FIRST GREEK GRAMMAR
SYNTAX

W. Gunion Rutherford

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PREFACE

I do not know how far others will think that this book realizes the purpose with which it was written, that of driving great main lines through Greek Syntax, but I have certainly tried to keep that object steadily in view. I have stuck to Attic, and even in Attic have passed over all that is rare and exceptional. Now and again when poetical usage diverges more than ordinary from prose usage I have stated the divergence, but never at any length, my wish being rather to hint at the kind of difference than to describe it in detail.

Of course I have used freely all sorts of grammars from the excellent books of Krüger, Rost, and Goodwin to the dull and ill-ordered compilations of Kühner, but the Syntax from which I have got most hints as to general plan and manner of arrangement is Riemann and Cucuel's *Règles Fondamentales de la Syntaxe Grecque* which is itself based upon Bamberg's *Hauptregeln der Griechischen Syntax*. My obligations to this book it would be difficult to overrate.
My pupil Mr. J. S. Phillimore has helped me with the Index.

It was Dr. Johnson, I think, who said 'Greek is like lace; a man gets as much of it as he can,' and certainly in this respect things have not changed since Dr. Johnson's time. I only hope that this little book may make it easier for those who come across it to see all the beauty and delicacy of the speech which the world acknowledges to be the greatest masterpiece of its kind.

W. GUNION RUTHERFORD.

January 1890.
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CHAPTER I.—THE ARTICLE

THE ARTICLE AS A DEMONSTRATIVE

1. At first ὁ, ἡ, τὸ was a demonstrative pronoun, used either with a following substantive: that man, that woman, that thing; or standing alone, in the sense: he, she, it. The second of these two uses has survived almost unaltered in the higher kinds of poetry, and to some extent even in Attic prose and comedy.

2. In prose and comedy we find the nominative singular and plural so employed at the beginning of a sentence and followed by δέ: ὁ δέ but he, ἡ δέ but she, τὸ δέ but this, οἱ δέ, αἱ δέ but they, τὰ δέ but these things: οἱ δ' οἶνον βοῶντων well, let them shout; τὸ δ', οἴμαι, οἷς οὔτως ἔχει but this, I imagine, is not so.

3. In all cases and genders singular and plural ὁ μὲν contrasted with ὁ δέ is used in prose and comedy in the sense of: this . . . that, the one . . . the other, some . . . others. So τὸ μὲν or τὰ μὲν followed by τὸ δέ or τὰ δέ means ‘on the one side . . . on the other side,’ or ‘partly . . . partly,’ and τῇ μὲν followed by τῇ δέ means ‘here . . . there’: τοὺς μὲν ἐνδον ἡφίσαν, τοὺς δ' οὖ some I found in, others not;
Εμπειρός είμι τῆς Αεολίδος τὰ μὲν διὰ τὸ ἐκείθεν εἶναι, τὰ δὲ διὰ τὸ ἐστρατεύονται ἐν αὐτῇ. I know Aeolia well, partly because I am from there, partly because I have served-as-a-soldier in it; ὁρὸς τῆς μὲν ῥάδων ἀναβαίνειν, τῆς δὲ χαλεπώτατον a hill at one point easy to climb, at another very difficult.

THE ARTICLE WITH SUBSTANTIVES

4 The main uses agree in Greek and in English, though in many cases there is some difference of idiom which can only be learned by reading a great deal of Greek.

Placed before common nouns the article either narrows (individualizes) or widens (generalizes) their meaning.

5 In its narrowing sense it designates a person or thing already known or assumed as known: τῷ καυθάρῳ. δῶσο τιεῖν I will give a drink to the beetle (already spoken of); αἴρεται εἰς τὸν ἄνερα he is lifted to the heavens; so ὁ σκυρανὸς, ἡ γη, ὁ ἥλιος, and the like, all of them things assumed as known by everybody.

6 From this use arises an idiom unknown in English but very common in Greek. It is found five times over in the sentence: Κῦρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἑσπερόν τὰ παλτὰ εἰς τὰς χειρὰς ἔλαβε Cyrus jumping from his car put on his breastplate and mounting his horse took his javelins in his hands. The article so narrows down the application or reference of each noun in this sentence to Cyrus, the person spoken of,
that in each case the object designated becomes for the time in effect the property of Cyrus, and in translating into English we must employ a possessive pronoun to render the force of the Greek article: οὐδὲ κολάσαι ἔξεστι μοι τοὺς αἰκέτας I may not even chastise my servants; τὴν χεῖρα ὑσ give me your hand.

7 In its widening or generalizing sense the article designates a whole class of persons or things: ὁ κάν-θαρος ζῷον ἐστιν the beetle (the whole class of beetles) is a living thing; ὁ ἄνθρωπος θυμός ἐστιν man is mortal; οἱ γονεῖς parents (as a class). The article gives the substantive the character of an abstract conception. Accordingly it is also naturally used with abstract nouns like ἀρετή, σοφία, σωφροσύνη.

In this use Greek and English do not run side by side. Though we speak of ‘the horse,’ ‘the cow,’ or ‘the beetle’ when we wish to express the whole class of horses, cows, or beetles, yet we cannot say ‘the man’ for men as a class, nor do we use the article with plurals or with abstract nouns.

8 Not even in Greek is the usage constant. A more general sense is actually sometimes obtained by employing nouns without the article: ἥγεσθαι θεοῦ to believe in a heaven as distinct from ἥγεσθαι τοὺς θεοὺς to believe in the gods (commonly worshipped); γονέων ἀμελεῖν (for any one) to neglect father and mother; σκότος ἠρα λυτελέστερον ἀδίκια δικαιο-σύνης after all, injustice (of any sort) is never more profitable than justice.

9 Proper names may have no article just as in English: Σωκράτης Socrates; Ἠγγυτός Egypt; *Δῆος
mount Athos. But they also may have the article, as far as we can see with very little difference of meaning, except that the general tendency is to attach the article as often as a proper name is repeated after previous mention or when the name is that of a well-known person. How this variety may have arisen with names of countries we can still see in the preference for the article in cases like ἣ Ἐλλάς, ἣ Ἀσία, ἣ Ἀττική in which the name may well have been still felt to be an adjective.

10 According as a common noun approaches by frequent use to a proper noun, it tends to drop its article: ἐτύγχανον εἰς ἀστυ ἀνιῶν Φαληρόθεν I was just on my way up to town from Phalerum; ἡλιος ἐδύνετο the sun was setting. In this way is to be explained βασιλεὺς for the King of Persia, a person at one time constantly in the thoughts and mouths of the Greeks.

11 This tendency is most marked in prepositional phrases—so much so that in a well-defined class of these, the article is not found at all, namely in certain expressions determining time and place: ἀμ' ἡμέρα at daybreak; ἀμ' ἐφ' at dawn; ἀμ' ἡλιος ἀνισχοντι at sunrise; ἀφ' ἐσπέρας since evening; κατὰ γῆν καὶ κατὰ θάλατταν by land and by sea; ἐν δεξιά on the right, ἐν ἀριστερά on the left. So in the military phrases ἐπὶ δῶρῳ towards the right, ἐπὶ ἀσπίδα towards the left (the spear being in the right hand, the shield on the left arm); ἐπὶ κέρως in column (literally in the direction of the wing).

12 On the whole, the English usage coincides in these cases with the Greek just as in many words denoting time, even when used without prepositions:
νυξ ἐπεγένετο τῷ ἐργῳ night fell on the scene; ἡμέρα ὑπέφαινε day was breaking.

13 The defining or limiting accusatives μέγεθος, πλῆθος, ὑψος, εὖρος, γένος, ὄνομα, πρόφασις, and the like resemble the corresponding words in English in having no article: μέγεθος περὶ πεντεκαίδεκα σταδίων μάλιστα in size about fifteen furlongs altogether; οἱ Μαντινῆς πρόφασις ἐπὶ λαχανισμῶν ἔξελθοντες the Mantineans going out on pretence of getting vegetables.

14 In the higher poetry the article is often omitted in cases where it would be essential in prose and comedy, as, for example, in the idiom, described in 6: κεῖται κόνει φύρουσα δύστηνον κάρα she lieth defiling with dust her unhappy head. Indeed much depends upon the exigencies of metre; and in every idiom the usage is more or less fluctuating.

THE ARTICLE DEFINING SUBSTANTIVES THAT ARE THEMSELVES FURTHER DEFINED IN ONE WAY OR ANOTHER

15 A substantive already defined by the article may have a further specification added by means of an adjective, participle, adverb, genitive, or preposition with its case: ὁ πρεσβύτερος ἀδελφός the elder brother; ἡ προκειμένη ἡμέρα the appointed day; οἱ τάλαι Δώριδες the DORians of old; ἡ ἐμαυτοῦ καρδία my own heart; ἡ τῶν Περσῶν ἀρχὴ the empire of
the Persians; ἡ ἐπὶ τῷ ποταμῷ πόλις the town on the river. Except in the order of the words and in the extension of the idiom after the type οἱ πάλαι Δωρίς, the English use corresponds pretty closely to the Greek.

16 All such further definitions of the substantive are normally placed, as above, between the article and the substantive. Other arrangements are, however, permissible, but vary with the form which the specification takes. Thus, if the specification is expressed by a genitive, the order next in frequency to the normal order (ἡ τῶν Περσῶν ἀρχή) is of the type ἡ ἀρχὴ τῶν Περσῶν. But in all the other cases, the next best order is to repeat the article and put the specification after it: ὁ ἄδελφος ὁ πρεσβύτερος; ἡ ἡμέρα ἡ προκειμένη; οἱ Δωρίς, οἱ πάλαι; ἡ πόλις ἡ ἐπὶ τῷ ποταμῷ.

17 When the defining genitive is a personal pronoun, the order follows the types ἡμῶν ἡ πόλις or ἡ πόλις ἡμῶν. When it is a reflexive or demonstrative pronoun, the best type is ὁ ἐμαυτῷ ἄδελφος, ὁ τούτῳ ἄδελφος. Possessive pronouns rank with adjectives: ὁ σῶς πατήρ or ὁ πατήρ ὁ σῶς.

18 When the specification takes the form of a substantive in the genitive case, that substantive must also have the article. The necessity of this is concealed in the English idiom ‘the farmer’s horse,’ but readily seen if we turn it into the unidiomatic equivalent ‘the horse of the farmer.’ Exceptions to this rule fall under two heads:—(1) the genitive may be without the article if it is a proper name: ἡ Φιλοκράτους οἰκία the house of Philocrates; or (2)
the governing substantive may have no article if it depends upon a preposition: ἐν ἀρχῇ τοῦ λόγου at the beginning of my speech; ἐπὶ βλαβῆς τῆς πόλεως to the hurt of the country.

19 When more specifications than one are appended to one substantive, they are normally comprehended under one article: ὁ Ἀλκιβιάδου τούτου νεότερος ἀδελφὸς the younger brother of this Alcibiades; αἱ ἀπὸ τῆς Σικελίας Πελοποννησίων ἐκκαίδεκα νῆες the sixteen ships from Sicily belonging to the Peloponnesians.

20 A good many of this group of expressions admit of an idiomatic abbreviation by which the substantive that is the true nucleus of the phrase disappears, and the article and appended specification are left to convey the full meaning: Ἀλέξανδρος ὁ τοῦ Φιλίππου Philip's son, Alexander; τῇ ὑστεραῖᾳ ὡς ἐφάνησαν τὴν οἱ πολέμοι the next day the enemy were no longer visible; ἡ μουσική the art of music. It is bad Greek to write in full Ἀλέξανδρος ὁ τοῦ Φιλίππου ὡς, τῇ ὑστεραῖᾳ ἡμέρᾳ, or ἡ μουσική τέχνη.

21 On the other hand we must not conceive of a lost substantive in such expressions as οἱ ἐπὶ τῶν πραγμάτων the men in charge of affairs; τὰ τῆς πόλεως the interests of the town. In these cases the gender of the article, whether masculine, feminine, or neuter, furnishes of itself the required notion of men, women, or things.

22 Here also poetical idiom is very fluctuating, the article being omitted or expressed
almost at will. But, on the whole, poetry inclines to a very sparing use of the article, as will be seen from the following extract from the Antigone of Sophocles II. 415 ff.

χρόνον τάδ' ἄν τοσοῦτον ἐστ' ἐν αἰθήρι μέσῳ κατέστη λαμπρός ἡλιον κύκλος καὶ καλῇ ἔθαιπε καὶ τόν ἐξαιρήσες χθονὸς τυφῶν ἄείρας σκηπτόν, οὐράνιον ἄχος, πύμπλησι πεδίον, τάσαν αἰκίζων φόβην ὅλης πεδιάδος, ἐν δ' ἐμεστόθη μέγας αἰθήρ, μῦσαντες δ' εἴχομεν θείαν νόσουν.

'Thus was it for a time until in mid heaven stood the sun's bright ring and his heat burned us; and then on a sudden from the earth a whirlwind lifts his force, to torment the firmament, and fills the plain, dishonouring all the foliage of the woodland there, and besides, great heaven was filled; but closing lips and eyes, we sustained the portentous scourge.'

ABSENCE OF THE ARTICLE BEFORE A COMPLEMENT OF THE PREDICATE

23 A substantive or adjective which forms part of the predicate never takes the article: τὸ ἑαυτῷ εἶπεν
ἀρχή ἐστι τῆς σοφίας wonder is the beginning of wisdom; Ἀλέξανδρος ἐφάσκεν εἶναι Δίως ὦς Alexander used to assert that he was the son of Zeus.

24 To this idiom is due great refinement and compactness of expression, as will be seen from the following examples: ὁ λιμήν τὸ στόμα ἐχει εὐφύτ literally the harbour has its mouth wide English the mouth of the harbour is wide; βέβαιον ἄξεις τὸν βιον δίκαιος ὁ ὄν if you are upright, you will lead a tranquil life literally being upright you will lead your life tranquil.

25 In this construction are specially found certain classes of adjectives:—

1) Such as express little or much, like πολύς and ὀλίγος: πολύ ἔχει τὸ ἀργύριον he has money in plenty; μεγίστην ἔχονοι τὴν δύναμιν their power is very great.

2) Such as express relations of place, like μέσος and ἐσχάτος: ἐν μέσῃ τῇ χώρᾳ in the middle of the country; ἐπʼ ἐσχάτῳ τῷ λιμένι at the extremity of the harbour.

3) Such as express order in time, like πρῶτος and τελευταῖος: πρῶτοι ἔπτησαν οἱ Ἀθηναῖοι of the two the Athenians attacked first; πρῶτος ἄφικετο ὁ Κόνων Conon was the first to come.

4) Such as express circumstances in time, like δευτεραῖος and σκοταῖος: σκοταῖοι ἐπορεύοντο οἱ Ἑλληνες the Greeks marched in the dark; μεσημβρινοὶ ἤλθον οἱ ἄνδρες the men came at midday.

5) The adjectives ἐκών, ἄκων, and ἄσμενος:
ἀκον ὑπέστη ὁ Ξενοφῶν Xenophon promised unwillingly; ἀσμενοι ἐκοιμήθησαν οἱ ναῦται the sailors were glad to go to bed.

6) The adjective μόνος: μόνος ἔσωθη ὁ Ξενοφῶν Xenophon was the only man saved.

THE ARTICLE WITH PRONOUNS AND PRONOMINAL ADJECTIVES

26 If the preceding paragraphs have taught us the difference between an adjective that qualifies a substantive and an adjective that forms part of a predicate, we shall have no difficulty in using the article rightly with pronominal adjectives.

27 A pronominal adjective that qualifies a substantive is placed between the article and that substantive: οἱ τοιοῦτοι ἀνθρωποί ῥάδιοί εἰσιν ἔξα- πατὰν men of this sort are easy to take in; ἡ ἄλλη πόλις οὐδέν ἤδει the rest of the city knew nothing; ὁ ἄτερος στρατηγὸς ἀπέπλευσε the other general sailed away; ἡ αὐτὴ φύσις παντόλους ποιεῖ τοὺς ἀνθρώπους the self-same nature makes men of all sorts; ὁ πᾶς ἄριθμὸς τοσοῦτος ἐγένετο the total sum reached so high; τὸ ὅλον στράτευμα εἰς πεντακισχίλιους ἦν the total force was as many as five thousand men.

28 A pronominal adjective that has a predicative force takes position in a sentence just like any other adjective so used: τοιοῦτος ἦν ὁ ἄγαν the struggle was as-I-have-described-it; ὁ ἄγαν ἐγένετο τούτωδε the struggle took place in-this-way; ¹ πᾶσαν ὑμῖν τὴν

¹ In prose and comedy ὁτος, τοιοῦτος, τοσοῦτος are used to take up or resume something already said, while ὅτε, τούτωδε, and τοσοῦτος serve to anticipate something still to be explained.
Even pronouns themselves may stand in this relation to the verb of a sentence: 

I will tell you the truth entire i.e. without reservation; ὅλη ἡ πόλες ἔταράχθη the town was in confusion throughout.

29 Even pronouns themselves may stand in this relation to the verb of a sentence: αὐτὸς ὁ βασιλεύς τοῦτ’ ἔδρα the king did this in-person; ἐκτόντῳ τὴν τιμὴν ταύτην the privilege they acquired was this; τοῦτο τὸ ἔργον ἐπράξθη this was the deed that was done. In sentences like the two last we miss the true relation of verb and pronoun, if we translate, as we ought to do in English: they acquired this privilege; this deed was done. Yet we can easily see the reasonableness of the Greek idiom, different as it is from our own. As a rule, however, we cannot represent at all in English, whether idiomatic or unidiomatic, the Greek idiom in regard to ὁ ὁτος, ὁδε, and ἐκεῖνος. All we must remember is that these three pronouns take invariably the position of a predicative adjective: ὁ ὁτος ὁ ἄνηρ or ὁ ἄνηρ ὁ ὁτος this man; ἢδε ἢ γυνὴ or ἢ γυνὴ ἢδε the woman here; ἐκεῖνο τὸ πράγμα or τὸ πράγμα ἐκεῖνο that thing.

30 The words ἄμφω (which can only be used with the dual of a substantive), ἄμφοτεροι and ἐκάτερος are constructed like ὁ ὁτος, ὁδε, and ἐκεῖνος: ἄμφοι τοῖν ποδοῖν φεύγομεν we run away with both feet, i.e. as fast as we can; ἄμφοτερα τὰ στρατόπεδα ἐπὶ τοῦ λόφου ἢν both the camps were on the knoll; καθ’ ἐκάτερον τὸν ἐσπλήνων ὄρμησαν ἐπὶ τοὺς πολεμίους by the one inlet and by the other they moved against the enemy. When ἐκαστὸς takes the article, as it does only when its meaning is greatly emphasized, it also has the predicative position: περὶ ἐκάστης τῆς
In regard to most of these constructions poetical usage is far less fixed. We have often to let the context determine the precise sense in which a word is used, as for example, whether we should translate \( \pi\alpha\sigma\alpha \pi\omicron\omicron\alpha\varsigma \) by 'every city,' or 'the whole city.' In tragedy constructions like \( \alpha\nu\eta\rho \ \delta\epsilon \), \( \kappa\epsilon\iota\nu\omicron\sigma \) \( \alpha\nu\eta\rho \) are quite common.
CHAPTER II.—THE PRONOUNS

POSSESSIVE PRONOUNS

32 We have already seen (6 supra) that when a person or thing is spoken of as belonging to the subject of the sentence, the idea of possession is in Greek conveyed by prefixing the article to the name of the thing: ὁ Κῦρος ἔλαβε τὰ παλτά Cyrus seized his javelins. For this reason the possessive pronouns are not so common in Greek as they are in English.

33 At the same time, this construction cannot be used if any stress is to be laid upon the personality of the possessor. In that case, a possessive pronoun is necessary. στυγῶ μὲν ἂστυ τὸν ὅ ἐμὸν δῆμον ποθῶ I loathe the town and yearn for my parish; ζητεῖς ποιήσαι τάργυριον πλείον τὸ σὸν you seek to make your money more; πάρεστε εἰς τὸ ὑμέτερον ἀλσος come to your sacred-grove. For this degree of emphasis there is no possessive pronoun or its equivalent in the third person.

34 If, further, a stronger emphasis is to be laid upon the personality of the possessor, the reflexive pronouns are used: αἴσχυνομαι δὲ τὰς ἐμαυτῶν συμφορὰς but I am ashamed of my own misfortunes; ἀγε δῆ,
κατευθύνεις μου σὺ τὸν σαυτὸν τρόπτουν come now you must
tell me your own character; τὸν ἐμὸν πατέρα ἐπαινεῖτε καὶ οὐ τὸν ὑμετέρον αὐτῶν you praise my father
and not your own; ἀποκτείνουσι τοὺς ἑαυτῶν παῖδας they kill their own children. For the plural of the
first and second persons the normal construction is of the
type τὸν ὑμετέρον, ὑμετέρον αὐτῶν πατέρα, not
tὸν ἡμῶν, ὑμῶν αὐτῶν πατέρα, but for the third person
tὸν ἑαυτῶν πατέρα.

35 When a person or thing is spoken of as
belonging to some one else than the subject of the
sentence, we can use neither the article nor the
reflexive pronouns to bring out the idea of possession,
but we use either μοῦ, σοῦ, αὐτοῦ, ἡμῶν, ὑμῶν,
αὐτῶν, or with more emphasis ἐμὸς, σὸς, ἐκείνου,
ἡμετέρος, ὑμετέρος, ἐκείνων: μελαγχολῶντ' ἀπέτεμψέ
μου τὸν δεσπότην he sent my master away quite mad;
ὁ πατήρ σου ἢκεῖ your father is  ᾧ come; οἱ πρόγονοι
αὐτῶν τοῦτ’ ἐπράξαν their ancestors did this; or again
more emphatically τὸν ἐμὸν δεσπότην, ὁ σὸς πατήρ, οἱ
ἐκείνων πρόγονοι.

REFLEXIVE PRONOUNS

36 The pronouns ἐμαυτόν, σεαυτόν, ἑαυτόν, ἡμᾶς
αὐτούς, ὑμᾶς αὐτοὺς, ἑαυτοὺς are used as direct
reflexives: τύπτω ἐμαυτόν I strike myself, τύπτεις
σεαυτόν you strike yourself, τύπτει ἑαυτόν he strikes
himself, etc. The middle voice of the verb must never
be employed in place of this construction except in the
case of one or two verbs concerned with the toilet, such
as λουσθαῖ to bathe, and νίξεσθαι to wash the hands.
37 Besides this use directly reflexive, there is in the case of the third person, a call for an indirect reflexive sense, as when such and such a man says that such and such another man did something to him. Now in the plural this distinction is in Greek most precisely made by reserving ἑαυτοὺς, ἑαυτῶν, and ἑαυτῶνīs ἓρων, ἑῖσι for the indirect: ἐδέδησαν μὴ οἱ Ἀθηναῖοι διαφθείρειαν ἑφᾶς they feared that the Athenians would destroy them. In the singular the distinction is not so well kept up, but here also the true Attic idiom is to use ἐ, οὐ, οἱ: οὐκ ἄν ὅτε ὁ Κλέων τὸν Νικίαν οἱ ὑποχωρήσας Cleon did not think that Nicias would give way for him; Δαρεῖος ἐβούλετο οἱ τὼ παιδε παρεῖναι Darius wished his two sons to come to him; ἐκέλευσε τὸν οἰκῆτας ἐ περιμένειν he bade his servants wait for him.

RELATIVE PRONOUNS

38 The relative pronouns are ὁς, ὅσπερ, and ὅστις. The two first, ὁς and ὅσπερ, are definite, that is, designate persons or things already to some extent defined in meaning; but they differ from each other in the degree to which they define the antecedent, ὅσπερ being much the more precise: ἵδειν σὲ βούλομαι τὸν ὦν τὸν μόνον ἰν ἐγὼ φιλῶ μάλιστα I want you to see my only son whom I am very fond of; ὅσπερ πάλαι ἐγὼ, νῦν σὺ πράττεις you do now just-what I did once. Ὅστις, on the other hand, is quite indefinite, being used to designate a group or class of persons or

1 More rarely ἑφᾶς αὐτοὺς, ἑῖσι αὐτῶν etc.
things rather than any particular person or thing: μακάριος ὁστις οὐσίαν καὶ νοῦν ἔχει happy he who has money and sense.

39 From its use in such a sentence as that just quoted, ὁστις acquired the meaning also of the Latin quippe qui: a man is happy inasmuch-as-he has money and sense. Originally a misuse, it soon took rank as an indispensable idiom: προδότης εἰ τῆς πατρίδος ὁστις τὰ τοιαῦτα ἐρᾶσ you are a traitor to your country when—you do this.

40 From the nature of the case, ὁστις and not ὃς must be used to complete negative statements beginning with οὐδεὶς ἐστιν, οὐκ ἐστιν etc. and their equivalents τίς ἐστιν; τί ἐστιν; etc.: οὐκ ἐστιν οὐδεὶς ὁστις οὐ τοῦτον φιλεῖ there is not any body who does not love this man; τίς ἐστιν ὁστις οὐ τοῦτον φιλεῖ; who is there who does not love this man?

41 The relative pronoun agrees in gender and number with its antecedent, but it assumes the case required from it by its position in its own clause. This, however, is not an invariable idiom. On the contrary, when the relative ought to be in the accusative, it is much more usual for it to take the case of its antecedent, if that case is a genitive or a dative: οἴμοι δὲ κωλῆς ἦς ἐγὼ κατήσθιον woe is me for the ham which I devoured! This idiom is called attraction. It can take place only if the relative clause is essential to complete the sense.

42 When this attraction takes place, any pronoun which should serve as antecedent to the relative is omitted, as often as it is not joined to a substantive: τοῦτον τὸν οἶνον δέομαι σοι πιέω μεθ' ὅν μάλιστα
φιλείως pray drink this wine with the friends you love best. If the antecedent is a substantive it may be placed in the relative clause, but without its article: ὡς πολὺ μεθέστηκ' ἃν πρότερον εἶχεν τρόπων how much he is changed from the manners he once had!

43 The relative adjectives ὁιὸς, ὁποῖος: ὁσος, ὁπόσος: and ἡλίκος, ἡπιλίκος take the place of the relative pronouns not only when they are called for by a preceding τοιοῦτος: τοσοῦτος, τοσόσθε: or τηλικ- σύντος, but also as often as their special sense increases the precision of the sentence. They have the same construction as the relative pronouns.

44 A form of condensed expression is to be noticed. The origin of οὐδεὶς ὅστις οὐ seems to have been forgotten when the ἐστὶν was dropped after the οὐδεὶς; and it is treated just like a composite substantive meaning everybody, everything. καὶ πεζὸς καὶ νῆς καὶ οὐδεὶ ὁ τι οὐκ ἀπώλετο both land and navy and everything were destroyed; Ἄπολλόδωρος κλαίων οὐδενα ὄντινα οὐ κατέκλασε τὸν παρόντων Apollodorus by his tears made every one of the company break down.

45 Just as we might expect, poetical usage in regard to pronouns of every sort is much less precise than that of prose and comedy. By the side of the prose idioms and vocables are many antiquated forms and modes of expression such as are found in the higher poetry of every language. If no
prose writer ever uses μν or σφε for αὐτόν, or σέθεν for σοῦ, neither does he use τόσος for τοσούτος nor τοῖος for τοιούτος. He leaves such things to the poets. In prose, φίλος ἐμός is a possible collocation in the sense of ‘a friend of mine.’ In poetry, on the other hand, it means the same as αὐμὸς φίλος or ὁ φίλος ὁ ἐμὸς.

As to the relative, the most striking survival in poetry is the use as a relative pronoun of those cases of the article which begin with ταὐ: κτείνοντα τοὺς ou χρη κτανεῖν slaying those whom she ought not to slay.
the subjects are of different genders, then any adjective supplementing the verbal notion, is masculine, whenever one of the subject nouns denotes a male person, and neuter when all the subject nouns denote things: ἀρα συμφωνούμεν ἐγὼ καὶ ὑμεῖς; do you and I agree? ή τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι fortune and Philip were masters of events; φθόνος καὶ ἔρως ἐναντία ἐστίν envy and love are opposite principles.

49 It often happens, however, that the verb and its supplement agree only with the nearest or the most prominent subject. This can happen, of course, only when that subject is in the singular: σὺ Ἐλλην εἶ καὶ ὑμεῖς you are Greek and (for that part) so are we; οὐτε σὺ οὐτ’ ἂν ἄλλος οὐδεὶς δύνατ’ ἀντεπείν neither you nor (for that matter) any other could reply; τῶν κακῶν ἡ στάσις καὶ ὁ πόλεμος αὐτῶς ἐστὶν of our misfortunes disunion and (above all) war is the cause.

50 When the supplement of the verb is a substantive of a different number or gender from the subject, the verb generally agrees with the supplement rather than with the subject: αἱ χορηγίαι ἰκανῶν εὐδαιμονίας σημεῖον ἐστὶν the expenses of a chorēgus are a good indication of prosperity.

51 When the supplement of the verb is a substantive and the subject a neuter pronoun, the latter often takes the gender of the supplement: αὕτη ὑμῖν ἐσται σωτηρία this-thing will be your salvation. Similarly in relative clauses the relative pronoun may take the gender and number of the supplement of the predicate rather than of its antecedent: Περσικὸν ἔφος ὃν ἄκινάκην καλοῦσι a Persian sword which they call acinaces.
52 When used as supplement to the verb, a neuter adjective has the construction of a substantive: πονηρὸν ὁ συκοφάντης ἀεὶ the malicious-accuser is always an unprincipled-creature: χρησιμώτερον νομίζει χρήματα ἢ ἀδελφοὺς he regards possessions as something more useful than brothers.

53 In the case of subject and predicate just as with other constructions grammatical rules are sometimes sacrificed to sense. When the subject is a collective noun like πλῆθος, πόλις, στρατεύμα, the verb is often in the plural: πολὺ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυσικῶν εἰς τροφὴν οὐ χρῶνται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι ζῶσιν many a race of men do not use for food the produce of the earth but sustain themselves in life by milk and cheese and flesh got from beasts.

54 The sentence just quoted furnishes a second instance of grammatical concord sacrificed to sense: πολὺ γένος . . . τρεφόμενοι. This type also is not uncommon.

55 But in such cases, that is, when adjectives or participles qualify the subject or subjects, the normal idiom is that they agree in gender, number, and case with a single subject, and, if there are more subjects than one, that they agree with the nearest or else are repeated before each. Thus, we may say either ἐν σώμα καὶ ψυχῇ ἔχω I have one body and soul; or ἐν σώμα καὶ μίαν ψυχὴν ἔχω I have one body and one soul; the latter being more emphatic and precise.

56 When there are more subjects than one, the management of the article defining them is of the greatest importance. According as it is repeated or
no, the sense is much modified. If it is placed only before the first, then all are to be taken as forming one general conception: οἱ λίθοι καὶ ἀκόντια καὶ τοξεύματα the stones and javelins and arrows; οἱ Πελοποννήσιοι καὶ Συρακόσιοι καὶ ξύμαχοι the Peloponnesians, Syracusans, and allies. On the other hand we must say οἱ Πελοποννήσιοι καὶ οἱ Ἀθηναίοι unless the two peoples are for the time acting in concert; and we must say ἡ τε ἡπείρος καὶ αἱ νῆσοι unless we are speaking of a continent and the islands which politically go with it.
CHAPTER IV.—THE CASES

THE NOMINATIVE AND VOCATIVE CASES

57 Every one who has learned enough Greek to read a book such as this with intelligence, already knows the uses of the nominative and vocative cases. On one point only is there any notable difference between the Greek idiom and the English. When we meet with constructions such as οἱ Ὁρᾶκες ἢτε δεῦρο, which we rightly translate into English idiom ‘Thracians, come hither,’ we must not think that οἱ Ὁρᾶκες is in the vocative case. It is in the nominative just as much as in the sentence οἱ Ὁρᾶκες ἵστη δεῦρο the Thracians will come hither. The real difference between Greek and English here lies in the sense of the imperative mood. That the meaning of this mood differs in the two tongues is plain from the existence of a third person in Greek, whereas in English we use a composite expression ‘let him come’ etc. Indeed, we should perhaps come nearer the true meaning of the Greek imperative, if we translated it by expressions such as ‘you must come’ or ‘you shall come,’ ‘he must come’ or ‘he shall come’ etc. If we do so, we shall find no difficulty in such constructions as οἰσθ’
σὺν ὁ δρασον do you indeed know the-thing-which you must do? ἀνδρας τάττει εἰ φυλαξάντων τὴν πόλιν he posts men who shall watch the city.

THE ACCUSATIVE CASE

58 The principal use of the accusative is to define and complete the meaning of verbs.

When we use, for example, the verb 'strike' in English, we may define or complete its sense in one or other, or in both of two ways. We may say either 'he strikes the man' or 'he strikes a blow;' or again 'he strikes the man a blow.' Now in Greek we have all these modes of expression just as in English, only that in Greek they are freer and more frequent.

