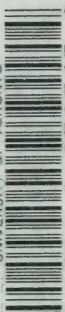


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"Dulces exuviae dum fata deusque sinebant."

"Respiciebat nos antiquo flumine Gangi transito:
respexit, flumen majus magisque antiquum transiturus."

"After life's fitful fever he sleeps well."



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THE GREEK LANGUAGE,

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For the Use of Schools :

BY
DR. J. N. MADVIG,

PROFESSOR IN THE UNIVERSITY OF COPENHAGEN.

TRANSLATED FROM THE GERMAN

BY THE REV.

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TOGETHER WITH AN

APPENDIX ON THE GREEK PARTICLES, BY THE TRANSLATOR.

SECOND EDITION.

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PART I.

ON THE CONNEXION OF WORDS IN SENTENCES.

CHAPTER I.

On the agreement of the Subject and Predicate ; of the Substantive and Adjective :—and on the Impersonal form of expression.

α) THE verb of the predicate conforms to the subject in person § 1. and number. But with a plural *subject* of the neuter gender, the verb stands in the singular. With a dual subject of the masculine or feminine gender, the verb not unfrequently stands in the plural, when no stress is laid on the fact of there being precisely *two*. (The first person of the dual is not used in prose.) Τὼ ξένῳ τῷδε σοφῶ καὶ φίλῳ ἐστὸν ἐμῷ (*Pl. Gorg.* 487). Ὁ Λάχης καὶ Νικία, εἶπατον ἡμῖν, τίνι δὴ δεινотάτῳ συγγεγόνατον περὶ τῆς τῶν νεῶν τροφῆς (*Pl. Lach.* 186). Γένος καὶ μέρος οὐ ταῦτόν ἐστιν (*Pl. Pol.* 263).—Ὅπλα οὐ πάρεστιν. Τὰ καλὰ τὴν ψυχὴν εὐφραίνει.—Δότε παράδειγμα ἡμῖν, ὦ Λάχης καὶ Νικία, τίνας ἐκ φαύλων καλοὺς τε καὶ ἀγαθοὺς ἐποιήσατε (*Pl. Lach.* 187). Οὕτω διάκεισθον σύ τε καὶ ὁ ἀδελφός, ὥσπερ εἰ τὼ χεῖρε, ἃς ὁ θεὸς ἐπὶ τῷ συλλαμβάνειν ἀλλήλων ἐποίησεν, ἀφεμένῳ τούτου τράποιντο ἐπὶ τὸ διακλύειν ἀλλήλῳ (*Xen. Mem.* 2, 3, 15). Θερσαγόρας καὶ Ἐξήκεστος ᾠκου ἐν Λέσβῳ (*Dem.* 23, 143). Οὐ χρώμεθα τούτοις ἐγὼ καὶ ὁ ἀδελφός (*Pl. Euthyd.* 273).

REM. 1. The occurrence of a plural verb with a plural subject of the neuter gender is a rare exception: Φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵκη πολλὰ (*Xen. Anab.* 1, 7, 17). Τὰ τελεῖ Λακεδαιμονίων (the Lacedæmonian authorities) Βρασιδαν ἐξέπεμψαν (*Thuc.* 4, 88).

REM. 2. Now and then we meet with the plural of a substantive with reference to two objects: e. g. Δύο ἀνδρας ἔχω (*Xen. Anab.* 4, 1, 22). Δυνόιν ὀνόμασι χρώμεθα (*Pl. Soph.* 244), ἀμφοτέρῳ τῷ παιδε and οἱ στρατηγοὶ ἀμφοτέροι, and then a plural

subject of this kind may take its verb either in the dual or in the plural (or, if it be of the *neuter* gender, in the singular): δύο ταῦμαρ ἐσὼν (*Pl. Pol.* 282). Ἔστι δύο ταῖτα καὶ ἐν τῇ ψυχῇ γῆν (*Pl. Soph.* 228¹).

REM. 3. In the poets, the plural of the first person is sometimes used instead of the singular: in prose this occurs only when a writer speaks of himself as an *author*: Οὐ θέμις, ἦν δ᾽ αὖν, θανόμενα (Helen, *Eur. Tr.* 934). Ὅσα ἐπιστάμεθα περὶ Κέρου, ταῖτα περυσόμεθα ἐκρήσασθαι (*Xen. Cyr.* 1. 1. 6). (In the masculine gender, even of a *persona*, since there is no longer an accurate specification of the individual: Οὐκ ἄρ' ὡς θανόμενος μετ' ἄλλες ἡμᾶς (Hecuba, *Eur. Hec.* 511).

δ The adjective or participle of the predicate conforms to the subject in number, gender, and case: in the same way every adjective (participle) conforms to the substantive to which it is, whether *attributively* or *appositively*, attached: Τῷ ἀνδρὶ τούτῳ (Κριτίας καὶ Ἀλκιβιάδης) οὔσει οὐλοπιμοτάτῳ πάντων Ἀθηναίων ἐγενέσθην (*Xen. Mem.* 1, 2, 14). Πάροισμεν ὡς ἐπιδείξοιτε καὶ διδάξοιτε, εἴν τις ἐθέλῃ μάτθαναι (*Pl. Euthyd.* 274). Χρήματα ἀνευ νοῦ βλαβερά γίγνεται. Πάντα καλλίῳ γίγνεσθαι φιλεῖ θεραπείας τυγχάνοντα.

REM. 1. With dual subjects a participle, as *apposition* or *predicate* (but not as *attributive*), sometimes stands in the plural: Ἐγχεσάτην ἀμφὺ θλέψαντες εἰς ἀδελφούς (*Pl. Euthyd.* 273).

REM. 2. With a dual subject of the feminine gender there is sometimes found a participle of the masculine: δύο τινὲ ἰδέα ἄρχοιτε καὶ ἄγοιτε (*Pl. Phaed.* 237²).

REM. 3. A masculine or feminine subject, or a neuter subject in the plural number, may take a *predicative* adjective in the neuter of the singular, when it denotes, in a general way, the *essence* of a certain *class* of objects: Πομπρὴν ὁ συκοφάντης δέι (*Dem.* 18, 242). Ἀσθενέστερον γυνὴ ἀνδρός (*Pl. Rep.* 5, 455). Οἱ τοιοῦτοι ἄνθρωποι χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφοίς (*Xen. Mem.* 2, 3, 1).

REM. 4. When a neuter adjective with the verb *ἐστί* is predicated of an infinitive, it sometimes (especially in the *older* writers) stands in the plural: Θέρος δι' ἀνέμων δόσαντα ἦν ἐπιστρατεύειν ταῖς Διόλου νήσοις (*Thuc.* 3, 85). Also in impersonal expressions, especially with the *gerundives*, the adjective is sometimes used in the plural of the neuter gender: πολεμητέα ἐστὶν (*Thuc.* 1, 83).

REM. 5. Instead of a predicative noun with *εἶναι*, *γίγνομαι*, a demonstrative or relative pronoun of the neuter gender may also be used, to indicate a preceding predicate: διὰ τούτῳ ἀμφοτέρον, οὐδέτερον, ἀμφοτέρα, οὐδέτερα may also be used: Ὁ μὲν δίκαιος φρόνιμός τε καὶ ἀγαθός, ὁ δὲ ἀδίκος οὐδέτερος (*Pl. Rep.* 1, 349). The words last mentioned may also be referred to verbs: λέγειν ἢ γράφειν ἢ ἀμφοτέρα ('or *ὁτιδήποτε*).

REM. 6. The verb *εἶναι* is connected, not only with *local* adverbs (e. g. μακρὰν εἶναι, *to be far off* or *away*, χαρὶς εἶναι, *to be apart, by itself*), but also with the

¹ Ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ ὄρεος (*Pl. Rep.* 5, 463; *Thuc.* —). So in a few instances *ἐστί*, *γίγνεται*, in the poets also *ἦν*, before a masculine or feminine subject in the plural.

² For the dual forms of the article and certain pronouns that are common to the masculine and feminine gender, see the Accidence.

αὐτὸν αὐτὴν, ε. γ. μὴν ἐστὶ τὸ μεμνησθαι περὶ τούτων (*Imag. Pictura*, 3). Ἄλλος (9 1.) ἐστίν. In the same way the impersonal *ἐστίν*, it is = it is going on well, ill, &c. is used with *αὐτὸν*, ε. γ. καθὼς ἐστὶν, ὅπου καὶ ἐστίν. With *ἄλλος* *ἄλλος* *ἄλλος* is used, ε. γ. ἐγγόρεται γγγόρεται, ἐν τῷ αὐτῷ χωρῷ γ. γ. ἄλλος γγγόρεται, ἐν ἑκαστῷ χωρῷ γ. γ. ἄλλος γγγόρεται, to separate (to come into the state of being found at two places).

a) When two or more subjects of different persons are spoken of § 2. together, they are connected with the first or second person of the plural [with the *first*, if any one of them is of that person]: The τεχνῶν ταύτων ἐγὼ τε καὶ ὁ πατήρ δισκαίωμεν. Καὶ σύ καὶ οἱ ἀδελφοὶ παρήστε, *accusative* when peculiar prominence is to be given to the nearest subject (by making the verb conform to it): Ταῦτα καὶ σύ καὶ πάντες οἱ τότε παρόντες ἴσασι. Ἐγὼ τε Ἑλλήν ἐγὼ καὶ ἡμεῖς, *Imag. Anab.* 2, 1, 16.)

b) When several connected subjects of the singular number are *living* creatures, especially *persons*, they usually take the predicate in the plural: two in the dual: if they are of different genders, the predicate, if capable of distinction of sex, is masculine: Κριτὴς καὶ Ἄδης διώτης Σωκράτης ἀμειλίχων (*Imag. Men.* 1, 2, 40). Καὶ ἡ γυνὴ καὶ ὁ ἀνδράγαθος εἰσιν (*Pl. Men.* 75). The singular, however, is also used when the predicate is a single verb and *precedes* the subjects, only the nearest subject being then regarded: Ἰσως ἀνυπόθετος καὶ συνεπὶ τῇ βουλῇ Φίλιππος καὶ Ἀντιγόνης καὶ ὁ ἀντιγραφεὺς (*Imag. Men.* 22, 38). Ἦσαν δ' ἑρμεισάγγρας καὶ ὁ Ἐξηκστος εἰς Λέσβον καὶ ὅσων ἐκεῖ (*Imag. Men.* 23, 143). Ἐκ τῶν πατρῶν θρέφεται (ὁ τριετής) αὐτός τε καὶ οἱ συμποταὶ τε καὶ ἐταῖροι καὶ ἐταῖροι, *Pl. Imag.* 5, 508.)

c) If the connected subjects are *things* and impersonal notions, then the predicate may either conform only to the nearest subject (so that all the subjects are conceived as one, or, it may be, the nearest is rendered prominent), or be placed in the plural, the *plurality* and *distinction* being both alike regarded. (For several subjects of the neuter gender, the verb always stands in the singular, according to § 1, a.) Τῶν ἡμετέρων κακῶν ἡ τῶν πολλῶν στάσις καὶ ὁ πόλεμος αὐτίος ἐστίν. Οἱ ἐμοὶ πλῆναι καὶ ταλαιπωρίαι καὶ τὰ πολλὰ ψυχίσματα τοῦτο ἀπειργάσατο (*Imag. Men.* 18, 218). Σοφία καὶ νῆς ἀνεν ψυχῆς εἰς αὐν ποτε γενόσθην (*Pl. Phil.* 30). If, in the last case, the predicate is such a verb as expresses no independent notion, with an adjective or participle, if the subjects are of different genders, the predicate is always *neuter*: if they are of the same gender (masculine or feminine) it is most commonly *neuter* (the subjects in general being regarded as *things*, *objects*), and then the verb also stands in the singular: Ἡδωμένος καὶ στάσις ὀλέθρια ταῖς πόλεσιν ἐστίν. Κόλλος καὶ ἰσχύς δεξιᾷ

[§ 2.] καὶ κακῶ ξυνοικοῦντα ἀπρεπῇ φαίνεται (Pl. Men. 246). Φθόνος καὶ ἔρωσ ἐναντία ἐστίν. (Less commonly : φθόνος καὶ ἔρωσ ἐναντίοι¹.)

d) If several plural subjects of different genders are connected, then, with respect to the gender of the predicate, the rule given under *b* and *c* holds good : Εἶδον νέους τε καὶ νέας ὁμιλοῦντας φιλοφρόνως ἀλλήλοις (Pl. Legg. 9, 835). Τῶν δυνατῶν καὶ οἱ φθόνοι καὶ οἱ ἔρωτες δεινοί. Πολεμοὶ καὶ στάσεις ὀλέθρια ταῖς πόλεσιν. Also, when the subjects are of the same gender (masculine or feminine), the predicate *may* be neuter (denoting *things*, in a general way, according to *c*): Ταραχαὶ καὶ στάσεις ὀλέθρια ταῖς πόλεσιν (*are ruinous things*).

REM. 1. When of several subjects the *nearest* (to the verb), is in the singular (or in the plural, but of the neuter gender), the rest in the plural, then the predicate may conform either to the nearest alone, or to all of them : Ἀθήνησι καὶ οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει τῶν γεναίων καὶ τῶν πλουσίων (Xen. Ath. Pol. 1, 2). Σάρκες καὶ νεῦρα ἐξ αἵματος γίγνεται (Pl. Tim. 82). Αἱ τῶν Λακεδαιμονίων ἀμαρτίαι καὶ παρασκευὴ ὑπὸ τῆς ὕλης οὐ δῖλα ἦν τοῖς Ἀθηναίοις (Thuc. 4, 29). (Now and then the predicate conforms to a more remote subject, which is at the same time the most important one : Βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ Κύριον στρατόπεδον, Xen. Anab. 1, 10, 1.)

REM. 2. If the subjects are connected by the disjunctive ἢ, the predicate, as a general rule, conforms only to the nearest ; sometimes, however, it is referred to both. With ἢ—ἢ, οὔτε—οὔτε, the predicate *nearly always* conforms only to the nearest subject.

Sometimes the natural quality and character of the predicate is more regarded, than the grammatical form of the word employed.

a) In the case of a *collective*, denoting living beings, the predicate sometimes refers to the *individuals* comprehended under it, and stands in the plural, and in the *natural* gender (i. e. that of the objects designated) : Ἀθηναίων τὸ πλήθος Ἰππαρχον οἴονται ὕψ' Ἀρροδίου καὶ Ἀριστογείτονος τύραννον ὄντα ἀποθανεῖν (Thuc. 1, 20). Πολὺ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφήν οὐ χρώνται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέαςι τρεφόμενοι ζῶσι (Xen. Anab. 4, 3, 10). So also a participle, added *appositively*, stands in the plural : Τὸ στράτευμα ἐπορίζετο σίτον, ὅπως ἐδύνατο, ἐκ τῶν ἱποϋγίων, κόπτοντες τοὺς βοῦς καὶ ὄνους (Xen. Anab. 2, 1, 6).

b) If persons are denoted figuratively by neuter substantives, or men by feminine substantives, the predicate (or a participle as *apposition*) is sometimes added in the plural : Ἐδῶκε τοῖς Λακεδαιμονίοις, τὰ τέλη (that the authorities) καταβάντας ἐς τὸ στρατόπεδον βουλεύειν (Thuc. 4, 15). Περτήκοντα τριῆρεις τῶν Ἀθηναίων πλέουσai εἰς Αἴγυπτον ἴσχον (landed) κατὰ τὸ Μενόσιον κέρας, οὐκ εἰδότες τῶν γεγενημένων αἰδόν (Thuc. 1, 110). (Ἀλλοιζούσης ἑώρα τὴν πόλιν ἐν αὐτῷ ἔθνει οὖσαν καὶ στρατὸν αὐτῶν ἡγμένους, Xen. Hell. 1, 4, 12, — and that they, namely, the Athenians, —.)

c) A subject in the singular, to which another personal name is attached by σὺν or μετὰ, is sometimes considered as a *plural* subject, when stress is to be laid

¹ Ἡ καλλίστη πολιτεία τε καὶ ὁ καλλιστος ἀνὴρ λοιπά ἐστιν ἡμῖν διελθεῖν, Pl. Rep. 8, 562 (a non-personal notion and a person).

on the *community* of action: Δημοσθένης μετὰ τῶν ξυστρατηγῶν σπένδονται [§ 3.] Μαντινεῦσιν (*Thuc.* 3, 109).

When the predicate consists of a substantive (or a word used sub- § 4.
stantively), with εἰμί, γίγνομαι, or any of the other verbs that cannot (216)
express a complete predicate, the verb nearly always conforms to
the substantive, and is generally *placed* close by it: Οἱ σοφισταὶ
φανερὰ ἐστὶ λάβη τε καὶ διαφθορά τῶν συγγιγνομένων (*Pl. Men.* 91).
Αἴτιον ἐγένετο τῆς ἀποστολῆς τῶν νεῶν οἱ πολλοὶ τῶν Χίων οὐκ
εἰδότες τὰ πρᾶσσόμενα (*Thuc.* 8, 9, *the reason of the ships being sent*
was—). Τὸ χωρίον τοῦτο πρότερον ἐννέα ὁδοὶ ἐκαλοῦντο (*Thuc.* 4, 102).
Πάντα, ὅσα ὑπὸ ποιητῶν λέγεται, διήγησις οὐσα τυγχάνει ἢ γεγονότων
ἢ οὐτων ἢ μελλόντων (*Pl. Rep.* 3, 392). Τὴν ἡδονὴν διώκετε ὡς
ἀγαθὸν ὃν (*Pl. Prot.* 354).

A more special distinction by means of the words ἄλλος, ἄλλο (*ἄλλοθεν*, &c.), § 5.
ὁ μὲν — ὁ δέ, ἕκαστος (of *two*, ἑκάτερος) is often attached to a plural subject (217,
without exerting any influence upon the predicate; sometimes, however, the R. 2)
predicate conforms to this *apposition* (only, however, when it follows it): 'Ὡς
εἰδὼν μ' εἰσώντα, εὐθὺς, πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν (*Pl. Charm.* 153). 'Εγὼ
τε καὶ σὺ μακρὸν λόγον ἑκάτερος ἀπετείναμεν (*Pl. Prot.* 361).—Πελοποννήσιοι πάντες
ἱππύληφοι ὅτε καὶ οὐχ ὁμόφρονι τὸ ἐφ' αὐτὸν ἕκαστος σπεύδει (*Thuc.* 1, 141). Οὗτοι
ἄλλος ἄλλα λέγει (*Xen. Anab.* 2, 1, 15). (Cf. on the partitive gen. § 50, a. REM. 3.)

REM. When one subject is appended to another by the *comparative* particle ἢ,
the predicate often conforms to the appended subject: Τῶν κοινῶν οὐδὲν σὺ μάλλον
ἢ τις ἄλλος ἔχει (*Pl. Theat.* 209).

a) The subject is usually omitted in Greek, when it would be § 6.
the personal pronoun of the first or second person, without any (208,
peculiar emphasis or opposition to other notions (but: ὡς καὶ ἡμεῖς R. 2)
λέγομεν καὶ ὑμεῖς ὁμολογεῖτε¹); so also always, when it is *that*
third person, who has hitherto been the subject of discourse, and is
sufficiently known from the context (whereas, by the use of a demon-
strative pronoun, the subject is rendered prominent, and distinguished
from other notions in a marked way, or even opposed to them).

REM. Sometimes, by a less careful mode of expression, the third person of a
verb without a pronoun is so placed, that we must understand it to be spoken of
some other subject (sufficiently implied by the context), than that of another verb
in the third person, which preceded it: Αἰσθόμενοι οἱ Ἀθηναῖοι τοὺς Λακεδαιμο-
νίους διὰ κατὰ γνώσιν ἀσθενείας σφῶν (*because they considered the Athenians weak*)
παρασκευαζομένους, δηλώσαι βουλόμενοι, ὅτι οὐκ ὀρθῶς ἐγνώκασιν (namely, οἱ Λακε-
δαιμόνιοι), ἀλλ' οἷοί τε εἰσὶ (namely, οἱ Ἀθηναῖοι), μὴ κινούντες τὸ ἐπὶ Λέσβῳ ναυτικόν,
καὶ τὸ ἀπὸ Πελοποννήσου ἐπὶ τὴν ῥαδίως ἀμυνεσθαι, ἐπλήρωσαν ναὺς ἑκατόν (*Thuc.*
3, 16). Ἀφανῆ τὴν Γύγην γενέσθαι φασὶν τοῖς παρακαθημένοις καὶ διαλέγεσθαι
(namely, αὐτοὺς, τοὺς παρακαθημένους) ὡς περὶ οἰχομένου (*Pl. Rep.* 306). Some-

¹ Οἱ ἄλλοι σκηνοῦμεν ὑπαίθριοι (*Xen. Anab.* 5, 5, 21,—*we others: the rest of us*).
Θεμιστοκλῆς ἦκω παρὰ σέ (*Thuc.* 1, 137).

§ 6.] times, by an inaccuracy, the expression passes over from a whole class, denoted by a plural substantive, to the singular, denoting one of the individuals contained in the class: οἱ τύραννοι, and then τίνων γὰρ ἔτι ἄρξει; namely, ὁ τύραννος (*Xen. Hier.* 6, 14).

(208.
13. 3) b. The third person of a verb in the plural is sometimes found without a subject expressed, when it is to be understood of men in general; especially when the thing spoken of is the common opinion or common talk of men; or when particular men are intended, who are easily known from the context: Τούς εἰς παθόντας, ὅταν δυνάμειοι χάριν ἀποδοῦναι μὴ ἀποδῶσιν, ἀχαρίστους καλοῦσιν (*Xen. Mem.* 2, 2, 1). Ὁ Νίκις (ὅπερ πᾶσιν οὖσιν ἐν τοῖς μεγάλαις ἀγῶσι) πάντα τε ἔργα ἔτι ἐν αὐτῇ εἶναι ἐνόμιζε καὶ λόγῳ οὐπω ἱκανὰ εἰρησθαι (*Thuc.* 1, 69). (Οἷται δασι, *they say, perhaps say; it is said.*) Τῷ ποταμῷ γέφυραι οὐκ ἔπεισιν, καταβαίνουνσι ἐπὶ σχεδίων (namely, *the inhabitants of the country*).

(211 a,
13. 370) c. The second person of the verb is used, in some kinds of sentences, to denote an assumed indefinite subject: Οὐδε βουλομενος ἂν εἶδες βριδῶς τὸν νύκτωρ πορευόμενον (*Xen. Cyr.* 1, 5, 6, *would you have found, i. e. would a person, anybody, have found*).

REM. The second person stands in this way only in hypothetical sentences with ἂν, of what would have shown itself to be the case in a certain assumed state of things; and, in subjunctive subordinate sentences, with εἰ or a relative word with ἂν. Ὅρων ταῦτα ἡγήσαιο ἂν Λακεδαιμονίους μόνους τῷ ὄντι τεχνίτας τῶν πολεμικῶν εἶναι (*Xen. Pol. Lac.* 13, 5). Οἱ ἀνόητως φοβούμενοι, ὅσα ἂν μᾶλλον σέως ἔργον παρὰ κλέψῃ, τοσαύτῳ ἐν δεινότητι ἡγήσεται εἶναι (*Xen. Cyr.* 5, 2, 34). (In Herodotus and the poets also the second person of the future in the indicative, e. g. *Herod.* 1, 139.)

§ 7.
(207,
13. 1) a. The third person plural of several active verbs stands without any substantive (or substantivized word) as subject (*impersonally*), e. g. ἵει, *it rains*, ἔξεστι (ἵεναι), *it is permitted*, = *one (you, &c.) may* (*licet*), ἐδήλωσε, *it was plain*.

In this way are used in Greek:

1) Verbs that denote a state of the weather, or certain natural phenomena: as ἵει, ἵεται, βροντᾷ, ἀστράπτει, χερμαίζει, σκοταίνει (*it is growing dark*), ἔσεισε (*there was an earthquake: a shock was felt*). With these verbs some indefinite being is regarded as the agent who causes the event (ὁ θεὸς ἕει, *Herod.* 2, 13; ἔσεισεν ὁ θεός, *Xen. Hell.* 4, 7, 4; Ζεὺς βροντᾷ).

2) The verbs which denote generally the propriety or possibility of an action, and have for their subject an infinitive, or acc. *cum infn.*, as δέι, χρή, προσήκει, πρέπει, ἔοικε, ἔχωρά, ἐδέχεται, and also συμβαίνει, *it happens*. In certain phrases, ἔχει stands in the same way, as: φεσὶν ἔχει, *it is natural*, δίκην ἔχει, *it is just*.

3) The verbs εἰκέει, and with an infinitive; *it seems good, it is resolved*, ἔοικε, and in some connexions δηλοῖ and δείκνυσι (ἐδήλωσε, δηλώσει, *it was manifest, will be manifest*, δείξει), with which the thing intended must be mentally supplied.

4) Verbs which (in certain connexions) denote generally the state and progress of circumstances, as εἶ (καλῶς, οὕτως, ἄλλως) ἔχει, οἶ (πολλοῦ, ὀλίγου), *προχωρεῖ*

(μοι), *it is going on* (successfully), *I am succeeding* (in any thing): εἰς τοῦτ' [§ 7.] ἦλθεν, *it has come to this*, and a few others. (Of relations of time: Ἦν ἀμφὶ ἀγορὰν πλήθουσιν, *it was about the time when the market-place fills*.) Further μέλει (*cura est*) and μεταμέλει (μοι, *pœnitet me*).

5) Some verbs which denote the action of persons appointed to perform it, when the occurrence of the action is the thing contemplated, without any thought of the personal agent: especially, σημαίνει, *a signal is given* (ἐπειδὴν σημήνη), σαλπίζει (the trumpet sounds), κηρύττει (*proclamation is made*): (ἐκηρύξει). (Ἀναγνώσεται, *he shall read*, in the orators, of the clerk who was present for the purpose.)

6) In other instances, the action is denoted impersonally by the third person singular of intransitive or intransitively-used verbs: Λέγεται, τοὺς θεοὺς ὑπὸ Διὸς βασιλεύεσθαι (*Isocr. Nic.* 26). Συρακοῦσιοι τοὺς Μεγαρεῖς τοὺς ἐν τῇ Σικελίᾳ ἀνέστησαν, ὥσπερ καὶ πρότερον μοι εἴρηται (*Thuc.* 6, 94). Οὐκ ἄλλως αὐτοῖς πεπόνηται (*Pl. Phæd.* 232). Ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις, ἀνήγοντο ὡς ἐπὶ ναυμαχίαν (*Thuc.* 1, 48). Ὦν ἂν καταψηφισθῇ, ἀποκτείνειν δεήσει (*Pl. Pol.* 299). (Δέδοκται, *it is resolved*).

REM. 1. This use is, however, for the most part, restricted to verbs that denote to *say* (λέγειν, ὁμολογεῖν), and to the perfect and pluperfect of other verbs, with an appended dative of the agent (see on Dat. § 38, g), of the completed action, and what has been effected. (On the other hand, the Latin practice, of using *impersonally* in the passive voice verbs which govern the dat., e.g. *invidetur*, *invidebatur mihi*, is not customary in Greek.)

REM. 2. Now and then we meet with a general impersonal expression (without a sentence for its subject), with a neuter adjective (sometimes in the plural, § 1, b. R. 4), to denote a relation that exists, and a certain state of affairs, e.g. ἔτοιμά ἐστιν, γίγνεται (*Thuc.* 2, 3; *it is ready* = *things are in readiness*, or *all is ready*): βάσιμα ἦν, ἀρπὰς ἦν (*Xen. Anab.* 3, 4, 49); εὐ ἐπίτετον ἦν ἐνταῦθα (*Xen. Anab.* 3, 4, 20; *here it was easy to attack* = *here was a convenient opportunity for attacking*). On the Gerundive, see Chap. VII.

REM. 3. Observe, that the Greeks occasionally use a personal expression with a definite substantive (or *substantivized*) subject, where in English we use a neuter adjective with *it is*, &c., having a sentence for its subject: as in the case of the adjectives φανερός, δηλός (see on the Participle, § 177, b. R. 2), and δίκαιος (see on Infin. § 165, a. R.).

CHAPTER II.

On the use of the Article.

THE Greek article (like the English definite article, *the*) represents § 8. the substantive before which it is placed, as the name or designation of a certain definite and known object (as opposed to a representation of *some one or other* indefinite object amongst several of the same kind). It stands, therefore, 1) before the generic names

[§ 8.] of objects which are, in their own nature, isolated and definite¹; 2) before substantives which denote the whole class designated by the substantive (or substantive with its adjective), not any individual object; 3) before the names of persons or things, *a*) which are sufficiently distinguished from others by some appended specification (adjective, participle, genitive, preposition with its case), or *b*) which have been already mentioned, or follow immediately from what has been said, or *c*) of which it is easily understood, from the circumstances under which they are spoken of, that they, and no others, are the objects intended: Ὁ οὐρανός, ἡ γῆ, ὁ ἥλιος, ἡ θάλασσα.—Οἱ ἵππεῖς. Τὰ θηρία. Οἱ ἵπποι καλλίους τῶν ὄνων εἰσίν. Ὁ συκοφάντης (*the sycophant*, as a class²). Οἱ σοφοὶ ἄνδρες. Αἱ καλαὶ γυναῖκες. Οἱ ἄλλοι ἄνθρωποι. (Ἀγαθοὶ ἄνδρες, *good men*, ἄλλοι ἄνθρωποι, *other men*).—Ὁ πρεσβύτερος ἀδελφός. Οἱ προτεταγμένοι ἵππεῖς. Ἡ ἐπὶ τῷ ποταμῷ πόλις. Ἡ τοῦ πατρὸς οἰκία.—Ὁ ἀνὴρ οὕτω ἤκει. Ποῦ οἱ ἵπποι (*the horses*, which have been spoken of, and are here meant). Κῆρος ἀναβάς ἐπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς χεῖρας ἔλαβεν (*Xen. Anab.* 1, 8, 3, *the javelins* = *his javelins*, it being supposed a *κνωπὴ* thing, that javelins made a part of his equipment). Οἶνος ἐν τῷ π(ί)θρῳ οὐκ ἔστιν (*in the cask, the cask in use*). Ξέρξης ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα (*Xen. Anab.* 3, 2, 13, *the well-known, numerous army*).

REM. 1. The article stands more frequently than in English, to denote an object that is defined by its relation to another (subject, object, or relational-object in the sentence): in such cases we generally use a possessive pronoun in English: Οἱ πλούσιοι τοῖς χρήμασιν ἐξωνοῦνται τοὺς κινδύνους (*Lys.* 24, 17). Τοὺς τοιοῦτους πατέρας οὐδὲ οἱ παῖδες αἰδέσθαι δύνανται. Ἰσμεν ὑμᾶς εἰθισμένους τοῖς εὐεργέταις μεγίστην χάριν ἀποδίδουσι (*Isocr. Plat.* 1).

REM. 2. With certain words in certain connexions (without an adjective) the article is *occasionally* omitted in Greek (as in some similar instances in English), although a definite notion is denoted, some peculiarity in the nature or conception of the notion having caused, in particular instances, the retention of the old manner of expression, when the use of the article was not yet become general, and firmly established. Such words are:

a) The names of the large and peculiar portions of external nature (οὐρανός, γῆ, θάλασσα, ὠκεανός, ἥλιος), especially when a particular point or particular manifestation of them is contemplated: Ἐπὶ θαλάττῃ, *on the sea*. Ὕδωρ ἐξ αἵματος πολύν. Ἥλιος ἀνατέλλει, ἥλιος ἐδύετο, περὶ ἡλίου δυσμᾶς (*at sunset* = *the setting of the sun*); further, sometimes θεοὶ καὶ ἄνθρωποι, when it is precisely the *generic term*, that is to be made prominent: Τὰ ἐν ἀνθρώποις (*Xen. Cyr.* 2, 2, 7), *human affairs and institutions*. Τῶν ὄντων ἀγαθὸν καὶ καλὸν οὐδὲν ἀνευ πόνου καὶ

[¹ Bp. Middleton's '*monadic nouns*.'—T. K. A.]

[² Where, however, our idiom allows us to say 'a sycophant,' taking one as the type of the class.—T. K. A.]

ἐπιμελείας θεοὶ διδίδασιν ἀνθρώποις (*Xen. Mem.* 2, 1, 28), and the names of [§ 8.] naturally-defined times (ἄμα ἑω, *at day-break; with the dawn; at the break of day*; even when a particular day is meant; but also ἄμα τῇ ἑω).

b) The term βασιλεύς, when the Persian king is intended (βασιλεὺς ὁ μέγας), Οἱ πρόγονοι οἱ βασιλεῖς. (Here the article is nearly always omitted.)

c) The names of *virtues, vices, sciences, arts, and occupations*, when they are considered as general conceptions, which may be exhibited in a different form in different persons: Πάντα τὰ καλὰ καὶ ἀγαθὰ ἀσκητὰ ἐστίν, οὐχ ἥκιστα δὲ σωφροσύνη (*Xen. Mem.* 1, 2, 23, *moderation, or temperance*). Οὐδέποτε ἄρα λυσιτελέστερον ἀδικία δικαιοσύνης (*Pl. Rep.* 1, 354, but also λυσιτελέστερον ἢ ἀδικία τῆς δικαιοσύνης, *Pl. ib.* as a single definite notion). Ἀνδρὶ καλῶ τε κάγαθῶ ἐργασία καὶ ἐπιστήμη κρατίστη γεωργία (*Xen. Œc.* 6, 8).

d) Πόλις, ἄστυ, ἀγρός, ἀγορά, τείχος, πεδίον, and other *local* designations, when they denote oppositions between the parts of a given and presupposed principal locality, and are governed by prepositions¹: Ἐσπέρας γενομένης ἡ διαδοχὴ τῇ πρόσθεν φυλακῇ ἔρχεται ἐκ πόλεως (*Xen. Cyr.* 1, 3, 17). Δοκέει μοι πρὸς ἄστυ ὀρμηθῆσαι (*Pl. Rep.* 1, 327, *to the city, Athens*, from the Piræus; but shortly before ἀπῆμιν πρὸς τὸ ἄστυ). Ἐξω Ἰσθμοῦ (*Thuc.* 1, 62, *beyond the Isthmus of Corinth*, but in the same chap. ἐν τῷ Ἰσθμῷ). Ἐκτὸς τείχους and ἐκτὸς τοῦ τείχους (of the wall of the city). In the same way sometimes also στρατός, στρατιά, στρατεύμα, στρατόπεδον (and with adjectives as one word, δεξιὸν κέρας, εὐώνυμον κέρας, *the right, the left wing*: Κορινθίους τὸ μὲν δεξιὸν κέρας αἱ Μεγαρίδες νῆες εἶχον καὶ αἱ Ἀμπρακωτίδες, εὐώνυμον δὲ κέρας αὐτοὶ οἱ Κορινθιοὶ εἶχον, *Thuc.* 1, 48). (Ἀπὸ δεξιᾶς, &c.)

e) Names of *relationship* in certain connexions with an emphatic prominence given to the generic term of the relationship: Οὔτε πατὴρ οὔτε μητὴρ φεῖδεται. Οἱ καρδοῦχοι ἔχοντες γυναῖκας καὶ παῖδας² ἔφευγον ἐπὶ τὰ ὄρη (*Xen. Anab.* 4, 18, with their wives and children).

f) And in general, the article is sometimes omitted when, by the combination of two or more opposed members, the expression of the whole is brought out with a certain emphasis³: Λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος (*Pl. Phæd.* 67, as in English, *body and soul*; but, 64: ἡ τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴ. Πανσανίας συγκαλέσας πολεμάρχους καὶ πεντηκοστήρας ἐβουλεύετο (*Xen. Hell.* 3, 5, 22). Ἀπὸ τελευτῆς ἐπ' ἀρχήν³ [cf. note 1].)

REM. 3. A superlative (or other adjective) with a predicative noun, or a superlative standing alone as the predicate, never takes the article in Greek: nor does it stand with a substantive and the 'superlative of eminence' (denoting only a *very high* degree, and therefore not distinguishing any particular object as belonging to the *highest degree* of all): Ἀνδρὶ καλῶ κάγαθῶ ἐργασία κρατίστη ἐστὶ γεωργία (*Xen. Œc.* 6, 8). (Οἱ τοὶ φανερά ἐστι διαφθορά τῶν συγγηγνομένων, *are evidently the ruin of* —: *Pl. Men.* 91, c.) Πάντων φιλομαθέστατος Κύρος ἦν. Οἱ Φασηλίται εἰσι πονηρότατοι ἀνθρώπων καὶ ἀδικώτατοι (*Dem.* 35, 2). (Τοῦτο βαρύ-

[¹ Bp. Middleton considers government by a preposition to favour the omission of the article generally.—T. K. A.]

[² This belongs to Bp. Middleton's head of *enumeration*.—T. K. A.]

[³ Ὁ ὀπλίτης δραχμὴν ἐλάμβανε τῆς ἡμέρας (*Thuc.* 3, 17, *received a drachma a day* = *every day*); but also δέκα, εἰς ἀπὸ φυλῆς (*Xen. Hell.* 2, 4, 24, *ten, one from each Phyle*), εἰς ἀπὸ πόλεως (*ib.* 4, 2, 8).

[§ 8.]

τατών ἐστί τοῦ στρατεύματος. *Xen. Cyr. 5, 3, 37, the most heavily-armed division. Δὲ βραχυτάτων, in the shortest way I can.*)

REM. 4. The Attic poets often omit the article where it must have stood in prose, as well before substantives undefined by any added specification, as before such as have a genitive or adjective (possessive pronoun) with them: e. g. Οὐράτος ἐπιστάτης ἐπέστη τοῖδε παῖς Ἀχιλλέως (*Eur. Icc. 224*). Παῖδα σὴν κτενοῦσιν. Πέμπουσὶ με ἐντοιοὶ Ἀτρεΐδαι (*Eur. Hec. 510*). Ἐκάβη κείται κόνει φέρονσα δούτηρον κίρη (*Eur. Icc. 496*). In the old poets (Homer, Hesiod) the usage is still more fluctuating.

§ 9.

a) The adjective or participle by which the substantive is defined, stands, with any appended notion dependent on it, either between the article and its substantive, or, with the article repeated, after the substantive: Ὁ ἀγαθὸς ἀνὴρ. Ὁ πάντων κάλλιστος καὶ πᾶσι φίλτατος ἀνὴρ. Οἱ στρατηγικοὶ νομιζόμενοι ἄνδρες. Αἱ ἄρισται ἐκοῦσαι εἶναι φύσεις (*Xen. Mem. 4, 1, 3*).—Αἱ τιμαὶ αἱ πολιτικάι. Οἱ στρατηγοὶ οἱ ταῦτα βεβουλευκότες. (Τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα ἢ πειθῶ καὶ ἡ καρτερία καὶ οἱ ἐν καιρῷ πόνοι παρέχονται. *Xen. Cyr. 3, 3, 8*.)

The latter position, that with the article repeated, is, however, the more rare, especially in the Attic writers, and is usually employed only when the object is first mentioned, as a notion sufficiently defined in and by itself, and then has a nearer specification added to it besides: Τὸ τεῖχος περιέilon τὸ καινόν (*Thuc. 4, 51*). Ἐπὶ τῆς νεὸς τῆς διαφθαρείσης (*Dem. 34, 2*).

REM. 1. When the participle has itself a specification (by means of dependent words), it not uncommonly happens, that only this nearer specification, or only the participle itself, is placed between the article and its substantive: Αἱ πρὸ τοῦ στόματος (*before the mouth of the harbour*) νῆες ναυμαχοῦσαι (*Thuc. 7, 23*). Αἱ ἐπ' Ἀσχίνου βλασφημίαι εἰρημέναι (*Dem. 18, 126*). Ὁ κατεῖληφώς κίνδυνος τὴν πόλιν (*Dem. 18, 220*).

REM. 2. The adjective may stand as an *apposition*, either before the article or after the substantive, without repetition of the article, see § 12. Otherwise Ὁ ἀνὴρ καλὸς or καλὸς ὁ ἀνὴρ signifies (with ἐστίν omitted) *the man is handsome*.

REM. 3. Sometimes the article makes its first appearance before the following adjective (participle) or prepositional expression, the object being first placed as an undefined notion, and then more closely defined: Ἀρετῆς ἕνεκα καὶ προθυμίας τῆς ἐν ἐκείνοις τοῖς κινδύνοις γενομένης (*Thuc. 2, 71*). Σκεπτέον, πῶς ποτε ἡ ἀεργατος δοκασμένη πρὸς ἀδικίαν τὴν ἀκρατον ἔχει (*Pl. Rep. 8, 535, is related to*).

b) A preposition with its case is connected *attributively* with a substantive by means of an article, in the same way as an adjective: Ἡ ἐπὶ τῷ ποταμῷ πόλις. Αἱ ἀπὸ Ἀθηνῶν νῆες. Οἱ στρατιῶται οἱ ἐν

¹ Μετὰ τὸν ὕστερον πόλεμον τῆς καθαιρέσεως τῶν Ἀθήνησι τειχῶν (*Xen. Hell. 5, 1, 35*. The specification of an adjective appended to it after the substantive). The placing of a secondary specification before the article is a rare and poetical construction: Τούτων τὰ ἐναντία ἐπισημίσματα (*Thuc. 7, 75* = τὰ ἐν. τούτων ἐπισημ.). (Ὅστις γὰρ ἦν ἐκείνους ὁ κτανὼν, *Soph. Oed. T. 139*.)

τῇ πόλει. Τὸ τεῖχος τὸ παρὰ τὸν ποταμόν. This is also the case with [§ 9] adverbs of *time* and *place*, of what manifests itself *at the time* or *place* expressed: Οἱ πάλαι ἄνθρωποι, *the men of former days; of the olden time*. Ἡ τότε ταραχή. (Completely: Ἡ τότε ταραχή γενομένη.) Ἡ Αἰσχίνου τότε μισθαρνία (*Dem.* 18, 50). Ἡ ἄνω πόλις. Ἡ πρότερον ἀπραγμοσύνη (*your former, or previous, inactivity; ή προτέρα, the former, of two*). Οἱ ἄρχοντες οἱ Ἀθήνησι. Ἡ πόλις ἡ ὑπὸ τῷ ὄρει. In this way *ἄνω* and *λίαν* are also used (*ή ἄνω ἐπιθυμία. Thuc.* 6, 24) with *πάν* (*ὁ πᾶν Περικλῆς, the celebrated Pericles*): as are also a few other isolated adverbs, when no corresponding adjective exists, or with a peculiar meaning: Τὰ καταλογίσαν συγγράμματα (*Isocr. op. Nic.* 7, *prose writings*). Τὸ ἀληθῶς φῶς (*Pl. Phaed.* 109, *the light which is truly light*). (Also Ὁ γόνυ πατήρ, *Lys.* 13, 91, *the natural father*.)

REM. Now and then a specification which would be properly attached to the substantive by an article, is referred less accurately to the verb: ὅσοι τῶν πραγμάτων πρὸς τοὺς Ἀθηναίους μάλιστα μετέσχον (*Thuc.* 4, 74).

The article stands in Greek with substantives that are defined by § 10. an appended genitive, either of a generic term with the article, or of a proper name: Ἡ τοῦ πατρὸς οἰκία, ἡ τοῦ ὑπὲρ τῶν Ἡλείων ὕρους κορυφή (*Xen. Hell.* 7, 4, 13), (οἱ Σόλωνος νόμοι), ἡ οἰκία τοῦ πατρός, ἡ οἰκία ἡ τοῦ πατρός. Of these forms the first (that of the genitive in the middle) is the most common; the second (the genitive following the substantive) is also common: the third (the genitive following the substantive with its article repeated, by means of which the specification is, as it were, returned for and appended with emphasis) is less common. Fourthly, the genitive may also precede, when it stands with emphasis on account of an opposition, or in a transition: Τῶν παλαιῶν ἡ φιλοσοφία (*Pl. Prot.* 343). Τοῦ χωρίου ἡ ἀπορία (*Thuc.* 4, 29). (Τὸ τῆς τοῦ ξαίνοντος τέχνης ἔργον, *Pl. Rep.* 381, after the first form. Περὶ τοῦ μισθοῦ τῆς ἀποδόσεως, *Thuc.* 8, 85, after the fourth.)

REM. 1. The participle genitive very frequently precedes, and with this genitive the article can never be repeated: cf. § 50, Rem. 1.

REM. 2. A substantive which governs a genitive with the article, itself stands without the article, when, in spite of the appended genitive, the object is *undefined* (especially in the case of the participle and objective genitives: e.g. μέρος τῆς πόλεως ἐπὶ βλάβῃ τῆς πόλεως (*Thuc.* 8, 72, *for injury to the city*) though we should say, *to the injury of the city*) μεγάλαι δαπάναι τῶν τε τριηράρχων καὶ τῆς πόλεως (*Thuc.* 6, 31, *great outlays on the part of the trierarchs and the state*): sometimes also, when it is wished to express a notion that in itself is definite, in a general and indefinite way: ἐν ἀρχῇ τοῦ λόγου (*Dem.* 37, 28). ἐπὶ πλείους τῶν ἐπικειμένων ῥεῶν (*Thuc.* 8, 105). The article is always omitted, when the governing substantive is the *predicate* with εἶμι or γίγνομαι, or belongs to the predicate as an appo-

¹ But αἱ ἴδιαι ἡμῶν ἐκάστων πόλεις (*Isocr. Plat.* 8), and ἡ δοκοῦσα ἡμῶν πρότερον σωφροσύνη (*Thuc.* 1, 32), where the genitive attaches itself to another specification (Rem. 6).

[§ 10.] sition¹: 'Ἡ τῶν πολεμίων βλάβη κέρδος τῆς πόλεως γίνεται. Σωτήρ γενοῦ τῆς πατρίδος. Μεγάλων κακῶν ἄγγελοι ἤκομεν. (Νόμοι πόλεως, *laws of a state*; περί ἀρίστου ὥραν, *Thuc.* 7, 81.)

REM. 3. Now and then the article does not stand with the substantive itself, but is not placed till before the following genitive²: 'Επὶ σκηνὴν ᾗσαν τὴν Ξενοφώντος (*Xen. Anab.* 9, 2, 19). Τισσαφέρνης ᾗδει τοὺς Μιλησίους ἐς τὴν Λακεδαίμονα παρενομένους ἐπὶ καταβολῇ τῇ αὐτοῦ μάλιστα (*Thuc.* 8, 85).

REM. 4. With respect to the position of the article with the governing substantive, the genitive of a personal or possessive pronoun has the same effect as the genitive of a substantive with the article. The genitive of the personal pronoun stands either before the article or after the substantive (enclitically). 'Ἡμῶν ἡ πόλις, ἡ πόλις ἡμῶν. Τοῦτό σοι δίδωμι ὅτι μου τὴν μητέρα (τὴν μητέρα μου) τιμᾷς. The genitive of a demonstrative or reflexive pronoun either stands in the middle, or follows with the article repeated: ὁ τοῦτον ἀδελφός, ὁ ἀδελφός ὁ τοῦτον (*Dem.* 35, 15). Τὴν ἐαυτῶν συκοφαντίαν δηλοῦσιν. Παρὰ τὸν τρόπον τὸν ἐαυτῶν (*Thuc.* 5, 63). (Partitively also: 'Εαυτῶν τοὺς βελτίστους αἰροῦνται, and τοὺς βελτίστους αἰροῦνται ἐαυτῶν.)

REM. 5. In the case of substantives with possessive pronouns, the article stands as in the case of substantives with adjectives: 'Ο ὑμέτερος πατήρ, ὁ πατήρ ὁ σός. Τοὺς οἴκους τοὺς ὑμετέρους αὐτῶν, or τοὺς ὑμετέρους αὐτῶν οἴκους ἀσφαλῶς κекτήσθαι βούλεσθε. (But δοῦλος ὑμέτερος, *one of your slaves*; a *slave of yours*. Σοὶ δοῦλοί ἐσμεν.)

REM. 6. When two specifications are appended to a substantive (adjective, participle, preposition, adverb, or genitive), the one of which bears such a relation to the other, that the *two* are blended into *one* (complex) specification, they are usually comprehended under *one article*: when, however, they are taken, each by itself, as two co-ordinated specifications, the article is used with each: and this is sometimes done even in the first case, especially if both are adjectives, particularly in the instance of ἄλλος: Τὰ ἐν τῇ ὑπερφύσσῳ πολίσματα (*Thuc.* 4, 52). 'Ο Ἀλκιβιάδου τοῦτου νεώτερος ἀδελφός (*Pl. Prot.* 320). Μέμνησθε τῆς ἐν Σαλαμῖνι πρὸς τὸν Πέρσῃ ναυμαχίας (*Æsch.* 2, 74). Εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις (*Xen. Hell.* 7, 4, 38). Αἱ ἀπὸ τῆς Σικελίας Πελοποννησίων ἑκαταίδεκα νῆες (*Thuc.* 8, 13). Τὰ ἐκ τῆς Ἰάσου μεγάλη χρήματα διαρπαθέντα (*Thuc.* 8, 36; the participle removed according to § 9, a. Rem. 1).—Ἡ σεμνὴ αὕτη, ἡ τῆς τραγωδίας ποιήσις (*Pl. Gorg.* 502). 'Ἡ ἄνω ἡ πρὸς τῷ τείχει ἀπόληψις τῶν ὀπλιτῶν (*Thuc.* 7, 54). Αἱ πέντε καὶ εἴκοσι νῆες τῶν Κορινθίων αἱ τοῖς Ἀθηναίοις ἀνθορομοῦσαι (*Thuc.* 7, 31). Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερόν (*Pl. Rep.* 8, 565). Κατὰ τὴν Ἀττικὴν τὴν παλαιὰν φωνὴν (*Pl. Crat.* 398). Τεκμαίρομαι ἐκ τοῦ ἄλλου τοῦ ὑμετέρου τράπον (*Pl. Rep.* 2, 368). (Also where the other adjective or participle stands substantively: Οἱ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν, *Xen. Anab.* 6, 4, 7.) (It is seldom that one of the specifications follows without the repeated article: ἡ τῆς πόλεως ἀνάλωσις δημοσία, *Thuc.* 6, 31. Μετὰ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος, *Thuc.* 1, 18. Τὸν πρεσβύτατον υἱὸν ἐαυτοῦ, *Xen. Mem.* 2, 2, 1.)

§ II. The article stands with substantives (appellatives), that are connected with a demonstrative pronoun, οὗτος, ὅδε, or ἐκεῖνος. The

¹ [So, often, αἴτιος, αἴτιον, &c., used substantively in the predicate, = the cause.]

² [Observe that in both the instances substantives are under the government of prepositions.]

demonstrative stands before the article or after the substantive: [§ II.] Οὗτος ὁ ἀνὴρ. Ἦδε ἡ πόλις. Κατὰ τοὺς νόμους ἐκείνους. Ἐκτῶντο τὴν τιμὴν ταύτην (*Isocr. Phil.* 107). If, however, besides the pronoun, an adjective or the like is also added, the pronoun may either attach itself to this (the more usual case), or retain its own peculiar position: Ἡ στενὴ αὕτη ὁδός (*Xen. Anab.* 4, 2, 6). Αἱ πρὸς τοὺς τυράννους αὐταὶ λίαν ὀμιλῖαι (*Dem.* 6, 21).—Οἱ ἀλαζόνες λόγοι ἐκείνοι (*Pl. Rep.* 8, 560). Ἐκείνη ἡ ὑψηλοτάτη πλάτανος (*Pl. Phaed.* 229). (Αὐτός, *self*, has no influence on the use of the article¹.)

REM. 1. The article is omitted, when the substantive is properly a predicative noun, or an apposition (connected with the predicate) to the pronoun, which last, instead of standing independently, conforms in gender, according to the Greek practice, to the substantive (is attracted by it): Αὕτη ἐστὶν ἀνδρὸς ἀρετὴ (*Pl. Men.* 71, *this is the virtue of a man*). Κίνησις αὕτη μεγίστη τοῖς Ἕλλησιν ἐγένετο (*Thuc.* 1, 1). Ταύτην τέχνην ἔχει (*Lys.* 6, 7). Ταύτη ἀπολογία χρηταὶ (*Dem.* 49, 63, *he uses this as an excuse*). Ὡς οἱ περὶ Κλεόμβροτον ἐκράτον τῇ μάχῃ, σαφεῖ τούτῳ τεκμηρίῳ γνοῖη ἂν τις (*Xen. Hell.* 6, 4, 13; *from this as from a certain indication, or proof*); and in the same way, where the pronoun refers to something following, by which the notion is defined for the first time: Οἶτοι, οὓς ὀράτε, βαρβαροὶ, πολέμοι ἡμῖν ἔσονται (*Xen. Anab.* 1, 5, 16). Μενεκλῆς ἐδείκτο ὑμῶν δοῦναι χάριν ταύτην αὐτῷ, ἐκδοῦναι ἄλλῳ τὴν ἀδελφὴν (*Isæ.* 1, 14; *to have the kindness to —*). (In the poets, the article is omitted with demonstratives in other cases; especially in the case of ὅδε, a thing of rare occurrence in prose, with a definite pointing out of the object, 'here': Φέρε λαβὼν χιτῶνας τουτοῖσι τοῖς τῶν δορυφόρων ἡγεμόσι, κασᾶς δὲ τούδε τοὺς ἐφιππείους τοῖς τῶν ἱππέων ἡγεμόσι, καὶ τῶν ἀρμάτων τοῖς ἡγεμόσι ἄλλους τούδε χιτῶνας, *Xen. Cyr.* 8, 3, 6.)

REM. 2. In the same way, ἑκάτερος, ἄμφω, ἀμφότεροι are always accompanied by the article: Ἀμφοῖν τοῖν χερσίν. With ἕκαστος it may be either expressed or omitted: Κατὰ τὴν ἡμέραν ἐκάστην and καθ' ἡμέραν ἐκάστην. Ἐν ἐκάστῃ τῇ πόλει and ἐν ἐκάστῃ πόλει.

REM. 3. With the adjectives τοιοῦτος, τοιούδε, τοσοῦτος (τηλικούτος, τηλικόσδε) the article may stand (before them, as in the case of other adjectives), when the notion of a definite class of such a kind is to be rendered prominent: Τί οὐκ ἂν πράξειεν ὁ τοιοῦτος ἀνὴρ; (*Dem.* 34, 29, *such a man = the man who acts in this way*). (Τὸ τοιούδε λέγω, *Pl. Gorg.* 476, *I mean the following relation*.)

REM. 4. Πᾶς, every, stands without the article (Πᾶσα πόλις. Πᾶς ἀνὴρ); but πάντες, all, usually with the article (of a definite class): Πάντα τὰ ἀγαθὰ. (Πᾶν τὸ καλῶς ἔχον, *Pl. Rep.* 2, 381, *all that is good*.) Ἡ Σπάρτη πασῶν τῶν πόλεων ἀρετῇ διαφέρει (*Xen. Pol. Lac.* 10, 4). Πᾶσαι αἱ καλὰ πράξεις (not after the article), but also without it: Πάντα ἀγαθὰ, *all good things*. Πασῶν πόλεων Ἀθῆναι μάλιστα πεφύκασιν ἐν εἰρήνῃ αὔξεσθαι (*Xen. de Vect.* 5, 2). (Πάντες θεοί, πάντες ἄνθρωποι.) Πᾶς, whole, stands with the article, usually on the outside of the article and its substantive; that is to say, either before the article or after the substantive (as apposition, cf. § 12): Πᾶσα ἡ πόλις, ἡ πόλις πᾶσα (*the whole*

¹ Ἡμεῖς οἱ στρατηγοί. Ἐγὼ ἡ τάλαινα.

[§ 11.] *city*, the latter properly, *the city*, *all of it*), so also ὅλος (ὅλη ἡ πόλις. ἡ πόλις ὅλη). (Without the article ὅλη πόλις, πόλις ὅλη, seldom πόλις πᾶσα, *an entire city, the whole of a city*.) Πᾶς, however, and especially ὅλος, also stands after the article, like other adjectives: Ἡ πᾶσα Σικελία (*Thuc.* 4, 61, *the whole of Sicily, Sicily as a whole*). Ἡ σύμπασα Ἑλλάς (*Isoc. Paneg.* 8, 3). Τὸ πᾶν πλῆθος τῶν ὀπλιτῶν (*Thuc.* 8, 23). Τὸ ὅλον πρόσωπον (*Pl. Prot.* 329). Τὸ ὅλον γένος (*Pl. Crat.* 392). In the same way we also meet with in the plural: Τὰ πάντα μέρη, *all the portions together*, οἱ πάντες ἄνθρωποι (*Xen. Anab.* 5, 6, 7), μόνη τῶν πασῶν πόλεων (*Dem.* 8, 64), and always οἱ πάντες. = *in all*, e.g. δέκα τὰς πᾶσαις ναυσίν. (Ξυμπαντες ἐπτακόσιοι ὀπλιταί, *in all; together*, *Thuc.* 4, 129.)

REM. 5. The article also stands with the interrogative pronominal adjective πῶς, to denote that the inquiry is made about the property of an object named or otherwise indicated: Τὴν ποῖαν κατάστασιν πολιτείας ὀλιγαρχίαν λέγεις; (*Pl. Rep.* 8, 550). Θέλω σοι πάντα μεγαλόφρονα τῆς γυναικὸς ἔργα διηγήσασθαι. Τὰ ποῖα; (*Xen. Ec.* 10, 1.)

REM. 6. Where parts of a whole are stated in numbers, the article is sometimes prefixed to the numeral (to denote the definiteness of the relation): Αἱ ἐκκαίδεκα τῶν νεῶν (*Thuc.* 1, 116). Τὰ δύο μέρη. In like manner it is said: Ἀμφὶ τοὺς εἴκοσι, *about twenty*. (But on the other hand: ὑπὲρ ἡμῖν¹ τοῦ στρατεύματος. *Xen. Anab.* 5, 10, 10, *above half, or the half*.)

§ 12. The article stands in Greek with substantives to which an adjective is added as an *apposition* (*outside of the article*) and belonging to the *predicate*, to intimate that the notion of the *substantive* follows of itself, and is *assumed* (as something *given* and existing), so that the only question is about the *property*. (In English we usually put the substantive with the adjective indefinitely; but if we wish to express the definiteness of the substantive, we give the words a different turn, or have recourse to a periphrasis.) Οἱ ἄνθρωποι ὑπὸ τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν (*Xen. Mem.* 4, 7, 7, *acquire a darker hue, or, come to have their hue darker, or, their hue becomes darker*). Πόσον ἄγει τὸ στρατεῦμα; (*Xen. Cyr.* 2, 1, 2, *how great is the army which he leads?*) Τὸ σῶμα θητῶν ἅπαντες ἔχουσι (*Isoc. Phil.* 134). Ἀπ' ὀρθῆς καὶ δικαίας τῆς ψυχῆς τὰ πάντα μοι πέπρακται (*Dem.* 18, 298, *with an upright and honest mind; in the uprightness and integrity of my mind*). (Αἰτὸς ἀγαθὸς σὺν ἀγαθοῖς τοῖς παρ' ἐμοί, *Xen. Cyr.* 8, 6, 12, *with those about me good, with good people about me*.) Οἱ παρ' ἐμοί, substantively, cf. § 14, b². (Ὁ λυμὴν τὸ στόμα εἶχε ὀκτὼ σταδίων, *Thuc.* 7, 59, *with the descriptive genitive*.)

REM. The same position (outside the article) is also taken by the adjective and participle in other cases, when they are in apposition (i.e. used, not *attributively*, but *appositively*): Οἱ Κερκυραῖοι ἐνέπρησαν τὰς σκιὰς ἐρίμων (*Thuc.* 1, 49, *left with none to defend them*). Ὁ ποταμὸς διὰ μέσης τῆς πόλεως ρεῖ (*Xen. Cyr.* 7, 5, 8). Ἄκρας ταῖς χερσίν. Ἄμα τῷ ἡρὶ ἀρχομένῳ. On the adjective, see § 86, and on the participle, § 181, R. 7.

§ 13. a) Proper names do not require the article (which is accordingly omitted even where a demonstrative is annexed: οὗτοσὶ Ἀπατούριος, *this A. here*); but they *may* take it, if the person or

[¹ Cf. note 1, p. 9.—T. K. A.]

² Τίνας λέγεις, τὰς τέσσαρας πολιτείας; (*Pl. Rep.* 8, 544, *what are the four politics you are speaking of?*)

object is made prominent, as having been previously named, and as being essential to the matter in hand, or as being so generally known and presupposed, that the scope of the discourse naturally leads one to expect the mention; sometimes without any particular emphasis: Ταῦτα λαβὼν ὁ Πανσανίας τὰ γράμματα πολλῶ μᾶλλον ἤρτο (*Thuc.* 1, 130, in the continuation of an account of Pausanias.)—Καὶ ἐκ τοῦ Βυζαντίου βία ἐκπολιορκηθεὶς (Πανσανίας) ἐς μὲν τὴν Σπάρτην οὐκ ἀνεχώρει. ἐς δὲ Κολωνὰς τὰς Τρωϊάδας ἰδρύθη (*Thuc.* 1, 131; *Byzantinism*, mentioned before as the place where Pausanias was residing; *Sparta*, his well-known home. But shortly afterwards: ἀνεχώρει ἐς Σπάρτην). Ἐν δὲ τῇ Πύλῳ—ἐν δὲ ταῖς Ἀθήναις (*Thuc.* 4, 26, 27, the narrative now passing on to these before-mentioned cities). Ἡ Θεμιστοκλέους ἀρετή, ἡ ἀρετὴ ἢ Θεμιστοκλέους (by § 10), but not ἡ ἀρετὴ Θεμιστοκλέους (though it may be ἡ ἀρετὴ τοῦ Θεμιστοκλέους with the article, and ἡ ἀρετὴ ἢ τοῦ Θεμ.). Εὕρημα Θεμιστοκλέους, an invention of *Themistocles*.

REM. Ὁ μέγας Ἀλέξανδρος. Θῆβαι αἱ ἐν Βοιωτίᾳ. Ἀλέξανδρος ὁ Μακεδών, for distinction from others of the same name. Ὁ Σιλαῖος ὁ Ἀμβρακίωτης (*Xen. Anab.* 6, 4, 13), (the before-mentioned) *S. the Ambraciote* (who is recalled to one's thoughts here; otherwise Σιλ. ὁ Ἀμβρ.). When, to describe a person more exactly, the name of the father is added in the genitive, the governing word may take an article after it before the genitive, which makes the addition more prominent: Κλέων ὁ Κλεανέτου, Περίβοια ἡ Ἀλκμάθου, but also without the article: Κλέων Κλεανέτου (in the business-style). (With appended designation of birth-place and district: Κάλλιππος ὁ Φίλωνος ὁ Αἰξωνεύς, or Καλλιικλῆς Ἐπιτρέφους *Θριάσιος*, *Dem.* 50, 47¹.)

δ) For names of nations, the same rule holds good, when they are used of the whole nation. (But always οἱ Ἕλληνες, in contradistinction to οἱ βάρβαροι².) Ὁ Ἀθηναίων δῆμος, ὁ δῆμος ὁ Ἀθηναίων (in public transactions this is the most usual) and ὁ δ. τῶν Ἀθηναίων. (Rarely Ὁ δῆμος ὁ τῶν Ἀθηναίων.) When some of a nation are spoken of, it is οἱ Ἀθηναῖοι. οἱ Ἕλληνες, and Ἀθηναῖοι. Ἕλληνες, according to the general rules for the article, Ἕλληνές ἐσμεν. So Ἀθηναῖος and ὁ Ἀθηναῖος.

α) In the same manner as with substantives, the article stands with § 14. adjectives or participles when they are used substantively of persons or things (definite individuals or classes): Ὁ καλός, τὸ ἀγαθόν. Οἱ καλοὶ, τὰ ἀγαθά. Τὰ ἐν ἀνθρώποις ἀγαθά. (Οἱ πολλοί, *the many; the multitude, the popular party*: οἱ ὀλίγοι, *the oligarchical party*). Οἱ πολεμοῦντες. Ὁ βουλόμενος, *whoever will*. Οἱ πρῶτοι ἐρχόμενοι. Ὁ ἄκων ἱμαρτιάνων. Πᾶν τὸ καλῶς ἔχον (*Pl. Rep.* 381). Οἱ κινδυνεύειν

¹ Ὁ Μαϊάνδρος ποταμός (with different genders: ἐπὶ τῇ Αἴτνῃ τῷ ὕρει, or ἐπὶ τῷ ὄρει τῇ Αἴτνῃ), more rarely μέχρι Μαϊάνδρου ποταμοῦ.

² Μόνος Ἑλλήνων καὶ βαρβάρων, of *Greeks and barbarians*, § 8, R. 2, f.

[§ 14.] ἐθέλοντες or οἱ ἐθέλοντες κινδυνεύειν. Ὁ τὸ τεῖχος ἐλών. Ὁ ἐλών τὸ τεῖχος.

REM. 1. Where such a participle has a predicate nominative, this is usually placed between the article and the participle (ὁ φαῦλος νομιζόμενος), more rarely after the participle (ὁ νομιζόμενος φαῦλος). A case governed by the participle is rarely (by reason of special emphasis) placed before the article: Καὶ τὴν σοφίαν ὡσαύτως τοὺς ἀργυρίον πωλοῦντας σοφιστὰς ἀποκαλοῦσιν (*Xen. Mem.* 1, 6, 12).

REM. 2. The Greeks sometimes put a participle substantively with the article, where we say indefinitely *people who* or *people to*—, see § 186, b. R. 1.

REM. 3. Some such substantiative expressions formed of the article with a neuter adjective, and denoting a relation of time, or an extent or amount, are used (in the accusative) as adverbs, e. g. τὸ ἀρχαῖον, τὸ παλαιόν, *of old*, τὸ πρῶτον (τὸ δεύτερον, πέμπτον, etc.), *for the first time*, τὸ τελευταῖον, *lastly, at last*, τὸ ὅλον, τὸ ξύμπαν, *on the whole*, τὸ μέγιστον, *for the greatest part*, τὰ πολλά, *mostly*, τὸ πλεόν, τὰ πλείω, *for the more part* (in *Thucyd.* sometimes τὸ πλεόν for the mere adverb πλεόν), τὸ λοιπόν, τὰ λοιπά, *for the future*, τὰλλα, *for the rest*, τὰ τελευταῖα (*Thuc.* 1, 24), *lastly*.

δ) In the same way, the article without a substantive is prefixed to a preposition and its case, or to an adverb of time or place (§ 9 b), to denote persons or things (definite individuals or classes), which are in the situation or relation assigned by the preposition or adverb: Οἱ ἐν τῇ πόλει, *the people in the city*, οἱ παρὰ Νικίου (*the persons sent from N.*), οἱ ἐφ' ἡμῶν, ἐμοῦ (*our, my, contemporaries, people in our times*), οἱ ἐπὶ τῶν πραγμάτων (*Dem., those over the affairs, i. e. those who are at the head of them*). Ὁ ἐν τῷ πλοίῳ (*the men in the ship, of a person lately mentioned*). Οἱ νῦν, οἱ ἐνθάδε, οἱ ἐκεῖ. Οἱ ἐγγυτάτω (γένους), *the next of kin*. Τὰ εἰς τὸν πόλεμον, *what belongs to war, the preparations for war*. Τὰ ἐφ' ἡμῖν, *what is in our power*. Τὰ κατὰ Σικελίαν, *the Sicilian affairs*. Τὰ ἐνθάδε, *the affairs here*¹.

REM. 1. In the singular of the neuter gender, some such expressions, governed by a preposition, serve to mark time and place. Ἐν τῷ τότε, *at that time*, ἐν τῷ πρὸ τοῦ, *in the time preceding*, ἐκ τοῦ ἐπὶ θάτερα, ἐκ τοῦ ἐπ' ἀριστερά, *from the opposite side, from the left side*, τὰ ἐν τῷ ἐπέκεινα τῆς ἄκρας γιγνόμενα (*Thuc.* 8, 104), *what was doing on the other side of the promontory*.

REM. 2. Some such expressions, formed with the neuter article and a preposition, are used (in the accusative) as adverbs to denote a certain compass or extent, thus: τὸ ἀπὸ τοῦδε, *from this time forth*, τὸ ἐπ' ἐμοί, *as far as it depends on me, for my part*, τὸ καθ' ἑαυτὸν, *for his own part, as regards oneself*, τὸ πρὸ τούτου, *in former times*. The article stands in this way even before adverbs of time, to denote a certain extent of time: τὸ πρὶν, *of yore*, τὸ τήμερον, τὸ νῦν, τὰ νῦν

¹ Rarely τὸ σφόδρα, τὸ φανερώς, and the like, with an infinitive understood: *the putting it strongly, the vehement form, the speaking openly*.

(τουῦν, τανῦν), *now* (τὰ νῦν τάδε), τό τε παρανίκα καὶ τὸ ἔπειτα (*Thuc.*), both [§ 14.] *for the instant and for the future.* (Τὰ μάλιστα, *in the highest degree.*)

c) The article in the plural masculine is put with the genitive of the name of a person to denote that person's people, train, troops, &c.: Κλέαρχος ἤλαυνεν ἐπὶ τοὺς Μένωνος (*Xen. An.* 1, 5, 13). But especially the article is put in the neuter with the genitive, and conveys a general substantive notion of that which belongs to, or arises from, or concerns a person or thing: Τὰ τῶν πολεμίων. Τὰ τῆς πόλεως, *the concerns or affairs of the city.* Ἡ Δίκη πάντα τὰ τῶν ἀνθρώπων ἐφορᾷ (*Dem.* 25, 11). Τὸ τῆς ἐπιτροπῆς ἐλέλυτο (*Dem.* 33, 19, *the affair of the guardianship*). Τὰ τῆς τύχης, *the dispensations, dealings, of fortune.* Τὰ τῶν Ἀθηναίων φρονεῖν, *to think that which is for the interest of the Athenians, i. e. to take part with the Athenians.* Τὸ τοῦ Θεμιστοκλέους (*Pl. Rep.* 1, 329, *the expression of Th., what Th. said*). Δοκεῖς μοι το τοῦ Ἰβυκείου ἵππου πεπονθῆναι (*Pl. Parm.* 136, *what befell the horse of Ibycus*). (Sometimes little more than a mere periphrasis: Ἦν ἄδῃλα τὰ τῆς σωτηρίας Χαριδῆμω, *Dem.* 23, 163. Τὸ τῶν πρεσβυτέρων ἡμῶν, *Pl. Legg.* 2, 657, *we elders, as for us elders.* Τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ενός, *Eur. Hel.* 276.)

a) The article is put with infinitives to mark that the notion of the § 15.
action is conceived as a substantive (τὸ λέγειν, *the speaking*, τὸ κολάζεσθαι, *the being punished*); see on the Infinitive, § 154 f. Further, it is put with any other not substantive word which is used *metaphorically* as substantive; and so, with a set of connected words. Τὸ ὑμεῖς, *the word ὑ.* Τὸ λέγεται. Τὸ γινώθι σαυτὸν. Ὑπερέβη τὸ “καὶ ἐὰν ἀλῶ φόνον” (*Dem.* 23, 220; *he left out the words*—). Ἰσχάμαχος ἐγέλασεν ἐπὶ τῷ “τί ποιοῦν καλὸς κἀγαθὸς κέκληται;” (*Xen. An.* 7, 3).

b) The article stands before a whole proposition in indefinite form (acc. with inf.), to denote that the matter of the proposition is conceived as a substantive; *the circumstance that—, the fact of—, &c.* See under Inf. § 170.

REM. 1. Even the substance of a dependent proposition is sometimes put definitely by the article, and thereby brought into connexion with the primary sentence, especially in dependent interrogative propositions: Οὐ περὶ τοῦ ἐπιτυχόντος ὁ λόγος, ἀλλὰ περὶ τοῦ, ὅτινα τρόπον χρή ᾤην (*Pl. Rep.* 1, 352, *but about the question, how—*). Τὸ γὰρ ὡς τὰ ἀριστὰ τε ἔπραττον καὶ διὰ παντὸς εὖνους εἰμί, ἰκανῶς ἐκ τῶν εἰρημένων δεδηλώσθαι μοι νομίζω (*Dem.* 18, 110).

REM. 2. A short relative expression may be attached to a substantive by the article, even so as to obtain an adjective sense: Οὐ τὴν ὥσπερ ἐπὶ τοῦ δίφρου ἔδρην ἐπαυοῦμεν (*Xen. Hipp.* 7, 5, of a rider: *a way of sitting upon a horse, as one would upon a chair*). Ἀνδροσίῳν τῆς ὀπουβούλεσθε ὀλιγαρχίας ἀσελγέστερος γέγονεν (*Dem.* 22, 52, *more insolent than an oligarchy be it where you will;—than any*).

oligarchy). Σδλων ἐμίσει τοὺς οἶος οὗτος (ἐστίν) ἀνθρώπους (*Dem.* 19, 254. Cf. § 106, R. 2).

§ 16. *a)* Where the same substantive (or word put substantively) with the article ought to be put twice (or oftener) with different adjuncts, it is sufficient merely to repeat the article: Ὁ τῶν ἰδιωτευόντων βίος αἰρετώτερος ἢ ὁ τῶν τυραννεύοντων (*Isocr. ad Nic.* 4). Ἔχομεν Μοῦσαν τῆς τῶν χορῶν καλλιῶ καὶ τῆς ἐν τοῖς κοινοῖς θεάτροις (*Pl. Legg.* 2, 667). Ὑπὸ τῶν πεττεύειν δεινῶν οἱ μὴ (viz. πεττεύειν δεινοί) τελευτῶντες ἀποκλείονται (*Pl. Rep.* 6, 487). Καὶ παρὰ τῶν ὑμετέρων στρατιωτῶν καὶ παρὰ τῶν ἐνθάδε. Πολλὴ κρείττων ἐστίν ὁ τῆς ψυχῆς ἢ ὁ τοῦ σώματος ἔρως (*Xen. Symp.* 8, 12)¹. In like manner: Ἀνὴρ δίκιμος ὁμοία τῷ μάλιστα, viz. δοκίμῳ, *Idt.* 7, 118. Σέβομαι τι ὁμοία τῷ μάλιστα, viz. σεβομένῳ, *Idt.* 3, 8.

b) When two notions coupled by 'and' so closely cohere that they together make one notion, or may be comprised under one head, the article is sometimes put only once: Οἱ στρατηγοὶ καὶ λοχαγοὶ (*Xen. An.* 3, 1, 29, (*the chief officers, to wit*) *generals and captains*: in other passages οἱ στρ. καὶ οἱ λοχ.). Ὁ ἥλιος καὶ σελήνη καὶ ἄστρα (*Pl. Phæd.* 111, *the heavenly bodies, to wit*). Τό τε δίκαιον καὶ τὸ ἀδίκον καὶ καλὸν καὶ αἰσχρὸν καὶ ἀγαθὸν καὶ κακόν (*Pl. Euthyph.* 7, *these moral conceptions, one and all*). Ἐν τε τοῖς Ἀργείοις καὶ τοῖς ξυμμάχοις (*Thuc.* 5, 61). (Τῆς τε Ἰταλίας καὶ Σικελίας, *Thuc.* 1, 36, with two proper names, *the west, viz. It. and Sic.*)

§ 17. In certain expressions, the article is put elliptically with an adjective or similar defining adjunct, a particular substantive being understood, from which the article takes its gender. (Usually in the feminine, because the masculine article suggests only the general notion of a *person*; the neuter, that of a *thing*.) Ἡ ἡμετέρα (γῆ), ἐν τῇ τῶν πολεμίων, ἐν τῇ βασιλείῳ (*Pl. Alcib.* i. 421). Ἡ αὔριον (ἡμέρα). Κατὰ τὴν ἐμήν (γνώμην). Τὴν ἐπὶ Βαβυλῶνος ἵεναι (ὁδόν). Τὴν ἐπὶ θανάτῳ ἄγειν τινά (*to lead one to execution*), and similar expressions denoting the direction of a motion. (Of the Adjectives see the further § 87 b.)

§ 18. (Appendix to Chap. 2².) *a)* The Greeks are more regular than we in their use of the plural of substantives, in speaking of a number of individuals and of things which each of these individuals possesses (e. g. ψυχαί, σώματα).

REM. Sometimes however the singular is used, so that the notion is given in a merely general way: Τὸν πηλὸν ἐπὶ τοῦ νότου ἔφερον (*Thuc.* 4, 4). Τὰς πρῶρας καὶ τῆς νεῶς ἄνω ἐπὶ πολὺ (a good bit) κατεβύρσωσαν (*Thuc.* 7, 65); especially

¹ Μεγάλη τις δύναμις ἡ τῶν εὐ λεγόντων, with the substantive drawn over to the predicate.

² Strictly speaking this does not come under the Syntax.

without the article, distributively : Δώδεκα ψιλοὶ ξὺν ξιφιδίῳ καὶ θώρακι (*Thuc.* [§ 18.] 3, 22).

b) Even substantives denoting abstract and other general conceptions to which the notion of number does not apply, are put in the plural to mark the occurrence of the condition, affection, or the like, in different forms, with different subjects or at different times, or with some special modification, e. g. ψύχη καὶ θάλη, αὐχοί, πλοῦτοι. δυναστεῖαι, ἐνδειαί, ταπεινότητες, γέλωτες (γέλωτες ἐξαίσιοι), μέσαι νύκτες, midnight, κρέα (conceived as pieces), πυροί, κριθαί (*wheat, barley*, as masses), ἄλεις.

c) Conversely, certain words, denoting individual objects which admit of being numbered, sometimes stand in the singular, to denote the genus and a multitude, e. g. πλίνθος, bricks, or tiles. Note especially the figurative use of ἄσπις, to signify a *host of heavy-armed* (poetically, λόγχη), and of ἵππος (ἡ) for the cavalry, with the numerals χίλια and μυρία in the singular : Herodotus has even ἡ κάμηλος, denoting a *troop of camels*.

CHAPTER III.

The Cases. Nominative and Accusative.

IN Greek, an apposition is often attached to the subject or object § 19. of a proposition, sometimes even to a case governed by a preposition, to denote in what quality, to what end, the person or thing appears in the action : Ἦκεῖς μοι σωτήρ. Τίνος διδάσκαλοι ἦκετε ; (*Pl. Euthyd.* 287). Οὐ χεῖρους βοηθοὶ σοι παραστησόμεθα ἢ εἰ παῖδας ἐκέκτησο (*Xen. Cyr.* 5, 3, 19). Τοὺς φίλους μάρτυρας παρέχω. Τὰ περιττὰ χρήματα πράγματα ἔχουσιν (*Xen. Cyr.* 8, 2, 21 ; *as a burden*, i. e. *in their superfluous wealth they have only an incumbrance*). Ἴσως τάχα τοὺς Θηβαίους ἄλλους Λακεδαιμονίους εὐρήσετε (*Xen. Hell.* 7, 1, 24). Σὺν σοὶ φίλῳ καὶ ταῦτα διαπράξομαι¹.

REM. 1. Such an apposition is rarely found with objects which are not in the accusative, except with χρῶμαι (dative : Χρῶμαι τοῖς φίλοις βοηθοῖς) and τυγχάνω (genitive : Ἐρωτᾶτε τοὺς Τραπεζουντίους, ὅποιον τινῶν ἡμῶν ἔτυχον, *Xen. An.* 5, 5, 15, *what sort of people they found us*). (Θρασυμήδης οὐδὲν ᾔδει, οἷσι; θηρίοις ἐπλησίαζε τοῖς ἀνθρώποις τούτοις, *Dem.* 35, 8, *with what monsters he associated, in having to do with these men*.)

REM. 2. In a numerical statement of breadth, length, height, weight, or value, the general term is often put as an apposition (100 feet as *length*, i. e. in length) : and so, in speaking of a sum of money, the more special description of the way in which it is applied (30 talents as *reward* = *for reward*, as we also say, 30 *l.*

¹ On the other hand a relation of time is never denoted (as it is in Latin) by the apposition of a substantive or adjective (without the participle ὧν). *When*, or, as *consul*, is ὑπατεύων, as a *child*, παῖς ὧν. See § 174 b. R.

[§ 19.] *ward*). Τὸ ἄγαλμα τεσσαράκοντα τάλαντα σταθμὸν εἶχε χρυσοῦ ἀπέφθου (*Thuc.* 2, 13). Ἀρχέβιος καὶ Λυσισθέϊδης ἔχουσι χρήματα Ναυκρατικά, τίμημα τάλαντα ἐννέα καὶ τριάκοντα μνᾶς (*Dem.* 24, 11). Ἐπὶ μισθῷ τριάκοντα τάλαντοισι (*Hdt.* 8, 4). Ἐμοὶ ὁ πατήρ κατέλιπε τριάκοντα μνᾶς ἀπὸ τοῦ ἐργαστηρίου τὴν πρόσδοον (*Dem.* 27, 18, as the produce, the profits, of the workshop).

REM. 3. An entire proposition may have a description of its purport, or of its predicate, annexed to it in the form of an apposition. In an active proposition, this apposition attaches itself to the object; in a passive one, to the subject; but in prose it consists only of an adjective or a similar expression in the neuter: Τὸ δὲ πάντων μέγιστον καὶ κάλλιστον, τὴν μὲν σὴν χώραν αὐξανομένην ὄρας, τὴν δὲ τῶν πολεμίων μειυνόμενην (*Xen. Cyr.* 5, 5, 24). Παρμενίδης μοι φαίνεται, τὸ τοῦ Ὁμήρου, αἰδοῖός τε ἅμα δεινός τε (*Pl. Theat.* 183, *P.* seems to me, *Homer's* expression, both—, i. e. as *Homer* has it). Πανολεθρία δὲ, τὸ λεγόμενον, καὶ περὶς καὶ νῆες καὶ οὐδὲν ὅ τι οὐκ ἀπόλετο (*Thuc.* 7, 87, as the saying is). In like manner the nature of the predicate is premised in the form of an apposition by such expressions as δυοῖν ἑάτερον, one or other of these two: (Τοιαῦτα ἐροῖμεν, ἐξ ὧν, δυοῖν ἑάτερον, ἢ μεταστήσομεν τὰς γνώμας αὐτῶν ἢ τὰς κατηγορίας ἐλέγξομεν ψευδεῖς οὕτας, *Isocr. Antid.* 147), ἀμφότερα (τοὺς ἀμφότερα ταῦτα, καὶ εὖνους τῇ πόλει καὶ πλουσίους, *Dem.* 18, 171), οὐδέτερον, ταῦτὸν τοῦτο, πᾶν τοὐναντίον, &c. (Hence ταῦτὸν τοῦτο, in the same way, likewise, τοὐναντίον, on the contrary, as adverbs.)

REM. 4. With the verb λέγω, *I mean*, either the foregoing case is repeated, or the more exact specification is attached, as object, to λέγω: Πάντες οἱ στρατηγοὶ παρ' ὧν ἂν ἕκαστοι δύνανται, τοῦτ' ὧν τὴν Ἀσίαν οἰκούντων λέγω, χρήματα λαμβάνουσιν (*Dem.* 8, 24). Προσέκρουσα ἀνθρώπῳ πονηρῷ, ᾧ τελευτάσῃ ὅλη προσέκρουσεν ἡ πόλις, Ἀνδροτίωνα λέγω (*Dem.* 24, 6).

§ 20.
(21)

In the *nominative* stands (1) the subject; the predicate; and (3) an apposition to the subject: Κῦρος πάντων κράτιστος ἐνομιζέτο. Κῦρος στρατηγὸς ἀπεδείχθη. Γωβρύας ψευδὴς φαίνεται (*Xen. Cyr.* 2, 2, 1). Ὁ ἀδελφός μοι ζημία μᾶλλον ἢ ὠφέλειά ἐστιν (*Xen. Mem.* 2, 3, 6). Ὀνομα τῷ μειρακίῳ Ἀγάθων ἐστίν¹.

REM. 1. [*Verbs of imperfect predication.*] The verbs which in themselves do not form a complete predicate, and therefore require a predicate noun, are in Greek *ἵσθαι* (αἰεὶ) ὑπάρχω, γίγνομαι, and certain passives (see § 21), πέφυκα, *I am by nature*. (Λαγχάνω, *become by lot*: Δημοσθένης οὐτ' ἔλαχε τειχοποιός, οὐτ' ἐχειροτομήθη, *Æsch.* 3, 28. Δοκῶ with εἶναι omitted.)

REM. 2. When a *participle* has a *predicative-noun* or an *apposition*, the predicate or apposition follows the case of the subject and of the participle: Ὁ φαῦλος νομιζόμενος, τῶν φαύλων νομιζόμενος (of those who are accounted vile). Τοῖς ἀκουσιν ἀμνηστῶναι μετ' ἐστὶ συγγνώμης (*Dem.* 24, 49). Ἀντισθένης Ἀθηναῖος εἰλοντο στρατηγόν, τὸν οὐδὲ ὀπλίτην πώποτε στρατευσάμενον (*Xen. Mem.* 3, 4, 1, who had never even served as a hoplite). Τῶν Λακεδαιμονίων προτέρων ἐλθόντων, οἱ Ἀθηναῖοι ἀπετράποντο.

REM. 3. In comparisons with ὥς, ὥσπερ, and καθάπερ, there is often a nominative to which we must supply a verb in the indicative, which stands in the principal

¹ In Latin, "Damno magis quam utilitati;" and most frequently, "Nomen adolescenti Agatloni est."

member of the sentence either as participle in a different case, or as infinitive [§ 20.] (accusative with infinitive): "Ἀξίον κολάζειν τοὺς παραβαίνειν τολμῶντας τὰς συνθήκας, ἄλλως τε καὶ τοὺς ὥσπερ Καλλίμαχος βεβιωκότας (*Isocr. Coll.* 17). Πείπεισθαι σε μᾶλλον ἀποθανεῖν ἢ ἐλθεῖν ἢ ζῆν ὥσπερ ἐγώ (*Xen. Mem.* 1, 6, 4). 'Εν ἀνδράσιν οὕτως ἀνόητοις ὥσπερ οἱ παῖδες (*Pl. Gorg.* 461, where εἰσὶν is understood from the adjective). But the noun after the ὥσπερ may also pass, by attraction, into the case of the preceding noun, although the verb by which that case is governed, has nothing to do with the comparative clause: Ἀστυάγης τῷ Κύρῳ ἦδετο οὐ δυνάμεν σιγᾶν ὑπὸ τῆς ἡδονῆς, ἀλλ' ὥσπερ σκύλακι γενναίῳ ἀνακλάσονται (*Xen. Cyr.* 1, 4, 15). (Cf. § 98 on the Comparative.)

REM. 4. In the vague infinitive sentence, subject and predicate stand in the accusative: "Ἦκουσα ὄνομα αὐτῷ εἶναι Ἀγάθωνα (*Pl. Prot.* 315). See under *Infinitive*.

The *accusative* is the case of the object of transitive verbs (whether § 21. in the active, middle, or passive-deponent form): Οἱ Ἕλληνες τοὺς (222) Πέρσας ἐνίκησαν. (In the passive: Οἱ Πέρσαι ἐνίκηθησαν ὑπὸ τῶν Ἑλλήνων.) Τὴν ἀσπίδα προβάλλομαι. Νικίας τοὺς ἄλλους στρατηγούς μετεπέμψατο (*sent for*; in the passive: Παρήσαν μεταπεμφθέντες ὑπὸ Νικίου). Οἱ Ἀθηναῖοι τοὺς τῶν Συρακουσίων ἱππέας ἐφοβήθησαν. (On the forms of the verb see chap. 7.)

REM. 1. The active subject is usually expressed in the passive by ὑπό. Of the use of the dative and of the prepositions πρὸς, ἐξ, ἀπό, under certain circumstances, see under *Dative* (§ 38, g) and the *Prepositions*.

REM. 2. In the transitive verbs which take the *accusative*, the relation of the action to the object is so conceived, that the object is the passive recipient or the result of the action. Distinct from these are the verbs in which the action or state is conceived, as having merely a reference to an object which is expressed by the *dative*; and also those in which the relation is conceived as a connexion with or a proceeding from an object which is denoted by the *genitive*. These latter come nearest to the properly transitive verbs.

a) In many verbs the view of the relation of the action to the object is somewhat different in the Greek from that which underlies (223) the corresponding English and Latin words by which they are commonly rendered, whence they are construed in a different way, viz., transitively. This must be learnt in detail by practice, and from the *Lexicon*. For example, these verbs in Greek are transitive: εὐλαβοῦμαι (τι), εὐεργετῶ (τινα), κακουργῶ, ἐπιτροπεύω, δορυφορῶ (τινα), λανθάνω (*escape the observation of some one*), τιμωροῦμαι (τινα, *avenge myself on some one*, and *punish him*), αἰσχύνομαι (*feel myself ashamed*, or *awed, before some one*, e. g. τοὺς στρατιώτας¹).

¹ The learner must especially be on his guard against supposing that the particular mode of conception which appears in certain Latin verbs, and the (dative) construction
[CHAP. III.]

[§ 22.] *δ)* Sundry usually intransitive verbs sometimes obtain a transitive signification in certain connexions, e. g. *θαρρῶ* (*μάχας, θάνατον*), *δυσχεραίνω* (*τὴν ἀδικίαν*), *ᾄμνυμι* (*τοὺς θεοὺς*), *πλέω* (*τὴν θάλασσαν*), *ἀποδιδράσκω* (*τὸν δεσπότην*), *εἶμι, πορεύομαι* (*ὁδόν*), *εἰσέρχομαι* (*γραφὴν*), as we say, *enter a complaint before the judges*), *εἵσειμι* (*τυράννους*, *act [the part of] sovereigns on the stage*), *πρεσβεύω* (*εἰρήνην*, *negotiate a peace as ambassador*¹).

REM. 1. The passive, however, of such verbs, is, for the most part, never used.

REM. 2. The poets often go much greater lengths in ascribing transitive signification to intransitive verbs: such poetical expressions are, e. g. *χορεύω θεόν* (*celebrate with dancing*), *αἰσσω χεῖρα*, *παραβαίνω τὸν ἕτερον πόδα ἡμῖ* (*κείμει, θάσσω, πηδῶ*) *τόπον τινα, διφρηλατῶ τὸν οὐρανόν*. *Τοὺς εἰσεβείς θεοὶ θνησκοντας οὐ χαίρουσιν* (*Eur. Hipp. 1339*). (In the passive: *Πᾶν μέλαθρον αὐλείται, Eur. Iph. 367, is filled with the music of the flute*.)

§ 23. *α)* In particular it must be remarked, that many intransitive verbs, (224) which denote a motion, on composition with a preposition (especially *διά, μετά, παρά, περί, ὑπέρ, ὑπό*) assume a transitive signification, partly proper, partly metaphorical, e. g. *διαβαίνω* (*ποταμόν*), *διέρχομαι, δίεμι, διέξιμι, διεξέρχομαι*, *go through* (*in discourse and writing*), *διαπλέω, μετέρχομαι, prosecute in revenge and punishment*, *παραβαίνω, transgress*, *πάρεμι, παρέρχομαι, pass by*, *περίεμι* (*τὴν Ἑλλάδα*), *περίσταμαι* (*λόφον, ἀνθρῶπὸν τινα*), *ὑπερβαίνω, overstep, exceed, transgress*, *ὑπέρχομαι* (*τινα*, *flatter; we say, come over*), *ὑφίσταμαι* (*κινδύνους*), *ὑποδύομαι* (*πόνον*, *submit to a labour*).

REM. 1. In some verbs, not metaphorically used, the preposition is occasionally repeated, e. g. *δισπορεύομαι διὰ τῆς χώρας*.

REM. 2. In verbs compounded with other prepositions, the transitive signification is more rare, and usually is found only in the metaphorical sense, e. g. in *εἵσειμι* (*εἰσῆι με ἔλεος, Pl. Phaed. 58*; but also *εἰσέρχεται μοι δέος, Pl. Rep. 1, 330*), *ἐκβαίνω, exceed* (*τὰ τριάκοντα ἔτη*), *ἐξίσταμαι, ὑπεξίσταμαι* (*κίνδυνον, evade* = *declinare*); or poetical, e. g. *εἰσπίπτω συμφοράν*. (Cf. § 36, b. R. 1.)

δ) *Κατά* forms from intransitive verbs transitives expressive of destruction, annihilation, as brought about by the action assigned by the simple verb, e. g. *καταναυμαχῶ, καταπολεμῶ, καταπολιτεύομαι τινα*—*κατοψοφαγῶ, καθιπποτροφῶ τὴν οὐσίαν* (*waste my property by keeping horses*).

tion thence resulting, holds also in the Greek. These verbs, for instance, in Greek, are simple transitives:

*ἀδικῶ, βλάπτω, πείθω, κολακεύω,
οἰκτεῖρω, ἐλεῶ, ὠφελῶ, ἐνεδρεύω.*

¹ *Τεθνᾶναι τῷ φάβῳ τοὺς Ἰηθαίους* (*Dem. 19, 81*), *ἕξαρνον εἶναι (γίγνεσθαι) τὴν δαίταν* (*Isocr. Call. 13, the award of the umpires*). *Ἀστύχοις τὴν χώραν καταδρομαῖς λείαν ἐποίειτο* (*Thuc. 8, 41*).

Some verbs govern, besides the object itself, the accusative of a § 24. substantive or adjective, which, as apposition or predicate-noun to ⁽²²⁷⁾ the object, serves to complete the notion of the verb. In the passive, these verbs usually take a predicate-noun in the nominative by § 20. Such verbs are :

a) Those which denote: *to make* (to be) something (elect, nominate, appoint); *to have* (take, give) as something; *to show* and *exhibit* somewhat in a certain way, as something. Δαρείος Κῦρον σατράπην ἐποίησε καὶ στρατηγὸν ἀπέδειξε πάντων, ὅσοι εἰς Καστώλου πεδίου ἀθροίζονται (Xen. An. 1, 1, 2). Θρασύβουλος ὑμᾶς μὲν πνευστέρους ἀπέδειξε, τοὺς δὲ κόλακας τοὺς αὐτοῦ πλουσιωτάτους τῶν πολιτῶν ἐποίησεν (Lys. 28, 4). Οἱ στρατιῶται Ἀλκιβιάδην στρατηγὸν εἴλοντο (Thuc. 8, 82). Ἀριαῖον ἠθέλομεν βασιλέα καθιστάναι (Xen. An. 3, 2, 5). Τῷ Ἀλκιβιάδῃ Περικλῆς ἐπέστησε παιδαγωγὸν τῶν οἰκετῶν τὸν ἀχρεϊότατον ὑπὸ γήρως (Pl. Alc. P. 122). Τὰ περιττὰ χρήματα πράγματα ἔχουσιν (Xen. Cyr. 8, 2, 21). Λύσανδρος στεφάνους παρὰ τῶν πόλεων ἐλάμβανε δῶρα (Xen. Hell. 3, 3, 8. See § 19). Τὸν ἰδιώτην χρή ἐαυτὸν παρέχειν εὐπειθῇ τοῖς ἄρχουσιν (Xen. Cyr. 2, 1, 22). Λήρον ἀποδεικνύσας Ἐνδυμίωνα (Pl. Phaed. 72; *they make Endymion a farce; surpass him so much that he becomes mere child's-play in comparison*). Οὐδεὶς ἔξει ψευδῇ ἀποφῆναι, ἃ εἰρήκαμεν (Pl.).

REM. The Greeks even say [*proleptically*], αὐξάνειν τινα μέγαν, αἶρειν τι μέγα, and the like; where the notion expressed in the apposition is already involved in the verb, and διδάσκεισθαι τινα σκυτέα, *to set a person to learn to be a shoemaker*.

b) The verbs which denote *to name, call* (λέγω, καλῶ, ἀποκαλῶ, ὀνομάζω, προσαγορεύω, προσεῖπον), and *to regard* (hold, account, declare) as something (νομίζω, ἡγοῦμαι, κρίνω). Οἱ Ἕλληνες τοὺς ἄλλους πάντας βαρβάρους ὀνόμαζον. Φίλον σε ἡγοῦμαι (Pl. Gorg. 473). Ἀθλιωτάτην ταύτην τῶν πόλεων κρίνω (Pl. Rep. 9, 578).

REM. 1. Instead of the name, title, or denomination itself, a pronoun may stand in the neuter: Τί σε καλῶμεν; Τοῦτο καλοῦμαι. Ἀντὶ φίλων καὶ ξένων, ἃ τότε ὀνομάζοντο, νῦν κόλακες ἀκούουσιν (Dem. 18, 46). Also, καλεῖν τινα ὀνόμα τι. Ἀνακαλοῦσι ταῦτα τὰ ὀνόματα ἑαυτοῦς, ἀδελφούς, πατέρας, υἱείς (Pl. Rep. 5, 471). Καλεῖν, τίθεσθαι, προσεπεῖν τινι ὄνομα τι, *to give a person a name; τίθεσθαι τινι ὄνομα Σωσίαν* (Dem. 43, 74). (Ἐπωνυμίαν ἔχω τύραννος.)

REM. 2. ἡγοῦμαι, νομίζω, κρίνω, often take an accusative with infinitive (εἶναι), sometimes even ὀνομάζω: Σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι (Pl. Prot. 311).

c) The verbs which denote, *to distribute into* (to make into somewhat by parting, διαιρῶ, διανέμω, κατανέμω): Ὁ Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη (Xen. Cyr. 7, 5, 13). (In the passive: Ἡ γῆ τὰ αὐτὰ μέρη διανέμεται, Pl. Legg. 5, 737.) Also Περσῶν δώδεκα φυλὰς διατερεῖν (Xen. Cyr. 1, 2, 5).

A double accusative, to express a nearer and a more remote object § 25.

[§ 25.] (the former a person, or something conceived as person) is taken by verbs which denote, *to demand* (αἰτῶ, ἀπαιτῶ, πράττομαι, more rarely πράττω, εἰσπράττω), *to deprive, bereave, make to lose* (ἀφαιρῶμαι, ἀποστερῶ, also συλῶ), *clothe and strip, invest and divest* (ἐνδύω, ἐκδύω, ἀμφιέννυμι¹), *teach* (διδάσκω, διδάσκομαι, *set to learn, have a person taught to be somewhat*), *admonish, make to remember* (ἀναμνησκω, ὑπομνησκω), *conceal* (κρύπτω, ἀποκρύπτω). In the passive construction, the nearer object becomes the nominative, while the accusative of the more remote object remains: Πολλοὶ με σίτον αἰτοῦσι, πολλοὶ δὲ ἱμάτια (Xen. Cyr. 8, 3, 41). Σωκράτης οὐδένα τῆς συνουσίας ἀργύριον ἐπράττετο (Xen. Mem. 1, 6, 11). Μεσσήνην ὑμᾶς οἱ Θηβαῖοι ἐπιχειροῦσιν ἀποστερεῖν (Isocr. Arch. 16). Ὁ μέγας παῖς τὸν μικρὸν παῖδα τὸν ἑαυτοῦ χιτῶνα ἡμφίεσεν (Xen. Cyr. 1, 3, 17). Πόθεν Διονυσόδωρος ἡρξάτο σε διδάσκειν τὴν στρατηγίαν; (Xen. Mem. 3, 1, 5). Ἀναμνήσω ὑμᾶς καὶ τοὺς τῶν προγόνων κινδύνους (Xen. An. 3, 2, 11). Διογείτων τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός (Lys. 32, 7). — Τισσαφέρνης ὑπὸ βασιλέως ἐτύγχανε πεπραγμένους τοὺς ἐκ τῆς ἑαυτοῦ ἀρχῆς φόρους (Thuc. 8, 5). Ὅσοι τε τῶν πολεμίων ὄπλα ἀφῆρηνται, ταχὺ ἄλλα ποιήσονται, ὅσοι τε ἵππους ἀπεστέρηνται, ταχὺ πάλιν ἄλλους κτήσονται (Xen. Cyr. 6, 1, 12). Ἡρακλῆς τὰς βοῦς ὑπὸ Νηλέως καὶ τῶν παίδων ἐσυλίσθη (Isocr. Arch. 19). Ἀδύνατοί εἰσὶ τινες ταύτην τὴν ἐπιμέλειαν διδαχθῆναι (Xen. Ec. 12, 12).

REM. 1. Some of these verbs also admit a different construction, especially ἀποστερεῖν, viz., *τινὰ τινος*, *to deprive a person of a thing*: ἀποστερεῖν τινα τῶν πατρῶν (Dem. 29, 3), ἀποστερεῖσθαι μεγάλων (Pl. Rep. 1, 329). (Ἀφαιρεῖσθαι τί τινος, *to take something from some one*; and so παραιεῖσθαι: Τὰ ὄπλα τοῦ πλήθους παρηροῦντο, Xen. Hell. 2, 3, 41. Ἀφαιρεῖν in the active has *τινί τι*, *to take something from some one*. Αἰτεῖν τι παρὰ τινος. Ἀναμνήσκω τινα τινος, e. g. Γοργίου.)

REM. 2. Now and then, such a substantive accusative of the remoter object is found with some other verbs, which otherwise have instead of it a preposition, e. g. in προκαλοῦμαι and ἐρωτῶ: Λακεδαιμόνιοι ὑμᾶς τὴν εἰρήνην προκαλοῦνται (Arist. Ach. 652. Usually it is: προκαλεῖσθαι τινα εἰς εἰρήνην. Ταῦτά σε προκαλοῦμαι, with the pronoun in the neuter by § 27). Κῆρος ἡρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων (Xen. Cyr. 3, 3, 48). Ἐρωτᾶσθαι τὸ ὄνομα (Pl. Legg. 10, 835. Usually περί τινος). With others (ἀναγκάζω, ἀποκαλύω) we find, as accusative of the *thing*, only a neuter adjective or pronoun (see § 27): Τοῦτο μὴ ἀνάγκασέ με (Pl. Rep. 5, 473). Ἀπέρχομαι πρὶν ὑπὸ σοῦ τι μείζων ἀναγκασθῆναι (Pl. Phaed. 242).

REM. 3. The verbs, *to make* (ποιῶ, ἀντιποιῶ, δρῶ, ἐργάζομαι, poetically, ἔρδω), and *say, speak* (λέγω, εἶπον, ἀγορεύω) in the sense, *to speak to*, or address a person in a certain manner (especially in an evil manner), sometimes also *to make*

¹ ἐνδύομαι, ἐνέδυν, ἐκδύομαι, ἐξέδυν, ἀμφιέννυμαι χιτῶνα, *put on, put off*.

mention of, take the accusative of the person with another accusative, mostly a [§ 25.] neuter adjective or pronoun, denoting that which is done to or said of or to the person: Ἐκ τούτων τῶν ἀνδρῶν καὶ οἱ τὰ μέγιστα κακὰ ἐργαζόμενοι τὰς πόλεις γίγνονται καὶ οἱ ἀγαθὰ· σμικρὰ δὲ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα δρᾷ (*Pl. Rep.* 6, 495). Οἱ ὑποκριταὶ ἐν ταῖς τραγωδίαις ἀλλήλους τὰ ἔσχατα λέγουσιν (*Xen. Mem.* 2, 2, 9). Instead of the second accusative we may also have merely the adverbs εὖ and κακῶς: Κακῶς λέγουσιν οἱ ἀγαθοὶ τοὺς κακοὺς (*Pl. Euthyd.* 281)¹.

a) Verbs in themselves incapable of an object-accusative have § 26. nevertheless not unfrequently the accusative of a substantive derived (223, R. 4) from the same root or of corresponding meaning, usually connected with an adjective or pronoun or similar adjunct serving to define and characterize the action more closely. (In English, we usually employ a verb of general signification, which can take the substantive as its regular object, in place of the special and intransitive verb in the Greek.) Ἦδομαι τὰς μεγίστας ἡδονάς (*Pl. Phil.* 21; *I feel, experience, enjoy*). Χαιρεφὼν ξυνέφυγε τὴν φυγὴν ταύτην (*Pl. Apol.* 21; *took part in; shared*). Οἱ Θράκες, ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνέλεγοντο τῆς νυκτός (*Xen. An.* 6, 1, 6). Λακεδαιμόνιοι μετὰ ταῦτα τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν (*Thuc.* 1, 112). Ἀπήραμεν τὴν προτέραν πρεσβείαν (*Dem.* 19, 163; *we set out on the first embassy*). Νικᾶν νίκην καλλίστην. Λακεδαιμόνιους φασὶν ἐν Πλαταιαῖς πρῶτον μὲν φεύγειν, ἔπειτα δὲ ἀναστρεφόμενους ὥσπερ ἰππέας μάχεσθαι καὶ οὕτω νικῆσαι τὴν ἐκεῖ μάχην (*Pl. Luch.* 191). Τὰς μὲν νενίκηκατε ναυμαχίας, τὴν δ' ἐκ τοῦ εἰκότος νῦν νικήσετε (*Thuc.* 7, 66)². Πάσας νόσους καμῶν (*Pl. Rep.* 3, 408). Νόσον νοσοῦμεν τὴν ἐναντίαν (*Arist. Ares.* 31). Ἦδη ἡσθένει ταύτην τὴν νόσον (*Isae.* 1, 14). Πρὸς τὸ αὐτοῖς συμφέρον καὶ τοὺς νόμους τίθενται καὶ τοὺς ἐπαίνους ἐπαινοῦσι καὶ τοὺς ψόγους ψέγουσιν (*Pl. Gorg.* 483; *praise, when they praise, and blame, when they blame*). Hence sometimes a passive is formed: Ὁ βεβιωμένος σοι βίος (*Dem.* 19, 200, *the life you have led* [so we: *the life you have lived*]). Οἱ πόλεμοι οἱ ἐπὶ Θησέως πολεμηθέντες (*Xen. Mem.* 3, 5, 10).

REM. 1. The poets employ even bolder constructions, e. g. Τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν; (*Soph. Ed. C.* 1166, *that sits here in this sort?*).

REM. 2. In the same manner, some phrases are formed of a verb with a substantive, related in signification, but more special, without adjective or pronoun: νικᾶν Ἴσθμια (*to gain an Isthmian victory* = νικᾶν τοὺς στεφανίτας ἀγῶνας). θύειν εὐαγγέλια, θύειν τὰ Λύκαια, ἐστιῶν γάμους. (Ἐστιῶν θεσμοφῶρτα τὰς γυναῖκας, *Isae.* 3, 10, see b.)

¹ Ἐξέστιν ὑμῖν ἀνευ δαπάνης τὰ δίκαια ποιῆσαι τοῖς ἐνεργέταις (*Dem.* 20, 12).

² Νικᾶν, κρατεῖν τῇ μάχῃ, *to conquer in the fight* (ἢ ἐς τοὺς Λακεδαιμονίους δόξα, ἦν διὰ τὸ αἰσχρὸν δὴ βοηθήσειν ὑμῖν πιστεύετε αὐτοὺς. *Thuc.* 5, 105, *the confidence you have in the Lacedæmonians, that they of very shame, etc.*).

[§ 26.] REM. 3. This accusative may also stand with verbs which govern a genitive or dative: Δημοσθένης δέησιν τινα ἰσχυρὰν ἐμοῦ ἐδείθη μὴ παραλιπεῖν τοῦτο (*Æsch.* 2, 43). (Δεινὰ ἔπη κατηγορεῖν τινος, *Soph.* *Ed. R.* 513.)

b) Such an accusative of the notion contained in the verb, or of one nearly related to it, together with a defining and characterizing adjunct, may also stand with a verb which governs a proper object-accusative: Θρασύβουλος καὶ Θράσυλλος ὥρκωσαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὅρκους, ἥ μὴν δημοκρατήσεσθαι καὶ ὁμονοήσειν (*Thuc.* 8, 75). Τοὺς πολίτας μεταδιδόμει ἀλλήλοις χρὴ τῆς ὠφελείας, ἦν ἂν ἕκαστοι τὸ κοινὸν δυνατοὶ ὦσιν ὠφελεῖν (*Pl. Rep.* 7, 519). Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας (*Æsch.* 3, 181)¹. Αἰσχίνης Κτησιφῶντα γραφὴν ἱερῶν χρημάτων ἐδίωκεν (*Dem.* 19, 293). Τιμωρία ὑμῖν ἦξει εὐθὺς μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέρα ἢ οἶαν ἐμὲ ἀπεκτόνατε (*Pl. Apol.* 39). This accusative may remain, when the proposition is expressed passively, and consequently the proper object becomes subject: Τοιοῦτον τμήμα τέμνεται τὸ τεμνόμενον, οἷον τὸ τέμνον τέμνει (*Pl. Gorg.* 476; *is cut with such a cut*). Οὐδὲν ὄρνειον ἄδει, ὅταν πεινῇ ἢ ῥιγοῖ ἢ τινα ἄλλην λύπην λυπῆται (*Pl. Phæd.* 85). Τὰς ἄλλας μάχας, ὅσας Πέρσαι ἡττήθησαν, ἐὼ (*Isocr. Paneg.* 145). Θρασύβουλος ἐδέθη καὶ ἐκρίθη ἀμφοτέρας τὰς κρίσεις ἐν τῷ δήμῳ (*Dem.* 24, 134). Τύπτεσθαι τῇ δημοσίᾳ μάστιγι πεντήκοντα πληγὰς (*Æsch.* 1, 139).

§ 27. a) Verbs which in themselves cannot govern an object-accusative, (229) may take the neuter accusative of a pronoun or of a numeral adjective, to denote the *contents* and *compass* of the action; and in like manner sometimes another description of adjective which serves to characterize the *measure* and *extent* of the action. (The pronoun or adjective belongs, properly speaking, to the substantive notion involved in the verb.) Ἐν σοι (τοῦτο, πολλὰ) οὐχ ὁμολογῶ. Τί διαφέρει ταῦτα; Κῦρος Λυσάνδρῳ ἄλλα τ' ἐφιλοφρονεῖτο καὶ τὸν ἐν Σάρδεσι παράδεισον ἐπέδειξε (*Xen. Ec.* 24). Σμικρὸν τι ἀπορῶ (*Pl. Theæt.* 145). Ταῦτ' ἀλγύνονται καὶ ταῦτ' χαίρω τοῖς πολλοῖς (*Dem.* 18, 292). Ὁ ὀργισθεὶς οὐκ ἐλάσσω πταίει ἢ ὁ εὐοργητὴς τοῖς πράγμασιν ὀμιλήσας (*Thuc.* 1, 122). Δέομαι μέτρια καὶ δίκαια ὑμῶν (*Dem.* 37, 3; *my request does not exceed the bounds of moderation and justice*). Δέομαι ὑμῶν, ὦ ἄνδρες δικασταί, βοηθῆσαι ἡμῖν τὰ δίκαια (*Dem.* 27, 68). Τέχνη ἔσθ' ὅ,τι προσδεῖται τινος ἀρετῆς; (*Pl. Rep.* 1, 342; *is there any respect in which Art requires any additional virtue?*).—Ὅσα διαγωνίζονται πολ- λάκις ἥλικες πρὸς ἀλλήλους (*Xen. Cyr.* 1, 4, 4; *what they contend, i. e.*

¹ Usually νικᾷν τινα μάχην μεγάλην.

the contests they make). Οὐκ ἀξίως ἐκείνων ὦν (for ᾧ by attraction, [§ 27-1 see ch. 9) ἐναυμαχίσαμεν (*Arist. Ares*, 677; *what we fought*, i. e. *the way we fought in the naval engagement*). Hence sometimes the passive is formed, especially in the participle: Τά σοι πεπρεσβευμένα (*Dem.* 19, 240; *your acts as ambassador* = ἃ σὺ πεπρέσβευκας). Τὰ ἐν ὅπλοις καὶ κατὰ τὴν στρατηγίαν ἀτυχηθέντα (*Dem.* 18, 212; *the mishaps sustained*).

REM. 1. Especially we must remark the use of a pronoun in the accusative neuter with χρῶμαι (χρῶμαι τινὶ τι, *make a certain use of an object, use it for [a certain purpose]*): Τί βούλεται Κῦρος ἡμῖν χρῆσθαι; (*Xen. An.* 1, 3, 28). Ὑμεῖς νυκτί, ὅσaper οἱ ἄλλοι ἡμέρα, δύνασθε χρῆσθαι (*Xen. Cyr.* 1, 5, 12). Πολλὰ χρῆσθαι τινι (*Pl. Theat.* 157). Οὐκ ἔχω, ὅ, τι χρῆσομαι τούτῳ τῷ ἀνθρώπῳ (*Pl. Symp.* 216; *what I shall do with him: what to do with him*). (Χρῆσθαι τινι ἐπὶ πράγματι, χρῆσθαι τοῖς νέυροις εἰς τὰς σφενδόνas).

REM. 2. Sometimes an adjective thus accompanying the verb acquires almost the force of an adverb; see *Adjectives*, ch. 8. Τί (somewhat, in a certain degree) and (σμικρόν τι) and οὐδέν are used as complete adverbs even with adjectives (οἱ ἀρετῆς τὶ μεταποιούμενοι. *Thuc.* 2, 51, οὐδέν ὅμοιος, σμικρόν τι ὅμοιος), and with adverbs (σχεδόν τι, πάντ τι). Ταῦτα acquires sometimes the sense for *this reason, therefore*: Αὐτὰ ταῦτα καὶ νῦν ἦκω παρὰ σέ (*Pl. Prot.* 310, *this is the very reason of my now coming*). Ταῦτ' ἄρα καὶ ἐνέφρας μοι; (*Xen. Cyr.* 1, 4, 27). (In the poets also ταῦδε, τοιαῦτα = οὗτως.)

β) Such an accusative may also stand with a transitive verb which governs an object-accusative (the adjectives almost always in the plural): Ἐὰν ἐμέ ἀποκτείνητε, οὐκ ἐμέ μείζω βλάψετε ἢ ὑμᾶς αὐτούς (*Pl. Apol.* 30; *will bring greater hurts, = will harm more*). Ταῦτα καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσι τὴν δικαιοσύνην (*Pl. Rep.* 2, 363). Λακεδαιμόνιοι πολλὰ τὴν πόλιν ἡμῶν ἡδίκηκασιν καὶ μεγάλα (*Dem.* 18, 98). This accusative may remain with the passive: Πολλὰ καὶ δεινὰ ἡδίκηθην (*Isae.* 8, 4). Οὐ βλάψονται ἀξία λόγου (*Thuc.* 6, 61; *they will suffer no loss worth mentioning*). (Θαυμάζεσθαι τὰ εἰκότα, *Thuc.* 1, 38, *to enjoy becoming honours*. Τοιαῦτ' ἔπη κλύων, ἃ νῦν σὺ τῇδ' ἀτιμάζεις πόλιν, *Soph. (Ed. R.* 340, = ταῦτα, ἃ—, *the affront thou puttest upon the city*).

α) The accusative stands with the prepositions ἀνά, *up along something*, § 28. *thing, along through something* (of space and time), *up to* (ἀνὰ τὸ ὅρος), (230) and εἰς, *to, into something*, together with ὥς, *to*, and with ἀμφί, διά, ἐπί, κατά, μετά, παρά, περί, πρὸς, ὑπέρ, ὑπό, in certain significations (those which start from the conception of a motion *to something*, a spreading round or over something).

REM. 1. Εἰς (agreeably with its signification *into*) is never (in Attic, rarely in Ionic writers) applied to individual persons (πρὸς, ὥς). To persons in the plural it is applied, when these persons denote an assembly (εἰς τοὺς δικαστάς, εἰς ὑμᾶς, *into the assembly of the people*), a definite place (εἰς τοὺς πολεμίους, εἰς τοὺς ὑστάτους

[§ 28.] ἐμβαλλειν), or an extension (*land and people*) and expansion: (Ἐπορεύθησαν εἰς Ταύρους, *Xen. An.* 4, 7, 1. Πέλοψ' ἐκ τῆς Ἀσίας χρήματα ἔχων ἦλθεν εἰς ἀνθρώπους ἀπόρους, *Thuc.* 1, 9. Παρὰ βασιλεία καὶ ἄλλοσε ἐς τοὺς βαρβάρους, *Thuc.* 1, 9. Διαβέβληνται εἰς τοὺς ἄλλους, *Pl. Rep.* 7, 539, *in the minds of*. Τῆς πόλεως ἡ δύναμις εἰς πάντας ἀνθρώπους διαφανὴς ἐγένετο, *Pl. Tim.* 25). In speaking of disposition and behaviour towards any one, εἰς is also applied to individuals (εὖνοια εἰς τινα, ὑβρίζειν εἰς τινα, λέγειν τι εἰς τινα, *of and against him*). Ὡς is used only of persons¹.

REM. 2. The poets use with verbs of motion an accusative without εἰς or πρὸς: Δόμον στείχω ἐμούς (*Soph. Oed. C.* 613). Πάρεμι (= ἤκω) Δίρκης νάματ' Ἰσμηνοῦ θ' ὕδωρ (*Eur. Bacch.* 5). In prose we find instead of εἰς, only some names of cities in the form δε (ζε, cf. the *Accidence*): ἐξελθεῖν Ἐλεστίναδε, Ὀλυμπίαζε.

REM. 3. Transitive verbs compounded with the prepositions διὰ and ὑπέρ, in their proper local signification, sometimes take besides their object-accusative, the accusative of the name of the place through or over which the motion takes place: Ὑπερήνεγκαν τὸν Λευκαδίων Ἰσθμὸν τὰς ναῦς (*Thuc.* 3, 81). (In Herodotus also τεῖχος περιβάλλασθαι τὴν πόλιν, *Hdt.* 1, 163.)

δ) Likewise with the particle μά in asseverations: Ναὶ μὰ τὸν Δία. Οὐ μὰ Δία. (In the poets sometimes οὐ without μά: Οὐ, τὸν πάντων θεῶν θεὸν πρόμον Ἄλιον. *Soph. Oed. C.* 666.)

[§ 29. (234)] Verbs denoting an extension, motion, or distance, take the name of the measure in the accusative, so γέγονα, *am—old*, the specification of the age. Κῦρος ἐξελαύνει διὰ τῆς Λυδίας σταθμούς τρεῖς, παρασάγγας εἴκοσι καὶ δύο (*Xen. An.* 1, 2, 5). Βασιλεὺς τε καὶ οἱ Ἕλληνες διέσχον ἀλλήλων ὥς τριάκοντα στάδια (*Xen. An.* 1, 2, 4). (Πολλῶν ἡμερῶν ὁδὸν ἀπέχειν.) Θρασύβουλος ἔθετο τὰ ὅπλα ὅσον τρία στάδια ἀπὸ τῶν φρουρῶν (*Xen. Hell.* 2, 4, 5; *took up a position at a distance of—*). Οὐπω εἴκοσιν ἔτη γεγονώς (*Xen. Mem.* 3, 6, 1).

REM. In adjectives denoting an extent (*long, &c.*) the accusative of the measure is not usual in Greek. It says: μήκος ἔχων τριῶν ποδῶν (τρεῖς πόδας), τάφρος τριῶν ποδῶν τὸ μήκος.

[§ 30. (235)] In statements of duration and extent of time (*how long*), the measure of time is put in the accusative: Ἐνταῦθα Κῦρος ἔμεινεν ἡμέρας πέντε (ταύτην τὴν ἡμέραν) (*Xen. An.* 1, 2, 6). Οἱ τῶν Περσῶν ἔφηβοι δέκα ἔτη, ἀφ' οὗ ἂν ἐκ παίδων ἐξελθῶσι, κοιμῶνται περὶ τὰ ἀρχεῖα (*Xen. Cyr.* 1, 2, 9). Γένεσθέ μοι μικρὸν χρόνον τὴν διάνοιαν (*in imagination*, see § 31) ἐν τῷ θεάτρῳ (*Esch.* 3, 153). Πολλοῖς καὶ μεγάλοις κακοῖς καὶ πρίγμασι τὴν ἀποδημίαν πᾶσαν συνεχόμεν (*Dem.* 19, 177. Also παρὰ πᾶσαν τὴν ἀποδ., *during the whole journey*. Διὰ παντός τοῦ χρόνου, *Lys.* 7, 8; *throughout the whole time*). Σπουδῇ ὁμοίως καὶ νύκτα καὶ ἡμέραν ἔσται τῆς ὁδοῦ (*Thuc.* 7, 77; *through the night*

¹ Ἀνά in Epic and lyric poetry with the dative, *on, upon*, not implying motion.

and the day: night and day alike. Νυκτὸς καὶ ἡμέρας, *by night and* [§ 30.] *by day*, § 66¹).

REM. The accusative of a denomination of time with an ordinal number denotes *how long ago* (properly, *what time it is now, since the thing happened*: Ἡ θρυγατὴρ αὐτῷ ἐξδόμην ἡμέραν ἐτετελευτήκει (Æsch. 3, 77). Τρίτην ἡμέραν Ἀστυόχου ἤκουτος, αἱ Ἀττικάι νῆες ἔπλεον ἐς Λέσβον (Thuc. 8, 23, (on) the third day after A. was come). Τὴν μητέρα τρέφων πέπαυμαι τρίτον ἔτος τοῦτο (Lys. 24, 6, now (is it) the third year (that) —). (More rarely: Ἀλκίης τέθηκε ταῦτα τρία ἔτη, Lys. 7, 10, with the cardinal number.)

α) Where a quality or state is mentioned, expressed either by a § 31. passive or intransitive verb, or by an attributive adjective, or by a predicate-noun, the accusative is often added, to denote to what part ^(237 and 253) of the subject, or to what side of it, or to what general conception (e. g. size, number, name, &c.) any thing predicated of the subject refers (in, in respect of): Τὰ σώματα πρὸς ὥραν καὶ τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφυκότες (Xen. Mem. 4, 1, 2). Οἱ στρατιῶται εὖ μὲν εἶχον τὰ σώματα πρὸς τὸ δύνασθαι στρατιωτικούς πόνοους φέρειν, εὖ δὲ τὰς ψυχὰς πρὸς τὸ καταφρονεῖν τῶν πολεμίων (Xen. Cyr. 3, 3, 9). Ἀλγεῖν τὸν δάκτυλον, τὰ ὄμματα, κάμνειν τοὺς πόδας. Γένεσθέ μοι μικρὸν χρόνον τὴν διανοίαν μὴ ἐν τῷ δικαστηρίῳ, ἀλλ' ἐν τῷ θεάτρῳ (Æsch. 3, 153). Ἡ πενία τοῦ πλούτου βελτίονας ἀνδρας παρέχει καὶ τὴν γνώμην καὶ τὴν ἰδέαν (Arist. Pl. 558). Τὸ νόσημα τοιοῦτον ἦν ἐπὶ πάν (in its general nature) τὴν ἰδέαν (Thuc. 2, 51). Πάντας χρῆ καὶ τοὺς εὐφυεστέρους καὶ τοὺς ἀμβλυτέρους τὴν φύσιν, ἐν οἷς ἂν ἀξιόλογοι βούλωνται γενέσθαι, ταῦτα καὶ μαίθαινε καὶ μελετᾶν (Xen. Mem. 3, 9, 3). Δίκαιος τὸν τρόπον (Dem. 56, 2). Δισχίλιοι, ἄπειροι τὸ πλῆθος. Ἑξακόσιοι τὸν ἀριθμόν (Arist. Aves, 1251). Ξένον ἄγομεν, τὸ μὲν γένος ἐξ Ἑλέας, ἐταῖρον δὲ τῶν ἀμφὶ Παρμενίδην καὶ Ζήνωνα (Pl. Soph. 216). Σκύθης τὸ γένος. Διὰ μέσης τῆς πόλεως ῥεῖ ποταμὸς Κύνδος ὄνομα, εὖρος δύο πλέθρων (Xen. An. 1, 2, 23). Λύσανδρος προσέβαλε πόλει τῶν Ἀθηναίων ξυμμάχῳ ὄνομα Κεδρείαις (Xen. Hell. 2, 1, 15). Εὖ ἔχω τὰ κατὰ τὸ σῶμα, *as far as the body is concerned*.

REM. 1. Sometimes κατὰ is used to denote the part of the subject: Καθαρὸς καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν (Pl. Crat. 405). In certain connexions we have the dative (*by*), e. g. φύσει, γένει. See § 40.

REM. 2. The poets add to the object-accusative of a person the accusative of a part of the body (also φρένας), to which the exercise of the action refers: Μέθεσ με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον (Soph. Phil. 1301).

¹ Οὐκ ἀγνὸς κατὰ τὸ ὑδάτιον ἵνατι ἄλλως τε καὶ τήνδε τὴν ὥραν τοῦ ἔτους τε καὶ τῆς ἡμέρας (Pl. Phædr. 229). Herodotus uses τοῦτον τὸν χρόνον quite in place of ἐν τούτῳ τῷ χρόνῳ, κατὰ τοῦτον τὸν χρόνον, and νύκτα (τὰς νύκτας), instead of νυκτός.

[§ 31.] *b*) Adjectives denoting *cleverness, skilfulness, or knowledge* often take an accusative of the object in which the knowledge or skill is ascribed to a person, but for the most part only a neuter adjective (in the plural) or a pronoun (also τέχνην, ἀρετήν). Ὁ πάντα σοφὸς ποιητής (*Pl. Theæt.* 194). Ἄνὴρ ἀγαθὸς (δεινὸς) τὰ πολιτικά. Ἐάν τις φῇ ἀγαθὸς αὐλητής εἶναι ἢ ἄλλην ἡτινοῦν τέχνην, ἣν μὴ ἐστίν, καταγελῶσιν (*Pl. Prot.* 323). Οἱ στρατιῶται ἐπιστήμονες ἦσαν τὰ προσήκοντα τῇ ἐαυτῶν ἑκάστος ὀπλίσει (*Xen. Cyr.* 3, 3, 9¹). (Also, Ὅσα μοι χρήσιμοι ἐστε, οἶδα, *Xen. An.* 2, 5, 23.)

REM. Κακὸς πᾶσαν κακίαν (*Pl. Rep.* 6, 490), with a substantive of the same origin; as in verbs, § 26.

c) In certain cases an accusative is used to denote something external to the subject (a certain extent, range, sphere) to which the predicate refers (*as regards*). In this manner are used the substantive μέρος (τὸ ἐμὸν μέρος, τὸ σὸν μ., etc.); some adjectives with the article in the neuter, which then for the most part have quite the signification of adverbs of extent and time; and the neuter article with a preposition or an adverb (in like manner forming adverbial expressions). Οἱ παῖδες, τὸ σὺν μέρος, ὃ τι ἂν τύχωσι, τοῦτο πράξουσι (*Pl. Criton.* 45). Τὸ Αἰτωλικὸν πάθος διὰ τὴν ὕλην μέρος τι ἐγένετο (*Thuc.* 4, 30; *the defeat in Aet.*). Οὐ μόνον τὰ μεγάλα, ἀλλὰ καὶ τὰ μικρὰ πειρῶμαι αἰεὶ ἀπὸ θεῶν ἄρχεσθαι (*Xen. Cyr.* 1, 5, 14). Τὰ μὲν παρελθόντα (hitherto) ὑμεῖς μὲν Κῦρον ἠξήσατε, Κῦρος δ' εὐκλείεις ὑμᾶς ἐποίησεν (*Xen. Cyr.* 8, 5, 23). Τὸ λοιπόν, τὸ ξύμπαν, etc. (see *The Article*, § 14 a. Rem. 2). Τὸ κατ' ἐμὲ οὐδὲν ἐλλείψει (*on my part*). Τὸ πρὶν, etc. (see *ib.* § 14 b. Rem. 2). Ἡ πόλις εἰρήνην ἄγει τὰ περὶ τὴν χώραν (*Isocr. Areop.* 1). Οἱ στρατηγοὶ σπονδὰς ἐποίησαντο τὰ περὶ Πύλον (*Thuc.* 4, 15; *on account of P., as regarded matters at P.*).

d) The accusative τρόπον is put adverbially, and so likewise ὁδόν, in certain expressions (as '*manner, way,*' in English). Τοῦτον τὸν τρόπον πράξας ὅλου τοῦ πράγματος ἀπαλλάξομαι (*Dem.* 30, 22). (Πάντα τρόπον, ἕτερον τρόπον, ὃν τρόπον, etc. Also τίνι τρόπῳ, τούτῳ τῷ τρόπῳ. See *Dative*, § 41.) Κῦρος τὴν Κίλισσαν εἰς Κιλικίαν ἀπέμπει τὴν ταχίστην ὁδόν (*Xen. An.* 1, 2, 20).

REM. In this manner several adverbial expressions are formed elliptically by omission of ὁδόν, e.g. τὴν ταχίστην, τὴν πρώτην. The accusative of some particular substantives is used adverbially without an adjective or pronoun annexed: ἀρχὴν, τὴν ἀρχήν, at all, τέλος, τὸ τέλος, πέρας, at last, πρόφασιν, in pretence, προῖκα, gratis; δίκην, after the manner of, and χάριν, for the sake of, have the force

¹ Φροντιστής τὰ μέγιστα (*Pl. Apol.* 18), as adjective.

of a preposition with the genitive, thus: ἀγγείου δίκην πεπληρῶσθαι (*Pl. Phæd.* [§ 31.] 235), Τίνος χάριν; τοῦ λόγου χάριν (*Pl.*), the latter also accompanied by a possessive pronoun: ἐμὴν χάριν, σὴν χάριν. In the same way ὅσον, ὅσα (ὅσον γε, ὅσα γε) are used as adverbs.

c) Of the accusative absolute of a participle (ἐξόν) to denote a circumstance, see under *Participles*, § 182.

The accusative is put elliptically in the phrase μή μοι —, *come not to me with —, don't talk to me of —*: μή μοι πρόφασιν (*Arist. Arch.* 345; *no shuffling*), and in calling a person: Οὗτος, ὦ σέ τοι (*Arist. Aves* 274; *hark ye, there! you there!*).

REM. 1. In later writers, we sometimes find the article followed by an accusative in the sense, *he with, he that has*, e. g. Ὁ τὴν πορφυρίδα (*Lucian*). In Herodotus sometimes the name of a part of the object is put with a participle as apposition to the object: Τοὺς βοὺς κατορύσσουσι ἐν τοῖς προαστείοις, τὸ κέρας τὸ ἔτερον ἦ καὶ ἀμφοτέρα ὑπερέχοντα, 2, 41, *the one horn projecting*, i. e. *so that —, or, with —*.

REM. 2. On the particular use of the accusative with the gerundive, see § 85: on the accusative of a relative changed into the dative or genitive, see *Relative*, § 103: on the subject of a dependent proposition drawn into the primary proposition as accusative, § 191.

CHAPTER IV.

Dative.

THE *Dative* in Greek denotes generally the relation of a person or thing *to* and *in* a state or action, in which however it is not the passive object, and indicates, first, that person or thing *for* which something has interest, and *to* which it refers; secondly, that which, as an appurtenance or circumstance, belongs to and forms part of the predicate¹. § 33.

Under the first of these heads the dative marks the person, or the thing conceived of as person, *for* which something takes place, or has the predicated quality: Σόλων Ἀθηναίοις νόμους ἔθηκεν. Αἱ βάλανοι τοῖς δεσπόταις ἀπόκεινται (*Xen. An.* 2, 3, 15; *are reserved for the masters*). Οὐ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγενήμεθα, ἀλλὰ καὶ τῇ πατρίδι (*Dem.* 18, 205). Ἀνάγκη μοι ἀπιέναι. Φθόνος μέγιστον κακὸν τοῖς ἔχουσιν αὐτόν (*Isoer. Euag.* 6). Μέθη φύλαξιν ἀπρεπέστατον (*Pl. Rep.* 3, 398). Σωκράτης ἄξιος θανάτου ἐστὶ τῇ πόλει (*Xen. Mem.* 1, 1, 1; *has deserved death from the city, owes death as his deserts to the city*). Οἷα ἕκαστα ἐμοὶ φαίνεται, τοιαῦτα καὶ ἐστὶν ἐμοὶ § 34.

¹ The Greek dative, therefore, corresponds not only with the Latin dative, but also, to a great extent, with the Latin ablative.

[§ 34.] (*Pl. Theat.* 152). Λφοβος τὰς εἰσφορὰς ἐμοὶ λογίζεται (*Dem.* 27, 46; *debts the taxes to me as expenditure*). (*Dat. commodi et incommodi.*)

REM. 1. Sometimes the dative has directly the meaning *in honour of, to the advantage of*: στεφανοῦσθαι τῷ θεῷ (*Xen. Ages.* 2, 15), λαγχάνειν τοῦ κλήρου (*to claim the inheritance*) τῇ γυναίκί (*Isa.* 3, 32, = *ὑπὲρ τῆς γυναίκος, in behalf of; for; ib.* 30).

REM. 2. Such a dative is sometimes, in speaking of something that one has, or needs, or must bring about, immediately attached to a substantive, to denote for whom it is had or wanted, etc.: Χρημάτων Ἀριστοφάνει προσέδει πρὸς τὸν μισθὸν τοῖς πελτασταῖς (*J.ys.* 19, 22). Ἑσπάζον τροφῆς τοῖς πολλοῖς (*Thuc.* 4, 6). Πείσανδρος ἡρώτα ἓνα ἕκαστον, ἥτινα ἐλπίδα ἔχει σωτηρίας τῇ πόλει (*Thuc.* 8, 53).

§ 35. (242) α) The dative stands with transitive verbs, which either usually (like δίδωμι), or in certain phrases (e. g. πόλεμον ἀναیرهῖσθαι, to declare war), denote an action in reference to another person or thing besides the proper object, as object of reference (both with the active and with the passive), e. g. μισθὸν δίδοναι (ὑπισχνεῖσθαι, τάττειν) τοῖς στρατιώταις, διανέμειν χρήματα τοῖς πολίταις, ἀσφάλειαν παρέχειν τοῖς φίλοις, ἐπιτρέπειν τὰ πράγματα τοῖς ἐμπειροτάτοις, χρήματα πολλοῖς ὀφείλειν, βοήθειαν ἐμπειν τινί, λέγειν (διηγέεσθαι, ἀγγέλλειν) τινὶ τὰ πεπραγμένα, ὀνειδίζειν τινὶ δειλίαν, διαλλάττειν τινὰ τινι (*to reconcile a person with, to, some one*), δικὴν λαγχάνειν τινί (*to commence a law-suit against a person*), χεῖρας ἀνέχειν θεῷ. Βοήθεια ἐπέμφθη Βοιωτοῖς. Ἡ γεγεννημένη μάχη τῷ βασιλεῖ ἀγγέλλεται.

(243) β) Such a reference to something else besides the proper object is often denoted by the composition of the verb with one of the prepositions ἀντί, ἐν, ἐπί, περί, πρὸς, σύν, ὑπό. For example, ἀντιτάττειν τοὺς ἱππέας τοῖς πολεμίοις, ἐμβάλλειν τινὶ ἔρωτα, ἐμποιεῖν (ἐνεργάζεσθαι, ἐμφύειν) ἐπιθυμίαν τῇ ψυχῇ, ἐγχειρίζειν τινὶ τὰ πράγματα, ἐντρέφειν, ἐντραφεῖς τῇ βασιλείᾳ, ἐνορᾶν κακονομίαν τινὰ τινι, ἐπάγειν αἰτίαν ψευδῇ τινι, τέλος ἐπιθεῖναι πράγματι, ἐπιφέρειν ὅπλα ἀλλήλοις, ἐπιστέλλειν τινὶ τι, ἐπιτάττειν φόρον τοῖς συμμάχοις, περιβάλλειν τῇ πόλει αἰσχύνην (τιμὴν, ὄνειδος, δόξαν αἰσχρὰν), περιτιθέναι τινὶ στέφανον (ἀτιμίαν), περιβάλλεσθαι ταῖς πόλεσιν ἐρύματα¹), προσπιθέναι τι τῷ νόμῳ, προσέχειν τὸν νοῦν τῷ λόγῳ, προστάττειν τοῖς δούλοις ἔργα, προσφέρειν τῷ σώματι τροφήν, συνιστάναι τινὰ διδασκάλῳ, ὑποβάλλειν τινὶ λόγον, ὑποτάττεσθαι τινι. The reference, however, is denoted by a repetition of the preposition, whenever the conception of place or of a motion is prominent: Περιθεῖναι πιλίδια περὶ τὴν κεφαλὴν (*Pl. Rep.* 3, 406). Τὸ ἐν Μιλήτῳ ἐνωκοδομημένον φρούριον

¹ But also περιβάλλεσθαι τὴν νῆσον τείχει, with a wall.

(*Thuc.* 8, 4). (In some cases the usage of the language somewhat varies: this [§ 35.] must be learnt from the Lexicon.)

REM. 1. Transitive compounds with *παρά* are fond of repeating the preposition. (Also *παραβάλλειν τι πρὸς τι.*) (*Παραμυγνύναι τί τινι*, to mix something with a thing; also simply *μυγνύναι τί τινι.*)

REM. 2. An object of reference in the dative may also stand with verbs which govern the genitive, e. g. *ἀμφισβητεῖν τινι τοῦ σίτου*, ἀντιποιεῖσθαι τῷ βασιλεῖ τῆς ἀρχῆς, μεταδίδόναι τινὶ τῶν ἀγαθῶν, μετέχειν τινὶ τῶν κακῶν, ξυλλαμβάνειν τινὶ τοῦ πόνου.

REM. 3. With an inaccuracy, peculiar to themselves, some such verbs in the passive, instead of being predicated of the proper (accusative) object, take for their subject the object of reference, e. g. those which denote *transferring* and *giving in charge*. The proper object then remains in the accusative, as in the verbs which have a double accusative in the active (§ 25): *Οἱ ἐπιτετραμμένοι τὴν φυλακὴν* (*Thuc.* 1, 126). *Ἄλλο τι μείζον ἐπιταχθήσεσθε* *Thuc.* 1, 140, = *ὑμῖν ἐπιταχθήσεται*. So in the passive: *ἀποτέμεσθαι τὴν κεφαλὴν*, ἐκκαίεσθαι or ἐκκόπτεσθαι τῷ φθαλμῷ of the person to whom this is done. (*Οἱ ἀποσσεσηπότες τοὺς δακτύλους τῶν ποδῶν*, *Xen. An.* 4, 5, 12, = *ἐκείνοι, ὧν ἀποσσεσήπασιν οἱ δάκτυλοι.*)

a) The dative stands as object of reference with intransitive verbs § 36. which denote an action, disposition of mind, or situation in reference (244) to a person or thing, but, in the view of the Greeks, do not imply a passive attitude on the part of the object, e. g. *πίθεσθαι τοῖς ἄρχουσιν*, *πολεμεῖν Λακεδαιμονίοις*, *εὔχεσθαι τοῖς θεοῖς*, *ὀμιλεῖν τοῖς ἀγαθοῖς*, *ἀπαντᾶν τοῖς ἀπιοῦσιν*. *Ἔοικας παιδί.* So likewise in phrases which have the signification of such a verb, e. g. *Ἀθηναίους διὰ πολέμου ἰέναι*, *ὁμόσε χωρεῖν τινι*.

Of such verbs the most important are: those which denote an unfavourable *state of mind*, *blame*, *threatening*, *resistance*, *strife*, together with those which denote *obedience* and *compliance*: *ὀργίζομαι*, *θυμῶμαι*, *χαλεπαίνω*, *ἀπεχθάνομαι*, *φθονῶ*, *λοιδοροῦμαι*¹, *ἐπιτιμῶ*, *ἐπιπλήττω*, *ἐγκαλῶ*, *ἀπειλῶ*, *ἐναντιοῦμαι*, *πολεμῶ*, *παρατάττομαι*, *ἐρίζω*, *στασιάζω*, *ἀμφισβητῶ*, *πίθομαι*, *ἀπειθῶ*, *πειθαρχῶ*, *ὑπηρετῶ*, *ὑπουργῶ*, *δουλεύω*, *λατρεύω*, *εἴκω*, *ὑπέικω*, *ὑποχωρῶ*, *χαρίζομαι*, *συγγιγνώσκω*: further, those which denote *help* and *assistance*, *counsel*, *cheering*, and *confidence*: *βοηθῶ*, *ἀμύνω*, *ἐπικουρῶ*, *τιμωρῶ* (poet. *ἀρήγω*), *συμβουλεύω*, *παραίνω*, *ὑποτίθεμαι*, *παρακελεύομαι*, *πιστεύω*, *ἀπιστῶ*: and those which denote *meeting*, *approaching*, *following*, and *communiting* or *companionship*: *ἀπαντῶ*, *ἐντυχάνω*, *πλησιάζω*², *ἀκολουθῶ*, *ἔπομαι*, *ὀμιλῶ*, *κοινωνῶ*: lastly, some which do not belong to the foregoing classes, viz. *ἔοικα* (*am like*), *διαλέγομαι* (*converse with*; *ἐς λόγους ἔρχομαι*), *εὔχομαι*, *λυσιστελῶ*, and the impersonals *δοκεῖ*, *συμφέρεi*, *πρέπει*, *προσῆκει*, *μέλει*³.

REM. 1. As in some verbs the mode of viewing the relation wavers between the notion of a mere reference, and that of a transitive working upon the object,

¹ *λοιδορῶ* in the active with the accusative.

² The poetical words *πελάζομαι*, *ἐμπελάζομαι*, *προσπελάζομαι* have also the genitive. Active: *πελάζειν τινά τινι*.

³ *Δεῖ μοι* (τινός, *I have need of, something is needful to me*, Dat. commodi), poetically also *δεῖ μέ* (and *χρή μέ*) *τινος*. *Δεῖ με*, *χρή με* *ποιεῖν* (rarely *δεῖ μοι* *ποιεῖν*, *I must do*).

[§ 36.] they occur both with the dative and with the accusative, especially ἀρέσκω, *please*, ἀπαρέσκω, *displease* (ἀγαπᾶσθαι, φιλοφρονοῦμαι, ἐνοχλῶ), sometimes with a somewhat altered meaning, thus μέφομαι, *blame*, with the accusative, μέφομαι τινί τι, *cast up something to a person as a reproach*. (ὑπακούειν τινί and τινός.)

REM. 2. In some of these verbs, the reference may also be expressed by a preposition, e. g. διαλέγεσθαι πρὸς τινα, *polemize*, μάχεσθαι πρὸς τινα, *fight* μετὰ τινος, *with* τινι, ἀκολουθεῖν μετὰ τινος.

REM. 3. Some of these verbs may also have an object-accusative, either merely of a neuter pronoun or adjective, e. g. χαρίζομαι, or also of substantives, e. g. πιστεύω, *entrust*.

REM. 4. Occasionally the passive of a verb of this sort also is (less accurately) predicated of an object of reference as its subject, e. g. Οἱ Κερκυραῖοι οὐκ εἰκότως πολεμοῦνται ὑπὸ Κορινθίων (*Thuc.* 1, 37. *are warred upon*). Ξυμπαντες οἱ τῆς Σικελίας ἔνοικοι ἐπιβουλεύοντο (Thuc. 4, 61), especially in the participle or infinitive, for the sake of conciseness: Παλαμῆδης διὰ σοφίαν φθονηθεὶς ὑπὸ τοῦ Ὀδυσσεὺς ἀπόλλυται (*Xen. Mem.* 1, 2, 33). Κρείττον ἐστὶ πιστεύεσθαι ὑπὸ τῆς πατρίδος ἢ ἀπιστεύεσθαι (*Xen. Sympr.* 1, 29). (In Thucydides, even verbs in which the construction with the dative rests on the composition (b): Αἱ εἴκοσι νῆες τῶν Πελοποννησίων, ἐφορμούμεναι ἕσθ' ἀριθμῷ ὑπὸ Ἀθηναίων, ἐπέκπλουν ἐπυήσαντο, 8, 20.)

(245) ὁ) The dative is often put in this manner with intransitive verbs, which by composition with one of the prepositions ἀντί, ἐν, ἐπί, παρά, περί, πρὸς, σύν, ὑπό, or with the particle ὁμοῦ, come to denote a reference to something else, especially in a figurative sense, e. g. ἀντέχειν (*to hold out against*), ἀντιλέπειν τοῖς πολεμίοις, ἐμμένειν ταῖς συνθήκαις (τοῖς ὅρκοις, τοῖς δεσπογμέναις), ἐπιέναι τοῖς ὀπλίταις, ἐπικείσθαι τοῖς φεύγοντιν, ἐφορμεῖν τῷ λιμένι, ἐφύδεσθαι, ἐπεγγεῖλαι τινι (τοῖς κακοῖς τινος), ἐπιστρατεύειν (ἐπιστρατεύεσθαι) τοῖς Ἑλλησιν, παραμένειν τοῖς συμμάχοις, παρακαθῆσθαι Σωκράτει, περιπίπτειν συμφωρᾷ (φυγῇ), περιτρίχάνειν κριτῇ ἀγνώμονι, προσοικεῖν ποταμοῖς καὶ θαλάσῃ, προσήκειν τινί (*to be related to a person*), συνείναι, συζῆν τινι (συνείναι, συνέχεσθαι, συζεύγνυσθαι, συστήναι κακοῖς, νόσφ, πόσφ), συνεργεῖν τινι, συνοικεῖν γυναῖκι (συγχαίρειν τοῖς εὐτυχοῦσιν), ὑποκείσθαι τῷ ἄρχοντι, ὁμολογεῖν, ὁμογνωμονεῖν, ὁμονοεῖν τινι. Πολλ' ἔνεστι τῷ γῆρα κακά (*Arist. Eth.* 411). Ἔρως φιλοσοφίας ἐμπίπτει τοῖς ἀνδράσιν (*Pl. Rep.* 6, 499). Ἐπέρχεται (ἐπεισὶ) μοι λέγειν. Τῇ βίᾳ πρόσσεισιν ἔχθραι (*Xen. Mem.* 1, 2, 10). Τὰ ἔργα τοῖς λόγοις οὐ συμφωνεῖ. Ἐκάστω τῶν ὀνομάτων τούτων ὑπόκειται τις ἴδιος οὐσία (*Pl. Prot.* 349). When the literal signification, and, in general, the notion of space and motion, is prominent, the preposition is usually repeated: ἐμμένειν ἐν τῇ τάξει, ἐμπίπτειν εἰς φρέαρ, εἰς ἀνάγκην. Ἄλφειτ' οὐκ ἔνεστιν ἐν τῷ θυλάκῳ (*Arist. Pl.* 763). In this point, however, the individual verbs somewhat vary¹.

REM. 1. The compounds of verbs of motion with παρά, περί, ὑπό are transitive,

¹ The compounds of ἦμαι and κέμαι, even in their literal signification, have, for the most part, the dative without prepositions; on the other hand, προσφέρειν αὐτῷ πρὸς τινα μετὰ πραότητος, *to deal with, bear oneself towards*, a person.

and have the accusative (§ 23). (More rarely, and chiefly in poetry, certain [§ 36.] others: ἐπιστρατεύειν τινά, προσπαίζειν τινά: in Thucyd. προσοικεῖν, προσκυθέσθαι πόλιν instead of πόλει.)

REM. 2. In some compounds with σύν, the dative denotes another subject who takes part in the action, e.g. συγκαταγράφειν τινί. Οἱ συναναβάντες τῷ Κύρῳ (also σύν τῷ Κύρῳ).

Besides the usage assigned to the dat. in § 34 of denoting the person § 37. *for whom* something has a certain quality, the dative stands as object of (247^b) reference (a) with the adjectives which denote *likeness* (*correspondency*) and *unlikeness*, *friendly* and *hostile disposition*, as also (b) with the adjectives which, by composition with ἐν, σύν, or ὁμοῦ, denote a reference to something, and a *community* or *companionship*, or which (c) are derived from verbs governing the dative, and express the action of the verb, (d) also with the adverbs derived from these adjectives, and with the verbs which signify, *to make like*, e.g. Ὅμοιος Φιλίππῳ, ἀνόμοιος τοῖς ἀδελφοῖς. Γυναιῖκα κοινωνὸν ἀγαθὴν οἴκου οὖσαν ἀντίρροπον εἶναι τῷ ἀνδρὶ νομίζω (Xen. Ec. 3, 15). Τάχος καὶ ὀργή εὐβουλία ἐναντία (Thuc. 3, 42). Εὐνοὺς Ἀθηναίοις, ἐχθρὸς Λακεδαιμονίοις. Συγγενής, σύντροφός τινι. Ἀσύμφωνον ἑαυτῷ. Ἐνοχος ταῖς μεγίσταις αἰτίαις. Ὅμοροι τοῖς Ἀρμενίοις. Ὁμώνυμος ἐμοί. Κύνες ἐπιθετικά τοῖς θηρίοις (Xen. Mem. 4, 1, 3). — Ἀκολουθῶς τοῖς εἰρημένοις. Εὐνοικῶς ἔχειν τινί. Συμφερόντως ἑαυτοῖς. — Ὁμοιοῦσθαι τῷ θεῷ.

REM. 1. The adjectives which denote a correspondency, even when they are compounded with σύν or ὁμοῦ (e.g. ἀκόλουθος, ἀντίστροφος, ἰσοῤῥεπος, ὁμώνυμος, σύμφωνος), together with ἐναντίος, often also take the genitive, e.g. συμμαχία τούτων ἀντίρροπος (Dem. 1, 10, evenly balancing, counterpoising, this). Τεύκρος Σαλαμίνα κατὰκισεν ἐν Κύπρῳ, ὁμώνυμον ποιήσας τῆς πρότερον αὐτῷ πατρίδος αἵσης (Isocr. Euag. 18). Τὰ ἐναντία τῶν συμφερόντων συμβουλευεῖν. (Rarely ὁμοιος.) Φίλος, ἐχθρὸς, πολέμιος, ὅμορος, as substantives are used with the genitive (even in the superlative: οἱ ἐκείνου ἔχθιστοι, Xen. An. 3, 2, 5).

