VERY IMPORTANT NOTES FOR TRANSCRIPTS

Basic Transcripts, first draft working progress!

These transcripts have been realised by volunteer LT users and HAVE NOT BEEN PROOFED. The transcripts vary in quality and contain various mistakes!
Whilst LT calls for volunteers to help format and/or proof the transcripts, users can make use of the current submissions.

Generally speaking, transcripts are provided for reference and clarification. The transcripts should be used at a minimum during the course and especially during the thinking exercises.
-DO NOT LOOK AT THE TRANSCRIPTS WHILST YOU ARE THINKING OUT YOUR SENTENCES!-
This helps keep your process in your head, where it should be! :) We want to avoid the transcript behaving like an 'external braincell'!

Complete Greek, Track 01 – Language Transfer, The Thinking Method

Welcome to the all-new and re-mastered Complete Greek. For those of you that don't know, The Language Transfer project came to life in the divided capital of Cyprus, Nicosia, where I, Mihalis, the founder of this project, began to make courses in Greek and Turkish to help unite the divided island of Cyprus. Five years on the methodology has grown immeasurably, which is why I wanted to re-master and re-record the Greek course including in this course all of the developments in the methodology which have occurred over these past four or five years. If you already started the previous Greek courses that were online, you should still start this course from the beginning, for though a lot of the material or the content will be familiar to you, the outlook will be very different. This is a journey that's worth taking right from the beginning again. This new course will also address reading and writing in Greek.

Now for those of you that are not familiar with this way of learning, you are about to experience a new, although extremely natural way of learning that might make you question how you were taught to learn and the relationship you were made to have with learning and information in most of our industrialised education systems. During this course you will learn a great amount of Greek and a great amount about language. You will become your own teacher, able to analyse the language you encounter around you and to use that to improve and to fill out your Greek.

This course will be recorded with various volunteer students whilst the LT project travels around Europe developing Complete Greek and Complete German in open public workshops. So this course represents a real live learning experience, which is edited for your use.

During the course I'll explain something about Greek and how it works and then I'll ask you to build a sentence from what I've explained. It's extremely important that you pause, relax, take your time to think through your sentence and to say it out loud. You may feel a voice or an impulse trying to force you to spit out your answer quickly and that's probably left over from school. We don't care about quick answers and we definitely don't want automatic and memorised answers. What we want to do here is take our time to think through our sentence, piece it together and then say it out loud; and then un-pause and listen to the follow up - you will hear the student's response and my reply.

It's very important also that you don't try to memorise during the course. You will exercise everything that you are learning through the sentences that you are creating and nothing else. All you need to worry about is building those sentences and concentrating and engaging actively with the audio, following the explanations and forming your own sentences. Enjoy the thinking process, enjoy building your sentence, it's this very thinking process that is installing Greek in your mind. It's the thinking process not the answer that is the most important part of our experience together. We will think slowly to learn quickly. Don't try to actively memorise; of course you need to remember but not through memorisation. Memorisation is the most inefficient way to remember. We will do many other things to make sure that we remember what we learn together. Just listen and make sure you understand the explanations, don't worry about memorising. Memorisation is distracting, stressful and very much inhibits our learning process. Don't

worry about remembering words; some you will forget and that's normal and expected. There will be many tips throughout the course on how to find what you think you may have forgotten.

Don't write! I know it's very tempting to write. This structure we create together in our minds is not very easy to reproduce on paper. Doing so, or trying to do so would be very unhelpful. If you write words or structures down that we see during the course, you will be denying yourself of certain mental processes that are required for you to find and use those structures. What that means is, that piece of paper that you write down on acts something like an external brain cell and when you don't have that you might find it quite difficult to speak Greek. So please do not write. You can visualise, that's fine, and you will be helped in your visualisation as I describe throughout the course how letters look in Greek. But please don't write, it really does change everything and all of the mental processes that are necessary for us to learn a language in this exciting, exhilarating and liberating way. This doesn't mean to demonise writing generally. Reading and writing in a language you are learning is a very good practice.

As you can understand by now, this course is not something you should have in the background. It should be something that you engage with actively when you have energy to think, to concentrate and to follow the explanations that are being given. Try to find a time in your day when you have both the calmness and the energy to relax and engage in this time that is for you. Do as much of the course as feels exciting and then take a break. When you start to get tired, when you make careless mistakes, it's time to take a break. There's no reason to push yourself or to force yourself, learning is not about pain. Learning is about satiating curiosity, about having fun. Also, 10 to 20 minutes a day is much better than four or five hours crammed over the weekend, so just an audio or two a day will have a profound effect.

The most important thing I can tell you is not to just listen and follow the audio, always pause, think through your own answer before hearing the volunteer student's reply and then continue. If you don't do this everything will make sense what you're listening to, you will follow and it will be logical, but you will not be having your own learning experience, you will only be witnessing somebody else's learning experience. The learning experience is in the thinking, so you must do that yourself before you hear the volunteer student's reply. If it's been a while since you engaged in active learning, don't worry, you will feel your concentration span increase very rapidly. It's also not necessary to memorise this advice, it will be revisited constantly during the course.

As I mentioned, the Language Transfer project started in Cyprus and since then the project has grown beyond my wildest dreams thanks to the users. The LT project so far is not an organisation, let's say it is just the fruit of the collaboration between myself and you, the users of Language Transfer. The project is growing and it would be impossible without both the volunteer collaborations of language transfer users and the financial support. The Language Transfer project is independent, unsponsored, unaffiliated, unfunded. This means that I maintain the freedom to create the best and most profound learning experiences without having to appease the promotional desires of funders for example. If you love this course and the way the work is realised with the Language Transfer project, please consider joining the Patreon Campaign – Patreon, that's P A T R E O N.com, patreon.com/languagetransfer, which is a monthly crowd funding campaign to help keep me in the freedom to continue giving what I love to give freely. So please help support and shape Language Transfer, joining the Patreon Campaign where, with

your donation, you can also vote for the next language course to be created with the thinking method. Or, of course you can make an occasional donation through the website, . Thank you for joining us and let's learn Greek!

Complete Greek, Track 02 – Language Transfer, The Thinking Method

M: The first word you will learn in Greek is μένω – *I stay* or *I am staying* - μένω.

S: μένω

M: μένω. So this is *I stay* or *I am staying,* it covers both in Greek. You may have noticed that two words are becoming one here. We don't need to say the word for *I* in Greek, that's included in μένω. Actually it's that *oh* on the end that's showing us that it's *I* - *I stay, I'm staying.* So μένω is *I stay* or *I am staying.*
You will notice that most Greek words are built of parts and a lot of these parts we already know them from English, although we may not realise that we know them. For example, in English we have the word perimeter, we have the word period, periphery – this *peri* that we have in perimeter, period, periphery means around or near in Greek.
If we stick that to the beginning of μένω, so instead of μένω means *I stay* or *I am staying,* if we stick this *peri* to the beginning of that, firstly how would it sound, if we stick *peri* to μένω?

S: περιμένω

M: περιμένω, good. So περιμένω, *around stay*, means *I wait* or *I am waiting.*

S: περιμένω

M: περιμένω. So tell me again what is *I stay* or *I am staying*?

S: μένω

M: μένω, good. And *I wait* or *I am waiting*, or *I'm around staying*?

S: περιμένω

M: περιμένω, good. The word for don't or not in Greek is δεν.

S: δεν

M: This is spelt with delta, the Greek letter that looks like a d, or in capitals it looks like a triangle. Δεν

S: Δεν

M: So this is like the T H sound in the English word *then*, like *I came then I saw him*, it's the same sound. So in Greek we are writing this sound with the letter delta, which looks like a 'd' but we shouldn't let that confuse us. We can just look back to the English word *then* and import the sound right over into Greek. It's the same sound.
So if you want to say *I don't stay* or *I'm not staying,* you can just put that first, that *δεν* before the verb. So how would that be?

S: δεν μένω

M: δεν μένω, good. And *I'm not waiting* or *I don't wait*?

S: δεν περιμένω

M: Very good. δεν περιμένω.
This *oh* sound with verbs, words like *μένω* or *περιμένω* that shows us that it's *I*, is written with a letter that looks like a *w* when it's small or something like a rounded tophat in capitals. This is the letter omega. You don't have to worry about remembering the letter names or even how the letters look, I'm just mentioning them in case you are exposing yourself to written Greek. In fact vowels were not previously written in the script that became the Greek and the Latin script and *oh* was adapted from *w* in English. So we see that connection there with this letter in Greek that looks like a *w* and produces an *oh* sound – the letter

oh-mega, omega. In other scripts, such as Arabic for example, we also see this connection, where *w* and *o* is actually the same letter. Arabic, Greek, Latin and the English script, they all come from the same root, they all come from the same parent script. So this *oh* sound like in μένω or περιμένω looks like a *w* in Greek. So give me again, *I stay* or *I am staying*

S: μένω

M: μένω, good, and *I wait* or *I am waiting*.

S: περιμένω

M: περιμένω. We see that this *oh* or this *w* letter shows us that it is *I*. If we want to make *he stays* or *he is staying, she stays, she is staying, it stays, it is staying*, we change this *oh* sound to an *ee* sound, then we get the version of the verb which works for he, she or it. How would that sound?

S: μένει

M: μένει, brilliant, μένει. So μένει gives us *he stays, he is staying, she stays, she is staying* or *it stays, it is staying*, all of that with μένει. *He waits* or *she waits*...

S: περιμένει

M: περιμένει. *She isn't waiting*...

S: δεν περιμένει

M: δεν περιμένει. Very good.
Now, if you want to make it a question - *Is she waiting? Is he waiting?* - we do something that in English will form the question, we invert the *is* and the *he* – *She is waiting. Is she waiting? He is waiting. Is he waiting?* But you don't have to worry about that in Greek. In Greek all you have to do to make a question is make it sound like a question. So if you want to say *Is he waiting? Is she waiting?* how would that be?

S: περιμένει;

M: That's it. περιμένει; *Isn't she waiting?*

S: δεν περιμένει;

M: δεν περιμένει; Good. The word for *me* in Greek is the same as in English, you just pronounce it more like how it is written, με, με.

S: με

M: So that's *me*. If you want to say *He's waiting for me*, firstly we don't need the *for*, we will say something like *He's awaiting me, She's awaiting me*, and that *me*, that με, is going to come before the verb, it's going to come first. So how would you say that, *He is waiting for me, She is waiting for me*?

S: με περιμένει

M: Very good. με περιμένει. *She's not waiting for me*, so this με wants to come just before the verb. What will come first is the *not*, so, *not, she is waiting for me, he is waiting for me*.

S: δεν με περιμένει

M: Very good. δεν με περιμένει. *Isn't she waiting for me? Isn't he waiting for me?*

S: δεν με περιμένει;

M: δεν με περιμένει; Well done.

Complete Greek, Track 03 – Language Transfer, The Thinking Method

M: So what was *I stay* or *I am staying*?

S: μένω

M: μένω, good. And *he stays, she stays, it stays*.

S: μένει

M:	μένει, good. So we change the *oh* sound to an *ee* sound and we get *he, she or it*. How about *he's not staying*?
S:	δεν μένει
M:	δεν μένει. *I wait, I around stay*?
S:	περιμένω
M:	περιμένω. Very good. And *he waits, she waits*?
S:	περιμένει
M:	περιμένει. Very good. The word for *where* in Greek is πού, πού .
S:	πού
M:	So how would you say *where does he stay, where does she stay* or *where is she living*? We also get that meaning there in Greek.
S:	πού μένει;
M:	πού μένει; Very good. *Where is he waiting, where is she waiting*?
S:	πού περιμένει;
M:	πού περιμένει; Very good. *Where is he waiting for me, where is he awaiting me*?
S:	πού με περιμένει;
M:	Very good. πού με περιμένει; This *ee* sound with the verbs that gives us *he, she or it*, is spelt with the letters in Greek that look like *e* and *i*, *e* and *i* otherwise known as epsilon and iota, together. So *e* and *i* together in Greek gives us *ee*. So there's a few ways of writing the *ee* sound in Greek and this is one of them. *E* and *i* together just make *ee* and we will see this for the *he, she* and *it* form with the verbs. What was *I stay* or *I am staying*?
S:	μένω
M:	Good. *I wait*?
S:	περιμένω
M:	περιμένω. *He waits, she waits*?
S:	περιμένει
M:	περιμένει. *She's not waiting, he's not waiting*?
S:	δεν περιμένει
M:	δεν περιμένει. Very good. We've seen how περιμένω, for example, is μένω, *I stay*, with this extra περι at the beginning which means *around*, giving us the meaning of *wait*; *I around stay, I stay around, I wait*. And we found this *peri* in English. It's not something we need to memorise or worry about remembering, we have it there in English, *period*, *periphery* etc. We can look back at English again and find another word building element used in Greek. In English we have the words *episode, epiphany, epicentre*. This *epi* means something like *on*. So epicentre you know is the strongest point of an earthquake, for example, it's on the centre. So how would it sound if we build *on stay*. Firstly, how would that sound?
S:	επιμένω
M:	επιμένω, επιμένω. So επιμένω means *I insist*. So in Greek, to *stay on, I stay on, I insist*, επιμένω.
S:	επιμένω
M:	*I'm not insisting, I don't insist*.
S:	δεν επιμένω
M:	δεν επιμένω, very good. *He's insisting, she's insisting, it's insisting*.
S:	επιμένει
M:	επιμένει, very good. The word for *why* in Greek is γιατί, γιατί.
S:	γιατί
M:	*Why is he staying, why is she staying*?

S:	γιατί μένει;
M:	γιατί μένει; *Why is he insisting?*
S:	γιατί επιμένει;
M:	Good, γιατί επιμένει; Bravo! *Why is he waiting, why is she waiting?*
S:	γιατί περιμένει;
M:	Very good, γιατί περιμένει; *Why is he waiting for me?*
S:	γιατί με περιμένει;
M:	Good, γιατί με περιμένει; So it's not about, you know, thinking of the word *wait* and then having the equivalent pop into your mind, it's about thinking, "Oh, how did we find that?" Just starting that chain of thought, relaxed, most of the time is going to take you to the word. So we just want to go, for *insist* for example, "Now what was *insist*, now what did it relate to?" So, what do we start with?
S:	μένω
M:	μένω. And then what did we look at in English to find this word in Greek, *insist*?
S:	*epi*
M:	Good
S:	επιμένω
M:	επιμένω. Good. *Why is he insisting?*
S:	γιατί επιμένει;
M:	γιατί επιμένει; Good. *Why is he waiting for me?*
S:	γιατί με περιμένει;
M:	Good. γιατί με περιμένει; *Why isn't he waiting for me?*
S:	γιατί δεν με περιμένει;
M:	And the sound of δεν is like the soft *t h* that we have in English, like in the English word *then*. So we shouldn't get confused that this letter looks like a *d* and that we might visualise it in that way as well. We can just think of the English sound *then*.
	γιατί δεν με περιμένει; Γιατί we said was *why*. It's formed of two words actually, γιατί – για which means *for* or *because of* and τι which means *what*. *Because of what?* - για-τι. Very similar to how for example *por qué* is formed in Spanish, for example, or other Latin based languages. You have *por* meaning *because of* or *for* and then *qué* meaning *what*. Γιατί – *for what?*
	So the word *what* is τι.
S:	τι
M:	*What is he waiting for? What is he awaiting? What is he awaiting?*
S:	τι περιμένει;
M:	τι περιμένει; Very good.

Complete Greek, Track 04 – Language Transfer, The Thinking Method

M:	So we've been building up verbs starting from a base verb and adding bits on to get different meanings. What was that base verb, *I stay* or *I am staying*?
S:	μένω
M:	μένω, very good. And we saw also we can change the endings of the verb to refer to different people, so μένω - *I stay* or *I am staying. He stays, she stays, he is staying, she is staying, it is staying*, how is that?
S:	μένει
M:	μένει, very good. If we add an *s* to this this gives us the version for *you*.
S:	μένεις

M: μένεις. Now this is the informal *you*, we have a formal and an informal *you* in Greek. This is the informal one, so the one you'll use practising Greek with your friends for example. So we add an *s* to μένει and we get..?

S: μένεις

M: μένεις, so this is *you*. So if you want to say, *where do you stay, where do you live*, how would it be? What was the word for *where*?

S: πού

M: πού, good. So, *Where do you stay, where do you live*?

S: πού μένεις;

M: πού μένεις; *Where are you waiting for me*?

S: πού περιμένεις;

M: Good, and how about the *me* there?

S: πού με περιμένεις;

M: Very good. πού με περιμένεις; Good. What was the word for *why* or literally *for what*?

S: γιατί

M: γιατί, good. *Why don't you wait for me*?

S: γιατί δεν με περιμένεις;

M: Very good. γιατί δεν με περιμένεις; Very good. *Why are you insisting, why do you insist*?

S: γιατί επιμένεις;

M: γιατί επιμένεις; *Why don't you insist*?

S: γιατί δεν επιμένεις;

M: Good, γιατί δεν επιμένεις; So we said that γιατί was formed of *for-what*, so what again was the word for *what*?

S: τι

M: τι, good. *What are you waiting for*?

S: τι περιμένεις;

M: τι περιμένεις; Very good. We said that it's, *What are you awaiting*? So this *for*, we're not translating it, no - τι περιμένεις; *What are you awaiting*?
Are you waiting for me, are you waiting for me?

S: με περιμένεις;

M: Good. με περιμένεις; *Aren't you waiting for me*?

S: δεν με περιμένεις;

M: δεν με περιμένεις;
Let's learn a new verb. The verb for *I do* or *I make* is κάνω, κάνω.

S: κάνω

M: Like *k-a-n-o*, and of course this is the *o* the *oh* that's showing that it's *I* with the verbs so it's going to look like that letter which is a *w*, the omega, *oh* like a curved top hat when it's in capitals. *I do* or *I make* or *I am doing* or *I am making* – κάνω.

S: κάνω

M: How would you say *he does, he is doing, she does, she is doing, it does, it is doing, it is making*?

S: κάνει

M: κάνει. *You do*?

S: κάνεις

M: κάνεις, κάνεις. How would you say, *What are you doing*? You can think of *why* to find *what*.

S: *For what*, τι για, τι, τι κάνεις;

M: τι κάνεις; Very good. So this could mean *What are you doing?* and it also means, *How are you?* This is used in Greek like, *How are you?* - τι κάνεις; Actually, you might have difficulties trying to make Greeks understand that you are asking, *What are you doing?* and not, *How are you?* when you say τι κάνεις; Mostly people are going to understand *How are you?* and they're going to reply καλά mostly, *well*, καλά. But you might mean, you know, *What are you doing? What are you doing?* τι κάνεις; and they will repeat you, καλά. Maybe to make it clear that you mean, *What are you doing?* You might want to say something like, *What are you doing now?* The word for *now* is τώρα, τώρα – *t-o-r-a*.

S: τώρα

M: Good. So how would that be, *What are you doing now?*

S: τι τώρα κάνεις;

M: Don't worry about τώρα yet because it will interfere beforehand. Worry about it when you get there. The first bit is *What are you doing?*

S: τι κάνεις;

M: τι κάνεις; And now the word for *now*.

S: τώρα

M: Good. τι κάνεις τώρα; So here we would understand, *What are you up to now?* rather than, *How are you now?* It makes it a little clearer.
How would you say *What is he doing?* or, *How is he?*

S: τι κάνει;

M: τι κάνει; And if you want to make it clear, *What is he doing?* maybe you will use again the word for *now*, *What is he doing now?*

S: τι κάνει τώρα;

M: τι κάνει τώρα; Again, what is *I do* or *I make*?

S: κάνω

M: κάνω, good. So we have κάνω for *I do* or *I make*. And we mentioned how we are not using the word for *I*, but of course we do have a word for *I* in Greek and you can use it if you like, maybe to be emphatic for example. The word for *I* in Greek is εγώ, εγώ.

S: εγώ

M: So we have a new sound here, it's like a soft *g* which hangs around in the throat - εγώ, εγώ.

S: εγώ

M: Good, perfect. Does it look like a word in English? If you imagine how it would be written maybe?

S: ....then it's ego.

M: Ego, of course. When in English we say, *you have a big ego,* it means you have a big *I*. εγώ
So you can use this to be emphatic. Maybe you want to say, *I am staying,* you know, not somebody else. So how would that be?

S: εγώ μένω

M: εγώ μένω or μένω εγώ, it's flexible. *I am waiting*.

S: εγώ περιμένω

M: εγώ περιμένω, περιμένω εγώ. *I am insisting, I'm the one that is insisting*.

S: εγώ επιμένω

M: Bravo. I saw there you had an initial worry about remembering the word and then you said, "OK, stay in control, look back at English", and you found it. Well done.
εγώ επιμένω - *I am insisting, I'm the one that's insisting*.
I am not insisting.

S: εγώ δεν επιμένω

M: Good, εγώ first. εγώ δεν επιμένω. Because εγώ is like something extra that we don't really need it's like something you hook on right at the beginning or right at the end - εγώ δεν επιμένω, δεν επιμένω εγώ.
I know in Greek, *I know*, is ξέρω, ξέρω.
S: ξέρω
M: You can think of this as *k-s-e-r-o*, ξέρω.
Now *k-s* in Greek is one letter. The letter looks like a capital *E* with a little tail, or in capitals it looks like three horizontal lines. This is one letter giving us *ks*, the letter xi, xi. You don't need to worry about remembering these or anything, you don't need to know the names of the letters of course to speak Greek, but I will mention them as we go through the course just in case you find yourself wanting to clarify what letter something is written with, then it's good to know the letter names and this way you will pick them up as we are discussing them. So this letter xi is like the *x* in English only the *ks* sound doesn't come at the beginning of a word in English. ξέρω, *I know*.
S: ξέρω
M: *I don't know.*
S: δεν ξέρω
M: δεν ξέρω. *He knows* or *she knows*.
S: ξέρει
M: ξέρει. *You know.*
S: ξέρεις
M: ξέρεις. *Why don't you know, why **don't** you know?*
S: γιατί δεν ξέρεις;
M: γιατί δεν ξέρεις; *You know me.*
S: με ξέρεις
M: Very good. με ξέρεις – *you know me. You don't know me.*
S: δεν με ξέρεις
M: δεν με ξέρεις, good. *I know*, let's put that emphasis for *I. I know.*
S: ερώ;
M: εγώ, εγώ. It's more like a gargling sound but without the heavy friction. Εγώ, εγώ.
S: εγώ
M: Perfect.
S: εγώ, εγώ ξέρω
M: εγώ ξέρω

Complete Greek, Track 05 – Language Transfer, The Thinking Method

M: What was the word for where?
S: πού
M: πού, good. *Don't you know where he's staying?* So you need to break up this sentence in an intuitive place. Tell me in English, in English not in Greek, what is the first part you will focus on? *Don't you know where he's staying?*
S: *Don't you know?*
M: *Don't you know.* So let's begin there, *don't you know.*
S: δεν ξέρεις;
M: δεν ξέρεις; So the first bit of that unit, let's say, is δεν, we get that out the way then we find the verb, then we have to think "who does the verb refer to?", and we go ξέρω, ξέρεις. δεν ξέρεις *where*...
S: πού

M: *he's staying*

S: μένει

M: μένει, very good. *Don't you know where he's staying?* δεν ξέρεις πού μένει; *Don't you know where he's waiting for me?* So again we start with *don't you know.*

S: δεν ξέρεις

M: δεν ξέρεις, *where...*

S: πού

M: *he is waiting for me, he's awaiting me…*

S: με περιμένει

M: Very good. δεν ξέρεις πού με περιμένει; What was the word for *why* again?

S: γιατί

M: γιατί. *Doesn't he know why you're staying?*

S: *Doesn't he know...*

M: Exactly, well done, that's the first bit. *Doesn't he know...*

S: δεν ξέρω, ξέρει

M: Very good, δεν ξέρει, *why...*

S: γιατί

M: *you're staying*

S: μένεις

M: Very good. δεν ξέρει γιατί μένεις; *Doesn't he know why you're staying?*
      I don't know what you're waiting for.

S: δεν ξέρω τι περιμένεις.

M: Very good, δεν ξέρω τι περιμένεις. Very good.
      The verb for I want is θέλω, θέλω.

S: θέλω

M: θέλω. This is the T H sound of English *thank*, for example, θέλω. It's quite different to the sound of *that*. So if we look at English we have two separate T H sounds which are written in the same way: *then, that, this*, that's one T H sound that we have in English and this sound is represented by the letter delta in Greek, that letter that looks like a *d* or triangle in capitals. And then we have the T H sound in English of *thank, think*. This much stronger *th* sound is the sound that we have in θέλω.

S: θέλω

M: So let's practice both of these sounds together saying *I don't want*.

S: δεν θέλω

M: δεν θέλω. You have δεν with that delta looking like a d or in capitals looks like a triangle, and the letter giving us the *th* sound of θέλω looks like a zero or an O with a horizontal line running through the middle. This is the letter theta, theta. How would you say, *he wants, she wants, it wants*?

S: θέλει

M: θέλει, good. Θέλει is also used in some circumstances like *need*, you might say θέλει νερό, it wants water or it needs watering, referring to a plant. Or you might hear θέλει αλάτι, it wants salt or it needs a bit of salt, referring to some food. So you might hear θέλει used in that way as well, like *need*. How would you say, *you want*?

S: θέλεις

M: θέλεις. *What do you want?*

S: τι θέλεις

M: τι θέλεις, very good. *I know* was...

S: ξέρω

M: ξέρω. If you want to say, *I want to know,* there is not *to know* in Greek, *to know* doesn't exist. There is only *I know, you know, he knows* etc. So to say *I want to know* in Greek you must say *I want, I know,* and you connect these two verbs with a sound that doesn't mean anything. The sound is just connecting them making it very clear that rather than two separate sentences, *I want, I know,* you are saying *I want to know.* So the sound that connects these verbs is *na, na.*

S: na

M: So in Greek to say *I want to know,* you will say *I want na I know* and that's how you will get *I want to know.* So how would that sound?

S: θέλω να ξέρω

M: Exactly, θέλω να ξέρω, θέλω να ξέρω, *I want to know. I don't want to know,* so where do we begin?

S: I don't want to, δεν θέλω

M: δεν θέλω

S: να ξέρω

M: δεν θέλω να ξέρω. *I don't want to know,* good, *I don't want* να *I know.* να doesn't have any meaning by itself; it's a function word. It just has some functions but no meaning.
    If you want to say *you want to know,* of course you will say *you want* να *you know.* So how would that be?

S: θέλεις να ξέρεις

M: θέλεις να ξέρεις, *you want to know, you want* να *you know. Do you want to know?*

S: θέλεις να ξέρεις;

M: θέλεις να ξέρεις; *Don't you want to know?*

S: δεν θέλεις να ξέρεις;

M: δεν θέλεις να ξέρεις; *Why don't you want to know?*

S: γιατί δεν θέλεις να ξέρεις;

M: Very good. γιατί δεν θέλεις να ξέρεις; *What do you want to know?*

S: τι θέλεις να ξέρεις;

M: Very good, τι θέλεις να ξέρεις; *He wants to know.*

S: θέλει να ξέρει

M: Very good, θέλει να ξέρει. *He wants to know where I'm staying.*

S: θέλει να ξέρει πού μένω

M: Very good, θέλει να ξέρει πού μένω. Very good. *She wants to know why you're not waiting for me.* So here we have a much bigger sentence but all it is it's just those small little structures that we made before just more of them together, so we shouldn't be put off by the fact we have a long sentence, it's exactly what we've been doing until now, just a little bit more of it. So the first bit is *she wants, she wants to know,* but let's start with *she wants.*

S: θέλει

M: θέλει. *She wants to know…*

S: θέλει να ξέρει

M: θέλει να ξέρει *why…*

S: γιατί

M: γιατί…*you're not waiting for me.* All of that part we need to treat it as one part because there's just one verb there, *you're not waiting for me,* and everything else is revolving around that verb, so, *you're not waiting for me.*

S: δεν με περιμένεις

M: Very good. *She wants to know why you're not waiting for me.* θέλει να ξέρει γιατί δεν με περιμένεις. Well done.

I don't want to wait, how would that be, *I don't want to wait*.

S: δεν θέλω να περιμένω

M: Very good, δεν θέλω να περιμένω. *Don't you want to wait for me?* So again if we think of this sentence as just one unit we might mix all of the different bits of information that we have there together. *Don't you want to wait for me?* So we want to start with *Don't you want*, we don't worry about anything else other than *Don't you want*, then we worry about the next bit.

S: δεν θέλεις

M: Now we worry about *to wait for me*.

S: να περιμένεις, but where do you place the *me*?

M: Where does that *me* go generally?

S: In front of the verb.

M: Exactly, before the verb.

S: να με περιμένεις

M: Very good, very good. δεν θέλεις να με περιμένεις; So splitting it up we work our way through it.
        Why don't you want to wait for me? Why don't you want to wait for me?

S: γιατί δεν θέλεις με περιμένεις, να με περιμένεις;

M: Very good. γιατί δεν θέλεις να με περιμένεις; γιατί δεν θέλεις να με περιμένεις; Very good.

Language Transfer Complete Greek Track 6

MIHALIS: With this structure that we've learned using να to say things like "I want to know." Θέλω να ξέρω. You can also say things like "I want you to know." All we have to do is say "I want" να "you know," a very small change.

MIHALIS: So how would you say that? "I want you to know..."

STUDENT: Θέλω να ξέρεις

MIHALIS: Very good! Θέλω να ξέρεις. "I want you to know."

MIHALIS: "Do you want me to wait?" So it's very important to break this up, no? "Do you want...?"

STUDENT: Θέλεις με περιμένω; or is it then περιμένεις?

MIHALIS: The structure here in English is a little bit complicated. "Do you want *me* to wait?" So you might feel like we need to translate this "me," but if we take the in-between steps to understand what's happening in Greek so we think "okay, in Greek 'do you want me to wait' is 'do you want," να, "I wait." Then you realize actually we have no "me" here in Greek! So, "do you want...?"

STUDENT: Θέλεις

MIHALIS: Θέλεις, and we will connect it with...?

STUDENT: Να

MIHALIS: Να, "I wait"

STUDENT: Περιμένω

MIHALIS: That's it! Θέλεις να περιμένω. Do you want that *I* wait. So here in English we use the word "me," but in Greek; much more literal. "Do you want" να "I wait." Θέλεις να περιμένω. And if you were to use the word for "I" what would that word be...?

STUDENT: Εγώ

MIHALIS: Εγώ

STUDENT: Εγώ

(Laughing)

STUDENT: It's awful!

MIHALIS: No! It's good, it's good! You just have to relax!

STUDENT: ...Εγώ

MIHALIS: Good! Εγώ! Not με, not me, no? Because it's I wait, so you could also have here: Θέλεις να περιμένω. εγώ. So what was the word for "me" in Greek...?
STUDENT: Με
MIHALIS: Με. "Are you waiting for me?"
STUDENT: Με περιμένεις;
MIHALIS: Good! Με περιμένεις. The word for "you" is σε. So we have με and σε. And again, this is the informal "you," the one we will use to speak with friends and people we know. "I'm waiting for you...?"
STUDENT: Σε περιμένω
MIHALIS: Bravo! Σε περιμένω, σε before the verb just like με. Σε περιμένω. "Do you want me to wait for you?" again we could have a confusion with this "me," no? If we just scoot over this sentence very quickly and try to translate it as a package we might want to put "me" in somewhere. But if we think, "How is the structure in Greek? Do you want me to wait for you?" let's work our way through it - "Do you want..."
STUDENT: Θέλεις
MIHALIS: Θέλεις, and then what comes?
STUDENT: Να
MIHALIS: Να! Do you want, να, I wait for you?
STUDENT: Σε περιμένω
MIHALIS: Very good! No με, no "me!" Θέλεις να σε περιμένω. "Do you want," να, "I wait for you?" What was the word for "where" again?
STUDENT: Που
MIHALIS: Που! "Where do you want me to wait for you?" so "Where do you want..."
STUDENT: Που θέλεις
MIHALIS: Που θέλεις
STUDENT: Να
MIHALIS: Να! Brilliant! "I wait for you..."
STUDENT: Σε περιμένω
MIHALIS: Very good! Που θέλεις να σε περιμένω. Very good!
MIHALIS: So there is an in-between step when structures vary slightly from how we would say it in English. "Do you want me *to wait* for you?" We can take this in-between step to think,"How is the structure in Greek?" Do you want, να, I wait for you. "I don't want him to know where I'm staying." So the first bit - "I don't want..."
STUDENT: Δεν θέλω
MIHALIS: Δεν θέλω. "I don't want him to know..."
STUDENT: Δεν θέλω να ξέρει
MIHALIS: Very good! Δεν θέλω να ξέρει, "I don't want him to know...where I'm staying"
STUDENT: Που μένω
MIHALIS: Very good! Δεν θέλω να ξέρει που μένω! "I don't want him to know where I'm staying." Δεν θέλω να ξέρει που μένω. The word for "here" in Greek is εδώ. Εδώ...
STUDENT: Εδώ.
MIHALIS: Very good! What sound do you think you hear there in the middle? The consonant sound, which one is it? Εδώ.
STUDENT: It's the same as "think" and θέλω.
MICHALIS: Is it? The same as θέλω? Is it εθω? Or εδώ.?
STUDENT: So it's more δεν.
MICHALIS: Very good! It's like the δεν, of δεν θέλω. So again this word is written with δέλτα. The letter looks like a "d" or like a triangle in capitals. Εδώ. and this is what we hear.
STUDENT: Εδώ.
MIHALIS: Εδώ. is spelled Ε-Δ and then the "O" sound there is with the "W" shape, Ωμέγα. So that's not just for the verb endings, you will also find it in other places. Εδώ.

MIHALIS: We said that the verb for "I make" or "I do" is κάνω. How would you say "what are you doing here?"

MIHALIS: "What are you doing here...?"

STUDENT: Τι κάνεις...here? (Laughing)

MIHALIS: So, we might have lost the word concentrating on the other bit, but we had a little discussion about the sound in that word. So think about that, maybe that brings the word back.

STUDENT: Εδώ.

MIHALIS: Very good! Ah, τι κάνεις. εδώ?

MIHALIS: "I'm staying here...?"

STUDENT: Μένω εδώ.

MIHALIS: Μένω εδώ.! "I don't want to wait for you here." So we begin with...?

STUDENT: "I don't want"

MIHALIS: Bravo!

STUDENT: Δεν θέλω

MIHALIS: Δεν θέλω, "to wait for you here..."

STUDENT: So, να περιμένω εδώ.

MIHALIS: Yes, but we missed the "you" actually

STUDENT: να σε περιμένω εδώ.

MIHALIS: Very good! Δεν θέλω να σε περιμένω εδώ. "I want you to wait for me here..."

STUDENT: Θέλω να περιμένεις εδώ

MIHALIS: So again you thought of the verb first, no? Which is perfect, but then maybe you might want to make a little check if you included all of the elements. Because it's very natural to think of that verb first. So did you mention all of the elements? "I want you to wait for *me* here..."

STUDENT: Ah, με.

MIHALIS: Good!

STUDENT: να με περιμένεις εδώ.

MIHALIS: Very good! Give it to me all together. "I want you to wait for me here."

STUDENT: Θέλω να με περιμένεις εδώ.

MIHALIS: Good! Θέλω να με περιμένεις εδώ. "I want" να "you wait for me here."

Language Transfer Complete Greek Track 7

MIHALIS: So we've learned some verbs. What was "I stay?"

STUDENT: Μένω

MIHALIS: Μένω! "I wait" or "I'm waiting?"

STUDENT: Περιμένω

MIHALIS: "I insist?"

STUDENT: Επιμένω

MIHALIS: Very good! "I know?"

STUDENT: Ξέρω

MIHALIS: Ξέρω! "I want?"

STUDENT: Θέλω

MIHALIS: Θέλω! So these are verbs, and we change them for different people as well. So we have θέλω - I want. "He wants? She wants?"

STUDENT: Θέλει

MIHALIS: "You want?"

STUDENT: Θέλεις

MIHALIS: Θέλεις! At school they usually describe verbs as "doing" words, but that can get quite confusing. If you think "to be" you're not really doing anything, but that's a verb and we recognize it as a verb by its form. It's "to; to be." In the same way at school you may have heard that nouns are

things. But then again when we get to words like "peace" or "dream," you might be confused as to whether that's a thing or not. So to identify different types of word, you have to look at the form of the word. So we said that "to" words are verbs, "to stay, to wait," and words that we can put "the" or "a" in front of are nouns. For example, "the dream," that's a noun. "The peace," that's a noun. Now, I'm not very concerned with grammatical terminology so generally during this course we're not really going to use a lot of grammatical terminology. It's not very useful for us, but what *is* useful for us is to be clear on what are different types of words. Only because different types of words behave differently. Verbs behave in one way, nouns behave in a different way. We will see this throughout the course, but that's about as deep as we will get into grammatical terminology. We will talk about the language in a more logical way. So let's learn a noun in Greek. The "mobile phone" in Greek is το (that's the word for "the") το κινητό

STUDENT: Το κινητό

MIHALIS: Good! Where is the accent, or the stress on the word το κινητό?

STUDENT: At the end?

MIHALIS: At the end! Very good! Το κινητό. This is actually quite literally the word "mobile" because κινητό is "kinetic." We have the word "kinetic" in English which means "movement." We have kinetic energy, energy that comes from movement. So we are saying the same thing when we say "mobile," something that moves. Το κινητό; something kinetic. How would you say "I want the mobile phone?"

STUDENT: Θέλω το κινητό

MIHALIS: Very good! Θέλω το κινητό! "Don't you want the mobile?"

STUDENT: Δεν θέλεις το κινητό

MIHALIS: Very good! Δεν θέλεις το κινητό! To get the word for "it" in Greek we can just take the word for "the." So what is the word for "the" here in "the mobile," το κινητό?

STUDENT: Το

MIHALIS: Το. We can just take the word for "the" and put it before the verb. And there we get the word for "it." So if you want to say "I want it" how would that be?

STUDENT: Το θέλω

MIHALIS: Το θέλω! Good! "I want the mobile phone." Θέλω το κινητό. "I want it." Το θέλω. We just take the word for "the" and put it first, like με, like σε. Το θέλω. "I don't want it…"

STUDENT: Δεν το θέλω

MIHALIS: Δεν το θέλω! Good! Δεν first! Δεν το θέλω. Το, με, σε wants to be next to the verb, so δεν goes first. Δεν το θέλω! "I'm doing it, I'm doing it, I'm making it..."

STUDENT: Το κάνω

MIHALIS: Το κάνω! Very good! "I want to do it/I want to make it…"

STUDENT: Το θέλω να κάνω

MIHALIS: So here, you brain is actually being a bit too powerful, no? You're doing it all together and you're putting that το at the beginning, no? Because you can work fast, but you don't need to work fast to be correct. You need to work slowly to be correct, no? So actually what we want is "I want to do it/to make it." So the first part we think about is…?

STUDENT: I want

MIHALIS: I want.

STUDENT: So...θέλω

MIHALIS: Θέλω! Not το θέλω! Θέλω. Now we think about "to make it/to do it."

STUDENT: Να το κάνω

MIHALIS: Very good! Θέλω να το κάνω. "I want" να "I make it." Θέλω να το κάνω. "I want *you* to do it/I want *you* to make it..."

STUDENT: Θέλω να το κάνεις

MIHALIS: Good! Θέλω να το κάνεις. "I want you to do it/to make it." What was the word for "here?"

STUDENT: Εδω

MIHALIS: Εδω! "I don't want you to do it here"

STUDENT: Δεν θέλω να το κάνεις εδω

MIHALIS: Very good! And well done for taking your time! Δεν θέλω να το κάνεις εδω. Δεν θέλω να το κάνεις εδω. "I don't want you to do it here." Very well done!

Language Transfer Complete Greek Track 8

MIHALIS: What was the word for "I" that we can use to be emphatic if we like?

STUDENT: Εγώ

MIHALIS: Εγώ! Very good, and the word for "here?"

STUDENT: Εδώ

MIHALIS: Εδώ! Where is the accent on these words? Where is the stress on these words, εγώ, εδώ?

STUDENT: At the end?

MIHALIS: At the end! Good! Έχω means "I have"

STUDENT: Έχω

MIHALIS: Έχω! So we have the stress at the beginning, and we also have a new sound here. Another new sound for us in Greek. This sound is written with a letter that looks like an "X" in Greek and it gives us this "χ" sound, έχω.

STUDENT: Έχω

MIHALIS: A little bit of friction in the throat, έχω.

STUDENT: Έχω

MIHALIS: How would you say "I have the mobile phone/I have the mobile/I have the kinetic?"

STUDENT: Έχω το κινητό

MIHALIS: Έχω το κινητό And what if you wanted to say "I have it?"

STUDENT: Το έχω

MIHALIS: Το έχω! Good! "I don't have it…?"

STUDENT: Δεν το έχω

MIHALIS: Δεν το έχω! Good! When this "X" in Greek which gives us "χ" here in έχω, when it's followed by an "E" sound It's slightly softer. Actually we see this in the name of this letter which is "χι" so you can see it's softer there, the letter "χι." So how would "He has, she has, it has" sound?

STUDENT: Έχει

MIHALIS: Έχει! Good! It's more like a "H," no? Less friction, You will notice this in the Greek word for "no" which is οχι. Οχι

STUDENT: Οχι

MIHALIS: Οχι. So we have "he has, she has, it has," έχει. And "you have?"

STUDENT: Έχεις

MIHALIS: Έχεις! Again, softer here because it's followed by an "E" sound. How would you say "What do you have?"

STUDENT: Τι έχεις

MIHALIS: Τι έχεις! Very good! And this can also be used like "what's wrong?" Τι έχεις, "what's wrong/what's up?" How would you say "what does he have?" or "what's up with him?" It could mean either. "What does he have? What does she have? What's up with him? What's up with her?"

STUDENT: Τι έχει

MIHALIS: Τι έχει. Very good! What was again the word for "mobile/the mobile?"

STUDENT: Το κινητό

MIHALIS: Το κινητό! Good! "The mobile." "The car" in Greek is το αυτοκίνητο. Το αυτοκίνητο

STUDENT: Το αυτοκίνητο

MIHALIS: Again we have a very literal similarity to English. Because in English you have "mobile" and then you have "automobile." This "auto" is afto and afto is actually written "A-U-T-O." When you see the Greek letters here it looks like "A-U-T-O" and "A-U" in Greek gives you "af" or "av" depending on the word. So this is literally the same word. "Autokinetic," "Automobile," αυτοκίνητο

STUDENT: αυτοκίνητο

MIHALIS: Good! "Do you have the car?"

STUDENT: Έχεις το αυτοκίνητο;
MIHALIS: Very good! Έχεις το αυτοκίνητο; "Do you have it?"
STUDENT: Το έχεις;
MIHALIS: Το έχεις; "Don't you have it?"
STUDENT: Δεν το έχεις;
MIHALIS: Δεν το έχεις; Very good! " She is, he is, it is" all the same word in Greek is - είναι. Είναι
STUDENT: Είναι
MIHALIS: How would you say, "Where is it?/Where is he?/Where is she?"
STUDENT: Που είναι
MIHALIS: Που είναι! "Where is the car?"
STUDENT: Που είναι το αυτοκίνητο;
M Που είναι το αυτοκίνητο; "I don't know where it is."
STUDENT: Δεν ξέρω να που είναι το είναι
MIHALIS: So let's wind back to the beginning. "I don't know," that first bit.
STUDENT: Δεν ξέρω
MIHALIS: Δεν ξέρω. "Where?"
STUDENT: Που
MIHALIS: Που. "It is/he is/she is"
STUDENT: είναι
MIHALIS: Είναι! So we don't need the word for it here, no? It's included in the verb. Δεν ξέρω που είναι. "I don't know where it is." And "is" is a verb because it comes from "to be." We don't say "he be" but "he is." Δεν ξέρω που είναι. So this could mean "I don't know where it is, where he is, where she is." "Do you know where the car is" in Greek the order would be "do you know where is the car?" "Do you know where the car is/do you know where is the car?"
STUDENT: Ξέρεις που είναι το αυτοκίνητο;
MIHALIS: Very good! Ξέρεις που είναι το αυτοκίνητο; Το αυτοκίνητο is coming afterwards because it's like extra information, we saw already that είναι includes "it is." "Do you know where it is?" and then we clarify το αυτοκίνητο Ξέρεις που είναι το αυτοκίνητο; "Don't you know where she is?"
STUDENT: Δεν ξέρεις να που είναι;
MIHALIS: Why να?
STUDENT: I don't know, just because I think that you have to connect it?
MIHALIS: "I want to know" for example you need to connect them, but here actually που is doing the job of connecting. So "don't you know," δεν ξέρεις, where she is?
STUDENT: Που είναι
MIHALIS: Good! Δεν ξέρεις που είναι; What you think it means if you hear πρόβλημα; Πρόβλημα; What does that sound like?
STUDENT: Like "problem"

MIHALIS: Very good! The "V" sound in greek is most of the time is written with a letter that looks like a "B." The letter name is "βήτα" which is the grey area we get between English and Greek with these "B's" and "V" sounds. We have "problem" and then πρόβλημα in Greek. We have the word "Bible" in English which actually just comes from the Greek word for book. The Bible is "the book." "The book" in Greek is το βιβλίο. So whilst it sounds remarkably different, when you see it written those two "V" sounds are written with the "B" letter in Greek. This "B" letter is called "βήτα." So this "βήτα" that looks like a "B" gives us a "V" sound in Greek, and the word "Alphabet" is actually "Alpha" the Greek name for "A" and "βήτα." Very possibly from the Arabic word for "house." As the hieroglyph that gave rise to this letter was actually the shape of a floor plan for a house. So "the book" was το βιβλίο with this letter βήτα and entering English as "Bible." "I have the book," how would that be? "I have the book."

STUDENT: Έχω το βιβλίο

MIHALIS: "I have it"

STUDENT: Το έχει

MIHALIS: "I have it?"

STUDENT: Το έχω

MIHALIS: Το έχω! Good! So if you think of the sentence too quickly or too rushed, you kind of mash the different elements together and you came up with έχει because έχει is "it has." But it's not "it has" it's "I have it." So as long as we're sure of who is doing the verb, who the verb is changing for, the rest of the elements will fit around it. "I have it," το έχω. So we saw that "problem" was πρόβλημα, "System" is σύστημα. Σύστημα.

STUDENT: Σύστημα

MIHALIS: Many words that end in "M" or "M-A" in English have actually come from Greek. Like "problem" - πρόβλημα, "system" - σύστημα. You may notice that the accent is at the beginning of the word - πρόβλημα - σύστημα. Other words like this, we have "program" which in Greek is πρόγραμμα. Again we have the gamma "G". Πρόγραμμα like in εγώ. How do you think you would say "diagram?"

STUDENT: Διάγραμμα

MIHALIS: Διάγραμμα! So the "D" is delta and the "G" is like in εγώ. Διάγραμμα, "diagram." Panorama is πανόραμα, aroma - άρομα, climate, slightly different - κλίμα.

Language Transfer Complete Greek Track 9

MIHALIS: What was the word for "I have?"

STUDENT: Έχω

MIHALIS: Έχω, good! We saw that adding περι-, meaning "around" or "near" to μένω we got "to wait" from "to stay." If we add περι- to έχω (so to "around have") we get the meaning of the verb for "contain." "To contain," although we probably won't use it in the "I" form, no? "I contain," we will probably say "it contains." So how would that sound?

STUDENT: Περιέχει

MIHALIS: Περιέχει! "What does it contain?"

STUDENT: Τι περιέχει

MIHALIS: Τι περιέχει! "I don't know what it contains?"

Student: Δεν ξέρω τι περιέχει

Mihalis: Δεν ξέρω τι περιέχει! Good! "I don't want to know what it contains!"

Student: Δεν θέλω να ξέρω τι περιέχει.

MIHALIS: Very good! Δεν θέλω να ξέρω τι περιέχει. Very good! Do you remember what was the word for "problem?"

Student: Πρόβλημα

MIHALIS: Πρόβλημα! Good! This προ- at the beginning of "problem" or πρόβλημα actually means "towards." It can be προ- or προς- in different words. "Problem" actually means "towards throwing!" Towards or before. I'm not quite sure how that word came to be coined! But that's where the word has its root. And actually you can see in English, I don't know if in English you know the word "ballistic" used in military terms like a ballistic missile also used in slang in British English at least. You can say "somebody went ballistic!" -they went crazy. So ballistic is the same as "blem," it's throwing. Πρόβλημα. So also we have προς in Greek meaning "towards." Again what was "I have?"

STUDENT: Έχω

MIHALIS: Έχω! Προσέχω means "look after" or "take care" of something or yourself. Both of these meanings in Greek. So how would you say "he's taking care..."

STUDENT: Προσέχει

Mihalis: Προσέχει! "You are taking care/looking after"

STUDENT: Προσέχεις

MIHALIS: Προσέχεις! "I want you to look after yourself…" We don't need the word for "yourself" if we just say "I want you to look after" it will be understood to look after yourself not something else. So, "I want you to look after yourself."

Student: Θέλω να προσέχεις

MIHALIS: Very good! But the "χ" here a little softer with the "E" sound afterwards. Θέλω να προσέχεις. "I want you to look after the car."

Student: Θέλω να προσέχεις το αυτοκίνητο

MIHALIS: Very good! Θέλω να προσέχεις το αυτοκίνητο. "Why don't you look after the car?"

Student: What was "why" again?

MIHALIS: Try to think of how it was built. Don't worry about whether you have memorized the word. Think about how you might be able to find it.

STUDENT: So why is "what for..." γιάτι

MIHALIS: Bravo! Well done! Γιατί! "Why don't you look after the car?"

STUDENT: Γιατί δεν προσέχεις το αυτοκίνητο

MIHALIS: Good! Γιατί δεν προσέχεις το αυτοκίνητο! "Why don't you look after it…?"

STUDENT: Γιατί δεν το προσέχεις;

MIHALIS: Good! Γιατί δεν το προσέχεις. If you wanted to say "why don't you look after yourself?" you would just use the verb without anything. "Why don't you look after?" and it will be understood "Why don't you look after yourself?" So how would that be?

STUDENT: Γιατί δεν προσέχω..προσέχεις

MIHALIS: Very good! Γιατί δεν προσέχεις! Good! The verb for "I try" in Greek is προσπαθώ.

Student: Προσπαθώ

MIHALIS: Good! What is the "th" sound we have in προσπαθώ? Is it like δεν or is it like θέλω? Προσπαθώ.

Student: More like θέλω

MIHALIS: Good! It's the one that looks like a zero or an "O" with a horizontal line running through the middle. Προσπαθώ actually means something like "towards passion." Πάθος is "passion" in Greek so προσπαθώ "I try/towards passion."

STUDENT: Προσπαθώ

MIHALIS: Προσπαθώ. Let's make a little recap of the verbs we've learned until now. What was "I stay?"

STUDENT: Μένω

MIHALIS: Μένω! "I wait?"

STUDENT: Περιμένω

MIHALIS: Περιμένω! "I insist?"

STUDENT: Επιμένω

MIHALIS: Επιμένω! "I know?"

STUDENT: Ξέρω

MIHALIS: Ξέρω! "I want?"

STUDENT: Θέλω

MIHALIS: Θέλω! "I have?"

STUDENT: Έχω

MIHALIS: Έχω! "I contain?" (although we probably won't use it in the "I" form)

STUDENT: Περιέχω

MIHALIS: Περιέχω! Very good! And "I look after/I take care?"

STUDENT: Προσέχω

MIHALIS: So we can see how the accent usually comes just before the ending that we change. Μένω, περιμένω, επιμένω, θέλεις, ξέρει, the accent is just before that verb ending. That "ω," that "ει," that "εις," but with "I try" we have the accent on the end. Προσπαθώ so there's a group of verbs in Greek that have their accents on the end like this one. Προσπαθώ. But this shouldn't confuse you. How would you say "he's trying" or "she's trying?"

STUDENT: Προσπαθέι

MIHALIS: Good! The accent is still on the end. Προσπαθέι. "You're trying?"

STUDENT: Προσπαθείς

MIHALIS: Προσπαθείς! "You're not trying"

STUDENT: Δεν προσπαθέις

MIHALIS: Δεν προσπαθέις! "I'm trying to do it"

STUDENT: Προσπαθώ να το κάνω

MIHALIS: Προσπαθώ να το κάνω! "I'm trying to do it." Again, "you're trying…?"

STUDENT: Προσπαθεί...Προσπαθείς

MIHALIS: Προσπαθείς! "Why don't you try to do it…?"

STUDENT: Γιατί δεν προσπαθέις να κάνει...κάνεις

MIHALIS: Good! Because you thought of "do it" and you thought "it does" no? But what we need to think is "you do it" so κάνεις and then how about that "it?"

STUDENT: το κάνεις

MIHALIS: Good! Γιατί δεν προσπαθείς να το κάνεις. Very good! "Why don't you try to do it?"

Language Transfer Complete Greek Track 10

MIHALIS: As we mentioned on the first track, Complete Greek will be recorded on the move throughout Europe with various students. So we continue our course with our second student, hello!

STUDENT: Hello!

MIHALIS: So we were looking at the verb προσπαθώ which literally means something like "towards passion," and this is "I try" προσπαθώ.

STUDENT: Προσπαθώ

MIHALIS: And we notice that the accent is on the ending when generally with verbs we didn't have the accent on the ending. For example, "I want" is…

STUDENT: Θέλω

MIHALIS: Θέλω, good! So with θέλω we have the accent just before the ending. Θέλω, the stress is there just before the ending. "I wait…"

STUDENT: Περιμένω

MIHALIS: Very good! Περιμένω so again we have the stress just before that ω ending. Περιμένω. But with a group of verbs in Greek we will find the accent coming on the end like in προσπαθώ. How would you say "he's trying," or "she's trying," or "it's trying."

STUDENT: Προσπάθει

MIHALIS: Προσπαθεί! Good! And "You're trying..."

STUDENT: Προσπαθείς

MIHALIS: Προσπαθείς! Very good! Another verb that has the accent on the end in Greek is the verb "I can." "I can" is μπορώ.

STUDENT: Μπορώ

MIHALIS: Μπορώ! So the first sound here is a "B" and we saw that the letter in Greek that looks like a "B," the βήτα, this gives us a "V" sound. Like in πρόβλημα, like in βιβλίο, the word for book. So that's spelled with this letter βήτα that looks like a "B" but what we actually pronounce is a "V." We mentioned that the word "Bible" in english just comes from the Greek word for "book," βιβλίο. So, how is μπορώ spelled? To get the "B" sound in Greek, to get this hard "B" sound, you actually write an "M" and a "P" together. An "M" shape and a "P" shape together in Greek gives us this hard "B," μπορώ.

STUDENT: Μπορώ

MIHALIS: How would you say "I can wait for you"

STUDENT: Μπορώ να σε περιμένω

MIHALIS: Very good! Μπορώ να σε περιμένω. How would you say "I can do it..."

STUDENT: Μπορώ να το κάνω

MIHALIS: Very good! Μπορώ να το κάνω! Very good! What was the word for "what?" We found it inside of the word for "why." So give us the word for "why" first.

STUDENT: Γιατί

MIHALIS: Γιατί! And the word for "what?"

STUDENT: Τι

MIHALIS: Τι, very good! "What can I do?" how would you say that? "What can I do?" First bit is "what can I" so let's start there.

STUDENT: Τι μπορώ

MIHALIS: And now we need to connect the verbs

STUDENT: Τι μπορώ να κάνω

MIHALIS: Very good! Τι μπορώ να κάνω. What was the word for "now?"

STUDENT: Τώρα

MIHALIS: Τώρα! Very good! "I can't do it now," so we want to divide this up and start with "I can't"

STUDENT: Δεν μπορώ

MIHALIS: Δεν μπορώ, "I can't do it now"

STUDENT: Δεν μπορώ να το κάνω τώρα

MIHALIS: Very good! Δεν μπορώ να το κάνω τώρα! And just "I can't" by itself? How is that?

STUDENT: Δεν μπορώ

MIHALIS: Δεν μπορώ! Good! The sound there in δεν, you can just think of the English word "then."

STUDENT: Δεν, ah okay.

MIHALIS: Δεν μπορώ! Δεν μπορώ, "I can't" you will hear this a lot in Greek. Used as an expression used like "Oh it's too much." You know when something is cute maybe when somebody sees something's too cute: "δεν μπορώ." Maybe something is too bad and somebody will say "δεν μπορώ! δεν μπορώ!" Something is too loud: "δεν μπορώ" you will hear this very often in Greek. "He, she or it can…"

STUDENT: Μπορεί

MIHALIS: Μπορεί! Good! "He can do it..."

STUDENT: Μπορεί να το κάνει

MIHALIS: Very good! Μπορεί να το κάνει! Μπορει can also mean "maybe" like "It can, it can be." Μπορεί να το κάνει other than "he can do it/she can do it" might also mean

"Maybe he's doing it, maybe she's doing it." So you could say "maybe you know" you would say "it can" να "you know".

STUDENT: Μπορεί να ξέρεις

MIHALIS: Μπορεί να ξέρεις! "Maybe you know," but...et cetera. Μπορεί να ξέρεις. What was the word for "here?"

STUDENT: Εδώ

MIHALIS: Εδώ! Good! "Maybe she's waiting for me here?" or "she can wait for me here" it could mean either, no? Depending on the context, so how would we build that? "Maybe she's waiting for me here?" or "she can wait for me here."

STUDENT: Μπορεί να με περιμένει εδώ

MIHALIS: Very good! Μπορεί να με περιμένει εδώ. So μπορεί να με περιμένει εδώ could mean "maybe she's waiting for me here/maybe he's waiting for me here" or "he can wait for me here/she can wait for me here" and you will understand by the context which meaning the speaker wants. "Can you do it now?"

STUDENT: Μπορείς να το κάνεις τώρα

MIHALIS: Very good! Μπορείς να το κάνεις τώρα! Very good! "You can," using the word for you, emphasizing "*you* can" is εσύ μπορείς. Εσύ μπορείς.

STUDENT: Εσύ μπορείς

MIHALIS: How would you say "you can't" again using the word for you?

STUDENT: Εσύ δεν μπορείς.

MIHALIS: Εσύ δεν μπορείς. "*I* can" using the word for "I?"

STUDENT: Εγώ μπορώ

MIHALIS: Εγώ μπορώ! So we have εγώ and εσύ for "I" and "you," and we also saw we have με and σε for "me" and "you." Which means we have two different words for "you" in Greek. "I" and "you," εγώ, εσύ. "Me," "you," με, and σε. The difference between these two words for "you" in Greek; the difference between εσύ and σε is exactly the same as the difference between "I" and "me" just in English that word doesn't change, it's always "you." "I see you, you see" but if I'm referring to myself that word changes, no? "*I* see, you see *me*" I, me. We have a similar change like that in Greek for "you." So let's practice that. How would you say "*you* know" emphasizing you.

STUDENT: Εσύ ξέρεις

MIHALIS: Εσύ ξέρεις! Good! Εσύ ξέρεις! But I say "I know you" we won't use εσύ we will use…

STUDENT: Σε

MIHALIS: Σε, so how is that? "I know you"

STUDENT: Σε ξέρω

MIHALIS: Σε ξέρω! Good! Using the word for "you," to be emphatic "*you* know me!" How would that be?

STUDENT: Εσύ με ξερείς.

MIHALIS: Very good! Εσύ με ξερείς! So here it's εσύ, the verb is changing for "you." Εσύ ξερείς. Εγώ ξέρω, the two words look similar as well, εγώ ξέρω in the same way that με and σε look similar. So we understand that they are from two different groups of words. We can think of words like εγώ, εσύ as belonging to one group, and words like με, σε, το, as belonging to another group. The first set of words εγώ, εσύ are words that change the verb. Εγώ θέλω, εσύ θέλείς. Εγώ ξέρω, εσύ ξέρεις. And the second set, they don't, we could say for example - με ξέρει, σε ξέρει, το ξέρει, με, σε, το, they don't change the verb. How would you say "*I* know you" emphasizing the word for "I?"

STUDENT: Εγώ σε ξέρεις-er...ξέρω

MIHALIS: Εγώ σε ξέρω! Very good!

Track 11

M: The verb for "I see" in Greek is βλέπω (vlépo). How would you say "I see," emphasizing "I"?

S: Εγώ βλέπω (egó vlépo).

M: How would you say "I see you?"

S: Εγώ σε βλέπω (egó se vlépo).

M: And of course "se" is this informal you. How would you say "you see," emphasizing the word for "you"?

S: Εσύ βλέπεις (esý vlépeis).

M: "You see me?"

S: Εσύ με βλέπεις (esý me vlépeis).

M: The word for "and" in Greek is "και" (kai). When you see it written, you'll notice that the letters look like K, A, and I, so A and I together make 'eh'. How would you say "I see it, and I want to have it?" So, we will start with "I see it."

S: Το βλέπω και το θέλω να έχω (to vlépo kai to thélo na écho).

M: I think that second part, you're thinking of it as a package rather than dividing it up. It's always best to divide it up into the smallest pieces that we can. So that first bit is "I want," and then the "το" comes later because it's "I want to have it."

S: Θέλω να το έχω (thélo na to écho).

M: Good, so altogether, "I see it and I want to have it"? Not from memory, but thinking it through again.

S: Το βλέπω και θέλω να το έχω (to vlépo kai thélo na to écho).

M: "I don't know and I don't want to know." Start with "I don't know."

S: Δεν ξέρω (den kséro).

M: "And I don't want to know."

S: Και δεν θέλω να ξέρω (kai den thélo na kséro).

M: Very good. Δεν ξέρω και δεν θέλω να ξέρω (Den kséro kai den thélo na kséro). You might also hear in Greek, "I don't know it and I don't want to know it." So how would that be, starting with "I don't know it"?

S: Δεν το ξέρω (den to kséro).

M: "And I don't want to know it."

S: Και δεν θέλω να το ξέρω (kai den thélo na to kséro).

M: Very good. Δεν το ξέρω και δεν θέλω να το ξέρω (den to kséro kai den thélo na to kséro). Και εγώ (kai egó), "and I," means "me too." To say "I see it, too," you say "I see it, and I." So firstly, what is "I see it"?

S: Το βλέπω (to vlépo).

M: "I see it, and I?"

S: Το βλέπω και εγώ (to vlépo kai egó).

M: Good, "I see it, too." That's how you make that structure in Greek. That "και εγώ" (kai egó) can also come at the beginning.

S: Και εγώ το βλέπω (kai egó to vlépo).

M: So it doesn't change the structure, it's just an add-on. How would you say "I also want it"?

S: Και εγώ το θέλω (kai egó to thélo).

M: Or?

S: Το θέλω και εγώ (to thélo kai egó).

M: How would you say "I want to do it, too"?

S: Θέλω να το κανώ (thélo na to káno).

M: And then you can just add on the ending.

S: Θέλω να το κάνω και εγώ (thélo na to káno kai egó).

M: Very good, or "Και εγώ θέλω να το κάνω" (kai egó thélo na to kanó). You remember how was the mobile phone?

S: Το κινητό (to kinitó).

M: And the automobile, the car?

S: Το αυτοκίνητο (to aftokínito).

M: "I also want the car"?

S: Θέλω το αυτοκίνητο και εγώ (thélo to aftokínito kai egó).

M: So that means, "I as well as other people want the car." But you could also say "I want the car as well as other things." The car and the bicycle, for example. In English, when you say "I want the car, too," it's a little bit ambiguous. It could mean "I also want the car," or "I want the car as well as other things." We understand by the context. In Greek, if you want to show that difference, you would just say, "I want and the car."

S: Θέλω και το αυτοκίνητο (thélo kai to aftokínito).

M: How would you say "I also have the mobile phone"? So, "me too."

S: Έχω το κινητό και εγώ (éxo to kinitó kai egó).

M: And if you wanted to say "I also have the mobile, as well as other things"?

S: Έχω και το κινητό (éxo kai to kinitó).

M: "I have the car as well as other things", "I have the car, also"?

S: Έχω και το αυτοκίνητο (éxo kai to aftokínito).

M: Very good. The accent in αυτοκίνητο is on the "ki," and in κινητό it's at the end.

Track 12

M: What was the word for the mobile?

S: Το κινητό (to kinitó).

M: And the automobile, the car?

S: Το αυτοκίνητο (to aftokínito).

M: I mentioned that this "αυτό (aftó)" is 'auto,' it's actually spelled with the Greek letters that look like a-u-t-o. And the a-u together in Greek gives us 'af' or 'av'. So 'αυτό,' meaning 'auto,' also means 'this,' and the meanings are kind of related. "Αυτό" is like self. "Αυτοκίνητο (aftokínito)" is self-moving, automobile. And "this" and "self" are kind of related in their meaning. So, αυτό also means "this". How would you say, "I want this"?

S: Θέλω αυτό (thélo aftó).

M: Good, and we have αυτό after the verb. It's only those small words like με (me), σε (se), το (to) that come before the verb. So, "I want it" is...?

S: Το θέλω (to thélo).

M: Good, and "I want this"?

S: Θέλω αυτό (thélo aftó).

M: Very good. "I don't want this"?

S: Δεν θέλω αυτό (den thélo aftó).

M: "I don't want it"?

S: Δεν το θέλω (den to thélo).

M: Very good. "This mobile phone" is αυτό το κινητό (aftó to kinitó). So to say "this mobile" in Greek, we say "this the mobile," "self the phone," "the phone itself." So again we see the related meanings of αυτό as "auto" and "self" and "this." So it's something like "the phone itself." "Don't you want this mobile phone?"

S: Δεν θέλεις αυτό το κινητό (den théleis aftó to kinitó)?

M: And what was "I have"?

S: Έχω (éxo).

M: "You have?"

S: Έχεις (éxeis).

M: "Don't you have this mobile phone?"

S: Δεν έχεις αυτό το κινητό (den éxeis aftó to kinitó)?

M: What was the word for "problem," do you remember?

S: Το πρόβλημα (to próvlima).

M: How would you say "this problem"?

S: Αυτό το πρόβλημα (aftó to próvlima).

M: "I don't have this problem"?

S: Δεν έχω αυτό το πρόβλημα (den éxo aftó to próvlima).

M: Very good. So, αυτό means "this." But in Greek, there are three genders for nouns. Nouns are generally words we can put "the" in front of, we've mentioned. The nouns that we've seen so far are neuter nouns. In Greek, we have masculine, feminine, and neuter. English also has three genders, just they don't appear as often as they do in Greek. In English, we have "he," which is masculine, "she," which is feminine, and "it," which is neuter – it's not masculine or feminine, it's like no gender. You might say, "Well, you can say that about any language" – but you can't. For example, in Turkish, "he," "she," and "it" is all the same word. Turkish, for example, doesn't make that differentiation between feminine, masculine, and neuter. It doesn't exist. So English already makes this difference, and Greek does as well, but Greek does it with all nouns. The nouns that we've learned so far have been neuter nouns. What was "the problem"?

S: Το πρόβλημα (to próvlima).

M: "The aroma"?

S: Το άρωμα (to ároma).

M: Good. So these are neuter nouns, and neuter nouns take το for "the." "The car"?

S: Το αυτοκίνητο (to aftokínito).

M: Right, and neuter nouns also take αυτό for "this." So if you want to say "this car"?

S: Αυτό το κινητό (aftó to kinitó).

M: That means "this mobile phone."

S: Αυτό το αυτοκίνητο (aftó to aftokínito).

M: Yes, very good. The masculine word for "this" is αυτός (aftós). It also means "he," this masculine thing, this masculine person. And this –s that we find on the end is a common masculine ending in Greek. So, we can say "he wants it," using the word for "he," and how would that be?

S: Αυτός το θέλει (aftós to thélei).

M: Very good. That –s ending, that is masculine, not for the verb, for the noun. So that's why it's nice for us to understand what are the different types of words, because this affects how they behave. We mentioned that with nouns we have this –s as a masculine ending, but if we put that –s on the verb, who will it refer to?

S: To you.

M: Exactly. So here we're talking about nouns. Αυτός, this –s makes it masculine, αυτός το θέλει (aftós to thélei). "He is waiting for me"?

S: Αυτός με περιμένει (aftós me periménei).

M: Very good. How would you say "He, too, he is also waiting for me"?

S: Και αυτός με περιμένει (kai aftós me periménei).

M: Very good, or με περιμένει και αυτός (me periménei kai aftós). So we have αυτό for "this" when we have neuter nouns, and αυτός for masculine nouns, and this –s is a common masculine ending we will see for nouns throughout Greek.

Track 13

M: So what was the word for "this" for neuter nouns?

S: Αυτό (aftó).

M: And what do we do to make that masculine?

S: Αυτός (aftós).

M: So this is the word for "this" for masculine nouns, and also the word for "he." So most nouns ending in –s, in Greek, are masculine, although not all of them. And of course it's important to know the difference between types of words. When we talk about how a word behaves, it depends on the type of word we're talking about. So we saw already how verbs behave, words like μένω (méno). If you want to say "he stays," you say?

S: Μένει (ménei).

M: And "you stay"?

S: Μένεις (méneis).

M: So here we are discussing verbs. But then when we look at nouns, we'll have a different set of guidelines for how they behave and how to manipulate them. So –s with a verb refers to you, but –s with a noun is showing that the noun is masculine, most of the time. For example, the word δρόμος (drómos) means "road," and this is a masculine noun. We have it in English: aerodrome, hippodrome – hippodrome actually means "horse road," *hippo* is an ancient word for "horse". Actually, hippopotamus, it's Greek, it means "river horse." Ποταμός (potamós) is the word for "river" in Greek. You'll begin to get the feeling of which words in English originate from Greek, and you'll be able to pick them apart – either to internalize words you've already come across, or to find new words and their meanings, like in hippopotamus. The first bit is not very useful, because it's an ancient word, but the second bit, ποταμός, is useful. Masculine nouns use "o" for "the." So "the road" is?

S: Ο δρόμος (o drómos).

M: How would you say "the river"?

S: Ο ποταμός (o potamós).

M: Very good. This road? So we will say "this the road."

S: Αυτός ο δρόμος (aftós o drómos).

M: So, the –s is for masculine nouns, not for plural. So we have to be careful as well not to assume a plural where we don't have one. For example, ο καφές (o kafés), "the coffee," but we might read that and see "the coffees." But it's not a plural, what is this –s showing us here?

S: That it's masculine.

M: Exactly. So there are some exceptions, there are many words that end in –s that are not masculine. But generally, the –s will show you that the word is masculine. To be sure, you will see the word for "the" or "this." This coffee?

S: Αυτός ο καφές (aftós o kafés).

M: And then you are sure this is a masculine noun.

S: That's why all the guys are called Κώστας (Kóstas), Χρίστος (Xrístos) …

M: Exactly. Or my name, Μιχάλης (Mixális). This –s on Μιχάλης is a masculine ending. Well done. Speaking of names, ο άντρας (o ándras) means "the man." Αντρέας (Andréas) in Greek, and Andrew in English, just comes from that word. These names mean "manly." Or even Alexander, -ander in Alexander is άντρας. Alexander means something like "the defender of men," it's a battle term. So we have ο άντρας, the man. How would you say "this man"?

S: Αυτός ο άντρας (aftós o ándras).

M: What was the word for "here"?

S: Εδώ (edó).

M: You remember the word for "he/she/it is"?

S: Είναι (eínai).
M: How would you say "the man is here"?
S: Ο άντρας είναι εδώ (o ándras eínai edó).
M: What was the word for "why"?
S: Γιατί (yiatí).
M: You can also use it like "because" – before, I gave the similarity to Latin languages, like *porque* that you have in Spanish, or something similar in French and Portuguese, these words can also be used as "why" or "because." Because their literal meaning is either "for what" or "because of what." So you could say "this man is here because he's waiting for me." So let's begin with "this man is here."
S: Αυτός ο άντρας είναι εδώ (aftós o ándras eínai edó).
M: Because?
S: Γιατί (yiatí).
M: He is waiting for me.
S: Με περιμένει (me periménei).
M: Very good. Αυτός ο άντρας είναι εδώ γιατί με περιμένει. How would you say "he is here because he's waiting for me"?
S: Αυτός είναι εδώ γιατί με περιμένει (aftós eínai edó yiatí me periménei).
M: Very good. How would you say "he sees"?
S: Αυτός βλέπει (aftós vlépei).
M: He sees you?
S: Αυτός σε βλέπει (aftós se vlépei).
M: He also sees you?
S: Και αυτός σε βλέπει (kai aftós se vlépei).
M: Good, or "σε βλέπει και αυτός (se vlépei kai aftós)." Doesn't he see you?
S: Δεν σε βλέπει (den se vlépei)?
M: And if you want to use the word for "he," you can just stick it in the beginning or the end. So let's do that using the word for "he." Doesn't he see you?
S: Αυτός δεν σε βλέπει (aftós den se vlépei)?
M: Very good. Or "δεν σε βλέπει αυτός (den se vlépei aftós)?" Doesn't he wait for you?
S: Δεν σε περιμένει (den se periménei)?
M: Isn't he also waiting for you?
S: Και αυτός δεν σε περιμένει (kai aftós den se periménei)?
M: Or "δεν σε περιμένει και αυτός (den se periménei kai aftós)?" I would say it's slightly more natural to have it on the end, and if you have it at the beginning, it's more emphatic.
The word "apology" in English comes from Greek – απολογία (apologia). This actually means "from speech, reason, thought" – something like this. Από (apó) means "from," and λογία (logía), as we have in "psychology" and "biology," is something like reasoning, thought, speech, or dialogue. "Psychology," for example, is the dialogue of the soul. Ψυχή (psixí) is "soul" in Greek. This is why you have the ps- in English for "psychology." Discourse of the soul, so we think about it of something of the mind, but here in Greek we are using the word "soul," even though both words might refer to the same thing. So από like in απολογία, "apology," means "from." How would you say "he is from here"?
S: Αυτός είναι από εδώ (aftós eínai apó edó).
M: Very good. He is not from here?
S: Αυτός δεν είναι από εδώ (aftós den eínai apó edó).
M: He is also from here?
S: Και αυτός είναι από εδώ (kai aftós eínai apó edó).
M: Very good. If you want to ask "where is he from," in Greek you will ask "from where is he?"

S: Από που είναι (apó pou eínai).
M: And of course, without the word αυτός (aftós) this could mean "where is he from,"
"where is she from," "where is it from." But if you wanted to clarify that you meant
"he," what would you do?
S: Από που είναι αυτός (apó pou eínai aftós).
M: And this αυτός is flexible – you could also say "Αυτός, από που είναι?" It's slightly
more emphatic. The most natural order is what you gave me.

<div align="center">14</div>

- M: Give me again the word for "this". For neuter nouns
- S: Αυτό.
- M: And for masculine?
- S: Αυτός
- M: Good. And "the problem"?
- S: Το πρόβλημα
- M: Το πρόβλημα. "This problem"?
- S: Αυτό το πρόβλημα.
- M: Αυτό το πρόβλημα. "The man"? You can think of "Andreas", "Andrew".
- S: Ο άνδρας
- M: And "this man"?
- S: Αυτός ο άνδρας
- M: "Αυτός ο άνδρας». The feminine word for "this"? So the word for "this" referring
  to feminine nouns is "αυτή"
- S: Αυτή
- M: And this as you may have guessed is the word for "she". "Αυτή". This "e" ending
  is a common feminine ending. So again we are talking about nouns, not verbs. We
  already saw it in the verbs we have the ending «e». For he, she and it. Verbs can-
  not be feminine or masculine in Greek, only nouns. This is why whilst we avoid
  grammatical terminology we really want to be clear on groups of words. What are
  different groups of words because they behave differently. The "e" sound for the
  verbs, we actually mentioned that its "ε" and "ι" together (περιμένει, μένει). This
  "ε"/"ι" together gives us the "e" sound for verbs. The feminine "e" sound, as in
  "αυτή" is spelled with a letter that looks like an "n" ("η"). When you finish the "n" you
  carry on that vertical line down hanging below the line of writing. And then capitals,
  this letter actually looks like a capital "H". So with some Greek letters you'll notice
  stark contrast between the small letter and the capital letter and this "e" sound
  which we find very often ending feminine words is a good example of this . The
  small "e" is like a small "n" ("η"), and then the capital looks like a capital "H". So
  "ΑΥΤΗ" in capitals looks like "auth". But this is not "θ". "TH" in capitals in Greek is
  not "θ", it's "τη" because "TH" in Greek we know as in «θέλω» we write with that
  circle, with the horizontal line running through it. So if you are here in Greece for
  example looking around the city and looking at words you find around which is often
  in capitals, don't get confused when you see "TH" thinking that's a "Θ». No, that "H"
  is a "e" sound. How would you say "she knows me" using the word for "she"?
- S: Αυτή με ξέρει.
- M: Very good. "Αυτή με ξέρει". So the "i" of "αυτή" is written with that "n" or that
  "H" in capitals and then the "i" of "ξέρει", because it's a verb, its written with ει. But
  it's the same sound. "Αυτή με ξέρει". What was "I can"?. It started with a "μπ»
- S: Μπορώ
- M: «Μπορώ». "She can".

- S: "Μπορεί"
- M: And using the word for "she"?
- S: Αυτή μπορεί
- M: "Αυτή μπορεί". "She can do it".
- S: Αυτή μπορεί να το κάνει.
- M: Very good. "Αυτή μπορεί να το κάνει". What was "I try" or "towards passion"?
- S: Προσπαθεί
- M: "I try"
- S: Προσπαθώ
- M: "Προσπαθώ". Good. "She is trying"?
- S: Προσπαθεί
- M: But with the accent on the ending with this verb, no? "Προσπαθεί". "She is trying to do it".
- S: Αυτή προσπαθεί να το κάνει
- M: Good. "Αυτή προσπαθεί να το κάνει". "Προσπαθεί να το κάνει αυτή". "She is here"
- S: Αυτή είναι εδώ
- M: "Αυτή είναι εδώ". "She is also here"
- S: Και αυτή είναι εδώ
- M: "Και αυτή είναι εδώ". "She is also from here". What was the word for "from"? We can look at "apology"..
- S: Από
- M: "Από", good. "She is also from here"
- S: Και αυτή είναι από εδώ
- M: Very good. "Και αυτή είναι από εδώ". Very good. So we might find ourselves using words like "αυτός", "αυτή" more than words like "εγώ", "εσύ", just because the form of the verb can refer to "he", "she", or "it". They all share the same verb form so you might find yourself using these words a little more often to clarify. But usually from the context you know who you are talking about. So let's practise "I want him to wait" and we will use the word for "him" or "he" in Greek. "I want" - "να" – "he waits" – "he". And that "he" on the end is clarifying who we mean. So "I want him to wait"
- S: Θέλω να περιμένει αυτός
- M: Good. "Θέλω να περιμένει αυτός". And usually once you've mentioned who you are talking about you don't need to mention it again unless you are having a conversation where you are switching between "she" and "he" then you'll have to use them, no? So these words in Greek you only use them for clarity or for emphasis. "Θέλω να περιμένει". "Θέλω να περιμένει αυτός". If you want to be emphatic or if you want to clear up any doubt. "I want her to do it".
- S: Θέλω να το κάνει αυτή
- M: "Θέλω να το κάνει αυτή". Good. "Απολογία", "apology" is a feminine noun. Feminine nouns take "η" for "the". So how would you say "the apology".
- S: Η απολογία
- M: "Η απολογία". How do you think this "e" is written if you have to guess?
- S: Η?
- M: Exactly. With the "H" in capitals or the letter that looks like an "n" ("η") in small letters. So this is what we associate with the feminine "η". This particular letter. "Η απολογία". And if you wanted to say "this apology"?
- S: Αυτή η απολογία
- M: Good. "Αυτή η απολογία". Good. "Η πόλη" is "the city"
- S: Η πόλη

- M: We have this word in English, no? We have "cosmopolitan" for example. "Cosmos" in Greek is "world". "Cosmopolitan" means like a worldly city. "Cosmos", what gender does it look like?
- S: Masculine
- M: Masculine. It is. So how would you say "the world"?
- S: Ο κόσμος
- M: "Ο κόσμος". Very good. "This world"?
- S: Αυτός ο κόσμος
- M: "Αυτός ο κόσμος". Very good. Again tell me how was "the city"?
- S: Η πόλη
- M: "Η πόλη". "This city"?
- S: Αυτή η πόλη
- M: "Αυτή η πόλη". Good. So we've seen that nouns in Greek can be neuter, they can be masculine or they can be feminine. And we will explore this throughout the course and see how we can identify which are which. But generally when you lookup a word you want to learn it with the word for "the" so if you were to lookup the word for "city" in the dictionary you would see "πόλη" and then you would also see next to it the symbol to show, or an abbreviation to show that its feminine. Which means that instead of telling yourself "πόλη", you should tell yourself "η πόλη". That makes a very big difference because when you want to use the word you probably wont be wondering "oh what gender is it?". You would have learned it as "η πόλη". This is important because adjectives describing words, so these are words we can usually put "is" in front of. "It is big/yellow/tall". Describing words change to match nouns. For example the word for "big" is "μεγάλος"
- S: Μεγάλος
- M: Of course this is where we get words like "mega" from, in English. "Μεγάλος" would be used to refer to something masculine. So for example if you were to say "the world is big" how would you say it?
- S: Ο κόσμος είναι μεγάλος
- M: Good. "Ο κόσμος είναι μεγάλος". If you want to say "the car is big", "μεγάλος" is going to change to look neuter, to match "the car". So let's try that. "The car is big".
- S: Το αυτοκίνητο είναι μεγάλο
- M: Very good. You lose the "s" to make it look neuter. "Το αυτοκίνητο είναι μεγάλο". How do you think you would make "μεγάλο" feminine?
- S: Μεγάλη
- M: "Μεγάλη", of course. How would you say "the city is big"?
- S: Η πόλη είναι μεγάλη
- M: "Η πόλη είναι μεγάλη". Very good. "This city is big"
- S: Αυτή η πόλη είναι μεγάλη
- M: Very good. "Αυτή η πόλη είναι μεγάλη". So when we come across new nouns we want to try to learn them with the word for "the". So if you look the noun up in the dictionary try to find the symbol or the abbreviation that shows you the gender, or if you ask somebody for the word, ask them for the word for "the". So instead of saying "how do you say bed", ask "how do you say the bed?". This way when you have to manipulate that noun, when you have to match adjectives to that noun, you are not then in that moment wondering for the first time "oh, what is the gender of this word?" and having to guess it. Does that make sense? Because you look very thoughtful.
- S: No I'm just thinking that I should have done that with German.
- M: Ok, good.

- What was "I can"?
- Μπορώ
- "Μπορώ"."I can do it"?
- Μπορώ να το κάνω
- Very good. "Μπορώ να το κάνω". So we saw "να" as connecting these two verbs. So we also mentioned that it's not "to". The translation of "να" is not "to". "Να" doesn't have a translation. "Να" is a function word. It has a function. "Μπορώ να το κάνω". Actually in this very sentence in English we also don't have "to". "I can do it" rather than "I can to do it". So "να" is not "to". "Να" is a word with some functions. You can also start the sentence with "να", to give the meaning or the function of "shall". For example if you say with a question tone to your voice "να περιμένω?", this in greek is understood as "shall I wait?". "Να περιμένω?". So you can start the sentence with "να" and here "να" has a different function. It's giving us the feeling of "shall" or "should". "Να περιμένω?". "Shall I wait?". "Should I wait?". How would you say "should I wait for you?"
- Να σε περιμένω?
- "Να σε περιμένω?". And we must include this intonation tone as well. "Να σε περιμένω?"
- Να σε περιμένω?
- How would you say "where shall I wait for you?". "Where should I wait for you?".
- Που να σε περιμένω?
- "Που να σε περιμένω?". You could also say "shall I wait for you here?". How would that be?
- Να σε περιμένω εδώ?
- "Να σε περιμένω εδώ?". Very good. So "περιμένω" is "I wait". "We wait" is "περιμένουμε".
- Περιμένουμε
- So we have "-ουμε" for "we". "Περιμένουμε".
- Περιμένουμε
- Shall we wait?
- Να περιμένουμε
- "Να περιμένουμε?". Good. What was "I do" or "I make"?
- Κάνω?
- "Κάνω". "We do"/"we make"?
- Κάνουμε?
- "Κάνουμε". "What shall we do"?
- Να τι κάνουμε?
- So where do we start in English? "What"?
- Τι? Τι να κάνουμε?
- "Τι να κάνουμε". No? So maybe you are gonna head out with some friends. You say "τι να κάνουμε?". "What should we do?"/"What shall we do?". "What should I do?"
- Τι να κάνω?
- "Τι να κάνω". "Where should we do it?". "Where shall we do it?"
- Πού το κάνουμε?
- "Πού το κάνουμε" means "where are we doing it?". But if you want to get that meaning of should or shall…
- Πού να το κάνουμε?
- Good. "Πού να το κάνουμε". "Where shall/where should we wait for you?"

- Πού να σε περιμένουμε?
- Very good. "Πού να σε περιμένουμε". Good. "Σε", other than "you", also means "to" or "in" or even "on". So these words are not related, they just sound the same. "Σε" in Greek. If you want to say "in the car", "σε το αυτοκίνητο", contracts to "στο αυτοκίνητο". So "σε το" contracts to "στο". You can imagine many years of "σε το" , "σε το", "στο", "στο". It just stuck together. So "στο" means "in the". How would you say "we are waiting in the car"?
- Περιμένουμε στο αυτοκίνητο
- "Περιμένουμε στο αυτοκίνητο". "We are waiting for you in the car"
- Σε περιμένουμε στο αυτοκίνητο
- "Σε περιμένουμε στο αυτοκίνητο". "Should we wait for you in the car?"
- Να σε περιμένουμε στο αυτοκίνητο?
- "Να σε περιμένουμε στο αυτοκίνητο?". So it must make a question intonation. "Να σε περιμένουμε στο αυτοκίνητο?". And this way we will understand "shall we?". You could also change the intonation to give the feeling of "let's". So imagine if you want to say "let's wait in the car" you can again use "να" and just change the tone of voice. How would that sound? "Let's wait in the car".
- Να περιμένουμε στο αυτοκίνητο
- "Να περιμένουμε στο αυτοκίνητο". So a very affirmative tone of voice. "Να περιμένουμε στο αυτοκίνητο". There the meaning changes. "Let's wait in the car" as opposed to "Να περιμένουμε στο αυτοκίνητο?". "Shall we wait in the car?". So you can achieve all of that in Greek just with your tone of voice. And this "να" at the beginning that is alerting us to the fact that something extra is going on. It's not a simple «περιμένουμε στο αυτοκίνητο» "we are waiting/we wait in the car". This "να" shows us that something else is going on and we will tune into the tone of voice to understand what exactly that is. "Να περιμένουμε στο αυτοκίνητο?". "Shall we wait in the car?". "Να περιμένουμε στο αυτοκίνητο.". "Let's wait in the car.". How would you say "shall we wait in this car?"? "Shall we wait in this car?".
- Να περιμένουμε σε αυτό το αυτοκίνητο.
- Very good. "Να περιμένουμε σε αυτό το αυτοκίνητο?". Very good. Tell me again what was "it is", "he is", "she is".
- Είναι
- "Είναι". How would you say "it is in the car"?
- το είναι...
- "it is" is all included in "είναι". You don't need the word for "it". "Είναι" all by itself is just "it is", "he is", "she is". So, "it is in the car"
- Είναι στο αυτοκίνητο
- Very good. "Είναι στο αυτοκίνητο". "I am" in Greek is "είμαι".
- Είμαι
- So very similar to "it is" but instead of the "n" we have an "m". Actually sounds like "I'm" in English. "Είμαι"
- Είμαι.
- "I'm here"
- Είμαι εδώ
- "Είμαι εδώ". "I'm also here"
- Είμαι και εδώ
- That means "I'm also here, as well as somewhere else", which is a bit difficult physically.
- Και εγώ είμαι εδώ
- Very good. "και εγώ είμαι εδώ". "είμαι εδώ και εγώ". "Είμαι και εδώ" means "I'm here as well as somewhere else" which might fit in some context but "I'm also

here", me as well as you, as well as someone else, "είμαι εδώ και εγώ","και εγώ είμαι εδώ". "I'm in the car"

- Είμαι στο αυτοκίνητο
- Good. "Είμαι στο αυτοκίνητο". "I'm not in the car"
- Δεν είμαι στο αυτοκίνητο
- "Δεν είμαι στο αυτοκίνητο". The word for "you are" is "είσαι".
- Είσαι
- So this is our informal "you", again. And we see we have the "s" for you again as we do in "θέλεις", "περιμένεις". Here just the verb "to be" is irregular, like in English. We have "be", "am", "is", "are" and that's all the same verb. So here in Greek as well it's irregular, although we are seeing some logic to it. "Είμαι" we are having the "μαι" in there for "me", "I", "είσαι" having the "s" in there that refers to "you" as in "σαι" as in "εσύ", as in our verbal endings. How would you say "you are" emphasising the word for "you"?
- Εσύ είσαι
- "Εσύ είσαι". Good. How would you say "I am" using the word for "I"
- Εγώ είμαι
- "Εγώ είμαι". I also want to mention that the "e" of "είμαι", "είναι", " είσαι", that "e" sound in the end is written "ai" in all of these cases. "Είμαι", "είναι", "είσαι". Like "και", the word for "and". K-a-i. So this is another example of that "ai" in Greek together giving as "e". Again "you are".
- Εσύ είσαι
- "εσύ είσαι". The word for "well" is "καλά".
- Καλά
- How would you say "are you well?"
- Είσαι καλά?
- "είσαι καλά?". So the "k" is softer in Greek. Now, depending on your native language you might feel like you are hearing a "g". Many English speakers for example, native English speakers, might feel like they are hearing a "g" on "καλά". But it's actually a soft "k". Not as plosive, not as hard as we would say it in English. In English we would say it like "Κκαλά", no? But in Greek it's softer. "Καλά". But it's a "k". "Are you well?"
- Είσαι καλά?
- "Είσαι καλά?". How would you say "be well"? "You should be well". "You ought to be well". How do you think you might build that?
- Να είσαι καλά
- "Να είσαι καλά". Good. You will here very often in Greek "να 'σαι καλά". "Να 'σαι" is just "να είσαι" contracted. "να 'σαι καλά", "be well". You will often hear this also when you do something for somebody "να 'σαι καλά", "be well". Like a "thank you". "Να 'σαι καλά" as a "goodbye", "be well", "να 'σαι καλά", you will hear this. How would you say "are you here?".
- Είσαι εδώ?
- "Είσαι εδώ?". "Where are you?"
- Πού είσαι?
- "Πού είσαι?". This is something else you will hear often in Greek as well as a term of endearment. "Πού είσαι?". "Where have you been?". So it's something like "where have you been?" but also you can use it with somebody that you never met before. I don't know, for example if you meet a cute child you can just say "πού είσαι?". This is just a term of endearment which shouldn't be taken too literally.

- How would you say "we are waiting here"?
- Περιμένουμε εδώ
- "Περιμένουμε εδώ". Good. So that's how standard simple sentences say. "Περιμένουμε εδώ". But if we stick "να" at the beginning, we are going to understand that something else, some extra feeling, now, it's coming with this sentence. So in these cases, starting the sentences with "να", "να" it's just alerting us to the fact that there is something else going on. But what that is exactly, we are going to show it with the tone of voice. So if you wanted to say for example "shall we wait here?"
- Να περιμένουμε εδώ?
- And if you wanted to say "let's wait here"
- Να περιμένουμε εδώ.
- "Να περιμένουμε εδώ.". So just with the tone of voice and with that little "να" that is alerting the ear of the listener, you can achieve these different meanings that we use, shall/should/let's to show in English. "Shall we wait for you here?"
- Να σε περιμένουμε εδώ?
- "Να σε περιμένουμε εδώ?". "Do you want us to wait for you here?"
- Θέλεις να σε περιμένουμε εδώ?
- Very good. "Θέλεις να σε περιμένουμε εδώ?". Very good. The "house" in Greek is "το σπίτι"
- Το σπίτι
- What gender is this?
- Neutral
- Neuter. Very good. How would you say "I am in the house"?
- Είμαι στο σπίτι
- "Είμαι στο σπίτι". "I'm in the house", or "I'm at home". And with some structures or with some words, you can actually leave out the "στο". Like "είμαι στο σπίτι" you will often hear in Greek, or maybe most often hear in Greek, "είμαι σπίτι"
- Είμαι σπίτι
- This person is not saying "I am a house". It's understood "I'm in the house"/"I'm at home". You couldn't say for example "είμαι αυτοκίνητο". That really does sound like "I am a car". So you can only do it sometimes. But of course if you say "είμαι στο σπίτι" it's perfectly correct. How would you say "are you at home?".
- Είσαι στο σπίτι?
- "Είσαι στο σπίτι?"/"Είσαι σπίτι?". Good. So we had "είμαι" for "I am" and "είσαι", this "s" again occurring for "you", for "you are". "Είσαι". "Aren't you at home?".
- Δεν είσαι στο σπίτι?
- "Δεν είσαι στο σπίτι?"/"Δεν είσαι σπίτι?". "Why aren't you at home?"
- Γιατί δεν είσαι στο σπίτι?
- "Γιατί δεν είσαι στο σπίτι?". "Shall we do it?"
- Να το κάνουμε?
- "Να το κάνουμε?". And how would you say "let's do it"?
- Να το κάνουμε.
- "Να το κάνουμε.". The word for "after" or for "later", used a lot like "later" in Greek, is "μετά"
- Μετά
- We have this in English. Metaphor, metaphysics, no? "Μετά" is "after", beyond. Metaphysics. "Shall we do it later?"
- Να το κάνουμε μετά?
- Good. "Να το κάνουμε μετά?". "Let's do it later".

- Να το κάνουμε μετά.
- "Να το κάνουμε μετά.". Good. "What shall we do later?"
- Τι κάνουμε μετά;
- So, "τι κάνουμε μετά" is just a straightforward sentence "what are we doing later".
- Τι να κάνουμε μετά;
- Very good. "Τι να κάνουμε μετά;". So again this is a great example of the differences between a standard sentence "τι κάνουμε μετά", "what are we doing later" and then the feeling that that "να" gives us. "Τι να κάνουμε μετά;". "What shall we do later?". The word for "day" in Greek is "μέρα"
- Μέρα
- "Μέρα". It's a feminine word. So how would you say "the day"?
- Η μέρα
- "Η μέρα". Good. The word for "good" is "καλός".
- Καλός
- What version of the adjective did I give you?
- Masculine
- The masculine. How do you think we'd say "good day"
- Καλημέρα
- "Καλημέρα". And you hear this all the time in Greek. "Καλημέρα". It's one word so rather than "καλή μέρα", the accent moves because it's joint together as one word. "Καλημέρα". You'll hear this very often in Greek. "Σήμερα" is "today"
- Σήμερα
- "Σήμερα". "What shall we do today?"
- Τι να κάνουμε σήμερα;
- Very good. "Τι να κάνουμε σήμερα;". "Let's do it today".
- Να το κάνουμε σήμερα
- "Να το κάνουμε σήμερα". Very good. "Where should I wait for you today?"
- Πού να σε περιμένω σήμερα;
- Very good. "Πού να σε περιμένω σήμερα;". Very good. So, we've seen how with nouns we can have masculine, feminine or neuter nouns. And we also saw that names are masculine or feminine as well. The names in Greek actually go with the words for "the". So for example if we speak about Andreas, we will speak about "ο Ανδρέας". If we speak about Alexandros we will speak about "ο Αλέξανδρος". We will say "the Alexander is waiting for you". So we don't say "Alexander is waiting for you" in Greek. We say "the Alexander is waiting for you". How would that be?
- Ο Αλέξανδρος σε περιμένει
- Very good. "Ο Αλέξανδρος σε περιμένει". What was "here"?
- Εδώ
- "Εδώ". The word for there is "εκεί".
- Εκεί
- Good. "Alexander is waiting for me there". "The Alexander is waiting for me there"
- Ο Αλέξανδρος με περιμένει εκεί
- "Ο Αλέξανδρος με περιμένει εκεί". Good. We can also use "να" to say something like "let him wait". How do you think you would do that?
- Να περιμένει
- "Να περιμένει". "Let him wait". "Let him wait for me". How would that be?
- Να με περιμένει
- "Να με περιμένει". "Let him wait for me there"

- Να με περιμένει εκεί
- "Να με περιμένει εκεί". Good. So if you are going to say something like "Maria is at home now", again you would say "the Maria is at home now". What is "the Maria"?
- Η Μαρία είναι στο σπίτι τώρα
- Or "η Μαρία είναι σπίτι τώρα". "Maria is not at home. She is waiting for you here".
- Μαρία δεν είναι στο σπίτι
- Good. And...
- Η Μαρία. Η Μαρία δεν είναι στο σπίτι
- Good. "Η Μαρία δεν είναι στο σπίτι"/ "Η Μαρία δεν είναι σπίτι". "She is waiting for you here"
- Αυτή σε περιμένει εδώ
- Good. And for sure we wouldn't need "αυτή" here because we already mentioned Maria. So it's very unnecessary. We know who we are talking about. So we don't need to say "αυτή σε περιμένει". "Η Μαρία δεν είναι σπίτι. Σε περιμένει εδώ". Generally if we don't need to use these words, like he, she, I, we generally won't. Unless we want to be emphatic. How would you say "where is Maria?".
- Πού είναι Μαρία? Πού είναι η Μαρία?
- Very good. "Πού είναι η Μαρία?". "Η Μαρία πού είναι?". Very good

17

Complete Greek Lesson 17

Mihalis: So we saw that in Greek we have gender, no? The nouns, words that we put 'the' or 'a' in front of so 'the road', 'a road', 'the apology', 'an apology.' Nouns can be either masculine, feminine, or neuter – no gender – in Greek. So for example, we had apology, you remember how that was? Apology? So just start and see where it takes you.

Student: απολο…γιο?

M: Close enough, huh? Απολογια!

S: απολογια!

M: απολογια, no? So apology is a feminine word. So how is 'the apology'?

S: η απολογια.

M: Very good. η απολογια. Very good. So feminine nouns take η for 'the'. We also saw η πολη. That's another feminine word, η πολη, 'the city' as in cosmopolitan. And what was the word for this for feminine words?

S: αυτη.

M: αυτη, good. That is 'this'. But if you want to say 'this apology'?

S: αυτη η απολογια.

M: Very good, you say 'this the apology'. αυτη η απολογια. Very good. And this will blend together when spoken, no? So in spoken Greek it will just sound like αυτη-απολογια. No? It's all going to blend together. But that's still happening - αυτη η απολογια. And we said that this η sound that we have for feminine αυτη, η is written with that letter that looks like an 'n' with a long tail finishing below the line or α 'H' in capitals. What does this αυτη mean other than 'this' or 'this one' for feminine nouns, what else does it mean? αυτη.

S: She.

M: Good. She. So how would you say 'she wants' emphasizing 'she'.

S: αυτη θελει.

M: αυτη θελει. Good. What was the word for 'what'?

S: τι.

M: τι, τι. Something – the word for something in Greek is κατι. κατι.

S: κατι.

M: And that's related if you think about it. What doesn't refer to anything particularly and something is the next step up, no? to not referring to anything particularly. So we have τι – what, and κατι – something. So how would you say, 'she wants something from the house'? So lets start with 'she wants'.

S: αυτη θελει.

M: Something.

S: κατι.

M: 'from'. What's from?

S: απο.

M: απο, good! So in απολογια we have 'from' there starting the word. απο the house.

S: απο το σπιτι.

M: very good. Θελει κατι απο το σπιτι. And you might also hear, you will commonly hear 'θελει κατι απτο σπιτι. So σπο το can contract to απτο.

S: απτο.

M: απτο. We saw this as well with στο. σε το. 'to the' can contract to στο. So the same thing is happening we're just losing the last vowel, no? of σε – στο. απο – απτο. We also saw the word δρομος for road, and what kind of noun is δρομος?

S: ο δρομος.

M: Good so what does that mean? ο δρομος? What kind of noun is it?

S: Uh, masculine.

M: Masculine, very good. And then how would you say 'this road'?

S: αυτος ο δρομος.

M: Very good. Αυτος ο δρομος, very good. You might know the word palindrome. Do you know this word palindrome? Or maybe there is something similar in Spanish. palindromo?

S: Palindromo yes, but I don't know what it means.

M: Well actually it means a word that is spelled the same way forward and backwards, so like 'mom'

S: ah ok, 'mom' ok.

M: It is spelled the same forward and backward, and if we divide it up, 'palindrome', we see that we have pali which in Greek means 'again' – παλι. And drome? What is drome?

S: Way.

M: Way, road. Exactly so its again 'road', no? Ok? Palindrome means it is the same way forward and backward. But from this we can take παλι which means 'again'.

S: mhm, παλι.

M: So how would you say 'he', and lets emphasize 'he', 'he doesn't want to do it again.'

S: um. Αυτος δεν θελει να κανει παλι.

M: very good, very good you took it through very well, but we just missed the 'it'. Τηε 'it' – 'he doesn't want to do *it* again'.

S: ah ok. Αυτος δεν θελει να το κανει παλι.

M: Very good. Αυτος δεν θελει να το κανει παλι. Very good. And we mentioned as well before that αυτι, αυτος is spelled with a-u and that this combination of a-u are the Greek letters that look like a and u is giving us 'af'. The word for book, do you remember the word for book? It was related to Bible.

S: βιβλιο.

M: Very good, βιβλιο. Very good, it is written with the beta that looks like a B, but we pronounce 'v' there, no? βιβλιο. Very good. The book?

S: ο βιβλιο.

M: What gender is βιβλιο?

S: um masculine, no – το βιβλιο.

M: το βιβλιο, it's neuter. We've seen that our masculine nouns end in 's'. το βιβλιο, neuter. How would you say 'this book'?

S: αυτο το βιβλιο.

M: Good. αυτο το βιβλιο. Very good. The word for 'thing' is πραγμα. So there we'll have the 'g' from the throat like in εγω. πραγμα.

S: πραγμα.

M: So that means 'thing', can you relate that to anything?

S: Pragmatic.

M: Pragmatic, exactly! So pragmatism, pragmatic, there we just have the word for 'thing' in Greek. Πραγμα. The words that we saw that end in m-a in Greek, that are similar or the same in English, they are also neuter words. So we saw, το αρωμα, το πανοραμα, το διαγραμμα. So το in Greek, το προβλημα, το συστημα. How would you say 'this thing'?

S: αυτο το πραγμα.

M: Good. Αυτο το πραγμα. This the thing. And of course πραγμα is neuter, ending in m-a like προβλημα, etcetera. Give me again the word for 'what'?

S: τι.

M: τι. And the word for 'something'?

S: κατι.

M: κατι. And what was 'why'?

S: γιατι.

M: γιατι. So γιατι means 'because of what' or 'for what'. This για all by itself means 'because of' or 'for'. So αυτο, αυτο. We don't just use this for neuter nouns, but also for situations, no? A situation for example doesn't have any gender if we say 'because of this'. What is the 'this'? Is it masculine?

Is it feminine? No its nothing, it is neuter. So για by itself is 'because of' or 'for'. If you want to say 'because of this'?

S: για αυτο.

M: για αυτο. What was 'I do' or 'I make'?

S: κανω.

M: κανω. So if you want to say a sentence in English like 'that's why I am not doing it.' 'that's why I am not doing it' you will say 'because of *this* I am not doing it' in Greek. So how would that be?

S: για αυτο δεν το κανω.
M: good. για αυτο δεν το κανω. What was 'I can'? I can or I am able to. It was a bit of an odd verb in that it carried the accent on the ending. Do you remember how that was? I can?

S: μπορω? μπορω.

M: μπορω. So if you want to say that's why I can't do it. 'Because of this I can't do it."

S: για αυτο δεν μπορω να κανω.

M: And the 'it'?

S: Ok. Να το κανω.

M: Very good. Για αυτο δεν μπορω να το κανω. 'That's why we can't do it again.' So we will just begin with the first thing. What's the first thing we have to think about? 'that's why we can't do it again'.

S: για αυτο

M: Good. 'we can't'.

S: δεν μπορουμε

M: Very good. Δεν μπορουμε. 'do it again'

S: να το κανουμε παλι.

M: Very good. Very good. Για αυτο δεν μπορουμε να το κανουμε παλι. For example, in Greek. For example. If you want to say 'for example' something you can throw in the middle of many sentences now is 'for paradigm'. For paradigm. So how would that be?

S: για παραδιμε? Παραδειγμα.

M: Good. Παραδειγμα. Για παραδειγμα. For example.

Complete Greek Lesson 18

Mihalis: So we said beta, the beta, the letter that looks like a B is pronounced like a V sound in Greek, like in the word 'book' which is…

Student: βιβλιο

M: βιβλιο. Or 'problem' which is…

S: προβλημα

M: προβλημα good. Which brings up the ν letter, no? That means that we have a V letter in Greek that is free to make another sound. The ν letter in Greek, or the letter that looks like the ν in Greek gives us the 'n' sound. So that means κανω – I do or I make – is spelled k-a-v-w. Lets say W, that 'o' sound we saw it written with that omega when it is the verb ending for I, no? 'o' that looks like a W in small letters. Now it might look like kavw, no? This is kano.

S: κανω.

M: να like when we say θελω να κανω then is not written n-a, to our eyes it is written v-a. So this letter that looks like a v gives us an 'n' sound in Greek. Also the word for yes in Greek, which is ναι is written with the letter that looks like a v and then a-i. a-i gives us 'eh', we say that in the word for 'and' spelled k-a-i. What was 'and'?

S: και.

M: και. This may have something to do with the connection between the names Victor and Nicholas. These are the same name from Greek and Latin. Nicholas is the Greek and means 'Victor of the people' or 'over the people' who knows. We have νικαω which means 'to win' or 'to defeat'. That's a verb you can use still in Greek νικαω. To win or defeat. Actually the brand name Nike comes from the same root. And then 'ο λαος' which is 'the people'. So Nicholas – νικαω ο λαος – Νικόλαος In Greek. Nicholas – Νικόλαος. What gender is ο λαος - the people?

S: Masculine

M: Masculine. You might be familiar with the English 'layman' or 'layperson'? You know this word in English?

S: mhm. Yes.

M: It refers to somebody that is not a professional. So this just means 'people person'. So we have the V giving us a 'nuh', an N sound in Greek. But if you see the name Nicholas written, with a capital N, you will see a capital N in Greek. So this letter changes quite drastically between its small version which looks like a V and a small version which looks like a capital N. We already say how Greek can sometimes vary quite a bit between small and capital letters. We saw this with the family 'e' ending. Like in the word for she which is…

S: αυτη

M: αυτη. And how do we spell that 'e' sound?

S: With a long n.

M: Yeah like an n that carries on down below that line. And in capitals, what does that letter look like? It changes quite drastically.

S: H?

M: Like a capital H. So we've seen a couple of examples of this small and big letters varying quite a lot in Greek. We have this small ν giving us 'nuh' and then the big N. We have our 'e' sound used notably as a feminine ending with its two versions looking a little bit like an n whose tail goes down beyond the line or its capital like a capital H. We saw the omega giving us the 'o' sound notably with verbs, no? to show that it is I. εγω, θελω, περιμενω, and we saw how that's written with a w as a small letter, and then as a capital, we have that rounded top hat shape (Ω). We've also mentioned the U as in a-u giving us αυτο, but when that's a capital, it looks like a Y. It looks like a capital Y. So that's another one that changes quite drastically. Don't worry about memorizing these of course. We will reconsider the examples μανυ times. For now we just want to understand that small and capital letters can vary quite drastically in Greek.

Complete Greek Lesson 19

Mihalis: The catastrophe. 'The catastrophe' in Greek is η καταστροφη. Η καταστροφη.

Student: η καταστροφη.

M: So catastrophe or, καταστροφη in Greek actually means downturn. So that first part, κατ κατα, it means down. And actually we have the word κατω in Greek meaning down or under. So that 'kat' is a common part of other words; we are going to come across it a lot. But also is a word in itself, you will hear that used very commonly in Greek – κατω. For example you can say 'I am downstairs' you know? 'I am down' 'I am outside' like waiting in somebody's building. You remember how was 'I am'?

S: ειμαι

M: ειμαι. Good. So 'I am down'?

S: ειμαι κατω.

M: ειμαι κατω. How would you ask 'are you down?'

S: ειμαι κατω; No…

M: In the word ειμαι we have the 'muh' there that's relating to like me and I, no? What is the sound that relates to you with the verbs?

S: S?