59 To take the type τύππει τὸν ἀνδρα first: the accusative τὸν ἀνδρα is said to be the direct object of the verb τύππει.

Far the greater number of transitive verbs have for object such an accusative to mark the person or thing with which the action of the verb deals. The idiom of Greek, however, is in so many ways different from the idiom of English that we cannot be sure of always finding the two languages running side by side in the matter of this construction. It constantly happens that the same thing is looked at from such different points of view in different languages. Accordingly, it would be impossible to give any general rule by which to know the verbs which in Greek are followed by an accusative of the direct object. They can only be learned by reading widely in Greek books. At the same time, it may be useful to instance a few verbs
and classes of verbs, which if judged only by their English equivalents might perhaps seem unlikely to have this construction.

60 Verbs denoting emotions of one kind or another are frequently followed by an accusative of the direct object: αἰδεῖσθαι to feel respect for; αἰσχύνεσθαι to feel shame before; φοβεῖσθαι to be afraid of; θαρρεῖν to have no fear of; ἐκπλήττεσθαι to be amazed at; θαυμάζειν to wonder at.

61 The verbs εὐ ποιεῖν 'to do good to'; κακῶς ποιεῖν 'to do ill to'; εὖ λέγειν 'to speak well of'; κακῶς λέγειν 'to speak ill of,' have this construction.

62 This is also the case with the verbs λαυθάνειν to escape the notice of, and φθάνειν to be beforehand with, to get before, to forestall.

63 The verbs ὅμνυναι 'to swear by'; ἀπομύναι 'to swear no by'; ἔπιστρεφεῖν 'to swear falsely by,' take an accusative of the person or thing by whom or by which one swears. It is this accusative which is seen in the elliptical expressions νὴ Δία yes, by Zeus; μὰ τὸν Διόνυσόν 'no, by Dionysus'; ναὶ μὰ τὸν Δία 'yea, by Zeus,' and the like.

64 Many intransitive verbs acquire a transitive meaning, and consequently the right to the construction with an accusative of the direct object, when they are compounded with prepositions, especially with διὰ across; μετὰ after; παρὰ beyond; περί round; ὑπὲρ over; and ὑπὸ under: διαβαίνειν to cross; μετέλειν to go after; παραπλεῖν to sail past; περιβεῖν to run round; ὑπερβαίνειν to pass over; ὑφίστασθαι to undertake.

65 The prepositions ἐπὶ and κατὰ when prefixed
to intransitive verbs sometimes give them a causative force: σιωπάναι to be silent, κατασιωπάνα to silence; ἵσχύειν to be strong, ἐπισχύειν to make strong; ἀληθεύειν to be true, ἐπαληθεύειν to make true, to confirm. A very striking example of this change of meaning produced by κατά is seen in the verb κατηχεῖν to instruct. The simple ἡχεῖν is always intransitive, being used of any person or thing that gives out a loud or clear note or sound of any sort. Thus, κατηχεῖν is 'to cause a person or thing to give out such a note or sound,' and is therefore very properly used of making a group or class of persons repeat distinctly aloud after one any words or sentences. Hence, 'to instruct' or 'to teach' becomes the ordinary sense of the verb.

66 A certain class of verbs take two accusatives of the direct object, one of a person and the other of a thing. Such verbs have the meanings to ask, to demand, to remind, to teach, to clothe or unclothe, to conceal, to deprive: τοῦτο τοὺς πολίτας ἐρωτᾶ he asks the citizens this question; τοὺς θεοὺς αἰτεῖτε ἀγαθά you ask the gods for good things; τὴν εἰρήνην ὡμᾶς ἀναμιμηχόκορεμ we remind you of the peace: τὸ πράγμα ἐκρύπτομεν τὸν πατέρα we hid the matter from our father; τὸ ἱμάτιον σκέπασον I will put your cloak on you; τοὺς νεανίας δίδασκει τὴν μουσικὴν he teaches the young men music; συλώσει τὰς βοῦς τοὺς βουκόλους they rob the herdsmen of their cows.

67 When we use such verbs in a passive construction, the accusative of the person becomes the subject of the verb, while the accusative of the thing remains unchanged: τοῦτο ἐρωτώνται οἱ πολίται this question
the citizens are asked; τὴν εἰρήνην ἀναμμηνήσκεσθε you are reminded of the peace; οἱ νεανίαι τὴν μουσικήν διδάσκονται the young men have lessons in music; τὰς βοῦς ἔσωλήσαν οἱ βούκολοι the herdsmen were robbed of their cows.

68 In the case of some verbs, an accusative of the direct object does not sufficiently define or complete their sense. Accordingly, a second accusative is also used, which is called the predicate accusative, because though agreeing with the accusative of the direct object, it is in effect part of the predicate. To this class belong verbs signifying 'to make,' 'to consider,' 'to name,' 'to choose,' 'to appoint,' and the like: πάντων δεσπότην ἐαυτὸν πεποίηκεν ο Φιλιππὸς Philip has made himself master of all; τούτων εὐεργέτην ἡγούμεθα this man we regard as a benefactor; τὸν Κυρον ἡγεμόνα ἐποιήσαντο they made Cyrus commander; πρέσβεις εἶλοντο Κλεινίαν καὶ Λυσίαν they chose Cleinias and Lysias ambassadors; τὸν παιδα ὁνόμασα Φιλιππὸν I called the boy Philip.

69 Such predicate accusatives are often adjectives: τοῦτο φανερόν ποιήσομεν this we shall make plain; τὰς ἁμαρτίας μεγάλας ἠγεῖτο he thought the mistakes serious; ἐλευθέρους κατέστησε τοὺς παιδας he set the boys free.

70 In the passive construction of this group of verbs the word that was the direct object of the active verb is the subject of the passive verb, while the predicate accusative becomes predicate nominative: πάντων δεσπότης ὁ Φιλιππὸς ἐγένετο Philip became master of all; οὗτος εὐεργέτης ἐνομίζετο this man was considered a benefactor; πρέσβεις ἠρέθησαν ὁ Κλεινίας
καὶ ὁ Λυσίας Cleinias and Lysias were chosen ambassadors; ἐνέδυ τὸν χιτώνα he put his tunic on.

71 Let us turn now to the other way of defining or completing the meaning of the verb, namely, that represented by the type τύπτει πληγήν he strikes a blow.

The accusative seen in τύπτειν πληγήν and the like expressions has been called by grammarians the internal or cognate accusative. Such names do not explain the use but serve simply as docketts or labels by which we distinguish this from other uses of the accusative. It is called internal, because the idea expressed by πληγήν may be regarded as already implied in τύπτειν. It is called cognate, because the notion of πληγή is cognate to that of τύπτειν.

72 The internal or cognate accusative takes the following forms:—

1) It may be a substantive of the same origin as the verb which it defines, or else the equivalent of such a substantive. If its meaning is narrower than that of the verb, it may be used alone without any qualifying adjective or other word: χοαῖς χεῖν to pour drink-offerings. Otherwise it is defined in some way: ἡδοναι τὰς μεγίστας ἡδονᾶς they experience the greatest pleasures; νίκην ἐνίκησαν καλλίστην they gained a most glorious victory; τὸν σῶν φόβον οὐ φοβήσεται he will not be afraid with your fear; μέμψιν δικαίαν μέμφομαι I find just fault.

2) It may be a substantive which has a meaning of a special sort akin to the notion of the
verb, but so much narrower than that notion as to define it well enough without a qualifying adjective: ναυμαχίαν ὁ Λυκοῦργος ἐνίκα
Lycurgus conquered in a battle-at-sea; πυγ-μήν ἐγγονίσατο he contended in boxing; τὴν ἐνόμην ἐνίκησαν they carried their view.

3) It may be the accusative plural neuter of an adjective: ὑψηλὰ πηδᾶν to leap high; εὐαγ-γέλια θέειν to offer a thank-offering for good news, literally to offer things relating-to-good-news.

Once or twice in set phrases we get the neuter singular of an adjective: μέγα δύνασθαι to be very powerful; ὤξι βλέπειν to have keen sight.

4) It may be the accusative neuter of a pronoun or a pronominal adjective: τοῦτο ἀνεφέμεθα this sorrow we feel; πολλὰ οἴχ ὀμολογῶ σοι in many points I do not agree with you; οὐδὲν ὑμῖν χρῆται he makes no use of you.

73 Some expressions of this class admit of receiving a passive construction. In such cases the internal accusative becomes the subject of the passive verb: thus τὰ τοιαῦτα οἴ 'Ἀθηναίοι ἐτύχησαν 'such misfortunes did the Athenians experience' becomes τὰ τοιαῦτα τῶν 'Ἀθηναίων ἐτυχήθη 'such misfortunes were experienced by the Athenians.' But as a rule this idiom is found with participles: οἱ ὑπὸ Θησέως πολεμηθέντες τόλεμοι the wars waged by Theseus; τὰ σοὶ κάμοι βεβιωμένα the actions of your life and mine.

74 Again we can combine the two types τύπτει
τὸν ἄνδρα and τύπτει πληγήν, and can say τύπτει τὸν ἄνδρα πληγήν, just as in English we say ‘he strikes the man a blow.’ Instances of this construction are common: εἰς ἡμὲν ἀποκτείνητε, οὐκ ἡμὲν μείζων βλάψι τὴν ἡμᾶς αὐτοῖς if you put me to death, you will not injure me more than you will injure yourselves; ταῦτα ἐγκωμιάζουσι τὴν δικαιοσύνην such praise they give to justice; τοῦτο οὐκ ἡμῶικασέ με he did not force me to this.

75 When such expressions receive a passive form the accusative of the direct object becomes the subject of the passive verb, while the internal accusative remains without change: ταῦτα ἐνεκωμιάσθην ἡ δικαιοσύνη justice was thus praised; πολλὰ καὶ δεινὰ ἡδικήθην I received much serious ill treatment; τοῦτο οὐκ ἡμαγκάσθην to this I was not forced.

76 Thus far, the verbs which have had their meaning defined or completed by accusatives of one sort or another, have expressed action or activity in one or more directions. There remains, however, the large class of verbs denoting states or conditions, generally spoken of as neuter verbs.

Now in Greek even these may have their sense defined and completed by accusatives: τὰ σώματα κάμνουσιν they suffer in body; ἀλγεῖ τὴν κεφαλὴν he has a headache; ἵναινει τὴν ψυχήν he has a wholesome temperament.

77 In their passive voice transitive verbs may express a state or condition, and when this is so, they also may have a like construction: διέφθαρται τὴν ψυχῆν he is corrupt in mind.

78 Further, any verbs whether denoting an activity
of any kind or a condition of any sort may have the
duration and extent of that activity or that condition
defined in time and place by the accusative case:
ἐνταῦθα ἑμενεν ἡμέρας τρεῖς there he remained three
days; ὅλην τὴν πόλιν πλανᾶται he wanders through
the city from end to end; τὴν πᾶσαν ἡμέραν ἐλαύνει
he marches the whole day; τριάκοντα ἐτη γεγονός
being thirty years old; ἀπέχει τὸ ἀστυ τρία στάδια
the town is three furlongs off.

79 Even in other spheres than time and place is
the activity or condition expressed by a verb defined
in this way: τὰ μὲν παρελθόντα ὑμεῖς μὲν Κῦρον
ηὔξισατε, Κῦρος δὲ εὐκλεῖς ὑμᾶς ἐποίησεν in things
past you aggrandized Cyrus, and Cyrus made you
famous; τὸ Αἰτωλικὸν πάθος διὰ τὴν ἐλην μέρος
τι ἐγένετο the disaster in Aetolia happened to some
extent because of the wood; τὸ κατ’ ἐμὲ οὐδὲν ἔλ-
λειψεν nothing will be wanting if I can help it. In
all these cases it is noticeable that the accusative
defines the extent of the verb’s action.

80 From the two uses of the accusative last
described arise a great many modes of expression
which are generally regarded as adverbial. Seeing
that they mark limitations of the verbal action, they
ought rather to be taken in each case directly with
the verb. They resemble adverbs only so far as they
serve the same function as adverbs. Of these accusa-
tives some of the most common are:—

1) Defining motive: τί; why? τοῦτ’ αὐτό or
αὐτὸ τοῦτο, ταῦτ’ αὐτά or αὐτὰ ταῦτα, for
this very purpose: αὐτὰ ταῦτα νῦν ἦκω for
this very end am I here.
2) Defining manner: τρόπον τινά in some way; τινά τρόπον; in what way? πάντα τρόπον in every way; τὴν ταχύστην in the quickest way; πρώτη gratis; πρόφασιν in pretence; χάριν for the sake of; ἄρχην or τὴν ἄρχην at all: ἐν τῷ παραχρῆμα οὐκ ἔστων ἄρχην ὁρθῶς βουλεύεσθαι at the moment it is not at all possible to form the right determination.

3) Defining time: τὸ παλαιον of old; τὸ πρὶν before; τὸ νῦν meanwhile.

4) Defining order in a series: τὸ πρῶτον in the first place; τὸ τελευταῖον in the last place.¹

81 But it is not only verbs that have their signification defined and completed by the aid of the accusative case. In certain circumstances nouns also may have a defining accusative attached to them. Perhaps in respect of nouns the idiom is an extension from the use with verbs. It is an easy step, for example, from such constructions as πᾶσαν ἁδικίαν ἁδικεῖ to πᾶσαν ἁδικίαν ἁδικος or from υψιάνειν τὴν ψυχήν to υψῖς τὴν ψυχήν.

82 Whatever the origin of the use, certainly the construction is not at all uncommon in the case of adjectives, or, within narrower limits, in the case of nouns: τοιοῦτος ἦν τὸ ἡθος in character he was as-I-have-described-him; βελτιώνεσ εἰσὶ τὴν γνώμην καὶ τὴν ἱδέαν they are better men in mind and make; ἀπειρον τὸ πλῆθος endless in multitude; ἄνὴρ ἀγαθός τὰ πολιτικὰ a man good at statecraft; δεινὸς τὰ πάντα clever at everything; διὰ μέσης τῆς πόλεως

¹ In such a construction τὸ δεύτερον is never used, but always ἐπειτὰ or ἐπειτὰ δὲ for ‘in the second place.’
In the higher poetry the older and freer usage, out of which the prose idioms have, as it were, crystallized, is still to be seen. There is not the same definiteness and precision of relation between the verb and its accusative. The accusative still defines the meaning of the verb, but in the loosest imaginable way so as to be sometimes little more than a picturesque enlargement of the verbal notion: πόδα προβαίνεις thou steppest forward; δυσλόγιστον ἤξεν χέρα he was impetuous with misguided hand; πείραν ἐμώρανεν he acted foolishly in the attempt.

Another ancient idiom found in poetry is the employment of the accusative case to mark the direction in which a movement is made: Μήδεια πύργους γῆς ἐπλένος Ἰολκίας Medea sailed to the towers of the land of Iolcus. In such
a sentence a preposition must precede the accusative in prose and comedy.

THE TRUE GENITIVE CASE

84 We have seen that the accusative case is principally employed to define the meaning of verbs and very rarely to define that of nouns (substantives and adjectives). The converse is true of the genitive, its commonest use being to define or determine the meaning of nouns, and only rarely that of verbs.

85 We learn the chief function of this case from the name assigned it by the Greeks themselves when they began to analyze their language. They spoke of it as ἡ γενικὴ πτώσις, the case of the genus. And such it is in large measure. For the ordinary way in which it defines substantives is by specifying the genus or class to which they belong or the general conception of which they form part. For example, when we say "οἱ παιδεῖς τῶν ἀθλητῶν," we define or determine the scope for the time being of the substantive "οἱ παιδεῖς" by narrowing its reference to the class of "οἱ ἀθλητῶν." In the same way, when we say "χρυσοῦ στέφανος," we define the word "στέφανος" by specifying that it forms part of the general conception of gold, and not of that of any other substance—silver, bronze, wood, flowers, or the like.

86 But though this is a true generalization of the

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1 The Romans who did so much to obscure the Greek science of grammar, here also showed their inability to grasp its nice distinctions. By a very odd and very wrong translation, they converted ἡ γενικὴ πτώσις into casus genetivus.
force of the genitive case, it is only true in part. We can reach a wider generalization still. When one substantive is defined by another which for the time being stands to it as a whole stands to its part, the defining substantive—the whole—is in the genitive case because that case originally conveyed some such idea as ‘within the sphere of,’ ‘within the space of,’ ‘within the field of,’ ‘within the limits of.’ We may readily fix this radical function of the case upon our memory by thinking of a black bounded superficies with a white spot at any point upon it. The white spot represents what we call the governing substantive, and the black surface is the genitive which we say is dependent upon it. We see this very easily in such a phrase as Θῆβαι Βοιωτίας Thebes in Boeotia; the particular spot, Thebes, within the country, Boeotia. But it is not really much more difficult to see the truth of it in regard to such phrases as οἱ παιδες τῶν ἐλευθέρων or στέφανος χρυσοῦ. In the one case, οἱ παιδες is the spot, and τῶν ἐλευθέρων the surface enclosing it. In the other, χρυσοῦ is the enclosing surface and στέφανος the spot. With this general notion of the function of the genitive case, let us take up special points in its use.

87. The use in which perhaps we grasp most easily the radical notion is, as we have seen, the local use, as in Θῆβαι Βοιωτίας Thebes in Boeotia. Other examples are: ἀφίκετο τῆς Ἀττικῆς εἰς Οἰνοῦν he came to Oenoë in Attica; μετὰ τὴν τῆς Αἰτωλίας συμφορὰν after the disaster in Aetolia; κατέκλησαν Πέρδικκαν Μακεδονίας they shut Perdiccas up in Macedonìa.

88. This local use of the genitive is very common
with adverbs of place: ποῦ τῆς χώρας εὑρήσομεν τὸν παῖδα; at what place in the country shall we find the boy? ποι ἡς ἐμυ; where in the world shall I go to? πολλαχῶσε τῆς Ἀρκαδίας πέμπει ἀγγέλους he sends messengers to many places in Arcadia; ἐνταῦθα τῆς ἡμέρας τὸ στρατόπεδον ἐποιησαντο they pitched their camp at that point on the mainland; τῆς γὰρ οἰκῶ τῶν ἄγρων for I live far in the country. So with πόθεν, ἐνταυθοὶ, ἐκεῖ, ἐκείσε, πανταχοῦ, οὐδαμοῦ, and the like.

89 The step from this strictly local use to place-like relations is not difficult: ἐνταῦθα τῆς πολιτείας in that branch of the administration; ἐκεῖ τοῦ λόγου at that point in his speech.

90 The pronouns τοῦτο and τοσοῦτον when preceded by a preposition take this quasi-local genitive: σὺ δ' εἰς τοσοῦτον τῶν μανίων ἐλήλυθας but you are come to such a pitch of madness; εἰς τοσοῦτον ἥλθον κυνδύνου to such a pitch of danger did they come.

91 Even motion within a space is so denoted: ὑπάγεθ', ύμεῖς τῆς ὁδοῦ proceed on your journey; προσώντες τῆς στρατείας as they proceeded on their expedition.

92 As is usually the case, the usage in regard to time follows closely on the lines of the local use.

The genitive of any word denoting a space of time conveys the notion of ‘some point within that space’: ἐγερτεῖ τῆς νυκτὸς he wakes at some point in the night; ἐσπέρας δειπνεῖ he dines at some time in the evening; δέκα ἡμερῶν μαχεῖται he will fight at some time within the space of ten days.

93 So also with certain adverbs: ἐσθίει πολλάκις
tis hemera he eats often in the day; oste tis hemeras afike to he arrived late in the day; tris tis nuktos he wake thrice in the night.

94 And again expressing quasi-temporal relations: poorow hodoi esti tov biou, thvastou de egus it is now a late hour of life, and near to death; pro tis hukias early in life.

95 With a certain class of verbs we get the local genitive—such as denote to reign, to be king, to rule, and the like. That kratein, arxein, basileuein, turannuein etc. were used with a genitive of place first of all is plain from early Greek usage such as 'Ithaki tou basileuein to be king in Ithaca; Tevdo ou anassew to be prince in Tenedos. In fact basileuei 'Ithaki is one and the same thing with 'Ithaki esti basileus he is king within Ithaca. Of course in later Greek this usage became generalized, and such verbs take genitives of persons, and of other things besides place, but the origin of the idiom is in the local use of the genitive. Examples are: o Erxhseis ebasileuei tov Perion Xerxes was king of the Persians; arxai o dei charas apas he ought to rule over the whole country; tou somatos gar ouk eia tov kuriou kratein o daimov for fate does not permit its owner to rule over the body; ou patroin estin hemistei tous epidealas tov autokthovan it is not the-way-in-our-country for the newcomers to direct the natives.

96 We have seen how common are such expressions as tou yh esimi; where in the (extent of the) world am I? Well, from such a usage it is not a long cry to idioms like pou exei tou agynos; how are you in the field or sphere of the contest that is how do you
get on in the contest? We shall soon see how very far we are carried by this easy transition from place and time to other relations, such as manner.

97 With πῶς and its correlative this usage is common, and it is also found frequently with εὖ, καλῶς, ἱκανῶς and the like: ἔγω δὲ τοῦτον τοῦ τρόπου πῶς εἶμ′ ἀεὶ I am somehow always within (the line of) this description; ἐπλευν ὡς εἶχε τάχους ἐκαστὸς they sailed, each as fast as he could literally as each was in the sphere of swiftness; καλῶς παράπλου κεῖται ᾧ Κόρκυρα Corcyra lies favourably in the matter of a coasting-voyage.

98 Precisely so also we find the genitive employed with certain classes of adjectives denoting activity or rest within certain limits suggested often by the words themselves. Such are all adjectives in -ικὸς: πρακτικὸς ἢν τῶν δικαίων he was active in the field or sphere of just works; ἐξεργαστικὸι ἢσαν τῶν τοιούτων πράγματων they were able-to-accomplish (in the sphere of) such actions.

99 But almost any adjective the meaning of which may in English be defined by such a phrase as ‘in the matter of such and such a thing’ may be followed in Greek by a genitive: τυφλὸς ἢν τοῦ μέλλοντος he was blind in the field of the future; ἄξιος ἢν τιμῆς he was worthy (in the matter of) honour; ἄξιοι ἐσμεν κλοπῆς we are guilty (within the limits) of stealing; ἐπιστήμονες ἐγένοντο τῆς θαλάττης they became skilful in (the sphere of) the sea; μακαιρία ἢ χελώνη τοῦ δέρματος the tortoise is fortunate in (the matter of) its skin; ἀληθεροὶ εἰσὶ τῆς εἰρήνης they are careless (in the matter of) peace.
100 From this it follows that a large class of verbs—at all events those derived from or connected with such adjectives—are likely to have a genitive of the same description. Such verbs are:

1) those that signify ‘to congratulate,’ ‘to think happy,’ ‘to envy’ etc. These have an accusative of the person congratulated etc., and a genitive of the thing for which he is congratulated etc.: σοφίας φθονήσαι μᾶλλον ἢ πλούτου καλόν it is well to be envious (in the matter) of wisdom rather than (in the matter) of riches; αὐτῶν εὐδαιμονεῖ τῆς περιουσίας he will felicitate himself in (the matter of) his superfluity; αἱ χελώναι μακαριστῇ σε τοῦ δέρματος tortoises will think you lucky in (the matter of) your skin.¹

2) many that signify ‘to accuse,’ ‘to condemn,’ ‘to absolve’ and the like. These are followed by an accusative of the person accused, condemned, absolved etc., and a genitive of the fault or crime of which he is accused, condemned, absolved etc.: ἔτιμσατο Φίλιππον κλοπῆς he held Philip guilty (in the matter) of theft; διώξομαι σε δείλιας I will prosecute you for cowardice literally in the matter of cowardice. The same construction is seen in γράφεσθαι, εἰσάγειν, αἴρεῖν, ἀπολύειν τινὰ τινος to impeach, to cite, to convict, to acquit a man of a charge.

3) those that signify ‘to remember,’ ‘to forget,’

¹ This is the same use as we find with interjections, as φεῦ τοῦ κάλλους alas! for her beauty.
'to be anxious,' 'to be careful,' 'to be careless,' and the like: τῶν νόμων οὐ φροντίζουσι they have no anxiety (φροντίς) in the sphere of the laws; ἔπιλαυθάνεται τοῦ πατρός he forgets his father literally he is unconscious (in the matter) of his father;¹ ἀνθρωπος δὲν μέμνησο τῆς κοινῆς τύχης thou art a man; remember the common lot literally be reminded in the matter of the common lot; κακώς γὰρ ἐπεμελείσθ' ἡμῶν τότε for at that time you took bad charge of us literally you were ἐπιμελεῖσι in the matter of us; similarly the verb ἀναμιμήσκειν 'to remind' takes the genitive of the thing of which one is reminded: ἀνέμνησε τὸν ἀνθρωπον τοῦ κυνήγου he reminded the man of the risk.

To this class belong the impersonal verbs μέλει μοι and μεταμέλει μοι: οὐ τοῦ δοκεῖν μοι τῆς δ' ἀληθείας μέλει I care not for appearances but for the truth; τῇ πόλει πολλάκις ἤδη μετεμέλησε τῶν κρίσεων our country has often ere now repented its decisions.

4) certain verbs meaning 'to hit' and 'to miss' and the like: μακάριος δόστις τυγχάνει γενναίου φίλου happy the man who finds a generous friend literally who makes a hit in the matter of a generous friend; γνώμης ἀμαρτάνει he errs in judgment; ἐφευσθησαν τῶν ἐλπίδων they were deceived in (the sphere of) their

¹ As λαυθάνεω means 'to escape the notice of,' then the middle voice λαυθάνεσθαι means 'to escape one's own notice' if we may say so, that is, 'be unconscious.'
hopes; οὐκ ἐσφαλταὶ τῆς ἀληθείας he has not been foiled in (the sphere of) the truth; στόχαζωμεθα τῆς τῶν θεῶν διανοίας let us guess the mind of the gods literally let us take aim (στόχος) in the matter of the mind of the gods.

5) certain verbs with the general notion of desiring, namely ἔραν, ἐπιθυμεῖν, ὀρέγεσθαι, ἐφίσσομαι: ἔρα τῆς εἰρήνης he is enamoured of peace; ἐπιθυμεῖ τῶν ἀρίστων desire the best things; ὀρέχθη ἄρχης he reached after power; διά τί τῶν κερδῶν ἔφε οὐ why are you set upon gain? Now this class consists of verbs which are either really neuter like ἔραν and ἐπιθυμεῖν, or in the passive voice like ὀρέγεσθαι and ἐφίσσομαι, so that we naturally use them with a genitive of the sphere within which their action lies.

101. Recalling the type Θῆβαι Βουωτίας let us substitute a person or persons for Θῆβαι and a class of men for Βουωτίας, and we get the new type οἱ παῖδες τῶν ἐλευθέρων, one of the class of expressions which led the Greeks to speak of ἡ ἱερικὴ πτώσις. The genitive in collocations of this kind is most unreasonably called the partitive genitive, a name which is so entirely misleading that it ought to be abandoned. Indeed it is exactly the reverse of the truth to speak in this way, seeing that genitives like τῶν ἐλευθέρων really represent the whole, while nominatives like οἱ παῖδες might be called partitive nominatives.

102. This type of course may take many forms. It may exist in any case in which we can conceive of
a distinction between a whole and the parts of that whole: τῶν πολιτῶν οἱ καλοὶ τε κἀγαθοὶ the better-bred of the citizens; οἱ γεραίτατοι τῶν Ἀχαρνέων the oldest of the Acharnians; οἱ χρηστοὶ τῶν ἀνθρώπων the virtuous among mankind; οἱ ἄλλοι τῶν ἀνθρώπων the rest of mankind; ὁλίγοι τῶν πολιτῶν few among the citizens; οὐδεὶς τῶν ἀνθρώπων ἄνδρα in the world; ἄνηρ τῶν ῥητόρων one of the orators; τῶν δέκα στρατηγῶν Λέων καὶ Ἑρασανίδης of the ten generals Leon and Erasanides.

It ought to be carefully remembered that there are but two orders of words in this type, either οἱ παῖδες τῶν ἐλευθέρων or τῶν ἐλευθέρων οἱ παῖδες; never οἱ τῶν ἐλευθέρων παῖδες.

103 A genitive of this sort can form part of a verbal notion: Σόλων τῶν ἐπτὰ σοφιστῶν ἐνομίζετο Solon used to be thought one of the seven wise men; τούτων γενοῦ μοι pray become one of them.

104 An extension of this type is seen in constructions like ὁ ἡμισυς τοῦ χρόνου the half of the time. It seems to have been thought that just as you could say τῶν Ἀχαρνέων οἱ γεραίτατοι, you might also say ὁ ἡμισύς τοῦ χρόνου. But the two things are not the same, seeing that the masculine gender very naturally suggests the idea of man or men, but certainly not of time. Still the idiomatic Greek is ὁ ἡμισυς τοῦ χρόνου rather than τὸ ἡμισύ τοῦ χρόνου. Similarly, ἐπὶ τῆς ἡμερείας τῆς γῆς upon the half of the territory; ἐτερον τῆς γῆς τῆν πολλήν they ravaged the most of the territory; τὴν πλείστην τῆς στρατιᾶς παρέταξε he drew up the most of his army.

105 Once more let us travel back to Ἐβδαι
Βοιωτίας. If we can conceive of a whole, Boeotia, with a part, Thebes, we can also conceive of a whole, man, with a part, hand, ἡ χεῖρ τοῦ ἀνδρός or ἡ τοῦ ἀνδρός χεῖρ the hand (as part) of (the whole) the man. Thus we get genitives of a good many kinds, labelled differently by grammarians, according to the modification of this notion most prominent in each.

106 Some of these labels, marks, or dockets are as follows:

1) the genitive of material or contents: στέφανος χρυσός a crown of gold; ποτήριον οἶνον a cup of wine; σωρὸς ἀγαθῶν a heap of good things; ἡ στήλη λίθου ἑστίν the slab is of stone.

2) the genitive of possession: ἡ τῶν Λοκρῶν γῆ the territory of the Locrians; τὸ κράτος ἑστὶ τοῦ βασιλέως the authority belongs to the king.

3) the genitive of amount: ὀκτὼ σταδίων τεῖχος a wall of eight furlongs; τριάκοντα ταλάντων οὐσία an estate of thirty talents; τριῶν ἡμερῶν συνία provisions for three days.

4) the objective genitive, the subjective genitive: ὁ τῶν πολεμίων φόβος either objective the fear on account of the enemy, or subjective the fear felt by the enemy. An idiomatic distinction should be here noticed. Contrary to the English usage the Greeks employed ὁ ἐμὸς φόβος, ὁ ἴμετερος φόβος, ὁ σὸς φόβος, ὁ ἴμετερος φόβος and the like for 'the fear of me' that is 'which I inspire,' 'the fear of us' etc., but ὁ φόβος μου, ὁ φόβος ἴμων, ὁ φόβος σου, ὁ φόβος ἴμων for 'my fear' that is 'the fear which I feel' etc.
107 Now in all these examples, however we docket them, the genitive represents for the time being a whole, and the nominative a part of that whole. Even in an expression like ὁ τῶν πολεμίων φόβος, the general conception ὁ πολέμιος involves a great deal more than the attribute of inspiring fear (objective genitive) or of feeling fear (subjective genitive) though in speaking of ὁ τῶν πολεμίων φόβος we choose for the moment to confine ourselves to one out of the many attributes of ὁ πολέμιος.

108 Some of these special modifications of meaning are also found with adjectives:——

1) genitive of material or contents; especially with adjectives meaning ‘full’: χύτρα ξωμοῦ πλέα a pot full of soup or a full pot of soup; ποταμὸς πλήρης ἰχθύων a river full of fish; πλούσιος οὗ χρυσίον ἀλλ' οὗ δεὶ τῶν εὐδαιμονικαῖ ἀλλείπτειν rich not in gold, but in what the happy man ought to be rich in.

2) genitive of possession: ἡ πόλις ἀπάντων τῶν πολιτῶν κοινῆ ἐστὶν the state is the common-property of all the citizens or belongs in common to all the citizens; κίνησις τοῦ σώματος οἰκεία motion proper to the body; ἱερὸν γὰρ ἐστὶ τοῦ Πλούτου πάλαι for it has long been sacred to Plutus; κίνδυνοι τῶν ἐφεστηκότων ἵδιοι dangers peculiar to those in command; μέτοχος ἐλπίδων having part-possession in hopes that is sharing hopes.

109 Now such a construction as that last mentioned can be best understood if we recall the radical notion involved in the genitive case——'within the
sphere of; 'within the limits of;' 'within the general conception of,' as, κίνησις τοῦ σώματος οίκεια motion proper within the sphere of the body; κίνδυνοι τῶν ἐφεστηκότων ἰδιω dangers peculiar within the sphere of those in command, and so on.

110 As to verbs, we have already seen why some of them have their meaning best defined by a genitive. In regard to others it is not always easy to see why this is so, or rather to decide in each case whether the genitive with a verb is the true genitive, with which we have hitherto been occupied, or the spurious genitive, still to be discussed, which has taken the place of the lost ablative. Still, as to most idioms there can be no doubt.

