

GRADE 6 GREEK

First edition

5 units

10 lessons • one quarter

A video for every lesson

FIRST EDITION

COURSE GUIDE

This short course finishes the map a fifth-grade student began: the whole Greek noun, all four cases, all three genders, singular and plural, plus the first verbs that can speak of yesterday and tomorrow. Each lesson is built around the great generation of Greece: the farmers who charged at Marathon, the hoplite whose shield guarded the man beside him, the heralds who demanded earth and water, the three hundred at the Hot Gates, the wooden wall of ships at Salamis, the marble of the Parthenon, Herodotus inventing history, the riddle-shrine at Delphi, Aesop's tortoise, and the games at Olympia.

Every lesson follows the same path. First comes **the story**. Then **how Greek works**: the case jobs, the charts and the chants the story opens up, explained for a sixth grader. Then **say it out loud**, because Greek is learned by chanting, reciting and reading aloud. Last, **try it**: the student builds a Noun Map poster, paints a hoplite shield with a declined noun around the rim, labels the house in genitives, narrates a map quest in Greek prepositions, retells Marathon in imperfects, plans a week in futures, and ends the quarter reading a whole Greek fable and running a family games day.

By the end of the quarter the student can decline λόγος, δῶρον, καρδία and φωνή with their articles through every case and both numbers, tell what a genitive owns and a dative receives, read the little preposition maps (ἐν, εἰς, ἐκ, ἀπό, σύν), dress an adjective to match its noun, and chant λύω in three tenses and εἰμί in two. Grade 5 taught who does what to whom; grade 6 teaches of whom, to whom, where, and when. The student who finishes it reads a Greek sentence the way a scout reads a trail: every ending a footprint, every article a signpost.

Most videos come from trusted teaching channels: Alpha with Angela (a missionary teacher's gentle Biblical Greek series), Greek For All and Jonathan Rehfeldt (seminary teachers), Ken Schenck, Bedtime History, Simple History, Twinkl, TED-Ed, Smarthistory, Behind the

News and Living Antiquity. Every video was previewed for accuracy and content. A few are made for a slightly older audience; the lesson notes say so. You will hear small differences in pronunciation between channels (classroom Erasmian, Koine and modern Greek); that is normal, and this course teaches the classroom sounds so that every letter stays distinct. Some channels end with an invitation to subscribe; you can stop the video when the teaching ends.

Start with Lesson 1.1 →

WHO IT IS FOR

Written for students in grade 6 (about ages 11–12) who read independently. The course assumes the alphabet is fluent and the grade 5 basics are in place: the article with nominative and accusative, and the present tense of λύω and εἰμί. A student new to Greek can enter here if he or she can read the Greek alphabet; Unit 1 reviews everything else on the way past, with a week or two of extra chanting. A parent or teacher reads along, joins the chants and checks the practice. Nothing needs to be bought: every activity uses paper, index cards, cardboard, pencil, crayons and household things.

HOW TO USE THIS COURSE

1. **The weekly rhythm.** The quarter has 10 lessons, one a week, each with three sessions of 30–40 minutes. Session 1 is the warm-up, the video, the teaching and the picture study. Session 2 is the activity and the Greek notebook. Session 3 is the worked examples, the practice sentences and a recitation: the student chants the week's charts and reads the week's Greek out loud to the family. In the second week of each unit, use part of Session 3 for the unit review and the unit challenge.
2. **Chant it every day.** Greek endings are learned the way multiplication tables are: out loud, in rhythm, a few minutes a day. This quarter the chant stack grows week by week: the article square (ὁ, τοῦ, τῷ, τόν and its feminine and neuter rows), the four noun charts (λόγος, δῶρον, καρδία, φωνή), and from Unit 3 on the verb columns across time (λύω, ἔλυον, λύσω; εἰμί and ἦμην). Open every session by chanting what has been learned so far. Five minutes of cheerful chanting beats an hour of silent staring.

3. **Where you stand.** A student coming from our grade 5 course already owns the alphabet, the articles *ὁ* and *ἡ* with nominative and accusative, about fifty-five words, and the present tense of *λύω* and *εἰμί*. Grade 6 completes the noun chart with the genitive and dative, adds the neuter, and opens time with the imperfect and the future. A newcomer who can read the Greek alphabet can start here: take Unit 1 slowly and chant double.
4. **Story, then grammar, then doing.** The core ideas are written to be read aloud or read by the student. The paragraph marked *The story* tells what happened; *How Greek works* explains the grammar; *Say it out loud* gives the sounds and chants; *Try it* explains the activity. After each paragraph, ask the student to tell it back in his or her own words.
5. **About the little marks.** Greek prints breathing marks and accents over its words. The student reads a rough breathing as h (*ὁ* is HO) and an accent as stress-this-syllable, and simply copies the marks when writing. Students are never graded on accents; the course prints them so the eye learns the real look of Greek.
6. **Flashcards and the word wall.** Every lesson adds new Greek words. Make a flashcard for each one (Greek on the front with its article, *ὁ στρατός*; English on the back) and keep the growing deck with the grade 5 deck if you have it. Review the whole deck at the start of Session 2 and Session 3: a word the student gets right three times in a row can move to a weekly pile.
7. **The word list.** The course teaches about 50 words, in this order. Unit 1, the army's nouns: *ὁ στρατός*, *ὁ ἵππος*, *ὁ ἄνθρωπος*, *ὁ δοῦλος*, *ὁ ἀδελφός*; then the neuters *τὸ ὄπλον*, *τὸ δῶρον*, *τὸ τέκνον*, *τὸ ἔργον*, *τὸ πλοῖον*. Unit 2, lands and roads: *ἡ γῆ*, *ἡ χώρα*, *ἡ θάλασσα*, *ἡ πύλη*, *ἡ ὁδός* (a surprise: a feminine -ος noun), *ὁ ποταμός*, *ὁ ἄγγελος*, *ἡ εἰρήνη*, *ὁ πόλεμος*, with *τὸ ὕδωρ* (water) as a sight word. Unit 3, dressing words: the adjectives *ἀγαθός*, *καλός*, *μικρός*, *σοφός*, *πρῶτος*, *ξύλινος*, and the nouns *ἡ νίκη*, *ἡ σοφία*, *ὁ θεός*, *ὁ ναός*. Unit 4, verbs across time: *γράφω*, *λέγω*, *πέμπω*, *ἄγω*, *βλέπω*, *ἀκούω*, *λύω*, *παύω*, *ἔχω*, and the nouns *ἡ ἱστορία*, *ἡ φωνή*, *ὁ χρόνος*. Unit 5, the games: *ἡ καρδιά*, *ὁ φίλος*, *ὁ οἶκος*, *ὁ λίθος*, *ὁ στέφανος*, with *τὸ ἄθλον* (prize), *ἡ χελώνη* (tortoise) and *ὁ λαγώς* (hare) as sight words. This list is the flashcard deck; a student who owns these cards owns the course's vocabulary.
8. **The Greek notebook.** Use any notebook for the whole quarter. It holds the noun charts, the case-job notes, the verb columns across time, the translated sentences, the tortoise story and the games-day plans. Date every page. Neat charts matter: the Noun Map on the wall is only as good as the charts behind it.

9. **Translation is a two-way street.** The practice runs both directions: Greek into English and English into Greek. Going into Greek is harder and matters more; let the student use the notebook charts freely. The answer is right when the endings are right, not just the words.
10. **Greek and Latin together.** Families doing our Latin courses will grin all quarter: the four cases, the case jobs, even the chant order (nominative, genitive, dative, accusative) are the same game Latin plays. The big difference is still the article: Latin has no word for the, while Greek pins ὁ, ἡ or τό on nearly every noun, which makes Greek cases easier to spot than Latin ones. Neither language is required for the other.
11. **Unit review and unit challenge.** Each unit ends with a short review (30 points), which may be done orally, and a unit challenge: the Noun Map poster, the preposition map quest, the shield-and-autobiography presentation, the storyboard and week planner, and at last the family games day. Keep the challenge work in a folder.
12. **The Games Day.** In the last week, the student hosts a family games day, Olympia style: stations labeled in Greek, the tortoise fable performed, paper wreaths awarded, and the three great chants recited with no peeking. It is the course's graduation.

SCOPE AND SEQUENCE

UNIT 1 • WEEKS 1–2

The Whole Map of the Noun

The men of Marathon hold the line because every man knows his place, and Greek nouns work the same way: the full first declension (καρδία and φωνή) with the feminine article, the full second declension with the neuter (λόγος and δῶρον), and the four cases named as jobs: namer, of-case, to/for-case, object.

- 1.1 The Men of Marathon
- 1.2 The Hoplite's Gear

UNIT 2 • WEEKS 3–4

The Case Jobs

Persian heralds demand earth and water, and the genitive answers whose the earth really is; then the three hundred hold the Hot Gates while little preposition maps (ἐν, εἰς, ἐκ, ἀπό, σύν) and the dative of the indirect object put every noun in its place.

- 2.1 Earth and Water
- 2.2 The Hot Gates

UNIT 3 • WEEKS 5–6

Dressing Nouns, Stretching εἰμί

The oracle says wooden wall and Themistocles says ships: adjectives dress to match their nouns in gender, number and case (τὸ ξύλινον πλοῖον, the wooden boat); then the Parthenon rises and εἰμί stretches across time with the imperfect ἤμην, I was.

3.1 The Wooden Wall

3.2 Athena's City

UNIT 4 • WEEKS 7–8

Verbs Across Time

Herodotus invents history and the imperfect tense tells it: the past-flag augment and the chant ἔλυσον, I was loosing; then Delphi's riddles meet the God who declares the end from the beginning, and the future tense glues on its σ: λύσω, γράψω, πέμψω.

4.1 The Storyteller's Tense

4.2 Tomorrow's Tense

UNIT 5 • WEEKS 9–10

Reading the Golden Age

Everything comes together: the student reads Aesop's tortoise and hare in Greek, nine sentences of real narrative with every ending a footprint; then the Olympic truce opens the family games day, with stations labeled in Greek, wreaths awarded, and the three great chants recited from memory.

5.1 The Tortoise and the Hare in Greek

5.2 The Games Day

WEEKLY PACING CALENDAR

WEEK	PLAN
1	• Session 1: Lesson 1.1 The Men of Marathon: warm-up, video, teaching and picture study • Session 2: Lesson 1.1 activity (the Noun Map poster begun) and Greek notebook • Session 3: Worked examples, practice, and the first recitation out loud <i>Three short sessions a week is the usual rhythm: one to learn, one to make, one to practice and recite. Add a few minutes of flashcards on the other days if you like.</i>
2	• Session 1: Lesson 1.2 The Hoplite's Gear: warm-up, video, teaching and picture study • Session 2: Lesson 1.2 activity (the hoplite shield) and Greek notebook • Session 3: Worked examples, practice and recitation • Session 3 (end of unit): Unit 1 review and unit challenge (the Noun Map poster finished)

WEEK	PLAN
3	• Session 1: Lesson 2.1 Earth and Water: warm-up, video, teaching and picture study • Session 2: Lesson 2.1 activity (the family possession chart) and Greek notebook • Session 3: Worked examples, practice and recitation
4	• Session 1: Lesson 2.2 The Hot Gates: warm-up, video, teaching and picture study • Session 2: Lesson 2.2 activity (the preposition map quest) and Greek notebook • Session 3: Worked examples, practice and recitation • Session 3 (end of unit): Unit 2 review and unit challenge (the map quest performed)
5	• Session 1: Lesson 3.1 The Wooden Wall: warm-up, video, teaching and picture study • Session 2: Lesson 3.1 activity (adjective dominoes) and Greek notebook • Session 3: Worked examples, practice and recitation
6	• Session 1: Lesson 3.2 Athena's City: warm-up, video, teaching and picture study • Session 2: Lesson 3.2 activity (the three-time autobiography) and Greek notebook • Session 3: Worked examples, practice and recitation • Session 3 (end of unit): Unit 3 review and unit challenge (shield and autobiography presented together)
7	• Session 1: Lesson 4.1 The Storyteller's Tense: warm-up, video, teaching and picture study • Session 2: Lesson 4.1 activity (the imperfect storyboard) and Greek notebook • Session 3: Worked examples, practice and recitation
8	• Session 1: Lesson 4.2 Tomorrow's Tense: warm-up, video, teaching and picture study • Session 2: Lesson 4.2 activity (the Greek week planner) and Greek notebook • Session 3: Worked examples, practice and recitation • Session 3 (end of unit): Unit 4 review and unit challenge (storyboard and planner read aloud)
9	• Session 1: Lesson 5.1 The Tortoise and the Hare in Greek: warm-up, video, teaching and picture study • Session 2: Lesson 5.1 activity (reading and marking the story) and Greek notebook • Session 3: The story performed, worked examples, practice and recitation
10	• Session 1: Lesson 5.2 The Games Day: warm-up, video, teaching and picture study • Session 2: Lesson 5.2 activity (building the stations and wreaths) and Greek notebook • Session 3: Worked examples, practice and recitation • Session 3 (end of unit): Unit 5 review and unit challenge (the family games day)

MATERIALS

Greek notebook (any notebook)

One for the quarter: noun charts, case-job notes, verb columns across time, translations, the tortoise story and the games-day plan.

Index cards or paper cut into card-sized pieces, and a box, bag or binder ring to keep them

For the flashcard deck that grows every lesson, the adjective dominoes in Unit 3 and the genitive tags in Unit 2.

Pencil, colored pencils or crayons, and a fine-tip marker

For the charts, the Noun Map poster, the storyboard, the week planner and the games-day signs.

A sheet of poster board, or printer paper taped together

For the Noun Map wall poster begun in week 1 and finished for the Unit 1 challenge.

A large piece of cardboard (a cut-open box works), string or duct tape for a handle, and paint or markers

For the hoplite shield in Unit 1: a round shield with a family emblem and a declined noun around the rim.

Green paper, scissors and tape or a stapler

For the olive-leaf victory wreaths (στέφανοι) awarded at the family games day in week 10. Add sidewalk chalk or masking tape for marking the stadium line if you like.

GRADING

Grades come mostly from the daily work: the recitations, the flashcard reviews, the notebook and the practice sentences, because a language is learned by steady, honest repetition. A student who chants faithfully, keeps a neat notebook and corrects his or her own practice earns full credit.

PART	%
Recitation and flashcards (daily chanting, vocabulary reviews, reading aloud)	30
Greek notebook (dated pages, charts, translations, reflections)	25
Practice sentences (both directions, corrected with the answer key)	15
Unit reviews	15
Unit challenges	15

Scale: A 90–100, B 80–89, C 70–79, D 60–69. Below 60: repeat the chants and practice with help.

- An ending counts, a guess does not: a practice sentence is right when the endings and the articles are right. Let the student use the notebook charts for every exercise; the charts come to live in the head by being used, not by being hidden.
- Accents and breathing marks are copied, never graded. A missing accent costs nothing; a wrong ending costs the point.
- Unit reviews may be done orally for a student who writes slowly; the parent writes down the answers.
- Pronunciation is graded on courage and consistency, not perfection. Any student who says Greek out loud every day is doing it right.

A NOTE TO PARENTS

You do not need to know Greek to teach this course. Every chart has its chant written out, every Greek sentence has its translation in the answer, and every video does the explaining a specialist would. Learn alongside your child: chant the article square in the car, quiz each other with the flashcards at the table, and let your child catch your mistakes. A parent who is cheerfully learning teaches more than any speech about why Greek matters.

This is the year the noun chart gets finished, and it is worth finishing. The genitive and the dative your child learns here are the cases that make the Greek New

Testament readable: the love OF God, grace TO you. The Persian Wars that carry the quarter are told as the Greeks' finest hour without pretending the Greeks were saints: courage, duty and providence are the themes, and the battle stories are told without gore. The epitaph at Thermopylae, not the slaughter, gets the last word.

The Greek world was a pagan world, and this course says so honestly. The Parthenon was built for Athena, and the lesson says plainly that Athena was a story the Greeks told, not a living God; Paul on Mars Hill is the model for how a Christian reads that world. The oracle at Delphi gets the same honesty: it was a famous riddle-shrine the Greeks trusted, and its prophecies were clever riddles and guesses a listener could bend either way, nothing like the true knowledge of the God who declares the end from the beginning (Isaiah 46). The videos were all previewed; the Smarthistory Parthenon tour, the TED-Ed history videos and the seminary grammar lessons are made for slightly older audiences, and the lesson notes say so.

PRINTABLE WORD LIST

VOCABULARY FOR THE COURSE

Classroom Erasmian. Classroom Erasmian, the pronunciation these Greek courses teach: every letter keeps its own sound, which is neither modern Greek nor a reconstructed ancient accent. θ is th, φ is f, χ is kh. A rough breathing adds h. Stress follows the accent written on the word, and the capital letters are that stressed syllable.

Every week's list is printed again inside that lesson. Say the capital letters loudest.

1.1 THE MEN OF MARATHON

στρατός

stratos

strah-TOS

noun · ὁ στρατός, τοῦ στρατοῦ

an army

Μαρθών

Marthon

mar-THOHN

noun · ὁ Μαρθών, τοῦ Μαραθῶνος

Marathon

Πέρσης

Perses

PEHR-says

noun · ό Πέρσης, τοῦ Πέρσου

a Persian

πεδῖον

pedion

peh-DEE-on

noun · τὸ πεδῖον, τοῦ πεδίου

a plain

τρόπαιον

tropaion

TRO-pye-on

noun · τὸ τρόπαιον, τοῦ τροπαίου

a trophy of victory

μυριάς

urias

moo-ree-AS

noun · ή μυριάς, τῆς μυριάδος

a group of ten thousand

ENGLISH myriad

ἀγγελιαφόρος

angeliaphoros

ang-eh-lee-ah-FO-ros

noun · ό ἀγγελιαφόρος, τοῦ ἀγγελιαφόρου

a message-bearer

ἡγεμών

hegemon

hay-geh-MOHN

noun · ό ἡγεμών, τοῦ ἡγεμόνος

a leader

ENGLISH hegemony

πόλεμος

polemos

PO-leh-mos

noun · ό πόλεμος, τοῦ πολέμου

a war

ENGLISH polemic

παράταξις

parataxis

pah-RAH-tah-ksis

noun · ή παράταξις, τῆς παρατάξεως

a battle line

κῆρυξ

kerux

KAY-rooks

noun · ό κῆρυξ, τοῦ κήρυκος

a herald

1.2 THE HOPLITE'S GEAR

ὄπλον

hoplon

HO-plon

noun · τὸ ὄπλον, τοῦ ὄπλου

a tool; a weapon

τέκνον

teknon

TEHK-non

noun · τὸ τέκνον, τοῦ τέκνου

a child

πανοπλία

panoplia

pah-no-PLÉE-ah

noun · ή πανοπλία, τῆς πανοπλίας

a full suit of armor

κράνος

kranos

KRAH-nos

noun · τὸ κράνος, τοῦ κράνους

a helmet

θώραξ

thorax

THOH-raks

noun · ὁ θώραξ, τοῦ θώρακος

a breastplate

ENGLISH thorax

ξίφος

xiphos

KSEE-fos

noun · τὸ ξίφος, τοῦ ξίφους

a sword

κνημὶς

knemis

knay-MIS

noun · ἡ κνημὶς, τῆς κνημίδος

a greave

ζώνη

zone

ZOH-nay

noun · ἡ ζώνη, τῆς ζώνης

a belt

ENGLISH zone

σημεῖον

semeion

say-MAY-on

noun · τὸ σημεῖον, τοῦ σημείου

a sign

ENGLISH semaphore

στρατόπεδον

stratopedon

strah-TO-peh-don

noun · τὸ στρατόπεδον, τοῦ στρατοπέδου

a camp

βέλος

belos

BEH-los

noun · τὸ βέλος, τοῦ βέλους

a missile, an arrow

2.1 EARTH AND WATER

φόρος

phoros

FO-ros

noun · ὁ φόρος, τοῦ φόρου

tribute

Σπάρτη

Sparte

SPAR-tay

noun · ἡ Σπάρτη, τῆς Σπάρτης

Sparta

ENGLISH Spartan

Λακεδαίμων

Lakedaimon

lah-keh-DYE-mohn

noun · ἡ Λακεδαίμων, τῆς Λακεδαίμονος

Lacedaemon, Sparta's land

πρέσβυς

presbus

PREHS-boos

noun · ὁ πρέσβυς, τοῦ πρέσβεως

an old man; an ambassador

δουλεία

douleia

doo-LAY-ah

noun · ή δουλεία, τής δουλείας

slavery

ἐλευθερία

eleutheria

eh-lew-theh-REE-ah

noun · ή ἐλευθερία, τής ἐλευθερίας

freedom

ἄρουρα

aroura

AH-roo-rah

noun · ή ἄρουρα, τής ἀρούρης

tilled land

κρήνη

krene

KRAY-nay

noun · ή κρήνη, τής κρήνης

a spring

δεσπότης

despotes

dehs-PO-tays

noun · ό δεσπότης, τοῦ δεσπότου

a master

ENGLISH · despot

ὕπήκοος

hupekoos

hoo-PAY-ko-os

adjective · ὕπήκοος, ὑπήκοον

subject, obedient

σύμμαχος

summachos

SOOM-mah-khos

noun · ὁ σύμμαχος, τοῦ συμμαχου

an ally

2.2 THE HOT GATES

ἐν

en

EHN

preposition · takes the dative

in

εἰς

eis

AYS

preposition · takes the accusative

into

ἐκ

ek

EHK

preposition · takes the genitive

out of

ἀπό

apo

ah-PO

preposition · takes the genitive

from

ENGLISH apo-

σύν

sun

SOON

preposition · takes the dative

with

ENGLISH syn-

διά

dia

dee-AH

preposition · genitive or accusative

through; because of

ENGLISH dia-

Θερμοπύλαι

Thermopulai

thehr-mo-POO-lye

noun · αἱ Θερμοπύλαι, τῶν Θερμοπυλῶν

Thermopylae, the Hot Gates

Λεωνίδας

Leonidas

leh-oh-NEE-das

noun · ὁ Λεωνίδας, τοῦ Λεωνίδου

Leonidas

τριακόσιοι

triakosioi

tree-ah-KO-see-oy

adjective · τριακόσιοι, τριακόσιαι, τριακόσια

three hundred

ἐπιτάφιος

epitaphios

eh-pee-TAH-fee-os

adjective · ἐπιτάφιος, ἐπιτάφιον

over a tomb; a funeral speech

ENGLISH epitaph

ἀγγέλλω

angelo

ang-EHL-loh

verb

I announce

3.1 THE WOODEN WALL

ξύλινος

xulinos

KSOO-lee-nos

adjective · ξύλινος, ξυλίνη, ξύλινον

wooden

τριήρης

trieres

tree-AY-rays

noun · ή τριήρης, τῆς τριήρους

a trireme

μαντεῖον

manteion

man-TAY-on

noun · τὸ μαντεῖον, τοῦ μαντείου

an oracle

χρησμός

chresmos

khrays-MOS

noun · ὁ χρησμός, τοῦ χρησμοῦ

an oracular answer

ναυμαχία

naumachia

now-mah-KHEE-ah

noun · ή ναυμαχία, τῆς ναυμαχίας

a sea battle

Σαλαμῖς

Salamis

sah-lah-MIS

noun · ή Σαλαμῖς, τῆς Σαλαμῖνος

Salamis

Θεμιστοκλῆς

Themistokles

theh-mis-to-KLAYS

noun · ὁ Θεμιστοκλῆς, τοῦ Θεμιστοκλέους

Themistocles

ξύλον

xulon

KSOO-lon

noun · τὸ ξύλον, τοῦ ξύλου

wood

τεῖχος

teichos

TAY-khos

noun · τὸ τεῖχος, τοῦ τείχους

a wall

στόλος

stolos

STO-los

noun · ὁ στόλος, τοῦ στόλου

a fleet

ναυτικός

nautikos

now-tee-KOS

adjective · ναυτικός, ναυτική, ναυτικόν

naval

3.2 ATHENA'S CITY

ἀκρόπολις

akropolis

ah-KRO-po-lis

noun · ἡ ἀκρόπολις, τῆς ἀκροπόλεως

the high city

ENGLISH acropolis

Παρθενών

Parthenon

par-theh-NOHN

noun · ό Παρθενών, τοῦ Παρθενῶνος
the Parthenon

Παλλάς

Pallas

pal-LAS

noun · ή Παλλάς, τῆς Παλλάδος
Pallas, a name of Athena

προπύλαιον

propylaion

pro-POO-lye-on

noun · τὸ προπύλαιον, τοῦ προπυλαίου
a front gate

ἄγαλμα

agalma

AH-gal-mah

noun · τὸ ἄγαλμα, τοῦ ἀγάλματος
a statue

δραχμή

drachme

drakh-MAY

noun · ή δραχμή, τῆς δραχμῆς
a drachma

ὀβολός

obolos

o-bo-LOS

noun · ό ὀβολός, τοῦ ὀβολοῦ
an obol, a small coin

θέατρον

theatron

THEH-ah-tron

noun · τὸ θέατρον, τοῦ θεάτρου

a seeing-place

ENGLISH theater

βουλευτήριον

bouleuterion

boo-lew-TAY-ree-on

noun · τὸ βουλευτήριον, τοῦ βουλευτηρίου

a council house

στρατηγός

strategos

strah-tay-GOS

noun · ὁ στρατηγός, τοῦ στρατηγοῦ

a general

ὄστρακον

ostrakon

OST-rah-kon

noun · τὸ ὄστρακον, τοῦ ὀστράκου

a potsherd

4.1 THE STORYTELLER'S TENSE

ἱστορία

historia

his-to-REE-ah

noun · ἡ ἱστορία, τῆς ἱστορίας

inquiry; history

ENGLISH history

Ἡρόδοτος

Herodotos

hay-RO-do-tos

noun · ὁ Ἡρόδοτος, τοῦ Ἡροδότου

Herodotus

συγγραφεύς

sungrapheus

soong-rah-FEWS

noun · ό συγγραφεύς, τοῦ συγγραφέως

a prose writer

διήγησις

diegesis

dee-AY-gay-sis

noun · ή διήγησις, τῆς διηγήσεως

a narrative

Μῆδος

Medos

MAY-dos

noun · ό Μῆδος, τοῦ Μήδου

a Mede

Ξέρξης

Xerxes

KSEHR-ksays

noun · ό Ξέρξης, τοῦ Ξέρξου

Xerxes

γέφυρα

gephura

GEH-foo-rah

noun · ή γέφυρα, τῆς γεφύρας

a bridge

Ἑλλήσποντος

Hellespontos

hehl-LAYS-pon-tos

noun · ό Ἑλλήσποντος, τοῦ Ἑλλησπόντου

the Hellespont

χθές

chthes

KHTHEHS

adverb

yesterday

πέρυσι

perusi

PEH-roo-see

adverb

last year

τότε

tote

TO-teh

adverb

then

4.2 TOMORROW'S TENSE

αὔριον

aurion

OW-ree-on

adverb

tomorrow

Δελφοί

Delphoi

dehl-FOY

noun · οἱ Δελφοί, τῶν Δελφῶν

Delphi

Πυθία

Puthia

poo-THEE-ah

noun · ἡ Πυθία, τῆς Πυθίας

the Pythia, Apollo's priestess

τρίπους

tripous

TREE-poos

noun · ὁ τρίπους, τοῦ τρίποδος

a three-footed stand

ENGLISH tripod

μαντεία

manteia

man-TAY-ah

noun · ἡ μαντεία, τῆς μαντείας

prophecy

μέλλω

mello

MEHL-loh

verb

I am about to

ἔπειτα

epeita

EH-pay-tah

adverb

then, next

ὕστερον

husteron

HOOS-teh-ron

adverb

later

προφήτης

prophetes

pro-FAY-tays

noun · ὁ προφήτης, τοῦ προφήτου

a prophet

ENGLISH prophet

ἀπόκρισις

apokrisis

ah-PO-kree-sis

noun · ἡ ἀπόκρισις, τῆς ἀποκρίσεως

an answer

θέλημα

thelema

THEH-lay-mah

noun · τὸ θέλημα, τοῦ θελήματος

will, what one wants

5.1 THE TORTOISE AND THE HARE IN GREEK

χελώνη

chelone

kheh-LOH-nay

noun · ἡ χελώνη, τῆς χελώνης

a tortoise

λαγώς

lagos

lah-GOHS

noun · ὁ λαγώς, τοῦ λαγῶ

a hare

βραδύς

bradus

brah-DOOS

adjective · βραδύς, βραδεῖα, βραδύ

slow

ταχύς

tachus

tah-KHOOS

adjective · ταχύς, ταχεῖα, ταχύ

swift

ύπνος

hupnos

HOOP-nos

noun · ό ύπνος, τοῦ ύπνου

sleep

τρέχω

trecho

TREH-khoh

verb

I run

νικάω

nikao

nee-KAH-oh

verb

I conquer

καθεύδω

katheudo

kah-THEW-doh

verb

I sleep

ἀμέλεια

ameleia

ah-MEH-lay-ah

noun · ή ἀμέλεια, τῆς ἀμελείας

carelessness

σπουδή

spoude

spoo-DAY

noun · ή σπουδή, τῆς σπουδῆς

haste; earnestness

ὕπερηφανία

huperephania

hoo-peh-ray-fah-NEE-ah

noun · ἡ ὑπερηφανία, τῆς ὑπερηφανίας

pride

5.2 THE GAMES DAY

ἄθλον

athlon

AH-thlon

noun · τὸ ἄθλον, τοῦ ἄθλου

a prize

παλαίστρα

palaistra

pah-LYEST-rah

noun · ἡ παλαίστρα, τῆς παλαίστρας

a wrestling ground

ENGLISH palaestra

γυμνάσιον

gymnasion

goom-NAH-see-on

noun · τὸ γυμνάσιον, τοῦ γυμνασίου

a training ground

ENGLISH gymnasium

δίσκος

diskos

DIS-kos

noun · ὁ δίσκος, τοῦ δίσκου

a discus

ENGLISH discus

ἀκόντιον

akontion

ah-KON-tee-on

noun · τὸ ἀκόντιον, τοῦ ἀκοντίου

a javelin

Ὀλυμπία

Olumpia

o-loom-PEE-ah

noun · ἡ Ὀλυμπία, τῆς Ὀλυμπίας

Olympia

ἐκεχειρία

ekecheiria

eh-keh-khay-REE-ah

noun · ἡ ἐκεχειρία, τῆς ἐκεχειρίας

a sacred truce

ἄθλητής

athletes

ah-thlay-TAYS

noun · ὁ ἄθλητής, τοῦ ἄθλητοῦ

an athlete

ENGLISH athlete

πένταθλον

pentathlon

PEHN-tah-thlon

noun · τὸ πένταθλον, τοῦ πεντάθλου

the five contests

ENGLISH pentathlon

βραβεῖον

brabeion

brah-BAY-on

noun · τὸ βραβεῖον, τοῦ βραβείου

a prize

στέμμα

stemma

STEEM-mah

noun · τὸ στέμμα, τοῦ στέμματος

a fillet, a wreath

UNIT 1

THE WHOLE MAP OF THE NOUN

In 490 B.C. an army of farmers, potters and poets ran across an open plain at the largest empire in the world, and won. The men of Marathon held because every man knew his place in the line and trusted the man beside him, and this unit teaches you to read Greek nouns the same way: every form has its place, and every place has a job. Grade 5 taught you two of the noun's four cases, the namer and the object. Now you get the whole map: the genitive, the of-case that owns things, and the dative, the to/for-case that receives them, chanted in the order Greek students have used for centuries: nominative, genitive, dative, accusative.

