

## II

Ἵδοιπόροι καὶ πλάτανος<sup>1</sup>

Ἵδοιπόροι δύο ὑπὸ θέρμης καὶ δίψης πιέζονται. Οὐδαμοῦ γὰρ πηγαῖς ἐμπίπτουσιν, οὐδὲ σταφυλαὶ ἐν ταῖς ἀμπέλοις ἦσαν. Κατὰ δὲ τὴν μεσημβρίαν πρὸς πλάτανον ἤκουσιν καὶ ἐν τῇ τῆς πλατάνου σκιᾷ ἀναπαύονται. Τότε δὲ ὁ μὲν ἕτερος λέγει. «Διαφθείρομαι ὑπὸ δίψης· σὺ οὐ πιέζη; Εἶθε μίαν μόνην σταφυλὴν ἔχοιμι.» Ὁ δὲ ἕτερος ἀποκρίνεται· «Σταφυλὰς λέγεις; Μάτην ὀρεγόμεθα σταφυλῶν· τόδε γὰρ τὸ δένδρον ἄνευ ὠφελείας ἐστίν.» Καὶ ἡ πλάτανος· «ὦ ἀχάριστε, τῶν ἐμῶν εὐεργεσιῶν ἀπολαύετε καὶ ἀναψύχεσθε καὶ οὐκ ὠφέλιμόν με λέγεις;»

“Ὅσοι ἄνθρωποι, τοσαῦται γινῶμαι.”<sup>2</sup>

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1. Based on Ben Edwin Perry, *Aesopica* (1952) 175 (p. 390). Cf. this rendering: “**The Plane Tree**. Two Travelers, walking in the noonday sun, sought the shade of a wide spreading tree to rest. As they lay looking up among the pleasant leaves, they saw that it was a Plane Tree.

"How useless is the Plane!" said one of them. "It bears no fruit whatever, and only serves to litter the ground with leaves."

"Ungrateful creatures!" said a voice from the Plane Tree. "You lie here in my cooling shade, and yet you say I am useless! Thus ungratefully, do men receive their blessings! Our best blessings are often the least appreciated" (Source: first-school.ws [Preschool Themes], Retrieved: 23.2.2016).

2. Seems to be a modern construct based on ancient sentences. Cf. [http://www.oebv.at/sixcms/media.php/493/325971/Uebungen\\_zum\\_Lehrbuch\\_Kantharos\\_3\\_24-60.pdf](http://www.oebv.at/sixcms/media.php/493/325971/Uebungen_zum_Lehrbuch_Kantharos_3_24-60.pdf)

## Ὀδοιπόροι καὶ πλάτανος

## Vocabulary

ὄδοιπόρος, ου, ὁ	wanderer, wayfarer, traveller
πλάτανος, πλατάνου, ἡ	plane tree ( <i>Platanus orientalis</i> )
δύο (Lat. duo, Skt. dvau)	two
ὑπό + gen.	by (of the agent, with pass. verbs), (Lat. a, ab); under
θέρμη, ης, ἡ	heat
ὑπὸ θέρμης	by the heat
δίψα, ης, ἡ	thirst
πιέζω	to press, to oppress, to tyrannize, be gnawed (by hunger)
πιέζομαι P	I am pressed/suffering
γάρ	since, as (argumentative), because, namely
οὐδαμοῦ	nowhere
πηγή, ῆς, ἡ	source, spring, well, running water
ἐμπίπτω (+ dat.)	to fall in/upon/into, to find
πηγαῖς ἐμπίπτουσιν	they find running water, they find sources
οὐδέ	and not, nor (Lat. neque); not even (Lat. ne ... quidem)
σταφυλή, ῆς, ἡ	grape, bunch of grapes
ἐν + dat.	in (case <i>ubi</i> )
ἄμπελος, ἀμπέλου, ἡ	vine
ἦσαν	they were, there were
κατά + acc.	towards, about (time)
μεσημβρία, ἄς, ἡ	noon, midday
κατὰ τὴν μεσημβρίαν	towards noon
πρός + acc.	towards, to (place)
σκιᾶ, ἄς, ἡ	shade, shadow, phantom
ἐν τῇ σκιᾷ	in the shade
ἀναπαύω	to rest (tr.), to halt (tr.), to stop (tr.), to cease (tr.)
ἀναπαύομαι M.	to halt (intr.), to rest (intr.), to take one's rest/sleep
ἕτερος, ἑτέρᾱ, ἕτερον	one of two (Lat. alter)