111 We find pretty often that a common transitive verb like φέρειν or διδόναι, which normally has its meaning defined by an accusative, is followed by the genitive, when there is special reason for laying stress upon the fact that its action does not for the moment extend over the whole of its object, but is brought to bear only at a point or points within that object. Thus, we could not say φέρειν τῆς χύτρας 'to bring the jar,' because the bringing must refer to the whole jar or nothing at all, unless the jar is broken into pieces, but we may say very properly φέρειν τῶν λίθων 'to bring some stones' because we could not expect any one to bring all the stones in a place. In such cases we must be very careful not to think that the genitive case in itself means 'some of anything.' We get the meaning most easily by taking once more the type Ὁηβαι Βοιωτίας, and by substituting for Ὁηβαι the verbal action (here, 'bringing') and for
Βουστίας the general conception (here, ‘stones’). So, ἐνεγκάτω τις ἐνδόθεν τῶν ἵσχάδων somebody bring dried figs from the house; τῶν παχείων ἐνετίθεις θρυαλλίδων you inserted coarse wicks. In both these cases the action of the verb takes effect within the whole, αἱ ἱσχάδες, and within the whole, αἱ παχεῖαι θρυαλλίδες. Similarly, we say either κατέαγη τὴν κεφαλὴν or κατέαγη τῆς κεφαλῆς ‘he had his head broken,’ according as we wish to express generally that a man had his head broken or to lay emphasis upon the fact that the breaking took effect at a point within the whole, ἡ κεφαλὴ.

112 Thus it happens that the genitive is in Greek the right case for the object after verbs like λαμβάνεσθαι to take hold, ἀπεσθαι to fasten upon, to touch, ἔχεσθαι to cling, ἄρχειν to start, ἄρχεσθαι to begin. The action of all these verbs necessarily takes effect within a whole. We cannot take hold of, touch, cling to, or begin a whole object at once: τοῦ βωμοῦ ἐλάβετο he seized the altar; οὕτω ποθ' ἀπει τῶν ἄκρων ἄνευ πόνου you will certainly never touch the summit without labour; νόμων ἔχεσθαι πάντα δεῖ τὸν σώφρονα the wise man ought in all things to hold fast by the laws; ἄρχει τῶν λόγων he starts the discussion; ἄρχεται τοῦ λόγου he begins his speech.

113 All verbs with the general sense of ‘to fill’ are followed by such a genitive of the thing with which something is filled: μίαν ναῖν ἄνδρῶν ἐπλήρωσαν they manned one ship; μεμεστωμένος ὃβρεως filled with pride; πλουτῶ φίλων I am rich in friends; εὐπορεῖ χρημάτων he abounds in riches.

114 The verbs γεύειν ‘to give to taste,’ γεύεσθαι
‘to taste’ and ὀσφραίνεσθαι ‘to smell’ have the
genitive of the thing tasted or smelt: ἔγενεσε Φιλιππον
tοῦ μέλιτος he gave Philip a taste of the honey; ὁ
Φιλιππος ἔγευσατο τοῦ μέλιτος Philip tasted the
honey; ὀσφραίνομεθα κρομμών we smell onions.

The verbs ἀκούειν to hear, ἀκροᾶσθαι to listen, and
αισθάνεσθαι to perceive are generally attached to this
class, as they sometimes have their object in the genitive.
But it is much better to regard them in the same way
as verbs like ἐσθίειν and πίνειν, that is, as taking the
accusative or the genitive just as the special sense
required from them may demand.

115 Certain verbs by being compounded with
μετά have their meaning so modified that they have
their object in the genitive. Thus μετέχειν, μεταλαμ-
βάνειν, and μεταλαγχάνειν, meaning respectively ‘to
possess, to receive, and to have allotted one something
along with somebody else’ are followed by the genitive
because they necessarily express an action taking
effect within a whole: μετέχομεν τοῦ ἔργου we have
part in the matter; μεταλάβομεν τῆς λείας let us
share the booty; μεταλαγχάνει τῶν χρημάτων he has
a share in the wealth allotted him. So also μετα-
διδόναι has a genitive of the thing imparted: τῆς
ἀρχῆς μετέδωκε τῷ ὑψ he gave a share of his authority
to his son.

116 Of course the verbs just mentioned may at
the same time have the construction with the internal
cognate accusative of pronouns or pronominal words at
the same time as this genitive: μετέδωκε τι τῆς
ἀρχῆς τῷ υψ he gave some share in his authority to
his son; τὸ πέμπτον μέρος μετέλαβε τῶν ψήφων he
got the fifth part of the votes. Here we see plainly
that τῶν ψήφων represents a whole.

117 It is not otherwise with the neuter verbs ὀξεῖν ‘to smell’ and ἀπολαύειν ‘to have enjoyment.’
Both may have such a cognate or internal accusative,
which makes quite plain what otherwise might have
been obscure that the genitive with them marks the whole
sphere within which their action lies: βύρσης κάκιστον ὀξεῖν to have a very bad smell of leather that is a
very bad smell within the capacity of leather; τί γὰρ
ἄλλο ἀν ἀπολαύσαιμι τοῦ μαθήματος; for what other
enjoyment would I have within the scope of lessons?

118 One important use still remains—the genitive,
as it is called, of value. This can best be elucidated
by such English expressions as ‘it is worth anything
within a pound,’ ‘I shall buy it for anything within
ten shillings.’ Here again the genitive has for radical
signification ‘within the scope of,’ ‘within the limits
of,’ that is, the notion of a whole not to be exceeded.

119 The genitive is thus employed with the
adjectives ἄξιος worthy, and ἀνάξιος unworthy, and
with the verbs ἀξιόων to judge worthy, τάπτειν to
rate, τιμᾶν to value, to assess, ὑνεῖσθαι 1 to buy;
πωλεῖν, ἀποδίδοσθαι 2 to sell; μισθοῦν to let;
μισθοῦσθαι to hire: πολλοῦ ἄξιος worth much;
δόξα χρημάτων οὐκ ὑπερή reputation not to be
bought for money; τῶν πόνων πωλοῦσιν ἡμῖν πάντα

1 ὑνεῖσθαι I buy; imperfect ἐνισθήμην; future ὑνεῖσθημι; aorist ἐπιμέθη; perfect ἐνισθήμηα; passive aorist ἐνισθήθη; perfect ἐνισθήμη; verbs ὑπερή, ὑπετέρος; present passive πρᾶσιν εὑρίσκω.

2 πωλῶ I sell; more rarely ἀποδίσομαι; imperfect ἐπώλων, ἀπεδίδομην; future ἀποδίσομαι; aorist ἀπεδίδημην; perfect πεπράσκα; passive πωλοῦμαι; future πωλῆσομαι; aorist ἐπιστήθη; perfect πεπράμαι.
τῷ γάθ᾽ ὦ θεοὶ the gods sell us all good things at the price of labour; οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἑλπίδας I would not have sold my hopes (even) for a large sum; τὸν φόρον τοσοῦτον ἔταξε he fixed the tribute at so much; τίνος τιμήσειν αὐτῷ προσδοκᾶς τὸ δικαστήριον; at how much do you expect the court to fix-the-penalty against him? εἰ βούλουσαν \θανάτου σοι τιμᾶσθαι (middle) if he were to choose to fix-for-himself-the-penalty that is to assess the penalty at death against you; πλοία τετιμημένα (passive) χρημάτων boats valued at a money-price; μισθοῦται ταλάντων τὸν ἀγρόν he hires the farm for a talent.

120 Indeed we may have a genitive of this sort with any verb denoting work for which payment is made: δέκα μνὼν ἑργάζεται he does the work for ten minae; πόσον διδάσκει ὁ Ἰσαῖος; how much does Isaeus charge for his lessons? πέντε μνὼν διδάσκει he charges five minae.

121 It is hardly necessary to remind the reader that when certain prepositions bearing a sense in which they would be followed by a genitive case when standing alone, enter into the composition of a verb, they very often confer upon that verb the right of construction with a genitive. This is the case with compounds of κατά in the sense of ‘down over’ or ‘over,’ though the tendency of prose as against poetry is to repeat the preposition after the verb: κατὰ τῶν κόρων ὑπνοῦ τι καταχεῖται γλυκύ a sort of sweet sleep is shed over my eyeballs. The preposition is, however, never repeated after compounds of κατά in the sense of ‘against’ or ‘at,’ a meaning which in composition is often generalized into a notion of
disfavour or hostility: ὄνθρωπε, παύσαι καταγελῶν μοι man, give over laughing at me; ψευδὴ κατεγλώττιζε μοι he mouthed lies against me; κατεφρόνησας τοῦ κινδύνου you slighted the risk literally you were minded against or in disfavour of, the risk.

122 A class of compounds with κατά demands special mention. These are the verbs καταγγυνώσκειν to acknowledge or decide against, καταψήφιζεσθαι to vote against, καταδικάζειν to adjudge against, and κατακρίνειν to give sentence against. All of them are followed by an accusative of the penalty decided upon and a genitive of the person who is to receive it: καταγγυνώσκειν, καταψήφιζεσθαι, καταδικάζειν, or κατακρίνειν, ξημιαν or θάνατον Κλεινίου to acknowledge, vote, adjudge, or give sentence of a fine or of death against Cleinias. The two first are used also with an accusative of the crime: καταγγυνώσκειν or καταψήφιζεσθαι κλοπήν, δειλίαν, λυποταξίαν Κλεινίου to acknowledge or vote the crime of theft, the fault of cowardice, the crime of desertion, against Cleinias.

123 The constructions of κατηγορεῖν should be given here. Its first construction is naturally that of κατηγορος εἶναι τίνος to be an accuser of a person. Then as naturally there arises from this κατηγορεῖν τί τίνος to make a charge against a person.

124 Here, as always, poetry has preserved many older and less restricted uses. We see more easily than in prose the radical sense of the case; as, for example, in an expression like
aἵτιος πατρός guilty within-the-meaning-of-all-that-the-word-father-implies, guilty of sin against a father.

The vocabulary of poetry being rich in old words, contains many adjectives and verbs not mentioned above which still require constructions with the genitive.

THE GENITIVE IN SENSES AND CONSTRUCTIONS THAT PROPERLY BELONG TO THE LOST ABLATIVE WHICH IT HAS REPLACED

125 The genitive rare in prose after γίγνεσθαι 'to be begotten or born of,' and εἶναι 'to be sprung from,' is an instance of the ablative genitive: ὁ Κῦρος ἐγένετο Καμβύσου Cyrus was the son of Cambyses; τοιούτων ἦστε from such men are you sprung.

126 This genitive is also found with a large class of verbs marking modifications of the general sense 'to be removed or separated from.' Some of the most common of these verbs are: ἀπέχειν to be distant; διέχειν to be away; διαφέρειν to differ; ἀπέχεσθαι to abstain; φείδεσθαι to be sparing; παύεσθαι to cease; κῆγειν to stop: ἡ νῆσος οὐ πολὺ διέχει (or ἀπέχει) τῆς ἑπείρου the island is not far distant from the mainland; οὐδὲν διαφέρεις Χαίρεφώντος τῆν φύσιν you do not differ in nature from Chaerephon; ἀπέχον τῶν αἰσχρῶν ἦδονῶν refrain from low pleasures; εἰτ' ἐγὼ σοῦ φείσομαι; shall I spare you? ἐπαύσατο τοῦ
πόνου he ceased from labour; λήγουσιν ἔριδος they stop from strife.

So χωρίζειν to separate; λύειν to release; ἔλευθεροιν to deliver; ἀπαλάττειν to rid; παύειν to make to cease; κωλύειν to hinder; εἰργείν to keep. These have an accusative of the person or thing released, delivered etc., and a genitive of the person or thing from whom or from which he is released, delivered etc.: τοῦ σώματος χωρίζειν τὴν ψυχήν to separate the soul from the body; χρεῶν ἔλευθερον τὴν γυναῖκα he frees his wife of debts; πολέμου καὶ κακῶν σε ἀπαλλάξω I will rid you of war and suffering; ἔπαυσε Ξενοφόντα τής ἀρχῆς he deprived Xenophon of his command; ἐκαλύσαμεν αὐτὸν τῆς ὀδοῦ we kept him from the road.

127 A few verbs meaning ‘to yield’ or ‘make way for’ have a dative of the person in whose favour this is done and a genitive of the place yielded: Φιλίπ-πος παρακεχωρήκαμεν τῆς ἔλευθερίας we have given up independence in favour of Philip; ὑπείκω σοι τῶν λόγων I yield the right of speech to you.

128 The same sort of genitive is found with διάφορος different, and with ἔλευθερος free: διάφορος ταύτου different from this; ἔλευθερος αἰτίας free from blame.

129 Certain prepositions, especially ἐκ and ἀπό, when compounded with verbs give them a sense which requires for its completion a genitive of this ablative kind. The tendency of prose, however, as against poetry is to repeat the preposition with the genitive in such circumstances, to say, for example, ἐκβαίνει ἐκ τῆς πόλεως rather than ἐκβαίνει τῆς πόλεως, ἀποστικῶν
ἀπὸ τῶν ιερῶν 'to drag from the temples' rather than ἀποστείπαν ιερῶν, and ἀποτρέπειν ἀπὸ τοῦ ἐρωτήματος 'to divert from the question' rather than ἀποτρέπειν τοῦ ἐρωτήματος.

130 Verbs involving the notion of deficiency or want ought not, as is generally done, to be classed with those involving the idea of abundance or plenty. The latter have the true genitive (see above § 113), whereas the former can be shown to take the ablative-genitive. Such verbs are δεῦσθαι to need (for oneself); ἀπορεῖν to be at a loss for; ἱπανίζειν to be in want of; κενοῦν to empty of; ἔρημοῦν to deprive of; ἀποστερεῖν to rob of; στέρεσθαι to be without: δεῦσαι γὰρ ὄρνης καὶ διακόμου τινός for a bird also requires a servant; ἀπορεῖς δὲ τοῦ σὺ; but what are you at a loss for? ἀργυρίον ἱπανίζω I am in want of money; πάντων ἐκένωσαν τὴν ναῦν they emptied the ship of everything; ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος you rob your father of the crown.

The impersonal verb δεῖ belongs to this class: οὐ δεῖ τείχους there is no need of a wall. Its commonest use is in phrases like πολλοῦ δεῖ far from it; ὀλίγου δεῖ all but: πολλοῦ δεῖ ὄστως ἱχεῖν far from that being the case literally it wants much to be so.

131 The corresponding adjectives, κενὸς, ψιλὸς, ἡμινὸς, ἔρημος have a like construction: ναῦς κενὴ ἀνδρῶν a ship without men; ψιλὸς δένδρων bare of trees; ἡμινὸς ὀπλῶν without arms. Here belong a great many adjectives which by composition with alpha privative acquire a sense like that of ψιλὸς and its congener: ἀτιμὸς γερῶν deprived of privileges; ἀμοιρὸς τῆς ἀρετῆς without part in virtue.
132 The genitive case is also the successor of the lost ablative when it serves as an equivalent for ἡ and the nominative or accusative after the comparative degree of adjectives and adverbs: ἐν ταῖς ἀνάγκαις χρημάτων κρείττων φίλος in time of need a friend is better than money; μεῖζόνα σὲ νομίζομεν εἶναι τοῦ ἀδελφοῦ we think that you are taller than your brother.

133 Similarly we find the genitive following adjectives which convey the idea of comparison: ἀλλὰ τῶν δικαίων other than just; ἐτέρωσ πως τῶν εἰσθότων somehow differently from the common; ὑστεροὶ ἀφικοντο οἱ Θέσπις τῶν Πλαταιῶν the Thespians came later than the Plataeans; τῇ προτεραίᾳ τῆς μάχης on the day before the battle literally sooner than the battle; τὸ τῶν πολεμίων πλῆθος πολλαπλάσιον ἦν ἡμῶν the enemy’s numbers were many times as great as we.

134 This construction is also the normal one with verbs which imply a comparison of any sort: ἢδεως πλεονεκτούμεν τῶν ἐχθρῶν we are glad to get the advantage over our enemies; πολλὰ ἐλαττοῦται Αἰσχίνου he is at a great disadvantage with Aeschines; ὁ Κῦρος ἰστέρησε τῆς μάχης Cyrus came too late for the fighting; ἄπελειφθη προθυμίας he fell short of zeal.

Any compounds, however, of περί, πρό, or ὑπέρ which have this description of meaning and take the genitive, such as περιγύμνεσθαι, προέχειν, ὑπερβάλλειν, must be ranked among verbs which are followed by the true genitive. They may all have the preposition repeated before the genitive.

135 In regard to this ablative-
genitive, poetical usage is most instructive. It is constantly used in answers to the question *whence?* δόμων ἐρχέται he comes from the house; Ὁλύμπου πταμένα flying from Olympus; βάθρων ἵπτασθε rise from the steps. It may even be employed to express the personal origin of an action: πληγεὶς θυγατρὸς τῆς ἐμῆς smitten of my daughter; δι-δακτὰ κεῖνοι things taught of him.

**THE TRUE DATIVE CASE**

136 The true dative has in Greek two main uses. It is employed on the one hand first, further to define the sense of many transitive verbs already partly defined by an accusative, secondly, to define the sense of many intransitive verbs, and thirdly, to define the meaning of certain adjectives and adverbs. It is employed on the other hand to designate the person who is interested in the action of the verb.

*The dative as defining verbs, adjectives, and adverbs*

137 The dative is used to define further verbs with the general meaning of giving, already partly defined by an accusative or a genitive. It is from this use that it gets its name in Greek ἡ δοτική
πτώσις, translated into Latin by casus dativus. This is a large class of verbs, including such words as λέγειν, ἄγγέλλειν etc. as well as δίδωσι and the like: δίδωσι μισθόν τοῖς στρατιώταις he gives pay to the soldiers; χρήματα διανέμω τοῖς πολίταις I distribute money to the citizens; τὴν μάχην ἄγγέλλει τῷ βασιλεῖ he reports the battle to the king.

138 The dative is also used to define verbs which have the meanings ‘to be like’ and ‘to be near,’ and to define further verbs with the meanings ‘to make or think like,’ and ‘to put near.’ Such are εἰκόναι to be like; πλησιάζειν to draw near; ἴσοῖν to think equal; ὁμοίον to make to resemble; πλησιάζειν to put near; εἰκάζειν to compare: καὶ γὰρ ἦκειν ὅρτυμι for he was like a quail; ἀφομοιωσόμεθα τοῖς μανω-μένοις we shall be made to resemble mad men; ὁ Κύρος ἐπλησίαζε τῷ στρατοπέδῳ Cyrus drew near to the camp; ἴσοὶ τὰ ἑαυτὸῦ κακὰ τοῖς ἑμοῖς he thinks his own misfortunes equal to mine; κενταύροις ἥκασαν αὐτοῖς they compared themselves to centaurs; τὸν ἄνδρα ἐπλησίασε τῷ ἵππῳ he made the man draw near the horse.

139 This being so, it need hardly be said that adjectives like ἴσος, ὁμοίος, and παραπλήσιος, and the adverbs and adverbial phrases connected with them, have also their sense defined by datives. This is also the case with ὁ αὐτὸς the same: ἵματιν παραπλήσιον τῷ σῷ a cloak like yours; τὸ αὐτὸν ἐπραξεν Ἄμεινιᾳ he did the same thing as Ameinias; ἐξ ἴσου ἐγενόμεθα ὑμῶν we were put on the like footing with you.

140 The impersonal verbs δεῖ, μέλει, and πρέπει are construed with what seems to be the dative in this
sense; δει μοι τὴς χύτρας I have need of the pitcher; ἐμελέ σοι τοῦ ἔργου you were concerned about the matter; τὸ μηδὲν ἀδικεῖν πάσιν ἀνθρώποις πρέπει it beseems all men to do no wrong. To these we may add προσήκει 'it behoves;' but that verb really belongs to the following class.

141 Very many verbs compounded with prepositions are followed by the dative because the preposition retains in composition a sense in which it would even when uncompounded require a dative after it: ὁ θεὸς τὴν ψυχὴν ἡμῖν ἐνέφυσε God breathed our soul into us; τὰ ἔργα συμφωνεῖ τοῖς λόγοις the facts are in harmony with the statement; αἰσχύνην περιάπτει τῇ πόλει he shames his country literally fastens shame round.

There is a great tendency to repeat the preposition again before the dative. In this case it must be remembered that for compounds with σὺν, the successor of that preposition, namely, μετὰ must be used before the substantive as συναποθήσκει μετὰ τῆς γυναικὸς he dies with his wife.

Though ἀντί when uncompounded never has the dative after it, yet verbs compounded with it normally have when they mark opposition and the like ideas: ἀντετάχθησαν τοῖς πολεμίοις they were arrayed against the enemy. In this case, seeing that ἀντί cannot be repeated before the substantive, πρὸς with the accusative very often does this duty.

142 It must be the case that the dative after some compound verbs does not belong here, but rather to the instrumental or locative dative. The dative with compounds of σὺν is perhaps the instrumental dative,
and with compounds of ἐν, the locative dative. In our present state of knowledge we must leave many of these points undetermined.

143 We are equally uncertain under which head, this or the dative of interest, to rank the dative which we find with a large class of verbs in the meaning of which the idea of reciprocity forms a marked element. Many of these verbs have the inflexions of the middle voice—those used normally to convey the same notion. Of this kind are μάχεσθαι to fight; ἀγωνίζεσθαι to contend; δικάζεσθαι to be at law; ἀμιλλάσθαι to vie; πολεμεῖν to make war; ἐρίζειν to strive; ἀμφισβητεῖν to dispute; διὰ πολέμου or μάχης ἴναι to be at war; ὀμόσε or εἰς χειρὰς ἴναι to come to blows: θεῷ μάχεσθαι δεινὸν ἔστι καὶ τίχοι it is hard to fight with heaven and fate; οἱ Θῆβαις ἐπολέμησαν τοῖς Πλαταιῶι the Thebans made war upon the Plataeans; ἔδεικαστο ἄν μοι he would have been at law with me.

144 A small subdivision of this class deserves special notice. It consists of verbs all with middle inflexions and all compounded with διὰ in the sense of 'in two directions,' 'on the one side and the other.' Such are διαλέγεσθαι to contend in argument; διαξιφίζεσθαι to contend with swords; διακινδυνεύεσθαι to play a game of risks; διασκόπτεσθαι to contend in jests; διακοντίζεσθαι to contend with the javelin: διαλογίζεσθαι to balance accounts; διαφέρεσθαι to quarrel; Μῆδοι διεξιφίσω περὶ τῆς χώρας Μαραθῶι at Marathon you fought for Athens with the Medes sword against sword.

145 A true reciprocal meaning is also seen in σπένδεσθαι to make a truce literally to make a drink-
offering on one side and the other; τότε ἐσπεισάμεθα τοῖς βαρβάροις on that occasion we made a truce with the foreigners.

146 Most of the verbs mentioned in the three preceding paragraphs are as often construed with πρός and the accusative as with the dative: ἐπολέμησε πρὸς Βυζαντίος he made war upon the men of Byzantium; σπευδόμεθα πρὸς ἀλλήλους let us make a truce with one another.

147 We may rank with the above verbs the adjectives with meanings such as these: πολέμιος hostile; ἔχθρος inimical; φίλιος friendly; εὔνοος well-disposed; ἐναντίος adverse, opposite.

148 Poetical usage does not differ in any degree from prose. When prose, however, tends to substitute some preposition with its case for the simple dative, poetical writers adhere rather to the older use. A good example is εὐχεσθαι 'to pray to.' This verb has constantly the dative in poetry while in prose the normal construction is with πρὸς and the accusative.

Similarly prose writers with compound verbs normally repeat the preposition before the dative.
Dative of interest

149 Another common function of the true dative is to mark the person interested in the action of the verb. A great many verbs, it will be seen, take this dative when our ordinary English translation of them completely conceals its presence.

150 It is this dative which we find with ὑπάρχειν, γίγνεσθαι, εἶναι, marking the person for whom a thing exists that is who possesses that thing: ἦσαν Κροίσος δύο παιδές Croesus had two sons; σοῦ μὲν κρατούντος δουλεῖα ὑπάρχει αὐτῶις, κρατούμενοι δὲ σου ἐλευθερία when you are master, their lot is slavery, when you are mastered independence; χρηματά μοι γίγνεται I get money.

151 The dative also marks the person for whose advantage or disadvantage anything is done (dativus commodi et incommodi). This use is found with adjectives as well as with verbs: αἰτίοις εἰμί σοι τούτων I am the cause of this (happening) to you; οὗτος ὁ οὐράνιος ἔρως πολλοὶ ἄξιος ἐστι καὶ πόλει καὶ ἱδιώταις this heavenly love is worth a great deal both to a community and to individuals.

152 It is very common with verbs formed from substantives, such as βοηθεῖν to be a helper for; ὑπηρετεῖν to be a servant to; τιμωρεῖν to be a champion or avenger for; ἐπικουρεῖν to be an ally of; ἐβοηθησε τοῖς ἑκθροῖς he helped his enemies; ἐπικουρήσω τοῖς νάμοις I will succour the laws.

153 But in most cases such a dative after a verb is much less easily recognised. Its frequency can only be appreciated by familiarity with Greek. Some of
the commonest constructions explained by it are these: ἄφαιρεσθαι τί τινι to take a thing away for oneself to the disadvantage of somebody that is to deprive somebody of a thing; μέμψέσθαι τί τινι to censure something to the disadvantage of somebody that is to blame a person for a thing; φθονεῖν τινι to cherish envy to the disadvantage of a person that is to envy a man; χρῆν to be of service to¹ that is, of a god to answer an inquirer, of a man to lend; λοιδορεῖσθαι τινι to be abusive to the hurt of somebody that is to abuse; ἀμφενεῖν τινι to ward off something for somebody’s behoof that is, with dative only to help somebody; λυσιτελεῖν τινι to pay his way for somebody that is to profit; εἴκειν τινι to give way in somebody’s favour that is to yield; ἀγείσθαι τινι to lead the way for a person that is to guide; χαρίζεσθαι to do a favour for a person that is to oblige: ἀφείλετό μοι τὸν ἀγρόν he took the farm from me; τάδε ὑμῖν μέμψέται he will blame you for this; φασί τὴν μητρινὰν φθονεῖν σφίσιν they say that their stepmother envies them; τί λοις δορεῖ ἡμῖν; why do you abuse us? οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα for we who see guide the blind; ἀμφοῦμεν τῇ πόλει we shall help our country.

These are but a few examples out of a large number, but they will suffice to set the reader on the track of the whole class of datives so used.

¹ By such a use the different meanings of χρῆσθαι can be sensibly explained. From the meaning ‘to be of service to’ was developed the general sense to ‘serve.’ The passive of χρῆν with an instrumental dative χρῆσθαι τινι would mean to be served, i.e. if by God to be answered, if by man to be served by i.e. to borrow of a man or to use a man or a thing. The earliest uses are in favour of this, e.g. Homer Odyssey φρεσκὸν γὰρ κέχρης ἀγαθῆν he was (a woman) served by a good understanding.
154. The dative may also be employed to mark the person for whom or from whose point of view a thing is true: τέθνη' ὑμῖν πάλαι from your point of view I am long since dead. This is the use of the dative which we find so often in participles representing an imaginary person in geographical descriptions: Ἐπί-δαμνός ἐστι πόλις ἐν δεξιᾷ εἰσπλέοντι τὸν Ἰόνιον κόλπον Epidamus is a town on one's right hand when one enters the Ionian gulf.

155. This use hardly differs from that seen in the phrases τοῦτό ἐστιν ἐμοί βουλομένῳ, ἕδομένῳ, ἁσμένῳ, ἁχθομένῳ and the like: θαυμάζω εἰ μὴ ἁσμένοις ὑμῖν ἀφίγμαι I am surprised that my visit does not please you.

156. Here also belongs what has been called the ethic dative that is the dative claiming sympathy: τοῦτῳ πάνυ μοι προσέχετε τὸν νοῦν give your attention please to this; ἀπ’ ἑκείνου τυφλός εἰμι σει since that time I am blind, if you will let me say so. It is confined to the personal pronouns, and is chiefly met with in μοι or ὑμῖν.

THE DATIVE IN SENSES AND CONSTRUCTIONS THAT PROPERLY BELONG TO THE LOST INSTRUMENTAL CASE WHICH IT HAS REPLACED

157. The Greek dative as successor to the instrumental case is used to mark the instrument (whether personal or of things) through which a thing is done, the manner in which a thing is done, or the accompaniment of an action.
The dative of the instrument or agency

158 The dative as marking personal agency survived in Attic after certain tenses. It is sometimes used with the aorist passive, it is frequently used with the perfect passive, and it is always used with the verbal adjectives in -τός and in -τέος: τοιαύτα τοῖς Κορινθίοις ἐπράχθη such things were done by the Corinthians; ταύτα σοι εἴρηται this has been said by you; εἰ τί μοι τοιοῦτον εἴργαστο if anything of the kind had been done by me; ἀρα γρυκτὸν ἐστιν ὑμῖν; ought you to grumble? ἢ ἀρετή σοι ἄσκητεα you ought to practise virtue; μμητέον ἐστίν ἡμῖν τούς ἀγαθοὺς we should imitate the good.

In all other circumstances ὑπὸ followed by the genitive is normally used to express personal agency.

159 There is, however, a class of verbs which owing to their acquiring a modification of meaning had this construction left to them when it was replaced by ὑπὸ after verbs about the passive meaning of which there could be no mistake. An admirable instance of this is the verb πείθεσθαι. Of course this is simply the passive of πείθειν 'to persuade' (which is followed by an accusative of the person persuaded) and means 'to be persuaded.' In this sense it was originally followed by a dative of the agent (to be persuaded by somebody), and this dative it retained even after its meaning was modified into either 'to believe' or 'to obey.' That in older Greek ἐπιθύμην is used with the meaning 'I believed,' 'I obeyed' is not in any way against this explanation, seeing that the middle and passive voices were originally identical in form, and
force a general has with him by land or sea: πολλῷ στρατῷ πορεύεται, στρατεύεται he marches, he goes on an expedition with a large force; ἔπποις τοῖς δυνατώτατοι καὶ ἀνδράσι πορευώμεθα let us proceed with only the strongest horses and men; ναυτικῷ or ναυσὶν ὀρμᾶσθαι to set out with a fleet.

In certain expressions αὐτῷ or αὐτοῖς is added with much the same force as the English 'and all': ναῦν εἶλον αὐτοῖς ἀνδρᾶσιν they took a ship crew and all; πολλοὶ ἤδη κατεκρημνίσθησαν αὐτοῖς τοῖς ἔπποις many men had been already precipitated horses and all.

To add the article is not common.

167 It is this dative which we find with the verbs ἐπεσθαί and ἄκολουθεῖν to follow: ἐκείνῳ ἐπεταί ὁ δεσπότης my master follows him; τί τῶδε ἄκολουθοίμεν πότε, ὃ δέσποτα; why do we follow this man, master? Perhaps also we should place here κοινὸς and the words related to it: τὸ φῶς ἀπασὶ κοινὸν the light is shared in by all.¹

The dative of manner

168 This modification of the instrumental sense is not common, but the frequency with which certain examples of it occur makes it appear to be common. The most important are τρόπῳ τινί in a manner; τῶδε, τούτῳ, ἐκείνῳ, τοιούτῳ, τοιῷδε, τῷ τρόπῳ in this, that, such, a manner; βίᾳ by force; δόλῳ by cunning; σπουδῇ with zeal; σχολῇ by leisure, scarcely; συγῇ in silence; ἀνάγκῃ of necessity; λόγῳ in appearance;

¹ The dative after κοινωνία, however, is to be explained by 152 'to be a partner for one.'
ἐργῳ in fact; τῷ ὄντι in reality; δημοσίᾳ, κοινῷ publicly; ἵδια privately; πεζῇ on foot.

169 Now and then we get examples of a sort which show that this sense of the dative was not by any means lost to the Greeks, e.g. οἱ Ἀθηναῖοι ἀτελεῖ τῇ νίκῃ ἀνέστησαν the Athenians retired with their victory incomplete; πολλῷ θορύβῳ ἐπήγαγαν they attacked with great uproar. But other modes of expression are generally preferred to convey the manner or circumstances of an action, the commonest of all being adverbs or prepositional phrases; σπουδαῖος, προθύμος: μετὰ πολλῆς σπουδῆς, ὑπὸ προθυμίας, and the like.

The dative of measure

170 Lastly the instrumental dative is employed with comparatives or words with a comparative meaning to mark the measure by which one thing is inferior or superior etc. to another: πολλῷ κρείττόν ἐστιν ἐμφανῆς φίλος ἢ πλούτος ἀφανῆς better far a friend whom we can see than money which we cannot; δυνῶν ἡμέραν ὑστέρησαν τῆς μάχης they were two days too late for the battle; τοσοῦτο προεῖχε τῶν ἄλλων so much was he superior to the rest; κέρατι ὑπερεῖχον τῶν πολεμίων they outflanked the enemy by a wing. Very common in this sense are πολλῷ, ὀλίγῳ, μακρῷ, τοσοῦτῳ, μικρῷ. It must be noted, however, that πολὺ and ὀλίγον are very often used to convey the same meaning, perhaps following in this respect the analogy of τῷ, τῷ, ὀδέν and μηδὲν which are never found with comparatives except in the accusative neuter.
171 The words πολλῷ and μακρῷ are also used in this sense with superlatives; πολλῷ ἀριστός,
μακρῷ βέλτιστος far the best.

