

Handouts for Students using Chase & Phillips

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I. CHASE & PHILLIPS, VOCABULARY BY LESSON

A	ἀνοίγνυμι 30	βιβλίον 18	διά 8
ἀγαθός 3	ἀνόσιος 39	βίος 3	διαδίδωμι 24
ἄγγελος 14	ἀντί 29	βλαβερός 39	διατίθημι 20
ἀγγέλλω 23	ἄξιος 4	βοηθέω 32	διαφθείρω 36
ἀγείρω 30	ἀξιόω 16	βουλεύω 8	διδάσκαλος 18
ἀγνοέω 24	ἀπάγω 18	βούλομαι 26	διδάσκω 27
ἀγορά 22	ἄπας 22	βραχύς 17	δίδωμι 13
ἄγροικος 22	ἀπατάω 39	Γ	διέρχομαι 38
ἄγω 5	ἄπειμι 39	γαμέω 24	δίκαιος 4
ἀγών 18	ἀπό 28	γάμος 37	δικαστής 4
ἀγωνίζομαι 35	ἀποδίδωμι 22	γάρ 3	δίκη 39
ἀδικέω 17	ἀποθνήσκω 15	γένος 7	διότι 33
ἄδικος 4	ἀποκτείνω 16	γέρον 6	δῖς 38
ἀεὶ 3	ἀπόλλυμι 31	γῆ 8	διώκω 21
ἀθάνατος 3	ἀπορέω 34	γίγνομαι 25	δοκέω 15
Ἀθηναῖοι 5	ἄρα 11	γιγνώσκω 22	δύναμαι 25
ἄθλον 29	ἀργυροῦς 17	γλυκύς 17	δύναμις 30
ἀθυμέω 40	ἀρετή 11	γλῶττα 34	δύο 12
αἰρέω 23	ἄριστος 3	γνώμη 3	δῶρον 3
αἰσθάνομαι 32	ἄρτος 35	γράφω 3	E
αἰσχυρός 13	ἀρχαῖος 28	γυμνός 19	ἐάω 39
αἰτέω 33	ἀρχή 14	γυνή 7	ἐγγύς 18
ἀκούω 22	ἄρχω 11	Δ	ἐθέλω 10
ἀκρόπολις 32	ἄρχων 6	δαίμων 6	εἰ 9
ἀλήθεια 8	ἀσθενής 36	δέ 9	εἶδον 12
ἀληθής 17	ἀσπίς 6	δεῖ 11	εἰκάζω 30
ἀλλά 6	ἄστνυ 31	δείδω 25	εἰμί 12
ἄμα 23	αὖ 27	δείκνυμι 14	εἶναι 5
ἀμαρτάνω 26	αὐτός 12	δεινός 25	εἰρήνη 12
ἀμφί 37	ἀφήμι 35	δειπνον 28	εἰς 5
ἀμφότερος 37	ἀφικνέομαι 31	δέκα 7	εἴσειμι 39
ἀνά 32	B	δέομαι 40	ἐκ 8
ἀναγκάζω 37	βάλλω 16	δεύτερος 11	ἐκαστος 12
ἀνάγκη 28	βάρβαρος 21	δέχομαι 32	ἐκάστοτε 30
ἄνεμος 8	βαρῦς 21	δή 19	ἐκάτερος 12
ἀνέχομαι 36	βασίλεια 35	δηλός 18	ἐκεῖθεν 32
ἀνήρ 7	βασιλεύς 7	δηλόω 16	ἐκεῖνος 10
ἄνθρωπος 3	βασιλεύω 15	δημοκρατία 9	ἐκλέγομαι 38

ἐλαύνω 16
 ἐλευθερία 27
 Ἑλλάς 29
 Ἕλλην 7
 Ἑλληνικός 14
 ἔμπροσθεν 12
 ἐν 4
 ἔνεκα 29
 ἐνθάδε 27
 ἐνταῦθα 13
 ἐντεῦθεν 24
 ἔξειμι 39
 ἔξεστιν 16
 ἐξετάζω 33
 ἔξω 32
 ἐπαινέω 34
 ἐπεὶ 13
 ἐπειδὴ 13
 ἔπειτα 10
 ἐπεξέρχομαι 33
 ἐπί 8
 ἐπιβουλεύω 31
 ἐπιγελάω 34
 ἐπιδείκνυμι 14
 ἐπιθυμέω 31
 ἐπιθυμητής 39
 ἐπίσταμαι 27
 ἐπιτήμι 20
 ἔπομαι 36
 ἐραστής 39
 ἔργον 3
 (ἔρομαι 35)
 ἔρχομαι 25
 ἐρωτάω 15
 ἐσθίω 23
 ἐσθλός 6
 ἔστε 26
 ἐστί 3
 ἐταῖρος 15
 ἔτερος 12

