacle, even for many advanced students. A focus on the vocabulary necessary for their later success will ultimately serve students better than a focus on story specific vocabulary that appears less frequently in ancient texts. Coordinating the vocabulary lists from the textbook with the core vocabulary that makes up 80% of Greek texts can help students establish a working vocabulary that will facilitate the difficult leap from the grammar books to ancient Greek texts. The techniques used in this paper to evaluate the vocabulary of two commonly used textbooks can be applied to the textbook of choice by rearranging the original 50% list or the 80% list to fit the textbook used. Additionally, since I advocate that teachers and professors of Greek make up their own vocabulary exercises and quizzes to correspond to the vocabulary in their textbook, the above suggestions can also be applied to any text for elementary Greek.

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15 See the 80% lists as they correspond to *From Alpha to Omega* (appendix 3) and to the *Athenaze* series (appendix 4).
Works Cited


Appendix I
The Greek Vocabulary 50% List As It Corresponds To From Alpha To Omega

CHAPTER 3
καὶ and
μὴ not
οὐ not

CHAPTER 4
eἰς into
eκ out of
eν in
ὁ, ἡ, τό the (Also lesson 7 & 8)

CHAPTER 6
ἀλλὰ but
ἐτι still
ἐχω have

CHAPTER 7
ἀπό from
πολὺς πολλὴ πολύ many

CHAPTER 9
πρώτερος –α –ον prior

CHAPTER 10
δέ and, but
λέγω say (εἶπον say, aorist of λέγω)
οὖν therefore
μὲν on the one hand

CHAPTER 11
μετὰ with, after
ὑπό from under, by

CHAPTER 12
γε especially
dιὰ through
eἰμι be
λόγος -ου, ὁ word

CHAPTER 13
γὰρ for, because
ἐκεῖνος –η –ο that

CHAPTER 14
αὐτός -η –ον (s)he, it
ἐγώ, μοι I
ἐπὶ on
σὺ, σοι you

CHAPTER 15
ποιέω make

CHAPTER 17
πρὸς to

CHAPTER 18
περί around

CHAPTER 19
λαμβάνω take

CHAPTER 20
κατὰ down

CHAPTER 21
tίς, τι someone, something
tιός, τί who? which?

CHAPTER 22
ἄλλος –η –ον another

CHAPTER 23
παρὰ from beside
te, and

CHAPTER 24
ὡς as

CHAPTER 25
μέγας, μεγάλη, μέγαν big, great

CHAPTER 26
ὅτι that, because

CHAPTER 27
βασιλεύς –ως, ὁ king

CHAPTER 28
πόλις -ώς, ἡ city

CHAPTER 29
ἀνή, ἀνδρός, ὁ man

CHAPTER 30
οὐδεις, οὐδεμία, οὐδέν no one

CHAPTER 31
οὕτωs this way
tοιοῦτος –η –ον such as this

CHAPTER 32
γίγνομαι become, happen

CHAPTER 33
έαν, εἰ, if

CHAPTER 34
ἄν

CHAPTER 35
ὅστις, ὁ τι anyone who, anything which

CHAPTER 36
ὡς so that

CHAPTER 37
φημί say

CHAPTER 38
ὡς now
### Appendix II

The Greek Vocabulary 50% List as it Corresponds to Athenaze, Books I & II

<table>
<thead>
<tr>
<th>CHAPTER 1a</th>
<th>CHAPTER 5b</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλλά but</td>
<td>νῦν now</td>
</tr>
<tr>
<td>γάρ for, because</td>
<td>ἐπὶ on</td>
</tr>
<tr>
<td>δέ and, but</td>
<td>ὑπὸ from under, by</td>
</tr>
<tr>
<td>εἰμί be</td>
<td>ὦτι that, because</td>
</tr>
<tr>
<td>καὶ and</td>
<td>CHAPTER 6a</td>
</tr>
<tr>
<td>λέγω say</td>
<td>γίγνομαι become, happen</td>
</tr>
<tr>
<td>ὁ, ἡ, τὸ the (introduced with the nouns)</td>
<td>βασιλεὺς -έως, ὁ king</td>
</tr>
<tr>
<td>οὐ not</td>
<td>μετὰ with, after</td>
</tr>
<tr>
<td>οὖν therefore</td>
<td>CHAPTER 6b</td>
</tr>
<tr>
<td>πολὺς πολλή πολὺ many</td>
<td>γε especially</td>
</tr>
<tr>
<td>CHAPTER 1b</td>
<td>δὴ now</td>
</tr>
<tr>
<td>αὐτός -η -ον (s)he, it</td>
<td>CHAPTER 7a</td>
</tr>
<tr>
<td>πρὸς to</td>
<td>πόλις -έως, ἡ city</td>
</tr>
<tr>
<td>CHAPTER 2a</td>
<td>τις, τι someone, something</td>
</tr>
<tr>
<td>ἐγώ, μοι I</td>
<td>τίς, τί who? which?</td>
</tr>
<tr>
<td>μέν on the one hand</td>
<td>περί around</td>
</tr>
<tr>
<td>μή not</td>
<td>οὐδεὶς, οὐδεμία, οὐδὲν no one</td>
</tr>
<tr>
<td>οὕτως this way</td>
<td>CHAPTER 7b</td>
</tr>
<tr>
<td>CHAPTER 2b</td>
<td>πᾶς πᾶσα πᾶν all, every, whole</td>
</tr>
<tr>
<td>εἰς into</td>
<td>CHAPTER 9a</td>
</tr>
<tr>
<td>λαμβάνω take</td>
<td>διὰ through</td>
</tr>
<tr>
<td>CHAPTER 3a</td>
<td>CHAPTER 11a</td>
</tr>
<tr>
<td>ἐκ out of</td>
<td>λόγος -ον, ὁ word</td>
</tr>
<tr>
<td>ἐτι still</td>
<td>παρὰ from beside</td>
</tr>
<tr>
<td>φημί say</td>
<td>ἐὰν, εἰ, if (only εἰ)</td>
</tr>
<tr>
<td>μέγας, μεγάλη, μέγαν big, great</td>
<td>CHAPTER 11b</td>
</tr>
<tr>
<td>τε and</td>
<td>εἶπον say</td>
</tr>
<tr>
<td>CHAPTER 3b</td>
<td>CHAPTER 12a</td>
</tr>
<tr>
<td>ἐν in</td>
<td>ἢ or</td>
</tr>
<tr>
<td>σὺ, σου you</td>
<td>CHAPTER 13b</td>
</tr>
<tr>
<td>CHAPTER 4a</td>
<td>ἐκεῖνος -η -ο that</td>
</tr>
<tr>
<td>ἀνὴρ, ἄνδρος, ὁ man</td>
<td>ὁς, ἡ, ὁ who, which</td>
</tr>
<tr>
<td>ἀπὸ from</td>
<td>ώς as</td>
</tr>
<tr>
<td>CHAPTER 4b</td>
<td>CHAPTER 14a</td>
</tr>
<tr>
<td>ἔχω have</td>
<td>σὺντος, αὐτή, τοῦτο this</td>
</tr>
<tr>
<td>ποιέω make</td>
<td>CHAPTER 15b</td>
</tr>
<tr>
<td>άλλος -η -ον another</td>
<td>ώς so that</td>
</tr>
</tbody>
</table>

### INTRODUCED IN BOOK II

<table>
<thead>
<tr>
<th>CHAPTER 5a</th>
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<tbody>
<tr>
<td>ώς so that</td>
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</tbody>
</table>

πρότερος -α -ον prior (17a)
τοιοῦτος -η -ον such as this (21b)
ὅστις, ὃ τι anyone who, anything which (22a)
ἀν (Grammar 22/25 only)
Appendix III

The 80% List Core Greek Vocabulary as it Corresponds to From Alpha To Omega

This appendix contain all of the words in From Alpha to Omega that also appear on Wilfred Major's list of the 1,106 words that make up 80% of the Greek database of 4.1 millions words in the Perseus Project. The list is divided into two parts: a chapter-by-chapter listing of the words that occur in both the textbook as well as on the 80% list, followed by the words from the 80% list that do not appear in the textbook. Words appear twice if they were first introduced in a reading, then later in the chapter vocabulary. Words that appear first in chapter vocabulary or are listed in multiple readings only are inserted with the earliest chapter to which they would be associated.

CHAPTER 3
γράφω write
ἐθέλω wish
θύσις sacrifice
καὶ and
κλέπτω steal
μὴ not (οὐ with indicative verbs)
οὐ, οὐκ, οὐχ not (with indicative verbs)
παίδευω educate
σπεύδω hurry
φυλάσσω guard

CHAPTER 4
ἀγορά, -ας, ἡ market place
εἰς + acc into
ἐκ, ἐξ + gen from, out of
ἐν + dat in
ἐπιστολή -ῆς, ἡ message, letter
ἡσυχία -ας, ἡ quiet
θεά -άς, ἡ goddess
ἡ [feminine article nom sg]
πέμπω send
σκηνή -ης, ἡ tent, stage
χώρα -ας, ἡ land
ώ, ὦ, Oh!

CHAPTER 5
ἀκούω hear
βλάπτω hurt
ἐπεί after, since, when
θάλασσα -ῆς, ἡ the sea
κελεύω order
μοίρα -ας, ἡ fate
ώρα -ας, ἡ season

CHAPTER 5 READING
ἀγνοεῖ not know
ἰδιος -α -ον one's own

CHAPTER 6
ἀλλά but
διώκω pursue
ἐτί still
ἐχω have, hold
κόρη -ης, ἡ girl
μέλλω intend, going to
οἰκία -ας, ἡ house, household
οὐκέτα no longer
πάλιν back

CHAPTER 6 READING
γαμεῖω marry
εἰμί be
νεανίας -ου, ὁ young man
πειράσω try
τρόπος -ου, ὁ way

CHAPTER 7
ἀδελφή -ῆς, ἡ sister
ἀδελφός -οῦ, ὁ brother
ἀνθρώπος -ου, ὁ/ἡ human being
ἀπό + gen from
θεός -οῦ, ὁ god
ἵπτως -ου, ὁ horse
λίθος -ου, ὁ stone
ὁ, ὁ τὸ the
όδος -οῦ, ἡ road
ποταμός -ου, ὁ river
χαίρω be happy

CHAPTER 7 READING
βλέπω see
πολύς πολλή many

CHAPTER 8
ἀγγέλλω announce
ἀξιός -α -ον worthy
ἀπολείπω leave behind
βίος -ου, ὁ life
δώρον -ου, τὸ gift
ἐργανύ -ου, τὸ work
ἐνθάσσω find
CHAPTER 8 READING
δήλος -η -ον clear
ποιέω make

CHAPTER 9
άγαθος -η -ον good
ἄθανατος -ον immortal
dεσπότης -ου, ο master
dούλος -ου, ο slave
έλευθερος -α -ον free
κακός -η -ον bad
νεανίας -ου, ο young man
οἰκέτης -ου, ο servant

CHAPTER 9 READING
eἰχόμαι pray

CHAPTER 10
ἄληθεύω -ας, η
dέ and, but
θάνατος -ου, ο death
κίνδυνος -ου, ο danger
λέγω say, speak
μέν on the one hand, on the other hand
οὖν therefore, so
πράσσω do
φεύγω flee, run away
φίλος -η -ον beloved, dear

CHAPTER 10 READING
dύο, two
οὖτος, αὐτή, τούτο this
σωτηρία -ας, η safety

CHAPTER 11
λίμνη -ης, η pool, swamp
μακρός -α -ον long
μικρός -α -ον small
πείθω persuade
πόρρω far
tόπος -ου, ο place, topic
tρέπω turn
tρόπος -ου, ο way
ύπό by (+ gen.), under (+ gen., dat.), down under (+ acc.)

