

Notes and Answer Key for  
Hansen & Quinn's **Greek: An Intensive Course**  
by Richard Barrett

**I. H&Q Introduction and Unit 1**

a. **Introduction.**

The introduction deals with the alphabet and fundamental issues of orthography (breathing marks, subscripts, macrons, etc.) as well as pronunciation and accentuation rules. H&Q follows the so-called Erasmian model of diction; if you're a person who insists that the Greek of the New Testament be called "KEE-nay," you're going to need to get used to the difference. This book also enforces a difference between long and short vowels, so you will need to get used to this as well.

The big note to remember in terms of accentuation rules:

**Learn them.**

I'm so not kidding. Somebody told me early on that accents didn't matter, that I'd never need them or use them, and that just ain't the case, folks. The type and placement of an accent can completely change the meaning and function of a word; one example which comes to mind is that it can change an direct interrogative into an indefinite adjective—of course, that doesn't mean anything to you right now, so please, just trust me and learn accentuation the way your friends Hardy and Gerald have laid it out for you. Put in the time now and it will save you a lot of grief later.

Do the drills and exercises, pp. 11-15; not really anything to provide answers for here. Take note of the copybook/pronunciation exercise on p. 15; you will be able to read this passage without a problem by the time you get through H&Q. We'll come back to this.

b. **Chapter 1.**

If you are starting H&Q having no previous experience with any kind of an inflected language, you're going to need to get used to some fundamental ideas, and you're going to need to get used to them yesterday, otherwise Greek will never make any sense to you. *Gender*, *number*, and *case* are our prime examples. Read H&Q pp. 17-20 thoroughly. Then go back and re-read it. Now go get some coffee, think about what gender, number, and case mean to you, and go back and re-read pp. 17-20 one more time. Grab a random person on the street and start explaining to them what gender, number, and case mean. Once you get out of jail, go back and re-read pp. 17-20 again. Call up your mother and ask her why she never told you any of this stuff (unless she did, in which case you grew up in an exceptional household), and when she asks what you're talking about, tearfully go over gender, number and case with her. Now go back and re-read pp. 17-20 one last time.

Are we clear on what gender, number and case mean? Good, then let's talk for just a second about what they *don't* mean, too.

The main point I want to cover here is that

*grammatical*

*gender has*

*nothing to do*

*with*

# *biological gender.*

It's a minor point, but it's worth mentioning.

Grammatical gender is a way of organizing nouns, nothing more. You may as well call them "Column A," "Column B," and "Column C" instead of "masculine," "feminine," and "neuter," because it will be just as descriptive of what it actually means. This is not to say that there is no coincidence whatsoever between grammatical and biological gender; the point is that grammatical gender is not going to tell you anything interesting about how the people who speak a particular language think about a particular concept—that the word for "spirit" in Semitic languages tends to be grammatically feminine, for example, doesn't tell us that the Hebrews originally worshipped a goddess. Maybe they did, but grammatical gender is not useful to adduce as evidence for this, any more than the fact that the German word "Mädchen" being grammatically neuter can be

used to support an argument that people in Berlin believe that young women are born without genitalia. It is neither here nor there. If you try to deduce a pattern of how grammatical gender is determined in a given language, you'll drive yourself crazy and fail a bunch of quizzes before you realize you just have to memorize them, so just memorize them from the outset and don't concern yourself with the non-existent existential implications of grammatical gender.

Next concept to hammer into your head: what a noun's *lexical entry* looks like (H&Q says "vocabulary entry"; my teacher, who lit incense and prayed to icons of Gerald Quinn and Hardy Hansen, said "lexical entry," so we can safely consider them equivalent). H&Q teaches you that when you learn a noun, you learn its nominative singular form, its genitive singular form, its nominative singular definite article (which tells you the gender of the noun), and its English meaning. When you memorize nouns this way, you learn its definition, its gender, its stem, and its *declension* all in one shot, and you need to know **all** of those to actually be able to do anything useful with a Greek word. When you don't, you will make life a lot harder for yourself in virtually every respect possible. Again, ***put in the time now***, and everything will be much easier down the road.

"Declension," by the way, is a word that refers to the paradigm of endings used for a noun. It's the noun of the word "decline," used here because you read the pattern from top to bottom. There are three such paradigms, or declensions, in Greek. For the record, you ***decline*** nouns; you ***conjugate*** verbs. Don't ever tell somebody you're declining a verb or that you're conjugating a noun unless you want funny looks. And it's

handy that now you know what a declension is, because H&Q next teaches you how first and second declension nouns work, as well as the declension of definite articles.

