

FIRST GREEK GRAMMAR *SYNTAX*

W. Gunion Rutherford

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Macmillan's Greek Course

FIRST GREEK GRAMMAR

SYNTAX

BY

W. GUNION RUTHERFORD, M.A., LL.D.

FORMERLY HEADMASTER OF WESTMINSTER

MACMILLAN AND CO., LIMITED

ST. MARTIN'S STREET, LONDON

1912

First Edition 1890
Reprinted 1894, 1898, 1900, 1901, 1903
1907

PREFACE

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

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

My pupil Mr. J. S. Phillimore has helped me with the Index.

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

W. GUNION RUTHERFORD.

January 1890.

CONTENTS

CHAPTER I.—THE ARTICLE

	PAGE
The article as a demonstrative	1
The article with substantives	2
The article defining substantives that are themselves further defined in one way or another	5
Absence of the article before a complement of the predicate	8
The article with pronouns and pronominal adjectives	10

CHAPTER II.—THE PRONOUNS

Possessive pronouns	13
Reflexive pronouns	14
Relative pronouns	15

CHAPTER III

CONCORD OF SUBJECT AND PREDICATE	19
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CHAPTER IV.—THE CASES

	PAGE
The nominative and vocative cases	23
The accusative case	24
The true genitive case	34
The genitive in senses and constructions that properly belong to the lost ablative which it has replaced	51
The true dative case	55
<i>The dative as defining verbs, adjectives, and adverbs</i>	55
<i>Dative of interest</i>	60
The dative in senses and constructions that properly belong to the lost instrumental case which it has replaced	62
<i>The dative of the instrument or agency</i>	63
<i>The dative of accompaniment</i>	65
<i>The dative of manner</i>	66
<i>The dative of measure</i>	67
The dative in senses and constructions that properly belong to the lost locative case which it has replaced	68

CHAPTER V.—THE VOICES OF THE VERB

The active voice	70
The middle voice	73
The passive voice	78

CHAPTER VI.—THE TENSES OF THE VERB

	PAGE
Meaning of the tenses of the indicative mood	81
<i>The future and the aorist</i>	83
<i>Tenses formed from the present stem</i>	85
<i>Tenses formed from the perfect stem</i>	86
Meaning of the tenses of the subjunctive, the optative, the imperative, and the infinitive moods	87
Meaning of the tenses of the participle	89

CHAPTER VII.—THE MOODS OF THE VERB IN
INDEPENDENT PROPOSITIONS

Affirmative propositions	92
Expressions of a wish	93

CHAPTER VIII.—THE MOODS OF THE VERB IN
DEPENDENT PROPOSITIONS

A. Propositions introduced by <i>ὅτι</i> completing the sense of verbs of saying, learning, knowing, thinking	97
B. Dependent interrogative propositions	102
C. Causal propositions	104
D. Consecutive propositions	105
E. Final propositions	107
F. Propositions introduced by <i>ὅπως</i> completing the sense of verbs of striving and the like	109

	PAGE
G. Propositions introduced by $\mu\eta\acute{\iota}$ completing the sense of verbs denoting fear, caution, or danger	110
H. Conditional propositions	112
Present and past conditions—	
1. <i>Concerned with particular suppositions</i>	113
2. <i>Concerned with general suppositions</i>	114
Future conditions	114
I. Relative and temporal propositions	117
Present and past relative conditions—	
1. <i>Concerned with particular suppositions</i>	118
2. <i>Concerned with general suppositions</i>	119
Future relative conditions	119
K. Temporal propositions	120

CHAPTER IX.—THE NOMINAL FORMS OF THE VERB

The infinitive	124
<i>Infinitive with the article</i>	126
<i>The infinitive without the article as genitive after substantives</i>	127
<i>The infinitive without the article as the subject of other verbs</i>	128
<i>The infinitive used as object to complete the sense of a verb</i>	129
<i>The infinitive expressing purpose</i>	135
<i>The infinitive defining the meaning of adjectives</i>	136
<i>The infinitive absolute</i>	137
The participle	139

CONTENTS

	xi
	PAGE
<i>The participle with the article</i>	139
<i>The participle without the article</i>	141
<i>The participle limiting the meaning of certain verbs expressing very general notions</i>	150
<i>The participle completing the meaning of certain verbs</i>	151
The verbal adjectives	153

CHAPTER X.—PARTICLES

The negative particles	155
Interrogative adverbs	157
Copulative and disjunctive conjunctions	159
Adversative conjunctions	163
The causal conjunction $\gamma\acute{\alpha}\rho$	167
Illative conjunctions or such as introduce an inference or a conclusion	168
ENGLISH INDEX	171
GREEK INDEX	177

CHAPTER I.—THE ARTICLE

THE ARTICLE AS A DEMONSTRATIVE

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

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

3 In all cases and genders singular and plural *ὁ μὲν* contrasted with *ὁ δέ* is used in prose and comedy in the sense of: this . . . that, the one . . . the other, some . . . others. So *τὸ μὲν* or *τὰ μὲν* followed by *τὸ δέ* or *τὰ δέ* means 'on the one side . . . on the other side,' or 'partly . . . partly,' and *τῆ μὲν* followed by *τῆ δέ* means 'here . . . there': *τοὺς μὲν ἔνδον ἠύρον, τοὺς δ' οὐ* some I found in, others not;

ἔμπειρός εἰμι τῆς Αἰολίδος τὰ μὲν διὰ τὸ ἐκεῖθεν εἶναι, τὰ δὲ διὰ τὸ ἐστρατεῦσθαι ἐν αὐτῇ I know Aeolia well, partly because I am from there, partly because I have served-as-a-soldier in it; ὄρος τῇ μὲν ῥάδιον ἀναβαίνειν, τῇ δὲ χαλεπώτατον a hill at one point easy to climb, at another very difficult.

THE ARTICLE WITH SUBSTANTIVES

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

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

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

6 From this use arises an idiom unknown in English but very common in Greek. It is found five times over in the sentence: Κύρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδν καὶ ἀναβάς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε Cyrus jumping from *his* car put on *his* breastplate and mounting *his* horse took *his* javelins in *his* hands. The article so narrows down the application or reference of each noun in this sentence to Cyrus, the person spoken of,

that in each case the object designated becomes for the time in effect the property of Cyrus, and in translating into English we must employ a possessive pronoun to render the force of the Greek article: οὐδὲ κολάσαι ἔξεστί μοι τοὺς οἰκέτας I may not even chastise *my* servants; τὴν χεῖρα δός give me *your* hand.

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

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

8 Not even in Greek is the usage constant. A more general sense is actually sometimes obtained by employing nouns without the article: ἠγείσθαι θεούς to believe in a heaven *as distinct from* ἠγείσθαι τοὺς θεούς to believe in the gods (commonly worshipped); γονέων ἀμελεῖν (for any one) to neglect father and mother; οὐδέποτ' ἄρα λυσιτελέστερον ἀδικία δικαιοσύνης after all, injustice (of any sort) is never more profitable than justice.

9 Proper names may have no article just as in English: Σωκράτης Socrates; Αἴγυπτος Egypt; Ἄθως

mount Athos. But they also may have the article, as far as we can see with very little difference of meaning, except that the general tendency is to attach the article as often as a proper name is repeated after previous mention or when the name is that of a well-known person. How this variety may have arisen with names of countries we can still see in the preference for the article in cases like ἡ Ἑλλάς, ἡ Ἀσία, ἡ Ἀττική in which the name may well have been still felt to be an adjective.

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

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

12 On the whole, the English usage coincides in these cases with the Greek just as in many words denoting time, even when used without prepositions:

νύξ ἐπεγένετο τῷ ἔργῳ night fell on the scene; ἡμέρα ὑπέφαινε day was breaking.

13 The defining or limiting accusatives μέγεθος, πλήθος, ὕψος, εὖρος, γένος, ὄνομα, πρόφασιν, and the like resemble the corresponding words in English in having no article: μέγεθος περὶ πεντεκαίδεκα σταδίου μάλιστα in size about fifteen furlongs altogether; οἱ Μαντινῆς πρόφασιν ἐπὶ λαχανισμὸν ἐξελλθόντες the Mantineans going out on pretence of getting vegetables.

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

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

15 A substantive already defined by the article may have a further specification added by means of an adjective, participle, adverb, genitive, or preposition with its case: ὁ πρεσβύτερος ἀδελφός the elder brother; ἡ προκειμένη ἡμέρα the appointed day; οἱ πάλαι Δωριῆς the Dorians of old; ἡ ἑμαντοῦ καρδία my own heart; ἡ τῶν Περσῶν ἀρχή the empire of

the Persians; ἡ ἐπὶ τῷ ποταμῷ πόλις the town on the river. Except in the order of the words and in the extension of the idiom after the type οἱ πάλαι Δωριῆς, the English use corresponds pretty closely to the Greek.

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

17 When the defining genitive is a personal pronoun, the order follows the types ἡμῶν ἡ πόλις or ἡ πόλις ἡμῶν. When it is a reflexive or demonstrative pronoun, the best type is ὁ ἐμαντοῦ ἀδελφός, ὁ τούτου ἀδελφός. Possessive pronouns rank with adjectives: ὁ σὸς πατήρ or ὁ πατήρ ὁ σός.

18 When the specification takes the form of a substantive in the genitive case, that substantive must also have the article. The necessity of this is concealed in the English idiom 'the farmer's horse,' but readily seen if we turn it into the unidiomatic equivalent 'the horse of the farmer.' Exceptions to this rule fall under two heads:—(1) the genitive may be without the article if it is a proper name: ἡ Φιλοκράτους οἰκία the house of Philocrates; or (2)

the governing substantive may have no article if it depends upon a preposition: *ἐν ἀρχῇ τοῦ λόγου* at the beginning of my speech; *ἐπὶ βλαβῇ τῆς πόλεως* to the hurt of the country.

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

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

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

22 Here also poetical idiom is very fluctuating, the article being omitted or expressed

almost at will. But, on the whole, poetry inclines to a very sparing use of the article, as will be seen from the following extract from the *Antigone* of Sophocles ll. 415 ff.

χρόνον τὰδ' ἦν τοσοῦτον ἔστ' ἐν αἰθέρι
 μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος
 καὶ καυμ' ἔθαλπε καὶ τὸτ' ἐξαιφνης χθονὸς
 τυφῶς ἀέρας σκηπτὸν, οὐράνιον ἄχος,
 πύμπλησι πεδίων, πᾶσαν ἀκίζων φόβην
 ἕλης πεδιάδος, ἐν δ' ἔμεστῶθη μέγας
 αἰθήρ· μύσαντες δ' εἴχομεν θέλαν νόσον.

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

ABSENCE OF THE ARTICLE BEFORE A COMPLEMENT
OF THE PREDICATE

23 A substantive or adjective which forms part of the predicate never takes the article: τὸ θαυμάζειν

ἀρχή ἐστι τῆς σοφίας wonder is the beginning of wisdom ; Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός Alexander used to assert that he was the son of Zeus.

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

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

- 1) Such as express little or much, like πολὺς and ὀλίγος : πολὺν ἔχει τὸ ἀργύριον he has money in plenty ; μεγίστην ἔχουσι τὴν δύναμιν their power is very great.
- 2) Such as express relations of place, like μέσος and ἑσχατος : ἐν μέσῃ τῇ χώρᾳ in the middle of the country ; ἐπ' ἑσχάτῳ τῷ λιμένι at the extremity of the harbour.
- 3) Such as express order in time, like πρότερος and τελευταῖος : πρότεροι ἐπῆσαν οἱ Ἀθηναῖοι of the two the Athenians attacked first ; πρῶτος ἀφίκετο ὁ Κόνων Conon was the first to come.
- 4) Such as express circumstances in time, like δευτεραῖος and σκοταῖος : σκοταῖοι ἐπορεύοντο οἱ Ἕλληνες the Greeks marched in the dark ; μεσημβρινοὶ ἦλθον οἱ ἄνδρες the men came at midday.
- 5) The adjectives ἐκῶν, ἄκων, and ἄσμενος :

ἄκων ὑπέστη ὁ Ξενοφῶν Xenophon promised unwillingly; ἄσμενοι ἐκοιμήθησαν οἱ ναῦται the sailors were glad to go to bed.

- 6) The adjective *μόνος*: *μόνος ἐσώθη ὁ Ξενοφῶν* Xenophon was the only man saved.

THE ARTICLE WITH PRONOUNS AND PRONOMINAL ADJECTIVES

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

27 A pronominal adjective that qualifies a substantive is placed between the article and that substantive: *οἱ τοιοῦτοι ἄνθρωποι ῥάδιοι εἰσιν ἕξαπατᾶν* men of this sort are easy to take in; *ἡ ἄλλη πόλις οὐδὲν ᾗδει* the rest of the city knew nothing; *ὁ ἕτερος στρατηγὸς ἀπέπλευσε* the other general sailed away; *ἡ αὐτὴ φύσις παντοίους ποιεῖ τοὺς ἀνθρώπους* the self-same nature makes men of all sorts; *ὁ πᾶς ἀριθμὸς τοσοῦτος ἐγένετο* the total sum reached so high; *τὸ ὅλον στράτευμα εἰς πεντακισχιλίους ἦν* the total force was as many as five thousand men.

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

¹ In prose and comedy *οὗτος*, *τοιούτος*, *τοσοῦτος* are used to take up or resume something already said, while *ὅδε*, *τοιόσδε*, and *τοσόσδε* serve to anticipate something still to be explained.

ἀλήθειαν ἐρῶ I will tell you the truth entire *i.e.* without reservation; *ὅλη ἡ πόλις ἐταράχθη* the town was in confusion throughout.

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

30 The words *ἄμφω* (which can only be used with the dual of a substantive), *ἀμφότεροι* and *ἐκάτερος* are constructed like *οὗτος*, *ὅδε*, and *ἐκεῖνος*: *ἀμφοῖν τοῖν ποδοῶν φεύγομεν* we run away with both feet, *i.e.* as fast as we can; *ἀμφότερα τὰ στρατόπεδα ἐπὶ τοῦ λόφου ἦν* both the camps were on the knoll; *καθ' ἐκάτερον τὸν ἔσπλον ὤρμησαν ἐπὶ τοὺς πολεμίους* by the one inlet and by the other they moved against the enemy. When *ἕκαστος* takes the article, as it does only when its meaning is greatly emphasized, it also has the predicative position: *περὶ ἐκάστης τῆς*

τέχνης οὕτως ἔχει this is the case with every single art.

31 In regard to most of these constructions poetical usage is far less fixed. We have often to let the context determine the precise sense in which a word is used, as for example, whether we should translate *πάσα πόλις* by 'every city,' or 'the whole city.' In tragedy constructions like *ἀνὴρ ὄδε, κείνος ἀνὴρ* are quite common.

CHAPTER II.—THE PRONOUNS

POSSESSIVE PRONOUNS

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

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

34 If, further, a stronger emphasis is to be laid upon the personality of the possessor, the reflexive pronouns are used: *αἰσχύνομαι δὲ τὰς ἐμαντοῦ συμφοράς* but I am ashamed of my own misfortunes; *ἄγε δή,*

κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον come now you must tell me your own character; *τὸν ἐμὸν πατέρα ἐπαινεῖτε καὶ οὐ τὸν ὑμέτερον αὐτῶν* you praise my father and not your own; *ἀποκτείνουσι τοὺς ἑαυτῶν παῖδας* they kill their own children. For the plural of the first and second persons the normal construction is of the type *τὸν ἡμέτερον, ὑμέτερον αὐτῶν πατέρα*, not *τὸν ἡμῶν, ὑμῶν αὐτῶν πατέρα*, but for the third person *τὸν ἑαυτῶν πατέρα*.

35 When a person or thing is spoken of as belonging to some one else than the subject of the sentence, we can use neither the article nor the reflexive pronouns to bring out the idea of possession, but we use either *μου, σου, αὐτοῦ, ἡμῶν, ὑμῶν, αὐτῶν*, or with more emphasis *ἐμός, σός, ἐκείνου, ἡμέτερος, ὑμέτερος, ἐκείνων*: *μελαγχολῶντ' ἀπέπεμψέ μου τὸν δεσπότην* he sent my master away quite mad; *ὁ πατήρ σου ἦκει* your father is home; *οἱ πρόγονοι αὐτῶν τοῦτ' ἔπραξαν* their ancestors did this; or again more emphatically *τὸν ἐμὸν δεσπότην, ὁ σὸς πατήρ, οἱ ἐκείνων πρόγονοι*.

REFLEXIVE PRONOUNS

36 The pronouns *ἐμαυτόν, σεαυτόν, ἑαυτόν, ἡμᾶς αὐτούς, ὑμᾶς αὐτούς, ἑαυτούς* are used as direct reflexives: *τύπτω ἐμαυτόν* I strike myself, *τύπτεις σεαυτόν* you strike yourself, *τύπτει ἑαυτόν* he strikes himself, etc. The middle voice of the verb must never be employed in place of this construction except in the case of one or two verbs concerned with the toilet, such as *λουσθαι* to bathe, and *νίζεσθαι* to wash the hands.

37 Besides this use directly reflexive, there is in the case of the third person, a call for an indirect reflexive sense, as when such and such a man says that such and such another man did something to *him*. Now in the plural this distinction is in Greek most precisely made by reserving *ἑαυτοῦς*, *ἑαυτῶν*, and *ἑαυτοῖς*¹ for the direct reflexive, and employing *σφᾶς*, *σφῶν*, *σφίσι* for the indirect: *ἐδέδισαν μὴ οἱ Ἀθηναῖοι διαφθείρειαν σφᾶς* they feared that the Athenians would destroy them. In the singular the distinction is not so well kept up, but here also the true Attic idiom is to use *ἐ*, *οὐ*, *οἱ*: *οὐκ ἂν ᾤετο ὁ Κλέων τὸν Νικίαν οἱ ὑποχωρῆσαι* Cleon did not think that Nicias would give way for him; *Δαρεῖος ἐβούλετό οἱ τὰ παῖδε παρεῖναι* Darius wished his two sons to come to him; *ἐκέλευσε τοὺς οἰκέτας ἐ περιμένειν* he bade his servants wait for him.

RELATIVE PRONOUNS

38 The relative pronouns are *ὃς*, *ὃσπερ*, and *ὅστις*. The two first, *ὃς* and *ὃσπερ*, are definite, that is, designate persons or things already to some extent defined in meaning; but they differ from each other in the degree to which they define the antecedent, *ὃσπερ* being much the more precise: *ἰδεῖν σε βούλομαι τὸν υἱὸν τὸν μόνον ὃν ἐγὼ φιλῶ μάλιστα* I want you to see my only son whom I am very fond of; *ὅπερ πάλαι ἐγὼ, νῦν σὺ πράττεις* you do now just-what I did once.

"*Ὅστις*, on the other hand, is quite indefinite, being used to designate a group or class of persons or

¹ More rarely *σφᾶς αὐτοῦς*, *σφῶν αὐτῶν* etc.

things rather than any particular person or thing: *μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει* happy he who has money and sense.

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

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

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

42 When this attraction takes place, any pronoun which should serve as antecedent to the relative is omitted, as often as it is not joined to a substantive: *τοῦτον τὸν οἶνον δέομαί σου πιεῖν μεθ' ὧν μάλιστα*

φιλεῖς pray drink this wine with the friends you love best. If the antecedent is a substantive it may be placed in the relative clause, but without its article: ὡς πολὺ μεθέστηχ' ὧν πρότερον εἶχεν τρόπον how much he is changed from the manners he once had!

43 The relative adjectives οἶος, ὁποῖος: ὅσος, ὁπόσος: and ἡλικός, ὀπηλικός take the place of the relative pronouns not only when they are called for by a preceding τοιούτος: τοσοῦτος, τοσόσδε: or τηλικοῦτος, but also as often as their special sense increases the precision of the sentence. They have the same construction as the relative pronouns.

44 A form of condensed expression is to be noticed. The origin of οὐδεῖς ὅστις οὐ seems to have been forgotten when the ἐστίν was dropped after the οὐδεῖς; and it is treated just like a composite substantive meaning *everybody, everything*. καὶ πεζὸς καὶ νῆες καὶ οὐδὲν ὅ τι οὐκ ἀπώλετο both land force and navy and everything were destroyed; Ἀπολλόδωρος κλαίων οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων Apollodorus by his tears made every one of the company break down.

45 Just as we might expect, poetical usage in regard to pronouns of every sort is much less precise than that of prose and comedy. By the side of the prose idioms and vocables are many antiquated forms and modes of expression such as are found in the higher poetry of every language. If no

prose writer ever uses *μιν* or *σφε* for *αὐτόν*, or *σέθεν* for *σοῦ*, neither does he use *τόσος* for *τοσοῦτος* nor *τοῖος* for *τοιούτος*. He leaves such things to the poets. In prose, *φίλος ἐμός* is a possible collocation in the sense of 'a friend of mine.' In poetry, on the other hand, it means the same as *οὐμός φίλος* or *ὁ φίλος ὁ ἐμός*.

As to the relative, the most striking survival in poetry is the use as a relative pronoun of those cases of the article which begin with tau: *κτείνουσα τοὺς οὐ χρῆ κτανεῖν* slaying those whom she ought not to slay.

the subjects are of different genders, then any adjective supplementing the verbal notion, is masculine, whenever one of the subject nouns denotes a male person, and neuter when all the subject nouns denote things: *ἄρα συμφωνοῦμεν ἐγὼ καὶ ὑμεῖς*; do you and I agree? *ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι* fortune and Philip were masters of events; *φθόνος καὶ ἔρωσ ἐναντία ἐστίν* envy and love are opposite principles.

49 It often happens, however, that the verb and its supplement agree only with the nearest or the most prominent subject. This can happen, of course, only when that subject is in the singular: *σὺ Ἕλληνα εἶ καὶ ἡμεῖς* you are Greek and (for that part) so are we; *οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύναται ἀντειπεῖν* neither you nor (for that matter) any other could reply; *τῶν κακῶν ἡ στάσις καὶ ὁ πόλεμος αἰτιός ἐστιν* of our misfortunes disunion and (above all) war is the cause.

50 When the supplement of the verb is a substantive of a different number or gender from the subject, the verb generally agrees with the supplement rather than with the subject: *αἱ χορηγίαι ἱκανὸν εὐδαιμονίας σημεῖόν ἐστιν* the expenses of a chorêgus are a good indication of prosperity.

51 When the supplement of the verb is a substantive and the subject a neuter pronoun, the latter often takes the gender of the supplement: *αὕτη ὑμῖν ἔσται σωτηρία* this-thing will be your salvation. Similarly in relative clauses the relative pronoun may take the gender and number of the supplement of the predicate rather than of its antecedent: *Περσικὸν ξίφος ὃν ἀκινάκην καλοῦσι* a Persian sword which they call acinaces.

