



EUROPEAN CURRICULUM FOR ANCIENT GREEK

Preamble

“At least two wise men of the ancient world, Socrates and Plato, have been protected from being forgotten and thus human mankind remembers at least both of them. One of them has spoken without having written ever, whereas the other one has held the words of the former one in a written version. In their complementary contrast the oldest founders of communication and saving information hide and reveal themselves at the same time: oral tradition and writing in characters as well as the transformation from the one to the other.” (Michel Serres in: Le savoir grec. Dictionnaire critique. Jacques Brunschwig/Geoffrey Lloyd (editor). Flammarion 1996, 9)

“The study of Greek syntax, properly pursued, gives the pupil an insight into processes of thought and the manner of expression of a highly cultivated people; and while it stimulates his own powers of thought, it teaches him habits of more careful expression by making him familiar with many forms of statement more precise than those to which he is accustomed in his own language. The Greek syntax, as it was developed and refined by the Athenians, is a most important chapter in the history of thought, and even those whose classical studies are limited to the rudiments cannot afford to neglect it entirely.” (William W. Goodwin. Greek Grammar. Boston: Ginn & Company 1900, IV)

The standards are based on the Greek Grammar made by William W. Goodwin, Eliot Professor of Greek Literature in Harvard University, on the “Biberacher Modell”, on the Austrian Curriculum for Classics and on objectives of the European Reference Frame for Languages.

STANDARDS for pupils at Level 1/ Vestibulum	STANDARDS for pupils at Level 2/ Janua	STANDARDS for pupils at Level 3/ Palatium	STANDARDS for pupils at Level 4/Thesaurus
<p>Competences common to lexis, syntax, morphology, texts and cultural background</p> <p>By acquiring single elements of Greek, pupils are able to recognize the common principles of Greek. Based on deduction and analogies they learn rules for morphology, syntax and semantics.</p>	<p>Competences common to lexis, syntax, morphology, texts and cultural background</p> <p>Based on less deduction and more analogies and induction pupils are able to translate easy authentic texts</p>	<p>Competences common to lexis, syntax, morphology, texts and cultural background</p> <p>Pupils are able to use a dictionary Pupils build a vocabulary book concerning authentic texts</p>	<p>Competences common to lexis, syntax, morphology, texts and cultural background</p> <p>Pupils are able to summarize and present topics concerning grammar Pupils are able to summarize and present topics concerning</p>



<p>They compare the common principles of Greek with phrases of modern Greek and learn about Greek culture from its very first beginnings until today.</p>			<p>interpretation and reception of authentic texts and secondary literature</p>
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1) Lexis	1) Lexis	1) Lexis	1) Lexis
<p><i>Competences:</i></p> <p>Pupils are able</p> <ul style="list-style-type: none"> • to make themselves familiar with Greek alphabet and breathings • to acquire a basic vocabulary by working on Greek texts • to use the knowledge of the meaning of Greek words for interpreting foreign words and derived words and so pupils experience Greek as a base of science, policy and culture • to define word classes 	<p><i>Competences:</i></p> <p>Pupils are able (based partly on authentic texts)</p> <ul style="list-style-type: none"> • to improve their Greek vocabulary • to use their knowledge of mother tongue to deduce Greek words • to use the acquired Greek vocabulary for working with other foreign languages, especially modern Greek 	<p><i>Competences:</i></p> <p>Pupils are able (based on authentic texts)</p> <ul style="list-style-type: none"> • to complete their knowledge of Ancient Greek vocabulary • to use a dictionary • to build a vocabulary book concerning authentic texts • to give a paper on the influence of Ancient Greek words in an authentic or short literary text 	<p><i>Competences:</i></p> <p>Pupils are able (based on authentic texts)</p> <ul style="list-style-type: none"> • to recognize peculiarities of inflection in the first declension, • second declension, • third declension, • irregular nouns
<p><i>Contents:</i></p> <p>Basic vocabulary (about 400 words, not counting easy deriving words)</p>	<p><i>Contents:</i></p> <p>Basic vocabulary (about 900 words, not counting easy deriving words)</p>	<p><i>Contents:</i></p> <p>Basic vocabulary (about 1200 words, not counting easy deriving words)</p>	<p><i>Contents:</i></p> <p>Basic vocabulary (about 1600 words, not counting easy deriving words)</p>

<p>Word classes: verbs, nouns, articles, adjectives, pronouns, prepositions, adverbs, numerals, conjunctions, interjections,</p> <p>Nouns: Stems of the first declension end originally in α. This is often modified into η in the singular, and it becomes in the plural. The nominative singular of feminines ends in α ($\acute{\eta}$ $\chi\acute{\omega}\rho\alpha$, <i>land</i>) or η ($\acute{\eta}$ $\tau\iota\mu\acute{\eta}$, <i>honor</i>); that of masculines ends in $\alpha\varsigma$ ($\acute{\omicron}$ $\nu\epsilon\alpha\nu\acute{\iota}\alpha\varsigma$, <i>young man</i>) or $\eta\varsigma$ ($\acute{\omicron}$ $\pi\omicron\iota\eta\tau\acute{\eta}\varsigma$, <i>poet</i>). There are no neuters.</p> <p>Stems of the second declension end in \omicron, which is sometimes modified to ω. The nominative singular regularly ends in $\omicron\varsigma$ ($\acute{\omicron}$ $\lambda\acute{\omicron}\gamma\omicron\varsigma$) or $\omicron\nu$ ($\tau\acute{\omicron}$ $\delta\acute{\omega}\rho\omicron\nu$)(<i>Gen. Sg.:ou</i>). Nouns in $\omicron\varsigma$ are masculine, those in $\omicron\nu$ are neuter.