THE DATIVE IN SENSES AND CONSTRUCTIONS THAT PROPERLY BELONG TO THE LOST LOCATIVE CASE WHICH
IT HAS REPLACED

172 The locative case has itself survived in a few words: χαμαί humi, on the ground; οἶκοι at home; Πυθοῦ at Delphi; Μεγαρὸι at Megara; Πλαταῖας at Plataea; Ἀθήνης at Athens. These may all be used in prose, and are indeed more numerous in prose than the datives of place proper such as Μαραθῶνι which replaced the locatives. With a few exceptions like that just named the invariable Attic idiom is to use the preposition ἐν before the dative.

173 In regard to time, which always in language goes side by side with place, we find that here too prose usage has replaced the original locative rather by ἐν and the dative than by the simple case.

The simple dative is permissible to express time when only in the following cases:—

1) the words θέρει in summer; χειμῶνι in winter; ὔρι in spring; ὁρα θέρους, χειμῶνος etc. in the season of summer, of winter etc.

2) the words ἡμέρα, νυκτί, μηνί, ἔτει when they are defined in some way such as τῇ τρίτῃ ἡμέρᾳ on the third day; τῇ πρώτῃ (i.e. ἡμέρᾳ) on the day before; τῷ τετάρτῳ ἔτει in the fourth year.
3) the names of festivals such as Παναθηναίοις at the Panathenaea; Διονυσίοις at the Dionysia; νυμφημία at the new moon. In all other cases ἐν must precede the dative.

In poetry we have constantly the dative without ἐν with all manner of words to denote at a place: Μυκῆναις μὴ ἐνθάδε ἀνακάλει θεοὺς do not here at Mycenae call upon the gods; τῶν ἄγρῳ τυγχάνει he is now in the fields; Ἐτέοκλος πλεῖσται τιμᾶς ἐσχεν Ἀργείᾳ χθονί Eteocles got many honours in the Argive land.
CHAPTER V.—THE VOICES OF THE VERB

THE ACTIVE VOICE

175 In Greek as in other languages the active voice is often used to express not what the subject himself does, but what he gets others to do: ὁ Ἐρέχθης τοῦ Ἀθηνᾶ διώρυξε Xerxes dug a canal through Αθηναίας; Δημοσθένης Πύλον ἔπετείχοψε Demosthenes fortified Pylus.

176 Further, as in other languages, it constantly happens that the active voice has both a transitive and an intransitive sense. Sometimes this is due to ellipsis, sometimes not. Well-known examples of verbs which have naturally the two meanings combined are ἔχεω and πράττειν. Besides the signification 'to have,' 'to hold,' 'to possess,' ἔχεω is used especially with adverbs in the sense of 'to keep,' 'to be': ἔχει γὰρ σῶτος, εἰσὶν οὐ πάντες κακοὶ it is even so; all men are not bad; ἐκεί κατὰ χώραν he keeps on the spot. Its compounds also have an intransitive sense as often as a transitive. The intransitive sense of πράττειν is also quite common, 'to fare,' 'to succeed': τῷ γὰρ καλῶς πράττοντι πᾶσα γῆ πατρίς to a man doing well any land is a native land.
177 Of verbs which owe their intransitive meaning to ellipsis the following are perhaps the most common: ἐλαύνειν properly meaning ‘to drive’ is used with the ellipse of τὸν στρατὸν or the like of a general marching, and with the ellipse of ἕπον of any one in the meaning ‘to ride.’ In a like way ἀπαίρειν ‘to lift away’ or ‘to carry off’ is frequently employed with an ellipse of στρατὸν or ναῦς in the significations ‘march away’ ‘sail away’ etc. The same explanation serves for διάγειν ‘to live’ and τελευτᾶν ‘to die,’ there being with both an ellipse of τὸν βίον, and for προσέχειν ‘to devote oneself to’ with which there is an ellipse of τὸν νόον.

178 Of these two classes the second, namely that consisting of words for which it is still easy to supply the lost word, is in the history of all languages constantly recruiting the first, namely that in which we cannot see how the intransitive sense grew out of the transitive. For example, let us compare προσέχειν ‘to devote oneself to’ with ἐλαύνειν ‘to march.’ The former word can still be used in good writers with τὸν νόον expressed and is never used in a sense for which προσέχειν τὸν νόον might not equally serve. On the other hand, ἐλαύνειν never has its lost accusative expressed in good writers of prose, but is sometimes even used of soldiers marching, which would have been quite impossible if its original sense had been present to the mind of the writer.

179 Intransitive active verbs constantly serve in all languages to replace the passive voice of transitive verbs. But there can be few languages in which this is so common as in Greek, or in which the usage is so
consistent. There are one or two instances in Latin such as fio as the passive of facio, venire in aliquam rem as the passive of adducere aliquem in aliquam rem, and subjacere as the passive of deicere.

180 In Attic Greek we never find the passive of ἀποκτείνειν ‘to kill.’ Its place is invariably taken by ἀποθνῄσκειν in all its tenses (except that for perfect the simple τέθνηκα τεθνηκέναι τεθνάναι etc. is alone used) even when a person is said to be killed by somebody: ἀπέθανεν ὑπὸ τοῦ Ἀλέξανδρου he was killed by Alexander. The verbs ἐὰ or κακῶς ποιεῖν τινὰ ‘to do good or evil to a person’ and ἐὰ or κακῶς λέγειν τινὰ ‘to speak good or evil of a person’ have invariably their passive sense given by ἐὰ or κακῶς πᾶσχειν ‘to suffer good or evil,’ and ἐὰ or κακῶς ἀκούειν ‘to hear good or evil’: κακῶς ἀκούομεν ὑπὸ τῶν πολιτῶν we are in bad repute with the citizens. Compare the Latin bene, male audire. Similarly we get phrases like λέγειν καὶ ἀκούειν to speak and be spoken to.

181 The verb βάλλειν and its compounds have in certain senses their passive represented by πέπτειν and its compounds. No Greek would ever have said γυμνὸς θύραζε ἐξεβλήθην but always with Aristophanes γυμνὸς θύραζε ἐξέπεσον. In dice to cast is Ἀφροδίτην, etc. βάλλειν, the cast is τὰ πεσόντα.

182 Along with certain of its compounds ἄγειν ‘to bring’ has for passive ἰέναι ‘to come’: οἱ πολίται τῶν φυγάδων κατάξουσιν the citizens will restore the exiles; οἱ φυγάδες ὑπὸ τῶν πολιτῶν κατίσαιν the exiles will be restored by the citizens. To a Greek it was as impossible to say κατάξονται for κατίσαιν in such a
sentence as it is for an Englishman to say ‘I goed’ instead of ‘I went.’

183 The verb διώκειν ‘to prosecute’ has for passive not διώκεσθαι but φεύγειν ὑπὸ τινος: Μείδιας ἔδωξε φόνον τὸν ἄδελφόν Μείδιας prosecuted his brother for murder; ὁ ἄδελφός ὑπὸ Μείδιου ἐφυγε φόνον his brother was prosecuted by Meidias for murder.

These are only examples of the tendency. It is so persistent throughout all Greek that I can do no more than illustrate it here.

184 It runs side by side with another tendency, namely that of using an active like ἔχειν or τυγχάνειν with a substantive of like meaning to the active verb as the passive of verbs like ὄνομάζειν, οἰκτείρειν and the like: οἰκτείρομεν τὸν παῖδα we pity the boy; ὁ παῖς ὑφ’ ἡμῶν ἐλέου τυγχάνει the boy is pitied by us. So συγγράμματι ἔχειν or συγγράφωμι τυγχάνειν as passive of συγγραφοῦσκείν; ἐπαίνοι τυγχάνειν or ἐπαινοῦν ἔχειν, aorist ἐπαινοῦν τυχεῖν or ἐπαινοῦν λαβεῖν, as passive of ἐπαινεῖν, or ἐπαινέσαι, and so on in endless variety.

THE MIDDLE VOICE

185 It ought never to be forgotten that the middle and passive voices were originally identical. Indeed in all classical Greek one set of inflexions serves to convey both the middle and the passive sense for every tense of the verb except the aorist. Even of the aorist this was true in primitive times, as is shown by numerous instances in early Greek, and by not a few survivals in Attic usage, such as ἀπωλόμην I was destroyed; ἐπλήμην I was filled; ὅνημην I was bene-
fited; ἑτραπόμην I was turned; ἔξηγρόμην I was roused. These are undoubtedly all true passives, and ought not to be confused, as they often are, with reflexive middles.

186 Some verbs have of course no middle voice, just as some have no active and others no passive. It is a matter entirely of signification whether a verb has active, middle, or passive inflexions. The verbal notion may be of a kind which precludes one or more voices. Occasionally it happens that a verb which seems to us to be middle because of its meaning, was originally really passive, and therefore properly had the passive aorist inflexions which now seem to us, and perhaps even seemed to the Greeks themselves, quite anomalous. A good instance is βουλεσθαι to wish. In Greek its aorist is invariably ἔβουλήθην. And why? There is every reason to believe that the meaning 'to wish' has been developed out of a passive signification 'to be impelled,' the root being the same as is found in βέλος 'a missile,' and βολή 'a throw.' I do not say that all aorists passive in form, but middle in meaning can be explained in this way, but a few words like ἔβουλήθην, themselves perfectly legitimate, produced by false analogy other forms not so legitimate.

187 The earliest meaning conveyed by the inflexions common to both the middle and passive voices was undoubtedly reflexive. Not only has the passive sense been generated out of the reflexive, but even the reflexive sense itself has in the middle voice taken not a few modifications.

188 The direct reflexive meaning of the middle is very uncommon. It is almost confined to verbs
relating to the toilet: λούσθαι to wash oneself; ἀλείφεσθαι to anoint oneself; κείρεσθαι to cut one's hair. To this class originally belonged κόπτεσθαι 'to beat oneself,' the regular Attic verb for 'to mourn' a dead person. With such exceptions, the direct reflexive signification is normally conveyed by the active voice and the reflexive pronouns: τίπτει εαυτόν he strikes himself; πληγάς ἐμαυτῷ ἐνέβαλον I flogged myself; even αἰτιᾶται εαυτόν 'he blames himself,' and the like.

189 The indirect reflexive meaning is much more common. It marks an action done by a person for his own behoof: ἐφυλάττοντο τοὺς λῃστάς they watched the robbers for their own behoof that is they were on their guard against; ὄφελεῖαν τινὰ ἐπειρῶντο ἀπ' αὐτῶν εὑρίσκεσθαι they tried to find for themselves that is to get some assistance from them; μάρτυρας ἐπορύσατο he procured for himself witnesses; σῖτον ἔροντο they were taking their food; γυναῖκα ἤγαγετο he took home a wife, he married; πολὺν χρόνον ἡμῶνον τοὺς πολεμίους for a long time they defended themselves against the enemy literally they warded off the enemy for themselves; ἔγω τῇ βοῆ ταύτη σε τρέψομαι I will rout you with this cry literally turn you for my own behoof. It is this use of the middle which we find in the very common Attic periphrasis of ποιεῖσθαι with a substantive in place of a simple verb in the active voice: ποιῶμεθα τὸν πόλεμον equivalent to πολεμώμεν let us wage the war; ἐπούησατο τὸν πλοῦν equivalent to ἐπελευσεν he sailed.

190 Another sense also indirectly reflexive is seen in such middles as παρέχεσθαι to furnish from oneself
that is from one's own resources: πολλὰς ναὶς παρέσχωντο they furnished many ships. It differs from the active only in laying emphasis upon the fact that the action is done willingly, or else that it is one peculiarly one's own. Other examples are: γνῶμην ἀπεφήνατο he gave his opinion; ἀπεκρύψαντο τὸ πράγμα they took care to keep the business dark; ἥρξατο τοῦ λόγου he began his speech. This is on the whole a vanishing use in Greek. The earlier the writer, the more instances are there of it. Indeed in Homer the middle is constantly used when a person does anything with what is his own and with what concerns him. And there are in Attic a few survivals of this in certain set phrases such as τὰ ὅπλα τίθεσθαι to ground arms.\(^1\)

191 We have seen that the active voice may be used with a causative sense: ὁ Ἐρέχθης διώρυξε τὸν Ἀθῶν Xerxes had a canal dug through Athos. If in this case Athos had been something over which Xerxes had control in a natural way, the middle διώρυξατο might have been used. Such a causative meaning is found with ἔδιδακεσθαι: ἔδιδαξατο τοὺς ὕδατας ἐπεεύην he had his sons taught riding. This use is very rare, many of the instances usually given being altogether wrong.\(^2\)

\(^1\) Namely to slip the shield from the left arm and let it rest upon the ground against the leg, and to stick the spear by the στόραξ in the ground, so leaving the hands free. This was of course done at every halt except with the enemy very near. Hence it came to mean 'to halt,' 'to take up a position' even for battle, and also 'to surrender,' which was done by grounding arms and throwing up the hands.

\(^2\) Such are the middles δανέσθαι 'to borrow' and μισθοῦσθαι 'to hire' as compared with δανέσθαι 'to lend' and μισθοῦν 'to let.' As a matter of fact, δανέσθαι is simply 'to make anything a dános or loan' that is 'to lend,' while δανέσθαι is 'to receive anything as a dános
192 In all these senses we find middle deponents. Thus the direct reflexive meaning is observable in καθέξοσθαι to seat oneself; ἀπολογεῖσθαι to argue oneself off, to defend oneself.

193 There are also deponents with the indirect reflexive sense described in 189. Some of these are μηχανάσθαι, τεχνάσθαι to contrive (for oneself); κτάσθαι to acquire (for oneself); μαρτυρέσθαι to seek a witness or witnesses for oneself; ἱλάσκεσθαι to propitiate (for oneself); οἰεσθαι to think literally to take omens for oneself, to augur (from δῶς = avus); οἰωνίζεσθαι to take omens (for oneself).

194 The largest class, however, of middle deponents have that modification of meaning described in 190: ἀκροάσθαι to listen; θεάσθαι to gaze; πέτεσθαι to fly; ὀρχεῖσθαι to dance; ὀλοφύρεσθαι to lament; αἰσθάνεσθαι to perceive; ἀφικνεῖσθαι to arrive. A glance at any Greek author will furnish examples by the score.

195 For some reason or another, perhaps from the notion of willing implied in the future tense, the middle inflexions are in many verbs found in the future of all moods, when the rest of the tenses are active in form. Indeed in Attic Greek all verbs which express bodily activity of any sort are middle deponents in the future,

or loan' that is 'to borrow.' Μυσθὲν, on the other hand, is 'to put a μυσθὸς or rent upon a thing;' and μυσθοῦσθαι 'to lay a μυσθὸς or rent upon oneself.' These are the only explanations that accord with Greek usage in regard to verbs in -ικω and -ικω formed from substantives.

1 The meaning of a very large number of Greek verbs will never be properly understood till it is seen that they are substantives which have been given verbal inflexions in precisely the same way as almost any English noun may be converted into a verb: e.g. to man, to desk, to pen, to paper, to hand, to finger, to foot, to breast, to nose etc. etc.

2 An original short o is in Latin short a when a v follows.
even if they have the active inflexions in the present, aorist, and perfect: βοᾶν to shout but βοησομαι I shall shout; δάκνειν to bite but δηξόμεθα we shall bite. A list of the more important of such verbs is given on pp. 150-153 of my *First Greek Grammar*.

196 The principal deponents expressing reciprocal action of one sort or another have already been given in 143-145. We may here add ὠστίζεσθαι to jostle; κοινολογεῖσθαι to commune with; δικαιολογεῖσθαι to dispute at law; ἴδιολογεῖσθαι to converse in private; ἐπικηρυκένεσθαι to negotiate by herald; παρακελεύεσθαι to encourage one another.

**THE PASSIVE VOICE**

197 With the exception of the aorist and the tenses derived therefrom the passive inflexions are identical with the middle. It only rarely happens that, by false analogy with such forms as ἐβουλήθην, the aorist passive bears a middle sense. The majority of the aorists in -θην which are assigned in grammars to the middle are undoubtedly true passives. For example, φοβεῖσθαι is generally called a middle deponent, and surprise is expressed that its aorist is ἐφοβήθην rather than ἐφοβησάμην. The fact is, that it is passive, and means ‘to be fright-ed.’ So with other aorists, such as ὁμηθῆν I was set in motion that is I started; ἴμαντιώθην I was made adverse that is I opposed; ἀργίσθην I was angered that is I was angry. Daylight is let into a great deal of Greek usage by a proper understanding of this fact.

198 A good many middle deponents have signifi-
cations which naturally call for expression in passive constructions. How is this managed if the inflexions of middle and passive are identical? In the first place, periphrases of the kind already mentioned in 184 are not uncommon, e.g. αἰτίαν ἔχειν 'to be blamed' as passive of αἰτιᾶσθαι 'to blame.' In the second place, the special passive terminations of the aorist are always available when circumstances admit of that tense or any of its moods being used, e.g. αἴρεῖσθαι to choose, εἰλόμην I chose, ἦρέθην I was chosen; βιάζεσθαι to force, ἐβιαισάμην I forced, ἐβιησθην I was forced. Further, we do get now and then precisely the same forms used both in a middle (that is an active) sense and in a passive, e.g. αἴρεῖται he chooses or he is chosen. But this is naturally far from common.

199 Of the common periphrasis with ποιεῖσθαι, mentioned in 189, the passive is made by γίγνεσθαι: ἀναγωγὴν ποιούμεθα we set sail that is ἁναγόμεθα, but ἢ ἀναγωγὴ γίγνεται sail is made; τὴν πρόφασιν ποιεῖσθε you make your excuse that is προφασίζεσθε, but ἢ πρόφασις γίγνεται your excuse is made.

200 In the construction of the passive voice there is much more freedom than in Latin. In Latin an awkward impersonal construction is employed in the passive, if the sense of the active verb is defined by other than the accusative case. Thus, invidet mihi 'he envies me,' invidetur mihi 'I am envied.' But in Greek this is not so: οὐκ ἄμελεὶ τῶν νοσοῦντων he does not neglect the sick, οἱ ἰμελημένοι ἀνθρωποί ἀπέθανον men who were neglected died; κατεγέλασας τοῦ Κλέωνος you laughed at Cleon, κατεγελάσθης ὑπὸ Κλέωνος you were laughed at by Cleon; πιστεύετε τοῖς
πλουσίοις you believe the rich, πένθος λέγων τάλαθας οὐ πιστεύεται a poor man when he speaks the truth is not believed; ἐπεβούλευσαν τῷ δήμῳ they plotted against the democracy, ὁ δῆμος ἐπεβούλευθη ὑπ' αὐτῶν the democracy was plotted against by them.

201 Even such verbs as are followed by an accusative of their direct object and a dative of their indirect, such as ἐπιτρέπειν τὶ τινὲς ‘to entrust a thing to a person,’ and ἐπιτάττειν τὶ τινὲς ‘to enjoin a thing upon a person,’ retain when turned passively their object accusative while the object dative becomes subject nominative; ἐπέτρεψα ἱατρῷ τὸν νοσοῦντα I entrusted the sick man to a physician, ἱατρὸς ἐπετράπη τὸν νοσοῦντα a physician was entrusted with the sick man; τοῖς Βοιωτοῖς ἵπποι προσέταξαν they enjoined the Boeotians to supply cavalry, ὦ Βοιωτοὶ ἵπποι προσέτάχθησαν the Boeotians were ordered to supply cavalry.

202 Impersonal passives such as abound in Latin, curritur, ambulatur, pugnatur and the like, are not known in Greek except in the perfect and tenses derived therefrom: παρεσκεύασται all is prepared; παρεσκεύαστο all was prepared; βέβοηθηται μοι τῷ τεθνεῶτι my aid has been given to the dead; ἐτετυμάρητο τῷ Λεωνίδῃ vengeance was exacted for Leonidas.
CHAPTER VI.—THE TENSES OF THE VERB

203 The English word tense, like so many others used in schools, is a corruption of the Latin tempus, which is merely a translation of the Greek name χρόνος. It will be a great help in understanding the significance of the tenses if we keep in mind that tense means time.

MEANING OF THE TENSES OF THE INDICATIVE MOOD

204 There are seven tenses of the indicative—the present, the imperfect, the future, the aorist, the perfect, the pluperfect, and the future perfect. In the first place these tenses each express a definite idea of time. They mark, so to say, that regarded from the point of view of the speaker, the action denoted by them is present, past, or future: λύω and λύεινα mark an action in present time; λύσω and λευκώς ἔσομαι in future time; ἔλυν, ἔλυσα, and ἔλευσεν in past time.

205 But with most of the tenses this is not all that they denote. It is all that is denoted by the future and the aorist. These tenses express no more
in regard to an action than the bare idea of time past and time future: ἔλυσεν he loosed, λύσει he will loose. It is not all that is denoted by the present, the imperfect, the perfect, the pluperfect, and the future perfect. These tenses all convey a further notion than the bare notion of time. They describe an action at some point in its development. Thus λύω implies that the action described by the verb is in progress, and ἔλυον that it was in progress; while λέλυκα, ἔλελύκη, and λέλυκὼς ἔσομαι represent the action as already passed into a state or condition in present, past, or future time. We can bring out more or less these meanings in English by unidiomatic periphrases such as, I am loosing, λύω; I was loosing ἔλυον; I have done loosing, λέλυκα; I had done loosing, ἔλελυκη; I shall have done loosing, λέλυκὼς ἔσομαι; but the English verb really presents the notion of time from a different point of view.\(^1\) altogether.

206 It sometimes happens that the future and the aorist pass into the class of tenses which tell us more concerning any action than that it simply happened, and, on the other hand, that the present lays aside some part of its ordinary significance. These points will be discussed under the heading of each tense. But to

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\(^1\) It would be a singularly interesting study to inquire how far the natural idioms of English have been modified by the circumstance that Latin and Greek have been the principal instruments of education. To any who loves idiom, it is painful to have to listen to the traditional mode of turning Latin or Greek into English, a specimen of which is in the hands of all in the revisers’ translation of the New Testament. Schoolmasters would seem to have invented an English of their own in fruitless attempts to give the precise significance of Latin or Greek tenses. Hence in ordinary English diction all such monstrosities as ‘having gone to Greece’ instead of ‘going to Greece,’ ‘he is walking’ instead of ‘he walks,’ and ‘he is being interviewed’ and the like.
speak generally, the facts are as they are represented in the accompanying table.

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<tr>
<th>PRESENT</th>
<th>PAST</th>
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<td><strong>EXPRESSING THE PURE VERBAL NOTION</strong></td>
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<td>aorist</td>
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**EXPRESSING MORE THAN THE PURE VERBAL NOTION**

A the action is represented in its duration

<table>
<thead>
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<th>present</th>
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<tr>
<td>ἀποθανεῖσθαι</td>
<td>ἀπέθνησεν</td>
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<tr>
<td>λύσει</td>
<td>ἔλυσεν</td>
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B the action is represented in its results

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<thead>
<tr>
<th>perfect</th>
<th>pluperfect</th>
<th>future perfect</th>
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<td>τέθνηκεν</td>
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<td>λέλυκεν</td>
<td>ἐλελύκεν</td>
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**The future and the aorist**

207 The future indicative denotes no more than that something or another will happen at some moment in the future: ἀποθανεῖται he will die; λύσει he will loose; βασιλεύσει he will reign-as-king.

The aorist indicative denotes no more than that something or another once happened at some moment in the past: ἀπέθανεν he died; ἔλυσεν he loosed;
ἐβασίλευσεν he reigned. Now and then the Greek aorist indicative must be translated by the English synthetic past with 'have.' This especially happens with certain adverbs of time, namely, ἤδη already; πολλάκις often; οὔποτε never; οὔπω not yet; οὐδέπω not even yet; οὐδέποτε never yet: πολλάκις ἔθαύμασα I have often wondered; οὔπω εἶδον I have not yet seen.

208 Such is the ordinary meaning of future and aorist. Both tenses, however, sometimes mark more than this pure notion of the time of an event. They mark a point in the development of an action. This is seen in such futures as βασίλευσει when the context requires us to translate it 'he will become king': ταῦτα πράξας ὁ Κύρος βασίλευσει this done, Cyrus will gain the kingdom, will become king. Similarly the aorist may have the meaning of 'he became so and so,' 'he began to do so and so': ταῦτα πράξας ὁ Κύρος ἐβασίλευσεν by doing this, Cyrus gained the kingdom, became king. So ἔθαρσεν he took heart; ἐνόσησεν he fell ill; ἡράσθη he fell in love; ἐγέλασεν he burst out laughing.

209 A periphrastic future formed of the verb μέλλειν 'to be likely' and the infinitive of the present or the future (never of the aorist), is by no means uncommon: μέλλουσι ποιεῖν, μέλλουσι ποιήσειν they are about to do; ἔμελλε προσβάλλειν, ἔμελλε προσβαλεῖν τῇ Ποτидеαίᾳ he was going to attack Potidæa.

We may also regard perhaps as periphrases of the aorist such expressions as ἐγένετο βασίλευς he became king.
Tenses formed from the present stem

210 The present and imperfect indicative resemble one another in the mode in which they represent an action, the one in present, the other in past time. The present represents an action as going on in the present, the imperfect, as going on in the past.

Two modifications of this simple sense are possible.

1) an action going on may be regarded as an effort that perhaps will not succeed. Thus we have the present πείθω with the meaning ‘I try to persuade,’ ἐπείθον ‘I tried to persuade’: πείθει εμὲ ἀδικήσαι he urges me to do wrong; ἐκαστος ἐπείθεν αὐτὸν ὑποστήναι τὴν ἀρχήν everybody urged him to undertake the command.

2) an action going on may be regarded as for the time being completed. Thus, φεύγω I am an exile; ἡφεινὸν I was an exile; νικῶ I am victorious; ἐνίκων I was victorious.

Two instances particularly noteworthy are ἤκο I am come, ἤκον I was come; and ὄχομαι I am gone, φύχομαι I was gone.

211 The present is often used to denote an event in past time, not an action in the present. Because this happens in narrative only, the present so used is spoken of as the historical present. In such cases, it no longer marks an action as going on, but simply as happening once for all. It is graphic or picturesque in so far as it puts a thing before the eyes of the reader: αἱ δὲ τριάκοντα νῆς ἀφικνοῦνται εἰς τὰ ἐπὶ ὸράκης καὶ καταλαμβάνουσι Ποτείδαιαν but the thirty ships come to the quarter of Thrace and
surprise Potidaea; oι Ἀθηναῖοι τοὺς πρῶτους φύλακας οίς ἐπέδραμον εὐθὺς διαφθείρουσι the Athenians at once kill the first sentinels whom they ran up against.

212 A graphic effect not unlike this is produced by the employment in narration of the imperfect instead of the normal narrative tense, the aorist. It is as though narrative gave place to description: τῇ δ’ ὑστεραια οἱ μὲν πρυτάνεις τὴν βουλὴν ἐκάλουν, ὑμεῖς δ’ εἰς τὴν ἐκκλησίαν ἐπορεύεσθε but on the morrow the presidents summoned the senate, and you proceeded to the assembly of the people. We seem to see the presidents actually giving the order to the messengers to summon the senators, and we have before our very eyes the crowds of citizens flocking to the Pnyx. The aorist could not have given us this picture.

It must be carefully noted, however, that these two ways of enlivening narrative, the historical present and the descriptive imperfect, are produced in totally different ways. The imperfect does not travel outside its ordinary denotation, that is, it still marks the action as a process. The present, on the contrary, leaves its proper sphere, and actually denotes an action as a point in time just like the aorist.

Tenses formed from the perfect stem

213 The perfect, the pluperfect, and the future perfect denote that such and such an action is so completed that its results are apparent: τέθυηκεν he is dead; ἔτεθυηκεν he was dead; τέθυηξεν he shall have passed away. Τέθυηκεν, ἔτεθυηκεν, and τέθυηξεν
all alike represent the process of τὸ ἀποθνῄσκειν as ended in the past, but τέθνηκεν represents the results as being apparent in the present, ἔτεθνήκεν as having been apparent in the past, and τεθνήξει as about to be apparent in the future.

214 This peculiarity of meaning explains why so many perfects in Greek must be rendered by the English present—τέθνηκεν he is dead; ἔστηκεν he stands; κέκραγεν he shouts; κέχρηκεν he yawns; σέσιρεν it grins; σεσιρήκεν he is silent. Indeed, not a few of such verbs have no present.


215 We saw above that all the tenses of the indicative mark the notion of time, but that some of them, and in certain cases all of them, mark more than this, namely at what point in its development the verbal action is to be presented to us, whether at its beginning, in its duration, or in its results in present, future, or past time. Now the other moods (excepting the participle) just so far differ from the indicative, that it is this second or subsidiary notion alone which they mark, and not true time at all. Not one of the tenses of any mood save the indicative can in itself indicate whether the action which it denotes took place in present, past, or future time. Thus

1 Many of such perfects were treated as middle perfects by grammarians, quite erroneously of course, but still with some reason, seeing that the corresponding future in many cases was middle in form, the verb expressing some exertion of the physical powers.

2 As it happens there are no moods of the future in use except those which are, as will be shown, exceptions to this general statement.
\textit{ἀποθανεῖν} means 'to die' the verbal notion pure and simple; \textit{βασιλεῖσαι} 'to begin to reign'; \textit{ἀποθνῄσκειν} 'to be on one's deathbed'; \textit{βασιλεύειν} 'to govern as a king'; \textit{τεθνῄσκει} 'to be dead'; \textit{κελυκέναι} 'to have done loosing.' But not a hint is given by the tense of any of these infinitives whether the thing they denote took place in the present, the past, or the future.

216 There are two exceptions to the truth of this general statement.

1) In indirect discourse the tenses of the optative and of the infinitive do mark past, present, or future time, not indeed absolutely, but with reference to the time of some other verb on which such optative or infinitive is dependent. Thus, in representing in Greek the English sentence 'he said that the woman was dying,' whether we say \textit{ἔλεξεν ὅτι ἡ γυνὴ ἀποθνῄσκει} or \textit{ἔλεξε τὴν γυναῖκα ἀποθνῄσκειν}, the optative \textit{ἀποθνῄσκει} and the infinitive \textit{ἀποθνῄσκειν} alike mark present time, but only in reference to the time at which the statement \textit{ἡ γυνὴ ἀποθνῄσκει} was actually made by the subject of \textit{ἔλεξε}. Similarly, with the same limitation, we find the aorist optative or infinitive marking past time in \textit{ἔλεξεν ὅτι ἡ γυνὴ ἀποθάνατο} and \textit{ἔλεξε τὴν γυναῖκα ἀποθανεῖν} 'he said that the woman died,' and the future optative and infinitive marking future time in \textit{ἔλεξεν ὅτι ἡ γυνὴ ἀποθάνετο} and \textit{ἔλεξε τὴν γυναῖκα ἀποθανεῖσθαι} 'he said that the woman would die.'
2) The aorist infinitive with its subject in the accusative and preceded by the neuter article has a past sense (precisely that of the aorist indicative) when the intention is to represent the action as a fact the occurrence of which is affirmed, and not as a mere conception of the mind: τὸ μεθὲμίαν τῶν πόλεων ἀλῶναι τολμορκία μέγιστον ἐστὶ σημεῖον τοῦ διὰ τούτου πεισθένται τοῦς Φωκέας ταῦτα παθεῖν that not even one of the towns was taken by siege is the strongest proof that the Phocians so suffered because they were talked over by these men.

217 It ought to be remembered that it must have been often necessary to convey in indirect discourse the notion of time represented in direct discourse by such a sentence as ἡ γυνὴ τότε ἀπέθνησκεν the woman was at that time on her deathbed. For this purpose the optative or the infinitive of the present was normally used, a circumstance which shows plainly that the moods of the present, as we call them, belong indifferently to the present and the imperfect: ἐνόμισεν ἀποθνῄσκειν τότε τὴν γυναῖκα οὐ ἐνόμισεν ὅτι ἡ γυνὴ τότε ἀποθνῄσκει he believed that the woman was at that time on her deathbed.

MEANING OF THE TENSES OF THE PARTICIPLE

218 Unlike the tenses of the subjunctive, optative, imperative, and infinitive, the tenses of the participle really mark time. According as a participle, in grammatical agreement with the subject of a proposition, is
present, future, or aorist, it expresses that the action
denoted by it, is simultaneous with, anterior to, or
posterior to the time of the main proposition, whatever
that time may be. Any one of the forms λύων, λύσων,
or λύσας may be used in speaking of a situation which,
to speak absolutely, is past, present, or future, according
as the principal verb is past, present, or future; but,
on the other hand, according as the participle is past,
present, or future, it completely changes the relation
of time which exists between the action represented by it
and the action represented by the principal clause.
Thus λύων τὸν ἕππον τύπτει, τυπτήσει, πληγάς ἐνέ-
βαλεν in loosing the horse, he strikes, will strike,
struck it; λύσας τὸν ἕππον τύπτει, τυπτήσει, πληγὰς
ἐνέβαλεν on loosing the horse, he strikes, will strike,
struck it; λύσων τὸν ἕππον τύπτει, τυπτήσει, πληγὰς
ἐνέβαλεν before loosing the horse, he strikes, will
strike, struck it.

219 The present participle may in certain contexts
denote an action anterior to that of the principal verb:
ἐπίστασθε Κόνωνα μὲν ἄρχοντα Νικόφημον δὲ ποιοῦντα
ὁ τι ἐκεῖνος προστάττοι Conon, you know, used to give
the orders and Nicophemus but did what Conon told
him.