M: an S. If you were to replace that 'muh' with a 'ss'.

S: umm. Εισαι?

M: Good. Εισαι. So, 'are you down?' 'Are you downstairs?'

S: εισαι κατω;

M: Good. εισαι κατω; Are you down, are you downstairs. And for he/she/and it? It is, she is it is – what did we have?

S: ειναι.

M: ειναι. It is down, it's down, she's down.

S: ειναι κατω.

M: Good, good. Κατεβαινω Κατεβαινω means to go down or to get off a train for example, you know? To get down from the train or the bus or what have you. Κατεβαινω.

S: Κατεβαινω

M: He is doing down.

S: αυτος κατεβαινω

M: You don't need the αυτος really. No? We should hear it in the ending of the verb. So how would that be?

S: κατεβαινει

M: Very good. Κατεβαινει. 'He is getting down off the train'. 'The train' is το τρενο.

S: τρενο.

M: Good , το τρενο. So, 'he is getting down off the train.' From the train.

S: κατεβαινει απο το τρενο.

M: Very good. κατεβαινει απο το τρενο. Or what could we hear instead of απο το?

S: απτο.

M: απτο. Very common in spoken Greek. κατεβαινει απτο τρενο. 'Aren't you getting off here?' 'Aren't you getting off, getting down here?' What was the word for here. Eh...

S: εδω.

M: εδω very good εδω. So when you are trying to remember a word, rather than seeing if you remember the whole word, just see if you can remember how it starts, and that's usually enough to trigger you to get the whole word. εδω. So 'aren't you getting down here?'

S: δεν κατεβαινεις εδω;

M: Very good. δεν κατεβαιννεις εδω; 'I understand' in Greek is καταλαβαινω. Καταλαβαινω.

S: καταλαβαινω.

M: Good. So that's all one word. And it is just like English if you think about it. In English you say under stand. Here we have κατα of course giving us under, and λαβαινω comes from the word meaning something like 'to take' or 'to receive'. So in Greek you say you under-take or to under-receive. Καταλαβαινω. Now this is a long word. If you were to look that up in the dictionary you might have a hard time digesting that, no? Lots of vowels, a long word. You might mix some of the vowel sounds up katalev- how was it... But if you are very conscious of the fact that it is built of κατα and λαβαινω and you digest it that way when you come across the word, it stays in your memory much easier, no? And this isn't memorizing, this is thinking about the language in a certain way and the result of that is just remembering it better. κατα καταλαβαινω. 'I don't understand.'

S: δεν καταλαβαινω.

M: δεν καταλαβαινω. Good. So we had 'eh' sound with κατεβαινω – to go down. And then an 'ah' sound κατα καταλαβαινω. So what we have in common is the 'kat' but we might have κατε, κατα when its forming part of another word. 'I don't understand you.' How would that be?

S: δεν σε καταλαβαινω.

M: δεν σε καταλαβαινω. δεν σε καταλαβαινω. Very good. 'We don't understand you.'

S: δεν σε καταλαβαινομε.

M: ουμε. We have ουμε for we. δεν σε καταλαβαινουμε. The word for 'we' is εμεις. Εμεις.

S: εμεις.

M: So if you wanted to be emphatic. So maybe somebody is telling you 'I don't know why he doesn't understand me'. And you might you know reply emphatically 'we don't understand you. What are you talking about?' 'We don't understand you' using the word for we, how would that be?

S: εμεις δεν σε καταλαβαινουμε.

M: Very good. εμεις δεν σε καταλαβαινουμε. Very good. 'I drink' in Greek is πινω. Πινω.

S: πινω.

M: πινω. For 'puh' in Greek, for the 'puh' sound, we have the letter which is like that mathematical sign, no? Which is that endless number that has something to do with a circle. We've all seen that around somewhere, it looks like two vertical lines with a horizontal line sitting on the top. Or you can think of a square with the bottom line missing, its that shape. And then the 'nuh' sound, what does it look like there?

S: Like 'vuh'? Like a v

M: Like a v yeah, in small letters. Of course in capitals it looks like a capital N. πινω. I drink. "I don't drink"?

S: δεν πινω.

M: δεν πινω. What if you wanted to emphasize 'I'? 'I don't drink.'

S: εγω δεν πινω.

M: εγω δεν πινω. 'Do you drink?"

S: πινεις;

M: πινεις. Πινεις. And if you wanted to be emphatic. 'Do you drink?'

S: εσυ πινεις;

M: εσυ πινεις; Good. 'We don't drink' emphasizing the word for we. 'We don't drink.'

S: εμεις δεν πινουμε.

M: Very good. εμεις δεν πινουμε. Καταπινω. What do you think that might mean if you had to use your imagination? Καταπινω.

S: To drink under something?

M: Exactly, well that's the first thing you should do, no? You should first translate it literally and see if that gives any ideas. So, to drink down. Does that give you any ideas? Or just visualizing it – drink down.

S: To swallow.

M: To swallow, to swallow no? καταπινω I swallow. So you will really see this kata doing the rounds in Greek. You will really find it around a lot. Another example we have φερνω which means 'I bring'. φερνω.

S: φερνω.

M: Good. And again the 'n' sound is written like a v shape. Φερνω is what you have in the word periphery. We have peri, we know what that means, around. And to bring around the periphery, pherno. 'I am bringing it' how would that be?

S: το φερνω.

M: το φερνω. 'We are bringing it.'

S: το φερνουμε.

M: το φερνουμε. 'We are bringing the car.'

S: φερνουμε το αυτοκινητο.

M: Very good! φερνουμε το αυτοκινητο. Did you get there and just think about how the word was built and where it comes from?

S: Yeah, I knew it was αυτο and then I didn't know what it…

M: Did you think about the moving?

S: Yeah.

M: Good. Αυτοκινητο. Self moving. φερνουμε το αυτοκινητο. I under-bring. I under-bring. Καταφερνω means I manage. In the sense of to manage to do something. So for example if you want to say 'I'm managing to do it.' 'I am managing to do it,' how would that be?

S: καταφερνω να κανω.

M: Good. And your special 'it'.

S: καταφερνω να το κανω.

M: καταφερνω να το κανω. So you have to make an extra thought to make sure you put it in. καταφερνω να το κανω. 'Because of this' 'Because of this I don't manage to do it again'. 'Because of this'.

S: για αυτο

M: 'I don't manage'

S: δεν καταφερνω

M: δεν καταφερνω 'to do it again.'

S: να το κανο παλι.

M: And there you remember the το, very good. να το κανο παλι. Για αυτο δεν καταφερνω να το κανω παλι. Very good. 'Are you managing to do it?'

S: καταφερνεις να το κανεις;

M: καταφερνεις να το κανεις;

Complete Greek Lesson 20

Mihalis: So we saw in 'catastrophe' the use of κατ, no? Which can be κατα like in καταλαβαινω, I understand. Κατε like κατεβαινω, I go down. But we also have the second part of that word to look at cata**strophe**. We said this word meant, downturn, no? καταστροφη. Στροφη in Greek is 'turning'. Στροφη, turning or the turning, η στροφη. How would you say 'this turning'?

Student: αυτη η ηστροφη.

M: αυτη η στροφη.

S: But στροφη with 's'? or... with 'e-s'

M: Ah, with 's'. And your mind would love it to be 'e-s' because of course you're a Spanish speaker. If you think you have Spain? España. Student? Estudiante. So that's a language transfer that will come from Spanish and you might notice that you put extra vowels around in Greek when you start 's-t', 's-p'. And just being aware of that will really help you cut it and notice it if it happens.

S: στροφη.

M: Good. How would you say 'it is this turning'? 'It's this turning'

S: ειναι αυτη η στροφη.

M: ειναι αυτη η στροφη. Good. So when we have p-h for an 'f' sound in English. When we use p-h to make an 'f' sound in English, it usually means that the word comes from Greek, or at least the word has been built of Greek parts. And we can expect it to be the same or similar in Greek. So we have seen this already with the word 'catastrophe' which we have in English and Greek. Of course that 'f' sound there in catastrophe is produced with p-h in English. What was 'I stay' or 'I'm staying'?

S: μενω.

M: μενω. And we said that if we say 'I on-stay', I stay on, we get the verb for 'insist'… Epiphany, episode…

S: επιμενω.

M: επιμενω. Good. We can use here επιστρεφω. Επιστρεφω means – maybe you can guess what it means? If we have στρεφω from στροφη meaning 'turn', no? And we have 'epi' to turn on. Again if

you visualize that, 'to turn on', what might it mean, επιστρεφω? So what happens when you turn on a point? So imagine yourself walking. You stop. And then you turn. What do you think you might be doing?

S: Return

M: Returning! Returning, no? So επιστρεφω is 'I'm returning' 'I'm coming back'. How would you say 'we're returning'?

S: επιστρεφουμε?

M: επιστρεφουμε. Very good. We have 'philosophy' in English. We have two 'p-h's. We have the 'p-h' of philo which means 'love' in Ancient Greek, and we use this in modern Greek φιλος to mean 'friend'. And then sophia is wisdom. So philosophy is a love of wisdom. So we said that φιλος is friend in Modern Greek. And we can tell by this 's' ending that it refers to a male. φιλος is friend for a male friend. So how would you say 'the friend'?

S: ο φιλος.

M: ο φιλος. My friend is 'the friend my'. Ο φιλος μου. 'the friend my'. Ο φιλος μου.

S: Ο φιλος μου.

M: Good. How would you say 'my friend is waiting for me' or 'awaiting me' in Greek?

S: Ο φιλος μου με περιμενει.

M: Good. Ο φιλος μου με περιμενει. 'my friend is bringing it' So periphery, that phery that should help you remember 'I bring'. What is 'I bring'?

S: περι... φερνω?

M: φερνω!

S: ah φερνω!

M: Just by itself, eh? Φερνω. So 'my friend is bringing it'?

S: Ο φιλος μου το φερνει.

M: Very good. Ο φιλος μου το φερνει. So we said that ο φιλος of course refers to a male friend. How would you make that refer to a female friend?

S: η φιλη

M: η φιλη! Of course η φιλη. So 'my female friend is waiting for me', how would that be?

S: ο φιλη... ο φιλη μου?

M: ο φιλη μου? It's a bit of a contradiction there.

S: Yes. η φιλη μου?

M: η φιλη μου. Very good. 'is waiting for me'.

S: με περιμενει.

M: Very good. η φιλη μου με περιμενει. How would you say 'my friend is returning tomorrow'? Tomorrow in Greek is αυριο. Αυριο. Tomorrow.

S: αυριο.

M: αυριο. 'My friend is returning tomorrow' and we mean a female friend.

S: η φιλη μου περι...

M: Returns. So you don't remember it but that's not important. Do you know how to find it? So we visualize something, we thought about something. How would you do…

S: περι, no? Go around?

M: So the 'turn' actually was the verb, not the περι. But 'on', 'turn on'.

S: επι?

M: Good, eh? To turn on, to on-turn?

S: επιστρεφει? Επιστρεφω!

M: Επιστρεφω! Very good, eh? Επιστρεφω. So that's I return. And when we find that, not from memory but thinking about how we split the word up, thinking about what we related it to. When we arrive at the word through that process, that process is internalizing it. And it's actually much more efficient than rote memorization even thought its something that you do slowly. So 'my friend is returning tomorrow'? And tomorrow was αυριο.

S: η φιλη μου επιστρεφει αυριο.

M: Good. η φιλη μου επιστρεφει αυριο. Good. 'my friend is not returning tomorrow' let's talk about a male friend this time. 'my friend is not coming back tomorrow'.

S: ο φιλη μου… ο φιλος μου δεν επιστρεφει αυριο.

M: Very good. ο φιλος μου δεν επιστρεφει αυριο. So in the word 'μου', the word for 'my', we have that 'm' again relating back to me, no? What was the consonant sound that was relating to 'you' in Greek?

S: the… 's'?

M: The 's'. So μου might become?

S: σου.

M: σου! Very good. So 'your friend'?

S: ο φιλος σου.

M: ο φιλος σου. Very good. You remember the word for 'where'?

S: που.

M: που. 'Where is your friend' 'the friend yours'.

S: που ειναι ο φιλος σου;

M: που ειναι ο φιλος σου; Very good. And the word order is quite flexible in Greek. You might hear ο φιλος σου που ειναι; που ειναι ο φιλος σου; Because this ο φιλος σου is like extra information, let's say. If we knew who we were talking about, we would just say που ειναι and that makes it very flexible. ο φιλος σου που ειναι; που ειναι ο φιλος σου. 'is your friend' female friend 'is your friend bringing it? 'is your friend bringing it?' Female friend.

S: …

M: So think of what did we think of to…

S: περιφερνω?

M: φερνω.

S: φερνω.

M: φερνω. So 'is your female friend bringing it?

S: η φιλη σου το φερνει;

M: Good. η φιλη σου το φερνει; το φερνει η φιλη σου; Again we can have that flexibility. How would you say 'isn't your friend bringing it?'

S: δεν το φερνει η φιλη σου;

M: Good. δεν το φερνει η φιλη σου; η φιλη σου δεν το φερνει;

S: η φιλη σου δεν το φερνει;

M: Very good. So we have that structure δεν το φερνει which is quite a rigid order, but then that extra information is very flexible. δεν το φερνει η φιλη σου; η φιλη σου δεν το φερνει; Very good.

Complete Greek Lesson 21

Mihalis: I learn in Greek is μαθαίνω. Μαθαίνω.

Student: μαθαίνω

M: And this is of course where mathematics comes from. They are sharing a root these two words, mathematics and μαθαίνω, 'I learn' in Greek. How would you say 'he learns' 'she learns' 'it learns'?

S: μαθαίνει

M: μαθαίνει. Good. 'The child' in Greek is το παιδι. το παιδι.

S: το παιδι.

M: So first – the first interesting thing here is that it's neuter, no? The child in Greek is neuter. It doesn't have a gender yet, no? It's not masculine, it's not feminine, it's a child. το παιδι.

S: το παιδι.

M: So how would you say 'the child learns'?

S: το παιδι μαθαινει.

M: το παιδι μαθαινει. So the child is like he, she, or it, no? We are using μαθαινει. And we can also connect παιδι to something in English. In English we have pedigogy, no? Pedigogical which is about learning, so we have the relationship there between children and learning. Pediatrician, a child doctor. So μαθαινω is 'I learn'. 'Course' like a course or a class is μαθημα. μαθημα.

S: μαθημα.

M: Good. What gender does it look like?

S: το μαθημα.

M: Yeah neuter.

S: Neuter

M: το μαθημα. Good. So it could have been feminine. It ends in an A like απολογια, apology. But m-a shows us that it is neuter like προβλημα, προγραμμα. So the word for class or course is literally like 'math' with 'ma', μαθημα. μαθημα. 'The course', 'the class'?

S: το μαθημα.

M: το μαθημα. 'I start' in Greek, 'I start' is αρχιζω. αρχιζω.

S: αρχιζω.

M: Good. And this 'xhe' sound that we have there is written with that X, well it looks like an X, the bottom part of the X is much longer and it goes below the line, but it looks like an X. αρχιζω.

S: αρχιζω.

M: Good. So you could say 'the course starts tomorrow'. What was the word for tomorrow?

S: αυριο.

M: αυριο. Good. So how would you say that, 'the course starts tomorrow'?

S: το μαθημα αρχιζει αυριο.

M: Very good. το μαθημα αρχιζει αυριο. And the verb 'start', αρχιζει, no? It is changing for το μαθημα, no? Which is like 'it'. Which makes το μαθημα much more flexible in Greek than it is in English, for example. In English, it is generally the word order showing us who is doing what and what's going on, but we don't need that in Greek. We have αρχιζει showing us. So you could move that, eh, so give me the same sentence, 'the course starts tomorrow'. But let's play around a little bit with the order. Let's start with tomorrow, for example.

S: αυριο αρχιζει το μαθημα.

M: αυριο αρχιζει το μαθημα. That's a possible order in Greek. You could mix it up a little bit more, you could start with the verb.

S: αρχιζει το μαθημα αυριο.

M: Good. αρχιζει το μαθημα αυριο. So you have this very flexible word order in Greek and you can use it to stress different things. And rather than looking at rules about what stresses what, you should just listen out for it because in a real life context that emphasis that is achieved in the language is also going to be accompanied by hand expressions, and facial expressions, and a context that will really help you interiorize it. How would you say 'I have class'?

S: εχω μαθημα.

M: εχω μαθημα. Good. So here we have the 'h' a little bit more harsh, εχω. Because it is followed by an O. εχω μαθημα. But we mentioned briefly that if we are following that with an 'eh' or 'e' sound, it's going to sound softer this 'h' that you write like x. How would you say 'she has class'?

S: εχει μαθημα.

M: Good. There it's softer again because it's followed by that 'e' sound. εχει μαθημα. The word for 'there is' in Greek. 'there is' is υπαρχει. υπαρχει.

S: υπαρχει.

M: υπαρχει. 'there is'. So this is what we use for 'there is' in Greek, but actually this verb we will translate as 'exists', 'it exists'. What we're actually saying that is 'it exists'. For 'there is'. Now υπαρχει, there is, is actually built of 'ipo', no? we have this in English like 'hypo'. Hypoglycemic, low blood sugar. Hypoglycemia. 'ema'. 'ema' in Greek is blood. And neuter, no? ending in m-a. το αιμα. The blood. So in υπαρχει we have 'ipo' like in hypoglycemia and αρχη the beginning, the start. So 'ipo' means something like 'below' similarly meaning to this 'kate, kata' that we saw. Below. And αρχη is the beginning. Η αρχη. The beginning, the start. So υπαρχει you can see it got a little bit contracted and crushed together there. Υπαρχει is something like 'below the start' meaning 'there is' or 'exists'. Very odd, no?

S: Yeah.

M: How would you say 'there is a problem'? 'There is problem' we don't need the word 'a' there. We can just say 'there is problem'.

S: υπαρχει προβλημα

M: υπαρχει προβλημα. How would you say 'there's no problem'? 'There isn't the problem'

S: δεν υπαρχει προβλημα

M: Very good. δεν υπαρχει προβλημα. So υπαρχει is built of 'ipo' and αρχη, below start, meaning 'to exist' interestingly or mind-blowingly. And we also saw that we have the verb. Αρχίζω I start. We also have, using this 'ipo', υπομονη, υπομονη. 'ipo' means below, no? And μονη is actually coming from μενω and this means 'patience'. To below-stay, no? Patience. So tell me again 'there is a problem'.

S: υπαρχει προβλημα.

M: υπαρχει προβλημα. 'there is problem'. We don't need the word for 'a' there. But you can use the word for 'a' if you want. 'a problem' is ενα προβλημα. So how would that be?

S: υπαρχει ενα προβλημα.

M: υπαρχει ενα προβλημα. So ενα is the word for 'a' for neuter nouns. So you remember the word for 'house'?

S: σπιτι.

M: σπιτι. Good. 'a house'?

S: ενα σπιτι.

M: ενα σπιτι yes. Σπιτι was neuter and the 'i' on the end is written like the Latin or the English 'i' that we have, no? Not like that feminine ending, no? So that's how we know it's not feminine. Ενα σπιτι. 'A house'. And what happens when something is masculine? What happens when a noun or an adjective is masculine? What does it tend to have on the end?

S: an 's'?

M: an 's'! So what do you think ενα might be for masculine nouns?

S: ενας.

M: ενας yes, it is! You remember how to say 'coffee' in Greek?

S: καφε?

M: But it's masculine.

S: καφες?

M: καφες, good. Καφες. And that will feel a bit uncomfortable with us because we will feel like it's a plural, no? But no, this is just a masculine ending in Greek. So 'a coffee' is?

S: ενας καφες.

M: ενας καφες. What was the word for 'here'?

S: εδω.

M: εδω. How would you say 'there is a coffee here'?

S: υπαρχει ενας καφες εδω.

M: Very good. υπαρχει ενας καφες εδω. Very good. So we have υπαρχει with both 'ipo' and αρχη. Something like below-start, which means 'there is' or 'there exists' would be the more literal translation, no? Even there is a song actually, a very famous song in Greek 'υπαρχω'. What does 'υπαρχω' mean?

S: I am here?

M: Well literally 'I exist' but actually in this song it's used a little bit like 'I am here or there'. 'I am present', no? The lyrics are something like 'I am always present by you in your eyes when they cry' or something like this. It's a love song. You can listen to it to practice your Greek. Υπαρχω.

Complete Greek Lesson 22

Mihalis: καλημερα.

Student: καλημερα.

M: καλημερα. Good day, we mentioned this, no? Literally 'good day'. Καλη is 'good' for feminine nouns, no? And then we have μερα 'day'. So 'the day' is?

S: η μερα.

M: η μερα, no? Καλημερα, η μερα. Good. What was the word for 'here'?

S: εδω.

M: εδω. The word for 'there'. The word for 'there' was εκει. Εκει.

S: εκει.

M: So we have εδω and εκει. If you want to say 'that day' you will say εκεινη η μερα. So we saw when we say 'this problem' for example we say 'this the problem' in the same way, we are going to say 'that the problem'. So 'that day' εκεινη η μερα. How would you say 'that road'? What was the word for 'road'?

S: δρομος. Εκεινος ο δρομος.

M: Bravo, very good. Εκεινος ο δρομος. So now with what you know about Greek, you could find just one version of εκεινος, we saw εκεινη, and you know what to do with it. Εκεινη, εκεινος, εκεινο. A way to refer to a person that is quite common in Greek is ατομο. Ατομο. What does ατομο mean?

S: Atom?

M: Atom, no? That's very interesting. So a person is an atom, no? And its true, no? We are just each individually one cell of the big picture, and that's reflected there in Greek. So 'a person', ενα ατομο. What gender is that? ενα ατομο.

S: mmm. Neutral.

M: Neutral, good, neuter. How would you say 'that person'?

S: εκεινο το ατομο.

M: Very good. εκεινο το ατομο. Very good. 'Good evening' is καλο βραδυ with delta, βραδυ.

S: καλο βραδυ.

M: And it is used exclusively for 'good bye', rather than 'good evening' which in English we use to say 'hello' as well. So maybe it's a little bit more like 'good night' but βραδυ means evening. What gender is βραδυ if we say καλο βραδυ?

S: mmm. Neutral?

M: Neuter. Good. Καλο we know where we have the neuter ending. So how would you say 'that eveneing'?

S: εκεινο το βραδυ.

M: Very good. εκεινο το βραδυ. Good. So we've seen a little bit in Greek how adjectives describing words change in their own way, no? We have καλος, καλη, καλο. But καλο apart from an adjective is also a verb! Now, καλο as an adjective is written k-a-the Greek L which we will talk about-and o. An 'o' like the English O. But καλω as a verb how would it have to be written, that final 'o' sound?

S: Like a M.

M: Like an upside-down M, yes. Or like a W.

S: a 'W', ok.

M: καλω good, with the omega showing you that it's a verb in writing, no? So we have καλο, good, or καλος or καλη, and then καλω as a verb means 'I invite' or 'I call'. You have both of these meanings. So καλω as a verb means 'I invite' or 'I call' and we have the accent on the end, no? like μπορω 'I can', προσπαθω 'I try'. How would you say 'I'm inviting you'?

S: σε καλω.

M: σε καλω. The word for 'him' is τον. τον.

S: τον.

M: τον. That's spelled with a 't', an 'o', and how do we get that 'n' sound?

S: From a 'v'.

M: From a 'v', good. The letter looks like 'v', τον. So that means 'him' so if you want to say 'I'm inviting him'?

S: τον καλω.

M: τον καλω. Good. How would you say 'we're inviting him'?

S: τον καλουμε.

M: τον καλουμε. τον καλουμε. 'We're inviting him' if you want to emphasize the 'we'?

S: εμεις τον καλουμε.

M: Good. εμεις τον καλουμε. Good. 'We we're inviting him'. The word for 'us', so we've seen the word for 'we' which is εμεις. The word for 'us' is μας. So how would we say 'he's inviting us'?

S: μας καλει.

M: Good. And you're keeping the accent on the end there, μας καλει. Now you would know that this is a verb in writing because the 'e' sound on the end there is spelled e-i. We mentioned briefly that e-i also gives us this 'e' sound and it's used with the verb ending for he, she, or it, no? μας καλει. How would you emphasize the word for 'he'? 'he's inviting us'.

S: αυτος μας καλει.

M: Good. αυτος μας καλει. Good. 'you're inviting us' how would you say 'you're inviting us'?

S: μας καλεις.

M: μας καλεις.

S: μας καλεις.

M: 'Aren't you inviting us?'

S: δεν μας καλεις;

M: Very good. δεν μας καλεις; 'aren't you inviting us?' Good. Παρακαλω παρακαλω means 'I plead' or 'request' and actually its used like 'please' in Greek. You will here this a lot παρακαλω, please.

S: παρακαλω

M: So παρα we also have in English, we have it in parasite, paranormal…

S: Paranoid.

M: Paranoid is from nous, 'mind', or nous. Paranoia. Eh, beside or beyond the mind. So παρα means something like 'beyond' or 'alongside'. So we have καλω 'I invite' or 'I call' and παρακαλω 'beyond or alongside' that. We have 'I plead' used like 'please', no? When we plead something, we are inviting somebody to do something for us. So παρακαλω which is 'plead' or you know 'please'. You will also hear 'I plead' as please παρακαλω and also 'I plead you' as 'please'. So how would that sound? 'I plead you'?

S: σε παρακαλω.

M: σε παρακαλω. You will hear that as well. Παρα we can put with our verb for 'I stay'. What was 'I stay'?

S: μενω

M: μενω. And how will it sound if you put παρα there with it?

S: παραμενω.

M: παραμενω. Παραμενω means 'I remain'. 'I remain' so very similar in meaning to 'I stay', no? Just maybe a little bit more insisting, I don't know. Maybe you would like to stay 'we're staying here' like 'we're not going anywhere' then you would say 'we're remaining here'. How would that be?

S: παραμενω? Παραμενουμε εδω.

M: Παραμενουμε εδω. We're remaining here, like, we're staying put. We're not going anywhere. Παραμενουμε εδω. How would you say 'we're remaining there'?

S: Παραμενουμε εκει.

M: Παραμενουμε εκει. Very good.

Complete Greek Lesson 23

Mihalis: Now we're going to learn to talk about the future in Greek. The word for 'will' in Greek like 'I will do it' 'I will wait' is θα. Θα.

Student: θα.

M: θα. Now θα is spelled with that letter that looks like a zero with a horizontal line running through the middle which gives us t-h. θα. And it really is 'will'. It literally is the very same word. 'Will' in English is just the word for 'want' in German, 'ich will'. Which in German is spelled w-i-l-l. We literally in English just took the German word for 'want' and used it to go into the future. And Greek does something very similar. Θα in Greek is a contraction of θελει να. θελει να has contracted to produce θα, so θελει να like 'it wants'. We don't know 'who' wants, the universe, or maybe there's like almost a superstitious feeling there of talking about the future. The separate version – there is a different version in Cyprus of this θα, it's 'ena', 'ena'. And this is also a contraction of θελει να. Just a different contraction. So you might hear that if you go to Cyprus. So if you say 'I will wait' or 'I will be waiting' you will use this θα and then you will say 'I wait'. So how is that?

S: θα περιμενω.

M: θα περιμενω. I will wait or I will be waiting. We get both there. 'I will wait for you' or 'I'll be waiting for you'. The θα will go first.

S: θα σε περιμενω.

M: θα σε περιμενω. 'I will do it' or 'I will be doing it'? What is 'I do'?

S: κανω.

M: κανω. Good. So the θα again is going to come first, no? 'I will do it', 'I will be doing it'.

S: θα το κανω.

M: θα το κανω. Good. You remember the word for 'after' or 'later' used like 'later'? We have it in metaphysics which is something like 'beyond' or 'after physics'. Metamorphoses which means the after form.

S: μετα

M: μετά, μετά.

S: μετά.

M: So 'I will do it later' 'I will do it after'?

S: θα το κανω μετα.

M: Good. θα το κανω μετα. And you remember the word for 'tomorrow'?

S: αυριο.

M: αυριο. This αυ is spelled a-u. We've seen a-u can make an 'af' sound like in αυτο αυτος, αυτη. Or an 'av' sound like in αυριο. Much more common though is 'af'. The 'av' situation occurs much less. So a-u gives us 'af' or 'av'. And the same with e-u. e-u will give us 'ef' or 'ev'. So for example, the word 'euphoria' we know this is Greek because we have an f spelled with a p-h, no? Euphoria. This in Greek is ευφορία. Ευφορία. This e-u, this 'f', means 'good' or 'well', and then 'phoria' actually means φερνω again. Bringing – good bringing, like in periphery. ευφορία. What gender is it if you had to guess?

S: Uh, feminine.

M: Feminine. Good. The euphoria – η ευφορία. ευχαριστω. ευχαριστω in Greek means 'I thank' or 'thank you', used like 'thank you'.

S: ευχαριστω.

M: ευχαριστω. And it means something like 'I good happy'. This 'f' at the beginning of words most of the time it's something like 'good', no? And χαρα means happiness or joy or wellness. So we are saying something like 'I good joy you', 'I good wellness you', no? when we say 'thank you'. Ευχαριστω. How would you say 'we thank'?

S: ευχαριστουμε.

M: ευχαριστουμε. And you use this quite a lot in Greek. If you say thank you in a shop and you are accompanied, it's very common to say ευχαριστουμε, or especially if you are at a restaruant or a cafe or something like this, you will thank on behalf of the people you are with. Ευχαριστω, I thank, ευχαριστουμε, we thank. So in ευχαριστω we have e-u pronounced 'f' as in ευφορία, euphoria. To see an example of it pronounced like 'v', we said this is less common, but it still happens, we have 'Europe' Ευρώπη. Ευρώπη.

S: Ευρώπη.

M: Good. So you will notice your own patterns to understand how it's pronounced. We see both in αυριο and Ευρώπη that the 'r' is creating the 'v' sound as opposed to the 'f' sound. So you should look out for your own patterns, but generally its 'ef' or 'af', but it could be 'ev' or 'av'. So we said that ευχαριστω was built of 'good joy' and μια χαρα. μια χαρα – a joy, a joy – is a very common response to τι κανεις. How are you? Τι κανεις; Πως εισει; μια χαρα – a joy. So there we get the feminine word for 'a' as well, μια.

S: μια

M: So how would you say 'a day'?... What was 'good day'?

S: μια μερα.

M: μια μερα. Good. μια μερα. A day. 'an apology'? 'an apology'?

S: μια απολογια.

M: μια απολογια. Pronounced like a 'y'. απολογια.

S: απολογια.

M: Good. And we also saw the word for 'a' for neuter words, no? How was 'a problem'?

S: ενα προβλημα.

M: ενα προβλημα. A house?

S: ενα σπιτι.

M: ενα σπιτι. And for masculine, what did we have instead of ενα for masculine?

S: ενας.

M: ενας. ενας, good. So 'a road' How would you say that, 'a road'?

S: ενας δρομος.

M: Or a coffee.

S: ενας καφες.

M: ενας καφες. So for 'a' we have ενα and ενας and then μια looking very different to the other ones.

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M: How was the word for 'will' in Greek, which is actually a contraction of 'θέλει να' [thélei na]?

S: Θα [tha].

M: Very good. So if you say, for example, 'We will do it tomorrow,' or 'We'll be doing it tomorrow,' how would that be?

S: Θα το κάνουμε αύριο [tha to kánoume ávrio].

M: Good. 'We won't be doing it tomorrow'? The negation, the 'δεν' [den] is going to come first.

S: Δεν θα το κάνουμε αύριο [den tha to kánoume ávrio].

M: Very good. So we get through quite a lot of information there, before we get to the verb. We don't know what's going on until we get to the verb. So we've been translating the future, like 'θα κάνω' [tha káno], for example, as 'I will do,' or 'I will be doing.' I've been giving both of those translations. Now, in fact, in Greek, we have two different verb forms to show which one we mean – whether we want to say 'I will do' or 'I will be doing'. But 'κάνω' [káno] is an exception – 'θα κάνω' [tha káno] can mean 'I will do' or 'I will be doing'. The same with 'περιμένω' [periméno] – 'θα περιμένω' [tha periméno], for example, could mean 'I will wait' or 'I will be waiting'. But otherwise, we have a way to show this difference in Greek. With the great majority of verbs, we have an alternative verb form to show that we mean 'I will do it' rather than 'I will be doing it'. 'I will write' rather than 'I will be writing'. 'Photography' is not a Greek word, but it's built on Greek parts. It was coined by an Englishman, I believe – 'photography' is not a Greek thing, but it's built on Greek parts. We have the <ph>, giving us [f]. So 'photography' means 'writing with light'. 'I write' in Greek is 'γράφω' [gráfo]. And we have the [guttural g] like in 'εγώ' [egó]. 'Θα γράφω' [tha gráfo] means 'I will be writing,' only, not 'I will write'. If we use the standard form with 'θα' [tha], we get 'I will be writing'. So, for example, if I said to you, 'What will you do when you graduate?' 'Θα γράφω' [tha gráfo] – 'I will be writing'. So we're not looking for exact translations between English and Greek, because in English, it's quite strange to say 'I will be writing' in this context. In Greek, what we want to look at is, do we refer to an ongoing period of time, or do we refer to a closed period of time? What will you do when you graduate – I will write, this is ongoing – I will be writing, even though that's an odd thing to say in English. So, we'll say "θα γράφω" [tha gráfo] in Greek – something like 'I will be writing'. Now, if we want to say 'I will write it,' we refer to something specific and closed in time, then will our alternative form of the verb. So other than 'γράφω' [gráfo], we have 'γράψω' [grápso]. So if you want to say, for example, 'I will write it,' we have a closed period of time referring to that 'it,' so we'll use our alternative form of the verb to show that. How would that be?

S: Θα το γράψω [tha to grápso].

M: How would you say 'he will write it'?

S: Θα το γράψει [tha to grápsei].

M: But if somebody says to you, 'what will he do once he graduates?' and you will say 'he will write,' then what you want is something like 'he will be writing'. So you won't change to the alternative form, we'll stay with our standard form of the verb. So, 'he will be writing'?

S: Θα το γράφει [tha to gráfei].

M: Well you said 'to,' you said 'it,' and 'to' gives us a feeling of something actually quite closed and specific, so there would fit better, 'θα το γράψει' [tha to grápsei]. It's not a hard and fast rule, it all just depends on the context. If we were to say something like, 'he will write it every morning,' then we would be referring to an open, ongoing period of time, so we would stay with our standard form, 'γράφει' [gráfei]. So we can use this

alternative version, 'γράψω' grapso,' only in some situations, like after 'θα' [tha]. We already say that 'γράφω' [gráfo] without a 'θα' [tha] or something else that makes us have to choose beween 'γράφω' [gráfo] and 'γράψω,' [grápso] 'γράφω' [gráfo] means 'I write' or 'I'm writing' – 'το γράφω' [to gráfo], 'I write it,' 'I'm writing it'. Only in some structural situations, do we have to think about if we mean an open, ongoing period of time or a closed one. But only in some situations, not all the time in the language. So, after 'θα' [tha], we have to think about whether we want 'γράφω' [gráfo] or 'γράψω' [grápso], looking at the context. Also after 'να' [na]. We've seen already that 'θα' [tha] is just a contraction of 'θέλει να' [thélei na], so if you say, for example, 'I want to write,' you have your 'να' [na] there, which means you're going to have to think about what you mean. So let's imagine we want to say, 'I want to write,' and we mean in life, generally, like 'I want to be a writer'. Is this an open, ongoing time, or is this a closed time?

S: Open.

M: Open, ongoing. So what form of the verb do you use?

S: Γράφω [gráfo].

M: Our normal, standard version of the verb. So how would that be, 'I want to write' in this context?

S: Θέλω να γράφω [thélo na gráfo].

M: Good. But if you say, for example, 'I want to write tomorrow,' is this an open or closed period of time?

S: Closed.

M: It's closed now, in which case you'll have to use 'γράψω' [grápso] to show that. So how would that be?

S: Θέλω να γράψω αύριο [thélo na grápso ávrio].

M: Good. If you said 'I want to write it,' by itself without any other context, does it sound like an open or closed period of time?

S: Closed.

M: So how would that be, 'I want to write it'?

S: Θέλω το γράψω [thélo to grápso].

M: Slower, slower.

S: Θέλω να το γράψω [thélo na to grápso].

M: Very good. We've encountered 'ύπο' [hýpo] meaning something like 'below' or 'under,' 'hypoglycemia,' low blood sugar, 'hypothermia', low body temperature. 'Υπογράφω' [hypográfo], what do you think that might mean? I under write…

S: Sign.

M: Good. 'I sign'. Now, if you want to say, 'I will sign it,' is this an open period of time or a closed one?

S: Closed.

M: So what might 'υπογράφω' [hypográfo] change to? If 'γράφω' [gráfo] becomes 'γράψω' [grápso]…

S: Υπογράψω [hypográpso].

M: Good. So, 'I will sign it'?

S: Θα το υπογράψω [tha to hypográpso].

M: Good. If we want to say, 'I will be signing,' like, it will be my job, I will be the one that's responsible for signing all of the documents that will be coming – is this an open or a closed period?

S: Open.

M: So, 'I will be signing'?

S: Θα υπογράφω [tha hypográfo].

M: Very good. So we're not really looking for direct translations of 'I will write, 'I will be writing'. The question we want to ask ourselves is if we're referring to something that feels like an open period of time, or a closed period of time. And that distinction, that difference between the two is gonna become much clearer as we continue to analyze and use Greek. And also, it's worth mentioning again that this doesn't happen with every single very. There's an important group of quite common verbs that don't have alternative forms. Ones we've been using in this kind of sentence structure until now, so 'έχω' [écho], 'ξέρω' [kséro], 'περιμένω' [periméno], 'κάνω' [káno], these verbs don't have an alternative form. They don't change. But the great majority of verbs in Greek do have an alternative form.

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M: If we say 'I want to write well,' what do we mean? What do we refer to, an open period of time or a closed period of time?
S: Open.
M: Open. It sounds like generally, in life. The word for 'well' is 'καλά' [kalá]. Obviously related to good, καλός/καλή/καλό [kalós/kalí/kaló], and we can feel that in English, as well. Sometimes, when someone asks us in English how are we, we can reply 'I'm well,' or 'I'm good,' in colloquial English. So, of course those words are connected. 'I want to write well.'
S: Θέλω να γράφω καλά [thélo na gráfo kalá].
M: Very good. So we're using γράφω [gráfo], our standard, ordinary form of the verb, which gives us an open feeling of time. If you say, 'I want to write it well,' does anything change? Is it still an open period of time?
S: No, you have 'it'.
M: Exactly. 'I want to write *it* well,' we're referring to something specific, so that's a closed period of time. So how would that be?
S: Θέλω να το γράψω καλά [thélo na to grápso kalá].
M: Good. How would you say, 'I want you to write it well'?
S: Θέλω να το γράψεις καλά [thélo na to grápseis kalá].
M: Do you remember the word for book?
S: Βιβλίο [vivlío].
M: And how would 'a book' be?
S: Ένα βιβλίο [éna vivlío].
M: How would you say, 'I want to write a book'?
S: Θέλω να γράψω ένα βιβλίο [thélo na grápso éna vivlío].
M: Very good. So the first thing you asked yourself, is this open or closed, to write *a* book? Closed. 'Books' is 'βιβλία' [vivlía], the plural. 'I want to write books,' and you mean, 'I want to be a book-writer, I want to be somebody that writes books'.
S: Θέλω να γράφω βιβλία [thélo na gráfo vivlía].
M: And with that γράφω [gráfo], with that open, ongoing feeling, we understand 'I want to be somebody that writes books'. The word for 'two' in Greek is 'δύο' [dýo]. This is delta, which looks like a <d> or a triangle in capitals, <u>, and then <o>. So the <u> in Greek, when it's not in combination, like in <au> giving us [av] or [af], or <eu> giving us [ev] or [ef], the <u> by itself gives us an [i] sound. That's where we got 'duo' from in

English, it was just misunderstood in English. They took 'δύο' [dýo], and it looks like 'duo' so they took that to describe a set of two, usually in music, a musical duo for example. How would you say 'I want to write two books'?

S: Θέλω να γράψω δύο βιβλία [thélo na grápso dýo vivlía].

M: Good. So this is closed. We need to look at how we are referring to time, and to understand the code with which we refer to time in Greek, we need to listen. We need to actively listen to how these two different forms are used in context, and then we will really develop a great understanding of how we can switch between these two forms. Now, many courses and course books, and also native speakers when you ask them, will oversimplify this phenomenon to, "Oh, you use the alternative form after 'να' [na] or in the future." And that's not the case, that's a gross simplification which will lead to many confusions later of not understanding why the alternative form is or isn't being used. We want to do what we've been doing here – asking ourselves if we're referring to an ongoing or open period of time, in which case we used the standard verb form, or to a closed period, in which case we use the alternative version. And we will always be listening out to see whether Greek agrees with our conclusions about whether something is an open or closed period of time.

Complete Greek Lesson 26

Mihalis: How was 'I learn' or 'I'm learning' related to the English 'maths'?

Student: μαθαινω

M: μαθαινω. So μαθαινω by itself is 'I learn' or 'I'm learning', no? But after θα, θα μαθαινω will only give us 'I will be learning' this open feeling. So μαθαινω has an alternative version to give us that closed feeling in time. Μαθαινω becomes μαθω

S: μαθω.

M: So just the e-n disappears. Μαθαινω becomes μαθω. So if you say for example 'I want to learn' and you mean generally in your life, 'I want to learn', how would it be?

S: θελω να μαθαινω.

M: θελω να μαθαινω. Good. And if you are referring to something specific like 'I want to learn to drive' or 'I want to learn it'?

S: θελω να το μαθω.

M: Good. θελω να το μαθω. You could actually say 'I want to learn to do it', how would that be? So we start at the beginning 'I want'.

S: θελω.

M: I want to learn.

S: θελω να μαθω

M: To do it.

S: να κανω. Να το κανω.

M: Very good. θελω να μαθω να το κανω, no? Just as in English we can have a few 'to' verbs there together – 'I want to learn to do it'. Same in Greek, we just keep going with the να, no? θελω να μαθω να το κανω. So μαθαινω becomes μαθω in its alternative form. What was 'I bring'?

S: φερνω

M: φερνω is 'I bring' or 'I'm bringing'. Good. How would you say 'I'm bringing it'?

S: το φερνω.

M: το φερνω. How would you say 'I will be bringing'?

S: θα φερνω.

M: θα φερνω. So like I said we're not working with direct translations, we want to imagine the situation, no? 'I will be bringing' is a very weird thing to say in English, but what we are thinking about is an open period of time so maybe I'm talking about traveling much more often. I'm going to travel much more often so I will be bringing much more treats, no? There it makes perfect sense. θα φερνω. But if you want to say something like 'I will bring it' and you refer to one act of bringing something, no? There you are referring to a closed period of time, you need the alternative version of φερνω. The alternative version of φερνω is φερω. Φερω.

S: φερω

M: So that's actually what we have in periphery. What we have in periphery is the alternative version, we have φερω. So what happens between φερνω and φερω?

S: The N disappears.

M: The N disappears. Just like what happened between μαθαινω and…

S: μαθω.

M: μαθω. So actually we are identifying a pattern here. The pattern to get our alternative version of the verb many times you can just get rid of the N. μαθαινω - μαθω. Or in this case the e-n. φερνω – φερω. 'I will bring it'?

S: το φερω. Θα το φερω.

M: Θα το φερω. 'She will bring it'?

S: Θα το φερει.

M: Θα το φερει. You remember how was 'I manage'? 'I under-bring'?

S: καταφερνω

M: καταφερνω.

S: καταφερνω.

M: καταφερνω. So the alternative version of καταφερνω is...

S: καταφερω

M: καταφερω. How would you say 'I will manage it'?

S: θα το καταφερνω.

M: θα το καταφερνω. How was 'I'm going down'?

S: καταβαινω?

M: κατεβαίνω

S: κατεβαίνω

M: There we have an 'eh'. κατεβαίνω

S: κατεβαίνω

M: κατεβαίνω. What do you think the alternative version of κατεβαίνω might be?

S: κατεβ...

M: that was it!

S: κατεβω

M: κατεβω. Κατεβω. It's kind of hard to take something off than to change it. It would be easier to change it like υπογραψω. We have to think a little bit more to take something out. So κατεβαίνω becomes κατεβω.

S: κατεβω.

M: How would you say 'I will go down'?

S: θα κατεβω.

M: θα κατεβω. θα κατεβω. We saw that the word for 'in' or 'on' is σε. Σε.

S: Σε.

M: Like 'in the house' – σε το σπιτι. Which becomes στο σπιτι. You can use this σε like in σε λιγο 'in a bit', σε λιγο. Meaning like in a little while, in a bit, in a little while. And of course that's with gamma, the 'gh' of εγω. σε λιγο. 'I will come down – I will go down in a bit'?

S: θα κατεβω σε λιγο.

M: θα κατεβω σε λιγο. 'We will go down in a bit'

S: θα κατεβουμε σε λιγο.

M: θα κατεβουμε σε λιγο. Very good. And we've seen how we can also begin with να to get the feeling of 'let's', no? So again we have to think about whether we want the standard open verb feeling or the alternative closed feeling. So if we say for example 'Let's go down' mostly we'll be referring to a specific occasion or a specific visit or reason, no? So that's closed. So how would that be 'Let's go down'?

S: να κατεβω. να κατεβουμε.

M: να κατεβουμε. Good. Let's is let us, no? It's 'us', it's 'we'. να κατεβουμε. 'Let's go down in a little bit' how would that be? 'Let's go down in a bit'

S: να κατεβουμε σε λιγο.

M: να κατεβουμε σε λιγο. We could also say 'shall we' just by changing the tone of voice. 'Shall we go down in a bit'?

S: να κατεβουμε σε λιγο;

M: να κατεβουμε σε λιγο; Very good. What was 'I understand' it also started with κατα in this case.

S: κατα - καταλαβαινω

M: καταλαβαινω. Good. How do you think the alternative version might be?

S: καταλαβω?

M: Good. Καταλαβω. 'I want you to understand'

S: θελω να κατα... λαβεις.

M: θελω να καταλαβεις. 'I want you to understand me'

S: θελω να με καταλαβεις.

M: θελω να με καταλαβεις. So that would mean 'I want you to understand me' in a specific situation. In a specific situation, referring to something closed – a closed period of time. But if you meant in life, generally I want you to understand me…

S: θελω να με καταλαβαινεις.

M: Very good. θελω να με καταλαβαινεις. So we go back to our standard, our open form of the verb. θελω να με καταλαβαινεις.

Complete Greek Lesson 27

Mihalis: We were looking at how we use our two different verb forms in Greek, no? And we've also noticed some patterns between the two forms in themselves, no? So for example we had 'I learn' μαθαινω and μαθω. We had 'I go down' κατεβαινω, κατεβω. 'I understand' καταλαβαινω, καταλαβω. Also 'I bring' φερνω, φερω. So we see how we've been removing the n or the e-n and that's a pattern. μαθαινω μαθω, φερνω φερω. And this φερω of course is the part that we find building vocabulary normally no? Like in periphery, euphoria, looks much more like that alternative form φερω. We saw πινω 'I drink' πινω.

Student: πινω.

M: How do you think the alternative form of πινω might be?

S: πιω

M: Good πιω.

S: πιω.

M: Good, so we lose the 'n' and it sounds like πιω. Good. So if you wanted to say for example 'I want to drink' and you mean like, now, for example.

S: θελω να πιω.

M: Good and the accent is on the end θελω να πιω. The accent falls on the end here when we change it from πινω to πιω.

S: Ah, θελω να πιω.

M: Good. Eh 'I don't want to drink'?

S: δεν θελω να πιω.

M: δεν θελω να πιω. So this is a closed feeling so it would mean like, now at the party we are talking about. But imagine you want to say something like 'I don't want to be a person that drinks' you know? I don't want to be a drinker. If you say 'I don't want to drink' and that's your meaning, how would it be?

S: θελω... δεν θελω να πινω.

M: Very good. δεν θελω να πινω. Perfect. So we go back to our standard form of the verb and that gives us our open feeling, our ongoing feeling. 'I take' in Greek is παιρνω.

S: παιρνω

M: παιρνω. That's 'I take' or 'I'm taking'. So that's like P-E-R-N-O. παιρνω. So you could say for example 'I take the train', the train is το τρενο.

S: παιρνω το τρενο.

M: παιρνω το τρενο. How would you say 'we're taking the train'?

S: παιρνουμε το τρενο.

M: παιρνουμε το τρενο. So the verb by itself, and when I say by itself I mean not introduced by θα or να or some other things we will see as well, that can be 'I take' or 'I'm taking', no? We don't have to worry about the alternative form in that situation. 'I take the train' 'I'm taking the train' παιρνω το τρενο. The alternative form of παιρνω, so that form of the verb that will give us a closed feeling in time, is παρω. παρω.

S: παρω.

M: παρω. So again we're losing the 'n', no? But there's another change there the 'eh' -

S: the vowel

M: Yeah, well done. The 'eh' of παιρνω changes to an 'ah' in παρω. So that's a bit irregular, it's a bit random. But again it's fitting into the same pattern so we have παιρνω and παρω

S: παιρνω, παρω

M: Good. How would you say 'We're taking the train'? Give me that again 'We're taking the train'.

S: παιρνουμε το τρενο.

M: παιρνουμε το τρενο. If you wanted to say 'let's take the train'? So we saw how we can get this 'let's' feeling by beginning with να and showing that we mean 'let's' in the tone of voice. So how would that be? 'Let's take the train'?

S: να παρω το τρενο… να παρουμε το τρενο.

M: Very good. 'Let's' is 'let us' να παιρνουμε το τρενο. Very good. How would you say 'Let him take the train' like 'Let him take the train' in the sense of 'I'm not going to pick him up, let him take the train'. You can do this as well starting with να

S: Mhm. να παρει το τρενο.

M: Very good! να παρει το τρενο, no? να παρει το τρενο. We saw καλω which was 'I call' or 'I invite' καλω as a verb, no? Not καλο like 'good'. And for 'to call' we can also say παιρνω τηλεφονο 'to take phone'.

S: παιρνω το τηλεφονο or…?

M: No just παιρνω τηλεφωνο.

S: Mhm. παιρνω τηλεφωνο

M: Good. So in order to say for example 'I will call you' you will say 'I will take you phone'. How would that be?

S: But 'I will'?

M: What's 'will' in Greek.

S: θελω?

M: It's built of θελω

S: Ah θα!

M: θα good it's build of θελει να. Good. So 'I will take you phone'' 'I will call you'.

S: θα σε παρω το τηλ... παρω τιλεφωνο.

M: τιλεφωνο. Very good. θα σε παρω τιλεφωνο. Very good. If you were to say then 'I don't want you to call me' you would say 'I don't want' να 'you take me phone'.

S: δεν θελω να με παρεις τηλεφωνο.

M: Very good! δεν θελω να με παρεις τηλεφωνο. 'I don't want you to call me' 'I don't want you to take me phone', huh? Very good.

S: Ok.

Complete Greek Lesson 28

Mihalis: We also saw 'I write' as in photography, no? Writing with light which was γραφω.

Student: γραφω.

M: So the 'gh' is like in εγω. γραφω.

S: Mhm. εγω. γραφω.

M: Less like 'guh' so try it 'gh'.

S: 'gh'

M: Better

S: γραφω.

M: γραφω. Good.

S: γραφω.

M: And what was the closed version, the alternative version of this verb?

S: γραψω... γραψω

M: Good γραψω very good. Γραψω. So if you say 'I will write' most of the time in future we will be using this closed version. Most of the time, not necessairly. 'I will write' how will that be?

S: θα γραψω.

M: θα γραψω. Good. So most of the time 'I will write' we will be referring to a specific situation, no? θα γραψω. But maybe we will say something like 'I'll still be writing'. 'Still' gives us an ongoing feeling. So the word for 'still' in Greek is ακομα or ακομη. It doesn't really make a different at all which one you use. There's just two coexisting versions ακομα and ακομη.

S: ακομα ακομη.

M: 'I will be writing still'.

S: θα γραφω ακομα.

M: θα γραφω, good. There we have a open feeling, no? θα γραφω ακομα, good. So this is also a pattern, eh? The movement from γραφω to γραψω is also a pattern. You'll also notice maybe that it's the stressed syllable that changes between the two different versions. γραφω γραψω. The one that takes the stress, the same with μαθαινω and μαθω. It's the stressed syllable there that disappeared. So when we move between our two forms it's the syllable that takes the stress that's going to change. We also saw 'I return' something like 'I on-turn' if that helps.

S: περι... επι... επιγραφω? No… επιστροφη... επιστροφω no. επιστρεφω.

M: Very good. Really good what you did there, eh? You just started not asking yourself 'do I know? Don't I know?' Not worrying about that you just started trying to find it and you got there. Very good. Επιστρεφω. 'I return' 'I'm coming back' 'I'm going back'. Επιστρεφω, good.

S: επιστρεφω

M: So we have like επι and the στρεφω like in καταστροφη, no? So the alternative form of επιστρεφω might be?

S: επιστρεψω

M: επιστρεψω. Good, επιστρεψω. So 'I return' or 'I'm returning' by itself, both meanings, we get with...

S: επιστρεφω

M: επιστρεφω. Good. But then after να after θα we need to think about what we mean. So if we say something like 'I can't come back'?

S: δεν μπορω να επιστρεψω.

M: δεν μπορω να επιστρεψω. No? Most of the time we will be referring to a specific returning, no? But you never know. You might be saying something like 'I can't come back at 5 O'clock, but today I can come back.' Generally I can't come back at 5 O'clock, but today I can come back. Well, in this case 'I can't come back at 5 O'clock' we mean generally, no? So how would that be, 'I can't come back'?

S: δεν μπορω να επιστρεφω.

M: Good. 'At 5 O'clock' is η ωρα πεντε. η ωρα πεντε.

S: η ωρα πεντε.

M: Good. So we have η ωρα which means 'the hour' and thats a feminine known and πεντε which means 'five' like the pentagon shape with five sides or the pentagram, the musical notation with five lines. So we have πεντε meaning five. η ωρα πεντε. 'I can't come back at 5 O'clock generally' we mean. Generally is γενικα. γενικα.

S: Ok γενικα. Δεν μπορω να επιστρεφω...

M: Very good

S: …η ωρα πεντε…

M: Good

S: ... γενικα.

M: Very good. So there we have a perfect context to justify επιστρεφω. Δεν μπορω να επιστρεφω η ωρα πεντε γενικα. Or γενικα δεν μπορω να επιστρεφω η ωρα πεντε But… the word for 'but' is αλλα. Αλλα.

S: αλλα.

M: Good. 'Today I can come back'. 'Today' you remember the word for today? It has the word 'day' inside it in Greek…

S: μερα?

M: μερα it has inside. 'Today' what was it?

S: σημερα!

M: σημερα. Good. σημερα. 'but today, I can come back'.

S: αλλα σημερα μπορω να επιστρεψω.

M: Very good. Very good.

S: η ωρα πεντε.

M: Well yeah, if you want it. So all together we'll have something like 'Generally I can't come back at 5 O'clock, but today I can come back.' γενικα δεν μπορω να επιστρεφω η ωρα πεντε αλλα σημερα μπορω να επιστρεψω. So we see we really need to look at the context to decide which version of the verb we need, but not all the time in Greek. Only after να after θα and some other situations we will see. We saw briefly that we can use 'it can' like 'maybe'. How was 'it can'? μπορω is 'I can'.

S: μπορει.

M: μπορει. So μπορει we can use like 'maybe' so if you say something like 'maybe he is coming back still' and you mean 'on the road'. Maybe he's still on the road. Is this an ongoing thing or a closed thing? So how would that be 'maybe he's still coming back'?

S: μπορει να επιστρεφει ακομα.

M: Very good. μπορει να επιστρεφει ακομα or ακομη. So this would mean 'maybe he's still on the road' no? Maybe he's still in the act of coming back. That open, ongoing feeling. But if you wanted to say something like you know 'maybe he will still come back' you know. Maybe it's still a possibility that he returns, no? Then here we have a closed feeling. It's out there in the future; it's far away. But that doesn't make it ongoing; it's closed. It's his act of returning. Maybe he will still return.

S: μπορει να επιστρεψει ακομα.

M: Very good. μπορει να επιστρεψει ακομα. Very good

Complete Greek Lesson 29

Mihalis: Another time we have to think about whether we want our open or our closed version of the verb. We've seen after να after θα. Another time that we will think about it is after the word 'if'. 'If' is easy to remember because interestingly it's like να backwards, αν.

Student: αν

M: Which is spelled like A, alpha, and like a v shape which gives us that N. αν. So 'If' is αν and after αν we have the option to use either version of the verb which means we are also obliged to think about which one we want. If we say something like 'we can do it if you're coming back tonight', 'if you're coming back tonight' what do we mean? Do we mean 'we can do it if you're on the road coming back'? Open. Or do we mean 'We can do it if you have come back'? Closed.

S: Closed.

M: It's a closed thing. So how would you say that 'we can do it if you're coming back tonight'. So the first bit is 'we can do it', 'we are able to do it'.

S: μπορουμε να το κανουμε.

M: Very good. μπορουμε να το κανουμε. The word for 'tonight' is αποψε. Αποψε.

S: αποψε

M: 'If you're coming back tonight'

S: αν επιστρεψεις

M: Very good. And tonight was…

S: αποψε

M: Very good. μπορουμε να το κανουμε αν επιστρεψεις αποψε. So this was a particularly interesting sentence because in English we were saying 'if you're coming back tonight' which if we just look at that seems open and ongoing, no? But if we look at the meaning, we see that what we are referring to isn't the journey you know 'if you are coming back', what we mean is 'if you come back', 'if you have come back'. So we've seen three situations where we need to think about how we want to represent time and choose between our two verb forms. We've seen after θα after να and after αν. And we've also seen some patterns like with 'I write' γραφω to γραψω. Like επιστρεφω to επιστρεψω which is 'I return'. 'I cook' is μαγειρευω. μαγειρευω.

S: μαγειρευω.

M: Good. μαγειρευω. 'I cook'. So if you say something like 'I don't know if she cooks', is it an ongoing open feeling, or is it a closed feeling? Don't decide too quickly. Have a really good think about it. Is it an open feeling, or is it a closed feeling 'I don't know if she cooks'.

S: Open.

M: Open, no? Because we are talking about her ability to cook if she cooks generally, so that's an open feeling. So how would you say that 'I don't know if she cooks'?

S: δεν ξερω αν αυτη μαγειρευει.

M: Good. δεν ξερω αν μαγειρευει. Or δεν ξερω αν αυτη μαγειρευει. Or αν μαγειρευει αυτη. So there we have the open feeling. The closed version, the alternative version of μαγειρευω is μαγειρεψω. Μαγειρεψω. So the pattern that we saw for example between γραφω to γραψω, επιστρεφω to επιστρεψω, is F to P-S, or V to P-S. We can hear the V and F are very similar sounds 'fuh', 'vuh'. So they are joining together for this rule that we found. F or V to P-S. Μαγειρευω, μαγειρεψω. 'I cook'. 'I travel' is ταξιδευω. ταξιδευω

S: ταξιδευω.

M: So how might you expect the closed version of ταξιδευω to be?

S: ταξιδεψω.

M: ταξιδεψω. Very good. If you say 'I want to travel' and you mean soon, you mean this year. How would that be

S: θελω να ταξιδευω.

M: So just because it is soon it doesn't make it ongoing, no? We are referring to the event, the act of traveling which is one closed thing. So how would that be, 'I want to travel'?

S: θελω να ταξιδεψω.

M: θελω να ταξιδεψω. So next year, in a month, wouldn't make it open. It's still closed we're just saying when you want that closed thing to happen, no? But if you were to say something like often, no? 'I want to travel often' and that makes the meaning of that verb ταξιδευω open, ongoing. The word for often is συχνα. Συχνα.

S: συχνα

M: So how would it be 'I want to travel often'?

S: θελω να ταξιδευω συχνα.

M: θελω να ταξιδευω συχνα. So if we go back to 'I cook' μαγειρευω. If you were to say 'I want to cook' and you mean like now with you guys, tonight, this weekend. How would that be?

S: θελω να μαγειρε... μαγειρεψω.

M: Good θελω να μαγειρεψω. But if you say 'I want to cook more often' the word for more is πιο, πιο.

S: πιο

M: So how is 'more often'?

S: πιο συχνα

M: Very good. πιο σιχνα. So if you were to say 'I want to cook more often'?

S: θελω να μαγειρεψω... no μαγειρευω πιο συχνα.

M: Very good. θελω να μαγειρευω πιο συχνα. No? That's ongoing feeling. 'I want to be cooking more often'. Good.

Complete Greek Lesson 30

Mihalis: 'The journey' is το ταξιδι.

Student: το ταξιδι.

M: You might hear καλο ταξιδι in Greek 'good journey'. Like bon voyage, no? So we have ταξιδι journey, and ταξιδευω 'I travel'. The word for work is δουλεια. δουλεια.

S: δουλεια.

M: Good. With delta, very good. δουλεια. The work is η δουλεια.

S: η δουλεια.

M: So what gender is this?

S: Feminine.

M: Feminine. 'I work' is δουλευω. δουλευω

S: δουλευω

M: So this ευω to get the verb you will see around in Greek like in ταξιδι ταξιδευω. δουλεια δουλευω.

S: δουλευω.

M: 'work' to 'I work'. How was tomorrow?

S: αυριο.

M: How would you say 'I will work tomorrow'?

S: θα δουλεψω αυριο.

M: θα δουλεψω αυριο. Very good. So you could get δουλεψω by yourself from δουλευω. So like we said it just depends on context and sometimes context is just in the mind. In this case, both work. θα

δουλεψω αυριο. Here we have the feeling of 'I will work tomorrow' we refer, we choose here to refer to tomorrow as a closed period of time. But we could also say θα δουλευω αυριο and all this means is 'I will be working tomorrow' and it's equally as correct, it's just the feeling changes. The feeling of how we're referring to time changes. So in some situations, in some situations it just depends on what's in your mind. In other situations, one sounds right and the other one sounds wrong. But in this case 'What are you doing tomorrow' θα δουλευω, θα δουλεψω both are fine. You can also use δουλευει like 'it works' in the sense of like 'it functions' you know? So imagine you have something that doesn't work and you say something like 'give it a try, maybe it will work'. So how would that be 'maybe it works' in this sense of 'maybe it will work'. We think it's not working but we're going to give it a try and we say 'maybe it will work'. Is that open or is that closed?

S: μπορει να δουλεψει.

M: Good. Correct. μπορει να δουλεψει. Good. So it's not working but maybe it might, that's like an event, you know? Maybe it will work. But if I want to say 'maybe it works' so we don't know if it works or not we're just saying 'maybe it works'. Is that an open ongoing thing or a closed thing?

S: Open thing.

M: Yes, right? We're talking about its state. If it's working or not. So how would that be 'maybe it works'?

S: μπορει να δουλευω... δουλευει.

M: Good. μπορει να δουλευει. How would you say 'I want to work still'? And what you mean in this case is 'I don't want to retire. I want to work still'. Or maybe a little more greek sounding, 'still I want to work'. 'Still I want to work'.

S: ακομα θελω να δουλευω.

M: Very good. ακομα θελω να δουλευω. Very good. So we've seen a little about the movement between the noun, the word you can put 'the' or 'a' in front of. 'The journey', το ταξιδι, 'the work', η δουλεια, and the verb – ταξιδευω, δουλευω. Other examples include 'a plant', φυτο. That's the noun 'a plant'. ενα φυτο, and it's neuter. And Φυτευω 'I plant', no? 'I plant a plant'. Or for example between the word fish, ψαρι. 'A fish' ενα ψαρι. Also neuter. And 'I fish. I'm fishing' ψαρευω. So this is useful to notice because it might help you guess the meaning of new words you come across and also guess words you might not know.

Complete Greek Lesson 31

Mihalis: Agoraphobia in English, agoraphobia, describes the fear of open or public spaces like crowded spaces with a lot of people, no? We have the P-H there suggesting to us that this is from Greek. And Phobia is φοβος in Greek. Ο φοβος which means 'the fear'. Agra – αγορα – in Greek is 'the marketplace'. η αγορα. And again we have the 'gh' there like in γραφω, εγω. Η αγορα – the market.

Student: Η αγορα

M: So actually η αγορα was market or open space. The market was set up in an open space. So this is where this word comes from. Agoraphobia – the fear of open or public spaces like the market-place. From η αγορα we can get αγοραζω. Αγοραζω. Which means 'I buy'.

S: αγοραζω

M: αγοραζω. This is the second time we've seen ζω on the end giving us the verb. Αγορα to αγοραζω, and we also saw αρχη. Η αρχη – the beginning – and 'I start, I begin'?

S: αρχιζω.

M: αρχιζω. Good. How would you say 'I'm buying it'?

S: το αγοραζω.

M: το αγοραζω. So 'I buy. I'm buying it' when the verb is by itself not introduced by θα, να, αν we just have αγοραζω 'I buy' or 'I'm buying'. To get the closed version, the alternative version form of the verb αγοραζω we changed the Z to an S and we get αγορασω.

S: αγορασω.

M: Good. And especially native English speakers are going to have to be really careful with this difference because the S by itself in English often sounds like a Z. Anyway, like in 'is' I-S, or like the second S in 'houses' – 'houses'. So that can be quite confusing for English speakers. You will have to listen to yourself pronounce to make sure you get that change αγοραζω αγορασω. The word for 'day' we saw was μερα and 'today'… what was it?

S: σημερα.

M: σημερα. Good. How would you say 'I will buy it today'?

S: θα το αγορασω σημερα.

M: Good. θα το αγορασω σημερα. Good. So if you're a native English speaker your ear is going to tune very quickly to this difference between 'suh' and 'zuh' and you will notice it much more than you ever did. Αγορασω. What was 'the book'?

S: το βιβλιο

M: Good. το βιβλιο. And how was 'books' the plural? What did βιβλιο become?

S: βιβλια.

M: βιβλια. 'The books' is τα βιβλια. So not only does βιβλιο become βιβλια to become plural, το becomes τα if you say 'the books'.

S: τα βιβλια.

M: τα βιβλια. So how would you say 'I'll buy the books today. I will buy the books today'?

S: θα αγοραζω τα βιβλια σημερα.

M: Here I heard a Z. αγοραζω. So it sounds like 'I will be buying the books today' like open, ongoing. Which might fit in some contexts, but much more common would just be 'I will buy the books today' closed event. A closed period of time. θα αγορασω τα βιβλια σημερα. Now if you want to say 'I'm buying them today' and you refer to the books, just as we did when we said αγοραζω το βιβλιο, and then το αγοραζω for 'I buy it'. αγοραζω τα βιβλια 'I buy the books' and to say 'I buy them' what might you do?

S: τα αγοραζω.

M: Very good. τα αγοραζω. So that τα then becomes 'them' referring to the books. How would you say 'I want us to buy them today'? 'I want we buy them today'?

S: θελω να τα αγοραζουμε σημερα.

M: Good. What this feels like something like 'I want us to be buying them today which might work in some context, ah? Most of the time we can find a context where it will fit, but in this case the context is very heavily leaning to a closed period, no?

S: θελω να τα αγορασουμε σημερα.

M: Very good. θελω να τα αγορασουμε σημερα. 'Let's buy them today'?

S: να τα αγορασουμε σημερα.

M: Very Good. να τα αγορασουμε σημερα. 'I want to buy them often'. What was the word for 'often'?

S: συχνα

M: συχνα. Good. So how would you say that 'I want to buy them often'?

S: θελω να τα αγορασω... no… αγοραζω συχνα.

M: Good! Very good. θελω να τα αγοραζω συχνα. Αγοραζω, our normal standard version of the verb because we are referring to something open and ongoing there with συχνα the word for 'often'. Good. Give me again, what was 'I start' or 'I'm starting'?

S: αρχιζω

M: αρχιζω. So the closed version of αρχιζω might be...

S: αρχισω.

M: αρχισω. Very good. So if you say something like 'maybe it's starting soon'. 'Maybe it's starting soon' here again we have a kind of situation where both are fine it just depends on what you have in your mind. Maybe it's starting soon and you imagine starting as something like an ongoing thing that's taking place soon. Or maybe it starts soon. In this case both work. 'Soon' is συντομα. συντομα.

S: συντομα.

M: How would that be 'maybe it's starting soon', 'maybe it starts soon'?

S: μπορει να αρχιζει...

M: either one!

S: αρχιζει συντομα.

M: συντομα.

S: συντομα.

M: Good. So give it to me altogether 'maybe it's starting soon.'

S: μπορει να αρχιζει συντομα.

M: Yeah in this case we could have 'maybe it's starting' 'maybe it starts' whatever feeling there would fit μπορει να αρχιζει συντομα. μπορει να αρχισει συντομα. So that's another pattern Z to S αγοραζω αγορασω, αρχιζω αρχισω. Very good.

Complete Greek Lesson 32

Mihalis: So we saw the pattern of Z to S between our standard and our closed version of the verb like in the verb 'I buy' αγοραζω αγορασω. We saw also with 'I start' αρχιζω and then the closed version αρχισω. But this doesn't mean necessarily that all Z's will become S's. You might find other patterns as well. For example 'I play' is παιζω. Παιζω.

Student: παιζω.

M: So this is spelled P, which is the letter that looks like the mathematical symbol the pi, no? A-I which gives us the 'eh' sound, like in και, the word for 'and' like in ναι, the word for yes. Z-O, omega. Παιζω, 'I play'. The point verison of παιζω is παιξω.

S: παιξω

M: So here it doesn't become S, it becomes 'ks' K-S, or that's just one letter in Greek, 'ks'. Παιξω.

S: παιξω

M: παιξω. How would you say 'where is your child'? How was 'my friend' do you remember how to say 'my friend'?

S: ο φιλος μου

M: ο φιλος μου - A male friend. Or a female friend?

S: η φιλη μου.

M: Very good, eh? So the 'the child' is το παιδι. We saw it's neuter and μου which is 'my' to become 'your' what does that M change to?

S: σου

M: An S. σου

S: σου

M: Good. So your child is going to be 'the child your'.

S: το παιδι σου.

M: Good. το παιδι σου. 'Where is' 'where is your child'?

S: που... που εινει το παιδι σου;

M: Good. που εινει το παιδι σου; 'Where is your child?' You might want to say 'Oh he will still be playing .' You can say that like in that like in the same way as English 'he will still be playing' like you suppose it, no? 'He will still be playing' using 'will' in that way to show assumption. You can do exactly the same there in Greek. So how would that be 'he will still be playing'?

S: θα παιζω... no...

M: το παιδι no?

S: si, si το παιδι.

M: So not παιζω but…

S: θα παιζει ακομα

M: θα παιζει ακομα, no? 'He will still be playing' 'he will still be out there playing probably'. And of course ακομα there the word for 'still' gives us that open ongoing feeling so we stay with παιζει we don't switch to παιξει. What was the word for 'book' again?

S: το βιβλιο.

M: βιβλιο. Good or το βιβλιο 'the book'. And what was 'books'?

S: βιβλια

M: βιβλια. So we saw that to make this neuter noun plural the O changed to an A. βιβλιο βιβλια. Or το βιβλιο τα βιβλια. Το παιδι, the child, also a neuter word, to make that plural, you will add an A. Παιδι doesn't end in an O so you will add that A onto the end. And it's also accented, it takes the stress. So how would that sound?

S: τα παιδια?

M: Good. Παιδια or 'the children' τα παιδια. 'They want. They want' is θελουν. Θελουν.

S: θελουν.

M: So for 'they' we have ουν as an ending. How would you say 'the children want it' and 'the children' is like 'they' no?

S: τα παιδια το θελουν.

M: Very good. τα παιδια το θελουν. How would you say 'the children want them' like 'the books'? 'The children want them'?

S: τα παιδια τα θελουν.

M: Very good. τα παιδια τα θελουν. Τα θελουν τα παιδια. Flexible. How would you say 'the children are playing'?

S: τα παιδια παιζουν.

M: Very good. τα παιδια παιζουν. Παιζουν τα παιδια. 'The children are playing'. How would you say 'the children want to play'? So we said that παιζω becomes…?

S: παιξω

M: παιξω. Good. So 'the children want to play'

S: τα παιδια θελουν να παιξουν.

M: Very good. τα παιδια θελουν να παιξουν. Good. So this would refer to something closed, no? Like the children here, these children want to play. But if you meant generally 'children want to play' you know like all children want to play. In a sentence like that in Greek, you will still say 'the children want to play' when you refer to all children in the world, you will still say 'the children want to play'. So how would that be? 'Children want to play'?

S: τα παιδια θελουν να παιξουν.

M: Very good. τα παιδια θελουν να παιξουν. Generally, γενικα, generally speaking. Αλλο, αλλο in Greek means 'other'.

S: αλλο.

M: 'The other guy' is ο αλλος.

S: ο αλλος.

M: 'The other girl' would be…?

S: η αλλη.

M: η αλλη. Good. So I gave you the neuter first, no? αλλο. Το αλλο βιβλιο. 'The other book'. Το αλλο σπιτι. 'the other house'. Ο αλλος 'the other guy' or 'the other one' if you're referring to a masculine thing like 'the other road'. How would you say that 'the other road'?

S: Ο αλλος δρομος.

M: Ο αλλος δρομος. Good. But ο αλλος by itself can be 'the other guy' or 'the other one'. Αλλαζω αλλαζω means 'I change'.

S: αλλαζω

M: So again we have the Z-O ending giving us the verb from αλλο αλλαζω. If you say 'I will change' αλλαζω changes like παιζω changes. So how would that 'I will change'? And this could mean like a change of clothes for example.

S: θα αλλαξω.

M: Good. θα αλλαξω. And 'I won't change'?

S: δεν θα αλλαξω.

M: δεν θα αλλαξω. How would you say 'I won't change it'? 'I will not change it'?

S: δεν θα το αλλαξω.

M: Very good. δεν θα το αλλαξω. 'I won't change them'?

S: δεν θα τα αλλαξω.

M: Very good. δεν θα τα αλλαξω. What was 'it can' or 'maybe'?

S: μπορει

M: μπορει. How would you say 'maybe they are changing it' and you mean right now 'maybe they are in the act of changing it'.

S: μπορει να το αλλαζουν.

M: μπορει να το αλλαζουν. We saw that the word for 'soon' was συντομα. Συντομα. So we could also say something like 'maybe they're changing it soon' 'maybe they will change it soon'.

S: μπορει να το αλλαζουν... αλλαξουν συντομα.

M: Very good. μπορει να το αλλαξουν συντομα. So the soon there might feel like something ongoing but it's not. It's just the when. We're still referring to something closed and συντομα, soon, tells us when that's happening. How would you say 'the other guy will change it' 'the other guy will change it'.

S: Ο αλλος θα το αλλαξει.

M: Very good. Ο αλλος θα το αλλαξει. θα το αλλαξει Ο αλλος. 'The other guy won't change it'.

S: ο αλλος δεν θα αλλαξει... δεν θα το αλλαξει.

M: ο αλλος δεν θα το αλλαξει. Good. So we saw ουν for they, no? δουλευω was 'I work' how is 'they work'?

S: δουλευουν.

M: δουλευουν. Παιζω 'I play', and 'they play'?

S: παιζουν.

M: παιζουν. Good. Αγοραζω is 'I buy' or 'I'm buying' and 'they buy' 'they're buying'?

S: Αγοραζουν.

M: Αγοραζουν. And then our closed version of the verb δουλευουν would become?

S: δουλεψουν.

M: δουλεψουν. Παιζουν would become?

S: παιξουν.

M: παιξουν. Αγοραζουν would become?

S: Αγορασουν.

M: Αγορασουν. Good. So we see all these different patterns, but actually we're just seeing one thing happen in all of these patterns if we think about it. Generally speaking going from the standard open ongoing version of our verb to our closed version in Greek we can only move to one of three sounds. S, αγοραζω αγορασω. K-S παιζω παιξω. Or P-S γραφω γραψω. Which is actually just to one sound. An S! We are always moving to an S, no? We saw some exceptions. We saw like N's fall away. But generally speaking in Greek, for our closed version of the verb we are moving to S. Be it

P-S, K-S, or just an S. In real life when you're trying to find the alternative form of a verb you can run through these options in your head and the one you heard before is going to jump out at you. So that's a very good trick. Just have a quick run through those and even if you've heard it and you haven't realized it's going to stand out. So maybe you come across a verb like νομιζω which means 'I believe' and you need the closed version of that verb so you will just run through the possibilities. Νομιξω νομιψω νομισω and if you've heard one of those before it's going to stand out.

S: How would you know?

M: You mean if you've never heard it?

S: Yes.

M: Well you don't know, no? But it's always worth just giving a quick run through. That quick run through is going to take less than a second, no? And you will never know if you've heard it before but if you have heard it a few times you will really have a strong feeling of which one it should be.

S: Mhm, Ok.

M: And of course you can always ask whoever you're practicing with, no? You can say θα… how is θα... and that should trigger in them the closed version.

Complete Greek Lesson 33

Mihalis: The word for 'perfect' in Greek, 'perfect', is τελειο. Τελειο.

Student: τελειο

M: How would you say 'it is perfect'?

S: εινει τελειος. Τελειο.

M: It depends, no? It depends, it depends on what you are talking about, no? Either τελειο, that could be a neuter thing, no? τελειος would be a masculine thing, or you also often hear like, it's an expression like 'great' – τελεια. τελεια. Τελεια what does it look like? What gender does it look like?

S: Plural…

M: Plural! Plural what?

S: Neutral plural.

M: Very good! I was expecting you to go for feminine first, which is – it is also the feminine. The 'a' can also be feminine like we saw in απολογια – apology. Μερα – day. But here that 'a' is neuter plural because the neuter plural, so that plural that we learned βιβλιο to βιβλια for example. That also gives us the adverb. Now the adverb just means the word that has 'ly' usually in English. So

'perfectly, perfectly'. And perfectly – τελεια in Greek – is used quite often like an expression. Τελεια.

S: τελεια.

M: Good. Τελειωνω. Τελειωνω is 'I finish'. So literally maybe like 'I perfect', no? But it's 'I finish' in modern standard Greek. Τελειωνω.

S: τελειωνω.

M: τελειωνω. Good. How would you say 'they finish' or 'they're finishing'?

S: τελειωνουν.

M: Very good. Τελειωνουν. So τελειωνω is our standard version of the verb, and our closed version of the verb that we might need to use after θα or να or αν, we've also seen, is τελειωσω.

S: τελειωσω.

M: So how would you say 'I will finish it tomorrow'?

S: θα το τελειωσω αυριο.

M: Very good. θα το τελειωσω αυριο. 'I will finish it tomorrow'. The word for 'when' in Greek was ποτε. Ποτε.

S: ποτε. Ποτε.

M: Good. How would you say 'when will you finish it'? 'when will you finish it'?

S: ποτε θα το τελειωσεις;

M: Very good. ποτε θα το τελειωσεις; So we have τελειο – perfect, and then τελειωνω, the verb – I finish. The word for 'soon' was συντομα. συντομα.

S: συντομα.

M: Like with a 'd'. συντομα.

S: συντομα.

M: Good. 'They will finish it soon'.

S: θα το τελειωσουν συντομα.

M: Very good. θα το τελειωσουν συντομα. 'Maybe they'll finish it soon'. So we said that we could get the meaning of 'maybe' with 'it can'.

S: μπορει

M: Good so 'maybe they'll finish it soon'.

S: μπορει να θα να το τελειωσουν...

M: Yeah so I think you went just a little bit too fast, no? We got a little cluster of να's and θα's there in the middle. Actually we will never have να and θα together – ever. Because when we make that choice between the ordinary standard form of the verb or the closed form we receive that information, that context, no? So 'maybe they'll finish it soon' is 'it can να they finish it soon'. But of course when we say 'they'll finish' we have to make a decision. So let's go back to the beginning – 'it can'?

S: μπορει.

M: They finish it soon.

S: να το τελειωσουν συντομα.

M: μπορει να το τελειωσουν συντομα. Very good. The word for 'cold' in Greek is κρυο. κρυο.

S: κρυο.

M: And that's spelled K – the greek K – the R sound, which is actually spelt with a P, the letter looks like a P gives us an R. And then we have the U there, the I sound there is a U. We saw how the U out of combination can give us an I sound like in δυο, δυο, the word for two, or where we get duo from in English. And then finally the O the one what looks like the English O. So it will look like K-P-U-O. κρυο. κρυο.

S: κρυο.

M: How would you say 'it is cold'?

S: εινει κρυο.

M: εινει κρυο. If you're referring to the climate, you will say 'it makes cold'. So how would that be, 'it makes cold'?

S: κανει κρυο.

M: κανει κρυο. Very good. You could also say 'it has cold' for the climate, eh? Εχει κρυο. Now to say 'I am cold' you could say κρυωνω

S: κρυωνω

M: So this is κρυο with the νω on the end, just like we say with τελειο τελειωνω. And then we get a verb, so this is a verb. 'I am colding', 'I am colding', 'I am cold'. Κρυωνω.

S: κρυωνω.

M: Good. How would you say 'are you cold'?

S: κρυωνεις;

M: Very good. κρυωνεις; Aren't you cold? Aren't you cold?

S: δεν κρυωνεις;

M: δεν κρυωνεις; Good. So how would you say 'I don't want to be cold'?

S: δεν θελω να κρυωνω - δεν θελω να κρυωσω.

M: Very good. δεν θελω να κρυωσω. So this would be referring to a specific situation, no? I'll take my jacket because I don't want to get cold, I don't want to be cold. δεν θελω να κρυωσω. But κρυωνω you might want to use in a different circumstance, you know if you're referring to ongoing time. So we've seen τελειωνω to τελειωσω – κρυωνω, κρυωσω – which makes 'n' quite an interesting letter, no? Because we've seen that the 'n' can…

S: disappear

M: …can disappear, no? We have περνω – παρω, for 'I take', φερνω – φερω, for 'I bring', μαθαινω – μαθω for 'I learn'. The 'n' can also show us that the verb is not changing at all. Κανω, περιμενω. Κανω and περιμενω don't have alternative forms. So 'n' can either disappear, can just stay with no change, or here as we've seen turn to an 's'. 'I arrive' or 'I'm arriving' is φτανω.

S: φτανω.

M: φτανω. I really like this word. It's fun to have the 'f' and the 't' together, no? It's odd to find these two sounds together in this way at the beginning of a word. We have them together in English, no? 'after' for example but they're two separate syllables. But starting a syllable 'ft' is very weird in English…

S: 'ft' is difficult.

M: Yes it is a bit difficult for you as a Spanish speaker for sure because again it's like the 'st' where you'd want to put the 'e' before, no? φτανω. How would you say 'it arrives, she arrives, he arrives'?

S: φτανει.

M: φτανει.

S: φτανει.

M: φτανει, 'it arrives' is also an expression. It's away of saying 'enough'. You just say φτανει – enough. How would you say it's not enough?

S: δεν φτανει.

M: δεν φτανει. Very good. Very good on the pronunciation there it's a bit difficult to put that all together. Δεν φτανει. Actually in standard Greek you would hear that 'n' being dropped δε φτανει.

S: δε φτανει.

M: δε φτανει. So its not incorrect to say δεν φτανει but you'll notice in Greek that before some letters the 'n' of δεν and some other words we'll see tends to be left off before certain letters and 'f' is one of them. So δε φτανει. And also in writing. So δεν in writing you can find is δε or δεν. What was again the word for 'when'?

S: ποτε.

M: ποτε. 'When will you arrive'?

S: ποτε φτανεις

M: That's 'when are you arriving' no? That works, ποτε φτανεις. But you could also say 'when will you arrive'.

S: ποτε θα φτασεις.

M: Good! ποτε θα φτασεις, no? Good. In a little bit, in a little bit...

S: σε λιγο.

M: σε λιγο. Very good. 'I will arrive in a bit'. 'I will arrive in a bit'.

S: θα φτασω σε λιγο.

M: Good. θα φτασω σε λιγο.

Complete Greek Lesson 34

Mihalis: What was 'I arrive' or 'I'm arriving'?

Student: φτανω.

M: φτανω, good. And 'they arrive'?

S: φτανουν.

M: φτανουν, good. And I should mention that we have a variation on the 'they' form. -Ουν or -ουνε. With all verbs so you might hear φτανουν or φτανουνε. It doesn't make any difference. You can use either. Maybe you notice that some people's individual dialects, their idiolects, we all have our individual dialect that a certain person might prefer one over the other and also dialects of certain re-

gions they might prefer one over the other. But it's not something you have to worry about. Φτανουν or φτανουνε. If you want to stress the word for 'they' you know if you want to say '**they're** arriving, not us' well you need to know the word for 'they', no? This will depend on if you have a male group, a mixed group, or a female group. So 'they' is the plural of 'he, she, and it'. And that's not obvious in English because those words don't look like each other. They doesn't look like he or she. But if you think about it, you obviously know two he's, you refer to them as 'they'. And two she's, you refer to them as 'they'. And two it's is they. So they is the plural of 'he, she and it'. What is the word for 'she' in Greek.

S: αυτη.

M: αυτη. So we need the plural of the word αυτη, if we are referring for example to an all female group, no? This is αυτες. αυτες.

S: αυτες.

M: Good. So this means 'they' referring just to females or to feminine things, no? So how would you say 'they want' and you're emphasizing the word for 'they' that feminine group? 'They want'?

S: αυτες θελουν.

M: Very good. αυτες θελουν. αυτες θελουνε. What was the word for 'but'?

S: αλλα

M: Good. Αλλα. 'we' - and we will emphasize the word for we – 'we don't want but they want', they do. 'We don't want but they do'.

S: εμεις δεν θελουμε αλλα αυτες θελουνε.

M: Very good. εμεις δεν θελουμε αλλα αυτες θελουν... αυτες θελουε... So for 'they do' we just repeat 'they want' - αλλα αυτες θελουν. What was the word for 'it is, he is, she is'?

S: εινει.

M: εινει, good. The word for 'they are' is also εινει, it doesn't change.

S: εινει.

M: How would you say 'she is'?

S: αυτη εινει

M: αυτη εινει, and 'they are' for our female group?

S: αυτες εινει.

M: Good, so it doesn't change αυτη εινει, αυτες εινει. How would you say 'it is there'? Do you remember the word for 'there'?

S: εκει?

M: εκει, good. So 'it is there'?

S: εκει εινει.

M: You could put εκει first. εκει εινει. That would just be a bit emphatic like '**there** it is', no? But the most normal order would be...

S: εινει εκει.

M: εινει εκει, good. How would you say 'they are there'?

S: αυτες εινει εκει.

M: Good. So this would be for women or for feminine objects, no? αυτες εινει εκει. And as you did we can say the word αυτες if we need to clarify which you might need to if so many different meanings for εινει. We saw that the word for 'that' like 'that day' for example we built on the word for 'there'. How was that word? The word for 'that'?

S: εκει... it depends on the word?

M: Good, so give me one of them.

S: Ah, εκεινος, εκεινη, εκεινο

M: good, good, very good. So how would that be then for the feminine plural for 'those' feminine things or even for 'those' females, those girls?

S: εκεινες

M: Very good. So εκεινες can mean 'those', 'those ones' referring to feminine things or 'those girls', 'those women'. So if you were to say '**those** want', 'those girls want', how would it be?

S: εκεινες θελουν.

M: Good. εκεινες θελουν. How would you say 'those females – they over there are doign it'?

S: εκεινες κανουν... εκεινες το κανουν.

M: Good. εκεινες το κανουν or εκεινες το κανουνε. So this also means that we have the main plural pattern for feminine nouns. Nouns were those words we can put to or a in front of like 'the day' for example. How was 'day' in Greek? Καλη…

S: μερα.

M: Yes we have that popular greeting, καλημερα, and that's of course literally 'good day' so we have μερα for day. So μερα is feminine and it's going to become plural just like αυτη to αυτες. So that 'es' ending to get the plural is going to work also for μερα. So how would you say that, 'days'?

S: μερες.

M: Yes, μερες, good. If you want to say 'the days', 'the days', the word for 'the' is the same sound as with the singular. So we have η μερα and 'the days'?

S: οι μερες.

M: οι μερες. Good. So this οι sounds the same, the word for 'the', it doesn't change here, but it's spelled differently. It's spelled O-I. So O-I in Greek also just gives us 'e' the combination of O-I gives us the 'e' sound. And it's associated with plurals. So when you want 'the days' that's spelled with O-I, οι μερες. How would you say 'those days'?

S: εκεινες οι μερες.

M: Very good. εκεινες οι μερες. And 'these days'?

S: αυτες οι μερες.

M: αυτες οι μερες. So αυτες is 'they' and also 'these'.

Complete Greek Lesson 35

Mihalis: So tell me again what was the word for 'she' and also the word for 'this' referring to feminine things?

Student: αυτη

M: Good, and the word for 'they' referring to females or feminine things, and also the word for 'these' referring to feminine things?

S: αυτες

M: αυτες, good. The plural of αυτος is entirely more interesting. The plural of αυτος is αυτοι. But this αυτοι is spelled O-I. So I mentioned that the O-I spelling of the 'e' sound is associated with plurals. We've seen how the 'e' sound which is used a lot in the grammar, no, to show different things like the verb ending or the feminine is spelled in a different way depending on what it's showing. We saw the feminine 'e' with that N or H shaped letter. We saw the 'e' on the end of the verb like κανει, φτανει, τελειωνει, which is like E-I. And now the plural 'e' sound, O-I. So the plural of αυτος – αυτοι - sounds just like 'she' but it's spelled differently. If you wanted to say for example 'they are finishing' not us. Let's start with 'they are finishing' emphasizing that male or mixed group.

S: αυτοι τελειωνουν.

M: Good. αυτοι τελειωνουν. They're finishing. αυτοι τελειωνουν, not us. So for 'not us' we could say 'no we'. You remember the word for 'no'? I mentioned it really briefly.

S: δεν?

M: That's the word for 'not' but the word for no is οχι.

S: οχι

M: οχι. And the word for 'we'?

S: εμεις.

M: Yeah. So how would that be, 'not us'?

S: οχι εμεις.

M: Good. 'They're finishing, not us'. αυτοι τελειωνουν οχι εμεις. We're still going. So this also means we have the main plural pattern for masculine nouns as well so we can think of a masculine noun that we've come across like the word for road. How was that?

S: δρομος

M: δρομος. So how would 'roads' be?

S: δρομοι

M: δρομοι. And how is that spelled that 'I' sound on the end?

S: O-I

M: Good. 'The roads'… first give me 'the road' what is the road for 'the' for masculine singular. 'The road'.

S: ο δρομος.

M: Good. Ο δρομος. Now 'the roads' is οι δρομοι.

S: οι δρομοι

M: Good. And how is the 'e' spelled?

S: O-I

M: Good.

S: Both. Both.

M: Both of them, of course. Well actually, that's where I was going. If you would say 'these roads' how would that be?

S: αυτοι οι δρομοι.

M: Good. And of course all spelled O-I, O-I, O-I all the way down. αυτοι οι δρομοι. Good. And 'those roads'?

S: εκεινοι οι δρομοι.

M: Very good. εκεινοι οι δρομοι. How was 'I arrive'?

S: φτανω.

M: How would you say 'when are they arriving'? Stressing the word for they so 'when are they arriving'.

S: ποτε φτανουνε αυτοι

M: ποτε φτανουν αυτοι. You can just take αυτοι on the end there or you could have it at the beginning, αυτοι ποτε φτανουν. Do you remember the word for 'world'? Like in cosmopolitan, a worldly city.

S: κοσμος

M: κοσμος. So if you wanted to say 'worlds'?

S: κοσμοι

M: κοσμοι. Good. Maybe you would use that speaking metaphorically. The word for 'other', 'other' or 'another' was αλλο for neuter.

S: αλλο

M: αλλο, good. How would you say 'other worlds'?

S: άλλοι κοσμοι

M: άλλοι κοσμοι, good. So the masculine plural sounds like the feminine, although it looks different. So αυτος becomes αυτοι. And this connection between feminine and plural is seen in many languages – which is quite interesting. In German you have for example 'sie' for they and 'sie' for she. In Arabic you have plural objects behaving like she. So in different languages you find this connection between plural and feminine. I don't know why it is, there are various ideas about it. Maybe it's because women create more people. Women are the only people that create more people. How would you say 'he wants' and we're stressing the word for 'he'?

S: αυτος θελει.

M: αυτος θελει. And 'they want', stressing the word for 'they'?

S: αυτοι θελουν.

M: αυτοι θελουν, good. And 'she wants'?

S: αυτή θελο… αυτή θελει.

M: αυτή θελει. Very good. And 'they want' talking about females?

S: αυτοι θελουν.

M: That would be masculine or a mix, but we want the feminine. How is the feminine?

S: αυτές θέλουν.

M: αυτές θέλουν. Very good. So we've seen now the main plural pattern for masculine, feminine, and neuter. We've seen αυτή to αυτές for feminine. Αυτός to αυτοί for masculine, and for neuter we also saw the plural αυτό to…

S: αυτά

M: αυτά. So we have αυτό to αυτά, like βιβλιο βιβλια the books, παιδι παιδια the children. House? How would that become?

S: σπιτι.

M: Good. So how do you think you'd make it plural as it's το σπιτι.

S: τα σπιτια

M: τα σπιτια, very good.

Complete Greek Lesson 36

Mihalis: The verb 'I lose' or 'I'm losing'? is χανω, χανω.

Student: χανω.

M: So that's spelled with the letter that looks like an X and you should be careful there because the K can look a little bit like an X in Greek. This X kind of really hangs below the line. X-A-V – which gives us the N sound. And then the W, omega, which gives us the O. χανω. 'I lose, I'm losing'. What do you think the closed version of χανω might be?

S: χασω

M: χασω, χασω, good. How would you say 'I will lose it'?

S: θα χασω… θα το χασω

M: θα το χασω, good. And 'I will lose them'?

S: θα τα χασω.

M: θα τα χασω. And this is 'them' only for neuter objects or for children, no? We saw that παιδι, παιδια is neuter so τα χασω, it could refer to 'the children I will lose them.' What was 'I have'?

S: εχω

M: εχω. 'He has, she has, it has'?

S: εχει

M: εχει. So here we see that the 'xh' is a little softer. Εχει. Because it's followed by an 'e' sound that softens it. We're going to see that of a couple of others letters in Greek too, εχω, that's harder than εχει, a little softer. 'You have'?

S: εχεις

M: εχεις, good. 'We have'?

S: εχουμε

M: Yeah and there it's more brutal again, no? εχουμε, εχουμε, more friction. 'they have'?

S: εχουν.

M: εχουν, good. Now what if you wanted to stress the word for 'they' and you're referring to a masculine group or a mixed group. 'they have'?

S: αυτοι εχουν.

M: αυτοι εχουν, good. And what if you're referring to a female group?

S: αυτές εχουν.

M: αυτές εχουν, good. So something that's really cool that we can do with what we know already, we don't need to learn anything new is to talk about the past in Greek. Now we have a few ways to talk about the past, both in Greek and in English. Compare 'I lost it', 'I have lost it', and 'I was losing it'. Now we're going to learn with what we know already how to build 'I have lost it'. The first bit is 'I have'.

S: εχω.

M: εχω. Now to get the 'have' past, the 'have' past of lost, no, 'I have lost it'. To build this we start with the closed version of the verb. Χασω.

S: χασω.

M: And then we go into the 'he, she, it' form. We take off the 'o' and we add an 'e' sound or an E-I in writing. And we get… how would that sound?

S: χασει

M: χασει. So εχω χασει is 'I have lost'. So χασει is always χασει. It has nothing to do with 'he, she, it' here. This is just the form that we use to get that 'have' past. So εχω χασει is 'I have lost'. If you want to say 'I have lost it'… and the 'it' we must have it up front. So we have the 'it' first. 'it I have lost'.

S: το εχω χασει.

M: Good, το εχω χασει. 'I haven't lost it'?

S: δεν το εχω χασει.

M: Good. δεν το εχω χασει. δεν το εχω χασει. Very good. So you never have to think about open or closed here in this 'have' past. It's always just χασει. 'we have lost'?

S: εχουμε χασει

M: εχουμε χασει. εχουμε χασει. 'He has lost, she has lost'?

S: εχει χασει

M: Good. 'They haven't lost it'?

S: δεν εχουν χασει

M: Good. And the 'it'?

S: δεν το εχουν χασει

M: Very good. δεν το εχουν χασει. 'They haven't lost it', very good. 'I forget' in Greek, 'I forget' is ξεχναω. Ξεχναω.

S: ξεχναω

M: And it's a difficult one. We have to think our way through, no? So the first sound is K-S, 'ks'.

S: ks

M: Though that's one letter in Greek. That's the letter that looks like a kind of curvy capital E with a little tail. Something like that. So that's the first part ξε. 'ks' with an E. ξε.

S: ξε.

M: ξεχναω.

S: ξεχναω.

M: ξεχναω. So if you wanted to say 'she's forgetting'?

S: ξεχναει

M: ξεχναει. 'She's forgetting me', 'she forgets me'?

S: με ξεχναει.

M: με ξεχναει, good. I mentioned briefly that 'him' was τον and 'her' was την. So we have τον and την for him and her. So if you wanted to say something like 'she's forgetting him'. So 'she's forgetting'?

S: αυτή ξεχναει.

M: Good. So we don't need αυτι but we can put it. Ξεχναει, αυτή ξεχναει. And now she's forgetting him.

S: αυτή τον ξεχναει.

M: Good. τον ξεχναει or αυτή τον ξεχναει. How would you say 'she's forgetting her'?

S: αυτη την ξεχναει.

M: Very good. αυτη την ξεχναει or just την ξεχναει. What was again 'I lose'?

S: χανω.

M: χανω. Χανω. And 'I forget'?

S: ξεχναω

M: ξεχναω, good. So actually these two words, these two verbs are related. It's not very obvious from χανω ξεχναω, but it's very obvious from the closed forms of the verbs. We've seen that χανω becomes χασω. Ξεχναω becomes ξεχασω. And we can fill the connection in the meaning, now? When you forget something, you lose it, no? So you have χανω, I lose, and then ξεχναω, I forget. But the closed forms of those verbs are χασω and ξεχασω. So how would you say 'I have forgotten'?

S: εχω χασω… χασει… εχω χασει.

M: That would be 'lost', no? But it's a very small step from there.

S: Yeah. εχω ξεχασει.

M: Very good. εχω ξεχασει. 'I haven't forgotten'?

S: δεν εχω ξεχασει.

M: Very good. δεν εχω ξεχασει. 'I haven't forgotten him'?

S: δεν τον εχω ξεχασει.

M: Very good. δεν τον εχω ξεχασει. 'He' – and we'll use the word for 'he' – 'He hasn't forgotten her'? 'He hasn't forgotten her'?

S: αυτος δεν την εχει ξεχασει.

M: Very good. αυτος δεν την εχει ξεχασει. The word for 'shop' in Greek is μαγαζί, or το μαγαζί. Like I said, like I mentioned briefly, you want to learn your nouns with the word for 'the' so you can interiorize when you come across it what gender it is so το μαγαζί, the shop.

S: το μαγαζί.

M: How do you think you would say 'the shops'?

S: τα μαγαζιά.

M: Good. τα μαγαζιά. So if we have an O we change it to an A to get our plural for neuter nouns. But if we don't, we just stick an A on the end, no? Μαγαζί, μαγαζιά. The verb for 'I close' or 'I'm closing' is κλείνω κλείνω.

S: κλείνω

M: How do you think the closed version of that might be?

S: κλεισω.

M: κλεισω, good. The closed version of 'to close' κλεισω. So if you want to say 'the shops have closed' let's go through that bit by bit. 'The shops' is the first bit.

S: τα μαγαζια.

M: τα μαγαζια. Have.

S: εχουν

M: εχουν good! 'the shops' is they. Τα μαγαζια εχουν… closed.

S: κλεισει

M: κλεισει very good. Τα μαγαζια εχουν κλεισει. You could also say something like 'the shops will have closed'. Now when we say that out of context it's a bit difficult to understand what we mean when we say that in English. But if I give you the context it's clear. You know, you're about to go out to buy something and I tell you the shops will have closed. In English I can use that to show something like a probability – they will have closed by this time, no? We can do exactly the same thing in Greek. So how would you say that? 'The shops will have closed'?

S: τα μαγαζια θα εχουν κλεισει.

M: Very good. τα μαγαζια θα εχουν κλεισει, no? The shops will have closed.

Complete Greek Lesson 37

Mihalis: We saw that αρχή, αρχή was 'start' or 'the start' η αρχή. And we had υπαρχει built of υπο and αρχή so like the under-start meaning 'there is'. υπαρχει

Student: υπαρχει

M: So υπαρχει, 'there is', is 'it exists'. υπαρχει. So if you want to say 'there are' instead of 'there is' you would say 'they exist'. How would that be?

S: υπαρχουν

M: υπαρχουν. Very good. So you could say for example 'there are two' – two was related to duo in English.

S: δυο

M: Very good. So 'there are two'?

S: υπαρχουν δυο.

M: υπαρχουν δυο. Good. And 'there is one'? The word for 'one' is the same as the word for 'a'. So if you could remember 'a book' for example.

S: υπαρχει ένα.

M: Ένα if you mean a neuter thing… or what else could that be? What if you meant a masculine thing?

S: ενας. Υπαρχει ενας.

M: Ενας. Or feminine thing? Do you remember the feminine word for 'a'?

S: μια

M: μια. So that's also 'one', no? All of that is also 'one'. υπαρχει ένα, υπαρχει ενας, υπαρχει μια. Very good. But 'there are two'?

S: υπαρχουν δυο.

M: υπαρχουν δυο. And then we had αρειζω, no? So αρχη – 'start', or 'the start' η αρχη and then αρχιζω, 'I start' the verb. Αρχιζω.

S: Αρχιζω.

M: And what was the closed version of αρχιζω?

S: αρχισω.

M: αρχισω with an S, very good. So how would you say 'I have started'?

S: εχω αρχισει

M: εχω αρχισει, very good. So we start with 'I have' – εχω – and then we need to find 'started' no? So we go to our closed version of the verb and we use the 'he, she, it' for. Αρχιζω, αρχισω, αρχισει. η ταινία, η ταινία is 'the movie'. η ταινία.

S: η ταινία.

M: So what gender is ταινία?

S: Feminine.

M: Feminine, good. So how would you say 'the movie has started'?

S: η ταινία εχει αρχισει.

M: Good. η ταινία εχει αρχισει. Very good. How would you say 'the movies have started'. So η ταινια is 'the movie'. How do you think you would get 'the movies'. You can look back to another feminine word that goes into plural to remind yourself or to find that ending for the feminine plural. Like αυτη becomes…

S: αυτές.

M: Good. So there you have the main plural pattern for feminine nouns.

S: Yes. Οι ταινιες.

M: Οι ταινιες. Very good. So how would you say 'the movies have started'?

S: Οι ταινιας… Οι ταινιες εχουν αρχισει.

M: Very good. Οι ταινιες εχουν αρχισει. With an S. αρχισει, good. So actually in this have past we don't need to think about the open and closed version of the verb. We are just building it from the closed version always, no? And this have past kind of by definition is closed in feeling, no? It has started. That's always a closed feeling. So we don't have to think about that, that's just how we build this have past. We start with the closed version αρχισω and we find the 'he, she, it' version, αρχισει. 'I finish' or 'I'm finishing' was τελειωνω, τελειωνω.

S: τελειωνω

M: How was the closed version of τελειωνω? You can run through the options – the possible options – and see which ones…

S: With… I think it is without N…

M: Try it out loud.

S: I think it is without an N.

M: No, no. I mean try it out loud. Try building it out loud.

S: τελει… τελειωσω

M: Bravo. There you found it, eh? Because you can just run through the options and the one that you used before is going to just sound right. So you can run through τελειωψω, τελειωξω, τελειωσω. And then you'll remember 'oh yes it was τελειωσω. Τελειωσω very good. So you can say 'the movie has finished.'

S: η ταινια εχει τελειωσει

M: Very good. η ταινια εχει τελειωσει. Very good. 'The movies have finished'?

S: οι ταινιες εχουν τελειωσει.

M: Very good. οι ταινιες εχουν τελειωσει. Very good.

Complete Greek Lesson 38

Mihalis: Sometimes the difference between the open, the standard, and the closed, the alternative version of the verb is totally random. Totally random. And this is because actually historically, the two versions have often come from different verbs. But now they came together to form one verb. Now that might sound really strange but that actually even happens in English. You have 'I go' and then 'I went'. Went is not the past of 'go' in the literal sense of that verb. 'Went' comes from a different verb. 'Went' comes from the old verb 'to went'. But now 'go' and 'went', they got married, they came together to form the full set, no? Otherwise we'd have something like 'goed', no? So that

happens in English as well. So we will find this in Greek. For example, 'I see' or 'I'm seeing'. Was βλέπω, βλέπω.

Student: βλέπω

M: Good. Now the closed version of βλέπω is δω, δω. That's delta and the omega, giving us the O sound.

S: δω.

M: This might be connected to θωρω which is how we say 'I see, I'm seeing' in Cyprus. It's an alternative, ancient form. I don't know if that's connected but they are clearly from different verbs. Βλέπω. 'I see, I'm seeing' in standard Greek, and δω, the closed version. How would you say 'we'll see', 'we will see'?

S: θα δουμε

M: θα δουμε. Very good. We'll see. θα δουμε. Good. How would you say 'I don't want, I don't want them to see me.'? 'I don't want να they see me'?

S: δεν θελω να με δουν.

M: δεν θελω να με δουν. δεν θελω να με δουνε. Very good. 'I don't want them to see me'. How would you say 'have you seen it? have you seen it? You have seen it?'

S: το εχεις δει;

M: Very good. το εχεις δει. And how is that δει spelled?

S: D…

M: With delta.

S: Delta - E – I.

M: Very good. E-I gives us the 'he, she, it' form of the verbs. Which is what we use here, no? For our have past. Δει. το εχεις δει; Have you seen it? How would you say 'have you seen them'? Talking about neuter things.

S: τα εχεις δει;

M: τα εχεις δει; Good. 'Have you seen him'? How was 'him'?

S: τον

M: τον

S: τον εχεις δει;

M: τον εχεις δει; Her. 'Have you seen her'?

S: την εχεις δει;

M: Very good. την εχεις δει; So we have τον and την for him and her. But that's also masculine 'it' and feminine 'it' if we know what we're talking about. So for example if you wanted to say 'have you seen it' and this 'it' refers to 'the movie', no? And because you know that 'the movie' is η ταινια, that it's feminine. There you would say 'have you seen her' referring to the movie. So this her can also be feminine it. So how would you say that 'have you seen it' and you mean the movie?

S: την εχεις δει;

M: Good. την εχεις δει; Have you seen it? Feminine it. So for 'I see' we have βλεπω and δω. Very different. 'I eat' or 'I'm eating' is τρώω, τρώω.

S: τρώω

M: Eh we have trophic in English, no like the trophic levels of a food chain. So that's related. Of course we have P-H in trophic suggesting to us that it's from Greek. Τρώω. You eat is τρως. That's a little bit weird. We have the S for you, but it's not εις like in θελεις, no? τρως.

S: τρως.

M: 'What are you eating?'

S: τι τρως;

M: τι τρως; We eat is weird in the same way. We have τρωμε rather than τρουμε.

S: τρωμε

M: We eat. How do you think 'they eat' might be?

S: τρων.

M: Actually it will be strange to hear τρων. It sounds a little bit weird. In this case we will have τρωνε.

S: τρωνε

M: Good. The closed version of τρωω, the closed version of τρωω is φαω. φαω.

S: φαω.

M: Which is maybe where the P-H of trophic comes, no? In trophic we have both. We have τρωω and then 'PH' giving us the F in Greek so that's easy to remember. Τρωω, φαω. Trophic. So φαω is the closed version of τρωω. So if for example you want to say 'I don't want to eat'?

S: δεν θελω να φαω.

M: Good. δεν θελω να φαω. F-A-O. Φαω. δεν θελω να φαω. And of course this would mean 'I don't want to eat' like now or a specific instance. It's a closed period. But if you meant generally like 'I don't want to eat unhealthy things,' you would say δεν θελω να τρωω. How would you say 'what shall I eat'? 'What shall I eat'? How do we get that feeling?

S: τι θα φαω;

M: τι θα φαω would be 'what will I eat'. I guess you could use it like that. τι θα φαω; What will I eat, no? As a suggestion. But to make it much clearer that you're saying something like shall, 'what shall I eat.' So first is 'what'?

