

Westfield Greek Course

The following pages from the *Westfield Greek Course* are posted here with permission of the author, J. E. Hunt, 4, Ardsley Road, Ashgate, Chesterfield S40 4DG, England. The course is described on the third page of these materials. The Greek readings offered here deal with Greek religious practices, seafaring, the Greek world, commerce, and the rivalry of Athens and Sparta. They are suitable for use at the very beginning of Greek instruction and could easily serve as the basis for a one- to two-week unit on Greek and the Greeks in a Latin class.

PART
ONE



Westfield Greek Course

CAPITAL

ORDINARY

ENGLISH

A	α	a
B	β	b
Γ	γ	g
Δ	δ	d
E	ε	e
Z	ζ	z
H	η	ē
Θ	θ	th
I	ι	i
K	κ	k,
Λ	λ	l
M	μ	m
N	ν	n
Ξ	ξ	x
O	ο	o
Π	π	p
P	ρ	r
Σ	σ,	s
T	τ	t
Υ	υ	u [written as 'y']
Φ	φ	ph
Χ	χ	ch
Ψ	ψ	ps
Ω	ω	ō

WESTFIELD GREEK COURSE

This course was written for children with no knowledge of Latin. Accordingly the word-order in the early part has been Angloised so that, initially, while the alphabet and vocabulary are still strange, translation is limited to simple word-for-word substitution. A more natural order is used when the Definite Article has been tabulated. Older children, especially those who have already begun Latin, will be expected to romp through the early parts at a correspondingly greater speed.

Second, the reading passages which deal with Greek life are meant to be starting-points for further exploration of the topics. In this way the study of the language and civilisation combine to produce a good general education.

Third, lack of space precludes the inclusion of an adequate number of exercises to practise morphology and syntax. Such as are included should be regarded simply as indicating the sort of exercises which may be helpful. Similar ones can easily be invented.

Fourth, Greek was meant to be heard rather than seen, and unless the children are encouraged to read aloud either singly or together in chorus with the teacher, their knowledge of Greek vocabulary is likely to be hazy and inaccurate. The dialogues in the section about Sparta and in Chapter Four of "The Theseus Saga" have been written especially for oral practice.

Fifth, experience has shown that it is necessary to go over passages at least twice, once orally in class, then for written homework in order to become familiar with new vocabulary. Retention of vocabulary seems to be much more of a problem in Greek than in Latin.

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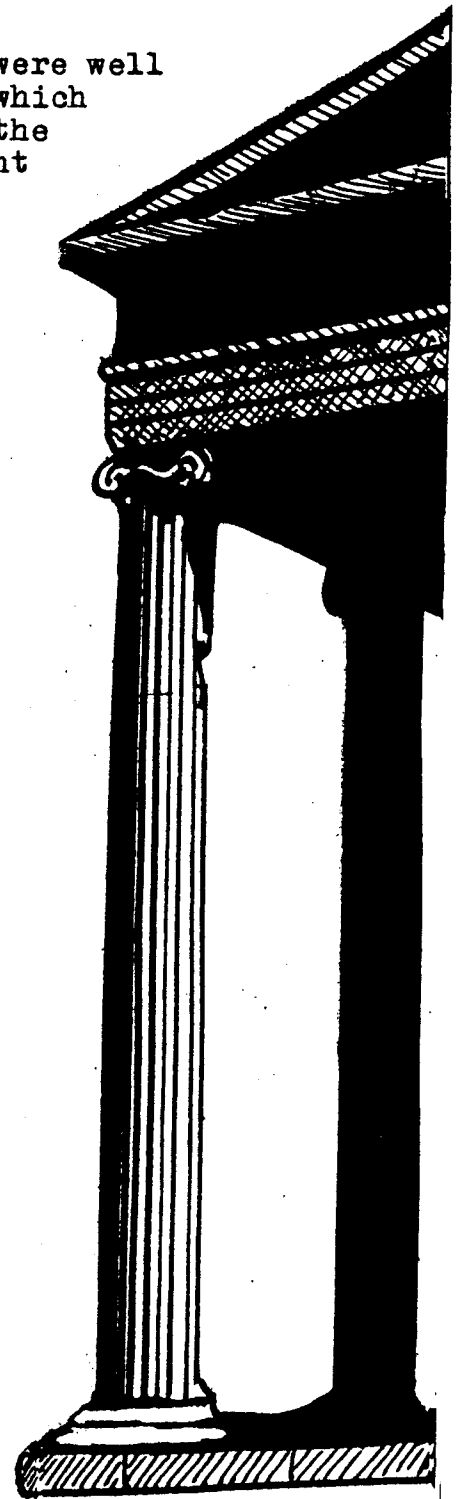
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I N T R O D U C T I O N

The Greeks lived close to nature, and therefore were well acquainted with that feeling of awe and mystery which suddenly steals over one in the countryside, at the sight of some imposing landscape, dappled sunlight on leaves, a spring tumbling down a hillside, the silence of a mid-summer day, or the rustling of leaves in the cool of the evening. Such moments of ecstasy seemed to the Greeks to be the work of some god, and so it was logical to feel that the gods were everywhere present, that the whole earth was full of gods. So all over the countryside there were shrines to various gods and goddesses, little altars, heaps of stones, sacred trees, caves of Pan, offerings to the nymphs, the Naiads in the rivers, the Dryads in the trees, the Oreiads in the mountains, as well as sanctuaries to the powerful Olympian deities in whose honour great temples were built.

