IV

Τέττιξ καὶ μύρμηκες[1]

Θέρους οἱ τέττιγες ῥᾴθυμον βίον ἦγον καὶ καθ᾽ ἑκάστην ἡμέραν ᾖδον. Οἱ δὲ μύρμηκες οὐδὲν προσεῖχον τοῖς τέττιξι καὶ ἐπώτρυνον ἀλλήλους· «Συλλεγώμεθα τοῖς στόμασιν σπέρματα καὶ φέρωμεν εἰς τὰ οἰκήματα, ἵνα χειμῶνος τροφὴν ἱκανὴν ἔχωμεν».

Ἀρχομένου δὲ χειμῶνος οἱ μὲν μύρμηκες ἐν τοῖς θερμοῖς οἰκήμασιν ἐτρέφοντο τούτοις, ἃ συνελέγοντο, οἱ δὲ τέττιγες λιμῷ καὶ χειμῶνι ἐπιέζοντο. Πιεζόμενοι οὖν τέττιγά τινα ὡς κήρυκα πρὸς τοὺς μύρμηκας πέμπουσιν ἐπὶ τροφήν, μὴ λιμῷ διαφθείρωνται. Οἱ δὲ μύρμηκες ἐκ τοῦ οἰκήματος εἶπον τῷ κήρυκι· «Διὰ τί θέρους οὐ συνέλεγες τροφήν;» Ὁ δὲ εἶπεν· «Οὐκ ἐσχόλαζον, ἀλλ᾽ ᾖδον μουσικῶς». Οἱ δὲ σὺν γέλωτι εἶπον· «Ἀλλ᾽ εἰ θέρους ηὔλεις, χειμῶνος ὀρχοῦ».

Φίλους ἔχων νόμιζε θησαυροὺς ἔχειν.[2]

The tale retold in a modern form:

The Cicada Who Sang All Summer

It was deep in the middle of winter and a hungry cicada came across an ants nest. He knew that ants were clever creatures. They worked busily all through the summer storing up food to eat in the colder months when food was scarce. He went up to a group of ants and asked if he might have some of their food. The ants asked him why he had none of his own food for the winter.

"Because I was singing all through the summer months," replied Cicada.

"If you were so stupid to spend your summer singing," jeered the ants, "then you can spend your winter dancing! You need to learn that neither of these frivolous pursuits will fill your belly."

(*Aesop's Fables*. Retold and Illustrated by Alice Shirley. London, Pavilion Children's Books, 2009, p. 82)

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1. Based on Halm (1889) 401, 491b, and B. Edwin Perry (1952) 373.
2. Menander, *Mon.* (*Μονόστιχοι*) 810 (see Jaekel/Jäkel, S., Teubner 1964).

Τέττιξ καὶ μύρμηκες

Vocabulary

τέττιξ³, τέττιγος, ὁ	grasshopper, cicada (Lat. *cicada*)
μύρμηξ, μύρμηκος, ὁ	ant (Lat. *formica*)
θέρους (gen. temporis)	during the summer
ῥᾴθῡμος, ον	indifferent, lazy
ἄγω	to lead, to carry
βίον ἄγω	to lead/live a life (Lat. *vitam ago*)
ἦγον	(pret. impf. ind. act. of ἄγω)
ἕκαστος, η, ον	every (one), each (one) (Lat. *quisque*)
ἡμέρᾱ, ᾱς, ἡ	day
καθ᾽ ἑκάστην ἡμέραν	every day (adverbially)
ᾖδον	they were singing (praet. impf. ind.act.; cf. Lesson III)
προσέχω (+ dat.)	to mind, to pay attention to, to care about
προσεῖχον τοῖς τέττιξιν	they paid attention to the grasshoppers
ἐποτρύνω	to encourage, to urge (on)
ἀλλήλους, –ων, –οις	one another
συλλέγω	to collect
στόμα, τό	mouth
τοῖς στόμασιν (dat. instr.)	with (our) mouths
σπέρμα, σπέρματος, τό	seed (of plants)
οἴκημα, οἰκήματος, τό	room, (plur.: house)
ἵνα	(final conjunction with subj.) (so) that, in order that
ἵνα ἔχωμεν	so that we have
χειμών, χειμῶνος, ὁ	winter
χειμῶνος (gen. temp.)	in winter time
τροφή, ῆς, ἡ	food, nourishment
ἱκανός, ή, όν	sufficient
ἄρχω	to begin, to make a beginning
ἄρχομαι M.	to begin, to make a beginning

