

Lesson 21 February 27 - March 3
Direct & Indirect Interrogatives
Sequence of Moods in Indirect Discourse

1. Like English, Greek can have interrogative sentences without any interrogative adverb, noun, or adjective. Frequently in these cases Greek will introduce a sentence with an interrogative particle to mark the sentence as a question. Sometimes the particle will indicate whether the question expects a positive or negative response, which English indicates by the format of the sentence, and not the presence of a particular word:

A. ἄρα, really a combination of the particles ἦ and ἄρα, simply introduces a question.

ἄρα παιδεύεις τοὺς παῖδας;
Are you teaching the children?
ἄρα ἔρχονται εἰς τὴν πόλιν;
Are they going into the city?

B. ἄρ' οὐ, οὐκοῦν, or οὐ introduce a question that expects an affirmative answer.

ἄρ' οὐ παιδεύεις τοὺς παῖδας;
Aren't you teaching the children?
οὐκοῦν ἔρχονται εἰς τὴν πόλιν;
They are going into the city, aren't they?

C. ἄρα μή, μῶν, or μή introduce a question that expects a negative answer.

ἄρα μή παιδεύεις τοὺς παῖδας;
You aren't teaching the children, are you?
μῶν ἔρχονται εἰς τὴν πόλιν;
They aren't going into the city, are they?

2. So far we have only learned the interrogative pronoun/adjective τίς, τί. Greek has other interrogatives, corresponding to English where, when, how, etc. Each of these has a corresponding indefinite adjective or adverb, a corresponding relative pronoun or adverb, and a corresponding indefinite relative pronoun or adverb. As the chart below shows, the indefinite is an enclitic version of the interrogative, the relative is usually the interrogative with a rough breathing instead of an initial π, and the indefinite relative is usually the normal interrogative prefixed by ὁ. The indefinite relative also doubles as the indirect interrogative.

Interrogative	Indefinite	Relative	Indefinite Relative or Indirect Interrogative
τίς <i>Who?</i>	τις <i>someone</i>	ὅς <i>who</i>	ὅστις <i>whoever</i>
πόσος <i>how much?</i>	ποσός <i>of some quantity</i>	ὅσος <i>as much as</i>	ὅπόσος <i>of whatever size</i>
ποῖος <i>of what sort?</i>	ποιός <i>of some sort</i>	οἷος <i>of what sort</i>	ὅποιος <i>of whatever sort</i>
ποῦ <i>where?</i>	που <i>somewhere</i>	οὔ <i>where</i>	ὅπου <i>wherever</i>
πόθεν <i>from where?</i>	ποθέν <i>from someplace</i>	ὅθεν <i>from where</i>	ὅπόθεν <i>from wherever</i>
ποῖ <i>to where</i>	ποι <i>to some place</i>	οἶ <i>to where</i>	ὅποι <i>to wherever</i>
πότε <i>when?</i>	ποτέ <i>sometime</i>	ὅτε <i>when</i>	ὅποτε <i>whenever</i>
πῶς <i>how?</i>	πως <i>somehow?</i>	ὡς <i>thus</i>	ὅπως <i>how</i>

3. The indefinite relative pronoun/indirect interrogative is a combination of the relative and indefinite pronouns:

		ὅστις, ἥτις, ὅ τι		
		Singular		
		Masculine	Feminine	Neuter
Nominative	ὅστις	ἥτις	ὅ τι	
Genitive	οὗτινος, ὅτου	ἥστινος	οὗτινος, ὅτου	
Dative	ᾧτινι, ὅτῳ	ἥτινι	ᾧτινι, ὅτῳ	
Accusative	ὄντινα	ἥντινα	ὅ τι	
		Plural		
Nominative	οἵτινες	αἵτινες	ἅτινα, ἅττα	
Genitive	ᾧντινων, ὅτων	ᾧντινων	ᾧντινων, ὅτων	
Dative	οἷστισι, ὅτοις	αἷστισι	οἷστισι, ὅτοις	
Accusative	οὓστινας	ἄστινας	ἅτινα, ἅττα	

4. Indirect questions in Greek follow the same rules as indirect discourse of the ὅτι/ώς variety. The interrogative at the beginning of an indirect questions will sometimes be unchanged from the direct question. However, Greek frequently prefers to use the indefinite relative pronoun/ adjective/adverb as an indirect interrogative. If a question does not use an interrogative particle, the conjunction εἰ (whether) is used to introduce the question

Direct

τίνες παιδεύουσι τοὺς παῖδας;

Who teaches the children?

ποῦ παιδεύουσι τοὺς παῖδας;

Where do they teach the children

παιδεύουσι τοὺς παῖδας;

Are they teaching the children?

Indirect

ἔρωτῶ τίνες παιδεύουσι τοὺς παῖδας.