ὁ μὲν ἕτερος ..., ὁ δὲ ἕτερος	the first ... the second, the one ... the other
διαφθείρω	to destroy, to ruin
διαφθείρομαι P	to be destroyed/perished, to die
εἴθε (frequently with optative <sup>3</sup> ) (particle)	may it be, I wish, God grant, if only (Lat. utinam)
μία	one (fem.)
μόνος, η, ον	(left) alone, solitary, just one
μίαν μόνην σταφυλήν (acc.)	just one bunch of grapes
ἔχω	to have, to hold
ἔχοιμι (opt.)	I wish I had
ἀποκρίνω	to separate, to set apart
ἀποκρίνομαι M	to give an answer to, to reply
μάτην	in vain, fruitlessly (Lat. frustra)
ὀρέγω	to reach (out), to stretch (out), to hold out (Lat. porrigo)
ὀρέγομαι M (+ gen.)	to stretch forth one's hand, to wish, to desire, to yearn (for), to long for
σταφυλῶν ὀρεγόμεθα	we wish/want grapes
ὅδε, ἧδε, τόδε	this
δένδρον, ου, τό	tree
ὠφέλεια, ὠφελείᾱς, ἡ	help, aid, benefit
ἄνευ + gen.	without
ἄνευ ὠφελείᾱς	without (any) benefit
ἐστίν (encl.)	he/she/it is (Lat. est, Skt. ásti)
ἀχάριστος, ον <sup>4</sup>	ungrateful, thankless
ὦ ἀχάριστε (voc.)	oh, (you) ungrateful
ὦ/ὦ	o!, ah!
ἐμός, ἐμή, ἐμόν	my, mine (Lat. meus)
εὐεργεσίᾱ, ας, ἡ	good service, benefit
ἀπολαύω (+ gen.)	to enjoy
ἀναψύχω	to cool, to refresh, to freshen up
ἀναψύχομαι M	to recover, to refresh oneself
ὠφέλιμος, ον (seldom: 3)	useful, helping
μέ (encl.)	me (acc.)
ὅσος, ὅση, ὅσον	as many as
ἄνθρωπος, ἀνθρώπου, ὁ	man, human (Lat. homo)
τοσοῦτος, τοσαύτη, τοσοῦτο	so many
γνώμη, ης, ἡ	thought, judgement, opinion

3. Optative, a mood of verbs that is expressive of wish or desire. See below in lesson 7.

4. An adjective with two endings, which means that the form ending in -ος stands for masc. and fem., and -ον stands for neuter. Compound adjectives have mostly two endings but the rule is not absolute. ὠφέλιμος (below), mostly with two endings, has sometimes 3 endings.

## Ὀδοιπόροι καὶ πλάτανος

## Grammar

Declension of the demonstrative pronoun ὅδε, ἧδε, τόδε:

ὅδε	ἧδε	τόδε	when using the demonstratives,
τόνδε	τήνδε	τόδε	the definite article is repeated:
τοῦδε	τῆσδε	τοῦδε	ὅδε ὁ ἄνθρωπος 'this man'
τῷδε	τῆδε	τῷδε	τόδε τὸ δένδρον 'this tree', etc.
οἶδε	αἶδε	τάδε	
τούσδε	τάσδε	τάδε	
τῶνδε	τῶνδε	τῶνδε	
τοῖσδε	ταῖσδε	τοῖσδε	

Nouns:1st declension (thematic vowel -ο), masculine:

ὁ	ἄνθρωπος	οἱ	ἄνθρωποι
τὸν	ἄνθρωπον	τούς	ἄνθρώπους
τοῦ	ἄνθρώπου	τῶν	ἄνθρώπων
τῷ	ἄνθρώπῳ	τοῖς	ἄνθρώποις