CHAPTER 11 READING
ύδωρ, ὕδατος, το water

CHAPTER 12
ἀποστέπω send away
ἀρχή -ής, η beginning, rule
γε for sure
dία + gen, acc through
eἰμί be
eἰρήνη -ης, η peace
ἐχθρός -α -ον hated
λύω loosen, destroy
πολέμιος -α -ον hostile (m.pl.: the enemy)
πολέμος -ον, ο war

CHAPTER 12 READING
κύων, κυνός, ο dog

CHAPTER 13
βλέπω see
gάρ for, because
ἐκείνος -η -ον that
νῦν, νυνι now
όδο ώπε τότε this
οὖτος, αὐτή, τούτο this
σοφία -ας, η wisdom
tότε then

CHAPTER 13 READING
πατήρ, πατρός, ο father

CHAPTER 14
αὐτός -η -ον self , same, s/he/it
βιβλίος -ου, ο
δεὶ it is necessary
ἐγώ, ἐμοί I
ἐπί + gen at; + dat on; + acc on to, against
πλήσωσθαι strike
σύ, σον you
φέρω carry

CHAPTER 14 READING
γίγνομαι become, be
μέγας, μεγάλη, μέγα big
μήτηρ, μητρός, η mother

CHAPTER 15
ἁφαίω snatch
βάλλω throw
γελάω laugh
dήλος -η -ον clear
dήλος show
κομίζω bring
tιμάω honor
CHAPTER 15 READING
ésithw eat

CHAPTER 16
ágōn, -ónos, ó contest
áspis, -idos, ἡ a round shield
ἡ or, than
όνομα -atos, τό name
ποιέω make
φήτωρ, φήτορος, ὁ orator, speaker, politician
χάρις, -itos, ἡ grace, favor

CHAPTER 16 READING
géron -ontos, ὁ old man
méno stay
φοβέω terrify
χείρ, χειρός, ἡ hand

CHAPTER 17
αἰδώς, αἰδοῦς, ἡ shame
ἀληθής -ές true
gérax -os, τό prize
dáimōn -ónos, ὁ spirit, god, demon
eú well
eυδαίμων -on happy, lucky, blessed
πολύς πολλή πολύ many
πρός + dat. to, + acc. in addition to
tείχος -ους, τό wall
tρίμης -ος, ὁ trireme

CHAPTER 17 READING
γέρας -ως, τό old age

CHAPTER 18
ἀγγέλος -ου, ὁ messenger, angel
ἐρωτάω ask
μόνος -η -on alone, single
ὀλίγος -η -on few
τερή around, about (+ gen., dat., acc.)
póleos sell

CHAPTER 18 READING
ἀγάλμα -στος, τό glory, statue

CHAPTER 19
αἰτία -ας, ἡ cause
αἰτίας -α -on responsible, guilty
ἐαυτοῦ -ής -ou him/her/itself
ἐμαυτοῦ my own

λαμβάνω take
μένω stay
μετά with (+ gen.) after (+ acc.)
σαυτοῦ -ής yourself [reflexive]
συλλαμβάνω collect

CHAPTER 19 READING
νυξ, νυκτός, ἡ night
tίκτω give birth
ὑπνός -ου, ὁ sleep
φόβος -ου, ὁ fear

CHAPTER 20
γῆ, γῆς, ἡ earth
dενδρον -ου, τό tree
ζητέω seek
κατά + gen. or acc. down
όυρανός -ου, ὁ sky, heaven
ὑπέρ for (+ gen.), beyond (+ acc.)

CHAPTER 20 READING
πτερόν -ου, τό wing
φωνή -ής, ἡ sound, voice

CHAPTER 21
ἀποθνῄσκω die
ἀποκτείνω kill
ἐμοῦ -η -on my, mine
ἡμέτερος -α -ou our
σός -η -on your, yours
tίς τι someone, something
tίς τι who? what? which?
ὑμέτερος -α -on your, yours
φοβέω terrify

CHAPTER 22
ἀγω lead, bring
ἀλλος -η -on other
μηδέ and not
μητέ and not
νόμος -ου, ὁ custom, law
οὐδέ but not
οὐτε and not
παρά, παρ' from (+ gen.), beside (+ dat.), to (+ acc.)
tε and
ψυχή -ής, ἡ breath

CHAPTER 22 READING
βασιλεύς, βασίλεως, ὁ king

CHAPTER 23
ἀμφί + gen, dat, acc about, around
CHAPTER 23 READING
ναυς, νεώς, ἡ ship
πρότερος –α –ov before
χειμών –ώνος, ὁ winter

CHAPTER 24
ἀνευ + gen without
ἄτε just as, because
δείπνον –ου, τὸ feast
ἐλπίς -ίδος, ἡ hope
θύρα –ας, ἡ door
καίτερο although
καλέω call
ξένος –ου, ὁ foreigner, stranger
ὡς as, since, so that (+ subj/ opt), (indirect statement) that, to (+ acc.)

CHAPTER 24 READING
πίνω drink
πῶς how?

CHAPTER 25
ἄει always
dειλός -η -όν cowardly
dιδάσκω teach
dόξα –ης, ἡ glory, opinion
μέγας, μεγάλη, μέγα big
παῖς, παιδός, ὁ, ἡ child
παύω stop
πολλάκις often
σώμα –ατος, τὸ body

CHAPTER 26
ei, εἴπερ if
eίτε either...or
ὀπότε when
ὅπου wherever
ὅπως how, as, so that
ὀστίς ὅτι any one who, anything which
οὐκοῦν therefore
ὀφθαλμός –οὐ, ὁ eye
ποτέ ever
πότερος –α –ov which of the two?
ποῦ somewhere
πῶς in any way
πῶς how?

CHAPTER 26 READING
ἀνοίγνυμι open up
οἶδα know
προφήτης –ου, ὁ prophet
σημεῖον –ου, τὸ sign
τηρέω watch for

CHAPTER 27
ἀνοίγνυμι open up
ἀποκρίνω separate (mid: answer)
ἀρτί just now
ἡδή already
κρίνω judge, decide
νέος –α –ov young
παλαιός –α –ov old
υἱός –οῦ, ὁ son

CHAPTER 27 READING
γεννάω beget
ἡλικία -ας, ἡ time of life, age

CHAPTER 28
ἀμαρτάνω make a mistake, miss the target
γεννάω beget
ἐκβάλλω throw out
κόσμος –ου, ὁ order
κύριος –ου, ὁ lord, master
οἶδα know
ὅτι because, that
σύνω not yet
πιστεύω trust

CHAPTER 28 READING
ἐρχόμαι come, go
θαυμάζω be in awe

CHAPTER 29
ἀστυ, ἀστεῖος, τὸ town
βασιλεύς, βασιλέως, ὁ king
ἐσπέρα –ας, ἡ evening
θυγάτηρ, θυγατρός ἡ daughter
μήτηρ, μητρός, ἡ mother
πατήρ, πατρὸς, ὁ father
πόλις -εως, ἡ a city
στρατηγός –οῦ, ὁ general
CHAPTER 29 READING

βουλή -ής, ἡ plan, council
δύναμις -εως, ἡ power
ἐκκλησία –ας, ἡ assembly
εὐθύς –εία –υ straight
καταλαμβάνω take hold of
μετατέμπων summon
ὁμος nevertheless
συμβαίνω happen, agree with

CHAPTER 30

ἀνήρ, ἄνδρος, ὁ man
ἀνακινοῦμαι come to
βουλή -ής, ἡ plan, council
βούλομαι want, wish
ἐκκλησία –ας, ἡ assembly
κήρυξ –υκος, ὁ messenger
κοινός -ή -όν common
μηδείς no one
οὐδείς, οὐδεμία, οὐδέν no one, nothing
πατρίς, ἵδως, ὁ fatherland

CHAPTER 30 READING

ἀγορεύω say, proclaim
ἀνίστημι stand up
ἀπαγγέλω announce
eis, μια, ἕν one
καώς –οῦ, ὁ the right time
νομίζω consider
πάρεμι be present
παρέχομαι pass by
πλουσίος –α –ον rich
πράγμα –ατος, τό thing
φαινώ show, appear
φωνή -ής, ἡ sound, voice

CHAPTER 31

αισχρός -ή -όν disgraceful
δοκεῖ it seems
ζάω live
οὕτως in this way
πρότερος ~α ~ον before
ψάχως ~α ~ον easy
τοιούτο, τοιαύτα, τοιόνδε such a
toioùto, τοιαύτη, τοιότο such as this
toioùto ~ηδε ~ονδε so much, so many
toioùtòs ~ατη ~ντον(ι) so large, so much
ώδε in this way

CHAPTER 31 READING

ὥστε that (result)

CHAPTER 32

γίγνομαι become, be
δεινός –η –όν awesome
μάλιστα very, very much
μάλλον more, rather
μην [emphasizes preceding particle]
πρό + gen. before
πρός –η –ον first
σώζω save

CHAPTER 32 READING

dιαψέω carry on, make a difference
dιότι since
καταλέγω leave behind
καταλύω put down
χρεία –ας, ἡ use
χρήσιμος –ή –ον useful

CHAPTER 33

ἀμείνων ~ον better
ἀριστος –η ~ον best
βέλτιστος –η ~ον best
βελτίων ~ον better
έλασσον ~ον smaller, less
ήσοσαν ~ον less, weaker
κράτιστος –η ~ον strongest
μάλλα very, very much
πλείστος –η ~ον most
πλείων, πλέων more
χείρων, χειρόν worse

CHAPTER 33 READING

ἀμελεῖ not worry
ἐκτείνω stretch out
ἐξ six
ηθικ –εία, –υ sweet
ήκοιτος –η ~ον least
κρείσσον ~ον stronger
ὀμην –ής, ἡ attack
πέντε five
πορεία -ας, ἡ journey
πορεύω carry, march
σχεδόν close, almost

CHAPTER 34
ἄπαξ once
ἀριθμός -οῦ, ὁ number
dέκα, ten
dεύτερος -ας -ον second
dύο, two
dώδεκα twelve
eίκοσι twenty
ἐκατόν hundred
ἐξ six
κενός -η -ον empty
ὀκτώ eight
πέντε five
tέσσαρες -α four
tέταρτος -η -ον fourth
tρεις τρία three
tρίτος -η -ον third
χίλιοι -ας -α a thousand

CHAPTER 34 READING
dίδωμι give
ἐπιεύς -έως, ὁ horseman
ὀπλίτης -ου, ὁ heavily-armed soldier, hoplite
παρασκευάζω prepare
παρασκευή -ης, ἡ preparation
στόλος -ου, ὁ expedition
σύμμαχος -ον allied

CHAPTER 35
ἀργύριον -ου, τό silver, a silver coin
ἀσφάλεια -ας, ἡ security
ἀσφαλής -έα safe
παρασκευάζω prepare
παρασκευή -ης, ἡ preparation
σύμμαχος -ον allied
tαχύς -ταυ -ος quick
φαίνω show, appear
φανερός -ας -ον clear
φιλία -ας, ἡ love, friendship
χρήμα -ατος, τό thing, (pl.) money
χρυσός -ου, ὁ gold