Temples were not used for public worship like our churches are: they were monuments built to the glory of a particular god or goddess, and they acted as a house for the god's statue which was the symbol of his presence. On the next page is a reconstruction of the interior of the Parthenon at Athens with the huge statue of Athene which was made of gold and ivory.

To these gods a Greek would, in time of need, pray for help and protection; and to do this he would offer a "LIBATION" - that is, he would pour out some wine over an altar or tomb and address the god as he did so. The prayer would be accompanied by some offering, such as fruit, flowers, a precious cup, or an expensive robe. Sometimes the offering expressed gratitude for some favour received. The temples at Olympia and Delphi, where games were held, were filled with offerings from victorious athletes. Shrines near the sea were cluttered with oars and bits of ships and armour that ship-wrecked sailors had dedicated there in thanksgiving for a safe return to land.



ἱερόν



Θεά

So much for private prayer: public worship was centred on the SACRIFICE and this occupied a large place in the religion of the Greeks.

The sacrifice began with a long procession which passed through the streets and squares and ended up at the sanctuary, a wide, open space surrounding an altar large enough to hold the sacrificial victims, the priest, the magistrates, temple-servants, girls carrying baskets of offerings, magnificently dressed knights on horse-back, and the vast crowds of spectators. The altar was in the open-air, not only to accommodate the crowds but also because smoke from the sacrifices would soon have made the air indoors unbreathable.