S: τι

M: And then it's 'shall I eat'.

S: να φαω;

M: Good. Τι να φαω. Τι να φαω;

S: Τι να φαω;

M: What shall I eat? Very good. 'What shall we eat'?

S: τι να φαμε;

M: τι να φαμε; And we can change it on a voice to say 'we should eat'.

S: να φαμε.

M: να φαμε. Good. And you can also say ας φαμε, ας φαμε in Greek. This ας is like 'let's' as well. ας φαμε. Let's eat. 'Come' like the order, 'come', in Greek, is ελα, ελα.

S: ελα

M: ελα. How would you say 'come to eat'? How do you think you would build that?

S: ελα να φας

M: Very good! ελα να φας. ελα να φας. How would you say 'come and see' 'come to see'?

S: ελα να… ελα να δεις.

M: Good. ελα να δεις. ελα να δεις. 'Come see'. 'Come see it'?

S: ελα να το δεις.

M: ελα να το δεις. Very good. 'Come and see us' like come and visit us, 'come and see us'?

S: ελα να μας δεις.

M: Good. ελα να μας δεις. Very good.

Complete Greek Lesson 39

Mihalis: How was 'my friend'? My friend. The word for 'friend' we can relate it to like philos in philosophy, which means the love of wisdom. How is 'my friend, the friend my'?

Student: ο φιλος μου.

M: ο φιλος μου. Very good. And 'my friends'? Imagine we have a masculine or a mixed group? My friends.

S: οι φιλοι μου.

M: οι φιλοι μου. Very good. And 'my friend' talking about a female?

S: η φιλη μου.

M: η φιλη μου. The same, no? But written differently, but to the ear, it's the same. How would you say 'she is my friend'?

S: αυτη ειναι η φιλη μου.

M: αυτη ειναι η φιλη μου. And how would you say 'they are my friends'? Again talking about mixed or masculine.

S: αυτοι ειναι οι φιλοι μου.

M: Exactly the same! αυτοι ειναι οι φιλοι μου. Because ειvει can be 'he, she, it' or 'they are', no? So here we will understand by the context, but there's definitely some room for confusion, no? But if you were to say feminine friends, no? My friends and you mean feminine friends; how would that be?

S: οι φιλες μου

M: Very good. οι φιλες μου. My friends, feminine. οι φιλες μου. And your friends, feminine?

S: οι φιλες σου

M: Good. οι φιλες σου. Very good. Your friends, your female friends. So μου what we use for 'my' is actually 'to me'. And σου what we use for 'your' is actually something like 'to you'. And other languages deal with possession in a similar way. Turkish, Arabic for example. In Arabic or Egyptian Arabic at least, you know if you want to say 'I have a house' you would say 'andi bet', 'at me

house', no? And we did something very similar when we say ο φιλος μου. 'The friend to me'. So μου is 'to me' and σου is 'to you'. And you will use these words when you mean 'to me' instead of me. So for example if you say 'he's telling me' what we mean there is 'to me'. So we won't use με, we will use μου. So let's practice that. 'I say' or 'I tell' or 'I'm saying, I'm telling' is λεω. Λεω.

S: λεω.

M: As if it were L-E-O. λεω.

S: λεω.

M: 'You say' is λες, λες. So it's a little bit irregular like τρωω, τρως. Λεω, λες.

S: λες.

M: How would you say 'what do you say'? 'What do you say' and you can use this like 'what do you think'? 'What do you think'.

S: τι λες;

M: τι λες; Good. Now you can also say 'what are you saying to me' which you can use like 'what are you on about, what are you talking about '. So here we don't need με, me, we need 'to me'. What is 'to me'?

S: μου.

M: Good. So 'what are you telling me'?

S: τι μου λες;

M: τι μου λες; What are you talking about? What are you on about? τι μου λες, good. So that sounds quite different to τι λες which is 'what do you think'. Like, we want to go to the cinema, what do you think. Τι λες. And τι μου λες, 'what are you on about'. 'We say' or 'we tell' is λεμε, λεμε.

S: λεμε.

M: So we see again like the S for you in λες, and the M for we in λεμε, but they are a little bit irregular, no? We don't have λουμε, we have λεμε. How would υou say 'we say them,' and that them is neuter plural. I know it sounds weird in English, but it means something in Greek. 'We say them', how is that?

S: τα λεμε.

M: τα λεμε. And this is used like ciao in Greek. τα λεμε. τα λεμε. 'We say them'. Those neuter things Like we catch up. Like we'll catch up. τα λεμε.

S: τα λεμε.

M: And how do you say 'they say, they tell' might be? Λεω, λες, λεμε... If you continue that pattern, how might it be 'they say, they tell'?

S: λενε

M: λενε, good! Very good. Λενε. So when you find one version of a verb that is not as you expect it to be, you can still use that to guess how the other versions might be because you'll find patterns within that as we've seen. Τρωω, τρως, τρωμε, τρωνε. Λεω, λες, λεμε, λενε. The word for 'how' in Greek, 'how', is πως. Πως.

S: Πως.

M: If you say 'how do they say you,' so 'how do they say you' – that means how do they call you, what are you called. What's your name? So how would you say that, 'what's your name' or 'how do they say you'? And which 'you' do you think you would use?

S: πως σε λενε;

M: πως σε λενε; And you used σε here because it's 'how do they say you' rather than 'how do they say to you', no? It's 'how do they call you'. So it's σε rather than σου. But what if you wanted to say 'what are they saying to you'? 'What are they saying to you.'

S: πος …τι… τι σου λενε;

M: τι σου λενε; Good, 'what are they telling you.' τι σου λενε; The closed version of λεω, the closed version of λεω is πω.

S: πω.

M: πω. P – omega, so the pi and omega. πω

S: πω

M: So like βλεπω and δω for 'I see', and τρωω and φαω for 'I'm eating', we have a crazy shift there from λεω to πω. How would you say 'I shall, I should,' you know that feeling starting with να, 'tell you'?

S: να σου πω.

M: να σου πω. And you'll hear this very often in Greek. It's a way of kind of opening up conversation or starting a sentence, να συ πω, like 'oh I wanted to tell you something, you know? Να συ πω is very, very common in Greek you will hear that around. So that is literally να – that feeling of 'shall' – to you I tell. Να συ πω. 'What should I tell you'? 'What shall I tell you'?

S: τι να σου πω;

M: τι να σου πω; τι να σου πω; Also used very often in Greek like, you know, 'what do you want me to say' or 'what do you want me to do'. τι να σου πω; 'what do you want me to say?' So we have τι for what and 'something' was κατι, κατι.

S: κατι.

M: How would you say 'I want to tell you something'?

S: θελω να σου πω κατι.

M: Good. θελω να σου πω κατι. Good. What was 'I can' or 'I'm able to'?

S: μπορώ.

M: μπορώ. How would you say 'I can't tell you'?

S: δεν μπορώ να σου πω.

M: δεν μπορώ να σου πω. Very good. How would you say 'I can't see you'?

S: δεν μπορώ να σε δω.

M: Very good! δεν μπορώ να σε δω. Very good. And you went back to σε, no? Because it's not 'see *to* you', it's 'see you'. δεν μπορώ να σε δω. 'What have you said', 'what have you said.'

S: τι εχεις πει;

M: τι εχεις πει;

S: τι εχεις πει;

M: 'What has she told you', 'what has she said to you'?

S: τι σου εχει πει;

M: Very good. τι σου εχει πει; So again we don't want to work too much with direct translations, no? Because we saw that in English, both translations are possible. 'What has she said to you, to you' and 'what has she told you'. So what we're looking for is the meaning. If what we mean is 'to you' and then we want to put σου. τι σου εχει πει; 'what has she said to you. What has she told you.' 'Why hasn't she told me yet? Why hasn't she told me yet?'

S: γιατι δεν μου εχει πει ακομα;

M: Very good. γιατι δεν μου εχει πει ακομα;

Complete Greek Lesson 40

Mihalis: δινω δινω is 'I give' or 'I'm giving'. Δινω.

Student: δινω.

M: Again with delta, no? δινω. So how would you say 'we're giving'?

S: δινουμε.

M: δινουμε. Good. And 'you're giving'?

S: δινεις.

M: δινεις, good. The closed version, the closed version of δινω is δωσω, δωσω.

S: δωσω.

M: So we have the N to S shift but we also have a vowel change so that's a bit irregular, no? We go from δινω to τωσω. How would you say 'they have given me the book'? 'They have given me the book.'

S: μου εχουν δωσει το βιβλιο.

M: Very good, μου because 'to give' is 'give to me', μου. μου εχουν δωσει το βιβλιο. And you could also say 'they have given me it. They have given it to me.' So in English we have those two ways of saying it, 'they have given me it. They have given it to me.' But in Greek, it's going to be 'me it' and μου comes first. So you will say 'me it they have given'.

S: μου το εχουν δωσει.

M: Good. μου το εχουν δωσει. 'They have given me it. They have given it to me.' 'We have given you it. We have given you it.'

S: Σου το εχουμε δωσει.

M: Very good. Σου το εχουμε δωσει. Very good. The word for 'already, already' is ηδη, ηδη.

S: ηδη.

M: It's like I-delta-I. ηδη.

S: ηδη.

M: Good. So you could say 'we have given you it already'.

S: σου το εχουμε δωσει ηδη.

M: Very good. σου το εχουμε δωσει ηδη, or ηδη σου το εχουμε δωσει. Σου το can contract, it can stick together and form στο.

S: στο.

M: στο. We saw another example of this. Of σε το. But in this case it was 'in the' like 'in the house.' Σε το σπιτι, στο σπιτι. And in this case στο σπιτι we always contract. But with σου το it's much more optional, no? But you can contract that together to say στο. So using that contraction στο how would you say 'we have given you it already'?

S: ηδη στο εχουμε δωσει.

M: Good. ηδη στο εχουμε δωσει. Or στο εχουμε δωσει ηδη. Now, if you wanted to say 'we have given you them already. We have given you them already,' how would that be?

S: στα

M: Very good!

S: στα εχουμε δωσει ηδη.

M: Very good. στα εχουμε δωσει ηδη, or σου τα εχουμε δωσει ηδη. But very good, you can mate that contraction of σου τα and you get στα. στα εχουμε δωσει ηδη. How would you say 'we want to give you them. We want to give you them'?

S: θελουμε να στα εχουμε δωσει

M: Ah, that means 'we want to have given you…'

S: No, no sorry. Θελουμε να στα δωσει.. δωσουμε.

M: Very good. So we just had to let go of that have past which had nothing to do with this, no? 'We want to give you them.' Θελουμε να στα δωσουμε. γραφω, γραφω was…?

S: Write.

M: Write. I write. What was the closed version of γραφω?

S: γραψω

M: γραψω. Good. How would you say 'have you written to me. Have you written to me'?

S: μου εχεις γραψει;

M: Very good! Μου – to me - μου εχεις γραψει; Very good. 'Us' the word for 'us' is μας. Like M-A-S, μας. So kind of like us with a M, but M-A-S, μας.

S: μας.

M: μας. Μας is also 'to us' so μας doesn't change. It's always μας so we don't have the situation where like με – μου, σε – σου. We just have μας and μας. So how would you say 'have you written to us'?

S: μας εχεις γραψει;

M: μας εχεις γραψει; The word for 'when'… do you remember the word for 'when'?

S: ποτε.

M: ποτε, good. So it starts with P. We saw that we had που for 'where' begins with P, πος the word for 'how' also with P. Most of the question words actually in Greek do begin with P. That can help us remember them. Ποτε, when. 'When will you write to us.'

S: ποτε θα μας γραψεις;

M: Good. And try the γραψεις a bit more 'gh'.

S: ποτε θα μας γραψεις;

M: Much better. ποτε θα μας γραψεις; 'When will you write to us.' 'When will you see us'?

S: Ποτε θα μας δεις;

M: Good. We had βλεπω and δω, good. Ποτε θα μας δεις; Very good. The word for 'if' was like να backwards, how was that?

S: αν

M: αν. And the word for tonight was αποψε.

S: αποψε.

M: αποψε, good.

S: αποψε.

M: 'If you see him tonight, can you tell me.' And in Greek, here its much more common 'can you tell me it,' because we're referring to something specific there, no? 'If you see him tonight, can you tell me it.' So the first bit is 'if you see him.'

S: αν τον βλεπεις.

M: Good, but after αν, no, we need to think about do we want the open or the closed version.

S: The closed.

M: So αν τον βλεπεις would mean 'if you are seeing him,' but in this context we can feel that it refers to the act of just seeing him, you know? Like if he's there, if you see him, let me know. So that's a closed period.

S: Αν τον δεις.

M: Αν τον δεις.

S: Αν τον δεις αποψε.

M: Αν τον δεις αποψε, can you tell me it. Can you tell me, can you tell me, can you tell me it.

S: Μπορεις να μου το πεις;

M: Good, λεω and πω for tell or say. So μπορεις να μου το πεις; 'So if you see him tonight can you tell me it'? Αν τον δεις αποψε, μπορεις να μου το πεις; So we have αν for 'if' and 'when', how was 'when'?

S: ποτε

M: ποτε. When, if it's not a question word - so we said that most of the question words begin with P – when, when it's not a question word, like in 'tell me when you see him,' no? Isn't ποτε, it's όταν. Όταν.

S: όταν.

M: So we have αν for 'if' and we have όταν for 'when'. 'when' when it's not a question word, which is very close to 'if' in meaning. We don't realize how close it is to 'if' in meaning, because in English 'when' and 'if' look so different. But we can feel how the meanings are so similar like, you know, if we say 'can you tell me when you see him' or 'can you tell me if you see him'. It's a very close meaning, so αν is 'if' and όταν 'when', our non-question 'when'. So, lets build a sentence, 'can you tell me when the movie is finishing.' Can you tell me?

S: μπορεις να μου πεις

M: Good. μπορεις να μου πεις – when.

S: οταν...

M: Now after όταν, just like after αν, you need to make a decision about whether you want the open or the closed version of the verb. So what we're going to say is 'when the movie is finishing.' Is this open ongoing or closed, 'when the movie is finishing'?

S: Open.

M: Very good. Open. So we stick with the normal verb. Οταν the movie is finishing.

S: οταν η ταινια τελειωνει.

M: Very good.

S: οταν η ταινια τελειωνει.

M: Very good. μπορεις να μου πεις οταν τελειωνει η ταινια or η ταινια τελειωνει. What if you were to say 'can you tell me when the movie finishes'? Is that open or closed?

S: Closed.

M: Closed, no? So here it's closed just because you referred to it in a different way. We don't mean 'when the movie is finishing – when it's finishing up – in the act of finishing – when it's about to finish,' no, we mean 'when it finishes or when it has finished.' That's a closed feeling. So how would that be? 'Can you tell me when the movie finishes'?

S: μπορεις να μου πεις οταν η ταινια τελειωσει;

M: Very good! Μπορεις να μου πεις οταν η ταινια τελειωσει; οταν τελειωσει η ταινια; Very good. And you could also say 'when it has finished,' which gives practically the same meaning as 'when it finishes' with the closed version, no? Because the closed version of the verb gives us that feeling. But we could also say this. We could also say 'can you tell me when the movie has finished.'

S: μπορεις να μου πεις οταν η ταινια εχει τελειωσει;

M: Very good. Μπορεις να μου πεις οταν η ταινια εχει τελειωσει; Or οταν εχει τελειωσει η ταινια; Very good. So that gives us very very similar meaning to οταν τελειωσει, οταν εχει τελειωσει, no? But if you want to give a slightly different meaning of when the movie is finishing – finishing up – then we could say τελειωνει.

Complete Greek Lesson 41

Mihalis: πρέπει, πρέπει in Greek means something like 'it is necessary.' We see it's a verb and it's in the 'he, she, it' form. Πρέπει.

Student: πρέπει

M: That means 'it is necessary.' And you can use this to say 'have to.' But πρέπει doesn't change for different people. You won't say πρεπω, πρεπουν. You will just say πρέπει, meaning 'it is necessary' να and then whatever you want to say. So for example you could say something like 'you have to tell me when it's finishing.' So how would that first bit be? 'It is necessary να you tell me.'

S: πρέπει να μου πεις

M: Very good. 'when' non-question when.

S: όταν

M: 'it is finishing.'

S: όταν τελειωνει

M:Bravo. πρέπει να μου πεις όταν τελειωνει. 'You need to tell me – you should tell me – you have to tell me when it is finishing.' But of course we could have said 'when it finishes' which is a closed feeling. Both are going to fit just like in English. So how would that be? 'You have to tell me when it finishes. You have to tell me when it finishes.'

S: πρέπει να μου πεις όταν τελειωσει.

M: Very good. όταν τελειωσει. The word for 'early, early' is νωρίς, νωρίς.

S: νωρίς, νωρίς.

M: νωρίς. 'You have to tell me if it finishes early.' So the first bit, 'you have to tell me.'

S: πρεπει να μου πεις

M: πρεπει να μου πεις 'if it finishes early.' What's 'if'?

S: αν τελειωσει νωρις.

M: Very good. πρεπει να μου πεις αν τελειωσει νωρις. How was 'I write, I'm writing'?

S: γραφω

M: γραφω. And we saw υπογραφω which means 'to below write' which is 'to sign'.

S: Sign.

M: We also have διαγραφω, διαγραφω. Now δια means 'through' or 'away from'. These little words tend to have a lot of meanings, no? In vocabulary building. But 'through' is a nice one to think of here because if we imagine it quite literally, 'to write through,' what do you think it might mean, διαγραφω, 'to write through, to through write'? What do you do when you write through something?

S: Make a line?

M: To write through? You cross something out.

S: Yeah.

M: So διαγραφω, διαγραφω, is 'I delete'. So we get that.

S: διαγραφω

M: How would you say 'I have deleted it'?

S: εχω διαγραψει.

M: Very good. And the 'it'? 'I have deleted it.'

S: το εχω διαγραψει.

M: το εχω διαγραψει. How would you say 'I have to delete it'?

S: πρεπει να το διαγραψω.

M: Good. πρεπει να το διαγραψω. So we don't want to let it confuse us that both of these things we do with 'have' in English. 'I have deleted it. I have to delete it.' So the have past of course is εχω but 'have to' in the sense of must is πρεπει. Περιγραφω, περιγραφω, 'to around write,' if you had to guess what do you think it might mean? This is just imagination, no? There's no way really to know, but it's a very good practice to start guessing because you know then we interiorize a lot of the Greek we come across if we just get in the habit of picking it apart always. So περιγραφω means around-write. What might that mean?

S: To describe?

M: Ooh. Good. This is it! This describe. How did you think of it?

S: I'm writing around something.

M: Yes exactly, very good. Describe. Good. And in English it's formed in a similar way, no? De, which means from or away from, scribe, which means write. How would you say, 'I want you to describe it to me. I want you to describe me it.'

S: θελω να μου το περιγραψεις

M: Very good. θελω να μου το περιγραψεις. How would you say 'they have described me it. They have described it to me'? How would you say that?

S: μου το εχουν περιγραψει

M: μου το εχουν περιγραψει. How would you say, 'they have to describe it to me'?

S: πρεπει να μου το περιγραψουν.

M: Very good. πρεπει να μου το περιγραψουν. 'I say' or 'I tell' was…?

S: λεω

M: λεω, good. And the closed version?

S: πει… πω.

M: πω.

S: πω.

M: How would you say 'I will tell you when I have deleted it.' So the first bit is 'I will tell you.'

S: θα σου πω.

M: Good. θα σου πω. 'when.'

S: όταν.

M: 'When I have deleted it.'

S: όταν εχω διαγραψω… διαγραψει.

M: Good. And the 'it'? 'when I have deleted it.'

S: οταν το εχω διαγραψει.

M: θα σου πω οταν το εχω διαγραψει. Very good. And of course there is no alternative version of εχω so we don't have to worry about όταν and εχω there. There is no alternative version of εχω. And we could get the same meaning actually if we say 'I will tell you when I delete it.' It's the same, no? 'I will tell you when I have deleted it. I will tell you when I delete it.' If we use the closed version for 'when I delete it,' we get exactly the same meaning. So how would that be? 'I will tell you when I delete it.'

S: θα σου πω όταν το διαγραψω.

M: θα σου πω όταν το διαγραψω. Very good.

Complete Greek Lesson 42

Mihalis: So we have λεω which is 'I say or I tell,' no? And πω which is the closed version. So we said that when we get these really crazy irregularities between the standard and the closed form of the verbs like in λεω, πω, for 'I say or I tell' or βλεπω, δω, for 'I see,' τρωω, φαω for 'I eat.' When that happens we can suspect that those two originated from different verbs. Much like 'go and went' in English. Apart from λεω we also have επιλεγω and διαλεγω both of these mean 'to choose'. Now you notice that we have λεγω with the 'gh' with the gamma like in εγω, no? Now that 'gh' fell away in λεω. Historically λεω was λεγω. But you could imagine with such a common verb, so much λεγω λεγω λεγω λεγω, it became λεω. But in other verbs the G pops back out so we get επιλεγω, διαλεγω, both of these meaning 'to choose'.

Student: επιλεγω, διαλεγω.

M: How would you say 'what are you choosing'?

S: τι επιλεγεις;

M: Good. τι επιλεγεις; Τι διαλεγεις; The closed version of these verbs has nothing to do with πω. We get from επιλεγω, επιλεξω. And we get from διαλεγω, διαλεξω. That's where we get 'dialect' from. διαλεξω. A choice of different words and elements from the language, the dialect. So how would we say 'what have you chosen'?

S: τι εχεις επιλεξει;

M: τι εχεις επιλεξει; Τι εχεις διαλεξει; How would you say 'you have to choose'?

S: Πρεπει να επιλεξεις.

M: Πρεπει να επιλεξεις. Πρεπει να διαλεξεις. And I said that διαλεξει we can relate to 'dialect' and actually λεξη, λεξη in Greek means 'word'.

S: Word.

M: Μια λεχη.

S: Μια λεχη.

M: So what gender is that?

S: Feminine.

M: Feminine. Now we saw the plural pattern for feminine of αυτη to αυτές, no? μερα, μερες. Day, days. That's the most common feminine plural pattern, but we will come across others. For example, the plural of λεχη is λεξεις, λεξεις.

S: λεξεις.

M: λεχη and λεξεις. We've already seen another word as well that has that plural pattern. What was the for 'city' like in 'cosmopolitan'?

S: πολη.

M: πολη. And the plural of 'city' is formed in the same way so how would you say 'cities'?

S: πολεις.

M: πολεις, good. We had 'I buy' from 'agoraphobia,' the fear of the open spaces or the public spaces coming from marketplace. How was that, 'I buy'?

S: αγορασω?

M: αγοραζω.

S: αγοραζω

M: And what was the closed version of αγοραζω?

S: αγορασω.

M: αγορασω. How would you say 'I have bought it'?

S: εχω αγορασει.

M: Good, and the 'it'?

S: το εχω αγορασει.

M: το εχω αγορασει. And 'I have to buy it'?

S: πρεπει να το αγορασω.

M: Good. πρεπει να το αγορασω. πρεπει να το αγορασω. How would you say 'I have to buy them,' and we mean neuter things?

S: πρεπει να τα αγορασω.

M: πρεπει να τα αγορασω. If we want the word for 'them' for feminine, we can use the plural pattern that we see between πολη and πολεις. And between λεχη – word – and λεχεις – words. So we went from το to τα. And we can go from τιν for her to τις.

S: τις.

M: …For 'them' for feminine. So that's just like the plural pattern that we found in λεχη, λεχεις and πολη, πολεις. We get τις. τις. So if you wanted to say 'I have to buy them,' and you were referring to feminine objects, how would it be?

S: πρεπει να τις αγορασω.

M: Good. πρεπει να τις αγορασω. And if you wanted to say 'I have to see them,' and you meant females, a group of females, or of feminine things. How would it be? 'I have to see them.'

S: πρεπει να τις βλεπω… δω.

M: Good. Δω. But you might also want to say something like, 'I have to see them more often,' no? 'More often' was πιο, the word for more, συχνα. Πιο συχνα. So how would that be, 'I have to see them more often'?

S: πρεπει να τις δω πιο συχνα.

M: So there's a contradiction there between δω which is closed and πιο συχνα which is open and ongoing. So we need to go back to the standard form of 'I see, I'm seeing,' which is…?

S: βλεπω.

M: βλεπω, good. So 'I have to see them more often,' we mean feminine them?

S: πρεπει να τις βλεπω πιο συχνα.

M: Very good. πρεπει να τις βλεπω πιο συχνα.

Language Transfer - Complete Greek, Track 43

Mihalis: So we saw some strange closed versions of the verbs, no, where the verb changes completely in its closed form. So, for example, we had "I see" which is:
Student: Vlepo.
Mihalis: Vlepo. And the closed version is?
Student: Do.
Mihalis: Do. Very different. How would you say, "We will see"?
Student: Tha Vlepoume.
Mihalis: Ok. This is more like, "We will be seeing," no?
Student: Yeah. Tha doume.
Mihalis: Tha doume. We will see. Tha doume. Shall we see?
Student: Na doume?
Mihalis: Na doume? Very good. I like how you change your tone of voice there. Na doume? Because if you were to say with a more affirmative tone of voice, give me that:
Student: Na doume.
Mihalis: Na doume. What would that mean?
Student: We shall see.
Mihalis: Yeah, like, let's see. What was, "I eat"?
Student: Troo.
Mihalis: Troo. Good. And, "we eat"?
Student: Trome.
Mihalis: Trome. So it's irregular, but we still have the "m-e" of "oume", no? But here "trome". And the closed version of troo?
Student: Fao
Mihalis: Fao. Good. And, "Shall we eat?":
Student: Na fame.
Mihalis: Na fame. Very good. Na Fame. So again, just the "m-e" for we. Na fame. "Let's eat":
Student: Na fame.
Mihalis: Na fame. Na fame. We also have another word for "let's" which is very common, and that's "as", "a-s"
Student: As
Mihalis: So, using "αs", you could say, "Let's see":
Student As doume.
Mihalis: "Let's eat":
Student: As fame.
Mihalis: As fame. And again, we're using the closed version, no? We're referring to a closed period of time. As doume. But you know, we might say something like, "Let's see it more often", no? In which case we could use "vlepoume". What was, "I say" or "I tell"?

Student: Leo

Mihalis: Leo. And we mentioned that this word is used in some colloquial ways. You could say, for example, "Ta leme", we said that this is used like, "see you later". You know, "ta leme" literally, "we'll talk about them things". "We'll talk again", "see you again". Ta leme.

Student: Ta leme!

Mihalis: We could say, "What are you saying?":

Student: Ti les?

Mihalis: Ti les? Ti les? You could also hear, "Les kai". "Les kai" followed by, I don't know, for example, "Les kai itan fantasma". As if it were a ghost. Les kai. "As if", "as though". "What are you saying to me?":

Student: Ti mou les?

Mihalis: Ti mou les? Good. So we have "mou", "to me", no? You also might hear, "Ti me les?", depending on dialect, like in Thessaloniki, for example, or Salonica, you could hear "Ti me les?". So if you do hear that, don't think that you've misunderstood the rules about when to use "me" and when to use "mou". This is just a change in dialect. We could also have, "Psemata les". Psemata les.

Student: Psemata les.

Mihalis: You're lying. Lies you say. Psemata les. So this verb is used in quite a few colloquial ways. Leo. You could say, "But what am I saying?" The word for but would be "ma". "ma".

Student: Ma.

Mihalis: "But what am I saying?":

Student: Ma ti leo?

Mihalis: Ma ti leo? No, when you think you've said something stupid. Ma ti leo? Or if you've forgotten something. Ma ti leo? What is the closed version of "leo"?

Student: Po.

Mihalis: Po. How would you say, "Let's say"?

Student: As poume.

Mihalis: As poume. And you will hear this all the time in Greek. As poume. As poume, like, like "like" you know sometimes how you use "like" in English to just to kind of interject a sentence, maybe to give you a second to think, no? As poume. So this is very common. So "as" is like "na", it doesn't really mean anything by itself, but its actually from the verb, "afino" . Afino, which means, "I leave", in the sense of, "I leave something" or "I leave someone" or "I would like to leave a message". Afino.

Student: Afino.

Mihalis: Whose closed version is "afiso". Afiso.

Student: Afiso

Mihalis: And this is, of course, where we get "as" from. So we have "afiso", "I leave", like, to leave someone or something. How would you say, "I'm leaving it here"?

Student: To afiso edo.

Mihalis: To afiso edo. "Shall I leave it here?":

Student: Na to afiso edo?

Mihalis: Very good. Very good. Na to afiso edo? So you could say, "Where shall I leave you?" Like to drop you off. Where shall I leave you? What was, "where"?

Student: Pou.

Mihalis: Pou. Good. So, "where shall I leave you?":

Student: Pou na se afiso?

Mihalis: Very good. Pou na se afiso? Shall I leave you it here? Shall I leave you it here? Shall I leave it here for you? But in Greek you know we just can say, "you it":

Student: Na se to afiso edo?

Mihalis: But here "you" is not like to leave you, it is to leave something to you, for you. So rather than se, we would use:

Student: Na sou to afiso edo?

Mihalis: Good. Na sou to afiso edo? And "sou to" you can also contract. To:

Student: Na sto afiso edo?

Mihalis: Very good. Na sto afiso edo? Both are fine, no? Na sou to afiso edo? Na sto afiso edo? So we see that other than "to you", "sou" can also be like "for you" if the translation fits better like this. No? Like in this case, "Shall I leave it here for you?" Na sou to afiso edo? A message in Greek is "ena minima". Ena minima.

Student: Ena minima.

Mihalis: So what gender is, "minima"? Ena minima.

Student: Ena is neuter

Mihalis: Neuter. Good. So how would you say, "the message"?

Student: To minima.

Mihalis: To minima. Very good. "Shall I leave you a message?":

Student: Na sou afiso ena minima?

Mihalis: Good. But in Greek, you don't really need the "ena", so much more common would be, "Na sou afiso minima?"

Student: Na sou afiso minima?

Mihalis: How would you say, "They have left you a message". So, they have left you a message:

Student: Sou ekhoune afisi minima.

Michelins: Very good. Sou ekhoune afisi minima. Sou ekhoune afisi minima. We've seen that with the "they" form we can have "oun" or "oune". Ekhoun, ekhoune. "Let's leave a message":

Student: Na afisoume minima.

Mihalis: Good. Na afisoume minima. Or maybe more common than "na" for "let's" would be?

Student: As. As afisoume minima.

Mihalis: As αfisoume minima. So actually "αs" and "afisoume" are coming from the same verb. No? So, we have "me" and "mou". "Me" for "me" and "mou" for "to me" or maybe "for me". "Se" and "sou" for "to you" or maybe "for you". What was the word for "him", like in, "I see him"?

Student: Ton.

Mihalis: Ton. "To him", or sometimes "for him", as we've seen, might be, if we have "me, mou", "se, sou", "ton" and?

Student: Tou.

Mihalis: Tou. Very good. Let's leave him a message. Let's leave him a message.

Student: Tou afisoume minima. As tou afisoume minima.

Mihalis: Very good. As tou afisoume minima. Very good. "Have you left him a message"?

Student: Tou ekheis afisi minima?

Mihalis: Very good. Tou ekheis afisi minima? But just, "Have you left him?" would be?

Student: Tου ekheis afisi?

Mihalis: I'll be waiting to hear what you've left him. But just, "have you left him", not "left him something", but "left him"?

Student: Ton ekheis afisi?

Mihalis: Good. Ton ekheis afisi? Very good. "Where have you left it?":

Student: Pou to ekheis afisi?

Mihalis: Pou to ekheis afisi? And this is a neuter "it", no, we could also have a masculine "it" as well. So, how would that be?

Student: Pou…masculine "it"?

Mihalis: Same as "him".

Student: Pou ton ekheis afisi?

Mihalis: If we are talking about a masculine thing, we will just use "him". Pou ton ekheis afisi. Very good.

Language Transfer - Complete Greek, Track 44

Mihalis: What was "the message"?

Student: To minima

Mihalis: To minima. And "the house"?

Student: To spiti

Mihalis: To spiti. And "the car"?

Student: To aftokinito

Mihalis: To aftokinito. Very good. The self-moving, the self-kinetic, the auto-mobile. And "the cars"?

Student: Ta aftokinita

Mihalis: Ta aftokinita. Very good. How was, "the houses"?

Student: Ta spitia.

Mihalis: Ta spitia. So we saw that with neuter nouns we change the "o" to "a" and the same with the article as well, "to" to "ta". And we saw that if they don't end in "o", like in spiti, we just add it, the "a" on the end. "to spiti", "ta spitia". But we can't very well add an "a" to an "a". Messages is "minimata". Minimata.

Student: Minimata

Mihalis: So actually is like we add the plural the, "ta" onto the end. But also when we do that we add another syllable, so the accent moves. Minima, minimata. The stress moves. Minima Minima-ta.

Student: Minima, minimata.

Mihalis: Very good. So we saw the word for problem in Greek, do you remember?

Student: To provlima

Mihalis: Provlima. To provlima. So problems would be?

Student: Ta provlimata.

Mihalis: Good. Provlimata. Ta provlimata. Very good. I mentioned briefly the expression, "you're lying", "lies you say", "psemata les". Psemata les. So lies is "psemata". And this is another situation of adding "ta" to get the plural since the noun ends in "a". So how would the singular lie be?

Student: Sema.

Mihalis: Sema. Very good. And this "ps" we mentioned how it is one letter in Greek, one letter. Written as "ps". Looking like that fork, no, the letter looks like a fork. What was, "I leave"? Like, "to leave something" or, "to leave someone"?

Student: Afino

Mihalis: Afino. a-f-i-n-o. And the closed form?

Student: afiso.

Mihalis: Afiso. "Where shall I leave you"? "Where shall I leave you?":

Student: Pou na se afiso?

Mihalis: Very good. Pou na se afiso? So this would be like, "where shall I drop you off?", no? Pou na se afiso. "Let's leave him here.":

Student: As ton afisoume edo.

Mihalis: Very good. As ton afisoume edo. Na ton afisoume edo. So with "na" you would kind of need more voice to show that it's let's. Where with "as" it's not so necssary. As ton afisoume edo. "Let's leave him a message.":

Student: As ton afisoume minima.

Mihalis: So here we're not leaving him, no? We're leaving a message to him, for him.

Student: As tou afisoume minima.

Mihalis: Very good. As tou afisoume minima. "We've left him many messages." What was the word for very or a lot?

Student: Poli

Mihalis: Poli. Very good, With two l's but pronounced in the same way, this word "very" or "a lot" means many and it also agrees with the noun it refers to. So to say "many messages", we won't have "poli minimata". Poli will change to match this neuter plural. So how will that be, "many messages":

Student: Polla minimata.

Mihalis: Polla minimata. Very good. So, "we've left him many messages":

Student: Tou ekhoume afisi polla minimata.

Mihalis: Very good. Tou exoume afisi polla minimata. We've left him many messages. What was "her" or feminine "it"?

Student: Tin.

Mihalis: Tin. Good. We have "ton" and "tin", no, for "him" and "her". "Where have her?" or "where have you left it?", referring to a feminine thing?

Student: Pou tin exeis afisi?

Mihalis: Very good. Pou tin exeis afisi? And we saw the plural of "tin" and this is?

Student: Tis

Mihalis: Tis. And this is for "them", referring to females or feminine objects. Tin is spelled t-eta-n. So with the "i" sound it looks like an "n" that has the tail going below the line. But then "tis" the plural is spelled with iota, which is the "i" sound in Greek that looks like the "i". "Where have you left them (females)?"

Student: Pou tis exeis afisi?

Mihalis: Very good. Pou tis exeis afisi? So this could refer to people or objects, no? Where have you left them, feminine things, or where have you left them, feminine people, females. "Tis" is also used for "to her" but spelled with eta like "tin" so spelled with "t" and the "i" sound that looks like "n" with the tail going down below the line and then the Greek "s". Tis.

Student: Tis

Mihalis: So we saw that the "tis" of the plural is spelled with the iota that looks like an "i", and then "tis" for "to her" with eta that looks a little bit like an "n". But of course to the ear, they sound the same. We don't have to remember that so that you can notice the difference whenever you read it and be reminded of it in that way. So, we have "tin" for "her" and "tis" for "them" the plural of "her" and also for "to her". So, "where have you left her?" How is that?

Student: Pou tin exeis afisi?

Mihalis: Very good. Pou tin exeis afisi? "What have you left her, for her?":

Student: Ti tis exeis afisi?

Mihalis: Very good. Ti tis exeis afisi? No, because it's what have you left to her, for her. "What have you bought her?" What was, "I buy"?

Student: Agorazo.

Mihalis: Agorazo. Good, which is related to agrophobia, which is the fear of open spaces, like the agora, the marketplace. Agorazo. "What have you bought her?":

Student: Ti tis exeis agorasi?

Mihalis: Very good. Very good. Ti tis ekheis agorasi? And you moved from agorazo to agorasi. "z" to "s" to get the closed form. Very good. How did we express the idea of, "I have to"?

Student: Prepi na.

Mihalis: Prepi na. Good. And "prepi" we said literally is like, "it is necessary", something like that, no? And it doesn't change depending on the person. But often when we get this word I think of my cousins who say prepo. Let me explain. Do you know what is a forced native?

Student: No

Mihalis: So a forced native is for example you are born in the UK you learn greek from your parents and you're not a native because you don't have all of the exposure to the language to be a native. But you're a forced native, cause you're kind of a native. Most of the time you sound native until you make some crazy little language transfer from English or something else and you say something like "prepo", no? or an overgeneralization of the very same language of Greek and you never realize it, no? And I mention this because many of you may be learning Greek to practice with forced natives that you have in your city or whatever. So if the grammar confuses you and it seems wrong, you might just be right. How would you say, "I have to see her" or "I have to see it" (a feminine thing)?

Student: Prepi va tin vlepo. Prepi na tin do.

Mihalis: Good. Prepi na tin do. It could be possible, "prepi na tin vlepo", but this would be, "I have to be seeing her". The translation is not very comfortable but we an understand the context like I have to see her more often, pio signa is the expression, more often. We would use vlepo. Prepi na tin vlepo pio signa. Otherwise we refer to a closed moment in time, prepi na tin do. And, "I have to see them" (refering to females)?

Student: Prepi va tis do.

Mihalis: Prepi va tis do. "I have to tell her":

Student: Prepi na. Hmm. Prepi na tis po.

Mihalis: Good. Prepi na tis po. Because this is "to her", no? We could also have prepi na tis to po. I have to tell her it depending on the context. "You have to see him". "You have to see him":

Student: Prepi na ton deis.

Mihalis: Very good. Prepi na ton deis. "You have to tell him":

Student: Prepi na tou peis.

Mihalis: Prepi na tou peis. To him. Prepi na tou peis. Prepi na tou to peis. The plural of "tou" is "tous". Tous.

Student: Tous

Mihalis: And this is the word for "to them", masculine or mixed, and also for feminine "to them". It counts for everyone when it's "to them", masculine or feminine or even neuter. Neuter is "tous", "to them". So whenever we mean "to them" we use "tous". So, "I have to tell them":

Student: Prepi na tous po.

Mihalis: Good. "You have to leave them a message":

Student: Prepi na tous afiseis minima.

Mihalis: Very good. Prepi na tous afiseis minima. Very good. So, "tous" the plural of "tou" works for "to them" but also works for plain ole "them", not just "to them". For masculine or mixed gender. So if you want to say, "we see them", masculine or mixed genders:

Student: Tous doume.

Mihalis: But now it's just "we see them", no? So, would you use "doume", the closed version?

Student: Tous vlepoume.

Mihalis: Tous vlepoume. No? "I have to see them.":

Student: Prepi na tous do.

Mihalis: Very good. Prepi na tous do. "I have to see them", and we mean a female group:

Student: Prepi na tous do.
Mihalis: Is it wee "them" or "to them"?
Student: Prepi na tis do.
Mihalis: Good. Prepi na tis do. But, "I have to tell them" and this works for both masculine and feminine:
Student: Prepi na tous po.
Mihalis: Prepi na tous po. Prepi na tous to po. Depending on the context. What was the word for "something"?
Student: Kati
Mihalis: Kati. "I have to leave them something":
Student: Prepi na tous afiso kati.
Mihalis: Very good. Prepi na tous afiso kati. And this works for masculine and feminine. "Tous" for "to them" works for masculine and feminine. Very good. Prepi na tous afiso kati.

Language Transfer - Complete Greek, track 45

Mihalis: What was, "I have to" or, "it is necessary"?
Student: Prepi.
Mihalis: Prepi. Good. How would you say, "we have to eat them"? And let's talk about neuter "them". "We have to eat them":
Student: Prepi va ta fame.
Mihalis: Prepi va ta fame. And if you meant masculine things?
Student: Prepi na tous fame.
Mihalis: Very good. Prepi na tous fame. So "tous", the plural of "tou", works for "to them" but also just plain old "them". For masculine. Prepi na tous fame. And if we mean feminine things?
Student: Prepi va tis fame.
Mihalis: Prepi na tis fame. Very good. So let's say something like, "we have to eat them quickly because they will get cold." So, "we have to eat them", you can choose the gender:
Student: Prepi va tous fame.
Mihalis: Prepi va tous fame. Quickly is "grigora".
Student: Grigora
Mihalis: Good. So we have the "g" sound with both of those g's there. Grigora. Grigora. And you may be familiar with the name, "Gregory" or "Grigoris" in Greek and this is related to the meanings, like, of wakefulness and speed and quickness. So we have grigora, quickly. So, "we have to eat them quickly":
Student: Prepi va tous fame grigora.
Mihalis: Prepi na tous fame grigora because, we could have "for what":
Student: Yiati.
Mihalis: Yiati. We could use for what, which is most common like "why". We could also use "epithi", for because. Epithi
Student: Epithi
Mihalis: They will get cold. Do you remember the word for "cold"?
Student: Krio
Mihalis: Krio. Very good. Krio. And do you remember how we turned this into a verb, "to get cold"?
Student: Kriono.

Mihalis: Kriono. Very good. Kriono. So now we can say, "they will get cold":

Student: Tha krionoun.

Mihalis: That means "they will be getting cold". We might use this in some context, but here, ya know, if we're saying, "let's eat them quickly or they will get cold", it's more like a closed element of time that you're referring to, no? That thing that you don't want to happen, that they get cold.

Student: Tha kriosoun.

Mihalis: Tha kriosoun. Very good. We have the "n" to "s" there for the closed version. Prepi na tous fame/ta fame/tis fame grigora yiati/epithi tha kriosoun. Tha kriosoune. Very good. So generally speaking to get our closed version, no, of the verb we go to an "s" sound, be it "ks", "ps" or "s". No? All of which is just one letter k-s "ks" is one letter, p-s, "ps" is one letter, and then of course "s" is also just one letter. So, for example, paizo, "I play" to paikso, allazo, "I change" to allakso, doulevo, "I work" to doulepso, arxizo, "I start" to arxiso. Agorazo, to agoraso. But also as we've seen anything can happen, no? We go from leo to po, troo to fao, from vlepo to do. What was "I stay"?

Student: Meno

Mihalis: Meno in it's closed form becomes mino. Mino.

Student: Mino

Mihalis: But not perimeno. Perimeno doesn't change. So, "I will wait":

Student: Tha perimeno.

Mihalsi: Tha perimeno. But, "I will stay":

Student: Tha mino.

Mihalis: Tha mino. If you want to ask someone if they have somewhere to stay, you could just ask, "Do you have where to stay?" What was the word for "where"?

Student: Pou

Mihalis: So, "Do you have where to stay?"

Student: Exeis pou na mineis?

Mihalis: Very good. Exeis pou na mineis. "Shall we stay here"?

Student: Na minoume edo?

Mihalis: Na minoume edo. "Let's stay here":

Student: Na minoume edo.

Mihalis: Or

Student: As minoume edo.

Mihalis: As minoume edo. Good. So this meno to mino change is quite interesting because as we saw another subpattern that we had was losing the "n" in the closed form, no? Like matheno, "I learn" in matho, katalaveno, "I understand" and katalavo, kataveno and katevo, "I go down". Kataveno and katevo. Ferno and faro, "I bring". So we saw this pattern of losing the "n" and the verbs becoming shorter. But meno did not want to just become "mo", no. Mino. Stelno, stelno, I send, does both of these things in its closed form. It loses the "n" and the "e" turns to "i". So, stelno, "I send", its closed version, how would it be?

Student: Stilo.

Mihalis: Stilo. Very good. "I will send him it tomorrow". "I will send him it tomorrow":

Student: Tha tou stilo, tha tou to stilo avrio.

Mihalis: Very good. Tha tou to stilo avrio. Very good. So when we have him/it, the person one goes first,no, and then we have "to". So here in English we don't say, "send it to him" if we say "I will send him it", no? We can say the, "I will send it to him", "I will send him it". So we're not looking for direct translations, no? We're looking for the meaning, the overall meaning. Am I sending him? Am I going to put him in a box and send him? Or am I going to send to him or for him. Tha tou to stilo avrio. Stelno, actually, we can find this in English. Apostle. An apostle is Apo-stel. Stel-stelno,

no? like from sending. The messenger, no, like the religious messenger. From sending. Actually, as you're a native German speaker, stelen is from the same root. "to put" in German. "I will send you something":

Student: Tha sou stilo kati.

Mihalis: Very good. Tha sou stilo kati. So by now we are very well versed in finding an alternate form of the verb, finding our closed version of the verb. And just like we want to get the gender of a noun, when we come across it. When we come across a verb, we want to try to get the closed version of it. The alternative version of it when we come across it. Unfortunately, they're not included in dictionaries, and we will work on some vocabulary cards which will include them, which might be ready by the time you hear this, but you will also want to be able to get it by yourself, no? So, how? If you're speaking with somebody, imagine you ask for and you come across the verb stelno, "I send", and you decide that you'd like this verb in a vocabulary bank, you want to keep this. So you're going to try to find out what is the closed version, too, so you can use this verb, no? So you can ask a native, you go, "stelno, tha st…" and they will understand and they will say, "tha stilo". No, they will understand what you're asking. Of course you could have "tha stelno", no, but most of the time, this will trigger "tha stilo". If you say "tha", without any context. You could also try to trick an online translator, to give you the other verb form, although it might give you a random version of it that doesn't make sense in the sentence that you're putting, no? But you can put "I will" or "[I] want" in the translator to try to see if it gives you some alternative form. But be careful, there.

Language Transfer - Complete Greek, Track 46

Mihalis: I put, I put in Greek in vazo. Vazo.

Student: Vazo.

Mihalis: And the closed version is pretty strange, it's "valo." Valo.

Student: Valo.

Mihalis: "I'm putting it here":

Student: To vazo edo.

Mihalis: To vazo edo. "Shall I put it here?":

Student: Na to valo edo.

Mihalis: Na to valo edo. "Let's put it here":

Student: Na to valoume edo.

Mihalis: Good. Na to valoume edo. Or:

Student: As to valo edo.

Mihalis: Good. As to valo edo. The word for salt, salt, in Greek is "alati." Alati.

Student: Alati.

Mihalis: A-l-a-t-i. Alati.

Student: Alati.

Mihalis: So, if you say, for example, "we have to put salt on it". Now, let's imagine it's a masculine "on it". We wouldn't say "ton" because that would mean they tried to put that masculine thing somewhere, rather than "to put on it". "We have to put salt on it":

Student: Prepi na tou valoume alati.

Mihalis: Very good. Prepi na tou valoume alati. So, even on occasion you may find the translation of "tou", "mou", "sou", like "on it", "on him", "on me", no? Prepi na tou valoume alati. What if it was a feminine thing you had to put salt on, "we have to put salt on it":

Student: Prepi na tin valoume alati.

Mihalis: So this would literally…

Student: Prepi na tis valoume alati.

Mihalis: Very good. Prepi na tis valoume alati. And what if they were feminine things, plural, "we have to put salt on them":

Student: Prepi na tous valoume alati.

Mihalis: Very good. "Tous" for masculine and feminine. And for neuter as well. If we have "ta", "to them", is also "tous" for "to them", "on them", "for them". Prepi na tis valoume alati. Very good. "I have to eat":

Student: Prepi na fao.

Mihalis: Good. "I have eaten":

Student: Exo faei.

Mihalis: Exo faei. Good. So we don't want to confuse, "I have eaten", with "I have to eat", no? We don't focus on the word "have" as much as we do on the meaning behind it. What are we doing with it? "I have to send it":

Student: Prepi na to stilo.

Mihalis: "I have sent it":

Student: To exo stilei.

Mihalis: Very good. To exo stilei. "I will have sent it", how would you say that? "I will have sent it":

Student: Tha to exo stil…stilei.

Mihalis: Very good. Tha to exo stilei. "I will have to send it":

Student: Tha prepi na to stilo.

Mihalis: Tha prepi na to stilo. Very good. What was the word for "when"?

Student: Pote.

Mihalis. Pote. Good. "When will you send it?"

Student: Pote tha to stileis?

Mihalis: Very good. Pote tha to stileis? So we have pote, "when", and tote. Tote is "then". But "then" in the sense of time, no? Like, "by then". For example, "by then" is "mexri tote". "By then" or "until then". Mexri tote.

Student: Mexri tote.

Mihalis: "I will have sent it by then. I will have sent it by then.":

Student: Tha to exo stelei mexri tote.

Mihalis: Very good. Tha to exo stelei mexri tote. So maybe someone says, you know, "can you show it to me tomorrow?" And there you reply, "I will have sent it by then." No? You can do that in English and in Greek. Tha to exo stelei mexri tote. What was the word for "for"?

Student: Yia.

Mihalis: Yia. Good. Yia na is "so", "so that", no? In the sense of, "I will send it to you so that you see it", no? There you can use "yia na", "for na". So, "I will send it to you so that you see it":

Student: Tha to… Tha sou to stilo.

Mihalis: Very good. Tha sou to stilo, or tha sto stilo. "So that you see it":

Student: Yia na. Yia na to vlepeis. Yia na to deis.

Mihalis: Good. Yia na to deis. "I will send it to you so that you see it", Tha sto stilo, tha sou to stilo yia na to deis. And what was, "I leave", like "I leave something"?

Student: Afino.

Mihalis: Afino. Good. And the closed version?

Student: Afiso.

Mihalis: Afiso. You remember the word for "there"?

Student: Ekei.

Mihalis: Very good. Ekei. So, "I've left them there so that, so they send them." And let's have a neuter them. So, the first bit is "I've left them there":

Student: Ta exo afisei ekei.

Mihalis: Good. Ta exo afisei ekei. "So that they send them":

Student: Yia na ta stiloun. Yia na ta stiloun.

Mihalis: Very good. Yia na ta stiloun. Ta exo afisei akei yia na ta stiloun. Good. So we have yia na, for na, for "so" or "so that" and you might actually hear this from Greek speakers in English, no? I'm sure that if you spend time with Greek speakers that've learned English, you'll hear very often, "I've left them there for that you send them, no? So actually you can use these kinds of errors that Greek speakers make in English to be reminded of or to learn something new about the structure in Greek. If you hear a few native speakers making the same errors, you can think, oh ok, it's that way in Greek. And you also might become more conscious of the errors you make in Greek that come from English or whatever language you speak.

Language Transfer - Complete Greek, Track 47

Mihalis: If you want to say something like, "I haven't done it in two years", we say this in a slightly different way in Greek. In Greek, we say, "I have two years, na, I do it." So, the main thing to notice here is that there is no negative, no, like in English, "I haven't done it in two years" as opposed to Greek, "I have two years, na, I do it." What was the word for "day"?

Student: Mera.

Mihalis. Mera. Good. Like in kalimera, "good day" or like in the English, "ephemeral", ephemeral, this means, you know, something that is just passing, no, that doesn't last very long. And there you have "mera" inside. And, "the day"?

Student: H mera.

Mihalis: H mera. Good. It's feminine. And, "the days"?

Student: Oi meres.

Mihalis: Oi meres. Good. And this "e" is spelled like with "o-i" like omicron, iota and that "o-i" just gives us the sound "e". Oi meres. I cook is "mayeirevo". Mayeirevo.

Student: Mayeirevo.

Michalis: The letter there that makes "y" is the same as the "g" that we saw in "ego" the word for "I". That we saw in "grigora","quickly". But when we have an "e" or an "a" sound following that "g", it gets softened to a "y" sound, like in mayeirevo. But that's the gamma, the same in "ego". In the printed Greek in kind of looks like a "y". In handwritten, you kind of make a loop, but in typed Greek it kind of looks like a "y". Like a capital "y" but going below the line a bit. This gamma. So, mayeirevo is, "I cook". What do you think the closed version might be?

Student: Mayeirepso.

Mihalis: Mayeirepso. It is like doulevo, "I work", doulepso. Like taxirevo, "I travel", taxirepso. Mayeirevo, mayeirepso. So, "I haven't cooked for days", you have, "I have days, na, I cook". So the first bit is, "I have days":

Student: Exo meres.

Mihalis: Exo meres. Na. I cook. So, we have "na, I cook." So, we have to make a decision about, "I cook":

Student: Exo meres na mayeirevo.

Mihalis: Why mayeirevo?

Student: Because it's a long time since…

Mihalis: But you must think about rather than the meaning of the whole phrase, that specific bit it refers to. And that specific bit refers to just the act of cooking.

Student: Since I cooked, not since I have been cooking. Ok, so, exo meres na mayeirepso.

Mihalis: Very good. Exo meres na mayeirepso. So exo meres is referring to something to something ongoing, but mayeirepso isn't. It's just referring to you cooking, like a closed event. Exo meres na mayeirepso. I haven't cooked for days. "I haven't cooked for him for days. I have days, na, I cook for him":

Student: Exo meres na ton mayeirepso. Na tou mayeirepso.

Mihalis: What would it mean if you said, "exo meres na ton mayeirepso"?

Student: It's, "Since I cooked him"

Mihalis: Since I cooked him. Since I put him in the oven. Or as we would probably understand, a masculine it. Because it would make more sense, our mind would go there first. So, "tou" because it's cook, "for him", "to him". Exo meres na tou mayeirepso. "I haven't cooked for them for days":

Student: Exo meres na tous mayeirepso.

Mihalis: Exo meres na tous mayeirepso. Very good. "I haven't seen them for days":

Student: Exo meres na tous do.

Mihalis: Very good. Exo merers na tous do. So this refers to a masculine or a mixed group. How about, "I haven't seen them for days" and we mean women?

Student: Exo meres na tous do. Na tis do.

Mihalis: Na tis do.

Student: Because it's not "to" or "for"…

Mihalis: Very good. So generally for them we have a difference, we have tis for feminine and tous for masculine or mixed, but when it's "to them", "for them" we have "tous" for everybody. So, exo meres na tis do. So that's, "I haven't seen them for days", but just, "I haven't seen them":

Student: Den tous exo dei.

Mihalis: Very good. Den tous, or tis if we mean female, exo dei. So very different, the structure between exo meres na tous do. Den tous exo dei. Very big difference between, "I haven't seen them for days" and just, "I haven't seen them." "I haven't seen them here for days.":

Student: Exo meres na tous do edo.

Mihalis: Very good. Exo meres na tous do edo. The word for "seven" is efta, efta.

Student: Efta.

Mihalis: efta. And the word for week is "evdomada". So in efta we have an "f" sound, but in evdomada, we have like a "v". A week. But it's related, no? We have seven, efta, and a week, evdomada, seven days a week. What is the gender of "evdomada"?

Student: E. It's feminine

Mihalis: Very good. E evdomada. So, "the weeks" would be?

Student: E evdomades.

Mihalis: E evdomades. Very good. Movie was "tainia". Tainia. "A movie"?

Student: Mia tainia.

Mihalis: Good. It's feminine. Mia tainia. Mia tainia. "I haven't seen a movie for weeks". "I have weeks, na, I see a movie":

Student: Exo evdomades na do mia tainia.

Mihalis: Exo evdomades na do mia tainia. Or more commonly we would probably leave out the "mia". Exo evdomades na do tainia. A year is, "enas xronos". Enas xronos.

Student: Enas xronos.

Mihalis: Enas xronos can mean time generally, which is where we get, "chrononlogical" from, no? But with enas xronos we get a year. Mia xronia, which also exists also means, "a year". And it's used more, like, in expressions, like, "kali xronia", "good year" or, "happy new year" or "holiki xronia", "a school year". Or a good year for wine, or something like that, you would use mia xronia. Otherwise you have enas xronos. For, "a year".

Student: Enas xronos.

Mihalis: Enas xronos. Good. As if it wasn't strange enough to have two ways of saying year, enas xronos and mia xronia, both masculine and feminine, no? The plural of enas xronos is ta xronia.

Student: Ta xronia.

Mihalis: Ta xronia. So, it's like xronia, but the accent is at the beginning xronia and it becomes neuter suddenly. Ta xronia.

Student: Ta xronia.

Mihalis: And there's even more ways of talking about a year in Greek. You could have, "to etos", the plural of which is, "ta eti". And this is used less, but in some quite common expressions like, "ena academato etos", "one academic year". And it's interesting that Greek does this beacuse Greek is a language really concerned about time. As I mentioned, different languages care about different things. They mark different things in their grammar. And we see how Greek cares very much about time, no, we have an open and a closed version for the verbs and we have to think about when to use that. And this is a recurring feature of the language and the culture as well, if you look at ancient Greek philosophers going on about a lot about time and different ways of seeing time. So this, situation, I think shows very well how the culture views elements of time and the langauge. So, we have, "enas xronos", "a year" and, "xronia" for "years". So if you were to say, "I haven't seen a movie in years. I have years na I see a movie":

Student: Exo xronia na do tainia.

Mihalis: Very good. Exo xronia na do tainia. E doulia was, "the work" or "job", "the job". E doulia. And, "I work", how do we get the verb from "doulia". Do you remember?

Student: Doulevo.

Mihalis: Doulevo. Good. Doulevo. "I haven't worked for seven years". What was seven?

Student: Efta.

Mihalis: Efta. So, "I have seven years, na, I work":

Student: Exo efta xronia na doulevo. Na doulepso.

Mihalis: Very good. Exo efta xronia na doulepso. "Oxto" or "okto", you can hear either, "oxto", "okto", like with a "x" or a "k"

Student: Oxto.

Mihalis: Means eight.

Student: Oxto.

Mihalis: And this is like October, which is the tenth month, but the calender, our calendar used to have ten months and October was the eighth. Okto. Number eight. So, you could say, "they haven't worked in eight years":

Student: Exoun okto xronia na doulepsoun.

Mihalis: Very good. Exoun/exoune xronia na doulepsoun/doulepsoune. Very good.

Language Transfer - Complete Greek, Track 48

Mihalis: What was the word for, "time" or, "a year"?

Student: Xronos.

Mihalis: And we also said that "e xronia" could also be "a year", like in "kali xronia", "good year". Sxoliki xronia, "the school year". And "o xronos", "the year", the most common word for "year" when we're talking about a period of time, no, had a very strange plural. What was the plural of "o xronos"?

Student: Ta xronia.

Mihalis: Ta xronia. Good.

Student: Ta xronia.

Mihalis: And we said how this is connected to chronological, no? That xronos can also mean time generally and this is where we get "chronological" from in English. How would you say, "I haven't seen you for years"?

Student: Exo xronia na se do.

Mihalis: Very good. Exo xronia na se do. There is also another expression to express the same idea, no, like I haven't done something for some amount of time. So, instead of, "I have years na I see you", we might also say, "I haven't seen you edo kai xronia". Here and years. So that's not saying I haven't seen you here, no? Edo kai and then you put the amount of time. So a little bit like from here, no? Or something like this. Xronia. So, again a bit odd because it is an expression. So, using this, you will say, "I haven't seen you here and years":

Student: Sou exo dei edo kai xronia.

Mihalis: But here we would actually use the negative, no? "I haven't seen you".

Student: Den sou exo dei edo kai xronia.

Mihalis: Good, but don't do it from memory, think it through again.

Student: Den sou.

Mihalis: That's from memory.

Student: Den se exo dei edo kai xronia.

Mihalis: Very good. Den se exo dei edo kai xronia. And here we have the negative, no, in this construction. So often in language there are many ways to say the same thing, no? And it can depend on communal or individual preferences. So a communal preference is a dialect, no? Certain dialects you will, you will see different preferences in different places. Individual preference is an idiolect. In certain situations, tend to choose maybe exclusively one way of saying things over another. We all have our individual idiolect as well. So we saw xronos and we said how it is related to chronological. When we have "c-h" in English, it gives us a "kuh" sound, like a "k" sound, so not like the "c-h" sound in, "cheese" or "charity", but like the sound we have in, "school" or "chronological". When we have that, that "c-h" making the "kuh" sound in English, it's Greek. And this is the letter that looks like an "x" in Greek, like in "exo". Chronologi - xronos. Which I should mention you should be careful not to confuse with a "k" in some Greek fonts, like the ones used in the dictionary. This "x" and the stylized way of writing the "k" can look very similar. Sxoliki xronia, I mentioned, no, "the school year". So again, we have the word in English, "school" "c-h" making "kuh" and then sxoleio is the word for school in Greek. Sxoleio.

Student: Sxoleio.

Mihalis: And then in this way where we use it like an adjective, "sxoliki", like in, "school year", no, "sxoliki xronia". Psychology, I mentioned before for the "logi" bit, but I also mentioned it was something like the science of the soul, no? "Psyxi" is soul. Again "psycho", we have the "c-h" there making the "kuh" sound. You might also hear in Greek, "psyximou". What does that mean, "psiximou"?

Student: My soul.

Mihalis: My soul, used to refer to somebody affectionately, no? Psyximou, my soul. We have chromatic in English, no? Like in musical scales, a chromatic scale is the colorful scale, because we have in Greek "xroma". "Xroma" which is the color. Xroma.

Student: Xroma.

Mihalis: Xroma. How would you make that plural?

Student: Xromata.

Mihalis: Very good. Very good. It's a neuter word ending in "m-a", to xroma, ta xromata. Ixos, for example, means sound. If we were to replace that "chu" with "c-h" we might find a word in English, if we imagine it with a "c-h". Ixos. What does it look like in English?

Student: Echo.

Mihalis: Echo. Good. So echo is just the Greek word for sound. Well, actually, in Greek "ixos" is sound and "ixo" is "echo", which is fascinating because it's like we move the accent like an echo, no? Ixos, ixo. And we get echo. Character, character another "c-h" giving us "chu". In Greek we have xaraktivas, which is actually connected to "I engrave", "I carve". "Xarazo", your character is your markings. What's marked you in your life is your character. That's the idea behind that word. "Xarazei" also means the break of dawn. So xarazo is like "engrave", "to carve" or maybe "to crack". And "xarazei", it engraves, it cracks is the break of dawn. The word for "soon" was syntoma. Syntoma. So you could say, the dawn will break soon:

Student: Tha xarazei syntoma.

Mihalis: Ok, this will mean more like, it will be going to be breaking dawn soon. So if you're wanting, "it will", the closed version, how would that be?

Student: Tha xarasei.

Mihalis: Good. That's a good guess, no, because we have, for example, agorazo - agoraso, no? Arxizo, "I start", arxiso. But here it's xarazo to xarakso. Like, allazo, "I change", to allakso. Like paizo, "I play", paikso. But we could also look to the word in English that comes from the Greek to get a guess towards the closed version. So character, char-act-er, sounds like "xarakso". And, you know, as you know, we have quite the few limited options for our closed versions: "s", "ks", "ps". We can look if the word we get from that sounds something like "ps", "s", or "ks". We've already seen this, like in ferno, "I bring", and fero, no? The closed version, which is what we find in words like transfer. So often we make our vocabulary from the closed version of the verb, which can help us guess it. So, tha xaraksei syntoma. My name, no, "Mihalis", if you replace that "kuh" with "c-h", what is the name you find in English?

Student: Michael.

Mihalis: Michael. Of course,no? Which actually is from ancient Hebrew, meaning, something like, "who is like God". So it would be a rhetorical question necessitating the answer like, "no one". Who is like God? No one. Chameleon, chamomile, no? Chamomile used to be spelled, "c-h" although it's not so common now. These are built off "xoma", meaning ground or soil. The first bit, "cham", is actually "xoma". So chameleon, means like a ground lion actually. Or a dirt lion, or something like this. Chamomile means something like, "ground apple". "To milo" in Greek is an apple. Which is actually where the English word, "melon" comes from. So always try to break up Greek words to see what they're made of. Or words in English, notice from Greek, even from some part you recognize like "pedi", "epi", or whatever. Or a "c-h" sound giving us "chu" or a "p-h" sound giving us "f" like in phone, tilefono. It's amazing for your memory and just for general digesting of vocabulary to you look at it in this way. And if you speak other languages, try to cross that bridge too. For example in Spanish, chamomile, is mansenia, literally "little apple". Or even in Spanish sign language, the sign for character, which I mentioned is coming from "xarazo", which means to mark, is just marking at and scratching the hand. So you find the same idea there as well. Choreography means writing with dance. We've already seen grafo, "I write", with the "p-h" f connection, no? Graphei, grapho. And xorevo is, "I dance". Xorevo.

Student: Xorevo.

Mihalis: What might be the closed version of, "xorevo"?

Student: Xorepso.

Mihalis: Xorespo. "I haven't danced for years":

Student: Exo xronia va xorepso.

Mihalis: Very good. Exo xronia na xorepso. Den exo xorepsi edo kai xronia. So this is a way of looking at vocabulary. Whenever we get the opportunity to, we want to pick things apart rather than trying to memorize them. Even if we see a word that we don't understand, we may see which bits it's built of, which may allow us in the context to guess the meaning of the word. And even if it

doesn't, we've revised those little bits that we recognize and brought them closer to the surface. So that's the way we want to approach vocabulary. Especially in a language like Greek where the vocabulary is long, because it's built of so many different parts.

Language Transfer - Complete Greek, Track 49

Mihalis: Stomach, stomach, again, we have the "c-h" giving us the "kuh" sound, is "stomaxi". Stomaxi.
Student: Stomaxi.
Mihalis: So this "x" letter, this "kuh" sound is pronounced in two slightly different ways. It's kind of soft when it has an "e" or an "i" after it. Stomaxi. And then hard when it has another vowel after it, like in "exo". And also if it's followed by a consonant sound, like, "xrona", "xronos". Stomaxi is a neuter noun. So, how would you say, "my stomach"?
Student: To stomaxi mou.
Mihalis: To stomaxi mou. I hurt is, "ponao". Ponao. But mostly you will hear it as, "It hurts". For example if you say, "my stomach hurts" you will say it in Greek just like you will say it in English "It hurts, my stomach", "My stomach, it hurts", no? So, how would that be, with "ponao"?
Student: Ponaei to stomaxi mou.
Mihalis: Very good. Ponaei to stomaxi mou. Me ponaei to stomaxi mou. Stomaxi, "stomach" actually comes from mouth, "stoma". Mouth.
Student: Stoma.
Mihalis: So you have stoma for "mouth" and stomaxi, "stomach". What gender is "stoma", do you think?
Student: Neuter.
Mihalis: Yes, neuter, no? So it ends in "a" but it's not feminine. It's "m-a" like provlima, to provlima. It'a s neuter word. To stoma. How might you say, "the mouths"?
Student: Ta stomata.
Mihalis: Ta stomata. The accent doesn't move when we add the "ta" when we have a short word. When we have a long word, we move the accent, no? Minima, minimata. But, "to xroma", "ta xromata". The color, the colors. To stoma, ta stomata. The mouth, the mouths. So here with these shorter nouns like "stoma", "xroma" we don't need to move the accent when we add the "ta" for the plural. "My mouth":
Student: To stoma mou.
Mihalis: "Your mouth":
Student: To stoma sou.
Mihalis: To stoma sou. "His mouth". What was "to him":
Student: Tou.
Mihalis: Good. So, "his mouth":
Student: To stoma tou.
Mihalis: To stoma tou. So our word for, "to him", no, we can also use for possession. Like, "the mouth to him". To stoma tou. "Their mouth":
Student: To stoma tous.
Mihalis: To stoma tous. "Her mouth":
Student: To stoma tis.
Mihalis: To stoma tis. Very good. What was, "I can"? A verb that had the accent on the ending?
Student: Boro.
Mihalis: Boro. Good "I can't":

Student: Den boro.

Mihalis: Den boro. How was, "it hurts"?

Student: Ponaei.

Mihalis: Tonight, the word for "tonight", was "apopse". Apopse.

Student: Apopse.

Mihalis: He can't dance tonight because his stomach hurts. So, the first, the first bit is, "He can't":

Student: Den borei.

Mihalis: Den borei. He can't dance. If you can't find, "dance", think of choreography.

Student: Den borei na xorepsei apopse.

Mihalis: Very good. Den borei na xorepsei apopse. "because his stomach hurts":

Student: Yiati to stomaxi tou ponaei.

Mihalis: Very good. Yiati/epithi to stomai tou ponaei. Ponaei to stomaxi tou. Monos, monos, means, "alone". Monos.

Student: Monos.

Mihalis: We have this all over in English. We have monopoly, which is like, "monos poulao", which means, "I sell". Like, "alone selling", monopoly. Monotonous is like you know, "one tone". Monogamy, single marriage. In Greek, a one way street is monodromos. A lone street. Monodromos, a one way street. What was, "I stay"?

Student: Meno.

Mihalis: Meno. "I stay alone"?

Student: Meno monos.

Mihalis: Meno monos. And for females, "meno moni". And you could also say, "I stay by myself", which would be, "Meno monos mou". Meno monos mou. So you could say it like in English, "I stay alone." "Meno monos" or "Meno monos mou". I stay by myself. If you're a female, you won't say monos mou, which is masculine, but:

Student: Moni mou.

Mihalis: Moni mou.

Student: Moni mou.

Mihalis: So the "mou" here is like possessive, no, it's like "my own". Moni mou. "Do you stay alone? By yourself?" Let's talk to a female.

Student: Meneis moni sou.

Mihalis: Meneis moni sou. Moni sou meneis. And if you're talking to a man?

Student: Meneis monos sou.

Mihalis: Meneis monos wou. Good. "Us" or "to us" was "mas". Mas.

Student: Mas.

Mihalis: So, if we say, "we want to stay by ourselves". "We want to stay by ourselves." Let's start from the first bit, "we want":

Student: Theloume.

Mihalis: "To stay":

Student: Na minoume.

Mihalis: Good. "By ourselves":

Student: Theloume na minoume moni mas.

Mihalis: Very good. Theloume na minoume moni mas. "We want to stay by ourselves." What if we were females?

Student: Theloume na minoume mones mas.

Mihalis: Good. Theoume na minoume mones mas. Good. And depending on the context, we could also have menoume, no? Maybe we're talking about the general situation. Maybe we're talking

about the arrangements to stay somewhere, you know when it is very closed and concrete. What was, "I cook"?

Student: Mayeirevo.

Mihalis: Mayeirevo. "I can't cook by myself.":

Student: Den boro va mayeirepso monos mou.

Mihalis: Good. Den boro va mayeirepso monos mou. So this would refer to a specific situation, but if you meant very generally, like, "I'm just, you know, so useless in the kitchen." How would you say it?

Student: Den boro ma mayeirevo monos mou.

Mihalis: Very good. Den boro ma mayeirevo monos mou. Or if you were a female, "moni mou". "We can't cook by ourselves." Let's be masculine or a mixed group. "We can't cook by ourselves.":

Student: Den boroume na mayierevoume moni mas.

Mihalis: Very good. Den boroume na mayierevoume moni mas. Maybe you are a couple and you are talking very generally, you know, "us as a couple, we are useless in the kitchen." So either could work depending on the context. Den boroume na mayierevoume/na mayeirepsoume moni mas. And if we were females?

Student: Mones mas.

Mihalis: Mones mas. Good. "He can't cook by himself":

Student: Den borei na mayeirevei monos, monos tou.

Mihalis: Very good. Den borei na mayeirepsei/na mayeirevei monos tou. "They can't cook by themselves":

Student: Den boroune na mayeirevoun monous, monous tous.

Mihalis: Do it with each bit separately, because you know that in Greek you match things, no? But you're doing that very automatically. But you don't match things by sound necessarily, monous tous, no? You want it to sound similar. Think about each bit separately. First you turn monos into plural. So let's do that:

Student: Moni

Mihalis: Moni, for masculine. And then you say "their":

Student: Tous.

Mihalis: So they sound very different. Moni tous, but they are agreeing. So, "they can't cook by themselves":

Student: Den boroun na mayeirevoun moni tous.

Mihalis: Very good. Den boroun/ den boroune na mayeirevoun/na mayereirepsoun, na mayeirevoune/ n mayeirepsoune moni tous. And if we are talking about females, how do we say, "by themselves"?

Student: Mones tous.

Mihalis: Still tous. Because we use "to them" for possession and that's the same for everybody, no? Tous. Good. Mones tous. In the neuter, mono, in the neuter, can be used as, "only". "I only want to see him." "I just want to see him." So, give that a try. Mono is quite flexible, let's see where you put it intuitively. "I only want to see him, I just want to see him":

Student: Thelo mono na ton do.

Mihalis: Good. Thelo mono na ton do. Thelo na ton do mono. Good. I mentioned that monopoly was like, "mono selling", no? So, "I sell" is poulao. Poulao. So you could say something like, "I just sell them. What do I know? I just sell them." How would that be? You can decide on the gender of the "them". "I just sell them":

Student: Ego mono ta poulao.

Mihalis: Ego mono ta poulao. Ego ta poulao mono. To mono. To mono, "the only", can be used like, "the only thing." To mono. What was the word for, "where"?

Student: Pou

Mihalis: Pou. Pou is also "that", in the sense of "which". So, "the only thing that I want. The only thing which I want." That or which is also "pou". So, "The only thing I want. The only thing that/which I want":

Student: To mono pragma pou thelo.

Mihalis: So you don't have to say, "thing", but as you've put pragma up and we've learned this plural now, how would you say "things"?

Student: Pragmata.

Mihalis: Pragmata. Good. But that's included, "to mono" is, "the only thing." We don't need to say, "thing."

Student: To mono pou thelo.

Mihalis: To mono pou thelo. No? "The only thing we want is to stay by ourselves.": So, the only thing that/which we want":

Student: To mono pou theloume

Mihalis: "Is to stay by ourselves"

Student: Einai na minoume moni mas.

Mihalis: Very good. Very good. To mono pou theloume, to mono pou theloume, ""the only thing that we want, einai na minoume moni mas, "is to stay by ourselves". "Is to stay by ourselves." Very well done.

Language Transfer - Complete Greek, Track 50

Mihalis: How is, "I want it"?

Student: To thelo.

Mihalis; To thelo. But what if we mean like, "the movie", which is feminine? E tainia?

Student: Tin thelo.

Mihalis: Tin thelo. Good. "I want to see it.":

Student: Thelo na tin do.

Mihalis: Thelo na tin do. Good. in the same way, if you say, "I want to see the movie", when you say, "the movie", it's not, "e tainia" anymore in this situation anymore. It's, "tin tainia." So, in Greek, we have two ways of saying, "the movie", depending on whether it is behaving like "she" or like "her". When we say, the movie is starting now, it is behaving like she. no? the movie is starting. She is starting. So here, we leave it as it is. E tainia. So let's say that. Arxi was, "the start". E arxi. And, "I start"?

Student: Arxizo.

Mihalis: Arxizo. Good. So, "the movie is starting now.":

Student: Arxizei tora e tainia.

Mihalis: Very good. E tainia arxizei tora. Arxezei e tainia tora. Arxezei tora e tainia. Good. So e tainia, in this situation, is action like, "she." So, e tainia. But if you say, "I am watching the movie", here the movie is behaving like "her". "I am watching the movie" is like, "I am watching her", not like, "I am watching she." That doesn't make any sense. So here we don't use, "e tainia", which is like, "she." We use, "tin tainia", which is like, "her." So, "I'm watching/'m seeing the movie.":

Student: Vlepo tin tainia.

Mihalis: Vlepo tin tainia. Good. "I'm watching it." And we mean, the movie:

Student: Tin vlepo.

Mihalis: Tin vlepo. So we see again like we did right at the beginning when we saw "to" for "the" and also for "it", how the correct word for "the" corresponds to the correct word for "it". We have tin vlepo for, "I see it". And we have, "Vlepo tin tainia" rather than, "e tainia". Friend was filos

Student: Filos.

Mihalis: Like in file, country file, somebody that loves the countryside. So what is, "my friend"?

Student: O filos mou.

Mihalis: O filos mou. Or a feminine friend?

Student: H fili mou.

Mihalis: H fili mou. "My friend wants." If we mean female. Is it like,"she" or like, "her"? When we say, "my friend wants" is it like, "she wants" or like, "her wants"?

Student: She.

Mihalis: She. So we leave it as it is. So how is it, "my friend wants", a female friend?

Student: H fili mou thelei.

Mihalis:H fili mou thelei. Good. "My friend wants to see me.":

Student:H fili mou thelei va me dei.

Mihalis: Very good.H fili mou thelei va me dei. But if we say, "I want to see my friend", here is it like, "I want to see she" or, "I want to see her"?

Student: I want to see her.

Mihalis: Her. So what does, "H fili mou" become?

Student: Tin fili mou

Mihalis: Tin fili mou. So, "I want to see my friend.":

Student: Thelo na do tin fili mou.

Mihalis: Very good. Thelo na do tin fili mou. Tin fili mou. The word for, "me" was?

Student: Me

Mihalis: Me. Me also means, "with." So, if you say, "I want to do it with my friend." A female friend still, is this like, "I want to do it with she" or, "I want to do it with her."?

Student: With her.

Mihalis: With her. So how would you say that, "I want to do it with my friend"?

Student: Thelo na to kano me tin fili mou.

Mihalis: Very good. Thelo na to kano me tin fili mou. So, with my friend is like, "with her" rather than like, "with she", so we use "tin." Tin fili mou. "I want to see the movie with my friend.":

Student: Thelo na do. Or, vlepo because it takes a lot of time, no?

Mihalis: So, it's not about the amount of time. It's about the way you refer to the time. So, it could be ten years, but if you refer to it as a closed period, you still use the closed form of the verb. It's not about how long it takes. So, "I want to see the movie." That's like, you know, that's like a closed event. "I want to see the movie with my friend, a female friend.":

Student: Thelo na do tin tainia me tin fili mou.

Mihalis: Good. In both situations, "in the movie" and "the friend my", "my friend", no, it's behaving like, "her." Thelo na do tin tainia me tin fili mou. So in Greek we are changing the words for "the" to reflect what the noun is doing, how it is behaving. Far or far away is "makria". Makria.

Student: Makria.

Mihalis: You know we have this in English, we have macroeconomics or something like this, no? Makria. Far or far away. What was, "the only thing"? How were we saying that. Like in "monopoly"?

Student: To mono Pragma. To mono.

Mihalis: To mono. Good. "The only thing we want":

Student: To mono pou theloume.

Mihalis: To mono pou theloume. Good. So we have pou for "that", like, "which", no? The only thing that we want, which we want. To mono pou theloume. Far away from would be, "makria… ". What is, "from"?

Student: Apo.

Mihalis: Like in apostle that we saw recently. Makria apo. What was, "the city", like in cosmopolitan, a worldly city?

Student: E poli

Mihalis: E poli. So if we want to say, "the only thing we want is to live by ourselves. Is to stay by ourselves far away from they city"? Let's build this bit by bit. "The only thing that we want":

Student: To mono pou theloume.

Mihalis: "Is to stay by ourselves":

Student: Einai na minoume moni mas.

Mihalis: Good. If we are males, moni mas or mones mas if we are females. "Far from the city." Now when we say, "far from the city" is the city behaving like "she" or like "her"? So you just have to test it and see what sounds natural. "Far from her"? "Far from she"? Which sounds natural?

Student: Makria apo tin poli.

Mihalis: Very good. No? Far from her. Tin poli. Good. To mono pou theloume einai na minoume moni mas makria apo tin poli. And also "apo tin" you can contract to "ap'tin". Makri ap'tin poli. Very good. So with feminine and masculine nouns, as we will see, you have to think about how they are behaving like, "she," or, "her," like, "he", like, "him"?

Language Transfer - Complete Greek, Track 51

Mihalis: How do you say, "my friend"?

Student: O filos mou.

Mihalis: O filos mou. Or a female friend?

Student: H fili mou.

Mihalis: H fili mou. And how would you say, "my friend wants to do it by herself"? So, "My friend wants":

Student: H fili mou thelei.

Mihalis: Very good. H fili mou thelei. Because, "H fili mou" is like, "he" or "she", so we have "thelei". H fili mou thelei. "Wants to do it":

Student: Na to kanei.

Mihalis: Very good. Na to kanei. "By herself":

Student: Moni tis.

Mihalis: Very good. Moni tis, no? Alone hers. By herself. Moni tis. H fili mou thelei na to kanei moni tis. "My friends want to do it by themselves." And they are still feminine. So, "my friends want to do it by themselves":

Student: Oi files mou theloun va to kanoun mones tis. Mones tous.

Mihalis: Very good. Mones tous. For the possession we use "to them" and "to them" for the masculine and feminine or even neuter is "tous." Very good. So, Oi files mou, oi files mou theloun va to kanoun mones tous. Give me again, "my friends" feminine:

Student: Oi files mou.

Mihalis: Oi files mou. Good. If you say, "with my friends," is it like, "with they" or, "with them"?

Student: With them.

Mihalis: With them. So, how would you say, "with my friends"? Female friends:

Student: Me tis files mou.

Mihalis: Me tis files mou. Very good. How would you say, "with his friends", still female? "With his friends":

Student: Me tis files tou.

Mihalis: Very good. Me tis files tou. What was the word for, "this" or, "this one"?

Student: Afto.

Mihalis: Afto. For neuter, no? And for masculine?

Student: Aftos.

Mihalis: And for feminine?

Student: Afti.

Mihalis: Afti. So this is, "this" or, "this one" and can also mean, "this guy" or, "this lady", no? Aftos, afti. How would you say, "this one," (and you can choose the gender), "this one is for his friend." We're still with a female friend. So, let's begin with, "this one is":

Student: Afto einai.

Mihalis: Afto einai. "for his friend", female friend:

Student: yia tin fili tou.

Mihalis: Very good. Yia tin fili tou. Yia tin fili tou. Because for his friend is like, "for her," no? Rather than for, "she." So we say, "tin fili." Yia tin fili tou. And for, "his friends," plural feminine?

Student: Yia tis files tou.

Mihalis: Very good. Yia tis files tou. Very good. And we said that, "yia" for with, "na", "yia na" gives us, "so" or, "so that." Yia na. What was, "I cook"?

Student: Mayeirevo.

Mihalis: Mayeirevo. So if you were to say for example, "so that my friends cook." "So that my friends cook." Still female friends. Is it, "so that they cook" or, "so that them cook"?

Student: So that they cook.

Mihalis: Very good. "So that my friends cook":

Student: Yia na mayeirepsoun oi files mou.

Mihalis: Very good. Yia na mayeirepsoun oi files mou. Or yia na mayeirevoun depending on the context. Very good. "I like" or "I like it" is, "mou aresei." Mou aresei.

Student: Mou aresei.

Mihalis: And this is more like, "it is pleasing to me" literally. We have "mou", which is, "to me" and we have, "aresei" which is in the he/she/it form. So it's not like English where you have, "I like," no? No, you're going to say, "It is pleasing to me." Mou aresei.

Student: Mou aresei.

Mihalis: Good. So "aresei" is in the he/she/it form, and we wouldn't want to say, "mou areso" because, what would that mean?

Student: I like myself.

Mihalis: I like myself, no? So, if you make a direct transfer from how you do it English, you will say something quite funny there, no? Mou aresei. It is pleasing to me. How would you say, "I like this."?

Student: Afto mou aresei

Mihalis: Good. Afto mou aresei. Mou aresei afto, if we're talking about a neuter thing. The word for, "a lot" or "very" was?

Student: Poli.

Mihalis: Poli. Good. "I like it a lot":

Student: Mou aresei poli.

Mihalis: Very good. Mou aresei poli. You'll also hear, "m'aresei." M'aresei

Student: M'aresei.

Mihalis: And that's the contraction, that's the contraction of, "mou" to "m" apostrophe and then the verb. M'aresei.

Student: M'aresei.

Mihalis: M'aresei. Good. How would you say, "we like it a lot"? So we're going to say, "it is very pleasing to us.":

Student: Mas aresei poli.

Mihalis: Very good. Mas aresei poli. "We like them":

Student: Aftous mas aresoun.

Mihalis: Aftous?

Student: Afti. afti mas aresoun.

Mihalis: Good. Afti mas aresoun. And we don't really need, "afti," we can just say, "they please us." no? That information is included there in the verb, "aresoun." So, mas aresoun. They like us. So, the first thing we want to do is think of how it would be in English, no? "They like us." So, ok, "we are pleasing to them":

Student: Tous aresoume.

Mihalis: Tous aresoume. Very good. "He likes us":

Student: Mas. Ton aresoume.

Mihalis: Good, but it would be "to him". "We are pleasing to him":

Student: Tou aresoume.

Mihalis: Very good. Tou aresoume. He likes us, we are pleasing to him. Tou aresoume. "She likes us":

Student: Tis aresoume. So we really need to think about it here no, because we're doing something completely different in Greek than we do in English. "She likes us": there is, "she" in charge of the verb, no? She likes. But in Greek, no. We are pleasing to her. Tis aresoume. She likes our friend, a female friend. So, is, "our friend" here like, "she" or like, "her"? She likes our friend?

Student: Like she.

Mihalis: Good. Why?

Student: Because the friend is pleasing to her.

Mihalis: Good. No? She likes our friend, no? Our friend pleases her. So, "our friend pleases" is like, "she pleases." But if we were to think about it from English, no? "She likes our friend": we would think it's like, "her", "she likes her," no? So we must think about it in Greek. She likes our friend, our friend is pleasing to her. So, let's do that, "our (female) friend is pleasing to her":

Student: H fili mas tis aresei.

Mihalis: Very good. H fili mas tis aresei. Tis aresei H fili mas. If you go to Cypress, you might hear, "areski mou" or, "areski sou" for, "I like it" or "you like it." This is because in the Cypriot dialect the verb is slightly different. We have, "aresko", and we often have words like, "me", "mou", etc after the verbs. So, "areski mou." Areski mou. So I mention odd things about dialects in Greek, but the Cypriot dialect is especially different. And there is also a possiblity of a conversion course for the Cypriot dialect which is currently third in the voting campaign. So if you're learning Greek for Cyprus, check out the voting campaign on the website, maybe you can vote for the Cypriot Greek conversion or maybe it's out by the time you hear this. What is, "very" or, "a lot"?

Student: Poli

Mihalis: Poli. And, "the city"?

Student: E poli.

Mihalis: E poli. Good. No? So we have, "poli", "very" or, "a lot" and, "e poli" for, "the city." Like in cosmopolitan, no? We said was a wordly city. So how would you say, "she likes the city a lot"?

Student: E poli tis aresei poli.

Mihalis: Very good. E poli tis aresei poli. Tis aresei poli e poli. You could also say, "para poli" for, "very much":

Student: Para poli.

Mihalis: So how would you say, "they like the city very much"? "They like the city very much":

Student: E poli tous aresei para poli.

Mihalis: Very good. E poli tous aresei para poli. Tous aresei e poli para poli. So this could be a male of female group with, "tous." Tous aresei. So in, "tous aresei e poli", we have, "e poli" acting like, "she", no? She is pleasing to them. But if we say something like, "I don't understand the city", then it's behaving like, "her", no? What was, "I understand"?

Student: Katalaveno.

Mihalis: Katalaveno. Good. We have, "kata" like, "down" or "under", no? Just like Understand. So, "I don't understand the city":

Student: Den katalaveno tin poli.

Mihalis: Very good. Den katalaveno tin poli, no? It's like, "I don't understand her" rather than, "she." So when we are deciding to use, "e" or, "tin", for example with our feminine nouns, it's not about the position, where you find it, no? After or before the verb. And we don't want to oversimplify it in that way. It's about function, it's about what it's doing. It's about whether the noun is behaving like, "she" or "her." What was the word for, "in" in Greek? Just, "in" by itself?

Student: Se

Mihalis: Se, no? Se, and when it combines with the word for, "the", it contracts, so, "in the house" was?

Student: Sto spiti.

Mihalis: Sto spiti. Good. What would, "in the city" be?

Student: Stin poli.

Mihalis: Stin poli. Very good, no? Because it's, "in her" rather than, "in she." How would you say, "I like to stay in the city"?

Student: Mou aresei na mino yia stin poli.

Mihalis: Very good. But, "na mino" was a bit automatic. I don't think you thought about it.

Student: Oh, you said, "staying in the city". So…

Mihalis: But think about the meaning rather than, you know, the dialect. If it's "staying" or not. So if you say, "I like to stay in the city", that sentence necessarily refers to a specific period of time or talks generally?

Student: That's more generally.

Mihalis: Yes it's totally general. So give me that again:

Student: Mou aresei na mino. Na meno. Mou aresei na meno stin poli.

Mihalis: Very good. Mou aresei na meno stin poli. Very good. I like to stay in the city with my friend. So again, you know we are referring to a general thing, something we like to do, and still a female friend.

Student: Mou aresei na meno stin poli me tin fili mou.

Mihalis: Very good. Mou aresei na meno stin poli me tin fili mou. Very good.

Language Transfer - Complete Greek, Track 52

Mihalis: "I like it, it pleases me":

Student: Mou aresei.

Mihalis: Mou aresei. "I don't like it, it doesn't please me":

Student: Den m'aresei.

Mihalis: Den mou aresei. Den m'aresei. It is not pleasing to me, quite literally. "I don't like the city":

Student: Den m'aresei e poli.

Mihalis: Den m'aresei e poli. E poli den mou aresei. New and also young in Greek is, "neos". Neos.

Student: Neos.

Mihalis: Neos. This is an adjective, a describing word, no? What form of it did I give you? Neos.

Student: Masculine.

Mihalis: The masculine. So the neuter would be:

Student: Neo.

Mihalis: Neo. And the feminine is, "nea." Nea.

Student: Nea

Mihalis: So we've seen before with nouns, that we can have "a", or "i" for feminine ending. For example mera, day, or fili, female, friend, no? Ending "a" and ending "i". And some adjectives might also end "a" for the feminine as well. Of course we have neos all over in English. Like whenever we say, "neo" for something, like, I don't know, "neocolonialism" or "neoliberalism", this is just the Greek word for, "new." And also like, "young." What was the word for, "I am", do you remember? It sounds quite a bit like, "I'm":

Student: Eimai.

Mihalis: Eimai. "I'm young":

Student: Eimai neos.

Mihalis: Eimai neos. And if you were a female?

Student: Eimai nei. Eimai nea.

Mihalis: Eimai nea. Very good. "It is":

Student: Einai

Mihalis: Einai. "He is young":

Student: Einai neos.

Mihalis: Einai neos. "She is young":

Student: Einai nea.

Mihalis: Einai nea. Very good. How would you say, "new friend", still with a female friend "fili"?

Student: Nea fili.

Mihalis: Nea fili. Very good. Nea fili. Good. So just like in English, in Greek the adjective comes before the noun. The describing word comes before what it describes. New friend, or young friend. Nea fili. If you say, "my new friend" in Greek, you get, "H nea mou fili". Nea mou fili. H nea mou fili.

Student: H nea mou fili.

Mihalis: So you get, "the new my friend." So if you have an adjective with a noun in this way, the word for "my" is most commonly going to come after the adjective in Greek. Kind of getting it out of the way the first place we can. H nea mou fili. H nea mou fili.

Student: H nea mou fili.

Mihalis: How would you say, "this is for my new friend", still we are with a female friend?

Student: Afto einai yia tin nea mou fili.

Mihalis: Very good. Afto, or afti, or aftos depending on the gender and what we are talking about, no? Afto einai yia tin (because it is like, "for her" rather than, "for she") yia tin nea mou fili. Very good. How would you say, "I don't like your new friend"? Still a female friend. "I don't like your new friend.":

Student: Den mou aresei h nea sou fili.

Mihalis: Good. Den mou aresei h nea sou fili. And a masculine friend, a male friend? "I don't like your new friend":

Student: Den mou aresei o neos sou filos.

Mihalis: Very good. Den mou aresei o neos sou filos. No? Because we have "filos" masculine and "neos." Neos filos. What is, "I wait", or "I await"?

Student: Perimeno

Mihalis: Perimeno. Good. "I'm waiting for my friend." And you now I say, "wait", or "await", because we don't use "for", no? It's more like, "I'm waiting my friend." Again a female friend:

Student: Perimeno tin fili mou.

Mihalis: Perimeno tin fili mou. "I'm waiting for her. I'm awaiting her":

Student: Tin perimeno.

Mihalis: Tin perimeno. "I'm waiting for them." Feminine. Feminine "them":

Student: Tis perimeno.

Mihalis: Tis perimeno. "I'm waiting for my friends," feminine friends:

Student: Perimeno tis files mou.

Mihalis: Very good. Perimeno tis files mou. "My friends are waiting for me." Still female:

Student: Me perimenoun oi files mou.

Mihalis: Very good. Me perimenoun oi files mou. Oi files mou me perimenoun. No? We have that flexibility. Exo, exo means, "outside."

Student: Exo.

Mihalis: Like exodus, no? Same root as exit. Exo. "My friends are waiting for me outside." And let's talk about masculine or mixed friends. "My friends are waiting for me outside":

Student: Me perimenoun h fili mou exo.

Mihalis: Good. Me perimenoun h fili mou exo. H fili mou me perimenoun exo. "I will wait for them outside," and still we mean masculine or mixed. "I will wait for them outside.":

Student: Tha tous perimeno exo.

Mihalis: Very good. Tha tous perimeno exo. I will wait for them outside. And this is a masculine or mixed them, no? Tous. If we say, "I am waiting for my friends," is, "my friends" behaving like, "they" or, "them"?

Student: Them.

Mihalis: Them. Yeah, I'm waiting for them, no? So if we're talking about masculine friends, masculine or mixed friends, we're going to say, "perimeno tous filous mou." Tous filous mou. So when -os nouns, those nouns ending in -os behave like, "them" rather than, "they", then their final -os also changes to -ous. Like tous. So we get tous filous

Student: Tous filous.

Mihalis: Good. So, "I am waiting for my friends.":

Student: Perimeno tous filos mou. Tous filous mou.

Mihalis: Perimeno tous filous mou. Very good. So we have, "tous," no? Like, "them," but also the nouns there ending in -os, which is a huge group of nouns. In greek we also change to -ous. Tous filous. How would you say, "I haven't seen my friends for years." "I have years na I see my friends.":"

Student: Exo xronia na do tous filous mou.

Mihalis: Very good. Exo xronia na do tous filous mou. Very good. How would you say, I haven't seen their friends for years"?

Student: Exo xronia na do tous filous tous.

Mihalis: Very good. Exo xronia na do tous filous tou, no? So the first "tous" there is just "them," no? Tous filous, the tous of, "them." And the second, "tous" is the tous of "to them", which we use for possession, like "their." Exo xronia na do tous filous tous. What was, "I know"?

Student: Ksero.

Mihalis: Ksero. "Do you know his new friends?" So we will say, "do you know the his new friends?" No? When we have an adjective before the noun, we will get that possession out the way where we can. So, "do you know?" is the first bit:

Student: Ksereis.

Mihalis: Ksereis. "His new friends":

Student: Tous neos tou filous.

Mihalis: Almost. The adjective ending in -os, no? Will also change to match "tous".

Student: Tous neous tou filous.

Mihalis: Very good. Very good. So this is extremely complicated until you think about one bit at a time, and then it becomes very simple, no? Kseris, "you know", tous neous tou (because this is his, no?) his new friends, which we prefer mostly to put after the adjective. Filous. Ksereis tous neous tou filous. The word for road was, "dromos." Dromos.

Student: Dromos.

Mihalis: This is delta, "r", (which "r" in Greek looks like a "p") "o-m-o-s." This is another -os noun, no? Ending in -os. You mentioned, "hippodrome" in English which means something like, "horse road", we mentioned monodromos, which we know this well, "one way street." How would the plural of dromos be?

Student: Dromoi.

Mihalis: Dromoi. And how is that "e" sound on the end spelled?

Student: That's oi.

Mihalis: O-i. Good. Our plural "e" sound is spelled oi. And how would "oi dromoi" be when it is behaving like them? So there in its standard form, "oi dromoi" when it is behaving as, "they." What is its form when it is behaving like, "them"?

Student: Tous dromous.

Mihalis: Very good. Tous dromous. And the, "new roads", behaving like, "them"?

Student: Tous neous dromous.

Mihalis: Very good. Tous neous dromous. But what if you were just saying, "the new roads" and they were behaving like, "they" in their standard form?

Student: Oi neoi dromoi.

Mihalis: Very good. Oi neoi dromoi. So if we say, "I don't understand the roads"?

Student: Den katalaveno tous dromous.

Mihalis: Very good. Den katalaveno tous dromous. Greece in Greek is, "ellada."

Student: Ellada.

Mihalis: Or mostly, "the Greece", "e Ellada". And that doesn't sound much like, "Greece" in English, but it does sound like the word, "hellenic", which of course, "Ellada" is related to. "I don't understand the roads in Greece." So the first bit is, "I don't understand the roads.":

Student: Den katalaveno tous droumous.

Mihalis: Very good. Den katalaveno tous dromous. In Greece is, "in the Greece.":

Student: Stin Ellada.

Mihalis: Very good. Stin Ellada, no? We have a noun here, "the Greece",no? Which means we now have to think about whether it is acting like, "she" or like, "her", no? So in the Greece is like, "in her", no? Stin Ellada. Den katalaveno tous dromous stin Ellada.

Language Transfer - Complete Greek, Track 53

Mihalis: What was, "friend," or, "the friend," for a masculine friend?

Student: O filos.

Mihalis: O filos. And, "the road"?

Student: O dromos.

Mihalis: O dormos. And, "my friend" (masculine):

Studnt: O filos mou.

Mihalis: O filous mou. And, "my new friend"?

Student: O neos mou filos.

Mihalis: O neos mou filos. And like I mentioned this could also mean, "my young friend," but mostly in the context it could be understood what you mean. So all of this, "o filos, o filos mou, o neos mou filos," is in the, "he" form, no? When the noun is acting like, "he" rather than, "him." When, "o filos" behaves like, "him," the "o" becomes the word for, "him," no? Which is:

Student: Ton

Mihalis. Ton, but this isn't the only change. We also lose the "s" of the masculine nouns too. So we get, "ton dromo." Ton filo when it's behaving like, "him." "He is waiting for my friend":

Student: Perimenei yia ton filo mou.

Mihalis: Good. But we don't include, "for," no? This verb is like, "to wait" or, "to wait for" or, "to await." All included already there in the verb.

Student: Perimenei ton filo mou.

Mihalis: Good. Perimenei ton filo mou. So these changes in nouns that we witness in Greek allows us a lot more flexibility, no? Everything can pretty much everywhere because we know what's going on, we know what's doing what. "He's waiting for my friend." Perimenei ton filo mou or ton filo mou perimenei. "My friend is waiting for him," how would that be?

Student: Tou perimenei o filo mou.

Mihalis: Why, "tou"?

Student: Because it's.. Oh no, he's awaiting, so it's, "Ton perimenei o filos mou."

Mihalis: Very good. Ton perimenei o filos mou or o filos mou ton perimenei. No? So we don't rely on word order for grammar as heavily as we do in English. We can play around much more for emphasis in Greek. And this in part is precipitated by the way nouns change depending on how they are behaving in Greek. "Do you know my friend?" Male friend. "Do you know my friend?":

Student: Ksereis ton filo mou.

Mihalis: Ksereis ton filo mou. "Do you know my new friend?":

Student Ksereis ton neo mou filo.

Mihalis: Very good. You took the "s" also from the adjective, no? They are behaving in the same way. Ksereis ton neo mou filo. No? So, we lost the "s" from "neos" and from "filos" because that whole block of the sentence say is behaving like, "him." Ksereis ton neo mou filo. "Do you know my new friend?" What was, "road"?

Student: O dromos.

Mihalis: Or, "the road." O dromos. I find, I find in Greek is, "vrisko." Vrisko.

Student: Vrisko.

Mihalis: So this "v" sound is the letter that looks like a "b" with a longer tail, no? But it gives us "vuh", vrisko. "I don't find the road.":

Student: Den vrisko ton dromo.

Mihalis: Very good. Den vrisko ton dromo. So maybe here in English it would be more common to say I can't find the road, no? But we overuse can't quite a lot in English. In Greek, "den vrisko ton dromo." But you could also say you can't find the road, but you'd need the closed version of vrisko, which is, "vro." Another strange one, "vro."

Student: Vro

Mihalis: So, "I can't find the road":

Student: Den boro na vro ton dromo.

Mihalsi: Very good. Den boro na vro ton dromo. What is, "I find" again?

Student: Vrisko.

Mihalis: And, "you find":

Student Vriskeis.

Mihalis: Vriskeis. "Don't you find it?":

Student: Den to Vriskeis

Mihalis: Den to vriskeis. "Don't you find it?", and we mean, "the road":

Student: Den ton vriskeis.

Mihalis: Good. Den ton vriskeis. The bill in Greek is, "o logariasmos."

Student: O logariasmos.

Mihalis: Good. O logarisasmos. And this is like, "log" in, "catalog," which the town log, catalog in Greek is, "catalogos." No? This is just the log. O logariasmos. So, how would you say, "I want the bill"?

Student: Thelo ton logariasmo.

Mihalis: Thelo ton logariasmo. Good. So the way we change nouns depends on how they are behaving, no? Is not just depending on the linguistic context, it doesn't just depend on what it's doing in the setence, but also in life. So, if you were in a restaurant and you said, "the bill please," you wouldn't use the, "he" form of it because what you mean is, "I want the bill." "I want him." "Can you bring me the bill?" "Can you bring me him?" No? So even if you just say, "the bill," you would put it in the, "him" form. How would that be?

Student: Ton logariasmo.

Mihalis: Good. And please was, "parakalo."

Student: Parakalo.

Mihalis: So, "The bill please.":

Student: Ton logariasmo parakalo.

Mihalis: Good. Ton logariasmo parakalo. Or we could also have, "se parakalo." I beg you. But imagine you'd already asked for the bill and then you see the waiter, and then you see him again, and then you get his eye and you're like, "the bill.." What do you mean there when you say that?

Student: What do I mean?

Mihalis: Yeah, imagine you already asked him for it. You've been waiting.

Student: Did you forget about it, the bill?

Mihalis: Ok, if that's what you meant, then again you would say, "ton logariasmo." But maybe when you say the bill, you mean, "where is it?" "Where is the bill?" No? So maybe in that circumstance you would say, "o logariasmos." "Where is it?" You know, this there is behaving like, "he, but it would depend on what's going on in your mind. No? There's not necessarily a correct and an incorrect way, no? So we're not just looking at the sentence for context and how to treat nouns in Greek but life and the situation about what's going on. How wou/d you say, "I don't find the bill."? "I can't find the bill":

Student. Den vrisko ton logariasmo

Mihalis: Good. Den vrisko ton logariasmo. I don't find the bills. I can't find the bills. In plural?

Student: Den vrisko tous logariasmous.

Mihalis: Very good. Den vrisko tous logariasmous. And I mentioned that the closed form of vrisko was, "vro." Vro. How would you say, "I can't find it by myself." You can choose the gender of the, "it." "I can't find it by myself.":

Studet; Den boro na to vro monos mou.

Mihalis: Good. Den boro na to vro monos mou. Or if we were female we would say moni mou. Den boro na to vro moni mou.

Language Transfer - Complete Greek, Track 54

Mihalis: We can recap all of what we've seen about nouns changing in different ways depending on how they're behaving. We have a very useful word, this word is, "dikos." Dikos.

Student: Dikos.

Mihalis: This means "own" as in "my own." O dikos mou. H diki mou. To diko mou. Depending on what gender noun we're reffering to. And it can be used just like, "my one." No? To diko mou. "My own" or "my own one" depending on the context. So, monos mou we've seen which meant, "alone." No? Used like, "by myself." Alone my. Monos mou. But my own as in possession not, "on my own," "my own" for this we have, "dikos." Dikos. How would you say, "Do you have my one?" And we mean a masculine object:

Student: Exeis ton diko mou.

Mihalis: Very good. Exeis ton diko mou. "Do you have my one?" And we mean a female noun:

Student: Exeis tin diki mou.

Mihalsi: Exeis tin diki mou. Very good. "Do you have my one." Exeis tin diki mou. Good. "You like my one." "You like my one. My one pleases you." And still feminine, "my one":

Student: Sou aresei h diki mou.

Mihalis: Very good. Sou aresei h diki mou. No? Because it's, "My one pleases you." H diki mou sou aresei. Sou aresei h diki mou. Very good. I give, I give, was, "dino." Dino.

Student; Dino.

Mihalis: And the closed version was, "doso." Doso.

Student: Doso.

Mihalis: "I will give you my one." And we mean masculine thing:

Student: Tha sou doso ton diko mou.

Mihalis: Very good. Tha sou doso ton diko mou. "Shall I give you them?" And we mean a masculine "them":

Student: Na tous sou doso?

Mihalis: Good. But what comes first, "sou" or "tous"?

Studeent: Sou.

Mihalis: The personal one, no? So, "Shall I give you them?":

Mihalsi: Na sou tous doso?

Mihalis: Good. Aa sou tous doso? Or we could also contract that, "na stous doso." Na stous doso. "Shall I give you my ones?" Still masculine. "Shall I give you my ones?":

Student: Na sou doso tous dikous mou,

Mihalis: Very good. Na sou doso tous dikous mou. And what if you're talking about feminine ones? "Shall I give you my ones?":

Student: Na sou doso tis dikes mou?

Mihalis: Very good. Va sou doso tis dikes mou? "Shall I give you my ones?" And for neuter. "Shall I give you my ones?":

Student: Na sou doso ta dika mou?

Mihalis: Very good. Na sou doso ta diko mou. "Let's, let's give him our one." And, "our one" is neuter. But we'll worry about that when we get there. "Let's give him":

Student: As ton dosoume.

Mihalis: So this would literally be like, "we're going to pick up and we're gonna give him."

Student: As tou dosoume.

Mihalis: Veryg good. "Our one" and neuter:

Student: Ta dika mas.

Mihalis: Ok, that would be our ones.

Student: To diko mas.

Mihalis Very good. As tou dosoume to diko mas. "Where is my one?" And we mean a feminine thing. "Where is my one?":

Student Pou einai h diki mou?

Mihalis: Very good. Pou einai h diki mou? Because, "Where is my one?" is like, "Where is she?"" no? Not, "Where is her?"" So, "H diki mou." Pou einai h diki mou? "I want my one." Still feminine:

Student: Thelo tin diki mou.

Mihalsi: Good. Thelo tin diki mou. "I want my ones." Feminine still:

Student: Thelo tis dikes mou.

Mihalis: Thelo tis dikes mou. "Where are my my ones?" Still feminine:

Student: Pou einai oi dikes mou?

Mihalis: Very good. Pou einai oi dikes mou? Oi dikes mou pou einai? So we've seen a lot of information no? About how nouns behave and can change, and the way we are weaving it together doesn't lend itself very well to memorization. Luckily, we're not memorizing, no? So it might be hard to grasp what we've done looking back, no? And it might feel a bit scattered all over the place, but don't try to reorder what we did. Just when you want to say something and with the individual examples we worked through, you'll think about what's relevant for that specific thing that you want to say. Rather than try to record the entire panorama in what the nouns might do in Greek. And we are making the connections to allow you to do that. To think about the noun that you have in front of you and to put it into the right case, which is what this phenomenon is called, the way these nouns change. In grammatical terminology it's called case.

Language Transfer - Complete Greek, Track 55

Mihalis: What is, "I leave" like, leaving something or leaving somebody?

Student; Afino.

Mihalis: Afino. And the closed version of afino?

Student: Afiso

Mihalis: Afiso. Outside was "exo" like exodus. Exo.

Student: Exo.

Mihalis: "I have left them outside." And let's talk about masculine or mixed things. "I've left them outside":

Student: Tous exo afisei exo.

Mihalis; Good. Tous exo afisei exo. And of course this could also refer to people, not just things. Like, "I've left them," people outside. Tous exo afisei exo. "I have left them by themselves.":

Student: Tous exo afisei monoi tous.

Mihalis: Good. But here "monoi," is it behaving like "they," or is it behaving like "them"? "I have left them." Well we have some cluses there, no?

Student: OK. so it's. Tous exo afisei monous tous.