</p> <p>Word fields: same stem or same family</p>	<p>Word classes:</p> <p>Nouns: First declension:$\acute{\kappa}\omicron\rho\eta$,<i>girl</i> have η after ρ Second declension: The chief feminine nouns of the second declension: $\acute{\eta}$ $\beta\acute{\iota}\beta\lambda\omicron\varsigma$, <i>book</i>; $\acute{\eta}$ $\acute{\omicron}\delta\acute{\omicron}\varsigma$, <i>way</i>; $\acute{\eta}$ $\nu\acute{\eta}\sigma\omicron\varsigma$, <i>island</i></p> <p>Particles: are the four parts of speech that do not admit of inflection: adverbs, prepositions, conjunctions, interjections Word fields: same stem or family in comparison with Modern Greek</p>	<p>Word classes:</p> <p>Particles. adverbs: $\acute{\alpha}\nu$ (epic $\acute{\kappa}\acute{\epsilon}$, Doric $\acute{\kappa}\acute{\alpha}$) has two distinct uses: 1) It may be joined to all the secondary tenses of the indicative (in Homer also to the future indicative), and to the optative, infinitive, or participle, to denote that the action of the verb is dependent on some circumstances or condition, expressed or implied. Here it belongs strictly to the verb 2) It is joined regularly to $\epsilon\acute{\iota}$, <i>if</i>, to all relative and temporal words and sometimes to the final adverbs $\acute{\omega}\varsigma$, $\acute{\omicron}\pi\omega\varsigma$, when they are followed by the subjunctive. Here, although as an adverb it qualifies the verb, it is always closely attached to the particle or relative, with which it often forms one word, as in $\acute{\epsilon}\acute{\alpha}\nu$, $\acute{\omicron}\tau\alpha\nu$, $\acute{\epsilon}\pi\epsilon\iota\delta\acute{\alpha}\nu$.</p>	<p>Word classes:</p> <p>Nouns: Dialects of the first declension: The Ionic has η for α throughout the singular, even after ϵ, ι, ρ as $\chi\acute{\omega}\rho\eta$, <i>land</i>. But Homer has $\theta\epsilon\acute{\alpha}$, <i>goddess</i>. <i>Nom. Sg.:</i> Homer sometimes α for $\eta\varsigma$ as ($\acute{\iota}\pi\pi\acute{\omicron}\tau\alpha$ for $\acute{\iota}\pi\pi\acute{\omicron}\tau\eta\varsigma$) <i>Gen. Sg.:</i> For $\omicron\nu$ Homer has the original form $\alpha\omicron$, as $\acute{\alpha}\tau\rho\epsilon\acute{\iota}\delta\alpha\omicron$</p> <p>Second declension: a few masculine ($\acute{\omicron}$ $\nu\epsilon\acute{\omega}\varsigma$, <i>temple</i>) and feminine nouns ($\acute{\eta}$ $\nu\epsilon\omega\varsigma$) have stems in ω, which appears in all cases. This is called the <i>Attic declension</i>, though it is not confined to Attic Greek: ($\acute{\omicron}$ $\nu\epsilon\acute{\omega}\varsigma$, <i>temple</i>; <i>Gen. νεώ, Dat. νεῶ, Acc. νεῶν, νεῶν, νεῶς, νεῶς</i>)</p> <p>Some nouns of this class may have ω in the accusative singular as $\tau\acute{\eta}\nu$ $\nu\epsilon\omega$ (<i>which is due to the fact that they were originally σ-stems: $\acute{\epsilon}\omega\sigma$-</i>).</p> <p>Dialects of the second declension: <i>Gen Sg. Homer</i> $\omicron\iota\omicron$ $\omicron\nu$ as $\theta\epsilon\omicron\iota\omicron$</p> <p>Dialects of the third declension: <i>Dat. Pl. Homeric</i> $\epsilon\omicron\sigma\iota$</p>
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		<p>There is no English word which can translate ἄν. In its first use it is expressed in the <i>would</i> or <i>should</i> of the verb (βούλοιο ἄν, <i>he would wish</i>, ἐλοίμην ἄν, <i>I should choose</i>)</p> <p><i>Word fields:</i> same stem or family in comparison with an other foreign language</p>	<p>Irregular nouns: Some nouns belong to more than one declension. So Οἰδίπους has genitive Οἰδίποδος or Οἰδίου, dative ἰδίποδι, accusative Οἰδίποδα or Οἰδίπουν</p> <p>The most important irregular nouns: Ζεὺς, Διός, Δί, Δία, Ζεῦ γυνή (ἡ) <i>wife</i>, γυναικός, γυναικί, γυναίκα; <i>pl.</i> γυνάικες, γυναικῶν, γυναιξί, γυναίκας</p>
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2) Morphology	2) Morphology	2) Morphology	2) Morphology
<p><i>Competences:</i></p> <p>Pupils are able</p> <ul style="list-style-type: none"> to distinguish forms of verbs, nouns, adjectives, prepositions, adverbs, conjunctions, numerals, pronouns, interjections and articles <p>adjective belonging to several nouns generally agrees with the nearest or the most prominent one, and understood with the rest e.g. τὸν καλὸν καγαθὸν ἄνδρα καὶ γυναίκα, <i>the honourable man and woman (Plato, Gorgias 470c)</i> The adjective may be either attributive or predicate. An attributive adjective simply qualifies the noun, without the</p>	<p><i>Competences:</i></p> <p>Pupils are able</p> <ul style="list-style-type: none"> to improve the knowledge of word classes <p>article In Attic prose the article retains its original demonstrative force chiefly in the expression ὁ μὲν ... ὁ δέ, <i>the one ... the other</i> e.g. Οἱ μὲν αὐτῶν ἐτόξευον, οἱ δ' ἐσφενδόνων, <i>some of them shot with bows, and other used slings (Xenoph. Anabasis 3.3)</i> Nouns with a possessive pronoun take the article when they refer to definite</p>	<p><i>Competences:</i></p> <p>Pupils are able</p> <ul style="list-style-type: none"> to work on her own with grammar <p>article The article at the beginning of a clause may be separated from its noun by μὲν, δέ, τέ, γέ, γάρ, δή, οὖν, and by τις in Herodotus. Two or even three articles may thus stand together τὰ γὰρ τῆς τῶν πολλῶν ψυχῆς ὄμματα, <i>the eyes of the soul of the multitude (Plato, Socrates 254)</i> Ὁ ἄλλος; in the singular generally means <i>the rest</i>, seldom</p>	<p><i>Competences:</i></p> <ul style="list-style-type: none"> to recognize the sense of any coherent part of a text by separating the main traces of semantic, consulting dictionary and/or grammar book only for the details remaining

<p>intervention of any verbal form. The predicate adjective may be connected with its noun by the copula or by a copulative verb e.g. ὁ ἀνὴρ ἀγαθός ἐστιν, <i>the man is good</i>; καλεῖται ἀγαθός, <i>he is called good</i></p> <p>article In Attic Greek the article generally corresponds to the article <i>the</i>; as ὁ ἀνὴρ, <i>the man</i>; τῶν πόλεων, <i>of the cities</i>; τοῖς Ἑλλησιν, <i>to the Greeks</i> Proper names may take the article as ὁ Σωκράτης or Σωκράτης, <i>Socrates</i>. Abstract nouns often take the article as ἡ ἀρετή, <i>virtue</i>; ἡ δικαιοσύνη, <i>justice</i> Nouns qualified by a demonstrative pronoun regularly take the article as οὗτος ὁ ἀνὴρ, <i>this man</i>; ἐν ταῖσδε ταῖς πόλεσιν, <i>in these cities</i>. But this article may be omitted with proper names, as οὗτος Νεοπτόλεμος, <i>this Neoptolemus</i> (Demosth. 18.114). The tragedians often omit this article with demonstratives.</p> <p>Position of the article: 1. An attributive adjective which qualifies a noun with the article commonly stands between the article and the noun; as ὁ σοφὸς ἀνὴρ, <i>the wise man</i>; τῶν μεγάλων πόλεων, <i>of the great cities</i>. 