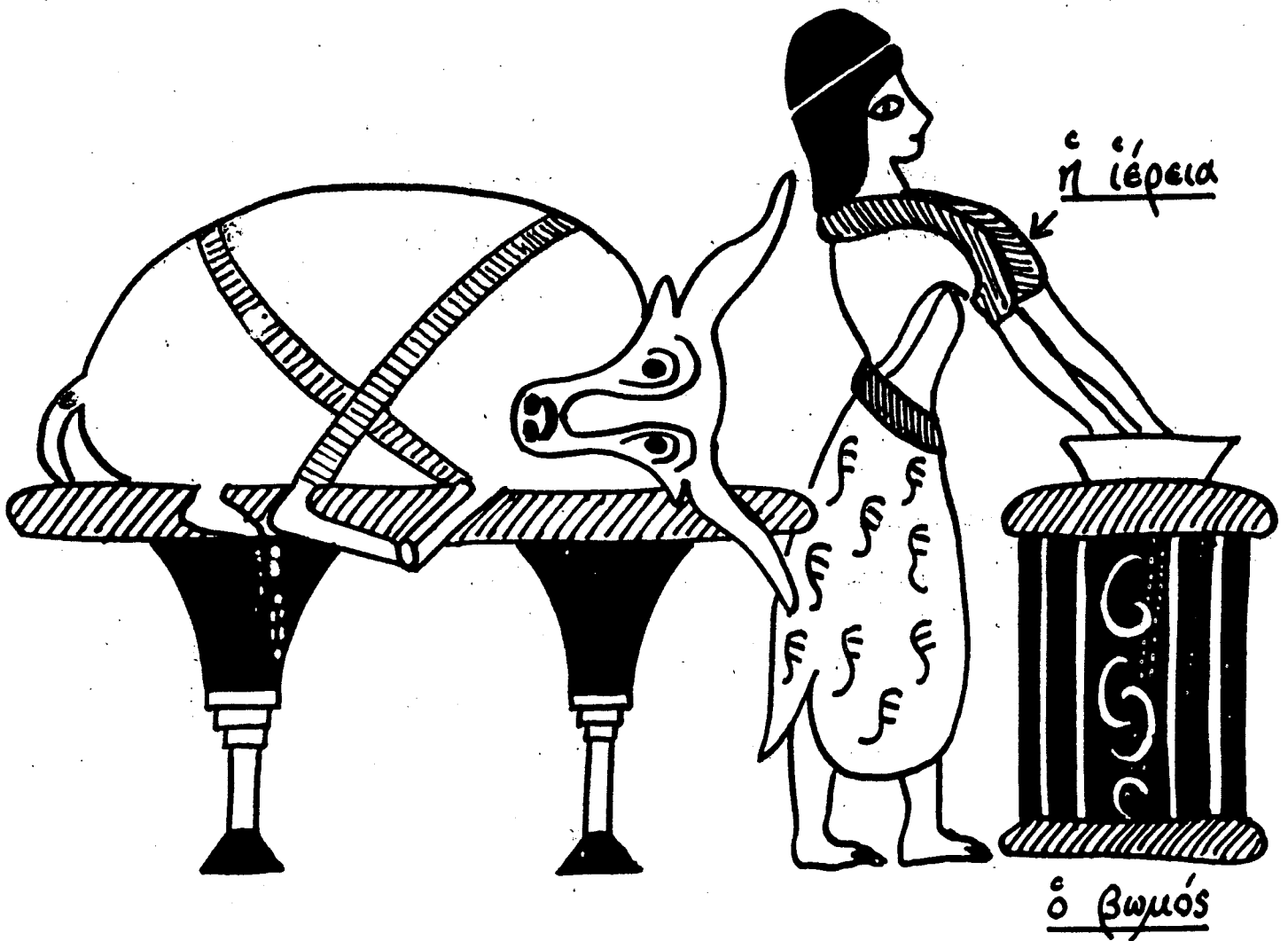


A LIBATION

The animals were made fast either on a table or to a ring set in the ground in front of the altar. The noise of the crowd stills as the celebrants wash their hands to purify themselves, and take handfuls of barley-grains. Then the priest or priestess utters a prayer and scatters the barley-grains. Next the victims' throats are cut, the muzzles being pressed backwards to allow the blood to spurt into the air towards the altar. Then the animals are cut up, their thighs (which were considered to be the choicest part) were wrapped in fat and burnt in the fire on top of the altar, while the priest poured libations of wine over them. Flames and smoke from the roasting flesh rose into the air mingling with the pungent smell of incense, to the music of reed-flutes and the singing of a choir.

When the thighs had been consumed in the fire, the rest of the meat was put on a spit and roasted; then all those taking part joined in a banquet and ate the meat together. This was usually the only time a Greek ate meat since cattle were scarce.

Everyone felt himself no longer an individual but a member of a community, and for this reason the Greeks attached great importance to these religious occasions. It was a holiday, a day of rejoicing, a day when each citizen felt he belonged to his fellows and his city.



Θυσία

ἡ ἱέρεια ποιεῖ θυσίαν ἐπὶ τοῦ βωμοῦ.

ἡ, τοῦ = the

ποιεῖ = is making

ἐπὶ = on

Q U E S T I O N S

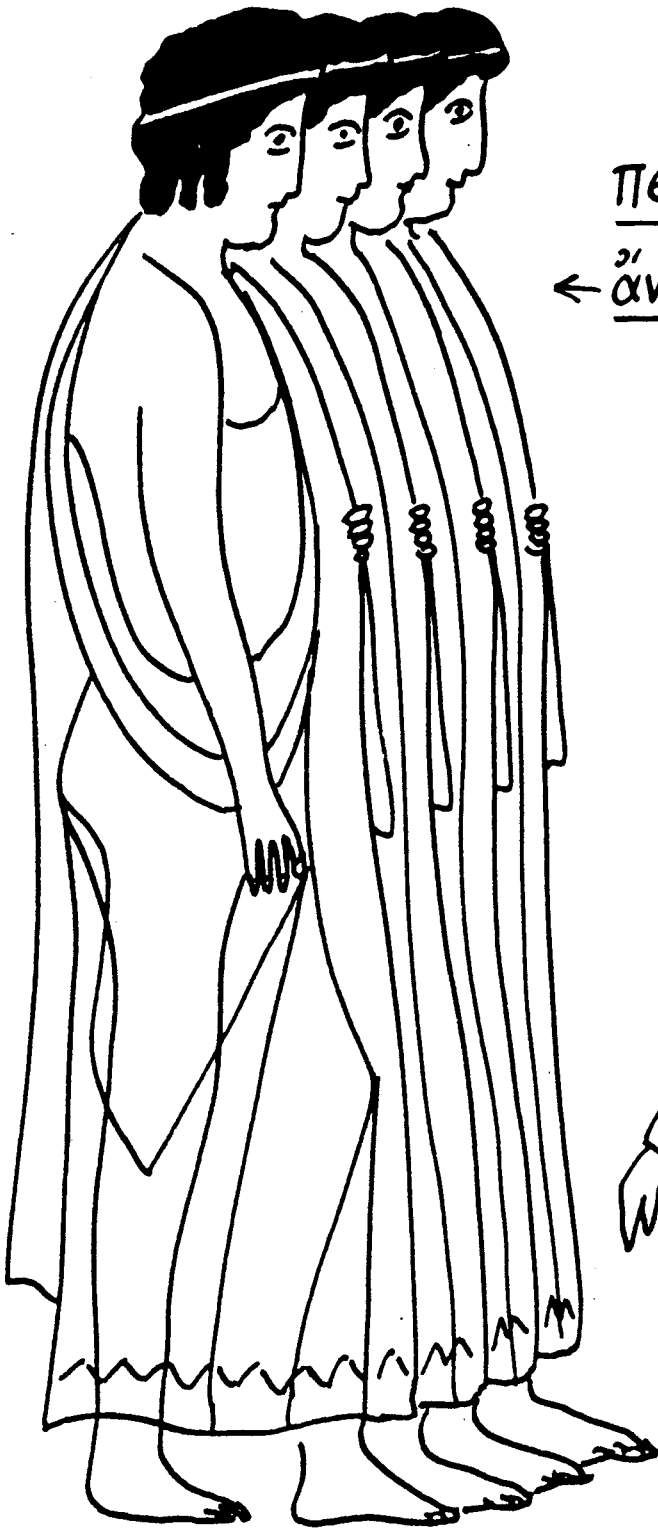
1. τίς ποιεῖ θυσίαν; τίς = who?
2. τί ἡ ἱέρεια ποιεῖ; τί = what?
3. τί ἡ ἱέρεια πράσσει; πράσσει = is doing
4. ποῦ ἡ ἱέρεια ποιεῖ θυσίαν; τοῦ = where?