52 When used as supplement to the verb, a neuter adjective has the construction of a substantive: *πονηρὸν ὁ συκοφάντης αἰεί* the malicious-accuser is always an unprincipled-creature: *χρησιμώτερον νομίζει χρήματα ἢ ἀδελφούς* he regards possessions as something more useful than brothers.

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

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

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

56 When there are more subjects than one, the management of the article defining them is of the greatest importance. According as it is repeated or

no, the sense is much modified. If it is placed only before the first, then all are to be taken as forming one general conception: *οἱ λίθοι καὶ ἀκόντια καὶ τοξεύματα* the stones and javelins and arrows; *οἱ Πελοποννήσιοι καὶ Συρακόσιοι καὶ ξύμμαχοι* the Peloponnesians, Syracusans, and allies. On the other hand we must say *οἱ Πελοποννήσιοι καὶ οἱ Ἀθηναῖοι* unless the two peoples are for the time acting in concert; and we must say *ἢ τε ἤπειρος καὶ αἱ νῆσοι* unless we are speaking of a continent and the islands which politically go with it.

CHAPTER IV.—THE CASES

THE NOMINATIVE AND VOCATIVE CASES

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

οὖν ὃ δρᾶσον do you indeed know the-thing-which
 you must do? ἄνδρας τάττει οἱ φυλαξάντων τὴν
 πόλιν he posts men who shall watch the city.

THE ACCUSATIVE CASE

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

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

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

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

and classes of verbs, which if judged only by their English equivalents might perhaps seem unlikely to have this construction.

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

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

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

63 The verbs *ὀμνύναι* 'to swear by'; *ἀπομνύναι* 'to swear no by'; *ἐπιορκεῖν* 'to swear falsely by,' take an accusative of the person or thing by whom or by which one swears. It is this accusative which is seen in the elliptical expressions *νῆ Δία* yes, by Zeus; *μὰ τὸν Διόνυσον* 'no, by Dionysus'; *ναὶ μὰ τὸν Δία* 'yea, by Zeus,' and the like.

64 Many intransitive verbs acquire a transitive meaning, and consequently the right to the construction with an accusative of the direct object, when they are compounded with prepositions, especially with *διά* across; *μετά* after; *παρά* beyond; *περί* round; *ὑπέρ* over; and *ὑπό* under: *διαβαίνειν* to cross; *μετιέναι* to go after; *παραπλεῖν* to sail past; *περιθεῖν* to run round; *ὑπερβαίνειν* to pass over; *ὑφίστασθαι* to undertake.

65 The prepositions *ἐπί* and *κατά* when prefixed

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

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

67 When we use such verbs in a passive construction, the accusative of the person becomes the subject of the verb, while the accusative of the thing remains unchanged: *τοῦτο ἐρωτῶνται οἱ πολῖται* this question

the citizens are asked; *τὴν εἰρήνην ἀναμνησέσθε* you are reminded of the peace; *οἱ νεαῖοι τὴν μουσικὴν διδάσκονται* the young men have lessons in music; *τὰς βοῦς ἐσυλήθησαν οἱ βούκοιοι* the herdsmen were robbed of their cows.

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

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

70 In the passive construction of this group of verbs the word that was the direct object of the active verb is the subject of the passive verb, while the predicate accusative becomes predicate nominative: *πάντων δεσπότης ὁ Φίλιππος ἐγένετο* Philip became master of all; *οὗτος εὐεργέτης ἐνομίζετο* this man was considered a benefactor; *πρέσβεις ἤρέθησαν ὁ Κλειῖας*

καὶ ὁ Λυσίας Cleinias and Lysias were chosen ambassadors; ἐνέδου τὸν χιτῶνα he put his tunic on.

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

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

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

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

verb, but so much narrower than that notion as to define it well enough without a qualifying adjective: *ναυμαχίαν ὁ Λυκούργος ἐνίκα* Lycurgus conquered in a battle-at-sea; *πυγμὴν ἠγωνίσασατο* he contended in boxing; *τῆν γνώμην ἐνίκησαν* they carried their view.

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

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

- 4) It may be the accusative neuter of a pronoun or a pronominal adjective: *τοῦτο λυπούμεθα* this sorrow we feel; *πολλὰ οὐχ ὁμολογῶ σοι* in many points I do not agree with you; *οὐδὲν ὑμῶν χρῆται* he makes no use of you.

73 Some expressions of this class admit of receiving a passive construction. In such cases the internal accusative becomes the subject of the passive verb: thus *τὰ τοιαῦτα οἱ Ἀθηναῖοι ἠτύχησαν* 'such misfortunes did the Athenians experience' becomes *τὰ τοιαῦτα τοῖς Ἀθηναίοις ἠτυχήθη* 'such misfortunes were experienced by the Athenians.' But as a rule this idiom is found with participles: *οἱ ὑπὸ Θεσέως πολεμήσαντες πόλεμοι* the wars waged by Theseus; *τὰ σοὶ κάμωι βεβιωμένα* the actions of your life and mine.

- 74 Again we can combine the two types *τύπτει*

τὸν ἄνδρα and τύπτει πληγὴν, and can say τύπτει τὸν ἄνδρα πληγὴν, just as in English we say 'he strikes the man a blow.' Instances of this construction are common: εἰάν ἐμέ ἀποκτείνητε, οὐκ ἐμὲ μείζω βλάψετε ἢ ὑμᾶς αὐτούς if you put me to death, you will not injure me more than you will injure yourselves; ταῦτα ἐγκωμιάζουσι τὴν δικαιοσύνην such praise they give to justice; τοῦτο οὐκ ἠνάγκασέ με he did not force me to this.

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

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

Now in Greek even these may have their sense defined and completed by accusatives: τὰ σώματα κάμνουσι they suffer in body; ἀλγεί τὴν κεφαλὴν he has a headache; ὑγιάίνει τὴν ψυχὴν he has a wholesome temperament.

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

78 Further, any verbs whether denoting an activity

of any kind or a condition of any sort may have the duration and extent of that activity or that condition defined in time and place by the accusative case: *ἐνταῦθα ἔμενεν ἡμέρας τρεῖς* there he remained three days; *ὄλην τὴν πόλιν πλανᾶται* he wanders through the city from end to end; *τὴν πᾶσαν ἡμέραν ἐλαύνει* he marches the whole day; *τριάκοντα ἔτη γεγονώς* being thirty years old; *ἀπέχει τὸ ἄστυ τρία στάδια* the town is three furlongs off.

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

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

- 1) Defining motive: *τί;* why? *τοῦτ' αὐτό* or *αὐτὸ τοῦτο*, *ταῦτ' αὐτά* or *αὐτὰ ταῦτα*, for this very purpose: *αὐτὰ ταῦτα νῦν ἦκω* for this very end am I here.

- 2) Defining manner: *τρόπον τινά* in some way; *τίνα τρόπον*; in what way? *πάντα τρόπον* in every way; *τὴν ταχίστην* in the quickest way; *προίκα* gratis; *πρόφασιν* in pretence; *χάριν* for the sake of; *ἀρχήν* or *τὴν ἀρχήν* at all: *ἐν τῷ παραχρήμα οὐκ ἔστιν ἀρχήν ὀρθῶς βουλευέσθαι* at the moment it is not at all possible to form the right determination.
- 3) Defining time: *τὸ πάλαι* of old; *τὸ πρίν* before; *τὸ νῦν* meanwhile.
- 4) Defining order in a series: *τὸ πρῶτον* in the first place; *τὸ τελευταῖον* in the last place.¹

81 But it is not only verbs that have their signification defined and completed by the aid of the accusative case. In certain circumstances nouns also may have a defining accusative attached to them. Perhaps in respect of nouns the idiom is an extension from the use with verbs. It is an easy step, for example, from such constructions as *πάσαν ἀδικίαν ἀδικεῖ* to *πάσαν ἀδικίαν ἄδικος* or from *ὕγιαίνειν τὴν ψυχὴν* to *ὕγις τὴν ψυχὴν*.

82 Whatever the origin of the use, certainly the construction is not at all uncommon in the case of adjectives, or, within narrower limits, in the case of nouns: *τοιούτος ἦν τὸ ἦθος* in character he was as-I-have-described-him; *βελτίονές εἰσι τὴν γνώμην καὶ τὴν ἰδέαν* they are better men in mind and make; *ἄπειροι τὸ πλῆθος* endless in multitude; *ἀνὴρ ἀγαθὸς τὰ πολιτικά* a man good at statecraft; *δεινὸς τὰ πάντα* clever at everything; *διὰ μέσης τῆς πόλεως*

¹ In such a seriation *τὸ δεύτερον* is never used, but always *ἔπειτα* or *ἔπειτα δέ* for 'in the second place.'

ῥεῖ ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων through the middle of the city flows a river, Cydnus by name, in breadth two hundred feet; *Λυδὸς τὸ γένος* a Lydian by race.

83

In the higher poetry the older and freer usage, out of which the prose idioms have, as it were, crystallized, is still to be seen. There is not the same definiteness and precision of relation between the verb and its accusative. The accusative still defines the meaning of the verb, but in the loosest imaginable way so as to be sometimes little more than a picturesque enlargement of the verbal notion: *πόδα προβαίνεις* thou steppest forward; *ἤξεν χέρα* he was impetuous with misguided hand; *πεῖραν ἐμώρανεν* he acted foolishly in the attempt.

Another ancient idiom found in poetry is the employment of the accusative case to mark the direction in which a movement is made: *Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας* Medea sailed to the towers of the land of Iolcus. In such

a sentence a preposition must precede the accusative in prose and comedy.

THE TRUE GENITIVE CASE

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

85 We learn the chief function of this case from the name assigned it by the Greeks themselves when they began to analyse their language. They spoke of it as *ἡ γενικὴ πτώσις*, the case of the genus.¹ And such it is in large measure. For the ordinary way in which it defines substantives is by specifying the genus or class to which they belong or the general conception of which they form part. For example, when we say *οἱ παῖδες τῶν ἐλευθέρων*, we define or determine the scope for the time being of the substantive *οἱ παῖδες* by narrowing its reference to the class of *οἱ ἐλεύθεροι*. In the same way, when we say *χρυσοῦ στέφανος*, we define the word *στέφανος* by specifying that it forms part of the general conception of gold, and not of that of any other substance—silver, bronze, wood, flowers, or the like.

86 But though this is a true generalization of the

¹ The Romans who did so much to obscure the Greek science of grammar, here also showed their inability to grasp its nice distinctions. By a very odd and very wrong translation, they converted *ἡ γενικὴ πτώσις* into *casus genetivus*.

force of the genitive case, it is only true in part. We can reach a wider generalization still. When one substantive is defined by another which for the time being stands to it as a whole stands to its part, the defining substantive—the whole—is in the genitive case because that case originally conveyed some such idea as ‘within the sphere of,’ ‘within the space of,’ ‘within the field of,’ ‘within the limits of.’ We may readily fix this radical function of the case upon our memory by thinking of a black bounded superficies with a white spot at any point upon it. ● ● ● ● The white spot represents what we call the governing substantive, and the black surface is the genitive which we say is dependent upon it. We see this very easily in such a phrase as *Θήβαι Βοιωτίας* Thebes in Boeotia; the particular spot, Thebes, within the country, Boeotia. But it is not really much more difficult to see the truth of it in regard to such phrases as *οἱ παῖδες τῶν ἐλευθέρων* or *στέφανος χρυσοῦ*. In the one case, *οἱ παῖδες* is the spot, and *τῶν ἐλευθέρων* the surface enclosing it. In the other, *χρυσοῦ* is the enclosing surface and *στέφανος* the spot. With this general notion of the function of the genitive case, let us take up special points in its use.

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

88 This local use of the genitive is very common

with adverbs of place: *ποῦ τῆς χώρας εὐρήσομεν τὸν παῖδα*; at what place in the country shall we find the boy? *ποῦ γῆς εἶμι*; where in the world shall I go to? *πολλαχόσε τῆς Ἀρκαδίας πέμπει ἀγγέλους* he sends messengers to many places in Arcadia; *ἐνταῦθα τῆς ἠπείρου τὸ στρατόπεδον ἐποίησαντο* they pitched their camp at that point on the mainland; *τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν* for I live far in the country. So with *πόθεν, ἐνταυθοῖ, ἐκεῖ, ἐκείσε, πανταχοῦ, οὐδαμοῦ*, and the like.

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

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

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

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

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

93 So also with certain adverbs: *ἐσθίει πολλάκις*

τῆς ἡμέρας he eats often in the day ; ὄψ' ἔτῃς ἡμέρας ἀφίκετο he arrived late in the day ; τρίς τῆς νυκτὸς ἠγειρέτο he waked thrice in the night.

94 And again expressing quasi-temporal relations : πόρρω ἤδη ἐστὶ τοῦ βίου, θανάτου δὲ ἐγγύς it is now a late hour of life, and near to death ; πρὸ τῆς ἡλικίας early in life.

95 With a certain class of verbs we get the local genitive—such as denote to reign, to be king, to rule, and the like. That κρατεῖν, ἄρχειν, βασιλεύειν, τυραννεῖν etc. were used with a genitive of place first of all is plain from early Greek usage such as Ἰθάκης βασιλεύειν to be king in Ithaca ; Τενέδοιο ἀνάσσειν to be prince in Tenedos. In fact βασιλεύει Ἰθάκης is one and the same thing with Ἰθάκης ἐστὶ βασιλεύς he is king within Ithaca. Of course in later Greek this usage became generalized, and such verbs take genitives of persons, and of other things besides place, but the origin of the idiom is in the local use of the genitive. Examples are : ὁ Ξέρξης ἐβασίλευε τῶν Περσῶν Xerxes was king of the Persians ; ἄρξαι σὲ δεῖ χώρας ἀπάσης you ought to rule over the whole country ; τοῦ σώματος γὰρ οὐκ ἔῃ τὸν κύριον κρατεῖν ὁ δαίμων for fate does not permit its owner to rule over the body ; οὐ πάτριόν ἐστιν ἠγεῖσθαι τοὺς ἐπήλυδας τῶν ἀυτοχθόνων it is not the-way-in-our-country for the newcomers to direct the natives.

96 We have seen how common are such expressions as ποῦ γῆς εἰμί ; where in the (extent of the) world am I ? Well, from such a usage it is not a long cry to idioms like πῶς ἔχεις τοῦ ἀγῶνος ; how are you in the field or sphere of the contest *that is* now do you

get on in the contest? We shall soon see how very far we are carried by this easy transition from place and time to other relations, such as manner.

97 With *πῶς* and its correlatives this usage is common, and it is also found frequently with *εὖ*, *καλῶς*, *ἱκανῶς* and the like: *ἐγὼ δὲ τούτου τοῦ τρόπου πῶς εἰμ' αἰεί* I am somehow always within (the line of) this description; *ἔπλεον ὡς εἶχε τάχους ἕκαστος* they sailed, each as fast as he could *literally* as each was in the sphere of swiftness; *καλῶς παράπλου κείται ἡ Κόρκυρα* Coreyra lies favourably in the matter of a coasting-voyage.

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

99 But almost any adjective the meaning of which may in English be defined by such a phrase as 'in the matter of such and such a thing' may be followed in Greek by a genitive: *τυφλὸς ἦν τοῦ μέλλοντος* he was blind in the field of the future; *ἄξιος ἦν τιμῆς* he was worthy (in the matter) of honour; *ἄξιοί ἐσμεν κλοπῆς* we are guilty (within the limits) of stealing; *ἐπιστήμονες ἐγένοντο τῆς θαλάττης* they became skilful in (the sphere of) the sea; *μακαρία ἡ χελώνη τοῦ δέρματος* the tortoise is fortunate in (the matter of) its skin; *ὀλόγωροί εἰσι τῆς εἰρήνης* they are careless (in the matter) of peace.

100 From this it follows that a large class of verbs —at all events those derived from or connected with such adjectives—are likely to have a genitive of the same description. Such verbs are:

- 1) those that signify 'to congratulate,' 'to think happy,' 'to envy' etc. These have an accusative of the person congratulated etc., and a genitive of the thing for which he is congratulated etc.: σοφίας φθονῆσαι μάλλον ἢ πλούτου καλόν it is well to be envious (in the matter) of wisdom rather than (in the matter) of riches; αὐτὸν εὐδαιμονιεῖ τῆς περιουσίας he will felicitate himself in (the matter of) his superfluity; αἱ χελῶναι μακαριοῦσί σε τοῦ δέρματος tortoises will think you lucky in (the matter of) your skin.¹
- 2) many that signify 'to accuse,' 'to condemn,' 'to absolve' and the like. These are followed by an accusative of the person accused, condemned, absolved etc., and a genitive of the fault or crime of which he is accused, condemned, absolved etc.: ἠτιάσατο Φίλιππον κλοπῆς he held Philip guilty (in the matter) of theft; διώξομαί σε δειλίας I will prosecute you for cowardice *literally* in the matter of cowardice. The same construction is seen in γράφεσθαι, εἰσάγειν, αἰρεῖν, ἀπολύειν τινά τινος to impeach, to cite, to convict, to acquit a man of a charge.
- 3) those that signify 'to remember,' 'to forget,'

¹ This is the same use as we find with interjections, as φεῦ τοῦ κάλλους alas! for her beauty.

'to be anxious,' 'to be careful,' 'to be careless,' and the like: τῶν νόμων οὐ φροντίζουσι they have no anxiety (φροντίς) in the sphere of the laws; ἐπιλανθάνεται τοῦ πατρός he forgets his father *literally* he is unconscious (in the matter) of his father;¹ ἄνθρωπος ὦν μέμνησο τῆς κοινῆς τύχης thou art a man; remember the common lot *literally* be reminded in the matter of the common lot; κακῶς γὰρ ἐπεμελεῖσθ' ἡμῶν τότε for at that time you took bad charge of us *literally* you were ἐπιμελεῖς in the matter of us; similarly the verb ἀναμυμήσκειν 'to remind' takes the genitive of the thing of which one is reminded: ἀνέμνησε τὸν ἄνθρωπον τοῦ κινδύνου he reminded the man of the risk.

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

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

¹ As λανθάνειν means 'to escape the notice of,' then the middle voice λανθάνεσθαι means 'to escape one's own notice' if we may say so, that is, 'be unconscious.'

hopes; *οὐκ ἔσφραλται τῆς ἀληθείας* he has not been foiled in (the sphere of) the truth; *στοχαζόμεθα τῆς τῶν θεῶν διανοίας* let us guess the mind of the gods *literally* let us take aim (*στόχος*) in the matter of the mind of the gods.

- 5) certain verbs with the general notion of desiring, namely *ἐρᾶν*, *ἐπιθυμεῖν*, *ὀρέγεσθαι*, *ἐφίεσθαι*: *ἐρᾶ τῆς εἰρήνης* he is enamoured of peace; *ἐπιθύμει τῶν ἀρίστων* desire the best things; *ὠρέχθη ἀρχῆς* he reached after power; *δία τί τῶν κερδῶν ἐφίει*; why are you set upon gain? Now this class consists of verbs which are either really neuter like *ἐρᾶν* and *ἐπιθυμεῖν*, or in the passive voice like *ὀρέγεσθαι* and *ἐφίεσθαι*, so that we naturally use them with a genitive of the sphere within which their action lies.

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

102 This type of course may take many forms. It may exist in any case in which we can conceive of

a distinction between a whole and the parts of that whole: τῶν πολιτῶν οἱ καλοὶ τε κάγαθοί the better-bred of the citizens; οἱ γεραίτατοι τῶν Ἀχαρνέων the oldest of the Acharnians; οἱ χρηστοὶ τῶν ἀνθρώπων the virtuous among mankind; οἱ ἄλλοι τῶν ἀνθρώπων the rest of mankind; ὀλίγοι τῶν πολιτῶν few among the citizens; οὐδεὶς τῶν ἀνθρώπων no man in the world; ἀνὴρ τῶν ῥητόρων one of the orators; τῶν δέκα στρατηγῶν Λέων καὶ Ἐρασανίδης of the ten generals Leon and Erasanides.

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

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

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

105 Once more let us travel back to Θῆβαι

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

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

- 1) the genitive of material or contents: στέφανος χρυσοῦ a crown of gold; ποτήριον οἴνου a cup of wine; σωρὸς ἀγαθῶν a heap of good things; ἡ στήλη λίθου ἐστίν the slab is of stone.
- 2) the genitive of possession: ἡ τῶν Λοκρῶν γῆ the territory of the Locrians; τὸ κράτος ἐστὶ τοῦ βασιλέως the authority belongs to the king.
- 3) the genitive of amount: ὀκτὼ σταδίων τεῖχος a wall of eight furlongs; τριάκοντα ταλάντων οὐσία an estate of thirty talents; τριῶν ἡμερῶν σιτία provisions for three days.
- 4) the objective genitive, the subjective genitive: ὁ τῶν πολεμίων φόβος *either objective* the fear on account of the enemy, *or subjective* the fear felt by the enemy. An idiomatic distinction should be here noticed. Contrary to the English usage the Greeks employed ὁ ἐμὸς φόβος, ὁ ἡμέτερος φόβος, ὁ σὸς φόβος, ὁ ὑμέτερος φόβος and the like for 'the fear of me' *that is* 'which I inspire,' 'the fear of us' etc., but ὁ φόβος μου, ὁ φόβος ἡμῶν, ὁ φόβος σου, ὁ φόβος ὑμῶν for 'my fear' *that is* 'the fear which I feel' etc.

107 Now in all these examples, however we docket them, the genitive represents for the time being a whole, and the nominative a part of that whole. Even in an expression like $\acute{\omicron}$ τῶν πολεμίων φόβος, the general conception οἱ πολέμοιοι involves a great deal more than the attribute of inspiring fear (objective genitive) or of feeling fear (subjective genitive) though in speaking of $\acute{\omicron}$ τῶν πολεμίων φόβος we choose for the moment to confine ourselves to one out of the many attributes of οἱ πολέμοιοι.

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

- 1) genitive of material or contents; especially with adjectives meaning 'full': χύτρα ζωμοῦ πλέα a pot full of soup or a full pot of soup; ποταμὸς πλήρης ἰχθύων a river full of fish; πλούσιος οὐ χρυσοῦ ἀλλ' οὐ δεῖ τὸν εὐδαίμονα πλουτεῖν rich not in gold, but in what the happy man ought to be rich in.
- 2) genitive of possession: ἡ πόλις ἀπάντων τῶν πολιτῶν κοινή ἐστίν the state is the common-property of all the citizens or belongs in-common to all the citizens; κίνησις τοῦ σώματος οἰκεία motion proper to the body; ἱερὸν γάρ ἐστι τοῦ Πλούτου πάλαι for it has long been sacred to Plutus; κίνδυνοι τῶν ἐφεστηκότων ἴδιοι dangers peculiar to those in command; μέτοχος ἐλπίδων having part-possession in hopes *that is* sharing hopes.