First the feminine side of the language parades past: the article row ἡ, τῆς, τῇ, τήν and the two great first-declension charts, καρδία (heart) and φωνή (voice). Then the hoplite marches in with his round shield, τὸ ὄπλον, and brings the neuter: a third article row and the chart of δῶρον (gift), with the neuter's famous rule that its namer and its object always match. By the end of the unit four complete noun charts hang on your wall, the Noun Map, and you can find any form on it the way a soldier finds his place in the phalanx.

PREREQUISITES

- Can read Greek aloud fluently, with rough breathings as h and accents as stress-this-syllable (our grade 5 course, or Unit 1 of it as a refresher)
- Knows the articles ὁ and ἡ with the nominative and accusative, singular and plural, from grade 5 (reviewed briskly here)
- Has a notebook, index cards, poster board and pencil ready for the quarter

MASTERY CHECKLIST

- ☐ I can name the four cases in order, with their jobs: nominative the namer, genitive the of-case, dative the to/for-case, accusative the object.
- ☐ I can chant the whole article square: ὁ, τοῦ, τῷ, τόν and its plural; ἡ, τῆς, τῇ, τήν and its plural; τό, τοῦ, τῷ, τό and its plural.
- ☐ I can decline καρδία and φωνή with their articles, both numbers.
- ☐ I can decline λόγος, δῶρον, ὄπλον and ἔργον with their articles, both numbers, and state the neuter rule.
- ☐ I can read my ten new nouns aloud with their articles and meanings: ὁ στρατός, ὁ ἵππος, ὁ ἄνθρωπος, ὁ δοῦλος, ὁ ἀδελφός, τὸ ὄπλον, τὸ δῶρον, τὸ τέκνον, τὸ ἔργον, τὸ πλοῖον.
- ☐ My Noun Map poster is begun, with at least two complete charts on it, and the ten new cards are in my deck.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- **Famous Men of Greece (free online)**: Free at Project Gutenberg, also in print from Memoria Press. Hero stories to read aloud all quarter; the Miltiades chapter tells this unit's battle.
- **Elementary Greek: Koine for Beginners, by Christine Gatchell**: A gentle year-one Greek program many homeschool families use. Its early noun lessons pair well with this unit if you want extra written drill.
- **Alpha with Angela (YouTube channel)**: Free. A missionary teacher's gentle Biblical Greek series; her noun and article lessons drill the same charts this unit chants.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch has no ties to these authors, publishers or companies.

LESSONS IN THIS UNIT

1.1 The Men of Marathon

3 sessions of 30–40 minutes

1.2 The Hoplite's Gear

3 sessions of 30–40 minutes

UNIT 1 REVIEW

Answer aloud or on paper. Use your Noun Map freely; the goal is endings said and read rightly, not memory tricks. 30 points.

1. **5 pts**

Chant the whole article square: all three genders, singular and plural, in case order.

2. **5 pts**

Name the four cases in order and give each one's job, with one Greek example each from your charts.

3. **5 pts**

Decline καρδία and δῶρον with their articles, both numbers.

4. 5 pts

Name the case, number and job, then translate: τοῦ ἀνθρώπου, ταῖς φωναῖς, τὸν ἵππον, τὰ ἔργα.

5. 5 pts

Translate into Greek, article and all: of the army; to the brother; the gifts (subject); the voice (object).

6. 5 pts

Tell, in three or four sentences, the story of Marathon and what the hoplite's shield had to do with the man standing next to him.

ANSWER KEY

1. ὁ, τοῦ, τῷ, τόν; οἱ, τῶν, τοῖς, τούς. ἡ, τῆς, τῇ, τήν; αἱ, τῶν, ταῖς, τάς. τό, τοῦ, τῷ, τό; τά, τῶν, τοῖς, τά.
2. Nominative, the namer (ἡ φωνή); genitive, the of-case (τῆς φωνῆς); dative, the to/for-case (τῇ φωνῇ); accusative, the object (τὴν φωνήν).
3. ἡ καρδιά, τῆς καρδίας, τῇ καρδίᾳ, τὴν καρδίαν; αἱ καρδίαι, τῶν καρδιῶν, ταῖς καρδίαις, τὰς καρδίας. τὸ δῶρον, τοῦ δώρου, τῷ δώρῳ, τὸ δῶρον; τὰ δῶρα, τῶν δώρων, τοῖς δώροις, τὰ δῶρα.
4. Genitive singular, of the man; dative plural, to/for the voices; accusative singular, the horse (object); nominative or accusative plural, the works (the neuter rule: the sentence decides).
5. τοῦ στρατοῦ; τῷ ἀδελφῷ; τὰ δῶρα; τὴν φωνήν.
6. In 490 B.C. the Persian king's army landed at Marathon; about ten thousand Athenian citizen-soldiers charged across the plain, folded in the Persian wings and drove them to the sea, and the 192 fallen were buried under one mound that still stands. Each hoplite's shield covered his own left and his neighbor's right, so the line held only while every man held his place, and dropping the shield was the great disgrace because it betrayed the man beside you.

UNIT CHALLENGE: THE NOUN MAP ON THE WALL

Finish and present the unit's wall piece: the Noun Map poster with all four charts complete (λόγος, δῶρον, καρδία, φωνή), articles and both numbers, plus a timed chant certificate. The student chants each chart against the clock before the family, and a parent signs and dates the best clean time for each chart in a corner of the poster.

LOOK FOR	WHAT IT MEANS
The four charts	All four charts are complete and correct, articles included, copied letter for letter with breathings and accents in place.
The case jobs	The case names and their jobs run down the side of every chart.
The chant	All four charts were chanted aloud cleanly at the presentation, and the certificate corner is signed and dated by a parent.
The surprise question	The student answered one surprise question (name the case and job of a form a family member points to) without peeking at the Map.

UNIT 1 • THE WHOLE MAP OF THE NOUN • LESSON 1.1 OF 10 • 3 SESSIONS OF 30–40 MINUTES

1.1 THE MEN OF MARATHON

OBJECTIVES

- Tell the story of Marathon: who came, who stood, and what the mound in the plain still says.
- Name the four cases in chant order with their jobs: namer, of-case, to/for-case, object.
- Chant the feminine article row, both numbers: ἡ, τῆς, τῇ, τήν; αἱ, τῶν, ταῖς, τάς.
- Decline καρδία and φωνή with their articles, both numbers.
- Read the five new masculine nouns with their articles: ὁ στρατός, ὁ ἵππος, ὁ ἄνθρωπος, ὁ δοῦλος, ὁ ἀδελφός.

Warm-up. Line up the family in the hallway, shoulder to shoulder, and try to walk through them. You can't: a line holds because every person keeps his place. Greek nouns hold the same way. Last year you learned two of a noun's places; today you get all four, and a battle to remember them by.

WATCH

The Battle of Marathon | History of Marathon | Battles of History

Twinkl Educational Publishing · 3:37

<https://www.youtube.com/watch?v=tjiEnoT2YHk>

WHEN TO WATCH

After The story paragraph. Watch for the plain between the mountains and the sea, and how the smaller army's discipline beat the bigger army's numbers.

Note: A short, clean schoolroom telling of the battle, without gore.

BACKUP VIDEO

Greek First and Second Declension

Ken Schenck · 12:48

<https://www.youtube.com/watch?v=kQWBO2CRvrU>

After the How Greek works paragraph, for a second pass at the charts. A professor's whiteboard talk made for older students; watch as much as fits and stop when the chart work ends.

KEY TERMS

case

A noun's job-uniform. Greek nouns change their endings to show the job they are doing in the sentence: four cases, four jobs.

genitive

The of-case: owning and belonging. τῆς φωνῆς, of the voice.

accusative

The object case: the one the action lands on. τὴν φωνήν, the voice (that is being heard).

nominative

The namer case: the subject of the sentence, the one doing or being. ἡ φωνή, the voice (that is speaking).

dative

The to/for-case: the receiver. τῇ φωνῇ, to or for the voice.

declension

A family of nouns that all change endings the same way. καρδία and φωνή lead the first declension; λόγος leads the second.

VOCABULARY FOR THE WEEK

Erasmian sounds, so every letter stays distinct: α ah, ε eh, η ay, ι ee, ο o, ω oh, υ oo. αι says eye, ει ay, οι oy, αυ ow, ευ ew, ου oo. A rough breathing adds h. Capitals show the written accent.

στρατός

stratos

strah-TOS

noun · ό στρατός, τοῦ στρατοῦ

an army

Μαρθών

Marthon

mar-THOHN

noun · ό Μαρθών, τοῦ Μαραθῶνος

Marathon

Πέρσης

Perses

PEHR-says

noun · ό Πέρσης, τοῦ Πέρσου

a Persian

πεδῖον

pedion

peh-DEE-on

noun · τὸ πεδῖον, τοῦ πεδίου

a plain

τρόπαιον

tropaion

TRO-pye-on

noun · τὸ τρόπαιον, τοῦ τροπαίου

a trophy of victory

μυριάς

urias

moo-ree-AS

noun · ή μυριάς, τῆς μυριάδος

a group of ten thousand

ENGLISH myriad

ἄγγελιαφόρος

angeliaphoros

ang-eh-lee-ah-FO-ros

noun · ὁ ἄγγελιαφόρος, τοῦ ἄγγελιαφόρου

a message-bearer

ἡγεμών

hegemon

hay-geh-MOHN

noun · ὁ ἡγεμών, τοῦ ἡγεμόνος

a leader

ENGLISH hegemony

πόλεμος

polemos

PO-leh-mos

noun · ὁ πόλεμος, τοῦ πολέμου

a war

ENGLISH polemic

παράταξις

parataxis

pah-RAH-tah-ksis

noun · ἡ παράταξις, τῆς παρατάξεως

a battle line

κῆρυξ

kerux

KAY-rooks

noun · ὁ κῆρυξ, τοῦ κήρυκος

a herald

CORE IDEAS

The story. In 490 B.C. the great king of Persia, ruler of the largest empire on earth, sent a fleet across the sea to punish Athens. His army landed at the bay of Marathon, in a plain between the mountains and the water, about twenty-five miles from the city. The Athenians marched out to meet them: roughly ten thousand citizen-soldiers, farmers and potters and poets who had bought their own armor, facing a force far

larger. For days the two armies watched each other. Then the Athenians did the unthinkable: they charged at a run across the open plain, folded in on the Persian wings, and drove the invaders back into the sea, εἰς τὴν θάλασσαν (ace tane THA-lass-an). Herodotus says one hundred ninety-two Athenians fell. They were buried together under one mound of earth, the Soros (SO-ross), raised in the plain where they stood, and it is still there. Twenty-five centuries of rain have not washed it away.

One mound, one line. Why did the men of Marathon win? Not because each man was a hero on his own, but because each man kept his place. A Greek battle line held when every soldier stood where he belonged and trusted the man beside him; the moment men drifted from their places, the line broke and the battle was lost. Keep that picture, because Greek grammar works exactly the same way. A Greek noun is a soldier with four stations it can stand in, and its ending is the uniform that tells you, at a glance, which station it holds in the sentence. Last year you met two stations: the namer (ὁ λόγος does something) and the object (τὸν λόγον receives something). This year you learn the whole line, in the order Greek students have chanted for centuries: **nominative** the namer, **genitive** the of-case, **dative** the to/for-case, **accusative** the object.

How Greek works: the feminine map. We start on the feminine side, with the article row first: ἡ, τῆς, τῇ, τήν for one; αἱ, τῶν, ταῖς, τάς for many. Now the two great first-declension charts. Nouns in -a follow ἡ καρδιά (kar-DEE-ah, heart): καρδιά, καρδιάς, καρδιά, καρδίαν; plural καρδίαι, καρδιῶν, καρδίαις, καρδίας. Nouns in -η follow ἡ φωνή (fo-NAY, voice): φωνή, φωνῆς, φωνῇ, φωνήν; plural φωναί, φωνῶν, φωναῖς, φωνάς. Read each form with its job: τῆς φωνῆς, of the voice; τῇ φωνῇ, to or for the voice. Notice the little iota tucked under the dative's vowel (α, η); it is silent, but your eye should learn to spot it, because that tiny mark says to/for. Five new soldiers also join your deck today, masculine ones you already know how to badge: ὁ στρατός (stra-TOSS, the army), ὁ ἵππος (HIP-poss, the horse), ὁ ἄνθρωπος (AN-thro-poss, the man), ὁ δοῦλος (DOO-loss, the servant), ὁ ἀδελφός (ah-del-FOSS, the brother).

Say it out loud. Chant the feminine article row in rhythm, down then plural: hay, tace, tay, tane; high, tone, tice, tass (ἡ, τῆς, τῇ, τήν; αἱ, τῶν, ταῖς, τάς). Then chant καρδιά down both numbers, then φωνή, stressing the marked syllable: kar-DEE-ah, kar-DEE-as, kar-DEE-ah, kar-DEE-an... fo-NAY, fo-NACE, fo-NAY, fo-NANE. Then read the five new nouns aloud three times each with their meanings. Greek endings are learned the way marching is learned: by drill, out loud, until your feet know the way without asking your head.

Try it. This week you begin the quarter's great wall piece: the Noun Map, a poster that will one day hold four complete charts with their articles. Today you rule the grid and enter the first two charts, καρδία and φωνή, then run chart races against the clock: how fast can you chant a chart cleanly? Time it, write the time on a sticky note, and beat it tomorrow.

PICTURE STUDY



The Mound of the Athenians at Marathon, Raised by the Athenians; photograph by George E. Koronaivos, 490 B.C. · Earth burial mound (the soros), about thirty feet high · The plain of Marathon, Greece

Image: [Wikimedia Commons](#), CC0 (photo: George E. Koronaivos)

This gentle green hill is not a hill. It is the soros, the mound the Athenians raised over the one hundred ninety-two men who fell at Marathon, on the very spot where they held the line in 490 B.C. Athens usually buried her dead at home; for these men she made an exception, so that the place of their stand would be their monument forever. It has stood in the plain for about twenty-five centuries.

Look closely

- Judge its size against the trees: about thirty feet high, raised basket by basket of earth by hand.
- Notice how flat the plain is all around; this level ground between mountains and sea is where the armies met, and why the runners' charge was possible.
- Find the path worn to the top; people have climbed this mound to remember for a hundred generations.
- See how ordinary the grass and sky are. The Greeks did not build marble here; the earth of the battlefield itself is the memorial.

Talk about it

1. The Athenians buried these men together, under one mound, instead of in family graves at home. What were they saying about how the men fell?

2. Why do you think a plain pile of earth has outlasted many fancier monuments?
3. The mound honors men who kept their places in the line. Where has God placed you, and what would keeping your place faithfully look like this week?

ACTIVITY

The Noun Map begun, and chart races

Every army needs a map of its positions. Today you start the Noun Map, the poster that will hold the course's four great charts, and you drill your first two charts the way the Athenians drilled: at speed.

You will need

- A sheet of poster board, or four sheets of printer paper taped in a square
- Pencil, ruler and a fine-tip marker
- Colored pencils or crayons, and a timer (a phone or kitchen timer works)
- 5 index cards for the new nouns

Steps

1. Rule the poster into four big boxes and title it TA ONOMATA, 'the nouns.' Each box will hold one chart: καρδία and φωνή today, λόγος and δῶρον next lesson.
2. Down the left side of each box write the four case names with their jobs: nominative (namer), genitive (of), dative (to/for), accusative (object), then a second column for the plural.
3. Enter the καρδία chart with its articles: ἡ καρδία, τῆς καρδίας, τῇ καρδίᾳ, τὴν καρδίαν; αἱ καρδίαι, τῶν καρδιῶν, ταῖς καρδίαις, τὰς καρδίας. Say every form aloud as you write it.
4. Enter the φωνή chart the same way: ἡ φωνή, τῆς φωνῆς, τῇ φωνῇ, τὴν φωνήν; αἱ φωναί, τῶν φωνῶν, ταῖς φωναῖς, τὰς φωνάς.
5. Chart races: set the timer and chant the καρδία chart cleanly, articles and all. Record the time on a sticky note by the chart. Race φωνή the same way, then race a parent.
6. Make the five new flashcards (ὁ στρατός / the army; ὁ ἵππος / the horse; ὁ ἄνθρωπος / the man; ὁ δοῦλος / the servant; ὁ ἀδελφός / the brother) and run the whole deck once.

Tips

- Write the articles in one color and the endings in another; the Map should shout where the changes happen.

- A clean chant beats a fast one: every breathing breathed, every stress on the marked syllable. Speed comes on its own.
- Leave the two empty boxes ruled and ready; wanting to fill them is half the fun of next lesson.

Check your work

- ☐ My poster has four ruled boxes with the case names and jobs down the side.
- ☐ The καρδία and φωνή charts are entered with their articles, both numbers, copied letter for letter.
- ☐ I raced both charts against the timer and recorded my times.
- ☐ The five new cards are in the deck, and I ran the deck aloud.

GREEK NOTEBOOK

1. Write the date, then the four case names in chant order with their jobs in your own words.
2. Copy the feminine article row, both numbers: ἡ, τῆς, τῇ, τήν; αἱ, τῶν, ταῖς, τάς.
3. Write the full chart of φωνή with its articles, then circle every dative and underline its little iota (ῃ).
4. Copy the five new nouns with meanings, one per line, and star the one you think you will use most.

From history. The playwright Aeschylus, whose tragedies made him one of the most famous poets in the world, fought at Marathon as a young man. When he died, the story goes, his epitaph mentioned none of his plays, only that he had fought at Marathon, where the long-haired Mede found out how brave he was. Of everything he ever did, keeping his place in that line was what he wanted remembered.

WORKED EXAMPLES

Example 1. Give the of-case (genitive singular) of ἡ καρδία, with its article, and translate it.

▼ **Show solution**

1. Find the genitive row of the feminine article: τῆς.
2. Find καρδία's genitive singular ending on the chart: -ας.
3. Assemble and read aloud: τῆς καρδίας.

Answer: τῆς καρδίας, 'of the heart.' The of-case owns: ask whose? and the genitive answers.

Example 2. Name the case, number and job of τῇ φωνῇ, then translate it.

▼ **Show solution**

1. The article τῇ sits in the dative singular box.
2. The ending -ῇ with its tucked-under iota confirms it: dative singular.
3. The dative's job is to/for: the receiver.

Answer: Dative singular, the to/for-case: 'to the voice' or 'for the voice.'

Example 3. Translate into Greek: the voices (as the subject of a sentence).

▼ **Show solution**

1. Subject means nominative; voices means plural.
2. Feminine nominative plural article: αἱ.
3. φωνή's nominative plural: φωναί.

Answer: αἱ φωναί. If the voices were being heard (the object), they would wear τὰς φωνάς instead.

PRACTICE

1. **Easy** Chant the feminine article row, singular and plural, then say which form means of the (plural).

▼ **Show answer**

ἡ, τῆς, τῇ, τήν; αἱ, τῶν, ταῖς, τάς. Of the (plural) is τῶν.

2. **Easy** Give the meanings: ὁ στρατός, ὁ ἵππος, ὁ ἄνθρωπος, ὁ δοῦλος, ὁ ἀδελφός.

▼ **Show answer**

The army, the horse, the man, the servant, the brother.

3. **Easy** Name the four cases in chant order and give each one's job in three words or fewer.

▼ **Show answer**

Nominative, the namer; genitive, the of-case; dative, the to/for-case; accusative, the object.

4. **Medium** Name the case and number, then translate: τῆς φωνῆς, ταῖς καρδίαις, τὴν καρδίαν.

▼ **Show answer**

Genitive singular, 'of the voice'; dative plural, 'to/for the hearts'; accusative singular, 'the heart' (as object).

5. **Medium** Translate into Greek, article and all: of the heart; to the voice; the hearts (subject).

▼ **Show answer**

τῆς καρδίας; τῇ φωνῇ; αἱ καρδίαι.

6. **Medium** The form τῶν appears in the feminine chart, and next lesson you will find it in the masculine and neuter charts too. What does that tell you about the genitive plural article?

▼ **Show answer**

τῶν is the genitive plural article for all three genders: one of-the for everybody. Spotting τῶν always means an of-case, plural.

7. **Hard** Decline καρδία with its articles, both numbers, checking your chart as needed. Then tell what is unusual about the accent of the genitive plural.

▼ **Show answer**

ἡ καρδία, τῆς καρδίας, τῇ καρδίᾳ, τὴν καρδίαν; αἱ καρδίαι, τῶν καρδιῶν, ταῖς καρδίαις, τὰς καρδίας. The genitive plural καρδιῶν wears a circumflex on the last syllable, a first-declension family habit. Copy it faithfully; accents are never graded.

8. **Challenge** Psalm 20:7 says some trust in chariots and some in horses. Give the Greek for 'the horses' as a subject, and explain how the men of Marathon and the psalm tell the same truth from two directions.

▼ **Show answer**

οἱ ἵπποι. The Persians brought the famous cavalry and the great numbers; the Athenians kept their places and prevailed. The psalm says why a Christian reads the story gladly: chariots and horses are real, but they are not what finally holds a line. We will remember the name of the LORD our God.

COMMON MISTAKES

- Chanting the cases out of order. The order is nominative, genitive, dative, accusative, always; a chart memorized out of order is a map drawn backward.
- Missing the tucked-under iota in the dative (α, η). It is silent, but it is the dative's signature; train your eye to catch it.
- Reading τῆς as 'of' by itself. The article and the noun work as a team: τῆς φωνῆς together means of the voice.
- Chanting forms without meanings. Always τῇ φωνῇ, to the voice, never just τῇ φωνῇ.

Make it a game · Hold the Line. The family stands shoulder to shoulder as a phalanx. A parent calls a station for a chart noun ('φωνή, dative plural!'); the student answers with article and form (ταῖς φωναῖς!) to keep the line standing. A right answer, and the line takes one step forward; a wrong one, and the line takes a step back and the student corrects it from the Noun Map. Eight correct calls reaches the far wall and wins the battle.

Scripture. "Some trust in chariots, and some in horses: but we will remember the name of the LORD our God." (Psalm 20:7, KJV)

Herodotus marveled that the men of Marathon charged without cavalry of their own. Scripture goes deeper than tactics: every line finally holds or breaks under God's providence, and the wise heart remembers his name before it counts its horses.

UNIT 1 · THE WHOLE MAP OF THE NOUN · LESSON 1.2 OF 10 · 3 SESSIONS OF 30-40 MINUTES

1.2 THE HOPLITE'S GEAR

OBJECTIVES

- Tell what a hoplite was, what τὸ ὄπλον was, and why dropping the shield was the great disgrace.
- Complete the masculine chart: λόγος with τοῦ and τῷ, both numbers.
- Chant the neuter article row and decline δῶρον, ὄπλον and ἔργον.
- State the neuter rule: the namer and the object always match.
- Read the five new neuter nouns with their articles: τὸ ὄπλον, τὸ δῶρον, τὸ τέκνον, τὸ ἔργον, τὸ πλοῖον.

Warm-up. Hold a couch cushion on your left arm like a shield. Now notice something: held properly, it guards your left side and the right side of the person standing next to you. That is exactly how a Greek shield worked, and it is why no soldier could drop his without betraying his neighbor. Today the shield's own word, τὸ ὄπλον, marches the neuter gender into your Noun Map.

WATCH

Hoplite - Citizen soldier (Ancient Greece)

Simple History · 5:48

<https://www.youtube.com/watch?v=g1TJzu4AEIQ>

WHEN TO WATCH

After The story paragraph. Watch for the gear: the big round shield, the spear, the bronze helmet, and how the phalanx only works when every man holds his place.

Note: Animated and mild; battle is shown as formations, not wounds.

BACKUP VIDEO

Biblical Greek - Lesson 3 - Singular neuter nouns, adjectives and article. Free Greek.

Alpha with Angela · 12:29

<https://www.youtube.com/watch?v=9kiTGgrK494>

After the How Greek works paragraph, for a gentle second pass at the neuter. It is Lesson 3 of her numbered series but stands on its own; any terms you don't know yet can be ignored.

KEY TERMS

hoplite

A Greek citizen-soldier, named for his gear: τὰ ὅπλα, the arms, above all the great round shield.

neuter

The third gender of Greek nouns, wearing the article τό. Neither ὁ-team nor ἡ-team: the τό-team.

second declension

The noun family of λόγος and δῶρον: masculines in -ος and neuters in -ον, sharing most of their endings.

phalanx

The Greek battle formation: a wall of overlapping shields, each man's shield guarding his neighbor.

neuter rule

In every neuter noun, the nominative and accusative are identical, singular (δῶρον) and plural (δῶρα). The namer and the object always match.

VOCABULARY FOR THE WEEK

Erasmian sounds, so every letter stays distinct: α ah, ε eh, η ay, ι ee, ο o, ω oh, υ oo. αι says eye, ει ay, οι oy, αυ ow, ευ ew, ου oo. A rough breathing adds h. Capitals show the written accent.

ὄπλον

hoplon

HO-plon

noun · τὸ ὄπλον, τοῦ ὄπλου

a tool; a weapon

τέκνον

teknon

TEHK-non

noun · τὸ τέκνον, τοῦ τέκνου

a child

πανοπλία

panoplia

pah-no-PLÉE-ah

noun · ἡ πανοπλία, τῆς πανοπλίας

a full suit of armor

κράνος

kranos

KRAH-nos

noun · τὸ κράνος, τοῦ κράνους

a helmet

θώραξ

thorax

THOH-raks

noun · ὁ θώραξ, τοῦ θώρακος

a breastplate

ENGLISH thorax

ξίφος

xiphos

KSEE-fos

noun · τὸ ξίφος, τοῦ ξίφους

a sword

κνημὶς

knemis

knay-MIS

noun · ἡ κνημὶς, τῆς κνημίδος

a greave

ζώνη

zone

ZOH-nay

noun · ἡ ζώνη, τῆς ζώνης

a belt

ENGLISH zone

σημεῖον

semeion

say-MAY-on

noun · τὸ σημεῖον, τοῦ σημείου

a sign

ENGLISH semaphore

στρατόπεδον

stratopedon

strah-TO-peh-don

noun · τὸ στρατόπεδον, τοῦ στρατοπέδου

a camp

βέλος

belos

BEH-los

noun · τὸ βέλος, τοῦ βέλους

a missile, an arrow

CORE IDEAS

The story. The man who stood at Marathon was called a hoplite (HOP-lite), and he was no professional soldier. He was a farmer or a potter or a poet who bought his own gear and reported when the city called. The gear gave him his name: τὰ ὅπλα (ta HOP-la), the arms, and chief among them one great round shield, three feet across, wood faced with bronze, carried on the left arm. Here is the thing to understand: that shield barely covered its owner. Held in line, it covered the owner's left side and the unguarded right side of the man standing beside him. Every hoplite literally lived behind his neighbor's shield. That is why the phalanx was unbreakable while every man held, and why the one unforgivable disgrace in a Greek city was to drop your shield and run: a man who lost his sword had bad luck, but a man who threw away his shield had abandoned his friend. Spartan mothers are said to have handed sons their shields with the words: with it, or on it.

The word that named the man. ὅπλον did not stay on the battlefield. It is the engine inside English words like panoply, and when Paul wrote to the Ephesians about the whole armour of God, his Greek word was πανοπλία (pan-op-LEE-ah), the hoplite's full kit. Paul had watched Roman soldiers up close, but he wrote in Greek, and his readers heard the old word for the gear that guards the man beside you. Faith, in Paul's picture, is not private equipment; it is a shield in a line of shields.

How Greek works: the neuter, and the map completed. First, finish the masculine chart you began last year. You knew ὁ λόγος and τὸν λόγον; now add the of-case and the to/for-case: λόγος, λόγου, λόγῳ, λόγον; plural λόγοι, λόγων, λόγοις, λόγους, with the article ὁ, τοῦ, τῷ, τόν; οἱ, τῶν, τοῖς, τούς. Then meet the third gender, the neuter, with its article row τό, τοῦ, τῷ, τό; plural τά, τῶν, τοῖς, τά, and its model noun τὸ

δῶρον (DOH-ron, the gift): δῶρον, δώρου, δώρῳ, δῶρον; plural δῶρα, δώρων, δώροις, δῶρα. Look closely and you will see the **neuter rule**: the nominative and the accusative are identical, in both numbers. A neuter noun wears the same uniform as namer and as object, so word order and common sense tell you which job it is doing. Notice too how much the neuter borrows from the masculine: τοῦ and τῷ, -ου and -ω, the whole middle of the chart is shared. Your five new words are all τό-team: τὸ ὅπλον (HOP-lon, the weapon, the shield), τὸ δῶρον the gift, τὸ τέκνον (TEK-non, the child), τὸ ἔργον (ER-gon, the work; see it inside energy), τὸ πλοῖον (PLOY-on, the boat).