2. The noun with the article may be followed by the adjective with the</p>	<p>individuals, but not otherwise; as ὁ ἐμὸς πατήρ, <i>my father</i> So also with nouns on which a possessive genitive of a personal, demonstrative, or reflexive pronoun depends; as ὁ πατήρ μου, <i>my father</i></p> <p><i>Τοιοῦτος, τοσοῦτος, τοιόσδε, τοσόσδε, and τηλικούτος may take the article; as τὸν τοιοῦτον ἄνδρα, such a man</i> A numeral may have the article (a) to distinguish a part of a number (b) to express a round number, especially with ἀμφί, περί, ὑπέρ, εἰς,. (c) to express merely a number in the abstract Thus, τῶν πέντε τὰς δύο μοίρας νέμονται, <i>they hold two of the five parts</i> (Thucyd., 1.10); ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα, <i>they remained about thirty days</i> (Xenoph. Anabasis 4.8); ὅπως μὴ ἔρεῖς ὅτι ἐστὶ τὰ δώδεκα δις ἕξ, <i>don't say that twelve is twice six</i> (Plato, Republic 337b) Of the three attributive positions, the first (ὁ σοφὸς ἀνὴρ) is the most common and the most simple and natural; the second (ὁ ἀνὴρ ὁ σοφός) is the most formal; the third (ἀνὴρ ὁ σοφός) is the least common</p>	<p><i>the other</i>; οἱ ἄλλοι means <i>the others</i>; as ἡ ἄλλη πόλις <i>the rest of the state</i> (but ἄλλη πόλις <i>another state</i>; οἱ ἄλλοι Ἕλληνες, <i>the other Greeks</i></p> <p><i>Πολύς</i> with the article generally (though not always) means <i>the greater part</i>, especially in οἱ πολλοί, <i>the multitude, the majority</i>, and τὸ πολὺ, <i>the greater part</i>. So οἱ πλείονες, <i>the majority</i>, τὸ πλεῖον, <i>the greater part</i>, οἱ πλείστοι and τὸ πλείστον, <i>the greatest number or part</i></p>	<p>Position of the article: The article very often makes an adverb or a prepositional phrase declinable with respect to a certain person, e.g. ὁ πλησίον <i>the man in the neighbourhood</i> or <i>the neighbour</i>; οἱ νῦν <i>people living nowadays</i>; οἱ παρὰ βασιλεῖ <i>men of the court</i> (literally: <i>those with the king</i>)</p>
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<p>article repeated. The first article is sometimes omitted. In these cases the noun has greater emphasis than the preceding form e.g. ὁ ἀνὴρ ὁ σοφός, sometimes ἀνὴρ ὁ σοφός, <i>the wise man</i>; αἱ πόλεις αἱ δημοκρατούμεναι, <i>the states which are under democracies</i>; ἄνθρωποι οἱ ἀδικώτατοι, <i>men who are the most unjust</i>.</p> <p>When a noun has two or more qualifying words, each of them may take an article and stand between one article and its noun; as κατὰ τὴν Ἀττικὴν τὴν παλαιὰν φωνήν, <i>according to the old Attic dialect</i> (Plato, <i>Cratylus</i> 398). A noun qualified by a demonstrative pronoun regularly takes the article, and the pronoun stands in the predicate position e.g. Οὗτος ὁ ἀνὴρ, ὁ ἀνὴρ οὗτος <i>this man (never ὁ οὗτος ἀνὴρ)</i></p>			
<p><i>Contents:</i></p> <p>Conjugations: conjugate verbs in -ω, compound verbs, irregular verbs: εἶμι</p> <p>tenses: present tense, simple future, imperfect, aorist (including irregular/strong)</p> <p>moods: indicative, subjunctive, imperative</p> <p>active, middle, passive voice (<i>present, imperfect</i>); deponent verbs</p> <p>infinitives (present, aorist,</p>	<p><i>Contents:</i></p> <p>Conjugations: future and aorist of verb aliqua : φαίνω ἀγγέλλω ἐγείρω</p> <p>tenses : perfect, past perfect, future perfect; aorist of root verbs : ἔβην ἔγνων ἔφυν ἔστην</p> <p>moods : optative</p> <p>passive voice (<i>future, aorist</i>)</p> <p>infinitives (perfect)</p>	<p><i>Contents:</i></p> <p>Conjugations: The 4 most common verbs in -μι: δίδωμι τίθημι ἵημι ἴστημι and those related to ἴστημι e.g. φημί</p> <p>root verbs with present meaning: εἶμι (<i>also future</i>), οἶδα</p> <p>perfect of root verbs: βέβηκα τέθηκα ἔστηκα</p>	<p><i>Contents:</i></p> <p>Conjugations: δείκνυμι; homeric and herodotean forms (<i>epic, of different Ionian dialects</i>)</p>

<p>future)</p> <p>participles (present, aorist, future)</p> <p>adverbs (positive, comparative, superlative of the 1st pattern in -τερον -τατα)</p> <p>Declensions: 1st declension (stems in -α or -η), 2nd declension (stems in -ος or -ον), 3rd declension (stems in consonants, <i>basic</i>: e.g. ῥήτωρ; ἐλπίς)</p> <p>Adjectives (1st and 2nd declension: positive, comparative, superlative of the 1st pattern in -τερος -τατος)</p> <p>Participles (present, perfect, future in adnominal use)</p> <p>Pronouns (<i>basic</i>): Personal pronouns Reflexive pronouns Possessive pronouns Interrogative pronouns Demonstrative pronouns (οὗτος αὕτη τοῦτο) Relative pronouns Indefinite pronouns</p> <p>Pronouns: Αὐτός has three uses: 1. In all its cases it may be an intensive adjective pronoun, <i>himself, herself, itself, themselves</i> (like <i>ipse</i>) e.g. Αὐτός ὁ στρατηγός, <i>the general himself</i> 2. Αὐτός in all its cases, when preceded by the article, means <i>the same (idem)</i> e.g. Ὁ αὐτός ἀνὴρ, <i>the same man</i> 3. The oblique cases of</p>	<p>participles (perfect)</p> <p>adverbs (positive, comparative, superlative of the 2nd pattern in -ιον -ιστα)</p> <p>Declensions: 1st declension (stems in -ας or -ης, e.g. νεανίας; πολίτης) 3rd declension (stems of half-vocal, e.g. πόλις; βασιλεύς)</p> <p>Adjectives of the 3rd declension (εὐδαίμων); positive, comparative, superlative of the 2nd pattern in -ίων -ιστος</p> <p>Numerals : Ordinal numeral adjectives</p>	<p>Declensions: 3rd declension (irregular stems, e.g. οἶς, σῶς; γυνή, ἀνὴρ, κύων)</p> <p>Adjectives of the 3rd declension (ταχύς)</p> <p>Demonstrative pronouns (τοσοῦτος, τοιοῦτος)</p> <p>Numerals: Numeral adverbs</p>	<p>Declensions: 3rd declensions (stems with diphthongs; e.g. ναῦς, γραῦς, Λητώ)</p> <p>Adjectives of the 3rd declension (χαρίεις)</p> <p>Demonstrative pronouns (τηλικούτος; homer. ὅς, ἦ, ὄν; οἶ, ἐ, μιν)</p>
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αὐτός are the ordinary personal pronouns of the third person, <i>him, her, it, them</i> e.g. <i>Στρατηγὸν αὐτὸν ἀπέδειξε, he designated him as general</i>			
Numerals: Cardinal numeral adjectives			

3) Syntax	2) Syntax	3) Syntax	3) Syntax