109 Now such a construction, as that last mentioned can be best understood if we recall the radical notion involved in the genitive case—'within the

sphere of,' 'within the limits of,' 'within the general conception of,' as, *κίνησις τοῦ σώματος οἰκεία* motion proper within the sphere of the body; *κίνδυνοι τῶν ἐφεστηκότων ἴδιοι* dangers peculiar within the sphere of those in command, and so on.

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

111 We find pretty often that a common transitive verb like *φέρειν* or *διδόναι*, which normally has its meaning defined by an accusative, is followed by the genitive, when there is special reason for laying stress upon the fact that its action does not for the moment extend over the whole of its object, but is brought to bear only at a point or points within that object. Thus, we could not say *φέρειν τῆς χύτρας* 'to bring the jar,' because the bringing must refer to the whole jar or nothing at all, unless the jar is broken into pieces, but we may say very properly *φέρειν τῶν λίθων* 'to bring some stones' because we could not expect any one to bring all the stones in a place. In such cases we must be very careful not to think that the genitive case *in itself* means 'some of anything.' We get the meaning most easily by taking once more the type *Θῆβαι Βοιωτίας*, and by substituting for *Θῆβαι* the verbal action (here, 'bringing') and for

Βοιωτίας the general conception (here, 'stones'). So, *ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων* somebody bring dried figs from the house; *τῶν παχειῶν ἐνετίθεισ θρυαλλίδων* you inserted coarse wicks. In both these cases the action of the verb takes effect within the whole, *αἱ ἰσχάδες*, and within the whole, *αἱ παχείαι θρυαλλίδες*. Similarly, we say either *κατεάγη τὴν κεφαλὴν* or *κατεάγη τῆς κεφαλῆς* 'he had his head broken,' according as we wish to express generally that a man had his head broken or to lay emphasis upon the fact that the breaking took effect at a point within the whole, *ἡ κεφαλὴ*.

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

113 All verbs with the general sense of 'to fill' are followed by such a genitive of the thing with which something is filled: *μίαν ναῦν ἀνδρῶν ἐπλήρωσαν* they manned one ship; *μεμεστωμένος ὕβρεως* filled with pride; *πλουτῶ φίλων* I am rich in friends; *εὐπόρεϊ χρημάτων* he abounds in riches.

114 The verbs *γεύειν* 'to give to taste,' *γεύεσθαι*

'to taste' and ὀσφραίνεσθαι 'to smell' have the genitive of the thing tasted or smelt: ἔγευσε Φίλιππον τοῦ μέλιτος he gave Philip a taste of the honey; ὁ Φίλιππος ἐγεύσατο τοῦ μέλιτος Philip tasted the honey; ὀσφραϊνόμεθα κρομμύων we smell onions.

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

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

116 Of course the verbs just mentioned may at the same time have the construction with the internal cognate accusative of pronouns or pronominal words at the same time as this genitive: *μετέδωκέ τι τῆς ἀρχῆς τῷ υἱῷ* he gave some share in his authority to his son; *τὸ πέμπτον μέρος μετέλαβε τῶν ψήφων* he

got the fifth part of the votes. Here we see plainly that τῶν ψήφων represents a whole.

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

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

119 The genitive is thus employed with the adjectives ἄξιος worthy, and ἀνάξιος unworthy, and with the verbs ἀξιοῦν to judge worthy, τάττειν to rate, τιμᾶν to value, to assess, ὠνεῖσθαι¹ to buy; πωλεῖν, ἀποδίδοσθαι² to sell; μισθοῦν to let; μισθοῦσθαι to hire: πολλοῦ ἄξιος worth much; δόξα χρημάτων οὐκ ὠνητή reputation not to be bought for money; τῶν πόνων πωλοῦσιν ἡμῖν πάντα

¹ ὠνοῦμαι *I buy*; imperfect ἐωνοῦμην; future ὠνήσομαι; aorist ἐπριάμην; perfect ἐώνημαι; passive aorist ἐωνήθην; perfect ἐώνημαι; verbals ὠνητός, ὠνητέος; present passive πράσιν εὐρίσκω.

² πωλῶ *I sell*; more rarely ἀποδίδομαι; imperfect ἐπῶλον, ἀπεδιδόμην; future ἀποδώσομαι; aorist ἀπεδόμην; perfect πέπρακα; passive πωλόμην; future πωλήσομαι; aorist ἐπράθην; perfect πέπραμαι.

τὰγάθ' οἱ θεοί the gods sell us all good things at the price of labour; οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας I would not have sold my hopes (even) for a large sum; τὸν φόρον τοσοῦτου ἔταξε he fixed the tribute at so much; τίνος τιμήσειν αὐτῷ προσδοκᾷς τὸ δικαστήριον; at how much do you expect the court to fix-the-penalty against him? εἰ βούλουτο θανάτου σοι τιμᾶσθαι (middle) if he were to choose to fix-for-himself-the-penalty *that is* to assess the penalty at death against you; πλοῖα τετιμημένα (passive) χρημάτων boats valued at a money-price; μισθοῦται ταλάντου τὸν ἀγρόν he hires the farm for a talent.

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

121 It is hardly necessary to remind the reader that when certain prepositions bearing a sense in which they would be followed by a genitive case when standing alone, enter into the composition of a verb, they very often confer upon that verb the right of construction with a genitive. This is the case with compounds of *κατά* in the sense of 'down over' or 'over,' though the tendency of prose as against poetry is to repeat the preposition after the verb: *κατὰ τοῖν κόραιν ὕπνου τι καταχέεται γλυκύ* a sort of sweet sleep is shed over my eyeballs. The preposition is, however, never repeated after compounds of *κατά* in the sense of 'against' or 'at,' a meaning which in composition is often generalized into a notion of

disfavour or hostility: ὄνθρωπε, παῦσαι καταγελῶν μου man, give over laughing at me; ψευδῆ καταγλώττιζέ μου he mouthed lies against me; κατεφρόνησας τοῦ κινδύνου you slighted the risk *literally* you were minded against *or* in disfavour of, the risk.

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

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

124 Here, as always, poetry has preserved many older and less restricted uses. We see more easily than in prose the radical sense of the case; as, for example, in an expression like

αἷτιος πατρός guilty within-the-meaning-of-all-that-the-word-father-implies, guilty of sin against a father.

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

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

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

126 This genitive is also found with a large class of verbs marking modifications of the general sense 'to be removed or separated from.' Some of the most common of these verbs are: *ἀπέχειν* to be distant; *διέχειν* to be away; *διαφέρειν* to differ; *ἀπέχεσθαι* to abstain; *φείδεσθαι* to be sparing; *παύεσθαι* to cease; *λήγειν* to stop: *ἡ νῆσος οὐ πολὺ διέχει (or ἀπέχει) τῆς ἠπείρου* the island is not far distant from the mainland; *οὐδὲν διαφέρεις Χαιρεφώντος τὴν φύσιν* you do not differ in nature from Chaerephon; *ἀπέχου τῶν αἰσχροῶν ἡδονῶν* refrain from low pleasures; *εἴτ' ἐγὼ σοῦ φείσομαι*; shall I spare you? *ἐπαύσατο τοῦ*

πόνου he ceased from labour; *λήγουσιν ἔριδος* they stop from strife.

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

127 A few verbs meaning 'to yield' or 'make way for' have a dative of the person in whose favour this is done and a genitive of the place yielded: *Φιλίππῳ παρακεχωρήκαμεν τῆς ἐλευθερίας* we have given up independence in favour of Philip; *ὑπέικω σοι τῶν λόγων* I yield the right of speech to you.

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

129 Certain prepositions, especially *ἐκ* and *ἀπό*, when compounded with verbs give them a sense which requires for its completion a genitive of this ablative kind. The tendency of prose, however, as against poetry is to repeat the preposition with the genitive in such circumstances, to say, for example, *ἐκβαίνει ἐκ τῆς πόλεως* rather than *ἐκβαίνει τῆς πόλεως*, *ἀποσπᾶν*

ἀπὸ τῶν ἱερῶν 'to drag from the temples' rather than ἀποσπᾶν ἱερῶν, and ἀποτρέπειν ἀπὸ τοῦ ἐρωτήματος 'to divert from the question' rather than ἀποτρέπειν τοῦ ἐρωτήματος.

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

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

131 The corresponding adjectives, κενός, ψιλός, γυμνός, ἔρημος have a like construction: ναὺς κενὴ ἀνδρῶν a ship without men; ψιλὸς δένδρων bare of trees; γυμνὸς ὄπλων without arms. Here belong a great many adjectives which by composition with alpha privative acquire a sense like that of ψιλός and its congeners: ἄτιμος γερῶν deprived of privileges; ἄμοιρος τῆς ἀρετῆς without part in virtue.

132 The genitive case is also the successor of the lost ablative when it serves as an equivalent for ἤ and the nominative or accusative after the comparative degree of adjectives and adverbs: ἐν ταῖς ἀνάγκαις χρημάτων κρείττων φίλος in time of need a friend is better than money; μείζονα σὲ νομίζομεν εἶναι τοῦ ἀδελφοῦ we think that you are taller than your brother.

133 Similarly we find the genitive following adjectives which convey the idea of comparison: ἄλλα τῶν δικαίων other than just; ἑτέρως πως τῶν εἰωθότων somehow differently from the common; ὕστεροι ἀφίκοντο οἱ Θεσπιῆς τῶν Πλαταιῶν the Thespians came later than the Plataeans; τῇ προτεραίᾳ τῆς μάχης on the day before the battle *literally* sooner than the battle; τὸ τῶν πολεμίων πλῆθος πολλαπλάσιον ἦν ἡμῶν the enemy's numbers were many times as great as we.

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

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

135 In regard to this ablative-

genitive, poetical usage is most instructive. It is constantly used in answers to the question *whence?* δόμων ἔρχεται he comes from the house; Ὀλύμπου πταμένα flying from Olympus; βάθρων ἴστασθε rise from the steps. It may even be employed to express the personal origin of an action: πληγῆς θυγατρὸς τῆς ἐμῆς smitten of my daughter; διδασκὰ κείνου things taught of him.

THE TRUE DATIVE CASE

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

The dative as defining verbs, adjectives, and adverbs

137 The dative is used to define further verbs with the general meaning of giving, already partly defined by an accusative or a genitive. It is from this use that it gets its name in Greek ἡ δοτικὴ

πτῶσις, translated into Latin by *casus dativus*. This is a large class of verbs, including such words as λέγειν, ἀγγέλλειν etc. as well as δίδοναι and the like: δίδωσι μισθὸν τοῖς στρατιώταις he gives pay to the soldiers; χρήματα διανέμω τοῖς πολίταις I distribute money to the citizens; τὴν μάχην ἀγγέλλει τῷ βασιλεῖ he reports the battle to the king.

138 The dative is also used to define verbs which have the meanings 'to be like' and 'to be near,' and to define further verbs with the meanings 'to make or think like,' and 'to put near.' Such are εἰκέναι to be like; πλησιάζειν to draw near; ἰσοῦν to think equal; ὁμοιοῦν to make to resemble; πλησιάζειν to put near; εἰκάζειν to compare: καὶ γὰρ ἦκειν ὄρνυγι for he was like a quail; ἀφομοιωσόμεθα τοῖς μαινομένοις we shall be made to resemble mad men; ὁ Κῦρος ἐπλησίαζε τῷ στρατοπέδῳ Cyrus drew near to the camp; ἰσοῖ τὰ ἑαυτοῦ κακὰ τοῖς ἐμοῖς he thinks his own misfortunes equal to mine; κενταύροις ἤκασαν αὐτούς they compared themselves to centaurs; τὸν ἄνδρα ἐπλησίασε τῷ ἵππῳ he made the man draw near the horse.

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

140 The impersonal verbs δεῖ, μέλει, and πρέπει are construed with what seems to be the dative in this

sense; *δεῖ μοι τῆς χύτρας* I have need of the pitcher; *ἔμελέ σοι τοῦ ἔργου* you were concerned about the matter; *τὸ μηδὲν ἀδικεῖν πᾶσιν ἀνθρώποις πρέπει* it beseems all men to do no wrong. To these we may add *προσῆκει* 'it behoves,' but that verb really belongs to the following class.

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

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

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

142 It must be the case that the dative after some compound verbs does not belong here, but rather to the instrumental or locative dative. The dative with compounds of *σύν* is perhaps the instrumental dative,

and with compounds of ἐν, the locative dative. In our present state of knowledge we must leave many of these points undetermined.

143 We are equally uncertain under which head, this or the dative of interest, to rank the dative which we find with a large class of verbs in the meaning of which the idea of reciprocity forms a marked element. Many of these verbs have the inflexions of the middle voice—those used normally to convey the same notion. Of this kind are μάχεσθαι to fight; ἀγωνίζεσθαι to contend; δικάζεσθαι to be at law; ἀμιλλᾶσθαι to vie; πολεμεῖν to make war; ἐρίζειν to strive; ἀμφισβητεῖν to dispute; διὰ πολέμου or μάχης ἰέναι to be at war; ὁμόσε or εἰς χεῖρας ἰέναι to come to blows: θεῶ μάχεσθαι δεινόν ἐστι καὶ τύχη 't is hard to fight with heaven and fate; οἱ Θηβαῖοι ἐπολέμησαν τοῖς Πλαταιεῦσι the Thebans made war upon the Plataeans; ἐδεδίκαστο ἄν μοι he would have been at law with me.

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

145 A true reciprocal meaning is also seen in σπένδεσθαι to make a truce *literally* to make a drink-

offering on one side and the other; τότε ἐσπεισάμεθα τοῖς βαρβάροις on that occasion we made a truce with the foreigners.

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

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

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

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

Dative of interest

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

150 It is this dative which we find with *ὑπάρχειν*, *γίγνεσθαι*, *εἶναι*, marking the person for whom a thing exists *that is* who possesses that thing: *ἦσαν Κροίσῳ δύο παῖδες* Croesus had two sons; *σοῦ μὲν κρατοῦντος δουλεία ὑπάρχει αὐτοῖς, κρατουμένου δέ σου ἐλευθερία* when you are master, their lot is slavery, when you are mastered independence; *χρήματά μοι γίγνεται* I get money.

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

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

153 But in most cases such a dative after a verb is much less easily recognised. Its frequency can only be appreciated by familiarity with Greek. Some of

the commonest constructions explained by it are these : ἀφαιρείσθαι τί τινι to take a thing away for oneself to the disadvantage of somebody *that is* to deprive somebody of a thing ; μέμφεσθαι τί τινι to censure something to the disadvantage of somebody *that is* to blame a person for a thing ; φθονεῖν τινί to cherish envy to the disadvantage of a person *that is* to envy a man ; χρῆν to be of service to¹ *that is, of a god* to answer an inquirer, *of a man* to lend ; λοιδορεῖσθαι τινι to be abusive to the hurt of somebody *that is* to abuse ; ἀμύνειν τί τινι to ward off something for somebody's behoof *that is, with dative only* to help somebody ; λυσιτελεῖν τινί to pay his way for somebody *that is* to profit ; εἴκειν τινί to give way in somebody's favour *that is* to yield ; ἡγεῖσθαι τινι to lead the way for a person *that is* to guide ; χαρίζεσθαι to do a favour for a person *that is* to oblige : ἀφείλετό μοι τὸν ἀγρόν he took the farm from me ; τάδε ὑμῖν μέμφεται he will blame you for this ; φασὶ τὴν μητρὶαν φθονεῖν σφίσι they say that their stepmother envies them ; τί λοιδορεῖ ἡμῖν ; why do you abuse us ? οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα for we who see guide the blind ; ἀμνοῦμεν τῇ πόλει we shall help our country.

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

¹ By such a use the different meanings of χρῆσθαι can be sensibly explained. From the meaning 'to be of service to' was developed the general sense to 'serve.' The passive of χρῆν with an instrumental dative χρῆσθαι τινι would mean to be served, *i.e. if by God* to be answered, *if by man* to be served by *i.e. to borrow of a man or to use a man or a thing.* The earliest uses are in favour of this, *e.g.* Homer *Odyssey φρεσὶ γὰρ κέχρητ' ἀγαθῆσιν* she was (a woman) served by a good understanding.

154 The dative may also be employed to mark the person for whom or from whose point of view a thing is true: *τέθνηχ' ὑμῖν πάλαι* from your point of view I am long since dead. This is the use of the dative which we find so often in participles representing an imaginary person in geographical descriptions: *Ἐπίδαμνος ἐστὶ πόλις ἐν δεξιᾷ εἰσπλέοντι τὸν Ἴόνιον κόλπον* Epidamnus is a town on one's right hand when one enters the Ionian gulf.

155 This use hardly differs from that seen in the phrases *τοῦτό ἐστιν ἐμοὶ βουλομένῳ, ἡδομένῳ, ἀσμένῳ, ἀχθομένῳ* and the like: *θαυμάζω εἰ μὴ ἀσμένοις ὑμῖν ἀφῆγμαι* I am surprised that my visit does not please you.

156 Here also belongs what has been called the ethic dative *that is* the dative claiming sympathy: *τούτῳ πάνν μοι προσέχετε τὸν νοῦν* give your attention please to this; *ἀπ' ἐκείνου τυφλός εἰμί σοι* since that time I am blind, if you will let me say so. It is confined to the personal pronouns, and is chiefly met with in *μοί* or *ἡμῖν*.

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

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

The dative of the instrument or agency

158 The dative as marking personal agency survived in Attic after certain tenses. It is sometimes used with the aorist passive, it is frequently used with the perfect passive, and it is always used with the verbal adjectives in *-τός* and in *-τέος*: *τοιαῦτα τοῖς Κορινθίοις ἐπράχθη* such things were done by the Corinthians; *ταῦτά σοι εἴρηται* this has been said by you; *εἴ τί μοι τοιοῦτον εἴργαστο* if anything of the kind had been done by me; *ἄρα γρυκτόν ἐστιν ὑμῶν*; ought you to grumble? *ἢ ἀρετή σοι ἀσκητέα* you ought to practise virtue; *μιμητέον ἐστὶν ἡμῖν τοὺς ἀγαθοὺς* we should imitate the good.

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

159 There is, however, a class of verbs which owing to their acquiring a modification of meaning had this construction left to them when it was replaced by *ὑπό* after verbs about the passive meaning of which there could be no mistake. An admirable instance of this is the verb *πείθεσθαι*. Of course this is simply the passive of *πείθειν* 'to persuade' (which is followed by an accusative of the person persuaded) and means 'to be persuaded.' In this sense it was originally followed by a dative of the agent (to be persuaded by somebody), and this dative it retained even after its meaning was modified into either 'to believe' or 'to obey.' That in older Greek *ἐπιθόμην* is used with the meaning 'I believed,' 'I obeyed' is not in any way against this explanation, seeing that the middle and passive voices were originally identical in form, and

force a general has with him by land or sea: *πολλῷ στρατῷ πορεύεται, στρατεύεται* he marches, he goes on an expedition with a large force; *ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα* let us proceed with only the strongest horses and men; *ναυτικῷ ἢ ναυσὶν ὀρμᾶσθαι* to set out with a fleet.

In certain expressions *αὐτῷ* or *αὐτοῖς* is added with much the same force as the English 'and all': *ναῦν εἶλον αὐτοῖς ἀνδράσιν* they took a ship crew and all; *πολλοὶ ἤδη κατεκρημνίσθησαν αὐτοῖς τοῖς ἵπποις* many men had been already precipitated horses and all. To add the article is not common.

167 It is this dative which we find with the verbs *ἔπασθαι* and *ἀκολουθεῖν* to follow: *ἐκείνῳ ἔπεται ὁ δεσπότης* my master follows him; *τί τῷδε ἀκολουθοῦμέν ποτε, ὦ δέσποτα*; why do we follow this man, master? Perhaps also we should place here *κοινός* and the words related to it: *τὸ φῶς ἅπασι κοινόν* the light is shared in by all.¹

The dative of manner

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

¹ The dative after *κοινωνεῖν*, however, is to be explained by 152 'to be a partner for one.'

ἔργῳ in fact; τῷ ὄντι in reality; δημοσίᾳ, κοινῇ publicly; ἰδίᾳ privately; πεζῇ on foot.

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

The dative of measure

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

171 The words *πολλῶ* and *μακρῶ* are also used in this sense with superlatives; *πολλῶ ἄριστος*, *μακρῶ βέλτιστος* far the best.

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

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

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

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

- 1) the words *θέρει* in summer; *χειμῶνι* in winter; *ἤρι* in spring; *ῶρα θέρους*, *χειμῶνος* etc. in the season of summer, of winter etc.
- 2) the words *ἡμέρα*, *νυκτί*, *μηνί*, *ἔτει* when they are defined in some way such as *τῇ τρίτῃ ἡμέρᾳ* on the third day; *τῇ προτεραίᾳ* (i.e. *ἡμέρᾳ*) on the day before; *τῷ τετάρτῳ ἔτει* in the fourth year.

- 3) the names of festivals such as *Παναθηναίους* at the Panathenaea; *Διονυσίους* at the Dionysia; *νουμηνία* at the new moon.

In all other cases *ἐν* must precede the dative.

- 174 In poetry we have constantly the dative without *ἐν* with all manner of words to denote at a place: *Μυκήναις μὴ ἐνθάδε ἀνακάλει θεούς* do not here at Mycenae call upon the gods; *νῦν ἀγροῖσι τυγχάνει* he is now in the fields; *Ἐτεόκλος πλείστας τιμὰς ἔσχεν Ἀργεῖα χθονί* Eteoclus got many honours in the Argive land.

CHAPTER V.—THE VOICES OF THE VERB

THE ACTIVE VOICE

175 In Greek as in other languages the active voice is often used to express not what the subject himself does, but what he gets others to do: *ὁ Ξέρξης τὸν Ἄθων διώρυξε* Xerxes dug a canal through Athos; *Δημοσθένης Πύλον ἐξετείχισε* Demosthenes fortified Pylus.

176 Further, as in other languages, it constantly happens that the active voice has both a transitive and an intransitive sense. Sometimes this is due to ellipsis, sometimes not. Well-known examples of verbs which have naturally the two meanings combined are *ἔχειν* and *πράττειν*. Besides the signification 'to have,' 'to hold,' 'to possess,' *ἔχειν* is used especially with adverbs in the sense of 'to keep,' 'to be': *ἔχει γὰρ οὕτως, εἰσὶν οὐ πάντες κακοί* it is even so; all men are not bad; *ἔχει κατὰ χώραν* he keeps on the spot. Its compounds also have an intransitive sense as often as a transitive. The intransitive sense of *πράττειν* is also quite common, 'to fare,' 'to succeed': *τῷ γὰρ καλῶς πράττοντι πᾶσα γῆ πατρὶς* to a man doing well any land is a native land.