220 The use of the aorist participle to denote an
action anterior to that of the principal verb is a sense
acquired by it, and cannot be explained as other than
a convention sanctioned by its utility. Still, there are
no exceptions of any sort to this convention, such
exceptions as are commonly recorded being no ex-
ceptions. Thus, in εὖ γῇ ἐποίησας ἀναμνήσας 'you
did well to remind me'; τόθε μοι χάρισαι ἀποκρινόμενος
'do me the favour of answering' the aorist participle undoubtedly has its ordinary conventional sense. A person cannot be said to have done well until the action is over which admits of praise, nor can a person be said to have done a favour until the action regarded as a favour is past.

221 I have reserved the participle of the perfect for special mention, because it is so important that it should not be confused with the aorist. Like the participles of the other tenses, it takes its time from the main verb of the sentence, but, still retaining its own specific meaning, denotes an action in its results, whether these results are spoken of as existing in present, past, or future time:  οἱ ἡμέρας καταπέφευρότες ἄθροι πρὸς μετέωρόν τι ξυνέβησαν but when they were on the hill to which they had one and all fled for safety, the men came to terms; Ἡστιαῖος ἀπεδραὶ βασιλέα Δαρείου ἐξηπατηκὼς Histiaeus made off, now that he was in the position of a man who had deceived King Darius. These clumsy sentences show plainly of themselves how foreign to English idiom is the peculiar signification of the Greek perfect.
CHAPTER VII.—THE MOODS OF THE VERB IN INDEPENDENT PROPOSITIONS

222 Independent propositions fall naturally into two classes:—

1) affirmative propositions (negatived by οὐ).
2) expressions of a wish (negatived by μη).

AFFIRMATIVE PROPOSITIONS

223 Affirmative propositions and the corresponding interrogative propositions are expressed sometimes by the indicative, sometimes by the optative with ἄν, and sometimes by the indicative with ἄν.

Given the differences of tense-meaning already described, the Greek indicative without ἄν ordinarily answers to the English indicative. It is the mood in which most simple statements of one kind or another are made: ὁ νεανίας θεῖ the young man runs; οὐκ ἦστε you do not know; ἀπέστη ἦ Μένδη Mende revolted; ἀποφεύγονται they will escape; εἰ καλὸς ἔχει, χαίρω if it is well, I am glad.

224 The optative with ἄν as forming part of a conditional sentence, though properly belonging here, had better be reserved until it may be explained
together with its protasis when we come to discuss conditional sentences as such.

There is one use, however, of the optative with ἄν which may be conveniently discussed here. The optative of the present or aorist tense may be employed without any definite condition either expressed or implied, simply to give a less absolute tone to any affirmation relating to the present or the future: ἢδεως ἄν ἔγωγεν ἐρωμέν Λεπτίνην· τίς αὐτῇ ἡ ἀτέλεια ἐστιν; I should like to ask Leptines What is this exemption from taxes? οὐκ ἄν λέγον ὅτι μαίνεται you would not say that he is mad; βουλομένη ἄν τούτῳ οὖτως γενέσθαι I should like this to fall out so.

225 As I reserved the discussion of the optative with ἄν in the principal clause of a conditional sentence, so I shall reserve also the consideration of the indicative with ἄν in similar clauses, until I can explain it in its relation to its dependent clause.

But there is a construction of ἄν with the aorist or imperfect indicative, which may readily be comprehended here, namely its employment with the one or the other of these tenses to convey the notion of a customary occurrence: ἐφασκε πρὸς αὐτὸν ἄν τάδε he would thus speak to himself; ἄνερριχάτι ἄν εἰς τὸν οὐρανόν he used to clamber up to heaven; πολλάκις ἥκοισαμεν ἄν τι κακῶς βουλευσάμενοι μέγα πράγμα we used often to hear that they had decided an important matter in a wrong way.

**EXPRESSIONS OF A WISH**

226 A man may express his wish or intention to
do a thing either by himself or in concert with others. For this purpose the present or aorist subjunctive is used, in the one case in the first person singular, in the other in the first person plural. As a rule the first person singular is introduced by φερε or φερε δή: φερε νυν, ἐγώ τῶν ἐνδοθέν καλέσω τινά come now, let me summon somebody from the house; φερε δή, τὰς μαρτυρίας ὑμῖν ἀναγνώ come let me read the evidence to you. With the plural we have very often ἀγε νυν or ἀγε δή: ἀγε νυν ἱωμεν come now, let us go; ἀγε δή σκοπτόμεν come let us see; μὴ μέλλωμεν let us not loiter.

227 If we pronounce such words καλέσω; ἀναγνώ; ἱωμεν; σκοπτόμεν; μὴ μέλλωμεν; in an interrogative tone, we modify their meaning by the expression of a doubt: am I to call? am I to read? are we to go? are we to look? are we not to loiter? To this their interrogative form grammarians have given the name of deliberative subjunctive. It sometimes happens that a parenthetic βούλει or βούλεσθε is thrown in: ποῦ δή βούλει καθιζόμενοι ἀναγνώμεν where shall we sit down and read, please? βούλεσθε τὸ ὅλον πράγμα ἀφῶμεν καὶ μὴ ξητῶμεν are we to let the whole business alone, please, and not inquire into it?

228 When a speaker refers to himself by τις, the third person may be so employed: πότερον σέ τις, Αἰσχύλης, τῆς πόλεως ἐχθρόν ἢ ἐμὸν εἶναι φή; whether am I to call you the enemy of your country, Aeschines, or my enemy?

229 A command is expressed by the imperative (ποιεῖ ποιεῖτε ποιούντων οὐ ποιήσον τους σάτω ποιήσατε τους σάντων), a prohibition by the imperative
present preceded by μή (μὴ ποίει ποιεῖται etc.) or by the subjunctive aorist preceded by μή (μὴ ποιήσῃς ποιήσῃ etc.). It is not always easy to grasp the distinction of meaning between present and aorist, but on the whole the present is used when the command or prohibition concerns an action continued or recurring, the aorist when it concerns a single or transient action. The difference comes out more clearly with certain verbs than with others. For example, it cannot be mistaken in the following cases: λέγε speak, εἰπέ μοι tell me; τοὺς θεοὺς φοβοῦ fear the gods, μὴ φοβηθήσῃς τοῦτο do not take fright at this; μὴ κλέπτε do not be a thief, μὴ κλέψῃς τὸ ἀργύριον do not steal the money.

230 When some one expresses a wish, the form which it takes in Greek depends upon whether it refers to a future object, and may therefore be realized, or to a present or past object which can no longer be realized. In the former case the present or aorist optative is employed either alone or preceded by εἰθε or εἰ γὰρ. In this case also the present refers to a continued or repeated action or state, the aorist to a momentary or single act: πόλλα ἀγαθὰ γένοιτο σοι many blessings befall you; οὕτω νικήσαμι ἐγὼ καὶ νομίζοιμι σοφός so may I win (this once) and be (for ever) reputed a wise man; εἰθε ἀναλωθεῖν τάργυριου how I wish the money were spent; μὴ οἱ Θηβαῖοι ποτὲ παύσαντο τοὺς ἐαυτοὺς ἀγαθόν τι ποιοῦντας ἀτιμάζοντες μὴ ὑμεῖς τοὺς εὐφρηταὶς πιμῶντες may neither the Thebans ever stop dishonouring those who

1 The name 'modus optativus' is a translation of the Greek ἔγκλισις εὐκτικὴ or τὸ εὐκτικὸν the mood concerned with prayers.
do them a service nor you honouring your benefactors; *ei γάρ ἐλθοι* oh that he would come.

231 On the other hand, when the wish, being concerned with the present or the past, can no longer be realized, it is expressed in the imperfect or aorist indicative always preceded by *εἰθέ* or *ei γάρ*. The imperfect refers to present time and the aorist to past time: *εἰθέ παρῆσοτα* would that you were here (now); *εἰθέ ἀπέθανας* would that you had died (then); *εἰ γάρ μη ἀπέθανες* would that you had not died (then); *εἰθ' ἐξεκόπη πρότερον τὸν ὀφθαλμὸν λίθῳ* would that his eye had been knocked out with a stone sooner.

232 There is an alternative mode of expressing a wish of this kind—that cannot be realized—namely by ὄφελον, ὁφέλεσ, ὄφελεν etc., μη ὄφελον, ὁφέλεσ etc. followed by the present infinitive if the wish is concerned with the present; by the aorist infinitive, if with the past. This form may also be introduced by *εἰθέ* or *ei γάρ*: *εἰθ' ὁφέλεσ ζην* or ὁφέλεσ ζην would that you were alive (now); *εἰθ' ὁφέλεσ ἀποθανείν* or ὁφέλεσ ἀποθανείν would that you had died (then); μη ὁφέλεσ ἀποθανείν would that you had not died; *ei γάρ ὀφελον ἀπολέσθαι* would that they had perished.

233 The meaning of course of *εἰθέ ζήσης, εἰθ' ἐζήσης, εἰθ' ἀπέθανες*, and of *ei γάρ ζήσης* etc. was originally ‘if (only) you were to live,’ ‘if (only) you were alive,’ ‘if (only) you had died,’ each expression being, as we shall see, the protasis of a conditional sentence with suppressed apodosis. Similarly, ὀφελον being second aorist of ὀφείλεων ‘to owe,’ an expression like ὁφέλεσ ζην originally signified ‘you ought to be alive (now).’
CHAPTER VIII.—THE MOODS OF THE VERB IN DEPENDENT PROPOSITIONS

234 Dependent propositions fall into ten classes, some of them retaining the form of independent propositions, others having special forms of their own.

A. PROPOSITIONS INTRODUCED BY ὅτι COMPLETING THE SENSE OF VERBS OF SAYING, LEARNING, KNOWING, THINKING

235 This class includes almost all verbs with the general notion of saying except φάναι and φάσκειν (which are construed with the accusative and infinitive as λέγειν also may be). After such verbs ὅτι corresponds to the English ‘that.’¹ The propositions which it introduces complete the sense of the principal verb much in the same way as it might be completed by a substantive in the accusative case: ἀγγέλλει ὅτι ἦκουσιν οἱ ἄνδρες he announces that the men are

¹ An alternative for ὅτι is ὅς. It is far less often used, and has a slightly different meaning. Originally the relative adverb ‘how,’ it retained much of this force in its new function: εἰπέ μοι ὅς ἔγραψεν he told me how he wrote.
come; ἀνέκραγεν ὅτι οἱ πολέμιοι προσέρχονται he cried aloud that the enemy were approaching.

236 In any such case the ὅτι clause may retain the mood in which it would have been expressed if it had been an independent proposition, no change being made, unless such change in the person of the verb as is necessary: λέγει ὅτι γράφει he says that he is writing that is he says γράφω; λέγει ὅτι ἔγραφεν he says that he was writing (at the time) that is he says ἔγραφον; λέγει ὅτι γράψει he says that he will write that is he says γράψω; λέγει ὅτι ἔγραψεν he says that he wrote that is he says ἔγραψα; λέγει ὅτι γέγραφεν he says that he is done writing that is he says γέγραφα; λέγει ὅτι ἔγεγράφεων he says that he was done writing (at the time) that is he says ἔγεγράφη. The ὅτι clause will remain quite unaffected if in any of these examples we substitute εἶπεν or ἔλεξεν for λέγει: εἶπεν ὅτι γράφει he said that he was writing that is he said γράφω; εἶπεν ὅτι ἔγραφον he said that he was writing (at the time) that is he said ἔγραφον; and so on.

237 But in the latter case, that is, if the principal verb is a past tense, or its equivalent the historical present, there is an alternative form for the ὅτι clause. The indicative\(^1\) may be replaced by the optative of the same tense\(^2\) as that indicative: εἶπεν ὅτι γράφοι he said that he was writing; εἶπεν ὅτι γράψειεν he

\(^1\) But no other mood if in the corresponding independent proposition such were required.

\(^2\) Except that the present optative is used as the optative also of the imperfect, and the perfect optative as the optative also of the pluperfect: εἶπεν ὅτι γράφοι he said that he was writing (at the time) that is he said ἔγραφον.
said that he wrote. The two constructions may even be combined in the same sentence: οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶπ̄ these men said that Cyrus indeed was dead, but that Ariaeus being escaped was at the halting place.

238 We saw that φάναι and φάσκειν did not follow this construction, and there are a few verbs like them, but far the greater number of verbs with the general notion of saying have their meaning completed in this way:—βοᾷν to cry, κεκραγέναι to cry aloud, ἀποκρίνεσθαι to answer, δηλοῦν to make plain, φράζειν to explain, ἀπολογεῖσθαι to say in defence, διδάσκειν to instruct, κηρύττειν to proclaim, γράφειν to write, ἀγγέλλειν to report, πέμπειν ἀγγέλον to send a message, διαβάλλειν to caluminate etc. etc.

239 Further, the large class of verbs which serve as sort of informal passives to verbs of saying and have the general notion of ‘to be told’ are so construed. Some of the more common members of this class are:—ἀκούειν to hear, αἰσθάνεσθαι to perceive, πυθάνεσθαι to learn, μανθάνειν to learn, γνωσκεῖν to get to know: ἥκουσεν ὅτι ἡ μήτηρ τέθνηκεν or τεθνηκοίη; he heard that his mother was dead; ἐπίθετο ὅτι οἱ Λακεδαίμονι μέλλουσιν or μέλλονειν εἰς τὴν χώραν εἰσβάλλειν he was informed that the Lacedaemonians meant to invade the country.

240 In many of their uses even verbs of knowing may also be regarded as informal passives of verbs of saying. At least they can often be best translated by ‘to be told.’ They also follow the analogy of verbs of saying: ἤδειν οὐδεὶς ὅποιο στρατεύοντος ὄρ στρα-
nobody had been told where they were marching to; ὅπερ ἦπισταντο ὅτι οἱ πολίται ἐνδώσουσιν or ἐνδώσοιεν they did not know that their countrymen would yield; ἂν ὅτι εἰσπλέοντον or εἰσπλέοντες οἱ πολέμιοι ἔε τῶν λιμένα they had been told that the enemy were sailing into the harbour; ἔμαθεν ὅτι μεμάχηται or μεμαχημένοι ἔεν he was told that they had fought.

241 Here also we sometimes find the alternative constructions side by side in the same sentence: γνοὺς δὲ ὁ βασιλεὺς ὅτι ἔστων περὶ τῆς καθόδου λόγος καὶ ὅτι οἱ Ἀθηναίοι ἐνδέξωνται αὐτήν κ.τ.λ. but the king learning that there would be talk about the return of the exile and that the Athenians will approve it etc.; οὐδένα ἐβούλετο εἰδέναι ὅτι τῶν τοῦ Κλέωνος ὑπὸ ἐποιεῖτο οὐδὲ ὅτι διαθήκας καταλίπτοι he wished nobody to know that he (once) adopted Cleon's son or even that he left a will.

242 Verbs of thinking range in construction with verbs of saying, that is, have their sense completed by a proposition introduced by ὅτι, either identical with an independent proposition, or else, when the principal verb is past, converting at choice its own verb into the optative: νομίζει ὅτι ἀνήρ ἔκει he thinks that the man is come; ἐνόμισεν ὅτι ἀνήρ ἔκει or ἔκει he thought that the man was come; ὑπενοεῖτε ὅτι ταῦτα λέγουσιν or λέγοιεν διὰ φθόνου you thought in your hearts that they said this out of envy; ἡγήσαντο ὅτι διαβαίνειν δεῖσοι or δεῖσοι τῶν ποταμόν they thought that it would be necessary to cross the river.

243 Just as φανεῖ and φάσκειν are exceptions to the normal use of verbs of saying, so ὅσθανει an
exception to that of verbs of thinking. It cannot have any other construction than the accusative and infinitive. Most of the other verbs partly follow its analogy and have very often an alternative construction with the infinitive.

244 Verbs of knowing are inclined in Greek idiom to take for their own object what by English idiom is the subject of the dependent proposition. In the English New Testament we once or twice get a literal translation of such a construction, as for instance 'I know thee who thou art'; but English idiom does not really sanction such a rendering. This mode of expression is, however, very common in Greek: Кύρος ἦδει τὸν βασιλέα ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος Κύρος knew that the king kept the middle of the Persian army; πῶς ὅλοθα Φιλοκτήμον ὅτι οὔτε διέθετο οὔτε ὧν Χαρέστρατον ἐπούήσατο; how do you know that Philoctemon neither made a will nor adopted Chaerestratus as his son? καὶ γὰρ ἐμὲ οὐκ ἠγνώσαν ὅτι ἴν εἴ ἐκείνης αὐτῶ γεγονός for they were not ignorant that I was his son by her.

With verbs of saying or thinking the same sort of thing occurs except that in this case the word is brought into relation with the principal verb by means of a preposition: περὶ τῶν Θρακῶν ἐπύθετο ὅτι πλησιάζουσιν he was told that the Thracians were drawing near.

245 Poetical usage sanctions the substitution of οἷνεκα and ὅθοινεκα for ὅτι, and of ὅπως for ὡς in the constructions just described: ἴσθι τούτο
πρῶτον οὖν ἔκα τὸν Ἑλληνὸς ἐσμεν
first be assured of this, that
we are Greeks; οἶδ᾽ ὡθοῦνεχ᾽
ἐξεταί I know that he will
come; ἐγὼ δ᾽ ἔρω σοι δεινὸν
οὐδὲν οὕῳ ὡτωσ φυγας πα-
τρόφαι έξελήλασαι χθονός but
I will tell thee nothing painful
nor how thou art driven forth
from thy land.

B. DEPENDENT INTERROGATIVE PROPOSITIONS

246 Dependent interrogative propositions, if they
are simple, are introduced by indirect interrogative
pronouns or adverbs such as ὅστις, ὅποιος, ὅπως,
ὅτων, ὅτοι or by interrogative particles such as ei; if
they are double, by ei followed by ἦ, by πῶτερον
followed by ἦ, or by εἴτε followed by εἴτε.

247 All such propositions may retain the moods of
direct interrogative propositions: τίς ἐστιν; who is it?
ἔρωτά ὡ πῆτο ὅστις ἐστίν he asks who it is or he
asked who it was; πόθεν ἦλθον; where did they
come from? ἔρωτά ὡ πῆτο ὡπόθεν ἦλθον he asks
or he asked where they came from. ποῖ τράπωμαι;
where am I to turn to? οὐκ ὁδεν ὡ οὐκ ἥδειν ὡποὶ
τράπηται he does not or he did not know where to
turn to. πῶτερον ἐγὼ εἴμι ἦ σὺ; whether shall I go
or you? ἦπετο πῶτερον αὐτός εἶσων ἦ σὺ he asked
whether he himself or you should go.

248 If the principal verb is in the past or if it is
the historical present, there is an alternative form for
indirect propositions of this sort. They may have their verb in the optative, if the tense is not changed: ἢρετο ὡστὶς εἶναί he asked who he was; οὐκ ἦδειν ὅποι τράπετο he did not know where to turn to; ἢρετο πότερον αὐτὸς οὐ ή σὺ he asked whether he himself or you should go.

249. The negative in indirect interrogative propositions is the same as in the corresponding direct propositions. In questions which would be introduced by μή, ἀρα μή, or μῶν if put directly, μή is retained in the indirect form. So the deliberative subjunctive or its equivalent optative have μή. In all other cases we have οὐ: ἢρετο εἰ οὐκ αἰσχυνεται, or αἰσχύνοιτο he asked if he was not ashamed; ἐρωτῶσι πότερον δέδρακεν ἢ οὐ they ask whether he has done it or not; σκόπει εἰ ἐνη σώτος ἔχει ἢ οὐ consider whether it is so still or no; οὐκ ἦσαν πότερον παρευθώσιν ἢ μή they did not know whether they were to march or no.

250. When such a thing can be done, it is idiomatic to express the subject of the dependent proposition rather as the object of the principal verb: τοὺς νόμους σκοπῶμεν ὁ τι διδάσκουσιν let us consider what the laws lay down. So also ἥπορεῖ περὶ τῆς ὀδοῦ ὅποι φέρει he was in doubt where the road led to.

251. From interrogative sentences we must very carefully distinguish such as are introduced by the relatives ὃς, οἶος, ὃς, ὃς, and the like: ὃρῳ ὃοι εἴσων I see the manner of men that they are; τὴν ἐπιχειρήσιν ὅ τρόπῳ διανοοῦμαι ποιεῖσθαι διδάξω I will explain the manner in which I intend to make the attempt.
252 In poetry we may have ἠ for πότερον . . . ἠ: ἐλοῦ γὰρ ἠ πόνων τὰ λοιπὰ σοι φράσω σαφὴν ὥς ἦ τὸν ἐκλύσοντ’ ἐμὲ for choose whether I must tell thee truly the rest of thy toils or the name of him who will deliver me.

C. CAUSAL PROPOSITIONS

253 Causal propositions are such as express a cause or reason and are introduced by ὅτι because; ὃς as; ὅτε when; ἐπειδῆ, ἐπειδὴ, since. They take the indicative in whatever tense the principal verb is: ἐλοιδόρουν με ὅτι Σωκράτει συνῆν they reviled me because I kept company with Socrates; μετεμέλοντο οἱ Ἀθηναῖοι ὅτι οὐ συνέβησαν τοῖς Λακεδαιμονίοις the Athenians repeated because they had not made terms with the Lacedaemonians; ἐπειδῆ οἱ πολέμουοι οὐκ ἀνήγγετο, εἰσέπλευσαν οἱ Ἀθηναῖοι εἰς τὸν λιμένα when the enemy did not stand out to sea, the Athenians sailed into the harbour; ἐθαύμαζον ὅτι οὐχ ὅσ τ’ ἦ εὑρεῖν I was surprised that I was unable to find him.

254 After a past tense in the principal proposition the optative is used in the causal proposition when in English we can throw in parenthetically some such phrase as ‘he said,’ ‘he thought,’ ‘they said,’ ‘they thought’: τὸν Περικλέα ἐκάκιζον ὅτι στρατηγὸς ὅν οὐκ ἐπεξέγοι they made Pericles out a coward because though general he did not, they thought, lead them out against (the enemy).
D. CONSECUTIVE PROPOSITIONS

255 Consecutive propositions are such as are introduced by ὧστε so that. There are two constructions of ὧστε. When it may be translated by the English 'and so' (καὶ ὡς), the form of the proposition is the same as if it were independent: οὐχ ἤκεν ο Τισσαφέρνης, ὧστ' οἰ "Ελληνες ἐφρόντιζον Tissaphernes had not come, and so the Greeks continued anxious; οὖτοι δὲ πολίται γινομένοι μείζω ἐτὶ ἐποίησαν πλήθει ἄνθρωπων τὴν πόλιν, ὧστε καὶ εἰς Ἰωνίαν ὑστερον ὡς οὐχ ἤκαν ὡστ' τῆς Ἀττικής ἀποικίας ἐξέπεμψαν but these men becoming citizens of Athens made the city still larger in population, and so they afterwards sent out colonies even to Ionia, as Attica, they thought, was not big enough for them. This may be the case even when a οὖτω, τοιότος, or the like precedes: οὖτω σκαῖος ἐτὶ ὧστ' οὐ δύνασαι λογίσασθαι you are so stupid that you cannot make out etc.; οἰ δ' εἰς τοσοῦτον ὑβρεῖς ἠλθον ὧστ' ἐπείσαν ὕμᾶς ἐλαύνειν αὐτὸν ἐξ Ἕλλαδος they came to be so lost to reason that they persuaded you to drive him out of Greece. But in many even of such sentences we may still translate 'you are stupid as I say, and so you cannot make out,' 'they came to be as much lost to reason as I tell you, and so they persuaded you to drive him out of Greece.'

256 On the other hand, it is far more common to have ὧστε introducing an infinitive clause. In that case the verb is negativized by μὴ and not by οὐ.¹ The

¹ The οὐ, however, is preserved when the infinitive is due only to the sentence being in indirect discourse. Thus γραμμάτων ἀπείρατος εἶναι ὧστε οὐκ ἴσασιν 'they are ignorant of letters and so do not know,' becomes τούτων φάσκει ἀπείρατος εἶναι γραμμάτων ὧστε οὐκ εἰδον in indirect discourse.
construction with the infinitive is the normal one when the consequence is represented as a result of the activity denoted by the verb of the principal proposition or as a possibility arising from that activity: πάντα τοιούτων ὡστε δίκην μὴ διδόναι they do all they can to escape punishment; οἱ ἀκοντισταὶ βραχύτερα ἱκόντιζον ἢ ὡστε ἐξικνείονται τῶν σφενδονητῶν the javelin-men threw the javelins too short a distance to hit the slingers; τοιαῦτα ἐπασχεῖν ὡς θ' ἡμᾶς μηδεμίαν ἡμέραν ἄδακρύτον διαγαγεῖν he used to suffer so much that we did not get through even one day without weeping.

257 When τοιούτος or τοσοῦτος is expressed or implied in the principal proposition, we may replace ὡστε by οἶος or ὅσος in the same case as its correlative, and like ὡστε followed by the infinitive: τοιούτος ἣν οἶος μὴ βούλεσθαι ἀποκτείνειν πολλοῖς τῶν πολιτῶν he was not of man to be willing to put to death many of his countrymen; ἐλεύθεροι τῆς νυκτὸς οὗν σκοταίους διελθεῖν τὸ πεδίον there was as much of the night left as would suffice for them to get across the plain in the dark.

258 From the use of ὡστε and the infinitive to mark the outcome of an action, it acquires the sense of ‘on condition that’: πολλὰ ἀν χρήματα ἐδωκεν ὡστ' ἔχειν τὸν ἀγρόν he would have given much money so as to keep the farm that is on condition that he kept the farm; ἐξὸν τοῖς ἡμετέροις προγόνοις τῶν λαοῦ Ἐλλήνων ἀρχεῖν ὡστε αὐτοὺς ὑπακούειν βασιλεῖ οὐκ ἴδεσχοντο τὸν λόγον τούτον when our ancestors might have ruled over the rest of the Greeks on condition that they themselves obeyed
the king, they did not brook this proposal. A
common equivalent of ὀστε in this sense is ἐφ᾽ ὑμεῖς or ἐφ᾽ ὑμεῖς especially if ἐπὶ τοῦτο ἔν τοι
condition precedes: ἁφίεμεν σε ἐπὶ τοῦτο ἐφ᾽ ὑμεῖς μηκέτι φιλοσοφεῖν we let you go on these terms, that you act
the philosopher no more. But ἐφ᾽ ὑμεῖς or ἐφ᾽ ὑμεῖς may
be construed with the future indicative—a thing
which from the nature of the case is impossible with
ὀστε in this use: σπουδᾶς ἐποιήσαντο ἐφ᾽ ὑμεῖς κοιμ-
οῦνται τοὺς ἀνδρας they made a truce on condition
that they should get the men.

259 The use of ὃς for ὀστε with
the infinitive in the con-
struction described in 256 is
mainly poetical.

E. FINAL PROPOSITIONS

260 Propositions are called final when they express
an end (finis) or a purpose. Such dependent proposi-
tions are introduced by ῥα in order that; ὅτως that
so; ὦς so that; ῥα μὴ in order that . . . not; ὅτως
μὴ that so . . . not; ὦς μὴ so that . . . not.

261 The mood of final propositions is the sub-
junctive of the present or the aorist: τοὺς φίλους εὖ
ποιεῖ ῥα αὐτὸς εὖ πράττῃς serve your friends in order
that you may yourself prosper; ἐπιτηδεύεισθε σε ὅνκ
ἡμείς ῥα ὕδιστα διάγης I intentionally did not
awake you in order that you might pass the time as
pleasantly as might be; Ἀριστεὺς ἀποτελεῖσθαι
Ποτευδάεις ἐγνεβούλευε πλὴρ πεντακοσίων τοῖς
ἄλλοις ἐκπλεῦσαι ὅτως ἐπὶ πλέον ὁ σῖτος ἀντίσχη
when Potidaea was blockaded Aristeus recommended sailing out with all but five hundred that so the grain might hold out for longer.

262 When the verb of the principal proposition is a past tense, or its equivalent the historical present, the optative present or aorist may be substituted for the subjunctive: Κύρος φίλων φετο δείσθαι ως συνέργους ἔχωι Cyrus thought that he required friends (so) that he might have helpmates; ἐπρεσβεύοντο ἐγκλήματα ποιούμενοι ὁπως σφίσω ὅτι μεγίστη πρόφασις εἰη τοῦ πολέμεων in their negotiations they brought charges that so they might have as good an excuse for war as could be got.

263 After imperatives and the equivalents of the imperative we find ὡς and ὁπως normally replaced by ὡς ἀν and ὁπως ἀν: σοι δ' ὡς ἀν εἰδῆς ὧσα παρ' ἡμῖν ἥν μένης γενήσετ' ἀγαθά, πρόσεχε τὸν νοῦν but give heed that you may know all the good things that will befall you if you stay with us; ἂξεις ἡμᾶς ὁπως ἀν εἰδῶμεν you will take us that so we may know it.

264 After an optative expressing a wish, ἵνα, ὡς, or ὁπως is followed by an optative—an example of the ordinary attraction in such cases: εἰθε ἥκοις ἵνα γνοίης would that you were come that you might understand!

265 It is quite common in poetry to find μὴ standing alone in the sense of ‘that ... not’: ἐγὼ δ' ἀπεμι μὴ κατοπτευθώ παράν but I shall go away that I be not descred here.
There are also a few instances in early Attic writers like Thucydides and in the cosmopolitan Xenophon.

F. PROPOSITIONS INTRODUCED BY ὅπως COMPLETING THE SENSE OF VERBS OF STRIVING AND THE LIKE

266 Verbs signifying 'to strive,' 'to take care,' and the like have their sense completed by ὅπως or ὅπως μὴ followed by the future indicative. Some of the most common of these verbs are ἐπιμελεῖσθαι to take care; σκοπεῖν to watch; φροντίζειν to take thought; πράττειν to exert oneself; εὑλαβεῖσθαι to show caution; παρασκευάζειν to effect.

267 When a verb of this class is the principal verb of a sentence, the verb of the dependent proposition is the future indicative:  φρόντις ὅπως μὴ δεν ἀνάξιον τῆς τιμῆς ταύτης πράξεις take thought to do nothing unworthy of this honour; ἐπραττόν ὅπως τις βοήθεια ἦξεi they exerted themselves to get help literally that some aid should come; σκόπει ὅπως μὴ ἔξαρνος ἐσει ὧν λέγεις see that you do not deny what you now say.

268 When the verb of the principal proposition is a past tense, or its equivalent the historical present, the future optative may take the place of the future indicative: ἐπιμελεῖτο ὅπως μὴ ἂσιτοί ποτε ἔσοιντο he was careful that they never were without food.

1 Literally 'how' or 'in what way.' Equivalents of ὅπως are ἄτι τρόπῳ, ὅπως, ὅποι and the like, when their sense is more appropriate.

2 Occasionally the subjunctive is used.

3 Occasionally the subjunctive or optative present or aorist is used.
269 We may use ὧν τὸν πολέμον μηδὲν ἔρεις now pray nothing about the war.

G. PROPOSITIONS INTRODUCED BY μὴ COMPLETING THE SENSE OF VERBS DENOTING FEAR, CAUTION, OR DANGER

270 Some of the verbs of the class just described belong here also when their meaning implies a shade of apprehension. The class as a whole takes its colour from verbs of fearing, φοβεῖσθαι, δεδέναι, ἐκπλήττεσθαι. Such verbs have their meaning completed by μὴ or μὴ ὃ... and a dependent verb according as the meaning required is ‘fear lest,’ ‘fear that’ or ‘fear lest . . . not,’ ‘fear that . . . not.’

271 When the fear is for the future the construction of the dependent proposition is that of final propositions: δεδίασι μὴ οἱ πολέμοι ἐπεκπλεῦσωσιν they feared lest the enemy sail out against them; ἐδείξαν μὴ οἱ πολέμοι ἐπεκπλεῦσωσιν or ἐπεκπλεῦσειαν they feared lest the enemy should sail out against them; οὐδεὶς κἀκεῖσ ἑδόκει εἶναι μὴ τις ἐπιστημαί or ἐπιστημοντο there seemed to be no risk of any one pursuing them.

The future indicative, however, is also found, when the idea of futurity is to be emphasized: ὅραν χρὴ μὴ οὐδὲ ἐξομεν μεθ' ὅτου τῶν βαρβάρων κρατήσομεν we
must beware lest (when the time comes) we have not even the wherewithal to master the enemy.

272 When the fear is for the present or the past, the verb of the dependent proposition is in the indicative in a tense according with present or past time: νῦν φοβούμεθα μή ἀμφοτέρων ἀμα ἡμαρτήκαμεν as it is, we fear that we have missed both things at once; δέδοικα μή πληγῶν δέει I fear you need a whipping; φοβοῦμαι μή διὰ φθόνον ἐδρασεν I am afraid that he did it from envy.

273 We may use μή and the subjunctive even without any principal proposition expressed to convey some anxiety or suspicion: μή ἄγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν perhaps it is too rude to speak the truth literally (I fear) lest it is too rude; άλλα μή οὐ τοῦτ' ἢ χαλεπτὸν, θάνατον φυγεῖν but perhaps this is not a difficult matter, to avoid death literally (I suspect) this is not a difficult matter.