<p><i>Competences:</i></p> <p>Pupils are able</p> <ul style="list-style-type: none"> to make a system for elements of Greek and enter new phenomena in the system already acquired to use their knowledge of single words, word groups, main and subordinate clauses for translating texts 	<p><i>Competences:</i></p> <p>Pupils are able</p> <ul style="list-style-type: none"> to distinguish predicate, subject, object, adverbial phrase of time, place, cause and manner to have a basic knowledge of indicative, subjunctive and optative in main clauses to understand the primary and historic sequence of tenses 	<p><i>Competences:</i></p> <p>Pupils are able</p> <ul style="list-style-type: none"> to have an advanced knowledge of subjunctive and optative in subordinate clauses to have a basic knowledge of indirect discourse (=oratio obliqua) 	<p><i>Competences:</i></p> <p>Pupils are able</p> <ul style="list-style-type: none"> to relate and translate the infinitive as an object (gen., dat., acc.) to distinguish subject and object to which the infinitive is related to understand the absolute infinitive to have knowledge of the absolute accusative with a participle (<i>accusativus pendens</i>) to understand the use of a participle in a predicative sense
<p><i>Contents:</i></p> <p>Categories of syntax:</p> <p>Predicate: a verb agrees with its subject nominative in number and person as</p>	<p><i>Contents:</i></p> <p>Categories of syntax:</p> <p>Predicate: with verbs signifying to be, to become, to appear, to be named,</p>	<p><i>Contents:</i></p> <p>Categories of syntax:</p> <p>Predicate: When an adjective either precedes the article or follows the</p>	<p><i>Contents:</i></p> <p>Categories of syntax</p> <p>Predicate:</p>

<p>(Ἐγὼ) λέγω, <i>I say</i>; Οὗτος λέγει, <i>this man says</i>; οἱ ἄνδρες λέγουσιν, <i>the men say</i>; a nominative in the neuter plural regularly takes a singular verb as ταῦτα ἐγένετο, <i>these things happened</i>; a singular collective noun denoting persons may take a plural verb as Τὸ πλῆθος ἐψηφίσαντο πολεμεῖν, <i>the majority voted for war</i> (Thucydides, 1. 125)</p>	<p>chosen, made, thought or regarded, and the like, a noun or adjective in the predicate is in the same case as the subject e.g. Οὗτος ἐστὶ βασιλεύς, Ἀλέξανδρος θεὸς ὠνομάζετο, <i>Alexander was named a God</i></p>	<p>noun without taking an article, it is always a predicate adjective e.g. σοφός ὁ ἀνὴρ or ὁ ἀνὴρ σοφός (<i>sc. ἐστίν</i>), <i>the man is wise, or wise is the man</i></p>	
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<p>Object:</p> <p>O4: The direct object of the action of a transitive verb is put in the accusative; ταῦτα ποιούμεν, <i>we do these things</i></p>	<p>Object:</p> <p>O4: <i>Cognate accusative</i> (Internal object): Any verb whose meaning permits it may take an accusative of kindred signification. This accusative repeats the idea already contained in the verb, and may follow intransitive as well as transitive verbs e.g. μάχην νικᾶν, <i>to win a battle</i>; Ὀλύμπια νικᾶν, <i>to gain an Olympic victory</i></p> <p>O3: The indirect object of the action of a transitive verb is put in the dative. This object is generally introduced in English by <i>to</i> e.g. Δίδωσι μισθὸν τῷ στρατεύματι, <i>he gives pay to the army</i>; certain intransitive verbs take the dative, many of which in English may have a direct object without <i>to</i> e.g. Ἐπίστευον αὐτῷ αἱ</p>	<p>Object:</p> <p>O4: Two accusatives with one verb: Verbs signifying to <i>ask, to demand, to teach, to remind, to clothe or unclothe, to convey, to deprive, and to take away</i> may take two object accusatives e.g. τὴν ξυμμαχίαν ἀναμιμνήσκοντες τοὺς Ἀθηναίους, <i>reminding the Athenians of the alliance</i>, Thucyd. 6.6)</p> <p>O2: Any verb may take a genitive if its action affects the object only in a part e.g. Πέμπει τῶν Λυδῶν, <i>he sends some of the Lydians</i>; (but Πέμπει τοὺς Λυδοὺς, <i>he sends the Lydians</i>)</p>	<p>Object:</p> <p>O2: Many verbs take the genitive when the action is designed to affect only a part of all that could be regarded as possible, e.g. ἀκούω σου or ἀκούω τοῦ λόγου <i>I listen to you or I listen to the speech</i>, but in combination with an accusative when the nearer detail is marked, e.g. ἀκούω σου τὸν λόγον <i>I listen to the speech of yours</i></p> <p>O3: Sometimes a verb which basically takes an O3 may be directly passivated as in English, e.g. ἀπιστῶ αὐτῷ <i>I mistrust him</i>, ἀπιστεῖται <i>he is mistrusted</i></p>
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	<p>πόλεις, <i>the cities trusted him</i>, (Xenoph. Anabasis 1.9); The dative follows many verbs compounded with ἐν, σύν, ἐπί; and some compounded with πρός, παρά, περί, ὑπό</p>		
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Adverbial phrases: of time, place, cause and manner	Adverbial phrases:	Adverbial phrases:	Adverbial phrases in connection with an infinitive
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<p>Construction replacing clauses:</p> <p>Indirect statement (accusative and infinitive, nominative and infinitive), genitive absolute</p>	<p>Construction replacing clauses:</p> <p>Genitive absolute: A noun and a participle not grammatically connected with the main construction of the sentence may stand themselves in the genitive: Ταῦτ' ἐπράχθη Κόνωνος στρατηγούντος, <i>this was done, when Conon was general (Isocrates 9.56)</i>; Ὅντος γε ψεύδους ἔστιν ἀπάτη, <i>when there is falsehood, there is deceit (Plato, Sophist 260c)</i></p>	<p>Construction replacing clauses:</p> <p>Indirect discourse or oratio obliqua : A direct quotation or question gives the exact words of the original speaker or writer (oratio recta) In an indirect quotation or question (oratio obliqua) the original words conform to the construction of the sentence in which they are quoted. Infinitive with an article, e.g. ἤχθητό οἱ τοῦ πολλάκις παρὰ ἄλλας φοιτᾶν <i>she was angry at him because he often went to other women</i></p>	<p>Construction replacing clauses:</p> <p>Infinitive with an article containing a subject different from the object affected by the verb, e.g. προσεσπάσατο τοὺς Ἴωνας διὰ τὸ τοὺς Λυδοὺς ἀπίστους νομίζεσθαι <i>he brought the Ionians to his side because the Lydians were generally regarded as scarcely trustable</i></p>