177 Of verbs which owe their intransitive meaning to ellipsis the following are perhaps the most common: *ἐλαύνειν* properly meaning 'to drive' is used with the ellipse of *τὸν στρατόν* or the like of a general marching, and with the ellipse of *ἵππον* of any one in the meaning 'to ride.' In a like way *ἀπαίρειν* 'to lift away' or 'to carry off' is frequently employed with an ellipse of *στρατόν* or *ναῦς* in the significations 'march away' 'sail away' etc. The same explanation serves for *διάγειν* 'to live' and *τελευτᾶν* 'to die,' there being with both an ellipse of *τὸν βίον*, and for *προσέχειν* 'to devote oneself to' with which there is an ellipse of *τὸν νοῦν*.

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

179 Intransitive active verbs constantly serve in all languages to replace the passive voice of transitive verbs. But there can be few languages in which this is so common as in Greek, or in which the usage is so

consistent. There are one or two instances in Latin such as *fio* as the passive of *facio*, *venire in aliquam rem* as the passive of *adducere aliquem in aliquam rem*, and *subjacere* as the passive of *deicere*.

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

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

182 Along with certain of its compounds *ἄγειν* 'to bring' has for passive *ἵεναι* 'to come': *οἱ πολῖται τοὺς φυγάδας κατάξουσιν* the citizens will restore the exiles; *οἱ φυγάδες ὑπὸ τῶν πολιτῶν κατίασιν* the exiles will be restored by the citizens. To a Greek it was as impossible to say *κατάξονται* for *κατίασιν* in such a

sentence as it is for an Englishman to say 'I goed' instead of 'I went.'

183 The verb *διώκειν* 'to prosecute' has for passive not *διώκεσθαι* but *φεύγειν ὑπό τινος*: *Μειδίας ἐδίωξε φόνου τὸν ἀδελφόν* Meidias prosecuted his brother for murder; *ὁ ἀδελφὸς ὑπὸ Μειδίου ἔφυγε φόνου* his brother was prosecuted by Meidias for murder.

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

184 It runs side by side with another tendency, namely that of using an active like *ἔχειν* or *τυγχάνειν* with a substantive of like meaning to the active verb as the passive of verbs like *ὀνομάζειν*, *οἰκτερίζειν* and the like: *οἰκτείρομεν τὸν παῖδα* we pity the boy; *ὁ παῖς ὑφ' ἡμῶν ἐλέου τυγχάνει* the boy is pitied by us. So *συγγνώμην ἔχειν* or *συγγνώμης τυγχάνειν* as passive of *συγγιγνώσκειν*; *ἐπαίνου τυγχάνειν* or *ἔπαινον ἔχειν*, aorist *ἐπαίνου τυχεῖν* or *ἔπαινον λαβεῖν*, as passive of *ἐπαινέειν*, or *ἐπαινέσαι*, and so on in endless variety.

THE MIDDLE VOICE

185 It ought never to be forgotten that the middle and passive voices were originally identical. Indeed in all classical Greek one set of inflexions serves to convey both the middle and the passive sense for every tense of the verb except the aorist. Even of the aorist this was true in primitive times, as is shown by numerous instances in early Greek, and by not a few survivals in Attic usage, such as *ἀπωλόμην* I was destroyed; *ἐπλήμην* I was filled; *ὠνήμην* I was bene-

fited; *ἐτραπόμην* I was turned; *ἐξηγρόμην* I was roused. These are undoubtedly all true passives, and ought not to be confused, as they often are, with reflexive middles.

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

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

188 The direct reflexive meaning of the middle is very uncommon. It is almost confined to verbs

relating to the toilet: *λούσθαι* to wash oneself; *ἀλείφεισθαι* to anoint oneself; *κείρεσθαι* to cut one's hair. To this class originally belonged *κόπτεσθαι* 'to beat oneself,' the regular Attic verb for 'to mourn' a dead person. With such exceptions, the direct reflexive signification is normally conveyed by the active voice and the reflexive pronouns: *τύπτει ἑαυτὸν* he strikes himself; *πληγὰς ἑμαυτῷ ἐνέβαλον* I flogged myself; even *αἰτιᾶται ἑαυτὸν* 'he blames himself,' and the like.

189 The indirect reflexive meaning is much more common. It marks an action done by a person for his own behoof: *ἐφύλαττοντο τοὺς ληστάς* they watched the robbers for their own behoof *that is* they were on their guard against; *ὠφελείαν τιὰ ἐπειρώντο ἀπ' αὐτῶν εἰρίσκεσθαι* they tried to find for themselves *that is* to get some assistance from them; *μάρτυρας ἐπορίσατο* he procured for himself witnesses; *σίτον ἤροῦντο* they were taking their food; *γυναῖκα ἠγάγετο* he took home a wife, he married; *πολὸν χρόνον ἠμύνοντο τοὺς πολεμίους* for a long time they defended themselves against the enemy *literally* they warded off the enemy for themselves; *ἐγὼ τῇ βοῇ ταύτῃ σε τρέψομαι* I will rout you with this cry *literally* turn you for my own behoof. It is this use of the middle which we find in the very common Attic periphrasis of *ποιεῖσθαι* with a substantive in place of a simple verb in the active voice: *ποιώμεθα τὸν πόλεμον* equivalent to *πολεμῶμεν* let us wage the war; *ἐποήσατο τὸν πλοῦν* equivalent to *ἔπλευσεν* he sailed.

190 Another sense also indirectly reflexive is seen in such middles as *παρέχεσθαι* to furnish from oneself

that is from one's own resources: πολλὰς ναῦς παρέσχοντο they furnished many ships. It differs from the active only in laying emphasis upon the fact that the action is done willingly, or else that it is one peculiarly one's own. Other examples are: γνώμην ἀπεφώνηατο he gave his opinion; ἀπεκρύψαντο τὸ πρᾶγμα they took care to keep the business dark; ἤρξατο τοῦ λόγου he began his speech. This is on the whole a vanishing use in Greek. The earlier the writer, the more instances are there of it. Indeed in Homer the middle is constantly used when a person does anything with what is his own and with what concerns him. And there are in Attic a few survivals of this in certain set phrases such as τὰ ὄπλα τίθεισθαι to ground arms.¹

191 We have seen that the active voice may be used with a causative sense: ὁ Ξέρξης διώρυνξε τὸν Ἄθων Xerxes had a canal dug through Athos. If in this case Athos had been something over which Xerxes had control in a natural way, the middle διωρύξατο might have been used. Such a causative meaning is found with διδάσκεισθαι: ἐδιδάξατο τοὺς υἱοὺς ἵππευειν he had his sons taught riding. This use is very rare, many of the instances usually given being altogether wrong.²

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

² Such are the middles δανείζεσθαι 'to borrow' and μισθοῦσθαι 'to hire' as compared with δανείζειν 'to lend' and μισθοῦν 'to let.' As a matter of fact, δανείζειν is simply 'to make anything a δάνος or loan' *that is* 'to lend,' while δανείζεσθαι is 'to receive anything as a δάνος

192 In all these senses we find middle deponents. Thus the direct reflexive meaning is observable in *καθέζεσθαι* to seat oneself; *ἀπολογεῖσθαι* to argue oneself off, to defend oneself.

193 There are also deponents with the indirect reflexive sense described in 189. Some of these are *μηχανᾶσθαι*, *τεχνᾶσθαι* to contrive (for oneself); *κτᾶσθαι* to acquire (for oneself); *μαρτύρεσθαι*¹ to seek a witness or witnesses for oneself; *ίλάσκεσθαι* to propitiate (for oneself); *οἶεσθαι* to think *literally* to take omens for oneself, to augur (*from* *οἶς* = *avis*);² *οἰωνίζεσθαι* to take omens (for oneself).

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

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

or loan' *that is* 'to borrow.' *Μισθοῦν*, on the other hand, is 'to put a *μισθός* or rent upon a thing;' and *μισθοῦσθαι* 'to lay a *μισθός* or rent upon oneself.' These are the only explanations that accord with Greek usage in regard to verbs in *-ίξεν* and *-έων* formed from substantives.

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

² An original short o is in Latin short a when a v follows.

even if they have the active inflexions in the present, aorist, and perfect: *βοᾶν* to shout *but βοήσομαι* I shall shout; *δάκνειν* to bite *but δεξόμεθα* we shall bite. A list of the more important of such verbs is given on pp. 150-153 of my *First Greek Grammar*.

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

THE PASSIVE VOICE

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

198 A good many middle deponents have signifi-

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

199 Of the common periphrasis with ποιεῖσθαι, mentioned in 189, the passive is made by γίνεσθαι: ἀναγωγὴν ποιοῦμεθα we set sail *that is* ἀναγόμεθα, *but* ἡ ἀναγωγή γίνεται sail is made; τὴν πρόφασιν ποιεῖσθε you make your excuse *that is* προφασίζεσθε, *but* ἡ πρόφασις γίνεται your excuse is made.

200 In the construction of the passive voice there is much more freedom than in Latin. In Latin an awkward impersonal construction is employed in the passive, if the sense of the active verb is defined by other than the accusative case. Thus, invidet mihi 'he envies me,' invidetur mihi 'I am envied.' But in Greek this is not so: οὐκ ἀμελεῖ τῶν νοσούντων he does not neglect the sick, οἱ ἡμελημένοι ἄνθρωποι ἀπέθανον men who were neglected died; κατεγέλασας τοῦ Κλέωνος you laughed at Cleon, κατεγελάσθης ὑπὸ Κλέωνος you were laughed at by Cleon; πιστεύετε τοῖς

πλουσίοις you believe the rich, *πένης λέγων τάλληθές οὐ πιστεύεται* a poor man when he speaks the truth is not believed; *ἔπεβούλευσαν τῷ δήμῳ* they plotted against the democracy, *ὁ δῆμος ἔπεβουλεύθη ὑπ' αὐτῶν* the democracy was plotted against by them.

201 Even such verbs as are followed by an accusative of their direct object and a dative of their indirect, such as *ἐπιτρέπειν τί τινι* 'to entrust a thing to a person,' and *ἐπιτάττειν τί τινι* 'to enjoin a thing upon a person,' retain when turned passively their object accusative while the object dative becomes subject nominative; *ἔπέτρεψα ἰατρῷ τὸν νοσοῦντα* I entrusted the sick man to a physician, *ἰατρὸς ἐπετράπη τὸν νοσοῦντα* a physician was entrusted with the sick man; *τοῖς Βοιωτοῖς ἵππων προσέταξαν* they enjoined the Boeotians to supply cavalry, *οἱ Βοιωτοὶ ἵππων προσετάχθησαν* the Boeotians were ordered to supply cavalry.

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

CHAPTER VI.—THE TENSES OF THE VERB

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

MEANING OF THE TENSES OF THE INDICATIVE MOOD

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

205 But with most of the tenses this is not all that they denote. It is all that is denoted by the future and the aorist. These tenses express no more

in regard to an action than the bare idea of time past and time future: *ἔλυσεν* he loosed, *λύσει* he will loose. It is *not* all that is denoted by the present, the imperfect, the perfect, the pluperfect, and the future perfect. These tenses all convey a further notion than the bare notion of time. They describe an action at some point in its development. Thus *λύω* implies that the action described by the verb is in progress, and *ἔλουν* that it was in progress; while *λέλυκα*, *ἔλελύκη*, and *λελυκῶς ἔσομαι* represent the action as already passed into a state or condition in present, past, or future time. We can bring out more or less these meanings in English by unidiomatic periphrases such as, I am loosing, *λύω*; I was loosing *ἔλουν*; I have done loosing, *λέλυκα*; I had done loosing, *ἔλελύκη*; I shall have done loosing, *λελυκῶς ἔσομαι*; but the English verb really presents the notion of time from a different point of view¹ altogether.

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

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

speaking generally, the facts are as they are represented in the accompanying table.

PRESENT	PAST	FUTURE
EXPRESSING THE PURE VERBAL NOTION		
	<i>arist</i>	<i>future</i>
	ἀπέθανεν ἔλυσεν	ἀποθανεῖται λύσει
EXPRESSING MORE THAN THE PURE VERBAL NOTION		
A the action is represented in its duration		
<i>present</i>	<i>imperfect</i>	
ἀποθνήσκει λύει	ἀπέθνησκεν ἔλυεν	
B the action is represented in its results		
<i>perfect</i>	<i>pluperfect</i>	<i>future perfect</i>
τέθνηκεν λέλυκεν	ἔτεθνήκειν ἔλελύκειν	τεθνήξει λελυκὼς ἔσται

The future and the arist

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

The arist indicative denotes no more than that something or another once happened at some moment in the past: ἀπέθανεν he died; ἔλυσεν he loosed;

ἐβασίλευσεν he reigned. Now and then the Greek aorist indicative must be translated by the English synthetic past with 'have.' This especially happens with certain adverbs of time, namely, ἤδη already; πολλάκις often; οὔποτε never; οὔπω not yet; οὐδέπω not even yet; οὐδεπώποτε never yet; πολλάκις ἐθαύμασα I have often wondered; οὔπω εἶδον I have not yet seen.

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

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

We may also regard perhaps as periphrases of the aorist such expressions as ἐγένετο βασιλεύς he became king.

Tenses formed from the present stem

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

Two modifications of this simple sense are possible.

- 1) an action going on may be regarded as an effort that perhaps will not succeed. Thus we have the present *πείθω* with the meaning 'I try to persuade,' *ἔπειθον* 'I tried to persuade': *πέιθει ἐμὲ ἀδικῆσαι* he urges me to do wrong; *ἕκαστος ἔπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν* everybody urged him to undertake the command.
- 2) an action going on may be regarded as for the time being completed. Thus, *φεύγω* I am an exile; *ἔφευγον* I was an exile; *νικῶ* I am victorious; *ἐνίκων* I was victorious.

Two instances particularly noteworthy are *ἤκω* I am come, *ἤκον* I was come; and *οἶχομαι* I am gone, *ὠχόμην* I was gone.

211 The present is often used to denote an event in past time, not an action in the present. Because this happens in narrative only, the present so used is spoken of as the historical present. In such cases, it no longer marks an action as going on, but simply as happening once for all. It is graphic or picturesque in so far as it puts a thing before the eyes of the reader: *αἱ δὲ τριάκοντα νῆες ἀφικνοῦνται εἰς τὰ ἐπὶ Θράκης καὶ καταλαμβάνουσι Ποτείδειαν* but the thirty ships come to the quarter of Thrace and

surprise Potidaea; οἱ Ἀθηναῖοι τοὺς πρώτους φύλακας οἷς ἐπέδραμον εὐθὺς διαφθείρουσι the Athenians at once kill the first sentinels whom they ran up against.

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

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

Tenses formed from the perfect stem

213 The perfect, the pluperfect, and the future perfect denote that such and such an action is so completed that its results are apparent: τέθνηκεν he is dead; ἐτεθνήκειν he was dead; τεθνήξει he shall have passed away. Τέθνηκεν, ἐτεθνήκειν, and τεθνήξει

all alike represent the process of τὸ ἀποθνήσκειν as ended in the past, but τέθνηκεν represents the results as being apparent in the present, ἔτεθνήκειν as having been apparent in the past, and τεθνήξει as about to be apparent in the future.

214 This peculiarity of meaning explains why so many perfects in Greek must be rendered by the English present—τέθνηκεν he is dead; ἔστηκεν he stands; κέκραγεν he shouts; κέχηνεν he yawns; σέσηρεν it grins; σεσίγηκεν he is silent.¹ Indeed, not a few of such verbs have no present.

MEANING OF THE TENSES OF THE SUBJUNCTIVE, THE OPTATIVE, THE IMPERATIVE, AND THE INFINITIVE MOODS

215 We saw above that all the tenses of the indicative mark the notion of time, but that some of them, and in certain cases all of them, mark more than this, namely at what point in its development the verbal action is to be presented to us, whether at its beginning, in its duration, or in its results in present, future, or past time. Now the other moods (excepting the participle) just so far differ from the indicative, that it is this second or subsidiary notion alone which they mark, and not true time at all. Not one of the tenses of any mood save the indicative can *in itself* indicate whether the action which it denotes took place in present, past, or future time.² Thus

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

² As it happens there are no moods of the future in use except those which are, as will be shown, exceptions to this general statement.

ἀποθανεῖν means 'to die' the verbal notion pure and simple; *βασιλεῦσαι* 'to begin to reign'; *ἀποθνήσκειν* 'to be on one's deathbed'; *βασιλεύειν* 'to govern as a king'; *τεθνηκέναι* 'to be dead'; *λελυκέναι* 'to have done loosing.' But not a hint is given by the tense of any of these infinitives whether the thing they denote took place in the present, the past, or the future.

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

- 1) In indirect discourse the tenses of the optative and of the infinitive do mark past, present, or future time, not indeed absolutely, but with reference to the time of some other verb on which such optative or infinitive is dependent. Thus, in representing in Greek the English sentence 'he said that the woman was dying,' whether we say *ἔλεξεν ὅτι ἡ γυνὴ ἀποθνήσκει* or *ἔλεξε τὴν γυναῖκα ἀποθνήσκειν*, the optative *ἀποθνήσκει* and the infinitive *ἀποθνήσκειν* alike mark present time, but only in reference to the time at which the statement *ἡ γυνὴ ἀποθνήσκει* was actually made by the subject of *ἔλεξε*. Similarly, with the same limitation, we find the aorist optative or infinitive marking past time in *ἔλεξεν ὅτι ἡ γυνὴ ἀποθάνοι* and *ἔλεξε τὴν γυναῖκα ἀποθανεῖν* 'he said that the woman died,' and the future optative and infinitive marking future time in *ἔλεξεν ὅτι ἡ γυνὴ ἀποθάνοιτο* and *ἔλεξε τὴν γυναῖκα ἀποθανεῖσθαι* 'he said that the woman would die.'

- 2) The aorist infinitive with its subject in the accusative and preceded by the neuter article has a past sense (precisely that of the aorist indicative) when the intention is to represent the action as a fact the occurrence of which is affirmed, and not as a mere conception of the mind: τὸ μηδεμίαν τῶν πόλεων ἀλλῶναι πολι-
 ορκία μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους
 πεισθέντας τοὺς Φωκίας ταῦτα παθεῖν that
 not even one of the towns was taken by siege
 is the strongest proof that the Phocians so
 suffered because they were talked over by
 these men.

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

MEANING OF THE TENSES OF THE PARTICIPLE

218 Unlike the tenses of the subjunctive, optative, imperative, and infinitive, the tenses of the participle really mark time. According as a participle, in grammatical agreement with the subject of a proposition, is

present, future, or aorist, it expresses that the action denoted by it, is simultaneous with, anterior to, or posterior to the time of the main proposition, whatever that time may be. Any one of the forms λύων, λύσων, or λύσας may be used in speaking of a situation which, to speak *absolutely*, is past, present, or future, according as the principal verb is past, present, or future; but, on the other hand, according as the participle is past, present, or future, it completely changes the *relation* of time which exists between the action represented by it and the action represented by the principal clause. Thus λύων τὸν ἵππον τύπτει, τυπτήσκει, πληγὰς ἐνέβαλεν *in* loosing the horse, he strikes, will strike, struck it; λύσας τὸν ἵππον τύπτει, τυπτήσκει, πληγὰς ἐνέβαλεν *on* loosing the horse, he strikes, will strike, struck it; λύσων τὸν ἵππον τύπτει, τυπτήσκει, πληγὰς ἐνέβαλεν *before* loosing the horse, he strikes, will strike, struck it.

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

220 The use of the aorist participle to denote an action anterior to that of the principal verb is a sense acquired by it, and cannot be explained as other than a convention sanctioned by its utility. Still, there are no exceptions of any sort to this convention, such exceptions as are commonly recorded being no exceptions. Thus, in εὖ γ' ἐποίησας ἀναμνήσας 'you did well to remind me'; τότε μοι χάρισαι ἀποκρινάμενος

'do me the favour of answering' the aorist participle undoubtedly has its ordinary conventional sense. A person cannot be said to have done well until the action is over which admits of praise, nor can a person be said to have done a favour until the action regarded as a favour is past.

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

CHAPTER VII.—THE MOODS OF THE VERB IN INDEPENDENT PROPOSITIONS

222 Independent propositions fall naturally into two classes :—

- 1) affirmative propositions (negated by *οὐ*).
- 2) expressions of a wish (negated by *μή*).

AFFIRMATIVE PROPOSITIONS

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

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

224 The optative with *ἄν* as forming part of a conditional sentence, though properly belonging here, had better be reserved until it may be explained

together with its protasis when we come to discuss conditional sentences as such.

There is one use, however, of the optative with *ἄν* which may be conveniently discussed here. The optative of the present or aorist tense may be employed without any definite condition either expressed or implied, simply to give a less absolute tone to any affirmation relating to the present or the future: *ἡδέως ἄν ἔγωγ' ἐροίμην Λεπτίνην· τίς αὐτῇ ἢ ἀπέλειά ἐστιν*; I should like to ask Leptines What is this exemption from taxes? *οὐκ ἄν λέγοις ὅτι μαίνεται* you would not say that he is mad; *βουλοίμην ἄν τοῦτο οὕτως γενέσθαι* I should like this to fall out so.

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

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

EXPRESSIONS OF A WISH

226 A man may express his wish or intention to

do a thing either by himself or in concert with others. For this purpose the present or aorist subjunctive is used, in the one case in the first person singular, in the other in the first person plural. As a rule the first person singular is introduced by *φέρε* or *φέρε δή*: *φέρε νυν, ἐγὼ τῶν ἔνδοθεν καλέσω τινά* come now, let me summon somebody from the house; *φέρε δή, τὰς μαρτυρίας ὑμῖν ἀναγνώ* come let me read the evidence to you. With the plural we have very often *ἄγε νυν* or *ἄγε δή*: *ἄγε νυν ἴωμεν* come now, let us go; *ἄγε δή σκοπῶμεν* come let us see; *μὴ μέλλωμεν* let us not loiter.