274 When such a thing can be done, it is idiomatic both in this class and in the last to express the subject of the dependent proposition as the object of the principal verb: ὑποπτεύομεν καὶ ὑμᾶς μή σοι κοινῷ ἀποβῆτε we suspect that you will not be impartial judges; ἐπεμελεῖτο τῶν ἀνδρῶν ὡς πιστοὶ ἑσοντο he took precautions that the men should be faithful. Or again, the whole dependent proposition may be anticipated as it were by a prepositional phrase forming part of the principal proposition: περὶ τῶν φυλάκων φοβούμεθα μή σοι ἀνταμύνωται we fear that the sentries will not resist on their side.
H. CONDITIONAL PROPOSITIONS

275 In conditional propositions, the clause containing the condition is called the protasis (premise), and the clause containing the conclusion is called the apodosis (affirmation).

276 The apodosis of a conditional sentence is a principal or independent proposition and the different forms of it ought logically to have been treated of when we dealt with independent propositions (222–225). But the one proposition in a conditional sentence is attached so closely to the other that in practice they cannot be separated.

277 The negative adverb of the apodosis or affirmation is ὥν, of the protasis or premise, μὴ.

278 The form of conditional propositions varies to some extent according as they are concerned with particular or general suppositions. A particular supposition is such as implies a definite act done at a definite time: if he (now) has this, he will give it (now); if he had it (then), he gave it (then); if he had had it (then), he would have given it (then); if he shall get it (at that time), he will give it (at that time); if he should get it (at that time), he would give it (at that time). A general supposition is such as implies that the act with which it deals is one of a class of acts any one of which may occur or may have occurred on any one occasion out of many: if (ever) he gets anything, he (always) gives it; if (ever) he got anything, he (always) gave it; if (every time it happened) he had had anything, he would (always) have given it; if any one shall (ever) wish to go, he
will (always) be permitted; if any one should (ever) wish to go, he would (always) be permitted.

279 But to a much greater degree the form of a conditional proposition depends upon the circumstance whether the condition is on the one hand present or past, or on the other, future. We shall first consider

Present and past conditions

1. Concerned with particular suppositions

280 When nothing is implied as to the fulfilment of the condition, the protasis has the indicative with εἰ, and the apodosis any form of the verb: εἰ θεοὶ εἰσίν, ἔστι καὶ ἔργα θεῶν if there are gods, there are also works of gods; ἀλλ' εἰ δοκεῖ σοί, πλέωμεν if it seems good to you, let us sail; κάκιστ' ἀπολοίμην, Ἐωνθίαν εἰ μὴ φιλῶ may I perish miserably, if I do not love Xanthias.

281 When it is implied that the condition is not or was not fulfilled the past tenses of the indicative are used in both protasis and apodosis. The imperfect then refers to present time or to an action going on or done more than once in past time, the aorist to an action taking place in past time: ταῦτ' οὐκ ἀν ἔδυναντο ποιεῖν εἰ μὴ διαίτη μετρία ἐχρώντο this they would not be able to do (but they are able), unless they led an abstemious life; οὐκ ἀν νῆσων ἐκράτει ὁ Ἀγαμέμ-νων εἰ μὴ τι καὶ ναυτικὸν εἶχεν Agamemnon would not have held rule over islands (as he did), if he had not had some navy; καὶ ἵσως ἀν ἀπωλόμην εἰ ἐπεχείρησα τὰ πολιτικά and perhaps I would have been ruined if I had tried politics (as I have not).
282 Certain verbs, mostly impersonal, implying necessity, propriety, obligation, and the like are employed in the apodosis of this form without ἄν. Some of the commoner words so used are ἐδει, χρῆν, προσῆκεν, εἶξην, οἶον τ’ ἦν, and verbals in -τέον with ἦν: εἰ ἤσαν ἄνδρες ὡσπερ φασίν ἄγαθοί, φανερωτέραν εἶξην αὐτοῖς τὴν ἁρετὴν δεικνύναι if they were the honest men that they say they are (but they are not), they would have a chance of displaying their honesty more plainly; χρῆν δὲ σέ, εἰπέρ ἡσθα χρηστός, μηνυτήν γενέσθαι if you had been honest, you ought to have laid an information (but you did not).

2. Concerned with general suppositions

283 The apodosis expresses a customary or repeated action or a general truth, and the protasis refers in a general way to any one of a class of acts. The apodosis has the present or imperfect indicative or an equivalent form implying repetition, the protasis has ἔαν with the subjunctive after present tenses, εἰ with the optative after past tenses: γελᾷ δ’ ὁ μῶρος κἂν τι μὴ γελοῖον ἦ but the fool laughs even if a thing is not meet for laughter; ἀπας λόγος ἐὰν ἄπτῃ τὰ πράγματα μᾶταιν τι φαίνεται καὶ κενὸν all speech, if deeds are wanting, seems an unprofitable and empty thing; οὐκ ἐπινεῦεν εἰ μὴ δυσφῶ ἐγενο ἀποποιούς εὖθύνει if any one refused, he was at once put to death.

Future conditions

284 In the case of future conditions the same
forms of expression serve alike for particular and for general suppositions. The difference is only one of meaning.

285 When a supposed future case is stated distinctly and vividly, the apodosis has the future indicative or an equivalent of the future indicative, and the protasis has ἐὰν (ἢν, ἄν) with the subjunctive: ἐὰν ξητῆς καλῶς, εὑρήσεις if you seek well, you will find; ἐσομαι πλούσιος ἢν θεὸς θέλῃ I shall be rich if God please; ἐὰν μὴ ἐκ προνοίας ἀποκτείνῃ τίς τινα, φευγέτω if a man kill another without premeditation, let him be exiled.

The future indicative with ἐι may also be used in the protasis, but with a very marked difference of meaning: ἐι Ἐκτορα ἀποκτείνῃς, αὐτὸς ἀποθανεῖ if you will slay Hector, you shall yourself be slain; ἐι δὲ φοβησόμεθα τοὺς κινδύνους, ἐις πολλὰς ταραχὰς καταστήσομεν ὑμᾶς if we will fear the risks, we shall cause you plenty of troubles; ἐι μὴ φράσεις γάρ, ἀπὸ σ' ὀλὸ κακὸν κακῶς for if you will not speak, I will make you suffer for it.

286 When a supposed future case is stated in a less distinct and vivid form, the apodosis has the optative with ἄν, and the protasis ἐι with the optative: ἐι θησαυρῷ τις ἐντύχῃ, πλούσιωτέρος ἄν εἴη, οἰκονομικῶτερος δὲ σὺ if a man were to find a treasure, he would be richer, but not more thrifty; ἐι βούλουσι λατρῶς γενέσθαι, τί ἄν ποιοῖς; if you wished to be a physician, what would you do?

287 In the protasis of conditional propositions such as those described in 283 and 285, it is not
altogether a matter of indifference whether ἐάν is followed by the present subjunctive or the aorist subjunctive. It is true that we do not express the difference in idiomatic English, but we may do so in unidiomatic. Thus, ἐὰν ποιῆς ταῦτα, μῶρος ἔσει if you-go-on-doing this, you will be unwise; ἐὰν πράξῃς τοῦτο, δικῆν δῶσεις if you-shall-have-done this, you will be punished. The same distinction will be observed in the corresponding dependent propositions with ἄν, soon to be described.

288 It happens very often that ἐάν with the subjunctive or, after a past tense, εἰ with the optative, may be translated by the English 'in case,' 'in the hope that,' 'in the event of': ἐπεμψαν πρέσβεις εἰ πῶς αὐτοὺς πείσειαν they sent envoys in the hope of persuading them; ἐπιβουλεύοντος ἐξελθεῖν ἣν δύνονται βιάσασθαι they form the plan of leaving the town, in the event of their being able to force their way. These are really elliptical expressions, the true apodosis being implied, not expressed. In the former case the apodosis is implied in ἐπεμψαν, as if it meant ἐπεμψαν πείσοντας; in the other it is really implied in ἐξελθεῖν 'they will leave, if——.'

289 When a καὶ, οὖν, or μηδὲ immediately precedes the εἰ or ἐάν in a dependent conditional proposition, it is often spoken of as a concessive proposition, as in one example given in 283 γελάδ' ὅ μῶρος κἂν τι μὴ σελεύσῃ. So, μηδὲ ἐάν δῶξω τι ύμῖν μέγα λέγειν do not interrupt even if you think I say something dreadful.
I. RELATIVE AND TEMPORAL PROPOSITIONS

290 It is not uncommon to see relative propositions which are dependent only in form: ὅ ὁ ἔγενησεται but this shall not be done; ὅ ὁ ἐγένετο but this would not have been done; ὅ μὴ γένοιτο and that God forbid. All such propositions retain the mood which they would have had as independent propositions, and are negativated in the same way.

291 Relative propositions indicating the cause of an action have also the same form as if they were independent: πῶς ὁ ἐν γεγορκα ἀντιμομοιώδες ἐσται ὅ ὁ ἡθελήσεσαι σαφῶς πυθέσθαι; how indeed shall he be regarded-as-having-made-affidavit without-perjury, when he did not care to get accurate information? θαυμαστὸν τοιεῖς ὅστις ἡμῖν ὁδὲν δίδας you act strangely in giving us nothing.

292 Relative propositions indicating the consequence of an action have also the same form as if they were independent. They are negativated by ὅ ὁ if the principal proposition is negative or interrogative, and either by ὅ ὁ or μὴ if the principal proposition is affirmative. In the latter case, μὴ appears to be used, when the notion of purpose is to be imparted to the dependent proposition: τῆς οὔτως μαίνεται ὅστις ὁ βουλέται σοι φίλος εἶναι; who is so insane as not to wish to be your friend? ὅ ὁ ἔστιν ὁ ὁς ἐγγράφος, ὅτι ἀνδριαντοποίδες ὅστις τοιοῦτον ἀν κάλλος πλάσεις ὃ ἂν ἀλήθεια ἔχει there is neither painter nor statuary who could mould a beauty such as truth is mistress of; βουλήθεις τοιοῦτον μημεῖον καταλιπεῖν ὃ μὴ τῆς ἀνθρωπίνης φύσεως ἔσται desiring to leave behind
him a memorial of a sort that is beyond human nature.

In such propositions ὅστις is far more common than the simple ὅς.

293 Relative propositions that mark purpose always have their verb in the future indicative, and are always negatived by μὴ: ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι οὐ τούς πατρίους νόμους συγγράψουσιν καθ' οὖς πολιτεύσουσιν the people decreed to choose thirty men to codify the ancient laws by which they should be governed; οὐ γὰρ ἔστι μοι χρήματα ὁπόθεν ἐκτίσομαι for I have no money to pay the fine with; παιδεῖς μοι οὐκετί εἰσιν οἱ με θεραπεύσουσιν I have no longer children to look after me.

294 Conditional relative propositions take their form from the normal types of conditional propositions described in 275-287. Thus

Present and past relative conditions

1. Concerned with particular suppositions

295 When nothing is implied as to the fulfilment of the condition: ὅ τι θεύλεται δῶσομι I will give him whatever he now wishes; οὕς μὴ ἑρίσκον κενοτάφιον αὐτῶς ἐποίησαν they made a cenotaph for any of them whom they did not find (=εἰ τινός μὴ ἑρίσκον).

296 When it is implied that the condition is not or was not fulfilled: οὐ γὰρ ἄν ἐπεχειροῦμεν πράττειν ἃ μὴ ἑπιστῶμεθα for we would not undertake (as we now do) to do things which we do not understand; ἃ μὴ ἐβουλήθη δοῦναι, οὐκ ἃν ἔδωκεν he would not have given what he had not wished to give.
2. Concerned with general suppositions

297 Present and past suppositions are seen in: συμμαχεῖν τούτοις ἔθελονσιν ἅπαντες οὗς ἂν ὄρωσι παρεσκευασμένους all-and-sundry wish to be allied with those whom they see prepared; οὐς μὲν ἵδοι εὐτάκτως ἱόντας, προσελαύνων αὐτοῖς τίνες τε εἰεν ἡρώτα καὶ ἐπεὶ πῦθοιτο ἑπήνει as often as he saw men marching in good order, he would ride up to them and not only ask them who they were but when he was told would commend them; ἐπειδὴ ἂθεῦει ἀνοιχθεῖεν εἰσῆμεν when the doors were opened (at any time) we went in; ἐπορευόμεθα διὰ τῆς χώρας, ἥν μὲν ἔθελοιμεν πορθοῦντες, ἥν ἢ ἔθελοιμεν κατακάμνετε we took our way through the country, devastating it as we chose and burning it as we chose.

Future relative conditions

298 Future conditions of the more vivid or graphic form are seen in: νέος δ’ ἀπόλλυμι οὕτων ἂν φίλη θεός but all whom God loves die young; ταῦτ’, ἐπειδὰν περὶ τῶν γένους εἴπο, ἔρω I shall tell this story when I have told the story of my birth; τίνα οἶς θέλει αὐτήν ψυχήν ἔξειν ὅταν ἔμε ἴδῃ τῶν πατρῴων ἀπεστερημένων; what think you will be her state-of-mind if ever she sees me robbed of my patrimony?

299 Future conditions of the less vivid form are seen in: ὅκνοιην γὰρ ἂν εἴσ τὰ πλοῖα ἐμβαίνων ἂ ἦμῶν δοῦῃ for I would shrink from setting foot on any ships which he gave us; ἃρ’ ἂν ἦγοι ταῦτα σὰ εἴναι ἂ σοι ἔξει καὶ ἀποδόσθαι καὶ δοῦναι καὶ θύσαι ὅτι βοῦλωι
θεδων; would you consider these things your own which you were at liberty to sell, and give as presents, and to offer in sacrifice to any god you choose?

300 The sort of attraction which we observed in expressions of a wish is also to be seen in relative propositions forming part of the protasis or premiss of conditional propositions. Indeed the normal types for the expressions of a wish are really the protases of conditional propositions. This explains the optative, for example, in ἔρδοι τις ἐν ἐκαστος εἰδείη τέχνην oh, if every man would work at the trade which he knew! So in ordinary conditional propositions: ἐὰν πάντες οἱ ἄν δύνωνται ταῦτα ποιῶσι, καλῶς ἐξει it will be well if all who are able do this; εἰ πάντες οἱ δύναμιν ταῦτα ποιῶσιν, καλῶς ἄν ἔχοι it would be well if all who were able did this; συνεργεωνώσκετε γὰρ ἄν μοι εἰ ἐν ἐκείνῃ τῇ φωνῇ ἔλεγον ἐν ἦπερ ἑτεθράμμην you would forgive me if I spoke just in that dialect in which I was brought up. In this sentence the past ἔλεγον makes the past ἑτεθράμμην necessary.

K. TEMPORAL PROPOSITIONS

. 301 In order to avoid giving for the third time the types of conditional propositions, I have anticipated to some extent the usages which properly belong to this section. Several instances of temporal propositions will be found among the examples of conditional relative sentences. The relative adverbs of time are ὅτε (at the time) when; ἦρικα (at the hour) when; ὧποτε (at times) when; ἐπεδή (after the time) when. Each of these may be combined with ἄν to form
dependent conditional propositions: ὅταν (at any time) when; ἧνικ' ἄν (at any hour) when; ὅπόταν (at any times) when; ἐπειδάν (after any time) when. In harmony with their meaning, ὅπότε is oftenest used in past general suppositions where εἰ would be used in the pure type, and ὅταν, ἧνικ' ἄν, ὅπόταν, and ἐπειδάν in future conditions of both kinds where εἶδ' would be used in the pure type. After ἐπειδάν, as was to be expected from its meaning, the aorist and not the present subjunctive is used: χρῆ ὅταν τιθησθεί τοὺς νόμους σκοπεῖν, ἐπειδάν δὲ θήσετε φυλάττειν you should think about laws when you make them, but keep them when you have made them.

302 When ἕως 'until' and its equivalent μέχρι οὗ refer to a definite point in past time, they take the indicative: τὴν νύχθ' ὅλην ἑγρηγόρεσαν ἕως διέλαμψεν ημέρα they were awake the whole night through until morning broke; ἐλεύθεροι ἦσαν μέχρι οὗ αὐτοὶ αὐτῶς κατεδαυλωσαν they were independent until they enslaved themselves.

303 In all other cases ἕως and μέχρι οὗ follow the constructions of conditional relative propositions: μέχρι δ' οὗ ἄν ἐγὼ ἦκεν, αἰ σπουδαὶ μενύντων but until I am come, let the truce be kept; ἡδέως ἄν τούτῳ ἔτη διελεγόμεν ἕως αὐτῷ τὴν τοῦ Ἀμφιόνος ἀπέδωκε ῥήσιν I should (in that case) gladly have continued still to talk with him until I had given him back the speech of Amphion; ἄ δ' ἄν ἀσύντακτα ἢ ἀνάγκη ταῦτα ἀεὶ πράγματα παρέχειν ἕως ἄν χώραν λάβῃ but when things are in disorder they cannot help always causing trouble until they are put in order; περιμένομεν ἐκάστοτε ἕως ἀνοχθείη τὸ
δεσμωτήριον we used to wait each time until the prison was opened; ἔως ἃν ταῦτα διαπράξωνται, φυλακὴν κατάλιπε leave a guard behind until they have got this business over.

304 The construction of πρὶν ‘until,’ ‘before’ is identical with that of ἐως ‘until,’ if the principal proposition is negative or interrogative: οὐκ ἦθελε φεύγειν πρὶν ἡ γυνὴ ἐπεισεν he refused to run away until his wife persuaded him; ἐχρῆν μὴ πρῶτον συμβουλεύειν πρὶν ἡμᾶς ἐδίδαξαν they ought not to have given advice until they had told us; ἐγὼ σʼ οὐκέτι ἀφήσω πρὶν ἂν μοι ἄ ὑπέσχησαι ἀποδείξης I will not let you go any more until you have explained to me what you have promised; ποιητὴς οὐ πρῶτον οἷός τʼ ἐστὶ ποιεῖν πρὶν ἂν ἐνθεός γένηται a poet is not able to make poems until he has felt the inspiration; τίς ἂν τούτῳ ποιοῦν πρὶν ὁργισθῇ; who would do this before he was put in a rage? οὐδαμῶθεν ἀφίεσαν πρὶν παραθείεν αὐτοῖς ἀριστον they used not to let them go from any place until they set lunch before them; ἐπειδὴν μὴ ποιεῖσθαι μάχην πρὶν οἱ Θῆβαιοι παραγένοντο they tried to induce them not to do battle till the Thebans came.

As in the case of ἔπειδάν, when the subjunctive follows πρὶν, it is naturally in the aorist.

305 On the contrary, if the principal proposition is affirmative, the verb following πρὶν is in the infinitive: κατηγορεῖς γὰρ πρὶν μαθεῖν τὸ πράγμα μου for you accuse me before you have been told the circumstances; καὶ πρὶν σὲ κοτύλας ἐπτεῖν οὐν δέκα, ὁ Πλοῦτος ὃ δέσποιν τἄνειστήκει βλέπων and before you had drained ten glasses of wine, Plutus, Ο
lady, was-up-and-about, his-blindness-gone; ταῦτ' ἐπιλέξεται πρὶν μαθεῖν he has forgotten this before he was told it; ἥμεῖς τοῖνυν Μεσσήνην ἐἵλομεν πρὶν Πέρσας λαβεῖν τὴν βασίλειαν now we took Messene before the Persians got the royal power (into their hands).

306 Poetical usage differs little from prose idiom except in the variety of the vocables employed. Thus ἐστε and ἔστι ἅν may replace ἔως and ἔως ἅν. The poets also keep up ἐπεὶ = postquam when the tendency of prose was to use ἐπείδη in this sense and retain ἐπεὶ only as causal particle. Of course ἐπεὶ in prose is still quite common when its δὴ is only separated from it by δὲ or a like word: ἐπεῖ δὲ δὴ—but after that—.
CHAPTER IX.—THE NOMINAL FORMS OF
THE VERB

307 There are three nominal forms belonging to
the verb, namely, the infinitive, the participle, and the
verbal adjectives in—τός and—τέος. Of these the
infinitive is substantival, and the others adjectival.

THE INFINITIVE

308 Though a neuter substantive in most of its
uses, it yet retains in certain respects its verbal nature.
It may mark time and voice. It may have a subject
and object. It is qualified by adverbs and not by
adjectives.

309 When the subject of the infinitive is other
than the subject of the principal proposition, it is in
the accusative case as is also any noun supplementing
the meaning of the infinitive: ὁ παῖς οἷεται τὸν
didáskalon ὄργιζεσθαι the boy thinks that his master
is angry; οἱ στρατιώται ἔλεγον Ξενοφῶντα ἀνδρὰ
ἀγαθὸν γενέσθαι the soldiers said that Xenophon had
behaved as a brave man; οὐδὲν ἐπράχη διὰ τὸ
ἐκεῖνον μὴ παρεῖναι nothing was effected seeing that
the other man was not there.
310 When the subject of the infinitive is the same as the subject of the principal proposition, the subject is not repeated before the infinitive, and any noun used to supplement the meaning of the verb is put in the case of the principal subject, that is, in the nominative: Ἄλεξανδρος ἐφασκεν εἶναι Διὸς ὅς Alexander used to assert that he was the son of Zeus; ἐκ τοῦ πρῶτος λέγειν ὁ διώκων ἵσχυε a plaintiff’s strength lies in his speaking before (the defendant); οὐκ ἐπὶ τῷ δοῦλῳ ἀλλ’ ἐπὶ τῷ ὁμοίῳ τοῖς λεπτομένοις εἶναι ἐκπέμπωνται οἱ ἀποικοί colonists are sent out not for to be the slaves but for to be equals of those whom they leave behind.

311 When the subject of the infinitive is indefinite, that is, when English idiom employs ‘a man,’ or ‘we,’ or ‘you,’ or ‘one,’ it is not expressed in Greek, but any noun supplementing the meaning of the verb is in the accusative: δεῖ ἐπιμελεῖσθαι τοῦ ἄγαθον ἄνδρα γίγνεσθαι a man should make an effort to be brave; ἀργαλέων πράγμα ἐστὶ γενέσθαι δοῦλον it is no joke if you become a slave.

312 When the noun which is the subject of the infinitive is also the object of the verb of the principal proposition, or is expressed in any other way in the principal proposition, then it is not repeated before the infinitive, but any noun supplementing the meaning of the infinitive is either in the same case as the logical subject of the infinitive or else in the accusative: Κῦρον ἐδέοντο ὡς προθυμοστάτων γενέσθαι they begged Cyrus to be as active as he could in their cause; ἐδέοντό μοι προστάτην γενέσθαι they begged me to become their champion; ἀπασιν συνέβη ἐξ ἀδόξων γενέσθαι λαμ..
προῖς one-and-all had the good luck to become famous when before they had no reputation; ἐκεῖνῳ συνέβη γενέσθαι πλούσιον that man had the good luck to become rich.

313 On the other hand, when we have a participial clause marking some circumstance under which the action of the infinitive takes place, the participle is in the accusative: Ἐνείλα ἠκεὶν παρήγγειλε λαβόντα τὸν ἄνδρας he sent word to Xenias to get his men and come; οὐ σχολὴ μοι κάμνοντα ἰατρεύσθαι I have no time to be doctored when ill.

Infinitive with the article

314 By the help of the article the infinitive may be used precisely as a substantive in any case: νέοις τὸ συγῆν κρείττον ἐστὶ τοῦ λαλεῖν in the young silence is better than speech; οὐ πλεονεξίας ἐνεκα ταῦτ' ἐπραξε Φιλιππος ἀλλὰ τῷ δικαιότερᾳ ἥξιον τοὺς Ἡθβαίους ὦ ὑμάς Philip did not do this from selfishness but because the Thebans made more just demands than you; οὔδεν θαυμαστόν τὸ ὀμιλεῖν τοῖς πονηροῖς τοὺς πονηροὺς there is nothing surprising in bad men Consorting with bad; τὸν τοῦ πράττειν χρόνον eis τὸ παρασκευάζεσθαι ἀναλίσκομεν we spend in preparation the time for action.

315 The genitive of the infinitive is often used to express purpose, aim, or object: Μῖνως τὸ ληστικὸν καθῆρε τοῦ τας προσόδους μᾶλλον ἰέναι αὐτῷ Minos destroyed the pirate-navy that his revenues might come in the better; τοῦ μὴ διαφεύγειν τὸν λαγὸν ἢ τῶν δικτύων σκοποὺς καθίσταμεν that the hare may not
escape from the nets we station watchers. In such expressions the genitive marks the sphere or field, so to say, at a point within which the action of the principal verb comes into play.

The infinitive without the article as genitive after substantives

316 In such a sentence as οὐ βουλεύεσθαι ἐτὶ ὄρα ἀλλὰ βεβουλεύεσθαι 'it is no longer the time of day for making plans but for having them,' we see that the infinitives βουλεύεσθαι and βεβουλεύεσθαι stand precisely in the same relation to ὄρα as the genitive does in a sentence like ὄρα ἐστὶν ὑπνοῦ it is time for sleep. This construction is by no means uncommon in Greek. It is not only found with ὄρα, καιρός, and like words, but explains why ἐλπίς, διάνοια, and other nouns of the sort are often found with an infinitive, and elucidates the infinitive with ἀνάγκη and its older equivalent substantive χρή: ἐν ἐλπίδι ἡν τὴν πόλιν ἐλεῖν he was in hopes of taking the town; διάνοιαν εἰχε πρὸς Σικελίαν πλεῖν he had thoughts of sailing to Sicily; νῦν ἄρα με ἀπάσα ἀνάγκη ἐστὶν ἀποθανεῖν; must I really die now? λέγειν χρή¹ ταχὺ πάνυ γου must tell very soon.

317 It is also the genitive of the infinitive that we see in such expressions as δεῖ μένειν we must wait,

¹ The other forms are due to crasis with parts of εἶναι: subjunctive χρῆ for χρή ἦ, optative χρεῖ for χρή εἶ, infinitive χρῆναι for χρή εἶναι, participle χρεῖν for χρῆ ἦν, future χρῆσται for χρή ἔσται, imperfect χρῆν for χρῆ ἦν. Most of these forms must have been produced when the real meaning of χρῆ was begun to be lost. At a later stage when the meaning was entirely lost, were produced an imperfect ἔχρην and an infinitive χρῆν.
δει being a true impersonal verb: οἶκοι μένειν δει τὸν καλὸς εὐθαλὼν a man should stay at home if he would be really happy. Indeed such a genitive infinitive admits even of a qualifying adjective: πολλοῦ δει οὕτως ἦξειν far from it literally there is a lack of much so being.

318 As a rule, however, when a qualifying adjective is attached to the infinitive after δειν, the construction is personal: πολλοῦ δεω ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι I am far from defending myself literally I lack much defending of myself; τῆς παιδείας τῆς ὑπὸ τῶν προγόνων καταλειψθείσης τοσοῦτο δεω καταφρονεῖν δοσει κ.τ.λ. I am so far from despising the system of education which we have inherited from our ancestors that etc. literally I lack so much despising of the etc.

The infinitive without the article as the subject of other verbs

319 In sentences such as ἀναγκαῖον ἐστὶ φέρειν τὰ τῆς τύχης ‘we must endure what fortune sends,’ the infinitive φέρειν is the subject of ἐστὶ and ἀναγκαῖον supplements the sense of ἐστὶ. Now the infinitive serves as subject not only with ἐστίν and neuter adjectives, but also with the majority of verbs generally regarded as impersonal, προσήκει, πρέπει, συμβαίνει, ἔξεστιν, πάρεστιν, ἐνεστίν: προσήκει μοι τούτο ποιεῖν it is right for me to do this literally to do this is come to me, i.e. concerns me; συνέβη μοι

1 This is the reason why εἰκός (ἐστίν) is construed with the aorist (or present), and not with the future infinitive: οὐκ εἰκός τοὺς Ἀθηναίους πλέονει it is not likely that the Athenians will sail.


\[\textit{The infinitive used as object to complete the sense of a verb}\]

321. A verb may have its meaning completed not only, as we have seen, by the accusative and other cases of nouns, and by a verbal clause with \(\sigma\tau\iota\), but also by the infinitive.

322. After verbs of saying and thinking the infinitive so used is often an alternative construction to that with \(\sigma\tau\iota\), while certain verbs are construed only with the infinitive, such as \(\phi\alpha\nu\alpha\) and \(\alpha\iota\varepsilon\sigma\theta\alpha\iota\). The tenses of the infinitive when employed to complete the meaning of this class of verbs have the same meanings as the corresponding tenses of the indicative: \(\lambda\varepsilon\gamma\iota\ \tau\iota\ \dot{\alpha}\dot{\iota}\delta\rho\alpha\ \dot{\alpha}\pi\dot{o}\theta\nu\gamma\sigma\kappa\varepsilon\iota\nu\), \(\dot{\alpha}\pi\dot{o}\theta\nu\alpha\varepsilon\iota\nu\), \(\dot{\alpha}\pi\dot{o}\theta\nu\alpha\varepsilon\iota\sigma\theta\alpha\iota\), \(\tau\dot{e}\nu\nu\kappa\varepsilon\nu\alpha\iota\) he says that the man is dying, died, will die, is dead. Similarly just as we saw in 224 that a weak substitute for the future indicative might be formed by means of the optative and \(\dot{\alpha}n\): \(\dot{\varepsilon}\lambda\theta\sigma\omega\dot{\iota}\nu\) \(\dot{\alpha}n\) ‘I would come,’ so a weak substitute for the future infinitive may be formed by the aorist infinitive with \(\dot{\alpha}n\): \(\dot{\varepsilon}\tau\omicron\ \dot{\alpha}n\ \dot{\varepsilon}\lambda\theta\epsilon\iota\nu\) he thought he would come.
323 Further, the various kinds of conditional propositions may all be expressed by the infinitive with ἀν, the same tense being retained as in the indicative or other mood required by each type in its simple form: οὐσεθε γὰρ τὸν πατέρα οὐκ ἂν φυλάττειν καὶ τὴν τιμὴν λαμβάνειν τῶν ξύλων; do you think that your father would not have been on the watch and gone on taking the price of the wood? that is οὐκ ἂν ἐφυλάττεν καὶ ἐλάμβανεν; ἄρ’ ἂν με οὐσεθε τοσάδε ἔτη διαγενέσθαι εἰ ἐπραττον τὰ δημόσια; do you think that I would have lasted so many years if I had been in public life? that is ἄρ’ ἂν ἔγω διεγενήμην εἰ ἐπραττον; οἱ Πέρσαι οἰονται τοὺς ἀχαρίστους καὶ περὶ θεοὺς ἂν ἅμελῶς ἔχειν the Persians think that ungrateful men would slight even the gods that is οἱ ἀχαρίστοι ἅμελῶς ἂν ἔχοιεν.

324 All such infinitives are normally negated by οὐ: πολλοὺς φασι γυνώσκοντας τὰ βέλτιστα οὐκ ἐθέλειν πράττειν they say that many men see what is best but refuse to do it; νῦν δ' οὔκετι σε ξῆν οἰεται he thinks that you are now no longer living. But of course if the principal verb is in a mood or a construction which requires μή, then the infinitive has μή: νομίζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον you must believe that there is no certainty in human affairs; εἰ τις νομίζει τι μὴ ἱκανός εἰρήσθαι, ἀναστὰς ὑπομνησάτω if any one thinks that some point has not received adequate mention, he should get up and remind us of it.

325 Instead of the future infinitive after verbs of thinking the aorist infinitive with ἀν is very often used. It is especially to be remembered in regard to this construction that the particle ἀν always tends to
attach itself to that word which most modifies the meaning of a sentence. Thus it is constantly attracted from the infinitive to the verb of thinking. If a negative or an interrogative word is found in the proposition, then ἂν tries to get between that word and the verb of thinking: πῶς ἂν οἶδα ἐκβῆναι τὸ πρᾶγμα; how do you think the business will turn out? οὔκ ἂν ἦγείτο τοὺς ἀνδρας φυγεῖν he did not believe that the men would flee.

326 A certain order of verbs have such a meaning that they can only have it completed by the future infinitive or the aorist infinitive with ἂν, namely, προσδοκάω to expect; ἔλπίζειν to hope; ὑπωσχείσθαι to promise: τοῦτ’ αὐτὸ γάρ τοι καπολεῖν με προσδοκῶ for this indeed is just the thing that I expect to end me; τὰς ἂν ποτ’ ἔλαπθο’ ἀκούσαι; who would ever have hoped to hear it? ὑπέσχετο οὔκ ἂν ἔλθεῖν he promised that he would not go.

327 The use of δοκεῖν is noticeable. In Ionic this verb may be employed just like νομίζειν or οἴεσθαι with the meaning ‘to think,’ but in Attic when it appears to have this significance, it gets it only through that of ‘seeming to oneself’: τὸ πρᾶγμα γνωσκέων δοκῶ I think I see what is up literally I seem to see; τοῖ σχῆσεων δοκεῖσ; where do you mean to put in? literally where do you seem to yourself to be about to put in? οὔκ ἂν δοκῶ εὖ πρᾶξαι ἐκεῖσε ἀποδημήσαι ἦς I do not think that I would prosper if I left my country for that place.