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3. This word reminds of other ones both in Greek and in other languages. Greek τέτριξ, ἡ, a bird's name, means perhaps 'partridge'. According to what etymological dictionaries testify, τέττιξ is an onomatopoeic word going back to *τίττιξ with expressive gemination. (Τιτ[τ]υβίζω means 'to twitter' said of swallows and other birds belongs to the family and is independent of similar forms in other languages). Sanskrit *tittibha* is similarly the name of a bird and is onomatopoeic. There is no ancestral relationship. We have to do with parallel developments in the two languages. Τέττιξ is continued as τζίτζικας in Modern Greek, and means also 'cicada'. Hindi ṭiḍḍā (m), 'cicada', may be related to the Sanskrit form.

ἀρχομένου χειμῶνος (gen. abs.)

	in the beginning of the winter
θερμός, ή, όν	warm, hot
τρέφω	to nourish
τρέφομαι M. (+dat.)	to maintain oneself, to eat
λῑμός, οῦ, ὁ	hunger, famine
τὶς, τὶ (encl.)	some(one), something
πιεζόμενος, η, ον	(part. impf. med. of πιέζω) being pressed, suffering
ὡς	(adv.) as, just as
κῆρῠξ,[4] κήρῡκος, ὁ	messenger, herald, town-crier
ὡς κήρῡκα	as a messenger
πέμπω	to send
ἐπί + acc.	for
μή	(in final sentences constructed with subjunctive) =ἵνα μή, (so) that not, lest (Lat. *ne* or *ut ne*)
ἐκ + gen.	(place) out of, from
εἶπον	(aorist of λέγω)
διά + acc.	(causal) because of, for
τίς;, τί;	(interrog.) who?, what?
διὰ τί;	why?, what for?
σχολάζω	to be lazy, to do nothing
μουσικῶς	harmoniously, suitably
σύν (+ dat.)	with (Lat. cum)
γέλως, γέλωτος, ὁ	laughter
σὺν γέλωτι	with a laughter
εἶπον[5]	(aorist of λέγω) (they) said
αὐλέω	to play on the flute
ηὔλεις	(praet. impf. ind. act. of αὐλέω) you were playing on the flute
ὀρχέομαι M.	to dance
ὀρχοῦ	dance (imp. impf. of ὀρχέομαι)
φίλος, ου, ὁ	friend
ἔχων, ἔχουσα, ἔχον	having (participium imperfectum act. of ἔχω)

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4.   Κῆρυξ is an old word. It connects to Lat. *carmen*, originally 'incantation', and corresponds to Skt. *kārú*– 'singer, poet'. {Υ} in nominative sing. is short (Ῠ); otherwise long.

5.   Εἶπον is aorist, meaning 'I/they said' belonging to the suppletive verb λέγω and to the noun ἔπος 'epic', originally 'word' as opposed to μῦθος 'myth', in Homer rendering more the contents than the words themselves. An older form Ϝέπος corresponds to Skt. *vácas*-. A primary athematic verb is preserved in Sanskrit *vák-ti* 'he speaks'. The assumed Indo-European root is *wekʷ- 'to speak'. Εἶπον derived from ἔϝειπον (*eweikwon) = Vedic *ávocam*, reduplicated aorist of the root of 'to speak'.

νομίζω[6]	to think, to consider, to judge; to acknowledge, to admit
θησαυρός, οῦ, ὁ	treasure; treasure-house

The cicada, popular in Greece until this day:

Annual cicada, *Neotibicen linnei*

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6. Cf. the previous lesson on the semantic field of νομίζω.

