

Lesson 22 March 6-10
Conditions

1. Greek has four types of conditions

A. **Simple Conditions** do not imply whether a condition is likely to be fulfilled or not.

They occur in the present and past:

If you teach the children, they become smart.

If you taught the children, they became smart.

B. **General Conditions** refer to an action that happens regularly, as opposed to a single act. They occur in the present and past:

If ever you teach the children, they become smart.

If ever you taught the children, they become smart.

C. **Contrary to Fact Conditions** refer to a condition that has not been fulfilled. They occur in the present and the past:

If you were to teach the children (but you don't) they would become smart.

If you had taught the children (but you didn't) they would have become smart.

D. **Future Conditions** refer to events in future time that may or may not be likely to happen:

If you will teach the children (and you probably will), they will become smart.

If you should teach the children (but you probably won't) they would become smart.

2. The actual condition that may or may not be fulfilled is called the **protasis**. The negative of a protasis is always μή. The outcome of a fulfilled condition is called the **apodosis**. The negative of an apodosis is always οὐ. The protasis is the subordinate clause, while the apodosis is the main clause in a conditional sentence.

3. **Simple Conditions** have a both their protasis and apodosis in the indicative, with a primary or secondary tense. The protasis is introduced by εἰ “if”

εἰ παιδεύεις τοὺς παῖδας, γίνονται σοφοί.

If you teach the children, they become smart.

εἰ ἐπαίδευσας τοὺς παῖδας, ἐγένοντο σοφοί.

If you taught the children, they became smart.

4. **Future Conditions** come in three varieties, depending on how likely the condition is to be fulfilled.

A. **Future More Vivid**, conditions that are likely to be fulfilled, have ἐάν, ἤν, or ἄν + subjunctive in the protasis, future indicative in the apodosis.

ἐάν παιδεύῃς τοὺς παῖδας, γενήσονται σοφοί.

If you will teach the children, they will become smart.

ἤν μὴ ἔλθωμεν, οἱ Ἀθηναῖοι οὐ νικήσουσιν.

If we will not come, the Athenians will not conquer.

B. Future Less Vivid, conditions that are not likely to be fulfilled, have εἰ + optative in the protasis, optative + ἄν in the apodosis.

εἰ παιδεύσειας τοὺς παῖδας, γένοιτο σοφοί.

If you should teach the children, they would become wise.

εἰ μὴ ἔλθοιμεν, οἱ Ἀθηναῖοι οὐ νικήσειαν ἄν.

If we should not come, the Athenians would not conquer.

C. Future Most Vivid conditions, sometimes called Future Minatory, are rare and used mainly for warnings and threats. They have εἰ + future indicative in the protasis, future indicative in the apodosis

εἰ παιδεύσεις τοὺς παῖδας, γενήσονται σοφοί.

If you will teach the children, they will become smart.

εἰ μὴ ἴμεν, οἱ Ἀθηναῖοι οὐ νικήσουσιν.

If we will not come, the Athenians will not conquer.

5. General Conditions have different constructions depending on whether they refer to present or past time.

A. Present General conditions have ἔάν, ἤν, or ἄν + subjunctive in the protasis, present indicative in the apodosis:

ἔάν παιδεύσης τοὺς παῖδας, γίγνονται σοφοί.

If (ever) we teach the children, they become smart.

ἤν μὴ ἔλθωμεν, οἱ Ἀθηναῖοι οὐ νικῶσιν.

If (ever) we do not come, the Athenians do not conquer.

B. Past General conditions have εἰ + optative in the protasis, past tense indicative in the apodosis.

εἰ παιδεύσειας τοὺς παῖδας, ἐγένοντο σοφοί.

If (ever) we taught the children, they became smart.

εἰ μὴ ἔλθοιμεν, οἱ Ἀθηναῖοι οὐ ἐνίκησαν.

If (ever) we did not come, the Athenians did not conquer.

6. Contrary to Fact Conditions have different constructions depending on whether they refer to present or past time. Compare the apodosis to the unattainable wish construction.

A. Present Contrary to Fact conditions have εἰ + imperfect indicative in the protasis, imperfect indicative + ἄν in the apodosis.