CHAPTER 35 READING
dυνατός -η -ον able
κινέω move
μάχη -ης, ἡ battle
μάχομαι fight
πρέσβυς, πρέσβεως, ὁ ambassador (esp. in pl.),
old man
συμμαχία -ας, ἡ alliance

CHAPTER 36
dὲν generalizes dependent clauses with the
subjunctive; makes independent clauses less real
(contrary to fact)
ἐτοιμος or ἐτόιμος -η -ον ready
ικανος -η -ον sufficient
νίκη -ης, ἡ victory
στρατιά -ας, ἡ army
στρατιώτης -ου, ὁ soldier
στρατόπεδον -ου, τό camp
στρατός -ου, ὁ army
χράομαι use (+ dat.)
χρήσιμος -η -ον useful

CHAPTER 36 READING
ἀμύνω ward off
ἀπορία -ας, ἡ helplessness
ἐπιστήμη -ης, ἡ knowledge
μμνήσκω remind, (in perfect middle)
remember
παρέχω provide
πρόθυμος -ον eager
φίλος -α -ον friendly, dear

CHAPTER 37
ἀδικέω do wrong
ἀδικος -ον unjust
διακότερο destroy
dίκαιος -ας -ον just
dίκη -ης, ἡ justice, lawsuit
ἐάν = ει + ἄν
ίσος -η -ον equal
νικάω conquer, win
φύσις -εως, ἡ nature

CHAPTER 37 READING
ἀθλον -ου, τό prize
αὐ, αὐθις again
γνώμη -ης, ἡ thought, intelligence, opinion
θεραπεύω serve
πρόφασις -εως, ἡ excuse
συμμαχέω be an ally
CHAPTER 38
άρχω rule
άρχων –οντος, ο ruler, archon
ἐπειδήν whenever
θυμός –ού, ο soul, spirit
όθεν from where
όταν = ότε + ἀν whenever
ότε when
οὐ where
προθυμία –ας, η eagerness
προθυμίας –ον eager

CHAPTER 38 READING
ἐπιβουλέω plan against
ναυτικός –τον naval
tύραννος –ου, ο ruler, tyrant

CHAPTER 39
γαμέω marry
γάμος –ου, ο wedding, marriage
γυνή, γυναικός, η woman
dυπλούς –ευ, η –ον double
ἐπομαι follow
ίνα there, so that
ὑπερος –α –ον following

CHAPTER 39 READING
ἄνω up
cαταβάω step down
cινδυνεω risk

CHAPTER 40
αἴρεω take (mid: choose)
γυμνος –ου, ο nude
εἶμι go (cf. ἐρχομαι)
ἐξω outside
ἐπιτίθεος –α –ον convenient
ἐρχομαι come, go
eὐθὺς –εια –υ straight
πάσχω suffer, experience
φράζω tell

CHAPTER 40 READING
eἰσέρχομαι go into, enter
ἐξέρχομαι go or come out
tυγχάνω happen (+ part.) hit, meet, have (+ gen.)

CHAPTER 41
ἀγάπη –ης, η love, charity
έταιρος –ου, ο companion
μνά μνάς, η mina, = 100 drachma = 1/60 talent

CHAPTER 41 READING
νομίζω consider
tάλαντον –ου, το an amount of silver worth 600
drachma
tαχύς –εια –υ quick
φημί say
φιλία –ας, η love, friendship

CHAPTER 41 READING
ἐντός inside

CHAPTER 42
αὖ, αὖθις again
gέρων –οντος, ο old man
μαθάνω learn
πράγμα –ατος, το thing
πυθάνομαι ascertain
χείρ, χειρός, η hand

CHAPTER 42 READING
Ζεύς, Δίος, ο Zeus
κράτος –ους, το strength
νέμω distribute
παραδίδωμι hand over
ὑβρίζω insult, offend, disrespect

CHAPTER 43
αἰσχύνω dishonor
ἀναγκαίος –α –ον necessary
ἀναγκή –ης, η necessity
ἀρετή –ης, η excellence
δοκεί it seems
δοκέω think
πολίτης –ου, ο citizen
πρῶν before
σχολή –ης, η leisure
χρή it is fated, necessary

CHAPTER 43 READING
κάλλος –ους, το beauty
μέγεθος –ους, το magnitude
νοῦς, νοῦ ο, mind
πολεμάω make war
πολιτευω participate in government or politics
πολιτικός –η –ον political
πράξις, -εως, η action

CHAPTER 44
ἀντί + gen opposite
δὴ now
ἐλαύνω drive
θαυμάζω be in awe
κενός -ή -όν empty
μέντοι however, of course
παραλαμβάνω receive
στάδιον -ον, τό stade = 606.75 feet = roughly 1/8
of a mile
tοι let me tell you, for sure
tοίνυν therefore

CHAPTER 44 READING
κάθημαι sit

CHAPTER 45
βουλεύω deliberate
ἐπιμελέομαι take care of
ἐσθώ eat
μηχανή -ης, ἡ device
σῖτος -οῦ, ὁ grain
σκέπτομαι examine (as σκεπέω)
sκοπέω look at
ὕπνος -οῦ, ὁ sleep

CHAPTER 45 READING
ἀμα at the same time
ἐνοι -α -α some
ἐπιτίθημι put on
καταπλήσσω strike down
οίος -α -ον such a kind
φυγάς -άδος, ὁ or ἡ fugitive

CHAPTER 46
dίδωμι give
eπίσταμαι know
eπιστήμη -ης, ἡ knowledge
ἵστημι stand
οίος -α -ον such a kind
οίος -α -ον τ´ εἰμί be able
όποιος -α -ον of what sort
όποιος -η -ον as many as
όσος -η -ον however much
παραπλήσιος -α -ον resembling
ποιος -α -ον what sort of?
tέχνη -ης, ἡ art, skill

CHAPTER 46 READING
ἀκολουθέω follow
ἀποθέω give back
ἀδα so then
ἐδῶς, -ους, τό custom, character
ἐπιχείρεω attempt
καθίστημι set down

ναι yes
σίμα, σίμαι think
παραστήμιο set or stand beside

CHAPTER 47
ἀφήμαι let go
ἀρα so then
δύναμαι be able, can
δύναμις -εως, ἡ power
dυνατός -ή -όν able
ἡμι say
ἡμι throw
κείμαι lie down
ὀπερ, ἢπερ, ὅπερ the very one who, the very
thing which
περ [emphasizes preceding word]
tίθημι put
ὡςπερ just as, as if

CHAPTER 47 READING
dιαφεύγω escape
eπιθυμέω desire

CHAPTER 48
ἀποδείκνυμι point away
gένος -ος, τό race, family
dείκνυμι show
ἐνεκα because of
ἥλιος -ον, ὁ sun
cῦνων, κυνός, ὁ or ἡ dog
σίμαι, σίμαι think
ὀμοίος -α -ον or ὁμοίος -α -ον like
ὁμολογέω agree
ὁφείλω owe
πάνω altogether

CHAPTER 48 READING
ἀναγκάζω force, compel
βασιλεύω be king, rule, reign
dικαίωσιν -ης, ἡ justice
οἰκέω inhabit, occupy
πολιτεία -ας, ἡ constitution, citizenship,
republic
φυω produce
φῶς, φωτός, ὁ light

CHAPTER 49
ἀλλήλων (oblique cases only) one another
ἀναγγέλλω recognize
βαίνω walk
γιγνώσκω come to know, learn
δεύω (to) here
είτα then, next
ἐκαστὸς –η –ον each
ἐκεῖ there
ἐκείθεν from there
ἐνθὰ there
ἐνθάδε from there
ἐνταῦθα here, there
ἐντεῦθεν from here, from there
ἐπειτα then, next
ἐτερος –α –ον other
μμμνήσκω remind, (in perfect middle)
         remember
οἶκος –ον, ὁ house
πίπτω fall
πλοῦτος –ον, ὁ wealth
CHAPTER 49 READING
ἀναιρέω raise
δικαστὴς –ος, ὁ judge, juror
ἐμπίπτω fall on
ήκω have come, be present
θεάωμαι watch

καθαρός -ά -όν pure
μέσος –η -ον middle
προσέχωμαι come or go to
τυραννίς -ίδος, ἡ tyranny
ὑπερβάλλω excel

CHAPTER 50
ἐώς until
κωλύω prevent
λανθάνω do without being noticed
μέχρι until
ὄρος, ὁ mountain, hill
πειδίον –ον, τό plain
πίνω drink
πούς podός, ὁ foot
tρέχω run
τύχη –ης, ἡ luck
ὕδωρ, ὁδός, τό water
χαλεπός –η –όν difficult
ψευδής -ές false

CHAPTER 50 READING
ἐξαιτίης suddenly
μύθος –ος, ὁ story

THE REMAINDER OF THE 80% LIST

ἀγαν too much
ἀγανακτέω be annoyed with
ἀδύσμα, –atos, τό a wrong, an injustice
ἀδύνατος –ον impossible
ἀείω (Attic ἀείω) sing
ἀέκαν –ουσα –ον (Attic ἀκάν) unwilling
ἀθλίος –α –ον wretched
ἀθροίζω muster
ἀθρόος –α –ον crowded
αιμα –ατος, τό blood
αινέω praise
αιρω raise
αισθάνομαι perceive
αιτέω ask
αιτώμαι accuse, blame
αιχμάλωτος –ον, ὁ prisoner of war
ἀκριβὴς –ές exact
ἀκρος –α –ον top
ἀλγος –ους, τό pain

ἀλλότριος –α –ον someone else's
ἀλλως otherwise
ἀμείβω change
ἀμφιβητέω argue
ἀμφότερος –α –ον both
ἀμφός, ἀμφόιν both
ἀνάγω lead up
ἀναλαμβάνω pick up
ἀναβάινω board, cross
ἀνέχω hold up
ἀνατίθημι put up, set on
ἀναχωρέω go back
ἀναθήμα –ατος, τό a curse
ἀναξ, –ακτος, ὁ ruler, lord
ἀνδρείος –α –ον manly, brave
ἀνεμος –ον, ὁ wind
ἀνθος –ους, τό flower
ἀξιόω consider worthy
ἀπαλλάσσω release, escape
Appendix III: The 80% List as it Corresponds to From Alpha to Omega

ἀπαντάω + dat meet
ἁπας –ασσ‐αι all together
ἀπειρος –ας –ον inexperienced, ignorant
ἀπάγω carry off
ἀφαιρέω take from
ἀποβαινω step from
ἀπεμι be away
ἀπέρχομαι go away
ἀπέχω keep away
ἀφιστημι remove, revolt
ἀπολαμβάνω take from
ἀπόλλυμι kill (mid: die)
ἀπολογέομαι defend oneself
ἀπολύω set free from
ἀποσπάω sail away
ἀποστέλλω send away
ἀποστερέω deprive
ἀποφαίνω display
ἀπτω join (mid: touch)
ἀρέσκω please
ἀρκέω ward off
ἄρμα –άτος, τό chariot
ἄρμος (Attic ἀρμός) join
ἄρω plow
ἄρχαιος –ας –ον ancient
ἀτάρ but
ἀτη –ης, ἡ blindness, destruction
αὐξάνω increase
αὔτε again
αὐτικά immediately
αὐτόθι on the spot
ἄφω suddenly
βάρβαρος –ας –ον foreign, barbarous
βαρύς –εια –υ heavy
βασιλεία –ας, ἡ queen
βασιλείως –ας –ον kingly, royal
tά βασιλεία palaces
βασιλικός –η –ον royal, kingly
βέβαιος –ας –ον firm
βέλος –ους, τό missile, weapon
βία –ας, ἡ force
βιάζω, βιάω force, compel
βίω live
βοηθεια –ας, ἡ help
βοηθεω help