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

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

229 A command is expressed by the imperative (*ποιεῖ ποιεῖτω ποιεῖτε ποιοῦντων* or *ποιήσον ποιησάτω ποιήσατε ποιησάντων*), a prohibition by the imperative

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

230 When some one expresses a wish, the form which it takes in Greek depends upon whether it refers to a future object, and may therefore be realized, or to a present or past object which can no longer be realized. In the former case the present or aorist optative¹ is employed either alone or preceded by *εἴθε* or *εἰ γάρ*. In this case also the present refers to a continued or repeated action or state, the aorist to a momentary or single act: *πόλλ' ἀγαθὰ γένοιτό σοι* many blessings befall you; *οὕτω νικήσαιμι τ' ἐγὼ καὶ νομιζοίμην σοφός* so may I win (this once) and be (for ever) reputed a wise man; *εἴθ' ἀναλωθείη τὰργύριον* how I wish the money were spent; *μήθ' οἱ Θεβαῖοί ποτε παύσαιντο τοὺς ἑαυτοὺς ἀγαθὸν τι ποιοῦντας ἀτιμάζοντες μήθ' ὑμεῖς τοὺς εὐεργέτας τιμῶντες* may neither the Thebans ever stop dishonouring those who

¹ The name 'modus optativus' is a translation of the Greek *ἔγκλισις εὐκτική* or *τὸ εὐκτικόν* the mood concerned with prayers.

do them a service nor you honouring your benefactors ;
εἰ γὰρ ἔλθοι oh that he would come.

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

232 There is an alternative mode of expressing a wish of this kind—that cannot be realized—namely by *ἄφελον*, *ἄφελος*, *ἄφελεν* etc., *μὴ ἄφελον*, *ἄφελος* etc. followed by the present infinitive if the wish is concerned with the present ; by the aorist infinitive, if with the past. This form may also be introduced by *εἴθε* or *εἰ γάρ* : *εἴθ' ἄφελος ζῆν* or *ἄφελος ζῆν* would that you were alive (now) ; *εἴθ' ἄφελος ἀποθανεῖν* or *ἄφελος ἀποθανεῖν* would that you had died (then) ; *μὴ ἄφελος ἀποθανεῖν* would that you had not died ; *εἰ γὰρ ἄφελον ἀπολέσθαι* would that they had perished.

233 The meaning of course of *εἴθε ζώης*, *εἴθ' ἔξης*, *εἴθ' ἀπέθανες*, and of *εἰ γὰρ ζώης* etc. was originally 'if (only) you were to live,' 'if (only) you were alive,' 'if (only) you had died,' each expression being, as we shall see, the protasis of a conditional sentence with suppressed apodosis. Similarly, *ἄφελον* being second aorist of *ὀφείλειν* 'to owe,' an expression like *ἄφελος ζῆν* originally signified 'you ought to be alive (now).'

CHAPTER VIII.—THE MOODS OF THE VERB IN DEPENDENT PROPOSITIONS

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

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

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

¹ An alternative for ὅτι is ὡς. It is far less often used, and has a slightly different meaning. Originally the relative adverb 'how,' it retained much of this force in its new function: *εἶπέ μοι ὡς ἔγραψεν* he told me how he wrote.

come; *ἀνέκραγεν ὅτι οἱ πολέμοι προσέρχονται* he cried aloud that the enemy were approaching.

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

237 But in the latter case, that is, if the principal verb is a past tense, or its equivalent the historical present, there is an alternative form for the *ὅτι* clause. The indicative¹ may be replaced by the optative of the same tense² as that indicative: *εἶπεν ὅτι γράφοι* he said that he was writing; *εἶπεν ὅτι γράφειεν* he

¹ But no other mood if in the corresponding independent proposition such were required.

² Except that the present optative is used as the optative also of the imperfect, and the perfect optative as the optative also of the pluperfect: *εἶπεν ὅτι γράφοι* he said that he was writing (at the time) *that is* he said *ἔγραφον*.

said that he wrote. The two constructions may even be combined in the same sentence: *οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη* these men said that Cyrus indeed was dead, but that Ariaeus being escaped was at the halting place.

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

239 Further, the large class of verbs which serve as sort of informal passives to verbs of saying and have the general notion of 'to be told' are so construed. Some of the more common members of this class are:—*ἀκούειν* to hear, *αἰσθάνεσθαι* to perceive, *πυνθάνεσθαι* to learn, *μανθάνειν* to learn, *γινώσκειν* to get to know: *ἤκουσεν ὅτι ἡ μήτηρ τέθνηκεν* or *τεθνηκόη* he heard that his mother was dead; *ἐπύθετο ὅτι οἱ Λακεδαιμόνιοι μέλλουσιν* or *μέλλοιεν εἰς τὴν χώραν εἰσβαλεῖν* he was informed that the Lacedaemonians meant to invade the country.

240 In many of their uses even verbs of knowing may also be regarded as informal passives of verbs of saying. At least they can often be best translated by 'to be told.' They also follow the analogy of verbs of saying: *ἤδεν οὐδείς ὅποι στρατεύουσιν* or *στρα-*

τεύοιεν nobody had been told where they were marching to; *οὐκ ἠπίσταντο ὅτι οἱ πολῖται ἐνδώσουσιν* or *ἐνδώσοιεν* they did not know that their countrymen would yield; *ἦσαν ὅτι εἰσπλέουσιν* or *εἰσπλέοιεν οἱ πολέμιοι εἰς τὸν λιμένα* they had been told that the enemy were sailing into the harbour; *ἔμαθεν ὅτι μεμάχηνται* or *μεμαχημένοι εἶεν* he was told that they had fought.

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

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

243 Just as *φάναι* and *φάσκειν* are exceptions to the normal use of verbs of saying, so *οἶεσθαι* is an

exception to that of verbs of thinking. It cannot have any other construction than the accusative and infinitive. Most of the other verbs partly follow its analogy and have very often an alternative construction with the infinitive.

244 Verbs of knowing are inclined in Greek idiom to take for their own object what by English idiom is the subject of the dependent proposition. In the English New Testament we once or twice get a literal translation of such a construction, as for instance 'I know thee who thou art'; but English idiom does not really sanction such a rendering. This mode of expression is, however, very common in Greek: *Κῦρος ἤδει τὸν βασιλέα ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος* Cyrus knew that the king kept the middle of the Persian army; *πὼς οἶσθα Φιλοκτῆμον ὅτι οὔτε διέθετο οὔτε ὑὸν Χαιρέστρατον ἐποιήσατο;* how do you know that Philoctemon neither made a will nor adopted Chaerestratus as his son? *καὶ γὰρ ἐμὲ οὐκ ἠγνόησαν ὅτι ἦν ἐξ ἐκείνης αὐτῷ γεγυνώς* for they were not ignorant that I was his son by her.

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

245 Poetical usage sanctions the substitution of *οὔνεκα* and *ὀθούνεκα* for *ὅτι*, and of *ὅπως* for *ὡς* in the constructions just described: *ἴσθι τοῦτο*

πρῶτον οὖνεκα Ἑλληνῆς ἐσμεν
 first be assured of this, that
 we are Greeks; οἶδ' ὁθούνεχ'
 ἴξεται I know that he will
 come; ἐγὼ δ' ἐρῶ σοι δεινὸν
 οὐδὲν οὐθ' ὅπως φυχὰς πα-
 τρώας ἐξελέλασαι χθονός but
 I will tell thee nothing painful
 nor how thou art driven forth
 from thy land.

B. DEPENDENT INTERROGATIVE PROPOSITIONS

246 Dependent interrogative propositions, if they are simple, are introduced by indirect interrogative pronouns or adverbs such as ὅστις, ὅποιος, ὅπόσος, ὅπου, ὅποι or by interrogative particles such as εἰ; if they are double, by εἰ followed by ἢ, by πότερον followed by ἢ, or by εἴτε followed by εἴτε.

247 All such propositions may retain the moods of direct interrogative propositions: τίς ἐστίν; who is it? ἐρωτᾷ οἷ ἤρετο ὅστις ἐστίν he asks who it is οἷ he asked who it was; πόθεν ἦλθον; where did they come from? ἐρωτᾷ οἷ ἤρετο ὅπόθεν ἦλθον he asks οἷ he asked where they came from. ποῖ τράπωμαι; where am I to turn to? οὐκ αἶδεν οἷ οὐκ ἤδειν ὅποι τράπηται he does not οἷ he did not know where to turn to. πότερον ἐγὼ εἶμι ἢ σύ; whether shall I go or you? ἤρετο πότερον αὐτὸς εἶσιν ἢ σύ he asked whether he himself or you should go.

248 If the principal verb is in the past or if it is the historical present, there is an alternative form for

indirect propositions of this sort. They may have their verb in the optative, if the tense is not changed: ἤρετο ὅστις εἶη he asked who he was; οὐκ ᾔδειν ὅποι τράποιτο he did not know where to turn to; ἤρετο πότερον αὐτὸς ἴοι ἢ σύ he asked whether he himself or you should go.

249 The negative in indirect interrogative propositions is the same as in the corresponding direct propositions. In questions which would be introduced by μή, ἄρα μή, or μὴν if put directly, μή is retained in the indirect form. So the deliberative subjunctive or its equivalent optative have μή. In all other cases we have οὐ: ἤρετο εἰ οὐκ ἀσχυνεται, or ἀσχύνοιτο he asked if he was not ashamed; ἐρωτῶσι πότερον δέδρακεν ἢ οὐ they ask whether he has done it or not; σκόπει εἰ ἔτι οὕτως ἔχει ἢ οὐ consider whether it is so still or no; οὐκ ᾔσαν πότερον παρευθῶσιν ἢ μή they did not know whether they were to march or no.

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

251 From interrogative sentences we must very carefully distinguish such as are introduced by the relatives ὅς, οἷος, ὅσος, ὡς, and the like: ὁρῶ οἷοί εἰσιν I see *the manner of men that* they are; τὴν ἐπιχείρησιν ᾗ τρόπῳ διανοῦμαι ποιῆσθαι διδάξω I will explain *the manner in which* I intend to make the attempt.

- 252 In poetry we may have ἦ . . . ἦ for *πότερον* . . . ἦ:
ἔλοῦ γὰρ ἦ πόνων τὰ λοιπά
σοι φράσω σαφηνῶς ἦ τὸν
ἐκλύσουτ' ἐμέ for choose
 whether I must tell thee truly
 the rest of thy toils or the
 name of him who will deliver
 me.

C. CAUSAL PROPOSITIONS

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

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

D. CONSECUTIVE PROPOSITIONS

255 Consecutive propositions are such as are introduced by *ὥστε* so that. There are two constructions of *ὥστε*. When it may be translated by the English 'and so' (*καὶ ὥς*), the form of the proposition is the same as if it were independent: *οὐχ ἦκεν ὁ Τισσαφέρνης, ὥσθ' οἱ Ἕλληνες ἐφρόντιζον* Tissaphernes had not come, and so the Greeks continued anxious; *οὔτοι δὲ πολῖται γιγνόμενοι μείζω ἔτι ἐποίησαν πλήθει ἀνθρώπων τὴν πόλιν, ὥστε καὶ εἰς Ἴωνίαν ὕστερον ὡς οὐχ ἰκανῆς οὔσης τῆς Ἀττικῆς ἀποικίας ἐξέπεμψαν* but these men becoming citizens of Athens made the city still larger in population, and so they afterwards sent out colonies even to Ionia, as Attica, they thought, was not big enough for them. This may be the case even when a *οὕτω, τοιούτος*, or the like precedes: *οὕτω σκαιὸς εἶ ὥστ' οὐ δύνασαι λογίσασθαι* you are so stupid that you cannot make out etc.; *οἱ δ' εἰς τοσοῦτον ὑβρεως ἦλθον ὥστ' ἔπεισαν ὑμᾶς ἐλαύνειν αὐτὸν ἐξ Ἑλλάδος* they came to be so lost to reason that they persuaded you to drive him out of Greece. But in many even of such sentences we may still translate 'you are stupid as I say, and so you cannot make out,' 'they came to be as much lost to reason as I tell you, and so they persuaded you to drive him out of Greece.'

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

¹ The *οὐ*, however, is preserved when the infinitive is due only to the sentence being in indirect discourse. Thus *γραμματῶν ἀπειροὶ εἰσιν ὥστε οὐκ ἴσασιν* 'they are ignorant of letters and so do not know,' becomes *τούτους φάσκει ἀπείρους εἶναι γραμμῶν ὥστε οὐκ εἰδέναι* in indirect discourse.

construction with the infinitive is the normal one when the consequence is represented as a result of the activity denoted by the verb of the principal proposition or as a possibility arising from that activity: *πάντα ποιούσιν ὥστε δίκην μὴ δίδοναι* they do all they can to escape punishment; *οἱ ἀκουτισταὶ βραχύτερα ἠκόντιζον ἢ ὥστε ἐξικνεῖσθαι τῶν σφενδονητῶν* the javelin-men threw the javelins too short a distance to hit the slingers; *τοιαῦτα ἔπασχεν ὥσθ' ἡμᾶς μηδεμίαν ἡμέραν ἀδακρύτους διαγαγεῖν* he used to suffer so much that we did not get through even one day without weeping.

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

258 From the use of *ὥστε* and the infinitive to mark the outcome of an action, it acquires the sense of 'on condition that': *πολλὰ ἂν χρήματα ἔδωκεν ὥστ' ἔχειν τὸν ἀγρὸν* he would have given much money so as to keep the farm *that is* on condition that he kept the farm; *ἐξὸν τοῖς ἡμετέροις προγόνοις τῶν λοιπῶν Ἑλλήνων ἄρχειν ὥστε αὐτοὺς ὑπακούειν βασιλεῖ οὐκ ἠνέσχοντο τὸν λόγον τοῦτον* when our ancestors might have ruled over the rest of the Greeks on condition that they themselves obeyed

the king, they did not brook this proposal. A common equivalent of *ὥστε* in this sense is *ἐφ' ᾧ* or *ἐφ' ᾧτε* especially if *ἐπὶ τούτῳ* 'on this condition' precedes: *ἀφίεμέν σε ἐπὶ τούτῳ ἐφ' ᾧτε μηκέτι φιλοσοφεῖν* we let you go on these terms, that you act the philosopher no more. But *ἐφ' ᾧ* or *ἐφ' ᾧτε* may be construed with the future indicative—a thing which from the nature of the case is impossible with *ὥστε* in this use: *σπονδὰς ἐποιήσαντο ἐφ' ᾧτε κοινοῦνται τοὺς ἄνδρας* they made a truce on condition that they should get the men.

- 259 The use of *ὥς* for *ὥστε* with the infinitive in the construction described in 256 is mainly poetical.

E. FINAL PROPOSITIONS

260 Propositions are called final when they express an end (*finis*) or a purpose. Such dependent propositions are introduced by *ἵνα* in order that; *ὅπως* that so; *ὥς* so that; *ἵνα μὴ* in order that . . . not; *ὅπως μὴ* that so . . . not; *ὥς μὴ* so that . . . not.

261 The mood of final propositions is the subjunctive of the present or the aorist: *τοὺς φίλους εὖ ποίει ἵνα αὐτὸς εὖ πράττης* serve your friends in order that you may yourself prosper; *ἐπίτηδές σε οὐκ ἤγειρον ἵνα ὥς ἤδιστα διάγῃς* I intentionally did not awake you in order that you might pass the time as pleasantly as might be; *Ἄριστεύς ἀποτειχθείσης Ποτειδαίας ξυμβούλευε πλὴν πεντακοσίων τοῖς ἄλλοις ἐκπλεῦσαι ὅπως ἐπὶ πλεόν ὁ σίτος ἀντίσχη*

when Potidaea was blockaded Aristeus recommended sailing out with all but five hundred that so the grain might hold out for longer.

262 When the verb of the principal proposition is a past tense, or its equivalent the historical present, the optative present or aorist may be substituted for the subjunctive: *Κῦρος φίλων ᾔετο δεῖσθαι ὡς συνέργους ἔχει* Cyrus thought that he required friends (so) that he might have helpmates; *ἐπρεσβεύοντο ἐγκλήματα ποιούμενοι ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν* in their negotiations they brought charges that so they might have as good an excuse for war as could be got.

263 After imperatives and the equivalents of the imperative we find *ὡς* and *ὅπως* normally replaced by *ὡς ἂν* and *ὅπως ἂν*: *σοὶ δ' ὡς ἂν εἰδῆς ὅσα παρ' ἡμῶν ἦν μένης γενήσεται ἀγαθὰ, πρόσεχε τὸν νοῦν* but give heed that you may know all the good things that will befall you if you stay with us; *ἄξις ἡμᾶς ὅπως ἂν εἰδῶμεν* you will take us that so we may know it.

264 After an optative expressing a wish, *ἵνα*, *ὡς*, or *ὅπως* is followed by an optative—an example of the ordinary attraction in such cases: *εἴθε ἦκοις ἵνα γινώγῃς* would that you were come that you might understand!

265 It is quite common in poetry to find *μή* standing alone in the sense of 'that . . . not': *ἐγὼ δ' ἄπειμι μὴ κατοπτειθῶ παρών* but I shall go away that I be not desecrated here.

There are also a few instances in early Attic writers like Thucydides and in the cosmopolitan Xenophon.

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

266 Verbs signifying 'to strive,' 'to take care,' and the like have their sense completed by ὅπως or ὅπως¹ μὴ followed by the future indicative. Some of the most common of these verbs are ἐπιμελεῖσθαι to take care; σκοπεῖν to watch; φροντίζειν to take thought; πράττειν to exert oneself; εὐλαβεῖσθαι to show caution; παρασκευάζειν to effect.

267 When a verb of this class is the principal verb of a sentence, the verb of the dependent proposition is the future indicative:² φρόντιζ' ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις take thought to do nothing unworthy of this honour; ἔπραττον ὅπως τις βοήθεια ἦξει they exerted themselves to get help *literally* that some aid should come; σκόπει ὅπως μὴ ἕξαρνος ἔσει ἀ νῦν λέγεις see that you do not deny what you now say.

268 When the verb of the principal proposition is a past tense, or its equivalent the historical present, the future optative³ may take the place of the future indicative: ἐπεμελεῖτο ὅπως μὴ ἄσιτοί ποτε ἔσαιντο he was careful that they never were without food.

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

² Occasionally the subjunctive is used.

³ Occasionally the subjunctive or optative present or aorist is used.

269 We may use *ὅπως* or *ὅπως μὴ* and the future indicative, even without any principal proposition expressed, to convey an emphatic warning or exhortation: *ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας* oh indeed show yourselves men worthy of your freedom; *ὅπως τοίνυν περὶ τοῦ πολέμου μηδὲν ἐρεῖς* now pray say nothing about the war.

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

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

271 When the fear is for the future the construction of the dependent proposition is that of final propositions: *δεδίασι μὴ οἱ πολέμοι ἐπεκπλεύσωσιν* they fear lest the enemy sail out against them; *ἐδέδισαν μὴ οἱ πολέμοι ἐπεκπλεύσωσιν* or *ἐπεκπλεύσειαν* they feared lest the enemy should sail out against them; *οὐδεὶς κίνδυνος ἐδόκει εἶναι μὴ τις ἐπίσπῃται* or *ἐπίσποιτο* there seemed to be no risk of any one pursuing them.

The future indicative, however, is also found, when the idea of futurity is to be emphasized: *ὄρᾶν χρὴ μὴ οὐδ' ἔξομεν μεθ' ὅτου τῶν βαρβάρων κρατήσομεν* we

must beware lest (when the time comes) we have not even the wherewithal to master the enemy.

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

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

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

H. CONDITIONAL PROPOSITIONS

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

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

277 The negative adverb of the apodosis or affirmation is *οὐ*, of the protasis or premiss, *μή*.

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

will (always) be permitted; if any one should (ever) wish to go, he would (always) be permitted.

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

Present and past conditions

1. *Concerned with particular suppositions*

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

281 When it is implied that the condition is not or was not fulfilled the past tenses of the indicative are used in both protasis and apodosis. The imperfect then refers to present time or to an action going on or done more than once in past time, the aorist to an action taking place in past time: *ταῦτ' οὐκ ἂν ἐδύνατο ποιεῖν εἰ μὴ διαίτη μετρία ἐχρῶντο* this they would not be able to do (but they are able), unless they led an abstemious life; *οὐκ ἂν νήσων ἐκράτει ὁ Ἀγαμέμνων εἰ μὴ τι καὶ ναυτικὸν εἶχεν* Agamemnon would not have held rule over islands (as he did), if he had not had some navy; *καὶ ἴσως ἂν ἀπωλόμην εἰ ἐπέχειρσα τὰ πολιτικά* and perhaps I would have been ruined if I had tried politics (as I have not).

282 Certain verbs, mostly impersonal, implying necessity, propriety, obligation, and the like are employed in the apodosis of this form without *άν*. Some of the commoner words so used are *έδει*, *χρήν*, *προσήκεν*, *έξήν*, *οίόν τ' ήν*, and verbals in *-τέον* with *ήν*: *εί ήσαν άνδρες ώσπερ φασιν αγαθοί, φανερωτέραν έξήν αύτοις τήν άρετήν δεικύναι* if they were the honest men that they say they are (but they are not), they would have a chance of displaying their honesty more plainly; *χρήν δέ σέ, έπερ ήσθα χρηστός, μηυτήν γενέσθαι* if you had been honest, you ought to have laid an information (but you did not).

2. Concerned with general suppositions

283 The apodosis expresses a customary or repeated action or a general truth, and the protasis refers in a general way to any one of a class of acts. The apodosis has the present or imperfect indicative or an equivalent form implying repetition, the protasis has *έάν* with the subjunctive after present tenses, *εί* with the optative after past tenses: *γελά δ' ό μώρος κάν τι μη γελοίου ή* but the fool laughs even if a thing is not meet for laughter; *άπας λόγος εάν άπη τά πράγματα μάταιόν τι φαίνεται και κενόν* all speech, if deeds are wanting, seems an unprofitable and empty thing; *ούκ έπινεν εί μη δειφή* he did not drink unless he was thirsty; *εί τις άντείποι εύθός έτεθνήκει* if any one refused, he was at once put to death.

Future conditions

284 In the case of future conditions the same

forms of expression serve alike for particular and for general suppositions. The difference is only one of meaning.

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

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

286 When a supposed future case is stated in a less distinct and vivid form, the apodosis has the optative with *ἄν*, and the protasis *εἰ* with the optative: *εἰ θησαυρῶ τις ἐντύχοι, πλουσιώτερος ἂν εἶη, οἰκονομικώτερος δ' οὐ* if a man were to find a treasure, he would be richer, but not more thrifty; *εἰ βούλοιο ἰατρὸς γενέσθαι, τί ἂν ποιήης*; if you wished to be a physician, what would you do?

287 In the protasis of conditional propositions such as those described in 283 and 285, it is not

altogether a matter of indifference whether *ἐάν* is followed by the present subjunctive or the aorist subjunctive. It is true that we do not express the difference in idiomatic English, but we may do so in unidiomatic. Thus, *ἐάν ποιῆς ταῦτα, μῶρος ἔσει* if you-go-on-doing this, you will be unwise; *ἐάν πράξης τοῦτο, δίκην δώσεις* if you-shall-have-done this, you will be punished. The same distinction will be observed in the corresponding dependent propositions with *ἄν*, soon to be described.