In this declension, the stress is on the first syllable, or, with regard to the principles of placing the accent marks, the acute is on the third syllable from the end of the noun. The rule that applies predicts that accent can be put on the third syllable from the end of the noun only if the last syllable has a short vowel (in this case {ο}). It is then always the acute accent. If the last syllable has a long vowel, an original accent, if on the third syllable from the end, must move to the last but one syllable. This is the case in the G and D sing., and in A, G and D plural. In terms of quantity, the situation is the same with the basic (entry) form, i.e. N sing., since “ου”, “ω” and the other vowels in question count double (are *long*). Notice that “οι” counts *short* in N plural but long in D plural for which there is a historical explanation.

1st declension (thematic vowel -ο), feminine:

ἡ	ἄμπελος	αἶ	ἄμπελοι
τὴν	ἄμπελον	τὰς	ἄμπέλους
τῆς	ἄμπέλου	τῶν	ἄμπέλων
τῆ	ἄμπέλῳ	ταῖς	ἄμπέλοις

The principles applied with ἄμπελος are the same as with ἄνθρωπος. The only difference is that ἄνθρωπος is masculine, whereas ἄμπελος is feminine. This also indicates that thematic vowel and ending *are not enough* to decide the gender of a noun. This must be memorized in each case.

2nd declension (thematic vowel -α), feminine:

ἡ	σκιά <sup>5</sup>	ὠφέλεια	ἄγορά	δίψα	πηγή	θεά <sup>6</sup>	νέα <sup>7</sup>
τὴν	σκιάν	ὠφέλειαν	ἄγοράν	δίψαν	πηγήν	θεάν	νέαν
τῆς	σκιάς	ὠφελείας	ἄγορᾶς	δίψης	πηγῆς	θεᾶς	νέας
τῆ	σκιά	ὠφελείᾳ	ἄγορᾷ	δίψῃ	πηγῇ	θεᾷ	νέᾳ
αἶ	σκιαί	ὠφέλειαι	ἄγοραί	δίψαι	πηγαί	θεαί	νέαι
τὰς	σκιάς	ὠφελείας	ἄγοράς	δίψας	πηγάς	θεάς	νέας
τῶν	σκιῶν <sup>8</sup>	ὠφελειῶν	ἄγορῶν	διψῶν	πηγῶν	θεῶν	νέων <sup>9</sup>
ταῖς	σκιαῖς	ὠφελείαις	ἄγοραῖς	δίψαις	πηγαῖς	θεαῖς	νέαις

Σκιά and θεά are accented on the last syllable. Since α is long in both cases, according to the rule which applies, G and D sing., and G and D plural take circumflex. Pl. N αι, like οι in the previous example, is counted short in all the examples whereas αι in pl. D, like οι above, is counted long.

The stem vowel, whether stressed or not, is long in G and D sing., cf. η in cases where no α purum exists.

In ὠφέλεια the accent shifts to the last but one syllable in G and D in sing., and in A and D plural because in these cases the last vowel becomes long. Note that a long vowel if accented does not take necessarily the circumflex. This happens, in the given examples, in G and D only. G pl., as a special rule for nouns with a-stem, has circumflex on the last syllable.

5. The thematic vowel α, if preceded by ε, ι and ρ, remains through the whole declension (this is the so called *pure α* or *α purum*, καθαρὸν α), otherwise, in the gen. and dat. sing. the α changes to η.

6. ἡ θεά 'goddess'. α is long which must be memorized.

7. The feminine of νέος 'new'. α is long which is obvious on the basis that α is an alternate of η.

8. The genitive plural in this declension has always circumflex (˜) on the last syllable.

9. The accent, by analogy, follows the masculines.

### Verbal voice (Genera verbi – διαθέσεις):

In grammar, the **voice** (also called **diathesis** and [rarely] **gender [of verbs]**, also rarely **vox** in latin) of a verb describes the relationship between the action (or state) that the verb expresses and the participants identified by its **arguments** (subject, object, etc.). When the **subject** is the agent or doer or performer of the action, the verb is in the **active voice**. When the subject is the patient, target or undergoer of the action, the verb is said to be in the **passive voice**.