ἔτι 10
 ἔτοιμος 36
 εὖ 20
 εὐγενής 17
 εὐεργετέω 26
 εὐρίσκω 33
 εὐῶς 20
 εὐτυχής 17
Z
 ζάω 16
 ζητέω 28
H
 ἦ 9
 ἠγέομαι 36
 ἦδη 31
 ἠδομαι 38
 ἠδονή 5
 ἠδύς 9
 ἠκω 29
 ἠλθον 8
 ἠλιος 6
 ἡμέρα 6
 ἡσυχία 39
Θ
 θάλαττα 4
 θάνατος 5
 θαυμάζω 22
 θαυμαστός 14
 θεά 4
 θέλημα 35
 θεός 4
 θεωρέω 29
 θηρίον 10
 θησαυρός 38
 θυγατήρ 32
 θύρα 40
 θύω 8
I
 ἴδιος 26
 ἰερόν 18

ἴημι 14
 ἴνα 23
 ἵππεύς 32
 ἵππος 26
 ἴστημι 13
 ἰσχυρός 16
K
 κάθημαι 25
 καί 4
 καίπερ 23
 καιρός 7
 κακός 4
 κακῶς ἔχω 22
 καλέω 16
 καλός 3
 κατά 38
 κατατίθημι 14
 κείμαι 25
 κελεύω 15
 κερδαίνω 35
 κεφαλή 19
 κῆρυξ 21
 κλέος 30
 κλώψ 6
 κοινός 3
 κομίζω 20
 κρατέω 20
 κρίνω 7
 κρυπτός 18
 κτάομαι 39
 κύων 22
 κωλύω 35
Λ
 λαμβάνω 14
 λανθάνω 21
 λέγω 9
 λέων 37
 λίαν 20
 λίθος 5
 λόγος 3

λύω 28
M
 μακάριος 26
 μακρός 31
 μάλιστα 25
 μάλλον 10
 μανθάνω 19
 μάχη 13
 μάχομαι 26
 μέγας 18
 μέλει 40
 μέλλω 16
 μέν... δέ 8
 μένω 8
 μέρος 40
 μέσος 19
 μετά 7
 μέτρον 3
 μέχρι 26
 μή 6
 μηδέ 17
 μήτηρ 7
 μικρός 4
 μιμήσκω 34
 μόνος 6
 μυριάς 37
N
 ναῦς 23
 νεανίας 6
 νέος 9
 νικάω 15
 νοέω 16
 νομίζω 5
 νόμος 4
 νοσέω 15
 νοῦς 11
 νῦν 18
 νύξ 25
Ξ
 ξένος 28

Ο

ό, ή, τό 3
 όδε, ήδε, τόδε, 10
 όδος 3
 όδοϋς 19
 οϊκαδε 29
 οικέω 16
 οϊκος 20
 οϊμαι | οϊομαι 27
 οϊος 31
 όμοιος 17
 όνειδίζω 37
 όνομα 22
 όπη 39
 όπισθεν 12
 όπλίτης 37
 όπλον 20
 όπόσος 33
 όπότε 26
 όπότερος 15
 όπου 27
 όπως 23
 όράω 15
 όργή 8
 ός, ή, ό 4
 όσος 23
 όστις 11
 ότι 9
 ου 3
 ουδέ 9
 ουδείς 12
 ουδέν 9
 ουκέτι 40
 ουκοϋν 27
 ουν 9
 ουποτε 4
 ουρανός 6
 ουτε 11
 ουτος, αυτη, τουτο 10
 ουτω(ς) 6

Π

πάθος 24
 παιδεία 17
 παιδεύω 5
 παιδίον 3
 παϊς 7
 πάλαι 32
 παλαιός 14
 πάντως 18
 πάνυ 40
 παρά 14
 παραδίδωμι 20
 παρατυγχάνω 33
 πάρεμι 14
 πᾱς 18
 πάσχω 31
 πατήρ 7
 πατρίς 24
 πεδίον 12
 πεζός 32
 πείθω 5
 πείρα 4
 πέμπω 5
 πέντε 23
 περί 29
 περιέμι 39
 πέτρα 12
 πικρός 17
 πίπτω 18
 πιστεύω 5
 πλέω 23
 πληθος 23
 πλήν 13
 πλούσιος 26
 πλοϋτος 4
 ποιέω 15
 ποιητής 6
 ποιός 27
 πολεμέω 33
 πολέμιοι 16

πόλεμος 8
 πόλις 7
 πολίτης 4
 πολλάκις 5
 πολύς 18
 πονηρός 8
 πόνος 20
 πορεύομαι 29
 ποτέ 11
 πότερος 27
 ποταμός 24
 ποϋ 19
 προ̄γμα 36
 πράττω 7
 πράττω
 καλῶς 24
 πριν 26
 πρό 28
 προδίδωμι 13
 πρόθυμος 26
 προς 13
 προσαγορεύω 39
 πρότερον 35
 προ̄τος 10
 πυνθάνομαι 29
 πϋρ 7
 πῶς 24

Ρ

ράδιος 15

Σ

σήμερον 35
 σίτος 23
 (σκεδάννυμι 16)
 σκηνή 4
 σοφός 3
 σπεύδω 26
 στέφανος 17
 στρατευμα 7
 στρατηγός 10
 στρατία 11