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

289 When a *καί*, *οὐδέ*, or *μηδέ* immediately precedes the *εἰ* or *ἐάν* in a dependent conditional proposition, it is often spoken of as a concessive proposition, as in one example given in 283 *γελάδ' ὁ μῶρος κἄν τι μὴ γελοῖον ἦ*. So, *μὴ θορυβήσητε μηδ' ἐὰν δόξω τι ὑμῖν μέγα λέγειν* do not interrupt even if you think I say something dreadful.

I. RELATIVE AND TEMPORAL PROPOSITIONS

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

291 Relative propositions indicating the cause of an action have also the same form as if they were independent: πῶς οὖν εὐορκα ἀντομωμοκῶς ἔσται ὃς οὐκ ἤθελῆσε σαφῶς πυθέσθαι; how indeed shall he be regarded-as-having-made-affidavit without-perjury, when he did not care to get accurate information? θαυμαστὸν ποιεῖς ὅστις ἡμῖν οὐδὲν δίδως you act strangely in giving us nothing.

292 Relative propositions indicating the consequence of an action have also the same form as if they were independent. They are negated by οὐ if the principal proposition is negative or interrogative, and either by οὐ or μὴ if the principal proposition is affirmative. In the latter case, μὴ appears to be used, when the notion of purpose is to be imparted to the dependent proposition: τίς οὕτως μαίνεται ὅστις οὐ βούλεται σοι φίλος εἶναι; who is so insane as not to wish to be your friend? οὐκ ἔστιν οὔτε ζωγράφος, οὔτ' ἀνδριαντοποιὸς ὅστις τοιοῦτον ἂν κάλλος πλάσειεν οἶον ἢ ἀλήθεια ἔχει there is neither painter nor statuary who could mould a beauty such as truth is mistress of; βουληθεὶς τοιοῦτον μνημεῖον καταλιπεῖν ὃ μὴ τῆς ἀνθρωπίνης φύσεως ἐστίν desiring to leave behind

him a memorial of a sort that is beyond human nature.

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

293 Relative propositions that mark purpose always have their verb in the future indicative, and are always negated by μή: ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι οἱ τοὺς πατέρας νόμους συγγράψουσιν καθ' οὓς πολιτεύουσιν the people decreed to choose thirty men to codify the ancient laws by which they should be governed; οὐ γὰρ ἔστι μοι χρήματα ὅπόθεν ἐκτίσω for I have no money to pay the fine with; παῖδές μοι οὐκέτι εἰσὶν οἳ με θεραπεύουσιν I have no longer children to look after me.

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

Present and past relative conditions

1. Concerned with particular suppositions

295 When nothing is implied as to the fulfilment of the condition: ὅ τι βούλεται δώσω I will give him whatever he now wishes; οὓς μὴ ἠύρισκον κενοτάφιον αὐτοῖς ἐποίησαν they made a cenotaph for any of them whom they did not find (= εἴ τις μὴ ἠύρισκον).

296 When it is implied that the condition is not or was not fulfilled: οὐ γὰρ ἂν ἐπεχειροῦμεν πράττειν ἢ μὴ ἠπιστάμεθα for we would not undertake (as we now do) to do things which we do not understand; ἢ μὴ ἐβουλήθη δοῦναι, οὐκ ἂν ἔδωκεν he would not have given what he had not wished to give.

2. *Concerned with general suppositions*

297 Present and past suppositions are seen in: *συμμαχεῖν τούτοις ἐθέλουσιν ἅπαντες οὓς ἂν ὀρώσι παρεσκευασμένους* all-and-sundry wish to be allied with those whom they see prepared; *οὓς μὲν ἴδοι εὐτάκτως ἰόντας, προσελαύνων αὐτοῖς τίνες τε εἶεν ἡρώτα καὶ ἐπεὶ πύθοιτο ἐπήρει* as often as he saw men marching in good order, he would ride up to them and not only ask them who they were but when he was told would commend them; *ἐπειδὴ αἱ θύραι ἀνοιχθεῖεν εἰσῆμεν* when the doors were opened (at any time) we went in; *ἐπορευόμεθα διὰ τῆς χώρας, ἣν μὲν ἐθέλομεν πορθοῦντες, ἣν δ' ἐθέλομεν κατακάοντες* we took our way through the country, devastating it as we chose and burning it as we chose.

Future relative conditions

298 Future conditions of the more vivid or graphic form are seen in: *νέος δ' ἀπόλλυθ' ὄντιν' ἂν φιλή θεός* but all whom God loves die young; *ταῦτ', ἐπειδὴν περὶ τοῦ γένους εἶπω, ἐρῶ* I shall tell this story when I have told the story of my birth; *τίνα οὔσθε αὐτὴν ψυχὴν ἔξειν ὅταν ἐμὲ ἴδῃ τῶν πατρῶων ἀπεστερημένον*; what think you will be her state-of-mind if ever she sees me robbed of my patrimony?

299 Future conditions of the less vivid form are seen in: *ὀκνοίην γὰρ ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δολῆ* for I would shrink from setting foot on any ships which he gave us; *ἄρ' ἂν ἡγοῖο ταῦτα σὰ εἶναι ἃ σοι ἐξείη καὶ ἀποδόσθαι καὶ δοῦναι καὶ θύσαι ὅτφ βούλοιο*

θεῶν ; would you consider these things your own which you were at liberty to sell, and give as presents, and to offer in sacrifice to any god you choose ?

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

K. TEMPORAL PROPOSITIONS

301 In order to avoid giving for the third time the types of conditional propositions, I have anticipated to some extent the usages which properly belong to this section. Several instances of temporal propositions will be found among the examples of conditional relative sentences. The relative adverbs of time are ὅτε (at the time) when; ἡνίκα (at the hour) when; ὁπότε (at times) when; ἐπειδή (after the time) when. Each of these may be combined with ἂν to form

dependent conditional propositions: *ὅταν* (at any time) when; *ἡνίκ' ἂν* (at any hour) when; *ὅποτε* (at any times) when; *ἐπειδάν* (after any time) when. In harmony with their meaning, *ὅποτε* is oftenest used in past general suppositions where *εἰ* would be used in the pure type, and *ὅταν*, *ἡνίκ' ἂν*, *ὅποτε*, and *ἐπειδάν* in future conditions of both kinds where *εἰάν* would be used in the pure type. After *ἐπειδάν*, as was to be expected from its meaning, the aorist and not the present subjunctive is used: *χρῆ ὅταν τιθῆσθε τοὺς νόμους σκοπεῖν, ἐπειδὴν δὲ θῆσθε φυλάττειν* you should think about laws when you make them, but keep them when you have made them.

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

303 In all other cases *ἕως* and *μέχρι οὗ* follow the constructions of conditional relative propositions: *μέχρι δ' οὗ ἂν ἐγὼ ἤκω, αἰ σπονδαὶ μενόντων* but until I am come, let the truce be kept; *ἡδέως ἂν τούτῳ ἔτι διελεγομένη ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν* I should (in that case) gladly have continued still to talk with him until I had given him back the speech of Amphion; *ἃ δ' ἂν ἀσύντακτα ἢ ἀνάγκη ταῦτα αἰεὶ πράγματα παρέχειν ἕως ἂν χῶραν λάβῃ* but when things are in disorder they cannot help always causing trouble until they are put in order; *περιεμένομεν ἐκάστοτε ἕως ἀνοιχθεῖν τὸ*

δεσμωτήριον we used to wait each time until the prison was opened; *ἕως ἂν ταῦτα διαπράξωνται, φυλακὴν κατάλιπε* leave a guard behind until they have got this business over.

304 The construction of *πρὶν* 'until,' 'before' is identical with that of *ἕως* 'until,' if the principal proposition is negative or interrogative: *οὐκ ἤθελε φεύγειν πρὶν ἢ γυνὴ ἔπεισεν* he refused to run away until his wife persuaded him; *ἐχρῆν μὴ πρότερον συμβουλεύειν πρὶν ἡμᾶς ἐδίδαξαν* they ought not to have given advice until they had told us; *ἐγὼ σ' οὐκέτι ἀφήσω πρὶν ἂν μοι ἂ ὑπέσχησαι ἀποδείξῃς* I will not let you go any more until you have explained to me what you have promised; *ποιητῆς οὐ πρότερον οἶός τ' ἐστὶ ποιεῖν πρὶν ἂν ἔνθεος γένηται* a poet is not able to make poems until he has felt the inspiration; *τίς ἂν τοῦτο ποιοίῃ πρὶν ὀργισθεῖν;* who would do this before he was put in a rage? *οὐδαμῶθεν ἀφίεσαν πρὶν παραθεῖεν αὐτοῖς ἄριστον* they used not to let them go from any place until they set lunch before them; *ἔπειθον μὴ ποιεῖσθαι μάχην πρὶν οἱ Θηβαῖοι παραγένοντο* they tried to induce them not to do battle till the Thebans came.

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

305 On the contrary, if the principal proposition is affirmative, the verb following *πρὶν* is in the infinitive: *κατηγορεῖς γὰρ πρὶν μαθεῖν τὸ πρᾶγμα μου* for you accuse me before you have been told the circumstances; *καὶ πρὶν σε κοτύλας ἐκπιεῖν οἶνον δέκα, ὃ Πλούτος ᾧ δέσποιν' ἀνειστήκει βλέπων* and before you had drained ten glasses of wine, Plutus, O

lady, was-up-and-about, his-blindness-gone; *ταῦτ' ἐπιλέλησται πρὶν μαθεῖν* he has forgotten this before he was told it; *ἡμεῖς τοῖνυν Μεσσήνην εἴλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν* now we took Messene before the Persians got the royal power (into their hands).

306 Poetical usage differs little from prose idiom except in the variety of the vocables employed. Thus *ἔστε* and *ἔστ' ἄν* may replace *ἕως* and *ἕως ἄν*. The poets also keep up *ἐπεὶ* = *postquam* when the tendency of prose was to use *ἐπειδή* in this sense and retain *ἐπεὶ* only as causal particle. Of course *ἐπεὶ* in prose is still quite common when its *δή* is only separated from it by *δέ* or a like word: *ἐπεὶ δὲ δή*—but after that—.

CHAPTER IX.—THE NOMINAL FORMS OF THE VERB

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

THE INFINITIVE

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

309 When the subject of the infinitive is other than the subject of the principal proposition, it is in the accusative case as is also any noun supplementing the meaning of the infinitive: *ὁ παῖς οἶεται τὸν διδάσκαλον ὀργίζεσθαι* the boy thinks that his master is angry; *οἱ στρατιῶται ἔλεγον Ξενοφῶντα ἄνδρα ἀγαθὸν γενέσθαι* the soldiers said that Xenophon had behaved as a brave man; *οὐδὲν ἐπράχθη διὰ τὸ ἐκεῖνον μὴ παρεῖναι* nothing was effected seeing that the other man was not there.

310 When the subject of the infinitive is the same as the subject of the principal proposition, the subject is not repeated before the infinitive, and any noun used to supplement the meaning of the verb is put in the case of the principal subject, that is, in the nominative: Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός Alexander used to assert that he was the son of Zeus; ἐκ τοῦ πρότερος λέγειν ὁ διώκων ἰσχύει a plaintiff's strength lies in his speaking before (the defendant); οὐκ ἐπὶ τῷ δούλῳ ἀλλ' ἐπὶ τῷ ὁμοίῳ τοῖς λειπομένοις εἶναι ἐκπέμπονται οἱ ἄποικοι colonists are sent out not for to be the slaves but for to be equals of those whom they leave behind.

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

312 When the noun which is the subject of the infinitive is also the object of the verb of the principal proposition, or is expressed in any other way in the principal proposition, then it is not repeated before the infinitive, but any noun supplementing the meaning of the infinitive is either in the same case as the logical subject of the infinitive or else in the accusative: Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι they begged Cyrus to be as active as he could in their cause; ἐδέοντό μου προστάτην γενέσθαι they begged me to become their champion; ἅπασιν συνέβη ἐξ ἀδόξων γενέσθαι λαμ-

προῖς one-and-all had the good luck to become famous when before they had no reputation; ἐκείνω συνέβη γενέσθαι πλούσιον that man had the good luck to become rich.

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

Infinitive with the article

314 By the help of the article the infinitive may be used precisely as a substantive in any case: νέοις τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν in the young silence is better than speech; οὐ πλεονεξίας ἔνεκα ταῦτ' ἔπραξε Φίλιππος ἀλλὰ τῷ δικαιότερα ἀξιούν τοὺς Θεβαίους ἢ ὑμᾶς Philip did not do this from selfishness but because the Thebans made more just demands than you; οὐδὲν θαυμαστὸν τὸ ὀμιλεῖν τοῖς πονηροῖς τοὺς πονηροὺς there is nothing surprising in bad men consorting with bad; τὸν τοῦ πράττειν χρόνον εἰς τὸ παρασκευάζεσθαι ἀναλίσκομεν we spend in preparation the time for action.

315 The genitive of the infinitive is often used to express purpose, aim, or object: Μίνως τὸ ληστικὸν καθήρει τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ Minos destroyed the pirate-navy that his revenues might come in the better; τοῦ μὴ διαφεύγειν τὸν λαγὼν ἐκ τῶν δικτύων σκοποῦς καθίσταμεν that the hare may not

escape from the nets we station watchers. In such expressions the genitive marks the sphere or field, so to say, at a point within which the action of the principal verb comes into play.

The infinitive without the article as genitive after substantives

316 In such a sentence as οὐ βουλευέσθαι ἔτι ὥρα ἀλλὰ βεβουλευῆσθαι 'it is no longer the time of day for making plans but for having them,' we see that the infinitives βουλευέσθαι and βεβουλευῆσθαι stand precisely in the same relation to ὥρα as the genitive does in a sentence like ὥρα ἐστὶν ὕπνου it is time for sleep. This construction is by no means uncommon in Greek. It is not only found with ὥρα, καιρός, and like words, but explains why ἐλπίς, διάνοια, and other nouns of the sort are often found with an infinitive, and elucidates the infinitive with ἀνάγκη and its older equivalent substantive χρῆ: ἐν ἐλπίδι ἦν τὴν πόλιν ἐλεῖν he was in hopes of taking the town; διάνοιαν εἶχε πρὸς Σικελίαν πλεῖν he had thoughts of sailing to Sicily; νῦν ἄρα με ἅπαντα ἀνάγκη ἐστὶν ἀποθανεῖν; must I really die now? λέγειν χρῆ¹ ταχὺ πάνυ you must tell very soon.

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

¹ The other forms are due to crasis with parts of εἶναι: subjunctive χρῆ for χρῆ ἦ, optative χρεῖη for χρῆ εἶη, infinitive χρῆναι for χρῆ εἶναι, participle χρεών for χρῆ ὄν, future χρῆσται for χρῆ ἔσται, imperfect χρῆν for χρῆ ἦν. Most of these forms must have been produced when the real meaning of χρῆ was begun to be lost. At a later stage when the meaning was entirely lost, were produced an imperfect ἐχρῆν and an infinitive χρῆν.

δεῖ being a true impersonal verb: οἴκοι μένειν δεῖ τὸν καλῶς εὐδαίμονα a man should stay at home if he would be really happy. Indeed such a genitive infinitive admits even of a qualifying adjective: πολλοῦ δεῖ οὕτως ἔχειν far from it *literally* there is a lack of much so being.

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

*The infinitive without the article as the subject
of other verbs*

319 In sentences such as ἀναγκαῖόν ἐστι φέρειν τὰ τῆς τύχης 'we must endure what fortune sends,' the infinitive φέρειν is the subject of ἐστί and ἀναγκαῖον supplements the sense of ἐστί.¹ Now the infinitive serves as subject not only with ἐστίν and neuter adjectives, but also with the majority of verbs generally regarded as impersonal, προσήκει, πρέπει, συμβαίνει, ἔξεστιν, πάρεστιν, ἔνεστιν: προσήκει μοι τοῦτο ποιεῖν it is right for me to do this *literally* to do this is come to me, *i.e.* concerns me; συνέβη μοι

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

φεύγειν banishment befell me *literally* to be an exile happened to me; πᾶσιν ἔξεστι λαλεῖν all may speak; πρέπει μοι τοῦτο ποιεῖν it beseems me so to do *literally* to do so stands out clearly for me.

320 This usage once established, the infinitive tended to draw into the accusative such datives as followed πρέπει, ἔξεστιν, and the like: ἡμᾶς πρέπει βουλευέσθαι to deliberate befits us; ἔξεστι πάντας λέγειν all may speak.

*The infinitive used as object to complete the sense
of a verb*

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

322 After verbs of saying and thinking the infinitive so used is often an alternative construction to that with ὅτι, while certain verbs are construed only with the infinitive, such as φάναι and οἶεσθαι. The tenses of the infinitive when employed to complete the meaning of this class of verbs have the same meanings as the corresponding tenses of the indicative: λέγει τὸν ἄνδρα ἀποθνήσκειν, ἀποθανεῖν, ἀποθανεῖσθαι, τεθνηκέναι he says that the man is dying, died, will die, is dead. Similarly just as we saw in 224 that a weak substitute for the future indicative might be formed by means of the optative and ἄν: ἔλθοιμ' ἄν 'I would come,' so a weak substitute for the future infinitive may be formed by the aorist infinitive with ἄν: ᾤετο ἄν ἐλθεῖν he thought he would come.

323 Further, the various kinds of conditional propositions may all be expressed by the infinitive with *ἄν*, the same *tense* being retained as in the indicative or other mood required by each type in its simple form: οἶεσθε γὰρ τὸν πατέρα οὐκ ἂν φυλάττειν καὶ τὴν τιμὴν λαμβάνειν τῶν ξύλων; do you think that your father would not have been on the watch and gone on taking the price of the wood? *that is* οὐκ ἂν ἐφύλαττειν καὶ ἐλάμβανεν; ἄρ' ἂν με οἶεσθε τοσαύτε ἔτη διαγενέσθαι εἰ ἔπραττον τὰ δημόσια; do you think that I would have lasted so many years if I had been in public life? *that is* ἄρ' ἂν ἐγὼ διεγενόμεν εἰ ἔπραττον; οἱ Πέρσαι οἴονται τοὺς ἀχαρίστους καὶ περὶ θεοῦ ἂν ἀμελῶς ἔχειν the Persians think that ungrateful men would slight even the gods *that is* οἱ ἀχαρίστοι ἀμελῶς ἂν ἔχοιεν.

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

325 Instead of the future infinitive after verbs of thinking the aorist infinitive with *ἄν* is very often used. It is especially to be remembered in regard to this construction that the particle *ἄν* always tends to

attach itself to that word which most modifies the meaning of a sentence. Thus it is constantly attracted from the infinitive to the verb of thinking. If a negative or an interrogative word is found in the proposition, then *ἄν* tries to get between that word and the verb of thinking: πῶς ἄν οἶει ἐκβῆναι τὸ πρᾶγμα; how do you think the business will turn out? οὐκ ἄν ἠγείτο τοὺς ἀνδρας φυγεῖν he did not believe that the men would flee.

326 A certain order of verbs have such a meaning that they can only have it completed by the future infinitive or the aorist infinitive with *ἄν*, namely, προσδοκᾶν to expect; ἐλπίζειν to hope; ὑπισχνείσθαι to promise: τοῦτ' αὐτὸ γάρ τοι κάπολεῖν με προσδοκῶ for this indeed is just the thing that I expect to end me; τίς ἄν ποτ' ἠλπισ' ἀκοῦσαι; who would ever have hoped to hear it? ὑπέσχετο οὐκ ἄν ἐλθεῖν he promised that he would not go.

327 The use of δοκεῖν is noticeable. In Ionic this verb may be employed just like νομίζειν or οἶεσθαι with the meaning 'to think,' but in Attic when it appears to have this signification, it gets it only through that of 'seeming to oneself': τὸ πρᾶγμα γινώσκω δοκῶ I think I see what is up *literally* I seem to see; ποῖ σχήσειν δοκεῖς; where do you mean to put in? *literally* where do you seem to yourself to be about to put in? οὐκ ἄν δοκῶ εἰ πράξαι ἐκεῖσε ἀποδημήσας I do not think that I would prosper if I left my country for that place.

328 In all these cases, with verbs of saying, thinking, promising etc., the infinitive is negated by οὐ, unless the principal verb is so used as to suggest

preference or deprecation, as when *οἶσθαι* *implies that a man has made up his mind between two alternatives, or when *ὑπισχνεῖσθαι* implies that the person promising encourages also: *ἀπεκρίνατο μηδέως ἥττων εἶναι* he replied that he was as good as anybody else *that is almost* he replied 'I refuse to be thought worse than any one else'; *ὁμολογοῦμεν μὴ παρὰ φύσιν εἶναι τὰ τοιαῦτα* we are agreed that such things are not contrary to nature *that is* we have in common chosen this alternative etc.; *ὑπισχνούντο μηδὲν χαλεπὸν αὐτοὺς πείσεσθαι* they kept promising that they would not be harshly treated *that is* they kept making promises such as 'do not be afraid, you will not etc.'

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

330 Verbs which imply a denial have in Greek idiom this implied negation made explicit by means of *μή* expressed before the infinitive which completes their meaning: *ἡρνούντο μὴ πεπτωκέναι* they kept denying that they were down; *ἔξαρνός ἐστι μὴδ' ἰδεῖν με πώποτε* he denies that he ever even set eyes on me before. When such verbs are themselves negated either directly or by being put in an interrogative form, the infinitive is preceded by *μή οὐ*: *οὐκ ἡρνούντο μὴ*

οὐ πεπτωκένας they did not deny that they were down; ἔξαρνός ἐστι μὴ οὐδ' ἰδεῖν με πώποτε; does he deny that he ever even set eyes on me before? According as other verbs approach to like meaning with ἀρνεῖσθαι, they affect a like construction: ἐγώ τοι οὐκ ἀμφισβητῶ μὴ οὐχὶ σὲ εἶναι σοφώτερον ἢ ἐμέ indeed I do not dispute that you are wiser than I.

331 The infinitive present or aorist is constantly used to complete the sense of the large class of verbs which express an effort or desire to do or make others do, and their opposites. Some of the commonest verbs of this order are:—βούλεσθαι to wish; ἐπιθυμῆναι to desire; φεύγειν to avoid; δεῖσθαι τινος to beg of one; αἰτεῖν or αἰτεῖσθαι τινα to ask one; πείθειν to persuade; κελεύειν to order; εἰπεῖν τινί to bid one; εἶναι to allow; δίδοναι τινί to grant one: βούλεται σ' ἰδεῖν he wishes to see you; ἐδεήθην ὑμῶν ἵνα I besought you to go; ἐπέισατε τὸν ἄνδρα μάχεσθαι you persuaded the man to fight; οὐχ αἱ τρίχες ποιοῦσιν αἱ λευκαὶ φρονεῖν it is not gray hairs that produce discretion. After this class of verbs the infinitive is normally negatived by μὴ: ἐδεήθην ὑμῶν μὴ θορυβεῖν I besought you not to interrupt; παρεσκευάσμαι μηδέμιν ὑπέκειν I am prepared to yield to nobody; οὐκ ἔπεισε τοὺς πολίτας μὴ πολεμεῖν he did not persuade his countrymen against war.