For example, in the sentence:

*The cat ate the mouse,*

the verb "ate" is in the active voice, but in the sentence:

*The mouse was eaten by the cat,*

the verbal phrase "was eaten" is passive.

In:

*The hunter killed the bear*

the verb "killed" is in the active voice, and the doer or performer of the action is the "hunter". To make this passive gives:

*The bear was killed by the hunter.*

The verbal phrase "was killed" is followed by the word "by" and then by the doer "hunter". More technically, this is called the agent(ive) or the means whereby a particular action came about.

Classical Greek grammatical tradition differentiates, indeed, between *voice* (φωνή), i.e. 'what is heard', and *meaning* (διάθεσις), i.e., 'what is meant', given that a "passive" *voice* verb does not necessarily *mean* something passive. A good example is ἔρχομαι 'to come': the "sound" is "passive" but the *meaning* is active. So, traditionally, *voice* (cf. Latin *vox*, Greek *φωνή*), refers to the *form* (conjugation, what can be "heard"), and *diathesis* (Greek *διάθεσις*) refers to the *semantics*. Thus ὁράω ('I see') is *active* in both *voice* and *diathesis*, whereas ἔρχομαι ('I am coming') is "*passive*" in form but *active* in meaning. This distinction was made clear by Greek grammarians but less so by the more influential Latin grammatical tradition, leading to uncertainties in later school practice and terminology. In linguistics, *voice* (the *form*) and *diathesis* (the *meaning*) are clearly distinguished, and this is also what is required to understand the Greek verb correctly.

For the correct usage of a verb in classical Greek, then the exact knowledge of the meaning(s) of verb and the respective verbal categories given in the lexicographical entries are needed.

For Classical Greek three *voices* must be reckoned with: Active, Middle, Passive.

Latin has no middle voice, but some more languages (such as [Albanian](#), [Bengali](#), [Tamil](#), [Sanskrit](#), [Icelandic](#), and [Swedish](#)) have this verbal category, which is a set of inflections or constructions to some extent different from both the active and passive voices. The middle voice is said to be in the middle between the active and the passive voices because the subject often cannot be categorized as either agent or patient but may have elements of both. For example, it may express what would be an [intransitive verb](#) in English. In *The casserole cooked in the oven*, *cooked* is [syntactically](#) active but [semantically](#) passive.

Historically, only active and middle voice existed (see Sanskrit), and passive voice developed from middle. For practical reasons, however, it is better to understand the middle usage if active and passive have first been made clear.

In Classical Greek, the middle voice often has a reflexive sense: the subject acts on or for himself, such as "The boy washes himself", or "The boy washes". It can be transitive or intransitive. It can occasionally be used in a causative sense, such as "The father causes his son to be set free", or "The father ransoms his son".<sup>10</sup>

So, the nuance added by the middle voice varies from verb to verb and cannot be translated by any fixed formula. Greek would employ the middle voice, for example, to indicate, that Homer, instead of merely performing the act of educating his brother (active voice), was doing so for an ulterior motive of his own, or that Homer, instead of personally educating his brother, was having someone else educate him.

All this, in classical terms, is *Activum*, *Medium* and *Passivum* (Greek ἐνέργεια, μεσότης, πάθος). *Medium* (middle voice) is important in Classical Greek but its endings are expressed separately only in the *instans*<sup>11</sup> *actio* (aorist and future). *Medium*, put simply, means that the agent (the subject) does something either *on* or *to* himself or *in favour of* himself. The second and the third voice together, are often called as "Medio-Passive" (M-P). It is important to understand that "medio-passive" exists in grammar only. In a text, which is always concrete, unless there is a deliberateness in a literary work, always *one* of them appears.

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10. In English there is no verb form for the middle voice, though some uses may be classified as middle voice, often resolved via a [reflexive pronoun](#), as in "Fred shaved", which may be expanded to "Fred shaved himself" – contrast with active "Fred shaved John" or passive "John was shaved by Fred".