στρατιώτης 4
 στρατόπεδον 13
 συλλέγω 37
 συμβουλεύω 30
 σύμμαχος 32
 συμφορά 4
 σύν 21
 σύνειμι 21
 σῶμα 7

Τ

τάλαντον 20
 τάττω 33
 τε 11
 τείνω 9
 τῆχος 8
 τελευτάω 20
 τέλος 11
 τίθημι 14
 τίκτω 17
 τιμάω 15
 τιμή 13
 τίς, τί 11
 τις, τι 11
 τοιοϋτος 13
 τοσοϋτος 25
 τότε 13
 τρέπω 28
 τρέφω 12
 τρέχω 34
 τριάκοντα 20
 τριώβολον 35
 τρόπαιον 31
 τρόπος 12
 τυγχάνω 21
 τυρρανίς 9
 τύχη 20

Υ

ύβρις 32
 ύγεια 9
 ύδωρ 10

υἰός 20	φεύγω 13	Χ	Ψ
ὑπέρ 18	φθόνος 20	χαλεπός 3	ψευδής 17
ὑπισχνέομαι 28	φιλέω 15	χαλεπῶς	ψεύδω 34
ὑπνος 5	φιλία 4	φέρω 22	ψηφίζομαι 39
ὑπό 9	φίλιος 6	χάρις 6	ψυχή 3
ὑποπτεύω 33	φίλος 3	χείρ 7	Ω
ὑστεραῖος 24	φοβέομαι 25	χράομαι 32	ὦ 11
ὑστερος 24	φόβος 25	χρή 17	ὠφελέω 38
Φ	φράζω 37	χρῆμα 7	ὠρα 26
φαίνω 34	φρόνιμος 40	χρόνος 3	ὠς 7
φανερός 30	φύλαξ 6	χρυσοῦς 17	ὥσπερ 19
φάρμακον 20	φυλάττω 28	χώρα 29	ὥστε 6
φαῦλος 40	φωνή 28	χωρέω 32	
φέρω 5	φῶς 18	χωρίον 23	

II. ADDITIONS & CORRECTIONS FOR ENGLISH-GREEK VOCAB. (p. 213 ff.)

Here I put (a) items needed for the Engl.-to-Greek sentences which C & P forgot to include, or (b) (in *italics*) words they do have an entry for, but don't help you enough with. The abbreviation *GGH* means my *Greek Grammar Handout*; references are to its *sections* (for its page numbers are always changing).

arouse (p. 59 #6): ἐγείρω

'as --- as possible': ὡς | ὅτι + superlative (p. 32).

"ask, ἐρωτάω, δέομαι" -- but **ask someone for something** (as in ch. 34 # 2) = αἰτέω τινά τι (2 accusatives; see p. 124); **ask someone to do something** = ἀξιόω + inf.

attempt (noun) (p. 51 #5): πεῖρα, -ας, ἡ

because (conj.): ἐπεὶ, διότι, ὡς ; or else use a participle (without any conjunction)

before: for 'before' and 'until' see *GGH*, XII (C&P ch. 26, p. 95 seem incomplete and misleading).

"charge, be in -- of, ἐπίστημι in middle + dative". That's misleading; you cannot use aorist middle; and the verb to use is προίστημι. Use any intransitive tense, any passive, or any middle-pass. (Consult *GGH*, V. C, the page after the ἴστημι conjugation table.) Best are 2nd aor. act. & perf. act. Cf below, "revolt" and "stand".

do evil to someone: ποιέω κακόν [or pl. κακά] τινα: ποιέω takes two accusatives (see p. 54, Vocab.; and on double accusatives see *GGH*, XV). So for "to" you don't use a dative or a prep., just the accusative.

do justly to someone: ποιέω δίκαιά τινα -- again, ποιέω takes two accusatives.

enough to (+ inf.): ὥστε + inf. (p. 117 # 5)

experience: πάθος, -ους, τό (p. 125 # 2, where πεῖρα not the right word)

"*fear*, φοβέομαι, δίδω" -- but n.b. δίδω is not used in the present. "I fear" = pf. δέδοικα; "I feared" = plupf. ἐδεδοίκα or ἐδεδίη (Smyth 703). (All this not clear in C&P p. 93.)

fortunate: εὐτυχής -ές, εὐδαίμων -ον

go: for the inf. "**to go**" use ἐλθεῖν; for the participle use ἐλθών, -οῦσα, -ον.

"*harm, do harm to*, βλάπτω, κακῶς ποιέω" -- both those are transitive, e.g. "I harmed him" = ἐποίησα κακῶς αὐτόν, or (with two accusatives) ἐποίησα κακὰ αὐτόν

instead of: ἀντί + gen.

judge: δικαστής -οῦ, ὁ

"*know*: γινώσκω, οἶδα, μανθάνω" -- γινώσκω = "recognize", μανθάνω = "learn", "find out", "discover"; οἶδα = Engl. "know". C & P don't really teach it to you, but it is conjugated in GGH, VII. 8).

like (adj.): ὅμοιος -α -ον (+ dat. See below under "similar")

little: μικρός -ά -όν -- but "**a little**" is τι used adverbially.

naturally: εἰκότως

no one, none: το οὐδείς etc. add μηδείς etc.

nor: "neither... nor..." is οὔτε... οὔτε...; but simple "nor" (= 'and not') is οὐδέ or μηδέ.

now: νῦν

people: 'the people' (as opp. to the leaders) is δῆμος, -ου, ὁ (*not* οἱ ἄνθρωποι)

possible: in the expression "**as [adj.] as possible**": ὡς or ὅτι + superlative (p. 32)

"*receive, δέχομαι*" -- but for p. 68 use λαμβάνω (ch. 14).