REM. 2. When it is denoted by ὅμοιος, ἴσος, παραπλήσιος, or the adverbs formed from them, that two subjects (or objects) have something equally or similarly, that something in them is equal or alike, the regular construction is, that the subjects are coupled by καὶ (Ὁμοίαν γνώμην ἔχω καὶ σύ), or by a relative word (ἴσος ὥσπερ, παραπλήσιος οἷόςπερ); but by a less exact way of putting it, the Greeks often have the second subject (or object) in the dative, as governed by the adjective (or adverb): Ὁμοίαν γνώμην σοι ἔγω. Τοὺς κακοὺς εὖ ποίων ὁμοία πείσει τοῖς τὰς ἀλλοτρίας κύνας σιτίζουσιν (Isocr. Dem. 29). Οὐ καὶ σὺ τύπτει τὰς ἴσας πληγὰς ἐμοί; (Arist. Ran. 636. On the accusative, see § 26, b.). Ἐπιθυμῶ παραπλησίως σοι (Pl. Phaed. 255). Μέθην καὶ ὕπνον ὁμοίως ἐνέδρα φυλάττομαι (Xen. Hier. 6, 3, = ὁμοίως καὶ ἐνέδραν). In the same manner, ὁ αὐτός, the same, is constructed: Τὰ αὐτὰ φρονῶ Δημοσθένει (Dem. 18, 304, = ἃ Δημοσθένης). Τὸν δοῦλον τοῖς αὐτοῖς χαίρειν καὶ ἀχθεσθαι τῷ δεσπότην χρή (Pl. Gorg. 510, = οἷς ὁ δεσπότης χαίρει). Ἐν τῷ αὐτῷ κινδύνῳ τοῖς φαυλοτάτοις αἰωροῦμαι (Thuc. 7, 77).

[§ 37.] (Sometimes even where the same verb cannot be repeated: Ἀπέθανε Σιτάλκης ὑπὸ τὰς αὐτὰς ἡμέρας τοῖς ἐπὶ Δηλίῳ, *Thuc.* 4, 101, = αἷς ἐγένετο τὰ ἐπὶ Δ.)

REM. 3. (To § 34—37.) Sometimes the dative is used even with a substantive, when it is derived from a verb or adjective which has an object of reference in the dative: Μὴ ἐξαμάρτητε περὶ τὴν τοῦ θεοῦ δόσιν ὑμῖν (*Pl. Apol.* 30). *Ἐνυμᾶχοι ἐγενόμεθα οὐκ ἐπὶ καταδουλώσει τῶν Ἑλλήνων τοῖς Ἀθηναίοις* (*Thuc.* 3, 19). *Τὴν αἰτοῖς ὁμοιότητα τῆς διαγωγῆς αἰεὶ ἔξουσιν* (*Pl. Theat.* 177). Ὁ τοῦτους τοῖς νόμοις λύων τοὺς τῷ γῆρα βοηθοὺς λυμίνεται (*Dem.* 24, 107, usually τοῦ γήρως).

§ 38. The dative of reference serves in Greek, in some special cases, to denote a certain particular way and manner, and a certain sense, in which the thing predicated takes place for, and in reference to, some person or some thing.

(246) α) The dative with εἰμί, ὑπάρχω, γίνομαι denotes the person for whom something is or comes to be, i. e. who *has it* or *comes to have it*: Νῆες οὐκ εἰσὶν ἡμῖν. Τοιαῦτα ἡμῖν εἰς φιλίαν ὑπάρχει (*Xen.*). (Παρύσατις ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μάλλον ἢ Ἀρταξέρξην (*Xen. An.* 1, 1, 4, *was devotedly attached to*). Ἐκ τῶν δούλων δώδεκα μναὶ ἐκάστω τοῦ ἐνιαυτοῦ τῷ πατρὶ ἐρίγοντο (*Dem.* 27, 24). Πόθεν αἱ διαβολαὶ σοι αὐταὶ γηγόνασιν; (*Pl. Apol.* 20.) (Οὐδὲν ἐμοὶ καὶ Φιλίππῳ, *I and Ph. have nothing to do with each other*. Τί ἐμοὶ καὶ σοί;)

β) The dative stands in statements of the time that has elapsed since a person has been in a certain state, or since a certain action: Ἡμέρα ἦν πέμπτη ἐπιπλόουσιν Ἀθηναίοις (*Xen. Hell.* 2, 1, 27, *it was the fifth day on which the Athenians; the Athenians had been five days* —). Ἡμέραι μάλιστα ἦσαν τῇ Μιτυλήνῃ ἐάλωκνία ἐπτά, ὅτ' ἐς τὸ Ἐμβάτον οἱ Λακεδαιμόνιοι κατέπλευσαν (*Thuc.* 3, 29). (Rarely without a participle subjoined: Ἐτη ταύτῃ τῇ ναυμαχίᾳ ἐξήκοντα καὶ διακόσια ἔστι μεχρὶ τῆς τελευτῆς τοῦδε τοῦ πολέμου, *Thuc.* 1, 13.)

γ) The dative of a participle is used to denote when, or in what situation, something shows itself (especially when a relation of place is assigned): Τὸ μὲν ἔξωθεν ἀποτομῆν σῶμα οὐκ ἄγαν θερμὸν ἦν, τὰ δ' ἐντὸς ἐκαίετο (*Thuc.* 2, 49). (Ἡ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ὁδὸς ἐπὶ Λυδίαν φέρει, *Xen. An.* 3, 5, 15, *the road to the west, when you have crossed the river*.) Πρὸς εἰδοξίαν καὶ ὠφέλειαν σκοποῦμένῳ ὁ μὲν ἐπαινέτης τοῦ δικαίου ἀληθεύει, ὁ δὲ ψέκτης οὐδὲν ὑγῆς λέγει, *Pl. Rep.* 9, 589. Hence συνελόντι (συντέμνοντι) εἰπεῖν, *to speak it briefly*, and simply συνελόντι, without the infinitive, *in brief; in short*. (On εἰπεῖν, see § 151, R. 1.)

(246, R. 2) δ) The dative of a noun with a participle is used with εἶναι, to denote a person's state of mind upon something (especially of *inclination* or *aversion*, βουλομένῳ): Τῷ πλήθει τῶν Πλαταιῶν οὐ βουλευμένῳ ἦν τῶν Ἀθηναίων ἀφίστασθαι (*Thuc.* 2, 3). Ἐπανάλθωμεν, ὅθεν ἀπελίπομεν, εἰ σοι ἡδομένῳ ἐστίν (*Pl. Phaed.* 78).

ε) Often a dative of reference denotes the person in whom, and *in whose affairs*, and, at the same time, in whose interest, something takes place; so that, instead of the dative referred to the predicate, we

might have, with only a slight modification of the way of conceiving [§ 38.] the relation, a genitive referred to the subject: Οἱ Ἀθηναῖοι ἀντείχον, μέχρι οἱ τοξόται εἶχόν τε τὰ βέλη αὐτοῖς καὶ οἱοί τε ἦσαν χρήσθαι (*Thuc.* 3, 98). Οἱ Περσῶν νόμοι δοκοῦσιν ἄρχεσθαι τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι (*begin with the care for the common good*) οὐκ ἔνθεν ταῖς πλείσταις πόλεσιν ἄρχονται (*Xen. Cyr.* 1, 2, 2; *those of most states, in most states*). (Ὁ αὐτοάντης ἡμῖν πατὴρ, *Soph. Pl.* 272, *he that slew our father*.) With a participle added, approximating now and then to the signification of a double genitive: Ξενοφῶντι διὰ τῆς μεσογαίας πορευομένῳ οἱ ἵππεῖς προκαταθέοντες ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι (*Xen. An.* 6, 3 (1) 10; *on Xenophon's march, his horsemen fall in with —*). Εἰργομένοις οὖν αὐτοῖς (τοῖς Χίοις) τῆς θαλάσσης καὶ κατὰ γῆν πορθουμένοις ἐνεχείρησάν τινες πρὸς Ἀθηναίους ἀγαγεῖν τὴν πόλιν (*Thuc.* 8, 24).

f) The dative of the personal pronouns, especially of the first (248) person, is added in expressions of *surprise* and of *blame*, in *demands*, *expostulations*, and the like, to denote a certain participation, and an interest in the person speaking, spoken to, or spoken of: Σωφροσύνης ἄρα οὐ δείξει ἡμῖν τοῖς νεαναῖς; (*Pl. Rep.* 3, 389.) Τούτῳ πάνν μοι προσέχετε τὸν νοῦν (*Dem.* 18, 178). [This dat. is called the *Dativus Ethicus*.]

g) Sometimes the dative of the agent stands with passive verbs (250) instead of ὑπό with the genitive; but in prose, for the most part, only with the perfect and pluperfect (to denote what one has complete and ready): Ἄ ὑπισχνοῦ ποιήσῃν ἀγαθὰ ἡμᾶς, ἀποτετέλεσται σοι ἤδη (*Xen. Cyr.* 3, 2, 16). Τὰ σοὶ πεπραγμένα (*Dem.* 19, 291). (Τίνες ἂν ὑμῶν δικαιότερον πᾶσι τοῖς Ἑλλήσι μισοῖντο; *Thuc.* 3, 64.)

As the case which denotes circumstance and appurtenance (Lat. § 39. ablative), the dative stands, partly by itself, used in different ways, (252, partly with the prepositions ἐν and σύν, together with ἅμα (which in 254) prose is used, for the most part, only in definitions of time, ἅμα τῇ ἔφ. ἅμα τῷ σίτῳ ἀκμάζουσι), and with other prepositions (ἀμφί, ἐπὶ [μετά], παρά, περί, πρὸς, ὑπό) in certain significations which arise out of the signification *on, at, by*: Βάλλειν τινα λίθοις, ξίφει, ὠθεῖν τινα ταῖς χερσίν (ἐν χειρὶ, διὰ χειρῶν ἔχειν τι), φαρμάκῳ ἀποθνήσκειν, γινώσκειν τινα τῇ σκευῇ (*Thuc.* 1, 8), πολέμῳ χώραν προσκτᾶσθαι, καταπλήττειν τοὺς ἄλλους τῷ ἀξιώματι, ἐκπεπλήχῃαι ταῖς συμφοραῖς, τιμᾶν (κοσμεῖν) τινα στεφάνοις, ζημιοῦν τινα θανάτῳ, φυγῇ, χρήμασιν (*in money*), ἀνηκέστῳ πονηρίᾳ νοσεῖν (*Xen. Mem.* 3, 5, 18, *of, with*), οἰκίαι κατεσκευασμέναι χαλκῳάμασι παμπόλλοις (*provided with*), κέρδει καὶ πλούτῳ κρίνειν τι (*Pl. Rep.* 9, 582, *judge by, according to*). Δέχεσθαί τινα πόλει, *in the city* (usually εἰς πόλιν, *into the city*).

REM. Διὰ with the genitive denotes the more remote means, *by means of*:
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- [§ 39.] Ποτέρα ὀρθοτέρα ἀπέκρισις, ᾧ ὁρώμεν, τοῦτ' εἶναι ὀφθαλμοῖς, ἢ δὲ οὐ ὁρώμεν; (*Pl. Theat.* 181.) In certain connexions ἀπό is used of origin, beginning, starting-point (Οἶκ ἀπὸ τύχης ἐγένετο, *Lys.* 21, 10, ἀπὸ τῶν αὐτῶν λόγων ἀποτρέπειν τὸν δῆμον, *Thuc.* 6, 19, ἀπὸ τῶν ἔργων κρίνειν, ἀπὸ σημείου ἐνός, adverbially: ἀπὸ στόματος), especially of resources (of money, and the like, *from, by, with, by means of*, *ἔην ἀπὸ λείας*, ἀπὸ τῶν χρημάτων στράτευμα συλλέγειν, *Xen. An.* 2, 6, 5, τὸ ναυτικὸν τρέφειν ἀπὸ προσόδων τινῶν, *Thuc.* 1, 81, ἀπὸ διακοσίων νεῶν καὶ χιλιῶν ταλάντων καταπολεμεῖν τινα, *Isocr. Antid.* 111); in other connexions ἐξ, of the occasion, source, etc. (ἐκ τοιαύδε προφάσεως, ἐξ ἀπάντων τούτων ἄχθεσθαι, *Pl. Rep.* 8, 549, ἐξ εὐεργεσιῶν εὐμενῶς διατίθεσθαι τινα, *Isocr. Paneg.* 28). In certain connexions sometimes ἐν, *in*, i. e. *by*, of the distinctive mark by which any thing is recognized: "Οἱ οἱ θεοὶ σε εὐμενῶς πέμπονσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίῳ σημείοις (*Xen. Cyr.* 1, 6, 2). ('Ορᾶν ἐν ὀφθαλμοῖς, to see before one's eyes, etc.)

- § 40. The dative denotes the side, aspect, regard or property, *on* and *in*
(253) which the predicate shows itself, the notion to which it refers: Γένει "Ελλην, φύσει κακός, ἡλικία νέος, ὑπερβάλλειν (προέχειν, διαφέρειν) ἀρετῇ, φρονήσει, πλήθει, μεγέθει, πλεονεκτεῖν τινος τιμαῖς καὶ χρήμασιν (*Xen. An.* 3, 1, 37). "Εργῳ, τῷ ὄντι, λόγῳ, τῇ ἀληθείᾳ, *in deed, in reality, in word, in truth*. Τὸ πρᾶττειν τοῦ λέγειν ὕστερον ὄν τῇ τάξει, πρότερον τῇ δυνάμει ἐστίν (*Dem.* 3, 15). Ναυσὶ καὶ πεζῷ νικᾶσθαι. Σώμασιν ἰσχύειν. Βλάπτεσθαι τῷ βελτίστῳ τοῦ ὀπλιτικοῦ (*Thuc.* 4, 73; to suffer loss in the best part, the flower, of —).

REM. To denote a part of the subject itself, the accusative is used, § 31. In certain general notions to which a term predicated of the subject refers, both cases are used, partly without any distinction, e. g. πόλις μεγάλη, Θάνατος δυνάμει and ὄνομα Θ., γένει "Ελλην and τὸ γένος "Ε. (with the article; but also Κορίνθιος γένος, *Thuc.* 1, 24), partly with a slight distinction, e. g. δισχιλιοὶ τὸ πλῆθος, but διαφέρειν (ὑπερβάλλειν, etc.) πλήθει, φύσει ἀγαθός, *by nature, naturally*, ἀμβλύτερος τὴν φύσιν, *duller in natural gifts; of duller nature or capacity*.

- § 41. The dative denotes the efficient cause *from* or *through* which any
(255) thing is done: Ἀγνοία ἀμαρτάνειν, φόβῳ (εὐνοίᾳ) τὰ προσεταγμένα ποιεῖν. Μέλητος τὴν γραφὴν ταύτην ὕβρει τινὶ καὶ ἀκολασία καὶ νεότητι γράφασθαι δοκεῖ (*Pl. Apol.* 26).

REM. The moving cause, or that on account of which any thing is done, is denoted by διὰ with the accusative; sometimes, however, the dative approximates to this signification: Δημοσθένης τοῖς πεπραγμένοις ἐφοβέιτο τοὺς Ἀθηναίους (*Thuc.* 3, 98). (Υφ' ἡδονῆς, *for pleasure, for joy*, e. g. γέλῳ.)

- § 42. The dative is sometimes used to denote the manner and the accom-
(257) panying circumstance (with): Παντὶ τρόπῳ πειρᾶσθαι (also πάντα τρόπον, § 30, d), οὐδενὶ κόσμῳ εἰσπίπτειν (*Thuc.* 7, 84), βία εἰσεῖναι, κραυγῇ πολλῇ ἐπιέναι (*Xen. An.* 1, 7, 4). (Οἱ Ἀθηναῖοι ἀτέλει τῇ νίκῃ ἀπὸ Μιλήτου ἀνέστησαν, *Thuc.* 8, 27; with the victory incomplete.)

REM. 1. Usually, however, it is only of some particular substantives that the simple dative is thus used, adverbially, e. g. δρόμῳ, *at a run, at full speed*, κύκλῳ,

round about, ὀργῇ δάκειν, θυμῷ φέρειν τι, σιγῇ ἀκούειν, (σπονδῇ). Otherwise σύν or [§ 42.] μετά is used, e. g. σύν δίκῃ, μετά δίκης, and with addition of an adjective, μετά πολλῆς ἀκριβείας (ἀκριβῶς). (*With joy, joyfully, ἡδέως, ἀσμένως*, etc.)

REM. 2. To this use of the dative belong also the datives of feminine adjectives and pronouns, with a substantive notion understood (such as ὁδῷ, or the like), used as adverbs of manner, e. g. δημοσίᾳ, ἰδίᾳ, πεζῇ, ταύτῃ, ἐκείνῃ, ἤ, πῇ, etc.

REM. 3. The military or naval force with which a movement or enterprise is conducted, is often put in the dative without a preposition: Ἀφικνεῖσθαι εἰκοσι ναυσί, πολλῶ στόλῳ, χειρὶ πολλῇ. Ἀθηναῖοι δισχιλίοις ὀπλίταις ἑαυτῶν καὶ ἱππεῦσι διακοσίοις ἐστράτευσαν ἐπὶ Χαλκιδέας (*Thuc.* 2, 79). Μνάσιππος κατεστρατοπεδεύσατο τῷ πεζῷ ἐπὶ λόφῳ ἀπέχοντι τῆς πόλεως ὡς πέντε στάδια (*Xen. Hell.* 6, 2, 7). But σύν may be prefixed: Βασιλεὺς σύν στρατεύματι πολλῷ προσέρχεται (*Xen. An.* 1, 8, 1). (Σύν is also omitted from the dative with αὐτός in the sense, *with — self and all*; *together with*: Οἱ Ἀθηναῖοι πέντε ναὺς ἔλαβον καὶ μίαν τούτων αὐτοῖς ἀνδράσιν, *Thuc.* 4, 14; *men and all*, i. e. *with its crew*.)

With comparatives, and with πρό and μετά, the measure *by how* § 43. *much* something is greater or less, earlier or later, is put in the (270) dative: Τέτταρσι μναῖς ἔλαττον. Πολλαῖς γενεαῖς ὕστερα τῶν Τρωϊκῶν. Δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας. (Πολλῷ, μακρῷ, ὀλίγῳ, βραχεῖ, μικρῷ μείζων, ὀλίγῳ τινὶ ἐλάττων. Τῷ παντὶ κρείττων, *infinitely better*. Τοσοῦτῳ κρείττων, ὅσῳ πρεσβύτερος.) (Μακρῷ ἄριστος, with the superlative. Πολλῷ προὔλαβον, *Thuc.* 7, 80, *had greatly the advantage*.)

REM. But we also find πολὺ and ὀλίγον (πολὺ μείζων), and always (when no substantive is added) τί and οὐδέν (μᾶλλον τι, οὐδέν μᾶλλον). (Τοσοῦτῳ δεινότερος, ὅσῳ καὶ ψεύδεσθαι τολμᾷ, without comparative in the second member: *so much worse, as —*.)

a) Verbs which denote an affection of the mind, *at* and *because of* § 44. something, take this object in the dative: thus ἡδομαι, χαίρω, ἄχθομαι, ἀθυμῶ, ἀγάλλομαι, ἐπαίρομαι: Ἀχθομαι τοῖς παροῦσιν, τοῖς γεγενημένοις. Ἐπαίρομενος ἢ πλούτῳ ἢ ἰσχυρί ἢ ἄλλῳ τῷ τοιούτῳ (*Pl. Rep.* 4, 434). But ἐπὶ is also added: Ἐπὶ τῇ τῶν Ἀρκαδίων τύχῃ οὐχ ἦγγον τῶν Λακεδαιμονίων ἥσθησαν οἱ Θηβαῖοι (*Xen. Hell.* 7, 1, 32).

REM. Some verbs most frequently take ἐπὶ (χαίρω), with others it is rare (ἐπαίρομαι). The dative is also found with ἀγαπᾶν and στέργειν, e. g. στέργειν τῇ ἑαυτοῦ τύχῃ (*Pl. Hipp. Maj.* 295); but usually the accusative, e. g. στέργειν τὰ παρόντα. We also find βαρέως (χαλεπῶς) φέρειν τί, ἐπὶ τινι.

b) The verb χρῶμαι, *use*, and νομίζω, when it has the same meaning, govern the dative: Σωματοφύλαξι χρῶνται βαρβάρους. Χρῶμαι τινι φίλῳ. Οἱ Ἀθηναῖοι ἀγῶσι καὶ θυσίαις διετησίοις ἐνόμιζον (*Thuc.* 2, 38).

a) The dative serves to mark the time at which (*when*) a thing § 45. takes place, when a definite point of time (day, night, month, year), (270) or a festival is assigned (and with ὥρα, e. g. χειμῶνος ὥρα): Τῇ αὐτῇ

[§ 45.] ἡμέρα (ταύτη τῇ νυκτὶ) ἀπέθανεν. Τῷ τρίτῳ ἔτει οἴκαδε ἀπέπλευσα. Τῇ ὑστεραίᾳ ὁ Κῦρος τὸ στράτευμα ἀνέπανεν (*Xen. Cyr.* 3, 3, 29). Τοῖς Παναθηναίοις, τοῖς Διονυσίοις, at [the festival of] the Panathenæa, the Dionysia. (Τῇ νομηνίᾳ, ταῖς πομπαῖς.) With other words ἐν is added: Ἐν τούτῳ τῷ χρόνῳ, ἐν ἐκείνῳ τῷ καιρῷ, ἐν τῷ παρόντι, ἐν τῷ τότε, sometimes also with the words above named: ἐν τῇδε τῇ ἡμέρᾳ, ἐν τῷ (Θαργη)λιῶνι μηνί (*Dem.* 49, 60). (The omission of ἐν is very rare with words which in themselves do not denote a point of time but an event, e.g. Ἐς τὸ πτόλιον Ἀρχίδαμος ἐκείνη τῇ ἐσβολῇ οὐ κατέβη, in that invasion. *Thuc.* 2, 20.)

REM. On the genitive in notes of time, see § 66.

β) To denote the place *where* a thing takes place, the poets sometimes use the dative without ἐν, e.g. ἀγροῖς τυγχάνειν (*Soph. Pl.* 313). Ἐτέορκος πλείστας τιμὰς ἔσχεν Ἀργεῖα χθονί (*Eur. Suppl.* 874), especially of names of cities, e.g. Δωδώνι, Μυκήναις. In prose the name of the city is thus put: Μαραθῶνι (Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς, *Pl. Menec.* 245), and besides, the adverbial forms derived from the ancient dative plural, in the sense *at the place*, e.g. Ἀθήνῃσι, Πλαταιαῖσιν; see the *Accidence*. (Ὀλυμπίασι καὶ Δελφοῖς, *Thuc.* 1, 143.) (So too Σφηττοῖς, Ἴσθμοῖς, Πυθοῖ.)

REM. (To § 39 seqq.) A dative, denoting circumstance or appurtenance, may sometimes be attached to an individual substantive, instead of to the predicate, e.g. ὁ γόνυ πατὴρ (*Lys.* 13, 91); sometimes even without the article: Ἰπποθάλῃς λέγει περὶ τῶν προγόνων Δύσιδος πλούτους τε καὶ ἵπποτροφίας καὶ νίκας Πυθοῖ καὶ Ἴσθμοῖ τεθρίπποις τε καὶ κέλησιν (*Pl. Lys.* 205).

CHAPTER V.

Genitive.

§ 46. (279) THE genitive in Greek denotes, in general, a connexion of dependence between the person or thing which is named in the genitive, and some other person or thing which is referred to it. The connexion is either immediate, between two substantives, one of which is defined by the other; or it appears in this, that something is referred to some other thing through an action or quality which goes to, is directed at, and exerted towards, or enters into, that other; or in this, that something is ranged under some other thing as the whole, of which it is the part. Further, the genitive denotes a *parting from*, and a *going out from* something, because this supposes a previously existing connexion¹.

¹ This latter sense is not possessed by the Latin genitive, where the ablative is used in this way with prepositions, adjectives, and verbs. The use of the genitive to denote a connexion or hanging together, as the result of an action which aims at

In the genitive is put with a substantive the name of the person § 47. or thing which possesses what the substantive denotes; the person ⁽²⁸⁰⁾ or thing to which it belongs, and by which therefore it can be denominated and designated (genitive of connexion and possession): Τίος Δαρείου. Κῆποι Ἐπικούρου. Οἰκέτης Δημοσθένους. Φύλαξ πόλεως. Σύνγραμμα Πλάτωνος. Ἔργον Πραξιτέλους. Ἡ τῶν πολεμίων τροπή. Τὸ γένος τῶν ἀνθρώπων. Μισθὸς τεττάρων μηνῶν. Ἀριθμὸς πεντακισχιλίων ἐτῶν (*Pl. Tim.* 23; *an amount of* —). Κλήρωσις ἀρχῶν. Αἱ τῶν νεῶν τιμαί (*honours which the young enjoy, or which they show*). Αἱ τῶν κακῶν συνουσίαι (*bad men's society, intercourse with bad men*). (Ὁ τῆς ἡσυχίας βίотος, *Eur. Bacch.* 388, poetical.) Ἐκάστου [τοῦτων τῶν μαθημάτων] ὄργανόν τι ψυχῆς ἐκκαθαίρεται (*Pl. Rep.* 7, 527. *In the case of each*). Εἶναι τιнос, γίνεσθαι τιнос. Ὁ ⁽²⁸⁹⁾ λόγος Δημοσθένους ἐστίν (*is D.'s*, νομίζεται, *is ascribed to D.*). Εἰμι τῆς πόλεως καὶ τῶν τὰ βέλτιστα λεγόντων (*Isocr. de Pac.* 129. *I belong to* —). Εἶναι τῶν ἐπιτιθεμένων (*Pl. Pol.* 307, *to be the prey of* —, *at the mercy of* —). Οἱ Πέρσαι τὴν Ἀσίαν ἐαυτῶν ποιοῦνται (*Xen. Ages.* 1, 33). (Οἱ Πελοποννήσιοι δύο καὶ εἴκοσι ναῦς τῶν Ἀθηναίων ἔλαβον, *Thuc.* 8, 95, *two and twenty ships of the Athenians, Athenian ships*.)

REM. 1. The usual way of describing the *son* of such a man, is to put the *father's* name in the genitive without *υἱός*: Λέαρχος Καλλιμάχου and Α. ὁ Καλλιμάχου. (See the *Article*, § 13, a. R.) (Τὴν Σμικυθίως οὐχ ὁρᾷ Μελιστήχην; *Arist. Eccl.* 46, *M. the wife of Sm.*)

REM. 2. The prepositions ἐν and ἐς (sometimes ἐξ) in the language of common life, and in imitations of it, often stand before a genitive with omission of the governing substantive οἰκία (also ἱερόν): Περικλῆς Κλεωίαν καταθέμενος ἐν Ἀρίφρονος ἐπαίδευσεν (*Pl. Prot.* 320, *placed him in A.'s house*). Μανθάνειν ἐν κιθαριστοῦ (*Pl. Theat.* 206, *at a cithara player's*). Πότερον τὸ παρὰ σοὶ ὕδωρ θερμότερον πιεῖν ἐστὶν ἢ τὸ ἐν Ἀσκληπιοῦ; (*Xen. Mem.* 3, 13, 3.) Ἐν Ἀιδου. Σωκράτης ἐφη ἰέναι ἐπὶ δέπνον εἰς Ἀγάθωνος (*Pl. Symp.* 174). Φοιτᾶν ἐς διδασκάλου (διδασκάλων), *to attend such a master*; πέμπειν εἰς διδασκάλων (*Pl. Prot.* 325). Εἰσῆλθον οἴκαδε ἐς ἐμάντοῦ (*Pl. Hipp. Maj.* 304). Ἐς Ἀιδου. (Ἐκ διδασκάλων ἀπαλλάττεσθαι, *Pl. Prot.* 326, *to leave school*.)

REM. 3. On the genitive under the government of the article, see § 14, c. (Ἄ ἔχον ἀλλήλων, *Thuc.* 5, 39, *what they had of one another's, belonging to one another*; ὅποσα ἀλλήλων εἶχον, *Thuc.* 5, 80.)

The genitive is put, as objective genitive, to transitive substantives, § 48. i. e. such as are derived from transitive verbs, or from verbs or ⁽²⁸¹⁾ adjectives which govern the genitive, and such as denote a capacity,

something and enters into it, is in Latin much more circumscribed, especially in verbs, so that in this regard also the Greek genitive is much more comprehensive than the Latin.

[§ 48.] an opportunity, an influence, for and upon something: Ἐρως (Ἀρά-σπα ἐνέπεσε) τῆς γυναικός. Φόβος τῶν πολεμίων, *fear of* (i. e. the being afraid of) *the enemies*; ὁ τῶν πολεμίων φόβος, *the enemy's fear* (of something), or (*some one's*) *fear of the enemy*. Πόθος τοῦ ἀποθανόντος. Διὰ Πανσανίου μίσος (*Thuc.* 1, 96; *out of hatred towards P.*). Διδάσκαλος λόγων (= ὁ λόγους διδάσκων). Ἐπιθυμία χρημάτων. Ἐπιμέλεια τῶν πραγμάτων. Ἀμέλεια γονέων. Ἡγεμονία τῆς Ἑλλάδος. Γραφή φόνου (γράφεσθαι φόνου). Ἐμπειρία τῶν πολεμικῶν. Ἐγκράτεια ἡδονῆς καὶ λύπης. Εἰρήνη καὶ ἐλευθερία τῶν τοιούτων (*Pl. Rep.* 1, 329; *freedom from* —). Ἀγγείων ἀπορία (*Thuc.* 4, 4, *from lack of vessels*). Ἀφορμὴν (ἄδειαν) διδόναι τινὶ τοῦ λοιδορεῖσθαι. Ἀφορμὴ ἔργων (*Xen. Mem.* 2, 7, 11, *as a means of settling about a work*).

REM. Sometimes an objective genitive is even used with substantives derived from verbs or adjectives which take a dative or a preposition (especially πρὸς, εἰς, *towards*): but if any obscurity might result from the use of the genitive, a preposition is used: Ἐμμένον τοῦ κακοῦ (*Pl. Gorg.* 479, from ἐμμένειν τῷ κακῷ). Πρόβλημα χεϊμόνων (*Pl. Tim.* 74, *a protection against*). Ἐπικούρημα τῆς χιόνος (*Xen. An.* 4, 5, 13, also πρὸς). Οὐ λόγων τοὺς ἀγῶνας προτίθεμεν ἀλλ' ἔργων (*Thuc.* 3, 67). Δῆλον ἐγένετο, ὅτι οὐ τῆς τῶν Ἑλλήνων εὐνοίας ἕνεκα ὁ ἡγεμὼν ἔλθοι (*Xen. An.* 4, 7, 20). Δημοσθένους φιλία καὶ Ἀθηναίων εὐνοία (*Thuc.* 7, 57; *out of friendship for D., and goodwill towards the A.*). Ἦσυχία ἐχθρῶν (*Pl. Rep.* 8, 566, *repose from* —). Sometimes the genitive is used even more harshly, instead of περὶ or a preposition of place: Τὸ τῶν Μεγαρέων ψήφισμα (*Thuc.* 1, 140). Ἡ τοῦ πηλοῦ ἐρώτησις (*Pl. Theat.* 117). Μετὰ τὴν τῆς Αἰτωλίας ξυμφορὰν (*Thuc.* 3, 114, = *τὴν ἐν τῇ Αἰτωλίᾳ*). Ἀπόστασις τῶν Ἀθηναίων (*Thuc.* 8, 5, = *ἀπὸ τῶν Ἀθ.*).

§ 49. α) In the genitive (*g. definitivus*) is sometimes added that in which the generic notion expressed by the governing word is in a special manner contained and denominated (but usually only the genitive of an infinitive): Ἡ τοῦ χαίρειν διάθεσις (*Pl. Phil.* 11, *the affection, or mood, of rejoicing*), ἡ τοῦ πείθειν τέχνη (*Pl. Phil.* 58). Ἀμαθία αὕτη ἡ ἐπονείδιστος ἡ τοῦ οἶσθαι εἰδέναι, ἃ οὐκ οἶδεν (*Pl. Apol.* 29, *that of conceiting oneself to know* —) ¹.

(S3) β) The genitive with words signifying a measure, number, or quantity, denotes the kind, the thing measured or numbered (*g. generic*): Πλήθος ἀνθρώπων οὐ σμικρόν, βοῶν ἀγέλη, οἴνου δέκα ἀμφορεῖς, μέδιμνος σίτου, ἄμαξαι σίτου (*Xen. Cyr.* 2, 4, 18, *wagon-loads of corn*), τριάκοντα μυριάδες στρατιᾶς (*Xen. An.* 1, 4, 5), τριακόσια τάλαντα φόρον (*Thuc.* 2, 13, *in taxes*). Ἦν τι στασιασμοῦ ἐν τῇ πόλει (*Thuc.* 4, 130). (Rarely with a neuter adjective as substantive: Ἀμύχανον

¹ Τὸ ὄνομα ὁ Μακάριος, *the name M.* (*Dem.* 43, 77). Τὸ τοῦ πατρὸς ἐμοῦ ὄνομα Σωσιάν τῷ υἱῷ ἐθέμην (*Dem.* 43, 74). (In apposition, not in the genitive. Very rarely τῷ ὄρει τῆς Ἰστώνης, *Thuc.* 4, 46, instead of τῷ ὄρει τῇ Ἰστώνῃ, see in § 13, R. Ἰλίου πτολίεθρον, poetic.)

εὐδαιμονίας, *Pl. Apol.* 41; something inconceivably great in the way [§ 49.] of blessedness; inconceivable happiness. Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμεως, *Thuc.* 1, 118. Ἐπὶ πλείστον ἀνθρώπων, *Thuc.* 1, 1.) (Ἄλις τούτων.)

REM. 1. Especially we may remark the expression ἐν παντὶ κακοῦ (ἀθυμίας, etc.) εἶναι (ἐς πᾶν κακοῦ ἀφικνεῖσθαι).

REM. 2. In like manner, a genitive is appended to adverbs (especially πῶς, ὡς, and ὅπως. ὡσαύτως. εὖ, καλῶς, κακῶς, ἱκανῶς) with the verb ἔχω, in the sense *am qualified, disposed, provided, in regard of—find myself in point of—, have a certain measure of—*: Πῶς ἔχεις δόξης τοῦ τοιούτου πέρι; (*Pl. Rep.* 5, 456.) Πελοποννήσιοι ἔπλεον, ὡς εἶχε τάχους ἕκαστος (*Thuc.* 2, 90). Ἄρ' οὐν οὗτος ἱκανῶς ἐπιστήμης ἔξει; (*Pl. Phil.* 62.) Συμμέτρως λεπτότητος ἔχειν καὶ πάχους (*Pl. Tim.* 85). (Ὡς ποδῶν εἶχον, as fast as my legs would carry me, τάχιστα. *Hdt.* 6, 116.) (Ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κείται, *Thuc.* 1, 36; lies exceedingly well for the voyage to S.) In *Hdt.* and the poets also, Πῶς ἀγῶνος ἦκομεν; εὖ ἦκειν χρημάτων, etc. (always without article.)

α) The genitive stands with words which denote a part of some- § 50. thing, in order to assign the whole (*g. partitivus*). In this manner (284) the genitive is governed by substantives and words used substantively, (pronouns, numerals, adjectives, and participles with the article, the article with an adverb or with a preposition and its case), by superlatives and by verbs involving the signification of the superlative: Μέρος τι (τὰ δύο μέρη) τῆς στρατιᾶς. Τῶν γερόντων τις. Ἐν ἐνίαις τῶν πόλεων. Τῶν πολιτῶν οἱ μὲν ἀπώλουντο, οἱ δὲ ἔφυγον. Δέκα (πολλοὶ) τῶν στρατιωτῶν. Ὁ τέταρτος τῶν παίδων. Οἱ δεινότατοι τῶν ῥητόρων. Τὰ καλὰ τῶν ζώων, οἱ σπουδαῖοι τῶν γονέων (*Isocr. Dem.* 11). Οἱ χρηστοὶ τῶν ἀνθρώπων (*Arist. Pl.* 490). Ἐπὶ πολὺ τῆς χώρας (*Thuc.* 4, 3, over a great part of the land). Ἀθηναίων ὁ βουλόμενος. Ὅ,τι περ ὄφελος ἦν τοῦ στρατεύματος (*Xen. Hell.* 5, 3, 6). Τὸ καταντικρὺ αὐτῶν τοῦ σπηλαίου (*Pl. Rep.* 7, 515, the part of the cavern facing them). Οἱ πολλοὶ χαίρουσι καὶ τῶν ἐδεσμάτων καὶ τῶν ἐπιτηδεύματων τοῖς καὶ τὸ σῶμα καὶ τὴν ψυχὴν βλάπτουσιν (*Isocr. Pac.* 109). Σύμβουλος ἀγαθὸς χρησιμώτατον ἀπάντων τῶν κτημάτων ἐστίν (*Isocr. Nicocl.* 53). Μόνος πάντων φρονεῖς. Ὁρθότατα ἀνθρώπων λέγεις (*Pl. Theæt.* 195). Ἡ ναὺς ἄριστα ἔπλει παντὸς τοῦ στρατοπέδου (*Lys.* 21, 6). Οἱ παλαιότατοι τῶν Ἀθηναίων πρόγονοι τῶν καθ' ἑαυτοὺς ἀνθρώπων ἠρίστευσαν (*Xen. Mem.* 3, 5, 10).—Τῷ ὁρώμεν ἡμῶν αὐτῶν τὰ ὀρώμενα; (*Pl. Rep.* 6, 507; with what part of ourselves —?) Ἐν τοιούτῳ τῆς οἰκίας, ὅπου πλειστάκις ὁ δεσπότης ὄψεται (*Xen. Hipp.* 4, 1; in such a part of the house —). Οἱ Ἀθηναῖοι ἐν τούτῳ παρασκευῆς ἦσαν (*Thuc.* 2, 17).—Εἰς τοῦτό τινας ἀνοίας ἐηλύθασιν (*Isocr. Pac.* 31). Εἰς τοσοῦτο ἀμαθίας ἦκω (*Pl. Apol.* 25).

[§ 50.]

REM. 1. We must note the different positions of the words, when the partitive genitive is governed by a participle with the article which has with it other definitions (case, adverbs, etc.): Οἱ Ἀρκάδων ἡμέτεροι ὄντες ξύμμαχοι (*Thuc.* 5, 64, *those of the Arc. who* —). Αἱ ἀρίστα τῶν νέων πλέουσαι (*Thuc.* 1, 48). Οἱ ξυμπροθυμηθέντες τῶν ῥητόρων τὸν ἔκπλουον (*Thuc.* 8, 1).

REM. 2. With numbers or words of number (μόνος, ὀλίγοι) now and then ἀπό, ἐξ are added, especially to denote that which is drawn off from, or remains: Ἀγων ἀπὸ τετρακισχιλίων ὀπλιτῶν χιλίους καὶ πενήκοντα τῇ νόσφ ἀπώλεσεν (*Thuc.* 2, 58). Ἐκ τριῶν ἐν ἡμῶν εἰλόμην (*Soph.* *Tr.* 734, *I should have chosen one of three*).

REM. 3. Instead of the neuter singular of an adjective denoting magnitude (πολύς, etc.), or a certain part (e. g. ἡμῖς, λοιπός) with a partitive genitive, in Greek the adjective often takes the gender of the genitive: Ὁ ἡμῖς, ὁ λοιπός τοῦ χρόνου. Εὐκτῆμων ἐξίω ἔτη ἐξ καὶ ἐνεήκοντα, τούτου δὲ τοῦ χρόνου τὸν πλείστον ἐδόκει εὐδαίμων εἶναι (*Isæ.* 6, 18). Κύρος κατενόει πολλὴν τῆς χώρας τοῖς Ἀρμενίοις ἔρημον καὶ ἀργὸν οὖσαν διὰ τὸν πόλεμον (*Xen. Cyr.* 3, 2, 2). (Rarely with other adjectives: Τῆς γῆς ἡ ἀρίστη, *Thuc.* 1, 2.)

REM. 4. Sometimes a general subject (or object) is put first, and then instead of the partitive genitive, we have, by way of apposition, a partition with pronouns or words of number (e. g. οἱ μὲν — οἱ δέ, etc.) or a limitation (οἱ πολλοί, *partly* —, *partly* —, *for the most part*): Οἱ τῇ φιλοσοφίᾳ μεμφόμενοι λέγουσι, ὅτι οἱ ξυνόντες αὐτῇ οἱ μὲν οὐδενὸς ἄξιοι, οἱ δὲ πολλοὶ πολλῶν κακῶν ἄξιοι εἰσιν (*Pl. Rep.* 6, 495). Οἷδα ἀδελφούς, οἱ τὰ ἴσα λαχόντες ὁ μὲν αὐτῶν τάρκουντα ἔχει, ὁ δὲ τοῦ παντὸς ἐνδείτῃ (*Xen. Conv.* 4, 35). Πελοποννήσιοι καὶ οἱ ξύμμαχοι, τὰ δύο μέρη, ἐνέβαλον ἐς τὴν Ἀττικὴν (*Thuc.* 2, 47). Οἱ ἐναντίοι τοῖς Λακεδαιμονίοις δεξιὸν μὲν κέρας οἱ Μαντινεῖς εἶχον, παρὰ δ' αὐτοῖς οἱ ξύμμαχοι Ἀρκάδων ἦσαν, ἐπεὶτα Ἀργεῖων οἱ χίλιοι λογάδες (*Thuc.* 5, 67). Cf. § 5, ἕκαστος and ἄλλος ἄλλο.

b) A partitive genitive is also governed by an adverb of place or time, denoting a point in and of the whole: Ἐξάγγελε τοῖς πολεμίοις, ἡμᾶς παρασκευάζεσθαι ἐμβαλεῖν πρὸς τῆς ἐκείνων χώρας (*Xen. Cyr.* 6, 1, 42). Οὐκ οἶσθα, ὅπου γῆς εἶ (*Pl. Rep.* 3, 403). Πανταχοῦ τῆς γῆς, οὐδαμοῦ γῆς. (Οὐ βλέπεις, ἢν' εἶ κακοῦ. *Soph.* *Ed. R.* 413.) Ἄλλοι ἄλλη τῆς πόλεως ἀπώλλυντο (*Thuc.* 2, 4). Οἱ ἄλλοι, ὅσοι ἐνταῦθα ἦλθον ἡλικίας (*Pl. Rep.* 1, 329). Οἱ ἄνω τοῦ γένους (*Pl. Legg.* 9, 378, *those higher up in the race*, i. e. *the ancestors*), ἐγγύτατα γένους (*Isæ.* 3, 64). Πόρρω σοφίας ἐλαύνειν (*Pl. Euthyphr.* 4, a *long way into* —). Πόρρω τῶν νυκτῶν, πρῶτὴ τῆς ἡμέρας, ὅψε' τῆς ὥρας. Πηνίκα τῆς ἡμέρας; (*Arist. Aves* 1498; *at what time of day?*)

§ 51.
(284,
R. 1)

A partitive genitive not unfrequently stands in Greek without an expressly governing word, in the following cases:

a) When to an indefinite substantive (without article) there is added the mention of a special sort, by an adjective or participle: Ἐρχεται ὀρχηστρίς τῶν τὰ θαύματα δυναμένων ποιεῖν (*Xen. Symp.* 2, 1, a *dancing-girl, of those who* —). Παταγίας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κύρον πιστῶν (*Xen. An.* 1, 8, 1. Similarly: Ἀνὴρ τῶν ῥητόρων, *Arist. Eq.* 423. Ἄνδρες τῶν φυλάκων, *Thuc.* 6, 43. Ἀνὴρ almost merely = τίς).

b) When to the whole expressed in the genitive there is immediately annexed the

special name of the individual (not a general class-notion): Τῆς Ἰταλίας Λοκροὶ μὲν [§ 51.] Συρακουσίων ἦσαν, Ῥηγῖνοι δέ, κατὰ τὸ ξυγγενές, Λεοντίνων (*Thuc.* 3, 86, *of Italy, in It., of the Italian cities*). Οἱ Δωριῆς ἡμῶν (*Thuc.* 4, 61, = οἱ Δωριῆς ὄντες ἡμῶν). Λακεδαιμόνιοι τῶν περιοίκων (*Thuc.* 4, 53, *Lac. of the class of the Perioeci*). Especially in this manner is used the genitive of a country (a place) with the name of a single point in it: Παραλαβόντες Βοιωτοὺς καὶ Φωκίας Ἀθηναῖοι ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον (*Thuc.* 1, 111, *to Ph. in Th.*). Οἱ Ἀθηναῖοι ὠρμίσαντο τῆς Χερρόνησου ἐν Ἐλεούντι (*Xen. Hell.* 2, 1, 10). (The genitive here has always the article, the governing word never, the place in itself less known being referred to the well-known country.)

c) With the verbs εἶναι, γίγνεσθαι, *to be, become, one of* — (i. e. *to belong to* —), and after all verbs denoting the being in one or another way received into a class, counting or being counted with a class. But with εἶναι, γίγνεσθαι, and sometimes with other verbs, εἰς may be prefixed to the genitive, e. g. Κριτίας τῶν τριάκοντα ἦν (*Xen. Mem.* 1, 2, 31, *one of the thirty tyrants*). Τῶν Ἀλκμαιονιδῶν εἶναι (*Dem.* 21, 144). Ἐξῆν Εὐκράτει τῶν τριάκοντα γενέσθαι (*Lys.* 18, 5). Ἔστι τῶν αἰσchrῶν, μᾶλλον δὲ τῶν αἰσchrίστων τοὺς ξυμμάχους φαίνεσθαι προδιδόντα (*Dem.* 2, 2. So ἔστι τῶν λυσιτελούντων, τῶν ἀδίκων, τῶν καλῶν, nearly = αἰσchrόν, ἄδικον, etc.). But also Ἔστιν ἐν τῶν αἰσchrῶν, *Isocr. Arch.* 97; ἔστι τῶν φαύλων τι, *Pl. Rep.* 10, 603; ἐν τι τῶν αἰσchrῶν ἔστιν, *Dem.* 20, 135. Τῶν εἰς τὴν πόλιν ἀνηλωκότων τὴν οὐσίαν εἰς ἐγὼ φανήσομαι γεγεννημένος (*Isocr. Call.* 62). Ὁ Θράσυλος τῶν ἐν Σικελίᾳ κατελέγη τριηράρχων (*Isa.* 7, 5). Σόλων τῶν ἐπτὰ σοφιστῶν ἐκλήθη (*Isocr. Antid.* 235). Γράφε με τῶν ἱππεύων ἐπιθυμούντων (*Xen. Cyr.* 4, 3, 21). Καὶ ἐμὲ θὲς τῶν πεπεισμένων (*Pl. Rep.* 4, 424). Οὐδαμοῦ πάποτε Μειδίας τῶν συγκαίροντων ἐξητάσθη τῷ δήμῳ (*Dem.* 21, 202). Also: Αἰσχίνης τῶν ἐχθρῶν τῶν σὼν εἰς ἐξητάζετο (*Dem.* 19, 291). Μειδίας εὐχετο μὴ λαχεῖν τῶν ἐξιόντων (*Dem.* 21, 133, = *στρατευσομένων*).

d) With verbs which otherwise govern the accusative (especially in the sense *give or take*), when a certain indefinite portion (*somewhat, some*) of a whole is denoted as their object (as in English: *to eat of* this or that): Πολὺ μᾶλλον ὑμῖν προσήκει τῶν ὑμετέρων ἐμοὶ δίδοναι ἢ τῶν ἐμῶν ἐμοὶ ἀμφισβητῆσαι (*Lys.* 21, 15). Ὁ Κυαξάρης λαβὼν τῶν ἐβρώμενων ἵππων τε καὶ ἀνδρῶν προσελαύνει (*Xen. Cyr.* 1, 4, 20). Ὁ Κύρος ἔταξε Γλοῦν καὶ Πίγηρτα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, συνεκκιβιάζειν τὰς ἀμάξας (*Xen. An.* 1, 5, 7). Ὅσοι ἔφαγον τῶν κηρίων, πάντες ἄφρονες ἐγίγνοντο (*Xen. An.* 4, 8, 20, *ate of the honeycombs*). Οἱ Συρακούσιοι ἐς τὸ Ὀλυμπιεῖον παρέπεμψαν φυλακὴν, δέισαντες, μὴ οἱ Ἀθηναῖοι τῶν χρημάτων, ἃ ἦν αὐτόθι, κινήσωσιν (*Thuc.* 6, 70, *take of the money*). Ἀθηναῖοι ἀφίκοντο ἐς Πρασίδας καὶ τῆς τε γῆς ἔτεμον (ἐδήλωσαν) καὶ αὐτὸ τὸ πόλισμα εἶλον (*Thuc.* 2, 56, *laid waste a part of the land*). *Ibid.* ἔτεμον τὴν Τροιζηνίδα γῆν καὶ ἔτεμον τῆς γῆς τὴν πολλήν. Βρασίδας διελὼν τοῦ παλαιοῦ τείχους μίαν ἐποίησε πόλιν ἐκ δυοῖν (*Thuc.* 5, 2,

[§ 51.] a. E; *B. made a breach in —*). *Ανιέναι ὀργῆς, to abate of (lay aside) his anger, Arist. Ran. 700, and τῆς ἐφόδου, to relax in their attack, Thuc. 7, 43¹.*

REM. In like manner (with the notion of part and piece), it is said, *ιέναι τοῦ πρόσω* (*Xen. An. 1. 3. 1, to go forward*), *ἐπιταχύνει τῆς ὁδοῦ τοὺς σχολαίτερον προσιώντας* (*Thuc. 4, 47, to hasten them on their way*), *προκόπτειν τινὶ τῆς ἀρχῆς* (*Thuc. 4, 60, to further a person's progress to dominion; to pave the way to his dominion*). *Κατέαγα (μέγα) τῆς κεφαλῆς* (*Pl. Arist.*), *I have got a (great) hole in my head (somewhere in my head)*, *συνετρίβην τῆς κεφαλῆς* (also *συντρίβεσθαι τὴν κεφαλὴν, Lys. 3, 18, by § 31*).

§ 52. Two genitives may stand in different senses with the same substantive: *Οἱ ἄνθρωποι διὰ τὸ αἰτῶν δέος τοῦ θανάτου καὶ τῶν κύκνων καταφεύδονται* (*Pl. Phaed. 85*). *Ἰππου δρόμος ἡμέρας* (*Dem. 19, 273, a day's running of a horse*). *Διὰ τὴν τοῦ ἀνέμου ἁπῶσιν τῶν ναυαγίων ἐς τὸ πέλαγος* (*Thuc. 7, 34, by the wind's drifting the wrecks out to sea*). (One genitive is governed by another: *μετὰ τῆς συμμαχίας τῆς αἰτήσεως, Thuc. 1, 32, together with their desire of, or application for, an alliance*.)

§ 53. Instead of a substantive for the governing word, a possessive genitive (§ 47) may be governed by a neuter pronoun, or by the word *ἐν* in the sense of something *in* or *on the part of* some person, so that the pronoun is often explained by a sentence with *ὅτι* annexed, or a dependent interrogative proposition: *Τοῦτό μοι ἔδοξε τῶν κατηγορῶν ἀναισχυντότατον εἶναι* (*Pl. Apol. 17*). *Μάλιστα τῶν κατηγορῶν ἐν ἐθαύμασα τῶν πολλῶν, ὃν ἐψεύσαντο, τοῦτο, ἐν ᾧ ἔλεγον, ὡς χρὴν ὑμᾶς εὐλαβεῖσθαι, μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε* (*Pl. Apol. 17, at one thing among many in them*). *Ἄλλα τέ σου πολλὰ ἄγαμαι καὶ ὅτι νῦν ἅμα χαριζόμενος Καλλία καὶ παιδεύεις αὐτὸν* (*Xen. Conv. 8, 12*). *Τὸ βραδύ, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε* (*Thuc. 1, 84*). *Ἄ διώκει λίσχινος τοῦ ψηφίσματος, ταῦτ' ἐστίν* (*Dem. 18, 56*). With verbs denoting *to perceive* and *remark*, when such a sentence is added, the pronoun is often omitted; so that the genitive is proximately governed by the following sentence: *Ἐγὼ οὐποτε ἐπανόμην βασιλεία καὶ τοὺς σὺν αὐτῷ μακαρίζω, διαθεώμενος αἰτῶν, ὅσῃ μὲν χώραν καὶ οἷαν ἔχοιεν, ὡς δ' ἄφθονα τὰ ἐπιτήδεια* (*Xen. An. 3, 1, 19*). *Ἀγνοοῦμεν ἀλλήλων ὅτι λέγομεν* (*Pl. Gorg. 517, each other's speech and meaning*). *Ἐγὼ μάλιστα ἐθαύμασα Σωκράτους πρῶτον μὲν τοῦτο, ὡς εὐμένως τῶν νεανίσκων τὸν λόγον ἀπεδέξατο, ἔπειτα ἡμῶν ὡς ὀξέως ἦσθετο, ὃ πεπόνθειμεν ὑπὸ τῶν λόγων* (*Pl. Phaed. 89*). *Καὶ πρῶτον μὲν Σωκράτης αὐτῶν (τῶν τὰ μετέωρα ἐρευνώντων) ἐσκόπευ, πότερά ποτε νομίσαντες ἰκανὸς ἦδῃ τὰνθρόπεια εἶδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τὰνθρόπεια παρ' ἄντας τὰ δαιμόνια σκοποῦσιν* (*Xen. Mem. 1, 1, 12, the first thing that he considered in them was, whether —*).

REM. From this usage of the language, or from some such way of taking the relation, it results that the poets use the genitive with the verbs *say* and *hear* in the sense of, *about*: (*Τῆς μητρὸς ἦκω τῆς ἐμῆς φράσεων ἐν οἷς νῦν ἔστυν, Soph. Trach. 1122, in what condition she is, the state of my mother*;) and also, that in passing to a new matter, a genitive is put at the head of a sentence unconnected with the following construction, in the sense, *as touching* —: *Τί δὲ ἱππῶν οἶει ἢ τῶν ἄλλων*

¹ *Ἐπιμίγνυσθαι ἔφασαν οἱ Πέρσαι σφῶν τε πρὸς Καρδούχους καὶ ἐκείνων πρὸς αὐτοῦς* (*Xen. An. 3, 5, 16. The elliptic genitive as subject*). *Κατεσκήφη τῶν τευχῶν τῶν μακρῶν ἐπὶ δέκα στάδια ἑκατέρου* (*Lys. 13, 8*; as if it were, *of the long walls there was thrown down to the extent of ten stadia*).

ζῶων; ἢ ἄλλη πη ἔχειν; (*Pl. Rep.* 5, 459.) Τί δὲ γῆς τε τμήσεως τῆς Ἑλληνικῆς καὶ οἰκίων ἐμπρήσεως, ποῖόν τί σοι δράσουσιν οἱ στρατιῶται πρὸς τοὺς πολέμιους (*ibid.* 470).

α) The genitive with εἰμί sometimes denotes the person or thing to which something *belongs* and is *appropriate, becoming, suitable, competent* [is his *part, duty, &c.*]: Ἔστιν ἄρα δικαίου ἀνδρὸς βλάπτειν καὶ ὀντινοῦν ἄνθρωπον; (*Pl. Rep.* 1, 335.) Οἰκονόμου ἀγαθοῦ ἐστὶν εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον (*Xen. Ec.* 1, 2). Οὐ παντὸς ἀνδρὸς ἐστὶν ἐκλέξασθαι, ποῖα ἀγαθὰ τῶν ἡδέων ἐστὶ καὶ ὅποια κακὰ (*Pl. Gorg.* 500). Ἀπόστασις τῶν βίαιόν τι πασχόντων ἐστίν (*Thuc.* 3, 39; *takes place only in the case of those who suffer harsh treatment; is for those who —*). (Νομίσατε εἶναι τοῦ καλῶς πολεμεῖν τὸ αἰσχύνεσθαι καὶ τοῖς ἀρχουσι πείθεσθαι, *Thuc.* 5, 9, *that to the right conduct of war it is essential.*) (Εἶναι πρὸς τινος, see under the prep. πρὸς.)

β) A genitive of a substantive with an adjective (pronoun or numeral) is either referred by εἰμί to a subject, or even immediately connected with a substantive, to denote its *demands and consequence* (what it calls for, and brings with it), its *magnitude, value, also age* (*descriptive genitive*): Ὡς μὲν ἐγὼ οὐκ ἀδικῶ κατὰ τὴν Μελίου γραφήν, οὐ πολλῆς μοι δοκεῖ εἶναι ἀπολογίας (*Pl. Apol.* 25). Ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι δοκεῖ (*Dem.* 8, 48). Οὐσία τεττάρων καὶ δέκα ταλάντων (*Dem.* 27, 4). Χωρίον δέκα μνῶν (*Isoc.* 2, 35). Ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων πλέθρων (*Xen. An.* 1, 4, 11. Here also without adjective, as the substantive πλέθρον in itself expresses a definite magnitude: Ποταμὸς Κέρσος ὄνομα, εὖρος πλέθρου, *Xen. An.* 1, 4, 4). Τὸ τμήμα τῆς χώρας ἐξακισχιλίων ταλάντων ἐστίν (*Dem.* 14, 19, *comes to*). Τοῦ Μαρσύου ποταμοῦ τὸ εὖρος ἐστὶν εἴκοσι καὶ πέντε ποδῶν (*Xen. An.* 1, 2, § 1). Μανία ἦν ἐτῶν πλεόν ἢ τετταράκοιτα (*Xen. Hell.* 3, 1, 14).

REM. 1. But the descriptive genitive in Greek is not used of *properties* and *make or nature in general*, except in one or two idioms with εἰμί. (Τοῦτου τοῦ τρόπου εἰμί, *Arist. Pl.* 246. Τῆς αὐτῆς γνώμης εἶναι, *Thuc.* 5, 46, τῶν αὐτῶν λόγων, *Pl. Gorg.* 482, *to keep to the same tale.*)

REM. 2. Beside πρόσδος δυοῖν μναῖν (*Xen. Vectig.* 3, 10), we find also δύο μναῖ πρόσδον by § 49, b. Likewise apposition is used: τριάκοντα μνᾶς πρόσδον ἔχειν or τὴν πρόσδον (*Dem.* 27, 9), by § 19, R. 2.

γ) The genitive with εἰμί and γίγνεσθαι denotes the *extraction* and *birth-place*, also the *material*: Βούσιρις πατὸς μὲν ἦν Ποσειδῶνος, μητὸς δὲ Λιβύης (*Isoc. Bus.* 10). Πατὸς λέγεται Κῦρος γενέσθαι Καμβύσου, μητὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι (*Xen. Cyr.* 1, 2, 1²).

¹ But also: Ὁ φόρος ἦν τετρακόσια τάλαντα καὶ ἐξήκοντα (*Thuc.* 1, 96). Τοῦ τείχους ἦν τὸ εὖρος πέντε καὶ εἴκοσι πόδες (*Xen. An.* 3, 4, 7).

² Often γίγνεσθαι ἐκ τινος. (Ἀπὸ τινος γίγν., *to be descended from some one.*) Poetically φῦναι, βλαστεῖν τινος.

[§ 54.] Ἴπποκράτης ὃδε ἐστὶν Ἀπολλοδώρου υἱός, οἰκίας μεγάλης τε καὶ εὐδαίμονος (*Pl. Prot.* 316). Τίμαιος ὃδε εὐνομοτάτης ἐστὶ πόλεως τῆς ἐν Ἰταλίᾳ Λοκρίδος. οὐσία καὶ γένει οὐδενὸς ὕστερος τῶν ἐκεῖ (*Pl. Tim.* 20). Ἡ κρηπίς (*the foundation*) ἦν λίθου ξεστοῦ κογχυλιάτου (*Xen. An.* 3, 4, 10). (Also without εἶναι and with ποιεῖν: Θεμέλιοι παντοίων λίθων, *Thuc.* 1, 93. Φοίνικος αἱ θύραι πεποιημέναι ἦσαν, *Xen. Cyr.* 7, 5, 22¹.)

§ 55. The genitive stands with the prepositions ἀνευ, ἀντί, ἀπό, ἔνεκα, ἐξ, πρό always, and with the prepositions διά, ἐπί, κατά, μετά, παρά, περί, πρὸς, ὑπέρ, and ὑπό in certain significations (those which spring from the conception of a *hanging together with*, and a *going forth from*; see chap. 6); also with all the adverbs which, as prepositions, serve to denote a relation to something in regard of place and space (sometimes also of time²); also with πλήν, *except*, λάθρα (κρύφα), *privily from* (λάθρα τῶν στρατιωτῶν), ἐμποδῶν, *in the way of* (obstructive: πολλῶν ἀγαθῶν ἀλλήλοις ἐμποδῶν γίνεσθαι, *Xen. Cyr.* 8, 5, 24), lastly with expressions which are compounded with prepositions to denote *on a certain side of*: ἐπὶ τάδε Φασήλιδος (*Isocr. Areop.* 80), τοῦ Ἡρακλείου ἐπέκεινα (*Xen. Hell.* 5, 1, 10), τὰ πρὸς ἑω τῆς Θηβαίων πόλεως (*Xen. Hell.* 5, 4, 49; *the country to the east of Thebes*). (On χάριν, δίκην with the gen., see § 31, d. R.)

REM. 1. With ἄγχι, ἐγγύς, and πλησίον, the poets sometimes use the dative, for the most part so that it can refer to the verb (ἐγγύς εἶναι τινι). (Ἐγγύτερον τῷ θανάτῳ, *Xen. Cyr.* 8, 7, 21, of a similarity.) Ἐξῆς and ἐφεξῆς have also the dative, especially in connexion with εἶναι or κείσθαι (ἐφεξῆς κείσθαι τινι, *to follow immediately upon something*).

REM. 2. How *from*, *out of*, is denoted by the genitive without preposition, see § 60.

§ 56. The genitive stands as object with a multitude of verbs, which in their original signification, involve more or less nearly the conception of a connexion or coherence with, or a coming out (a being parted) from the same; either as principal object (sometimes with an object of reference in the dative), or as accessory definition (more remote object) along with a passive object in the accusative; e. g. Τυγχάνειν

¹ In Herodot. πεποιημένος ἔκ τινος and ἀπό τινος.

² Such adverbs are: ἄγχι, ἀγχοῦ (with its degrees of comparison, mostly poetical), ἐγγύς (with its degrees of comparison: τοῦ καιροῦ ἐγγυτέρω τοῦ τείχους διώξαντες, *Xen. Hell.* 5, 3, 5, with the genitive of comparison, by § 61 and § 90, R. 4), πλησίον (*the same*), πόρρω, (poet. σχεδόν, ἐκίς, τῆλε, τηλοῦ, τηλόθε.) χωρίς, (δίχα poet.) εἴσω, ἔξω, ἐντός, ἐκτός (with ἔξωθεν, etc.), μεταξύ, πρὸσθεν, ὀπίσθεν, ἐπίπροσθεν, ὑπερθεν, ὑνερθεν (poet.), ἐνθεν καὶ ἔνθεν, ἀμφοτέρωθεν, κατέρωθεν, πέρα, πέραν (καταντιπέραν), ἐναντίον (ἄντα, ἀντίον poet. [ἐνώπιον]), καταντικρὺ (ἀντικρὺ), εὐθὺ (ἰθύς), ἄχρις, μέχρῃς (in later writers ἕως), ἐξῆς, ἐφεξῆς.

τοῦ σκοποῦ, ἄπτεσθαι τῆς χειρός, τοῦ πράγματος, ἐπιθυμεῖν εἰρήνης, [§ 56.] ἔρᾶν φρονήσεως, μετέχειν τῶν ἀγαθῶν, μεταδιδόναι τοῖς ἄλλοις τῶν ἀγαθῶν, ἐπιμελεῖσθαι τῶν πραγμάτων, ἄρχειν τῶν Ἑλλήνων, παύειν τινὰ ὕβρεως, αἰτιῶσθαι τινα τῶν ἐν τῷ πολέμῳπραχθέντων, καταγιγνώσκειν φυγὴν τινος (to condemn a man to exile).

REM. 1. In some such verbs the construction is somewhat variable in consequence of a different view of the meaning; for particular instances of this, the Lexicon must be consulted. Some verbs have the genitive in some one special sense, but otherwise have different constructions.

REM. 2. Although the genitive does not denote an object passively recipient of the action, yet verbs which govern a genitive (as principal object, not as secondary definition along with an accusative) are sometimes predicated in the passive of a subject which, in the active, would stand in the genitive: Νικήματος ἔρῶν τῆς γυναικὸς ἀντεράται (Xen. Conr. 8, 3). Ἀσκέεται δὲ τὸ τιμώμενον, ἀμελείται δὲ τὸ ἀτιμάζμενον (Pl. Rep. 8, 551. Ἀμελείν τινος). Ὅστις ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν, οὐκ ἐλεύθερός ἐστιν (Xen. Mem. 4, 5, 3. Ἀρχειν τινός); especially those compounded with κατὰ (§ 59), as κατακρίνεσθαι, καταφρονεῖσθαι, καταγελάσθαι, c. g. Ἐπειδὴν τις ἐγγὺς ἢ τοῦ αἰεσθαι τελευτήσῃν, οἱ λεγόμενοι μῆθοι περὶ τῶν ἐν Αἰδῶν, καταγελόμενοι τέως, τότε δὴ στρέφουσιν αὐτοῦ τὴν ψυχὴν, μὴ ἀληθείς ὥσιν (Pl. Rep. 1, 330). Ἰσμηρίας κατεψηφίσθη καὶ ἀποθνήσκει (Xen. Hell. 5, 2, 36, from καταψηφίζομαι, deponent middle).

a) The genitive is governed by the verbs which involve the conception of attaching to, and adherence to a thing; viz. such as mean to seize or lay hold by or upon, to hold to, catch at, get to (hit), aim at, and be studious of, crave, be in need of, lay claim to, be or make partaker of, fill with, be full of and rich in, make a beginning of: thus, λαμβάνομαι (in the middle), ἐπιλαμβάνομαι, ἀντιλαμβάνομαι, συλλαμβάνομαι, ἔχωμαι, ἀντέχωμαι (also figuratively, c. g. ἐπιλαμβάνομαι τοῦ νόμου, lay hold upon and find fault with, τὰ τούτων ἔχοντα, what hangs together with these and borders thereon)¹, ἄπτομαι, καθάπτομαι, ψάω, θιγγάνω, — ὀρέγομαι, στοχάζομαι, τυγχάνω (hit — attain, get), ἐφικνούμαι, ἐξικνούμαι (κυρῶ), — ἐπιθυμῶ, ἐρῶ², ἐφίεμαι, γλίσχομαι, (διψῶ, thirst after, ἐλευθερίας), — δεῖ (μοι, I need), δέομαι (τινός, of a person: I beg of some one), προσδέομαι (χρηζῶ)³, ἐλλείπει (μοι, I have lack of), — ἀντιποιούμαι (τῆς ἀρχῆς τινι, contest the government with some one), μεταποιῶμαι, ἀμφιβιβῶ (τινός τινι), προσήκει (μοι τῆς ἀρχῆς, I have a right to, have to do with —), μετέχω, μεταλαγχάνω, μεταλαμβάνω, μέτεστι (τινός μοι), μεταδίδωμι⁴, κοινωνῶ (τινός τινι), συναίρομαι (τινὶ τοῦ κυ-

¹ The actives λαμβάνω, take (not take by), ἔχω, hold, have, govern the accusative.

² But φιλῶ τινα, as it does not express desire.

³ Πολλοῦ δέω, ὀλίγον δέω, I am far from —, within a little of —, ὀλίγον δεῖ, it wants little of, or but that —. Τριακοστὸν ἔτος ἐνός δέον, not δέοντος, i. e. the twenty-ninth year; ἑνὸν δέοντες πενήκοντα ἄνδρες, forty-eight men. (Ὅκτω ἀποδέοντες τριακῶσι, Thuc. 4, 38; ὁκτώ as genitive.) (Ὅλίγον, μικροῦ without δεῖ, adverbially: within a little, almost, nearly.)

⁴ Μετέχω, μεταλαμβάνω μέρος, μέτεστί μοι μέρος, as the genitive denotes the whole, of which the person has part. λαγχάνω τι, obtain by lot; in the poets also τινός.

[§ 57.] δύναι¹, κληρονομῶ (τῆς οἰσίας), ἀπολαύω², γέομαι (μέλιτος, μαθήματος, γένω τοῖς
(259) παῖδας αἵματος). ἐμφοροῦμαι, ὀσφραίνομαι, — πῖμπλημι (ἐμπ., ἀναπ.), πληρῶ, πλήθω, γέμω, εἰπαρῶ, πλουτῶ, — ἄρχω (ἐπάρχω, κατάρχω), ἄρχομαι³, and other more special expressions.

(260) REM. The verbs *to take, to hold*, have also the genitive of the part by which one lays hold: Οἱ παρῶντες ἔλαβον τῆς ζωῆς τὸν Ὀρέντην (*Xen. An.* 1, 6, 10). Καί μιν ἐλάβετο τῆς χειρὸς ὁ Ἀδείμαντος (*Pl. Parm.* 126, *took me by the hand*). So ἔλκειν τινὰ ποδῶν (*by the feet*), and the like.

b) Further, the verbs which convey the notion of removal from and depriving of: viz. such as *to give up (one's claim to), forego, miss of, be and make far from, shut out of, hinder of, deprive of, begrudge, free from, lack, refrain from (spare), desist from, make an end of, together with be different from*; thus, ἀφίεμαι, μεθίεμαι (τινός)⁴, — ἀποτρυγχάνω, ἀμαρτάνω, σφάλλωμαι, ψεύδομαι (ἀπολείπομαι τῶν καιρῶν), — ἀπέχω, διέχω, χωρίζω, ἀφίστημι (Ὁρχομεῖνος Θηβαίων, *move them to revolt from the Th.*, ἀφίστασθαι Θηβαίων), — εἰργω (τινὰ τῆς διόδου), ὕσχω, κωλῶ (ἐνατιοῦμαι τινί τινος), στερῶ, ἀποστερῶ (τινὰ τινος)⁵, φθορῶ (γυμνῶ, μονῶ, *strip, make deserted, i. e. bereave of*, καταλύω τινὰ τῆς ἀρχῆς), ἐλευθερῶ, ἀπαλλάττω (τινὰ κακῶν, ἀπαλλάττομαι πόνων), ἀφήμι, ἀπολύω (τινὰ τῆς αἰτίας), — ἀπέχομαι, φείδομαι, — εἶκο, ἱπέκω, παραχωρῶ (τινί τινος), ἱπαχωρῶ, ἐξίσταμαι (τῆς οἰσίας, τοῦ φρονεῖν), (ἐξ)ανίσταμαι, ἱπανίσταμαι (τινί ἑδρας), — παύω (τινὰ τῆς ἐπιθυμίας, παύομαι τῆς ἐπ.), ἐπέχω (τοῦ λόγου, ἱφίεμαι τοῦ μέγα φρονεῖν), — διαφέρω, διέστηκα, and other more special phrases (e. g. λωφῶ ὁδούς, *feel myself relieved of*), or such as are used in a more free sense by the poets (e. g. ἀτιμάζειν τινὰ ὃν δέεται, *Soph. (Ed. Col.* 49, *to refuse a person something, and count him unworthy of it*, πεφευγέναι νόσου, *Soph. Phil.* 1044).

REM. In different verbs the sense which requires the genitive, results from their composition with ἀπό, or ἐξ, thus (besides the verbs above given) in ἀπελαίνω, ἀποτρέπω (τινὰ τῆς ἀλαζονείας), ἀποπηδῶ (Σωκράτους, *Xen. Mem.* 1, 2, 16, *desert him suddenly*), ἐκβαίνω (τῆς ἐμαντοῦ ιδέας), ἐκβάλλω (τινὰ τιμῆς), ἐκδιαιτώμαι (τῶν καθεστώτων νομίμων, *Thuc.* 1, 132), ἐξίστημι (τινὰ τοῦ φρονεῖν, ἐξίσταμαι τῆς ἀρχῆς), ἐκλύω (τινὰ ἀπορίας). Where the local notion *from, out*, is prominent, we have (both in these compounds, and in other verbs) ἀπό or ἐξ, e. g. Ἡ ψυχὴ ἀπὸ τοῦ σώματος χωρίζεται. Αἱ ὄχθαι τρία πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπέχον (*Xen. An.* 4, 35). Ἀπαλλάττειν τινὰ ἐκ πόνων. (Ἐλευθεροῦν, ἀπαλλάττειν τινὰ ἀπὸ Μηδων, of persons.)

§ 58

(291)

a) Further, the genitive is governed by the verbs which denote *being careful or neglectful of, mindful or forgetful of* (the conception being, that the mind is directed to something), as ἐπιμελοῦμαι, μέλει μοι, μεταμέλει μοι (*it repents me of*), φροντίζω, κήδομαι, ἐντρέπομαι (*have a care of, regard for*), προσοῶ, προσορῶ, ἀμελῶ, ὀλιγωρῶ, — μέμνημαι, ἐπιμέμνημαι, λανθάνομαι, ἐπιλανθάνομαι, ἀναμνήσκω (τινί τινος), sometimes ἐνθυμοῦμαι (usually with the accusative), and the verb πειρώμαι (*πειρῶ*), attempt.

¹ Also συναίρομαι τὸν κίνδυνον, *share the danger*.

² Also ἀπολαύω ἀγαθόν (φλαυρόν) τί τινος.

³ Ἀρχομαι ἀπὸ τινος, *begin with, at something*.

⁴ But ἀφήμι, μεθίμι τινα, *let a person go, set him at liberty*.

⁵ Also ἀποστερῶ τινά τι, § 25.

REM. 1. The constructions μέλει μοι, φροντίζω περί τινος also occur. (Μέλει μοι [§ 58.] ταῦτα, personally. Ἑορταὶ καὶ χοροὶ πᾶσι μέλουν, *Pl. Legg.* 8, 835.)

REM. 2. Μένειναι has also the accusative (*hear in mind and know*: τοὺς ἀδικούντας); ἀναμνήσκω two accusatives (§ 25). Μνημονεύω has usually the accusative.

REM 3. After the same analogy, the genitive is sometimes found also with αἰσθάνομαι, have a perception of (by the senses, e. g. κραυγῆς), and ἀκούω, *hear to* (e. g. τῶν Σειρήνων), different from ἀκούω τινός, *hear from a person*, § 60. Ἀκούω τινός διαλεγόμενον, *I hear some one speaking*.

b) Likewise the verbs which signify *to be leader and ruler of*, as ἄρχω, ἡγοῦμαι, κρατῶ, βασιλεύω, δεσπόζω, προστατῶ, τυραννέω, στρατηγῶ, ἡγεμονεύω, and the verb ἀκούω (κλύω) in the signification *obey* (and ἀνηκουστώ)¹.

REM. Ἐγοῦμαί τινι, *am leader to a person, show him the way*, κρατῶ τινα, *overcome a person* (μάχη). In the poets, the verbs of *ruling* have also the dative. As ἀκούω, so ὑπακούω occurs with the genitive (usually with the dative).

a) The genitive stands with various verbs which are compounded with § 59. a preposition governing the genitive, as the object of the relation denoted by the preposition, either alone, or with an object-accusative; especially (besides the verbs with ἀπό and ἐξ, § 57 b, R.) those compounds with κατά which denote an action *directed to, or against a person*, e. g. καταγελῶ, καταφρονῶ, καταβοῶ (τῶν στρατηγῶν, *cry out against the generals, in accusation or complaint*), καταντλῶ (γελωτά τινος), καταχέω, καταπροιξομαι, καταψεύδομαι, καθυβρίζω. In those which denote accusation and condemnation (κατηγορῶ, καταγινώσκω, καταδικάζω, κατακρίνω, καταψηφίζομαι), the offence or the punishment stands as object in the accusative: κατηγορεῖν ἀδικίαν, μωρίαν τινός (literally, *to charge injustice against a person*), so that the Greek construction is often the converse of the English. Ὅταν του καταγνώτε ἱεροσυλίαν ἢ κλοπὴν, οὐ πρὸς τὸ μέγεθος ὧν ἂν λάβωσι, τὴν τιμωρίαν ποιείσθε, ἀλλ' ὁμοίως ἀπάντων θάνατον κατακρίνετε (*Isocr. in Loch.* 6). (Καταψηφίζεσθαι δειλίαν, θάνατόν τινος.) In the passive: Τά μου ψευδῆ κατηγορημένα (*Pl. Apol.* 18). Ὁ κατεψηφισμένος ἡμῶν θάνατος. (Πολλὴν δυστυχίαν καταγινώσκειν τινός, *to pronounce a person to be very unfortunate*.)

b) Further, in some verbs compounded with πρό and ὑπέρ (partly in their proper signification, partly with the sense of a preference or advantage), e. g. προτιθέναι προοίμιον τοῦ λόγου (*Pl. Legg.* 4, 723, *prefix*), προτιμᾶν σωτηρίαν κέρδους (*Ant.* 2, β. 5), προέχειν τινός τι (to surpass a person in something), υπερέχειν σκιάδειον τινος (*Arist. Pres.* 1508), υπερφρονεῖν τινος (to look down upon), υπερέχειν πάντων κάλλει καὶ μεγέθει.

¹ In Herodotus also πείθομαί τινος.

[§ 59.]

REM. Ὑπερορώ, *I overlook, look down upon*, and ἱπεραίρω, *ἱπερβάλλω, surpass*, have the accusative. In the proper signification, the preposition is usually repeated.

c) With ἐπιβαίνω, *set foot upon*, e. g. τῆς Λακωνικῆς. (Ἐπιβαίνω ἐπὶ τὴν ναῦν, *go on board the ship*.)

§ 60.

a) With the verbs *to hear, learn, ask*, the name of the person *from whom* the thing is heard, &c., is sometimes put in the genitive: Ὑμεῖς ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν (*Pl. Apol.* 17). Ἀγγελος οἰδεὶς πάρεστιν, ὅτον πευσόμεθα τάκεϊ πράγματα (*Arist. Av.* 1120). It is more usual, however (except with πυνθάνομαι), to add παρά (πρός, ἐξ).

REM. 1. Ἀποδέχομαι τιος, properly *accept from some one and approve of*, e. g. Μὴ ταῦτα ἀποδέχεσθε Ἀγοράτου (*Lys.* 13, 83). Οὐκ ἀποδεχομαι σοι. ἐὰν τοιαῦτα φλυαρῆς (*Pl. Rep.* 1, 337), then usually with participle annexed (ἀποδέχομαι τιος λέγοντος): *accept willingly, approve that* (prop. *while, if*) *a person does so and so*¹.

REM. 2. Ὅζω μέρον, *smell of perfume* (with the accompanying notion of fullness). Τῆς κεφαλῆς ὅζω μέρον (*Arist. Eccl.* 521), *in the head (from the head)*.

REM. 3. The poets put passive verbs with the genitive, in the sense of, *from* (Ἄν ἡ θέλουσα, πάντ' ἐμοῦ κομίζεται, *Soph. Oed. R.* 580, *what she will*), especially participles, denoting extraction or origin, e. g. φύς, τραφεὶς τιος. (Cf. § 54, c.)

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(275,

R. 3)

REM. 4. The poets sometimes use with verbs which in general denote a motion, the genitive of the place from which the motion commences: Δόμων ὁρώ Χριστόθεμιν ἐντάφια χερσὶν φέρονσαν (*Soph. Pl.* 324). Παῖδας γῆς ἐλάν Κορινθίας (*Eur. Med.* 70, *out of* —). The more ancient language had for this sense the particular termination *θεν*, which has remained in local adverbs (cf. the *Accidence*). (Also ἐξ οὐρανόθεν.)

§ 61.

(293)

a) A genitive stands with verbs and phrases, denoting crimination and impeachment of a person, or conviction and condemnation, to denote the matter of the crimination (charge, &c.), e. g. Γράφομαι Φίλιππου φόνον, as with αἰτιῶμαι (also αἰτιῶμαι τοὺς θεοὺς τῶν ἀγαθῶν), ἐπατιῶμαι, διώκω, εἰσάγω, ἰπάγω, γράφομαι, αἰρῶ (τινὰ φόνον, κλοπῆς), ἐπέξεμι (τινὰ φόνον), εἰκνὴ λαγχάνω (or simply λαγχάνω), δικάζομαι (τινὰ κλήρον, *go to law with a person because of an inheritance*), φεύγω, ἀλίσκομαι, ὀφλισκάνω (ἀσεβείας). (Ἀπολύω, ἀφίημι τινα τῆς αἰτίας, § 57, b².)

REM. 1. With some of these verbs the name of the *punishment* also stands in the genitive: Ὑπάγω τινα θανάτον. Κρίνομαι θανάτον (*am upon my trial for life and death*, but also περὶ θανάτου, *Xen. Hell.* 5, 5, 25). Τιμῶ τι τῶν ἐσχάτων. Τιμᾶται μοι ὁ κατήγορος θανάτου, *lays the punishment at, demands that death be the punishment*.)

¹ In like manner ἀνέχομαι τιος ποιοῦντίς τι, *put up with, tolerate that* (prop. when) *a person does so and so*. Hence with gen. alone, ἀνέχομαι τιος.

² The conception on which the genitive rests, seems to be either that of a bringing under a certain notion (on account of, under the head of), or, of a direction to something (that to which the charge comes).

REM. 2. On the verbs compounded with *κατά*, see § 59, a. Ὀφλισκάνω stands [§ 61.] also with the accusative of the things one is accounted guilty of, and of the punishment: Ὀφλήκασι μοχθηρίαν καὶ ἀδικίαν (*Pl. Apol.* 39), ὀφλεῖν χιλίας δραχμάς, ὀφλεῖν γέλωτα. (Ἐγκαλεῖν τινι ἀδικίαν.)

b) With some verbs and phrases denoting to *praise* or *count happy*, to *compassionate* or *take revenge for*, the object on account of which one is praised or pitied, or revenge is taken, stands in the genitive: Εὐδαιμονίζω σε τοῦ τρόπου (*Pl. Crit.* 43). Νῦν ἔξεστι Λακεδαιμονίους πάντων, ὧν πεποιήκασιν ἡμᾶς, τιμωρήσασθαι (*Xen. Hell.* 6, 4, 19); so with ἀγαμαι. εὐδαιμονίζω, μακαρίζω, ζηλώ, οἰκτείρω, ἀμύνομαι, τιμωροῦμαι. (With an adjective: Εὐδαίμων μοι ἀνὴρ ἐφαίνετο τοῦ τρόπου, *Pl. Phæd.* 58.)

REM. 1. Occasionally some other verbs of kindred meaning are thus used, e. g. συγγιγνώσκω τινὶ τῆς ἐπιθυμίας (*Pl. Euthyd.* 306; as τιμωροῦμαι, otherwise συγγιγνώσκω τῇ ἐπιθυμίᾳ τινός). Λακεδαιμόνιοι ὀργίζονται Θηβαίους τῆς ἀντιλήψεως τῆς τοῦ Ἀπόλλωνος δεκάτης (*Xen. Hell.* 3, 5, 5). The poets use this genitive with all verbs which denote praise, blame, or anger at something, e. g. πατρὶ μνήσας φόνου (*Soph. Ant.* 1177). Verbs of *wondering* are also found with a single genitive of the person wondered at: Θανμάζω τῶν ὑπὲρ τῆς ἰδίας δόξης ἀποθνήσκων ἐθελόντων, ὑπὲρ δὲ τῆς κοινῆς μὴ τὴν αὐτὴν γνώμην ἐχόντων (*Isocr. Archid.* 93).

REM. 2. In the same manner the genitive is used in crying out at something, with an adjective, an interjection, or alone: Σχεδία τόλμης (*Eur. Alc.* 741). Φεῖ τοῦ ἀνδρός (*Xen. Cyr.* 2, 1, 39). Τῆς τύχης, τὸ ἐμὲ νῦν δεῦρο κληθέντα τυχεῖν (*Xen. Cyr.* 2, 2, 3, *what a misfortune, that I—*).

The genitive stands (as possessive) with the adjectives which denote § 62. *belonging to*, or the contrary, viz. οἰκείος, ἴδιος, ἱερός (*consecrated to a god*). κοινός, (288 f.) ἀλλότριος. Τὰ τῶν τὴν πόλιν οἰκούντων οἰκεία τῶν καλῶς βασιλευόντων ἐστίν (*Isocr. ad Nic.* 21). Ἡ πόλις ἀπάντων τῶν πολιτευομένων κοινή ἐστίν (*Andoc.* 2, 1). Ἱερὸς ὁ χώρος τῆς Ἀρτεμίδος (*Xen. An.* 5, 3, 13).

REM. Οἰκείος, in the sense *inclined* and *appropriate to*, and ἀλλότριος, *unfavourable to*, *alienated from*, have the dative: Ἡ Θάσος τότε Λακεδαιμονίους μὲν οἰκεία, ἡμῖν δ' ἀλλοτρία ἦν (*Dem.* 20, 61). Κοινός has more frequently the dative (κοινὸν πᾶσιν, κοινὸς ὁ ἄγων ἐμοὶ τε καὶ σοί).

The genitive stands, as objective genitive, with adjectives denoting a § 63. property which refers to a certain object (transitive adjectives), viz.:

a) With the adjectives denoting *full of*, *deficient in*, *needy*, *unpart-* (268, *icipant of*, *void*, or *free from* (cf. § 57, the genitive with the corre- 288 sponding verbs), e. g. Τὰ κοῖλα τῆς γῆς ὕδατος ἔμπλεά ἐστιν (*Pl. Phæd.* (d. c) 110). Πόλις μεστή ἐμπόρων καὶ ξένων (*Isocr. Pac.* 21). Ἐρημοὶ συμμάχων ἐσμέν. Πῶς ἂν θεὸς εἴη ὁ τῶν καλῶν καὶ ἀγαθῶν ἄμειρος; (*Pl. Conr.* 202.) Καθαρὸς φόνου (*Pl. Legg.* 9, 864). Such adjectives are πλήρης, πλέως, ἔμπλεως, σύμπλεως, μεστός, πλούσιος, — ἐνδής, ἐπιδής, κενός, ἔρημος. πένης, μέτοχος, ἄμειρος (ἀκέραιος, ἀκέρastos), καθαρός, ἐλεύθερος, and some in which the signification is more special, e. g. ὀρφανός (παίδων), γυμνός (ψυχὴ γυμνὴ σώματος).

[§ 63.]

REM. 1. To an adjective formed from a substantive with a *privativum*, and expressing a notion complete in itself without the addition of an object, the Greeks sometimes annex for more exact definition the genitive of a kindred substantive, so that the adjective expresses no more than the general notion *deprived of, free from*, e. g. ἀπαις ἀρρένων παίδων (*Xen. Cyr.* 4, 6, 2), ἀτιμος πάσης τιμῆς (*Pl. Legg.* 6, 774, also τοῦτων ἀτιμοί. *Andoc.* 1, 75, *deprived of this honour*), ἀδωρότατος χρημάτων (*Thuc.* 2, 65, *uncorrupted by*), ἀθώος τῆς Φιλίππου δυναστείας (*Dem.* 18, 270, *free from, unhurt by*). But especially in the poets, e. g. ἀνήμερος πάντων χειμώνων (*Soph.* (*Ed.* C. 677), ἀπεπλος φαρέων (*Eur. Phæn.* 324), ἀφωος τῆσδε τῆς ἀράς (*Soph.* (*Ed.* C. 685, *without uttering this curse*), ἀλύπος γήρως (*Soph.* (*Ed.* C. 1519, *untouched by*).

REM. 2. The poets form numerous compound adjectives with the sense of fullness or abundance of a certain special kind, and give them a genitive, e. g. πολυστεφῆς δάφνης (*Soph.* (*Ed.* R. 83), πολυκτῆμων βίου (*Eur. Ion.* 581).

(287 b, 288 c)

b) With the adjectives which denote *knowledge, experience, carefulness, capacity, power, or being guilty* (or *the cause*) of something, e. g. Ἐπιστήμων τῆς θαλάττης (*Thuc.* 1, 142), ἐγκρατὴς ὕπνου, γαστρος. Such adjectives are ἔμπειρος, ἀπείρος, ἐπιστήμων, ἀνεπιστήμων, ἀήθης (τοῦ κακῶς ἀκοίειν), ἐπιμελής, ἀμελής, ἀμνήμων, ἐγκρατὴς, ἀκρατὴς, κύριος, αἴτιος, with others of more special signification, e. g. φιλομαθὴς, ἀμαθὴς (ὥραία γάμον, *ripe for marriage*).

(287 a)

c) With adjectives derived from verbs which govern the accusative or genitive, and denoting either the action, or (especially with the ending *ικός*) the *capacity* for it, or (with a *privativum*) the forbearance of the action, e. g. Κακούργος τῶν ἄλλων, κατήκοος Μήδων, φειδωλὸς χρημάτων, ἀνατρεπτικός πόλεως, ἐξεργαστικώτατοι ὧν ἂν (= τοῦτων, ἂν ἂν) ἐγχειρῶσιν (*Xen. Mem.* 4, 1, 4), ἄγευστος ἐλευθερίας (*Pl. Rep.* 9, 576), ἀπαθὴς κακῶν (*Pl. Phæd.* 250), ἀπρακτοὶ ὧν ἐφίενται (*Thuc.* 6, 33), ἀνήκοος τοῦ πάντων ἡδίστου ἀκούσματος (*Xen. Mem.* 2, 1, 31), Φιλόδωρος (*fond of giving*) εὐμενείας, ἄδωρος δυσμενείας (*Pl. Conv.* 197).

REM. 1. Κατήκοος and ἐπήκοος have also the dative, like the corresponding verbs.

REM. 2. A genitive is also used with adverbs formed from the adjectives described under b and c, especially with ἔχω (instead of εἶναι with the adjective): ἐρωτικός, ἀνακῶς, ἀμαλῶς ἔχειν τινός. (Ἀπεχόρουν μάλα ὑπεροπτικῶς τῶν ἐναντίων, *Xen. Hell.* 7, 1, 18.) Likewise with διαφερόντως (τῶν ἄλλων), from διαφέρων (τινός).

d) With some which are compounded with a substantive capable of governing the genitive, and contain its notion, e. g. ὑπεύθυνος (τῆς ἀρχῆς, *he who has to give an account of an office administered by him*), ὑποτελής φόρου (*Thuc.* 7, 57), ἐπόδικος φόνου, ἀσεβείας.

REM. The poets sometimes construct compound adjectives in a harsh manner with a genitive governed by the substantive contained in the adjective, e. g. δομάτων ὑπόστεγος (*Soph. El.* 1386, *who is under the roof of the house*), χρόνος ἡμερῶν ἀνῆριθμος (*Soph. Trach.* 247, *a time consisting of days of which there is no number*).

c) With ἄξιος, ἀνάξιος, ἀντάξιος, together with the corresponding

adverbs, and the verb ἀξιῶ, *account worthy*, e. g. Ἀξίος ἐπαίνου, [§ 63.] *κολάζειν τινὰ ἀξίως τῶν ἀδικημάτων, ἀξιοῦσθαι τῶν ἴσων.*

REM. 1. Ἀξίον with the dative denotes *it is worth some one's while*, e. g. Ἀξίον σοι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζειν (*Xen. Mem.* 2, 1, 34).

REM. 2. Of the genitive with adjectives which denote something corresponding with a thing, see the dative, § 37, R. 1.

The genitive stands with the comparative of adjectives and adverbs, to § 64. denote the second member of the comparison (καλλίων Ἀλκιβιάδου, ἀμει-⁽²⁷¹⁾νον ζῆν τῶν ἄλλων), in the same signification with the adjectives which denote *double of, twice as great*, and the like (— πλάσιος, — πλους), and sometimes with ἄλλος (see comparative, § 91); further, with some verbs derived from a comparative and expressing a comparison, together with one or two others, which, without being so derived, have a similar signification, as πλεονεκτῶ (τῶν ἐχθρῶν), μειονεκτῶ, ἡσδῶμαι, (τῶν ἐπιθυμιῶν), ἑλασσοῦμαι, ὑστερῶ and ὑστερίζω (τῆς μάχης), — περιγίγνομαι, περίεμι (τινὸς πλήθει, σοφίᾳ) λείπομαι (πλήθει ὑμῶν), ἀπολείπομαι (*am left behind, fall short of, of the ἀληθείας*).

a) The genitive serves to denote the *price* at which a thing is § 65. bought, sold, exchanged, given in pledge, for which it is done, or at⁽²⁵⁸⁾ which it is set: Πολλῶν χρημάτων (πολλοῦ) ὠνεῖσθαι τι (πρίσθαι, κτᾶσθαι, πωλεῖν, ἀποδίδοσθαι). Δόξα χρημάτων οὐκ ὠνητή (*Isocr. ad Nic.* 32). Καὶ τῆς ψυχῆς ἂν τοῦτο πριαίμην. Οὐδεμίᾳς χάριτος οὐδ' ὠφελείας ἀνταλλάξαισθε ἂν τὴν εἰς τοὺς Ἑλληνας εὐνοίαν (*Dem.* 6, 10). Ὑποτιθεῖναι (ὑποκεῖσθαι) πέντε μνῶν. Πόσον Εὐήμος διδάσκει; (*Pl. Apol.* 20). Μισθοῦ (*for pay*) Τιμοκράτης νόμους εἰσφέρει (*Dem.* 24, 66). Χρημάτων ἐπικουρεῖν (*Pl. Rep.* 9, 575, *for money*). Οἱ τῆς παρ' ἡμέραν χάριτος τὰ μέγιστα τῆς πόλεως ἀπολωλεκότες (*Dem.* 8, 70). Τὰ τῶν εὐ καὶ κακῶς ποιεῖν δυναμένων δῶρα μείζονος τιμῶνται οἱ λαμβάνοντες ἢ τῶν ἄλλων (*Xen. Cyr.* 2, 11, 13). Πλοῖα χρημάτων τετιμημένα (*Thuc.* 4, 26).

REM. Ποιοῦμαί τι (τινά) περὶ πολλοῦ (πλείονος, ὀλίγου). With ἀλλάττομαι, ἀνταλλάττομαι the preposition ἀντί is also added.

b) In the genitive is also set that for which pay is demanded or given: Σωκράτης οὐδένα τῆς συνουσίας ἀργύριον ἐπράττετο (*Xen. Mem.* 1, 6, 11).

a) The genitive serves to denote the *time* within which, or at a § 66. certain point of which, something takes place (with partitive concep-⁽²⁷⁶⁾tion), therefore partly in specifying a natural undefined time, or a time often recurring (as e. g. νυκτός, *at or by night*, τῆς ἡμέρας, *by day = per diem*); partly in specifying the definite period of time *in the course of which* something takes place (e. g. τοῦ αὐτοῦ θέρους, *in the*

[§ 66.] *same summer*, τῆς ἐπιούσης ἡμέρας, *in the course of the following day* ; partly in specifying the time *within which* something takes place, or in the course of which something has not taken place (does not take place) : Δεΐλης ἀφίκοντο οἱ Ἕλληνες εἰς τὰς κόμας (Xen. An. 3, 3, 11). Ἐπὶ βαθέος ὄρθρου (Pl.). Σωκράτης τὸ αὐτὸ ἱμάτιον ἡμφέεστο θέρους τε καὶ χειμῶνος (Xen. Mem. 1, 6, 2). (More rarely ἐν θέρει, in the poets also simply θέρει.) Δαρεικὸν ἕκαστος οἶσει τοῦ μηνὸς ὑμῶν (Xen. An. 7, 6, 7 ; also τοῦ μηνὸς ἐκάστου). — Τοῦ αὐτοῦ θέρους Ἀγων καὶ Κλεόπομπος ἐστράτευσαν ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θράκης (Thuc. 2, 58). Ἐπράχθη ταῦτα Ἐλαφηβολιώτος μηνὸς ἐπὶ Θεοφίλου ἄρχοντος (Dem. 37, 6). Δηλια (the Delos festival) ἦν ἐκείνου τοῦ μηνὸς (Xen. Mem. 4, 8, 2). Οἱ ἡμέτεροι πρόγονοι τῆς αὐτῆς ἡμέρας ἐπύθοντό τε τὴν ἀπόβασιν τὴν τῶν βαρβάρων καὶ ἐβοήθησαν ἐπὶ τοὺς ὅρους τῆς χώρας καὶ μάχῃ νικήσαντες τρόπαιον ἔστησαν τῶν πολεμίων (Isocr. Paneg. 81). — Γυλιππος ἔλεγεν, εἰ βούλονται ἐξιέναι οἱ Ἀθηναῖοι ἐκ τῆς Σικελίας πέντε ἡμερῶν, ἔτοιμος εἶναι σπένδεσθαι (Thuc. 7, 3). Προσετάχθη Νικομάχῳ τεττάρων μηνῶν ἀναγράψαι τοὺς νόμους τοὺς Σόλωνος (Lys. 30, 2). Πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηκεν (Pl. Cour. 172). Οὐπω δὲ πολλοῦ χρόνου τούτου ἡδίωνι οἴνῳ ἐπέτευχον (Xen. An. 1, 9, 25).

REM. 1. Τῆς αὐτῆς ἡμέρας, *in the course of the same day, yet on the same day, on one and the same day*, τῇ αὐτῇ ἡμέρᾳ (§ 45), *the same day*, often with small difference. Τοῦ αὐτοῦ θέρους, ἐν τῷ αὐτῷ θέρει (Thuc. 4, 133). Τοῦ λοιποῦ, *in future* (οὐ βλάψομεν τοῦ λοιποῦ ἐκόντες τὸ ἱερὸν, Thuc. 4, 98) and τὸ λοιπόν.

REM. 2. *The time in the progress of which* is also denoted by the dative with ἐν : Ἐν τεσσαράκοντα μάλιστα ἡμέραις Ἀγων χιλίους καὶ πετήκοντα ὀπλίτας τῇ ῥέσφ ἀπώλεσεν (Thuc. 2, 58). Ἐν τρισὶν ἡμέραις καὶ τσσαύταις νυξὶ διακόσια καὶ χίλια στάδια οἱ Λακεδαιμόνιοι διήλθον (Isocr. Paneg. 187)¹.

(277) *b)* The genitive of a substantive (or word used substantively) and a participle serves to denote the time (and the circumstance), and indicates that something goes on while the subject is doing the thing, or is in the situation, denoted by the participle : Κύρου βασιλεύοντος, στρατηγούντος, *in the reign, under the command, of Cyrus*. See Particles, § 181.

§ 67. *a)* The general (possessive) genitive relation may be denoted in Greek alike by the possessive pronouns and by the genitive of the personal pronouns : τὰ ἡμέτερα ὅπλα, τὰ ὅπλα ἡμῶν. A possessive pronoun may have a genitive standing in apposition to it, especially that of αὐτός : Ἐμὸς αὐτοῦ (αὐτῆς), ἡμέτερος αὐτῶν, *my own, our own*.

¹ Λακεδαιμονίων βασιλεὺς ἐντὸς τριῶν ἐτῶν ἀφείλετο τὴν ἀρχήν (Isocr. Euag. 61, *in less than* —).

Εἶδον τὴν σὴν ἀνδρίαν καὶ μεγαλοφροσύνην, ἀναβαίνοντος ἐπὶ τὸν ὀκρί- [§ 67.]
 βαντα (*on the stage*) μετὰ τῶν ὑποκριτῶν (*Pl. Courn.* 194).

b) The objective genitive relation is sometimes denoted by a possessive pronoun: Εὐνοία ἐρῶ τῇ σῇ (*Pl. Gorg.* 486). Οἱ Λακεδαιμόνιοι φόβῳ τῷ ὑμετέρῳ πολεμΗΣΕΙΟΥΣΙΝ (*Thuc.* 1, 33)¹.

CHAPTER VI.

Appendix to the doctrine of Cases: Of the Prepositions, especially such as govern several cases.

THE prepositions which govern more than one case, are partial to the § 63. *accusative* (a case in itself not conveying the notion of any particular relation), when they denote a motion to, along, or over any thing; or when they have a figurative meaning derived from this (of a relation which is neither local nor corporeal); sometimes even (e. g. *διά* and *κατά*), when the thought of a local relation altogether disappears in the figurative meaning. The *dative* they take in the signification *on*, *at*, *by*: the *genitive*, when they call forth the notion either of a going out *from*, or of a connexion *with*, or of an entering *into* (e. g. *μετά*, *διά*), or of a part (a point) of the whole (e. g. *ἐπὶ*, *ὑπὸν*).

REM. The different construction, and the difference of meaning therewith connected, results—apart from the consideration of the way in which it is influenced by the notion of *rest* or of *motion* involved in the relation—from the circumstance, that some prepositions in themselves originally denote an undefined relation capable of being put in various ways; which relation is specifically determined by the verb and the governing word, e. g. *ἐπὶ*, *by* and *ὑπὸν*, but especially *παρά* and *πρός* of a relation *beside*, and *in the direction from* something. In the figurative usage of the prepositions, the original signification, from which that usage is derived, is in many instances not so easy to discover. The particulars of these figurative senses in the several constructions must be learnt from the *Lexicon*; here, only the primary distinctions are assigned, together with some examples of the manner in which the more special and less proper applications are

¹ Of the vocative, we have only to remark, that in prose it has ὦ before it, with very rare exceptions where there is a forcible brevity in the expression: "Ἄνδρες, διαπλεῖν μὲν, ἐνθα βουλούμεθα, Ἀρίσταρχος ὅδε τρυφήεις ἔχων καλῶν (Xen. An. 7, 3, 3); in the poets ὦ is very often omitted. An adjective is put between ὦ and the substantive, when it is emphatic (ὦ καλὲ πᾶν); otherwise it is put after it (ὦ Πρώταρχε φίλε, Pl. Phil. 53), and always in customary forms of address, as ὦ ἄνδρες Ἀθηναῖοι. Instead of the vocative the poets sometimes put the nominative (δύστημος, ἀντὶ τοῦ; Soph. Œ. R. 1155.) In prose only with οὗτος, *this person here*, which is also used in the sense *ho, there! you there!* An adjective or participle may be annexed as apposition in the nominative with the article: Σὺ δέ, ὁ ἄρχων τῶν ἐπὶ ταῖς καμήλοις ἀνδρῶν (Xen. Cyr. 6, 3, 33). (ὦ Ὑστάσπα καὶ οἱ ἄλλοι οἱ παρόντες, Xen. Cyr. 8, 4, 17.)

[§ 68.] deduced from the primary senses. In some instances, the senses of two constructions border closely upon one another, and the construction varies in different authors. From the *Lexicon* and by practice it must also be learnt, how, even in prepositions governing only one case, the Greeks apprehended this or that operation or condition under a different view of the relation in space from that which lies at the foundation of *our* constructions: e.g. μάχεσθαι, θηρείειν ἀφ' ἵππου, *from a horse*, i.e. *on horse-back*.

§ 69. Διά. 1. With the accusative: *by reason of* (*through*, of the cause and the author): διὰ ταύτην τὴν αἰτίαν (διὰ τοῦτο). Διὰ τὸ κάλλος καὶ τὴν ἀρετὴν φιλεῖσθαι. Διὰ τοὺς ἐπανορθούντας αἰέτι τῶν μὴ καλῶς ἔχόντων αἱ ἐπιδόσεις γίνονται ταῖς πόλεσιν (*Isocr. Frag.* 7). Δικαιοσύνη αὐτὴ δι' ἑαυτὴν τὸν ἔχοντα ὀνίνησιν (*Pl. Rep.* 2, 367). (In the poets, but rarely in the Attic poets, *through*, *along*: διὰ πόντον βαίνειν, *Pind.*, διὰ στόμα εἰς λυγρὴν μέλαιναν, *Æschyl.*, διὰ στέμα ἔχειν, *Arist.*)

2. With the genitive: a) *through* (local): διὰ Συρίας πορεύεσθαι, διὰ τῆς ἀγορᾶς ἔλκειν τινά. (Διὰ χειρὸς ἔχειν τι, διὰ στόματος ἔχειν τινά, διὰ φόβου εἶναι, διὰ φιλίας ἰέναι τινί—δι' ὀλίγου, *within a little of*, *at a short distance from*, διὰ δεκάτου ἔτους, *with an interval of ten years*, διὰ δέκα ἐπάλξεων, *Thuc.* 3, 21, *at every tenth battlement*.) b) *by means of*, *through* (of the means): δι' ἀγγέλων διαπραττεσθαι τι, δι' ἐρμηνέως διαλέγεσθαι τι, διὰ γραμμμάτων χρηματίζειν τινί. Δι' ὧν ἐκ χρηστῶν φαῦλα τὰ πράγματα τῆς πόλεως γέγονε, διὰ τούτων ἐλπίζετε τῶν αὐτῶν πράξεων ἐκ φαύλων αὐτὰ χρηστὰ γενήσεσθαι; (*Dem.* 2, 26.)

§ 70. Κατά. 1. With the accusative: a) *over* along something (of diffusion or expansion over, or of abiding somewhere in), *in*, *upon*, *at*, *over against*: Μέγα πένθος ἦν κατὰ τὸ Λακωνικὸν στρατεύμα (*Xen. Hell.* 4, 5, 10). Οὐκ ἦν κατὰ πόλιν (*Pl. Theæt.* 142; *in town*). Κατὰ Μαλέαν, *directly over against*. Οἱ κατὰ ταῦτα οἰκοῦντες (*Xen. An.* 7, 5, 13; *hereabouts, in these parts*). Κατὰ γῆν, κατὰ θύλασσαν. Of time: Κατὰ τοὺς Ἡρακλείδας, οἱ καθ' ἡμᾶς, κατ' εἰρήνην, *in time of peace*. b) *according to*, *agreeably with*, *after*—*in proportion or relation to*, and *concerning* (of that which belongs to something and points to it),—*after the manner of*, *answering to*,—*wise* (of the sort or manner denoted by the substantive, especially in distribution, where a certain number recurs continually): Κατὰ τοὺς νόμους ζῆν (*Pl. Prot.* 326). Κατὰ νοῦν ἐμοὶ τὰ πράγματα γέγονεν. Κατὰ Θουκυδίδην, κατὰ τὸν σὸν λόγον. Πλείω ἢ κατὰ τὸ ἡμέτερον πλῆθος. Κατὰ τὴν χρεῖαν καλὰ ταῦτα λέγω (*Pl. Gorg.* 474.) Τὰ κατὰ Πανσανίαν (*the affair of P., the account concerning him*). Κατὰ τὸ σῶμα, *as to or in the body*. Οὐ κατὰ τούτους ῥήτωρ εἰμί (*Pl. Apol.* 17, *in their manner, after their measure*).—Κατὰ πόλεις, *city-wise, city by city, each city by itself*;

καθ' ἓνα (καθ' ἓνα τῶν Ἑλλήνων, *Dem., the Greeks, man by man*), κατ' [§ 70.] ὀλίγους. c) *on account of, for* (of cause and purpose): Οἱ πρόγονοι ἡμῶν τὴν προξενίαν ὑμῶν κατὰ τι ἔγκλημα ἀπέπειπον (*Thuc. 6, 89*). Ἀφίγμενοι κατὰ χρημάτων πόρον (*Xen. Hell. 5, 1, 7, with intent to get,—for*). Ἀναβαίνειν κατὰ θέαν τοῦ χωρίου (*Thuc. 5, 7, to get a view of—; for a view of—*).

2. With the genitive: a) *down upon or over, also under*: κατὰ τῆς πέτρας, κατὰ τῆς κεφαλῆς, μυρίας κατὰ γῆς ὀργυίας γενέσθαι (*Xen. An. 7, 1, 30*). b) *against, upon, of* (in expressions denoting a complaint against or a sentence upon, or generally something said of a person). Μηνύειν κατὰ τινος (*Thuc. 6, 60*). Λέγω οὐ καθ' ἀπάντων, ἀλλὰ κατὰ τῶν ἐνόχων τοῖς εἰρημένοις ὄντων (*Isocr. ad Nic. 47*). Μέγιστον ἐγκώμιον κατὰ τῶν Ἀθηναίων. Ὡςπερ λέγεται κατὰ τῶν μεμνημένων (*Pl. Phaed. 81, in the case of*).

Ἦ περ. 1. With the accusative: *over, above* (of exceeding and surpassing): ὑπὲρ τριάκοντα ἔτη, μεγέθει καὶ ῥώμῃ ὑπὲρ τοὺς ἐν τῇ νηὶ πάντας εἶναι (*Pl. Rep. 6, 488*), ὑπὲρ ἄνθρωπον φρονεῖν. (Rarely *beyond*, to denote distance: πέξῃ βαδίζειν ὑπὲρ τὰς Πύλας καὶ Φωκέας (*Dem. 6, 36; to beyond*). Poetically and in Herodotus, *over*, so that the goal lies on the farther side: ῥίπτειν τι ὑπὲρ τὸν δόμον, *over the house, to the other side of it*).

2. With the genitive: a) *over, above* (denoting the *where*): Ὁ ὑπὲρ τῆς κόμης γήλοφος. Ἡλῖος ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορεύεται (*Xen. Mem. 3, 8, 9*). Οἱ ὑπὲρ Χερρόνησου Θράκες (*Xen. An. 2, 6, 2*). b) *for* (in defence of, for the good of): Λέγειν, μάχεσθαι ὑπὲρ τινος, *for, instead of*. Ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι.

Ἀμφί. 1. With the accusative: a) *about, of motion, tarrying and surrounding*; mostly poetical; in prose οἱ ἀμφὶ τινα, *those about, the train or suit of, a person* (οἱ ἀμφὶ Κῦρον), *the person himself with his companions or those like him* (οἱ ἀμφὶ Ἀνυτον); ἀμφὶ τι ἔχειν (εἶναι), *to be busied about a thing*. b) *about, towards* (of time, or magnitude): ἀμφὶ δεῖλην, ἀμφὶ τὰ ἑκαίδεκα ἔτη γεγονώς.

2. With the dative: a) *on, with, or in a thing about me* (ἀμφὶ κλάδοις ἔζεσθαι, *with boughs about me*), merely poetical. b) *about, for, of*: φοβεῖσθαι ἀμφὶ γυναικί, poetical, and in Herodotus.

3. With the genitive: *about, around* (rare), *of*, poetical. (Ἡ δίκη ἡ ἀμφὶ τοῦ πατρός, *Xen. Cyr. iii. 1, 8*.)

Ἐπί. 1. With the accusative: a) *upon* (Lat. *in* with accusative): § 73. ἀναβαίνειν ἀνὰ ἵππον. b) *to* (towards, to fetch something), *against* (persons): ἵνα ἐπὶ τὰς τῶν πλουσίων θύρας, καταφεύγειν ἐπὶ λόφον (ἐπὶ δεξιὰ κεῖσθαι), καλεῖσθαι ἐπὶ δεῖπνον, ἄγειν τινὰ ἐπὶ τὰ καλὰ κἀγαθὰ, ἵνα ἐπὶ πύρ, ἐφ' ὕδωρ, ἐπὶ ξύλα τὰς ναῦς πέμπειν ποι, συν-ίστασθαι ἐπὶ τοὺς ἄρχειν ἐπιχειροῦντας (*Xen. Cyr. 1, 1, 2*). Θρασύμαχος

[§ 73.] ἦκεν ἐφ' ἡμᾶς ὡς διαρπασόμενος (*Pl. Rep.* 1, 336). Μηχανᾶσθαι τι ἐπὶ τινα. (Πεφυκέναι ἐπὶ τι, *to be made for something*.) c) *over* (of expansion in space and time): ἐπὶ τεσσαράκοντα στάδια διηκειν, ἐπὶ πᾶσαν Εὐρώπην καὶ Ἀσίαν ἐλλόγιμος. Οἱ Ἀθηναῖοι ἐδῆον τὴν γῆν ἐπὶ δύο ἡμέρας, *Thuc.* 2, 25, *for two days, for the space of*. (Ἐπὶ δέκα ἔτη ἀπομισθοῦν τι, *Thuc.* 3, 68, *to let for ten years*.) (Ἐπὶ πλεον, ἐπὶ μείζον, *adverbially, in greater extent*; ἐπὶ πᾶν, *Thuc.* 5, 68, *on the whole, on the average*.)

2. With the dative: a) *on, by, beside* (of place and of things): οἰκεῖν ἐπὶ τῇ θαλάττῃ, εἶναι ἐπὶ ταῖς πύλαις, μένειν ἐπὶ τῷ ἀληθεί, οἱ ἐπὶ ταῖς μηχαναῖς (*Xen. Cyr.* 6, 3, 28, *the people with the engines*). b) (more rarely in prose) *on* (*Lat. in* with *abl.*): κείμενος ἐπὶ τῇ πυρᾷ (*Pl. Rep.* 10, 614), ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φορεῖν (*Xen. An.* 7, 4, 4). c) *at, against*: τόξα τιταίνειν ἐπὶ τινι, *poetically and Ionic*. d) *besides, in addition to, after* (of accompaniment and immediate sequence): ἐπὶ τῷ σίτῳ ὄψον ἐσθίειν, ἀργύριον ἔχειν ἐπὶ τῇ γυναικί (*Isa.* 3, 28, *to get money with his wife, his wife and money besides*). Ἀνέστη ἐπ' αὐτῷ Φεραύλας (*Xen. Cyr.* 2, 3, 7). Ἡ ἐπὶ τῇ νυκτί, ἦ ἐξῆλθον, ἡμέρα (*Xen. Hell.* 4, 4, 9). Οἱ ἐπὶ πᾶσι, *the last*. e) *upon, on account of, for* (the occasion): θανμάζεσθαι ἐπὶ τῇ ζωγραφίᾳ, φθονεῖν τινι ἐπὶ τινι, λέγειν ἐπὶ τινι (*to speak upon a person, over his grave*). Ἐπὶ μὲν τοῖς τῶν φίλων ἀγαθοῖς φαιδροί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποὶ γυρνώμεθα (*Xen. Mem.* 3, 10, 4). f) *for, with a view to* (the condition on account of which something is done, with a view to obtain it): ἐπὶ μισθῷ, *for pay*. Ἐπὶ πόσῳ ἂν ἐθέλοις τὴν γυναικά σου ἀκοῦσαι, ὅτι σκευοφορεῖς; (*Xen. Cyr.* 3, 1, 43.) Ἐπὶ τούτῳ πέφυκεν (παρεσκευάσται) ἡ τέχνη. Ἄγειν τὴν βασιλέως θυγατέρα ἐπὶ γάμῳ (*Xen. An.* 2, 4, 8). Ἐπὶ τῷ ἡμετέρῳ ἀγαθῷ Ἀράσπας ἐκινδύνευσεν (*Xen. Cyr.* 6, 3, 16). Δέομαι ἀγειν σχολὴν ἐπὶ τῇ ὑμετέρᾳ παρακελεύσει (*Pl. Apol.* 36, *in order to exhorting you*). g) *in the power, at the command* (of a person): Ὅποταν βούλῃ εἰσιέναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται (*Xen. Cyr.* 1, 3, 14). Τὰ ἐφ' ἡμῖν, *what we have in our own power, what rests with us*.

3. With the genitive: a) *upon* (in answer to the question *where*?): καθῆσθαι ἐπὶ δίφρου, ὀχεῖσθαι ἐφ' ἀμάξης, περιάγειν τινὰ ἐφ' ἵππου, ἐπὶ τοῦ αἰγματοῦ αὐλίζεσθαι, ἐπ' ἀγκύρας ὀρμεῖν, ἐπὶ τεττάρων τετάχθαι (*by fours, i. e. four men deep*). Hence b) (close) *beside*: μένειν ἐπὶ τοῦ ποταμοῦ (*Xen. An.* 4, 3, 28). Τὰ ἐπὶ Θράκης. c) *before, by* (in presence of): ἐπὶ τῶν στρατηγῶν, ἐπὶ μαρτύρων (ἐφ' ἑαυτοῦ, *by themselves alone*). d) *by, upon* (i. e. in the case, or, in the matter of): ὅπερ ἐπὶ τῶν δούλων λέγομεν. Ἄ ἐπὶ τῶν ἄλλων ὁράτε, ἐφ' ὑμῶν αὐτῶν ἀγνοεῖτε (*Isaer*). Ταῦτα τοιαῦτα ὄντα ἐπ' αὐτῆς τῆς ἀληθείας δείκνυται (*Dem.* 18,

22, *in truth itself*). e) *with* (so that one has and uses something) : [§ 73.] 'Επ' ἐξουσίας, ὁπόσῃς ἡβούλουντο, ἔπραττον, ὅπως ἡ πόλις ληφθήσεται (*Dem.* 9, 61). 'Επὶ τοῦ ὀνόματος τούτου πάντα τὸν χρόνον ἦν (*Dem.* 39, 21, *have always gone by this name*). ('Επὶ τῆς τοιαύτης γίνεσθαι γνώμης, *Dem.* 4, 6, *to keep to this opinion*.) f) *in the time of* : ἐπὶ τῶν ἡμετέρων προγόνων (*Xen. Cyr.* 1, 6, 31). 'Επὶ τοῦ Δεκελειακοῦ πολέμου (*Dem.* 22, 15). Οἱ ἐφ' ἡμῶν.—g) (*set over* (of office and business) : οἱ ἐπὶ τῶν πραγμάτων (*Dem.* 18, 247).—h) *towards* (in the direction of) : ἀποπλεῖν ἐπ' Αἰγύπτου, ἐπὶ Σαρδέων φεύγειν, ἀποχωρεῖν ἐπ' οἴκου (*homewards*).

Μετά. 1. With the accusative : a) *after* (of time and order) : μετὰ § 74. ταῦτα, *thereupon* ; μετὰ τοὺς θεοὺς, *next to the gods*. b) *after* (to go after a thing and fetch it) : πλεῖν μετὰ χαλκῶν, *poetical*, whence μετέρχομαι, μεταπέμπομαι. c) Μεθ' ἡμέραν, *by day* ; μετὰ χειράς ἔχειν, *to have in hand*.

2. With the dative : *among, amid*, *poetical* : μετ' Ἀργείοις, μετὰ φρεσίν.

3. With the genitive : *with* (following and connected with) : ἵεναι μετὰ τινος, καθῆσθαι μετὰ τῶν ἄλλων, οἰκεῖν μετὰ θεῶν (*among*), μετὰ τοῦ δικαίου (μετ' ἀδικίας) κτᾶσθαι τι, μετὰ πόνων καὶ κινδύνων ἐλευθεροῦν τὴν πατρίδα. (Σύν has partly the same signification ; but σύν expresses rather a union, μετὰ participation and companionship, e. g. in compounds, συνέχω, *hold together*, μετέχω, *share in*.)

Παρά. 1. With the accusative : a) *along, (past) by, beside, in course* § 75. of (*during, of time*) : παρὰ τὴν θάλατταν ἵεναι (*Xen. An.* 5, 10, 18). Κῶμαι πολλαὶ ἦσαν παρὰ τὸν ποταμόν (*Xen. An.* 3, 5, 1). Παρὰ τὰς ναῦς ἀριστοποιεῖσθαι (*Thuc.* 7, 39). Παρὰ τὴν ὁδὸν κρήνη ἦν (*Xen. An.* 1, 2, 13). Μεθύνοντα ἄνδρα παρὰ νηφόντων λόγους παραβάλλειν (*Pl. Conc.* 214 ; *to place them side by side with, for comparison*). (Seldom precisely *with*, εἶναι παρά τινα.) Παρὰ τὸν νεὼν ποταμὸς παραρρεῖ. Παρὰ τὴν Βαβυλῶνα παριέναι. Παρὰ τὸν πότον, παρὰ πάντα τὸν βίον, παρ' ἐκάστην ἡμέραν, παρὰ τὴν ἀρχὴν τινος. (Παρ' αὐτὰ τὰ ἀδικήματα, *Dem.* 37, 2, *immediately upon, after*.) b) *to* (mostly of persons) : ἡ παρ' ἐμέ εἰσδοῖς (*Xen. Cyr.* 1, 3, 14), ἀπιέναι παρὰ τὸν θεόν (*Pl. Phaed.* 85). c) *In comparison with* (in preference to) : Ἀχιλλεὺς τοῦ κινδύνου κατεφρόνησε παρὰ τὸ αἰσχρὸν τι ὑπομείναι (*Pl. Apol.* 28). Διᾶδηλος ἦν παρὰ τοὺς ἄλλους εὐτακτῶν (*Xen. Mem.* 4, 4, 2). d) *beside, except* : ἄλλο τι παρὰ ταῦτα (*Pl. Apol.* 6, 406). e) *against* (not in accordance with : otherwise than) : παρὰ φύσιν, παρὰ δόξαν (γνώμην), παρὰ τοὺς νόμους, παρὰ τὰ σημαινόμενα (*contrary to the orders*). f) *by, with the distinction of* (of the thing which turns the scale, of the magnitude or amount of the difference, properly, *must so much*) : παρὰ μικρόν, παρ' ὀλίγον ἀποφεύγειν (*barely to escape, with but a little between that and de-*

[§ 75.] struction), παρὰ πολὺ νικᾶν. Οὐκ ὥμην οὕτω παρ' ὀλίγον ἔσσεσθαι, ἀλλὰ παρὰ πολὺ (*Pl. Apol.* 36). Παρ' ὀλίγας ψήφους Φίλιππον ἡτιμώσατε (*Dem.* 21, 138; *by a small majority*). Παρὰ μικρὸν ἦλθον ἀποθανεῖν (*Isocr. Eg.* 22; *was within a little of* —). g) *through, by means of* (of that which turns the scale, and on which the result critically depends): Οὐ παρ' ἐν οὐδὲ δύο εἰς τοῦτο τὰ πράγματα ἀφίκται (*Dem.* 9, 2). Ὑπὸ πάντων ὁμολογεῖται, παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν τοῖς πολιορκουμένοις (*Isocr. Archid.* 52). Ἐκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἶται βλάψειν, μέλειν δέ τινι καὶ ἄλλῃ ὑπὲρ ἑαυτοῦ τι προῖδεῖν (*Thuc.* 1, 141; *for him, instead of his taking care for himself*). h) παρ' οὐδὲν ποιεῖσθαι, παρ' οὐδὲν εἶναι, *to make of no account, to go for nothing*.

2. With the dative: *with* (in answer to the question *where?* usually of persons): παρὰ τῷ βασιλεῖ τιμῆς τυγχάνειν, σιτεῖσθαι παρὰ τῇ μητρὶ. Παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι δικαιοσύνη διαφερόντως τετίμηται (*Pl. Alc.* ii. 150).

3. With the genitive: *from, of* (a person, or a thing conceived of as a person), *from beside*: Ἀγγελοι ἦλθον παρὰ τοῦ βασιλέως. Παρὰ Κύρου οὐδεὶς λέγεται αὐτομολῆσαι πρὸς βασιλέα, παρὰ δὲ βασιλέως πολλαὶ μυριάδες πρὸς Κύρον (*Xen. An.* 1, 18). Οἱ παρὰ Νικίου. Παρ' ἑαυτοῦ δίδουσι. Εὐνοια παρὰ θεῶν. Ὁμολογεῖται παρὰ πάντων. Ὀφείλεται παρὰ τοῦ ἐχθροῦ τῷ ἐχθρῷ κακόν (*Pl. Rep.* 1, 332). Μανθάνειν τι παρὰ πῖνος.

§ 76. Περί. 1. With the accusative: a) *round, about* (somewhere among, in): Τὸν ἥλιον ἐνόμιζον ἵεναι περὶ τὴν γῆν. Οἱ περὶ Κύρον. (Cf. ἀμφί.) Ὡκοῦν Φοῖνικες περὶ πᾶσαν τὴν Σικελίαν (*Thuc.* 6, 2). Εἶναι περὶ Ἑλλήσποντον. Ταύτας τὰς πολιτείας εὖροι ἂν τις οὐκ ἐλάττους περὶ τοὺς βαρβάρους ἢ περὶ τοὺς Ἕλληνας (*Pl. Rep.* 8, 544). Περὶ τούτους τοὺς χρόνους, περὶ μέσας νύκτας. Περὶ τριςχιλίου (somewhere about, more or less). b) *about, i. e. with regard to, towards* (of that which one is occupied about, or bearing towards): εἶναι περὶ τὴν θήραν, διατρίβειν περὶ τὴν γεωμετρίαν, σπουδάζειν περὶ τι, εὐσεβεῖν, σωφρονεῖν περὶ θεοῦς, ἄδικος, πονηρός, ἀνὴρ ἀγαθός περὶ τινα, περὶ τὴν πόλιν. Αἱ νομοθεσίαι περὶ τὸ μέλλον εἰσὶν. Τὰ περὶ τὴν δίκην (*what belongs to the cause*), τὰ περὶ τινα (but τὰ περὶ τῆς δίκης πυνθάνεσθαι, *Pl. Phæd.* 58, as in 3).

2. With the dative: a) *about, on* (a part of the body): Οἱ Θράκες χίτωνας φοροῦσιν οὐ μόνον περὶ τοῖς στέρνοις, ἀλλὰ καὶ περὶ τοῖς μηροῖς (*Xen. An.* 7, 4, 4). b) *about, for* (of a care): φοβεῖσθαι περὶ τινι, θαρρύνειν περὶ τινι. (Poetically also of *fighting for, in defence of*: μάχεσθαι περὶ τοῖς σκύνοις.)

3. With the genitive: a) *about, of* (something as matter of discourse, knowledge, treatment, endeavour): διαλέγεσθαι, βουλεύεσθαι, πυνθάνεσθαι, πρέσβεις πέμπειν, μάχεσθαι περί τινος, κινδυνεύειν περί τῶν ἐσχάτων. Περί τούτων οὕτως ἔδοξεν. Περί μὲν δὴ βρώσεως καὶ πόσεως οὕτω Σωκράτης παρεσκευασμένος ἦν (*Xen. Mem.* 1, 3, 15; *as regards, when one comes to speak of*—). Τί οἶε ποιήσῃν αὐτὸν πρὸς τοὺς νόμους τιμῆς τε πέρι καὶ πειθαρχίας; (*Pl. Rep.* 7, 538; *in point of*—.) (Sometimes instead of with the accusative in sense b: τὰ περί τῆς ἀρετῆς, especially with reference to the added verb, e.g. Τὰ περί Εὐφρόνης εἴρηται, *Xen. Hell.* 7, 4, 1 [which may be said to be compounded of τὰ περί Εὐφρόνα, and εἴρηται περί Εὐφρόνης].) b) Περί πολλοῦ, παντός, ὀλίγου, οὐδενὸς ποιεῖσθαι, *to value much, &c.* (literally, *to make to oneself a question about something great*), *to account of much importance.* (Poetical: *about* (round. περί σπέιους γλαφυροῖο, *Od.* 5, 68); *before*, of pre-eminence, περί πάντων ἔμμεναι ἄλλων, *Il.* 1, 287.)

Πρός. 1. With the accusative: a) *to, towards* (of persons and things): ἀπελθεῖν πρὸς τινα. προσάγειν πρὸς τὸ τεῖχος, ἀποβλέπειν πρὸς τὸν θεόν, παροξύνειν πρὸς τὰ καλά, σκοπεῖν πρὸς τι. Πρὸς ἑω, *east-ward*, τὰ πρὸς βορέαν. (Πρὸς ἑω also *towards morning*.) b) *to, against, with*, of an action in relation to some person who, from the other side, takes part in the action; of a state of mind towards a person or thing: διηγείσθαι τι πρὸς τινος, διαγωνίζεσθαι πρὸς τοὺς πολεμίους, μάχη Περσῶν πρὸς Ἀθηναίους, στασιάζειν πρὸς τὸν ἄρχοντα, σπονδὰς ποιεῖσθαι πρὸς τοὺς στρατηγούς τῶν Ἀθηναίων, αἱ πρὸς τοὺς τυράννους ὁμίλῃαι (*Dem.* 6, 21), ἀγυμνάστως ἔχειν πρὸς θάλην καὶ ψύχην (*Xen. Mem.* 2, 1, 6), ἀθυμεῖν πρὸς τὴν ἔξοδον (*Xen. An.* 7, 1, 9), λόγος πρὸς Λεπτίνην (*against*; of an impeachment: κατὰ Λεπτίνου). (Οὐδὲν πρὸς ἐμέ, *it is nothing to me*.) c) *in relation to; for*: καλὸς πρὸς δρόμον, οὐδενὸς ἄξιος πρὸς σοφίαν. Λέγειν πρὸς τὸ βέλτιστον. Βουλεύεσθαι πρὸς τὸ παρόν. Τείχη καὶ τάφροι ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν εὐρημένα ἐσὶν (*Dem.* 6, 23). Ἐγὼ (of the occasion): Πρὸς τὴν τῶν Ἀθηναίων μεγάλην κακοπραγίαν εὐθὺς οἱ Ἕλληνες πάντες ἐπληρόμενοι ἦσαν, *Thuc.* 8, 2. Πρὸς τοῦτο, πρὸς ταῦτα. *consequently.* d) *in comparison with*: Φαῦλοι πρὸς ἡμᾶς. Ἀστυόχος πάντα ὕστερα ἐνόμισε πρὸς τὸ ναὺς τοσαύτας ξυμπαρακομίσαι (*Thuc.* 8, 41). Παρορᾶν τι πρὸς τὰ δίκαια. e) Πρὸς βίαν, πρὸς φιλίαν, πρὸς ὀργήν, πρὸς χάριν, *adverbially, violently, &c.*

2. With the dative: a) *by, at*: Πρὸς Βαβυλῶνι ἦν ὁ Κῦρος (*Xen. Cyr.* 7, 5, 1). Πρὸς τοῖς κριταῖς (more usually ἐπὶ τῶν κριτῶν, παρὰ τοῖς κ.). Εἶναι πρὸς τι, *to be at* (occupied about) *something*, *to have one's mind directed to something.* b) *besides*, in addition to: Πρὸς

[§ 77.] τοῖς ἄλλοις πᾶσιν καὶ πανούργος ἐστίν. Πρὸς τούτοις. (Πρὸς δέ, *and besides*.)

3. With the genitive: a) *from*, and *from the side of* a person or thing (of that which comes from it, is viewed in reference to it): Τὰ πρὸς νότον. Τὰ υποζύγια ἔχειν πρὸς τοῦ ποταμοῦ (*Xen. An. 2, 2, 4, on the side turned towards the river*). Πρὸς πατρός, πρὸς μητρός, *on the father's, mother's side*. Πρὸς μὲν θεῶν ἀσεβές, πρὸς δὲ ἀνθρώπων αἰσχρόν (*Xen. An. 2, 5, 20*). b) *in favour of*, *on the side of* a person, *in accordance with*: ἡ ἐν στενῷ ναυμαχία πρὸς Λακεδαιμονίων ἐστίν (*Thuc. 2, 86*). Ὁ θεὸς πρὸς ἡμῶν ἔσται (*Thuc. 4, 92*). Τὰ ὄπλα (τὴν ψῆφον) τίθεσθαι πρὸς τινος. Οὐκ ἦν πρὸς τοῦ Κύρου τρόπου, ἔχοντα μὴ ἀποδιδόναι (*Xen. An. 1, 2, 11*). Ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (*Xen. Mem. 2, 3, 15*). c) *from* (of that which proceeds from a person through an action; poet. and in Herodot.): Κακόν τι πρὸς θεῶν ἢ ἀνθρώπων λαβεῖν (*Hdt.*), μαθάνειν τι πρὸς τινος (*Soph.*, usually *παρά*). Πρὸς τοῦ διδασχέαι; (*Soph.* = *ὑπό*). Ἀδικεῖσθαι πρὸς τινος (*Eur.* = *ὑπό*), τιμᾶσθαι πρὸς τινος (*Hdt.*). d) *by*, *in prayer and adjuration by something* (on behalf of it): Πρὸς παίδων καὶ γυναικῶν ἰκετεύω καὶ ἀντιβολῶ (*Lys. 4, 20*). Μή, πρὸς θεῶν, ποιήσης. (With the accusative σέ elliptically: Μή, πρὸς σέ γονάτων τῆς τε νεογάμου κόρης, *Eur. Med. 324*.)

§ 78. Ὑπό. 1. With the accusative: a) *under*, in answer to the question *whither?* ἵεναί ὑπὸ γῆν, ὑπ' αὐτὰ τὰ τέλχη ἄγειν τὸ στράτευμα, ὑπὸ τειχίον ἀποστῆναι (*Pl. G. 496*), and figuratively, of a higher power: ὑπάγειν τινὰ ὑπὸ τοὺς νόμους, ὑπὸ τὴν ψῆφον ἔρχεσθαι. Αἴγυπτος ὑπὸ βασιλέα ἐγένετο (*Thuc. 1, 110*). Τάδε πάντα Ἀθηναῖοι πειράσσονται ὑπὸ σφᾶς ποιεῖσθαι (*Thuc. 4, 60*). Also ποιεῖσθαι ὑφ' ἑαυτῷ. b) *towards*, *about*, of time: ὑπὸ τὴν νύκτα, ὑπὸ τὴν ἑω. Οἱ Αἰγυπῆται Λακεδαιμονίων εὐεργέται ἦσαν ὑπὸ τὸν σεισμόν καὶ τῶν Εἰλώτων τὴν ἐπανάστασιν (*Thuc. 2, 27*). c) sometimes *under*, in answer to the question *where?* αἱ ὑπὸ τὸ ὄρος κῶμαι (*Xen. An. 1, 4, 5*), οἱ ὑπὸ βασιλέα βάρβαροι (*Xen. Cyr. 6, 2, 11*).

2. With the dative: *under* (of the place and situation): ὑπὸ τῇ Αἴτῃ οἰκεῖν, ὑπὸ τῇ ἀκροπόλει, ἔχειν τι ὑπὸ τῷ ἱματίῳ, πολλὰς πόλεις ἔχειν ὑφ' ἑαυτῷ (ποιεῖσθαι ὑφ' ἑαυτῷ), τρέφεσθαι ὑπὸ τῷ πατρί. Ἦγούμαι τοῦτ' εἶναι τῶν καλῶν ὑπὸ τοιούτοις ἡθεσι τραφῆναι καὶ παιδευθῆναι (*Isocr. de Big. 28*; *under a man of such character*).

3. With the genitive: a) *from under*, sometimes simply *under*: Ἡ πηγὴ χαριεστάτη ὑπὸ τῆς πλατάνου ῥέει (*Pl. Phaed. 230*). Τὰ ὑπὸ γῆς δικαιοτήρια (*Pl. Phaed. 249*). b) *by*, of the acting person or efficient cause with passives: Τιτρώσκεσθαι, αἰρεῖσθαι ὑπὸ τινος, τέλχη ἀνάλωτα ὑπὸ πολεμίων. Also with neuters, and with phrases in which the

subject is passive to the action, and which therefore have a significance similar to the passive: εἶναι ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν ἀστών (Thuc. 1. 130), δίκην διδόναι ὑπὸ θεῶν, συμφορᾷ περιπίπτειν, πληγὰς λαμβάνειν ὑπὸ τινος, ἐκπίπτειν (to be driven into exile) ὑπὸ τῶν τυράνων. "Ο,τι ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν ἐμῶν κατηγορῶν, οὐκ οἶδα· ἐγὼ δ' οἶν καὶ αὐτὸς ὑπ' αὐτῶν ὀλίγου ἐμαυτοῦ ἐπελαθόμεν (Pl. Apol. 17). With verbal substantives: Τὰ τοῦ Κρόνου ἔργα καὶ παθήματα ὑπὸ τοῦ υἱέος (Pl. Rep. 2, 378). c) from, in consequence of, of cause and occasion: Καμβύσης μαινόμενος ὑπὸ μέθης τὴν ἀρχὴν ἀπώλεσεν ὑπὸ Μήδων (Pl. Legg. 3, 695). Δημοσθένης ἡσύχαζεν ὑπ' ἀπλοίας (Thuc. 4, 1). Οὐχ οἶόν τε ἦν ἀποχωρεῖν ὑπὸ τῶν ἱππέων (Thuc. 7, 78). d) under, to, of an accompaniment (to the sound of), cheering, quickening, or compulsion: ὑπὸ σάλπιγγος πίνειν, χωρεῖν ὑπ' αὐλητῶν, ὑπὸ μαστίγων τοξεύειν (under the lash, compelled by it). (In later writers with the dative.)

REM. The acting person with a passive verb is sometimes denoted by παρά, when the action is to be conceived as coming from, from the side of, the person: Οἰμαί με παρὰ σοῦ πολλῆς καὶ καλῆς σοφίας πληρωθήσεσθαι (Pl. Conv. 175), in the poets and Herodotus also by πρὸς (see πρὸς, genitive, c) and by ἐξ: Τὰ γεγόμενα ἐξ ἀνθρώπων (Hdt. 1, 1), πεισθῆναι ἐκ τινος (Soph. El. 109). (Δημαράτῳ αὕτη ἡ χώρα δόρον ἐκ βασιλείως ἔδωκε, Xen. Hell. 3, 1, 6, on the part of the king.) Ἀπὸ also is occasionally used by some (Thucyd.) in the sense of proceeding from a person, with the passive of certain verbs, e.g. δο, χαλ: Οἱ τύραννοι δι' ἀσφαλείας ὅσον ἐδύνατο μάλιστα τὰς πόλεις ὄκουν, ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον (Thuc. 1, 17).

a) Sometimes a verb, not in itself denoting any motion, is so conceived as to include the notion of an antecedent or accompanying motion, on which accordingly depends the preposition or a local adverb, especially πάρειμι: παρῆναι ἐς ἄστυ. Ἐνταυθοῖ πάρειναι (Pl. Apol. 33). (Καθέζεσθαι ἐς τὸ Ἱεραῖον, ἐπὶ τὴν ἐστίαν, ἄλλοσέ ποι, to seat, betake, oneself thither.) Conversely, prepositions and adverbs denoting rest and continuance, stand with verbs which in themselves denote the antecedent motion, e.g. ἐκ τῆς πόλεως, οὗ κατέφυγεν, Xen. Cyr. 5, 4, 15. Ἀνέβην ἐνθάδε, Xen. Hell. 1, 7, 16. Ἐνταῦθα ᾄα, Pl. Apol. 36. § 79.

b) The prepositions ἀπὸ and ἐξ, together with παρά, are sometimes (as also occasionally in English) annexed adjectively with the article to a substantive, where one should rather expect ἐν or παρὰ with the dative (denoting residence in or at a place, or with some one), viz. when a motion of the person or thing to another place, or a residence at another place is denoted: Κλέωνδρος, ὁ ἐκ Βυζαντίου ἄρμοστής, μέλλει ἤξειν (Xen. An. 6, 4, 18; the governor from Byzantium). Οἱ ἀπὸ θαλάσσης Ἀκαριῶνες ἀδύνατοι ἦσαν ἐνυβοθεῖν (Thuc. 2, 80). "Οστις ἀφικνέιτο τῶν παρὰ βασιλείας πρὸς Κῆρον, πάντας οὕτως διετίθη ὥςθ' ἑαυτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ (Xen. An. 1, 1, 15). (Δημοσθένης ἔτι ἐτύγχανεν ὧν μετὰ τὰ ἐκ τῆς Αἰτωλίας περὶ Ναύπακτον, Thuc. 3, 102, was still, after the events in Aetolia, about N.) So likewise ἐνθένδε, ἐκείθεν. Ἀγγελοι τῶν ἐνδοθεν (Thuc. 7, 73).

a) Between a preposition and its case, besides the definitions belonging to this case (e.g. ἐκ τῶν ἔργων τῆς ἐπιμελείας, Thuc. 3, 46, for ἐκ τῆς ἐπ. τ. ἔργων, ἐπὶ πολλὰς ναὺς κεκτημένους, Xen. Hell. 5, 1, 19, against people possessed of many ships), there

§ So.] may stand a particle of transition or connexion (as τέ, γέ, μέν, δέ, γάρ, αὖ, οὖν, ἄρα), sometimes several of these, and enclitic cases of the pronouns, e. g. ἐν αὖ τοῖς δημοσίοις κινδύνοις (*Pl. Rep.* 9, 577). Πρὸς μὲν ἄρα σοι τὸν πατέρα (*Pl. Crit.* 50). (Ἐξ, οἶμαι, τῆς ἀκροτάτης ἐλευθερίας, *Pl. Rep.* 8, 564.)

REM. An adjective or participle, as apposition to the governed word, stands sometimes between this and the preposition: ἐν μόνῃ τῶν πασῶν πύλειων τῇ ἰμετέρᾳ (*Dem.* 8, 64). Διὰ φιλίας τῆς Θράκης πορεύομαι (*Xen. Hell.* 3, 2, 9).

b) Prepositions are often put after their case by the poets (ἀραστροφῇ), but in prose only περί is thus put (when the substantive has the emphasis, e. g. Εὐβοίας μιν περί, sometimes after several words: ὧν ἐγὼ οὐδὲν οὔτε μέγα οὔτε μικρὸν περί ἐπαίω. *Pl. Apol.* 19), and most frequently ἔνεκα. (*Ὦν ἀνευ in Xenophon.)

c) The position between the adjective and its substantive is rare in prose (chiefly with pronouns: τοιαδε ἐν τάξει), in the poets frequent.

d) The preposition may stand between an adjective and an adverb of degree belonging to the adjective: πολὺ ἐν δεινότεροις, ὥς διὰ βραχυτάτων.

REM. Whether the preposition with connected substantives shall be repeated with each, depends upon the consideration, whether the connected words coalesce into one notion, or whether they are separated (as with ἀλλά, οὔτε, ἦ); sometimes, however, the preposition is omitted, where we should have expected it to be repeated, e. g. with ἦ¹. If to the governed substantive there is annexed a comparison by ὥς (ὥσπερ), in Greek the comparison is often put first, and usually is immediately followed by the preposition without repeating this with the principal substantive: Ὡς περὶ μητρὸς καὶ τροφᾶς τῆς χάρας, ἐν ᾗ τεθράμμεθα, βουλευέσθαι δεῖ (*Pl. Rep.* 3, 414 = περὶ τῆς χ. ὥς περὶ μητρὸς). Ὡς πρὸς εὐ βουλευομένους τοὺς ἐναντίους παρασκευάζεσθαι χρή (*Thuc.* 1, 84).

§ 81.

Eis, until, for, is connected with adverbs of time: εἰς αἰί, εἰς αἰῶνις, ἐς αἰῶνι, ἐς ἔπειτα, ἐς ὅπῃ ἔσται (*Æsch.* 3, 99), μέχρι with adverbs of place: μέχρι ἐνταῦθα, μέχρι δέιρο, βουλευέσθαι, μέχρι ὅποι τὴν σοφίαν ἀσκητέον ἔστιν (*Pl. Gorg.* 487). (Also μέχρι ὕψε, *Thuc.*)

CHAPTER VII.

The Verb and its kinds, and the Gerundive².

§ 82. IN point of syntax, it is indifferent, whether the active (transitive or intransitive) signification is attached to a verb of active form, or to the middle of an otherwise active verb, or to a deponent, whether it be only in the middle (form), or have the passive tenses in an active signification. Which form is the usual one, must be learnt from the Lexicon. If of an active verb the middle is also used (not only in the forms which coincide with the passive, but also in those in which middle

¹ Poetically, Δελφῶν κατὰ Δαυλίας for ἀπὸ Δ. καὶ ἀπὸ Δ.

² § 82 and 83, strictly speaking, do not belong to syntax.

and passive are distinct, and with difference of meaning), then concerning the signification we must remark :

a) Most commonly, the middle voice denotes the same transitive action as the verb in the active does, but as undertaken in reference to the subject itself, and in its interest, or as performed upon something belonging to or concerning the subject, e. g. αἰροῦμαι, *I take me, choose myself* a — (ἡγεμόνα), παρασκευάζομαι, *procure myself* (παρασκευάζω, *prepare*), δουλοῦμαι τινα, *make a person my slave* (δουλῶ τινα τῷ βασιλεῖ), πορίζομαι, *get me* (πορίζω, *bring about*), αἰτοῦμαι, *ask for myself*, τίθεμαι νόμον, *make a law* (at the same time also for myself), διαμετροῦμαι σίτον, *mete out grain to myself, have it meted to me* (διαμετρῶ, *mete out*), προβάλλομαι τὰ ὄπλα, *hold out before me, couch, lay in rest*, ἀμφιβάλλομαι ἱμάτια, ἀποσειόμαι τὸ γῆρας, *shake off old age from me*, περιρρήγνυμαι τὸν χιτῶνα, *tear off my coat*, ἐσπασάμην τὸ ξίφος, *drew my sword*. Πλαταιῆς παῖδας καὶ γυναῖκας ἐκκεκορισμένοι ἦσαν ἐς Ἀθήνας (*Thuc. 2, 78, had conveyed away their wives and children*). Οἱ στρατιῶται ἠκοιῶντο καὶ λόγχας καὶ μαχαίρας καὶ ἐλαμπρύνοντο τὰς ἀσπίδας (*Xen. Hell. 7, 5, 20; their spears and swords* —).

REM. 1. Some verbs which, when they are simple, have active forms, by composition take the form of a middle deponent, with such a signification, e. g. μεταπέμπομαι, *send after, for* (*Thucydides* also μεταπέμπω), ἐφέλκομαι, *drag with me*. Sometimes ἐαυτῷ (ἐμαυτῷ, σαυτῷ) is added to the middle in this sense, to mark it more strongly, e. g. ἐαυτῷ δόναμιν περιποιεῖσθαι. Sometimes the active and the middle are used with little difference, because the reference to the subject itself is not necessary to be expressed, e. g. πράττω, *exact, call in*, and πράττομαι (*for myself*), φέρομαι μισθόν, but also simply φέρω, ἀποπέμπω, *send away*, ἀποπέμπομαι, *send away from me*.

REM. 2. Ποιοῦμαι ὄπλα, *make myself arms, i. e. have them made for me*, διδάσχομαι, *ἐδίδαξάμην τὸν υἱόν, I had my son instructed* (but ἀποκτείνω, *cause to be killed*, without such a reference, &c.).

b) Sometimes the middle denotes an action upon and in the subject itself; this however is not the case, when the subject is at the same time plainly conceived as special object of the action, and consequently an express reflexive relation takes place, but where the action is rather taken as a merely intransitive one, without a definite external object (in the accusative), e. g. λούομαι (ἐλόνσάμην), ἀλειφομαι (ἡλειψάμην), ἐπιδείκνυμαι (ἐπεδειξάμην), *show oneself* (my art and skill), τρέπομαι (ἐτραπόμην), *turn oneself to, attend to*, a thing, ἔχομαι (ἐσχόμην), *keep (myself) close* (τινός, *to something*), ἀπέχομαι, *abstain from*, λαμβάνομαι, *lay hold upon* (τινός, *something*). With expressly reflexive signification, the active stands with ἐαυτόν, e. g. σώζειν, ἀποκτείνειν ἐαυτόν, ἀναλαμβάνειν ἐαυτόν, παρέχω ἐμαυτὸν τέμνειν (*to cut*), (rarely ἐπισφάττεσθαι ἐαυτόν τινα,) and where the

[§ 82.] notion of a condition in which the subject is, or into which it is brought, or of something that goes on in it, is more strongly prominent, there the passive form (middle with passive aorist) is very frequent, where the English sometimes, and much oftener the German, has the reflexive form, e. g. *φέρομαι* (*ἡνέχθην*), *κινούμαι* (*ἐκινήθην*, *put myself in motion*, *get in motion*, *am set in motion*), *ἄθροίζομαι* (*ἡθροίσθην*, but *ἡθροισάμην δύναμιν*, *gathered me a force*, as in *a*), *διεσπάρην*, *ἐπεραιώθην*, *ὠρμήθην*, *ἐπλανήθην*, *ἀπηλλάγην*, *συνεθίσθην*, *διηνέχθην*, *εὐαλθακίσθην*, sometimes where the passive view does not seem very obvious, e. g. in *φαίνομαι* (*ἐφάνην*). (*Ἐπαυσάμην*, *I ceased*, *ἐπαύσθην*, *was made to cease*.)

REM. 1. A similar view lies at the foundation of the form of several verbs as deponent with middle or passive aorist, e. g. *ρευνέομαι*, *behave myself like a young man*, *ἐρευνεσάμην*, but *ὀργίζομαι*, *become wroth* (*am wroth*). *ὀργίσθεν* (*ὀργίζω*, *move to wrath*, rare), *μαίνομαι*, *become mad*, *ἐμάνην*. Where the view wavered between the two, the result was a deponent with alternating form of middle and passive; cf. the *Accidence*.

REM. 2. Sometimes a verb lays aside the transitive signification, and yet keeps the active form. Originally, this is apt to take place in consequence of an ellipse, some object, more general or special, being understood, and the verb thereby acquiring a specific meaning, although in process of time the ellipse quite disappears from the signification, e. g. *ἄγω* (viz. *τὸ στράτευμα*), *lead on* (in war), *ἐλαίνω*, *ride* (*τὸν ἵππον*), *βάλλω λίθοις*, *pelt with stones*, *ἐξβάλλω*, *make an attack*, *charge*, *μεταβάλλω*, *change myself* (*undergo a change*), *ἔχω εἰς Σκιώνην*, *steer* (*τὴν ραῖν*), *ἐπέχω*, *hold up*, *slay*, *pause*, *ἀνίημι*, *leave off*, *cease*, *στρέφω*, *ὑποστρέφω*, *turn round*, *φυλάσσω*, *keep guard*. Sometimes both the active and passive are used in the same signification, e. g. *ὑποφαίνει ἡ ἡμέρα* and *ὑποφαίνεται*.

REM. 3. In some particular transitive verbs, certain forms have intransitive signification, especially the perfect, plusquamperfect, and aor. 2, in *δύω*, *φύω*, and *ἵστημι*, then the perf. 2, and its pluperf. in certain verbs, e. g. *ὄλωλα* (cf. the *Accidence*).

c) Sometimes the middle assumes a somewhat different and more special active signification, in which there lies concealed an original relation to the subject, e. g. *φυλάττω*, *guard*, *φυλάττομαι*, *am on my guard against* (*τί* or *τινά*), *ἀποδίδωμι*, *give back*, *pay*, *ἀποδίδομαι*, *give back from me*, i. e. *sell*, *γράφω*, *write*, *γράφομαι*, *indite*, *lay a charge against*, *ἐπαγγέλλω*, *announce*, *pass the order for something*, *ἐπαγγέλλομαι* (*announce myself*), *promise*, *make profession of*, *ἀμύνω*, *ward off*, *ἀμύνομαι*, *ward off from myself*, *defend myself against*. (*Τιμωρῶ τινα*, *help*, intransitively, *τιμωροῦμαί τινα*, *avenge myself upon some one*.)