11. The meaning of "instans" is 'setting in'. Though frequently labelled as "future", this not future (a tense) but an *aspect* which comprises *aorist and future*. As a term, in English *participium instans* is used. The concept if *instans* is important also in Latin. More on it in Lesson 5 where aorist is being dealt with.

Examples:

Active (transitive)

ἀναπαύω  
 ὀρέγω  
 ἀναψύχω  
 ἀποκρίνω  
 πιέζω

M-P:

ἀναπαύομαι  
 ὀρέγομαι  
 ἀναψύχομαι  
 ἀποκρίνομαι  
 πιέζομαι

Ind. praes. impf.<sup>12</sup> M-P:

πιέζομαι  
 πιέζῃ  
 πιέζεται

πιεζόμεθα  
 πιέζεσθε  
 πιέζονται

φέρομαι  
 φέρῃ  
 φέρεται

φερόμεθα  
 φέρεσθε  
 φέρονται

In Sanskrit, verbs are inflected with either active or middle terminations. The active voice is called *Parasmai-pada*, i.e. transitive (lit. 'word for another'). The middle voice is called *Ātmane-pada*, i.e. reflexive (lit. 'word for oneself').

The passive takes the terminations of the *Ātmane-pada*; with which it coincides except in the present and the imperfect (where it forms its stem with the suffix *ya*), and in third sing. aorist.

The two voices are, however, not consistently applied. There are inconsistencies even in the best Sanskrit writers.<sup>13</sup>

12. I.e. Indicative mood of Present Imperfect. Explanation of this Latin terminology, used in classical tradition, will be given later.

13. For details for Sanskrit, see e.g. Burrow, T., *The Sanskrit Language* (1965), pp. 310 ff., and Ruppel, A.M., *The Cambridge Introduction to Sanskrit* (2017), pp. 207 ff.



Directionality:

Classical Greek and a number of cognate languages (Latin, Sanskrit, Russian, German etc.), unlike English, distinguish carefully among directions and stative conditions.

These conditions may be indicated by the Latin words *ubi* (where?, resting, remaining in a place), *unde* (whence?, from where?), and *quo* (whither?, where to?). Prepositions with their governments are a major carrier of this grammatical dimension. Accordingly, the governments of prepositions and their meanings must be learned carefully each time. Thus, ὑπό e.g., has a different meaning when governing the genitive case, and another meaning if it governs dative.

An illustrative example is Latin and German *in*: when taking accusative, they indicate *direction to(wards)* something, *entering/penetrating* something (instance or case *quo*); when taking ablative (in Latin) or dative (in German) they indicate *resting/remaining* in a place (instance or case *ubi*).<sup>14</sup>

Latin:	in <i>urbem</i> redire	(‘to return to the town’, acc., case/instance <i>quo</i> )
	in <i>urbe</i> vivere	(‘to live in a town’, abl., case/instance <i>ubi</i> )
German:	in die Stadt	(‘to the town’, acc., case/instance <i>quo</i> )
	in der Stadt	(‘in the town’, dat., case/instance <i>ubi</i> )
Russian:	идти в школу	(‘to go to the school, acc., case/instance <i>quo</i> )
	быть в школе	(‘to be in the school, prepositional case <sup>15</sup> , instance <i>ubi</i> )

Serbo–Croatian, which has nine cases, is similar to Russian:

	idem u školu	(‘I am going to school’, acc., case/instance <i>quo</i> )
	bio sam u školi	(‘I was in school’, prepositional case <sup>16</sup> , instance <i>ubi</i> )

Though with differences among languages, the underlying principle is the same.

14. In modern Transformational Grammar, prepositions are regarded *heads*, i.e. they are the most important part of a prepositional phrase like *in the house*. Since traditionally, and semantically, a noun is more important, we can understand this principle only on a *functional* basis: *in* is the element that creates a *syntgm*. *House* in itself, is not a *syntgm*. Sentences analysed in this way are reduced to an impressive unique structure within the so called “X-bar Theory” introduced by Chomsky in 1970.