βούς, βος, ὁ/ἡ ox
βραχυς –εια –υ short
βροτός –ου, ὁ mortal
βωμός –ου, ὁ altar
γαία –ας, ἡ earth
γλυκύς –εια –υν sweet
γλώσσα –ης, ἡ tongue, language
gούν so then, for sure
γράμμα –ατος, τό letter
dιακρύω cry
deίδω fear
deίξω –ας –ον right
deος –ους, τό fear
dέχομαι welcome
dειω (1) bind
dειω (2) need
dήμος –ου, ὁ people
dήπου perhaps, maybe
dιαιρέω divide, cut apart
dιαβαίνω step across
dιαβάλλω throw across
δείχομαι go through
dιάκειμαι be arranged (pass. of διατίθημι)
dιαλέγω discuss
dιαλύω dissolve
dίάνοια –ας, ἡ thought, intention
dιοικέω manage a house
dιαπράσσω pass over, accomplish
dιαπέλευσ finish
dιατίθημι arrange
dιατρήσω consume, spend time
dιαθήκη –ης, ἡ arrangement, last will and testament
dιατα –ης, ἡ lifestyle
dιακόσιοι –αι –α two hundred
dικάζω judge
dικαστήριον –ου, τό court
dιό, διότερ because of this
dιος –ας –ον divine
dισχύσω –αι –α two thousand
dίξα apart
dόγμα –ατος, τό opinion, dogma
dόλος –ου, ὁ trick
dόρυ, δόσατος, τό spear
dραστο do
Appendix III: The 80% List as it Corresponds to From Alpha to Omega

dώμα – άτος, τό house
dοκογον – ος, τό spring
dιω allow
dιγγύς near
dιεγερω wake up
dιθνος – ους, τό nation
dιθο be accustomed
eϊδομαι, είδον see (cf. ὁράω)
eίδος – ους, τό form
eικός, εικότος, τό proper, probable
eικόν – ον, η image
eιπον say (cf. λέγω, φημί)
eιργω confine
eισάγω lead
eισφέρω carry into, pay taxes
eξάγω lead out
eξαιρέω take out
eξαπατάω deceive
eκδίδομι surrender
eξελέγχω refute
eξεστι it is allowed, it is possible
eκλέπτω leave out
eκπέμπω send out
eκπίπτω fall out
eκφέρω carry out
eκάτερος – α, – oν each of two
eκτός outside
eκων – οῦς – ον, willing
eλεγος – ου, ο a lament
eλέγχω refute
eλευθερία – ας, η freedom
eλευθερώ ω set free
eλπίζω hope for
eμβάλλω throw in
eνδίδομι give in
eνθημέρωμαι ponder
εγκαλέω accuse
eμπροσθεν in front
εντυγχάνω meet with
εναντίος – α – oν opposite
ενιαυτός – ου, ο year
ενιότε ς sometimes
εξετάζω examine
εξήκοντα sixty
εξουσία – ας, η authority

έσωκα be like
έπειγω press hard (mid: hurry)
έπαγγέλλω announce
έπάγω bring on
έπαινεω praise
έπανέχωμαι go back, return
έπιβάλλω throw on
έπιγέννομαι be born after, come after
έπιθείκνυμι exhibit
έπέρχομαι come to
έπέρχω hold on to
έφωτημι set upon
έπιμέλεια – ας, η care, attention
έπιτρέπω entrust
έπιφανής – ες evident
έπιφέρω put upon
έπος – ους, τό word
έργαζομαι work
έρήμος – η – oν deserted
έρως, ερώς, η strife
έρσαι ask
έρω will say
έρως – ως, ο love
έσθης – ήτος, η clothing
έσχατος – η – oν last
ές τος – ου, ο kin, cousin
εύνοια – ας, η good-will
εύφορος – εια – υ broad
ή [strengthening particle]
or [introduces lively questions]
or = "s/he said" from ἡμι
or = 1st sg impf indic act of εἰμί
ή [3d sg pres subj act of εἰμί]
ή [relative pronoun, fem nom sg, “who, which”]
ή [relative pronoun, fem dat sg]
or [“where”]
ήγεμόν, -όνος, ο leader
ήγεομαι lead, consider
ήδομαι rejoice
ήδονη – ἡς, η pleasure
ήμαι sit
ήμισυς – εια – υ half
ήπειρος – ου, η the land
ήρως, ἠρώς, ο hero
ήσασθαι be inferior, be defeated
θάπτω bury
θαρσέω be bold, courageous
θαυμαστός -α -όν awesome
θείος –α –όν divine
θέρμος –οῦ, ὁ heat
θέω run
θεωρεῖ look at
θνήσκω die
θόνος –οῦ, ὁ seat
θυσία –ας, ἡ sacrifice
θώραξ –ας, ὁ breastplate
ιστρός –οῦ, ὁ doctor
ἰδού look!
ἰδοὺ make sit down, seat
ἰερεύς –εως, ὁ priest
ἰερόν –οῦ, τὸ temple
ἰερός –α –όν holy
ικνέω come
ιστορία –ας, ἡ inquiry
ισχυρός –α –όν strong
ισχύς, ἰσχύς, ἡ strength
καθά just as
καθὸ in so far as
καίτοι and indeed, and yet
κάμινο work
κάν = καὶ + ἐν
κάν = καὶ + ei + αν
καρδία –ας, ἡ heart
καρπός –οῦ, ὁ fruit
καταγιγνώσκω have prejudice, charge
κατάγω lead down
κατασκευάζω equip
καταστρέφω subdue
κατασκεύαζω flee for refuge
κατέχω restrain
κατηγορέω accuse
κατοικέω dwell, settle
κέρας –ατος, τὸ horn
κεφαλὴ –ῆς, ἡ head
κλέος –ους, τὸ glory
κλίνω bend
κολάζω punish
κόλπος –οῦ, ὁ womb, bay
κόπτω cut
κοσμέω arrange

κρατέω rule (+ gen.)
κρίσις –εως, ἡ judgment, decision
κριτής –ου, ὁ judge
κρύπτω hide
κτάσω acquire
κτείνω kill
κύκλος –ου, ὁ circle
κυρέω meet (+ gen.), happen
κώμη –ης, ἡ village
λαγχάνω obtain by a lottery
λαλέω talk, babble
λαμπρός –α –όν bright
λευκός –η –όν white
λέως, λεώ, ὁ the people
λοιμή –νος, ὁ harbor
λοιμός –οῦ, ὁ or ὁ hunger
λογίζομαι calculate
λόγος –ου, ὁ word
λωπός –η –όν remaining
λόφος –ου, ὁ crest (esp. of a helmet), mane, ridge
λυπέω hurt
μανία –ας, ἡ insanity
μάντις –εως, ὁ prophet
μαρτυρέω witness, give testimony
μαρτυρία –ας, ἡ witness, testimony, evidence
μάρτυς, μάρτυρος, ὁ or ὁ witness
μέγαρον –ου, τὸ a large room
μέλας, μέλαινα, μέλαν black
μέλει it is a problem, or worry, for (+ dat.)
μέρος –ους, τὸ part
μεταβάλλω change
μετέχω be involved (+ gen.)
μεταξύ between
μήκος –ους, τὸ length
μισέω hate
μισθός –ου, ὁ pay
μνήμη –ης, ἡ memory
μυρίας –αδος, ἡ 10,000, a countless amount
μυρίος –α –όν countless
ναυμαχία –ας, ἡ sea battle
νεκρός –ου, ὁ corpse
νεως, νεώ, ὁ temple
νήσος –ου, ὁ island
νοεω have in mind
Appendix III: The 80% List as it Corresponds to From Alpha to Omega

νόμμως -η -ον customary
νόσος -ον, ο disease
νύφη -ης, η bride
ξύλον -ον, το wood
οικείος -α -ον domestic
οικοδομέω build a house
οίχομαι be gone
όλλης destroy, lose
όλος -η -ον whole
όμνυμι swear
όμοιος make like
όμοιο unite
όνομάζω call by name
όξος -εία -υ sharp
όπλον -ον, το weapon, tool
όργη -ής, η anger
όργιζω make angry
όρθος -η -ον straight
όρθω set straight
όρκος -ον, ο oath
όμοιο rush
όφος, ορος, ο boundary
όστε ἢτε ὅτε who, which
όυτος no one, nobody
όσια -ας, η substance, property
όφρα so that, until
όχλος -ου, ο crowd, mob
όψις, -εως, η sight, appearance
πάθος -ους, το suffering
παντάπασα altogether
πάντη entirely
παραγγέλω transmit
παραγίγνομαι be present
παράδοξος -ον contrary to expectation,
paradoxical
πάρεστι it is possible (+dat.)
παρακαλέω call for
παραχωμή immediately
παρθένος -ου, η girl
πάσσω sprinkle
πάτημος -α -ον of or belonging to one's father
πεζός -η -ον on foot
πειράζω test
πέλας near
πεντάκόσιοι -αί -α five hundred
Appendix III: The 80% List as it Corresponds to From Alpha to Omega

πρόσθεν before
προσλαμβάνω take or receive besides
προστίππω fall upon, strike against
προστάσσω place at
προστίθημι put to
προσέφερω bring to
πρόσωπον -ου, to face
πύλη -ης, ε gate
πῦρ, πυρός, to fire
πώποτε ever yet
ὁ ω flow
ὁ ύμοις -ου, ὁ rhythm
ὁμίλη -ης, ὁ strength
οσφής -ες clear
σελήνη -ης, ε moon
σημαίνω show
σκεύαζω prepare
σοφός -ην wise
σπουνδή -ης, ε libation
σπουδάσω hurry
σπουδή -ης, ε eagerness
στάσις -εως, ε revolution
στέλλω send
στερέω separate
στέρων -ου, το chest
στεφάνω surround, crown
στόμα -ατος, το mouth
στρατεία -ας, ε expedition, campaign
στρατεύμα -ατος, το expedition, campaign
στρατεύω do military service
στρατοπεδεύω encamp
στρέφω turn
σύν with (+ dat.)
συνάγω bring together
συνάπτω bind together
συγγενής -ες related
συγγνώμη -ης, ε pardon
σύγκλητος -ου specially called
συμβάλλω throw together
συμβουλεύω advise
σύνειμι be with, associate with, live with
συνέχομαι to come together
συνεχής -ες continuous
συνθήκη -ης, ε composition, contract
συνύπτημι bring together
σύμπατας -πάσα -πάν all together
συμφέρω benefit (+ dat.)
συμφορά -ας, ε accident
συντάσσω arrange
συντιθήμι put together
συγχωρέω come together, agree
σφάξω kill
σφέις, σφών they
σφέτερος -α -ον their (own)
σφόδρα exceedingly
σχήμα -ατος, το form
τάξις -εως, ε arrangement, order
τάσσω arrange
ταύτη in this way,
ταύρος -ου, ὁ bull
ταύτο = το αυτό the same
τάφος -ου, το tomb
τάχος -ους, το speed
τείνω stretch
τείχεω build walls
tεκμήριον -ου, το evidence
tελευταίος -α -ον last, final
tελευτάω finish, die
tελευτή -ης, ε completion, death
tελέω fulfill
tέλος -ους, το end
tέμινω cut
tευταράκοντα forty
tετρακόσιοι -αι -α four hundred
tεύχω build
tῇ, here, there
tηλιοκύτος -αυτή -ατου of such an age or size
tημωρέω help, avenge
tημορία -ας, ε help, vengeance
tολμάω dare
tόξον -ου, το bow
tραύμα -ατος, το wound
tρεφό nourish
tρέω flee
tριάκοντα, thirty
tριακόσιοι -αι -α, three hundred
tρίβω rub
tροφή -ης, ε nourishment, food
ύβρις -εως, ε offense, disrespect, arrogance
ύγις -ες healthy
Appendix III: The 80% List as it Corresponds to *From Alpha to Omega*