ἔρωτῶ οἵτινες παιδεύουσι τοὺς παῖδας.

I ask who teaches the children.

ἔρωτῶ ποῦ παιδεύουσι τοὺς παῖδας

ἔρωτῶ ὅπου παιδεύουσι τοὺς παῖδας

I ask where they teach the children

ἔρωτῶ εἰ παιδεύουσι τοὺς παῖδας.

I asked whether they are teaching the children.

5. In indirect discourse of the ὅτι/ώς variety, indirect questions, and in subordinate clauses in all types of indirect discourse, the tense and mood of all finite verbs remain unchanged when the verb in the main clause is in a primary tense. However, **if the main verb is in a secondary tense**, Greek sometimes has the option of changing finite verbs in the indicative and subjunctive to the corresponding tense of the optative (this is the only occasion when the future optative is used).

The rules are as follows:

A. In main clauses of an **indirect statement** after ὅτι/ώς or an indirect question, any tense of the indicative or subjunctive **may** be changed into the corresponding tense of the optative. Imperfect and Pluperfect change to Present and Perfect, respectively. However, the indicative + ἄν is never changed to the optative.

B. In subordinate clauses in all types of indirect discourse, primary tenses of the indicative and all tenses of the subjunctive **may** be changed to the corresponding tense of the optative, with ἄν being dropped. Secondary tenses of the indicative do not change.

Here are some examples of this:

A. In this example, the future indicative in the main clause changes to a future optative, while the present indicative in the relative clause changes to a present optative:

πολεμήσομεν τοῖς πολεμίοις οἱ προσβάλλουσιν τῇ πόλει.

εἶπε ὅτι πολεμήσοιμεν τοῖς πολεμίοις οἱ προσβάλλοιεν τῇ πόλει.

B. In this example, the imperfect indicative in the main clause changes to a present optative, but the aorist indicative in the relative clause can not change.

ἐπολεμοῦμεν τοῖς πολεμίοις οἱ προσέβαλον τῇ πόλει.

εἶπε ὅτι πολεμοῖμεν τοῖς πολεμίοις οἱ προσέβαλον τῇ πόλει.

C. In this example, the aorist indicative in the main clause changes to an aorist optative, while the aorist optative in the purpose clause remains an aorist optative.

ἐπαιδεύσαν τοὺς παῖδας ἵνα φέροιεν τὴν ἀρετήν.

εἶπε ὅτι παιδεύσειαν τοὺς παῖδας ἵνα φέροιεν τὴν ἀρετήν

D. In this example, the present indicative in the main clause changes to a present optative, and the aorist subjunctive in the purpose clause changes to an aorist optative.

παιδεύουσι τοὺς παῖδας ἵνα ἐνέγκωνται τὴν ἀρετήν.

εἶπε ὅτι παιδεύοιεν τοὺς παῖδας ἵνα ἐνέγκοιεν τὴν ἀρετήν.

Vocabulary

ἀκολουθέω, ἀκολουθήσω, ἠκολούθησα, ἠκολούθηκα to follow, join (+ dat.); attend, obey (+ dat.)
ἀφικνέομαι, ἀφίξομαι, ἀφικόμην, ἀφίγμαι to arrive at, come to, reach (with acc. or + εἰς + acc.)
διηγέομαι, διηγέσομαι, διηγησάμην, διήγημαι to describe in detail
ἐπιθυμέω, ἐπιθυμήσω, ἐπεθύμησα, ἐπιτεθύμηκα, ἐπιτεθύμημαι, ἐπεθυμήθην to desire eagerly,
covet, long for (+ gen.)
ἐρωτάω, ἐρωτήσω, ἠρώτησα, ἠρώτηκα, ἠρώτημαι, ἠρωτήθην to ask, inquire
μαστιγώω, μαστιγώσω, ἐμαστίγωσα, μεμαστίγωκα, μεμαστίγωμαι, ἐμαστιγώθην to whip, flog
πλήττω, πλήξω, ἔπληξα, πέπληγα, πέπληγμαι, ἐπλήγην to strike, smite
τρέπω, τρέψω, ἔτρεψα, τέτροφα, τέτραμμαι, ἐτρεφθην and ἐτράπην to turn, direct towards; (*mid.*
ἐ 2nd aor. pass.) turn oneself, turn round
τρέχω, δραμοῦμαι, ἔδραμον, δεδράμηκα to run, move quickly

ἀγών, ἀγῶνος ὁ competition, struggle
ἄθλον, -ου τό prize
δωμάτιον, -ου τό bedroom
ἡδονή, -ῆς ἡ enjoyment, pleasure