ὁ βωμὸς οὐκ ἐστὶν ἐν τῷ ἱερῶ
ἀλλὰ πρὸ τοῦ ἱεροῦ. ἐν γὰρ
τῷ ἱερῶ ἐστὶν ἡ θεὰ μόνον.

ὁ, τῷ = the
 οὐκ = not
 ἐστὶν = is
 ἐν = in
 ἀλλὰ = but
 πρὸ = in front
 of
 μόνον = only

Q U E S T I O N S

5. ποῦ ἐστὶν ὁ βωμός;
6. τί ἐστὶν ἐν τῷ ἱερῶ;



Περί τὸν βωμὸν εἰσὶν
 ← ἄνδρες καὶ γυναῖκες.

Περί = around
 τὸν = the
 εἰσὶν = are
 καὶ = and

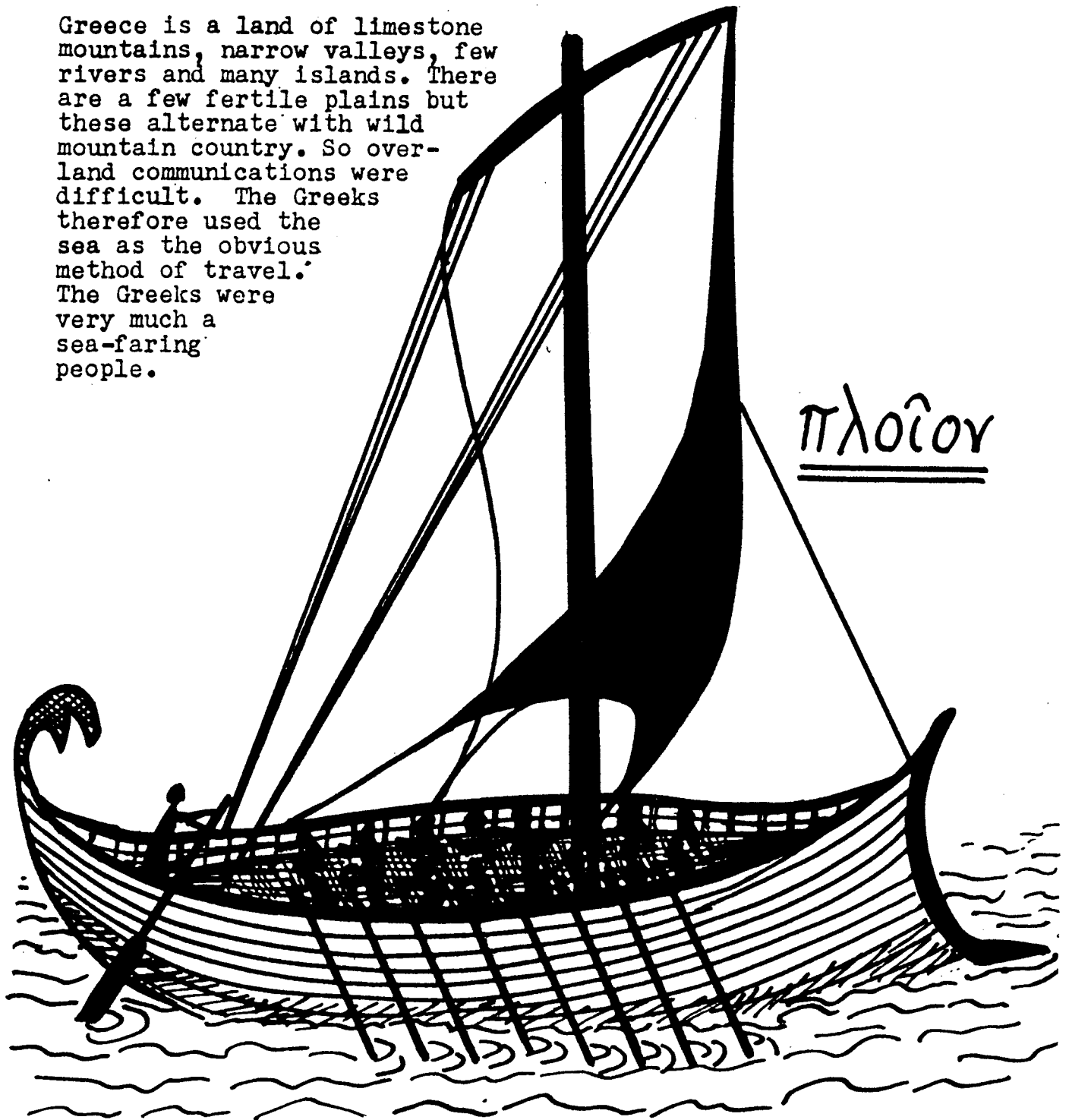


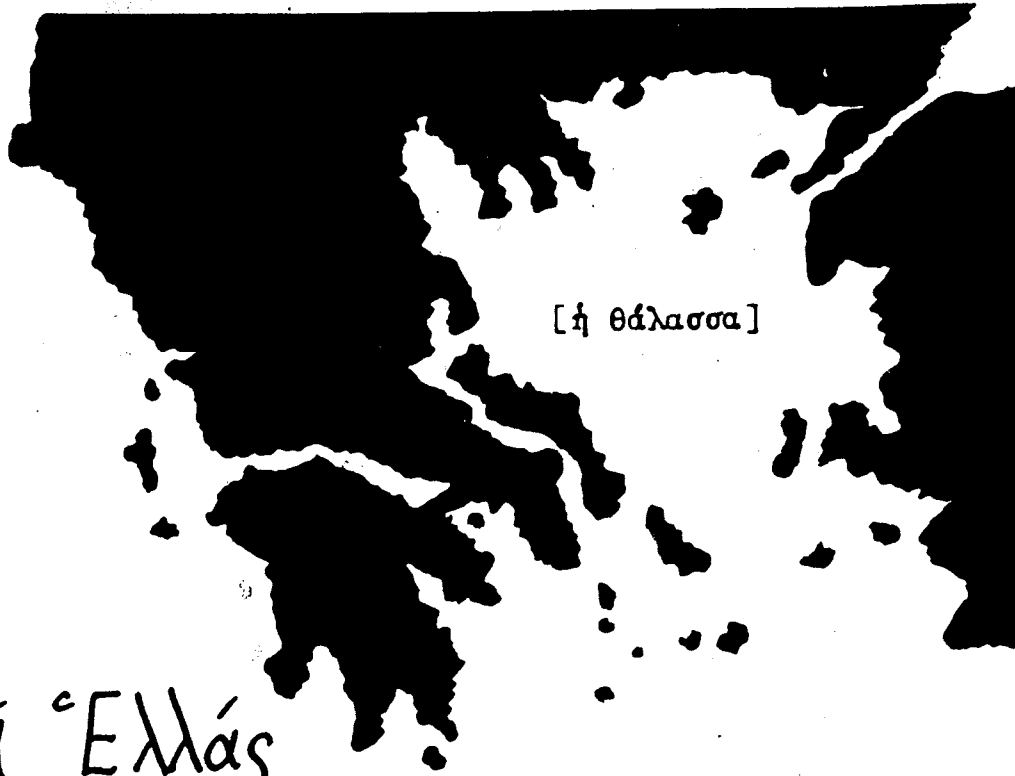
The Greeks considered the vocation of men and women to be quite distinct from each other. The men took charge of everything to do with life outside the home; work, politics, legal matters, business affairs, errands, shopping; the wife on the other hand looked after the household, supervising slaves, planning the provisions, and weaving. They were also responsible for trimming the lamps and fetching water from the public fountains - which was her one excuse for leaving the house and gossiping with her friends.

Men preferred their own company, at work, shopping, or gossiping in the AGORA (market-place), taking exercise in the GYMNASIA, or at their banquets and SYMPOSIA (drinking-parties). Wives were kept not