328 In all these cases, with verbs of saying, thinking, promising etc., the infinitive is negatived by οὔ, unless the principal verb is so used as to suggest
preference or deprecation, as when ὀλεσθαὶ implies that a man has made up his mind between two alternatives, or when ὑπισχυεσθαὶ implies that the person promising encourages also: ἀπεκρίνατο μηδένος ἠττών ἐναι he replied that he was as good as anybody else that is almost he replied ‘I refuse to be thought worse than any one else’; ὀμολογοῦμεν μὴ παρὰ φύσιν ἐναι τὰ τοιαῦτα we are agreed that such things are not contrary to nature that is we have in common chosen this alternative etc.; ὑπισχυοῦντο μηδὲν χαλέπτον αὐτοὺς πελάσοντα they kept promising that they would not be harshly treated that is they kept making promises such as ‘do not be afraid, you will not etc.’

329 This being so, it is not surprising to find that the verb ὁμνυμι may be followed by an infinitive negated either by οὐ or μη, according as the person swearing is thought of as simply swearing or as swearing in deprecation: ὁμνυσιν οὐ δρᾶσαι he swears that he did not do that is he swears οὐκ ἐδράσα; ὁμνυσι μὴ δρᾶσαι he swears (in deprecatory tones) that he did not do it. It is a distinction foreign to English idiom.

330 Verbs which imply a denial have in Greek idiom this implied negation made explicit by means of μη expressed before the infinitive which completes their meaning: ἡρνοῦντο μὴ πεπτωκέναι they kept denying that they were down; ἐξαριῶς ἐστὶ μηδὲ ἰδεῖν μὲ πῶποτε he denies that he ever even set eyes on me before. When such verbs are themselves negated either directly or by being put in an interrogative form, the infinitive is preceded by μη οὖ: οὐκ ἡρνοῦντο μὴ
οὐ πεπτωκέναι they did not deny that they were down; ἔξαρπος ἔστι μή οὐδὲ ἰδεῖν με πώποτε; does he deny that he ever even set eyes on me before? According as other verbs approach to like meaning with ἀρνεῖσθαι, they affect a like construction: ἐγὼ τοι σὺν ἀμφισβητῶ μή οὐχὶ σὲ εἶναι σοφώτερον ἢ ἐμὲ indeed I do not dispute that you are wiser than I.

331 The infinitive present or aorist is constantly used to complete the sense of the large class of verbs which express an effort or desire to do or make others do, and their opposites. Some of the commonest verbs of this order are:—βουλεύειν to wish; ἐπιθυμεῖν to desire; φεύγειν to avoid; δεῖσθαι τινος to beg of one; αἰτεῖν or αἰτεῖσθαι τινα to ask one; πείθειν to persuade; κελεῦειν to order; εἰπεῖν τινί to bid one; ἐὰν to allow; διδάσκει τινί to grant one: βουλεύειν σ᾽ ἰδεῖν he wishes to see you; ἐδείχθην ὑμῶν ἰέναι I besought you to go; ἐπείσατε τὸν ἀνδρὰ μάχεσθαι you persuaded the man to fight; οὐχ αἱ τρίχαι ποιοῦσιν αἱ λευκὲς φρονεῖν it is not gray hairs that produce discretion. After this class of verbs the infinitive is normally negatived by μή: ἐδείχθην ὑμῶν μὴ θαυμάσειν I besought you not to interrupt; παρεσκευάζομαι μηδένι ὑπείκειν I am prepared to yield to nobody; οὐκ ἐπείσε τοὺς πολίτας μὴ πολεμεῖν he did not persuade his countrymen against war.

332 Along with these go a good many verbs which even before the infinitive is added at all lead us to expect that the result of the action described by them will be negative. Such verbs are:—ἀπαγορεύειν to forbid; ἀντιλέγειν to gainsay; εἰργεῖν to prevent; ἀπείργειν to exclude. With these as with verbs of
denial the implied negative is in Greek made explicit before the infinitive by means of μὴ: ἀπείπον οἱ ἰατροὶ τῷ ἀσθενοῦντι μὴ χρῆσθαι ἐλαίῳ the doctors forbid the sick man to use oil; ὁ χειμῶν εἴρηε τὰ φυτὰ μὴ βλαστάνειν the winter prevented the plants from growing.

333 If a verb of this class, however, is itself negated either directly or by being put in an interrogative form, then the infinitive is preceded by μὴ οὐ: οὐκ ἀπείπον οἱ ἰατροὶ τῷ ἀσθενοῦντι μὴ οὐ χρῆσθαι ἐλαίῳ the doctors did not forbid the sick man to use oil; οὐδεὶς πώποτε ἀντεῖπε μὴ οὐ καλῶς ἔχειν τοὺς νόμους nobody yet ever argued-to-the-contrary that the laws were wrong; ὁ χειμῶν οὐκ εἰρήνη τὰ φυτὰ μὴ οὐ βλαστάνειν the winter did not prevent the plants from growing. So with equivalents like οὐκ ἐμποδῶν ἔστιν: τί ἐμποδῶν μὴ οὐχὶ ὑβριζομένους ἡμᾶς ἀποθανέων; what saves us from being put to death with insults?

334 This being the normal idiom with most verbs of this character, it is certainly very strange that the commonest word of all meaning 'to prevent,' namely, κωλύειν, has a different construction entirely. It is true that when it is not itself negated it has, like all the rest, μὴ before the following infinitive; but when it is negated, it has neither μὴ nor μὴ οὐ. Examples of the two constructions are: κωλύεισθαι they prevent us from marching; οὐδέν σε κωλύει σεαυτὸν ἐμβάλλειν εἰς τὸ βάραθρον nothing prevents you throwing yourself into the hangman's-pit; σὺ τὴν ἐμῆν γυναῖκα κωλύσεις μή ἄγεις εἰς Σπάρτην; will you prevent me taking my wife to Sparta?

335 Further, an infinitive is often seen completing
the sense of verbs conveying such notions as ability, knowledge, aptitude, learning, habit, obligation. Some of the verbs of this class most frequently met with are δύνασθαι, ἔχειν to be able; εἰδέναι to know; ἐπιστασθαι to have skill; πεφυκέναι to have aptitude; μανθάνειν to learn; ὄφειλεῖν to be bound; εἰσθέναι to be used: ὁρᾶς ὅτι οὐκ ἔχει εἴπείν you see that he has nothing to say; κιθαρίζειν οὐκ ἐπίσταται he does not know how to play the lute; πεφύκασιν ἀπαντεῖν ἀμαρτάνειν all are apt to make mistakes; ἰππεύειν ἔμαθες you learned to ride. Such infinitives, when their sense admits of being negatived, are negatived by μὴ: ποιήσω δακεῖν τὴν καρδίαν ἵνα εἰδῆ μὴ πατεῖν τὰ τῶν θεῶν ψηφίσματα I will make his heart to ache (literally make him bite his heart) that he may know not to trample-under-foot the ordinances of the gods; τοῖς φίλοις ὄφειλομεν τοῖς φίλοις ἀγαθῶν μὲν τι δράν, κακὸν δὲ μηδὲν we owe it to our friends to do some good to our friends, but no harm.

The infinitive expressing purpose

3.3.6 The infinitive following certain verbs meaning 'to choose,' 'to give,' or 'to take' denotes the purpose for which a person or thing is selected, given, or taken: τοὺς ἵππεας παρείχοντο Πελοποννησίως συστρατεύειν they gave their cavalry to take the field with the Peloponnesians; ὅς γὰρ ἄν ύμᾶς λάθη, τοῦτον ἄφιετε τοῖς θεοῖς κολάζειν if any man escapes you, leave him for the gods to punish; Δημοσθένη εἶλοντο ἄρχειν they chose Demosthenes to command them; τὸν παιᾶδα ἐλαβον ἐκθέειναι they got the child to expose; ἐπέτρεπτε
The infinitive defining the meaning of adjectives

337 The infinitive is very often used with adjectives and adverbs to define in what specific way the adjective is applicable to the person or thing qualified by it.

338 It is so used with adjectives denoting ability, aptitude, desert, and the like, as well as with their opposites: δεινός ἐστι λέγειν he is good at speaking; ἀνήρ ἴκανος βοηθεῖν a man able to help; τάλλα εὐρήσεις ὑπουργεῖν ὄντας ἡμᾶς οὐ κακοὺς in all other ways you will find us very good at serving. It is this use of the infinitive which we have already seen with οίος and ὀσος in 257.

339 Also with adjectives signifying ‘easy,’ ‘beautiful,’ ‘worthy,’ ‘agreeable,’ ‘good,’ and the like, as well as with their opposites: τὰ χαλεπώτατα εὑρεῖν the things most difficult to discover; ἐκεῖνο γὰρ ἐμοὶ μὲν ἀναγκαίοτατον προειπεῖν ἧγοῦμαι ὑμῖν ἐν χρησιμότατον ἀκούσαι for I believe that that is a thing most necessary for me to proclaim, and most profitable for you to hear; οἱ ποταμὸς ράδιος ἦν διαβαίνειν the river was easy to cross; ἄξιός ἐστιν ἐπαίνου τυχεῖν he deserves to be praised; φοβερὸς γὰρ ἐστι προσπολε-μήσαι for he is a formidable antagonist; γυνὴ εὐπρεπὴς ἠδεῖν a woman comely to the eye. In this case the defining infinitive is active in voice. We cannot say χαλεπῶν εὑρίσκεσθαι, but only χαλεπῶν εὑρίσκειν.
The infinitive absolute

340 The infinitive sometimes stands outside the construction of a sentence just as in English we use expressions like 'so to speak.' It is then commonly, though not always, preceded by ὁς or ὅσον or ὅσα: Qu. ἦν ἤγγελος Θεόδωρος; Ans. οὖν ὅσον γ' ἐμ' εἰδέναι¹ is Theodorus a student of painting? not as far as I know; τοῦτο ποι ὁς τὸ ὄλον εἰπεῖν ψεῦδος, ἕνι δὲ καὶ ἀληθῆ to speak of it as a whole, this is surely a lie, but there are true things in it; εἰσέρχονται μαθηταὶ πολλοὶ, ἐμοὶ δοκεῖν disciples enter in crowds, it seems to me. Other phrases are: ὁς ἔτος εἰπεῖν so to speak; ὁς εἰκάσαι to conjecture; ὁς ἐμοὶ γε δοκεῖν in my opinion; ὁς οὕτωσι ἀκούσαι to be told it in this shape; ὁς πρὸς ὧμᾶς εἰρήσθαι between ourselves literally for it to have been spoken to you (alone).

341 A similar absolute infinitive is seen in ὀλίγου δεῖν or μικροῦ δεῖν to be translated into English by the adverb 'almost': τὸ τὰς ἰδιὰς εὐεργεσίας υπομιμησκεῖν καὶ λέγειν μικροῦ δεῖν ὁμοίων ἐστὶ τῷ ὀνείδιζεῖν to remind others of our own kindesses and to speak of them is almost like reproaching them; οἱ ἀρμόττοντες θώρακες ὀλίγου δεῖν οὐ φορῆματι ἀλλὰ προσθήκματι

¹ The use of ὅσον, ὅσα, with this infinitive gives us some clue to the idiom. The infinitive in such expressions is really nominative, the subject of ἔστιν understood, and ὅσον is in a relative relation to an implied neuter accusative τοσοῦτον. Thus in full this answer would run οὐ τοσοῦτον ἐστὶ ἤγγελος ὁσον γ' ἐμ' εἰδέναι ἐστὶν he is not a student of painting to the extent over which my knowing is. In the example next given above the implied antecedent to ὁς is ὁσιὸς and the ellipse after εἰπεῖν is ἔκει this thing, regarded-in-the-way (ὁσιὸς) in-which (ὁς) speaking of it as a whole is, is a lie. But of course it is impossible to turn literally any such idiom.
εἴξασιν breastplates that fit are almost like a part of the wearer, not like an encumbrance.

342 The infinitive absolute when preceded by the article is to be regarded rather as an accusative of the extent over which the action of the principal verb in the sentence travels: ἀνάγωγη ἔχειν ἄψευδειαν καὶ τὸ ἑκόντας εἶναι μηδαμὴ προσδέχεσθαι τὸ ἴσευσις you must practise sincerity and never admit a lie if you can help it literally as far as the being willing goes; τὸ ἐπὶ ἐκεῖνοι εἶναι ἀπὸκλαπτε you are dead men as far as depending upon them goes literally as far as being in their hands goes; ἀπόχρη μοι τὸ νῦν εἶναι ταῦτ' εἰρηκέναι it is enough for the present to have said this literally as far as now or present time goes.

343 Other two uses of the infinitive remain to be noticed, namely its use in exclamations, and its apparent employment as an imperative. Examples of the former use are: τῆς μωρίας· τὸ Δία νομίζειν τῆλεκοντοι folly! to think that a man of your size believes in Zeus! τὸ δὲ μηδὲ κυνὴν ἔχοντα ἐλθεῖν to think that I have come without even a hat! τὸ ἐμὲ παθεῖν τάδε to think that this has been my fate!

344 With its subject in the nominative, the infinitive is sometimes an equivalent of the imperative: ἀκούετε λέον· κατὰ τὰ πάτρια τοὺς χόας πίνειν ὑπὸ τῆς σάλπυγγος give ear O people; drink the quart-stoups-full, as your fathers did, when the trumpet sounds; σὺ δὲ, Κλεαρίδα, τὰς πύλας ἀνοίξας ἐπεκθεῖν καὶ ἐπείγεσθαι ὡς τάχιστα συμμείξαι but you, Clearidas, open the gates, sally out, and get to blows as soon as you can. In such cases the infinitive
depends most likely upon some implied imperative like μέμνησο for example.

THE PARTICIPLE

345 Though an adjective in many of its uses, the participle retains in certain respects its verbal nature. It may mark time and voice. It may have an object.

346 The participle is negated by μη when the participial proposition is in sense equivalent to a proposition which if expressed otherwise than by the participle would have μη: οὐκ ἔστι μη νικῶσι σωτηρία we are lost if we do not conquer (alternative ἐὰν μη νικῶμεν); ψηφίσασθε τὸν πόλεμον μη φοβηθέντες τὸ αὐτικα δεινόν vote for war without fearing the immediate risk (alternative καὶ μη φοβηθήτε).

347 In all other cases the participle is normally negated by οὐ: χρόνον πολὺν ἀντείχον οὐκ ἐνδιδόντες ἄλληλοις for a long time they held out, refusing to yield to one another; γνωσόμεθα οὐ τολμῶντες ἀμύνεσθαι we shall be understood to shrink from self-defence.

The participle with the article

348 The participle preceded by the article may be used just like an adjective or a substantive except that it may have an object. When it refers to definite persons or things present at the time to the speaker's mind, it is negated by οὐ. Instances of it so used both with and without a negative are: ὁ Μιλτιάδης ὁ Μαραθῶνι μαχεσάμενος τοῖς Πέρσαις Miltiades who fought at Marathon with the Persians; τοὺς στρατη-
γοὺς τοὺς οὐκ ἀνελομένους τοὺς ἐκ ναυμαχίας ἐβούλεσθε κρίνειν you determined to put on their trial the generals who did not pick up the dead after the battle at sea; ὁ λέγων the speaker (now present); ὁ φεύγων the defendant (now on his trial); ὁ διώκων the plaintiff (present in court); οἱ γραψάμενοι τῶν Σωκράτη the prosecutors of Socrates; οἶδα ὅτι ἄνικεστα κακὰ ἐποίησαν τοὺς οὐ μέλλοντας οὐδὲν τοιούτον δρὰν I know that they did desperate wrong to men (whom I could name) who were not likely to do anything of this sort.

349 So used, however, the participle may also refer to classes of persons or things that the speaker knows from experience as existing or likely to exist. In this general sense the participle is negated by μή: ὁ φεύγων any defendant; ὁ διώκων any plaintiff; οἱ πολιτευόμενοι public men; ὁ βουλόμενος any one who likes; ὁ ἀδικηθεὶς ῥάδιος βοήθειαι εὑρίσκεται the oppressed easily finds help; ὁ μὴ δαρεῖς ἀνθρώπος οὐ παίδευται a man who has not been flogged does not get education.

350 As is clear from some of the examples given already the participle when so used marks time: ὁ σώζων τὴν πόλιν, ὁ σώσας τὴν πόλιν, ὁ σώσων τὴν πόλιν the man who is now saving the town, the man who saved the town, the man who is to save the town; or any man who saves the town, he who saved the town (whoever he was), he who is to save the town (whoever he may be).

351 A striking idiomatic sense of the future participle so employed must not be passed over: οὐκ ἔστιν ὁ τολμήσων περὶ σπονδῶν λέγειν there is
nobody to venture speaking of a truce; ἀποθανεῖται δι’ ἐνδειαν τοῦ θεραπεύοντος he will die for want of somebody to nurse him; νόμον τὸν ταῦτα κωλύσοντα τέθεινται they have passed a law to prevent this; εἶθε οἳ ὁπλίται οἳ τὴν νύκτα παρευφόμενοι παρεῖν would that the hoplites who were to march through the night were here. Examples like the last show that the literal meaning of the future participle in all such cases is ‘who is to do so and so.’

352 Sometimes the article is omitted with participles so used, just as it may be omitted with adjectives and substantives. This happens chiefly when the participle follows a preposition: τίς ἄν πόλις ὑπὸ μὴ πειθομένων ἄλοιπ; where is the town that would be taken by men who do not obey orders? πλέομεν ἐπὶ πολλάς ναῦς κεκτημένους we sail against a large navy.

The participle without the article

353 The participle without the article is very common as an equivalent for temporal, causal, final, conditional, or concessive dependent propositions. As such it sometimes has and sometimes has not an adverb attached to it.

354 As an equivalent for a dependent temporal proposition it is either used alone or preceded according to its meaning by ἃμα at the same time; μεταξὺ in the midst of; ἀντίκα at once; or εὐθὺς straightway; ταῦτ’ εἰπὼν ἀπῆλθε saying this he departed; ἀπῆνυσθα Ἥλιος Ἡρώδης I met Philip going away; ἀπαντὶ δαίμων ἄνδρὶ συμπαρίσταται εὐθὺς γενομένῳ μυστα-
γενόσ τού βίου by every man as soon as he is born there stands an angel to guide him through the mystery of life; τίς ἄν εἶ οἰκίσκος ἱατρὸς ὡς τὸ νοσοῦντι μεταξὺ ἀσθενοῦντες συμβουλεύοι μηδείν; who would act like a doctor who should give no advice to a patient in the course of his illness? οἱ βάρβαροι καὶ φεύγοντες ἀμα ἐπίτρωσκον the natives inflicted wounds even when they were running away; τὰ χρήματα καὶ κτωμένους εὐφράνει τοὺς ἄνθρωπους καὶ κεκτημένους Ἥδιον ποιεῖ ζῆν riches both make men happy, when they are acquiring them, and give them a more pleasant life, when they have acquired them.

The precision of the principal proposition is often augmented in such cases by adverbs like τότε, ἐνταῦθα, οὕτως which resume and fix the sense of the participial proposition: ἐπιγενομένη ὢ νόσος ἐνταῦθα δῆ πάνυ ἐπίσεσε τοὺς Ἀθηναίους when the disease had attacked the Athenians it entirely crushed them there and then; οἱ ξωγράφοι ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα οὕτως ὡλα τὰ σώματα καλὰ ποιοῦσι φαινεῖσθαι by bringing together the best points of each person among a number of persons, painters make figures appear beautiful as wholes.

355 In a causal sense participles are also used either alone or with some such adverbs as ἀτε in as much as; οἶνον or οἶα after the manner of; ὡς in the belief that. The words ἀτε, οἶνον, οἶα are used with the participle when it gives a real reason, ὡς when it denotes the assumption on which a man acts: τούτου τοῦ κέρδους ἀπειρήμην αἰσχρὸν νομίζων I abstained from this sort of profit because I thought it disreputable; τοῦτ’ ἐδρασα βουλόμενος σφίξεω τοὺς
"ἀνδρὰς this I did from a wish to save the men’s lives; ὁ Κῦρος ἀτε παις ὅν ἦδετο τῇ στολῇ Cyprus because he was a boy was delighted with the dress; μάλα χαλεπῶς ἐπορεύοντο οἱ Λακεδαιμόνιοι οἱ δὲ ἐν νυκτὶ καὶ ἐν φόβῳ ἀπίστως the Lacedaemonians marched under great difficulties as might be expected when they were (or after the manner of men) withdrawing during night and in panic; τὸν Περικλέα ἐν αἵτία εἶχον ὡς πελεσάντα σφάς πολεμεῖν καὶ δι᾽ ἐκεῖνον ταῖς συμφοραῖς περιπετειώδεις they kept blaming Pericles in the belief that he had persuaded them to make war and that it was through him that they were involved in misfortunes. Here as often we might also translate the ὡς by a parenthetic ‘as they thought’ or the like: because he had persuaded them, as they thought, to make war etc.

Here also the precision of the principal proposition may be augmented by τοῦτο ἔνεκα, διὰ τούτο, or the like: λέγω δὲ τοῦτο ἔνεκα, βουλόμενος δόξαι σοὶ ὅπερ ἐμοί but I speak for this reason because I want you to have just the same view as I.

356 Attached to the future participle, the particle ὡς gives it a final sense, that is, makes it capable of expressing purpose, aim, intention: Ἄρταξέρξης συλλαμβάνει Κῦρον ὡς ἀποκτενῶν Artaxerxes apprehends Cyprus with the intention of putting him to death; παρεσκευάζοντο ὡς τῷ τειχίσματι προσβαλοῦντες they made ready with the aim of attacking the fort. This is of course precisely the same use of ὡς as in causal propositions, the difference of ultimate meaning being due entirely to the future tense.

When the principal verb expresses movement of
any sort, the future participle denotes intention or aim of itself without ὁς: συνήλθομεν ὁψόμενοι τὸν ἀγώνα we flocked to see the struggle; ἐπεμύγχε τὸν δοῦλον ἐροῦντα ὅτι ἀσθενεῖ he sent his servant to say that he was ill; τὸν στρατηγὸν ἑθαύμαζον καὶ εἰς πόλεμον ἁγοῦτα προσθησομένους ἢ ἀποθανομένους they admired their leader even when he led them to wounds or death in war. Indeed after verbs of motion ὁς ought never to be used with the future participle unless great emphasis is to be laid upon the circumstance that the intention is based upon an assumption: τὸ Γυλίππος εὑρόν ὁς ἀπαντησόμενοι ἐξῆλθον they marched out at once in the hope of meeting Gyllippus. It was only in hope of meeting him that they went out. They did not know what route he was taking.

357 The participle may stand for the protasis or premiss of a conditional proposition, its tenses representing at need any of the several types of protasis expressed by the indicative, subjunctive, or optative: οἷεi σὺ Αλκηστὶν ὑπὲρ Ἀδημίτου ἀποθαναί ἄν μὴ ὁιομένην ἄθανατον μνήμην ἀρετῆς πέρι ἐαυτῆς ἐσε-σθαί; do you think that Alcestis would have died for Admetus, if she had not thought that there would be an everlasting memory of her generosity? (alternative εἰ μὴ φύετο); ἀπὸ γὰρ ὀλοικιαὶ μὴ μαθῶν γῆλοπτοστρο-φεῖν for I shall be done for unless I learn to supple my tongue (alternative εὰν μὴ μάθω); τοιαῦτâ ἄν σωφρονῶν ἔχου such things you would have if you were to show sense (alternative εἰ σωφρονοῖνς); δυνη-θεῖς ἃν Ποτείδαιαν ἔχειν εἰ ἐβουλήθη, Ὑλυνθίοισ παρέδωκεν when he might have kept Potidaea had he chosen, he gave it over to the Olynthians (alterna-
tive ἐδυνήθη ὅν: he would have been able to keep Potidaea had he chosen, yet he gave it over etc.)

358 By itself a participle may have a concessive meaning, but as a rule καὶ in the sense of ‘even’ or its compound καὶπερ ‘indeed even’ is attached to it. More emphatic even than καὶπερ is καὶ ταῦτα; and emphasis is also secured by using ὅμως either before the καὶ or as part of the principal proposition: ὅλως δυνάμενοι προοράν περὶ τοῦ μέλλοντος πολλὰ ἐπι-χειροῦμεν πρῶττειν though able to foresee little concerning the future we set ourselves to accomplish much; συμβουλεύω σοι καὶπερ νεώτερος ὅν though I am the younger I advise you; πολὺν χρόνον ἀντεῖχον καὶπερ ὅτι ὅντες ἀντίταλοι they held out a long time though they were inferior in strength; φεύγουσι καὶ πολλοὶ ὅντες many though they are, they run away; φυλάττεσθαι τὰ ξύλα ἐπιστανται ἃφ' ὅν μάλιστα δεῖ καὶ ταῦτα εἰς οὐδένος διδασκάλοι πώποτε φαντάζοντα animals know to be on their guard against their worst enemies, and that too though they have never yet gone to school; φοβεῖται μὴ ἢ φυχὴ ὅμως καὶ θεώτερον ὅν τοῦ σώματος προσπολλᾶται he fears that the soul notwithstanding that it is more divine than the body perishes before it; ὅμως πρὸς τές ἄλλας τέχνας καὶπερ οὕτω πραττούσης φιλοσοφίας τὸ ἀξίωμα μεγαλοπρεπέστερον λείπεται though philosophy fares so ill compared with the rest of the sciences yet the rank left it is more honourable.

359 Moreover, participles are constantly used to bring out any sort of circumstance under which an action takes place. This is especially true of the words λαβών, φέρων, ἄγων, ἕχων, ἀρξάμενος, τελευ-
τῶν: οἱ Θηβαῖοι Μεγαρεύσιν ὁμόρους ὁδῶν ἠπείλουν
the Thebans threatened their neighbours the Megarians;
tῶν πηλῶν ἐπὶ τοῦ νότου ἐφεροῦ ἐγκεκυφότες
καὶ τῷ χείρῳ εἰς τοῦτῳ συμπλέκοντες they carried
the mud on their back, stooping and clasping their
hands behind; Πρόξενον ἐκέλευσε λαβόντα ὅτι πλεί-
στος παραγενέσθαι he ordered Proxenus to come to
him with as many men as he could; ἐγὼ δεύτῳ σου
ἔσπευδον στονδὰς φέρων I was hastening to you with
a truce; τὸν Πλοῦτον ἦκει ἄγων he is here with
Plutus; ἀδίκους κάκιστα σύμπαντα ἀρξάμενα ἀπὸ
tῆς ὑγείας the wicked have the worst of everything,
health and all literally beginning with health; ἀντὶ
φιλοτέμον ἄνδρων φιλοχρήστωται καὶ φιλοχρήστωι
tελευτῶντες ἐγένοντο from being ambitious they became
fond of making money and in the long-run fond of
money itself.

360 In all such cases the participle may be re-
garded as in apposition to some substantive which
forms part of the regular construction of the sentence,
but it may happen that a substantive outside the
construction, so to speak, is yet conceived of as affecting
the action of the sentence, by doing or being done
to. Such a substantive together with the participle
marking its action is in Greek put in the genitive and
spoken of as the genitive absolute. Any of the rela-
tions enumerated in paragraphs 353 to 358 may be
expressed by a participle thus construed.

361 The richness of Greek in participial forms is
one of the principal reasons why its syntax is so much
more simple and natural than that of Latin. It is
far less often necessary to have recourse in Greek to
absolute constructions. We may have a whole series of participles to express successive actions of the subject of a sentence: τὸν θείον μεταπεμψάμενος . . . ἕνοισας καὶ καταμεθύασας ἐμβαλὼν εἰς ἀμαξαν νύκτωρ ἔξαγαγὼν ἀπέσφαξεν sending for his uncle he entertained him and plied him with drink, put him at night in a carriage, carried him off and murdered him. Yet even in Greek genitives absolute are by no means uncommon.

362 Examples of genitives absolute replacing different kinds of dependent propositions are: ταῦτ’ ἐπράξαθε Κόνωνος στρατηγοῦντως these things were done when Conon was general; ἀπελογήσατο ὅτι ὦχ ὡς τοῖς Ἑλλησι πολεμησόντων σφῶν εἴποι he offered the defence that he did not speak in the belief that he and his would make war upon the Greeks; Ἀθηναῖον δὲ τὸ αὐτὸ τοῦτο παθόντων, διπλασίαν ἂν οἴμαι τὴν δύναμιν εἰκάζεσθαι whereas if this same fate befell the Athenians, their power would, I believe, be guessed at double what it is (εἰ οἱ Ἀθηναίοι τὸ αὐτὸ τοῦτο πάθοιεν, διπλασία ἂν ἡ δύναμις εἰκάζοιτο); ἔπιλεψμαι ἂτε χρόνου παρελθόντος πολλοῦ I have forgotten seeing that a long interval has elapsed; οἴμοι τί δράσω παραφρονοῦντος τοῦ πατρὸς; dear me, what must I do, with my father off his head?

363 A participle may stand alone in the genitive absolute when a noun or pronoun can easily be supplied from the context or from the thought: πολλοὶ οὖν πρὸς τινας ἔχουσιν ὡστε εὑρίκουσιν λυτεῖσθαι many are so affected towards others that they are sorry when they prosper; ἐπον ἐρωμένον ὅτι Μάκρωνες εἰσιν when he asked they said that they
were Macrones; ὦν όion τε μη καλως ἀποδεικνύοντος καλως μιμεῖται it is not possible to copy well unless one sets the copy well; ἔξαγγελθέντος εὐρίσκοντι τόσον ἡσθέντα when the news is brought they find this man delighted.

364 The last example is not to be confused with such constructions as σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἐλλήνων τὰ πράγματα ἐγένετο when it was clearly demonstrated that the safety of the Greeks rested with the fleet. In this and similar cases the ὅτι clause serves as the equivalent of a noun.

365 Neither in such constructions as ὁ Κῦρος ἀτε παῖς ὅν ἡδετο τῇ στολῇ nor as παιδον ὄντων ἡμῶν ἐτι is the participle of εἶναι ever omitted.

366 The participles of impersonal verbs stand in the neuter singular when other participles would stand in the genitive absolute. Such are δέον it being necessary; προσῆκον it being proper; ἐξὸν it being permissible; δοξαν it being determined; and the like. Sometimes passive participles used impersonally get this construction, and also neuter adjectives with ὅν, like εἰρημένον when it is said; προσταχθέν when it is ordered; ἀδύνατον ὅν it being impossible; σνῆσ ἀποκρίνασθαι δέον; are you silent when you ought to speak? ἐξὸν σοι πλουτεῖν πένης διατελεῖς ὅν when you might be rich, you continue poor; καὶ ἐνθένδε πᾶλιν προσταχθέν μοι ὑπὸ τοῦ δήμου Μένονα ἄγειν εἰς Ἐλλήσποντον ὕψιμην and, when the duty was laid upon me by the people of conducting Meno to the Peloponnesse, I again left that place.

367 The particle ὅς with the genitive absolute is so often the equivalent in sense of νομίζων or λέγων
and the like followed by the accusative and infinitive that it appears to have caught in part the latter construction. At all events in cases where we would expect ὡς or ὥσπερ followed by the genitive absolute, we actually get it followed by an accusative absolute: ἡμέροις τῶν θεῶν τὰ γαθὰ διδόναι ὡς τῶν θεῶν κάλλιστ' εἰδότας ὅποια ἀγαθά ἦστιν he prayed to the gods to give him what was good, believing that the gods knew what sort of things was good (alternative νομίζων τῶν θεῶν κάλλιστ' εἰδέναι); τοὺς οὐ γαρ οἱ πατέρες ἀπὸ τῶν ποιητῶν ἀνθρώπων ἐγγραφοῦν ὡς τὴν τῶν ποιητῶν ὁμολογίαν κατά λογίαν οὐδὲν τῇ ἁρετῇς fathers keep their sons away from bad men in the belief that the company of bad men is a solvent of virtue (alternative οἴομενοι τήν τῶν ποιητῶν ὁμολογίαν κατά λογίαν εἶναι).

368 The participle may further be used to define and complete the meaning of verbs. In this way it either limits the action of the verb to certain special circumstances, or actually takes the place of a dependent proposition. Thus when we say ἔτυχον τότε καθεύδοντες 'they happened to be asleep at the time' we limit the action expressed by ἔτυχον to the special circumstance expressed by καθεύδοντες, and so define precisely the application of a verb so general in meaning as τυγχάνειν.

On the other hand when we say ἵσμεν αὐτῶν τεθνηκότα 'we know that he is dead' we employ the participle to complete the sense of ἵσμεν in the same sort of way as it might be completed by a clause with ὅτι: ἵσμεν ὅτι τέθνηκεν.
The participle limiting the meaning of certain verbs expressing very general notions.