υπατος – η – ov highest, the top of
υπερβολη – ης, η excess
υποχνεομαι promise
υπακουω listen to
υπαρχω begin, exist
υπολαμβανω take up
υπομενω stay behind, survive
υψηλος – η – ον high
φαλαγγεσ – αγγος, η phalanx, battle-array
φασιακον – ου, το drug
φασκω claim
φαυλος – η – ον trivial
φθανω anticipate
φθειρω destroy
φονος – ου, ο slaughter
φοην, φοενος, η mind
φονεω think
φοντιζω think
φορμα – ης, η guard
φυγη – ης, η escape
φυλακη – ης, η guard
φυλη – ης, η race, tribe
φωνεω make a sound, speak
χειρωμο manage, master
χεω pour
χωο pile up, bury
χοαω (a) scrape (b) attack, be eager, desire (impf)
(c) furnish
χοηστος – η – ον useful
χοους – η – ουν golden
χωρεω move
χωριον – ου, το place
χωρις apart
ψευδω lie, cheat
ψηφιζω vote
ψηφισμα – στος, το decree
ψηφος – ου, η vote
Appendix IV

The Greek Vocabulary 80% List Core as it Corresponds to Athenaze, Books I & II

This appendix contains all of the words in Athenaze that also appear on Wilfred Major’s list of the 1,106 words that make up 80% of the Greek database of 4.1 millions words in the Perseus Project. The list is divided into two parts: a chapter-by-chapter listing of the words that occur in both the textbook as well as on the 80% list, followed by the words from the 80% list that do not appear in the textbook. Words appear twice if they were first introduced in a reading, then later in the chapter vocabulary. Words that appear first in chapter vocabulary or are listed in multiple readings only are inserted with the earliest chapter with which they would be associated.

CHAPTER 1 α

αλλά but
άνθρωπος -ου, ο/ή human being
γάρ for, because
δέ and, but
eἰμί be
καί and
καλός -η -όν beautiful
λέγω say, speak
μακρός -ά -όν long μακρός -ά -όν long
μικρός -α -όν small
ο, η, το the (introduced with the nouns)
οικέω inhabit, occupy
οίκος -ου, ο house
ου, όυκ, όυχ not (with indicative verbs)
οῦν therefore, so
πολύς πολλή πολύ many
πόνος -ου, ο work
πότε -ος, ο grain
φιλέω love
χαίρω be happy

CHAPTER 1 α READING

αέρ always
βιός -ου, ο life
ἐλεύθερος -α -ον free
Zeus, Διός, ο Zeus
ικανός -η -ον sufficient
ισχυρός -α -όν strong
παρέχω provide
χαλεπός -η -όν difficult

CHAPTER 1 β

αίρω raise
αὐτός -η -όν (s)he, it
πρός to
ήλιος -ου, ο sun
ισχυρός -α -όν strong

πρός + dat. to, + acc. in addition to
φέρω carry
χαλέπος -η -όν difficult
χρόνος -ου, ο time

CHAPTER 1 β READING

εαυτόν -ής -ου him/her/itself
λίθος -ου, ο stone
μέγας, μεγάλη, μέγαν big, great
όλιγος -η -όν few
τέλος -ους, το end
υπό by (+ gen.), under (+ gen., dat.), down under (+ acc.)

CHAPTER 2 α

δοῦλος -ου, ο slave
ἐγώ, ἐμού I
ἐλαύνω drive
μέν on the one hand
μη not
οὕτως this way
καλέω call
μέν on the one hand, on the other hand
μη not (ου with indicative verbs)
πάρεμι be present

CHAPTER 2 α READING

αὐτός -η -ό self, same, s/he/it
βοῦς, βοώς, ο/ή ox
δένδρον -ου, το tree
δεσπότης -ου, ο master
dένδρο (to) here
ei, είπε if
ηδη already
νῦν, νυνί now
συλλαμβάνω collect

CHAPTER 2 β

ἀγω lead, bring
βαίνω walk
CHAPTER 2 β READING

ἀρόω plow

CHAPTER 3 α

αίτιος –α –ον responsible, guilty
ἀπέχχωμαι go away
δέσποινα (to) here
δυνατός -η –ον able
ἐκ, ἐξ + gen from, out of
ἐτι still
Zeús, Διός, ὁ Zeus
λίθος –ου, ὁ stone
ψημι say
μέγας, μεγάλη, μέγαν big, great
μένω stay
νυκτί no longer
πίπτω fall
τε, and
ψημι say
ὧ, Ὠ oh!

CHAPTER 3 α READING

ἀμα at the same time
ἰδον look!
ποις ποδός, ὁ foot

CHAPTER 3 β

ἀνδρείος –α –ον manly, brave
dείπτων –ου, τὸ feast
ἐν + dat in
ἐπει after, since, when
λεπτά leave
λύω loosen, destroy
παῖς, παιδός, ὁ, ὁ child
πατήρ, πατρός, ὁ father
συ, σοι you
τοσοῦτος –αυτή –οὐτο(ν) so large, so much

CHAPTER 3 β READING

μετά with (+ gen.) after (+ acc.)

CHAPTER 4 α

ἀγγελος –ος, ὁ messenger, angel
ἀκοόω hear
ἀνήρ, ἀνδρός, ὁ man
ἀπό + gen from
ἀρα so then
γυνη, γυναικός, ἡ woman
ἐθέλω wish
ἐχω have, hold
ἡ [feminine article nom sg]
θεωρέω look at
θυγατερος, θυγατρός, ἡ daughter
ἰδον look!
και and
καιρός –οῦ, ὁ the right time
μάλα very, very much
μήτηρ, μητρός, ἡ mother
ποιέω make
φίλος –α –ον friendly, dear
φίλος –η –ον beloved, dear

CHAPTER 4 α READING

ἀγον, ἀγος, ὁ contest
ἀλλος –η –ον another
ἀστυ, ἀστεως, τὸ town
ἡκο have come, be present
καινον work
κορῆ –ης, ἡ girl
ὅτι that, because
πιθοκο fill
σαυτοῦ -ης yourself [reflexive]
ὑστερος –α –ον following
ὕστερον that (result)

CHAPTER 4 β

ἀεί always
ἀλλος –η –ον another
γῆ, γης, ἡ earth
μάλιστα very, very much
ὁδός –ου, ὁ road
πεἰθω persuade
φάδιος –α –ον easy

CHAPTER 4 β READING

ἐπανέχχωμαι go back, return

CHAPTER 5 α

ἀκος –α –ον top
ἀνά + gen, dat, acc up, on
ἀπειμι be away
CHAPTER 5 β

ἀγαθός -ἡ -όν good
αὐτός -ἡ -ὁ self, same, s/he/it

ΧΑΡΤΗΣ -ή -ές true

ἄποκτείνω kill
βασιλεύς, βασίλεως, ὁ king
βασιλεύω be king, rule, reign

ΒΟΗΘΕΙΩ help
βουλομαι want, wish

ΓΕΝΝΑΙΩ become, happen
δεινός -η -όν awful

dέχομαι welcome
ἐκεί there

ΕΡΧΟΜΑI come, go
ἐταίροις -ου, ὁ companion

ΗΜΕΡΑ -ας, ἡ day
μετά with (+ gen.) after (+ acc.)

ΝΑΥΣ, ΝΕΩΣ, ἡ ship

ΝΗΣΟΣ -ου, ἡ island
νύξ, νυκτός, ἡ night

ΠΑΡΘΕΝΟΣ -ου, ἡ girl
πέμπω send

ΠΛΕΒΟ sail

ΣΩΣ save

ΦΟΒΕΩ terrify

CHAPTER 6 α READING

ἀναγκάζω force, compel

βασιλεία -ας, ἡ queen

ἐρως -ωτος, ὁ love

ἐσθιω eat

ἐτος -ους, το year

ήμισις -εις -υ half

ὅμως nevertheless

ὀνομα -στος, το name

ὀνομάζω call by name

ταύρος -ου, ὁ bull

φόβος -ου, ὁ fear

CHAPTER 6 β

γε especially; for sure

δή now

ἐξέχωμαι go or come out

ἡγέομαι lead, consider

μάχομαι fight

παρέχω provide

πολλαπλασισ often

πορεύομαι carry, march

πύλη -ης, ἡ gate

ὡς as, since, so that (+ subj/opt), (indirect statement) that, to (+ acc.)
CHAPTER 6 β READING
άγνωσω not know
άναγκη -ης, ἡ necessity
άνοίγνυμι open up
dεξιός -άς, -όν right
ἐκείνος -η -ον that
ἐπομαι follow
κεφαλή -ῆς, ἡ head
πνεύμα -ατος, τó wind, breath

CHAPTER 7 α READING
αἰσχέω take (mid: choose)
ἐπιστοῦ -ῆς -ον him/her/itsel
ἐμαυτοῦ my own
ἐνύσικω find
θάλασσα -ῆς, ἡ the sea
κελέω order
ὸνομα -ατος, τό name
πόλις -εως, ἡ city
tις, τι someone, something
tις, τι who? which?
περι around
οὐδείς, οὐδεμία, οὐδέν no one
οὐδείς, οὐδεμία, οὐδέν no one, nothing
παρασκευάζω prepare
περι around, about (+ gen., dat., acc.)
πόλις, -εως, ἡ a city
tις τι someone, something
tις τι who? what? which?
χειμῶν -ώνος, ὁ winter

CHAPTER 7 α READING
δακρύω cry
dέκα, ten
dώδεκα twelve
ἐγγύς near
κίνδυνος -ου, ὁ danger
ποτέ ever
tαχύς -εια -ύ quick

CHAPTER 7 β READING
ἀποκρίνω separate (mid: answer)
βάλλω throw
dύο, two
eἰς, μία, ἐν one
ἐνθάδε from there
μέλλω intend, going to
ἐξένος -ου, ὁ foreigner, stranger
πάς πάσα πάν all, every, whole

CHAPTER 7 β READING
όμιῶ rush
ὀφθαλμός -οῦ, ὁ eye
πᾶς πᾶσα πᾶν all
παῦ stop
πῦρ, πυρός, τό fire
πώς how?
χειμών -ώνος, ὁ winter

CHAPTER 7 β READING
ἀφαίρεω snatch
ἐξαιρέω take out
κόπτω cut
κρύπτω hide
μέσος -η -ον middle
σοφός -η -ον wise

CHAPTER 8 α READING
ἀστυ, ἀστεως, τό town
dιαλέγω discuss (mid. form only)
ἐπομαι follow
ἐργάζομαι work
ἐργον -ου, τό work
ἐστέρα -ας, ἡ evening
eὖ well
θεάμαι watch
θεός -οῦ, ὁ god
θύρα -ας, ἡ door
ὁμώς nevertheless
ποιητής -οῦ, ὁ creator, poet