Aesop
Αἴσωπος (*Aisōpos*)

Example of a coin image from ancient Delphi thought by one antiquarian to represent Aesop.

Below:

Hellenistic statue thought to depict Aesop, Art Collection of Villa Albani, Rome

Born	c. 620 BCE
Died	564 BCE (aged c. 56)
	Delphi, Greece
Nationality	Greek
Genre	Fable
Notable works	Number of fables now collectively known as *Aesop's Fables*

(Pictures downloaded from the respective Wikipedia–article; 2.12.2020)

Τέττιξ καὶ μύρμηκες

Grammar

Stems of nouns in a consonant

Some endings are similar to or identical with the endings in the two other declensional types. Latin and Greek, again, show affinities. All three genders can belong to this category, the difference for neuters being that they display the bare stem in nom. and acc. singular. Since there is a restriction in Greek as to which phonemes (letters) can appear at the end of a word, the neuters may show a truncated stem.

Theoretically, the types of declensions can be regarded so many as many consonants can appear as stem endings.

A useful grammatical tradition for the case, and also for conjugational issues, is that we speak of K-sounds (κ γ χ), T-sounds (τ δ θ) and P-sounds (π β φ), i.e. the capital stands each time for a, voiceless stop, b, voiced stop and c, voiceless aspirate. (In Greek, unlike Sanskrit, there are no voiced aspirates).

The –ν in the ending of the plural dative is everywhere optional: –σι or –σιν.

Examples: Masc.

ὁ	κῆρῡξ[7]	οἱ	κήρῡκες	ὁ	γέλως	οἱ	γέλωτες
τὸν	κήρῡκα	τοὺς	κήρῡκας	τὸν	γέλωτα[8]	τοὺς	γέλωτας
τοῦ	κήρῡκος	τῶν	κηρύκων	τοῦ	γέλωτος	τῶν	γελώτων
τῷ	κήρῡκι	τοῖς	κήρῡξιν[9]	τῷ	γέλωτι	τοῖς	γέλωσιν[10]

Similarly:

ἀνήρ[11]	ἄνδρες	χειμών	χειμῶνες	μύρμηξ	μύρμηκες
ἄνδρα	ἄνδρες	χειμῶνα	χειμῶνας	μύρμηκα	μύρμηκας
ἀνδρός	ἀνδρῶν	χειμῶνος	χειμώνων	μύρμηκος	μυρμήκων
ἀνδρί	ἀνδράσιν	χειμῶνι	χειμῶσιν[12]	μύρμηκι	μύρμηξιν

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7. υ is long, but before the ending –ks (–ξ) there is a shortening (ῠ), hence the circumflex.

8. In epic and poetic language γέλω(ν) is also possible.

9. I.e. –k (stem) + ending (–σι[ν]), orthographically rendered with –ξ–.

10. Before σ the T-sound is deleted.

11. To be memorized as "irregular". The insertion of –δ– is explained with phonetic reasons. In earlier Greek, in Homer e.g., we may encounter forms without –δ–: e.g. ἄνερες (plural). The word is ancient, and – in a complicated way – is related to ἄνθρωπος, as well as to Skt. nar– ('man'). Very probably, in the Latin name Nero we encounter the same root.

12. Before –σ, the stem consonant –ν is deleted without consequences.

Fem.:

ἡ	νύξ[13]	αἱ	νύκτες	ἡ	ἐλπίς[14]	αἱ	ἐλπίδες
τὴν	νύκτα	τὰς	νύκτας	τὴν	ἐλπίδα	τὰς	ἐλπίδας
τῆς	νυκτός[15]	τῶν	νυκτῶν	τῆς	ἐλπίδος	τῶν	ἐλπίδων
τῇ	νυκτί	ταῖς	νυξίν	τῇ	ἐλπίδι	ταῖς	ἐλπίσιν[16]

Similarly:

ἡ	κόρυς[17]	αἱ	κόρυθες
τῆν	κόρυν[18]/κύρυθα	τὰς	κόρυθας
τῆς	κόρυθος	τῶν	κορύθων
τῇ	κόρυθι	ταῖς	κόρυσιν[19]/κορύθεσσι[20]