Mihalis: Good. Tous exo afisei monous tous. So here we have to change "monous" so that it's "them" rather than "they." So it would be "monoi." So if we were to say something like, "they have done it by themselves," "by themselves" there is like "them" or like "they"?

Student: They

Mihalis; They. no? So in that case you would say ,m"onoi tous." No? To exoun kanei monoi tous. But here, "I have left them by themselves," it's like "them." You could say, "I have left my ones at home." Let's talk about masculine ones. "I have left my ones at home.":

Student: Exo afisei tous dikous mou sto spiti.

Mihalis: Very good. Exo afisei tous dikous mou to spiti. Good. You could say, "ax". no? This is very common in Greek, "ax" and even in writing no? The "a-x" that gives you "ax". Exo afisei tous dikous mou sto spiti. What was the word for "why"?

Student: Yiati

Mihalis: Yiati. And "for"?

Student: Yia.

Mihalis: Yia. "For my friend," is this for "he" or for "him"?

Student: For him.

MIhalis: For him, so, "for my friend," my masculine friend:

Student: Yia ton filo mou.

Mihalis: Yia ton filo mou. And for a feminine friend, "for my friend":

Student: Yia tin fili mou.

Mihalis: Very good. Yia tin fili mou. "For my friends," the plural and masculine:

Student: Yia tous filous mou.

Mihalis: Yia tous filous mou. "For my new friends":

Student: Yia tous neos… neous mou filous.

Mihalis: Very good. Yia tous neous mou filous. "For my friends," and we mean feminine friends, just, "for my friends":

Student: Yia tis files mou.

Mihalis: Yia tis files mou. Good. And, "for my new friends," female:

Student: Yia tis nees mou files.

Mihalis: Very good, no? "Neos" you make plural in the same way like the feminine and we get "nees". Yia tis nees mou files. Yia tis nees mou files. Very good. The coffee in Greek was "o kafes." O kafes.

Student: O kafes.

Mihalis: And this isn't the plural, no the "s" on kafes, it's the masculine ending. O kafes. So how would you say, "this coffee"?

Student: Aftos o kafes

Mihalis: Good. This the coffee. Aftos o kafes. Good. "This coffee is for my friend," masculine friend:

Student: Aftos o kafes einai yia ton filo mou.

Mihalis: Good. Aftos o kafes einai yia ton filo mou. Or we could just say, "this one," no, "this one is for my friend." And if we mean "the coffee, this one is for my friend.":

Student: Aftos einai yia ton filo mou.

Mihalis: Aftos einai yia ton filo mou. The plural of "kafes" is "kafedeis." Kafedeis.

Student: Kafedeis.

Mihalis: This -deis plural ending you will see it around for words of different gender. Like -edeis for "kafedeis" and "adeis" for example in "yiayia" which means "grandmother." And the plural meaning "grandmothers" or just "old ladies." Yiayiadeis. Yiayiadeis.

Student: Yiayiadeis.

Mihalis: So you can find this -deis plural ending with masculine and feminine. So we have kafedeis, coffees. How would you say, "these coffees are for my friends," masculine friends. "These coffees are for my friends.":

Student: Aftoi oi kafedeis einia yia tous filous mou.

Mihalis: Very good. Aftoi oi kafedeis einai yia tous filous mou. Or yia tis files mou for feminine. So the change we saw in the noun in the masculine plural when the noun is behaving like "them" so for example in, "tous filous mou" only happens with these -os nouns, the ones ending in "o-s." So if you have a masculine noun ending, for example -es, like kafedeis. We don't make any change to the noun when it's behaving like "them." They remain as they are in the plural. So for example if you say, "I want two coffees," the word for "two," like in duplicate, like in duo:

Student: Dio

Mihalis: So, "I want two coffees.":

student: Thelo dio kafedeis.

Mihalis: So we don't have any change to kafedeis. "We are waiting for our coffees.":
Student: Perimenoume kafedeis mas. Perimenoume tous kafedeis mas.
Mihalis: Very good. Perimenoume tous kafedeis mas. You might also say for emphasis, "OUR coffees" or "our own coffees." You could use that word "dikos." So give that a try. "We are waiting for our own coffees.":
Student: Perimenoume tous dikous mas kafedeis.
Mihalis: Very good. Very good. Perimenoume tous dikous mas kafedeis. "I'm waiting for my coffee. I'm awaiting my coffee.":
Student: Perimeno ton kafes mou. Ton kafe mou.
Mihalis: Good. Perimeno ton kafe mou. So all masculine nouns lose their "s" no? When they are behaving like "him" rather than "he," no? But when the masculine plural noun is behaving like "them" rather than "they," only the ones ending in -os become -ous. No, so we lose the "s" from kafes. Perimeno ton kafe mou. We also saw "the man" or "andras," like in Alexander, like in Andrew, Andreas, no? O Andras. The man.
student: O andras.
Mihalis: I see, what is, "I see.":
Student: Vlepo.
MIhalis: Vleop. "I see the man."
Student: Vlepo ton andra.
Mihalis: Vlepo ton andra. "Oi" is what -os nouns do to become plural. Dromos, Dromoi. But if the noun ends in -as like andras, we get "andres."
Student: Andres.
Mihalis: "I see the men.":
Student: Vlepo tous andres.
Mihalis: Good. Ah it's not like an -os noun, you don't have to worry about changing the noun for "they" or "them," no? You just make it plural. Vlepo tous andres. What was "the coffee" again?
Student: O kafes.
Mihalis: "I have my coffee.":
Student: Exo ton kafe mou.
Mihalis: Exo ton kafe mou. What was "the bill"?
Student O logariasmos.
Mihalis: O logariasmos. "Do you have the bill"?
Student: Exeis ton logariasmo.
Mihalis: Very good. Exeis ton logariasmo. Good. And I should also mention that in Greek, in written Greek, you won't see a question mark at the end, but a semicolon. That punctation mark that looks like a dot with a comma beneath it. That's used for the question mark in Greek.

Language Transfer - Complete Greek, Track 56

Mihalis: What was the word for "day"?
Student: Mera.
Mihalis: Mera. Good. Or "H mera," the day. Or "a day"?
Student: Mia mera.
Mihalis: Mia mera. And how would you say, "days"?
Student: Meres. Good. Or "oi meres." And this time "oi" spelled like "o-i" rather than the "e" sound of "h mera." Which is like the "n" that goes down below the line. For plural "e" we get "oi,' so "h mera," "oi meres." So this is the main plural pattern, no, for feminine nouns, like "a" to "es" - "mera meres." But we do find other plural patterns. For example, what was the word for "city"?

Student: Poli.

Mihalis: And do you remember how to say, "cities?"

Student: Poleis.

Mihalis: Poleis. Good. Oi poleis. So this is just ending in "s" - "poly, poleis." But this is spelled "e-i-s." This plural ending. What was the word for "big," related to "mega" in English?

Student: Megalos.

Mihalis: Megalos, with gamma, megalos. how would you say, "big city?"

student: Megali poli.

Mihalis: Megali poli. Very good. And "big cities?"

Student: Megaloi poleis.

Mihalis: Why "megaoi poleis?"

Student: Oh, it's, "megales poleis."

Mihalis: Very good. Megales poleis. But actually I did this on purpose, no? So that you have to think about each one separately. Because "megales poleis," they are agreeing, no? We have the plural feminine "megales," and then the plural feminine "poleis." They are agreeing in meaning, but not in sound. So we don't want to get automatic, it can happen very easily, no? And say, "megeles poles," or, "megaleis poleis." We want to go slowly. Megales poleis. Meaning each word separately. How would you say, "I don't like big cities." In Greek you would say, "I don't like the big cities."

Student: Den mou aresoun oi megales poleis.

Mihalis: Very good. Den mou aresoun oi megales poleis. And it is "oi megales poleis," because it is behaving like "they," no? Rather than like "them." I don't like the big cities. The big cities don't please me. Den mou aresoun oi megales poleis. More as in "more often," what was the word for "more," as in "more often?"

Student: Pio.

Mihalis: Pio. Good. Pio.

Student: Pio.

Mihalis: If you want to say bigger, you can just say, "more big."

Student: Pio megalo.

Mihalis: Pio megalo. Good. And that refers to something neuter, no? Pio megalo. What if you were referring to something masculine?

Student: Pio megalos.

Mihalis: Pio megalos. And this can also mean "old" or "older," megalos. Old or "pio megalos," older. How would you say, "This one is bigger." And we mean a feminine thing. "This one is bigger.":

Student: Auti einai pio megali.

Mihalis: Very good. Auti einai pio megali. So "auti," this can just be this one, no? By itself. Auti einai pio megali. What was the word for "there?"

Student: Ekei

Miahlis: And that one?

Student: Ekeinos.

Mihalis: Ekeinos for masculine, no? And for neuter?

Student: Ekeino.

Mihalis: Ekeino. Good. The word for "than" is the same as the word for "from." So how do you say the word "from" in Greek?

Student: Apo.

Mihalis: Apo. With the accent on the end.

Student: Apo

Mihalis. Good. So we could say, "This one is bigger than that one." So, let's talk about a neuter thing. "This one is bigger than that one.":

Student: Auto einai pio megalo apo ekeino.

Mihalis: Very good. Auto einai pio megalo apo ekeino. Very good. So "pio megalo" is "more big" or "bigger." If we say, "the more big," to pio megalo, we get the biggest, or the biggest one. To pio megalo.

Student: To pio megalo.

Mihalis: Good. And how would that be if we were talking about a masculine thing?

Student: O pio megalos.

Mihalis: O pio megalos. So pio doesn't change depending on the gender, no? It just means more. O pio megalos. The more big. How would you say, "I want the biggest one, the most big"? Talking about the neuter thing?

Student: Thelo to pio megalo.

Mihalis: Good. Thelo to pio megalo. And talking about a masculine thing?

Student: Thelo ton pio megalo.

Mihalis: Good. Thelo ton pio megalo. And megalo lost its "s" there, no? Because it's like "him" rather than "he." I want the biggest one, I want the biggest him, no? Not I want the biggest he. thelo ton pio megalo. And a feminine thing. "We want the biggest one, the most big.":

Student: Theloume tin pio megali.

Mihalis: Very good. Theloume tin pio megali. Very good. The word for "cheap" is "ftino." And the word for "something?"

Student: Kati

Mihalis: Kati. "We want something cheaper. We want soemthing more cheap":

Student: Theloume kati pio ftino.

Mihalis: Very good. Theloume kati pio ftino. "We want the cheapest one that you have." So, the first bit is, "We want the cheapest one, the more cheap.":

Student: Theloume to pio ftino.

Mihalis: Theloume to pio ftino. "That you have." Which "that" is this? This is "that" which you have? Which you have?

Student: Pou

Mihalis: Pou. Good. So we saw we have two ways of saying that, we saw "oti," like in, "I think that," for example, and then we saw "pou," like "which." So, "We want the cheapest one that you have.":

Student: Theloume to pio ftino pou, pou exeis.

Mihalis: Very good. Theloume to pio ftino pou exeis. So this is neuter no? To pio ftino. What if we were to say, "We want the cheapest ones that you have," still neuter. So the neuter plural. "We want the cheapest ones that you have.":

Student: Theloume ta pio ftina pou exeis.

Mihalis: Good. Theloume ta pio ftina pou exeis. Other than more big, "pio megalos," we could also say, "megaliteros." Megaliteros.

Student: Megaliteros.

Mihalis: So the -os ending can change to -iteros and we get bigger or biggest. Megalos, Mega-literos. So how would you say, "They want something bigger."?

Student: Theloune kati megalitero.

Mihalis: Good. Theloun, theloune kati megalitero. Kati is neuter, no? Something. Theloun kati megalitero. What was "cheap"?

Student: Ftino.

Mihalis; Ftino. Ftino has the accent on the end, so it is slightly different form. We say "cheaper," we have "ftinoteros." Ftinoteros.

Student: Ftinoteros.

Mihalis: How would you say, "They want something cheaper."?

Student: Theloune kati ftinotero.

Mihalis: Very good. Theloune kati ftinotero. "They want the cheapest one." Let's say it's a masculine one we're talking about. "They want the cheapest one.":

Student: Theloune ton ftinotero

Mihalis: Very good. Theloun theloune ton ftinotero. Very good. So "ftinotero" there is also "ftinoteros" without the "s." "This one is cheaper than that one," feminine:

Student: Auti einai ftinoteri apo ekeini.

Mihalis: Auti einia ftinoteri apo ekeini. H timi, h timi is "the price." H timi.

Student: H timi.

MIhalis: And also "the honor," is also "h timi." And it has the same spelling, the exact same spelling. So you might assume it is the same word. Maybe your price is your honor. H timi.

Student: H timi.

Mihalis: How would you say, "It is a good price."?

Student: Einai kali timi.

Mihalis: Einai kali timi. Kali timi einai. In Greek you can also put "einai" afterwards no? For more emphasis. Kali timi einai. A good price, it is. How would you say, "a better price"? So kali is good, how would you say "better, more good"?

Student: Kaliteri.

Mihalis: Kaliteri. Or pio kali, So a better price?

Student: Kaliteri timi.

Mihalis: Good. Kaliteri timi. Mia kaliteri timi. Protimo, protimo is "I prefer."

Student: Protimo.

Mihalis: So this is something like "I first honor," or something like this, no? Pro-timo, like timi. So I first honor something like this. Protimo, "I prefer." How would you say, "I prefer the cheap one."? Let's talk about a masculine one. "I prefer the cheap one.":

Student: Protimo to…ton ftinotero.

Mihalis: That would be, "I prefer the cheapest one," but just, "I prefer the cheap one":

Student: Protimo ton ftino.

Mihalis: Protimo ton ftino. I should also mention that you might see "ftino" as "fthino." So instead of "f-t-i-n-o," "f-t-H-i-n-o." And there are a couple of words that have these alternate forms in Greek. Like "xthes" and "xtes," "yesterday." So you might see that. "I prefer the cheap ones." Still masculine. "I prefer the cheap ones.":

Student: Protimo ta ftina.

Mihalis: Good. This would be for neuter things, no? Protimo ta ftina.

Student: Protimo tous ftinous.

Mihalis: Very good. Protimo tous ftinous. I prefer the cheap ones. Protimo tous ftinous. And, "I prefer the cheapest ones," still masculine. "I prefer the cheapest ones.":

Student: Protimo tous… ftinoterous.

Mihalis: Very good. Protimo tous ftinoterous. And if you don't want to think your way through ftinoterous, you don't have to. You can also say, "Protimo tous pio ftinous." Very good.

Language Transfer - Complete Greek, Track 57

Mihalis: What was "I give"?

Student: Dino.

Mihalis: Dino. And the closed version of "dino"?

Student: Doso.

Mihalis: Doso. Very good. So we still have an "n" to "s", no? But we have another change going on there. We have a change in the vowel, "dino - doso." How would you say, "I have given it to him." Or, "I have given him it" in Greek, no?

Student: Ton to exo dosei.

Mihalis: So apart from thinking about, ok, do we mean "him" or "to him," no? Also when we have another little word like "to," it's necessarily going to be "to him," no? I have given it to him. I have sent it to him. So having an "it" there means we're going to have "to him," "to her." Always.

Student: OK, so. Tou to exo dosei.

Mihalis: Good. Tou to exo dosei. So having "to" there is also a big alarm that you should have "tou" there and not "ton." Tou to… Tou to exo dosei. "I have given it to my friend." So now we don't have "him," we have, "to my friend." Which is like a separate part of the sentence. So the first part is, "I have given it":

Student: To exo dosei.

Mihalis: Now we will say, "to my friend, to the friend my." And let's talk about the masculine friend:

Student: Stou filo mou.

Mihalis: Why "stou"?

Student: Because it's "to the"…

Mihalis: Good. Because it's "to him," "to the," no? But we already said "to," what was the word for "to"?

Student: Se

Mihalis: Se. So when we're saying "to" then we just need to think about how the friend is behaving, like "he" or like "him." So when we say, "to the friend," is it "to him" or "to he"?

Student: To him.

Mihalis: To him, no? So I have given it, to exo dosei, to my friend. "To the friend my":

Student: Ston filo mou.

Mihalis: Ston filo mou, no? But if we just say, "I have given it to him," then we want to include "to him," the meaning of "to him" in just one word, "tou." Tou to exo dosei. As opposed to, "To exo dosei ston filo mou." "I have given it to them." Any gender:

Student: To tous exo dosei.

mihalis: OK, and which one comes first?

Student: Tous to exo dosei.

Mihalis: Good. But why?

Student: Becuase the pronoun always comes first

Mihalis: The personal one, the one that refers to the person comes first, no? So, again, "I have given it to them.":

Student: Tous to exo dosei.

Mihalis: Tous to exo dosei. And of course "tous" works for any gender for "to them." Tous to exo dosei. "I have given it to my friends." So, "I have given it":

Student: To exo dosei.

Mihalis: To exo dosei. Let's give a masculine thing:

Student: Ton exo dosei

Mihalis: Ton exo dosei. "To my friends. To the friends my," still masculine:

Student: Stous filous mou.

Mihalis: Very good. Stous filous mou. Se tous filous mou contracted, "stous filous mou." What if we were talking about female friends, "to my friends," for female friends:

Student: Stis files mou.

Mihalis: Very good. Stis files mou. What was the word for "big"?

Student: Megalos.

Mihalis: Megalos. And bigger?

Student: Megaliteros.

Mihalis: Megaliteros. Or if you don't feel like it, "pio megalos." "We have bought him the biggest one." You can choose the gender of the biggest one. "We have bought him the biggest one.":

Student: So it's, "bought for him,"

Mihalis: Good.

Student: So we use "tou."

Mihalis: Very good.

Student: Tou exoume agorasei.

Mihalis: The biggest one:

student: Ton megalitero.

Mihalis: Very good. Tou exoume agorasei and you chose a masculine, the biggest one, ton megalitero. Tou exoume agorasei ton megalitero. Very good. "We have bought the biggest one for our friend." Our friend would be a masculine friend, but we'll get there. "We have bought the biggest one":

Student: Exoume agorasei ton megalitero.

Mihalis: Exoume agorasei ton megalitero. To megalitero. Tin megaliteri. "For our friend, for the friend, our." And it's a masculine friend:

student: Yia ton filo mas.

Mihalis: Very good. Yia ton filo mas. For our friend, for him. Yia ton filo mas. So you know we have a difference in, "Tou exoume agorasei to megalitero." We have bought the biggest one for him and we have bought the biggest one for our friend, we don't have any "tou" there. Exoume agorasei to megalitero yia ton filo mas. Yia ton filo mas. What was "good day"?

Student: Kalimera

Mihalis: Kalimera. You might also hear, "Kali orexei." Which means like, "bon apetit" when you start eating. Kali orexei. It literally means something like, "good appetite." We have this in English as well "orexei". Can you find it? Anything come to mind?

Student: Anorexia?

Mihalis: Yes, anorexia. no? This "an" is like, "the lack of, the lack of appetite." And better, so more good or better from kalos:

Student: Kaliteros

Mihalis: Kaliteros. And the "best one"?

Student: O kaliteros.

Mihalis: Good. For something masculine o kaliteros. What was, "I leave," like I leave something or someone?

Student: Afino.

Mihalis: Afino. And the closed version?

Student: Afiso

Mihalis: Afiso. "He has left them the best one." "He has left them," a feminine them, "he has left them.":

Student: Tis exei afisei

Mihalis: Ohh, so this would mean, "he has left them," rather than, "he has left for them." He has left them something. So here we want "to them":

Student: So here we have, "Tous exei afisei."

Mihalis: Good. So even though it's feminine, no? Tous exei afisei. The best one, you can choose the gender:

Student: Ton kalitero.

Mihalis: Good. Ton kalitero. To kalitero. Tin kaliteri. "He has left the best one for his friends." So, "he has left the best one":

Student: Exei afisei to kalitero.

Mihalis: Exei afisei to kalitero. "For his friends," and let's say feminine friends, females, "for his friends.":

Student: Yia tis files tou.

Mihalis: Very good. Exei afisei to kalitero yia tis files tou. And we could also have, "stis files tou." To his friends. So I mentioned how we don't just rely on the sentence but what's going on in the context in real life when we decide whether we want the "he" or "him", "she" or "her," "they" or "them" form of nouns and the words for verb, no? So if somebody said, "What iss this?" Ti einai auto? And you say "coffee." Is this "he" or "him." So do you mean, "he is this" or, "him is this" when somebody says, "Whta's this?" and you say, "coffee"?

Student: O kafes.

Mihalis: Kafes, no? It's like "he" rather than "him" no? This is, "he is this," rather than, "him is this." O kafes. So, "Ti einai auto?" Kafes, no? It is coffee, it's in the "he" form. Kafes einai. Coffee it is. Einai kafes, it is coffee. But if someone says, "What have you bought, "Ti exeis agorasei?" and you say "coffee." Is it "he" or "him"? So if I tell you, "What have you bought?" I have bought "he" or I have bought "him"?

Student: Him.

Mihalis: Him. So how would you reply, "coffee"?

Student: Kafe.

Mihalis: So like I said in everyday life, no, you will also be thinking about what your noun is doing, when you say it, how it's behaving, no? What's this? Kafes. What have you bought? Kafe. How do you say the road?

Student; O dromos.

MIhalis: O dromos. And the roads?

Student: Oi dromoi

Mihalis: Oi dromoi. So imagine I show you my child's drawing and you say, "What did she draw?" And I reply, "roads." How will I reply?

Student: Dromoi.

Mihalis: Did she draw "they" or did she draw "them"?

Student: She drew them, it's "droumous."

Mihalis: She drew them, "dromous." But you will also find people's brains subconsciously are a bit lazy and actually it's more mental effort to retrieve "dromous" than "dromoi." So you might find people saying, "Dromoi einai." Roads it is. And subconsciously the mind just can't be bothered to find "dromous." Dromoi einai, so you can do that too.

Language Transfer - Complete Greek, Track 58

Mihalis: How do you say "Maria" in Greek?

Student: Maria.

Mihalis: Yea. Or "the Maria," No?

Student: H Maria.

Mihalis: In Greek, we say, "h Maria." Well also now we know, not always. If we say, "h Maria," it's Maria in "she" position. What about when its behaving like "her"?

Student: Tin Maria.

Mihalis: Tin Maria, no? So names behave like any other nouns in Greek, no? H Maria for when it's behaving like "she." So, "Maria is eating":

Student: H Maria troo. Troei.

Mihalis: H Maria troei. Good. And, "Maria wants to eat.":

Student: H Maria thelei na troei.

Mihalis: H Maria thelei na…

Student: H Maria thelei na faei.

Mihalis: "Maria doesn't want to eat.":

Student: H Maria den thelei na faei.

Mihalis: H marisa den thelei na faei. But of course if we have Maria behaving like "her" rather than "she" we get:

Student: Tin Maria

Miahalis: Tin Maria. "I'm waiting for Maria":

Student: Perimeno tin Maria.

Mihalis: Very good. Perimeno tin Maria. "I want to see Maria":

Student: Thelo na do tin Maria.

Mihalis: Thelo na do tin Maria. "Have you seen Maria?":

Student: Exeis dei tin Maria?

Mihalis: Exeis dei tin Maria? "I haven't seen her for ages." For ages, you could say, "poli karo." So "karos" is another word for time. So we saw "xronos" which means "year" or time generally, like a concept which maybe you would use to say something like, "time is cruel." No? Or something just to talk about time as a concept. And then with periods of time, like "for ages," we have "karos." So we can say, "poli karo." So why do we have "karo" here and not "karos"?

Student: Because, "ego exo ton karo."

Mihalis: Very good. It's like, "I have him," no, rather than, "I have he." So "karos" loses its "s" and we get "karo." So, "I have a lot of time na I see her. I haven't seen her for ages":

Student: Exo poli karo na…na tin do.

Mihalis: Very good. Exo poli karo na tin do. So "tin Maria" is for when Maria is behaving like "her." What is "I give"?

Student: Dino.

Mihalis: Good. And the closed version?

Student: Doso.

MIhalis: Good. "Have you given it to Maria?" How would that be? "Have you given it to Maria?"

Student: To exeis dosei stin Maria?

Mihalis: Very good. To the Maria. Stin Maria. To exeis dosei stin Maria. How would you say, "I know Maria"?

Student: Ksero tin Maria.

Mihalis: Ksero tin Maria. "I know her.":

Student: Tin Ksero.

Mihalis: Tin ksero. "Maria knows me.":

Student: Me kserei h Maria.

Mihalis: Me kserei h Maria. H Maria me kserei. So I mention how we have so much flexibility in Greek. Partly because of the way nouns change, no? Because we know straight away how the noun ins behaving in the sentence, we can pretty much put it anywhere. H Maria me kserei. Me kserei h Maria. So we've seen that names function like any nouns and change depending on how they are

behaving, what they are doing in a sentence. So when we say for example, "O Michalis," it's in "he" function, no? It's behaving like "he." So if we say for example, "Michalis is waiting":

Student: O michalis perimenei.

Michalis: O michalis perimenei. And, "I'm waiting for Michalis":

Student: Perimeno ton Michali.

Michalis: Very good. Perimeno ton Michali. So "O Michalis" becomes, ton, no? As it's behaving like "him" and also we lose the "s" of "Michalis." Perimeno ton Michali. "Have you told Michalis?" "Have you told it to the Michalis?" So, "have you told it?":

student: To exeis pei.

Michalis: "To the Michalis":

Student: Ston Michali.

Michalis: Very good. To exeis pei ston Michali. It's also possible to hear tou Michali instead of ston michali. This isn't as common as ston Michali and you'll notice again it will depend a lot on dialect and ideolect, on individual dialect. But you could hear, "to exeis pei tou Michali." Including in "tou Michali" the whole meaning of "to the Michalis" but as I mentioned the brain is quite lazy generally when it's speaking and it costs more energy to retrieve "tou." It's actually easier to build "ston" so you will hear that much more commonly. To exeis pei ston Michali. rather than, "to exeis pei tou Michali." Giorgos, Giorgos is another common name. Giorgos

Student: Giorgos.

Michalis: Here we have gamma at the beginning. Gior, but it is like "y" becuase it has a "e" sound afterward and then we have the gamma again for gos. So in this name we see the two different pronunciations of gamma as well. Giorgos.

Student: Giorgos.

Mihalis: How would you say, "Giorgos has to see it?"

Student: O Giorgos prepei na to dei.

Michalis: Very good. O girgos perpei na to dei. Prepei na to dei o Girogos. How would you say, "he has to see Giorgos"?

Student: Prepei na dei ton Giorgo.

Michalis: Very good. Prepei na dei ton Giorgo. So here we have O Giorgos behaving like "him." He has to see Giorgos. Prepei na dei ton Giorgo. How would you say, "you have to tell him it"?

Student: Prepei na tou to peis.

Michalis: Very good. Prepei na tous to peis. Very good. "You have to tell Giorgos it. You have to tell Girogos it. You have to tell it to Giorgos.":

Student: Prepei na to peis ston Giorgo.

Michalis: Very good. Prepei na to peis ston Giorgo. And again you also might hear "tou Giorgou." So -os nouns also change to fit with "tou." Tou Giorgou. Like we saw with for example "tous," "tous dromous." Tou Giorgou. Prepei na to peis tou Giorgou. You have to tell it to Giorgos. And the whole meaning of "to Giorgos" included in "tou Giorgou". But as I mentioned more common is "ston Giorgo." Prepei na to peis ston Giorgo. I show, I show in Greek is "dixno."

Student: Dixno.

Michalis: So this is delta, "e" sound…"e" sound and then the "x" sound that gives us "chu"- "n-o." Dixno.

Student: Dixno.

Michalis: The closed version of dixno is "dixso."

Student: Dixso.

Michalis: How would you say, "it will show"?

Student: Tha dixsei.

Michalis: And "tha dixsei" is another way of saying, "we'll see." It will show. Tha dixsei. We'll see. Tha dixsei. How would you say, "I have something to show him. I have something":

Student: Exo kati.

Mihalis: "To show him":

Student: Exo kati na tou dixso.

Mihalis: Exo kati na tou dixso. "I have something to show to Giorgos. I have something to show to Giorgos.":

Student: Exo kati na dixso ston Giorgo.

Michalis: Very good. Exo kati na kixso ston Giorgo. Or what else might we have for "ston Giorgo"?

Student: Tou Giorgou.

Michalis: Very good. Exo kati na dixso tou Giorgou. But as I said more common "ston Giorgo." Exo kati na dixso ston Giorgo. I have something to show to Giorgos.

Language Transfer - Complete Greek, Track 59

Mihalis: So we saw monos as "alone," no? Monos, moni, mono, and we can have "monos mou," "by myself." And we saw dikos like, "my own" or "my one." Dikos mou, diko mou, diki mou. What was the word for "problem"?

Student: Provlima

Mihalis: Provlima. Add the plural, what do we do to neuter nouns that end in "a" to make them plural?

Student: Provlimata. So "to provlima" and "ta provlimata." What was the word for "we"?

Mihalis: Emeis.

Student: Emeis. Good. So let's emphasize "we." "We have our own. We have our own." What are we going to use for "our own," talking about possession?

Student: To diko mas.

Mihalis: Ok. Good. So let's say, "we have," and we emphasize the word for "we" and we mean neuter plural. "We have our own ones":

Student: Emeis exoume ta dika mas.

Mihalis: Good. Emeis exoume ta dika mas. Let's say now, "we have our own problems. We have our own problems." So we're going to say, "we have our own ones problems.":

Student: Emeis exoume ta dika mas provlimata.

Mihalis: Very good. Emeis exoume ta dika mas prvlimata, no? So we have, "ta dika mas, emeis exoume ta dika mas." But if we want to say we have our own problems, "Emeis exoume ta dika mas prvlimata." So basically we want to get the "mas" out of the way as soon as we can, so if we have something before the noun like, "dika," we can stick it in there. Ta dika mas provlimata. What was "I like it," or "it pleases to me"?

Student: Mou aresei.

Mihalis: Mou aresei. Or M'aresei with the contraction. M, apostrophe, aresei. "I like our one. Our one pleases me." And let's say it's a masculine thing. "I like our one":

Student: Mou aresei o diko mas.

Mihalis: Good. But "o diko" is kind of contradicting itself, no?

Student: O dikos. O dikos mas.

Mihalis: Good. It's behaving like "me." It pleases me. O dikos mas. Mou aresei o dikos mas. O dikos mas mou aresei. So we did this with a masculine thing, no? What if it were a neuter thing, "I like our one":

student: Mou aresei to diko mas.

Mihalis: Good. Mou aresei to diko mas. And, "I like our ones," and these are feminine things. "I like our ones":

Student: Mou aresoun oi dikes mas.

Mihalois: Very good. Very good for changing the verb, no? Mou aresoun, "they please me our ones." Oi dikes mas. Mou aresei oi dikes mas. Oi dikes mas mou aresei. To be absent, to be absent is "leipo." Leipo

Student: Leipo

Mihalis: And we have this in English as well. Eclipse: we have this verb leipo, and of course an eclipse is the absence of the sun or the moon. Solar eclipse or lunar eclipse. So leipo, to be absent. So, "Maria is absent":

Student: H Maria leipei.

Mihalis: H Marisa leiepi. If you want to say in Greek, you say, "You are absent to me." So with verbs like "mou aresei," no, we think "to me." It is pleasing to me, you are absent to me. So how would you say that, "I miss you, you are absent to me.":

Student: Mou leipeis.

Mihalis: Mou leipeis. Mou leipeis. I miss you. So just like we have "mou" in "mou aresei," because it is pleasing to me, the same for leipo, no? You are absent to me. We miss you. So, who is absent to who in "we miss you"?

Student: You are absent to us.

Mihalis: Brilliant.

Student: Mas leipeis.

Mihalis: Mas leipeis. So we have "mas" for "us" or "to us." It's the same. Mas lipeis. "He misses you.":

Student: Sou leipei. Um… He misses you. So, you are absent to him. Ton leipeis

Mihalis: To him:

Student: Tou leipeis.

Mihalis: You don't like "tou," huh? Tou lipeis. Good. So if we say, "my friend misses you," no? We would just say, "You are missing to my friend.":

Student: Leipeis ston filo mou.

Mihalis: Very good. Leipeis ston filo mou, no? You are missing to the friend my, ston filo mou. And we could also have, "Tou filou mou," again including the "to the" information in "tou," "tou filou mou." But it is not as common. Leipeis ston filo mou. "Giorgos misses you." So you know, you say, "You are missing to Giorgos.":

Student: Leipeis ston Giorgo.

Mihalis: Very good. Leipeis ston Giorgo. "Maria misses you.":

Student: Leipeis stin Maria.

Mihalis: Leipeis stin Maria. Very good. So if you want to find the closed version of leipo, no? Give it a guess based on other verbs with a similar pattern. But what you can also do is look at the words that are formed from this word in english or even in Greek. Often we find that we form other vocabulary on the closed version. So as we have eclipse…. what do you think the closed version of leipo might be?

Student: Lipso.

Mihalis: Lipso. So how would you say, "I have missed you. You have been absent to me"?

Student: Mou exeis leipsei.

Michalis: Mou exeis leipsei. no? You have absented to me. "We have missed you":

Student: Mas exeis leipsei.

Mihalis: Mas exeis leipsei. Very good. So with some verbs you know you will have a "mou" where you might not expect it, in which case you can translate a verb in a way that helps it makes sense. To be pleasing to, to be absent to. To dance was "xorevo." Like in choreography. Xorevo.

Student: Xorevo.

Mihalis: How would you say, "He likes to dance.":

student: Tou aresei na xorepsei. Or… Tou aresei na xorevei.

Mihalis: Are we referring to an open concept of time or a closed one? A specific event?

Student: It's an open.

Mihalis: It's very open. He likes to dance, generally no? Tou aresei na xorevei. "He misses dancing." We will say in the same way, "It's missing to him." It's abesnt to him, na, he dances.

Student: Tou leipei na xorevei.

Mihalis: Very good. Tou leipei na xorevei. It's open, no? Tou leipei na xorevei. What was, "I write"? Like "graphite," for example?

Student: Grafo.

Mihalis: Grafo. "We like to write, it pleases us to write":

Student: Mas aresei na grafoume

Mihalis: Mas aresei na grafoume. "We miss writing":

Student: Mas leipei na grafoume.

Mihalis: Mas leipei na grafoume. Very good. Mas leipei na grafoume. To draw, to draw is "zografi-zo."

Student: Zografizo.

Mihalis: This is like, "to life write," no? H Zoi is like,"life," like the english name "Zoe." Like the word "zoo." Zografizo. To life write, to draw. How would you say, "they like to draw.":

Student: Tous aresei na zografizoun.

Mihalis: Very good. Tous aresei, and this works for all genders, no? Because it's "to them," no? Tous aresei na zografizoun. "They miss drawing.":

Student: Tous leipei na zografizoun.

Mihalis: Very good. Tous leipei na zografizoun. So I said that "life" the noun, the word we can put "the" in front of is, "h zoi," "the life," like the name "Zoe." We could also have "zoo," meaning "animal."

Student: Zoo.

Mihalis: What gender is "zoo"?

Student: Neuter.

Mihalis: Neuter. So how would you say, "animals"?

student: Ta zoata.

Mihalis: Zoo, what does it end in?

Student: An "o."

Mihalis: So what will you do to make that plural?

Student: Just add an "a."

Mihalis: Change the "o" to an "a," no?

Student: Ta Zoa.

Mihalis: Ta Zoa. So it has two "o's," no? And then the last one we change to an "a." Ta zoa. Animals, the animals. "We like to draw animals. We like to draw animals":

Student: Tous aresei na zografizoume zoa.

Mihalis: Very good. Mas aresei na zografisoume zoa. And whilst we're here, what do you think the closed version of zografizo might be?

student: Well the "z" usually changes to "s." So, zografiso.

Mihalis: Zografizo, correct. But the "z," the "zed," doesn't always change to "s." We have allazo, allakso, "I change," paizo, paikso, "I play." Very good.

Language Transfer - Compete Greek, Track 60

Mihalis: So, "I like it," or, "It is pleasing to me," is:
Student: Mou aresei.
Mihalis: Mou aresei. I like it, it is pleasing to me, no? Aresei, "it is pleasing," mou, "to me." Mou aresei. I liked it, I liked it, is, "mou arese." It was pleasing to me. Mou arese. So this is a different past than the one we've seen so far, no? Which was "I have, I have liked it." We've seen how to go into the past that way. And this is just, "I liked it." The simple past. So what happens to get this past for he/she/it? Arese. What's the first thing that we notice about "arese"?
Student: So, the accent shifts.
Mihalis: So yes, the stress moves, no? We have "aresei," and then "arese." Very good. So the stress on the word moves back in the past. And what else to you notice between "aresei" and "arese"?
Student: Well, the ending is "e" in stead of "ei."
Mihalis: Very good. We have an "e" sound on the end. So the accent moves back into the past. So actually we are pulling the accent back into the past in Greek. A language often uses accents in this way. For example, in Spanish, in the future tenses you push the accent forward, into the future. We also mentioned the word "echo," no? Being an echo for the word sound, we have "exos," "sound" and "exo," "echo." So word stress is used in all kinds of fascinating ways in language generally. And not least in Greek. So an important example of this is in the past. We have "mou aresei," "it pleases me, I like it." And then "mou arese," "It pleased me, I liked it." So this is the pst for he/she/ and it, no? This "e" sound. It pleased, he pleased, she pleased. How would you say, "You liked it. You liked him. You liked her. It was pleasing to you"?
Student: Sou arese.
Mihalis: Sou arese. Or with a contraction, no? Sou and arese can contract to "s'arese." We could hear. "Did you like it?":
Student: S'arese?
Mihalis: S'arese? Sou arese? "Didn't you like it?":
Student: Den s'arese?
Mihalis: Den sou arese? Den s'arese? "I didn't like it. It didn't please me.":
Student: Den m'arese.
Mihalis: Den m'arese. Den mou arese. What is, "he waits, she waits, it waits"?
Student: Perimenei.
Mihalis: Perimenei. "He waited," "she waited," or even, "it waited":
Student: Perimene.
Mihalis: Perimene. Good. Perimene. So we pulled the accent back, we have "perimenei," we pull that back, "peri," and we have the "e" ending for he/she/it. Perimene. Perimene. "He didn't wait. She didn't wait, He wasn't waiting, she wasn't waiting":
Student: Den perimene.
Mihalis: Den perimene. "He didn't wait for me":
Student: Den me perimene.
Mihalis: Den me perimene. "He didn't wait for you, she didn't wait for you":
Student: Den se perimene.
Mihalis: Den se perimene. To get "you" in the past, so to say for example, "you waited," to this "e" sound, we add an "s." So we have the "e" for he/she/it which is just a vowel, just like in the present,

no? Perimenei, Perimene. Just a vowel for he/she/it. And also like the present, we add an "s" for "you." Perimeneis. Perimenes. So, "did you wait, were you waiting?":

Studnet: Perimenes?

Mihalis: Perimenes? "Were you waiting for me?"

Student: Me perimenes?

Mihalis: Me perimenes? "Were you waiting for me outside?":

Student: Me perimenes ekso?

Mihalis: Very good. Me perimenes ekso? "Were you waiting for him?":

Student: Ton perimenes?

Mihalis: Ton perimenes? "Weren't you waiting for him?":

Student: Den ton perimenes?

Mihalis: Den ton perimenes? "Weren't you waiting for her?":

Student: Den tin perimenes?

Mihalis: Den tin perimenes? "Weren't you waiting for them?" And it's a feminine them. "Weren't you waiting for them?" Females:

Student: Den tis perimenes?

Mihalis: Den tis perimenes? And masculine, or a mixed group?

Student: Den tous perimenes?

Mihalis: Den tous perimenes? Very good. So "tous" works for masculine or mixed when we're talking about people. When we're talking about objects of mixed gender it's more likely to use the neuter plural, so this is "ta" like, "ta pragmata," "the things," no? If we are talking about things of mixed gender. So if you were to say, "Weren't you waiting for them?" And you meant objects of mixed gender, you would use the neuter plural. So, "Weren't you waiting for them?"

Student: Den ta perimenes?

Mihalis: Den ta perimenes? Good.

61

Mihalis: How would you say "I'm waiting outside"?

Student: Περιμενω εξω.

Mihalis: Περιμενω εξω. I'm waiting outside. Περιμενω εξω. And this can also be like "I will wait outside" with context. I don't know, maybe you are heading for the door and you can just say "Περιμενω εξω". You won't necessarily need to say "θα περιμενω εξω".

He is waiting outside; she is waiting outside.

Student: Περιμενει εξω.

Mihalis: Περιμενει εξω.

You could say "he is waiting outside the house", which would be "outside from the house". What was "from"?

Student: Απο.

Mihalis: Απο. So "he (or she) is waiting outside the house"?

Student: Περιμενει εξω απο το σπιτι.

Mihalis: Good. Περιμενει εξω απο το σπιτι. And we can also have "απτο σπιτι", the contraction of απο το , απτο σπιτι.

    The door is "η πορτα", "η πορτα".

Student: Η πορτα

Mihalis: That is "p", "o", "r", "t", "a". Η πορτα; the door.

Student: Η πορτα

Mihalis: Of course related to "port" or "passport"; η πορτα.

    He is waiting outside the door.

Student: Περιμενει εξω απο την πορτα.

Mihalis: Very good. "απο την",no, because it is from "her" rather than from "she". Περιμενει εξω απο την πορτα. Περιμενει εξω απτην πορτα.

    How would you say "he was waiting outside", "he waited outside".

Student: Περιμενε εξω.

Mihalis: Περιμενε εξω.

    "You waited" or "you were waiting".

Student: Περιμενες.

Mihalis: Περιμενες. Περιμενες.

    Good.

    Exit is "εξοδος, εξοδος"

Student: Εξοδος.

Mihalis: So we have "εξο" for outside and "εξοδος" for exit. What gender does "εξοδος" look like?

Student: Masculine.

Mihalis: It certainly looks masculine; no ; and "ος" nouns, nouns ending in "ος" generally are masculine, but actually they can be any gender. "εξοδος" is feminine. It's "η εξοδος , μια εξοδος".

Student: Η εξοδος.

Mihalis: So this is in the "she" form, no, and this noun "η εξοδος", the exit, is behaving like "she". The "her" form , when it is behaving like "her" is "την εξοδο".

Student: Την εξοδο.

Mihalis: So you treat the two elements separately. This "ος" noun that looks masculine but is actually feminine behaves masculine. It loses the "ς" still, no? But the word for " the " - "η" changes to "την". So you get "την εξοδο" when it is behaving like "her".

Were you waiting at the exit? At the exit or by the exit is just to the exit in Greek. So "were you waiting at the exit?"

Student: Περιμενες στον...εξοδο.   Περιμενες στην εξοδο.

Mihalis: Very good. Περιμενες στην εξοδο. Good.

What was the word for "with"?

Student: Με

Mihalis: Με. The same as me, no, "με". So "he was waiting at the exit with your friend". He was waiting...

Student: Περιμενε

Mihalis: ...at the exit

Student: ...στην εξοδο

Mihalis: ...στην εξοδο. With your friend, with a male friend. ...with your friend.

Student: ...με τον φιλο σου.

Mihalis: Very good. Περιμενε στην εξοδο με τον φιλο σου. Very good.

So we have these "ε"s popping up in the past only for the he\she\it form and the you form. Otherwise we have an "α" popping up in the past.   So an "α" by itself, counts for "I". Περιμενα, περιμενα is "I waited" or "I was waiting".

Student: Περιμενα.

Mihalis: I was waiting outside.

Student: Περιμενα εξω.

Mihalis: Περιμενα εξω.

I was waiting at the exit

Student: Περιμενα στην εξοδο.

Mihalis: Περιμενα στην εξοδο.

	If you want to get "they", the "they" form in the past, you can add our consonant sound for "they" onto "α". So what's our consonant sound for "they"? What pops up for "they"?
Student:	N
Mihalis:	An "n". So how would we say "they were waiting"?
Student:	Περιμενουν...περιμεναν.
Mihalis:	Good, περιμεναν. So we have the "α" popping up now in the past and we just add an "n(ν)" to that...περιμεναν. But we could also add an "ε", no, like we see, for example, in the present. We have περιμενουν and περιμενουνε. We have that option. We also have that option in the past. So if you were to add an "ε" onto this, how would it sound?
Student:	Περιμενανε.
Mihalis:	Very good. Περιμενανε. And here the accent moves. We have περιμεναν. No? The accent moves back from περιμενουν , περιμεναν; but when we have two syllables, when we are adding two syllables on the end then we don't need to move the accent. Actually in the past we want the accent third from the end and it is already there when we add two syllables. So περιμεναν and περιμενανε. Both exist. Both are correct. So if you forget to put the accent back when you are building it, you know, you can just kind of add an "ε"on, if you are in the "they" form. No? If you forget to go περιμεναν and you go περιμενανε. OK, still correct.
	They didn't wait for me.
Student:	Δεν με περιμενανε.
Mihalis:	Very good. Δεν με περιμενανε. Δεν με περιμεναν.
	What was "the exit"?
Student:	Η εξοδος.
Mihalis:	Η εξοδος. So we have εξοδος which ends "ος". Looks masculine and behaves a little bit masculine, no, dropping the "ς (s)" when in the "her" position. No? But it is feminine. Η εξοδος.
	The entrance is "η ισοδος". So again ending "ος" and feminine. The entrance, η ισοδος.
Student:	Η ισοδος.
Mihalis:	Η ισοδος.
	So a nice pair these two; εξοδος , ισοδος. To be reminded that some "ος" nouns aren't masculine. In fact it is often places that break the norm of "ος" nouns being masculine. We have Cyprus, for example or The Cyprus which is "Η Κυπρος", feminine. Or even "the place" ; το μερος. No? "Ος" but neuter, " το μερος". So we have ισοδος , η ισοδος, μια ισοδος, entrance.

	They waited for me at the entrance.
Student:	Με περιμεναν στην ισοδο.
Mihalis:	Very good. Με περιμεναν, με περιμενανε, στην ισοδο.
	I didn't like them. They didn't please me.
Student:	Δεν μου αρεσανε.
Mihalis:	Good. Δεν μου αρεσανε. Or ...
Student:	Δεν μου αρεσαν.
Mihalis:	Very good. Δεν μου αρεσαν.
	So with the "they" ending we can have "αν" or "ανε" which means that we even need to pull our accent back into the past or we can leave it where it is. No? If we are adding "ανε", περιμενανε , περιμεναν.
	For "we", for the "we" ending in the past we have "αμε". So again we are using the "α" vowel , like in "α" for "I", περιμενα, περιμεναν for "they" , and now "αμε" for "we" which is always two syllables. So try that. Try building that "we waited". We are going to have the accent third from the end.
Student:	Περιμεναμε.
Mihalis:	Περιμεναμε.
Student:	Περιμεναμε.
Mihalis:	And what is "we wait"?
Student:	Περιμενουμε.
Mihalis:	Περιμενουμε. So here actually we have since in the same place, in the present and in the past. Περιμενουμε ; περιμεναμε. Ἕος we are adding two syllables with "αμε" , περιμεναμε. So a very small difference for "we" in the past and present; περιμενουμε, περιμεναμε; a very small difference. Just hearing that "α" and the context will show you that it is the past.
	We didn't wait.
Student:	Δεν περιμεναμε.
Mihalis:	Δεν περιμεναμε.
	She didn't like us. We didn't please her.
Student:	Δεν την αρεσαμε.

Mihalis:	Δεν την αρεσαμε? It's more like we weren't pleasing to her, no, actually.
Student:	Δεν της αρεσαμε.
Mihalis:	Δεν της αρεσαμε.
	She doesn't like us. We are not pleasing to her.
Student:	Δεν την...aahh. Δεν της αρεσουμε.
Mihalis:	Good. Δεν της αρεσουμε. So again a very small difference between "she didn't like us" - "δεν της αρεσαμε" ; and "she doesn't like us" - "δεν της αρεσουμε". Very good.

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Mihalis:	So in the past we've seen that we have "ε (e)" for "he/she and it" and also for "you". No? We use this "εσ (es)" sound but with add something to it for "you". What do we add?
Student:	An "σ (s)".
Mihalis:	An "σ (s)", the sound we tend to associate with you. No? So if you want to say "she liked it", "it was pleasing to her"...
Student:	Της αρεσε.
Mihalis:	Της αρεσε. No? To her; της; της αρεσε.
	And, "she liked you"; "you pleased her"; "you were pleasing to her"...
Student:	Της αρεσες.
Mihalis:	Της αρεσες. Good. You were pleasing to her. So for "he/she/it" and for "you" we have "ε (e)" or "ες (es)"; αρεσε, απρεσες; περιμενε, περιμενες.
	Otherwise what vowel sound do we have in the past for everybody else?
Student:	"α (a)"
Mihalis:	"α (a)". Good.
	So "I waited"; "I was waiting"...
Student:	Περιμενα
Mihalis:	Περιμενα
	They waited...
Student:	Περιμενανε
Mihalis:	Περιμενανε; περιμεναν.
	And, "we waited"; "we were waiting"...
Student:	Περιμεναμε
Mihalis:	Περιμεναμε. Very good.
	So "περιμεναμε" I am saying is we waited or we were waiting. This is because "περιμενω" doesn't have an alternative closed version. But if the verb does, then you have the choice to make. We can get for example "I was buying" using our standard open verb form or "I bought" using our closed version.

	What was "I buy" in the present?

Mihalis: What was "I buy" in the present?

Student: Αγοραζω.

Mihalis: Αγοραζω.

I was buying. So we are going to stick with our standard verb form. I was buying...

Student: Αγοραζα

Mihalis: Αγοραζα. Good. So we move the accent back and we change the "ω (o)" to an "α (a)", "αγοραζα", and this gives us with our normal standard open verb form "I was buying" .

I bought. So for "I bought" we will use the closed form of "αγοραζω".

Student: Αγορασα

Mihalis: Αγορασα. Good; with an "σ (s)". No? Αγορασα.

I bought it.

Student: Το αγορασα.

Mihalis: "Το αγορασα" if we mean a neuter thing. No?

I bought you it; I bought it for you.

Student: Στο αγορασα

Mihalis: Very good. Στο αγορασα; σου το αγορασα.

We bought you it.

Student: Σου το αγορασαμε.

Mihalis: Σου το αγογασαμε. Στο αγορασαμε. Very good.

They bought us it; they bought it for us...

Student: Μας το αγορασανε.

Mihalis: Μας το αγορασανε; μας το αγορασαν. Very good.

They were buying it for us. So here we have the open time. We are talking about, you know - they were in the act of buying it for us, and then whatever happens, you know. They were buying it for us...

Student: Μας το αγοραζανε.

Mihalis: Very good. Μας το αγοραζανε; μας το αγοραζαν.

She bought it...

Student: Το αγορασε.

Mihalis: Το αγορασε.

Did you buy it?

Student: Το αγορασες;

Mihalis: Το αγορασες;

Where did you buy it?

Student: Που το αγορασες;

Mihalis: Που το αγορασες;

	What did you buy there?

Student: Τι αγορασες εκει;

Mihalis: Very good. Τι αγορασες εκει;

Did you buy something for your friend? So, "Did you buy something...

Student: Αγορασες κατι.

Mihalis: Αγορασες κατι. "...for your friend". Let's have a female friend.

Student: Για την φιλη σου.

Mihalis: Very good. Αγορασες κατι για την φιλη σου.

The word for "other" or "another" , as we've seen is "αλλος; αλλο; αλλη", depending on the gender. The word "parallel" in English is built on "αλλος", no? Something like beside one another. So "αλλος" is a very useful little word we can do quite a lot with it. You can use it like "more". So, for example, you can say, you know, "Do you want more salad?". You can just say "Do you want other salad". θελεις αλλη σαλατα. No? Do you want more salad. Or "και αλλη", "and more". "θελεις και αλλη σαλατα" you could say.

"Θελεις", you can also contract to "θες" by the way. You will hear that quite often. θες αλλη σαλατα; θες και σαλατα.

How would you say "Do you want more coffee?"...

Student: Θες και αλλο καφε;

Mihalis: Very good. Θες αλλο καφε; θες και αλλο καφε. And "καφες" which here is behaving like "him" rather than "he", loses its "ς (s)". No? θες και αλλο καφε; You could say "θελω καφε με γαλα" - with milk. "Γαλα" is milk like "galaxy", the Milky Way. So I said that "αλλος" is quite useful; we can use it for quite a lot.

How is the word for "when"?

Student: Ποτε.

Mihalis: Ποτε.

And the word for "then" as in time, like, you know, "by then"; very similar to "ποτε". You can even think of it as "the when", kind of contracted.

Student: Το ποτε.

Mihalis: Contracted.

Student: Τοτε.

Mihalis: Τοτε. No? So, this is then as in time, no, maybe actually "the when".   Something like "το ποτε" contracted maybe. And "αλλοτε", "αλλοτε", so joining "αλλος" we get "another time". Αλλοτε.

Student: Αλλοτε, αλλοτε.

Mihalis: What was the word for "where"?

Student: Που

Mihalis: Που. "Αλλου" means "another place" - so like another where,   another place - αλλου.

Student: Αλλου.

Mihalis: We have the word for "but" also, which I mentioned one word for "but" which is "μα".   There also exists "αλλα", "αλλα".

Student:	Αλλα.
Mihalis:	Which is like "otherly". Something like "otherly", αλλα - but. So you can do a lot with "αλλο". No? You will find it doing a lot in Greek. And of course we have the verb "αλλαζω", "I change". Αλλαζω.
Student:	Αλλαζω.
Mihalis:	Αλλαζω. Good. And this has the " - ζω" ending. No? Like we saw in "αγορα"-"market" , and "αγοραζω"- "I buy"; "αρχη" - "beginning" and "αρχιζω" - "I start". The closed version of "αλλαζω" is...
Student:	Αλλαξω.
Mihalis:	Αλλαξω. Very good. So not like "αγοραζω" and "αρχιζω", which go to "σ (s)", no? Αγορασω, αρξισω. Here we have "αλλαζω" to "αλλαξω"; like "παιζω - παιξω" - I play.
	How would you say "he changed", "she changed"...
Student:	Αλλαξε.
Mihalis:	Αλλαξε.
	You changed.
Student:	Αλλαξες.
Mihalis:	Αλλαξες.
	You have changed.
Student:	Εχεις αλλαξει.
Mihalis:	Εχεις αλλαξει. Good.
	The music is "η μουσικη".
Student:	Η μουσικη.
Mihalis:	Η μουσικη; like "muse", "musings". No?. This is all connected. Your music is your muse, or your musing.
	Do you like the music?
Student:	Σου αρεσει η μουσικη.
Mihalis:	Very good. Σου αρεσει η μουσικη. Σ'αρεσει η μουσικη.
	Do you like the music, or, shall we change it? The word for "or" in Greek is "η".
Student:	η
Mihalis:	This is spelt like the feminine "η" that we have for "the" in the feminine endings with the "n" shape that goes below the line. But is also carries a written accent, to differentiate it from that "η" which means "the"; no? Otherwise in some written sentences we could have confusion. So "η" for "or" the "η" sound that looks like an "n" with the tail going below the line with an accent on the top.
	So, "Do you like the music or shall we change it?"
Student:	Σου αρεσει η μουσικη η να την αλλαζουμε...να την αλλαξουμε.
Mihalis:	Σου αρεσει η μουσικη η να την αλλαξουμε. Shall we change it - η να την αλλαξουμε. So the "η" of the music and the "η" of "or" is the same letter but "or" has a written accent over it. Σου αρεσει η μουσικη η να την αλλαξουμε.

I changed the music because I don't like it. I changed the music because I don't like it.

Student: Αλλαξα την μουσικη γιατι δεν μου αρεσε.

Mihalis: Because I don't like it. You said "Because I didn't like it", that's fine, or so. Αλλαξα την μουσικη γιατι (επειδη, διοτι you could also have for "because") δεν μου αρεσε or δεν μου αρεσει - I didn't like it, I don't like it. **(Something right at the end which I couldn't catch.)**

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Mihalis: So we've seen how in the simple past, no, we have two changes. We have "ε (e) " or an "α (a)" ending with our different additional endings for people, like in "ν (n)" which corresponds to "they" or the "με (me)" for "we" or the "s" for you; and the accent. The accent, the stress on the word, going back into the past. We want it, third from the end, in the past.

The clothes, the clothes in Greek is "τα ρουχα", "τα ρουχα".

Student: Τα ρουχα.

Mihalis: So like in English, no, "clothes", it is plural in Greek "τα ρουχα". What gender is "τα ρουχα"?

Student: Neuter.

Mihalis: Neuter. Neuter. No? Neuter plural. So "my clothes"?

Student: Τα ρουχα μου.

Mihalis: Τα ρουχα μου.

What was "I change"?

Student: Αλλαζω.

Mihalis: Αλλαζω.

I am changing my clothes.

Student: Αλλαζω τα ρουχα μου.

Mihalis: Αλλαζω τα ρουχα μου.

I was changing my clothes.

Student: Αλλαζα τα ρουχα μου.

Mihalis: Αλλαζα τα ρουχα μου.

She was changing her clothes.

Student: Αλλαζε τα ρουχα της.

Mihalis: Αλλαζε τα ρουχα της. Very good.

Money is "λεφτα", "λεφτα".

Student: Λεφτα.

Mihalis: And the money is "τα λεφτα", so λεφτα isn't feminine as you might have thought. It's neuter plural like "ρουχα", τα λεφτα.

Student: Τα λεφτα.

Mihalis:	She was changing her money.
Student:	Αλλαζε τα λεφτα της.
Mihalis:	Very good. Αλλαζε τα λεφτα της.
	And "she changed her money"?
Student:	Αλλαξε τα λεφτα της.
Mihalis:	Αλλαξε τα λεφτα της. So we are pulling the accent back into the past. No? But if the ending has two syllables well then the accent can stay put. So if we want to say "we changed"?
Student:	Αλλαξαμε.
Mihalis:	Αλλαξαμε.
	We changed our clothes.
Student:	Αλλαξαμε τα ρουχα μας .
Mihalis:	Very good. Αλλαξαμε τα ρουχα μας .
	And "they changed their clothes"?
Student:	Αλλαξανε τα ρουχα τους.
Mihalis:	Very good. Αλλαξανε τα ρουχα τους. And apart from "αλλαξανε" what else could we have?
Student:	Αλλαξαν.
Mihalis:	Αλλαξαν. No? So if we add just one syllable an "ν (n)" for our ending we must put the accent back. Αλλαξαν. Αλλαξαν τα ρουχα τους.
	What was "I give"?
Student:	Δινω.
Mihalis:	Δινω. So δινω has only two syllables. No? Δινω. So how do we pull the accent back from δινω?
	"I was giving" is "εδινα", "εδινα".
Student:	Εδινα.
Mihalis:	So this accent change, for the past in Greek, is so important that if we don't have anywhere to put the accent, if we don't have anywhere to pull it back and put it, we will add a syllable so we have somewhere to put it "εδινα". So we added an "ε" to the beginning just so we have somewhere to put the accent. Εδινα.
Student:	Εδινα.
Mihalis:	You were giving.
Student:	Εδινες.
Mihalis:	Εδινες.
	We were giving.
Student:	Διναμε.
Mihalis:	Διναμε. So here we don't need to add any syllable at the beginning for the accent because we are already adding two with "αμε (ame)". Διναμε. Very good.
	They were giving.

Student:	Δινανε.
Mihalis:	Δινανε. But what if we were to just use "αν" for "they"?
Student:	Εδιναν.
Mihalis:	No? So we have two forms which look quite different. Εδιναν and διvανε and both are correct. So this is "I was giving", "they were giving", "we were giving".
	What is the closed version of διvω?
Student:	Δοσω.
Mihalis:	Δοσω. So how do you think you would say "I gave" using "δοσω"?
Student:	Εδοσα.
Mihalis:	Εδοσα. Good.
	The word for "already" was "ηδη".
Student:	Ηδη.
Mihalis:	Ηδη. I gave it you already.
Student:	Σου το εδοσα ηδη.
Mihalis:	Very good. Σου το εδοσα ηδη. Στο εδοσα ηδη.
	What it we were talking about a masculine "it". I gave it to you already.
Student:	Σου τον εδοσα ηδη.
Mihalis:	Very good. Σου τον εδοσα ηδη. Στον εδοσα ηδη.
	What was "I do"?
Student:	Κανω.
Mihalis:	Κανω.
	So if you want to say "I did", "I did", you need to change the "o (ω)" ending to...
Student:	"α"
Mihalis:	"α". What else do you need to do?
Student:	Pull the stress back into the past.
Mihalis:	Good. But can you with "κανω"? "I did it".
Student:	Το εκανα. Το εκανα.
Mihalis:	Το εκανα.
	He did it.
Student:	Το εκανε.
Mihalis:	Good. Το εκανε.
	You did it. Did you do it?
Student:	Το εκανες;
Mihalis:	We did it.
Student:	Το καναμε.
Mihalis:	Το καναμε. No? Here we don't need any extra syllable. Το καναμε.
	And "they did it"?

Student:	Το κανανε.
Mihalis:	Το κανανε...or?
Student:	Το εκαναν.
Mihalis:	Very good. Το εκαναν.
	We saw the verb "I am missing" used in like "I miss you". And also related to "eclipse" in English.
Student:	Λειπω.
Mihalis:	Λειπω. Good. I am missing - λειπω.
	And "I miss you" so "you are missing to me"?
Student:	Μου λειπεισ.
Mihalis:	Μου λειπεισ. And the closed version of "λειπω" is ...?
Student:	Λειπψω.
Mihalis:	Λειπψω, like in eclipse.
	I missed you; you were absent to me.
Student:	Μου ελειψσες.
Mihalis:	Μου ελειψσες. I missed you.
	Did you miss me?
Student:	Με λειψσες.
Mihalis:	That means "did I miss you".
	Did you miss me?
Student:	Σου ελειπσα;
Mihalis:	Σου ελειπσα; Was I missing to you? Σου ελειπσα. No? And of course it depends on context maybe we want to use the open form as well, "σου ελειπα". Were you missing me? "Σου ελειπα;"
	Most of the days of the week, in Greek, sound like the numbers corresponding to them. So for example we have "δυο" which means "two" and then "Δευτερα", which is Monday, the second day because the week starts on Sunday.
Student:	Δευτερα.
Mihalis:	Δευτερα.
	We have "five" , "πεντε" and then "Thursday", "Πεμπτη".
Student:	Πεμπτη.
Mihalis:	And the names of the week are feminine, so we have "Η Πεμπτη" for Thursday, the Thursday. "Η Δεθτερα" for Monday, the Monday.
	They will do it on Thursday? So for "on Thursday" we are just going to say "the Thursday". "They will do it the Thursday" we will say it in Greek; they will do it the Thursday; they will do it on Thursday.
Student:	θα το κανουν την Πεμπτη.
Mihalis:	Very good. θα το κανουν την Πεμπτη. No? So " Η Πεμπτη" is behaving like "her". No? It is on Thursday; "on her" rather than "on she". θα το κανουν την Πεμπτη.

	They did it on Thursday.
Student:	Το κανανε την Πεμπτη.
Mihalis:	Very good. Το κανανε, το εκαναν, την Πεμπτη. Very good.

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Mihalis:	I play, I play was "παιζω", probably related to "παιδι", no, the word for child, as the "ε"sound in "παιζω"and "παιδι"is both written like "αι". So they may be related. "Παιζω" - I play.
Student:	Παιζω.
Mihalis:	He plays or she plays.
Student:	Παιζει.
Mihalis:	Παιζει.
	How would you say "he was playing / she was playing"?
Student:	Επαιζε.
Mihalis:	Επαιζε. Very good. We add an "ε (e)" on the beginning, no, to be able to pull the accent back and we also have an "ε" on the end which is for he/she and it. Επαιζε.
	She was just playing; she was only playing.
Student:	Μovo επαιζε.
Mihalis:	Μovo επαιζε. Επαιζε μovo. Good.
	She was just playing by herself.
Student:	Μovo επαιζε μovη της.
Mihalis:	Good. Μovo επαιζε μovη της. Good.
	She was playing with her friend. Let's say a masculine friend. She was playing with her friend.
Student:	Επαιζε με τον φιλο της.
Mihalis:	Very good. Επαιζε με τον φιλη της.
	Were you playing?
Student:	Επαιζες;
Mihalis:	Επαιζες; Very good.
	Did you play? So not "were you playing", but "did you play". So, what is the closed version of παιζω?
Student:	Παιξω.
Mihalis:	Παιξω. Good. So, "did you play"?
Student:	Επαιξες.
Mihalis:	Επαιξες. Very good.
	Did they play?
Student:	Παιξανε.
Mihalis:	Παιξανε. Good, or...

Student:	Επαιξαν.
Mihalis:	Επαιξαν. So we have a big difference there, no, between "παιξανε" and "επαιξαν"; but they both mean the same.
	Have they played?
Student:	Εχουνε παιζει.
Mihalis:	Παιζει?
Student:	Εχουνε παιξει.
Mihalis:	Good. So to form this "have" past we always use the closed version of the verb. No? Εχουνε, εχουν παιξει. Good.
	So these are three principle ways of talking about the past. I was playing - επαιζα; I played - επαιξα; I have played - εχω επαιξει. Just like in English.
	I do. What is "I do" or "I make"?
Student:	Κανω.
Mihalis:	Κανω.
	I did it; I was doing it.
Student:	Το εκανα.
Mihalis:	Το εκανα. So this is "I did it" or "I was doing it" because we have no closed version for "κανω", so it is the same. Εκανα.
	I have done it.
Student:	Το εχω κανει.
Mihalis:	Το εχω κανει. Good.
	You did, you did it?
Student:	Το εκανες.
Mihalis:	Το εκανες. Good.
	What did you do?
Student:	Τι εκανες.
Mihalis:	Τι εκανες.
	What was the word for well, like "I am well".
Student:	Καλα.
Mihalis:	Καλα. How would you say "Well you did"? Bear with me.
Student:	Εκανεσ καλα.
Mihalis:	So, "Well you did"?
Student:	Καλα εκανες.
Mihalis:	Καλα εκανες. And this is an expression in Greek like "well done". No? Καλα εκανες. Well you did. Καλα εκανες - well done.
	So, remind me what was "it is necessary"?
Student:	Πρεπει να.
Mihalis:	Πρεπει, πρεπει να. Good.

	How would we say "it was necessary"?
Student:	Επρεπε.
Mihalis:	Επρεπε. Good. Επρεπε. So "επρεπε" we can use to say things like "I had to buy it". It was necessary - να - I buy it. It was necessary to buy it. So, how would that be?
Student:	Επρεπε να το αγοραζω.
Mihalis:	Good. I like how you didn't go into the past again. That was correct. No? Because it's "it was necessary - να - I buy it"; or " it was necessary to buy it"; so we don't go into the past again. But, we, we have the verb after "να", so we definitely need to decide if we want the closed or the open form. So "I had to buy it". We could have either really depending on the context. Επρεπε να το αγοραζω - this maybe means like over a long period, you know, it was necessary that I buy it; but most common would be ...
Student:	Επρεπε να το αγορασω.
Mihalis:	Good. Επρεπε να το αγορασω. So we don't put both in the past. No? It was necessary - να - I buy it.
	I mentioned the word for perfect before, "τελειο", "τελειο".
Student:	Τελειο.
Mihalis:	And "τελειωνω" - I finish - "τελειωνω".
Student:	Τελειωνω.
Mihalis:	I had to finish it. What is the closed version of "τελειωνω"?
Student:	Τελειωσω.
Mihalis:	Τελειωσω. Very good. "v (n)" to "σ (s)" there. Τελειωσω.
	I had to finish it.
Student:	Επρεπε να το τελειωσω.
Mihalis:	Επρεπε να το τελειωσω. Very good.
	I was waiting for it to finish. So, "I was waiting" is the first bit.
Student:	Περιμενα, περιμενα.
Mihalis:	Περιμενα. Good.
	...for it to finish. So, περιμενα να...
Student:	Να τελειωσει.
Mihalis:	Να τελειωσει. Good. So again we just have to think about whether we want the open or the closed form. We don't go into the past again. Περιμενα - I was waiting for it to finish - να τελειωσει. Or we could also say "για να τελειωσει - περιμενα για να τελειωσει - περιμενα να τελειωσει".
	How would you say "I was waiting for him (or her) to finish it"?
Student:	Περιμενα, περιμενα να το τελειωσει.
Mihalis:	Περιμενα να το τελειωσει. Very good. I was waiting for him (or her) to finish it. And you could also say, to clarify, "τον περιμενα να το τελειωσει"- I was waiting for him to finish it. Or "την περιμενα να το τελειωσει". So you could say that as well.

	If we say "πρεπει να it finished". So "πρεπει" in the present and the verb, the following verb, in the past, then we get a very different meaning. We get "it must have finished". It must have finished. So if you say, "πρεπει να it finished" in the past, how would that be?
Student:	Πρεπει να τελειωσε.
Mihalis:	Πρεπει να τελειωσε. Good. So this would be it must have finished.
	It must have been finishing, giving an open feeling.
Student:	Πρεπει να τελειωνε.
Mihalis:	Πρεπει να τελειωνε. Very good.
	What was "I change".
Student:	Αλλαζω.
Mihalis:	Αλλαζω. And the closed version?
Student:	Αλλαξω.
Mihalis:	Αλλαξω.
	They have to change it.
Student:	Πρεπει να το αλλαξουνε.
Mihalis:	Πρεπει να το αλλαξουν. Πρεπει να το αλλαξουνε.
	They had to change it. It was necessary to change it.
Student:	Επρεπε να το αλλαξουνε.
Mihalis:	Very good. Επρεπε να το αλλαξουν. Επρεπε να το αλλαξουνε.
	They must have changed it. So, for "they must have changed it" we will say "πρεπει" in the present and then "they changed it" in the past. So - they must have changed it.
Student:	Πρεπει να το αλλαξουν, αλλαξουν, πρεπει να το αλλαξαν.
Mihalis:	Good. Πρεπει να το αλλαξαν, πρεπει να το αλλαξανε. So with "πρεπει" in the present and then the following verb in the past we get the meaning of "must have".
	It must have changed.
Student:	Πρεπει να αλλαξε.
Mihalis:	Very good. Πρεπει να αλλαξε. Very good.

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Mihalis:	Now that we have the past; now that we dominate the past in Greek, we can also do something really cool with things that we already know. We can make the "would" time in Greek; to say for example "I would change it". No? First we need to build "I was changing it". So how's that?
Student:	Το αλλαζα.
Mihalis:	Το αλλαζα. Good. So we have our open standard form of the verb, no, for "I was changing". Το αλλαζα. I was changing it. And then, we add "θα" to this. So how would that sound, if you added "θα" to that?

Student:	Θα το αλλαζα.
Mihalis:	Θα το αλλαζα. And this gives us "I would change it". So we just use the open past, the "i,n,g", the ongoing past, no, with "θα" and we get "would". I would change it. Θα το αλλαζα.
	I wouldn't change it.
Student:	Δεν θα το αλλαζα.
Mihalis:	Δεν θα το αλλαζα.
	I won't , I will not change it.
Student:	Δεν θα το αλλαξω.
Mihalis:	Δεν θα το αλλαξω. Good.
	So this is actually very interesting, the fact that we build this time just adding elements that already exist. And the fact that many other languages do the same thing, such as Arabic for example, suggests that the "would" time came much later in language, which would make sense. Of course we didn't begin our language journey talking about hypothetical "would's". No? A bit more concrete things. So we achieve the meaning of "would" combining pre-existing elements of the language structure, no, and in this way get a new meaning to express something new; combining "θα" with the open on-going past.
	How would you say, "I am buying it", and the "it" is a feminine thing.
Student:	Την αγοραζω.
Mihalis:	Very good. Την αγοραζω.
	We are buying it; still feminine thing.
Student:	Την αγοραζουμε.
Mihalis:	Very good. Την αγοραζουμε.
	We were buying it.
Student:	Την αγοραζαμε.
Mihalis:	Very good. Την αγοραζαμε.
	We would buy it.
Student:	Θα την αγαραζαμε.
Mihalis:	Very good. Θα την αγαραζαμε.
	What is "I do" or "I make"?
Student:	Κανω.
Mihalis:	Κανω.
	"I was doing it" or "I did it". This would be the same for "κανω" because, of course, we don't have an alternative version for "κανω". So "I was doing it", "I did it".
Student:	Εκανα.
Mihalis:	Εκανα. Or with the "it".
Student:	Το εκανα.
Mihalis:	Το εκανα.
	I would do it.

Student:	Θα το εκανα.
Mihalis:	Θα το εκανα.
	I wouldn't do it.
Student:	Δεν θα το εκανα.
Mihalis:	Δεν θα το εκανα.
	"You did it" or "were doing it".
Student:	Το εκανες.
Mihalis:	Το εκανες.
	Would you do it?
Student:	Θα το εκανες;
Mihalis:	Θα το εκανες;
	What if we were to stress the word for "you". Would you do it?
Student:	Εσυ θα το εκανες;
Mihalis:	Good. Εσυ θα το εκανες; θα το εκανες εσυ.

So we said that "θα" was coming from "θελινα". No? We mentioned this when we looked at how the future in Greek, and in English, is coming from the word "want". No? "I will" is from German "ich weiden", no, - "I want", and "θα" from "θελινα", the contraction of "θελινα". Even in Swahili, which I can now say, as we have a Swahili course, Swahili it does the same thing; it builds the future with this idea of wanting. So many languages do that.

So "θα το αγαοραζα" is something like "it wants, I was buying it; and with this we get "I would buy it"; but also "I was going to buy it", in the sense of "I meant to buy it" which is closer to the meaning of "want". No? "I was going to" is "I had the intention to - the will to". So we also get that meaning with this same structure.

What is "I work"?

Student:	Δουλευω.
Mihalis:	Δουλευω.
	I was working.
Student:	Δουλευα.
Mihalis:	Δουλευα.
	I was going to work.
Student:	θα δουλευα.
Mihalis:	θα δουλευα. So this doesn't mean "I was going on my way to". No? It means "I had the intention to, I was going to work...but I had to do something"
	So how would you say that? I was going to work today, today, but I had to do something.
Student:	Θα δουλευα σημερα.
Mihalis:	Good. Θα δουλευα σημερα. I was going to work today...but...
Student:	αλλα
Mihalis:	...I had to do something.

Student:	...επρεπε να κανω κατι.
Mihalis:	Good. I was going to work today but I had to do something. Θα δουλευα σημερα αλλα επρεπε να κανω κατι.
	I was going to do it but I had to work. I was going to do it...
Student:	Θα το εκανα.
Mihalis:	...but I had to work.
Student:	...αλλα επρεπε να δουλευω...aah, να δουλεψω.
Mihalis:	Θα το εκανα αλλα επρεπε να δουλεψω.
	I was going to work but I had to stay at home. So "I was going to work", " I was meaning to work".
Student:	Θα δουλευα
Mihalis:	but..
Student:	αλλα
Mihalis:	...I had to stay at home.
Student:	...επρεπε να μεινω στο σπιτι.
Mihalis:	Good. Θα δουλευα αλλα επρεπε να μεινω στο σπιτι. Or we could just say "μεινς σπιτι". I was going to stay home. Θα δουλευα αλλα επρεπε να μεινω σπιτι.
	So, "θα το εκανα" gives us both "I was going to do it" and also" I would do it", depending on the context. No? And most of the time the context will show very clearly which one is intended. I would do it - or - I was going to do it. But there might be room for ambiguity if most of the context is in your head; which we do sometimes. Sometimes we speak, and most of the context is in our minds and we don't actually say it. And we think we've been understood but we might be understood in a different way. This happens in our native languages, and a lot of the time we can be unaware of it. And also in any language that we are learning. So there is definitely room for ambiguity there. So just be careful not to have too much context in your head. I would do it - I was going to do it; there we have two quite different meanings.
	So we had "πρεπει" - "have to" or "it is necessary"; and the past of "πρεπει" was...
Student:	Επρεπε.
Mihalis:	Επρεπε.
	The clothes was "τα ρουχα", "τα ρουχα".
Student:	Τα ρουχα. Τα ρουχα.
Mihalis:	Τα ρουχα.
	He had to change his clothes. He had to change his clothes.
Student:	Επρεπε να αλλαξει τα ρουχα του.
Mihalis:	Good. Επρεπε να αλλαξει τα ρουχα του.
	He was going to change his clothes.
Student:	Θα αλλαζε τα ρουχα του.
Mihalis:	Very good. Θα αλλαζε τα ρουχα του.

So we have "επρεπε", no, for "it was necessary" - "had to". If we say "θα επρεπε" we get "should". So "θα επρεπε" - "it would be necessary" gives us the meaning like "should". So there may be a slight cross-over in these meanings. No? Have to - should; they are very close in meaning, but generally speaking "θα επρεπε" is going to sound more like "should", maybe a little more polite. No? "It would be necessary" rather than "πρεπει" - it is necessary, have to.

So for example, "you should change your clothes" - "it would be necessary - να - you change your clothes".

Student:	Θα επρεπε να αλλαξεις τα ρουχα σου.
Mihalis:	Good. Θα επρεπε να αλλαξεις τα ρουχα σου.
	And it you were to say "them", referring to the clothes, like "you should change them"?
Student:	Θα επρεπε να τους αλλαξεις.
Mihalis:	Why "τους"?
Student:	Oh. It's "τα ρουχα". Θα επρεπε να τα αλλαξεις.
Mihalis:	Good. Θα επρεπε να τα αλλαξεις. Well done.

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Mihalis:	What was "I give"?
Student:	Δινω.
Mihalis:	Δινω. And the closed version?
Student:	Δοσω.
Mihalis:	Δοσω.
	I gave.
Student:	Εδοσα.
Mihalis:	Εδοσα.
	And "I was giving"?
Student:	Εδινα.
Mihalis:	Εδινα.
	I would give.
Student:	Θα εδινα.
Mihalis:	Θα εδινα.
	You might hear in Greek, in conversation, in songs as well, "κια τι δεν θα εδινα". What does that mean? Κια τι δεν θα εδινα.
Student:	And what wouldn't I have given.
Mihalis:	And what I wouldn't give.
Student:	Ah.
Mihalis:	No? So it's like, you know, "what I wouldn't give to see you", for example. What I wouldn't give to do that again. No; and "θα εδινα" you might hear contracted as

well "θα δινα", "θα δινα". Κια τι δεν θα δινα. Κια τι δεν θα δινα. Να σε δω - to see you.

I was going to give it to you. I would give it to you. So, you know, with no context it could easily mean either, " I was going to give it to you"; "I would give it to you".

Student: Θα στο εδινα.

Mihalis: Θα στο εδινα. Θα σου το εδινα.

"Κουρασμενος", "κουρασμενος" means tired. Κουρασμενος.

Student: Κουρασμενος.

Mihalis: How would you say, "I'm tired"?

Student: Ειμαι κουρασμενος.

Mihalis: Ειμαι κουρασμενος. And if you were female?

Student: Ειμαι κουρασμενη.

Mihalis: Ειμαι κουρασμενη.

" - μενος" is quite a common ending for adjectives. So, for example, you might look up the word "happy". If you were to look up the word "happy" you would find "ευτυχισμενος", "ευτυχισμενος".

Student: Ευτυχισμενος.

Mihalis: So that's a long word. No? And the first thing you want to do is to try and break it up. So the first thing we notice straight away is that it ends "-μενος". So we can get rid of that and look at "ευτυχι-". Do you remember what "ευ" means, at the beginning of words mostly?

Student: Something good.

Mihalis: Good, good. And "τυχι" means "luck". So "ευτυχισμενος", "ευτυχισμενος" means something like "good lucky" and that's the word for "happy".

Student: Ευτυχισμενος.

Mihalis: I am happy.

Student: Ειμαι ευτυχισμενος.

Mihalis: Ειμαι ευτυχισμενος. Ειμαι ευτυχισμενη.

Are you happy?

Student: Εισαι ευτυχισμενος.

Mihalis: Εισαι ευτυχισμενος, ευτυχισμενη.

So this is quite an interesting combination of meaning actually, to, to put "good" and "lucky" together to get "happy"; and in fact different languages do this. In English we have "happy-go-lucky". No? Somebody that's happy-go-lucky; the meaning there that if you are happy, you, you go lucky. No? You have in Arabic "said"; these roots "s" "a" "d"; you might know these names Said, Saida, Assad; these roots relate to happiness and luck in Arabic. I don't know if you have any German expression you can think of that combines happiness and luck.

Student: It's in German being happy is "glucklichzein".

Mihalis: Oh, OK, good luck.

Student: Yes. Being happy is like being in luck, kind of.

Mihalis:	Exactly. So sometimes in the way that words are built in languages it feels like the language itself, in silence, in fact, is suggesting something, just by building the word in a certain way. And I think the suggestion that's coming from in many different languages, this connection between happiness and luck is that if you bring happiness you bring luck. No? That if you, that happiness is maybe a choice whilst luck definitely doesn't feel like one. Maybe the language is suggesting there that luck is more of a choice than we think it is. That we can be appreciative and happy and in turn become luckier. I think that's the inherent wisdom there.

So give me again " I am happy". |
| **Student:** | Ειμαι ευτυχισμενος. |
| **Mihalis:** | Good.

So we have "ειμαι" for "I am". "I was" is "ημουν", or "ημουνα", we can have either. So that's kind of irregular. No? It's not following many of our past rules. We have the "α" on the end, but, you know, it's irregular - ειμαι, ημουν. Just like in English "I am" and "I was" we don't have any rule to move between "am" and "was". |
| **Student:** | Ημουν. |
| **Mihalis:** | "Ημουν" or "ημουνα" .

So, "I was happy, or I used to be happy". |
| **Student:** | Ημουν ευτυχισμενος. |
| **Mihalis:** | Ημουν ευτυχισμενος, ευτυχισμενη.

I would be happy. |
| **Student:** | Θα ημουν ευτυχισεμος. |
| **Mihalis:** | Θα ημουν ευτυχισεμος.

I was tired. |
| **Student:** | Ημουν κουρασμενος. |
| **Mihalis:** | Ημουν κουρασμενος. Ημουν κουρασμενη.

So we have "ειμαι" - I am, and "ημουν"- I was. We have "εισαι" - you are, and what might "you were" be, if we have ειμαι - ημουν, εισαι - ... |
| **Student:** | Ησουν. |
| **Mihalis:** | Ησουν - you were - ησουν.

Where were you? |
| **Student:** | Που ησουν; |
| **Mihalis:** | Που ησουν;

Were you happy? |
Student:	Ησουν ευτυχισμενος;
Mihalis:	Weren't you happy there? Weren't you happy there?
Student:	Δεν ησουν ευτυχισμενος εκει;
Mihalis:	Δεν ησουν ευτυχισμενος εκει; Δεν ησουν ευτυχισμενη εκει.

"I take "was "περνω", "περνω". I take. |
| **Student:** | Περνω. |

Mihalis:	And we mentioned how "περνω τηλεφονο" - I take 'phone, can be used like to, to call. So "I am calling you"; we say "I take you 'phone".
Student:	Σου περνω τηλεφονο.
Mihalis:	But here the "you" doesn't mean "from you" or "for you" or even "to you". So it's not like, you know "I take to you or from you the telephone". It's like "I take you 'phone". We don't use "σου".
Student:	Σε περνω τηλεφονο.
Mihalis:	Good. Σε, σε περνω τηλεφονο.
	So how would you say "I was calling you", "I was calling you"?
Student:	Σε επερνα τηλεφονο.
Mihalis:	Very good. Σε 'περνα τηλεφονο.
	I was going to call. I would call you.
Student:	Θα σε επερνα τηλεφονο.
Mihalis:	Very good. Θα σε 'περνα τηλεφονο.
	I was going to call you, but I was tired. So - I was going to call you.
Student:	Θα σε επερνα τηλεφονο.
Mihalis:	…but I was tired.
Student:	…αλλα ημουν κουρασμενος.
Mihalis:	Good… αλλα ημουν κουρασμενος - αλλα ημουν κουρασμενη.
	The closed version of "περνω" was "παρω", "παρω".
Student:	Παρω.
Mihalis:	So we lose the "ν (n)", no, of "περνω" but also it's a little irregular; the vowel changes "περνω - παρω".
	You had to call me. So this is just like, you know, it was necessary that you call me.
Student:	Επρεπει να με παρεις τηλεφονο.
Mihalis:	Επρεπει να με παρεις τηλεφονο.
	And you should call me. So it would be necessary - να - you take me 'phone.
Student:	Θα ε…, θα επρεπες να μου, να με, παρεις τηλεφονο.
Mihalis:	Good. But it is important to think about what we are saying literally. No? It would be necessary, something like that.
Student:	Θα επρεπε…
Mihalis:	"Θα επρεπε", not "Θα επρεπες"
Student:	Ah…
Mihalis:	Θα επρεπε να με παρεις τηλεφονο. Good.

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Mihalis:	What was "have to" or "it is necessary"?
Student:	Πρεπει.

Mihalis:	Πρεπει.
	And the past of that?
Student:	Επρεπε.
Mihalis:	Επρεπε.
	What is "I do"?
Student:	Κανω.
Mihalis:	And the past - I did, I was doing?
Student:	Εκανα.
Mihalis:	Εκανα.

So we've seen that sometimes we need to add an "ε", no, an extra syllable onto the beginning of the verb to be able to pull that accent back into the past. So this sound that we add on to the beginning of verbs to do this, the great majority of the time is an "ε"; but sometimes we add an "η (i)" with some important and common verbs too. It doesn't happen very often but it does happen with some quite important verbs, like "I want" for example.

What is "I want"?

Student:	Θελω.
Mihalis:	Θελω.
	"I wanted" is "ηθελα","ηθελα".
Student:	Ηθελα.
Mihalis:	Good. So here we are adding an "η (i)" to get that extra syllable. Ηθελα.
	They wanted.
Student:	θελανε.
Mihalis:	θελανε or ...
Student:	Ηθελαν.
Mihalis:	Ηθελαν.
	We wanted.
Student:	Θελαμε.
Mihalis:	Θελαμε. There we don't add anything, no, because "αμε" has two syllables. Θελαμε.
	He wanted; she wanted; even "it wanted"...
Student:	Ηθελα, ηθελε.
Mihalis:	Ηθελε.
	You wanted.
Student:	Ηθελες.
Mihalis:	Ηθελες.
	I would want.
Student:	Θα ηθελα.
Mihalis:	Θα ηθελα.

	So I would want "θα ηθελα" , you can also use it, like, "I would like"; θα ηθελα; I would like.
	A kebab, a kebab, in Greek is "ενας γυρος", "ενας γυρος", "ενας γυρος".
Student:	Ενας γυρος.
Mihalis:	And this actually means "turn" or "turning" - turning things, something like that. And actually "donar", or "dunar" in Turkish, also means "turned, to turn". So this is, of course, referring to the little machine that turns around to cook the meat. No? So we have "ενας γυροσ", a kebab.
Student:	Ενας γυρος.
Mihalis:	When "a kebab" is behaving like "him", "ενας" acts like "τον", rather than acting like a noun; it becomes "εναν". It doesn't lose its "ς (s)", the "ς (s)" turns into an "ν (n)". So, it, it looks like "τον". No? So if you say, for example, "I would like a kebab"...
Student:	Θα ηθελα εναν γυρο.
Mihalis:	Very good; also for changing "γυρο". No? So "γυρος", acts like a masculine noun; we drop the "ς (s)" and we get "γυρο" when it is behaving like "him". But "ενας" acts like "τον"; it becomes "εναν".
	We had "αλλος" for another or "αλλο, αλλη"; "ολος" gives us "all" or "every". No? So we have "αλλος" and "ολος". If you say "ενας γυρος απο ολα, απο ολα" - from all, of all, and we are using the neuter plural there. No? "ολα" - it means "with everything". So, you know, if you ask for a kebab you will have different salads to put in there, and different sauces. If you just say "απο ολα" - it means "with everything".
	So, "I would like a kebab with everything".
Student:	Θα ηθελα εναν γυρο απο ολα.
Mihalis:	Very good. Θα ηθελα εναν γυρο απο ολα.
	I know.
Student:	Ξερω.
Mihalis:	Ξερω.
	"I knew" is "ηξερα", "ηξερα".
Student:	Ηξερα.
Mihalis:	So again another common verb, no, using "η" to get an extra syllable. Ηξερα.
	We knew.
Student:	Ξεραμε.
Mihalis:	Ξεραμε. Here we don't need it, no, the extra syllable.
	They knew.
Student:	Ξερανε.
Mihalis:	Ξερανε or...
Student:	Ηξεραν.
Mihalis:	Ηξεραν.
	He knew.

Student:	Ηξερε.
Mihalis:	And "did you know"?
Student:	Ηξερες;
Mihalis:	Did you know it?
Student:	Το ηξερες;
Mihalis:	Good.
	I wanted to tell you something. So "I wanted to tell you something". How would that be?
Student:	Ηθελα να σου πω κατι.
Mihalis:	Very good. Ηθελα να σου πω κατι.
	So again we are not going in to the past again, after "να". No? It's like "to tell"; and we just then need to decide if we want the open or the closed version of the verb. Ηθελα να σου πω κατι. I wanted to tell you something.
	I wanted you to tell me. So, like, you know, I wanted to hear it from you. I wanted you to tell me it.
Student:	Ηθελα να μου το πεις.
Mihalis:	And if you were to use "you" and be emphatic. I wanted **you** to tell me it. I wanted to hear it from you.
Student:	Ηθελα να μου το πεις εσυ.
Mihalis:	Very good. Ηθελα να μου το πεις εσυ. Good.
	And "να μου το πεις", you wouldn't separate with "εσυ" if you wanted to put it earlier. You can't say "να εσυ μου το πεις"; "να μου το πεις" kind of comes altogether. So you can say "ηθελα να μου το πεις εσυ" or "ηθελα εσυ να μου το πεις".
	With these short closed versions of one syllable, like "πω", we will also add an "ει" an "i" sound to go into the past. "Ειπα" is "I said".
Student:	Ειπα.
Mihalis:	We don't get three syllables but, you know, we get an extra one at least when we add that "ει" onto "πω". So "ειπα" - "I said".
	He said.
Student:	Ειπε.
Mihalis:	You said.
Student:	Ειπες.
Mihalis:	Ειπες.
	What did you say?
Student:	Τι ειπες.
Mihalis:	Τι ειπες.
	I told you.
Student:	Σου ειπα.
Mihalis:	Σου ειπα.
	What did I tell you? What did I tell you?

Student:	Τι σου ειπα;
Mihalis:	Τι σου ειπα;
	We said, we told.
Student:	Ειπαμε.
Mihalis:	Ειπαμε.
	So even in the "we" form, no, we still have this "ει" addition because the verb is so short. Ειπαμε. And it's the only time actually we get the accent third form the end. No? Where we want it in the past. Ειπαμε. Well not the only time. We could have...how is "they said" or "they told"?
Student:	Ειπαν.
Mihalis:	"Ειπαν" or "ειπανε". No? We can have either. "Ειπαν" or "ειπανε". So there again third from the end. Ειπανε.
	You didn't tell me where you were. So, "you didn't tell me"...
Student:	Δεν μου ειπες...
Mihalis:	...where you were.
Student:	... που ησουν.
Mihalis:	...που ησουν. Very good. Δεν μου ειπες που ησουν.
	So we have "ησουν" for " you were" and "I was" is "ημουν". No? We have, like, "ημουν" and "ησουν", looking very similar. So "ημουν" - "I was".
	"I would be" or "I was going to be"...
Student:	Θα ημουν.
Mihalis:	Θα ημουν.
	"I was going to be there but they told me to stay here" or "I would be there but they told me to stay here". Both could fit, no, in this context. So the first bit is "I would to be there / I was going to be there"..
Student:	Θα ημουν εκει...
Mihalis:	Θα ημουν εκει... but they told me...
Student:	...αλλα μου ειπανε...
Mihalis:	...αλλα μου ειπανε, αλλα μου ειπαν... to stay here.
Student:	...να μεινω εδω.
Mihalis:	Very good. "Θα ημουν εκει"; or we could also contract that " Θα ημουν, Θα ημουν εκει";...but they told me to stay here; "αλλα μου ειπαν, μου ειπανε να μεινω εδω"; but they told me to stay here.
	What was "I see"?
Student:	Βλεπω.
Mihalis:	Βλεπω.
	And the closed version of "I see"?
Student:	Δω.
Mihalis:	Δω.

	"I saw" is "ειδα", "ειδα".
Student:	Ειδα.
Mihalis:	So again we are adding a syllable with this short "ει" sound.
	We saw.
Student:	Ειδαμε.
Mihalis:	Ειδαμε.
	They saw.
Student:	Ειδαν.
Mihalis:	Or...
Student:	Ειδανε.
Mihalis:	Ειδανε; ειδαν. Good.
	He saw.
Student:	Ειδε.
Mihalis:	Ειδε.
	And "you saw"...
Student:	Ειδες.
Mihalis:	Ειδες, which you can also use like as an expression. No? Like "you know what I mean". Ειδες.
	So generally, when we need to add on a syllable, to go into the past with our verbs, that's going to be an "ε". But in some cases, with some quite common verbs, it's going to be an "η" sound, like in "ηθελα" - I wanted; "ηξερα" - I knew; and also with these verbs that just become, like, one syllable in their closed form; like "ειπα" - I said; "ειδα" - I saw.

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Mihalis:	What was the word for "I am"?
Student:	Ειμαι.
Mihalis:	Ειμαι. Good.
	And "I will be"...
Student:	Θα ειμαι.
Mihalis:	Θα ειμαι. Good.
	I was.
Student:	Ημουν.
Mihalis:	Ημουν.
	And "I would be"...
Student:	Θα ημουν.
Mihalis:	Θα ημουν.
	You are.
Student:	Εισαι.

Mihalis:	Εισαι.
	You will be.
Student:	Θα εισαι.
Mihalis:	You were.
Student:	Ησουν.
Mihalis:	Ησουν. Very good.
	So we have "ημουν" and "ησουν" just like we have "ειμαι" and "εισαι".
	And "you would be"...
Student:	Θα ησουν.
Mihalis:	Θα ησουν.
	And we could also have "ημουνα" and "ησουνα", instead of "ημουν" and "ησουν".
	What is "it is" or "they are"?
Student:	Ειναι.
Mihalis:	Ειναι.
	How would you say "he is tired". Do you remember the word for "tired"? It was an adjective ending "μενος".
Student:	Κουρασμενος.
Mihalis:	Κουρασμενος. Good.
	So " he is tired"...
Student:	Ειναι κουρασμενος.
Mihalis:	And "she is tired".
Student:	Ειναι κουρασμενη.
Mihalis:	Ειναι κουρασμενη.
	They are tired.
Student:	Ειναι κουρασμενοι.
Mihalis:	Ειναι κουρασμενοι. No? If you are talking about males or a mixed group.
	And if you are talking about females?
Student:	Ειναι κουρασμενες.
Mihalis:	Ειναι κουρασμενες.
	Another "μενος" adjective is "αγαπημενος", "αγαπημενος".
Student:	Αγαπημενος.
Mihalis:	What do you think it might mean?
Student:	In love.
Mihalis:	OK. That's a good, that's a good guess. But it's more like beloved or favourite, favourite.
	So how would you say "this is my favourite one" and you can choose the gender.
Student:	Αυτο ειναι το αγαπημενο μου. Αυτο ειναι το αγαπημενο μου.

Mihalis:	Very good. No? We have to be consistent with the gender . No? "Αυτο ειναι το αγαπημενο μου" or "αυτη ειναι η αγαπημενη μου".
	They are my favourite.
Student:	Ειναι οι αγαπημενοι μου.
Mihalis:	Good. Ειναι οι αγαπημενοι μου.
	And what else could that mean, without context; if you hear it, not if you read it?
Student:	Well, she is my favourite.
Mihalis:	Good; or, this feminine one, is my favourite, either.
	They are my favourites because they are bigger; because they are more big. So "they are my favourites"...
Student:	Ειναι οι αγαπημενοι μου...
Mihalis:	...because
Student:	Γιατι
Mihalis:	Γιατι. We could also have "επειδη", "διοτι".
	... they are bigger, they are more big.
Student:	Ειναι μεγαλυτεροι.
Mihalis:	Good. Very good. "Ειναι μεγαλυτεροι" or "ειναι πιο μεγαλοι". Good. Αυτοι ειναι οι αγαπημενοι μου, επειδη ειναι πιο μεγαλοι - επειδη, γιατι ειναι μεγαλυτεροι.
	"Ωραιος", "ωραιος" means "nice". Ωπαιος.
Student:	Ωραιος.
Mihalis:	It's nice.
Student:	Ειναι ωραιο.
Mihalis:	Ειναι ωραιο.
	They are nice.
Student:	Ειναι ωραιοι.
Mihalis:	Very good. Ειναι ωραιοι.
	So this would actually refer to things. "Ωραιος" means nice when it refers to things. If we refer to people it means, like, pretty or handsome.
	So how would we say that? They are pretty; they are handsome.
Student:	Ειναι ωραιοι.
Mihalis:	Yes, the same. Ειναι ωραιοι.
	So we saw before "ωρα" - hour, and "ωραιος" is actually connected to hour, they both start with the omega "ω", or so. And, yes, so that means something like "in its time", "in its hour", "on its hour", something like this. Maybe just another way of saying "well-formed". So we have "ωπαιος" for nice, well when referring to things at least; referring to people it means, like pretty or handsome; connected to "ωρα" - and spelt in the same way with the "ω (o)", the omega, that looks like a "w". So looking at this, the plural, "οραιοι" we have the omega; and then we have the "r" which looks like a "p" in Greek. So when you see a letter that looks like a "p" that's an "r". Then the "e" sound here is with "αι". We said that the combination of "α" , "ι" gives us the "e" sound; and then the "ee" on the end is the plural

"o", "ι". So on the end of "ωπαιοι", the plural of "ωραιος", no, we get "α - ι - o- ι", "α - ι - o- ι", giving us "e - ee". No? So not "i-o-a-e"!

I should mention as well that we will prepare a book for writing in Greek, for reading and writing in Greek, both hand writing and printed script; and that will include all of these different ways of writing vowels etc, with a whole bunch of other fascinating stuff about the history of writing. That might be ready by the time you hear this. Or you can join the campaign to support LT and vote for it. You can vote for that publication to come quicker. So you can check that out on the web site under the Support tab - "Voting Campaign".

So "it is", or "they are"...

Student:	Ειναι.
Mihalis:	Ειναι.

The past of "ειναι" is "ηταν", "ηταν".

Student:	Ηταν.
Mihalis:	Or "ητανε, you can hear either. Ητανε, ηταν.
Student:	Ητανε.
Mihalis:	So this is for he, she, it, and they. No? So we have "ειναι" in the present for he, she, it and they; and he, she, it is, they are; and "ηταν, ητανε" in the past for he, she, it was or they were. "Ηταν" actually even has the past ending of "they", no, if you think about it; ends in "αν", no, or "ανε"; ηταν, ητανε.

It was my favourite. Again you can chose the gender.

Student:	Ηταν το αγαπημενο μου.
Mihalis:	Good. Ηταν το αγαπημενο μου.

They were nicer.

Student:	Ητανε πιο ωραιοι.
Mihalis:	Good. Ητανε πιο οραιοι. So that would be masculine things. And for feminine things.
Student:	Ητανε πιο ωραιες.
Mihalis:	Ωραιες
Student:	Ωραιες.
Mihalis:	Good. You can join those "e"s together. No? Ητανε πιο ωραιες.

If you refer to things of mixed gender, so we've seen that when we refer to people of mixed gender we use the masculine. If we refer to things of mixed gender we will use the neuter. We will use the neuter for things.

So how would you say, "they were nicer" - things of mixed gender.

Student:	Ητανε πιο ωραια.
Mihalis:	Ητανε, ηταν πιο ωραια. Good.

So this is like "τα πραγματα", no, the mind goes to "things", the things were.

It was my favourite but I saw another. So, "it was my favourite"...

Student:	Ητανε το αγαπημενο μου.
Mihalis:	Good. Ητανε το αγαπημενο μου...but...

Student:	...αλλα
Mihalis:	αλλα...I saw another one. So for another one we will say "one other", "one other".
Student:	Ειδα ενα αλλο.
Mihalis:	Good. Αλλα ειδα ενα αλλο.
	So you chose a neuter thing. No? Ηταν το αγαπημενο μου αλλα ειδα ενα αλλο.
	If you were to say "I saw another one" and you meant a masculine thing, "αλλος" behaves likes the word for "the" rather than like a noun.
	So how would you say "I saw another one", and you mean a masculine thing?
Student:	Αλλα ειδα εναν αλλον.
Mihalis:	Ειδα εναν αλλον.
	So both "ενας" and "αλλος" behave like "τον". So we get an "ν (n)" on the end, rather than behaving like a noun, and just losing the "ς (s)". Ειδα εναν αλλον. Good. Although you will hear the people not bothering to put that "ν (n)" on "αλλον" so you may hear "αλλο" as well. Εναν αλλο. And you only need to worry about this for the masculine.
	So, if you said for example "I saw the other one", a feminine thing, or a female.
Student:	Ειδα την αλλη.
Mihalis:	Good.
	But "I saw the other one" and we mean a masculine thing.
Student:	Ειδα τον αλλον.
Mihalis:	Good. Ειδα τον αλλον. Good.
	I didn't see another one. So "another" one now rather than "the other" one.
Student:	Δεν ειδα εναν αλλον.
Mihalis:	Δεν ειδα εναν αλλον. Very good.

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Mihalis:	So we've seen how we need the accent third from the end, in the past tense in Greek. And if we don't have three syllables we will add a syllable onto the beginning to make the verb longer. And this is usually an "ε" but it can also be an "η (i)" like we saw in θελω - I want and ηθελα - I wanted.
	We had "περνω" - I take, and what was the closed version of περνω?
Student:	Παρω.
Mihalis:	Παρω. Good.
	So how would you say "I'd like to take it". So we can say, "I would want to take it"?
Student:	Θα ηθελα να το παρω.
Mihalis:	Good. Literally, I would want to take it. Θα ηθελα να το παρω.
	I would want, I would like to take it - and we mean a masculine thing.
Student:	Θα ηθελα να τον παρω.
Mihalis:	Θα ηθελα να τον παρω.

	I would like to take one, and we mean a masculine thing. I would like to take one.
Student:	Θα ηθελα να παρω εναν.
Mihalis:	Very good**.** Θα ηθελα να παρω εναν.
	So some words act like the words for "the", no, like "τον", rather than acting like a noun. Ενας doesn't lose its "ς", no? The "ς" turns to an "ν (n)". Θα ηθελα να παρω εναν.
	What was "I have"?
Student:	Εχω.
Mihalis:	Εχω.
	Εχω goes into the past in a similar way to "ειδα" - I saw, "ειπα" - I said. For "I had" we have "ειχα", "ειχα".
Student:	Ειχα.
Mihalis:	Ειχα.
	I had another one, masculine.
Student:	Ειχα αλλον εναν αλλον.
Mihalis:	Ειχα εναν αλλον.
	I had other ones, still masculine.
Student:	Ειχα αλλοι.
Mihalis:	So "ειχα αλλοι"sounds like the feminine. I had another feminine one, in the singular. Why doesn't it sound like the masculine plural?
Student:	Because it turns to "αλλους".
Mihalis:	Very good. Very good.
	So, "I had other ones"...
Student:	Ειχα αλλους.
Mihalis:	Ειχα αλλους. No? So there, there is no difference actually between the words for "the" and the nouns. No? For example, if we said "I had the other ones". How would it be?
Student:	Ειχα τους αλλους.
Mihalis:	Ειχα τους αλλους. No? They did the same thing; τους and αλλους. Ειχα αλλους. Ειχα τους αλλους.
	So we had "αλλος", no, "another" in the masculine and "ολος"which would be "all" in the masculine. Ολος.
Student:	Ολος.
Mihalis:	And we also have "ολος" hanging around English. In for example "hologram" which means something like all, or whole, or entirely - gram, written like "γραφω". Hologram. So not from "hollow" as we might think.
	And what would "ολος" be in the neuter plural? If you put "ολος" into the neuter plural.
Student:	Ολα.

Mihalis:	Ολα.
	You can use that like, everything. You can say "τα εχω ολα" - I have everything, I have it all. Τα εχω ολα.
Student:	Τα εχω ολα.
Mihalis:	So it's like the English where we say "I have all of it", because we say "τα" and "ολα". No? Even though we have the plural here, more like "I have all of them". Τα εχω ολα.
	I had.
Student:	Ειχα.
Mihalis:	Ειχα.
	He had, she had, it had.
Student:	Ειχε.
Mihalis:	Ειχε.
	You had.
Student:	Ειχες.
Mihalis:	Ειχες.
	You had everything.
Student:	Τα ειχες ολα.
Mihalis:	Τα ειχες ολα.
	The word for "always" is "παντα", "παντα".
Student:	Παντα.
Mihalis:	And "τα παντα" you can use like "everything" as well. Τα παντα. So you have "always" - "παντα" and then "τα παντα". You make it like a noun and you get "everything".
	So you could say "you had everything", "you had it all".
Student:	Ειχες τα παντα.
Mihalis:	Ειίχες τα παντα.
	We had it all.
Student:	Ειχαμε τα παντα.
Mihalis:	Ειχαμε τα παντα.
	So we have seen "ολα" like "everything", no, but "ολος" like in the, in the singular or "ολο" or "ολη" would be more like "all". So, for example, you could say for example "all the bread" - "ολο το ψωμι". "Ψωμι" is bread.
Student:	Ψωμι.
Mihalis:	How would you say "they had all the bread".
Student:	Ειχαν ολο το ψωμι.
Mihalis:	Good. Ειχαν, ειχανε, ολο το ψωμι.
	If you were to say "they had all the coffee", do you think the word "all" would behave like a noun or behave like the words for "the" , in "all the coffee"? How do you think it would behave?

Student:	I think like the words for "the".
Mihalis:	That makes more sense. No? That's kind of what it's doing. No?
	So how would you say that "you had all the coffee"?
Student:	Ειχες ολον τον καφε.
Mihalis:	Very good. Ειχες ολον τον καφε. Εσυ ειχες ολον τον καφε.
	But like I mentioned with "αλλος" , this "ν (n)" is also optional. It's kind of archaic and in some dialects and personal idiolects falling out of use. So you don't have to put this "ν (n)"on. You may hear it with or with not. "Ολο, ολον" like "αλλος" becoming "αλλο" or "αλλον" . You can hear either.
	I have seen it.
Student:	Το εχω δει.
Mihalis:	Το εχω δει.
	I had seen it.
Student:	Το ειχα δει.
Mihalis:	Το ειχα δει.
	I hadn't seen it.
Student:	Δεν το ειχα δει.
Mihalis:	Δεν το ειχα δει.
	I would have seen it. I would have seen it.
Student:	Θα το ειχα δει.
Mihalis:	Very good. Θα το ειχα δει.
	So this very complicated structure, no, in English, is exactly the same in Greek. I would have seen. No? We have "το ειχα" - "I had"; we combine this with "θα" and we get "I would have" - "θα το ειχα" - the would have seen it.
	I wouldn't have seen it. I wouldn't have seen it.
Student:	Δεν θα το ειχα δει.
Mihalis:	Δεν θα το ειχα δει. Very good.
	"If "was "αν","αν".
Student:	Αν.
Mihalis:	If you had bought a ticket you would have seen it. So the word for "ticket" is "εισιτηριο", "εισιτηριο".
Student:	Εισιτηριο.
Mihalis:	Does it sound like a word we come across? I don't know if you will recall it. Ει - σι. Or maybe it would be more clear seeing it written because both start "ε - ι (e - i)". The "ει", no, together gives just us the "ee" sound. Εισοδος. What was "εισοδος"?
Student:	The entrance.
Mihalis:	The entrance. So "εισιτνριο", the ticket, is the entrance. No? The entrance ticket, something like this.
	So, "If you had bought a ticket". Let's start there. If you had..

Student:	Αν ειχες.
Mihalis:	Good. Αν ειχεσ.
	If you had bought a ticket.
Student:	Αν ειχες αγορασει
Mihalis:	"Αγορασει" with an "σ (s)". The closed version. Good. A ticket, or just ticket.
Student:	Εισιτηριο.
Mihalis:	Εισιτηριο. So "αν ειχες αγορασει εισιτηριο".
	You would have seen it.
Student:	Θα το ειχες δει.
Mihalis:	Very good. Αν ειχες αγορασει εισιτηριο θα το ειχες δει.