"*reveal, φαίνω*" -- also δηλόω (p. 59).

"*revolt* (verb), ἀφίστημι in middle" -- rather, any intrans. tense, or middle-passive (except aorist), or passive (see above under "be in charge of")

revolution: νεώτερα (πράγματα), τά.

similar to: ὅμοιος -α -ον + dat.

"*stand, ἵστημι*" -- but use an intrans. tense, or the middle-passive, or the passive.

temper: ὀργή, -ῆς, ἡ

tidings: ἀγγελία, -ᾶς, ἡ.

too (when this adv. means in effect 'too much', e.g. "he was too violent"): ἄγαν.

while: ἕως.

win: νικάω

within (as in 'within himself', p. 105 #5): ἐνδοθεν (which you can use either by itself or as a prep. + genitive)

ADDITIONS TO GREEK-ENGLISH VOCABULARY:

p. 197 "βοηθέω (ἐπιβοηθέω), go to help" takes the dative .

p. 199 εἰς, "into" etc. can also mean "for", in the sense of 'for the purpose of getting'. (So it's like Latin *ad* or *in* + acc. which are often used in the same way.) So e.g. when someone is sent out "for water" it's εἰς ὕδωρ.

p. 207 πλανάω means "cause to wander", "lead astray" (i.e. does not mean "wander". For "wander" or "go astray" use the middle or passive.)

p. 209, add σκεδάννυμι, σκεδῶ, ἐσκέδασα (p. 57 n. 5): scatter

(If you notice any other such omissions, please let me know).

(III) TENSES IN INDIRECT SPEECH (for Chase & Phillips):

Inside indir. speech -- no matter whether acc. + infinitive or a ὅτι clause -- tenses have no absolute time reference, only a relative time reference. Inside indir. speech a *past* tense (usually aor.) = *time prior* to that of the main or 'governing' verb (e.g. "He *thought* that..."); *present* tense = *time simultaneous* with it; *future* tense = *time after* it. So for example:

(MAIN VERB IN PAST -- "they *said* that..." or "they *were saying* that..."):

They *thought* (that) Cyrus had sacrificed (= They thought, "Cyrus sacrificed")

ἐνόμισαν Κῦρον θῦσαι = ἐνόμισαν ὅτι Κῦρος ἔθυσε. (Aorist)

They *thought* (that) Cyrus was sacrificing (= They thought, "Cyrus is sacrificing")

ἐνόμισαν Κῦρον θύειν = ἐνόμισαν ὅτι Κῦρος θύει.* (Present)

They *thought* (that) Cyrus would sacrifice (was going to...) (= They thought, "C. will sacrifice")

ἐνόμισαν Κῦρον θύσειν = ἐνόμισαν ὅτι Κῦρος θύσει** (Future)

* Note how it differs from English. ἔφασαν ὅτι Κῦρος θύει does not mean, "They said that Cyrus sacrifices".

(In Greek there is no unambiguous way to say "They said that C. sacrifices." We'd have to abandon indir. speech, & make the main verb subordinate or parenthetical; e.g. "Cyrus, as they said, sacrifices", ὁ Κῦρος, ὡς ἔφασαν, θύει....")

** Again, this differs from English; the Greek does not mean, "They said that C. will sacrifice".

(MAIN VERB PRESENT -- "they *say* that..." or "they *are saying* that..."):

They *think* (that) Cyrus sacrificed (has sacrificed, had sacrificed, was sacrificing)

νομίζουσι Κῦρον θῦσαι. = νομίζουσι ὅτι Κῦρος ἔθυσε. (Aorist)

They *think* (that) Cyrus sacrifices (is sacrificing):

νομίζουσι Κῦρον θύειν. = νομίζουσι ὅτι Κῦρος θύει. (Present)

They *think* (that) Cyrus will sacrifice (is going to sacrifice):

νομίζουσι Κῦρον θύσειν. = νομίζουσι ὅτι Κῦρος θύσει. (Future)

(MAIN VERB FUTURE -- "they *will think* that..." or "they *will be thinking*..."):

They *will think* (that) Cyrus sacrificed (has sacrificed, had sacrificed, was sacrificing)

νομίσουσι Κῦρον θῦσαι. = νομίσουσι ὅτι Κῦρος ἔθυσε. (Aorist)

They *will think* (that) Cyrus sacrifices (is sacrificing -- in the future):

νομίσουσι Κῦρον θύειν. = νομίσουσι ὅτι Κῦρος θύει. (Present)

They *will think* (that) Cyrus will sacrifice:

νομίσουσι Κῦρον θύσειν. = νομίσουσι ὅτι Κῦρος θύσει. (Future)

(IV) POSSESSIVE PRONOUNS & ADJECTIVES ('HIS', 'HER', 'ITS', 'THEIR' ETC.)