for their company so much as for looking after the household and producing legitimate offspring to be the heirs of their husband's estate. Often husband and wife met only for breakfast and the late evening meal. However at some festivals both men and women were allowed to attend - so long as they sat separately!

THE SEA

Greece is a land of limestone mountains, narrow valleys, few rivers and many islands. There are a few fertile plains but these alternate with wild mountain country. So over-land communications were difficult. The Greeks therefore used the sea as the obvious method of travel. The Greeks were very much a sea-faring people.





ἡ Ἑλλάς

περὶ τὴν Ἑλλάδα ἐστὶν ἡ θάλασσα.

τὴν = the

καὶ ἐν τῇ θαλάσῃ εἰσὶ πολλαὶ νῆσοι.

πολλαί = many

ἐπὶ τῆς θαλάσσης ἐστὶ πλοῖον καὶ

νῆσοι = islands

ἐν τῷ πλοίῳ εἰσὶν ἄνδρες.

οἱ ἐν τῷ πλοίῳ ἄνδρες εἰσὶ ναῦται,

οἱ = the
ναῦται =
sailors

καὶ οἱ ναῦται πλέουσι πρὸς τὰς νήσους

πλέουσι = sail

καὶ φέρουσι σῖτον καὶ οἶνον.

τὰς = the
φέρουσι = carry,
take

σῖτον = corn
οἶνον = wine

τὸ πλοῖον πλεῖ πρὸ τοῦ ἀνέμου·
 ἀλλὰ ἐπεὶ ὁ ἄνεμος οὐ πνεῖ,
 οἱ ναῦται ἔχουσιν ἔρετμούς [oars].