332 Along with these go a good many verbs which even before the infinitive is added at all lead us to expect that the result of the action described by them will be negative. Such verbs are:—ἀπαγορεύειν to forbid; ἀντιλέγειν to gainsay; εἴργειν to prevent; ἀπείργειν to exclude. With these as with verbs of

denial the implied negative is in Greek made ^{*}explicit before the infinitive by means of *μή*: *ἀπεῖπον οἱ ἰατροὶ τῷ ἀσθενούντι μὴ χρῆσθαι ἐλαίῳ* the doctors forbid the sick man to use oil; *ὁ χειμὼν εἶργε τὰ φυτὰ μὴ βλαστάνειν* the winter prevented the plants from growing.

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

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

335 Further, an infinitive is often seen completing

the sense of verbs conveying such notions as ability, knowledge, aptitude, learning, habit, obligation. Some of the verbs of this class most frequently met with are *δύνασθαι*, *ἔχειν* to be able; *εἰδέναι* to know; *ἐπίστασθαι* to have skill; *πεφυκέναι* to have aptitude; *μανθάνειν* to learn; *ὀφείλειν* to be bound; *εἰωθέναι* to be used: *ὄρας ὅτι οὐκ ἔχει εἰπεῖν* you see that he has nothing to say; *κιθαρίζειν οὐκ ἐπίσταται* he does not know how to play the lute; *πεφύκασιν ἅπαντες ἀμαρτάνειν* all are apt to make mistakes; *ἵππευεν ἔμαθες* you learned to ride. Such infinitives, when their sense admits of being negatived, are negatived by *μή*: *ποιήσω δακεῖν τὴν καρδίαν ἕν' εἰδῆ μή πατεῖν τὰ τῶν θεῶν ψηφίσματα* I will make his heart to ache (*literally* make him bite his heart) that he may know not to trample-under-foot the ordinances of the gods; *τοῖς φίλοις ὀφείλομεν τοὺς φίλους ἀγαθὸν μὲν τι δρᾶν, κακὸν δὲ μηδέν* we owe it to our friends to do some good to our friends, but no harm.

The infinitive expressing purpose

336 The infinitive following certain verbs meaning 'to choose,' 'to give,' or 'to take' denotes the purpose for which a person or thing is selected, given, or taken: *τοὺς ἵππεάς παρέιχοντο Πελοποννησίοις συστρατεύειν* they gave their cavalry to take the field with the Peloponnesians; *ὃς γὰρ ἂν ὑμᾶς λάθῃ, τοῦτον ἀφίετε τοῖς θεοῖς κολάζειν* if any man escapes you, leave him for the gods to punish; *Δημοσθένη εἴλοντο ἄρχειν* they chose Demosthenes to command them; *τὸν παῖδα ἔλαβον ἐκθεῖναι* they got the child to expose; *ἐπέτρεπε*

τὴν πόλιν διαρπάζειν he gave the town to sack;
στρατηγεῖν ἡρέθη he was chosen to command;
ἐμετρήθη ὑμῖν ὁ βίος ἐνευδαιμονῆσαι life was meted
out to you to be happy in.

The infinitive defining the meaning of adjectives

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

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

339 Also with adjectives signifying 'easy,' 'beautiful,' 'worthy,' 'agreeable,' 'good,' and the like, as well as with their opposites: τὰ χαλεπώτατα εὐρεῖν the things most difficult to discover; ἐκεῖνο γὰρ ἐμοὶ μὲν ἀναγκαιότατον προειπεῖν ἡγοῦμαι ὑμῖν δὲ χρησιμώτατον ἀκοῦσαι for I believe that that is a thing most necessary for me to proclaim, and most profitable for you to hear; ὁ ποταμὸς ῥάδιος ἦν διαβαίνειν the river was easy to cross; ἀξιός ἐστιν ἐπαῖνου τυχεῖν he deserves to be praised; φοβερὸς γὰρ ἐστι προσπολεμῆσαι for he is a formidable antagonist; γυνὴ εὐπρεπὴς ἰδεῖν a woman comely to the eye. In this case the defining infinitive is active in voice. We cannot say χαλεπὸν εὐρίσκεσθαι, but only χαλεπὸν εὐρίσκειν.

The infinitive absolute

340 The infinitive sometimes stands outside the construction of a sentence just as in English we use expressions like 'so to speak.' It is then commonly, though not always, preceded by *ὡς* or *ὅσον* or *ὅσα*: *Qu. ἦ οὖν ζωγραφικὸς Θεόδωρος*; *Ans. οὐχ ὅσον γ' ἐμ' εἰδέναι*¹ is Theodorus a student of painting? not as far as I know; *τοῦτό που ὡς τὸ ὅλον εἰπεῖν ψεῦδος, ἐνὶ δὲ καὶ ἀληθῆ* to speak of it as a whole, this is surely a lie, but there are true things in it; *εἰσέρχονται μαθηταὶ πολλοί, ἐμοὶ δοκεῖν* disciples enter in crowds, it seems to me. Other phrases are: *ὡς ἔπος εἰπεῖν* so to speak; *ὡς εἰκάσαι* to conjecture; *ὡς ἐμοὶ γε δοκεῖν* in my opinion; *ὡς οὐτως ἀκούσαι* to be told it in this shape; *ὡς πρὸς ὑμᾶς εἰρησθαι* between ourselves *literally* for it to have been spoken to you (alone).

341 A similar absolute infinitive is seen in *ὀλίγου δεῖν* or *μικροῦ δεῖν* to be translated into English by the adverb 'almost': *τὸ τὰς ἰδίας ἐνεργεσίας ὑπομνησκειν καὶ λέγειν μικροῦ δεῖν ὁμοίον ἐστὶ τῷ ὀνειδιζειν* to remind others of our own kindnesses and to speak of them is almost like reproaching them; *οἱ ἀρμόττοντες θώρακες ὀλίγου δεῖν οὐ φορήματι ἀλλὰ προσθήματι*

¹ The use of *ὅσον*, *ὅσα*, with this infinitive gives us some clue to the idiom. The infinitive in such expressions is really nominative, the subject of *ἐστίν* understood, and *ὅσον* is in a relative relation to an implied neuter accusative *τοσοῦτον*. Thus in full this answer would run *οὐ τοσοῦτον ἐστὶ ζωγραφικὸς ὅσον γ' ἐμ' εἰδέναι ἐστίν* he is not a student of painting to the extent over which my knowing is. In the example next given above the implied antecedent to *ὡς* is *οὕτως* and the ellipse after *εἰπεῖν* is *ἔχει* this thing, regarded-in-the-way (*οὕτως*) in-which (*ὡς*) speaking of it as a whole is, is a lie. But of course it is impossible to turn literally any such idiom.

εἴξασιν breastplates that fit are almost like a part of the wearer, not like an encumbrance.

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

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

344 With its subject in the nominative, the infinitive is sometimes an equivalent of the imperative: ἀκούετε λεφ'· κατὰ τὰ πάτρια τοὺς χόας πίνειν ὑπὸ τῆς σάλπιγγος give ear O people; drink the quart-stoups-full, as your fathers did, when the trumpet sounds; σὺ δέ, Κλεαρίδα, τὰς πύλας ἀνοίξας ἐπεκθεῖν καὶ ἐπέιγεσθαι ὡς τάχιστα συμμείξαι but you, Clearidas, open the gates, sally out, and get to blows as soon as you can. In such cases the infinitive

depends most likely upon some implied imperative like *μέμνησο* for example.

THE PARTICIPLE

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

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

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

The participle with the article

348 The participle preceded by the article may be used just like an adjective or a substantive except that it may have an object. When it refers to definite persons or things present at the time to the speaker's mind, it is negated by *οὐ*. Instances of it so used both with and without a negative are: *ὁ Μιλτιάδης ὁ Μαραθῶνι μαχεσάμενος τοῖς Πέρσαις* Miltiades who fought at Marathon with the Persians; *τοὺς στρατη-*

γούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ ναυμαχίας ἐβούλεσθε κρίνειν you determined to put on their trial the generals who did not pick up the dead after the battle at sea; ὁ λέγων the speaker (now present); ὁ φεύγων the defendant (now on his trial); ὁ διώκων the plaintiff (present in court); οἱ γραψάμενοι τὸν Σωκράτη the prosecutors of Socrates; οἶδα ὅτι ἀνήκεστα κακὰ ἐποίησαν τοὺς οὐ μέλλοντας οὐδὲν τοιοῦτον δρᾶν I know that they did desperate wrong to men (whom I could name) who were not likely to do anything of this sort.

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

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

351 A striking idiomatic sense of the future participle so employed must not be passed over: οὐκ ἔστιν ὁ τολμήσων περὶ σπονδῶν λέγειν there is

nobody to venture speaking of a truce; ἀποθανεῖται δι' ἔνδειαν τοῦ θεραπεύσοντος he will die for want of somebody to nurse him; νόμον τὸν ταῦτα κωλύσοντα τέθεινται they have passed a law to prevent this; εἴθε οἱ ὀπλίται οἱ τὴν νύκτα παρευσόμενοι παρέϊεν would that the hoplites who were to march through the night were here. Examples like the last show that the literal meaning of the future participle in all such cases is 'who is to do so and so.'

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

The participle without the article

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

354 As an equivalent for a dependent temporal proposition it is either used alone or preceded according to its meaning by ἅμα at the same time; μεταξύ in the midst of; αὐτίκα at once; or εὐθύς straightway; ταῦτ' εἰπὼν ἀπῆλθε saying this he departed; ἀπήντησα Φιλίππῳ ἀπίοντι I met Philip going away; ἅπαντι δαίμων ἀνδρὶ συμπαρίσταται εὐθύς γενομένῳ μυστα-

γωγὸς τοῦ βίου by every man as soon as he is born there stands an angel to guide him through the mystery of life; *τίς ἂν εἴη τοιοῦτος ἰατρός ὅστις τῷ νοσοῦντι μεταξὺ ἀσθενοῦντι συμβουλεύει μηδέν*; who would act like a doctor who should give no advice to a patient in the course of his illness? *οἱ βάρβαροι καὶ φεύγοντες ἅμα ἐτίτρωσκον* the natives inflicted wounds even when they were running away; *τὰ χρήματα καὶ κτωμένους εὐφραίνει τοὺς ἀνθρώπους καὶ κεκτημένους ἡδίων ποιεῖ ζῆν* riches both make men happy, when they are acquiring them, and give them a more pleasant life, when they have acquired them.

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

355 In a causal sense participles are also used either alone or with some such adverbs as *ἅτε* in as much as; *οἷον* or *οἷα* after the manner of; *ὡς* in the belief that. The words *ἅτε, οἷον, οἷα* are used with the participle when it gives a real reason, *ὡς* when it denotes the assumption on which a man acts: *τούτου τοῦ κέρδους ἀπειχόμενν αἰσχροὺν νομίζων* I abstained from this sort of profit because I thought it disreputable; *τοῦτ' ἔδρασα βουλόμενος σφῆζειν τοὺς*

ἄνδρας this I did from a wish to save the men's lives; ὁ Κῦρος ἅτε παῖς ὧν ἤδετο τῇ στολῇ Cyrus because he was a boy was delighted with the dress; μάλα χαλεπῶς ἐπορεύοντο οἱ Λακεδαιμόνιοι οἷα δὴ ἐν νυκτὶ καὶ ἐν φόβῳ ἀπιόντες the Lacedaemonians marched under great difficulties as might be expected when they were (or after the manner of men) withdrawing during night and in panic; τὸν Περικλέα ἐν αἰτίᾳ εἶχον ὡς πείσαντα σφᾶς πολεμεῖν καὶ δι' ἐκεῖνον ταῖς συμφοραῖς περιπεπτωκότες they kept blaming Pericles in the belief that he had persuaded them to make war and that it was through him that they were involved in misfortunes. Here as often we might also translate the ὡς by a parenthetic 'as they thought' or the like: because he had persuaded them, as they thought, to make war etc.

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

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

When the principal verb expresses movement of

any sort, the future participle denotes intention or aim of itself without *ὡς*: *συνήλθομεν ὀφρόμενοι τὸν ἀγῶνα* we flocked to see the struggle; *ἔπεμψε τὸν δοῦλον ἐροῦντα ὅτι ἀσθενεῖ* he sent his servant to say that he was ill; *τὸν στρατηγὸν ἐθαύμαζον κὰν εἰς πόλεμον ἄγοντα τρωθησομένους ἢ ἀποθανουμένους* they admired their leader even when he led them to wounds or death in war. Indeed after verbs of motion *ὡς* ought never to be used with the future participle unless great emphasis is to be laid upon the circumstance that the intention is based upon an assumption: *τῷ Γυλίππῳ εὐθὺς ὡς ἀπαντησόμενοι ἐξήλθον* they marched out at once in the hope of meeting Gylippus. It was only *in hope* of meeting him that they went out. They did not know what route he was taking.

357 The participle may stand for the protasis or premiss of a conditional proposition, its tenses representing at need any of the several types of protasis expressed by the indicative, subjunctive, or optative: *οἶει σὺ Ἄλκηστιν ὑπὲρ Ἀδμήτου ἀποθανεῖν ἂν μὴ οἰομένην ἀθάνατον μνήμην ἀρετῆς πέρι ἑαυτῆς ἔσσεισθαι*; do you think that Alcestis would have died for Admetus, if she had not thought that there would be an everlasting memory of her generosity? (alternative *εἰ μὴ ᾤετο*); *ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν* for I shall be done for unless I learn to supple my tongue (alternative *εἰ μὴ μάθω*); *τοιαῦτ' ἂν σωφρονῶν ἔχοις* such things you would have if you were to show sense (alternative *εἰ σωφρονοῖης*); *δυνηθεὶς ἂν Ποτεΐδαιαν ἔχειν εἰ ἐβουλήθη, Ὀλυνθίοις παρέδωκεν* when he might have kept Potidaea had he chosen, he gave it over to the Olynthians (alterna-

tive *ἔδυνήθη ἄν*: he would have been able to keep Potidaea had he chosen, yet he gave it over etc.)

358 By itself a participle may have a concessive meaning, but as a rule *καί* in the sense of 'even' or its compound *καίπερ* 'indeed even' is attached to it. More emphatic even than *καίπερ* is *καὶ ταῦτα*; and emphasis is also secured by using *ὅμως* either before the *καί* or as part of the principal proposition: *ὀλίγα δυνάμενοι προορᾶν περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν* though able to foresee little concerning the future we set ourselves to accomplish much; *συμβουλεύω σοι καίπερ νεώτερος ὢν* though I am the younger I advise you; *πολὺν χρόνον ἀντείχον καίπερ οὐκ ὄντες ἀντίπαλοι* they held out a long time though they were inferior in strength; *φεύγουσι καὶ πολλοὶ ὄντες* many though they are, they run away; *φυλάττεσθαι τὰ ζῶα ἐπίστανται ἀφ' ὧν μάλιστα δεῖ καὶ ταῦτα εἰς οὐδένης διδασκάλου πάποτε φοιτήσαντα* animals know to be on their guard against their worst enemies, and that too though they have never yet gone to school; *φοβεῖται μὴ ἢ ψυχὴ ὅμως καὶ θεϊότερον ὂν τοῦ σώματος προαπολλύηται* he fears that the soul notwithstanding that it is more divine than the body perishes before it; *ὅμως πρὸς γε τὰς ἄλλας τέχνας καίπερ οὕτω πρακτούσης φιλοσοφίας τὸ ἀξίωμα μεγαλοπρεπέστερον λείπεται* though philosophy fares so ill compared with the rest of the sciences yet the rank left it is more honourable.

359 Moreover, participles are constantly used to bring out any sort of circumstance under which an action takes place. This is especially true of the words *λαβών*, *φέρων*, *ἄγων*, *ἔχων*, *ἀρξάμενος*, *τελευ-*

τῶν: οἱ Θηβαῖοι Μεγαρεῦσιν ὁμόροις οὖσιν ἠπείλουν the Thebans threatened their neighbours the Megarians; τὸν πηλὸν ἐπὶ τοῦ νώτου ἔφερον ἐγκεκυφότες καὶ τὰ χεῖρε εἰς τοῦπίσω συμπλέκοντες they carried the mud on their back, stooping and clasping their hands behind; Πρόξενον ἐκέλευσε λαβόντα ὅτι πλείστους παραγενέσθαι he ordered Proxenus to come to him with as many men as he could; ἐγὼ δευρό σοι ἔσπευδον σπονδὰς φέρων I was hastening to you with a truce; τὸν Πλοῦτον ἤκει ἄγων he is here with Plutus; ἀδίκους κάκιστα σύμπαντα ἀρξάμενα ἀπὸ τῆς ὑγείας the wicked have the worst of everything, health and all *literally* beginning with health; ἀντὶ φιλοτίμων ἀνδρῶν φιλοχρηματισταὶ καὶ φιλοχρήματοι τελευτῶντες ἐγένοντο from being ambitious they became fond of making money and in the long-run fond of money itself.

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

361 The richness of Greek in participial forms is one of the principal reasons why its syntax is so much more simple and natural than that of Latin. It is far less often necessary to have recourse in Greek to

absolute constructions. We may have a whole series of participles to express successive actions of the subject of a sentence: τὸν θεῖον μεταπεμφόμενος . . . ξενίσας καὶ καταμεθύσας ἐμβαλὼν εἰς ἄμαξαν νύκτωρ ἐξαγαγὼν ἀπέσφαξεν sending for his uncle he entertained him and plied him with drink, put him at night in a carriage, carried him off and murdered him. Yet even in Greek genitives absolute are by no means uncommon.

362 Examples of genitives absolute replacing different kinds of dependent propositions are: ταῦτ' ἐπράχθη Κόνωνος στρατηγούντος these things were done when Conon was general; ἀπελογήσατο ὅτι οὐχ ὡς τοῖς Ἑλλησι πολεμησόντων σφῶν εἴποι he offered the defence that he did not speak in the belief that he and his would make war upon the Greeks; Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων, διπλασίαν ἂν οἶμαι τὴν δύναμιν εἰκάζεσθαι whereas if this same fate befell the Athenians, their power would, I believe, be guessed at double what it is (εἰ οἱ Ἀθηναῖοι τὸ αὐτὸ τοῦτο πάθειεν, διπλασία ἂν ἢ δύναμις εἰκάζοιτο); ἐπιλέλησμαι ἅτε χρόνου παρελθόντος πολλοῦ I have forgotten seeing that a long interval has elapsed; οἶμοι τί δράσω παραφρουόντος τοῦ πατρός; dear me, what must I do, with my father off his head?

363 A participle may stand alone in the genitive absolute when a noun or pronoun can easily be supplied from the context or from the thought: πολλοὶ οὕτω πρὸς τινὰς ἔχουσιν ὥστε εὐτυχοῦντων λυπεῖσθαι many are so affected towards others that they are sorry when they prosper; εἶπον ἐρομένου ὅτι Μάκρωνές εἰσιν when he asked they said that they

were Macrones; οὐχ οἶόν τε μὴ καλῶς ἀποδεικνύντος καλῶς μιμείσθαι it is not possible to copy well unless one sets the copy well; ἐξαγγελθέντος εὐρίσκουσι τοῦτον ἡσθέντα when the news is brought they find this man delighted.

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

365 Neither in such constructions as ὁ Κῦρος ἄτε παῖς ὢν ἤδετο τῇ στολῇ nor as παιδῶν ὄντων ἡμῶν ἔτι is the participle of εἶναι ever omitted.

366 The participles of impersonal verbs stand in the neuter singular when other participles would stand in the genitive absolute. Such are δέον it being necessary; προσήκον it being proper; ἐξόν it being permissible; δόξαν it being determined; and the like. Sometimes passive participles used impersonally get this construction, and also neuter adjectives with ὄν, like εἰρημένον when it is said; προσταχθέν when it is ordered; ἀδύνατον ὄν it being impossible; σιγᾶς ἀποκρίνασθαι δέον; are you silent when you ought to speak? ἐξόν σοι πλουτεῖν πένης διατελεῖς ὢν when you might be rich, you continue poor; καὶ ἐνθὲνδε πάλιν προσταχθέν μοι ὑπὸ τοῦ δήμου Μένωνα ἀγειν εἰς Ἑλλάσποντον ὄχόμην and, when the duty was laid upon me by the people of conducting Meno to the Peloponnese, I again left that place.

367 The particle ὡς with the genitive absolute is so often the equivalent in sense of νομίζων or λέγων

and the like followed by the accusative and infinitive that it appears to have caught in part the latter construction. At all events in cases where we would expect *ὡς* or *ὥσπερ* followed by the genitive absolute, we actually get it followed by an accusative absolute: *ἤχθετο πρὸς τοὺς θεοὺς τὰγαθὰ δίδόναι ὡς τοὺς θεοὺς κάλλιστ' εἰδότας ὅποια ἀγαθὰ ἐστίν* he prayed to the gods to give him what was good, believing that the gods knew what sort of things was good (*alternative νομίζων τοὺς θεοὺς κάλλιστ' εἰδέναι*); *τοὺς υἱοὺς οἱ πατέρες ἀπὸ τῶν πονηρῶν ἀνθρώπων εἴργουσι ὡς τὴν τῶν πονηρῶν ὀμιλίαν κατάλυσιν οὖσαν τῆς ἀρετῆς* fathers keep their sons away from bad men in the belief that the company of bad men is a solvent of virtue (*alternative οἴομενοι τὴν τῶν πονηρῶν ὀμιλίαν κατάλυσιν εἶναι*).

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

On the other hand when we say *ἴσμεν αὐτὸν τεθνηκότα* 'we know that he is dead' we employ the participle to complete the sense of *ἴσμεν* in the same sort of way as it might be completed by a clause with *ὅτι*: *ἴσμεν ὅτι τέθνηκεν*.