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Mihalis:	I find, I find in Greek is "βρισκω", "βρισκω".
Student:	Βρισκω.
Mihalis:	I can't find it. So, you don't need to say "can't" really. A lot of the time, in Greek, you know, we don't translate the "can" that we use in English. We can just say, for example, " I don't find it". So how would that be? "Βρισκω" is "I find" and "I don't find it", or "I can't find it".
Student:	Δεν το βρισκω.
Mihalis:	Δεν το βρισκω.
	I don't find them. I can't find them.
Student:	Δεν τους βρισκω.
Mihalis:	Δεν τους βρισκω. So this would be masculine things, or people of masculine or mixed gender. Δεν τους βρισκω.
	What if you meant neuter things, or things of mixed gender?
Student:	Δεν τα βρισκω.
Mihalis:	Δεν τα βρισκω. Very good.
	And feminine things, or just females. I don't find them.
Student:	Δεν τις βρισκω.
Mihalis:	Very good. Δεν τις βρισκω.
	The closed version of "βρισκω" is "βρω", very strange, "βρω", like β(v) - ρ(r) - ω(o).
Student:	Βρω.
Mihalis:	So how would you say " I can't find it", literally, using the verb "I can't", "I can", "I can't".
Student:	Δεν μπορω να το βρω.
Mihalis:	Very good. Δεν μπορω να το βρω.
	Have you found it?
Student:	Το εχεις βρει.

Mihalis:	Very good. Το εχεις βρει.
	The past of "βρισκω" is quite strange. It is "βρηκα", "βρηκα".
Student:	βρηκα.
Mihalis:	I didn't find them. And we mean neuter or mixed things. I didn't find them.
Student:	Δεν τα βρηκα.
Mihalis:	Δεν τα βρηκα. Good.
	Did you find them?
Student:	Τα βρηκες;
Mihalis:	Τα βρηκες; Good. Τα βρηκες;
	So, you know, when you come across one irregular version of a verb, like "βρηκα", you don't need to look at them all. You know what will happen after that. Βρηκες. Good.
	We didn't find them.
Student:	Δεν τα βρηκαμε.
Mihalis:	Δεν τα βρηκαμε. Good.
	How would you say "we didn't find them for them"? So we mean people, no, when we say "for them" and with those first "them". "We didn't find them", still with the neuter plural. So, "we didn't find them for them". We didn't find them , them.
Student:	Δεν τους τα βρηκαμε.
Mihalis:	Δεν τους τα βρηκαμε. Very good.
	So we have the personal one first, no, the one referring to the person or persons first, "τους", and then the things "τα βρηκαμε".
	So "βρηκα, βρηκε, βρηκες" is a bit strange. No? And actually it's where the old expression "Eureka!" , in English, comes from. "Eureka" literally "I found it"; it's just from an older version of Greek. So people don't use it so much in English , any more, no, but they used to say like "eureka!" when they worked something out. And this is like "I found it!".
	So "βρηκα" is irregular. No? But not in Cyprus, for example, in Cyprus you will hear "ειβρα". So it goes into the past like "πω -ειπα; δω - ειδα; βρω - ειβρα"; but otherwise "βρηκα".
	Did you find it?
Student:	Το βρηκες;
Mihalis:	Didn't you find it?
Student:	Δεν το βρηκες:
Mihalis:	Δεν το βρηκες:
	What was "I say" or "I tell"?
Student:	Λεω.
Mihalis:	Λεω.
	"Λεω" is actually "λεγω". We mentioned this before but the "γ (g)" got swallowed up in modern Greek; but pops up again in other verbs that come from "λεω" like

	"επιλεγω", "διαλεγω" both of which mean choose or decide. So this "γ (g)", which is hidden in "λεω" will pop up again in the open past; that ongoing past that we create from the standard verb form. Λεω. So "I was saying" is "ελεγα", "ελεγα".
Student:	Ελεγα.
Mihalis:	So we have an "ε (e)" at the beginning to make it longer; but also this "γ (g)" pops up again. Ελεγα.
Student:	Ελεγα.
Mihalis:	You were saying.
Student:	Ελεγες.
Mihalis:	Ελεγες. So here the "γ (g)" is softened by the "ε (e)" sound that comes after it; the gamma "γ" is softened to more like a "y" sound. Ελεγες.
Student:	Ελεγες.
Mihalis:	What were you saying?
Student:	Τι ελεγες;
Mihalis:	Τι ελεγες; What would you say?
Student:	Τι θα ελεγες;
Mihalis:	Τι θα ελεγες; What would you tell her?
Student:	Τι θα της ελεγες;
Mihalis:	Very good. Τι θα της ελεγες; τι θα της ελεγες; What did you say?
Student:	Τι ελεγες;
Mihalis:	This is more like " what were you saying". No? What did you say? What is the closed version of "λεω"?
Student:	Πω. Τι ...τι επες.
Mihalis:	Τι επες. Τι επες. What was I eat?
Student:	Τρωω.
Mihalis:	Τρωω. And the closed version of "τρωω"?
Student:	Φαω.
Mihalis:	Φαω. Good. These also have a "γ (g)" hidden away, both, both versions. "I was eating" is "ετρωγα, ετρωγα".
Student:	Ετρωγα.
Mihalis:	How would you say "I would eat"?
Student:	Θα ετρωγα.

Mihalis:	Θα ετρωγα. Good.
	So maybe somebody says to you "Are you hungry?" which is a verb in Greek. Πεινας -are you hungry - πεινας. Θα ετρωγα; I would eat, I could eat.
	We were eating.
Student:	Τρωγαμε.
Mihalis:	Τρωγαμε. No? So we don't need the "ε (e)" at the beginning any more. We are adding two syllables with "αμε", "τρωγαμε".
	We would eat.
Student:	Θα τρωγαμε.
Mihalis:	Θα τρωγαμε.
	"I ate" is "εφαγα". So again we have the "γ (g)" popping up, a "γ (g)" that's hidden in "φαω" pops up with "εφαγα" - I ate.
Student:	Εφαγα.
Mihalis:	We ate.
Student:	Φαγαμε.
Mihalis:	They ate.
Student:	Φαγανε.
Mihalis:	Φαγανε, or ...
Student:	Εφαγαν.
Mihalis:	Εφαγαν. Φαγανε or εφαγαν.
	They were eating.
Student:	Τρωγανε.
Mihalis:	Τρωγανε, or...
Student:	Ετρωγαν.
Mihalis:	Ετρωγαν.
	Did you eat?
Student:	Εφαγες.
Mihalis:	What did you eat?
Student:	Τι εφαγες.
Mihalis:	Τι εφαγες.
	Were you eating?
Student:	Ετρωγες.
Mihalis:	What were you eating?
Student:	Τι ετρωγες.
Mihalis:	Τι ετρωγες.
	What would you eat?
Student:	Τι θα ετρωγες;
Mihalis:	Good. Τι θα ετρωγες;

Mihalis:	"I think" like" I believe", you know like," I think that", "I believe that " is "νομιζω", "νομιζω".
Student:	Νομιζω.
Mihalis:	We saw "οτι", which meant "that", no, and also "που" which could mean "that", other than "where". No? And we were using "που" in sentences like "the only thing that I want"- "το μονο που θελω"; so like "which". When you say "I think that", will you use "νομιζω οτι" or "νομιζω που"?
Student:	I would say "νομιζω οτι".
Mihalis:	Why? Why not "που"?
Student:	It's more like related to a person I think.
Mihalis:	So, you know, we compare to English. No? So it's more like "which", "a thing which", "a thing that". No? So this is not like "I believe which...". No? It's I believe "that", so we have "οτι". So we say, you know, "I think that", "I believe that ", "he told me that" etc, we have "οτι". When "that" is like "which"; "the thing that", "the thing which he told me", then we use "που".
	I think they ate already.
Student:	Νομιζω οτι φαγανε ηδη.
Mihalis:	Very good. Νομιζω οτι φαγανε ηδη. Νομιζω οτι εφαγαν ηδη.
	So often in English we can leave the "that" out; we can leave it out. No? "I think they ate already "- "I think that they ate already"; in Greek we'll include it. Νομιζω οτι.
	"Before", "before" is "πριν", "πριν".
Student:	Πριν.
Mihalis:	You could use "before" as well. So "do you think, do you think, they ate already?". "Do you think they ate before?"
Student:	Νομιζεις οτι φαγανε πριν.
Mihalis:	Very good. Νομιζεις οτι φαγανε πριν. Good.
	I thought that they had eaten already. So, " I thought...".
Student:	Νομισα.
Mihalis:	What sound are you making there?
Student:	Νομισα.
Mihalis:	With an "σ (s)"?
Student:	Yes.
Mihalis:	An"σ (s)" is the closed form. Good.
Student:	Yes.
Mihalis:	OK.
	So, "I thought that they had eaten already".
Student:	Νομισα οτι φαγανε ηδη.
Mihalis:	They had eaten already. So not even "they have". We want "had" now.

Student: Ειχανε φαγει ηδη.

Mihalis: Very good. Νομισα - so you used the closed version - "νομισα οτι ειχανε φαγει ηδη".

And this is possible, but much more common would be "νομιζα" using the open past, the standard version of the verb. "Νομιζα οτι ειχανε φαγει ηδη" or "ειχανε ιδι φαγει".

Can you tell me why, why we might use "νομιζα" rather than the closed "νομισα".

Student: Well, I was thinking it's more like an ongoing process. I was in the belief, you know.

Mihalis: Yes. It's like an open ongoing thing. No?

So, you know when we notice that natives use something different to what we might use, because, maybe more naturally, "I thought", we would go to "νομισα" if we don't really stop to think about what that "I thought" means. No? Whether we refer to something closed and concrete or open and ongoing when we say "I believed", "I thought". So whilst we say "I thought" in English, and we use a closed verb, it's actually more like "I was of the belief". No? The meaning is not something that's closed and defined in that way, it's something open, you know, "I believe that". But it does depend on the context. You could hear either. But much more common I would say is "νομινσα", the standard form, for "I thought", "I believed that ".

So we saw "αφινω" for "I leave" like "I leave something", or "I leave someone". "I leave" in the sense of "I am leaving", no, "I am going out" is "φευγω" , "φευγω" .

Student: Φευγω.

Mihalis: Which is related to fugitive in English, a fugitive, no, on the escape from "φευγω" - I leave.

Student: Φευγω.

Mihalis: Φευγω, which is spelt with the "φ (f)", the letter for "φ (f)", which is like a circle with a vertical line running through the middle, the letter for "φ (f)" in Greek. We have "ευ (eu)" giving us "ev" , gamma, and then the omega that we have finishing the verbs for "I". φευγω.

Student: Φευγω.

Mihalis: Φευγω.

I was leaving. I was leaving.

Student: Εφευγα.

Mihalis: Εφευγα.

I would leave.

Student: Θα εφευγα.

Mihalis: Θα εφευγα.

The closed version of "φευγω" is "φυγω","φυγω".

Student: Φυγω.

Mihalis: So it's a little bit irregular. No? Φυγω.

Student: Φυγω.

Mihalis:	I wanted to leave.
Student:	Ηθελα να φυγω.
Mihalis:	Ηθελα να φυγω. I wanted to leave. Ηθελα να φυγω.
	I wanted him to leave.
Student:	Ηθελα να φυγει.
Mihalis:	Ηθελα να φυγει.
	Why are we using "φυγω" and "φυγει" rather than "φευγει"?
Student:	Well, it doesn't take long to leave. Right? It's about the, the, act.
Mihalis:	It's not about the amount of time though.
Student:	Well, it's a, it's a moment in time, though. Isn't it? It's about the, this closed action.
Mihalis:	Yes, much more about that. No? About like how you are referring to the time. No? It could be something that took a long time, and it could still be closed. So when we say "I wanted" , that "I wanted " is kind of ongoing; but the "to leave" isn't. It just refers to, like, an act of leaving , of leaving once. No?
	I would like him to leave. I would like him to leave.
Student:	Θα ηθελα να φυγει.
Mihalis:	Good. Θα ηθελα να φυγει. And we have the gamma softened again there. Θα ηθελα να φυγει.
	So we could use "θα ηθελα" for "I would like". No? We've said "I would want" literally.
	He is leaving.
Student:	Φευγει.
Mihalis:	Φευγει. Good. Good for softening the gamma. Φευγει.
	Are you leaving?
Student:	Φευγεις.
Mihalis:	Φευγεις.
	I left.
Student:	Εφυγα.
Mihalis:	Εφυγα. Very good.
	And this is also a way of saying "goodbye" in Greek, like "I am off". Εφυγα. I am off. Like, I left; I've disappeared; chiao.
	I have left.
Student:	Εχω φυγει.
Mihalis:	Εχω φυγει.
	I had left.
Student:	Ειχα φυγει.
Mihalis:	Ειχα φυγει.
	I would have left.

Student:	Θα ειχα φυγει.
Mihalis:	Θα ειχα φυγει.
	I would have left before but I had to stay.
	What was the word for "before"?
Student:	Πριν.
Mihalis:	Πριν.
	I would have left before...
Student:	Θα ειχα φυγει πριν...
Mihalis:	Θα ειχα φυγει πριν. Very good.
	...but...
Student:	...αλλα...
Mihalis:	...αλλα...I had to stay.
	What is "I had"? What is "I had" doing here? What does it mean - I had to stay?
Student:	In Greek it would be "it was necessary that I stay ".
Mihalis:	So this is "had to stay" in the meaning of "must", no, "should", rather than "had stayed". No? So we focus on the meaning rather than the words to not get "εχω"and "ειχα" and "πρεπει" and "επρεπε" all mixed up.
	So, "I had to stay".
Student:	Επρεπε να μεινω.
Mihalis:	Very good. Very good. Θα ειχα φυγει πριν - I would have left before - αλλα επρεπε να μεινω - but I had to stay.
	So, "επρεπε", "I had to" can refer to something open or closed, no, an ongoing obligation or whatever. But "μεινω" means once, you know. I had to stay on this occasion that I am talking about. So "μεινω" rather than the standard open "μενω".
	I had to leave.
Student:	Επρεπε να φυγω.
Mihalis:	Επρεπε να φυγω.
	I had left already.
Student:	Ειχα φυγει ηδη.
Mihalis:	Ειχα φυγει ηδη. Good. Ειχα φυγει ηδη.
	I should leave. How did we get should?
Student:	Επρεπε να φιγει.
Mihalis:	So deal with "I should" first. How did we get "I should" for "it would be necessary"?
Student:	Θα επρεπε.
Mihalis:	Θα επρεπε. No? So "θα επρεπε" gives us the meaning of "should".
	So I should leave...
Student:	Θα επρεπε να φυγω.
Mihalis:	Θα επρεπε να φυγω. Very good.

	If you want to say "I should have left" you can say " it would be necessary I had left".
	I had left.
Student:	Θα επρεπε να ειχα φιγει.
Mihalis:	I should have left. Θα επρεπε να ειχα φιγει.
	"Παιρνω", "παιρνω" was "I take - "παιρνω".
Student:	Παιρνω.
Mihalis:	Do you remember the closed version?
Student:	Παρω.
Mihalis:	Παρω.
	The past of "παρω", no, so the closed past, just "I took" is"πηρα", "πηρα".
Student:	Πηρα.
Mihalis:	So that's quite irregular, no, but not "I was taking". "I was taking" is regular.
	So how is "I was taking" rather than "I took".
Student:	Επερνα.
Mihalis:	Επερνα. No? Going from "παιρνω"; but going from "παρω" it's quite irregular . We have "πηρα".
Student:	Πηρα.
Mihalis:	But having one of these irregular versions we can find the others.
	So, "we took".
Student:	Πηραμε.
Mihalis:	Πηραμε.
	You took.
Student:	Πηρες.
Mihalis:	Πηρες.
	What did you take?
Student:	Τι πηρες;
Mihalis:	Τι πηρες;
	And this can also be used like "to buy". Τι πηρες; What did you buy? What did you take?
	The word for "when" was "ποτε", "ποτε".
Student:	Ποτε.
Mihalis:	When did you take it? When did you buy it?
Student:	Ποτε το πηρες;
Mihalis:	Ποτε το πηρες;
	What was the word for "when", when "when" isn't a question? No? So when we say, for example, "I left when it was happening".
Student:	Οταν.

Mihalis:	Οταν.
	I was leaving when he called me, when she called me. I was leaving when he took me 'phone.
Student:	Εφευγα οταν με πηρε τηλεφονο.
Mihalis:	Very good. Εφευγα οταν με πηρε τηλεφονο.
	So we are using both types of past there. No? "Εφευγα" - I was leaving, the open past; and then the closed one, "οταν πηρε τηλεφονο" - when he called me.
	What was "I think", like "I believe"? I think that...
Student:	Νομιζω.
Mihalis:	Good. "Νομιζω, νομιζω οτι" - I think that.
	I think that I was leaving when he called me. I think that I was leaving when he called me.
Student:	Νομιζω οτι εφευγα ...
Mihalis:	... when he called me.
Student:	...οταν με πηρε τηλεφονο.
Mihalis:	Very good. Νομιζω οτι εφευγα οταν με πηρε τηλεφονο.
	And other than "οτι" with "νομιζω", you can hear "πος" - "how". Πος. Νομιζω πος. Especially in the spoken language.
	"I arrive" is "φτανω", "φτανω".
Student:	Φτανω.
Mihalis:	Or maybe more literally "to reach". Φτανω. And you can also hear "φτανει", the expression "φτανει" - like "enough, that's enough". So we could also translate this verb like "to be enough" - to reach in that sense. But very commonly used like to arrive - "φτανω".
	I was arriving when they called me.
Student:	Εφτανα οταν με πηρανε τηλεφονο.
Mihalis:	Very good. Εφτανα οταν με πηρανε, οταν με πηραν, τηλεφονο. Very good.
	I wanted to arrive. I wanted to arrive.
Student:	Ηθελα να φτανω.
Mihalis:	Good. But when we say "to arrive", do you think we want the open version or the closed version? I wanted to arrive.
Student:	The closed.
Mihalis:	And what do you think the closed version might be of "φτανω"? I kind of left you here to defend for yourself again.
Student:	Να φτασω.
Mihalis:	Να φτασω. Good. Ηθελα να φτασω. I wanted to arrive.
	I have.
Student:	Εχω.
Mihalis:	I had.

Student:	Ειχα.
Mihalis:	I would have.
Student:	Θα ειχα.
Mihalis:	Good. So this is "I would have" or "I was going to have", as well.
	What was "another" or "another one"?
Student:	Αλλος.
Mihalis:	"Αλλος" for masculine.
	I was going to have others, to have other ones for today, but they didn't arrive. So "I was going to have..."
Student:	Θα ειχα.
Mihalis:	I was going to have others for today. Let's say masculine.
Student:	Θα ειχα αλλους...
Mihalis:	...for today. What was "today"? Like "μερα".
Student:	Σημερα. Θα ειχα αλλους για σημερα.
Mihalis:	Good. Θα ειχα αλλους για σημερα.
	I was going to have other ones for today but they didn't arrive.
Student:	...αλλα δεν φτασανε.
Mihalis:	Good. Αλλα δεν φτασανε. Αλλα δεν εφτασαν. Very good. Θα ειχα αλλους αλλα δεν φτασανε, αλλα δεν εφτασαν.
Mihalis:	We also have a plural "you" in Greek, so like "you all" to address more than one person at the same time. The ending for this is "ετε" in the present and "ατε" in the past.
	So how would you say "you guys want"?
Student:	Θελετε.
Mihalis:	Θελετε. Good.
	What do you want?
Student:	Τι θελετε.
Mihalis:	Τι θελετε.
	If you want. What was the word for "if"?
Student:	Αν.
Mihalis:	Αν.
	If you want.
Student:	Αν θελετε.
Mihalis:	Αν θελετε.
	What was the word for "you".
Student:	Εσυ.
Mihalis:	Εσυ.

The, the word for plural "you" , no, you guys, is "εσεις".

Student: Εσεις.

Mihalis: So to the ear it's just the plural of "εσυ" but in spelling they change quite a lot. "Εσυ" is spelt "ε(e)", "σ (s)", "υ (u)" ; the "υ (u)" by itself gives us an "ee" sound; and "εσεις" is spelt "ε(e)", "σ (s)", "ε (e)", "   ι (i)", "ς(s)", and there our "ee" sound is made by combining "ε (e)", and "ι(i)". So they are written quite different, "εσυ" and "εσεις", but to the ear "εσεις" is just the plural. No?

So, using the word for "you" ,how would you say "do you guys want"?

Student: Εσεις θελετε;

Mihalis: Εσεις θελετε;

How did we say "you are"? Εσυ...

Student: Εισαι.

Mihalis: Εσυ εισαι. Good.

"You guys are" is "εσεις ειστε",   "εσεις ειστε".

Student: Εσεις ειστε.

Mihalis: So we have "ειστε" for "you guys are".

Are you guys tired?

Student: Ειστε κουρασμενοι.

Mihalis: Ειστε κουρασμενοι.

Or what if you were talking to females?

Student: Ειστε κουρασμενες.

Mihalis: Very good. Ειστε κουρασμενες.

So, we have "ετε" for you, plural, in the present and "ατε" in the past. Of course "ειστε" is irregular.

So, "you guys want" was...

Student: Εσεις θελετε.

Mihalis: Good. Θελετε.

And "did you want" instead of "ετε" we are going to use "ατε".

Student: Θελατε.

Mihalis: Θελατε. So again we are not adding any syllables onto the beginning. No? We don't need them, "ατε" has two syllables. Θελατε.

So "θελετε" and "θελατε"sound very similar.

What do you guys want?

Student: Τι θελετε;

Mihalis: Τι θελετε;

What did you guys want?

Student: Τι θελατε;

Mihalis: Τι θελατε;

Didn't you guys want it?

Student:	Δεν το θελατε;
Mihalis:	Δεν το θελατε;
	What was "I leave" in the sense of leave a place?
Student:	Φευγω.
Mihalis:	Φευγω.
	And the closed version?
Student:	Φυγω.
Mihalis:	Φυγω.
	When did you all leave? When did you all leave?
Student:	Ποτε φευγα..Ποτε φυγατε.
Mihalis:	Very good. Ποτε φυγατε.
	So with "ατε" , no, and our other past endings with two syllables we don't need to worry about adding any sounds onto the beginning. Ποτε φυγατε.
	To arrive. I arrive. How was "I arrive"?
Student:	Φτανω.
Mihalis:	Φτανω.
	I arrived when you all were leaving. So "I arrived".
Student:	Εφτασα.
Mihalis:	Εφτασα.
	...when...and this isn't a question.
Student:	Οταν.
Mihalis:	Οταν...you all were leaving.
Student:	Φευγατε.
Mihalis:	Εφτασα οταν φευγατε. "Εφτασα" - that's closed. No? We use the closed version. "...when you all were leaving" - that's open - "οταν φευγατε".
	What was "I have"?
Student:	Εχω.
Mihalis:	Εχω.
	How would "you guys have" be?
Student:	Εχετε.
Mihalis:	Εχετε.
	Have you guys arrived already?
Student:	Εχετε φτανει ηδη.
Mihalis:	Φτανει?
	Φτανω is the closed version. *(note from Barbara - Is this right. Isn't this the open version. Or am I missing an interrogative tone?)*
Student:	Εχετε φτασει ηδη.
Mihalis:	Εχετε φτασει ηδη. Good.

So we always use the closed form of the verb to build this "have past" . Εχετε φτασει ηδη.

So we have "εχετε" for "you have" and what might we have for "you had"?

Student: Ειχατε.

Mihalis: Ειχατε. Very good.

Just like "ειχα". No? I had. Ειχατε.

How would you say "but you had arrived already". But, you guys, had arrived already.

Student: Αλλα ειχατε φτασει ηδη.

Mihalis: Good. Αλλα ειχατε φτασει ηδη. Or more commonly "αλλα ειχατε ηδη φτασει". Or maybe more common than "αλλα" here, especially when it's kind of exclamatory, "but you had arrived already" maybe with your "μα" ; "μα ειχατε φτασει ηδη"; "μα ειχατε ηδη φτασει".

So in Greek there are, more often than not, many correct word orders. No? And of course a lot of your word order choices are going to come from how you are working through it in English. So you must always keep an ear open to how natives might use a different order and then you can adjust your speech to sound more native and more natural. But also, at the same time, not giving up that flexibility that Greek has to emphasise different things, in different situations.

The word for "if".

Student: Αν.

Mihalis: Αν.

If you guys had taken the other road you would have already arrived. So, what was "road" like aerodrome, hippodrome.

Student: Δρομος.

Mihalis: Like syndrome, my favourite. Δρομος.

"If you had taken"; "if you guys had taken"; let's start there.

Student: Αν θα ειχατε παρει. *(note from Barbara why isn't this πηρει - from the closed stem?)*

Mihalis: That's "if you would have taken". So work through the English. If you had taken; it's quite literal. If...

Student: Αν

Mihalis: ...you had, plural...

Student: Αν ειχατε

Mihalis: ...taken

Student: παρει

Mihalis: ...the other road

Student: τον αλλον δρομο.

Mihalis: Very good. Αν ειχατε παρει τον αλλον δρομο. So "αλλον, αλλος", no, behaves likes "τον"; "τον αλλον δρομο"; and "δρομος" just acts like a masculine noun, los-

ing its "ς(s)". Αν ειχατε παρει τον αλλον δρομο...you would have arrived already. So here you have "would have", not before. You guys would have arrived already, already arrived.

Student: Θα ειχατε φτασει ηδη.

Mihalis: Αν ειχατε παρει τον αλλον δρομο θα ειχατε φτασει ηδη. Or maybe a bit better "θα ειχατε ηδη φτασει". And when I say maybe a bit better , I mean just more neutral. Maybe you want to stress that "ηδη". No? And maybe you want to say " θα ειχατε φτασει ηδη". So this is what I mean about just listening around to the word orders; and when you notice a lot of people putting things in a way that would be different to how you would say it then you can think about why. And this is how we really fine tune our language to a native level.

So we had "λεω" for "I say" or "I tell". How would it be for "you say, you tell"? In the plural, you guys.

Student: Λετε.

Mihalis: Λετε.

What do you guys saying? What do you say?

Student: Τι λετε.

Mihalis: Τι λετε. And you might use this like "hey, what do you think...about this plan; shall be go there?" Τι λετε;

What did you guys say? So not "what were you guys saying", now we want the closed form, "What did you guys say?"

Student: Τι επατε;

Mihalis: Τι επατε; Τι επατε; Very good.

What are you guys eating? So it's irregular. No? We have "τρωω, τρως" ; what might we have for "you guys"; the ending will get swallowed up a little bit, just like "τρως, τρωμε".

Student: Τι τροτε.

Mihalis: Τι τροτε.

Student: Τι τροτε.

Mihalis: Τι τροτε. What did you guys eat? So not "what were you eating" but "what did you eat"?

Student: Τι φαγατε.

Mihalis: Τι φαγατε. Very good. We have the "γ(g)" popping up there in the past. Τι φαγατε. Good.

So, "εφαγα" - I ate, " τι φαγατε" - what did you guys eat?

If you guys had told me it, I would know. So "if you guys had told me it". What is "you had" for "you", you plural?

Student: Ειχατε.

Mihalis: Ειχατε.

So, "if you had told me it".

Student: Αν μου ειχατε πει.

Mihalis: Good. And let's include the "it". If you had told me it.

Student:	Αν μου το ειχατε πει.
Mihalis:	Very good. Αν μου το ειχατε πει. Αν μου το ειχατε πει.
	...I would know it.
Student:	Θα το ηξερα.
Mihalis:	Very good. Θα το ηξερα. Αν μου το ειχατε πει θα το ηξερα.
	What was "I am"?
Student:	Ειμαι.
Mihalis:	...and "I was"?
Student:	Ημουν.
Mihalis:	Ημουν; ημουνα.
	You are.
Student:	Εισαι.
Mihalis:	Εισαι.
	You were.
Student:	Ησουν.
Mihalis:	Ησουν; ησουνα.
	He is, she is, it is or they are.
Student:	Ειναι.
Mihalis:	Ειναι.
	And "they were" or "he, she, it was".
Student:	Ηταν.
Mihalis:	"Ηταν" or "ητανε" we could have.
	What was "you are", in the plural,"εσεις..."
Student:	Ειστε.
Mihalis:	Ειστε. Εσεισ ειστε.
	And we can also have "εισαστε" instead of "ειστε" both forms exist; "ειστε" and "εισαστε". And for the past of those we have "ησασταν", "ησασταν".
Student:	Ησασταν.
Mihalis:	Where were you guys?
Student:	Που ησασταν;
Mihalis:	Που ησασταν;
	I don't know where you guys were.
Student:	Δεν ξερω που ησασταν.
Mihalis:	Δεν ξερω που ησασταν.
	How should I know where you were? Rather than using the word for "πος" - how, it's like an expression in Greek, you say "where...να" - "πουνα". How should I know "πουνα ξερω".
Student:	Πουνα ξερω.

Mihalis:	How should I know where you guys were?
Student:	Πουνα ξερς εγω που ησασταν.
Mihalis:	Good. Πουνα ξερς, πουνα ξερω εγω που ησασταν.
	This "you", plural, which we are seeing, can also be used to speak for one person formally, like "sir". No? "Madam". But you will use it more than "sir" or "madam" for sure. Again it depends on dialect and where you are so you might want to listen out to see how people use this plural "you", to be formal to one person. But if you address someone quite older than yourself for example you might want to start with it.
	So how would you say "what do you want"? Be informal.
Student:	Τι θελετε. *(note from Barbara - but aren't you being formal and not informal here?)*
Mihalis:	Τι θελετε.
	So in English, to be more polite we would say for example " what was it that you wanted" or whatever. No? But in Greek we can just use that plural you and it won't just sound like "what do you want?" It will sound more polite. Τι θελετε.
	What did you want?
Student:	Τι θελατε.
Mihalis:	Τι θελατε.
	Νομιζω. What did "νομιζω" mean?
Student:	I think.
Mihalis:	Good.
	What do you guys think?
Student:	Τι νομιζετε;
Mihalis:	Τι νομιζετε;
	What did you guys think? You can also use this like an expression, like "what did you think would happen?" You know, like "what did you expect?"
Student:	Τι νομιζατε.
Mihalis:	Τι νομιζατε. Very good. And you stuck with the open form of the verb. What were you believing? Because, you know, the meaning of this verb lends itself much more to that idea of an ongoing time. Τι νομιζατε.
	Give me again what is "you are" in the plural. Εσεις...
Student:	Ειστε.
Mihalis:	Εσεις ειστε. And you will hear "ναστε καλα", "ναστε καλα". What does "ναστε" mean?
Student:	Να ειστε.
Mihalis:	Να ειστε. Good. It's "να ειστε", contracted, so "be well" you guys, or to one person formally. Or informally "νασε καλα", "νασε καλα"; used to say "thank you" . If somebody gives you something you can say "νασε καλα", thank you, be well.

Mihalis:	What was "I can" in Greek?
Student:	Μπορω.
Mihalis:	Μπορω. Good.
	And this verb has the accent on the end, no, as opposed to the penultimate, the second last syllable, where it usually is, no, like "θελω", "αγοραζω". We have it on the ending "μπορω". And we saw other verbs like this. We had "I try" meaning something like "towards passion". "Towards" is "προς" and "I try"...
Student:	Προσπαθω.
Mihalis:	Προσπαθω. Good.
	We had "καλω", which means like "to call" and "to invite". Καλω.
Student:	Καλω.
Mihalis:	We had "παρακαλω" which meant "please". Παρακαλω, σε παρακαλω. Please. Also the accent on the end. We could have "αγαπω" or "αγαπαω" - I love; also with the accent on the end. "Ζω" - I live, like in "zoo"; like in the name in English "Zoe" ; and "ζω" also counts as one of these verbs, with the accent on the ending as it's just one syllable.
	So this is a big group of verbs actually. There are a lot of verbs in this group that have their accent on their endings and this group also contains many very common and useful verbs. And it's a very useful group of verbs, or to see these verbs as a group, because nearly all of them go into the closed version in exactly the same way.
	"Προσπαθω" - I try, becomes "προσπαθησω".
Student:	Προσπαθησω.
Mihalis:	So we noted briefly before, how it's the accented syllable that changes, no, in our closed form. We have "αγοραζω" and then "αγορασω" . So it's, it's "ραζ" that is taking the accent and which changes - "αγοραζω" - "αγορασω"; "αλλαζω" - "αλλαξω".
	But with this group of verbs like "μπορω, προσπαθω, αγαπω", here we have the accent on the ending so it's the ending that has to change. But it can't, no, the ending can't change. So instead of changing the ending "ω" which is showing the person, we insert an extra syllable. We insert "ησ-"; "προσπθω, προσπαθησω"; and there we get the closed form.
	So "αγαπω" - I love, becomes, in its closed form...
Student:	Αγαπησω.
Mihalis:	Αγαπησω.
	"Ζω, ζω" - I live, might become...
Student:	Ζησω.
Mihalis:	Ζησω.
	You might hear "να ζησεις"- long, long live you, for example, on a birthday or something. You might also hear "να σου ζησει" maybe somebody gets a new dog and people wish "να σου ζησει" - that it lives for you, to you a long time.
	How would you say "I will try"?

Student:	Θα προσπαθω.
Mihalis:	That's more like "I will be trying", but just "I will try".
Student:	Θα προσπαθησω.
Mihalis:	Θα προσπαθησω.
	I want you to try.
Student:	Θελω να προσπαθησεις.
Mihalis:	I want you to try - Θελω να προσπαθησεις.
	I wanted you to try.
Student:	Ηθελα να προσπαθησεις.
Mihalis:	Good. Ηθελα να προσπαθησεις.
	So we have "ηθελα" - I wanted, in the past, and then it's "you to try" so we, we don't need to go into the past again. We just decide whether it's open or closed. Ηθελα να προσπαθησεις.
	I want you guys to try.
Student:	Θελω να προσπαθησετε.
Mihalis:	Θελω να προσπαθησετε.
	I have tried.
Student:	Εχω προσπαθησει.
Mihalis:	Εχω προσπαθησει.
	I had tried.
Student:	Ειχα προσπαθησει.
Mihalis:	Ειχα προσπαθησει.
	I would have tried.
Student:	Θα ειχα προσπαθησει.
Mihalis:	Very good. Θα ειχα προσπαθησει.
	The open past with "θα" we get "would". And of course with "ειχα" we just have one past. So "θα ειχα προσπαθησει" - I would have tried.
	And of course now we have the closed form we can make the simple past as well like "I tried, we tried" etc.
	So how is that "I tried"?
Student:	Προσπαθησα.
Mihalis:	Προσπαθησα.
	We tried.
Student:	Προσπαθησαμε.
Mihalis:	Προσπαθησαμε. Good. We are adding two syllables there with "αμε" so the accent also moves forward one from "προσπαθησα, προσπαθησα - προσπαθησαμε".
	They tried.
Student:	Προσπαθησανε.

Mihalis:	Good. Προσπαθησανε. And we could also have "προσπαθησαν".
	You guys tried; or you, formal, tried.
Student:	Προσπαθησατε.
Mihalis:	Προσπαθησατε.
	He tried, she tried.
Student:	Προσπαθησα, προσπαθησε.
Mihalis:	Προσπαθησε.
	And you, informal, you tried.
Student:	Προσπαθησες.
Mihalis:	Προσπαθησες.
	If you want to say something like "you didn't even try, you didn't even try" you can say "ουτε που". So "ουτε" is something like, you know, "not, not even" - that "που" - you tried; "ουτε που". So how would that be? You didn't even try.
Student:	Ουτε που προσπαθησες.
Mihalis:	Good. Ουτε που προσπαθησες.
	So again we have a negative feeling in English, "you didn't even try" and you don't have in Greek. Ουτε που προσπαθησες. So you might find that happening sometimes in Greek. No? Not having a negative where you might expect it. Just like the saying that we saw "I haven't done it in two years" - "Εχω για χρονια να το κανω". We didn't have the negative there. So the same here. "Ουτε που" - you didn't even. Ουτε που προσπαθησες - you didn't even try.
	Some verbs, as we've noted with "αγαπω, αγαπαω" - I love, can end "ω" or "αω"; "μιλαω" or "μιλω" for I speak; "ρωταω" or "ρωτω" for I ask. So with some of these verbs we can have an "αω" or "ω" ending. But you'll notice that both forms exists with some of these verbs with their accents on the end. So when you come across an "αω" verb you will also find it with "ω". So we saw for example "πουλαω", like in monopoly, and we could also have "πουλω" for "I sell"; "πουλαω" or "πουλω".
	So we said we have "μιλαω" or "μιλω" for I speak. What would be the closed version of "I speak". We'll replace the "αω" or the "ω" with "ησω".
Student:	Μιλησω.
Mihalis:	Μιλησω.
	"Greek" in Greek is "Ελληνικα, Ελληνικα".
Student:	Ελληνικα.
Mihalis:	Good. This is a plural, neuter word; a neuter, plural word. So it's something like the Hellenics, no, Hellenics. And this is how Greeks talk about languages. You have for example "Ελληνικα" - Greek, "Αγγλικα" - no, English, or "Αγγλαισικα" we say in Cyprus for English. So it's like, you know, the" Englishes" in neuter plural; the Greeks, the Hellenics. So "Ελληνικα" - Greek.
	How would you say "I want to speak Greek"?
Student:	Θελω να μιλησω Ελληνικα.
Mihalis:	Good. Θελω να μιλησω Ελληνικα.

	So this would mean like "now". No? Or some closed period of time, some event or something that you are referring to. If you wanted to say "I want to be able to speak Greek, I want to be a person that speaks Greek", then you could use the open form.
Student:	Θελω να μιλαω Ελληνικα.
Mihalis:	Good. Θελω να μιλαω Ελληνικα.
	Or if you were to say for example "more often", no, then you could use that form.
	What was the word for "more"?
Student:	Πιο.
Mihalis:	Πιο.
	And more often...
Student:	Πιο συχνα.
Mihalis:	Πιο συχνα.
	And "πιο" also means "which" - "πιο". So "πιο συχνα" - more often.
	I want to speak Greek more often.
Student:	Θελω να μιλαω Ελληνικα πιο συγνα.
Mihalis:	Good. Θελω να μιλαω Ελληνικα πιο συγνα.
	So we have "μιλαω" and the closed version "μιλησω".
	So how would you say "did you speak; did you guys speak"? And with the context, we can imagine, to each other. Did you guys speak to each other?
Student:	Μιλησατε.
Mihalis:	Μιλησατε. Good.
	The word for "early" was "νωρις", "νωρις".
Student:	Νωρις.
Mihalis:	"I wake up" is "ξυπναω", "ξυπναω".
Student:	Ξυπναω.
Mihalis:	So again we have a verb ending "αω", no, like "αγαπαω", "μιλαω", "ξυπναω" with its accent on the ending, which of course means we'll also find "ξυπνω". "Ξυπναω" or "ξυπνω" - I wake up.
	I want to wake up early.
Student:	Θελω να ξυπνησω νωρις.
Mihalis:	Good. Θελω να ξυπνησω νωρις.
	So this would refer to a specific time you are discussing. No?
	What if you were to say "I want to wake up early" with the open, standard form of the verb? Θελω να ξυπναω νωρις. What, what might that mean?
Student:	I want to make it a habit to get up earlier, or early.
Mihalis:	Yes, like "I want to be a person that gets up early". So also kind of including the meaning of "able to", of "μπορω", just in the idea of the open form of the verb. No? It's like "I want to be able to wake up early. I want to be a person that gets up early." Θελω να ξυπναω νωρις.

	What if you were to say "I can't wake up early" and you meant generally, not a specific time, like tomorrow. Generally, you know, I'm incapable of waking up early.
Student:	Δεν μπορω να ξυπναω νωπις.
Mihalis:	Very good. Δεν μπορω να ξυπναω νωπις.
	What was the word for "when"?
Student:	Ποτε.
Mihalis:	Ποτε.
	When did you guys wake up?
Student:	Ποτε ξυπνησατε.
Mihalis:	Ποτε ξυπνησατε. Very good.
	"Ρωταω", "ρωταω" means "I ask". Ρωταω.
Student:	Ρωταω.
Mihalis:	"Ρ (r)", "ω (o)", "τ (t)", "α (a)", "o (o)" - ρωταω. And of course we could also have "ρωτω".
	So what would be the closed version of "ρωταω" or "ρωτω"?
Student:	Ρωτησω.
Mihalis:	Ρωτησω.
	I wanted to ask you something.
Student:	Ηθελα να σου ρωτησω κατι.
Mihalis:	Good. But, actually here we have "ηθελα να σε ρωτησω κατι".
	Now you can be totally forgiven for thinking that it's "σου". No? Because it asks something "to you", and different languages that have this difference between "you" and "to you", and "him" and "to him", actually disagree on what this should be - what we should use with "to ask". For example in Spanish you use "to him" when you use "to ask" but not in Greek. So "to ask" we just use "σε". We ask directly somebody rather than "to" somebody in Greek. Ηθελα να σε ρωτησω κατι.
	So the use of "ηθελα" is a little bit polite. No? " Ηθελα" - I wanted, rather than "θελω". Makes it a little bit softer. You could be even more polite, you could say, you know, "I would want to ask you something".
Student:	Θα ηθελα να σε ρωτησω κατι.
Mihalis:	Good. Θα ηθελα, Θα ηθελα να σε ρωτησω κατι. I would want, I would like to ask you something.
	But we could also use the plural "you" to be polite. So we saw how we have this plural "you" which we can also use with one person to be polite. So "σε" is "you", no, and the plural "you" is "σας", which works for "you" or "to you". It works for both - "σας".
	So, "I would like to ask you something", now being super-formal.
Student:	Θα ηθλελα να σας ρωτησω κατι.
Mihalis:	Very good. Θα ηθλελα να σας ρωτησω κατι. Very good. So now we are super-formal. No? We have "θα ηθελα" and also"σας".

You will hear in Greek "γεια σου" like "goodbye" or "hello" - γεια σου - literally "your health". So this isn't the "για" of "for" it's "γεια" meaning "health". Actually related to "hygiene", a strange spelling of hygiene; with the "y (υ)" and the "g (γ) " is from Greek. And of course "health" and "hygiene" are related. No?

So we have "γεια σου" - your health - used for "hello" and "goodbye". And if you are talking to more than one person, or being polite or formal, how would it be?

Student:	Γεια σας.
Mihalis:	Γεια σας. No?

Because I said, of course, "σας" works for "you" or "to you". So also for the possession "your health".

For toasting you might hear "our health". How might that be?

Student:	Γεια μας.
Mihalis:	Γεια μας.

So that's a whole bunch of verbs that you automatically know the closed version for. No? "ξυπναω" - I wake up - "ξυπνησω" ; "ρωταω" - I ask -"ρωτησω"; "μιλαω" - I speak - "μιλησω ; "προσπαθω" - I try - "προσπαθησω"; and many, many more.

Mihalis:	"Πουλαω" like in "monopoly" - like "mono- πουλαω" is "I sell". "πουλαω" - I sell.
Student:	Πουλαω.
Mihalis:	So what would the closed version of "πουλαω" be?
Student:	Πουλησω.
Mihalis:	Πουλησω.

I want to sell them, neuter them.

Student:	Θελω να τα πουλησω.
Mihalis:	Θελω να τα πουλησω.

I want to sell all of them. I want sell it all. I want to sell everything.

Student:	Θελω να τα πουλησω ολα.
Mihalis:	Very good. We had "ολος" for all, and then "ολα", no, in the neuter plural. Θελω να τα πουλησω ολα. I want to sell of it. I want to sell everything.

We could also say "τα παντα". Θελω να τα πουλησω τα παντα.

How would you say "we have two months in order, so that, we sell everything. We sell it all"?

So for "month" we have "μηνας", "μηνας". This is masculine but masculine words ending "ας" tend to go into the plural with "ες". So we have "μηνας" and "μηνες". So like "ανδρας" , the word for "man" , of course also masculine, and "ανδρες" in the plural. Month - μηνας, and months - μηνες.

So "we have two months".

Student:	Εχουμε δυο μηνες.
Mihalis:	Εχουμε δυο μηνες...in order to, so that. How did we build that?
Student:	Για να.
Mihalis:	Για να. Good.

	...in order to sell it all.
Student:	...για να τα πουλησουμε ολα.
Mihalis:	Very good. Εχουμε δυο μηνες για να τα πουλησουμε ολα. We have two months in order to sell all of it.
	"Ρωταω" was I ask, "ρωταω".
Student:	Ρωταω.
Mihalis:	And the closed form?
Student:	Ρωτησω.
Mihalis:	Ρωτησω.
	So we saw before how when you say "I ask you" , you say "σε ρωταω", rather than "σου ρωταω". I ask you directly rather than "to you".
	I asked him yesterday. The word for "yesterday" was "χθες" or "χτες". I asked him yesterday.
Student:	Τον ρωτησα χθες.
Mihalis:	Τον ρωτησα χθες. No?
	So we use "σε" instead of "σου"; "τον" instead of "του" with "ρωταω". But if we say "I ask you it", for example. If we include the "it", "το" then we would use "σου" - "σου το". We wouldn't ever say "σε το"; we wouldn't have "σε" and "το" together.
	So, "I asked him it, yesterday".
Student:	Του το ρωτησα χθες.
Mihalis:	Good. "Του" here. Του το ρωτησα χθες.
	"I ask for" is a different verb in Greek. "I ask for", "I ask for", is "ζηταω".
Student:	Ζηταω.
Mihalis:	Well "ζηταω" or "ζητω" like we can have either "ρωταω" or "ρωτω". Ζηταω - I ask for. So that's different to "I ask" like "I ask a question".
Student:	Ζηταω.
Mihalis:	And in its closed form.
Student:	Ζητησω.
Mihalis:	Ζητησω.
	I asked him for it yesterday. So we don't need the "for" in Greek. We will say "I asked him it yesterday", but we are going to use the verb "to ask for" - "ζηταω".
	I asked him for it yesterday.
Student:	Του το ζητησα χθες.
Mihalis:	Very good. Του το ζητησα χθες.
	Let's ask, like a question. Let's ask.
Student:	Ας ρωτησουμε.
Mihalis:	Ας ρωτησουμε.
	"Let's ask", and we mean like for something.
Student:	Ας ζητησουμε.

Mihalis:	Ας ζητησουμε.
	Let's ask them for it.
Student:	Ας τους το ζητησουμε.
Mihalis:	Ας τους το ζητησουμε.
	I can.
Student:	Μπορω.
Mihalis:	Μπορω.
	He can, she can, it can, and also used like "maybe".
Student:	Μπορει.
Mihalis:	Μπορει.
	You can, the singular, the informal.
Student:	Μπορεις.
Mihalis:	We can.
Student:	Μπορουμε.
Mihalis:	Μπορουμε.
	They can.
Student:	Μπορουνε.
Mihalis:	Μπορουνε. Μπορουν.
	These verbs with their accents on their endings don't take "ετε" for the plural or formal "you" in their standard form. We've already seen that in their closed form they do. So for example, "I want you guys to try". How is that?
Student:	Θελω να προσπαθησετε.
Mihalis:	Θελω να προσπαθησετε.
	So, in this closed form "προσπαθω, προσπαθησετε" , they take "ετε". But other-wise, in their standard form in the present, these verbs, with their accents on the end take "ειτε" or "ατε" for the plural "you".
	So "you guys are able" or "you, formal, can" is "μπορειτε".
Student:	Μποριτε.
Mihalis:	First we can look at those that take "ειτε".
	We have μποριτε, also προσπθω takes "ειτε". So how would that be?
	You guys, are trying.
Student:	Προσπαθειτε.
Mihalis:	Προσπαθειτε. Good.
	But this is only in their standard forms. No? Otherwise they go back to "ετε". Like we saw "I want you guys to try" - θελω να προσπαθησετε.
	Will you guys try?
Student:	Θα προσπαθησετε.
Mihalis:	Θα προσπαθησετε.

	Won't you try? Will you not try?
Student:	Δεν θα προσαθησετε.
Mihalis:	Good. Δεν θα προσαθησετε.

Did you try? Did you guys try?

| **Student:** | Προσπαθησατε   . |
| **Mihalis:** | Προσπαθησατε. |

And now we have "ατε" popping up again for the past. No? But in the present, standard, open form "ειτε".

So "you guys are trying".

| **Student:** | Προσπαθειτε. |
| **Mihalis:** | Προσπαθειτε. |

You aren't even trying. So we saw how we can say "ουτε που" - not even that...you guys try, for "you aren't even trying". So how would that be?

| **Student:** | Ουτε που προσπα... Ουτε που προσπαθειτε. |
| **Mihalis:** | You aren't even trying. Ουτε που προσπαθειτε. Good. |

So these verbs that take "ειτε" for "you" plural, or formal, can have "ειτε", "ατε" or "ετε" depending on the situation. No? We have "ειτε" in the standard, present, form of the verb. We have "ετε" when it's in its closed form, and then "ατε" in the past.

So don't worry about the panorama only think about the endings that you need for the sentence that you're making when you are making it. No? Rather than worrying about the whole panorama.

So, give me the verb "I live" , like related to zoo.

| **Student:** | Ζω. |
| **Mihalis:** | Ζω. |

He lives.

| **Student:** | Ζει. |
| **Mihalis:** | Ζει. |

You live, informal.

| **Student:** | Ζεις. |
| **Mihalis:** | Ζεις. |

They live.

| **Student:** | Ζουν. |
| **Mihalis:** | Ζουν or ζουνε. |

And then for the "you" plural or for the "you" formal, we have "ειτε".

So "you guys live".

| **Student:** | Ζειτε. |
| **Mihalis:** | Ζειτε. |

Where do you live? Where do you guys live?

Student:	Που ζειτε;
Mihalis:	Που ζειτε;
	Where do you guys want to live? And we are referring to a closed period of time. Where do you guys want to live?
Student:	Που θελετε να ζησετε;
Mihalis:	Very good. Που θελετε να ζησετε;
	So now in the closed form of the verb we have "ετε" coming up.
	Where did you want to live? Again a closed period of time. Where did you guys want to live?
Student:	Που θελατε να ζησετε;
Mihalis:	Very good. Που θελατε να ζησετε; Very good.
	And what if you are referring to like, an open period of time. Where did you guys want to live?
Student:	Που θελετε να ζειτε.
Mihalis:	Where did you guys? Again.
Student:	Που θελατε να ζειτε.
Mihalis:	Good. And back to "ειτε". No? Που θελατε να ζειτε - for the standard open form. Good.
	Where would you guys like to live? So "where, where would you guys like to live"?
Student:	Που θα θελετε να ζησετε;
Mihalis:	This would mean" where will you guys like to live"? Που θα θελετε να ζησετε;
Student:	Που θα θελατε να ζησετε;
Mihalis:	Very good. Που θα θελατε να ζησετε; Very good.
	Or we could also have " που θα θελατε να ζειτε" in a different context.
	Where did you guys live? Where did you guys live? If we're referring to a closed period of time.
Student:	Που ζησατε;
Mihalis:	Που ζησατε;
	So maybe with the issues in the closed form "που ζησατε" we might be asking, you know, in which places have you lived. Maybe here the closed form of the verb gives us the meaning, the feeling, of "have". Like "where have you lived"? In which places have you lived? Που ζησατε. Rather than "where were you living"? No? So we could add "ειτε", "ατε"or "ετε", no, depending on what time we are in, whether it's present or past, or open or closed, with these verbs. Very good.

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Mihalis:	So for plural "you" we have "ετε", but we mentioned that with verbs with their accents on the end we could have"ειτε" or "ατε". So far we saw some "ειτε" examples, no; "μπορειτε", "προσπαθειτε", "ζειτε". Those verbs ending "αω" or like we have seen they can end "αω" or "ω", like μιλαω, ρωταω, αγαπαω, use "ατε".

	So , "you guys are speaking".
Student:	Μιλατε.
Mihalis:	Μιλατε.
	What was the word for "for" in the sense of "for my friend"?
Student:	Για.
Mihalis:	Για. Good.
	"Για" can also mean "about", "about". But if you say "what are you guys talking about?" you probably won't say "about what are you guys talking". Why?
	When we built that, how would that be? About what are you guys talking?
Student:	Για τι μιλατε.
Mihalis:	Για τι μιλατε. And what does that sound like? Για τι μιλατε.
Student:	Um.
Mihalis:	What does that mean? Για τι μιλατε.
Student:	Well it could be like "why are you talking".
Mihalis:	Why are you talking? So we won't use this to say "what are you talking about?" It will sound like "why are you talking" - για τι μιλατε.
	So to say "what are you talking about" you can say "about what thing are you talking" - για τι πραγμα; or about which thing - για πιο πραγμα.
	So how would that be? What are you guys talking about?
Student:	Για πιο πραγμα μιλατε.
Mihalis:	Για πιο πραγμα μιλατε.
	So we have "ατε",no, with this "αω" verbs for "you" plural, but it doesn't confuse with the "ατε" of the past. No? Because of course, with that, we have our closed version.
	So what is the closed version of "μιλαω"?
Student:	Μιλησω.
Mihalis:	Μιλησω.
	And then if we wanted to say "what did you guys speak about; about which thing did you guys speak" ...
Student:	Για πιο πργμα μιλησατε.
Mihalis:	Very good. Για πιο πργμα, για τι πργμα μιλησατε.
	So "what are you guys talking about"? Για πιο πραγμα μιλατε. What did you guys speak about ? Για πιο πργμα μιλησατε.
	Also, the informal "you", with these "αω" verbs "ρωταω", "μιλαω", "αγαπαω" is "ας" - "α(a)", "ς(s)". So we get for example "you speak" - μιλας.
Student:	Μιλας.
Mihalis:	What are you speaking about?
Student:	Για πιο πραγμα μιλας;
Mihalis:	Για πιο πραγμα μιλας;

	You love.
Student:	Αγαπας.
Mihalis:	Αγαπας.
	You are asking.
Student:	Ρωτας.
Mihalis:	Ρωτας.
	What are you asking?
Student:	Τι ρωτας.
Mihalis:	Τι ρωτας.
	Or "about what thing are you asking?
Student:	Για πιο πραγμα ρωτας.
Mihalis:	Για πιο πραγμα ρωτας.
	What are you guys asking about?
Student:	Για πιο πραγμα ρωτατε.
Mihalis:	Για πιο πραγμα ρωτατε.
	So again "μιλαω" - I speak, and "you speak" informally.
Student:	Μιλας.
Mihalis:	Μιλας.
	Do you speak Greek?
Student:	Μιλας Ελληνικα;
Mihalis:	Μιλας Ελληνικα;
	Do you guys (or do you, formal) speak Greek?
Student:	Μιλατε Ελληνικα.
Mihalis:	Μιλατε Ελληνικα.
	But this "ατε" and "ας" is only used in the standard, open, form of the verb, otherwise we go back to our normal endings.
	So, if you were to say "you will speak" talking informally. Sorry "you will speak" informal.
Student:	Θα μιλησεις.
Mihalis:	Θα μιλησεις.
	And "you guys will speak".
Student:	Θα μιλησατε.
Mihalis:	So only in the standard, open form of the verb do we have "ατε" - "μιλατε". Otherwise we go back to "ετε".
Student:	Θα μιλησετε.
Mihalis:	Θα μιλησετε.
	What will you guys speak about?
Student:	Για πιο πραγμα θα μιλησετε.

Mihalis:	Good. Για πιο πραγμα θα μιλησετε.
	"Περπαταω", "περπαταω" means "to walk". Περπαταω.
Student:	Περπαταω.
Mihalis:	Probably from "περι" and "παταω" meaning step. *(Note from Barbara: is the verb to step? Otherwise I could only find "πατημα" to mean a step or footstep)* Περπαταω. Περπαταω. I walk. We also have "the floor" - "το πατωμα", which is related, of course; το πατωμα - the floor.
	How would you say "let's walk".
Student:	Ας περπαταμε.
Mihalis:	OK, but we will use the closed version. No?
Student:	Ας περπατησα...ας περπατησαμε, ας περπατησουμε.
Mihalis:	Ας περπατησουμε.
	So "περπαταω" has "αω (αο)" on the end. So how would you say "are you walking" informally?
Student:	Περπατας.
Mihalis:	Περπατας.
	And talking to more than one person or speaking formally...
Student:	Περπατατε.
Mihalis:	Περπατατε.
	Will you guys walk?
Student:	Θα περπατατε;
Mihalis:	This would maybe be more like "will you guys be walking".
Student:	Θα περπατησατε;
Mihalis:	"ατε"
Student:	Θα περπατησετε;
Mihalis:	Good. So we only use "ατε" in the standard open form. No? Otherwise we go back to **"ετε".** Θα περπατησετε; Very good.
	And in the past, we go back to the past endings, of course.
	So, "did you guys walk?"
Student:	Περπατησατε;
Mihalis:	Why did you guys walk?
Student:	Γιατι περπατησατε;
Mihalis:	Γιατι περπατησατε; Very good.
	What was "I ask"?
Student:	Ρωταω.
Mihalis:	Ρωταω.
	The closed version.
Student:	Ρωτησω.

Mihalis:	Ρωτησω.
	Why did you ask? Informally.
Student:	Γιατι ρωτησας.
Mihalis:	So what is the sound for "you" informal, in the past?
Student:	Γιατι ρωτησες.
Mihalis:	Γιατι ρωτησες.
	So we have "ε(e)" for he/she/it. No? And "εσ (es)" for "you" informal in the past. Γιατι ρωτησες.
	Did you ask me something?
Student:	Με ρωτησες κατι;
Mihalis:	Με ρωτησες κατι;
	What did you ask about? About which thing did you ask?
Student:	Για πιο πραγμα ρωτησες:
Mihalis:	Very good. Για πιο πραγμα ρωτησες; Για πιο πραγμα ρωτησες;
	I asked you already. I asked you already.
Student:	Σε ρωτησα ηδη.
Mihalis:	Σε ρωτησα ηδη.
	I asked you guys already.
Student:	Σας ρωτησα ηδη.
Mihalis:	Σας ρωτησα ηδη.
	You guys are asking, in the present.
Student:	Ρωτατε.
Mihalis:	Ρωτατε.
	And "you ask" in the present.
Student:	Ρωτας.
Mihalis:	Ρωτας.
	So in our standard open form, no, we get "ατε" and "ας" with these verbs like "πωταω" that end "αω".
	"He (or she) asks" is "ρωταει", "ρωταει". So we keep the "α" of "αω" but we also have the "ει" sound of he/she/it.
	He is not asking.
Student:	Δεν ρωταει.
Mihalis:	Δεν ρωταει.
	I love.
Student:	Αγαπαω.
Mihalis:	Αγαπαω.
	He (or she) loves.
Student:	Αγαπαει.

Mihalis:	Αγαπαει.
	You, informal, love.
Student:	Αγαπας.
Mihalis:	Αγαπας.
	You guys love.
Student:	Αγαπατε.
Mihalis:	Αγαπατε.
	So we said "πιο" is like "which". No? Για πιο πραγμα, για πιο πραγμα μιλας; about which thing are you talking. And it is also "who" - "πιος", is like "who" - or "πια" for feminine. If you were to say "who do you love", if I say "who do you love" , "who" is it behaving like "he" or like "him"?
Student:	Like "him".
Mihalis:	Like "him". No? Which is why in more correct English actually we say "whom do you love". So this thing that we are learning in Greek, this having to decide whether something is behaving like "he" or "him" , or "she" or "her", actually is not entirely alien to us. It happens in English, only in just very few places. So here's where we would say "whom do you love" in very correct English.
	"Πιος" , the word for "who" for masculine or "which" for a masculine thing is going to behave more like "τον", like the word for "the" or "him", rather than any other masculine noun just losing its "ς(s)".
	So how would that be? Who (whom) do you love?
Student:	Πιον αγαπας;
Mihalis:	Very good. Πιον αγαπας;
	You guys love.
Student:	Αγαπατε.
Mihalis:	Αγαπατε or "εσεισ αγαπατε".
	So "εσεις",no, is the word for "you", in like "you guys love" , "you" formal love. Εσεις αγαπατε. But the formal or plural "you" as in "I love you guys" is...
Student:	Σας.
Mihalis:	Σας.
	So "I love you guys".
Student:	Σας αγαπαω.
Mihalis:	Σας αγαπαω.
	So those verbs with their accent on the end that use "ατε" and "ας" for plural formal, and also the informal, can also have this "α(a)" popping up in the "we" and "they" forms of the verbs. But these are more like alternative forms that co-exist. So for "we speak", for example, we could have "μιλουμε" or "μιλαμε"; for "they speak" - "μιλουν, μιλουνε" or "μιλανε, μιλαν"; for "we love" - "αγαπουμε" or "αγαπαμε"; "they love" - "αγαπουνε, αγαπανε, αγαπουν, αγαπαν". So these form co-exist.

	And again this doesn't cause any confusion with the past because we build that from our closed version. So we have "αγαπαμε" - we love, in the present, but "we loved" would be?
Student:	Αγαπησαμε.
Mihalis:	Αγαπησαμε.
	And apart from this the he/she/it form can be seen with or without the "ει (ei)". So we could have "ρωτει" - he/she/it asks, or just "ρωτα"; "αγαπαει" or just "αγαπα". So we see these "αω" verbs that can end "αω" or "ω" (ρωταω, ρωτω) are a little more varied when it comes to forming their different versions. So we shouldn't be confused when we come across different forms that co-exist.

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Mihalis:	If you want to say something like "I just told you", you can use the word "μολις" in Greek - "μολις". So you would say "μολις - I told you".
Student:	Μολις σου ειπα.
Mihalis:	Μολις σου ειπα. Good.
	So we have "λεω" - I tell, I say; "πω" in the closed form; and then "ειπα" in the past. Μολις σου ειπα - I just told you.
	What was "I ask"?
Student:	Ρωταω.
Mihalis:	Ρωταω.
	He (or she) asks.
Student:	Ρωταει.
Mihalis:	"Ρωταει" or just "ρωτα".
	"You ask", informally.
Student:	Ρωτας.
Mihalis:	Ρωτας.
	And the formal, or the plural "you guys ask".
Student:	Ρωτατε.
Mihalis:	Ρωτατε.
	"Ζηταω" was "I ask for". So how is "he asks for, she asks for"
Student:	Ζηταει.
Mihalis:	"Ζηταει" or "ζητα".
	You (plural) ask for.
Student:	Ζητατε.
Mihalis:	Ζητατε.
	And "you" informal, normal you that we use...
Student:	Ζητας.

Mihalis:	Ζητας.
	And we also have these optional "α (a)"s popping up for the "we" and the "they" forms. So how do you say "we ask for"?
Student:	Ζηταμε.
Mihalis:	"Ζηταμε" or "ζητουμε".
	And "they ask for".
Student:	Ζητανε.
Mihalis:	Ζητανε, ζηταν, ζητουνε, ζητουν.
	So, the closed version of "ζηταω" is?
Student:	Ζητησω.
Mihalis:	Ζητησω.
	"I asked" from "ζητησω".
Student:	Ζητησα.
Mihalis:	Ζητησα.
	I just asked for it.
Student:	Μολις το ζητησα.
Mihalis:	Μολις το ζητησα.
	I just asked you for it.
Student:	Μολις σου το ζητησα.
Mihalis:	Μολις σου το ζητησα.
	They just asked me for it.
Student:	Μολις με το ζητησανε.
Mihalis:	So we couldn't have "με" and "το" together.
Student:	Μολις μου το ζητησανε.
Mihalis:	Very good. Μολις μου το ζητησανε. They just asked me for it. Μολις μου το ζητησανε.
	"ξυπναω", "ξυπναω" was "I wake up".
	How would you say "when do you wake up" talking to a friend, or talking to some- body informally?
Student:	Ποτε ξυπνας;
Mihalis:	Ποτε ξυπνας;
	So we have "αω" , no, in "ξυπναω "which means that we have "ας" for "you".
	And what if you are talking plurally? When do you guys wake up?
Student:	Ποτε ξυπνατε;
Mihalis:	Ποτε ξυπνατε;
	When did you guys wake up?
Student:	Ποτε ξυπνησατε.
Mihalis:	Ποτε ξυπνησατε.

	Did you guys just wake up?
Student:	Μολις ξυπνησατε.
Mihalis:	Μολις ξυπνησατε.
	"Did you just wake up?" informally.
Student:	Μολις ξυπνησας.
Mihalis:	So, this is kind of an automatic thing going between "ατε" and "ας", maybe. No? What do we have for "you" informal, in the past?
Student:	- ες.
Mihalis:	"ε (e)", "ς (s)". No? "ες (es)" . Good.
Student:	Μολις ξυπνησες.
Mihalis:	Μολις ξυπνησες. Good.

So in the past we have "α (a)", no, for most people, but for he/she/it we have "ε (e)" and for you, informal we have"ες (es)", in the past. No?

Μολις ξυπνησες - for you singular, but then "you guys" - μολις ξυπνησατε.

"Μολις" can also mean "as soon as", when you use it in the present. So, for example, you could say something like, you know, "you should call me as soon as you wake up". So we can just start that with "να - you should call me". So "you should take me phone" - how would that be?

Student:	Να με παρεις τηλεφωνω.
Mihalis:	Good. No? We have "παιρνω" and then the closed form "παρω". Να με παρεις τηλεφωνω ...as soon as you wake up.

So we will say "μολις", and after "μολις" we need to make a decision about using the closed or the open form of the verb.

Student:	Μολις ξυπνησεις.
Mihalis:	Very good. Να με παρεις τηλεφωνω μολις ξυπνησεις.

So after "μολις" we will use the closed form. No? "As soon as" we are referring to a closed event.

You should call me as soon as you arrive.

Student:	Να με παρεις τηλεφωνω μολις φτασεις.
Mihalis:	Very good. Να με παρεις τηλεφωνω μολις φτασεις.
	I want to see it as soon as it arrives. I want to see it as soon as it arrives.
Student:	Θελω να το δω μολις φτασει.
Mihalis:	Very good. Θελω να το δω μολις φτασει.

So we are seeing how we have some verbs that are a little odd in that they have the accent on the end. No? And nearly all of them go into their closed form in the same way which is useful for us. No? Some of the verbs, with their accents on the end, are "συμφωνω", "συμφωνω" which means "I agree" - συμφωνω.

Student:	Συμφωφω.
Mihalis:	Which is something like "together voice". No? "I together voice", "I with voice" . "Συμ" or "συν" means, like, "with"; and "φωνω" like in "τηλεφωφω" - voice or sound.

	How would you say "do you guys agree"?
Student:	Well it's either "ειτε" or "ατε".
Mihalis:	So "ατε" goes with verbs that have "αω", like in "αγαπαω", "μιλαω".
Student:	OK. Συμφωνειτε.
Mihalis:	Συμφωνειτε.

Don't you guys agree?

| **Student:** | Δεν συμφωνειτε. |
| **Mihalis:** | Δεν συμφωνειτε. |

Didn't you guys agree?

So now we need the closed version. Let's do that first. "Συμφωνω" becomes...

| **Student:** | Συμφωνησω. |
| **Mihalis:** | Good. |

Didn't you guys agree?

| **Student:** | Δεν συμφωνησατε; |
| **Mihalis:** | Δεν συμφωνησατε; |

Won't you guys agree?

So we won't go from "συμφωνησατε" we go back to "συμφωνω, συμφωνησω", no, and think about what ending we need.

Won't you guys agree? Will you not agree?

| **Student:** | Δεν θα συμφωνησετε. |
| **Mihalis:** | Very good. Δεν θα συμφωνησετε. Good. |

So rather than "ειτε", no, which we have in "συμφωνειτε" when we're out of our standard form, when we use our closed version we go back to "ετε". Δεν θα συμφωνησετε.

We can also have "διαφωνω" which means "I disagree". So "δια" can mean like "through" or "away from", and then "φωνω" again sounds. So "διαφωνω" - I disagree.

Do you guys disagree?

| **Student:** | Διαφωνησετε...Διαφωνειτε. |
| **Mihalis:** | Διαφωνειτε. Good. Διαφωνειτε. |

So these verbs that take "ειτε" don't have any other strange forms. No? Συμφωνω, συμφωνει, συμφωνουμε, συμφωνουν, συμφωνουνε, συμφωνεις. No? But those taking "ατε" have other "α (a)"s popping up all over the place. No? We've seen "μιλας, μιλατε, μιλαει" or "μιλα"; then "μιλουμε, μιλαμε, μιλουνε, μιλανε".

"Ακουω", "ακουω" means "I hear" - ακουω.

| **Student:** | Ακουω. |
| **Mihalis:** | ...or "I listen". Of course related to "acoustic". This is where we get "acoustic" from in English. No? Ακουω - I hear, and acoustic in English. |

So "ακουω" also counts as a verb with its accent on the ending, even though we have "ουω" there and the accent on the "ου (ou)". So "ακουω" is like one of our verbs with the accent on the end, but it's a little bit strange.

How would you say "he hears, she hears"?

Student:	Ακουει.
Mihalis:	Ακουει.
	We hear.
Student:	Ακουμε.
Mihalis:	Ακουμε.
	They hear.
Student:	Ακουνε.
Mihalis:	Ακουν. Ακουνε.
	You hear.
Student:	Ακουες, ακουεις.
Mihalis:	Ακους.

It would be "ακουεις", no, we have "εις (eis)" ending in the present. But that gets swallowed up like in "I eat" - "you eat" ; "τρωω" - "τρος" ; "ακους". So also for the plural we have this - just the "τε (te)" on the end. So how would that be? You guys hear.

Student:	Ακουτε.
Mihalis:	Ακουτε.
	Do you guys hear?
Student:	Ακουτε;
Mihalis:	Don't you guys hear me?
Student:	Δεν με ακουτε;
Mihalis:	Δεν με ακουτε;

Or with a contraction of "με" and "ακουτε" you would hear "δεν μ'ακουτε", "δεν μ'ακουτε".

So in the same way the closed version of "ακουω" is "ακουσω". It loses the "η" of the "-ησ-" that we tend to put "μιλαω - μιλησω". No? We go "ακουω - ακουσω"

Student:	Ακουσω.
Mihalis:	"Did you hear" speaking informally. Did you hear?
Student:	Ακουσες.
Mihalis:	Ακουσες.
	Did you guys hear?
Student:	Ακουσατε.
Mihalis:	Ακουσατε.
	How would you say, informally, "you don't want to hear". You don't want to listen.
Student:	Δεν θελεις να ακουσεις.

Mihalis:	Δεν θελεις να ακουσεις.
	You guys don't want to hear. You don't want to listen.
Student:	Δεν θελετε να ακουσετε.
Mihalis:	Δεν θελετε να ακουσετε.
	So with these verbs we have a very standard way of going into our closed version. No? Συμφωνω - I agree - συφφωνησω; ακουω - ακουσω; ξυπναω - I wake up - ξυπνησω ; ρωταω - I ask - ρωτησω.
	And there are a couple of slightly different one as well. "Μπορω" becomes "μπορεσω" rather than "μπορησω". No? We have "μπορεσω".
Student:	Μπορεσω.
Mihalis:	"Καλω" also, to call, to invite becomes "καλεσω".
Student:	Καλεσω.
Mihalis:	But only a few. No? Otherwise we have "-ησω".
	How would you say " I want to invite you"?
Student:	Θελω να σε καλεσω.
Mihalis:	Θελω να σε καλεσω.
	I want to be able to.
Student:	Θελω να μπορεσω.
Mihalis:	Θελω να μπορεσω. Good.
	But otherwise it's pretty trusty to get our closed version with "-ησ-".
	For example we could have "εννοω " - I mean -"εννοησω".
	"φιλω" - I kiss, probably from the same root as "φιλος", no, - friend, related to love, "φιλω" - I kiss - "φιλησω" in its closed form.
	"θεωρω" - I consider, like "theory", no, "θεωρω - θεωρησω".
	"οδηγω"we could have - I drive. You will hear "οδος" meaning "street" in Greek. We saw "δρομος" for "road" and we also have "οδος" for "street". And then "οδηγω, οδηγω" - I drive, which becomes "οδηγησω".
	"εξηγω" means to explain. Literally meaning something like "to lead out" - εξηγω.
	How would you say "I can't explain it".
Student:	Δεν μπορω να το εξηγησω.
Mihalis:	Very good. Δεν μπορω να το εξηγησω.
	We have the "γ (g)" softened there by the "η (i)" of "-ησω (iso)". Δεν μπορω να το εξηγησω. Very good.

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Mihalis:	I don't know if you have heard the word "cathartic" or "catharsis" in English.
Student:	Ah yes. I have.
Mihalis:	I hadn't until my twenties when someone described a "cathartic experience", and for a moment I had no idea what it meant until I thought of "καθαριζω" in Greek, which is "I clean" - καθαριζω.

Student:	Καθαριζω.
Mihalis:	And then I understood that it was like a cleansing experience, this cathartic experience. So it might go that way around too. You may be able to work out the meaning of some quite high brow words in English just through everyday words in Greek . So we have "καθαριζω" - I clean.
Student:	Καθαριζω.
Mihalis:	What might the closed version of "καθαριζω" be? So we can look at other verbs with "ζ (z)" and what they become; or we can look to the English words "cathartic", "catharsis" to see if they offer any clues about what the closed version might be.
Student:	Well probably "καθαρισω".
Mihalis:	Καθαρισω. Good.
	Why?
Student:	Because it's also the "s" in "catharsis".
Mihalis:	Exactly. "Catharsis" - we have the "s" there; "cathartic" doesn't help us; "t" is not a common sound that we have in our closed version. No? But "catharsis" yes. It suggests that we will have an "s" - and we do. So "καθαριζω" - I clean and "καθαρισω".
	How would you say "you have to clean it"?
Student:	Πρεπει να το καθαρισεις.
Mihalis:	"Πρεπει να το" if we mean a neuter thing, no, "καθαρισεις". Good.
	So this is like, like, you know, like once. You should clean it; it is dirty. No? So we used the closed form "καθαρισεις".
	But what if you were to say "you have to clean it a lot".
Student:	Πρεπει να το καθαριζεις πολυ.
Mihalis:	So "πολυ" would sound like, you know, maybe make a good clean of it. But here, where we say "a lot" in English we actually mean "often". So sometimes you will want to say "a lot" but you'll have to think, oh this might actually give a different meaning in Greek, whereas in English it is understood "often".
	So what was the word for "often"?
Student:	Συχνα.
Mihalis:	Good. So "you have to clean it a lot".
Student:	Πρεπει να το καθαριζεις συχνα.
Mihalis:	Very good. Πρεπει να το καθαριζεις συχνα.
	So when "a lot" means "often" we might not go necessarily to "πολυ", if it can cause some confusion, but "συχνα". And this might also mean "you must clean it often" in the sense of, you know, "it's very clean, you must clean it often - it must be that you clean it often".
	What was the word for "if"?
Student:	Αν.
Mihalis:	Αν.
	And "I speak".

Student:	Μιλαω.
Mihalis:	Μιλαω. Good.
	How would you say "if you want to speak well you have to speak often"? If you want to speak well...
Student:	Αν θελεις να μιλας καλα
Mihalis:	...you have to speak often.
Student:	...πρεπει να μιλας συχνα.
Mihalis:	Good. Αν θελεις να μιλας καλα πρεπει να μιλας συχνα.
	So there you chose both open, standard verb forms which is fine. Both fit really in the first bit "if you want to speak well"; we mean, generally, ongoing, but you could hear "μιλησεις" here. "If you want to speak well" - "αν θελεις να μιλησεις καλα". So, you know, it depends what's in your mind. You could be thinking, you know, arrive at that point of speaking well, in which case you put "μιλησεις". Or you just might mean, you know, generally want to be speaking well, in which case you can put "μιλας".
	"You have to speak often" - "πρεπει να μιλας συχνα", and there we have "μιλας" because we say "συχνα" often, and that's definitely open and ongoing.
	There's also a closed version of "θελω" which you might hear, which is "θελησω".
Student:	Θελησω.
Mihalis:	So you could hear "αν θελησεις". But, you know "θελησω" is not as often used as other closed versions. Or maybe it might sound more like "wish" than "want". So it's not something you really have to worry about, but you may hear a closed version of "θελω" which is "θελησω". The other reason why it might not be used so much is because usually when you want something it is an ongoing kind of sensation - the idea of wanting.
	What was the word for "Greek"?
Student:	Τα Ελληνικα.
Mihalis:	Good. "Τα Ελληνικα, if we include the word for "the". No? The Greek - Τα ελληνικα.
	So you might include this word for "the" if you say something like, you know "Greek isn't difficult". You'll say "the Greek isn't difficult".
	The word for "difficult" is "δυσκολος", "δυσκολος".
Student:	Δυσκολος.
Mihalis:	So there I give you the masculine version, no, the adjective, or the describing word. So "Greek isn't difficult" or "the Greek isn't difficult".
Student:	Τα Ελληνικα δεν ειναι δυσκολα.
Mihalis:	Very good. Τα Ελληνικα δεν ειναι δυσκολα.
	So "δυσκολος" seems to be related to "colon" actually. So this might be something like, something that's hard to digest "δυσκολο" or mis-digestion something like that; if something is difficult.
	And then we have the word for "easy" - "ευκολο" - which is like "good colon", "good digestion". "Ευκολο" in the neuter or "ευκολος" in the masculine.

Student:	Ευκολος.
Mihalis:	Good. So that's easy. So we have "δυσκολος" - difficult; "ευκολος" - easy.
	How would you say "Greek is easy"?
Student:	Τα Ελλημικα ειναι ευκολα.
Mihalis:	Τα Ελλημικα ειναι ευκολα. Ειναι ευκολα τα Ελλημικα.
	The word for "language" and also "tongue", so in the way in English we can say "mother tongue" and we mean "mother language" this is just the standard in Greek. So "language" or "tongue" is "γλωσσα". This is the gamma (γ) "γλωσσα".
Student:	Γλωσσα.
Mihalis:	Good. This is where we get "glossary" from; or to gloss over something we say in, in English. To gloss over something in conversation is just to tongue over it. So "γλοσσα", with the gamma (γ) for language.
	We had the word "αλλος" for other, and "all" which sounds kind of similar. What was the word for "all"?
Student:	Ολος.
Mihalis:	Ολος.
	So "all" isn't "αλλος". No? They look similar, but "αλλος" means "another" or "the other" and "ολος" is "all".
	How would you say "all the languages, every language, all languages, all the languages"?
Student:	Ολες οι γλωσσες.
Mihalis:	Ολες οι γλωσσες. Very good.
	The word for "correctly" or "right" is "σωστα", "σωστα".
Student:	Σωστα.
Mihalis:	So that's "correctly", "right", or "in the right way". Σωστα. So you could say "all languages are easy if you learn them correctly". So "all languages (all the languages) are easy if you learn them correctly".
Student:	Ολες οι γλωσσες ειναι ευκολες αν τα μαθεις σωστα.
Mihalis:	Good. But why "τα" and "τα μαθεις σωστα"?
Student:	…αν τις μαθεις σωστα.
Mihalis:	Very good. "Ολες οι γλωσσες ειναι ευκολες αν τις" because we refer to the languages, no, "μαθεις" or "μαθηνεις" we could have either . Again it just depends on the imagination, no, what you are referring to in your mind , "αν τις μαθηνεις" or "αν τις μαθεις σωστα". Very good.
	The method, the method in Greek is "η μεθοδος", "η μεθοδος".
Student:	Η μεθοδος.
Mihalis:	So this is an "ος (os)" noun, no, which is feminine. Η μεθοδος. We saw "η εξοδος" - the exit; also an ος (os)" noun, that's feminine.
	So "σωστα" was "correctly", no, but just "correct" is "σωστος", "σωστος .
Student:	Σωστος.
Mihalis:	And how would that be in the feminine?

Student:	Σωστοη.
Mihalis:	Σωστοη. Very good.
	The correct method. How do you think you would say "the correct method (the right method)"?
Student:	Η σωστη μεθοδο, μεθοδος.
Mihalis:	Very good. Η σωστη μεθοδος.
	So "μεθοδος" ends "ος (os)" but it's feminine so we use "σωστη" with the feminine ending. Η σωστη μεθοδος. And we keep the "ς (s)", no, it's not in "him" or "her" position. So"η σωστη μεθοδος".
	How would you say "all languages are easy with the right method". All languages are easy with the right method.
Student:	Ολες οι γλωσσες ειναι ευκολες με την σωστη μεθοδο.
Mihalis:	Very, very good. "Ολες οι γλωσσες ειναι ευκολες με την" because it's "with her" rather than "with she", "με την σωστη μεθοδο". And "μεθοδος" loses the "ς (s)". No? It's an "οσ (os)" noun behaving like "him" rather than "he", like "her" rather than "she" so we lose that "ς (s)". Ολες οι γλωσσες ειναι ευκολες με την σωστη μεθοδο.
	And you could reverse those two parts as well, just like in English. With the right method all languages are easy. Με την σωστη μεθοδο ολες οι γλωσσες ειναι ευκολες.
	So we have "σωστος" meaning "right" or "correct" and, you know, the possible versions of that "σωστη, σωστο, σωστου, σωστους" like in "σωστη μεθοδος".
	You might hear "σωστο" in conversation when somebody agrees like "σωστο". What gender is this "σωστο"?
Student:	Masculine. No. It's neuter.
Mihalis:	It's neuter, and why is it neuter when you just say, you know, "σωστο" to agree?
Student:	Well it's "it is right". If it was masculine it would keep its "ς (s)".
Mihalis:	But if what were masculine?
Student:	If the σωσ...if the th..if the
Mihalis:	Exactly, there is actually nothing here that we can ask if it is masculine or feminine or neuter. And the neuter also serves this role. No? So when we, when we don't know what we are referring to, we are not referring to any object or person that we can put a gender to, we use the neuter. Σωστο.
	But when we said "correctly" we said "σωστα". No? So usually, to get this "-ly" that we have in English, like "correct- ly" we use "α (a)" in Greek, or the neuter plural let's say. So, for example, "γενικος" is "general" - γενικος.
Student:	Γενικος.
Mihalis:	This is the gamma "γ" , no, softened by the "i" sound - γενικος. And we could have the different versions "γενικη, γενικο". But if we want to say "generally" we will use the neuter plural. We will add an "α (a)".
	So generally.
Student:	Γενικα.

Mihalis:	Γενικα.
	Generally I learn well.
Student:	Γενικα μαθαινω καλα.
Mihalis:	Γενικα μαθαινω καλα.
	What was "easy"?
Student:	Ευκολο.
Mihalis:	Ευκολο.
	So, you know, it's not so important if you give me "ευκολος" or "ευκολο" as long as we know, you know that ok, that's the neuter and that's the masculine. So "ευκολο" - easy.
	Easily.
Student:	Ευκολα.
Mihalis:	Ευκολα. Good.
	We have "basic" which is "βασικος", "βασικος".
Student:	Βασικος.
Mihalis:	Here we have a "v" sound, no, not like the "basic" in English. But of course that "v" looks like a "b (β)" in Greek. So we could have "βασικος", that's the masculine, the neuter - "βασικο", the feminine - "βασικη, the plural feminine - "βασικες".
	But if we want to get "basically" what do we do?
Student:	We add an "α (a)". So "βασικα"
Mihalis:	Βασικα. Good.
	So we've seen how describing words change for gender, for number and also for case. No? Meaning whether they are behaving like "he" or "him", "they" or "them" for example.
	We could have "sure" or "certain" which is "σιγουρος", "σιγουρος".
Student:	Σιγουρος.
Mihalis:	So that means "sure" or "certain" like "secure" in English. Σιγουρος.
Student:	Σιγουρος.
Mihalis:	If you want to say "are you sure"?
Student:	Εισαι σιγοθρος;
Mihalis:	Εισαι σιγοθρος;
	And to a woman?
Student:	Εισαι σιγοθρη;
Mihalis:	Εισαι σιγοθρη;
	And what was the plural "you are"? So "εισαι" is "you are" for one person. And then we had another one which is plural or formal.
Student:	Ειστε.
Mihalis:	Ειστε. Ειστε.

And also we could have "εισαστε", "εισαστε". "Ειστε" or "εισαστε" for "you" formal or "you" plural "are". And in both of those cases we have "τε (te)" on the end which is like the "ετε" that we usually add. No? Θελεις - θελετε; εισαι - ειστε or εισαστε.

So how would you say "are you (plural) sure"?

Student: Ειστε σιγουροι.

Mihalis: Ειστε σιγουροι.

So this is the masculine, no, ending "oi" and we can use this for masculine groups or groups of mixed gender.

And what if we were to say "are you sure" and we were talking to three women?

Student: Ειστε σιγουρες.

Mihalis: Ειστε σιγουρες.

But if you just say like "for sure", "surely" - you can do that in conversation in Greek. How would "surely" be?

Student: Σιγουρα.

Mihalis: Σιγουρα.

So if you don't say "are you sure" but you just say "for sure, sure". What you actually say is "surely" - σιγουρα. And you might also say that affirmatively, as well, not necessarily as a question - σιγουρα - like when you agree - σιγουρα.

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Mihalis: What was the word for "new" like in neo-colonialism?

Student: Νεος.

Mihalis: Νεος - the masculine - νεος. We could also have "καινουργιος". "Καινουγιος" is often heard in conversation for "new", as well.

Student: Καινουργιος.

Mihalis: The word for "big".

Student: Μεγαλος.

Mihalis: Μεγαλος.

And as we've mentioned "νεος" - new, can mean young and "μεγαλος" - big, can mean old, as well.

"Sure" or "certain", related to "secure" in English.

Student: Σιγουρος.

Mihalis: Σιγουρος.

General, generic.

Student: Γενικος.

Mihalis: Difficult.

Student: Δυσκολος.

Mihalis: Δυσκολος. So this is like, you know, un-digesting or something like this.

	And easy?
Student:	Ευκολος.
Mihalis:	Ευκολος. Good digesting.

So these are adjectives, describing words, and like nouns they changed. No? But also we can get words like "generally", "surely", "easily" from them. So "γενικος" is general or generic and "generally"?

Student:	Γενικα.
Mihalis:	Γενικα.

We have "σιγουρος" - sure or certain and "surely, certainly"?

Student:	Σιγουρα.
Mihalis:	Σιγουρα.

How would you say "easily"?

Student:	Ευκολα.
Mihalis:	Ευκολα.

So these "- ly" words are a certain type of describing word that don't change as the other describing words do because they are not thought to refer to any noun but to the verb. We have a form to get them, with the "α (a) ending, and then, that's it, they don't change any more. They stay as they are. We don't have to work out who or what they refer to, or how they should change.

"I finish" was "τελεωνω", "τελεωνω".

Student:	Τελεωνω.
Mihalis:	Τελεωνω.

How would you say "basically he wants to finish it"?

Student:	Βασικα θελει να το τελεωσει.
Mihalis:	Good. But be careful not to carry over that "b" from English. Βασικα θελει να το τελεωσει.
Student:	Βασικα θελει να το τελεωσει.
Mihalis:	Very good.

We saw briefly "quickly" as well, like the name "Gregory" - Γρηγορησ. "Γρηγορα" - quickly. So again "quickly" ending "- ly" and in Greek ending in "α(a)". Γρηγορα.

Student:	Γρηγορα.
Mihalis:	Basically, they want to finish it quickly. Basically, they want to finish it quickly.
Student:	Βασικα θελουνε να το τελεωσουν γρηγορα.
Mihalis:	Very good. Βασικα θελουν (θελουνε) να το τελεωσουν (να το τελεωσουνε) γρηγορα.

So, "βασικα", basically you hear quite a lot in conversation in Greek. It's quite common to start a sentence, maybe to give a second to think, and put the sentence together..."βασικα...".

There are also some other words which you may not expect to fit into this category because they don't end "- ly" in English. What was the word for "good"?

Student:	Καλο.
Mihalis:	"Καλο" - the neuter, no, or "καλος, καλη" etc. But the word for "well" was...
Student:	Καλα.
Mihalis:	So "καλα" well is a little like "good-ly". No? But it doesn't end "- ly" in English, no, "well", but this is the idea. "Καλα" is like "good-ly"; so actually it doesn't change for the person.
	How do you say "I'm well"?
Student:	Ειμαι καλα.
Mihalis:	Ειμαι καλα. If you are male or female you will say "ειμαι καλα". No?
	Are you well?
Student:	Εισαι καλα.
Mihalis:	Εισαι καλα.
	Are you guys well?
Student:	Ειστε καλα.
Mihalis:	Ειστε καλα. And you don't have to change "καλα" for gender, for number, for the plural, for anything because it's like "good-ly", "well-ly" - something like this.
	If we do change this word to match the person, it's not going to mean "well" any-more; it's going to mean "good".
	So if you want to say "you guys are good"...
Student:	Ειστε καλοι.
Mihalis:	Ειστε καλοι...or for females?
Student:	Ειστε καλες.
Mihalis:	Ειστε καλες.
	So here it's changing because it means "good", not "well".
	How would you say "better" in the sense of "more good"?
Student:	Πιο καλο.
Mihalis:	"Πιο καλο" or "καλυτερο" , no, we could have. Καλυτερο. So this is "better" as in "more good", if we say for example "this is better than that". No? This is more good than that.
	So how would you say that - "this is better than that; this one is better than that one", and let's talk about the neuter thing.
Student:	Αυτο ειναι καλυτερο απο εκεινο.
Mihalis:	Very good. Αυτο ειναι καλυτερο απο εκεινο.
	And what if you were talking about a masculine thing. First give me the first bit -" this one is better" - a masculine thing.
Student:	Αυτος ειναι καλυτερος.
Mihalis:	Very good. Αυτος ειναι καλυτερος...
	...than that one. So what we actually say is "from that one"; and we've been see-ing with like "απο", "σε","για", when we have a word like "from", "to", "for", no, af-terwards we have "him" rather than "he"; we have "them" rather than "they". So

we need to think about how we would change "εκεινος". Generally, you know, the masculine nouns and adjectives we drop the "ς (s)" when they're behaving like "him" rather than "he"; but some other words, a few other words, behave more like the word for "the".

So rather than dropping the "ς(s)" what might happen to "εκεινος"?

Student:	We exchange the "ς (s)" with an "ν (n)".
Mihalis:	Good. We'll take an "ν (n)" like "τον". No?

So how would you say that "this one is better than that one" - masculine.

| **Student:** | Αυτος ειναι καλυτερος απο εκεινον. |
| **Mihalis:** | Very good. Αυτος ειναι καλυτερος απο εκεινον. |

So some of these words that function more like "the", no, or "a", they will behave in a slightly different way, taking an "ν (n)" in the masculine singular, no, when it's like "him" rather than "he".

How would you say "these ones are better than those ones", and you mean masculine things.

| **Student:** | Αυτοι ειναι καλυτεροι απο εκεινους. |
| **Mihalis:** | Good. Αυτοι ειναι καλυτεροι απο εκεινους. |

So here "εκεινος" it's still acting like the word "the", like "τους" but you would never notice because the adjectives do the same thing anyway; they also go "- ους". So here it doesn't cause any problem for us. But with the masculine singular, especially you know, with some words we are going to have a difference between dropping that "ς (s)" for the adjective or the noun and putting the "ν (n)" because it's a word like "the".

So "καλυτερος" is "better" like "more good". No? But "better" as in "more well" , no, like, I don't know, if you've been unwell and somebody says "are you better", no, "are you more well" then it's not going to be "καλυτερος" any more but...

| **Student:** | Καλυτερα. |
| **Mihalis:** | Καλυτερα. |

No? So we'll have to think then in Greek what we actually mean, because in English we don't have a difference. "Better" is used for something that is better than something else and being better after being unwell, as well.

So, how would you say "are you better", "are you better-ly"?

| **Student:** | Εισαι καλυτερα. |
| **Mihalis:** | Εισαι καλυτερα. |

Are you guys better?

| **Student:** | Ειστε καλυτερα; |
| **Mihalis:** | Ειστε καλυτερα; |

We are better.

| **Student:** | Ειμαστε καλυτερα. |
| **Mihalis:** | Ειμαστε καλυτερα. |

So when we have "καλα" - well, "καλυτερα" - "better", you know, we don't have to think about changing "καλα", "καλυτερα". But if we were to say "we are better" in

the sense of "more good" like "we are better than them" then we will change it. So how will that be?

Student:	Ειμαστε καλυτεροι.
Mihalis:	Ειμαστε καλυτεροι...than them?
Student:	...απο αυτους.
Mihalis:	Good. Απο αυτους.
	We have "αυτοι", no, for "they" and then "them" - "αυτους". Good.
	So "ειμαστε καλυτεροι απο αυτους" - "we are better than them".
	We are the best. How would you say that? We are the best.
Student:	Ειμαστε οι καλυτεροι.
Mihalis:	Ειμαστε οι καλυτεροι. Very good.

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Mihalis:	So "Greek" was "Ελληνικα",no, the language "Ελληνικα" and this is something like "Hellenics", "the Hellenics". Τα Ελληνικα - like neuter plural nouns together to get the language - τα Ελληνικα. But "Ελληνικα" or "Ελληνικο, Ελλνικος, Ελληνικη" can also be an adjective to say something is Greek. For example "Ελληνικα προγουντα", "Ελληνικα προγουντα" - Greek produce. So actually you will find a few adjectives end in "-ic" in English and "-ικο" or, "-ικος, ικα" etc in Greek, like Hellenic - "Ελληνικος". We saw "basic", no, which is "βασικος" and "basically"...
Student:	Βασικα.
Mihalis:	Βασικα.
	We saw "general" or "generic", which was...
Student:	Γενικος.
Mihalis:	Γενικος. Good
	So there we have the "-ic" of generic, no; not in "general" but "generic". Generally...
Student:	Γενικα.
Mihalis:	Γενικα.
	In English we have "semantics" , "semantic" which pertains to "meaning". No? "Σημαντικος" in Greek means "important", like meaningful. Σημαντικος - important.
Student:	Σημαντικος.
Mihalis:	We have "φυσικος" which means "natural" like physical. No? Φυσικος.
Student:	Φυσικος.
Mihalis:	Natural - φυσικος.
	We have "η φυση" - the nature.
	How would you say "naturally"?
Student:	Φυσικα.

Mihalis:	Φυσικα.
	This is used like "of course". Φυσικα - of course; and it's used very often as well in Greek.
	"I arrive" was...
Student:	Φτανω.
Mihalis:	Φτανω, φτανω.
	And "the centre", "the centre" in Greek is " το κεντρο" or "το κεντρο" you can hear both. You can hear it like "n -d" or like "d". Το κεντρο - το κεντρο. So this is spelt "κ(k)" "ε(e)" "ν(n)", which looks like a "v", no, "τ (t)", it's spelt with the "τ(t)", "ρ(r)", "ο(o)" and then "ς(s)". So "ντ (nt)" together inside of a word is going to give us a "d" or an "nd" not a "t". "Το κεντρο" or "το κεντρο", not "το κεντρο".
Student:	Το κεντρο.
Mihalis:	"To the centre" or "at the centre".
Student:	Στο κεντρο.
Mihalis:	Στο κεντρο.
	Naturally (of course - not maybe more literally physically, no,) - naturally they will arrive at the centre; they will arrive to the centre; naturally they will arrive at the centre.
Student:	Φυσικα θα φτασουν στο κεντρο.
Mihalis:	Φυσικα θα φτασουν στο κεντρο.
	So this is like "of course, of course, they will arrive at the centre". Φυσικα θα φτασουν στο κεντρο.
	How do you think "centric" or "central" might be?
Student:	Κεντρικο.
Mihalis:	Κεντρικο, κεντρικος.
	Centrally.
Student:	Κεντρικα.
Mihalis:	Κεντρικα.
	So a lot of "-ic" adjectives which we can move over to Greek, even if there are not the most common ones we would think of, you know. We have "general" but then "generic" and "γενεκος" ; central and then centric and "κεντρικος". But we can't do this we all "-ic" adjectives in English. No? We'll just notice some correspondences and as we have seen the meaning won't always be the same, but related; like physical and natural; φυσικος - natural.
	"Ενα μυστικο" is "a secret". Ενα μυστικο. And you could also have the adjective - μυστικος, μυστικο, μυστικη - to mean secret. You know, when you describe something as secret, like a secret door for example - η μυστικη πορτα - the secret door.
	Secretly.
Student:	Μυστικα.
Mihalis:	Μυστικα.
	"Κλασσικος" we have. Κλασσικος - you can guess what that means.

Student:	Classic.
Mihalis:	Classic, classical. And we also have many "-ικο (iko)" adjectives in Greek that don't translate. So adding "-ικο (iko)" onto something is a very common way to get an adjective in Greek. So for example we could have "σπιτικος","σπιτικος". If "σπιτι " means house or home, what might "σπιτικος" mean?
Student:	Homic? Homic?
Mihalis:	Homic.
Student:	Like, with , you know, it's in the home, you know, something...
Mihalis:	And what, what do you think it might be used for? OK, you get the general feeling and then you can think about real life and how that might apply to real life. And then to find the word in English.
Student:	Something that is in the home.
Mihalis:	Home-made.
Student:	OK. Home-made.
Mihalis:	We want something home-made.
Student:	Θελουμε κατι σπιτικο.
Mihalis:	Θελουμε κατι σπιτικο. No?
	So we have "σπιτικο" - home-made, and you will find a lot of "-ικο (iko)" adjectives in Greek, and also nouns. "Ενας μουσικος" is a musician. Ενας μουσικος. Or "μουσικος" like an adjective to mean musical.
	So we know how to handle describing words in Greek which change in the same way as nouns change for gender and number etc. But we have also seen a set of describing words kind of doing their own thing and these mostly end "- ly" in English and "α(a)" in Greek; like "generally" - γενικα; "secretly" - μυστικα; but not always. We saw "καλα",no, which means "well", and "well" doesn't end "-ly" in English. We also have "μακρυς" which means "long" and then "μακρια" which means far or far away, like far-ly. No? Something like that. But the important thing to understand is that it doesn't change. No? So when you come across a describing word that's not changing and it ends in "α(a)" you know why.
	So if you want to say "I'm far (I'm far away)"? "Far" was "μακρια". So "I'm far (I'm far away)"?
Student:	Ειμαι μακρια.
Mihalis:	Ειμαι μακρια, for any gender.
	And "we are far".
Student:	Ειμαστε μακρια.
Mihalis:	Ειμαστε μακρια. No? Ειμαστε μακρια.
	The centre is far.
Student:	Το κεντρο ειναι μακρια.
Mihalis:	Το κεντρο,το κεντρο, ειναι μακρια.
	"Κοντος" or "κοντος", this is also spelt with "ντ (nt)" in the middle, so we can have "κοντος"or"κοντος", means short, short. Κοντος or κοντος; κοντος , κοντος.
Student:	Κοντος.

Mihalis:	And we can get the word for "close" or "close by" from "κοντος" - short. So how do you think you might get that?
Student:	Κοντα.
Mihalis:	Κοντα. No?
	So we have "μακρια" from "μακρυς" which means "long"; and we have "κοντα" from "κοντος" which means "short". And then we get "close" or "close by".
	So if you want to say "it is close (it is close by)".
Student:	Ειναι κοντα.
Mihalis:	Ειναι κοντα.
	So we have "close", no, and "far", neither ending "-ly" in English but they fit into this group of describing words that end in "α (a)" and don't change to match any-body.
	We are close. We are close by.
Student:	Ειμαστε κοντα.
Mihalis:	Good. Ειμαστε κοντα. Κοντα ειμαστε.
	And if you change "κοντα" to match "ειμαστε", firstly how will it sound?
Student:	Ειμαστε κοπντοι.
Mihalis:	Ειμαστε κοπντοι.
	And what will it mean?
Student:	We are short.
Mihalis:	We are short. Good. So you get a different meaning.
	How would you say "the centre is close by"?
Student:	Το κεντρο ειναι κοντα.
Mihalis:	Το κεντρο ειναι κοντα. Ειναι κοντα το κεντρο. Very good.

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Mihalis:	We saw "μακρυς" which means long and then "μακρια" gives us "far" or "far away".
Student:	Μακρια.
Mihalis:	If you want to say "far from me" you will say "μακρια μου", "μακρια μου".
Student:	Μακρια μου.
Mihalis:	So there we have "μου" like "from me". No? So we said there we had "με" for "me" and then "μου" - "to me", and occasionally like "for me", or "on me", and here like "from me". "Μακρια μου" - "far from me".
	Far from you.
Student:	Μακρια σου.
Mihalis:	Μακρια σου.
	We saw "κοντος" which means short. Κοντος. And the word for "close" or "close by" was?
Student:	Κοντα.

Mihalis:	Κοντα.
	How might you say "close to me"?
Student:	Κοντα μου.
Mihalis:	Κοντα μου.
	Close to you.
Student:	Κοντα σου.
Mihalis:	Κοντα σου.
	How would you say "we are close to you"?
Student:	Ειμαστε κοντα σου.
Mihalis:	Ειμαστε κοντα σου.
	We are far from him.
Student:	Ειμαστε κοντα του.
Mihalis:	OK. This is "close to him". Ειμαστε κοντα του. But "far from him"?
Student:	Ειμαστε μακρια του.
Mihalis:	Ειμαστε μακρια του.
	And "far from them"?
Student:	Ειμαστε μακρια τους.
Mihalis:	Ειμαστε μακρια τους. Good.
	And in all of that "μακρια" doesn't have to change to match anybody. It is just "μακρια" - "far" or "far away".
	"A little" was "λιγο", "λιγο".
Student:	Λιγο.
Mihalis:	This is like "λ(l)", "ι(i)", gamma "γ", "ο (o)". Λιγο.
Student:	Λιγο.
Mihalis:	How would you say "a little far"?
Student:	Λιγο μακρια.
Mihalis:	Λιγο μακρια.
	So actually when I say "λιγο" I give you the neuter version. You could also have "λιγος" - to mean "a bit of" - no - "a little of" something masculine. But, you know, mostly we will be using this in the neuter, especially because we use it to refer to other describing words. So if we say " a little far", what gender should we have?
Student:	The neuter.
Mihalis:	The neuter. We are not referring to anything we can put a gender on. No? So "λιγο μακρια".
	We are a little far.
Student:	Ειμαστε λιγο μακρια.
Mihalis:	Ειμαστε λιγο μακρια.
	Basically we are a little far away.

Student:	Βασικα ειμαστε λιγο μακρια.
Mihalis:	Βασικα ειμαστε λιγο μακρια.
	We are a little far in order to arrive today. So this "in order" is just "so that" that we said we could build with "για να". "Για να" gives us "so that", "in order to". So let's try this. We are a little far in order to arrive today.
Student:	Ειμαστε λιγο μακρια για να φτασουμε σημερα.
Mihalis:	Very good. Ειμαστε λιγο μακρια για να φτασουμε σημερα.
	So "so that", "in order to" - για να.
	We saw "κουρασμενος", this means tired, and we also noted how there is a big group of adjectives ending "-μενος". Κουρασμενος - tired.
Student:	Κουρασμενος.
Mihalis:	We are a little tired.
Student:	Ειμαστε λιγο κουασμενοι.
Mihalis:	Good. Ειμαστε λιγο κουασμενοι - for a masculine or mixed group. Or if you were all females?
Student:	Ειμαστε λιγο κουρασμενες.
Mihalis:	Good. Ειμαστε λιγο κουρασμενες.
	So "λιγο" is in the neuter. No? It's just affecting another adjective so we put it in neuter. Λιγο κουρασμενος; λιγο κουασμενοι; λιγο κουρασμενες. All with "λιγο". And we saw the same with "πιο", as well, the word for "more" - "πιο".
	So how would you say for example "more tired"?
Student:	Πιο κουρασμενος.
Mihalis:	Πιο κουρασμενος.
	So "πιο" is affecting another adjective just stays as "πιο".
	It is further. It is more far.
Student:	Ειναι πιο μακρια.
Mihalis:	Ειναι πιο μακρια.
	It is further than I thought. So what will we use for "than"?
Student:	Απο.
Mihalis:	Απο - from. No? It is further from I thought.
	So let's do the first bit. It is further...
Student:	Ειναι πιο μακρια...
Mihalis:	Ειναι πιο μακρια...than...
Student:	...απο...
Mihalis:	...what I thought. So "what" when it is not a question word, we will just use the word for "that" - "οτι", "οτι". So when we use "what" and it's not a question, it's not "τι" it's "οτι".
	So "..than what"
Student:	...απο οτι...

Mihalis:	Good.
	And "I think" like "I believe" is "νομιζω".
	So "...than I thought"
Student:	...απο οτι νομιζα.
Mihalis:	Good. You didn't change to any closed version which is actually correct because "..than I thought", "than I believe" it's seen as an open ongoing thing. So "ειναι πιο μακρια απο οτι νομιζα" - than what I believed. Ειναι πιο μακρια απο οτι νομιζα". And "απο οτι" it's just going to come together and you are going to hear "απ'οτι", "απ'οτι"; but it's "απο οτι". Απο οτι νομιζα.
	It is a little further than I thought. So "a little more far" is what we are going to say. It is a little more far than I thought.
Student:	Ειναι λιγο πιο μακρια απ' οτι νομιζα.
Mihalis:	Very good. Ειναι λιγο πιο μακρια απ'οτι νομιζα. Ειναι λιγο πιο μακρια απο οτι νομιζα.
	So "λιγο" again " a little more" . No? We have it in the neuter. ..λιγο πιο μακρια.
	But if "λιγο" refers to an object then it will change to match it. So, for example, if we say "a little sugar" then we want to match it with "sugar" .
	The word for "sugar" is "ζακαρη"
Student:	Ζακαρη.
Mihalis:	...which ends with that letter that looks like an "n" going below the line of writing. Ζακαρη, ζακαρη. So what gender do you think that is?
Student:	I think neuter.
Mihalis:	Why neuter?
Student:	Well, ok, it has a feminine ending, so maybe it is feminine.
Mihalis:	That's what I....Yes. It's feminine.
	So "a little... a little sugar".
Student:	Λιγη ζακαρη.
Mihalis:	Λιγη ζακαρη. Good.
	The "γ" of "λιγο" is also softened by the "η" sound. No? Λιγη ζακαρη. Good.
	So we've seen that we have two feminine endings, two big main feminine endings. No? "α(a)" and "η(ee)". No? The "a" and the "i" - or the "i" that looks like an "n". No? That goes below the line.
	A little coffee. How do you think that might be? A little coffee.
Student:	Λιγος καφες.
Mihalis:	Very good. "Καφες" is masculine so "λιγος καφες".
	I will buy a little coffee.
Student:	Θα αγορασω λιγος καφες. Ah. Wait. Θα αγορασω λιγο καφε.
Mihalis:	Very good. Θα αγορασω λιγο καφε.

So here "λιγο" is not the neuter. No? It's "λιγος" losing the "ς (s)" because it's be-having like "him". I will buy him rather than I will buy he. Θα αγορασω λιγο καφε.

If we, if we say "more little" we get the word for "less" - πιο λιγο - or "λιγοτερο" or "λιγοτερος", "λιγοτερη". So if you want to say "less sugar".

Student: Λιγοτερη ζακαρη.

Mihalis: Λιγοτερη ζακαρη.

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Mihalis: Again, what was the word for "more"?

Student: Πιο.

Mihalis: And "close".

Student: Κοντα.

Mihalis: Κοντα.

More close, or closer.

Student: Πιο κοντα.

Mihalis: Πιο κοντα.

If we want to say "more sugar" we can't use "πιο" because "πιο" is used with other describing words; so like "more close" - "πιο κοντα"; "more good (or better) " - "πιο καλο", "πιο καλα". But we won't use "πιο" with nouns, words we put "the" or "a" in front of; so we won't use "πιο" to say "more sugar".

And we also won't use it with verbs. So we won't use "πιο" to say for example "I sleep more", "I try more". So "πιο" just with other describing words; otherwise we use something else.

We've seen briefly "κια αλλο", "κια αλλη" and "other"; we can use this for "more". We could also use "πιο πολυ", "πιο πολυ" for "more".   And we also have "περισσοτερο" that's the neuter of course; we could have "περισσοτερη", "περισσοτερος" etc.

Περισσοτερος.

Student: Περισσοτερος.

Mihalis: So we have a long word. The first thing we should do is not get intimidated by it, but try to split it up and see what we recognise. So what do we recognise in "περισσοτερος".

Student: There is "περι".

Mihalis: Περι. Good. Anything else? ...

"...οτερος".

Student: I don't know.

Mihalis: How do you say "good"? What is the word for "good"?

Student: Καλος.

Mihalis: And "more good (better)"? But there is one word.