Neut.:

τὸ	σῶμα[21]	τὰ	σώματα
τὸ	σῶμα	τὰ	σώματα
τοῦ	σώματος	τῶν	σωμάτων
τῷ	σώματι	τοῖς	σώμασιν[22]

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13. 'Night'; cf. Lat. *nox*, Skt. *nakti–*, and further, modern *Nacht* (German), *νύχτα* (Mod. Greek).
14. 'Hope'.
15. Nouns consisting in one syllable in nom. sg., have – with a few exceptions – all genitive and dative endings stressed.
16. Before σ the T–sound is deleted.
17. 'Helmet'. Before σ the T–sound is deleted.
18. In the case of non–acutes on the ultima, the original ending (–ν) appears without the T–sound. Cf. also γέλως. κύρυθα is also possible.
19. See ἐλπίσιν.
20. In the epic language κορύθεσσι is attested.
21. 'Body'.
22. See ἐλπίσιν.

Demonstrative pronoun οὗτος, αὕτη, τοῦτο 'this, that':[23]

οὗτος	αὕτη	τοῦτο
τοῦτον	ταύτην	τοῦτο
τούτου	ταύτης	τούτου
τούτῳ	ταύτῃ	τούτῳ
οὗτοι	αὗται	ταῦτα
τούτους	ταύτας	ταῦτα
τούτων	τούτων[24]	τούτων
τούτοις	ταύταις	τούτοις

The attributive usage of οὗτος αὕτη τοῦτο is less frequent than that of ὅδε, ἥδε, τόδε but if used so, equally the definite article is required.

The interrogative pronoun τίς;, τί; 'who'?, 'what'?:

τίς	τί	τίνες	τίνα
τίνα	τί	τίνες	τίνα
τίνος/τοῦ[25]	τίνος/τοῦ	τίνων	τίνων
τίνι/τῷ	τίνι/τῷ	τίσιν	τίσιν

The indefinite pronoun 'somebody', 'someone', 'something':

τὶς	τὶ	τινὲς	τινὰ/ἄττα[26]
τινὰ	τὶ	τινὰς	τινὰ/ἄττα
τινὸς/του[27]	τινὸς	τινῶν	τινῶν
τινὶ/τῳ	τινὶ	τισὶν	τισὶν

All forms of τὶς/τὶ are, except for ἄττα, enclitic.

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23. Cf. Lesson 2. Οὗτος corresponds to Latin *iste*.
24. Product of analogical levelling.
25. τοῦ and τῷ are secondary forms.
26. ἄττα is secondary form coming from an old neuter.
27. του and τω are secondary forms.

The subjunctive (*coniunctivus*):

In Greek, like in Latin, a subjunctive exists too, and like in Latin, it is – if opposed to indicative – *a mood of uncertainty*. Since, however, in Greek, unlike in Latin, there is also an *optative*, the use of subjunctive is not so pervasive.

One of its uses is a kind of command, and we find it frequently in sentences of wish, in imperative sentences, in final clauses and in conditional sentences.

One should not confuse *moods* that are morphological verb categories and *sentence types* that are analyzed according το function and semantics. So, e.g., unlike to modern languages, neither Latin nor Greek has a *conditional mood* but this does not mean that *conditionality* cannot be expressed. For this, largely but not exclusively, the subjunctive is applied.

In subjunctive, the thematic vowel (the connecting vowel) is long, whereas in indicative it is short.

A further important point is that in Greek, *tense* exists only in indicative (to be remembered, in *praeterite*-tenses an *augment* is added). Thus, we speak about *coniunctivus imperfectus activi*, *medii*, and *passivi* which are the following.

Using the well known forms of φέρω, we have:

In indicative:	φέρω		
	φέρεις		
	φέρει etc.		
In subjunctive, active voice:	φέρω	φέρωμεν	| coniunctivus
	φέρῃς	φέρητε	| imperfectus
	φέρῃ	φέρωσιν[28]	| activi
in medio-passive voice:	φέρωμαι	φερώμεθα	| coniunctivus
	φέρῃ	φέρησθε	| imperfectus
	φέρηται	φέρωνται	| medio-passivi

In the 2nd and 3rd pers. sg. act., and in the 2nd sg. med.-pass. we encounter also a subscriptum (cf. Lesson I).