REM. 1. Sometimes the middle is used, without any strongly marked difference, but still in certain particular constructions of the verb, e. g. *ποιῶ*, *make*, *bring forth*, but *ποιεῖμαι λόγον*, *θῆραν*, *hold* (in periphrases); *ποιεῖμαι περὶ πολλοῦ*, *ἐν ὀργῇ ποιεῖμαί τινα*, *ποιεῖμαι τὸν ποταμὸν ὕπσθεν*, *get the river in my rear*.

REM. 2. Sometimes out of the purely passive conception (with the passive [§ 82.] forms) there develops itself a new active signification, as a deponent passive, e. g. φοβῶ, *I make afraid*, φοβοῦμαι, ἐφοβήθην τοὺς πολεμίους, *I fear*, καταπλήττω, *beat down, dismay*, καταπλήττην τὴν δύναμιν αὐτῶν, *was dismayed at*, αἰσχύνω, *put to shame*, αἰσχύνομαι, ἡσχύονθην (τινά or τί), *to be ashamed of; to feel shame at*. (Πείθω, *persuade*, πείθομαι, *obey*, ἐπείσθην, but with the dative.)

δ) In some instances the distinction almost entirely disappears, so that active and middle of the same verb are used in the same signification; e. g. this is often the case with παρέχω and παρέχομαι, *afford, supply, exhibit*, προτρέπω and προτρέπομαι, *put forward, instigate*, ἀποκρύπτω and ἀποκρύπτομαι, *conceal* (ἀποκρύπτομαι ἑμναυτόν, *Pl. Rep.* 3, 393, but usually ἀποκρύπτομαι τινά τι, *hide a thing from*). (Compare the use of the fut. middle with the other tenses active, on which see *Accidence*.)

REM. 1. Λοιδορῶ τινα, λοιδοροῦμαι τινι, with change of construction.

REM. 2. There are also intransitive verbs which have both an active and a middle with different signification, the middle denoting the action more as referred to the subject alone, the active in relation to others; e. g. ἄρχω, *begin*, i. e. *am the first among several (take the lead)*, ἀρχομαι, *begin*, i. e. *take the first step (of my own actions)*, βουλευώ, *am counsellor*, βουλεύομαι, *deliberate, take counsel*, συμβουλεύω τινί, *give counsel*, συμβουλεύομαι τινι, *take counsel with some one* (on my own concerns). Some other intransitive verbs have active and middle used with no perceptible difference of meaning; but usually the one form is more frequent than the other, e. g. πειρώμαι more frequent than πειρῶ. (Ἐτρεψάμην, *put to flight, ἐτραπόμην, turned myself*.)

Of the use of the several forms in middle and passive it is to be remarked:

§ 83.

α) The future middle, like the tenses which coincide for act. and pass., is often used in a purely passive sense, e. g. θρήψομαι = τραφήσομαι, βλάψομαι, ὠφελήσομαι = βλαθήσομαι, ὠφελήθισομαι (rarely the future of the *verba liquida*, φανοῦμαι = φανήσομαι), but not of those verbs which to the present active take the future in the middle (cf. the *Accidence*), e. g. λήψομαι, γνώσομαι, γελάσομαι. (But aor. 2 middle, in a passive sense, is very rare and limited to a few verbs; thus κατασχόμενος.)

β) Of transitive deponents the perfect middle is used in the passive beside the active sense, e. g. ἐργασμαι, κεκτημένος (κατακέχρηται, *is used up*, *Isocr. Paneg.* 71, although the verb governs the dative); so from transitive medial deponents sometimes the passive aor. and fut. are formed and used as such, e. g. εἰργάσθην (middle εἰργασάμην), ἐκτίθην (ἐκτίσάμην), αἰτιαθεῖς (ἡττιάσάμην), ἐργασθήσομαι. The other tenses of a transitive deponent in the middle are rarely used passively, e. g. ὠνούμενα καὶ πιπρασόμενα (*Pl. Phaed.* 69).

γ) That in Greek there are passives of sundry verbs which are not transitive, or do not take a proper object-accusative, was noted in § 26, § 27, § 35 b. R. 3, § 36 a. R. 4, and § 56, R. 2.

α) The gerundive of transitive verbs (active or middle) is an adjective with the signification *fit* or *necessary*, and is predicated of the

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[§ 84.] subject with εἰμί. (The εἰμί is often omitted in the indicative, sometimes also in the infinitive.) Ὁφελητέα σοι ἡ πόλις ἐστίν (*Xen. Mem.* 3, 6, 37. Νικίας ἔλεγεν, ὀπιταγωγούς (ναῦς) ἐκ τῶν ξυμμάχων μεταπεμπτέας εἶναι (*Thuc.* 6, 25). Ποιητέα ἂν λέγεις.

[421.] b) Of intransitive verbs the gerundive is formed only in the neuter, and is used with ἐστίν as an impersonal predicate, which is construed with the dative or genitive when the verb governs these cases. Ἰτέον ἐστίν (ἰτητέα ἐστίν, § 1 b, R. 4). Ἐπιχειρητέον τῷ ἔργῳ. Ἀπτόεον τοῦ πολέμου (from ἄπτομαι in middle). Ἐπιμελητέον τῶν βοσκημάτων.

[421 b) c] As from intransitive, so, by analogy, from transitive verbs also, the gerundive is used impersonally with ἐστίν, and governs the accusative: Θεραπευτέον τοὺς θεοὺς (*Xen. Mem.* 2, 1, 28). Ἀσκητέον τὴν σοφίαν. Τοὺς παῖδας εἰς τὸν πόλεμον ἀκτέον καὶ γευστέον αἵματος (*Pl. Rep.* 7, 537, from γεύειν τινὰ αἵματος, to give one a taste of blood).

REM. From verbs which are used both in active and middle in different senses, the gerundive may be used impersonally in both significations, e.g. γυμναστέον τὸ σῶμα (γυμνάζω) and γυμναστέον ἐστίν, one must exercise (γυμνάζομαι), πειστέον, one must obey (πείθομαι).

§ 85. The name of the person who has to perform the action, is taken by the gerundive in the dative (of relation, by § 34): Ὁφελητέα ἡμῖν ἡ πόλις. Ἰτητέον σοι. But with the impersonally used gerundive the name of the acting person also stands in the accusative: Οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς οὕτω κακῶς φρονούσιν (*Isocr. Evag.* 71. Τον βουλόμενον εὐδαίμοινα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον (*Pl. Gorg.* 507). Οὐ δίκαις καὶ λόγοις διακριτέα ἐστίν, μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους (*Thuc.* 1, 86; we must not seek to decide by law and words, not being ourselves injured in words only).

REM. The acting person was conceived in general, without the special relation denoted by the dative, and yet not as actual grammatical subject (nominative).

CHAPTER VIII.

The relations of Adjectives (and Adverbs), especially the degrees of Comparison.

§ 86. a) THE adjectives which express *order* and *sequence*, as also those which denote *inclination*, *contentment* with an action, or a *multitude* and *vehemence*, together with some others (e.g. μόνος), stand in Greek as apposition to the subject, sometimes also to the object, where we use an adverb to denote the situation and relation of the

subject (or object) during the action: Οἱ Ἀθηναῖοι πρότεροι ἐπῆσαν. [§ 86.] Ἡρόδοτος πρῶτος τὰ Περσικὰ συνέγραψεν (but πρῶτον τὰ Περσικά, *first the Persian war*, then something else). "Ὑστατος ἦκω. Ὁ δῆμος Μιλτιάδῃ συνεχώρησε πρῶτῳ γραφῆναι παρακαλοῦντι τοὺς στρατιώτας (*Esch.* 3, 186). Ὁ ἐπιβὰς πρῶτος τοῦ τείχους. Τρεψαμένων τῶν Ἀθηναίων τοὺς Χίους πρῶτους, ἡκᾶται καὶ τὸ ἄλλο στράτευμα (*Thuc.* 8, 55. Here more usually πρῶτον τοὺς X.).—Ἐκόντες ἁμαρτάνετε. (Οἱ ἄκοντες ἁμαρτῶντες, *Dem.* 24, 49.) Λύσανδρος τὰς πόλεις ἐκούσας παρελάμβανεν. Ἀσμενος (and ἀσμένως) ὑμᾶς εἶδον.—Ὁ ἄνεμος ἐκπνεῖ μέγας (*Thuc.* 6, 104). Κρήνη ἄφθονος ῥέουσα (*Xen. An.* 6, 2, 4).—Οἱ Ἀθηναῖοι ὑποσπίνδους τοὺς νεκροὺς ἀπέδωσαν τοῖς Συρακουσίοις. Μόνοις τοῖς καλῶς τεθραμμένοις σωφροσύνη ἐγγίγνεται (*Isocr. Panath.* 198). (Ἀπρακτος ἀποχώρῳ, &c. [= *re infecta.*])

REM. In particular, note the use of the adjectives in *aïos* formed from the numerals, in apposition to the subject, to denote the day on which the thing took place: Διεφθέροντο οἱ πλείστοι ἐναταῖοι καὶ ἐξδομαῖοι (*Thuc.* 2, 49). Τεταρταῖοι ἐπὶ τοῖς ὁρίοις ἐγένοντο (*Xen. Cyr.* 5, 3, 8). (Σκοταῖος, *Xen.*, ὄρθριος, *Pl.*) In the poets some other adjectives of place and time are also used instead of adverbs: Χρόνιος ἐφάνην (*Soph.*). Θυραῖος οἶκνῳ (*Soph.*). Ταχὺς ὁρμῶμαι (*Soph.*).

b) Often where we should put the adjective as attributive to an indefinite substantive (subject, object, or preposition with its case), the adjective stands as apposition to the substantive with the definite article prefixed, the substantive notion being put as something given, and previously known or presupposed, and the adjective being put as its predicate; the principal point being to describe the nature, condition, or circumstances of that thing (see § 12, with the examples): Τοὺς στρατηγούς ὀλίγους χρὴ ἐλέσθαι (*Thuc.* 6, 72, *it behoves to choose few generals: the generals to be chosen should be few*). Τοὺς ἀκουσομένους ἑτέρους τοιούτους ἔχουσιν (*Pl. Phaed.* 58; *they have other such hearers*). Διασχειμάζειν ἐν ἀφθόνοις τοῖς ἐπιτηδεύοις (*Xen. An.* 7, 6, 31). (Cf. § 100 a).

a) Adjectives with the article in the masculine, whether singular § 87. or plural, are used as substantives to denote a certain class of (301) persons: Συμφέρει τοῖς πολίταις, τὸν ἀσθενῆ παρὰ τοῦ πλουσίου δίκην, ἢν ἀδικῆται, εὔνασθαι λαβεῖν (*Dem.* 45, 67). In the neuter, the singular denotes a certain notion in general, something as a whole; the plural, on the other hand, denotes the several individuals of a certain kind: Τὸ ἀγαθόν, τὸ δίκαιον, τὸ μέσον (*the mean*), τὸ ὑπήκοον τῶν ξυμμάχων (*the obedient portion of the allies*),—τὰ ἀγαθὰ, τὰ καλὰ, τὰ πολιτικά (*affairs of the state*). The neuter of adjectives in ἰκός denotes the collective body of persons of a certain kind: τὸ Ἑλλη-

[§ 87.] *ἡκόν* (*the Grecian race, the Grecian portion of a certain population*), τὸ βαρβαρικόν, τὸ ξυμμαχικόν, τὸ πελταστικόν. (Τὸ ναυτικόν, *the naval force*.) It is more rare, especially in prose, for a masculine adjective without the article to be used of indefinite persons of a certain kind: Ἀγαθῷ οὐδείς οὐδέποτε ἐγγίγνεται φθόνος (*Pl. Tim.* 29). (Usually ἀνὴρ ἀγαθός. On the other hand, in the neuter: Δεινὰ λέγεις. Ἐν δεινότεροις νῦν ἐσμεν ἢ τότε. Even in the singular: Ἄτοπον λέγεις, *Pl. Conn.* 175, = ἄτοπον τι. Οὐκ ἔχουσι τούτου βέλτιον λέγειν, *Pl. Soph.* 247, *any thing better*.)

REM. 1. The poets and some prose writers (Thucydides) use a neuter adjective with the article instead of the corresponding abstract substantive: ἐκ τοῦ περὶ χαροῖς τῆς νίκης (*Thuc.* 7, 73, *from the exceeding joy of victory*), διὰ τὸ ἀνθρώπειον κομπῶδες (*Thuc.* 5, 68, *from the natural boastfulness of man*).

REM. 2. From prepositions and adjectives are formed adverbial expressions, e. g. διὰ βραχείων, *briefly*, ἐκ τοῦ φανεροῦ, *openly*.

ὅ) Certain adjectives are used quite as substantives (with or without the article, with a genitive or possessive pronoun) to denote persons or things; thus, ἐχθρός, φίλος (οἱ ἐμοὶ δυσμενεῖς; εἶνοι, *Pl.*), ἀγαθόν, κακόν, *a good, an evil*. With some, especially in the feminine, a particular substantive was originally understood, e. g. ἡ πατρίς, *the father-land, country* (πόλις, γῆ), δεξιὰ, ἀριστερά (χείρ), ἡ μουσική, ἡ γραμματική (τέχνη).

REM. 1. Especially, there is in some expressions an omission of the following substantives: γῆ (ἡ ἐμετέρα, ἡ οἰκουμένη, ἡ βασιλείας), ὁδός (τὴν ἐπὶ Βαβυλώνας ἵκει, see § 17. and in adverbial expressions, § 31 d. Rem., μακρὰν ἀπείναι), ἡμέρα (ἡ ἐποῖσα, ἡ ὑστεραία, ἡ αἴριον, Ἐλαφρηβολιῶνος ἑκτη ἱσταμένον), μοῖρα (ἡ εἰμαρμένη, ἐπ' ἴσῃ καὶ ὁμοίᾳ), and others in particular constructions and phrases, e. g. ἡ ἐνὶ νικῇ (γνώμη), τὴν ἐναντίαν τίθεσθαι (ψηφον), χιλίας λαμβάνειν (δραχμάς), or in technical terms, e. g. ἡ ὀρθή, ἡ γενική (πτῶσις), ὁ μέλλων (χρόνος) in Grammar.

REM. 2. Names of nations are used adjectively of persons: οἱ Μακεδόνες ἱππεῖς. The words ἀνὴρ and ἄνθρωπος have another substantive joined to them as if this were an adjective to them: ἀνὴρ μάντις, ἄνθρωπος δοῦλη, ἄνθρωποι πολῖται, especially ἄνθρωποι in addresses: ὦ ἄνθρωπε δικασταί. (Poetically, τέχνη τις σωτήρ, *for σωτήρια*, *Soph. Oed. R.* 80.)

§ 88. α) Adjectives in the neuter plural, are sometimes used in the manner indicated under *Accusative*, § 27, α, to characterize the substantive notion implied in the verb (where the action admits of a plural conception, i. e. a number of individual acts of the kind), so that the adjective is almost used as an adverb: Ἰλλοντο ὑψηλά (*Xen. An.* 4, 9, 5, *made high leaps*). Θαυμαστά ἐκπλήττονται φιλία τε καὶ οἰκειότητι καὶ ἔρωτι (*Pl. Conn.* 192, *are put in wondrous (sorts of) motion*). Τὸ παλαιὸν Ἑλληνικόν (*the ancient Greeks*) ὁμοιότροπα τῷ

νῦν βαρβαρικῶ ἐδιδαιτᾶτο (*Thuc.* 1, 6). Πολλά (πολλὰ χρήσθαι τινι) [§ 88.] and πυκνά, frequently, are used quite as adverbs.

REM. The poets also use other adjectives in the neuter plural quite as adverbs, e. g. ἄλεκτρα γηράσκειν ἀννυμένα τε (*Soph. El.* 962). (Φονικὸς ὅμοια τοῖς μάλιστα τοῦ βαρβαρικοῦ, *Thuc.* 7, 29.)

δ) Some adjectives are used adverbially in the neuter singular with certain intransitive verbs, to denote the sensible quality of the action : μέγα φθέγγεσθαι, βοᾶν, λέγειν, ἡδὺ (κακὸν) ὄζειν, ὄξυ ὀρᾶν. (Also μέγα φρονεῖν.)

REM. Of certain adjectives with the article used as adverbs, see § 14, a. Rem. 3.

To the comparative of an adjective or adverb, the second member § 89. of the comparison is joined by ἢ, *than*, in the same case as the first, (303) when the same verb or the same governing term also belongs to the second member, and might be repeated with it : Μείζων εἰ καὶ πλείω ἔχεις ἢ ἐγώ. Τίτι ἂν μᾶλλον πιστεύσαιμι ἢ σοί; If this is not the case, then, properly speaking, a new sentence should be formed with εἰμί, or some other verb, to be taken from the first member; usually, however, the verb is dropt, so that the nominative stands alone : Ἄνδρὸς πολὺ δυνατωτέρου, ἢ ἐγώ, υἱὸν ὁ Ἀρμενίων βασιλεὺς πίνοντα παρ' εαυτῷ συνέλαβεν (*Xen. Cyr.* 5, 2, 25). Τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν ἢ ἐγώ, παραινῶ ταῦτα ποιεῖν (*Isocr. Pac.* 145). Τῶν ἄλλων οἰκετῶν οὐκ ἠθέλεν Ἀφοβος παραλαμβάνειν οὐδένα τῶν ταύτ' εἰδῶτων μᾶλλον ἢ Μιλτιάς (*Dem.* 29, 56, viz. οἶδεν). But when it would be necessary to understand εἰμί, the Greeks not unfrequently retain, by an attraction, the preceding case : Πλουσιωτέρῳ ἂν, εἰ ἐσωφρόνεις, ἢ ἐμοί, τὸν ἵππον ἐδίδους (*Xen. Cyr.* 8, 3, 32, = ἢ ἐγώ εἰμι). Ἦδη τινες καὶ ἐκ δεινωτέρων ἢ τοιῶνδε ἐσώθησαν (*Thuc.* 7, 77).

REM. 1. Occasionally a comparative is followed by the preposition πρό, *before*, or παρά (*anti*).

REM. 2. For μᾶλλον ἢ (*rather than*), the Greeks are fond of saying, μᾶλλον ἢ οὐ, when the principal proposition is negative, or interrogative in the negative sense, or expressive of censure (so that what is said in the last member, is considered as the thing which holds, or must be done, &c., to the exclusion of the other) : Οὐ περὶ τῶν ἐμῶν ἰδίων μᾶλλον τιμωρήσεσθε Πολυκλέα ἢ οἷχ ὑπὲρ ἐμῶν αὐτῶν (*Dem.* 50, 66). Τί οὖν δεῖ ἐκείνου τὸν χρόνον ἀναμένειν, ἕως ἂν ὑπὸ πλῆθους κακῶν ἀπείπωμεν, μᾶλλον ἢ οἷχ ὥς τάχιστα τὴν εἰρήνην ποιήσασθαι; (*Xen. Hell.* 6, 3, 15.) Ὁμὸν τὸ βούλεμα πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοῖς αἰτίοις (*Thuc.* 3, 36).

When the first member of the comparison is a nominative or an § 90. accusative, ἢ may be omitted, and the second member put in the (304) genitive (see § 61). This is also done, not unfrequently, where the first member is a dative : Μείζων ἐμοῦ εἰ. Οἰκίαν τῆς ἡμετέρας πολὺν μείζω κέκτησαι. Λυσitteλείν οὔεται πᾶς ἀνὴρ πολὺ μᾶλλον ἰδία τὴν

[§ 90.] ἀδικίαν τῆς δικαιοσύνης (*Pl. Rep.* 2, 360). Ὑμῖν αἰσχρον τῶν ἄλλων ἐστὶ τὸ δοκεῖν ἐξηπατηκέναι τοὺς ἀγαθὸν τι ποιήσαντας (*Dem.* 20, 135, = ἢ τοῖς ἄλλοις). Τοῦτο καὶ ἡμῖν, τοῖς ἡττοσιν ἐκείνου, ξυμφέρον (*Pl. Rep.* 1, 338, = ἢ ἐκείνους ἐστίν). Ἐξεστίν ἡμῖν μᾶλλον ἐτέρων καθ' ἡσυχίαν βουλεύειν (*Thuc.* 1, 85, = ἢ ἐτέροις)¹.

REM. 1. Strictly considered, the comparative should take after it the genitive only where a substantive (or substantively conceived word) is directly compared with the first member as the subject of the comparative, or of an adjective or verb to which an adverb in the comparative is attached: thus, οἰκία μείζων τῆς ὑμετέρας = ἢ ἡ ὑμετέρα, οἰκίαν μείζω ἢ τὴν ὑμετέραν or ἢ ἡ ὑμετέρα ἐστίν, σὺ μᾶλλον ἐμοῦ = ἢ ἐγώ: but by a less exact way of putting the comparison, and from a desire of brevity, the Greeks also put with the comparative the genitive of a substantive which is compared with another in reference to the degree of a third object [*comparatio comparandaria*]: (ἐγὼ μείζω οἰκίαν ἔχω σοῦ = ἢ σὺ): Ἐδόξε τῷ ἀνδρὶ ἄλλος μείζων ἐαντὸς λαβεῖν (*Aen. Cyp.* 2, 2, 1, = ἢ αὐτὸς λάβοι. Χώραν ἔχετε οἵθεν ἡττον ἡμῶν ἐντιμον (*Aen. Cyp.* 3, 3, 11, = ἢ ἡμεῖς). Οἱ Πελοποννήσιοι πλείους καὶ σὶ τῶν Ἀθηναίων παρήσαν (*Thuc.* 8, 52, = ἢ οἱ Ἀθ.). (With even less exactness the genitive in some other places is put with the comparative, e.g. Ἀθλιώτερόν ἐστι μὴ ὕγιος σώματος μὴ ὕγιε ψυχῇ συνοικεῖν, *Pl. Gorg.* 479, = ἢ μὴ ὕγιε σώματι συνοικεῖν.)

(304,
R. 1)

REM. 2. Pleonastically, the comparative takes first the genitive of a pronoun, and then, with ἢ, a more particular statement: Ποιήσετε τοὺς πολλοὺς ἐν ἀπάσαις ταῖς πόλεσι τοῦτο ποιέσθαι σύμβολον τῆς αὐτῶν σωτηρίας, ἐὰν ἡμῖν ὦσι φίλοι, οὐ μείζων οὐδὲν ἂν ἡμῖν γένοιτο ἀγαθὸν ἢ παρὰ πάντων ἐκόντων ἀναπύπτου τυχεῖν εὐνοίας (*Dem.* 15, 4). Τίς ἂν αἰσχίον εἴη ταύτης δόξῃ ἢ δοκεῖν χρήματα περὶ πλείονος ποιέσθαι ἢ φίλους; (*Pl. Crit.* 44.)

REM. 3. By attaching to a comparative with αὐτός the genitive of a reflexive pronoun, or personal pronoun used reflexively, it is expressed, that the subject has for a certain time or for a certain case a higher degree than usual of the quality denoted by the adjective: Πάντα ἄνδρα καὶ θαρραλεώτερον καὶ ἀνδρειότερον ἂν ποίησειεν αὐτὸν αὐτοῦ οἷς ὀλίγῳ ἢ τῆς ὀπλομαχίας ἐπιστήμῃ (*Pl. Lach.* 182). Θαρράλεωτεροὶ εἰσιν αὐτοὶ ἐαντῶν, ἐπειδὴν μάθωσιν, ἢ πρὶν μαθεῖν (*Pl. Prot.* 350, where ἢ annexes a more particular statement).

REM. 4. (a) To express that something surpasses hope, description, &c., the comparative is used with one of the genitives ἐλπίδος (μείζων ἐλπίδος), λόγου (κρεῖττον λόγου, *better than can be told*), καιροῦ (πρόρωτότερον τοῦ καιροῦ), γνῶμης, τοῦ δέοντος, and the like. (Ἐρυθρότερος τοῦ ὄντος, *than in reality*.) (b) *Too great for* (in proportion to) is expressed by the comparative with ἢ κατὰ: Μείζους ἐπιθυμίαι ἢ κατὰ τὴν ὑπάρχουσαν οὐσίαν (*Thuc.* 6, 15). (Also μείζων παρὰ —, μείζων ἢ πρὸς —.) (c) *Too great to* —, μείζων ἢ (ὥστε) with the infinitive, see § 150, c (μέγας ὥστε, *ibid.* b).

91.

Like comparatives are constructed ἄλλος (ἄλλα ἢ τὰ γινόμενα, and with the genitive, ἄλλα τῶν δικαίων, *different from* —), the adjectives in πλείσιος denoting (*manyfold greater*, &c. *than*, together with προτεραίος, ὑστεραίος. Πολλαπλάσια

¹ Even μετὰ τῶν πρεσβυτέρων ἡμῶν (*Pl. Prot.* 314), instead of ἢ ἡμῶν, by § 89.

ἀπέδωκα τῶν ληφθέντων (ἢ ὅσα εἰληφα). Διπλάσια Ἀλκιβιάδῃ ἤξιον αἱ πόλεις δίδουσι [§ 91.] ἢ ἄλλω τινὶ τῶν στρατηγῶν (*Lys.* 19, 52). Τῇ προτεραίᾳ τῆς μάχης¹.

REM. 1. H is also used after words denoting an opposition, and after διαφέρω : τοῦναντίον ἢ τὸ προσδοκώμενον (*Pl. Legg.* 12, 966). Τὸ τῶν ἀνδρῶν γένος διαφερώντως ἔχει ἢ τὸ τῶν γυναικῶν (*Pl. Rep.* 5, 455). (Δίκαιόν ἐστι ποιεῖν τοῦναντίον ἢ ὁ σὺ λέγεις, *Pl. Rep.* 1, 339, and αὐτὸ τοῦναντίον ἐροῦμεν ἢ τὸν Σιμωνίδην ἔφαμεν λέγειν, *Pl. Rep.* 1, 334, without pronoun. Οἱ Πλαταιῆς προσέβαλλον τῷ τείχει τῶν Πελοποννησίων ἐκ τοῦμπαλιν ἢ οἱ ἄνδρες αὐτῶν ὑπερέβαινον, *Thuc.* 322, or ἢ ἢ. Ἀλλὰ τῇ ὑστεραίᾳ ἢ, τῇ ὑστεραίᾳ ὅτε for ἢ ἢ, or ἢ ὅτε.)

REM. 2. With ἄλλος note the expression οὐδεὶς ἄλλος πλὴν (αὐτός, none other but only himself), and the adverbial expression ἄλλ' ἢ (further than, save only), after a negation or in a question equivalent to a negation : Ἐὰν σωφρονήτε, τοῖς μαθηταῖς συμβουλευέσете, μηδέποτε μηδενὶ ἀνθρώπων διαλέγεσθαι ἄλλ' ἢ ὑμῖν τε καὶ αὐτοῖς (*Pl. Euthyd.* 304). Ἄνδρες οὐδαμῇ φυλάττοντες ἡμῶς φανεροὶ εἰσιν ἄλλ' ἢ κατὰ ταύτην τὴν ὁδὸν (*Xen. An.* 4, 6, 11); also with ἄλλος proceeding : Τίς ἂν εἰς ἄλλο τὴν ἀποβλέψας ἢ δειλὴν ἢ ἀνδρείαν πόλιν εἴποι ἄλλ' ἢ εἰς τοῦτο τὸ μέρος, ὃ προπολεμεῖ τε καὶ στρατεύεται ὑπὲρ αὐτῆς; (*Pl. Rep.* 4, 429.) Often incorrectly written ἄλλ' ἢ, as if from ἀλλά.)

When a magnitude expressed in numbers is increased by πλέον § 92. (πλεῖον, πλεῖν), or diminished by ἔλαττον (μείον), these words, with (305) or without ἢ, are attached to the denomination of the magnitude, without influencing its case. Πλέον ἢ τριάκοντα πλέθρα γῆς κτήσασθαι (*Lys.* 19, 29). Οὐσία πλέον ἢ πέντε ταλάντων (*Lys.* 19, 42). Ἐν πλέον ἢ διακοσίοις ἔτεσιν (*Thuc.*).—Ἡ λεῖα ἐπράθη ταλάντων οὐκ ἔλαττον πέντε καὶ εἴκοσιν (*Thuc.* 6, 95). Οἱ ἵππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους (*Xen. An.* 6, 2, 24). Πέμψω ὄρνις ἐπ' αὐτὸν πλεῖν ἑξακοσίους τὸν ἀριθμὸν (*Arist. Av.* 1251). When the case is nominative or accusative, πλέον and ἔλαττον themselves may stand in the nominative or accusative, and govern the name of the magnitude in the genitive : Εἰσηγήνεταί ὑπὲρ Ἀριστοφάνους καὶ τοῦ πατρὸς οὐκ ἔλαττον μῶν τετταράκοντα (*Lys.* 19, 43). Πολύστρατος οὐ πλέον ὀκτὼ ἡμερῶν ἦλθεν εἰς τὸ βουλευτήριον (*Lys.* 20, 14).

REM. Also frequently πλείους (μείους, ἐλάσσους) ἢ χίλιοι and πλείους χιλίων, e. g. Οὐ μεθεκτόν τῶν πραγμάτων πλείοσιν ἢ πεντακισχιλίοις (*Thuc.* 8, 65). Πλεοντέα τμήρητι μὲν οὐκ ἔλασσον ἢ ἑκατόν, ὀπίσταις δὲ τοῖς ξύμπασι πεντακισχιλίων οὐκ ἐλάσσουσιν (*Thuc.* 6, 25). Ξενοκλῆς συνοικεῖ τῇ γυναικὶ πλείῳ ἢ ὀκτὼ ἔτη ἡδὴ (*Isae.* 3, 31). (Ὀλίγω ἐλάσσους πενήκοντα, *Thuc.* 4, 44; πενήκοντα as genitive².)

a) A comparison of two properties of the same subject is expressed § 93. by two comparatives : Φιλόμηλον οἱ πολλοὶ βελτίονα ἡγούνται εἶναι ἢ (307)

¹ Περιττὰ τῶν ἀρκούντων, *Xen. Cyr.* 8, 2, 22.

² Νεώτερος τριάκοντα ἐτῶν (*Xen. Mem.* 1, 2, 35), = γεγωνὼς ἔτη ἔλαττον (ἢ) τριάκοντα.

§ 93.] πλουσιώτερον (*Lys.* 19, 15). (Ἀγαθὸς μᾶλλον ἢ πλούσιος, *rather good* —.)

(308) δ) The comparative sometimes denotes, without any definite comparison, a *somewhat* (tolerably) high degree, e. g. ἀνθαδέστερόν τι ἀποκρίνεσθαι (*Theoc.* 8, 54). Ἐνθυμούμαι, μὴ ἀγροικότερον ἢ λέγειν (*Pl. Gorg.* 462). Of some particular adjectives (*good, bad, beautiful*) the comparative is sometimes applied in the neuter to an action or procedure merely to denote a reference to the opposite procedure: Ἐθυόμην (*sacrificed in order to consult the god*), εἰ βέλτιον εἴη ἐμὴν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν καὶ ἐμοὶ ὑποστήναι (*Xen. An.* 5, 9, 31). Μαλακώτεροι ἢ ὥς κάλλιον αὐτοῖς (*Pl. Rep.* 3, 410); especially in negation (οὐ κρείττον, βέλτιον, κάλλιον, χείρον, κάκιον): Πάλιν ἀναμνήσκον· οὐ γὰρ χείρον πολλάκις ἀκούειν (*Pl. Phaed.* 105, *it does no harm, one is none the worse for* —). Πρὸς τὸ φυλάττειν οὐ κάκιόν ἐστι φοβεράν εἶναι τὴν ψυχὴν (*Xen. Mem.* 7, 25). (Νεώτερος and καινότερος with the accessory meaning of an alteration of what previously existed.)

(308, R. 2) c) By an irregularity, the comparative takes after it a superfluous μᾶλλον, e. g. αἰσχυνηρότερος μᾶλλον τοῦ δέοντος (*Pl. Gorg.* 487). Αἰρετώτερόν ἐστι μαχομένους ἀποθνήναι μᾶλλον ἢ φεύγοντας σώζεσθαι (*Xen. Cyr.* 3, 3, 51). Conversely, in verbs denoting a wish or choice, μᾶλλον is now and then omitted before ἢ (Ἀγασθίαιος ἤρειτο σὺν τῷ γενναίῳ μειοεκτείν ἢ σὺν τῷ ἀδίκῳ πλέον ἔχειν, *Xen. Ag.* 4, 5). (Οἶδεν ἢ instead of οὐδὲν ἄλλο ἢ.)

§ 94. The comparative is used to denote the highest degree, in speaking (309) of two persons (also of two sets of persons): Ὁ πρεσβύτερος τῶν παίδων παρὼν ἐτύγχανεν (*Xen. An.* 1, 1, 1). Ἠότεροι μᾶλλον χαίρουσι καὶ λυποῦνται, οἱ φρόνιμοι ἢ οἱ ἄφρονες; (*Pl. Gorg.* 498.)

§ 95. The superlative often denotes merely a very high degree [*super-* (310) *lative of eminence*]: Κάλλιστα λέγεις. Κύρος φιλομαθέστατος ἦν. (Without the article, § 8, Rem. 3.) The exclusive sense is gathered from the context, or from a partitive genitive annexed.

REM. 1. A superlative belonging to the predicate, sometimes governs a partitive genitive, which refers to the subject of the proposition, or to some other word of which the predicate holds in the highest degree: Οἱ Ἀθηναῖοι πάντων ἀνθρώπων πλείστω σίτῳ χρώνται ἐπεισάκῳ (*Dem.* 18, 87). Φιλοσοφία ἐστὶ παλαιούτα τε καὶ πλείστη τῶν Ἑλλήνων ἐν Κρήτῃ καὶ ἐν Λακεδαιμόνι (*Pl. Prot.* 342). Ἀθήναζε ἀφίξιν, οὐ τῆς Ἑλλάδος πλείστη ἐστὶν ἐξουσία τοῦ λέγειν (*Pl. Gorg.* 461). A genitive with the superlative of an adverb in the predicate, may refer, not only to the subject, but also to the object or another case: Σωκράτης προετρέπετο πάντων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν (*Xen. Mem.* 4, 5, 1, *above all else to self-command*).

REM. 2. The superlative with the genitive of a reflexive pronoun, or personal pronoun used reflexively, denotes the highest degree to which the property attains in one and the same subject at a certain time: Εἶθε σοι, ὦ Περικλείς, τότε συνεγενόμην, ὅτε δεινότατος σαυτοῦ ἦσθα (*Xen. Mem.* 1, 2, 46).

§ 96. For additional force, the superlative takes before it the words [PART I.

(denoting the excess or distance from others) πολλῶ, μακρῶ (παρὰ [§ 96.] πολύ, poet. πολύ), e. g. μακρῶ εὐνούστατος (*Arist. Pac.* 673). ("Ὅσῳ μέγιστον τὸ τῶν φυλάκων ἔργον, τοσούτῳ ἂν εἴη τέχνης τε καὶ ἐπιστήμης μεγίστης δεόμενον, *Pl. Rep.* 2, 374; in the same degree, as—). The highest possible degree is denoted by additions such as ὡς (ὅπως) δυνατόν, ὡς, ὅπως (ῆ) δύναμαι, as—as possible (e. g. ναῦς ὡς δύνανται πλείστας πληροῦσιν, *Thuc.* 7, 21, ὡς δύναμαι μάλιστα and ὡς μάλιστα δύναμαι), ὅσος, ὁπόσος with δύναμαι or οἷός τ' εἰμί (e. g. ὁπόσον δύνανται πλείστον σῖτον λαμβάνουσιν, *Xen. (Econ.* 20, 25, δύνανμιν ὅσῃν οἷός τε ἦν πλείστην συμπαρασκευασάμενος, *Isocr. Phil.* 101), — or also by simply putting before the superlative ὡς or ὅτι (ὅ,τι), with adverbs also ὅπως (ῆ), e. g. ὡς βέλτιστος, ὡς ἄριστα, ὅτι μάλιστα, ὅτι πλείστον χρόνον, ὅπως ἄριστα (ῆ) ῥᾶστα). [Cf. Lat. *quam* (*quantum*, *ut*) *maxime*; alone, or combined with *possum*, &c.]

REM. 1. Expressions such as οἱ μάλιστα ἀνοητότατοι (*Pl. Tim.* 92) (πλείστον ἔχιστος, *Soph. Phil.* 631), are rare. Especially we may note the superlative with οἷος: χωρίον οἷον χαλεπώτατον (*Xen. An.* 4, 8, 2), literally, *a place such as the most difficult is* (with ἐστίν omitted); but by attraction οἷος and the superlative are treated as one word: ὅντος πάγον οἷον δεινотάτον (*Pl. Conv.* 220).

REM. 2. A special way of adding force to the superlative, in some writers, is the prefixing of ἐν τοῖς (without regard to the gender of the superlative), e. g. ἐν τοῖς πρώτοις (*Thuc.* 1, 6, *first of all*), ἐν τοῖς πλείστοις νῆες (*Thuc.* 3, 17), ἐν τοῖς μάλιστα (*Pl. Crit.* 52, *most of all*), which perhaps originated in an ellipsis, the original expression being ἐν τοῖς μάλιστα, with the participle of the verb understood (ἐν τοῖς μάλιστα ὁμολογῶ, = ἐν τοῖς μάλιστα ὁμολογοῦσιν ὁμολογῶ), whence ἐν τοῖς came to be used as an adverb.

REM. 3. Sometimes the superlative may be said to take the place of the comparative, by taking (as also does μόνος) to the partitive genitive the word ἄλλων (or ἄλλων by itself, as the partitive genitive), which, in strictness, is suitable only to the comparative, e. g. Μάλιστα τῶν ἄλλων ἀνθρώπων. *Ἡ μόνος ἢ κάλλιστα τῶν ἄλλων (*Pl. Rep.* 1, 353). Μόνος τῶν ἄλλων Ἑλλήνων (*Aesch.* 2, 37, *alone among, of all, the Greeks*)¹.

CHAPTER IX.

Peculiarities in the Adjective construction of the Demonstrative and Relative Pronouns, and in their relations in the sentence.

α) THE demonstrative and relative pronouns take their gender and § 97. number in accordance with the substantive words to which they (312) refer, or which the speaker has in his thoughts (e. g. ἥδε, *this woman*).

¹ Μεγίστη στρατεία τῶν πρὸ αὐτῆς (*Thuc.* 1, 10), = μεγίστη πασῶν μέχρι ἐκείνου ὡς χρόνον καὶ μείζων τῶν πρὸ αὐτῆς.

[§ 97.] When the pronoun refers to several connected substantives of different genders, the rule § 2, *b* and *d*, is followed: ἀδελφοὶ καὶ ἀδελφαί, οὓς εἶχον. Ἐκκλησιάζομεν περὶ πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ τῶ τῶν ἀνθρώπων (*Isocr. Pac.* 2). Likewise a relative in the neuter may refer to a number of inanimate antecedents, even when they are all masculine or feminine: Ταῦτα εἶπον οὐ πρὸς τὴν εὐσέβειαν οὐδὲ πρὸς τὴν δικαιοσύνην οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἃ σὺ διήλθες (*Isocr. Panath.* 217).

REM. The relative to an antecedent in the dual, may stand in the plural: τῷ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλων ἐποίησεν (*Xen. Mem.* 2, 3, 18).

b) When a demonstrative or relative pronoun, not referring to a particular substantive, denotes something comprising a number of units or individuals, it stands in the neuter plural: Ταῦτα οὐπω ἤκηκόειν. Ἐρῶ σοι, ἃ οἶδα. (Ταῦτα γὰρ καὶ καλὰ καὶ δίκαια, μὴ περιορᾶν πόλεις ἀρχαίας ἐξαεστώσας, *Dem.* 16, 25, where the pronoun is conceived in a general way: *this procedure*¹.)

§ 98. *a*) A demonstrative pronoun to which a substantive is attached as
(313) predicate-noun by εἶμι, or by a verb denoting *to call, consider as*, &c., is apt to assume the gender and number of the substantive (attraction): Οὗτος ὅρος ἐστὶ δικαιοσύνης ἀληθῆς τε λέγειν καὶ ἃ ἂν λάβῃ τις, ἀποδιδόναι (*Pl. Rep.* 1, 331). Κίνησις αὕτη μεγίστη τοῖς Ἑλλήσιν ἐγένετο (*Thuc.* 1, 1; different from αὕτη ἡ κίνησις, § 11, R. 1). Αὕτη πενία ἐστὶ σαφής, τὸ δεόμενόν τινος μὴ ἔχειν χρῆσθαι (*Xen. Econ.* 8, 2). Καὶ ψυχῆς ἄρα καθ' ὅσον ἂν εὐρίσκωμεν κακίας ἀφαίρεσίν τινα, καθαρὸν αὐτὸν λέγοντες ἐν μέλει φθεγξόμεθα (*Pl. Soph.* 227).

REM. The pronoun however stands in the neuter, when the general reference of the demonstrative is purposely retained, and with a stress upon it: Εἰδαμονίαν τοῦτο νομίζω, τὸ πολλὰ ἔχοντα πολλὰ καὶ δαπανᾶν (*Xen.*). Τοῦτο πῶς οἱ ἀμαθία ἐστίν; (*Pl. Apol.* 29)². Οὐ λόγων κόμπος τάδε μᾶλλον ἢ ἔργων ἐστὶν ἀλήθεια (*Thuc.*). Ἐγωγὲ φημι ταῦτα φλυαρίας εἶναι (*Xen. An.* 1, 3, 18). (Τούτῳ τροφῇ χρῶνται, *Xen. Mem.* 3, 11, 6.)

(315) *b*) A relative pronoun, having an antecedent and also followed by another substantive as predicate-noun, may conform itself to either: the latter, when the relative clause merely adds a remark as apposi-

¹ In questions the singular τί is applied to such a subject of the neuter plural: τί ταῦτα ἐστίν; (*Xen. An.* 2, 1, 22.) Σκεψόμεθα, τί ποτ' ἐστὶν ἃ σὺ ἐμοὶ ἀνειδίξεις (*Pl. Gorg.* 508). Σκεπτέον, τί τὰ συμβαίνοντα (*Pl. ibid.*).

² Ἀπὸλλων τὰδ' ἦν (*Soph. Oed. R.* 1329, *it was A.*). Οὐκ Ἴωνες τάδε εἰσὶν οὐδὲ Ἑλλησπόντιοι (*Thuc.* 6, 77, *these are not Ionians, here are no Ionians*). Τοῦτο ἀνάγκη (*Pl. Gorg.* 475) = ἀναγκαῖον.

tion to a notion in itself known or defined, so that even without the [§ 98.] relative clause the sense would be complete: 'Ἡ πόλις τοῦ μεγίστου νοσήματος οὐ μεθέξει, ὃ στάσις καλεῖται (*Pl. Legg.* 5, 744, where the relative clause is essential to the completeness of the notion, "the disease called faction").—Φίλον, ὃ μέγιστον ἀγαθὸν εἶναί φασιν, οἱ πολλοὶ ὅπως κτήσονται, οὐ φροντίζουσιν (*Xen. Mem.* 2, 4, 2, where the relative clause might be omitted, without making the notion incomplete).—Ἡ τοῦ ρεύματος ἐκείνου πηγὴ, ὃν ἕμερον Ζεὺς ὠνόμασεν (*Pl. Phædr.* 255). When the antecedent is the predicate of the principal proposition, or the purport of the entire proposition, the relative may also, if a predicate-noun be attached, either be put in the neuter, or, which is more frequent, conform itself to the predicate-noun: Οἱ αὐτοὶ πολέμοιοι ἡμῖν ἦσαν, ὅπερ σαφεστάτῃ πίστις (*Thuc.* 1, 35). Οὐδὲν ἄδικον διαγεγένημαι ποιῶν, ἥνπερ νομίζω μελέτην εἶναι καλλίστην ἀπολογίας (*Xen. Apol.* 3).

Sometimes the reference of a pronoun to its antecedent is less exact, the sense of § 99. the antecedent being considered rather than its grammatical form. (316)

a) A masc. or fem. antecedent may be followed by a pronoun in the neuter, which puts the notion as a thing in a general way: Ἐπειδὴ τοίνυν ἡ αὕτῃ ἀρετὴ πάντων ἐστὶ. περὶ οὗ εἰπεῖν καὶ ἀναμνησθῆναι, τί αὐτὸ φησι Γοργίας εἶναι (*Pl. Meno.* 73, *that it, the thing in question, is*). Ὁμολογοῦμεν ἐπιστήμης μηδὲν εἶναι κρείττον, ἀλλὰ τοῦτο αἰεὶ κρατεῖν, ὅπου ἂν ἐνῇ, καὶ ἡδονῆς καὶ τῶν ἄλλων ἀπάντων (*Pl. Prot.* 357).

b) A pronoun refers to an antecedent contained in, and to be extracted from, a previous word, e. g. a relative to the personal pronoun involved in a possessive pronoun: Καὶ οἰκία γε πολὺ μείζων ἢ ὑμετέρα τῆς ἐμῆς. οἷ γε οἰκία χρησθε γῇ τε καὶ οὐρανῷ (*Xen. Cyr.* 5, 2, 15)¹. Especially after a collective term, or the name of a city or country, the pronoun refers to the individuals composing the class, or inhabiting the place: Συνεφέετο δὲ τοῖς πελτασταῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὃν ἤρχε Κλεάνωρ (*Xen. An.* 4, 8, 18). Μελέτω σοι τοῦ πλήθους καὶ περὶ παντὸς ποιοῦ κεχαρισμένως αἰτοῖς ἄρχειν (*Isocr. ad Nic.* 15). Θεμιστοκλῆς φεύγει ἐκ Πελοποννήσου ἐς Κερκυραν, ὃν αἰτῶν εἰεργέτης (*Thuc.* 1, 136). Καὶ ἀπὸ Πελοποννήσου παρέσται ὠφέλεια (= βοήθεια), οἱ τῶνδε κρείστους εἰσὶ τὸ παρὰ πᾶν τὰ πολέμια (*Thuc.* 6, 80).

c) A substantive in the singular is followed by a relative pronoun in the plural, the thought passing on to more of the same kind, and to the whole genus: Ἀχχμηροῖς τις καὶ ἀπὸ παντὸς περυσίαν ποιοῦμενος, θησαυροποιὸς ἀνὴρ, οὗς δὴ καὶ ἐπαινεῖ τὸ πλῆθος (*Pl. Rep.* 8, 554).

d) A preceding εἴ τις (ἢν τις) has sometimes a demonstrative referred to it in the plural, and in like manner a plural term may be the antecedent of the indefinite relative ὅστις, ὃς ἂν: Εἰς γε μὴν δικαιοσύνην εἴ τις Κύρῳ φανερός γένοιτο ἐπιδείκνυσθαι βουλούμενος, περὶ παντὸς ἐποιεῖτο τοῖτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων (*Xen. An.* 1, 9, 16). Ἢν παρὰ ταῦτα ἀδικεῖν τις ἐπιχειρῇ, τοῖτους Κίρις

¹ Ἐρχεται πόλιν τὴν Εὐρυτείαν· τόνδε γὰρ (viz. Εὐρυτον) μεταίτιον μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους (*Soph. Trach.* 260).

[§ 99.] τε καὶ ἡμεῖς πολέμοι ἐσόμεθα (*Xen. Cyr.* 7, 4, 5). Αἱ γυναῖκες ἰκέτεον πάντας, ὅτῳ ἐντυγχάνοιεν, μὴ φεύγειν καταλιπόντας αὐτάς (*Xen. Cyr.* 3, 3, 67). Αἱ πόλεις προαγορεύουσι τοῖς πολέταις τὴν κατάστασιν τῆς πόλεως μὴ κινεῖν, ὥς ἀποθανομένους, ὃς ἂν τοῦτο δρᾷ (*Pl. Rep.* 426).

c) Where the antecedent is a neuter term denoting persons, the relative pronoun sometimes (especially in figurative expressions) resumes the natural gender: τὰ τοιαῦτα κινῶν, αἱ πέποιθασι οἱ δὲν οὐδὲ πράξουσιν ἀγαθὸν ὑπὲρ τῆς πόλεως (*Dein.* 1, 40). (Τέκνον τούδε, ὃν οὐδὲν αἴτιον μέλλουσι σὺν ἐμοὶ τῇ ταλαιπώρῳ κτενεῖν, *Eur. Androm.* 570.)

§ 100. On the construction of the demonstrative pronoun it is to be further remarked :

a) A demonstrative pronoun is put as object, so that it is characterized by an adjective, or by an indefinite substantive with an adjective, attached by way of apposition, in which case the demonstrative, by an attraction (as § 98, a), conforms itself to the attached substantive. (In English we use either a demonstrative adverb, as *herein* or the like, or a circumlocution with relative and verb substantive): Ταῦτ' ἀληθὴ λέγω (*Pl. Prot.* 342, *herein I speak truth*, or, *this that I say, is true*). Λέγε μοι, εἴ τί σοι δοκῶ τοῦτο χαλεπὸν ποιῆσαι, ὅτι ἤτησά σε δοῖναι μοι τὸν βροτὸν λόμενον τῶν Μήδων μοι ἔπessθαι (*Xen. Cyr.* 5, 5, 21). Τούτους ἔλεγον οἱ στρατιῶται βαρβαρώτατους διελθεῖν (*Xen. An.* 5, 4, 34, *these, the soldier said, were the most barbarous that* —). Καλὴν ἐκέλευν δωρεάν αὐτῷ δεδώκατε (*Lys.*). Οὐκέτι τοῦτο φάιλον οἷδ' ἀπλοῖν ἔργον ἐρωτᾷς (*Xen. Cyr.* 1, 6, 27, *what thou here askest, is* —). (Ἔθος τι τοῦτο Σωκράτης ἔχει, *Pl. Conv.* 175. Τί οὖν δὴ τοῦτο λέγεις; *Pl. Gorg.* 452, *what then meanest thou by this?*)

b) A demonstrative is attached, as apposition, to an interrogative pronoun (τίς οὗτος, τίς ὅδε), to mark that the thing asked about is something that has been already intimated, or that is at the same time referred to: Ἀγγελίαν φέρω χαλεπὴν καὶ βαρεῖαν. Τίνα ταύτην; (*Pl. Crit.* 43, *what, pray?*) (Τίνας ἑώρας τὰςδε θοίζετε; *Soph.* (*Ed. R.* 2). Ἐνδύνονται αἱ ψυχαὶ εἰς τοιαῦτα ἥθη ὅποι' ἄττ' ἂν καὶ μεμελετηκῶσι τιχῶσιν ἐν τῷ βίῳ. Τὰ ποῖα δὴ ταῦτα λέγεις, ὦ Σώκρατες; (*Pl. Phaed.* 81, *what meanest thou by these?* *what are these, that you speak of?*)

c) Οὗτος and ὅδε are added by way of apposition, in the sense of the adverb *here*: Καὶ ἐγὼ ἡρόμην, ὅπου Πολέμαρχος εἷη. Οὗτος, ἔφη, ὕπισθεν προσέρχεται (*Pl. Rep.* 1, 327).

d) A demonstrative pronoun, when not particularly emphatic, is regularly omitted in the accusative, and often even in the dative: Εἰσῆσαν παρὰ Κῆρον τῶν στρατιωτῶν τινες, ἀξιόπαιδες εἰδέναι, τί σφισιν ἔσται, εἴην κρατήσωσιν· ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γρόμην ἀπέπεμπεν (*Xen. An.* 1, 7, 8). Γόλιππος μέρος τι πέμψας πρὸς τὸ φρούριον αἰρεῖ (*Thuc.* 7, 3). Ἐπαγγελαμένου τοῦ Ἀγησιλάου τὴν στρατείαν, διδάσασιν οἱ Λακεδαιμόνιοι ὥσπερ ἤτησεν (*Xen. Hell.* 3, 4, 3). (Πρεσβυτέρῳ νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν προστίταται, *Pl. Rep.* 5, 465, without a pronoun to κολάζειν, although it governs a different case from ἄρχειν.)

e) Sometimes a demonstrative pronoun is put superfluously to enforce some substantive notion preceding in the same sentence; especially οὗτος after substantives which are separated by a parenthetical clause from the rest of the sentence: Κλέαρχος Τολμίδην Ἰλλεῖον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ, κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπὲν ἐκέλευσε, κτλ. (*Xen. An.* 2, 2, 20). Τοῖς ἀγαθοῖς κακῶς χρώνται καὶ τοῖς ὀφελεῖν δυναμένοις τούτοις βλάπτειν τοὺς συμπολιτενομένους ἐπιχειροῦσιν (*Isocr. Nic.* 4).

More rarely and without emphasis αὐτός: Ἦ καὶ ὥσπερ τῶν ἄλλων τεχνῶν ἔχομεν ἂν εἰπεῖν ὅτι ἔργον ἐκάστης, οὕτω καὶ τῆς οἰκονομίας ἐναίμεθ' ἂν εἰπεῖν ὅτι ἔργον αὐτῆς ἐστίν; (*Xen. (Gr. 1, 2.)*) In comparisons ἐκείνος: Ὁ θεὸς δέδωκεν αὐτοῖς (τοῖς Λακεδαιμονίοις), ὥσπερ ἡμῖν κατὰ θαλάτταν εὐτυχίην, οὕτως ἐκείνοις κατὰ γῆν (*Xen. Hell. 7, 1, 9*).

[§ 100.]

REM. Adverbially ταῦτα, therefore (§ 27, a. R. 2), καὶ ταῦτα, and that, and that (Μένων οὐκ ἐξήτει ὁ ἄφρων, καὶ ταῦτα παρ' Ἀρκιῶν ὃν τοῦ Μένωνος ξάνν. *Xen. An. 2, 4, 15*), τάδε in the expression τὰ νῦν τάδε (§ 14, b. R. 2).

In the structure of the relative proposition there are various peculiarities, of which we must note the following.

§ 101.
(322)

a) The substantive defined by the relative clause, is often drawn [attracted] into it, in prose most commonly so that the relative clause precedes the demonstrative: Πολλοὶ τὰ χρήματα καταναλώσαντες, ὃν πρόσθεν ἀπείχοντο κερδῶν, αἰσχρὰ νομίζοντες, τούτων οὐκ ἀπέχονται (*Xen. Mem. 1, 2, 22*). Κῦρος, εἴ τινα ὁρώη κατασκευάζοντα, ἧς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰὲν πλείω προσεδίδου (*Xen. An. 1, 9, 19*). (With ὅστις: Πάν, ὅτι πάσχων τις πάθος ἄνοιαν ἴσχει, νόσον προσρητέον. *Pl. Tim. 86*.)

REM. Sometimes the substantive, when separated by the relative clause from the remainder of the sentence, takes its case from the relative, but without being drawn into the relative clause: Νυκέρτος ἀργύριον μὲν ἢ χρυσίον οὐδ' αὐτὸς ἄφη κατέλιπε οὐδέν, ἀλλὰ τὴν ἄλλην οὐσίαν, ἣν κατέλιπε τῷ νείῳ, οὐ πλείονος ἀξία ἐστίν ἢ τετάρων καὶ δέκα ταλάντων (*Lys. 19, 17*). Ἐν πόλει ἢ ἥκιστα πρόσθεν ἄρχον οἱ μέλλοντες ἄρξαι, ταῖσιν ἄριστα καὶ ἀσφαλιστότατα ἀνάγκη οἰκίσθαι (*Pl. Rep. 7, 520*). This however is an irregularity (*anacoluthon*) and occurs most frequently in poets. (Τὸν ἄνδρα τούτου, ὃν πάλαι ζητεῖς, οὗτός ἐστιν ἐνθάδε, *Soph. Oed. C. 449*.)

b) Especially the substantive is drawn into the relative clause, when it is a new term annexed to the preceding: ὁ πατήρ, ὃν μόνον εἴχομεν βοηθόν, ἀπῆν. = ὁ μόνος βοηθὸς ὃν εἴχομεν. An adjective or genitive belonging to the antecedent is also often drawn into the relative clause: Λόγους ἀκατοῦν, οὓς σοι δυστεχεῖς ἦκω φέρων (*Eur. Or. 854*). Περί ὃν μεγίστων καὶ καλλίστων ἐπιχειρεῖ λέγειν Ὀμηρος, πολέμων τε καὶ στρατηγιῶν καὶ διοικήσεων πόλεων, δίκαιόν πιν ἐρωτᾷν αὐτόν (*Pl. Rep. 10, 599*). Οἱ Λακεδαιμόνιοι τοὺς ἐμπόρους, αὓς ἔλαζον Ἀθηναίων καὶ τῶν ξυμμάχων, ἐν ὁλοκρίσι πλείοντας, ἀπέκτειναν (*Thuc. 2, 67*). Οἱ Ἀθηναῖοι τοὺς ὀχετοὺς τῶν Συρακουσίων, οἱ ἐς τὴν πόλιν ἱπομονομήν ποτοῦ ὕδατος ἡγμένοι ἦσαν, διέφθειραν (*Thuc. 6, 100*).

α) A demonstrative pronoun standing alone as antecedent to a relative, is often omitted, especially in the nominative or accusative: Οἷς μάλιστα τὰ παρόντα ἀρκεῖ, ἥκιστα τῶν ἄλλοτρίων ὀρέγονται (*Xen. (Cyr. 4, 42)*). Τίς μισεῖν δύναίτο ἂν, ὑφ' οὗ εἰδέη καλὸς τε καὶ ἀγαθὸς νομιζόμενος; (*Xen.*) Sometimes even in other cases: Οὐδεμία πάρεστιν, ἃς ἡκεῖν ἐχρῆν (*Arist. Eccl. 19*). Ἀναγκαῖον αὐτοῖς ἐστὶ διαλέ-

§ 102.
(324)

[§ 102.] γεσθαι παρ' ὧν ἂν λάβωσι τὸν μισθόν (*Xen. Mem.* 1, 2, 6). Οὐ περὶ ὀνόματος ἢ ἀμφισβήτησις, οἷς τοσούτων πέρι σκέψις πρόκειται (*Pl. Rep.* 7, 533). "Ὅσα πώποθ' ἄπαντες ὑμεῖς ἡβουλήθητε, οὐδὲν πώποθ' ὑμᾶς ἐξέφυγεν (*Dem.* 14, 15). Ἀναλίσκουσιν οὐκ εἰς ἃ δεῖ (*Xen. Ec.* 3, 5; = εἰς ταῦτα, εἰς ἃ, omission of the demonstrative and of the preposition which should be repeated before the relative).

REM. The demonstrative in all cases is frequently omitted, when its place is supplied by the attraction; see § 103. Before relative adverbs of place demonstrative adverbs are omitted: Κατατίθημι πάλιν ὅθεν ἂν ἕκαστα λαμβάνω (*Xen.*).

[§ 104. R. 3] δ) The indefinite pronoun which is the subject to the verb and the antecedent to the relative in ἔστιν ὅς, εἰσὶν οἳ, &c., is usually omitted: Οἱ μὲν πολλοὶ κατέμενον, ἦσαν δὲ, οἱ ὑπεχώρουσιν σὺν τῷ βασιλεῖ (*Xen. Cyr.* 3, 1, 3). Τῶν συμμάχων ὑμῖν εἰσιν, οἱ διαλέγονται περὶ φιλίας τοῖς πολεμίοις (*Xen. Hell.* 6, 4, 24).

REM. 1 As ἔστιν ὅς, ἔστιν ἃ, so, without change of the verb, ἔστιν οἳ (οὓς, ὧν, οἷς, sometimes even οὔτινες), and this ἔστιν οἳ, thus declined through all the cases, is sometimes treated as a single word, in the sense of *some, certain*, like the word οἱτοὶ thence formed: Ἐνταῦθα ἔβαλλον ταῖς βώλοισι καὶ ἔστιν οἱ ἐτύγχανον καὶ θωράκων καὶ γερῶν (*Xen. Cyr.* 2, 3, 18). Εἰπέ μοι "Ἐστὶν οὕτινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; (*Xen. Mem.* 1, 4, 2.) (With the negation: Προγόνων καλὰ ἔργα οὐκ ἔστιν οἷς μείζω καὶ πλείω ἰσχύει ἢ Ἀθηναίους. *Xen. Mem.* 3, 5, 3.) Ἥλαθε Ὑλσιππος στρατὶν ἔχων ἐκ Πελοποννησίου καὶ ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὧν (*Thuc.* 7, 11). Οἱ Λακεδαιμόνιοι τῶν ἄλλων Ἑλλήνων τὸν βουλούμενον ἐκέλευον ἔπεσθαι πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν (*Thuc.* 3, 92; ἔστιν ἐν οἷς. *Thuc.* 5, 25, in *some things*). (But also εἰσὶν οἳ, *Thuc.* 6, 10.) But the imperfect ἦν οἳ for ἦσαν οἳ is rare, e.g. Ἦν τοῦτων τῶν σταθμῶν, οἷς πᾶν μακροῖς ἦλανεν (*Xen. An.* 1, 5, 7).

REM. 2. In the same manner an indefinite pronoun, a pronominal adverb, and the substantive designation of a place, or of a kind and manner, is omitted before relative adverbs of place or manner, especially with ἔστιν: Οἱ ἡγεμόνες τοὺς Ἕλληνας ἄζουσιν, ἔνθεν ἔξουσιν τὰ ἐπιτήρεια (*Xen. An.* 2, 3, 6). Ἀγοράν οὐδέις ἡμῖν παρέξει οὐδ' ὅποθεν ἐπιστιγνόμεθα (*Xen. An.* 2, 1, 5). Ἔστιν ἔνθα ἰσχυρὸς ὁφελοῖται σφεινδοῖσθαι πάντες (*Xen. Cyr.* 7, 4, 15). Ὁ κόσμος καὶ μὴ φιλοχρήματος μὴδ' ἀνελεύθερος ἔσθ' ὅπῃ ἂν οὐκ ἐξέμβολος ἢ ἄδικος γένοιτο; (*Pl. Rep.* 6, 486.) Οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν βασιλεύς (*Xen. An.* 2, 4, 3, *it is not to be thought that the king will not* —, i. e. *he undoubtedly will* —). (Ἔστιν ὅπου, ἦ. Οὐκ ἔσθ' ὅπου.) Ἄλσ' ἔστιν ὅτε, sometimes.

§ 103. When the relative in its own clause should be an accusative of the object, but the antecedent is a substantive or a demonstrative in the dative or genitive, the relative often assumes this case by attraction (τῶν δώρων, ὧν —, τούτοις, οἷς, instead of ἃ). This may even take place, when the demonstrative follows the relative clause (οἷς —, τούτοις, instead of ἃ —, τούτοις), or so, that the substantive to which the relative refers, is put in the relative clause (§ 101, a: αἷς ἔλαβον νανσύν,

περὶ ὧν ἔλαβον νεῶν, for ταῖς ναυσίν, ἅς—, περὶ τῶν νεῶν, ἅς—). A demonstrative, not emphatic and merely introducing the relative clause (§ 102), is usually omitted, and its place supplied by the relative's assuming its case (περὶ ὧν = περὶ ἐκείνων, οὓς, ἅς or ἃ —, οἷς = ἐκείνοις, οὓς. ἅς or ἃ). Τούτων, ὧν νῦν ὑμῖν παρακελεύομαι. οὐδὲν τοῖς δούλοις προστάττω (*Xen. Cyr.* 8, 6, 13). Εἴ τιнос ἄλλου δεῖ πρὸς τούτοις. οἷς εἶπε Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν (*Xen. An.* 3, 2, 33). Τίς ἢ ὠφέλεια τοῖς θεοῖς τυγχάνει οὐσα ἀπὸ τῶν δώρων, ὧν παρ' ἡμῶν λαμβάνουσιν; (*Pl. Euthyphr.* 14.) 'Ἀπεστέλλετ' αὖθις αὐτὸ τρίτον πρέσβεις ὡς τὸν Φίλιππον ἐπὶ ταῖς καλαῖς καὶ μεγάλας ἐλπίσι ταύταις, αἷς Διοσχίης ὑπέσχητο (*Dem.* 19, 121). Οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήσῃ (*Xen. Mem.* 2, 1, 25). Ὡν Χαρίδημος κακῶς ὑμᾶς ποιεῖν ἐπιχειρεῖ, τούτων αὐτῷ ὀργίζεσθαι ὑμᾶς προσήκει (*Dem.* 23, 181). Συρακούσιοι μὲν τῆς ναυμαχίας τροπαῖον ἔστησαν, Ἀθηναῖοι δὲ. ἧς οἱ Τυρσηνοὶ τροπῆς ἐποιήσαντο τῶν πεζῶν ἐς τὴν λίμνην (*Thuc.* 7, 54). Τοὺς μὲν ἄλλους νόμους εἴσω, περὶ δ' οὐ πρότερόν ποτ' αὐτὸς Τιμοκράτης ἔθηκε νόμον, διέξειμι (*Dem.* 24, 61). Καλλικρατίδας πρὸς αἷς παρὰ Λυσάνδρου ἔλαβε ναυσί, προσεπλήρωσεν ἐκ Χίου καὶ Ῥόδου πειτιήκοντα ναῦς (*Xen. Hell.* 1, 6, 3). Ἡ πόλις ἡμῶν, ὧν ἔλαβε, πᾶσιν μετέδωκεν (*Isocr. Paneg.* 29). Ἀμελῶ ὧν με δεῖ πράττειν (*Xen. Cyr.* 5, 1, 8). Ναυμαχία παλαιτάτη ὧν ἴσμεν (*Thuc.* 1, 13). Τούτου τὸν οἶνον Κῦρος δεῖταί σου ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς (*Xen. An.* 1, 9, 25). Οἱ Θηβαῖοι οἷς εὐτυχήκεσαν ἐν Λεύκτροις, οὐ μετρίως ἐκέχρητο (*Dem.* 18, 18). Because the phrase is, ἃ εὐτυχῆκα, the good fortune I have had).

REM. 1. This attraction, however, can only take place when the relative clause really serves to assign and define the matter in hand, i.e. is essential to complete the sense; never, when it is only added in continuation or as a remark. e.g. Πάντων, ὧν εἶχον, ἀγαθὸν σοι μετέδωκα, ἃ (not ὧν) σὺ τότε μὲν λόγῳ ἐμεγαλύνες, νῦν δὲ φανλίζεις. The attraction is also not unfrequently forborne where it might have place, both after substantives and after demonstratives standing alone: Οἱ Κορίνθιοι τὰ σκάφη μὲν οὐχ εἰδικον ἀναδούμενοι τῶν νεῶν, ἅς καταδύσαντο, πρὸς δὲ τοῖς ἀνθρώποις ἐτράποντο (*Thuc.* 1, 50). Μνήμησθε τοῦ νόμου καὶ τοῦ ὅρκου, ὧν ὁμωμάκατε (*Isac.* 2, 47; but *Lys.* 10, 32: Βοηθήσατε τοῖς νόμοις καὶ τοῖς ὅρκοις οἷς ὁμωμάκατε). Ἔρεσιν ἡμῖν τυχὴν παρὰ τῶν Ἑλλήνων τῆς τιμῆς ταύτης. ἥπερ οἱ ἐν Λακεδαιμόνι βασιλεῖς παρὰ τῶν πολιτῶν ἔχουσιν (*Isocr. de Pac.* 144). Οἱ συμφέροντα ἐκείνοις, οἷς ἐγκωμιάουσι, ποιῶσιν (*Dem.* 14, 1). Ταυῦτης ταύτης ἡμῶν ἐπιστήμης δεῖ, ἢ ἐπίσταται χρῆσθαι τούτῳ, ὃ ἂν ποιῇ (*Pl. Euthyphr.* 289). It is very unusual for the attraction to be omitted where the relative corresponds with an omitted demonstrative (Ὅρνον ἐμμενέιν ἃ σοῦ κλέω, *Eur. Med.* 753).

REM. 2. It sometimes happens, that a neuter relative which ought to stand in the nominative (coincident in form with the accusative), passes by attraction into the dative or genitive: Εἴ σοι δοκεῖ ἐμμενέιν οἷς ἄρτι ἔδοξεν ἡμῖν, ἔπον. (*Pl. Prot.* 353). Βλαβήσονται αἱ τῶν πολεμίων νῆες ἀφ' ὧν ἡμῖν παρεσκεύασται (*Thuc.* 7, 67). (Ἀναλίσκουσιν οὐκ εἰς ἃ δεῖ μόνον, ἀλλὰ καὶ εἰς ἃ βλάβην φέρει, *Xen. Ec.* 3, 5. = εἰς ταῦτα, ἃ —.) Likewise the dative of a relative now and then passes by attrac-

[§ 103.] tion into the genitive: Παρ' ὧν βοηθεῖς, οὐκ ἀπολήψῃ χάριν (*Aesch.* 2, 117, = παρὰ τούτων, οἷς —)¹.

REM. 3. Sometimes the accusative of the neuter relative which is changed by attraction, stands, not as object in the proper sense, but to denote the whole extent of the predicate (by § 27), especially in the plural: Ἐξ ὧν τὰ σωτῆρ' ἔπαινεῖς, τίνα ἑκάστῳ λόγῳ τοῦ μηχανοποιοῦν καταφρονεῖς; (*Pl. Gorg.* 512, *from what thou sayest in praise of thine own*). Δίκην ἐξοίλοντο λαβεῖν ὧν ἐπὶ τῶν ἄλλων ἐτεβάντο Μειδίων θρασύν ὧτα καὶ βδελυρόν (*Dem.* 21, 3). By this means, an attracted relative in the neuter plural sometimes approximates to the signification of a demonstrative with ὅτι. ('Αὐτ' ὧν, *in requital for that* —, i. e. *because, forasmuch as*: Οἱ Ἕλληνες τὰ τέλῃ ἡμῶν καθέκον ἂνθ' ὧν ἡμεῖς τὰ κείνων ἐκολύσαμεν πεσείν, *Pl. Menec.* 244; mostly poetical.) From an attraction, and a coalition of a demonstrative and a relative adverb, result the expressions, used as conjunctions, ἀφ' οὗ (= ἀπ' ἐκείνου, ὅτε —, ἀπ' ἐκείνου τοῦ χρόνου, ὅτε —), ἐξ οὗ, ἐν ᾧ, μέχρι οὗ (μέχρις οὗ, but also simply μέχρι, μέχρι ἂν, without οὗ), ἄχρι οὗ (in Herod. ἐς ο), together with ἐφ' οὗ or ἐφ' ᾧ τε (= ἐπὶ τοῖσδε, ὥστε, *on condition of* —).

REM. 4. When the relative ought to have before it the same proposition as its antecedent, this preposition is usually dropped, especially when the verb in both clauses is the same: Τὸν πλοῦν ἐποίησάμεν ἐκ τῆς Μιτυλήνης ἐν τῷ πλούῳ, ᾧ Ἡρώδης αὐτὸς (*Ant.* 5, 20). Ἐγὼ ἐν τῷ χρόνῳ, ᾧ ἡμῶν ἀκούω ἀπορροσίων, τί τὸ δίκαιον, ἐν τούτῳ δικαιοτέρους τοὺς ἀνθρώπους ποιῶ (*Xen. Conv.* 4, 1).

§ 104. 32) α) When in two connected relative clauses, both referring to the same antecedent, the relative would stand first in the accusative, dative, or genitive, and then in the nominative or accusative, the relative is often omitted in the latter clause, and left to be supplied from the former: Τούτους ἀπασιν ἐκείνοι, οἷς τι μέλει τῆς ἐαυτῶν ψυχῆς ἀλλὰ μὴ σώματα πλάττοντες ζῶσι, χαίρειν λέγουσιν (*Pl. Phaed.* 82). Τὸν παρόντων τοῖς ἀνθρώποις ἀγαθόν, ὅσα μὴ παρὰ θεῶν ἔχομεν, ἀλλὰ δι' ἀλλήλους ἡμῖν γέγονεν, αὐτὴν ἀνεν τῆς πόλεως τῆς ἡμετέρας γερύνηται (*Isocr. Paneg.* 381. Περὶ ὧν ὁκαιστηρίων ἔρωςκε καὶ τέλος ἔσχηκε, πῶς αὖ θεῖνὰ ποιῇ Τυροκράτης νόμον εἰσφέρων, δι' οὗ ταῦτα λυθήσεται; (*Dem.* 24, 73, = καὶ ἃ τέλος ἔσχηκεν.)

β) Sometimes, especially when the relative should stand first in the nominative, and then in a different case, a demonstrative or personal pronoun is put the second time instead of the relative: Ποῦ δὴ ἐκεῖνός ἐστιν ὁ ἀνὴρ, ὃς συνεβήρα ἡμῖν καὶ σύ μοι

¹ Other more rare and anomalous instances of attraction in the relative: α) Ὁ ἀντειπὼν οἷς ἐκείνοι ἐξοίλοντο παραβῆναι (*Lys.* 12, 27: the subject-accusative of the infinitive attracted. Μὴ ὄντων τῶν ἡμετέρων, οἷον δεῖ, *Xen. Cyr.* 8, 1, 12, = οἷους εἶναι). β) Δεῖ τοὺς μέλλοντας νοοῖσιν περὶ τι πρότερον πρὸς ταῦτο πεφικέναι καλῶς, πρὸς ὃ ἂν προσηγμένοι τευχάνωσιν (*Isocr. Antid.* 187: the preposition of the demonstrative repeated with the infinitive, to which it does not belong). γ) Ἀφ' ἧς ὁμώσατε ἡμέρας (*Dem.* 18, 26, = ἀπὸ τῆς ἡμέρας, ἐν ᾗ ὁμώσατε): ἡμέρα πέμπτη, ἀφ' ἧς ἐξέβαλεν Ἀγησίλαος (*Xen. Hell.* 4, 6, 6: the relative attracted by the preposition of the omitted demonstrative or of the substantive, even when it ought not to have been governed by it). δ) Ἡ Μελησία ἐκφεύγει πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες (*Xen. An.* 1, 10, 3, = πρὸς ἐκείνους τῶν Ἑλλήνων, οἱ: the demonstrative with a partitive genitive, after a preposition, omitted before a relative in the nominative). ε) Διεκομίζοντο εἰθὺς, ὅθεν ὑπέξθεντο, παῖδας καὶ γυναῖκας (*Thuc.* 1, 89, = ἐκείθεν, ὅποι: attraction in relative adverbs of place). ς) Τοῦτων ὃς βούλει ἕκαστος (*Pl. Gorg.* 517, for ὅντινα, *quicvis*; ὅστις βούλει, *Pl. Crat.* 432).

μάλα ἐδόκειε θαυμάζειν αὐτόν; (*Xen. Cyr.* 3, 1, 38). Ἐὰρ οὖν ταῦτα ἡγεῖ σὺ εἶναι, ὃν ἂν ἄρξης καὶ ἐξῇ σοι αὐτοῖς χρῆσθαι ὅτι ἂν βούλη; (*Pl. Euthyd.* 301.). Ὅσοι τὸν δῆμον πολλὰ καὶ ἀγαθὰ εἰργασμένοι εἰσὶν ὀφείλεται ὁ αὐτοῖς χάριν κομίσασθαι παρ' ἑμῶν μᾶλλον ἢ δίκην δοῦναι τῶν πεπραγμένων, οὐκ ἄξιον κατὰ τούτων ὑποδέχεσθαι διαβολὰς (*Lys.* 25, 11).

[§ 104.]

The indefinite relative ὅστις (in which no attraction of case takes place) is used in some connexions as a simple relative, viz.:

§ 105.

a) In denoting a *person* or *thing* which *can* or *shall* be something, which serves for something, both after an indefinite substantive and after an indefinite pronoun, which is usually omitted (§ 102, a): Ἡγεμόνα αἰτήσομεν Κίρον, ὅστις ἡμᾶς ἀπάξει (*Xen. An.* 1, 3, 14). Δισχίστης συνεβούλευεν ἡμῖν πέμπειν τινας εἰς Ἀρκανίαν, οἵτινες κατηγορήσουσι τῶν τὰ Φελλίππων πρᾶττόντων (*Dem.* 19, 305). Οὐκ ἔχωμεν, ὅσον σίτον ὀνησόμεθα (*Xen. An.* 3, 1, 20). Οὐκ ἔστιν, ὅτε ἐγὼ καταλείψω τὸν ἐμὸν οἶκον (*Xen. Cyr.* 5, 1, 30). Οὐδὲν προσδεόμεθα οὔτε Ὀμήρου ἐπαικέτου οὔτε ὅστις ἔπεισι τὸ αἰτίκα τέργει (*Thuc.* 2, 41).

b) After ἔστιν (without indefinite pronoun, § 102, b. Rem. 1), but mostly after a negative, or in a question equivalent to a negation: Οἱ Ἕλληνες ἐπεὶ πρῶτα μὲν τὰ ἄριστα φερόμενα, αἰσταντο· ἔστι δὲ ὅστις καὶ κατελήφθη, ὥσπερ ἐν ἱπποδρόμῳ, ἐκπλαγείς (*Xen. An.* 1, 8, 20). Εἰπέ μοι· ἔστιν οὗτις ἀνθρώπων τελευταίῳ ἐπὶ σοφίᾳ; (*Xen. An.* 1, 4, 2; with unchanged ἔστιν, as in ἔστιν οἷ.). Ἔστιν ὅτε ἄλλω πλείω ἐπιτρέπεις ἢ τῇ γυναικί; (*Xen. Econ.* 3, 12).

REM. Especially note the expression οὐδεὶς ὅστις οὐ (οὐδὲν ὅτι οὐ), with omitted ἔστιν, in the sense *every, all*: Καὶ περὶς καὶ ῥῆς καὶ οὐδὲν ὅτι οὐκ ἀπόλετο (*Thuc.* 7, 87). The origin of the phrase being forgotten, it is treated as one word, and αὐτοῖς conforms itself in case to the following ὅστις: Ἀπολλόδορος κλείων καὶ ἀγαμέμνων οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων (*Pl. Phaed.* 117). Οὐδεὶς ὅσον αὐτῶν πάντων ἂν ἡμῶν καὶ ἡλικίαν πατὴρ εἶην (*Pl. Prot.* 317). Σωκράτης παρέχει ἑαυτὸν ἐρωτᾶν τῶν Ἑλλήνων τῷ βουλευμένῳ καὶ οὐδεὶς ὅτε οὐκ ἀποκρίνεται (*Pl. Menon.* 79^b).

c) After οὕτως in negations, or questions equivalent to such: Τίς αὖτε μείνεται, ὅστις οὐ βούλεται σοὶ φίλος εἶναι; (*Xen. An.* 2, 5, 12). (Also ὅς: Οὐδεὶς ἂν γένοιτο οὕτως ἀδαράντιος, ὃς ἂν μείνειν ἐν τῇ δικαιοσύνῃ, *Pl. Rep.* 2, 360.)

d) In relative sentences which single out, in a definite subject, a particular quality, or a particular circumstance, as the ground or explanation of what precedes (*quod quia quod, a person who —, one who —*): Πῶς οὐ κακίστος ἀπάντων ἀνθρώπων δικαίως ἀνυμνέω, ὅστις, ὃ κατάρτε, περὶ πλείονος φαιήη τοὺς κακώτερον ποιούμενος τῆς πατρίδος; (*Dem.* 24, 107). Οὐκὼν δικαίως ἔτιγόν σε καὶ ἐπέτρεπον, ὅστις οὐκ ἠδύπνητον ἐπαύει; (*Arist. Nub.* 1377.). (In the same sense often ὅς, ὃς γε, *Xen. Mem.* 3, 5, 15; *Pl. Phaed.* 96, &c.)

REM. Otherwise ὅστις for ὃς is found only in single, in part uncertain, passages of the poets and Herodotus. Yet ἐξ ὅτου is used as ἐξ οὗ (§ 103, R. 3) with attraction (*Xen. An.* 7, 8, 4).

The relative adjectives οἷος, ὅσος, ἡλικίος in the accusative are attracted into the dative or genitive in the same manner as ὃς: Μήδων, ὅσων ἐώρακα, πολλὸν οὗτος ὁ ἐμὸς πάππος κάλλιστος (*Xen. Cyr.* 1, 3, 2). Τοιαύτας ἐπιούσεις αἱ πόλεις οὐ λαμβάνουσιν, ἢν μὴ τις αὐτὰς διοικῇ

§ 106.

[§ 106.] τοιούτοις ἦρεσιν, οἷσις Εὐαγόρας εἶχεν (*Isocr. Evag.* 48). (Yet also : Τοσαύτης οὐσίας καταλειφθείσης, ὅσῃν ἐξ ἀρχῆς ἠκούσατε, *Dem.* 27, 60.)

REM. 1. The preposition already given with the demonstrative correlative may be omitted for the relative (§ 103, R. 4) : Οὐ περὶ ὀνόματος ἡ ἀμφισβήτησις, οἷς τοσοῦτων πέρι σκέψις ὅσων ἡμῖν πρόκειται (*Pl. Rep.* 7, 533).

REM. 2. In οἶος (ἡλικός) note the peculiar attraction of the relative and the following subject into the case preceding, with omission of the verb substantive : Πολλῶν ἡδίων ἐστὶ χαρίζεσθαι οἷῳ σοὶ ἀνδρὶ ἢ ἀπεχθέσθαι (*Xen. Mem.* 1, 9, 3, = ἀνδρὶ οἷος σὺ εἶ, which complete expression is more rare). Τοῖς οἷοις ἡμῖν τε καὶ ἡμῖν χαλεπὴ πολιτεία ἐστὶ δημοκρατία (*Xen. Hell.* 2, 3, 25). Ἐκεῖνο δεινὸν τοῖσιν ἡλίκουσιν ἦν (*Arist. Eccl.* 465). (Yet also : Σόλων ἐμίσει τοὺς οἷος οὗτος ἀνθρώπους, *Dem.* 19, 254.)¹

REM. 3. In ὅσος note the elliptical expressions ὅσαι ἡμέραι (viz. εἰσὶν), used as adverb in the form ὁσμέραι (*daily*), and ὅσοι μῆνες, *monthly*, ὅσα ἔτη.

§ 106, Note on Reflexive and Reciprocal Pronouns².

b. 1. *a)* Οὗ is a *secondary* or *indirect* reflexive : i. e. is used with (*acc. c.*) *infm.* with *participles*, and in such *secondary* sentences as relate the thoughts, &c., of the *subject* of the principal sentence (e. g. in *object-sentences* introduced by ὅτι, ὥς, *that*, or by interrogative pronouns or particles : in sentences denoting *purpose* : ἵνα, ὅπως, *that* ; μή, *lest*). Λέγεται Ἀπόλλων ἐκδεῖναι τὸν Μαρσῆν ἐρίζοντά οἱ περὶ σοφίας (*Xen.*). Κελεύει δέ οἱ συμπέμψαι ἄνδρας (*Xen.*). Εἶπεν ὅτι ἐπιδημεῖν οἱ παρηγγελμένοι εἴη (*Xen.*). Ἐγκλήματα ἐποιεῖντο, ὅπως σφίσιν . . . πρόφασις εἴη (*Th.*).—*b)* Also in *causal* clauses introduced by γάρ : Βραχέα ἀπελογήσαντο, οἱ γὰρ προὔτελλε σφίσιν λόγος κατὰ τὸν νόμον (*Xen.*).—*c)* The dative *usually* occurs only as *enclitic*.

οὗ, ἔ are not found in Attic prose, except in two or three passages (some of them *poetical*) of Plato. Even οἱ is *rare* in the orators.

2. Sometimes, however, ἑαυτοῦ is used as a *secondary* reflexive, and even αὐτοῦ, &c., the speaker making the statement *his own*. Νομίζει τοῖς πολέταις ὑπηρετεῖν ἑαυτοῦ (*Gili. Xen.*). Ὁ Κύρος τοῦ Σάκα ἐδεῖτο πάντος σημαίνειν αὐτοῦ (to let him [*Cyrus*] know), ὁπότε κτλ. (*Xen.*).

3. Now and then, even σφίσιν αὐτοῖς, σφᾶς αὐτοῦς, are found as (*emphatic*) *secondary reflexives*. Ἐπισκήπτουσι τιμωρήσει σφίσιν αὐτοῖς ἡδικημένους (*Ant.*).

4. *a)* In Thuc. and in some late writers οὗ relates to the subject of *its own* verb, and (*b*) sometimes, even in Attic writers, is used for the simple pron. αὐτοῦ : (1) Τοῖς λίδοις χρώμενος, οὗς οἱ Ἀθηναῖοι προπαρεβάλοιντο σφίσιν (*Th.*).—(2) Συνέφασάν οἱ, καὶ κτλ. (*Xen.*).

5. Ἐαυτοῦ (αὐτοῦ) sometimes refer to the *first* or *second* person. Οὔτω παιδεύεις τοῖς ἑαυτοῦ φίλοις (*amicos tuos, Xen.*). Μηδὲν ἐπιδεικνὺς τῶν ἑαυτοῦ (*rerum mearum : Isocr.*).

6. When it is sufficiently understood from the context that the *action* is *mutual*, the cases of the *reflexive* pronouns (ἑαυτοῦ, &c.) are used for those of the *reciprocal* ἀλλήλων (especially when the opposed notion is *others*). Φθοροῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις (*Xen.*).

¹ Τοιούτοις εἰσιν οἱ ποταμοί, δι' οὓς ἂν καὶ τῆς γῆς ῥέωσιν (*Pl. Phaed.* 112, i. e. *as the land through which*).

² Principally from Krüger.

PART II.

THE RELATIONS OF PROPOSITIONS ONE TO ANOTHER,
ESPECIALLY THE WAY OF DENOTING THE MODE OR
MANNER OF PREDICATION, AND THE TIME OF THE
THING PREDICATED.

CHAPTER I.

*The Moods in general, and especially the Indicative and its Tenses :
the Indicative with ἄν.*

To denote the relations of propositions, the Greeks have four personal and definite *moods* : the indicative, the subjunctive (conjunctive), the optative, and the imperative, of which the subjunctive and optative are related in point of conception ; and besides these, the infinitive and the participle. § 107.

Both to the indicative (in certain tenses) and to the optative, as also to the infinitive and the participle, may be annexed the particle ἄν (Ionic and Epic κέ and κέν), to denote what is predicated upon the assumption of something being so and so, which is not actually so and so. The same particle, moreover, attaches itself to relative words (ὅς ἄν, ὅταν, &c.), and takes the subjunctive to denote an indefinite contingency.

The *Indicative* is the mood in which a thing is predicated absolutely, without any accessory modifications, or in which a thing is enquired about in the same way. It therefore stands in all both principal and accessory propositions, where no special rules, to be presently described, demand a different mood. Ὁ πατήρ τέθνηκεν. Πόθεν ἦκεις ; Λέγουσιν, ὅτι ἡ πόλις ἤρηται ὑπὸ τῶν πολεμίων. Ποιή- 108.
τέα ταῦτα, ἐπεὶ ὑμῖν δοκεῖ. Τούτου ἕνεκα οὐκ ἦλθον, ὅτι ἥδειν τὰ γενη- (331.
σόμενα. Εἰ θεοὶ εἰσὶν, ἔστι καὶ ἔργα θεῶν. Εἰ μὲν θεοῦ υἱὸς ἦν Ἀσκλη- 332)

18
103.] *πῶς, οὐκ ἦν αἰσχροκερδής, εἰ δὲ αἰσχροκερδής, οὐκ ἦν θεοῦ* (*Pl. Rep.* 3, 408). A simply conditional proposition, without any accompanying regard to the condition as actually obtaining or not). Ὀλομήν, εἰ τοῦτο πεποίηκα. Εἰ μηδὲν ἐπεποιήκεις, τί ἐφόβου;

REM. In some kinds of dependent propositions, which, especially in Latin, are expressed in the subjunctive, the indicative is retained in Greek: on this see at end of Chapter III.

§ 109.] The principal *times*, together with imperfect, plusquamperfect, and future perf. passive, are expressed in Greek by the simple tenses of the verbs, and only in some passive forms by corresponding composite forms. To denote other relations of time, there are periphrastic combinations of the perf. participle with the tenses of εἶμι, or of μέλλω, *am about*, with the infinitive.

§ 110.] a) The *Present Tense* is used of that which is, or is conceived to be, now present: Ὁμολογεῖ τούτοις Ὀμηρος.

18311
10711
18.] REM. 1. The present is often used of that which has been for some time, and still is, going on, especially with ποταί where we use our *progressive* form for the perf. *have been* — *ing*: Πάλαι τοῦτο σκοπῶ. Οὐ ποταί σοι λέγω, ὅτι πατρὸν φημι εἶναι τὸ βέλτερον καὶ τὸ κρείττερον; (*Pl. Gorg.* 490). Πολλὰ γῆ ἔτι ἐν Ἀθήναις οἰκεῖται.

REM. 2. The present of certain verbs denotes, by an idiom of the language, either generally or in certain special senses, the past action as still going on, or still continued in its result; e.g. ἤκω, *am come*, φεύγω, *am in exile*, οἴχομαι, *am gone*: Οἶδα, ὅπῃ οἴχονται (*Xen. An.* 1, 4, 8). (So sometimes: ἀδικῶ, *am in the wrong in what I have done*, ἀποστερῶ, *am keeping a person out of possession of* —, νικῶ, *am conqueror, have conquered*: Ἀπαγγέλλετε Ἀρτιάῳ, ὅτι ἡμεῖς γε νικῶμεν βασιλεία καὶ οὐδεὶς ἔτι ἡμῖν μάχεται, *Xen. An.* 2, 1, 4.)

REM. 3. Sometimes the present is put for the future, in speaking of being about to do something immediately: Εἰ φέροι τοιοῦτόν τι εἶναι, εὐχίζομαι καὶ παρασχεσθῶ, κἀγὼ καταβαίνω (*Dem.* 19, 32). (Εἶμι, ἵεναι, ἰών, present and future.)

13311
10711
18.] b) In lively connected narrative the *present historicum* is often used: Ἐπειὴ δὲ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβαλλεῖ τὸν Κύρον πρὸς τὸν ἀδελφόν, ὥς ἐπιβουλεύει αὐτῷ· ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον ὥς ἀποκτενῶν (*Xen. An.* 1, 1, 3).

13311
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18.] REM. More rarely in the protasis with ἐπειδή: Ἐπειδὴ δὲ Δικαιογένης οὐκέτι ἔστιν ὄνατος ἑξατάτων, πείθει Μενέξενον ἵνα πρὸς αὐτὸν ἵκηται (Is. 5, 131), or in stating an individual fact: Δαρεῖον καὶ Παρυσάτιος γένεσθαι παῖδας δύο (*Xen. An.* 1, 1, 1, *there were born to D. and P.* —; *D. and P. had two sons*). But the poets often put the present for the aorist even in speaking of a single fact: Τίς μ' ἐφάρμαξε θροῶν; (*Soph. Tr.* 137.) Διὸς ἔσος, ὃν τίκει παῖδ' ἡ Κασσιόπη κόρη (*Eur. Bacch.* 2).

In the past the Greek distinguishes two states: the narrative, denoted by the aorist, and the absolute (in English, *have, am*), denoted by the perfect¹. § 111.

The *Aorist* is used in accounts and narratives of past occurrences, in historical connexion, or in stating a past occurrence, without relation to the present and a present result: Πανσανίας ὁ Κλεομυβρότου ἐκ Λακεδαιμόνος στρατηγὸς ὑπὸ Ἑλλήνων ἐξέπεμφθη μετὰ εἴκοσι νεῶν ἀπὸ Πειλοποννήσου· ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ καὶ ἐστράτευσαν ἐς Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο (*Theor.* 1, 49. Of ξυνέπλεον, see § 113). Ὡς ἡθροίσθη Κύρος τὸ Ἑλληνικόν (*the Grecian troops*), ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς ὁ Κύρος ἐτελεύτησεν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται (*Xen. An.* 2, 1, 1. On δεδήλωται, see § 112). Οὐμός πατὴρ Κέφαλος ἐπέισθη μὲν ὑπὸ Περικλέους ἐς ταύτην τὴν γῆν ἀφικέσθαι, ἔτη δὲ τριάκοντα ὄκησεν (*Lys.* 12, 1). Ὡς (ἐπεὶ) εἶδον τὸν πατέρα, ἡσπασάμην. (See *Plutarch*, § 114 c.) Πολλοὶ πόλεις ἔπεισαν πόλεμον ἄρασθαι πρὸς ταύτους. ὑφ' ὧν οἱ πεισθέντες ἀπώλοντο (*Xen. Cyr.* 1, 6, 45; of that which has sometimes happened: *Many a time* (ere now) *have states let themselves be persuaded* —). Ἦδη δὲ καὶ τινα οὐκ ἐθέλοντα ἀνίστασθαι ἀλλὰ προέιμενον αὐτὸν τοῖς πολεμίοις καὶ ἔπαισα καὶ ἐβιάσάμην πορεύεσθαι (*Xen. An.* 5, 8, 14. *It has happened now and then that I* —).

REM. The Aorist is sometimes used in a somewhat peculiar manner:

a) The Aorist is used of that which has often happened, and consequently (in cases singly occurring) is *would* to happen; in which sense it may then be found coupled with the present (which expresses the general relation absolutely): Τὰς τῶν φαίλων συνουσίας ὀλίγος χρόνος διέλυσε, τὰς δὲ τῶν σπουδαίων φιλίας οἱ ἄνθρωποι πᾶσι αἰῶσι διαλείψουσιν (*Isocr. Dem.* 1). Ὁ τύραννος ταῖς μὲν πρώταις ἡμέραις προσελθὼν τε καὶ ἀπαύξεται πάντας ἐπισχεύεται τε πολλὰ καὶ ἰδίᾳ καὶ δημοσίᾳ, χρεῶν τε ἡλευθέρωσε καὶ γῆν διένειμε δῆμῳ τε καὶ τοῖς περὶ ἑαυτὸν καὶ πᾶσιν ἰσχύος τε καὶ πλούτου εἶναι προσποιεῖται (*Pl. Rep.* 8, 556). Ὅταν πᾶσι ταῦτα συμῆρη τοῖς μετέχουσιν τοῦ πολέμου, καὶ συμπονεῖν καὶ φέρειν τὰς συμφορὰς καὶ μὲναι ἐθέλουσιν οἱ ἄνθρωποι ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις ὥπερ Φίλιππος ἰσχύσει, ἡ πρώτη πρόφασις καὶ μικρὸν πταίσματι πάντα ἀνεχαιρίστε καὶ διέλυσεν (*Dem.* 2, 9).

b) The first person of the aorist is sometimes applied to the expression of one's state of mind by words or gestures, occurring at the moment of speaking (the past tense referring to the preceding emotion which is in the speaker's thoughts): Ὡ γὰρ, καὶ αὐτὸς ἑμαυτοῦ νῦν δὴ κατεγέλαια (*Pl. Legg.* 3, 686, *I felt*

¹ The Aorist bears the signification of past time only in the indicative and participle, and in some sorts of [subjunctive] optative and infinitive propositions; of the Aorist in the other moods, see under these in ch. 2, 3, 4, and 5.

[§ 111.] myself forced to laugh). (So ἐγέλασα, ἤνεσα, ἐπήνεσα, ἥσθην, ἐδεξάμην, ἀπέπτυσα, &c. in the dramatic poets.)

c) Of the Aorist in negative questions which stand in place of a demand or summons (τί οὐκ), see *Imperative*, § 141, R. 3.

d) *Aor. of first attainment*: = *came to* —] Verbs signifying to have a public dignity, office, or power, are often used in the aorist in the sense of attaining to the same: Ἐπειδὴ Θησεὺς ἐβασίλευσεν, εἰς τὴν νῦν πόλιν οὖσαν ξιφώκισε πάντας τοὺς ἐν τῇ Ἀττικῇ (*Thuc.* 2, 15. *became king; βασιλεύω, am king*). (So ἤρξα, *came to the government, became Archon*, ἰσχυσα, ἡγήσάμην, ἐταμίευσά, ἐτυράνευσά, ἐβούλευσα, *became a councillor, &c.* So in the participle: Βουλευσας ποτὲ Σωκράτης, ἐπιθυμήσας τοῦ δήμου παρὰ τοὺς νόμους ἐνεία στρατηγούς μὴ ψήφῳ ἀποκτείνει πάντας, οὐκ ἠθέλησεν ἐπιψηφίσαι, *Xen. Mem.* 1, 1, 8.)

§ 112. The *Perfect* is used to denote an action as done and finished, not now going on, but now complete, or subsisting in its consequences: (335, b) Ὁ πατήρ μου τέθνηκεν (*is dead*: but τοῦ αὐτοῦ ἐνιαυτοῦ ἀπέθανεν, *died in the same year*). Ἐξηπατήμεθα αἰσχιστα ὑπὸ τῶν ῥητορῶν. Πολλὰ καὶ μεγάλα οἱ θεοὶ τοὺς ἀνθρώπους εὐηργετήκασιν. Εὐρῆκαμεν δὲ πάλαι ἐξητοῦμεν. Ὀμηρος πεποίηκε (*has composed*) σχεδὸν περὶ πάντων τῶν ἀνθρωπίνων. Ὁ πόλεμος ἀπάντων ἡμῶς τῶν εἰρηνέμων ἀπεστέρηκε καὶ γὰρ πενεστέρος πεποίηκε καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε (*compelled us while it lasted*), καὶ πρὸς τοὺς Ἑλληνας διαβέβληκε καὶ πάντας τρόπους τεταλαιπώρηκεν (*Isocr. de Pac.* 19). Ὁ δῆμος τῇ βουλῇ πολλὰκις τὴν πολιτείαν ἐγκεχείρικεν (*Dein.* 1, 9).

REM. 1. Sometimes it makes little difference, whether a thing is denoted as a result, in reference to the present (perfect), or whether it is simply represented as an action and occurrence of the past (aorist). Φανήσομαι οὐδένα μὲν πρόποτε ἀδικήσας, πλείους δὲ καὶ τῶν πολιτῶν καὶ τῶν ἄλλων Ἑλλήνων εὐ πεποιηκῶς ἢ σύμπαντες οἱ πρὸ ἐμοῦ βασιλεύσαντες (*Isocr. Nic.* 35).

REM. 2. In some verbs, the perfect is used with the accessory signification of the present, in consequence of a peculiar way of taking its meaning, the present condition being denoted as produced by a preceding action, and as the result of the same. Such perfects are δέδοικα (δέδια), ἐγγήγορα, εἶωθα, ζῶκα, ἔστηκα, κέκτημαι (*possess, κτώμαι, acquire*), κέκλημαι (*am called*), οἶδα, πέφνκα (πεφύζομαι in some writers = φοβοῦμαι). The plusquamperfect has then the signification of the imperfect: ὥσπερ εἰώθεσαν, *as they used*; ἤδεν, *I knew*.

§ 113. The *Imperfect* is used of the condition at a certain time, or of actions which at a certain time were going on (still current, and not finished), or of that which was a custom at a certain time, the current or customary view, &c. of a certain person, or often repeating itself: (337) Ἐπὶ Κέκροπος καὶ τῶν πρώτων βασιλέων ἡ Ἀττικὴ κατὰ πόλεις φέκετο καὶ αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλευόντο. Ἐπειδὴ δὲ Θησεὺς ἐβασίλευσεν, ἐς τὴν νῦν πόλιν οὖσαν ξιφώκισε πάντας (*Thuc.* 2, 15). Ὅστις ἀφικνεῖτο τῶν παρὰ βασιλείως πρὸς Κύρον, πάντας οὗτω διατιθεὶς ἀπεπέμπετο ὥσθ' ἑαυτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ

βαρβάρων ἐπεμελεῖτο, ὥς πολεμεῖν ἱκανοὶ εἴησαν. Τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροῖζεν ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος, κ.τ.λ. (*Xen. An.* 1, 1, 5; in the description of Cyrus's preparations for the war with Artaxerxes). Κλέαρχος Λακεδαιμόνιος φυχὰς ἦν. Τοῦτ' αὖτε συγγενόμενος ὁ Κῦρος ἡγάσθη τε καὶ διδῶσιν αὐτῷ μυρίους Δαρεικοὺς· ὁ δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξεν ἀπὸ τῶν χρημάτων καὶ ἐπολέμει ἐκ Πηλοποννησίου ὁρμώμενος τοῖς Θραξὶ καὶ ὠφέλει τοὺς Ἕλληνας (*Xen. An.* 1, 1, 9; *was still carrying on the war, at the time in question*). Κριτίας καὶ Ἀλκιβιάδης οἱκ ἀρέσκοιτος αὐτοῖς Σωκράτους (= οἶχ' ὅτι ἤρσκεν αὐτοῖς Σωκράτης) ὠμίλησάντην, ἵν' χρόνον ὠμιλείτην αὐτῷ (*Xen. Mem.* 1, 2, 39). Σωκράτης τοὺς ἐάντου ἐπιθυμοῦντας οἱκ ἐπράττετο χρήματα (*Xen. Mem.* 1, 2, 5, but *Σ. οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο, Xen. Mem.* 1, 2, 60; *never once demanded*). Κορινθιοὶ αὖτεν τούτων ἐπῆκουσαν (*Thuc.* 1, 29; *said of their state of mind as a whole, not of a single determination*).

REM. 1. Sometimes the imperfect denotes something about to be done, what a person was going or *proposing* to do: Ἠγέσρατος καταβάς τῆς νυκτὸς εἰς κούλην ναῦν δέκοπτε τοῦ πλοίου τὸ ὄψαφος (*Dem.* 32, 5, *was beginning to cut through* —: he was hindered from doing it). Φίλιππος Ἀλόννησον ἐδίδου, Δημοσθένης δὲ ἀπηγόρευε μὴ λαμβάνειν (*Aesch.* 3, 83, *was for giving, offered to give*.—And so εἰδίδου is frequently used). Ἐπειθον, *I sought to persuade*, ἐπεισα, *I persuaded*. Ἦν ἄξιός ὁ ἀγών, ὅτι οὐχὶ Ἀθηναίων μόνον οἱ Συρακαῖοι περιεγύρουν ἀλλὰ καὶ τῶν ἄλλων ξυμμάχων (*Thuc.* 7, 56, *had the prospect of conquering*). Διὰ ταῦτα οἱ Λακεδαιμόνιοι ἐποίησαντο τὴν ξυμμαχίαν καὶ τὸ Πάρακτον εὐθὺς καθήρετο (*Thuc.* 5, 39, *and they immediately were beginning to pull down —, proceeded to pull down*).

REM. 2. Sometimes (especially by Herodotus and Thucydides) in continued narrative, an imperfect is used with but little difference from the aorist, the action being denoted as the beginning of one or more undertakings, or as a proceeding of longer duration: Τοῖτο ποιήσαντες οἱ Πηλαγαῖς ἔς τε τὰς Ἀθήνας ἄγγελον ἔπεμπον (*set about sending*) καὶ τοὺς νεκροὺς ὑποσπώνοντας ἀπέδοσαν τοῖς Θηβαίοις τὰ τ' ἐν τῇ πόλει καθίσταντο πρὸς τὰ παρήντα, ἣ ἔδοκε αὐτοῖς (*Thuc.* 2, 6). Παρελθόντες οἱ Ἀθηναῖοι ἔλεγον τοιαῦτα (*Thuc.* 1, 72; but ch. 67, Παρελθόντες δὲ οἱ Κορινθιοὶ εἶπον τοιαῦτα). Τοιαῦτα δὲ ἀφίκοντο διαλεγόμενοι μέχρι τῶν ὁρίων τῆς Περσίδος· ἐπεὶ δὲ αὐτοῖς αἰτὸς δεξιὸς φανεῖς προηγίτο, προσενξάμενοι θεοῖς καὶ ἤρωσι τοῖς Περσίδα γῆν κατέχουσιν οἷτω διεβαίνον τὰ ὅρια (*set about crossing* —; *proceeded to cross*). Ἐπειδὴ δὲ διεβήσαν, προσερχόμενοι αὐτῇ θεοῖς τοῖς Μηδῶν γῆν κατέχουσιν (*Xen. Cyr.* 2, 1, 1). [So especially verbs *jubendi et mittendi*: *πέμπειν, ἀποστέλλειν, κελεύειν, βοηθεῖν*, &c., *Schmidt*.] The imperfects ἦεν (ἦα), ἦσαν, and ἔφην (*inquam*) are used at the same time in the aorist sense.

REM. 3. The imperfect ἦν is sometimes found where we might expect the present, in reference to an earlier condition, or an earlier appearance: Εἰ ἄρα τὰ ὀφειλόμενα ἐκάστω ἀποδιδόναι φησὶ τις δίκαιον εἶναι, τοῦτο δὲ δὴ νοεῖ αὐτῷ (*has for him the meaning*), τοῖς μὲν ἐχθροῖς βλάστην ὀφείλεισθαι παρὰ τοῦ δίκαιου ἀνδρός, τοῖς δὲ φίλοις ὠφέλειαν, οὐκ ἦν σάφους ὁ τοῦτο εἰπών (*Pl. Rep.* 1, 335; *viz. as he before seemed to us to be*). Πολλοὶ ἀνθρώποι ἀποθήσκονσι πρότερον πρὶν δῆλοι γενέσθαι, οἳ οἱ ἦσαν (*Xen. Cyr.* 5, 2, 9).

§
α) The *Plusquamperfectum* is used of that which at a certain past 114.

[§ 114.] time had already taken place: Ἡ Οἰνῶν, οὔσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας, ἐτετελίστο καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο (*Thuc.* 2, 18).

b) Instead of the simple plusquamperf. in the active, we have sometimes a periphrastic expression by the participle perf. with ἦν: Οὐπω δύο ἢ τρεῖς δρόμους περιεληλυθῶτε ἦσθην ὁ Εὐθύδημος καὶ ὁ Διονυσόδωρος, καὶ εἰέρχεται Κλεινίας (*Pl. Euthyphr.* 273).

c) When by means of the conjunctions ἐπεί, ἐπειδὴ (Ionic ἐπεὶ τε), *after that*, or ὥς, *when* (ὥς τάχιστα), it is denoted that one action followed upon another, usually not the plusquamperf. is employed but the aorist, or, if a state and continued relation be denoted, the imperfect: Ἐπειδὴ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τιτσαφέρρης διαβαλλεῖ τὸν Κῦρον πρὸς τὸν ἀδελφόν (*Xen. An.* 1, 1, 3). Ἐπει Κῦρος κατεπέμφθη σατράπης Λυδίας καὶ Φρυγίας, πρῶτον ἐπέδειξεν αὐτόν, ὅτι περὶ πλείστου ποιοῖτο, εἰ τῷ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι (*Xen. An.* 1, 9, 7). Οἱ πολέμοι ὥς εἶδον τοὺς Ἕλληνας, ἀντιπορεύονται (*Xen. An.* 1, 8, 17).—Ἐπεὶ ἦσθenei Δαρεῖος καὶ ὑπόπτενε τὴν τελευτήν τοῦ βίου, ἐβούλετό αὐ τῷ παιδὶ ἀμφοτέρω παρεῖναι (*Xen. An.* 1, 1, 1). Οἱ τῶν Ἀθηναίων στρατηγοί, ὥς αὐτοὺς οἱ Καταναῖοι οὐκ ἐδέχοντο, ἐκομίσθησαν ἐπὶ τὸν Τηρίαν ποταμόν (*Thuc.* 6, 50, *when the Cat. were not for receiving them*).—Ἀλκιβιάδης λόγους ποιησάμενος πρὸς τοὺς Μεσσηνίους, ὥς οὐκ ἔπειθεν, ἀλλ' ἀπεκρίναντο, πόλει μὲν ἂν οὐ δεῖσθαι, ἀγῶνι δ' ἔτι παρεῖναι, ἀπέπει ἐς τὸ ὕμνον. (*Thuc.* *when he could not persuade them, when he tried and for letting themselves be persuaded; ἀπεκρίναντο single fact.*) The plusquamperf., however, may be used with ἐπειδὴ, where the thing denoted is the complete ending of the preceding action, or the complete production of the state: Πυθόμενος ὁ Κρατίδης τὰς τοίων ἐπιβουλὰς τῶν μὲν ἄλλων χρόνῳ ἰσχυρίαν ἦγεν, ἐπεὶ ἡ οὐδ' ὁ κηρύσσης μὲν ἦν ὁ Καλλιμάχῳ κατηγορηκὼς αὐτοῦ (τοῦ Κρατίδου), Καλλιμάχῳ δὲ μεμαρτυρηκὼς, ἡ μὲν τεθνάναι τὴν ἀνθρώπου, ἐλθόντες εἰς τὴν οἰκίαν, ἵνα ἡν κεκρυμμένη, ἀγῶνί τε ἐπὶ τῷ δικαστήριον ζῶσαν ἅπασιν τοῖς παρόντων ἐπέδειξαν (*Isocr. Coll.* 54). Ἐπειδὴ δὲ ἐξηπάτησθε μὲν ἡμεῖς ὑπὸ τοῦ Φιλίππου, ἐξέπαρτο αὖ αὐ τοῦ αὐτοῦ Φωκίς καὶ ἀνήρητο αὐ τοῦ αὐτοῦ, τί ἐγένετο; (*Dem.* 18, 42.)

[§ 115.] REM. 1. In the same way, the aorist, not the plusquamperf., is used after ἕως (ἕως περ), ἔστε, μέχρι, πρὶν (οὐ — πρὶν): Εὐδικὸς καὶ Σίμος οἱ Λαρισσαῖοι μέχρι τοῦτον φίλοι ἀνομιάζοντο Φιλίππῳ, ἕως Θετταλῶν ὑπὸ Φιλίππῳ ἐποίησαν (*Dem.* 18, 18). Οἱ Βάρβαροι οὐ πρόσθεν ἐξεργάζεον ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγούς ἡμᾶς σταλαζόν (*Xen. An.* 3, 2, 20). Ἐχρην τοῖς ῥήτορας μὴ πρότερον περὶ τῶν ἀνομιάζοντων συμβολιζέμεν πρὶν περὶ τῶν ἀνέκδοκτουμένων εἰδῶσαν (*Isocr. Paneg.* 19).

REM. 2. Now and then, the special relation of time which should be denoted by the plusquamperf. is not expressed, but the action is simply set in the past by the aorist: Οἱ Πελοποννήσιοι ὀλίγον μὲν χρόνον ἵπμευαν, ἔπειτα δὲ ἐπάραντο ἐς τὸν Πάνορμον, ὅθεν περ ἀνηγάγοντο (*Thuc.* 2, 92; *had put to sea*).

REM. 3. Of the aorist and perfect (not plusquamperfect.) of the indicative in propositions dependent upon a governing proposition in a präteritum [in an *historical tense*], see *Optative*, § 130, b. R. 2. [§ 114.]

a) The *Future* denotes simply a future action or a future state or condition: Εἰ τοῦτο ποιήσομεν, βράδιώς τὰ ἐπιτήδεια ἔξομεν. ὅσον χρόνον ἐν τῇ πολεμίᾳ ἐσόμεθα. § 115.

REM. Especially note the use of the future indicative in relative clauses denoting the being intended for, or calculated to serve, a *purpose* (*one who*, or, *a thing which*, *may* or *shall*, &c.; *whom* or *which*, *one may*, &c.): Οὐχ ὅτι τις κατηγορήσει τούτων, χαλεπὸν εἶρῃν (*Dem.* 15, 34). Εἰ οἱ αὐτῶν ἀνθρώπων παραδώσειν τέχην τινὰ τοιαύτην, ἥτις σε ποιήσει μέγα δύνασθαι ἐν τῇ πόλει τῇ ἐ ἀνόμιον ὄντα τῇ πολιτείᾳ, οὐκ ὀρθῶς βουλευή (*Pl. Georg.* 513). Other examples in § 105, a.

b) The *Futurum exactum* (in the active, πεποιηκὼς ἔσομαι; in the deponent, ἐργασμένος ἔσομαι; and in the passive, διεφθαρμένος ἔσομαι, πεπράξομαι) expresses, that at a certain future instant something will be finished, and will show itself as finished. Thus it denotes (1) that which, as the immediate consequence of another action, will there-with ensue and be ready; (2) that which will be soon accomplished and done; (3) the future result of a preceding action (it corresponds, therefore, more to the English than to the Latin *futurum exactum*): Ἐὰν καταψηφισάμενοι τούτων θανάτου τιμήσετε, τῇ αὐτῇ ψήφῳ τοὺς τε ἄλλους κοσμιωτέρους ποιήσετε ἢ νῦν εἰσι, καὶ παρὰ τούτων δίκην εἰληφότες ἔσεσθε (*Lys.* 27, 1). Εἰ παρελθὼν εἰς ὅστισοῦν δύναται διδάξαι, τίς παρασκευὴ χρήσιμος ἔσται τῇ πόλει. πᾶς ὁ παρὼν φόβος λελύσεται (*Dem.* 11, 2). Τί γὰρ ποιήσει (ὁ θεός); Φράζε, καὶ πεπράξεται (*Arist. Pl.* 1027). Μάτην μοι κεκλαύσεται (*Arist. Nob.* 1436; *in vain* shall I have wept). (Τῆς δυνάμεως ἡμῶν εἰς αὐτὸν τοῖς ἐπιγιννομένοις μύθῳ καταλείψεται. *Thuc.* 2, 64; of a future action conceived of as an *abiding result*.)¹ (340)

REM. In those verbs in which the perfect middle has the signification of the present (§ 112, R. 2), the fut. exact. has the signification of the simple future: μενήσομαι, κекτήσομαι (*shall possess*, different from κτήσομαι, *shall acquire*), κекλήσομαι (*shall have the name*). Likewise two others (είρησομαι, δεύησομαι).

The verb μέλλω with the infinitive of the future or present, rarely of the aorist, forms a peculiar mode of denoting the future as something which one has at this present time in hand, and is about to do (*futurum in presenti*), which notation by means of the imperfect (ἤμελλον) is applied to the past (*futurum in präterito*): Μέλλω ὑμᾶς διδάξειν, ὅθεν μοι ἡ διαβολὴ γέγονεν (*Pl. Apol.* 21). Ἐνεθυμούντο οἱ Ἕλληνες, ὅτι ἀγορὰν οὐδεὶς ἔτι παρέξειν ἤμελλον (*Xen. An.* 3, 1, 2). § 116. (341. 342)

¹ *Si fecero, ἔὰν ποιήσω*, see *Subjunctive*.

[§ 116.] Ἀκούω τινὰ διαβállειν, ὥς ἐγὼ ἄρα ἐξαπατήσας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν (*Xen. An.* 5, 7, 5)¹.

REM. 1. Especially frequent εἰ μέλλω, *if I am to* —, and ὁ μέλλων, *he that would*, in denoting that which must be done in order to secure some object: Δεῖ στρατιάν, εἰ μέλλει πράξιν τὰ δέοντα, μηδέποτε παύσθαι τοῖς πολέμοις κακὰ πορσύνουσιν (*Xen. Cyr.* 1, 6, 17). Τὸν μέλλοντα εὖ γεωργήσιν δεῖ τοὺς ἐργάτας καὶ προθύμους παρασκευάζειν καὶ πείθεσθαι θέλοντας (*Xen. Econ.* 5, 15). But also Ἀνδρεῖον δεῖ εἶναι τὸν εὐγενῆ νεάνισκον, εἴπερ ἐὺ μαχεῖται (*Pl. Rep.* 2, 375).

REM. 2. Of the simple indicative future (not *fut. in praeterito*) instead of the optative in propositions dependent on a verb in the preterite, see *Optative*, § 130, b. R. 2.

§ 117. a) With the addition of ἂν the imperfect, aorist, and sometimes (347) plusquamperf. of the indicative is used to predicate something which, under the supposition of a certain condition, would find (or have found) place, but which does not do so, because the condition does not exist. The condition is expressed in the indicative with εἰ. Of that which, *as it is*, does not find place, but would do so, and of a condition assumed in opposition to the actual present state of the case, the imperfect is used (εἰ ἰδυνάμην, ἐποίουν ἂν); if the condition and conditional result, under the same supposition, belong to the past, both of them stand in the aorist (εἰ ἐκέλευσας, ἐποίησα ἂν, εἰ μὴ ἐκέλευσας, οὐκ ἂν ἐποίησα). The plusquamperf. with ἂν in conditional propositions, is used only when an action (then or now) completed, and a state which has (then or now) ended, is meant to be denoted. (A plusquamperf. having the sense of the imperf. is used as imperf., e. g. εἰ ἦδειν, ἔλεγον ἂν.) The time in the conditional, and that in the principal proposition, may differ according to the sense. (There can rarely be occasion to use the plusquamperf. in both clauses.) Εἴ τι ἐμοῦ ἐκήδον, οὐδεὶς ἂν οὕτως μ' ἀποστερεῖν ἐφυλάττου, ὥς ἀξιώματος καὶ τιμῆς (*Xen. Cyr.* 5, 5, 34). Οὐχ οὕτως ἂν προθύμως ἐπὶ τὸν πόλεμον ὑμᾶς παρεκάλουν, εἰ μὴ τὴν εἰρήνην ἑώρων ἐκ τοῦ πολέμου καλὴν καὶ βεβαίαν γενησομένην (*Isocr. Arch.* 87).—Εἰ ὁ Φίλιππος τότε ταύτην ἔσχε τὴν γνώμην, ὥς χαλεπὸν πολεμεῖν ἔστιν Ἀθηναίοις, οὐδὲν ἂν, ὃν νυνὶ πεποίηκεν, ἔπραξεν (*Dem.* 1, 5). Ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ τῶν τριάκοντα ἀρχὴ διὰ ταχέων κατέλυθη (*Pl. Apol.* 32).—Εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα (*Xen. An.* 2, 1, 4; *had ye not come, ye should now* —). Εἰ ἐγὼ ἐτόλμων τοῦτο ποιεῖν, ἐπέτρεψας ἂν, ᾧ Δημόσθενες, καὶ οὐκ ἐνέπλησας βοῆς καὶ κραυγῆς τὴν ἀγοράν; (*Esch.* 2, 86; *had I dared it, wouldst thou have suffered it?*)—Εἰ, ὃ σε

¹ Ἦδη ἡμελλοι ἀλλήλους ἀπολιπεῖν (*Thuc.* 6, 31). (Ἠμέλλησα ἱέναι.)

ἡρώτων, ἀπεκρίνω, ἱκανῶς ἂν ἤδη παρὰ σοῦ τὴν ὁσιότητα ἐμεμαθήκειν (*Pl. Euthyphr.* 14; *I should already have finished my task of learning* —). Δοιπὸν ἂν ἦν ἡμῖν περὶ τῆς πόλεως διαλεχθῆναι τῆς ἡμετέρας, εἰ μὴ προτέρα τῶν ἄλλων εὖ φρονήσασα τὴν εἰρήνην ἐπεποιήτο (*Isocr. Phil.* 56; *were it not the case that it had already concluded a peace*). Εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικά πράγματα, πάλαι ἂν ἀπολώλειν καὶ οὗτ' ἂν ἐμὰς ὠφελήκειν οὐδὲν οὗτ' ἂν ἐμαυτὸν (*Pl. Apol.* 31; *I should long ago have perished, without benefiting either you or myself, from ἀπόδωλα*)¹.

REM. 1. Sometimes, either in both clauses or in only one of them, the imperfect (347, R. 2) is used instead of the aorist, of relations belonging to the past; mostly (yet not always, especially in the poets) to denote an abiding state or a continued series of actions: Σωκράτης οὗτ' ἡλίθιος οὗτ' ἀλαζὼν φαίνεσθαι τοῖς συνοῦσιν ἐβούλετο· ἐδόκει δ' ἂν ἀμφοτέρα ταῦτα, εἰ προαναγνέων ὡς ἀπὸ θεοῦ φαινόμενα ψευδόμενος ἐφαίνετο. Δῆλον οὖν, ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν (*Xen. Mem.* 1, 1, 5). Ἐγὼ ἔχθες, εἰ μὴ πολλοῖς διεπύκνυσσα, οὐκ ἂν ἐδυνάμην σοι προσελθεῖν (*Xen. Cyr.* 7, 5, 53). Λιπόντες τὰς τάξεις προθέοντες ἀρπάξιν ἤθελον καὶ ἡμῶν πλεονεκτεῖν· εἰ δὲ τοῦτο πάντες ἐποιοῦμεν, ἅπαντες ἂν ἀπωλύμεθα (*Xen. An.* 5, 8, 13). The aorist is put instead of the imperfect in the principal proposition only when, with less accuracy, the relation is referred to the past or to a different time: Εἰ μὲν τὸ σῶμα ἐπιτρέπτειν σε ἔδει τῷ, διακινδυνεύοντα ἢ χρηστὸν αὐτὸ γενέσθαι ἢ ποιηρὸν, πολλὰ ἂν περιεσκεψώ, εἴτ' ἐπιτρεπτέον εἶτε οὐ, καὶ εἰς συμβουλὴν τοὺς τε φίλους ἂν παρεκάλεις καὶ τοὺς οἰκείους, σκοπούμενος ἡμέρας συχνάς, ὃ δὲ περὶ πλείονος τοῦ σώματος ἡγεί, τὴν ψυχὴν, περὶ δὲ τούτου οὕτε τῷ πατρὶ οὕτε τῷ ἀδελφῷ ἐπεκουιώσω, εἴτ' ἐπιτρεπτέον· εἶτε καὶ οὐ τῷ ἀφικόμενῳ τούτῳ ξένῳ τὴν σὴν ψυχὴν (*Pl. Prot.* 313).

REM. 2. Relative and conjunctive clauses which come to be enclosed in such a conditional or conditioned proposition, are expressed in the indicative. Εἰ ξένος ἐτύγχανον ὢν, ξυνεγινώσκετε δήπου ἂν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷσπερ ἔτεθράμην (*Pl. Apol.* 17). Εἰ πλούτῳ καὶ κέρδει ἄριστα ἐκρίντο τὰ κρινόμενα, ἃ ἐπῆναι ὁ φιλοκερδὴς καὶ ἔψεγεν, ἀνάγκη ἂν ταῦτα ἀληθέστατα εἶναι (*Pl. Rep.* 9, 382). Ἥιδεος ἂν Καλλικλεί ἐτι διελεγόμην, ἕως αἰτῶ τὴν τοῦ Ἀμφίπονος ἀπέδωκα ῥῆσιν ἀντὶ τῆς τοῦ Ζήθου (*Pl. Gorg.* 506). Ἐχρῆν τοὺς ῥήτορας μὴ πρότερον περὶ τῶν ὁμιλογουμένων συμβουλευεῖν, πρὶν περὶ τῶν ἀμφισβητουμένων ἡμῶς ἐδίδαξαν (*Isocr. Paneg.* 19).

6) The condition which does not obtain, is not always expressed in a proposition of its own, but may be given in a different turn of expression, or be implied in the context of the passage as a whole: Βοός ἔχοντες σῶμα, ἀνθρώπου δὲ γνώμην, οὐκ ἂν ἡδυνάμεθα ποιεῖν ἢ ἐβουλόμεθα (*Xen. Mem.* 1, 4, 14). "Ὡστε ἀπελάσαι Χαλδαίους ἀπὸ τούτων τῶν ἄκρων (*in order to expel*), πολλαπλάσια ἂν ἔδωκα χρήματα ὢν σὺ νῦν ἔχεις παρ' ἐμοῦ (*Xen. Cyr.* 3, 2, 16; *I would have given*). Ξένος οὐδεὶς ἀφίκεται χρόνου συχνοῦ ἐξ Ἀθηναίων, ὅστις ἂν ἡμῖν σαφές τι ἀγγεῖλαι οἷός τε ἦν περὶ τούτων (*Pl. Phaed.* 57; *who would have*

¹ Ὅπότερον τούτων ἐποίησε Διογείτων, οὐδενὸς ἂν ἦτον Ἀθηναίων πλούσιος ἦν (*Lys.* 32, 23).

[§ 117.] *been in a condition* —). Ἐάλωκα οὐ λόγων ἀπορία ἀλλ' ἀναισχυντίας καὶ τοῦ ἐθέλειν λέγειν πρὸς ὑμᾶς τοιαῦτα, οἳ ἂν ὑμῖν ἡδίστα ἦν ἀκούειν, θρηνησύντος τέ μου καὶ ὀλοφυρμένου (Pl. Apol. 38; *as would have been to you* —). Especially note ἂν with the indicative, where in English we use *otherwise* with the conditional mood, to denote a relation different from the actual one: Ἐπιστενόμεν ὑπὸ Λακεδαιμονίων οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς (Xen. An. 6, 6, 33). (Ἦλπιζόν σε παρέσσεσθαι ἢ οὐκ ἂν ἦλθον.)

REM. 1. The hypothetical proposition with ἂν may have an object-proposition (with ὅτι or ὥς, or as dependent question) subordinated to it, or an inference (ὥστε), sometimes also in a different way: Ἦδέως ἂν πυθοίμην, τί' ἂν ποτε γνώμην περὶ ἐμοῦ εἴχετε, εἰ μὴ ἐτρηγάρχησα (Dem. 50, 67). Οὔτω σαφῶς ὁ πατήρ ἐμὸς τοὺς καταγέρους ψευδομένους ἐπέδειξεν, ὥστε ἡδέως ἂν ὁ ἐμὸν δίκην παρ' αὐτῶν ἔλαβεν (Isocr. de Big. 7; *would have been delighted to take* —). Ἔστιν οὖν ὅπως ταῦτ' ἂν, ἐκεῖνα προειρηκώς, ὁ αὐτὸς ἀνὴρ μὴ διαφθαρεὶς ἐτληροσεν εἰπεῖν; (Dem. 19, 308.) Such a proposition may even itself be made the condition: Εἰ τοίνυν ἂν ἐμοὶ τότε ὀργίζεσθε, ὅτι οὐκ ἐτρηγάρχησα, πῶς οὐχὶ νῦν προσήκει ὑμᾶς εἰσπράξαι μαι τὰ ἀναλώματα; (Dem. 50, 67; *if then the case be so, that ye would have been angry with me* —.)

REM. 2. Sometimes the aorist (rarely the imperfect) with ἂν denotes what would have happened at a past time, if the attempt had been made, and therefore what *might, could, or should have taken place*: Καὶ αὐτοὶ ἂν ἐπορεύθησαν, ἥπερ οἱ ἄλλοι, τὰ ἐξ ἐπιζήγια οὐκ ἦν ἄλλη ἢ αὐτῇ ἐκθῆραι (Xen. An. 1, 2, 10). Ἐκ τίνος ἂν φίλος πρὶ ἐοῦναισεν ὁ πατήρ ὁ ἐμὸς τῷ ναυάρχῳ τὰς χιλίας δραχμάς, ὃν οὐκ ἐγγύωσκεν; (Dem. 49, 50; *would (or should) my father have lent* —?). Οἱ Πέρσαι θᾶπτον, ἢ ὥς τις ἂν ἔστο, μετεώρους ἐξεκόμεσαν τὰς ἀράδας (Xen. An. 1, 5, 8). Οὐ γὰρ ἦν, ὅτι ἂν ἐποιεῖτε μόνον (Dem. 18, 43; *there was nothing that you could have done alone*). Especially note ἠβουλόμην ἂν, *I should* (under other circumstances) *have wished*, *I could have wished* (said of wishes that are not to be fulfilled, *well-wish*): ἠβουλόμην ἂν, ὥσπερ πρόχειρόν ἐστιν ἐπαυῖσαι τὴν ἀρετὴν, οὔτω ῥᾶδιον εἶναι τοὺς ἀκούοντας πείσαι ἀσκέειν αὐτὴν (Isocr. de Pac. 36).

REM. 3. Sometimes the imperfect or aorist with ἂν is used to denote what in time past might, upon a given occasion, take place, i. e. what was wont to, and now and then did, take place. (The imperfect more of the recurrence of a state, or of an operation lasting some time; the aorist, of the repetition and recurrence of several actions.) Κύρος, μετὰ τῶν ἡρώτων καὶ τῶν θαυρακοφόρων διαπορευόμενος, ὅποτε προσβλέψειε τινος τῶν ἐν ταῖς τάξεσι, τοτὲ μὲν εἶπεν ἂν (would say) ὦ ἄνθρωπε, ὥς ἡδὺν ὑμῶν τὰ πρόσωπα θεάσασθαι τοτὲ δ' αὖ ἐν ἄλλοις ἔλεξεν Ἄρα ἐπιθεῖτε, ἄνθρωπε, κ.τ.λ. (Xen. Cyr. 7, 1, 10.) Ἀναλαβάνων οὖν τῶν τραγοδόποιῶ, καὶ τῶν διθυραμοποιῶν τὰ ποιήματα, ὁ μοι ἐδόκει μάλιστα πεπραγματεῦσθαι, διηρώτων ἂν αὐτούς, τί λέγοιεν (Pl. Apol. 22).

§ 118. In some cases, however, the apodosis has the imperfect without ἂν, although depending on a condition which is intimated as not existing.

(348) α) In speaking of what in a certain case in the past or present would be right, suitable, allowable, &c., but was not done, or is not done, the imperfects ἐχρην, προσήκειν, ἔδει, ἤρμοσεν (καλῶς εἶχεν), ἐξῆν (ἦν, ἐπῆρχεν), and adjectives (also

gerundives) with ἦν (κάλλιον, δίκαιον, κρείττον), are put without ἄν, in order to denote the duty or proper conduct unconditionally. Εἰ ἅπαντες ὁμολογοῦμεν Φίλιππον τὴν εἰρήνην παραβαίνειν, οὐδὲν ἄλλο ἔδει τὸν παριόντα (an orator, who rose to speak) λέγειν καὶ συμβουλεύειν ἢ ὅπως ἀσφαλέστατα αὐτὸν ἀνυπνοῦμεθα (*Dem.* 9, 6). Καλὸν ἦν τοῖσδε, εἰ καὶ ἡμαρτάνομεν, εἶξαι τῇ ἡμετέρᾳ ὀργῇ (*Thuc.* 1, 38). Εἰ αἰσχροὶν τι αἰ γυναικὲς ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν (*Xen. Mem.* 2, 7, 10). (Εἰ δ' ἦν ἀναγκαῖον ρηθῆναι, οὐ Δημοσθένους ἦν ὁ λόγος, *Esch.* 3, 229; it was not for *D.* to say it.) Τῶν ἐμῶν συγγεγονότων τινα ἐχρῆν Μέλητον παρασχέσθαι μάρτυρα (*Pl. Apol.* 31). But also ἔδει ἄν: Εἰ ἐγὼ ἔτι ἐν δυνάμει ἦν τοῦ βραδίως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἄν σε ἔδει δεῦρό λέναι (*Pl. Rep.* 1, 328; thou hadst no need, there would be no occasion, &c.)¹.

6) By a rhetorical mode of expression, the imperfect without ἄν is used to denote what would be (or have been) an immediate and easily-foreseen consequence of any thing (instead of the aorist with ἄν.—The consequence or prospective result denoted as already in the act of taking place). Ὁρμημένοι τῶν ἐν Σάμῳ Ἀθηναίων πλεῖν ἐπὶ σφῶν αὐτοῦς (against their countrymen at home), ἐν ᾧ σαφέστατα Ἰωνίαν καὶ Ἑλλήσποντον εὐθὺς εἶχον οἱ πολέμοι, κωλυτὴς Ἀλκιβιάδης ἐγένετο (*Thuc.* 8, 86). Οὔτε ὡς ἀποκτείναντες οἱ θεοὶ τὸ τῶν ἀνθρώπων γένος, εἶχον — αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο — οὐθ' ὅπως ἐφ' ἑν ἀσελγαίνειν (*Pl. Com.* 190). Ταῦτα πράξαις (had I done this—, by such actions), ἃ οὗτος μὲν κατηγορεῖ, ἐκέρδανον μὲν οἰδέν, ἐμὰ τὸν δ' εἰς κίνδυνον καθίστην (*Lys.* 7, 32). (Ἦν is also now and then put, without this meaning, for ἦν ἄν (would have been), the hypothetical being rhetorically represented as actual: Μετὰ τὴν μάχην εὐθὺς ὁ δῆμος, ἐν αὐτοῖς τοῖς δεινοῖς ἐμβεβηκώς, ἥρκε' οὐδ' ἀγνωμονῆσαι τι θαυμαστὸν ἦν τοὺς πολλοὺς πρὸς ἐμέ, περὶ σωτηρίας τῆς πόλεως τὰς ἐμὰς γνώμας ἐχειροτόνει, *Dem.* 18, 248. Other omissions of ἄν are very questionable².)

REM. 1. Οἱ ἄν εἶχον (that I might have) without ἄν (hypothetical final sentence) see *Optative*, § 131 b. R. 3.

REM. 2. The aorist with ὀλίγον, within a little, almost, always without ἄν: Ὀλίγον ἐξῆπάτησάς με (*Pl. Meno*, 80).

REM. 3. The present and perfect indicative never take ἄν. In the older poetical language (Homer, Pindar, Choral Odes) occasionally ἄν (κέν) occurs with the future indicative by a mixture of a simple mode of assertion with a dubitative (Pres. or Aor. Optat. with ἄν). In Attic writers (except in Choral Odes) this usage is very questionable.

REM. 4. On the place of ἄν, its repetition, &c., see *Optative with ἄν*, § 139.

¹ Ἡβουλόμην now and then for ἡβουλόμην ἄν (e. g. *Arist. Ran.* 866).

² Ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρίηναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογί, *Thuc.* 3, 71. Ἐκινδύνευσεν stands unconditionally (—and would have been ruined, if —). Οὐ γὰρ ὅθι ποῦ σου γε οὐδὲν τῶν ἄλλων περιττότερον πραγματοποιήσεται τοσαύτῃ φήμῃ τε καὶ λόγῳ γέγονεν, εἰ μὴ τι ἔπραττες ἀλλοῖον ἢ οἱ ἄλλοι (*Pl. Apol.* 20). A mixture of an unconditional expression: has not arisen without thy doing —, and a conditional, if thou didst not —).

CHAPTER II.

The Subjunctive (Conjunctive) and its Tenses.

§ 119. BOTH in the Subjunctive and in the Optative an action or state is put
(340) as a conception presented to the speaker's mind, without his at the same time enunciating it as real: but the subjunctive denotes the thing as said in reference to present or future time, and to reality, as something demanded, or as something purposed and aimed at, or as a case of possible occurrence; whereas the optative denotes it either in reference to the past, as something that was once purposed and aimed at, or a case conceived as having occurred in the past, or also as a quite indefinite possibility (as a wish, or dubitatively with *ἄν*). The Greeks, however, in certain kinds of dependent propositions, not unfrequently omit to intimate the reference to the past, so that the subjunctive is put for the optative (but never conversely). In other kinds of dependent propositions, where the optative should stand, it not unfrequently happens, that the relation is left unmarked and the indicative is used.

REM. The subjunctive and optative are far from being constantly used in all sorts of dependent propositions which denote something merely conceived and thought; they are employed only where a need had been felt for denoting this, while in others the speaker, not caring to denote this, uses the indicative (see after *Optative*, at the end of chapter 3). In certain kinds of subordinate propositions, e.g. in object-sentences with *ὅτι* and *ὥς*, or in dependent interrogative sentences, the modification is not denoted, when they belong to a governing sentence in the present or future (they stand therefore in the indicative, not in the subjunctive); but is denoted, when the tense used in the governing sentence is a *preteritem* (then they stand in the optative). With less exact accuracy, and by reason of a certain liveliness in the expression, it sometimes happens, that something which is part of a conception belonging to the past, is put as part of a conception belonging to the present, and so the optative passes into the subjunctive, or (where this is not used) into the indicative, without in any remarkable way affecting the thought.

§ 120. a) The *Subjunctive* in the first person (in the singular not usually
(352 a) without a preceding *ῥέπε* or *ἄγε*) is used in exhortation and demand, affirmatively, or with the negation *μή*. Ἰωμεν. Μὴ φοβώμεθα. Φέρε
(b) εἰ, τὰς μαρτυρίας ὑμῶν ἀναγνώ (Dem. 18, 267). Φέρε δὲ καὶ ὅσους αὐτὸς ἐλυσάμεν τῶν αἰχμαλώτων, εἶπω πρὸς ὑμᾶς (Dem. 11, 169).

b) In the second and third person, the aorist of the subjunctive stands with *μή* in prohibitions: Μὴ ποιήσης τοῦτο. See *Imperative*, § 142.

REM. Rarely, and poetically, *μή* is used with the first person, in praying that something may not befall the speaker: Ἀλλὰ μὲν ἐκ τῆσδε γῆς πόρθμευσον ὡς τάχιστα μηδ' αὐτοῦ θανῶ (*Soph. Trach.* 801).

Subj. deliberativus.] The subjunctive is used in simple interrogations §
or in doubting questions (expressive of disapprobation, displeasure, 121.
denial), of that which *shall* come to pass, *is to be* done (what one is (551)
challenged to do, what one is required to do by the will of another, what can and shall be done), both when they are direct, and when they are dependent on a leading verb in the present or future¹: Τί φῶ; τί ὀρώ; Πῶς οὖν δὴ περὶ αὐτῶν τούτων λέγωμεν καὶ πῶς ποιῶμεν; (*Pl. Phil.* 63.) Δοκεῖ χρήναι, ὃ Ἐρυξίμαχε; ἐπιθῶμαι τῷ ἀνδρὶ καὶ τιμωρήσασθαι ὑμῶν ἐναντίον; (*Pl. Corr.* 214.) Δέξεσθε ἡμᾶς ἢ ἀπιώμεν; (*Pl. Conc.* 212. *Will ye receive us, or are we to go away?*) Ἰτα οὖν τριάκοντα ἄνθρωποι λειτουργήσωσιν ἡμῖν, τοὺς ἅπαντας ἀπίστωσ πρὸς ἡμᾶς αὐτοὺς διαθόμεν; (*Dem.* 20, 22.) Ἄρα, ἔφη ὁ Σωκράτης, μὴ αἰσχυθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; (*Xen. Memor.* 4, 4.) Πόθεν οὖν τις ἄρξεται, πολλῆς οὖσης περὶ τὰ ἀμφισβητούμενα μάχης; (*Pl. Phil.* 15.) Τίτος ἕνεκα ἐφ' ἡμῶν πρῶτον καταδειχθῇ τοιοῦτον ἔργον; (*Dem.* 20, 117; *why is such a deed to be done for the first time in our days?*) — Ἀπορώ, τὴν γ' ἀδελφὴν ὅπως ἐκδῶ καὶ τὰλλ' ὀπόθεν δίκαιῶ (*Dem.* 27, 66). Βουλευόμαι, πῶς σε ἀποδρῶ (*Xen. Cyr.* 1, 4, 13). Οὐκ ἔχω, ὅπως σοι εἶπω ἂν νοῶ (*Pl. Euthyphr.* 11). Οἱ κἀπηλοὶ φροντίζουσιν, ὅτι ἐλάττονος πριάμενοι πλείονος ἀποδιδῶνται (*Xen. Mem.* 3, 7, 6). Τὰ ἐκπώματα οὐκ αἰδ' εἰ Χρυσάντα τούτῳ δῶ, ἐπεὶ καὶ τὴν ἑώραν σου ὑφῆρπασεν (*Xen. Cyr.* 8, 4, 16). (Ἐχω and οὐκ ἔχω ὅ, τι (ὅ) with the subjunctive often occur in the sense, *have something (nothing) to* —: Οὐδὲν Σωκράτει διοίσει, εἰ μόνον ἔχη, ὅτῳ διαλέγεται (*Pl. Corr.* 194; *somebody to converse with*). Ἐκάτεροι ἔχουσιν ἐφ' οἷς φιλοτιμηθῶσιν. *Isocr. Paneg.* 44.)

REM. 1. When the speaker is less concerned to mark the notion of requirement (the *is to be*), it is not unfrequently omitted, and such a question, whether direct or indirect, is put in the indicative future (as a question what will happen): Τί οὖν ποιήσομεν; πότερον εἰς τὴν πόλιν πάντας τούτους παραδεδόμεθα ἢ τοῖς μὲν, τοῖς δ' οὐ; (*Pl. Rep.* 3, 397.) Ἄρ' οὖν θησόμεθα νόμον διὰ ταῦτα μὴ ἐτόλοιπὸν ἐξεῖναι τῇ βουλῇ μηδὲ τῷ δήμῳ μήτε προβουλεύειν μήτε χειροτονεῖν μηδὲν; (*Dem.* 20, 4; *shall we make a law?*) Οὐκ ἔχετε, αἶμαι, ὅ, τι ποιήσετε (*Dem.* 8, 32). Hence the phrase is either οὐκ ἔχω, ὅτι χρῆσθαι τῷ ἀνθρώπῳ, τῷ ἀργαρίῳ (*what to do with* —), or, sometimes χρῆσθαι. (Εἵπομεν ἢ σιγῶμεν, ἢ τί ὀρώσομεν; *Eur. Ion.* 758. Ἀμιγλώνται, ὅποτεροι φήσονται τὴν πόλιν ἀγαθόν τι ποιήσαντες, *Isocr. Paneg.* 79.)

REM. 2. In deliberating with oneself or others what to do (say, think) now immediately, the question is sometimes put in the first person of the present

¹ Viz. regularly; of the subjunctive instead of the optative after a leading verb in a prateritum (§ 119, R.), see *Optative*, § 130 b, and also the following §§.

[§ 121.] indicative: Πῶς οὖν. ὃ 'Αλκιβιάδῃ, ποιούμεν; οὕτως οὔτε τι λέγομεν ἐπὶ τῇ κύλικι οὔτ' ἐπάδομεν, ἀλλ' ἀτεχνῶς ὥσπερ οἱ διψῶντες πινόμεθα; (*Pl. Conv.* 214. *What do we then, Alcibiades?* Directly afterwards we have 'Ἀλλὰ τί ποιοῦμεν;)

REM. 3. Of the dubitative question in the optative with *ἄν*, see *Optative*, § 136.

§ 122. (355) The subjunctive stands in propositions of intention (*final sentences*) with the conjunctions *ἵνα*, *ὥς* (poet. *ὅφρα*), *ὅπως*, *in order that* (*ἵνα μὴ*, *ὥς μὴ*, *ὅπως μὴ*, sometimes simply *μὴ*, *that—not; lest*) after a governing verb in the present or future. *Ὡς* and *ὅπως* in this sense sometimes take *ἄν*, never *ἵνα* or the simple *μὴ*¹. *Ὅπως* (without *ἄν*) and *ὅπως μὴ*, however, sometimes take, instead of the aor. 1 of the subjunctive, the future indicative, whereby the thing intended, is brought out more independently, as a thing that will occur. (See note at end of following §.) Βασιλεὺς αἰρεῖται. οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελήται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ πράττωσιν (*Xen. Mem.* 3, 2, 3). Δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἃς ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ τραπώμεθα, ὅπῃ ἂν τῇ στρατιᾷ συμφέρῃ (*Xen. An.* 3, 2, 27). Τισσαφέρνης διανοεῖται τὴν γέφυραν λῦσαι τῆς ἑρκτός, ὥς μὴ διαβίηται, ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ ποταμοῦ καὶ τῆς διώρυχος (*Xen. An.* 2, 4, 17). Εἰς καιρὸν ἤκεις, ὅπως τῆς δίκης ἀκούσης παρὼν τῆς ἀμφὶ τοῦ πατρός (*Xen. Cyr.* 3, 1, 8). Ἐάν τις σοι κάμῃ τῶν οἰκετῶν, παρακαλεῖς ἰατρούς, ὅπως μὴ ἀποθάνῃ (*Xen. Mem.* 2, 10, 2). Ταῦτα γίγνεται, οὐχ ὅπως τοὺς αὐτοὺς ἀλλήτας ἐπαινῶσιν οἱ πολῖται οὐδ' ὅπως τοὺς αὐτοὺς ποιητὰς αἰρῶνται, οὐδ' ἵνα τοῖς αὐτοῖς ἡδυνται, ἀλλ' ἵνα τοῖς νόμοις πείθωνται (*Xen. Mem.* 1, 4, 16). Σὺ, ὦ παῖ, ἂν σωφρονῇς, τοὺς θεοὺς παραιτήσῃ συγγνωμόναις σοι εἶναι, εἴ τι παρημέληκας τῆς μητρός, μὴ σε καὶ οὗτοι νομίσαντες ἀχάριστον εἶναι οὐκ ἐθέλωσιν εὖ ποιεῖν (*Xen. Mem.* 2, 2, 14). — Τουτὶ λαβὼν μου τὸ σκιάδειον ὑπέρεχε ἄνωθεν, ὥς ἂν μὴ² μ' ὀρώσιν οἱ θεοί (*Arist. Av.* 1509). Ὁ τύραννος πολέμους τινὰς αἰεὶ κινεῖ, ἵν' ἐν χρεῖα ἡγεμόνος ὁ δῆμος ᾗ καὶ, εἰάν τις ὑποπτεύῃ ἐλεύθερα φρονήματα ἔχοντας μὴ ἐπιτρέψῃ αὐτῷ ἄρχειν, ὅπως ἂν τούτους μετὰ προφάσεως ἀπολλῇ, ἐνδούς τοῖς πολεμίοις (*Pl. Rep.* 5, 567). — Οἱ σύμμαχοι οὐδὲ δι' ἐν ἄλλο τρέφονται ἢ ὅπως μαχοῦνται ὑπὲρ τῶν τρεφόντων (*Xen. Cyr.* 2, 1, 21). Χρὴ ἀναβιβάζειν ἐπὶ τὸν προχὸν τοὺς

¹ Where *ἵνα ἄν* occurs, *ἵνα* means *where*. With *ὥς* and *ὅπως*, *ἄν* effects no perceptible change of meaning. [But Hermann, *ὥς*, or *ὅπως*, *ἄν* ἔλθω, *ut veniam si forte venias; that, if so be, may come*. T. K. A.—Rather (comp. *Particles*, § 302), the *ἄν* denotes that the thing intended will ensue—*ὅπως* ἔλθω, *that I may come*, such being the intention whether realized or not; but *ὅπως ἄν* ἔλθω, *that I may come, as, in the case supposed, I shall*: almost = *so shall I come*. So in the place cited, Aristoph. *Av.* 1509, *ὥς ἂν μὴ μ' ὀρώσιν οἱ θεοί*, *so shall the gods not see me*. H. B.]

² ὥς ἂν μὴ μ' ὀρώσιν οἱ θεοί, *that, as far as this goes, the gods see me not—so shall the gods not see me*; without *ἄν*, *merely to the intent that they, &c.*

ἀναγραφέντας (to put the persons denounced upon the rack), ὅπως μὴ πρό-
τερον νύξῃ ἔσται πρὶν πυθέσθαι τοὺς ἀνδρας ἅπαντας (Lucoc. 1, 43).

The subjunctive stands in object-sentences annexed by ὅπως or §
ὅπως μὴ to the present or future of verbs or phrases denoting, to 123.
endeavour (to take care, to work upon others) that something may, or (354,
may not, be done (as ἐπιμελεῖσθαι, σπουδάζειν, παρασκευάζειν, πράττειν, 372)
μηχανᾶσθαι, παραγγέλλειν, πρόνοιαν ἔχειν, περὶ πολλοῦ ποιεῖσθαι, πρὸς
τοῦτο τὸν νοῦν ἔχειν, &c.). But the future indicative is also used, in
order to mark the object prominently as something that will occur,
or as a state that continues in the future, and this is the most usual
form; somewhat less frequent the subjunctive of the present and aor. 2,
while that of the aor. 1 active and middle is even very rare in object-
sentences with ὅπως. Now and then ἄν is added to ὅπως, and then
always the subjunctive: "Ἄλλου του ἄρα ἐπιμελήσει ἡμῖν ἐλθὼν ἐπὶ τὰ
τῆς πόλεως πράγματα ἢ ὅπως ὅτι βέλτιστοι οἱ πολῖται ὦμεν; (Pl. Gorg.
515.) Σεύθης κελεύει Ξενοφῶντα προθυμῆσθαι, ὅπως διαβῇ τὸ στρα-
τευμα (Xen. An. 7, 1, 5). Εἴ τίς σοι τῶν γνωρίμων κινδυνεύει δι'
ἐνδειαν ἀπολέσθαι, οὐκ οἶε σοι ἄξιον εἶναι ἐπιμεληθῆναι, ὅπως διασωθῇ;
(Xen. Mem. 2, 10, 2.) Φίλιππος ὠνεῖται παρὰ τῶν πρέσβειν, ὅπως μὴ
ἀπίωμεν ἐκ Μακεδονίας (Dem. 18, 32).—"Ὡςπερ τὸν ποιμένα δεῖ ἐπι-
μελεῖσθαι, ὅπως σῶαί τε ἔσονται αἱ οἰεὶς καὶ τὰ ἐπιτήδεια ἔξουσιν, οὕτω
καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε οἱ στρατιῶται ἔσονται
καὶ τὰ ἐπιτήδεια ἔξουσιν (Xen. Mem. 3, 2, 1). Καλὸν παρασκευάζειν,
ὅπως ὡς βέλτισται ἔσονται τῶν πολιτῶν αἱ ψυχαί (Pl. Gorg. 503). Οὐ
μικρὰν πρόνοιαν ἔχειν δεῖ, ὅπως κύριος ἔσται ὁ νόμος καὶ μὴτε συγχυ-
θήσεται μὴτ' αὐτὴ μεταποιηθήσεται (Dem. 23, 62). Τί μάλιστα ἐν ἅπασι
διεσπούδασται τοῖς νόμοις; "Ὅπως μὴ γενήσονται οἱ περὶ ἀλλήλους
φόνοι (Dem. 20, 157)'.—Οἱ ναῦται τῷ ναυκλήρῳ περιεχύνται δέοντο
καὶ πάντα ποιοῦντες, ὅπως ἂν σφισι τὸ πηδάλιον ἐπιτρέψῃ (Pl. Rep.
6, 488). (Εἰ τὸν ἐχθρὸν κακῶς ποιητέον ἐστίν, κακὸν δὲ μέγιστον αὐτῇ ἡ ἀδικία ἐστίν
ἐν τῇ ψυχῇ ἐνοῦσα μὴδὲ τιμωρία ἐκκαθαίρομένη, εἴν τινα ἀδικῇ ὁ ἐχθρὸς, παντὶ τρόπῳ
παρασκευαστέον, ὅπως μὴδὲ ἔλθῃ παρὰ τὸν δικαστήν· εἴν δὲ ἔλθῃ, μηχανητέον, ὅπως
ἂν διαφύγῃ καὶ μὴ ὅφ' ἀδικῇ. ἀλλ', εἴν τε χρυσίον ἡρπακὼς ἢ πολὺ, μὴ ἀποδιδοῖ τούτα
ἀλλ' ἔχων ἀναλίσκῃ ἀδίκως καὶ ἀθέως, εἴν τε αὐτὸ θανάτου ἄξια ἡδίκηκός ἢ, ὅπως μὴ
ἀποθανεῖται, μάλιστα μὲν μηδέποτε ἀλλ' ἀθάνατος ἔσται ποιηρὸς ὢν, εἰ δὲ μὴ, ὅπως
ὡς πλείστον χρόνον βιώσεται, Pl. Gorg. 480.)