Student:	Καλυτερος.
Mihalis:	Ah. It's the same " -υτερος", "-οτερος".
Student:	Ah.
Mihalis:	"φτηνο" we had for example "cheap" - φτηνοτερος. So actually, you know, we have the "-οτερος" there as well, with this kind of "more" feeling. So even the word for "more" - περισσοτερος , this word for "more", when we are not referring to an-other adjective, has the ending meaning "more" as well; that " -οτερος", "-τερος" ending. "Περι" which you recognised as well.
	So looking at what we recognise there helps us digest a new word. Περισσοτερος. So this is "more" when we aren't referring to another describing word.
	So if you want to say "more sugar"?
Student:	Περισσοτερη ζακαρη.
Mihalis:	Περισσοτερη ζακαρη.
	And we could also have "πιο πολλη ζακαρη" instead of "περισσοτερη". But not "πιο" by itself. No. Πιο πολλη - more a lot.
	Do you want more sugar?
Student:	Θελεις περισσοτερη ζακαρη.
Mihalis:	Θελεις περισσοτερη ζακαρη.
	"θες" - we could also say "θες" - is this contraction of "θελεις" that's very common. Θες περισσοτερη ζακαρη. You could also say "καλη ζακαρη" - and another sugar, just used like "more". Θες περισσοτερη ζακαρη - καλη ζακαρη - πιο πολλη ζακαρη.
	How would you say "more coffee"?
Student:	Περισσοτερος καφες.
Mihalis:	Περισσοτερος καφες.
	You want a little more coffee?
Student:	Θελεις περισσοτερο καφες...καφε.
Mihalis:	Good. Θελεις περισσοτερο καφε.
	And if you wanted to stress "a little more" you could also say...
Student:	Θες λιγο περισσοτερο καφε.
Mihalis:	Good. Θες λιγο περισσοτερο καφε.
	And how would you say "do you want a little more", referring to the coffee. So imagine you are pouring somebody a coffee and you say "do you want a little more"?
Student:	Θες λιγο περισσοτερο.
Mihalis:	Very good. Θες λιγο περισσοτερο.
	And what gender is "λιγο" in?
Student:	It's neuter.
Mihalis:	It's neuter. No? 'Cos it's a "little more" , it's referring to "περισσοτερο" another describing word. So we go into the neuter - "λιγο".

	And what gender is "περισσοτερο" in when you say " θες λιγο περισσοτερο" and you mean coffee?
Student:	Masculine.
Mihalis:	It's the masculine. No? Even though they look the same. Θες λιγο περισσοτερο.
	So for "more" we have "πιο" if we're referring to another describing word - "πιο μακρια", "πιο κοντα", " πιο κουρασμενος" or otherwise "περισσοτερο" for more. And we also saw that we can use "πιο πολυ" and also "κια αλλο", "κια αλλη" to mean more.
	How is "you try"?
Student:	Προσπαθεις.
Mihalis:	Προσπαθεις.
	And what is the closed version of "προσπαθεις"?
Student:	Προσπαθησεις.
Mihalis:	Προσπαθησεις. Good.
	With these verbs that have their accent on the end we can get the closed version by inserting this "-ησ - (-ees-)". No? Προσπαθω, προσπαθησω, προσπαθεις, προσπαθησεις. So that's "you try".
	"You have to try more", like "you have to make more of an effort"
Student:	Πρεπει να προσπαθησεις περισσοτερο.
Mihalis:	Good. Πρεπει να προσπαθησεις περισσοτερο.
	So you used the closed version there " προσπαθησεις", which makes sense because when we say "περισσοτερο" we don't mean "more often" we mean "you have to make more of an effort", "you have to try more". You could even say "πρεπει να προσπαθησεις και αλλο". So this "και αλλο" expression is very flexible; this "and another" to say "more". Πρεπει να προσπαθησεις και αλλο.
	You have to eat more.
Student:	Πρεπει να φας περισσοτερο.
Mihalis:	Πρεπει να φας περισσοτερο.
	So if you say "πρεπει να φας περισσοτερο" it means "now - you have to eat more". But maybe you could also say "πρεπει να τρωως περισσοτερο" and it would be understood, you know, generally, "you have to eat more".
	What was "I travel"?
Student:	Ταξιδευω.
Mihalis:	Ταξιδευω.
	You have to travel more.
Student:	Πρεπει να ταξιδεψεις περισσοτερο.
Mihalis:	You could have "ταξιδεψεις" like, you know, you have to travel more in order for something. You know. Like, to achieve something, to learn what you need to, to, to better your business or whatever. But otherwise, if we just mean, you know, you should just travel more, here we really have the meaning of "more often" - this is open and ongoing.
Student:	Πρεπει να ταξιδευεις περισσοτερο.

Mihalis:	Good. Πρεπει να ταξιδευεις περισσοτερο. Very good.
	And also instead of "περισσοτερο" you could have "πιο πολυ" - "more very"- "πιο πολυ" , as well. So there are quite a few ways to express this idea in Greek; you will hear many; "κια αλλο", "πιο πολυ", "περισσοτερο".
	What do you like more? What pleases you more?
Student:	Τι σου αρεσει περισσοτερο;
Mihalis:	Τι σου αρεσει περισσοτερο;
	So "περισσοτερο" we are using, no, the neuter in all of these cases. But sometimes "περισσοτερο" might refer to things in the mind of the native. So if somebody says "you have to do more" when they say "more" in their mind they mean "more things".
	You know this because Greeks will say...What will they say instead of "περισσοτερο", if they mean things?
Student:	Περισσοτερα.
Mihalis:	Good. So how would that be?
Student:	Πρεπει να κανεις περισσοτερα.
Mihalis:	Πρεπει να κανεις περισσοτερα.
	So that can be confusing, you might think. Oh, is this one of these like "-ly" things; is this one of these "-ly" describing words that don't change. No? And it's actually just in the mind of the Greek speaker there when they say "you have to do more" they mean "more things" - "περισσοτερα"; and that refers to "περισσοτερα πραγματα" - more things. So don't let that confuse you, if you come across it.
	What was the word for "very"?
Student:	Πολυ.
Mihalis:	Πολυ.
	How would you say "I'm very far away"?
Student:	Ειμαι πολυ μακρια.
Mihalis:	Good.
	I am very far away from you.
Student:	Ειμαι πολυ μακρια σου.
Mihalis:	Good. Ειμαι πολυ μακρια σου.
	So "πολυ" is "very" or "a lot";no; if we say for example "I like it a lot".
Student:	Μου αρεσει πολυ.
Mihalis:	Μου αρεσει πολυ.
	But if "πολυ" refers to a noun meaning "a lot of" or "many" it should match that noun. So if you say " a lot of sugar"...
Student:	Πολλη ζακαρη.
Mihalis:	Πολλη ζακαρη. It's already matching. No? But actually the "πολυ" of "a lot" and the "πολλη" of feminine like in "πολλη ζακαρη" they differentiate by "πολλη" having two "λλ (ll)"s and also ending in the feminine ending of "πολλη ζακαρη". We

have the feminine ending there - the "n" that goes below the line. Whereas "πολυ" - very, has one "λ (l)" and has the "ee" sound that is the "υ(u)", the "υ(u)" , when it's by itself sounding like an "ee". So it is matching , although you might not hear it.

And what if we say "many coffees". So "coffee" was "καφες" and "coffees"...

Student: Καφεδες.

Mihalis: Καφεδες. Very good.

So "many coffees"?

Student: Πολοι καφεδες.

Mihalis: Πολοι καφεδες.

And it's actually still matching because here we write it "οι (oi)"; no; two "λλ (ll)"s and "οι (oi)". So this extra "λ (l)" is just to kind of differentiate it a little more from "very"; no; when we mean like "a lot of" or "many", we, we have, two "λ (l)"s.

"Γυναικα" is woman - γυναικα.

Student: Γυναικα.

Mihalis: Like in " misogynist", no, woman hater. "Μισω" - I hate; "gynist -gyny - misogyny" - γυναικα - woman.

Student: Γυναικα.

Mihalis: And "women"?

Student: Γυναικες.

Mihalis: Γυναικες.

Many women.

Student: Πολλες γυναικες.

Mihalis: Ah, finally, we can hear it change. No? Πολλες γυναικες. Good. Many women - πολλες γυναικες.

How would you say "many friends" and we mean female friends?

Student: Πολλες φιλες.

Mihalis: Πολλες φιλες.

I have many female friends.

Student: Εχω πολλες φιλες.

Mihalis: Εχω πολλες φιλες.

I have many friends - and we mean masculine or mixed. I have many friends.

Student: Εχω πολλους φιλους.

Mihalis: Very good. Εχω πολλους φιλους.

Ah. "πολλους" is actually acting like the word for "τους" and "ος (os)" nouns, when "ος (os)" nouns are behaving like "them" rather than "they", they also take "ους (ous)". So, I have them, I have many friends - εχω πολλους φιλους.

So although most describing words behave in the same way, or just like nouns do; with some describing words we have to pay special attention and avoid getting automatic. We need to pay attention to when describing words maybe referring

to things that we don't think they are. No? We might need to take a little more time to actually look, oh, what is that referring to. Is it referring to me, because I'm saying "I'm a little far" or is "little" referring to "far", rather than to "me". So with a couple of describing words we are going to have to put a little more thought.

And we also need to understand that some describing words might not change always in the typical way we expect them to. They might even have different meanings depending on whether they change or not. Like we saw with "καλος, καλη" etc meaning "good" and then "καλα" - "well" which doesn't change. "Κοντος, κοντη,κοντο" etc for short and then "κοντα" - close by. "πολυ, πολυ" as a word that doesn't change meaning "very" and then when it changes, meaning "many" or "a lot of". So if some words you want one that just you see one example of behaving in a way and say ok, this word behaves like that. No? Sometimes it might behave one way when it doing something and in a different way when it is doing something else.

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Mihalis:	What was "I like" or "it is pleasing to me"?
Student:	Μου αρεσει.
Mihalis:	Μου αρεσει.
	And "I liked it" or "it was pleasing to me"?
Student:	Μου αρεσε.
Mihalis:	Μου αρεσε.
	I would like it; I would like.
Student:	Θα μου αρεσε.
Mihalis:	Θα μου αρεσε. Very good.

So we combine "θα" with our open past to get "would", but of course "αρεσω" doesn't have any alternative version so "αρεσε" works for that. Θα μου αρεσε. I would like; I would like it.

I would like us to speak Greek.   I would like - να - we speak Greek.

Student:	Θα μου αρεσε να μιλησουμε Ελληνικα.
Mihalis:	Good. Θα μου αρεσε να μιλησουμε Ελληνικα.

So with "μιλησουμε" it would mean "now" or some specific point - like when we meet up on Tuesday or whatever. But if you meant generally, what might you say "I would like us to speak Greek"?

Student:	Θα μου αρεσε να μιλαμε Ελληνικα.
Mihalis:	Good. Θα μου αρεσε να μιλαμε (or μιλουμε) Ελληνικα.

We've seen that we have "μιλας", no, for "you"; "μιλατε" for "you" plural; and then some alternative versions like "μιλαμε" instead of "μιλουμε"; "μιλαν", "μιλανε" instead of "μιλουν"or "μιλουνε" - but they mean the same. Although with "-αμε" and "-ανε" it's   much more common. Θα μου αρεσε να μιλαμε (να μιλουμε) Ελληνικα.

You will often hear Greeks saying "them" in English when they're talking about a language; like " I don't speak them very well". This is of course 'cos in Greek we have "Ελληνικα" which is neuter plural. So this might transfer over into Greek speakers' English. So we can learn from that. No? We've said we can learn from those mistakes that other Greek speakers might make in English and also make sure that we say it right in Greek.

So if you say "I don't speak it well" and you are referring to a specific language, how will you say that?

Student: Δεν τα μιλαω καλα.

Mihalis: Good. If you really want to refer to that specific language. Δεν τα μιλαω καλα.

If you know what you are talking about maybe you'll just say - δεν μιλαω καλα. No? But "τα", neuter plural, because we have "τα Ελληνικα".

Do you speak it well?

Student: Τα μιλας καλα.

Mihalis: Τα μιλας καλα. No?

So we have an "ας (as)" ending here, with "μιλας", instead of our common "ις (is)" like in"θελεις" for example because "μιλας" is "μιλαω" - "-αω (ao)" - μιλαω.

Do you guys speak them well? So "do you guys speak it well"?

Student: Τα μιλατε καλα.

Mihalis: Τα μιλατε καλα.

And again "ατε" ending. No?

We don't speak well.

Student: Δεν τα μιλαμε καλα.

Mihalis: Δεν τα μιλαμε καλα. Δεν μιλαμε καλα.

So we have "τα" when we are referring to a specific language. No? We don't think about the word "language" or anything like this. We think about the language that we are talking about. No? Τα Ελληνικα. And I mentioned you might hear Greek speakers do this in English as well; no; like "Oh, I don't speak them", "I have to practice them" for example.

The same with "hair", for example is "τα μαλια". And you will always hear Greeks in English saying "I have to cut them"; no; or in many languages actually. Speakers of many languages do this in English because "hair" tends to be plural. But in English it's "it". No?

So we can listen to this, and most mistakes that we hear popping up often, try to learn something from them.

"Αγγλικα", "Αγγλικα", is English; Αγγλικα or Αγγλικα. You can hear both pronunciations; Αγγλικα - Αγγλικα.

Student: Αγγλικα.

Mihalis: Spelt "α (a)", gamma, gamma, "λικα" - l - i -k . No? So gamma, gamma - two gammas together give us the sound of "ng" - like "n - g" or just "g". But this isn't like a gamma anymore, but like a hard "g" , like in English "go". No? Αγγλικα, Αγγλικα.

	Another word like this with these two gammas, giving us this sound is "αγγελος" or "αγγελος". What do you think that means "αγγελος", "αγγελος". We'll find the English if we think of "n-g" there.
Student:	The angel.
Mihalis:	Angel - like the name Angelo. No? And again that's with two gammas; you don't get any "n" there; you don't have any "n" written there. "A" - gamma - gamma - ε(e) - λ(l) - ο(o) - ς(s). And this gives us "ng" or just "g". Αγγελος - αγγελος.
	Γαλλικα, Γαλλικα is French; Ισπανικα - you can guess.
Student:	Spanish.
Mihalis:	Spanish.
	Cyprus was "Κυπρος"; no; or "Η Κυπρος". It was another of those "ος (os)" nouns which are actually feminine; Η Κυπρος - the Cyprus; and in Cyprus we have "τα κυπριακα" - the Cypriot dialect or language. Τα Κυπριακα.
Student:	Τα Κυπριακα.
Mihalis:	Do you speak Cypriot?
Student:	Μιλας τα Κυπριακα;
Mihalis:	Good. In this situation I would leave out the "τα".
Student:	Μιλας Κυπριακα;
Mihalis:	Μιλας Κυπριακα;
	"Τα" is more like if you will begin with something like, you know, "Cypriot is easy". Then you would want to say "The Cypriot is easy"; but with the verb, just "μιλας Κυπριακα".
	No, but I speak Greek.
Student:	Οχι, αλλα...οχι αλλα μιλαω Ελληνικα.
Mihalis:	Very good. Οχι αλλα (μα, αλλα or μα we could have) μιλαω Ελληνικα.
	Basically I don't understand it very well...and we mean a language.
Student:	Βασικα δεν τα καταλαβαινω πολυ καλα.
Mihalis:	Good. Βασικα δεν τα καταλαβαινω πολυ καλα - for "very well" or just "καλα".
	How would you say "I speak a little"?
Student:	Μιλαω λιγο.
Mihalis:	Μιλαω λιγο. Good.
	I speak a little Greek.
Student:	Μιλαω λιγο Ελληνικα.
Mihalis:	Μιλαω λιγο Ελληνικα.
	So this, this is correct and it sounds maybe a little bit more like " I speak Greek a little" but you can also make "little" refer to "Greek"; make it sound more like "I speak a little Greek". How would that be?
Student:	Μιλαω λιγα Ελληνικα.
Mihalis:	Very good. Μιλαω λιγα Ελληνικα.

	What was the word for "short"?
Student:	Κοντος.
Mihalis:	"Κοντος" or "κοντος". So now we've seen two examples, no, of an "n" that we will hear or not hear. We could have "κοντος"or "κοντος"; as we could have "Αγγλικα", no, for English or "Αγγλικα". So we have "κοντος", "κοντος" for "short", and "close"? How do we say "close"? Something like "short -ly".
Student:	Κοντα.
Mihalis:	Κοντα.
	"Απο κοντα" -" from close" - can be used like "face to face" or something like this. No? If you want to say, for example, "let's speak face to face".
	What is the sound we can use for "let's", for "let's"?
Student:	Ας.
Mihalis:	Ας. Good. Like in "ας πουμε" - let's say - you hear that a lot.
	Let's speak face to face - "from close".
Student:	Ας μιλησουμε απο κοντα.
Mihalis:	Very good. Ας μιλησουμε απο κοντα.
	We saw how those verbs with their accents on the end can have "ατε" or "ειτε" for the formal "you", or the plural "you"; no; rather than our standard "ετε". So usually we add "ετε" for our plural or our formal "you". So "θελω" is "I want" and "you guys want" ?
Student:	Θελετε.
Mihalis:	Θελετε.
	I like it.
Student:	Μου αρεσει.
Mihalis:	Μου αρεσει.
	I like you guys; you guys please me.
Student:	Μου αρεσετε.
Mihalis:	Μου αρεσετε.
	So usually we have "ετε", no, for this formal or this plural "you". But with our verbs that have their accent on the ending we have "ατε" or "ειτε".
	What is "I can"?
Student:	Μπορω.
Mihalis:	Μπορω.
	You can, for plural?
Student:	Μποριετε.
Mihalis:	Μποριετε. Good.
	"I try" was?
Student:	Προσπαθω.

Mihalis:	Προσπαθω.
	And "you try" , plural or formal?
Student:	Προσπαθειτε.
Mihalis:	Προσπαθειτε. Good.
	So those verbs that have "ειτε" for the "you" plural or formal just have the endings we would expect them to have for the other forms. No? Μπορει, μπορεις, μπορουν,μπορουνε" etc.
	"Χρησιμος", "χρησιμος" is "useful". Χρησιμος.
Student:	Χρησιμος.
Mihalis:	How would you say "this one is more useful" and we mean a neuter thing? This one is more useful.
Student:	Αυτο ειναι πιο χρησιμο.
Mihalis:	Very good. Αυτο ειναι πιο χρησιμο.
	How would you say "this one is the most useful", or "the more useful"?
Student:	Αυτο ειναι το πιο χρησιμο.
Mihalis:	Good. Αυτο ειναι το πιο χρησιμο. Or "το χρησιμοτερο" - "αυτο εναι το χρησιμοτερο".
	How would you say "we want something a little more useful"? We want something a little more useful.
Student:	Θελουμε κατι λιγο πιο χρησιμο.
Mihalis:	Good. We have "χρησιμο" , the neuter, no, because we say "κατι" - something more useful; and "κατι" - something, must be neuter. No? Θελουμε κατι λιγο πιο χρησιμο.
	"I use", "I use" so the verb is "χρησιμοποιω", "χρησιμοποιω".
Student:	Χρησιμοποιω.
Mihalis:	So it's like "χρησιμο" with "ποιω" on the end - χρησιμοποιω; and, of course, we have the accent on the end. No? Which means for the "you" plural we won't use "ετε" , no, but "ειτε" or "ατε". Which one do you think it is?
	You guys use.
Student:	- ειτε- . χρησιμοπιετε.
Mihalis:	But we have two "i"s , ah, because we have "-ποιω" , "χρησιμοποιω" and when we take off the "ω (o)" and we put "ειτε" we are actually left with two "i"s . Χρησιμοποιειτε.
Student:	Χρησιμοποιειτε.
Mihalis:	Good. Don't you guys use it?
Student:	Δεν το χρησιμοποιειτε.
Mihalis:	Δεν το χρησιμοποιειτε.
	Don't you guys want to use it? Don't you guys want to use it? You don't want to use it - in the plural.
Student:	Δεν θελετε να το χρησιμοποιετε.

Mihalis:	OK. So let's imagine we are talking about, you know, one very specific situation, rather than generally.
Student:	Δεν θελετε να το χρησιμοποιησετε.
Mihalis:	Good. And when you put the "-ησ-" you also doubled the "i", no, and you went back to "ετε" which is correct. We only have "ιετε" or "ατε" in the standard forms; no; otherwise we go back to "ετε". Δεν θελετε να το χρησιμοποιησετε. Very Good.

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Mihalis:	How do you say "I want" in Greek.
Student:	Θελω.
Mihalis:	Θελω.
	And "you want"?
Student:	Θελεις.
Mihalis:	Θελεις.
	And "you want" for the formal, or the plural if you are talking to more than one person. You guys want.
Student:	Θελετε.
Mihalis:	Θελετε. Good.
	So usually we have "ετε" for the "you" plural.
	What is "I speak"?
Student:	Μιλαω.
Mihalis:	"Μιλαω" or "μιλω".
	And the closed version? "Μιλαω" has it's accent on the end, so...
Student:	Μιλησω.
Mihalis:	Μιλησω.
	"Περπαταω", "περπαταω" was "I walk". Περπαταω. So we could have "περπαταω" or you might also hear "περπατω".
Student:	Περπατω.
Mihalis:	So if you hear "περπατω" you won't know whether this verb uses "-ειτε" or "-ατε" for the plural or formal "you"; or "-ας" or "-εις" for the normal "you". When we see "περπαταω" we know that it will use "-ατε" for "you" plural or formal, and "-ας" for you; 'cos we have the "α (a)" there in "περπαταω. But as "περπατω" also exists you might not notice until you see some other form of the verb. So this is one of these verbs that have "α (a) popping up in the present "περπαταω, περπατατε".
	You (informal) walk?
Student:	Περπατας.
Mihalis:	Περπατας.
	"Συμφωνω" was "I agree". Συμφωνω.
Student:	Συμφωνω.
Mihalis:	So this is like "with voice", "together voice", "voices together"; like in "telephone" - the far voice; and "συμφωνω" - together voice, with voice. So that's "I agree".

"You agree", informal, is "συμφωνεις", "συμφωνφεις".

Student: Συμφωνεις.

Mihalis: So, by the fact that this one ends "συμφωνεις" you can work out the "you (formal) agree". "You guys, you (plural), you guys agree" would be.

Student: Συμφωνειτε.

Mihalis: Συμφωνειτε. Good.

So here we have "ειτε" for "you" formal instead of "ετε" but the rest of the versions are as we would expect them to be. No? Just with the accent on the end; συμφωνεισ -you (informal) agree.

He agrees.

Student: Συμφωνει.

Mihalis: Good. Συμφωνει.

We agree.

Student: Συμφωνουμε.

Mihalis: Συμφωνουμε.

They agree.

Student: Συμφωνουν.

Mihalis: "Συμφωνουν" or "συμφωνουνε".

But "you guys agree"?

Student: Συμφωνειτε.

Mihalis: Συμφωνειτε.

So just one alternative form with these that have "ειτε". No? That's our only alternative form, in the present "ειτε"; and when we go to the closed version of the verb we go back to "ετε"; no; with all of these verbs.

So if you say for example "can't you guys agree", how would that be. So, "you guys can't".

Student: Δεν μπορειτε να συμφωνησετε.

Mihalis: Very good. Δεν μπορειτε να συμφωνησετε.

So in "μπορω" we have "ειτε" , then "μπορειτε"; and then with "συμφωνω" because we are using the closed version we go back to "ετε". Δεν μπορειτε να συμφωνησετε.

Can't you guys agree on something? And for "on something" we can just say "to something". So "can't you guys agree on something"?

Student: Δεν μποειτε να συμφωνει...συμωνησετε σε κατι.

Mihalis: Σε κατι. Δεν μποειτε να συμωνησετε σε κατι. Very good.

So "σε" means "to" but I guess in some situations it can mean "on" as well. But this is the thing about prepositions. So prepositions are these odd little words like "σε" - "to"; "για" - "for"; "με" - "with"; "απο" - "from"; that show some position or movement. And these little words often don't translate over well from one language to another. In one language, you know, you'll say "can't you guys agree on something", in the other "can't you guys **agree to** something", and in another "can't

you guys agree for something". No? So we want to pay special attention to these; and just bear in mind that the one we use in English might not necessarily be the one we use in Greek.

Don't you guys want to walk? Don't you guys want to walk?

Student:	Δεν θελετε να περπατησετε.
Mihalis:	Δεν θελετε να περπατησετε.
	Are you walking (informal).
Student:	Περπατας.
Mihalis:	Περπατας.
	Don't you want to walk?
Student:	Δεν θελεις να περπατησεις.
Mihalis:	Δεν θελεις να περπατησεις.
	Doesn't he want to walk? Doesn't she want to walk?
Student:	Δεν θελει να περπατησει.
Mihalis:	Very good. Δεν θελει να περπατησει.

So we have to pay a little extra special attention, no, to these verbs with their accents on the end. We've seen that they may have "α (a)"s popping up in the "you" forms, like "-ας, -ατε" and also alternative versions like "-αμε, -ανε"; or they might just have "ειτε" for "you" formal instead of "ετε".

But when they're in their closed form then we just use our normal standard endings. So, for example, "he's walking" - "περπατει", "περπατα"; he doesn't want to walk - δεν θελει να περπατησει.

These verbs, with their accents on the end, also make their open past in a different way.

Give me again "I walk (I am walking)".

Student:	**Περπαταω.**
Mihalis:	**Περπαταω.**
	And the closed version of "περπαταω"?
Student:	**Περπατησω.**
Mihalis:	**Περπατησω.**
	And "I walked"?
Student:	Περπατησα.
Mihalis:	Περπατησα.
	If you want to say "I was walking", we have "περπατουσα","περπατουσα".
Student:	Περπατουσα.
Mihalis:	So we don't do what we usually do for this open past; we don't go from the closed version "περπαταω" we just use that, we have this "-ουσ, /ous" coming up for these verbs with their accent on the end. So "I was walking" - "περπατουσα".

So we have the same sound for the past like always; no; the "-α /a/, -αμε /ame/, -αν /an/" etc "-ε /e/, -ες /es/" ; but we also have this "-ουσ, /ous/"; and we accent this "ουσ, /ous/"; it's always accented. So "περπατησα" - we have the accent

third from the end - "I walked"; and then "περπατουσα" we have the accent on the "-ουσ, /ous/" - "I was walking".

He was walking.

Student: Περπατουσε.

Mihalis: Περπατουσε.

You were walking (informal).

Student: Περπατουσες.

Mihalis: Περπατουσες.

I was walking.

Student: Περπατουσα.

Mihalis: We were walking.

Student: Περπατουσαμε.

Mihalis: Περπατουσαμε.

They were walking.

Student: Περπατουσανε.

Mihalis: Περπατουσανε.

Were you guys walking?

Student: Περπατουσατε;

Mihalis: Περπατουσατε;

What is "I love" like you might hear often in Greek "my love" - "αγαπη μου".

And "I love".

Student: Αγαπαω.

Mihalis: "Αγαπαω" or "αγαπω".

So you said "αγαπαω" which means that we've heard this "-αω" version; no; we know it exists, which means we know that we have "εσυ...."

Student: Αγαπας.

Mihalis: Αγαπας.

And "εσεις..."

Student: Αγαπατε.

Mihalis: Αγαπατε.

So "I loved", "I loved" would be?

Student: Αγαπησα.

Mihalis: Αγαπησα.

"I was loving" or "I used to love"?

Student: Αγαπουσα.

Mihalis: Αγαπουσα.

I used to love her.

Student:	Την αγαπουσα.
Mihalis:	Την αγαπουσα.
	You used to love her.
Student:	Την αγαπουσες.
Mihalis:	Την αγαπουσες.
	We said that we could use "ουτε που", "ουτε που", like "you didn't even (not even)". No? So if you want to say "you didn't even love her" - "not even" - " ουτε που" - "you loved her". So how would that be? You didn't even love her.
Student:	Ουτε που την αγαπουσεις.
Mihalis:	Ah, ok, we'll both work, "αγαπουσεις" - "αγαπησεις". Here it will just depend on what you had in the mind. No? You know. You weren't even in love with her, something more open; or, you know, you didn't even love her. And other than "ουτε που" you can also hear "ουτε καν", "ουτε καν την αγαπησεις (την αγαπουσεις)".

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Mihalis:	What was "I speak"?
Student:	Μιλαω.
Mihalis:	Μιλαω.
	And "I spoke".
Student:	Μιλησα.
Mihalis:	Μιλησα.
	And "I was speaking".
Student:	Μιλουσα.
Mihalis:	Μιλουσα.
	So we have the "-ουσ- /-ous-/" accented, no, for "I was speaking", which means that sometimes accents fall in different places, comparing these two pasts. No? We had "μιλησα" and then "μιλουσα". But sometimes it may fall in the same place. No?
	How would "we spoke" be?
Student:	Μιλησαμε.
Mihalis:	Μιλησαμε.
	And "we were speaking".
Student:	Μιλουσαμε.
Mihalis:	Μιλουσαμε.
	So here we have the accent in the same place; "μιλησαμε" and "μιλουσαμε". But we don't have to worry about that; we just know that "-ουσ- /-ous-/" is always accented.
	They spoke.
Student:	Μιλησαν.

Mihalis:	Μιλησαν.
	And "they were speaking".
Student:	Μιλουσανε.
Mihalis:	Μιλουσαν, μιλουσανε.
	I was speaking.
Student:	Μιλουσα.
Mihalis:	Μιλουσα.
	"I would speak" or "I was going to speak".
Student:	Θα μιλησα.
Mihalis:	Θα μιλησα.
	So it's not just "θα" with the past; it's "θα" with a certain type of past which gives us this meaning of "would" or "was going to".
Student:	Θα μιλουσα.
Mihalis:	Θα μιλουσα.
	No? So we have the open past with "θα" and we get "I would" or "I was going to".
	The , the word for "simple" is "απλος", "απλος" - like "α (a)" - "π (p)" - "λ (l)" - "o (o)" - "ς (s)". Απλος.
Student:	Απλος.
Mihalis:	And this is the masculine form I gave you of course.
	How would you say "simply"?
Student:	Απλα.
Mihalis:	Απλα.
	And this is used a lot in Greek, also like" just", you know. So, I don't know, if you wanted to say "I wasn't going to speak but I just had to say something", you know, you could say "but simply I had to say something".
	So, "I wasn't going to speak..."
Student:	Δεν θα μιλουσα...
Mihalis:	Δεν θα μιλουσα...but I just had to say something. In fact you can leave out the "but"; you could just say "simply I had to say something".
Student:	...απλα ειχα να πω κατι.
Mihalis:	What is "I had to", "it was necessary"?
Student:	Επρεπε να...επρεπε να πω κατι.
Mihalis:	Very good. Δεν θα μιλουσα αλλα (or we could leave out the "αλλα") απλα επρεπε να πω κατι. Δεν θα μιλουσα απλα επρεπε να πω κατι.
	"Χρησιμοποιω", "χρησιμοποιω" we said was "I use", "I use".
Student:	Χρησιμοποιω.
Mihalis:	And we also saw we had the adjective "χρησιμο, χρησιμος, χρησιμη" meaning "useful". There is no "χρησιμοποιααω" - this doesn't exist, only "χρησιμοποιω" so we know that we have "εσεις", the "you" plural, formal "εσεισ..."

Student:	Χρησιμοποιειτε.
Mihalis:	Χρησιμοποιειτε. Good , with two /e/ sounds. No? Because we have "χρησιμοποιω" and we get rid of the "ω (o)" and put "ειτε /eite/" which gives us two /e/ sounds; χρησιμοποιιετε.
	Will you guys use it?
Student:	Θα το χρησιμοπιοειτε.
Mihalis:	This will be like " will you guys be using it". No? Which could work in some context; but just "will you guys use it", as a closed time.
Student:	Θα το χρησιμοποιησετε.
Mihalis:	Very good. We go back to "ετε /ete/" , no, when we are out of our standard form. Θα το χρησιμοποιησετε.
	So we have an /e/ sound from the verb "χρησιμοποιω" and an /e/ sound from the "-ησ-" that we insert in the closed version of the verb; and these two vowel sounds are treated like two different syllables. So if you say "I used", you are going to treat those two /e/sounds as two different syllables. What do I mean?
	Let's give that a try - "I used".
Student:	Χρησιμοποιησα.
Mihalis:	And which one are you accenting?
Student:	Χρησιμοποιησα.
Mihalis:	Χρησιμοποιησα.
	So we have the accent third from the end. No? But because we are treating these two /e/s like two separate syllables the first one takes the accent and we get " Χρησιμοποιησα". So actually it feels like we have the accent second from the end. No? It's only because Greeks use these two /e/ sounds as two syllables.
	I didn't use it.
Student:	Δεν το χρημοπιοησα.
Mihalis:	Δεν το χρημοπιοησα, χρημοπιοησα.
	And "I wasn't using it".
Student:	Δεν το χρημοπουσα.
Mihalis:	When you add "-ουσ- /ous/" you shouldn't lose the "οι /e/ " sound of "χρησιμοπιοω". No? That's still there.
Student:	Δεν το χρημοποιουσα.
Mihalis:	Δεν το χρημοποιουσα. Δεν το χρημοποιουσα.
	I wouldn't use it. And let's emphasise - let's use the word for "I" for emphasis. I wouldn't use it.
Student:	Εγω δεν θα το χρησιμοποιουσα.
Mihalis:	Εγω δεν θα το χρησιμοποιουσα. Δεν θα το χρησιμοποιουσα, εγω.
	How would you say "I didn't even use it"? What can we use for this feeling of "didn't even"?
Student:	Ουτε που.
Mihalis:	Ουτε που. Ουτε καν. Very good.

	So "I didn't even use it".
Student:	Ουτε που το χρησιμοποιουσα.
Mihalis:	OK, that's "I wasn't even using it". No? Ουτε που το χρησιμοποιουσα. No? "I didn't even use it". No? That's a closed time.
Student:	Ουτε που το χρησιμοπιοησα.
Mihalis:	Ουτε που το χρησιμοπιοησα. I didn't even use it.
	And we are not using the negative. No? Ουτε που το χρησιμοπιοησα.
	What was "I can" or "I am able"?
Student:	Μπορω.
Mihalis:	Μπορω.
	The closed version of "μπορω" is "μπορεσω", "μπορεσω". So it's a little weird. It's not "μπορησω" as we might expect but "μπορεσω".
Student:	Μπορεσα.
Mihalis:	So we have "μπορεσα" for our closed version.
	How would you say "I was able".
Student:	Μπορεσ...μπορεσα.
Mihalis:	And where does the accent fall?
Student:	Μπορεσα.
Mihalis:	Μπορεσα. No? We have our accent third from the end in the past, with the exception of "-ουσ- /ous/".
	"Τελικα ", "τελικα"means "finally" or "in the end" and that's used quite often in conversation. "Τελικα" - finally, in the end.
Student:	Τελικα.
Mihalis:	Like "τελειονω" - I finish. No?
	How would you say "I couldn't in the end"?
Student:	Τελικα δεν μπορεσα.
Mihalis:	Τελικα δεν μπορεσα. Δεν μπορεσα τελικα.
	I couldn't do it in the end. I couldn't do it in the end.
Student:	Τελικα δεν το ...δεν μπορεσα να το κανω.
Mihalis:	Very good. We think about those two parts separately. No? Τελικα δεν μπορεσα να το κανω. I couldn't - να - do it - να το κανω. So the "το" when it occurs.
	But of course when we say "I was able" or "I wasn't able" , "I couldn't " referring to the past, in English, we might be referring to an open time or a closed time. So we were building the closed "μπορεσα". How would be that open feeling of "could"?
Student:	Μπορουσα.
Mihalis:	Μπορουσα.
	So, "I couldn't do it" and we mean, like, over a period of time; maybe in the context of describing a situation of trying to get something done or, you know, it really depends on the context.

So how would that be? I couldn't do it; I was not able to do it.

Student: Δεν μπορουσα να το κανω.

Mihalis: Δεν μπορουσα να το κανω.

So most of the time with "could" you can use either open or closed; the open or closed past; and it's just about the way you are imagining the time in whatever you are describing; no;   which we've thought about and discussed a fair bit.

But also apart from those two different types of past, "could" in English can also refer to future; no; like in the hypothetical future. "Could" can mean "I was able" - past; or "I would be able". "Could" means both in English. Compare "I couldn't do it yesterday" - "but I could do it tomorrow"; and in both situations we use "could". So let's build that in Greek.

First, "I couldn't do it yesterday".

Student: Δεν μπορεσα...δεν μπορεσα να το κανο χθες.

Mihalis: Very good. Δεν μπορεσα να το κανο χθες. Δεν μπορουσα να το κανω χτες. Even though "χθες" is a closed period what we are referring to, you know, might be an ongoing attempt. It really depends on what's in our minds. So then "δεν μπορεσα (δεν μπορουσα) να το κανω χθες.

...but I could do it tomorrow. So this "could" in "but I could do it tomorrow" is "I would be able to do it tomorrow". So we need "would".

I would be able...

Student: ...Θα μπορουσα.

Mihalis: Very good. Θα μπουρσα.

I would be able to do it tomorrow.

Student: Θα μπουρσα να το κανω αυριο.

Mihalis: Very good. Δεν μπορεσα (δεν μπουρουσα) να το κανω χθες, αλλα θα μπορουσα να το κανω αυριο. Good.

So for "would", no, to build "would" we have our open past with "θα". Θα μπορουσα - I would be able; "I could" when we are referring to the future. So when we want "could" in Greek we have to think about that; we have to think do I mean in the past or do I mean in the future. No? Or just do I mean "I was able" or do I mean "I would be able" which is maybe a simpler way of thinking about it.

So, if you say something like "I couldn't love him" well this could be either depending on the context. You might mean "I wasn't able to love him".

So give me that - I wasn't able to love him.

Student: Δεν μπορεσα να, να, τον αγαπησω.

Mihalis: Δεν μπορεσα (or δεν μπορουσα) να τον αγαπησω.

And "I couldn't love him" meaning "I wouldn't be able to love him".

Student: Δεν θα μπορουσα να τον αγαπησω.

Mihalis: Very good. Δεν θα μπορουσα να τον αγαπησω.

So a sentence like "I couldn't love him" by itself, we don't know if it refers to the past or the future in English, but we do in Greek and we need to think about that.

Δεν μπορεσα (δεν μπορουσα) να τον αγαπησω; or - Δεν θα μπορουσα να τον αγαπησω.

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Mihalis:	How is "what are you doing" or "how are you", used like "how are you"?
Student:	Τι κανεις.
Mihalis:	Τι κανεις.
	And what if you are talking to more than one person.
Student:	Τι κανετε.
Mihalis:	Τι κανετε.
	How is "I can" or "I am able"?
Student:	Μπορω.
Mihalis:	Μπορω.
	And "you guys can (you guys are able)"?
Student:	Μποριετε.
Mihalis:	Μποριετε. Good.
	How is "you will be able you guys will be able)"?
Student:	Θα μπορησετε.
Mihalis:	Good; but we have an irregular closed version of "μπορω" .
Student:	Θα μπορεσετε.
Mihalis:	Good. Θα μπορεσετε.
	And we go back to "ετε", no, when we are not in our open standard verb form. So "μποριετε" and "θα μπορεσετε".
	Will you guys be able to do it tomorrow?
Student:	Θα μπορεσετε να το κανετε αυριο.
Mihalis:	Very good. Θα μπορεσετε να το κανετε αυριο.
	How would you say "were you able to do it yesterday"? Were you guys able to do it yesterday?
Student:	Μπορεσατε να το κανετε χθες.
Mihalis:	Very good. Μπορεσατε να το κανετε χθες.
	Would you be able to do it tomorrow?
Student:	Θα μπορουσατε να το κανετε αυριο;
Mihalis:	Good. Θα μπορουσατε να το κανετε αυριο;
	So with "would" we don't have to ask any questions about things being open or closed or whatever. We just use the open past with "θα" - "θα μπορουσατε" and we get "you guys would be able" or "you guys could". Θα μπορουσατε να το κανετε αυριο; Would you guys be able to do it tomorrow?
	"Απαντω" or "απαντω" in Greek is "I answer". Απαντω - απαντω.

Student:	Απαντω.
Mihalis:	So again we have "ντ (nt)" in the middle of the word which can give us /nd/ or just /d/ depending on the dialect and age group as well. I think with just the /d/ mostly is more common with young people; I have the habit of putting with the /n/, as my exposure to the Greek of the Diaspora; but it really depends on where you are and who you are speaking to.
	And this is a verb, of course, with its accent on the end, so we would be looking out for - oh is there also "απανταω" , "απανταω"; and there is with this verb. We have "απαντω , απανταω".
Student:	Απανταω.
Mihalis:	So, "you answer" is, informal?
Student:	Απαντεις.
Mihalis:	We have "απανταω, απανταω". No? Which means...
Student:	Απαντας.
Mihalis:	Απαντας. No?
	So you may have come across first "απαντω" . No? But always with these verbs that have the accent on the end you need to suspect that they might have "α /a/"s popping up, until you find a version of the verb that can confirm it for you. No? So when you see "απαντας" that confirms it. If you were to see "απαντουμε" - we answer - would that confirm something for you about the verb?
Student:	I don't think so.
Mihalis:	It wouldn't . No? Because you could have "απαντουμε" or "απνταμε" so it doesn't tell us anything. But if you see "απαντατε", does this confirm something for you?
Student:	Yes.
Mihalis:	So how would you say "he answers (she answers)" ?
Student:	Απανταει.
Mihalis:	"Απανταει" or "απαντα"; but what we know we don't have is "απαντει". No? Because we have the "α /a/".
	So what is the closed version of "απανταω"?
Student:	Απαντησω.
Mihalis:	Απαντησω.
	I answered.
Student:	Απαντησα.
Mihalis:	Απαντησα. Good.
	I was answering.
Student:	Απαντουσα.
Mihalis:	Απαντουσα.
	I would answer; I was going to answer.
Student:	Θα απαντουσα.
Mihalis:	Θα απαντουσα.

	I was going to answer yesterday.
Student:	Θα απαντουσα χθες.
Mihalis:	Θα απαντουσα χθες.
	The word for "sorry" or "excuse me" is "συγγνωμη", "συγγνωμη".
Student:	Συγγνωμη.
Mihalis:	Good. If you want to say sorry for something like "sorry I didn't answer yesterday" you could say "συγγνωμη που" and then just " I didn't answer yesterday.
	So "sorry I didn't answer yesterday".
Student:	Συγγνωμη που δεν απαντησα χθες.
Mihalis:	Sorry I didn't answer yesterday - Συγγνωμη που δεν απαντησα χθες.
	Sorry I couldn't answer yesterday.
Student:	Συγγνωμη που δεν μπορεσα...
Mihalis:	I think you decide half way through the word which one you will use. No? Maybe? So I think you need to decide before hand if you will use the open or the closed time so you don't kind of mash together elements from both of them.
Student:	Συγγνωμη που δεν μπορεσα, δεν μπορεσα να απαντησω χθες.
Mihalis:	Very good. Συγγνωμη που δεν μπορεσα να απαντησω χθες. Οπου δεν μπορουσα να απαντησω χθες.
	"I want you to answer me", and here we are going to say "I want you to answer to me". Let's speak informally.
Student:	Θελω να με, να μου απαντησεις .
Mihalis:	Θελω να μου απαντησεις .
	So this is interesting. No? We have to answer "to me" even though when we ask, "ροταω", when we use "ροταω" we say "με" or "σε". No? Rather than "μου" and "σου". So we ask directly somebody but then we answer to somebody in Greek. So this is why listening is important. No? Because logic won't always take us to the correct decision if we need "με" or "μου", "σε" or "σου". So we want to listen out all the time, and notice when we hear one or the other and think about why. And in this way we constantly revise what we know.
	I want you to answer me before tomorrow. For "before tomorrow" we would say "until tomorrow" in Greek. Μεχρι αυριο - until tomorrow.
Student:	Μεχρι αυριο.
Mihalis:	So "I want you to answer me before tomorrow".
Student:	Θελω να μου απαντ...απαντησεις μεχρι αυριο.
Mihalis:	Very good. Θελω να μου απαντησεις μεχρι αυριο.
	And what if you are talking plurally. I want you guys to answer me before tomorrow.
Student:	Θελω να μου απαντησετε μεχρι αυριο.
Mihalis:	Very good. Θελω να μου απαντησετε μεχρι αυριο.

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| **Mihalis:** | "The road" in Greek was? |

Student:	ο δρόμος
Mihalis:	" ο δρόμος", no, like hippodrome, like syndrome, no, with road, which refers like to a set of symptoms running their course - ο δρόμος.
	This road.
Student:	Αυτός ο δρόμος
Mihalis:	Αυτός ο δρόμος - "this the road", no, or "he the road" in Greek. So this is in "he" position - αυτός ο δρόμος .
	What was "I take"?
Student:	Παρω.
Mihalis:	This is the closed form.
Student:	Παιρνω.
Mihalis:	Παιρνω. Good.
	So we have "παιρνω" and "παρω", no, for "I take".
	How would you say "you have to take this road"? So "αυτος" and "δρομος" are going to behave differently here when you say "you have to take this road". "Αυτος" is going to behave like "the" and "δρομος" is just going to behave like a masculine noun. So let's give this a try.
	You have to take this road.
Student:	Πρεπει να παρεις αυτον τον δρόμο.
Mihalis:	Very good. Πρεπει να παρεις αυτον τον δρόμο.
	So we have "δρομο" and "αυτον" behaving differently. No? "Αυτον" behaves like "τον" and "δρομο"just behaves like a masculine noun.
	The same with the word "αλλος" which means "other". No? So if you say, for example, "you have to take the other road", how would that be?
Student:	Πρεπει να παρεις τον αλλον δρόμο.
Mihalis:	Good. Πρεπει να παρεις τον αλλον δρόμο.
	Although I have to say that this is kind of falling out of use as well. So you might hear just"αλλο", "τον αλλο" with or without the "ν /n/". And with the feminine, for example, you don't really hear "αλλην" maybe in a few dialects of Greek; but you don't hear "αλλην", for example, in this situation just "αλλη". So you can see actually that this is in the process of falling out of use in Greek. No? But you should be aware that some words will behave like "the", no, rather than just like any adjective or noun; and that some of those words sometimes they will do it, sometimes they won't. It will depend on the dialect and the speaker.
	So we have "δρόμος" for "road" and "οδός" for "street", which is feminine - η οδός. So this is feminine, and I did mention that many of these "-ος" nouns that are feminine are actually places. No? Like η εξοδος - the exit; η εισοδος - the entrance; η Κυπρος - the Cyprus, and street is much more like a place than a road. No? If you think about it when you refer to a street it is much more about the place than when you refer to a road. So here we have "η οδός".
	This won't always happen, no, but it is an interesting to notice the pattern. And then when you find a noun that has a gender that you don't expect it to have you can just have a look if you can find a reason why or work out your own patterns.

	And just thinking about that will internalise the fact that you have a gender with that particular word that you didn't expect.
	So "η οδός" the street.
	How would you say "his street"?
Student:	Η οδος του.
Mihalis:	Η οδος του.
	If you want to say "Giorgos's street" you can say "η οδος του Γιωργου".
Student:	Η οδος του Γιωργου.
Mihalis:	Good. So we have the "-ος" noun "Γιωργος", it's just like any other masculine noun ending "-ος /-os/", also ending "-ου /ou" to match "του". Η οδος του Γιωργου.
	Do you know where is Giorgos's street? Do you know where Giorgos's street is?
Student:	Ξερεις που ειναι η οδος του Γιωργου;
Mihalis:	Very good. Ξερεις που ειναι η οδος του Γιωργου;
	And what if you are speaking to more than one person. Do you guys know where Giorgos's street is?
Student:	Ξερετε που ειναι η οδος του Γιωργου;
Mihalis:	Very good. Ξερετε που ειναι η οδος του Γιωργου;
	How would you say "do you know which, do you know which is the street of Giorgos"? Do you know which is Giorgos's street?
	So what was the word for "which"?
Student:	Ποιος.
Mihalis:	"Ποιος", no, for masculine; and for feminine, how would it be?
Student:	Ποιη
Mihalis:	So most words take "η" for feminine, but not "ποιος".
Student:	Ah. Ποια.
Mihalis:	Πιοα. Good. So those are our two main feminine endings, no, "η /ee/" and "α /a/" and here we have "α /a/" - πιοα.
	So, "do you know which is the street of Giorgos". Do you know which is Giorgos's street?
Student:	Ξερετε ποια ειναι η οδος του Γιωργου;
Mihalis:	Very good. Still talking plurally, or formally. Ξερετε ποια ειναι η οδος του Γιωργου;
	And we use "ποια" because "η οδος " is feminine.
	And what if you were to just say "do you know Giorgos's street". Let's still speak formally or plurally.
Student:	Ξερετε την οδο...; yes; ξερετε την οδο του Γιωργου.
Mihalis:	Ξερετε την οδο του Γιωργου. Very good.
	So we have "την" because it's behaving like "her", now, rather than "she"; "οδο" - because we loses the "ς /s/"; even though this "-ος /os/" noun is actually feminine we do still lose the "ς /s/" ; την οδο του Γιωργου. Ξερετε την οδο του Γιωργου.

	"Οδηγω", "οδηγω" is "I drive". So this is of course connected to "οδος" - "οδηγω".
Student:	Οδηγω.
Mihalis:	So this is "I drive" and also can be used like to "lead to". No? If you say, for example "it leads to a big stairway". No? You can use "οδηγω". Well, in the "it" form - no? "Stairway" or "stairs" is "η σκαλα", "η σκαλα"; so that's feminine; like scale, but in the sense of musical scale of course, not a, not a weighing scale. A musical scale goes up like a stairway - σκαλα.
	So how would you say "it leads to a big stairway"?
Student:	Οδηγει στην μεγαλη σκαλα.
Mihalis:	Good. That would be "it leads to the big stairway"; but how would you say "to a big stairway"?
Student:	Οδηγει σε ενα μεγαλη σκαλα.
Mihalis:	OK.
Student:	No ...σε μια μεγαλη σκαλα.
Mihalis:	Good. Οδηγει σε μια μεγαλη σκαλα. Good.
	So "μια", once upon a time, in Greek would have taken an "ν /n/"; it would have behaved like the word for "the". No? And you would have had "μιαν". But like I say with this happening with other words that aren't the word for "the" it's in the process of falling out of use. So "μιαν" with an "ν /n/", behaving like "her", you don't really find it anymore. You might come across it in some old writings but you are not likely to hear it, for example.
	So we said, like, "Giorgos's street" is "η οδος του Γιωργου". How would "my friend's street" be?
Student:	Η οδος του φιλου μου.
Mihalis:	Very good. Η οδος του φιλου μου.
	How would you say "it leads to the street of my friend"; like a path or something. It leads to the street of my friend; to my friend's street.
Student:	Οδηγει στην οδο του φιλου μου.
Mihalis:	Very good. Οδηγει στην οδο του φιλου μου. Very good.
	So with these "-ος /-os/" nouns, like "φιλος" , like "Γιωργος", we also have this extra change of matching them with "του". So "the street of my friend; my friend's street" - του φιλου μου. My friend's house - το σπιτι του φιλου μου. Giorgos's house - το σπιτι του Γιωργου. And this is with "-ος /-os/" nouns. No? Φιλος, Γιωργος - to - φιλου, Γιωργου; otherwise we will just lose the "-ς /s/".
	So if you say , for example, "Mihalis's house (the house of Mihalis)".
Student:	Το σπιτι του Μιχαλη.
Mihalis:	Το σπιτι του Μιχαλη. Good.
	How would you say "it leads to Mihalis's house"?
Student:	Οδηγει στο σπιτι του Μιχαλη.
Mihalis:	Οδηγει στο σπιτι του Μιχαλη.
	Do you know how to drive? So we don't need "how" here; we will just say "do you know - να - you drive".

Student:	Ξερεις να οδηγεις.
Mihalis:	Very good. Ξερεις να οδηγεις.
	Do you know to drive. Ξερεις να οδηγεις.
	So you were using "οδηγει, οδηγεις" which means you took a decision about this verb with an accent on the end. No? That it doesn't have any "α /a/"s popping up; and you were correct too. So we know that if we say "do you guys know how to drive" we know what ending we will have for the "you" plural or "you" formal.
	So how would that be? "Do you know how to drive?" - speaking formally to somebody or speaking to more than one person. Do you know how to drive?
Student:	Ξερετε να οδηγησετε.
Mihalis:	So before you said "ξερεις να οδηγεις" you used the open form which makes sense; because we are not referring to a closed time; no; it's very general. Do you know how to drive?
	So again.
Student:	Ξερετε να οδηγειτε.
Mihalis:	Ξερετε να οδηγειτε. Very good.
	And in both of the "-γεις" or the "-γιετε" we have the gamma very soft there; no; because of the " -ει /ei/" sound after. Ξερεις να οδηγεις. Ξερετε να οδηγειτε.
	Very good.

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Mihalis:	What was the word for "there" in Greek?
Student:	Εκει.
Mihalis:	Εκει.
	And "that one", masculine for example?
Student:	Εκεινος.
Mihalis:	Εκεινος.
	That road.
Student:	Εκεινο ο δρομος, ο δρομο...Εκεινος ο δρομος.
Mihalis:	Yes. When we think of nouns in their standard form; no; we can think of them as "he". No? So - εκεινος ο δρομος.
	We have to take that road.
Student:	Πρεπει να παρουμε εκεινον τον δρομο.
Mihalis:	Good. Πρεπει να παρουμε εκεινον τον δρομο.
	So, as you rightly did, we have "εκεινον" behaving like "the", like "τον", no, with the "ν /n/".
	How would you say "that new road"? So for "new" we could have "νεος" or maybe more common you, you would hear "καινουργιος".
	That new road; that, the new road.

Student:	Εκεινος ο καινουργιος δρομος.
Mihalis:	Εκεινος ο νεος δρομος. Εκεινος ο καινουργιος δρομος.
	How would you say "we have to take that new road"? We have to take that new road.
Student:	Πρεπει να παρουμε εκεινον τον καινουργιον δρομο.
Mihalis:	Why did "καινουργιον" behave like the words for "the"? It was a bit automatic, maybe. No?
Student:	Yes.
Mihalis:	OK. So the adjectives and the nouns they will behave in the same way; they will just drop the "-ς /s/" when they are in "him" form. So give that another try.
	We have to take that new road.
Student:	Πρεπει να παρουμε εκεινον τον καινουργιο δρομο.
Mihalis:	Very good. Πρεπει να παρουμε εκεινον τον καινουργιο δρομο.
	How would you say "we have to take those new roads"? We have to take those new roads.
Student:	Πρεπει να παρουμε εκεινους τους καινουργιοι δρομοι.
Mihalis:	So the "-ος /-os/" nouns also change actually; no; when they are behaving like "them". What, what, changes do we see in "-ος /-os/" nouns?
Student:	They become "-ους /ous/".
Mihalis:	"-ους /ous/". So actually for different reasons here we are going to have everything sounding the same. No? "Εκεινους" is behaving like "τους". The "-ος /-os/" nouns and adjectives also "-ους /ous/" when they are behaving like "them"; so here everything is going to sound very similar.
	So let's do that again. We have to take those new roads (those the new roads).
Student:	Το παιχνιδι αυτου του παιδιου ειναι καταπληκτικο
Mihalis:	Good. Πρεπει να παρουμε εκεινους τους καινουργιους (or νεους) δρομους.
	So "ο δρομος" is "the road" and "the street" was?
Student:	Η οδος.
Mihalis:	Η οδος, with the accent on the end. Η οδος.
	How would you say "this is Giorgos's street"? This is the street of Giorgos.
Student:	Αυτη ειναι η οδο του, του Γιωργου.
Mihalis:	Good. But why "η οδο"? If you were deciding it's acting like "her" then at least you should be coherent , no, and put "την οδο"; but it's not; here it is behaving like "she"; "this is she" rather than " this is her"; although that can be difficult to decide. No? So with the verb for "to be" we don't have nouns acting like "her" or "him". No? It's always in the standard form.
	So, again, "this, this one" and I liked that you used the feminine "αυτη". No? This is Giorgos's street.
Student:	Αυτη ειναι η οδος του Γιωργου.
Mihalis:	Good. Αυτη ειναι η οδος του Γιωργου. No?

So with "-ος /os/" nouns, no, we have them matching "του" and " τους" actually. We saw, for example "εκεινους τους νεους δρομους" and then "του Γιωργου". So with "-ος /os/" nouns, no, when they go with "του" and " τους" they match at "του" or " τους".

This is my friend's street. This is the street of my friend.

Student: Αυτη ειναι η οδος του φιλου μου.

Mihalis: Very good. Αυτη ειναι η οδος του φιλου μου. This is the street of my friend.

This is the street of that man we saw in the centre. This is the street of that man we saw in the centre. So - this is the street...

Student: Αυτη ειναι η οδος.

Mihalis: Αυτη ειναι η οδος...of that man. So "of that man", "of", the meaning of "of" we're including in "that man".

Student: ...του ανδρα.

Mihalis: Good; but we want "that man".

Student: ...του εκεινου ανδρα.

Mihalis: Good; but what order does that always go in? So, to, to solve your own doubt, you go back to the most basic place. So how do you say "this man" or "that man"?

Student: Αυτος ο ανδρας.

Mihalis: Αυτος ο ανδρας; εκεινος ο ανδρας; and that gives you the order. No? That the man.

Student: OK. So "εκεινου του ανδρα"

Mihalis: Very good. Εκεινου του ανδρα.

So "ανδρα" because I said "-ος /-os/" nouns will change to match that "-ου /-ou/", otherwise they just lose their "-ς /-s/" .

So "αυτη ειναι η οδος..." - this is the street...

"εκεινου του ανδρα" - of that man. No? So we, we could have "του" for "his street" ; η οδος του - no - the street to him; or "εκεινου του ανδρα" to say, you know, "of that man" - "the street to that man".

Αυτη ειναι η οδος εκεινου του ανδρα... that we saw in the centre; which, that which, we saw in the centre.

Student: ...που ειδαμε στο κεντρο.

Mihalis: Good. Αυτη ειναι η οδος εκεινου του ανδρα που ειδαμε στο κεντρο.

"To fix" or "to put something together" like to fix something to eat or to fix something a drink is "φταχνω", "φταχνω".

Student: Φταχνω.

Mihalis: So this is φ /f/ - τ /t/ (which is a combination we don't have in English when you start a word. No? We have it in the middle like "often" ; but to start a word you wouldn't find this in English; so this is an interesting sound to make in Greek; like "φτανω" - "I arrive". Φταχνω.)

...and then we have the "x /ch/" also, but at the end of the syllable. φταχνω - I fix -φταχνω.

Student: Φταχνω.

Mihalis:	And the closed version is "φταξω", "φταξω".
Student:	Φταξω.
Mihalis:	How was "a coffee"?
Student:	Ενας καφες.
Mihalis:	Ενας καφες.

Mihalis: So "ενας" doesn't change like any old adjective or noun, dropping the "ς /s/" when it's like "him" rather than "he"; it behaves like the word for "the" ; it becomes "εναν" when it like "him".

So if you want to say "can you fix me a coffee", how would that be? So for "fix", in this sense, we have "φταχνω" and the closed version of "φταξω". So, "can you fix me a coffee"?

Student: Μπορεις να μου φταξεις εναν καφε.

Mihalis: Very good. Μπορεις να μου (because it's "for me", "to me"; no; rather than fixing me directly) ; μπορεις να μου φταξεις εναν καφε. Very good.

Can you make a coffee for my friend; a male friend; can you make a coffee for my friend?

Student: Μπορεις να φταξεις εναν καφε για τον φιλο μου.

Mihalis: Very good. Μπορεις να φταξεις εναν καφε για τον φιλο μου. Very good.

So we've seen how "to me - μου", "to you - σου", "to him - του", "to her - της" can be used for possession; no; like when we say "το σπιτι μου, το σπιτι τησ". And we have expanded that concept a little, like with "το σπιτι του Γιωργου - the house of Giorgos"; "το σπιτι του φιλου μου - the house of my friend (my friend's house)".

And you will also notice this "ου /ou/" with some surnames in Greek, especially in Cyprus . This is because when traditionally people chose a surname they would be "of their father"; son of (or daughter of) whoever; and you can even find people that have the same name twice, no, but like different versions of it. So, for example, you could have "Christosomos Christostomou". No? This would be Christosomos of Christosomos. No? And in the second one you see Christostomou, ending "ou", for the surname, meaning "of". So you will find a lot of surnames ending / ou/ and this can remind you of its function as "of" something or someone.

What was the word for "more"?

Student: Πιο.

Mihalis: Πιο.

And "which" or "who"?

Student: Also "πιο".

Mihalis: Πιο, πιος, πια. No? Or in the plural "πιοι", "πιοι" - for the masculine plural; "πιες" - for the feminine plural; "πια" for the neuter. So "πιο" is "who" or "which"; and if you think about it "who" just means "which"; just means "which person". No? So we use "πιο, πια, πιος" for, for both of these meanings in Greek.

How would you say "who is this coffee for (for who is this coffee)"? But there are only females present, so we will say, you know, "for which / for who " in the feminine.

For who is this coffee?

Student:	Για πια ειναι αυτος ο καφες;
Mihalis:	Good. Για πια ειναι αυτος ο καφες; No?
	So "αυτος ο καφες" - in the "he" form; he is for; but like I mentioned with "to be" - (ειναι, ειμαι, εισαι etc) will we always just have our standard forms of nouns.
	How would you say "for who are these coffees", and we are still just with women.
	For who are these coffees?
Student:	Για πια ειναι αυτοι οι καφεδες.
Mihalis:	This is possible, but it would only means if all of the coffees were just for one person. In Greek as we have the option to put "who" in the plural, we will when it makes sense. So if all of these coffees aren't just for one of these ladies; no; we, we will say " for who" in the plural.
	So let's do that again. Who are these coffees for; for who are these coffees; and we mean females.
Student:	Για πιες ειναι αυτοι οι καφεδες;
Mihalis:	Very good. Για πιες ειναι αυτοι οι καφεδες;
	And if we asked "for who is it" and we mean a man; or also if we are not aware of the gender; no; for "who" we can just use the masculine, like a neuter.
	So, " for who is it" and we mean a man, or not specifying the gender.
Student:	Για πιον ειναι.
Mihalis:	Για πιον ειναι.
	You decided that "πιος" acts like "τον" rather than any other adjective or noun; and you were correct. Of course "πιος" -"who" is much closer to "τον" the word for "the" or "him" than any old adjective or noun. So rather than just losing the "ς /s/" we get an "ν /n/" ; για πιων ειναι.
	And "for who is it" in the plural, for masculine or mixed. For who is it?
Student:	Για πιους ειναι.
Mihalis:	Για πιους ειναι. Very good.
	If you want to say "whose is it" like "who does it belong to" , you can say "πιανου", "πιανου".
Student:	Πιανου.
Mihalis:	So "whose is it"?
Student:	Πιανου ειναι;
Mihalis:	Πιανου ειναι;
	This meaning something like "of who is it". No? We can see the "ου /ou/" there but we also have like an "ν /n/" popping up. You can also say "πιου ειναι", that would also make sense, as "of who is it" as well; but "πιανου" is much more common.
	And this idea of possession that we're seeing is not necessarily about owning things; it's more broadly to do with the meaning of "of". So, you know, when we say "my friend's house" we are saying "the house of my friend" and there we mean somebody owns something. But in the same way we can also say "the problems of

the world". No? So this kind of possessive structure that we're learning is not just about literal possession; we can use it much more broadly.

So what was "the problem". The problem.

Student: Το προβλημα.

Mihalis: Το προβλημα.

And "the problems"?

Student: Τα προβληματα.

Mihalis: Τα προβληματα.

So with those neuter words ending "α /a/" we can't make them plural with "α /a/"s so we add "τα /ta/" on the end; just like the word for "the";   τα προβληματα.

The word for "world", "world", like in "cosmopolitan" is "κοσμος". This is spelt with an "σ/s/" in Greek but we hear a /z/ before that "μ /m/". Κοσμος - the world; ο κοσμος.

So how would you say "the problems of the world"?

Student: Τα προβληματα του κοσμου.

Mihalis: Very good. Τα προβληματα του κοσμου.

So you can really use the structure a lot in Greek; and also you need to be aware of it going in a different order to how you think about it in English. So to really to access this structure you'll need to have this awareness of the fact that you'll think of it in a different way. You will say, maybe "the world's problems"; no; and be thinking how, I can't say that, how can I say that in Greek"; until you realise, oh, ok, it is just "the problems of the world".

Τα προβληματα του κοσμου. Very good.

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Mihalis: "I go", "I go" in Greek is "πηγαίνω".

Student: Πηγαίνω.

Mihalis: Πηγαίνω.

Student: Πηγαίνω.

Mihalis: So this /y/ sound is just the gamma (γ), no, with the /e/ sound after it, being softened. Πηγαίνω - I go.

How would you say "I'm going to my friend's house" and we mean a male friend.

Student: Πηγαίνω στο σπίτι του φίλου μου.

Mihalis: Very good. Πηγαίνω στο σπίτι του φίλου μου. Good.

"Πηγαίνω", "πηγαίνω" also has a shorter version; πηγαίνω - the whole thing kind of gets swallowed up into "πάω", "πάω"

Student: Πάω.

Mihalis: So "πηγαίνω" such a long word for such a common verb, that managed to kind of contract to "πάω". So "πηγαίνω" and "πάω" both exist. And we know that "/g/s

(γ)s" like in "πηγαίνω" can get swallowed away easily; like we have "λέω" - I, I say or I tell; and then we saw that it actually has a hidden /g/ , like in the past "έλεγα", or like in other versions "έλεγω"; and then"τρώω" - I eat; and then "έτρωγα" - I was eating. So we can see how that can happen.

So "πηγαίνω" or "πάω" - I am going.

What was the word for "all"?

Student: 'Ολα.

Mihalis: Good. 'Ολα.

What version of it did you give me?

Student: Ah. That's the neuter.

Mihalis: The neuter...

Student: The neuter plural.

Mihalis: The neuter plural; ok, as long as we are aware of that. No?

"Every day" we could have "κάθε μέρα" - each day; or we could also have "all the days" . So you can use either. "Κάθε μέρα" for everyday, or "all the days".

How would "all the days" be?

Student: 'Ολες οι μέρες.

Mihalis: 'Ολες οι μέρες. Very good.

And how would you say "I go every day"?

Student: Πηγαίνω όλες τις μέρες.

Mihalis: Πηγαίνω όλες τις μέρες. Πάω όλες τις μέρες.

And here we have "τις μέρες ". No? Because when we say "every day" - "I go every day" we mean "on every day"; and that's "on them" rather than "on they". So mostly with time expressions, no, when we say when we do something we have them in the "her" rather than in the "she" form; in the "him" rather than in the "he" form. So "πάω (πηγαίνω) όλες τις μέρες".

But if we say "κάθε μέρα" for example we don't need to worry about that. In "κάθε μέρα" there is nothing there that is going to change depending on whether it's behaving like "he" or "him", or "she" or "her".

He goes to his friend's house every day.

Student: Πηγαίνει στο σπίτι του φίλου κάθε μέρα.

Mihalis: Good; but "to his friend's house".

Student: ...στο σπίτι του φίλου του κάθε μέρα.

Mihalis: Very good. Πηγαίνει στο σπίτι του φίλου του κάθε μέρα.

And apart from "πηγαίνει" we could also have "πάει". So "πάω" becomes "πάει" for he or she or it.

How would you say "she goes to her friend's house every day"; still a masculine friend; but "she goes to her friend's house every day"?

Student: Πηγαίνει στο σπίτι του φίλου της κάθε μέρα.

Mihalis:	Very good. Πηγαίνει (or πάει) στο σπίτι του φίλου της κάθε μέρα.
	This /ou/ ending, to match "του", like in "του φίλου" is only with "-ος /-os/" nouns, otherwise we will just drop the "ς /s/" of the masculine noun. So if you say for example "the house of the man"; how is that?
Student:	Το σπίτι του άντρα.
Mihalis:	Very good. Το σπίτι του άντρα.
	So we just drop the "ς /s/" from "άντρας".
	I teach is "διδάσκω"; διδάσκω - I teach.
Student:	Διδάσκω.
Mihalis:	Like "didactic", in English, "didactic"; it's got to do with teaching.
	How would you say "he teaches Greek"?
Student:	Διδάσκει Ελληνικά.
Mihalis:	Good. Διδάσκει Ελληνικά.
	He used to teach Greek.
Student:	Δίδασκε Ελληνικά.
Mihalis:	Very good. Δίδασκε Ελληνικά.
	So we just use our standard "διδάσκω" no, our open standard form of the verb, and we put the accent back and use our past ending. Δίδασκε. Δίδασκε Ελληνικά. He used to teach / she used to teach Greek.
	What do you think the closed version of "διδάσκω" might be? So we can look at "didactic", no, in English and see if we can find in "didactic" anything that looks like one of the possibilities we have for building our closed version.
Student:	I suspect it's going to turn into a /cks/.
Mihalis:	Yes. Why?
Student:	The /x/ and the /c/, the /k/ sound are very similar.
Mihalis:	Yes, of course, in "didactic", we have the /k/,no, on the stressed syllable, "didactic", and that can make us suspect that from "διδάσκω" we will have "διδάξω".
	So actually the /s/ and the /k/ of "διδάσκω" switch around in the closed form "διδάξω". But in "διδάσκω" /s/, /k/ are two letters ; and then in "διδάξω", "ξ", /ks/ is just one letter.
	How would you say "he taught"?
Student:	Δίδαξε.
Mihalis:	Δίδαξε..
	How again was "I go" or "I am going"?
Student:	Πηγαίνω.
Mihalis:	"Πηγαίνω" or...
Student:	Πάω.

Mihalis:	Πάω.
	"The teacher" is "ο δάσκαλος", "ο δάσκαλος".
Student:	Ο δάσκαλος.
Mihalis:	"The teacher's house" is "το σπίτι του δασκάλου", "το σπίτι του δασκάλου". Do you notice anything odd here? Ο δάσκαλος ; το σπίτι του δασκάλου.
Student:	Yes; the accent moves back from "δάσκαλος" to "δασκάλου".
Mihalis:	So forward. No? But it moves; it gets closer to the end. Ο δάσκαλος - του δασκάλου. And this didn't happen before; no; when we said "του σπίτι του φίλου", "του σπίτι του φίλου μου; we went from "ο φίλος" to "του φίλου"; "τα προβλήματα του κοσμου"; ο κοσμος - του κοσμου. Here the accent didn't change. So with longer nouns this /ou/ can pull the accent closer to it. This can happen with longer nouns like "δάσκαλος - του δασκάλου".

So you should pay attention in Greek for accents, stresses, moving for grammatical reasons. Let's say. We saw it in the past; we pulled the accent back into the past; and make sure it's the third syllable from the end when we build our past. With those neuter words we get the plural by adding "τα" onto, no, when they are longer as well; this can make the accent move. We saw "το πρόβλημα" and then "τα προβλήματα". No? So we've seen a few examples of this.

And now we see it here again. So when we have a longer noun ending /os/ and we change that to /ou/, we could see that accent moving. Ο δάσκαλος - του δασκάλου. So don't try to memorise where this happens, just be aware that it does happen in Greek; that this is a feature of Greek that you may see accents moving around when you change words. And look out for it so you can get reminded live of when an accent might move.

You can also find various hooks to remind you of when this happens. So, for example, I mentioned "Χρηστόστομος Χπρηστοστόμου, Χρηστοστόμου". No? That you might see somebody with the same first and second name and see the accent move in the name. So there we can have a very nice example; "Χρηστόστομος" and then "Χρηστοστόμου"of how that accent moves in that longer word because the /os/ changes to /ou/.

So when we come across these things, listening and practising Greek, we should think about why an accent has moved when we notice it; and this way remind us of the occasions that this happens in; and revise these peculiarities on the go rather than worrying about memorising them all.

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| Mihalis: | So we've seen various situations in which the accents moves in Greek to show us something; be it in the past when we pull the accent back; be it with the neuter plural when we add "τα" instead of changing /o/ to /α/; with the longer nouns the accent can move. So we can have for example "το προβλημα" and then "τα προβηματα" ; the "τα" on the end there, pulls the accent towards it. |

We've seen that when we have /ou/ for our ending of "of" like "of my friend" - "φιλου", no, when this goes onto a longer word it can pull the accent towards it; like in "ο δασκαλος" - the teacher, and "του δασκαλου" - of the teacher; or

"άνθρωπος",like in anthropology, - the person , "του ανθρωπου" - of the person. So we have seen various situations in which the accent may move in Greek.

We've also have an important situation in which the accent may double; so not move but double. This can happen when we put a word like "μου, του, σου" etc for possession on longer words.

So for example what is "the problem"?

Student: Το προβλημα.

Mihalis: Το προβλημα.

"My problem" is "το προβλημα μου" or "το προβλιμα μου". So when we put "μου" on "προβλημα" it actually gets a secondary accent; the accent doesn't move; it gets two; and both are actually written as well. So we have "το προβλημα" and then "το προβλημα μου". So this actually helps connect the idea in sound - "το προβλιμα" - "το προβλημα μου". So we know that that's "my problem" rather than "το προβλημα (the problem) μου (to me and then something else". So that helps us in comprehension and listening to group that "μου" with " το προβλημα" - "το προβληα μου".

How would you say "his problem"?

Student: Το προβλημα του.

Mihalis: Το προβλημα του.

The car; how is "the car"?

Student: Το αυτοκινητο.

Mihalis: Το αυτοκινητο.

Her car.

Student: Το αυτοκινητο της.

Mihalis: So with these longer words we are raising the accent again toward the end and helping in comprehension to understand the "της" is about the car and not about something else. Το αυτοκινητο - το αυτοκινητο της. Very good.

So this is only in simple constructions; no ; when we say, for example, "her car", "his car"; but if you say "the car of Giorgos" then you don't have to worry about moving the accent any more. Only if you say "his car", "her car", "my car".

So how would you say that? The car of Giorgos; Giorgos's car?

Student: Το αυτοκινητο του Γιωργου.

Mihalis: Το αυτοκινητο του Γιωργου.

But just "his car".

Student: Το αυτοκινητο του.

Mihalis: Το αυτοκινητο του.

His problem.

Student: Το προβλημα του.

Mihalis: Το προβλημα του. Το προβλημα του.

But if you say "Giorgos's problem" rather than "his problem "?

Student: Το προβλημα του Γιωργου.

Mihalis:	Το προβλημα του Γιωργου.
	So here, because we have "Giorgos's problem" rather than "his problem" we don't need to worry about doubling the accent. It's only when we use "του", "μου" etc by itself.
	How would you say "the car of my friend (my friend's car)"?
Student:	Το αυτοκινητο του φιλου μου.
Mihalis:	Good. Το αυτοκινητο του φιλου μου.
	But just "his car"?
Student:	Το αυτοκινητο του.
Mihalis:	Here it sounded like you moved the accent to "το αυτοκινητο του"; but we need to hear both. "Το αυτοκινη..."το αυτοκινητο του".
	Your car.
Student:	Το αυτοκινητο σου.
Mihalis:	Very good. Το αυτοκινητο σου.
	Your problem.
Student:	Το προβλημα σου.
Mihalis:	Το προβλημα σου. Good.
	But just "the problem".
Student:	Το προβλημα.
Mihalis:	Το προβλημα.
	And "problems".
Student:	Τα προβληματα.
Mihalis:	Τα προβληματα.
	So here we have the accent moving because we are adding "τα" for the plural. But not only because we are adding "τα" but because we are adding "τα" on a longer word. No? "Χρωμα" - colour, and "χρωματα" - we didn't see the accent move, for example. So "τα προβληματα" .
	How would you say "her problems".
Student:	Τα προβληματα της.
Mihalis:	I think you were putting the secondary accent. No? Or not?
Student:	Τα προβληματα της. Τα προβληματα της.
Mihalis:	Good. So even there we have two accents; we have the one of "τα προβληματα" and then again on the end, pulling it all together.
	Τα προβληματα της.
	His problems.
Student:	Τα προβληματα του.
Mihalis:	Τα προβληματα του.
	But "the problems of my friend"?
Student:	Τα προβληματα του φιλου μου.

Mihalis: Τα προβλήματα του φίλου μου.

And there we separate it, 'cos we are not saying, you know, "his problems" but "the problems of my friend". The idea goes on, we don't try and jam it altogether. "Τα προβλήματα του φίλου μου" or "τα προβλήματα του".

So some of these changes as well in accent are so subtle that native speakers often don't realise that they are doing it. But if you listen out for it, you will definitely notice and it will make your speech sound much more fluent and native. And also, as I mentioned, these accents are written. But, you know, again if you read Greek on-line, for example, a lot of the time you are not going to find all of the secondary accents written.

"Το μάθημα" is "the course" , like "μαθαίνω" - I learn; το μάθημα - the course; both related to math, maths.

Student: Το μάθημα.

Mihalis: My course.

Student: Το μάθημα μου.

Mihalis: Το μάθημα μου.

I will do my course at the teacher's house. What was "the teacher" again?

Student: Ο δάσκαλος.

Mihalis: Ο δάσκαλος.

So "I will do my course..."

Student: Θα κανω το μάθημα μου...

Mihalis: Θα κανω το μάθημα μου...

...in the house...

Student: ...στο σπιτι...

Mihalis: ...of the teacher.

Student: ...του δασκαλου.

Mihalis: Very good... του δασκαλου.

So we change the accent twice here, for two different reasons. No? We have "το μάθημα" and "το μάθημα μου"; for the "μου" there we are making a secondary accent. And then "ο δάσκαλος" and then when we say "of the teacher" we move the accent on this longer word ending "-ος /os/" closer to "-ος /os/". Του δασκαλου. *(Note from BMW: Did you mean "closer to /ou/" rather than "closer to "-ος / os/" "?)*

So again, it seems quite overwhelming to look at all of these changes in accents. No? But when you pick them out yourself, live, just understanding that it occurs and then picking it out yourself, live, is surely the best way to internalise these various shifts in accent.

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Mihalis: What was "I go" or "I am going" in Greek?

Student: Πηγαίνω.

Mihalis: Πηγαίνω.

	Or?
Student:	Πάω.
Mihalis:	Πάω.
	"He goes" or "she goes / it goes".
Student:	"Πηγαίνει" or "πάει".
Mihalis:	"Πηγαίνει" or "πάει". Good.
	How would you say "we go (we are going)"?
Student:	Πηγαίνουμε.
Mihalis:	Πηγαίνουμε.
	And we also have "πάμε" for our contracted version of this. Πάμε.
Student:	Πάμε.
Mihalis:	They are going; they go.
Student:	Πηγαίνουν.
Mihalis:	"Πηγαίνουν" or "πηγαίνουνε". Πηγαίνουν, πηγαίνουνε.
	And our shorter version here is "πάνε", "πάνε".
Student:	Πάνε.
Mihalis:	We couldn't have "πάν" that would be too short; so just "πάνε".
	"You guys are going" or "you (formal) go".
Student:	Πηγαίνετε.
Mihalis:	Πηγαίνετε.
	And what do you think we might have for this shorter, contracted version if we have "παμε, πάνε"?
Student:	Πάτε.
Mihalis:	Πάτε. Good.
	For "you (informal)" we have "πηγαίνεις". No? And for the shorter version, what might we have?
Student:	Πας.
Mihalis:	Πάς. Very good.
	So , apart from being an alternative version of "πηγαίνω", "πάω", it's also the closed form of "πηγαίνω"; so it's both. You can just use it in the present, as you will, and there's no difference between "πηγαίνω" and "πάω"; they mean the same thing. No? There's no difference in usage whether it's an open or a closed feeling or anything like this. It's just a contraction of "πηγαίνω", but that's also used for the closed form. No? So if you say, for example, "will you go to your friend's house" , "will you go to your friend's house", how will that be?
Student:	Θα πάς στο σπίτι του φίλου του... του φίλου σου.
Mihalis:	Very good. Θα πάς στο σπίτι του φίλου σου. Good.
	How would you say "I'm going to my best friend's house"; "I am going to the house of my best friend"; a male friend.

Student:	Πάω στο σπίτι του καλήτερο μου φίλο...φίλου.
Mihalis:	OK. So give that bit another go. Στο σπίτι του...
Student:	...του καλήτερον μου φίλου.
Mihalis:	Καλήτερον?
Student:	I thought "καλήτερο" but apparently it's wrong. So?
Mihalis:	So you are thinking to remove the "ς /s/" from "καλήτερος" here? No? Because we would have "καλήτερος φίλος" and you are taking the "ς /s/" away. But we have "του φίλου" . No? So what will happen to ...
Student:	So it's "πάω στο σπίτι του καλήτερου μου φίλου".
Mihalis:	Good. And where are you putting the accent there on "το σπίτι του..."
Student:	...καλήτερού...μ..
Mihalis:	Yes.
Student:	Καλήτερού μου.
Mihalis:	Yes. Καλήτερού μου. Ah... because we have "καλήτερος" , we already have the accent on the "η /ee/", and then because we have the "μου" there it's going to come up again to join "καλήτερού μου" altogether. And we have to think of it as something joined together, otherwise that double accent business becomes very difficult. No? Although, like I say, it's not very important to do it; but if you have a particular desire to have a native feel to your Greek then you want to pay attention to this kind of thing. So "πάω στο σπίτι του καλήτεροή μου φίλου". That's how it connects in meaning, and in sound "του καλήτερού μου φίλου".
	And also the position of "μου" is flexible. So whilst the position of "μου" is more common after the adjective in something like this - "του καλήτερού μου φίλου", you could also put the "μου" at the end and then you won't have to worry about the accent of "καλήτερος". No? You'll just have "του καλήτερου φίλου μου".
	How would you say "her problems"?
Student:	Τα προβλήματα της.
Mihalis:	Τα προβλήματα της.
	Her house.
Student:	Το σπίτι της.
Mihalis:	Το σπίτι της.
	So, with a smaller word like "σπίτι" we don't have to worry about making any secondary accents. No? Το σπίτι της.
	If you want to say "Maria's problems, Maria's house, my friend's house" instead of just "her house, her problems", again we say "the problems of Maria", "the house of my friend". So just as we use "του" - to him, for this structure in the masculine, we will use "της" like "to her", for this, for the feminine. No? But the feminine noun we also add an "ς /s/" to. So "the house of Maria" is "το σπίτι της Μαρίας".
Student:	Το σπίτι της Μαρίας.
Mihalis:	So this is just like in English, actually, when we add an apostrophe "s"; Maria - and then Maria's house; it's the same. But we are only doing this with the feminine in Greek, the feminine singular. So "η Μαρία" but then "το σπίτι τις Μαρίας" - Maria's house.

	How would you say "my friend's house"? And you mean a female friend.
Student:	Το σπίτι της φίλης μου.
Mihalis:	Very good. Το σπίτι της φίλης μου.

So we are using "της" in the same way as we were using "του"; but we also get this /s/ for this feminine noun. Το σπίτι της φίλης μου.

We are going to my friend's house.

Student:	Πάμε στο σπίτι της φίλης μου.
Mihalis:	Very good. Πηγαίνουμε (πάμε) στο σπίτι της φίλης μου.

And I should also mention that "πάμε" can be used like "let's go" all by itself. "Πάμε", you know, "let's go". So you could say "ας πάμε, να πάμε" but also just "πάμε" to say "let's go". Πάμε στο σπίτι της φίλης μου.

Do you know which is the car of Maria? "Do you know which one is Maria's car" is how we would say it in English. No?

Do you know which is the car of Maria?

Student:	Ξέρεις ποιο είναι το αυτο...το αυτοκίνητο της Μαρίας.
Mihalis:	Very good. Ξέρεις ποιο (and "ποιο" in the neuter is matching "αυτοκίνητο"). No? Ξέρεις ποιο είναι το αυτοκίνητο της Μαρίας.

So if we were to say "her car" we would say "το αυτοκίνητό της"; the accent would double; we would connect "της" and "αυτοκίνητο"; το αυτοκίνητό της. But when we say "το αυτοκίνητο της Μαριας" we don't do that. So only when we have "της, μου, του" etc connected only to that noun,it comes after, do we have to worry about moving the accent.

"The beginning", "the beginning" like in "αρχίζω" - I start, or "υπάρχει" - there is, was "η αρχή", "η αρχή".

Student:	Η αρχή.
Mihalis:	How would you say "her beginning"?
Student:	Η αρχή της.
Mihalis:	Η αρχή της.

Or "it's beginning "as well . No? If we are talking about a feminine noun, it could be the beginning of something. For example, "spring" is "άνοιξη", "άνοιξη".

Student:	'Ανοιξη.
Mihalis:	This is "η άνοιξη" - the spring.

So if you wanted to say "the beginning of spring" how would that be?

Student:	Η αρχή της άνοιξης.
Mihalis:	Very good. Η αρχή της άνοιξης.

So the idea of possession here, no, as we've mentioned, is broad more like just the meaning of "of". Η αρχή της άνοιξης - the beginning of spring.

We are waiting for the beginning of spring. We are awaiting the beginning of spring.

Student:	Περιμένουμε την αρχή της άνοιξης.
Mihalis:	Very good. Περιμένουμε την αρχή της άνοιξης.

	The word for "seven" was "εφτά" and the word for "week" ...
Student:	Εβδομάδα.
Mihalis:	"Εβδομάδα" with a /v/ sound; unlike "εφτά" which has an /f/. Εβδομάδα.
	Every day of the week; all the days of the week. How would that be? All the days of the week.
Student:	'Ολες οι μέρες της εβδομάδας.
Mihalis:	Very good. 'Ολες οι μέρες της εβδομάδας.
	So we have "εβδομάδα , η εβδομάδα" - the week; "της εβδομάδας" - of the week.
	You remember how was "the life"; like in "zoo"; like in the English name Zoe.
Student:	Η ζωή.
Mihalis:	Η ζωή.
	All the days of my life.
Student:	'Ολες οι μέρες της ζωής μου.
Mihalis:	Good. 'Ολες οι μέρες της ζωής μου.
	How would you say "we have something for everyday of the week"? We have something for everyday of the week.
Student:	'Εχουμε κάτι για όλες τις μέρες της εβδομάδας.
Mihalis:	Very good. 'Εχουμε κάτι για όλες τις μέρες της εβδομάδας.
	So here "όλες τις μέρες" uses "τις" not "η" because it's "for all the days"; which means it's for "them" rather than for "they", so "όλες τις μέρες"; and then a different "της", "της εβδομάδας" - of the week.

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Mihalis:	So we can extend this idea of possession like in "το σπίτι του" with other nouns, like in "το σπίτι του Γιώργου" or "του σπίτι του Μίχαλι"; and we've seen that with the feminine as well using "της" and, and /s/ on the end of the noun "το σπίτι της Μαρίας", "το σπίτι της φίλης μου", "οι μέρες της εβδομάδας" - the days of the week.
	We can also do something similar with the neuter singular.
	What was "the child"?
Student:	Το παιδί.
Mihalis:	Το παιδί.
	Do you remember how to say "teacher"?
Student:	Δάσκαλος.
Mihalis:	Δάσκαλος.
	How would you say "the child of the teacher"? The teacher's child.
Student:	Το παιδί του δασκάλου.

Mihalis:	Very good. Το παιδί του δασκάλου.
	So there we move the accent. We have "δάσκαλος" and then "δασκάλου". So we saw how this occurs when we add "ου" to longer nouns; but not just with longer nouns. We notice that the original accent is third from the end on "δάσκαλος"; so when we have that situation, that "ου" can pull the accent towards it. Του δασκάλου; *το παιδί*; του δασκάλου.
	And we also had "δασκάλα", "δασκάλα", for the feminine. So how would you say "the child of the female teacher"?
Student:	Το παιδί της δασκάλας.
Mihalis:	Very good. Το παιδί της δασκάλας.
	"Του παιδιού" means "of the child". So we have "το παιδί" which is neuter, and then "του παιδιού" - of the child.
Student:	Του παιδού.
Mihalis:	What do you notice about the accent here?
Student:	The "ου" is stressed, not the "ι /εε/".
Mihalis:	Good. So actually, in both cases, we have the accent on the end; it's just it moves. Το παιδί - του παιδιού.
	"The toy", "the toy" is παιχνίδι.
Student:	Παιχνίδι.
Mihalis:	And that's neuter. Το παιχνίδι, το παιχνίδι.
Student:	Το παιχνίδι.
Mihalis:	So how would you say "the child's toy (the toy of the child)"?
Student:	Το παιχνίδι του παιδιού.
Mihalis:	Good. Το παιχνίδι του παιδιού.
	How would you say "my child's toy"? My child's toy.
Student:	Το παιχνίδι του παιδιού μου.
Mihalis:	Good. Το παιχνίδι του παιδιού μου.
	How do you think "of the toy" might be?
Student:	Του παιχνιδιού.
Mihalis:	Yes. It also takes the accent on the end there. Του παιχνιδιού; του παιχνιδιού.
	So we have "παιχνίδι" with the accent on the "ι /ee/" - παιχνίδι; and then "του παιχνδιού".
	So maybe you could say something like "this is from your child's toy". Maybe you find a piece of something and you say "this is from your child's toy". How would that be?
Student:	Αυτό είναι του παιχηιδιού του παιδιού σου.
Mihalis:	Very good. Very good. So "this", you used the neuter because, you know, this, a piece of something we will find , we will say "αυτό". Αυτό είναι του παιχηιδιού του παιδιού σου. Αυτό είναι του παιχηιδιού του παιδιού σου.
	But you can feel that's kind of complicated. No? So we might also just say "this is from the toy", actually using the word for "from" ; "αυτό είναι άπτο (or από το)

παιχνίδι". We will probably do that just because it requires much less glucose, you know. Αυτό είναι από το παιχνίδι του παιδιού σου. But you have the option of course.

How was "the book? Do you remember "the book"?

Student:	Το βιβλίο.
Mihalis:	Το βιβλίο.

"Of the book" might be?

Student:	Του βιβλιού.
Mihalis:	That's what you would think, no, going from "το παιδί" to "του παιδιού" ; παιχνίδι - παιχνιδιού; but no. "Το βιβλίο" becomes "του βιβλίου"; so we don't have the accent on the /ou/ but just before. So there's a slightly different pattern here. No? You have "το παιδί" but then "το βιβλίο"; they have the accent on the same place but "βιβλίο" has an /o/. So when you notice differences like this just try to look around. See if you can find a pattern; see if you can identify one. And don't worry about memorising these things because the fact that you are thinking about it, just trying to find a pattern, this is what's going to work your memory, not the act of memorising. And when you start using Greek and you hear "του βιβλίου" and you don't hear "του βιβλιού", there is only a couple of times you can say it without it sounding weird to you, and setting the alarm off. So here we have "του βιβλίου" - of the book.

You could say "the theme of the book"; "theme" is the same word in Greek and it ends "μα (ma)", like one of those "μα (ma)" words, like "πρόβλημα".

So how might that be "the theme of the book"?

Student:	Το θέμα του βιβλίου.
Mihalis:	Very good. Το θέμα. "Το"- because it ends "μα (ma)" like "το χρώμα, το πρόβλημα". Το θέμα του βιβλίου; the theme of the book.

So accent can be very particular in Greek; and if you really want a native feel to your Greek it's something you have to pay special attention to.

So these are the main patterns, no, to achieve this "of" meaning; το σπίτι του Γιώργου; το σπίτι της Μαρίας; το σπίτι του παιδιού. But you may find other pattern too. Like "of the problem", for example, is "του προβλήματος"; and "of the course" , not "of course", no, "of the course" so "το μάθημα" becomes "του μαθήματος".

So as I said, you should listen out and try to make your own patterns; find what things have in common. So what does "πρόβλημα" and "μάθημα" have in common?

Student:	Three syllables; the first is stressed.
Mihalis:	That's true. But we've also seen many other words that have that, that don't do this; and there's something much more obvious that makes these...
Student:	They also have the "μα /ma/"
Mihalis:	Good. So we go "Oooh! Did I find a pattern"?

We have "του προβλήματος"; we have "του μαθήαμτος"; maybe I've found a pattern. So I want to find another "μα /ma/" word to check it. So can you think of another "μα /ma/" word.

Student:	Πρόγραμμα.

Mihalis:	Πρόγραμμα.
	And then we can check, you know. How do we say "of the programme"? And if it's "του προγάμματος" - which it is, then we have found a pattern. We have "το χρώμα" - the colour. So "of the colour" might be?
Student:	Του χρωμάτος.
Mihalis:	Του χρωμάτος. Good. It is. Το χρωμάτος.
	So we had "δάσκαλος" or "δασκάλα" for a teacher. How would we say "the children of the teacher"? And we mean a female teacher.
Student:	Τα παιδιά της δασκάλας.
Mihalis:	Very good. Τα παιδιά της δασκάλας.
	And how would you say "the children of this teacher"?
Student:	Τα παιδιά της δασκάλας αυτής.
Mihalis:	OK. But you know the general position that that goes in when you say "this teacher" for example; so there is no reason to change that when you are working through, I mean to change the order. So how would you say "this teacher".
	This teacher.
Student:	Αυτή η δασκάλα.
Mihalis:	Αυτή η δασκάλα. So that can get all muddled around when you are working out what's doing what in your mind; but the order is going to stay the same.
Student:	Τα παιδιά αυτής της δασκάλας.
Mihalis:	Good. Τα παιδιά αυτής της δασκάλας. Very good.
	And "the children of that (female) teacher"?
Student:	Τα παιδιά εκείνης της δασκάλας.
Mihalis:	Τα παιδιά εκείνης της δασκάλας.
	"Γυναίκα" was "woman". Γυναίκα.
Student:	Γυναίκα.
Mihalis:	How would you say "the child of this woman is so good".
	So, "the child of this woman...".
Student:	Το παιδί αυτής της γυναίκας...
Mihalis:	Very good. Το παιδί αυτής της γυναίκας...
	...is so good. For "so " we can use "τόσο", "τόσο".
Student:	Τόσο.
Mihalis:	...is so good.
Student:	...είναι τόσο καλό.
Mihalis:	Good. Το παιδί αυτής της γυναίκας είναι τόσο καλό.
	The word for like "amazing" or "wonderful" is "καταπληκτικό", "καταπληκτικό", which is fun to say. Καταπληκτικό.
Student:	Καταπληκτικό.

Mihalis:	Good. So imagine you come across this word, what's the first thing you do when you look at it; if it's a new word?
Student:	You can break it up?
Mihalis:	You have a look if you see...
Student:	... you can see parts that you recognise.
Mihalis:	OK.
Student:	... the, the beginning is a bit like "κάτω".
Mihalis:	Exactly; κάτω; and "κάτω" becomes "κατα" many times when it's creating vocabulary; like in "καταλαβαίνω", "κατάλογος". So we just notice that and the only thing that's new is "πληκτικό" not "καταπληκτικό".
	So how would you say "the toy of this child is amazing"?
Student:	Το παιχνίδι αυτό του παιδιού είναι καταπληκτικό.
Mihalis:	Good; but "αυτό του παιδιού"?
Student:	...αυτού του παιδιού. Το παιχνίδι αυτού του παιδιού είναι καταπληκτικό.
Mihalis:	Very good. Το παιχνίδι αυτού του παιδιού είναι καταπληκτικό. Good.

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Mihalis:	What was "I go " or "I am going"?
Student:	"Πάω" or "πηγαίνω".
Mihalis:	Good; "πηγαίνω" or "πάω".
	And we saw "πηγαίνουμε", no, for "we go (or we're going)". Or, instead of "πηγαίνουμε" we could have?
Student:	"Πηγαίναμε" or "πάμε".
Mihalis:	Just "πάμε". No? So this isn't like ...
Student:	Oh no! Yes.
Mihalis:	...this isn't like "μιλάω", you know, that can have alternative forms; this is a just a very strange contraction. Πηγαίνω - πάω; πηγαίνουμε - πάμε. And "πάμε" we said can also be used like "let's go".
	So how would you say "let's go to my friend's house" and we mean a female friend.
Student:	Πάμε στο σπίτι της φίλης μου.
Mihalis:	Very good. Πάμε. Πάμε στο σπίτι της φίλης μου.
	How would you say "we're going", emphasising the word for "we"?
Student:	Εμείς πάμε.
Mihalis:	Εμείς πάμε.
	"You go" ,the informal, we could have "πηγαίνεις" or ...
Student:	Πας.
Mihalis:	How would you say "where will you go", emphasising the word for "you"? Where will you go?
Student:	Εσύ που θα πας.

Mihalis:	So here we would have to use "πας". No? "Where will you go" rather than "where will you be going"; we use the closed version, which is also this abbreviated form - πας. Εσύ που θα πας; που θα πας εσύ.
	"He (or she) goes" we could have "πηγαίνει" or...
Student:	Παει.
Mihalis:	Παει.
	How would you say "he is going now", emphasising the word for "he"?
Student:	Αυτός παει τώρα.
Mihalis:	Αυτός παει τώρα.
	So we can say words like "εμείς, αυτός, εγώ, εσύ" etc ,no, to emphasise "we, he, I".
	How would you say "does she see me", emphasising the word for "she". Does she see me?
Student:	Αυτή μου βλέπει.
Mihalis:	...μου βλέπει...
Student:	...με βλέπει. Αυτή με βλέπει.
Mihalis:	Αυτή με βλέπει.
	So this emphasises "αυτή"; but what if we wanted to emphasise "me"? For emphasising "me" we have a longer version of "με" and this is "εμένα", "εμένα".
Student:	Εμένα.
Mihalis:	So how would you say "does she see me", emphasising the word for "me".
Student:	Εμένα βλέπει.
Mihalis:	Εμένα βλέπει. Βλέπει εμένα.
	So actually "εμένα" is flexible in its order. You can say "βλέπει εμένα", "εμένα βλέπει". And also we could repeat the "με"; so, "με βλέπει εμένα" - "εμένα με βλέπει". And whether you will repeat the "με" or not might depend on the verb that you are using, and what order is preferred. Whether you put "εμένα" before or after can depend on the verb, on the dialect, on the situation, and how much you are wanting to stress. So again this is something you want to listen out to live, to really fine tune your hearing to how these are used.
	So "με" becomes "εμένα" to emphasise it. So if we go from "με" to "εμένα", "σε" might be?
Student:	Εσένα.
Mihalis:	Εσένα.
	So if you want to say "I see you" but you are emphasising this "you", so, of course, you would need a context to be emphasising it. So "I see you, not him" for example; how would that be?
Student:	Εσένα βλέπω.
Mihalis:	Εσένα βλέπω. Βλέπω εσένα. Or "σε βλέπω εσένα" - "εσένα σε βλέπω".
	If you want to use the emphatic word for "τνη" or for "τον", well that's just "αυτήν" and "αυτόν".

	So "I see her", emphasising "her".
Student:	Αυτήν βλέπω.
Mihalis:	Αυτήν βλέπω. Βλέπω αυτήν. Or if we repeat the "την"; αυτήν την βλέπω - την βλέπω αυτήν. And of course this could mean "I see her", emphatically; no; or "I see it" - a feminine thing; or "I see this". No? We know that "αυτή - αυτήν" also means "this". And if we think about it, "this" is just an emphatic word for "it". I see it; I see this; this "it"; it makes "it" a little more emphatic. So the relationship between "την" and "αυτήν" is the same as that between "το" and "αυτό".
	How, how is "I like" or "I like it"?
Student:	Μου αρέσει.
Mihalis:	Μου αρέσει. It is pleasing to me. Μου αρέσει.
	If you want to say "I like it" and stress the "I", well we need to think about what we say in Greek. No? It is pleasing to me; to me it is pleasing. So this is "to me" so we would probably still include the "μου" when we put "εμένα" so that we can still show that the meaning is "to me".
	So how would that be? I like it.
Student:	Εμένα μου αρέσει.
Mihalis:	Εμένα μου αρέσει. Μου αρέσει εμένα. Μ'αρέσει εμένα.
	We have "μιλάω", no, - I speak - "μιλάω".
	I am speaking to you. I am speaking to you.
Student:	Σου μιλάω.
Mihalis:	Σου μιλάω.
	So because we have "σου" here if we want to stress "I am speaking to you", you will keep the "σου" but you will also put the "εσένα".
Student:	Εσένα σου μιλάω.
Mihalis:	Εσένα σου μιλάω. Σου μιλάω εσένα.
	And that there then including this "σου" with the "εσένα"; εσένα σου μιλάω; we could also say "to you" - "σε εσένα" , which becomes "σ'εσένα" and there we would have the meaning of "to" with "σε"; no; "the self to" like in "στο"; no; "to the". So "σ'εσένα", "σ'εσένα μιλάω" - I am talking to you.
	What is "I give"?
Student:	Δίνω.
Mihalis:	Δίνω.
	And the closed form?
Student:	Δώσω.
Mihalis:	Δώσω.
	He gave.
Student:	'Εδωσε.
Mihalis:	'Εδωσε.
	He didn't give it to me. He didn't give it to me.
Student:	Δεν μου το έδωσε.

Mihalis:	Δεν μου το έδωσε.
	And if you want to stress "to me" - "he didn't give it to me", how would that be?
Student:	Εμένα δεν μου το έδωσε.
Mihalis:	Good. Εμένα δεν μου το έδωσε. Δεν μου το έδωσε εμένα.

So because "εμένα" doesn't include the information of "to me" it just shows "me" emphatic, if we have a "μου" we keep it. Εμένα δεν μου το έδωσε. And the same with "σου"; no. We could have "σου αρέσει" and then if we want to emphasise that - "εσένα σου αρέσει", keeping that "σου". But as we saw we can also play around with the wording a little bit and say "to". You could say for example "he didn't give it to me"; you could say "σ'εμένα" - "to me". And then you don't have to repeat the "μου" because you already have included that information.

So how would that be? He didn't give it to me. This time using our word for "to".

Student:	Δεν το έδωσε σ'εμένα.
Mihalis:	Very good. Δεν το έδωσε σ'εμένα.

So "σε εμένα" contracts to "σ'εμένα", "σ'εμένα"; you don't hear two /e/s; you don't write them either; you have an apostrophe there. Δεν το έδωσε σ'εμένα.

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Mihalis:	So we saw "με" and "εμένα" , "σε" and "εσένα", "αυτήν" instead of "την" and we've just seen "σ'εμένα" - to me. So "σε" is one of those small words that show position or movement that are called prepositions like - σε, για, από (from, or of). And all of these words when you say for example "for me" you will not say "για με" you will say "για 'μένα". So all of these words, these prepositions, take "εμένα" rather than "με"; when they mean "for me", "from me"; "εσένα" rather than "σε".

But we also notice that they blend together the vowels of the preposition and εμένα, or εσένα etc. So we get "σε'μένα", "σε'σένα", "από 'μένα", "από 'σένα". And the use of "εμένα", "εσένα" etc here, isn't emphatic anymore, this is just what we do after a preposition. We don't say "για με" but "για'μένα".

Student:	Για 'μένα.
Mihalis:	How would you say "from me"
Student:	Από 'μένα.
Mihalis:	Good; and again the /m/ gets swallowed up because the prepositions end in vowels. So "για 'μένα" , "από 'μένα".
	How about "with me"?
Student:	Με 'μένα.
Mihalis:	Με 'μένα ; otherwise it would be "με με" . No? Με 'μένα.
	With you.
Student:	Με 'σένα.
Mihalis:	Με 'σένα.
	To you.

Student:	Σε 'σένα.
Mihalis:	Σε 'σένα; otherwise this would also be "σε σε". No? Σε 'σένα.
	So the fact that we have "to you" - "σε 'σένα" and not "σε σε", and "με 'μένα" - "with me" and not "με με", is a nice hook to remember that with prepositions, these little words, that show position or movement , after these, if we want to say for example "to me", "for me", "from me", we use "εμένα" rather than "με", "εσένα" rather than "σε", "αυτόν" rather than "τον".
	How would you say "don't you like it"?
Student:	Δεν σου αρέσει.
Mihalis:	Δεν σου αρέσει.
	And what if you wanted to stress the "you", you know. Don't you like it?
Student:	Εσένα δεν σου αρέσει.
Mihalis:	Very good. Εσένα δεν σου αρέσει. No?
	So as "εσένα" doesn't give us the information of "to you" we include that "σου". Εσένα δεν σου αρέσει.
	But we could also say "σε 'σένα", we could include the information there.
	So how would you say that? "Don't you like it", still emphatic but with "σε 'σένα". How would that be? Don't you like it?
Student:	Σε 'σένα δεν αρέσει.
Mihalis:	Σε 'σένα δεν αρέσει. No? So there we don't include the "σου" because we have all of the information that we need to express in "σε 'σένα". Σε 'σένα δεν αρέσει. Δεν αρέσει σε'σένα.
	How would you say "to him"?
Student:	Σ'αυτόν.
Mihalis:	Σ'αυτόν.
	For him.
Student:	Για αυτόν.
Mihalis:	Για αυτόν.
	For her.
Student:	Για αυτήν.
Mihalis:	Για αυτήν.
	With her.
Student:	Με αυτήν.
Mihalis:	Με αυτήν.
	To her.
Student:	Σε αυτήν.
Mihalis:	Σε αυτην.
	To them (female).
Student:	Σε αυτές.

Mihalis:	Σε αυτές.
	Good. So this is just the plural feminine. No?
	And "to them" masculine or mixed?
Student:	Σε αυτούς.
Mihalis:	Σε αυτούς.
	I am with them now. I am with them now.
Student:	Είμαι με αυτούς τόρα.
Mihalis:	Είμαι με αυτούς τόρα.
	How would you say "it is from me"?
Student:	Είναι από 'μένα.
Mihalis:	Είναι από 'μένα. Good.
	So this is "από εμένα"; but that contracts; no; είναι από 'μένα.
	Is it from you?
Student:	Είναι από 'σένα.
Mihalis:	Είναι από 'σένα.
	So we have "βλέπω", no, for " I see" and the closed version is?
Student:	Δω.
Mihalis:	Δω.
	"I saw them" – masculine or mixed.
Student:	Τους είδα.
Mihalis:	Τους είδα.
	And what if you wanted to really emphasise that you saw "them", and not some-one else?
Student:	Αυτούς τους είδα.
Mihalis:	Yes, that could work in some context. As we've seen depending on the context and what exactly we want to stress we may repeat the information of "αυτούς" with "τους"; we may put it in a different order; this may also change depending on the dialect. So this is definitely something we want to listen out for, on the go. No? We could have "αυτούς τους είδα", "τους είδα αυτούς", "αυτούς είδα", "είδα αυτούς".
	Did you see us?
Student:	Μας είδες;
Mihalis:	Μας είδες;
	And what if you were talking to more than one person? "Did you see us" – plural you.
Student:	Μας είδατε.
Mihalis:	Μας είδατε.
	We have a small change for "μας" in the emphatic; we get "εμάς", "εμάς".
Student:	Εμάς.

Mihalis:	So just "μας" with an "ε (e)".
	So what if you wanted to stress. Did you see us?
Student:	Είδατε εμάς;
Mihalis:	Good. Είδατε εμάς;
	And the same with "σας". No? We would have "σας" and "εσάς".
	So if you wanted to say "I saw you guys", and we are emphasising "you guys", how would that be? I saw you guys.
Student:	Είδα εσάς.
Mihalis:	So just to say "I saw you guys" - "σας είδα"; but to stress that "είδα εσάς", "εσάς σας είδα", "σας είδα εσάς".
	I didn't see you guys. No emphasis, just "I didn't see you guys".
Student:	Δεν σας είδα.
Mihalis:	Δεν σας είδα.
	And what if we wanted to emphasise "I didn't see *you* guys".
Student:	Δεν είδα εσάς.
Mihalis:	Δεν είδα εσάς. Very good.
	How was "I sell" like in "monopoly"?
Student:	Πουλάω.
Mihalis:	Πουλάω.
	How would you say "they didn't sell his car to me"? They didn't sell his car to me. So a lot to think about there. Let's begin with "they didn't sell".
	They didn't sell.
Student:	Δεν πουλήσανε.
Mihalis:	Good. Δεν πούλησαν (or δεν πουλήσανε). OK. So maybe that's the first thought we have; even though it's not necessarily the first thing we will say. You know, we will think about the verb first and how to build it. So "πούλησαν" , "πουλήσανε".
	They didn't sell his car to me.
Student:	Δεν μου πούλησαν το αυτοκίνητό του.
Mihalis:	Good. Δεν μου πούλησαν το αυτοκίνητό του.
	And if you want to be emphatic; they didn't sell his car to *me*.
Student:	Εμένα δεν μου πούλησαν το αυτοκίνητό του.
Mihalis:	Good. Because we have "μου" rather than "με" we don't get rid of it when we have "εμένα". Εμένα δεν μου πούλησαν το αυτοκίνητό του.
	And of course we also have the accent doubled, no, from "το αυτοκίνητο" and then "το αυτοκίνητό του".
	And we've seen, other than repeating "μου" and having "εμένα", no, to get that meaning of "to me" in the emphatic, we can just say "σε 'μένα" – "to me" literally. Σε 'μένα δεν πούλησαν το αυτοκίνητό του. Δεν πούλησαν το αυτοκίνητό του σε 'μένα. Very good.