In pronunciation, it is highly recommended that long vowels are pronounced as *long* because this facilitates not only keeping the orthography in mind but also helps future literary experiences.

With regard to "ει" of the indicative, as a school practice, it is recommended that one pronounces [ei] even if the actual pronunciation was not this,[29] and for both "η" and "ῃ" a long open front vowel like [æ:] is suggested.

Accordingly, if a medio-passive form is encountered independently, like "συλλεγώμεθα" in the text, its rendering is mostly a kind of imperative ('let's

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28. The final –ν is optional also here.
29. The grapheme {ει}, indeed, indicated both [ei] and [e:], the latter being a long closed front vowel. These details will be discussed later.

gather'), otherwise the translation depends on the sentence type and on the context.[30]

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30. In terms of Latin grammar, this type of subjunctive is called *coniunctivus hortativus* (subjunctive of exhortation or encouragement). Its negation happens with *nē*. This is then the *coniunctivus prohibitivus* (subjunctive of prohibition). To *nē*, in Greek μή and in Sanskrit *ma* correspond.

More on *praeteritum imperfectum*:

Like in ἔφερον, ἔφερες etc. for ind. praet. impf., other verbs have a long initial vowel. In Classical Greek normally, for indicative, beside the endings, an additional marker is needed called *augment (augmentum)*. If the augment appears as a syllable we speak of *syllabic augment (augmentum syllabicum)*. The other type, called *temporal augment (augmentum temporale)*, has the same function and originally was not something different but the same initial ἐ- that merged into one with the following vowel.

Thus ᾖδον (verb ᾄδω), ἦγον (verb ἄγω), ηὔλεις (verb αὐλέω) show a new development coming from *ἐ-ᾳδον, *ἐ-αγον and *ἐ-αυλεες respectively.

Of these, ηὔλεις belongs to the so-called *contracta*-group, and will be dealt with later. ᾖδον, ἦγον are conjugated normally like ἔφερον, ἔφερες etc., with the rules of accenting being observed.

If a verb begins with a short vowel which can become long (like ῠ, ῐ, long and short respectively) the initial υ (e.g. in ὑβρίζω 'to insult', to maltreat') becomes long, not shown in orthography, but dealt with in conjugation: ὕβριζον, ὕβριζες etc. with long υ.

Ὀτρύνω ('to stir up', 'to encourage', 'to send') is another case: o becomes long ω, appearing also in orthography, and besides, the verb has a preverb ἐπί (meaning of the output is similar): like in German in some cases, the augment enters between preverb and verb, and we have ἐπ-ώτρυνον, ἐπί being truncated.

The same happens to verbs of the type συλλέγω (<συν+λέγω): the augment enters in between: συν-έλεγον etc. and the initial συν is restored.

The verb ἔχω has its *praeteritum imperfectum* as εἶχον, εἶχες etc. and with προσ- (προσέχω) we get προσεῖχον.

(Note that εἶπον does not belong to this group).

The changes that take place:

α	becomes	η	ἀλλάσσω	ἤλλασσον	'to change'
ε	becomes	η	ἐθέλω	ἤθελον	'to want'
αι	becomes	η	αἰκάλλω	ᾔκαλλον	'to flatter'
ᾳ	becomes	η	ᾄδω	ᾖδον	'to sing'
ο	becomes	ω	ὁδόω	ὤδουν	'to guide'
οι	becomes	ῳ	οἰκίζω	ᾤκιζον	'to colonize'
ι	becomes	ῑ	ἰσχύω	ἴσχυον	'to be strong'
υ	becomes	ῡ	ὑβρίζω	ὕβριζον	'to be insolent'
αυ	becomes	ηυ	αὐλέω	ηὔλουν	'to play the flute'
ευ	becomes	ηυ	εὑρίσκω	ηὕρισκον	'to find'

Long beginning vowels do not change.