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<p>Syntactic and semantic main functions of cases</p> <p>Accusative The <i>accusative of specification</i> may be joined with a verb, adjective, noun or even a whole sentence, to denote a part, character, or quality to which the expression refers e.g. καλὸς τὸ εἶδος,</p>	<p>Syntactic and semantic main functions of cases</p> <p>Genitive 1. (possessive) Ὁ νόμος ἐστὶν οὗτος Δράκοντος, <i>this law is Draco's (Demosthenes, 23.51)</i> 2. (subjective) Οἶμαι αὐτὸ (τὸ ῥῆμα) Περιάνδρου εἶναι, <i>I think it (the saying) is</i></p>	<p>Syntactic and semantic main functions of cases</p> <p>Genitive Genitive with adjectives: The <i>objective</i> genitive follows many verbal adjectives. These adjectives are mainly kindred (in meaning or</p>	<p>Syntactic and semantic main functions of cases</p> <p>Dative: Dative of advantage or disadvantage Dative of relation Dative of possession Dative after compound verbs</p>
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<p><i>beautiful in form; δίκαιος τὸν τρόπον, just in his character;</i> <i>Accusative of extent: The accusative may denote extent of time or space e.g. Ἔμεινεν ἡμέρας πέντε, he remained five days.</i></p> <p>Dative:</p> <p>The <i>indirect object</i> of the action of a transitive verb is put in the dative. Certain intransitive verbs take the dative, many of which may have a direct object :</p> <p><i>Τοῖς θεοῖς εὐχόμεαι, I pray (to) the Gods; ἔμοι ὀργίζονται (Platon, Apology 23c), they are angry with me; Πρέπει μοι λέγειν, it is becoming (to) me to speak</i></p> <p>Dative of time: The dative without a preposition often denotes time <i>when</i>. This is confined mainly to nouns denoting <i>day, night, month, or year and to names of festivals:</i> <i>Οἱ Σάμιοι ἐξεπολιορκήθησαν ἐνάτῳ μηνί, the Samians were taken by siege in the ninth month (Thucyd. 1.117)</i></p>	<p><i>Periander's. (Plato, Republic 336)</i> 3. (objective) <i>Οὐ τῶν κακούργων οἶκτος, ἀλλὰ τῆς δίκης, pity is not for evil doers, but for justice (Euripides, frag. 272)</i> 4. (material) <i>Ἔρυμα λίθων πεποιημένον, a wall built of stones (Thucyd. 4.31)</i> 5. (measure) <i>(Τὰ τεῖχῃ) σταδίων ἦν ὀκτώ, the walls were eight stades (in length)(Thucyd.4.66)</i> 6. (origin) <i>Τοιούτων ἔστ᾽ ἐπὶ προγόνων, from such ancestors are you sprung (Xenophon, Anabasis 3.2)</i> 7. (partitive) <i>Τούτων γενεῶν μοι, become one of these for my sake (Aristophanes, Nubes 107)</i></p> <p>Dative:</p> <p>Causal and instrumental dative: The dative is used to denote cause, manner and means or instrument:</p>	<p>derivation) to verbs which take the genitive: <i>μέτοχος σοφίας, partaking of wisdom (Plato, Leges 689d) θαλάσσης ἐμπειρότατοι, most experienced in the sea (in navigation)</i></p> <p>Genitive with adverbs:</p> <p>The genitive follows adverbs derived from adjectives which take the genitive: <i>ἀναξίως τῆς πόλεως, in a manner unworthy of the state; ἐμάχοντο ἀξίως λόγου, they (the Athenians at Marathon) fought in a manner worthy of note (Herodotus 6.112)</i></p> <p>Genitive with comparatives: adjectives and adverbs of the comparative degree take the genitive (without ἢ, <i>than</i>): <i>Κρείττων ἔστι τούτων, he is better than these; Νέοις τό σιγᾶν κρείττον ἔστι τοῦ λαλεῖν, for youth silence is better than chattering (Menander, Monostichi 387)</i></p> <p>Genitive of time: the genitive may denote the <i>time within which anything takes place e.g. τοῦ ἐπιγιγνομένου χειμῶνος, during the following winter (Thucyd. 8.29)</i></p> <p>Dative:</p>	
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	<p>Cause: Νόσῳ ἀποθανόντων, <i>having died of disease (Thucyd. 8.84)</i></p> <p>Means or Instrument: ὄρωμεν τοῖς ὀφθαλμοῖς, <i>we see with our eyes</i></p> <p>Manner : ταύτη, <i>in manner, thus</i> ἔργῳ, <i>indeed</i> τῇ ἐμῇ γνώμῃ, <i>in my opinion,</i> ιδίᾳ, <i>privately,</i> δημοσίᾳ, <i>publicly,</i> κοινῇ, <i>in common,</i> τᾷ ἀληθείᾳ, <i>in truth,</i> τῷ ὄντι, <i>in reality</i></p> <p>Means of Instrument: ὀρώμεν τοῖς ὀφθαλμοῖς, <i>we see with our eyes</i></p>	<p>Causal and instrumental dative: The dative of manner is used with comparatives to denote the degree of difference: Πολλῷ κρείττον ἐστίν, <i>it is much better;</i></p>	
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<p>The different use of tenses in Ancient Greek:</p> <p>The tenses may express two relations. They may designate the time of an action as <i>present, past, or future</i>; and also its character as <i>beginning, as finished, as going on or as simply taking place</i>. The latter relation appears in all the moods and in the infinitive and participle; the former appears always in the indicative, and to a certain extent in some of the dependent moods and in the participle:</p> <p>PRESENT, action going on in present time: γράφω, <i>I am writing</i> IMPERFECT, action going on in past time: ἔγραφον, <i>I was writing</i> PERFECT, action finished</p>	<p>The different use of tenses in Ancient Greek:</p> <p>The aorist indicative takes its name (ἀόριστος, unlimited, unqualified, undefined) from its denoting a simple past occurrence. It corresponds to the ordinary preterite in English, whereas the Greek imperfect corresponds to the forms <i>I was doing</i>, etc. Thus, ἐποίει τοῦτο is <i>he was doing this</i> or <i>he did this habitually</i>; Πεποίηκε τοῦτο is <i>he has already done this</i>; ἐπεποίηκει τοῦτο is <i>he had already (at some past time) done this</i>;</p> <p>But ἔβαλον is simply <i>he threw</i> without</p>	<p>The different use of tenses in Ancient Greek:</p> <p>As it is not always important to distinguish between the progress of an action and its mere occurrence, it is occasionally indifferent whether the imperfect or the aorist is used; compare ἔλεγον in Thucyd. 1.72 with εἶπον, ἔλεξαν and ἔλεξε in Thucyd. 1.79. The two tenses show different views (both natural views) of the same act of speaking.</p> <p>The aorist of verbs which denote <i>estate or condition</i>; as πλουτῶ, <i>I am rich</i>; ἐπλούτουν, <i>I was rich</i>; ἐπλούτησα, <i>I became rich</i>. So</p>	