Say it out loud. Chant the finished masculine chart with its article, both numbers, then the neuter: to, too, toe, to (τό, τοῦ, τῷ, τό), ta, tone, teese, ta (τά, τῶν, τοῖς, τά), then δῶρον down both numbers: DOH-ron, DOH-roo, DOH-roh, DOH-ron; DOH-ra, DOH-rone, DOH-royce, DOH-ra. Then decline τὸ ὅπλον and τὸ ἔργον aloud on the same rails. Finish with the whole article square, all three genders, singular then plural; it is the skeleton key of this entire course, and from today it opens every session.

Try it. This week you build the hoplite shield: a big cardboard round painted with a family emblem, with a family watchword noun declined right around the rim, all eight forms circling the boss. It hangs beside the Noun Map, and it will stand duty again at the Unit 3 challenge.

PICTURE STUDY



A Corinthian Helmet, An unknown Greek bronzesmith, 6th century B.C. · Hammered bronze · Staatliche Antikensammlungen, Munich

Image: [Wikimedia Commons](#), CC0 (Staatliche Antikensammlungen)

This is the face the Persians saw across the plain: the Corinthian helmet, hammered from a single sheet of bronze into a shape so strong and so striking that it became, and remains, the face of ancient Greece. A hoplite pushed it back on his head to see and breathe on the march, then pulled it down over his face when the lines closed. This one guarded a man about twenty-six centuries ago.

Look closely

- Trace the narrow T of the openings: just enough for eyes and breath, everything else solid bronze.
- Find the flared cheek guards and the nose bar; every curve is armor doing a job.
- Marvel that this was raised from one flat sheet of bronze by hammer blows alone, no welds, no seams.
- Notice the green-brown surface: bronze turns this color with centuries. It left the smith's shop mirror-bright.

Talk about it

1. A man in this helmet could barely hear and could see only straight ahead. Why was that an acceptable price in a phalanx, where each man guarded his neighbor?

2. Why do you think this shape, of all ancient armor, became the picture that still says 'Greece' today?
3. The helmet guards the head; Paul tells Christians to take the helmet of salvation (Ephesians 6:17). What does a helmet guard against that a shield does not?

ACTIVITY

The hoplite shield

A hoplite's shield carried his city's emblem and guarded his neighbor. Yours will carry your family's emblem and a declined noun, eight forms strong, circling the rim like a shield wall.

You will need

- A large piece of cardboard (a cut-open box), with a dinner-plate-or-bigger circle traced and cut, as large as the box allows
- Paint, markers or crayons, and a pencil for drafting
- String, a strip of cardboard or duct tape for an arm handle on the back
- 2 index cards and your Greek notebook

Steps

1. Cut the biggest circle your cardboard allows and attach a simple handle or arm strap on the back.
2. Choose the family emblem for the center: an animal, a tree, a tool, a cross, anything your family would carry. Draft in pencil, then paint or color it boldly.
3. Choose the family watchword noun from your deck: τὸ ἔργον for a hardworking house, ἡ καρδιά, ὁ λόγος, whatever fits. Decline it in your notebook first, all eight forms with articles, and have a parent check it against the Noun Map.
4. Letter the eight forms around the rim, clockwise from the top: nominative, genitive, dative, accusative, then the plurals, so the declension circles the shield.
5. Enter the λόγος and δῶρον charts in the two empty boxes of the Noun Map poster; the Map is now complete. Say each chart aloud as you write it.
6. Present the shield: hold it properly on the left arm, explain the emblem, and read the rim aloud, form by form, with meanings. Then make the five neuter flashcards and run the deck.

Tips

- Letter the rim in pencil first and walk it around the circle before anything permanent; eight forms need even spacing.

- Remember whom the shield guards: hold it and notice how it covers your left and a neighbor's right. Tell the family why that mattered.
- If the watchword noun is neuter, its rim will show the neuter rule twice: the matching first and fourth forms.

Check your work

- ☐ My shield has a handle, a bold emblem and all eight forms of the watchword noun around the rim, checked against the Map.
- ☐ The Noun Map poster now holds all four charts: καρδία, φωνή, λόγος, δῶρον.
- ☐ I read the rim aloud with meanings at the presentation.
- ☐ The five neuter cards are in the deck, and I ran the deck aloud.

GREEK NOTEBOOK

1. Write the date, then the complete article square: all three genders, singular and plural, in a tidy grid.
2. Write the full chart of δῶρον with articles, then box the matching nominative and accusative forms and label them: the neuter rule.
3. Decline τὸ ἔργον, both numbers, without peeking; then check against the chart and correct in another color.
4. Copy the five new neuter nouns with meanings, and under them one sentence: my shield guards the man beside me.

From history. The hoplite's great round shield had its own name, ἄσπίς, but the gear as a whole was τὰ ὅπλα, and the room where a trireme's rowers and marines stowed their arms was the hoplothēkē, the weapon-case. English quietly kept the family: a panoply is a full set of armor, and in museums the word hoplology still names the study of arms and armor. One Greek shield-word, still on duty.

Practice habit. From today, open every Greek session by chanting the article square: ὁ, τοῦ, τῷ, τόν; ἡ, τῆς, τῇ, τήν; τό, τοῦ, τῷ, τό, then the three plurals. Thirty seconds, every time, to the end of the course. The square is the skeleton key: every noun you ever meet hangs on it.

Example 1. Decline τὸ ὄπλον, both numbers, with its articles.

▼ **Show solution**

1. ὄπλον is a neuter in -ον, so it runs on δῶρον's rails.
2. Attach the neuter article row: τό, τοῦ, τῷ, τό; τά, τῶν, τοῖς, τά.
3. Say every form aloud with its job.

Answer: τὸ ὄπλον, τοῦ ὄπλου, τῷ ὄπλῳ, τὸ ὄπλον; τὰ ὄπλα, τῶν ὄπλων, τοῖς ὅπλοις, τὰ ὄπλα. First and fourth match: the neuter rule.

Example 2. Name the case, number and job, then translate: τῷ ἀδελφῷ.

▼ **Show solution**

1. The article τῷ is dative singular (spot the tucked-under iota in both words: ῶ).
2. ἀδελφός is the brother.
3. Dative means to/for: the receiver.

Answer: Dative singular: 'to the brother' or 'for the brother.' Next unit this case starts receiving gifts.

Example 3. Translate into Greek, article and all: of the works; the boats (subject); the child (object).

▼ **Show solution**

1. Of the works: genitive plural, neuter: τῶν + ἔργων.
2. The boats as subject: neuter nominative plural: τά + πλοῖα.
3. The child as object: neuter accusative singular, which matches the nominative: τό + τέκνον.

Answer: τῶν ἔργων; τὰ πλοῖα; τὸ τέκνον. The last one would look identical as a subject: with neuters, the sentence around them tells you the job.

PRACTICE

1. **Easy** Chant the neuter article row, both numbers, then state the neuter rule.

▼ **Show answer**

τό, τοῦ, τῷ, τό; τά, τῶν, τοῖς, τά. The neuter rule: nominative and accusative are identical, singular and plural.

2. **Easy** Give the meanings: τὸ ὄπλον, τὸ δῶρον, τὸ τέκνον, τὸ ἔργον, τὸ πλοῖον.

▼ **Show answer**

The weapon (the hoplite's shield), the gift, the child, the work, the boat.

3. **Easy** Complete the masculine chart from last year: ὁ λόγος, τοῦ _____, τῷ _____, τὸν λόγον.

▼ **Show answer**

τοῦ λόγου, τῷ λόγῳ. The whole singular runs ὁ λόγος, τοῦ λόγου, τῷ λόγῳ, τὸν λόγον.

4. **Medium** Name the case and number, then translate: τοῦ στρατοῦ, τοῖς τέκνοις, τὰ ὅπλα.

▼ **Show answer**

Genitive singular, 'of the army'; dative plural, 'to/for the children'; nominative or accusative plural, 'the weapons' (the neuter rule leaves both open until the sentence decides).

5. **Medium** Translate into Greek, article and all: of the gift; to the servant; the works (subject).

▼ **Show answer**

τοῦ δώρου; τῷ δούλῳ; τὰ ἔργα.

6. **Medium** The masculine and neuter charts share their genitives and datives (τοῦ, τῷ, -ου, -ῳ). Where exactly do the two charts differ?

▼ **Show answer**

Only in the nominative and accusative: masculine λόγος/λόγον and λόγοι/λόγους against neuter δῶρον/δῶρον and δῶρα/δῶρα. The middle of the map is shared ground.

7. **Hard** A sentence contains τὰ πλοῖα and you cannot tell if the boats are the subject or the object. Why not, and what two clues decide it?

▼ **Show answer**

Because of the neuter rule: nominative and accusative plural are both τὰ πλοῖα. The verb and common sense decide: if the verb's ending points to a different doer, the boats are the object; if the boats are doing, they are the subject.

8. **Challenge** Paul's word for the whole armour of God is πανοπλία, built on ὅπλον. Using the hoplite's shield, explain why the shield of faith (Ephesians 6:16) is not private equipment.

▼ **Show answer**

A hoplite's shield guarded his own left side and his neighbor's right; the line held only while every man held. πανοπλία names that kind of gear: faith as Paul pictures it protects the believer and the believers beside him. Any answer connecting the overlapping shields to the church standing together earns full credit.

COMMON MISTAKES

- Giving the neuter a -v accusative like the masculine. The neuter accusative is already its nominative: τὸ δῶρον both times, never a made-up δῶρον-v.
- Forgetting that the neuter plural namer and object end in -α (τὰ δῶρα), not -οι.
- Mixing τῷ (dative, to/for) with τό (nominative or accusative). The tucked-under iota in τῷ is the giveaway.
- Treating the shield story as decoration. It is the memory hook: neuter ὅπλον guards the chart the way the shield guards the line; story and chart are learned together.

Make it a game • Shield Wall. Deal the ten Unit 1 noun cards face down. The family forms a wall, and each player in turn flips a card while a parent calls a station ('genitive plural!'). Answer rightly with article and form (τῶν ὅπλων!) and your shield stays up; miss, and you kneel until a teammate rescues you by declining your noun straight through. The wall wins if it survives the whole deck with at least one shield standing.

Scripture. “Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” (Ephesians 6:16, KJV)

Paul's readers knew exactly what a shield was for: it guarded the man who held it and the man beside him. Faith, in Paul's armor, is that kind of shield, which is why the church stands in a line and not in a scatter.

UNIT 2

THE CASE JOBS

Ten years after Marathon, the king of Persia wanted more than revenge; he wanted everything. Before his armies marched, his heralds walked into every Greek city with a two-word demand: earth and water, γῆν καὶ ὕδωρ, the tokens of surrender. Hand over a clod of your soil and a jar of your water, and you have said: the land is yours. Most cities gave them. Athens and Sparta refused. This unit begins with that demand, because it is a genitive question: whose is the earth? Greek answers whose-questions with the of-case you met in Unit 1, and now you put it to work: the genitive of possession, ὁ λόγος τοῦ θεοῦ, the word of God, and the of-chains that Greek loves to build.

Then the Persians came, and at a narrow pass called the Hot Gates a small Greek rear-guard under King Leonidas held the road for three days so that Greece could gather. Their story brings the unit's second toolkit: the little words that map where things happen. ἐν in, εἰς into, ἐκ out of, ἀπό away from, σύν together with; each preposition takes the case that matches its picture, and the dative learns its favorite job, receiving: τῷ φίλῳ γράφω, I write to my friend. By the end of the unit you can narrate a whole journey in Greek phrases, out of the house, into the road, at the gate, and read the quiet epitaph the Greeks carved where the three hundred lie.

PREREQUISITES

- Can chant the whole article square, all three genders, both numbers (Unit 1 habit)
- Can decline καρδιά, φωνή, λόγος and δῶρον with their articles, using the Noun Map freely
- Knows the Unit 1 vocabulary by flashcard: the five masculines and five neuters

MASTERY CHECKLIST

- ☐ I can tell the story of the heralds' demand for earth and water, and what Psalm 24:1 answers to it.
- ☐ I can turn any deck noun into its of-form: τοῦ ἵππου, τῆς χώρας, τῶν τέκνων.
- ☐ I can read and build possession phrases in both word orders: ὁ λόγος τοῦ θεοῦ and ὁ τοῦ θεοῦ λόγος.
- ☐ I can decline ἡ ὁδός and explain what is surprising about it.
- ☐ I can chant the five prepositions with their cases and pictures: ἐν + dative (in), εἰς + accusative (into), ἐκ + genitive (out of), ἀπό + genitive (away from), σύν + dative (together with).
- ☐ I can build dative sentences that send and tell: τῷ ἀδελφῷ δῶρον πέμπω, I send a gift to my brother.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- **Famous Men of Greece (free online)**: Free at Project Gutenberg, also in print from Memoria Press. The Leonidas chapter belongs to this unit; read it aloud the week of lesson 2.2.
- **Alpha with Angela (YouTube channel)**: Free. Her genitive and preposition lessons walk the same ground as this unit at a gentler pace; good extra review.
- **Basics of Biblical Greek laminated chart card (Zondervan)**: A cheap laminated paradigm card parents like: every chart in this course on two pages, for checking work at the table. Any Greek paradigm chart card works.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch has no ties to these authors, publishers or companies.

2.1 Earth and Water

3 sessions of 30–40 minutes

2.2 The Hot Gates

3 sessions of 30–40 minutes

UNIT 2 REVIEW

Answer aloud or on paper. Use your Noun Map and preposition cards freely; endings must be exactly right. 30 points.

1. **5 pts**

Chant the five prepositions with their cases and meanings.

2. **5 pts**

Translate: ὁ λόγος τοῦ θεοῦ; ἡ τοῦ ἀνθρώπου καρδία; τὰ ἔργα τῶν τέκνων.

3. **5 pts**

Translate into Greek: the brother's boat; the voice of the messenger; the gates of the country.

4. **5 pts**

Decline ἡ ὁδός with its articles, both numbers, and explain its surprise.

5. **5 pts**

Translate both ways: ἐκ τοῦ οἴκου εἰς τὴν ὁδόν. / I send a gift to the friend.

6. **5 pts**

Tell, in three or four sentences, the demand for earth and water and the stand at the Hot Gates, ending with the epitaph in English.

ANSWER KEY

1. ἐν + dative, in/at; εἰς + accusative, into; ἐκ + genitive, out of; ἀπό + genitive, away from; σύν + dative, together with.
2. The word of God; the heart of the man (the man's heart); the works of the children.
3. τὸ πλοῖον τοῦ ἀδελφοῦ (or τὸ τοῦ ἀδελφοῦ πλοῖον); ἡ φωνὴ τοῦ ἀγγέλου; αἱ πύλαι τῆς χώρας.
4. ἡ ὁδός, τῆς ὁδοῦ, τῇ ὁδῷ, τὴν ὁδόν; αἱ ὁδοί, τῶν ὁδῶν, ταῖς ὁδοῖς, τὰς ὁδοὺς. It ends like λόγος but is feminine: the article, not the ending, carries the gender.
5. Out of the house into the road. / τῷ φίλῳ δῶρον πέμπω.
6. Xerxes' heralds demanded γῆν καὶ ὕδωρ, earth and water, the tokens of surrender, and Athens and Sparta refused. When the invasion came, Leonidas and a small rear-guard held the narrow pass of Thermopylae for three days so Greece could gather, and stayed when a mountain path betrayed them. Their epitaph says simply: O stranger, tell the Spartans that here we lie, obedient to their words.

UNIT CHALLENGE: THE MAP QUEST PERFORMED

Perform the Preposition Map Quest for the family: the Thermopylae map on the table, the figure marching, and a script of at least eight preposition and dative phrases narrated in Greek with English following, every case correct. End the performance by reading the epitaph's first line from the notebook, Greek then English, and delivering one real dative: a small gift handed over with τῷ ἀδελφῷ (or τῇ... adapt to the receiver) δῶρον πέμπω.

LOOK FOR	WHAT IT MEANS
The script	The script has at least eight phrases using all five prepositions and one indirect-object sentence, written in the notebook and checked.
The spoken phrases	Every phrase was spoken with the correct case, Greek first, English after; one self-corrected slip is allowed.
The map	The map shows the pass (mountains, sea, road, gate) and the figure moved to match every phrase.
The epitaph	The epitaph's first line was read aloud with its translation, and the performer could say in one sentence why the three hundred are remembered.

2.1 EARTH AND WATER

OBJECTIVES

- Tell the story of the Persian heralds and the demand for earth and water, and read the sight phrase γῆν καὶ ὕδωρ.
- Use the genitive of possession with any deck noun: τοῦ ἀνθρώπου, τῆς χώρας, τῶν τέκνων.
- Read and build possession phrases in both Greek word orders.
- Decline ἡ ὁδός and flag it: a feminine noun in -ος.
- Read the new nouns with their articles: ἡ γῆ, ἡ χώρα, ἡ θάλασσα, ἡ πύλη, ἡ ὁδός, and the sight word τὸ ὕδωρ.

Warm-up. Put three family belongings on the table: a book, a shoe, a toy. Now say whose each one is. You just used English's of-case: the genitive, 's. Greece was once asked to hand over the ownership of everything, in two words. Today you learn the two words, and the case that answers the question whose?

WATCH

Cyrus the Great and The Persian Empire | History Made Easy

Bedtime History · 5:25

<https://www.youtube.com/watch?v=NUf1jHUCc1A>

WHEN TO WATCH

After The story paragraph. Watch for how enormous the Persian empire was by the time its heralds knocked on Greece's door; the map explains why most cities simply gave in.

Note: A calm, kid-level history of Persia's rise. The demand for earth and water comes at the empire's edge, where our story begins.

BACKUP VIDEO

Biblical Greek - Lesson 20 - Genitive second declension nouns - Free Greek.

Alpha with Angela · 20:49

<https://www.youtube.com/watch?v=OqYszhK66VE>

After the How Greek works paragraph. It is long; watch the teaching core where she builds genitive phrases, and stop when you have the idea.

KEY TERMS

genitive of possession

The of-case doing its favorite job: naming the owner. ὁ ἵππος τοῦ τέκνου, the child's horse.

herald

A king's official messenger, protected by custom even between enemies. Persia's heralds carried the demand for earth and water.

of-chain

Genitives linked like train cars: the voice of the servant of the king. Greek builds them happily; read one link at a time.

tribute

Payment a weaker nation sends a stronger one as a sign of submission, like the gift-bearers carved on the stairs at Persepolis.

VOCABULARY FOR THE WEEK

Erasmian sounds, so every letter stays distinct: α ah, ε eh, η ay, ι ee, ο o, ω oh, υ oo. αι says eye, ει ay, οι oy, αυ ow, ευ ew, ου oo. A rough breathing adds h. Capitals show the written accent.

φόρος

phoros

FO-ros

noun · ό φόρος, τοῦ φόρου

tribute

Σπάρτη

Sparte

SPAR-tay

noun · ή Σπάρτη, τῆς Σπάρτης

Sparta

ENGLISH Spartan

Λακεδαίμων

Lakedaimon

lah-keh-DYE-mohn

noun · ή Λακεδαίμων, τῆς Λακεδαίμονος

Lacedaemon, Sparta's land

πρέσβυς

presbus

PREHS-boos

noun · ό πρέσβυς, τοῦ πρέσβεως

an old man; an ambassador

δουλεία

douleia

doo-LAY-ah

noun · ή δουλεία, τῆς δουλείας

slavery

ἐλευθερία

eleutheria

eh-lew-theh-REE-ah

noun · ή ἐλευθερία, τῆς ἐλευθερίας

freedom

ἄρουρα

aroura

AH-roo-rah

noun · ἡ ἄρουρα, τῆς ἀρούρης

tilled land

κρήνη

krene

KRAY-nay

noun · ἡ κρήνη, τῆς κρήνης

a spring

δεσπότης

despotes

dehs-PO-tays

noun · ὁ δεσπότης, τοῦ δεσπότου

a master

ENGLISH despot

ὑπήκοος

hupekoos

hoo-PAY-ko-os

adjective · ὕπηκοος, ὑπήκοον

subject, obedient

σύμμαχος

summachos

SOOM-mah-khos

noun · ὁ σύμμαχος, τοῦ συμμάχου

an ally

CORE IDEAS

The story. The Persian empire was the largest the world had seen, stretching from India to Egypt, and its kings had a ceremony for swallowing new lands. Before the armies came, heralds arrived, and asked politely for two things: *γῆν καὶ ὕδωρ* (gane kigh HOO-dor), earth and water. A clod of soil, a jar of water: small gifts with an enormous meaning. Hand them over and you had said, in the oldest sign-language of all: our land and our rivers belong to your king. At Persepolis, the Persian capital, you

can still climb the great stone stairway of the audience hall and see the long parade carved there: delegation after delegation from twenty-three nations, each in its own dress, bringing horses, cloth, gold and vessels to the king who owned them. When the heralds of King Xerxes reached Greece before the great invasion, most cities, terrified, handed over the earth and the water. Athens refused. Sparta refused. Which meant war was coming, and everyone knew it.

Whose is the earth? The herald's demand is really a grammar question: whose? The Persians answered: the king's. The Hebrew psalmist had already sung a different answer, and the Greek Old Testament puts it in exactly the case you are learning this week: the earth is the LORD's, τοῦ κυρίου ἡ γῆ, with the LORD in the of-case, standing first for emphasis. Of all the quarter's grammar, this is the piece Scripture leans on hardest: the love of God, the word of the Lord, the gate of heaven; English says of, Greek changes the ending. Learn today's lesson well and a lifetime of reading opens up.

How Greek works: the of-case takes ownership. To say whose something is, Greek puts the owner in the genitive, article and noun both: ὁ ἵππος τοῦ τέκνου, the horse of the child, the child's horse. ἡ πύλη τῆς χώρας, the gate of the country. τὰ ἔργα τῶν ἀνθρώπων, the works of the men. And Greek has two seats for the owner: after the thing owned (ὁ λόγος τοῦ θεοῦ, the word of God) or sandwiched inside, between article and noun (ὁ τοῦ θεοῦ λόγος, literally the of-God word); both are good Greek, and both mean the same. Meet the new nouns: ἡ γῆ (GAY, the earth, the land), ἡ χώρα (KHO-rah, the country), ἡ θάλασσα (THA-lass-ah, the sea), ἡ πύλη (PU-lay, the gate), and a delightful troublemaker, ἡ ὁδός (ho-DOSS, the road): a noun that ends in -ος like λόγος but is feminine, wearing ἡ. It declines exactly like λόγος (τῆς ὁδοῦ, τῇ ὁδῷ, τὴν ὁδόν) while its article stays feminine the whole way. The badge, not the ending, tells you the gender; trust the badge. One housekeeping note: θάλασσα sings a slightly different tune in its of- and to/for-forms, which grade 7 will teach; this year let the sea be namer and object only. And τὸ ὕδωρ, water, is a sight word: read it, know it, never decline it.

Say it out loud. Chant the article square first, as always. Then drill of-forms up and down the deck aloud: ὁ ἵππος, τοῦ ἵππου; ἡ χώρα, τῆς χώρας; τὸ τέκνον, τοῦ τέκνου; plural: τῶν ἵππων, τῶν χωρῶν, τῶν τέκνων. Then read these phrases slowly, inside out: ὁ λόγος τοῦ θεοῦ, the word of God; ἡ τοῦ ἀνθρώπου καρδία (hay too an-THRO-poo kar-DEE-ah), the heart of the man; τὸ πλοῖον τοῦ ἀδελφοῦ, the brother's boat. And the two famous words of the demand: γῆν καὶ ὕδωρ, earth and water, both wearing the object case, because the herald's verb was give.

Try it. This week your house becomes a grammar lesson: the Family Possession Chart. You will label real belongings with genitive tags, τὸ βιβλίον τοῦ ἀδελφοῦ, the brother's book, until everyone in the family knows whose everything is in Greek, and then answer the heralds' question on paper, with Psalm 24:1 lettered over a drawing of earth and water.

PICTURE STUDY



The Stairway of the Apadana at Persepolis, Carved for Darius and Xerxes, kings of Persia; photographed by Luigi Pesce, The reliefs about 500 B.C.; the photograph about 1858–1860 · Carved stone reliefs; early photograph (salted paper print) · Persepolis, Iran; the photograph is in the Metropolitan Museum of Art, New York

Image: [Wikimedia Commons](#), CC0 (The Metropolitan Museum of Art)

These are the stairs the tribute climbed. At Persepolis, the ceremonial capital of Persia, the audience hall of Darius and Xerxes was reached by a grand stairway carved with a stone parade: rows of delegates from every nation of the empire, each in national dress, carrying gifts to the king. This photograph was taken around 1860 by Luigi Pesce, one of the first men ever to photograph the ruins, which is why it looks like a daguerreotype dream: you are seeing Persepolis as the nineteenth century found it.

Look closely

- Follow the rows of carved figures walking along the stair walls: a procession frozen mid-step for twenty-five centuries.
- Each delegation once carried its country's gifts: horses, vessels, cloth. The carvings answer the question whose? with everything they hold.
- Notice the broken columns above the stairs; the hall they held burned when Alexander took Persepolis a century and a half after our story.
- Look at the photograph itself: grainy, pale, patient. The first photographers waited minutes for one exposure of a silent ruin.

Talk about it

1. The kings of Persia carved the nations bringing gifts, not the battles that conquered them. What message was the stairway built to send to every visitor who climbed it?
2. A clod of earth and a jar of water cost nothing. Why did handing them over cost everything?
3. Psalm 24:1 begins, The earth is the LORD's. If that is true, what was wrong at the root of the heralds' demand?

ACTIVITY

The family possession chart

The genitive answers whose?, and your house is full of answers. Today you tag the family's belongings in Greek, then letter the true answer to the heralds' demand.

You will need

- 8–10 slips of paper or sticky notes and a fine-tip marker
- Tape, your flashcard deck and the Noun Map
- One sheet of good paper and colored pencils for the Psalm 24 page
- 6 index cards for the new words

Steps

1. List the family's taggable treasures and match each to a deck noun: a book (τὸ βιβλίον, this week's loaner word), a toy horse (ὁ ἵππος), a boat or bath boat (τὸ πλοῖον), the work someone made (τὸ ἔργον), a gift (τὸ δῶρον).
2. For each, build the tag in your notebook first: thing owned + owner in the genitive. τὸ βιβλίον τοῦ ἀδελφοῦ, the brother's book; ὁ ἵππος τοῦ τέκνου, the child's horse. Use real family roles where you can: τοῦ ἀδελφοῦ, τοῦ τέκνου, τῶν τέκνων.
3. Have a parent check every ending against the Noun Map, then write the tags neatly and tape them on.
4. Give the house tour aloud: read each tag, inside out, and translate it: 'to BIB-lee-on too ah-del-FOO, the book of the brother.'
5. Make the Psalm 24 page: draw a clod of earth and a jar of water, the heralds' two tokens, and letter over them: The earth is the LORD's, and the fulness thereof. Under it, copy the sight phrase γῆν καὶ ὕδωρ.
6. Make the six new flashcards (ἡ γῆ, ἡ χώρα, ἡ θάλασσα, ἡ πύλη, ἡ ὁδός, and τὸ ὕδωρ marked SIGHT) and run the whole deck.

Tips

- Say every tag aloud as you write it; the genitive should start to sound like ownership.

- Keep ἡ ὁδός in the drill even though no one can tape a tag to a road: τῆς ὁδοῦ, of the road, with the feminine article all the way down.
- If a sibling objects to a tag's claim of ownership, settle it in Greek: change the genitive.

Check your work

- ☐ At least six belongings wear correct genitive tags, checked against the Map.
- ☐ I gave the house tour, reading and translating every tag.
- ☐ My Psalm 24 page is lettered, with γῆν καὶ ὕδωρ copied beneath.
- ☐ The six new cards are in the deck, and I ran the deck aloud.

GREEK NOTEBOOK

1. Write the date, then decline ἡ ὁδός with its articles, both numbers, and under it one sentence: the badge, not the ending, tells the gender.
2. Copy and translate both word orders: ὁ λόγος τοῦ θεοῦ and ὁ τοῦ θεοῦ λόγος.
3. Build and write three possession phrases of your own from deck nouns, with translations.
4. Copy the sight phrase γῆν καὶ ὕδωρ and write what handing them over meant.

From history. Herodotus tells how seriously heaven took heralds: Sparta had wronged Persia's heralds years before, and the Spartans believed no sacrifice could clean the guilt. Two Spartans, Sperthias and Bulis, volunteered to travel to the Persian king and offer their own lives in payment. Xerxes, to his credit, refused to harm them; he would not, he said, do the very thing Sparta was guilty of. Even pagans, Herodotus means his readers to see, knew messengers are sacred, which is worth remembering in a course where ἄγγελος, messenger, is about to join your deck.

WORKED EXAMPLES

Example 1. Translate: ἡ τοῦ ἀνθρώπου καρδιά.

▼ **Show solution**

1. Strip the sandwich: ἡ ... καρδιά is the frame, the heart.
2. The filling τοῦ ἀνθρώπου is a genitive: of the man.
3. Reassemble in English order.

Answer: The heart of the man (the man's heart). The owner sits inside the article sandwich; Greek likes to carry the of-phrase that way.

Example 2. Translate into Greek, both word orders: the child's boat.