CHAPTER 8 α READING
ἀδύνατος -ον impossible
ἀλλήλων (oblique cases only) one another
διότι since
eἰπον say (cf. λέγω, φημί)
λόγος -ου, ὁ word
ὅταν = ὅτε + ἀν whenever

CHAPTER 8 β READING
ἀγορά, -ας, ἡ market place
ἀναβαίνω board, cross
βωμὸς -ου, ὁ altar
ἐγείρω wake up
eὐχόμαι pray
νεανίας -ου, ὁ young man
πολίτης -ου, ὁ citizen
tέλος -ους, τό end
ὕπερ for (+ gen.), beyond (+ acc.)
χεῖρ, χειρός, ἡ hand
ὡςπερ just as, as if
CHAPTER 8 β READING

ίκνεομαι come
μηδέ and not
σπονδή -ης, ἡ libation

CHAPTER 9 α

διά + gen, acc through
ἐπανέρχομαι go back, return
ἐσθίω eat
θεά -άς, ἡ goddess
ἰερόν -οῦ, τὸ temple
κάμινο work
κίνδυνος -ου, ὁ danger
πίνω drink

CHAPTER 9 α READING

ἀγαλμα -ατος, τὸ glory, statue
ἀνέχω hold up
ἀστίς, ἵδος, ἡ a round shield
διέρχομαι go through
δόσω, δόστος, τὸ spear
eἰκών -ών, ἡ image
ἐναντίος -α -ον opposite
κοσμέω arrange
ὀργίζω make angry
πόρος far
tέκνον -ου, τὸ child
χρυσός -ου, ὁ gold

CHAPTER 9 β

ἀμυτος -η -ον best
αυξάνω increase
γέρων -οντος, ὁ old man
δήμος -ου, ὁ people
ἐτοιμος or ετοίμος -η -ον ready
ἰερεὺς -έως, ὁ priest
κήρυξ -υκος, ὁ messenger
μέσος -η -ον middle
οὐρανός -ου, ὁ sky, heaven

CHAPTER 9 β READING

ἀναξ, -ακτος, ὁ ruler, lord
ἠσυχία -ας, ἡ quiet
θυσία -ας, ἡ sacrifice
tελευταίος -α -ον last, final

CHAPTER 10 α READING

ἀγωνίζομαι contend for a prize
ἀνω up
ἐνευθύνειν from here, from there
θρόνος -ου, ὁ seat

pλείστος -η -ον most

CHAPTER 10 β

δεί it is necessary
ἐξεστι it is allowed, it is possible
εὐθύς -εία -ο straight
καταλείπω leave behind
κεφάλη -ης, ἡ head
ποτέ ever
πρό + gen. before
tφέπω turn
úδωρ, úδατος, τὸ water

CHAPTER 10 β READING

ἀδελφός -ου, ὁ brother
eικός, εἰκότος, τὸ proper, probable
κινέω move
μάχη -ης, ἡ battle
ώς so that

CHAPTER 11 α

ἀδελφός -ου, ὁ brother
αἰτέω ask
ἀποθήμασι die
δακρύω cry
dοκει it seems
tι, εἴπερ if
ἰατρός -ου, ὁ doctor
κομίζω bring
κόπτω cut
λόγος -ου, ὁ word
παρά from beside
μανθάνω learn
παρά, παρ’ from (+ gen.), beside (+ dat.), to (+ acc.)
sκοπέω look at
σοφός -η -ον wise

CHAPTER 11 α READING

εἰδομαι, εἴδον see (cf. ὁράω)
eἰσέρχομαι go into, enter

CHAPTER 11 β

ἀγηγήμον -ου, τὸ silver, a silver coin
eἶπον say (cf. λέγω, φημί)
µυθός -ου, ὁ pay
προέρχομαι advance
προσέρχομαι come or go to
ὡφελέω help

CHAPTER 11 β READING

λυτέω hurt
φθοντίζω think
CHAPTER 12 α
ή or, than
η [strengthening particle] or [introduces lively questions]
καίπερ although
κακός -η -όν bad
λιμήν -ένος, ó harbor
όρθος -η -όν straight
tείχος -ος, τό wall
φροντίζω think
CHAPTER 12 α READING
άγω lead, bring
περίεμμι be around
πρότερος -α -όν before
CHAPTER 12 β
έρωτασκ ask
πλείστος -η -όν most
πλείων, πλέον more
φαίνω show, appear (mid.)
CHAPTER 12 β READING
άγαν too much
οίδα know
σύν with (+ dat.)
ύγης -ές healthy
CHAPTER 13 α
άλληλαν (oblique cases only) one another
άνεμος -ου, ó wind
βέβαιος -α -όν firm
λαμπρός -α -όν bright
tαχύς -τα -ύ quick
CHAPTER 13 α READING
ή [relative pronoun, fem nom sg, “who, which”]
οικείος -α -όν domestic
πωλέω sell
CHAPTER 13 β
άληθής -ές true
άμα at the same time
άμινω ward off
άρχη -ής, η beginning, rule
βάρβαρος -α -όν foreign, barbarous
έγγυς near
έκείνος -η -όν that
έλευθερία -ας, η freedom
ή [relative pronoun, fem nom sg, “who, which”]
ή [relative pronoun, fem dat sg]
μάχη -ής, η battle
μηδείς no one
ναυτικός -η -όν naval
ὁς, ἦ, ὁ who, which, that
ότε when
τρίθης -ούς, η trireme
ψευδής -ές false
ώς as
CHAPTER 13 β READING
ἀνίστημι stand up
CHAPTER 14 α
ἐλπίζω hope for
ολίγος -η -όν few
ὀπλίτης -ου, ὁ heavily-armed soldier, hoplite
ούτος, αὐτή, τούτο this
πλήθος -ούς, τό crowd
πράσσω do
στόλος -ου, ὁ expedition
στρατιώτης -ου, ὁ soldier
στρατός -ου, ὁ army
συμβάλλω throw together
συνέρχομαι to come together
χρόωμαι use (+ dat.)
CHAPTER 14 α READING
ἀθάνατος -ον immortal
ἀμείνον -ον better
ἡπειρός -ου, η the land
καταστρέφω subdue
τρεῖς τρία three
CHAPTER 14 β
ἀγγέλλω announce
ἀναχωρέω go back
ἀπας -ασα -αν all together
gράφω write
dιέρχομαι go through
όδε ήδη τόδε this
ὁποιο wherever
παραφηγομαι be present
πολέμος -α -όν hostile (m.pl.: the enemy)
pολέμος -ου, ὁ war
πρότερος -α -όν before
φράζω tell
CHAPTER 14 β READING
θάπτω bury
ναυμαχία -ας, η sea battle
ταῦτη in this way
CHAPTER 16α

diakósioi — αι two hundred

dýnami be able, can

ékatón hundred

épístamai know

thanatos — ου, ο death

catalambánō take hold of

keimai lie down

stratēgēs do military service

sýmmachos — ου allied

sýmφoros — ος, η accident

telentās finish, die

CHAPTER 16α READING

αχαίοι — ος ancient

θαυμαστός — η — ον awesome

ποταμός — ου, ο river

πρόθυμος — ον eager

CHAPTER 16β

άξιος — α — ον worthy

βίος — ου, ο life

eirēthē — ης, η peace

έτος — ους, το year

ηκοστός — η — ον least

θυμός — ου, ο soul, spirit

λυπέω hurt

πολυσκέω besiege

ποταμός — ου, ο river

ποντίκη — ης, η libation

ψφη — ης, η breath

CHAPTER 16β READING

εάν = ει + άν

ένθυμεσμαι ponder

έντος inside

έπιγίνομαι be born after, come after

ή [3d sg pres subj act of ειμι]

μέλαις, μέλαινα, μέλαν black

ού where

προσδέχομαι accept

όλη — ης, η strength

στέλλω send

τίθημι put

CHAPTER 17α

απέχω keep away

δέω (1) bind

κάθημαι sit

οίδα know
πότερος –α –ον which of the two?
σὺν with (+ dat.)
tυχάνω happen (+ part.) hit, meet, have (+ gen.)

CHAPTER 17β
ἐπιτρέπω entrust
ἱερός –α –ον holy
καθαρός –α –ον pure
νόμος –ου, ὁ custom, law
πάς in any way
φρονέω think
χοή it is fated, necessary
ψυχή -ής, ἡ breath

CHAPTER 17β READING
ὕπνος –ου, ὁ sleep

CHAPTER 18α
ἀποδίδωμι give back
gελάω laugh
dήλος -η –ον clear
dίδωμι give
dοκεώ think
ἐπιτίθημι put on
κινέω move
tίθημι put
ὕπνος –ου, ὁ sleep
χάρις, -τος, ἡ grace, favor

CHAPTER 18α READING
λόφος –ου, ὁ crest (esp. of a helmet), mane, ridge

CHAPTER 18β
ἀμαρτάνω make a mistake, miss the target
ἀνατίθημι put up, set on
gνώμη –ης, ἡ thought, intelligence, opinion
dιότι since
ἐχθρός –α –ον hated
θυσία –ας, ἡ sacrifice
κρατέω rule (+ gen.)
kράτος –ους, τό strength
μᾶλλον more, rather
μέντοι however, of course
οὐκοῦν therefore
παραδίδωμι hand over
πράγμα –ατος, τό thing
tολμάω dare
ὕγις –ες healthy
χρήμα –ατος, τό thing, (pl.) money

CHAPTER 18β READING
ἀκολουθέω follow
dιαλύω dissolve
dίκη –ης, ἡ justice, lawsuit
ἐπιβουλέω plan against

CHAPTER 19α
ἀνίστημι stand up
πεδίον –ου, τό plain

CHAPTER 19β
ἀγνοέω not know
ἐντυγχάνω meet with
ἐρήμος –η –ον deserted
καθίστημι set down
σημαίνω show
φόβος –ου, ὁ fear

CHAPTER 19β READING
ἀφίστημι remove, revolt
νέμω distribute

CHAPTER 20α
ἀίμα –ατος, τό blood
ἀνω up
ἀρέσκω please
ἀσφαλής –ες safe
δείκνυμι show
dήποτε perhaps, maybe
ἐντὸς inside
ἐξαίφνης suddenly
μέγεθος –ους, τό magnitude
tέκνον –ου, τό child
tότος –ου, ὁ place, topic
φεύγω flee, run away

CHAPTER 20α READING
δόμα –ατος, τό house
οἰκοδομέω build a house

CHAPTER 20β
ἀφήμι let go
ἐνιοῦ –α –α some
ἐξω outside
ἐπί + gen at; + dat on; + acc on to, against
ἵμα throw
κρύπτω hide
λανθάνω do without being noticed
ὀργή –ής, ἡ anger
παρέχομαι pass by

CHAPTER 20β READING
κόμη –ής, ἡ village
CHAPTER 21α

αναγγέλωνοσ recognize
βουλεύω deliberate
εάν = εἰ + ἄν
ἐκκλησία -ας, ἡ assembly
ἐνεκά because of
θυω sacrifice
μισάς -άδος, ὧ 10,000, a countless amount
μυσίς -α -ov countless
νέος -α -ov young
πολεμέω make war
πρέσβυς, πρέσβες, ὁ ambassador (esp. in pl.),
old man
φήτωρ, φήτορος, ὁ orator, speaker, politician
ψηφίζω vote (mid.)