REM. 1. "Ὅπως is originally an interrogative particle (*how*), in which signifi-
cation it is frequently used. Verbs like σκοπεῖν, βουλεύεσθαι, &c., denote therefore,
in the first instance: to consider *how* a thing *may* be done (as intention), in which
sense the fut. indic. is exclusively used (Ἀνάγκη σκοπεῖν, ὅπως τὰ πράγματα

¹ Σινωπεῖς Τιμασίωνα κελεύουσι προστατεῖσαι, ὅπως ἐκπλέυσῃ ἡ στρατιά (Xen. An.
5, 6, 21).

[§
123.]

σωθήσεται, *Dem.* 9, 63. Τιμοκράτης τοῖς πονηροῖς, ὅπως μὴ δόσουσι δίκην, ὁδὸν αἰκνυσιν, *Dem.* 21, 106): consequently, at the same time, to take measures *that* it may be done, in which sense the subjunctive may also be used. (Οὐ μόνον χρῆξέσθαι τὴν εἰρήνην ἐεῖ, ἀλλὰ καὶ βουλεύεσθαι, ὅπως ἄξομεν αὐτὴν καὶ μὴ πάλιν εἰς τὰς αὐτὰς καταστητόμεθα ταραχάς, *Isocr.* de *Pac.* 25. Τοῦτό μοι δοκεῖ σκεπτέον εἶναι, ὅπως ὡς ἐλάχιστα μὲν τράιματα λάβομεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν, *Xen.* *An.* 4, 6, 10. Σκοπεῖ, ὅπως μὴ ἔξαρνος ἔσει ἃ νῦν λέγεις, *Pl. Euthyphr.* 283.)¹ Then it comes to be used with all verbs which denote an *endeavouring* and an *acting in order to a purpose*, with loss of the interrogative sense, and consequently with mixed construction, rarely with aor. 1, which so much resembles the future. Lastly, it also denotes merely the *intention* (§ 122), in which sense the subjunctive predominates, and the fut. indic. is more rare.

REM. 2. This construction of ὅπως must be kept quite distinct from the relative ὅπως in the expression οὐκ ἔστιν ὅπως, *there is no way in which* —, *it is not possible that* (§ 102, b. R. 2), which never has the subjunctive.

REM. 3. After verbs like σκοπῶ, βουλεύομαι, &c., there may also be attached by ὅπως a dependent interrogative sentence with (potential) optative and ἄν (see § 137), of that which may probably take place: Σκοπῶ, ὅπως ἂν ὁ μὲν παῖς ᾗδε ὁ σὸς καὶ ἡ παῖς ᾗδε ὡς βέλστα διαίγειν, ἡμεῖς δ' ἂν μάλιστα εὐφραίνοιμεθα θεώμενοι αὐτοῦς (*Xen. Conv.* 2).

REM. 4. Elliptically ὅπως, ὅπως μὴ, μή, &c., stand often with the second, more rarely with the third or first person of the fut. indic. to denote a command, a prohibition, instead of the imperative (*see to it, that*): Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ελευθερίας, ἢν κέκτησθε (*Xen. An.* 1, 7, 3). Ὅπως ἐπέξει τῷ μαρῷ καὶ μὴ διαλύσῃ (*Dem.* 21, 216. *Prosecute the rascal, and make no terms*). Ὅπως τοῖσιν περὶ τοῦ πολέμου μηδὲν ἐρεῖς· οὐδεὶς γὰρ οἶδεν αἰτιάται περὶ αὐτοῦ σε (*Dem.* 19, 92). (Τούτοις ἐγὼ ἀποκρυνώμην κατ' ἑκάστην ἀκριβοῦς· καὶ ὅπως, ὥσπερ ἐρωτώσῃ προθύμως, οἷτω καὶ ποιεῖν ἐβελήσανσιν, *Dem.* 8, 38. Ὅπως ἔε τὸ σύμβολον λαβόντες ἔπειτα πλησίον καθεσόμεθα, *Arist. Eccl.* 297.) (The aorist subjunctive only in uncertain passages.) (Of another elliptic use of ὅπως μὴ, see § 124, b. R. 1.)

REM. 5. After βούλει, βούλεσθε (mostly interrogative) the aorist subjunctive is used with ὅπως omitted (never the fut. indic.): Βούλεσθ' ὅταν ὑμῖν αὐτοὺς παρασχωμαι μάρτυρας τουτουσί, ὅτι πάντα τὰναντία ἐμοὶ καὶ τούτοις πέπρακται; (*Dem.* 19, 205.)

REM. 6. Rarely ὡς for ὅπως in object-sentences: Οἱ μὲν τούτων ἐπιμελοῦνται, ὡς ἔχῃ οὕτως, οἱ δὲ οὐκ ἐπιμελοῦνται (*Xen. Econ.* 20, 8).

§ 124. a) The subjunctive stands in propositions with μή after verbs and phrases denoting fear and apprehension (δέδοικα, φοβούμαι, ὀκνῶ, φροντίζω, οὐδὲν δεινόν, *there is no danger of*, &c.), or taking heed and precautions against (φυλάττομαι, εὐλαβούμαι, ὀρώ, σκοπῶ), to denote

¹ Cf. Σκοποῖσιν, ἐξ ὅταν τρόπον οἱ Μεγαλοπλεῖται φίλοι ὑμῖν μὴ γενήσονται (*Dem.* 16, 19; *shall be hindered that they may not become* —). Ἀριστέες ἐπρασσε, ὅπη ἀφελεία τις γενήσεται (*Thuc.* 1, 65; *negotiated how succour should come*).

² The present of εἶμι is treated as future.

that of which one is afraid, or against which one is on his guard (*ne* ; *μή οὐ*, *ne non*) : ὁρῶ and σκοπῶ, μή often merely denotes a suspicion or surmise (*see whether—not*). Of a fear, in reference to the past, μή is mostly used with the perfect indicative : Δέδοικα, μὴ ἐπιλαθώμεθα τῆς οἰκάδε ὁδοῦ (*Xen. An.* 3, 2, 25). Φροντίζω, μὴ κράτιστον ἦ μοι σιγᾶν κινδυνεύω γὰρ ἀπλῶς οὐδὲν εἰδέειν (*Xen. Mem.* 4, 2, 39). Τὰ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν (*mistrust and fear*) παρέχει τοῖς ἀνθρώποις. μὴ, ἐπειδὴν ἀπαλλαγῇ τοῦ σώματος, οὐδαμοῦ ἔτι ἢ ἄλλ' ἐκείνῃ τῇ ἡμέρᾳ διαφθείρηται καὶ ἀπολλύηται, ἢ ἂν ἄνθρωπος ἀποθάνῃ (*Pl. Phaed.* 70). Τὸν φυλάκων ἐν ἑαυτοῖς μὴ στασιαζόντων, οὐδὲν δέος, μήποτε ἢ ἄλλῃ πόλιν πρὸς τούτους διχοστατήσῃ (*Pl. Phaed.* 465). Εὐθύδημος φυλάττεται, μὴ δόξῃ τὸν Σωκράτην θανατῶσαι ἐπὶ σοφίᾳ (*Xen. Mem.* 4, 2, 3). "Ορα οὖν, μὴ τι καὶ νῦν Ἀλκιβιάδης ἐργάσῃται (*Pl. Conv.* 213).—Φοβούμεθα, μὴ ἀμφοτέρων ἡμαρτήκαμεν (*Thuc.* 3, 53).

REM. 1. Now and then μὴ with the future indicative stands after verbs denoting a fear, to express rather a mere *suspicion* of what will happen, and to give prominence to the notion of futurity : Φοβοῦμαι, μὴ τινας ἡδονὰς ἡδοναῖς εὐρήσμεν ἐναντίας (*Pl. Phil.* 13). Εἰ μαθήσονται οἱ πολέμοι, χωρὶς γερόμενοι οἱ μὲν κατὰ πρόσωπον ἡμῖν, ὥσπερ νῦν, ἐναντιοῖσθαι, αἱ δ' ἐκ πλαγίου, αἱ δὲ καὶ ὀπισθεν. ὅρα, μὴ πολλὸν ἐκαστὸς ἡμῶν καὶ ὀφθαλμῶν καὶ χειρῶν δεήσει (*Xen. Cyr.* 4, 1, 18). Also μὴ after ὁρῶ stands with the pres. indic. as a merely interrogative particle (*whether*) : Ὅρῶμεν, μὴ Νικίας οἶται τι λέγειν καὶ οὐ λόγον ἐνεκα ταῦτα λέγει (*Pl. Lach.* 196).

REM. 2. Μὴ stands elliptically with the pres. subjunctive to express a fear, or usually merely a suspicion (*if only—not ; I fear that*) : Μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν ὁκνῶ γὰρ Γοργίον ἐνεκα λέγειν (*Pl. Gorg.* 462). Ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον, ποιηρίῳ θάττον γὰρ θανάτου θεῖ (*Pl. Apol.* 39). *I fear the difficulty is not —*. Ἀλλὰ μὴ οὐχ ὅπως ἔχη, ὃ Σώκρατες, ἀλλ' ἀναγκαῖον ἢ εἰδὸτα τίθεσθαι τὸν τιθέμενον τὰ ὀνόματα (*Pl. Crat.* 436 ; *that he who gave the names must have given them after knowledge of the things*). See b. REM.

REM. 3. From putting οὐκ (οὐδεῖς, οὐκέτι, οὐκουν) before the elliptic μὴ (μήποτε) with the subjunctive, there results the denial of a fear (*I am not afraid that = οὐδὲν δεινόν, μὴ, there is no danger, no fear, that —, or, if —*), which is frequently used merely as a strong denial of the thing itself ; *a future with strong negation*. Instead of the aor. subjunct. sometimes (cf. R. 1) the fut. indic. is used without perceptible difference of meaning : Ἐπὶ τούτου τοῦ ἵππου καὶ δῶκων, ὃν ἂν θέλῃς, αἰρήσεις καὶ ἀποχωρῶν οὐ μὴ δείσῃς τὸν πολέμιον (*Xen. An.* 7, 3, 26). Σωκράτης, ὁπόσον ἂν κελεύῃ τις, ἐκπίων οὐδὲν μᾶλλον μήποτε μεθυσθῇ (*Pl. Conv.* 214). Ἐὰν ἀπογυῶτε τὴν γραφὴν ταύτην, ἅπαντές εἰσιν ἀπληλαγμένοι καὶ δίκην οὐδεῖς οὐδεμίαν μὴ δῶ (*Dem.* 22, 39).—Τοιούτου ἐστέρημαι ἐπιτηδείων, οἷον οὐδ' ἐνα μὴποτε ἐεήρσω (*Pl. Crit.* 44). Καλλικρατίδας εἶπεν, ὅτι ἡ Σπάρτη οὐδὲν μὴ κακίον οἰκείηται αὐτοῦ ἀποθανόντος, φεύγειν δ' αἰσχρὸν εἶναι ἔφη (*Xen. Hell.* 1, 6, 32).

REM. 4. From the use of οὐ μὴ, explained in the preceding remark, we must carefully distinguish the use of οὐ μὴ, with the second person of the fut. indic. (never the subjunctive) in questions expressive of a peremptory and vehement prohibition, the μὴ with the verb forming a negative notion (*wilt thou not give over doing it —? wilt thou not not-do it?*). A positive command, in the shape of a question, may

[§ 124.] precede with simple οὐ, or follow with ἀλλά: Οὐ μὴ ληρήσεις; (*Arist. Nub.* 367.) Οὐκ οὖν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις; (*Pl. Conr.* 175. *Wilt thou not call him, and not let him go? = call him, do, and don't let him go!*) Οὐ μὴ λαλήσεις ἀλλ' ἀκολουθήσεις ἐμοὶ ἀνύσας τι δευρὶ θάπτον; (*Arist. Nub.* 505.)

b) Instead of μὴ, verbs denoting *to fear, be apprehensive, beware, take care*, take also ὅπως μὴ with the subjunct. or indic. fut. by § 123. Likewise ὅπως μὴ is put after verbs denoting a prohibition (*ἀπαγορεύω*). Οὐ φοβεῖ, δικαζόμενος τῷ πατρί, ὅπως μὴ ἀνόσιον πράγμα τυγχάνης πράττων; (*Pl. Enthyphr.* 4.) Φυλάττου, ὅπως μὴ τοῦ εὐδοξεῖν ἐπιθυμῶν εἰς τὸνναντίον ἔλθῃς (*Xen. Mem.* 3, 6, 16). Δέδοικα, ὅπως μὴ πάνθ' ἅμα, ὅσα οὐ βουλόμεθα, ποιεῖν ἡμῖν ἀνάγκη γενήσεται (*Dem.* 9, 75). Εὐλαβεῖσθε, ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἅμα ἐμαυτὸν τε καὶ ὑμᾶς ἐξαπατήσας οἰχήσομαι (*Pl. Phaed.* 91). Ἀπείρηταί μοι, ὅπως μηδὲν ἐρῶ ὧν ἡγοῦμαι (*Pl. Rep.* 1, 337).

REM. 1. "Ὅπως μὴ is often put elliptically (see a. R. 2) with the fut. indic. (hardly the subjunctive) in the sense, *see to it that — not*: Εἰ τῶν διακόντων καὶ κατακαινόντων τοῖς ἡμετέροις πολεμίοις δέξομεν ἀμελεῖν, ὅπως μὴ αἰσχροὶ μὲν φανούμεθα, ἀσθενεῖς δ' ἐσόμεθα, σιμνύχων ἀποροῦντες (*Xen. Cyr.* 4, 2, 39; *it is to be feared we shall —*). "Ὅπως μὴ ἀπολεῖ μαστιγιούμενος, ἐπειδὴν οἴκοι ἐς (*Xen. Cyr.* 1, 3, 18). Οἴμοι ταλας, ὁ Ζεὺς ὅπως μὴ μ' ὀφεται (*Arist. Av.* 1491). With the indic. of a preterite by α: Ἄλλ' ὅπως μὴ ν τοῖς τρήβωσιν ἐγκάθηται οἱ λίθοι (*Arist. Ach.* 343).

REM. 2. Verbs denoting a fear rarely take ὡς (with the indic., as after the verbs denoting *to think, be of opinion*): Μὴ δέιστε ὡς οὐχ ἡδέως καθευθήσετε (*Xen. Cyr.* 6, 2, 30).

REM. 3. (To § 123 and 124.) On the mood in object-sentences after a preteritum, see *Optative*, § 131.

§ 125. The subjunctive is used in conditional sentences with εἴν (ἦν, ἄν, from εἰ ἄν), which are only used of that which is possible now or at a future time: "Ἀπας λόγος, ἄν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν (*Dem.* 2, 12). "Ἦν τις ἀνθιστῇται, πειρασόμεθα χειροῦσθαι (*Xen. An.* 7, 3, 11).

REM. 1. 'Εἴν carries with it in a more marked way than εἰ, the notion that the supposition is an indefinite, single case, of (merely) possible occurrence¹: *if = should it turn out to be the fact that*; but the difference is sometimes scarcely perceptible: Ἐὰν μὲν οὖν (ὁ "Ἀφροδῆς) ἀργὸν φῇ γενέσθαι τὸ ἐργαστήριον, λόγον αὐτὸς ἀπεμήραχεν ἀναλωμάτων εἰς ἔργα· εἰ δ' αὖ γενέσθαι ἐργασίαν φῇ σέι, τὸν δ' ἔργων ἀπρασίαν εἶναι, οἳ ὅτιον τὰ γ' ἔργα αὐτὸν ἀποδέδωκτα φαίρεσθαι (*Dem.* 27, 20).

REM. 2. In the Ionic and Doric poets the subjunctive sometimes follows εἰ without ἄν (αἰό): in the Attic poets (except in the Choral Odes), or in prose (except in the archaic phraseology of law) there are no sure examples of this.

¹ [According to Buttmann, εἴν puts the case as *uncertain*, but possible, and to be determined by subsequent experience.—T. K. A.]

The subjunctive stands with relative words (pronouns, adjectives, adverbs) which take *ἄν* (ὅς *ἄν*, ὅστις *ἄν*, οἷος *ἄν*, ὅσος *ἄν*, ὥς *ἄν*, ὅπου *ἄν*, &c.). Hereby, in reference to the present or future, an individual contingency among several that are possible, is put more prominently than by the simple relative (*whoever, whosoever; such . . . as*). Συμμαχεῖν τοῦτοις ἐθέλουσιν ἅπαντες, οὓς *ἄν* ὁρῶσι παρεσκευασμένους καὶ πράττειν ἐθέλοντας ἃ χρεὶ (Dem. 4, 6). Οἱ ἄνθρωποι, ἐν ᾧ *ἄν* (so long as) πολεμῶσι, τὸν παρόντα πόλεμον αἰεὶ μέγιστον κρίνουσιν (Thuc. 1, 21). "Αὐτ' *ἄν* σοι λογιζομένῳ φαίνεται βέλτιστα. ταῦτα τοῖς ἔργοις ἐπιτέλει (Isocr. de Nic. 35). "Ὅσῳ *ἄν* ἀκριβέστερον τὰ πεπραγμένα μάθῃτε, τοσούτῳ δικαιότεραν θήσεσθε τὴν ψῆφον (Dem. 29, 4). "Ἐπεσθε ὅπῃ *ἄν* τις ἡγήται, κόσμον καὶ φυλακὴν περὶ παντὸς ποιοῦμενοι (Thuc. 2, 11).

REM. 1. Often the difference between *ὅς* and *ὅς ἄν* is very small: Αἰτία ἐστίν. ὅταν τις φιλῶ χρησάμενος λόγῳ μὴ παρὰσχηται πίστιν, ὣν λέγει, ἔλεγχος δέ, ὅταν, ὣν *ἄν* εἴπῃ τις, καὶ τᾷθεός ὁμοῦ δεῖξῃ (Dem. 22, 22).

REM. 2. In the poets this subjunctive is found with the relative put indefinitely, even without *ἄν*; e. g. Γέροντα δ' ὀρθοῖν φλαῖνον, ὅς νέος πέσῃ (Soph. Œd. C. 395; to raise up when old one who fell when young).

REM. 3. Quite distinct from this use of the subjunctive after the relative with *ἄν* (belonging to the relative) is the potential optative with *ἄν* (§ 137), or the hypothetical indicative with *ἄν* (§ 117, b) in a relative sentence: "Ἀρξομαι ἐν-τεῖθεν, ὅθεν καὶ ὑμεῖς ῥᾶσ' *ἄν* μάθουτε καὶ γὰρ τάχιστ' *ἄν* διδάξαιμι (Dem. 29, 5; from the point, from which you may most easily apprehend, and I most speedily unfold the matter).

The subjunctive stands with all conjunctions of *time* to which *ἄν* is annexed (ὅταν, ὁπόταν, ἐπειδάν, ἐπὶ ἄν, ἡνίκ' *ἄν*, ἕως *ἄν*, ἔστ' *ἄν*, μέχρις *ἄν*, μέχρι οὗ *ἄν*, πρὶν *ἄν*); they serve to denote the indefinite point of time, and contingency in the present or future: Τοῦτο καὶ νῦν ποιοῦσιν οἱ βάρβαροι βασιλεῖς, ὁπόταν (whenever) στρατοπεδεύονται: τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν (Xen. Cyr. 3, 3, 26). Ἔως *ἄν* (so long as) σώζηται τὸ σκάφος, τότε χρὴ καὶ ναυτην καὶ κυβερνήτην καὶ πάντ' ἄνδρα ἐξῆς προθύμους εἶναι ἐπειδάν δὲ ἡ θάλαττα ὑπέρσχη, μάταιος ἡ σπουδή (Dem. 9, 69). Νῦν μὲν ἄπειμι ὡς βασιλέα: ἐπειδάν δὲ διαπράξωμαι, ἃ δέομαι, ἥξω ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα (Xen. An. 2, 3, 29). Οὐκ ἀναμένομεν, ἕως *ἄν* (till) ἡ ἡμετέρα χώρα κακῶται, ἀλλὰ φθίνοντες ἤδη δροῦμεν τὴν τῶν πολέμων γῆν (Xen. Cyr. 3, 3, 18). Σπονδαὶ ἔσονται, μέχρις *ἄν* βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ (Xen. An. 2, 3, 7). Ἐὰν φαίνωμαι ἀδικεῖν, οὐ χρὴ μ' ἐνθένδε ἀπελθεῖν, πρὶν *ἄν* δῶ δίκην (Xen. An. 5, 7, 5).

REM. 1. Without *ἄν* these conjunctions stand with the indicative, partly to denote the definite present time ("Ἔως ἐτι νέος εἰμί, τὴν ψυχὴν γυμνάζω. Ἐν μὲν τῷ στρα-
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[§ 127.] τοπέδω οἱ ἄρχοντες περιέωρων Ἀλκιβιάδην ὑπὸ πάντων προπηλακίζομενον, ἐπειδὴ δὲ ἡμᾶς δεῖ παρ' αὐτοῦ δίκην λαμβάνειν, χαριζόμενοι αὐτῷ ψευδομαρτυροῦσιν, *Ihs.* 15. 6; also ἐπεὶ, ἐπειδὴ, ὅτε, ὁπότε, in causal signification: *since, whereas*; partly to denote a past time. Of πρὶν with the infinitive, and its difference from (οὐ —) πρὶν ἄν, see *Infinitive*, § 167.

REM. 2. Πρὶν, μέχρι, ἕως, ἔστε sometimes in the poets take the subjunctive without ἄν (Μὴ στέναξε, πρὶν μύθης, *Soph. Phil.* 917): πρὶν and μέχρι (μέχρι οὐ) also in some individual passages of prose writers; e. g. Οὐ πρότερον αἰτὼν ἀποκτείνεσθαι δεῖ, πρὶν ἀνάγκην τινὰ ὁ θεὸς ἐπιπέμψῃ (*Pl. Phaed.* 62). (Ὅτε and ἐπεὶ only in Ionic poets; ἐπεὶ τε in Hdt.)

REM. 3 (to § 125—127). On the mood, in sentences of the kind here spoken of in the *oratio obliqua*, after a präteritum, see *Optative*, § 132.

§ 128. (The Tenses of the Subjunctive.) α) The subjunctive has no narrative tense, and no tense of the relative past, because it never denotes an action in reference to the past. The subjunctive has also no separate future, as the reference to the future results from the construction of the sentence itself, and in some instances is made prominent by the transition to the future indicative (see § 123 and 124). The subjunctive of the aorist, as it does not at all express the past¹, comes very near in point of signification to the present, and the difference is only this, that the aorist denotes the action as single and transient, or as taking place at one definite instant distinct from the actual present, while the present denotes more in general the action and the state as going on, or at least not as occurring singly and with limitation to a point of time. Hence the aorist, both in object-sentences and in final sentences (of intention), contains a reference to the future (φοβοῦμαι, μὴ γένωμαι, *I fear I shall become, μὴ γίγνομαι, lest I become*), and denotes, especially in sentences with εἰν, or with relatives or temporal conjunctions with ἄν, a single and separate future action (like the Lat. *futurum exactum* in temporal and conditional propositions: ὅταν ὀρώ, *quum, quoties video*, ὅταν ἴδω, *quum videro*). This reference, however, is not always made prominent, so that the present stands where the aorist might have stood, to mark the action as less transient; and conversely the aorist is used of a present action, to denote it as transient and single. Sometimes the difference almost entirely disappears. Φέρε, ἴομεν. Ἀπορώ, τὴν ἀδελφὴν ὅπως ἐκ δῶ (once for all) καὶ τᾶλλ' ὀπόθεν διοικῶ (with continuance, and generally; *Dem.* 27, 66). Ἐάν τις κάμῃ τῶν οἰκετῶν (*is sick; κάμῃ, should become sick; should fall sick*), παρακαλεῖς ἰατροῦς, ὅπως μὴ ἀποθάνῃ (*Xen. Econ.* 11, 9). Τοῦτον ἡμεῖς φοβώμεθα; (*Dem.* 11, 36; *are we to fear?* φοβηθώμεθα, *are we to take alarm at?*) Ἐπισκόπει τοὺς

¹ [Of course, when = *fut. exactum*, it denotes a future action as *completed*.—T. K. A.]

λόγους αἰετὸς τοὺς σαντοῦ καὶ τὰς πράξεις, ὡς ἐλαχίστοις ἁμαρτήμασι περιπύπτῃς (*Isocr. de Nic.* 33). Ὑποδήματα ὑποδύνται, ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύωνται πορεύεσθαι (*Xen. Mem.* 1, 6, 6). (Examples with ὅπόταν and ἕως ἄν with the present, see § 127; with εἰάν § 125, with ὅς ἄν, &c. § 126.)—Σοῦ ἀκούσωμεν; (*Arist. Ach.* 295, single, transient act.) Πολλοὶ ἀποθνήσκουσιν ἐθέλουσιν, ἵνα τελευτήσαντες ἐπαινεθῶσιν (*Isocr. de Nic.* 36). Σεύθης κελεύει Ξενοφῶντα προθυμείσθαι, ὅπως διαβῇ τὸ στράτευμα (*Xen. An.* 7, 1, 5). Εὐθύδημος φιλάττεται, μὴ δόξῃ τὸν Σωκράτην θαυμάζειν ἐπὶ σοφίᾳ (*Xen. Mem.* 4, 2, 3; *not to get the appearance as though he*—). (So usually after φιλάττομαι, εὐλαβοῦμαι, cf. on οὐ μὴ, § 124, a. R. 3.) Ἐπειδὴν διαπράττωμαι, ἂ δέομαι, ἤξω ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα (*Xen. An.* 2, 3, 29). Εἰκὸς, τοὺς Ἀθηναίους, ὅταν γνῶσιν ἡμᾶς τετραχωμένους, πειράσσεσθαι ἐπὶ σφᾶς ποιείσθαι (*Thuc.* 4, 60).—Ἐπειδὴν σὺ βούλῃ διαλέγεσθαι, ὡς ἐγὼ δύναμαι ἔπεσθαι, τότε σοὶ διαλέξομαι (*Pl. Prot.* 335, of the *being willing*, as a continued state). Ἦν τις ἀνθιστῇται, πειρασόμεθα χειροῦσθαι (*Xen. An.* 7, 3, 11). Οὐκ ἀναμένομεν ἕως ἄν ἡ ἡμετέρα χώρα κακῶται, ἀλλὰ φθάνοντες ἤδη δροῦμεν τὴν ἐκείνων γῆν (*Xen. Cyr.* 3, 3, 15).—Οἱ μὴ καλῶς βεβουλευμένοι, εἰάν καὶ κατορθώσωσι (as single act) περὶ τινος τῶν πράξεων, μικρὸν διαλιπόντες εἰς τὰς αὐτὰς ἀπορίας κατέστησαν (*Isocr. Areop.* 11). Ἐπειδὴν αἱ ἐπιθυμίαι παύσονται κατατείνουσαι καὶ χαλάσωσι, παντάπασιν τὸ τοῦ Σοφοκλέους γίγνεται δεσποτῶν πᾶν πολλῶν ἔστι καὶ μαινομένων ἀπηλλάχθαι (*Pl. Rep.* 1, 329, said of something that happens to the man at a certain particular point to which it is confined, *have come to cease*).—Ἦν τι σ' ἐγὼ φανῶ κακὸν πεποιηκὸς, ὁμολογῶ ἀδικεῖν ἂν μέντοι μηδὲν φαίνωμαι κακὸν πεποιηκὸς μηδὲ βουλευθεὶς, οὐ καὶ σὺ αὐτὸ ὁμολογήσεις μηδὲν ὑπ' ἐμοῦ ἀδικεῖσθαι; (*Xen. Cyr.* 5, 5, 13). (In εἰμί, εἶμι, and other verbs which want the aorist, the distinction falls away.)

b) The subjunctive of the perfect serves to denote the action as past and completed, in opposition to the present, after εἰάν and relatives or temporal conjunctions with ἄν. In verbs whose perfect has the signification of the present, the perfect subjunctive is also used as present: Ὁ κύων, ὃν ἄν γνῶριμον ἴδῃ, ἀσπάζεται, κἂν μηδὲν πώποτε ὑπ' αὐτοῦ ἀγαθὸν πεπόνθῃ (*Pl. Rep.* 2, 376). Ὅταν οἱ δεσπότες ἐσπουδάκωσι, κλαύμαθ' ἡμῖν (τοῖς δούλοις) γίγνεται (*Arist. Rhet.* 13).—Τοσοῦτον πλεῖον οἱ Θηβαῖοι ποιήσονται θεραπείαν ὑμῶν (*will show you so much the more attention and regard*), ὅσῳπερ ἂν μᾶλλον περὶ σφῶν αὐτῶν δεδίωσιν (*Isocr. Plat.* 36). Ἀπέχεσθε τῶν ἄλλοτρίων, ὥς ἀσφαλέστερον τοὺς οἴκους τοὺς ὑμετέρους αὐτῶν κεκτήσθε (*Isocr. Nic.* 49, from *κέκτημαι*, *possess*).

[§ 128.] REM. Now and then the perf. subjunctive denotes as purpose the complete finishing of the act: *Χρὴ ἀκοῦσαι, ἃ τὸν τε δίκαιον καὶ τὸν ἄδικον τελευτήσαντα περιμένει, ἵνα τελῶς ἐκότερος αὐτῶν ἀπειλήσῃ τὰ ὑπὸ τοῦ λόγου ὀφειλόμενα* (*Pl. Rep.* 10, 614, *may have received*).

CHAPTER III.

The Optative and its Tenses: the Optative with ἄν.

§ 129. THE Optative (on the meaning of which see § 119) in independent propositions serves only to denote a wish that something may happen, or not happen, now or in the future: often with prefixed εἰ, εἰ γάρ *if but* — !, εἴθε (*oh that* — !). — (in Homer αἰ γάρ, αἶθε). Ἐπειδὴ πάντως ὀρῶ ὑμᾶς, Ἀθηναῖοι, ὥρμημένους στρατεύειν, ξυνενέγκοι ταῦτα (*Thuc.* 6, 20). Τούτων ἐγὼ εἶην (*Eur. Were I but one of these !*). Σὺ αὐτὸς ἅπαντα ἐπιστήσῃ, ἂν ἐγὼ βούλωμαι. Ἀλλὰ βουληθείης (*Pl. Euthyd.* 296. *Would that thou mightest will it !*). Μήτε Θηβαῖοί ποτε παύσαιντο, εἰ ἄρ' εὖξασθαι δεῖ, τοὺς ἑαυτοὺς ἀγαθὸν τι ποιοῦντας ἀτιμάζοντες, μήθ' ὑμεῖς, τὰ ἐναντία τούτοις, τοὺς εὐεργέτας τιμῶντες (*Dem.* 20, 109). Εἰθ', ὦ λῶστέ, σὺ τοιοῦτος ὢν φίλος ἡμῖν γένοιο (*Xen. Hell.* 4, 1, 38). Οὕτως ὄναισθε τῶν ὄντων ἀγαθῶν ἡμῖν, μὴ περιίδητέ με ἀπολλύμενον (*Dem.* 28, 20; *so may you enjoy —, as you do not suffer me to —*).

REM. 1. Different from the simple wish is a question about possibility in the optative with ἄν: Ὁ Ζεῦ, πῶς ἂν τὸν αἰμελώτατον ὀλέσσας τέλος θάνοιμι καὶ τὸς; (*Soph. Aj.* 388. *How may I find a way to destroy that most crafty man, and then at last myself to die? i.e. Might I but —*). Πῶς ἂν ὀλοίμην; (*Eur. Med.* 97.)¹

REM. 2. A wish relating to the past which can no longer be fulfilled, is expressed by εἴθε with the indicative: Εἴθε σοι τότε συνεγενέμην, ὅτε δεινότατος παντοῦ ἦσθα (*Xen. Mem.* 1, 2, 46). By ὥφελον (*dehicham*), εἴθε (εἰ γάρ) ὥφελον (*might I*): negatively, μὴ ὥφελον, with the infinitive, is expressed a wish that cannot be fulfilled, whether relating to the present or to the past. Εἰ γὰρ ὥφελον οἶοί τε εἶναι αἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἱ τοῖς ἡσάν αὐ καὶ ἀγαθὰ τὰ μέγιστα (viz. ἐξεργάζεσθαι, *Pl. Crit.* 44). (Εἰ γὰρ ὥφελον, *O, if that could but be! I wish I might*; *Pl. Rep.* 4, 432, with infinitive understood.) Μήποτ' ὥφελον λυπεῖν τὴν Σκῆρον (*Soph. Phil.* 969; *oh that I had only never —*).

§ 130. α) The optative (by § 119 with Rem.) is used in dependent sentences which put something merely as a thought, and belong to a principal sentence in the past (aor., imperf., plusquamperf., or historical present); in this manner it is put first in object-sentences with ὅτι,

¹ In the editions often erroneously without the note of interrogation.

ὡς after verbs denoting an expression, opinion or knowledge (*verba declarandi et sentiendi*), and in dependent questions both about what *is*, and what *shall be*. (After the present and the future, the indicative is used; in questions of that which shall be, the subjunctive or the indic. future by § 121.) Περικλῆς προηγόρευε τοῖς Ἀθηναίοις ἐν τῇ ἐκκλησίᾳ, ὅτι Ἀρχίδαμος μὲν οἱ ξένος εἴη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο (*Thuc.* 2, 13). Προαγορεύω, ὅτι — ἐστὶν — ἐγένετο. Κῦρος μεταπεμψάμενος τοὺς στρατηγούς τῶν Ἑλλήνων ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα (*Xen. An.* 1, 4, 11). Ἐπεὶ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη (*Xen. An.* 2, 3, 21). Ἐπεὶ ἀφίκοντο οἱ πρέσβεις οἰκαδὲ, τὸν Τιμαγόραν ἀπέκτειναν οἱ Ἀθηναῖοι, κατηγοροῦντος τοῦ Λέοντος, ὅτι μετὰ Πελοπίδου πάντα βουλευόιτο (*Xen. Hell.* 7, 1, 38 = ἐβουλευέτο in the *oratio recta*). Οἱ Ἰνδοὶ ἔλεξαν, ὅτι πέμψειε σφᾶς ὁ Ἰνδὸν βασιλεὺς καὶ κελεύσειεν ἐρωτᾶν, ἐξ οὗτου ὁ πόλεμος εἴη Μήδοις τε καὶ Ἀσσυριοῖς (*Xen. Cyr.* 2, 4, 7). Τότε ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμφαιεν (*Xen. An.* 2, 4, 22). Τῇ ὑστεραίᾳ ἦκεν ἄγγελος λέγων, ὅτι Σύνεστις λελοιπῶς εἴη τὰ ἄκρα (*Xen. An.* 1, 2, 21). Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλευοὶ αὐτῷ (*Xen. An.* 1, 1, 3). — Ἡρώτων Πολυκλέα, εἰ ἀναπλεύσειεν (*he had put to sea*) ἔχων ἀργύριον (*Dem.* 50, 55). Ἔδοξεν αὐτοῖς πειρᾶσαι, εἰ δύναιντο ἐπιφλέξει τὴν πόλιν (*Thuc.* 2, 77). Οἱ Ἐπιδάμνιοι πέμψαντες ἐς Δελφούς τὸν θεὸν ἐπήρουντο, εἰ παραδοίεν Κορινθίους τὴν πόλιν (*Thuc.* 1, 25; *whether they should deliver*). Ἀλκιβιάδης ἀπορῶν, ὅτι χρήσαιτο τοῖς παροῦσι κακοῖς, τελευταίων ἐπὶ Λακεδαιμονίους ἠναγκάσθη καταφυγεῖν (*Isocr. de Big.* 9).

REM. As the perfect denotes the past in reference to the present (as a still existing result), a dependent sentence after the perf. does not take the optative: Ὃς ἠθροίσθη Κύρῳ τὸ Ἑλληνικόν, ὅτε ἐπὶ Ἀραξέρῃν ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη, καὶ ὡς ἡ μάχη ἐγένετο, ἐν τῷ ἔμπροσθεν λόγῳ δεδιγῶται (*Xen. An.* 2. 1. 1). The historical present, in reference to the dependent sentence, may be treated as present or as a praeteritum. An infinitive with a participle or a praeteritum itself acquires the force of a praeteritum.

b) Often, however, the speaker, instead of denoting the relation of the dependent sentence, puts this in a livelier way immediately in the mood and tense which it would have in the *oratio recta*; consequently in the indicative (in questions of what *shall be*, *is to be*, in the subjunctive or future indicative): εἴποι, ὅτι ἐλεύθερος εἴην and ὅτι ἐλεύθερός εἰμι. Where in the *oratio recta* the present indicative would stand, sometimes the imperfect is put (of that which coincides in time with the principal sentence), so that the mood, but not the tense, is retained from the *oratio recta*: ᾗδεν, ὅτι ἐψεύδου. Ἐλεγον οἱ ἐπιτή-

[15
30.] δειοί μου, ὡς ἐλπίζουσι τὴν πόλιν ἔξειν μοι χάριν ὑπὲρ τῶν εἰρημένων (*Isocr. Phil.* 23). Πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἐπεισαν οἱ γραψάμενοι Σωκράτην, ὡς ἄξιός εἴη θανάτου (*Xen. Mem.* 1, 1, 1). Ἐγὼ Ἀρχίδαμος, ὅτι οἱ Ἀθηναῖοι οὐδὲν ἐνδῶσουσιν (*Thuc.* 2, 12). Ἦιδει Ἀφοβος σαφῶς, ὅτι ἐξελεγχθήσεται (*Dem.* 29, 9). Ἦκεν ἀγγέλλον τις πρὸς τοὺς πρυτάνεις, ὡς Ἐλάτεια κατείληπται (*Dem.* 18, 169). Ἀνδροτίων ἐτόλμα λέγειν, ὡς ὑπὲρ ὑμῶν καὶ δι' ὑμᾶς ἐχθροὺς ἐφ' ἑαυτὸν εἰλκυσε καὶ ἰὼν ἐν τοῖς ἐσχάτοις ἐστὶ κινδύνους (*Dem.* 22, 59). Ἠτιτύσαστό με Ἀνδροτίων, ἃ καὶ λέγειν ὀκνησεῖ τις, τὸν πατέρα ὡς ἀπέκτονα ἐγὼ τὸν ἑμαυτοῦ (*Dem.* 22, 2). Πολὺν χρόνον ἠπόρουν, τί ποτε λέγει ὁ θεός (*Pl. Apol.* 21). Περιουσίαν χρημάτων οἱ παλαιοὶ οὐκ εἶχον οὐδὲ γῆν ἐφύτευον, ἄδηνον δὲν, ὅποτε τις ἐπελθὼν ἄλλος ἀφαιρήσεται (*Thuc.* 1, 2; *since they could not tell when*...). Συμμίον λέγοντος παννυθεύμαζον, εἴ τι ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ (*Pl. Phaed.* 95). Ἠρόμην Ἀφοβον, εἴ τινες παρήσαν, ὅτε παρελάμβανε τὴν προῖκα (*Dem.* 30, 19, = Ἄρα παρήσαν τινες —;). Πελοπίδας εἶχε λέγειν, ὅτι μούοι τῶν Ἑλλήνων βαισιλεὶ συνεμάχοιτο ἐν Πλαταιαῖς (*Xen. Hell.* 7, 1, 34). — Ἐγραφον ἂν διαρρήδην ἥλικα ὑμᾶς εὐ ποιήσω, εἰ εὐ ἦδειν καὶ τὴν συμμαχίαν μοι γνησομένην (*Dem.* 19, 40)¹. — Οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακαύσωσιν [*in or. rect. κατακαύσωμεν; subj. dubitat.*] τοὺς Θηβαίους, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκημα, εἴτε τι ἄλλο χρήσονται (*Thuc.* 2, 4). — Κατανοῶν ὁ Κῦρος, ὡς εὐ μὲν αὐτῷ εἶχον τὰ σώματα οἱ στρατιῶται πρὸς τὸ δύνασθαι ποιοὺς φέρειν, εὐ δὲ τὰς ψυχὰς πρὸς τὸ καταφρονεῖν τῶν πολεμίων, ἐπεθύμει τι ἥδη πρὸς τοὺς πολεμίους πράττειν (*Xen. Cyr.* 3, 3, 9, = εὐ ἔχουσιν).

REM. 1. Now and then the indicative and optative alternate, and are coupled together: Προκλῆς καὶ Ἰλῶς ἔλεγον, ὅτι Κῦρος μὲν τὸ ἐθυγκεν, Ἀρτιάς δὲ πεφηνγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρβάρων (*Xen. An.* 2, 1, 3). Περὶ τῶν σκευῶν (*concerning the tackle*) ἠρώτων Πολυκλῆ, πέτερον παραλήψεται παρ' ἐμοῦ ἢ ἰδίᾳ σκεπὴ ἔχων ἥκει ἐπὶ τὴν νῆν (*Dem.* 50, 33). Ἐγὼ φρύνιχος, ὅτι ἐσοῖτο περὶ τῆς τοῦ Ἀλκιβιάδου καθύδου λόγος καὶ ὅτι Ἀθηναῖοι ἐνδέξονται αὐτήν (*Thuc.* 8, 50)².

REM. 2. In this use of the indicative, the special notation of the *præsens*, *præteritum*, or *futurum in præterito* consequently falls away, except where the imperfect is put for the present of the *oratio recta*. The beginner must especially notice how the aor. is retained from the *oratio recta* where we expect the plusquamperfect: Ἐγνων, ὅτι Πρωταγόρας οὐκ ἤρρεσεν αὐτὸς αὐτῷ ταῖς ἀποκρίσεσι ταῖς ἐμπροσθεν (*Pl. Prot.* 335). Ἐπήρουν με, εἰ τί μοι ὁ διδάσκαλος ἱερίαις πέρι ἔλεξεν καὶ βώμης (*Xen. Cyr.* 1, 6, 12).

¹ So always after a hypothetical imperfect or aorist (with ἂν, or in the sentence with εἰ).

² Τότε δὴλον ἐγένετο, οὐ ἔνεκα οἱ Θράκες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσιν (*Xen. An.* 7, 4, 4. Statement in the *præteritum* of a relation existing in the present time).

REM. 3. A hypothetical indicative with *ἂν* (or an imperf. without *ἂν*, put hypothetically) never passes into the optative when the verb of the principal sentence becomes a preteritum, because this would obscure the sense: *Θεμιστοκλῆς ἀπεκρίνατο, ὅτι οὐτ' ἂν αὐτὸς Σερίφιος ὦν ὀνομαστὸς ἐγένετο οὐτ' ἐκείνος, Ἀθηναῖος* (viz. *ὦν*. *Pl. Rep.* 1, 330). *Διονύσιος ἔλεγεν, ὅτι δυστυχιστάτην ἐκείνην εἶμεν στρατεῖαν ἐστρατευμένοι, κρείττονι δ' ἢν* (would have been) *αὐτῷ τότε* (viz. *ἐν τῷ πολέμῳ*) *ἀποθανεῖν ἢ οἶκαδ' ἐλθόντι τοιαύτῃ τύχῃ χρῆσθαι* (*Lys.* 10, 25).

[§
130.]

REM. 4. To an object-sentence with *ὅτι* or *ὡς* in the optative, or in the indicative instead of the optative, a continuation may be added in the optative by *οὖν*, or *ὥστε* (so that —, with indic. in *oratio recta*; see *Infinitives*, § 166): *Ἀποκρίνεται Ποσειδάσπιος ὁ κυβερνήτης, ὅτι τριηραρχὸς τε ἐγὼ τῆς νεὸς εἶμν καὶ τὸν μισθὸν παρ' ἐμοῦ λαμβάνουσι πλεῖσοιτο οὖν, οἱ ἐγὼ κελεύω, εἰς Θάσον* (*Dem.* 50, 50). *Ἀφικνούνται τινες ἀπαγγέλλοντες, ὅτι ὁ πατήρ μου ἀφείται* (was set at liberty) *καὶ Σατύρῳ οὕτως μεταμελεῖ τὸν πεπραγμένον, ὥστε πιστεῖς τὰς μεγίστας δαδωκὼς εἶναι* (*Isocr.* *Tyr.* 11). A continuation of the reported speech or opinion, with *γάρ*, also stands after an optative in the optative, after an indicative either in the optative or in the indicative: *Ἦκουον ἔγωγε, ὦ Σόκратες, ἐκάστοτε Γοργίου πολλάκις, ὡς ἡ τοῦ πείθειν (τέχνη) πολλὰ διαφέρει πασῶν τεχνῶν πάντα γὰρ ἐφ' αὐτῇ δοῦναι ἐν' ἐκόντων* (with *man's consent*) *ἀλλ' οὐ διὰ βίας ποιοῖτο* (*Pl. Phil.* 58). *Ἦθελον, ὅτι Πολυκλῆς παραλαβὼν τὴν ναὺν κακῶς ἤμελλε τριηραρχήσειν οὔτε γὰρ τοῖς ἐπιβάταις οὔτε τῇ ὑπηρεσίᾳ χρήσοιτο· οὐδεὶς γὰρ αὐτῷ παραμενεῖ* (*Dem.* 50, 44).

α) The optative stands in sentences of intention (*final* sentences) with *ἵνα*, *ὥς*, *ὅπως* (poet. *ὅφρα*), and in object-sentences with *ὅπως* and *μή* after a principal verb of past time (in aorist, imperf., plusquamperf., or historical present). (After a present or future, the subjunctive is put, or in certain cases the indic. fut., § 122, 123.) *Μένων ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δ' ἄρχειν, ὅπως πλείω λαμβάνουσι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνουσι φίλος τ' ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην* (*Xen. An.* 2, 6, 21). *Κῦρος φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι* (*Xen. An.* 1, 9, 21).—*Ἐπεμελεῖτο Κῦρος, ὅπως μήποτε ἀνδρωτοὶ οἱ στρατιῶται ἐπὶ τὸ ἄριστον καὶ τὸ δεῖπνον εἰσίοιεν* (*Xen. Cyr.* 2, 1, 29). *Κλέαρχος ἀπεκρίνατο Κύρῳ, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι* (*Xen. An.* 1, 8, 13). *Ἔδεισαν οἱ Ἕλληνες, μὴ οἱ Πέρσαι προσαγίγοιεν πρὸς τὸ κέρας* (*Xen. An.* 1, 10, 9). *Φίλιππος ἐν φόβῳ καὶ πολλῇ ἀγωνίᾳ ἦν, μὴ ἐκφύγοι τὰ πράγματα αὐτόν* (*Dem.* 18, 33). *Ἔδεισαν οἱ Κερασούντιοι, μὴ λύσσα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτῶκοι* (*Xen. An.* 5, 7, 26. *Δέδοικα, μὴ—ἐμπεπτόκε, § 124*). *Εἰ μὴ ᾗδυσθα σαφῶς τὸ τε ὅσιον καὶ τὸ ἀνόσιον, τοὺς θεοὺς ἂν ἔδεισας παρακινδυνεύειν, μὴ οὐκ ὀρθῶς ποιήσεις ὑπὲρ ἀνδρὸς θητὸς ἀνδρα πρεσβύτην πότερα δικαίῳ θάνατον φόνον* (*Pl. Euthyphr.* 15). (After a wish in the optative: *Θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε, ὦ αἱ Μυκήναι γνῶναι, ὅτι καὶ Σκύρος ἀνδρῶν ἀλκίμων μήτηρ ἔφν*, *Soph. Phil.* 324.)

§
131.]

REM. *Ὅπως* with the optative in a sentence of intention or an object-sentence rarely retains the *ἂν* (oftenest so in Herodot.): *Προθευμέετο Λοξίας ὅπως ἂν κατὰ*
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[§ 131.] τοὺς παῖδας τοῦ Κροίσου γένοιτο τὸ Σαρδίων πάθος (*Hdt.* 1, 91). Οἱ Συρακούσιοι τὰς πρώτας κατεβίρωσαν, ὥπως ἂν ἀπολιθάνοι ἡ χεὶρ ἐπιβαλλομένη (*Thuc.* 7, 65).

b) Often, however, after a praeteritum, the sentence of intention or an object-sentence with ὅπως or μή, is put in the subjunctive (indic. fut.) as after a present, the sentence being so put as not to mark that it forms part of a representation belonging to the past (cf. § 130, b) : 'Ἐπ' ἐλπί- τηδὲς σε οὐκ ἤγειρον, ἵνα ὡς ἡδιστα διάγῃς (*Pl. Crit.* 43). 'Ἀριστεὺς ἀποτευχισθείσης Ποτιδαίας, ξυμβούλευε πλὴν πεντακοσίων τοῖς ἄλλοις (*with the rest of the soldiers*) ἐκπλεῦσαι, ὅπως ἐπὶ πλέον ὁ σῖτος ἀντίσχη (*Thuc.* 1, 65). 'Αβροκόμας τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ (*Xen. An.* 1, 4, 15).—Περδίκκας ἔπρασεν, ὅπως πόλεμος γένηται 'Αθη- ναίοις πρὸς Πελοποννησίους (*Thuc.* 1, 57). Λίσχινης τὸ καθ' αὐτόν, ὅπως ἐπὶ τοῖς ἐχθροῖς ἡ πόλις ἔσται, παρεσκεύασεν (*Dem.* 19, 250). Οἱ Ἀθηναῖοι τοῖς ξυμμάχους ἐδεδίεσαν σφῶν, μὴ ἀποστῶσιν (*Thuc.* 5, 14). Κῦρος δῆλος ἦν πᾶσιν ὅτι ὑπερεφοβεῖτο, μὴ οἱ ὁ πᾶππος ἀποθάνῃ (*Xen. Cyr.* 1, 1, 2). Εἰ μὴ ξυζητεῖν Σωκράτει τε καὶ Ἀγάθωνι δεινοῖς οὖσι περὶ τὰ ἐρωτικά, πᾶν ἂν ἐφοβούμεν, μὴ ἀπορήσωσι λόγων διὰ τὸ πολλὰ ἤδη εἰρησθαι (*Pl. Conv.* 193) ¹.

REM. 1. Occasionally the optative and subjunctive alternate and are coupled together: Τιμᾶθος δανείζεται (*hist. pres.*) χιλίας δραχμὰς παρ' Ἀντιφάνους, ἵνα διαδοῖσθαι τοῖς Βωιωτίοις τροφάρχοις καὶ παραμεινώσιν ἕως ἂν αὐτῷ ἡ κρίσις γένηται (*Dem.* 49, 11). Παρανίσχον (*likewise lifted up*) καὶ οἱ ἐκ τῆς πόλεως Πλαταῖς ἀπὸ τοῦ τείχους φρυκτοῖς πολλοῖς πρύτερον παρεσκευασμένους (*physiognom- perf.*) ἐπ' αὐτὸ τοῖτο, ὅπως ἀσαφὴ τὰ σημεῖα τῆς φρυκτορίας τοῖς πολεμίοις ἢ καὶ μὴ βοηθοῖεν (*Thuc.* 3, 22).

REM. 2. Some writers, as Thucyd., use the subjunctive (indic. fut.) oftener than others.

REM. 3. In stating why something that has *not* happened, ought to have taken place, or was to be wished, ἵνα (ὥς, ὅπως) with the indic. imperfect or aorist is put after a praeteritum: Εἰ γὰρ ὄφελον οἰοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργά- ζεσθαι, ἵνα οἰοί τ' ἦσαν αὐ καὶ τὰ ἀγαθὰ τὰ μέγιστα (ἐξεργάζεσθαι, *Pl. Crit.* 44). Καὶ μὴν ἀξίων γ' ἦν ἀκοῦσαι. Τί δέ; ἦν δ' ἐγώ. (*How so!*) "Ἦν ἤκουσας (= *that you might have heard*) ἀνδρῶν διαλεγομένων, οἱ νῦν σοφάτατοι εἰσι τῶν περὶ τοῖς τοιοῦτοις λόγοις (*Pl. Euthyd.* 301; *of those who have to do with —; who occupy themselves with —*).

REM. 4 (to § 130 and 131). When to an object-sentence or sentence of intention dependent on a praeteritum, another such sentence is attached and made dependent on it, the latter, as a general rule, also takes the optative, but may also take the indicative or subjunctive: Κῆρος προσκαλὼν τοὺς φίλους ἐσπουδαιολογεῖτο, ὥς ὀηλοῖν, οὓς τιμὰ (*Xen. An.* 1, 9, 28). Τὸν σοφιστὴν εἶπομεν, ὅτι ἀποροίμεν, εἰς ὅπτερον τῶν δυνάων εἰδὼν θήσομεν (*Pl. Soph.* 264; *we should put*); but when the first passes into the indic. or subjunctive, the latter is also treated as after a present: Οὐ

¹ So for the most part after a hypothetical imperfect or aorist.

² [Properly (*where* =) *in which case you heard* (for conditional, *would have heard*).

τούτου ἕνεκα ἡρχόμεθα διαλεγόμενοι, ἵνα εὕρωμεν, τί ποτ' οὐκ ἔστ' ἐπιστήμη, ἀλλὰ τί ἔστιν (*Pl. Theæt.* 186):

α) In dependent sentences with relatives or conjunctions which are accessory to an object-sentence, or sentence of intention, or infinitive clause, or single infinitive, and are put as forming part of the object (the thing said to be spoken, thought, perceived, &c.), or of the thing intended, and which in the *oratio recta* would stand in the indicative of the present, future, or perfect, or in the subjunctive (with *ἄν* after the relative or conjunction), the optative is used (without *ἄν*), when the principal verb on which the *ὅτι*, *ὅπως*, &c., depends is a praeteritum, and so the following verb would regularly be in the optative by § 130 and § 131¹: 'Ἦδει Κύρος, ὅτι, εἴ τι μάχης δεῖσοι, ἐκ τῶν φίλων αὐτῷ καὶ παραστάτας καὶ ἐπιστάτας ληπτέον εἴη (*Xen. Cyr.* 8, 1, 10 = Εἴ τι μ. δεῖσει, λήψομαι). Θηραμένης εἶπεν, ὅτι οὐδὲν αὐτῷ μέλοι τοῦ ὑμετέρου θορύβου, ἐπειδὴ πολλοὺς μὲν Ἀθηναίων εἰδείη τοὺς τὰ ἔμοια πράττοντας αὐτῷ, δοκοῦντα δὲ Λυσάνδρῳ καὶ Λακεδαιμονίοις λέγει (*Lys.* 12, 71 = Οὐδέν μοι μέλει —, ἐπειδὴ — οἶδα — δοκοῦντα δὲ — λέγω). Ἀναξίβιος ἀπεκρίνατο, ὅτι βουλευέσσοιτο περὶ τῶν στρατιωτῶν, ὅτι δύναιτο ἀγαθόν (*Xen. An.* 7, 1, 35 = βουλευέσσομαι, ὅτι ἂν δύνωμαι ἀγαθόν).

¹ [These rules have been defended by Madvig in a separate publication, where he lays them down thus: *a) In the oratio obliqua, clauses dependent on an historical tense pass into the optative; but not, if in the oratio recta they would have the imperfect or aorist of the indicative; for then these forms of the verb are retained: b) except in clauses with ὅτι (= because; therein that —, in that [he &c. . .] in which even these tenses pass into the optative.*

a) Thus whilst the sentences δώσω ἂ δυνήσομαι or ἂ ἄν εἶρω, δίδωμ' ἂ ἔχω, πέμψω ὅταν δυνηθῶ become regularly ἔλεγεν ὅτι δώσοι (ἔφη δώσειν) ἂ δυνήσοιτο, α εὔροι ἔφη διδοῖναι ἂ ἔχοι, πέμψεν ὅτε δυνηθείη, but may also, from the freedom of Greek construction, be expressed thus: ἔλεγεν ὅτι δώσει ἂ δυνήσεται, ἂ ἄν εἶρη ἔφη πέμψειν, ὅταν δυνηθῇ: on the other hand the sentence ἔδοξα ἂ εἶχον can appear in no other form than ἔλεγεν, ὅτι δοῖη (ἔδωκεν) ἂ εἶχεν: and so, ἔτε ἐπεμψα τὸν ἄγγελον, οἷπῳ ταῦτα ἤδωκ, becomes ἔλεγεν, ὅτι ταῦτα οἷπῳ ἤδῃ (εἰδείη), ὅτ' ἐπεμψε τὸν ἄγγελον: or, ἔφη, ὅτ' ἐπεμψε τὸν ἄγγελον, οἷπῳ ταῦτα εἰδέναι.

b) He has convinced himself, he says, of the limitation expressed in *b*, since the publication of his Syntax, from a comparison of the two following passages, to which at present he cannot add a third. *Xen. Hell.* vii. 1, 31: εἶχε γὰρ λέγειν (Πελοπίδας) ὥς Λακεδαιμόνιοι διὰ τοῦτο πολεμήσειαν αὐτοῖς (τοῖς Θηβαίοις), ὅτι οἱκ ἐθελήσαν μετ' Ἀθησιδάου εἰθεῖν ἐπ' αὐτὸν (τὸν βασιλέα) οὐδὲ θύσαι εἰσσεῖν αὐτὸν ἐν Αἰγίδι τῇ Ἀρτέμιδι. The other passage is *Herod.* ii. 121, 5: ἀπηγισσάσθαι αὐτὸν (φασιν), ὥς ἀνοσιώτατον μὲν εἶναι εὐχαραμένους, ὅτι [in our edd. ὅτε, which would be against the rule, but Madvig 'has no hesitation' in reading ὅτι] τοῦ ἀδελφεοῦ . . . ἀποτάμῳ (= in having cut, cutting off —) τὴν κεφαλὴν, σοφώτατον δέ, ὅτι τοὺς φυλάκους καταμεθύσας καταλύσειε τοῦ ἀδελφεοῦ κρημαίνον τὸν νέκυν.]

1. 132.] Κλέανδρος εἶπεν, ὅτι Δέξιππον οὐκ ἐπαινοίῃ, εἰ ταῦτα πεποιηκώς εἴη (*Xen. An.* 6, 4, 25. Οὐκ ἐπαινῶ, εἰ — πεποίηκεν). Ἐσκόπει Μενεκλῆς, ὅπως μὴ ἔσοιτο ἅπαις ἀλλ' ἔσοιτο αὐτῷ ὅστις ζῶντά τε γηροτροφήσοι καὶ τελευτήσαντα θάψοι (*Isae.* 2, 10. Σκοπῶ ὅπως ἔσται ὅστις — γηροτροφῆσει — θάψει). Οἱ Ἀθηναῖοι ἐσβάντες ἐς τὴν ὁδὸν τὴν Ἐλωρινὴν ἐπορεύοντο, ὅπως, ἐπειδὴ γένοιτο παρὰ τῷ ποταμῷ τῷ Κακυπάρει, παρὰ τὸν ποταμὸν ἴοιεν ἄνω διὰ μεσογείας (*Thuc.* 7, 80 = ὅπως, ἐπειδὴν — γενώμεθα, ἴωμεν). Οἱ Πλαταιῆς ἄσαφῇ τὰ σημεῖα τοῖς πολεμίοις ποιεῖν ἐμχανῶντο, ὅπως μὴ βοηθοῖεν, πρὶν σφὼν οἱ ἄνδρες οἱ ἐξιόντες διαφύγοιεν (*Thuc.* 3, 22 = μηχανώμεθα, ὅπως μὴ — βοηθῶσι, πρὶν ἂν — διαφύγωσιν). Γεωμετρίαν Σωκράτης μέχρι τούτου ἔφη δεῖν μαθάνειν, ἕως ἱκανὸς τις γένοιτο, εἴποτε δεῖσσει, γῆν μέτρῳ ὀρθῶς ἢ παραλαβεῖν ἢ παραδοῦναι ἢ διανεῖμαι (*Xen. Mem.* 4, 7, 2 ; = δεῖ, ἕως ἂν — γένηται, εἴποτε δεῖσσει. —). Τισσαφέρης ὥμοσεν Ἀγησιλάῳ, εἰ σπείσαιο, ἕως ἔλθοιεν, οὐς πέμψει πρὸς βασιλέα ἀγγέλους, διαπράξασθαι αὐτῷ, ἀφεθῆναι αὐτονόμους τὰς ἐν Ἀσίᾳ πόλεις Ἑλληνίδας (*Xen. Ages.* 1, 10. Ἐὰν σπείσῃ, ἕως ἂν ἔλθωσιν, οὐς πέμψω —, διαπράξομαι).

REM. 1. If, on the other hand, the accessory sentence in the *oratio recta* would stand in the aor. or imperf. indic., this is retained in the *oratio obliqua*, because the optative would not express the proper relation of time. We even find, not infrequently, the aorist indicative, where the *oratio recta* would have the perfect indicative (and where, consequently, the optative might stand in the *oratio obliqua*): cf. § 112, R. 1. Οἱ Λακεδαιμόνιοι ἔλεγον, μὴ ἐπηγγέλλαι πω ἐς Λακεδαίμονα τις σπονδὰς, ὅτε ἐσπεμψαν τοὺς ὀπλίτας ἐς Λέπρεον (*Thuc.* 5, 49). Ἡρόμην, εἴ τινας εἶεν μάρτυρες, ὧν ἐναντίον ἀπέδωσαν (*Dem.* 30, 19. Ἀρὰ τινας μάρτυρές εἰσιν. — ἀπέδοτε:). Ἡκουσα, ὅτι Περικλῆς πολλὰς ἐπίσταιτο ἐπαρδὰς, ἅς ἐπάδων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν (*Xen. Mem.* 4, 7, 2). Λέγονσί τινας Θεμιστοκλέα ἐκοίσουν φαρμάκῳ ἀποθανεῖν, ἀδύνατον νομίσαντα εἶναι ἐπιτελεῖσαι βασιλεῖ ἃ ἐπέσχετο (*Thuc.* 1, 138. Ἀδύνατόν ἐστιν ἐπ. ἃ ὑπέσχημαι).

REM. 2. Sometimes the optative stands even in a sentence dependent on an *object-sentence* or sentence of *intention* (one with ὅτι, ὅπως, &c.), which has itself not taken the optative: Ἐδήλωσε Κῆρος, ὅτι ἔτοιμός ἐστι μάχεσθαι, εἴ τις ἐξέρχεται (*Xen. Cyr.* 4, 1, 1). Ἐφραβεῖτο Θεμιστοκλῆς, μὴ οἱ Λακεδαιμόνιοι σφᾶς, ὅποτε σαφὲς ἀκοῖσιν τὰ περὶ τοῦ τέλους, οὐκ εἰ ἀφῶσιν (*Thuc.* 1, 91). Usually, however, in this case the indicative or subjunctive is used.

b) Often in such sentences the same form is retained as they would have in *oratio recta* (cf. § 130, b, and § 131, b). But instead of the indic. present sometimes the imperfect is put (in the same tense with the governing verb; cf. § 130, b): Προῦλεγον, ὧ Σώκρατες, ὅτι πάντα μᾶλλον ποιήσοις ἢ ἀποκρῖνοῖο, εἰ τίς τί σε ἐρωτᾷ (*Pl. Rep.* 1, 337). Ἐλεγον οἱ ἀγγέλοι, ὅτι ἤκοιεν ἡγεμόνας ἔχοντας, οἱ αὐτοὺς, εἰ αἱ σπονδαὶ γένωνται. ἄξουσιν, ἔνθεν ἔξουσιν τὰ ἐπιτήδεια (*Xen. An.* 2, 3, 6. Regularly, οἱ, εἰ — γένοιτο, ἄξοιεν, ἔνθεν ἔξοιεν —). Κῦρος

ἐπηρώτα τὸν Τιγράνην, ποῖα εἴη τῶν ὀρέων, ὁπόθεν οἱ Χαλδαῖοι καταθέοντες ληΐζονται (*Xen. Cyr.* 3, 2, 1). Ποτιδαῖάται ἦλθον εἰς Λακεδαίμονα μετὰ Κορινθίων, ὅπως ἐτοιμάσαιτο τιμωρίαν (= βοήθειαν), ἣν δέη (*Thuc.* 1, 58 = εἰ δεῖσσι). Οἱ στρατιῶται κατασχίσιν τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες οἱ ἔνδον ἀνοίξουσιν (*Xen. An.* 7, 1, 16). Οἱ Πλαταιῆς τοῖς Θηβαίοις ἔλεγον τὰ ἔξω τῆς πόλεως μὴ ἀδικεῖν· εἰ δὲ μὴ, καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς ἀνδρας ἀποκτενεῖν, οὓς ἔχουσι ζῶντας (*Thuc.* 2, 5). Παρήγγειλαν οἱ στρατηγοί, ἐπειδὴ δειπνήσειαν, συσκευασμένους πάντας ἀναπαύεσθαι καὶ ἐπεσεῖν, ἥνικ' ἂν τις παραγχείλῃ (*Xen. An.* 3, 5, 18; observe the alteration of the two forms). Οἱ στρατιῶται οὐκ ἔφασαν ἵεναι, ἐὰν μὴ τις χρήματα διδῶ. Ὁ δὲ Κῦρος ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπ' ἅν εἰς Βαβυλῶνα ἦκωσιν (*Xen. An.* 1, 4, 12 and 13). Κλέαρχος ἔφη χρήναι, οἳ ἂν ἐξελεγχθῶσι διαβάλλοντες (*those who should be convicted of circulating calumnious reports*), ὥς προδότας ὄντας τιμωρηθῆναι (*Xen. An.* 2, 5, 27). Φίλιππος, εἰ τοῦτο τῶν παρ' αὐτοῦ πεμπομένων ἱερομνημόνων εἰσηγοῖτό τις, ὑπόψεσθαι τὸ πρᾶγμα ἐνόμιζε καὶ τοὺς Θηβαίους καὶ τοὺς Θετταλοὺς, ἦν δ' Ἀθηναῖος ἢ ὁ τοῦτο ποιῶν, εὐπόρως λήσειν (*Dem.* 18, 148). — Κῦρος ὑπέσχετο τοῖς Μιλησίοις φυγᾶσιν, εἰ καλῶς καταπράξειεν, ἐφ' ᾗ ἐστρατεύετο, μὴ πρόσθεν παύσεσθαι, πρὶν αὐτοὺς καταγάγοι οἵκαδε (*Xen. An.* 1, 2, 2 = ἦν καταπράξω, ἐφ' ᾗ στρατεύομαι, οὐ — παύσομαι, πρὶν ἂν καταγάγω). Μέγα τὸ δέος ἐγένετο, μὴ οἱ Πελοποννήσιοι, εἰ καὶ μὴ διενοοῦντο μένειν, πορθῶσιν ἅμα προσπίπτοντες τὰς πόλεις (*Thuc.* 3, 33).

REM. It is a rare anomaly, when an accessory sentence passes into the optative, and yet ἂν with the relative or conjunction is retained: Οὐδεὶς ὅστις οὐχ ἡγείτο δίκην με λήψεσθαι παρὰ τῶν ἐπιτρόπων, ἐπειδὴν τάχιστα ἀνὴρ εἶναι δοκιμασθῆναι (*Dem.* 30, 6 = ἐπειδὴν δοκιμασθῶ or ἐπειδὴ δοκιμασθῆναι). (*Soph. Trach.* 687.)

c) The same rule and exception hold for accessory sentences dependent on a participle which has the force of an object-sentence (see *Participles*, § 177, b. 178): Ἡ αἰτία πρόδηλος ἦν ἐπ' ἐκείνους ἥξουσα, εἴ τι πάθοι Χαρίδημος (*Dem.* 23, 12 = πρόδηλον ἦν, ὅτι — ἥξοι). — Τοῦτο πρόδηλον ἦν ἐσόμενον, εἰ μὴ ὑμεῖς κωλύσετε (*Aesch.* 3, 90).

d) Likewise the optative stands in dependent sentences which are so immediately attached to a leading sentence whose verb is a präteritum, that they form part of the thought of the person mentioned in the leading sentence (of something then present, or future, or so *past* as to be still *present* in its results—the perfect), especially with εἰ, with ὅτι (*because, for that*¹), with ἕως, μέχρι οὗ (*until* —

[¹ "This mode of expression is usually met with only with reference to what is
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could), and with relatives: Οἱ μὲν εὐχοντο, Ξενίαν καὶ Πασίωνα ὥς δολίους οὔτας ληφθῆναι, οἱ δὲ ὥκτειρον, εἰ ἀλώσονται (*Xen. An. 1, 4, 7; felt compassion at the thought —*). Οὐκ ἦν τοῦ πρὸς ὑμᾶς πολέμου πέρας οὐδ' ἀπαλλαγὴ Φιλίππῳ, εἰ μὴ Θηβαίους καὶ ἑταλοὺς ἐχθροὺς ποιήσειε τῇ πόλει (*Dem. 18, 145; Philip had, saw no means of ending —*). Οἱ Ἀθηναῖοι Περικλέα ἐκάκιζον, ὅτι, στρατηγὸς ὢν, οὐκ ἐπεξάγει ἐπὶ τοὺς πολεμίους (*Thuc. 2, 21*). Δερκυλλίδας καὶ Τισσαφέρηνς σπονδὰς ἀλλήλοις ἐποιεσαντο, ἕως ἀπαγγελθεὶν τὰ λεχθέντα ἐς Λακεδαίμονα καὶ ἐπὶ βασιλεία (*Xen. Hell. 3, 2, 20*). "Ἄνδρα οὐδὲν ἔντοπον ἐώρων, ὅστις ἀρκεσειεν (*Soph. Phil. 280; from whom I could expect help*). Ἰπποκράτης, ὅποτε καιρὸς εἴη, ἔμελλε στρατεύειν ἐς τοὺς Βοιωτοὺς (*Thuc. 1, 77; intended, when it should be the fit time*). But sometimes here also, especially with εἰ and in relative sentences, that form (present, future, or perfect indicative) is retained, in which the person mentioned would himself express the thought: Ἐμακάρισα τὸν Εὐήνιον, εἰ ὥς ἀληθῶς ἔχει ταύτην τὴν τέχνην (*Pl. Apol. 20*). Τῷ μὲν ἐαυτῷ συνειδότει δεινὸν εἰσῆι (*it seemed hard*), εἰ ποιηρῶν ἔργων εἴξει κοινωνεῖν τῷ σιωπῆσαι (*Dem. 19, 33*). — (For the indicative present sometimes the imperfect is found: Ἐματὸν ἐποδοφνύμενον, ὅστις τοῦτο μὲν *(on the one hand)*, ἐν ᾧ ἔδεκε ὁ ὄμιλος κικλίσθαι, ἐγὼ αὐτὶ τοῦτον *(therefore)* κακὰ εἶχον, τοῦτο δὲ, ἐπειὶ ἐφαίνετο εἰ ἐπ' ἐμοῦ πεπονθώς, πάλιν αὖ καὶ διὰ τοῦτ' ἐγὼ ἀποδοίμην, *Andon. 2, 16*).

REM. 1. On dependent sentences with a hypothetical imperfect or aorist indicative, see § 117 a. R. 2.

REM. 2. If the leading sentence contains a wish in the optative, a sentence dependent on this also takes the optative: "Ολοιο μίμῳ, πρὶν μάθωμ', εἰ καὶ πάλιν γνώμην μετόισις (*Soph. Phil. 961*).¹

present or future, as compared with the time of the principal action, except in two cases. (1) One of these is again (cf. note on p. 113) that of clauses introduced by ὅτι. And since here no change or ambiguity is possible, I assert, without hesitation, though I have not any example at hand, that as Thucyd. 2, 21 says Περικλέα ἐκάκιζον, ὅτι, οὐκ ἐπεξάγει ἐπὶ τοὺς πολεμίους, so he might have said ὅτι οὐκ ἐξαγάγει, in the sense of *because he had not led them out*."

"(2) Then an additional thought, referred to the person spoken of, may be attached, by means of a relative pronoun, to a single definite notion; and in this added thought, that which would have stood in the aorist of the indicative, if there were no intimation of its being the thought of another, may be expressed by the aorist of the optative, because here, in the case of a principal verb in the present, no ὅς ἂν with aorist of the subjunctive is conceivable, and therefore no confounding with an aorist of the optative, as representing an ὅς ἂν c. aor. subj., can take place. The only instance I can at present produce is *Soph. Phil. 1246: μνήμην παλαιῶν σπερμάτων ἔχουσ', ἃφ' ὧν θάνοι μὲν αὐτός, τὴν δὲ τίκτουσαν λίποι τοῖς οἴσιν αὐτοῦ δύστεκνον παιδοργάν.*" Madvig, p. 17.]

¹ Occasionally the optative is put, irregularly, in sentences dependent on an indicative in general reflexions: Τοῦ αἰτὸν λέγειν, ἃ μὴ σαφῶς εἰδείη, φείδεσθαι δεῖ

The optative (present or aorist) stands after conjunctions of time (without *ἄν*), relative words (without *ἄν*), and *εἰ* (*if*, i. e. *as often as*), in connexion with a leading sentence whose verb is a preteritum, when the thing denoted is, not what took place in a certain individual case, or with a certain individual person or thing, but what recurred and was repeated so often as a case befell, or a person or thing of a certain kind occurred [*opt. of indefinite frequency*]. (*Ὅποτε ἀφίκετο*, when he came, if he did come, whenever he came; *ὅτε ἀφίκετο*, when he came. *ὅταν ἀφίκηται*, when he comes: *Ὅσους εἶδον*, so many as I saw on the whole; *ὥσους ἔδοιμι*, so many as I saw from time to time, so often as I saw any.) *Κῦρος, παρελαύνων τὸν ἵππον εἰς τὸ πρόσθεν ἤσυχος, κατεθεάτο τὰς τάξεις· καὶ οὓς μὲν ἰδοὶ εὐτάκτως καὶ σιωπῇ ἰόντας, προσελαύνων αὐτοῖς, τίνες τε εἶεν, ἤρετο καί, ἐπεὶ πύθοιτο, ἐπῆνεν εἰ δέ τινας θορυζομένους αἴσθοιτο, τὸ αἴτιον τούτου σκοπῶν κατασβεννύναι τὴν ταραχὴν ἐπειράτο* (*Xen. Cyr.* 5, 3, 55). *Σόλων ἐν ἅπασιν, οἷς ἐτίθει, νόμοις περὶ τῆς πολιτείας μᾶλλον ἐσπουδάξεν ἢ περὶ τοῦ πράγματος αὐτοῦ, οὗ τιθεῖν τὸν νόμον* (*Dem.* 22, 30; *about which*, whatever it was —). *Οἱ ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν εἰστήκεσαν καὶ πάλιν, ἐπεί πλησιάσαι ὁ ἵππος, ταῦτόν ἐποιοῦν* (*Xen. An.* 1, 5, 2. *Of ἄν*, see § 117 b, R. 3; *εἰστήκεσαν* counts as an imperfect). *Περιεμένομεν ἐκάστοτε, ἕως ἀνοιχθεῖν τὸ δεσμωτήριον* (*Pl. Phaed.* 59). (*Ὅποτε ἔλθοιεν, οὐ αἰδέσθαι ἔοικε, φίλας καθίστασθαι*, with the relative sentence necessary to the completion of the notion likewise in the optative.)

(The Tenses of the Optative.) α) In object-sentences with *ὅτι* and *ὥς*, and in dependent interrogative sentences, which in their independent form would have the indicative, the tenses of the optative correspond entirely with the same tenses of the indicative (so that the aorist is a preteritum), yet so that the present at the same time comprises the imperfect, and the perfect the pluperfect. In connexion, therefore, with the same leading verb in the preteritum on which the optative sentence depends, the present acquires the sense of the *præsens* or *imperfectum in præterito*, the aorist and the imperfect that of the *præteritum in præterito* (but with the same distinction which appears in the *oratio recta* between the aorist and the perfect), and the future that of the *futurum in præterito*. See the examples in § 130, a. (But in a dependent question which in the *oratio recta* or after a present might have the subjunctive, the aorist has not the signification of a preteritum: *Οἱ Ἐπιδάμνιοι τὸν ἐν Δελφοῖς θεὸν ἐπῆροντο, εἰ παρ' αὐτοῖς Κορινθίοις τὴν πόλιν*. *Thuc.* 1, 25 = *παράδομεν οἱ παραδώσομεν*.) *Xen. An.* 7, 4, 10. *Mem.* 4, 2, 10 (*σκοπῶν ὅτι ἀποκρίναιτο*) and *Herod.* 5, 67, *ἐχρηστηριάξετο εἰ ἐκβάλαι* (where even Dobree, with *Wesley*) would read *ἐκβάλλη*).

(*Xen. Cyr.* 1, 6, 19; *what one does not himself know*). *Εἰκὴ κράτιστον ξὺν ἑποῦ δύναιτό τις* (*Soph. Œd. R.* 979).

[§ 134.] REM. As in the indicative the aorist stands now and then where we should expect the perfect (§ 112, R. 1), so also in the optative: Οἱ Πλαταιῆς κήρυκα ἐξέπεμψαν παρὰ τοὺς Θηβαίους, ὅτι τὰ πεποιημένα οὐχ ὁσίων δράσειαν (*Thur.* 2, 5; almost = *δεδράκατε*).

b) In the sentences treated of in § 133 (optative of the thing repeated [*indefinite frequency*]), the present optative corresponds with the imperfect indicative, and denotes the action in the dependent sentence to be contemporaneous with that in the leading sentence; the aorist with the aorist indicative after conjunctions of time (§ 114, c), and therefore denotes the action of the protasis as a single act recurring each time before the action of the apodosis; often, however, the difference is very slight: Ὅποτε οἱ τότε βασιλεύοντες αὐτὸν μὲν Εὐαγόραν ὁ ρῶεν, ἐξεπλήττοντο καὶ ἐφοβούντο περὶ τῆς ἀρχῆς, ὅποτε δὲ εἰς τοὺς τρόπους ἀποβλέψαιεν, σφόδρα ἐπίστευον (*Isocr. Evag.* 21).

c) In all other sentences the present and perfect of the optative answer to the present or perfect of the indicative or subjunctive, the future optative to the future indicative (therefore never in sentences of intention after ἵνα or ὥς). The aorist answers to the aorist subjunctive, therefore loses the sense of a preteritum, and differs from the present only as giving prominence to the consideration of the action as transient and occupying a single point of time, usually with more express reference to the future. (Cf. § 128.) Μένων ἐπεθύμει ἄρχειν, ὅπως πλείω λαμβάνοι (*Xen. An.* 2, 6, 21; *to get more*, in general or for ever). Ἐδείσαν οἱ Ἕλληνες, μὴ οἱ Πέρσαι προσαγάγοιεν πρὸς τὸ κέρας (*Xen. An.* 1, 10, 9). Ἦιδει Κῦρος, ὅτι, εἴ τι μάχης ποτὲ δεήσοι, ἐκ τῶν φίλων αὐτῷ καὶ παραστάτας καὶ ἐπιστάτας ληπτέον εἶη (*Xen. Cyr.* 8, 1, 10). Ἐδείσαν οἱ Κερασούντιοι, μὴ λύσσα τις ὥσπερ κυσὶν ἡμῶν ἐμπεπτόκοι (*Xen. An.* 5, 7, 26). See further examples in § 131 and 132.

REM. 1. As in certain sorts of sentences the distinction between future indie. and aor. subjunctive is but small (with ὅπως in an object-sentence, εἰ δώσω and εἰ δῶ), so in the same sorts of sentences the distinction is also but small in the optative between the future and the aorist. It should be remarked, however, that in object-sentences in the optative with ὅπως, the aor. is much more frequent than the future. (Both tenses in connexion: Τὸν ἔμπροσθεν χρόνον ἔζων ὑπὸ πολλῆς ἐπιμελείας ὅπως ὥς ελάχιστα μὲν ὀψοίμην, ελάχιστα δ' ἀκουσοίμην, ελάχιστα δ' ἐροίμην. *Xen. Econ.* 7, 5.) Even more rare than in such sentences is the optat. future in sentences of intention with ὅπως or μὴ. (Ἀγαμέμνων ἠγγίαυεν ἐντελλόμενος Χρίσῃ νῦν τε ἀπέναι καὶ αὐτὸς μὴ ἐλθεῖν, μὴ αὐτῷ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι, *Pl. Rep.* 3, 393.) In conditional sentences in the *oratio obliqua* after a preteritum, εἰ with the aorist rather denotes the action as a condition going before (εἰ δούην, *si dedissem* = εἰν δῶ, *si dederō*), the future, on the contrary, denotes it merely as going on at the same time (εἰ δώσοιμι, *si darem* = εἰ δώσω, *si dabo*); sometimes, however, the future (occasionally even the present) is put where the aorist might stand: Ἐρόμμιε Πασών εἰ μὲν ἐν Ἀθήναις μένειν ἐπιχειροίην (*immediately, where I already was*), ἐκδυθήσεσθαί μ' ὑπὸ τῆς πόλεως Σατύρω, εἰ δ' ἄλλοσέ ποι τραποίμην, οὐδὲν

μελήσειν αὐτῷ (τῷ Πασίῳ) τῶν ἐμῶν λόγων, εἰ δ' εἰς πλευσοίμην εἰς τὸν Πόντον. [§ 134.] ἀποθανεῖσθαι με μετὰ τοῦ πατρὸς ὑπὸ Σατύρου (*Isocr.*, *Trar.* 9). 'Ο ἡγεμὼν ἔφη εἶναι ἄκρον, ὃ εἰ μὴ τις (*ouc*) προκαταλήψοιτο, ἀδύνατον ἔσσεσθαι παρελθεῖν (*Xen.* *An.* 4, 1, 25). In relative sentences ὅς δώσοι and ὅς δούη differ, as ὅς δώσει and ὅς ἂν δῶ. Therefore, "Ἐλεγεν ἄξιν αὐτοῦς, ἔνθα λήψονται τὰ ἐπιτήδεια, and εἰπὼν τινες, ὅτι εἴη Παγκλέωνι ἀδελφός, ὅστις ἐξαίρησεται αὐτὸν εἰς ἐλευθερίαν (*Lys.* 23, 9), because representing ἄξω, ἔνθα λήψεσθε, and ἔστιν ἀδελφός, ὅστις ἐξαίρησεται. But ἔφη παραμενεῖν, ἕως ἔλθοιεν οὓς πέμψειεν = οὓς ἂν πέμψῃς (§ 132, n, last example).

[REM. 2. "In fact the *future of the optative* is formed and used for the *sole purpose* (to which it is most strictly confined) of representing the *future indicative* in the *oratio obliqua* after a *præteritum*.—Hence it appears (1) in clauses with ὅτι, ὥς, and in *dependent questions*: (2) in *conjunctival* and *relative* accessory sentences of the *oratio obliqua* after a *præteritum*; and also in such accessory clauses as are immediately attached to a principal sentence (*in præterito*) of the *oratio recta*¹, whilst they themselves, as *orat. obliqua*, form a *member of the thought* attributed to the person spoken of: οἱ μὲν (κ.τ.λ.) . . . οἱ δὲ ὄκτειρον, εἰ δάωσιντο = *felt compassion for them at the thought* —).—(3) in sentences with ὅπως (= *how, that* — [not after ὅπως, as *final particle*, = *ut*, cf. (5)], inasmuch as here the *future of the indicative* may follow a present. Here, however, it does not occur *often* (usually the aorist): τοῦτους, ὅπως ὥς βέλτισται ἔσονται, αὐτὸς ἐσκέπει (*Xen.*).—(4) *Very seldom* with μὴ (without ὅπως) after *verba timendi*. I have only remarked *Pl. Euthyphr.* 15, D; and *Xen. Hellen.* vi. 4. 27.—(5) In *final* sentences after ὅπως (ὅπως μὴ), the fut. of the optative must be looked upon as *doubtful*." (Madvig.)]

(Optative with ἄν, and in conditional sentences in the *oratio recta*².) § 135.
α) With ἄν the present and the aorist stand in the optative (now and then also the perfect as denoting the now existing result, besides the perfects which are present in signification) to express a possible contingency, which will be actual under a certain condition, which it is admitted does not at present hold, but is easy to be conceived as occurring, and which for the moment one chooses to assume and presuppose. The condition is expressed by εἰ, with the optative of the present or aorist. The apodosis here approximates sometimes to a simply conditional apodosis in the indic. future, sometimes to a hypothetical apodosis in the imperf. indic. with ἄν, so that the thing put as contingent is more opposed to the actual state of the case, yet with a certain reference to what is still possible or probable; sometimes this form is merely a more delicate mode of expression instead of the imperf. with ἄν. The aorist differs from the present only in the way explained above (§ 134, c): "Ὅσον αἱ μοναρχίαι πρὸς τὸ πράξαι τι τῶν δεόντων διαφέρουσι τῶν ὀλιγαρχιῶν καὶ τῶν δημοκρατιῶν, οὕτως ἂν

¹ Printed *obliqua* in Schneidewin.

² Not to be confounded with the optative after εἰ in *oratio obliqua* after a *præteritum* (§ 131, 132) and the optat. of recurring acts (§ 133).

13 κάλλιστα θεωρήσαιμεν, εἰ τὰς μεγίστας τῶν πράξεων παρ' ἀλλήλας
 135-1 τίθεντες ἐξετάξωμεν ἐπιχειρήσαιμεν (*Isocr. Nic. 17; we might perhaps
 best see, if —; and therefore we will do so*). Εἰ ἀμελήσαι δοξάμεν
 Γαδάρτα, τοῦ τοσαῦτα ἡμᾶς ὠφεληκότος, ποίοις λόγοις ἄλλους πείθοιμεν
 ἂν χαρίζεσθαι τι ἡμῖν; (*Xen. Cyr. 5, 3, 33. And therefore we will
 avoid this ungratitude*). Χρὴ ὑμᾶς, ὃ Ἀθηναῖοι, τοιαῦτα φρονεῖν περὶ
 τῶν ἀτυχούντων δέησιν, οἷάπερ ἂν τοὺς ἄλλους ἀξιόσαιτε φρονεῖν περὶ
 ὑμῶν, εἰ ποθ', ὃ μὴ γένοιτο, τοιούτῳ τι συμβαίῃ (*Dem. 15, 21; as you
 might look for from them, if we imagine that —*). Ἐπιλησμων ἂν εἴην,
 ὃ Ἀγάθων, εἰ. ἰδὼν τὴν σὴν ἀνέρεϊαν, βλέψαντος ἐναντία τοσοῦτω
 θεάτρῳ ἢν οἰσθείην σε θορυβησεσθαι ἐνεκα ἡμῶν, ὀλίγων ἀνθρώπων
 (*Pl. Com. 194. I must be forgetful, if I were to think —*). Εἰ, ἐπὶ πύρ-
 ρι ἔλθωντος σοι καὶ μὴ ὄντος παρ' ἐμοῦ, ἄλλοτε ἤγησάμην, ὅπως σοι εἴη λαβεῖν, οὐκ ἂν
 ἐμέμφου μοι. Καὶ εἰ, ὑπομένοντα μουσικῇ μαθεῖν σου παρ' ἐμοῦ, δεῖξαι μὲν σοι πολλὴ
 δεινότητος ἐμοῦ περὶ μουσικῆς καὶ σοι χάριν ἂν εἰδώς, εἰ ἐβόλους παρ' αὐτῶν μαν-
 θάνων, τί ἂν ἔτι μοι μέμφοιο; Οὕτως ἂν καὶ περὶ τῆς οἰκονομικῆς ποιήσω (*Xen.
 Econ. 2, 15*).

b) The condition, instead of being expressed in a sentence of its own, may be intimated by a single word, or by the context: Ἐκ τῶν ἐμπορίων τῆς Χερρόνησου, ἃ τότε ἂν κλεισθεῖη (*which then, i.e. in case Chersonesus should conquer the Chersonese*), πλέον ἢ τριακόσια τάλαντά ἐσθ' ἢ πρόσδοδος (*Dem. 23, 110*).

c) The protasis retains its form, when the apodosis passes into the infinitive or the participle: Ἐλπίζω, εἰ τὴν πρὸς ἐμὲ ὁδὸν τράποις, σφόδρ' ἂν σε τῶν καλῶν καὶ σεμνῶν ἐργάτῃν ἀγαθὸν γενέσθαι (*Xen. Mem. 2, 1, 27 = σφόδρ' ἂν ἀγαθὸς ἐργάτης γένοιτο*). See *Infinitive and Participle with ἂν*.

REM. 1. As this form of hypothetical declaration differs but little from a simply conditional statement which refers to the future, it sometimes happens that both forms are combined:

a) The condition is expressed absolutely in the present or fut. indicative, or in the subjunctive with εἰ, but the apodosis nevertheless stands in the optative with ἂν as something possible and conceivable: Οὐδεὶς ἂν ἐγὼ πάθωμι, εἰ μὴ ἐξέσται μοι ἀπέναι καὶ μὴ ἀκοῖν σου; (*Pl. Gorg. 461*). Πολλὴ ἂν τις εὐδαιμονία εἴη περὶ τοῖς νέουσι, εἰ εἰς μὲν μόνος αὐτοῖς διαφθείρει, αἱ δ' ἄλλαι ὠφελοῦσιν (*Pl. Apol. 25*). Ἦν φθάσωμεν, πρὶν τοῖς πολέμοις συλλεγῆναι, ἀναζῶντες, ἀμαχεῖ λαζῶμεν ἂν τὸ ἄκρον (*Xen. Cyr. 3, 2, 5*). The apodosis sometimes expresses, not a direct consequence of the condition, but something which *even then* is only possible, so that the optative with ἂν is purely potential, as in the following §: Εἰ θέλετε σκέψασθαι παρ' ὑμῶν αὐτοῖς, τί βούλων ἢ ἐλαίθερον εἶναι διαφέρει, τοῦτο μέγιστον ἂν εἴροιστε, ὅτι τοῖς μὲν βούλοις τὸ σῶμα τῶν ἀδικημάτων πάντων ὑπέκτανον ἐστὶ (*is unserviceable for, must atone for, § 63, d*), τοῖς δ' ἐλευθέροις ὑστάτον τοῦτο προσήκει κολάζειν (*Dem. 24, 167*).

b) The apodosis is put in the indicative, as simply conditional, while the protasis is marked by the optative as an assumed possibility. Often the former is, pro-

perly considered, an unconditional and general assertion, and the optative with *εἰ* only assigns a possible case in which the assertion will apply: *Τίνα εὐρήσομεν τῶν τοῖς Τρωακοῖς χρόναις γενομένων, εἰ τοὺς μέθαις ἀφέντες τὴν ἀλήθειαν σκοποῖμεν, τοιοῦτα διαππραγμένον οἷα Εὐαγόραν;* (*Isocr. Evag.* 66.) *Εἰ ἐθέλοις τρεῖς τοιούτους ἀνθρώπους ἐν μέρει ἀνερωτᾶν, τίς τούτων τῶν βίων ἥστος, τὸν ἑαυτοῦ ἑκάστος μάλιστα ἐγκωμιάσεται* (*Pl. Rep.* 9, 581).—*Ἐπισκοπῶ, ὃ ξέρε, εἴ τι συμβαίνει γίνεσθαι, πῶς κείται τὰ ἐν τῇ γῇ* (*Xen. Anab.* 8, 15; *if any thing; in case of any thing happening*). *Ἔστιν οἰκονομίαν ἐπισταμένῳ, καὶ εἰ μὴ αὐτὸς τύχοι χρήματα ἔχων, τὸν ἄλλον οἶκον οἰκονομοῦντα μισθοφορεῖν* (*Xen. Anab.* 1, 4; *even if he himself should possess no property*). (So likewise where the apodosis becomes infinitive: *Ἡγοῦμαι, εἰ καὶ μηδεὶς ἄλλον μνησθεῖν ἀλλ' ἐνταῦθα καταλείπομι τὸν λόγον, βράδιον ἐκ τούτων εἶναι γρῶναι τὴν ἀρετὴν τοῦ Εὐαγόρου*, *Isocr. Evag.* 33. *I take it to be easy, even if I should mention nothing more*—.)¹

REM. 2. Other quite occasional and isolated deviations from the regular form of hypothetical statements rest upon an inaccuracy in the expression. On *εἰ* with *one* indicative and *one* optative, when a judgment is pronounced on the connexion between a past fact and a possible action which has not yet occurred (*Δεινὰ ἂν εἶναι εἰργασμένος, εἰ τότε μὲν ἔμενον, νῦν δὲ τὴν τάξιν λίποιμι*), see *Connexion of Sentences with μὲν*—δέ, § 189, a.

REM. 3. *Εἰ* with the optative, is used in sentences of comparison, which denote something merely thought, but yet possible: *Οἱ τοιοῦτοι ὅμοιοι ἐμοὶ δοκοῦσι πεποιθῆναι, οἷον εἰ τις ἐδ' σπείρων καὶ ἐδ' φυτεύων, ὅποτε καρποῖσθαι ταῦτα ἴδωι, ἐφ' ὧν καρπὸν ἀσυγκόμιστον εἰς τὴν γῆν πάλιν καταρρέειν* (*Xen. Cyr.* 1, 5, 10). (A direct opposition to reality is expressed by the imperf. indicative: *Οὐδὲν τι διάφορον πάσχει ἢ εἰ μόνος ἐστρατεύετο*, *Xen. Cyr.* 5, 4, 20.)

Without any definite condition either expressed or implied in the context, the optative with *ἂν* (present, aorist, sometimes perfect) is very frequently used to denote something as what is conceivable, and, under certain circumstances, could and might easily occur, or to which some person might be inclined; in general, as the form of a modest expression of opinion on the present or the future. (*Optativus potentialis, dubitativus*. The aorist, of that which is single and transient.) *"Ὅρα ἂν ἡμῖν συσκευάζεσθαι εἶη* (*Xen. Cyr.* 3, 1, 41). *"Ἴσως ἂν οὖν τις ἐπιτιμήσειεν τοῖς εἰρημένοισι, ὅτι τὰς μὲν πράξεις ἐπαίνῳ, τὰς δ' αἰτίας οὐ φράζω* (*Isocr. Arcop.* 36). *Ταῦθ' ὥς οὐ παρὰ τὸν νόμον ἐστίν, οὐτ' ἂν Ἀνδροτίων ἔχοι λέγειν οὐθ' ὑμεῖς πεισθεῖητε ἂν* (*Dem.* 22, 17). *Ἥδεώς ἂν ἔγωγ' ἐροίμην Λεπτίνην, τίς αὕτη ἢ ἀτέλειά (exemption from taxes) ἐστίν* (*Dem.* 20, 129). (*Βουλοίμην ἂν, relim.*) *"Ἀρ' οὖν ἐθέλῃσαις ἂν, ὦ Γοργία, ὥσπερ νῦν διαλεγόμεθα, διατελέσαι το μὲν ἐρωτῶν, τὸ δ' ἀποκρινόμενος;* (*Pl. Gorg.* 449. *Should you feel*

¹ Οἱ ἵπποι τοῖς Πέρσαις νυκτὸς ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ, τοῦ μὴ φεύγειν ἕνεκα, εἰ λυθῆισαν (*Xen. An.* 3, 4, 35; *that they might not run away, if by chance they should get loose*).

[§ 136.] *inclined? should you mind (doing it)? modest request.* Ἄρα ἐθέλησειεν ἂν Γοργίας ἡμῖν διαλεχθῆναι; (*Pl. Gorg.* 447.) Ποῖ οὖν, ἔφην ἐγώ, τραποίμεθ' ἂν ἐτι; (*Pl. Euthyd.* 290. *Whither then should we [can we, are we to] turn ourselves?* cf. § 121.) Πῶς ἂν ὀλοίμην; (*Eur. Med.* 97. expressing, virtually, a wish.) Χωροῖς ἂν εἴσω (*Soph. Phil.* 674. *Thou mightest go in; [you may go in] approximating to the imperative.*) Λέληθέ σε, ὅτι καὶ οἱ βαφωδοὶ πάντες ἐπίστανται τὰ Ὀμήρου ἔπη; Καὶ πῶς ἂν, ἔφη, λελήθοι, ἀκροώμενόν γε αὐτῶν ὀλίγου ἂν ἐκάστην ἡμέραν; (*Xen. Conv.* 3, 6.)

§ 137. The potential optative with ἂν stands, not only in principal sentences but also in accessory sentences, which admit of such a conception and mode of expression, especially in declarative object-sentences with ὅτι or ὡς, in dependent interrogative sentences which would have the same form in the *oratio recta* (without reference to the time of the principal verb), and in relative sentences (with pronoun or relative particles): Ἀπεκρίνατο Κλεάνωρ, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοῖεν (*Xen. An.* 2, 1, 10 = Πρόσθεν ἂν ἀποθάνοιμεν ἢ — παραδοῖμεν). Ἐννοεῖτε (imperat.), ὅτι ἦττον ἂν — στάσις εἴη ἐνός ἀρχοντος (*Xen. An.* 5, 9, 29). Ἐσκόπουν, τί' ἂν τρόπον ἡσυχίαν ἔχειν Ἀθηνόδωρος ἀναγκασθεῖη (*Dem.* 23, 11). Ἡρώτων οἱ πρέσβεις τοὺς στρατηγούς, εἰ δοῖεν ἂν τούτων τὰ πιστά (*Xen. An.* 4, 8, 7 = Ἄρ' ἂν δοίητε —). Οὐκ οἶδ', ὅ,τι ἂν τις χρήσαιτο στρατιώταις οὕτως ἀθύμως ἔχουσιν (*Xen. An.* 3, 1, 40). Χρὴ τοὺς μέγα φρονοῦντας μὴ τοῖς τοιοῦτοις ἐπιχειρεῖν, ἂ καὶ τῶν τυχόντων ἂν τις καταπράξειεν (*Isocr. Phil.* 41). Εἵπατέ μοι, εἰ τινα ἐγὼ νῦν τῶν ἐμῶν ἀποστέλλοιμι πρὸς τὸν Ἰνδόν, συμπέμψαιτε ἂν μοι τῶν ὑμετέρων οἵτινες αὐτῷ τὴν ὁδὸν ἡγήντο ἂν; (*Xen. Cyr.* 3, 2, 28; *who could show him the way.*) Ἄφοβος τὴν οὐσίαν μοι οὕτως διώκηκεν ὥς οὐδ' ἂν οἱ ἔχθιστοι διοικήσειαν (*Dem.* 27, 48). Μαρία τὸν Μειδίαν ἡσπάζετο, ὥσπερ ἂν γυνὴ γάμβρον ἀσπάζοιτο (*Xen. Hell.* 3, 1, 14). Ὁ Ἀρμένιος τὰ βασιλεία οἰκοδομεῖν ἤρχετο ὥς ἂν ἱκανὰ ἀπομάχεσθαι εἴη (*Xen. Cyr.* 3, 1, 1; *in such wise as they might be; i. e. so that —*). Ὑμεῖς, ὦ Ἀθηναῖοι, ὥς μὲν ἂν εἴποιτε δίκαιους λόγους, ἄμεινον Φιλίππου παρεσκεύασθε, ὥς δὲ κωλύσαιτ' ἂν ἐκείνον πράττειν, ἂ βούλεται, παντελῶς ἀργῶς ἔχετε (*Dem.* 6, 4. *You are prepared for this, how you might be able; i. e. to be able.* So ὥς frequently with the potential optative, and an accessory signification of a purpose or aim). Διάφορόν τι ποιεῖς, εἰ τοὺς τοῖς νόμοις πειθομένους φανλίζεις, ὅτι καταλυθεῖεν ἂν οἱ νόμοι, ἢ εἰ . . ψέγοις (*Xen. Mem.* 4, 4, 14; *because the laws might possibly be annulled*). (Potential optative in a conditional sentence: Ἀλλὰ μὲν, εἴ γε μὴδὲ δοῖλον ἀκρατῇ δεξαίμεθ' ἂν. πῶς οὐκ ἄξιον αὐτὸν γε φυλάσσειν τοιοῦτον γενέσθαι; *Xen. Mem.* 1, 5, 3: *if we should not even receive. Cf. § 117 b. R. 1.*)¹

¹ Εἰ δοκοῖν. ὅπου δυναίμην, ἄκυρον ποιεῖν τὸ Λακεδαιμονίων ἀξίωμα, ἐννοῶ, μὴ λίαν ἰσχυρὰ σωφρονισθεῖν (*Xen. An.* 5, 9, 28; *I fear I should but too soon be brought to*

Relative and conjunctive sentences which are appended to a sentence in the optative with *ἄν*, or to a conditional sentence in the optative, to define the hypothetical statement more accurately, without being predicated for themselves as actual, and which belong to present or future time, are themselves (as denoting something assumed or possible) put in the optative (as in *oratio obliqua* after a *præteritum*, § 132). On the other hand, declarative object-sentences and dependent interrogative sentences stand in the indicative, as after a present or future indicative (from which the optative with *ἄν* in a principal sentence, deviates only in form). In object-sentences with *ὅπως*, and in sentences of intention, the subjunctive is also usually put, but also the optative: (a) Πῶς ἄν τις, ἃ γε μὴ ἐπίστατο, ταῦτα σοφὸς εἴη; (*Xen. Mem.* 4, 6, 7.) Χρημάτων ὁ τοιοῦτος ἀνὴρ νέος μὲν ὢν καταφρονοῖ ἄν, ὅσῳ δὲ πρεσβύτερος γένοιτο, μᾶλλον αἰεὶ ἀσπάζοιτο ἄν (*Pl. Rep.* 8, 549). Οὕτω γιγνομένων (if such becomes the state of the case) σαφῶς οἶδα, ὅτι ὁ φρούραρχος δέοιτο ἄν Γαδάτα μένειν, ἕως σὺ ἀπέλθοις (*Xen. Cyr.* 5, 3, 13). Εἰ ἀποθνήσκοι μὲν πάντα, ὅσα τοῦ ζῆν μεταλλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχήματι καὶ μὴ πάλιν ἀναβιώσκοιτο, ἂρ' οὐ πολλὴ ἀνάγκη, τελευτῶντα πάντα τεθνάναι καὶ μηδὲν ζῆν; (*Pl. Phæd.* 72.)¹—(b) Οὐδ' ἄν εἰς ἀντίποι, ὥς οὐ συμφέρει τῇ πόλει, καὶ Λακεδαιμονίους ἀσθενεῖς εἶναι καὶ Θηβαίους (*Dem.* 16, 4). Εἴ τις λέγοι ἀνθρώπον ἑστηκότα, κινουντα δὲ τὰς χεῖρας τε καὶ τὴν κεφαλὴν, ὅτι ὁ αὐτὸς ἑστηκός τε καὶ κινεῖται, οὐκ ἄν ἀξιόμην οὕτω λέγειν δεῖν, ἀλλ' ὅτι τὸ μὲν τι αὐτοῦ ἑστήκε, τὸ δὲ τι κινεῖται (*Pl. Rep.* 4, 436). Ὁ πρωρεὺς τῆς νεῶς οὕτως ἐπίσταται ἐκάστων τῶν ἐν τῷ πλοίῳ τὴν χώραν, ὥστε καὶ ἀπὼν ἄν εἴποι, ὅπου ἕκαστα κεῖται καὶ ὅπόσα ἐστίν (*Xen. Econ.* 8, 14). Οὐκ ἄν ἔχοιμι γ' εἰπεῖν, ὅτι οὐ προσεῖχον τὸν νοῦν Εὐθυδήμῳ καὶ Διονυσόδωρῳ (*Pl. Euthyd.* 272).—(c) Μέγα ἄν ὀνήσαιτε τὸ στράτευμα, εἰ ἐπιμεληθείητε, ὅπως ἀντὶ τῶν ἀπολωλότων ὥς τάχιστα στρατηγοὶ κατασταθῶσιν (*Xen. An.* 3, 1, 38). Ὁκνοῖν ἄν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ Κύρος ἡμῖν δόει, μὴ ἡμᾶς αὐταῖς ταῖς τρήρεσι καταδύσῃ (*Xen. An.* 1, 3, 17).—Ἡ ἐμὴ φυλακὴ τῶν ἔνδον, ἔφη ἡ γυνή, γελοία τις ἄν φαίνοιτο, εἰ μὴ σὺ γε ἐπιμελοῖο, ὅπως ἔξωθέν τι εἰσφέροιτο (*Xen. Econ.* 7, 39). Αὐτὸς ἄν ἔχων τὴν ἄλλην δύναμιν πειρώμην μὴ πρόσω ὑμῶν εἶναι, ἵνα, εἴ που καιρὸς εἴη, ἐπιφανείην (*Xen. Cyr.* 2, 4, 17).

μη senses, for Indic. Fut., § 124 a. R. 1; *ἐννοῶ μὴ* being inserted without influencing the hypothetical form of the sentence).

¹ Dependent sentences containing a statement of the past in the indicative (§ 132 a. R. 1): Τίς οὐκ ἄν μισήσειεν Φίλιππον, εἰ φαίνοντο ταῦτοις ἐπιβουλεύων, ὑπὲρ ὧν ὁ πρόγονος αὐτοῦ προεἶλετο κινδυνεύειν; (*Isocr. Phil.* 77.)

[§ 138.] REM. 1. Now and then, however, a relative or conjunctive sentence has the subjunctive with *ἄν*, as after a condition put simply in the indicative: *Μάλιστα ἂν αἰσθόμεθα, ὃ ζητοῦμεν, εἰ τοιούτῃ ποιήσαιμεν τῇ διανοίᾳ δόντες ἐξουσίαν ἑκατέρῳ ποιεῖν, ὃ, τι ἂν βούληται, τῷ τε δίκαιῳ καὶ τῷ ἀδίκῳ, εἴτ' ἐπακολουθήσαιμεν θεόμενοι, ποῖ ἢ ἐπιβουλὰ ἐκύτερον αἰεὶ (Pl. *R.* 2, 359).* A dependent sentence which states something independently as matter of fact, has the indicative: *Τίνι ἂν θεῷ εἰ χέμενος κάλλιστ' ἂν ἔλθοι τὴν ὁδόν, ἣν ἐπινοῶ;* and consequently in the *oratio obliqua* after a preteritum: *Ξενοφῶν ἐπῆρετο τὸν Ἀπολλῶν, τίνι ἂν θεῷ εἰ χέμενος κάλλιστ' ἂν ἔλθοι τὴν ὁδόν, ἣν ἐπινοοί (Xen. *An.* 3, 1, 6) or ἐπινοῶ by § 132, a and b.*

REM. 2. (to § 135—138.) Whether *ἄν* with the potential optative is sometimes omitted by Attic poets, is uncertain: in prose this is never the case. *Ἀν* with the fut. of the opt. is found only in doubtful readings.

§ 139. On the use of *ἄν* in general, and with the indicative and optative, remark further:

a) In the copulative, disjunctive, or adversative connexion of two verbs, *ἄν* is commonly put only once (with the first), except where the addition of special definitions to each verb, or the emphasis of the passage, causes the two notions to stand more apart, and gives more prominence to the hypothetical character of each severally: *Εἰ ὁ Φίλιππος ὑμᾶς ἐξελεῖν ἐβουλήθη, οὐκ ἂν ποτε τοῖς χρένους ἀνελών, ἐν οἷς ἡρῶνῃθῃ ἂν ἐξελεῖν, τηρικαὶτ' ἐκάλεα, οὐδ' ἂν ἐμέ, ἡρίκα σεῖρα ἀποπλεῖν ἐβουλόμην, κατεκόλυνε, οὐδὲ τοιαῦτα λεγὼν λίσχην προσέταπτεν, ἐξ ὧν ἥκισθ' ἔμεῖς ἡμελλετ' ἐξίεναι (Dem. 19, 51).* (It is never repeated, where two predicates are put comparatively: *Ἦσαν ἂν ἀπὸ θάνατοι ἢ τὰ ὅπλα παραδόντες.*) Sometimes *ἄν* is left to be understood from a preceding clause, rhetorically corresponding with the latter: *Τί ἐποίησεν ἄν; ἢ ὦλον, ὅτι ὤμοσεν; (Dem. 31, 9.) Τί οὖν τῷ θεῷ τὸ ψεύδοις χρησίμον; πότερον διὰ τὸ μὴ εἰδέναι τὰ παλαιὰ ψεύδοιτο ἄν; Γελοῖον μὲντ' ἄν, εἴρη. Ἀλλὰ δεδιὼς τοὺς ἐχθροὺς ψεύδοιτο; Πολλοὺ γε δεῖ (Pl. *Rep.* 2, 382).*

b) Usually *ἄν* is put before the verb, when the emphasis lies on some definition of the verb that stands before it (the verb) in the sentence; otherwise directly after it. In this way, *ἄν* often comes to stand at some considerable distance before the verb, being attached to an interrogative word, a negation, or some other emphatic word in the opening of the sentence: *Εἰ μὲν ἐπαινὸς Σείθην, εἰκαίως ἄν με καὶ σιτιώσθε καὶ μισοῖτε; εἰ δέ, πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὢν, νῦν πάντων διυφορώτατός εἰμι, πῶς ἄν (or οὐκ ἄν) ἔτι δίκαιος, ὑμᾶς αἰρούμενος ἀντὶ Σείθην, ἐφ' ἡμῶν αἰτίαν ἔχοιμι; (Xen. *An.* 7, 6, 15.) Οὐτὼ γάρ καὶ ἐπιμενοὶ ἂν φίλοι τῷ Κέρῳ καὶ πρῶθεν μοι ἐποίμεθα καὶ ἀπίστεως ἀσφαλὼς ἂν ἀπίοιμεν (Xen. *An.* 1, 3, 19).* The *ἄν* of the principal verb is often put in this way, where a participle precedes the verb). When *ἄν* is thus removed to a distance from its verb, it is sometimes repeated in immediate connexion with the verb: *Ὡςπερ ἄν, εἰ τῷ ὄντι ξένος ἐτίγχανον ὢν, ξυνεγινγνώσκετε δῆπου ἄν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷσπερ ἐτεβράμην, καὶ οἷ καὶ νῦν ὑμῶν δέομαι τὸν μὲν τρόπον τῆς λέξεως εἶναι, τοῦτ' ὅδε τὸν νοῦν προσέχουν, εἰ δίκαια λέγω (Pl. *Apol.* 17). Ξενοφῶν ἐπῆρετο τὸν Ἀπολλῶν, τίνι ἂν θεῶν θίον καὶ εἰ χέμενος κάλλιστ' ἂν ἔλθοι τὴν ὁδόν, ἣν ἐπινοοί (Xen. *An.* 3, 1, 6). Οἶδα ὑμᾶς ταῦτα ἐμοὶ ἐπισταμένους, ὥστε καὶ ἄλλοις εἰκότως ἂν διδάσκοιτε (Xen. *Cyr.* 3, 3, 35).¹*

¹ *Ἄν* repeated where the same verb is put with two single and several definitions (οἷτε — οὔτε, μὲν — δέ): *Εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικά, πάλαι ἂν ἀπολώλειν καὶ οὗτ' ἂν ὑμᾶς ὠφελήκειν οὐδὲν οὗτ' ἂν ἐμαυτόν (Pl. *Apol.* 31). Δίκαιος μὲν ἂν εἴης, σοφὸς δ' οὐκ ἂν (Xen. *Mem.* 1, 6, 12).*

REM. An inversion of the place of *ἂν* is seen in the expression οὐκ αἶδ' ἂν εἰ, or εἰκ' ἂν αἶδ' εἰ, for οὐκ αἶδα, εἰ — *ἂν*. c. g. Ἐγὼ ἂ χθὲς ἦκουσα, οὐκ ἂν οἶδα εἰ δυνάμην ἱ 139.] ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν (*Pl. Tim.* 26). Οὐκ οἶδ' ἂν εἰ πείσασαι. πειράσθαι δέ χρή (*Eur. Med.* 941). We may also notice the connexion of the *ἂν* belonging to the verb with the concessive καί, so that εἰ after *κάν* follows with the indicative or optative according to the usual rules (*κάν* εἰ = *ἂν* — καί εἰ): Νὺν μοι δοκεῖ *κάν* ἀσέβειαν εἰ καταγινώσκου τις Μειδίον, τὰ προσήματα ποιεῖν (*Dem.* 21, 51, = καί εἰ — καταγινώσκου, τὰ πρ. ἂν ποιεῖν). Hence sometimes *κάν* εἰ merely for καί εἰ in an appended concession: *even if*. (Different from *κάν* = καί ἑάν.)

c) ἂν sometimes stands elliptically, so that a verb immediately preceding is understood in the hypothetical indicative or optative: Οὐδεμία ἐστὶν οὕτω καλὴ παραίνεσις, ἥτις τοὺς μὴ ὄντας ἀγαθοὺς αἰθήμερον ἀκούσαντας ἀγαθοὺς ποιήσειε οὐκ ἂν οὖν τοξότας γε (*Xen. Cyr.* 3, 3, 50; viz. ποιήσειεν: *good archers, at any rate, it would not make them*). Πάλαι γ' ἀλεκτρυόνος ἦκουσ' ἐγὼ οἱ δ' οἰκέται ῥέκονσιν ἀλλ' οὐκ ἂν πρὸ τοῦ (*Arist. Nub.* 5; viz. ἔρεκον: *they would not have done that in time past*). Ἐπ' οἷδεσι βρώματι οἷδε πόματι ἀνὴρ Πέρσης οὔτως ἐκπλαγείη ἂν ὥστε μὴ οὐ προνοεῖν, ἅπερ ἂν καὶ μὴ ἐπὶ σίτῳ ὦν (*Xen. Cyr.* 5, 2, 17; viz. προνοεῖν). Especially note the elliptical ὥσπερ ἂν εἰ (ὅσον περ ἂν εἰ), as though (strictly speaking: *as one might, or would, have done, if* —): Εἰ ὁ σὺμβας σκηπτὸς (sudden burst of calamity) μὴ μόνον ἡμῶν ἀλλὰ πάντων τῶν ἄλλων Ἑλλήνων μείζων γέγονε, τί χρή ποιεῖν; ὥσπερ ἂν εἰ τις ναύκληρον πᾶσι ἐπὶ σωτηρίᾳ πράγματα εἶτα, συντριβέντων αὐτῷ τῶν σκευῶν, τῆς ναυγίας αὐτῷτο (*Dem.* 18, 194).¹

(Concluding Remarks to Chap. 1, 2, 3.) With respect to the cases in which the Greeks do not mark by the mood of the verb, that the thing said is not absolutely asserted as actual, though there might be occasion so to mark it, but, deviating from the Latin, and, in some cases, from the English idiom, retain the indicative without *ἂν* (besides those cases which have been named as exceptions in the preceding rules on the optative and subjunctive), the following require to be specially noted: a) declarative object-sentences (with ὅτι and ὥς) and dependent interrogative sentences after a present or future (after a preteritum in the optative, see § 130); b) relative sentences denoting an intention and definition, after a present or future; cf. § 115 a. R. (after a preteritum in the optative, see § 132 d); likewise those which express the consequence of a quality (Lat. Gr. § 364, *qui* = *talis ut*, &c.), or a cause (Lat. Gr. § 366, *qui* = *quum* *is*), or which belong to a negative statement: Οὐχ ἔξουσι δεῖξαι νόμον, καθ' ὃν ἐξῆν αὐτοῖς ταῦτα πράξαι (*Isae.* 10, 11). c) Accessory sentences which belong to a hypothetical sentence in the indicative with *ἂν*, or to a condition in the indicative put as not existing; see § 117 a. R. 2. d) Relative or conjunctive sentences which, as members of a dependent statement, are necessary to complete the sense of object-sentences, or sentences of intention, or infinitive sentences (or statements expressed by a single infinitive), where the principal sentences have the verb in the present or future: Σκεπτέον, μὴ πρότερον τοῦδε γενέσθαι μεγάλους ἑάσωμεν ἢ ἐκεῖνοι μικροὶ γενήσονται (*Dem.* 16, 5; except in the cases where the relative or conjunction is used with *ἂν* and the subjunctive). (For inferential (or *consecutive*) sentences with ὥστε in the indic. or infin., see *Infinitive*, § 166.)

¹ Ὡςπερ ἂν εἰ παῖς, as if one were a child = like a child (*Pl. Gorg.* 479).

CHAPTER IV.

The Imperative.

§ 141. THE Imperative expresses an entreaty, a command, an instruction or exhortation, together with a concession and permission; in the present tense quite generally, or when the action is continued and recurring; in the aorist, when it is single and transient. Sometimes the distinction between the present and the aorist is small, and it falls away, where only the one or the other form is in use. The imperative of the perfect middle with passive signification is used where the entreaty, command, &c. relates to a completed action. Where the perfect indicative has the signification of a present, the perfect imperative (active and middle) is used in the same signification. Θάρρει. Τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῖς τίμα, τοὺς δὲ φίλους αἰσχύνου. τοῖς δὲ νόμοις πείθου (*Isocr. Demon.* 16). Βοώντων (*Arist. Ach.* 186. *Let them cry!*).—Εἰπέ μοι (*tell me*; but λέγε, *speak!*). Ἐπίσχε (*hold a moment!*). Λαβὲ τὰς μαρτυρίας καὶ ἀνάγνωθι (*Dem.* 27, 17, *et passim*, but also λαβέ μοι τὰς μ. καὶ ἀναγίνωσκε, *Id.* 27, 26, because the reading, in comparison with the momentary act of taking, forms a continued action). Σκοπῶμεν κοινῇ, καὶ εἴ πῃ ἔχεις ἀντιλέγειν ἐμοῦ λέγοντος, ἀντίλεγε (*frequently and at greater length*) καὶ σοι πείσομαι· εἰ δὲ μή, παῦσαι ἤδη (*cease at once, and have done with it*) πολλάκις μοι λέγων τὸν αὐτὸν λόγον (*Pl. Crilo*, 48). Ἐὰν δοῦλος ἐλεύθερον ἀποκτείνει θυμῷ, παραδιδόντων οἱ δεσπότες τὸν δοῦλον τοῖς προσήκουσι τοῦ τελευτήσαντος (*Pl. Legg.* 9, 868; but *Ibid.* 879, παραδότω τὸν δοῦλον ὁ κεκτημένος). Ὅς ἂν ἱεροσυλῶν ληφθῇ, ἐκτὸς τῶν ὅρων τῆς χώρας γυμνὸς ἐκβληθήτω (*Pl. Legg.* 9, 851). Περὶ τῶν ἰδίων ταῦτά μοι προειρήσθω (*Isocr. Paneg.* 14; *let thus much be said by way of preface*). Μέμνησο τῶν λόγων. Κεκράγετε. Ἴσθι θνητὸς ὢν.

REM. 1. Especially note the blending of interrogation and command in the expression αἴσθ' ὃ (ὥς) δρᾶσον; (*knowest thou what thou must do?* lit. *knowest thou what? (how?)—do it*) with command following. (Poetical. In Plato: Τί οὖν; τετάχθω ἡμῖν κατὰ δημοκρατίαν τοιοῦτος ἀνὴρ, ὥς δημοκρατικὸς ὁρθῶς ἂν προσγορευόμενος; Τετάχθω, ἔφη. *Rep.* 8, 562.)

REM. 2. Instead of the imperative in the second and sometimes in the third person, the older language used also the infinitive, and after this example sometimes the Attic poets (but only for the second person), and occasionally Plato and Thucydides (so that the action is presented in quite a general way): Καὶ ταῖτ' ἰὼν Εἴσω λογίζου, κἂν λάβῃς μ' ἐψευσμένον, Φάσκειν ἔμ' ἤδη μαιτικῇ μηδὲν φρονεῖν (*Soph. Ed. R.* 462). Ἐγὼ ἔγων τοὺς μετ' ἐμᾶντοῦ, προσπεσσοίμαι δρέμῳ κατὰ μέσον

τὸ στρατόπεδον· σὺ δέ, Κλεαρίδα, ὕστερον, ὅταν ἐμὶ ὁρᾷς ἤδη προσκείμενον, τοὺς μετὰ [§
σαντοῦ καὶ τοὺς ξυμμάχους ἄγων αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν (*Thuc.* 5, 9). 141.]
(On the accus. with inf. see § 168 a. 1.)

REM. 3. Instead of the imperative in commands and invitations, we have also ὅπως (in prohibitions ὅπως μὴ) with the future indicative; see § 123, R. 4. (Πρὸς ταῦτα πράξεις, οἷον ἂν θέλῃς, *Soph.* (*Ed.* C. 956, *thou mayest do* — [as we could say: 'you will do as you please']. An eager and vehement command is expressed in the form of a negative question in the future indicative: Παῖδες, οὐ σκέψεσθε; (*Pl. Conv.* 212. *Look after it immediately, slaves!*) Οὐκ ἀποδιώξεις σαντὸν ἀπὸ τῆς οἰκίας; (*Arist. Nub.* 1296. *Be off! this moment!*) Invitation or summons is also expressed by a negative question with τί οὐ in the present, or (more commonly) the aorist: τί οὐν οὐ σκοποῦμεν, πῶς ἂν τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν μὴ διαμαρτάνοιμεν; (*Xen. Mem.* 3, 1, 10.) τί οὐν οὐ διηγῆσω μοι τὴν συνουσίαν σοῦ καὶ Πρωταγόρου, εἰ μὴ τί σε κωλύει; (*Pl. Prot.* 310.) (Λέγοις ἄν, *thou mightest say*; nearly = *say*; see § 136.)

A prohibition is expressed by μὴ (μηδεῖς) with the imperative of §
the present, or where, agreeably with the distinction assigned in the 142.
preceding paragraphs, the aorist is required, with the subjunctive of the aorist. Μὴ φοβοῦ! Μηδένα φίλον ποιοῦ πρὶν ἂν ἐξετάσῃς, πῶς κέχρηται τοῖς πρότερον φίλοις (*Isocr. Dem.* 24). — Μηδενὶ συμφορὰν ὀνειδίσῃς, κοινὴ γὰρ ἡ τύχη καὶ τὸ μέλλον ἀόρατον (*Isocr. Dem.* 29). Μηδεῖς ὑπολάβῃ με βούλεσθαι λαθεῖν, ὅτι τούτων ἓνια πέφρακα τὸν αὐτὸν τρόπον ὥνπερ πρότερον (*Isocr. Phil.* 93). Μὴ ἀποῦσι μὲν τοῖς τριάκοντα ἐπιβουλεύετε, παρόντας δ' ἀφῆτε (*Lys.* 12, 80). Μὴ θῆσθε νόμον μηδένα, ἀλλὰ τοὺς εἰς τὸ παρὸν βλάπτοντας ὑμᾶς λύσατε (*Dem.* 3, 10).

REM. 1. Μὴ with the imperative of the aorist in the second person is not usual in Attic writers; with the third person, it does now and then occur: Οὐ κεκοσμημένους λόγους ἀλλ' ἀκούσεσθε εἰκὴ λεγόμενα τοῖς ἐπιτυχούσιν ὀνόμασι· καὶ μηδεῖς ὑμῶν προσδοκῆσάτω ἄλλως (*Pl. Apol.* 17).

REM. 2. A stern prohibition is also expressed by a question with οὐ μὴ (§ 124 a. R. 4).

CHAPTER V.

The Infinitive and its Tenses.

THE Infinitive expresses the notion of the verb in general in its §
different tenses. By prefixing the article to the infinitive, the notion 143.
of the verb is brought out as definite, and having a substantive existence. (387)
By this means, the infinitive is at the same time enabled to enter into relations with the other members of the sentence in the manner of a substantive in the different cases.

143-1

REM. The infinitive in Greek (as partly in English) is sometimes annexed, in a somewhat lax connexion, to a predicate for the purpose of defining it more nearly, so that it is difficult to assign the limits of the relation, and sometimes the same combination may be taken in a different sense in different connexions, e. g. *δυνατός ποιεῖν* (see § 149, 150; *able to do*, and *in one's power to do* = *possible to be done*). In some constructions, instead of the mere infinitive (more or less rarely) with little or no difference of meaning, the infinitive is used with *ὥστε*, which particle in general denotes an effect or an intention (*so that, in order that*), though sometimes the definite meaning of the particle almost entirely disappears.

§
144.
(388)

The infinitive may stand, either as subject or as predicate-noun, when an action is characterized in general (e. g. *Τοῦτο μανθάνειν καλεῖται*). The infinitive as subject has the article, when it stands out as the given and first term of the sentence, of which something is to be predicated; but it is without the article, where the predicate-noun with *ἐστίν* coalesces, so to say, into an impersonal expression which stands forward as the principal term, and is completed by the infinitive (in English: *it is good, it is a sin, to* —), or where the predicate consists of a single verb which may be taken in the same way: *Τὸ δίκην δίδοναι πότερον πάσχειν τί ἐστίν ἢ ποιεῖν*; (*Pl. Gorg.* 476.) *Οὐχ οὕτως ἡδὺ ἐστὶ τὸ ἔχειν χρήματα ὥς ἀναρὸν τὸ ἀποβάλλειν* (*Xen. Cyr.* 8, 3, 42). *Πολλὰ συμβάλλεται εἰς τὰς πράξεις τὸ εἶναι ἔχειν τοὺς ὑπηρέτας. Μεγίστην ἡγοῦμαι συμμαχίαν εἶναι τὸ τὰ δίκαια πράττειν* (*Isocr. Archid.* 59). *Τοῦτό ἐστι τὸ ἀδικεῖν, τὸ πλεον τῶν ἄλλων ζητεῖν ἔχειν* (*Pl. Gorg.* 483). So almost always with an infinitive, which is first intimated by a pronoun. — *Οὐχ ἡδὺ πολλοὺς ἐχθροὺς ἔχειν* (*Dem.* 19, 221). *Οἰκονόμου ἀγαθοῦ ἐστὶν εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον* (*Xen. Econ.* 1, 2). *Ὡς περ ἐν ἵπποις, οὕτω καὶ ἐν ἀνθρώποις τισὶν ἐγγίγνεται, ὅσῳ ἂν ἐκπλεω τὰ δέοντα ἔχωσι, τοσούτῳ ὑβριστοτέροις εἶναι* (*Xen. Hier.* 10, 1; *it lies in the nature of some men to be*; but *τὸ αἰδέσθαι ἐν τοῖς ταιούτοις οὐκ ἔρεσται*). *Νομίσате ἀσέβημα μηδὲν ἔλαττον εἶναι τῶν μηδὲν ἡδίκηκτων καταγνώαι ἢ τοῖς ἡσεβηκότας ἐπὶ τιμωρεῖσθαι* (*Aristot.* 1, 32). (*Ἡλίκᾳ ἐστὶ τὰ διαφώρα ἐνθάδε ἢ ἐκεῖ πολεμεῖν, οὐδὲ λόγον προσδεῖ.* *Dem.* 1, 27; *how great the difference is — to make war*.)

REM. 1. "Ὡστε before the infinitive, in this impersonal mode of expression, is very rare: *Ἀδύνατον ἡμῖν ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα εἰσθαι βραβεύειν τῶν λόγων* (*Pl. Prot.* 338).

REM. 2. To an infinitive predicated generally (without a definite subject), a dependent sentence in the third person may be annexed without an expressly assigned subject, this being the same as the subject mentally supplied to the infinitive (*sic, a person*); (but more commonly *τίς* is added.) *Τὸ θάνατον δεδιέναι οἷδεν ἄλλο ἐστίν ἢ δοκεῖν σοφὸν εἶναι μὴ ὅτι δοκεῖν γὰρ εἰδέναι ἐστίν, ἃ οὐκ οἶδεν* (*Pl. Apol.* 29). *Οὐτ' ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οἰδέαι ἀνθρώπων, οἷδ' ἂν ὁτιοῦν πάσῃ ἐπὶ αὐτῶν* (*Pl. Crito.* 49). Likewise *αὐτός, ἑαυτοῦ* may be referred to the subject implied in the infinitive: *Οὐκ ἄρα τοῦτ' ἐστὶ τὸ μέγα δύνασθαι, τὸ ποιεῖν, ἃ δοκεῖ αὐτῷ* (*Pl. Gorg.* 469).

§
145.
(389)

The infinitive stands (without article) with verbs, the meaning of which refers directly to a certain action of the same subject, and its

accomplishment, to indicate that action; likewise with impersonal verbs which express a similar relation between a subject and an action (e. g. possibility or duty), and with many phrases which have the signification of such a personal or impersonal verb. Ἐπιθυμῶ αὐτοκράτωρ γίγνεσθαι ἄρχων (*Xen. An.* 5, 9, 21). Ἐγνων (*I resolved*) τὸν ποταμὸν διαβῆναι. Ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι (*Thuc.* 3, 74). Οὐ πέφυκας δουλεύειν. Αἰσχύνομαι πτωχεύειν. Ὀκνῶ λέγειν. Φοβοῦμαι διελέγχειν σε.—Δέδοκται ἡμῖν (ἔδοξεν) ἀπιέναι. Ἐξῆν μένειν. Συνέβη μοι πεσεῖν. ὦ Ζεῦ, λαβεῖν μοι γένοιτο τοὺς πολεμίους ὥς ἐγὼ βούλομαι (*Xen. Cyr.* 6, 3, 11). Ἐκ τοῦ ταῦθ' οὕτως ἔχειν ὑπάρχει ὑμῖν ἀσφαλῶς οἰκεῖν (*Dem.* 23, 102).—Ἐν νῶ ἔχω ἐκπλεῖν. Οὐχ ὥρα καθεύδειν. Ἄ τυγχάνω ἀκηκοώς, οὐδεὶς φθόνος λέγειν (*Pl. Phaed.* 61; *I am quite ready to*—).

REM. 1. Besides the verbs which in general denote a being willing (a requirement or demand, ἀξιώ), an ability (πέφυκα, *am naturally qualified to*, *it is my nature to*), a duty, habit, inclination (φιλό), disinclination (οὐ φθονῶ διδάσκειν *imās*), fear (αἰσχύνομαι), εὐλαβοῦμαι), a beginning, lingering, forgetting; in some writers verbs, which in themselves have no such meaning, are occasionally used in a particular connexion with the infinitive; e. g. ξυμβαίνω τινὶ παραδιδόναι ἐμανθόν (*Thuc.* 2, 4; *agree with a person to surrender myself*), πιστεύω παρακατατίθεσθαι τινι χρήματα ἢ υἱὸς ἢ θυγάτηρας (*Xen. Mem.* 4, 4, 17 = *trust*), &c. (Poetically: ἐνίκησε δεῦρο μολεῖν, *Soph. Ant.* 233, *the opinion prevailed* = ἔδοξεν. Μένει σε πειθέσθαι παιδὸς δύσφορον ἄντα, *Soph. Ajax*, 611, *it awaits thee*.) In particular, many phrases which govern the infinitive, are formed with a substantive denoting a state of mind, or circumstances in reference to an action, and by itself capable of taking an objective genitive, either with ἐστίν, γίγνεται (e. g. φόβος, ὅκρος ἐστὶ τοῖς Ἕλλησι στρατεύειν ἐπὶ τὸν μέγαν βασιλέα, ἀνάγκη γίγνεται μοι ἀπιέναι, or merely ἀνάγκη ἀπιέναι, οὐδεὶς κίνδυνός μοι πάσχειν τι), or with another verb (Δέδοικα, μὴ ἂ νῦν οὐ βουλόμεθα, ὅσπερον εἰς ἀνάγκην ἔλθωμεν ποιεῖν, *Dem.* 1, 15. Ἀνάγκη τίς μοι ἐκ τύχης παραβάλλει ἐπιμεληθῆναι τῆς πόλεως, *Pl. Rep.* 6, 499. Τῶν ζώων τινὰ φύσιν ἔχει τιθασιεύεσθαι, *Pl. Pol.* 264. = πέφυκεν. Ἐν ἀπέρῳ εἵχοντο οἱ Ἐπιδάμνιοι θέσθαι τὸ παρὺν, *Thuc.* 1, 25. Τοῖς στρατιώταις ὁρμὴ ἐνεπέσεν ἐκτειχίσαι τὸ χωρίον, *Thuc.* 4, 4). Cf. *Genitive of Infinitive*, § 156, R. 1. Πολλοὺ μικρὸν δέω ποιεῖν τι. Σμικρὸν τιнос ἐνδὲς εἰμι πάντ' ἔχειν (*Pl. Prot.* 329). Βραχὺ ἀπολαίπομεν διακόσιοι εἶναι (*Thuc.* 7, 70). Παρὰ μικρὸν ἦλθον ἀποθανεῖν (*Isocr. Ægin.* 22).

REM. 2. Some verbs denoting a meditating and endeavouring (μυχανῶμαι, φροντίζω), are usually followed by ὅπως (§ 122, 123) or an interrogative sentence (εἰ πως, ὥς ἂν).

REM. 3. With some of these verbs and phrases ὥστε is now and then prefixed to the infin., the governing verb being conceived more by and for itself. Οἱ Κορίνθιοι εὐθὺς πρώτοι ἐψηφίσαντο ὥστε πάση προθυμίᾳ ἀμύνειν τοῖς Συρακουσίοις (*Thuc.* 6, 88;

¹ Αἰσχύνομαι θεοὺς Κῦρον προδοῦναι (*Xen. An.* 2, 3, 22; *I am ashamed in the presence of the gods, to betray Cyrus*).

[§ 145.] *immediately made a decree, the object of which was —*. Πάνν μοι ἐμέλησεν ὥστε εἶδέναι, ὅπόσον οἱ πόλεμιοι κατέχον χωρίον (*Xen. Cyr.* 6, 3, 19; *I have taken much pains in the direction towards, i. e. in order to —*). Εἰς ἀνάγκην καθέσταμεν ὥστε κινδυνεύειν (*Isocr. Archid.* 51). (On the insertion of the article, see § 154 b. Rem.)

§ 146. (350) (372) The infinitive stands after the verbs which denote a working upon others in order to move them to an action (such as, *to pray, persuade, instigate, seduce, accustom, command, permit, constrain, counsel, teach, &c.*), or a *forbidding, dissuading, hindering*, to denote the action to which the influence refers; likewise after phrases which have the signification of such a verb: Οἱ νόμοι οὐκ εἶων ἄλλως ποιεῖν (οὐκ εἶων ἡμᾶς ἄλλως ποιεῖν). Ἐκέλευσα τὸν κήρυκα περιμεῖναι με. Δέομαι ὑμῶν συγγνώμην μοι ἔχειν. Παραινοῦμέν σοι πείθεσθαι τοῖς βελτίοσι. Ἐπύρθην (*felt myself impelled*) πάλιν γράφειν περὶ ταύτης τῆς ὑποθέσεως (*Isocr. Phil.* 10). Εἰς τῶν στρατιωτῶν εἶπε (*proposed*) στρατηγούς ἐλέσθαι ἄλλους ὥς τάχιστα (*Xen. An.* 1, 3, 14). Οἱ Ἕλληνες ἐβόων ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεςθαι (*Xen. An.* 1, 8, 19; *called one to another not to —*). Οἱ ἱατροὶ πάντες ἀπαγορεύουσι τοῖς ἀσθενοῦσι μὴ χρῆσθαι ἐλαίῳ (*Pl. Prot.* 334. Of *μή*, see *Negations*, § 210). Τί Φίλιππον κωλύσει βαδίζειν ὅποι βούλεται; (*Dem.* 1, 12.)—Περδίκκας προσέφερε λόγους τοῖς ἐπὶ Θράκης Χαλκιδεῦσι ξυναποστήναι (*Thuc.* 1, 57; *made overtures to the Ch.—*). Ψήφισμα εἶπεν ἐν ὑμῖν Ἀριστοφῶν ἐλέσθαι ζητητάς (*Dem.* 24, 11). Ἡ πόλις ἐν τῷ παρόντι τοῖς ποιητοῖς ἐξουσίαν δίδωσι καὶ λέγειν καὶ ποιεῖν ὅ,τι ἂν βουληθῶσιν (*Isocr. Antid.* 164). Οὐκ ἐνδώσομεν πρόφασιν οὐδενὶ κακῷ γενέσθαι (*Thuc.* 2, 87).

REM. 1. Besides the verbs which in general have such a signification (among them λέγω, εἶπον, *I tell a person to*), some are more rarely, or in a special and derived signification, thus used, e. g. δίδωμι, ἀποδίδωμι, *allow*. ἐξάγω, *seduce* (ἐπεκλάσθην τῇ γνώμῃ τὰ ὅπλα παραδοῦναι, *Thuc.* 4, 37, *let myself be swayed, was induced —*). ἀγγέλλω τινὶ παρῆναι (*send a person word to be forthcoming*), συγκαλέσας τοῖς στρατηγοῖς παρῆναι, *Thuc.* 2, 10), τῷ ναυτικῷ περιαγγέλλω πλῆν (*send round orders to the fleet to sail*, *Thuc.* 2, 80), παιδεύω τινὰ στρατηγῶν (*to be commander*), ἐναντιοῦμαι τινὶ μὴ ποιεῖν τι (*oppose a person's doing something*), &c. On phrases with a substantive in itself capable of governing a genitive, see *Genitive of Infinitive*, § 156, R. 1. On the verbs denoting *to hold back from*, &c., see § 156, R. 3.

REM. 2. Some of these verbs, especially those denoting a *giving orders* (παραγγέλλω, διακελεύομαι), or a *prohibition* (ἀπαγορεύω), also take after them a sentence with ὅπως (ὅπως μὴ): Διακελεύονται τῷ νέῳ, ὅπως, ἐπειδὴν ἀνὴρ γένηται τιμωρήσεται τοὺς ἀδικήσαντας (*Pl. Rep.* 8, 549). Some verbs denoting *instance* (e. g. πείθω, δέομαι) occasionally (*Thucyd.*) take the infinitive with ὥστε: Οἱ Ἀμπρακιῶται ἐλθόντες πρὸς Εἰρίλοχον πείθουσιν ὥστε μετὰ σφῶν Ἀργεῖ τῷ Ἀμφιλοχικῷ ἐπιχειρήσαι (*Thuc.* 3, 102). Ἀφίκετο ἐπιστολὴ πρὸς Ἀστίλοχον ἐκ Λακεδαιμόνος ὥστε ἀποκτείναι Ἀλκιβιάδην (*Thuc.* 8, 35; *a letter to, or, that he should —*).

The infinitive stands with verbs denoting an opinion or utterance (§ 147. *v. sentiendi et declarandi*), when this concerns an action or state of the same subject (*φημί εἶναι, ὑπισχνοῦμαι ἐλεύσεσθαι*), and likewise with verbs denoting *to effect* (*v. faciendi*), when the thing effected is an action of the same subject (*Τύχης διεπράξατο τῶν ἀγγέλων γενέσθαι τῶν παρὰ βασιλέα, Pl. Rep. 2, 360*). See the more particular rules under *Accusative with Infinitive*, § 160 and 161.

The infinitive is added in different ways to some verbs to denote the *intent* of the action : § 148.

a) To the verbs signifying *to elect* or *appoint* a person to do or be something; sometimes even to those which denote *to bring* or *convey* to a place (send, leave behind), or (more rarely), *give*, in order to be or to do something, so that the object-accusative (in the passive the subject-nominative) of the leading verb is the *subject* of the infinitive. (But with the latter verbs, a participle as apposition is more usual, which may also be used with the former sort; see *Participles*.) Οἱ πρόγονοι τὴν ἐξ Ἀρείου πάγου βουλὴν ἐπέστησαν ἐπιμελεῖσθαι τῆς εὐκοσμίας (*Isocr. Areop. 37*). Δῆλον, ὅτι κυβερνᾶν κατασταθεῖς ὁ μὴ ἐπιστάμενος ἀπολέσειεν ἂν οὓς ἡμιστα βούλοιτο (*Xen. Mem. 1, 7, 3*). Καὶ γυναῖκες ἄρα αἱ τοιαῦται τοῖς τοιούτοις ἀνδράσιν ἐκλεκτέαι συνοικεῖν (*Pl. Rep. 5, 456* = αἵτινες συνοικήσουσιν). Ξενοφῶν τὸ ἡμῖν τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον (*Xen. An. 5, 2, 1*). Οἱ Ἀθηναῖοι δέκα τῶν νεῶν προὔπεμψαν ἐς τὸν μέγαν λιμένα (τῶν Συρακουσίων) πλεῦσαί τε καὶ κατασκέψασθαι, εἴ τι ναυτικὸν ἔστι καθεῖλκυσμένον (*Thuc. 6, 50*). More usually πλεουσούμενας καὶ κατασκεψομένας). Βοιωτοὶ τοὺς ἰππέας παρείχοντο τοῖς Πελοποννησίοις ξυστρατεύειν (*Thuc. 2, 12*. Usually ξυστρατεύοντας).

REM. In the poets also with εἶμι, ἦκω, βαίνω, and with εἶμι (*am here to —*): Μανθάνειν ἦκομεν ξένοι πρὸς ἀσπῶν (*Soph. El. C. 12*). Ποῦ δῆτ' ἀρνύνειν οἱ κατὰ στέγας Φρύγες; (*Eur. Orest. 1473*).

b) To the verbs which denote *to give* (sacrifice, offer), and *take*, in order to do something with or to the object given, &c., so that the object of the governing verb is also the object of the infinitive: Παρέχω ἐμᾶν τόν τεμνειν καὶ καίειν (*Pl. Gorg. 480*). Οἱ Φιλίσιοι τὴν πόλιν φυλάττειν τοῖς Λακεδαιμονίοις παρέδωκαν (*Xen. Hell. 4, 4, 15*). "Οσοι περιῆσαν τῶν Θηβαίων, παρέδωσαν σφᾶς αὐτοὺς τοῖς Πλαταιεῦσι χρῆσθαι ὅ,τι ἂν βούλωνται (*Thuc. 2, 4*; *to do with them as they pleased*). Εἰ βουλοίμεθα τῷ ἐπιτρέψαι παῖδας παιδεύσαι, ἄρ' ἀξιόπιστον εἰς ταῦτα ἡγησαίμεθ' ἂν τὸν ἀκρατῆ; (*Xen. Mem. 1, 5, 2*). "Οταν οἱ τύραννοι τοὺς κοσμίους καὶ δικαίους διὰ τὸν φόβον

ὑπεξαιρῶνται, τίνες ἄλλοι αὐτοῖς καταλείπονται χρῆσθαι (*for use*) ἀλλ' ἢ οἱ ἄδικοι καὶ ἀκρατεῖς; (*Xen. Hier.* 5, 2.) (Αἰτῶ πίνειν, *ask to drink*; αἱ γυναῖκες πίνειν ἔφερον τοῖς ἀνδράσιν, *Xen. Hell.* 7, 2, 9.)

REM. 1. This infinitive rarely stands in the passive, so that the object of the governing verb is taken as the subject of the infinitive: Μηδεὶς σε πείσῃ τῷ φαρμάκῳ τοῖτ' αὐτὸν κεφαλὴν θεραπεύειν, ὥς ἂν μὴ τὴν ψυχὴν πρῶτον παράσχη τῇ ἐφ' ᾧ ὑπὸ σοῦ θεραπευθῆναι (*Pl. Charm.* 157).

REM. 2. Poetical; Στέφεια δίδοτε, φέρετε' πλόκαμος ὅδε καταστέφειν (*Eur. Iph. Aul.* 1478, viz. ἐστίν: *here is my hair to crown, to be crowned*).

REM. 3. Now and then an infinitive stands with the verbs *give, have, am here*, in the sense *to do something with* (as instrument, means), *do something on, or in*, &c.: Οἱ στρατιῶται οὐκ εἶχον ἀργέριον ἐπισιτίζεσθαι (*Xen. An.* 7, 1, 7). Ἀριστάρχῳ ἔδοτε ἡμέραν ἀπολογήσασθαι (*Xen. Hell.* 1, 7, 28). Ἐκεῖ σκιά τ' ἐστὶ καὶ πᾶς καθίεσθαι ἢ, ἂν βουλωμεθα, κατακλιθῆναι (*Pl. Phaed.* 229). Especially the infinitive of an intransitive verb compounded with ἐν is often thus used, to denote that something is given up (is there, &c.) in order that something may be done *thereon* (as object), *therein* (as place): Οὐ πᾶν δέδοκται ἐμᾶντόν σοι ἐμμελεῖν παρέρχων (*Pl. Phaed.* 228). Τὰ τῶν Ἑλλήνων ἀτυχήματα Αἰσχίνη ἐνευδοκίμειν ἀπέκειτο (*Dem.* 18, 198).

149. The infinitive stands with adjectives denoting ability, cleverness, and capacity, or forwardness and readiness *for* something, excellence *in* something, or the contrary, and with ἀξίος and ἀνάξιος, to define the adjective more nearly (as with the verbs enumerated § 145, so that the subject of the adjective is also that of the infinitive): Θεμιστοκλῆς ἱκανώτατος ἦν εἰπεῖν καὶ γινῶναι καὶ πράξει (*Ilys.* 2, 48). Τούτου μείζον ἀγαθὸν σωφροσύνη οὐ δυνατὴ πορίσαι ἀνθρώπῳ (*Pl. Phaed.* 256). Ἄρα δυνατὴ αὕτη ἢ πολιτεία γενέσθαι; (*Pl. Rep.* 5, 471.) Ὁ δῆμος τὸν Εὐφραῖον ἐπιτίδειον εἶναι ταῦτα παθεῖν ἔφη (*Dem.* 9, 61; *was fit to be so treated*, i. e. *deserved*). Ταπεινὴ ὕμῶν ἢ διάνοια ἐγκαρτερεῖν, ἂ ἔγνωτε (*Thuc.* 2, 61). Μαλακὸς καρτερεῖν πρὸς ἡδοναῖς τε καὶ λύπας (*Pl. Rep.* 8, 556). Τὴν βουλὴν κυρίαν ἐποίησαν τῆς εὐταξίας ἐπιμελεῖσθαι (*Isocr. Areop.* 39).—Ἐτοίμοι ἦσαν πάντα κινδύνον ὑπομένειν. Οὐ πρόθυμός με εἰ διδάξει (*Pl. Euthyphr.* 14).—Ἀνὴρ δεῖνός λέγειν. Αἱ εὐπραξίαι δεινὰ συγκρύνφαι τὰ τοιαῦτα ὀνειδῇ (*Dem.* 2, 29). Πιθανώτατος λέγειν (*Pl. Gorg.* 479).—Ἀξίός εἰμι πληγὰς λαβεῖν (*Arist. Eccl.* 324). Ἡ πόλις ἄξιός ἐστι θαυμάζεσθαι (*Thuc.* 2, 40). Ἀνάξιος τιμᾶσθαι.

REM. With the adjectives which denote, not absolutely a capacity but a quality which comes into consideration on occasion of the action, we have also ὥστε, *so as* to e. g. Πότερα παῖδες εἰσι φρονιμώτεροι ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα ἢ ἄνδρες; (*Xen. Cyr.* 4, 3, 11.) Ὀλίγοι ἐσμέν ἀμύνειν (*Thuc.* 1, 50), and ὀλίγοι ἐσμέν ὥστε ἐγκρατεῖς εἶναι τῶν ἀγαθῶν (*Xen. Cyr.* 4, 5, 15). Also sometimes ἱκανός is followed by ὥστε. Ἀξίος has also an active infinitive in the same sense as the

passive, by § 150 a: "Ἀξίος θαυμάσαι (*Thuc.* 1, 138). (Ἀνάξια ἢ βουλή) πεποίκε τοῦ στεφανωθῆναι, *Dem.* 22, 36, by § 156.)

α) An infinitive (active in form or signification) stands with adjectives, to denote that the quality is ascribed to its subject in reference to a certain action conceived as performed upon (and taking place, or going on in) the subject (so that the subject of the adjective is conceived as the object of the infinitive, or as the dative with those verbs which govern this case): Χρῆσθαι τοῖς ῥάστοις ἐντυγχάνειν (*Xen. Mem.* 1, 6, 9; *what is easiest to meet with*). Ἀνὴρ χαλεπὸς συζῆν (*Pl. Pol.* 302). Λόγοι ἐμοὶ μὲν ἀναγκαιότατοι προειπεῖν, ὑμῖν δὲ χρησιμώτατοι ἀκοῦσαι (*Dem.* 21, 24). Καλὸς (αἰσχροῦς) ὄραν, ἰδεῖν (*to behold*). Λόγος δυνατὸς κατανοῆσαι (*Pl. Phaed.* 90). Οἰκία ἡδίστη ἐνδιαιτᾶσθαι (*Xen. Mem.* 3, 3, 8; *to live in*). So very often the infinitive of verbs compounded with ἐν).

REM. 1. A passive infinitive is rarely used here (so that the subject of the adj. would also be taken as the subject of the infinitive): Κύνες ἀμορφοὶ καὶ αἰσχροὶ ὄρασθαι (*Xen. Cyneg.* 3, 3).

REM. 2. In the same manner an infinitive (especially ἀκοῦεν, ἀκοῖσαι, ὄραν, ἰδεῖν) is sometimes added to intransitive verbs and phrases denoting a quality: Ἀκοῦσαι οὕτως παγκίλως ἔχει τὸ ψήφισμα (*Dem.* 19, 47). Οὐδὲν οὗτοι διαφέρουσιν ἰδεῖν χαλκίους φαλακροῦ καὶ σμικροῦ (*Pl. Rep.* 6, 195). (Πράγματα οἱ ἱπποὶ παρέχουσιν ἐπιμέλεσθαι, *Xen. Cyr.* 4, 5, 46, *will give trouble, i. e. will be troublesome, to attend to*. Ἡ στρατιά, πολλὴ οὔσα, οὐ πάσης ἔσται πόλεως ὑποδέξασθαι, *not one for every city to receive. Thuc.* 6, 22.)