▼ **Show solution**

1. The thing owned: τὸ πλοῖον.
2. The owner in the genitive: τοῦ τέκνου.
3. Seat the owner after, or sandwich it inside.

Answer: τὸ πλοῖον τοῦ τέκνου, or τὸ τοῦ τέκνου πλοῖον. Both mean the child's boat.

Example 3. Read the of-chain one link at a time and translate: ἡ πύλη τῆς χώρας τοῦ θεοῦ.

▼ **Show solution**

1. Start at the head: ἡ πύλη, the gate.
2. First link: τῆς χώρας, of the country. The gate of the country.
3. Second link: τοῦ θεοῦ, of God. Whose country? God's.

Answer: The gate of the country of God, that is, the gate of God's country. Of-chains read like train cars: hook each of onto the noun just before it.

PRACTICE

1. **Easy** What did the Persian heralds demand, in Greek and in English, and what did handing it over mean?

▼ **Show answer**

γῆν καὶ ὕδωρ, earth and water. Giving a clod of soil and a jar of water meant: our land and our waters belong to your king; we surrender.

2. **Easy** Give the of-form (genitive singular) with article: ὁ ἵππος, ἡ χώρα, τὸ τέκνον.

▼ **Show answer**

τοῦ ἵππου, τῆς χώρας, τοῦ τέκνου.

3. **Easy** Translate: ἡ πύλη τῆς χώρας. τὸ δῶρον τοῦ ἀδελφοῦ.

▼ **Show answer**

The gate of the country. The brother's gift (the gift of the brother).

4. **Medium** What is strange about ἡ ὁδός, and how does it decline in the singular?

▼ **Show answer**

It ends in -ος like a λόγος-family masculine but is feminine, so it wears the feminine article with masculine-looking endings: ἡ ὁδός, τῆς ὁδοῦ, τῇ ὁδῷ, τὴν ὁδόν. The badge tells the gender; the ending only tells the family.

5. **Medium** Translate into Greek: the works of the men; the voice of the child; the road of the army.

▼ **Show answer**

τὰ ἔργα τῶν ἀνθρώπων; ἡ φωνὴ τοῦ τέκνου; ἡ ὁδὸς τοῦ στρατοῦ.

6. **Medium** Rewrite ὁ λόγος τοῦ θεοῦ in the sandwich word order, and explain why both orders mean the same.

▼ **Show answer**

ὁ τοῦ θεοῦ λόγος. Greek shows the job by the ending, not the seat: τοῦ θεοῦ is the of-case wherever it stands, so the owner can sit after the noun or inside the article sandwich without changing the meaning.

7. **Hard** Build the Greek for: the gates of the country of the king (use ὁ θεός? No: use ὁ στρατός? Think, then choose the right owner from your deck for 'king' and defend your choice).

▼ **Show answer**

Your deck has no word for king yet, and that is the point: a translator uses the words he owns. Honest answers include αἱ πύλαι τῆς χώρας τοῦ στρατοῦ (the gates of the army's country) or αἱ πύλαι τῆς τοῦ θεοῦ χώρας (the gates of God's country), with any sound of-chain accepted. Naming the missing word and working around it is translator's craft, full credit.

8. **Challenge** The Septuagint of Psalm 24:1 begins: τοῦ κυρίου ἡ γῆ, 'the LORD's is the earth,' with the of-case standing first. Why would the translator put the owner in the emphatic first seat, and what does the verse answer to the heralds?

▼ **Show answer**

First position is the shout-seat: putting τοῦ κυρίου first says WHOSE the earth is before anything else is said. To heralds collecting earth and water for a king, the verse answers that earth and water were never any king's to collect; the earth is the LORD's, and the fulness thereof.

COMMON MISTAKES

- Translating word by word in order instead of finding the of-phrase first. Spot the genitive article (τοῦ, τῆς, τῶν), bracket its noun, then read.
- Giving ἡ ὁδός a feminine-looking ending because the article is feminine. The article stays ἡ-team; the endings stay λόγος-family: τῆς ὁδοῦ, never a made-up τῆς ὁδῆς.
- Forgetting the owner's article: the word of God is ὁ λόγος τοῦ θεοῦ, both articles present. Greek tags both halves.
- Declining the sight word ὕδωρ. It is read, understood whole, and left alone; its chart belongs to a later grade.

Make it a game · Whose Is It?. Pile six tagged belongings in the middle of the table. A parent calls an owner in English ('the brother's!'); the student snatches the right object and reads its Greek tag aloud (τὸ βιβλίον τοῦ ἀδελφοῦ!) to keep it. A wrong grab returns two objects to the pile. When the pile is empty, whoever holds the most treasures wins, and must answer one final question to keep the crown: whose is the earth? (τοῦ κυρίου!)

Scripture. “The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.” (Psalm 24:1, KJV)

The heralds asked for earth and water as if a king could own them. The psalm files the true deed of ownership, in the genitive: the earth, its fulness, its seas and all its dwellers already belong to their Maker, and no empire ever held more than a lease.

UNIT 2 · THE CASE JOBS · LESSON 2.2 OF 10 · 3 SESSIONS OF 30–40 MINUTES

2.2 THE HOT GATES

OBJECTIVES

- Tell the story of Thermopylae: why the pass mattered, who stayed, and what the epitaph says.
- Chant the five prepositions with their cases and pictures: ἐν + dative, εἰς + accusative, ἐκ + genitive, ἀπό + genitive, σύν + dative.
- Read and build preposition phrases: ἐν τῇ πύλῃ, εἰς τὴν ὁδόν, ἐκ τοῦ οἴκου.
- Use the dative of the indirect object with πέμπω, γράφω and λέγω: τῷ φίλῳ γράφω.
- Read the new nouns with their articles: ὁ ποταμός, ὁ ἄγγελος, ἡ εἰρήνη, ὁ πόλεμος.

Warm-up. Stand in the doorway of your room, the narrowest place in the house.

Notice: however big the hallway crowd, only one or two people can come through a doorway at a time. Greece's doorway was a strip of land between cliffs and sea, named for its hot springs: the Hot Gates. Today, the little words that put every noun in its place on that map: in, into, out of, away from, with.

WATCH

Biblical Greek Prepositions: Lesson 1 of 5

Greek For All · 8:35

<https://www.youtube.com/watch?v=SyW53YwjJoI>

WHEN TO WATCH

After the How Greek works paragraph. Chant the prepositions along with the teacher, and watch for how each one is drawn as a picture around a ball and a box: that drawing is the whole lesson.

Note: A seminary-style lesson, clear and calm; it is Lesson 1 of a numbered series and stands alone fine, and it covers a few prepositions beyond our five, which you may happily ignore. His Koine pronunciation differs a little from our classroom sounds; that is normal.

BACKUP VIDEO

The Battle of Thermopylae for Kids | Spartans & Greek History

Bedtime History · 4:09

<https://www.youtube.com/watch?v=h5oIKMDZ54U>

After The story paragraph: the pass, the three days and the stand, told simply and without gore.

KEY TERMS

preposition

A little map-word that tells where or which way: in, into, out of, away from, with. Greek prepositions choose the case of the noun after them.

Thermopylae

'The Hot Gates': the narrow pass between mountains and sea, named for its hot springs, where the Greek rear-guard held the road in 480 B.C.

indirect object

The receiver of the sending or telling: I write a letter (object) to my friend (indirect object). Greek puts the receiver in the dative: τῷ φίλῳ.

epitaph

Words carved for the dead. The one at Thermopylae is two quiet lines addressed to any passing stranger.

VOCABULARY FOR THE WEEK

Erasmian sounds, so every letter stays distinct: α ah, ε eh, η ay, ι ee, ο o, ω oh, υ oo. αι says eye, ει ay, οι oy, αυ ow, ευ ew, ου oo. A rough breathing adds h. Capitals show the written accent.

ἐν

en

EHN

preposition · takes the dative

in

εἰς

eis

AYS

preposition · takes the accusative

into

ἐκ

ek

EHK

preposition · takes the genitive

out of

ἀπό

apo

ah-PO

preposition · takes the genitive

from

ENGLISH apo-

σύν

sun

SOON

preposition · takes the dative

with

ENGLISH syn-

διά

dia

dee-AH

preposition · genitive or accusative

through; because of

ENGLISH dia-

Θερμοπύλαι

Thermopulai

thehr-mo-POO-lye

noun · αἱ Θερμοπύλαι, τῶν Θερμοφυλῶν

Thermopylae, the Hot Gates

Λεωνίδας

Leonidas

leh-oh-NEE-das

noun · ὁ Λεωνίδας, τοῦ Λεωνίδου

Leonidas

τριακόσιοι

triakosioi

tree-ah-KO-see-oy

adjective · τριακόσιοι, τριακόσιαι, τριακόσια

three hundred

ἐπιτάφιος

epitaphios

eh-pee-TAH-fee-os

adjective · ἐπιτάφιος, ἐπιτάφιον

over a tomb; a funeral speech

ENGLISH epitaph

ἀγγέλλω

angelo

ang-EHL-loh

verb

I announce

CORE IDEAS

The story. In 480 B.C. Xerxes came himself, with an army so large that Herodotus says it drank rivers dry. There was one road south into the heart of Greece, and at one point that road squeezed between cliffs and sea into a pass so narrow the Greeks called it the Hot Gates, Thermopylae, after its steaming springs. There King Leonidas of Sparta stood with a small allied rear-guard, his own three hundred Spartans at its core, to hold the doorway while Greece gathered its strength behind him. For two days the pass held; numbers meant nothing where only a few could come through at a time. Then a traitor showed the Persians a goat-path over the mountains, and Leonidas, learning he would be surrounded, sent the allies away and stayed with his three hundred and a few faithful others. They held the gate to the end, and they knew they would. Years later, travelers on that road read two quiet lines carved where they lay, and the Greek of the first line you can now read by sight: ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις ὅτι τῇδε κείμεθα: O stranger, tell the Spartans that here we lie, obedient to their words. No boast, no trumpet. A message, handed to anyone walking past, addressed home.

The messenger's word. Look inside the epitaph's second word: ἀγγέλλειν, to carry a message, and meet this week's noun ὁ ἄγγελος (ANG-el-oss), the messenger. Every stranger on that road became the three hundred's ἄγγελος. The word walked from Greek into English wearing wings: angel, God's messenger, and evangel, the good message, the gospel. Your other new words come in a matched set: ὁ πόλεμος (PO-le-moss), war, and ἡ εἰρήνη (ay-RAY-nay), peace, with ὁ ποταμός (po-ta-MOSS), the river, flowing back from grade 5 for good measure.

How Greek works: little words, little maps. A preposition is a map drawn small: it tells where something is or which way it is moving. Greek's trick is that each preposition picks the case of the noun that follows, and the picks make pictures. Standing still somewhere? **ἐν + dative:** ἐν τῇ πύλῃ, in or at the gate; ἐν τῇ χώρᾳ, in the country. Moving toward and into? **εἰς + accusative:** εἰς τὴν ὁδόν, into the road; εἰς τὴν θάλασσαν, into the sea. Moving out from inside? **ἐκ + genitive:** ἐκ τοῦ οἴκου, out of the house (before a vowel it dresses as ἐξ, like a becoming an). Moving away from? **ἀπό + genitive:** ἀπὸ τοῦ ποταμοῦ, away from the river. Side by side with? **σύν + dative:** σὺν τοῖς ἀδελφοῖς, together with the brothers. And the dative has one more job this week, its favorite: the **indirect object**, the receiver of what is sent or said. *τῷ φίλῳ γράφω*, I write to my friend. *τῷ ἀδελφῷ δῶρον πέμπω*, I send a gift to my brother. *τοῖς τέκνοις λέγει*, he speaks to the children. Sending verbs love the dative the way arrows love targets.

Say it out loud. Chant the preposition list with its cases until it is one breath: ἐν with the dative, IN; εἰς with the accusative, INTO; ἐκ with the genitive, OUT OF; ἀπό with the genitive, AWAY FROM; σύν with the dative, WITH. Then read the day's phrases as a journey, acting each with your hands: ἐκ τοῦ οἴκου (ek too OY-koo), out of the house... εἰς τὴν ὁδόν (ace tane ho-DON), into the road... ἐν τῇ πύλῃ (en tay PU-lay), at the gate... σὺν τοῖς ἀδελφοῖς (soon tice ah-del-FOYCE), with the brothers... ἀπὸ τῆς πύλης, away from the gate. Finish with the epitaph's first two words, said gently: ὦ ξεῖν' (oh KSANE), O stranger.

Try it. This week you draw the battle map of Thermopylae, cliffs, sea, hot springs, the narrow road, and then narrate a journey across it in Greek preposition phrases, moving a small figure as you speak. It becomes the Preposition Map Quest, this unit's challenge: every phrase correct, performed for the family.

PICTURE STUDY



The Pass of Thermopylae Today, Photograph by Fkerasar, The battle 480 B.C.; the photograph modern · Photograph, taken from the hills above the pass · Thermopylae, Greece, looking over the plain toward the sea

Photo: Fkerasar, via [Wikimedia Commons](#), CC BY-SA 3.0

Here is the doorway of Greece, seen from the hills above it. But where are the Hot Gates? In 480 B.C. the sea reached nearly to the foot of these hills, and the road squeezed through a strip in places only wide enough for a single cart. Twenty-five centuries of river silt have pushed the coastline miles out, turning the famous bottleneck into the broad plain you see. The low mound in the plain, called Kolonos, is where the last stand ended, and where the epitaph once stood.

Look closely

- Find the modern road crossing the plain; the ancient road ran close along the hills, pinned between cliff and water.
- Imagine the sea lapping near the base of the hills: everything flat beyond was underwater on the day of the battle.
- Look for the low rise in the plain: Kolonos, the hillock of the last stand, where archaeologists found a carpet of ancient arrowheads.
- Notice how ordinary and quiet the landscape is. The Greeks marked it with two lines of poetry, not a fortress.

Talk about it

1. Why does a narrow pass make a small army equal to a huge one? Say it in doorway terms.

2. The land itself has changed so much that the battlefield has to be explained.
What, besides land, carries a memory for twenty-five centuries?
3. The epitaph speaks to 'stranger', whoever happens to pass. Why is a message to anybody sometimes stronger than a monument to somebody?

ACTIVITY

The preposition map quest

Five prepositions, one battlefield. Today you draw the Hot Gates and learn to march a story across the map in Greek, phrase by phrase.

You will need

- A sheet of paper or poster board for the map, and colored pencils
- A small figure to move (a coin, a toy soldier, a button)
- 5 index cards for the preposition cards, 4 for the new nouns
- Your Greek notebook and the Noun Map

Steps

1. Draw the map: mountains along one side, the sea along the other, the narrow road between, the hot springs steaming, a gate drawn at the narrowest point, a house and a river at one end for the journey's start.
2. Make the five preposition cards, picture side and grammar side: ἐν + dative (a dot inside a box), εἰς + accusative (an arrow entering the box), ἐκ + genitive (an arrow leaving the box), ἀπό + genitive (an arrow moving away), σύν + dative (two dots side by side).
3. Write the quest script in your notebook, one phrase per line, checked against the Map: ἐκ τοῦ οἴκου, out of the house; εἰς τὴν ὁδόν, into the road; ἀπὸ τοῦ ποταμοῦ, away from the river; σὺν τοῖς ἀδελφοῖς, with the brothers; ἐν τῇ πύλῃ, at the gate; εἰς τὴν θάλασσαν, into the sea (for the Persians' exit, if you like).
4. March the figure along the map while reading the script aloud, Greek first, English after. Three runs: slow, smooth, performance speed.
5. Add one dative delivery at the gate: τῷ ἀδελφῷ δῶρον πέμπω, I send a gift to my brother, and hand a real little something to a real sibling.
6. Make the four new flashcards (ὁ ποταμός, ὁ ἄγγελος, ἡ εἰρήνη, ὁ πόλεμος) and run the whole deck.

Tips

- Let your hands act every preposition as you say it: scooping into, pulling out of, pushing away from. The body remembers cases the head drops.

- Check every phrase's case against its card: ἐν never takes the accusative, εἰς never takes the dative. The pictures keep you honest.
- Keep the script; it is the heart of the unit challenge performance.

Check your work

- ☐ My map shows mountains, sea, springs, road and gate.
- ☐ My quest script has at least six phrases, every case correct, checked against the cards.
- ☐ I performed the quest aloud, Greek then English, moving the figure.
- ☐ The four new cards are in the deck, and I ran the deck aloud.

GREEK NOTEBOOK

1. Write the date, then the five prepositions with case and picture: ἐν + dat (in), εἰς + acc (into), ἐκ + gen (out of), ἀπό + gen (away from), σύν + dat (with).
2. Copy and translate: ἐκ τοῦ οἴκου, εἰς τὴν ὁδόν, ἐν τῇ πύλῃ, σὺν τοῖς ἀδελφοῖς.
3. Copy and translate the dative sentences: τῷ φίλῳ γράφω. τοῖς τέκνοις λέγει.
4. Copy the epitaph's first line as a sight treasure, with its translation: ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις ὅτι τῇδε κείμεθα. O stranger, tell the Spartans that here we lie.

From history. The epitaph of the three hundred was composed by Simonides, the most famous poet of his day, and its power is its restraint: no names, not even the king's, and no word of glory. Ancient visitors could read it in a breath, which was the design: the dead keep the message short because the stranger has a journey to finish. The line's old-fashioned word for stranger, ξεῖν, is the same word Greeks used for guest, for guest-friendship was sacred: every stranger on the road was somebody's guest, and every guest carried news.

Example 1. Choose the right case and translate: ___ τ___ πύλ___ (in the gate).

▼ **Show solution**

1. In means standing still somewhere: that is ἐν.
2. ἐν always takes the dative.
3. Feminine dative singular: τῇ πύλῃ.

Answer: ἐν τῇ πύλῃ, in (at) the gate. The tucked-under iotas in τῇ and πύλῃ are the dative's signature.

Example 2. Translate: τῷ ἀδελφῷ δῶρον πέμπω.

▼ **Show solution**

1. Find the verb: πέμπω, I send. The -ω says I.
2. What is sent (object, accusative): δῶρον, a gift. (Neuter: the matching form; here the sentence makes it the object.)
3. Who receives it (dative): τῷ ἀδελφῷ, to the brother.

Answer: I send a gift to the brother (to my brother). Sending verbs aim at the dative.

Example 3. Translate into Greek: out of the country, with the friends.

▼ **Show solution**

1. Out of: ἐκ, with the genitive: ἐκ τῆς χώρας.
2. With: σύν, with the dative plural: σύν τοῖς φίλοις.

Answer: ἐκ τῆς χώρας, σύν τοῖς φίλοις.

PRACTICE

1. **Easy** Chant the five prepositions with their cases and meanings.

▼ **Show answer**

ἐν + dative, in/at; εἰς + accusative, into; ἐκ + genitive, out of; ἀπό + genitive, away from; σύν + dative, together with.

2. **Easy** Give the meanings: ὁ ποταμός, ὁ ἄγγελος, ἡ εἰρήνη, ὁ πόλεμος.

▼ **Show answer**

The river, the messenger, peace, war.

3. **Easy** Translate: ἐν τῇ χώρᾳ. εἰς τὴν θάλασσαν. ἀπὸ τοῦ ποταμοῦ.

▼ **Show answer**

In the country. Into the sea. Away from the river.

4. **Medium** Translate into Greek: into the road; out of the house; at the gate; with the brothers.

▼ **Show answer**

εἰς τὴν ὁδόν; ἐκ τοῦ οἴκου; ἐν τῇ πύλῃ; σὺν τοῖς ἀδελφοῖς.

5. **Medium** Translate both ways: τοῖς τέκνοις λέγει. / I write to the friend.

▼ **Show answer**

He (or she) speaks to the children. / τῷ φίλῳ γράφω.

6. **Medium** Each preposition below is wearing the wrong case. Fix it and translate: ἐν τὴν πύλῃν; εἰς τῇ ὁδῷ; ἐκ τῷ οἴκῳ.

▼ **Show answer**

ἐν τῇ πύλῃ, in the gate; εἰς τὴν ὁδόν, into the road; ἐκ τοῦ οἴκου, out of the house.
The preposition chooses the case, every time.

7. **Hard** Translate the full journey, then say it from memory with your eyes shut: ἐκ τοῦ οἴκου εἰς τὴν ὁδόν, ἀπὸ τοῦ ποταμοῦ εἰς τὴν πύλῃν, σὺν τοῖς ἀδελφοῖς ἐν τῇ χώρᾳ.

▼ **Show answer**

Out of the house into the road, away from the river to (into) the gate, with the brothers in the country. Memory delivery counts if every case lands rightly; peeking once is allowed, twice costs the point.

8. **Challenge** The epitaph begins Ὡ ξεῖν', ἀγγέλλειν, 'O stranger, tell...' Using ὁ ἄγγελος, explain what job the epitaph gives every passerby, and why the three hundred wanted a message rather than a monument.

▼ **Show answer**

ἀγγέλλειν is the messenger's verb: the epitaph deputizes every stranger as an ἄγγελος to carry one message home to Sparta: we obeyed. A monument stands still; a message travels, and what the three hundred cared about was not being admired but reporting that they had kept their place. Any answer connecting ἄγγελος, the errand, and the quiet obedience earns full credit.

COMMON MISTAKES

- Letting the preposition's English meaning pick the case instead of the rule. ἐν takes the dative even when English says 'in the road'; εἰς takes the accusative even when English says 'to the gate.'
- Confusing ἐκ (out of something's inside) with ἀπό (away from something's vicinity). The arrow pictures keep them apart.
- Dropping the article: Greek says ἐν τῇ πύλῃ, in THE gate, article included, where English happily says at the gate.
- Using the accusative for the receiver of a letter or gift. The thing sent is accusative; the person receiving is dative: τῷ φίλῳ γράφω.

Make it a game • Preposition Treasure Hunt. A parent hides a small treasure and writes the trail as Greek phrases on slips: ἐκ τοῦ οἴκου... εἰς τὴν ὁδόν (hallway)... ἐν τῇ πύλῃ (doorway)... σὺν τοῖς ὅπλοις (by the shield from Unit 1!). The student reads each slip aloud, translates it, and moves accordingly; a mistranslation sends the seeker back one slip. Finding the treasure earns it, and hiding the next round's treasure, with slips the student writes, earns double honor.

Scripture. "I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust." (Psalm 91:2, KJV)

The Greeks trusted a narrow gate of rock, and it held two days against an empire; the third day a traitor's path went around it. The psalmist knows a refuge no path goes around. Learn ἐν from this verse's heart: the safe place is not a wall but a person, and faith lives in him.

UNIT 3

DRESSING NOUNS, STRETCHING εἰμί

With the army loose in Greece, Athens asked the famous shrine at Delphi what to do, and got back a riddle: trust your wooden wall. Some said it meant the old wooden fence around the Acropolis. A commander named Themistocles stood up and argued that the wooden wall meant SHIPS, the fleet of wooden triremes Athens had just built, and he carried the vote. The city emptied itself onto the water, and in the narrow strait of Salamis the Persian fleet's great numbers became a great traffic jam, and the wooden wall held. This unit's grammar is the matching game Themistocles won: adjectives. A Greek describing word dresses to match its noun in gender, number and case, τὸ ξύλινον πλοῖον, the wooden boat, and once you can dress an adjective, your Greek sentences grow from stick figures into portraits.

Then Athens, burned and victorious, rebuilt her high rock in marble, and the Parthenon rose with its secret curves. Standing before it, the unit stretches the verb to be across time: the present εἰμί you chanted last year, and now the imperfect, ἦμην, I was, with ἔσται, he will be, as a glimpse of tomorrow. By the end of the unit you can say in Greek what you were, what you are, and (with one borrowed word) what a brother or a dog will be, which is the whole span of a life, and you will letter it into a three-time autobiography under the God who is the same yesterday, and to day, and for ever.

PREREQUISITES

- Can chant the article square and decline the four Map nouns with articles (Units 1–2)
- Can build genitive possession phrases and the five preposition phrases (Unit 2)
- Can chant the present of εἰμί with meanings, from grade 5: εἰμί, εἶ, ἐστί(ν), ἐσμέν, ἐστέ, εἰσί(ν)

MASTERY CHECKLIST

- ☐ I can tell the story of the wooden wall: the riddle, Themistocles' argument, and the narrow water at Salamis.
- ☐ I can chant ἀγαθός across its three genders: ἀγαθός, ἀγαθή, ἀγαθόν, and decline each column on the Map's rails.
- ☐ I can dress an adjective to match its noun in gender, number and case: ὁ ἀγαθὸς φίλος, τῆς ἀγαθῆς φωνῆς, τὸ μικρὸν δῶρον.
- ☐ I know my six adjectives: ἀγαθός good, καλός beautiful, μικρός small, σοφός wise, πρῶτος first, ξύλινος wooden.
- ☐ I can chant the imperfect of εἰμί with meanings: ἤμην, ἦς, ἦν, ἤμεν, ἦτε, ἦσαν, and read ἔσται as 'he, she or it will be.'
- ☐ I can build was-sentences about myself and my world: μικρὸς ἤμην (or μικρὰ ἤμην), ἡ χώρα καλὴ ἦν.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- **Famous Men of Greece (free online)**: Free at Project Gutenberg, also in print from Memoria Press. Read the Themistocles chapter with lesson 3.1 and the Pericles chapter with 3.2.
- **Basics of Biblical Greek laminated chart card (Zondervan)**: The adjective charts on a wipe-clean card: handy for checking dress at the table during the dominoes game. Any Greek paradigm chart card works.
- **Daily Dose of Greek (free site)**: Free. Two-minute videos through the Greek New Testament; watching the teacher spot adjectives and εἰμί forms in real verses is this unit happening in the wild.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch has no ties to these authors, publishers or companies.

LESSONS IN THIS UNIT

3.1 The Wooden Wall

3 sessions of 30–40 minutes

3.2 Athena's City

3 sessions of 30–40 minutes

UNIT 3 REVIEW

Answer aloud or on paper. Use your Noun Map and charts freely; endings must be exactly right. 30 points.

1. **5 pts**

Chant the three nominatives of ἀγαθός, καλός, μικρός, σοφός, πρῶτος and ξύλινος.

2. **5 pts**

Dress the adjective to fit: ἡ ___ φωνή (good); τὸ ___ πλοῖον (wooden); τῷ ___ ἀνθρώπῳ (wise); τῆς ___ φωνῆς (good).

3. **5 pts**

Chant both columns of εἰμί, present and imperfect, with meanings.

4. 5 pts

Translate into English: ἡ πύλη ξυλίνη ἦν. οἱ ναοὶ καλοὶ ἦσαν. τὸ τέκνον σοφὸν ἔσται.

5. 5 pts

Translate into Greek: I was small (in your own dress); the first victory; the wooden boats.

6. 5 pts

Tell, in three or four sentences, the story of the wooden wall and of the Parthenon's secret curves, and name whom Paul preached below the temple.

ANSWER KEY

1. ἀγαθός, ἀγαθή, ἀγαθόν; καλός, καλή, καλόν; μικρός, μικρά, μικρόν; σοφός, σοφή, σοφόν; πρῶτος, πρώτη, πρῶτον; ξύλινος, ξυλίνη, ξύλινον.
2. ἡ ἀγαθὴ φωνή; τὸ ξύλινον πλοῖον; τῷ σοφῷ ἀνθρώπῳ; τῆς ἀγαθῆς φωνῆς.
3. εἰμί I am, εἶ you are, ἐστὶ(ν) he/she/it is, ἐσμέν we are, ἐστέ you all are, εἰσὶ(ν) they are; ἤμην I was, ἦς you were, ἦν he/she/it was, ἦμεν we were, ἦτε you all were, ἦσαν they were.
4. The gate was wooden. The temples were beautiful. The child will be wise.
5. μικρὸς ἤμην (girls: μικρὰ ἤμην); ἡ πρώτη νίκη; τὰ ξύλινα πλοῖα.
6. Delphi's riddle said a wooden wall would save Athens; Themistocles argued it meant the fleet, the city trusted the ships, and the narrow water at Salamis turned Persia's numbers into a trap. A generation later Pericles rebuilt the Acropolis, and the Parthenon's builders curved floor and columns by tiny amounts so every line would look perfectly straight. On the Areopagus below it, Paul declared the unknown God: the God who made the world and dwelleth not in temples made with hands.

UNIT CHALLENGE: THE SHIELD AND THE AUTOBIOGRAPHY

Present the Unit 1 hoplite shield and the three-time autobiography together before the family: who I was, am, and hope to be, under God. The student holds the shield, reads the declined rim once more, then reads all three pages aloud, Greek first, English after, finishing with Hebrews 13:8 and one sentence in the student's own words about the God who does not change tenses.

LOOK FOR	WHAT IT MEANS
The autobiography	The autobiography holds two correct ἤμην/ἦν sentences, two correct present sentences, and one correct ἔσται sentence, every adjective in matching dress.
The speaker's dress	The speaker's own gender-dress is right throughout (μικρός/μικρά as the speaker requires).
The presentation	The shield rim was re-read correctly and the presentation moved from was to am to will-be in order, Greek before English.
The closing sentence	The closing sentence connected the three tenses to Hebrews 13:8 in the student's own words.

UNIT 3 • DRESSING NOUNS, STRETCHING E'IM'I • LESSON 3.1 OF 10 • 3 SESSIONS OF 30-40 MINUTES

3.1 THE WOODEN WALL

OBJECTIVES

- Tell the story of the wooden wall riddle, Themistocles' argument, and the victory in the narrow strait.
- Chant ἀγαθός across its three genders and decline each column.
- Dress an adjective to match its noun in gender, number and case.
- Learn the six adjectives: ἀγαθός, καλός, μικρός, σοφός, πρῶτος, ξύλινος, and the noun ἡ νίκη.
- Read and build the model phrases: ὁ ἀγαθὸς φίλος, ἡ καλὴ φωνή, τὸ μικρὸν δῶρον, τὸ ξύλινον πλοῖον.