Mihalis:	We've seen various ways accents might move around in Greek. We saw that it might happen for the past. No? When our accent isn't third from the end in the past, we'll put it there. We've seen how with longer words, well longer words with their accents third from the end, their original accent like "αυτοκίνητο", like "δάσκαλος" have some situations in which their accent can move or double; like with possessive endings like "μου, του, σου" etc; το αυτοκίνητο – το αυτοκίνητό σου. Or when we change the ending to /ou/ that can pull the accent towards it as well in these words; το αυτοκίνητο - the car; το αυτοκινήτου - of the car; δάσκαλος - δασκάλου. We've seen the plural neuter that moves the accent, but again only in longer words with their original accent third from the end; like "πρόβλημα" and "προβλήματα". And you will come across more examples of accents moving in Greek and you should listen out for them.
	An accent change, a change in stress in a word can also completely change the meaning of a word. So apart from this movement of accents that we've seen that can happen for grammatical reasons, often the difference between two words in Greek is just the stress; if you go by sound. Often the words might be written differently but by sound you might only be able to differentiate them by the stress.
	So, for example, we saw "μόνος" which means "alone" - μόνος; and then "μονός" means like "a single", like a single coffee - ενας μονός καφές; or also "odd" like an odd number. So you might see "μονός"and think the accent is changing for some grammatical reason; or you might hear it and think that the accent is changing for some grammatical reason; but it's not; it's just a different word.
	We saw the word for "when" which was...
Student:	Πότε.
Mihalis:	Πότε.
	And the word for "never" is "ποτέ".
Student:	Ποτέ.
Mihalis:	So you have "πότε" - when; and "ποτέ" - never.
	How would you say "when will he do it"?
Student:	Πότε θα το κάνει.
Mihalis:	Πότε θα το κάνει.
	He will never do it. In Greek we will say "he won't do it ever (never)".
Student:	Δεν θα το κάνει ποτέ.
Mihalis:	Δεν θα το κάνει ποτέ.
	We saw briefly "πος", which means "how". You could say "how are you"?
Student:	Πος είσαι.
Mihalis:	Πος είσαι.
	And there's a small change to "είσαι", no, if we mean more than one "you", or if we're talking formally.
Student:	Πος είστε.

Mihalis:	Πος είστε. Πος είστε.
	Do you know how she is?
Student:	Ξέρεις πος είναι;
Mihalis:	Ξέρεις πος είναι;
	So we have "πος" which means "how" and we have "πόσο" which means "how much".
Student:	Πόσο.
Mihalis:	How much is it?
Student:	Πόσο είναι;
Mihalis:	Πόσο είναι;
	You could also say, if you are asking about price, "πόσο κάνει" - how much does it do, how much does it make - πόσο κάνει. "Πόσο κοστίζει" - of course, how much does it cost, "πόσο κοστίζει".
	And from "πόσο" - how much, you can also get "how many" if you make it plural. So what would be the plural of "πόσο"?
Student:	Πόσοι.
Mihalis:	Well strictly speaking if "πόσο" is the neuter, what would be...
Student:	Πόσα.
Mihalis:	Πόσα.
	But of course "πόσος, πόσοι" if we are talking about masculine things - πόσοι; πόσα - for neuter things. For feminine things?
Student:	Πόσες.
Mihalis:	Πόσες.
	"Φορά" means "time". We've already seen a couple of words for "time" but "φορά" means "time" in the sense of an occasion; no; like "once", "one time" - φορά.
Student:	Φορά.
Mihalis:	How would you say "how many times"?
Student:	Πόσες φορές.
Mihalis:	Πόσες φορές. Πόσες φορές.
	How many times do I have to tell you? So "how many times do I have to tell you"?
Student:	Πόσες φορές πρέπει να σου πω.
Mihalis:	Good. Πόσες φορές πρέπει να σου πω.
	And if we were to continue we could say "what" or maybe we would want to say "πόσες φορές πρέπει να στο πω (σου το πω)" - how many times do I have to tell you it.
	The word for "same" is "ίδιος", "ίδιος".
Student:	'Ιδιος.
Mihalis:	And that's the masculine; no; ίδιος. So we have "ίδιος" - same; like in idio-syncrasy. No? And it seems that "idiot" as well is related to this word. So we

might be creative and say "an idiot is the one that does the same thing again and expects different results".

If you want to say "the same thing" you don't need the word for "thing" you can say "το ίδιο"; use "ίδιο" in the neuter, "το ίδιο" and it means "the same thing".

So how would you say "   how many times do I have to tell you the same thing"?

Student: Πόσες φορές πρέπει να στο πω το ίδιο.

Mihalis: Oh; the "στο πω" was a bit automatic there. No?

Student: It was a bit risky.

Mihalis: Because then you are kind of giving the information twice. No? How many times do I have to tell you it, the same thing.

Student: Yes, yes. I noticed.

Mihalis: Ok. So...

Student: Πόσες φορές πρέπει να σου πω το ίδιο.

Mihalis: Good. Πόσες φορές πρέπει να σου πω το ίδιο. Or "το ίδιο πράγμα" we could also have. Good.

"How many did you buy" and we mean masculine things. How many did you buy?

Student: Πόσοι αγόρασες.

Mihalis: So "πόσοι αγόρασες" would be like "you bought they" which we know is impossible. You can't buy "they", but you can buy "them".

Student: Πόσους αγόρασες.

Mihalis: Πόσους αγόρασες. Good.

So we have "πόσο" and all the different forms of "πόσο", no, for "how much" or "how many"; and then we have "ποσό" which means "amount". "Το ποσό" is "the amount".

Student: Το ποσό.

Mihalis: So again, a change in the accent and we get a different word. Some other examples of this "μαγεία", "μαγεία", this is the gamma, no, like the /g/ in "magic" but softened by the /ee/ sound; "μαγεία" which means like "magic" or a "spell". And then "μαγειά" with the accent on the /a/, on the end, which means "yeast".

We could have "φίλο", no, which would be like "φίλος" - friend, behaving like "him" without the "ς /s/" - "φίλο"; and then "φιλώ" - I kiss, "φιλώ". But then also the noun "a kiss" is "ένα φιλί"; and "kisses" is "φιλιά", "φιλιά". So we have "φιλιά" - "kisses" and then "φιλία", "φιλία" which means friendship; η φιλία - the friendship.

"Πίνω" which means "I drink" and then "πεινώ" which means "I'm hungry". "Πωλητής", "πωλητής" which means "seller", like in "πουλάω" - I sell; and then "πολίτης" which means "citizen", like in city - πόλι. And we also saw, of course, we have "πόλη" for "city" and "πολύ" with the accent afterwards for "very" or "a lot". Actually "citizen" is literally "city - zen", no, also in English like Greek; πόλ – ιτης" – "πόλη". Φορά - we said was an occasion, a time, like "one time", one occasion - μια φορά; and then "φόρα" means like momentum, impetus.

So you need to be careful in Greek; you may feel, like, you recognise a word but if the stress is in a different place than it should be, then it might not be that word. It might be; 'cos the stress may have moved for grammatical reasons as we've seen. No? But it might not be. So we really want to keep an open mind and judge the whole context together when we're trying to understand spoken Greek; rather than just hanging on very tightly to something that we felt we recognised. We want to keep an open mind when we feel we recognise things in Greek; and generally, you know, not to underestimate the power of stress in Greek to convey meaning both grammatically and with words as we're seeing.

Some more nice examples would be "λεμόνια", I think you may guess what this means. Λεμόνια.

Student: Lemons.

Mihalis: Lemons. Good. And this the plural. No? Like λεμόνι - λεμόνια – neuter. But "λεμονιά" means "lemon tree"; not plural anymore; just one lemon tree. Lemon tree – λεμονιά.

"Πορτοκάλια" means "oranges; but "πορτοκαλιά" means "orange tree"; and then "πορτοκαλί", "πορτοκαλί" is the colour orange - ποροτκαλί. And all of this is, is of course, sharing its root with Portugal, the country, which is probably where the oranges were coming from. Actually an orange is a fruit, a hybrid fruit, that was created by man, combining, I believe, a pomelo and a mandarin, since ancient times. So actually you can see in different languages it's the same word. Orange in English is the same as Spanish "naranca"; it's the same word; just the /n/ seems to have got lost the way. A bit like in "an orange" - an orange – naranca. And all of this seemingly entering from Arabic. So, you know, this fruit tends to share a name; just like "lemon" which is also hybrid.

So Greek takes advantage of accent, not only to show grammatical things, but also to derive more meanings from a limited amount of sounds.

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Mihalis: What was the word for "telephone"?

Student: Τηλέφωνο.

Mihalis: Τηλέφωνο. Good. Or "το τηλέφωνο" and we have the accent there on the "ε / e/"; no; third from the end; τηλέφωνο.

But what if you say "his telephone"?

Student: Το τηλέφωνό του.

Mihalis: Very good. We double the accent. No? Το τηλέφωνό του.

So with these longer nouns, when we have the accent third from the end, and we put the possessive word afterwards, we come up again on the end to, kind of, join it altogether. So, "το τηλέφωνο" - "το τηλέφωνό του".

"Τηλεφωνώ" with the omega (ω), with the "w", that is /o/, can also mean "to telephone", "to make a call". So when you hear "τηλεφωνώ" with the accent on the end, it might not necessarily be possession. No? "Το τηλέφωνό του" with the double accent or "τηλεφωνώ" - I call.

"The face" in Greek, "the face", is "το πρόσωπο", "το πρόσωπο"

Student: Το πρόσωπο.

Mihalis:	This actually might be related, well in meaning, to how you say it in German. No? In German you have...
Student:	Gesicht.
Mihalis:	Gesicht - which is like "the thing you see", "the first thing you see"; and this might be the same idea actually; "προ" - first, "σωπο" - the first seen thing, from an older, older version of "see".
	So we have "το πρόσωπο" - the face. How would you say "his face"?
Student:	Το πρόσωπό του.
Mihalis:	Το πρόσωπό του. Good. We come up again, on the end. Το πρόσωπό του.
	Did you see his face?
Student:	Είδες το πρόσωπό του;
Mihalis:	Did you see his face? Είδες το πρόσωπό του;
	Did you see my friend's face? Did you see my friend's face?
Student:	Είδες το πρόσωπο του φίλου μου;
Mihalis:	Very good. Είδες το πρόσωπο του φίλου μου;
	So here, it's not "his face" it's "my friend's face; so not just with "του" but "του φίλου μου". So we don't have to worry about doubling the accent. Το πρόσωπο του φίλου μου. Είδες το πρόσωπο του φίλου μου;
	So "το πρόσωπο" is "the face" and "η προσωπικότητα", "η προσωπικότητα", is the personality. Do you want to give that a try - η προσωπικότητα?
Student:	Η προσωπο...προσωπικότητα.
Mihalis:	Very good. Knowing where you stress, knowing where you come up on the accent also helps with these longer words. No? Προσωπικό...that's when we come up, on the "κό"; προσωπικότητα.
	So this means "personality" and this "τητα" on the end is actually "-ity". You will find other words that correspond with "-ity" with "-τητα" on the end. So for example, "probability" which is "πιθανότητα"; or "possibility" which is "δυνατότητα", like "dynamic"; δυνατότητα - possibility. So this "-τητα" often corresponds to "-ity".
	But the most interesting thing about the word "personality" - "προσωπικότητα", is that it's coming from "πρόσωπο". So here, in silence, before we say anything, Greek says something; Greek has an idea; no; that the personality comes from the face. Now this might be an uncomfortable truth but if we think about it, it does hold a lot of truth. No? If you think psychologically when you look in the mirror, the face that you see will feed back into the idea of yourself. You know. It's even possible to see a personality change when you cut your hair; and beyond that, the face that the world sees and the way they treat you will also feed into your personality. So there is some wisdom there in the way these words are formed.
	How would you say "her personality"?
Student:	Η προσωπικότητά της.
Mihalis:	Very good. Η προσωπικότητά της.
	Because we have the accent on the "κό" – προσωπικότητα – third from the end, so we come up again to join it altogether. Η προσωπικότητά της.

"The personality of my friend" – a feminine friend.

Student: Η προσωπικότητα η...No. Η προσωπικότητα της φίλις μου.

Mihalis: Very good. So we don't have to worry about doubling the accent there. No? Η προσωπικότητα της φίλις μου.

"Προσωπικότητα" what might be the plural of "προσωπικότητα"?

Student: Προσωπικότητες.

Mihalis: Yes. You can just look back to somewhere , where you know it, like "μέρα - μέρες" and see what happens. Προσωπικότητα - προσωπικότητες.

"Their personalities" – feminine or masculine, it can be either. No?

Student: Οι προσωπικότητές τους.

Mihalis: Οι προσωπικότητές τους.

So we've seen how the words "to me", "to you", "μου", "σου" etc are used for possession. No? Το πρόσωπό του - face to him, his face. And we can extend that idea also to say "my friend's face". No? For example "το πρόσωπο του φίλου μου"; using the same "του"; no; and also putting the noun in "to him" form, if it's an "ος (os)" noun; no; otherwise we just lose the "ς (s)"; του άντρα; του Μιχάλι.

How would you say "their faces"? So we want the plural of "πρόσωπο".

Student: Τα πρόσωπα. Τα πρόσωπά τους.

Mihalis: Τα πρόσωπά τους.

With "τους" if you want to say "my friend's faces", "the faces of my friends" instead of "their faces", we have a change here. We use "τα πρόσωπα των φίλων μου", "τα πρόσωπα των φίλων μου" - the faces of my friends.

Student: Τα πρόσωπα των φίλων μου.

Mihalis: And in the same way that "τους" for "their" works for masculine and feminine "των φίλων μου" - "of my friends" is also for masculine and feminine.

Now this is spelt differently to the singular "τον". No? This is spelt with the omega (ω), the /o/ that looks like a "w"; and also "φίλων" is spelt in this way, with the /o/ that looks like a "w". And this works for all genders. So "τα πρόσωπα των φίλων μου" this can be for male or female friends.

The word for "brother" is "αδελφός", "αδελφός".

Student: Αδελφός.

Mihalis: How might "sister" be?

Student: Αδελφή.

Mihalis: Αδελφή.

And I should mention that other than "αδελφός" with an "λ (l)" - αδελφή, you will also hear and see, very commonly "αδερ..." like with an "ρ (r)" - "αδερφός", "αδερφή".

How would you say "my friend's sister (the sister of my friend)"? No?

Student: Η αδελφή του φίλου μου.

Mihalis: Good. Η αδελφή του φίλου μου.

	How would you say "my friends' sister" in the plural? The sister of my friends.
Student:	Η αδελφή των φίλων μου.
Mihalis:	Very good. Η αδελφή των φίλων μου.
	So this "ων" ending, to express this idea of possession for the plural, works for all genders.
	So how was "the child"?
Student:	Το παιδί.
Mihalis:	Το παιδί.
	And "the children".
Student:	Τα παιδιά.
Mihalis:	Τα παιδιά.
	How would you say "the faces of the children"?
Student:	Τα πρόσωπα των παιδίων.
Mihalis:	Very good. Τα πρόσωπα των παιδίων.
	How was "the toy" or "the game"? Do you remember?
Student:	Το παιχνίδι.
Mihalis:	Το παιχνίδι.
	How would you say "their toy"?
Student:	Το παιχνίδι τους.
Mihalis:	Το παιχνίδι τους.
	No? We don't double any accent here because we have the accent second from the end. So we don't have any accent change. Το παιχνίδι τους.
	How would you say "the toy of the children"?
Student:	Το παιχνίδι των παιδίων.
Mihalis:	Το παιχνίδι των παιδίων. Very good.
	But just "their toy".
Student:	Το παιχνίδι τους.
Mihalis:	Το παιχνίδι τους.
	So here in the plural we have a difference, no, between how we say "their" and how we say "of them". No? Το παιχνίδι τους; το παιχνίδι των παιδίων.
	How would you say "my brother's toy"? Now in English "my brother's toy" can be "the toy of my brother" or "the toy of my brothers". We don't understand just by that sentence. We need to see the bigger context. But in Greek we know the difference. So give me first "my brother's toy"; the singular; the toy of my brother.
Student:	Το παιχνίδι του αδελφού μου.
Mihalis:	Very good. Το παιχνίδι του αδελφού μου.
	And "the toy of my brothers" in the plural.
Student:	Το παιχνίδι των αδελφών μου.
Mihalis:	Good. Το παιχνίδι των αδελφών μου. Very good.

	So on "αδελφός, αδελφή" we already have the accent on the end. No? But if we have a longer word we will move that accent forward. So, for example, what was the word "woman", for "woman"?
Student:	Γυναίκα.
Mihalis:	Γυναίκα.
	And "women".
Student:	Γυναίκες.
Mihalis:	Γυναίκες.
	So with longer words, even if they don't have the original accent third from the end, like "γυναίκα" doesn't, we will see that on pulling the accent on it.
	So "of the women".
Student:	Των γυναικών.
Mihalis:	Των γυναικών.
	How would you say "their children", "their children"?
Student:	Τα παιδιά τους.
Mihalis:	Τα παιδιαά τους.
	And "the children of the women (the women's children)".
Student:	Τα παιδιά των γυναικών.
Mihalis:	Good. Τα παιδιά των γυναικών.
	So again, another situation where we need to think about the accent. No? When we are adding this "ων", if we are adding it to a word with three or more syllables, we may see that accent move towards it. Γυναίκα - γυναικών.
	So for "they", no, we have a big difference between "their something" and "the something of them". No? "Of my friends", "of the women" we don't recycle "τους" but we have "των" and we also change the ending of the noun to "ων" for all genders.

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Mihalis:	You remember, how was "the teacher"?
Student:	Ο δάσκαλος.
Mihalis:	Ο δάσκαλος.
	How would you say "the friends of the teachers (the teachers' friends)".
	The friends of the teachers.
Student:	Οι φίλοι του δασκάλου.
Mihalis:	Of the teachers. So "οι φίλοι του δασκάλου" (we would move the accent there, "δασκάλου") would be "the teacher's friends" but like one teacher. No? The friends of the teacher. But how about "the friends of the teachers"?
Student:	Οι φίλοι των δασκάλων.
Mihalis:	Good. Οι φίλοι των δασκάλων.
	So we have the accent moving towards the ending there; and "οι φίλοι των δασκάλων". So this "ων" /on/ works for masculine and feminine; this is "the

friends of the teachers" and it doesn't matter if the teachers are masculine or feminine when we mean "of the teachers"; it's just "δασκάλων".

But just "their friends"; so instead of "the friends of the teachers", just "their friends".

Student: Οι φίλοι τους.

Mihalis: Οι φίλοι τους. Very good.

What was "I write"?

Student: Γράφω.

Mihalis: Γράφω.

And the closed version.

Student: Γράψω.

Mihalis: Γράψω.

So we've seen various ways of asking or soliciting someone to do something. No? We can say "πρέπει να γράψεις", "θέλω να γράψεις" or just "να γράψεις"; "μπορείς να (can you) γράψεις"; we saw "ας" and "να" for "let's" or "shall we". So there's various ways we've seen of soliciting action, let's say. But we also have a very direct way to do this, in English and in Greek. For example, we can just say "write!"; no; "write!", like we give an order, "write!", "write it down!S". In English to achieve this we just remove the "to" of the verb. No? We have "to write" and then we say "write!". But in Greek we can't do that, of course, we have no "to", we have no "to" to take away. So "write!", as an order in Greek is "γράψε", "γράψε".

Student: Γράψε.

Mihalis: So what do we do to get "γράψε"?

Student: We took the closed version.

Mihalis: Good.

Student: And we changed the ending to an "ε" /e/.

Mihalis: Good. To an "ε" an /e/. Very good. Γράψε.

So this is the informal; no; when we talk to one person informally; so "εσύ γράψε".

"The name", "the name" is "το όνομα", "το όνομα".

Student: Το όνομα.

Mihalis: Related to anonymous, anonymous, like without name.

How would you say "your name"?

Student: Το όνομά σου.

Mihalis: Good. Very well done for coming back up there on the end with the accent. Το όνομά σου. If the accent was on the "νο" /no/, if it were "το ονόμα" then we wouldn't, not with it. Το όνομα - το όνομά σου.

Write your name here.

Student: Γράψε το όνομά σου εδώ.

Mihalis: Good. Γράψε το όνομά σου εδώ.

	How would you say "the names"?
Student:	Τα ονόματα.
Mihalis:	Very good. We end in "α" /a/; no; so we go into our plural with "τ α" /t/ /a/; το όναμα - τα ονόματα. And we also move that accent forward when we add that extra syllable; το όνομα - τα ονόματα.
	Write their names here. Write their names here.
Student:	Γράψε τα ονόματά τους... τα ονό...τα ονόματά τους εδώ.
Mihalis:	Very good. Γράψε τα ονόματά τους εδώ.
	So again, two accents. No? We have the accent on the "νό" /no/, here but that is again the third from the end because we added "τα" /ta/. So "γράψε τα ονόματά τους εδώ".
	How would you say "write the children's names here"?
Student:	Γράψε τα ονόματα των παιδιών εδώ.
Mihalis:	Very good. The "ών" /on/ takes the accent there; like before when we had "παιδί - παιδιού"; here we have "παιδί - παιδιών".
	Γράψε τα ονόματα των παιδιών εδώ.
	And we haven't doubled the accent on "τα ονόματα" because it wasn't with "τους" but with "των παιδιών". So there we don't have to worry about doubling the accent; τα ονόματα των παιδιών.
	"Σημαίνει", "σημαίνει" means "it means"; it means – σημαίνει.
Student:	Σημαίνει.
Mihalis:	This is like "semantic". No? We said that "semantic" in English is a word meaning "meaning". And we saw "σημαντικός" in Greek as well meaning "important" or "meaningful"; and "σημαίνει" - it means.
	How would you say "what does it mean"?
Student:	Τι σημαίνει.
Mihalis:	Τι σημαίνει.
	How would you say "what does your name mean"?
Student:	Τι σημαίνει το ονομά...ah...τι σνμαίνει το όνομά σου.
Mihalis:	Good. Τι σημαίνει το όνομά σου.
	And this is a good way of learning just general meanings in Greek; asking people what their names mean, you know. Like I mentioned "Γρηγορης" means like "quick" or "wakeful"; and that's a nice connection to "γρήγορα" - quickly, or "γρήγορος" - quick. So you can ask people what their names mean to kind of amplify your vocabulary in Greek. But, you know, not everybody knows what their names mean, especially if it's not obvious by the name. So maybe you could ask "do you know what your name means"?
Student:	Ξέρεις τι σημαίνει το όνομά σου;
Mihalis:	Very good. Ξέρεις τι σημαίνει το όνομά σου;
	And how would you say, to more than one person "do you know what your names mean"? Do you know what your names mean? Now we are talking plurally, to more than one person.

Student:	Ξέρετε τι σημαίνουν τα όνομά σας.
Mihalis:	Very good for changing the verbs. No? But we didn't change the noun.
Student:	Yes. Um. Ξέρετε τι σνμαίνουν τα ονόματά σας.
Mihalis:	Ξέρετε τι σνμαίνουν τα ονόματά σας. Very good.
	So if you don't put these stresses, these extra stresses on the words, of course you will be perfectly understood. But it's nice to listen out and be reminded of these rules, so we can do it ourselves and just sound much more fluent and native. The more fluent and the more native we sound the less we distract from the meaning of what we are saying when we speak another language.

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Mihalis:	What was "I write"?
Student:	Γράφω.
Mihalis:	Γράφω.
	And the closed version.
Student:	Γράψω.
Mihalis:	Γράψω.
	And the order "write".
Student:	Γράψε.
Mihalis:	Γράψε. Good.
	So usually we build this order by using the closed form of the verb and an "ε" /e/ ending.
	So what was "I play"?
Student:	Παίζω.
Mihalis:	Παίζω. Good.
	And the closed version.
Student:	Παίξω.
Mihalis:	Παίξω.
	And "play" as an order. Play!
Student:	Παίξε.
Mihalis:	Παίξε.
	How is "I wait"?
Student:	Περιμένω.
Mihalis:	Περιμένω.
	So with "περιμένω" we don't have a closed version to use for the order so we can just use "περιμένω". But when we have longer verbs, like "περιμένω", we will want the accent third from the end in the order; we will add our "ε" /e/ on the end and have our accent third from the end.
	So how would you say "wait!"
Student:	Περίμενε.

Mihalis:	Περίμενε.
	But without context, what else could "περίμενε" mean? Περίμενε.
Student:	He was waiting.
Mihalis:	He waited; he was waiting. No? But it's so obvious when someone is giving you an order; it's pretty hard to get these confused.
	What was "I change"?
Student:	Αλλάζω.
Mihalis:	Αλλάζω.
	And the closed version.
Student:	Αλλάξω.
Mihalis:	Αλλάξω.
	Change!
Student:	'Αλλαξε.
Mihalis:	'Αλλαξε.
	And what else could this mean?
Student:	"He was changing", or "he changed".
Mihalis:	Not either.
Student:	Ah. He changed.
Mihalis:	"He changed" only. No?
	Because here we have an open and a closed version. So "άλλαξε" is just "he changed" or "she changed" or "it changed".
	If you want to say "change it", "buy it", "wait for me", when we make a positive order, when we say "to do something", the word for "it", for "me" it goes after the verb.
	So again tell me how do you say "change"; not "change it" just "change".
Student:	'Αλλαξε.
Mihalis:	'Αλλαξε.
	And we have the accent third from the end; no; in longer verbs when we make the order. 'Αλλαξε. Now if you say "change it" well here we have another example of a double accent. We will come up on the end again, on the end of the verb, to join that altogether and make it sound all connected.
	Change it! So how would you say that? Change it!
Student:	'Αλλαξέ το.
Mihalis:	'Αλλαξέ το. Very good.
	So we get an accent on the "ά" /a/, like always and then up again on the end. **'Αλλαξέ το.**
	How would you say " he changed it"? He changed it.
Student:	Το άλλαξε.
Mihalis:	Το άλλαξε. Very good.

So you couldn't get this confused, no, with "άλλαξέ το".

How would you say "wait" again; giving the order "wait".

Student: Περίμενε.

Mihalis: Περίμενε.

Wait for me.

Student: Περ...Περιμένε με. Περιμέν... No wait.

Περίμενέ με

Mihalis: Περίμενέ με. No? Περίμενε - περίμενέ με.

How would you say "he waited for me"?

Student: Με περίμενε.

Mihalis: Με περίμενε.

How would you say "buy", giving the order. Buy!

Student: Αγόρασε.

Mihalis: Αγόρασε. Good. Αγόρασε.

Again the accent third from the end. Αγόρασε.

And "buy it!"

Student: Αγορασέ το.

Mihalis: Yes, but we don't just move the accent we double it. No? So we have two; αγόρασε - αγόρασέ το.

Like I said, you will come across things in Greek that remind you of all of these rules and it will seem impossible to remember. And when you get those reminders you realise it's a very finite amount of rules actually when you come across them and you get those reminders again that this thing happens or something else happens.

So for example, you might see around Greece, or on the Internet in Greek "αγόρασέ το με δέκα ευρώ" for example; "buy it with ten euros" you know, for some offer. And that will remind you, ah, ok; why is it happening there; why do we have the double accent; αγόρασέ το. Especially when you see it written; you see a written accent on the "ό" /o/, and then another one on the "έ" /e/; then you can think about why that's there and in this way it reminds you of the rule; that we are connecting "αγόρασέ" and "το". Αγόρασέ το με δέκα ευρώ.

And this is also another example of prepositions, these little words like "με", "σε","για" not crossing over too well from one language to another. No? In English we would say "buy it for ten euros", no, but in Greek "buy it with ten euros".

If you want to give an order to a third person, like to him or her, like in English "let him write", you know. "Let him write" it's like, ok, we may mean "leave him to do it" or we may mean, like you know, "he should do it". We can use "να" in Greek to do this.

So how would you say that? Let him write.

Student: Να γράψε.

Mihalis: After "να" we just need to use our normal verb endings; so it's just literally - να he writes.

Student: Να γράψει.

Mihalis:	Να γράψει. So this is like, "let him write". "Να γράψει" or "να γράφει" depending on the context. You know. Maybe he wants to be a writer and we want to say something more like "let him be a writer"; so "να γράφει".
	Let her buy it. Let her buy it.
Student:	Να το αγοράσει.
Mihalis:	Να το αγοράσει. Να το αγοράσει αυτή.
	So when we use "να" we know where everything goes; no; the "το" before the verb; everything behave like it usually does. Να το αγοράσει.
	We can also do this with "you", no, for more emphasis. So for example you could say "αγοράσέ το", you know, "buy it" - αγοράσέ το; or "να - you buy it", you know. And let's use the word for "you" to give that emphasis, no, otherwise we will just say "αγοράσέ το". But imagine, you know, you want to say, you know "you should be the one that buys it".
	Να - you buy it. So how would that be?
Student:	Να το αγοράσεις εσύ.
Mihalis:	Good. Να το αγοράσεις εσύ.
	So we don't have to worry about any different ending or the order; we know how everything behaves. Να το αγοράσεις εσύ.
	You guys should buy it. You guys should be the ones that buy it. Να...
Student:	Να το αγοράσετε εσείς.
Mihalis:	Να το αγοράσετε εσείς.
	If you want to say "buy it" to more than one person; buy it; instead of "αγοράσετε" we have "αγοράστε". So the "ετε" /ete/, the "ε" /e/ of the "ετε" /ete/ gets contracted when we're making the order. Αγοράστε.
Student:	Αγοράστε.
Mihalis:	So this is "buy", no, as an order to more than one person. So instead of adding "ετε" for the "you" plural, the "ε" gets swallowed up. Well not always, no, but it does get contracted away especially after an "σ" /s/; and as we know what most of our closed forms end in, is an "s" /s/; no; "ξ", "ψ", "σ". So most of the time we will just see "τ ε" /t e/; αγοράστε.
	How would you say "buy it" to more than one person?
Student:	Αγοράστε το.
Mihalis:	Αγοράστε το.
	And here we don't double the accent. No? We don't have the accent third from the end on "αγοράστε"; so we don't have to worry about that "το" causing the accent to double. Αγοράστε το.
	What is "I try"?
Student:	Προσπαθώ.
Mihalis:	Προσπαθώ.
	And the closed version.
Student:	Προσπαθήσω.
Mihalis:	Προσπαθήσω.

	How would you say "try" talking to one person? Try!
Student:	Προσπάθησε.
Mihalis:	Προσπάθησε. Good.

Now talking to more than one person we are going to add "ετε" but the "ε" is going to get contracted away. So how would that sound?

Student:	Προσπαθήστε.
Mihalis:	Προσπαθήστε.

And the accent is on the "ή" /ee/; προσπαθήστε, as if it were third from the end; as if that "ε" /e/ didn't disappear; as if it were "προσπαθήσετε". So when we contract it we don't move the accent; προσπαθήσετε - προσπαθήστε; αγοράσετε - αγοράστε.

What if you wanted to say "να", you know, like, "you guys should try" and give that extra emphasis, just "να - you guys try". How would that be?

Student:	Να προσπαθήστε.
Mihalis:	So "προσπαθήστε" is when you give the order; no; that very direct order. But when we use "να", when we use "ας", when we use a different way of showing that we want someone to do something, then everything behaves as we would expect it to.
Student:	Να προσπαθήσετε.
Mihalis:	Να προσπαθήσετε. Να προσπαθήσετε εσείς. You know. You guys should try; we are trying.

How would you say "play" talking to more than one person?

Student:	Παίξτε.
Mihalis:	Παίξτε. Very good.

I take. What was "I take"?

Student:	Παίρνω.
Mihalis:	Παίρνω. Good.

So we have "παίρνω" and "πάρω". No?

How would you say "call me" – " take me phone when you want". Call me when you want.

Student:	Πάρε με τηλέφωνο όταν θέλεις.
Mihalis:	Good. The word for "when" here is not a question so we use "όταν" not "πότε". Πάρε με τηλέφωνο όταν θέλεις. Call me when you want.

But we could also use "όποτε". So we have "πότε" for "when" and if we add an "ο" to this "όποτε" and accent that "ό", "όποτε", we get the word for "whenever". So if you want to say "call me whenever you want" you can say "όποτε".

So how would that be?

Student:	Πάρε με τηλέφωνο όποτε θέλεις.
Mihalis:	Πάρε με τηλέφωνο όποτε θέλεις.

And I mentioned that "θέλεις" can also contract to "θες", so it's very common to hear "όποτε θες".

	So actually we can add an "o" to the beginning of question words to get this meaning of "ever" in English. For example, we have the word for "what", which is?
Student:	Τι.
Mihalis:	Τι.
	And "whatever" is?
Student:	Ότι.
Mihalis:	Ότι. Good.
	But "ότι" also means…what else does "ό,τι" mean. Νομίζω ότι.
Student:	That.
Mihalis:	That. Νομίζω ότι - I believe that, I think that. So "ό,τι" of whatever is actually written "ό - comma - τ - ι; a comma, no, not an apostrophe, a comma, and that makes one word "ό - comma - τ - ι" to differentiate it from the "ότι" of "that". So we have "ό,τι" - whatever.
	You could say "take whatever you want".
Student:	Πάρε ό,τι θέλεις.
Mihalis:	Πάρε ό,τι θέλεις. Πάρε ό,τι θες. Take whatever you want.
	You might also hear in Greek "ό,τι νάναι" for whatever but in that sense of "oh, whatever", you know; whatever - ό,τι νάναι.
Student:	Ό,τι νάναι.
Mihalis:	What do you think it means literally. Ό,τι νάναι.
Student:	Whatever that it is.
Mihalis:	Yes. Νάναι - it's…what is "νάναι"?
Student:	Να είναι.
Mihalis:	Good. Exactly. "Να είναι" contracted. Ό,τι νάναι - whatever it be.
	What is the word for "where"?
Student:	Που.
Mihalis:	Που.
	Wherever.
Student:	Όπου
Mihalis:	Όπου.
	And do you remember the word for "how"? As in "how are you".
Student:	Πος.
Mihalis:	Πος.
	However.
Student:	Όπος
Mihalis:	Όπος. Good.

Mihalis:	What was "I take"?
Student:	Παίρνω.
Mihalis:	Παίρνω.
	And the closed version.
Student:	Πάρω.
Mihalis:	Πάρω.
	Call me; take me phone.
Student:	Πάρε με τηλέφωνο.
Mihalis:	Πάρε με τηλέφωνο. Good.
	With these shorter verbs, when we make orders, so mostly just short verbs of a syllable or two; like "πάρε", no, when we add a word on the end with /t/, so "το, τα, τους, την" any of those, we can have a contraction. So instead of saying "πάρε το" we say "πάρ'το", "πάρ'το".
Student:	Πάρ'το.
Mihalis:	But not when we add "me". No?
	How was "call me"?
Student:	Πάρε με.
Mihalis:	Πάρε με.
	So when we have one of these with /t/, no, - "το, τα" etc we can contract.
	So how would you say "take it whenever you want"? Take it whenever you want.
Student:	Πάρ'το όποτε θέλεις.
Mihalis:	Good. Πάρ'το όποτε θέλεις. Πάρ'το όποτε θες.
	Take them; and we mean a masculine "them". Take them whenever you want.
Student:	Πάρ'τους όποτε θες.
Mihalis:	Good. Πάρ'τους όποτε θες.
	If we had things of a mixed gender, what would we use to say "take them whenever you want"?
Student:	The same "πάρ'τους όποτε θες.
Mihalis:	You would use "τους"?
	So "τους" we can use for people of mixed gender; but when we are talking of things of mixed gender, we would just use?
Student:	Ok. Πάρ'τα, πάρ'τα όποτε θες.
Mihalis:	Πάρ'τα όποτε θες.
	No? So things of a mixed gender are just "things", like "πράγματα" - "τα πράγματα". Πάρ'τα όποτε θες.

	But like I said, this contraction of "πάρε" to "πάρ'το" or "πάρ'τα" only when we have these words beginning /t/.
	So if you said for example "call us"; how would that be?
Student:	Πάρε μας.
Mihalis:	Πάρε μας. Πάρε μας τηλέφωνο.
	We had "δείχνω" and "δείξω" for I show; and how do you say "show", giving the order, to one person.
Student:	Δείξε.
Mihalis:	Δείξε.
	And to more than one person.
Student:	Δείξτε.
Mihalis:	Δείξτε.
	Show me it. Show me it; still to more than one person.
Student:	Δείξτε μου το.
Mihalis:	Δείξτε μου το.

So where as usually we have the personal one first, we have "μου" or "σου" or "μας" first when we have these little words after the verb in this situation where we give orders then we see much more flexibility in the word order. So we could have, like in English "show me it" - "δείξστε μου το" or "show it to me". So how would that be, still talking formally, or plurally to more than one person?

Show it to me.

Student:	Δείξτε το μου.
Mihalis:	Δείξτε το μου.
	How is "show" just talking to one person. Show!
Student:	Δείξε.
Mihalis:	Δείξε.
	And this one can contract with the "το". No? So how would that sound?
	Show it!
Student:	Δείξε το. Δείξ'το.
Mihalis:	Δείξ'το. No?
	We can't contract "δείξτε" and "το"; no; that's too difficult. But "δείξε" and "το" that's no problem.
	Show it to me.
Student:	Δείξ'το μου.
Mihalis:	Δείξ'το μου.
	Show them to me...things.
Student:	Δείξ'τα μου.
Mihalis:	Δείξ'τα μου.
	Show them to us.

Student:	Δείξ'τα μας.
Mihalis:	Δείξ'τα μας.
	And if you say "show us it" in that order. Show us it.
Student:	Δείξε μας το.
Mihalis:	Δείξε μας το.
	So we can't contract "μας" and "δείξε" because "μας" doesn't begin with /t/, like "το" and "τους". So the fact that we can contract these beginning with /t/ is probably why we break our normal word order here, no, to be able to contract them. Δέιξ'το μας.
	If you want to say "don't show me", then this is quite different. You will say "μην μου το δείξεις". Μην μου το δείξεις.
Student:	Μην μου το δείξεις.
Mihalis:	So we have "μην" for "not" or "don't" here rather than "δεν". But everything else continues like normal. No? We have the small words back at the beginning, before the verb in their normal positions. No? But after "μην" as you can notice in "μην μου το δείξεις" we also have to chose, we also have to decide whether we want the open or the closed form of the verb. So "μην μου το δείξεις".
	Don't show me it. No. Don't show me them.
Student:	Μην μου τα δείξεις.
Mihalis:	Μην μου τα δείξεις.
	What if you are talking to more than one person? Don't show me them.
Student:	Μην μου τα δείξετε.
Mihalis:	Μην μου τα δείξετε. Good.
	Don't show them (things) to me, to more than one person - Μην μου τα δείξετε.
	So actually the negative orders are much simpler, no, than the positive in Greek. For example if you contrast "wait for me"; how is "wait for me"?
Student:	Περίμενέ με.
Mihalis:	Good. Περίμενέ με.
	So we have to think about having the accent third from the end and adding our "ε" /e/ for the order and then when we have "με" pulling the accent back up again. Περίμενέ με.
	As opposed to "don't wait for me" which is much simpler.
Student:	Μην με περίμενεις.
Mihalis:	Μην με περίμενεις. Good.
	But, you know, if we don't want to think our way through "περίμενέ με" we can also just say "μπόρεις", no, can you - "μπόρεις να με περίμενεις". So if we want to communicate something quickly we can find other ways of expressing what we want to happen.
	How would you say "wait" as an order to more than one person?
Student:	Περιμέντε.

Mihalis:	It might sound like "περιμέντε" but actually, here, we don't contract, normally "περιμένετε". But when people speak fast and we have the accent third from the end it might very well sound like "περιμέντε", "περιμένετε" with a very soft "ε" /e/.
	Wait for me; to more than one person.
Student:	Περιμένετέ με.
Mihalis:	Περιμένετέ με.
	But "don't wait for me" still formal or plural.
Student:	Μην με περιμένετε.
Mihalis:	Μην με περιμένετε.
	What is "I do" or "I make"?
Student:	Κάνω.
Mihalis:	Κάνω.
	So we have "κάνω" - I do, and to give an order to one person we would say "κάνε", or to more than one person, or formally, we actually have "κάντε" or "κάνετε". So whilst we don't usually contract "ετε" to "ν" /n/, with this common verb we do, and this gives us "ν τ" /nt/ together which give us a /nd/ sound or just a /d/ sound. Κάντε. Κάντε. So whilst we wouldn't usually contract our "ετε" after an "ν" /n/, this very common verb is a bit irregular. We get "κάντε" or "κάνετε" you can hear both, but "κάντε" is very common.
	So how would you say "do it"; still formal or plural.
Student:	Κάνετέ το.
Mihalis:	So if we go from "κάνετε" - "κάνετέ το"; and if we go from "κάντε", much more simple, we don't have to worry about any double accent "κάντε το".
	Don't do it; still to more than one person.
Student:	Μην το κάνετε.
Mihalis:	Μην το κάνετε.
	How about to one person? Do; giving the order "do".
Student:	Κάνε.
Mihalis:	Κάνε.
	And how would you say "do it".
Student:	Κάνε το.
Mihalis:	So you could say "κάνε το" but also with these short verbs like we saw with "πάρε, δείξε" you can contract that "παρ'το, δελιξ'το, κάν'το". Just "do it" - κάν'το.
Student:	Κάν'το.
Mihalis:	But this is only with those little words beginning with "τ" /t/. So, I don't know, if you said like "do whatever you want with me", "do to me whatever you want" then you wouldn't join it. How would that be?
Student:	Κάνε μου όποτε θές.
Mihalis:	Whatever you want.

Student:	…ότι θές. Sorry.
Mihalis:	It's a funny sentence. There's a, there's an odd, there's an odd song in Greek that says something like this. "Πάρε με και κάνε με ότι θές"and "με" not "μου" actually. I think maybe "μου" would sound something like "make for me" rather than "do to me".
	And how would you say "don't do it" talking to one person.
Student:	Μην το κάνεις.
Mihalis:	Μην το κάνεις. Much more simple. No?
	So with our positive orders we've seen two common contractions when we add a small word beginning with "τ" /t/; so we go from "πάρε" to "πάρ'το"; from "κάνε" to "κάν'το". And we have also seen the "ετε" /ete/, that we add for "you" plural can contract to "τε" /te/ and this depends on the previous sound. We can contract it easily with an "σ" /s/ which is what we tend to end in, in our closed form anyway; δείξε - δείξτε; παίζω - παίξω - I play - παίξε - play! - παίξτε - to more than one person. And even with some common verbs we can find this "ετε" contracted after sounds where it might not usually be contracted. So we could have "κάνετε" or "κάντε".

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Mihalis:	How do you say "take it" to one person?
Student:	Πάρ'το.
Mihalis:	Πάρ'το.
	And what if you are talking to more than one person?
Student:	Πάρετέ το.
Mihalis:	Πάρετέ το.
	But here, most commonly, you would hear "πάρτε'το" because the "ετε"contracts very easily with the "ρ" /r/. So you may just have to listen out, especially with orders. We tend to give the same orders all the time, so you can hear live, the different versions that you are most likely to hear.
	So, so far we've been using the closed version for the order. No? But this may not necessarily always be the case. If you want to say in Greek "such things are things like this" you can say "τέτοια πραγμάτα", "τέτοια πραγμάτα".
Student:	Τέτοια πραγμάτα.
Mihalis:	So if you say something like "don't show me things like this" even though you may be referring to now, you might actually hear a habit of just using that open form; because when you say something like "don't show me these kind of things (don't show me things like these)" it has a general open feeling, you know. Don't show me things like this - generally.
	So how would you do that? Don't show me this kind of thing.
Student:	Μην μου δείχνεις τέτοια πραγμάτα.
Mihalis:	Good. Μην μου δείχνεις τέτοια πραγμάτα.
	So we could see the open form, the open standard form of the verb in orders as well.

	What was "I eat"?
Student:	Τρώω.
Mihalis:	Τρώω.
	And the closed version.
Student:	Φάω.
Mihalis:	Φάω.
	How would you say "don't eat it"?
Student:	Μην να το φ...ah...μην το φάς.
Mihalis:	Good. Just "μην". Μην το φάς.
	How would you say "don't eat this kind of thing".
Student:	Μην φάς τέτοια πραγμάτα.
Mihalis:	Good. "Μην φάς τέτοια πραγμάτα" is possible, but maybe with "τέτοια πραγμάτα" you mean, you know, "this kind of junk food, generally" in which case you might give a ongoing general order.
Student:	Μην τρώς τέτοια πραγμάτα.
Mihalis:	Μην τρώς τέτοια πραγμάτα.
	"The floor" is "το πάτωμα", "το πάτωμα".
Student:	Το πάτωμα.
Mihalis:	We saw this "πατ" in "περπατάω" which means to walk; and the "πάτωμα", "το πάτωμα" is the floor, no, where you step. So if you say "don't eat off the floor" to your child, or your dog, or whatever, you're maybe giving a general order.
	So "don't eat off the floor". Don't eat from the floor.
Student:	Μην τρώς από το πάτωμα.
Mihalis:	Good. Μην τρώς από το πάτωμα. Or "απτό πάτωμα" we can contract "από το" - "απ'τό πάτωμα".
	So that's how we tend to make orders in Greek with the great majority of verbs. But you may find exceptions, like those verbs ending "άω" or "ώ" with their accent on the end.
	So, for example, how is "I speak"?
Student:	Μιλάω.
Mihalis:	Μιλάω.
	So, for "speak" you could go from the closed version; which is what?
Student:	Μιλήσω.
Mihalis:	...and say "speak!" How would that be?
Student:	Μίλησε.
Mihalis:	Good. Μίλησε.
	Speak to me.
Student:	Μίλησέ με.

Mihalis: Very nice with the accent. Ah. But it's not so much "με". No? Speak to me.

Student: Μίλησέ μου.

Mihalis: Μίλησέ μου.

So with our verbs with our accent on the ending, we actually get our closed order "μίλησε" in the same way as with any other verb. We take our closed form, we use an "ε" /e/ and if we have a longer verb we make sure our accent is third from the end. Μίλησε.

But our open, ongoing order, for verbs like "μιλάω", "ρωτάω" that can end "άω" as well as "ώ" for these verbs, instead of using an "ε" /e/ they use "α" /a/. So we get "μίλα", "μίλα". And as this is much easier to say than "μίλησε" we might hear this more often than "μίλησε". Μίλα. So you can hear both. "Μίλησε - μίλησε μου" or "μίλα μου". The same with "I ask" for example.

What was "I ask"?

Student: Ρωτάω.

Mihalis: Ρωτάω.

Ask us.

Student: Ρώτα μας.

Mihalis: Ρώτα μας. No? You could say "πώτα μας" like "μίλα μας". Ρώτα μας.

So with verbs like "μιλάω", "ρωτάω" these open orders are also like short cuts. They're really used much more, even when we don't necessarily mean an open time. So "μην με ρώτας" or "μίλα μου". But generally speaking, no, our open order are based on the open standard form of the verb, gives us an ongoing open feeling of an ongoing order.

So Greek makes us think about whether our orders are ongoing when we say "don't eat that kind of trash"; do we mean right now or generally speaking.

But our open order form is also used to achieve another feeling. So this open order which we form with the standard version of the verb either with our "ε" like we do for most verbs or with "α" with our verbs ending "άω"; this open version of the order, no, of the imperative can be used for ongoing orders or ideas that we understand as ongoing but it also has a feeling of like "get going", "start writing", you know, "start going", "get going". So you can also use this open form when you're a bit impatient, for example, or, you know, if you want to give the feeling "get on with it". Γράφε - get writing. So we can also use the open orders for that feeling, which of course, if we think about it is just another ongoing feeling. No? Get writing! Start writing! That's an open ongoing feeling which we're using our open standard verb form for. So again this is something we want to listen out for and understand in real life, in context, how this is used and the feeling associated with it .

How will you say "ask me whatever you want"?

Student: Ρώτα με ότι θέλεις.

Mihalis: Ρώτα με ότι θέλεις. Good

So we might be using "ρώτα" here just because it's much easier than "ρώτησε". We may be using "ρώτα" because we mean, you know, generally, "whenever, you can ask me whatever you like"; that's open. Or we may be using "ρώτα" here to mean like "come on", "just, just get on with it and ask me what it is that you

want to know". No? Like "get asking"; ρώτα. So this is why whilst we talk about what's going on there in Greek you really want to just listen out and see what people tend use in different contexts.

What was the word for, just for "what", rather than "whatever"?

Student: Τι.

Mihalis: Τι.

And the word for "never", very similar to "when" just with a change in accent. So we have "πότε" - when, and...

Student: Ποτέ.

Mihalis: Ποτέ.

The word for "nothing", or "anything", for "nothing" or "anything", is "τιποτέ" or "τιποτά"; you can hear both in Greek; τιποτέ - τιποτά; although "τιποτά" is much more common.

Student: Τιποτά.

Mihalis: Don't ask us anything. Don't ask us anything.

Student: Μην μας ρωτήσεις τιποτά.

Mihalis: Μην μας ρωτήσεις τιποτά.

Or we could just mean generally, no, an ongoing order. How might that be?

Student: Μην μας ρωτάς τιποτά.

Mihalis: Good. Μην μας ρωτάς τιποτά.

Of course we'll also find other ways of finding the order. For example, if we have a closed version that is very small, like "πω" from "λέω" - I say, I tell; like "δω" from "βλέπω" - I see, we have a slightly different order. For "tell me" we have "πες". Πες μου - tell me.

Student: Πες μου.

Mihalis: For "see", "see", like giving an order we have "δες", "δες".

Student: Δες.

Mihalis: May be in something like "δες θεάτρο με δέκα ευρώ" - what does that mean? Δες θεάτρο με δέκα ευρώ.

Student: Come and see a theatre play for 10 euros.

Mihalis: Yes. Exactly. No? See theatre for 10 euros, or "with 10 euros" in Greek; "με δέκα ευρώ". Very good.

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Mihalis: What was "I go" or "I'm going"?

Student: Πηγαίνω.

Mihalis: Πηγαίνω.

I was going.

Student: Πήγαινα.

Mihalis: Πήγαινα.

	And what the closed version of "πηγαίνω"?
Student:	Πάω.
Mihalis:	Πάω. Good
	So this is also our alternative form of "πηγαίνω". No? The contracted form that can mean the same as "πηγαίνω" but it's also the closed version.
	So we saw "πήγαινα" for "I was going". If you want to say "I went" how do you build that from "πάω"? Well actually the "γ" /g/ pops back up, the "γ" of "πηγαίνω" that we contract away in "πάω" pops back up and we get "πήγα", "πήγα". So "I went" is "πήγα".
Student:	Πήγα.
Mihalis:	So this is quite a strange past form. No? Πήγα - I went.
	We went.
Student:	Πήγαμε.
Mihalis:	Πήγαμε.
	We didn't go.
Student:	Δεν πήγαμε.
Mihalis:	Δεν πήγαμε.
	So "πήγα"is a little bit like "πήρα" (I took) from "παίρνω", "βγήκα" (I found) from "βρίσκω". So we have some odd, short pasts with an initial "η" /ee/sound in their first syllable "πήρα, βρήκα, πήγα".
	"Round about" or "approximately" is "περίπου", "περίπου".
Student:	Περίπου.
Mihalis:	So we have "περί" , no, and "που" - "περίπου".
	How would you say "he went around 5 o'clock". So for "5 o'clock" we will say "to the 5" in the feminine because we mean "to the 5 hours"; and hours is feminine - ώρα ,ώρες - feminine. The word for "5" is "πέντε" like pentagram. So "he went around 5 o'clock (to the 5)" in the feminine plural.
Student:	Πήγα περίπου...
Mihalis:	He went.
Student:	Ah. Πήγε περίπου στης πέντε.
Mihalis:	Πήγε περίπου στης πέντε. Very good.
	The word for "ten" is "δέκα", "δέκα".
Student:	Δέκα.
Mihalis:	What might we relate that to? Δέκα.
Student:	Decathlon; the kind of sport where you do ten disciplines.
Mihalis:	Oh yea. I didn't know that.
Student:	Or decade.
Mihalis:	So, yes, we can try to find something in English, no, and we do. We find "decade", no, which is ten years and even "December" which is 10, the 10th

month, well it used to be when our calendar had 10 months. I mentioned that October used to be the 8ᵗʰ month like "οχτώ".

So how would you say "they went around 10 o'clock"? They went around 10 o'clock.

Student: Πήγανε περίπου στης δέκα.

Mihalis: Good. Πήγαν (or πήγανε) περίπου στης δέκα. Very good.

How might you say "don't go". Don't go.

Student: Μην πας.

Mihalis: Μην πας. Very good.

So for our negative order, no, we have "μην" for "don't". Μην πας. But we also use "μην" when "don't" comes after "να". For example we could say "I don't want you to go". No? How is that? I don't want...

Student: Δεν θέλω...

Mihalis: ...you to go

Student: ...να πας.

Mihalis: Δεν θέλω να πας.

But we could also say "I want you not to go". So here we would put the "not" or the "don't" after "να". No? I want - να - you don't go. So here we would use "μην" rather than "δεν".

So how would that be? I want you not to go.

Student: Θέλω να μην πας.

Mihalis: Very good. Θέλω να μην πας.

So this is rather than "I don't want you to go" - "I want you not to go".

What was "I sell" like in "monopoly?

Student: Πουλάω.

Mihalis: Πουλάω.

I don't want you to sell it; let's talk to one person; I don't want you to sell it.

Student: Δεν θέλω να το πουλάς.

Mihalis: Good. Δεν θέλω να το πουλάς.

And this would work if you mean generally; no; which you might if you're saying "I don't want you to sell it". But if you are referring to a specific event or situation, how would it be?

Student: Δεν θέλω να το πουλήσεις.

Mihalis: Δεν θέλω να το πουλήσεις.

And what if you were to say "I want you not to sell it".

Student: Θέλω να μην το πουλήσεις.

Mihalis: Good. Θέλω να μην το πουλήσεις.

So, it means the same thing, no, but we have a slight difference in feeling in Greek as well as we do in English. I don't want you to sell it - δεν θέλω να το πουήσεις; I want you not to sell it - Θέλω να μην το πουλησεις.

Mihalis: Give me again "I go" or "I am going".

Student: Πηγαίνω.

Mihalis: Πηγαίνω.

So "πηγαίνω" is "I go" or "I am going" but we can also get the form "going"; this is "πηγαίνοντας" , "πηγαίνοντας".

Student: Πηγαίνοντας.

Mihalis: So we have "οντας" which is our ending for "-i n g" and in this way we build "going" - πηγαίνοντας. This isn't "I'm going" or "you're going" just "going" - πηγαίνοντας. And we notice that we have the accent before the "οντας". Πηγαίνοντας.

Student: Πηγαίνοντας.

Mihalis: That's "ο (o) - ν (n) - τ (t) - α (a) - ς (s)"; so we have the "ν τ" /n t/ again giving us / n d/ or /d/.

How is "I see"?

Student: Βλέπω.

Mihalis: Βλέπω.

Seeing.

Student: Βλέποντας.

Mihalis: Βλέποντας.

"Television" is "τηλεόραση", "τηλεόραση"

Student: Τηλεόραση.

Mihalis: Do you remember the meaning of "τηλε" like in "τηλέφωνο"; τηλε; "τηλέφωνο" meant what?

Student: Um...like the

Mihalis: You remember what "φωνο" means?

Student: "Voice" , something like that.

Mihalis: "Sound" or "voice". And do you remember what "τηλε" meant then?

Student: Something like distance.

Mihalis: Yes.

Student: Distance.

Mihalis: Distance - far - far voice. So "τηλεόραση" is something like "far vision"; something like this. So that's the television.

So how would you say "I watch (or I am watching) television".

Student: Βλέπω τηλεόραση.

Mihalis: Τηλε, τηλεόραση. Βλέπω τηλεόραση.

So this is "I watch" or "I am watching". No? Βλέπω τηλεόραση. But if you want to say something like "I'm eating popcorn watching television", there we need watching; no; seeing; βλέποντας.

So "popcorn" is "popcorn" (πόπκορν) in Greek. Give me the first bit - I eat (I'm eating) popcorn.

Student: Τρώω πόπκορν...

Mihalis: Τρώω πόπκορν...watching television (seeing television).

Student: ...βλέποντας τηλεόραση.

Mihalis: Good. So maybe someone calls you and they tell you like "what are you doing", and you say "τρώω πόπκορν βλέποντας τηλεόραση" - I am eating popcorn watching television.

How would you say "I was eating popcorn watching television"? So we have "τρώω" which has a "γ" /g/ swallowed up in it, which pop back out when we say "I was eating".

Student: 'Ετρωγα.

Mihalis: 'Ετρωγα.

So "I was eating popcorn watching television".

Student: 'Ετρωγα πόπκορν βλέποντας τηλεόραση.

Mihalis: 'Ετρωγα πόπκορν βλέποντας τηλεόραση. Good.

And it came out more Greek, your "popcorn", no, which is natural, of course when you are in the tonality and the rhythm of a language. It would be more effort to break it to say "popcorn" with a more native English accent than to put it into your Greek accent. 'Ετρωγα πόπκορν βλέποντας τηλεόραση.

If you want to say "eating" from "τρώω" that hidden "γ" /g/ pops out again. So how do you think that would be?

Student: Τρώγοντας.

Mihalis: Very good. Τρώγοντας. That's "eating" - τρώγοντας.

You might hear "τρώγοντας έρχεται η όρεξη" which means "eating (or by eating) comes the appetite; used for many things, not just food, no, this expression; like - you have to get started to want more.

How would you say "I saw him when I was going to the centre" ? I saw him when I was going to the centre.

Student: Τον είδα όταν...

Mihalis: ... I was going...

Student: πήγαινα...

Mihalis: ...to the centre.

Student: ...στο κέντρο.

Mihalis: Τον είδα όταν πήγαινα στο κέντρο.

Now we could also say, as a short cut, "I saw him going to the centre" but this "going" is also like "by going" or "whilst going". So this doesn't, this doesn't mean - I saw him and he was going to the centre. No. This means - I saw him - όταν πήγαινα (when I was going to the centre). So instead of "τον είδα όταν πήγαινα στο κέντρο" we can make a short cut and say "I saw him going (I'm the one that's going) to the centre.

So how would you do that? I saw him going to the centre.

Student:	Τον είδα πηγαίνοντας στο κέντρο.
Mihalis:	Good. Τον είδα πηγαίνοντας στο κέντρο. "I saw him going to the centre", and this means "I saw him when I was going to the centre".
	So "οντας" , this " - i n g" matches the person that's in charge of the verbs, let's say. No. "Εγώ είδα" and then "πηγαίνοντας" can only refer to me. If we want to say something like "I saw him going to the centre" with the meaning of "I saw him, in the act of, he was going, no, to the centre" then we can say "τον είδα να πηγαίνει". "Τον είδα" - I saw him - "να πηγαίνει" - that "ει" /ee/ of "πηγαίνει" refers back to him - "στο κέντρο". So this is how you would say "I saw him going on his way to the centre".
	Do you remember how to say "I drive"?
Student:	Οδηγάω.
Mihalis:	Οδηγώ; οδηγάω.
	So, "I saw her when I was driving in the centre".
Student:	Την είδα όταν οδηγουσα στο κέντρο.
Mihalis:	Very good. Την είδα όταν οδηγούσα στο κέντρο. Very good.
	So with "οδηγώ" we have "οδηγήσω" our closed version; but then for our open past, with our verbs with our accents on the end, like "οδηγώ" we have "ούς" , "ούς", "οδηγούσα". I saw her when I was driving in the centre - την είδα όταν οδηγούσα στο κέντρο.
	But we could also make a short cut for this; no; we can say "I saw her driving in the centre" and of course we would mean "I saw her whilst I was driving in the centre", but using "driving". No?
	How do you think "driving" from "οδηγώ" might sound?
Student:	Οδήγοντας.
Mihalis:	Οδηγόντας.
	So here we have the accent on the "όντας" because we have the accent on the ending of "οδηγώ". Οδηγώ - οδηγόντας.
Student:	Οδηγόντας.
Mihalis:	So instead of "την είδα όταν οδηγούσα στο κέντρο" we could say "I saw her driving in the centre" meaning "when I was driving in the centre".
Student:	Την είδα οδηγόντας στο κέντρο.
Mihalis:	Good. Την είδα οδηγόντας στο κέντρο. No?
	And if we wanted to say "I saw her, she was the one that was driving in the centre" rather than "I saw her whilst I was driving in the centre" there we have quite a different structure. No? With "να" and just the present.
	How would that be? I saw her driving in the centre.
Student:	Την είδα να οδηγεί στο κέντρο.
Mihalis:	Good. Την είδα (I saw her) να οδηγεί (referring back to her, driving) στο κέντρο.
	So we don't use this "ing" – "οντας" in all of the places that we would use it in English; and it refers to the same person that is doing the verbs. So "εγώ τον είδα πηγαίνοντας" the "πηγαίνοντας" can only refer to "εγώ" not to "τον".

Mihalis:	So if you are male, and have a Greek name, like me, but mostly speak with non-Greek speakers then people are constantly calling you wrong. People call me Mihalis, but really it should be Mihali when they call me.
	So we've seen a lot about case, no, how some words can change depending on how they are behaving, whether they are acting like "he", "him" or "to him"; whether they are behaving like "she", "her" or "to her"; and all of this is called case. But in Greek there is also something called a vocative case. This means a version of the noun or adjective you use to call someone. And this is only for the masculine singular. So this is quite specific , no, what Greek does here; a case for calling somebody.
	But it's very difficult to forget about because when someone calls "Mihalis" you hear Mihali"; when someone calls "Grigoris" you will hear "Grigori". And we know that masculine names end in "ς" /s/, so we will be reminded of this often when we hear the names without the "ς" /s/.
	We have something like this vocative in English too; like we say "O Michael", no, for example. This "o" is a vocative; we use it to show we're calling someone. Or you might have heard it in another language without realising. Most people know the Arabic word "habibι", no, meaning like "my dear", or something like that; and you may have heard "ya habibi", "ya habibi" ; this "ya" is just the vocative.
	So this idea is not as weird as it might sound; quite a few languages do this.
	So how would you say, for example, "my Grigoris", calling Grigoris.
Student:	Γρηγόρι μου.
Mihalis:	Γρηγόρι μου. Good.
	This is very common; Γρηγόρι μου; Μιχάλι μου. And this isn't just with names. No? You might call someone any noun or adjective. For example "λεβέντης", "λεβέντης" means like, how would you translate "λεβέντης", like a good example of a man. No? Somebody that might be like tall and strong, and good looking and smart, and nice, and combines all of this - λεβέντης. And, you know, this is often said to somebody affectionately.
	So if you call somebody "λεβέντης" how will it sound?
Student:	Λεβέντη.
Mihalis:	Λεβέντη. Λεβέντη μου.
	If the word ends "o ς" /o s/ we don't just drop the "ς", we replace "ος" with an "ε", with an /e/. So for example, what was the word for friend?
Student:	Φίλος.
Mihalis:	Φίλος. Good.
	And if you call somebody "friend".
Student:	Φίλε.
Mihalis:	Φίλε.
	So this isn't saying you are my friend, you know. If you say "you are my friend" you will say...
Student:	Είσαι ο φίλος μου.

Mihalis:	Είσαι ο φίλος μου.
	This is when you use the word "friend" to call somebody. Φίλε.
	Or "my friend".
Student:	Φίλε μου.
Mihalis:	Φίλε μου.
	You remember the word for "big" like "mega".
Student:	Μεγάλος.
Mihalis:	Μεγάλος.
	And if you were to call somebody "big"? How might it be?
Student:	Μεγάλε.
Mihalis:	Μεγάλε.
	So you might do this actually, you know. You might say like "I agree, big guy, I agree" meaning like, you know, "what you said is great" - "μεγάλε συμφωνώ".
	"Ψηλός", "ψηλός" means "tall". Ψηλός.
Student:	Ψηλὸς.
Mihalis:	So you might call somebody like "tally" or something, you know; or, you know, "giant" or something like this.
	How would it be, from "ψηλὸς"
Student:	Ψηλέ.
Mihalis:	Ψηλέ.
	My giant.
Student:	Ψηλέ μου.
Mihalis:	Ψηλέ μου.
	The word for "beautiful" in Greek is "όμοργος", "όμοργος".
Student:	Όμοργος.
Mihalis:	This is like in metamorphosis; "μορφος" means like "form", "form"; a metamorphosis is youρ after form; and "όμορφος" ,beautiful, means something like well formed.
	So if you say to a guy "you are beautiful" how would that be?
Student:	Είσαι όμοργος.
Mihalis:	Είσαι όμοργος.
	But if you call him; like "hey, beautiful", how will it be?
Student:	Όμορφε.
Mihalis:	Όμορφε. Good.
	How would you say "my beautiful"?
Student:	Όμορφέ μου.
Mihalis:	Good. You came back up on the "έ" /e/.
Student:	Yes.

Mihalis:	Όμορφέ μου. Bravo.
	So we have the double accent there, no, because we have "μου". We have the accent on "ό" /o/ , όμορφε - third from the end - όμορφε, so when we put "μου" we come up again on the end - όμοργέ μου. Very good.
	So this special vocative form we only have it for the masculine singular. No? If we say to a girl or a woman, for example, "beautiful" we will just use the feminine. So how would that be?
Student:	Όμορφη.
Mihalis:	Good.
	And "my beautiful".
Student:	Όμορφή μου.
Mihalis:	Όμορφή μου.
	Do you remember the word for "brother"?
Student:	Αδελφός.
Mihalis:	Αδελφός.
	And we also said we will hear very commonly "αδερφός", "αδερφός".
	And if you call "brother".
Student:	Αδελφέ.
Mihalis:	Αδελφέ. Good. Αδελφέ μου - my brother.
	What if you call to your sister?
Student:	Αδελφή μου.
Mihalis:	Αδελφή μου.
	Notice we just use the, the feminine.
	And what if you call to your two sisters.
Student:	Αδελφές. Αδελφές μου.
Mihalis:	Αδελφές μου.
	And to your two brothers.
Student:	Αδελφοί μου.
Mihalis:	Αδελφοί μου. Again /ee/, no, but spelt "ο ί".
	So for this vocative we remove the "ς" /s/ or, if we have "ος" /o s/, we remove that and we put an "ε". But with our male names ending "ος" /o s/ we might use the "ε" or we might just drop the "ς" /s/; when it comes to names they behave a tiny bit differently. So for example "Γεώργος" , if you call "Γεώργος", you would just drop the "ς" /s/.
Student:	Γεώπγο.
Mihalis:	Γεώπγο.
	The name "Mario" in Greek is…; well I think you can guess how would you make "Mario" Greek.
Student:	Μάριος.
Mihalis:	Μάριος. No? You just put the "ς" /s/ for the masculine.

	Now if you call "Μάριος" this "ος" /o s/ is going to become an "ε".
Student:	Μάριε.
Mihalis:	Μάριε. Μάριε.
	So Greek speakers can hear quite a few versions of their own names if you think about it. We could have, for example, "Marios is waiting". How would that be?
Student:	Ο Μάριος περιμένει.
Mihalis:	Ο Μάριος περιμένει.
	We could have "I'm waiting for (or I'm awaiting) Marios". How would that be?
Student:	Περιμένω τον Μάριο.
Mihalis:	Περιμένω τον Μάριο. So here we don't have "Μάριος" but "Μάριο".
	How would you say "I am waiting for the friend of Marios (I'm waiting for Marios's friend)?
Student:	Περιμένω τον φίλο του Μάριου.
Mihalis:	Very good. Περιμένω τον φίλο του Μάριου.
	So we've seen Μάριος, Μάριο, Μάριου. Maybe you know two Marioses, two guys called Marios, and you call them, you know, the Marioses, and you might say something like, you know, "I'm waiting for the friends of the Marioses". How would that be?
Student:	Περιμένω τους φίλους τους Μάριους.
Mihalis:	So if we were to say for example "περιμένω τους φίλους τους" - their friends; that would be fine. But if we are saying "the friends of the teachers", "the friends of the Marioses" we don't use "τους". No? We have a change. So give that another try.
	I'm awaiting the friends of the Marioses.
Student:	Περιμένω τους φίλους των Μάριων.
Mihalis:	Good. Περιμένω τους φίλους των Μάριων.
	And this "των" and the "-ων"of "Μάριων" both with the omega (ω), the /o/ that looks like a "w". Good.
	And then we could say for example "Marios. Wait here". How would we do that?
Student:	Μάριε. Περίμενε εδώ.
Mihalis:	Very good. Μάριε. Περίμενε εδώ.
	So we've seen two uses of "ε" actually, no, to make our orders; "περίμενε" and also to call somebody; or to call a male, no, to be more specific. And if you think about it, to call somebody is a little bit like an order. No? You call them to get their attention. Μάριε. Ψηλέ μου. Φίλε μου.
	So your name is quite a flexible concept in Greek. No? You can hear many versions of it. Μάριε, Μάριος, Μάριου, Μάριο. So this isn't just about addressing males, this vocative feature, but also about using masculine words. You might address a male using a feminine word too. For example, if you say "my love". Do you remember how that was?
Student:	Αγάπη μου.
Mihalis:	Αγάπη μου.

This is a noun; and it's feminine; there's no masculine version; so just "αγάπη μου". No? Even though we're speaking to a male, we are calling "my love", and the word "love" is feminine. Or, for example, "soul", we saw was "ψυχή" like in "psychology". So if you say "my soul".

Student: Ψυχή μου.

Mihalis: Ψυχή μου. No? You don't have to worry about changing that.

And I couldn't possibly talk about this vocative question without mentioning the most frequent of vocatives "μαλάκα". "Μαλάκα" this is a crude word meaning "a not very nice person" let's say. I don't have to go into the logistics of it; but like many crude words it can jump the line into mainstream culture between familiars, between friends. So friends in Greek often call each other "μαλάκα" emphatically in conversation; to put a point; to get someone's attention; to say something like "έλα μάλακα" - "come on, what are you talking about"; τι λες. Some people say it all the time, others rarely, and then others can't stand it at all. So don't throw it around too much. And like I said, it is something you should use only with people you are familiar with. Unless you are having a fight, of course, and you can throw it around as much as you like. But there we see the word is "μαλάκας" but of course when you call somebody you don't have the "ς" /s/. So that's the most frequent vocative you will hear in Greek.

103

Mihalis: What was the word for "house"?

Student: Σπίτι.

Mihalis: Σπίτι; which is actually related to "hospital" and "hospitality". Σπίτι.

To say "little house" you can change the ending of "σπίτι" to "σπιτάκι"; so putting "α κ ι" /a k i/ - little house.

Student: Σπιτάκι.

Mihalis: So this means "a little house" in the sense of a physically small house, or just, kind of like to make it cuter, you know, like as you can do in English. "I love your little house". No? It might not necessarily be small, it might just be endearing.

How is the word for "houses"?

Student: Σπίτια.

Mihalis: Σπίτια.

So how might "little houses" be?

Student: Σπιτάκια.

Mihalis: Σπιτάκια.

How is "the friend", a feminine friend.

Student: Η φίλη.

Mihalis: Η φίλη.

"Το φιλί", "το φιλί" is "the kiss", "the kiss". Το φιλί.

Student: Το φιλί.

Mihalis: How would you say "a little kiss"?

Student: Φιλάκι.

Mihalis:	Φιλάκι.
	How would you say "little kisses"?
Student:	Φιλάκια.
Mihalis:	And this is used on males, "φιλάκια" and also said, as well, when you are saying "goodbye" maybe somebody says "φιλάκια" - little kisses.
	"The water" was "το νερό", "το νερό"; the water.
Student:	Το νερό.
Mihalis:	So you may notice that with certain words it's very common to use this "ακι" ending, like for example, with "water". You know, maybe you would say "do you want a little water"? How would that be?
Student:	Θες νεράκι;
Mihalis:	Θες νεράκι;
	So this may mean "a little water" or it just may mean when people refer to water they use this cute ending. No? Because, you know, really if we wanted to say "little" we would say there's "λίγο". No? There's "λίγο νερό". So with some words you might find it's used quite often like with "νερό" - "νεράκι".
	So "ακι" is mostly used with neuter nouns, but not always. For example we could have "η γάτα" - the cat; and then "little cat" is "γατάκι"; but "the little cat" is "το γατάκι". So if we use "ακι" for a word, that isn't neuter, we make it neuter; η γάτα - το γατάκι.
	But for masculine nouns we have "ακις".
	What was "George" in Greek?
Student:	Γεώργος.
Mihalis:	Γεώργος.
	Little George.
Student:	Γεωργάκις.
Mihalis:	Γεωργάκις.
	And how would you call him "little George" and you are calling to him.
Student:	Γεωργάκι.
Mihalis:	Γεωργάκι.
	We have my name, no, "Μιχάλης"; and how would you say like "little Mihalis"?
Student:	Μιχαλάκι.
Mihalis:	Again?
Student:	Μιχαλάκις.
Mihalis:	Good. Μιχαλάκις.
	And if you were calling "little Michael"?
Student:	Μιχαλάκι.
Mihalis:	Μιχαλάκι.
	So we have "ακι" with neuter, "ακις" with masculine, to achieve this meaning of "little" something.

For feminine nouns we could have "ούλα", "ούλα".

Student: Ούλα.

Mihalis: "Καρδιά", "καρδιά" maybe you can guess what "καρδιά" means; it relates to something in English.

Student: Cardiac, like cardiac arrest. Heart.

Mihalis: Heart - καρδιά.

My heart; imagine you are calling somebody "my heart".

Student: Καρδιά, καρδιά μου.

Mihalis: Καρδιά μου.

And how would you say "my little heart"? So we will take away the ending "ιά" (both the "ι" /i/ and the "ά" /a/ off of "καρδιά") and we will add "ούλα" to get "little heart". So how would that be?

Student: Καρδούλα.

Mihalis: Καρδούλα.

My little heart.

Student: Καρδούλα μου.

Mihalis: Καρδούλα μου.

So "καρδούλα μου", you know, you could say it to a male or a female. Just the word is feminine which also means we have no change in the vocative, no, when we use it to call somebody. Καρδιά μου; καρδούλα μου.

"Κώστας" is another common name in Greek. Κώστας.

Student: Κώστας.

Mihalis: Which is also like the same name as "Κωνσταντίνος"; it's like a shortened version. You will find in Greek sometimes you have a few versions of the same name, actually. So "Κώστας".

How would you say "little Costas"?

Student: Κωστάκις.

Mihalis: Κωστάκις.

How would you say "my little Costas" calling to him?

Student: Κωστάκι μου.

Mihalis: Κωστάκι μου.

How would you say "this is for little Costas"?

Student: Αυτό είναι για τον Κωστάκι.

Mihalis: Αυτό είναι για τον Κωστάκι. Very good.

So "ακι"and "ούλα" aren't the only endings, actually, that we can use to give this affectionate feel. You might hear "ούλι"; you might hear "ίτσα" and others. And you may also notice that different regions have different preferences for the one that they go to automatically.

And in addition, to all of these various sounds you might hear to make something smaller or cuter, there are other sounds that make things big and great. So, for example, you could hear "γυναίκα", no, meaning "woman" and then "γυναικάρα"

meaning like "a great woman"; so the "άρα" is giving us the meaning of "big" or "great". So listen out for these in context; and also notice how some words tend to prefer certain endings. We won't use any of our possible endings for all words. So you will pick them up in context. And also this emphaticalness of being cuter or smaller, or big and great, is often shown in the voice as well, and that will help us pick it out when we are practising Greek.

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Mihalis:	What was "I start" in Greek?
Student:	Αρχίζω.
Mihalis:	Αρχίζω.
	And the closed version.
Student:	Αρχίσω.
Mihalis:	Αρχίσω.
	How would you say "she started to speak"? She started to speak.
Student:	Άρχισε να μιλήσει.
Mihalis:	Why "μιλήσει"?
Student:	Well actually, in this case, it's probably more fitting to say "να μιλάει", because it's probably something she's going to keep doing. Right?
Mihalis:	For sure. No? "The starting", she started; well that is a moment in time, no, and you used "άρχισε". But "the speaking", no, is, is ongoing, it's going to go on. So "άρχισε να μιλάει". So we don't want to get too automatic, no, going to "μιλήσει" after "να". We want to think about it and also constantly listen to hear when native speakers maybe choose a different form to the one we would.
	How would you say "she is starting to speak now"? She is starting to speak now.
Student:	Αρχίσει να μιλάει τώρα.
Mihalis:	Very good. Αρχίσει να μιλάει τώρα.
	So now that we've seen about case, no, about how nouns change in different functions, I can talk more about the word "τώρα", which is probably "την ώρα" -"the hour", contracted together to form the word "τώρα" for "now". And of course we have this in the "her" form because it's like "on the hour" - "on her" rather than "on she"; no; so "τώρα" - "την ώρα". Much like the Spanish "a hora" also meaning "to the hour" or something like that.
	"It's raining", "it's raining" in Greek is "βρέχει", "βρέχει".
Student:	Βρέχει.
Mihalis:	How would you say "it's starting to rain now"?
Student:	Αρχίσει να βρέχει τώρα.
Mihalis:	Αρχίσει να βρέχει τώρα.
	What is "I learn"?
Student:	Μαθαίνω.
Mihalis:	And the closed version.
Student:	Μάθω.

Mihalis:	Μάθω.
	I learnt to drive. What was "I drive"?
Student:	Οδιγάω.
Mihalis:	Οδιγώ, οδιγάω.
	I learnt to drive.
Student:	Έμαθα να οδιγάω.
Mihalis:	Very good. Έμαθα να οδιγάω. Έμαθα να οδιγώ.
	So here we, we left it open. No? I learnt - that's closed - έμαθα; to drive - well this is an ongoing open thing. Έμαθα να οδιγώ.
	So we have "οδιγώ" - "I drive" and "I explain" was...
	So "οδιγώ" is something like "to lead on the roads", something like this; and "to explain" is something like "to lead out of"; beginning exactly like "explain" actually.
Student:	Εξιγήσω.
Mihalis:	Ok; that's a version that came to your head. No? But you want to know what you are working with, so find, you know, your standard version you will refer back to.
Student:	Εξηγώ.
Mihalis:	Εξηγώ.
	How would you say "he started to explain it to me but I wasn't listening and so he left". So we will begin with "he started to explain it to me"
Student:	Άρχησε να μου το εξηγεί.
Mihalis:	Very good. Άρχησε να μου το εξηγεί...but
Student:	...αλλά...
Mihalis:	...αλλά (μα)... I wasn't listening.
	Now "I listen" sounded like "acoustic". How was "I listen"?
Student:	Ακούω.
Mihalis:	Ακούω.
	So for "I wasn't listening" we have this open past, no, - I wasn't listening. How would you say "I listened"? What is the closed version?
Student:	Ακούσω.
Mihalis:	Ακούσω.
	I listened.
Student:	Άκουσα.
Mihalis:	Άκουσα.
	"I was listening" is "άκουγα", "άκουγα". So we have a "γ" /g/ popping up that's been swallowed away in "ακούω". We also have the accent at the beginning, just like "άκουσα". Άκουγα.
Student:	Άκουγα.
Mihalis:	So "I wasn't listening".

Student:	...δεν άκουγα..
Mihalis:	...αλλά δεν άκουγα. Good.
	So "he started to explain it to me but I wasn't listening". Άρχησε να μου το εξήγει αλλά δεν άκουγα... and so he left.
	...and so, or just "so he left". For this "so", no, we can say "και έτσι", which means literally "and like this" - "και έτσι"; we can say "και για αυτό" - and because of, or and for this...and because of this (και για αυτό) he left. So "I leave" is "φεύγω" and the closed version is "φύγω". So how would you say "and so he left"?
Student:	...και έτσι έφυγα.
Mihalis:	Good. Και έτσι έφυγα.
	Άρχησε να μου το εξήγει αλλά δεν άκουγα και έτσι έφυγα - or - και για αυτό έφυγα. Very good.
	How would you say "he wants me to work at the school because he heard me teaching and he liked it".
	So "he wants me to work" let's begin there. He wants that I work...
Student:	Θέλει να δουλέψω...
Mihalis:	Θέλει να δουλέψω...
	He wants me to work at the school; so the "school" was "σχολέιο"; we had /ch/ in school, giving us the "x" in Greek - σχολέιο. So "he wants that I work at the school..."
Student:	Θέλει να δουλέψω στο σχολέιο...
Mihalis:	Good. Θέλει να δουλέψω στο σχολέιο...
	He wants that I work at the school...because...
Student:	...γιατί...
Mihalis:	...γιατί (επειδή)...he heard me teaching...
	So "διδάσκω" is "I teach". How do we say "he heard me teaching"?
Student:	...με άκουσε να διδάσξω.
Mihalis:	Almost. "...με άκουσε" , that's good - he heard me, no, - με άκουσε; "teaching" - why did you go to the closed version form of the verb?
Student:	Because ...I thought he was just listening to me teach for a closed period of time.
Mihalis:	So "με άκουσε" - he heard me, that's closed; "να διδάσκω" - he heard me teaching, he heard me doing something open and ongoing. No? ...με άκουσε να διδάσκω...
	...he heard me teaching and he liked it.
Student:	...με άκουσε να διδάσκω και τον αρέσει...και του αρέσει.
Mihalis:	Very good. Θέλει να δουλέψω στο σχολέιο επειδή με άκουσε να διδάσκω και του αρέσει.
	So here we had "-i n g", no, "he heard me teaching"; but that "-i n g" was different from the person that is doing the main verb "με άκουσε να διδάσκω". If we were to say "με άκουσε διδάσκοντας", if we were to use that "-i n g" it would

mean something completely different - "he heard me whilst he was teaching (he heard me when he was teaching).

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Mihalis:	What was the word for "where"?
Student:	Που.
Mihalis:	Που.

And we also said that we can use this like "that", when "that" is like "which". No? So, for example if you say "the book that you bought" . How would that be?

Student:	Το βιβλίο που αγόρασες.
Mihalis:	Το βιβλίο που αγόρασες. Very good.

But we also have a more, another more complicated way of doing this, but we may have a preference for using **"να"** in certain situations. Mostly you can just use "που", but there also exists "ο οποίος" . So, for example, you could say "το βιβλίο το οποίο αγόρασες"; and it means the same as "το βιβλίο που αγόρασες". It's more like "the book the which you bought" - το βιβλίο το οποίο αγόρασες". And you can see that "το βιβλίο" and "το οποίο" are matching.

What was "I live" like in "zoo"?

Student:	Ζώω.
Mihalis:	Ζώω.

And the word for "woman" like in "misogyny".

Student:	Γυναίκα.
Mihalis:	Good. How would you say "the women that live there"? Let's do the easy option first with "που".

The women that live there; the women who live there.

Student:	Οι γυναίκες που ζώουν εκεί.
Mihalis:	Good. Οι γυναίκες που ζώουν εκεί (που ζώουνε εκεί).

And like I said instead of "που" you can use "ο οποίος"; but you're going to match "ο οποίος" to "γυναόκες". So how would that be?

The women who live there.

Student:	Οι γυναίκες οι οποίες ζώουν εκεί.
Mihalis:	Good. Οι γυναίκες οι οποίες ζώουν εκεί. Good.

What was "I know"?

Student:	Ξέρω.
Mihalis:	Ξέρω. So "ξέρω" is our general verb for "know" and we can use it to know people as well. But especially with talking about people you may also hear "γνωρίζω", "γνωρίζω".

Γνωρίζω.

Student:	Γνωρίζω.

Mihalis:	"Γνωρίζω" for "I know" like in "cognitive" that's connected. No? And you can also use "γνορίζω" like "to meet". So, for example, you could say "the man that you met".
	What might be the closed form of "γνορίζω"?
Student:	Γνορίσω.
Mihalis:	Γνορίσω.
	How would you say "the man that you met"?
Student:	Ο άνδρας που γνόρισες.
Mihalis:	Good. Ο άνδρας που γνόρισες.
	So that's the simpler form. No. But you could also use "ο οποίος" and do it like that. So how would that be?
	The man the which you met.
Student:	Ο άνδρας ο οποίος γνόρισες.
Mihalis:	Good. But unlike "the women that live there (who live there)" behaving like "they", no, "they live there", this is "the man that (who) I met". So here it's not behaving like "he". No? "I met him" rather than "he".
Student:	Ο άνδρας τον οποίον γνόρισες.
Mihalis:	Very good. Very good. "Ο άνδρας τον οποίον" you said which was really well thought out. You decided that it behaves more like the words for "the" than just any old noun or adjective. No?
	But like I said that's kind of falling out of use and there are some changes happening to Greek. So, for example, you know, you could hear "ο άνδρας τον οποίον" either "the man I saw" or "ο άνδρας τον οποίο" either.
	We could also say "το άτομο", "το άτομο" which is gender free; that can be a man or a woman; το άτομο; the atom; the person.
	So how would you say "the people that you met"?
Student:	Οι άτομοι...
Mihalis:	So "το άτομο" what gender is it?
Student:	Ah...τα άτομα τα οποία γνόρισες.
Mihalis:	Very good. Τα άτομα τα οποία γνόρισες; or just "που" - τα άτομα που γνόρισες.
	Also if you want to say something a little more complicated like "this is the girl who I spoke to", "this is the friend I saw going to the centre" you may have a preference for "ο οποίος" over "που" in some situations to make it clearer what you're saying.
	So for example "I went" from "πηγαίνω", it's a little like "πήρα" - I took, like "βρήκα" - I found. How is "I went"?
Student:	Πήγα.
Mihalis:	Πήγα.
	So if you want to say something like "is this the friend you went with" we will say " this is the friend with the which you went". So how would that be?
	The first bit is "this is the friend..." - and let's talk about the masculine friend.

Student:	Αυτός είναι ο φίλος...
Mihalis:	Good. Αυτός είναι ο φίλος... with the who you went. So we will use "ο οποίος" here, no, but we do need to think about what it's doing and how it will behave.
	So "with the who you went".
Student:	...με, με τον οποίο πήγες.
Mihalis:	Good. Αυτός είναι ο φίλος με τον οποίο πήγες.
	And you could also say "με τον οπολιο πήγατε". So "you" plural went; so you can include the other person, no, even if you're not referring to you and somebody else going with that person. Only if you mean you and that one other person. No? You can say "is that the friend with who, you guys, went", even though you just mean "you two". That's quite a common habit in, in Greek, you know. You can hear, for example, "μιλάμε με τον Γεώργο" and it just means "I'm talking with Georgiou" but you include both of you in the verb - μιλάμε με τον Γεώργο.
	So, we could have "αυτός είναι ο φίλος με τον οποίο πήγες (πήγατε)". Or maybe you want to add the word "μαζί" - "που πήγατε μαζί". "Μαζί" means "together". So "this is the friend that you guys went together" - "αυτός είναι ο φίλος που πήγατε μαζί".
	"Are these the friends you went with" still masculine or mixed friends. Are these the friends you went with?
Student:	Αυτόι είναι οι φίλοι που πήγατε μαζί;
Mihalis:	Good. Αυτόι είναι οι φίλοι που πήγατε μαζί;
	Or if you wanted to use "ο οποίος" how would that be?
	Are these the friends that you went with?
Student:	Αυτόι είναι οι φίλοι με τους οποίους πήγατε εκεί.
Mihalis:	Ok. You added "there" but that's fine.
	Αυτόι είναι οι φίλοι με τους οποίους πήγες (or πήγατε). Αυτόι είναι οι φίλοι με τους οποίους πήγες εκεί (πήγατε εκεί).
	These are the friends I saw going to the centre. These are the friends I saw going to the centre. So if we want to say something like this first we need to really know what we mean. Do we mean "when I was going" or "when they were going". "These are the friends I saw when I was going to the centre" or " these are the friends that I saw and they were going to the centre"?
	So let's do the first one first. We're going to say "these are the friends I saw going to the centre" and we mean when I was going. So the first bit is "these are the friends..."
Student:	Αυτόι είναι οι φίλοι...
Mihalis:	...that I saw...
Student:	...τους οποίους είδα...
Mihalis:	Good; or just "που είδα; no; we could have either.
	Αυτόι είναι οι φίλοι τους οποίους είδα...; or just "που είδα.."
	...going to the centre. So here we mean "I was going to the centre"; no; "whilst I was going to the centre".

Student:	...πηγαίνοντας στο κέντρο.
Mihalis:	Good. Αυτόι είναι οι φίλοι τους οποίους είδα πηγαίνοντας στο κέντρο.
	So it's not that "πηγαίνοντας" only works for "I"; no; it's that it matches whoever is in charge on the main verb which is "είδα", no, - I saw; so it matches whoever that verb refers to automatically. Αυτόι είναι οι φίλοι τους οποίους (or just – που) είδα πηγαίνοντας (when I was going) στο κέντρο (to the centre).
	But the same sentence in English may mean "these are the friends I saw going to the centre" like "they were going to the centre". In Greek we show this in a different way. So let's try that.
	These are the friends I saw...
Student:	Αυτόι είναι οι φίλοι που είδα...
Mihalis:	...going to the centre - we mean "they were going".
Student:	...να πηγαίνουν στο κέντρο.
Mihalis:	Αυτόι είναι οι φίλοι που είδα να πηγαίνουν στο κέντρο.
	We're using the open ongoing form of the verb to give us "- ing" – στο κέντρο. Αυτόι είναι οι φίλοι τους οποίους (or just – που) είδα να πηγαίνουν στο κέντρο.
	"The girl", "the girl" is "η κοπέλα", "η κοπέλα".
Student:	Η κοπέλα.
Mihalis:	Have you seen the girl who we went to the centre with?
	So, "have you seen the girl..."
Student:	Έχεις δε την κοπέλα...
Mihalis:	Έχεις δε την κοπέλα...with the which we went to the centre.
Student:	...με την οποία πήγαμε στο κέντρο.
Mihalis:	Very good. Έχεις δε την κοπέλα με την οποία πήγαμε στο κέντρο.
	How would you say "the man we explained it to"? The man to the which we explained it; using the word for "to" – "σε".
Student:	Ο άνδρας στον οποίο το εξηγήσαμε.
Mihalis:	Good. The man we explained it to; the man to the which we explained it. Ο άνδρας στον οποίο το εξηγήσαμε.
	We could also just say "ο άνδρας που του το εξηγήσαμε" - the man that to him it we explained. No? Ο άνδρας που του το εξηγήσαμε.
	I mentioned briefly the word "μαζί" which means "together" or "together with" and it's actually quite common in Greek , this word "μαζί". You will hear it thrown around a lot. If you say "together with me" you will say "μαζί μου"; so we use "μου" like, as if it were "to me", "with me", no, "together with me", "together to me"; μαζί μου.
Student:	Μαζί μου.
Mihalis:	Together with you.
Student:	Μαζί σου.
Mihalis:	Μαζί σου.
	How would you say "I want to go with you"? I want to go together with you.

Student:	Θέλω να πάω μαζί σου.
Mihalis:	Good. Θέλω να πάω μαζί σου.
	How would you say "the man we met wants to go to the party together with you"?
	So, "the man we met..."
Student:	Ο άνδρας που τον γνωρής...γνωρήσαμε.
Mihalis:	So when you use "που" things stay quite simple. Ο άνδρας που γνωρήσαμε. No? But when we use "ο οποίος" and that's why we think about it as "ο οποίος" then you have two different bits to think about - "ο" and "οποίος". Ο άνδρας τον οποίο γνωρήσαμε. But with "που" it's very simple - ο άνδρας που γνωρήσαμε.
	...in the centre.
Student:	...στο κέντρο...
Mihalis:	...στο κέντρο...wants to go to the party with you.
	"The party" is "το πάρτι".
	...wants to go to the party together with you.
Student:	...θέλει να πάει στο πάρτι μαζί σου.
Mihalis:	Good. Ο άνδρας που γνωρήσαμε (τον οποίο γνωρήσαμε) στο κέντρο θέλει να πάει στο πάρτι μαζί σου. Very good.

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Mihalis:	"I come" or "I am coming" in Greek is "έρχομαι", "έρχομαι".
Student:	Έρχομαι.
Mihalis:	So this is strange. No? It's not what we're used to; it's a verb; it's "I come" but it's not ending "ω" /o/. Έρχομαι. So what's going on in "έρχομαι" - I come?
	I mentioned, briefly, a while back, that in the Cypriot dialect a lot of the time we have the words like "me" - με, σε, τον - after the verb. So instead of "μου αρέσει" - "αρέσκει μου". This habit actually comes from ancient Greek and some verbs, built a long time ago, seem to be doing this very same thing. They were built in this way. So "έρχομαι" although one word is probably something like "έρχω με". Something like "I come myself" or maybe "I bring myself"; only the "με" is coming afterwards, as it used to be in Greek when this vocabulary would have been formed.
	So we actually have "ω" /o/, "έρχω" for "I" and then "με". No? Έρχομαι - I come. And the "με" is actually spelt "μ α ι" /m a i/ ; the "αι" /ai/ there together gives us the "ε" /e/ sound.
	Έρχομαι.
Student:	Έρχομαι.
Mihalis:	I'm not coming.
Student:	Δεν έρχομαι.
Mihalis:	Δεν έρχομαι.
	"You come", "you come", "you are coming" is "έρχεσαι", "έρχεσαι".

Student:	Έρχεσαι.
Mihalis:	This is like /e r x e s a i/; so again we have the "αι" /ai/ giving us the /e/ sound, like in "έρχομαι", like in "και" - the word for "and".
	Aren't you coming?
Student:	Δεν έρχεσαι.
Mihalis:	Δεν έρχεσαι.
	Why don't you come tomorrow?
Student:	Γιατί δεν έρχεσαι αύριο;
Mihalis:	Very good. Γιατί δεν έρχεσαι αύριο;
	Another verb like this is "I think", "I think" - "σκέφτομαι".
Student:	Σκέφτομαι.
Mihalis:	"I think" then is literally something like, you know, "I think myself". So again we have the "ομαι" ending. "Σκέφτομαι" also means "to think about".
	So "I am thinking about my friend". How would you say that? Let's say a masculine friend.
Student:	Σκέφτομαι τον φίλο μου.
Mihalis:	Σκέφτομαι τον φίλο μου.
	And a female friend.
Student:	Σκέφτομαι την φίλη μου.
Mihalis:	Σκέφτομαι την φίλη μου.
	"Σκέφτομαι" is of course related to "sceptical". No? So a sceptical person is just a thinking person; it's got a really bad name for them.
	So we saw "έρχομαι" - I come, and "έρχεσαι" - you come; so how would you say "you think"?
Student:	Σκέφτεσαι.
Mihalis:	Σκέφτεσαι.
	What do you think?
Student:	Τι σκέφτεσαι;
Mihalis:	Τι σκέφτεσαι;
	"A thought" so like the noun, no, "a thought" is "μία σκέψη".
Student:	Μία σκέψη.
Mihalis:	You may hear "μετά από - μετά από σκέψη" - after much consideration, or "μετά από πολύ σκέψη".
	And the plural of "σκέψη" what do you think it might be - the word for "thoughts"?
Student:	Τα σκέψια. No wait.
Mihalis:	It's "μία σκέψη, η σκέψη" so it's feminine.
Student:	Um.
Mihalis:	And what's the next thing you do? I mean where would you look?

Student:	Um, to the ending.
Mihalis:	Yes, but, when you want to decide how that ending goes into plural, where would you look?
Student:	At another word that I know, like "γυναίκα - γυναίκες".
Mihalis:	But it doesn't end like "σκέψη".
Student:	True.
Mihalis:	You could look at "πόλη" - the word for city; and what was the plural of that?
Student:	Πόλεις.
Mihalis:	Πόλεις. No? So we will have an intuition, something that feels right, and that might just be really random, and it might be from something that we've heard. No? So we also want to consciously look for other words that might share the pattern.
	So "μία σκέψη" and then "thoughts" - "σκέψεις"; just like "πόλη" and then cities – πόλεις.
	So these verbs "έρχομαι", "σκέφτομαι" were historically built or thought of in this way. No? But we can also build verbs in this way to achieve some alternative meanings. So, for example, "I find" was...
Student:	Βρίσκω.
Mihalis:	Βρίσκω.
	"I find myself" - "I am found" like in a place is "βρίσκομαι".
Student:	Βρίσκομαι.
Mihalis:	So we can also do that ourselves. No? We can change "βρίσκω" to "βρίσκομαι" and we get a new meaning. "I find myself" or, you know "I am in a place", "I am found in a place". So you might say, for example, "I find myself in Athens". Athens is Αθήνα.
	So how would you say "I find myself in Athens"?
Student:	Βρίσκομαι στην Αθήνα.
Mihalis:	Βρίσκομαι στην Αθήνα.
	So we can get a slightly different meaning using "ομαι", no, instead of "ω"; "βρίσκομαι" instead of "βρίσκω". If you think about it "ομαι" other than sounding like "ω" and "με" also sounds and looks like "είμαι" - I am. No? "Είμαι" is spelt "ε ι μ α ι" and you have that "αι" on the end giving us that "ε" sound as you do in "ομαι". The same with the "εσαι" ending - βρίσκεσαι; "εσαι" also looks and sounds a lot like "είσαι" - you are.
	So we can get new meanings from the concepts of, you know, something like "myself" or "I am", "I find myself", "I am found" . So we saw "βρίσκομαι" - I find myself; βρίσκομαι στην Αθήνα - I find myself in Athens.
	How would you say "where do you find yourself"; it's just a, quite a common way in Greek of asking "where are you", "where do you find yourself", or "where are you living at the moment".
Student:	Που βρίσκεσαι;
Mihalis:	Που βρίσκεσαι;

	"I lose", is "χάνω", "χάνω".
Student:	Χάνω.
Mihalis:	"I lose myself"; so "I get lost"; "I lose myself " would be "I get lost" in English.
Student:	Χάνομαι.
Mihalis:	Χάνομαι.
	The word for "easy" the masculine was "εύκολος", "εύκολος".
Student:	Εύκολος.
Mihalis:	How would you say "I get lost easily here"?
Student:	Χάνομαι εδώ εύκολο. Ah, no, wait! Easily. Χάνομαι εύκολα.
Mihalis:	Εύκολα. Good for "-ly". No? "Easily" we have the "α" ending; εύκολα.
	Χάνομαι εύκολα...here.
Student:	...εδώ.
Mihalis:	Χάνομαι εύκολα εδώ.
	And "you get lost".
Student:	Χάνεσαι.
Mihalis:	Χάνεσαι.
	And just "you lose".
Student:	Χάνεις.
Mihalis:	Χάνεις. No?

So we may find old verbs, very common verbs like "έρχομαι", no, that in our modern Greek are not coming from anything else. "'Ερχομαι" is just "έρχομαι". No? But historically it would have been built from another verb; and we can also build on verbs that we already know, in the same way, to get different meanings; like "βρίσκω" - I find, and then "βρίσκομαι" - I find myself, I am found; "χάνω" - I lose, "χάνομαι" - I lose myself, I get lost.

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Mihalis:	So what was "I come" in Greek?
Student:	Έρχομαι.
Mihalis:	Έρχομαι.
	And "you come".
Student:	Έρχεσαι.
Mihalis:	Έρχεσαι.

So we saw that with this type of verb, no, we have "ομαι" as an ending for "I", like "είμαι", like - I am, and also spelt in a similar way, no, that /e/ on the end of "ομαι" is "α ι";and then we have "εσαι" for "you" like "είσαι" - like you are.

Do you remember how to say "I think" like sceptical?

Student:	Σκέφτομαι.
Mihalis:	Σκέφτομαι.

	And "you think".
Student:	Σκέφτεσαι.
Mihalis:	Σκέφτεσαι.
	So we have "ομαι" like "είμαι"; "εσαι" like "είσαι".
	What was "we are"?
Student:	Είμαστε.
Mihalis:	Είμαστε. Good.
	We are here.
Student:	Είμαστε εδώ.
Mihalis:	Είμαστε εδώ.
	For "we come (we are coming)" we have "ερχόμαστε", "ερχόμαστε".
Student:	Ερχόμαστε.
Mihalis:	So we add "όμαστε" and we accent, no, the /o/; we are actually accenting the ending here.
	Ερχόμαστε.
Student:	Ερχόμαστε.
Mihalis:	We don't do that with "έρχομαι" nor "έρχεσαι", no, accent the ending. Επχόμαστε.
	How do you say "we are not coming today"?
Student:	Δεν ερχόμαστε σήμερα.
Mihalis:	Δεν ερχόμαστε σήμερα.
	We think.
Student:	Σκεφτόμαστε.
Mihalis:	Σκεφτόμαστε.
	"Φαντάζομαι" - I fantasy me, I am fantasized. What do you think it might mean "φαντάζομαι"?
Student:	I imagine.
Mihalis:	I imagine. Yes. And it's used quite colloquially as well like - I guess, I guess so. Φαντάζομαι - I imagine so.
	You can say "what do you imagine" like, you know "what do you suppose", "what do you think", "what do you imagine"?
Student:	Τι φαντάζεσαι.
Mihalis:	Τι φαντάζεσαι.
	And "φαντάζομαι", "φαντάσεσαι" is spent "ντ" (nt). No? So this gives us either /nd/ or /d/ depending on the dialect of Greek or the age of the person. /d/ is used much more by younger people. So, you know, we could her /fandazome/ or /fadazome/; but not a /t/ sound even though we have /nt/ written there.
	We imagine.
Student:	Φανταζόμαστε.

Mihalis:	Φανταζόμαστε. Very good.
	What was the word for "good" in Greek?
Student:	Καλός.
Mihalis:	Καλός.
	And in the neuter.
Student:	Καλό.
Mihalis:	Καλό.
	And "καλώ" is also "I invite", or "I call". No? But of course spelt with the /o/ of "I" on the end; so that's with the omega (ω) that looks like a "w" - καλώ.
	The closed version of "καλώ" is "καλέσω", "καλέσω"; so instead of inserting /ees/ here, no, "προσπαθώ - προσπαθήσω" we have an /s/, an /es/, "καλέσω"; like "μπορώ - μπορέσω".
Student:	Καλέσω.
Mihalis:	"Καλεσμένος" means "invited". Καλεσμένος.
Student:	Καλεσμένος.
Mihalis:	Good.
	So we've seen "-μενος" adjectives before, no, like "κουρασμένος" - tired; and these adjectives are connected to the closed forms of verbs. No? We have "καλώ" - "καλέσω" and then "καλεσμένος" - invited.
	How would you say "we imagine that we are not invited". We imagine that we're not invited.
Student:	Φανταζόμαστε ότι δεν είμαστε καλεσμένος…καλεσμένοι, καλεσμένοι.
Mihalis:	Good. Φανταζόμαστε ότι δεν είμαστε καλεσμένοι. Good.
	We saw "σίγουρος" which means "sure"; and how would you say "surely" or like "for sure"?
	Surely.
Student:	Σίγουρα.
Mihalis:	Σίγουρα.
	Surely you don't imagine that you're invited. How would you say that? Let's talk to a male.
	Surely you don't imagine that you are invited.
Student:	Σίγουρα δεν φαντάζεσαι ότι είσαι καλεσμένος.
Mihalis:	Very good. Σίγουρα δεν φαντάζεσαι ότι είσαι καλεσμένος.
	So before we saw "κουρασμένος" meant "tired".
Student:	Κουρασμένος.
Mihalis:	This is form "κουράζω" - I tire; like "I tire him" - "τον κουράζω" - I tire him. And we could also get from "κουράζω" - I tire, I get tired - "κουράζομαι", "κουράζομαι".
Student:	Κουράζομαι.

Mihalis:	So we have "κουράζω" - I tire, like "I tire somebody (somebody else)"; and "κουράζομαι" - I get tired.
	So how would you say "do you get tired"?
Student:	Κουράζεσαι;
Mihalis:	Κουράζεσαι;
	You could say "no" - "όχι"; or you could say "καθόλου" - not at all; and this is often used like "no"; καθόλου - not at all.
Student:	Καθόλου.
Mihalis:	How would you say "I don't get tired at all"?
Student:	Δεν κουράζομαι καθόλου.
Mihalis:	Δεν κουράζομαι καθόλου.
	How would you say "I imagine that you didn't like it at all"? I imagine that it didn't please you at all.
Student:	Φαντάζομαι ότι δεν, δεν σου αρέσει καθόλου.
Mihalis:	Very good. Φαντάζομαι ότι δεν, δεν σου αρέσει καθόλου.
	So some words in Greek became like this a long time ago; and when I say "became like this" I mean with an "ομαι" or "εσαι" ending. And these words are fixed, let's say, "έρχομαι", "σκέφτομαι"; but also, as we have seen, other verbs can be made like this, to change a little their meaning. So we have "κουράζω" - I tire, and "κουράζομαι" - I get tired. We saw "φαντάζομαι" - I imagine, and also "φαωτάζω" exists by itself. We saw "I find".
	What was "I find"?
Student:	Βρίσκω.
Mihalis:	Βρίσκω.
	And "I am found", like, you know, "I am at a place", "I am found at".
Student:	Βρίσκομαι.
Mihalis:	Βρίσκομαι.
	Where are you now? Where are you found now?
Student:	Που βρίσκεσαι τώρα.
Mihalis:	Που βρίσκεσαι τώρα.
	So you can say this on the 'phone. No? Που βρίσκεσαι τώρα; like "where are you now". But if you say it in person "που βρίσκεσαι τώρα" it might mean like, you know, "where're you living now" or even "what are you up to now".
	How would you say "we find ourselves in Athens".
Student:	Βρισκόμαστε στην Αθήνα.
Mihalis:	Βρισκόμαστε στην Αθήνα.
	So with some verbs we have both, you know; we have "βρίσκω" and "βρίκομαι"; we have "κουράζω" and "κουράζομαι"; but with other verbs like "έρχομαι" and "σκέφτομαι" they're just built this way; and they were built this way a long time ago from other verbs that don't exist anymore.

Mihalis:	"Θεωρώ", "θεωρώ" means "I consider". I consider - θεωρώ.
Student:	Θεωρώ.
Mihalis:	Like "theory"; it's like, you know "I theorise" - θεωρώ.
	How would you say "we consider"?
Student:	Θεωρούμε.
Mihalis:	Θεωρούμε.
	"I am considered", "I am considered" is also "θεωρούμαι".
Student:	Θεωρούμαι.
Mihalis:	So you will find that those verbs with their accents on the end like "θεωρώ" will have alternative versions; instead of "ομαι" we can have "ούμαι", "άμαι" or "ιέμαι" instead of our standard "ομαι".
	So /θεωρούμε/, other than "we consider" is also "I am considered; and we have the "ούμαι" ending like "ομαι"; which of course means that it is spelt with "αι" /a i/ on the end for that /e/ sound - the "θεωρούμαι" of "I am considered" rather than "we consider".
	How would you say "I am considered a good teacher"? I am considered a good teacher. What was the word for "teacher"?
Student:	Δάσκαλος.
Mihalis:	Δάσκαλος. Good.
Student:	Θεωρούμαι καλός δάσκαλος.
Mihalis:	Good. Θεωρούμαι καλός δάσκαλος.
	Or for a female "θεωρούμαι καλη δασκάλα". Good. I am considered a good teacher.
	So "θεωρούμαι" other than "I am considered" also sounds like "we consider", but we understand what's happening because, you know, "we consider good teacher" wouldn't make any sense. No? So whilst we may see other versions, no, like "ούμαι" generally we have "ομαι" to build this kind of verb for "I".
	So how was "I am coming"?
Student:	Έρχομαι.
Mihalis:	Έρχομαι.
	So whilst we may see other endings, like with these verbs that have their accents on the end "θεωρώ - θεωρούμαι" generally we know we have "ομαι" to build this kind of verb.
	And what was the ending for "you"? We have "-ομαι" for "I" and for "you"?
Student:	-εσαι.
Mihalis:	-εσαι.
	So "you're coming (you come)".
Student:	'Έρχεσαι.
Mihalis:	'Έρχεσαι.