εἰ ἐπαίδευες τοὺς παῖδας, ἐγίγνοντο ἄν σοφοί.

If we were teaching the children, they would become smart.

εἰ μὴ ἦμεν, οἱ Ἀθηναῖοι οὐ ἐνίκων ἄν.

If we were not coming, the Athenians would not conquer.

B. Past Contrary to Fact has εἰ + aorist indicative in the protasis, aorist indicative + ἄν in the apodosis.

εἰ ἐπαίδευσας τοὺς παῖδας, ἐγένοντο ἄν σοφοί.

If we had taught the children, they would have become smart.

εἰ μὴ ἦλθοιμεν, οἱ Ἀθηναῖοι οὐ ἐνίκησαν ἄν.

If we had not come, the Athenians would not have conquered.

7. This table summarizes the types of conditions.

	Protasis (Negative μή)	Apodosis (Negative οὐ)
Simple	εἰ + Indicative	Indicative
Future Most Vivid	εἰ + Future Indicative	Future Indicative
Future More Vivid	ἐάν + Subjunctive	Future indicative
Future Less Vivid	εἰ + Optative	Optative + ἄν
Present General	ἐάν + Subjunctive	Present Indicative
Past General	εἰ + Optative	Past tense Indicative
Present Contrary to Fact	εἰ + Imperfect Indicative	Imperfect Indicative + ἄν
Past Contrary to Fact	εἰ + Aorist Indicative	Aorist Indicative + ἄν

8. Instead of an εἰ or ἐάν clause, Greek will frequently use an indefinite relative clause. The apodosis is introduced by the indefinite relative pronoun or the relative pronoun with an indefinite antecedent, and then follows the normal rules for verb tense and mood. Indefinite or relative adverbs can also be used. Note that ὅτε & ὁπότε + ἄν = ὅταν, ὁπότεν:

A. Future More Vivid:

ὅστις ἂν παιδεύσῃ τοὺς παῖδας, γενήσονται σοφοί.

Whoever will teach the children, they will become smart.

ὁπότεν μὴ ἔλθωμεν, οἱ Ἀθηναῖοι οὐ νικήσουσιν.

Whenever we will not come, the Athenians will not conquer.

B. Future Less Vivid:

ὅστις παιδεύσειε τοὺς παῖδας, γένοιτο σοφοί.

Whoever should teach the children, they would become wise.

ὁπότε μὴ ἔλθοιμεν, οἱ Ἀθηναῖοι οὐ νικήσειαν ἄν.

Whenever we should not come, the Athenians would not conquer.

C. Future Most Vivid:

ὅστις παιδεύσει τοὺς παῖδας, γενήσονται σοφοί.

Whoever will teach the children, they will become smart.

ὁπότε μὴ ἴμεν, οἱ Ἀθηναῖοι οὐ νικήσουσιν.

Whenever we will not come, the Athenians will not conquer.

D. Present General:

ὅστις ἂν παιδεύσῃ τοὺς παῖδας, γίγνονται σοφοί.

Whoever teaches the children, they become smart.

ὁπότεν μὴ ἔλθωμεν, οἱ Ἀθηναῖοι οὐ νικῶσιν.

Whenever we do not come, the Athenians do not conquer.

E. Past General:

ὅστις παιδεύσειε τοὺς παῖδας, ἐγένοντο σοφοί.

Whoever taught the children, they became smart.

ὁπότε μὴ ἔλθοιμεν, οἱ Ἀθηναῖοι οὐ ἐνίκησαν.

Whenever we did not come, the Athenians did not conquer.

F. Present Contrary to Fact:

ὅστις ἐπαίδευε τοὺς παῖδας, ἐγίνοντο ἂν σοφοί.

Whoever was teaching the children, they would become smart.

ὅποτε μὴ ἦμεν, οἱ Ἀθηναῖοι οὐ ἐνίκων ἂν.

Whenever we were not coming, the Athenians would not conquer.

G. Past Contrary to Fact:

ὅστις ἐπαίδευσε τοὺς παῖδας, ἐγένοντο ἂν σοφοί.

Whoever had taught the children, they would have become smart.