Warm-up. Try to put on a sibling's shoe, or a parent's. It is a shoe, it is real, and it does not fit. English adjectives are one-size-fits-all: a good friend, a good voice, a good gift, good never changes. Greek adjectives come in sizes, and today you learn to dress a noun in an adjective that actually fits.

WATCH

Biblical Greek: Adjectives

Jonathan Rehfeldt · 12:54

<https://www.youtube.com/watch?v=e7GfpdkKS4>

WHEN TO WATCH

After the How Greek works paragraph. Watch for the matching game: the adjective copying its noun's gender, number and case. Stop when the practice examples end if attention runs short.

Note: A seminary teacher, clear and calm, made for older students but very followable. Small pronunciation differences between channels are normal; this course teaches the classroom (Erasmian) sounds. The video stands on its own; ignore any terms you have not met.

BACKUP VIDEO

I got to ROW on the world's only TRIREME! What was it like to be on an ancient Greek warship?

Living Antiquity with Adam Godfrey · 7:49

<https://www.youtube.com/watch?v=WnRFDMLTZSg>

After the second story paragraph, to board the Olympias itself: the oar benches, the bronze ram, and what 170 rowers feel like from inside the wooden wall.

KEY TERMS

adjective

A describing word. In Greek it changes its ending to match its noun: good friend ὁ ἀγαθὸς φίλος, good voice ἡ ἀγαθὴ φωνή.

agreement

The matching rule: an adjective copies its noun's gender, number and case. Noun and adjective in matching uniform, always.

trireme

The Greek warship with three banks of oars and a bronze ram: fast, wooden, and rowed by free citizens at Salamis.

oracle

A shrine where Greeks went to ask about the future, like Delphi. Famous, trusted, and, as Unit 4 will show plainly, a dealer in riddles and guesses, not in true knowledge.

VOCABULARY FOR THE WEEK

Erasmian sounds, so every letter stays distinct: α ah, ε eh, η ay, ι ee, ο o, ω oh, υ oo. αι says eye, ει ay, οι oy, αυ ow, ευ ew, ου oo. A rough breathing adds h. Capitals show the written accent.

ξύλινος

xulinos

KSOO-lee-nos

adjective · ξύλινος, ξυλίνη, ξύλινον

wooden

τριήρης

trieres

tree-AY-rays

noun · ἡ τριήρης, τῆς τριήρους

a trireme

μαντεῖον

manteion

man-TAY-on

noun · τὸ μαντεῖον, τοῦ μαντείου

an oracle

χρησμός

chresmos

khrays-MOS

noun · ὁ χρησμός, τοῦ χρησμοῦ

an oracular answer

ναυμαχία

naumachia

now-mah-KHEE-ah

noun · ή ναυμαχία, τής ναυμαχίας

a sea battle

Σαλαμίς

Salamis

sah-lah-MIS

noun · ή Σαλαμίς, τής Σαλαμῖνος

Salamis

Θεμιστοκλῆς

Themistokles

theh-mis-to-KLAYS

noun · ό Θεμιστοκλῆς, τοῦ Θεμιστοκλέους

Themistocles

ξύλον

xulon

KSOO-lon

noun · τὸ ξύλον, τοῦ ξύλου

wood

τεῖχος

teichos

TAY-khos

noun · τὸ τεῖχος, τοῦ τείχους

a wall

στόλος

stolos

STO-los

noun · ό στόλος, τοῦ στόλου

a fleet

ναυτικός

nautikos

now-tee-KOS

adjective · ναυτικός, ναυτική, ναυτικών

naval

CORE IDEAS

The story. After Thermopylae the road south lay open, and Athens asked the shrine at Delphi what to do. The answer that came back was a riddle with one strange phrase of hope in it: a wooden wall shall keep you safe. But what wooden wall? Some old men said it meant the ancient wooden fence around the Acropolis, and that the city should barricade itself on the rock. Then Themistocles (them-ISS-to-kleez) stood up in the assembly. For years this stubborn, clever man had talked Athens into spending a silver windfall not on handouts but on ships, two hundred wooden triremes, and now he argued: the wooden wall is the fleet. Trust the ships. Athens listened, emptied the city, families to the islands, men to the oar benches, and let the Persians burn the empty town. Then the fleet waited in the narrow strait of Salamis, where great numbers jam and tangle, and when the Persian armada crowded in, the Greek rams struck home. The wooden wall held. Salamis turned the war, and it was won by carpenters as much as captains.

The wall you can row. For twenty-four centuries nobody saw a trireme; we had only pictures on broken pots and the word of historians. Then, in 1987, scholars and the Hellenic Navy did a thing this course loves: they stopped arguing and BUILT one. The Olympias, a full-size working trireme, oak and pine, launched at Athens with 170 volunteer rowers, and she flew: faster under oars than anyone dared predict. The experiment settled old debates about how the three banks of rowers fit, and the Olympias is this week's picture study. Her name joins your deck in spirit through this week's noun: ἡ νίκη (NEE-kay), victory, the word hiding in Nicholas (victory of the people) and in the name of a certain shoe company.

How Greek works: the matching game. A Greek adjective must agree with its noun: same gender, same number, same case. You already own every ending it needs, because an adjective is just a noun-chart in three columns. Take ἀγαθός (ah-gah-THOSS, good): its masculine column declines like λόγος (ἀγαθός, ἀγαθοῦ, ἀγαθῷ, ἀγαθόν...), its feminine like φωνή (ἀγαθή, ἀγαθῆς, ἀγαθῇ, ἀγαθήν...), its neuter like δῶρον (ἀγαθόν, ἀγαθοῦ, ἀγαθῷ, ἀγαθόν...). To dress a noun, pick the column that

matches its gender, then the row that matches its number and case: *ὁ ἀγαθὸς φίλος*, the good friend; *ἡ καλὴ φωνή* (hay kah-LAY fo-NAY), the beautiful voice; *τὸ μικρὸν δῶρον*, the small gift; and in the of-case, *τῆς ἀγαθῆς φωνῆς*, of the good voice; in the to/for-case, *τῷ σοφῷ ἀνθρώπῳ*, to the wise man. Your six: *ἀγαθός* good, *καλός* (kah-LOSS) beautiful, fine, *μικρός* (mik-ROSS) small, *σοφός* (so-FOSS) wise, *πρῶτος* (PRO-toss) first, and the week's own *ξύλινος* (KSU-li-noss), wooden: *τὸ ξύλινον πλοῖον*, the wooden boat; *ἡ ξυλίνη πύλη*, the wooden gate. One wardrobe note: *μικρός* dresses its feminine in -α instead of -η (*μικρά*, like *καρδιά*), a habit of stems ending in ρ. And one honesty note: the oracle's own phrase 'wooden wall' stays in English this year, because wall belongs to a noun family you meet in a later grade.

Say it out loud. Chant the three nominatives like a drumbeat: *ἀγαθός, ἀγαθή, ἀγαθόν;* *καλός, καλή, καλόν;* *μικρός, μικρά, μικρόν;* *σοφός, σοφή, σοφόν;* *πρῶτος, πρώτη, πρῶτον;* *ξύλινος, ξυλίνη, ξύλινον.* Then read the model phrases aloud, stressing the marked syllables: ho ah-gah-THOSS FEE-loss; to KSU-li-non PLOY-on; tace ah-gah-THACE fo-NACE. Hear how the endings rhyme when the dress fits: *τὸ ξύλινον πλοῖον*, -ον -ον; *ἡ καλὴ φωνή*, -η -η. The rhyme is not a rule (watch *ὁ σοφὸς ἄνθρωπος*: -ος matching -ος by chart, not by sound), but your ear should start expecting the match.

Try it. This week you make Adjective Dominoes: noun cards and adjective cards that only connect when the dress fits. Wrong dress loses the turn; a full train of matched pairs wins the game, and the week's phrases march straight into your notebook.

PICTURE STUDY



The Trireme Olympias, Built by the Hellenic Navy and the Trireme Trust; photograph by Templar52, Launched 1987 · Full-size working reconstruction of an Athenian trireme, in oak and pine · Naval Tradition Park, Palaio Faliro, near Athens

Photo: Templar52, via [Wikimedia Commons](#), Attribution

This is the wooden wall, afloat again. The Olympias is a full-size trireme, built in the 1980s by the Hellenic Navy and a trust of scholars who were tired of guessing how the ancient ships worked. She is 121 feet of oak and pine with a bronze-sheathed ram, and when 170 volunteer rowers took her to sea, she reached speeds that silenced a century of doubters. She is listed as a commissioned ship of the Greek navy: the newest ancient warship in the world.

Look closely

- Follow the long line of the hull: slender as a pencil, built for speed, not cargo.
- Find the ram at the bow: the trireme was itself the weapon, a rowed spear.
- Count the oar ports in their rows: three banks of rowers, 170 oars, every oar a free citizen's.
- Notice how low the ship sits: a trireme hugged the water, and at Salamis the narrow strait left the bigger Persian fleet no room to use its numbers.

Talk about it

1. Why would narrow water favor the smaller, better-drilled fleet? Think of the doorway from Unit 2.

2. The scholars settled their arguments by building the ship and rowing it. What does that say about the best way to answer a question with your hands?
(Fabricando fit faber.)
3. Themistocles read 'wooden wall' as ships and staked the city on it. What is the difference between trusting a riddle and weighing a judgment?

ACTIVITY

Adjective dominoes

A domino only connects when the ends match; a Greek adjective only connects when the dress matches. Today you build the game that drills the matching until it is reflex.

You will need

- About 20 index cards, cut in half to make 40 small cards
- A fine-tip marker and your Noun Map
- 7 index cards (whole) for the new flashcards: the six adjectives and ἡ νίκη

Steps

1. Make 12 noun cards with articles, mixing genders, numbers and cases from the deck: ὁ φίλος, ἡ φωνή, τὸ δῶρον, ἡ πύλη, τὸ πλοῖον, ὁ ἄνθρωπος, τὴν ὁδόν, τῆς χώρας, τῷ ἀδελφῷ, τὰ ἔργα, οἱ ἵπποι, ἡ νίκη.
2. Make 20 adjective cards in assorted dress: ἀγαθός, ἀγαθή, ἀγαθόν, καλή, καλόν, μικρός, μικρά, μικρόν, σοφός, σοφή, σοφῶ, ξύλινον, ξυλίνη, ξύλινα, πρῶτος, πρώτη, ἀγαθῆς, καλήν, μικρῶ, ἀγαθοί.
3. Check every card against the Noun Map as you write it, and say it aloud.
4. Play: deal five adjective cards each. Flip a noun card; whoever can legally dress it (matching gender, number AND case) plays the card and reads the pair aloud with translation: ἡ καλὴ φωνή, the beautiful voice! Wrong dress loses the turn.
5. First player out of adjective cards wins. Then copy your four favorite legal pairs into the notebook with translations.
6. Make the seven new flashcards (six adjectives, front: all three nominatives, ἀγαθός, ἀγαθή, ἀγαθόν; and ἡ νίκη) and run the deck.

Tips

- The case must match too, not just the gender: ἀγαθή cannot dress τῆς φωνῆς; only ἀγαθῆς can.
- Read every played pair aloud; the game is the drill.
- Keep the dominoes in an envelope taped into the notebook's back cover; they return in Unit 5's review.

Check your work

- ☐ My 32 small cards are written and checked against the Map.
- ☐ We played at least two full games, every played pair read aloud and translated.
- ☐ Four correct pairs are copied into the notebook with translations.
- ☐ The seven new cards are in the deck, and I ran the deck aloud.

GREEK NOTEBOOK

1. Write the date, then the three nominative columns of ἀγαθός with their chart models: ἀγαθός (like λόγος), ἀγαθή (like φωνή), ἀγαθόν (like δῶρον).
2. Copy the model phrases with translations: ὁ ἀγαθὸς φίλος, ἡ καλὴ φωνή, τὸ μικρὸν δῶρον, τῆς ἀγαθῆς φωνῆς, τῷ σοφῷ ἀνθρώπῳ, τὸ ξύλινον πλοῖον.
3. Write the six adjectives with meanings, and mark μικρός's feminine surprise: μικρά.
4. Copy one sentence: the wooden wall was ships, and Themistocles read the riddle with his head.

From history. Herodotus says Themistocles won the argument partly by interpreting one more line of the riddle: 'divine Salamis, you will destroy the children of women.' The frightened said it doomed the Greeks; Themistocles answered that a doomed Greece would have been called 'cruel Salamis,' not 'divine,' so the doomed children must be Persia's. It is clever, but notice what it is: a man squeezing hope out of words that could be bent either way. The course will say it plainly in Unit 4: that is what oracles sold. The ships, the drill and the narrow water were not riddles.

Example 1. Dress ἀγαθός to fit τῆς φωνῆς, and translate the phrase.

▼ **Show solution**

1. The noun is feminine, singular, genitive: τῆς φωνῆς.
2. Take the feminine column (declines like φωνή) and the genitive singular row: ἀγαθῆς.
3. Seat the adjective between article and noun: τῆς ἀγαθῆς φωνῆς.

Answer: τῆς ἀγαθῆς φωνῆς, of the good voice. Article, adjective and noun all wear the same uniform: feminine genitive singular.

Example 2. Turn τὸ ξύλινον πλοῖον into the plural and translate both.

▼ **Show solution**

1. The noun's plural (neuter): τὰ πλοῖα.
2. The adjective copies: neuter nominative/accusative plural is ξύλινα.
3. Assemble: τὰ ξύλινα πλοῖα.

Answer: τὸ ξύλινον πλοῖον, the wooden boat; τὰ ξύλινα πλοῖα, the wooden boats. The fleet at Salamis, in two words and an article.

Example 3. Translate into Greek: to the wise man.

▼ **Show solution**

1. The noun: dative singular masculine, τῷ ἀνθρώπῳ.
2. The adjective in matching dress: σοφῷ.
3. Assemble: τῷ σοφῷ ἀνθρώπῳ.

Answer: τῷ σοφῷ ἀνθρώπῳ. All three words carry the dative's tucked-under iota: ῶ, ῶ, ω.

PRACTICE

1. **Easy** Chant the three nominatives of all six adjectives.

▼ **Show answer**

ἀγαθός, ἀγαθή, ἀγαθόν; καλός, καλή, καλόν; μικρός, μικρά, μικρόν; σοφός, σοφή, σοφόν; πρῶτος, πρώτη, πρῶτον; ξύλινος, ξυλίνη, ξύλινον.

2. **Easy** Translate: ὁ ἀγαθὸς φίλος; τὸ μικρὸν δῶρον; ἡ ξυλίνη πύλη.

▼ **Show answer**

The good friend; the small gift; the wooden gate.

3. **Easy** Which adjective is hiding in the name Nicholas and in a famous shoe brand, and what does the Greek noun behind them mean?

▼ **Show answer**

ἡ νίκη, victory: Nicholas is victory-of-the-people, and the shoe company simply borrowed νίκη whole.

4. **Medium** Dress καλός correctly: ἡ ___ φωνή; τὸ ___ ἔργον; οἱ ___ φίλοι.

▼ **Show answer**

ἡ καλὴ φωνή; τὸ καλὸν ἔργον; οἱ καλοὶ φίλοι.

5. **Medium** Translate into Greek: the wooden boats; of the good voice; the first victory.

▼ **Show answer**

τὰ ξύλινα πλοῖα; τῆς ἀγαθῆς φωνῆς; ἡ πρώτη νίκη.

6. **Medium** Why is it μικρά (not μικρή), and which chart does μικρά decline like?

▼ **Show answer**

Stems ending in ρ (or a vowel) dress their feminine in -α: μικρά, declining like καρδία (μικρᾶς, μικρᾷ, μικράν). The other adjectives' feminines follow φωνή.

7. **Hard** Dress μικρός for ἡ ὁδός, nominative singular, and explain the trap.

▼ **Show answer**

ἡ μικρὰ ὁδός, the small road. The trap: ὁδός looks masculine (-ος) but is feminine, so the adjective must wear its feminine dress. Agreement follows the noun's true gender (shown by ἡ), never its ending's looks.

8. **Challenge** The oracle said 'wooden wall'; Themistocles said 'ships.' Using τὰ ξύλινα πλοῖα and the story, explain the difference between how the oracle spoke and how Themistocles reasoned, and which one actually helped Athens.

▼ **Show answer**

The oracle offered a riddle that could mean anything, fence or fleet, and would be called right either way. Themistocles reasoned from facts he could count: two hundred triremes, narrow water, trained crews, and staked a judgment on τὰ ξύλινα πλοῖα. The riddle took no risk; the man did, and it was the man's weighed judgment, under providence, that saved the city. Unit 4 finishes this thought with the God who declares the end plainly.

COMMON MISTAKES

- Matching by rhyme instead of by chart. ὁ σοφὸς ἄνθρωπος matches (-ος, -ος) and so does ἡ μικρὰ ὁδός, which doesn't rhyme at all. The chart, not the sound, is the judge.
- Forgetting the case: ἀγαθή with τῆς φωνῆς is wrong dress; the genitive wants ἀγαθῆς.
- Writing μικρή for the feminine. After ρ the feminine wears α: μικρά, μικρᾶς, μικρᾷ, μικράν.
- Declining the English phrase 'wooden wall' into Greek. 'Wall' belongs to a later grade's noun family; this year the riddle stays in English and the ships stay in Greek.

Make it a game · Uniform Inspection. A parent plays the drill sergeant and calls out phrases, some dressed rightly, some wrongly: ἡ καλὸς φωνή! τὸ μικρὸν δῶρον! οἱ σοφὴ φίλοι! The student salutes and shouts MENEI (it stands!) for a correct uniform or OY (no!) for a violation, then fixes any violation aloud. Eight straight correct verdicts earns the rank of Inspector of the Fleet, and the right to inspect the parent, who should absolutely get a few wrong.

Scripture. “Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.” (Psalm 127:1, KJV)

Athens trusted a wall of wood, and that year it held. The psalm stands behind every wall ever built: ships, stones, savings, plans. Build them well, and then remember who keeps the city; the builders who forget labour in vain.

3.2 ATHENA'S CITY

OBJECTIVES

- Tell the story of the Parthenon: the burned city rebuilt, the secret curves, and whom Athens built it for.
- Review the present of εἰμί and chant the imperfect: ἤμην, ἦς, ἦν, ἤμεν, ἦτε, ἦσαν.
- Read ἔσται as a sight form: he, she or it will be.
- Build was-sentences with linking adjectives: μικρὸς ἤμην; ἡ χώρα καλὴ ἦν.
- Learn the new nouns: ἡ σοφία, ὁ θεός, ὁ ναός.

Warm-up. Ask a parent: what was I like when I was little? Listen for the word was. You cannot tell your own story without the past tense of to be, and today Greek hands it to you. First chant the present you own: εἰμί, εἶ, ἐστί(ν), ἐσμέν, ἐστέ, εἰσί(ν). Now get ready to push it back in time, under the shadow of the most famous building on earth.

WATCH

Parthenon (Acropolis)

Smarthistory · 16:04

<https://www.youtube.com/watch?v=tWdfIkBZC6U>

WHEN TO WATCH

After The story paragraph. A museum-grade walking tour: watch for the curved floor, the leaning columns, and the sheer size. Watch what fits your session and save the rest.

Note: Made for older students; previewed and clean. The scholars discuss Athena's statue and temple as art and history, not as truth; our lesson supplies the discernment.

BACKUP VIDEO

A day in the life of an ancient Greek architect - Mark Robinson

TED-Ed · 5:34

<https://www.youtube.com/watch?v=tuZcS2Flabw>

After the second story paragraph: the building site from the inside, cranes, marble and deadlines included.

KEY TERMS

imperfect of εἰμί

The was-chant: ἤμην I was, ἦς you were, ἦν he/she/it was, ἦμεν we were, ἦτε you all were, ἦσαν they were.

ἔσται

A sight form: he, she or it WILL BE. The future of εἰμί sends this one scout ahead; the full chant comes in a later grade.

Acropolis

The high rock of Athens, the city's crown, where the Parthenon stands. Greek cities kept their holiest buildings on the high ground.

Parthenon

The marble temple (ναός) built on the Acropolis, 447–432 B.C., for Athena, the goddess the Athenians credited with their city and their victories.

Areopagus

Mars Hill, the rocky rise below the Acropolis where Paul told Athens who the unknown God really is (Acts 17).

VOCABULARY FOR THE WEEK

Erasmian sounds, so every letter stays distinct: α ah, ε eh, η ay, ι ee, ο o, ω oh, υ oo. αι says eye, ει ay, οι oy, αυ ow, ευ ew, ου oo. A rough breathing adds h. Capitals show the written accent.

ἀκρόπολις

akropolis

ah-KRO-po-lis

noun · ἡ ἀκρόπολις, τῆς ἀκροπόλεως

the high city

ENGLISH acropolis

Παρθενών

Parthenon

par-theh-NOHN

noun · ὁ Παρθενών, τοῦ Παρθενῶνος

the Parthenon

Παλλάς

Pallas

pal-LAS

noun · ή Παλλάς, τῆς Παλλάδος

Pallas, a name of Athena

προπύλαιον

propulaion

pro-POO-lye-on

noun · τὸ προπύλαιον, τοῦ προπυλαίου

a front gate

ἄγαλμα

agalma

AH-gal-mah

noun · τὸ ἄγαλμα, τοῦ ἀγάλματος

a statue

δραχμή

drachme

drakh-MAY

noun · ἡ δραχμή, τῆς δραχμῆς

a drachma

ὀβολός

obolos

o-bo-LOS

noun · ὁ ὀβολός, τοῦ ὀβολοῦ

an obol, a small coin

θέατρον

theatron

THEH-ah-tron

noun · τὸ θέατρον, τοῦ θεάτρου

a seeing-place

ENGLISH theater

βουλευτήριον

bouleuterion

boo-lew-TAY-ree-on

noun · τὸ βουλευτήριον, τοῦ βουλευτηρίου

a council house

στρατηγός

strategos

strah-tay-GOS

noun · ὁ στρατηγός, τοῦ στρατηγοῦ

a general

ὄστρακον

ostrakon

OST-rah-kon

noun · τὸ ὄστρακον, τοῦ ὀστράκου

a potsherd

CORE IDEAS

The story. The Persians had burned Athens to the stones, temples and all. A generation later, under the statesman Pericles (PER-ih-kleez), Athens rebuilt her high rock in marble, and from 447 to 432 B.C. the Parthenon rose: a temple, ὁ ναός (nah-OSS), of gleaming stone, 46 outer columns, 228 feet long, crowned with carved horsemen and heroes. And here is the builder's secret, found only when men measured it centuries later: there is hardly a straight line in it. The floor swells gently upward in the middle; the columns lean inward by a few inches and bulge slightly at their waists; the corner columns are a little thicker than their brothers. Why? Because a perfectly straight building, to the human eye, looks slightly bent, so the builders bent the stone to serve the eye, curving everything a hair so that every line LOOKS perfectly true. They bent marble to tell the truth to your eye.

Whose house it was. The Parthenon was built for Athena, the city's guardian goddess, whose forty-foot statue of gold and ivory stood inside, and whose very name the city carried. Was Athena real? The course answers plainly: Athena was a story the Greeks told, a magnificent story about a wisdom no one made, and her temple is the most beautiful house ever built for someone who was not there. The Greeks were reaching, and their reach built in marble. Five centuries later a traveler stood on the Areopagus, the rocky rise just below that temple, and told Athens about the reach: I found an altar

TO THE UNKNOWN GOD. Him declare I unto you: God that made the world... dwelleth not in temples made with hands (Acts 17). Paul did not sneer at the marble; he stood under it and named the One it could not hold. Keep both in your heart this week: honest wonder at the builders, and Paul's gentle correction of their address book. Your new nouns bow in here: ἡ σοφία (so-FEE-ah), wisdom, and ὁ θεός (the-OSS), God, the word Paul used on the hill.

How Greek works: to be, back in time. You chanted the present of εἰμί (ay-MEE) last year: εἰμί, εἶ, ἐστί(ν), ἐσμέν, ἐστέ, εἰσί(ν); I am, you are, he is, we are, you all are, they are. Now the **imperfect**, the was-column: ἦμην I was, ἦς you were, ἦν he, she or it was, ἦμεν we were, ἦτε you all were, ἦσαν they were. Six little words, and your Greek learns memory: μικρὸς ἦμην, I was small (a girl says μικρὰ ἦμην: the adjective dresses to match the SPEAKER, one of Greek's politest habits); ἡ χώρα καλὴ ἦν, the land was beautiful; οἱ ναοὶ καλοὶ ἦσαν, the temples were beautiful. And one scout from tomorrow: ἔσται, he, she or it WILL BE, a sight form to read and use whole: ὁ ἀδελφὸς σοφὸς ἔσται, my brother will be wise. The rest of the will-be chant arrives in a later grade; this year ἔσται rides alone.

Say it out loud. Double chant: present then imperfect, with meanings: ay-MEE, AY, es-TEE, es-MEN, es-TEH, ay-SEE; then AY-mane, ACE, ANE, AY-men, AY-teh, AY-san. Hear how the imperfect opens on long vowels, the sound of once upon a time. Then read and translate aloud: μικρὸς ἦμην (or μικρὰ ἦμην). ἡ πύλη ξυλίνη ἦν. οἱ φίλοι σοφοὶ ἦσαν. ἡ σοφία καλὴ ἐστίν (back to the present: wisdom IS beautiful). τὸ τέκνον σοφὸν ἔσται.

Try it. This week you write the Three-Time Autobiography: six illustrated Greek sentences about your own life, two about what you were (ἦμην), two about what you are (εἰμί), and a glimpse of what, Lord willing, is to come: the plan told in English, with one Greek ἔσται sentence about a brother, sister or pet. It is presented with the hoplite shield at the unit challenge: who I was, am, and hope to be, under God.

PICTURE STUDY



The Parthenon on the Acropolis of Athens, Built under Pericles; architects Ictinus and Callicrates; photograph by Steve Swayne, 447–432 B.C. · Pentelic marble; photograph · The Acropolis, Athens

Photo: Steve Swayne, via [Wikimedia Commons](#), CC BY 2.0

Here stands the most imitated building on earth: the Parthenon, temple of Athena, crown of the Acropolis. Banks, museums, courthouses and libraries on five continents borrow its columns. It has been a temple, a church, a mosque and a powder magazine; an explosion in 1687 broke its middle, and scholars have been mending it ever since, which is why photographs usually catch a crane or scaffold standing among the marble.

Look closely

- Run your eye along the top step the columns stand on: it looks dead straight, and it is actually curved, swelling upward at the middle so your eye reads it as true.
- Look at the columns' waists: each bulges very slightly, like a muscle under load; perfectly straight columns would look pinched.
- Find the broken middle and the missing roof: the scar of the 1687 explosion, when the temple was being used to store gunpowder.
- Notice the color: not white but warm honey. Pentelic marble carries a little iron, and twenty-four centuries of sun have toasted it.

Talk about it

1. The builders curved the stone so the building would LOOK true. Is that a kind of honesty or a kind of trick? Defend your answer.
2. The temple has outlived the goddess it was built for by many centuries. What does that suggest about the difference between what the Greeks could build and what they could know?
3. Paul stood within sight of this building and said God dwelleth not in temples made with hands. Why was that good news rather than an insult?

ACTIVITY

The three-time autobiography

Every life is a story in three tenses. Today you write yours in Greek: what you were, what you are, and, held loosely and under God, a line about what will be.

You will need

- Three sheets of paper, or three fresh notebook pages, one per time
- Pencil, colored pencils and the Noun Map
- 3 index cards for the new flashcards (ἡ σοφία, ὁ θεός, ὁ ναός) and one chant card for ἡμην

Steps

1. Page one, I WAS: build two truthful imperfect sentences about your younger self and your old world, and illustrate them. Models to adapt: μικρὸς ἡμην (a girl writes μικρὰ ἡμην), I was small; ὁ οἶκος μικρὸς ἦν, the house was small; οἱ φίλοι μικροὶ ἦσαν, the friends were small.
2. Page two, I AM: two truthful present sentences, built from the deck with εἰμί or ἔχω. Models to adapt: ἀγαθοὺς φίλους ἔχω, I have good friends; ἀδελφός εἰμι, I am a brother; μικρὸν ἵππον ἔχω, I have a small horse, if the family pet cooperates. Honesty rule: write what is true of you.
3. Page three, WILL BE: write your hopes in English, two or three lines, each beginning 'Lord willing,' and then ONE Greek sight-form sentence about a brother, sister or pet: ὁ ἀδελφός σοφὸς ἔσται, my brother will be wise; ἡ ... use any deck noun that fits your house.
4. Check every ending with a parent against the Map, especially the speaker's dress: boys in -ος, girls in -α/-η.
5. Letter a title across the three pages: ἡμην, εἰμί, with the English 'and what will be, under God' closing the set.
6. Make the three new flashcards and the ἡμην chant card, and run the deck.

Tips

- Keep the sentences TRUE; the project is an autobiography, not a worksheet. Greek you mean is Greek you remember.

- The ἔσται line is a hope, not a prophecy; that is why the English pages say 'Lord willing.' James 4:15 is the family rule for futures.
- Draw the illustrations after the grammar is checked, as the reward.

Check your work

- ☐ My three pages hold two checked ἤμην/ἦν sentences, two checked present sentences, and one ἔσται sentence.
- ☐ Every adjective matches its noun, and my speaker-dress matches me.
- ☐ The English hope-lines each begin 'Lord willing.'
- ☐ The new cards are in the deck, and I ran the deck aloud.