ἄνεμος wind
 ἐπεὶ when
 οὐ = οὐκ
 πνεῖ blows
 ἔχουσιν have

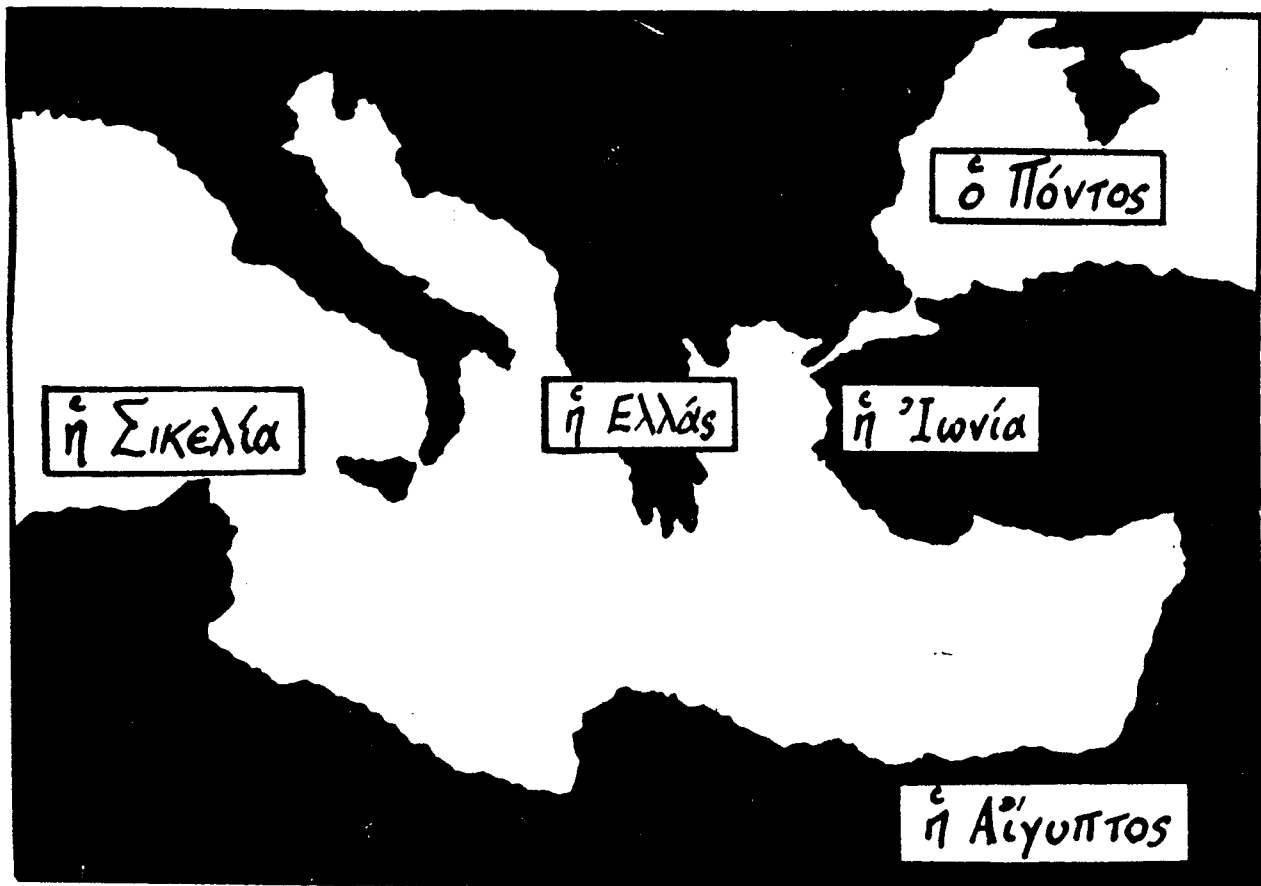
QUESTIONS

1. τί ἐστὶ περὶ τὴν Ἑλλάδα;
2. τίνες εἰσὶν ἐν τῇ θαλάσῃ;
3. ποῦ ἐστὶ τὸ πλοῖον;
4. τίνες εἰσὶν ἐν τῷ πλοίῳ;
5. ποῖ οἱ ναῦται πλέουσιν;
6. τί οἱ ναῦται φέρουσιν;
7. πότε οἱ ναῦται ἔχουσιν ἔρετμούς;

τίνες; [plural of τίς]
 = who?

ποῖ; where (to)?

πότε; when?



ἡ οἰκουμένη γῆ

οἱ Ἕλληνες οἰκοῦσι τὴν Ἑλλάδα.

οἱ Σικελιώται οἰκοῦσι τὴν Σικελίαν.

οἱ Αἰγύπτιοι οἰκοῦσι τὴν Αἴγυπτον.

[οἰκοῦσι = live in]

IMPORTS AND EXPORTS

οἱ Ἕλληνες πλέουσι πρὸς τὸν Πόντον·

περὶ γὰρ τὸν Πόντον ἔστι πολὺς σῖτος.

οἱ δὲ Ἕλληνες πλέουσι καὶ πρὸς τὴν Αἴγυπτον,

καὶ φέρουσι χρυσὸν καὶ ἄργυρον καὶ οἶνον

καὶ κεράμους, οἱ δὲ Αἰγύπτιοι πλέουσι

πρὸς τὴν Ἑλλάδα φέροντες μύρον καὶ

ἐλεφάντινον καὶ σῖτον.