β) Sometimes the infinitive with the adjective denotes a reference to the action of a different subject, which action is conceived as going on, not upon the subject of the adj. as its object, but *in, with, or at* the same (as *place, instrument, material, &c.*), especially with adjectives denoting *qualified, adapted, or sufficient*, or when the *degree* of the quality is mentioned in reference to the action: Ὁ χρόνος βραχύς ἀξίως διηγήσασθαι τὰ πραχθέντα (*Pl. Menex.* 239). Ἡ ὁδὸς ἢ εἰς αὐτὸν ἐπιτηδεῖα πορευομένοις καὶ λέγειν καὶ ἀκοῦεν (*Pl. Contr.* 173). Πότερον λούσασθαι ψυχρότερον τὸ παρὰ σοὶ ὕδωρ ἢ τὸ ἐν Ἀμφιαράου; (*Xen. Mem.* 3, 13, 3; *to bathe in*¹.) (Also: Ψυχρὸν τὸ ὕδωρ ὥστε λούσασθαι, *Xen. ibid.*) (Ὁ αὐτὸς χρόνος ἀρκεῖ ἐνί τε μέρει καὶ πᾶσι πεποιῆσθαι τὰ ἐπιτηδεῖα, *Xen. Cyr.* 8, 5, 5, *for the provisions to be prepared*.)

γ) After a comparative with ἤ, the infinitive stands in the sense *too (great, &c.) to*.—The infinitive may not only be referred, either actively or passively, to the subject of the adjective (as in English

¹ But *ibid.*: πότερον τὸ παρὰ σοὶ ὕδωρ θερμώτερον πιεῖν ἢ τὸ ἐν Ἀσκληπίου; (*to drink; by a*.)

151. *too weak to go*, i. e. than that he could go; *too heavy to bear*, i. e. than that it could be borne, but also (by *b*) so that the subject of the adj. is neither subject nor direct object of the infinitive: Ἡ ἀνθρωπίνη φύσις ἀσθενεστέρα ἐστὶν ἢ λαβεῖν τέχνην ὅν ἂν ᾗ ἄπειρος (*Pl. Theæt.* 149). Τὸ νόσημα μείζον ἢ φέρειν (*Soph. (Ed. R.)* 1293). The infinitive may take ὥστε: Οἱ Λακεδαιμόνιοι ἤσθοντο Ἐκδικον ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν (*Xen. Hell.* 4, 8, 23). Φοβούμαι, μὴ τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ (*Xen. Mem.* 3, 5, 17). (Also ὡς, § 166 c. R. 2.)

§ 151. An active infinitive with ὡς (more strongly ὥς γε) is prefixed to an infinitive for limitation, to denote the reference to a certain manner of treating the thing, or a certain intention; in general, a certain measure in relation to which the predicate is spoken (*if we confine ourselves to this —, if the question be about this, &c.*). It is not required, that the infinitive itself should have the given subject as its subj. or obj., but this may happen: Οἱ πολέμοι ἀσποδοὶ εἰσιν ὡς ἐκ χειρὸς μάχεσθαι (*Xen. Cyr.* 6, 4, 16). Οὗτοι οἱ ἄνθρωποι ἀποπώτατοι τινὲς εἰσιν, ὡς γ' ἐν φιλοσόφοις τιθεῖται (*Pl. Rep.* 5, 475; *when one speaks of reckoning them among the philosophers*). Εὐ λέγει ὁ ἀνὴρ ὡς γε οὕτως ἀκοῦσαι (*Pl. Euthyph.* 3, *to listen to in this way*). Ταῦτ' οὖν, ὡς ὑπομνήσαι, νῦν ἱκανῶς εἴρηται (*Dem.* 6, 37). (Ὡς ἐπὶ πᾶν εἰπεῖν, *Pl. Euthyd.* 279, *to speak generally*, ὡς πρὸς ἑμᾶς εἰρησθαι, *Pl. Rep.* 10, 595, *to be spoken merely to you*, i. e. *speaking between ourselves*; ὡς ἔπος εἰπεῖν, also simply ὡς εἰπεῖν, *so to say*, ὡς ἀπλῶς εἰπεῖν, ὡς συνελότι εἰπεῖν, cf. § 38 c. *to speak it briefly*.) Οὐδ' ἐγὼ ψέγω τούτους τοὺς ἀνδρας, ὡς γε διακόνους εἶναι πόλεως (*Pl. Gorg.* 517, *when the question relates to their being servants of a state; considered as servants of —*).

REM. 1. With ἀκούειν and especially εἰπεῖν in certain current expressions ὡς may be dropt, more rarely with other infinitives: Ἐς τὸ ἀκριβὲς εἰπεῖν (ἀκριβὲς εἰπεῖν), οὐδὲ ἀδίκως κατεστρεψάμεθα τοῖς Ἰωνας (*Thuc.* 6, 82; *strictly speaking*). (Σὺν θεῷ εἰπεῖν, *in God's name*; σχεδὸν εἰπεῖν, *so to say, almost*.) (Cf. § 168 b.)

REM. 2. The infinitive εἶναι stands in a restrictive sense with the adj. ἐκών in negative sentences (*to be willing*, i. e. *at least willingly*), rarely in affirmative sentences (= *and that willingly*): Οὐκ ὄμην ὑπὸ σοῦ ἐκόντος εἶναι ἐξαπατηθήσεσθαι (*Pl. Gorg.* 499). In the same manner εἶναι stands with certain constructions of a preposition with a case, or of the article with an adverb, which are used in a limiting and restrictive sense; thus, κατὰ δύναμιν (εἰς δύναμιν) εἶναι, *according to one's ability*, τὸ κατὰ τοῦτον εἶναι, *as far as concerns him*, as far as depends on him, τὸ ἐπ' ἐκείτοις εἶναι, *so far as is in their power*, τὸ νῦν εἶναι, τὸ τήμερον εἶναι, *for to-day*. (Ἠμέσαμεν εὐ ποιεῖν ἀλλήλους ἐκ τοῦ ἐπιδοίπου χρόνου, κατὰ δύναμιν εἶναι, καὶ λόγῳ καὶ ἔργῳ, *Isaë.* 2, 32.)

§ 152. The infinitive is used with ὥστε (οὕτως ὥστε, *so that*), to denote the way and manner (degree) and consequence of the principal sentence, and with ἐφ' ὧτε (*on condition that, or to —*). See *Accus. with Infinitive*,

§ 166, and *ibid.* of the infinitive with οἷος for τοιοῦτος ὥστε. Likewise the infinitive stands with πρὶν, *before*; see *Accus. with Inf.* § 167.

Now and then an infinitive may be said to stand *extra structuram*, the object which should be governed by the infinitive, being immediately attached to the verb or phrase on which the infinitive should depend, while yet the infin., for the sake of clearness and precision, is brought in immediately afterwards, in order to assign the action (upon the object) more nearly (suppletory infinitive): Οὐδ' ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι (*Pl. Criton* 52 = Οὐδ' ἐπ. σ' ἔλαβεν ἄλλην πόλιν εἰδέναι). Οἱ Ἀθηναῖοι τῆς θαλάσσης εἶργον μὴ χρ. τῇ θαλάσῃ). Ἀριστείδης κύριος τῶν φόρων ἐγένετο τάξι (*Dem.* 23, 209). Εὐθύς ἀρχόμενοι τῆς πόλεως οἰκίσειν κατὰ θεόν τινα εἰς τύπον τινα τῆς δικαιοσύνης κινδυνεύομεν ἐμβεβηκέναι (*Pl. Rep.* 4, 413, *when we began with our city, to construct it = ἀρχόμενοι οἰκίσειν τὴν πόλιν*).¹

REM. On the infinitive instead of the imperative, see § 141, R. 2.

a) *With the article*, the infinitive (apart from its nominative, of which see § 144) stands also as a substantive member of the sentence, and so that the action thereby denoted is to be conceived as predicate in reference to the subject or object of the sentence, or to a subject implied in the context. Such a substantive infinitive cannot, however, agreeably with the nature of its notion and the Greek idiom, enter into all the relations in which the cases of an actual substantive can be used.

REM. The accessory terms belonging to an inf. with the article are inserted between the article and the infinitive (τὸ τοὺς εὐηργετήκοντας ἀεὶ καὶ παντὶ τρόπῳ ἀντευεργετῆν) or follow after the infinitive (τὸ ζῆν ἡδέως).

b) The *accusative of the infinitive* occurs (besides where it stands as the subject in the *accus. c. infin.*) sometimes as the object of transitive verbs (where a corresponding verbal substantive is either wanting, or the notion of the action, as taking place singly and by itself, is not so clearly expressed, or does not so well suit the form of the sentence in other respects): Τὸ τελευτῆσαι πάντων ἢ πεπρωμένη κατέκρινεν, τὸ δὲ καλῶς ἀποθανεῖν ἴδιον τοῖς σπουδαίοις ἢ φύσις ἀπένειμεν (*Isocr. Dem.* 43). Πειρῶ κατεργάσασθαι ὥς μάλιστα τὸ εἰδέναι, ἃ βούλει πράττειν (*Xen. Mem.* 3, 6, 18). Εἰ τὸ κωλύσαι τὴν τῶν Ἑλλήνων κοινωνίαν ἐπεπράκειν ἐγὼ Φιλίππῳ, σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, ἀλλὰ δηλοῦν τῷ δήμῳ (*Dem.* 18, 23).

REM. Now and then the article is found with the inf. after the verbs and adjectives with εἰμί described in §§ 145, 146, 147, and 149, in order to give special prominence to the notion as opposed to others, or as already mentioned; often so that the infinitive is emphatically put foremost in the sentence (almost as if it

¹ Even more harshly: Ἀθηναῖοι μαχοῦμενοι ἐχώρουν περὶ τε τῆς ἀλλοτρίας, οἰκέαν σchein, καὶ τὴν οἰκέαν μὴ βλάψαι ἡσώμενοι (*Thuc.* 6, 69 = περὶ τε τοῦ τὴν ἀλλοτρίαν οἰκέαν σchein καὶ τὴν οἰκέαν μὴ βλάψαι ἡσώμενοι. Literally: *both for the foreign land, to win it for themselves, as also not, by sustaining a defeat, to injure their own*).

[§ 154.] were, as regards the): Τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνὴ δύναίτο; (*Soph. Trach.* 545.) Καὶ πῶς δὴ, ἔφη ὁ Σωκράτης, τὸ ἀρχικοὺς εἶναι ἀνθρώπων παιδεύεις αὐτοῖς; (*Xen. Econ.* 13, 4; the notion has already occurred in the context.) Τὸ προσταλαίπωρεῖν τῷ δόξαντι καλῶ οὐδεὶς πρόθυμος ἦν (*Thuc.* 2, 53).

c) Further, the accusative of the infinitive stands with the prepositions, διὰ, *by means of*, ἐπὶ and πρὸς, *to* (of goal and object), εἰς and κατὰ, *in reference to*, παρά, *in comparison with*: Διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι; (*Xen. Mem.* 2, 1, 15.) Πρὸς τὸ μετρίων δεῖσθαι καλῶς πεπαιδευμαι (*Xen. Mem.* 1, 2, 1). Κῦρος πάντων τῶν ἡλικίων διαφέρων ἐφαίνετο εἰς τὸ ταχὺ μαθάνειν ἃ δέοι (*Xen. Cyr.* 1, 3, 1).

REM. On the infinitive preceded by τὸ μή in certain verbs and phrases, see § 156, R. 4.

§ 155. The dative of the infinitive may be governed by certain verbs and adjectives (as πιστεύω, ἔοικα, ὅμοιος, ἐναντίος) and by the prepositions ἐν, ἐπὶ, and πρὸς (*besides, in addition to*); often it stands also as dative of the means, the cause, or the relation (*by means of, in consequence of, for*): Πιστεύω τῷ κοσμίως ζῆν (*Isocr. Antid.* 24). Ἐν τῷ πολίτῃν ποιεῖσθαι Χαρίδημον ταῦτ' ἀμφοτέρω ἐνῆν (*Dem.* 23, 188; *each of these was involved*). Σωκράτης ἐθανμάζετο ἐπὶ τῷ εὐθύμως ζῆν (*Xen. Mem.* 4, 8, 2). Οἱ ἐν τοῖς ὅπλοις μάχεσθαι διδάσκοντες τὴν τέχνην παραδιδόασιν ἐπὶ τῷ δικαίως χρῆσθαι αὐτῇ πρὸς τοὺς πολεμίους (*Pl. Gorg.* 456; *thereunto that they should —, = upon condition, or, on the understanding that —*): Πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν τοὺς αἰχμαλώτους ἐκ τῶν ἰδίων ἐλυσάμην (*Dem.* 19, 229). Σωκράτης τῷ φανερόν εἶναι καλὸς καὶ ἀγαθὸς ὢν ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ, μιμουμένους ἐκεῖνον τοιούτους γενήσεσθαι (*Xen. Mem.* 1, 2, 3). Αἱ καλῶς πολιτευόμεναι δημοκρατίαι πρόεχουσι τῷ δικαιοτέραι εἶναι (*Dem.*).

§ 156. The genitive of the infinitive stands as an objective genitive with substantives, verbs, adjectives, and adverbs, and with the prepositions ἀνεν, ἀντί, διὰ, ἐξ, ἔνεκα, ὑπέρ, μετά, περί, πρό, and with several of the adverbs which are used as prepositions (ἐμποδῶν, ἔξω, μέχρι, πλὴν, πόρρω, χωρὶς), lastly, as definitive genitive (§ 49 a): Οἱ Ἀθηναῖοι ὑπέειπον πρὸς τὸν ποταμὸν τοῦ πιεῖν ἐπιθυμία (*Thuc.* 7, 84). Τὸ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμῇ τοῦ κακῶς φρονεῖν τοῖς ἀνοήτοις γίγνεται (*Dem.* 1, 23). Πόνους τοῦ ζῆν ἡδέως ἡγεμόνας νομίζετε (*Xen. Cyr.* 1, 5, 12). Ἀθήνης τοῦ κατακούειν τινός (*Dem.* 1, 23). Ἐπιμελοῦμαι τοῦ ὥς φρονιμώτατος εἶναι (*Xen. Mem.* 1, 2, 55). Ἐπέσχομεν τοῦ ἑακρύνει (*Pl. Phaed.* 117, *stopped from —*). Οἱ ἔμποροι τὰ πελάγη διαπερώσιν ἔνεκα τοῦ πλεῖον ποιῆσαι τὴν ὑπάρχουσαν οὐσίαν (*Isocr. Dem.* 19). (Ἄνεν τοῦ εὐφραίνειν, *besides giving pleasure —, ἀντὶ τοῦ ἀποκρίνεσθαι, ἐκ τοῦ ταῦτα γινῶναι, in consequence of knowing this —, ὑπέρ τοῦ μὴ ποιεῖν τὸ* [PART II.

προσταττόμενον, for the sake of having no orders to execute —, μετὰ τοῦ προσοφλέειν αἰσχύνῃ, along with the incurring a disgrace, so that one incurs a disgrace withal —, 156.1
 περὶ τοῦ τιμωρεῖσθαι Φίλιππον ἢ ἀρχὴ τοῦ πολέμου ἦν —, Φίλιππος ὅσα προλάβοι πρὸ τοῦ τοῖς ὅρκους ἀποδοῦναι, βεβαίως ἔξιν ἐνόμιζεν, Dem. 18, 26. — ἔξω εἶναι τοῦ κακῶς πάσχειν — &c.)

REM. 1. When a substantive with a verb (as subject with ἐστίν, γίγνεται, or as object with a transitive verb, or as case to a preposition with an intransitive or passive verb) forms a phrase which corresponds with, or in point of signification approximates to, one or other of the verbs mentioned in §§ 145, 146, it is followed, as a general rule, by a simple infinitive, see § 145, R. 1; moreover, σχολὴν δίδοναι or ἀσχολίαν παρέχειν τινὶ ποιεῖν τι, ἄδειαν, ἐξουσίαν δίδοναι, ἀσφάλειαν ποιεῖν, πρόσφασιν παρέχειν τινὶ ποιεῖν τι. &c.), and but rarely the genitive (παράδειγμα ἐστὶ τοῦ μὴ ὑμᾶς ἀδικεῖν, Iphs. 27, 5, but shortly afterwards (§ 6) παράδειγμα ποιήσετε τοῖς ἄλλοις δικαίους εἶναι). The poets go still further in the use of the simple infinitive instead of the genitive: Φόβῳ δ', ἃ μὴ χρεὴν, εἰσοράν καθήμεθα σιγῇ (Eur. Iph. T. 1342, from fear of seeing). (417. R. 2)

REM. 2. In some few verbs the usage is undecided between the simple infinitive by § 145 and the genitive of the infinitive, e.g. ἀμελῶ (ἡμέλησεν ἐρωτῶν τὸν θεόν and ἡμέλησα τοῦ ὀργίζεσθαι σοι). But with the rest of the verbs which in point of signification come under § 145 (ἐπιθυμῶ, μέμνημαι, ἐπιλανθάνομαι, πολλοῦ, μικροῦ δέω), the simple genitive is almost exclusively used. (Ἐπιμελοῦμαι τοῦ εἶναι and ὅπως ᾧ, § 123.)

REM. 3. Especially note the interchangeable idiom with verbs denoting to restrain, exclude, withdraw, deliver, and sometimes escape from (ἐκφεύγειν), and with some kindred phrases (e.g. ἐν ἀδείᾳ, ἐν ἀσφαλείᾳ εἶναι, especially ἐμποδῶν εἶναι). These take either the simple infinitive (by § 146) or its genitive; both, either in the affirmative form, or with μή prefixed, the idiom of the language being such, that the negative notion of the verb (e.g. restrain = not allow) is repeated with the infinitive; see Negations, § 210, with R. 1. α) Ἄλλως πως πορίζεσθαι τὰ ἐπιτήδεια ἢ ὀνουμένους ὅρκοι ἤδη κατέχουσιν ἡμᾶς (Xen. An. 3, 1, 20). Οἱ δὲν ἐμποδῶν γενήσονται λαβεῖν τὸ διδόμενον ὑπὸ τῆς πόλεως (Isocr. Antid. 152). — β) Αἰδῶς τοὺς νεωτέρους τῶν πρεσβυτέρων μὴ ἀπτεσθαι ἐρξῇ (Pl. Rep. 5, 465). Ὁ Ἀλκιβιάδης ἐμποδῶν ἦν αὐτοῖς μὴ τοῦ δήμου βεβαίως προσεστάναι (Thuc. 6, 28). — γ) Τοῦ δραπετεῖν δεσμοῖς οἱ δεσπότες τοὺς οἰκέτας ἔργουσιν (Xen. An. 2, 1, 16). Τὸ ψευδόμενον φάινεσθαι τοῦ συγγνώμης τινὸς τυγχάνειν ἐμποδῶν μάλιστα ἀνθρώποις γίγνεται (Xen. Cyr. 3, 1, 9). — δ) Ὁ ἄσκος δύο ἀνδρας ἔξει τοῦ μὴ καταδύναι (Xen. An. 3, 5, 11). Ἐμποδῶν τι ἐγένετο τοῦ μὴ εὐθὺς τότε δικάσασθαι (Dem. 33, 25). Ἡ πόλις μικρὸν ἀπέλιπε τοῦ μὴ ταῖς ἐσχάταις συμφοραῖς περιπεσεῖν (Isocr. Antid. 122). (To the simple infinitive sometimes ὥστε is prefixed: Οἱ Ἀθηναῖοι τὸ πρῶτον ἀπέχοντο ὥστε μὴ ἐμβάλλειν τινί. Thuc. 1, 49.)¹

REM. 4. Verbs of withholding, restraining, occasionally in affirmative sentences take the accusative of the infinitive with μή (τὸ μὴ), so that the action hindered or forborne may be said to stand loosely in the sentence (almost = so that — not): Οἱ Ἀθηναῖοι ἱππεῖς τὸν πλείστον ὄμιλον τῶν ψιλῶν ἔργον τὸ μὴ προσεξιόντας τῶν ὤπλων (= τοῦ στρατοπέδου) τὰ ἐγγύς τῆς πόλεως κακουργεῖν (Thuc. 3, 1). Such

¹ Κωλύω, with its compounds, very rarely takes the genitive of the infin.
 CHAP. V.]

[§ 156.] an infinitive with τὸ μὴ is added even to verbs and phrases in themselves incapable of taking an infinitive, but which denote a *hindering* or *forbearing*, in order to assign an action forborne: Κίμωνα Ἀθηναῖοι παρὰ τρεῖς ἀφείσαν ψήφους τὸ μὴ θανάτῳ ζημιώσαι (*Dem.* 23, 205: *acquitted him by three votes so as not to condemn him*). Lastly, the infinitive with τὸ μὴ and τὸ μὴ οὐ (to cancel the preceding negation, see *Negations*, § 211), is frequently put after a negation of a leading verb (or phrase) denoting to *withhold*, *hinder*, *forbear*, *omit* or *deny*, *prove that — not*, to denote the action which is not forborne, &c., even when the verb or the phrase is not capable of taking the infinitive or its accusative: Ἐμπεσόντος ὕστερον λόγον, ὅτι λυσιτελέστερον ἢ ἀδικία τῆς δικαιοσύνης, οὐκ ἀπασχέμεν τὸ μὴ οὐκ ἐπὶ τοῦτο εἰλεῖν ἀπ' ἐκείνων, ὃ πρότερον ἐσκοποῦμεν (*Pl. Rep.* 1, 354). Οἰδέν τοὺς γέροντας ἐπιδύεται ἡ ἡλικία τὸ μὴ οἰχὶ ἀγανακτεῖν τῇ παρόντῃ τύχῃ (*Pl. Crito.* 43). Τίς Μῆδων ἢ νέος ἢ γέρον σοῦ ἀπελείφθη τὸ μὴ σοι ἀκολουθεῖν; (*Xen. Cyr.* 5, 1, 25; *so that he did not follow thee*!). Οὐδ' ἄρνησις ἐστὶν αὐτοῖς τὸ μὴ ταῖθ' ὑπὲρ Φιλίππου πράττειν (*Dem.* 19, 163. *They cannot deny but that they act in Philip's interest*). Ὁ Ἰσχυρίας ἀπελογεῖτο μὲν, οὐ μόνον ἐπαθεῖ γε τὸ μὴ οὐ μεγαλοπράγμων τε καὶ κακοπράγμων εἶναι (*Xen. Hell.* 5, 2, 36).

REM. 5. On the genitive of the infinitive in the sense of ἔνεκα, see § 170 c. R.

§ 157. Sometimes a notion is represented first by a demonstrative pronoun, especially τοῦτο (αὐτὸ τοῦτο, with addition of an adjective, τοῦτο μόνον, sometimes of a substantive, τοῦτο τὸ πάθος), and then more closely defined by an infinitive [*epexegetical infin.*] as apposition to the pronoun, with or without the article, according as the latter would be required or not, if the infinitive were attached immediately to the governing word; the article, therefore, is almost always used where the pronoun is dative or genitive: Δεῖ καὶ τοῦτο προθυμηθῆναι σὴν χάριν, ἀποδείξαι, πῇ δυνατόν ταῦτα γίγνεσθαι (*Pl. Rep.* 5, 472). (Ἐκέλευσα τοῦτο μόνον ὅραν πάντας τοὺς στρατιώτας, τῷ πρώτῳ ἐπεσθαι, *Xen. Cyr.* 2, 2, 8, referred to ἐκέλευσα.) Ὅσοι ἀνδράποδα πολλὰ κέκτηνται, τοῦτό γε προσόμιον ἔχουσι τοῖς τυράννοις, τὸ πολλῶν ἄρχειν (*Pl. Rep.* 9, 578). Δοκεῖ μοι τοῦτ' διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέγεσθαι (*Xen. Hier.* 7, 3). Τί τοῦτον μακαριώτερον τοῦ γῆι μυχθῆναι; (*Xen. Cyr.* 8, 7, 25.) (But ἄρα τοῖδε ἐπιθυμεῖτε, ἐν τῷ αὐτῷ γενέσθαι τύπῳ; *Pl. Conv.* 192, after ἐπιθυμῶ γενέσθαι.) In the poets the article is sometimes omitted, contrary to the rule. (Τάδε ποιοῦντες ἐνοῖν ἀγαθῶν οὐ στερήσομεν τὴν Σικελίαν, Ἀθηναίων τε ἀπαλλαγῆναι καὶ οἰκεῖν πολέμον, *Thuc.* 464.)

a) An adjective, participle, or substantive which, as predicate-noun or as apposition belongs to an infinitive with or without the article, stands in the accusative, when the infinitive is not referred by the governing verb (or phrase) to a definite grammatical subject: Κρεῖττόν ἐστι σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς τάρκοῦντα ἔχειν ἢ μόνον διαιτῶμενον ἐπικινδύνως πάντα κεκτῆσθαι (*Xen. Mem.* 2, 3, 2). Τὰ τοιαῦτα ἔξεστιν ἀριθμήσαντας ἢ μετρήσαντας εἰδέναι (*Xen. Mem.* 1, 1, 9. *Such things as these one can get to know by counting or measuring them*).

§ 158. b) If, on the other hand, the infinitive is referred to a definite substantive word in the sentence, as its subject, then the predicate-noun or the apposition always conforms itself to the case of that word, if it be nominative or accusative, usually also if it be dative: but in the

last case the accusative also is used, especially of a (predicative) apposition, e.g. a participle (ἔξεστιν ἡμῖν ἀπιέναι τὰ ὅπλα ἔχοντας). After a genitive, the predicate with εἶναι or γίγνεσθαι usually stands in the genitive (after the genitive of a participle of a verb *declarandi* or *sentiendi* always so), but an apposition appended to the infinitive stands in the accusative. 1) (Nominative): Ἐψηφίσασθε ἐξελθεῖν βοηθήσοντας. Οὐδέν ἐστιν ὄνειδος, ὅτου πορρότερος ἐστίν ἢ πόλις ἡμῶν ἢ τοῦ φθονερά δοκεῖν εἶναι (*Dem.* 20, 140). Ἀντὶ τοῦ ἐπελθεῖν αὐτοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας (*Thuc.* 1, 69). Σκεπτέον, ὅπως μὴ Φίλιππος τὴν τοῦ φίλος τοῖς Ἑλλήσιν εἶναι πίστιν λήψεται (*Dem.* 14, 7). Τιμόθεος τῷ ἦθει τὴν εὐνοίαν τὴν τῶν ἀνθρώπων προσήγετο, νομίζων τοῦτο μείζον στρατήγημα εἶναι ἢ πολλάκις νικῆσαι μαχόμενος (*Isocr. Antid.* 122. The nominative referred to the leading verb, notwithstanding the intervening τοῦτο μείζον στρατήγημα εἶναι). — 2) (Dative): Εὐδαίμοσιν ὑμῖν ἔξεστι γίγνεσθαι (*Dem.* 3, 23). Οὐκ ἐνδώσομεν προφασιν οὐδενὶ κακῷ γενέσθαι (*Thuc.* 2, 87). Κῦρος ἀνεγέλασεν ἐπὶ τῷ κρείττονι τοῦ ἔρωτος φάσκοντι εἶναι (*Xen. Cyr.* 6, 1, 34). Συνέβη τῷ Ἰαξβρία ἐκπλεῖν μίαν ναῦν ἔχοντι (*Dem.* 23, 171). Τιμίον ἐστι πᾶσιν ἀνθρώποις τὸ γενέσθαι πολίταις παρ' ὑμῖν (*Dem.* 23, 200). (Even without a dative expressly preceding, but with reference to a subject in the dative to be mentally supplied: Μεγάλων εὐεργεσιῶν οὐκ ἴσως ῥάδιον αἰτῷ γενέσθαι, *Dem.* 20, 121.) — 3) (Accusative for dative): Σοί, ὦ Ταναοξάρη, σατράπην εἶναι δίδωμι Μήδων τε καὶ Ἀσσυρίων (*Xen. Cyr.* 8, 7, 11. Examples of this kind with the predicate to εἶναι in the accusative, are rare). Ἐξεστιν ὑμῖν, εἰ βούλεσθε, λαβόντας ὅπλα, οἷάπερ ἡμεῖς ἔχομεν, εἰς τὸν αὐτὸν ἐμβαλίνειν κίνδυνον (*Xen. Cyr.* 2, 1, 15). Οὐ προσήκει ὑμῖν τῆς τῶν Θηβαίων πόλεως πλείω ποιήσασθαι λόγον ἢ τῶν συνθηκῶν, ἐνθυμουμένους, ὡς οὐ τοὺς κινδύνους, ἀλλὰ τὰς ἀδοξίας φοβεῖσθαι πάτριον ὑμῖν ἐστιν (*Isocr. Plat.* 39). (Ἀνάγκη μοι ἦν δυοῖν θάτερον εἰσεῖναι ἢ μὴ βουληθέντι κατεπείν τοὺς ταῦτα ποιήσαντας καὶ περὶ ἐμοῦ καὶ περὶ τοῦ πατρὸς ὁρῶσδεν, ἢ κατεπύοντι τὰ γεγενημένα αὐτὸν μὲν ἀφελόντα μὴ τεθνάναι, τοῦ δὲ πατρὸς μὴ φονέα γενέσθαι, *Andoc.* 2, 7.) — 4) (Genitive): Ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι (*Pl. Apol.* 22; *ibid.* 41: τῶν φασκόντων δικαστῶν εἶναι).¹ Ἐδέοντο Κύρου ὡς προθυμοτάτου πρὸς τὸν πόλεμον γενέσθαι (*Xen. Hell.* 1, 5, 2). — 5) (Accusative after genitive): Ἐδέοντό μου προστάτην γενέσθαι (*Xen. Cyr.* 7, 2, 23). Δέομαι ὑμῶν καταψηφίσασθαι Θεομνήστου, ἐνθυμουμένους, ὅσος μοι ὁ ἀγὼν ἐστιν (*Lys.* 10, 31).

The accusative with the infinitive is used to express a proposition as the object or subject of another proposition. The accus. with inf. stands

¹ Τῶν δοκούντων τι εἶναι (*Pl. Gorg.* 472; εἶναι τι, a phrase not admitting of grammatical change, as ἀνδρὶ οἰομένῳ τι εἶναι, *Pl. Menex.* 247).

[§ 159.] (primarily) after verbs and phrases denoting an utterance (say, deny, answer, relate, narrate, concede, assert, declare, judge, &c.) or opinion (think, assume, make to believe, hope; *verba declarandi et sentiendi*). The verbs of utterance sometimes take an object-sentence with *ὅτι* or *ὥς*, the verbs of opinion sometimes one with *ὥς*. Τὸν καλὸν κἀγαθὸν ἄνδρα εὐδαίμονα εἶναι φημι (*Pl. Gorg.* 470). Ὁμολογῶ σὸν τὸ εὖρημα εἶναι. Ὑπέσχου βοήθειαν μοι ἥξειν. Τί ποτε λέγουσιν οἱ κινεῖσθαι τὰ πάντα ἀποφαινόμενοι; (*Pl. Theæt.* 168.) Οἱ ἄνθρωποι ὑπολαμβάνουσι, τοὺς θεοὺς διὰ τῶν ὀρίθων τὰ συμφέροντα σημαίνειν (*Xen. Mem.* 1, 1, 3). Ἀκούω καὶ ἄλλα ἔφη πολλά τοιαῦτα εἶναι (*Xen. An.* 2, 5, 13). Πέπεισθε ἀδικίαν δίκαιουσύνης ἀμεινον εἶναι (*Pl. Rep.* 2, 368). Ἐλπίς πάντα καλῶς ἔξειν.

REM. 1. Of the verbs *to know, perceive, see, show, remember*, which take a participle or a sentence with *ὅτι* or *ὥς*, and of the verbs *to hear, learn*, which take a participle, an accus. with inf. or *ὅτι*, see *Participles*, § 178, a. with R. 6.

REM. 2. Μετατίθεμαι, εὐδαίμονεστέρος εἶναι τοῖς κοσμίους τῶν ἀκολάστον (*Pl. Gorg.* 493). *I change my opinion, AND ASSUME*. Ἐλέγχω, refute, AND PROVE. So the acc. with inf. often to a sense indirectly contained in the verb. (Κατεφρόνουν οἱ Λακείωνοι, διὰ τὰς ἐμπροσθεν τίχας, μήδ' ἂν ἐπιχειρήσαι σφισιν. *Xen. Hell.* 4, 5, 12; *despised the enemy, AND THOUGHT that nobody would —*.)

REM. 3. Whether, in any given case, the acc. with inf. shall be used, or a sentence with *ὅτι*, or one with *ὥς*, is, for the most part, optional with the writer, and depends on his view of what is required for perspicuity and suitableness in reference to the structure of the dependent sentence as a whole, and of the period. It may be remarked, however, with respect to the difference of these three constructions, that affirmative *verba declarandi* (not simply, without secondary meaning) almost always take the acc. with inf. or *ὅτι*: but that *ὥς* is put, when the thing said is marked as an uncertain or untrue assertion, pretext, or evasion, therefore also after a negated verb (οὐ λέγω, ὥς —, or, if the thing uttered itself is negative, οὐ λέγω, ὥς οἱ). After *verba sentiendi*, only *ὥς*, not *ὅτι*, is used, and in this also there is apt to be involved the secondary notion of a false opinion (πείθω, ὥς —, *seek to persuade that —*). Παρέξονται νόμον οὐδὲν προσέχοντα τῆς τῇ γραφῇ καὶ λέξουσιν, ὥς εἰσὶ τῇ πῶλει δύο νόμοι κείμενοι περὶ τῶν κληγμάτων (*Æsch.* 3, 35). Οἷον τοῖτο ἐρεῖ, ἐκείνων ἐρεῖ τὸν λόγον, ὥς —). Τισσαφήμες διαβάλλει τὸν Κίρον πρὸς τὸν ἀδελφόν, ὥς ἐπιβαλεῖαι αὐτῷ (*Xen. An.* 1, 1, 3). Οὐ μὲν δὴ οἰδὲ τοῦτ' ἂν τις εἴποι, ὥς τοῖς κακοῦργοις καὶ ἀδίκοις Κίρος εἶα καταγελᾷν (*Xen. An.* 1, 9, 13). Οἱ τοῖτο λέγω, ὥς οὐ δεῖ εἶναι ἐπὶ τοῖς πολέμοις (*Xen. Cyr.* 5, 4, 20). Ἐχομέν τι παρὰ ταῦτα λέγειν, ὥς οἷχ οὕτως ἔχει; (*Pl. Phæd.* 80.) — Νομίζουσιν οἱ ἐκείνη ἀνθρώποι, ὥς Ἡφαίστος χαλκεύει (*Thuc.* 3, 88). Οἱ σοφιστὰι πειρόνται πείθειν τοὺς νεωτέρους, ὥς, ἢν αὐτοῖς πλησιάζωσιν, ἀπρακτικόν ἐστίν, εἰσονται (*Isocr. Sophist.* 3). Ἐγνώσαν οἱ Μαντιεῖς ὥς, εἰ μὴ ἀποκρισύνται τοῖς μισθοφόροις, ὅτι πολλοὶ σφῶν κατακοντισθήσονται. *Xen. Hell.* 6, 5, 13.) For *ὥς* after a negated verb of utterance or opinion ὅπως is sometimes used: Οἰδέ γε, ὅπως ἄφρων ἔσται ἡ ψυχὴ, ἐπειδὴν τοῖ ἄφρονος σώματος δίχα γένηται, αἱ δὲ τοῖτο πέπεισμαι (*Xen. Cyr.* 8, 7, 20). Ὅπως οὐ πάντων τοιῶν ἐπιμελητέον, ὃ Ἰέρων, οὐ λέγω (*Xen. Hier.* 9, 1). Δύοτι

for *ὅτι*, *that*, is rare in the older writers (usually, *because*), in later writers not infrequent. (The poetical *οὖνεκα*, *οἰοῦνεκα*, *because*, sometimes also for *ὅτι*, *that*.) [§ 159.]

REM. 4. Sometimes a report of a view or speech, begun with *ὅτι* or *ὡς*, is continued in the accusative (nominative) with the infinitive, or *vice versa*: Οἱ Λακεδαιμόνιοι εἶπον, ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ καὶ τοὺς πάντας ξυμμάχους παρακαλέσαντες ψήφον ἐπαγαγεῖν (*Thuc.* 1, 87). "Αὐτος ἔλεγεν, ὅτι οὐχ οὕτω διακέοιντο (were not in such a condition) ὥστε τιμωρῆσθαι τινὰς τῶν ἐχθρῶν, ἀλλὰ νῦν μὲν δεῖν αὐτοὺς ἡσυχίαν ἔχειν. εἰ δὲ οὔκαδε κατέλθοιεν, τότε καὶ τιμωρήσονται τοὺς ἀδικούντας (*Lys.* 13, 78). By a negligence (anacoluthia) it may even happen, that one and the same sentence begins with *ὅτι* or *ὡς*, and then, commonly after a parenthetical sentence, is continued in the acc. with inf.: Λέγεις σὺν, ὦ πάτερ, ὡς ἐμοὶ δοκεῖ, ὅτι, ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι (*Xen. Cyr.* 1, 6, 18). (Conversely, a sentence begun in acc. with inf. passes into a dependent interrogation: Τοὺς μέντοι Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδὲν πω σαφῶς λέγεται, εἰ ἔπονται. *Xen. Cyr.* 2, 1, 5.)

If the subject in the infinitive clause is the same as that of the governing verb, as a general rule only a simple infinitive follows, referred to the leading subject (nominative with infinitive, cf. § 147); but the accusative with infinitive also occurs, sometimes with a view to give prominence to the subject of the infinitive as opposed to others: Ὁμολογῶ ἀδικεῖν. Νομίζω οὐδὲν χείρων εἶναι τῶν ἄλλων. ἘΞαρνός ἐστιν ὁ ἄνθρωπος μὴδ' ἰδεῖν με πώποτε (*Arist. Pl.* 241 = ἀρνείται). Πιστεύω διαλύσειν τὴν διαβολήν (*Thuc.* 1, 101). Σωκράτης, ἔφη ὁ κατήγορος, τοὺς πατέρας προπηλακίζειν διδάσκει, πείθων τοὺς συνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων (*Xen. Mem.* 1, 2, 49; *persuading them that he makes them* —). Τερόθεος τὰς χιλίας δραχμὰς ἰδίᾳ ἔφη δανεῖσαι τὸν πατέρα Ἀντιμάχῳ καὶ οὐκ αὐτὸς λαβεῖν (*Dem.* 49, 44). Κλέων οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον (Νικίαν) στρατηγεῖν (*Thuc.* 4, 28). — Οἶμαι ἐμὲ παρὰ σοῦ πολλῆς καὶ καλῆς σοφίας πληρωθῆσεσθαι (*Pl. Comp.* 175). (Δίτιαν ἔχω μισόδημος εἶναι. *Pl. Rep.* 8, 566. Ὑποψίαν παρέξουσιν μὴ ἡμέτεροι εἶναι πατέρες, *Pl. Menue.* 247. Ὑποψιος εἰ φυγεῖν.)

REM. When *φημί*, *ἡγοῦμαι*, *οἶμαι* ought to be followed by *χρῆναι*, *δεῖν* (*δίκαιον εἶναι*), and an accus. with inf. with the subject of the leading verb, sometimes the *ἡγοῦμαι*, *χρῆναι*, &c. is considered as one verb followed by a simple infinitive (nominative), especially *οἶμαι δεῖν*. *I think I must, think it is necessary for me, to be*, &c.: Ἀλκιβιάδης ὕβριστῆς ᾤετο δεῖν εἶναι (*Dem.* 21, 143).¹

When a verb of utterance or opinion should be put impersonally in the passive, and followed by an accusative with infinitive, the personal expression in the nominative with infinitive is frequently used [as often in English]; but the impersonal form also occurs: Φῦναι ὁ

¹ Γέλιππος κήρυκα προπέμπει τοῖς Ἀθηναίοις λόγοντα (= λέγειν κελεύων), εἰ βούλονται ἐξίέναι ἐκ τῆς Σικελίας πέντε ἡμερῶν, ἔτοιμος εἶναι σπένδεσθαι (*Thuc.* 5, 3).

[§ 161.] Κῦρος λέγεται καὶ ἄδεται ἔτι καὶ νῦν ὑπὸ τῶν βαρβάρων εἶδος μὲν κάλλιστος, ψυχὴν δὲ φιλανθρωπότατος (*Xen. Cyr.* 1, 2, 1). Ὁμολόγηται ὁ ἰατρός σωμάτων εἶναι ἄρχων (*Pl. Rep.* 1, 312; *it is confessed that —*, or, *a physician is confessed to be—*). Ἀχιλλεὺς Ὀμήρῳ πεποιήται (*Achilles is represented by Homer to have—*) Πατρόκλῳ ἀποθανόντι ἐκπρεπέστατα τιμωρῆσαι (*Xen. Conn.* 8, 31). Τοῦ ὑπὸ σοῦ κριθέντος χαλεπώτατα ζῆν χαλεπώτερον ἔτι ζῆ ὁ τύραννος (*Pl. Rep.* 9, 579).—Λέγεται, Ἀλκιβιάδην, πρὶν εἰκοσιν ἐτῶν εἶναι, Περικλεῖ τοιαύδε διαλεχθῆναι περὶ νόμων (*Xen. Mem.* 1, 2, 40). Ὁμολογεῖται, τοὺς ἀπὸ Διὸς εὐγενεστάτους τῶν ἡμιθέων εἶναι (*Isocr. Evag.* 13). (Ἠγγελεται ἡ μάχη ἰσχυρὰ γεγονέναι καὶ ἐν αὐτῇ πολλοὺς τεθνάναι, *Pl. Charm.* 153.)

REM. The verb δοκῶ (*videor*) is usually put personally, of the person or thing of which something is supposed: εὐ λέγειν μοι δοκεῖτε (even ἀπέπλευσαν, ὡς τοῖς πλείστοις ἐδόκουν, ὀργισθέντες, *Xen. An.* 1, 4, 7, = ὡς τ. π. ἐδόκει); δοκῶ μοι and simply δοκῶ, *I seem to myself to —, it seems to me that I —, I think that I —*, e. g. ἐδοξα ἀκούσαι ὄνομα ἀπὸ εἶναι Ἀγάθων (Pl. Prot. 315); with the infinitive of the future (of the aorist with ἄν), *I believe I shall — I will*; δοκῶ μοι κατακείσθαι. Δοκεῖ μοι (τινι) impersonally with an accus. c. infin. is unusual, except in a clause subsequently annexed: Ἐδόκει Ξενοφῶντι βροντῆς γειομένης. σκηπτὸς πσεῖν εἰς τὴν πατρίαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν (*Xen. An.* 3, 1, 11). (Different from this is δοκεῖ, *it is decreed that something shall be*, § 161.) Δοκῶ is also used in the sense *I believe, I think*. Δοκεῖς ἂν ἢ ληστὴς ἢ κλέπτης πράξαι ἂν τι δύνασθαι, εἰ ἀδικῶν ἀλλήλους; (*Pl. Rep.* 1, 351). Τῷ πατρί, δοκῶ, Πυριλάμπης ὄνομα τίς (*Pl. Parm.* 126). (Καὶ τούτους τί δοκεῖτε; *Xen. An.* 5, 7, 26. *Quid nos putatis?* Lat. Gr. § 395, R. 7, fin.)

§ 162. When the word which is the subject of the infinitive is itself governed, as dative or genitive, by the verb of utterance or opinion, the infin. attaches itself immediately to this case (without a separate subject in the accusative): Πιστεύω σοι ποιήσῃν. *I trust thee that thou wilt do* (and thence οὐ σοι πάνν πιστεύω ἰκανῶ εἶναι, *Pl. Euthyd.* 296, as πιστεύω τάδε ἀληθῆ εἶναι). Οὐδενὶ ἀνθρώπῳ ἰφείμην ἂν ἥδιον ἐμοὶ βεβηκέναι (*Xen. Mem.* 4, 8, 6). Κτησικλέους ὁ δῆμος ἅπας κατεχειροτόησεν ἀδικεῖν (*Dem.* 21, 180). Κατέγνωκα ἐμαυτοῦ μή ποτ' ἂν δυνατὸς γενέσθαι τοὺς ἄνδρας ἰκανῶς ἐγκωμιάσαι (*Pl. Tim.* 19. *Δυνατός* to the subject of the principal verb, § 158 b). (Passively, by § 56, R. 2: Κατεγνώσθην ἀδικεῖν, *Xen. Hell.* 1, 7, 20.) (Λιπώμαι τινα κλέπτην εἶναι. *Ητιᾶθη Ἀδείμαντος προδοῦναι τὰς ναῦς*, *Xen. Hell.* 2, 1, 32.)

§ 163. (403) a) Besides the accus. (or nom.) with inf. immediately dependent on a leading verb, the continuation of the utterance or opinion may be carried on in the same form, so that the verb is to be supposed repeated: Δυνὸν χρησίμῳ οὐ διαμαρτήσεσθαι τὴν πόλιν ἡγούμην πλευσάντων ἡμῶν (τῶν πρεσβέων πρὸς Φίλιππον). ἡ γὰρ Φίλιππον. ἂ μὲν εἰλήφει τῆς πόλεως, ἀποδώσει, τῶν δὲ λοιπῶν ἀφέξεσθαι, ἢ, μὴ ποιούντος ταῦτα, ἀπαγγεῖν ἡμᾶς εὐθὺς δεῖρο, ὥσθ' ἐν ἐκείνους τοῖς πάρῳ τὴν ἀπιστίαν ἰδόντας ἡμᾶς περὶ τῶνδε τῶν ἔγγυς οὐ πρήσσεσθαι, μὴ προλαβόντος δὲ ἐκείνου ταῦτα μῶδ' ἡμῶν ἐξαπατηθέντων, ἂν ἀσφαλέι τὰ πράγμαθ' ἡμῖν ἔσεσθαι (*Dem.* 19, 151). Ἐμοὶ δοκοῦσιν εἰ ἄνθρωποι παντάπασιν τὴν τοῦ ἔρωτος δύναμιν οὐκ ἡσθήσθαι· ἐπεὶ αἰσθανόμενοι γε μέγιστ' ἂν αὐτοῦ ἱερὰ κατσκευάσαι καὶ βοήθους καὶ θυσίας ἂν ποιεῖν μεγίστας (*Pl. Conn.* 189). (For a longer narration continued in this way, see *Xen. Cyr.* 1, 3, 4 ff. *Plato de Rep.* x. p. 614 B. ff.; a speech and argument, *Thucyd.* vi. 49.)

REM. It is not usual, however, in Greek, in the same degree as in Latin, to report an entire speech (except it be pure narrative) in such a continued acc. with inf. Often εἶπεν, ἔφη, ἤρετο, &c. is repeated, or there is a sudden transition to the *oratio recta* in the proper person of the speaker. See *Connexion of Sentences*, § 192 b.

[§ 163.]

δ) An acc. (nom.) with inf. sometimes stands without an express verb of utterance or opinion, when this is intimated in some other way: ἅγισ τοὺς πρέσβεις ἐς Λακεδαίμονα ἐκέλευσεν λέγειν· οὐ γὰρ εἶναι κύριος αὐτός (Xen. Hell. 2. 2. 12). Σωκράτης ἐθαύμαζεν, εἰ μὴ φανερόν τοις φιλοσόφοις ἐστίν, ὅτι τὰ μετέωρα οὐ δυνατόν ἐστιν ἀνθρώποις εἶρεῖν· ἐπεὶ καὶ τοὺς μέγιστον φρονούντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἀλλήλοις (Xen. Mem. 1. 1. 13). Ὁ ἅγισ παρηγείτο (τοὺς Λακεδαιμονίους) μὴ ζημιῶσαι αὐτῶν· ἔργῳ γὰρ ἀγαθῷ ῥύσσεσθαι τὰς αἰτίας στρατευσάμενος (Thuc. 5. 63).

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Further: the acc. with inf. is put a) with verbs and phrases denoting a *will* (command, prayer, wish, resolve, agreement, taking measures for) that something *shall* (may) take place (which *shall* is not expressed, but is involved in the construction), or a *permission* and a *prohibition* that something should, or should not, take place (verbs of willing); b) with verbs and phrases denoting to *effect* and *cause* that something be, or be not, done (verbs of effecting) (e. g. διαπράττομαι, κατεργάζομαι, ποιῶ, also διαμάχομαι, contend for it, that; κατασκευάζω, σπουδάζω, earnestly endeavour that; more specially ἀνοῦμαι, purchase to myself that, αἰτίος εἰμι, &c.), and to wait for; c) with συμβαίνει, συμπίπτει, it happens. When with these verbs of will and of effect the leading verb and the infinitive have the same subject, a simple infinitive is put (§ 145 and 147): Πάντας ταῦτα εἶδεῖν βούλομαι. Εὐχοντο Ξερῖαν καὶ Πασίωνα ὥς δολίους ὄντας ληφθῆναι (Xen. An. 1. 4. 7). Ἐδοξε, πλεῖν¹ τὸν Ἀλκιβιάδην (Thuc. 6. 29). Ἐγραψα (I moved that —, also εἶπον, γνώμην εἶπον, ψήφισμα ἐγένετο, &c.), ἀποπλεῖν¹ τὴν ταχίστην τοὺς πρέσβεις (Dem. 18. 25). Οἱ ἄρχοντες οἱ ἐν τῇ Κεφαλληνίᾳ ἔγνωσαν Ἀθήναζε τὴν ναὺν καταπλεῖν (Dem. 32. 9; settled for the ship to sail —). Ἐκ τούτου ἀνίσταίμενοι πάντες ἔλεγον, τοὺς ἀνομίας ἄρξιατας δοῦναι δίκην (Xen. An. 5. 7. 34). Εὐγκεῖται κρατεῖν βασιλεία τῶν πόλεων, ὧν ποτε οἱ πρόγονοι ἤρχον (Thuc. 8. 52; it is settled that —). Νόμον θησόμεθα, μηδεὶ ἐξεῖναι ἄρχειν, ὅς ἂν μὴ στρατεύσῃται. Ἀστυάρχης ἀπηγέρεε μηδεὶα βάλλειν, πρὶν Κερὸς ἐμπλησθεῖη θηρῶν (Xen. Cyr. 1. 4. 14). Ἐγίνοντο σπονδαὶ τοιαίδε· Λακεδαιμονίους μὲν τὰς ναῖς τὰς ἐν τῇ Λακωνικῇ πάσας, ὅσαι ἦσαν μακραί, παραδοῦναι κομισάστας ἐς Πύλον Ἀθηναίους καὶ ὅπλα μὴ ἐπιφέρειν τῷ τευχίσματι· Ἀθηναίους δὲ τοῖς ἐν τῇ νήσῳ ἀνδράσι σίτον εἶν τοὺς ἐν τῇ ἡπείρῳ Λακεδαιμονίους ἐκπέμπειν τακτὸν κ.τ.λ. (Thuc. 4. 16.)²— Εἴ τινα τῶν γνωρίμων βούλοιο κατεργάζεσθαι καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιοίης; (Xen. Mem. 2. 3. 11.) Τισσαφέρηνς ἔλεγεν, ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως, δοθῆναι αὐτῷ σώζειν τοὺς Ἕλληνας

¹ The *infm. present* is common, as in Lat., after verbs of ordering, decreeing, &c. —T. K. A.]

² Δοκοῦντος τοῦ Θίμβρωνος οὐδὲν ποιεῖν, πέμπουσιν οἱ ἔφθοροι, ἀπολιπόντα Λάρισσαν στρατεύεσθαι ἐπὶ Καρίαν (Xen. Hell. 3. 1. 8, send him orders to —).

[§ 164.] (*Xen. An.* 2, 3, 25). Ὁρῶνται αἱ πόλεις, μὴ ἀδικεῖσθαι τοὺς παρ' αὐτῶν ἐκπλέοντας ἐμπορούς (*Dem.* 8, 25). Ἐγὼ αἴτιος, μὴ καλῶς σε ἀποκρίνασθαι, ὅτι οὐ καλῶς ἡρώμην (*Pl. Luch.* 191). Φορμίων φυλακὴν εἶχε (ἐφέλαττε), μήτ' ἐκπλεῖν ἐκ Κορίνθου ἡρόενα μήτ' εἰσπλεῖν (*Thuc.* 2, 69). Οὐ περιμενοῦμεν (ἀναμενοῦμεν) ἄλλους ἡμᾶς διολέσαι (*Pl. Rep.* 2, 375). Συνέβη τοὺς Ἀθηναίους θορυβηθῆναι (*Thuc.* 5, 10). (Rarely, and for the sake of an antithesis, the acc. with inf. instead of the simple infinitive: Βουλοίμην ἂν ἐμέ τε τυχεῖν ὧν βούλομαι, τοῦτόν τε παθεῖν ὧν ἄξιός ἐστιν, *Dem.* 24, 8.)

REM. 1. After the verbs under *b* and *c*, the acc. with inf. sometimes takes ὥστε (so to arrange that —), rarely those under *a* (cf. § 145, R. 3). Πειράσσαι ποιῆσαι, ὥστε σε νομίζειν καλῶς βεβουλεύσθαι (*Xen. Cyr.* 3, 2, 29). Ἐγὼ κἂν τῆς ψυχῆς πρῶτα ὥστε μήποτε λατρεῖσθαι τὴν γυναῖκα (*Xen. Cyr.* 3, 1, 36). Ἡ οἶε ψηφίσασθαι ἂν τὸ πλῆθος συνελθόν ὥστε τοῖς κρατίστοις καὶ τιμαῖς καὶ δώροις πλεονεκτεῖν: (*Xen. Cyr.* 2, 2, 20.) Συνέβη εἰθίς μετὰ τὴν ἐν Ἀμφιπόλει μάχην ὥστε πολέμου μὴδὲν ἔτι ἄφασθαι μηδετέρους (*Thuc.* 5, 11). Διαπράττομαι ὥστε μὴ κολάζεσθαι, *Pl. Gorg.* 478.)

REM. 2. The verbs which denote *endeavour* (to effect), take an object-sentence with ὅπως. e. g. κατασκευάζω, διασπονδῶ (§ 123). With ἐπιμελεῖσθαι, μηχανᾶσθαι the acc. with inf. is rare.

REM. 3. Sometimes the subject-matter of an agreement, resolution, stipulation, &c. is expressed by the simple infinitive, as the subject is easily seen from the context: Ἦσαν αἱ συγγραφαί, ὥστερ εἰδοῦσιν ἅπασαι, σωθείσης τῆς νεῶς ἀποδοῖναι τὰ χρήματα (*Dem.* 32, 5: *where to this effect, that one should pay*). In some cases the construction may be either acc. with inf., or a dative with simple inf. by § 146. Προστάτω τινὶ ποιεῖν (*order a person to do*) and τινὰ ποιεῖν (*that some one should do*). Νάειν λέγω τινὶ and τινὰ. Ἄντος Ἀγοράτῳ αἴτιος ἐγένετο μὴ ἀποθανεῖν (*Lys.* 13, 82). Τοῦ μὴ λαβεῖν Ἀμφίπολιν πάντων οἷτος αἰτιώτατός ἐστιν (*Dem.* 23, 152: *viz. ἡμῖν*). (Also αἴτιος τοῦ τι γίγρεσθαι, § 170 c.) Οἱ περὶ τὸν Σάροπον, συνθέμενοι τοῖς Ἀρκάσιον ἐπισηθεῖν, καταλαμβάνουσι τὴν ἀκρόπολιν (*Xen. Hell.* 7, 4, 15; *having agreed with the Arcadians that these should come and help them*).

[§ 165.] α) The accusative with infinitive stands as the object of a mental judgment expressed impersonally (καλὸν ἐστὶ, χρή, &c.). Καλὸν ἀδελφοὺς ἀλλήλοις ἐπικουρεῖν. Περὶ πολλοῦ ποιητέον, μηδεμίαν πρόφασιν δοθῆναι τοῖς διαβάλλουσιν. Σωτηρία ἄλλη οὐδεμία ἦν, ἢ πυθέσθαι Ἀθηναίους πάντα τὰ πραχθέντα (*Andoc.* 1, 58). (Τίς μηχανὴ μὴ οἰχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνήαι; *Pl. Phaed.* 72 = αἰῶνατον.) Προσῆκει μοι ποιεῖν and ἐμέ πε. Rarely ἔξεστί με ποιεῖν.

REM. The adjective δίκαιος is usually (instead of the impersonal form δίκαιός ἐστι followed by acc. with inf.) put personally, of the person who is bound (entitled) to do something, with infinitive added: Καὶ σὺ ἡμῖν δίκαιος (δικαιώτατος) εἰ ἀντιχαρίζεσθαι (*Xen. Cyr.* 4, 1, 20). Πολλὸν μεῖζον ἔτι ὥρεω δίκαιός εἰμι τευχάνας (*Dem.* 18, 53). (Similarly: Ἦν συνεῖν τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχὴ τοῖς μήκει τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενῆς οἶσα, *Xen. An.* 1, 5, 9 = Ἦν συνεῖν τὴν ἀρχὴν — αἰσαν.) So sometimes a participle expressing something that is becoming, befitting, or a duty, stands personally with the infinitive, instead of impersonally: Λόγος προσήκων ῥηθῆναι (*Pl. Pol.* 283) = ὡ

προσῄκει ῥ. Τὰ ἡμῖν ἐξ ἀρχῆς παραγγελλόντα (προσταχθέντα) διελλθεῖν (*Pl. Tim.* 90) = ἃ ἡμῖν παρηγγέλθη δ.

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b) An acc. with inf. is sometimes put as an apposition to a demonstrative pronoun (τοῦτο, τῶδε, sometimes to a pronoun with a substantive), to denote a conceived relation of which something is predicated: Τὸ δίκαιον τοῦτ' ἐστί, πλέον ἔχειν τοῖς ἀρχοντας τῶν ἀρχαίων (*Pl. Gorg.* 191). Οἶδεν πόποτε δεδώκατε τὴν ὁρεάν ταυτήν, ἐξῆναι τοῖς αἰῶσις ἐχθροῖς ἐνρίζειν, ὅπου ἂν βούληται (*Dem.* 21, 170).

a) The accusative with infinitive stands with ὥστε, *so that*, to denote the way and manner (the degree) and the consequence of what is predicated in the principal sentence, when the clause with ὥστε contains a mere mental representation which is not put by the speaker as actual. (Where the subject remains unchanged, the simple infinitive is used.) If the proposition with ὥστε is put as actual, then partly the indicative (or potential optative) is used, especially almost always with narrative statements in the aorist: partly the infinitive, whereby the sentence coalesces more with the leading sentence, and has less prominence in itself (*as to c. inf.*, but often, *so that*). Where ὥστε expresses merely a consequence or inference (*so that consequently, therefore*), but not the way and manner, or the degree (so that οὕτως or τοσοῦτον could not precede), the infinitive is rarely used: Πολλὰς ἐλπίδας ἔχω ἀρκοῦντως ἐρεῖν, ὥστ' ὑμᾶς μὴ ἀπολειφθῆναι τῶν πραγμάτων (*Dem.* 21, 2; *so that you shall not be left in ignorance of the state of affairs*). Οὐπω οἱ καιροὶ παρεληλύθασιν, ὥστ' ἤδη μάτην εἶναι τὸ μεμνῆσθαι περὶ τούτων (*Isocr.*; *so that it should be in vain* —): Καὶ λόγων καὶ βουλευμάτων κοινῶν ἂν σε οἱ πολέμοιοι ποιοῖντο διὰ τὸ πιστεύειν, ὥστε μηδὲ ἓν σε λελθῆναι, ὧν βουλόμεθα εἰδέναι (*Xen. Cyr.* 6, 1, 40). Οὕτω ἀτόπους τινας ἐν τῇ πόλει καὶ δυσχερεῖς ἀνθρώπους Αἰσχίνης ἔλεγεν εἶναι, ὥστε οὐκ αἰσχύνεσθαι λοιδορουμένους Φιλίππῳ (*Dem.* 19, 304). In the *oratio recta* it might be οὕτως — εἰσίν, ὥστε οὐκ αἰσχύνονται, or ὥστε μὴ αἰσχύνεσθαι¹). Οἱ Λακεδαιμόνιοι εἰς τοῦτο ἀπληστίας ἦλθον, ὥστε οὐκ ἐξήρκεσεν αὐτοῖς ἔχειν τὴν κατὰ γῆν ἀρχήν (*Isocr. Panath.* 103). Οὕτως ἡμῖν ταῦτα τάγαθὰ παντὸς ἄξια εἶναι δοκεῖ, ὥστε τὸ καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν (*Xen. Mem.* 2, 2, 3). Ξέρξης τῆς πεζῆς στρατίης οὕτως ἄπειρον τὸ πλῆθος ἦγεν, ὥστε καὶ τὰ ἔθνη τὰ μετ' αὐτοῦ ἀκολουθήσαντα πολὺ ἂν ἔργον εἴη καταλέξει (*Lys.* 2, 27). Καὶ λήθη καὶ μαρία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν οὕτως, ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν (*Xen. Mem.* 3, 12, 6). Ἡ τῶν Ἀθηναίων πόλις ἐμπόριον ἐν μέσῳ τῆς Ἑλλάδος τὸν Πειραιᾶ κατεσκευάσατο τοσαύτην ἔχον ὑπερβολήν, ὥστ', ἃ παρὰ τῶν ἄλλων ἐν παρ' ἐκάστων χαλεπὸν ἐστὶ λαβεῖν, ταύθ' ἅπαντα παρ'

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¹ [It might be ὥστε οὐκ αἰσχ. (taken as the *opp.* of αἰσχύνεσθαι) in *orat. rect.* Comp. 305, R. 3.—Ed.]

[§ 166.] αὐτῆς ῥάδιον εἶναι πορίσασθαι (*Isocr. Paneg.* 42). Εἰς τὴν ὑστεραίαν οὐχ ἦκεν ὁ Τισσαφέρνης· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον (*Xen. An.* 2, 3, 24). "Ὡστε (*in consequence of the foregoing explanations*) ξὺν τῷ πρώτῳ πολέμῳ τῷ δεκαετῇ καὶ τῇ μετ' αὐτὸν ὑπόπτῳ ἀνακαυχῇ καὶ τῷ ὕστερον ἐξ αὐτῆς πολέμῳ εὐρήσει τις τοσαῦτα ἔτη (*Thuc.* 5, 26). (Συντάσσεται καὶ συνακολουθεῖ τοῖς μὲν πλουτοῖς καὶ δυναστείαις ἡνιοκαὶ ἀκολασία, ταῖς δ' ἐνδείαις καὶ ταῖς ταπεινότησι σωφροσύνη καὶ μετρώτης· ὥστε χαλεπὸν εἶναι διαγνώαι, ποτέραν ἂν τις δέξαιτο τῶν μερίδων τούτων τοῖς παισὶ τοῖς αὐτοῦ καταλιπεῖν, *Isocr. Areop.* 5.)

REM. Even after a condition, or after a question equivalent to a negative (where therefore the consequence is not a fact), ὥστε may stand with the *modus finitus*, if the condition or the question essentially concerns the proposition with ὥστε: Οὕτως ἀνθρωπίνως ἔχετε, ὦ ἄνδρες Ἀθηναῖοι, ὥστε, δι' ὃν ἐκ χρηστῶν φαῖλα τὰ πράγματα τῆς πόλεως γέγονε, διὰ τούτων ἐλπίζετε τῶν αὐτῶν πράξεων ἐκ φαύλων αὐτὰ χρηστὰ γενήσεσθαι; (*Dem.* 2, 26¹.)

b) Likewise ὥστε before the accusative with infinitive, or, if the subject be the same, the simple infinitive, denotes a fixed condition (*so that something shall happen, under the condition that*), or the price and reward (*so that in return*), sometimes altogether the object and the means (*so that something may*). Just so the acc. with inf. (or simple inf.) with ἐφ' ᾧ, ἐφ' ᾧ τε, *on condition that*: Οἱ Μιτυληναῖοι ὁμολογίαν ποιοῦνται πρὸς Πάχην, ὥστε Ἀθηναίοις μὲν ἐξεῖναι βουλεύσασθαι περὶ Μιτυληναίων ὁποῖον ἂν τι βούλωνται, πρεσβείαν δ' ὑποστελλεῖν ἐς τὰς Ἀθήνας Μιτυληναίους περὶ ἑαυτῶν (*Thuc.* 3, 25. Also ἐπὶ τοῖςδε ὥστε, *Thuc.* 3, 114). Πάχης Ἰππίαν προεκάλεσατο ἐς λόγους, ὥστε, ἢν μηδὲν ἀρέσκον λέγῃ, πάλιν αὐτὸν καταστήσειν εἰς τὸ τεῖχος σῶν καὶ ὑγῖα (*Thuc.* 3, 34).—Ἐξῆν τοῖς ὑμετέροις προγόνοις τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ (*Dem.* 6, 11). "Ὡστε τὴν γυναικα ἀπολαβεῖν, πόσα ἂν μοι χρήματα δοῖς; (*Xen. Cyr.* 3, 1, 35.). Πάν ποιοῦσιν, ὥστε δίκην μὴ διδόναι (*Pl. Gorg.* 479; *to have no punishment to undergo*). Οἱ τριάκοντα ἐβουλήθησαν Ἐλευσίνα ἐξειδίωσασθαι, ὥστε εἶναι σφίσι καταφυγὴν. εἰ δεήσειε (*Xen. Hell.* 2, 4, 8)².—Τηρίβαζος εἶπεν, ὅτι σπείσασθαι βούλοιο, ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτ' ἐκείνους καίειν τὰς οἰκίας (*Xen. An.* 4, 4, 6)³. (The verb *can* or *shall* lies in the construction, and is not separately expressed in the Greek.)

c. For τοιοῦτος ὥστε we have also τοιοῦτος οἷος, or simply οἷος, so

¹ Τὰ πράγματα ὁρῶ εἰς τοῦτο πρόηκοντα ὥστε, ὅπως μὴ πεισόμεθα αὐτοὶ πρότερον κακῶς, σκέψασθαι δέον (*Dem.* 3, 1; participle instead of infinitive with ὥστε after a participle preceding, by a kind of attraction).

² Μηχαναὶ πολλαὶ εἰσιν ἐν ἐκάστοις τοῖς κινδύνοις ὥστε διαφεύγειν θάνατον (*Pl. Apol.* 39); *so that one can escape, in order to escape*.

³ Ἐφ' ᾧ (ᾧ τε) with fut. indie. in Herodot. and Thucyd.: Οἱ ἐν Ἰθώμῃ Μεσσηνίου ἐνέβησαν πρὸς τοὺς Λακεδαιμονίους, ἐφ' ᾧ τε ἐξίσιν ἐκ Πελοποννήσου καὶ μηδέποτε ἐπιβήσονται αὐτῆς· ἢν δέ τις ἀλίσκηται, τοῦ λαβόντος εἶναι δοῦλον (*Thuc.* 1, 103).

that *οἶος* is put in the case of the *τοιούτος* preceding (or understood), [§ 166.1] not only with the simple infinitive where the subject is the same, but sometimes also with acc. with inf. Likewise (*τοσοῦτον*) *ὅσον* (*τοσαῦτα ὅσα*) for *τοσοῦτον ὥστε*. *Οἱ Περσικοὶ νόμοι ἐπιμέλονται ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται οἷοι ποιηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι* (*Xen. Cyr.* 1, 2, 3). *Οὐκ ἦν ὥρα οἷα ἄρδεν τὸ πεδίον* (*Xen. An.* 2, 3, 13; *the season to irrigate the plain*). *Αἰσχιστὰ ἀπαλλάττονται λοιδοροῦντές τε καὶ εἰπόντες καὶ ἀκούσαντες περὶ σφῶν αὐτῶν τοιαῦτα οἷα καὶ τοὺς παρόντας ἄχθεσθαι* (*Pl. Comr.* 211). *Ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους τοὺς Ἕλληνας διελθεῖν τὸ πεδίον* (*Xen. An.* 4, 1, 5).

REM. 1. From *οἶος* in the sense *τοιούτος ὥστε* arose the frequent use of *οἷός τε* with *εἶμι* and an inf. by § 149. in the sense of, *in a condition to (to be able, &c.)*: *Οὐχ οἷός τίς εἰμι βοηθῆσαι ἐμαυτῷ* (*I am not able [i.e. am not such a one as to do it]*. *Pl. Gorg.* 408). Impersonally: *οἷχ οἷόν τε (ἐστίν), it is not possible; ὥς οἷόν τε.*

REM. 2. For *ὥστε* in the sense *so that*, Herodotus and the Attic poets, sometimes even Xenophon, have *ὥς*: *Ἡ Ῥοδῶπις οὕτω δὴ τι κλεψὴ ἐγένετο, ὥς καὶ πάντες οἱ Ἕλληνες Ῥοδῶπιος τοῦνομα ἐξέμαθον* (*Herod.* 1, 135). *Ἐνθεν ἤρην ἢν ὑπερῷηλα, ἐνθεν δὲ ὁ ποταμὸς τοιούτος τὸ βάθος, ὥς μηδὲ τὰ δάματα ὑπερέχειν πειρωμένοις τοῦ βύθους* (*Xen. An.* 3, 5, 7). (Also *κῶθωρα φέρονται, ὥς ἀρύσταθαι ἐκ τοῦ ποταμοῦ*. *Xen. Cyr.* 1, 2, 8, *in order to*. *Τὰς ἀσπίδας μείζους ἔχουσιν ἢ ὥς πολεῖν ἢ ὁρᾶν τι*. *Xen. Cyr.* 6, 4, 17.)

An accusative with infinitive, or, for the same subject, a simple infinitive, stands after *πρὶν* (*πρότερον πρὶν*), when it denotes a simple relation of time to an action which has taken place, or to one merely conceived, which is hindered. If *πρὶν* after a negative sentence denotes a condition which has not yet taken place (before the fulfilment of which something will not happen), then *πρὶν ἂν* is used with the subjunctive by § 127. or *πρὶν* with the optative by § 132. Of a condition which has already taken place, *πρὶν* is used with the indicative, § 114 c. R. 1; likewise where *πρὶν* denotes merely a change which has taken place: *until*. *Ἡμεῖς (οἱ Λακεδαιμόνιοι) Μεσσήνην εἴλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν καὶ κρατῆσαι τῆς ἡπείρου καὶ πρὶν οἰκισθῆναί τινας τῶν πόλεων τῶν Ἑλληνίδων* (*Isocr. Archid.* 26). *Οὕτω τινες εὐπειθεῖς εἰσιν, ὥστε, πρὶν εἰδέναι τὸ προσταττόμενον, πρότερον πείθονται* (*Xen. Cyr.* 2, 2, 10). *Πρὶν ἔχεσθαι τὰ ἄκρα οὐδὲν εἰδείσθε εἰρήνης* (*Xen. Cyr.* 3, 2, 12). *Πολλοὶ ἀποθνήσκουσι πρότερον πρὶν δῆλοι γενέσθαι, οἷοι ἦσαν* (*Xen. Cyr.* 5, 2, 9). *Δοκεῖς μοι οὐδαμῶς μ' ἀρήσειν πρὶν ἂν εἴπω* (*Pl. Phaed.* 228). *Ὁ Κῆρος ὑπέσχετο τοῖς (ἡγῆσαι μὴ) πρόπθεν παύσεσθαι πρὶν αὐτοὺς καταγίγαι οἰκαδε* (*Xen. An.* 1, 2, 2). *Οὐ πρότερον ἐπαύσαντο, πρὶν τὴν Ἀλκιβιάδην ἐκ τοῦ στρατοπέδου μετεπέμψαντο* (*Isocr. de Big.* 8). *Τοῖς Κερκυραῖοις οἷχ ἐωρᾶντο αἱ νῆες, καὶ θαύμαζον τοὺς Κορινθίους πρῦμναν κρουμένους πρὶν τινες ἄνθρωποι εἶπεν, ὅτι νῆες ἐκείναι ἐπιπλέουσιν* (*Thuc.* 1, 51; *until at last some saw*).

[§ 167.] REM. For *πρίν*, the poets, Herodot., and sometimes Attic prose-writers, use *πρίν* ἦ. As with *πρίν*, the infinitive also occurs, but more rarely with *πρότερον* ἢ, *ὑστέρον* ἢ: Ἀπαγγελθέντος Ἰππία, ὅτι Ἱππαρχος ἀπέθανεν, ἐπὶ τοῖς ὀπλίταις πρότερον ἢ αἰσθέσθαι εἰδὲς ἐχώρησεν (*Thuc.* 6, 58. Usually ἢ ἥσθοντο). (Φθάνω ἦ with acc. with inf. for *φθάνω πρίν*, *Xen. Cyr.* 1, 6, 40.) The infinitive instead of *πρίν* ἂν with the subjunctive is very rare.

[§ 168.] a) The acc. with inf. in some places stands without a governing word, expressing merely the thought present to the mind in the form of an indefinite sentence:

1) In commands (legal language) and communications of orders: Τοὺς Θοράκας ἀπείναι, παρείναι δ' εἰς ἔτην (*the day after to-morrow. Arist. Ach.* 172. A herald is the speaker). In laws and treaties containing several regulations, among the direct commands expressed in the imperative are blended accusatives with inf., which may be said to attach themselves dependently to a term of appointment or stipulation, &c. understood: *it is enacted, &c. that —*. (See e. g. *Pl. Legg.* 6, 76'). *Thuc.* 5, 18, and 23. *Dem.* 24, 20.)

2) In entreaties and wishes: Ἐρμῇ ἔμπολαίε, τὴν γυνάικα τὴν ἐμὴν οὕτω μ' ἀποδόσθαι τὴν τ' ἐμῆν τοῦ μητέρα (*Arist. Ach.* 816; *that I could but so sell!*).

3) In exclamations of wonder at something happening [like *our: to think* of his not having, &c.]: Τοῦτον δ' ἐβρίζειν; ἀραπνέει δέ; ὃν εἴ τις εἴη ζῆν, ἀγαπᾶν ἔδει (*Dem.* 21, 209). More usually with the article prefixed: Τὸ δέ μοι δὲ κυνὴν οἴκοθεν ἐλθεῖν ἐμὰ τὸν κακοδαίμον' ἔχοντα (*Arist. Nub.* 268. *That I should not even —!*). (Also simple infinitive: Τῆς μορίας, τὸ δὲ νομίζειν, ὅσα τηλακοντοῖ, *Arist. Nub.* 819. *For a man of his years to believe in a Zeus!*)

δ) As a simple infinitive, so occasionally an acc. with inf. is added [in a *qualifying* or *restrictive* sense] to a statement with ὥς or ὅσον (*so far as —*; see § 151): Ἡ οὖν ζωγραφικὸς Θεόδωρος; Οἶχ, ὅσον γ' ἐμὲ εἶδέναι (*Pl. Theat.* 145). Οὐδεμία ἔμοιγε δοκεῖ, ὦ Πάλλε, τέχνη ἢ ῥητορικὴ εἶναι, ὥς πρὸς σὲ τάληθ' εἰρήσθαι (*Pl. Georg.* 462; *if the truth must be told you, to tell you the truth*). Ἰδὼν ἔλεξας, ὥς γ' ἐπεκάζειν ἐμὲ (*Soph. Trach.* 1220). (Without ὥς: δοκεῖν ἐμοί, *it seems to me, in my opinion, Herodot., Thuc.* In like manner seems to have originated the expression πολλοῦ δύν, μικροῦ δ., ὀλίγου δ., *so that much, or little, is wanting*; i. e. *far from it, almost*.)

[§ 169.] a) Sentences accessory to an acc. with inf. retain the usual form of the *oratio finita*; but relative sentences to an acc. with inf. are sometimes themselves put in this form when they rather contain a continuation of the infinitive sentence, or a remark added for definition of some term in it, or when they are periphrastic expressions with εἰμί and a relative. (In longer reports parentheses, such as ὥς δοκεῖ, ὥς φαίνεται, also pass into the infinitive.) Γύγην φασὶν ἰδόντα τὸ χάσμα καὶ θανμάσαντα καταβῆναι καὶ ἰδεῖν ἄλλα τε θανμαστὰ καὶ ἵππον χαλκοῖν κοῖλον, θυρίδας ἔχοντα, καθ' ἃς ἐγκέφναι ἰδεῖν ἐνόητα νεκρὸν, ὥς φαίνεσθαι, μείζω ἢ κατ' ἀνθρώπων τοῦτον δὲ ἄλλο μὲν ἔχειν οἰδεῖν, περὶ δὲ τῇ χειρὶ χρυσὸν δακτύλιον, ὃν περιελόμενον ἐκβῆναι (*Pl. Rep.* 2, 354). Καλλίας διελογίζετο, ὅσον ἐκαστοὺς ἔδει συντελεῖν, Ἀχαιοὺς μὲν πάντας καὶ Μεγαρέας ἐξήκοντα τάλαντα, τὰς δ' ἐν Εἰβορίᾳ πόλεις ὑπᾶσας τετταράκοντα εἶναι δὲ πολλοὺς καὶ ἄλλους τῶν Ἑλλήνων, οὓς βούλεσθαι κοινωρεῖν τῆς συντάξεως (*Aesch.* 3, 96; *to bear their part in the tribute*). (Οἱ δὲν' ἂν νομίζω τούτῳ ἀγαθὰ ποιῆσαι, δι' ὃν ὑμῖν προσήκειν ἐπορκῆσαι. *Dem.* 23, 191.)

¹ Οἱ Λακεδαιμόνιοι δέκα ἄνδρας Σπαρτιατῶν προεῖλοντο τῷ Ἀγδί ξιμβούλους, ἄνευ

δ) It is not altogether a rare construction, especially in a long report of another person's narration or thoughts, for a dependent sentence (protasis) with a conjunction of time (ἐπειδὴ, ὥς, ὅτε) to be put in the acc. with inf., instead of the *oratio finita* in optative or indicative: Τὸν οὖν Σωκράτην Ἀριστοδῆμος ἔφη κατὰ τὴν ὁδὸν πορεύεσθαι ὑπολειπόμενον καὶ περιμένοντος οὗ, κελεύειν προῖέναι εἰς τὸ πρόσθεν ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος, ἀνεφγμένην καταλαμβάνειν τὴν θύραν — — εὐθὺς δ' οὖν ὥς ἰδεῖν τὸν Ἀγάθωνα, ὦ, φάναι, Ἀριστοδῆμα, εἰς καλὸν ἦκεις, ὅπως συνδειπνήσεις (Pl. *Comm.* 17-1). (Λέγεται καὶ Ἀλκμαίῳ τῷ Ἀμφιάρεω, ὅτε δὴ ἀλάσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρός, τὸν Ἀπύλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν. Thuc. 2, 102.) (In Herodot. and Thucyd. εἰ is likewise so put; in Herodot. also εἴςτι, ἔσσε, and εἰς ὅ.)

REM. Ἐπεὶ in the sense *for* with a sentence in acc. with inf. as in § 163 a. does not come under this head.

α) An *accusative with infinitive* is denoted by the article as thereby §
comprehended into a definite substantive term (the circumstance 170.
that —). The nominative serves to denote an existing circumstance (the fact that —, quod) as subject: Τὸ χρόνον γεγενῆσθαι μετὰ τὴν πρεσβείαν πολὺν, δεδοικα, μή τινα λήθην ὑμῖν ἐμπεποιήκη (Dem. 19, 3). Ἡ εὐεργεσία αὕτη, τὸ δι' ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθήσαι, παρέσχευ ὑμῖν Σαμίων κόλασιν (Thuc. 1, 41). The *accusative* is used to denote a certain relation (conceived or actual) as the object of a verb, or with prepositions, especially διὰ, εἰς, and πρὸς: Σκοπῶν τό τε πλῆθος τῶν πολεμίων καὶ τὸ τὰ χωρία πάντα ἀπολωλέναι τῇ πόλει. Διὰ τὸ τοὺς πολεμίους προεισεληλυθέναι. Τὸ εἶναι Φίλιππον πάντων, ἓνα ὄντα, κύριον πρὸς τὸ τὰ τοῦ πολέμου τάχῃ καὶ κατὰ καιρὸν πράττεσθαι πολλὰ, προέχει (Dem. 1, 4). Even with a verb *declarandi vel sentiendi* the acc. with inf. may have the article to denote it as something known and already mentioned, but usually only as an apposition to a pronoun or substantive: Τόδε γέ μοι δοκεῖ εὖ λέγεσθαι, τὸ θεοὺς εἶναι ἡμῶν τοὺς ἐπιμελουμένους καὶ ἡμᾶς τοὺς ἀνθρώπους ἐν τῶν κτημάτων τοῖς θεοῖς εἶναι (Pl. *Phaed.* 62).

REM. A circumstance or relation which takes place, and of which something is said, is also denoted by a sentence with ὅτι: Αἴτων ἦν τοῦ ταῦτα τοῖς πολλοῖς ἀρῆσκειν, ὅτι μεμνηκότες ἦσαν ἐργάσεσθαι καὶ φεῖδεσθαι (Isocr. *Anecp.* 24). Ἐῖρηκε Δημοσθένης πρὸς ὑμᾶς παρὰ τοῦτο διαφθαρήναι τὰ Κερσιζέλπτου πράγματα, ὅτι τῆς πρεσβείας ὧν ἡγεμὼν ἐγὼ εἰς Θράκην ἵεναι οἶκ' ἠθέλησα (Aesch. 2, 89. Approximating to the sense, *because*). Τὰ μὲν ἄλλα ὁρθῶς ἤκουσας, ὅτι δὲ καὶ ἐμὲ οἶε εἰπεῖν τοῦτο, παρήκουσας (Pl. *Prot.* 330; but as to the circumstance that —, but if; thou thinkest —. Lat. Gram. § 398 b. R. 2).

δ) The dative of the accusative with infinitive, like that of the simple infinitive, is both used of the means and instrument or cause,

ὧν μὴ κύριον εἶναι ἀπάγειν στρατιὴν ἐκ τῆς πόλεως (Thuc. 5, 63; without whom (it was understood that) he should have no authority, —. The acc. with inf. here is dependent on the notion of a decree involved in *προσείλοντο*).

and also governed by particular adjectives and verbs, or by prepositions: Οὐ πλεονεξίας ἕνεκα ταύτ' ἔπραξεν Φίλιππος ἀλλὰ τῷ ἐικαιότερα ὀξισὺν τοῖς ἑθελαιοῦς ἢ ὑμᾶς (*Dem.* 2, 13; *but by reason of the Thebans making a more just demand*). Πάντα ταῦτα οὐκ ἦν ἐμποδῶν τῷ τοῦς Φωκέας σώζεσθαι (*Dem.* 19, 73).

c. The genitive of the accusative with infinitive stands, as objective genitive, with the same words which can take the genitive of the simple infinitive: Οἱ πρόγονοι τὰ πλῆθι καὶ τὰς ἀκριβείας τῶν νόμων σησεῖον εἶναι ἐνέμιζον τοῦ κακῶς οἰκεῖσθαι τὴν πόλιν ταύτην (*Isocr.* 1, p. 40). Οὐδ' ἐπεμελήθην τοῦ διδάσκαλόν μοι τινα γειέσθαι τῶν ἐπισταμένων (*Xen. Mem.* 4, 2, 4). Αἴτιον ἦν τοῦ ταῦτα τοῖς πολλοῖς ἀρέσκειν, ὅτι μεμαθηκότες ἦσαν ἐργάζεσθαι καὶ φείδεσθαι (*Isocr. Areop.* 21. Cf. § 164 with R. 3). Ἄνευ τοῦ τοῖς πράγμασι μὴ συμφέρειν τὸ ψήφισμα οὐδὲ πρὸς ὄξιν συμφέρεει τῇ πόλει τοιοῦτον οὐδὲν ἐψηφισμένη φαίνεσθαι (*Dem.* 23, 158). Ὁ ὑπὲρ τοῦ ταῦτα μὴ γειέσθαι ἄγων (*Dem.* 18, 201—the struggle that this should not take place; the struggle to prevent it).

REM. The genitive of an acc. with inf. stands now and then (especially in locution) in the sense *in order that, to the intent that* (otherwise ἕνεκα): Ἐπειχίσθη Ἀταλάντῃ ἐπ' Ἀθηναίων ἢ ἐπὶ Λοκροῖς Ὀπουντίας νηρος, τοῖ μὴ ληστὰς ἐκπλεῖντας ἐκ τῆς Λοκρίδος κακοιργεῖν τὴν Ἑβροίαν (*Theoc.* 2, 32). Φοβώμεθα διελόχευ· σέ, μὴ με ὑποδάξῃς οἱ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν, τοῦ καταφανὲς γεῖεσθαι, ἀλλὰ πρὸς σέ (*Pl. Gorg.* 457). (Simple infinitive: Ὁ Χαλκιδεὺς καὶ ὁ Ἀλκιβιάδης πλείοντες, ὅσοις ἐπιτίχουεν, ξενελεύμεναι, τοῦ μὴ ἐξάγγελται γεῖεσθαι, *Theoc.* 8, 14; *that the tidings of their approach might be carried*.) (The genitive, it seems, must be explained from § 65, b.)

§ 171. (The Tenses of the Infinitive.) a) The present, imperfect, future, and *futurum exactum* of the infinitive, correspond with the same tenses in the indicative (especially with the same distinction of the perfect and the narrative aorist). Πρὸς τῷ τῆς εἰρήνης αἴτιος γεγενῆσθαι καὶ ἄλλα πολλὰ τὴν πόλιν ἡδίκηκας (*Dem.* 18, 22). Οἶμαι μὲν εἰρηκέναι τι καὶ τοιοῦτον, οὐ μὴν ἄλλ' ἔτι πλείω καὶ σαφέστερον πειράσομαι διαλεχθῆναι (*Isocr. Areop.* 36). Δυσὶν ἢ τριῶν ἡμερῶν ταῦτα πεπράξεσθαι φημι (*Dem.* 19, 74).

REM. 1. The infinitive of the perfect is sometimes put where the present might have been used, to denote the complete accomplishment of the action, or the state thereby produced, especially after verbs of willing: Βούλομαι ἀγωνί μοι καὶ δικαστηρίῳ διωρίσθαι παρ' ὑμῖν, ὅτι τάναντία ἐμοὶ καὶ τοῖς πέπρακται (*Dem.* 19, 223; *I wish it decided and settled* —). Ὁ κάμων ἀξίῳ παρὰ τοῦ ἱατροῦ καύσει καὶ τομῇ χρησάμενος ἀπηλλάχθαι τοῦ νοσήματος (*Pl. Rep.* 3, 406). Ἐθέλω ὑμᾶς συντῆξαι καὶ συμφῦσαι εἰς τὸ αὐτό, ὥστε οὗ ὄντας ἕνα γεγονέναι καί, ἕως ἂν ᾔητε, ὡς ἔνα ὄντα κοινῇ ἀμφοτέρους ἔξῃν (*Pl. Conv.* 192). Εἴπωσι οἱ ἄνδρες τὴν θύραν κεκλεισθαι (*Xen. Hell.* 5, 4, 7; *that the door should be shut*). Βούλομαι, αἰροῦμαι, δεῖ, μέλλω τεθνάναι for θνήσκειν or θανεῖν.)

REM. 2. After the verbs denoting hope and surmise, promise and undertaking, the future is used both in the simple inf. and in the acc. with inf.: Ἐλπίδας ἔχω καὶ σέ βουλήσεσθαι φίλον ἡμῶν εἶναι (Xen. An. 2, 5, 12). Ὑποσχόμεναι χρυσὴν εἰκόνα ἀναθήσειν (Pl. Phaed. 235). Ὁμοσαν ἢ μὴν βοηθήσειν. Ὁ Νεμφόδορος τὸν ἐπὶ Θράκης πόλεμον ἐπέδεχτο καταλύσειν (Thuc. 2, 29). Occasionally, however, the present is used, where the notion of future time is not meant to be prominent: Ὁμολόγεις (ξυνέθου ἡμῶν) κατὰ τοὺς νόμους πολιτεύεσθαι (Pl. Crato, 52). The verbs of hoping and surmising are also followed by the inf. of the aorist with αἶν, see § 173. (Of the aorist without αἶν, see § 172 a. R.)¹

REM. 3. Occasionally (especially in Thucydides) the inf. of the future is put instead of the present after the verbs named in § 145, 146 (e. g. δύναιμαι, διαρροῦμαι, δέομαι, πείθω, &c.), to mark expressly, that the infinitive action is later and impending: Οἱ Συρακοῦσιοι τὸ στόμα τοῦ λιμένος διεροῦντο κλῆσειν (Thuc. 7, 56). Οἱ Κορινθιοὶ ἐδεήθησαν τῶν Μεγαρέων ναυὶ σφῶς ξυμπροπέμψειν (Thuc. 1, 27). (That the *shall*, by which in English we denote what is matter of will, condition, endeavour, is not expressed by the inf. of the future, but by the construction, has been already noted, § 164, § 166 b, and § 170 c.)

δ) After the präteritum of a verb *declarandi vel sentiendi*, the present, perfect, and future infinitive are put of that which at the time of the principal verb was present, past, or future, consequently as *imperfectum, plusquamperfectum*, and *futurum in präterito*: Οὐκ ἔφασαν τὰς ναῦς παρεῖναι. Τοὺς στρατιώτας ᾗξει ἐνόμιζον. Ἀρμόδιος καὶ Ἀριστογείτων ἐνόμισαν μεμνησθαι (Thuc. 6, 57). Ἀφορβος ὁμολόγει κεκομισθαι τὴν προῖκα (Dem. 27, 11; *to have received* = *that he had received the dowry*). (Ἠγεῖτο τὴν μεγίστην πίστιν ἔσσεσθαι δεδοκῶς. Isocr. Antid. 125.)

REM. 1. Sometimes, especially after ἔφη, the inf. present is used even of a more remote past time, where otherwise the aorist is used (see the following §), to denote continuance, state, and recurrence (answering to the imperfect in the *oratio recta*): Μετὰ ταῦτα Ἀριστόδημος ἔφη σφῶς μὲν δεῖπνείν, τὸν δὲ Σωκράτη οἶκ εἰσέναι. τὸν οὖν Ἀγάθωνα πολλάκις κεύειν μεταπέμψασθαι τὸν Σωκράτη, ἔ δὲ οἶκ εἶναι (Pl. Conv. 175 = ἐδειπνοῦμεν — εἰσῆει — ἐκέλευεν — εἶων). Συντυχεῖν ἔφη Λισχίης Ἀτρεστίδα παρὰ Φιλίππου πορνεομένῳ καὶ μετ' αὐτοῦ γίνασθαι καὶ παιδιάρια ὡς τριάκοντα βადίζειν, αὐτὸς δὲ θαυμάσας ἐρῆσθαι τινα τῶν ἀνθρώπων, τίς ἀνθρώπος ἐστί καὶ τίς ὄχλος ὁ μετ' αὐτοῦ (Dem. 19, 305 = συνέτυχον — ἐβάδιζεν — ἤρῳην).

REM. 2. Even after the present (the future or aorist without preterite signification, also the perfect) of verbs *declarandi vel sentiendi* the inf. present is used (simply and in acc. with inf.) with the sense of past time (instead of the aorist, (see the following §), to denote, like the imperfect, continuance, state, or recurrence: Λακεδαιμονίους φασὶν ἐν Πλαταιαῖς, ἐπειδὴ πρὸς τοῖς γερρόφοροις ἐγένοντο, οὐκ ἐθέλειν μένοντας πρὸς αὐτοὺς μάχεσθαι, ἀλλὰ φεύγειν, ἐπειδὴ δὲ ἐλίθισαν αἱ τάξεις τῶν Περσῶν, ἀναστρεφομένους ὥσπερ ἵππείας μάχεσθαι καὶ οὕτω νικῆσαι τὴν

¹ Οὐκ ἔφη πορεύεσθαι (Xen. An. 1, 3, 7), because, οὐ πορεύομαι, *I am not going*, may be used as = *I will not go*.

§ 171.] ἐκεῖ μάχην (*Pl. Lach.* 191 = ἦελον — ἔφενγον — ἐμάχοντο — ἐνίκησαν). Δέξομεν τὸν παρελθόντα χρόνον ἀλαζονεύεσθαι καὶ τὴν μὲν φύσιν ὅμοιοι τοῖς ἄλλοις εἶναι, ταῖς δὲ σεμνότησιν πεπλασμέναις κεκρήσθαι (*Isocr. Archid.* 98; *people will say of us: ἡλαζονεύοντο*). Οἶμαι καὶ οἶκοι ἡμᾶς τοῖτου ἔνεκεν ἀσκεῖν καὶ γαστροὺς κρείττους εἶναι καὶ κερδῶν ἀκαίρων, ἢ. εἴ τι δέοι, δυναίμεθα αὐτοῖς συμφόρως χρῆσθαι (*Xen. Cyr.* 4, 2, 45. Νοὶ ἀσκούμεν, but ἡσκούμεν, as ἵνα δυναίμεθα shows). Τί δ' οἱ Θετταλοὶ; ἄρ' οἴεσθε, ὅτε τοὺς τυράννους Φίλιππος ἐξέβαλλε, προσδοκῶν τὴν καθεστῶσαν νῦν δεκαδραχμίαν ἔσεσθαι; (*Dem.* 6, 22 = οὐ προσεδόκων.)

§ 172.] α) The aorist infinitive (without ἄν) has the signification of a præteritum, as in the indicative, when it is governed by a verb *declarandi vel sentiendi*, or by a phrase of the same signification, and likewise in the acc. with inf. when it has the article, except where it serves to denote a purpose: Πατὴρ λέγεται ὁ Κύρος γενέσθαι Καμβύσου (*Xen. Cyr.* 1, 2, 1). Παλαιότατοι λέγονται ἐν μέρει τινὶ τῆς Σικελίας Κύκλωπες οἰκῆσαι (*Thuc.* 6, 2). Ἀθηναίων τὸ πλῆθος Ἰππαρχον οἶοντα ὑφ' Ἀρμοδίου καὶ Ἀριστογείτονος τύραννον ὄντα ἀποθανεῖν (*Thuc.* 1, 20). Ἀφός, ὅς ἐξαρνείται μὴ λαβεῖν τὴν προίκα (*Dem.* 27, 16). Διετεθρύλλητο, ὥς φαίη Σοκράτης, τὸ δαιμόνιον ἐν αὐτῷ σημαίνειν ὅθεν δὴ καὶ μάλιστα μοι δοκοῖσιν αὐτὸν αἰτιάσασθαι καὶνὰ δαιμόνια εἰσφέρειν (*Xen. Mem.* 1, 1, 2; *to have accused him*). Τὸ μηδεμίαν τῶν πόλεων ἀλῶναι πολιορκία, μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας τοὺς Φωκέας ταῦτα παθεῖν (*Dem.* 19, 61)¹. Therefore, after a præteritum of such a verb, the aorist acquires the signification of a more remote past (as aorist): Ἐπύαξα ἐλέγετο Κύρῳ δοῦναι πολλὰ χρήματα (*Xen. An.* 1, 2, 12; *was said to have given* = *it was said that she had given*; ἐλέγετο, ὅτι ἔδωκεν by § 130 b. R. 2, not ἐδεδόκει). Οἱ Καμαριναῖοι ὑποπτοὶ τοῖς Συρακουσίοις ἦσαν (*were suspected by the S.*), μὴ προθύμως σφίσι μὴδ' ἐπὶ τὴν πρώτην μάχην πέμψαι ἃ ἐπέμψαν (*Thuc.* 6, 75; *the help which they had sent*)².

REM. In some passages, ἐλπίζω, ἐλπίς ἐστιν, ἐν ἐλπίδι εἰμί, ἐλπίδα παρέχω, προσδοκῶ, also δοκῶ, εἰκός (ἐστιν), consequently the expressions which directly denote an expectation, take the inf. aorist (without ἄν) without preterite signification, instead of the future or aorist with ἄν: Ἀσμενοὶ ἐκέϊσε ἱάσι, οἱ ἀφικνήμενοι ἐλπίς ἐστιν, οὐ διὰ βίου ἥρων, τυχεῖν (*Pl. Phæd.* 57). Βρασιδᾶς ἔλεγεν ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν (*Thuc.* 4, 70). Μῶρος (εἰ), εἰ δοκεῖς με τλῆναι σὴν καθιμάξαι δόρην (*Eur. Or.* 1527). Οὐκ εἰκός, ἐς νῆσον τοὺς Λακεδαιμονίους ἡμῶν ναυκρατέρων ὄντων περαιωθῆναι (*Thuc.* 5, 109). There are passages here and there in the common editions, where other verbs *declarandi vel sentiendi* are followed by

¹ Where the acc. with inf. without the article denotes a purpose (e. g. after ἐπιμελούμαι, after ὑπὲρ or for ἔνεκα, § 170 c. R.) the aorist is put, without preterite signification: Ὁ ὑπὲρ τοῦ μὴ γενέσθαι ταῦτα ἀγὼν (*Dem.* 18, 201). Οὐδ' ἐπεμελήθη τῷ διδάσκαλόν τινά μοι γενέσθαι (*Xen. Mem.* 4, 2, 4).

² Ἀντεπεῖν τοῖς πρεσβυτέροις ἢ λαιδωρήσασθαι δεινότερον ἐνόμιζον ἢ νῦν περὶ τοὺς γονίας ἐξαμαρτεῖν (*Isocr.*). Here ἀντεπεῖν, &c., are not governed as verbs by ἐνόμιζον, but stand as the subject.

an aorist inf. without *ἄν* in future sense (e. g. νομίζω κρατῆσαι for κρατήσῃν or κρατῆσαι ἄν, ἔφη δέξασθαι), but these undoubtedly rest upon a false reading, either *ἄν* having been accidentally omitted, or the aorist written by mistake for the future (δέξασθαι for δέξεσθαι).

[§ 172.]

δ) In all other connexions, the aorist infinitive is without preterite meaning, and differs from the present only as denoting a single transient action, as in the subjunctive and partly in the optative; and even this secondary distinction in many cases falls away, inasmuch as after the verbs named in § 145, 146, when these as governing verbs are in the aorist, usually (without any kind of secondary distinction) the aorist infinitive is put, rarely the present, viz. where duration, or the notion in its generality is to be expressed (but after present and future both present and aorist): Αἰρετώτερόν ἐστι καλῶς ἀποθανεῖν ἢ ζῆν αἰσχροῶς (*Isocr. Paneg.* 95. The dying as momentary, life as duration). Ἡ γεωργία μαθεῖν τε ῥάσις ἐδόκει εἶναι καὶ ἡδίστη ἐργάζεσθαι (*Xen. Econ.* 6, 9. Μαθεῖν, transient). Οἱ Ἐπιδάμνιοι ἐδέοντο τῶν Κερκυραίων μὴ σφᾶς περιορᾶν φθειρομένους ἀλλὰ τοὺς τε φεύγοντας ξυναλλάξαι σφίσι καὶ τὸν τῶν βαρβάρων πόλεμον καταλύσαι (*Thuc.* 1, 24. Περιορᾶν generally, ξυναλλάξαι and καταλύσαι of single acts). Παρήλθε Περικλῆς ὁ Ξανθίππου, ἀνὴρ λέγειν καὶ πράττειν δυνατώτατος (*Thuc.* 1, 139; generally). Σωκράτην ἴσως τινὲς νομίζουσι προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγόνεσθαι, προαγαγεῖν δ' ἐπ' αὐτὴν οὐχ ἰκανόν (*Xen. Mem.* 1, 4, 1. The individual instances are in his thoughts). Βούλομαι δηλῶσαι καὶ διελθεῖν, ὅσον αὕτη ἡ πολιτεία τῆς τότε διήνεγκεν (*Isocr. Arror.* 62. Transient object). Ὅσα ἐπυθόμεθα περὶ Κύρον, πειρασόμεθα δηλῶσαι (*Xen. Cyr.* 1, 1, 6). Εὐχοντο Ξενίαν καὶ Πασίωνα ληφθῆναι (*Xen. An.* 1, 4, 7). Φθησόμεθα, πρὶν τοὺς πολεμίους συλλεγῆναι, ἀναβάντες εἰς τὰ ὄρη (*Xen. Cyr.* 3, 2, 4). Οὕτω σφόδρ' ἠπείχθησαν μετασχεῖν τῶν κινδύνων (*Isocr. Paneg.* 87). Αἱ ἐκ τῆς Κορίνθου νῆες ἠναγκάσθησαν ναυμαχῆσαι πρὸς Φορμίωνα (*Thuc.* 2, 83. Shortly afterwards: οὕτω δὲ ἀναγκάζονται ναυμαχεῖν κατὰ μέσον τὸν πορθμόν). Οὐχ εἰδόμην ῥαθυμεῖν (*Isocr. Paneg.* 3; of the usual manner of life). Ὅρχεσθαι ἔμαθον, not ὀρχήσασθαι, of the art in general. Δημοσθένης ὡς ἀπαξ ἐταράχθη. οὐδ' ἀναλαβεῖν αὐτὸν ἠδυνήθη, ἀλλὰ καὶ πάλιν ἐπιχειρήσας λέγειν ταῦτόν ἐπαθεν (*Aesch.* 2, 35, to speak; εἰπεῖν τι, to say something)¹.

(Infinitive with *ἄν*.) The present and aorist infinitive are used with *ἄν* to denote what rests on a merely assumed condition, in the same manner as the indicative and optative, so that the inf. present with *ἄν* answers both to the indic. imperfect and the optat. present

§ 173.

¹ Of the inf. with μέλλω, see § 116.

[§ 173.] with *ἄν*, the inf. aorist with *ἄν* both to indie. and optat. of aorist with *ἄν*. The inf. with *ἄν* corresponds likewise with the merely potential and dubitative optative with *ἄν* (§ 136), and the inf. aorist with *ἄν* stands therefore after verbs *declarandi et sentiendi* (*hope, surmise*) frequently as a modest expression, instead of the future (often coupled with a future); sometimes also, especially of something in the future with duration, the present inf. with *ἄν*.—The perfect infinitive with *ἄν* is used in the not frequent cases where the plusquamperf. indie. or perfect optative is put with *ἄν* (§ 117 and 135, 136). Εἰ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, χωρίων ἐπιτηδεῖων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἄν σοι δοκοῦμεν; (*Xen. An.* 2, 5, 18 = ἤπορούμεν ἄν;)—'Ἀθυμῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἄν εἰς ποτε ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι (*Xen. Mem.* 4, 3, 15 = οὐδ' ἄν εἰς ἀμείβοιτο, potentially).—Οἶεῖ ἄν τοὺς θεοὺς τοῖς ἀνθρώποις δοξάν ἐμψῦσαι, ὡς ἱκανοὶ εἰσιν (οἱ θεοὶ) εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν, καὶ τοὺς ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον οὐδέποτε ἄν αἰσθῆσθαι; (*Xen. Mem.* 1, 4, 16 = 'Ἐνέφυσαν ἄν — οὐδέποτε ἄν ᾔσθοντο;)—Ἄρα μικρὰ ἀναλῶσαι ἄν τοῦ μὴ τὰ δίκαια ποιεῖν οἱ πλούσιοι δοκοῦσιν; (*Dem.* 18, 107 = Μικρὰ ἄν ἀνάλωσαν; *think ye they would have sacrificed little, not to —?*) Δοκεῖτέ μοι πολὺ βέλτιον ἄν περὶ τοῦ πολέμου βουλευσασθαι, εἰ τὸν τόπον τῆς χώρας, πρὸς ἣν πολεμεῖτε, ἐνθυμηθεῖτε (*Dem.* 4, 31 = βουλευσασθε ἄν). Δοκῶ δεκάκις ἄν κατὰ τῆς γῆς καταδύναι ἥδιον ἢ ὀφθῆναι οὕτω ταπεινός (*Xen. Cyr.* 5, 5, 9 = "Ἠδιον ἄν ἀποθάνοιμι ἢ ὀφθῆην —). Δημοσθένης τὴν τάξιν τοῦ πρώτος λέγειν οὐκ ἄν ἔφη παραλιπεῖν οὐδ' ἐπιτρέψειν τινὶ προκαταλαβεῖν τὰ τοῦ Φιλίππου ὄτα (*Esch.* 2, 108). Οἱ Ἀκαρνανες ἡξίουں Δημοσθένην ἀποτευχίζειν τοὺς Λευκαδίους, νομίζοντες ῥαδίως γ' ἄν ἐκπολιορκῆσαι πόλεώς τε αἰεὶ σφισι πολεμίας ἀπαλλαγῆναι (*Thuc.* 3, 94). Οἱ Λακεδαιμόνιοι οὐ τοσοῦτον ἠλπίζον ἐκπεσεῖν ἄν Περικλέα, ὅσον διαβολὴν οἴσειν αὐτῷ πρὸς τὴν πόλιν (*Thuc.* 1, 127). Κορίνθιοι καὶ Ἀργεῖοι, εἰ Τέγεά σφισι προσγένοιτο, ἐνόμιζον ἅπασαν ἄν ἔχειν Πελοπόννησον (*Thuc.* 5, 32).—'Ἠγοῦμαι, ὦ ἄνδρες Ἀθηναῖοι, οὐδ' εἰ ἀπολογουμένων τούτων μὴ ἐβελήσαπτες ἀκοῦσαι καταψηφισάμενοι τῶν ἐσχάτων τιμῆσατε, οὐκ ἄν ἀκρίτους αἰτοῖς ἀπολωλέναι, ἀλλὰ τὴν προσήκουσαν δίκην δεδωκέναι (*Lys.* 27, 8. Οὐκ ἄν ἄκριτοι ἀπολώλεσαν —, *it could not have been said that they perished*—). Τοὺς ταῦτα ἀγνοοῦντας Σοκράτης ἀνδραποδώεις ἄν δίκαιως κεκλήσθαι ἡγήτο (*Xen. Mem.* 1, 1, 16; from κέκλημαι, *I am called*). (With the inf. with article: Πῶς ἔχεις πρὸς τὸ ἐθέλειν ἄν ἱέναι ἀκλῆτος ἐπὶ δέπνῳ; *Pl. Conv.* 174. Οὐδεὶς ἀντίπεε διὰ τὸ μὴ ἀνυσχέσθαι ἄν τὴν ἐκκλησίαν, *Xen. An.* 1, 4, 20; *because the assembly would not have put up with it*.)

REM. 1. The *ἄν* belonging to the inf. is often detached from it, and placed earlier in the sentence (cf. § 139, b); in this way it comes not unfrequently to stand with the governing verb (οἶεῖ ἄν, οὐκ ἄν μοι δοκῶ, &c.): "Ἰσθι ἀνόητος ἄν, εἰ οἶεῖ ἄν τὴν ὑμέτεραν ἀρετὴν περιγενέσθαι τῆς βασιλείας δυνάμειος (*Xen. An.* 2, 1, 13;

cf. above, *Xen. Mem.* 1, 4, 16). Ἐμοὶ μὲν οἱ δὲν ἂν δοκεῖ τοίτου μέζον εὐρεθῆναι τεκμήριον (*Ibid.* 31, 5). Then sometimes ἂν is repeated with the inf. itself, and so stands twice: Δοκεῖς ἂν ἢ πῶλον ἢ στρατόπεδον ἢ ληστὰς ἢ κλέπτας ἢ ἄλλο τι ἔθνος, ὅσα κοινῇ ἐπὶ τι ἔρχεται ἀδίκως, πρᾶξαι ἂν τι δύνασθαι, εἰ ἀδικοῖεν ἄλλήλους; (*Pl. Rep.* 1, 351. Cf. § 139 b.)¹

REM. 2. Ἄν with the fut. inf. in Attic writers, must be regarded as an error of the editions, the ἂν being either improperly inserted, or the aorist changed by mistake into the future.

CHAPTER VI.

The Participle.

a) A PARTICIPLE in Greek is partly used by way of apposition, to denote the relation of time and other circumstances in the principal sentence, partly in nearer connexion with the principal verb, as part of the predicate; likewise by way of apposition to the subject or object (δείκνυμι τινα ποιοῦντά τι), partly as simple attributive, or, with the article, as a substantive instead of a relative circumlocution.

b) To denote the relation of *time* in the principal sentence, its manner or other circumstances, such as *cause*, *occasion*, *means*, *condition*, *purpose*, *opposition* (by the assignment of a simultaneous, preceding, or subsequent action belonging to some substantive term contained in the sentence), the participles in Greek have a wide range, inasmuch as the language has participles for all the principal tenses and for the narrative aorist, both active and passive: Ταῦτα εἰπὼν ἀπῆειν. Ταῦτα λέγοντα αὐτὸν οἱ στρατιῶται καταβαίνειν ἐκέλευον. Ἀπῆντησα Φιλίππῳ ἀπιόντι ἤδη. Ἰππίας τρία ἔτη τυραννέσας ἐξέπεσε τῆς ἀρχῆς. Σωκράτης προεῖλετο μᾶλλον τοῖς νόμοις ἐμμένειν ἀποθανεῖν ἢ παρανομῶν ζῆν (*Xen. Mem.* 4, 4, 4). Κῦρος παραγγέλλει Κλεάρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ στράτευμα (*Xen. An.* 1, 2, 1). Τισσαφέρνης πορεύεται ὡς βασιλέα ἱππέας ἔχων ὡς πεντακοσίους (*Xen. An.* 1, 2, 4). So, frequently, ἔχων, ἄγων, φέρων, where in English we should say *with*: Ὡφθη ξίφος ἔχων). Καλὸς καὶ ἀγαθὸς νομιζόμενος πάντα ῥᾶον διαπράξῃ. Τοῦ κέρδους ἀπασχόμην, αἰσχροὺς νομίζων. Διὰ τί γιγνώσκων ὁ ἄνθρωπος τὰ κακὰ ὅτι κακὰ ἐστίν, ὅμως αὐτὰ ποιεῖ; Ἡττώμενος ὑπὸ τῆς ἡδονῆς (*Pl. Prot.* 355). Οἶε σὺ Ἀλκυστιν ὑπὲρ Ἀδμήτου ἀποθανεῖν ἂν, μὴ οἰομένην ἀθάνατον μνήμην ἀρετῆς περὶ ἑαυτῆς ἔσεσθαι; (*Pl. Conv.* 208). Παρελήλυθα συμβουλευέσων

¹ Ἄν belonging to an infinitive understood: Ἄρ' ἂν ὀλίγα τοιαῦτα ἐν τῷ ἐναντῷ αὐτὸν διαπράξασθαι προσδοκᾶτε; Ἐγὼ μὲν γὰρ οὐκ ἂν οἶμαι (*Lys.* 27, 7. Cf. § 139 c).

[§ 174.] ὑμῖν (*Isocr. Archid.* 1). Οἱ ξύμμαχοι πρέσβεις ἐς Λακεδαίμονα ἔπεμψαν Λύσανδρον αἰτήσοντας ἐπὶ τὰς ναῦς (*Xen. Hell.* 2, 1, 6). Πείθεσθαι χρὴ τῇ πατρίδι καὶ εἰς πόλεμον ἄγῃ τρωθησόμενον ἢ ἀποθανούμενον (*Pl. Crit.* 51). (Ἀλκιβιάδης ἀποκρινάμενος αἰτοῖς ἀπέπεμψεν, ὅτι τοὺς πεντακισχιλίους οὐ κωλύει ἄρχειν, *Thuc.* 8, 86. Ἀνόητον ἐπὶ τοιοῦτους ἵέναι, ὧν κρατήσας μὴ κατασχῆσει τις, *Thuc.* 6, 11. The common object attached to the participle as the nearest or first verb.)

REM. The position, relation, or circumstances in which a person (or thing) is during an action, which in English is commonly expressed by *when*, is denoted in Greek by ὧν, or the participle of a special verb (unless the purpose and quality in which the person appears in the action is to be denoted, in which case by § 19, the apposition is used without participle): Ταῦτα ἔμαθον ἔτι παῖς ὧν. Ἀπεδήμουν τριηραρχόν. Ἐπὶ τοῖσδε οὖσαν Σικελίαν οἱ Ἀθηναῖοι στρατεύειν ὥρμητο (*Thuc.* 6, 6). Ὡν is also added with explanatory appositions and such as assign the occasion or inducement: Ὁ πατήρ, ὅτ' ἡμέλλε τέλειτάν, τὴν οὐσίαν ἐνεχείρισεν Ἀφρόβω τε καὶ Δημοφῶντι τῷ Δήμωνος υἱεί, ἀδελφεοῖν ὄντων (*Dem.* 27, 4; *being*, or, *they being*; *who were* —). Οἱ Θηβαῖοι ἠνώχλουν μὲν ταῖς πόλεσι ταῖς ἐν Πελοποννήσῳ, Θετταλίᾳ δ' ἐτόλμων καταδουλοῦσθαι, Μεγαρεῦσι δέ, ὁμόροις οὖσιν, ἠπειλουν (*Isocr. Phil.* 53).

§ 175. The relation of the participle to the principal action is more exactly denoted by the addition of certain adverbs, partly to the principal verb, partly to the participle itself.

a) By τότε (τότε ἤδη), εἴτα, ἔπειτα (τηνικαῖτα), οὕτως, standing after the participle and before the principal verb, it is marked with emphasis that the principal action takes place only *through*, or not *until after*, the action expressed by the participle (as consequence thereof): ἔπειτα, εἴτα sometimes also denotes an antithesis (*then, for all that*), especially in expressions of censure and surprise: Ὁ Ἀναξίβιος τὸν Ξενοφῶντα ἐκέλευσε συνδιαβάττα τὸν Ἑλλήσποντον ἔπειτα οὕτως ἀπαλλάττεσθαι (*Xen. An.* 7, 1, 4; *to go with him over the H., and then (not sooner) withdraw*). Δέομαι ὑμῶν ἀκροασαμένους διὰ τέλους τῆς ἀπολογίας τότε ἤδη ψηφίζεσθαι τοῖθ' ὅ, τι ἂν ὑμῖν αὐτοῖς ἄριστον νομίζητε εἶναι (*Andoc.* 1, 9).—Δεινὰ μὲντ' ἂν πάθους, ὧ βέλτιστε, εἰ Ἀθηναῖε ἀφικόμενος, οὐ τῆς Ἑλλάδος πλείστη ἔστιν ἐξουσία τοῦ λέγειν, ἔπειτα σὺ ἐνταῦθα τοῦτον μόνος ἀτυχήσας (*Pl. Gorg.* 461). (Κατὰ for simple εἴτα: Ἐὰν ῥητορικὸς γενόμενός τις κατὰ ταύτῃ τῇ δυνάμει καὶ τῇ τέχνῃ ἀδικῇ, οὐ τὸν διδάξαντα δεῖ μισεῖν, *Pl. Gorg.* 457.)

b) By ἅμα and μεταξύ it is denoted that the main action goes on *with* and *during* (in the midst of) the action of the participle. The adverbs, in point of signification, belong, in the first instance, to the leading verb, but in the Greek idiom they usually attach themselves more closely to the participle (ἅμα ἰὼν, μεταξύ ἰὼν, *going the while, in the midst of his going, as he goes*): Ὁ Κῆρος οὐ μόνον τῷ πορεύεσθαι τὴν ὁδὸν προσεῖχε τὸν νοῦν, ἀλλ' ἅμα προῖων ἐπεσκοπεῖτο, εἰ τι δυνατόν εἴη τοὺς πολέμιους ἀσθενεστέρους ποιεῖν (*Xen. Cyr.* 5, 2, 22; *as he went on, he considered at the same time*). Τὸ τοῦ θεοῦ σημεῖον ἐν ἄλλοις λόγοις πολλαχθὺ μ' ἐπέσχε λέγοντα μεταξύ (*Pl. Apol.* 40; *in the midst of my speaking*). So εὐθὺς γενόμενοι, ἀποβεβηκότες, *directly they were born, immediately after landing*.

c) Ἄτε (ἄτε δὴ), οἷον, οἷα δὴ with the participle denote that this assigns the ground or cause (as *being*, &c. = *because*): Ὁ Κῆρος, ἄτε παῖς ὧν καὶ φιλόκαλος καὶ

φιλότιμος, ἦδετο τῇ στολῇ (*Xen. Cyr.* 1, 3, 3). Μάλα χαλεπῶς πορευόμενοι οἱ Λακεδαιμόνιοι, οἷα δὴ ἐν νυκτί τε καὶ ἐν φόβῳ ἀπιώτες, εἰς Αἰγύθωνα τῆς Μεγαρικῆς ἀφικνούνται (*Xen. Hell.* 6, 4, 26). (In Herodotus also ὥστε.) Sometimes ὦν in an apposition with ἄτε, οἷα δὴ, ὥς is omitted: Τοῖς τῆς τραγωδίας ποιητῶν εἰς τὴν πολιτείαν οὐ παραδεξέμεθα ἄτε τυραννίδος ἐμνηστῆς (*Pl. Rep.* 8, 568). Πᾶντες οἱ τοῦτο ἐπιτηδεύοντες ἀκόντες ἐπιτηδεύοντες ὡς ἀναγκαῖον ἀλλ' οἷχ ὡς ἀγαθόν (*Pl. Rep.* 2, 358).

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d) 'A with the participle denotes the *thought, opinion, supposition, purpose, pretext*, in, with, or under which the action is done: Ἀναγκαστοῖσιν ὡς μεγάλων τῶν ἀπεστερημένοι (*Pl. Rep.* 1, 329 = *thinking themselves deprived*). Οἱ Ἀθηναῖοι τὸν Περικλέα ἐν αἰτία εἶχον ὡς πείσαντα σφᾶς πολεμεῖν καὶ δι' ἐκείνον ταῖς ξυμφοραῖς περιπεπωκότες (*Thuc.* 2, 59). Μῖθόν τινα Παρμενίδης φαίνεται μοι διηγέσθαι παισὶν ὡς οὖν ἡμῖν (*Pl. Soph.* 242; *to children, as if we were such; to us as if we were children*). Ἄρταξέρξης συλλαμβάνει Κίρον ὡς ἀποκτενόν (*Xen. An.* 1, 1, 3). Οἱ Λακεδαιμόνιοι ἐν ὀλιγορίᾳ ἐποιοῦντο ὡς ῥαδίως ληψόμενοι βία τὸ χωρίον (*Thuc.* 4, 5). (Of the omission of ὦν, see under c.)

REM. In denoting the purpose after verbs of motion (εἶμι, ἵκω, ἔρχομαι, πάρεμι, πέμπω, ἄγω, and more special verbs of this kind, such as ἀποπλέω) the simple participle is used. See the examples, § 174. (Ἦια ἐρῶν, *I was going to say*.) Παρσκευάζομαι ὡς ἀπίων, *Xen. Cyr.* 1, 3, 13, and Ἱππαρχος παρεσκευάζετο προπηλακίων τὸν Ἀρμόδιον, *Thuc.* 6, 54. Also with the infinitive: παρεσκευάζετο προσβάλλειν τῇ πόλει (*Xen. Hell.* 3, 1, 17); παρσκευαζόμενος πολιορκήσιν (*Xen. Cyr.* 7, 5, 12).

c) An antithesis is denoted by καίπερ (*although, albeit*) or simple καί (*even*) before the participle (poetically πέρ or πέρ ἔμπης after the participle), with sometimes ὅμως (*nevertheless*) before the principal verb: Κἂν σὺ, καίπερ οὕτω σοφὸς ὦν, εἴ τίς σε διδάξειεν, ὃ μὴ τυγχάνεις ἐπιστάμενος. βελτίων ἂν γένοιτο (*Pl. Prot.* 318). Sometimes ὅμως in connexion with καί attaches itself more nearly to the participle, although in strictness it belongs to the principal verb (like ἅμα and μεταξύ, see under b): Τῇ ὑστεραίᾳ οἱ τετρακσίοι ἐς τὸ βουλευτήριον ὅμως καὶ τεθωρῶν ἡμῖνοι ξυνελέγοντο (*Thuc.* 8, 93). (Ὦν with καίπερ omitted: Γινώσκω σαφὺς, καίπερ σκοτεινός, τὴν γε σὴν αὐδὴν ὅμως, *Soph. Oed. R.* 1326.)¹

Of the manner in which a defining circumstance is annexed by means of the participle, it is to be observed further:

a) A participle denoting the *way and manner, the ground or reason, &c.* may govern, or have with it, a relative or interrogative pronoun (or pronominal adjective or adverb): Ἀρ' οὖν τῇδε τῇ ἡμέρᾳ εἰλήφαμεν, ὃ πάλαι καὶ πολλοὶ ζητοῦντες πρὶν εἰρεῖν κατεγήρασαν; (*Pl. Theat.* 202.) Τί, ἔφη ὁ Ξενοφῶν, ἰδὼν τὸν Κριτόβουλον ποιοῦντα τοιαῦτα κατέγνωκας αὐτοῦ; (*Xen. Mem.* 1, 3, 10.)

b) The Greeks often use a participle to denote the *manner* in which, the *means*

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¹ Rarer constructions: a) Οὐκ ἂν ποτε ἐξεύρον ὀρθῶς τὰ μετέωρα πράγματα, εἰ μὴ τὴν φροντίδα λεπτὴν καταμίσξας εἰς τὸν ὅμιον ἀέρα (*Arist. Nub.* 229. The participle to denote a negative condition with εἰ prefixed); b) Οἱ Ἀθηναῖοι τῆς γῆς ἐκράτουν, ὅσα μὴ προϊῶντες πολλὴ ἐκ τῶν ὅπλων (*Thuc.* 1, 111; *so far as not* —, = *yet without advancing far from the camp*: ὅσον μὴ and ὅσα μὴ); c) Ταῦτά σοι ἔνεκα τοῦδε ἐμήκυνα, ἰσππεύων, σέ, ὥσπερ καὶ αὐτὸς οἶε, ὠδίνειν τι κύντα ἐνδόν (*Pl. Theat.* 151; *because I suspected*).

[§ 176.] whereby, or generally the *circumstances* under which something takes place, where in other languages this statement of the manner, means, or circumstance is put as the principal proposition, and that which in Greek is the principal proposition becomes the accessory definition (dependent sentence or expression with a proposition); this happens especially where the statement of the circumstance is interrogative or relative in form: *Τί δεινότες σφόδρα αὐτως ἐπείγεσθε;* (*Xen. Hell. 1, 7, 26.*) *Τί ἂν εἰπὼν σέ τις ὁρθὸς προσείποι;* (*Dem. 18, 22.*) *Οἶδα, ὅποι χρὴ ἐλθόντα λαβεῖν ἕκαστα* (*Xen. Econ. 8, 22; whither I must go to take —*). *Οἷλιον φιλοσοφοῦντες τῶν λόγων ἀπειροὶ γίνονται, οἷς χρὴ χρώμενον ὁμίλειν τοῖς ἀνθρώποις* (*Pl. Gorg. 484; which one must use in converse with men*). *Ξυελέγη Δημοσθένης τὸ στράτευμα, ὃ δέει ἔχοντα εἰς τὴν Σικελίαν ποιεῖν* (*Thuc. 7, 26.*) *Οἱ διελογισάσθε, ὑπὲρ οἷα πεποιηκότων ἀνθρώπων καὶνεύεσθε* (*Dem. 18, 98.*) — *Τὸν τοιοῦτον ἔξεστιν ἐπὶ κόρης τύποντα μὴ διόκνυ δικεῖν* (*Pl. Gorg. 486; one can smile such a man on the cheek without being punished for it*). *Οἱ Ἀργεῖοι πολλὰκις Ἀθηναίους ἐκέλευον σχόντας μόνον σὺν ὅλοις ἐς τὴν Δακωνικὴν καὶ τὸ ἐλάχιστον μετὰ σφῶν δηώσαντας ἀπελθεῖν* (*Thuc. 6, 105.*)

REM. Especially we may note the expressions *τί (ὅ, τι) παθὼν* and *τί μαθὼν*, where, with surprise and disapprobation, one asks (directly or indirectly) why a person did this or that (most commonly *παθὼν*, denoting affliction by some external circumstance, or impulse generally [*what possessed him to —*], *μαθὼν*, some notion which the person has taken into his head [*what induced him to —*]: *λέξων δὴ μοι, τί παθούσιν, εἴπερ νεφέλαι γ' εἰσὶν ἀληθῶς, θηηταῖς εἴξασι (εὐκατα) γυναιξίν;* (*Arist. Nob. 341, what has come to them, what ails them, that they —*.) (Dependently, without express question, merely attached to the expression of surprise or vexation implied in the principal sentence: *τί ἄξιός εἰμι παθεῖν ἢ αποτίσαι, ὅ, τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἤγον;* *Pl. Apol. 36, what do I deserve to suffer because (God knows why —, or, for some crotchet or other that I had got into my head —) I did not keep quiet.* (*Τί δῆτα ἔχων στρέφει;* *Pl. Phaed. 236.*)

c) The participle, (put as apposition to the subject of a preceding sentence,) gives the character of an action or expression of some other person, mentioned in that sentence, or asks what was the ground or cause of it: *Σέ, ὃ Σώκρατες, ἔφη ὁ Θρασύμαχος, χαρίζομαι.* *Εὖ γε σὺ ποιεῖν* (*Pl. Rep. 1, 351; it is well done of thee*). *Ἀπορῶ, τί χρὴ ποτε εἰπὲν ὄντως εἶναι τὸν σοφιστὴν.* *Εἰκότως γε σὺ ἀπαρὼν* (*Pl. Soph. 231; no wonder thou art at a loss*). *Ὁ ἐμὸς πατήρ τὸν ἄνδρα ἀπέκτεινεν. Τί λαβὼν ἀδικούonta;* (*Xen. Cyr. 3, 1, 37; what wrong had he found him doing?*) *Ἐρωτῶ, εἰ δοκῶ ἂν ἐμὴν περὶ πλείονος τὴν Φιλίππου φιλίαν τῆς τῶν παίδων σωτηρίας ποιῆσαι;* (*Isch. 2, 152.*) The speaker himself interposes a parenthetical *εὖ ποιεῖν*, καλὸς ποιεῖν in the sense, *with good reason, happily*: *Τοῦτο τοίνυν, εὖ ποιοῦν, οὐ συνέβη* (*Dem. 23, 143.*) (A remark parenthetically interposed in a report of what some person has said: *Παρελθὼν Λιτχίνης, Ἀγροεῖ', ἔφη, ὃ βουλὴ, τὸ πρᾶγμα; καὶ τὸν αὐτόχειρα ἔχοντες (λέγων τὸν Ἀριστάρχον) μέλλετε καὶ ζητεῖτε;* *Dem. 21, 116.* Apposition to the subject of *ἔφη*.)

REM. Certain participles are attached to the subject, to characterize the action in respect of its circumstances or manner, almost with an adverbial signification, especially *ἀρχόμενος*, *at the beginning* (*ὅπερ ἀρχόμενος ἔλεγον*, *Pl. Theat. 174.*) *ἀρξάμενος* in the construction *ἀρξάμενοι ἀπὸ τινος* (*Σωκράτους*), *first S. and then the rest, beginning with S.* *τελευτῶν*, *at last*. (*Οἱ Ἕλληνες κινήθηαι οὐκ ἐδύναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς οἱ Θράκες*, *Xen. An. 6,*

1. 8.) (In the language of common life: *ἀνύσας ἀνοιγε, make haste and open!* Φυλαρεῖς ἔχων. See the Lexicon.)

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d) Sometimes several participles stand together, either attached, without connexion among themselves, to the same leading verb in order to define the action on several sides of it (by nearer and more remote circumstances), or so that one participle attaches itself to another as its leading verb, especially participles put according to the rules in § 177 and 178: "Ἀδικοὶ ὄντες κερδανοῦμέν τε καὶ λισσόμενοι (by *transgressing*) ὑπερβαίνοντες καὶ ἁμαρτάνοντες (when we *transgress and sin*) πείθοντες τοὺς θεοὺς ἀζημίω ἀπαλλάττομεν (*Pl. Rep.* 2, 366). Φανήσεται ὁ θεομοθέτης, πεισθεὶς ὁποσφόροτε ἀργυρίῳ, καθυφείς τὸν ἀγῶνα (*Dem.* 21, 39; that he has given up the *suit, induced by* —). (In the genitive absolute: Οἱ Θηβαῖοι ὕστερον παρεγένοντο, ἤδη τῶν ἀνδρῶν τῶν μὲν διεφθαρμένων, τῶν δὲ ζώτων ἐχομένων, *Thuc.* 2, 5; *being alive in prison*). Τοῦ ἀπὸ τῶν Ἀθηναίων κήρυκος, οὐδὲν ἐπισταμένου τῶν γεγενημένων, ἐλεύθους οὐ πολὺ ὕστερον αὖθις περὶ τῶν νεκρῶν, ἀπέδοσαν οἱ Βοιωτοί, *Thuc.* 4, 101; *without knowing what had happened*.)

e) Sometimes a participle of circumstance is, less accurately (where one would have rather expected a dependent sentence or a double genitive, § 181) attached in the nominative to the subject of the principal sentence, although this cannot, quite unchangeably, be the subject of the participle. Namely, either (1) the passage begins with the participle in the plural referred to a plural term (especially one that has been the subject of discourse so far) or to several individuals, and then is carried on in the principal sentence in reference to a part of the plural term or some of the individuals (sometimes even with an extended reference to a larger plural than the one just mentioned), or also (2) after a general statement concerning a plural, a participle follows with an annexed partitive or less comprehensive subject. (1) Ὡς κραυγὴ καὶ κτύπος ἐγίγμετο, αἰσθόμενοι οἱ ἔνδον τοῦ θορύβου, κελεύσαντος τοῦ βασιλέως σκέψασθαι, τί εἴη τὸ πρᾶγμα, ἐκθέουσὶ τινες ἀνοίξαντες τὰς πύλας (*Xen. Cyr.* 7, 5, 28). Ἐνθαῦτα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἐκατέρωθεν, ὁπῶροι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον, Κτησίας λέγει, Κῦρος δὲ αὐτὸς τε ἀπέθανε καὶ ὅκτω οἱ ἄριστοι τῶν περὶ αὐτόν (*Xen. An.* 1, 8, 27). Καὶ πείσαντες [οἱ Ἀθηναῖοι] τοὺς ἐνυμμάχους εἰθὺς ἐχώρουν ἐπὶ Ὀρχομενὸν τὸν Ἀρκαδικὸν πάντες πλὴν Ἀργείων (*Thuc.* 5, 61; *all*, viz. the allies as well as the Athenians). (2) Πίστει ἐδοσαν ἀλλήλοις οἱ Ἑλεῖνι μιηστεύοντες, ἢ μὴν βοηθήσειν, εἴ τις ἀποστεροίη τὸν ἀξιοθέντα λαβεῖν αὐτήν, νομίζων ἕκαστος τὴν ἐπικουρίαν ταύτην αὐτῷ παρασκευάζειν (*Isocr. Laud. Hel.* 40) ¹.

REM. Sometimes an irregularity in the case results, where the sentence begins with a participle in the nominative, and then the construction is altered so that a different case is required. See *Anacoluthia*, § 216. (Of a different irregularity in the case of the participle, see *ibid.* R. 2.)

α) With sundry verbs, mostly intransitive, a participle is (by way of apposition) so constructed with the subject, that it belongs at the same time to the verb which is predicated of the subject in relation to the action (or state) expressed by the participle; the leading verb

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177.

¹ Αἱ Ἀττικαὶ νῆες παραγινόμεναι τοῖς Κερκυραίοις, εἴ πη πείζοντο, φόβον μὲν παρείχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἦρχον, δεδιότες οἱ στρατηγοὶ τὴν πρόβρῃσιν τῶν Ἀθηναίων, *Thuc.* 1, 49 (4, 73).

[§ 177.] being in itself incomplete or undefined, and the participle serving to complete it into an entire and definite predicate, in the same manner as an infinitive is used as complement of the predicate. Such verbs are those which denote *continuance* and *perseverance*, or *weariness* and *cessation*, *satisfaction* or *dissatisfaction* (*shame*), *superiority* or its opposite, the *being early* or *late*, also *being right* or *wrong* (διατελῶ, διαίγω, διαγίγνομαι, ἀνέχομαι, καρτερῶ, κάμνω, ἀπείρῃκα, παύομαι, ἐκλείπω, λήγω, χαίρω, ἀγαπῶ, ἥδομαι, ροεῖ. τέρπομαι, ἀνανακτῶ, αἰσχρονομαί, ἄχθομαι, μεταμέλομαι, χαλεπῶς φέρω, νικῶ, ἡττῶμαι, ἐλλείπομαι, ἄρχω, ὑπάρχω, φθάνω, ἀδικῶ, ἁμαρτάνω, εὖ, καλῶς ποίω). Σωκράτης οὐδὲν ἄλλο ποιῶν διαγεγνήσθαι ἢ διασκοπῶν τὰ τε δίκαια καὶ τὰ ἄδικα (*Xen. Mem.* 4, 8, 4). Ἀπείρῃκα τρέχων (*Xen. An.* 5, 1, 2). Οὐδὲν πανόμεθα εἰς τὸ αὐτὸ περιφερόμενοι (*Pl. Gorg.* 517). Τοῖς καλῶς ἐρωτῶσιν ἀποκρινόμενος χαίρω (*Pl. Prot.* 318). Φαρμάβας τῆς Λυλίδος χαλεπῶς ἔφερεν ἀπεστερημένος (*Xen. Hell.* 3. 3, 13). Οὐδὲ τὸν ἀδελφὸν ἡσυχίετο τὸν ἐτι ζῶντα οὕτως δλίγον φροντίζουσα τοῦ τεθνεώτος (*Isocr. Eirin.* 40). Ἐάν τις ἡμᾶς εὖ ποιῶν ὑπάρχη (*first confers benefits upon us*), ταῦτον εἰς γε δύναιεν οὐχ ἡττησόμεθα εὖ ποιούντες (*Xen. An.* 2, 3, 23). Τὰ τῆς πόλεως οὕτως ἐπῆρχεν ἔχοντα (*Dem.* 18, 235; *were in this posture*). Οἱ Ἕλληνες φθάνουσιν ἐπὶ τῷ ἄκρῳ γενέμενοι τοὺς πολεμίους (*Xen. An.* 3, 4, 49). Ὁ πεζὸς στρατὸς τῶν Ἀθηναίων φθάνει ἀναβὰς ἐπὶ τὰς Ἐπιπολάς πρὶν τοὺς Συρακουσίους παραγενέσθαι (*Thuc.* 6, 97). Ἀδικεῖτε πολέμου ἄρχοντες καὶ σπονδὰς λύοντες (*Thuc.* 1, 53). Ἀθηναῖοι τοὺς ἐκ τῆς νήσου δεσφώτας μετεμέλοντο ἀποδεδωκότες Λακεδαιμονίους (*Thuc.* 5, 35).

δ) In the same manner the participle stands with the verbs and phrases τυγχάνω, λανθάνω (τινά), δηλός εἰμι, φανερός εἰμι, φαίνομαι (*show myself, am seen to*—), which are used personally of the person who accidentally, privately, or openly does or is something: Ἐτυχον ὀπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες ὥς πεντήκοντα (*Thuc.* 4, 113; *so it was that they were asleep*—). Ἐλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα (*Thuc.* 4, 133). Ἀέληθα ἐμαυτὸν φίλτρον τι εἰδώς (*Xen. Mem.* 2, 3, 11; *without being myself aware of it, I have the knowledge of*—). Δηλός εἰ καταφρονῶν μου (*Pl. Theat.* 189). Κήδεταί τις μάλιστα τούτου, ὃ τυγχάνει φιλῶν (*Pl. Rep.* 3, 412). Οἱ Θηβαῖοι φανοὶ πᾶσιν ἦσαν ἀναγκασθησόμενοι καταφεύγειν ἐφ' ὑμᾶς (*Dem.* 18, 19). Ἡ ψυχὴ ἀθάνατος φαίνεται οὕσα (*Pl. Phaed.* 107; *it appears that the soul*—).

REM. 1. When ὢν with an adjective is the participle, it is sometimes omitted, especially with verbs denoting *continuance*, and with τυγχάνω: Σωκράτης ἀνπόδηςτος καὶ ἀχίτων διετέλει (*Xen. Mem.* 1, 6, 2). Γίγνεται πόλις, ἐπειδὴ τυγχάνει ἡμῶν ἕκαστος οὐκ αὐτάρκης ἀλλὰ πολλῶν ἐνδεής (*Pl. Rep.* 2, 369)¹. (Poetically: ἐν ἄγροις τυγχάνω, with a preposition, or with local dative, ἄγροις. *Soph. El.* 313.) With φαίνομαι, the omission of ὢν is the usual practice. Πευδὴς φαίνεται ὁ Γωβρίων (*Xen. Cyr.* 5, 2, 4).

¹ Ὁ, τι, ὅπου, ὅπῃ, ὁπότε τυγχάνω, τυγχάνεις, &c., *what (as it) may chance* (with me, thee, &c.): Περιέτρεχον, ὅπῃ τύχοιμι (*Pl. Conv.* 173).

REM. 2. With *λανθάνω*, *δῆλος*, and *φανερὸς εἰμι*, sometimes a sentence with *ὅτι* follows: *Οἱ πολέμοι δῆλοι ἦσαν, ὅτι ἐπικείσονται ἐν τῇ καταβάσει* (*Xen. An.* 5, 2, 26). Also *λανθάνει* (*τυά*), *δῆλόν ἐστι*, *φανερὸν ἐ.* are put impersonally with *ὅτι*: *Πᾶσιν ἦν φανερόν, ὅτι μᾶλλον ἡσθήσεσθε τοῖς παρακαλοῦσιν ὑμᾶς ἐπὶ τὸν πόλεμον ἢ τοῖς περὶ εἰρήνης συμβουλεύουσιν* (*Isocr. de Pac.* 5 = *φανεροὶ ἦτε ἡσθησόμενοι*). 177

REM. 3. *Αἰσχύνομαι λέγων*, *I am ashamed of saying it*, (even) *while I say it*, *αἰσχύνομαι λέγειν*, *I am ashamed to say* (and therefore *forbear to say*). *φαίνομαι* has the infinitive in the sense *seem* (*seem to myself*): *Ἐγώ γε μοι φαίνομαι δύο καθορᾶν εἶδη τῆς ματικῆς* (*Pl. Soph.* 235). (*Ἀποκάνω ποιεῖν τι*, *I give over doing something*.) *Ἀρχομαι* (middle) has usually the infinitive, rarely the participle. Some other verbs and phrases of kindred meaning occur now and then constructed thus with the participle, e.g. *πειρώμαι βασιανίζωντι* (*Pl. Phil.* 21; *make an attempt at testing something*), *κύριός εἰμι ποιῶντι* (*Thuc.* 5, 34; *have a right to do something*), *συμβαίνει τι γιγνώμενον* (and, without *ὦν*, *μέριστον κακὸν συμβαίνει ἡ ἀδικία*, *Pl. Gorg.* 479), *μεσytός εἰμι θυμούμενος* (*Soph.* *Ugl. C.* 768 = *κάννω*, *am lived out and saved*).

REM. 4. As *δῆλός εἰμι*, so, in the poets, and sometimes in prose, *ἀρκῶ*, *ἱκανός*, *κρείττων*, *βελτίων εἰμι* are used personally with a participle instead of an impersonal expression with acc. with inf. (*ἀρκεῖ ἐμέ* —): *Ἀρκέσω θνήσκουσ' ἐγὼ* (*Soph. Ant.* 517). *Κρείττων ἦν ὁ πατήρ σου μὴ λειτουργήσας ἢ τοσαῦτα τῶν ἐαυτοῦ ἀναλώσας* (*Lys.* 26, 4).

REM. 5. With some impersonal verbs and expressions, which denote the consequence and advantage of an action, sometimes, instead of the infinitive, a participle stands as apposition to the dative, so that the use or advantage during (after) the action is denoted: *Ἀθηναῖοι πέψαντες ἐς Δελφούς ἐπρώτων τὸν θεόν, εἰ πολεμοῦσιν ἄμεινον ἔσται* (*Thuc.* 1, 118; also *λυσιτελήσει*, *συνόψει*). *Ἡμεῖς ἡγανακτοῦμεν μὲν ἐπὶ τοῖς λεγομένοις, πλέον δ' οὐδὲν ἦν ἡγανακτοῦσιν ἡμῖν* (*Dem.* 35, 31). In the same manner: *Μεταμέλει μοι οὕτως ποιήσαντι*, *to have so acted; of having so acted*.¹

REM. 6. The verb *φθάνω* in negative, dubitative expressions is used of that which, when it takes place, will not take place too soon; and, in the second person, (*οἶκ ἂν φθάνοις*, *φθάνοιτε*) expresses a challenge or summons to do something immediately: *Οἶκ ἂν φθάνοις λέγων, εἴ τι ἦσθησάι με φίλτρον ἐπιστάμενον* (*Xen. Mem.* 2, 3, 11).² (More rarely in the third person, of that which, since it *must* be done, may as well be done at once: *Εἰ μὴ τιμωρήσεσθε τούτους, οἶκ ἂν φθάνωι τὸ πλῆθος τούτοις δουλεύον*, *Dem.* 24, 143.)

a) A participle is likewise attached to the *object* of certain verbs, to denote that the proper complete (logical) *object* of the verbs is not the *grammatical* object, in itself, but that *state* or *action* of it which the participle expresses; so that the object and participle together have the same meaning as the accusative with the infinitive after *verba declarandi*: *Δείκνυμι τινα ποιούντά τι*. If the subject of the leading verb should also be its object, the participle is put in the nominative and re-

¹ *Ἐοικας τὴν εὐδαιμονίαν οἰόμενῳ τρυφῇν καὶ πολυτέλειαν εἶναι* (*Xen. Mem.* 1, 6, 10; *thou art like one who thinks; thou seemest to think*).

² In the editions often incorrectly pointed as a question.

[§ 178.] referred to the subject: Δείκνυμι ποιήσας τι (*that I have done something*). With the passive, or the forms used intransitively, the participle is referred to the subject: Δειχθήσομαι ποιήσας τι. Such verbs are those which denote *to see, mark, know, experience, remember, show, prove, find (find oneself), signify* (verbs of knowledge and experience): ὁρῶ, αἰσθάνομαι, ἀκούω, πυνθάνομαι, μαθάνω, καταμ., οἶδα, ἐπίσταμαι, γινώσκω, μέμνημαι, ἐπιλανθάνομαι, δηλῶ, δέικνυμι, ἐπίδ., ἀποδ., ἀποφαίνομ., ἐξελέγχω, ἀγγέλλω, εὐρίσκω.) Ὅρῳ τὸν πόλεμον ὑμῖν πολλὸν κακῶν αἰτίον γεγενημένον (*Isocr. Phil.* 2). Ἐπέδειξα Λισχίνην οὐδὲν ἀληθὲς ἀπηγγελκότα ἀλλὰ φενακίσανθ' ὑμᾶς (*Dem.* 19, 177). Οἱ Ἕλληνες οὐκ ᾔδεσαν Κῦρον τεθυηκότα (*Xen. An.* 1, 10, 16). Ἀνθρώποι καλοὶ καγαθοὶ ἐπειδὰν γνῶσιν ἀπιστοῦμενοι, οὐ φιλοῦσι τοὺς ἀπιστοῦντας (*Xen. Cyr.* 7, 2, 17). Φίλιππος πάνθ' ἕνεκα ἑαυτοῦ ποιῶν ἐξελίλεγκται (*Dem.* 2, 8). Οἱ τῶν Ἀθηναίων στρατηγοὶ τοῖς τε ἐπιχειρήμασιν ἑώρων οὐ κατορθοῦντες καὶ τοὺς στρατιώτας ἀχθομένους τῇ μονῇ (*Thuc.* 7, 41). Κλέαρχος ἤκουε Κῦρον ἕξω ὅντα τοῦ Ἑλληνικοῦ εὐνύμου βασιλεία (*Xen. An.* 1, 8, 13).¹ Ἀπεφάνην συμφορᾶς μὲν οὐδεμίας αἰτίας γεγενημένος, πολλὰ δὲ καγαθὰ εἰργασμένος τὴν πόλιν (*Lys.* 25. 4). Μέμνημαι ἔγωγε καὶ παῖς ὢν (*even from my childhood*) Κριτία τῷδε ξυνόντα σε (*Pl. Charm.* 156). Ἰσθι ἀνόητος ὢν (*Xen. An.* 2, 1, 13). Σκοποῦμενος εὐρίσκον οἰδαμῶς ἂν ἄλλως, ὃ ἡβουλόμην, διαπραξάμενος, πλὴν εἰ γραφείη λόγος ὥσπερ εἰκὼν τῆς ἐμῆς διανοίας (*Isocr. Antid.* 7). Πρῶτος βασιλεῖ Κῦρον ἐπιβουλεύοντα ἡγήειλα (*Xen. An.* 2, 3, 19).

REM. 1. But instead of the nominative referred to the principal subject, occasionally a reflexive pronoun stands with the participle in the accusative (cf. acc. with inf. for the nominative, § 160): *Ἡ δέξων οὐ πεπονηκότα ταῦτα σπαντὸν ἡ δίκη ἐπεχε (*Dem.* 22, 29). From αἰσθάνομαι ἑμαυτὸν πεπρακῶς comes the construction συνέβη μοι αἰσθέσθαι ἑμαυτὸν πεπρακῶτι (*Dem.* 18, 46), by § 157, b.

REM. 2. Instead of an object with participle attached, the participle of an impersonal verb or expression may also stand alone: Ὅρῳ καὶ σοὶ τούτων δεήσων (*Xen. Mem.* 2, 6, 29). Εἶδον οἱ Λακεδαιμόνιοι ἀδύνατον ὂν τιμωρεῖν τοῖς ἀνδράσιν (*Thuc.* 1, 15). (Τοῖς ξυμμάχοις παράδειγμα σαφὲς καταστήσατε, ὡς ἂν ἀφιστῇται, θανάτῳ ζημιωσόμενον, *Thuc.* 3, 40, = δείξατε.)

REM. 3. Rarely (for the most part poetically) ὥς is prefixed to this participle: Ὅς μὴδὲν εἰδὼτ' ἴσθι μ' ὢν ἀνιστορεῖς (*Soph. Phil.* 253).

REM. 4. With these verbs also (cf. § 177, R. 1) the participle ὢν is sometimes omitted, e. g. with ἀποφαίνομ., οἶδα: Εἴ τις ἔχει ψευδῇ ἀποφῆναι, ἃ εἰρήκαμεν, λεγέτω (*Pl. Rep.* 2, 366).

¹ Ἀκούω τινὰ ἤκοντα, *I hear (learn, am told) that some one is come*, ἀκούω τινὸς διαλεγόμενον, *I hear some one speak (hear him speaking)*, § 58 a. R. 3. Ἀρμῖνος ἦσθετο Κῦρον πεπποκῶτα (*Xen. An.* 1, 9, 31), *A. perceived, became aware, that C. was fallen; ἦσθησι πῶποτέ μιν συκοφαντοῦντος*; (*Xen. Mem.* 4, 4, 11.) *hast thou (thyself as present) ever perceived me acting the part of a sycophant (practising chicanery)?* This distinction, however, in the use of αἰσθάνομαι is not always observed.

REM. 5. The verbs mentioned have also, some more frequently, e.g. οἶδα' [§ 178.] others less frequently, a sentence with *ὅτι* (or *ὥς* mostly after a negation, see § 159, R. 3) with no difference in point of meaning, but only as the convenience of the general form of the sentence may require: *Τοὺς χειροτέχνας ἤδη, ὅτι εὐρή- σοιμι πολλά καὶ καλὰ ἐπισταμένους* (*Pl. Apol.* 22). *Ἡισθόντο οἱ Ἕλληνες, ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευόφοροις εἶη* (*Xen. An.* 1, 10, 5). *Οὐδ' ἐκείνο δύναμαι ἰδεῖν, ὥς οὐχὶ πάντες ἄνθρωποι τούτων τυχεῖν ἀξιώσουσιν* (*Dem.* 23, 123). *Ὡς οὐ πεποίηκε Μειδίας, ἃ κατηγορήκηκα, τοῦτο δεικνύτω* (*Dem.* 21, 28. A challenge which Demosthenes assumes will not be accepted). *Ῥαδίως αἰσθήσεσθε τούτους, ὅτι εἰσὶ βίαιοι καὶ ἀσελγεῖς ἄνθρωποι* (*Dem.* 43, 23; on *ταύτους*, *ὅτι*, see § 191). (Blending of two constructions: *Γρὺς δὲ ὁ Κλέων καὶ Δημοσθένης, ὅτι, εἰ καὶ ὁπο- σονοῦν μᾶλλον ἐνδῶσουσιν οἱ Λακεδαιμόνιοι, διαφθαρησόμενοι αὐτοὺς ὑπὸ τῆς σφετέρας στρατιᾶς, ἔπαυσαν τὴν μάχην.* *Thuc.* 4, 37. Cf. § 159, R. 4.)¹

REM. 6. The verbs signifying *to remark, learn, hear* (also ἀγγέλλω), have also often the accus. with inf., rarely those signifying *to know*: *Ἀκούω καὶ ἄλλα ἔθη πολλά τοιαῦτα εἶναι* (*Xen. An.* 2, 5, 13). *Πυνθάνομαι μέλλον Δημοσθένην καταριθμῆσθαι πρὸς ὑμᾶς, ὅσα πεπολίτεται* (*Æsch.* 3, 54). (*Εὐ νυν ἐπίστω τῶνδ' ἐμ' αἰσχύνην ἔχειν.* *Soph. El.* 616.) *Γινώσκω* has the acc. with inf. (not the participle) in the sense *perceive, assume, consider*. *Κῦρος ἀγῶνας κατέστησεν ἀπάντων, ὅποσα ἐγίνωσκεν ἀσκέεισθαι ἀγαθὸν εἶναι ὑπὸ στρατιωτῶν* (*Xen. Cyr.* 2, 1, 22). (*Γινώσκω, give sentence that something shall be done,—see § 164.*) *Ἀποφαίνομαι, declare* (that something is; not *to prove*), has the acc. with inf.: *ἀπέφηναν τοῦτο δίκαιον τοῖς ἀρχομένοις εἶναι* (*Pl. Rep.* 338, E).