Unlike English, *Greek often omits the possessive pron. / adj. and uses only the def. article*, e.g. "He wrote to his father" = ἔγραψε τῷ πατρί. Use a possessive only if we would otherwise not know whose father is meant. E.g. in "We wrote to his father", I have to make it plain that I mean 'his' and not 'our' father; so I write: ἐγράψαμεν τῷ πατρὶ αὐτοῦ.

(N.b.: *even when a possessive is used, the noun still needs the definite article*, since it is always a particular thing or person. The phrase τῷ πατρὶ αὐτοῦ means literally "to the father of him" ἐγράψαμεν πατρὶ αὐτοῦ = '...to a father of his'). If you need a possessive:

For "**his**", "**its**", "**her**", "**their**" use the genitives of the pronoun αὐτός ("his" & "its" = αὐτοῦ, "her" = αὐτῆς; "their" = αὐτῶν -- C&P p. 42). E.g. "...to his father" = ...τῷ πατρὶ αὐτοῦ, "...to her father" = ...τῷ πατρὶ αὐτῆς, "to their father" = τῷ πατρὶ αὐτῶν --etc.

For "**your**" **sing.** use either the gen. pronoun σου (e.g. "to your father" = τῷ πατρὶ σου, lit. "to the father of you") or the adj. σός σή σόν (τῷ πατρὶ σῶ), for "**my**", either μου or the adj. ἐμός ἐμή, ἐμόν; (so e.g. either τῷ πατρὶ μου or τῷ πατρὶ ἐμῶ); for "**your**" **plural** use either the genitive pronoun ὑμῶν (lit. 'of you people') or the possessive adj. ὑμέτερος -α -ον ('your'); for "**our**" either ἡμῶν (lit. 'of us') or ἡμέτερος -η -ον ('our').

(V) Mnemonics for Vowel Contractions in Contract Verbs

$\alpha + \varepsilon = \tilde{\alpha}$ $\alpha + \varepsilon\iota = \tilde{\alpha}$ $\alpha + \eta = \tilde{\alpha}$ $\alpha + \eta = \tilde{\alpha}$ $\alpha + \omicron = \tilde{\omega}$ $\alpha + \omega = \tilde{\omega}$ $\alpha + \omicron\upsilon = \tilde{\omega}$ $\alpha + \omicron\iota = \tilde{\omega}$	$\underline{\varepsilon + \varepsilon = \tilde{\varepsilon}}$ $\varepsilon + \varepsilon\iota = \tilde{\varepsilon}$ $\varepsilon + \eta = \tilde{\eta}$ $\varepsilon + \eta = \tilde{\eta}$ $\underline{\varepsilon + \omicron = \tilde{\omicron}}$ $\varepsilon + \omega = \tilde{\omega}$ $\varepsilon + \omicron\upsilon = \tilde{\omicron\upsilon}$ $\varepsilon + \omicron\iota = \tilde{\omicron\iota}$	$\omicron + \varepsilon = \tilde{\omicron}$ $\omicron + \varepsilon\iota = \tilde{\omicron}$ $\omicron + \eta = \tilde{\omega}$ $\omicron + \eta = \tilde{\omicron}$ $\omicron + \omicron = \tilde{\omicron}$ $\omicron + \omega = \tilde{\omega}$ $\omicron + \omicron\upsilon = \tilde{\omicron\upsilon}$ $\omicron + \omicron\iota = \tilde{\omicron\iota}$
<p>A eats up all but O-forms; those It stretches into mega O's</p> <p>(In other words, alpha eats up any vowel except omicron or omega: those become omega.)</p>	<p>E's eaten, save when it can go, "Ey you!" to itself and little O.</p> <p>(I.e. ε is eaten up by any vowel except another ε or an ο. When it meets another -ε- the result is -εἰ-, and when it meets with -ο- the result is -οῦ-.)</p>	<p>O eyeing is 'oy', small-vowelling 'ou', with Eta Omega is Omega 2 .</p> <p>("eyeing" = combining with "ι" in any way; "small-vowelling" = combining with "e" or "o". So the couplet means: $\omicron + \varepsilon\iota / \eta / \omicron\iota = \omicron\iota$; $\omicron + \varepsilon / \omicron / \omicron\upsilon = \omicron\upsilon$; $\omicron + \eta / \omega = \omega$.)</p>