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<p>in present time: γέγραφα, I have written PLUPERFECT, action finished in past time: ἔγεγραφα, I had written AORIST, action simply taking place in past time: ἔγραψα, I began writing, I finished writing FUTURE, future action (either in its progress or in its mere occurrence): γράψω, I shall write or I shall be writing FUTURE PERFECT, action to be finished in future time: γεγράφεται, it will have been written</p> <p>Participles:</p> <p>Participles are present, past, or future <i>relatively</i> to the time of the verb with which they are connected:</p> <p>Ἄμαρτάνει τοῦτο ποιῶν, <i>he errs in doing this;</i> Ἠμάρτανε τοῦτο ποιῶν, <i>he erred in doing this,</i> Ἄμαρτήσεται τοῦτο ποιῶν, <i>he will err in doing this</i></p> <p>Circumstantial participle: Any attendant circumstance, the participle being merely descriptive. This is one of the most common relations of this participle e.g. Ἔρχεται τὸν υἱὸν ἔχουσα, <i>she comes bringing her son (Xenoph. Cyropedia 1.3); Παραλαβόντες Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλο,</i> (they took Boeotians with them and marched against Pharsalus (Thucyd. 1.111) The participle here can</p>	<p>qualification of any kind or it denotes the beginning (<i>he began to throw</i>) or the result of an action (<i>he reached the target</i>).</p> <p>The aorist is therefore commonly used in rapid narration, the imperfect in detailed description.</p> <p>Participles:</p> <p>Attributive participle: The participle may qualify a noun, like an attributive adjective. Here it may often be translated by a relative and a finite verb, especially when it has the article as ὁ παρὼν καιρὸς, <i>the present action (Demosth. 3.3; Ἄνηρ καλῶς πεπαιδευμένος, a man who has been well educated (or a well educated man), Οἱ πρέσβεις οἱ ὑπὸ Φιλίππου πεμφθέντες, the ambassadors who were sent by Philip</i></p> <p>Circumstantial participle: 1. (Time): the tenses denoting various points of time, which is relative to that of the verb of the sentence e.g. Ταῦτα ἔπραττε στρατηγῶν, <i>he did this while he was general;</i> Ταῦτα πράξει</p>	<p>ἐβασίλευση, <i>he became king;</i> ἤρξε, <i>he took office (also he held office)</i></p> <p>Participles:</p> <p>Attributive participle: The participle with the article may be used substantively like any adjective. It is then equivalent to <i>he who</i> or <i>those who</i> with a finite verb e.g. οἱ κρατοῦντες, <i>the conquerors;</i> Παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, <i>among those who seem to be best (Xenophon, Memorabilia 4.2); Ὁ τὴν γνώμην ταύτην εἰπὼν, the one who gave this opinion (Thucyd. 8.68)</i> The article is sometimes omitted; <i>as Πολεμούντων πόλις, a city of belligerents (Xenoph. Cyropaedia 7.5)</i> Sometimes a participle becomes so completely a noun that it takes an object genitive instead of an object accusative: ὁ ἐκείνου τεκῶν, <i>his father (for ὁ ἐκείνον τεκῶν)</i> The neuter participle with the article is</p>	<p>Participles:</p> <p>Absolute accusative, e. g. ἔξὸν διαφυγεῖν <i>while it was possible to escape</i></p> <p>Some verbs take a participle in predicative sense, where in English either the participle has to be translated by the main verb, whereas the main verb in Greek will become an adverbial phrase, or, if it remains, the participle will become a subordinate clause, e.g. τυγχάνει ἄπὼν <i>by chance he is absent</i> or <i>he is absent for the moment</i> λανθάνει τοῦτο πράττων <i>he does this unnoticed</i> or <i>he remains undiscovered while doing this</i> σύννοιδεν ἁμαρτάνων <i>he is aware or conscious of the fact that he is making a mistake</i></p> <p>Sometimes the</p>
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<p>often be best translated by a verb .</p>	<p>στρατηγῶν, <i>he will do this while he is general</i> 2. (Cause): Λέγω δὲ τοῦδ ἔνεκα, βουλόμενος δόξαι σοι ὅπερ ἐμοί, <i>and I speak for this reason, because I wish that to seem good to you which seems to me (Plato, Phaido 102d)</i> 3. Means, manner and similar reations, including manner of employment e.g. Τοῦτο ἐποίησε λαθῶν, <i>he did this secretly</i> 4. Purpose or intention; generally expressed by the future participle e.g. Πέμπειν πρέσβεις ταῦτα ἐροῦντας καὶ Λύσανδρον αἰτήσοντας, <i>to send ambassadors to say this and to ask for Lysander (Xenoph. Hellenica 2.1)</i> 5. Condition 6. Opposition, limitation, or concession; where the participle is generally to be translated by although and a verb e.g. Ὀλίγα δυνάμενοι προορᾶν πολλὰ ἐπιχειροῦμεν πράττειν, <i>although we are able to foresee few things, we try to do many things (Xenoph. Cyropedia 3.2)</i></p>	<p>sometimes used as an abstract noun like the infinitive as τὸ δεδιός, fear; τὸ θαρσοῦν, courage (for τὸ δεδιέναι and τὸ θαρσεῖν) (Thucyd. 1.36) 7. That <i>in which</i> the action of the verb consists e.g. τόδ' εἶπε φωνῶν, <i>thus he speak saying (Aeschylus, Agamemnon 205)</i></p> <p>Certain participles of time and manner have almost the force of adverbs by idiomatic usage: ἀρχόμενος, <i>at first</i>; τελευτῶν, <i>at last, finally</i>; λαθῶν, <i>secretly</i>; ἔχων, <i>continually</i>; ἀνύσας, <i>quickly</i></p>	<p>meaning of a verb is different whether it takes the infinitive or a predicative participle, e.g. φαίνεται ἐξελθεῖν <i>it seems as he has gone off</i> vs. φαίνεται ἐξελθῶν <i>he has obviously gone off</i> γινώσκει παρεῖναι τοὺς ἀνθρώπους <i>he thinks that the people should be present</i> γινώσκει παρόντας τοὺς ἀνθρώπους <i>he realizes that the people are present</i> vs. αἰδεῖται πεσεῖν <i>he is ashamed</i> or <i>he does not dare to fall down</i> αἰδεῖται πεσῶν <i>he is ashamed because he fell down</i></p>
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<p>Different clauses:</p> <p>Main clauses and subordinate clauses:</p> <p>Interrogative sentences:</p> <p>All interrogative pronouns and adverbs can be used in</p>	<p>Different clauses:</p> <p>Main clauses and subordinate clauses:</p> <p>Interrogative sentences:</p> <p>The Greek freely uses two or more</p>	<p>Different clauses:</p> <p>Main clauses and subordinate clauses:</p> <p>Interrogative sentences:</p> <p>An interrogative sometimes stands as a</p>	<p>Different clauses:</p> <p>Main clauses and subordinate clauses</p> <p>Final</p> <p>Clauses</p> <p>Object causes</p>