REM. 7. *Σύννοιά τιμι ἡδίκημένῳ* (*Dem.* 21, 2) and (the meaning of *σύν* almost disappearing) *Συνίστασι τοὺς πρὸ αὐτῶν τετυραννευκότας τοὺς μὲν ὑπὸ τῶν γονέων ἀνηρημένους, τοὺς δὲ ὑπὸ τῶν παίδων, τοὺς δὲ ὑπ' ἀδελφῶν* (*Isocr. de Pac.* 113). *Σύννοια ἐμαυτῷ ἐψευσμένος* and *ἐψευσμένῳ*.

b) So likewise a participle is attached to the object, to complete the predicate, with the verbs *παύω, cause a person to have done with some- thing, περιορῶ, overlook* (allow something to be done before one's eyes), and (more for the purpose of merely denoting a circumstance) with *εὐρίσκω, καταλαμβάνω, φρωῶ, find, catch* a person doing some- thing (passive *ἄλίσκομαι*), *ποιῶ, represent in a poem, ἐγγράφω, lay an information*: *Τὴν φιλοσοφίαν παύσον ταῦτα λέγουσαν* (*Pl. Gorg.* 482). *Ἄμα διψῶν τε πέπνυμαι καὶ ἅμα ἡδόμενος διὰ τοῦ πίνειν* (*Pl. Gorg.* 497). *Μὴ περιίδωμεν ὑβρίσθεισαν τὴν Λακεδαιμόνα καὶ καταφρονηθείσαν* (*Isocr. Archid.* 108). (*Ὡν* with *εὐρίσκω* omitted: *Ἐμὲ εὐρήσετε οὐ κακὸν οὐδ' ἄχρηστον.* *Isæ.* 7, 41.) (*Περιορῶ τι γίγνεσθαι, τοῖς Μαντιεῖς ἄρχειν τῆς Ἀρκαδίας.* *Thuc.* 5, 29, = *εἶω*.)

In a special manner (mostly, however, in the poets) a participle of the aorist is joined to the verb *ἔχω* as apposition to the subject, to denote at once the preceding action and the present state, almost as a mere periphrasis of the perfect: § 179.

¹ *Μέμνημαι, οἶδα, ὅτε* (ἡνίκα) —, *I remember the time when* —.

² *Μανθάνω ὀρχεῖσθαι, ἐπίσταμαι λέγειν, μέμνησο ἀπιστεῖν, &c.,* by § 145, do not come under this head.

Σοῦ δ' ἔργω θεαυμάσας ἔχω τόδε (*Soph. Phil.* 1362). Τὸν λόγον σου πᾶλαι θαυμάσας ἔχω, ὅσφ καλλίω τοῦ προτέρου ἀπειργάσω (*Pl. Phaed.* 257).

§ 180. α) A participle stands, with or without the article, and with or without defining accessories, as attributive to a substantive, with the sense of an adjective or of a relative periphrasis: Πόλις κάλλει διαφέρουσα. Ἀγὴρ καλῶς πεπαιδευμένος. Οἱ πρέσβεις οἱ παρὰ Φιλίππου πεμφθέντες. Ἡ Μυσῶν λεῖα λεγομένη (*the so-called body of the Mysians; the proverbial Mysian body*). Αἱ Αἰόλου νῆσοι καλούμεναι (*Thuc.* 3, 58). Ἐν τῇ Μεσσηνίᾳ ποτὲ οὔση γῇ (*Thuc.* 4, 3; *in the land which was once Messenia*). Αἱ ἄρισται δοκοῦσαι εἶναι φύσεις (*Xen. Mem.* 4, 1, 3). (On the position of the words when the participle, as attributive with the article, has accessory definitions, see § 9, R. 1.)

REM. It should be remarked, however, that the participle perfect in Greek, much more rarely than in Latin (*doctus, creditus, reclus*), assumes the signification of a pure adjective, merely denoting the property in general without reference to the action by which it was produced. (Ἐρρωμένος.) On the other hand, the participial constructions, instead of the relative periphrases used in Latin, are rendered very frequent by the use of ὢν and δοκῶν.

(425) β) A participle with the article (with addition of case and other definitions) can likewise stand substantively instead of a relative periphrasis of a person or thing (cf. § 14): Οἱ κρατοῦντες. Ἦν δὲ ὁ τὴν γνώμην ταύτην εἰπὼν Πείσανδρος (*Thuc.* 8, 68). Ἐδεῖ τὴν πολιτικὴν σοφίαν ποιῆν τοῖς πολίταις καὶ ἐπιστήμης μεταδιδόναι, εἴπερ ἔμελλεν αὕτη εἶναι ἡ ὠφελοῦσά τε καὶ εὐδαίμονας ποιοῦσα (*Pl. Euthyd.* 292). Ἀφεκτέον τῶν τοιούτων τῷ σωφρονεῖν δυνησομένῳ (*Xen. Conn.* 4, 26).¹ Παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι (*Xen. Mem.* 4, 2, 6). Τοῖς Ἀρκάδιον σφετέρως αἰεὶ ξυμμάχῳ (*Thuc.* 5, 61; *those of the Arcadians who were* —, *partitively*, see § 57 a). Τοῖς πῶς διακειμένους λάβοιεν ἂν οἱ τοιοῦτοι μαθηταί; (*Isocr. Antid.* 222; see 176 a, and 198 a.)

REM. 1. On the other hand, it is more rare for a participle without the article to be put substantively, to denote indefinitely persons of a certain kind, or who do something (cf. § 87 a): Πλέομεν ἐπὶ πολλὰς ναῖς κεκτημένους (*Xen. Hell.* 5, 1, 19). Νέμος ἐστίν, ὅταν πολεμοῦντων πόλις ἀλφ, τῶν ἐλόντων εἶναι τὰ χρήματα τῶν ἐν τῇ πόλει (*Xen. Cyr.* 7, 5, 73). Μετὰ ταῦτα ἀφικνοῦνται ἀγγέλλοντες (*with the intelligence*). ὅτι ὁ πατήρ ἀφείται (*is released*; *Isocr. Trap.* 11: so frequently, ἦκουσιν, ἦσαν λέγοντες). (Ὅταν τις θεῶν βλάβη, δύνατ' ἂν αἰδ' ἂν ἰσχύων φυγεῖν. *Soph. El.* 697. Elsewhere almost exclusively in the plural.) To denote a person as one *who can, shall, will* do something, the article is usually put to the participle (of the future, rarely of the present: *persons who do*), both adjectively, and especially

¹ Τίνας καλεῖν ἔδει ἐτέρους; τοὺς, ὅτ' ἐγώ, γεγονυίας ἤδη τῆς εἰρήνης, ἀπὸ τῆς ἐστέρας ἤκον πρεσβείας, αἰσθόμενος φενακισομένην τὴν πόλιν, προἰδελγον καὶ διεμαρτυρέμεν καὶ οἰκείων προσέσθαι Πύλας οὐδὲ Φωκέας, λέγοντας, ὡς ἐγὼ ὄντοκόλις εἰμί τις ἄνθρωπος (*Dem.* 6. 29).

substantively: Οἷδὲ τοῖς δούλοισι ὑπρίξιν οἱ Ἕλληνες ἀξιοῖσιν, ἀλλὰ νέμον ὁμοῖα [§ 180.] τὸν ταῦτα κωλύσονται τέθεινται (*Dem.* 21, 49). Ἡ χώρα πολλή καὶ ἀγαθὴ ἦν καὶ ἐήσαν οἱ ἐργασόμενοι (*Xen. An.* 2, 4, 22; *people to till it*). Ὁ ἡγήσόμενος οὐδεὶς (οὐκ) ἔσται (*Xen. An.* 2, 4, 5). (Πολλοὶς ἔξομεν τοῖς ἐτοίμως καὶ προθύμως συν- αγωνιζομένοις ἡμῖν. *Isocr. de Pac.* 139.)

REM. 2. The poets sometimes make a genitive case depend on a participle with the article, as if it were a substantive, e. g. ὁ ἐκείνου τεκὼν (*Eur. El.* 335). In prose οἱ προσήκοντες, *relations*, and τὸ συμφέρον, *advantage, interest*, are used quite as substantives (τὸ τῆς νεὸς καὶ τὸν ναυτῶν συμφέρον, *Pl. Pol.* 296; τὰ μικρὰ συμφέροντα τῆς πόλεως, *Dem.* 18, 28). The poets and Thucydides sometimes use a present participle in the neuter, instead of an abstract verbal substantive, e. g. τὸ νοσοῦν = ἡ νόσος. Ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται (*Thuc.* 1, 142; *by want, or omission, of practice*); μετὰ τοῦ δρωμένου (*Thuc.* 5, 102; *with action, when there is doing*). (Otherwise: τὸ δοξάζον τῆς ψυχῆς, *that (part) of the mind which represents (images)*; τὸ κρατοῦν τῆς πόλεως. Partitive genitive, § 50.)

c) Some few present participles, viz. διαφέρων, ἔχων with an adverb (e. g. καλλιτ' ἔχων), προσήκων, πρέπων, δέον, ἔξον, συμφέρον, sometimes occur, as adjective predicates, with εἰμί or γίγνομαι, occasionally also others in connexion with an actual adjective: Τί ποτ' ἔστιν αὐτοῦ ὁ βίος ἐκείνου διαφέρων; (*Pl. Gorg.* 500.) Τοῖς Λακεδαιμονίοις οὐ διὰ τὴν ἀρετὴν αὐτῶν ἐσώσατε, ἀλλ' ὅτι συμφέρον ἦν τῇ πόλει σῶν εἶναι (*Dem.* 19, 75). Δεῖ πολλὸν ῥέν τοῖς ἀρχοντας ἐπιμελεστέρους γενέσθαι τοῖς ῥέν τῶν πρόσθεν, πολλὰ δὲ τοῖς ἀρχομένοις ἐτακτοτέρους καὶ πειθομένους μάλλον τοῖς ἀρχουσι νῦν ἢ πρόσθεν (*Xen. An.* 2, 2, 30).

d) A participle of the present or aorist with εἰμί, as a periphrasis of the simple tense of the verb (in like manner as the participle perf., under certain circumstances, is joined with εἰμί) is a poetical licence of not very frequent occurrence; in the prose passages where it does occur, there is apt to be a certain emphasis in the several and distinct expression of the action (the participle) and its existence (εἰμί). Ἄν ἡ θέλουσα (ἡ γυνή), πάντ' ἐμοῦ κυριζέται (*Soph. Orl.* R. 580). Οὐκ εἰς ἀλθροῦ; οὐ σωπῆσας ἔσει; (*ibid.* 1146.) Παντάσῃ θαυμάσαι ἂν, εἴ τί με τούτων ταπεινέει γεν. Ἦν μὲν οὖν μετὰ πολλῆς ἡδονῆς καὶ παιδιᾶς τότε ἀκούμενα (*Pl. Tim.* 26). Ἦν τοῦτο οὐκ ἔστι γιγνόμενον παρ' ἡμῖν; (*Pl. Phil.* 39; or, *is not this a thing that takes place — ?*) Ἦν γὰρ ὁ Θεμιστοκλῆς βεβαίωτα φύσεως ἰσχὺν ἐηλώσας καὶ διαφερόντως τὸ ἐς αὐτὸ μᾶλλον ἑτέρου ἀξίως θαυμάσαι (*Thuc.* 1, 138; *a man who, in a prominent degree, manifested —*). (With γίγνομαι in command and prohibition: Μὴ, ὦ ξένη, ἡμῖν τὴν γε πρώτην αἰτησάντων χάριν ἀπαρνηθεὶς γένη. *Pl. Soph.* 217.)

A subject with a participle, conceived as *one* notion, and put in the genitive (*genitive consequentiae, double-genitive* [usually, in English, '*genitive absolute*']) is (in the manner assigned in § 66, b) attached to a sentence, where a simple participle could not be annexed, to denote the relation of time of the principal action, its way and manner, circumstances, ground or cause, &c., as the simple participle would do: Τῶν σωμάτων θηλυνομένων καὶ αἱ ψυχὰς πολὺ ἀρρώστοτεραι γίγνονται (*Xen. Eccl.* 4, 2; *if —*). Οὐκ ἂν ἦλθον δεῦρο, ὑμῶν μὴ κελευσάντων. Ὅλης τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τὰ τ' ἀγαθὰ κατορθοῦντος αὐτοῦ καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς γί-

[§ 181.] γρεσθαι (*Xen. Mem.* 3, 1, 3; *where the whole city is made over* —, —*if he succeeds*, &c.). Οἱ Θηβαῖοι ἠβούλουντο τὴν Πλάταιαν ἔτι ἐν εἰρήνῃ τε καὶ τοῦ πολέμου μῆπω φανεροῦ καθεστῶτος (= γεγενημένου) προκαταλαβεῖν (*Thuc.* 2, 2). (Ἀφίκετο δὲ ἄρ' οὐ τὸ πλοῖον, γρόντων τῶν Κεφαλλήνων, ἀντιπράττωντος Ζηροθέμιδος, ὅθεν ἐξέπλευσε τὸ πλοῖον, ἐνταῖθα καὶ καταπλεῖν αὐτό. *Dem.* 32, 11; *when the Ceph. had determined, in spite of Z.'s resistance*, —. A double-genitive attached to another. Τί τῶν Φωκέων ἢ ἄλλου τινὸς ἀνθρώπων μετὰ τοὺς παρ' Αἰσχίνου λόγους ἐξαμαρτάνοις οὐκ ἀπέβη τὰ ἐπ' αὐτοῦ τότε ῥηθέντα; *Dem.* 19, 75; *for what offence of the Phocians* —? See § 176, a.)

REM. 1. The learner must observe, that as the Greek has the whole series of active participles, the use of the passive double-genitive (as in Latin) is hereby excluded, when the action spoken of is that of the subject of the principal sentence: Ταῦτα εἰπόντες ἀπήμην, *not* τούτων λεχθέντων, which signifies, *after this was said by others*.

REM. 2. The relation between the principal sentence and the participial sentence is more specifically marked, as is the case with the simple participle, by certain adverbs: see § 175. Πόθεν, ὃ Σόκρατες, αἱ διαβολαὶ σοι αὐταὶ γεγόνασιν; οὐ γὰρ δὴ πού, σοὶ γε οὐδὲν τῶν ἄλλων περιττώτερον πραγματουμένου, ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν (*Pl. Apol.* 20). Ψήφισμα ἔγραψα πλεῖν ἐπὶ τοὺς τόπους, ἐν οἷς εἴη Φίλιππος, καὶ τοὺς ὅρκους τὴν ταχίστην ἀπολαμβάνειν, ἵν' ἐχόντων τῶν Θρακῶν τῶν ὑμετέρων συμμάχων τὰ χερσὶ ταῦτα, τὸ Σέρριον καὶ τὸ Μύρτιον καὶ τὴν Ἐργίσκην, οὕτω γίγνοιθ' οἱ ὅρκοι (*Dem.* 18, 27). Διουνοδόφου μετὰ τὰ ταῦτα λέγοντος ὁ Κλεινίας ἔτυχεν ἀποκρινάμενος (*Pl. Euthyd.* 275). Especially frequent is the double-genitive with ὥς, to express the *thought* and *supposition* or *pretext* under which something is spoken or done (*huc cause, as though*): Φιλλίδας καὶ Μελλῶν ἐκήρυττον ἐξείναι πάντας Θηβαίους, ὥς τῶν τεράνων τεθνεώτων (*Xen. Hell.* 5, 4, 9). Οὐχ ὥς τοῖς Ἕλλησι πολεμισόντων ἡμῶν εἶπον, ἀ εἶπον (*Xen. An.* 5, 6, 3). Cf. § 175 d. Especially note the use of the double-genitive with ὥς in connexion with verbs or phrases denoting an opinion or utterance, to assign the purpose of the opinion or utterance (*to be of opinion, as though*, i. e. *that something should be done*), usually with the imperative, or at least in speaking of that which is to be thought or spoken (often with emphatic οὕτως before the principal verb, after the genitive): Ὡς ἐμοῦ γε καὶ ἀγωνιουμένου καί, ὅποῖος ἂν τις ὦ, κατὰ τὴν ἀξίαν τιμᾶσθαι ἀξιώσοντος, οὕτως. ὦ Κύρε, γίνωσκε (*Xen. Cyr.* 2, 3, 15). Ὡς ἐμοῦ ἴοντος, ὅπῃ ἂν καὶ ἡμεῖς, οὕτω τὴν γῶμην ἔχετε (*Xen. An.* 1, 3, 6). "Ἄλλο τι ὥς οὕτω σου νομίζοντος διανοώμεθα; (*Pl. Gorg.* 472; *are we not to assume that this is your opinion?* On ἄλλο τι, see § 199 c.) Εἴπατε καὶ περὶ τούτου, πότερα μενείτε καὶ σπονδαί εἰσιν ἢ ὡς πολέμου ἔντος παρ' ἡμῶν ἀπαγγεῶ (*Xen. An.* 2, 1, 21; or, *whether I shall report* —). (Ὁψεσθε, ὥσπερ δοῦλον ἀποδιδρασκόντων εἰρημένων, τοὺς μὲν ἰκετεύοντας τῶν πολεμίων, τοὺς δὲ φεύγοντας. *Xen. Cyr.* 4, 2, 21; *just as when* —.)¹

REM. 3. Sometimes a double-genitive and a simple participle referred to a case (most frequently the subject) in the principal sentence, are connected by *and*, or by *μὲν* and *δέ* as co-ordinate definitions (e. g. of time, cause, thought, &c.): Κλέων πάντα διωπραξάμενος ἐν τῇ ἐκκλησίᾳ καὶ ψηφισαμένων Ἀθηναίων αὐτῷ τὸν πλοῦν τῶν τε ἐν

¹ Ὁ νόμος οὐκ ἔα περὶ τῶν ἀτίμων λέγειν, ἐὰν μὴ τῆς ἀδείας δοθείσης (*Dem.* 24, 46). See § 175 e, foot-note 1 (a).

Πύλῳ στρατηγῶν ἕνα προσελόμενος Δημοσθένην τὴν ἀναγωγὴν διὰ τάχους ἐποιεῖτο [§ (Thuc. 4, 29). Οἱ Ἕλληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος βασιλέως 181.] καὶ δεξόμενοι (Xen. An. 1, 10, 6).

REM. 4. a) The subject-genitive in a double-genitive is sometimes omitted, when it is a pronoun easy to be understood from the context and the preceding mention of the same subject, and with no emphasis on it: Εἶποντο δὲ τοῖς Μοσσηναίοις τῶν Ἑλλήνων τινές, οὐ ταχύντες ὑπὸ τῶν στρατηγῶν ἀλλ' ἄρπαγῆς ἐνεκεν. Οἱ δὲ πολέμιοι, προσιόντων, τέως μὲν ἡσύχαζον, ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτοὺς (Xen. An. 5, 4, 16). (The pronoun of the first person omitted in an assurance by the speaker himself attached to what goes before: Ἐρῶτα, ἔφη, ὦ Κύρε, ὡς τάλῃθ' ἐροῦντος, Xen. Cyr. 3, 1, 9.)

b) Sometimes the double-genitive is a participle plural with an indefinite subject of the third person understood (*the people*; *one*) (cf. § 6 b): Οὐκ ἐξαιτούμενος, οὐκ Ἀμφικτυονικῆς δίκας ἐπαγόντων, οὐκ ἀπειλούντων, οὐκ ἐπαγγελλομένων, οὐδαμῶς ἐγὼ προδίδωκα τὴν εἰς ὑμᾶς εὐνοίαν (Dem. 18, 322; *not when I was demanded to be given up, not when they were for bringing me to trial before the Amphictyons*).

c) A double-genitive of participle without a subject is formed from impersonal expressions with adjectives in the plural (ἔτοιμά ἐστιν, § 7 b. R. 2), or from a verb put impersonally to which some general notion of *things* can be understood as its subject (e. g. ἔχει, ἐπράχθη), usually in the plural, and from the verbs denoting the state of the weather (§ 7, a 1). (Comp. the double-accusative, § 182): "Ἐτι ὄντων ἀκρίτων διαλλαγῶμεν (Thuc. 1, 7). Οὕτως ἐχόντων (*under such circumstances, such being the case*, more rarely οὕτως ἔχοντος), εἰκὸς τοῖς μὲν πολέμοις ἐναντίους εἶναι τοὺς θεούς, ἡμῖν δὲ συμμάχους (Xen. An. 3, 2, 10). Τοῦτον τὸν τρόπον πραχθέντων, τῆς πόλεως γίγνεται τὰ χρήματα (Dem. 24, 12; *such being the facts of the case*). Ἀλκιβιάδης ἀνηγάγετο ἐπὶ τὴν Κύζικον, ὄντος πολλοῦ (Xen. Hell. 1, 1, 16).

d) A passive participle neuter (usually plural, cf. c) of a *verbum declarandi* is sometimes put in the double-genitive, with a sentence with ὅτι added: Περικλῆς ὄχλητο κατὰ τάχος ἐπὶ Καύνου καὶ Καρίας, ἐσαγγελθέντων, ὅτι Φοίνισσαι νῆες ἐπὶ τοὺς Ἀθηναίους πλέουσιν (Thuc. 1, 116; but δηλωθέντος, ὅτι —, 1, 74).

REM. 5. The omission of the participle ὦν in the double-genitive is very rare: Πάν ἐν ἡσυχῇ, πάτερ, ἕξεστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας (Soph. El. C. 83). (Νικίαν καὶ Δημοσθένην οἱ Συρακοῦσιοι ἄκοντος Γυλίππου ἀπέσφαξαν, Thuc. 7, 86, and ἐμοῦ οὐχ ἐκότος, Soph. Aj. 455, as if ἐκῶν, ἄκων were participles.)

REM. 6. The double-genitive is usually put only where the subject of the participle does not stand in the principal sentence in some other case to which the participle might attach itself. Sometimes, however, although the subject of the participle does so occur, the double-genitive is nevertheless used, in order to give more prominence to the participial sentence as a special circumstance: Διαβεβηκότος ἤδη Περικλέους στρατιᾷ ἐς Εὐβοίαν, ἡγγέλθη αὐτῷ, ὅτι Μέγαρο ἀφέστηκεν (Thuc. 1, 114). Τριῶν θυρῶν οὐσῶν, ἃς ἔδει με διελθεῖν, ἅπασαι ἀνεφγμέναι ἔτυχον (Lys. 12, 16). Σὺ μὲν ὡς φάσκοντος εἰδέναι περὶ ὧν ἐρωτῶ, προσφέρει πρὸς ἐμέ (Pl. Charm. 165; ἐμοῦ omitted agreeably with the concluding remark in R. 4, a).

REM. 7. Sometimes a substantive takes a participle as apposition, and then, by means of a preposition, especially ἀμα or σύν, is attached to a sentence as a definition of time: Ἄμα ἡλίφ' ἀνίσχοντι ἡλθε Προκλῆς, ὁ Τευθρανίας ἄρχων (Xen. An. 2,

[§ 181.] 1. 3). Ἄρα τῷ ἡμῖν εἰδὲς ἀρχομένη τοῦ ἐπιγεγενημένου θέρους οἱ ἐν τῇ Σικελίᾳ Ἀθηναῖοι ἄνθρωποι ἐκ τῆς Κατωῆς παρέπλευσαν ἐπὶ Μεγάρων (*Thuc.* 6, 94). Ἡ ἀρχὴ αὕτη ὑπὸ τε τῶν ἀγαθῶν (*the advantages*) πεπανθήσεται καὶ σὺν τῷ φέθφ λήγοντι ἄπεισι (*Xen. Cyr.* 4, 5, 21). (Ἠρὸ ἡλίου δύνατος. *Isch.* 1, 12. Ἐτα πέμπτω μετὰ Συρακούσας οἰκισθείσας. *Thuc.* 6, 3. Ἐπὶ Κέδρων βυσσιλεύοντος. *Lac.* 81. Ἐπὶ χιῶνι πεσοίση, *Hdt.* 2, 22, *after the falling of snow, after it has snowed.*)

§ 182. Instead of the double-genitive, the accusative (*double-accusative* [*accusative absolute*]) of impersonal verbs is used (e. g. δέον, ἐξόν, προσήκον, παρέχον, μέλον, μεταμέλον, also δοκοῦν, δόξαν, as [*when, since*] *it is, was, deserved*) or of passive verbs used impersonally (with an infinitive added, e. g. προσταχθέν, εἰρημένον, γενόμενον ἐπ' ἐμοί, as *it was in my power*, &c.), or of impersonal expressions of εἰμί and an adjective (e. g. ἀδύνατον ὄν). The *double-accusative* is also used of impersonal expressions (ἐμὲ ποιήσοντα) after ὡς and ὥσπερ, in the opinion, supposition, belief that, or, as though: "Ὅταν ἀναγκασθῇ τις εὖναι κακοῖν τὸ ἕτερον αἰρεῖσθαι, οὐδεὶς τὸ μείζον αἰρήσεται, ἐξόν τὸ ἔλαττον (viz. αἰρεῖσθαι. *Pl. Prot.* 358). Οἱ Ἀθηναῖοι μετεμέλοντο, ὅτι μετὰ τὰ ἐν Πύλῳ, καλῶς παρασχόν, οὐ ξυνέβησαν (*Thuc.* 5, 14; *a favourable opportunity having offered*). Ὡς Κῦρος ἐγένετο ἐν Μηδοῖς, συνίδεζαν τῷ πατρὶ καὶ τῇ μητρὶ, γαρμείτην Εὐαξάρου θυγατέρα (*Xen. Cyr.* 8, 5, 28). Προσταχθέν μοι ὑπὸ τοῦ δήμου Μένωνα τὸν στρατηγὸν ἄγειν εἰς Ἑλλήσποντον, ὡχόμενον ἀναγόμενος διὰ τάχους (*Dem.* 50, 12; *I put to sea with speed*). Οἱ Συρακούσιοι παρεκελεύοντο κραυγῇ οὐκ ὀλίγῃ χρώμενοι, ἀδύνατον ὄν ἐν νυκτὶ ἄλλῳ τῷ σημεῖναι (*Thuc.* 7, 44). Κῦρος ἀντιπαρεσκεαίετο ἐρρωμένως, ὡς μάχης ἔτι δεῖσιν (*Xen. Cyr.* 6, 1, 26). Οἶμαι τὸ πλῆθος ψηφιεῖσθαι, ἃ βουλόμεθα, ἅμα μὲν ἡμῶν συναγορευόντων, ἅμα δὲ καὶ αἰσχροὺν ὄν ἀντιλέγειν (*Xen. Cyr.* 2, 2, 20). Οἱ πατέρες τοὺς νείεις ἀπὸ τῶν ποιηρῶν ἀνθρώπων εἰργουσιν, ὡς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἄσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν ποιηρῶν κατὰλύσιν (*Xen. Mem.* 1, 2, 20). Ἀπεβλέψατε πρὸς ἀλλήλους ὡς αὐτὸς μὲν ἕκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλησίον πράξοντα (*Dem.* 14, 15). Ἐμιοὶ φίλους μὲν κτῶνται ὡς βοηθῶν δεόμενοι, τῶν δ' ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἐξ ἀδελφῶν δ' οὐ γιγνομένους (*Xen. Mem.* 2, 3, 3).¹

REM. 1. After verbs that themselves express opinion, the double-accusative with ὡς of personal verbs is very rarely put instead of the double-genitive with ὡς (§ 181, R. 2); but where the notion of thinking is merely implied in the ὡς, the double-accusative is even more usual than the double-genitive.

REM. 2. It is very rare to meet with the double-accusative of a personal expression without ὡς (with ὄν or a participle which is commonly used impersonally, or

¹ Hence *τυχόν*, properly, *it having chanced, as it happened*, is used quite as an adverb, *perchance, mayhap*.

with the neuter of a pronominal word as subject), e. g. προσῆκον ἐμοὶ τοῦ κλήρου μέρος (Isa. 5, 12). Ἦδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, κυρωθὲν δὲ οὐδὲν, ὁπνῖκα χρὴ ὁρμᾶσθαι, οἱ Μακεδόνες καταστάντες ἐς αἰφνίδιον φνυγὴν ἐχώρου ἐπ' οἴκου (Thuc. 4, 125).¹ [§ 182.]

REM. 3. Now and then in this construction the participle ὢν is omitted: Ἄρα τὴν διαίτην μου φανλίζεις ὡς ἦπτον μὲν ὑγιεινὰ ἐσθίουτος ἐμοῦ ἢ σοῦ. ἦπτον δὲ ἰσχύον παρέχοντα, ἢ ὡς χαλεπώτερα (viz. ὅντα) πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν σῶν διὰ τὸ πολυτελέστερα εἶναι; (Xen. Mem. 1, 6, 5.)

The Tenses of the Participle, present, perfect, and aorist, correspond with the same tenses of the indicative (so that the aorist is a praeter-tum): Ἦν μηδὲν φαίνωμαι κακὸν σε πεποιηκὸς μηδὲ βουληθείς, οὐ καὶ σὺ αὐτὸ ὁμολογήσεις ὑπ' ἐμοῦ μηδὲν ἀδικεῖσθαι; (Xen. Cyr. 5, 5, 13; that I have done thee no evil, neither wished I to do thee any.) Usually δέικνυμι πεποιηκὸς, δ. τινα πεποιηκότα, corresponding with πεποιήκα or πεποιήκεν as judgment on the completed relation. For examples of the tenses generally, see the preceding paragraphs. Hence after a verb of past time (since the participle denotes the time in reference to the principal action) the participle of the present answers to the imperfect, that of the perfect to the plusquamperfect, that of the aorist to a more remote past (as aorist, not as perfect): Ταῦτα εἰπόντες ἀπῆλθον (= ἐπειδὴ ταῦτα εἶπον). Ἐπεδείξα Αἰσχίνην οὐδὲν ἀληθὲς ἀπηγγελλότα ἀλλὰ φενακίσανθ' ὑμᾶς (Dem. 19, 177. = Οὐδὲν ἀληθὲς ἀπηγγελλεν ἀλλ' ἐφενάκισεν ὑμᾶς. The former said in general, the latter of a particular matter or fact). (Ὁ τὴν γῶμην ταύτην εἰπὼν Πείσανδρος ἦν, Thuc. 8, 68, as a circumlocution = εἶπεν. Τίς ἦν ὁ βοηθήσας τοῖς Βυζαντίους καὶ σώσας αὐτοὺς; τίς δ' οὗ τῇ πόλει λέγων καὶ γράφων καὶ πράττων; Dem. 18, 88 = ἐβοήθησεν — ἐλέγεν — ἔγραφεν — ἐπράττεν.)

REM. 1. Sometimes, even after a verb of present time, the participle present has the sense of the imperfect, where an anterior time is either plainly denoted by the context or by the addition of τότε: Πρὸς μὲν τοὺς φίλους τε καὶ πρὸς τοὺς πολίτας ταῦτα ὑμᾶς παῖδας ὄντας ἐδιδάσκομεν ὅπως δὲ πολεμίους δύνασθε κακῶς ποιεῖν, οὐκ οἶσθα μανθάνοντας ὑμᾶς πολλὰς κακουργίας; (Xen. Cyr. 1, 6, 28.) Ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπειρημένοι καὶ τότε μὲν (viz. ὅτε νέοι ἦσαν) εὖ ζῶντες, νῦν δὲ οὐδὲ ζῶντες (Pl. Rep. 1, 329). Οἷ τε ἐν τῷ δικαστηρίῳ τότε δικάζοντες καὶ τῶν ἔξωθεν παρόντων πολλοὶ ταῦτα συνίσαιεν (Dem. 30, 32).²

REM. 2. Sometimes, after a verb in the aorist or historical present, an aorist participle stands as apposition to the subject, not to denote an earlier but a contemporary (single and momentary) action (in that, by —, and), so that the past is specially denoted in the action of the participle, just as it would be in a *verbum finitum* with *and*, &c.: Εὖ ἐποίησας ἀναμνήσας με (Pl. Phaed. 60; you did well to remind me;

¹ From δόξαν we have also δόξαν ταῦτα (Xen. An. 4, 1, 13) for τούτων δοξάντων (Xen. Hell. 5, 2, 24).

² Οἱ ἀλχέμενοι, the departed, dead, from αἰχμαρῖ (see § 110 a, R. 2). ὁ φεύγων, the vanished. Poetically, οἱ θνήσκοντες, ἢ τίκτοισα, for οἱ θανόντες, ἢ τεκοῦσα.

[§
183.]

in that thou didst remind me). "Ἢδὴ πρόποτε ἡ μήτηρ ἢ δακούσα κακόν τί σοι ἔδωκεν ἢ λακτίσασα; (*Xen. Mem.* 2, 2, 7.) Κίρων ἐκδίδωσι τὴν θυγατέρα Ναυσικλέει πέντε καὶ εἴκοσι μνᾶς ἐπιδούς (*Isoc.* 8, 8). Ὁ Φρυνίχος πέμπει ὡς τὸν Ἀστυόχον, τὸν Λακεδαιμονίων ναύαρχον, κρύφα ἐπιστεilas, ὅτι Ἀλκιβιάδης αὐτῶν τὰ πράγματα φθείρει (*Thuc.* 8, 50); and gave him to understand. Shortly afterwards: Ὁ Ἀλκιβιάδης πέμπει εἰθὺς κατὰ Φρυνίχου γράμματα ἐς τὴν Σάμον ἀξίων αὐτὸν ἀποθήσκειν). Especially note, that with the aorists ἔλαθον and ἔφθην (or λανθάνω and φθάνω as historical present) the participle annexed (by § 177) for a single, transient action, is always put in the aorist, and only where an abiding condition (property) is denoted, stands in the present. This aorist of the participle remains, even where the principal verb is aorist without preterite signification (subjunctive, imperative, optative, or infinitive), and with the future indicative. Also with the aorist of *περιορᾶν* (§ 178 b) and sometimes of *ἐφορᾶν*, in all the moods (*περιίδω*, &c.) the participle stands in the aorist for a transient action: Ἐλαθεν ἀφθέτα πάντα καὶ καταφλεχθέντα (*Thuc.* 4, 133). Σμικρὸν ἔφθης με ἐρόμενος (*Pl. Pol.* 293). Ὁ πεζὸς στρατὸς τῶν Ἀθηναίων φθάνει ἀναξᾶς ἐπὶ τὰς Ἐπιπολάς πρὶν τοὺς Συρακουσίους παραγενέσθαι (*Thuc.* 6, 97). Φοβούμεθα περὶ Κλεινίᾳ, μή τις φθῇ ἡμᾶς ἐπ' ἄλλο τι ἐπιτήθευμα τρέψας αὐτοὺς τὴν διάνοιαν (*Pl. Euthyd.* 275). Βουλοίμην ἂν, ἄκοντος ἀπὸ τῶν Κύρου, λαθεῖν αὐτὸν ἀπελθών (*Xen. An.* 1, 3, 17). Ἐλαβεῖσθε, ὅπως μὴ πέρα τοῦ δέοντος σοφώτεροι γινόμενοι λήσετε διαφθαρέντες (*Pl. Gorg.* 487). Τοὺς ἀνθρώπους λήσομεν ἐπιπεσόντες (*Xen. An.* 7, 3, 43). Δέομαι ἡμῶν, ὃ ἄνδρες δικασταί, βοηθεῖν ἡμῖν καὶ μὴ περιδεῖν ὑπὸ τῶν ἐχθρῶν ἀναιρεθέντας (*Lys.* 19, 64; not to allow us to be destroyed, ruined, transient action). — Ἐλάθομεν ἡμᾶς αὐτοὺς παίδων οὐδ' ἐν διαφέροντες (*Pl. Crit.* 49). Οἰμαί σε πολλὰ μεριμνᾶν ὅπως μὴ λάθης σαυτὸν ἀγνοῶν τι τῶν εἰς στρατηγίαν ὠφελίμων (*Xen. Mem.* 3, 5, 23). Λίσσασθαι μὲν ἂν, εἰ περιδοίμην τὴν χώραν, ἣν ἡμῖν οἱ πατέρες κατέλιπον, ταύτην τοὺς οἰκέτας τοὺς ἡμετέρους ἔχοντας (*Isocr. Archid.* 8). (After ἔφθην an occasion for the present can rarely happen.)¹

REM. 3. With the article, the participle of the aorist sometimes approximates to that of the perfect: Οἱ θανόντες. Ὅ τὰ ἔργα παρσχηκῶς, περὶ ὧν εἰσὶν οἱ λόγοι, δικαιοτάτ' ἂν ταύτην ἔχοι τὴν αἰτίαν, οὐχ ὃ ἐσκεμμένος οὐδ' ὃ μεριμνήσας τὰ δίκαια λέγειν νῦν (*Dem.* 21, 192).

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184.

(*The Participle with ἂν*.) The participle of the present and aorist with ἂν is used in a hypothetical and potential signification, so that it corresponds partly with the imperfect and aorist of the indicative with ἂν, partly, and that more frequently, with the present and aorist of the optative with ἂν. (The aor. as in the opt. or inf. with the signification of a dubitative future.) In this manner the participle may stand both to denote a circumstance (§ 174), and also after the verbs mentioned in §§ 177, 178, in circumlocutions with the article, and in the double-genitive or double-accusative. (By this means, the Greek has often a brevity and flexibility of expression unattainable by languages in which such a hypothetical statement must necessarily be expressed by a finite verb.) a) (Corresponding with indicat. with ἂν): Ἡμεῖς ἐπεὶ ἠκούσαμεν, ὅτι ἐστί τι λοιπὸν ἔργον, ὃ

¹ Δελήθαμεν ἀμφοτέρων εἰς τὸ μέσον πεπτωκότες (*Pl. Theat.* 180). Κατατείας (συντείας) λέγω, ἐρῶ (*Pl. Rep.* 2, 358), as forcibly as I can; i. e. with exertion of all my powers (after collecting them and bending them to the task).

δεῖ ἐξεργάσασθαι, συνεσκυθρωπίσαμεν, οὐ φοβούμενοι, ἀλλὰ πεποιήσθαι ἂν ἤδη καὶ τοῦτο βουλόμενοι (*Xen. Cyr.* 6, 2, 21, = ὅτι ἡβουλόμεθ' ἂν καὶ τ. π.). Φίλιππος Ποτίδαιαν ἔλων καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, Ὀλυνθίοις παρέδωκεν (*Dem.* 23, 107, = ἡδυνήθη ἂν). Εὐ ἴσθι μηδὲν ἂν με τούτων ἐπιχειρήσαντά σε πείθειν, εἰ δυναστείαν μόνον καὶ πλοῦτον ἐώρων ἐξ αὐτῶν γενησόμενον (*Isocr. Phil.* 133). — *l*) (Answering to the optative with ἂν): Οἱ Ἡρακλέους παῖδες τὰς μὲν ἄλλας πόλεις ὑπερεώρων ὥς οὐκ ἂν δυναμένας βοηθήσαι ταῖς ἑαυτῶν συμφοραῖς. τὴν δ' ἡμετέραν ἱκανὴν ἐνόμιζον εἶναι μόνην (*Isocr. Paneg.* 56, = οἴόμενοι οὐκ ἂν δύνασθαι = οὐκ ἂν δύναντο). Ὁ Ἀρίστιππος ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ αὐτὸν εἰς διςχιλίους ξένους καὶ τριῶν μηνῶν μισθὸν ὥς οὕτως περιγενόμενος ἂν τῶν ἀντιστασιωτῶν (*Xen. An.* 1, 1, 10). Εὐρίσκω ταύτην μόνην ἂν γενομένην τῶν παρόντων κακῶν ἀπαλλαγὴν, ἣν ἐθελήσωμεν ἐκείνην τὴν δημοκρατίαν ἀναλαβεῖν, ἣν Σόλων ἐνομοθέτησεν (*Isocr. Areop.* 16. On ἣν ἐθελήσωμεν in the condition, see § 135, R. 1, a). Διακεκρίμεθα χωρὶς τὰς τε καθαρὰς ἡδονὰς καὶ τὰς σχεδὸν ἀκαθάρτους ὀρθῶς ἂν λεχθείσας (*Pl. Phil.* 52 = αἱ ἀκαθάρτοι ὀρθῶς ἂν λεχθεῖεν). Ἐγὼ εἰμι (*belong to; am one of those*) τῶν ἡδέως μὲν ἂν ἐλεγχθέντων, εἰ τι μὴ ἀληθὲς λέγω, ἡδέως δ' ἂν ἐλεγχάντων, εἰ τίς τι μὴ ἀληθὲς λέγει. οὐκ ἀνδρόστερον μὲν' ἂν ἐλεγχθέντων ἢ ἐλεγχάντων (*Pl. Gorg.* 458). Ξενοφῶν διαβὰς τὴν χαριάριαν σὺν τοῖς λαγαροῖς ἐσκοπεῖτο, πότερον εἴη κρείττον ἀπαγαγεῖν αὐτὸς διὰ τὴν ἐλπίδα ἢ καὶ τοὺς ὀπλίτας διαβεβάζειν, ὥς ἰδόντος ἂν τοῦ χωρίου (*Xen. An.* 5, 2, 8; in the hope that the place might be taken). Ἐλπίζω τοὺς Ἀθηναίους καταπλεγέντας τῷ ἀδοκῆτῳ καταλῦσαι ἂν τὸν πλοῦν, ἄλλως τε καὶ τοῦ ἐμπειροτάτου τῶν στρατηγῶν ἀκούοντος ἡγομένου καὶ ἀσμένου ἂν πρόφασιν λαβόντος, εἰ τι ἀξιόχρεως ἀφ' ἡμῶν ὀφθεῖη (*Thuc.* 6, 31; especially as the most experienced of their generals takes the command against his will, and might, or would, gladly catch at a pretext —). (Χρῶμεθα τῷ νόμῳ τοῦτῳ εἰδότες καὶ ὑμᾶς ἂν καὶ ἄλλους, ἐν τῇ αὐτῇ δυνάμει ἡμῖν γενομένους, δρῶντας ἂν αὐτό. *Thuc.* 5, 105; double ἂν as with the infinitive, see § 173, R. 1.)¹

REM. The participle of the future with ἂν rests (in the Attic style) on passages in which the reading is corrupt (λυήσων or λυήσας ἂν, not λυήσων ἂν)².

CHAPTER VII.

Peculiarities in the connexion of Co-ordinate Sentences, and of Principal and Accessory Sentences. Interrogative Sentences.

a) CO-ORDINATE sentences (in prose) are connected copulatively

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¹ Οὐδὲ ταῦτα Τιμοκράτης ἀπλῶς καὶ ἀδόλως φανήσεται γεγραφώς, ἀλλ' ὥς ἂν μάλιστα τις ὑμᾶς ἐξαπατήσῃαι βουλόμενος (*Dem.* 21, 79. Elliptical ἂν, as § 139 c). (Εἶναι τῶν δυναστῶν ἂν κρίναι, *Pl. Rep.* 9, 577, *on* of those who might be able; ἂν belonging to the omitted ὄντων.)

[² Krüger defends this construction.—ED.]

[§ 185.] by *καί*, and (*τέ*, and), *τέ* — *καί*, or, *καί* — *καί*, both — and, and (with negation) by *οὐδέ*, and also not, *οὔτε* — *οὔτε*, neither — nor. (*Τέ* after the connected word or the first word of the second clause = *que*.)

REM. 1. A single *τέ* for *καί*, by which the second member is joined to the first as an addition, is poetical, and very rarely occurs in prose: *Τισίαν δὲ Γοργίαν τε ἐάσομεν εἶδεν* (*Pl. Phaed.* 267). Thucydides uses *τέ* to connect a new sentence which serves to corroborate, continue, or enlarge upon the preceding one (almost in the manner of *καί* — *δέ*): *Καὶ μέχρι τοῦδε πολλὰ τῆς Ἑλλάδος τῷ παλαιῷ τρέφω νέμεται, περί τε Σικυρίοις τοῖς Ὀζέλαις καὶ Αἰτωλοῖς καὶ Ἀκαρνανίας καὶ τὴν ταύτην ἡπειρον. Τὸ τε σιγήροφορέσθαι τοῖς τοῖς ἡπειρώταις ἀπὸ τῆς παλαιᾶς ληστείας ἐμμερένηκεν* (*Thuc.* 1, 5). (*Οὔτε* — *οὔτε*, *οὔτε* — *τέ*, see *Negations*.)

REM. 2. By annexing a *δέ* to *καί* (*καί* — *δέ*), the new member acquires prominence as a special corroboration and enlargement of the preceding (*and* — *too*, and *also*): *Τὰ παρατιθέμενα αἰεὶ ἵνα αὐτῷ τε τῷ Κύρῳ καὶ τοῖς καλουμένοις ἐπὶ δέειπρον ἦν καὶ τοῖς ἀμφὶ τὸ στράτευμα δὲ ὑπηρέτας ἰσομοίρους πάντων αἰεὶ ἐποίει* (*Xen. Cyr.* 2, 1, 31). *Ἡδὲ Κῆρος Ἀρταξέρξην, ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος. Καὶ πάντες δ' οὖν τῶν βαρβάρων ἀρχοντες μέσον ἔχοντες ἡγοῦνται* (*Xen. An.* 1, 8, 22).

REM. 3. By *καί* — *καί* the two connected members are marked each by itself, as several and co-ordinate members, more strongly than by the usual *τέ* — *καί*, by which they are rather connected so as to form a whole: *Καὶ ζῶν καὶ τελευτήσας* (*Pl. Rep.* 3, 414). *Καὶ πρότερον καὶ μάλιστα* (*Pl. Rep.* 3, 415). *Καὶ αὐτοὶ ἐμάχοντο καὶ τοῖς ἄλλοις παρεκλεύοντο* (*Xen. Cyr.* 3, 3, 18). *Κάλλιστόν τε καὶ ἥμιστον* (*Xen. An.* 2, 1, 9). *Κεραινὲς τε ὅτι μὲν ἀνῶθεν ἀφίεται, δῆλον, ὁράται δ' οὐτ' ἐπιὼν οὔτε κατασκήψας οὔτε ἀπὼν, καὶ ἄμφω αὐτοὶ μὲν αἰχ' ὄρῳσιν, ἃ δὲ ποιῶσι, φανερά ἡμῖν ἔσιν* (*Xen. Mem.* 4, 3, 14). *Τέ* — *τέ* (= *καί* — *καί*) is frequent in the poets, rare in prose: *Ἐλείποντο τῶν στρατιωτῶν οἱ τε διεσφραγμένοι ὑπὸ τῆς χιῶνος τοῖς ὀφθαλμοῖς οἱ τε ἐπὶ τοῦ φέγγους τοῖς ἐκτίλλουσιν πόδων ἀποσσεσηπότες* (*Xen. An.* 4, 5, 12). *Μετὰ τὰ Τρωϊκὰ ἡ Ἑλλὰς ἔτι μεταπίστατό τε καὶ κατακίετο. Βοιωτοὶ τε γὰρ οἱ νῦν ἐξηκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν ἐξ Ἀρῆς ἀναστάντες ὑπὸ Θεσσαλῶν τὴν Καδμηίδα γῆν καλουμένην ὥκισαν. Δωριεῖς τε ὀγδοηκοστῷ ἔτει ξὺν Ἡρακλείδαις Πελοπόννησον ἔσχον* (*Thuc.* 1, 12). *Καί* — *τέ* (*et* — *que*) is a poetical licence: *Ἴσθι γὰρ δοκῶν ἐμοὶ καὶ ξυμφυτεῦσαι τοῖργον εἰργάσθαι θ', ὅσον μὴ χερσὶ καίνων* (*Soph. Oed. R.* 347).

REM. 4. Where *τέ* — *καί* connects two single notions which have a common article, the *τέ* is sometimes attached to the article instead of following the first of the connected terms: *τούς τε εἰσποτάτους ἔχων καὶ εὐειδεστάτους* (*Xen. An.* 2, 3, 3; *having those who were both the best-armed and the best-looking*); and so usually with a common preposition: *ἐν τε τῷ θερμωτέρῳ καὶ ψυχρωτέρῳ* (*Pl. Phil.* 21). (*Ἐν τοσαύτῃ τε ἀγρυπνίᾳ καὶ λύπῃ.* *Pl. Crit.* 43.)

REM. 5. Sometimes *τέ* is followed, not by *καί*, but by *δέ*, alone or with another particle (*ἔπειτα δέ*, ἄμα δέ, ἄμα δὲ καί, ἔτι δὲ καί, ὡς αὐτὸς δέ, πολλὸν μᾶλλον δέ), the copulative connexion being abandoned, and an adversative put instead of it, either because the latter member is intended to be made specially prominent, or because it has become remote from *τέ*: *Ἐπεμψεν ἡμᾶς ἡ τῶν Σινωπέων πόλις ἐπαινεσίνας τε ἡμᾶς, ὅτι ἐνικήκατε Ἕλληνας ὅπως βαρβάρους, ἔπειτα δὲ καὶ ξυνησθησόμενους, ὅτι διὰ πολλῶν τε καὶ ὁδῶν πραγμάτων πεσσωσμένοι πάρεστε* (*Xen. An.* 5, 5, 8). *Τιμαῖδός τε ὅδε, εὐνομοωτάτης ὦν πόλεως τῆς ἐν Ἰταλίᾳ Λοκρίδος, οὐσίᾳ καὶ γένει οὐδενὸς ὕστερος*

ὦν τῶν ἐκεῖ, τὰς μεγίστας μὲν ἀρχάς τε καὶ τιμὰς ἐν τῇ πόλει μετακεχέρισται, φιλο- [§
σοφίας δ' αὖ κατ' ἐμὴν δόξαν ἐπ' ἀκρον ἀπάσης ἐλήλυθε· Κριτίαν δ' ἐπον πάντες οἱ 185.]
τῇδ' ὕσμεν οὐδενὸς ἰδιώτην ὄντα ὧν λέγομεν (Pl. Tim. 20). "Εν τε τῇ τῶν ἐπῶν
ποιήσει πολλαχούτ' δὲ καὶ ἄλλοθι (Pl. Rep. 3, 394). (On the irregularity where
two members denoted by τέ — καί, as co-ordinate, are not accurately connected,
see *Anacolutia*, § 216, R. 1.)

REM. 6. The copulative particle is omitted in oratorical recital, of several (short) members. (Between two members the omission is rare, and poetical, e. g. Τοῦ τὸν κρατῆρα πλήσας θῶ; Ὑδατος, μελίσσης· μὴ δ' προσφέρειν μέθυ. Soph. Œl. C. 481; in prose, in certain particular set phrases of two contrasted words, e. g. ἄνω κάτω = ἄνω καὶ κάτω.) Καί is omitted before εἴτα, ἔπειτα, in the sense *and then*, marking continuation and further consequence (especially in conditional and object-sentences): Εἰ προησέκεθα, ὦ ἄνδρες Ἀθηναῖοι, καὶ τούτοις ταῖς ἀνθρώπων, εἴτ' Ὀλενθον Φίλιππος κατατρέφεται, φρασάτω τις ἐμοί, τί τὸ κωλύειν ἔτ' αὐτὸν ἔσται βαδίζειν, ὅποι βούλεται; (Dem. 1, 12.) Φοβοῦμαι, μὴ πάντες περὶ τῶν ἰδίων ἕκαστος ἀρχιζόμενος κοινὸν ἐφ' ἡμᾶς ἀγάγῃσι τὸν πόλεμον, τὰ τῶν Ἀσφικτυόνων δόγματα προστησόμενοι, εἴτ' ἐπισπασθῶσιν ἕκαστοι πέρι τοῦ συμφέροντος ἐαυτοῖς ἡμῖν πολεμήσει (Dem. 5, 19).

b) A copulative connexion with καί (sometimes τέ — καί) is used in Greek, where in a narration it is stated at what point the matter stood, what had taken place, *when* a change or new event occurred: Οὕτω δὴ ἢ τρεῖς δρόμους περιελλυθότε ἦσθην (Εὐθύδημος καὶ Διονυσόδωρος) καὶ εἰσέρχεται Κλεινίας (Pl. Euthyd. 273). Ἐκταῖος ἦκον ἐτύγχανον καὶ ἡ μήτηρ ἰδοῦσά με καὶ προσέειπα τὴν ψυχὴν ἀφῆκεν (Dem. 50, 60). Οἱ Λακεδαιμόνιοι οὐκ ἔφθην πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἦκον ἡμῖν ἀμνησούντες (Isocr. Paneg. 86. So often οὐκ ἔφθην ποιήσας — καί, *I had not got the start in doing it, when = I had not done it, before —*).

c) Καί also introduces the second term of a comparison with adjectives and adverbs denoting likeness: Οἱ ἄλλοι ποιηταὶ οὐχ ὁμοίως πεποιήκασιν καὶ Ὀμήρῳ (Pl. Ion, 531; *have not composed*). Ὁμοῦς γ', ὦ ἄνδρες Ἀθηναῖοι, Σέλων νομοθέτης καὶ Τιμοκράτης (Dem. 24, 106. Ironical exclamation). Παραπλήσιαι ἐπεπόνθεισαν οἱ Ἀθηναῖοι ἐν Συνακοῖσι, καὶ ἔδρασαν αὐτοὶ ἐν Πύλῳ (Thuc. 7, 71; also οἷαπερ ἔδρασαν). Cf. § 37, R. 2.¹

A disjunctive connexion is denoted by ἢ, *or*, ἢ — ἢ, *either — or* [§
(ἢτοι — ἢ). (Εἴτε — εἴτε, *be it that — or that*; εἴτε — εἴτε καί.) 186.]

REM. "H, *or else*, is often used to connect a sentence which assigns what is to be assumed and will be the consequence, in case a certain condition is not realized, or a certain command is transgressed: Τί γὰρ ὥσποτε τῷ μὲν Φιλίππῳ πάντα τὰλλα ποιεῖν ἐξουσίαν δώσομεν, ἂν τῆς Ἀττικῆς ἀπέχρηται, τῷ Διοσίτει δ' οἷδε βοηθεῖν τοῖς Θραξίν ἐξέσται. ἢ πόλεμον ποιεῖν αὐτὸν φήσομεν; (Dem. 8, 8; *or else we shall say that he is commencing a war.*) When ἢ in this manner is attached to an impersonal expression

¹ On καί in the signification *also, even*, and its various applications, see the Appendix.
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[§ 186.] denoting necessity or duty with the infinitive, it is also followed by the infinitive (in English we should use the future indicative: *or else will*), although the same governing term cannot be repeated without alteration: *Ξένους προσήκει σοι πολλοὺς δέχεσθαι καὶ τούτους μεγαλοπρεπῶς. ἔπειτα δὲ πολίτας δειπνίζειν καὶ εὖ ποιεῖν, ἣ ἔρμον συμμάχων εἶναι* (*Xen. Econ.* 2, 5).

§ 187. An adversative connexion of two members contradicting each other is denoted by *ἀλλά*, so that either (by way of correction) an affirmative clause is joined to a negative (*οὐχ ἅπαξ, ἀλλὰ πολλάκις. οὐ μόνον — ἀλλὰ καί*, or merely *ἀλλά, οὐχ ὅπως — ἀλλά, μὴ ὅτι — ἀλλά*, see *Negations*), or that which is negatived is joined to the affirmative (in English, *and not, only not*, in questions and irony: *and not rather*): *Πρὸς τὴν τῶν προγόνων ἀρετὴν ἀλλ' οὐ πρὸς τὴν τῶν τριάκοντα ποιηρίαν ἀμιλλητέον ἡμῖν ἐστίν* (*Isocr. Areop.* 73). *Ἐκ δὲ πάντων τῶν εἰρημένων τίς μηχανή, ὃ Σώκρατες, δικαιοσύνην τιμᾶν ἐθέλειν, ᾧ τις δύναμις ὑπάρχει ψυχῆς ἢ χρημάτων ἢ σώματος ἢ γένους, ἀλλὰ μὴ γέλῳ ἐπαινουμένης ἀκούοντα;* (*Pl. Rep.* 2, 366; *and not rather laugh when one hears it praised.*)¹ *Ἀλλὰ γὰρ ἴσως μετὰ μικρᾶς διαβολῆς ἢ φαύλων κατηγόρων ἐκινδύνουν, ἀλλ' οὐ διὰ τῶν ἐρρωμενστάτων καὶ λέγειν καὶ πράττειν* (*Andoc.* 4, 37).

REM. 1. Sometimes *ἀλλά* merely adds something that does not correspond with what goes before, but without setting it aside: *Καὶ ὁ Ἀβραδάτας εἶπεν Ἀλλὰ τὰ μὲν καθ' ἡμᾶς ἐμοιγε δοκεῖ. ὃ Κῆρε, καλῶς ἔχειν ἀλλὰ τὰ πλάγια λυπεῖ με* (*Xen. Cyr.* 7, 1, 16). The use of *ἀλλά* (alone or with other particles), further than as serving for the grammatical connexion of the sentence, must be learnt from the Lexicon: in part the *ἀλλά* elliptically intimates a thought not expressed.

REM. 2. With the adversative conjunctions may be reckoned the exceptive particle *πλὴν*: *Πάντες τὴν πόλιν ἐξέλιπον πλὴν οἱ τὰ καπηλεία ἔχοντες.* (*Xen. An.* 1, 2, 24, *except, only not* —; *πλὴν εἰ, πλὴν ὅτι, πλὴν ὅσον.* (§ 91, R. 2.)

§ 188. By *δέ* is denoted something which is distinguished from what goes before, but does not set it aside nor contradict it: *Ξυμπονήσετε ἐν τῇ πόλει ἕκαστοι ἐν μέρει, τὸν δὲ πολὺν χρόνον μετ' ἀλλήλων οἰκήσετε ἐν τῷ καθαρῷ* (*in freedom and rest, Pl. Rep.* 7, 520). *Δέη τι βοηθείας; ἢ μάτην ἐφοβήθης, οἱ δὲ πολέμοι οὐκ ἔρχονται* (*Xen. Cyr.* 2, 1, 3; *and the enemy are not coming?*).² Hence *δέ* serves as a particle of transition (adverb), to annex each successive term of the discourse which is not connected with the preceding by another adverb (e. g. a conclusive, *οὖν*, a causal, *γάρ*), and does not commence a new series of thoughts. Answering to a preceding *μέν*, it forms a partitive con-

¹ But sometimes also *καὶ οὐ* (*μή*) and simply *οὐ* (*μή*), e. g. *ἂν δὲ ποιῇ, μὴ λέγῃ* (*Dem.* 21, 183).

² Occasionally, especially in poets, for *ἀλλά*: *Οὐκ ἔπραξαν, ἀ ἡβούλοντο, ἀπῆλθον δὲ διὰ τάχους* (*Thuc.* 6, 79). (But never *οὐ μόνον* — *δέ*, or the like.)

nexion, by which two terms or clauses (or, with *δέ* repeated, several) are made to stand out in opposition to each other. (*Ὁ μὲν βασιλεύς —, οἱ δὲ στρατιῶται —. Λέγεις μὲν εὖ, πρίττεις δ' οὐδέν. Νῦν μὲν — τότε δέ —. Πολλὰ μὲν καὶ ἄλλα δύο δὲ μέγιστα. Εἰ μὲν νικήσεις, — εἰ δὲ οἱ θεοὶ ἄλλως βουλεύονται, —.* Opposed or contrasted accessory definitions, denoted in two independent sentences by *μὲν* and *δέ*, by which particles, at the same time the two sentences are connected, have often a different grammatical form: *τῷ μὲν πρώτῳ ἔτει —, ἐπεὶ δέ —. Πρὶν μὲν τὴν μάχην γενέσθαι —, νικήσας δέ —.* In English, the relation is denoted sometimes more strongly by *but*, *however*, *but then*, sometimes more weakly by *and*, or by the mere position of the words and the accent.) Where *μὲν* and *δέ* connect principal sentences, they are often separated to a distance from each other by a number of clauses attaching themselves to the first clause, in consequence of which the connexion becomes less apparent. See e. g. *Xen. Anab.* ii. 4, 2—5 (*τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον — Κλέαρχος δέ, Cyr.* viii. 2, 2—7).¹

REM. 1. *Μὲν* and *δέ* are placed after the word in which the opposition lies (which word with *δέ* is always at the beginning of the sentence), or, where the opposition lies in an entire dependent sentence or a relative periphrasis, after the conjunction or the relative (*ἐπεὶ δέ, ὥς μὲν, ὡς μὲν*). With a noun with the article *μὲν* and *δέ* come after the article, *δέ* also (more rarely) after the noun: *τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες* (*Xen. Mem.* 1, 1, 12. Usually *τὰ δὲ δ.*). With prepositions, *μὲν* and *δέ* are apt to come immediately after the preposition (*πρὸς μὲν μεσημβρίαν, also with ὁ μὲν — ὁ δέ*), e. g. *ἐν μὲν ἅρα τοῖς συμβα- νοῖμεν, ἐν δὲ τοῖς οὐ*. (*Pl. Phæd.* 263.) (In the poets some anomalous positions occur.) (*Ἦν δ' ἐγώ, ἦ δ' ὄς*, after an entire sentence.)

REM. 2. Especially note the use of *μὲν* and *δέ* with the article (as demonstrative pronoun *ὁ μὲν — ὁ δέ*, in later writers also *ὅς μὲν — ὅς δέ*) and demonstrative adverbs of time and place (*τότε μὲν — τότε δέ, ἐνθα μὲν — ἐνθα δέ*) to denote an indefinite and general antithesis: *the one — the other; this — that* (also *ὁ μὲν τις — ὁ δέ τις*), *now — now, here — there*. (*Ὁ μὲν — οἱ δ' Ἀθηναῖοι*, with definite term in the second member. *Ἀλγεί, τότε δὲ χαίρει, Pl. Phil.* 35 = *Τότε μὲν ἀλγεί, τότε δὲ χαίρει*.) In Herodotus, when the opposition with *μὲν* and *δέ* is between two predicates of the same subject, in the second member an *ὁ* referred to the subject is inserted and the *δέ* attached to this: *Γέλων ταύτην μὲν τὴν ὁδὸν ἡμέλησε, ὁ δὲ ἄλλης εἶχετο* (7, 163, = *ἄλλης δ' εἶχετο*).

¹ Rare constructions are: *μεμνημένος, ὁρῶν δ' οὐ* (*Pl. Theæt.* 161. The first member put absolutely). (*Ὡ παῖ Πηλέως, πατὴρ δ' ἐμός. Eur. Icc.* 534.) (*Καὶ σὲ μὲν γ' ἤδη εἴατο, τὸν δὲ λόγον τὸν περὶ τοῦ Ἐρωτος πειράσομαι ὑμῖν διελθεῖν. Pl. Comm.* 201; *μὲν* made more prominent by γέ. *Εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα· αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν, ὅ, τι αὐ δέη, πέσομαι. Xen. An.* 1, 3, 5. See likewise the Lexicon for *μὲν οὖν, μέντοι*, &c.) [They are given in the Appendix of this Translation.]

[§
188.]

REM. 3. [*Anaphora*.] Often in the opposition of several members, the term (especially the verb) which is common to all is emphatically repeated with μέν and δέ, instead of a copulative connexion: Πολλή ἀθυμία ἦν τοῖς Ἑλλησιν. ὁρώσι μὲν τοῦ ποταμοῦ τὴν δύσπορίον, ὁρώσι δὲ τοὺς διαβαίνειν κωλύοντας. ὁρώσι δὲ τοῖς διαβαίνουσιν ἐπικεισμένους τοῖς καρδούχοις ὅπισθεν (*Xen. An. 4, 3, 7*). Σὺν μὲν σοὶ πάντα μὲν ἡμῖν ὁδὸς εἴπορος, πᾶς δὲ ποταμὸς διαβατός, ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ ὁδός, πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερὸς (*Xen. An. 2, 5, 9*).¹

REM. 4. When the opposition denoted by μέν and δέ lies in a relative sentence, and to this a demonstrative reference is annexed (οἱ —, οὗτοι, ὅπου —, ἐνταῦθα), often μέν and δέ, or one of them, is put twice, first with the relative, then with the demonstrative: Προσπαγέρας λέγει, ὡς, οἷα μὲν ἕκαστα ἐμοὶ φαίνεται, τοιαῦτα μὲν ἔσταν ἐμοί, οἷα δὲ σοί, τοιαῦτα δ' αὖ σοί (*Pl. Theat. 152*). Οἱ μὲν ἂν τῶν σατραπῶν τὸν ἀριθμὸν τὸν τεταγμένον τῶν μισθοφόρων ἔκπλεων ἔχοντες φαίνονται καὶ τοῦτους δοκίμοις ἵπποις καὶ ὅπλοις παρεσκευασμένους παρέχουσι, τοῦτους μὲν τοῖς ἄρχοντας ὁ βασιλεὺς καὶ τιμαῖς αὔξει καὶ δώροις μεγάλοις καταπλουτίζει, οὓς δ' ἂν ἔρηγ τῶν ἀρχόντων καταμελοῦντας, τοῦτους χαλεπὸς κολαίει (*Xen. Econ. 4, 7*; only μὲν repeated). The same takes place, when to a participle with the nominative a demonstrative is afterwards annexed (by § 100 e). *Isocr. Paneg.* § 60.

REM. 5. Sometimes μέν is put to denote the opposition to something following, without a corresponding δέ to follow it, when either (a) this is considered superfluous because certain adverbs are used which themselves express an opposition to what goes before (ἔπειτα, εἴτα after πρῶτον μὲν, τέως μὲν), or (b) the opposition is more strongly marked by μήν, yet (γέ μήν), or μέντοι, however, or (c) the second member, by a less accurate formation of the sentence, follows in a different construction, and is not expressly drawn out as opposition (*anacoluthia*), or (d) μέν refers to an opposition which is understood without being expressly mentioned (ὥσως μὲν, εἰκὸς μὲν, αἰμαί μὲν, ὡς μὲν λέγουσιν, ἐγὼ μὲν, in opposition to some different view or statement which is possible): (a) Ἐγὼ γε μάλιστα ἐθαύμασα τοῦ Σωκράτους πρῶτον μὲν τοῦτο, ὡς ἡέως καὶ εἰμηνῶς τῶν νεανίσκων τὸν λόγον ἀπεδέξατο, ἔπειτα ἡμῶν ὡς ὀξείως ἦνθετο ὁ ἐπεπόνθειμεν ὑπὸ τῶν λόγων (*Pl. Phaed. 89*; remarked what impression the discourse had made upon us). (b) Οἱ μὲν παθέετε, ἀδελφον ἦν, εἰ ἀδίκως ἐτετιμώρητον· ἡ μέντοι ἄλλη πόλις ἐν τῷ παρόντι περιφανῶς ἀφέλητο (*Thuc. 6, 60*). (c. *Xen. Anab. 1, 10, 16*.) (d) Εἰκὸς μὲν, ἔφη, οὓς ἂν τις ἡγήται χρηστούς, φιλεῖν, οὓς δ' ἂν ποιηρούς, μισεῖν (*Pl. Rep. 1, 334*). Ἄρ' ἂν ὀλίγα τοιαῦτα Εὐάνδρῳ ἐν τῇ ἀρχῇ διαπράξασθαι προσδοκᾷτε; ἐγὼ γάρ μὲν οὐκ ἂν οἶμαι (*Lys. 26, 7*).² (Other irregularities in the construction of the members denoted by μέν and δέ, see under *Anacoluthia*, § 216, R. 1.)

REM. 6. The particle δέ in the more ancient poetical language (Homer) is frequently used with a certain emphasis (akin to δὴ) in the apodosis after relative sentences or conjunctions. In Attic this is rare (especially in prose), and occurs only where the apodosis after a conjunction or a relative adverb of comparison (ὡς, ὥσπερ) is made to stand out with special emphasis by a demonstrative word or a personal pronoun denoting an opposition to some other term, and in the same manner after a participial construction containing an opposition to the leading

¹ Βία μὲν, ὅμως δ' ἀπέχονται (*Pl. Rep. 10, 607*; they refrain perforce, but still they do refrain).

² Τοῦτους οὖν πάντας φιλοσόφους φήσομεν; Οὐδामῶς, εἶπον, ἀλλ' ὁμοίους μὲν φιλοσόφους (*Pl. Rep. 5, 475*; the antithesis φιλοσόφους δ' οὐ lies in what precedes).

sentence: Εἰ οὖν ἐγὼ μὴ γινώσκω μήτε τὰ ὅσια μήτε τὰ δίκαια, ὑμεῖς δὲ διδάξατε με (Xen. *Hell.* 4, 1, 33). Ἐπεὶ δὲ γῆ ἔκειτο τλήμων (Ιοκίστη), θεὸν δ' ἦν τὰνθ' ἰδὲ ἄνδρες (*Soph. Oed. R.* 1267; cf. *Thuc.* 5, 16). Ἐπιτιμῶ ταῖς μοναρχίαις, ὅτι, δέον τοῖς μονάρχοις τὴν φρόνησιν ἀσκέειν μᾶλλον τῶν ἄλλων, οἱ δὲ χειρὸν παιδεύονται τῶν ἰδιωτῶν (*Isocr. Paneg.* 71).

REM. 7. Especially note the use of τὸ δέ (the article as pronoun) to attach a sentence which, in opposition to some less correct statement which has just been made, says what is the true state of the case (*but in truth; whereas really*): Οὐόνται με ἐκάστοτε οἱ παρόντες ταῦτα αὐτὸν εἶναι σοφόν, ἃ ἂν ἄλλον ἐξελέγξω· τὸ δὲ κινδυνεύει, δὲ ἄνδρες Ἀθηναῖοι, τῷ ὅτι ὁ θεὸς σοφὸς εἶναι καὶ ἐν τῷ χρησμῷ τούτῳ τοῦτο λεγέειν, ὅτι ἡ ἀνθρωπίνη σοφία ὀλίγον τι αἰσθύνεται (Pl. *Apol.* 23). The expression originates in the omission of a sentence merely intimated by τὸ (τὸ δὲ ὥδε ἔχει κινδυνεύει κ.τ.λ., Pl. *Theat.* 166).

α) The Greeks not unfrequently use two sentences connected by μέν and δέ, when the scope of the discourse does not refer to each sentence by itself, but to the connexion of the two and their conjoint matter; which relation would be more distinctly expressed by making the sentence with μέν a subordinate sentence, appended by a conjunction to that with δέ. Two sentences connected in this manner are put either interrogatively (inquiring whether both can subsist together; whether the one beside the other is probable), or negatively (so that the negation of both precedes), or they are joined in the infinitive, accusative with infinitive, or by εἰ (ὥς, ὅτι) to a statement denoting something absurd or wrong. Sometimes in this manner a clause which asserts something actual, and a hypothetical clause with ἂν are connected, it being asked whether the actual state of the case and the supposition accord and can be conceived to subsist together: Τί οὖν; οἱ μὲν ἄρα νίκης ἕνεκα πάλης καὶ δρόμου ἐτόλμησαν ἀπέχεσθαι λεγομένου πρίγματος ὑπὸ τῶν πολλῶν εὐδαίμονος, οἱ δὲ ἡμέτεροι παῖδες ἀδυνατήσουσι καρτερεῖν πολλὴ καλλίονος ἕνεκα νίκης; (Pl. *Legg.* 8, 840.) Ἄρ' ἐξ ἴσου οἶε εἶναι σοὶ τὸ δίκαιον καὶ ἡμῖν (τοῖς νόμοις), καὶ ἅτ' ἂν ἡμεῖς σε ἐπιχειρῶμεν ποιεῖν, καὶ σοὶ ταῦτα ἀντιποιεῖν οἶε δίκαιον εἶναι; ἢ πρὸς μὲν ἄρα σοὶ τὸν πατέρα οὐκ ἐξ ἴσου ἦν τὸ δίκαιον καὶ πρὸς τὸν δεσπότην, εἰ σοὶ ὡν ἐτύγχανεν, ὥστε, ἅπερ πάσχοις, ταῦτα καὶ ἀντιποιεῖν, πρὸς δὲ τὴν πατρίδα ἄρα καὶ τοὺς νόμους ἐξέσται σοι; (Pl. *Crit.* 50.) (By ἄρα, then, the thing inquired about is denoted as the result of a reasoning and a consideration, sometimes in one clause, sometimes in both.) Ἐδεῖ Αἰσχίνην, εἰ ἀδικοῦντά με ἑώρα τὴν πόλιν, ταῖς ἐκ τῶν νόμων τιμωρίαις παρ' αὐτὰ τὰδικήματα χρῆσθαι, εἰ μὲν εἰσαγγελίας ἀξία πράττοντά μ' ἑώρα, εἰσαγγέλλοντά, εἰ δὲ γράφοντά παρανόμα, παρανόμων γραφόμενον· οὐ γὰρ δήπου Κτησιφῶντα μὲν δύναται διώκειν δι' ἐμέ, ἐμὲ δέ, εἴπερ ἐξελέγξειν ἐνόμιζεν, αὐτὸν οὐκ ἂν ἐγράψατο (*Dem.* 18, 14. *For it cannot be supposed (οὐ) that he can indeed prosecute Ctēsiphon, but would not have impeached me, if—; or, that if he can prosecute Ct., he would not also have im-*

18.] preached me. In this way the connexion of an affirmative and a negative clause is often negatived.)¹ Οὐ δεινόν, ἄλλοις μὲν τισι θεῶν ὕμνους καὶ παιᾶνας εἶναι ὑπὸ τῶν ποιητῶν πεποιημένους, τῷ δ' Ἐρωτι, τηλικούτῳ ὄντι καὶ τοσοῦτο θεῷ, μὴδὲ ἓνα πόποτε πεποιηκέναι μηδὲν ἐγκώμιον; (*Pl. Conn.* 171.). Πάνυ θαυμαστὸν Κύρῳ ἐδόκει εἶναι, εἰ οἱ μὲν βίβαναισι ἴσασι τῆς ἐνταυτῷ τέχνης ἕκαστος τῶν ἐργαλείων τὸ ὄνομα, ὁ δὲ στρατηγὸς οὕτως ἡλίθιος ἔσχιτο, ὥστε οὐκ εἴσεται τῶν ὑφ' ἐαυτῷ ἡγεμόνων τὰ ὀνόματα (*Xen. Cyr.* 5, 3, 17. In the first member after the prateritum, the indicative retained, in the second the optative put; see § 132 *a* and *b*). Δεινὰ ἂν εἶην εἰργασμένος, εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταπτον, τότε μὲν, οὐ ἐκείνοι ἔταπτον, ἔμενον (fact), τοῦ δὲ θεοῦ τάττοντος, ἐνταῦθα δὲ φοβηθεὶς θάνατον λιποῖμι τὴν τάξιν (*should now desert, Pl. Apol.* 28). On the double μὲν and δέ, see § 188, R. 4.

REM. 1. In the same manner is denoted the prohibition of acting in two cases so that the actions do not accord: Μὴ τοῖων. ἂν μὲν εἴη τις (*bring forward, propose*) παράνομα, ὀργιζόμενοι φαίνεσθε, ἂν δὲ ποιῇ, μὴ λέγῃ: πρῶτος δαίκευσθε (*Dem.* 21, 183).

REM. 2. Sometimes some inaccuracy appears in the construction of the two members when they ought to be dependent (e.g. οὐ δεινόν, εἰ —), in case the first is somewhat long, and the connexion is become less perspicuous, so that e.g. the second member is added as an independent question or statement, or changed in some other way (anacoluthia). See e.g. *Lysias* xii. § 36. *Xen. Cyrop.* iv. 2, 46.

b) Sometimes, partly in an apodosis, partly (especially with ὥστε) before that which is the main thing to be affirmed or denied, a co-ordinate member with μὲν (and δέ following) is inserted, containing a remark by-the-bye of something which obtains at the same time, which should more accurately have been attached by a conjunction (*while, whereas, although, as*) or in a participial construction: Ἐπεὶ εἶδον οἱ Ἕλληνες τό τε Φαρναβάζου ἱππικὸν ἔτι συνεστηκὸς καὶ τοὺς Βιθυνοὺς ἱππέας πρὸς ταῦτους ἀρμυζομένους, ἀπειρηκεσαν μὲν, ὅμως δὲ ἐδοκεῖ καὶ ἐπὶ τοῦτους ἰτέον εἶναι οὕτως, ὅπως δύναιτο (*Xen. An.* 6, 3, 30); *they thought, although they were weary, yet —*). Ὡς μοι δοκεῖ καλῶς λέγειν, ὦ Σώκратες, ὥστε πρὸςθεν μὲν οὐ προσίμην δυνείσασθαι, εἰδὼς, ὅτι, ἀναλώσας, ὅ, τι ἂν λάβω, οὐχ ἔξω ἀποδοῦναι, νῦν δὲ μοι δοκῶ εἰς ἔργων ἀφρημὴν ἱπομεῖν αὐτὸ ποιῆσαι (*Xen. Mem.* 2, 7, 11; *that although hitherto I never took to borrowing, nevertheless I think that I —*).

§ 190. When the nature or quality of an action or a relation is first denoted in a merely general way by a demonstrative pronoun in the neuter (τοῦτο, τόδε, τοιούδε, τοιούτον, ταῦτόν, as object or as subject to γίγνομαι), by a demonstrative adverb, by an adjective of reference (τοῦναντίον, τὰ ἀντίστροφα), or a similar expression, in order to be then more precisely assigned in a new sentence, the latter in Greek is attached without any connecting particle, in the same mood, even in the infinitive. (Apposition of an entire sentence.) Τί δέ; οἱ κόσμοι

¹ Οὐχ ὁ μὲν, ὁ δ' οὐ (ἀλλ' ἅπαντες). Denial of a partitive representation, because the truth demands a universal statement.

αὐτῶν οὐ ταῦτ' οὗτο πεπόνθασιν, ἀκολασία τινὲ σῶφρονές εἰσιν; (*Pl. Phaed.* 68.) Δέδοικα, μὴ τοῦναντίον, οὐ βούλομαι, ποιῶ, σφόδρα ἀκριβῶς διεκρινάμην πειρώμενος διοχλῶ πάλαι τοῦτ' αὐτοὺς ὑμᾶς εἰδόμενος (*Dem.* 19, 329). Ὡς οἱ τὴν δικαιοσύνην ἐπιτηδεύοντες ἄκοντες ἐπιτηδεύουσι, μάλιστα ἂν αἰσθανοίμεθα, εἰ τοιούτῳ ποιήσαιμεν τῇ διανοίᾳ, δόντες ἄλλοσιν ἐκατέρῳ ποιεῖν, ὅ, τι ἂν βούληται, τῷ τε δίκαιῳ καὶ τῷ ἀδίκῳ, εἴτ' ἐπακολουθήσαιμεν θεώμενοι, ποῖ ἢ ἐπιθυμῇ ἐκάτερον ἄξει (*Pl. Rep.* 2. 359). Ἡ ἀληθικὴ οὐ δοκεῖ σοι τοιαύτη τις εἶναι, ὃ Κλέδικλείης, τὴν ἡδονὴν μόνον διώκειν; (*Pl. Gorg.* 501.) Ὀρώμεν, ὅσοι ἂν μακρότερον τῇ φιλοσοφίᾳ ἐκπατρίψωσι, τοὺς μὲν πλείστον καὶ πᾶν ἄλλοκότους γιγνομένους, τοὺς δὲ ἐπικεισσομένους δοκοῦντας ὅμως τοῦτο γὰρ ὑπὸ τοῦ ἐπιτηδεύματος, οὐδ' οὐκ ἐπαινεῖς, πάσχοντας, ἀχρήστους ταῖς πόλεσι γιγνομένους (*Pl. Rep.* 6, 437).

With declarative object-sentences, denoted by ὅτι or ὥς (see § 159, R. 3), as also with dependent questions, it should be remarked, that in Greek the subject of the object-sentence is often drawn (by an attraction) as object into the principal sentence, and then the accessory sentence attached, whereby the object, which *till then was incomplete*, is fully and properly represented¹. This attraction often takes place although the principal verb (a verb of saying, thinking, or knowing) cannot otherwise in itself be constructed with an object-accusative of the kind denoted by the substantive, e. g. not λέγειν τινὰ for περὶ τινος. Κῦρος ἤδει βασιλέα, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος (*Xen. An.* 1. 8, 21). Γνώσῃ τὸν Ἡσίοδον, ὅτι τῷ ὄντι ἦν σοφὸς λέγων πλέον εἶναι πῶς ἡμῖν παντός (*Pl. Rep.* 5, 466). Φίλιππος ἐβήπνυθάνεσθαι τοὺς Ὀρείτας, ὥς νοσοῦσι καὶ στασιάζουσιν ἐν αὐτοῖς (*Dem.* 9, 12). Οἶσθα Εὐθύδημον ὁπόσους δδόντας ἔχει; (*Pl. Euthyd.* 294.) Τὰς τῶν πατέρων ἡμαρτίας ἀφίετε διὰ τοὺς παῖδας, οὓς οὐπω ἴστε εἴτε ἀγαθοὶ εἴτε κακοὶ ἢ βίησαντες γενήσονται (*Lys.* 20, 34). (Ἀνεμήσθην τοῦ Κόννου, ὅτι μοι κακείνος χαλεπαίνει ἐκίστοτε, ὅταν αὐτῷ μὴ ὑπέκω. *Pl. Euthyd.* 295.)

REM. 1. Sometimes the subject of the accessory sentence is drawn into the principal as the subject to a passive or intransitive verb, which otherwise should stand impersonally: Περὶ τοῦ μήθ' ἐαιωκότος μήτ' ἐγνωσμένου, πότερον δέδρακεν ἢ οὐ καὶ πότερ' ἄκων ἢ ἐκὼν, πάνδεινον γράφειν, ὥς ἐκδοτέον τοῖς ἐγκαλοῦσιν (*Dem.* 23, 79; *about a man* —, *of whom it is not yet known whether* —). (Οἱ Λακεδαιμόνιοι σχηματίζονται ἀμαθεῖς εἶναι, ἵνα μὴ κατάδηλοι ὦν, ὅτι σοφία τῶν Ἑλλήνων περίεσιν. *Pl. Prot.* 342 = κατάδηλοι ὡσι σοφία — περιώτες, by § 177.) As the subject of the accessory sentence becomes the accusative to the principal verb, so it may sometimes become the objective genitive to a substantive: Ἦλθε τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφρεστάιν (*Thuc.* 1, 61; *the tidings that the cities have revolted*).

REM. 2. A somewhat similar attraction sometimes takes place in sentences with μὴ and ὅπως after verbs denoting fear and apprehension: Ἰσχυρῶς ᾔδεισαν οἱ Ἕλληνες τὸν Ἰάσονα, μὴ τύραννος γένοιτο (*Xen. Hell.* 6, 4, 32).

[¹ E. g. as in *nosti Marcellum, quam tardus sit*, the proper object is, not *Marcellum* alone, but *Marcellum quam tardus sit*.]

§ 192. α) The particle *ὅτι*, which denotes a declarative object-sentence, is often also put before a person's own speech, when it is given in *orat. recta* and introduced by a *verbum declarandi*: 'Ἡρώτησεν ὁ Κῦρος τὸν Ὀρόντην· Ἐτι οὖν ἂν φίλος καὶ πιστός μοι γένοιο; Ὁ δὲ ἀπεκρίνατο ὅτι· Οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοί γ' ἂν ἔτι ποτέ δόξαιμι (*Xen. An.* 1, 6, 8). Τῷ ταῦτα εἰπόντι ἐγὼ ἂν δίκαιον λόγον ἀντίποιμι, ὅτι· Οὐ καλῶς λέγεις, ὦ ἄνθρωπε, εἰ οἶε κίνδυνον ὑπολογίξασθαι τοῦ ζῆν ἢ τεθνήσκειν ἄνδρα, ὅτου τι καὶ σμικρὸν ὕψελος (*Pl. Apol.* 28). (Ἀπεκρινάμην, ὅτι οὐ, *I answered, No.*)

β) A report of a person's speech commenced in the *oratio obliqua* (in the infinitive, or with *ὅτι* or *ὡς*) often (even in a sentence dependent on the *oratio obliqua*) passes suddenly into the *oratio recta*, so that the words of the speaker are given in their own proper form: Κῦρος ἀπεκρίνατο, ὅτι ἀκούει, Ἀβροκόμαν ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπ-έχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κὰν μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ, ἂν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα (*Xen. An.* 1, 3, 20). Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνύς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ἐπι-δεικνύς δέ, ὡς εὐήθες εἶη ἡγεμόνα αἰτεῖν παρὰ τούτου, ὃ λυμαινόμεθα τὴν πρᾶξιν (*Xen. An.* 1, 3, 16). Λέγοντος ἐμοῦ ταῦτα ἀποκρίνεται μοι Πολυκλῆς, ὅτι ὁ συντριήραρχος αὐτῷ οὐχ ἥκοι ἐπὶ τὴν ναὺν οὐκουν παραλήψομαι μόνος τὴν τριήρη (*Dem.* 50, 37; therefore [said he] *I* (Polyeles) *will not undertake the trireme by myself*, i. e. *therefore he would, &c.*).

REM. On the use of *ὅτι* in the signification, *that, the circumstance that*, see § 170 a. R., and below. § 197. On the sense *because*, see the *Lexicon* [and *Appendix*]. Note also the *brevilloquentia*, by which *ὅτι* and *ὡς* obtain the signification, *for proof that, to show that*: Ὅτι δὲ οὕτω ταῦτα ἔχει, λέγε μοι τὸ τοῦ Καλλισθένους ψήφισμα (*Dem.* 18, 37). Ὡς δ' εἰκότα ποιοῦμεν, καὶ τάδ' ἐννοήσατε (*Xen. Hell.* 2, 3, 34; *consider also what follows*).

§ 193. The verbs *δοκῶ*, *δοκέοι μοι*, *οἶμαι* are often put before a sentence or are inserted in it, without grammatical connexion, to denote the thing said as opinion or conjecture; in the same manner we have *οἶε* (*οἶσθε*) with a question, and *εἰ ἴσθι* (*ἴστε*) with an assurance; also *φημί*, *φασίν*, *εἰπέ μοι* are inserted in the same way. Ἀγαθοὺς ἄρα ἄνδρας οὐκ ἐβούλετο Περικλῆς ποιῆσαι τοὺς νόμους; Δοκῶ μὲν, ἐβούλετο, ἀλλὰ μὴ οὐ διδασκόντων ἢ (*Pl. Menon*, 94; *but I fear it is not*; see § 121 a. R. 2). Νεώτερος πρεσβύτερον οἶτε ἄλλο βυίξασθαι ἐπιχειρήσει ποτέ οὔτε τίπτει, ὡς τὸ εἰκός· οἶμαι δέ, οὐδὲ ἄλλως ἀτιμάσει (*Pl. Rep.* 5, 465).¹ Ἀνέητα δὴ πονῶν ὁ ἄνθρωπος οὐκ, οἶε, ἀναγκασθήσεται τελευτᾶν αὐτὸν τε μισεῖν καὶ τὴν τοιαύτην πρᾶξιν; (*Pl. Rep.* 6, 486.)

REM. The expression *δηλον ὅτι*, which originally introduces a declarative object-

¹ Ὅμηρος Ὠκεανὸν τε θεῶν γένεσιν φησι καὶ μητέρα Τηθύν· οἶμαι δὲ καὶ Ἡσίοδος (viz. φησίν. *Pl. Crat.* 402), but more frequently where the verb is omitted in this manner: οἶμαι ἐε καὶ Ἡσίοδον (viz. φάναι). Ταῦτα ἐγὼ σοι οὐ πείθομαι, ὦ Μ'λητε, οἶμαι δ' οὐδὲ ἄλλον ἄνθρωπον οὐδένα (*Pl. Apol.* 25).

sentence, is then also appended after a sentence with the sense of a more adverb, *assuredly*: Ἐλάττω ἐκ τῆς πόλεως ἀπεδήμησας ἢ οἱ χωροὶ τε καὶ τυφλοὶ καὶ οἱ ἄλλοι ἀνάπηροι· οὕτω σοι διαφερόντως τῶν ἄλλων Ἀθηναίων ἤρεσκεν ἡ πόλις καὶ ἡμεῖς οἱ νόμοι δῆλον ὅτι (Pl. Cril. 53, and, of course, we Laws likewise). (Δηλοῦνται.) The expression εὖ οἶδ' ὅτι (οἶδ' ὅτι, εὖ ἴσθ' ὅτι) is usually inserted in the sentence before the verb, so that the proper signification clearly appears (e. g. Εἴ τις ἔροιτο· Εἰπέ μοι, τῆς νῦν οὔσης Ἑλλάδος ταυτησί' εἴθ' ὅ, τι ὀκείτ' ἂν ὑπὸ τῶν νῦν ἐχόντων Ἑλλήνων, εἰ μὴ τὰς ἀρετὰς ἱπὲρ αἰτῶν ἐκείνας οἱ Μαραθῶνι καὶ Σαλαμῖνι παρέσχοντο οἱ ἡμέτεροι πρόγονοι· οἶδ' ἂν εἰς εὖ οἶδ' ὅτι φήσεται, Dem. 19, 312); but it remains with the infinitive and participle (with the signification of an adverb of assurance); e. g. ὥστε πάντας ἡμᾶς εἰδέναι τὰ μετὰ ταῦτα καὶ ἐλεεῖν εὖ οἶδ' ὅτι τοὺς ἀτυχεῖς καὶ ταλαιπώρους ἀνθρώπους, Dem. 19, 309. (Μονώτατος γὰρ εἰ σὺ πάντων αἴτιος, καὶ τῶν κακῶν καὶ τῶν ἀγαθῶν, εὖ ἴσθ' ὅτι, Arist. Pl. 183.)

α) Conditional propositions are denoted by εἰ, ἐάν (ἦν, ἄν, see § 125, § R. 1); εἴπερ, ἐάνπερ, εἴγε (if that is: if at least; wenn sonst, falls 194. dann, wenigstens wenn ¹⁾) put the condition with a peculiar prominence. A plurality of cases in which something equally holds good, are denoted by εἴτε — εἴτε [*sive — sive*] (εἴτ' οὖν, or be it that), ἐάν τε — ἐάν τε, more strongly by εἴτε (ἐάν τε) καί — εἴτε καί (e. g. εἴτε καλὸς εἴτε πλούσιος εἴτε καὶ γενναῖός ἐστιν εἴτε καὶ τὰναντία τούτων, Pl. Menon, 71. Ἐάν τε καὶ ἀντιφίληται ἐάν τε καὶ μισῆται, Pl. Lys. 212).

REM. 1. More rare combinations are εἴτε — ἢ, εἰ — εἴτε (the latter poetical). On εἰ and εἴτε, as interrogative particles, see § 199 b and c.

REM. 2. Especially note the use of εἰ, εἴ πως, ἐάν πως, in the sense, *whether perchance* (= to try whether —). Διαλύσας τὸν ξύλλογον ὁ Ἀρχίδαμος Μεγίστιππον πρῶτον ἀποστέλλει εἰς τὰς Ἀθήνας, ἄνδρα Σπαρτιάτην. εἴ τι ἄρα μᾶλλον ἐνδοίεν οἱ Ἀθηναῖοι, ὁρῶντες ἤδη σφᾶς (τοῖς Λακεδαιμονίοις) ἐν ὁδῷ ὄντας (Thuc. 2, 12). Οἱ Λακεδαιμόνιοι προθυμία τε πάσῃ ἐχρῶντο, καὶ παρακελευσμοί, εἴ πως ὁπάμενοι τοὺς Ἀθηναίους ἐλοιεν τὸ τεῖχος (Thuc. 4, 11). Βοῦλει οὖν δεώμεθα τοῦ ἀντιλέγοντος ἀκολουθεῖν ἡμῖν, ἐάν πως ἡμεῖς ἐκείνῳ ἐνδειξώμεθα, ὅτι οὐδὲν ἐστιν ἐπιτήδευμα ἱδιὸν γυναικὶ πρὸς διοίκησιν πόλεως (Pl. Rep. 5, 455).

REM. 3. In animated and concise discourse, the condition is sometimes expressed in an independent sentence, as an assumed position or as a question: Παρὶ πάνσιν ἀνθρώποις ὁρῶ διωρισμένα καὶ τεταγμένα πως τὰ τοιαῦτα: Ἀδικεῖ τις ἐκῶν ὀργή καὶ τιμωρία κατὰ τούτων. Ἐξημαρτέ τις ἄκων συγγνώμη ἀντὶ τῆς τιμωρίας τούτῳ (Dem. 18, 274). Sometimes to one condition there is added another, of a more special and precise character: Εἰ ἐτύγχανόν σε ἐρωτῶν, τίς ἐστι τῶν ζωγράφων Ζεύξις, εἴ μοι εἶπες, ὅτι ὁ τὰ ζωὰ γράφων, ἂρ' οὐκ ἂν δικάως σε ἠρώμην, ὃ τὰ ποῖα τῶν ζώων γράφων καὶ ποῦ; (Pl. Gorg. 453; — and then thou shouldst say —.)

β) A negative condition is denoted by εἰ μὴ, which also indicates an exception: *if not, except if, unless* (εἰ μὴ ἄρα, unless after all, unless perchance, sometimes ironically; of a case which is possibly to be excepted also εἰ μὴ εἰ, nisi si, εἰ μὴ ἄρα εἰ: Ὁ χρηματιστικὸς τὴν τοῦ

[¹⁾ M. therefore rejects (I think correctly) Hermann's 'wide difference' between εἴγε (as assuming the truth of the condition), and εἴπερ (as leaving it doubtful).—T. K. A.]
CHAP. VII.]

[§ 194.] τιμᾶσθαι ἡδοιὴν ἢ τὴν τοῦ μαρθάνειν οὐδενὸς ἀξίαν φήσει εἶναι, εἰ μὴ εἴ τι αὐτῶν ἀργύριον ποιῇ. *Pl. Rep.* 9, 581). Εἰ δὲ μὴ, without a verb, denotes, not only the opposite to an affirmative condition preceding (*if not*), but to the preceding condition and discourse generally, even if that be negative (*in the opposite case*) otherwise: "ἴσως οἱδεῖς οὐδὲν σε κακὸν ἐρεῖ, ἂν μὴ τινα λυπήσῃ· εἰ δὲ μὴ, ἀκούσει· Ἀλλὰ καὶ ἀνάξια σπαντοῦ (*Pl. Crit.* 53, = ἂν δὲ τινα λυπήσῃ). Πρὸς τῶν θεῶν, ὃ κῆρε, μὴ αὐτῷ λέγε· εἰ δὲ μὴ, οὐ θαρσύνεται μ' ἔξεις (*Xen. Cyr.* 3, 1, 35). Conversely, εἰ δὲ especially after εἰ μὲν βούλει (βούλεσθε) for εἰ δὲ μὴ: Λέγω πάλιν, ὅπερ τότε, εἰ μὲν βούλεσθε, ὡς παίζον, εἰ δ', ὡς σπουδάζον (*Pl. Legg.* 3, 688). (Εἰ μὴ διὰ τὴν Ἀρχιλόμου μᾶλλον, *Thuc.* 2, 18, *if it had not been for A.'s delaying; but for that.*)

REM. When what seems to be the natural and desirable condition, what one must expect and assume, and upon which the consequence follows as matter of course, has first been put with εἰ μὲν; and then, by εἰ δὲ μὴ, its opposite, and what would then follow, the apodosis to the first condition is often entirely omitted (e. g. εὖ ἔχει, *then is it well*, or generally, *well and good*): Εἰ μὲν τοῖνον, ἔφη ὁ Σωκράτης, καὶ διαγινώσκεις σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν· εἰ δὲ μὴ, τί σοι ὄφελος ὦν ἔμαθες; (*Xen. Mem.* 3, 1, 9). Ἐλθόντων τῶν Λακωνῶν ἔλεξε Ναρμάκω· Εἰ μὲν σὺ τι ἔχεις, ὦ Μηδῶσας, πρὸς ἡμᾶς λέγειν· εἰ δὲ μὴ, ἡμεῖς πρὸς σέ ἐχουμεν (*Xen. An.* 7, 7, 15).

c) With verbs which express a feeling of approbation and joy (pride), or of disapprobation and surprise (shame), the Greeks often use a sentence with εἰ, instead of an object-sentence with ὅτι (*that, for that, because*), even when an actual fact is denoted, this being considered as the condition on which the feeling depends: Μὴ τοῦτο μείον δόξητε ἔχειν, εἰ οἱ Κυρεῖοι, πρόσθεν σὺν ἡμῖν ταπτόμενοι, νῦν ἀφεστηκασιν· ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἡττημένων (*Xen. An.* 3, 2, 17). Τηλικούτων κακῶν αἴτιος γεγενημένος Δημοσθένης οὐκ ἀγαπᾷ, εἰ μὴ δίκην δέδωκεν, ἀλλ' εἰ μὴ καὶ χρυσῷ στεφάνῳ στεφανωθήσεται, ἀγανακτεῖ (*Æsch.* 3, 147; *A. does not think himself well off to have escaped the punishment; is not satisfied with having —*). Οἱ ἐπίτροποι οὐκ ἠσχύνθησαν οἷδ' ἡλέησαν τὴν ἐμὴν ἀδελφὴν, εἰ δυοῖν ταλάντων ὑπὸ τοῦ πατρὸς ἀξιοθῆῖσα (*accounted worthy of a dowry of two talents*) μηδενὸς τεύχεται τῶν προσηκόντων (*Dem.* 27, 65; *nothing of what she has a right to*). [*So often after εἰς αἰσῶ, &c.*]

d) Καὶ εἰ, even *if*, even in the case that: Ἐάν τοῦτο ποιήσῃς ἅπαξ ἢ δις, ἢ λόγξ, καὶ εἰ πάνν ἰσχυρά ἐστι, παύσεται (*Pl. Conv.* 185), εἰ καὶ (*if even, wenn gleich*) sometimes more inclining to the affirmation of the condition, almost = *although*, but often only distinguished from καὶ εἰ by its less emphatic character: Εἴ τις ἦν ἡδικομένος, εἰ καὶ τῶν ἄλλων χρόνων ἡσυχίαν εἶχε, οὐκ ἂν ἡμέλησε τοῦ καιροῦ τοῦ παρόντος (*Isocr. de permul.* 33). (Εἰ τὰ μάλιστα, *if after all —*.) (The concession of an opposite fact is (properly speaking) expressed by καίπερ with the participle, see § 175 c.)¹

¹ About sentences with conjunctions of time, there is nothing particular to be remarked; nor, again, about sentences with causal conjunctions, ὅτι, *because*, ἐπεὶ, *because, as, since*; (ἐπεὶ also with the ground or reason following, in the sense, *for*;) ὅτε, *then*, ὅπου, ὅπου γε, *when that is* (ὡς, *in that, for*, with the reason annexed). [Καίπερ (= *quantum*) a verb. fin. *Pl. Conv.* 219 (καίπερ . . . ὄμην) and *Theoph.* *Char.* 2.]

Relative sentences are sometimes less accurately joined to the principal sentence. On this point it should be remarked :

§
195.

a) A preceding relative sentence with a relative in the neuter, occasionally assigns merely the action, opinion, or utterance, upon occasion of which something is remarked in the principal sentence, so that the relative obtains the signification, *as regards this, that* — : 'Ο δὲ ὑμεῖς ἐπινοεῖτε, ὅτι ἦσαν ἂν στάσις εἰς ἑνὸς ἄρχοντος ἢ πολλῶν. εὖ ἴστε, ὅτι ἄλλον μὲν ἐλόμενοι οὐχ ἐβήσετε ἐμὲ στασιάζοντα, εἰς δὲ ἐμὲ ἐλησθε. αὖτε ἂν θανάσιμαί, εἰ τινα εὔροιτε καὶ ἡμῖν καὶ ἐμοὶ ἀχθόμενον (Xen. An. 5, 9, 29). 'Α δὲ ἡπειρώτας, ὥς, ἦν ἡμῖν δοκῇ, Κορύλλαν καὶ Παφλαγόναν ξυμμάχους ποιήσεσθε ἐφ' ἡμῶν, ἡμεῖς δὲ, ἦν μὲν ἀνάγκη ᾗ, πολεμήσομεν ἀμφοτέρους, ἦν δὲ δοκῇ ἡμῖν, καὶ ἐλίδον ποιήσομεν τὸν Παφλαγόναν (Xen. An. 5, 5, 22). On δὲ after ἡμεῖς, see § 188, R. 6. (Cf. ὅτι, § 170 a. R.)

δ) Ὅστις, ὃς ἂν sometimes stands, (not only without an expressly corresponding demonstrative, but also without its being possible for such a one to be understood agreeably with the form of the principal sentence,) in the sense of εἰ τις, in general expressions of opinion about a certain manner of acting (where also an infinitive or acc. with inf. might be used) : Παντάπασις ἀνὴρ ὅστις ἐστὶ καὶ ἀνάγκη ἐχομένων καὶ τοῦτων ποιηρῶν, αὐτὸς ἐθέλουσι δι' ἐπιτοκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπων πράττειν τι (Xen. An. 2, 5, 21). Νόμιζε τὸ καλῶς ἄρξαι τοῦτ' εἶναι, ὥς ἂν τὴν πατρίδα ὠφελήσῃ ὥς πλείστα ἢ ἐκὼν εἶναι οἰδὲν βλάβῃ (Thuc. 6, 14). Ἐγὼ καὶ ταῖτο ἡγούμαι μέγα τεκμήριον ἄρχοντος ἀρετῆς εἶναι, ᾧ ἂν ἐκόντες οἱ στρατιῶται ἔπωται καὶ ἐν τοῖς δεινοῖς παραμένον ἐθέλωσι (Xen. Econ. 4, 19). ('Ο, τι put first, whatever, so often as any thing : Εἰ ταῦτα ἐγὼ λέγω περὶ ὑμῶν ἄλλως γινώσκων, ἐμαυτὸν ἐξαπατῶ : ὅ, τι γὰρ μὴ τοιοῦτον ἀποβήσεται παρ' ὑμῶν, εἰς ἐμὲ τὸ ἐλλείπον ἡξει, Xen. Cyr. 1, 5, 13.)

c) Sometimes a relative sentence which calls attention to a particular circumstance, is annexed to a person who, though thought of during the speech, and given in the context, is not expressly named : Πὼς οὖν ἂν τις μάλλον ἐλεγχθεῖ παρὰ νῆμα εἰρηκὸς ἢ τοῦτων τὸν τρόπον; ὃς (thou who) τὴν τιμωρίαν, ἦν οἱ ἐκὰτὰ τῶν ἐξελεγχμένων διδάσιν οἱ νόμοι, ταύτην κατὰ τῶν ἀκρίτων ἐγραψας (Dem. 23, 36). Καλοῦμαι σε (I sue thee for) τὸν δῶκεα μῶν, ἃς ἐλαβες ὠνούμενος τὸν ψαρὸν ἵππον. Ἴππον; αἰκ ἀκούετε; ὃν πάντες ὑμεῖς ἴστε μισοῦντα ἱππικὴν (Arist. Nub. 1224; me, who, as ye all know — ; I to buy a horse, I, who — ?).

d) To a relative pronoun pointing in a general way to what goes before, a more particular statement of the thing meant is sometimes appended by an infinitive, or acc. with inf., as apposition to the relative, or by a conjunctive accessory sentence : 'Ο καὶ δεινότατον ἂν εἴη συμβαῖνον, τοῖς μὲν πολλὰ καὶ μεγάλα ποιήσαντας ἡμᾶς ἀγαθὰ μὴ τυχεῖν ταύτης τῆς ἰωκείας, τὸν δὲ ὑπερπλήθει ἐξημαρτηκῆτα φαίνεσθαι ἐξουσίαν παρ' ὑμῶν τοῦ παρανομεῖν εἰληφότα (Dem. 26, 7). Οὕτω ἐξηρτήμεθα τῶν ἐλπίδων, ὥστ' οἱδ' οἱ κερτιμένοι τοῖς μεγίστοις πλοῖτοις μένει ἐπὶ τοῖς ἐθελόνσιν, ἀλλ' αἰ τοῦ πλέονος ἀρεγόμενοι περὶ τῶν ὑπαρχόντων κινδυνεύουσιν ὅπερ ἄξιόν ἐστι δεδιέναι, μὴ καὶ ἡμεῖς ἐνοχοὶ γινώμεθα ταύταις ταῖς ἀνομίαις (Isocr. de Pac. 7).

REM. In consequence of this, and by a *breviloquentia*, the relative pronoun in the neuter (ὃ, ὅπερ) occasionally comes to have merely the signification of a connecting particle (*while, whereas*) : Διαφερόντως τὸδε ἔχομεν (we possess in a pre-eminent degree the characteristic property), ὥστε τολμᾶν τε οἱ αὐτοὶ μάλιστα καὶ, περὶ ὧν ἐπιχειρήσομεν, ἐκδορίζεσθαι ὃ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμὸς δὲ ὅκνον φέρεi (Thuc. 2, 40; which in others is otherwise, since —, or simply, *whereas, on the contrary*). (In the poets ὃ καί, ἀ καί, *wherefore also*.)

[§ 175-176] c) The sentence annexed by the relative, has sometimes itself an accessory sentence, and to which it often attaches itself in point of case: Βούλον καὶ τοὺς ἄλλους μὴ τὰς εἰθισμένας ἀγειν σοι δωρεάς, ἀλλὰ ταιαύτας, αἷς κὰν σφόδρα χρῆ καὶ μηδεμίαν ἡμέραν διαλείψης, οὐ κατατρίψεις ἀλλὰ καὶ πλείονος ἀξίας ποιήσεις (*Isocr. ad Nic.* 51 = αἷς, κὰν σφόδρα αἰταῖς χρῆ, οὐ —). Ἐπέπληξέ τις, ὅτι τοὺς φύλακας οὐκ εἰδαίμονας ποιοῖ-μεν, οἷς ἐξόν πάντα ἔχουν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν (*Pl. Rep.* 5, 466. = οἷ, ἐξόν αὐτοῖς π. ε. τ. τ. πολιτῶν, οὐδὲν ἔχοιεν). Sometimes the relative alone belongs to the accessory sentence or participle: Οἱ Ἄλεις, οὓς ἵνα διαλλάττωσι, κατασχεῖν τοὺς πρέσβεις Φίλιππος φησι, τοιαύτης τετυχῆκασι διαλλαγῆς, ὥστ' ἐξεδήλυνται καὶ ἀνάστατος ἡ πόλις αὐτῶν γέγονεν (*Dem.* 19, 39). Ἄρα νῦν οὕτω τῆδε τῇ ἡμέρᾳ εἰδήφραμεν, ὃ παῖαι καὶ πολλοὶ τῶν σοφῶν ζητοῦντες πρὶν εὐρεῖν κατεγύρασαν; (*Pl. Theæt.* 202.)

REM. On relative sentences as expression of the purpose and definition or cause, see § 105 a, c, d, and § 115 a, R.

§ 196. a) The particle γάρ in an independent sentence often assigns a relation or a circumstance which has been pointed at by a preceding demonstrative pronoun (ὁδε, *the following*, τοσοῦτος, more rarely οὗτος) or adverb (ἐνθένδε, *hence* = *from this*; *from the following circumstance*, ἐκείθεν), and which might equally well have been annexed in an accessory sentence with ὅτι (or ὅσῳ after τοσοῦτον): Δηλοὶ δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένειαν οὐχ ἥκιστα· πρὸ γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασασμένη ἢ Ἑλλάς (*Thuc.* 1, 3). Ὡς οἱ περὶ τὸν Κλέομβροτον τὸ πρῶτον ἐπεκράτουν τῇ μάχῃ, σαφεῖ τούτῳ τεκμηρίῳ γινώη τις ἂν· οὐ γὰρ ἂν ἠδύναντο αὐτὸν ζῶντα ἀπενεγκεῖν, εἰ μὴ οἱ πρὸ αὐτοῦ μαχόμενοι ἐπεκράτουν ἐν ἐκείνῳ τῷ χρόνῳ (*Xen. Hell.* 6, 4, 13). "Ὅτι ἐγὼ τυγχάνω ὦν τοιοῦτος οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδούσθαι, ἐνθένδε ἂν κατανοήσαίτε· οὐ γὰρ ἀνθρωπίνῳ ἔοικε το ἐμὲ τῶν μὲν ἐμαυτοῦ ἀπάντων ἡμεληκέναι, τὸ δὲ ὑμέτερον πράττειν ἀεὶ ἰδίᾳ ἐκάστῳ προσιόντα ὥσπερ πατέρα ἢ ἀδελφὸν πρεσβύτερον (*Pl. Apol.* 31). (In English, *namely*, or omitted [*or that* substituted for it].)

REM. Such a sentence is often added to the elliptical expressions τεκμήριον δέ, σημεῖον δέ, μαρτύριον δέ (viz. τόδε ἐστίν), ὁλλον δέ (viz. ἐκ τοῦδε ἐστίν), sometimes also to κεφάλαιον δέ (*the main thing is*), τὸ δ' αἷτιον (*the reason is*): Κἄρες καὶ Φοίνικες τὰς πλείστας πόλεις νῆσαν ὤκισαν. Μαρτύριον δέ· Δῆλον γὰρ καθαυρομένης ὑπὸ τῶν Ἀθηναίων καὶ τῶν θηκῶν ἀναιρεθεισῶν, ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ, ἐπὲρ ἡμῖν Κἄρες ἐφάνησαν (*Thuc.* 1, 8). Μέγιστον δὲ τεκμήριον τοῦ τρόπου τοῦ Εὐαγρόν· τῶν γὰρ Ἑλλήνων πολλοὶ καὶ καλοὶ καγαθοὶ τὰς ἐαυτῶν πατρίδας ἀπολυπύτας ἦλθον εἰς Κύπρον οἰκίσοντες (*Isocr. Evag.* 51). Sometimes γάρ is omitted: Κατὰ τοὺς προτέρους ῥήμους πολλὰ καὶ δεινὰ περὶ τοὺς τηρηραχοῦντας ἐγίνετο· τὸ δ' αἷτιον· ἐν τοῖς πένησιν ἦν τὸ λειτουργεῖν (*Dem.* 18, 108).

b) With γάρ a remark is sometimes inserted parenthetically, which introduces the principal sentence *following*, and serves to explain what is said in it: Καρτερὰς γενομένης ναυμαχίας, οὐκ ἔλασσον ἔχοντες ἐν τῷ ἔργῳ οἱ Χίοι καὶ οἱ ἔξυμμαχοι (ἧδη γὰρ καὶ ὁπὲ ἦν) ἀνεχώρησαν ἐς τὴν πόλιν (*Thuc.* 8, 61). Sometimes (especially in Herod. and Thucyd.) the principal sentence attaches itself very closely to the

parenthesis, something in the parenthesis being necessary to be understood in the principal sentence: Καὶ — ἦν γάρ τι καὶ ἐν Συρακοῖσιν βουλόμενον τοῖς Ἀθηναίοις τὰ πράγματα ἐνδοῦναι — ἐπεκηρυκεύετο (viz. τὸ βουλόμενον τ. Ἀ. τ. π. ἐνδ., *the party which* —) ὡς τὸν Νικίαν καὶ οὐκ εἶα ἀφίστασθαι (*Thuc.* 7, 48). (Hence ἀλλὰ γάρ, ἀλλ' οὐ γάρ, *but then, but then* — *not*, as a transition to something new.)

A peculiar interchange and partial intermixture of different constructions takes place, where a circumstance appended to a preceding statement, is marked as the greatest, the utmost that is to be said about it, or as being, in some other respects, the most remarkable feature of the case. This may happen (1) so that the circumstance is alleged in a sentence with ὅτι as a matter of judgment or reflection upon the case: Τὸ δὲ μέγιστον (viz. ἐστίν), ὅτι (the verb almost always omitted); or (2) so that the characterizing adjective is put foremost, as apposition to the sentence which states the circumstance: Τὸ δὲ μέγιστον, οὐδ' ἑώρακα πώποτε τὸν ἄνδρα. (Cf. § 19, R. 3.) Instead of the adjective in the apposition, there might, further, be a relative sentence as a premised remark: "Ὁ δὲ μέγιστον (viz. ἐστίν), οὐδ' ἑώρακα πώποτε τὸν ἄνδρα"; but, by an interchange between this form and the first, we have (3): "Ὁ δὲ μέγιστον, ὅτι οὐδ' ἑώρακα πώποτε τὸν ἄνδρα, where, therefore, both sentences have the form of accessory sentences and a principal sentence is wanting. Lastly, we have either (4) the adjective alone (which is rare), or (5) the relative sentence quite detached, as an intimation of that which is to follow, and then follows an explanatory sentence with γάρ (as in § 196, a): Τὸ δὲ μέγιστον, οὐδὲ γάρ ἑώρακα πώποτε τὸν ἄνδρα, or "Ὁ δὲ μέγιστον, οὐδὲ γάρ κ. τ. λ. (1) Τὸ δὲ πάντων ὑπερφυέστατον, ὅτι ἐν μὲν τοῖς ἰδίοις οἱ ἀδικοῦμενοι δακρύουσι καὶ ἑλεεινοὶ εἰσιν, ἐν δὲ τοῖς δημοσίοις οἱ μὲν ἀδικοῦντες ἑλεεινοί, ὑμεῖς δὲ οἱ ἀδικοῦμενοι ἑλεεῖτε (*Lys.* 27, 12). (2) Τὸ δὲ πάντων δεινότατον, ὑμεῖς μὲν Δημοσθένην οὐ προῦδοτε οὐδ' εἰάσατε κριθῆναι ἐν τῷ τῶν Ἑλλήνων συνεδρίῳ, οὗτος δὲ ὑμᾶς νῦν προδέδωκεν (*Esch.* 3, 161). (3) "Ὁ δὲ πάντων καταγελαστότατον, ὅτι τῶν γεγραμμένων ἐν ταῖς ὁμολογίαις τὰ χεῖριστα τυγχάνομεν φυλάττοντες (*Isocr. Paneg.* 176). (4) Τὸ δὲ μέγιστον καὶ περιφανέστατον πάντων, ὃ γάρ ἀδικηθεὶς καὶ ἐπιβουλευθεὶς ὑπ' ἐμοῦ, ὥς φησιν, οὐκ ἐτόλμησε τεττάρων ἐτῶν ἐπισκῆψασθαι εἰς ὑμᾶς (*Lys.* 3, 39; *to make complaint to you*). (5) "Ὁ δὲ πάντων σχετλιώτατον, οὗς γὰρ ὁμολογῆσαιμεν ἂν πονηροτάτους εἶναι τῶν πολιτῶν, τούτους πιστοτάτους φύλακας ἡγούμεθα τῆς πολιτείας εἶναι (*Isocr. de Pac.* 53). ("Ὁ δὲ πάντων μάλιστα ἀγανακτῆσαι ἔφη συντυχεῖν γὰρ ἀπὼν Ἀτρεστίδῃ παρὰ Φιλίππου πορευομένῳ καὶ μετ' αὐτοῦ γύναια καὶ

¹ Ὡς δὲ μάλιστα ἡμῶν πρόχουσιν, ἵππους τε πολλοὺς κέκτηνται καὶ σίτῳ οἰκείῳ καὶ οὐκ ἐπακτῷ χρῶνται (*Thuc.* 6, 20).

[§ 197.] παιδάρια ὡς τριάκοντα βαδίζειν. *Dem.* 19, 305. The character of the circumstance not expressed by a single adjective.)

REM. As a sentence with ὅτι (in the third form), so a sentence with εἰ or with a temporal particle may be connected with a characterizing relative sentence: Ὁ δὲ πάντων δεινότερον, ὅταν τις ἴδῃ τοὺς τὴν ἡγεμονίαν τῆς Ἑλλάδος ἔχειν ἀξιούντας ἐπὶ τοῖς Ἕλληνας καθ' ἑκάστην ἡμέραν στρατευομένους (*Isocr. Plat.* 45; but the worst of all is, when —).

§ 198. a) Of interrogative sentences, it is to be remarked, that in Greek a pronominal interrogative may be referred to a participle, so that the question relates to the circumstance expressed by the participle, see *Participle*, § 176 a, and § 181 a. In the same way an interrogative pronoun may stand in an accessory sentence with a conjunction; or with the word which characterizes a substantive notion with the article (an adjective, a participle, or a preposition with a case),—to inquire with what accessory definitions, or for what more precisely assigned descriptions of persons or things something holds good. (In English the accessory sentence or characterizing notion must be expressed as an interrogative principal sentence.) Πότ' οὖν, ὃ ἄνθρωπος Ἀθηναῖοι, πότε, ἃ χολή, πράξετε; ἐπειδὰν τί γένηται; (*Dem.* 4, 10; literally, *when what takes place? = what must take place, in order that you —?* [before you will —.]) Βοηθούντων ἡμῶν εἰς Ἄργος, οὐχ ἔτοιμον μάχεσθαι Λακεδαιμονίοις; ἵνα τί γένηται; (*Aes.* 3, 26; *with a view to what result?*) Οἷσθ' αἰσιν ἀνθρώπων ἀχαρίστους καλουμένους; Καὶ μάλα, ἔφη ὁ νεανίσκος. Καταμεμάθηκας οὖν, τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; (*Xen. Mem.* 2, 2, 1.) Τοὺς πῶς διακειμένους λάρβοιεν ἂν οἱ τοιοῦτοι μαθητάς; (*Isocr. Antid.* 222.)¹

REM. 1. Two interrogative pronouns may be connected in one sentence: Τίνας ὑπὸ τίνων εὖροιμεν ἂν μέζονα εὐεργετημένους ἢ παῖδας ἐπὶ γονέων; (*Xen. Mem.* 2, 2, 3.) Εἰς τρόπος ὁρθὸς πάντος ἐπαίνου, λόγῳ ἐιελθεῖν, οἷος αἶων αἴτιος ὦν τυγχάνει περὶ οὗ ἂν ὁ λόγος ᾗ (*Pl. Conv.* 195).

REM. 2. On the construction of a demonstrative pronoun with the interrogative, see § 100 b.

REM. 3. A sentence with οἷος, ὡς is added to expressions of praise, blame, or wonder, to assign the reference to a certain quality of the person or thing mentioned, in the sense: *upon the reflection, or, considering, how, &c.* (almost = ὅτι τοιοῦτος, ὅτι οἷτως): Κερὸς ἀπ' αἰεὶ κατοικτεῖρων τὴν τε γυναῖκα, οἷον ἀνδρὸς στέροιστο, καὶ τὸν ἄνδρα, οἷον γυναῖκα καταλιπὼν οἰκέτ' ὄψοιτο (*Xen. Cyr.* 7, 3, 13). Εὐδαίμων μοι Σωκράτης ἐφαίνεται καὶ τοῦ τρέπον καὶ τὸν λόγον, ὡς αὐτῶς καὶ γενναίως ἐτελείετα (*Pl. Phaed.* 58).

¹ Hence ἵνα τί; (viz. γένηται) *wherefore? to what end?* ὅτι τί; (ὅτι) τί; *for what reason?* (lit. *because what?*)

REM. 4. Note particularly the originally elliptic use of *οἷος*, and especially *ὅσος*, [§ 198.] with adjectives which denote a surprising, or, generally, a strikingly and uncommonly high degree, θαυμαστός *ὅσος* (*marvellous how great, surprisingly great*: originally, ἐφ' ᾧ θαυμάζειν εἰλ. ὅσος ἐστίν or ὅτι τοσοῦτός ἐστιν), ἀφ' ὅρου, ἀμήχανος, ὑπερφύης *ὅσος*, ἀμήχανος *οἷος*, ἀφ' ἑρητος *οἷος*. Μάγισ καὶ μετὰ ἱερῶτος θαυμαστοῦ ὅσου (*Pl. Resp.* 1, 350). (ὑπερφύης τις ὡς μεγάλη βλάβη, *Pl. Gorg.* 177.) In the same manner adverbs of the same kind take ὡς after them: Θαυμαστῶς (ὑπερφύως) ὡς χαίρω.

β) For the indirectly interrogative pronoun *ὅστις* (also *ὅς*: Θεμιστοκλῆς φράζει τῷ ναυκλήρῳ ὅστις ἐστὶ καὶ δι' αὐτὸν φεύγει, *Thuc.* 1, 137. Δι' αὐτῆς αἰτίας τὰ περὶ τὴν ἀκοὴν ξυμβαίνει παθήματα, *Λεκτέον*, *Pl. Tim.* 67) not unfrequently the direct interrogative *τίς* is put in a more animated way: Αἱ γυναῖκες ἡρώτων αὐτοῦς, τίνας εἶεν (*Xen. An.* 4, 5, 10). Οὐ πάντῃ ἡμῖν φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅ, τι ὁ ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων (*Pl. Crit.* 48), and in the same manner ποῖος, πόσος, πῶς, for ὁποῖος, ὁπόσος, ὅπως. Οὐκ οἶδα, ὁποῖα τέλμη ἢ ποίοις λόγοις χρώμενος ἐρῶ (*Pl. Rep.* 3, 414).

REM. "Οτος and *οἷος*, in exclamations of wonder, occur in the form of direct interrogation: ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ εἶπνῳ! (*Xen. Cyr.* 1, 3, 4.)

α) A direct question without any interrogative pronoun, or pronominal adverb, may stand in concise and animated expression, without a particle to denote the question (e. g. with a single verb in the second person), especially with an expression of doubt or wonder, or after λέγε, εἰπέ μοι. Οὐκ οἶσθα, ὅτι ταῦτα λέγουσι μὲν πάντες, ποιεῖ δ' οὐδεὶς; — Μὴ ἀποκρίνομαι; (*Pl. Rep.* 1, 337; *am I not to answer?*) Ἐμὲ μόνον οὐ γιγνώσκεις, ὦ Κῦρε, τῶν συγγενῶν; (*Xen. Cyr.* 1, 4, 27.) Εἴτα (and then) τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, τὴν δὲ μητέρα οὐκ οἶε δεῖν θεραπεύειν; (*Xen. Mem.* 2, 2, 13.) Τί οὖν; ἐν ταῖς ὀλιγαρχουμέναις πόλεσι πτωχοὺς οὐχ ὁρᾶς ἐόντας; (*Pl. Rep.* 8, 552.) Often such a question is attached by ἢ, or, sometimes as an expression of the conjecture and opinion of the person asking: Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἀν ποιήσαιο; (*Xen. An.* 2, 4, 3.) Σὺν δέ, ἔφη ὁ Χαρμίδης, ὦ Συρακασίτε, ἐπὶ τῷ μέγα φρονεῖς; ἢ δῆλον, ὅτι ἐπὶ τῷ παιδί; (*Xen. Socr.* 4, 52.) (οὐ δὲ, οὐ δῆποτε, οὐ δὴ ποῦ, οὐ τί ποῦ, *surely not?* see in *Lexicon* [Appendix].) An indirect simple interrogative sentence must always be denoted as such.

β) 1. A simple direct question is denoted by the particles ἦ (with emphasis, sometimes doubt), ἄρα (ἀρά γε), ἀρ' οὐ (also ἄρα alone of a conjecture, especially ἀρ' οὖν: *perchance* — ?), μή (mostly expressive of doubt, or at least uncertainty), ἄρα μή (stronger), μὲν (from μὴ οὖν), μὲν οὐ, μὲν μή (strongly inclining to denial), and the elliptical expression ἄλλο τι ἢ (*is it any thing else than —, is the case otherwise*

[§ 199.]

than —, ought not —), or, with ἢ omitted, ἄλλο τι (ἄλλο τι ἢ οὐ —, ἄλλο τι οὐ, *should perhaps?*), and lastly οὐκ οὖν (*not then?*). (See the Rem.)—2. A *simple dependent question* is most generally denoted by εἰ, *if, whether* (εἰ ἄρα, *whether then, whether after all; whether perchance*), and more emphatically by ἄρα, *whether then*, rarely by μή, viz. after verbs denoting *look to, and consider* (§ 124, R. 1); with the same verbs also εἰν (*whether, perchance*, cf. § 194 a, R. 2). (For the particulars of the special meanings of these particles, see the Lexicon [and Appendix].) Ἡ καὶ σχολή ἔσται, ὃ πάτερ, σφρασκέειν τοὺς στρατιώτας; (*Xen. Cyr.* 1, 6, 17.) Ἄρ', ὃ Ἀντισθένης, εἰσὶ τινας ἀξία φιλῶν ὥσπερ οἰκετῶν; (*Xen. Mem.* 2, 5, 2.) Ἀρά γε, ὃ παῖ, ἐν τοῖς στρατηγικοῖς καὶ οἰκονομίᾳ τί σοι ἐπεμνήσθη ὁ διδάσκαλος; (*Xen. Cyr.* 1, 6, 12.) Ἄρ' οὐ (ἀρ' οὖν οὐ) πάντα, ὅσα ὑπὸ μυθολόγων ἢ ποιητῶν λέγεται, διήγησις οὕτω τυγχάνει ἢ γεγονότων ἢ ὄντων ἢ μελλόντων; (*Pl. Rep.* 3, 392.) Εἰπέ μοι, εἰ δεοίμεθα φίλου ἀγαθοῦ, πῶς ἂν ἐπιχειροῦμεν σκοπεῖν; ἄρα (*ought not —?*) πρῶτον μὲν ζητητέον, ὅστις ἄρχει γαστρός τε καὶ φιλοποσίας; (*Xen. Mem.* 2, 6, 1.) Ἄρ' οὖν συμβαίνει μέγιστον κακὸν ἢ ἀδικία καὶ τὸ ἀδικεῖν; (*Pl. Gorg.* 479. On συμβαίνει, see § 177 b, R. 3.) Μὴ τὸν Ἀχιλλεὺς οἶε φροντίσαι θανάτου καὶ κινδύνου; (*Pl. Apol.* 28.) Μὴ ἀρχιτέκτων βούλει γενέσθαι; (*Xen. Mem.* 4, 2, 10.) Ἀρα μὴ ἄλλο τι τὸν θάνατον εἶναι ἡγοῦμεθα ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν; (*Pl. Phaed.* 64.) Ἄρ' οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιώσεται ὁ ἀνὴρ περὶ τῆς τῶν στρατιωτῶν ἀπαγωγῆς; (*Xen. An.* 7, 6, 5.) Ἀλλὰ μὴν καὶ πρὸς ἡμᾶς τοῦτο τείνει ἐν τῷ παρόντι; Παντάσῃ μὲν οὖν, ἢν δ' ἐγὼ (*Pl. Rep.* 5, 454.) Τί δέ; οἱ τὴν ἡδονὴν ἀγαθὸν ὀριζόμενοι μᾶν μὴ ἐλάττωτος πλάνης ἔμπλεοι τῶν ἐτέρων; (*Pl. Rep.* 6, 505.) Νῦν οὖν, ἐπειδὴ σοι ἡ σοφία μόνῃ εὐδαιμονία καὶ εὐτυχία ποιεῖν τὸν ἄνθρωπον δοκεῖ, ἄλλο τι ἢ φαῖς ἂν ἀναγκαῖον εἶναι φιλοσοφεῖν καὶ αὐτὸς ἐν πᾶσι ἔχειν αὐτὸ ποιεῖν; (*Pl. Euthyd.* 282.) Ἄλλο τι οὖν, ἢν δ' ἐγὼ, μάθημα ἀναγκαῖον πολυμικρῷ ἀνδρὶ θήτομεν λογίζεσθαι τε καὶ ἀριθμεῖν δύνασθαι; (*Pl. Rep.* 7, 522.) Φέρε γάρ, ὁ ἀγαθὸς ἀνὴρ καὶ ἐπὶ τὸ βέλτιστον λέγων, ἂν λέγει, ἄλλο τι οὐκ εἰκὴ ἐρεῖ ἀλλ' ἀποβλέπων πρὸς τι; (*Pl. Gorg.* 503.) Α. Οὐκ οὖν καὶ λῆψαι ὁσιούτως αἱ μὲν χρησταὶ εἰσιν, αἱ δὲ πονηραὶ; Β. Πῶς γάρ οὐ; (*Pl. Gorg.* 499.)—Οὐκ οἶδα, εἰ συγχωρήσετε. Ἠρώτησα, εἰ συνεξεληθέν βούλοιο. Σκοποῦμαι τοῦτο, εἰ ἄρα, ὥσπερ τῶν οἰκετῶν, οὕτω καὶ τῶν φίλων εἰσιν ἀξία (*Xen. Mem.* 2, 5, 2.) Ἡ ψυχὴ μου, διὰ τὸ ὑβρίσθαι καὶ ὀργίζεσθαι, αἰ τοῦτο κνοῦσα διήγεν (*brooding over the thought*), ἄρ' ἀποτεῖται ἀποτίσασθαι τὸν καὶ θεοῖς ἐχθρὸν καὶ ἀνθρώποις (*Xen. Cyr.* 5, 4, 35). Ὁρῶμεν, μὴ Νικίας οἰεῖται τι λέγειν καὶ οὐ λόγον ἔνεκα ταῦτα λέγει (*Pl. Lach.* 196). Εἰ τοῦτο μὴ ἱκανὸν δικαιοσύνης ἐπίδειγμα εἶναι σοι δοκεῖ, σκέψαι, εἰν τῷδε μᾶλλον ἀρέσκειν φημὶ γάρ ἐγὼ τὸ νόμιμον δίκαιον εἶναι (*Xen. Mem.* 4, 4, 12). (Ἡ γάρ; *Is it not so?*)¹

REM. From οὐκ οὖν comes οὐκοῦν as one word, denoting literally, *not then*, or, *therefore not*, whence at least *not*, in which sense the word is not unfrequently used (in answers: *no*) (οὐκοῦν—γε), and then the orthography is by most supposed to be οἰκοῦν (οἰκοῦν εἰκός γε). This orthography ought then to be retained in the interrogative signification likewise, which in many editions is not the case. The interrogative signification often passes almost into that of a simple affirmative inference (*therefore*), and then most commonly the note of interrogation is omitted, and the particle is assumed = οὖν. In this case it is always written οὐκοῦν. Ἄλλ', ὃ Χειρίσοφε, ἔφη ὁ Ξενοφῶν, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας τὴν γῆν ὡς ὑπὲρ τῆς ἡμετέρας. Ὁ δὲ Χειρίσοφος εἶπεν. Οὐκοῦν ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη,

¹ Πῶς οὐ (δεινόν, πολλή) ἀφροσύνη, κ.τ.λ.): *Is it not —? Can one deny that it is —?*

καίωμεν, καὶ οὕτω θάπτον παύσονται (Xen. An. 3, 5, 6).—A. Ἀλλὰ πρὸς τῷ μαθεῖν καὶ ἀπέτισον ἀργύριον. B. Οὐκοῦν ἐπειδάν μοι γένηται, εἶπον (Pl. Rep. 1, 337; yes, when I have got any money: then shall it not be when —? but surely not till I have —?).

c) 1. A *disjunctive direct* question is denoted by *πότερον* (*πότερα*)—ἢ or, in concise and pointed discourse, without any particle in the first member. 2. A *disjunctive dependent* question is denoted in the same way or by *εἰ* — ἢ, *εἴτε* — *εἴτε*. *Hν ἄρχων τις τίχῃ σοι καὶ ἀμάρτη, πότερον ἕως ἄρχειν ἢ ἄλλον καθίστης ἀντ' αὐτοῦ; (Xen. Cyr. 3, 1, 12.) Πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εὐθωλα ἄφρονά τε καὶ ἀκίητα ἀξιοθαυμαστότεροι εἶναι ἢ οἱ ζῶα ἔμφρονά τε καὶ ἐνεργά; (Xen. Mem. 1, 4, 4.) Οὐδενὶ τρόπῳ φαιμέν ἐκούτας ἀδικητέον εἶναι ἢ τινι μὲν ἀδικητέον τρέφω, τινὲ δὲ οὐ; (Pl. Crilo, 49.) Ἄρτι, ὦ Τερψίων, ἢ πάλοι ἐξ ἄγρου; (Pl. Theat. 142.) Πανσανίας ἐβουλεύετο, πότερον μάχην ξυνάπτοι ἢ ὑπόσπονδον τὸν τε Λυσανδρὸν καὶ τοὺς μετ' αὐτοῦ πεσσόντας ἀναairoῖτο (Xen. Hell. 3, 5, 22.) Δοκεῖ μοι χρῆμα παρὰ τῶν πρεσβυτῶν πυνθάνεσθαι, ὥσπερ τινὰ ὁδὸν προελθλυθῶτα, ἦν καὶ ἡμᾶς ἴσως δείσει πορεύεσθαι, ποία τίς ἐστι, τραχεῖα καὶ χαλεπὴ ἢ ῥαδία καὶ εὐπορος (Pl. Rep. 1, 328.) Ὁ Κλέαρχος ἐβουλεύετο. Πρόξενον καλέσας, εἰ πέμποιεν τινες ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες (Xen. An. 1, 10, 5.) Νῦν ἔμαθον, ὦ λέγεαι· εἰ δὲ ἀληθές ἢ μὴ, πειράσομαι μαθεῖν (Pl. Rep. 1, 339.) Δίδωμι ἡμῖν σὶν τοῖς ἄλλοις Χαλδαίοις βουλεύεσθαι, εἴτε βούλεσθε πολεμεῖν ἡμῖν εἴτε φίλοι εἶναι (Xen. Cyr. 3, 2, 13).

REM. 1. Sometimes ἤρα — ἢ is put where the question in the first member is not yet denoted as disjunctive: Σκεψώμεθα τὸ διδόναι δίκην ἤρα μέγιστον τῶν κακῶν ἐστίν, ὥς σὺ ᾧον. ἢ μείζον τὸ μὴ διδόναι, ὥς αὖ ἐγὼ ᾧμην (Pl. Gorg. 476.) (ἢ — ἢ for εἰ — ἢ in the Epic poets.)

REM. 2. An affirmative answer is most simply expressed by *ναί*, *yes*, more strongly by *πάνν γε* (*yes, certainly; to be sure*), *πάνν μὲν οὖν* [*παντάπασιν μὲν οὖν*] (*of course; unquestionably*), *πάντως δὴ*, *πάντως δὴ που*, *μάλιστα*, καὶ *μάλα*, *σφόδρα γε*, *ἔστι ταῦτα* (*it is so*), *φημί* (*I say 'yes; so say I*), or by repetition of the verb or another emphatic word, with the predicate (Ὁμολογεῖς; Ὁμολογῶ), often with the addition of *μέντοι* (Οὐ πολλὰ ἂν εὖ ἄλογία φοβείσθαι; Πολλὰ μέντοι) or *γάρ* (Ἐλεγε; Ἐλεγον γάρ) or *ἀλλά* (which gives emphasis to the affirmation: Ὁμολογοῦμεν ταῦτα; Ἀλλ' ὑπερφυῖς ὡς ὁμολογῶ) or by *έγωγε* with the verb understood from the question (Λέγεαι; Ἐγωγε. Δοκεῖ σοι; Ἐμοιγε). Sometimes the affirmation is expressed in the form of a question by *τί γάρ*; *ἀλλὰ τί*; *τί μὴ*; (*what else? doubtless it is, must, &c.*) *πῶς γάρ οὐ*; (*how should it be otherwise? necessarily*) *πῶς (τί) οὐ μέλλω*; (*μέλλει*; with verb understood from the question: *how (what) else should I (he), than —?*) *τί γάρ οὐ μέλλει*; (*καὶ πολλὰ, yes, and much so*; *έωρων γάρ, yes, for I saw it*). An answer in the negative is denoted by *οὐ*, *οὐκ*, *οὐδ*, *οὐδὲ*, *οὐδᾶμῶς* (as answer to a demand, *μή, μὴ γάρ, μηδᾶμῶς*), *ἥκιστα*, *ἥκιστά γε*, *πῶς*; *πόθεν*; (*whence should that come?*)

CHAPTER VIII.

The Negations.

a) THE simple negative particles in Greek are *οὐ* (*οὐκ*) and *μή*. §
The difference between them, expressed generally, is, that with *οὐ* it 200.
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[§ 200.] is stated absolutely, that something *is not*, or *does not* (reality is denied *objectively*), while by μή is denoted merely a *subjective* representation (a *conception* of the mind) in a negative form, without its being said that something is or is not, the representation being put as a *wish*, *will*, *purpose*, *condition*, or as a merely general representation of persons, things, or actions of a certain kind. This distinction, however, is not always accurately and precisely carried out, so that more special rules must be given. (In some cases the usage is not fixed.) Whatever holds of οὐ and μή, applies also to all negative words formed by composition with them, as οὐδέ, οὔτε, οὐδείς, οὐδαμῶς, &c., and μηδέ, μήτε, μηδείς, μηδαμῶς, &c.

b) Οὐ is used in all principal sentences (affirmative or interrogative) in the indicative (with or without ἄν), and in the optative with ἄν. In general οὐ is to be regarded as the simple mode of denial; which is also used in accessory sentences, whenever the following rules do not assign that μή can or should be used (e. g. οὐ stands in declarative object-sentences with ὅτι or ὥς, without regard to the nature of the principal sentence: Μηδείς ὑπολαμβάνεται με λέγειν, ὥς οὐ γρῆν εἰσπράττειν τοὺς ὀφείλοντας, *Dem.* 22, 51).

REM. Μή, however, is used in a peculiar manner with the indicative of the future in the prohibitive question with οὐ μή, see § 124 a. R. 4. In some quite occasional passages, where μή is otherwise put in a principal sentence with the indicative or optative with ἄν, this irregularity rests in part on some peculiarity of the sentence. Σχολῇ γὰρ ἂν τι ἄλλο φέροιαν μὴ δέχοιτο, εἰ τό γ' ἀδύνατον καὶ αἰδίου φθόρον δέξεται, *Pl. Phil.* 106, where μὴ δέχοιτο is put as one notion = *escape*, which is then virtually negated by σχολῇ, *scarcely*. (In the declarative object-sentences οὐ is retained from the *oratio recta*.)

§ 201. a) In principal sentences, μή is used only with the imperative, with the subjunctive in *demands* or *requirements*, and *prohibitions*, together with questions about what one *is to do* [*deliberative subj.*], and with the optative (or indicative) in *wishes*: Μὴ ὀργίζου, μὴ ὀργιζόμεθα, μὴ ὀργισθῇς. Μὴ ἀποκρίνωμαι; Μὴ γένοιτο ταῦτα. Δειξάτω Ἄφορος, μὴ διπλάσια μηδὲ τριπλάσια μοι γεγεννημένα, ἄλλ' αὐτὰ τὰ ἀρχαῖά μοι πάντα ἀποδοδομένα (*Dem.* 27, 59. Μὴ το δειξάτω). Μήποτε ὄφελον λιπεῖν τὴν Σκύρον (*Soph. Phil.* 969). (Μή, μηδαμῶς, in prohibition: *no*. See § 199, R. 2.)

b) Μή is used in all sentences of intention [*final sentences*], and in object-sentences after verbs which denote a *working*, an *endeavour*, *fear*, and *apprehension* (object-sentences of the action), with the subjunctive, the optative, and, in some cases, the future indicative. See the examples to § 122, 123, and 124 with the Rems., together with § 131. When

the object of a *fear* or *apprehension* (φοβοῦμαι, μή —, ὅρα, μή) is itself negatively expressed, this last negative is usually οὐ (*verecor, ne — non*). Οὐ δέδοικα, μὴ οὐκ ἔχω, ὅτι δῶ ἐκάστω τῶν φίλων, ἂν εὐ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανούς, οἷς δῶ (Xen. An. 1, 7, 7). Ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπόν, ὧ ἄνδρες, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον πονηρίαν (Pl. Apol. 39. See § 124 a, R. 2)¹.

a) Μή is used in all *conditional* sentences with εἰ, εἰάν, εἴτε, εἰάν τε. Εἰ μὲν σοι δοκεῖ, ποιήσον, εἰ δὲ μή (εἰ δὲ μὴ δοκεῖ), ἔασον. Ποιητέον ταῦτα, εἴτε βούλει εἴτε μή. Ταῦτα διανοηθεὶς Κλεώνυμος, εἴτ' ὀρθῶς εἴτε μή, τὰς διαθήκας ταύτας διέθετο (Isa. 1, 11). § 202.

REM. Sometimes, however, οὐ is found in a sentence with εἰ (εἰάν). This happens now and then where the negative, taken in close connexion with the verb, forms a negative notion, which is emphatically opposed to the affirmative; or where the emphasis in the condition lies in some single word other than the verb: Πάντως οὕτως ἔχει, ὧ Μέλιτε, εἰάν τε σὺ καὶ Ἄνυτος οὐ φῆτε εἰάν τε φῆτε (Pl. Apol. 25). Εἰ μὲν οὖν οὐ πολλοὶ ἦσαν, καθ' ἕκαστον ἂν περὶ αὐτῶν ἠκούετε, νῦν δὲ συλλήβδην περὶ πάντων (Lys. 13, 72; the emphasis on πολλοί). Μὰ Δία, τούτων μὲν οὐδὲν ἴσον ἐστίν, εἶγε ἂν ἡμῶν τῶν ἐν μέσῳ οὐδεὶς οὐδέποτε ἄρξεται (Xen. Cyr. 2, 2, 3)². But especially οὐ is frequently put in one or other of two sentences connected (§ 189) by μὲν and δέ, which are governed by εἰ, where this does not so much concern each sentence by itself, or even in both of them: Δεινὸν ἂν εἴη, εἰ οἱ μὲν Ἀθηναίων ξύμμαχοι ἐπὶ δουλείᾳ τῇ αὐτῶν χρήματα φέροντες οὐκ ἀπεροῖσιν, ἡμεῖς δὲ ἐπὶ τῷ αὐτοῖς σώζεσθαι οὐκ ἄρα δαπανήσομεν (Thuc. 1, 121). Εἴτ' οὐκ αἰσχρὸν, ὧ ἄνδρες Ἀθηναῖοι, εἰ τὸ μὲν Ἀργεῖων πλῆθος οὐκ ἐφοβήθη τὴν Λακεδαιμονίων ἀρχὴν ἐν ἐκείνοις τοῖς καιροῖς, ἡμεῖς δ' ὄντες Ἀθηναῖοι βάρβαρον ἄνθρωπον φοβηθῆσεσθε; (Dem. 15, 23.) (Here μή is more rare.)

b) After conjunctions of *time* with ἂν (ὅταν, &c.), μή is always used; where the conjunctions have not ἂν, it is used where a past instant which has several times occurred [*indefinite frequency*] is denoted (*each time, so often as, when*), otherwise οὐ. Likewise usually (but not always) μή is put with ὅτε, ὁπότε, and ὅπου, in the sense *when, seeing that, because*: Τότε κάλλιστα λογίζεται ἡ ψυχὴ, ὅταν μηδὲν τούτων αὐτὴν παραλυσῇ, μήτ' ἀκοὴ μήτε ὄψις μήτε ἀλγηδὼν μήτε τις ἡδονή (Pl. Phaed. 65). Ἄει, ὁπότε μὴ ἄλλο τι σπουδαιότερον πράττειεν, ταύτῃ τῇ παιδιᾷ ἐχρῶντο (Xen. Cyr. 2, 3, 20). Ἡ που χαλεπῶς ἂν τοὺς ἄλλους πείσαιμι ἀνθρώπους, ὥς οὐ ξυμφερὰν ἡγοῦμαι τὴν παροῦσαν τύχην, ὅτε γε

¹ Rarely φοβοῦμαι, μή — μή: Ἐθαύμαζε Σωκράτης, εἴ τις φοβοῖτο, μὴ ὁ γεινόμενος καλὸς γάλαθός τῳ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μέγιστην χάριν ἔξει (Xen. Mem. 1, 2, 7).

² εἰ μὴ Πρόξενον οὐχ ὑπεδέξαντο (Dem. 19, 74; if they had not omitted to receive P.).

[§ 202.] *μηδ' ὑμᾶς δύναμαι πείθειν* (*Pl. Phaed.* 81).¹ (On the contrary: Ἦν ποτε χρέος, ὅτε θεοὶ μὲν ἦσαν. θνητὰ δὲ γένη οὐκ ἦν. *Pl. Prot.* 320. Ἔως μὲν οἱ σύμμαχοι οὐκ εἶχον, ὅπου ἀποσταίειν, ἐκρυπτον τὴν πρὸς ὑμᾶς ἐχθραν. *Xen. Hell.* 3, 5, 10. Ἐπεὶ μαχόμενοι οὐκ ἐδύναντο λαμβάνειν τὸ χωρίον, ἀπέναι ἦδη ἐπεχειροῦν. *Xen. An.* 5, 2, 5.)

REM. Causal sentences with *ὅτι*, *διότι*, *because*, *ἐπεὶ*, *ἐπειδὴ*, *ὥς*, *then*, have *οὐ*.

§ 203. In relative sentences, *μή* stands (*a*) where the relative (pronoun or adverb) has *ἄν* with it, and (*b*) where a *certain kind and class* is denoted generally by a circumlocution (*he that —, those who —, such — as, if one —*, not merely indefinitely: *people who —, things which —*), and therefore also with exceptions (*ὅσοι μή*). In relative sentences to an indefinite and not general notion (*any one, people, things, who or which —*) *μή* is commonly used where the relative-sentence expresses (*c*) an *effect* or *purpose* (*τοιούτος ὃς μή*) or (*d*) serves to complete a *condition* (*εἴ τις, ὃς μή*) or a representation expressed in the *infinitive*, which is put by the speaker as merely thought, not as actual. In relative sentences to definite singular subjects, *μή* is put only sometimes (*e*), when a quality is expressly put prominently forward in relation to the principal sentence as *cause* and *ground* or *antithesis*. But this prominence is often wanting. In all other relative sentences the particle is *οὐ*. (*a*) *Μία κλίνη (one bier) κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν, οἱ ἂν μὴ εὐρεθῶσιν εἰς ἀναίρεσιν* (*Thuc.* 2, 34). (*b*) Ἄ μὴ οἶδα, οὐδὲ οἶομαι εἰδέναι (*Pl. Apol.* 21). Τοὺς νεκροὺς, ἐνθαπερ ἔψουσιν, ἐκάστους ἔθαψαν· οὓς δὲ μὴ εὐρίσκουσιν, κενοτάφιον αὐτοῖς ἐποίησαν μέγα (*Xen. An.* 6, 2, 9). Τί γάρ; ὅστις δαπανηρὸς ὢν μὴ αὐτάρκης ἐστίν, ἀλλ' αἰετῶν πλησίον δεῖται καὶ λαμβάνων μὴ δύναται ἀποδιδόναι, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος εἶναι; (*Xen. Mem.* 2, 6, 2.) Εἰς τὰ πλοῖα τοὺς τε ἀσθενοῦντας ἐνεβίβασαν καὶ παῖδας καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν (*Xen. An.* 5, 3, 1). Ἡ θάλασσα ἐπῆλθε τῆς πόλεως μέρος τι καὶ ἀνθρώπους διέφθειρεν, ὅσοι μὴ ἐδύναντο φθῆναι πρὸς τὰ μετέωρα ἀναδραμόντες (*Thuc.* 3, 89). ("Ὅσον μὴ, ὅσα μὴ, καθ' ὅσον μὴ, ὅτι μὴ, *so far as — not*)". — (*c*) Ψηφίσασθε τοιαῦτα. ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει (*Andoc.* 3, 41). Κατοικίσαι τὴν πόλιν εἰς τοιοῦτον τόπον, οὐ ἐπεισαγωγίμων μὴ δεήσεται, σχεδόν τι ἀδύνατον (*Pl.*

¹ Τό γε δυστυχέστατος εἶναι ἀνθρώπων οὐδαμῇ ἐκφεύγω, ὅτε δὴ προαγομένης μὲν τῆς πόλεως ἐπὶ ταύτας τὰς συμφορὰς οὐδεὶς ἐμοῦ δυσδαιμονέστερος ἦν, μεθισταμένης δὲ πάλιν εἰς τὸ ἀσφαλές, ἀπάντων ἐγὼ ἀθλιώτατος (*And.* 2, 9).

² But: Ἐπειδὴν τις ἐγγὺς ἢ τοῦ οἴεσθαι τελευτήσῃν, εἰσέρχεται αὐτῷ δέος καὶ φροντίς περὶ ὧν ἔμπροσθεν οὐκ εἰσῆι (*Pl. Rep.* 1, 330, *about things: not; about the, or, those (definite) things, about all the things*). Rare: Οἱ πολλοὶ τῶν ἱκετῶν, ὅσοι οὐκ ἐπέστησαν, ὥς ἑώρων τὰ γιγνόμενα, διέφθειραν αὐτοῦ ἐν τῷ ἱερῷ ἀλλήλους (*Thuc.* 3, 81).