(VI) TABLE OF SUBJUNCTIVE & OPTATIVE CONSTRUCTIONS IN C & P THROUGH CH. 28

SUBJUNCTIVE (either pres. or aor.)	OPTATIVE (either pres. or aor.)
<p>Future More Vivid. negatives μή, ... οὐ ἔάν ἄν ἦν + subjunctive, fut. indicative.</p> <p><i>If he doesn't win, he won't sacrifice:</i> ἐάν μὴ νικῆ, οὐ θύσει. ἐάν μὴ νικήσῃ, οὐ θύσει.</p>	<p>Future Less Vivid. negatives μή, ... οὐ εἰ + optative, ἄν + optative.</p> <p><i>If he were to win, he wouldn't won't might not sacrifice.</i> εἰ νικῶν, οὐκ ἄν θύοι. εἰ νικήσαι (νικήσειε), οὐκ ἄν θύσοι.</p>
<p>Present General = 'Generic' Clause μή, ... οὐ ἔάν ὅταν ἐπειδάν ὅστις ἄν ὅπου ἄν etc. + subjunctive, present indicative</p> <p><i>Whenever he doesn't win, he doesn't sacrifice:</i> ἐάν ὅταν ἐπειδάν μὴ νικῆ (νικήσῃ), οὐ θύει. <i>Wherever he doesn't win, he doesn't sacrifice:</i> ὅπου μὴ ἄν νικῆ (νικήσῃ), οὐ θύει. <i>Whoever doesn't win, doesn't sacrifice:</i> ὅστις ἄν μὴ νικῆ (νικήσῃ), οὐ θύει.</p>	<p>Past General = 'Generic' Clause. μή, ... οὐ εἰ ὅτε ὅπου ὅστις etc. + optative, imperfect indicative</p> <p><i>Whenever he didn't win, he didn't sacrifice:</i> εἰ ὅτε μὴ νικῶν (νικήσειε), οὐκ ἔθυε. <i>Wherever he didn't win, he didn't sacrifice:</i> ὅπου μὴ νικῶν (νικήσειε), οὐκ ἔθυε. <i>Whoever didn't win (in those days), didn't sacrifice:</i> ὅστις μὴ νικῶν (νικήσειε), οὐκ ἔθυε.</p>
<p>'Until' Clause in Present (expectancy tendency) ἕως μέχρι ἔστε (after neg.) πρὶν + ἄν + subj.</p> <p><i>We are waiting (will wait) until he does it.</i> μένομεν (μενῶμεν) ἕως ἄν πράττῃ (πράξῃ) αὐτό <i>We don't want to leave till he does it.</i> οὐ θέλομεν ἀπελθεῖν πρὶν ἄν πράττῃ (-ξῃ)</p> <p><i>These are akin to purpose clauses, or to conditions (pres. or past general, & fut. less vivid). In pres. or fut. they probably never use the indicative (unlike past 'until' clauses: see right-hand column), since in pres. or fut. the word 'until' always implies purpose or expectancy or tendency.</i></p>	<p>'Until' Clause in Past (if expectancy tendency) ἕως μέχρι ἔστε + optative</p> <p><i>We used to wait (were waiting) till he did it.</i> ἐμένομεν ἕως πράττοι (πράξειε) αὐτό. <i>We didn't want to leave till he had done it.</i> οὐκ ἠθέλομεν ἀπελθεῖν πρὶν πράξειε αὐτό.</p> <p><i>Contrast the indicative, which describes not expectancy or tendency but only facts (i.e. doesn't generalize): We (in fact) stayed till he did it: ἐμένομεν μέχρι ἐπράξε αὐτό. We (in fact) didn't leave till he had done it: οὐκ ἀπήλθομεν πρὶν ἐπράξε. See Greek Grammar Handout, section XII (p. 51-2)</i></p>
<p>Purpose Clause in Pres. or Fut. μή ἵνα ὡς ὅπως rel. ὅς + ἄν + subjunctive:</p> <p><i>I am sending (will send) him to do it:</i> πέμπω (πέμψω) αὐτὸν ἵνα ἄν πράττῃ <i>I am sending a man to do it:</i> πέμπω ἄνδρα ὃς ἄν πράξῃ.</p>	<p>Purpose Clause in Past. μή ἵνα ὡς ὅπως rel. ὅς + optative:</p> <p><i>I sent (used to send) him to do it.</i> ἐπέμψα (ἔπεμπον) αὐτὸν ἵνα πράττοι αὐτό <i>We are sending a man to do it:</i> ἔπεμψα ἄνδρα ὃς πράττοι αὐτό.</p>

<p>Fearing Clause in Pres. or Fut. μή or (for what you fear might <u>not</u> happen) μή οὐ + ἄν + subj.</p> <p><i>I fear he will (or might) do it.</i> φοβοῦμαι μή ἄν πράττη πράξει αὐτό.</p> <p><i>I fear he will (or might) not do it.</i> φοβοῦμαι μή οὐκ ἄν πράττη πράξει αὐτό.</p>	<p>Fearing Clause in Past. μή or (for what you feared would <u>not</u> happen) μή οὐ + + optative</p> <p><i>I feared he would (or might) do that.</i> ἐφοβούμην μή πράττοι πράξειε αὐτό.</p> <p><i>I feared he would (might) not do it.</i> ἐφοβούμην μή οὐ πράττοι πράξειε αὐτό</p>
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CONSTRUCTIONS FOR SUBJUNCTIVE ONLY:

Hortatory Subjunctive. negative μή.

Use subjunctive without ἄν:

Let's all do it: πάντες πράττωμεν αὐτό.

Let's not do it: μή πράττωμεν αὐτό.