15. “Prepositional case” is called предложный подеж in Russian, and is a remnant of the old *locative*.

16. “Prepositional case” is predložni padež in Serbo–Croatian.

Syntax:

Construction with two accusatives<sup>17</sup>:

ὠφέλιμόν με λέγεις.

The direct object of the sentence is *με* ('me', the object accusative) appearing in the accusative case, and what you 'call me' is, again, in accusative, being the predicative accusative. Traditionally, this is called *accusativus praedictivus* (English *predicative accusative*) or *obiectum praedictivum* (*predicative object*). Verbs signifying 'to do anything to', 'to say anything of' (a person or thing), 'to name', 'to choose', 'to appoint', 'to make', 'to regard', 'to think' etc. may take a predicate accusative beside the object accusative.

E.g.: to make oneself heard;  
to name/call someone a king.

English, with its reduced morphology, does not show any more that the functions are those of accusatives. For this, the word order is strict: it cannot be changed without the meaning being changed too.

Two Latin examples:

Magister pueros grammaticam docet – 'The master (teacher) teaches the boys (pupils, direct object of the sentence) grammar' (predicative accusative).

Aristidem cives iustum appellaverunt – 'The citizens called Aristides<sup>18</sup> (direct object of the sentence) (a) just (man)' (predicative accusative).

Historically, the construction derives from two paratactic (co-ordinating) sentences. E.g. 1, 'I call/name you (acc.)', 2, 'I name/judge/call (into being the concept of) useful', 'I assign the quality of (useful)'. Output: "I assign the quality of a just person to you".

In the Greek example above, with "ὠφέλιμόν με", there is also an *enclisis*<sup>19</sup>.

17. Informally, the construction may be labelled as 'double accusative'. Cf. the cognate *subject complement*.

18. Aristides or Aristides, a 5th-cent. B.C. Athenian politician († 468/7). Probably archon in 489/8. Famously just, he is often represented as an upright and 'aristocratic' foil to duplicitous and 'democratic' general Themistocles. His personality is being discussed e.g. by Plutarch and Thucydides.

19. English "cannot", "can't" are examples which remind of *enclisis*.

In Sanskrit, a number of verbs is used with double accusative in a similar way:

Of predicate words qualifying the object, an example is

tám ugrám kṛṇomi tám bráhmāṇam (RV.) - 'him I make formidable, him a priest'.

(Whitney, W.D., *A Sanskrit Grammar* 1879, p. 82[270]).

A.A. Macdonell (*A Sanskrit Grammar for Students*, 1927 [©1911], discusses the *double accusative* on pp. 185–185) with examples like:

“I know thee (to be) a chief person” (verbs of calling, knowing, making, appointing, choosing)

“what she commands me” (verbs of speaking, asking, instructing etc.)

“he causes Rāma to learn the Veda” (causative verbs)

etc.

## Ὀδοιπόροι καὶ πλάτανος

## Exercises

## 1. Put into singular:

Ὀδοιπόροι πηγαῖς ἐμπίπτουσιν.

Πρὸς πλάτανον ἤκουσι καὶ ἐν τῇ τῆς πλατάνου σκιᾷ ἀναπαύονται.

Μάτην ὀρεγόμεθα σταφυλῶν.

Τῶν ἐμῶν εὐεργεσιῶν ἀπολαύετε καὶ ἀναψύχεσθε.

## 2. Translate:

On the vine there is (a) grape.

Heat and thirst tyrannize the wayfarers.

The wayfarer enjoys the shadow of the plane tree.

(Just) one bunch of grapes ceases the thirst of the wayfarer.

Όδοιπόροι καὶ πλάτανος

Oriental plane tree:



Platanus Orientalis on Kos (Greece) (12714175.jpg). Downloaded 10.10.2016.



Platanus Orientalis. Digita Full CUBG1. jpg.  
(Downloaded 10.10.2016)

## Ὀδοιπόροι καὶ πλάτανος

## Reading

At personal deliberation, the students are advised to download and to study the following Wikipedia–articles:

To classicists: Perry–Index  
Perry, B.E.

To classical authors: (see 1st unit)