Rep. 2, 370). Τοσοῦτον μέρος τοῦ λόγου διελθεῖν χρή, ὅσον μὴ λυπήσει τοὺς παρόντας (*Isocr. Antid.* 12). Ἡ καλῶς οὖν οὗτος ὁ ἔπαινος ἔχει, τὸ ὀρώντα τοιοῦτον ἄνδρα, οἷον ἑαυτὸν τις μὴ ἀξιοῖ εἶναι ἄλλ' αἰσχύνοιτο ἂν, χαίρειν τε καὶ ἔπαινεῖν; (*Pl. Rep.* 10, 605.)¹ (d) "Ἀξιοὶ οὐτοί εἰσι φθονεῖσθαι, εἰ λήφονται, ἃ μὴ προσηκεῖ αὐτοῖς (*Isoc.* 6, 61). Οὐχ ὀράς, ὥς σφαλερὸν ἐστί τό, ἃ μὴ οἶδέ τις, ταῦτα λέγειν καὶ πράττειν; (*Xen. Mem.* 3, 7, 16.)² (e) Ταλαίπωρός τις σύ γε ἄνθρωπος εἶ καὶ οὐδὲ Ἀθηναῖος, ᾧ μήτε θεοὶ πατρῷοί εἰσι μήτε ἱερὰ μήτ' ἄλλο μηδὲν καλὸν καὶ ἀγαθόν (*Pl. Euthyd.* 302). Πῶς ἂν ὀρθῶς ἐμοῦ καταγιγνώσκειτε, ᾧ τὸ παράπαν πρὸς τὸν ἄνθρωπον τουτονὶ μηδὲν συμβόλαιόν ἐστιν; (*Dem.* 33, 34). Τῇ πόλει, ὑπὲρ ἧς τὰ ὄπλα μὴ τίθεται, μηδὲ συμβουλευεῖν ἀξίου (*Æsch.* 1, 29).³

a) In simple dependent questions the negation is commonly expressed by οὐ: Ἡρώτησα, διὰ τί οὐκ ἔλθοι. Πρωταγόρας ἐρωτᾷ, εἰ οὐκ αἰσχύνομαι τὰγαθὰ δεινὰ καλῶν (*Pl. Prot.* 341). But in questions with εἰ it is also μὴ: Τηρητέον τοὺς ἄνδρας ἐν ἀπάσαις ταῖς ἡλικίαις, εἰ φυλακικοί εἰσι τούτου τοῦ δόγματος καὶ μήτε γοητευόμενοι μήτε βιαζόμενοι ἐκβάλλουσιν (*Pl. Rep.* 3, 412). Also μὴ stands in dependent questions denoting a purpose (how something *can* take place), especially with ὅπως, see § 123, R. 1. Τῷ τῶν Περσῶν βασιλεῖ οὐδὲν προυργιαίτερον ἐστὶν ἢ σκοπεῖν, ἐξ ᾧν μηδέποτε παυσόμεθα πρὸς ἀλλήλους πολεμοῦντες (*Isocr. Paneg.* 134). Οὐ σκοπεῖς, ὅ,τι μὴ λυπήσεις τοὺς ἄλλους ποιῶν (*Dem.* 21, 135).

b) In the second member of a dependent disjunctive question (*whether — or not*) the negative may be either οὐ or μὴ. In a dependent question denoting a distinction and separation (*what — and what not*) μὴ is used when the verb is understood, but either οὐ or μὴ when it is repeated: Σκοπῶμεν, εἰ πρέπει ἢ οὐ (*Pl. Rep.* 5, 451). Σκεπτέον, πότερον δίκαιον ἐμὲ ἐνθένδε πειρᾶσθαι ἐξιέναι, μὴ ἀφιέντων

¹ Also τοιοῦτος, ὅς οὐ, where the representation of a consequence and purpose is not made, or not prominent: Τοιοῦτον δεησόμενοι πάρεσμεν, ἐν οἷς κίνδυνος οὐδεὶς ἔνεστιν (*Isocr. Plat.* 2). With negative preceding it is always οὐδεὶς (μηδεὶς) τοιοῦτος ὅστις (ὅς) οὐ —, οὐδεὶς οὕτως —, ὅστις (ὅς) οὐ. Νῦμον τίθεμεν, οἴκησιν καὶ ταμείον μηδὲν εἶναι μηδὲν τοιοῦτον, εἰς ὃ οὐ πᾶς ὁ βουλόμενος εἰσεῖσιν (*Pl. Rep.* 3, 416). Μηδὲν τῶν σωμάτων οὕτως ἂν φαίην εἶναι φαῦλον, ὅ,τι γυμνασθέν οὐκ ἂν εἴη βέλτιον (*Isocr. Antid.* 210).

² Οἱ Κερκυραῖοι καὶ αὐτοὶ ἀναγκασθήσεσθαι ἔφασαν, Κορινθίων βιαζομένων, φίλους ποιέσθαι, οὓς οὐ βούλονται (*Thuc.* 1, 28. Οὐ retained from the *oratio recta*).

³ But also: Θαναστὸν ποιεῖς, ὅς ἡμῖν (ταῖς οἰσί) ταῖς καὶ ἑμιά σοι καὶ ἄλλας καὶ γυρὸν παρεχούσας οὐδὲν δίδως (*Xen. Mem.* 2, 7, 13). Οὐκ οὐν δικαίως (γυνῆκα καλῶ Ἀμνυῖαν), ἣτις οὐ στράτεύεται; (*Arist. Nub.* 692.)

[§ 204.] Ἀθηναίων, ἢ οὐ δίκαιον (*Pl. Crito*, 48). Νῦν ἔμαθον, ὃ λέγεις· εἰ δὲ ἀληθές ἢ μή, πειράσομαι μαθεῖν (*Pl. Rep.* 1, 339). Τοῦτ' αὐτό, εἰ χαίρεις ἢ μή χαίρεις, ἀνάγκη δὴ πού σε ἀγνοεῖν, κενόν γ' ὄντα πάσης φρονήσεως (*Pl. Phil.* 21). Οὐ δεῖ ὑμᾶς ἐκ τῶν τοῦ κατηγόρου λόγων τοὺς νόμους καταμαρτυρεῖν, εἰ καλῶς ὑμῖν κέινται ἢ μή, ἀλλ' ἐκ τῶν νόμων τοὺς τοῦ κατηγόρου λόγους, εἰ ὀρθῶς καὶ νομίμως ὑμᾶς διδάσκουσι τὸ πρᾶγμα ἢ οὐ (*Antiph.* 5, 14). — Οἱ εἰδότες ἑαυτοὺς τὰ τε ἐπιτήδεια ἑαυτοῖς ἴσασι καὶ διαγιγνώσκουσιν, ἃ τε δύνανται καὶ ἃ μή (*Xen. Mem.* 4, 2, 26). Ἀλλά τοι περὶ γε φυλακῆς τῆς χώρας οἶδ' ὅτι σοι ἦδη μεμέληκεν καὶ οἶσθα, ὁπόσαι τε φυλακαὶ ἐπίκαιροὶ εἰσι καὶ ὁπόσαι μή, καὶ ὁπόσοι τε φρουροὶ ἱκανοὶ εἰσι καὶ ὁπόσοι μή εἰσιν (*Xen. Mem.* 3, 6, 10). Ὁ νομοθέτης διαρρήδην ἀπέδειξεν, οὓς χρὴ δημηγορεῖν καὶ οὓς οὐ δεῖ λέγειν ἐν τῷ δήμῳ (*Æsch.* 1, 27).

§ 205. An infinitive (both simply, with and without article, and also an accusative with inf.) is negated by μή (*a*). But in the accusative (nominative) with the infinitive (*b*) the particle is usually οὐ after φημί and the verbs which absolutely and without any special accessory meaning denote *to think* (οἶμαι, ἡγοῦμαι, νομίζω, ὑπολαμβάνω, also δοκῶ, ἀκούω), and sometimes with other *verba declarandi et sentiendi* (e. g. λέγω, ὑπισχνοῦμαι, ἐλπίζω, εἰκός ἐστιν, ὁμολογῶ), but only when the governing verb is not itself in a form (imperative) or construction (εἰ, &c.) which requires μή for its negation; for then the infinitive thereby governed is negated by μή (*c*): (*a*) Αἰσχρὸν μὴ βοηθεῖν. Παρεσκευασμαι μηδενὶ ὑπείκειν. Δέομαι σοῦ μὴ περιορᾶν ἐμὲ ἀπολλύμενον. Ταῦτα ὑμᾶς μὴ ἀγνοεῖν ἢ βουλόμην. Διεπραξάμην μηδὲνα ἡμῖν ἐναντιωθῆναι. Δέδοκται τὰς ναὺς μήπω ἐκπλεῖν. Οὕτως ἀναισχυνοὶ εἰσιν ὥστε μηδενὸς ἀπέχεσθαι τῶν κέρδους φερόντων (but ὥστε οὐδενὸς ἀπέχονται). Πάντα ποιοῦσιν ὑπὲρ τοῦ μὴ δοῦναι δίκην. Τὸ μηδεμίαν τῶν πύλων ἀλῶναι πολιορκία, μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πευσθέντας τοὺς Φωκίας ἀπολωλέναι (*Dem.* 19, 61). Ὁ ὑπὲρ τοῦ ταῦτα μὴ γενέσθαι ἀγών (*Dem.* 18, 201). Σειρήνες τοὺς ἀνθρώπους ἐπάδουσαι κατέχον ὥστε μὴ ἀπιέναι ἀπ' αὐτῶν (*Xen. Mem.* 2, 6, 11). (*b*) Πολλοὺς φασι γινώσκοντας τὰ βέλτιστα οὐκ ἐθέλουν πράττειν (*Pl. Prot.* 352). Ἐγὼ οἶμαι, εἰ τοιαύτην μὴ δύνασαι φέρειν μητέρα, τὰγαθὰ σε οὐ δύνασαι φέρειν (*Xen. Mem.* 2, 2, 10). Εὐθύδημος ὑπέλαβεν οὐκ ἂν ἄλλως ἀνὴρ ἀξιολογος γενέσθαι, εἰ μὴ ὅτι μάλιστα Σωκράτει συνεῖη (*Xen. Mem.* 4, 2, 40). Ξενοφῶν ἐδέιτο τῶν στρατιωτῶν πάση μηχανῇ μὴ ἀπολείπεσθαι (*to strive with all their might not to be left behind*). Οἱ δὲ σφάττειν ἐκέλευον· οὐδὲ γὰρ ἂν δύνασθαι πορευθῆναι (*Xen. An.* 4, 5, 16; supply ἔφασαν, contained in ἐκέλευον). Κινδυνεύω (= δοκῶ) ἀπλῶς οὐδὲν εἰδέναι (*Xen. Mem.* 4, 2, 39). Φορμίων ἤλπιζεν οὐ μενεῖν τῶν Πελοποννησίων τὴν τάξιν (*Thuc.* 2, 84). Ὁμολογῶ οὐ κατὰ Μέλητον καὶ Ἀνυτον εἶναι ῥήτωρ (*Pl. Apol.* 17). Καὶ ταῦτα εἰκός οὐχ ἦτον οὕτως ἔχειν (*Pl. Soph.* 254).¹ — (*c*) Νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων

¹ After verbs more specially denoting an assertion or concession (e. g. συγχωρῶ), an assurance (μαρτυρῶ, ὁμνυμι), a conviction (πείθομαι, γινώσκω, πιστεύω), οὐ is a

βέβαιον (*Isocr. Dem.* 42). Περικλῆς οὕτως ἐκόσμησε τὴν πόλιν, ὥστ' ἔτι καὶ νῦν τοὺς εἰσαφικνουμένους εἰς αὐτὴν νομίζειν μὴ μόνον ἄρχειν ἀξίαν εἶναι τῶν Ἑλλήνων ἀλλὰ καὶ τῶν ἄλλων ἀπάντων (*Isocr. Antid.* 234, because νομίζειν as infinitive after ὥστε would have μῆ).¹

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REM. 1. From the οὐ belonging to the infinitive treated of in the paragraph, we must distinguish an οὐ which, though it stands with the infinitive, belongs, strictly speaking, to the governing verb: Οὐκ ἐπὶ τούτῳ κἀθῆται ὁ δικαστής, ἐπὶ τῷ κατα-
 χαρίζεσθαι τὰ δίκαια, ἀλλ' ἐπὶ τῷ κρίνειν ταῦτα, καὶ ὁμῶμοκεν οὐ χαριεῖσθαι, οἷς ἂν δοκῇ αὐτῷ, ἀλλὰ δικάσειν κατὰ τοὺς νόμους (*Pl. Apol.* 35; *he has sworn, not that he will —, but that —; ὁμῶμοκεν μὴ χαριεῖσθαι, he has sworn not to —*). (Χρή — οὐ — ἀλλὰ —, and χρή — μὴ — ἀλλὰ with slight difference.) (Οὐ φημὶ ἰέναι = φημὶ οὐκ ἰ., and οὐκ ἀξιώ = ἀξιώ μῆ, e. g. Οἱ Σάμιοι οὐκ ἤξιον περιδεῖν Θρασύ-
 βουλον σφᾶς διαφθαρέντας, *Thuc.* 8, 73.)

REM. 2. When, agreeably with the Greek idiom (see § 209, b), the negation of the preceding verb is repeated with the infinitive, οὐ is retained from the principal verb: Ὁ νόμος οὐκ ἔᾶ εἰσέναι, οὐδ' ἂν ἡ ὁ τετελευτηκώς, οὐδεμίαν γυναῖκα ἄλλην ἢ τὰς προσηκούσας μέχρι ἀνεψιότητος (*Dem.* 43, 63).

REM. 3. Even with an infinitive after ὥστε, the negative is οὐ, when ὥστε follows after an acc. with inf. governed by φημί, οἶμαι, &c.: Οὕτω καταφρονεῖς τῶν δικαστῶν καὶ οἷεῖ αὐτοὺς ἀπειροὺς γραμμάτων εἶναι ὥστε οὐκ εἰδέναι, ὅτι τὰ Ἀναξαγόρου βιβλία γέμει τούτων τῶν λόγων; (*Pl. Apol.* 26.)²

REM. 4. Οὐ with the infinitive after other verbs than those mentioned, or after those in a form and construction in which they ought themselves to have μῆ, is a rare anomaly, for the most part occasioned by the circumstance, that the negation is more strongly urged in reference to a single notion: Οὐκοῦν τιθῶμεν ἀπὸ Ὁμήρου ἀρξαμένους πάντας τοὺς ποιητικοὺς μμητὰς εἰδῶλων ἀρετῆς εἶναι, τῆς δ' ἀληθείας οὐχ ἅπτεσθαι; (*Pl. Rep.* 10, 600.)

α) An adjective or participle without article as attributive or apposition (therefore also in the double-genitive or double-accusative) is negated by μῆ when the substantive notion to which it is attached belongs, in this negative form, to a sentence or a single notion (e. g. an infinitive) which should itself be negated by μῆ; otherwise οὐ is used. After ὥς, ὥσπερ, *as though*, when the principal verb is an imperative, μῆ is always used with the participle, but otherwise usually

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rare exception. Examples of μῆ with infinitive after φημί, οἶμαι, &c.: Φαίην ἂν ἔγωγε, μηδενὶ μηδεμίαν εἶναι παιδεύσιν παρὰ τοῦ μὴ ἀρέσκοντος (*Xen. Mem.* 1, 2, 39). Ἐμοὶ τε ἔδοξε καὶ τοῖς ἄλλοις πᾶσι τοῖς ἰδοῦσι, μήποτε φῦναι μηδὲ γενέσθαι γυναῖκα ἀπὸ θνητῶν τοιαύτην ἐν τῇ Ἀσίᾳ (*Xen. Cyr.* 5, 1, 7). Mixed: Ὅθεν δὲ αὐτὸ (τὴν πολιτικὴν τέχνην) ἡγοῦμαι οὐ διδασκὸν εἶναι μηδὲ ὑπ' ἀνθρώπων παρασκευαστὸν ἀνθρώποις, δίκαιός ἐμι εἶπεν (*Pl. Prot.* 315).

¹ Οἶμαι δεῖν οὐ — φημὶ χρῆναι οὐ (as after οἶμαι and φημί) and οἶμαι χρῆναι μῆ.

² Otherwise a very rare exception: Ἦδη γὰρ ἦπται καὶ κατείργασται πυρὶ (Ἰλιος); Ὡστ' οὐδ' ἔχνος γε τειχέων εἶναι (*Eur. Hell.* 108 = ἔστιν).

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οὐ, although the principal sentence would require μή: Ἀθλιον μὴ ὑμῖν ψυχὴν συνοικεῖν (*Pl. Gorg.* 479). Ἀπάγου τὴν τε γυναῖκα καὶ τοὺς παῖδας μηδὲν αὐτῶν καταθεῖς (*Xen. Cyr.* 3, 1, 37. Μὴ because of the imperative). Οἶμαί σε, ἐάν τι αἰσθῇ σεαυτὸν μὴ εἰδότα, ζητεῖν τοὺς ἐπισταμένους (*Xen. Mem.* 3, 5, 23. Because of ἐάν). Οὐχ οἱ μὴ δόντες, ἀ μὴ δοκέι, δεινὸν εἶσιν οὐδὲν εἰργασμένοι, ἀλλ' οἱ δόντες μὲν, πάλιν δὲ ὕστερον, μηδὲν ἐγκαλοῦντες, ἀφαιρούμενοι (*Dem.* 20, 117. Because it would be οἱ μὴ ἀφαιρούμενοι, as οἱ μὴ δόντες. See the following §). Δόξω τὴν πόλιν ἐλαττοῦν, εἰ Θηβαῖοι μὲν ἔξουσι Θεσπιάς καὶ Πλαταιάς, ἡμεῖς δὲ ἔξιμεν μηδεμιᾶς ἀνάγκης οὔσης ἐξ ὧν τυγχάνομεν ἔχοντες (*Isocr. de Pac.* 17). — Ὡς οὖν μὴ ἀκουσομένων ἡμῶν, οὕτως διανοεῖσθε (*Pl. Rep.* 1, 327). — Εἰ ὥς οὐ τὰ βέλτιστα ἐμοῦ πολιτευσαμένου Κτησιφῶντος καταψηφιεῖσθε, ἡμαρτηκέναι αὐτοὶ δόξετε (*Dem.* 18, 207).

REM. Sometimes, however, a participle or adjective stands with οὐ, although the principal verb requires μή, the representation being less closely attached to the verb, but put more independently by itself, e.g. Ἀποτὶν ἐστὶ περὶ τῶν δικαίων ἡμᾶς διδίδσκειν αὐτὸν οὐ τὰ δίκαια ποιοῦντα (*Dem.* 15, 25; *without oneself doing what is just*, where αὐτὸν οὐ τὰ δίκαια ποιοῦντα might be expressed otherwise without a negative), especially where the participle contains an independent actual fact: Εἰ ἄρα καὶ ἐδοκοῦνεν τι ἀνεπιεικέστερον πράξαι οὐ μετὰ τοῦ πλήθους ἡμῶν εἰσελθόντες (*in coming into the city against the will of your people*), τὰ ὅμοια οὐκ ἀνταπέδοτε ἡμῖν (*Thuc.* 3, 66).

δ) Μὴ stands with the participle when this assigns a condition with the principal verb (= εἰ μὴ with a *verbum finitum*): Οὐδεὶς ἂν τοῖς σοφισταῖς διελέγετο μὴ ὑπὸ ἰσχυρομένοις εἰς τὰ πολιτικά δεινότερους ποιεῖν τοὺς συνόντας (*Pl. Soph.* 232). Τίς ἂν πόλις ὑπὸ μὴ πειθομένων ἀλλοτρίῃ; (*Xen. Cyr.* 3, 1, 2; *by men not obeying*, i. e. *by men if they do not obey*). Otherwise: Λέγω ἐν οὐκ εἰδόσιν, among people who are ignorant of it. Μὴ δηλωθεῖσθω τῶν αἰτιῶν πολλοῖς ἂν ἴσως ἄτοπος ὁ λόγος εἶναι ἐόξειεν (*Isocr. Antid.* 1). (Τί χρήσαιτ' ἂν τις ἰσχυρῶ ἢ ἀνδρείῳ, μὴ σώφρονι; *Xen. Cyr.* 3, 1, 16 = μὴ ὄντι σώφρονι.)

REM. 1. In other constructions, an adjective or participle without article is regularly negated by οὐ. (Γλαῦκων ἐπεχείρει δημηγορεῖν, οὐδέπω εἰκόσιν ἔτη γεγραμώς. *Xen. Mem.* 3, 6, 1. Οἱ σοφισταὶ κατηγοροῦσι τῶν μαθητῶν, ὡς ἀδικοῦσι σφᾶς αἱ τοῖς τοῖς τε μισθοὺς ἀποστεροῦντες καὶ ἄλλην χάριν οὐκ ἀποδιδόντες. *Pl. Gorg.* 519, *by depriving them, and not* —. Οἶδα, ὅτι οὐ γράψαντος Ἀθηναίων οὐδενὸς πῶλεμον Φίλιππος πολλὰ ἔχει τῆς πῶλεως. *Dem.* 8, 58; *without any one of the Athenians having* —. Ἔργων τῶν πολιτῶν τινὰς οὐκ εἰναικῶς πρὸς ἐμὲ διακειμένους. *Isocr. Antid.* 4. Δισθάνομαι οἱ δὲν διαπεπραγμένους, ὧν ἡβουλόμην.) Now and then, however, μὴ occurs exceptionally with a participle of the circumstance, or a participle which, by §§ 177 and 178, stands with the subject or object: Οὐχ ὅρας, ὅτι οἱ Ἀθήνησι δικασταὶ πολλοὺς ἤδη μηδὲν ἀδικοῦντας ἀπέκτειναν; (*Xen. Mem.* 4, 3, 5.)

*Εξοίδα, παί, φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά (*Soph. Phil.* 79). (Δισχύνομαι μὴ ποιών = εἰ μὴ ποιῶ.) [§ 206.]

REM. 2. Δόξα ὀρθή δεινῶν πέρι καὶ μὴ (*Pl. Rep.* 4, 430; = περὶ τοῦ, τί δεινὸν καὶ τί μὴ, by § 204 b).

An adjective or participle with the article denoting generally a certain kind and class is usually negated by μὴ (*a*), yet sometimes by οὐ (*b*). But if it means some persons or things indefinitely of a certain class (*persons who —, things which —*; see § 180 b, R. 1), or individual definite persons or things which are characterized, then οὐ is used (*c*). (*a*) Αἱ μὴ καλαὶ ἐπιθυμίαι. Μένων τὸν μὴ πανούργον τῶν ἀπαιδεύτων ἐνόμιζεν εἶναι (*Xen. An.* 2, 6, 26). Τῶν στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνυκτέρευαν ἄσιτοι καὶ ἄνευ πυρός (*Xen. An.* 4, 5, 11). Τὰ ὁρατά καὶ τὰ μὴ (viz. ὁρατά. *Pl. Phaed.* 79). Τῇ πόλει πολλάκις μετεμέλησε τῶν μετ' ὀργῆς καὶ μὴ μετ' ἐλέγχου γενομένων (*Isocr. Antid.* 19). (Τὸ μὴδὲν = τὸ μὴδὲ ἓν, not τὸ οὐδέν.) — (*b*) Νομίζετε δημοτικωτέρους εἶναι τοὺς μεθύοντας τῶν νηφόντων καὶ τοὺς νοῦν οὐκ ἔχοντας τῶν εὐ φρονούντων (*Isocr. de Pac.* 13). Τὸν οὐκ ὀρθῶς χρώμενον τῇ ῥητορικῇ μισεῖν δίκαιον, ἀλλ' οὐ τὸν διδάξαντα (*Pl. Gorg.* 457. But shortly before: Οὐχ ἡ τέχνη αἰτία τούτου, ἀλλ' οἱ μὴ χρώμενοι, οἶμαι, ὀρθῶς). (*c*) Οἶδα ἤδη ἀνθρώπους, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνηκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτε βουλομένους τοιοῦτον οὐδέν (*Xen. An.* 2, 5, 5; *to persons neither going nor wishing —, indefinitely*). Οὐκ ἠσχύοντο οἱ τότε πολιτευόμενοι ἐπὶ τοὺς οὐδὲν πώποτ' εἰς ἡμᾶς ἐξαμαρτύνοντας στρατιὰν ἐκπέμποντες (*Isocr. de Pac.* 84; meaning the Sicilians). Βιωτοί. οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τολμῶντες Ἀθηναίοις ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν ἐμβαλεῖν εἰς τὴν Ἀττικὴν (*Xen. Mem.* 3, 5, 4). Αἱ οὐκ ὀρθαὶ πολιτεῖαι αὗται (*Pl. Pol.* 302).¹

REM. 1. (To §§ 201—207.) It is not uncommon for οὐ to stand in sentences which would require μὴ, when the negation concerns only a single part of the predicate, e.g. the object or an adverb, whereby a negative antithesis is annexed to the affirmative form, to make it more forcible (οὐκ — ἀλλά, ἀλλ' οὐ, καὶ οὐ, or simply οὐ, οὐχ ὅπως — ἀλλά, οὐ μὴν, *yet not*, sometimes also οὐ μόνον). But we also find μὴ. Ἀνάγκη τὸν τοιοῦτον ζῆν οὐκ ἀνθρώπου βίον ἀλλὰ τινος πλείμονος (*Pl. Phil.* 21; cf. a mollusc). Χρὴ τὴν σῶφρονα πόλιν τὸν ἐν τῷ συμβουλευεῖν μὴ τυχόντα τῆς ὀρθῆς γνώμης οἷχ ὥπως ζῆμοιεν ἀλλὰ μὴδ' ἀτιμάζειν (*Thuc.* 3, 12). Ἐπαυδεῖθην οὕτως ὑπὸ τῆςδε τῆς ἐμῆς τε καὶ ὑμετέρας πατρίδος τοῖς πρεσβυτέροις οὐ μόνον ἀδελφοῖς, ἀλλὰ καὶ πολίταις καὶ ὁδῶν καὶ θάκων καὶ λόγων ὑπέκειν (*Xen. Cyr.* 8, 7, 10). Διαφέρει ἡ ἐμὴ τέχνη τῷ καὶ τὰς ψυχὰς τῶν ἀνδρῶν ἐπισκοπεῖν ἀλλὰ μὴ τὰ σώματα (*Pl. Theat.* 150). (Δέσμαι ὑμῶν, εἰάν ἐπιδείξω Μειδίαν τουτονὶ μὴ μόνον εἰς

¹ Hence in Thucydides (3, 95): διὰ τῆς Λευκάδος τὴν οὐ περιτείχισιν, *their not having drawn a wall round L.*

[§ 207.] ἐμέ ἀλλά καὶ εἰς ὑμᾶς καὶ εἰς τοὺς νόμους ὑβρικότα, βοηθῆσαι καὶ ἐμοὶ καὶ ὑμῖν αὐτοῖς. *Dem.* 21, 7. Here *μή μόνον* εἰς ἐμέ is an essential part of the condition.)

REM. 2. Later writers (e. g. Plutarch, Lucian, Arrian) often use *μή* in different kinds of accessory sentences where the older writers have *οὐ*, as in object-sentences with *ὅτι* (διότι) or *ὥς*, and in causal-sentences with *ὅτι*, *because*, and *ἐπεὶ*. Also they, much more frequently than the older writers, use *μή* with participles which merely denote a circumstance, without having an occasion in the form of the sentence (see § 206 b, R. 1).

§ 208. By *οὐδέ* or *μηδέ* (*and — not, and — even not*) a negative continuation is added, often with intensive force (*not even*). (*Ἀσωπὸς ποταμὸς ἐρρύη μέγας καὶ οὐ ῥαδίως διαβατὸς ἦν. Thuc.* 2, 5.) The connexion of two or more members into a whole is effected by *οὔτε — οὔτε, μήτε — μήτε*. (*Ἐγὼ θρασὺς οὔτ' εἰμὶ μήτε γενοίμην. Dem.* 8, 68.) A negative and an affirmative clause are coupled by *οὔτε — τέ, μήτε — τέ*, more rarely by *τέ — οὔτε*: "Ὡμοσαν οἱ τε" Ἕλληνες καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κρῆτιστοι, *μήτε* προδώσειν ἀλλήλους σύμμαχοι τε ἔσσεσθαι (*Xen. An.* 2, 2, 8).

REM. Where the negative closely coalesces with the verb into one notion, we also find *τέ — οὐ* (*μή*) for *οὔτε*: Ἀλλὰ μὴν καὶ τοῦ σώματος αὐτὸς τε οὐκ ἡμέλει τοὺς τ' ἀμελοῦντας οὐκ ἐπῆνε (*Xen. Mem.* 1, 2, 4). *Οὔτε — οὔτε — οὐδέ* (οὐδέ γε, οὐδ' αὖ), *neither — nor — no, nor yet (and also not)*. Instead of the regular distributive connexion by *οὔτε — οὔτε* (*μήτε — μήτε*), the second member has occasionally *οὐδ' αὖ* (*μηδ' αὖ*), *and on the other hand also not*, or *δέ* for *τέ*: *Οὔτ' ἄρα ἀνθρώπους ἀξίους λόγου κρατουμένους ὑπὸ γέλωτος ἕαν τις ποιῇ* (*represents*), *ἀποδεκτέον, πολὺ δὲ ἤττον, ἕαν θεοὺς* (*Pl. Rep.* 3, 388). Rare (poetical) connexions are *οὐ — οὐ, οὔτ' — οὐ*, or (where the verb is the same) the omission of the first *οὔτε*. (*Τροφὴν τε οὐδεὶς ἐδίδου καὶ αἱ Φοίνισσαι νῆες οὐδὲ Τισσαφέρης ἦκον. Thuc.* 8, 99.)

§ 209. α) A simple negative (*οὐ* or *μή*), combined with a predicate into a negative expression, is cancelled by a foregoing negative: *Οὐκ ἐμοὶ μόνῳ οὐ διεδέξατο Πολυκλῆς τὴν ναῦν* (*Dem.* 50, 68; *succeeded to me in the ship*). *Οὐδὲ τὸν Φορμίωνα Ἀντίμαχος οὐχ ὀρᾷ* (*Dem.* 36, 46; *and A. sees Ph. very well*). *Μὴ οὖν, ὅτι καὶ Λακεδαιμονίους καὶ Φωκέας ἐξηπάτησε Φίλιππος, διὰ ταῦθ' ὦν ὑμᾶς Αἰσχίνης ἐξηπάτησε, μὴ δότω δίκην* (*Dem.* 19, 77; *let not Aesch. escape the punishment*).

REM. 1. There are, however, some passages in which (by a kind of anacoluthia) an *οὐ* is inserted after an interposed sentence, merely to repeat the negative which stands immediately before the interposed sentence: *Ὅρᾶς, ὅτι ἡ σωφροσύνη οὐχ ὥσπερ ἡ ἀνδρεία καὶ ἡ σοφία ἐν μέρει τινὶ ἐκατέρα ἐνούσα ἢ μὲν σοφὴν, ἢ δὲ ἀνδρείαν τὴν πόλιν παρείχετο, οὐχ οὕτω ποιεῖ αὕτη, ἀλλὰ δι' ὅλης ἀτεχνῶς τέταται* (*Pl. Rep.* 4, 432). *Οὐδ' ἄς προσεδόκων κάλοισιν ἐγὼ πρῶτας παρέσσεσθαι δεῦρο, τὰς Ἀχαρνέων γυναῖκας, οὐχ ἤκουσιν* (*Arist. Lys.* 61).

REM. 2. *Οὐ μὰ τὸν Δι', οὐ —* (in answers): *No, by Zeus, not —*. (Also, without further addition, merely: *Οὐ μὰ τὸν Δι', οὐ μὲν δή*.)

b) A composite negation, which follows after another, simple or composite, with the same predicate, does not cancel the former, but continues it, either heightening and confirming it (e. g. οὐ — οὐδέ, *non — ne — quidem*, οὐδέ — οὐδέ, *neque — ne — quidem*, οὐ μέντοι οὐδέ, οὐ μὴν οὐδέ, *yet also not*), or distributively (e. g. οὐδείς — οὔτε — οὔτε) or repeating it with the indefinite pronominal notion (pronoun or adverb), often several times (e. g. οὐδέ — οὐδείς οὐδέν, οὐδείς οὐδενὶ οὐδέν): Μὴ λανθανέτω σε μηδὲ τοῦτο (*Xen. Cyr.* 5, 2, 36). Τί δὲ σύ; πῶς ποιήσεις; οὐδὲ γὰρ οὐδὲ τὸν σὸν ἐταῖρον δεῖ παρελθεῖν (*Pl. Phaed.* 278). Κλέαρχος ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· ἦδει γὰρ ἀπειρηκότητας τοὺς στρατιώτας· οὐ μέντοι οὐδ' ἀπέκλινε, φυλαττόμενος, μὴ δοκοίη φεύγειν (*Xen. An.* 2, 2, 16). Ἐξ οὗ τὴν πόλιν οἰκοῦμεν, οὐδείς οὔτε κίνδυνος οὔτε πόλεμος περὶ τηλικούτων τὸ μέγεθος ἡμῖν γέγονε, περὶ ὅσων νυνὶ βουλευσόμενοι συνέληλύθαμεν (*Isocr. Archid.* 7). Ἄνευ τούτου οὐδείς εἰς οὐδὲν οὐδενὸς ἂν ὑμῶν οὐδέποτε ᾄξιός (*Pl. Phil.* 19).

REM. This last repetition of the negative with the several pronominal words is only used where the negative is emphatically urged as universal; otherwise it is said: Οὐδείς πώποτε κάλλιον θάνατον ἤνεγκεν ἢ Σωκράτης (*Xen. Mem.* 4, 8, 2). Οὔτε τῶν πολιτῶν τῶν Φλιασίων οὐδείς πᾶν τι ἐπιχωριάζει τὰ νῦν Ἀθηναῖς οὔτε τις ξένος ἀφίκται χρόνου συγχροῦ ἐκείθεν (*Pl. Phaed.* 57).

With sundry verbs which contain a negative notion, and are constructed with the infinitive or acc. with inf., μή is attached to the infinitive, to give prominence to the negation (only the affirmative part of the verb being in the speaker's thoughts). (Μή with τίς becomes μηδεῖς.) Such verbs are those which denote a denial and a contradiction (ἀρνοῦμαι, ἐξαρνοῦμαι, ἐξαρνός εἰμι, ἀντιλέγω), a prohibition (ἀπαγορεύω, ἀπέειπον, ἀποψηφίζομαι, ἀποχειροτονῶ), a desisting from or a retracting of an opinion or resolution (ἀπογινώσκω, ἀποδοκεῖ, μεταγινώσκω, ἀνατίθεμαι, also ἀπεύχομαι), an acquittal (ἀπολύω, ἀφίημι), a shunning or hindering and holding back or freeing from something (εὐλαβοῦμαι, φυλάττομαι, κωλύω, διακωλύω, ἐμποδῶν εἰμι, ἐναντιοῦμαι, εἴργω, ἀπέχω, ἀφαιροῦμαι, ἀποστερῶ, σώζω, &c.), lastly, a doubting of something (ἀπιστῶ, ἀπροσδόκητός εἰμι). Τῶν ἀποκτεινάντων Εὐφρονα οἱ μὲν ἄλλοι ἡρνοῦντο μὴ αὐτόχειρες γενέσθαι, εἰς δὲ ὁμολογῇκει (*Xen. Hell.* 7, 3, 7). Ἀστυάγης ἀπηγόρευε μηδὲνα βάλλιν πρὶν Κύρος ἐμπλησθεῖν θηρῶν (*Xen. Cyr.* 1, 4, 14). Μαντινεῖς ἀπεψηφίσαντο τοῖς ἱεροῖς χρήμασι μὴ χρῆσθαι (*Xen. Hell.* 7, 4, 33). Τιμῶθεος Ἀριοβαρζάνει ἀπέργω μὴ βοηθεῖν (*Dem.* 15, 9). Πανσανίας κριθεὶς ὑπὸ τῶν Σπαρτιατῶν ἀπελύθη μὴ ἀδικεῖν (*Thuc.* 1, 128). Εὐλαβεῖσθε ταῦτα μὴ πολλῶν ἐναντίον λέγειν (*Pl. Euthyd.* 304). Οἱ διακωλύσαντες

§
210.

[§ 210.] ταῦτα μὴ γενέσθαι τίνες ἦσαν; (*Andoc.* 3, 21.) Οἱ Ἀθηναῖοι οὐ παρῆσαν ταῖς ναυσίν, ἀπιστοῦντες τὸν Σιτάλκην μὴ ἤξιν (*Thuc.* 2, 101).

REM. 1. Μή, however, is sometimes omitted (e. g. Ὀκνήσουσι, μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι, *Xen. An.* 2, 3, 9: εἰλαβοῦμαι ἐμπνεῖν, *Pl. Rep.* 10, 608), especially with verbs denoting a *holding back*, &c., and with κωλύω and its compounds, this is the most usual. On the genitive of the infinitive of the verbs which denote *holding back*, &c., with or without μή, see § 156. R. 3. With ἀντιλέγω, μεταγινώσκω, ἀντίθεμαι the omission of μή gives a different sense: μεταγινώσκω ποιεῖν, *resolve, with abandonment of my former purpose, to do.*¹

REM. 2. Verbs which denote denial, contradiction, and doubt, may also be followed by an οὐ in a sentence with ὥς, which οὐ belongs to the affirmative part of the principal verb (ἀρνοῦμαι ὥς οὐ = ἀρνοῦμαι μὴ, λέγω, ὅτι οὐ): Οἱ Ἀθηναῖοι οὐδ' αὖ μὴ ἀντίποι, ὥς οὐκ ἄδικοῖσι τοὺς ἡμετέρους (τῶν Λακεδαιμονίων) ξυμμάχους (*Thuc.* 1, 86).

§ 211. α) After a principal verb, either directly negative or denying in the form of interrogation, the negative (both the usual one and the superfluous one mentioned in the preceding paragraph) is usually put twice by μὴ οὐ, the principal negative being repeated: Οὐδεὶς οἴός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι (*Pl. Gorg.* 509; *can help being ridiculous*). Ἀδύνατα ἦν (= οὐ δυνατόν), Ἀθηναίων Ὠρωπῶν ἐχόντων, μὴ οὐ μεγάλα βλάπτειν τὸ χωρίον τὴν Εὐβοίαν (*Thuc.* 8, 60). Εἰ ἀληθὴ ταῦτα, τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνᾶναι; (*Pl. Phaed.* 72 = οὐδεμία μηχανή.) Τίνα οἶε ἀπαρνήσεσθαι (= οὐδεὶς ἀπαρνήσεται) μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; (*Pl. Gorg.* 461.) ("Ἦττων εἰμὶ καὶ τοῦ ἐτέρου ὑμῶν, ὥστε πολλοῦ δέω μὴ οὐ δύο γε φεύγειν. *Pl. Euthyd.* 297. Πολλοῦ δέω as denial.) Οὐδὲ τὸ χρηματίζεσθαι Εὐθύδημος καὶ Διονυσόδωρός φητον διακωλύειν οὐδὲν μὴ οὐ παραλαβεῖν τὴν σφετέραν σοφίαν (*Pl. Euthyd.* 301, *hinder not the receiving*). Εἰ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ὑβριζομένους ἀποθανεῖν; (*Xen. An.* 3, 1, 13.) Οὐδεὶς ἐδύνάτο κρύπτειν τὸ μὴ οὐχ ἡδέως ἂν καὶ ὠμῶν ἐσθίειν τῶν Σπαρτιατῶν (*Xen. Hell.* 3, 3, 7).

REM. Rarely μὴ alone (Οὐ δυνήσονται μὴ πείθεσθαι τοῖς Θηβαίοις, *Xen. Hell.* 6, 1, 1), except with article prefixed (τὸ μὴ, see § 156. R. 4); for here, after a denial, both τὸ μὴ and τὸ μὴ οὐ are used. With the genitive of the infinitive (τοῦ μὴ) οὐ is not added. ("Ὡστε μὴ οὐ after a principal verb negated.)

β) In the same manner μὴ οὐ stands with the infinitive after expressions denoting a disapprobation of an action thought of (therefore a demand that it should be forborne), e. g. δεινόν, αἰσχρόν, αἰσχύνῃ ἐστίν, ἀνόητον, πολλὴ ἄνοιά ἐστιν, also αἰσχύνομαι: Πᾶσιν

¹ Ἀμφισβητῶ, *maintain* (in controversy with a different opinion), e. g. ἀμφ. τὴν ἐμὴν τέχνην μείζονος ἀγαθοῦ αἰτίαν εἶναι, ἀμφ. μὴ ἀληθὴ σε λέγειν.

αἰσχύνῃ ἢν μὴ οὐ συσπουδάξῃν (*Xen. An.* 2, 3, 11). Πολλὴ ἄνοια μὴ οὐχὶ ἔν τε καὶ ταὐτὸν ἡγείσθαι τὸ ἐπὶ πᾶσι τοῖς σώμασι κάλλος (*Pl. Conv.* 210.) (More rarely simple μὴ: Σοῦ προθύμου ὄντος αἰσχρὸν γίγνεται ἐμέ γε μὴ ἐθέλειν, *Pl. Gorg.* 458.)

[§ 211.]

c) Μὴ οὐ is also sometimes put (but in Attic prose rarely) with participles, or other accessory definitions denoting an exception from the negative or quasi-negative statement of the principal sentence: Αἱ πόλεις πολλαὶ καὶ χαλεπαὶ λαβεῖν αἱ τῶν Φωκίων μὴ οὐ χρόνῳ καὶ πολιορκίᾳ (*Dem.* 19, 123). More usually: Οὐ γὰρ ἦν πράξαι μηδὲν μὴ δίδόντα δῶρα (*Thuc.* 2, 97). (In the poets here and there with the participle merely in the sense *without* (doing, &c.) where the preceding principal verb is negated: [Οὐ γὰρ ἦν μακρὰν ἔχνεον αἰτός, μὴ οὐκ ἔχων τι σύμβολον (*Soph. Oed. T.* 221).¹ Ἦικες γὰρ οὐ κενὴ γε . . . μὴ οὐχὶ δέιμ' ἐμοὶ φέρουσά τι, (*Oed. C.* 361).]

Of special negative expressions, which at the same time denote relations of connected sentences and clauses, the following are to be remarked: (1) οὐ μόνον, *not only* (ἀλλὰ), (2) μὴ ὅτι, *not to say; not merely* (μὴ ὅτι ἰδιώτης τις ἀλλ' ὁ μέγας βασιλεὺς); when a negative follows in the predicate common to both members, μὴ ὅτι denotes (*not to say not*, i. e.) *not only not* (non modo): Ἀπατούριος μὴ ὅτι δικάσασθαι ἀλλ' οὐδ' ἐγκαλέσαι μοι ἐτόλμησεν (*Isae.* 10, 1); the common negative may also be put first (οὐ — μὴ ὅτι, ἀλλ' οὐδέ): Τὸ ἱμάτιον ἢ ἄλλο τι, ὦν κέκτηται, οὐδεὶς ἂν μὴ ὅτι προῖκα δοίης ἀλλ' οὐδὲ ἔλαττον τῆς ἀξίας λαβὼν (*Xen. Mem.* 1, 6, 11). After a negative clause μὴ ὅτι is (*not to say*, i. e.) *much less* (non modo): Οὐδ' ἀναπνεῖν, μὴ ὅτι λέγειν τι δυνασόμεθα (*Xen. Conv.* 2, 26).² (3) For μὴ ὅτι, in the sense *not only* and *not only not* sometimes, but more rarely, οὐχ ὅτι is used: Τῇ τῶν Σκυθῶν βασιλείᾳ ἀδύνατα ἐξισοῦσθαι οὐκ ὅτι τὰ ἐν τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν Ἀσίᾳ ἔθνος ἐν πρὸς ἐν οὐκ ἔστιν (*see* § 209 a, R. 1), ὅ, τι δυνατόν Σκύθαις ὁμογενομένοισι πᾶσιν ἀντιστήναι (*Thuc.* 2, 97). Οὐχ ὅτι στρατηγὸς ἀλλ' οὐδ' ὁ τυχὼν ἀνθρωπος (*Dem.* 23, 155). (4) In the sense *not only not*, we have also οὐχ ὅπως: Οὐχ ὅπως εἰ ποιήσας, ἀνθ' ὧν εἰ ἔπαθες, ἀξίοίς ἡμᾶς ἀποπέμψασθαι, ἀλλ' ἀποπορευομένους ἡμᾶς οὐδὲ καταυλισθῆναι, ὅσον δύνασαι, ἐπιτρέπεις (*Xen. An.* 7, 7, 8).

§ 212.

REM. For particular constructions of the negative particles with adverbs of time or of place (e. g. οὐποτε, οὐπω, οὐκέτι, &c.), or with words which serve for transition, or to give a certain emphasis to the denial (e. g. οὐ γάρ, οὐ γὰρ ἀλλὰ, οὐ μὴν, οὐμενοῦν, οὐδήπου, οὐ δῆτα, οὐτι). see the Lexicon [and Appendix]. (So for μόνον οὐ, ὅσον οὐ, *only not*, i. e. *nearly, almost*.)

The word οὐδεὶς (μηδεὶς) and some verbs and phrases of denial (e. g. ἀπανδῶ) are sometimes by a less accurate turn of the sentence so put that in a subsequent adversative member the affirmative notion contained in them (πάντες, ἕκαστος, κελεύω, &c.) is understood. Λέγουσί τινες, ὅτι οὐδεὶς ἐκὼν δίκαιος, ἀλλ' ὑπὸ ἀνανδρίας ἢ γήρως ἢ τιως ἄλλης ἀσθενείας ψέγει τὸ ἀδικεῖν (*Pl. Rep.* 2, 366).³

§ 213.
(472, b)

[¹ But see Schneidewin *in l.* and on v. 13. Comp. *App.* 296.—H. B.]

² Also (with a single noun): μὴ τί γε (Ἄκροι πεπτευταὶ τοσοῦτοι οὐκ ἂν γένοιτο, μὴ τί δὴ βασιλεῖς γε, *Pl. Pol.* 292).

³ Ἀμελήσας, ὥνπερ οἱ πολλοὶ (νῖζ, ἐπιμελοῦνται), χρηματισμοῦ τε καὶ οἰκοδομίας καὶ στρατηγιῶν (*Pl. Apol.* 36).

CHAPTER IX.

Certain particular Irregularities of Construction.

(APPENDIX TO THE FIRST AND SECOND PARTS.)

§ 214. (*The Verb understood.*) In co-ordinate connected sentences, or in accessory sentences of the same kind which mutually correspond, the verb is often understood, to be supplied in one sentence from the other: *Σὺ μὲν τιμῆς, ἡμεῖς δὲ ἡσυχίας ἐπιθυμοῦμεν. Οὐδὲ ταῦτα οἱ παραγενόμενοι πάντα, πλὴν τὸ καθ' ἑαυτὸν ἕκαστος οἶδεν* (*Thuc.* 7, 44). *Ἰκανὸν τοῦτό μοι τεκμήριον, ὅτι ὡς ἀληθῶς μοι εὖνους εἶ, καὶ μὴν, ὅτι γε οἷος παρῆρσιάζεσθαι, αὐτὸς τε φῆς καὶ ὁ λόγος, ὃν ὀλίγον πρότερον ἔλεγες, ὁμολογεῖ σοι* (*Pl. Gorg.* 487).

REM. 1. Sometimes merely the infinitive of the preceding verb is understood after a new verb: *Τῇ αὐτῇ ἰδέα ἐκείνᾳ τε εἶχον οἱ Ἀθηναῖοι καὶ τὰ ἐνθάδε νῦν πειρώται* (*Thuc.* 6, 76). *Οὔτε πάσχοντες κακὸν οὐδὲν οὔτε μελλοντες* (*Isocr. Panath.* 103).

REM. 2. In some constructions, especially where the opposition between the other clauses of the sentence makes it plain how the words must be connected, the principal verb may be understood from the leading sentence in the accessory sentence (even the infinitive or participle, as in §§ 177, 178, may be thus understood from the verb finite in the principal sentence), rarely *vice versa*, i. e. from the accessory in the principal sentence: *Ἀργεῖοι πολεμοῦσι μὲν. ἐξ οὐπερ τὴν πόλιν οἰκοῦσι, πρὸς τοὺς ὁμόρους, ὥσπερ Λακεδαιμόνιοι· τοσοῦτον δὲ διαφέρουσιν, ὅσον ἐκείνοι μὲν πρὸς ἥπτους αὐτῶν, οὗτοι δὲ πρὸς κρείττους* (*Isocr. Phil.* 51). *Φιλεῖν οἴεσθε δεῖν, οὗσπερ ἂν καὶ ὁ βασιλεὺς* (viz. *φιλῇ*). (*Isocr. Nic.* 60). *Ἀνεχώρησαν καὶ οἱ Ἀθηναῖοι, ἐπειδὴ καὶ τοὺς Λακεδαιμονίους εἶδον* (viz. *ἀναχωροῦντας*, *Thuc.* 3, 16). *Εἰ δὴ τῷ σοφώτερός του φαῖνν εἶναι, τοῦτ' ἂν* (viz. *σοφ. εἶναι φαῖνν*), *ὅτι οὐκ εἰδὼς ἱκανῶς περὶ τῶν ἐν Ἀίδου οὕτω καὶ οἴομαι οὐκ εἰδέναι* (*Pl. Apol.* 29).¹

REM. 3. Sometimes the verb is understood, from the preceding sentence, in a sentence which is not grammatically connected with it, as in an appended remark in hypothetical form with *ἂν* (§ 139 c), or in an explanation and statement of the reason with *γάρ*. *Τοῖναντίον ὑπομνήσω ὑμᾶς ἢ οἱ πολέμοι σφισιν αὐτοῖς παρακελεύονται· οἱ μὲν γάρ, ὅτι περὶ πατρίδος ἔσται ὁ ἀγών, ἐγὼ δέ, ὅτι οὐκ ἐν πατρίδι* (*Thuc.* 6, 68).

REM. 4. Sometimes in two connected (or opposed) sentences, the verb of the first member supplies to the second a verb of kindred meaning capable of being comprehended under the same general notion (zeugma): *Πλάτων ὅδε, ᾧ ἄνδρες*

¹ *Σὺ νῦν μ', ἀδελφέ, μή τις Ἀργείων κτάνη*, *Eur. Or.* 1037; *κτάνε* from *κτάνη*.

Ἀθηναῖοι, καὶ Κρίτων καὶ Κριτόβουλος κελεύουσί με τριάκοντα μῶν τιμήσασθαι, αὐτοὶ δὲ ἐγγυᾶσθαι (viz. βούλονται, *Pl. Apol.* 38).

(*Ellipsis of the Verb.*) α) The verb *ἐστίν* or *εἰσίν* (third person in the indicative) is often omitted in short and pithy sayings, not only in the principal sentence, but also in simple and concise accessory sentences, e. g. declarative object-sentences, interrogative sentences, relative sentences (especially with *ὅσος*). Note in particular the frequent omission of *ἐστίν* with the gerundive (see § 84 a), and with adjectives in the neuter, and certain substantives with which it forms an impersonal expression to which an infinitive is attached, e. g. ὦρα, ἀνάγκη, ἐλπίς, οὐ σχολή. Οὐκ ἀσφαλεῖς αἱ μεγάλαι εὐτυχίαι. "Ορα, εἴ σοι βουλομένῳ ἂ λέγω (*Pl. Rep.* 2, 358. On βουλομένῳ σοί ἐστίν, see § 38 d). "Ἐνιοὶ τῶν πρεσβυτῶν τὸ γῆρας ὑμνοῦσιν, ὅσων κακῶν σφισιν αἴτιον (*Pl. Rep.* 1, 329). Ἀπὸ τῶν ἡρώων ἀρξάμενοι, ὅσων λόγοι λελειμμένοι, μέχρι τῶν νῦν ἀνθρώπων (*Pl. Rep.* 2, 366). Ἀξίον καὶ τῶν προγόνων τῆς ἀρετῆς μεμνήσθαι. Οὐ σχολὴ κάμνειν (*Pl. Rep.* 2, 406). (Ἰωνία, Πελοπόννησος, νῆσοι, ὅσαι ἐντὸς Πελοποννήσου καὶ Κρήτης, *Thuc.* 2, 9. Ἀλκιβιάδης ἡρώτα, ὅπου Ἀγάθων, *Pl. Conv.* 212. Omission of *ἔστι* in the sense *is* in respect of place, *is to be found, lies, &c.*) (On οὐδεὶς ὄστις οὐ, see 105 b, R.)

REM. 1. In the first or second person *εἰμί* is rarely omitted, viz. in quite simple principal sentences: Σοὶ οὐκ ὀλίγοι τῶν νέων πλησιάζουσιν, καὶ δικαίως· ἄξιός γάρ τ' ἄλλα καὶ γεωμετρίας ἕνεκα (*Pl. Theæt.* 143, *for thou art worthy*). (With the adjective *ἔτοιμος* it occurs more frequently: Λεκτέον, ἐπειδὴ καὶ σὺ ἔτοιμος ἀκολουθεῖν, *Pl. Pol.* 277.)

REM. 2. The subjunctive third person singular *ῆ* is now and then omitted after the relative with *ὥν*: Παρὰ τούτων κομίζονται, ὧν ἂν αὐτοῖς χρεία (*Pl. Rep.* 2, 370).

β) Other verbs are omitted only in proverbs and similar expressions, where the object or some other accompanying definition points to the verb to be supplied: γλαῦκ' εἰς Ἀθήνας (ἄγειν). Ἄνω οἱ ποταμοί. Also a verb denoting *to do*, or *to be done*, *to happen*, is omitted in certain frequent forms of interrogation with *τί*, e. g. *Δόλε τι;* (βούλει ποιῶ), and especially *τί δέ, εἰ* —; as also an imperative which denotes in general an action or speech, with *μὴ οὕτω, μή μοι οὕτω*, and with *μή μοι* with an accusative (§ 32). (Μή, πρὸς σέ γονάτων, § 77, 3 d.)

REM. 1. Especially note the omission of the notions of doing, or being done, with *οὐδὲν ἄλλο ἢ* (Οὐς φάμεν μανθάνειν, οὐδὲν ἄλλο ἢ ἀναμνησκονται, *Pl. Phæd.* 76), whence this expression is sometimes used quite adverbially in the sense *only, merely*. (Τί ἄλλο ἢ —, *what else than* —! Ἄλλο τι ἢ — ἄλλο τι —, see § 199 b.)

REM. 2. Quite distinct from the ellipsis of a single word in definite form, in the Greek as in other languages, are the phrases (derived from the language of common life) in which originally an entire clause of the thought present to the mind is omitted, but intimated by a single particle referring to it, or by some

[§ 215.] other word, or by the general form of the speech; as in Greek by τὸ δέ (§ 188, R. 7), by the use of ἀλλά in the beginning of a speech, or in certain constructions with other particles (οὐ γὰρ ἀλλά, &c.), by ὥς with the indicative future in replies with assurance (Ὡς οὕτως ἀμφὶ τῷδ' ὑγρὴν θήσει κόιν, *Eur. Phœn.* 1664; *think, say, do, what thou wilt; for* —), &c. Of such ellipses the Lexicon must supply the explanation.

§ (Anacoluthia.) Anacolutha, or sentences which deviate from the strict continuation, in regular grammatical connexion, of the form in which they set out, are not rare in the Greek authors, though more frequent and harsh in certain authors who either (as Plato) imitate the freedom of oral discourse, or (as Thucydides) write, on the whole, in an embarrassed and perplexed style. They are caused, partly, by the circumstance, that instead of the form for which the beginning was calculated, in the further progress of the sentence, some other form is chosen as being more convenient and more impressive, or is induced through the use of other expressions; partly, by the intervention of side-remarks and parentheses, especially when these are carried to a greater length than usual, whereby the connexion of the discourse is obscured, or its continuation in the same form rendered difficult. Where the *anacoluthon* is caused in this last way, i. e. by an interruption through interposed matter, the last part is often attached to what goes before by repetition of some words from the beginning, or by repetition, in a different grammatical form, of what has been already said—often, at the same time, by the particles οὖν (*then; as I was saying*), δὴ (*well then*) or δέ, sometimes not so. Ἐπεὶ δὲ θορύβου τε ἦσθετο Ξενοφῶν καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σευθην, κατέμαθεν, ὅτι τούτου ἔνεκα τὰ πυρὰ κεκαυμένα εἶη τῷ Σεύθῃ πρὸ τῶν προφυλάκων, ὅπως οἱ μὲν φύλακες μὴ ὀρώντο, ἐν τῷ σκότει ὄντες, οἱ δὲ προσιόντες μὴ λανθάνοιεν, ἀλλὰ διὰ τὸ φῶς καταφανείς εἶεν —, ἐπεὶ δ' ἦσθετο, προπέμπει τὸν ἑρμηνέα κτλ. (*Xen. An.* 7, 2, 18 sqq. Repetition without change, merely because of the numerous interposed clauses. The δέ of the commencement repeated with it.¹) Τὰ δ' αὖ τῶν στρατιωτῶν ὅποτε ἐνθυμοίμην ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδεὶς ἡμῖν μετεῖη, εἰ μὴ πριαίμεθα. ὅτου δ' ὠνησόμεθα, ἥδειν ἔτι ὀλίγους ἔχοντας, ἄλλως δὲ πῶς πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνουμένους, ὄρκους ἤδη κατέχοντας ἡμᾶς,—ταῦτ' οὖν λογιζόμενος ἐνίστε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον (*Xen. An.* 3, 1, 20. Repetition with change, and οὖν). Ταῦτά τε εὖ λέγεις, ὦ Συμμία, καὶ τὰς πρώτας ὑποθέσεις, καὶ εἰ πισταὶ ὑμῖν εἰσιν, ὁμῶς ἐπισκεπτέαι

¹ Repetition of a conjunction alone: Δέδοικα, μή, ἂν ἅπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθένους βιοτεύειν καὶ Μήδων δὲ καὶ Περσῶν καλαῖς τε καὶ μεγάλας γυναῖξιν ὀμιλεῖν, μὴ ὥσπερ οἱ Λωτοφάγοι ἐπιλαθόμεθα τῆς οἴκαδε ὁδοῦ (*Xen. An.* 3, 2, 25).

σαφέστερον (*Pl. Phaed.* 107. Plato began as if he meant to say ἐπισκεπτόν, but then he has been led to say ἐπισκεπτάται, because of the clause εἰ καὶ πισταὶ εἰσιν). Βουλόμενος δὲ Κῦρος κατάσκοπόν τινα πέμψαι ἐπὶ Λυδίας καὶ μαθεῖν ὅτι πρίττοι ὁ Ἀσσύριος, ἔδοξεν αὐτῷ ἐπιτήδειος εἶναι Ἀράσπας ἐλθεῖν ἐπὶ τοῦτο (*Xen. Cyr.* 6, 1, 31).¹ Κακῶν δ' αἰτίον φάναι θεόν τινα γίγνεσθαι, ἀγαθὸν ὄντα, διαμαχετόν παντὶ τρόπῳ μὴ τέ τινα λέγειν ταῦτα ἐν τῇ αὐτοῦ πόλει, εἰ μέλλει εὐνομήσεσθαι, μὴ τέ τινα ἀκούειν (*Pl. Rep.* 2, 380; properly φάναι ought to have been followed merely by οὐκ ἑατέον, or a similar expression, but the whole is repeated and its sense developed more in detail). Κατανοῶν δὲ ὁ Κῦρος, ὡς εὖ μὲν αὐτῷ εἶχον οἱ στρατιῶται πρὸς τὸ δύνασθαι στρατιωτικούς πόρους φέρειν, εὖ δὲ τὰς ψυχὰς πρὸς τὸ καταφρονεῖν τῶν πολεμίων, ἐπιστήμονες δ' ἦσαν τὰ προσήκοντα τῇ ἑαυτῶν ἑκάστος ὀπλίσει, καὶ πρὸς τὸ εὖ πείθεσθαι δὲ τοῖς ἄρχουσιν ἑώρα πάντας εὖ παρεσκευασμένους, — ἐκ τούτων οὖν ἐπεθύμει τι ἤδη πρὸς τοὺς πολεμίους πράττειν (*Xen. Cyr.* 3, 3, 9; after κατανοῶν it ought properly to have gone on in the participle thus: καὶ πρὸς τὸ εὖ π. δέ — ὁρῶν, but this is detached from the form with which the period commenced, and is put as a new principal sentence, whence the resumption is made by the words ἐκ τούτων οὖν). Ἐπειτα δέ — ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἧν εἰδῆτε, ὡς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάντων δεινῶν οἱ ἀγαθοὶ ἐλθόντων μὲν γὰρ Περσῶν παμπλήθει στόλῳ ὡς ἀφανιούντων αὖθις τὰς Ἀθήνας, ὑποστήναι αὐτοῖς Ἀθηναῖοι τολμήσαντες ἐνίκησαν αὐτούς (*Xen. An.* 3, 2, 11; the sentence commenced by ἔπειτα is quite abandoned, and its purport attached by the words γάρ (ἐλθοντων γάρ) to the parenthetic sentence. Cf. *Pl. Rep.* 4, 428 a, where after ὥσπερ εἰ the corresponding demonstrative clause does not simply follow).

REM. 1. A particular kind of anacoluthon consists in an inaccurate use of the co-ordinate connexion by τέ — καί, οὔτε — οὔτε, μέν — δέ (besides the lesser deviations assigned in § 185 a, R. 5, § 188, R. 5, and § 208, R. 1). Sometimes, namely, there are attached to the first member such interposed sentences and remarks, that the connexion of the speech is broken, and the second member is then given in a different form: Οὔτε τοὺς πονηροὺς ὁρῶ φίλους ἀλλήλοις δυναμένους εἶναι· πῶς γὰρ ἂν ἡ ἀχάριστος ἢ ἀμελεῖς ἢ πλεονέκται ἢ ἄπιστος ἢ ἀκρατεὺς ἄνθρωπος δύναιτο φίλοι γενέσθαι; Οἱ μὲν οὖν πονηροὶ πάντως ἔμοιγε δοκοῦσιν ἀλλήλοις ἐχθροὶ μᾶλλον ἢ φίλοι πεφυκέναι. Ἀλλὰ μὲν, ὥσπερ σὺ λέγεις, οὐδ' ἂν τοῖς χρηστοῖς οἱ πονηροὶ ποτε συναρμύσειαν εἰς φίλων· πῶς γὰρ, κτλ. (*Xen. Mem.* 2, 6, 19; after

¹ So, not unfrequently, a sentence begins with a participle in the nominative referred to the properly acting subject, though afterwards this comes to stand in a different case, especially with δοκεῖ, ἔδοξεν (e. g. *Pl. Apol.* 21).

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216.]

Οὔτε τοὺς ποιητοὺς, κτλ., we should expect οὔτε τοῖς χρηστοῖς τοὺς ποιητοὺς or some similar form). In this manner it is not uncommon for the co-ordinate connexion of two members to be broken, which members should belong to a preceding principal sentence, and then the second member enters as a principal sentence (sometimes with no particular inducement in the connexion of the sentence, but with the view of adding something to the second member, or to give it an easier form); especially in this manner after a circumstance denoted by a participle the second member follows as *verbum finitum*: Γενομένης ἐκκλησίας ἐλέχθησαν τοιοῦδε λόγοι ἀπὸ τε ἄλλων, τῶν μὲν πιστευνόντων τὰ περὶ τῆς στρατείας τῆς τῶν Ἀθηναίων, τῶν δὲ τὰ ἐναντία λεγόντων, καὶ Ἑρμοκράτης ὁ Ἑρμωνος παρελθὼν αὐτοῖς ἔλεγε καὶ παρήγει τοιαῦδε (*Thuc.* 6, 32; we should expect ἀπὸ τε ἄλλων — καὶ ἀφ' Ἑρμοκράτους τοῦ Ἑρμωνος). Ἐπεὶ παρσκευάζετο ἡδὴ Κύρος ὡς ἀπίων, παρὴν ὁ Γαδάτας ἄλλα τε δῶρα πολλὰ καὶ παντοῖα φέρων καὶ ἄγων καὶ ἵππους δ' ἦγε πολλοὺς, ἀφελόμενος τῶν ἑαυτοῦ ἵππῶν (*Xen. Cyr.* 5, 4, 29). Οἱ Βοιωτοὶ ἐστράτευσαν ἐπὶ τὸ Δῆλιον καὶ προσέβαλον τῷ τειχίσματι, ἄλλω τε τῷ τρόπῳ πειράσαντες καὶ μηχανὴν προσήγαγον, ἥπερ εἶλεν αὐτὸ, τοιάνδε (*Thuc.* 4, 100). Οἱ Ἀθηναῖοι νόσφ' ἐπιέζοντο κατ' ἀμφοτέρα, τῆς τε ὥρας τοῦ ἐνιαυτοῦ ταύτης οὔσης, ἐν ἣ ἀσθενοῦσιν ἄνθρωποι μάλιστα, καὶ τὸ χωρίον ἅμα, ἐν ᾧ ἐστρατοπεδεύοντο, ἐλώδες καὶ χαλεπὸν ἦν (*Thuc.* 7, 47 = καὶ τοῦ χωρίου — ἐλώδους ὄντος). (Often in poets, e.g. δυσχραλία τ' ἄμορφος ὁμμάτων τ' ἀπὸ φόνου σταλαγμοὶ σὴν κατέσταζον γένυν. *Eur. Hec.* 240, and in Herodotus.) (Εὐφρονίου υἱὸς ὅδε ἐστίν, ἀνδρός, οἷον καὶ σὺ τοῦτον διηγεί, καὶ ἄλλως εὐδοκίμου καὶ μέντοι καὶ οὐσίαν μάλα πολλὴν κατέλιπεν. *Pl. Theat.* 144 = καταλιπόντος. Transition from an adjective to an independent sentence.)¹ Sometimes, where a leading term common to both members precedes them both, the connexion is disturbed by the insertion of a new leading term instead of this in the second member: Οἱ Λακεδαιμόνιοι ἐς τὴν Ῥόδον τὴν γνώμην εἶχον πλεῖν, ἐλπίζοντες νῆσόν τε οὐκ ἀδύνατον καὶ ναυβατῶν πλήθει καὶ περὶ προσάξεσθαι, καὶ ἅμα ἡγούμενοι αὐτοὶ δυνατοὶ ἔσεσθαι, Τισσαφέρην μὴ αἰτούντες χρήματα, τρέφειν τὰς ναῦς (*Thuc.* 8, 44; where it might have been simply said: ἐλπίζοντες νῆσόν τε προσάξεσθαι καὶ αὐτοὶ δυνατοὶ ἔσεσθαι. So frequently in Thucydides. Often the new leading term is necessary, so that the partition by τέ — καί or μὲν — δέ ought properly to have been applied to the two leading terms, not to the accessory definitions, e.g. here ἐλπίζοντες τε — καὶ ἅμα ἡγούμενοι. Hence τέ seems to be transposed.) Ἐν τῇ ὑστεραίᾳ ἐκκλησία μετέγνωσαν Ἀθηναῖοι (*the Athenians changed their mind and determined*; § 210, R. 1), Κερκυραίοις ξυμμαχίαν μὲν μὴ ποιῆσθαι (*to make indeed no public offensive and defensive alliance with the C.*), ὥστε τοὺς αὐτοὺς ἔχθρους καὶ φίλους νομίζειν (εἰ γὰρ ἐπὶ Κόρινθον ἐκέλευν σφισιν οἱ Κερκυραῖοι ξυμπλεῖν, εὐλόγῃ ἂν αὐτοῖς αἱ πρὸς Πελοποννησίου σπονδαί) ἐπιμαχίαν δὲ ἐποιήσαντο, τῇ ἀλλήλων βοηθεῖν (*Thuc.* 1, 44).

REM. 2. Sometimes an anacoluthon is caused by the circumstance that the writer, as he proceeds, has in his thoughts an expression, the sense of which is contained in what goes before, though the expression itself is not there used, and continues the passage conformably with this (the construction πρὸς τὸ σημαίνον, according to the thing signified, not according to the words, especially in poets and in complicated prose): Καὶ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο. Ἀθηναῖοι μὲν δυοῖν νεοῖν ἐναντίαν αἰετὴν τὴν νῆσον περιπλέοντες τῆς ἡμέρας (τῆς δὲ

¹ Οἱ ξύμμαχοι Ὀρχόμενον ἐπολιόρκουν, βουλόμενοι ἄλλως τε προσγενέσθαι σφίσι καὶ ὁμηροὶ ἐκ τῆς Ἀρκαδίας ἦσαν αὐτόθι ὑπὸ Λακεδαιμονίων κείμενοι (*Thuc.* 5, 61, = καὶ ὅτι ἦσαν).

νυκτὸς ἀπασαι περιώρμουν· Πελοποννήσιοι δ' ἐν τῇ ἡπείρῳ στρατοπεδευόμενοι καὶ προςβολὰς ποιούμενοι τῷ τείχει (*Thuc.* 4, 23; as if ἀμφότεροι ἐπολέμουν preceded). [§ 216.] Καὶ τοῖς Συρακοναίοις κατάπληξις οὐκ ὀλίγη ἐγένετο, εἰ πέρας μὲν ἔσται σφίσι τοῦ κινδύνου ὁρώντες οὔτε διὰ τὴν Δεκέλειαν τειχιζομένην οὐδὲν ἦσσαν στρατὸν ἴσον τῷ προτέρῳ ἐπεληλυθῶτα τὴν τε τῶν Ἀθηναίων δύναμιν πανταχόσε πολλὴν φαινομένην (*Thuc.* 7, 42). Ἡ οἰωγὴ ἐκ τοῦ Πειραιῶς διὰ τῶν μακρῶν τειχῶν ἐς ἄστὺ διήκεν, ὁ ἕτερος τῷ ἐτέρῳ παραγγέλλων ὥστ' ἐκείνης τῆς νυκτὸς οὐδεὶς ἐκοιμήθη, οὐ μόνον τοὺς ἀπολωλότας πενθοῦντες ἀλλὰ πολὺ ἔτι μᾶλλον ἑαυτοὺς τὰ ἔσχατα πείσεσθαι νομίζοντες (*Xen. Hell.* 2, 2, 3 = πάντες διηγρύπνουν). Ὅτω γὰρ ὤφθην εὐτυχούσ', αἰδῶς μ' ἔχει, ἐν τῷδε πότμῳ τυγχάνουσ', ἵν' εἰμὶ νῦν (*Eur. Her.* 970 = αἰδοῦμαι). Οὐ λειπτέον τὴν τάξιν ἀλλὰ καὶ ἐν πολέμῳ καὶ πανταχοῦ ποιητέον ἃ ἂν κελύη ἡ πόλις καὶ ἡ πατρίς, ἣ πείθειν αὐτὴν ἢ τὸ δίκαιον πέφυκε (*Pl. Crito*, 51, as if ποιεῖν δεῖ, not ποιητέον, had preceded). Ἐνέπω σε ἀφ' ἡμέρας τῆς νῦν προσανδᾶν μήτε τοὺςδε μήτ' ἐμέ, ὡς ὄντι γῆς τῆςδ' ἀνοσίῳ μιάστορι (*Soph. El. R.* 351), as if it had first been said ἐννέπω σοι, *I command thee*, not σέ, *I command that thou*).

REM. 3. Now and then an interchange takes place between a remark to a leading sentence inserted with ὥς, and a principal sentence with object-sentence annexed: Ὡς ἐγώ, ἀπὸ τοῦ αὐτομάτου χθές ἤκουτος πλοίου, ἤκουσά τινος, ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἄρμοστὴς μέλλει ἤξειν πλοῖα ἔχων καὶ τριήρεις (*Xen. An.* 6, 2, 18 = either Ὡς — ἤκουσά τινος, Κλέανδρος μέλλει —, or ἤκουσά τινος, ὅτι — without ὥς).

PART III.

THE ORDER AND POSITION OF WORDS AND SENTENCES.

§ 217. *a)* THE position of words in Greek, as in Latin, is, in detail, less (431, 544.) tied down to fixed and definite rules than in English and other modern languages, and rests, in great measure, on the emphasis which is meant to be laid on the several words according to the sense of the passage, and at the same time on the consideration of euphony. The simplest order is, that the subject, with all that belongs to it, stands first, and then the predicate, viz. either the verb last, with all remaining definitions (object, &c.) between, or the verb first, and then the other definitions: *Τισσαφέρνης διαβάλλει Κύρον πρὸς τὸν ἀδελφόν.* These definitions are arranged among themselves according to their importance and their connexion with the verb. Interrogative sentences begin with the interrogative pronominal word or particle, accessory sentences with the conjunction or the relative word.

b) For the sake of emphasis, a deviation from the simple order of the words takes place, such that the word which expresses the most important notion is advanced to the beginning, or sometimes kept back to the end of the sentence: *Ἐπηγάγοντο δὲ τοὺς Θηβαίους καὶ ἀνέωξαν τὰς πυλὰς Πλαταιέων ἄνδρες. Ναυκλείδης τε καὶ οἱ μετ' αὐτοῦ* (*Thuc.* 2, 2). *Παρεσκευάζοντο δὲ καὶ οἱ Λακεδαιμόνιοι* (*Thuc.* 2, 7). Kindred or opposed terms are made to stand out prominently by juxta-position.

REM. 1. One or more words conveying a notion on which there is a special emphasis may also stand before the interrogative word, as also before a relative which refers to a demonstrative following, and before a conjunction if the subordinate sentence begins the period: *Περὶ δὲ τοῦ πολέμου τί ὑμῖν δοκεῖ; Περὶ δὲ τοῦ πολέμου ἃ ἔλεγε, ὁμολογῶ ἀληθῆ εἶναι. Οἱ δὲ τῶν Ἀργείων ἄνδρες, ἀκούσαντες, ἐπεὶ δὲ ἀνήμεγκαν τοὺς λόγους ἐς τε τὰς ἀρχὰς καὶ τὸν δῆμον, ἐψηφίσαντο Ἀργεῖοι καὶ ἄνδρας εἵλοντο δώδεκα* (*Thuc.* 5, 28). But in prose the *verb* may never stand before the relative or conjunction.

REM. 2. Between two connected words, sometimes a third is inserted which is less prominent, or which belongs at the same time to both: *Διὰ τὴν Δαρειὸν τελευτὴν καὶ Ἀρταξέρξου.* § 217. 1

a) A genitive or an adjective to a substantive without article stands first with some emphasis, and because of the opposition: *εὖζωνος ἀνὴρ, τῆς πατρίδος σωτήρ*, otherwise usually afterwards: *ἀνὴρ ἀγαθός*. For the order of the adjectives, of the genitive, and other additions to substantives with the article, see the doctrine of the article (Part I. Chap. II.). Sometimes the definitions belonging to a substantive are detached from it by the circumstance, that the substantive itself, or its definitions, are drawn off, with emphasis, to the beginning or end of the sentence, provided no obscurity or ambiguity is thereby occasioned, especially with the verb in the middle place: *Ἐρῶ, ἃ παρὰ σοφωτάτων ἤκουσά ποτε ἀνδρῶν καὶ ἐμπειροτάτων. Τούτων τῶν ἀνδρῶν οὐδὲ τὰ ὀνόματα οἶδα.* (Τῶν βαρβάρων τινὲς ὑπέειπον. *Xen. An. 2, 5, 32.* Τῶν ἀφ' Ἑρακλέους τῶν πεφυκῶτων. *Isoer. Phil. 76.* Other peculiarities of position in the partitive genitive may be seen in § 50 a. R.) § 218.

b) Adverbs belonging to the verb stand either next to it (before it, if it closes the sentence), or, in case of special emphasis, in the beginning or at the end of the sentence; sometimes they are inserted without emphasis between other accessory definitions which are made prominent. Adverbs belonging to adjectives usually stand before them; adverbs of degree, and οὕτω, rarely stand after them (*πεφυκὼς οὕτως*, *Pl., βελτίον πολὺ, ὕστερον οὐ πολλῶ, γενναῖος πάνν, καλὸς λίαν. Pl.*). (*Μάλα γέ τινες ὀλίγοι, Pl. Rep. 7, 531. Μάλα καὶ ἄνδρες ἀλκιμοι, Xen. Hell. 6, 2, 37.*)

c) On the placing of prepositions, see § 80.

a) The indefinite pronoun *τίς* and the indefinite correlative adjectives (*ποιός, ποσός*) and adverbs (*πώς, &c.*) can never begin a sentence. § 219.

b) The particles *ἄρα, αὖ, δέ, δή, γάρ, μέν, μὴν, νύν, οὖν, τέ, τοί, τοίνυν*, which in various ways connect sentences, form transitions, or give prominence to particular notions, never stand at the beginning of a sentence, but always after one or more words, to which, in part, they closely adhere; so *αὖν*. See the Lexicon [and Appendix], and on *δέ, τέ, μέν*, § 185, R. 4, and § 188, R. 1; on the position of *αὖν*, § 139. So *γέ* always after the word to which it gives prominence (limiting and restrictive), or after the first of several, when it thus belongs to a set of words taken together (*κατὰ γε τὸν σὸν λόγον, Pl. Gorg. 471: εἶπερ γε, ὦ φίλε, ἄδικος, Pl. ibid.*).

REM. But in the parenthetic insertion of *φημί* (see c) the words mentioned under a and b are sometimes put first, the interposed matter coalescing, so to say, with the rest of the sentence: *Τί οὖν. ἂν φαίη ὁ λόγος, ἔτι ἀπιστεῖς; (Pl. Phæd. 87.) Ἐδοξε, πού φησι, τῇ βουλῇ ἢ τῷ δήμῳ (Pl. Phæd. 258).*

§ 219.] c) The verb *φημί* is put, when a person's own words are reported, by preference after one or more words of the speech reported: *Καὶ ὁ Σωκράτης, "Ἰνα τοίνυν, ἔφη. μὴ ἀμφίβολον ἦ, ὀρίσατέ μοι, μέχρι πόσων ἔτων δεῖ νομίζειν νέους εἶναι τοὺς ἀνθρώπους* (*Xen. Mem.* 1, 2, 35. More rarely: *Καὶ ὁ Σωκράτης ἔφη. "Ἰνα —*, for *εἶπεν "Ἰνα —*). When to the *φημί* thus used its subject is given, this stands by preference after it: *Τί οὖν, ἔφη ὁ Σωκράτης, ποιητέον σοι δοκεῖ; more rarely ὁ Σωκράτης ἔφη.* (Separated: *Ἐὶ δὲ μὴ ταύτη γε, ἔφη, περὶ θη, ὧ Σιμμία, ὁ Σωκράτης, σκέψαι, ἐὰν τῇδὲ πῇ σοι σκοπούμενον συνδόξῃ.* *Pl. Phæd.* 73.)

REM. The position of the words in poetry has various freedoms for which no rules can be given in this place.

§ 220.] In Greek, as in Latin, accessory sentences of every kind may be inserted into every principal sentence, by which means, as also by the position of the relative clauses before the demonstrative, a manifold and diversified variety is obtained in the structure of the period: in which the main thing to be considered is, that every accessory sentence should be inserted in its proper place, i. e. precisely where the thought or statement contained in it naturally presents itself to one's mind, and, especially in the historical style, that the succession of time and the causal connexion of the several parts of the action and of the circumstances, should be carefully observed.

REM. When a dependent sentence, especially interrogative, is drawn to the beginning, either by a pronoun referring to what goes before, or by the emphasis and an antithesis, either the whole leading sentence, if it be short, or some words of it, may be inserted before the interrogative word or the conjunction: *Τὰ τῶν πολεμίων, σαφῶς, ὕπως ἔχει, ἐρῶ.*

APPENDIX.

ON THE USE AND MEANING OF THE PARTICLES.

THE office of the particles is either (1) adverbial, i.e. as they are used to denote certain modifications, qualifications, or affections of the assertion, or of one or more of its terms (viz. affirmation and denial; absoluteness and conditionality; concession and opposition; confirmation and limitation; parity and disparity, &c.), or (2) conjunctive, as they serve for connexion of sentences or terms of sentences. The two uses at so many points run over into each other, that it will be more convenient, for the purpose of this Appendix, to comprise the subject under one general view. As the principal uses of conjunctions have been already described in Chapter VII., the adverbial, which is also the original, use will here principally come under consideration.

καί, connected by its origin with the form *κο-* of the relative and interrog. pronoun, is therefore cognate with *que* and *τε*, which are forms of the *same* pronoun, but as indefinite. Hence the primary force of the combination *τε — καί* is *anywhere (some-where), any-how, &c. — where, how (so), &c.*; of *καί — καί*, *where, how, &c. — where (there), how (so)*. Of *καί*, as conjunction, see § 185. As adverb, *etiam, also, too*, it denotes increase by accession.

The adverbial *καί* corresponds to another *καί* sometimes expressed, but as often left to be understood. *Καὶ ὁ Σωκράτης ταῦτα ἔλεξεν, Socrates, too, said this*, i.e. *καὶ οἱ ἄλλοι* (or the like) *καὶ ὁ Σ.*, originally *where the others, there S.* So in *οὐ μόνον ἀλλὰ καὶ —*, the full construction is *οὐ μόνον, ἀλλὰ [καὶ —.] καὶ —, not only —, but [where —,] there —*.

In *ὥσπερ* (or other relatives) *καὶ —, καὶ —: εἴπερ καὶ — καὶ —*: the original parataxis *καὶ — καὶ* is taken into the syntactic form, i.e. *καὶ ὁ Σ. καὶ οἱ ἄλλοι*, united with *ὥσπερ οἱ ἄλλοι, οὕτως ὁ Σ.*, gives the form *καὶ ὁ Σ. ταῦτα ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι, S. also said this, as did also the others*.

Where both clauses are expressed, the *καί* is often omitted in one or other: the first, when in conceiving the first clause the speaker has not the second clause or its *καί* distinctly present to his thoughts; thus, *ὁ Σ. ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι*: the second, when he means to make the first more weighty than the other, *καὶ ὁ Σ. ταῦτ' ἔλεξεν, ὥσπερ οἱ ἄλλοι*. Often, also, the *καί* seems to be drawn over by a kind of attraction from the clause in which the thought would rather seem to demand its presence, to the other: thus, *στρατεύονται μεθ' ὧνπερ καὶ οἰκοῦσι*, for *with those they live with, they also take the field*; *ὁ Σωκράτης, εἴπερ τις καὶ ἄλλος*, where we should say, *καὶ ὁ Σ., εἴπερ τις ἄλλος*.—In like manner it is often with-

[§ 223.] drawn from the (preceding) temporal or conditional secondary sentence to the (following) primary, to denote immediate sequence: it may then be rendered *immediately, forthwith*: *Διτὰρ ἐπεὶ δειπνήσε —, καὶ οἱ πλησάμενος δῶκε σκύφον, Od. 14, 112, after he had supped —, he also (forthwith) filled the cup and presented it to him.* So in Hom. *εἰ — καὶ, and ὅτε — καὶ τότε.* *Ὡς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς, Thuc. 2, 93, for ὡς καὶ, simulatque: simulac decretum est ab iis continuo discesserunt.* (In these instances the original relative and demonstrative force of *καὶ* is distinctly perceptible.)

As the relative clause is often omitted, e. g. *καὶ ὁ Σ. ἔλεξεν* (viz. *ἅπερ οἱ ἄλλοι*), so is often the demonstrative clause: *Πῶς οὖν, ἔφη, τῷ ἀρρύθμῳ σώματι ἀρμόττοντα τῶν θώρακα εὐρυθμον ποιεῖς; Ὡσπερ καὶ ἀρμόττοντα, ἔφη* (sc. *οὕτω καὶ εὐρυθμον*). *Xen. Mem. 3, 10, 11.*

§ 224. In the single clause, it depends upon the nature of the unexpressed clause whether the *καὶ* heightens (aggravates) or lowers (extenuates): *even* = after all, in addition to all the rest, or *even* = but (so much as) independently of all the rest. In rendering this particle it is sometimes necessary to add to, or even substitute for, the literal rendering of the *καὶ*, some other particle or adverb. Thus:

a) really, indeed: *Ἦνπερ καὶ φρονῶν φαῖνη, ὥσπερ λέγεις πρὸς ἡμᾶς, if you make it good that [besides professing] you also (really) entertain the sentiments you profess (or, that you do' entertain).*

b) even him- (her-, it-) self: age —: and that —: Καὶ ἂν Διὶ πατρὶ μάχοιτο. So καὶ λίην, καὶ κάρτα, καὶ πάνυ, καὶ πολὺς, καὶ πᾶς.

c) still, yet, with comparatives and in some other cases: καὶ μᾶλλον, yet more, καὶ ἀμείνονας ἵππους, still better horses, πολλοῦ γε καὶ δέω, I still want much of' = far from it; καὶ ἄλλοτε, καὶ πάλιν, καὶ τρίς, &c., ἔτι καὶ νῦν, καὶ ὀψέ (late though it be, yet still), καὶ ἔπειτα, καὶ δῆ: καὶ ὥς, καὶ οὕτως, still even so, for all this.

d) even already (without going further): *Ἄλλ' ἀρκέσει καὶ ταῦτα, this already (of itself) will suffice. καὶ αὐτως* (Hom.) *even (already) as it is.* To this head may also be reduced: *καὶ πρὶν, καὶ χθές, καὶ πάλαι, καὶ πρότερον, καὶ αὐτίκα, καὶ ἄρτι, καὶ ἤδη, καὶ δῆ.*

e) only, but (so much as): *Εἰ πόποτ' ἔκλεψα τῶν σῶν ἁγίων τι καὶ τριχός, worth but a hair. Ὅκνῳ καὶ λέγειν, I fear but (even) to say it.*

f) Often it is best rendered by the emphatic present or past (*do, did*), or emphatic auxiliary: *εἰ δέ τις καὶ οἶεται, but if a man does' think. Τί γὰρ ἂν τις καὶ ποιῷ ἄλλο; why, what else should' one do?* Especially the *καὶ* following an interrogative: *Πῶς καὶ διώλετ', εἰπέ, how did' he perish? "Τί χρὴ λέγειν asks, What is one to say? not, Whether there is any thing to say: but τί χρὴ καὶ λέγειν not only asks what, but doubts whether any thing at all is to be said (fully: quid dicendum est, si omnino aliquid dicendum est?)"¹ Or, more strongly, at all, on earth: Τί χρὴ καὶ προσδοκᾶν, what on earth is one, or, what is one at all, to expect? "Ἔστιν ἄρα δικαίου ἀνθρώπου βλάπτειν καὶ ὄντων ἄνθρωπον; Plat. Rep 1, 335, B, any human being at all, be who it may? "Ἦνα καὶ ἰδῆς ὅσα καὶ εἶδη ἔχει ἡ κακία, ib. 4, 415, C, how' many forms (after all). In*

¹ Hermann ad Vig. p. 837, 320. But Krüger says, that the *καὶ* emphasizes the term to which it is prefixed, as being the particular point about which one requires to have full information. Similarly Klotz: "si dico τί χρὴ καὶ λέγειν; proprie hoc quero, quid sit dicendum etiam si solum de dicendo cogitemus."

like manner, the frequent combination *ἵνα καί*, especially with *εἰδῶ*, *ἴδης*, &c., may be explained, *that if there is anything* (or, as there is something) *to know, I may know it.* § 224-1

In *καὶ γάρ*, *nam etiam*, the *καί* belongs to the next following word, from which it is separated by the necessity of placing *γάρ* second in the sentence: *Καὶ γάρ πρὸς τοὺτους αὐτῷ ἐπέποιητο συμμαχίη*, *Hdt. 1, 77, for with these also.* *Καὶ γάρ νῦν ὁμολογῶ*, i. e. *καὶ νῦν*. *Plat. Gorg.* 467, B. Sometimes it is *namque*, and then the *καί* is not idle, but denotes the reciprocal correspondence of the clauses: *ἀκούσατε, ἔφη, καὶ γάρ ἄξιον*, *for, let me also tell you, it is worth hearing.* § 225.

In *εἰ καί*, the *καί* is *even*, and refers not merely to the *εἰ*, but to the whole concessive sentence = *etsi, quatinquam*: *Εἰ καὶ μητρὶ διαφορὰν ἔχει*, *if it even be that he has a quarrel with their mother*, if it be ever so much the case that —: in *καὶ εἰ*, the *καί* refers only to the condition, = *etiamsi*. *Κεῖ μὴ πέποιθα*, *even if (for all that) I have no confidence.* *Εἴ τι καὶ ἀγροικότερον εἰρήσθαι*, *Pl. Gorg.* 486, C, *if it be even somewhat rude* (as it is), i. e. though I own it is somewhat rude: but *καὶ εἰ ἀγροικότερόν τι εἰπὴν ἔστιν*, *ib.* 509, A, *even if it be somewhat rude* (which I do not allow). — Both forms are abbreviated into the participial construction: thus, *τὰ αὐτὰ ἄν ἔπραξε καὶ πρώτη λαχοῦσα*, *Pl. Rep.* 10, 620 = *εἰ καὶ* or *καὶ εἰ* *πρῶτη ἔλαχεν*. See § 175, e. § 226.

τε, *also, so*, denoting parity of the term appended. See § 222, and for the use as conjunction, § 185.

The adverbial use of this particle is almost entirely confined to the ancient epic style, having disappeared, except a few traces, from the later language. Its meaning is so faint that, for the most part, it does not admit of being rendered otherwise than by an exaggerated analogy: it does little more than intimate the correspondency of the clauses which it accompanies. In its origin, *τε* is cognate with enclitic *τις*: in its use, it almost exclusively accompanies other particles which connect protasis and apodosis or other parallel members, and sometimes appears in both, oftener only in one. *Τε — τε*, *any-where, -how, -way, -time, &c. . . some-where, -how, &c.*: hence it is the slightest possible intimation of *as — so, alike — alike*: *Κραυννότερος μὲν γάρ τε νόος, λεπτή δέ τε μήτις*, *Il.* 23, 591, *as on the one hand the mind is more rapid, so also on the other is the counsel slight.* *Εἴπερ τε νοήσῃ, ἀλλὰ τε οἱ βράσσων τε νόος λεπτή δέ τε μήτις*, *Il.* 10, 224, *although in-any-wise he has the wit, yet likewise slower alike (on the one hand. μὲν om.) the wit, scanty alike on the other hand the counsel.* *Οὐ μὲν οἱ τόγε κάλλιον οὐδέ τ' ἄμεινον*, *yet is this not for his honour, and (as not for his honour) so not for his good either.* *Ὅς κε θεοῖς ἐπιπείθεται, μῖλτα τ' ἔκλουν αἰτοῦ*, *whoso obeys the gods (as he obeys them) so do they hear him.* In sentences correlated by demonstr. and relative, *τε* is used only when the dem. and rel. do not come close together, or when the dem. is not expressed: in other combinations it is frequent: thus we have, *εἴπερ τε — ἀλλὰ τε*, or simply *τε*: *εἴπερ — τε*: and *εἴπερ τε* with second clause omitted. *Μέν τε — δέ τε* or *ἀλλὰ τε* (sometimes the *μέν τε*, sometimes the second *τε*, omitted), also (*μέν* omitted) *τε — δέ τε*: *δὲ — τε*: *τε — δέ*: *τε — αὐτάρ*. Again, *ῖ τε*, *so surely*: *καί τε* (*as —*) *so also*: *γάρ τε*, *for (as —)*, *so*: and sometimes *ἦτε*, or *ἦτε — ἦτε*. § 227.

Hence the usage of *τε* attached to relative words in dependent sentences to give force and clearness to the correlation: thus, *ὅστε*, *he, or, that, who* (*Hom., lyr. poets, and lyrical parts of Tragedy, sometimes Herodot.*), also *ὅστις τε*, *οἷος τε*, *ὅσος τε* (*just such, or so great, as*), *ὥστε*, *so as, so that*. *ὥς τε*, *ἄτε*, *ὅπως τε*, *ἤντε*, *ὅτε τε* (*then when*), *ὅθι τε*, *ἵνα τε* (*there where*). Of these the Attic prose has retained *οἷος τε* § 228.

18] *εἶμι, I am in such sort as to —, in a condition to — : ὥστε, ὥσει τε, ἔστε (ἐς ὅτε) quoad,*
 223.] *ἄτε, quippe, ἐφ' ὅτε, on condition that (Herod. also ἐπεὶ τε, postquam). Corresponding*
forms in Lat. (τε = que, — pe) are namque (γάρ τε, comp. καὶ γάρ, etenim), atque
= ad-que καὶ τε), quippe (ἄτε), also quisque with its adverbial forms, as ubique, &c.,
uterque, usque, and the suffix —cumque.

§ δέ, *on the other hand* (comp. μέν, *on the one hand*, § 232).

224.] *Opposition is denoted by the particles which originally denote on the other hand,*
viz. αὐ or αὐτε, and αὐτάρ (= αὐτ' ἄρα), which, shortened, is ἀτάρ. Synonymous
with these is δέ, which, both as adverb or mere particle, and as conjunction, in virtue
of its origin (cognate with the second numeral δύο, the δείς in αἰδέϊς, and the pro-
nom. of the second person), means in the second place. For the conjunctive use,
see §§ 188, 189. The adverbial use appears in

a) καὶ δέ, and on the other hand, and also (moreover). In Homer the particles
usually stand together; in Attic, the word that has the emphasis comes between.
Καὶ δ' ἄλλω ῥεμεσάτων, and of another also we take it a miss. Καὶ σὺ δ' αἰθάλης ἔφης,
Eur. El. 1122, and thou too art self-willed (not Ægisthus only). Καὶ οἱ τε ἄλλοι
. . . ὑπνέουσιν, . . . καὶ ἡ τῶν Θηβαίων δὲ πόλις . . . ξυνέπεμπε, Xen. Hell. 5, 2, 37,
and Thebes also —.

REM. Καὶ being both *and* and *also*, the Greek was obliged to have recourse to
 δέ to express *and also*.

b) in the demonstrative sentence or the apodosis of a condition: Οἷα περ φύλλον γενεή,
τοῖα δὲ καὶ ἀνθρώπων, as is the nature of the leaves, so is, on the other hand (also) that
of man. Οἱ δ' ἄρα Μηθῶν . . . ἐνέμοντο, . . . τῶν δὲ Φιλοκτῆτης ἦρχεν, Il. 2, 716,
(comp. οἱ δ' ἄρ' Ἀργισσαν ἔχον . . . τῶν αὐθ' ἡγεμόνευε . . . Πολυπόιτης, ib. 738). Ἐγὼ
μὲν οὐς ἂν τῶν λόγων ἀλγὼ κλύειν. Λαερτιάδην παῖ, τοῖς δὲ καὶ πράσσειν στενγῶ, Soph.
Phil. 86, I also, on the other hand, hate to do. — Αἱ δέ κε λίσσασθαι ἐτάρους . . . οἱ δέ
σε . . . δεύντων, Od. 12, 54, let them, on the other hand (or, however), bind thee.
Ἄλλ' εἰ σίγῃ Παισάνην αἰνεῖς, ἐγὼ δ' ἄριστ' εἶπαι πᾶσι, I, on the contrary, praise
A. Ἄλλ' εἰ μὴδὲ τοῖτο βούλει ἀποκρίνασθαι, σὺ δὲ τόντε τίθεν λέγε, do thou, however,
say. So, especially in Attic, δέ after an abbreviated protasis in the form of a par-
ticiple: Θανάξω σον, εἰ ἐκείρους ῥαδίως χειροῦμενος, τοῖτοισι δὲ μὴδὲνα τρέπον οἷε
δυσήσασθαι προσερχέσθηναι, Xen. Mem. 3, 7, 8, that although—, yet—. Cf. § 188, R. 6.

When in an alternative, two protases, each with its apodosis, are opposed to each
 other, the form may be μέν — μέν (prot. and ap.), δέ — δέ (prot. and ap.), or also
 μὲν — δέ, δέ — δέ: thus, ὅς μὲν τ' αἰδέσεται κόρας Διὸς . . . , τὸν δὲ μέγ' ὤνησαν . . . ,
 ὅς δὲ κ' ἀνιμῆται . . . λίσσονται δ' ἄρα ταῖγε Δία, Il. 9, 509, *whoso reverences the*
virgins, him they benefit (might also be τὸν μὲν . . .) : — but whoso repulses them, then
they pray, &c. For Attic instances, see § 188, Rem. 4.

c) in the combination οὐδέ, μὴδέ, also not, not even. Here the particle δέ stands for
itself and also for καί, as καί cannot follow οὐ and μὴ in this sense. Its usage, there-
fore, exactly agrees with that of καί; so that οὐδ' ὥς, not so too, not so either, stands
on the same footing with καὶ ὥς, οὐδὲ γάρ, neque enim, with καὶ γάρ, etenim, οἱ δὲ μὲν
οὐδέ, neque vero etiam, with καὶ μὴ καὶ, et vero etiam, οἱ δὲ γάρ οἱ δέ, for also not, or for
not even, with καὶ γάρ καὶ. The particle sometimes puts the things on a par (also
not), sometimes exalts the latter (not even), ἐπεὶ οἱ δὲ οὐκ, because it is also not seemly
(therefore must it also not be). Τὰ γὰρ πεπωμέν' οἱ δ' ὑπερβαίνει ποτ' ἂν, Eur. Ion,
1388, that which is fated for me can I also not escape. Οὐδέ νυ τοῦπερ φείσαιο, Il. 24,
235, not even him did he spare; οὐδ' ὄναρ, not even in a dream. Οὐδέ γὰρ οὐδέ τις

ἄλλος, *Od.* 8, 32, *ceterum ne alius quidem*. Οἱ δὲ μὲν οὐδὲ Τρῶας ἀγήγορας εἶας" *Eκτωρ* [3] *εἶπεν*, *Il.* 10, 249. *Not, however, the T. either (any more than the others) —* 220.] *Not the Trojans moreover (either) did H. suffer to sleep.*

μέν, on the one hand, indeed.

This particle, bearing the same relation to the first numeral (μεῖς) μία, that δέ bears to the second and to the δαίς in αὐδαίς (not αὐδ' αἰς) means therefore *in the first place*, and a μέν is usually followed by a corresponding δέ. But as the δέ has not always a preceding μέν, so μέν not always a following δέ. This, however, is always implied in the thought. Φιλοτιμία μὲν ἐνέχεται, δεινῷ κακῷ, *Eur. Iph. A.* 527, *ambition* indeed (in the first place, as far as that goes) *he is liable to* (the suppressed opposition being, *but what of the rest, but what then?*) Καὶ ὅστιθεν ποτε ταύτην τὴν ἐπονυμίαν ἐλάσας τὸ μαυκὸς καλεῖσθαι, οὐκ οἶδα ἔγωγε· ἐν μὲν γὰρ τοῖς λόγοις αἰ τοιοῦτος εἰ, *for in your discourse* (to begin with that, = it must be owned, at any rate), &c. (*Pl.*) Λέγεται δὲ καὶ ὅδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός, *Hdt.* 3, 3, *to me* for my part (but what others may think I know not). Οὗτοι δὲ ἀφίκεται, ἀλλὰ δοκεῖ μὲν μοι ἤξειν τήμερον, *Pl. Crilo.* 43 D, *it seems to me, for my part*. So οἶμαι μὲν, ἡγούμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν. Παρεγόνον μὲν τῇ μάχῃ, *Pl. Charm.* 153 C, *you were present surely (or, I suppose) —?* (suppressed: *but if not, I have no more to say*.)

REM. In Homer and Ionic, μέν is frequently used in the same sense as the cognate form μῆν, μάν, § 231: in the later dialects, only so in the combinations μέντοι, μὲν οὖν, μὲν δὴ.

μῆν Dor., and Ep. μάν.

This particle, cognate with μέν, involves the same primary notion "first and foremost," "to begin with," but more strongly expressed, as here the whole statement stops at the μέν, as if the *one* thing were all: it insists upon one thing (the first) to the exclusion of the rest. Hence it is confirmative and concessive, and also oppositive and adversative (as Lat. *verò*). Accordingly, it stands in hortatory addresses and exclamations: εἰ δ' ἄγε μῆν, πείρασθαι, *but come now, do try* (in the first place, now, for once): ἔπον μῆν, δό' ἑποῖν, *do follow*: in questions, τίος μῆν ἔνεκα μαρβάνετε τοξέειν; *to what end* (let me ask you one thing) *do you learn —?* especially τί μῆν; thus, οἱ τὸ παράπαν ἡθροῦς οὐ φάσιν εἶναι. "τί μῆν;" i. e. τί μῆν ἄλλο φασὶν αὐτὰς εἶναι; *what else, I pray* (for one thing), *do they affirm them to be?* 'Ορᾶς οὖν ἐκείνην τὴν ἐφηροτάτην πλάτανον; "τί μῆν;" *Pl. Phil.* 44, *what else, I pray, do I but see it?* = to be sure I do: in argumentative assertions with latent interrogation, σὸφρων μῆν (I suppose I may assert this one thing) ὁ γε τοιοῦτος καὶ οἰδαμὶ φλοκαρχήματος, *Pl. Rep.* 485, and adversatively, ταῦτ' ἐπεικώς μὲν ἐστὶν ὑπὸ τι ἄτοπα, δηλοὶ μῆν —, *this is indeed somewhat strange: it shows, however —*. οὐ μῆν ἐρεῖς γε, *but then surely you don't mean to say —*: in asseverations, ὅδε γὰρ ἐξερέω, καὶ μῆν τετελεσμένον ἔσται, *and be sure of one thing = assuredly: so ἡ μῆν*, the usual formula of swearing, ἐπομνύω σοι, ἡ μῆν ἐγὼ βούλεσθαι, *verily and truly* (for one thing, come what will): in announcing the coming of a new person: ὅδε μῆν Αἴμων, *here, however, comes H.!* (The notion *however*, which often renders μῆν, is given by the suppressed opposition, "for one thing, *however it may be with the rest,*" or the like.)

καὶ μῆν, καὶ μῆν γε, the καὶ adverbial. Καὶ μῆν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ (*well, be sure of one thing —*): "καὶ μῆν μάλιστα τοῦτ' ἀφικόμην, ὅπως —" (*well, sure enough —*), *Soph.* (*Ed. T.* 1004, 5. Adversatively: ἀλλ' ἐκεδιδάσκει πάνθ' ὁ γηράσκων χρόνος. "καὶ μῆν σὺ γ' οἶπω σὸφρονεῖν ἐπίστασαι," *yet, sure enough. — καὶ μῆν* APPENDIX.] § 232.]

[§ 232.] *πάρισιν ᾔδε.* *Soph. El.* 1412. καὶ μὴν ὁρῶ τάλαιναν Εὐρυδίκην, *Ant.* 1165 (announcing the arrival of a new person). καὶ μὴν Τάνταλον εἰσείδον, *then or moreover* (for one thing) —, *Od.* 11, 582 (comp. Attic καὶ μενδῆ, § 236 c.) — καὶ μὴν καί, *and* (for one thing) *moreover*.

§ 233. ἀλλὰ μὴν: ἀλλὰ μὴν κεκραξόμεσθ' ἂν ὅπουσιν ἡ φάρυγξ ἂν ἡμῶν χανδάνῃ, *well then, we will cry* (if that be all), expressive of readiness to do something which one is challenged to do: ἀλλ' ἐστί μιν οἰκητός, *Arist. R.* 258, *well, it is inhabited* (I see that for one thing, sure enough): εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν (*atque*) εἰσὶ βωμοί· εἰσὶν ἄρα θεοί, *but there are altars*. ἀλλ' οὐ μὴν, — but not —, *be assured of that*, especially in hasty rejoinders: τῆς δ' ἐκούσα παιδὸς οὐ μεθήσομαι. “ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμ' αἰτοῦ ληπών,” *no, nor will I; be assured of that* —. (For ἀλλὰ μὴν *dh*, which often occurs in some copies of Plato, the critical edd. restore ἀλλὰ μὲν *dh*.)

γὰρ μὴν, *quidem certe*, see under γὰρ, § 250.

REM. In Homer, μέν is often used in precisely the sense of μὴν: thus ἦ μέν: οὐ (μὴ) μέν: οὐδὲ μέν = ἀλλ' οὐ μὴν: καὶ μέν.

§ 234. *dh*. This particle, related to δέ as μὴν is to μέν, insists upon the δέ to the exclusion of the μέν: its general force therefore = “leave all that is before (or intermediate) and come to *that*,” “come to *that* at once, and stop there.” Hence its very frequent use in emphatic statements of place, time, degree: in peremptory determinations and conclusions, urgent demands, impatient questions, in putting something as generally acknowledged (= “everybody has come to that conclusion”), and in the expression of irony and derision. Except in the epic style, *dh* τότε, *dh* γάρ, it never begins a sentence, and it is usually attached almost like a suffix to the word which it qualifies: comp. τόσος δὴ with τοσόςδε, αὐτὸς δὴ with *i(s)dem*, πρὶν δὴ with *pridem*, ἄγε δὴ with *agedum*.

1) With numerals, demonstratives, local and temporal adverbs, words of dimension, superlatives. *τρεῖς δὴ, three* (not short of, and not beyond): *ἔκτον δὴ τὴνδε ἡμῶν, this is now the sixth day* (it has come to that). *πάντως* and *πάνν δὴ*. *πολλοὶ* and *πολλάκις δὴ*. — *ἐκείνος, οὗτος, οὗτω, ἐνταῦθα, ὧδε δὴ*: τὰ αὐτὰ δὴ ταῦτα: so the personal pronouns, *σέ δὴ, thee there* —: *νῦν δὴ, τότε δὴ* (Hom. *δὴ τότε, δὴ ῥα τότε*): *ἔτι, οὐκέτι, πάλαι, πρὶν, αἰε, τέλος, ὅψε δὴ* *παρὸν τε δὴ χρόνον*. — *ἐν βραχεί δὴ*. — *πλείστα, κράτιστοι δὴ*.

2) With relative, interrogative, indefinite pronouns. *ὅς, οἷος δὴ. τίς δὴ, whoever?* (= when are we ever to get at him? who on earth?) *πῶς, ὅσος δὴ; — ἄλλος δὴ, alius nescio quis. δὴ τις, quidam nescio quis. δὴ πού, somewhere or other. ὅστις δὴ and δὴποτε. δὴ πού, surely* (= that somehow), and *οὐ δὴ πού, surely not*, see under πού. — *ὥς* and *ὥτα* (final) *δὴ, precisely in order that*. *ὥς* (as) *δὴ* with irony *as if forsooth* (so very certain is that!), *ἄτε, οἷα δὴ*.

3) With particles of asseveration and negation. *ἦ δὴ, verily* (= that, whatever comes before it), comp. *ἦ μὴν* (= this, whatever comes after it). *οὐ δὴ, not* (that!). *μὴ δὴ* (do not think of that!), *μὴ τι δὴ* (cf. *nedum*), and *μὴ τί γὰρ δὴ, to say nothing of* —, *much less* (= only not that!).

4) With nouns: *τότε δὴ ὁ Κῦρος λέγει· ὦτα δὴ ἐξαπαντᾶν, Xen. ἐπειδὴ δοκεῖ λήθη τις εἶναι κανάπαντα δὴ, Soph. Phil.* 866, *a cessation at last* (it has come to that). Often with irony, *ταῦς Ἀθηναίωνς φίλους δὴ ὄντας, Thuc.* 6, 80, *friends forsooth* (so likely that!). *εἰσῆγαγε τὰς ἐταυρίδας δὴ, the pretended concubines*

(that, to be sure, was what everybody would acknowledge them to be!). Comp. [§ 234.]
 δῆθεν.

5) With verbs: ἄγε δή. θώμεθα δὴ φόρτιον. ἐπεὶ προθυμεῖ, χρή λέγειν. ἄκουε δή, *well then, hear.* οἶσθα δὴ τὸ πᾶν, *there thou knowest the whole.* σύμπεμψον τοῖνυν μοί τινα. “λαβὼν δὴ ἴθι, ἔφη, ὄντινα ἐθέλεις,” *take’ then* (without more ado: as matter of course: come to that at once). With irony, δεδιὼς περὶ αὐτοῦ, μὴ διαφθαρῇ δὴ ὑπὸ Ἀλκιβιάδου, *Pl. Prot.* 320.

With the whole sentence: νῦν δ’ αὖ μόνᾳ δὴ νῶ λελειμμένα, *since it has come to this, that we are left alone.* δ’ μὲν χρόνος δὴ διὰ χρόνον προῖζανέ μοι, *Soph. Ant.* 58, § 235.
 denoting the slowness of the passage of time.

In conclusions: ἐκ δὴ τούτων —, *from this then it follows* (comp. μὲν of the steps of an argument). In resumption after interruption: ἐν τούτῳ δὴ ἂν τις γενόμενος, *Pl. Men.* 240, *well then* (to come back at last to that point) *if one be in* —. Both uses are exemplified in δεῖ δὴ (of course then it is necessary) πρῶτερόν πως ἀποκρίνεσθαι. δημοκρατία δὴ (*Well then* —). In enumerations, denoting the accession of some weightier consideration, ὑγίεια καὶ ἰσχὺς καὶ κάλλος καὶ πλοῦτος δὴ (*denique*), *Pl. Men.* 87: so καὶ τὸ δὴ μέγιστον: or something special, ἄλλος τε καὶ δὴ καὶ —.

καὶ δή, in replies: βλέψον κάτω. “καὶ δὴ βλέπω,” *well, I am’ looking* (that already): ταῦτα δὴ, *there, ’tis done!* in the supposition of a fictitious case, καὶ δὴ τεθνᾶσι, *well, they are dead* (suppose it). § 236.

μὲν and δὴ exclude each other, therefore this combination never occurs in good authors: καὶ μὲν δὴ is frequent, especially in dismissing a consideration: εἰέν’ τὰ μὲν δὴ τόσ’ ἔχεις, *the how’ thou hast* (enough of that). τοιαῦτα μὲν δὴ ταῦτα, *hæc hæcenas.* ἀλλ’ ἦλθε μὲν δὴ τοῦτο τοῦναιδος τάχ’ ἂν ὀργῇ βιασθέν, *but in fact* — or, *it may be enough to say that* (one consideration, μὲν, and there an end, δὴ). Hence μὲν δὴ approaches nearly to μὲν, and Plato renders Homer’s καὶ μὲν Τάνταλον εἰσεῖδον by καὶ μὲν δὴ καὶ Τάνταλον γε εἰσεῖδον, *Prot.* 315, *and moreover* (the enumeration begun with μὲν cut short by δὴ). So οὐ μὲν δὴ λήξω, *Soph. El.* 103 = οὐ μὲν λήξω. βασιλικοὶ μὲν ἄνδρες, οὐ μὲν δὴ ἐπιστήμονές γε (where Stallb. would read μέντοι for μὲν δὴ), *Pl. Phæd.* 266. καὶ μὲν δὴ χαλεπὸν ἐπιχειροῦμεν, *Pl. Pol.* 287 (*porro etiam*). ἂν μὲν δὴ καὶ ὑποπύ, *Pl. Lys.* 89, *jam si adeo. μάλιστα μὲν δὴ* (*in fact, or, and that one consideration enough*) — ἔπειτα μέντοι (*but then*), *Soph. Phil.* 359.

δῆτα.

This more emphatic form of δὴ (comp. ἔπειτα from ἐπεὶ, τῆρικαῦτα from τῆρικά), not found in Hom. and Dor., rare in Herodot., is frequent in Attic, where it accompanies all the parts of speech. § 237.

In replies: ξυμβόλαια δὲ λέγεις κοινωνήματα, ἢ τι ἄλλο: “κοινωνήματα δῆτα” (just so, *that is the very thing!*), *Pl. Rep.* 1, 333. In earnest iterations: οἵκτιρε δ’ ἡμᾶς . . . “οἵκτιρε δῆτα,” *yes, do’ pity,* *Eur. El.* 678. ἰὼ. “ἰὼ δῆτα,” (it is!) *alas! indeed,* *Soph. (El.* 541. ὥς μ’ ἀπώλεσας θανών. ἀπώλεσας δῆτ’, *how hast thou undone me!*

1 The particle belongs to the whole sentence, but attaches itself to μόνᾳ. So in *Æsch. Eum.* 3. (First Gæa, and after her, Themis) ἡ δὴ (*ut satis constat*) τὸ μητρός δευτέρα τὸς ἔζετο μαντείων, it belongs to the sentence as a whole, but more closely to τὸ μητρός. Fully expressed, the meaning is: “who succeeded to the oracle which — everybody knows *that* — was her mother’s before her, and to which therefore — as everybody must see — she had the fullest right.” *Müller on the Eum.* § 91, n.

[§ 237.] *yes, undone indeed!* Soph. El. 1155. σκόπει δῆτα, *only look!* In wishes: ἀπόλοιτο δῆτα, *oh that thou mightest but perish!* In questions: τί δῆτ', ἐπειδὴν —; *quid tunc demum dicis, quomodo* —; τί δῆτα κλαίεις; *what art thou weeping for?* τίς ἄρ' ἐπαρκεῖται θεῶν ἢ θεῶν; ποτέρα δῆτ' ἐγὼ ποτιπέτω βρέτη δαμόνων; *am I then (and what avails that)?* Esch. Sept. 93. οἶσθα δῆτα γε; *thou dost, surely, know?* ἤδησθα γὰρ δῆτ', *I surprised you know* (ironically). ἢ ὅητα, *yes, verily*. οὐ δῆτα, *minime vero*. μὴ δῆτα δράσης ταῦτα, *only not this!* ὅτε δῆτα, *just when*. καὶ δῆτ' ἐτόλμας, *and, forsooth, you had the audacity*, Soph. Ant. 445.

§ δαί (Attic).

[§ 238.] This particle occurs only in the combination τί δαί; πῶς δαί; and is used in forcible transitions, with indignation, wonder, or other emotions: *what then? how so?* τί δαί τὰλλα; *what then say you to the rest?* It occurs only in the familiar Attic style.

§ —θε, —θεν.

[§ 239.] The first only as a suffix in εἴθε, “would that,” “if but” = in this (or, in that) case. The second as a suffix of case, αἰπαρόθεν, *from heaven*, ἐντεῖθεν, *thence*, &c.: hence, in composition with δῆ,

δῆθεν.

This particle (not used by Hom.), originally = *from that* (as the *terminus a quo*) is almost always ironical (= something which all the world acknowledges, to set out with!), *forsooth, in pretence, of course* (derisively). ταῦτο τὸ ἄγος οἱ Λακεδαιμόνιοι ἐλαύνειν ἐκέλευον, δῆθεν τοῖς θεοῖς πρότον τιμωροῦντες. Thuc. 1. 127. ὥς ἐκπεφηνγὸς τοῖς ἔχθροῖς, αἵ μιν . . . ἠδῆλυσαν ἀπολλέσθαι δῆθεν (as he pretended), Hdt. 1, 11. τῆς ἐκείνος οὐδαμὰ βλάστας ἐφώνει, δῆθεν οὐδὲν ἰστορῶν, Soph. Tr. 381.

§ δήπουθεν.

[§ 240.] See above, δῆ τις, and δήπου, under ποί: hence this (Attic) particle originally = *from that in surprise, or, surely*; therefore, *I should hope, or, surely*. ἐγὼ δέ, ἢν ἱππέειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἵππου γινώμαι, τὰ τοῦ πιποκεταύρου δήπουθεν διαπράξομαι, Xen. Cyr. 1, 3, 20. ἐστάναι γὰρ ἐξέσται δήπουθεν αὐτῷ, Dem. οὔτε γὰρ μαγείρῳ μαχαίρας οὐδὲν ἔστ' ὄφελος δήπουθεν, ἥτις μὴ τέμνει, Pl.

§ θήν.

[§ 241.] This stronger form of θέν (§ 239) is Homeric and Doric (Sicilian). In Hom. always ironical, = δήπου, especially with ἢ οὐ, οὐ μὲν θην — γε, *yet surely, yet surely at least not*. In Theocritus ἐγὼ θήν, *I for my part*, τὸ θήν, *thou for thy part*, and = *denique*. πείρα θην πάντα τελεῖται, Adonias. 63.

§ ἦδη.

[§ 242.] As δῆ to δέ, so is ἦδη to ἦδέ (which answers to ἡμὲν, as on the one hand, so on the other hand).¹ It denotes, therefore, the absence of an interval, chiefly with reference to time, *this (that) instant, immediately*.

(a) As temporal particle, it answers to Lat. *jam, now*, in the senses, *forthwith, henceforth, already, at last, still*, the *now* being either that of the speaker, or of the person, &c. spoken of, not, as νῦν, simply “at this present time.” Thus ἦδη ἀπῆλθεν, *he went away, just now*; ἦδη ἀπελήλυθεν, *is just gone*; ἦδη ἀπελεύσεται, *will go directly*.

¹ The ἦ = *as, so*, not ἦ, *verily*, but the original of ἦ, *or, than*, whence also ἦμος and ἦντε, *when*.

νῦν ἤδη, ἤδη νῦν, *now this instant*. πούσας δὲ τοῦτο, τὰ ἄλλα ἤδη ἤρχετο διακεῖν, [§ 242.] *without more ado*, Xen. Hell. 7. 1, 12. ἤδη οὐκ εἴχομεν, *we were not yet* (even-while) *able*: ἤδη οὐχ ἔξομεν, *we shall henceforth not* (or, no more) *be able*. λόγους ἔσφηλαν ἤδη (*ere now* = full oft) καὶ κατώρθωσαν βροτούς, Soph. El. 408. ἤδη ποτ' εἶδον (*in my time*), ἤδη πάλα (this long while).

(b) In the other instances, the temporal signification, though less strongly marked, is still discernible: ἀπὸ ταύτης ἤδη Αἴγυπτος, *at this point immediately Egypt begins*. ὁῖον δὴ τοῦτο γε ἤδη καὶ παιδί (even to a child): so αἶψα —, τὸτ' —, ἐνταῦθ' —, οὕτως ἤδη. τὰ δὲ παννυχίδων ἤδη —, *and then the vigils; vigiliis denum si commemorem*, Soph. El. 92.

REM. ἔην, *jam diu*, evidently connected with δῆ, ἤδη, *denique, dudum, donec*.

νῦν.

This is the Latin *nunc*, at this present time (the *now* of the speaker). Hence it usually occurs in connexion with the present, or present-perfect, or future, the latter in the sense, *as the case is now, he, &c. will* —, or, *he is now going to* —. With the proper past (imperf. or aorist indic.) either the sense is present, as νῦν δ' εἰς τὸ κεύρω κράτ' ἐνήλαθ' ἡ τύχη, *but as it is now, destiny has* —; or the immediate past is denoted, ἐν ᾧ περ νῦν ἐκάμνομεν, Eur. Hec. 1114. νῦν ἐμέλλομεν, *we were now about to* —. νῦν δὴ ἔλεγον, *just now: νῦν δὴ λέγω or λέξω, nunc cum nunciat, at this very time*.

νῦν, *igitur, jam vero*, further serves to denote transition or argument: μὴ νῦν ἀτίμα θεούς, *then do not* —. Soph. Aj. 1108. εἰ νῦν ἐπίστω, *if then thou knowest*, Soph. Phil. 1224. In the formula of adjuration: πρὸς νῦν σέ γονάτων, πρὸς νῦν θεῶν, *now by* —.

This νῦν is reduced to an enclitic (our unemphatic “now”); but, as a single word, only in the poets; in Ionic prose μέννν, in Attic τοῖννν. Homer has it, e. g. δεῦρὸ ννν, *hither then*, Il. 23, 485.¹

Connected, if not identical, with enclit. ννν is the enclit. νν of Homer, used in asseveration with somewhat of irony: οὐ νύ τ' ἀνδοῖαι αἴτιοι, *nampe, scilicet*, Od. 1, 348. θνητὸς δέ νν καὶ σὺ τέτυξαι, *but I suppose*, Il. 16, 622. So ἐπεὶ νν, ἢ ρά νν, μή νν τοι, οὐ νν τι. Also καὶ νύ κεν in apodosis with præter. indic. to an hypothesis also with præter. indic., *and doubtless* —. In questions: τί νν οἱ τόσον ᾤδυσσας, Ζεῦ, Od. 1, 62, *why art thou* —? τί νν σ' ἔτρεφον, Il. 1, 414, *why did I* —?

νή, νά, μά.

νή (cf. *ne*) asseverates, but only in affirmative sentences: νή τὸν Δία.

This lengthened becomes νά, *ya, verily* (cf. δῆ, δαί): often followed by μά, as νά μὰ τὸν Δία, a stronger form of νή τὸν Δία. The μά in itself is neither negative nor affirmative, but simply = “by;” but unless the νά is expressed, μά must always have a negative expressed or implied, either preceding or following: οὐ μὰ τὸν Δ., or μὰ τὸν Δ., οὐ —. μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς δίκην, Ἀτην, Ἐρινύν θ' —, οὐ μοι φόβου μέλαθρον ἐλπίς ἐμπατεῖν, Aesch. Aj. 1354.

ἦ.

This particle (always adverbial) expresses assurance: ἦ = ἀληθῶς, ὅντως, Hesych., *indeed, surely*. ἦ μὲν, § 231, a strong asseveration, *assuredly* (come what will, &c.).

¹ Krüger says, that in Aristoph. the ν is long (but still to be written ννν encl., not νῦν), in the Tragic poets long or short.

[§ 246.] ἡ *ῥα* *ῥα*, assurance with a mixture of doubt, real or pretended (hence ironically of self-evident conclusions), or confident conjecture, *sane opinor, surely*. ἀλλ' ἡ (often falsely written ἀλλ' ἦ), *at profecto*. ἡ *ρα*, ἦτοι. See under *ρα*, *τοι*.

The same particle used interrogatively, asks a question with confidence or conjecture. In Hom. without other particles, when the speaker answers his own question by another: τίπτε τόσον — ἐβόησας —; ἡ μήτις σευ μῆλα — ἐλαύνει; ἡ μήτις σπαντὸν κτείνειν; *Od.* 9, 405. Frequent in Attic, especially in Tragedy: ἡ τολμήσατε; *ayē*, *did ye dare?* ἡ κείνος ὥμοσεν; *then did he swear?* With other particles: ἡ ὅγ' *ergo revera?* ἡ ταῦτα δὴτ' ἀνεκτά; *then is this to be borne?* ἡ που¹, *num furte?* expects an answer in the negative, ἡ που τετόλμηκ' ἔργον αἰσχιστον τόδε; *do you mean to say that —?* *Eur. Med.* 695. Ἡ *ρα* Att. ἀρα; ἡ γάρ; See under *ρα*, γάρ.

§ 247. *περ*. Etymologically connected with *πέρι*, “through and out at the other end,” *περᾶν*, &c., comp. *περί*, Lat. *per*, this enclitic particle has for its fundamental meaning the notion, *thoroughly, thoroughly, throughout*. Hence

a) (In Homer) its meaning sometimes seems to be confined to the word which it accompanies (cf. *pergratus perque jucundus*): μίνυνθά περ οὔτι μαλὰ δῖν. *Il.* 13, 573, *a very little while*, = just a little while: πρῶτόν περ, ὑστατόν περ, *quite or just first, last*: γεννόμενόν περ, *just = precisely at the birth*. *Il.* 23, 79. ἀλλὰ καὶ αὐτοὶ περ πονεόμεθα, *ourselves precisely* (and not others), *Il.* 10, 70. οἴκαδ' ἐπερ σὺν ἡνυσὶ νεώμεθα, *home just that* (and nothing else), *Il.* 2, 236. τόδε περ μοι ἐπικρήνουν ἐέλωρ, *just this* (and only this) *prayer*. *Il.* 8, 242. ὁ δὲ πείσεται εἰς ἀγαθόν περ, *to what is good if to nothing else = at any rate*, *Il.* 11, 789.

b) (also in Hom.) *for all that*: ἀλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο ἰέμενός περ, *though quite desiring, all eager as he was*, *Od.* 1, 6. ἀγαθός περ ἑών, *all brave as thou art*. οὐδὲ θεοὶ περ — δύνανται, *not the gods either for all that* (they be gods), *Od.* 3, 236. μήτερ, ἐπεὶ μ' ἔτεκές γε μινυνθαδίον περ ἔοντα, τιμὴν περ μοι ὄφελλεν Ὀδύμειος ἐγγυαλίξαι, *all short-lived as I am, (yet) honour, if nothing else —*, *Il.* 1, 353.

c) With relatives and conjunctions (*this* usage is Attic as well as epic): ὅσπερ, *just what, precisely who, the same that*: ὅσος περ, *just so great as*: οἷος περ, *just of the same kind as*; also with ὥς, οὕ, οἷ, ὅθεν, ἦ, ὅπου, ὅτε, ἔνθα, ἕως, ἐπεὶ, ἐπειδὴ, &c. εἴπερ, *if the case be just so, if really* (εἴπερ εἰργασται τόδε, ἴσμεν γὰρ οὐδὲν τρανές, *Soph. Aj.* 22): sometimes, *if ever so much*; εἰνπερ, *if indeed and provided only that*: εἴπερ, εἰνπερ καί, *albeit that even*; ὅταν περ, *when* (provided only it be so).

d) The Attic poets sometimes allow themselves the use of *περ* as in Homer: γενναῖός περ ὦν, *all noble as thou art*; but in this sense *καίπερ* with the participle is usual (rarely with indic.), § 175, e. (Sometimes *καί* — *περ* with the emphatic word between. μῶν καὶ θεός περ ἱμέρω πεπληγμένος; *Æsch. Aj.* 1125.)

§ 248. *γε* (Dor. *γα*). This is also enclitic, and connected in its origin with *quā* in *quidem*, and our *yea*. Its original meaning may often be conveyed by *yea*, with repetition of the word to which it is attached: thus, ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πελέκων ἐν ὕδατι βάπτῃ . . . τὸ γὰρ αὐτὲ σιδηρὸν γε κρείττος ἐστίν, *for that in the case of steel* (*yea, of steel*) *is strengthening*, i. e. *of steel indeed* (for in the case of other things it may be weak-

¹ Elmsley, *Heracle.* 55, *Med.* 678, 1275, and *Stallbaum*, *Pl. Lys.* 207 D, deny the interrogative use of ἡ που, which *Hermann*, *Opusc.* iii. 161, has vindicated.

ening). πὼς οὐχὶ Σίμων' ἐνέπρησεν, ἀλλὰ τὸν αὐτοῦ γε νεὼν βάλλει; *his own temple* [§
(that, of all things!). εἰ δὲ μὴ ἐκόντες γε, ἀλλ' ἄκοντες, *if' not willing* (yes, if not 248.]
that), *yet* —. ἔγωγε ταῦτα ποιήσω, *I'* (yes, *I*: if none other).

(α) When the force of the particle is confined to the *one* word which it accompanies, this force can often be rendered in English by added emphasis, sometimes by *indeed*, *at least*. In general, any word admitting of emphasis may be followed by γε. Especially pronouns, personal and demonstrative: ἔγωγε (the accent retracted), σὺγε, οὗτός γε, ἐκείνός γε, ὅδε γε, αὐτός γε: relatives and correlatives, ὅς γε, ὅσος γε, ὥσπερ γ': νῦν γε: interrogatives, rare in Attic, but not unknown, τίος γ' ὑπ' ἄλλου; *by whom' else?* *Eur. Hec.* 774. τίνα γ' . . εἶπας; *Troad.* 241. πὼς γ' ἂν ψέγοις; *how' indeed?* *Soph. Oed. C.* 981¹; negative particles, οὐ — γε, οὐ δὴ που — γε: μὴ πώ γε: conditionals, εἴ γε (in Trag. most usually εἰ — γε), *certe si, at least if, if indeed, if' (that is)*, &c.: εἴπερ γε, *if' really, if' really*. — With nouns of every kind, if with article, the γε often attached to it: thus, τό γ' ἄκον πρᾶγμα, *the involuntary' deed* (as certainly it was), *Soph. Oed. Col.* 981: and often to the preposition, ἐκ γε τῆςδε γῆς, *the emphasis on τῆςδε*, *Soph. Tr.* 798: and with verbs, with various kinds of emphasis, παῦσαι γε, *do' cease!* χρῆ γε, *oportet nempe! behoves, forsooth, aye!* ζῶν ἢ θανὼν γε, *living or even dead*. ἄρ' οἶσθά γε; *thou knowest, aye!* ἢ μαίνεταί γε; *is he mad even?*

But in all these cases, it should be considered in each particular instance whether the γε is limited to one word, or whether its use comes under the following head:

(β) It approaches to the nature of a conjunction, where, attached to one of two sentences or members of a sentence, it virtually belongs to both.

In a reply, containing something additional to the preceding expression, the γε is placed as near as may be to the beginning, with the emphatic word first: εἴπω τι δῆτα καλλο; “Ὅσον γε χρήσεις,” *yes, (and) as much as you wish*, *Oed. T.* 364. τί μέλλεις κομίζειν —; “μαθοῦσά γ' —,” *why delayest thou to carry —?* “yes, (I will carry) when I have learnt —,” *Oed. T.* 680. Τροίαν σ' ελεῖν δεῖ. “οὐδέποτε γ'” (take Troy!) *Never!* *Phil.* 987. στείχε —. “μήπω γε πρὶν ἂν —” (yes, go:) *not yet, at least (however, though) until —*, *Phil.* 1409.

Frequent in replies with secondary predicate (participle); e.g. καλῶς γ' ἐγὼ ποιῶν, “*aye, and well too for me to do so*,” *Pl. Rep.* 5, 474. ὀρθῶς γε σὺ λέγων, *Lach.* 192. ταύτην γ' ἰδὼν θάπτονσαν, *yes (I did it) because I saw*, *Soph. Ant.* 400. In explanatory additions: κλυθὶ — εἰ ἑτέον γε σὺς εἰμι, *if, namely (or, that is) I am —*. In enumerations: γενναῖοι ἢ σοφοὶ ἢ τίμιοι ἢ γέροντες γε ἢ νέοι, *yes, or old*, *Pl. Hipp. Maj.* 301. πρακτέον καὶ γυμναστέον καὶ ἐδεστέον γε καὶ ποτέον, *Crito*, 47.

καί γε (only Attic), *et quidem*: ἀλλὰ παρῆσάν τινες, καὶ πολλοὶ γε, *Pl. Phaed.* 58. καὶ ταῦτά γ' ἄλλα, *Soph. Phil.* 38. κρεῖσσον καὲ γ' ὦ πάτερ, θανείν, *even me too*, *Trach.* 1226. καὶ — γε πρὸς, *yes and — to boot*. καὶ κατακτενῶ γε πρὸς, *Eur. Phæn.* 619. νῆ τὸν Δί' ἐς κόρακός γε, καὶ σταντών γε πρὸς, *Arist. Pac.* 19. τὸν ἀδίκως γε ἀποκτείναντα (sc. ἄθλιον φημι), καὶ ἐλεεινὸν γε πρὸς, *Pl. Gorg.* 469.

δέ γε: εἰ ἡμέρα ἐστὶν φῶς ἐστίν, ἡμέρα δέ γε ἐστίν, *but' it is day*. ἐγὼ δέ γ' ἄνδρ' ὅπωπα, *Soph. Aj.* 1150 (in rejoinder to 1140, ἦδη ποτ' εἶδον ἄνδρ' ἐγὼ, *aye, but I too*). οὐδέ γ' ἐς θυμὸν φέρω, *no, not even*.

¹ “The particle does not increase the force of the interrogation, but the natural force of the interrogative word.” *Klotz*.

[§ 249.] In εἴ γε, *siquidem*, the γε influences the whole clause; in εἰ — γε it distinguishes the interposed word. Τίς ἄλλος τις ἂν εἴη σοφός. εἰ γε μὴ ἐπιστήμη; *Pl. πρώτη θά-vois ἂν, εἰ δίκης γε τυγχάνοις. Soph.* The same remark applies to ἐπεὶ γε, *quandoquidem*.

§ 250. γε μὴν: ὅρα γε μὴν, *look to it, however, Soph. (El. C. 587. λέγω γε μὴν εὐκλειαν, in word at least, however, Soph. El. 973. τοξικὴν γε μὴν, archery, at least, for one thing, Pl. Conv. 197. Εἰς γε μὴν δικαιοσύνην, In respect, however, of justice, Xen. An. I. 9, 16: where γε μὴν expresses an opposition more strongly than δέ, but with transition to something new: ib. § 20. φίλους γε μὴν ὅσους παύσαστο: 7, 6, 15. Ἐπεὶ γε μὴν ψεύδεσθαι ἠρξάτο Σεύθης.*

γε δὴ, *quidem*, ἐπεὶ γε δὴ — ἐκτισάμην, *since it has come to this that — ὥσπερ γὰρ —, ταύτῃ γε δὴ —, in this way, sure enough, Pl. Rep. 330.*

γε μὲν δὴ, preceded by ἐπεὶ, *Soph. Trach. 481 (ἐπεὶ γε, quandoquidem), ὅρα γε μὲν δὴ, El. 1242 (cf. γε μὴν).*

§ 251. γε τοι (see under τοι), *at least though* (thus much at least is certain, that —). ταύτης δέ (sc. τῆς) ἀπορίας καὶ σὺ μοι δοκεῖς κεκαυωμένῃν μεταβαλλόμενος γέ τοι ἄνω καὶ κάτω οὐδ' ὅτιον πάει. *Pl. Alc. 2, 17. Therefore often preceded by δοκεῖ, and the like: τὸν ἄνδρ' ἔοικεν ὕπνος . . . ἔξειν' κάρη γὰρ ὑπνιάζεται τότε. ἰδρὸς γέ τοι νῦν πᾶν καταστάζει δέμας, at any rate a sweat —, Soph. Phil. 823. Ἄρά γε πρὸς τὸν θεὸν προσειχόμενος πορεύει; "Πάνν μὲν οὖν." φαίνει γέ τοι ἐσκυθρωπάκειναι = I guessed as much: for sure enough you seem, Pl. Alc. 2 init. Ἐπιθίμει Σοκράτης ἀκοῦσαι Γοργίου; Ἐπ' αὐτό γέ τοι τοῦτο πάρεσμεν (Like enough,) for to be sure —. — Φορὰς γέ τοι φθόνης οὐ γεινήσεται, the carrying indeed, as far as that goes, Soph. Trach. 1212. Ἀλλὰ — γέ τοι, after a condition: ἐγὼ δὲ σὸς, καὶ μὴ σὸς, ἀλλὰ — σὸς γέ τοι καλούμενος, certe tamen. Εἰ δ' ἐν πᾶσι τοῖς ἡτταμένοι, ἀλλὰ τὸ γέ τοι πῦρ τοῦ καρποῦ κρείττον' ἐστίν, Xen. An. 2, 5, 19. — Often with δὴ added: thus (in answer to a question), φασὶ γέ τοι δὴ οἱ τούτων κείριοι, *yes, at least this is quite certain that —, Pl. Crilo, 44. κείνους γέ τοι δὴ παῖς ἐκλήξεται, Soph. (El. T. 1171.**

γε μέντοι, *yet — at least. τοὺς γε μέντοι ἀγαθοὺς, yet the brave withal, Xen. An. 1, 9, 14.*

τοι.

§ 252. This enclitic, derived from το — (connected with *tamen* and *though*), is originally demonstrative, and by individualizing restricts and excludes.

The original demonstrative force appears especially in rousing exclamations: σέ τοι, σέ κρίνω. ναί σε, *thee there (thee only), Soph. El. 1115, so Aj. 1228: and other pointed allocutions, σὺ τοι, σὺ τοι κατηξίωσας, thou', thou alone —, Phil. 1095: and with emphatic pronouns, ἐγὼ τοι, ἐγὼ γέ τοι, I, for my part. ἐγὼ τοι οὐκ ἀμφισβητῶ. I', be sure of that —, Pl. Hipp. Maj. 369. ταῦτά τοι, this and this only. ταῦτά τοι σ' ἔχθει πῶς, therefore, and reason enough that, — Eur. Androm. 212. It is frequent in replies, in the sense *be sure of that! never fear!* Ἀλλὰ — ταχὺ τοι ἀποκρινόμεναι. Xen. An. 6, 4 (al. 6), 34. εἰρήσεται τοι, it shall be spoken (rel'y upon that!). Eur. Ion, 769. ὅρα κατ' ὄρθην μὴ φέλαξιν ἐνέτυχς. "Φελάξομαι τοι," Eur. Hipp. 567. — ἴσθι τοι τίσσοσά γ' ἀξίαν δίκην, *be sure though, Soph. El. 290.**

This particle is especially frequent in *gnomes*, *maxims*, and *general reflexions*, in the sense, *sure enough that!* Μῆτι τοι δρῦτομος μέγ' ἀμείνωρ, ἢ βίβλων, *Il. 23, 315.*

¹ Ellendt adopts Blomfield's ὅρα γε μέντοι on the ground that μέν δὴ *de rebus adhuc faciendis non dicatur*: which is not true.

τοῖς τοι δίκαιός γ' ὁ βραχὺς νικᾷ μέγαν, *Soph. Œd. C.* 884. κάρτα τοι φιλοκίεστον γυνή, *Aj.* 577. ἡδὺ τοι ἀνδρείον τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα μῆμ' — παρέχειν ἑαυτοῦ, *Xen. An.* 6, 3 (al. 5), 24. ἥ τοι τῆς διανοίας ὄψις ἄρχεται ὀξὺ βλέπειν, ὅταν ἡ τῶν ὁμμάτων τῆς ἀκμῆς λήγειν ἐπιχειρῇ, *Pl. Conn.* 219.

καὶ τοι, properly "and that" (an accession qualified by *though*, or "also this" viz. "to be considered"); hence especially frequent in the corrective sense, *tamen certe*, or *attamen*, and *quatinus*. ἀλλὰ καὶ μοι (*me also, though*) ταῦτόν τόδ' ὄψει δρόντα καὶ μέλλοντα ἔτι. καὶ τοι σ' ἄσσω, *yet*, or, *however, I will let thee go*, *Soph. Phil.* 1255. καίτοι τί φημι; *quatinus quid loquor, what am I saying though!* ὦ Θάνατε, Θάνατε, νῦν μ' ἐπίσκεψαι μολὼν καίτοι σέ μὲν κακέῃ προσαυδήσω ξενῶν σέ δ' —, *Aj.* 854. Ἄλλὰ ἰόντων (*Well, let them go*) —, καίτοι ἔχω γε αἰτῶν καὶ τέκνα —, *Aj.* 1 yet (= take *this also* into the account). With secondary predicates: οὐδὲ μοι ἐμμελὲς τὸ Πιστάκειον νέμεται. καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον, *quatinus a viro sapiente dictum*, *Pl. Prot.* 339. The force is explained by resolving καὶ τοι into καὶ — εἰρημένον, καὶ (οἱδ') ὥς (= τῶς, οὕτως). A stronger expression of this sense is καὶ ταῦτα: τοιαῦτα — ἔβρισην, καὶ ταῦτα τηλικούτος, *and that too* —! *Soph. El.* 614: even with the finite verb, though rarely, καὶ ταῦτα κούφως ἐκ μέσων ἀγκυστῶν ὄρουσεν, *Besch. Eurip.* 112. Placed at the end of the sentence: Νῦν γοῦν ἐπεχείρησας, οὐδὲν ὦν καὶ ταῦτα, *being nothing worth* (yet), *even so* (for all that!), *Pl. Rep.* 341.

In καίτοι γε, the γε belongs to the whole sentence: καίτοι γε ὀφειλόμενεν που ἔστι τοῦτο ὁ παρακατέθετο, *and yet to be sure* (it is true that —), *Pl. Rep.* 331 fin. In καίτοι ὅ γε, the γε belongs to the interposed word: καίτοι τοσοῦτόν γ' οἶδα, *though indeed thus much at least I know*, *Soph. Œd. T.* 1455.

Often followed by ἀλλ' ὅμως, which, again, illustrates the original force of καίτοι = καὶ ὥς (τῶς): καίτοι οὐδὲν ὁ τι οὐκ ἀληθὲς εἶρηκα ὦν προείπον· ἀλλ' ὅμως —, = *yet for all that*: the thing is *even so* (καὶ τῶς), *yet even so* (ὅμως), *Pl. Euthyphr.* 3. καίτοι φασὶν Ἰφιμάραν — ἐλθεῖν εἰς ἔχθραν· ἀλλ' ὅμως —, *Dem. Mid.* 41, Buttm.

μέντοι = *for one thing, this*. In rousing exclamations, like τοι: οἶστος. σέ λέγω μέντοι, σέ τον τεθηκῆκα. — Usually it may be rendered *however, to be sure*, with an opposition to something preceding: ἔπειτα μέντοι, *even however* (though), μάλιστα μὲν δὴ — ἔπειτα μέντοι, *Soph. Phil.* 350. τὸ μὲν πρότερον ὥκει —, ἔπειτα μέντοι εἶπεν, *Pl. Charm.* 159.¹ In affirmative answers (§ 199 c, R. 2): φαμέν τι εἶναι δίκαιον αὐτὸ ἢ οὐδέν; "φαμέν μέντοι, νῆ Δία," *we affirm it, to be sure* (true enough that), *Pl. Phaed.* 65. οὐ πολλὰ ἂν ἀνογία εἶν; "πολλὰ ἢ μέντοι νῆ Δία," *ib.* 68. — Εἰ γάρ βέοι τὸ σῶμα καὶ ἀπολλοῖτο —, ἀναγκαῖον μὲν ἂν εἴη —, *to be sure, it would be necessary*, *ib.* 87. Σὸς μέντοι Σιμωνίδης πολίτης· δίκαιος εἰρηθεῖν τῷ ἀνδρὶ, *to be sure, S. is your countryman, you are bound to stand up for him*, *Pl. Prot.* 339 fin. Δῆλον ὅτι Σούθης — ἀπαιτήσει με, καὶ ἀπαιτήσει μέντοι δικάως, *and for the matter of that* —, *Xen. An.* 7, 6, 17. So *An.* 4, 6, 15, 16, ἐπιδείξασθαι τὴν παιδείαν καὶ φυλάξασθαι μέντοι (withal) μὴ ληφθῶμεν κλέπτοντες . . . Ἄλλὰ μέντοι (well, for the matter of that, i. e. talking of stealing) καὶ ἐγὼ ὑμᾶς ἀκούω τοὺς Ἀθ. δεινοὺς εἶναι κλέπτειν τὰ δημόσια — καὶ τοὺς κρατίστους μέντοι (and your best men withal). — In questions with οὐ, *nonne?* having the force of an affirmation: οἱ ἀντίδικοι τί ὀρώσιν; οὐκ ἀντιλέγουσι μέντοι; *they oppose each other, to be sure, don't they?* *Pl. Phaed.* 261. οὐ τὼν καλῶν μέντοι ἢ σωφροσύνη ἐστὶ; *Pl. Charm.* 159.

¹ Stallb. *Pl. Phaed.* 266, says, that a preceding μέν requires μέντοι to follow, not μὲν δὴ.

§ 254.] καὶ μέντοι = καὶ μὴν together with καίτοι (corrective): *Pl. Alc.* 1, 113, ἐμε δὲ αἰτία μάτην. καὶ μέντοι καὶ εὖ λέγεις.¹ and yet, to be sure, you do say well. Similarly, ἀλλὰ μέντοι, οὐ μέντοι (οὐ not interrogative), οὐ μέντοι οὐδέ —. Comp. οὐ μὴν ἀλλὰ — with οὐ μέντοι ἀλλὰ (καί), yet no! but — = *attamen, veruntamen*. Βούλει οὖν — ἐπιχειρήσωμεν —; “Πάνν μὲν οὖν. οὐ μέντοι ἀλλ’ ἔγωγε ἐκείνο ἂν ἥδιστα — ἀκούσαιμι,” not so, though; but —, *Pl. Meno*, § 22 init.

γε μέντοι is a frequent combination, where both particles severally claim the second place in the sentence: thus, τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὁμολόγητο διαφερόντως τιμᾶν, *Xen. An.* 1, 9, 14, the sentence being compounded of τοὺς γε ἀγ. and τοὺς μέντοι ἀγ. So οἶμαί γε μέντοι, ἔφη. But when the first word does not admit γε, but does admit μέντοι, the order is changed: thus, λέγουσι μὲν τι· οὐ μέντοι γε ὅσον οἴονται, *Pl. Rep.* 329. οὐ μέντοι ταχύ γε ἀπαγγελῶ, *Xen. An.* 2, 3, 9.

On γέ τοι, see § 251.

§ 255.] ἦτοι, comp. of ἦ and τοι, is epic:² *verily, assuredly*: ὦ φίλοι, ἦτοι κληρὸς ἐμός: often ἦτοι μέν. Sometimes in oppositions: ἦτοι Νεστορίδην —, *Τηλέμαχον* δ’ —, *Od.* 15, 6. ἦτοι Ὀδυσσεὺς ὕστερος, αὐτὰρ Τηλέμαχος πρῶτος ἡγεμόνευεν, 21, 151.

In the alternative ἦ — ἦ, the Attics often add τοι to the first ἦ. ἦτοι κλῦνσθα παιδὸς ἢ τύχη πάρα, *Soph. Ant.* 1182, *Trach.* 149. ἦτοι ὅλου τοῦ εἴδους ἢ μέρους ἐκάστου, *Pl. Parm.* 131. Often with γε added: ἦτοι θεοὺς γε ἡγοῦμεθα ἢ θεῶν παῖδας, *Arat.* 27. ἦτοι ἐπιστάμενοί γε — ἢ ὕστερον, *Phaed.* 76. In *Rep.* 341, E, εἰκοῖς — ἦτοι ἡμῶν γε οὐδὲν κήδεσθαι, the first ἦ is suppressed, the sense being, or (else) in that case, you do not care for us at all.

§ 256.] οὔτοι, not — though, *surely not*: οὔτοι — γε: οὐτάρ: usually at the beginning of a sentence, or preceded by ἀλλά.

μήτοι (the prohibitive μή), do not — though: μήτοι τις ἡμᾶς — θορυβήσῃ, *Pl. Rep.* 438. μήτοι — γε: μήτοι γε in aposiopesis, *Xen. Cyr.* 2, 3, 24. Μὰ Δι’, ἔφη ὁ ταξίαρχος, μήτοι γε ἐν μιᾷ γε ἡμέρᾳ, not in one day though: often (in the same sense μή τι γε) = *ne dum*, αὐτοὺς ἐποίει, μήτοι καὶ ἀλλήλους γε, — ἀδικεῖν, not to say one another, *Pl. Rep.* 352. μήτοι θεοὺς γε, — εἰ δ’ οὖν θεοὺς, μήτοι τὼν γε μέγιστον τῶν θεῶν, *ib.* 388. Sometimes μήτοι γε δή.

§ 257.] ῥα and ᾗρ (Epic), ᾗρα.³
α) ῥα enclitic, ᾗρ the same inverted, and also ᾗρα,⁴ are often attached (in epic poetry) to relatives and demonstratives, particles and conjunctions, at the beginning of a sentence or clause of a sentence, with a notion of progress or sequence, which is

¹ Not simply καὶ μὴν, as Buttm. in l.

² But *Soph. CEd. C.* 1366, ἦ τᾶν οὐκ ἂν ἦ = ἦ τοι ἂν, and *El.* 498, ἦ τοι or ἦ τοι.

³ The supposed derivation from ᾗρῶ (Kühner, Nägelsb., Stallbaum) explains some of the facts (see *II.* 14, 511, and the preceding vss.); more satisfactory is that (cf. Hartung) which connects the simple ῥα (ᾗρ) with the verbal root, denoting easy or sudden motion, which appears in ῥέω, ῥέα, and ῥάδιος, *rapio, repente* (applied to mental action in *reor, ratus*), *rite*, and with the suffix in comparatives and comparative words, *δεινότερος, πότερος, alter(o)*, *δεῦρο, ultro, intra, ἡμέτερος, longer, other, either, hither, our, &c. nostr(o)*. On this view, ᾗ-ρα is the pronominal root ᾗ — (ᾗ-πό, ᾗ-νά, ᾗ-priv., ᾗ-τάρ, ᾗ-τερ, &c.) compounded with ῥα.