CONSTRUCTIONS FOR OPTATIVE ONLY:

Potential Optative. neg. οὐ

Optative with ἄν (= the apodosis of a future less vivid condition)

We might / would not do it: οὐκ ἄν πράττοιμεν (πράξαιμεν) αὐτό.

Wishes (Optative Optative). neg. μή.

εἶθε | εἰ γάρ + optative without ἄν:

I wish we could do it (if only we could do it!): εἶθε πράττοιμεν (πράξαιμεν) αὐτό

Indirect Speech & Indirect Question in the past. See Greek Grammar Handout, IX.A-B (p. 43-44).

The essence is that:

(A) any MAIN verb may (but does not have to) change to from subjunctive or indicative to optative. But although the *mood* can thus change, every verb keeps the *tense* that it would have in direct speech. E.g. "he said Cyrus was going to conquer": ἔφη ὅτι Κῦρος νικήσοι (i.e. future optative; direct speech is simple future: 'Will Cyrus conquer?' = Κῦρος νικήσει;) Or e.g.: "He didn't know if Cyrus was going to conquer" = ἠγνόει εἰ Κῦρος νικήσοι (fut. opt., = direct question = νικήσει).

The only *EXCEPTION* to this rule is that any indicative with ἄν must remain unchanged: "He said that he would have died if Cyrus had conquered": ἔφη ὅτι ἄν ἀπέθανον, εἰ Κῦρος ἐνίκησε. (Chase & Phillips, p. 87 fails to mention this wrinkle. But obviously it's needed, since there a change to optative would make it seem a future less vivid condition!)

(B) any SUBORDINATE verb has the same rules, *EXCEPT* that any past indicative (& any optative) must remain unchanged. E.g. "He said that if I had sent Cyrus, he would have conquered" = ἔφη ὅτι εἰ Κῦρον ἔπεμψα, ἐνίκησε ἄν. -- if you change the "if" clause to opt. you get fut. less vivid.

These exceptions are all just common sense: you avoid a change to opt. if it results in ambiguous or misleading Greek.

(VI) Check-list of Errors

for the English-to-Greek Translations

(These are the commonest errors that students make in Gk. composition. This list was first made for students who had got to Ch. 12, so some of it won't yet apply to you. But some will.)

(I) ACCENTS: (A) Re grave accents: remember that (with one exception) every ult acute accent changes to grave, except where punctuation follows, or an enclitic. (The exception is interrogative τίς and τί. Those are always acute.)

(B) For enclitics (especially ἐστί, which I almost always find wrongly accented) always consult Chase & Phillips p. 38, or my Accent Handout p. 5. The rules affect both the enclitic itself and the word before it. You should figure out how to accent e.g. τίς ἐστι; ("Who is it?"), ἄνθρωπος ἐστίν ("he is a man"), πρῶτος ἐστι ("he is first"), ἐστί ἄνθρωπος τις ("There is a certain man") -- etc. (Don't confuse enclitics with *proclitics*, i.e. little unaccented words that are felt to belong not to the preceding but to the following word; e.g. ἐν, ἐκ

(II) WORD ORDER. Greek worder is "free" but there *are* a few strict rules, for particular words or expressions. Here I list the rules that you break most often:

(A) Demonstrative adjectives take "predicative position", i.e. *do not follow the article*: οὗτος ("this") and ἐκεῖνος ("that") (C & P p. 33, rule 3), ἕκαστος ("each", "every") and ἐκάτερος ("each of the two") (C & P p. 43). So e.g. "that man": ἐκεῖνος ὁ ἀνήρ or ὁ ἀνήρ ἐκεῖνος (*not* "ὁ ἐκεῖνος ἀνήρ" and *not* "ἐκεῖνος ἀνήρ").

(B) αὐτός: has 3 different meanings, depending on the word order: C & P p. 42.

(C) οὐ (or μή) -- A safe rule is: always put οὐ (or μή) *immediately before the word which it negates*. E.g. "Cyrus did not speak" = ὁ Κῦρος οὐκ εἶπε. "It was not Cyrus but I who spoke" = οὐ Κῦρος εἶπε ἀλλ' ἐγώ. "Cyrus said not this but that" = ὁ Κῦρος εἶπε οὐ τοῦτο ἀλλ' ἐκεῖνο.

(D) "Postpositive" connectives -- e.g. μέν, δέ, γάρ, οὖν -- can never come first in a clause or phrase. (To find out if a connective is postpositive, you have to look it up.) Each follows the first word in the clause or phrase which it coordinates with another. So e.g. "The general..., *but* the soldiers..." = ὁ μὲν στρατηγός..., οἱ δὲ στρατιῶται... (not μὲν ὁ στρατηγός..., δὲ οἱ στρατιῶται... and not ὁ στρατηγός μὲν ..., οἱ στρατιῶται δὲ ...) Or e.g. "*both* the soldiers *and* the general himself" = οἱ τε στρατιῶται ὁ τε στρατηγός αὐτός... or οἱ τε στρατιῶται αὐτός τε ὁ στρατηγός. (Notice, by the way, that I write οἱ τε... and ὁ τε... , not οἱ τε... and ὁ τε... The article is accented because it precedes an enclitic.) Or e.g. "*For* the general had said" = ὁ γὰρ στρατηγός εἶπε...