πολύς much, a lot of

καὶ also, and

δέ and but

χρυσός gold

ἄργυρος silver

οἶνος wine

κέραμος pottery

-οντες = -ing

μύρον perfume

ἐλεφάντινος ivory

ἐν δὲ τῇ Σικελίᾳ καὶ Ἰταλίᾳ καὶ Ἰωνίᾳ

οἱ Ἕλληνες ποιοῦσι πόλεις, καὶ καλοῦσι

τὰς πόλεις "ἀποικίας".

πόλεις cities

καλοῦσι call

ἀποικία a colony

οἱ γὰρ οἰκοῦντες τὰς πόλεις ἄνδρες ἀπ-εἰσιν

-οῦντες = -οντες

ἀπ-εἰσιν are away

ἀπὸ from

οἰκία house, home

ἀπὸ τῶν ἐν τῇ Ἑλλάδι οἰκίῳν.

<p style="text-align: center;"> -οντες } -οῦντες } = -ing </p>

As the cities grew in size, they ceased being self-supporting and relied increasingly on imported goods. Athens, for example, lacked fertile plains for growing corn, and began to build up a flourishing trade by exporting olive oil (which was used for butter, soap, lamp-oil, cooking-oil and for anointing one's body with after exercise), wine, honey, and pottery; and importing corn and luxury goods from the Pontus (Black Sea).

The merchant vessels sailed in convoys and were protected from pirates and enemy ships by the navy. In 395 B.C. there are records that a convoy which was intercepted contained 170 ships. Fifty-five years later a convoy of 230 vessels was captured. The speed of these vessels was three or four knots; and they could travel about 90 miles in twenty-four hours.

There were three principal sea routes; to the Pontus, to Egypt, and to Sicily - all of them fertile corn-producing areas.

The Greek polis relied heavily on its farmers, but the Greek farmer lived a precarious existence at the best of times, and as the family small-holdings were subdivided again and again for each generation of sons, the point soon came when efficient farming was impossible. At this juncture the site of a new city overseas would be annexed, and the impoverished peasant would give up his bit of land in his home-country in return for a larger share of land in the new colony.

Colonisation stimulated trade and industry. The new lands could sometimes grow crops different from the old lands, and colonies often brought the Greeks into contact with barbarian (i.e. non-Greek) peoples who had interesting things to sell and whose way of life was different from their own. So not only did the exchange of goods become brisker but new contacts brought new ideas and techniques, and the standard of civilisation slowly began to rise.



οἱ μὲν Ἀθηναῖοι οἰκοῦσι τὰς Ἀθήνας,
οἱ δὲ Λακεδαιμόνιοι οἰκοῦσι τὴν Λακεδαίμονα.

καὶ οἱ Ἀθηναῖοι καὶ οἱ Λακεδαιμόνιοί εἰσιν
Ἕλληνες· οἰκοῦσι γὰρ τὴν Ἑλλάδα.

οἱ Λακεδαιμόνιοι οἰκοῦσι τὴν τοῦ

Πέλοπος [Pelops] νῆσον. καὶ νῦν οἱ

Ἕλληνες καλοῦσι τὴν τοῦ Πέλοπος

νῆσον τὴν "Πελοπόννησον". ὁ γὰρ

Πέλοψ ἐστὶ λαμπρὸς ἀνὴρ.

καὶ... καὶ =
both... and

τοῦ = of the

καὶ = even

λαμπρὸς =
famous
ἀνὴρ = man

Pelops was famous on two counts.

First, his father Tantalus had heard that the gods were supposed to know everything, and, to see if this was true, he invited them all to a meal. When they came to the meat course, he served up some very tasty and well-cooked steak. Demeter, who was still absorbed in grief for the loss of her daughter Persephone, noticed nothing wrong and ate her fill. The other gods didn't touch it - which was just as well! For Tantalus had chopped up his own son Pelops, and cooked him!

The gods ordered Hermes to put the bits of Pelops back into the cauldron and bring him back to life. Demeter however had eaten his shoulder; so she gave him an ivory one instead. That is why the descendants of Pelops had one shoulder that never became sun-burnt.

Secondly, Pelops was famous for outwitting Oenemaus, who was king of Pisa in the Peloponnese. Oenemaus had been told by an oracle that whoever married his daughter would kill him. So he took great pains to prevent his daughter ever getting married. He couldn't of course refuse point-blank; so he promised to give his daughter in marriage to whoever should beat him in a chariot-race, and that whoever was beaten should be put to death. He thought this was a safe plan because his horses were the fastest in Greece! Indeed, many suitors had been overtaken and killed before Pelops came to Pisa.

Pelops cheated. He managed to bribe Oenemaus' charioteer by promising him half the kingdom if he won the race and became king of Pisa. So the charioteer took out the linch-pins which held the wheels on, and in the race the chariot of Oenemaus broke down and Oenemaus himself was thrown out and killed.

So Pelops married his daughter and became king of Pisa. However he was unwilling to honour his word to the charioteer, and one day as they were driving along a narrow cliff-path, he pushed the charioteer out of the chariot into the sea. As he sank, the charioteer cursed Pelops and his whole race.