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<p>both direct and indirect questions. The relative ὅστις (rarely ὅς) and the relative pronominal adjectives may be used in indirect questions e.g. Τί λέγει; <i>what does he say?</i> Πότε ἦλθεν; <i>when did he come?</i> Πόσα εἶδες; <i>how many did you see?</i> Ἦροντο τί λέγοι (or ὅ τι) λέγοι; <i>they asked what he said.</i> Ἦροντο πότε (or ὅποτε) ἦλθεν; <i>they asked when he came.</i> Ὅρῳς ἡμᾶς, ὅσοι ἐσμέν; <i>do you see how many of us they are?</i> (Plato, Republic 327c)</p> <p>Conditional sentences:</p> <p>In conditional sentences the clause containing the condition is called the protasis and that containing the conclusion is called the apodosis. The protasis is introduced by some form of εἰ, <i>if</i>. The negative adverb of the protasis is regularly μή, that of the apodosis is οὐ.</p>	<p>interrogatives with the same verb e.g. Ἦ τίσι τί ἀποδιδούσα τέχνη δικαιοσύνη ἄν καλοῖτο; <i>The art which renders what to what would be called Justice?</i> (Plato, Republic 332 d)</p> <p>Indirect questions may be introduced by εἰ, <i>whether as</i> Ἠρώτησα εἰ βούλοιο εἰθεῖν, <i>I asked whether he wished to go.</i></p> <p>Relative clauses: The relative pronoun has the case which is required by the main clause (and not the subordinate one), while the demonstrative pronoun required in the main clause is dismissed, e.g. ἐπιθυμεῖ ὧν οὐκ ἔχει (instead of ἐπιθυμεῖ τούτων, ἃ οὐκ ἔχει) <i>he wants things which he does not have</i></p> <p>Verbal adjectives in -τέος and -τέον: has both <i>personal</i> and an <i>impersonal</i> construction, of which the latter is more common. In the personal construction it is passive in sense and expresses <i>necessity</i> like the Latin gerundive – <i>ndus</i> e.g. Ὁφελητέα σοι ἢ πόλις ἐστίν, <i>the city must be benefitted by you.</i> The noun denoting the</p>	<p>predicate with a demonstrative as τί τοῦτο ἔλεξας; <i>what is this that you said?</i> (= ἔλεξας τοῦτο, τί ὄν; <i>lit. you said this, being what? τίνας τούσδ' εἰσορῶ; Who are these that I see?</i> (Euripides, Orestes 1347)</p> <p>Indirect questions may be introduced in Homer by ἢ or εἰ as Ὡχέτο πευσόμενος ἢ που ἔτ' εἶης, <i>he was gone to inquire whether you were still living</i> (Homer, Od. 13.415)</p> <p>Verbal adjectives in -τέος and -τέον : In the impersonal construction the verbal is in the neuter of the nominative singular (sometimes plural) with ἐστί expressed or understood. The expression is equivalent to δεῖ (<i>one</i>) <i>must</i> with the infinitive. It is practically active in sense and allows transitive verbals to have an object like their verbs. The agent is generally expressed by the dative, sometimes by the accusative: Ταῦτα ἡμῖν (or ἡμᾶς) ποιητέον ἐστίν (= Ταῦτα ἡμᾶς δεῖ ποιῆσαι); <i>we must do this;</i> Ἐψηφίσαντο πολεμητέα εἶναι (= δεῖν πολεμεῖν), <i>they voted that they must go to war</i> (Thucyd. 1.88)</p>	<p>Clauses with μή after verbs of fearing Peculiar forms of conditional sentences Relative clauses expressing purpose Relative clauses expressing result Consecutive clauses</p> <p>Conditional sentences: The use of the optative mood by Homer similar to irreal clauses, e.g. εἴποι ἄν (instead of εἶπεν ἄν) <i>he would have said</i></p>
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<p>Negatives:</p> <p>The Greek has two negative adverbs, οὐ and μή</p>	<p>agent is here in the dative. This construction is of course confined to transitive verbs.</p> <p>Conditional sentences:</p> <p>The classification of conditional sentences is based partly on the time to which the supposition refers, partly on what is implied with regard to the fulfilment of the condition and partly on the distinction between particular and general suppositions.</p> <p>Present and past suppositions implying nothing as to fulfilment of condition:</p> <p>1. (<i>protasis</i>) εἰ with indicative; (<i>apodosis</i>) any form of the verb. Εἰ πράσσει τοῦτο, καλῶς ἔχει, <i>if he is doing this, it is well.</i> Εἰ ἔπραξε τοῦτο, καλῶς ἔχει, <i>if he did this, it is well.</i></p> <p>In Latin: <i>si hoc facit, bene est (=Realis)</i></p> <p>2. (<i>protasis</i>) εἰάν with subjunctive; (<i>apodosis</i>) present indicative Ἐάν τις κλέπτῃ, κολάζεται, <i>if any one (ever) steals, he is (always) punished.</i></p> <p>(<i>protasis</i>) εἰ with optative; (<i>apodosis</i>) imperfect indicative. Εἰ τις κλέπτοι, ἐκολάζετο, <i>if any one (ever) stole, he was (always) punished.</i></p> <p>In Latin: <i>si hoc faciat, bene sit (= Potentialis)</i></p>	<p>Conditional sentences:</p> <p><i>Αἰ</i> for <i>εἰ</i> is sometimes used in Homer.</p> <p>The adverb ἄν (epic κέ or κέν) is regularly joined to εἰ in the protasis when the verb is in the subjunctive, εἰ with ἄν forming ἔάν, ἄν or ἦν.</p> <p>The simple εἰ is used with the indicative and optative.</p> <p>The same adverb ἄν is used in the apodosis with the optative and also with the past tenses of the indicative when it is implied that the condition is not fulfilled.</p>	
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	<p>3. Present and past suppositions implying that the condition is not fulfilled: <i>(protasis) εἰ</i> with past tense of indicative; <i>(apodosis)</i> past tense of indicative with ἄν. <i>Εἰ ἔπραξε τοῦτο, καλῶς ἂν ἔσχευ, if he had done this, it would have been well. Εἰ ἔπρασσε τοῦτο, καλῶς ἂν εἶχευ, if he were doing this, it would (now) be well, or if he had done this, it would have been well.</i> In Latin: <i>si hoc faceret, bene esset. (= Irrealis); si hoc fecisset, bene fuisset (=Irrealis)</i> Negatives:</p> <p>Μή is used with the subjunctive and imperative in all constructions, except with the Homeric subjunctive, which has the force of a future indicative.</p>	<p>Negatives:</p> <p>Μή is used in all final and object clauses after ἵνα, ὅπως with the subjunctive, optative and indicative .</p> <p>Μή is used with the infinitive in all constructions, both with and without the article</p> <p>Μή with participles expressing a condition e.g. οἱ μὴ βουλόμενοι, <i>any who do not wish.</i></p>	
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<p>The moods: The <i>indicative</i> is used in simple, absolute assertions and in questions which include or concern such assertions as γράφει, <i>he writes; ἔγραψεν, he wrote; γράψει, he will write; γέγραπεν, he has written; τί ἐγγράψετε; what did you write? ἔγραψε τοῦτο; did</i></p>	<p>The moods: The <i>indicative</i> has a tense to express every variety of time which is recognized by the Greek verb and thus it can state a supposition as well as make an assertion in the past, present or future. It also expresses certain other</p>	<p>The moods: The <i>optative</i> is a vaguer and less distinct form of expression than the subjunctive, indicative or imperative, in constructions of the same general character. This appears especially in its independent</p>	<p>The moods: The <i>optative</i> is in other dependent clauses generally a correlative of the subjunctive, sometimes of the indicative; here it represents a dependent subjunctive or</p>