CHAPTER 21β

ἀγορέωνοσ say, proclaim
ἀδύνατος -ov impossible
ἀνάγκη -ης, ἡ necessity
ἄρχω rule
δίκη -ης, ἡ justice, lawsuit
δύναμις -εως, ἡ power
ἐκάτερος -α -ov each of two
ἰδιώτης -ου, ὁ a private person, an individual
νομίζω consider
ὁμοίς -α -ov or ὁμοίος -α -ov like
ὁργίζω make angry
πληρόω fill
προάγον lead on
στρατιά -ας, ἡ army
τιμή -ης, ἡ value
tιρώνει, τιρώνει, τιρώνει such a
tιρώντος, τιρώντη, τιρώντο such as this
tότε then
tρόπος -ου, ὁ way
χώρα -ας, ἡ land

CHAPTER 21β READING

κοινός -ον common

CHAPTER 22α

ἐπεδώκαν whenever
όσος -η -ov however much
όστις ὤτι any one who, anything which
πρὶν before
ὑπάρχω begin, exist
ψφαλτη -ης, ἡ guard

CHAPTER 22α READING

πρέσβευον be the elder or ambassador

CHAPTER 22β

βουλή -ης, ἡ plan, council
ἐαρ, ἐαρος, το spring
ἐκτός outside
ἐνδιδωμί give in
κρίνω judge, decide
οἰκείος -α -ov domestic
ὅπως how, as, so that
προσδέχομαι accept
στρατόπεδον -ου, το camp
tοσοσδέ -ηδε -ονδε so much, so many

CHAPTER 22β READING

χωρέω move

CHAPTER 23α

αἰτία -ας, ἡ cause
ἐπιτίθεομαι -α -ov convenient
ὅποτε when
τάσσω arrange
tέμνω cut
χωρίον -ου, το place

CHAPTER 23α READING

ἄλλως otherwise
ἀπαντάω + dat meet
μηχανή -ης, ἡ device
σφέτερος -α -ov their (own)

CHAPTER 23β

διαλύω dissolve
έαω allow
ἐκατοστος -η -ov each
ἐλπίς -ίδος, ἡ hope
οἴματα, οἴομαι think
στάδιον -ου, το stade = 606.75 feet = roughly 1/8
of a mile

CHAPTER 23β READING

μέχρι until
μμνήσκω remind, (in perfect middle)
remember

CHAPTER 24α

ἀδικος -ον unjust
αιχρός -η -ov disgraceful
γράμμα -ατος, το letter
διδάσκω teach
δικαιοσ -α -ov just
CHAPTER 24 a READING
βέλτιστος -η -ον best
εύλον -ον, το wood

CHAPTER 24 b
αύ, αύθα again
βιβλος -ου, το book
dιάνοια -ας, η thought, intention
ἐπιμελέμαι take care of
ήδομαι rejoice
παλαιός -ά -ον old
πράξεις, -εως, η action
όθυμος -ου, το rhythm
σώμα -ατος, το body
φωνή -ής, η sound, voice
χρήσιμος -ή -ον useful
χορήγης -ή -ον useful

CHAPTER 24 β READING
ἀποδείκνυμι point away
βελτιών -oν better
ἐθνος -ους, το nation
tεύνο stretch

CHAPTER 25 a
τα βασιλεια palace
θάπτω bury
καταστρέφω subdue
οίος -α -ον such a kind
οίος -α -ον t' eimi be able
σοφία -ας, η wisdom
tελευτή -ής, η completion, death
υός -ού, το son

CHAPTER 25 b
ἀμφότερος -α -ον both
ικανός -η -ον sufficient
ίνα there, so that
καταφρονέω despise (+ gen.)
πλούτος -ου, το wealth
όψις -ής, η strength

CHAPTER 25 β READING
γένος -ους, το race, family
κυρέω meet (+ gen.), happen
πέντε five
tεσσαράκοντα forty

CHAPTER 26 a
ἀκών -ουσα -ον (Attic ἀκών) unwilling

CHAPTER 26 α READING
ἀλήθεια -ας, η truth
ἀπολλυμι kill (mid; die)
γάμος -ου, το wedding, marriage
dόρυ, δόρατος, το spear
tερός -α -ον other
tεφίσμη set upon
ὄνομάζω call by name
πιστεύω ascertain

CHAPTER 26 α READING
νόμιμος -η -ον customary

CHAPTER 26 b
ἀποθαίνω display
cύκλος -ου, το circle
μέλει it is a problem, or worry, for (+ dat.)
μετατέμπω summon (mid. form only)
ποίος -α -ον what sort of?
φόνος -ου, σlaughter

CHAPTER 26 β READING
ἀμείβω change
dιάτα -ης, η lifestyle
όψις, -εως, η sight, appearance
συγγνώμη -ής, η pardon

CHAPTER 27 a
ἀγωνίζομαι contend for a prize
ἀνάθημα -ατος, το a curse
ἀρετής -ου, το number
ἀντίκα immediately
dιαβιάζω step across
dιόρον -ου, το gift
tέρχομαι come to
καταλύω put down
tάνυ altogether
παρακάλεω call for
στράτευμα -ατος, το expedition, campaign
συμμαχία -ας, η alliance
φωνέω make a sound, speak

CHAPTER 27 α READING
στερέω separate

CHAPTER 27 b
δελός -η -ον cowardly
ἐθνος -ους, το nation
ίππος -ου, το horse
κτείνω kill
προστάσσω place at

CHAPTER 27 β READING
ἀντί + gen opposite
CHAPTER 28 α
άλισκομαι be taken
dαίμων -ον, o spirit, god, demon
dέος -ους, το fear
eίτε either...or
ἵππευς -έως, o horseman
πορθέω destroy
dιαφέρει carry on, make a difference

CHAPTER 28 β
αντί + gen one opposite
ἐνθυμέομαι ponder
ἐσκαλίκα be like
ἐπταχως &;he; -ων last
ήσυχα -άς, &;he; quiet
παρίστημι set or stand beside

CHAPTER 28 β READING
ἀποβαίνω step from
ἀπέω join (mid: touch)
ἐρώ will say
eὐδαιμόν -ον happy, lucky, blessed

CHAPTER 29 α
ἐπιγίγνομαι be born after, come after
ἐπιχειρέω attempt
ἐως until
ἡπείρος -ου, &;he; the land
κόλπος -ου, o womb, bay
μήτε and not
ναυμαχία -ας, &;he; sea battle
πλοῖον -ου, το ship
πνεύμα -ατος, το wind, breath
στέλλω send
συνάγω bring together

CHAPTER 29 α READING
dιαβάλλω throw across
προερέω, προείπον proclaim προερέω,
προείπον proclaim
σφείς, σφόν they
τηρέω watch for

CHAPTER 29 β
ἀποστέλλω send away
παρασκευή -ής, τη preparation
προσπέπτω fall upon, strike against
σημείον -ου, το sign
χωρέω move

CHAPTER 29 β READING
eἰργα confine

CHAPTER 29 γ
κατέχω restrain
οù where
πάθος -ους, το suffering
πρόθυμος -ον eager

CHAPTER 29 δ
ἀφαιρέω take from (mid. form only)
ἀπολαμβάνω take from
dιαφεύγω escape
κενός -η -όν empty
κέρας -ατος, το horn

CHAPTER 29 δ READING
ὁπλον -ου, το weapon, tool

CHAPTER 29 ε
βοήθεια -ας, ε; help
ἐναντίος -α -ον opposite
καταφεύγω flee for refuge
ὁθεν from where
πλην except (+ gen.)
σφάξω kill
ὑπομένω stay behind, survive
φθάνω anticipate

CHAPTER 29 ε READING
βραχύς -εία -ο short

CHAPTER 30 α
είτε then, next
καρδία -ας, ε; heart
λαλέω talk, babble

CHAPTER 30 α READING
ἀγορεύω say, proclaim
ἀθρόος -α -ον crowded
κύριος -ου, o lord, master
λογίζομαι calculate

CHAPTER 30 β
ἄδικεω do wrong
ἄθανατος -ον immortal
αἰσθάνομαι perceive
αστίς, -ίδος, ε; a round shield
βία -άς, o force
ναι yes
οίχομαι be gone
όλος -η -ον whole
πρόσθεν before
πώποτε ever yet
χρυσός -ή -ον golden
CHAPTER 30 β READING

άρχων -οντος, ó ruler, archon
σελήνη -ης, ἥ moon

CHAPTER 30 γ READING

σπευδόω hurry
στόμα -ατος, τό mouth

CHAPTER 30 γ READING

ἀπαλλάσσω release, escape
κάν = καί + εν
ὀξύς -εία -ύ sharp
προφετεύτης -ου, ὁ old man, ambassador (rare in pl.)

CHAPTER 30 δ

ἀείδω (Attic ἀδω) sing
ἀκολουθέω follow
eἰμί go (cf. ἔρχομαι)
ἐστήμη stand
μήν [emphasizes preceding particle]
σφόδρα exceedingly

CHAPTER 30 δ READING

ὀχλος -ου, ὁ crowd, mob
συμφέρω benefit (+ dat.)

The Remainder of the 80% List

ἀγανακτέω be annoyed with
ἀγάπη -ης, ἡ love, charity
ἀδελφή -ῆς, ἡ sister
ἀδίκημα, -ατος, τό a wrong, an injustice
ἀθλίως -α -ον wretched
ἀθλον -ου, τό prize
ἀθροίζω muster
ἀιδώς, αἰδοῦς, ἡ shame
ἀινέω praise
αισχύνω dishonor
αιτώμαι accuse, blame
αἰχμάλωτος -ου, ὁ prisoner of war
ἀκριβής -ες exact
ἀλγος -ους, τό pain
ἀλλότριος -α -ον someone else's
ἀμελέω not worry
ἀμφί + gen, dat, acc about, around
ἀμφισβητέω argue
ἀμφω, ἄμφοιδ both
ἀν generalizes dependent clauses with the subjunctive; makes independent clauses less real (contrary to fact)
ἀνάγω lead up
ἀναφέω raise
ἀναλαμβάνω pick up
ἀναγκαίος -α -ον necessary
ἀνευ + gen without
ἀνθος -ους, τό flower
ἀξίω consider worthy
ἀπαξ once
ἀπευθυς -α -ον inexperienced, ignorant

ἀπαγγέλλω announce
ἀπάγω carry off
ἀπολείπω leave behind
ἀπολογέομαι defend oneself
ἀπολύω set free from
ἀποσέμπω send away
ἀποπλέω sail away
ἀποστερέω deprive
ἀρκέω ward off
ἀρμα -ατος, τό chariot
ἀρμόζω (Attic ἀρμόττω) join
ἀρτί just now
ἀσφάλεια -ας, ἡ security
ἀτάρ but
ἀτε just as, because
ἀτη -ης, ἡ blindness, destruction
ἀυτε again
ἀυτόθι on the spot
ἀφνω suddenly
βαφύς -εία -ύ heavy
βασιλείας -α -ον kingly, royal
βασιλικός -η -ον royal, kingly
βέλος -ους, τό missile, weapon
βιάζω, βιάω force, compel
βιώ live
βροτός -ου, ὁ mortal
γαία -ας, ἡ earth
γαμέω marry
γεννάω beget
γέρας -ως, τό prize
Appendix IV: The 80% List as it Corresponds to Athenaze