ὅποτε μὴ ἦλθομεν, οἱ Ἀθηναῖοι οὐ ἐνίκησαν ἂν.

Whenever we had not come, the Athenians would not have conquered.

9. In indirect discourse, the protasis is treated as a subordinate clause. The normal rules for the substitution of the optative apply in secondary sequence apply. When the verb in the apodosis is changed into an infinitive or participle, the imperfect becomes a present infinitive or participle.

Here are some examples:

A. In this example we have a future more vivid condition. In indirect discourse, the aorist subjunctive in the protasis can and is changed to an aorist optative, with ἂν being dropped. In the apodosis the future indicative can and is changed into a future optative:

ἐάν παιδεύσῃς τοὺς παῖδας, γενήσονται σοφοί.

εἶπε ὅτι εἰ παιδεύσαις τοὺς παῖδας, γενήσοιντο σοφοί.

B. In this example we have a present contrary to fact condition. After a past tense of φημί the imperfect in the apodosis becomes a present infinitive. However, a secondary tense of the indicative in a subordinate clause can not change to the optative in secondary sequence, and remains the same:

εἰ ἐπαίδευες τοὺς παῖδας, ἐγίνοντο ἂν σοφοί.

ἔφην εἰ ἐπαίδευες τοὺς παῖδας, γίνεσθαι ἂν σοφούς.

C. In this example we have a past general condition. The protasis already has an optative, and the aorist indicative in the apodosis changes to the aorist infinitive.

εἰ μὴ ἔλθοιμεν, οἱ Ἀθηναῖοι οὐ ἐνίκησαν

ἔφην εἰ μὴ ἔλθοιμεν, οἱ Ἀθηναῖοι οὐ νικῆσαι.

D. In this example we have a past contrary to fact. The verb in the protasis is in a secondary tense, and so it can not change to the optative. Nor can the indicative with ἂν in the apodosis.

εἰ μὴ ἦλθομεν, οἱ Ἀθηναῖοι οὐ ἐνίκησαν ἂν.

εἶπε ὅτι εἰ μὴ ἦλθομεν, οἱ Ἀθηναῖοι οὐ ἐνίκησαν ἂν.

10. φημί is a -μι verb meaning to say or assert. It exists only in the active voice, and only has athematic forms in the present system. The present indicative is enclitic except the second person singular.

		φημί		
	<i>Present Indicative</i>		<i>Imperfect</i>	
1st singular	φημί		ἔφην	
2nd singular	φῆς		ἔφης/ἔφησθα	
3rd singular	φησί		ἔφη	
1st plural	φαμέν		ἔφαμεν	
2nd plural	φατέ		ἔφατε	
3rd plural	φασί		ἔφασαν	
	<i>Present Subjunctive</i>		<i>Present Optative</i>	
1st singular	φῶ		φαίην	
2nd singular	φῆς		φαίης	
3rd singular	φῆ		φαίη	
1st plural	φῶμεν		φαίημεν/φαῖμεν	
2nd plural	φῆτε		φαίητε/φαῖτε	
3rd plural	φῶσι		φαίησαν/φαῖεν	
Infinitive	φάναι			
Participle	φάσκων, φάσκουσα, φάσκον (borrowed from synonym φάσκω)			

Vocabulary

αἰσχύνω, αἰσχυνῶ, ἤσχυνα, - , - , ἤσχύνθη to disfigure, dishonor; (pass.) to be ashamed, be ashamed to do (+ inf.), feel shame

βαδίζω, βαδιοῦμαι, ἐβάδισα, βεβάδικα to walk, march, go, proceed

μιμνήσκω, μνήσω, ἔμνησα, μέμνημαι, ἐμνήσθη remind, (pass.) remember. Attic prefers the compound ἀναμιμνήσκω for the transitive sense, and the simple perfect middle/passive for the intransitive sense

πειράω, πειράσω, ἐπείρασα, πεπείρακα, πεπείραμαι, ἐπειράθη to try, attempt (+ inf.); to make an attempt on a person's honor (+ acc.); to make a trial of (+ gen.)

τολμάω, τολμήσω, ἐτόλμησα, τετόλμηκα, τετόλμημαι, ἐτολήθη dare, endure; have the courage to do (+ inf.)