(E) enclitics -- τε, ἐστί, γε, etc. (1) An enclitic is always "postpositive" (as in D above). It must never begin the sentence, since it must always "lean on" a prior word. Also (2) If the enclitic is emphatic, the word that it "leans on" should be the one it is emphasizing. E.g. "I, at least, didn't think so" = ἐγώ γε οὐκ οὕτως ἐνόμιζε.

(III) DEFINITE ARTICLE is used (A) for abstract nouns ("leisure", "mankind", "peace" etc.); and (B) if you're referring to a definite -- a particular -- thing or person. So for example, it is used (1) *with demonstrative adjectives* like οὗτος and ἐκεῖνος (on them see also II.A above); and (2) *with possessives*, e.g. "his father" = ὁ πατήρ αὐτοῦ (lit. "the father of him")

The article is *not used* where Engl. has "a" or "some" (that is, it's not used if you're referring to anything *indefinite*. This includes even the "abstract nouns" I just mentioned. E.g. If Engl. says "Peace is a good thing", you use the article -- ἡ εἰρήνη ἀγαθόν τι ἐστίν. But if Engl. says "a peace" or "some peace", don't use it.)

(IV) PRONOUNS IN GENERAL: Pronouns are so important, because so common! I beg you, don't be careless with them. Too often you confuse one with another, or get the forms wrong. When you feel any doubts about exactly what a pronoun means or what its forms are, find the place in Chase & Phillips where that pronoun first appeared, and relearn the forms and rules. That especially applies to αὐτός -ή -ό, which can mean "he she it", or "-self", or "the same", depending on (a) its case and (b) the word order.

(V) RELATIVE PRONOUNS: The *number* (sing. or pl.) and *gender* (m., f., n.) of a relative is determined by its antecedent (i.e. the word it refers to); its *case* is determined by its function in its own clause. So if in its own little clause the pron. is subject, it has to be nominative; if it's object, it has to be accusative, etc. C&P p. 12.

(VI) PREDICATE NOMINATIVE (C & P p. 7), e.g. "Cyrus is good" = ὁ Κῦρος ἐστὶ ἀγαθός -- some of you are still writing accus. ἀγαθόν, as if it ἐστὶ were a transitive verb that could take an object. ὁ Κῦρος ἐστὶν ἀγαθόν means "Cyrus is something good".

(VII) In IMPERSONAL EXPRESSIONS like "It is easy" = ῥαδιόν ἐστὶ, make the adj. neuter, not masculine (ῥαδιός ἐστὶ means "He is easy").

(VIII) INDIRECT SPEECH. Three or four of you are still constantly confusing (mixing together) the two different kinds of indirect speech. E.g. for "I thought Cyrus had come" you must use *either* accusative + infinitive *or* ὅτι + nom. + finite verb; i.e.

either ἐνόμιζον τὸν Κῦρον ἐλθεῖν,

or ἐνόμιζον ὅτι ὁ Κῦρος ἦλθε.

I would love never again to see some horrible mixture of the two -- e.g. horrible ἐνόμιζον ὅτι τὸν Κῦρον ἦλθε.

(IX) POSSESSIVE PRONOUNS & ADJECTIVES ('HIS', 'HER', 'ITS', 'THEIR' ETC.) Unlike English, *Greek often omits the possessive pron. / adj. and uses only the def. article*, e.g. "He wrote to his father" = ἐγράψε τῷ πατρί. Use a possessive only if we would otherwise not know whose father is meant. E.g. in "We wrote to his father", I have to make it plain that I mean 'his' and not 'our' father; so I write: ἐγράψαμεν τῷ πατρί αὐτοῦ.

(N.b.: *even when a possessive is used, the noun still needs the definite article*, since it is always a particular thing or person. The phrase τῷ πατρί αὐτοῦ means literally "to the father of him" ἐγράψαμεν πατρί αὐτοῦ = '...to a father of his'). If you need a possessive:

For "**his**", "**its**", "**her**", "**their**" use the genitives of the pronoun αὐτός ("his" & "its" = αὐτοῦ, "her" = αὐτῆς; "their" = αὐτῶν -- C&P p. 42). E.g. "...to his father" = ...τῷ πατρί αὐτοῦ, "...to her father" = ...τῷ πατρί αὐτῆς, "to their father" = τῷ πατρί αὐτῶν --etc.

For "**your**" **sing.** use either the gen. pronoun σου (e.g. "to your father" = τῷ πατρί σου, lit. "to the father of you") or the adj. σός σή σόν (τῷ πατρί σῶ), for "**my**", either μου or the adj. ἐμός ἐμή, ἐμόν; (so e.g. either τῷ πατρί μου or τῷ πατρί ἐμῶ); for "**your**" **plural** use either the genitive pronoun ὑμῶν (lit. 'of you people') or the possessive adj. ὑμέτερος -α -ον ('your'); for "**our**" either ἡμῶν (lit. 'of us') or ἡμέτερος -η -ον ('our').