	And the ending for "we"?
Student:	-όμαστε.
Mihalis:	-όμαστε. Good; and with the accent on the /o/ - όμαστε.

So "we're coming (we come)".

Student:	Ερχόμαστε.
Mihalis:	Ερχόμαστε.

"'Έρχεται" is "he comes/she comes/it comes". Έρχεται.

Student:	'Έρχεται.
Mihalis:	And we notice, no, with "έρχεσαι" , "έρχεται" that the "x" is softened by that "ε" /e/; so we have "ερχόμαστε", "έρχομαι" and then "έρχεσαι", "έρχεται".

So we have the "εται" ending for he/she and it; this is spelt like "ε τ", again "α ι" on the end like the verb "είναι".

Before I mentioned the saying "τρωγόντας έρχεται η όρεξη" - eating comes the appetite; so that was what this was "έρχεται" - it comes. Τρωγόντας έρχεται η όρεξη.

How would you say "where is she now (where does she find herself now)"?

Student:	Που βρίσκεται τώρα;
Mihalis:	Very good. Που βρίσκεται τώρα;

So the "εται" ending actually sounds like the plural "you" ending. No? It's spelt differently but it sounds exactly the same.

How do you say "you (plural) find"?

Student:	Βρίσκετε.
Mihalis:	Good. So "αυτος (or αυτη) βρίσκεται" - he (or she) is found; and "εσείς βρίσκετε" - you guys find, sounds the same. But "που βρίσκεται" like "where is she", you know, we, we will understand what it means because "που βρίσκετε" - "where do you guys find" isn't a complete sentence. No? So if somebody stops there then we understand what it means.

So again you'll have to keep an open mind in Greek, and not decide too quickly that one or the other is going on, you know ; and keep an open mind to the general grander context.

"Νοικιάζω"means "I rent". Νοικιάζω.

Student:	Νοικιάζω.
Mihalis:	How would you say "he rents (or she rents)"? Or "she is renting".
Student:	Νοικιάζει.
Mihalis:	Νοικιάζει.

You (plural) are renting. You guys are renting.

Student:	Νοικιάζετε.
Mihalis:	Νοικιάζετε.

"Νοικιαζεται", "νοικιαζεται" with the ending spelt "ε τ α ι" ; so the /e/ on the end with "αι", no, rather than "you guys are renting" means "it rents itself" of "for rent", "for rent" like an apartment is for rent. But if you see this on a sign

you will see "ενοικιάζεται" and this is because on signs, which are like more formal, no, an older, formal version of the language is used. So some words you see around you won't actually use them, you know. So here we have a small difference between "νοικιάζω"no, and "ενοικιάζω" which is the older more formal version of the verb.

The same goes for "for sale". If you see that on a sign you will see "πολίται" if someone says it, you will hear "πουλιέται"; so "πολίται" on the sign and "πουλιέται" in speech. So these are small changes, no; νοικιάζεται - ενοικιάζεται; πολίται - πουλιέται; but sometimes you will find completely different words being used on signs than what are used in real life. So pay attention to that.

How would you say "this house isn't for rent"? This house isn't for rent.

Student:	Αυτο το σπίτι δεν νοικιάζεται.

Mihalis:	Very good. Αυτο το σπίτι δεν νοικιάζεται. Δεν νοικιάζεται αυτο το σπίτι.

So, again, sounding the same as "you" plural meant but spelt with the "αι" ending; like the verb "είναι". Νοικιάζεται.

So if you go around a Greek city you are likely to see this word quite often "ενοικιάζεται" on signs; but when we speak we say "νοικιάζεται". So watch out for some of those words.

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Mihalis:	"Εννοώ", "εννοώ" means "I mean", you know like when you say "what do you mean?".

How would you say that "what do you mean"?

And "εννοώ" has two /o/s and the last is accented. Εννοώ.

Student:	Τι εννοείς.

Mihalis:	Τι εννοείς. Good.

So we have the accent on the end. No? Εννοώ, εννοείς. Which means that we are not going to use "ετε" for "you" plural.

So how would you say "what do you guys mean"?

Student:	Τι εννοείτε.

Mihalis:	Τι εννοείτε. Very good.

"Εννοίται" - spelt with "αι" on the end - "it is meant", means "of course", or "for sure". So, you know, maybe you say "can I use the bathroom", and somebody says "εννοίτε", like "of course". And many different contexts and circumstances you could hear this.

Εννοίτε.

Student:	Εννοίτε.

Mihalis:	So again, the same sound as the plural "εσείς". No? Τι εννοείτε - what do you guys mean; or just "εννοίται" - "it is meant", "of course".

"Χρειάζομαι", "χρειάζομαι" is "I need". Χρειάζομαι.

Student:	Χρειάζομαι.

Mihalis:	How would you say "we need"?

Student:	Χρειαζόμαστε.
Mihalis:	Χρειαζόμαστε.

So we have the accent on the ending here. No? Our ending is "όμαστε" and we accent the beginning of it. Χρειαζόμαστε. But we don't generally do this. No? Χρειάζουμαι - I need.

You need.

Student:	Χρειάζεσαι.
Mihalis:	Χρειάζεσαι.

He needs (or she needs).

Student:	Χρειάζεται.
Mihalis:	Χρειάζεται.

So our "-εται" ending doesn't look a lot like "είναι". No? As "-ομαι" looks like "είμαι"; and "-όμαστε" looks like "είμαστε"; and "-εσαι" looks like " είσαι". " -εται" doesn't look so much like "είναι" although it does end "αι", like "είναι", and we do have the /t/(τ) present in "εται" like the "τ" from "την" and "τον" and "το". No? So we can make some connections there for "-εται". While we have "-εται" - "χρειάζεται" - he needs, she needs.

What does he need?

Student:	Τι χριεάζεται.
Mihalis:	Τι χριεάζεται.

So we have "τι" for "what"; and how would we build "whatever"?

Student:	Ὅτι.
Mihalis:	Ὅτι. Good.

So you could say "whatever's necessary" - "whatever it needs" - "whatever's necessary".

Student:	Ὅτι χριεάζεται.
Mihalis:	Ὅτι χριεάζεται.

So if you hear a verb like this, you know, you're really likely to hear "-εται" and think that it's referring to "εσείς" if you don't know the verb. Maybe you work it out in the context but if you don't know the verb; if you don't know that you have "χριεάζομαι" normally, you might hear this and be focusing on "εσείς" - "you" plural, and try to understand what's going on. In writing you can't have that mistake because you have the "αι" ending. But in spoken Greek you can get confused if you are not looking at the bigger, general context to understand what's going on.

"Φαίνομαι", "φαίνομαι" means "I seem". Φαίνομαι.

Student:	Φαίνομαι.
Mihalis:	How would you say "we seem"?
Student:	Φαινόμαστε.
Mihalis:	Φαινόμαστε.

You can say "we seem like children". "Like" here is "σαν".

	We seem like children. "Σαν" for "like".
Student:	Φαινόμαστε σαν παιδιά.
Mihalis:	Very good. Φαινόμαστε σαν παιδιά..
	You seem.
Student:	Φαίνεσαι.
Mihalis:	Φαίνεσαι.
	And "it seems / he seems / she seems.
Student:	Φαίνεται.
Mihalis:	Φαίνεται.
	You remember the word for "how"?
Student:	Πως.
Mihalis:	Πως.
	If you want to say, like, you know, "what does it look like", "what does it seem like", you can say "how does it seem".
Student:	Πως φαίνεται.
Mihalis:	Πως φαίνεται.
	Or you can say "how does it seem to you", like "what do you think", "how does it look".
	How does it seem to you.
Student:	Πως σου φαίνεται.
Mihalis:	Πως σου φαίνεται.
	"θυμάμαι", "θυμάμαι" is "I remember". Θυμάμαι.
Student:	Θυμάμαι.
Mihalis:	Θυμάμαι.
	So you see we have quite a lot of verbs that are built in this way. And many extremely common ones as well, like "I come" - "έρχομαι", "I need" - "χρειάζομαι", "I remember" - "θυμάμαι". And do you notice something strange about "θυμάμαι"? If you compare "χρειάζομαι" , "έρχομαι", "θυμάμαι"?
Student:	Mmmm. It's "-άμαι" not "ομαι".
Mihalis:	Good. It's "-άμαι".
	And what else do you notice though. Έρχομαι, χρειάζομαι, θυμάμαι.
Student:	The accent is on the " – άμαι".
Mihalis:	Good. The accent's on the " – άμαι".
	So "θυμάμαι" is "I remember" and we have "ά", "-άμαι" instead of "-ομαι".
	And this "ά" will carry through to the "you" form. So how would you say "you remember"?
Student:	Θυμάσαι.
Mihalis:	Θυμάσαι.
	And also to the he/she/it form. So how would you say "he (or she) remembers"?

Student:	Θυμάται.
Mihalis:	Θυμάται. Good.
	So we have the "ά" carrying through; -άμαι, -άσαι, -άται.
	He doesn't remember.
Student:	Δεν θυμάται.
Mihalis:	Δεν θυμάται.
	But this "α" doesn't carry through to the "we" form. We still have "-όμαστε".
	So how would you say "we remember"?
Student:	Θυμόμαστε.
Mihalis:	Θυμόμαστε.
	And we already have the accent on "-όμαστε", on the ending, which maybe why it doesn't change. Θυμόμαστε.
	We don't remember.
Student:	Δεν θυμόμαστε.
Mihalis:	Δεν θυμόμαστε.
	"Κοιμάμαι" is "I sleep". Κοιμάμαι.
Student:	Κοιμάμαι.
Mihalis:	Κοιμάμαι. And again we have "-άμαι" instead of "-ομαι". No? Κοιμάμαι.
	This is actually related to "cemetery". So "cemetery" is a sleeping place. No? A "resting place" we say in English, and that's related to "κοιμάμαι". Actually Latin "c"s in English, Latin "c"s, so that means a "c" that sounds like an "s" rather than a "k", we can often relate back to Greek. It probably went into English through Latin, but we can relate them back to Greek words, or words in Greek that also came from Latin. So, for example, we've already seen "το κεντρο", which means...
Student:	The centre.
Mihalis:	The centre.
	We could have "pharmacy"; we already have the "ph" there, suggesting to us that the words will be similar in Greek; but we also have the "c" that sounds like an "s" in "pharmacy" - "φαρμακείο", becoming a "κ" in Greek.
Student:	Φαρμακείο.
Mihalis:	Or medicine or drugs – το φάρμακο, τα φάρμακα.
	"Ο κύκλος" - what do you think that might mean? Ο κύκλος. Ο κύκλος.
Student:	The cycle.
Mihalis:	The cycle.
	What do you think "κυνικός" might mean? Κυνικός.
Student:	Cynic?
Mihalis:	Yes. Cynical. No? Cynical. So we may find this Latin "c" to "k" pattern as well; like in "κοιμάμαι" and "cemetery". Also "Cyprus" actually - "Κύπρος"; ceramic – κεραμικός; cinnamon - κανέλλα.

	So we have "κοιμάμαι" - "I sleep". How would you say "where do you sleep"?
Student:	Που κοιμάσαι.
Mihalis:	Που κοιμάσαι. Good.
	So the "ά" carried over, and the accent as well. No? We're accenting the endings now. Κοιμάμαι, κοιμάσαι. Που κοιμάσαι.
	He's sleeping now?
Student:	Κοιμάται τώρα.
Mihalis:	Κοιμάται τώρα.
Student:	Κοιμάται τώρα.
Mihalis:	He doesn't sleep at all. So "at all" was "καθόλου", "καθόλου".
Student:	Καθόλου.
Mihalis:	He doesn't sleep at all.
Student:	Δεν κοιμάται καθόλου.
Mihalis:	Δεν κοιμάται καθόλου.
	So we have "ά" again there in "- άται".
	But "we sleep"; how is "we sleep"?
Student:	Κοιμόμαστε.
Mihalis:	Κοιμόμαστε.
	We just have our normal "-όμαστε". Κοιμόμαστε.
	So we've seen some verbs that have "-άμαι", no, instead of "-ομαι". Κοιμάμαι - I sleep; θυμάμαι - I remember. We could also have "φοβάμαι" like "phobia". No? "ph" to /f/(φ); a /v/(β) and a /b/ such close sounds. Φοβάμαι - I am scared. Φοβάμαι.
Student:	Φοβάμαι.
Mihalis:	I'm not scared.
Student:	Δεν φοβάμαι.
Mihalis:	Δεν φοβάμαι.
	So here, in English, we're using a verb (I am), and then an adjective (a describing word) - scared; whereas in Greek we just have a verb with all of that included. No? But we see with the ending "-άμαι" we already have "είμαι" included in there. So actually we're doing something very similar to English if you think about it when we say "I am scared" we're just building it in a different way. Δεν φοβάμαι.
	So we have this "ά" for "-άμαι" and we expect that to carry through.
	So how do you say "you are scared"?
Student:	Φοβάσαι.
Mihalis:	Φοβάσαι.
	And "he(or she) is scared"?
Student:	Φοβάται.

Mihalis:	Φοβάται.
	And "we are scared"?
Student:	Φοβόμαστε.
Mihalis:	Φοβόμαστε.
	No? We don't carry the "ά" over to "we" . Φοβόμαστε.
	So with these verbs that don't end as expected, like "-ομαι", "-εσαι", "-εται", we can find our own patterns to help us internalise them.
	What was "I bring" like in "periphery", "ferry" - like in "transfer", "transfer".
Student:	Φέρω.
Mihalis:	Think a little more.
Student:	Φέρνω.
Mihalis:	Φέρνω. Good.
	And the closed version?
Student:	Φέρω.
Mihalis:	Φέρω.
	It's easy to come up with the closed version because we often build with the closed version of "φέρνω" like in "transfer" , "periphery". And also in Greek we can build with this closed version. So for example we have the verb "I with around bring myself" - "συμπεριφερομαι" which means "to behave". No? How you comport yourself. If you think in English you have "comport" and it means exactly the same thing. Port - portable - bring; con - is like Latin, like Spanish, you know - with ; com-port - with bring. And "συμπεριφερομαι" is "with" from old Greek, "περι" - around, "φερόμαι" - I bring. So the same idea there fossilised in a completely different word. Συμπεριφερόμαι - I behave.
	And the /m/(μ) actually softens the /p/(π), (the "μ" of "συμ") softens that /p/(π), to a /b/. Συμπερι.... And actually whenever we want to write a /b/ sound, no, we don't use the letter that looks like a /b/(that gives us /v/ in Greek) we combine /m/(μ) and /p/(π) . Just like in "μπορώ" - "I can". So we have "συμ περι..." but when we say this word it's going to sound more like a /b/. Συμπεριφέρομαι.
Student:	Συμπεριφέρομαι.
Mihalis:	Συμπεριφέρομαι.
	So of course if you look up a word like, you know "I behave" in the dictionary and you find "συμπεριφέρομαι" you, you want to smash your head on the dictionary. But when you divide it up, you know, it becomes very digestible and you don't want to lose that habit. Even if you can't work out where the bits come from, even if you can't make yourself the relations that we make here (and you will be able to), just dividing it up and splitting it up is such a great practice.
	Συμπεριφέρομαι.
	You behave.
Student:	Συμπεριφέρεσαι.
Mihalis:	Συμπεριφέρεσαι.

	He behaves well.
Student:	Συμπεριφέρεσαι καλα.
Mihalis:	He behaves well.
Student:	Συμπεριφέρε... συμπεριφέρεται καλα.
Mihalis:	Συμπεριφέρεται καλα.
	We behave.
Student:	Συμπεριφερόμαστε.
Mihalis:	Very good. Συμπεριφερόμαστε. All one word. No? Συμπεριφερόμαστε.

So now verbs get even longer, and as I said we don't want to stop trying to break them up and make connections. And we'll get further, better at that. And like I said, even if you don't find any interesting connection, no, just breaking the word up and digesting it that way and seeing "συμ περι φέρομαι" is really great for digesting your vocabulary.

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Mihalis:	What was "I am"?
Student:	Είμαι.
Mihalis:	Είμαι.
	And "I come"?
Student:	Έρχομαι.
Mihalis:	Έρχομαι.
	You are.
Student:	Είσαι.
Mihalis:	Είσαι.
	And "you come".
Student:	Έρχεσαι.
Mihalis:	We are.
Student:	Είμασατε.
Mihalis:	Είμασατε.
	And "we come".
Student:	Ερχόμαστε.
Mihalis:	Ερχόμαστε.
	He/she/or it is.
Student:	Είναι.
Mihalis:	Είναι.
	And not so much like "είναι" we have "he/or she/it comes".

Student:	Έρχεται.
Mihalis:	Έρχεται.
	So we have the /e/ on the end spelt like "αι" like it is in "είναι". We also have a /t/ (τ), no, in "έρχεται" like "τον, την , το" so that can help us. Έρχεται.
	" Έρχονται" means "they come" . Έρχονται.
Student:	Έρχονται.
Mihalis:	So we have /o n t a i/ (ονται) for our ending. And again we have the /n t/ (ντ) combination which gives us /n d/ or just /d/. Έρχονται. Έρχονται. Not the /t/ sound.
	So here "-ονται" looks more like "είναι" which of course is also "they are" - είναι. No? We have an /n/(ν), but maybe we can think of that /n/(ν) as like the "-ουν" ending for "they" that we generally have, but a little contracted. Again the "τ" (/t/) popping up which also relates to "τους" as well as "τον, την,το". No? So "έρχονται" or "έρχονται" for "they".
Student:	Έρχονται.
Mihalis:	They're not coming now.
Student:	Δεν έρχονται τώρα.
Mihalis:	Δεν έρχονται τώρα.
	They're not coming tomorrow.
Student:	Δεν έρχονται αύριο.
Mihalis:	Δεν έρχονται αύριο.
	But she is coming today. But she is coming today.
Student:	Μα αυτή έρχεται σήμερα.
Mihalis:	Very good. Μα (αλλά) αυτή έρχεται σήμερα.
	So very good for saying "αυτή", no, we're making that contrast; they are not coming tomorrow but she is coming today. And when we say "but she" , you know, that's a heavy contrast; we really should put "αυτη". Αλλά αυτή (μα αυτή).
	And "μα" would be more emphatic than "αλλά" . "Αλλά" is much more neutral and common let's say. Αλλά αυτή έρχεται σήμερα.
	"Νοικιάζω" , "νοικιάζω" was "I rent". Νοικιάζω.
Student:	Νοικιάζω.
Mihalis:	And we saw like, you know "for rent". How was that?
Student:	Νοικιάζεται.
Mihalis:	Νοικιάζεται.
	So how would you say "for rent" if you meant more than one building? No?
	They are for rent.
Student:	Νοικιάζονται.
Mihalis:	Νοικιάζονται.
	The word for "flat", like a flat, is " διαμέρισμα", " διαμέρισμα". A flat - "διαμέρισμα".

Student:	Διαμέρισμα.
Mihalis:	So we have "διαμέρισμα" - "μέρισμα" is from "μέρος" which means "place" or "part". So like "a part ment" - "διαμέρισμα". So "the flat" is "το διαμέρισμα". So how would you say "flats" or "the flats"?
Student:	Τα διαμερίσματα.
Mihalis:	Very good. Τα διαμερίσματα.
	We can't add an "α" to this neuter word to get the plural; it already ends in "a"; so we must add "τα" and that pulls the accent as well. Διαμέρισμα - διαμερίσματα.
	How would you say "Flats for rent"?
	Flats for rent.
Student:	Διαμερίματα νοικιάζονται.
Mihalis:	Διαμερίματα νοικιάζονται. Good. Or maybe more common "νιοκιάζονται διαμερίσματα".
	But if you just want to say "they are renting flats" and you refer to people that are renting flats how would that be?
Student:	Νοικιάζουν διαμερίματα.
Mihalis:	Very good. Νοικιάζουν διαμερίματα.
	So as we have seen with some verbs we have both versions. No? Νοικιάζω - I rent; νοικιάζομαι - (very uncommon in diaform) I am rented, I am for rent.
	"Χρειάζομαι", "χρειάζομαι" was...
Student:	I need.
Mihalis:	I need.
	And how would you say "you need"?
Student:	Χρειάζεσαι.
Mihalis:	Χρειάζεσαι.
	Using this verb how do you think you might say "it's not necessary"?
Student:	Δεν χρειάζεται.
Mihalis:	Δεν χρειάζεται.
	How would you say "they need"?
Student:	Χρειάζονται.
Mihalis:	Χρειάζονται.
	We need.
Student:	Χρειαζόμαστε.
Mihalis:	Χρειαζόμαστε.
	We need it for today.
Student:	Το χρειαζόμαστε για σήμερα.
Mihalis:	Good. Το χρειαζόμαστε για σήμερα.
	"Αισθάνομαι", "αισθάνομαι" means "I feel". Αισθάνομαι.

Student:	Αισθάνομαι.
Mihalis:	Αισθάνομαι.
	This is like in "aesthetics". Aesthetics refers to the feelings that are caused. Like the numbing drug, no, "αναισθησία" (anaesthesia) ; "αν" is like "not", like "not feeling"; like in "ανορεξια" (anorexia) - which is "not appetite". So we can relate "αισθάνομαι" - "I feel" to "aesthetics", "αναισθησία" (anaesthesia).
	How would you say "I don't feel very well"?
Student:	Δεν αισθάνομαι πολύ καλα.
Mihalis:	Δεν αισθάνομαι πολύ καλα.
	How do you feel today? How do you feel today?
Student:	Πως αισθάνεσαι σήμερα;
Mihalis:	Very good. Πως αισθάνεσαι σήμερα;
	He feels.
Student:	Αισθάνεται.
Mihalis:	Αισθάνεται.
	And "they feel".
Student:	Αισθάνονται.
Mihalis:	Αισθάνονται. Good.
	So, for these types of verbs we have just the "you" plural left to see. So what is the word for "you" plural. We have "εσυ", which is "you"; but then to make that plural or formal...
Student:	Εσείς.
Mihalis:	Εσείς.
	And how do you say "you" (plural), or "you (formal) are"? You guys are? You are? Εσείς...
Student:	Είστε.
Mihalis:	Είστε.
	So for these types of verbs, like "έρχομαι" for example, for "εσείς" our ending is "-εστε". Again very similar to "έιστε". So "you guys are coming" is "έρχεστε".
Student:	Έρχεστε.
Mihalis:	Aren't you guys coming?
Student:	Δεν έρχεστε;
Mihalis:	Δεν έρχεστε;
	And again the "x" is softened here, no, by the "ε" that follows, the "ε" of "-εστε". Έρχεστε. Also the "εστε" ending is spelt with an "ε". That /e/ sound on the end is spelt with an "ε" just like "είστε". "Είστε" is also spelt with an "ε" rather than the "αι" that you usually find in the verb "to be".
	How would you say "what do you need" and we are talking to one person.
	What do you need?
Student:	Τι χρειάζεσαι;

Mihalis:	Τι χρειάζεσαι;
	And to more than one person?
Student:	Τι χρειάζεστε;
Mihalis:	Τι χρειάζεστε;
	So in sound as well, we can just think of this as adding a /t/ sound, no, to the singular "you". We have "χρειάζεσαι" and "χρειάζεστε". So adding a /t/ after the /s/ in sound. Χρειάζεσαι - χρειάζεστε.
	How would you say "where do you find yourself", again talking to one person.
Student:	Που βρίσκεσαι;
Mihalis:	Που βρίσκεσαι;
	Where do you guys find yourselves? Or "where do you find yourself" speaking formally.
Student:	Που βρίσκεστε;
Mihalis:	Που βρίσκεστε;
	So in sound we're just adding a /t/ after the /s/; but in spelling we also spell the final /e/ just with an "ε" rather than with "αι". Που βρίσκεστε;
	We saw "I sleep" like in "cemetery" but that starts with a /k/ sound.
Student:	Κοιμάμαι.
Mihalis:	Κοιμάμαι.
	You sleep.
Student:	Κοιμάσαι.
Mihalis:	Κοιμάσαι.
	You guys sleep.
Student:	Κοιμάσεστε...κοιμάστε.
Mihalis:	Κοιμάστε.
	And we've carried that "ά" over as well. No? The "ά" from "-άμαι". Κοιμάμαι, κοιμάσαι, κοιμάστε.
	How was "I'm scared", like in "phobia"?
Student:	Φοβάμαι.
Mihalis:	Φοβάμαι.
	Are you scared? (to one person, or informally).
Student:	Φοβάσαι;
Mihalis:	Φοβάσαι;
	And to more than one person. Are you guys scared?
Student:	Φοβάστε;
Mihalis:	Φοβάστε; Very good.

Mihalis:	What was "I come"?
Student:	'Ερχομαι.
Mihalis:	'Ερχομαι.
	And "I need"? Do you remember it? It started "χρει.."
Student:	Χρειάζομαι.
Mihalis:	Χρειάζομαι.
	I imagine; like fantasy.
Student:	Φαντάζομαι.
Mihalis:	Φαντάζομαι.

So these verbs behave in a slightly different way, no, with "-ομαι", "-εσαι", etc, and now that we're so far into our investigation of Greek, and of language, you are already aware of all of the things you need to find out in order to use these verbs. No? I mean the closed form, the pasts, how to give the order, etc, etc, etc. And that's not daunting; it's actually just means we now understand how to break down language. And if you want to learn any other language you have a great idea now, right from the outset, of what you are looking for. So we get to recap all of the things we can do with verbs with this new type of verb. So let's find their closed form; let's find the closed forms of these verbs.

What was "you speak", "you speak" informally.

Student:	Μιλάς.
Mihalis:	Μιλάς.
	And "you will speak".
Student:	Θα μιλήσεις.
Mihalis:	Θα μιλήσεις.

So just as with these verbs that have their accents on the end we go back to normal endings when we're in the closed form. No? We go from "μιλάς" to "Θα μιλήσεις"; we use "εις" the normal ending for "you". Also with these "-ομαι", "-εσαι" verbs we will just use normal endings when we go into our closed form. So rather than "-ομαι" - "-ω"; rather than"-εσαι" - "-εις".

But of course we need to find that closed form. So for those verbs not using "-ομαι", no, using "-άμαι" for example and having their accents on the endings as well (like "θυμάμαι" - I remember; like in "κοιμάμαι" - I sleep) for this type of verb, which is especially common, to get the closed form of these we add "ηθ " and then we add our ending which we accent. So "θυμάμαι" in its closed form becomes "θυμηθώ", "θυμηθώ". We lose "άμαι"   our ending, we add "ηθ" and then we add our ending for "I" and we accent that. Θυμηθώ.

Student:	Θυμηθώ.
Mihalis:	So how would you say "you must remember"?
Student:	Πρεπει να θυμηθείς.
Mihalis:	Πρεπει να θυμηθείς.
	What was "I sleep", related to "cemetery"?
Student:	Κοιμάμαι.

Mihalis:	Κοιμάμαι.
	So if we want to find the closed form of "κοιμάμαι" what's the first thing we do?
Student:	The "-άμαι" gets dropped.
Mihalis:	Good. We lose the "-άμαι" and we're left with "κοιμ...". No? And then what do we add?
Student:	ηθ
Mihalis:	ηθ
	And then?
Student:	And then the ending.
Mihalis:	So, if you want to say "I sleep" in the closed form?
Student:	Κοιμηθώ.
Mihalis:	Κοιμηθώ. And we accent that ending as well. Κοιμηθώ.
	I will sleep.
Student:	θα κοιμηθώ.
Mihalis:	θα κοιμηθώ.
	Will you sleep now?
Student:	Θα κοιμηθείς τώρα;
Mihalis:	Θα κοιμηθείς τώρα;
	I saw him sleeping. I saw him sleeping. So this isn't "I saw him whilst I was sleeping" so we don't look for "- i n g". No? We don't use this "- i n g" in Greek as much as we do in English. So when we have a sentence like this "I saw him sleeping", and we mean "he was sleeping" we connect these ideas with "να". I saw him - να - he sleeps.
Student:	Τον είδα να κοιμάται.
Mihalis:	Very good. Τον είδα να κοιμάται.
	He will sleep.
Student:	Θα κοιμηθεί.
Mihalis:	Θα κοιμηθεί.
	"Θεωρώ", "θεωρώ" was "I consider". I consider
Student:	Θεωρώ.
Mihalis:	We consider.
Student:	Θεωρούμε.
Mihalis:	Θεωρούμε.
	And "I am considered"? I'm considered.
Student:	Θεωράμαι.
Mihalis:	It's actually the same as the "we" form of "θεωρώ"
Student:	Θεωρούμαι.
Mihalis:	Θεωρούμαι.

So, you know, "-ομαι" is our standard ending for "I" with this type of verb but then we can have other endings that are accented. Θεωρούμαι. We've seen "-άμαι"; we've seen "ούμαι".

How would you say "I will be considered"? So what's the first thing you do, to "θεωρούμαι"?

Student: Drop the "-ούμαι" and then add "ηθ".

Mihalis: Good. So "I will be considered"?

Student: Θα θεωρηθώ.

Mihalis: Very good. Θα θεωρηθώ. A lot of "θ"s. No?

Θα θεωρηθώ. Good.

So this isn't like to be considered for a job, or something. This is "to be considered as", "thought of as something". So you could say something like, you know, "I will be considered dishonest if I do that". You know. "Dishonest" we have "ανέντιμος". Ανέντιμος.

Student: Ανέντιμος.

Mihalis: So again "ανέντιμος" that's spelt with a /t/, we have "ντ" there, giving us an /n d/ or /d/ sound. Ανέντιμος. Ανέντιμος. So it's important to realise that a /t/, if we want to break the word up. We saw before "τιμή" the word for price or honour, as in "προτιμώ" - I prefer - I first honour. So "ανέντιμος", we have "έντιμος" which means honourable; and then "ανέντιμος", that "αν" gives us like "dis", dishonourable, dishonest. Ανέντιμος.

So you could say something like "I will be considered dishonourable (dishonest) if I do that".

So "I will be considered".

Student: Θα θεωρηθώ.

Mihalis: Dishonourable.

Student: Ανέντιμος.

Mihalis: Θα θεωρηθώ ανέντιμος (or "ανέντιμη" for a female).

...if I do that. Or "if I do this" probably be most common in Greek.

Student: ...αν Θα έκανα αυτό.

Mihalis: That means "if I would do that" which you don't really need to say.

Student: ...αν κάνω αυτό.

Mihalis: ...αν κάνω αυτό. Good.

Θα θεωρηθώ ανέντιμος αν κάνω αυτό.

And you might also hear that information of "αυτό" repeated. Αν το κάνω αυτό. Θα θεωρηθώ ανέντιμος αν το κάνω αυτό.

So with this type of verb, this "-ομαι" verb, and when we don't use "-ομαι" we use a different ending, which takes the accent, the closed form is really easy to find. We just add "ηθ". No? Θυμάμαι - θυμηθώ; κοιμάμαι - κοιμηθώ; θεωρούμαι - θεωρηθώ.

What was "I walk"?

Student: Περπαταώ.

Mihalis:	Περπαταώ.
	And the closed version of "περπαταώ"?
Student:	Περπατήσω.
Mihalis:	Περπατήσω.
	So actually we see something in common between "περπαταώ" and "περπατήσω" and "κοιμάμαι" and "κοιμηθώ" for example. With those verbs, those normal verbs with their accents on the ending, like "περπαταώ", no, to get the closed form we add "ης" - "περπατήσω"; and in the same way when we have "-άμαι", for example, you know, carrying the accent we go to "ηθ". So just like it was very easy to find the closed form with those verbs with their accents on the end, no; μιλαώ - μιλήσω; αγαπαώ - αγαπήσω; ρωταώ - ρωτήσω; the same goes with this second family of verbs we're seeing. No? They use "ηθ" when they have their accents on the end; κοιμάμαι - κοιμηθώ; θεωρούμαι - θεωρηθώ.
	But with those verbs that don't have their accent on the end; so those that use "-ομαι", "εσαι", "-εται", finding the closed for is a little more complicated. So for example we have "I get lost" - "χάνομαι", and then closed form is "χαθώ".
Student:	Χάθω.
Mihalis:	How would you say "we won't get lost"?
Student:	Δεν θα...δεν θα χάθουμε.
Mihalis:	Good. But like in "χαθώ", no, we will accent the ending. So "δεν θα χαθούμε".
	We have "σκέπτομαι" - "I think", like "sceptical" and then the closed version is "σκεφτώ".
Student:	Σκεφτώ.
Mihalis:	How would you say "I will think about it" or just "I will think it"?
Student:	Θα το σκεφτώ.
Mihalis:	Θα το σκεφτώ.
	I need was "χρειάζομαι".
Student:	Χρειάζομαι.
Mihalis:	How is "you need"?
Student:	Χρειάζεσαι.
Mihalis:	Χρειάζεσαι.
	The closed version of "χρειάζομαι" is "χρειαστώ". Χπρειαστώ.
Student:	Χπρειαστώ.
Mihalis:	So how would you say "when will you need it"?
	When will you need it?
Student:	Πότε θα το χρειαστείς;
Mihalis:	Very good. Πότε θα το χρειαστείς;
	How would you say "for how long will you need it"?
	So for "for how long" you could say "for how much" and it can be understood that you mean time. Or you can say "for how much time".

	So the word for "how" was?
Student:	Πως.
Mihalis:	Πως.
	And "how much" is "πόσο".
	So "for how much time (for how long) will you need it"?
Student:	Για πόσο Θα το χρειαστείς.
Mihalis:	Για πόσο Θα το χρειαστείς. Or...
	Για πόσο καιρό Θα το χρειαστείς.
	"Καιρός" by the way also means "weather", other than "time", also "weather". Like "tempo" in Spanish, no, which is "time" and "weather".
	How would you say "how is the weather there"?
	How is the weather there?
Student:	Πως είναι ο καιρός εκεί.
Mihalis:	Good. Πως είναι ο καιρός εκεί. How is the weather there?

So as we've seen (χάνομαι - χαθώ; σκέπτομαι - σκεφτώ; χρειάζομαι - χρειαστώ),   getting the closed version of these verbs is a little more complicated than with our verbs which accent the endings, no, and just use "ηθ". But we will find many patterns, as we did with our standard verbs before, in order to find our closed version.

We noticed that we always have a /t/ (τ) or a /th/ (θ). No? Χαθώ, σκεφτώ, χρειαστώ. And we also see that we can have another sound change to the consonant before that /th/(θ) or that /t/(τ). It can completely disappear, like the /n/ (ν) does in "χάνομαι" when we get "χαθώ"; that /n/(ν) completely disappears. We can see a letter change like in "χρειάζομαι" and "χρειαστώ". That /z/(ζ) in "χρειάζομαι" changes to an /s/(σ) when we add our /t/(τ) - "χρειαστώ". And we can also think that we are always adding /th/(θ) but /th/(θ) might interact with the previous sound in a number of ways. No? Either deleting it, changing it, or the /th/(θ) itself changing to a /t/(τ).

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Mihalis:	What is "I sleep"?
Student:	Κοιμάμαι.
Mihalis:	Κοιμάμαι.
	And the closed version of "κοιμάμαι"?
Student:	Κοιμηθώ.
Mihalis:	Κοιμηθώ.
	So we have our accent on the ending, on "-άμαι", "κοιμάμαι", so we go "κοιμηθώ".
	They want to sleep.
Student:	Θέλουν να κοιμηθούν.

Mihalis:	Θέλουν να κοιμηθούν.
	How is "I remember"?
Student:	Θυμάμαι.
Mihalis:	Θυμάμαι.
	And the closed version of "θυμάμαι"?
Student:	Θυμηθώ.
Mihalis:	Θυμηθώ.
	What was the word for "when"?
Student:	Πότε.
Mihalis:	Πότε.
	And "when" when it's not a question, like, you know, "tell me when you remember"?
Student:	'Όταν.
Mihalis:	'Όταν.
	"Tell" as an order was "πες". Πες. A bit strange because, you know, we are working with "πω". So we get "πες" for "tell".
	So how would you say "tell me when you remember"?
Student:	Πες μου όταν θυμηθείς.
Mihalis:	Very good. Πες μου όταν θυμηθείς. Πες μου όταν το θυμηθείς.
	So after "όταν", no, we have to think about also whether we want our open or closed form of the verb. So "when you remember", you know, that's definitely a closed event. Once. Πες μου όταν το θυμηθείς. Πες μου όταν θυμηθείς.
	So it's easy to get the closed version of these verbs that have their accents on the ending, we just add "ηθ". Θυμάμαι - θυμηθώ; κοιμάμαι - κοιμηθώ. With other verbs it's slightly more complicated, but we can find our own patterns and mostly we will have the same /t h/(θ) or /t/(τ) sound popping up. So I mentioned "χάνομαι" – I get lost, and the closed version "χαθώ". So here we have a /t h/ (θ), and the /t h/(θ) deletes the /n/(ν) of "χάνομαι". Χάνομαι - χαθώ.
Student:	Χαθώ.
Mihalis:	How would you say "you will get lost"?
Student:	Θα χάθεις.
Mihalis:	We have are accent on the ending. No? Even if we don't in "χάνομαι", when we go into the closed form "χαθώ", no, we accent that ending.
	So "you will get lost".
Student:	Θα χαθείς.
Mihalis:	Θα χαθείς. Very good. Θα χαθείς.
	So we have a "t h" for our closed form and that deletes the /n/(ν). So we want to look out to see if this is a pattern. If this happens in other places.
	The word for "crazy" in Greek is "τρελλός". Τρελλός.

Student:	Τρελλός.
Mihalis:	Like /t r e l o s/. Τρελλός.
	How would you say "you are crazy"?
Student:	Είσαι τρελλός.
Mihalis:	Είσαι τρελλός. Είσαι τρελλή.
	How would you call somebody "crazy" talking to a male, like "Hey Crazy".
Student:	Τρελλέ.
Mihalis:	Τρελλέ. Very good.
	We have "-ος", no, so to get our vocative, to call a male (we only use this with males in the singular), we remove that "-ος" and we add "-ε" - "τρελλέ". If you go to Cyprus you will hear "Πελέ" all the time. In Cyprus we say "πελός" for "crazy", so you will hear "πελέ" a lot, only between friends. Πελέ μου.
	"I go crazy" is "τρελλαίνομαι".
Student:	Τρελλαίνομαι.
Mihalis:	Τρελλαίνομαι.
	So "-ομαι" carries the meaning, literally, no, of "myself" or like "I am". In this case "I get crazy" is something like "I crazy myself" rather than "I am crazy", no, which would be "είμαι τρελλός". So "τρελλαίνομαι" - "I crazy myself", "I get crazy" .
	So we have an /n/(ν) there. No? Τρελλαί**ν**ομαι. So when we go into our closed form and we add /th/(θ) that /n/(ν) will disappear just like between "χάνομαι" and "χαθώ". But also we have another change "τρελλαίνομαι" this /ε/(αι) sound, of "λαί", "τρελλαίνομαι" is spelt /a i/(αι). That /i/(ι) gets swallowed up when we add our /t h/(θ). So do you want to give that a try; how that will sound, the closed form of "τρελλαίνομαι"?
Student:	Τρελλαθώ.
Mihalis:	Τρελλαθώ. Very good.
	So, we have "a i"(αι) giving us /e/ in "τρελλαίνομαι", but if we lose that "i" we're just left with the "a". No? Τρελλαθώ.
	I will go crazy.
Student:	Θα τρελλαθώ.
Mihalis:	Θα τρελλαθώ.
	So again we lose the /n/(ν). No? Χανάνομαι - χαθώ; τρελλαίνομαι - τρελλαθώ. Although we have another small change there, as well, no, in the vowel; τρελλαίνομαι - τρελλαθώ.
	And we can get the past quite easily from our closed version of these verbs. We have the same past endings as always, but we add "ικ" before the past ending.
	So "I got lost" is "χάθικα", "χάθικα".
Student:	Χάθικα.
Mihalis:	And we have the accent third from the end like always, no, in the past. And actually the reason we're adding this "ικ" is to give us an extra syllable. It's to give us an extra syllable but instead of adding one at the beginning as we do with normal

verbs, so for example, "χάνω" to "χάσω" and "έχασα" - I lost, no, with these verbs we're adding a syllable, but it's before the ending - "ικ". So we get "-ικα", "χάθικα".

How would you say "I got crazy"? We have "τρελλαθώ", so?

Student: Τρελλάθικα.

Mihalis: Τρελλάθικα.

So it doesn't matter if you know if we have already more than two syllables. No? We're always putting this "ικ"; we're always inserting this extra syllable. Τρελλάθικα.

We got crazy.

Student: Τρελλαθίκαμε.

Mihalis: Good. We keep the accent third from the end. Τρελλαθίκαμε.

Why did you get crazy, my friend? Why did you get crazy, my friend?

Student: Γιατί τρελλάθικες, φίλε μου.

Mihalis: Very good. Γιατί τρελλάθικες, φίλε μου.

Or you could say "βρε φίλε μου". This is common the word "βρε" to get someone's attention; to be emphatic. "Βρε όρε. Γιατί τρελλάθικες, βρε φίλε μου."

What if you are talking to more than one person.

Why did you guys get crazy, my friends?

Student: Γιατί τρελλαθίκατε, φίλοι μου.

Mihalis: Very good. Γιατί τρελλαθίκατε, φίλοι μου. Βρε φίλοι μου.

And, you know, for the plural "friends" we don't have any different way to address them; just "φίλοι" the plural.

What was "I need"?

Student: Χρειάζομαι.

Mihalis: Χρειάζομαι.

The closed version was "χρειαστώ", "χρειαστώ".

Student: Χρειαστώ.

Mihalis: You remember how to say "I get tired"? We had "κουράζω"for "I tire", like "I tire someone else". But "I get tired", "I tire myself"?

Student: Κουράζομαι.

Mihalis: Κουράζομαι.

The closed version of "κουράζομαι" is "κουραστώ", "κουραστώ".

Student: Κουραστώ.

Mihalis: So actually we've found another pattern. No? "-άζομαι" to "-αστώ". Χρειάζομαι - χρειαστώ; κουράζομαι - κουραστώ. And in both cases the /z/(ζ)s are changing to /s/(σ)s. No? Κουράζομαι - κουραστώ; χρειάζομαι - χρειαστώ.

Do you get tired?

Student: Κουράζεσαι.

Mihalis:	Κουράζεσαι.
	You will get tired.
Student:	Θα κουραστείς.
Mihalis:	Θα κουραστείς.
	I got tired.
Student:	Κουράστικα.
Mihalis:	Κουράστικα.
	This can also mean, like, you know, "I got fed up". Κουράστικα. "Κουράστικα με αυτον" - "I got fed with him".
	Did you get tired?
Student:	Κουράστικες.
Mihalis:	Κουράστικες.
	Did you guys get tired?
Student:	Κουραστίκατε.
Mihalis:	Κουραστίκατε. Very good.
	They got tired.
Student:	Κουράστικαν.
Mihalis:	"Κουράστικαν" or "κουραστίκανε" we could hear.
	What was "I imagine"?
Student:	Φαντάζομαι.
Mihalis:	Φαντάζομαι.
	So, do you notice anything? Do notice you a familiarity, a familiar pattern?
Student:	There is the "-ζομαι".
Mihalis:	Good. So how might the closed version be?
Student:	Φανταστώ.
Mihalis:	Φανταστώ. Φανταστώ.
	Let's imagine.
Student:	Να φαντασούμε. Ασ φαντασούμε.
Mihalis:	Good. Να φαντασούμε. Ασ φαντασούμε. Let's imagine.
	"I am born", "I am born" is "γεννιέμαι".
Student:	Γεννιέμαι.
Mihalis:	So what's the first thing you notice about "γεννιέμαι"?
Student:	Got the "-ιέμαι".
Mihalis:	It's "-ιέμαι"; it's not "-ομαι". No. Which also means that it's accented. No? We notice it's accented; the ending there is accented. Γεννιέμαι.
	So even though it's not a familiar one like "-άμαι", you know, that we've seen more commonly, we've still know what it does to get into the closed form. It's has the accent on the end, so the closed form of "γεννιέμαι" - I am born, is?

Student:	Γεννηθώ.
Mihalis:	Γεννηθώ.
	"Γεννιέμαι" which is the "γ, ε, double ν, ι, ε (which gives us this /?/ sound) μ, α, ι"; "γεννιέμαι" - I am born, is actually related to "genetics". No? Spelt with γ (which has been softened by the /ε/ sound, and we have the "g" in "genetics". Γεννιέμαι - I am born, and "γεννηθώ", no, the closed version.
	How would you say "he will be born soon"?
Student:	Θα γεννηθεί σύντομα.
Mihalis:	Θα γεννηθεί σύντομα.
	He was born.
Student:	Γεννήθικε.
Mihalis:	Γεννήθικε.
	You were born.
Student:	Γεννήθικες.
Mihalis:	Γεννήθικες.
	Where were you born?
Student:	Που γεννήθικες;
Mihalis:	Που γεννήθικες;
	I was born in England. So to say "I was born in England" we will say "in the England". "England" is " Άγγλια". Άγγλια.
Student:	Άγγλια.
Mihalis:	" Άγγλια" is spelt with two gammas (γ). We've seen how that gives us /n g/ or just a /g/ like in the word "άγγλος" - angel, or " Άγγελο". No? We could hear /angelos/ or /aglos/. So for "England" we could hear /Anglia/ or /Aglia/.
	So how would you say "I was born in England"? I was born in the England.
Student:	Γεννήθικα στην Άγγλια.
Mihalis:	Γεννήθικα στην Άγγλια.
	How would you say "I wasn't born yesterday"? I wasn't born yesterday.
Student:	Δεν γεννήθικα χθες.
Mihalis:	Very good. Δεν γεννήθικα χθες. "I wasn't born yesterday" you know, like, "I'm not stupid".

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Mihalis:	How would you say "do you remember me"?
	Do you remember me?
Student:	Με θυμάσαι.
Mihalis:	Do you remember me? Με θυμάσαι.
	How would you say "you will remember me"?

Student:	Θα με θυμηθείς.
Mihalis:	Θα με θυμηθείς. Very good.
	And "θα με θυμηθείς" you can also use like an expression to mean, like, "you will see that I am right", "you will remember me". Θα με θυμηθείς.
	What was "I lose"?
Student:	Χάνω.
Mihalis:	Χάνω.
	I get lost.
Student:	Χάνομαι.
Mihalis:	Χάνομαι.
	And "χάνομαι" in the closed version?
Student:	Χαθώ.
Mihalis:	Χαθώ. Χαθώ.
	I don't want us to get lost. I don't want ... να ... we get lost.
Student:	Δεν θέλω να χαθούμε.
Mihalis:	Very good. Δεν θέλω να χαθούμε.
	And this can also be used like an expression meaning "let's stay in touch" or "let's not lose touch". No? Δεν θέλω να χαθούμε. Like "I don't want that we lose each other".
	So we've seen in the closed form we have our standard endings, no, and we accent them. Θυμάμαι - θυμηθώ; θυμάσαι - θυμηθείς. So we're using our standard endings, no, we're just accenting them; but there is one exception. For the "you" plural we pretty much always use "-είτε" rather than our standard "-ετε". But this is of course fitting considering we have the accent on the end, in these closed forms. And we know that "-είτε" belongs to that realm, no, of their accents on the end. Μπορω - μπορείτε.
	So, if you were to say "you guys will get lost".
Student:	Θα χαθείτε.
Mihalis:	Θα χαθείτε.
	I sleep.
Student:	Κοιμάμαι.
Mihalis:	Κοιμάμαι.
	The closed version?
Student:	Κοιμηθώ.
Mihalis:	Κοιμηθώ.
	When will you guys sleep?
Student:	Πότε θα κοιμηθείτε.
Mihalis:	Very good. Πότε θα κοιμηθείτε.
	What was "I am scared", "I get scared", "I fear", like "phobia"?

Student:	Φοβάμαι.
Mihalis:	Φοβάμαι.
	So again we don't have "-ομαι", no, we have "-άμαι"; and accented ending, "φοβάμαι". So our closed form will be?
Student:	Φοβηθώ.
Mihalis:	Φοβηθώ.
	And how would you say "don't be scared", "don't fear"? What do we use instead of "δεν" for our negative orders, when we say "don't"?
Student:	Μην.
Mihalis:	Μην. Good.
	Don't be scared. Don't fear.
Student:	Μην φοβηθείς.
Mihalis:	Very good. Μην φοβηθείς.
	Don't get scared but I need to tell you something. Don't get scared but I need to tell you something.
Student:	Μην φοβηθείς άλλα πρέπει να σου πω κάτι.
Mihalis:	Very good. Μην φοβηθείς άλλα πρεπει να σου πω κάτι.
	So we can move from "φοβηθώ" to get the past, no, "I got scared", we just have to add "ηκ" before we add our past ending.
	So, "I got scared", "I was scared"?
Student:	Φοβήθηκα.
Mihalis:	Φοβήθηκα. Very good.
	What was "I work"?
Student:	Δουλεύω.
Mihalis:	Δουλεύω.
	There also exists another verb for "to work" which is maybe a little more like "to be employed at", and this verb is "εργάζομαι". Εργάζομαι.
Student:	Εργάζομαι.
Mihalis:	So how would you say "where do you work"?
Student:	Πού εργάζασαι;
Mihalis:	Πού εργάζασαι;
	So again we have "-άζομαι", "-άζασαι" which means that our closed form might be?
Student:	/ste/
Mihalis:	So...
Student:	/st/ something?
Mihalis:	Yes, maybe it's better to look at another verb. No? So what's the first one that comes to mind with this pattern? Maybe, maybe "I imagine".
Student:	Φαντάζομαι.

Mihalis:	Yes. That's a, that's a easy hook. No?
	So "φαντάζομαι" becomes?
Student:	Φανταστώ.
Mihalis:	Good. And that's easy to move between, ok, "φαντάζομαι" and "φανταστώ".
	So "εργάζομαι"...
Student:	Εργαστώ.
Mihalis:	Εργαστώ.
	No? And you can actually work with sound as well once you've found these patterns. Εργαστώ.
	Where will you work?
Student:	Πού θα εργαστείς.
Mihalis:	Πού θα εργαστείς. Πού θα εργαστείς.
	And we said that we can move very easily between this closed form and the past, just before adding our past ending we add "ηκ".
	So if you wanted to say "where did you work" referring to a closed period of time. Where did you work?
Student:	Πού εργαστήθηκες.
Mihalis:	Εργαστήθηκες? You are doing something twice. So go again from "εργαστείς"; that's our closed form; we said "πού θα εργαστείς" – where will you work. So how will you get "you worked" from "εργαστείς". What do we add onto our closed form, before we add on our closed ending?
Student:	Πού εργάστηκες.
Mihalis:	Πού εργάστηκες. Very good.
	So, "εργαστείς" is our closed form, we don't need to add /th/ to make it closed; we've done that already.
	So to all these patterns that we see we also find some important and strange exceptions that are just doing their own thing. So, for example, the verb "I come" was?
Student:	Έρχομαι.
Mihalis:	Έρχομαι.
	The closed form is "έρθω". Έρθω.
Student:	Έρθω.
Mihalis:	And what do you notice that is very strange about "έρθω"?
Student:	The stress is not on the end but on the first syllable.
Mihalis:	Yes. Exactly. We don't have the accent on the ending. No? Έρθω.
	Will you come?
Student:	Θα έρθεις.
Mihalis:	Θα έρθεις.
	And this is very commonly contracted in Greece to "θα 'θεις". Θα 'θεις.
	How would you say "I want you to come"?

Student:	Θέλω να έρθεις. Θέλω να έρθεις.
Mihalis:	Θέλω να έρθεις. Or contracted "θέλω να 'θεις".
	Do you want us to come? Do you want … να …we come.
Student:	Θέλεις να 'θουμε.
Mihalis:	Very good. Θέλεις να έρθουμε. Θέλεις να 'θουμε.
	And the past "I came" is "ήρθα". Ήρθα. So here it's behaving as if it were any other verb, no, to build the past. We don't have any "ηκ" popping up.
	Ήρθα - I came.
Student:	Ήρθα.
Mihalis:	I didn't come.
Student:	Δεν ήρθα.
Mihalis:	Did you come?
Student:	Ήρθες.
Mihalis:	We saw "γενιέναι" which was "I am born", like "genetics". "Γίνομαι", "γίνομαι" is "I become". So they sound a little bit similar. No? Γίνομαι - I become.
Student:	Γίνομαι
Mihalis:	The closed version of "γίνομαι" is "γίνω", "γίνω". So it's very exceptional.
	How would you say "I will become"?
Student:	Θα γίνω.
Mihalis:	Θα γίνω.
	It will become.
Student:	Θα γίνει.
Mihalis:	Θα γίνει.
	And this can also mean like "it will happen". Θα γίνει - it will happen.
	How would you say "it became". Now, you will treat "γίνω" like any other verb, a normal verb, to build the past. Not like one of these, you know, "-ομαι" efforts. Here it will behave like any verb.
	How would you say "it became"?
Student:	Έγινε.
Mihalis:	Έγινε. Good.
	And this is also used like a common expression, you know, if you agree something, you know "έγινε", "ok". Or maybe to say good bye also "έγινε", like, you know, "it became", "or we close here" something like this.
	So we can have "έγινε" - "it became", or "it happened". So how would you say "what happened"?
Student:	Τι έγινε.
Mihalis:	Τι έγινε.

And "τι έγινε" can also be used like an expression, like "what's up" when you greet somebody; and also in the present "τι γίνεται" - "what's going on", "what's happening". Τι γίνετια, τι έγινε - what's happening, what happened, what's up.

We had "τίποτα" – "nothing". So you could say "nothing happened", and we have a double negative here in Greek. No? Nothing didn't happen. It didn't happen nothing.

Student:	Δεν έγινε τίποτα.
Mihalis:	Δεν έγινε τίποτα.

So this is a very strange verb. No? "Γίνομαι" and then the closed version "γίνω". Building its past in a totally regular way for normal verbs, not for these "-ομαι"verbs, "έγινε". So "έρχομαι", "γίνομαι" break all the rules.

"Κάθομαι", "κάθομαι" means "I sit down. Κάθομαι.

Student:	Κάθομαι.
Mihalis:	The closed version of "κάθομαι" is "καθήσω"
Student:	Καθήσω.
Mihalis:	Or "κάτσω".

So here we have two closed versions of the verb. They both exist. Καθήσω; κάτσω.

They will sit here.

Student:	Θα καθήσουνε εδώ.
Mihalis:	Θα καθήσουν (καθήσουνε) εδώ.

And if you want to say "I sat" you will treat "καθήσω" like any other "-ησω" verb, rather than, you know, using "ηκ".

So how would you say "I sat".

Student:	Κάθησα
Mihalis:	Κάθησα

And if we were to go from "κάτσω" that also behaves like any normal verb; you would have "έκατσα".

We sat.

Student:	Καθήσαμε.
Mihalis:	Καθήσαμε.

Or "κάτσαμε" going from "κάτσω".

You may hear the expression in Greek "στα καλά κάθουμενα". Στα καλά κάθοθμενα. This means "out of the blue". Out of the blue. What do you think is going on here? What do you think it means literally - καλά καθούμενα?

What does "καλά" mean?

Student:	Good. Well.
Mihalis:	"Good" or "well". Good.

And "καθούμενα"? Try to see what type of word do you think this is? Do you think it's an adjective, a describing word. Is it the verb? Is it a noun? What does it looks like?

Student:	Well the ending seems a bit like from "-μενος". So maybe the, the state of sitting here?
Mihalis:	OK.
Student:	So "well sat"?
Mihalis:	Well sat. Yes. Well done. Well done. That's exactly what it means. Well sat.
	So this means like "out of the blue" so it's kind of used when something, you know like, sudden happens, you know, maybe you're driving and a bird falls out of the sky or something like this. And so it literally means like "well sat"; as if the things were there, sitting there waiting for you to come out of the blue, you know. They were there in place.
	Very good.

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Mihalis:	What was "I lose"?
Student:	Χάνω.
Mihalis:	Χάνω. Good.
	And "I was losing"?
Student:	Έχασα.
Mihalis:	So not "I lost" but "I was losing". We, we don't need to go to the closed form for this. No?
Student:	Έχανα.
Mihalis:	Έχανα.
Student:	Έχανα.
Mihalis:	Good.
	What was the word for "woman"?
Student:	Γυναίκα.
Mihalis:	Γυναίκα.
	You know "misogyny" in English? What does it mean?
Student:	Um. Someone who hates women.
Mihalis:	Yes. No? Someone that hates women; a woman hater; a misogynist. The "-gyny" bit there is like "γυναίκα"; and "miso" in Greek (μισώ) means "I hate". Μισώ.
Student:	Μισώ.
Mihalis:	How would you say "they hate"?
Student:	Μισούν.
Mihalis:	Μισούν.
	If you want to say something like "they hate one another" you can say "μισούν ο ένας τον άλλο". Μισούν ο ένας τον άλλο. So "ο ένας τον άλλο" is like an expression "one to the other".
	So how would you say that? They hate each other.

Student:	Μισούν ο ένας τον άλλο.
Mihalis:	Good. Μισούν ο ένας τον άλλο.
	And you could also hear "μισούν ο ένας τον άλλον".
	So we have "μισώ" which is "I hate" with the accent on the end. So what would be the closed version of "μισώ".
Student:	Μισησώ.
Mihalis:	Μισησώ.
	And " I hated", "hated".
Student:	Μίσησα.
Mihalis:	Μίσησα.
	So that's "I hated". If you want to say "I was hating", or "I used to hate"; with these verbs, no, with their accents on the end, we have a different way of going into this open past. We don't go from "μισώ". What do we do to say "I used to hate", "I was hating"?
Student:	We add the "ούσα".
Mihalis:	Mmm. Good.
Student:	So it would be "μισούσα".
Mihalis:	Μισούσα. Good.
	So we have "ους" instead of "ης", like in the closed form, but we also accent that "ους". Μισούσα.
	So we've seen how with these verbs with their accents on the end, like "μισώ", like "μιλαώ", for example, we have a different way of forming our open past. And the same goes for our "-ομαι", "-άσαι", "-έσαι" verbs. For this type of verb we also have a different way of forming our open, on-going past.
	What was "I am"?
Student:	Είμαι.
Mihalis:	Είμαι.
	And "I was"?
Student:	Ήμουν.
Mihalis:	Ήμουν. Good. Or "ήμουνα" we could have as well; ήμουν, ήμουνα.
	You are.
Student:	Είσαι.
Mihalis:	Είσαι.
	And "you were"?
Student:	Ήσουν.
Mihalis:	Ήσουν. Ήσουνα.
	We had "he/she/it is" and also "they are"; all the same word.
Student:	Είναι.
Mihalis:	Είναι.

	And the past of "είναι"; "it was", "she was", "he was", "they were"?
Student:	Ήταν.
Mihalis:	Ήταν. Or "ήτανε" we could have.
	The plural "you are" was "είστε". So we had "είσαι" and "είστε".
Student:	Είστε.
Mihalis:	And the past of "είστε", "ήσασταν". Ήσασταν.
	How would you say "where were you guys"?
Student:	Πού ήσασταν;
Mihalis:	Πού ήσασταν;
	What is "we are"?
Student:	Είμαστε.
Mihalis:	We are - είμαστε. Good.
	The past of "είμαστε" is "ήμασταν". Ήμασταν.
Student:	Ήμασταν.
Mihalis:	So we have these two very similar pasts. No? " Ήσασταν" for "you" plural and "ήμασταν" for "we", "we were".
	We were here.
Student:	Ήμασταν εδώ.
Mihalis:	Ήμασταν εδώ.
	So we've seen how "-ομαι", "-εμαι", etc, is very much like the verb "to be" in the present. "χάνομαι" is like "χάνω" and "είμαι".
	What was "I was", the past of "είμαι"?
Student:	Ήμουν.
Mihalis:	Ήμουν.
	If we want to say "I was getting lost", instead of "I am getting lost" – "χάνομαι", instead of adding "ομαι", which is like "είμαι", we will add "όμουν" which is like "ήμουν", and you accent the /o/ of "-όμουν".
	So "I was getting lost"?
Student:	Χανόμουν.
Mihalis:	Χανόμουν. Good.
	So we have "χάνομαι" with "-ομαι", that's like "είμαι", no, - "I get lost"; and "χανόμουν", with "όμουν" which is like "ήμουν" - "I was getting lost".
	So maybe "I was getting lost" is not such a common thing to say, but we know, we also form the "would" time with "θα" and this open past. So maybe you want to say something like "I would get lost". So if we have "χανόμουν", how is "I would get lost"?
Student:	Θα χανόμουν.
Mihalis:	"Θα χανόμουν" or "θα χανόμουνα" also we could have.
	So we get "-όμουν" from "ήμουν" and from "ήσουν" we get "-όσουν". So our ending for "you" in this open past is "-όσουν".

	So how would you say "you would get lost"?
Student:	Θα χανόσουν.
Mihalis:	Θα χανόσουν.
	What was "I think"?
Student:	Σκέφτομαι.
Mihalis:	Σκέφτομαι.
	I was thinking?
Student:	Σκεφτόμουν.
Mihalis:	Σκεφτόμουν. Good.
	You were thinking.
Student:	Σκεφτόσουν.
Mihalis:	Σκεφτόσουν.
	What were you thinking? What were you thinking about?
Student:	Τι σκεφτόσουν.
Mihalis:	What were you thinking about. Τι σκεπτόσουν.
	What was "I need"?
Student:	Χρειάζομαι.
Mihalis:	Χρειάζομαι.
	And the closed version of "χρειάζομαι"? We had a pattern with those that have "-άζομαι". They become?
Student:	-στώ
Mihalis:	-αστώ. Good.
	So "χρειάζομαι" in its closed form?
Student:	Χρειαστώ.
Mihalis:	Χρειαστώ.
	How would you say "I needed"? So for "I needed" rather than "I was needing", no, "I needed", what do we add to the closed form to get this past?
Student:	Was it "ηκα"?
Mihalis:	ηκ. Good. And then our normal ending. No?
	So "I needed".
Student:	Χρειάστηκα.
Mihalis:	Χρειάστηκα.
	But maybe you want to refer to needing something like in an open, on-going time; "was needing" or "needed over many times".
	So how would you say that "I was needing"?
Student:	Χρειαστόμουν.
Mihalis:	So we don't want to go back to "χρειαστώ". No? That's the closed form. We just need to go back to "χρειάζομαι"; and instead of "-ομαι" use...

Student:	-όμουν.
Mihalis:	-όμουν. Χρειαζόμουν.
	What did you need? What were you needing? Or "What were you in need of?"
Student:	Τι χρειαζόσουν.
Mihalis:	Τι χρειαζόσουν.
	But if you wanted to say "what did you need" as a closed period of time, this is very different and the thinking process is very different as well to find it.
	What did you need?
Student:	Τι χρειάστηκες.
Mihalis:	Τι χρειάστηκες. Good.
	We go from "χρειάζομαι" to "χρειαστώ" to "χρειάστηκες".

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Mihalis:	What was "he is", "she is", "it is"?
Student:	Είναι.
Mihalis:	Είναι. Good.
	And with this type of verb that we're looking at "νοικιάζεται" - "for rent" , "σκέφτεται" - "he/she thinks" the ending "-εται" doesn't look too much like "είναι" apart from the fact that that final /e/ is spelt "αι" just like "είναι". But also we have that /t/(τ) there, no, representing "την, τον, το".
	So "he needs", "she needs", "it needs"?
Student:	Χρειάζεται.
Mihalis:	Χρειάζεται.
	And what "he was", "she was", "it was"?
Student:	Ήταν.
Mihalis:	Ήταν. Or "ήτανε" we could also have.
	"He was needing", "she was needing" or "was in need of" is "χρειαζόταν". Χρειαζόταν.
Student:	Χρειαζόταν.
Mihalis:	Or "χρειαζότανε" just like we have "ήταν" or "ήτανε ". Χρειαζόταν. Χρειαζότανε.
	So this "-όταν" ending looks much more like "ήταν" than we have in the present between "εται" and "είναι". No? Χρειαζόταν.
	He (or she) needed it (was in need of it).
Student:	Το χρειαζόταν.
Mihalis:	Το χρειαζόταν. Το χρειαζότανε.
	He was going to need it. She was going to need it (or would need it).
Student:	Θα το χρειαζόταν.
Mihalis:	Very good. Θα το χρειαζόταν.

	What was "they were"?
Student:	Ήτανε.
Mihalis:	Ήταν. Ήτανε. The same. No?
	But we do differentiate this with the verbs. No? We don't use the same endings for "he/she and it" and "they" even though "είναι" and "ήταν" represents all of those people. So in the present, we have, for example, "χρειάζεται" and "χρειάζονται" for "he needs" and "they need". And in the open past we have "χρειαζόταν" for "he was in need of" and "χρειάζονταν", "χρειάζονταν" for "they were in need of". So we get an /n/(ν), no, instead of "-όταν" , "ονταν" but also we move the accent to make these sound more dissimilar as well. "Χρειαζόταν" - "he needed"; ""χρειάζονταν" - they needed, in our open past.
	What was "I think"?
Student:	Σκέφτομαι.
Mihalis:	Σκέφτομαι.
	He thinks.
Student:	Σκέφτεται.
Mihalis:	Σκέφτεται.
	He was thinking.
Student:	Σκεφτόταν.
Mihalis:	Σκεφτόταν.
	And for "they were thinking" instead of "-όταν" we will have "- ονταν"; but also we don't accent that. We move the accent one behind as well to make them sound more different.
	So "they were thinking".
Student:	Σκέφτονταν.
Mihalis:	Σκέφτονταν.
	How would you say "what were they in need of"? What did they need?
Student:	Τι χρειάζονταν.
Mihalis:	Τι χρειάζονταν.
	What would they need? What would they need?
Student:	Τι χρειά... . Τι θα χρειάζονταν.
Mihalis:	Τι θα χρειάζονταν.
	How was "I get lost"?
Student:	Χάνομαι.
Mihalis:	Χάνομαι.
	I was getting lost.
Student:	Χάθηκα. Χάνονται.
Mihalis:	So don't guess. All you need to do is to look at what we have for "I was". What is "I was"?
Student:	Ήμουν.

Mihalis:	Ήμουν.
	So "I was getting lost"?
Student:	Χανόμουν.
Mihalis:	Χανόμουν. Χανόμουνα. Very good.
	You were getting lost.
Student:	Χανόσουν.
Mihalis:	Χανόσουν.
	He (or she) was getting lost. It was getting lost.
Student:	Χανόταν.
Mihalis:	Χανόταν.
	And "they were getting lost".
Student:	Χάνονταν.
Mihalis:	That sounds far too much like "χανόνταν". So what do we do to make that sound more different?
Student:	Χάνονταν.
Mihalis:	Χάνονταν.
	So that's "they were getting lost".
	How would we say "they would get lost", "they were going to get lost"?
Student:	Θα χανον...Θα χάνονταν.
Mihalis:	Θα χάνονταν.
	So we have "χάνονταν" with a different accent to "χανόταν" which helps to make them sound more different. But we also have another form for "they" in our open past for these types of verbs. Instead of "χάνονταν" for example, we could also have "χανοντούσαν". Χανοντούσαν." So you don't have to worry about producing that but you may hear it.
	What was "I imagine" like "fantasy"?
Student:	Φαντάζομαι.
Mihalis:	Φαντάζομαι.
	I was imagining.
Student:	Φανταζόμουν.
Mihalis:	Φανταζόμουν.
	He imagines.
Student:	Φαντάζεται.
Mihalis:	Φαντάζεται.
	He was imagining.
Student:	Φανταζόταν.
Mihalis:	Φανταζόταν.
	They imagine. Again back to the present.
	They imagine.

Student:	Φαντάζονται.
Mihalis:	Good. Φαντάζονται.
	So, you know, we're seeing a lot of forms, but all we need to do is go back and look at the verb "to be" to be reminded. So even though "they are" is just "είναι" even that /e/(αι) at the end of "είναι" helps us remember that we have "φαντάζονται" and not the very similar sounding "-ονταν" for example, which is for "ήταν",no, for that open past.
	They were imagining.
Student:	Φαντάζονταν.
Mihalis:	Φαντάζονταν.
	And as I mentioned, we also have this alternative form "φαντανοζούσαν", "φαντανοζούσαν" which you don't need to worry about building. No? We can continue building in the way that we've been doing, looking back to the verb "to be". But, you know you will hear that alternative form, and maybe some others as well. So if you notice, you know, that an alternative form is especially more heard than the one you are using, feel free to pick it up. But for now, for building, we want to look back to the verb "to be" for the present and the open past.
	"You imagine" - in the present. You imagine.
Student:	Φαντάζεις. Φαντάζεσαι.
Mihalis:	Φαντάζεσαι.
	You were imagining.
Student:	Φανταόσουν.
Mihalis:	Φανταόσουν.
	What was "I sleep"?
Student:	Κοιμάμαι.
Mihalis:	Κοιμάμαι.
	So this "κοιμάμαι" has the accent on the ending and it's also "-άμαι". No? But that doesn't cause any problem when we build, for example, "I was sleeping". We still use "όμουν".
	So how would that be "I was sleeping"?
Student:	Κοιμόμουν.
Mihalis:	Κοιμόμουν.
	Were you sleeping? Were you sleeping?
Student:	Κοιμόσουν;
Mihalis:	Κοιμόσουν;
	He was sleeping.
Student:	Κοιμόταν.
Mihalis:	Κοιμόταν.
	We just look back to "ήταν", no, and we get "κοιμόταν".
	They were sleeping.

Student:	Κοιμόταν.
Mihalis:	So how do we differentiate "-όταν" from "ήταν" and the ending that we have for "they"? What do we add to it? What sound do we generally have for "they"?
Student:	An /n/.
Mihalis:	An /n/.
	So what does "όταν" become?
Student:	-ονταν.
Mihalis:	-ονταν.
	And actually here with "κοιμάμαι" that takes the accent on the ending, with the "they" form we won't see the accent move. It's going to be on "-όνταν".
	So "they were sleeping".
Student:	Κοιμόνταν.
Mihalis:	Κοιμόνταν.
	In the present for "κοιμάμαι" we get "κοιμόυνται" instead of "-όνται". Κοιμούνται.
	So with "κοιμάμαι" we have "κοιμούνται", no, for "they" and we always want to, you know, try to make our own patterns. So, ok, we have "άμαι" going to "κοιμούνται" so we might also try that with "φοβάμαι" - "I'm scared".
	So how might "they're scared" be?
Student:	Φοβούνται.
Mihalis:	Φοβούνται.
	And we saw that expression "ο ένας τον άλλο" to say "one to the other", "each other", or "of each other"; so how would you say "they are scared of each other"?
Student:	Φοβούνται ο ένας τον άλλο.
Mihalis:	Very good. Φοβούνται ο ένας τον άλλο.
	And "they were scared", as an open past?
Student:	Φοβόνταν.
Mihalis:	Φοβόνταν. Good.
	And again we have the accent here on "-ονταν" just like with "κοιμόνταν" because "κοιμάμαι" and "φοβάμαι" have their accent on the end.
	What was "we are"?
Student:	Είμαστε.
Mihalis:	Είμαστε.
	And "we were"?
Student:	Ήμασταν.
Mihalis:	Ήμασταν.
	So what might we have for our ending for this open, on-going past. If we went from "ήμουν" to "-όμουν" , "ήσουν" to "-όσουν"; we might go from "ήμασταν" to …

Student:	-ομασταν
Mihalis:	-ομασταν. Good.
	How would you say "we were sleeping"? We were sleeping.
Student:	Κοιμόμασταν.
Mihalis:	Κοιμόμασταν.
	We would sleep; or "we were going to sleep".
Student:	Θα κοιμόμασταν.
Mihalis:	Θα κοιμόμασταν.
	What was "you are", the formal, or the plural; έσεις...
Student:	Είστε.
Mihalis:	Εσείς είστε.
	So we have "είστε" for "you are" (formal or plural) and the past, which is very similar to "ήμασταν" is...
Student:	Ήσασταν.
Mihalis:	Ήσασταν. You were, you guys were.
	Where were you guys?
Student:	Πού ήσασταν;
Mihalis:	Πού ήσασταν;
	So what ending might we expect for our open past, for "εσείς" for "you" plural or formal, if we have "ήσασταν".
Student:	-όσασταν.
Mihalis:	-όσασταν.
	I get lost. How is "I get lost"?
Student:	Χάνομαι.
Mihalis:	Χάνομαι.
	You guys are getting lost.
Student:	Χάνεστε.
Mihalis:	Χάνεστε. Very good. Χάνεστε.
	How would you say "you guys were getting lost"
Student:	Χανόσασταν.
Mihalis:	Χανόσασταν. Good.
	You would get lost. You guys would get lost.
Student:	θα χανόσασταν.
Mihalis:	θα χανόσασταν.
	And what was the closed version of "χάνομαι"?
Student:	Χαθώ.
Mihalis:	Χαθώ. Good.

	So from "χαθώ" we can find the past easily, no, our standard "I got lost" rather than "I was getting lost". All we have to do is to add "ηκ".
	So "I got lost".
Student:	Χάθηκα.
Mihalis:	Χάθηκα.
	You guys got lost.
Student:	Χαθήκατε.
Mihalis:	Χαθήκατε. Very good.
	What is "you guys have"? Just "you guys have"?
Student:	Έχετε.
Mihalis:	Έχετε.
	Have you got lost? Have you got lost? So now we need "got lost". But we know how to find that "have" past.
Student:	Έχετε χάθει.
Mihalis:	Good. But where does the accent go? On "χα…"
Student:	Χαθεί.
Mihalis:	Good. Έχετε χαθεί. You guys have got lost.
	So we know how to find that. No? We go from the closed form "χαθώ" and put it in he/she/it form - "χάθει"; έχω χάθει, έχετε χάθει.
	If we want to say "you had got lost", "you had got lost", then we just need the past of "έχετε". So "I had" was "είχα"; so how would "you guys had" be?
Student:	Είχατε.
Mihalis:	Είχατε.
	You guys had got lost.
Student:	Είχατε χαθεί.
Mihalis:	Είχατε χαθεί.
	And we can get "you would have got lost". No? What do we add to "είχατε" - "you had" to get "you would have"?
Student:	Θα.
Mihalis:	Good.
	So "you would have got lost"; still plural.
Student:	Θα είχατε χαθεί.
Mihalis:	Very good. Θα είχατε χαθεί.

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Mihalis:	What was "I lose"?
Student:	Χάνω.

Mihalis:	Χάνω.
	And "I get lost".
Student:	Χάνομαι.
Mihalis:	Χάνομαι.
	I was getting lost.
Student:	Χανόμουν.
Mihalis:	Χανόμουν.
	We were getting lost.
Student:	Χαν...Χανόμασταν.
Mihalis:	Good. Χανόμασταν.
	And the closed version of "χάνομαι", how is it?
Student:	Χαθώ.
Mihalis:	Χαθώ.
	So how would you say "we have got lost"?
	We have got lost.
Student:	Έχουμε χαθεί.
Mihalis:	Έχουμε χαθεί.
	We had got lost.
Student:	Είχαμε χαθεί.
Mihalis:	Είχαμε χαθεί.
	We would have got lost. We would have got lost.
Student:	Θα είχαμε χαθεί.
Mihalis:	Θα είχαμε χαθεί. We would have got lost.
	If you want to say "don't get lost" (this can be used like "stay in touch", you know, "don't get lost"), you can say "μην χαθείς", "μην χαθείς".
Student:	Μην χαθείς.
Mihalis:	Or you could also say "μην χάνασαι". This "don't get lost" in the sense of "stay in touch" that's open and on-going, maybe. So you can hear either.
	So with this we see the negative orders with this type of verb like "χάνομαι" is pretty standard; what we would expect to do. After "μην" we have to decide whether we want the open or closed form.
	So how would you say that to more than one person, or formally. Don't get lost!
Student:	Μην χάθετε.
Mihalis:	Good. But with "χαθώ" we have the accent on the end. No?
Student:	Μην χαθέτε.
Mihalis:	And it would be "μην χαθέτε" but because we have the accent on the end, what happens to "-έτε"?
Student:	Μην χαθείτε.

Mihalis:	We get "-είτε". So this is the only change that we have with the endings in the closed forms. No? Like in "χαθώ" . Everything else is what we would expect; χαθώ, χαθείς, χαθεί, χαθούμε. No? But with "you" plural we get "χαθείτε" which we mentioned was very fitting considering that we have the accent on the end there; and we know "-είτε" really belongs to that realm.
	So you would have "μην χαθείτε" for "don't get lost", plurally.
	So as we see the negative command is pretty straight forward. No? We just use "μην" like with the other verbs and then choose what form of the verb that we want. Mostly we will build this with the closed form.
	So how would you say, for example, you know "don't think"? You need to find the closed form of "σκέφτομαι".
Student:	Σκεφτώ.
Mihalis:	Σκεφτώ. That's the closed form. Good.
	So "don't think"?
Student:	Μην σκεφτείς.
Mihalis:	Μην σκεφτείς.
	And to more than one person.
Student:	Μην σκεφτείτε.
Mihalis:	Very good. Μην σκεφτείτε.
	We have "κοιμάμαι". For "-άμαι", for these verbs that have their accent on the ending, we have an easy way to get the closed form.
Student:	Κοιμηθώ.
Mihalis:	Κοιμηθώ. Good.
	We have "ηθ". No? Κοιμηθώ.
	Don't sleep.
Student:	Μην κοιμηθείς.
Mihalis:	Μην κοιμηθείς.
	So I said mostly we'd have the closed version; no; with this kind of orders. Μην κοιμηθείς. Don't sleep, like, now.
	And to more than one person.
Student:	Μην κοιμηθείτε.
Mihalis:	Μην κοιμηθείτε.
	The positive command, the positive command with these verbs like "φαντάζομαι" , "κοιμάμαι" sees other forms, mostly with "σου" on the end. So we have "φαντάζομαι" - "I imagine"; and the closed version of "φαντάζομαι" is?
Student:	Φανταστώ.
Mihalis:	Φανταστώ.
	And then "imagine" as an order is "φαντάσου", "φαντάσου".
Student:	Φαντάσου.

Mihalis:	But this is only for the singular, this strange "φαντάσου". If we are talking to more than one person you will just go from the closed form and add "-είτε".
	So, how would you say, to more than one person, "imagine"?
Student:	Φανταστείτε.
Mihalis:	Φανταστείτε. Good.
	For "think!", to give an order, so from "σκέφτομαι" we have "σκέπσου", "σκέπσου".
Student:	Σκέπσου.
Mihalis:	Think about it!
Student:	Σκέπσου το.
Mihalis:	Σκέπσου το. Good.
	So with these positive commands, no we have words like "το" after the verb. Σκέπσου το. And the closed version of "σκέφτομαι" is?
Student:	Σκεφτώ.
Mihalis:	Σκεφτώ.
	So if you say "think", to more than one person, you say...
Student:	Σκεφτείτε.
Mihalis:	Σκεφτείτε.
	Think about it.
Student:	Σκεφτείτε το.
Mihalis:	Σκεφτείτε το. Good.
	So we have quite a difference, no, between "σκέπσου" for one person and "σκεπτείτε" addressing more than one person or being formal, or polite; "σκεφτείτε" - "think".
	We had "I sleep" - "κοιμάμαι"; and the order, the positive order to one person is "κοιμήσου", "κοιμήσου".
Student:	Κοιμήσου.
Mihalis:	Κοιμήσου.
	So, you know, you kind of really need to hear these in context; they're a bit all over the place; no; φαντάσου; σκέπσου; κοιμήσου.
	But then the formal, or the plural order, is much easier to find. We just go from the closed versions. So we have "κοιμάμαι" and it's closed form is?
Student:	Κοιμηθώ.
Mihalis:	Κοιμηθώ.
	And then if you tell more than one person to sleep.
Student:	Κοιμηθείτε.
Mihalis:	Κοιμηθείτε.
	Sleep now!
Student:	Κοιμηθείτε τώρα.

Mihalis:	Κοιμηθείτε τώρα.
	Don't sleep now!
Student:	Μην κοιμηθείτε τώρα.
Mihalis:	Μην κοιμηθείτε τώρα.
	And to one person. Don't sleep!
Student:	Μην κοιμηθείς.
Mihalis:	Μην κοιμηθείς. Good. Don't sleep. Μην κοιμηθείς.
	The word for "ready" in Greek is "έτοιμος", "έτοιμος".
Student:	Έτοιμος.
Mihalis:	And you'll hear this used, like, you know, "are you ready". Έτοιμος, έτοιμη.
	So we have "έτοιμος" for "ready" or "prepared"; and "ετοιμάζω" is "I ready" or "I prepare" - ετοιμάζω. But if we use "-ομαι" instead of "-ω" - "ετοιμάζομαι" - "I prepare myself", "I prepare me", you say "I get ready". Ετοιμάζομαι.
Student:	Ετοιμάζομαι.
Mihalis:	Ετοιμάζομαι.
	So apart from "έτοιμος" what do you notice there that is familiar in "ετοιμάζομαι"?
Student:	-ζομαι.
Mihalis:	Good. –άζομαι, -ζομαι. Which means that the closed form of "ετοιμάζομαι" might be?
	So we don't really need to find the instruction, we just need to find another "-ζομαι" verb. So we can think "φαντάζομαι"...
Student:	Φανταστώ.
Mihalis:	Good.
	Ετοιμάζομαι.
Student:	Ετοιμαστώ.
Mihalis:	I will get ready.
Student:	Θα ετοιμαστώ.
Mihalis:	Θα ετοιμαστώ.
	Will you get ready now?
Student:	θα ετοιμαστείς τώρα.
Mihalis:	Very good. θα ετοιμαστείς τώρα. Will you get ready now?
	And the order "get ready" is "ετοιμάσου", "ετοιμάσου".
Student:	Ετοιμάσου.
Mihalis:	But not for "you" plural. No? If you tell more than one person to get ready you can just go from the closed form.
	So again, what is the closed form of "ετοιμάζομαι"?
Student:	Ετοιμαστώ.
Mihalis:	Ετοιμαστώ.

	So if you say "get ready" to more than one person; or to one person formally.
Student:	Ετοιμαστείτε.
Mihalis:	Ετοιμαστείτε. Good.
	So we have some odd forms popping up for the positive order, no, when we tell somebody to do something, to one person, with these "-ομαι", "-αμαι" verbs. But we see that the orders also have a lot in common. There is one big exception "έρχομαι"; to say "come", from "έρχομαι" - "I come" we say "έλα", "έλα".
Student:	Έλα.
Mihalis:	How do you think you would say to more than one person "Come!". You will go from "έλα"; what might you add on to "έλα" to get "Come!" to more than one person?
Student:	-τε.
Mihalis:	Good. So how would it sound?
Student:	Ελάτε.
Mihalis:	Ελάτε. Good. Ελάτε. So that's an exception.

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Mihalis:	"Πλένω" in Greek, "πλένω", is "I wash". Πλένω.
Student:	Πλένω.
Mihalis:	And "πλένομαι" is "I wash myself"; mostly used for like, to wash your hands, or something, but you might hear it used, like, to "bathe".
	Πλένομαι.
Student:	Πλένομαι.
Mihalis:	So to find the closed version of "πλένομαι" we should try to find some "-νομαι" somewhere and see what happens. So we had "χάνομαι" and what happened to get the closed form of "χάνομαι".
Student:	Χαθώ.
Mihalis:	Χαθώ. Good.
	So what might "πλένομαι" become when it's in its closed form?
Student:	Πλεθώ.
Mihalis:	Good. That would be a good guess. No? Πλένομαι - πλεθώ. So, if you hadn't heard it before, you would try that and maybe you can show with your intonation that you're not sure about it. Πλεθώ. And you would get the correction "πληθώ", "πληθώ" and you'd think, oh, ok we have the /th/(θ) there deleting the /n/(ν) but the vowel changes a little bit too. Πλένομαι - πληθώ.
	So "I will wash myself" or like "I will wash my hands (or something)".
Student:	Θα πληθώ.
Mihalis:	Θα πληθώ.
	So we don't have to think of "myself" there; no; it's included in the verb. "θα πληθώ" from "πλένομαι".
	How would you say "I washed (I washed myself)"?

Student:	Πλήθηκα.
Mihalis:	Πλήθηκα. Good. No?
	We go to our closed form "πληθώ"; we add "ηκ" and our normal ending for the past, for "I" - "α"; πλήθηκα.
	And tell me again "I wash myself" in the present.
Student:	Πλένομαι.
Mihalis:	Πλένομαι.
	And "I was washing myself".
Student:	Πλενούσα. Πλένούσα.
Mihalis:	Where do you look, to get this, our open past?
Student:	Το "ήμουν".
Mihalis:	Good.
	So we know a lot of Greek, and a lot of endings; and if you don't want to just pick the first one that comes into your head you need to stop and go; what do I do? I wash myself. How is it?
Student:	Πλένομαι.
Mihalis:	Πλένομαι; and there "-ομαι" is like "είμαι". No? And if you want to say "I was washing myself", instead of "-ομαι" like "είμαι" we will have something like "ήμουν".
Student:	Πλενόμουν.
Mihalis:	Πλενόμουν.
	Good. We accent the ending. No? " –όμουν", "πλενόμουν" or "πλενόμουνα" like "ήμουνα" which we also know exists.
	And the order "Wash! (Wash yourself!)" is "πλησού", "πλησού".
	How would the plural order be?
Student:	Πληθείτε.
Mihalis:	Πληθείτε. Good.
	So sometimes this "-ομαι" verb, like in "πλένομαι" - "I wash myself" is giving this meaning of "myself" or "yourself". "Πλένω" - I wash; and "πλένομαι" - I wash myself. But other times in Greek when you want to give this meaning of "myself (yourself)" you will use "ο εαυτός σου", "ο εαυτός σου" for "yourself".
	Ο εαυτός σου.
Student:	Ο εαυτός σου.
Mihalis:	So this is again like "αυτό", like "auto"; no; "myself" - ο εαυτός μου. But it's not a word like "αυτος (αυτη)"; it's just a noun "εαυτός" meaning " the self"; and for this reason it doesn't go into the feminine. No? So if you say "myself" and you are a female you still say "ο εαυτός μου".
	What was "I speak"?
Student:	Μιλαώ.
Mihalis:	Μιλαώ.

	So if you want to say "I speak to myself", "I speak with myself" you won't try to build a "ουμαι", "ομαι","-αμαι" verb out of "μιλαώ" you will use "ο εαυτός μου".

So how would you say that? I speak with myself.

Student: Μιλαώ με τον εαυτό μου.

Mihalis: Very good. Very good. Because it's like "with me" rather than "with I"; no; "with him" rather than "with he".

Μιλαώ με τον εαυτό μου. So we could say that. We could also say "μιλάω μόνος μου"; no; I speak on my own (by myself) and that would also be understood as "I speak to myself" depending on the meaning you want to give.

"I draw", "I draw" was "ζωγραφίζω", "ζωγραφίζω"; like "ζω" - "life" – "ζωή"; like the name "Zoe" and "γράφω". But we get "ζωγραφίζω" - "I draw".

How would you say "he (or she) draws"?

Student: Ζωγραφίζει.

Mihalis: Ζωγραφίζει.

He only draws himself. Again you won't try to make this verb like "ζωγρσφίζεται". No? You will just use "ο εαυτός".

So, "he only draws himself".

Student: Μόνο ζωγραφίζει τον εαυτό του.

Mihalis: Very good. Μόνο ζωγραφίζει (ζωγραφίζει μόνο) τον εαυτό του.

And if we were saying "she draws herself" we would say "τον εαυτό της", because as we mentioned "ο εαυτός" is just a masculine noun meaning "the self".

He hates himself. We had "μισώ" like in "misogyny" .

He hates himself

Student: Μισεί τον εαυτό του.

Mihalis: Very good. Μισεί τον εαυτό του.

And "she hates herself".

Student: Μισεί τον εαυτό της.

Mihalis: Μισεί τον εαυτό της. Very good.

So we see that sometimes we achieve this meaning of "myself/yourself" with one of these "-ομαι" verbs; like in "πλένω" - "I wash" to "πλένομαι" - "I wash my-self"; and at other times with this expression "ο εαυτός" - "the self" - "ο εαυτός σου", you know, and all of the versions we could have it in.

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Mihalis: How would you say "I find"? How is "I find" in Greek?

Student: Βρίσκω.

Mihalis: Βρίσκω.

And "I don't find"?

Student: Δεν βρίσκω.

Mihalis:	Δεν βρίσκω.
	With some words, like "δεν" for example, you may hear and see in writing the /n/ (ν), of "δεν", being dropped before certain sounds. So for example you might hear "δε βρίσκω", "δε βρίσκω".
Student:	Δε βρίσκω.
Mihalis:	And you can also see this written, or you will see this written. This is because /v/ (β) is a soft consonant; and when we have soft consonants we can drop this /n/(ν) of "δεν". So "δε βρίσκω".
	A /t/ for example, a /t/, is a hard consonant. So if you say "I don't find it" then you won't drop this /n/(ν) of "δεν".
	So how is that? I can't find it; I don't find it.
Student:	Δεν το βρίσκω.
Mihalis:	Δεν το βρίσκω.
	So you can, you can hear and see this change with a few words like "δεν", like "μην", like "την" or "τον"; but it has nothing to do with meaning; it's just a sound change. And also it's not obligatory; you don't have to do it; it's not incorrect to not do it. And also a lot of natives do it in different ways, depending on dialect and even idiolect. So this isn't something you need to worry about; but I wanted to run through it especially so people don't get confused when they see "δε" instead of "δεν" and "τη" instead of "την", or "το" instead of "τον" for example. So we see that /v/(β) is a soft sound. So, for example, if we say "I don't find" we can say "δε βρίσκω".
	How would you say "I don't see"?
Student:	Δε βλέπω.
Mihalis:	Δε βλέπω.
	No? So it's not wrong to say "δεν βλέπω" but you will hear often "δε βλέπω" and see it written as well. Δε βλέπω.
	/mm/,/m/ an /m/ sound is also a soft consonant. So how would you say "don't you see me"?
Student:	Δε μου βλέπεις.
Mihalis:	Again.
Student:	Δεν μου βλέπεις. Δε με βλέπεις.
Mihalis:	Δε με βλέπεις.
	So you could lose the /n/(ν) there as well because of the /m/. Δε με βλέπεις.
	Don't you see them?
Student:	Δεν τους βλέπεις.
Mihalis:	Good. /t/ is a hard consonant so we don't lose the /n/(ν). Δεν τους βλέπεις.
	So I said "την" and "τον" can also lose their /n/(ν) but this is mostly when "την" and "τον" are behaving like "the"; although, like I said, you can hear people breaking this rule.
	So if you say "I find it" and you mean a masculine thing.
Student:	Τον βρίσκω.

Mihalis:	Τον βρίσκω.
	You don't lose the /n/(ν) of "τον" when it's like "it" or like "him". But when "τον" is like "the" we can lose the /n/(ν).
	So "ο λόγος", "ο λόγος" like in "psychology", "biology" , "ο λόγος" is "the reason".
	Ο λόγος.
Student:	Ο λόγος.
Mihalis:	If you say "I don't find the reason", this is like "I don't figure it out", "I can't figure it out", "I don't find the reason". So how would that be?
	I can't figure it out. I don't find; and we have "ο λόγος".
Student:	Δεν βρίσκω τον λόγος.
Mihalis:	τον
Student:	τον λόγο
Mihalis:	Δεν βρίσκω (or δε βρίσκω) τον λόγο.
	And I can tell you that /l/(λ) is also a soft sound, so we could lose the /n/(ν) of "τον" in "τον λόγο". So how would that be?
	I don't find the reason. I don't figure it out.
Student:	Δεν βρίσκω το λόγο.
Mihalis:	Δεν βρίσκω (or δε βρίσκω) το λόγο. Good.
	So when "τον" or "την" is behaving like "the", it is especially common to lose the /n/(ν) if it's followed by a soft sound.
	The past of "βρίσκω" was "βρήκα"; βρήκα.
Student:	Βρήκα.
Mihalis:	Like "eureka" in English. Βρήκα.
	So "I figured it out", "I found the reason".
Student:	Βρήκα το λόγο.
Mihalis:	Βρήκα το λόγο.
	So we could have "τον λόγο" or "το λόγο". "τον λόγο" isn't a mistake; it's not obligatory to move this /n/(ν). So you can just be safe and leave all your /n/(ν)s everywhere. Βρήκα τον λόγο. Δεν βρήκα τον λόγο. But, you know, if you want to sound more native and more fluent you can listen out to when this happens, you know, and incorporate it into your speech. Δε βρήκα το λόγο.
	So, so far we have seen that /v/(β), /l/(λ), /m/(μ) are soft sounds, or soft consonants to be more precise, because we never lose the /n/(ν) before a vowel.
	How was "the brother"?
Student:	Ο αδελφός.
Mihalis:	Ο αδελφός.
	So how would you say "we found our brother"? We found our brother.
Student:	Βρήκαμε τον αδελφό μας.
Mihalis:	Βρήκαμε τον αδελφό μας. Very good.

So we don't have the option to lose the /n/(ν) on "τον" because "αδελφό" starts with a vowel. Βρήκαμε τον αδελφό μας.

How would you say "I don't buy"?

Student: Δεν αγοράζω.

Mihalis: Δεν αγοράζω.

So again, we can't lose the /n/(ν) of "δεν" because "αγοράζω" starts with a vowel. Δεν αγοράζω.

How would you say "he didn't buy me anything", "he didn't buy me anything"?

He didn't buy me nothing.

Student: Δεν μου αγοράσε τίποτα.

Mihalis: Good. Δεν μου αγοράσε τίποτα.

And we could also have "δε μου αγοράσε τίποτα", because here we have "μου". No? And the /m/(μ) is soft. Δε μου αγοράσε τίποτα.

And like as I mentioned, this isn't just a spoken phenomenon you will find also these /n/(ν)s left off in writing too.

So before we wanted to focus on how words are changing for their meaning. No? "ο λόγος" - "τον λόγο" but apart from that you can also hear these phonetic changes and find "το λόγο"; that doesn't mean you have a neuter word of course. And like I said, it doesn't matter if you don't do this; it's not a mistake to not remove /n/(ν)s; but it can sound like a mistake to remove an /n/(ν) where you shouldn't. So you can stay safe and keep your /n/(ν)s until you are sure on when to let them go. And you can learn about when you should remove these /n/(ν)s just by listening. If you know that "ο λόγος" is masculine and you hear "το λόγο" then you can think, ok, before that /l/(λ) we remove that /n/(ν).

What was "I remember"?

Student: Θυμάμαι.

Mihalis: Θυμάμαι.

/t h/ (Θ) is a soft sound. So if you say "I don't remember".

Student: Δε θυμάμαι.

Mihalis: Δε θυμάμαι.

I won't remember. I will not remember.

Student: Δε θα θυμάμαι.

Mihalis: Δε θα θυμάμαι.   Or "δε θα θυμηθώ" depending on the context.

I don't want.

Student: Δε θέλω.

Mihalis: Δε θέλω.

So again, especially with common expressions like "δε θέλω", "δε θυμάμαι" you are really likely to notice that /n/(ν) missing which can remind you that you can let these /n/(ν)s go before /th/(θ). But like I said this is just the ends of "δεν, μην, τον" and "την"; and also those other words that behave like "the"; no; "αυτόν, αυτήν, άλλον, έναν".

I leave. What was "I leave" like, you know, "I leave from a place"?

Student:	Φεύγω.
Mihalis:	Φεύγω.
	And the /f/ (φ) is also soft.
	So "I don't leave", "I am not leaving".
Student:	Δε φεύγω.
Mihalis:	Δε φεύγω.
	And the closed version of "φεύγω"?
Student:	Φύγω.
Mihalis:	Φύγω.
	So I said that "μην" can also lose its /n/ (ν). So how might you say "don't leave"?
Student:	Μη φύγεις.
Mihalis:	Μη φύγεις.
	And what was "I leave" in the sense of "I leave something"?
Student:	Αφήνω.
Mihalis:	Αφήνω.
	And the closed form?
Student:	Αφήσω.
Mihalis:	Αφήσω.
	"Αφήνω" starts with a vowel. No? Αφήνω, αφήσω - we have a vowel there and we can't lose our /n/ (ν)s before vowels. So "don't leave anything". How would that be?
	Don't leave anything!
Student:	Μην αφήσεις τίποτα.
Mihalis:	Μην αφήσεις τίποτα. Very good.
	And "don't leave it".
Student:	Μην το αφήσεις.
Mihalis:	Μην το αφήσεις.
	No? "το" and /t/ still a hard sound. Μην το αφήσεις.
	Don't leave it to us! Don't leave us it!
Student:	Μην μας το αφήσεις.
Mihalis:	Very good. Μην μας το αφήσεις.
	And also, apart from "μην" we could have?
Student:	Μη.
Mihalis:	Why?
Student:	Because the /m/ (μ) is a soft...
Mihalis:	Good. We have "μας το". Great. Μη μας το αφήσεις. Good.
	We could also say "μην" by itself, like "No" or "Don't"; but when you do say "μην" by itself it also loses the /n/ (ν). So "μη", "μη".

Student:	Μη.
Mihalis:	So if you hear "μη" it's like "No!", "Don't!".
	/p/ is also a hard consonant. So how would you say "I don't play"?
Student:	Δεν παίζω.
Mihalis:	Δεν παίζω.
	Don't play!
Student:	Μην παίζεις.
Mihalis:	Μην παίζεις.
	Μην παίξεις; depending on the context. No?
	How was "I understand"?
Student:	Καταλαβαίνω.
Mihalis:	Καταλαβαίνω.
	And here we have a hard consonant, a /k/(κ). So "I don't understand".
Student:	Δεν καταλαβαίνω.
Mihalis:	Δεν καταλαβαίνω.

Also noticing what is a soft and a hard consonant can also help you with other sound issues in Greek. For example we saw that the /a u/(αυ) and the /e u/(ευ) in Greek gives us either /av/ or /af/, either /ev/ or /ef/. We can expect an /av/ or /ev/ before soft consonants, like "ευρό" (euro), like "Εύριπιδες" (the name), like "αύριο" (tomorrow). And /af/ and /ef/ we can expect before harder consonants like in "αυτό, αυτός" like in "ευκάλυπτος" (eucalyptus) "ευκάλυπτος". So this issue about dropping /n/(ν)s will also raise our consciousness about hard and soft sounds which we may find useful for other bits and pieces in Greek too.

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Mihalis:	What was the word for "and"?
Student:	Και.
Mihalis:	Και.

You can also find "κι" for "and" as well, like before vowels.

"Και" or "κι " - "and" is used in quite a few expressions in Greek; it is used quite creatively as a word. For example we have seen it in "και άλλο" - "and other" meaning "more" - "Θέλεις και άλλο" - "do you want more"; we've seen it as "also", "θέλω και εγώ" - "I also want" or "κι εγώ".

And we can combine "και" in quite a few ways to get different meanings. We already saw, very briefly "και έτσι" – meaning "so", like "and so" - "και έτσι"; now we know that could also be "κι έτσι"; "έτσι" was "like this" and "and like this"; "so", "therefore" in a sentence like "I didn't like it so I left".

So how would that be? – "I didn't like it so I left"

Student:	Δεν μου αρέσει και έτσι έφυγα.
Mihalis:	Very good. Δεν μου αρέσει και έτσι έφυγα.

We could say "έτσι και έτσι" as well again combining with "έτσι" which means "like this; "έτσι και έτσι" means "so , so"; "έτσι και έτσι" or "έτσι κι έτσι".

Student: Έτσι και έτσι.

Mihalis: How are you? So, so. How did it go? So, so.

But we can use "και" in all kinds of colourful ways. For example we could have "αν και" - "if and", "αν και" - "if and", like "even though; αν και.

Student: Αν και.

Mihalis: Αν και.

So you could say, you know, "even though I am very tired I will come". How might that be?

Even though I am very tired, I will come.

Student: Αν και είμαι πολύ κουράσμενος θα έρθω.

Mihalis: Very good. Αν και (αν κι) είμαι πολύ κουρασμένος θα έρθω.

The word for "sick" is "άρρωστος"; "άρρωστος" in the masculine.

Student: Άρρωστος.

Mihalis: Even though I was unwell (I was sick) I went to work. Give me the first bit "even though I was sick".

Student: Αν και ήμουν άρρωστος...

Mihalis: Αν και ήμουν άρρωστος... I went to work.

"I went" was "πήγα"; we had that strange form from "πηγαίνω" - "πήγα". So "I went to the work" or "I went to the job"?

Student: ...πήγα στην δουλειά.

Mihalis: Very good. Αν και ήμουν άρρωστος πήγα στην δουλειά.

Or we could also have "στη δουλειά" as "δ" is a soft consonant. Αν και ήμουν άρρωστος (or άρρωστη for feminine) πήγα στη δουλειά.

So "και" other than "and" might also be carrying meaning from the Latin /ke/ like in Spanish or Italian that you have /ke/ which means "like that". It would be a huge coincidence that "αν και" in Spanish is "???" ; and it means exactly the same thing - "even though".

So you may find odd colourful and creative uses of "and" and maybe you need to zoom out a little in the sentence to understand its meaning by the wider context.

To exemplify also how flexible this "και" is in different sayings both "και έτσι" and "αν και", if we say, if we turn them around, and we say "έτσι και","και αν" or "κι αν" we have completely different meanings.

" Έτσι και" can be used like a, like a warning, for example; you know. Έτσι και ... I will come and find you, if you do that. You know. Something like this; like a warning. And, and of course we saw "και έτσι" as like "and so" and "therefore".

We saw "αν και" as "although", "even though"; and then "και αν" or "κι αν" means "what if".

"Τι κι αν" means "so what". Τι κι αν.

But like I said "και" is really used a lot in Greek.

So more examples "και αυτό και εκείνο" - "and this and that". And this and that. If you want to say "both this and that" - "και αυτό και εκείνο".

You can use it in other ways to emphasise; for example, you know if you want to say "I can both sing and dance" - "και τραγουδώ και χορεύω" - "and I sing and I dance" meaning "I can both sing and dance; και τραγουδώ και χορεύω; like "I'm not just a singer" for example.

You might hear "και τρώς και πίνεις", "και τρώς και πινείς"; and you eat and you drink. This is a saying, meaning like, you know, "you are doing two things at once when you shouldn't be". Και τρώς και πίνεις" - "you eat and drink at once".

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Mihalis: So I could go on and on telling you more and more about Greek but I really don't need to at this stage. You now have all the knowledge and tools and perspective of language to broaden and fine tune your Greek through practice, exposure and analysis; or thought, let's say.

You can look at words you don't know and work out either just by the word or the larger context what kind of word it is; and how it's built; or what it's built of; and how it's behaving. You can look at unfamiliar structures, and with what you know about Greek, and how to think about Greek, work out what's going on.

We've learnt not to shut down when we come across something unfamiliar, but to begin with what is familiar, and in this way revise what we do know until it becomes second nature. And when it does, Greek will slow right down to your ear and you will find yourself with more mental time or space to analyse and incorporate the Greek you come across; be it vocabulary or variations of structure to achieve different meanings.

Learning in this conscious, analytical and curious way we are very conscious of our Greek; we get an intimate relationship with the language that most native speakers don't have in their language. But nevertheless we may be able to say much more than what we can understand at the beginning. And this is normal, as listening is a separate skill, but one that will quickly improve so long as you concentrate on picking out what you can identify, instead of panicking about what you don't . Relax, see what you recognise and the more you do that, the more Greek will slow down to your ear. Listening is extremely important; you need to see the world of Greek as a constant source of clarification and expansion for your Greek.

A great way to practice is to find a Greek speaker who wants to learn the language you speak, like English for example. You can decide to mix the languages, moving in and out of Greek and English, or Spanish, or Arabic for example, and when you have a thought or say something that you realise that you can express in Greek then you can switch to Greek. When you can't, in order to keep the conversation flowing, you can move back to English, or whatever language you're sharing. And if it's something you feel is important and you really want to know how to say it, you can ask; rather than asking how to say everything, you know. The important thing is to keep the flow and that's why mixing is a great way to practice. And you can slowly move to speaking more and more Greek through mixing languages.

In this way you also get to prioritise what are the most important things for you to learn, for now. For example the verb "to swim" might be more important to you than "to saw", unless you are a carpenter of course. So prioritise; you don't

have to learn everything at once. You can pick out what feels more important to you right now; and when something feels important to you, you just learn it much more easily.

If you live in a city you can find a language exchange to practice your Greek. And of course you can also find people to practice online. And practicing doesn't just mean speaking with people, it also means consuming culture, music, movies, literature. Enjoy your new language. Watch cinema with sub-titles in English; and enjoy the movie; relax and see what you can pick out. Maybe you learn some new words; maybe you just recognise things you know already; maybe you find the closed, or an open, form of a verb in an interesting place that makes you think. And all the while you are training you ear to Greek; enjoying your new language; thinking about it; analysing it; and you will be constantly studying without even realising it.

You can also find bi-lingual books in Greek; and Language Transfer hopes to release original short stories by budding writers in Greek with elaborated translations into English. This will be a voted publication, so you can vote for that, if it's not out when you hear this message. And there is also a voted publication for reading and writing in Greek script. You can find more information on this on the support tab on the web-site; support tab "voting campaign".

Speaking of which, there is also an option to vote for further Greek audio material in the way of a Cypriot Greek conversion course. Now the Cypriot dialect is a fascinating and colourful mix of archaic Greek habits and the influence of other languages such as Turkish and Arabic. So the Greek Cypriot conversion will be a fascinating historical journey through the Cypriot Greek dialect and help anyone speak like and understand not only the island's natives but the Diaspora; like the many Cypriot Greek speakers there are in London for example who generally have very little to no command of standard Greek; like I didn't until I made this course.

So again if you want to see this awesome material come to light then please support through making an occasional donation or joining the monthly campaign and voting.

You may even want to write in your new language; trying your hand at poetry or short stories and getting a friend to check it for you. All of this exposure, practice and thought is great for solidifying what you know and just as importantly becoming aware of your grey areas and actively dealing with them; actively clarifying them. In this way you will control the language rather than feeling controlled or limited by it.

After a period of using the language you may want to repeat this course from the beginning. This is a great way to solidify any doubts but also when you go over the parts of the course you are clear on you will often find yourself taking on a new focus and processing the finer points.

As I've mentioned you may hear various alternatives forms of what we've learnt in different dialects. In Greece, for example, we've seen "περπατούσα" for "I was walking"; in the south of Greece you may hear "περπάταγουα", "περπάταγουα"; so "-αγ-" instead of "ούς". So you may find slight differences in different area of Greece or speaking with different Greek speakers. And if you are living in Greece or have friends from a particular part of Greece then you can pick up their dialect, if you like. The more you speak like the Greek that you are hearing, the more you will understand and pick up.

Thank you very much for participating in the Language Transfer project just by doing this course and becoming a Greek speaker. Please share the project far and wide as much as you can and help more people enjoy whatever benefits the experience of a Language Transfer course might bring them or might bring our society, or societies, as a whole.

Learning a language in the way we do blurs the lines of the often homogenous and divisive identities we are taught to have. As a Cypriot I am used to this in being asked constantly if I'm Greek or Turkish. And occasionally, being told that my blood is Greek and I should stop all this silly Turk hugging in regards to my work in Cyprus and also Language Transfer. I enjoy replying, pulling out the Turkish words , pronunciations or habits that were used to tell me this sentence in Cypriot Greek and reply that our blood would be something like our tongue. And this for me is a huge motivation in the Language Transfer project. We really are each other, and it is constantly on the tip of our tongues, and in our ideas, our beliefs, in our technologies as well as in our blood.

As you probably know by now, Language Transfer is a completely independent and unfunded project; or rather it's funded by you. So if you love the product and the ethos of the project then please check out the support tab on the web-site languagetransfer.org where you can donate, vote and also volunteer to help create courses.

Language Transfer is currently in a phase of expansion where my focus is shifting to teaching more people to create courses rather than me creating them all; to then invest my energy in expanding the project in other ways. So again if you want to help that happen, if you want to help get this incredible product out to more people and to create more, then please donate or volunteer; and share.

Language Transfer has very little funds for dissemination so we really do rely on users to share the project far and wide sharing their own personal experience. You can also get yourself a dissemination pack to share the project. Check that out on the support tab, again on the web-site. On donation packs there are some really fun and great packs there to help you share Language Transfer; and the "price" (in inverted commas) just covers the cost of printing these products and getting them out to you. So it really is just a collaboration that helps you share this project.

Again thanks for forming part of this collective experience. It's been a pleasure to be able to reach out and share this experience with so many of you. And I hope to see you around.

Enjoy your Greek.