GREEK NOTEBOOK

1. Write the date, then the two εἰμί columns side by side with meanings: present and imperfect.
2. Copy and translate: μικρὸς ἤμην (or μικρὰ ἤμην). ἡ χώρα καλὴ ἦν. οἱ ναοὶ καλοὶ ἦσαν.
3. Write ἔσται with its meaning and one sentence of your own using it, checked by a parent.
4. Copy Hebrews 13:8 in English, and under it the three Greek time-words of the unit: ἤμην, εἰμί, ἔσται.

From history. The Parthenon's curves were measured in the 1840s by the architect Francis Penrose, who proved the 'straight' lines wrong by inches exactly where ancient writers hinted they would be. The corner columns are about two inches thicker than the rest, because columns seen against bright sky look thinner than columns seen against a wall. The builders had no lasers and no calculus: they had eyes, patience and rules of thumb passed master to apprentice, and they bent a mountain of marble by hand so that your eye, twenty-four centuries later, would be told the truth.

WORKED EXAMPLES

Example 1. Translate: ἡ πύλη ξυλίνη ἦν.

▼ **Show solution**

1. Subject with badge: ἡ πύλη, the gate.
2. ἦν is the was-word: he, she or it was.
3. ξυλίνη is the adjective in matching feminine dress: wooden.

Answer: The gate was wooden. (Last lesson's dress code, one tense back in time.)

Example 2. Translate into Greek: We were small. (Said by a group of boys and girls together.)

▼ **Show solution**

1. We were: ἦμεν.
2. Small, agreeing with 'we': a mixed or all-boy group wears the masculine plural μικροί; an all-girl group wears μικραί.
3. Greek usually parks the linking verb last.

Answer: μικροὶ ἦμεν (all girls: μικραὶ ἦμεν). The speakers' own dress rule, in the plural.

Example 3. Translate: τὸ τέκνον σοφὸν ἔσται.

▼ **Show solution**

1. Subject: τὸ τέκνον, the child.
2. ἔσται is the sight form: will be.
3. σοφόν dresses neuter to match τέκνον.

Answer: The child will be wise. One borrowed scout from tomorrow's tense, dressed by today's rules.

PRACTICE

1. **Easy** Chant the imperfect of εἰμί with meanings.

▼ **Show answer**

ἤμην I was, ἦς you were, ἦν he/she/it was, ἦμεν we were, ἦτε you all were, ἦσαν they were.

2. **Easy** Give the meanings: ἡ σοφία, ὁ θεός, ὁ ναός.

▼ **Show answer**

Wisdom, God, the temple.

3. **Easy** Translate: ἡ χώρα καλὴ ἦν. οἱ φίλοι σοφοὶ ἦσαν.

▼ **Show answer**

The country (land) was beautiful. The friends were wise.

4. **Medium** Translate into Greek: I was small (say it for yourself, in your own dress); the temple was beautiful.

▼ **Show answer**

μικρὸς ἦμην (a girl: μικρὰ ἦμην); ὁ ναὸς καλὸς ἦν.

5. **Medium** Sort the forms into present and imperfect, with meanings: ἐσμέν, ἦτε, εἶ, ἦσαν, ἐστίν, ἦμην.

▼ **Show answer**

Present: ἐσμέν we are, εἶ you are, ἐστίν he/she/it is. Imperfect: ἦτε you all were, ἦσαν they were, ἦμην I was.

6. **Medium** What does ἔσται mean, what is it a scout for, and how is it used this year?

▼ **Show answer**

He, she or it will be: the one future form of εἰμί this course reads by sight. The full will-be chant belongs to a later grade; this year ἔσται is read and used whole, never conjugated.

7. **Hard** A brother and sister each wrote 'I was first' for the autobiography. He wrote πρώτη ἦμην and she wrote πρῶτος ἦμην. Grade their Greek.

▼ **Show answer**

Both endings are grammatical forms, but each child wore the other's dress: the boy must write πρῶτος ἦμην and the girl πρώτη ἦμην. The adjective agrees with the speaker; swap the papers and both are perfect.

8. **Challenge** Hebrews 13:8 says Jesus Christ is the same yesterday, and to day, and for ever. Using ἤμην, εἰμί and ἔσται, explain what this unit's grammar lets you say about yourself that can never be said of him, and why that is a comfort.

▼ **Show answer**

Of myself I must use all three: μικρὸς ἤμην, I was small; now I am something else; what I will be, only God knows. I change tenses. He does not: the great ἐγὼ εἰμι of grade 5 holds across yesterday, today and forever. A changing child can anchor to an unchanging Lord, which is the comfort: the autobiography has three times, but its keeper has one.

COMMON MISTAKES

- Confusing ἦν (he/she/it was) with ἤμην (I was). The little -μην is the I; chant until the ear owns it.
- Forgetting the speaker's dress: a girl writing μικρὸς ἤμην has told the truth in the wrong uniform; μικρὰ ἤμην.
- Treating ἔσται like a verb to conjugate. It is a sight form this year: read it, use it whole, leave its family for later.
- Letting the Parthenon lesson slide into either sneering or shrugging. The marble is honestly wonderful; the goddess was honestly not there. Keep both truths, the way Paul did.

Make it a game • Yesterday, Today. Write the twelve εἰμί forms (both columns) on separate slips and scatter them face up. A parent calls English at random: 'they were!', 'you are!', 'we were!'; the student slaps the right slip and chants its meaning back. Then reverse: the parent slaps Greek, the student calls English. Twelve clean catches wins; any miss returns three slips to the floor. For a final flourish, the champion must use ἔσται in a sentence about the family pet.

Scripture. “Jesus Christ the same yesterday, and to day, and for ever.” (Hebrews 13:8, KJV)

This week your Greek learned three times: ἤμην, εἰμί, ἔσται. Scripture puts all three into one hand: the Lord who was, and is, and is to come. Temples crack and goddesses fade; the autobiography of every believer is kept by One who never changes tense.

UNIT 4

VERBS ACROSS TIME

A curious traveler from Halicarnassus spent his life asking old men in foreign ports one question, what happened here, and why?, and then did something no one had quite done before: he checked the answers against each other and wrote the result down. Herodotus called his project ἱστορία, inquiry, and our word history is simply his word, still on the job. His pages about the Persian Wars are the reason you know Marathon and Thermopylae and Salamis, and they are written largely in the tense you learn this unit: the imperfect, the storyteller's tense, the was-doing and kept-doing of real narrative. Greek builds it with a little flag on the front of the verb, the augment ε-, and a set of endings you can learn in a sitting: ἔγραφον, I was writing.

Then the unit turns around and faces the other way. The Greeks were desperate to know tomorrow, and they climbed the mountain to Delphi to buy riddles about it; the lesson tells that story honestly, a famous fraud-and-riddle shrine the Greeks trusted, and sets beside it the God who says, declaring the end from the beginning... I will do all my pleasure. Greek's own future tense, happily, is no riddle at all: glue a σ to the stem and chant, λύσω, I will loose. The gluing causes the alphabet's tidiest chemistry, π and φ fusing with σ into ψ, κ and γ into ξ, and by the unit's end you can retell Marathon in six past-tense panels and plan your week in seven honest futures, each one under a Lord-willing.

PREREQUISITES

- Can chant the present of λύω with meanings, from grade 5 (the stem-plus-endings game)
- Can chant both columns of εἰμί, present and imperfect (Unit 3)
- Can build simple sentences with subjects, objects, datives and prepositions (Units 1–3), using the Noun Map freely

MASTERY CHECKLIST

- ☐ I can explain the augment: the ε-flag on the front of a Greek verb that means past.
- ☐ I can chant the imperfect of λύω with meanings: ἔλυον, ἔλυες, ἔλυε(ν), ἐλύομεν, ἐλύετε, ἔλυον.
- ☐ I can give the imperfect, first person, of my verbs: ἔγραφον, ἔλεγον, ἔπεμπον, ἔβλεπον, ἤκουον, ἔπαυον, and the sight form εἶχον.
- ☐ I can chant the future of λύω with meanings: λύσω, λύσεις, λύσει, λύσομεν, λύσετε, λύσουσι(ν).
- ☐ I can work the letter-chemistry: γράψω, πέμψω, βλέψω, ἀκούσω, παύσω, and the flagged ᾶξω.
- ☐ I can translate was-doing and will-do sentences both ways: οἱ ἀδελφοὶ ἔβλεπον τὴν θάλασσαν; tomorrow I will write, αὔριον γράψω.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- **Elementary Greek: Koine for Beginners, by Christine Gatchell:** Her verb lessons drill the same present-imperfect-future rails as this unit, with written exercises; useful if your student wants more practice lines.
- **Basics of Biblical Greek laminated chart card (Zondervan):** All the verb columns on one wipe-clean card, for checking storyboard and planner sentences at the table. Any Greek paradigm chart card works.
- **Daily Dose of Greek (free site):** Free two-minute videos through the Greek New Testament; the teacher names imperfects and futures as he meets them, which is this unit's grammar out in the wild.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch has no ties to these authors, publishers or companies.

4.1 The Storyteller's Tense

3 sessions of 30–40 minutes

4.2 Tomorrow's Tense

3 sessions of 30–40 minutes

UNIT 4 REVIEW

Answer aloud or on paper. Use your charts and chant cards freely; endings, augments and fusions must be exactly right. 30 points.

1. **5 pts**

Chant the imperfect of λύω, then the future of λύω, with meanings.

2. **5 pts**

Conjugate γράφω through the imperfect with meanings.

3. **5 pts**

Give the future, first person, of γράφω, πέμπω, βλέπω, ἄγω, ἀκούω and παύω, and name the two fusions at work.

4. **5 pts**

Translate into English: οἱ ἀδελφοὶ ἔβλεπον τὴν θάλασσαν. τὰς φωνὰς ἠκούομεν.
αὐριον τῷ φίλῳ γράψω.

5. **5 pts**

Translate into Greek: he was sending gifts; you all will hear; we will stop.

6. **5 pts**

In two or three sentences each: what did Herodotus do that was new, and what was the oracle at Delphi really selling? End with the Isaiah 46:10 contrast in your own words.

ANSWER KEY

1. ἔλυον, ἔλυες, ἔλυε(ν), ἐλύομεν, ἐλύετε, ἔλυον: I was loosing through they were loosing. λύσω, λύσεις, λύσει, λύσομεν, λύσετε, λύσουσι(ν): I will loose through they will loose.
2. ἔγραφον I was writing, ἔγραφες you were writing, ἔγραφε(ν) he/she was writing, ἐγράφομεν we were writing, ἐγράφετε you all were writing, ἔγραφον they were writing.
3. γράψω, πέμψω, βλέψω, ἄξω, ἀκούσω, παύσω. The fusions: $\pi/\beta/\phi + \sigma = \psi$; $\kappa/\gamma/\chi + \sigma = \xi$.
4. The brothers were watching the sea. We kept hearing the voices. Tomorrow I will write to the (my) friend.
5. ἔπεμπε(ν) δῶρα; ἀκούσετε; παύσομεν.
6. Herodotus traveled and asked eyewitnesses what happened and why, compared and checked the answers, and wrote the inquiry down: ἱστορία, the first history. Delphi sold riddles engineered to be 'right' either way, like 'a great empire will fall,' human cleverness dressed as knowledge of tomorrow. Against both stands the living God, who declares the end from the beginning and does all his pleasure: he does not guess the future; he commands it, and he tells his people the truth about it.

UNIT CHALLENGE: THE STORYBOARD AND THE PLANNER

Present the unit's two time-pieces together: the Imperfect Storyboard (the week behind: Marathon or the Wooden Wall in six was-doing panels) and the Greek Week Planner (the week ahead: seven futures under If the Lord will). The student reads both aloud to the family, Greek first, English after, then chants the full time-stack from memory: λύω present, imperfect and future, and both columns of εἰμί.

LOOK FOR	WHAT IT MEANS
The storyboard	The storyboard's six captions use at least four different imperfects with every augment correct, translations on the back.
The planner	The planner's seven entries are true plans, every σ, ψ and ξ fusion correct, with James 4:15 at the head.
Reading aloud	Both pieces were read aloud, Greek before English, with the storyteller's tense sounding like a story and the plans sounding like plans.
The time-stack chant	The time-stack chant (three λύω columns, two εἰμί columns) was delivered from memory with meanings.

UNIT 4 • VERBS ACROSS TIME • LESSON 4.1 OF 10 • 3 SESSIONS OF 30–40 MINUTES

4.1 THE STORYTELLER'S TENSE

OBJECTIVES

- Tell who Herodotus was and what ἱστορία means.
- Explain the augment: the ε- past-flag, and the lengthened ῆ- of ἤκουον.
- Chant the imperfect of λύω: ἔλυον, ἔλυες, ἔλυε(ν), ἐλύομεν, ἐλύετε, ἔλυον.
- Form and translate the imperfects ἔγραφον, ἔλεγον, ἔπεμπον, ἔβλεπον, ἤκουον, ἔπαιον, with εἶχον as a sight form.
- Translate was-doing sentences both ways.

Warm-up. Ask a parent to tell you two minutes of a childhood memory, and count the was-words on your fingers: was walking, used to play, kept asking. Stories run on was-doing. Greek has a whole tense for it, and a man who needed that tense so badly he accidentally named a school subject. Chant the present of λύω once; today it gets a past.

WATCH

Why is Herodotus called “The Father of History”? - Mark Robinson

TED-Ed · 5:03

<https://www.youtube.com/watch?v=A542ixwyBhc>

WHEN TO WATCH

After The story paragraph. Watch for what made Herodotus new: he asked, compared and checked, instead of just repeating the grandest tale.

Note: Made for a slightly older audience; previewed and clean. It mentions that Herodotus sometimes passed along tall tales; so does our lesson, and so did Herodotus, usually with a wink.

BACKUP VIDEO

Biblical Greek: The Imperfect Tense

Jonathan Rehfeldt · 8:10

<https://www.youtube.com/watch?v=nzh-lM07he4>

After the How Greek works paragraph. Chant the ἔλουν column along with the teacher; stop when the examples outrun your list.

KEY TERMS

imperfect tense

The was-doing tense: past action that kept going. ἔγραφον, I was writing, I kept writing, I used to write.

ἱστορία

Greek for inquiry: asking, checking, finding out. Herodotus used it as his book's name, and it became our word history.

augment

The ε- flag glued to the front of a verb to mark past time: γράφω becomes ἔγραφον. A verb starting with α lengthens instead: ἀκούω becomes ἤκουον.

narrative

A told story. Greek narrative runs on the imperfect the way a wagon runs on wheels.

VOCABULARY FOR THE WEEK

Erasmian sounds, so every letter stays distinct: α ah, ε eh, η ay, ι ee, ο o, ω oh, υ oo. αι says eye, ει ay, οι oy, αυ ow, ευ ew, ου oo. A rough breathing adds h. Capitals show the written accent.

ἱστορία

historia

his-to-REE-ah

noun · ἡ ἱστορία, τῆς ἱστορίας

inquiry; history

ENGLISH history

Ἡρόδοτος

Herodotos

hay-RO-do-tos

noun · ὁ Ἡρόδοτος, τοῦ Ἡροδότου

Herodotus

συγγραφεύς

sungrapheus

soong-rah-FEWS

noun · ὁ συγγραφεύς, τοῦ συγγραφέως

a prose writer

διήγησις

diegesis

dee-AY-gay-sis

noun · ἡ διήγησις, τῆς διηγήσεως

a narrative

Μῆδος

Medos

MAY-dos

noun · ὁ Μῆδος, τοῦ Μήδου

a Mede

Ξέρξης

Xerxes

KSEHR-ksays

noun · ὁ Ξέρξης, τοῦ Ξέρξου

Xerxes

γέφυρα

gephura

GEH-foo-rah

noun · ἡ γέφυρα, τῆς γεφύρας

a bridge

Ἑλλήσποντος

Hellespontos

hehl-LAYS-pon-tos

noun · ὁ Ἑλλήσποντος, τοῦ Ἑλλησπόντου

the Hellespont

χθές

chthes

KHTHEHS

adverb

yesterday

πέρυσι

perusi

PEH-roo-see

adverb

last year

τότε

tote

TO-teh

adverb

then

CORE IDEAS

The story. Herodotus (heh-ROD-oh-tuss) was born about the time of Salamis in Halicarnassus, a Greek town on the edge of the Persian empire, which made him a child of both worlds. He grew up and traveled like no Greek before him: Egypt, Babylon, the Black Sea, asking everywhere his one great question: what happened here, and why? He asked priests, boatmen, merchants and old soldiers; he measured walls, counted distances, collected marvels (some of them, he admits, too marvelous to believe), and then he did the new thing: he wrote it all down, weighing one account

against another, naming his sources, sometimes saying plainly, this is what they told me, but I doubt it. He called the finished work his ἱστορία (hi-sto-REE-ah), his inquiry. We call everything like it history. His inquiry's grand theme was the war you have been living in all quarter: how the little Greek cities stood against the greatest empire on earth, and why free men rowing their own ships fought differently from subjects driven by the whip.

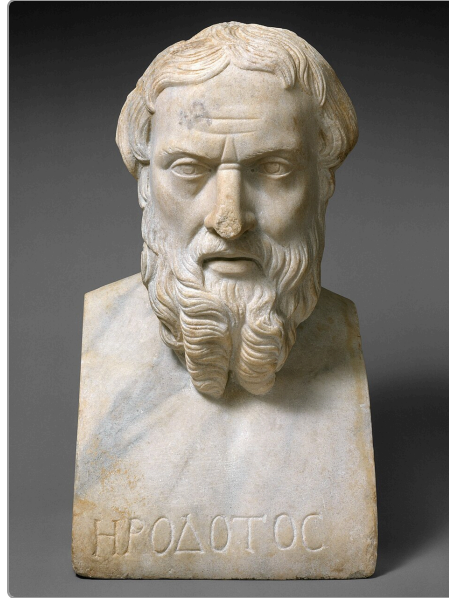
The tense a storyteller needs. Open Herodotus anywhere and listen to the verbs: the Persians were marching, the Greeks kept watching, the heralds used to demand earth and water. Narrative is not a list of lightning strikes; it is weather, action rolling along in the past, and Greek has a tense built exactly for it: the **imperfect**, the was-doing tense. English needs two or three words for it (was writing, kept writing, used to write); Greek does it with one flag and one set of endings.

How Greek works: the past-flag. To build the imperfect, Greek glues a syllable onto the FRONT of the verb: the **augment**, ε-, the past-flag. γράφω, I write; ἔγραφον (EH-gra-fon), I was writing. Then the endings, chanted on λύω as always: ἔλυον, ἔλυες, ἔλυε(ν), ἐλύομεν, ἐλύετε, ἔλυον: I was loosing, you were loosing, he was loosing, we were loosing, you all were loosing, they were loosing. Two tricks to notice. First, the chant's top and bottom match: ἔλυον is both I and THEY; the sentence's subject tells you which. Second, a verb that already starts with a vowel cannot take a plain ε-, so it stretches its first vowel instead: ἀκούω becomes ἤκουον (AY-koo-on), the α lengthening to η, a fun fact your spec-sheet of verbs wears proudly. Your working imperfects: ἔγραφον I was writing, ἔλεγον I was saying, ἔπεμπον I was sending, ἔβλεπον I was watching, ἤκουον I was hearing, ἔπαυον I was stopping, ἔλυον I was loosing. One more rides along by sight: εἶχον (EYE-khon), I had or they had, the one irregular imperfect this course meets, from ἔχω; read it whole and do not ask it questions. And ἄγω, I lead, your one new verb this week (AH-go; see it inside pedagogue, the child-leader): use its present freely, but its past wears a surprise that waits for grade 7.

Say it out loud. Chant the column till it rolls: EH-lu-on, EH-lu-es, EH-lu-eh, eh-LU-oh-men, eh-LU-eh-teh, EH-lu-on. Hear the flag land on the front every time, and feel the stress hop back: the augment likes to carry weight. Then read the storyteller's sentences aloud and translate: ὁ στρατὸς ἐν τῇ χώρᾳ ἦν. οἱ ἄνθρωποι τὰ ὅπλα εἶχον. οἱ ἀδελφοὶ ἔβλεπον τὴν θάλασσαν. τὰς φωνὰς ἠκούομεν. The new noun of the week closes the circle: ἡ ἱστορία, the inquiry, with ἡ φωνή, the voice, stepping from the Map charts into your deck at last, and ὁ χρόνος (KHRO-noss), time, waiting at the door for next lesson.

Try it. This week you become Herodotus with a crayon: the Imperfect Storyboard, six drawn panels retelling Marathon or the Wooden Wall, each panel captioned with one Greek imperfect sentence. It is half the Unit 4 challenge, and it will be read aloud like a scroll.

PICTURE STUDY



Herodotus of Halicarnassus, Unknown Roman sculptor, copying a Greek original of about 400 B.C., 2nd century A.D. · Marble · Metropolitan Museum of Art, New York
Image: [Wikimedia Commons](#), CC0 (The Metropolitan Museum of Art)

This is the father of history, as the ancient world remembered him: thoughtful, bearded, a little amused. No statue was carved from life; this is a Roman marble copy of a Greek portrait made within living memory of him, the way the Alexander Mosaic copies an old painting. For a man who spent his life asking questions, the sculptor has given him exactly the right face: he looks like he is politely not believing something you just told him.

Look closely

- Study the brow: carved into a knot of thinking. Roman copyists kept this detail through every copy; it was the man's trademark.
- The beard marks him as a Greek of the old style; Romans were mostly clean-shaven, and liked their Greek sages whiskered.
- Find the chips and the worn nose: this stone face has itself survived more history than it wrote.
- Portrait busts like this lined Roman libraries, so readers sat among the authors. Imagine this face watching you do your practice sentences.

Talk about it

1. Herodotus checked stories against each other and told you when he doubted one. Why is that harder, and more honest, than just repeating the best story?

2. Why would Romans, the conquerors of Greece, want Greek historians' faces in their libraries?
3. Psalm 145:4 says one generation shall praise God's works to another. What does a Christian add to Herodotus' question 'what happened and why?'

ACTIVITY

The imperfect storyboard

Herodotus wrote the Persian Wars in the storyteller's tense; now you do, in six panels. Choose Marathon (Unit 1) or the Wooden Wall (Unit 3), and let the imperfects carry the action.

You will need

- A large sheet of paper ruled into six panels, or six small sheets to tape in a strip
- Pencil, colored pencils and your Greek notebook
- 3 index cards for the new flashcards: ἡ ιστορία, ἡ φωνή, and the verb ἄγω

Steps

1. Draft six Greek sentences in the notebook first, one per panel, using the week's imperfects and your deck nouns. Model set for Marathon, free to adapt:
1. ὁ στρατός ἐν τῇ χώρᾳ ἦν (the army was in the land). 2. οἱ ἄνθρωποι τὰ ὅπλα εἶχον (the men had their shields). 3. οἱ ἄγγελοι ἔλεγον· πόλεμος (the messengers kept saying: war). 4. οἱ ἀδελφοὶ ἐβλεπον τὴν θάλασσαν (the brothers were watching the sea). 5. τὰς φωνὰς ἠκούομεν (we kept hearing the voices). 6. ἡ χώρα εἰρήνην εἶχεν (the land had peace).
2. Have a parent check every augment and ending against the chant card before any drawing begins.
3. Draw the six panels, big and bold, and letter each caption beneath its panel, Greek only on the front.
4. Write the English translations in a column on the back, numbered, so the storyboard can be read as a quiz.
5. Read the storyboard aloud twice: once Greek only, moving panel to panel like a scroll, once Greek-then-English.
6. Make the three new flashcards and run the deck; file the storyboard flat for the unit challenge.

Tips

- Keep each caption to one verb; the imperfect does the storytelling, not the sentence length.

- Mark every augment in a second color: the ε- (and the stretched ῥ- of ῥηκούμεν) should pop off the page.
- If you choose the Wooden Wall, τὰ ξύλινα πλοῖα from Unit 3 belongs in at least one panel.

Check your work

- ☐ My six captions use at least four different imperfect verbs, every augment and ending checked.
- ☐ The translations are on the back, numbered.
- ☐ I read the storyboard aloud both ways.
- ☐ The three new cards are in the deck, and I ran the deck aloud.

GREEK NOTEBOOK

1. Write the date, then the imperfect of λύω with meanings in a column, augments in a second color.
2. Write the imperfect, first person, of γράφω, λέγω, πέμπω, βλέπω, ἀκούω and παύω, with εἶχον starred as the sight irregular.
3. Copy and translate: οἱ ἀδελφοὶ ἔβλεπον τὴν θάλασσαν. τὰς φωνὰς ῥηκούμεν.
4. Write ἱστορία with its meaning, and one sentence: history began as a Greek word for asking.

From history. The story the Greeks loved to tell says Herodotus read his Histories aloud to the crowds at the Olympic games, and that a boy named Thucydides stood in the audience and wept, at which Herodotus told the boy's father his son's soul was on fire for learning. Thucydides grew up to write the next great Greek history himself. Scholars doubt the details, exactly as Herodotus taught them to; but the picture is true to how his book first lived: not on a shelf, but read aloud, in the imperfect, to people who were there to hear what their fathers had done.

Practice habit. From today, open every Greek session with the time-stack: chant λύω across the tenses you own, present then imperfect (and from next lesson the future), then the two εἰμί columns. One verb, all its times, one minute. By the games day it will be the easiest minute of your week.

WORKED EXAMPLES

Example 1. Conjugate γράφω through the imperfect with meanings.

▼ **Show solution**

1. Glue the past-flag: ε- + γραφ- gives έγραφ-.
2. Attach the six imperfect endings: -ον, -ες, -ε(ν), -ομεν, -ετε, -ον.
3. Say each with its meaning.

Answer: έγραφον I was writing, έγραφες you were writing, έγραφε(ν) he/she was writing, έγράφομεν we were writing, έγράφετε you all were writing, έγραφον they were writing.

Example 2. Translate: έλύετε, and explain how you knew the time and the person.

▼ **Show solution**

1. The ε- on the front is the past-flag: this happened back then.
2. The ending -ετε is you all.
3. Imperfect means ongoing: was/kept doing.

Answer: You all were losing (kept losing). Flag for the time, ending for the person: a Greek verb is read front and back.

Example 3. Translate into Greek: The brothers were watching the sea.

▼ **Show solution**

1. Subject with badge: οι άδελφοί.
2. Verb: watch, past-ongoing, they-form: έβλεπον.
3. Object: the sea, accusative: την θάλασσαν.

Answer: οι άδελφοί έβλεπον την θάλασσαν.

PRACTICE

1. **Easy** Chant the imperfect of λύω with meanings.

▼ **Show answer**

έλυον I was losing, έλυες you were losing, έλυε(ν) he/she/it was losing,
έλύομεν we were losing, έλύετε you all were losing, έλυον they were losing.

2. **Easy** What is the augment, and what does it mean?

▼ **Show answer**

The ε- glued to the front of a verb (ἔγραφον): the past-flag. See it, and the action happened back then.

3. **Easy** Give the imperfect, first person, with meanings: γράφω, λέγω, πέμπω.

▼ **Show answer**

ἔγραφον I was writing; ἔλεγον I was saying; ἔπεμπον I was sending.

4. **Medium** Why is the imperfect of ἀκούω spelled ἤκουον and not ἐάκουον?

▼ **Show answer**

A verb starting with a vowel cannot wear a plain ε-, so it lengthens its first vowel instead: the α of ἀκούω stretches to ἤ. The long vowel IS the augment.

5. **Medium** Translate into English: ἐπέμπομεν δῶρα. ὁ ἄγγελος ἔλεγε(ν). εἶχον ἵππον.

▼ **Show answer**

We were sending gifts. The messenger was speaking (kept saying it). I had a horse (or they had: εἶχον serves both; the sentence decides).

6. **Medium** Translate into Greek: you all were listening; he was stopping the horse; I was writing to the friend.

▼ **Show answer**

ἠκούετε; τὸν ἵππον ἔπαυε(ν); τῷ φίλῳ ἔγραφον.

7. **Hard** ἔλυον can mean two different things. What are they, and how does a reader tell them apart in a real sentence?

▼ **Show answer**

I was loosing, or they were loosing: the first-person singular and third-person plural share the form. The subject decides: ἔλυον alone leans toward I, but οἱ ἄνθρωποι ἔλυον must be they. Greek trusts the sentence to finish what the ending starts.

8. **Challenge** Herodotus called his book an ἱστορία, an asking. Retell in two or three sentences how he worked, and name one way a Christian telling the same wars would go beyond him (Psalm 145:4 may help).

▼ **Show answer**

He traveled, asked eyewitnesses and locals, compared the answers, measured what he could, and wrote down the result, flagging what he doubted. A Christian adds the psalm's reason for the whole exercise: one generation declares God's mighty acts to another, so history is not only checked, it is praised; the inquiry looks for providence as well as causes. Any thoughtful pairing of honest asking with Psalm 145:4 earns full credit.

COMMON MISTAKES

- Gluing the augment onto the END of the verb. The past-flag flies at the front: ἔγραφον, never a made-up γράφονε.
- Writing ἐακούον for ἤκουον. Vowel-starting verbs stretch their vowel; they do not stack ε- in front of it.
- Translating the imperfect like a snapshot: ἔβλεπον is was watching or kept watching, ongoing, not the single-blow 'watched once' (that tense comes next year).
- Conjugating εἶχον. It is a sight form this year: read it as had, use it whole, and leave its family tree to grade 7.

Make it a game • Past Patrol. Write the six verb stems (γραφ-, λεγ-, πεμπ-, βλέπ-, ἀκου-, παυ-) on cards and an ε on a bottle cap, the past-flag badge. A parent calls a person and a verb in English ('we / send!', 'they / watch!'); the student slaps the flag onto the right stem and says the full imperfect (ἐπέμπομεν! ἔβλεπον!) with its meaning. For ἀκου-, the student must flip the flag upside down and stretch the vowel aloud: ῆ! Ten clean patrols wins; a missing augment means one lap around the table at march.