Participles:

Greek has a richer system of participles than Latin. In the text, we find "ἔχων" and "πιεζόμενοι". The first is active, the second medio–passive (the concrete form being passive).

On the example of φέρω, the first type is as follows:

φέρων	φέρουσα	φέρον	φέροντες	φέρουσαι	φέροντα
φέροντα	φέρουσαν	φέρον	φέροντας	φερούσας	φέροντα
φέροντος	φερούσης	φέροντος	φερόντων	φερουσῶν	φερόντων
φέροντι	φερούσῃ	φέροντι	φέρουσιν[31]	φερούσαις	φέρουσιν

The second type:

φερόμενος	φερομένη	φερόμενον
φερόμενον	φερομένην	φερόμενον
φερομένου	φερομένης	φερομένου
φερομένῳ	φερομένῃ	φερομένῳ
φερόμενοι	φερόμεναι	φερόμενα
φερομένους	φερομένας	φερόμενα
φερομένων	φερομενῶν	φερομένων
φερομένοις	φερομέναις	φερομένοις

The first, active type may be translated with –ing: 'bringing', 'carrying', the second, accordingly, as 'bringing', 'carrying' (if the sense is middle) or 'being brought/carried' (if the sense is passive).

A sample from Xenophon's *Memorabilia Socratis* (Ἀπομνημονεύματα Σωκράτους[32]) showing the frequency of participles in Attic prose (I,1,1):

– οἱ <u>γραψάμενοι</u> Σωκράτη(ν) – Socrates' accusers

– ἀδικεῖ Σωκράτης οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ <u>νομίζων</u>
 – Socrates does not accept the gods of the polis

– ἕτερα […] δαιμόνια <u>εἰσφέρων</u> – he brings in foreign demons/gods

– ἀδικεῖ δὲ καὶ τοὺς νέους <u>διαφθείρων</u>
 – he vitiates the young people.

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31. From –οντσιν.
32. Not to be confused with the *Apology* ('Defense') also by Xenophon.

<u>Syntax</u>:

θέρους, χειμῶνος: morphologically, these are genitive cases. Syntactically, they are adverbial modifiers of time. The grammatical term for this is *genitivus absolutus*, *absolute genitive*. "Absolutus" literally means 'dismissed', 'discharged' (participle of the verb *absolvo* 3), the ancient concept being that once they were depending on a preposition or on another word governing genitive case but by that time the governing element was not any more there, forms in question were "dismissed" but they kept their form of dependence. A *genitivus absolutus* is always an adverbial modifier in the sentence.[33]
In Latin, instead of genitive, there is the *ablativus absolutus* in the same function, whereas in Modern Greek, occasionally, as learned forms, some cases are in use like "θεού θέλοντος" ('with God's consent').

οὐδὲν προσεῖχον τοῖς τέττιξι: this function of dative is similar to that in the expression "τοῖς ἵπποις οὐ πρέπει" ('it is not proper for a horse', cf. Lesson I). As a practical rule, one must keep in mind that προσέχω governs dative. As a syntactic case, the best explanation is perhaps that of *dativus commodi*, dealt with in Latin grammar.

Συλλεγώμεθα τοῖς στόμασιν σπέρματα: "τοῖς στόμασιν" is dative not governed by any word, it is a syntactic usage. It can be paralleled with Latin *ablativus*. Greek has not this case, its function has been taken by dative. The function is frequent like in βάλλειν τινὰ λίθῳ 'to hit somebody with a stone' and "ἐτρέφοντο τούτοις, ἃ συνελέγοντο" in this text.

ἵνα χειμῶνος τροφὴν ἱκανὴν ἔχωμεν: final or purpose clause with ἵνα and *subjunctive* which is its government. In Latin, we find *ut* (called *ut finale*) with *subjunctive* and the *consecutio temporum* (sequence of tenses) is applied. In Greek, the sequence of tenses is looser; after past tense in the main sentence either subjunctive or optative may be used in the clause (the second called *optativus obliquus*).