οἱ Λακεδαιμόνιοι οὐκ ἔχουσι πλοῖα·
 ἢ γὰρ Λακεδαίμων οὐκ ἔστι ἐγγὺς
 τῆς θαλάσσης, ἀλλὰ ἄπ-εστιν ἀπὸ
 τῆς θαλάσσης πολλὰ στάδια

ἐγγύς near

στάδια miles
 [One stade = 303 yds]

ἢ δὲ τῶν Ἀθηναίων πόλις ἔστιν
 ἐγγὺς τῆς θαλάσσης, καὶ
 οἱ Ἀθηναῖοι ἔχουσι πολλὰ πλοῖα.

τῶν of the

αἱ μὲν Ἀθηναῖοι εἰσιν ἐγγὺς τῆς
 θαλάσσης, ἢ δὲ Λακεδαίμων οὐ.
 οἱ μὲν Ἀθηναῖοι ἔχουσι πολλὰ πλοῖα,
 οἱ δὲ Λακεδαιμόνιοι οὐ.

ἐν πολέμῳ οἱ μὲν Ἀθηναῖοι εἰσι ναῦται
 καὶ πολεμοῦσι κατὰ θάλασσαν,
 οἱ δὲ Λακεδαιμόνιοι εἰσι στρατιῶται
 καὶ πολεμοῦσι κατὰ γῆν.

πολεμῶ war
 πολεμοῦσι fight
 κατὰ θάλασσαν =
 on the sea, by sea
 στρατιῶται soldiers
 κατὰ γῆν on land

QUESTIONS

1. ποῦ καὶ οἱ Ἀθηναῖοι καὶ οἱ Λακεδαιμόνιοι οἰκοῦσιν;
2. τίνες οἰκοῦσι τὴν Πελοπόννησον;
3. διὰ τί οἱ μὲν Ἀθηναῖοι ἔχουσι πολλὰ πλοῖα,
οἱ δὲ Λακεδαιμόνιοι οὐ;
4. ἐν πολέμῳ τί εἰσιν οἱ Λακεδαιμόνιοι;
5. ποῦ οἱ Ἀθηναῖοι πολεμοῦσιν;

SUMMARY OF THE MEANINGS OF

THE WORD "καί"

καί means "AND"

and also "ALSO"

and even "EVEN"

and both καί s

mean "BOTH... AND".

AN ATHENIAN AND A SPARTAN HAVE A CONVERSATION

Ἀθηναῖος	χαῖρε, ὦ ξένε. τίς εἶ;	ξένος εἶ	stranger you are, are you?
Λακεδαιμόνιος	Λακεδαιμόνιος.		
Ἀθηναῖος	ποῦ οἰκεῖς;	οἰκεῖς	you live
Λακεδαιμόνιος	οἰκῶ τὴν Λακεδαίμονα, ὦ μωρέ.	οἰκῶ	I live (in)
Ἀθηναῖος	τί πράσσεις ἐν τῇ Λακεδαίμονι;		
Λακεδαιμόνιος	στρατιώτης εἰμι.	εἰμι	I am
Ἀθηναῖος	στρατιώτης; ἔστι πόλεμος νῦν;	πόλεμος	war
Λακεδαιμόνιος	μὰ τὸν Δία.	μὰ τὸν Δία	No, by Zeus!
Ἀθηναῖος	διὰ τί οὖν στρατιώτης εἶ;	οὖν	therefore
Λακεδαιμόνιος	ἀεὶ στρατιώτης εἰμι.	ἀεὶ	always
Ἀθηναῖος	διὰ τί;		
Λακεδαιμόνιος	ἀεὶ γὰρ φοβεροὶ ἔσμεν	φοβερος ἔσμεν	frightened we are
	ἐν γὰρ τῇ Λακεδαίμονι εἰσι		
	πολλοὶ μὲν δούλοι, ὀλίγοι δὲ	δούλοι ὀλίγοι	slaves few
	Λακεδαιμόνιοι.		

Ἀθηναῖος· Ἀθηναῖός εἰμι. πολλοὶ δὲ δούλοί
 εἶσι καὶ ἐν ταῖς Ἀθήναις, ἀλλὰ
 φοβεροὶ οὐκ ἔσμεν· αἰεὶ γὰρ
 εὖ ποιούμεν τοὺς δούλους.
 πῶς οἱ Λακεδαιμόνιοι κατέχουσι
 [keep down]
 τοὺς δούλους;

εὖ ποιούμεν =
 we treat well

Λακεδαιμόνιος· ἔχομεν τὴν "Κρυπτεῖαν".

Κρυπτεῖα Crypteia

Ἀθηναῖος· "Κρυπτεῖαν"; τί ἐστίν;

Λακεδαιμόνιος· στρατιῶται.

Ἀθηναῖος· τί πράσσουσιν;

Λακεδαιμόνιος· εὐρίσκουσι τοὺς χαλεποὺς δούλους

καὶ

εὐρίσκω I find
 χαλεπός difficult

Ἀθηναῖος· καὶ τί; τί πράσσουσιν;

Λακεδαιμόνιος· . . . λαμβάνουσι καὶ ἀποκτείνουσιν.

χαίρε.

λαμβάνω I capture
 ἀπο-κτείνω I kill