Scripture. “One generation shall praise thy works to another, and shall declare thy mighty acts.” (Psalm 145:4, KJV)

Herodotus asked what happened and wrote it down so the deeds would not fade. The psalm gives telling-the-past its highest job: each generation hands the next not just what happened, but whose mighty acts the happenings were. Your storyboard is a small start on a very old assignment.

4.2 TOMORROW'S TENSE

OBJECTIVES

- Tell what Delphi was, how its riddles worked, and what Isaiah 46 sets against them.
- Chant the future of λύω: λύσω, λύσεις, λύσει, λύσομεν, λύσετε, λύσουσι(ν).
- Work the letter-chemistry: π/β/φ + σ become ψ; κ/γ/χ + σ become ξ: γράψω, πέμψω, βλέψω, ᾶξω.
- Form the smooth futures ἀκούσω and παύσω, and know that λέγω changes words for its future (left for grade 7).
- Build planning sentences with the sight adverb αὔριον: αὔριον γράψω, tomorrow I will write.

Warm-up. Ask everyone at the table what they will do tomorrow, and listen to English build its future: WILL plus a verb, two words every time. Greek does it with one letter. Also at the table: a famous shrine that claimed to SELL tomorrow, and the difference between a riddle and a promise. Chant the present and imperfect of λύω once; the third column arrives today.

WATCH

Biblical Greek: The Future Tense

Jonathan Rehfeldt · 12:53

https://www.youtube.com/watch?v=j_lWXwDanqM

WHEN TO WATCH

After the How Greek works paragraph. Chant the λύσω column along with the teacher and watch the σ do its chemistry with the stem-endings; stop when the examples pass your list.

Note: A seminary teacher, clear and calm, made for older students; the lesson stands on its own, and any unknown terms can be ignored. Small pronunciation differences between channels are normal.

BACKUP VIDEO

A day in the life of the oracle of Delphi - Mark Robinson

TED-Ed · 5:08

<https://www.youtube.com/watch?v=Wvdy0UQNO9E>

After The story paragraph, to see the mountain, the temple and the business of the shrine from the inside.

KEY TERMS

future tense

The will-do tense: λύσω, I will loose; γράψω, I will write. Greek builds it by gluing σ to the verb stem.

oracle of Delphi

The famous shrine on the mountain where Greeks paid to ask about the future: a fraud-and-riddle house the Greeks trusted for a thousand years.

letter-chemistry

What happens when σ glues onto certain consonants: π, β and φ fuse with σ into ψ; κ, γ and χ fuse with σ into ξ. γράφω gives γράψω; ἄγω gives ἄξω.

αὔριον

Tomorrow: a sight adverb to drop in front of future verbs. αὔριον γράψω, tomorrow I will write.

VOCABULARY FOR THE WEEK

Erasmian sounds, so every letter stays distinct: α ah, ε eh, η ay, ι ee, ο o, ω oh, υ oo. αι says eye, ει ay, οι oy, αυ ow, ευ ew, ου oo. A rough breathing adds h. Capitals show the written accent.

αὔριον

aurion

OW-ree-on

adverb

tomorrow

Δελφοί

Delphoi

dehl-FOY

noun · οἱ Δελφοί, τῶν Δελφῶν

Delphi

Πυθία

Puthia

proo-THEE-ah

noun · ἡ Πυθία, τῆς Πυθίας

the Pythia, Apollo's priestess

τρίπους

tripous

TREE-poos

noun · ὁ τρίπους, τοῦ τρίποδος

a three-footed stand

ENGLISH tripod

μαντεία

manteia

man-TAY-ah

noun · ἡ μαντεία, τῆς μαντείας

prophecy

μέλλω

mello

MEHL-loh

verb

I am about to

ἔπειτα

epeita

EH-pay-tah

adverb

then, next

ὕστερον

husteron

HOOS-teh-ron

adverb

later

προφήτης

prophetes

pro-FAY-tays

noun · ὁ προφήτης, τοῦ προφήτου

a prophet

ENGLISH prophet

ἀπόκρισις

apokrisis

ah-PO-kree-sis

noun · ἡ ἀπόκρισις, τῆς ἀποκρίσεως

an answer

θέλημα

thelema

THEH-lay-mah

noun · τὸ θέλημα, τοῦ θελήματος

will, what one wants

CORE IDEAS

The story. High on the shoulder of a mountain, above a valley of olive trees, stood the most famous address in Greece: Delphi, where the temple of Apollo housed the oracle. Kings and cities sent gold up that mountain to ask one kind of question, the kind that keeps people awake: what will happen? Inside, a priestess muttered, priests turned the mutterings into tidy verses, and the verses had a remarkable property: they could not lose. The most famous customer, King Croesus (KREE-suss) of Lydia,

the richest man alive, asked whether he should attack Persia, and got back: if you cross the river, a great empire will fall. He crossed. An empire fell. His own. When he complained, the answer came smoothly: the oracle never said WHICH empire; he should have asked a second question. That is how the house stayed in business a thousand years: sell a riddle a listener can bend either way, and collect the gold on both bends. The Greeks trusted it, Herodotus reports it, and this course tells you plainly what it was: a famous fraud-and-riddle shrine, reading human cleverness in a holy costume.

The God who says it straight. Set beside the mountain of riddles one sentence from Isaiah, where the living God describes himself: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done. No fee, no fog, no second meaning held in reserve to escape through: the end, declared from the beginning, by the One who will DO all his pleasure. Pagan divination was never real knowledge of tomorrow; God's word is. That is why this course lets you read the oracle's story with clear eyes and a steady heart: the future is not for sale on any mountain, because it is already in the hands of the God who tells his children the truth. And when you plan your own tomorrows, Scripture gives the grammar for that too: ye ought to say, If the Lord will (James 4:15), the family rule stamped on this week's project.

How Greek works: glue a sigma. Greek's future is gloriously simple: take the stem, glue on σ , and chant the present endings: λύσω, λύσεις, λύσει, λύσομεν, λύσετε, λύσουσι(ν): I will loose, you will loose, he will loose, we will loose, you all will loose, they will loose. One letter means tomorrow. The fun begins when σ lands on certain consonants, because the alphabet has built-in chemistry: π , β or ϕ + σ fuse into ψ , and κ , γ or χ + σ fuse into ξ . Watch it work: γράφω gives γράψω (GRAP-so), I will write ($\phi + \sigma = \psi$); πέμπω gives πέμψω, I will send; βλέπω gives βλέψω, I will see; and ἄγω gives the flagged beauty ἄξω (AX-oh), I will lead ($\gamma + \sigma = \xi$). Verbs ending in friendly vowels just take the glue: ἀκούω gives ἀκούσω, I will hear; παύω gives παύσω, I will stop. One honest warning: λέγω refuses the glue entirely; some verbs change WORDS for the future, the way English go becomes went in the past, and you will meet those characters in grade 7. Last, a sight adverb to aim your futures with: αὔριον (OW-ree-on), tomorrow: αὔριον γράψω, tomorrow I will write; αὔριον τῷ φίλῳ γράψω, tomorrow I will write to my friend.

Say it out loud. Chant the future column till the σ hisses: LU-so, LU-seis, LU-sei, LU-so-men, LU-se-teh, LU-soo-si. Then run the chemistry drill aloud, stem then future:

γράφω, γράψω! πέμπω, πέμψω! βλέπω, βλέψω! ἄγω, ἄξω! ἀκούω, ἀκούσω! παύω, παύσω! Feel ψ and ξ click like latches: two letters becoming one is the tidiest sound in the alphabet. Finish with plans: αὐριον γράψω. τὸ πλοῖον βλέψομεν (we will look at the boat). δῶρον πέμψω (I will send a gift). Your last new noun stands quietly behind all of it: ὁ χρόνος (KHRO-noss), time, the river all these tenses row on; chronology is its English grandchild.

Try it. This week you draw up the Week Planner in Greek: seven days, seven future-tense entries, each a real plan, read aloud to the family with James 4:15 lettered at the top: If the Lord will. It is the second half of the Unit 4 challenge, beside the storyboard: the week behind told in imperfects, the week ahead in futures.

PICTURE STUDY



The Temple of Apollo at Delphi, Built by Greek masons in the 4th century B.C.; photograph by Bernard Gagnon, The visible temple about 330 B.C., on older foundations · Limestone and marble; photograph · Delphi, on the slopes of Mount Parnassus, Greece

Photo: Bernard Gagnon, via [Wikimedia Commons](#), CC BY-SA 4.0

Here is where the gold was carried: the temple of Apollo at Delphi, halfway up a mountain wall, with the oracle's chamber somewhere beneath the floor. Pilgrims climbed a zigzag sacred way past treasure-houses built by whole cities to hold their offerings. The six standing columns were re-erected by archaeologists; the rest lies where centuries of earthquakes and emperors left it.

Look closely

- See how the temple platform clings to the mountainside; everything at Delphi is terraced into a slope you would hesitate to hike.
- Find the re-erected columns and their missing roof: the chamber of the famous riddles is open to the sky.
- Look at the mountain wall behind: the Greeks called these cliffs the Shining Ones, and believed the place was the center of the world.
- Notice how small the temple's footprint is compared to its fame; the oracle's power was never in the building.

Talk about it

1. Cities built treasure-houses here to store gifts for the oracle. What does the gold tell you about how badly people want to know the future?

2. The oracle's riddles could not lose: 'a great empire will fall' is true whoever wins. Why is an answer that cannot be wrong also an answer that cannot help?
3. Isaiah 46:10 says God declares the end from the beginning. What can a person do with a straight promise that he cannot do with a riddle?

ACTIVITY

The week planner in Greek

The oracle sold foggy tomorrows; you will write seven clear ones, in the future tense, under the family rule of James 4:15: If the Lord will.

You will need

- A sheet of paper ruled into seven rows, one per day
- Pencil, colored pencils and your Greek notebook
- 2 index cards: one for ὁ χρόνος, one chant card for λύσω

Steps

1. Letter the heading first: IF THE LORD WILL (James 4:15), with αὔριον written beneath it as the week's Greek word.
2. Draft seven future-tense entries in the notebook, one per day, each a real plan using the week's verbs: αὔριον γράψω (tomorrow I will write); τῷ ἀδελφῷ δῶρον πέμψω (I will send my brother a gift); ἀκούσω τὸν λόγον for church day (I will hear the word); βλέψω τὸ πλοῖον for the park pond (I will look at the boat); λύσω τὸν ἵππον if a dog needs walking, the course's horse standing in for all pets (I will untie the horse); παύσω τὸν πόλεμον for peacemaking with a sibling (I will stop the war), the family will enjoy that one.
3. Have a parent check every σ and every chemistry fusion (ψ, ξ) against the chant card.
4. Copy the seven entries onto the planner, one per row, Greek first, English after, and decorate the margins.
5. Read the planner aloud to the family at dinner, one day at a time, and keep it posted all week: check off each plan as it happens.
6. Make the two new cards and run the deck.

Tips

- Every entry must carry its σ (or its ψ/ξ fusion); a future without the glue is just the present with wishes.
- Keep plans honest and small; the planner is a grammar exercise AND a little lesson in James 4:15.

- λέγω may not appear: its future changes words, and this planner only speaks tenses you own.

Check your work

- ☐ My planner has seven future entries, every σ , ψ and ξ checked.
- ☐ The heading carries James 4:15 and αὔριον.
- ☐ I read the planner aloud to the family, Greek then English.
- ☐ The two new cards are in the deck, and I ran the deck aloud.

GREEK NOTEBOOK

1. Write the date, then the future of λύω with meanings in a column.
2. Write the chemistry table from memory, then check it: $\pi/\beta/\phi + \sigma = \psi$; $\kappa/\gamma/\chi + \sigma = \xi$, with γράψω, πέμψω, βλέψω and ἄξω as witnesses.
3. Copy and translate: αὔριον τῷ φίλῳ γράψω. τὸ πλοῖον βλέψομεν.
4. Copy Isaiah 46:10's opening in English: Declaring the end from the beginning; and under it one sentence of your own on the difference between a riddle and a promise.

From history. Carved at Delphi, where every visitor would read them, stood two short sayings the Greeks counted as the summit of their wisdom: Know thyself, and Nothing too much. Notice what the mountain of tomorrow-telling put over its own door: advice about the asker, not answers about the future. Even Delphi's keepers, between riddles, seem to have suspected where real wisdom starts, though they never climbed as high as Isaiah: the fear of the LORD, not the knowing of fortunes, is the beginning of it.

WORKED EXAMPLES

Example 1. Form the future, first person, of γράφω, and explain the spelling.

▼ Show solution

1. Future glue: stem + σ + present endings.
2. γραφ- + σ : ϕ and σ fuse by letter-chemistry into ψ .
3. Attach -ω.

Answer: γράψω, I will write. The ψ is $\phi + \sigma$ latched into one letter.

Example 2. Translate: ἀκούσετε τὴν φωνήν.

▼ **Show solution**

1. Find the verb and its glue: ἀκού-σ-ετε, future, you all.
2. Object: τὴν φωνήν, the voice, accusative.
3. Assemble the English.

Answer: You all will hear the voice. The σ says tomorrow; the -ετε says you all.

Example 3. Translate into Greek: Tomorrow we will send the gifts.

▼ **Show solution**

1. Tomorrow: the sight adverb αὔριον, parked up front.
2. We will send: πεμπ- + σ fuses to πέμψ-, we-form: πέμψομεν.
3. The gifts, object: τὰ δῶρα (neuter: the matching form, object here by sense).

Answer: αὔριον τὰ δῶρα πέμψομεν (or αὔριον πέμψομεν τὰ δῶρα; Greek's free word order allows both).

PRACTICE

1. **Easy** Chant the future of λύω with meanings.

▼ **Show answer**

λύσω I will loose, λύσεις you will loose, λύσει he/she/it will loose, λύσομεν we will loose, λύσετε you all will loose, λύσουσι(ν) they will loose.

2. **Easy** Recite the letter-chemistry: what does σ do to π, β, φ, and to κ, γ, χ?

▼ **Show answer**

π, β and φ fuse with σ into ψ; κ, γ and χ fuse with σ into ξ.

3. **Easy** Give the future, first person, with meanings: γράφω, ἀκούω, παύω.

▼ **Show answer**

γράψω I will write; ἀκούσω I will hear; παύσω I will stop.

4. **Medium** Form and translate the flagged future of ἄγω, and show the chemistry.

▼ **Show answer**

ἄξω, I will lead: ἄγ- + σ, and γ + σ fuse into ξ.

5. **Medium** Translate into English: αὔριον βλέψομεν τὴν θάλασσαν. πέμψουσι(ν) δῶρα.

▼ **Show answer**

Tomorrow we will see (look at) the sea. They will send gifts.

6. **Medium** Translate into Greek: tomorrow I will write to the brother; you will stop; we will hear.

▼ **Show answer**

αὔριον τῷ ἀδελφῷ γράψω; παύσεις; ἀκούσομεν.

7. **Hard** Why does this course's planner never use λέγω in the future, and what English verb-family does its behavior resemble?

▼ **Show answer**

λέγω will not take the σ-glue; Greek swaps in a different word for 'I will say,' the way English swaps go for went in the past. Verbs that change words between tenses arrive in grade 7; until then the planner speaks only futures built on stems we own.

8. **Challenge** Put Croesus and Isaiah 46:10 side by side: what did the oracle's answer actually give Croesus, what does God's declaring give his people, and how should James 4:15 shape the way you write your own week planner?

▼ **Show answer**

The oracle gave Croesus a sentence engineered to be 'right' whichever empire fell: zero knowledge dressed as certainty, and it cost him his kingdom. Isaiah's God declares the end from the beginning and does all his pleasure: a straight promise from the only One who actually holds tomorrow, which his people can build on. So the planner writes real plans in real futures, and sets If the Lord will over the top: confidence about tomorrow belongs to God's faithfulness, not to our schedules, and certainly not to riddles.

COMMON MISTAKES

- Forgetting the fusion and writing γράψω or ἄγσω. When σ meets φ or γ, one letter comes out: γράψω, ἄξω.
- Reading λύσουσι(ν) as present because the endings look familiar. The endings ARE the present set; the σ in front of them is what says tomorrow.

- Using λέγω in the future. It changes words for tomorrow; leave it in the present and imperfect this year.
- Writing plans without James 4:15. The grammar is Greek; the rule for futures is Scripture's: ye ought to say, If the Lord will.

Make it a game • Letter Chemistry Lab. Make a σ card, the reagent. Deal the verb-stem cards (γραφ-, πεμπ-, βλέπ-, ἀγ-, ἀκου-, παυ-) face down. The student flips a stem, slaps the σ onto it and announces the reaction like a chemist: 'φ plus σ... ψ! γράψω, I will write!' Smooth verbs (ἀκούσω, παύσω) must be declared NO REACTION, GLUE ONLY. A parent then calls a person ('they!') and the student converts: γράψουσι(ν)! Six correct reactions earns the lab coat (an apron) and the title Master of the Sigma.

Scripture. “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:” (Isaiah 46:10, KJV)

The oracle rented out fog by the ounce; God declares the end from the beginning, free, in plain words, and then does it. Every future tense you chant this week is practice for trusting promises made by the One who owns αἶριον.

UNIT 5

READING THE GOLDEN AGE

The grammar is built; now it carries a story. This unit's first lesson hands you the longest Greek you have ever read: Aesop's tortoise and hare, retold in nine sentences built entirely from your own charts and chants, imperfects rolling the narrative along, a boast in the present tense, and one future seeing it all coming. Aesop himself was a slave, and his little animal fables have outlived every king who ever owned anybody. You will read his story the way scholars read: out loud, pencil in hand, marking every verb ending and article like a scout reading footprints, and then you will perform it, narrator in Greek, translator in English.

Then the course goes to the games. Every four years, heralds walked out of Olympia announcing the sacred truce, wars paused, and all Greece came to run, wrestle and throw under the summer sun, for a prize money cannot buy: ὁ στέφανος, a wreath of wild olive. Paul watched games like these and told the church to run 'not as uncertainly,' for a crown that never withers. Your last week is a full review woven

through a family games day: stations labeled in Greek, the tortoise story performed, paper wreaths awarded, and the closing recitation, the three chants, no peeking. Fabricando fit faber: by reading, one becomes a reader; by running the course, a runner.

PREREQUISITES

- Can chant the article square, the four Map noun charts, and the time-stack: λύω in three tenses, εἰμί in two (Units 1–4)
- Can build and translate sentences with genitives, datives, prepositions and dressed adjectives (Units 2–3)
- Has the flashcard deck current through Unit 4, reviewed aloud

MASTERY CHECKLIST

- ☐ I can read the tortoise and hare story aloud in Greek, smoothly, with every breathing and stress in place.
- ☐ I can translate the whole story and parse any verb in it: tense, person, number.
- ☐ I can mark up a Greek sentence like a scholar: box the articles, underline the verb endings, circle the augments.
- ☐ I can decline λόγος, δῶρον, καρδία and φωνή with their articles, both numbers, from memory.
- ☐ I can chant λύω in present, imperfect and future, and εἰμί in present and imperfect, with meanings, no peeking.
- ☐ I ran the family games day: stations labeled, story performed, wreaths awarded, chants recited.

OPTIONAL BOOKS AND RESOURCES FOR THIS UNIT

- **The Aesop for Children, with Milo Winter's pictures (free online)**: Free at Project Gutenberg (also viewable at the Library of Congress site). The 1919 classic whose tortoise-and-hare picture is this unit's picture study; read a fable aloud each night this unit.
- **The Children's Homer, by Padraic Colum (free online)**: Free at Project Gutenberg, also in print. The Troy and Odysseus stories retold beautifully for this age: the perfect read-aloud bridge from this course toward grade 7's reading year.
- **Daily Dose of Greek (free site)**: Free. Two-minute videos through the Greek New Testament: the natural next habit for a student finishing this course, one verse at a time.

Not required. Every activity in this unit works with paper, pencil, scissors and the free links below. School Launch has no ties to these authors, publishers or companies.

LESSONS IN THIS UNIT

5.1 The Tortoise and the Hare in Greek

3 sessions of 30–40 minutes

5.2 The Games Day

3 sessions of 30–40 minutes

UNIT 5 REVIEW

The quarter's review. Answer aloud or on paper; charts may be consulted once per problem, then put down. Endings must be exactly right. 30 points.

1. **5 pts**

Chant the article square and decline καρδία and λόγος with their articles, both numbers.

2. **5 pts**

Chant the time-stack with meanings: λύω present, imperfect and future, and εἰμί present and imperfect.

3. 5 pts

Translate from the fable, naming each verb's tense: ὁ λαγὼς ἔλεγε καὶ τὴν ὁδὸν οὐκ ἔβλεπεν. ἡ χελώνη λέγει· τὴν νίκην βλέψομεν. ἡ χελώνη πρώτη ἦν.

4. 5 pts

Translate into Greek: the good friend will send a gift to the brother; we were in the house.

5. 5 pts

Dress and decline on request: give τῆς ἀγαθῆς φωνῆς, τῷ σοφῷ ἀνθρώπῳ and τὰ ξύλινα πλοῖα, and name each one's case and job.

6. 5 pts

Tell, in three or four sentences, the story of the games at Olympia and what Paul does with it in 1 Corinthians 9.

ANSWER KEY

1. ὁ, τοῦ, τῷ, τόν; οἱ, τῶν, τοῖς, τούς; ἡ, τῆς, τῇ, τήν; αἱ, τῶν, ταῖς, τάς; τό, τοῦ, τῷ, τό; τά, τῶν, τοῖς, τά. ἡ καρδία, τῆς καρδίας, τῇ καρδίᾳ, τὴν καρδίαν; αἱ καρδίαι, τῶν καρδιῶν, ταῖς καρδίαις, τὰς καρδίας. ὁ λόγος, τοῦ λόγου, τῷ λόγῳ, τὸν λόγον; οἱ λόγοι, τῶν λόγων, τοῖς λόγοις, τοὺς λόγους.
2. λύω, λύεις, λύει, λύομεν, λύετε, λύουσι(ν); ἔλυον, ἔλυες, ἔλυε(ν), ἐλύομεν, ἐλύετε, ἔλυον; λύσω, λύσεις, λύσει, λύσομεν, λύσετε, λύσουσι(ν); εἰμί, εἶ, ἐστί(ν), ἐσμέν, ἐστέ, εἰσί(ν); ἤμην, ἦς, ἦν, ἤμεν, ἦτε, ἦσαν, each with its I-through-they meanings.
3. The hare kept talking and was not watching the road (imperfects). The tortoise says (storyteller's present): 'We shall see the victory' (future). The tortoise was first (imperfect of εἰμί).
4. ὁ ἀγαθὸς φίλος τῷ ἀδελφῷ δῶρον πέμψει. ἐν τῷ οἴκῳ ἤμεν.
5. τῆς ἀγαθῆς φωνῆς: genitive singular, of the good voice (ownership). τῷ σοφῷ ἀνθρώπῳ: dative singular, to/for the wise man (receiver). τὰ ξύλινα πλοῖα: nominative or accusative plural (neuter rule), the wooden boats.
6. Every four years heralds announced the sacred truce, wars paused, and Greeks gathered at Olympia to run, wrestle and throw; victors won no money there, only the στέφανος, a wild-olive wreath, and undying honor at home. Paul, who knew such games from Corinth, points at the athletes' total discipline and says: they train like that for a crown that withers in a week. Run like them, he tells the church, but for the incorruptible crown, so run, that ye may obtain.

UNIT CHALLENGE: THE FAMILY GAMES DAY

Host the games: stations labeled in Greek (στάδιον for the race, δίσκος for the throw, ἄθλον at the prize table), the student presiding as master of games, the tortoise and hare fable performed as the opening ceremony, every prize claimed with a translated flashcard, paper στέφανοι crowning every finisher, and the closing recitation delivered from memory: the three λύω columns and both εἰμί columns, no peeking.

LOOK FOR	WHAT IT MEANS
The stations	The stations were labeled in Greek and the master of games announced and ran the full program.
The fable	The fable was performed with the Greek read aloud and translated, the final line delivered by heart.
The closing recitation	The closing recitation (three λύω columns, two εἰμί columns) was given from memory with meanings, with no more than one restart.
The crowning	Every family member was crowned, and the student closed the day by reading 1 Corinthians 9:24–25 aloud.

UNIT 5 • READING THE GOLDEN AGE • LESSON 5.1 OF 10 • 3 SESSIONS OF 30–40 MINUTES

5.1 THE TORTOISE AND THE HARE IN GREEK

OBJECTIVES

- Tell who Aesop was and why his fables outlived the kings.
- Read the nine-sentence Greek story aloud with correct sounds and stresses.
- Mark up the story like a scholar: articles boxed, verb endings underlined, augments circled.
- Parse and translate every sentence, working in pairs: reader and checker.
- Learn the new nouns ἡ καρδία, ὁ φίλος and ὁ οἶκος as deck cards, and the sight nouns ἡ χελώνη and ὁ λαγῶς.

Warm-up. Chant the time-stack once: λύω present, imperfect, future. Every ending in that chant is about to turn into a footprint on a racecourse, because today you do the thing this whole course has been building toward: you read a real story in Greek, start to finish, and no one has to carry you.

WATCH

Silly Symphony - The Tortoise and the Hare

newlookchick · 8:17

<https://www.youtube.com/watch?v=2DrKmpuKhKE>

WHEN TO WATCH

Before the reading work, as pure fun: the classic 1935 cartoon of the race. Watch the hare waste his lead in showing off, then go meet him in Greek.

Note: The old Disney short, uploaded by a fan channel; previewed and clean. Max Hare's boasting is exactly *πρῶτός εἰμι* with ears.

BACKUP VIDEO

Aesop's Fables "The Tortoise and the Hare" Short Film

Animaza Studios · 4:22

<https://www.youtube.com/watch?v=GfsGU4L7iTw>

Before or after the reading, as a quieter telling of the fable if the Disney short is unavailable.

KEY TERMS

fable

A short story, usually with animals, that hands you a truth to keep. Aesop's fables are the world's most famous.

sight noun

A word read and understood whole, never declined. This story's animals, ἡ χελώνη (tortoise) and ὁ λαγὼς (hare), appear only as namers with their articles.

parsing

Reading a word's uniform out loud: ἔβλεπε is imperfect, third person singular, 'he or she was watching.' Scholars parse the way scouts read tracks.

storyteller's present

The storyteller's habit of jumping to the present when a character speaks: ὁ λαγὼς λέγει, the hare SAYS. English does it too: 'so the hare says to her...'

VOCABULARY FOR THE WEEK

Erasmian sounds, so every letter stays distinct: α ah, ε eh, η ay, ι ee, ο o, ω oh, υ oo. αι says eye, ει ay, οι oy, αυ ow, ευ ew, ου oo. A rough breathing adds h. Capitals show the written accent.

χελώνη

chelone

kheh-LOH-nay

noun · ή χελώνη, τής χελώνης

a tortoise

λαγός

lagos

lah-GOHS

noun · ό λαγός, τοῦ λαγώ

a hare

βραδύς

bradus

brah-DOOS

adjective · βραδύς, βραδεῖα, βραδύ

slow

ταχύς

tachus

tah-KHOOS

adjective · ταχύς, ταχεῖα, ταχύ

swift

ὕπνος

hupnos

HOOP-nos

noun · ό ὕπνος, τοῦ ὕπνου

sleep

τρέχω

trecho

TREH-khoh

verb

I run

νικάω

nikao

nee-KAH-oh

verb

I conquer

καθεύδω

katheudo

kah-THEW-doh

verb

I sleep

ἀμέλεια

ameleia

ah-MEH-lay-ah

noun · ή ἀμέλεια, τῆς ἀμελείας

carelessness

σπουδή

spoude

spoo-DAY

noun · ή σπουδή, τῆς σπουδῆς

haste; earnestness

ὑπερηφανία

huperephania

hoo-peh-ray-fah-NEE-ah

noun · ή ὑπερηφανία, τῆς ὑπερηφανίας

pride

CORE IDEAS

The story. Aesop (EE-sop) was a slave, probably on the island of Samos, about a century before Marathon. The Greeks told many tales about him, that he was clever and odd-looking and eventually freed because no one could out-think him, and we cannot check most of them; what we can check is what he left. Kings built palaces that are rubble; Aesop told two-minute stories about tortoises, foxes, crows and boastful hares, and twenty-six centuries later every child on earth still knows them. The fables survived because they are true the way proverbs are true: short enough to carry,

sharp enough to stick. Today you read his most famous race, and you read it in Greek, in a retelling built so that every single word runs on rails you already own. The two runners enter as **sight nouns**, honored guests who never change their dress: ἡ χελώνη (kheh-LO-nay), the tortoise, and ὁ λαγὼς (lah-GOSE), the hare, namers only, articles and all.

The race, in Greek. Here is the whole story. Read it aloud once, slowly, before any translating; let your ear meet it first. 1. ὁ λαγὼς καὶ ἡ χελώνη ἐν τῇ χώρᾳ ἦσαν. 2. ὁ λαγὼς λέγει· πρῶτός εἰμι. 3. ἡ χελώνη λέγει· τὴν νίκην βλέψομεν. 4. ἡ ὁδὸς ἀπὸ τοῦ οἴκου εἰς τὴν πύλιν ἦν. 5. ὁ λαγὼς ἔλεγε καὶ τὴν ὁδὸν οὐκ ἔβλεπεν. 6. ἡ χελώνη ἔβλεπε τὴν ὁδόν. 7. ὁ λαγὼς λέγει· χρόνον ἔχω. 8. ἡ χελώνη ἐν τῇ πύλιν ἦν. 9. ἡ χελώνη πρώτη ἦν. Nine sentences, and every tool of the quarter is in them: εἰμί across two tenses, the imperfect rolling the narrative, prepositions mapping the course, an adjective dressed to its speaker, and one future, τὴν νίκην βλέψομεν, we shall see the victory, the quietest trash-talk in literature.