γῆρας -ός, τό old age
γλυκός -εια -όν sweet
γλώσσα -ής, η tongue, language
γούν so then, for sure
γυμνός -η -ον naked
dieidō fear
diō (2) need
diάκειμαι be arranged (pass. of διατίθημι)
dioikēω manage a house
diαπράσσω pass over, accomplish
diατέλεω finish
diατίθημι arrange
diατρήβω consume, spend time
diαθήκη -ής, η arrangement, last will and testament
diκάζω judge
diκαιοσύνη -ής, η justice
diκαστήριον -ον, τό court
diκαστής -ου, ο judge, juror
diό, διότερ because of this
diός -α -ον divine
diπλούς -η -ούν double
diσχύλωι -οι -α two thousand
dίχα apart
dόγμα -ατος, τό opinion, dogma
dόλος -ου, ο trick
dόξα -ής, η glory, opinion
dόξα do
edōs, -ους, τό custom, character
edūo be accustomed
eiδός -ους, τό form
eίκος twenty
eίσθημαι carry into, pay taxes
eξάγω lead out
eξαπατάω deceive
eξβάλλω throw out
eξδίδωμι surrender
eξελέγχω refute
eξελείπω leave out
eκπέμπω send out
eκπίπτω fall out
eκτείνω stretch out
eκφέρω carry out
eκείθεν from there
eκών -όνος -όν, willing
έλασσων -ον smaller, less
έλεγος -ου, ο a lament
έλέγχω refuse
έμοι -η -ήν my, mine
έμβάλλω throw in
έγκαλέω accuse
έμπροσθεν in front
ένιαυτός -ου, ο year
ένιοτε sometimes
έξ six
έξετάζω examine
έξηκοντα sixty
έξουσία -ας, η authority
έπειγω press hard (mid: hurry)
έπαγγέλλω announce
έπάγω bring on
έπαινεω praise
έπιβάλλω throw on
έπιθετομεν exhibit
έπέχω hold on to
έπιμέλεια -ας, η care, attention
έπιθανής -ές evident
έπιφέρω put upon
έπιστήμη -ης, η knowledge
έπιστολη -ης, η message, letter
έπω καθ-ους, τό word
έρως, -άδος, η strife
έρομαι ask
έσθης -ητος, η clothing
έτις -ου, ο kin, cousin
έννοια -ας, η good-will
eυφώς -εια -ύ broad
η = "$/he said" from ημι
η = 1st sg impf indic act of ειμι
η where
ήγεμόν, -ονος, ο leader
ήδονη -ης, η pleasure
ήδυς -εια, -υ sweet
ήλικια -ας, η time of life, age
ήμαι sit
ήμέτερος -α -ον our
ήμι say
ήρως, ήρως, ο hero
ήσσαμαι be inferior, be defeated
Appendix IV: The 80% List as it Corresponds to Athenaze

ήσουν -<i>ov</i> less, weaker
θαρσέω be bold, courageous
θείος -<i>on</i> divine
θεραπευō serve
θέρμος -<i>ou</i>, á heat
θώραξ -ά<i>cos</i>, ó breastplate
Ἴδιος -<i>α</i> -<i>on</i> one's own
Ἴδρυω make sit down, seat
ἵσος -ή -<i>on</i> equal
ἱστορία -ά<i>ς</i>, ἡ inquiry
ἵσχυς, ἱσχύος, ἡ strength
καθά just as
καθό in so far as
καίτοι and indeed, and yet
κάλλος -<i>ou</i>, τó beauty
κάν = καί + ει + ἄν
καρπός -<i>ou</i>, ó fruit
καταβαίνω step down
καταγιγνώσκω have prejudice, charge
κατάγω lead down
κατατλήσω strike down
κατασκεύαζω equip
κατηγορέω accuse
κατοικέω dwell, settle
κινδυνεύω risk
κλέος -<i>ou</i>, τó glory
κλέπτω steal
κλίνω bend
κολάζω punish
κράτιστος -ή -<i>on</i> strongest
κρείσσων -<i>on</i> stronger
κρίσις -<i>ē</i>ς, ἡ judgment, decision
κριτής -<i>ou</i>, ὁ judge
κτάομαι acquire
κολύω prevent
λαγχάνω obtain by a lottery
λευκός -ή -<i>on</i> white
λεως, λεώ, ὁ the people
λίμνη -<i>ης</i>, ἡ pool, swamp
λιμός -<i>ou</i>, ὁ or ὁ hunger
λοιπός -ή -<i>on</i> remaining
μανία -<i>ας</i>, ἡ insanity
μάντις -<i>ες</i>, ὁ prophet
μαρτυρέω witness, give testimony
μαρτυρία -<i>ας</i>, ἡ witness, testimony, evidence
μάρτυς, μάρτυρος, ὁ or ἡ witness
μέγαρον -<i>ou</i>, τó a large room
μεταβάλλω change
μετέχεω be involved (+ gen.)
μεταξύ between
μήκος -<i>ou</i>ς, τό length
μισέω hate
μινά, μινάς, ἡ mina, = 100 drachma = 1/60 talent
μνήμη -<i>ης</i>, ἡ memory
μοῖρα -<i>ας</i>, ἡ fate
νεώς, νεώ, ὁ temple
νοέω have in mind
νόσος -<i>ou</i>, ὁ disease
νύμφη -<i>ης</i>, ἡ bride
οἰκέτης -<i>ou</i>, ὁ servant
ὀκτώ eight
ὁλλυμι destroy, lose
ὁμνυμι swear
ὁμοίω make like
ὁμολογεύω agree
ὁμόω unite
ὁποῖος -<i>α</i> -<i>on</i> of what sort
ὁπόσος -<i>η</i> -<i>on</i> as many as
ὁρθόω set straight
ὁρκός -<i>ou</i>, ὁ oath
ὁρμή -<i>ης</i>, ἡ attack
ὁρος, ὁρο, ὁ boundary
ὁσπερ, ὁπερ, ὁπερ the very one who, the very thing which
ὁστε ἢτε ὅτε who, which
οὐτίς no one, nobody
οὐπω not yet
οὐσία -<i>ας</i>, ἡ substance, property
οὐτως in this way
ὁφειλῶ owe
ὁφφα so that, until
πάλιν back
παντάπασα altogether
πάντη entirely
παραγγέλλω transmit
παράδεδοκος -<i>on</i> contrary to expectation, paradoxical
παραλαμβάνω receive
παραπλήσιος -<i>α</i> -<i>on</i> resembling
παραχρῆμα immediately
Appendix IV: The 80% List as it Corresponds to Athenaæ

πάσων sprinkle
πειράζω test
πέλας near
πεντάκοσιοι -αι -α five hundred
πεντήκοντα fifty
πέρα [emphasizes preceding word]
περάω pass through
πέρθω destroy
περιστήμιο place round
πέτρα -ας, η rock
πηρός -άς -άν disabled
πίπτλήμι fill
πίστες, -εως, η trust
πιστός -η -ον faithful
πλήως, πλέα, πλέον full of
πληθύς -ας -ον near
πλήτσω strike
πλούσιος -ας -ον rich
πολιοκτία -ας, η siege
πολιτεία -ας, η constitution, citizenship, republic
πολιτεύω participate in government or politics
πολιτικός -ή -ον political
πονηρός -ος -ον evil, painful
πορεία -ας, η journey
ποτός -ή -ον drinkable
προαιρέσις, -εως, η choice, purpose
προαιρέω prefer, choose
προδίδωμε betray
προθέω run forward
προθυμία -ας, η eagerness
προφητεύω send ahead, shoot
προφήτημι set in front
πρόνοια -ας, η foresight
προσαγωγεύω greet
προσάγω put before
πρόσεμι belong to, be present
προσέχω hold to, offer
προσήκω have arrived
προσλαμβάνω take or receive besides
προστίθημι put to
προσφέρω bring to
πρόσωπον -ον, το face
πρόφασις -εως, η excuse
προφήτης -ον, ο prophet
πτερόν -ο, το wing
ψέω flow
σαφής -ές clear
σκέπτομαι examine
σκευάζω prepare
σκήνη -ης, η tent, stage
σός -η -ον your, yours
σπουδάζω hurry
στάσις -εως, η revolution
στέρων -ον, το chest
στεφάνω surround, crown
στρατεία -ας, η expedition, campaign
στρατοπεδεύω encamp
στρέφω turn
συνάπτω bind together
συγγενής -ές related
σύγκλητος -ον specially called
συμβάλλω happen, agree with
συμβουλεύω advise
σύνειμι be with, associate with, live with
συνεχής -ές continuous
συνθήκη -ης, η composition, contract
συνιστήμι bring together
συμμαχέω be an ally
σύμπας -πάσα -πάν all together
συντάσσω arrange
συντίθημι put together
συγχωρέω come together, agree
σχέδον close, almost
σχήμα -ατος, το form
σχολή -ής, η leisure
σωτηρία -ας, η safety
τάλαντον -ον, το an amount of silver worth 600 drachma
τάξις -εως, η arrangement, order
taquo = το αυτό the same
tάφος -ου, το tomb
tάχος -ους, το speed
tετείχω build walls
tεκμηρίζον -ον, το evidence
tετελέω fulfill
τέσσαρες -α four
tέταρτος -η -ον fourth
tεταχάκοσιοι -ας -α four hundred
tεγκατελειωμί的意义
Appendix IV: The 80% List as it Corresponds to Athenaze

tέχνη -ής, ἡ art, skill
τηλικοῦτος -αύτη -οῦτον of such an age or size
tίκτω give birth
tιμωρεῖ help, avenge
tιμωρία -ας, ἡ help, vengeance
tοι let me tell you, for sure
tοίνυν therefore
tόξον -οῦ, τὸ bow
tραύμα -ατος, τὸ wound
tρέφω nourish
tρέω flee
tριάκοντα, thirty
tρίβω rub
tρίτος -η -ον third
tροφή -ής, ἡ nourishment, food
tυραννίς -ιδος, ὁ tyranny
tύραννος -οῦ, ὁ ruler, tyrant
ύβριζω insult, offend, disrespect
ύμέτερος -α -ον your, yours
ύπαιτος -η -ον highest, the top of
ύπερβάλλω excel
ύπερβολή -ής, ἡ excess
ύπισχεσθαι promise
ύπακουσκι listen to
ύπολαμβάνω take up
ύψηλος -η -ον high
φάλαγξ -αγγος, ἡ phalanx, battle-array

φανερός -ά -όν clear
φάμιακον -ου, τὸ drug
φάσκω claim
φαύλος -η -ον trivial
φθείρω destroy
φυλία -ας, ἡ love, friendship
φυσιν, φυσινός, ἡ mind
φυσωρά -ας, ἡ guard
φυγᾶς -άδος, ὁ or ἡ fugitive
φυλή -ης, ἡ race, tribe
φύσις -εως, ἡ nature
φύω produce
φῶς, φωτός, ὁ light
χειρόω manage, master
χείρον, χείρον worse
χέω pour
χίλιοι -ατι -α a thousand
χόω pile up, bury
χράω (a) scrape (b) attack, be eager, desire (impf)
(c) furnish
χρεία -ας, ἡ use
χωρίς apart
ψεύδω lie, cheat
ψήφισμα -ατος, τὸ decree
ψήφος -ου, ἡ vote
ώδε in this way
ώρα -ας, ἡ season