⁴ But in numberless passages, a slight alteration will give ῥα or ᾗρ where the edited text has ᾗρα, ᾗρ’.

sometimes perceptible, but often so slight that the particle might as well be absent, and seems only intended to help the metre or to close an hiatus. Thus we find, indifferently, ὡς ἔφαν and ὡς ἄρ' ἔφαν, never ὡς ῥ' ἔφαν or ὡς ῥ' ἔφατ': ὡς ἔφατ', οἱ δ' ἄρα and ὡς ἔφατ', οἱ δέ: οἱ δ' ὅτε δὴ ῥ' ἴκουτο and οἱ δ' ὅτε δὴ σχεδὸν ἦσαν: τῶν μὲν ἄρ' Ἀμφίμαχος and τῶν μὲν Ὀδυσσεύς: οἷ τ' ἄρ' Ἀμύκλας εἶχον and οἷ τ' ἔχον Ἀλγίναν: δὴ τότε and δὴ ῥα τότε. — Ὡς ἔφατ' ἔδδεικνυ δέ —, καὶ ῥ' ἀκούσα καθήσο, with reference to the preceding command, ἀλλ' ἀκούσα καθήσο, *Il.* 1, 565-8. τίς τ' ἄρ σφωε θεῶν ἐρίδι ξυνέηκε μάχεσθαι; and *who then* —, with ref. to διαστήτην ἐρίσαντε, *Il.* 1, 6. 8. — It frequently appears in one member of an alternative: ἢ ῥα — ἢ, — εἴτ' ἄρα — εἴτε, οὔτ' ἄρα — οὔτε; or correlation, τέσσον — ὅσσον ἄρ. ἦμος — ἦμος ἄρ': or opposition, μὲν ῥα — δέ (ἀλλά, αὐτάρ): οὐκ — ἀλλ' ἄρα. Also ὅττι ῥα, ἐπεὶ ῥα, οὐνεκ' ἄρα, ὅτε ῥα, ὅτε and τότε ὃ ῥα. γάρ ῥα. ἢ ῥα (*verily*): οὐκ and οἱδ' ἄρα, εἰ μὴ ἄρ'.

b) This use is less frequent with other words: it is found, however, in primary sentences after some monosyllabic verbs: ἢ ῥα, *so spake he*; βῆ ῥ' ἵεναι and αὐτάρ ὁ βῆ ῥ' ἵεναι, *Il.* 21, 205 (even not at the beginning of a sentence, μετὰ δὲ κλειτοῖς ἐπικούρους βῆ ῥα μέγα λᾶχων, *Il.* 17, 215): more frequently in apodosis, αὐτάρ ἐπειδὴ —, βῆ ῥ' ἵμεν, and ἀλλ' ὅτε δὴ ῥα —, γνῶ ῥ' ἄνδρας, *Il.* 10, 357. αὐτάρ ἐπειδὴ τεύξε σάκος —, τεύξε' ἄρα οἱ θώρηκα, *Il.* 18, 609. αὐτάρ ἐπεὶ —, εἶατ' ἄρ', *Il.* 22, 127. οἱ δ' ἐπεὶ οὖν —, στήσαν ἄρ', *Il.* 24, 349. Similarly, ἦτοι ὅγ' ὡς εἰπὼν, κατ' ἄρ' ἔξετο, *Il.* 1, 101: and with the participle, τὸν δ' ὡς οὖν —, κινήσας ῥα κάρη, *Il.* 17, 198. Rarely with substantives: Αἴας ῥα πρῶτος, *Il.* 14, 511. ἀσπίς ἄρ' ἀσπίδ' ἔρεϊβε, *Il.* 16, 201. With preposition: τοῦ δ' ὡς οὖν —, μετ' ἄρα δμῳήσιν ζεῖπεν, *Od.* 17, 493.

c) ἄρα (not ῥα) denotes subjective consequence, *so then* —! *why, then* —! *it appears*, or, *turns out*! always with a feeling of surprise, of finding oneself mistaken and, agreeably or disagreeably, undeceived. This use is known to Homer: Ἔκτορ, εἶδος ἄριστε, μάχης ἄρα πολλὸν εἰδείο, *Il.* 17, 142. σχέτλιε, Πηλεὺς υἱέ, χύλω ἄρα σ' ἔτρεφε μήτηρ, *Il.* 16, 203. οἶσιν ἄρα Ζεὺς ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας τολυπεύειν, *Il.* 14, 85. ἠγλέες, οὐκ ἄρα σοίγε πατήρ ἦν ἱππότα Πηλεὺς, &c., *Il.* 16, 33. — *So Hdt.* 1, 111. πυνθάνομαι — ὡς ἄρα Μανδάνης τε εἴη παῖς, *that after all* (or, *who would have thought it*!) — In this sense, ἄρα is very frequent in the Attic writers of poetry and prose. οὐκ ἐνενοήσαμεν ὅτι εἰσιν ἄρα τοιαῖτα φύσεις, οἷας ἡμεῖς οὐκ φήθημεν, *Pl. Rep.* 375. ὦ παῖδες, ὡς ἄρα ἐφληραυόμεν, ὅτε —, *how, as it now appears, we did trifle* —! *Xen. Cyr.* 1, 4, 11. ἐμοί, ὦ ἄνδρες, θυομένῳ — οὐκ ἐγίγνετο τὰ ἱερά, καὶ εἰκότως ἄρα οὐκ ἐγίγνετο: ὡς γὰρ ἐγὼ νῦν πυνθάνομαι —, *and with good reason, as the result has shown*, *Xen. An.* 2, 2, 3. μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἤκομεν, *why then it appears* —, *Soph. El.* 762. ὅτ' οὐκετ' εἰμὶ, τηματέτ' ἄρ' εἰμὶ ἀνὴρ, (*Ed. C.* 391. οὕτω κοινόν τι ἄρα χαρὰ καὶ λύπη δάκρυά ἐστιν! *Xen. Hell.* 7, 1, 32. Hence the use of the imperfect, ὅδ' ἦν ἄρα —, *this then is he* —! (he was so all along, as it now turns out), *Soph. Phil.* 966. καὶ ἐνεγένητο τότε ἄρα καταγέλαστος ὢν, ἡρίκα — ἔφην —, οὐδὲν εἰδὼς ἄρα τοῦ πράγματος —, ἐγὼ μὲν γὰρ ἵπ' ἀσελτερίας ὄμην —, πό δέ ἄρα, οὐ τοῦτο ἦν —, ἀλλὰ —, εἰ δέ ψευδὴ, οὐδὲν ἄρ' ἦν πράγμα, . . . ἀλλὰ γὰρ ἐγὼ οὐκ ᾔδῃ ἄρα —, *Pl. Conv.* 198 C—E. Sometimes in the middle of a sentence: πολλὰ καὶ ἀγαθὰ τὴν πῶλον πεποιηκότες ἄρα ἀδίκως ἵπ' αὐτῆς ἀπόλλυνται, ὡς ὁ ταύτων λόγος, *Pl. Gorg.* 519. ὡς δὲ ταῦτα γελοῖά ἐστι, κατάδηλον ἔσται, ἐάν μὴ πολλοῖς ὀνόμασι χρώμεθα ἄρα, ἡδὲ τε καὶ ἀνιπαρῶ καὶ ἀγαθῶ καὶ κακῶ, *Pl. Prot.* 355.

On ἄρα in sentences with μὲν — δέ, see § 189 a.

In interrogations it denotes surprise, perplexity, or impatience: τίς ἄρα μίσηται: 258. τίς ἄρ' ἐπαρκέσει θεῶν ἢ θεῶν; *Eur.*
APPENDIX.]

[§ 258.] In exclamations, ὦρα, τίς ἄρ' ἦν; (in disappointment at not finding the person who was expected;) *Soph. Œl. C. 118, πὼς πότε — πὼς ἄρα; Phil. 684, ὥς οὐκ ἄρ' ἦδ' — ! how ignorant, it seems, I was ! Œl. 1176.* So εἰ and εἰ μὴ ἄρα —, *if (or, unless), which I do not expect, &c. : ποταμός δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἐστι διαβατός, οὐκ οἶδα, if it should turn out that there is —, Xen. An. 2, 4, 6. εἴτε — εἴτ' ἄρα, whether — or (should such unexpectedly be the case).* With ὥς, “that,” it is often ironical: ὥς ἄρα οἱ πρόγονοι μέγαρα εὖ παθόντες οὐδένα ἐτίμησαν, *that it should seem forsooth —, Dem.*

§ 259. Peculiarities: ταῦτα δὴ καὶ οἱ ἄλλοι πάντες ἄρα ξυνέφασαν, *Pl. Cinn. 177.* The force may be expressed by, *they could but assent : ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἄρα (in his surprise) τὸν μῆρόν, Xen. Cyr. 7, 3, 6. Σακῶν δὲ ἰδιώτης ἀνὴρ ἀπελπίεν ἄρα (to the surprise of everybody) τῷ ἱππῷ τοὺς ἄλλοις ἐγγὺς τῷ ἡμίσει τοῦ δρόμου, Xen. Cyr. 8, 3, 25. ὥστε ἐπεὶ ἐδεδειπνέκσαν, καὶ τὰ πάντα πολλὰ ὄντα διαπεπέμφει ὁ Κῦρος ἀπὸ τῆς τραπέζης, εἶπεν ἄρα ὁ Γωβρύας ἄλλ' ἐγὼ. ὦ Κῦρε, πρόσθεν μὲν ἡγοίμην — (said in his surprise, or, could not help saying), Xen. Cyr. 8, 4, 7.* In some places, the sense as it turned out subsides into *in fact*, or, it should be remarked that : “Σάκα δὲ . . . οὐδὲν δίδως ;” ὁ δὲ Σάκας ἄρα —, *now Sacas, it should be observed, was, &c. (or, it would turn out upon enquiry, that —).* So, in explanation of a preceding speech, οἱ δ' ἄρα τῶν βασιλέων οἰνοχόοι . . . , *Xen. Cyr. 1, 3, 9.*

§ 260. γάρ, (*nam*) *namely, for.* Being a form of γε with the suffix ῥα, ἄρ, this particle denotes an *affirmation* (γε) which is *explanatory* (ῥα) of something else : sometimes the notion of explanation predominates, sometimes the affirmation.

a) It is little more than merely explanatory = *namely*, after demonstratives and short sentences, such as σημείον δέ, δῆλον δέ, δείκνυμι δέ, σκέψασθε δέ, &c. (in which there is always a demonstrative, e. g. ἐνθένδε, ἐντεῦθεν, &c. implied.) See examples in § 196, and R., to which add : οὐκοῦν τοσοῦτον μὲν ἡμῖν εἰς τὸ πρόσθεν πεπέραται ; ὁ γάρ ἐσμεν, ἐπιεικῶς ὠμολόγηται, *Pl. Alc. pr. 132, thus much, namely —. δοκεῖ τοίνυν μοι, ἔφη, χαριέστερον εἶναι μῦθον ὑμῖν λέγειν. Ἦν γάρ ποτε*, where the demonstrative is not expressed : *to tell you a story. Namely —, Pl. Prot. 320.*

b) The affirmative force predominates in replies : ἔλεγες ; ἔλεγον γάρ, *why yes, I did. αἱ μητέρες τὰ παιδία μὴ ἐκδειματύνων. Μὴ γάρ, ἔφη (Pl.), why yes (you say true) : they ought not = why no.*

c) Very often, especially in Herodot. and Thucyd., the explanatory clause with γάρ is premised to the thing explained : see § 196 b, and on the ellipsis in ἀλλὰ γάρ, ἀλλ' οὐ γάρ, see under Ἀλλά. — On καὶ γάρ, see under Καί, § 225.

d) The γάρ in interrogations may be referred to a) = “is this, *namely*, what you mean to say ?” or b) = “*aye, is it so?*” In many places it may be referred to a preceding assertion : thus, ὄλωλε γάρ ; = ὄλωλεν ; οὐτῶ γάρ λέγεις. — To this head belong the interrogative replies equivalent to assertions : πῶς γάρ ; *for how can it be so?* = *how so? by no means : πῶς γάρ οὐ ; for how can it be not so?* = *to be sure, undoubtedly : ἦ γάρ ; οὐ γάρ ; is it not so?* (which are sometimes inserted in the middle of a sentence (especially by later Atticists) : καλὴν γε (οὐ γάρ ;) τὴν ἀμοιβὴν ἀποδώσομεν.

§ 261. Τί γάρ ; sometimes, like *quid?*, is a formula of transition to a new question. Οὐκοῦν πρῶτον μὲν ἀναβατικωτέρους ἐπὶ τοὺς ἵππους ποιήσεις αὐτοὺς ; Δεῖ γοῦν. ἔφη. Τί γάρ ; εἰάν που κινδυνεύειν δέξῃ, πότερον — ; *Xen.* In reply to a preceding question, it is a form of assent, ἄλλο understood (cf. τί μὴν under μὴν, § 231) = “(yes ;) *for what*

(else is it, if not as you say)?" It may be rendered, *why not? certainly, undoubtedly*, or, after a negative assertion or question, *certainly not*. τοῦτο μὲν ἄρα παντὶ ὀηλον. [§ 261.] ὅτι οὐκ αἰσχρὸν τὸ γράφειν λόγους. Τί γάρ; *why should it be?* = of course it is not. Μενέλαε, προσφθέγγει νῦν ἀνόσιον κάρη; "τί γάρ; φίλος μοι πατὴρ ἐστὶν ἔκγονος."

In γάρ ἂν, οὐ γάρ ἂν, there is sometimes a reference to a suppressed condition: οὐ φιλεῖς με, ὦ θύγατερ, οὐ γάρ ἂν ἐμὲ ἀπεκρύπτου τὰ σὰ πάθη, *for (if you did) you would not —*. τούτου ἔνδεα ἔφαινετο· βία γάρ ἂν εἶλον τὸ χωρίον, *for (had it been otherwise —), Thuc.*

ἄρα.

This (Attic) particle represents the Epic ἦ ῥα, or rather ἦ ἄρα,¹ and is described by ancient grammarians as σύνδεσμος ἀπορηματικός, denoting perplexity together with surprise; most commonly in interrogations, but sometimes also in exclamations. § 262.

In questions, the meaning is, *surely it should seem* (or, *it turns out*, &c.)? or, *aye, then —?* or, *I wonder whether —?* the interrogative force residing, not so much in the particle itself, as in the tone of the utterance: τί φῶ; ἄρ' ἐστίν; ἄρ' οὐκ ἐστίν; ἦ γνώμη πλανᾷ; καὶ φημί κατόψημι, κοῦκ ἔχω τί φῶ, *Soph. (El. C. 315. ἄρ' Ὀδυσσεύς κλύω; can it be that —? Phil. 964. Ἄρα, ἔφη, ὦ ἄνδρες, νῦν μὲν καιρὸς διαλυθῆναι; I should think it would be time —? Xen. Cyr. 7, 5, 40. Sometimes in the middle of a sentence: "Ἀδμητον ἐν δόμοισιν ἄρα κιγχάνω; I wonder whether —? Eur. Alc. 495. Very often it introduces an interrogation dependent on a preceding verb, but always in the form of oratio recta: σκεψώμεθα ἄρα λύπη υπερβάλλει τὸ ἀδικεῖν; (as if it were εἰ ἄρα). Pl. Gorg. 475. δεῖ ἄρα — σκοπεῖν, ἄρα τεχνικός ἐστίν —; Pl. Lach. 185. ἐπισέψασθαι, ἄρα ἂ νῦν δὴ διήλθομεν — ἀρμόττει; Pl. Rep. 462. (Cf. § 199 c, R. 1.)*

In ἄρά γε, the interrogator believes, or pretends to believe, that the thing is as he says: Ὁ δὲ δὴ ἀηρ ἄρά γε . . . ὅτι αἶρει τὰ ἀπὸ τῆς γῆς, ἀηρ κέκληται, *I should say that —? Pl. Crat. 410. — Ἀρ' οὖν; I presume, then —? either where no answer is expected, but the speaker passes on to some further view of the subject, or where the question is grounded on what goes before (according to the two leading uses of οὖν, § 264, a, b).* § 263.

Ἀρ' οὐ —; expects an affirmative, ἄρα μή —; a negative answer. ἄρ' οὐ μωρόν ἐστι; = *can it be, that it is not foolish?* meaning, that it would be surprising if the thing were not so. ἄρα μὴ δοκεῖς; *surely you do not imagine?* = *can it be, that there is reason to apprehend your imagining?* (Cf. § 199 b.)

In the poets, ἄρα sometimes occurs in exclamations, in the same sense as ἄρα: οἴμοι ταλαίνης ἄρα τῆσδε συμφορᾶς, *Soph. El. 1170. τοιούδε χρησμοῖς ἄρα χυρὴ πεποιθέναι, Aesch. Choeph. 281.*

οὖν, Ionic ὦν.

This word is explained (by Hartung) as accusative αὖν of αὖς, a Cretan and Laced. form of αὐτός. Hence its original force = "the same," "all one." (Others make it = εἶν, ὦν, so that the primary sense is *ut nunc est*.) § 264.

a) Originally οὖν appears only as an adjunct to pronouns and conjunctions. In Homer it occurs only so; chiefly with ἐπεὶ and ὥς (also αἶτ' οὖν, and γούν): αἶτ' (the cranes) ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὕμβρον, κλαγγὴ ταίγε πέτονται, *at what same time, i. e. no sooner have they —, Il. 3, 4. τὸν δ' ὥς οὖν ἐνόησε, ib. 21 and 30,*

¹ Or, possibly, εἰ ἄρα, when, as is most usual, it is interrogative. Cf. the instances where it depends on a verb of considering, &c.

[§ 264.] and frequently: αὐτ' (*the fawns*) ἐπεὶ οὖν ἔκαμον —, ἐστᾶσι. *Il.* 4, 243. In Attic writers, ὅστις, ὅσπερ, ὅσος, ὁποῖος, &c., οὖν, with their adverbial forms ὅπη, ὥσπερ, &c. οὖν, all in the sense of the Lat. —*cumque*: e. g. γυναῖκα πιστὴν δ' ἐν δόμοις εὔροι μολὼν οἶανπερ οὖν ἔλειπεν, *such exactly (περ), whatever that might be* (Clytemn. is speaking of herself), *Æsch. Ag.* 565. πῶς λέγεις; ἔστι γὰρ ὅτιοῦν πρᾶγμα ὅτῳδῃ ὅπωςοῦν ἔχουσι ἄμεινον ἀρνοῦν ἢ γινώσκειν; fully, *anything, no matter what it may be, to any person soever, no matter in what condition*, *Pl. Alc.* 2, 143. ὅπερ οὖν οὐδεὶς ἂν οἴηθῃ, *just what (without more ado about it, without question)*, *ib.*¹ τοῖδ' ἐσσι μέλειν ἐφίεθ' ἄνῃρ κείνος, ὥσπερ οὖν μέλει, *Soph. Aj.* 970. εἰ δ' ἐστίν, ὥσπερ οὖν ἐστίν, *Pl. Phædr.* 242, with the same notion of *indifference*, not caring to argue the point further.²

b) In its consecutive use, οὖν = *thus, then, accordingly, such being the case*: ἔδοξεν οὖν μοι. Hence frequent in resumptions, after interposed matter, κατανοῶν δὲ ὁ Κῆρος ὡς . . . ἐκ τούτων οὖν (*I say, or, so then*) ἐπεθύμει, *Xen. Cyr.* 3, 3, 9. — In poetry, often between the preposition and its noun, ἐν οὖν ῥοπή τοῖαδε, *Soph. Tr.* 82.

[§ 265.] In Herodot. ὧν (οὖν) is frequently placed between a preposition and its verb: thus, ἢν τις ψαῖσῃ παριὼν ἰὸς, αἰτῶσι ἱματίοισι κατ' ὧν ἔβαφε ἑωπτεν, 2, 47. (On the death of any person: of note) τὸ θῆλυ γένος πᾶν τὸ ἐκ τῶν οἰκίων τούτων κατ' ὧν ἐπάσαστο τὴν κεφαλὴν πηλῷ, *ib.* 85. (In embalming) παρασχίσαντες παρὰ τὴν λαπάρην, ἐξ ὧν εἶλον τὴν κοιλίαν πᾶσαν, *ib.* 86. (In making boats) νομείσιν οἰδὲν χρεώνται, ἔσωθεν δὲ τὰς ἀρμόνιαις ἐν ὧν ἐπάκτωσαν τῇ βίβλῳ, *ib.* 96. (In sacrificing) καὶ ἔπειτα βρόχῳ περὶ ὧν ἔζαλε τὸν αὐχένα, 4, 60: usually, as in these instances, with the aorist, in descriptions of a customary process: the force seems to be, *without more ado, straightway*; ³ comp. the Homeric οὖν in the relative member.

[§ 266.] With ἀλλά, ἀτάρ, δέ, it has a force resembling that of ὅμως: *but, however* (= *all one for that*), ἀλλ' οὖν τοσοῦτόν γ' ἔσθι, *Soph. Ph.* 1289. ἔστω δ' οὖν ὅπως ἐμὴν φίλον, *Ecl. C.* 1297. καὶ ἐλέχθησαν λόγοι ἄπιστοι μὲν ἐνίοισι Ἑλλήνων, ἐλέχθησαν δ' οὖν, *but spoken they were', all the same*, *Hdt.* εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν, with aposiopesis, viz. *ἀλλῃ ῥέπει*, *Soph. Ant.* 722.

In alternatives, εἴτ' οὖν — εἴτε, the οὖν implies that, whichever side be taken, it comes to the same thing: οἰκοῖν δαμόνια μὲν φησ με καὶ νομίζω καὶ διδάσκω, εἴτ' οὖν καὶνὰ, εἴτε παλαιὰ: ἀλλ' οὖν δαϊμένη γὰρ νομίζω κατὰ τὸν σὸν λόγον, *Pl. Apol.* 27 (comp. ἦτοι — ἦ, § 255): with οὖν in the second member, λέγοντες εἴτ' ἀληθές, εἴτ' ἂρ' οὖν ματὴν, *or, for aught I care* —, *Soph. Phil.* 345: in both members, καὶ τοῦτο τοῦτομα ἔχοντα, εἴτ' οὖν ἀληθές εἴτ' οὖν ψεῦδος: ἀλλ' οὖν δεδογμένον γέ ἐστι τὸν Σωκράτη ὑπεφικεῖν τινὲ τῶν ἄλλων ἀνθρώπων, *Pl. Apol.* 34 fin. Νο οὐτ' (μητ') οὖν: οὔτε γὰρ θρασὺς, οὐτ' οὖν προδείσας εἰμί, *Soph. Ecl. C.* 90. μήτ' ἄροτον αἰτοῖς γῆς ἀνέικαι τινὰ μήτ' οὖν γυναικὸν παῖδας, *ib.* 275. Homer also has οὐτ' οὖν: ἐνθ' οὔτις τὴν νῆσον ἐσείρακεν ὀφθαλμοῖσιν, οὐτ' οὖν κύματα μακρὰ — εἰσίδομεν, *Od.* 9, 147. νῦν δ' ἐπεὶ — ἰκάνεις, οὐτ' οὖν ἐσθῆτος δευῆσαι οὔτε τευ ἄλλον, *Od.* 6, 192.

¹ Buttmann *in l.* explains it as answering to a γὰρ in the independent form of sentence: τοῦτο γὰρ οὐδεὶς ἂν οἴηθῃ, and similarly Homer's ἐπεὶ οὖν ἔκαμον = αἶδε γὰρ, ἐπεὶ ἔκαμον. But this will hardly explain the other facts.

² Not as Stallb. *in l.*, οὖν, *hic quoque nativam sereat ratiocinandi et concludendi potestatem*, which, in fact, is not the native force of the particle.

³ Compare the cognate αἰτίκα and αἴτως = αἴως. Hartung says that it denotes a cool, offhand way of going to work; but this is evidently not always the case.

γούν = γε οὖν (therefore placed like γε), *yes, without more ado*: ἔχεις διδάξαι δὴ μὲν, ὅποι καθεύδαμεν; — τὰς γούν Ἀθηναίαις αἶδα, τὸν δὲ χάρον οὖν. *Soph. Oed. C.* 24 (the feeling of certainty with indifference). τούτω δ' οὐ πάλιν αὖτις ἀποισέτον ὠκείας ἱπποὶ ἀμφω ἀφ' ἡμέλων, εἰ γούν ἑτερός γε φύγησιν. *Hom. Il.* 5, 259, with the γούν in the condition (cf. § 264 a), where the Attics would place it in the apodosis, comp. εἰ καὶ τυραννείς, ἐξισωτέον τὸ γούν ἴσ' ἀντιλέξαι, *Soph. Oed. T.* 408.

γάρ οὖν, with adverbial γάρ, in answers, denotes assent with indifference: φημί γάρ οὖν, οὐ γάρ οὖν, *Pl. passim*. With γάρ, “for,” as in οὐ τὴν γε μὴ θιγαῖσαν, εὐ γάρ οὖν λέγεις, *Soph. Ant.* 772, *for, of course*: οἰκουμένη γάρ οὖν στέγη πυρὸς μέτα πάντ' ἐκπορίζει, *Phil.* 298.

μῶν = μὴ οὖν; *surely* (without more ado) *not* —? μῶν Ὀδυσσεώς ἐπησθόμεν; *surely not Ulysses?* (= I hope not.) With οὐ: μῶν οὐχ ὄρας; *surely it cannot be that you do not see this?* *Oed. C.* 1729. But the separate force of the particles having become obscured, so that μῶν has subsided into a mere particle of interrogation, the Attics also say μῶν οὖν; = *num igitur?* and μῶν μὴ —; Μῶν δοῖλος ὦν (ἄρχει σου ὁ παιδαγωγός); then, μῶν μὴ καὶ οὐτοί σου ἀρχουσιν οἱ διδάσκαλοι; and μῶν μὴ τι ἡδίκηκας τὸν πατέρα ἢ τὴν μητέρα; *Pl. Lys.* 208.

οὐκ οὖν, = *not, all one for that; assuredly not, by no means*. When the οὐκ is assertive, and the οὖν illative, *not therefore*, it should be written οὐκοῦν, or rather οὐκ οὖν; but in this sense the combination is rare: it is more frequent, when the οὐκ is interrogative, e. g. οὐκ οὖν μ' ἐάσεις; *will thou then not let me alone?* and then it is usual to write οὐκοῦν, as also when the οὖν is not illative, and the combination represents *assuredly not*, but in an interrogation, *will thou not assuredly* (or, *without more ado*) *let me go?* (In both these cases it would be better to write οὐκ οὖν; see § 199 b. R.) But this negative interrogation is virtually a strong affirmation, and is often used as such, and then it is written οὐκοῦν: e. g. οὐκοῦν ὅταν δὴ μὴ σθένω, πεπαύσομαι, *prop. shall I not — have done? = Age, no doubt —, I shall have done*: *Soph. Ant.* 91, with a bitter irony which sometimes accompanies this use of the particle. Hence οὐκοῦν οὐκ —; is it *not then* (or, *not assuredly*) the case that — *not?* οὐκοῦν οὐκ ἂν εἴη τὸ μὴ λυπείσθαι ποτε ταῦτόν τῳ χαίρειν: “*πὼς γὰρ ἂν;*” = *is it not then the case, that the absence of grief will not be identical with rejoicing*, or, *well then, to be sure, the — will not be —?* *Pl. Phil.* 360, where the second οὐκ is assertive. Sometimes also, where it is interrogative, οὐκοῦν καὶ ἡ σωφροσύνη — ἂρ' οὐ τοῦτοις μόνους προσήκει; *Pl. Phædo*, 68.

μέν οὖν, *prop. for one thing*, with the same adjunct notion of indifference, *it is all one, it makes no difference, &c.* (But from this must be distinguished the cases where μέν is followed by a corresponding δέ, and the οὖν is illative, *on the one hand therefore* —.) Hence in affirmative answers, πάντῳ μὲν οὖν = *quite, for one thing* (however it may be with the rest) *decidedly* (so): so κομίδῃ μὲν οὖν, παντάπασιν μὲν οὖν. With Attic urbanity, this formula of assent is used with a corrective force = *immo vero*: ἐγὼ οὐ φημί; φημί μὲν οὖν ἔγωγε, *I deny? nay, rather* (= *for one thing, decidedly*) *I assert it*, *Pl. Gorg.* 466. Ἐγὼ σοὶ οὐκ ἂν δυνάμην ἀντιλέγειν —, “οὐ μὲν οὖν τῇ ἀληθείᾳ — δύνασαι ἀντιλέγειν,” *nay, rather say, you cannot gainsay Truth*, *Pl. Conv.* 201. In this sense, μέν οὖν is sometimes used in continued discourse: δέισσας γὰρ γραιὺς αἰδέναν ἀντίπας μὲν οὖν, *Æsch. Eum.* 38. μάταιος ἂρ' ἦν, οὐδαμοῦ μὲν οὖν φρενῶν, *Eur. Hipp.* 1009. — It is often used in continuation of a preceding statement: ὁ μὲν οὖν (*now what* = *as far as that goes, enough said*) ἐγὼ φημι τὴν ῥητορικὴν εἶναι, ἀκήκως . . . ἴσως μὲν οὖν (*however, or now*) ἀποπον πεποιήκα . . .

. APPENDIX.]

ἄξιον μὲν οὖν (*however*) ἐμοὶ συγγνώμην ἔχειν ἐστὶ . . . ἐὰν μὲν οὖν (*then, on the one hand*) καὶ ἐγὼ — μὴ ἔχω —, εἰν δὲ ἔχω —, *Pl. Gorg.* 465.

τοῖνυν.

§ 270. This particle is compounded either of enclitic τοι (§ 252) (*for that matter*), or the stronger form τῷ, *in that case*, with νυν (§ 213). Its use is in transitions and inferences: *then* (to proceed), *then* (in brief), *well then*, *why then* (especially in lively replies). In the beginning of a speech: ἐγὼ μὲν τοῖνυν, *I, for my part, sure enough*. *Xen. An.* 5, 1, 2. In continuation: "Ἐτι τοῖνυν τάδε δράτε, *moreover now* —, *ib.* § 10. συνεπύμνευ μὴδὲ ἂ οἱ ἄλλοι στρατηγοὶ ἔλαβον εἰληφέναι. μὴ τοῖνυν μῆδε (*nay, for that matter, in short, not even*) ὅσα τῶν λοχαγῶν ἐνοιοι. *Xen. An.* 7, 6, 19. In answers: ἄπειμι τοῖνυν, *well then* (to cut the matter short) *I am going*, *Soph. Œd. C.* 441. In unwilling reply: τῶν Λαῖων τοῖνυν τις ἦν γεννημάτων; *well then* (if you must needs have it), *ib.* 1167. — τὰ λῶστα τοῖνυν ταῦτά μ' ἀλγύνει πάσαι, *why then* (to dispose of *that matter briefly*) *this which you call 'best' has been troubling me all along*, *ib.* 1067.

τοίγαρ.

§ 271. The position of this particle in the beginning of a sentence shows that its first element is not the enclitic τοι, but the ancient τῷ, *in that case, therefore*. Hence, τοίγαρ = *ergo, proinde*. It is used in expressions of assent: *why* (γάρ) *then* (τῷ), τοίγαρ ποιήσω, *Soph. Tr.* 1249: in inference, *Soph. Aj.* 666 (after citing a proverb), τοίγαρ τὸ λοιπὸν εἰσόμεσθα, *why then* (such being the case) —. The rendering in each instance varies with that of γάρ: thus often in the beginning of a reply, *yes*, (and) *therefore*: e. g. τοίγαρ δι' ὀρθῆς τήνδε ναυκληρεῖς πόλιν, *Soph. Ant.* 994.

τοιγάρτοι is the same with addition of τοι enclitic, *why therefore to be sure*. τοιγάρτοι νῦν, ἅτε μέγιστα ἥδικηκώς τῶν ἐν Μακεδονίᾳ, ἀθλιώτατός ἐστι πάντων Μακεδόνων (ironically, after a recital of wicked acts), *yes, and therefore no doubt* —, *Pl. Gorg.* 471.

τοιγαροῦν, *why then, such being the case*: ἀλλὰ θεοὶ γ' ἔχθιστος ἦκα. "τοιγαροῦν τεύξει τάχα," *Soph. Œd. T.* 1519. ὁρθῶς ἔλεξας τοιγαροῦν τὸ σὸν φράσον, *such then being the case, tell me*, *Phil.* 341. ξύμφημι κάγω· τοιγαροῦν σώξου τόδε. Frequent in prose: e. g. (Cyrus never left a man's zeal in his service unrewarded) τοιγαροῦν κράτιστοι δὴ ὑπηρεταὶ παντὸς ἔργου Κύρω ἐλέχθησαν γενέσθαι, *accordingly, and reason good this* —, *Xen. An.* 1, 9, 18. (He never broke promise) καὶ γὰρ οὖν (and therefore in fact) ἐπίστευον αὐτῷ —. τοιγαροῦν ἐπεὶ —, *accordingly*, (it is no wonder that) *when* —, *ib.* 1, 8, 7—9.

που.

§ 272. This enclitic particle (an adverbial form of τις, *quis, kos*, whence Ion. *κου, kws*, &c.) properly = *somewhere*. Apart from the notion of place, it means, *somehow, in some sort or degree*; in conjectures, = *perhaps, I suppose*, used in conversation when the speaker puts something in a half-questioning manner (*surely*), intending to build something on the affirmative answer of the person addressed: τὸ γάρ, που κακῶς ποιεῖν ἀνθρώπους τοῦ ἀδικεῖν οὐδὲν διαφέρει, *for, I presume* — (it being possible that the other would say there was some difference), *Pl. Crito.* 49. Also when, with a degree of uncertainty, a speaker repeats another's words: thus (Soer. having proposed a definition of σχῆμα, Meno says), "Ὅτι σχῆμά πού ἐστι, κατὰ τῶν σὸν λόγων, ὃ αἰεὶ χρεῖα ἔπεται, *because figure, I take it* —, *Pl. Men.* 75. Hence with Attic urbanity, it is used in matter of certainty, especially to intimate that, before the speaker proceeds with his argument, he waits for the other to affirm the

point, or call it to mind: ὁ γὰρ σκυτοτόμος τέμνει που τομῇ καὶ σμῶλῃ καὶ ἰλλοῖς ὀργάνοις (*I suppose you will grant, or, remember that*), *Pl. Alc. pr.* 51. Οὐ τί που οἶε —; *You do not, I trow, at all imagine* ("mirantis et indignantis," *Stallb.*). Cf. οὐ δῆπου. (Sometimes it is put before an interposed φημί, or the like, to which it belongs: ἔδοξε πού φησι, *It says, I suppose, "It seemed good, &c."*, *Pl. Phædr.* 258.)

The same, with greater emphasis, is δῆπου (*we may say that' at once, I suppose*). Ἐγὼ γάρ που ἀπεκρινάμην τὸ διὰ παντὸς ὀρθῶς ἔχον ὀρθῶς δὲ δῆπου ἔχει τὸ κατὰ τὴν τέχνην γιγνόμενον. *my answer, I presume you perceive, was as to what is done rightly (in wrestling) at all points: and rightly done — surely you will grant this — is what is done by strict rule of art, Pl. Alc. pr.* 107. τῶν λαῖον δῆπου τις ὠνομάζετο, *I suppose we may be pretty sure that —, Soph. Œd. T.* 1042. —

Sometimes in a direct interrogation, distinct from the latent interrogation of the particle itself: καὶ ἐστὶ δῆπου τὸ δίψος δίψος τοῦ; *Pl. Rep.* 439; even when the interrogation is virtually negative: καὶ τούτου γε δῆπου τις ἂν ἐπιθυμήσειεν; equivalent to οὐ γὰρ δῆπου τούτου γέ τις ἐπιθυμήσειεν, *Pl. Conv.* 200. In οὐ δῆπου (γε), the negation is expressed interrogatively: οὐ δὲ πού σέ γε — ἄγουσιν, *surely they are not —! Soph. Ant.* 381. οὐ γὰρ δῆπου σοῦ γε —, *Pl. Apol.* 20. ("οὐ δῆπου est suspicantis: οὐ τί που mirantis et indignantis," *Stallb.*)

Stronger still is δῆπουθεν (see § 240); used when the speaker, with a kind of defiance, disputes the possibility of an opposite assertion: ἐστάναι γὰρ ἐξέσται δῆπουθεν αὐτῷ, *for I presume there can be no doubt that —, Dem. Mid.* c. 26.

REM. Cf. μέν in interrogation: Ἑλλήν μὲν ἐστὶ, καὶ ἐλληνίζει; *Pl. Men.* 82. where μέν assumes the fact as unquestionable: που in the same question would mean, that the speaker waits for the other's assent. (*Buttm. in l. and Index, s. v.*)

ποτέ (enclitic).

This temporal adverb of τις (*quis, kos, Ion. κοτέ*), *at some time; once* (ποτέ μὲν — ποτέ δέ, *one while — another while, modo — modo, or ἐνίποτε, or ἄλλοτε δέ*): *at any time, ever*. With other designations of time: νῦν ποτε, ἤδη ποτέ, πάλαι ποτέ, πρὶν ποτε, πρόσθε πού ποτε, πώποτε, ἔτι ποτέ. The notion of time is less prominent in the following: μέθες μέθες με. "ποί μεθῶ;" μέθες ποτέ, *dó let me go (utique, in any wise), Soph. Phil.* 816. τίσασθε, τίσασθ' ἀλλὰ τῷ χρόνῳ ποτέ, *at last, tandem aliquando, or simply by the emphasis, dó avenge me! So μόγισ οὖν ποτε ἡμῖν ἄνθρωπος ἀνέφρε τὴν θύραν, at last. Ἐκκάλυπτε νῦν ποθ' (now at last) ἡμῖν οὐστῖνας λέγεις λόγους, Eur. Iph. A.* 872. Κάπειδ' ἀφίκετό ποτε ὁ Ἰππαρχος.

In interrogations, it expresses impatience for an answer (*tandem*), or wonder, or emotion in general. τί ποτε λέγεις; *what dó you say!* τί ποτε πέπονθας; *what (in the world) ails you!* πῶς ποτε δράσεις; = *how will' you do it!* τί ποτε (Hom. τίπτ'), *what can' be the reason that —!* Ποῖόν ποτ' ἐχρήσαντο τεκμηρίῳ; *Xen.* And so in indirect questions: Ἐθαύμασα ὥτ' ποτὲ τρώειν τοῦτ' ἐγένετο; and with indefinite pronouns, ὅστις ποτε, *who-ever, &c.*: and with εἰ, *εἴποτε, if ever, and if perchance*. With δῆ. ὅστις δῆ ποτε, *whosoever, ὅπου δῆ ποτε. So εἰ δῆ ποτε. τί δῆ ποτε; τοῦτο πέπρακται νυνὶ ὅπως δῆ ποτε, no matter how*: and with οὖν. Ἐμισθώσατό με ὅστις δῆ ποτ' οὖν, *Æsch.* Οὐ δῆ ποτε in negations interrogatively expressed, *surely never —!* οὐ δῆ ποθ' ἡμῖν ξυγγενὴς ἦκει ποθέν; *surely it can never be that —! Soph. El.* 1202. Cf. οὐ δῆ που.

Ἀλλά.

This adverbial form (distinguished by its accent from pl. neut. ἄλλα) derives its

[§ 275.] force from the proper signification of ἄλλος = "what there is else remaining *after the removal or exclusion* of some:" i. e. the notion introduced by ἀλλά is presented as being exclusive of some other preceding notion; or ἀλλά corresponds to a preceding οὐ, expressed or understood.

α) οὐκ ἐγώ, ἀλλὰ σύ. οὐκ ἔασομεν, ἀλλὰ κωλύσομεν: the second notion excludes the first, to which it stands in direct opposition.

β) αἰσχροὶν γυνάκ' ἔγχεμας, ἀλλὰ πλουσίαν. σοφὸς σὺ μάντις, ἀλλὰ τὰδικεῖν φιλῶν. Here the first notion is not expressly excluded, and the ἀλλά introduces, not its direct opposite, but something different. But here also ἀλλά has, in fact, its proper force with reference to a suppressed οὐ; for in this form of sentence the speaker implies, that the first notion, which he concedes, is *not* the point, *but* the second is. In the full expression of the thought, there is an opposition by μέν and δέ, with an οὐ in the δέ clause, to which οὐ the ἀλλά corresponds. Thus, τὸ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος, *the body is enslaved* — this indeed (μέν) I grant, but (δέ) *not* this is the point — *but (that) the mind is free*. Often, to mark the concession more strongly, the μέν is expressed in the first clause: τοῦτο τὸ πρᾶγμα ὠφέλιμον μέν ἐστιν, ἀλλὰ δύσκολον, which, however, is by no means simply equivalent to ὦφ. μέν ἐ., δύσκολον δέ, nor does the ἀλλά correspond to the μέν, but to the negation in the suppressed δέ clause. In μέν — δέ, it is intimated that both considerations are taken into the account: in μέν — ἀλλά, the former is conceded only to be set aside. When the second member is negative, the μέν *must* be expressed, ὠφέλιμον μέν, ἀλλ' οὐ καλόν: without μέν, this would = *advantageous*, and not *handsome*; see c. — The first also may be negative, e. g. οὐκ ἀρνούμαι μέν, ἀλλ' (ἀλλ' ὅμως) ἐρωτῶ; but then the ἀλλά corresponds, not to the expressed, but to the implied negation, viz. *not* my not-denying is the point, *but* my asking.

γ) But the Greek often introduces with ἀλλά a negation in direct opposition to a preceding affirmation: thus, ἐκέθεν ἀλλ' οὐκ ἐνθένδε ἡρπάσθη, *Pl. Phædr.* 229. See other exx. in § 187, to which add: Χαραδρίου τινα αὐτὸν σὺ βίον λέγεις, ἀλλ' οὐ νεκροῦ οὐδὲ λίθου, *Pl. Gorg.* 491. κυδννέει τὸ ἐκόντα ἐπὶ τὸ ἄρχειν ἵνα, ἀλλὰ μὴ ἀνίγκην περιμένειν, αἰσχρὸν νενομίσθαι, *coming forward to rule instead of* (and not rather) *waiting till one is forced*, *Pl. Rep.* 347. τίς μηχανή — δικαιοσύνην τιμᾶν ἐθέλειν, ἀλλὰ μὴ γελᾶν ἐπαινουμένης ἀκούοντα; *ib.* 366. φιλοσόφους ἀλλ' οὐ φιλοδόξους κλητέον, *ib.* 480. ἔπειτ' ἀπὸ τάρρῳ τοὺς θεοὺς ὑπερφρονεῖς, ἀλλ' οὐκ ἀπὸ τῆς γῆς; *Arist. Nub.* 226. The natural expression would be οὐκ ἐνθένδε ἀλλ' ἐκέθεν, &c., but to give greater emphasis to the affirmation by more forcible repudiation of its opposite, *which is assumed as having been asserted*, or *likely to be so*, the order is inverted, so that the ἀλλά seems to belong, in a manner, to the preceding clause, and to look backward rather than forward: *thence* (quite another thing that!), *not hence*. But the true explanation (which reduces this to the form α) is this: ἐκέθεν ἡρπάσθη οὐκ (ὡς σὺ λέγεις, or, ὡς ὀφείμα, or the like) ἐνθένδε, ἀλλ' οὐκ ἐνθένδε, *thence* — not as people might suppose, "hence" — *but* "not hence." This explanation accounts for the irony which commonly appears in this use. Comp. ἡμῖς — μάλιστ' ἀν οὕτως — εὐδοκίμοιτε καὶ οὐκ ἐπαινοῖσθε — ἡμῖς τ' αὐτὸ μάλιστ' ἀν οὕτως εὐφρανοίμεθα οὐχ ἡδοίμεθα, *Pl. Prot.* 337, followed in each instance by an explanation: τὸ μέν γὰρ εὐδοκίμειν . . . , τὸ δὲ ἐπαινέσθαι . . . , &c. Here is no irony: had such been the case, the full form would have been, εὐδοκίμοιτε καὶ οὐκ ἐπαινοῖσθε ἀλλ' οὐκ ἐπαινοῖσθε, = "and the case would be, not a being praised, but a not being praised;" whence, the negative statement being suppressed, the form would be εὐδοκ. ἀλλ' οὐκ ἐπαινοῖσθε.

REM. This use of ἀλλ' οὐ must be distinguished from the *but not* —, which is

opposed to a preceding μέν; see b: e.g. *profitable indeed, but not handsome*, ὠφέλιμον μέν, ἀλλ' οὐ καλόν, which is better expressed, οὐ μέντοι (or μέν δι) καλόν γε.

οὐ μόνον — ἀλλά καὶ —, *not only —, but also —* (the ἀλλά in direct opposition to οὐ, the καὶ = καὶ —, καὶ —), sometimes with the addition πρὸς τούτῳ, or τούτοις. When the καὶ is omitted, the notion contained in the first member is entirely put aside. Thus, in οὐ μόνον ἐκινδύνευσεν, ἀλλὰ καὶ ἔπαθεν, *not only was he in danger, but he (both was in danger, and) also suffered*, an equal stress is laid on both notions: but in the same sentence without καὶ, on arriving at the second notion, we think it so important, that we reject the intention with which here also we set out, viz. of putting the notions (ἐκινδ. and ἔπαθε) on the same level by (καὶ —,) καὶ —.

a) When ἀλλά follows conditional clauses with εἰ, εἰ μὴ, &c., it may be rendered by *yet, yet at least = saltem, certe*. This case comes under b, viz. the ἀλλά refers to a suppressed apodosis with μέν — δέ. Εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλευθερός: the suppressed apodosis is ἔστω μέν δοῦλον, to which ἀλλά refers in the manner explained above. So εἰ μὴ πάντα, ἀλλὰ πολλά γε ἔστε. (Comp. *si mihi bona republica frui non licuerit, at carebo mala*.) This ἀλλά is often followed by οὖν (*even so, all one for that*, &c.; see § 266). Εἰ καὶ μὴ καθ' Ἑλλάδα τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν (Eur.). ἦν καὶ τὴν φύσιν καταδεεστέρα ἐχῶσιν ἀλλ' οὖν ταῖς γ' ἐμπειρίαις . . . προέχουσιν (Isoc.).

REM. ἀλλά γε, in direct combination, perhaps never occurs (in fact this would = *no yes*); but γε, as in the preceding instances, heightens the antithetic word.

b) By an ellipsis of the conditional clause, ἀλλά comes to stand in the middle of a sentence: αὐτὴ γε νοῦν σχέδ' ἀλλὰ τῷ χρόνῳ ποτέ (Soph.), the suppressed clause being, εἰ μὴ πρότερον. So, frequently, ἀλλὰ νῦν γε, ἀλλὰ νῦν γ' ἔτι (Dem.). βούλομαι αὐτὸν διδάξαι, ἂν πως ἀλλὰ νῦν γε παιδευθῇ (Lys.). ὦ θεοὶ πατρώοι ξυγγένεσθέ γ' ἀλλὰ νῦν, Soph. El. 411. In like manner ἀλλ' οὖν: τοὺς πρώτους χρόνους ἀλλ' οὖν προσεποιούνθ' ὑμῖν φίλοι εἶναι (Æsch.), (*if they were not really so*) at any rate they pretended.

Often ἀλλά stands at the beginning of a speech, either in opposition to something advanced or supposed to be advanced by another, or to some unexpressed thought of the speaker: viz. in quick, abrupt replies; in starting an objection, or in approbation and assent (§ 199 c, R. 2), in exclamations, exhortations, &c., especially when the discourse is suddenly interrupted and something new is introduced. Εὐριπίδῃ, Εὐριπίδιον, ὑπάκουσον, ἔπερ πῶποτ' ἀνθρώπων τινί. “ἀλλ' οὐ σχολή” (I hear,) but —. ἀλλ' ἐκκυκλήθητ' (If so,) why then, do' let yourself be rolled out (on the cecylema). “ἀλλ' ἀδύνατον.” ἀλλ' ὅμως, Nay, do though! ἀλλ' ἐκκυκλήσομαι, καταβαίνεις δ' οὐ σχολή, Why then, I will —, Arist. Ach. 404. τίνα καὶ ἀναβιβάζομαι δεησόμενον ὑπὲρ ἑμαντοῦ; τὸν πατέρα; ἀλλὰ τέθηκεν. ἀλλὰ τοὺς ἀδελφούς; ἀλλ' οὐκ ἔστιν. ἀλλὰ τοὺς παῖδας; ἀλλ' οὕτω γεγένηται, My father? Nay, but he's dead. Well then, my brothers? Why, I have none. My children then? — (Andoc.). In Xen., Clearchus begins a speech with, Ἄλλ' ὠφέλε μέν Κύρος ζῆν, ἐπεὶ δέ τετελεύτηκεν —, Well, I would Cyrus were alive —. And the same author even begins his Sympos. with Ἄλλ' ἐμοὶ δοκεῖ —, where the ἀλλά refers to considerations which he has been turning over in his mind; Well, after all, it does seem to me —.

ἀλλ' ἄρα: εἰπέ μοι, ἔστι σοι ἀγρός; “οὐκ ἔμοιγε.” ἀλλ' ἄρα οἰκία προσόδους ἔχουσα; (you don't say so!) well then —?

ἀλλ' ἦ; a question with surprise or perplexity, the ἀλλά denoting difference from

[§ 279.] what the enquirer expected: ἀλλ' ἢ δούλον τι, ὃ ξέν', ἀμφί μοι πλέκει; *wlh hoie (is this)?* — *Æsch. Choeph.* 214. ἀλλ' ἢ, τὸ λεγόμενον, κατόπιν τῆς ἐορτῆς ἦκομεν καὶ ὑστεροῦμεν; (*Pl.*) οὐτος, ἀλλ' ἢ παραπαίεις; (*Luc.*)

In ἀλλά, δὴ, δῆτα, μέν, μὲν δὴ, μέν τοι, τοι, μὴν, both particles have their distinct force, which is not affected by their concurrence in the same sentence.

ἀλλά — γάρ (comp. § 196 b) is often elliptical, the sentence to which ἀλλά belongs being left to be gathered from the context. 'Ἀλλ', ἡδὺ γάρ τοι κτήμα τῆς νίκης λαβεῖν, τόλμα, where the sentence is completed by τόλμα (*Soph.*). ἴσως Ἐρινὺς ἐστὶν ἐκ τραγωδίας, βλέπει γέ τοι μανικὸν τε καὶ τραγωδικόν. "ἀλλ' οὐκ ἔχει γάρ ἑᾶδας," i. e. ἀλλ' οὐκ ἔ., οὐκ ἔχει γάρ δ. (*Arist.*). ἀλλ' ἔστ' ἔμοιγ' υἱὸς καλὸς τε καὶ αἰετός· ἀλλ' οὐκ ἐθέλει γάρ μανθάνειν, where ἀλλά — γάρ seems to be a mere colloquialism = *attamen*, as the context contains nothing from which the sentence with ἀλλά may be completed (e. g. *but what's the use of that?*). In familiar discourse, the two particles may come together: εἰ ἐγὼ Φαίδρον ἀγνώω, καὶ ἑαυτοῦ ἐπιτέλῃσμαι· ἀλλά γάρ οὐδὲτερά ἐστι τούτων, εὐ οἶδα ὅτι οὐχ ἄπαξ ἦκουσεν (*Pl.* = ἀλλά Φαίδρον οὐκ ἀγνώω· οὐ γάρ ἑαυτοῦ ἐπιτέλῃσμαι· οὐδὲτερά ἐστι τούτων).

§ 280. In the combinations οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά, and (much less frequent) οὐ γάρ ἀλλά, there is always an ellipsis (§ 215 b, R. 2), which may sometimes be supplied by repeating the preceding verb to οὐ μὴν, &c. ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκεῖνον ἐξετραχήλισεν· οὐ μὴν (suppl. ἐξετραχήλισεν) ἀλλὰ ἐπέμεινε ὁ Κῆρος μόλις πῶς, *the horse came down on his knees, and was within a little of throwing C. over his head; not [that he did throw him], however, but C. managed somehow to keep his seat* (*Xen.*). μὴ σκώπτέ μ', ὦδ' ἔλφ', οὐ γάρ ἀλλ' ἔχω κακῶς = οὐ γάρ ὥστε σκώπτει, *for it is no jeering matter this, but I am indeed in a miserable condition*. But sometimes the notion of opposition is too vague to be supplied, and the combination may be regarded as a colloquialism, οὐ μὴν (and μέντοι) ἀλλά = *veruntamen, attamen*, οὐ γάρ ἀλλά (*tenim* : nearly = καὶ γάρ). τούτων ἀληθὴ μὲν ἐστί τὰ πολλὰ, οὐ μὴν ἀλλ' ἴσως οὐχ ἡδέα ἀκούειν (*Dem.* where only ἡδέα could be supplied).

§ 281. ἀλλ' ἢ. The union of these two particles after negations, direct or implied, is explained by a union of two constructions. Οὐδένα ὥρῳ ἀλλὰ σέ, may be strengthened by the insertion of ἄλλον, *I see none other, but (I see) thee*. But this sense may also be expressed, with a slight difference, by οὐδένα ἄλλον ὥρῳ ἢ σέ, *I see none-other-than thee*; and with omission of the ἄλλον, οὐδένα ὥρῳ ἢ σέ. The two forms combined (which was the more natural by reason of the affinity which the particle ἀλλά, in respect of its origin, has for ἢ) result in the forms, οὐδένα ἄλλον ὥρῳ ἀλλ' ἢ σέ, *I see none other except that (I see) thee* : in which, if we would express the force of both particles, we must say, *I see none other than thee, but (I see) thee*, or, *I see none other, but I see (thee, and none other) than thee*; and with omission of ἄλλον, οὐδένα ὥρῳ ἀλλ' ἢ σέ. The combination originating in this simplest form of sentence finds its way into more complex enunciations.

In the neuter, it may often be doubted whether the wording is οὐδὲν ἀλλ' ἢ = ἀλλὰ ἢ or οὐδὲν ἄλλ' ἢ = ἄλλο ἢ.

In the ellipsis of the verb (*γίνεται*, or the like) to οὐδὲν (§ 215 b, R. 1), there is no doubt that the word is ἄλλο: thus, οὓς φάμεν μανθάνειν οὐδὲν ἄλλο ἢ ἀναμνησκονται (*Pl.* = οὐδὲν ἄλλο ποιοῦσιν ἢ —) : whence οὐδὲν ἄλλ' ἢ (not ἀλλ' ἢ) προσκυ-νεῖν ἱππεύεσθαι, whether it be, *I (did) nothing other than suppose him to be praying*, or, *I supposed him to be (doing) nothing other than praying*. In many other cases, the form ἄλλο is easily supposable: e. g. in ἐγὼ γάρ δι' οὐδὲν, ἀλλ' ἢ διὰ σοφίαν τινὰ τοῦτο [APPENDIX.

τὸ ὄνομα ἔσχηκα (*Pl.*), it is as natural to suppose the word to be ἄλλο, *by none other thing than by* —, as that it is ἀλλά. Only where an ἄλλος is expressed in the first member, it may seem more natural to assume the form to be ἀλλ' ἢ: thus, οὐδὲν ἄλλο σκοπεῖν, ἀλλ' ἢ τὸ ἄριστον (*Pl.*). Madvig, however, conceives the true reading to be, *in all cases*, ἀλλ' ἢ; see § 91, R. 2. To the examples there cited, add: οὐδὲν γὰρ, ἔστ' ἀλλ' (ἀλλ', Brunek) ἢ κοάξ, *Arist. Ran.* 227. ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι, *Xen. An.* 7, 7, 53. ὡς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὖνους, τοῦτ' αὐτό σε πρῶτα διδάξω, ἀλλ' ἢ διὰ τοῦτ' αὐθ' ὅτι σοι τῆς ἀνθρακίης ἀπολαύει, *Arist. Eq.* 779. μηδαμῷ ἀλλέθι — ἀλλ' ἢ ἐκεῖ (*Pl.*). μηδαμὸς ἄλλως — ἀλλ' ἢ — (*Isocr.*). In questions implying negation: τίς ἂν εἰς ἄλλο τι ἀποβλέψας ἢ δειλὴν ἢ ἀνδρείαν πόλιν εἴποι, ἀλλ' ἢ εἰς τοῦτο τὸ μέρος; *Pl. Rep.* 429. τίνος ἔνεκα κἂν τις — ζῶῃ ἀλλ' ἢ τῶν τοιούτων ἡδονῶν ἔνεκα; *Pl.*

Sometimes ἀλλ' ἢ results from confusion of οὐκ — ἀλλά with the elliptical οὐδὲν ἄλλο (γίγνεται, &c.) ἢ. Thus, οὐ δ' οἶδε γ' εἰλον οὐδὲν Ἀργεῖοι πάλαι, ἀλλ' ἢ κατεγέλων τῶν ταλαιπωρουμένων = οὐδὲ εἰλον ἀλλά κατεγέλων, and οὐδὲν ἐποίουν ἄλλο ἢ κατεγέλων, *Arist. Pac.* 476. μή μοι μυρίους μηδὲ διςμυρίους ξένους, μηδὲ τὰς ἐπιστολμαίους ταύτας δυνάμεις, ἀλλ' ἢ τῆς πόλεως ἔσται, *Dem. Phil.* 45, 19, which Krüger explains as a union of the two constructions, *an army must consist, not of mercenaries, nor —, but of citizens, and, not of mercenaries, &c., nor of other than citizens*, = μηδὲ λέγε ἄλλας δυνάμεις ἢ τῆς πόλεως.

ἀλλά without ἢ: οὔτι μοι αἵτιος ἄλλος, ἀλλά τοκῆς δύο (*Hom.*). ἔπαισε δ' αὐτόχειρ νιν οὔτις ἀλλ' ἐγώ, *Soph. Oed. T.* 1355. (ἀλλ' ἢ is colloquial, therefore does not occur in Tragedy.) ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία, οὔτε Ἑλληνίς, ἀλλὰ Θράκες καὶ Βιθυνοί, *Xen. An.* 6, 2 (al. 4). 2. μηδένα ἕτερον εἶναι τὸν Νικομήδου φονέα ἀλλ' Ἀριστάρχον, *Dem. Mid.* 554. And in interrogation: ἢ ἔχετέ τι ἄλλο τέλος λέγειν, εἰς ὃ ἀποβλέψαντες αὐτὰ ἀγαθὰ καλεῖτε, ἀλλά (Steph. ex conj. ἀλλ' ἢ) ἡδονάς τε καὶ λύπας, *Pl. Prot.* 354.

ἢ without ἀλλ': τί ποιῶν ἢ εὐωχούμενος ἐν Θερταλία; *Pl. Crito*, 53 E. ἀλλὰ τί οὖν τούτων ἐστὶν αἷτιον, ἢ ὅτι —; *Xen. Econ.* 3, 3. σκοπῶ εἰ ἄρα τι ἐστὶ τοῖς θεοῖς ἔργον, ἢ ἀνθρώπων θεραπεύειν, *Xen. Mem.* 4, 3, 9 (meaning, that he inclines to think that *the gods have no (other) work than —*).

ἢ, *or, than.*

The original force of this particle (radically cognate with *ve, ve-I*, and possibly a mutilated form of the relative—comp. the use of the Lat. *quam* in comparison), is *how, in what manner, as*, in correlation (comp. ἢ μὲν — ἢ δέ, ἡδέ, § 242), but always with the notion of *other-ness*: ἢ ἐγώ, ἢ σύ, prop. *other-how I, other-how thou*. Hence

In *alternatives*: ἢ — ἢ is both *aut — aut* and *vel — vel*: ἢ ἀμφαδὸν ἢ κρυφῆδόν. ἢ τέον ἢ Ἀϊαντος — γέρας, ἢ Ὀδυσῆος. Often the first ἢ is omitted, then ἢ = *aut etiam*, usually with a *descensus a majore ad minus*, viz. to something conceived as *less likely*: ἔχομεν κλέος καλῶς θανόντες ἢ καλῶς σεσωσμένοι, *having nobly died, or — if that be possible — nobly saved*, *Eur. Or.* 1145. ὑπὲρ ὧν ἐκεῖνος ᾤετο δεῖν ἀποθνήσκειν ἢ κικάν, *aut*, si fieri posset, *vincere*. — In Attic, the disjunction is often rendered stronger by τοι (usually followed by a γε) attached to the first ἢ, rarely to the second: ἦτοι ὅλου τοῦ εἶδους ἢ μέρους (*Pl.*). ἦτοι ἐπιστάμενοί γε — ἢ ὕστερον ἀναμνησκονται (*Pl.*). ἦτοι πρῶτερόν γε ἢ ὕστερον (*Pl.*). And without the first ἢ: εἰσikas, ἦν δ' ἐγώ, ἦτοι ἡμῶν γε οὐδὲν κήδεσθαι, *Like enough, said I* (viz. that you do think so), *or else* (sure enough) *you don't care for us*, *Pl. Rep.* 344 (Stallb. in l.).

When the first member of the alternative is not expressed, ἢ = *or (else), alias, alioquin*. αὐτὴ μὲν ἐκμοχθοῦσα κερκίσιν πέπλους, ἢ γυμνὸν ἔξω σῶμα (= *as I must*

either do this, or else —), *Eur. El.* 306. τοῦτο δὲ οὔτ' ἀπολλύσθαι οὔτε γίνεσθαι δυνατόν, ἢ (suppl'y ἀναγκαῖον, or else needs must —) πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπεσοῦσαν στήναι, *Pl. Phædr.* 245. (Cic. renders it, *vel concidat omne calum omnisque natura*. See further, § 186, R.)

§ 284. In alternative (double) questions, Hom. has ἢ — ἢ —; (rare in Attic poetry): in later writers, especially Attic, πότερον — ἢ —; or the particle is omitted in the first clause, see § 199 c: and on ἄρα — ἢ —; *ib.* R.: also on ἕλλο τι ἢ, ἕλλο τι ἢ οὐ, *ib.* b. On ἢ — ἢ for εἰ — ἢ, in dependent questions, *ib.* c, R. 1. Sometimes, after a question put quite generally and indefinitely, a second is put with ἢ (*an*) with corrective or restrictive force = *or, which I suppose is nearer to the truth —?* πόθεν ἦκει; ἢ δὴλον ὅτι ἐξ ἀγορᾶς; (*Pl.*) ἀλλὰ τίς σοι διηγείτο; ἢ αὐτὸς Σωκράτης, *Pl. Conv.* 173 (Stallb. in *l.* and Elmsl. on *Soph. Œd. C.* 66).

REM. When the second member of the disjunctive question is negative, this is expressed by ἢ οὐ, if the predicate, and by ἢ μὴ if only a part of the sentence, is negated.

§ 285. In comparison, after comparatives, and words implying comparison or opposition, ἄλλος, ἕτερος, ἐναντίος, &c., ἢ = *than* (*quam*, Germ. *als*, both illustrating the connexion of ἢ with the relative: our “than” is demonstrative, = “then”); see § 89, sqq. On μᾶλλον ἢ οὐ, § 89, R. 2, cf. Herm. on *Soph. Aj.* 1260, where it is explained, that the last of the exx. above given (*Thuc.* 3, 36) is equivalent to οὐ τοὺς αἰτίους ἀλλὰ μᾶλλον τὴν πόλιν ὄλην. — (This union of two constructions resembles that which we have noticed above in οὐδεὶς ἄλλος — ἀλλ' ἢ.)

§ 286. οὐ and μὴ.
For the distinction and use of these particles, see § 200 sqq., and the §§ there referred to (cf. Index): ¹ on οὐδέ, μηδέ, οὔτε, μήτε, see § 208. 216. 229 c.

All the applications of μὴ may be derived from the *prohibitive*.

Μὴ τύπτε, μὴ τύψης. It is not, on the whole, indifferent which form is used. “Μὴ with imperative, enjoins the giving over something that a person is doing (or thinking of doing): with aor. subj., the not beginning it is ordered. Moreover, the present is used of a continued act, as μὴ βάλλετε: the aor. of a quickly transient, momentary act, μὴ βάλῃς, when a single throwing of the weapon is in question.” *Hermann, ad Viger.* § 268, p. 809. The reason why the imperative phrase (in second pers.) must always be μὴ τύπτε, not μὴ τύπον, is, because the direct actual prohibition of a thing prohibits it, not as a single momentary act, but *once for all*. In μὴ τύπτε, μὴ expresses the prohibiting, τύπτε the act prohibited: in μὴ τύψης, there is an intermediate verbal notion, viz. an imperative: e. g. μὴ λέγε, μὴ ἐννοίε, μὴ βοῦλον, or the like (or rather, the μὴ itself is the expression of such a verbal notion, “I will not have it,” &c.), on which the subjunctive, as a form of the future, is dependent: e. g. “do not let the thought come into your mind, that you will strike.” And because

¹ Οὐ appears to be cognate with *av*, *ἀ-πό*, *ab*, *aut*, *hauð*, therefore primarily denotes separation or removal, reversal or contrast. Μὴ, although it coincides to a considerable extent with *ne*, appears to have a different origin from that particle (Sanskrit *mā*, Persian *me*, both *prohibitive*). It seems to stand on the same line with the pronoun of the first person, *μέ*, and with *μά*, *μεῖς*, *μέν*, &c.: but perhaps its peculiar force, as the particle of subjective denial, is best derived from the *labial* expression of rejection, dislike, impatience, &c., possibly with some notion of the first pers. pronoun in it, “I will not have it,” or the like.

such a form of prohibition is more distinctly related to the future, therefore (cf. § 128) the subj. *οὐ* is used, not the subj. present. (Besides, *μή τύπτῃς* would be a circuitous way of expressing what is better said by *μή τύπτε*.) But *μή τυψάτω* is allowable, § 142, R. 1, though rare: for here, as in *μή τυπτέτω*, the verb has relation to a suppressed imperative, just as we are obliged to express the third pers. imperative by the verb *let*: *μή (let — not) τυπτέτω (strike)*. [§ 285.]

The construction of *μή* with the indicative and subj. in independent sentences is always to be referred to this principle of an unexpressed imperative. Thus in the question *μή γράψῃς*: “do not say (think, &c.), you will write” = “surely you will not write?” (*μή* introduces a question to which we wish, but are not confident of receiving, an answer in the negative: with *μὴν*, we express a confidence that the answer will be, “no”). But *λέξεις δὲ μηδὲν τῶν ἐμοὶ δεδογμένων*, *Eur. Med.* 801: *but you will (not) tell — do not think of it! — aught of what I have resolved upon*; an assertion having the force of an express prohibition. ‘*Ἄλλ’ οὖν προμηνύσεις γε τοῦτο μηδενί*, *Soph. Ant.* 84, with the same emphasis of entreaty or dehoration expressed by the following *μηδενί*, *do not think of doing so* (no, not) *to anybody!* The principle is the same for the subjunctive, which is in its origin only another form of the future: ¹ but in the usage of the language, *μηδὲν λέξης*, *μηδενί προμηνύσης* has come to be merely the expression of a prohibition, as above explained; whereas the fut. indic. asserts that which will be. *Καὶ τὰμὰ τεύχη μήτ’ ἀγωνάρχαι τινὲς θήσουσ’ Ἀχαιοὶς μήθ’ ὁ λυμεῖον ἐπός*, *Soph. Aj.* 569 (“*admodum notabilis hæc ratio particule cum fut. indic. positæ*,” *Ellendt.*; but the explanation is obvious on the principle here given, viz.), “and as for my arms, do not imagine (that) either —,” it is an emphatic negation. — So with subj. *μή δοκῶμεν*, and *let us not think*, where *μή* = the imperative “do not let.” *ὧ ξείνοι, μή δῆτ’ ἀδικηθῶ*, *Soph. Œd. C.* 172.

With the proper optative, e.g. *μή νῦν οὐαίμην*, *Soph. Œd. T.* 644. *μή δῆτα — ἔδοιμα ταύτην ἡμεραν*, *ib.* 830, the suitableness of *μή*, as expression of not wishing, is obvious.

With the adj., as also infin. and particp. of the verb, “*μή*, non reapse negat sed jubet cogitari negatum,” Frank. *Diss. de Partic. negant.* i., p. 8. *Τὸ μὴ καλόν*, “the (do not call, think it, &c.) good:” *αἰσχρὸν (τὸ) μὴ βοηθεῖν* (*if one does not —*), *μὴ βοηθῶν*, *ὁ μὴ βοηθῶν*. See § 205, 6. For *μή* with inf. after verbs of denying, &c., see § 210. Comp. under *μή οὐ*.) [§ 288.]

In sentences dependent on verbs denoting fear, anxiety, consideration, &c. (see § 124, and R. 1, 2), the *μή* is evidently in its place as the expression of *not wishing*, and has the same force as in the independent sentence. *φοβοῦμαι μὴ εὐρήσομεν*: *do not (say) we shall find*, i. e. *I hope we shall not*: in *φοβοῦμαι*, the nature of the unwillingness is expressed: *I am afraid* (we shall). And so with the subj., *δέδοικα μὴ ἐπιλαθῶμεθα*. *Φροντίζω μὴ κρίνιστον ᾖ*. — Hence the absence of *δέδοικα*, &c., is not necessarily elliptical. *Μὴ ἀγροικότερον ᾖ τὸ ἀληθὲς εἰπεῖν*, *do not say it is*, = *I fear it may be*. — In the usage of the language, *φοβοῦμαι μὴ ἔστι* is, *I fear it is*: *φοβοῦμαι μὴ ᾖ*, *I fear it may turn out to be*: *φοβοῦμαι μὴ ἔσται*, *I fear* (I think with fear) *it certainly will be*. — The same principle holds for the optative [§ 289.]

¹ Thus, *Od.* 16, 437, *οὐκ ἔσθ’ οὗτος ἀνὴρ, οὐδ’ ἔσσεται, οὐδὲ γένηται* (cf. *Pl. Rep.* 472, *οὔτε γὰρ γίγνεται, οὔτε γίγονεν, οὐδὲ οὖν μὴ ποτε γένηται*) *ὅς κεν Τηλεμάχῳ σφ’ υἱεῖ χεῖρας ἐποίσει*: comp. *Od.* 6, 201, *οὐκ ἔσθ’ οὗτος ἀνὴρ οἰετὸς βροτῶς, οὐδὲ γένηται, ὅς κεν Φαίηκων ἀνδρῶν ἐς γαῖαν ἰκῆται*.

under the same circumstances, § 131, e. g. *ἔδεισαν μὴ προσαγάγοιεν* = the præteritive enunciation of *φοβούνται μὴ προσαγάγωσιν*.

§ 290. With *ὁρᾶν*, and the like, *μή* seems to have more interrogative force. *Ὅρῶμεν, μὴ Νικίας οἴεται, you do not say N. thinks! (surely he does not think?) let us see whether he does.* "Ὅρα μὴ τίθῃς, see whether you are putting: ὅρα μὴ τιθῇς, see whether it may not turn out that you are putting: ὅρα μὴ θήσεις, see whether you will be putting.

§ 291. In sentences of intention, § 122, *ἵνα, ὅπως*, &c., *μή*, and object-sentences after verbs of endeavour, &c., § 123, the *μή* has the same force as in the prohibitive sentence, e. g. *τὴν γέφυραν λῦσαι ὥς μὴ διαβῇτε*, the primary sentence being, "*Μὴ διαβῶσιν, let them not cross.*"

§ 292. The use of *μή* in conditional (*εἰ μή*), § 202, temporal (*ὅταν, ὁπότε μή*), and, generally, relative sentences (*ὥς, ὅσος*, &c., *ὥς ἂν*, &c., *μή*), *ἰδ.* and 203, is determined by the thought, "no notion of," "not to be supposed," or the like. Thus, *εἰ μὴ δώσουσιν* = "in case there be no notion of their giving;" but *εἰ οὐ δώσουσιν*, "in case of their not-giving:" i. e. the difference is the same as that between *μὴ δώσω* = *don't suppose I shall give*, and *οὐ δώσω*, *I shall not give*: of which the former is obviously more suitable to the hypothetical form of statement with *εἰ, ἔάν*. Hence also with *ὥς, ὅσος*, &c., *ὅτε, ὁπότε*, &c., the principle is that *μή* is used when there is room for supposition in each case that the thing does (will, &c.) occur, or that it does (will, &c.) not, but the supposition of its occurrence is negative. Thus, *ὥς οὐκ οἶδεν*, "a person who (as matter of fact) knows not," *ὥς μὴ οἶδεν*, "who (as matter of necessary supposition) knows not:" in the one case, the *εἰδέναι* is denied directly; in the other, there is implied a previous consideration, *μὴ οἶδεν*, "do not suppose he knows," whence *ὥς μὴ οἶδεν*, "the sort of person that does not know:" *ἂ μὴ οἶδα, οὐδὲ οἶομαι εἰδέναι*, "what I know not," = "if there are things that I do not know," or, "say I do not know them." And just so with *ὅτε* and other adv. forms of the relative. — With *ἂν (ὥς ἂν, ὅταν, &c.)* the negation is necessarily *μή*, in virtue of the notion of contingency conveyed by that particle.

§ 293. In § 124, R. 4, the use of *οὐ μή* with second pers. fut. indic. denoting peremptory prohibition, is distinguished from that (*ἰδ.* R. 3) which, with subjunct. or also fut. indic., expresses a strong negation in the form of an assertion. In the latter, the *μή* is usually explained as referring to a suppressed verb or verbal notion, e. g. *δέδοικα, δέος ἐστί*, which is negated by *οὐ*: comp. the full expression *οὐ γάρ ἦν δεινὸν μὴ ἀλφῷ ποτε*, *Hdt.* 1, 84, with *καὶ τῶνδ' ἀκούσας οὗ τι μὴ ληφθῶ δολῷ*: while the former, e. g. *οὐ μὴ ληρήσεις*, is explained as, "will you not not-trifle?" = "will you not have done with your nonsense?" But both phrases are referable to the same origin, and (considered in themselves) admit alike of the interrogative or of the assertive notion, i. e. on the one hand, *οὐ μὴ ληρήσεις* may be, "no, don't think you will (shall) talk nonsense," a union of *οὐ ληρήσεις*, with *μὴ ληρήσεις* (= *μὴ ληρήσῃς*): on the other, *οὗ τι μὴ ληφθῶ* (= *ληφθήσομαι*), "shall I not-be-taken?" i. e. "shall I not be safe from being taken?" (Cf. *Herm. Cens. Elmsl. in Eur. Med.*) In the practice of the language, however, the *οὐ μή* of prohibition with second pers. is best understood interrogatively; in other cases, *οὐ μή* is assertive. Thus, in the exx. given in § 124, R. 4, and *Eur. Bacch.* 340, *οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δ' ἰών, μὴδ' ἐξομῶξαι μωρίαν τὴν σὴν ἐμοί*; where the groundwork of the sentence is *οὐ βακχεύσεις; will you not go, play the Bacchanal?* into which *μὴ προσοίσεις χεῖρα, do not imagine you shall lay your hand upon me*, is inserted, and *μὴδ' ἐξ.*, &c., is added as opposition. But in *Soph. Œd. C.* 173, *οὔτοι μὴ ποτέ σ' ἐκ τῶνδ' ἐδράνων, ὦ γέρον, ἀκοντὰ τις ἄξει*, the

interrogative form is evidently not intended, and the sense is, "no, assuredly! do not [§ 293.] imagine, do not fear, &c. (= μή) that any shall carry thee off, &c." The usage of the language would rather require ἀξῆ (ἀγάγη), but the thought prominent at last in the speaker's mind is οὐκ ἄξει: hence the future indic. = "do not imagine that the thing shall be; it shall not be." So *Æd. C.* 848, οὐκ οὖν ποτ' ἐκ τούτων γε μὴ σκήπτρουν ἔτι ὁδοιπορήσεις —, where, though the verb is in the second person, οὐ — μή is assertive, not prohibitive; *you shall not have these — do not imagine it — as props in your wanderings*, and the assertion is stronger than with ὁδοιπορήσης. *Soph. El.* 1052, ἀλλ' ἔσιτο· οὐ σοι μὴ μετέψομαί ποτε, οὐδ' ἦν σφόδρ' ἰμείρουσα τούτο τυγχάνης, the fut. indic., as in the preceding instance, because the action is negated for all future time. *Arist. Ran.* 508, μὰ τὸν Ἀπόλλω, οὐ μὴ σ' ἐγὼ περιψομαι ἀπελθόντα, an asseveration beginning in the usual form, μὰ τὸν Ἀ. οὐ, and strengthened by the prohibition of imagining the contrary.¹—In the dependent sentence, ἐθέσπισεν — ὥς οὐ μὴ ποτε πέρσοιεν. *Soph. Phil.* 607, represents οὐ μὴ ποτε πέρσοισι of *oratio recta*. So acc. c. inf., σαφῶς γὰρ εἶπε Τειρεσίας, οὐ μὴ ποτε σοῦ τήνδε γῆν οἰκοῦντος εὖ πράξειν πόλιν, *Eur. Phæn.* 1606.

The usage of μή οὐ is derived from that of μή prefixed to a verb negated by οὐ.

§ 294.

In the independent sentence, this combination does not occur with the indicative, i. e. not μὴ οὐ γράφεις; *you do not say you are not writing?* but only μὴ οὐ: thus, ἐν οἷς τί χρὴν ποιεῖν ἐμέ; μὴ οὐχ ὅπερ ἐποίουν; *Soph. El. C.* 1727. But with the subjunctive in a form of sentence which may be considered as elliptical (cf. § 289), we have μὴ οὐν, ἔφη, οὐ δύνωμαι ἐγὼ . . . ἐξηγήσασθαι; *you do not say I am not to be able —?* *Xen. Mem.* 4, 2, 12. ἡμῖν δέ . . . μὴ οὐδὲν ἄλλο σκεπτέον ἦ, where the supposed ellipsis is ὅρα, *Pl. Crito*, 48. — In the dependent sentence, δέδοικα μὴ οὐκ ἀποθάνῃ, ἐδεδ. μὴ οὐκ ἀποθάνοι, δέδοικα μὴ οὐ τέθηκεν, require no further explanation.

With the inf., see § 211, comp. § 210. Here observe that (1) οὐκ ἀρνοῦμαι οὕτως εἶναι represents the simple assertion οὕτως ἔστιν, with negation of denial, οὐκ ἀρνοῦμαι. (2) In ἀρνοῦμαι μὴ οὕτως εἶναι, there is a union of ἀρνοῦμαι οὕτως εἶναι with μὴ οὕτως ἔστιν, *you do not say that it is so?* or with φημί μὴ οὕτως εἶναι: the phrase is therefore stronger than (1), viz. = both *I deny that it is so*, and, *I have no notion that it is so*; and, the whole phrase being negated, οὐκ ἂ. μὴ οὕτως εἶναι = *I do not deny that it is so*, and, *I would not have you imagine that it is not so*, which is equivalent to *contendo ita esse*. (3) Lastly, οὐκ ἀρνοῦμαι μὴ οὐχ οὕτως εἶναι may be referred to a union of οὐκ ἀρνοῦμαι οὕτως εἶναι and μὴ οὐχ οὕτως ἔστιν, *you do not say*

§ 295.

¹ The pres. subj. is rare: οὐ μὴ δύνωμαι (*Xen.*), and οὐ μὴ οἶδς τ' ἦς (*Pl.*), are not conclusive instances, since these verbs have no aor., and, besides, δύνασθαι and οἶδν τ' εἶναι have in themselves the future signification which is required in this phrase. In *Soph. El. C.* 1023, the text is uncertain: οὐς οὐ μὴ ποτε χάρας φυγόντες τῆςδ' ἐπέυχονται, al. ἐπέξονται, for the ἐπέυχονται of the MSS. Ellendt receives ἐπέυχονται, in the sense, "are now giving thanks to the gods," viz. "because Theseus surmises the persons to be already taken: with ἐπέξονται or ἐπέξονται, he would imply, that they would be taken;" and so Hermann in l.; but Schneidewin reads, οὐς οὐ δὴ ποτε, and ἐπέυχονται. As regards the principle, there is no reason why the vulg. should not be retained, viz. μὴ and ἐπέυχονται, "they are not — never imagine it! — giving thanks —."

[§ 295.] *that it is not so?* In this construction, the leading verb must be expressly or virtually (by interrogation) negated, or must contain a negative notion, *διδόν, αἰσχρόν, αἰσχύνῃ*, &c. (cf. § 211 b): thus, *οὔτε μὴ μεμνησθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μὴ οὐκ ἐπαυεῖν* (*Xen. Apol. fin.*), where *μὴ μεμνησθαι* is the necessary infinitive form of *οὐ μέμνημαι*, and *μὴ οὐκ ἐπαυεῖν* of *μὴ οὐκ ἐπαυέσω*: *you do not imagine I am not to praise him? Impossible (not to do so).*¹

§ 296. With the participle, *μὴ οὐ* (rare in Attic prose, § 211 c) will be found to involve the same relation to *μὴ οὐ* with the indicative = *you do not suppose*, &c., *that — not —?* Thus, *οὐκ ἂν ἀξιόπιστος εἴην μὴ οὐχὶ πρότερον αὐτὸς φανείς οἷός εἰμι*: with *οὐ* only, this sentence, reduced to its simplest form, is *οὐ πρ. φανείς —, οὐκ ἀξ.*, “a person not first showing himself what he is, is a person not worthy of credit:” with *μὴ* only, *οὐκ ἂν εἴην, μὴ πρ. φανείς*: both expressions are united upon the basis of the expression *μὴ οὐ πρ. ἐφάνην*, *you do not suppose I have not first showed myself?* so that the whole is not simply = *without first showing myself*, which would be sufficiently expressed by *μὴ* alone, but together with this, *as it is not to be supposed that I should not*. So *Soph. El. T. 13*, *δυσάλγητος γὰρ ἂν εἴην τοιάνδε μὴ οὐ κατοικτείρων ἔδραν*, without *οὐ*,² the sense would be, *εἰ μὴ κατοικτείροισι*, with it *δυσάλγ.* must be resolved into a negative expression, and we have then *οὐ κατοικτείρων, οὐκ εὐάλγητος*: *οὐκ εἴην ἂν εὐάλγ. μὴ κατοικτείρων*: and, as the basis of their union, *μὴ οὐ κατοικτείρω, you do not imagine that I do not take pity?* *Soph. El. C. 359*, *ἥκει γὰρ οὐ κενὴ γε, τοῦτ' ἐγὼ σαφῶς ἐξοῖδα, μὴ οὐχὶ δέμ' ἐμοὶ φέρουσά τι*: the negation is *οὐ κενή*, and this is taken up and enlarged upon in the last clause, which, however, is formed as if the negation were *οὐχ ἥκει*: *thou comest not empty — (not) without being the bearer — I am sure it cannot be otherwise — of some terror to me.* — With ellipsis of the participle, *αἱ πόλεις πολλαὶ καὶ χαλεπαὶ λαβεῖν αἱ τῶν Φωκίων, μὴ οὐ χρόνῳ καὶ πολιορκίᾳ* (*Dem.* in § 211. c). The ellipsis is *ἀλοῦσαι*, or the like, and *χαλεπαὶ λαβεῖν* = *οὐκ εἰδῶσι*, and the explanation is the same as in the former instances. — With the gen. absolute: *εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρης ἐόντος τοῦ κύκλου*, *Idt. G. 106*. The elements are, *οὐ πλ. ἐστίν ὁ κ., οὐκ ἐξελευσόμεθα*: *οὐκ ἐξ. μὴ πλ. ἐόντος τοῦ κ.*: *μὴ ἐξελευσόμεθα, οὐ πλ. ἐ. τοῦ κ.*, “do not imagine we shall go out with the moon not at the full.”

§ 297. *ἄν*, and enclitic *κε, κεν* (not Attic).

**Ἄν* is probably cognate with the preposition *ἀνά* (*Hermann, de Part. *Ἄν, Opusc. t. iv.*, makes *ἐβουλόμην ἂν εἰ ἐδυνάμην* = *ἐβουλόμην ἀνά τοῦτο εἰ ἐδυνάμην, secundum hoc*); and *κε, κεν* with *κατά*, therefore also with *καί* (*Hermann*), and pre-eminently with the enclitic *τις* in the form *κος* (*κου = που, κως = πως*). — In the earlier

¹ “*Per μὴ certo, per μὴ οὐ dubitantius negatur*,” *Hermann, ad Vig. p. 797*. But in many places, the meaning is rather that of wondering or indignant repudiation of the opposite notion, e. g. *οὐδ' ἐθέλω προλιπεῖν τόδε, μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἄθλιον*, *Soph. El. 131*: *I will not forego or desert this sad duty — you do not imagine that I should not bewail*, &c.? Hence (as *H.* also suggests) its force may be rendered by *mirum foret, nō —*.

² Omitted by *Schneidewin* on grounds which seem to be insufficient, since, according to the explanation in the text, the *οὐ* before *κατοικτ.* does not serve for “merely external correlation” to the *οὐ* involved in the primary clause. In *El. T. 221*, *οὐ γὰρ ἂν μακρὰν ἴχνηεν αὐτός, μὴ οὐκ ἔχων τι σύμβολον*, the *μὴ* is better omitted (with *Schm.*), since (*Ed.* does not mean to allege that he has a clue, and *οὐκ ἔ. τι σ.* carries on the notion of *αὐτός*, “left to myself alone.”

(not Attic) Greek, *κεν* and *ἀν* often appear in correlation (cf. *τε* — *καί*, § 222), the former in the protasis, the latter in the apodosis, *εἴπερ γὰρ κεν βλεῖο — οὐκ ἂν — πέσοι βέλος*, *Il.* 13, 288, but often so that the apodosis stands first: thus, *αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν ὠμισταὶ ἐρύουσιν, ἐπεὶ κέ τις — ἐκ θυμὸν ἔλῃται*, *Il.* 22, 66, *ὡς ἂν ἐπείτ' ἀπὸ σείο — οὐκ ἐθέλοισι λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτός*, *Il.* 9, 444. The force of *κεν* — *ἀν* is, *in some (or, any) way (sort, case, &c.) — in that way (sort, case, &c.)*. More frequently *κεν* appears in both clauses (cf. *τε* — *τε*, § 227): *εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι* = *if in any way — then in some way*. *ὁ δέ κεν κεχολώσεται ὅν κεν ἴκωμαι*. But the one or the other particle is often omitted: *αἶ κ' αὐτὸν γνῶω νημερτέα πάντ' ἐνέποντα, ἔσσω μιν χλαῖναν*. And very often the protasis or condition to which *ἀν* or *κεν* refers, is not expressed. Thus, *πληθύν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω*, viz. (*εἴ κε* —) “if I try,” or, “if another can:” *καὶ κέ τις ᾧδ' ἐρέει*, viz. “(if in any wise so be,) *then may-hap —*” “*Ἄν*, and in apodosis *κεν*, always thus looks back to a supposition expressed or understood.

But *ἀν*, though it properly belongs to the apodosis, is often drawn into the protasis, viz. with the particle *εἰ* in *εἰάν*, *ἥν*, with *ὅς*, and its adverbial forms (*ὅς ἂν*, *ὅταν*, *ὡς ἂν*, &c.); also *εὖτ' ἂν*, *ἐπεὶ ἂν*, and *ἐπὶν*, &c. In all these cases, the *ἀν*, together with its verb, is apodosis to a suppressed condition: thus, *ᾔψευ ἦν ἐβελήσθα* = *thou shalt see, if*, when the time comes, then *thou shalt be willing* (i. e. if in the event it shall appear that thou art willing). So with the relative forms. *Ὅς ἂν ἴδῃς κάλεσον*, = *whom*, if so and so (e. g. if there be any to be seen), *you shall see . . . ὡς ἂν ἐγὼν εἶπω, πειθώμεθα* = *in what way (whatever the way may be), I shall speak*, or, *in what way (supposing that I speak.) I shall speak*: i. e. the groundwork of the sentence is, *if I speak, I shall speak so* (*εἴ κ' εἶπω, τὼς ἂν εἶπω*), and this thrown into the relative form becomes *ὡς ἂν εἶπω*. So *ἐκ γὰρ Ὁρέσταο τίσις ἔσσεται . . . ὅπποτ' ἂν ἡβήσῃ*: the groundwork, “when the time shall come (*ὅτε κεν* —), *τότ' ἂν ἡβήσῃ*,” in the relative form, *ὅπποτ' ἂν ἡβήσῃ*. Or, as all relatives imply correlation, the relative with *ἀν* may be explained as condensed from demonstr. with *ἀν* together with relative with *κεν*, viz. *τότ' ἂν (ἔσσεται) ὅτε κεν ἡβήσῃ*. So *Il.* 15, 232, *τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὅφρ' ἂν Ἀχαιοὶ φεύγοντες νηῆς τε καὶ Ἑλλήσποντον ἴκωνται* = *τόφρα ἂν (ἐγερείς) . . . , ὅφρα κεν ἴκωνται*. — Hence, where *ἀν* appears in the protasis, the apodosis rarely (perhaps never) has *κεν*: i. e. it would be difficult to produce a sentence of the form *ἦν δέ μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι*. In *νῦν γάρ χ' Ἔκτορ' ἔλοισ. ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι*, *Il.* 9, 304, the *κεν* in the first clause corresponds with an unexpressed *εἰ κε* *θέλεις*, *εἴ κεν ἔλθοι*, or the like, not with *ἐπεὶ ἂν* in the latter clause, which resolves itself into some such correlation as *διὰ τοῦτο ἂν* (sc. *έλοισ*) *ὅτι κεν μ. σχ. ἔλθοι*.

Sometimes *ἀν* and *κεν* appear in the same clause: thus, *ἵσταντο φάλαγγες. ἄς οἱτ' ἂν κεν Ἀρης ὀνόσαιτο μετελθών, οὔτε κ' Ἀθηναίη*, *Il.* 13, 127, where *ἀν* (see next paragraph) is attracted by *οὔτε*, and the sentence may be resolved either into *ταὶ ἂν ἔσονται* (*αἱ φ.*) *ἄς οὔτε κεν Ἀρ., οὔτε κ' Ἀθ.*, or, independently of the relative, *οὔτε, εἴ κεν Ἀρης ἔλθοι* (or *ἐθελοι*, &c., or *εἴ κεν Ἀρῇ λέγοις*, &c.), “*Ἀρης* ὀνόσαιτο *ἂν*.” (See other instances under *ὅφρα*.)

With respect to position in the sentence, *κε* never recedes far from the beginning. *Εἰ δ' Ὀδυσσεὺς ἔλθοι — αἰψὰ κέ — ἀποτίσεται*, *Od.* 17, 540. *ἀλλ' ἦτοι νῦν μὲν κε νημεσσηθείς ὑποείξω*, *Il.* 15, 211. *καὶ κέ τις ᾧδ' ἐρέει*, *Il.* 4, 176 (not *καὶ τίς χ' ᾧδ' ἐρέει*, like *μαθὼν δέ τις ἂν ἐρεῖ*, *Pind. Nem.* 7, 68¹). But *ἀν*, besides its attraction by the relative or conditional word, though its proper place is with the predicate, usually

¹ Hermann remarks, that *ἦ κε μέγ' ὠμώξειεν ὁ Πελοπίδης Ἀγαμέμνων*, *Hdt.* 7, 159, APPENDIX.]

[§ 299.] attaches itself to the emphatic word of the clause. Thus, πατὴρ δὲ καὶ μητὴρ οὐκ ἐμὴ ζώντων, ἀδελφεὺς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο, *Hdt.* 3, 119 (see § 139 b). Hence it likes to attach itself to words by which the simple form of the sentence is altered, such as οὐκ, οὐτ', οὐδ', οὔποτε, &c., τίς, τί, πῶς, ἄρα, &c., adverbs of time, place, manner, such as ἐνταῦθα, τότε, τάχα, ὥς, εὐκὼς, ῥαδίως, ῥᾶστα, μάλιστα, μᾶλιστα, σχολῇ, ἡδέως (ἄσμενος), σφόδρα, καὶ (καὶν, *etiam*, *vel*), &c., and the inferential οὐν, τί οὖν ἂν τις εἴποι —, the principle being the same in all, viz. that that term of the apodosis which is to have the greatest prominence in reference to the conditional sentence (expressed or unexpressed) draws the ἂν after it, because ἂν has the same reference. For other remarkable attractions (hyperbaton) of ἂν, see § 139 b, R.

§ 300. For the usage of the particle ἂν, see the Index. — In the cultivated Attic prose, the use of ἂν with fut. indicative (Homer, Pindar, and lyrical parts of Tragedy) is rejected, partly in consequence of the rejection of κε, partly because the provinces of the indicative future and the subjunctive are more clearly discriminated (whence also the omission of ἂν with the subj. in conditional and relative sentences, which is frequent in the early and extra-Attic Greek, is rare in Attic, e. g. εἰ ποιήσης, ὅτε λέξης). Thus, αἰτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν ὤμῃσιν ἐρύουσιν, ἐπεὶ κέ τις — ἐκ θυμὸν ἔλῃται, *Il.* 22, 66, an apodosis with ἂν, followed by its protasis with κε; here the Attic, rejecting the κε, gives the protasis in the *different* form, ἐπειδὴν ἔλῃται; consequently, the ἂν of the apodosis falls away. In the elliptical sentence, πληθύν' οὐκ ἂν ἐγὼ μνήσομαι, where ἂν points to an unexpressed εἴ κε —, e. g. “if I shall try,” the Attic retaining ἂν for the like reference uses the optative. In the passages (of Attic prose) where ἂν appears with fut. indic., there is some negligence of construction. Thus, *Pl. Apol.* 29, ὡς εἰ διαφενξοίμην, ἤδη ἂν ἰμῶν οἱ νείεις ἐπιτηδεύοντες ἃ Σωκράτης διδάσκει πάντες παντάπασιν διαφθαρήσονται (so all the best MSS.): the writer meant to say, ἤδη ἂν ἰμῶν οἱ νείεις ἐπιτηδεύοιεν . . . , καὶ π. π. διαφθαρήσονται, but, changing the construction, puts the participle in place of the finite mood. The other two undoubted instances in *Pl.* are *Rep.* 615, οὐχ ἤκει. οὐδ' ἂν ἤξει δεῦρο; *Phædon.* 61, οὐδ' ὅπωςτι οὖν ἂν σοι ἐκὼν εἶναι πείσεται: in both, the irregularity is caused by the aptness of ἂν to attach itself to οὐδ' and οὖν. So *Thuc.* 2, 80, ῥαδίως ἂν σχόντες — κρατήσουσι, the adv. ῥαδίως drawing ἂν after it, as if the writer had meant to say, σχοίεν, καὶ σχόντες κρατήσουσι. Just so *Xen. Cyr.* 6, 1, 45, ἄσμενος ἂν πρὸς ἄνδρα οἷος σὺ εἰ ἀπαλλαγῇσεται = ἡδέως ἂν, “he would gladly come forward (or the like), and will —.” *Ib.* 7, 5, 21, πολλὸν ἂν ἔτι μάλλον ἢ νῦν ἀχρεῖοι ἔσονται = πολλὸν ἂν — τοῖτο γένοιτο —, ὅτι —. *Æsch. de f. leg.* 196, οὔτω γὰρ ἂν μάλιστα μεμνήσομαι καὶ δυνήσομαι εἰπεῖν. = ἂν εἴη, ὅτι —. And in questions: τί ποτ' ἂν ἐκ τούτων ἐρεῖ; *Eur. Bacch.* 595. ἄρ' ἄγε τοῦτ' ἂν ἐγὼ ποτ' ἐπόψομαι; *Arist. Nub.* 105. τί ποτ' ἂν ἐρεῖ; *Æsch. Ctes.* 155: here the ἂν does not belong to the verb, but to an unexpressed optative, λέγοις, φαίης, or the like, followed by ὅτι.

With imperf. and aor. indic., ἂν is always = “in that case,” with reference to a preceding “if:” εἰ ἐβουλόμην, ἔλεγον ἂν. — οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἀν-εἰστήκεσαν (præcurrere et deinde restitare solebant, Porson: instead of the vulg. ἀν-εἰστήκεσαν, for which others ἔστασαν without ἂν), *Xen. An.* 1, 5, 2, so often as —, (in that case) *they would* — (ἂν *rei fieri solite*): cf. *Soph. Phil.* 287—295, which is the locus classicus for this usage.

So in all the usages of ἂν with optative; μένοίμ' ἂν (viz. εἰ θελοῖς, or the like).—

was suggested by reminiscence of ἡ κε μέγ' οἰμῶξαι γέρων ἱππηλάτα Πηλεὺς: else the speaker would have said, ἡ μέγ' ἂν ὦμ.

But ἀν with subjunctive always accompanies a conditional or relative word; and here the "in that case" refers to a latent condition, as explained above, whence it closely accompanies, or even coalesces with, the conjunction or relative. When with the temporal particles, ἐπεὶ, ὥς, μέχρι οὐ, &c., the ἀν is omitted, the event is put by itself without the "in that case," or "if so be," involved in ἀν. Ἐσπείσται μέχρι οὐ ἐπανεέλθωσιν οἱ πρέσβεις (*Th.*), ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος. ὥς τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης (*Soph.*). (On πρὶν, πρὶν ἀν with subj., see § 300.)

It follows from the foregoing principles, that ἀν cannot appear in the indicative or optative protasis, unless the protasis be itself in some respect conceived as apodosis to some other proposition. Thus, ἔδωκας ἀν, ἂ ἀν ἤθελες αὐτός, "you would have given what (if so and so) you would have wished." ὁπότεν ἦκοι ἐπὶ τὸ δείπναι, λέγοιμ' ἀν (*Xen.*) = ὁπότε (if so and so, ἦκοι ἀν,) λέγοιμ' ἀν. (This, however, may be considered as indirect form of ὁπότεν ἦκη, λέξω: comp. the ex. of opt. with ἐπειδὴν in a depend. sentence which has passed from the subj. into the opt., § 132 b, R.) With εἰ, the ἀν will usually follow the verb: Εἰ λῶν καὶ ἄμενον εἴη ἀν τῇ πέλει οὕτω κατασκευαζομένη (*Dem.*): here the basis of the sentence is, λ. καὶ ἄ. εἴη ἀν τῇ π. οὕτω κ., = εἰ οὕτω κατασκευάζεται, and this whole assertion is made conditional with εἰ. So from the assertion δοῦλον ἀκρατῇ (= εἰ ἀκρατὴς εἴη) οὐ δεξαίμεθ' ἀν, we have the condition εἰ γε μὴδὲ δοῦλον ἀκρατῇ δεξαίμεθ' ἀν. Ἀγαπητόν, εἰ καὶ ἐξ ἱστοβολῆς δύναντ' ἀν ἄνδρες ἀγαθοὶ εἶναι (*Xen.*), the fundamental assertion being καὶ εἰ ἱστοβολὴ εἴη, ἐξ ἱ. δύναντ' ἀν. — Εἰ τοίνυν τοῦτο ἰσχυρὸν ἀν ἦν πρὸς ἡμᾶς τεκμήριον . . . κάμοι γενέσθω τεκμήριον, *Dem.* c. *Timoth.* 1201, "if this, had it been alleged, would have been —." — Οὐ γὰρ ἀν καλῶς ἔχοι, εἰ ὅτι τελέως ἀνὴρ ἀγαθὸς ἐγένετο, διὰ τοῦτο οἰδὲ μένουν γ' ἂν τυγχάνοι ἐπαίων (*Xen.*); here the assertion μένουν γ' ἂν τυγχάνοι, εἰ καὶ δικαίον μὴ τυγχάνοι, negated by οἰδέ, is put hypothetically with εἰ. Οἴτοι δ' εἰ μὲν εἶχον χεῖρον' ἀν ἡμῶν, οὐδὲν ἀν ἦν δεινόν (*Dem.*), i. e. εἰ εἶχον, χεῖρον' ἀν ἡμῶν εἶχον, and εἰ χεῖρον' ἡμῶν εἶχον, οὐδὲν ἀν ἦν δεινόν.

With the final particles, ὥς, ὅπως (poet. ὅφρα) ἀν with subj., refers to a condition implied either in the protasis or in the apodosis. Thus, ὥς ἀν μάθης, ἄκουσον, *ut discas, audi* (i. e. *ut discas, si forte discas*, *Herm.*); or, and this more frequently, *ut discas, discas autem si audias*. This will be evident upon reducing ὥς ἀν μάθης to its original correlation: ὥς κεν ἀκούσεις, τῶς ἀν μαθήσῃ. — ναυκλήρον τρόποις μορφὴν δοδώσας, ὥς ἀν ἄγνοια προσῇ, *Soph. Ph.* 129 = "that it may be so, as, if I do this, it will be so;" therefore almost equivalent to *so shall* —.¹ εἰσωμεν . . . ἔκλινον αὐτόν, ὥς ἀν εἰς ὕπνον πέσῃ, *ib.* 815 = "that he may —, as he will, if we leave him quiet." ὥς ἂν σκοποὶ νῦν ἦτε τῶν εἰρημένων, *Ant.* 215 = "you say well: do it then:) so shall ye be —." Creon not only insists that they shall make this their object (ἦτε), but that it shall result (ἔσεσθε).² ἴσθι πᾶν τὸ δρῶμενον, ὅπως ἀν εἰδὼς ἡμιν ἀγγελίης σαφῇ, "acquaint yourself with all that is doing, that you may —," and, "so shall you —." — With the optative, ὥς ἀν, ὅπως ἀν = *quomodo*, or *ut*. προμηθεύνται ὅπως ἀν εἰδαιμονοῖς, derived from the direct interrogation πῶς ἀν (εἰ δυνατόν εἴη) εἰδαιμονοῖς; — ἵνα with ἀν, subj. or opt., is never final, § 122. πατρὶς γὰρ ἐστὶ πάσ' ὧ' ἀν (*ubicumque*) πρᾶττη τις εὖ, *Arist.*

¹ I cannot assent to M.'s statement, § 122, note, that ἀν does not perceptibly alter the meaning.

² Comp. ὅπως with fut. in the phrase ὅπως οἶν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας. *Xen. An.* 1, 7, 3.

§ ὥφρα (Hom.).

303.

The derivation is either the relative form ὥ-φι with ῥα, or ὁ πάρα, and the meaning, *until that, while that*; but ὥφρα also assumes the force of a final particle, the point of time to be reached being conceived as the goal or intent of the action. In this sense, ὥφρα ἴδω, ὥφρα πυθόμην expresses the same thing as ὥς, ὅπως, ἵνα. The appearance of κε and ἄν with this particle results from the correlation ὥφρα κε — τόφρ' ἄν (or κε) —. Ἦγε δ' ἄρα Ζεὺς συνεχές, ὥφρα κε θάσσον ἀλίπλοα τέιχα θείη, *Il.* 12, 25 (as the direct expression of the purpose would be τόφρ' ἄν (or κε) ὕσω, ὥφρα κε θείω). So, ὥφρα κε τερπόμενος ὅπ' ἀκούης Σεγίρηνοῖν, *Od.* 12, 51, “(let them bind thee = they shall bind thee the while, τόφρ' ἄν (or κε)ν δήσουσι) that thou the while mayest hear, &c.” Μῆ μέ πω ἐς θρόνον ἵξε, διοτρεφέες, ὥφρα κε ν' Ἐκτωρ κέῖται (ν. κῆται) ἐνὶ κλισίῃσιν ἀκηδής, *Il.* 21, 553. In this correlation, the ἄν is often attracted to the relative clause, especially when the demonstrative clause is imperative: μνήσασθε δὲ θούριδος ἀλκῆς ὥφρ' ἄν ἐγὼν Ἀχιλλῆος ἀμύμονος ἔντεα δύω. So τὸν ξείνον δυστήνον ἄγ' ἐς πόλιν, ὥφρ' ἄν ἐκείθι δαῖτα παωχεῖν. In a few passages, where the correlation is expressed, we have ὥφρ' ἄν μὲν κε —, τόφρα: viz. ὥφρ' ὅν μὲν κε νῶρ' . . . τόφρ' ἀναχωρεῖτω, *Il.* 11, 187, and *ib.* 2102. ὥφρ' ἄν μὲν κε νῶρ' ἀρήρη, τόφρ' αὐτοῦ μένω, *Od.* 5, 361, and ὥφρ' ἄν μὲν κ' ἀγροὺς ἵομεν —, τόφρα — καρπαλίμως ἔρχεσθαι, *ib.* 6, 259.¹

§ ἕως. τέως.

304.

The earlier form is probably ἦος or ἦος (comp. ἦμος). Its correlative is τέως, but also τόφρα is so used. τόφρα γάρ ἄν ποτιπυτυσοίμεθα μύθω . . . ἕως κ' ἀπὸ πάντα δοθείη, *Od.* 2, 77. ἕως (ἦος) ὁ ταῦθ' ὤρμαινε, τόφρα οἱ ἔγγυθεν ἦλθεν — Νέστορος υἱός, *Il.* 18, 15. Sometimes ἕως in Homer is demonstrative, e. g. ὥς Ἐκτωρ εἰως μὲν ἀπέλει, in the same sense as τέως μὲν (*for a while*) ἡσύχαζον, ἐπεὶ δέ —, *Xen.*; and sometimes in Attic prose, τέως is used for ἕως. (*Buttmann, Index ad Dem. Mid.*)

§ ἔστε.

305.

Comp. Homer's *eis ὅτε*, *εἵσοκε*, and Lat. *usque*. The Attics use it instead of ὥφρα, and in the sense *usque* with a preposition, *ἔστε ἐπὶ τὸ δάπεδον* (*Xen.*).

REM. The same sense is expressed by ἕως οὐ, μέχρις οὐ. ἄχρις οὐ. These two prepositional adverbs, in which there is no perceptible difference of meaning, are derived from μακρός. ἀκρός (“to the length of where,” “up to where”). Hom. has also μέσφα (related to μέσος) in the sense of μέχρι, *Il.* 8, 508.

§ πρὶν.

306.

This particle, whether explained as a locative form of the root *προ*, or as an ancient comparative (*πριον*-, comp. *prius* and *pris* in *priscus*, &c.), is properly an adverb (and so used especially in poetry: ὃν πρὶν οὐκ ἀκήκοας. ὅς πρὶν ὄχρετο. ἐν τῷ πρὶν χρόνῳ. &c.), and is still in fact such even when it is used as a conjunction in the connexion of sentences, and ranks, as such, with the temporal particles ὅτε, ἐπεὶ, ἕως, &c. (§ 127. 138.)

¹ Thiersch holds, that ὥφρα with κε, ἄν, is not final, “in order that,” but “while,” “until;” but in several of the passages cited, an intention is clearly implied. Rost makes ὥφρ' ἄν to be = *ut, si, forte*, and ὥφρα κε to imply that the event is confidently expected. Quite an erroneous distinction. The difference at most is that between ὥφρα κε — τόφρα κε, and ὥφρα κε — τόφρ' ἄν (§ 297); and ὥφρ' ἄν δύω is “so shall (or, may) I the while put on,” ὥφρα δύω, “while that I put on.”

Thus, in Homer, οὐδ' ὅγε πρίν λοιμοῖο βαρείας κῆρας ἀφέξει, πρίν γ' ἀπὸ πατρὶ φίλῳ [§ 300.]
δέρμεναι ἐλικοπόδα κούρη, *Il.* 1, 97, with correlation, *nor will he sooner hold off* —, *sooner there must be a giving* —: the first πρίν looking forward, = “before the giving;” the second looking back, = “before the holding off.” ἤμεθ' ἀνυζόμεναι . . . , πρίν γ' ὅτε δὴ με σὸς υἱὸς ἀπὸ μεγάροιο κάλεσσει, *Od.* 23, 43: here the πρίν properly belongs to the first clause, *we sat — before, and then indeed*, which in the relative form becomes — *before* (the time) *when at last*, or πρίν ἢ ὅτε. So with ὅταν: ὕμῳ μὴ μνησθῆσθαι, πρίν γ' ὅταν . . . γένηται. = μὴ πρίν μνησθῆσθαι, ἢ ὅταν, or ἀλλ' ὅταν. — In good Attic authors, we find πρίν ἄν with subj., πρίν with opt., only after a negation expressed or implied, probably because this form of sentence is conceived as resting on the correlation of πρίν — πρίν, which necessarily involves a negation of one clause. This correlation is sometimes even expressed: e.g. οὐκ ἀποκρινοίμαι πρότερον . . . πρίν ἂν πρότερον ἀποκρίνωμαι ὃ τι ἐστίν (*Pl.*) = “I will not answer sooner . . . , (but) before (doing so) I will first answer,” combined with the form οὐκ ἀποκρινοίμαι πρίν, ἢ (or ἀλλ') ὅταν ἀποκρ. So (εἰ) μὴ ἀνείη . . . πρίν ἐξελκύσειεν εἰς τὸ τοῦ ἡλίου φῶς, which is the indirect form of οὐκ ἀνήσει (πρίν, or πρότερον), πρίν (ἀνείναι) ἐξελκύσει, and οὐκ ἀνήσει πρίν (ἢ ὅτε) ἐξελκύσει. Or, the πρίν may be conceived to belong to the latter clause, but with relation to the first, as in Homer's τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν, “I will not let her go: before (ere, sooner than, that shall be) old age shall come upon her.” With the indicative, an affirmative sometimes precedes, but this is comparatively rare (mostly confined to Trag. and Thuc., who usually has πρίν δὴ, πρίν γε δὴ). Thus, οἱ Λακεδαιμόνιοι ἡσύχαζον, πρίν δὴ ἡ δύναμις τῶν Ἀθηναίων σαφῶς ἦρητο (*Thuc.*) — a phrase contracted from ἡσύχαζον πρίν, καὶ τότε δὴ —, or ἦσ. πρίν ἢ ὅτε δὴ. Παραπλήσια . . . ἔπασχον, πρίν γε δὴ οἱ Συνακόσιοι ἔτρεψαν (*Thuc.*). Here no correlation is implied: but in the negative sentence, οὐκ ἵνα ἢ ἤθελε πρίν ἢ γυνὴ αὐτὸν ἔπεισεν (*Xen.*), the form may be either οὐκ ἤθελε πρίν, πρίν ἔπεισεν, or οὐκ ἤθ. πρίν, ἢ (or ἀλλ') ὅτε ἔπεισεν. So πρίν with inf. may follow either a negative or an affirmative assertion, according as there is or is not correlation. Οὐδέ τις ἐτλη πρίν πίνειν, πρίν λείψαι, *Il.* 7, 480, the elements being, “they will not drink first, (but) first they will make a libation.” “they will not drink before (libation made), before (drinking, there must be) libation:” but στήτ' αὐτοῦ πρίν πεσέειν = στήτ' αὐτοῦ πρίν ἢ πεσείτε, *Il.* 6, 82. (Both forms, infn. and subj., are united by ἢ, “or,” after a negation, in *Il.* 14, 504.)

REM. In Attic, ἢ is rarely expressed after πρίν; and ἄν with the subj. is sometimes omitted, as also with μέχρι οὐ, ἕως, especially in Trag. and Thuc. οὐ χρὴ ἀρχῆς ἄλλης ὀρέγεσθαι, πρίν ἣν ἔχομεν βεβαιωσώμεθα (*Thuc.*), the thought being, “before (we do that), let us (= I counsel, that we first) make sure what we have.” Μὴ στέναζε, πρίν μάθης, *Soph. Phil.* 917, “before (you groan), (I advise you to) learn,” combined with μὴ στ. πρίν μαθεῖν: but πρίν ἂν μάθης would be, “not sooner, but when, if so be, you shall have learnt.” — On the other hand, ἄν is sometimes inserted with optative: ἀπαγορευόντων μὴ ἀποκτείνειν τὸν ἄνδρα πρίν ἂν ἐγὼ ἔλθοιμι (*Aniiph.* 5, 113), as indirect form of μὴ ἀποκτείνει πρίν ἂν ἐγὼ ἔλθω.

ὥς.

This adverbial form of the relative ὥς, the same as *ut* (i. e. *quut* from *qui*), derives its various usages partly from the correlation τῶς (ὥς, οὕτως) — ὥς, in the manner — in which, so — as; partly from the corresponding interrogative form πῶς; (κῶς; from *κός* = *τίς*; *quis*?) and indirect interrogative ὅπως.

α) *as, sicut, quemadmodum*, in comparison, οὕτως ὥς ἔχω, *just as I am*. πρέπει ὥς τύραννος (sc. πρέπει) εἰσορᾶν (*Soph.*): ἐχίδνης ὡς ὥς (sc. δαίνυνται) εἰδάνυντο (*Soph.*):

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307.]

and frequently in Homeric similes, *ὥς δὲ —, ὥς —, and as —, so.* Strengthened by *περ*, e.g. *ἡ ψυχὴ ἐκταίνουσα ὥσπερ πνεῦμα ἢ καπνὸς διασκεδάσθαι οἴχεται.* — In wishes and asseverations, as in Engl., “so heaven help me, as —:” *οὕτως ἀνάμνη τούτων ὥς ἀληθὲ ἐρῶ.* cf. *ita me dii ament ut ero lator (Ter.).* — With *ὁ αὐτός, ἴσος, &c., the same as*, for *ὥς.* *τὸ αὐτὸ σχῆμα ὥσπερ τὸ πρῶτον (Xen.).* *τούτων δὲ εἶναι τὸν πλάστην τὸν αὐτὸν ὥσπερ τότε.* Similarly, *πιστὸς ὥς τις καὶ ἄλλος* implies the comparison, *as faithful as —.*

b) *As, ut*, in the sense *quantum, quantum quidem*, in interposed sentences of a limiting or restrictive kind (where the speaker qualifies a statement by remarking, that he puts it, or wishes it to be understood, *in that way in which* it holds, is allowable, &c., under the circumstances described in the parenthetical clause): e.g. “he will come to-day, *as I hear*, *ὥς ἀκούω*: *as they say*, *ὥς λέγονσιν*: *as it seems*, *ὥς ἔοικεν.*” The correlation is, e.g. *I speak this (so) as I hear, &c.* *Σὺ δ', ὥς εἰκας, νομίζεις.* — Of the same kind is the *ὥς* with *inf.* in the phrases *ὥς εἰπεῖν, ὥς ἔπος εἰπεῖν* (where we use the demonstrative, “so to say”), = *οὕτω λέγω ὥς ἔξεστιν εἰπεῖν*, or the like: *ὥς συντόμως εἰπεῖν, ὥς συνελόντι εἰπεῖν.* Elliptically, *ὥς πληθεῖ, ut summam dicam (Pl.).* — and *ἐπίσταμαι ἰδιώτας ἄντας ὥς πρὸς ἡμᾶς ἀγωνίσασθαι*, and *ἡ ὥς with inf.* after a comparative. *So ὥς γ' ἐμοὶ κριτῇ, for which we have also ὥς γ' ἐμοὶ χρῆσθαι κριτῇ, ὥς γ' ἐμοὶ ἀκροατῇ: — ὥς ἐμῇ δόξῃ (Xen.). — ὥς γε ἐντεῖθεν ἰδεῖν: ὥς γε οὕτωσι δόξαι (Pl.).* So *ὥς* with a preposition and its case, *πυργοὶ μὲν ὥς ἀπ' ὀμμάτων πρόσσω (Soph.). ὥς ἐκ τῶν δυνατῶν, ὥς ἐκ τῶν ὑπαρχόντων (Thuc.): ἄπιστον τὸ πλῆθος λέγεται ἀπολέσθαι ὥς πρὸς τὸ μέγεθος τῆς πόλεως (Thuc.).* To the same head may be referred the *ὥς* which we should express by *for*. Thus, *ἦν δὲ οἰδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν (Thuc.), for a Lacedaemonian. πιστὸς ὥς νομεὺς ἀνὴρ (Soph. El. T. 1118), faithful, for a herdsman, that is (viz. considered as a mere herdsman, as far as such a person is likely to be faithful). φρονεῖ γὰρ ὥς γυνὴ μέγα, she has, for a woman, a high spirit.* (Here the force of the particle will be perceived by substituting an interrogation with *πῶς*; e.g. “for *how* should a Lac. be *δυνατὸς εἰπεῖν*,” — *πῶς ἂν γυνὴ φρονοῖ μέγα; &c.*) And with the same construction, the dative: *μακρὰν γὰρ ὥς γέροντι προὔσταλιν ὁδὸν (Soph.), long, for an old man. ταχέειν, ὥς ἐμοὶ, σκέψιν ἐπιτάττει (Pl.). — Ὡς τὰ πολλὰ, ὥς ἐπὶ τὸ πολὺ, ὥς ἐπὶ τὸ πλεῆθος, and the like, may be explained in the same way.*

c) *As*, in the sense *quasi, tanquam, also quippe, utpote.* In this use of *ὥς* with nouns and participles, there is involved a notion of cause, as when we say, “*as* the case is so and so, therefore —:” i.e. the relation is partly that which is expressed by “*how —? as —,*” partly by “*why —? because —.*” This use of *ὥς* also differs from a), as the things are not compared in their own nature, but put together as like in some thought, feeling, or purpose of the speaker or some other person. Thus, *ὥς πολεμίους ἐφυλάττοντο ἡμᾶς, as (they thought us) enemies, (therefore) they were on their guard against us* (so as they would be against enemies). *εἴπερ ὥς φίλοι προσήκετε, if, as (you wish to be) friends (therefore) you are come* (in the way that friends do come). *ὥς φίλακι συνέπεμψεν αὐτὸν, as (he wished him to be) a guard, (therefore) he sent him with (us)* (so as one sends a guard). *ὁ δ' ὥς ἀνὴρ γενναῖος οἶκ οὔκτον μετὰ κατήρεσ', as (he was) a noble-spirited man, (therefore) he emptied* (in the way in which such an one acts). Especially with the participle (*as, indeed, in the case of subst. and adj.*), the participle *ὄν, ἐσόμενος, &c.,* may always be supplied). Thus, *ἀγανακτοῖσιν ὥς ἠπατημένοι, as (they think themselves) deceived, (therefore) then are indignant* (in the way that people are, who find themselves deceived). *παρεσκεύαζετο ὥς μαχοίμενος, as (he said to himself) he would fight, (therefore) he made ready* (as one does who is going to fight). *ἡτιῶντο ὥς πείσιντα, as (they said)*

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he had been the mover, (therefore) &c. See § 175 d. ("Ατε, ἄτε δὴ, in the same connexion, denotes the objective reason, § 175 c.) Hence with the gen. absol. ὥς ἡπατημένων ἡμῶν ἡγανάκουν, as (they said) *we were deceived, they were indignant* (so, as in the case of our having been deceived); see § 181, R. 2: and the acc. absol., see § 182, with R. 1. — In like manner. ὥς with the finite verb, in the sense as = "as assured that —," especially followed by a negation. δέομαι οὐδ' σου παραμεῖναι ἡμῶν, ὥς ἐγὼ οὐδ' ἐνός ἡδῶν ἀκούσαιμι ἢ σοῦ. And so with fut. indie. ὥς οὔτις ἀμφὶ τῷδ' ὑγρὰν θήσει κύνιν, Eur. (Cf. § 215 b, R. 2. ὥς, ἂν σοὶ περθώμεθα, οὔτε ὁ γεωργὸς γεωργὸς ἔσται, = *since, or for —, Pl.*

As if, with the finite verb, in the ironical ὥς δὴ —, e. g. ὥς δὴ σὺ βραχεία ταῦτα δ' ἐν καιρῷ λέγεις (Soph.), as if forsooth —! This might also be referred to the sense *how*, see under *e*. Comp. οἶα δὴ —, ἄτε δὴ.

With εἰς, ἐπὶ, πρὸς c. acc.: e. g. παρσκευάζετο ὥς ἐς μάχην (Thuc.), ἀνάγεσθαι ἔμελλεν ὥς ἐπὶ ναυμαχίαν (Xen.). Here the sense *quasi* is unsuitable, and it is better to understand the phrase in the same manner as ὥς μαχομένους, *with the intention of going to —*. In the same way, κατέλαβε τὴν ἀκρόπολιν ὥς ἐπὶ τυραννίδι = ὥς τυραννήσων. — Ἀπαγγέλλετε τῇ μητρὶ χαίρειν, ὥς ἀπ' ἐμοῦ = ὥς ἀπαγγέλλον, or ἀγγελος ἀπ' ἐμοῦ.

Ὡς with numerals, ἔδωκεν ὥς μυρίας δραχμὰς (Lys.), *some ten-thousand drachmae*, scarcely differs from εἰς: thus, in the enumeration Xen. An. 1, 2, 3, ὅπλιντας εἰς πεντακοσίους καὶ χιλίους . . . , ὅπλ. ὥς πεντακοσίους . . . , (ἄνδρας) εἰς ἑπτακοσίους. It is usually referred to the sense *quasi*, but is rather to be explained as ὅσον: comp. the particles in the phrases, "*how many?*" "*as many as,*" and ἕως, ὧδε, *usque*.

REM. Ὡς with the accus. (but only of personal objects, or objects conceived as persons) is distinct from the preceding *εἰς*, &c. It is a pronominal form (like Lat. *quo*, comp. *usque*), denoting the direction *whither*, the *terminus ad quem* of a motion, and used quite as a preposition. αἰεὶ τὸν ὅμοιον ἀγεί θεὸς ὥς τὸν ὅμοιον (Horn.), *like to like*. οἷχ ἦκει πρὸς σέ κηρύσσων ὧδε, ἀλλ' ὥς ἐμέ (Eur.). *πορεύεται ὥς βασιλέα* (Xen.). ἦγοντος ὥς τὴν Μίλητον, and ὥς Ἀβυδον (Thuc.).

δ) With superlatives, especially adverbs, ὥς τάχιστα = *quam celerrime*. Cf. ὅτι (= ὅ,τε) τάχιστα: both combined, ὥς ὅτι σμικρόταται. Comp. also ἀπέχθεται — οἶα χαλεπώταται, Pl. χωρίον οἶον χαλεπώτατον, Xen. Here the full construction is ὥς δυνατὸν, or οἶον τε, or οὕνανται, &c., τάχιστα. See § 96. Also with some positives: ὥς ἀληθῶς = ὥς οἰόντε ἀληθῶς, as *true as possible*. So ἡγγεῖλαν ὥς ἐτητύμως (Soph.), and ὥς ἡπίως ἐνέπειν (Soph.),¹ and ὥς τάχος = "in what way speed is possible." So ὥς ἀτεχνῶς, ὥς πάνν, ὥς μάλα. ὥς αὐτως (ὡσαύτως), ὥς ἐτέρως. Hence we may explain ὥς ἕκαστοι as representing ὥς ἕκας (ἐκάς).

c) *how*, *quomodo* (and *quantopere*). In the sense of ὅπως, in indirect interrogation: thus, (πῶς ἔχει τὸ πρᾶγμα;) αὐτὸς ἂν εἶποι ὥς ἔχει τὸ πρᾶγμα, *how the affair stands*. ὥς δ' οἶδα ταῦτα τῇδ' ἔχοντ', ἐγὼ φράσω (Soph.), *how I know —*. And in exclamations: ὥς ἀστεῖος ὁ ἄνθρωπος, (see,) *how polite the man is —!* ὥς οἰδὲν ἄρα ἴσμεν, (to think) *how ignorant we are!* ὥς μ' ὑπῆλθε τις φέβος (Soph.). So εἰδαιμων μοι Σωκράτης ἐφάνετο — ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα (Pl.), *when I thought how fearlessly —*, though this may also be explained as § 198 a, R. 3.² ἂ πρὸς τὸν

¹ Not as Ellendt s. v. ὥς explains, = οὕτως ὥστε ἐτητύμως ἀγγελθέντα (ἡπίως εἰρημέγον) δοκεῖν.

² Xen. An. 2, 5, 39. οἶκ αἰσχύνεσθε — οὔτινες ὁρώσαντες ἡμῖν —, τοῖς ἑτέροις αἰτοῖς οἷς ὤμνυτε ὥς ἀπολωλέκατε, an anacoluth.: ὥς either = (to think) *how —!* or ὅτι *you know, that you have so —*.

§ 307. *Θεόςτην ὥς ὠμά διεπράττετο*, *Pl. Crat.* 395, may be explained as a parenthetic exclamation, *how ruthless!* *θαυμαστά γὰρ τὸ τόξον ὥς ὀλισθάνει*, *Soph.*, whence the adverbial phrases *θαυμαστῶς ὥς*, § 198 A. R. 4. — In wishes, *ὥς ὄλοιτο!* *how (I wish) he might perish!* unless this is rather to be referred to the ancient use of *ὥς* demonstr. = *οὕτως*. But comp. *πὼς ἂν* in wishes, § 129, R. 1. — Possibly, *ὥς δὴ* ironical: *how much forsooth it is the case that —!* but see under *c*.

f) In object-sentences, § 123, *ὥς* for *ὅπως* with fut. indic. *ἐπιμελείσθαι ὥς ἔσονται*, *how they shall be*: with subj., *ἐπιμελοῦνται ὥς ἔχῃ οὕτως*, prop. *how it may be so* (the latter usage is rare). — In final sentences with subj. and opt., § 122, 131, a, b. *τὴν γεφυρὰν λύσει ὥς μὴ διαβῇτε* = either (considering, planning, &c.) *how you shall not cross*, or with the notion of intention as explained under *c*. So *Κῆρος φίλων φετο εἶσθαι ὥς συνεργούς ἔχοι*, *Xen.* On *ὥς ἂν*, see § 302: but *ὥς ἂν* with opt., *τὰ βασιλεία εὐκοδομεῖν ὥς ἂν ἀπομάχεσθαι ἱκανὰ εἴη*, = *in the manner in which —*, § 137. — With the past tense of the indic., *ὥς* is used in the same manner as *ἵνα*, see § 131 b, R. 3, to denote *an unattained result*: *τί μ' οὐ λαβὼν ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε ἐμὰντὸν ἀνθρώποισιν ἔνθεν ἦν γεγώς*, (so) *as I should never have shown —*, = *so had I never shown*, approx. to the final *that I might never —*. See under *ἵνα*.

g) To the same head belongs the use of *ὥς* instead of *ὅτι* after *verba declarandi et sentiendi*, § 159, R. 3, as we sometimes in the like case use *how*, or *how that* (and in vulgar Engl. *as how*). *μαθὼν τὸν Σμέρδιος θάνατον ὥς κρύπτοιτο γενόμενος καὶ ὥς ὀλίγοι ἦσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων*, *when he learnt the death of S., how (that) the fact of its having taken place was concealed, and how (that) few —*. With verbs of fearing, considering, &c., *ὥς* with fut. indic. is rare: *μὴ δείσῃτε ὥς οὐχ ἡδέως καθενδῆσθε* (*Xen.*).

h) When *ὥς* with inf. denotes effect or consequence (more commonly *ὥστε*), it may be explained as representing the correlation *τοσοῦτος — ὅσος, τοιοῦτος — αἴος*. Thus, *εὖρος ὥς δύο τριῖρες πλέειν ὁμοῦ*, *a breadth (so great, or such) as for two triremes to sail abreast*: and *ἡ ὥς* with inf. after a comparative, *μείζω ἢ ὥς (ὥστε) φέρεν*. So *μείζονα ἡγήσάμενος εἶναι ἢ ὥς ἐπὶ Πισίδας τὴν παρασκευὴν* (*Xen.*, suppl. *εἶναι*). In Herod. and Att. poets, sometimes also in *Xen.*, *ὥς* for *ὥστε* occurs with the finite mood, with the correlation *οὕτω — ὥς, τοιοῦτος — ὥς* expressed: see the exx. in § 166 c, R. 2. — *Ὡς* also occurs (and *ὥσπερ*) where we should expect *ἢ* after a comparative, *μᾶλλον ὥς μοι προσήκει* (*Jys.*). The full construction is *ἢ ὥς*. Thus, *μαλὰ κότεροι γίνονται ἢ ὥς κάλλιον αὐτοῖς* (*Pl.*).

i) Lastly, *ὥς* = *ὅτε*, *ὥς ἵδεν*, *when he saw, ut vidit*: and hence, like other temporal particles, it denotes *cause*, see *c*. “*Cræsus, as it was summer, did so and so,*” *ὥς θέρος ἦν* (*Xen.*).

The comparative *ὥς* is strengthened with *περ*, *ὥσπερ*, *just as*: *οὕτως, τοιοῦτος, ὁ αὐτός, ὅσος — ὥσπερ*. On the ellipsis *ὥσπερ (ὥς) ἂν εἰ —*, see § 139 c.

REM. On *ὥς*, in the sense *ὅτι οὕτως*, see under *e*.

§ 308. *ὥς*, demonstr. *thus, so*. Frequent in Hom. *ὥς ἔφατ'*, &c., and in comparisons, *ὥς δ' —, ὥς —, and as — so*. Also *οὐδ' ὥς*, *not even so*, which is also used in Attic prose. Plato has also *ὥς — ὥς*: *ὥς πρὸς ἀστρονομίαν ὄμματα πέπηγεν, ὥς πρὸς ἐναρμόμιον φορὰν ὄσα (κινδυνεύει) παγῆναι*, *Rep.* 530: and *ὥς φήσομεν*, *ib.* 415, *Stallh.*, *so we shall say*. *ὥς οὐκ ποιήσετε καὶ πείθεσθέ μοι*, *id. Prot.* 338, *thus then ye shall do —*.

§ 309. *ὥστε* = *ὥς* with the particle *τε*, § 227.

¹ Heindorf. *in l.* and in Phædon., p. 152, explains it, “*perquam sæva*,” which is not amiss, though many of his exx. are of a different kind. (It may also come under *d*.)

a) It is used in comparisons by Hom. and the Tragedians, πάντες ὥστε τοξόται [§ 309.] τοξεύετε, *Soph.*, and now and then in the older Attic prose.

b) In the sense (*so*) *that*, it refers to a preceding οὕτως, or the like, expressed or understood. ἡ δ' ὧδε τλήμων, ὥστε τῷ μιάστορι ξίνεσσι, *Soph.* ὥστ' οὐδὲν αὐτοῖς προύργον θύνει — μίτην (*Pl.*) = *quocirca, igitur*, i.e. *the case is such that* —. Θητύς δ' Ὀρέστης, ὥστε μὴ λίαν στένε (*Soph.*).

c) With infin. ἔχεις ἔγκλημα ὥστε θυμοῖσθαι, *such as* (is reason enough = ἀρκούν-τως ὥστε) *to be angry*, § 152. — *So that*, see § 166, a, b. (In the passage cited in § 111, R. 1, ἀδύνατον ἡμῖν ὥστε Πρωταγόρου τοῦδε σοφώτερον εἰλέσθαι (*βραβεύτην τῶν λόγων*), ὥστε is not superfluous: this construction occurs only with ἀδύν. and the like, and implies the looking out, &c. for a way *so as to* —: i.e. it is impossible for you to be in such a condition as to —: it combines ἀδύνατον εἰλέσθαι and οὐκ ἔσσεσθε οἷοί τε εἰλέσθαι.)

d) With the participle, in Herodot. where the Attics have ὥς, or ἄτε: ἦν γάρ, ἀδύνατος, ὥστε σηπομένου τοῦ μηροῦ. — Cf. § 166, note.

ὅπως.

§
310.

This is properly the dependent interrogative adverb corresponding with πῶς, *how*, as ὁ-πόσος with πόσος, ὁ-πότε with πότε &c. Thus, ἔστω δ' οὖν ὅπως ἡμῖν φίλον (*Soph.*): the direct interrogation is πῶς ἡμῖν φίλον; indirect or dependt. (σκέψασθε) ὅπως ὅ. φ.: hence, (say for yourselves,) *how you like to have it, (and) so let it be* = *so be it, as you like*. In most of its usages it coincides with ὥς, differing from it (originally) only as implying a question *how*?

α) As correlated to ὧδε, οὕτως. Frequent in poetry, but less so in prose. "Ὅπως ἔκαπον ἡμῶν — βουλεύεται, τοῦτον τὸν τρόπον φερέτω τὴν ψήφον (*Isocr.*) = ὅντινα τρόπον. χρὴ τοῦμὸν σῶμα θάπτειν οὕτως ὅπως ἂν ἡγήν ῥύμιμον εἶναι (*Pl.*) Ποίει ὅπως ἀριστόν σοι δοκεῖ εἶναι (*Xen.*). Like ὥς in comparisons, it frequently follows the term compared: "Ἐρωτὶ — ὅστις ἀντανίσταται, πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ (*Soph.*).

b) The sense ὅτι, after *verba declarandi*, &c., is even more rare (viz. like ὥς, especially after a negative verb of this kind: οὐ λέγω ὅπως), and where it does occur, the sense is still that of a depend. interrogation: τοῦτον ἔχεις τις ἂν εἰπὲν ὅπως οὐ δίκαιόν ἐστιν ἀποθῆσκειν; (*Xen.*) = πῶς οὐ δ., "*how it is not just —? can any one say how?*" τοῦτ' αὐτὸ μὴ μοι φράζ' ὅπως οὐκ εἰ κακός (*Soph.*), *don't tell me (that you are not a villain): how are you not a villain?* Comp. § 159, R. 3.

c) The force of ὅπως is just the same in οὐκ ἔσθ' ὅπως —, *there exists not the way in which*, = it cannot be but that —, § 102 b, R. 2: 122, R. 2, and in the elliptical οὐχ ὅπως — ἀλλὰ —, "*I say not how —*" = *not only —, but —*, § 212. — It should be observed, however, that this phrase (and οὐχ ὅτι) is sometimes *not only*, sometimes *not only not*. Thus, οὐχ ὅπως ἔτρεσεν, ἀλλ' (or ἀλλὰ καὶ) ἔφυγεν, should prop. = *I say not how he was frightened (he was frightened, and not only that) but he also fled*. οὐχ ὅπως ἔφυγεν, ἀλλ' οὐδὲ ἔτρεσεν —: here the negation in οὐδέ extends to both members, *he did not — I say not, flee — but (not) even tremble*. "Ἐφυγεν, οὐχ ὅπως ἔτρεσεν, *he fled, (I say not how =) much more, he was afraid; fugit, nedom extimuerit*. But in the usage of the language, οὐχ ὅπως in the first clause is often *non solum non*, even when the adversative clause is positive: thus, οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ καὶ — κατὰ τουτωνὶ πολιτεύῃ (*Dem.*), *you not only are not grateful to them, but you even —*, viz. because the first clause is, *to say nothing of your being grateful —* (you are not grateful, and not only so) *but —*: in other words, οὐχ ὅπως has become a

[§ 310.] phrase of negation, as if it were one word, like οὐπως. On the other hand, in οὐχ ὅπως τοὺς πολεμίους ἐτρέψαντο οἱ Ἕλληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐκάκωσαν (Xen.), the οὐχ ὅπως is not treated as a negation of ἐτρέψαντο, but retains its proper force, *I say not how they routed —; they not only did that, but also —*. With the infinitive: μὴ ὅπως ὀρχεῖσθαι, ἀλλ' οὐδ' ὀρθοῖσθαι ἐδύνασθε, *not only not to dance, but not even to stand upright* (Xen.). (τοὺς Θηβαίους) ἡγήτο οὐχ ὅπως ἀντιπράξειν — ἀλλὰ καὶ συστρατεύσιν (Dem.), *that they would not only not act against him, but would even join with him in the expedition: = that far from acting against him, &c.*

d) With the superlative, ὅπως ἄριστα: to be explained in the same way as ὥς, viz. ὅπως δυνατόν ἐστί, &c. (“how can it be best done?”)

e) After such verbs as σκοπεῖν, βουλεύεσθαι, μηχανᾶσθαι, σπονδάζειν, φροντίζειν, and the like: *to see how, &c.*: see the rules and exx. in the §§ referred to in the Index. Hence the ellipsis, ὅπως οὖν ἔσεσθε, (see then) *how ye shall be*. — Also after verbs of fearing and of prohibition, § 121 b, e. g. δέδοικα ὅπως μὴ γενήσεται, *I fear (considering with myself) how it shall not be*. Ἀπειρηταί μοι, ὅπως μηδὲν ἐρῶ —, the prohibition being, ὅρα ὅπως μηδὲν ἐρείς.

f) As final particle, ὅπως and ὅπως μὴ with subj. and opt., § 122 and 131 b. εἰς καιρὸν ἤκεις ὅπως ἀκούῃς = *your intention being how you may hear*. On ὅπως ἄν with subj., see under “An,” § 302. It results from the proper interrog. signification of ὅπως that this particle (not ὥς or ἵνα) can be used with fut. indic. in the final sense, see the exx. at end of § 122. (To do so and so) ὅπως μαχοῦνται = *with this view and intention, how they shall fight*.

g) Its use with histor. tenses of indic. to denote an unattained result is rare. Ἐχρῆν σε Πήγασον ζεῖξαι ὅπως ἐφάινον τραγικώτερος = *that you might have appeared prop. how you would have* —. See the expl. under ἵνα.

ἵνα.

311.

The root is either the pronoun of the third person *ἵ* or *ῥ*, or perhaps more probably the relative *ὅ*- with the vowel lightened (attenuated) into *ι*. The original meaning is “where,” “in which (or, what) case.” &c. (comp. ἐν in ἐνθα, *where*, and the first element of *in-de*, *un-de*, last of *alio-quin*.)

a) *ubi* and *quo*. ἵν' ὄχεται, *where (whither) it is gone*. Hom. Od. 4, 821: and demonstratively, ἵνα γάρ σφιν ἐπέφραδον ἡγερέεσθαι, *for there (= it was there that) —*. Il. 10, 127. This use is almost entirely confined to the poets. ἰκόμην ἵν' ἰκόμην. αἶδ' ὅρας ἵν' εἴ κακοῦ, Soph. (ἵνα with gen.). With ἄν: σε προσθέσθαι τέλας χώρας θέλουσι, μὴδ' ἵν' ἄν σπαντοῦ κρατῆς, Soph., *and not where (if they place thee) thou shalt be thine own master*. (Brunck and Elmsl. κρατοῖς, wrongly, since ἵν' ἄν is never final = ὅπως ἄν.)

b) With subj. and optat. it forms sentences of intention, *that, in order that*. ἐξαῖδα, μὴ κεῖθε νόω, ἵνα εἶδομεν (= εἰδόμεν) ἄμφω, prop. *in that case* (or, as the case in which) *we shall both know it*. See § 122. 131. ἵνα τί; ellipsis, § 198 a, note.

c) More frequently than ὥς, it is used with the historical tenses of the indicative to denote an unattained result, i. e. something which *would be* (or *would have been*, attained on the supposition made by the speaker (in the form of a wish, a question implying a wish, or of a declaration of what *should be*, or *should have been*). Here, “I wish he had come, in which case (= so that) I should (might) have seen him,” implying, “but he did not come, so I did not see him.” See the exx. in § 131 b, R. 3. Thus, “he does (did) so and so, ἵν' ᾗ (εἴν) τυφλός, as the case wherein he may (as

he purposes) be blind;" but "he should have done so, &c., ἵν' ἦ (imperf. indic.) [§ 311.] τυφλός, as the case in which he would have been blind." The force of the latter clause rests upon the convertible proposition, "where this (e. g. the doing) is, there that (e. g. the being blind) is," and "where that is, there this," so that the one being denied, the other is also denied.

The absence of ἄν from the relative clause is explained by the kindred meaning of the two particles, ἵνα and ἄν: comp. εἰ ἐβουλόμην λέγειν, ἤκουσας ἄν, "if I had wished to speak, you would *in that case* have heard," with ἐβουλόμην ἄν λέξαι, ἵνα ἤκουσας, "I wish I had spoken, *in which case* you would have heard." Where ἄν does occur in the relative clause, it is drawn in by some other consideration: thus, καίτοι αὐὸ προσῆκεν ἀλλ' εἰθὺς λέγειν — ἵνα μᾶλλον ἄν ἐπιστεύετο ἰφ' ἑμῶν (*Isaicus*), the ἄν attaches itself to μᾶλλον as a set phrase (see ἄν, § 299).

ὅτι.

This is the Lat. *quod*, our *that*: not originally the neut. of ὅστις, but the ancient form of neut. acc. of ὅς, ὅτ, covered with the vowel *u*. Hence Hom. has indifferently ὅ and ὅτι.

a) *that*, after *verba declarandi, sentiendi*, &c. οὐκ αἶεις ὃ με βάλεν Αἴας; *Hom. prop. hear you not this — which* (= that) *Ajax has wounded me!* λέγει (ἀκοῦει, οἶσται, &c.) ὅτι νοσεῖς: ἔλεγεν ὅτι ἐνόσουν, ὅτι νοσοῖμι. § 159, R. 3, 4; 178 a, R. 5. On the moods in object-sentences with ὅτι, see § 108. 130 a, b; 137. On the difference between ὅτι and ὥς (ὅπως), § 159, R. 3. "Ὅτι and ὥς are very rare after verbs denoting a purely subjective or uncertain view (e. g. οἶσθαι, δοκεῖν, νομίζειν, φάναι = 'to declare one's own opinion': but we find φάναι ὅτι, *Pl. Gorg.* 487; ὥς, *Dem.* 4. 48. *Xen. Hell.* 6, 3, 7; οἶσθαι ὥς, *Xen. Mem.* 3, 3, 14. In later writers, δοκεῖν ὅτι, *Poliph.* 28. 9, 14; ἐλπίζειν ὅτι, *Arr. An.* 1, 4, 7. Cf. *Thuc.* 8. 51. νομίζειν ὥς, *Thuc.* 3, 88). But after λέγειν, to *tell* (with reference to the substance of the narrative), and εἰπείν (with reference to the expression), ὅτι and ὥς are not uncommon." *Arüger*. Also, it follows from the original meaning of ὥς, that this particle is preferred to ὅτι where the "as" or "how" is of more importance than the "that:" hence, πεῖθεις ὥς, to *get one to believe*, and ἀκοῦειν, πυνθάνεσθαι, ἀγγέλλειν, to *bring a report*, ἀποδείκνυαι, &c. ὥς; and after verbs of *calumniating, reproaching, accusing*, &c.

On ὅτι in the sense (*the circumstance*) *that* —, (*in regard*) *that* —, § 170 a, R.: (*to prove*) *that* —, § 192 b, R. Τὸ δὲ μέγιστον ὅτι, § 197. And on μὴ ὅτι (= μὴ εἶπω ὅτι), οὐχ ὅτι (= οὐκ ἐρῶ ὅτι), see § 212, and cf. under ὅπως, § 310 c.

REM. We also find, οὐ μόνον ὅτι: thus, καὶ μὴν ὑπεραπαθήσκειν γε μόνον ἐθέλουσιν οἱ ἐρώντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες (*non modo — sed etiam*, *Pl.*). Likewise οὐχ ὅσον and οὐχ οἷον: οἱ μὲν οὐχ ὅσον οὐκ ἡμῖναντο, ἀλλ' οἱδ' ἐσώθησαν. *Thuc.*, which might have been expressed by οὐχ ὅπως, or by μὴ (οὐχ) ὅτι, ἡμῖναντο. Οὐχ οἷον ὠφελεῖν δύναντ' ἄν τοὺς φίλους, ἀλλ' οὐδ' αὐτοὺς σώζειν, *Poliph.*

b) *because*, for διὰ τοῦτο ὅτι, whence also διότι. ἄρα τὰ ὅτιον, ὅτι ὅτιον ἐστί, φιλεῖται ἐπὶ πάν θεῶν. ἦ, ὅτι φιλεῖται, ὅσιόν ἐστι: *Pl.* Διὰ τί δὲ ἄλλο ἄλμπαι ἀλλήλους εἰσὶν αἱ ἐμπλέοντες, ἢ διότι ἐν τάξει — κάθηται; *Xen.*

REM. The poets have in the same sense, οὔνεκα = οἷ ἔνεκα, i. e. τοῦτον ἔνεκα, ὃ —, and ὀδούνεκα = ὅτον ἔνεκα.

With the superlative, though written as the conjunction, ὅτι τάχιστα, the word is ὃ τι, acc. neut. governed by δύναμαι, or nom. neut. subject to δυνατὸν ἐστί, or the like. — Also in the elliptical ὅτι μὴ (*except*), the full construction is οὐδὲν ὃ τι μὴ.

APPENDIX.]

§ *ὅτε, when.*

313. This adverbial form is not a compound with *τε*, but its second syllable is an ancient case suffix: cf. *quum, quando*. Like other temp. adverbs, it is also used in a causal sense, § 127, R. 1, whence *ὅτε μή* = *quando non* and *si non*.

On *μέννμαι, ὅτε*, see § 178 a, R. 5. and note. — With *μέν* and *δέ*, *sometimes* — *sometimes*, the accent conforms itself to that of *ποτέ*, viz. *ὅτ' ἔμν — ὅτ' ἔδ*.

The correlative of *ὅτε* is *τότε*, *then*. The corresponding interrogative *πότε*, *when?* indef. *ποτέ*, *at some (any) time*, § 274, and relative (depend.) interrogative, *όπότε*. Hence *όπότε*, as implying the question *when?* is indefinite. Cf. *παρήγγειλεν ἵπομένειν ὅτε οἱ πολέμιοι ἐπικέοντο* (*Xen.*), and *εἰώθει γούν ὁπότε δειρ' ἐμβάλλου*, *when-ever* —, *Xen.*

§ *ὅπου, where.*

314. As *ὅτε, πότε; ὁπότε, ποτέ* (encl.) of *time*, so *εἰ, ποῦ, ὅπου, πού* (encl.) of *place*. The correlative (*τοῦ* being lost) is *ἐνθα*, demonstr. or *ἐνταῦθα*. — In prose, *ὅπου* has taken the place of *οὗ*, as the simple relative *where*. — Sometimes, but rarely, it is *since, siquidem, quandoquidem*: and then the apodosis is often *ἤπου*, in the sense, *if—, then surely*. *ὅπου γάρ Ἀθηρόδωρος καὶ Καλλίστρατος — οἱοί τε γεγύνασιν, ἤπου — ἡμεῖς — ἂν δυναθείμεν* (*Isocr.*), *if A. and C. have been able, surely we should be able*.

§ *ἐπεὶ (ἐπειδή).*

315. Properly a particle of time, *when, after, postquam*, but, like most particles of time, also denotes cause, *since, quoniam, quandoquidem*. *ἐπεὶ τάχιστα*, *as soon as ever*. — Both are also *since (ex quo) of time*. *Οὐ πολὺς χρόνος ἐπειδὴ χιτώνας λινοὺς ἐπαίσαντο φοροῦντες* (*Thuc.*). With *ἂν*: *ἐπειδάν, ἐπών, ἐπὴν*; the first by far the most frequent, and the second somewhat more so than the third.

In the sense “*for if not*,” “*for otherwise*,” “*for if so*” (where *εἰ δὲ μή*, or *εἰ δέ* after a negat. proposition might have been used), there is an ellipsis: *since (if you doubt it, or, if you think so, &c.)*. — *Νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ, ἢν οὐδ' ἂν εἰς γνώσῃ πότε οὐδ' ἂν ξυμβάλοι εἰ μὴ πύθοιθ' ἡμῶν, ἐπεὶ τοπάξετε*, *Aristoph.*

§ *εἰ, if.*

316. This is an ancient dative of the pronoun of the third person, *ī* or *ī*, comp. Lat. *si* (*sibi*). Its original force is “*in this that*,” “*in the (case, hap, event) that*,” “*on the (condition) that*.”¹

For the use of *εἰ, εἰάν, ἤν*, in conditional propositions, see the Index.

From such expressions as *σκέψαι εἰ* —, *consider if* —, results the sense *whether* in

¹ This (the reflexive) pronoun is closely connected with the relative pronoun, so that, in point of sense, the conditional particle may be said to be directly derived from the relative. Thus in Sanskrit, from relat. *yas, yā, yat, ὅς, ἥ, ὅ*, we have *yadi* = *ὅτε*, “*when*,” and *yadi* = “*if*,” and in German, “*wenn*” is both *when* and *if*. Accordingly, the usages of the relat. (and interrog.) and of the conditional particle very often run over into each other. Thus, *ὅτε* and *ὅπου* approach to the sense of condition: *εἰ τις* is more nearly = *ὅς τις* than “*if any*.” *θαυμάζω εἰ* represents *θ. ὅτι* (see § 194 c); the *εἰ* of wishing may also be expressed by *ὥς* and *πῶς* (the relat. *utinam*), and the interrogative *εἰ* (*whether*) by *πότερα*.

depend. interrogation, § 199 b. εἰ (ἐάν) is thus used only in indirect, and, indeed, properly only in double questions, denoting a wavering between two considerations: but often only one member is expressed, the other being present in the mind of the speaker. Where both are expressed, the second is introduced by ἢ, § 199 c. Σκέψαι εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, *whether it be not* (Xen.). δέομαι ὑμῶν τούτου τοῦ νοῦν προσέχειν εἰ δίκαια λέγω ἢ μὴ (= μὴ δίκαια) Pl. Comp. πρὶν δῆλον εἶναι . . . πλεονεξοῦν ἔφονται Κύριον ἢ οὐ (= οὐχ ἔφονται). — The same thing is expressed by εἴτε — εἵτε, § 199 c. In poetry we also find εἵτε — ἢ, εἰ — εἵτε, and — εἵτε with the first εἵτε omitted.

REM. Εἵτε — εἵτε is also conditional, viz. where several cases are put conditionally, *both if — and if*: but here also in English we use the interrogative *whether — or*. See § 194 a.

The use of εἰ in wishes, εἰ γὰρ ὄφελον πρότερος ἰδεῖν, is elliptical: *if it were so*, it would be well. Thus we say, *O if it were so!* (i. e. *how happy I should be!*) — Hence with suffix θεε, § 239, εἵθε, *utinam*. See exx. in § 129, and R. 2.

εἴ γε (= *si quidem*) *if at least, if, that is* (εἰ — γέ when the γέ distinguishes the interposed word, εἴ γε when its influence extends to the whole clause). Οὐδεὶς, εἴ γε σὺ ἀληθῆ λέγεις, *nobody, if, that is* (or, *if, at least*) *what you say is true*.

εἴπερ is εἰ strengthened by πέρ. It calls attention to the condition, and so adds emphasis to it. The force of πέρ may be rendered in the condition by *always supposing that —*, in the apodosis by, *then it quite follows that —*.

καὶ εἰ, is *even if*: the καὶ emphasizes the condition, marks it as improbable, extreme, or as the most unfavorable that can well be conceived. In εἰ καί, the καί gives emphasis, not to the condition, but to the thing supposed. καὶ εἰ λέγω, *even supposing I say*, i. e. *go so far as to suppose that I say*. εἰ καὶ λέγω, *supposing I even say*, i. e. *suppose I go so far as to say*. For (see § 222) καί adverbial implies a correlation καί — καί: therefore the first is καί (ἄλλως), καὶ εἰ λέγω; the second, εἰ καί (ἄλλως), καὶ λέγω. This is the principle of the distinction, but in practice the difference is often so slight, that no reason appears why one form should be chosen rather than the other.

εἴτα. ἔπειτα.

These particles, perhaps, are related to εἰ, ἐπεί, as δῆτα to δῆ. τηγκαῦτα to τηνίκα; and thus they may be considered as denoting the demonstrative apodosis of a supposed condition (*if*) or relative (*when*). Thus Ellendt remarks that εἴτα may sometimes be explained by a sentence with εἰ or εἰ καί. Soph. Phil. 1337, ἀλλ' εἰκάθω δῆτ'; εἴτα πῶς. ὁ δὲ σμωρος εἰς φῶς — εἴμι; i. e. (and *if* I yield) *then how —!*

Others make εἴτα cognate with εἴτι (corresponding forms in Sanskrit *ati, éta*), and ἔπειτα = ἐπ' εἴτα (Kühner). — In Latin, the sense is expressed by *deinde*: —

a) In enumerations, πρῶτον (μέν) —. εἴτα, ἔπειτα (δέ) —. (b) In the usage with participles, see § 175 a (comp. 181, R. 2). (c) In interrogations, expressed with vehemence or indignation: as in the ex. given above. Εὐ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αἰτῶν. Σ. "Ἐπεὶ οὐκ οἶε φροντίζειν." (Xen.) It may be explained = *post talia* (Gronov.), *quum ita sit, ergo*: the Lat. uses *deinde* in the same way: *quæ nunc deinde mora est, aut quid jam*, Turne,

[§ 18.] *retractas?* Virg. *Æn.* 12, 889. *Hercules solus domat. Cur deinde latebras aut fugam recors petam?* Sen. *Here.* 1407. — Often κα̑τα, κα̑πειτα, which are more emphatic: κα̑πειτα τοιοῦτον ὄντα οὐ φιλεῖς αὐτόν; (*Xen.*) — Εἶτα, ἔπειτα, *and then*, § 185 a, R. 6.

§ 319. *ἔτι.* This particle is cognate with Lat. *et, at*, prep. *ad, at-que* = *ad-que*. Its meaning is, *further (on), yet, still*. Comp. also Lat. *item*. ταῦτα μὲν οὖν πάντα ὁμοίως ἀμφοτέρων ἐστίν· ἀλλὰ τὸ μάχεσθαι οὐκ ἔτι (οὐκ ἔτι, *non item*) ἀμφοτέρων (*Xen.*). ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, περὶ μὲν οὐκ ἔτι, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη (*Xen.*).

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¹ The numbers refer to the paragraphs and remarks: n. = marginal note. The particular words which come under a general rule (especially of case-government) are, except in a few instances, not specified in this Index; e.g. for αἰσσεῖν χεῖρα (22, R. 2), ἐβασίλευσα, became king (111, R. d), see in Index II. "intransitive verbs" and "aorist of verbs denoting office and public station;" and so in other instances.

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