How Greek works: reading like a scholar. A scholar reads with a pencil, and the markup is simple: **box every article** (it tells you gender, number and case before the noun even arrives), **underline every verb ending** (it names the doer), **circle every augment** (it flags past time). Then translate in pairs: one reads the Greek aloud, the other translates, and you swap each sentence. Watch the tenses tell the tale: sentences 1, 4, 8 and 9 use ἦν and ἦσαν, the was-frame of the story; 5 and 6 use imperfects, ἔλεγε, οὐκ ἔβλεπεν, ἔβλεπε, action rolling along, kept talking, was not watching, kept watching; and when a runner opens his mouth, the storyteller jumps to the present, λέγει, the hare SAYS, exactly as English storytellers do. Note the hare's boast: πρῶτός εἰμι, I am first, the adjective in masculine dress because the hare is a ὁ-word; and the last line answers him in feminine dress: ἡ χελώνη πρώτη ἦν, the tortoise was first. Same adjective, different uniform, and the whole moral of the fable is carried in the swap. Three old friends formally join the deck this week with cards of their own: ἡ καρδιά the heart, ὁ φίλος the friend, ὁ οἶκος (OY-koss) the house.

Say it out loud. Read the story aloud three times across the week: once slowly for sounds (ho lah-GOSE kigh hay kheh-LO-nay en tay KHO-rah AY-san...), once for meaning, pausing to translate, and once at performance speed, with voices: a drawling, lazy hare and a steady, unbothered tortoise. The hare's two lines deserve all the swagger you can pour into four words: PRO-toss ay-MEE! KHRO-non EH-kho!

Try it. This week's activity is the performance: the fable staged for the family, narrator reading the Greek, translator echoing in English, runners acting it out (a scarf makes fine hare ears; a couch cushion is a respectable shell). It will be performed again at the games day, so rehearse it to keep.

PICTURE STUDY



The Tortoise and the Hare, Milo Winter, 1919 · Book illustration, from *The Aesop for Children* · Published by Rand McNally, Chicago; the book is now freely readable online

Image: [Wikimedia Commons](#), public domain

This is the race as a century of children first saw it: Milo Winter's 1919 illustration for *The Aesop for Children*, the hare lounging in his loud checked trousers, sure the race is his whenever he cares to take it, and the tortoise in his sensible red coat, already walking. Winter dressed Aesop's animals like townspeople on purpose: you are supposed to recognize someone you know. Possibly yourself.

Look closely

- Compare the postures: every line of the hare lounges; every line of the tortoise leans forward, mid-step.
- Find the race road: it runs right past the hare while he lets it wait, which is the whole fable in one piece of staging.
- Notice the clothes: loud checks for the show-off, a plain coat for the plodder. Winter is drawing character, not zoology.
- Look at the tortoise's eye: not angry, not worried. He is simply not stopping. ἡ χελώνη ἔβλεπε τὴν ὁδόν.

Talk about it

1. The hare loses by talent plus idleness; the tortoise wins by patience plus motion. Which pair do you carry into your schoolwork, honestly?

2. Why do animal fables sometimes teach people better than lectures about people do?
3. Proverbs 13:4 says the sluggard desireth, and hath nothing. What did the hare desire, and why did desiring it not deliver it?

ACTIVITY

The fable performed

A fable is not finished until it is told. Today you stage the race: Greek out front, English echoing, and the house as the racecourse.

You will need

- The story, copied out large on a sheet or read from the notebook
- Simple costumes: a scarf or headband for hare ears, a cushion or box lid for a shell
- A doorway or taped line to serve as ἡ πύλη, the finish gate
- 3 index cards for the new flashcards: ἡ καρδιά, ὁ φίλος, ὁ οἶκος

Steps

1. Copy the nine sentences into the notebook, numbered, and do the scholar's markup: box articles, underline verb endings, circle augments (find all three imperfect augments, and notice ἦν and ἦσαν carry their past in their long vowels).
2. Translate the story in pairs, sentence by sentence, swapping reader and translator each line; write the English beneath each Greek line.
3. Cast the play: narrator (reads the Greek), translator (echoes in English), hare and tortoise (act it; stuffed animals accept supporting roles). In a small family, the narrator can also run on all fours.
4. Block the course: start at a couch (ὁ οἶκος), finish at a doorway (ἡ πύλη). The hare must flop down dramatically at sentence 5 and deliver sentence 7 from flat on his back.
5. Rehearse twice, then perform for the family. The last line belongs to the tortoise alone: ἡ χελώνη πρώτη ἦν, delivered dead-pan from the finish line.
6. Make the three new flashcards and run the deck. Keep the marked-up script safe: the games day needs it.

Tips

- The narrator's job is sounds and rhythm, not speed; let every ending be heard, especially the -ε and -εν tails of the imperfects.

- Give the hare's present-tense lines real swagger and the tortoise's one future line perfect calm: τὴν νίκην βλέψομεν.
- If a younger sibling plays a runner, teach them their one line phonetically; the course has now produced its first Greek drama coach: you.

Check your work

- ☐ My script is marked up: articles boxed, endings underlined, augments circled, English under every line.
- ☐ I can parse any verb in the story on request: tense, person, number, meaning.
- ☐ The performance ran start to finish, Greek aloud, English echoed.
- ☐ The three new cards are in the deck, and I ran the deck aloud.

GREEK NOTEBOOK

1. Write the date, then copy the nine-sentence story, numbered, leaving a blank line under each for the English.
2. Do the scholar's markup in color: articles boxed, verb endings underlined, augments circled.
3. Write out the parse of three verbs you choose: tense, person, number, meaning (for example ἔβλεπε: imperfect, 3rd singular, she was watching).
4. Copy the moral pair and translate both: πρῶτός εἰμι. / ἡ χελώνη πρώτη ἦν.

From history. Nobody can prove most of what the Greeks said about Aesop; Herodotus, exercising his usual trade, mentions him only briefly as a slave on Samos. But the fables' travels can be traced like footprints: into Latin verse under the Caesars, into Arabic and Syriac collections, over the Silk Road, into La Fontaine's French, into Milo Winter's Chicago picture book, into this morning's Greek lesson. Scholars count the tortoise and the hare among the most retold stories in human history: the slave's two-minute tale has outrun every empire it ever lived in, at tortoise pace.

Example 1. Parse and translate sentence 5: ὁ λαγὼς ἔλεγε καὶ τὴν ὁδὸν οὐκ ἔβλεπεν.

▼ **Show solution**

1. Subject with badge: ὁ λαγὼς, the hare (sight noun, namer).
2. ἔλεγε: augment ἐ-, stem λεγ-, ending -ε: imperfect, 3rd singular, was saying, kept talking.
3. τὴν ὁδὸν οὐκ ἔβλεπεν: τὴν ὁδόν, the road, accusative object (ή-team badge on a -ος noun); οὐκ, not; ἔβλεπεν: augment ἐ-, stem βλέπ-, ending -ε(ν): imperfect, 3rd singular, was not watching.

Answer: The hare kept talking and was not watching the road. Two imperfects: the fable's whole diagnosis of the hare in two verbs, and sentence 6 answers it: the tortoise WAS watching the road.

Example 2. The hare says πρῶτός εἰμι, but the last line says ἡ χελώνη πρώτη ἦν. Explain the two forms of 'first.'

▼ **Show solution**

1. The hare is a ὁ-word, so his boast wears masculine dress: πρῶτος.
2. The tortoise is an ἡ-word, so the fact wears feminine dress: πρώτη.
3. The tenses differ too: the boast is present (εἰμι), the verdict is past (ἦν).

Answer: Same adjective, agreement rules applied: πρῶτός εἰμι, I am first (he says); ἡ χελώνη πρώτη ἦν, the tortoise WAS first (the road says). Grammar delivers the moral.

Example 3. Translate sentence 3 and explain its tense: ἡ χελώνη λέγει· τὴν νίκην βλέψομεν.

▼ **Show solution**

1. λέγει: the storyteller's present: the tortoise says.
2. τὴν νίκην: the victory, accusative, the object.
3. βλέψομεν: βλέπ- + σ fused to βλέψ-, ending -ομεν: future, we will see.

Answer: The tortoise says: 'We shall see the victory.' One calm future tense against a present-tense boast; the σ carries all the confidence she needs.

PRACTICE

1. **Easy** Read sentences 1–3 aloud, then translate them.

▼ **Show answer**

The hare and the tortoise were in the country. The hare says: 'I am first.' The tortoise says: 'We shall see the victory.'

2. **Easy** Which words in this story are sight nouns, and what special rule do they follow?

▼ **Show answer**

ἡ χελώνη (tortoise) and ὁ λαγώς (hare): read whole, used only as namers with their articles, never declined.

3. **Easy** Give the meanings of this week's three new deck cards: ἡ καρδία, ὁ φίλος, ὁ οἶκος.

▼ **Show answer**

The heart, the friend, the house.

4. **Medium** Parse: ἦσαν (sentence 1), ἔβλεπε (sentence 6), ἔχω (sentence 7).

▼ **Show answer**

ἦσαν: imperfect of εἰμί, 3rd plural, they were. ἔβλεπε: imperfect, 3rd singular, she was watching. ἔχω: present, 1st singular, I have.

5. **Medium** Sentence 4 maps the racecourse with two prepositions. Translate it and name the case each preposition takes.

▼ **Show answer**

ἡ ὁδὸς ἀπὸ τοῦ οἴκου εἰς τὴν πύλην ἦν: the road ran (was) from the house to the gate. ἀπό takes the genitive (τοῦ οἴκου); εἰς takes the accusative (τὴν πύλην).

6. **Medium** Why does the story say λέγει (present) in sentences 2 and 7, when everything around them is past?

▼ **Show answer**

It is the storyteller's present: narrators jump to the present when a character speaks, in Greek as in English ('so the hare says...'). The frame is past; the voices are live.

7. **Hard** Rewrite the hare's boast as the tortoise would have to say it of herself, and the final verdict as it would read if the HARE had won. Mind the dress.

▼ **Show answer**

The tortoise boasting: πρώτη εἰμί (feminine dress for an ἡ-word). The hare's verdict: ὁ λαγὼς πρῶτος ἦν. Two uniform changes, zero sympathy from Aesop.

8. **Challenge** Aesop was a slave; his owners' names are dust and his stories are in your mouth. Using the fable's own grammar (a present boast, an imperfect middle, a past-tense verdict), explain why Proverbs 13:4 fits both the hare and the fable's author.

▼ **Show answer**

The hare lives in the present tense of talk, πρῶτός εἰμι, idles through the imperfect middle, ἔλεγε καὶ τὴν ὁδὸν οὐκ ἔβλεπεν, and the past-tense verdict passes him by. The diligent soul, tortoise and storyteller alike, just kept going: ἔβλεπε τὴν ὁδόν. Proverbs 13:4 says the sluggard desires and has nothing, the diligent is made fat: the hare desired, the tortoise did, and the slave who told it outlasted the kings who merely owned. Any answer tying the tenses to the proverb earns full credit.

COMMON MISTAKES

- Translating before reading aloud. Sounds first, always; the story was built for the ear, and half the parsing happens there for free.

- Declining the animals. ἡ χελώνη and ὁ λαγῶς are sight nouns: namers only, this year and in this story.
- Reading λέγει as a mistake for ἔλεγε. The storyteller's present is deliberate; both are correct and they do different jobs.
- Rushing the final line. ἡ χελώνη πρώτη ἦν lands best slow and flat: facts do not need exclamation points.

Make it a game · Ending Detectives. Copy the nine sentences onto a sheet without any markup. On GO, detective one hunts verbs (underline every ending, circle every augment) while detective two hunts nouns (box every article). Three minutes, then swap sheets and check each other against the marked master copy: one point per correct find, minus one per miss. The winning detective parses one verb of the loser's choosing, out loud, as the victory lap.

Scripture. “The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.” (Proverbs 13:4, KJV)

Aesop's moral, said better and said first. The hare desired the win; the tortoise walked toward it. Scripture adds what the fable only hints: diligence is a matter of the soul before it is a matter of the feet, and this course's chants were won the tortoise's way, a few faithful minutes at a time.

UNIT 5 · READING THE GOLDEN AGE · LESSON 5.2 OF 10 · 3 SESSIONS OF 30–40 MINUTES

5.2 THE GAMES DAY

OBJECTIVES

- Tell the story of the Olympic games: the truce, the events, and the wreath worth more than gold.
- Decline λόγος, δῶρον, καρδία and φωνή with their articles from memory.
- Chant λύω in present, imperfect and future, and εἰμί in present and imperfect, with meanings.
- Parse and translate review sentences using the whole quarter's grammar.
- Host the family games day: stations labeled in Greek, the fable performed, wreaths awarded, chants recited.

Warm-up. Lay the whole deck on the table, face up: about fifty words. Every one of them walked in through a story: an army, a shield, a herald, a wall of ships, a temple, an asking traveler, a riddle shrine, a tortoise. Today the last story arrives, and it comes with prizes. Chant the article square one more time; this week it gets a victory lap.

WATCH

History of the Olympic Games Ancient Greece

Bedtime History · 10:24

<https://www.youtube.com/watch?v=gJBbwcMvSyg>

WHEN TO WATCH

After The story paragraph. Watch for the truce, the events and the olive wreath, and start planning which events your hallway can host.

Note: A calm, kid-level telling. The games honored Zeus, and the video says so; our lesson reads that the way Paul read Athens: real history, misdirected worship, and a better crown on offer.

BACKUP VIDEO

History of the Olympic Games - Behind the News

Behind the News · 3:27

<https://www.youtube.com/watch?v=KTrWQOztqoo>

A quick second telling, ancient to modern in three minutes, good for the day before the games day itself.

KEY TERMS

Olympia

The sanctuary in western Greece where the games were held every four years for over a thousand years. The modern Olympics borrow its name.

sacred truce

The pause in wars announced by heralds before each games, so athletes and families could travel safely to Olympia and home again.

στέφανος

The victor's wreath or crown, cut at Olympia from wild olive: a prize worth no money and more than money.

στάδιον

The sprint race and the track it ran on, about 200 yards: the games' oldest event, and the word inside English stadium. A games-day sign, read by sight.

palaestra

The wrestling school: the colonnaded training yard where athletes practiced. Its ruins at Olympia are this week's picture study.

VOCABULARY FOR THE WEEK

Erasmian sounds, so every letter stays distinct: α ah, ε eh, η ay, ι ee, ο o, ω oh, υ oo. αι says eye, ει ay, οι oy, αυ ow, ευ ew, ου oo. A rough breathing adds h. Capitals show the written accent.

ἄθλον

athlon

AH-thlon

noun · τὸ ἄθλον, τοῦ ἄθλου

a prize

παλαίστρα

palaistra

pah-LYEST-rah

noun · ἡ παλαίστρα, τῆς παλαίστρας

a wrestling ground

ENGLISH palaestra

γυμνάσιον

gymnasion

goom-NAH-see-on

noun · τὸ γυμνάσιον, τοῦ γυμνασίου

a training ground

ENGLISH gymnasium

δίσκος

diskos

DIS-kos

noun · ό δίσκος, τοῦ δίσκου

a discus

ENGLISH discus

ἀκόντιον

akontion

ah-KON-tee-on

noun · τὸ ἀκόντιον, τοῦ ἀκοντίου

a javelin

Ὀλυμπία

Olumpia

o-loom-PEE-ah

noun · ἡ Ὀλυμπία, τῆς Ὀλυμπίας

Olympia

ἐκεχειρία

ekecheiria

eh-keh-khay-REE-ah

noun · ἡ ἐκεχειρία, τῆς ἐκεχειρίας

a sacred truce

ἀθλητής

athletes

ah-thlay-TAYS

noun · ό ἀθλητής, τοῦ ἀθλητοῦ

an athlete

ENGLISH athlete

πένταθλον

pentathlon

PEHN-tah-thlon

noun · τὸ πένταθλον, τοῦ πεντάθλου

the five contests

ENGLISH pentathlon

βραβεῖον

brabeion

brah-BAY-on

noun · τὸ βραβεῖον, τοῦ βραβείου

a prize

στέμμα

stemma

STEHM-mah

noun · τὸ στέμμα, τοῦ στέμματος

a fillet, a wreath

CORE IDEAS

The story. Every fourth summer, heralds walked out from Olympia in every direction with an announcement that stopped wars: the games are coming; the truce is on. For the weeks of the festival, soldiers who had been fighting each other sat on the same hillside and watched the same races. Greeks came by the tens of thousands, from Sicily to the Black Sea, to a sanctuary of temples and plane trees by the river Alpheus: Olympia. The events were simple and ferocious: the στάδιον sprint, wrestling, boxing, the long race, the chariots, the pentathlon. Winners received no medal and no money at Olympia itself, only ὁ στέφανος (STEh-fah-noss), a wreath cut from the sacred wild olive, and the thing the wreath stood for: a name. A victor's city might knock a hole in its own wall to welcome him home, because a town that raised an Olympic victor felt it needed no walls. The games honored Zeus, the chief of the gods the Greeks told stories about, and this course says it straight, one last time: Zeus was a story; the courage, the discipline and the glory of those runners were real, and they were reaching, like the altar Paul found in Athens, toward a Giver they did not know.

The crown that doesn't wither. Paul knew these games; Corinth, where he lived eighteen months, hosted the Isthmian games, Olympia's famous cousin, and his letters smell of the training ground. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. Then he turns the whole stadium into a sermon: every athlete is temperate in all things, now they do it to obtain a corruptible crown, a στέφανος of leaves, already wilting by the voyage home, but we an incorruptible. Paul does not sneer at the runners; he recruits them. All that discipline, he says, is the right shape of a life; just aim it at a crown that keeps. Your last new noun joins the deck here, ὁ λίθος (LEE-thoss), the stone, for the ruins you will

see in the picture study, and one sight word stands at the prize table: τὸ ἄθλον (ATH-lon), the prize, the word hiding inside athlete: one who contends for the prize.

How Greek works: the review lap. Nothing new this week; everything again, at speed, woven into the games. The four noun charts with their articles: λόγος, δῶρον, καρδία, φωνή, both numbers, that is the Noun Map run from memory. The time-stack: λύω present (λύω, λύεις, λύει, λύομεν, λύετε, λύουσι(ν)), imperfect (ἔλυον, ἔλυες, ἔλυε(ν), ἐλύομεν, ἐλύετε, ἔλυον), future (λύσω, λύσεις, λύσει, λύσομεν, λύσετε, λύσουσι(ν)); and εἰμί present and imperfect. Then the parsing eye on review sentences like these: ὁ φίλος τῷ ἀδελφῷ δῶρον πέμψει, the friend will send a gift to the brother, future -ει, dative receiver; οἱ ἄνθρωποι ἐν τῇ χώρᾳ ἦσαν, the men were in the land; τὴν καλὴν φωνὴν ἠκούομεν, we kept hearing the beautiful voice, imperfect with a dressed object. Every sentence is a little pentathlon: article, case, agreement, tense, person, five events, one reader.

Say it out loud. This week's recitation IS the closing ceremony: the three λύω columns and the two εἰμί columns, chanted from memory before the wreaths are awarded, no peeking, with one restart allowed and cheerfully forgiven. Rehearse it like the athletes did, a little every day: Monday the noun charts, Tuesday the present and imperfect, Wednesday the future and both εἰμί columns, Thursday everything in one standing run. On games day, stand up straight, breathe, and let ten weeks of tortoise-work speak.

Try it. The project is the games day itself: the course's graduation, with the student as master of games. Stations labeled in Greek, στάδιον for the race, δίσκος for the frisbee throw, ἄθλον at the prize table, events for every size of sibling, the fable performed as the opening ceremony, and paper wreaths, στέφανοι, crowning every finisher, because at this Olympia, everyone who ran the quarter gets the olive.

PICTURE STUDY



The Palaestra at Olympia, Built by Greek masons in the 3rd century B.C.; photograph by George E. Koronaios, 3rd century B.C. · Limestone columns and foundations; photograph · Ancient Olympia, Greece, beside the sacred grove

Photo: George E. Koronaios, via [Wikimedia Commons](#), CC BY-SA 4.0

This colonnaded square was the wrestling school of Olympia: the palaestra, where athletes trained in the weeks before the games, watched by judges who had the right to send home anyone not training in earnest. Under these porches boxers shadow-fought, wrestlers drilled their holds, and jumpers swung their stone weights. The columns you see have stood, or been stood back up, for twenty-three centuries, beside the grove where the wild olive grew for the wreaths.

Look closely

- Follow the columns' rows: they framed a square courtyard of sand where the contact sports trained.
- Find the broken drums lying in the grass: an earthquake's work, patiently re-sorted by archaeologists.
- Notice the river-valley setting, flat and green: Olympia was a sanctuary in a grove, not a city.
- The stone is ὁ λίθος, your new word: say it here, where whole alphabets of stones are still being read by scholars.

Talk about it

1. Athletes trained here for ten months before the judges let them compete.
What does that say about what the wreath really rewarded?
2. Why would a town welcome home a victor by breaking open its own wall?
What was the town claiming about itself?
3. Paul says the athletes' crown is corruptible, and the Christian's is not (1 Corinthians 9:25). What survives at Olympia today, and what does that teach about which crowns keep?

ACTIVITY

The family games day

Ten weeks of chanting earn a festival. Today you build it: stations, signs, wreaths and a program, with you as master of games, ἀγωνοθέτης in the old books, 'the one who sets the contests.'

You will need

- Paper and marker for the station signs: ΣΤΑΔΙΟΝ, ΔΙΣΚΟΣ, ΑΘΛΟΝ, and any others you invent
- Green paper, scissors and tape or stapler for the olive wreaths (στέφανοι), one per family member
- A frisbee or paper plate for the δίσκος, chalk or masking tape for the start and finish lines
- The fable script from lesson 5.1, and the flashcard deck for the prize-table quiz

Steps

1. Make the wreaths: cut leaf shapes from green paper and tape them around a headband strip, one στέφανος per person, plus a grander one for the chant recitation.
2. Make and post the station signs in Greek capitals, and letter the program: opening ceremony (the fable), three or four events, the prize table, the closing recitation.
3. Plan events for every size: the στάδιον dash (hallway or yard), the δίσκος throw (frisbee at a laundry-basket target), a tortoise race (slowest wins, crawling, in character), and a parents' event the children judge.
4. Set the prize table: the ἄθλον sign, the wreaths, and the flashcard deck; every prize is claimed by drawing a card and translating it aloud.
5. Run the day as master of games: announce each event in your best herald voice, perform the fable as the opening ceremony with your 5.1 cast, and crown every finisher with a στέφανος.
6. Close with the recitation: the three λύω columns and both εἰμί columns from memory, then one family member reads 1 Corinthians 9:24–25 aloud while the master of games, finally, is crowned.

Tips

- Simple events run best; the Greek on the signs, not the athletic glory, is the point.
- Let every finisher win something at the prize table; the deck has easy cards for small siblings (ὁ ἵππος never fails).
- If the recitation stumbles, one restart is Olympic law here; the judges (parents) are instructed to cheer.

Check your work

- ☐ The stations were labeled in Greek and the program ran: fable, events, prizes, recitation.
- ☐ Every family member was crowned with a στέφανος.
- ☐ Every prize was claimed with a translated flashcard.
- ☐ The closing recitation was delivered from memory, with no more than one restart.

GREEK NOTEBOOK

1. Write the date, then the four noun charts from memory, articles and both numbers; check against the Map and correct in color.
2. Write the time-stack from memory: three λύω columns, two εἰμί columns; check and correct.
3. Copy and parse the review sentences: ὁ φίλος τῷ ἀδελφῷ δῶρον πέμψει. τὴν καλὴν φωνὴν ἠκούομεν.
4. Write the last page of the quarter: 1 Corinthians 9:25 in English, στέφανος lettered beneath it, and one sentence in your own words about the crown that does not wither.

From history. The wreaths at Olympia were cut from one particular wild olive tree behind the temple of Zeus, called the olive of the beautiful crown, and the cutter had to be a boy whose father and mother were both living, using a golden sickle. The Greeks could not have told you precisely why; it was old beyond their asking. When Paul wrote that their greatest prize was corruptible, every reader had seen a victor's wreath a week after the games: brown, brittle, and shedding on the shelf, beside a glory that, for a little while, had seemed like the biggest thing in the world.

Example 1. Parse every word: ὁ φίλος τῷ ἀδελφῷ δῶρον πέμψει.

▼ **Show solution**

1. ὁ φίλος: nominative singular with badge: the friend, the doer.
2. τῷ ἀδελφῷ: dative singular: to the brother, the receiver.
3. δῶρον: neuter, here the object by sense: a gift.
4. πέμψει: πεμπ- + σ fused to πέμπ-, ending -ει: future, 3rd singular.

Answer: The friend will send a gift to the brother. Four words, four of the course's tools: badge, dative receiver, neuter object, σ-future.

Example 2. Translate into Greek: The men were in the land.

▼ **Show solution**

1. Subject with badge: οἱ ἄνθρωποι.
2. In the land: ἐν + dative: ἐν τῇ χώρᾳ.
3. Were: imperfect of εἰμί, 3rd plural: ἦσαν.

Answer: οἱ ἄνθρωποι ἐν τῇ χώρᾳ ἦσαν.

Example 3. Shift the tense twice and translate all three: τὴν φωνὴν ἀκούομεν (present).

▼ **Show solution**

1. Present given: we hear the voice.
2. Imperfect: add the augment, ἦ- for the vowel start: τὴν φωνὴν ἠκούομεν.
3. Future: glue the σ: τὴν φωνὴν ἀκούσομεν.

Answer: ἀκούομεν we hear; ἠκούομεν we were hearing; ἀκούσομεν we will hear. One verb, three times, one flag and one glue apart.

PRACTICE

1. **Easy** What was the sacred truce, and what was the victor's prize at Olympia?

▼ **Show answer**

The pause in all wars announced by heralds so Greeks could travel to the games and home in safety; the prize was ὁ στέφανος, a wreath of wild olive, worth no money and great honor.

2. **Easy** Give the meanings: ὁ λίθος, ὁ στέφανος, and the sight words τὸ ἄθλον and στάδιον.

▼ **Show answer**

The stone; the crown (wreath); the prize (hiding inside athlete); the sprint race and its track (hiding inside stadium).

3. **Easy** Chant the future of λύω with meanings.

▼ **Show answer**

λύσω I will loose, λύσεις you will loose, λύσει he/she/it will loose, λύσομεν we will loose, λύσετε you all will loose, λύσουσι(ν) they will loose.

4. **Medium** Decline ἡ φωνή and τὸ δῶρον with their articles, both numbers, from memory; then check.

▼ **Show answer**

ἡ φωνή, τῆς φωνῆς, τῇ φωνῇ, τὴν φωνήν; αἱ φωναί, τῶν φωνῶν, ταῖς φωναῖς, τὰς φωνάς. τὸ δῶρον, τοῦ δώρου, τῷ δώρῳ, τὸ δῶρον; τὰ δῶρα, τῶν δώρων, τοῖς δώροις, τὰ δῶρα.

5. **Medium** Translate into English, naming each tense: τὴν καλὴν φωνὴν ἠκούομεν. αὐριον τὸ πλοῖον βλέψομεν. ὁ ναὸς καλὸς ἐστίν.

▼ **Show answer**

We kept hearing the beautiful voice (imperfect). Tomorrow we will look at the boat (future). The temple is beautiful (present).

6. **Medium** Translate into Greek: the friend will send a gift to the brother; the men were in the land.

▼ **Show answer**

ὁ φίλος τῷ ἀδελφῷ δῶρον πέμψει. οἱ ἄνθρωποι ἐν τῇ χώρᾳ ἦσαν.

7. **Hard** Run one sentence through all three times of λύω, with a real object: ____
τὸν ἵππον (I ... the horse: loose, was loosing, will loose).

▼ **Show answer**

λύω τὸν ἵππον, I loose (untie) the horse; ἔλυον τὸν ἵππον, I was untying the horse; λύσω τὸν ἵππον, I will untie the horse. Flag for the past, glue for the future, and the object rides along unchanged.

8. **Challenge** Paul says the athletes trained totally for a corruptible στέφανος, but we run for an incorruptible one (1 Corinthians 9:25). Name two habits from this quarter's Greek course that are 'athlete habits,' and say what it would mean to aim them at the crown that keeps.

▼ **Show answer**

Examples: daily chanting (small faithful repetitions, the tortoise's secret), honest self-correction against the charts, finishing a course to the last recitation, performing under the family's eyes. Aimed at the better crown, the same habits become daily Scripture, honest confession, perseverance in what God assigns, and a life run 'not as uncertainly.' Any thoughtful pairing earns the wreath.

COMMON MISTAKES

- Reviewing silently to save time. The review lap is chanted, not skimmed; the games day recitation will be spoken, so the practice must be.
- Treating the neuter's matching forms as a problem. τὸ δῶρον as namer and object is the neuter rule working, not a trap; let the sentence decide.
- Forgetting the augment drops when the future arrives: it is ἔλυον (past) but λύσω (future), flag OR glue, never both.
- Letting the games eclipse the Greek. Every sign read, every card translated, every chant finished: the festival is the final exam wearing a wreath.

Make it a game • Chant Pentathlon. Five events, scored by the family judges: 1) the article square at speed; 2) one noun chart drawn by lot (λόγος, δῶρον, καρδιά or φωνή); 3) the time-stack (three λύω columns); 4) both εἰμί columns; 5) a surprise sentence to parse and translate from the quarter's lessons. Clean event, full marks; one stumble self-corrected, half marks. Three family members compete (parents must enter), and the champion's στέφανος is awarded at the prize table, with appropriate herald-voice ceremony.

Scripture. “And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.” (1 Corinthians 9:24–25, KJV)

Paul watched the games and kept the training, the effort and the race, discarding only the withering prize. A quarter of faithful chanting is the same lesson in miniature: discipline is not the opposite of joy; it is how the runner gets to the joy. So run, that ye may obtain.