369 In English idiom we often make what in Greek is the participle our finite verb and express the Greek finite verb by an adverb or an adverbal or prepositional phrase. Among verbs which are so defined by a participle the commonest are: οἴχεσθαι to be gone; τυγχάνειν to happen; διαγίγνεσθαι, διατελεῖν, διάγειν to continue; λανθάνειν to escape notice; φθάνειν to anticipate; φαίνεσθαι to be shown; φέχετο ἀπίστων he was gone away; οἴχεται πλέων he has sailed away; ἔπινε κατάδαρθών he had just fallen asleep; θαρών ἐπιγέχανον I was present at the time; οἱ Ἕλληνες διετέλεον χρόμενοι τοὺς τῶν πολεμίων τοξεύμασιν the Greeks all the time made use of the enemy's arrows; διαγίγνεται κολακεύων he is always flattering; βουλοίμην ἀν λαθεῖν Κῦρον ἀπελθῶν I should like to get away without Cyrus knowing of it; οἱ Ἕλληνες φθάνοντος ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους the Greeks are at the top before the enemy; ἡ γυχὴ φαίνεται ἀθάνατος οὐσα plainly the soul is immortal. Even εἶναι may be so used with a participle: ἦρῶτων εἰ τι σφάς ἀγαθῶν δεδρακότες εἰσίν they kept asking if they really had done them any service; ἦσαν τινες καὶ γενόμενοι τῷ Νικίᾳ λόγοι some proposals were actually made to Nicias.

370 Some of the participles just enumerated may also be turned idiomatically into English as participles or infinitives: 'the Greeks continued using' etc., 'I happened to be present' etc. Other verbs of this class are commonly translated so or by some verbal
phrase. Such are: ἀρχεσθαι to begin; ὑπάρχειν to start; παύειν to stop transitive; λήγειν to stop intransitive; παύεσθαι to cease; ἀνέχεσθαι to endure; καρτερεῖν to persevere; ἀπαγορεύειν to grow tired: ἐάν τις ἡμᾶς εὗ ποιών ὑπάρξῃ, οὐχ ἡττησόμεθα εὗ ποιούντες if a man start the practice of doing kindnesses, we shall not be behind him in doing them; ἀνανδρία γὰρ τὸ μὴ δύνασθαι καρτερεῖν λυποῦμενον for it is unmanly not to be able to hold up against sorrow; ἀρξομαι λέγων I will begin to speak; λήγομαι τοξεύωντες they stop shooting; τὴν γυναῖκα ἐπαυσάς κλάουσαν you stopped the woman crying.

The participle completing the meaning of certain verbs

371 The participle is often found completing the sense of a verb precisely as a substantive or as an adjective without the article might do.¹

Thus just as we can say εἴλοντο αὐτῶν βασιλέα we can say also ἐποίησας αὐτῶν διαλεγόμενον you represented him as conversing. The commonest of the verbs which may have their meaning thus completed are: δεικνύειν to show; ἀποδεικνύειν to display; ἐπιδεικνύειν to exhibit; δηλοῦν to show; ἀποφαίνειν to prove; ἐλεγχεῖν to convict; ποιεῖν to represent; καθίζειν to represent; πιθέναι to suppose; εὐρίσκειν to find; καταλαμβάνειν to surprise; φωρᾶν to detect in the act; ἀλίσθεσθαι to be convicted: ἐπέδειξα τοῦτον δωροδοκῆσαντα I paraded him as a man who had taken bribes; ἔξελεγξει σε ἐπιρκοῦντα he will

¹ We might even explain the use of the participle just described in this way, but on the whole it seemed to me better to look at it from the point of view which I have.
convict you of (committing) perjury; ὁ Αἰσχύλος Ἀγαμέμνονα καθίζει κατιόντα. Aeschylus represents Agamemnon returning home; ἐφοράσαμεν τῶν δοῦλων κλέπτοντα we caught the servant in the act of stealing.

372 A participle after certain verbs normally takes the place of a subordinate proposition introduced by ὅτι that. Such verbs are: ὅραν to see; ἀκοῦειν to hear of; ἀισθάνεσθαι to perceive; πιστάνεσθαι to be told of; γνωσκεῖν to get to know; μανθάνειν to learn; εἰδέναι to know; ἐπιστασθαι to understand; μνημήσαι to remember; ἐπιλαλθάνεσθαι to forget: οἶδα αὐτὸν τεθνηκότα I know that he is dead; ἀκοῦω σοῦ ἄδοντος I hear you singing; ἐπύθοντο τῆς Πύλου κατειλημμένης they were told of the occupation of Pylus; ἤσθόμην τὸν ἄνδρα προσίοντα I perceived the man approaching; εἶδομεν ἀναχωροῦντας τοὺς πολέμιους we saw the enemy withdrawing.

373 If the object of such verbs is at the same time the subject, then it is not expressed but the participle is put in the nominative: μέμνησο θνητὸς ὃν remember that you are mortal; ἔγνων ἡπτημένος I knew I was beaten; διαβεβλημένος οὐ μανθάνεις; do you not understand that you have been calumniated?

374 The construction of a compound of εἰδέναι is to be noticed: σύνοιδα ἐμαυτῷ ἀδικῶν οὐ ἀδικοῦντι I am conscious of wrong-doing; συνήδειν ἐαυτῷ ἡμαρτηκός or ἡμαρτηκότι he was conscious of being mistaken.

375 With other verbs again the participle may replace a dependent proposition introduced by ὅτι because. To this class of verbs belong ἀγανακτεῖν to be vexed; ἀχθεσθαι to be grieved; χαλέπωσις, βαρέωσι
φέρειν to take ill; χαίρειν to rejoice; ἠδεσθαί to be pleased; αἰσχύνεσθαι to feel shame; μεταμέλεσθαι to repent: πᾶς ἄνηρ κἂν δούλος ἢ τις ἦδεται τὸ φῶς ὅρων every man even if he is a slave is glad to see the light; μὴ μοι ἄχθεσθε λέγοντι τὰληθῆ you must not be angry with me for speaking the truth; χρημάτων οὐκ αἰσχύνει ἐπιμελούμενος ὡς σοι ἔσται ὡς πλείστα; are you not ashamed of your anxiety to possess as much as possible?

376 It is hardly necessary to say that almost all these verbs have different constructions according to the shade of meaning which it is intended that they should bear. The aim of this book is to explain possible constructions. How to use these constructions with absolute precision can only be learned by reading Greek authors.

THE VERBAL ADJECTIVES

377 The verbal adjective in -τός normally denotes that the action expressed by the verb is possible: ὁ ποταμός διαβατός ἐστιν the river may be crossed; οὐ διδακτόν ἐστιν ἡ ἀρετή virtue is not a thing that may be taught. As a rule, its active sense is replaced by adjectives in -κός like πρακτικός.

378 The verbal adjective in -τέος marks obligation. It has both a personal and an impersonal construction. In the personal construction it is passive, the agent being expressed by a dative: ὁ ποταμός διαβατέος ἐστίν the river must be crossed; ὃ λέγω ῥητέον ἐστίν what I say must be said; ὁφελητέα σοι ἡ πόλις the city must be helped by you.
In the impersonal construction the verbal is in the neuter nominative singular or plural with ἐστὶ expressed or implied, and is active in sense. The agent is normally expressed by the dative, sometimes by the accusative. There may also be an object expressed: τὸν ποταμὸν διαβατέον ἐστίν we must cross the river; οὐχὶ ὑπεικτέον οὐδὲ ἀναχωρητέον οὐδὲ λειπτέον τὴν τάξιν you must not yield, retreat, or desert your post; οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσιν men of sense must not be enslaved to fools.
CHAPTER X.—PARTICLES

379 Under the name of particles I shall treat in this chapter of negative adverbs, interrogative adverbs, and of the large class of words which are used to coordinate propositions, and which we designate by the common name of conjunctions.

THE NEGATIVE PARTICLES

380 The mode in which the different forms of principal and dependent propositions are expressed negatively, has ordinarily been stated in the paragraphs dealing with each, so that little remains to be said about the negative particles.

381 Unlike English, Greek strengthens a negative by adding other negatives to it in the same proposition: οὐκ ἔστιν οὐδὲν κρείττον ἢ νόμοι πόλει nothing is better for a country than law; καθεύδων οὐδεὶς οὐδένος ἄξιος οὐδὲν μάλλον τῶν μὴ ξώντως no one when asleep is in any respect any better than a dead man; μηδέποτε μηδεὶς γένοιτο Μεγαρέων σοφότερος may no one ever be wiser than the Megarians!

382 Unlike Latin, Greek does not allow one
negative to destroy another. For the Latin nemo non and the like the Greek equivalent is οὐδεὶς ὁστὶς οὐ.

383 It may happen that the negative οὐ is attached to a verb so closely as to form one idea with it, as in οὐ φάναι to deny; οὐκ ἐὰν to forbid; οὐκ ἔθελεν to refuse. When this is the case, the negative and verb may be treated precisely as a compound verb, the οὐ remaining fast even, for example, when εἰ or ἐὰν precedes: ἐὰν τε οὐ φήτε, ἐὰν τε φήτε whether you dissent or assent.

384 A very emphatic negative meaning is conveyed by a form of expression undoubtedly elliptical in its origin even if we cannot now say precisely what word or words have been lost. Preceding a subjunctive or less often a future indicative, οὐ μὴ makes the sense of the following verb strongly negative: ἤν ἀπαξ δῦν ἢ τριῶν ἡμερῶν ὀδὸν ἄποσχωρεῖν, οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν if we are once two or three days' march off, the king, I am certain, will never more be able to find us; ἤν εἰς τὴν δυνηθῆ τὸν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μεινὴ τῶν πολεμίων if a single company has once been able to climb to the top, not one of the enemy, you may be sure, will stand his ground any

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1 On the whole it is probable that this use of οὐ μὴ arose from an ellipse of some verb of fearing or its equivalent. Thus in the first example we might supply δέοικα: οὐκ ἔτι δέοικα μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. The rarity of the construction with the future indicative is in keeping with this supposition.

2 For some reason or another the subjunctive is generally in the aorist, and, stranger still, in the second or strong aorist.

3 The word δῶο unless used with a dual substantive is indeclinable. When the substantive is in the dual, δῶο also must be declined.
longer; ἐστερήσομαι τοιούτου ἐπιτηδείου οἷον ἕγω οὐδένα μὴ ποτε εὑρήσω I shall have lost such a friend as I am certain I shall never find again.

INTERROGATIVE ADVERBS

385 In English an interrogative sense may be given to a proposition by the tone in which it is pronounced. Thus 'you have seen him' may either be a statement or a question according to the accent of the speaker. But as a rule we vary the order of the words in asking a question, 'have you seen him?'

386 The Greek usage corresponds in the main to the former and rarer of these two English types. Only in Greek the interrogative proposition is very commonly introduced by an emphatic adverb with a meaning something like our 'really' or 'indeed,' namely ἢ or its compound ἄρα, sometimes further emphasized by a καὶ or some other particle following it: ἐθέλοις ἃν ὑπὲρ τούτου ἀποθανεῖν; would you be ready to die for him? ἢ ἐθέλοις ἃν ὑπὲρ τούτου ἀποθανεῖν; would you really be ready to die for him? ἢ καὶ ἐθέλοις ὑπὲρ τούτου ἀποθανεῖν; really would you even be ready to die for him? In the last two forms ἄρα might be substituted for ἢ without much difference of meaning.

387 When the question is negative, it has precisely the same form except for the added οὐ, and for

1 ἄρα is first found in Aeschylus, and after Aeschylus becomes quite common. There is some reason to think that Aeschylus introduced it. Just as he converted the Homeric ἐπιτη, ὅς and the like into ἐπιτες, ὅς and the like, so he seems to have taken the Homeric ἢ ἄρα and atticed it into ἄρα.
the fact that ἃ is not used: οὐ συνίεσ; do you not understand? ἀρ ὧ  συνίεσ; do you really not understand?

388 The emphasizing adverb may in this case be οὖν ₁ as well as ἀρα. Only οὖν follows the negative (generally immediately and is then written as one word with it),² while ἀρα precedes it: οὖ δεινν οὖν τάδε γενέσθαι; is it not really dreadful that these things happened? οὐκοῦν μ’ εὔσεις ἑναι; will you really not let me go?

389 The negative questions of the types as yet given are of the sort which look for the answer 'yes': οὐ συνίεσ you understand, do you not? But of course there is another class of questions which look for the answer 'no.' These are introduced in Greek by μή, ἀρα μή, or μῶν (that is μη οὖν): μή τι ἄλλο λέγεις τῳ δίκαιῳ εἶναι; you do not say that justice is something different, do you? ἀρα μή τούτῳ πιστεύεις; you do not really believe him, do you? μῶν τι σε ἀδίκει; he does not really wrong you, does he? At best, however, such a rendering is often clumsy, and had better be replaced by others such as 'I hope he does not wrong you,' 'I really trust you do not believe him.' The Greek idiom itself seems to have arisen from the loss of a verb of fearing.

390 Now and then a question is introduced by the elliptical phrase ἄλλο τι ἃ: ἄλλο τι ἃ ὁμολογεῖς;

₁ The radical meaning of οὖν is 'really.' All its other senses come from that.

² The grammarians' distinction between οὐκόων and οὐκοὼν is probably quite without foundation. In any case it is of no consequence. If they had seen how ἄνων came to mean 'therefore' from meaning 'indeed,' they might also have seen how συνίον came to mean 'therefore' from meaning '. . . not . . . really?"
do you not agree? ἢν τοὺς λίθους οἱ πολέμιοι ἀναλώσως, ἄλλο τι ἢ οὐδέν κολύσει παριέναι; if the enemy once use up their stock of stones, will anything keep us from passing? In each case we must supply in thought some suitable verb before the ἢ, as ποιεῖς in the former instance just given and γενήσεται in the second: 'do you do anything else than agree?' 'will anything else happen than that nothing will prevent us from passing?'

391 In alternative questions such of these types as are compatible with the meaning may be retained for both propositions, the alternatives being disjoined by ἢ: ἀποκτενεῖς τὸν ἀνδρὰ ἢ σώσεις; will you kill the man or give him his life? ἃρα σὺ ἐγρήγορας ἢ καθεύδεις; are you awake or asleep? ἢ τοὺς πένητας φιλεῖ ἢ τοὺς πλουσίους; does he love the poor or the rich?

392 But it is very common to introduce alternative propositions either by πῶτερον or πῶτερα: πῶτερα φῶμεν ἢ μὴ φῶμεν; whether are we to say yes or no? πῶτερον ἀπέκτεινε τὸν ἀνδρὰ ἢ ἔσωσεν; whether did he kill the man or give him his life? πῶτερον τοὺς πένητας φιλεῖ ἢ τοὺς πλουσίους; whether does he love the poor or the rich?

COPULATIVE AND DISJUNCTIVE CONJUNCTIONS

393 The principal copulative conjunction is καὶ. It joins word to word or proposition to proposition: ὁ Ζεὺς καὶ θεοῖ O Zeus and ye gods; ἵατρος καὶ μάντις physician and prophet; ἐν τούτῳ τῷ θορύβῳ συντριβόμεθα τὰς κεφαλὰς ἀπαντεῖς, καὶ οἱ μετ'
aútoí paronήσαντες ἔδεοντό μου συγγνώμην ἔχειν in this to-do we had our heads broken, every one of us; and the men who had got drunk with the defendant begged me to forgive them.

394 Very rarely we find τε (Latin -que) connecting propositions (never words) to one another: κἂν μὲν ἀποφήμω μόνην ἁγαθῶν ἀπάντων οὖσαν αἰτίαν ἔμη ὑμῖν, δι’ ἐμὲ τε ζώντας ὑμᾶς: εἰ δὲ μὴ κ.τ.λ. if I shall prove that I alone am to you the cause of all good things and that you owe your lives to me, well and good, but otherwise etc.

395 One καὶ followed by another καὶ gives much the same meaning as the English ‘both . . . and’: καὶ ζῶν καὶ τελευτήσας both alive and dead; καὶ τής νυκτὸς καὶ τῆς ἡμέρας both in the night and in the day.

396 A like force but much weaker is conveyed by τε . . . καὶ. To translate this the English ‘both . . . and’ is a good deal too strong: ἐγνώσαν τοὺς τε φεύγοντας καταδέξασθαι καὶ τοὺς ἀτίμους ἐπιτίμους ποιήσαι καὶ κοινὴν τὴν τε σωτηρίαν καὶ τοὺς κινδύνους ποιήσασθαι they determined to welcome home the exiles, to give the franchise to those who were disfranchised, and to share with them safety and danger. In mature Attic of the colloquial kind τε . . . καὶ is by no means common. In all Attic the τε is generally separated by some words from the καὶ.

397 Much the same may be said of τε followed by τε: χαίρω τε γὰρ φειδόμενος ὡς οὔδεὶς ἀνήρ πάλιν τ’ ἀναλὼν ἦνιε’ ἄν τούτου δέγγ for I take pleasure like nobody else in saving and again in spending when spending is called for.
398 When special stress is to be laid upon the second or last of two or more clauses co-ordinated in any of the ways mentioned above except the last, we then find καὶ δὴ καὶ replacing καὶ before that clause: τοῦτο ἔδρασας καὶ πονηρὸν καὶ δὴ καὶ αἰσχρότων your conduct in this was wicked and indeed most unprincipled also; σφόδρα τε ἐντιμὸς ἐγένετο καὶ δὴ καὶ ὁς θεὸς προσεκυνήθη he was held in great honour and indeed was also worshipped as a god.

399 To join a negative proposition to an affirmative proposition καὶ οὐ or καὶ μή as the case may be is used: ἄναριστην ἦν καὶ οὐδὲν ἐβεβρώκειν he was breakfastless and had eaten nothing; αὐλητικὸς δεῖ καρκινόν τός δακτύλους οὐνόν τε μικρὸν ἐγχέαι καὶ μή πολύν you should crook your fingers as if you were playing the flute, and pour in a little wine and not much. Very often as in the last example καὶ οὐ or καὶ μή has an adversative force, and may be Englished by 'but not.'

400 To join a negative proposition to another proposition itself negative οὔδε or μηδὲ as the case may be is used: οὔ γὰρ τοῦτο πέπονθα οὐδὲ μέλλω πάσχειν for I have not suffered this nor am I likely to suffer it.

401 The Greek for 'neither . . . nor' is οὔτε . . . οὔτε or μήτε . . . μήτε as the case may be: ὥσ οὔτ' ἐκεῖν' ἄρ' οὔτε ταῦτ' ὀρθώς ἔδρων as after all I was right neither in that nor in this; καὶ μήτε θερμὴν μῆθ' ὀδὸν ψυχρὰν φράσης and show us neither a hot road nor a cold. An οὔτε or a μήτε followed by τε has the force seen in ομοσαν μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἐσεθαί they swore that they would not betray one another and that they would be allies.
402 When οὐδὲ . . . οὐδὲ or μηδὲ . . . μηδὲ is found the first οὐδὲ or μηδὲ signifies 'not even,' the second 'nor': σὺ γὰρ οὐδ' ὅρων γιγαντιέοις οὐδ' ἄκοινον μέμνησαι you do not even understand what you see nor remember what you hear.

403 After adjectives and adverbs denoting likeness and sameness the Greeks used καί where we use 'as': παραπλησία πέτωνθε καί ἔδρασεν he has got as good as he gave; οὖχ ὅμοια σοι καί ἑκεῖνοι ἦν your case was not the same as theirs. In Greek the second proposition is treated as co-ordinate when we treat it as subordinate.

404 In another class of sentences the same thing happens, namely when the first proposition expresses anteriority either negatively or affirmatively by means of a verb with ἡδη, οὔποτε, or by οὐκ ἔφθασα: ἡδη ἦν ὅψε καί προσῆλθον οἱ πολέμοι it was already late when the enemy came up; οἱ Λακεδαιμόνιοι οὐκ ἔφθασαν πυθόμενοι τὸν περὶ τὴν Ἁττικὴν πόλεμον καί ἤκουν ἠμῖν ἀμυνόμενες the Lacedaemonians had no sooner been told of the fighting in Attica than they came to help us.

405 The chief disjunctive particle is ἦ. It is either used alone, 'or'; or is followed by ἦ, 'either . . . or.' 'Whether . . . or' is expressed by εἴτε . . . εἴτε, or εάν τε . . . εάν τε as the case may be: κακὸς ἡ ἀγαθός bad or good; τίς ἐθελήσεις χαλκεύειν ἠ ναυπηγεῖν ἢ ράπτειν ἢ τροχοποιεῖν; who will consent to be a smith or a shipwright or a tailor or a wheelwright? τοῦτο δεῖ πυθέσθαι εἴτε τὸ πλουτεῖν εἴτε τὸ πεινῆν βέλτιον this we must be told whether it is better to be rich or to starve.
406 After comparatives and words implying comparison the Greeks used ἡ where we commonly use 'than.' After words expressing difference they used ἡ where we commonly use 'from': ῥάδιν ἐστὶ λαλεῖν ἡ σιωπᾶν 'tis easier to talk than to hold one's tongue; ἐτερὰ ποιεῖς ἡ λέγεις you act differently from what you say.

407 In poetry τε is much more freely used than in prose. Not only is it employed much oftener than in prose to connect propositions, but also it is constantly employed to join word to word: αἱ Μυκῆναι ἡ Σπάρτη τε Μυκεναι and Sparta; δεινὸν ἀρρητὸν τ' ἐπος a dread and unutterable word.

ADVERSATIVE CONJUNCTIONS

408 The principal adversative conjunctions are ἄλλα and δέ, the former being far the stronger. On the whole ἄλλα corresponds pretty nearly to the English 'but,' though some of its uses show plainly that 'but' is really very far from being its equivalent. The weaker δέ cannot properly be translated into English at all. Any rendering is simply a makeshift. Sometimes we represent it by 'but,' and sometimes even by 'and.'

409 Notwithstanding its accent, ἄλλα is the accusative plural neuter of ἄλλος used adverbially, so
that its original meaning may have been nearly ‘on the other hand.’ When thus used it always begins a proposition whether such proposition is independent or not.

410 Its simplest use is to introduce an affirmative proposition stating one thing as against another already denied: οὐ τρεῖς ἐκεῖνοι ᾗ, εἰς τὸν ἄλλα τέταρτον there are not three men there but four; ἐστὶν ὁνομα κεραμεῶς ἄλλ' οὐ τυράννου it is the name of a potter but not of a king.

411 It is so used after οὐ μόνον or οὐχ ὅτι 1 ‘not only,’ and after οὐ μόνον οὐ or οὐχ ὅπως ‘not only not.’ It is then very often strengthened by καὶ: πάντες ἄξιοι οὖν ὅτι ἰσοὶ ἄλλα καὶ πρῶτος ἐκαστος εἶναι all want not only to be equal but each even to be first; οὐ μόνον οὗ φίλος ἢν ἄλλα καὶ ἐχθρός he was not only no friend but even an enemy; οὐχ ὅπως τούτων χάριν ἀπέδωκας ἄλλα καὶ κακὰ ἀντεποίησας not only did you not show gratitude for this, but you even did ill in return. When the proposition introduced by ἄλλα is itself negative, then ἄλλ' οὐδὲ or ἄλλα μηδὲ as the case may be is the more emphatic form of ἄλλ' οὐ or ἄλλα μή as ἄλλα καὶ was of ἄλλα: οὐχ ὅπως ἐδρασεν ἄλλ' οὐδ' ἐνενόησεν he did not only not do it, but he even did not think of it.

412 An adversative force much greater than that of ἄλλα is produced by the elliptical expressions οὐ μήν ἄλλα, οὐ μήν ἄλλα . . . γε, οὐ μήν ἄλλα καὶ . . . γε, corresponding to our ‘notwithstanding’ or

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1 Sometimes μή ὅτι is so used. In both cases there is an ellipse of a verb of saying, which in the former case would if supplied be in the indicative, in the latter in the imperative: μή ὅτι ἵσσως τις ἄλλ' ὁ μέγας βασιλέως not only any private person but the great king literally (do) not (say) that any etc.
'nevertheless.' The *ὅ μήν* in such cases is really the relic of a complete negative proposition: *εἰσὶ μὲν ἕναι τῶν ἀποκρίσεων ἀναγκαῖα διὰ μακρῶν τοὺς λόγους ποιεῖσθαι: *ό μήν ἀλλὰ πειράσομαι γ' ὡς διὰ βραχυτάτων some of the answers indeed require one to speak at length; nevertheless I shall try to make them as short as possible.

413 Similarly from an ellipse arose *ό μέντοι ἄλλα 'not but that' or 'nay': *καὶ γὰρ οὐκ ἀν δόξεις σοῦ ἡ εἶναι ἂλογον: *οὐ μέντοι ἄλλα ἵσως ἔχει λόγον for in this way at least it would not seem to be unreasonable, nay, it has perhaps some reason.

414 Abrupt objections, questions, and proposals are often introduced by ἄλλα: ἄλλα ἵσωμεν but let us be off; ἄλλα τί οὐ βαδίζομεν πρὸς αὐτόν; but why do we not go to him? In rapid dialogue or in a series of rhetorical questions and answers ἄλλα may introduce both question and answer: ἐπὶ τὴν εἰρήνην; ἄλλα ὑπήρχεν ἀπασίν; ἄλλα ἐπὶ τὸν πόλεμον; ἄλλα αὐτοὶ περὶ τῆς εἰρήνης ἐβουλεύεσθε with a view to peace? All were at peace. With a view to war? You were yourselves deliberating upon peace.

415 In this and in other of the uses mentioned, it may have been noticed that by English idiom ἄλλα need not or sometimes even cannot be translated at all, as for example in 410 ἐστὶν ὄνομα κεραμέως ἄλλα οὗ τυράννου ‘it is the name of a potter, not of a king’; in 411 οὐχ ὡς τούτων χάριν ἀπέδωκας ἄλλα καὶ κακὰ ἀντεποίησας ‘not only did you not show gratitude for this, you even did ill in return.’ At other times it may be rendered by ‘well,’ as in 414 ἄλλα ἵσωμεν ‘well, let us be off.’
Lastly it has to be translated by 'at least' when it introduces the apodosis of a conditional proposition: ei σώμα δούλον, ἀλλ' ὁ νοῦς ἐλεύθερος if the body is enslaved, the mind at least is free.

Unlike ἀλλά, δέ is never placed as the first word of a proposition. Then as to meaning we might say that δέ is rather antithetic than adversative. Accordingly it has often a previous μέν in correspondence with it. Its antithetic force comes out in such sentences as πρῶτον μέν ἐλούσατ' εἶτα δ' εἰς κουρέως ἤλθεν he first washed, then went to the barber's. It is similarly used in ὁ μέν . . . ὁ δέ the one . . . the other; ἐνθα μέν . . . ἐνθα δέ here . . . there; ἀμα μέν . . . ἀμα δέ partly . . . partly.

An adversative force is given to καὶ by the addition of τοι. As might be expected καίτοι always begins a sentence in which it is found: σὺ δέ γ' εὖ πράττεις· καίτοι πρῶτερόν γ' ἐπτώχευε but at any rate you prosper; yet in old days you were a beggar.

A strong 'indeed' produced by compounding μέν and τοι acquires like the Latin 'vero' an adversative force: ἀτοπον μέντοι τί σοι ἔθεκα λέγειν I should like, however, to tell you an odd incident. The same sometimes happens to μήν either with or without a preceding γε: τόδε μήν ἄξιον ἐπίστασθαι yet this is worth knowing. Of course neither μέντοι nor μήν can come first in any proposition. When οὐ precedes, οὐ μήν or οὐ μέντοι means 'yet not,' and οὐ μήν οὐδέ

1 Though μέν in a preceding clause serves also to prepare the way for ἀλλά (κακόν μέν ἦστιν ἀλλ' ἀναγκαῖον κακόν evil it is but an unavoidable evil), yet such a construction is necessarily rare seeing that it can only be used in affirmative propositions while ἀλλά is most common in sentences like 'it is not so but so.'
‘nor yet indeed’: λέγουσι μὲν τι, οὐ μὲντοι γε οἶνον οἴνονται they say something, yet not what they think.

420 ‘Nevertheless’ is expressed by ὁμος: νῦν ὁμος θαρρῶ nevertheless I have now no fear; ἀλλ’ ὁμος πειρατέον δὴ but nevertheless we must try.

THE CAUSAL CONJUNCTION γάρ

421 We have no English word precisely corresponding to γάρ. It is a compound of γε and ἀρα, particles both lighter than any English particle, and properly corresponding to no English word. Indeed in one of its common uses we cannot translate γάρ at all unless occasionally by a word like ‘namely’ which is totally alien to its other meanings: τεκμήριον δὲ τούτοις ἐνθάδε γάρ ἀφικόμενος οὐ λάθρα ἐλακώνιζεν and a proof of it is; when he came here he made no secret of his leanings to Sparta.

422 Its ordinary sense is ‘for,’ introducing the reason for something before stated: οἶκαδε ἐβαδίζομεν· ὅψε γάρ ὅν τῆς ἡμέρας we walked home, for it was late in the day. A sentence is never begun by γάρ. Sometimes it is preceded by καὶ and thus takes its usual place of second word in the sentence: καὶ γάρ νῦν ὀμολογῶ for I now agree. This lays a certain emphasis upon the reason given. Greater emphasis still is expressed by καὶ γάρ καὶ, καὶ γάρ οὖν, καὶ γάρ τοι, καὶ γάρ δὴ, for indeed, for assuredly, for of course: καὶ γάρ οὖν ἵσχυρίζοντο for they certainly maintained——.

423 The impossibility of translating γάρ by any one English word is further shown by its use in
interrogations where we would use ‘then’ or ‘so,’ and
its employment in answers where we would use ‘yes’
or ‘no’: οἴει γάρ σοι μαχεῖσθαι τὸν ἄδελφόν; so
you think your brother will fight you? A. τάντα δὴ
συνίεις; B. εὖ γάρ δηλοῖς A. do you understand
this? B. yes, you make it quite clear. In the latter
case it is commonly said that there is an ellipse of οὐ
or μή. There is no proof of this. We simply do not
know as yet the precise significance of γάρ.

ILLATIVE CONJUNCTIONS OR SUCH AS INTRODUCE AN
INERENCE OR A CONCLUSION

424 The most prominent conjunction of this class
is οὖν. It is constantly so used both alone and with
other particles. It is never placed first in a proposition
but ordinarily comes second.

425 The radical meaning of οὖν is ‘in reality,’ ‘in
deed,’ ‘in fact,’ ‘actually,’ its origin being identical
with that of the participle ὁν. It can be so trans-
lated in almost all its uses. We have already (388)
seen that this was its force in questions, and that with
γάρ (422) it gave an emphatic reason, ‘for certainly.’

426 In answers οὖν emphasizes the affirmation or
the denial: A. οἶει τιν' οὖν τῶν τοιούτων ὅστις καὶ
ὁπωσδήποτε δύσονος Λυσία ὁνειδίζειν αὐτῷ τούτῳ ὅτι
συγγράφει; B. οὐκ οὖν εἰκός γε εὖ οὖν σὺ λέγεις A.
do you really think that any such man whoever he is
and however much he really dislikes Lysias casts it in
his teeth that he writes history? B. it is certainly not
likely if what you say is true; A. οὐκ ἐγνήμ᾽ ἐναχχος;
B. πάνυ μὲν οὖν οὖν A. did he not marry recently? B. of
course he did. From this signification it acquires that of the English ‘nay rather’: A. μέγιστον ἄγαθον. B. κακὸν μὲν οὖν μέγιστον A. the greatest blessing. B. nay rather the greatest curse literally indeed actually the greatest curse. In such cases μὲν is a very light ‘indeed.’

427 It does not matter in what collocation we find οὖν, its original sense may easily be traced to be ‘indeed,’ ‘actually,’ or the like. It is in this way that it acquired an illative force, ‘so,’ ‘then,’ ‘therefore’: ἐπερησόμενος οὖν ὁχόμην ὡς τὸν θεόν so I went to the god to inquire; A. ἀλλ’ οὐχ οὖν τε τὸν Παμφλαγγὸν’ οὐδὲν λαθεῖν. B. κράτιστον οὖν νῦν ἀποθανεῖν A. but it is not possible to avoid being seen by the Paphlagonian. B. it is therefore best for us to die. This derived meaning of οὖν is so common as almost to have concealed its true original sense.

428 In the case of τοίνυν it is not so much the emphatic particle τοι which gives the illative force as the weak non-temporal νυν. Like οὖν, τοίνυν cannot stand first in a sentence. It is peculiarly common with imperatives: πέραντε τοίνυν ὡ τι λέγεις ἀνάγιαστε now be quick and do what you say; τοὺς μαθητὰς οἰσθ’ οὖς φράζω; τούτοις τοίνυν ἀγγελλέ do you know the pupils whom I mean? well, tell them——.

429 A strong illative force is conveyed by τοι-γάρτοι and τοιγαρων which always stand first in a proposition: A. μεθύοντες ἀει τὰς μάχας μάχονται. B. τοιγαρων φεύγοντει ἀει A. they are always drunk when they fight their battles. B. that is why they always run away; οὐδένι ἄχριστον εἴσαεν εἶναι τὴν προθυμίαν τοιγαρων κράτιστον δὴ ὑπηρέτας εἶχεν
he let no man’s zeal go unrewarded; that is why he had the best of servants.

430 A weak and indirect sort of inference is expressed by ἄρα which corresponds very nearly to the English ‘after all’: πολὺ ἀμείνων ἄρα ὁ τοῦ ἄδικου ἢ τοῦ δικαίου βίος after all the life of a bad man is far better than that of a good man; οὐκ ἄρ’ ἦν φιλόσοφος he was not a philosopher after all. It is common in conditional propositions indicating improbability in the condition: ἀλλ’ ἐὰν ἄρα καὶ τύχῃ, Ἀθηναῖες φευζόμεθα but if it does happen after all, we shall flee to Athens.
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