ἐλεύθερος, -α, -ον free, free from (+ gen.)
ἱερός, -ά, ὄν holy, sacred

ἄρα (*inter. particle*) untranslatable particle, introduces a question; ἄρ' οὐ introduces a question
expecting a positive answer; ἄρα μή introduces a question expecting a negative answer
εἰ (*conj. introducing indirect question*) whether
εἴτε...εἴτε (*introduces alternate indirect questions*) whether...or?
ἦ (*prepositive particle*) in truth, verily; ἦ που (as an aside) I suppose, indeed
μῶν (*inter. particle*) introduces a question expecting a negative answer
ὅθεν (*relative adv.*) from where
οἷ (*relative adv.*) to where
οἷος (*relative adj.*) such as, of what sort; οἷός τ' εἶμι (+ inf.) to be able to
ὅποθεν (*indefinite relative adv.*) from wherever
ὅποι (*indefinite relative adv.*) to wherever
ὅποῖος (*indefinite relative adj.*) of whatever sort
ὅπόσος (*indefinite relative adj.*) as many as, of whatever size
ὅποτε (*indefinite relative adv.*) whenever
ὅπου (*indefinite relative adv.*) wherever
ὅπως (*indefinite relative adv.*) however
ὅσος (*relative adj.*) as much as, as great as, how great
ὅστις, ἧτις, ὅ τι (*indefinite relative adj. & pron.*) whoever, whatever
ὅτε (*relative adv.*) when
οὗ (*relative adv.*) where
οὐκοῦν (*inter. particle*) introduces a question expecting a positive answer
πόθεν (*inter. adv.*) from where?
ποθέν (*enclitic indefinite adv.*) from someplace
ποῖ (*inter. adv.*) to where, whither?

ποι (enclitic indefinite adv.) to someplace
ποιός (inter. adj.) of what sort?
ποιός (indefinite adj.) of some sort
πόσος (inter. adj.) how much? how large?
ποσός (indefinite adj.) of some sort, of some size
πότε (inter. adv.) when?
ποτέ (enclitic indefinite adv.) sometime
πότερον...ἢ (introduces alternate direct & indirect questions) either...or?, whether...or?
ποῦ (inter. adv.) where?
που (enclitic indefinite adv.) somewhere
πῶς (inter. adv.) how?
πως (enclitic indefinite adv.) somehow

Greek to English Sentences

1. ἐρωτῶμεν ὅπως ὁ βασιλεὺς οἶος τ' νικᾶν ἀνεὺ ἢ στρατιωτῶν ἢ σιδήρων τοῦ μακροῦ ἀγῶνος τὴν πόλιν.
2. ἄρα μὴ τὰ τέκνα ὑπὸ ἄλλου ὅς τυγχάνει ἴων ἀνὰ τὴν ὁδὸν μαστιγεῖται;
3. ἄρ' οἴσθα ποῖον οἶνον σὺν δείπνῳ τοῖς ξένοις δώσεις, οἱ γὰρ φίλοι μου ἐπιθυμοῦσι ὅπως ἀφιξονται εἰς τὴν οἰκίαν σου.
4. δραμοῦνται ταχεῶς πρὸς τὴν πόλιν ἵνα παύσωσι τοὺς κακοὺς πολεμίους αὐτὴν διαφθείραντας.
5. ὁ δικαστὴς ἦ που εἶπε ὅτι οἱ στρατιῶται δραμοῖντο ταχεῶς πρὸς τὴν πόλιν ἵνα παύσειαν τοὺς κακοὺς πολεμίους αὐτὴν διαφθείραντας.
6. οὐκοῦν διηγῆσω ὅπως οἱ κλέπται σχοῖεν φυγεῖν καὶ ἀφίκοιεν εἰς τὸ ἱερὸν ὅτε τὰ ἄθλα ὑπὸ τῶν ἱερέων διατιθεῖτο;
7. οὗ οἱ προδόντες τὰς γυναῖκας πολῖται μένουσιν, ἴμεν ὡς ληψόμενοι δίκην παρὰ αὐτῶν καὶ ὑπὸ πασῶν τιμηθῶμενοι.
8. αἱ νεαὶ ἠρώτων τοὺς ἀνδράς ὅ τι πάσχουσι μόνον τὴν ἡδονὴν ἐν τῷ δωματίῳ καὶ οὐκ ἐν τῇ ἀγορᾷ πᾶσι δῆλαι.

English to Greek Sentences

1. You did describe where we will direct the army in order to fight with the barbarians, didn't you?
2. They asked whether the king would attack the city and die bravely, or flee bereft of all his friends and soldiers.
3. Some men only desire wealth, others want to learn how mankind came into being, and how it will all end.
4. What sort of man kills his father, marries his mother, and rules over his own city without knowing?
5. We may ask our sister what present we ought to send to the temple of the gods near Athens.