Memorize these. Whatever it takes to learn them cold, do it. If it takes you six hours and you have to sing them to the tune of Metallica's "Enter Sandman" to memorize these sets of endings, then that's exactly what you have to do, because if you don't, even the word "Greek" will make you cry after your first semester. I had to wander around my house for about two hours driving my wife insane when I learned these. The good news is that once you've learned them, they will be in your head forever.

Make sure you're clear on article/noun agreement (once again, we get back to gender, number and case), as well as attributive position. Word order... well, the bottom line is that particularly for the moment, word order doesn't matter too much. The case of a word will tell you what you need to know for the time being, not its placement in a sentence.

Learn the vocabulary (familiarizing yourself with H&Q's vocabulary notes, too) and get it *cold*. 3" x 5" cards and a Sharpie marker are your friend; I also recommend cargo shorts, because they have pockets that will allow you to take your vocabulary cards with you wherever you go, and that's pretty much what you need to do.

Final note: when you are asked for the syntax of a noun, the answer will consist of the case, and the reason for the case. For example, in the following sentence: ὁ θεὸς παιδεύει τοὺς ἀνθρώπων. The syntax of θεὸς is that it is in the nominative case because it is the subject.

Without further ado, we move on to the exercises. A key will not be provided for the drills; use the drills as practice, in class and out of class, for the exercises. I will refer to models of certain concepts in the drills if need be.

**Unit 1 Exercises.**

- I.** 1. Homer teaches the man.
2. The brother of Homer teaches the man.
3. The man teaches Homer.
4. Homer teaches the men.
5. Homer teaches the men in the marketplace.
6. The brother of Homer teaches the men in the marketplace.
7. In the marketplaces, Homer teaches the souls of the men by means of books.
8. The god sends a gift to the brother of Homer in the country.
9. Homer, the goddess sends gifts to the men in the country.
10. The brother of the man sends he gifts of the gods out of the house onto the islands.
11. The man on the island sends the men into battle.
12. The brother of Homer sends a book from the marketplace onto the island.
13. The brother sends gifts, the books of Homer, into the houses of the men.
14. In the house, the man teaches the brother by word and by deed.
15. The man teaches the brothers by both word and deed.
16. Brother, even in battle, the god teaches the men, the brothers of Homer.
17. Gods, Homer teaches the men on the roads with his words.

18. Homer sends the gifts for the men to the road from the marketplace into the country.
19. Homer teaches even the brother by means of skill.
20. Homer teaches the brother in his skill by means of a book.
21. Homer teaches the brother the skill by means of books.
22. The god sends words into the souls of the men.

- II.**
1. ὁ θεὸς παιδεύει τοὺς ἀνθρώπων.
  2. ὁ ἄνθρωπος πέμπει τὸν τοῦ Ὀμήρου ἀδελφὸν τῇ ἀγορᾷ.
  3. ὦ ἄνθρωπε, ὁ τοῦ Ὀμήρου ἀδελφὸς πέμπει τοῖς θεοῖς δῶρον ἐκ τῆς νήσου.
  4. τοῖς λόγοις ὁ Ὀμηρος παιδεύει τοὺς ἀδελφοὺς ἐν ταῖς νήσοις.

**Comments.**

All of these sentences are fairly straightforward; H&Q have only given you two verbs and have conjugated it for you, so if you can identify the subject (nominative case), the verb, and the object (accusative case), it should all fall into place.

That said, doing it this way there will be a temptation to start working with sentences that way—find the subject, find the verb, and go from there. Whether or not this is a good idea depends on who your teacher is; a preference will more than likely be expressed in class, and it is even possible that what your teacher tells you this term will be contradicted by the next instructor in the sequence. To that end, I recommend trying it both ways—go ahead and do the “find the verb” trick once you have it mastered (these particular sentences teach you that method very quickly), but then also read the sentence

in order, only altering the Greek word order when the English won't hold up at all—for example, I.14: “In the house, the man the brother with word and deed teaches.” That word order makes no sense in English, and in theory it should be acceptable to render it in a manner that sounds idiomatic. There are teachers out there who will want you to retain the Greek word order at all costs, however—get to know the preferences of whoever grades your tests, and do it the way they tell you to in class. Get used to both ways and you'll be fine no matter which teacher wants what, I promise.

For the English-to-Greek sentences, obviously those can be rendered many different ways in terms of word order. For now, you should concentrate on case rather than word order, so don't lose any sleep if your sentence look a little different from mine. Word order does matter in the long run, but we're not there yet.

*(Rev. 21 December 2007)*

*(Typo fixed 3 January 2008)*

*(Accents fixed in English-to-Greek sentences 2 & 3, 12 March 2008)*