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<p><i>he write this?</i></p> <p>The <i>subjunctive</i> in its simplest and apparently most primitive use expresses simple futurity, like the future indicative; this is seen in the Homeric independent construction ἴδωμαι, <i>I shall see</i>; εἴπησί τις, <i>one will say</i>. Then in exhortations and prohibitions it is still future as ἴωμεν, <i>let us go!</i> Μὴ θαυμάσητε, <i>do not wonder!</i></p> <p>Imperative</p>	<p>relations which in other languages (as in Latin) are generally expressed by a different mood e.g.</p> <p><i>Ei τοῦτο ἀληθές ἐστι, χαίρω, if this is true, I rejoice; Eι ἔγραψεν, ἦλθον ἄν, if he had written, I should have come; Eι γράψει, γνώσομαι, if he shall write (or if he writes), I shall know; Ἐπιπιμελείται ὅπως τοῦτο γενήσεται, he takes care that this shall happen; Λέγει ὅτι τοῦτο ποιεῖ, he says that he is doing this (he said ποιῶ); Eἶθε τοῦτο ἀληθές ἦν, O that this were true!</i></p> <p><i>subjunctive:</i> In final and object clauses it expresses a future purpose or a future object of fear e.g. Ἔρχεται ἵνα τοῦτο ἴδῃ, <i>he is coming that he may see this; Φοβεῖται μὴ τοῦτο γένηται, he fears lest this may happen.</i></p> <p>In conditional and conditional relative sentences it expresses a future supposition as Ἐάν τις ἔλθῃ, τοῦτο ποιῶ, <i>if any one comes, I do this; Ὅταν τις ἔλθῃ, τοῦτο ποιῶ when he comes, I shall do this.</i></p>	<p>tenses as in the Homeric Ἐλένην ἄγοιτο, <i>he may take Helen away (Iliad 4,19); ἴομεν, may we go; μὴ γένοιτο, may it not happen; ἔλοιτο ἄν (Homer sometimes ἔλοιτο alone), he would take.</i></p> <p>So in future conditions as εἰ γένοιτο, <i>if it should happen, (cf. εἰὼν γένηται, if it shall happen).</i></p>	<p>indicative in its <i>changed relation</i> when the verb on which it depends is changed from present or future to past time. The same change in relation is expressed in English by a change from <i>shall, will, may, do, is</i> etc. to <i>should, would, might, did, was</i> etc. Compare Ἔρχεται ἵνα τοῦτο ἴδῃ, <i>he is coming that he may see this; φοβεῖται μὴ τοῦτο γένηται, he fears that (or lest) this may happen; to Ἦλθεν ἵνα τοῦτο ἴδῃ, he came that he might see this; ἐφοβεῖτο μὴ τοῦτο γένοιτο, he feared lest this should happen.</i></p> <p>The remnants of the <i>injunctive</i> mood (common to old Indoeuropean and still in use in English) are found in the works of Herodotus e.g. πάντες οἱ ἄν ἦλθον <i>all those who would come</i></p>

4) Texts	4) Texts	4) Texts	4) Texts
<p><i>Competences:</i></p> <p>Pupils are able</p> <ul style="list-style-type: none"> to acquire Greek texts under instruction on the base of text grammar, syntax and word grammar to use different kind of methods to work with a text, for example team work or single job to improve their social and personal competences 	<p><i>Competences:</i></p> <p>Pupils are able</p> <ul style="list-style-type: none"> to begin a dialogue with an authentic text as a listener with own pre-cognition, exspectations, prejudices and the social context to regard the authentic text as a chance to gain receptive and aesthetical skills by reading in a passive role. In this opinion it is only once the reader does something with the text, like talking or writing about it, that he or she becomes a producer of language 	<p><i>Competences:</i></p> <p>Pupils are able</p> <ul style="list-style-type: none"> to translate accurately according to the mother tongue. It primarily focuses on the emotional and creative levels, not so much on a scientific one. to deal with rhetoric figures: Alliteration, Anapher, Asyndeton, Chiasmus, Hendiadys, Hyperbaton, Klimax, Metapher, Parallelism to deal with metric rules: Hexameter, Pentameter 	<p><i>Competences:</i></p> <p>Pupils are able</p> <ul style="list-style-type: none"> to cope with texts in other dialects than Attic (epic, lyric) on a literary level to evaluate the texts according to the rules of literary criticism and compare them to texts written in their respective mother tongue to have keen insight into historic, social and economic circumstances which contributed to the development of the kind of literature actually focussed
<p>By translating Greek texts pupils improve their mother tongue competence and increase their reading competence.</p> <p><i>Contents:</i></p> <p>Basic text: textbook</p>	<p>By translating Greek texts pupils improve their competence in Romance languages</p> <p><i>Contents:</i></p> <p>Basic text: partly based on authentic sources</p>	<p>By translating Greek texts pupils differ between literary genres</p> <p><i>Contents:</i></p> <p>Authentic texts about Socrates as archetype of philosophy</p>	<p><i>Contents:</i></p> <p>Greek thinking as a fundament of sciences The Greek lyric as impulse for the</p>

		<p>Lucian as prototype of wit, mockery and irony</p> <p>Pagan and Christian religion</p> <p>Greek historiography as the beginning of ideas about European history</p>	<p>presentation of sensitive people</p> <p>The Greek epos as a prototype of European literature</p> <p>The Greek drama as the beginning of European theatre</p>
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5) Cultural background	5) Cultural background	5) Cultural background	5) Cultural background
<p><i>Competences:</i></p> <p>Pupils are able</p> <p>to connect important fields of ancient life with knowledge acquired in history</p> <p>to recognize elements of Greek culture, which have influence until now</p> <p><i>Contents:</i></p> <p>According to the textbook</p> <p>private and public life</p> <p>Greek mythology</p> <p>topography of Athens</p>	<p><i>Competences:</i></p> <p>Pupils are able</p> <p>to give a paper on Greek literature, art and architecture</p> <p>to play the role of a virtual guide for important places of Ancient Greece</p> <p><i>Contents:</i></p> <p>Catalogues of museums, Links to important websites about Greek and Roman culture</p>	<p><i>Competences:</i></p> <p>Pupils are able</p> <p>to give a paper with quotes from authentic authors</p> <p>to be a real guide for the most important places of Athens</p> <p><i>Contents:</i></p> <p>www.google.com</p> <p>www.yahoo.com</p> <p>www.wikipedia.com</p>	<p><i>Competences:</i></p> <p>Pupils are able</p> <p>to present topics concerning Greek literature, culture, arts and architecture, philosophy and reception</p> <p><i>Contents:</i></p> <p>Appropriate links to Institutes for Classics</p>