ὑβρίζω, ὑβριῶ, ὕβρισα, ὕβρικα, ὕβρισμαι, ὕβρισθη to wax wanton, run riot; outrage, insult, maltreat

φημί, φήσω, ἔφησα to say, speak, assert; οὐ φημί to deny NB - φημί almost always takes the infinitive in indirect discourse.

ἄγρός, -οῦ ὁ field, countryside

βλάβη, -ης ἡ harm, damage

διάνοια, -ας ἡ thought, notion; intelligence

κλίνη, -ης ἡ couch, bed

ἀσφαλής, -ές immovable, steadfast, unfailing

ἐπιτήδειος, -α, -ον made for an end or purpose, convenient; useful, serviceable

εἰ (*conj.*) if, whether

ἐάν, ἄν, ἤν combination of εἰ and ἄν

μάλα (*positive adv.*) very, much, very much, particularly

μάλιστα (*superlative adv.*) most, mostly, especially; can be combined with an adj. in the positive degree to create a superlative

μᾶλλον (*comparative adv.*) more, more strongly, rather; can be combined with an adj. in the positive degree to create a comparative; μᾶλλον ἢ rather than

μεταξύ (*adv.*) between, during, meanwhile; (*prep.*) (+ gen.) between

ὅμως (*adv.*) nevertheless, all the same

Greek to English Sentences

1. εἰ πολεμῶν τοῖς στρατιώταις αἰσχύνεις τὴν πόλιν, οὔτε πειθόμεθα ἔτι σοῖ οὔτε ἀκούομεν σοῦ.
2. ἄν ὁ Πέρσης τὴν παῖδα μου βλάπτειν πειρᾶ, ἀποκτενῶ ἐκείνον μάλα ταχεῶς ὡς ἄλλους φοβήσω.
3. ὁ τοῦ βασιλεῶς κῆρυξ ἐβάδισε κατὰ τοῦ ἱεροῦ καὶ ἠγγειλε ὅτι εἰ οἱ πολῖται μὴ ἔφυγον, αἱ στρατίαι οὐκ διεφθάρησαν ἄν.
4. ὅτε ζητήσαιμεν φέρεσθαι τῇ ὕβρει τὰ ἄθλα, οἱ ἀσφαλεῖς δικασταὶ ἔπληξαν ἡμᾶς πόδας καὶ ἐκ ἀγῶνος ἔβαλον.
5. οἱ μάλιστα δεινοὶ κλέπται ἔφασαν ὑβρίζειν ἄν τὸν παντὰ ἀγρὸν εἰ οἱ πολῖται τὰς ἀδήλους δράχμας αὐτοῖς μὴ ἔφαινον.
6. εἰ μοιχεῦσαι ἐν τῇ κλίνῃ ἐν τῷ δωματίῳ μου τὴν ἐμαυτοῦ γυναῖκα τολμήσεις, ὠθήσω ἀκριβῆ σίδηρον μεταξύ τοὺς ὀφθαλμοὺς καὶ μαστιγώσω σὲ ἕως ἀποθάνης ἄν.
7. εἰ ὁ Σωκράτης βραδέως ἐσκέπτετο πράγματα μᾶλλον ἢ ἐλύπει τοὺς δικάστας, οὐκ ἐμισεῖτο ἄν ὑπὸ τῶν τε πολλῶν τῶν τ' ὀλιγῶν.
8. εἶπον ὅτι εἰ ἀγάγοιμι ὑμᾶς ἐκ τῶν Ἀθηνῶν διὰ πολλοὺς κινδύνους, ἀφίκοισθε ἄν εἰς τὴν μεστὴν καλῶν θεραπειῶν γῆν.

English to Greek Sentences

1. If we should never come to Athens again, we would kill ourselves straightaway rather than endure such shame.
2. Whoever tries to establish good laws for all the people, the oligarchy drives him away from the city.
3. If you had listened to the wise men on the second day of spring, you would not have been abandoned in the agora by your children.
4. Because the barbarians were at the gates, the archon announced that if anyone made a mistake, he would be flogged and thrown to the enemy.
5. My father denied that if he were to protect the evil city, he would be punished by the gods themselves.