"μὴ λιμῷ διαφθείρωνται" is the same case in negative form. The conjunction needed is μή or ἵνα μή, and in Latin *nē* or *ut nē*.[34] For the negative case, in English the conjunction *lest* is also applied.

A Latin example: ideo ad matrem proficiscor ut eam consoler

> – 'I am travelling to my mother in order to give her solace'.

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33. In modern terms, the arguments remained, whereas the predicates disappeared the meaning of which is completed by the arguments. This is the concern of *dependency grammar* where the arguments, the governed elements, are discussed within the *valency theory*. The term "valency" was introduced by the French linguist Lucien Tesnière (1893–1954) taking the concept from chemistry.
34. See *coniunctivus hortativus* and *coniunctivus prohibitivus* above.

In Sanskrit the picture is more diffuse: in Pāṇini's grammar tenses and moods form one category, to which however the *conjunctive* (sic) must be added. Conjunctive was, in Pāṇini's days obsolete, whereas *subjunctive* was a cover term for various moods.

(More on this: J.S. Speijer, *Sanskrit Syntax* 1886, 242–242[321].261–262[342]).

A.A. MacDonell (*A Sanskrit Grammar for Students*[35]) remarks to these issues:

p. 88[122a]:   Classical Sanskrit has neither a pluperfect tense nor a subjunctive mood (excepting the survivals of it in the first persons imperative); nor has it an imperative or a proper optative of any tense except the present There are, therefore, far fewer verbal forms in non-Vedic Sanskrit than in Greek.

p. 207[215a]:   The first persons [of imperative], which are survivals of old subjunctive forms, may be translated by 'will' or 'let'; *e.*g. 'his brother said, "Let us play"'; 'I will make.'

[215e]:   The imperative with the prohibitive particle [ma] is somewhat rare, its place being commonly supplied by the unaugmented aor. […], by the opt. with [na], or[…]with the instr.

With regard, however, to the classical languages (Greek and Latin), the categories *tense*, *mood*, *voice* and their use is defined and clear, to which in both languages the category of *aspect* (Latin *actio*) must be added.[36]

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35. Third Edition, 1926. Reprinted in this form in 2008 ©by D.K. Printworld (P) Ltd., New Delhi.
36. See Lesson II for details.

Τέττιξ καὶ μύρμηκες

Exercises

1.　Decline:　τὸ μικρὸν σπέρμα
　　　　　　　ὁ μακρὸς χειμών
　　　　　　　ὁ γεραιὸς κῆρυξ
　　　　　　　ὁ ῥᾴθυμος τέττιξ
　　　　　　　οἴκημα θερμόν τι

2.　Conjugate in the preterite forms so far known:

　　　　　ἀναψύχω
　　　　　ἀποκρίνω
　　　　　διαφθείρω
　　　　　ἐμπίπτω
　　　　　ὁδεύω
　　　　　ἄρχω

3.　Find what is missing:

　　　　　συλλεγώμεθα τοῖς .... σπέρματα
　　　　　οἱ μύρμηκες ἐπώτρυνον ....
　　　　　ἀρχομένου .... οἱ μύρμηκες ἐτρέφοντο τούτοις ἃ
　　　　　συνελέγοντο
　　　　　Φίλους .... νόμιζε .... ἔχειν.

4.　Translate: a,　in the house of the ants (staying, case *ubi*)
　　　　　　　　　into the house of the ants
　　　　　　　　　to the house of the ants
　　　　　　　　　from the house of the ants

　　　b, The cicadas were idle during the summer; they did not gather seeds. So, in winter they did not have enough food. They send a messenger to the ants for food. But the messenger in vain arrives at the ants' house. They answer him: "if you were singing during the summer dance in winter".

Reading

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

To classicists: K. F. Halm

       P.S. Jäkel[37]

To classical authors: Menander

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37. There doesn't seem to exist, as to 2020, a Wikipedia-article on P.S. Jäkel (sometimes Jaekel). One can find his name either in connection with Menander, *Monostichoi/ Μονόστιχοι*, or, with his name, but on other sites than Wikipedia.