The participle limiting the meaning of certain verbs expressing very general notions

369 In English idiom we often make what in Greek is the participle our finite verb and express the Greek finite verb by an adverb or an adverbial or prepositional phrase. Among verbs which are so defined by a participle the commonest are: *οἶχεσθαι* to be gone; *τυγχάνειν* to happen; *διαγίγνεσθαι*, *διατελεῖν*, *διάγειν* to continue; *λανθάνειν* to escape notice; *φθάνειν* to anticipate; *φαίνεσθαι* to be shown; *ῥῆχeto ἀπιών* he was gone *away*; *οἶχεται πλέων* he has sailed *away*; *ἔτυχε καταδαρθών* he had *just* fallen asleep; *παρῶν ἐτύγγανον* I was present *at the time*; *οἱ Ἕλληνες διετέλουσι χρώμενοι τοῖς τῶν πολεμίων τοξεύμασιν* the Greeks *all the time* made use of the enemy's arrows; *διαγίγνεται κολακεύων* he is *always* flattering; *βουλοίμην ἂν λαθεῖν Κύρου ἀπελθών* I should like to get away *without Cyrus knowing of it*; *οἱ Ἕλληνες φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους* the Greeks are at the top *before* the enemy; *ἡ ψυχὴ φαίνεται ἀθάνατος οὕσα* *plainly* the soul is immortal. Even *εἶναι* may be so used with a participle: *ἠρώτων εἴ τι σφᾶς ἀγαθὸν δεδρακότες εἰσὶν* they kept asking if they *really* had done them any service; *ἦσαν τινες καὶ γενόμενοι τῷ Νικίᾳ λόγοι* some proposals were *actually* made to Nicias.

370 Some of the participles just enumerated may also be turned idiomatically into English as participles or infinitives: 'the Greeks continued using' etc., 'I happened to be present' etc. Other verbs of this class are commonly translated so or by some verbal

phrase. Such are: ἄρχεσθαι to begin; ὑπάρχειν to start; παύειν to stop *transitive*; λήγειν to stop *intransitive*; παύεσθαι to cease; ἀνέχεσθαι to endure; καρτερεῖν to persevere; ἀπαγορεύειν to grow tired: εἰάν τις ἡμᾶς εὖ ποιῶν ὑπάρχη, οὐχ ἡττησόμεθα εὖ ποιῶντες if a man start the practice of doing kindnesses, we shall not be behind him in doing them; ἀνανδρία γὰρ τὸ μὴ δύνασθαι καρτερεῖν λυπούμενον for it is unmanly not to be able to hold up against sorrow; ἄρξομαι λέγων I will begin to speak; λήγουσι τοξεύοντες they stop shooting; τὴν γυναῖκα ἔπαυσας κλάουσαν you stopped the woman crying.

The participle completing the meaning of certain verbs

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

Thus just as we can say εἶλοντο αὐτὸν βασιλέα we can say also ἐποίησας αὐτὸν διαλεγόμενον you represented him as conversing. The commonest of the verbs which may have their meaning thus completed are: δεικνύναι to show; ἀποδεικνύναι to display; ἐπιδεικνύναι to exhibit; δηλοῦν to show; ἀποφαίνειν to prove; ἐλέγχειν to convict; ποιεῖν to represent; καθίζειν to represent; τιθέναι to suppose; εὕρισκειν to find; καταλαμβάνειν to surprise; φωρᾶν to detect in the act; ἀλίσκεσθαι to be convicted: ἐπέδειξα τοῦτον δωροδοκήσαντα I paraded him as a man who had taken bribes; ἐξελέγξει σε ἐπιорκοῦντα he will

¹ We might even explain the use of the participle just described in this way, but on the whole it seemed to me better to look at it from the point of view which I have.

convict you of (committing) perjury; ὁ Αἰσχύλος Ἀγαμέμνονα καθίζει κατιόντα Aeschylus represents Agamemnon returning home; ἐφώρασαμεν τὸν δούλον κλέπτοντα we caught the servant in the act of stealing.

372 A participle after certain verbs normally takes the place of a subordinate proposition introduced by ὅτι that. Such verbs are: ὁρᾶν to see; ἀκούειν to hear of; αἰσθάνεσθαι to perceive; πυνθάνεσθαι to be told of; γινώσκειν to get to know; μαθάνειν to learn; εἶδέναι to know; ἐπίστασθαι to understand; μεμνήσθαι to remember; ἐπιλανθάνεσθαι to forget; οἶδα αὐτὸν τεθνηκότα I know that he is dead; ἀκούω σοῦ ἄδοντος I hear you singing; ἐπύθοντο τῆς Πύλου κατελημμένης they were told of the occupation of Pylus; ἤσθόμην τὸν ἄνδρα προσιόντα I perceived the man approaching; εἶδομεν ἀναχωροῦντας τοὺς πολεμίους we saw the enemy withdrawing.

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

374 The construction of a compound of εἶδέναι is to be noticed: σύννοιδα ἐμαντῶ ἀδικῶν or ἀδικοῦντι I am conscious of wrong-doing; συνήδειν ἐαντῶ ἡμαρτηκῶς or ἡμαρτηκότι he was conscious of being mistaken.

375 With other verbs again the participle may replace a dependent proposition introduced by ὅτι because. To this class of verbs belong ἀγανακτεῖν to be vexed; ἄχθεσθαι to be grieved; χαλεπῶς, βαρέως

φέρειν to take ill; χαίρειν to rejoice; ἡδεσθαι to be pleased; αἰσχύνεσθαι to feel shame; μεταμέλεσθαι to repent: πᾶς ἀνὴρ κὰν δοῦλος ἢ τις ἡδεταὶ τὸ φῶς ὀρώων every man even if he is a slave is glad to see the light; μή μοι ἄχθεσθε λέγοντι τᾶληθῆ you must not be angry with me for speaking the truth; χρημάτων οὐκ αἰσχύνει ἐπιμελούμενος ὅπως σοι ἔσται ὡς πλεῖστα; are you not ashamed of your anxiety to possess as much as possible?

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

THE VERBAL ADJECTIVES

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

378 The verbal adjective in -τέος marks obligation. It has both a personal and an impersonal construction. In the personal construction it is passive, the agent being expressed by a dative: ὁ ποταμὸς διαβατέος ἐστίν the river must be crossed; ὃ λέγω ῥητέον ἐστίν what I say must be said; ὠφελητέα σοι ἢ πόλις the city must be helped by you.

In the impersonal construction the verbal is in the neuter nominative singular or plural with *ἐστί* expressed or implied, and is active in sense. The agent is normally expressed by the dative, sometimes by the accusative. There may also be an object expressed: *τὸν ποταμὸν διαβατέον ἐστίν* we must cross the river; *οὐχὶ ὑπεικτέον οὐδὲ ἀναχωρητέον οὐδὲ λειπτέον τὴν τάξιν* you must not yield, retreat, or desert your post; *οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσιν* men of sense must not be enslaved to fools.

CHAPTER X.—PARTICLES

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

THE NEGATIVE PARTICLES

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

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

382 Unlike Latin, Greek does not allow one

negative to destroy another. For the Latin *nemo non* and the like the Greek equivalent is *οὐδεὶς ὅστις οὐ*.

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

384 A very emphatic negative meaning is conveyed by a form of expression undoubtedly elliptical in its origin even if we cannot now say precisely¹ what word or words have been lost. Preceding a subjunctive² or less often a future indicative, *οὐ μή* makes the sense of the following verb strongly negative: *ἦν ἅπαξ δύο³ ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν* if we are once two or three days' march off, the king, *I am certain*, will never more be able to find us; *ἦν εἰς πη δυνηθῆ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνη τῶν πολεμίων* if a single company has once been able to climb to the top, not one of the enemy, *you may be sure*, will stand his ground any

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

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

³ The word *δύο* unless used with a dual substantive is indeclinable. When the substantive is in the dual, *δύο* also must be declined.

longer; ἐστερήσομαι τοιούτου ἐπιτηδείου οἶον ἐγὼ οὐδένα μὴ ποτε εὐρήσω I shall have lost such a friend as *I am certain* I shall never find again.

INTERROGATIVE ADVERBS

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

386 The Greek usage corresponds in the main to the former and rarer of these two English types. Only in Greek the interrogative proposition is very commonly introduced by an emphatic adverb with a meaning something like our 'really' or 'indeed,' namely ἦ or its compound ἄρα,¹ sometimes further emphasized by a καί or some other particle following it: ἐθέλεις ἂν ὑπὲρ τούτου ἀποθανεῖν; would you be ready to die for him? ἦ ἐθέλεις ἂν ὑπὲρ τούτου ἀποθανεῖν; would you really be ready to die for him? ἦ καὶ ἐθέλεις ὑπὲρ τούτου ἀποθανεῖν; really would you even be ready to die for him? In the last two forms ἄρα might be substituted for ἦ without much difference of meaning.

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

¹ ἄρα is first found in Aeschylus, and after Aeschylus becomes quite common. There is some reason to think that Aeschylus introduced it. Just as he converted the Homeric ἔμπετος, δάιος and the like into ἔμπετος, δάιος and the like, so he seems to have taken the Homeric ἦ ῥα and atticized it into ἄρα.

the fact that η is not used: $\text{o}\acute{\upsilon}$ *συνίεις*; do you not understand? $\acute{\alpha}\rho'$ $\text{o}\acute{\upsilon}$ *συνίεις*; do you really not understand?

388 The emphasizing adverb may in this case be $\text{o}\acute{\upsilon}\nu$ ¹ as well as $\acute{\alpha}\rho\alpha$. Only $\text{o}\acute{\upsilon}\nu$ follows the negative (generally immediately and is then written as one word with it),² while $\acute{\alpha}\rho\alpha$ precedes it: $\text{o}\acute{\upsilon}$ *δεινὸν οὖν τὰδε γενέσθαι*; is it not really dreadful that these things happened? $\text{o}\acute{\upsilon}\kappa\omicron\upsilon\nu$ μ' *έάσεις ίέναι*; will you really not let me go?

389 The negative questions of the types as yet given are of the sort which look for the answer 'yes': $\text{o}\acute{\upsilon}$ *συνίεις* you understand, do you not? But of course there is another class of questions which look for the answer 'no.' These are introduced in Greek by $\mu\eta$, $\acute{\alpha}\rho\alpha$ $\mu\eta$, or $\mu\omega\nu$ (that is $\mu\eta$ $\text{o}\acute{\upsilon}\nu$): $\mu\eta$ *τι ἄλλο λέγεις τὸ δίκαιον εἶναι*; you do not say that justice is something different, do you? $\acute{\alpha}\rho\alpha$ $\mu\eta$ *τούτω πιστεύεις*; you do not really believe him, do you? $\mu\omega\nu$ *τί σε ἀδικεῖ*; he does not really wrong you, does he? At best, however, such a rendering is often clumsy, and had better be replaced by others such as 'I hope he does not wrong you,' 'I really trust you do not believe him.' The Greek idiom itself seems to have arisen from the loss of a verb of fearing.

390 Now and then a question is introduced by the elliptical phrase $\acute{\alpha}\lambda\lambda\omicron$ *τι ἦ*: $\acute{\alpha}\lambda\lambda\omicron$ *τι ἦ ὁμολογεῖς*;

¹ The radical meaning of $\text{o}\acute{\upsilon}\nu$ is 'really.' All its other senses come from that.

² The grammarians' distinction between $\text{o}\acute{\upsilon}\kappa\omicron\upsilon\nu$ and $\text{o}\acute{\upsilon}\kappa\omicron\upsilon\nu$ is probably quite without foundation. In any case it is of no consequence. If they had seen how $\text{o}\acute{\upsilon}\nu$ came to mean 'therefore' from meaning 'indeed,' they might also have seen how $\text{o}\acute{\upsilon}\kappa\omicron\upsilon\nu$ came to mean 'therefore' from meaning '. . . not . . . really?'

do you not agree? *ἦν τοὺς λίθους οἱ πολέμοιοι ἀναλώσωσιν, ἄλλο τι ἢ οὐδὲν κωλύσει παριέναι*; if the enemy once use up their stock of stones, will anything keep us from passing? In each case we must supply in thought some suitable verb before the *ἦ*, as *ποιεῖς* in the former instance just given and *γενήσεται* in the second: 'do you do anything else than agree?' 'will anything else happen than that nothing will prevent us from passing?'

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

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

COPULATIVE AND DISJUNCTIVE CONJUNCTIONS

393 The principal copulative conjunction is *καί*. It joins word to word or proposition to proposition: *ὦ Ζεῦ καὶ θεοί* O Zeus and ye gods; *ιατρός καὶ μάντις* physician and prophet; *ἐν τούτῳ τῷ θορύβῳ συντριβόμεθα τὰς κεφαλὰς ἅπαντες. καὶ οἱ μετ'*

αὐτοῦ παροινήσαντες ἐδέοντό μου συγγνώμην ἔχει
 in this to-do we had our heads broken, every one of
 us; and the men who had got drunk with the de-
 fendant begged me to forgive them.

394 Very rarely we find *τε* (Latin -que) connect-
 ing propositions (never words) to one another: *κὰν*
μὲν ἀποφῆνω μόνην ἀγαθῶν ἀπάντων οὖσαί αιτίαν
ἐμὲ ὑμῖν, δι' ἐμέ τε ζῶντας ὑμᾶς· εἰ δὲ μή κ.τ.λ. if I
 shall prove that I alone am to you the cause of all
 good things and that you owe your lives to me, well
 and good, but otherwise etc.

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

396 A like force but much weaker is conveyed by
τε . . . καί. To translate this the English 'both
 . . . and' is a good deal too strong: *ἔγνωσαν τοὺς τε*
φεύγοντας καταδέξασθαι καὶ τοὺς ἀτίμους ἐπιτίμους
ποιῆσαι καὶ κοινὴν τήν τε σωτηρίαν καὶ τοὺς κιν-
δύνους ποιήσασθαι they determined to welcome home
 the exiles, to give the franchise to those who were dis-
 franchised, and to share with them safety and danger.
 In mature Attic of the colloquial kind *τε . . . καί* is
 by no means common. In all Attic the *τε* is gener-
 ally separated by some words from the *καί*.

397 Much the same may be said of *τε* followed
 by *τε*: *χαίρω τε γὰρ φειδόμενος ὡς οὐδεὶς ἀνὴρ πάλιν*
τ' ἀναλῶν ἠνίκ' ἂν τούτου δέη for I take pleasure like
 nobody else in saving and again in spending when
 spending is called for.

398 When special stress is to be laid upon the second or last of two or more clauses co-ordinated in any of the ways mentioned above except the last, we then find *καὶ δὴ καὶ* replacing *καί* before that clause: *τοῦτο ἔδρασας καὶ πονηρὸν καὶ δὴ καὶ αἰσχιστον* your conduct in this was wicked and indeed most unprincipled also; *σφόδρα τε ἔντιμος ἐγένετο καὶ δὴ καὶ ὡς θεὸς προσεκυρήθη* he was held in great honour and indeed was also worshipped as a god.

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

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

401 The Greek for 'neither . . . nor' is *οὔτε . . . οὔτε* or *μήτε . . . μήτε* as the case may be: *ὡς οὔτ' ἐκεῖν' ἄρ' οὔτε ταῦτ' ὀρθῶς ἔδρων* as after all I was right neither in that nor in this; *καὶ μήτε θερμὴν μῆθ' ὁδὸν ψυχρὰν φράσης* and show us neither a hot road nor a cold. An *οὔτε* or a *μήτε* followed by *τε* has the force seen in *ᾤμωσαν μῆτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι* they swore that they would not betray one another and that they would be allies.

402 When οὐδέ . . . οὐδέ or μηδέ . . . μηδέ is found the first οὐδέ or μηδέ signifies 'not even,' the second 'nor': *σύ γ' οὐδ' ὄρων γιγνώσκεις οὐδ' ἀκούων μέμνησαι* you do not even understand what you see nor remember what you hear.

403 After adjectives and adverbs denoting likeness and sameness the Greeks used καί where we use 'as': *παραπλήσια πέπουθε καὶ ἔδρασεν* he has got as good as he gave; *οὐχ ὅμοια σοὶ καὶ ἐκείνοις ἦν* your case was not the same as theirs. In Greek 'the second proposition is treated as co-ordinate when we treat it as subordinate.

404 In another class of sentences the same thing happens, namely when the first proposition expresses anteriority either negatively or affirmatively by means of a verb with ἤδη, οὐπω, or by οὐκ ἔφθασα: *ἤδη ἦν ὀψὲ καὶ προσῆλθον οἱ πολέμοιοι* it was already late when the enemy came up; *οἱ Λακεδαιμόνιοι οὐκ ἔφθασαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον καὶ ἦκον ἡμῖν ἀμνησούντες* the Lacedaemonians had no sooner been told of the fighting in Attica than they came to help us.

405 The chief disjunctive particle is ἢ. It is either used alone, 'or'; or is followed by ἢ, 'either . . . or.' 'Whether . . . or' is expressed by εἴτε . . . εἴτε, or εἰάν τε . . . εἰάν τε as the case may be: *κακὸς ἢ ἀγαθός* bad or good; *τίς ἐθελήσει χαλκεῖν ἢ ναυπηγεῖν ἢ ράπτειν ἢ τροχοποιεῖν*; who will consent to be a smith or a shipwright or a tailor or a wheelwright? *τοῦτο δεῖ πυθέσθαι εἴτε τὸ πλουτεῖν εἴτε τὸ πεινῆν βέλτιον* this we must be told whether it is better to be rich or to starve.

406 After comparatives and words implying comparison the Greeks used ἢ where we commonly use 'than.' After words expressing difference they used ἤ where we commonly use 'from': ῥᾶόν ἐστι λαλεῖν ἢ σιωπᾶν 'tis easier to talk than to hold one's tongue; ἕτερα ποιεῖς ἢ λέγεις you act differently from what you say.

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

ADVERSATIVE CONJUNCTIONS

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

409 Notwithstanding its accent, ἀλλά is the accusative plural neuter of ἄλλος used adverbially, so

that its original meaning may have been nearly 'on the other hand.' When thus used it always begins a proposition whether such proposition is independent or not.

410 Its simplest use is to introduce an affirmative proposition stating one thing as against another already denied: *οὐ τρεῖς ἐκεῖνοί γ' εἰσὶν ἀλλὰ τέτταρες* there are not three men there but four; *ἐστὶν ὄνομα κεραμέως ἀλλ' οὐ τυράννου* it is the name of a potter but not of a king.

411 It is so used after *οὐ μόνον* or *οὐχ ὅτι*¹ 'not only,' and after *οὐ μόνον οὐ* or *οὐχ ὅπως* 'not only not.' It is then very often strengthened by *καί*: *πάντες ἀξιοῦσιν οὐχ ὅτι ἴσοι ἀλλὰ καὶ πρῶτος ἕκαστος εἶναι* all want not only to be equal but each even to be first; *οὐ μόνον οὐ φίλος ἦν ἀλλὰ καὶ ἐχθρός* he was not only no friend but even an enemy; *οὐχ ὅπως τούτων χάριν ἀπέδωκας ἀλλὰ καὶ κακὰ ἀντεποίησας* not only did you not show gratitude for this, but you even did ill in return. When the proposition introduced by *ἀλλά* is itself negative, then *ἀλλ' οὐδέ* or *ἀλλὰ μηδέ* as the case may be is the more emphatic form of *ἀλλ' οὐ* or *ἀλλὰ μή* as *ἀλλὰ καί* was of *ἀλλά*: *οὐχ ὅπως ἔδρασεν ἀλλ' οὐδ' ἐνενόησεν* he did not only not do it, but he even did not think of it.

412 An adversative force much greater than that of *ἀλλά* is produced by the elliptical expressions *οὐ μὴν ἀλλά*, *οὐ μὴν ἀλλὰ . . . γε*, *οὐ μὴν ἀλλὰ καὶ . . . γε*, corresponding to our 'notwithstanding' or

¹ Sometimes *μη ὅτι* is so used. In both cases there is an ellipse of a verb of saying, which in the former case would if supplied be in the indicative, in the latter in the imperative: *μη ὅτι ἰδιώτης τις ἀλλ' ὁ μέγας βασιλεὺς* not only any private person but the great king *literally* (do) not (say) that any etc.

'nevertheless.' The οὐ μὴν in such cases is really the relic of a complete negative proposition: εἰσὶ μὲν ἔναι τῶν ἀποκρίσεων ἀναγκαῖαι διὰ μακρῶν τοὺς λόγους ποιεῖσθαι· οὐ μὴν ἀλλὰ πειράσομαί γ' ὡς διὰ βραχυτάτων some of the answers indeed require one to speak at length; nevertheless I shall try to make them as short as possible.

413 Similarly from an ellipse arose οὐ μέντοι ἀλλὰ 'not but that' or 'nay': καὶ γὰρ οὐκ ἂν δόξειεν οὕτω γ' εἶναι ἄλογον· οὐ μέντοι ἀλλ' ἴσως ἔχει λόγον for in this way at least it would not seem to be unreasonable, nay, it has perhaps some reason.

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

415 In this and in other of the uses mentioned, it may have been noticed that by English idiom ἀλλά need not or sometimes even cannot be translated at all, as for example in 410 ἐστὶν ὄνομα κεραμέως ἀλλ' οὐ τυράννου 'it is the name of a potter, not of a king'; in 411 οὐχ ὅπως τούτων χάριν ἀπέδωκας ἀλλὰ καὶ κακὰ ἀντεποίησας 'not only did you not show gratitude for this, you even did ill in return.' At other times it may be rendered by 'well,' as in 414 ἀλλ' ἴωμεν 'well, let us be off.'

416 Lastly it has to be translated by 'at least' when it introduces the apodosis of a conditional proposition: *εἰ σῶμα δούλον, ἀλλ' ὁ νοῦς ἐλεύθερος* if the body is enslaved, the mind at least is free.

417 Unlike *ἀλλά*, *δέ* is never placed as the first word of a proposition. Then as to meaning we might say that *δέ* is rather antithetic than adversative. Accordingly it has often a previous *μέν* in correspondence with it.¹ Its antithetic force comes out in such sentences as *πρῶτον μὲν ἐλούσατ' εἶτα δ' εἰς κουρέως ἦλθεν* he first washed, then went to the barber's. It is similarly used in *ὁ μὲν . . . ὁ δέ* the one . . . the other; *ἔνθα μὲν . . . ἔνθα δέ* here . . . there; *ἅμα μὲν . . . ἅμα δέ* partly . . . partly.

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

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

¹ Though *μέν* in a preceding clause serves also to prepare the way for *ἀλλά* (*κακὸν μὲν ἐστίν ἀλλ' ἀναγκαῖον κακόν* evil it is but an unavoidable evil), yet such a construction is necessarily rare seeing that it can only be used in affirmative propositions while *ἀλλά* is most common in sentences like 'it is not so but so.'

‘nor yet indeed’: λέγουσι μὲν τι, οὐ μὲντοι γε οἶον οὔνται they say something, yet not what they think.

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

THE CAUSAL CONJUNCTION γάρ

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

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

423 The impossibility of translating γάρ by any one English word is further shown by its use in

interrogations where we would use 'then' or 'so,' and its employment in answers where we would use 'yes' or 'no': *οἶει γὰρ σοι μαχεῖσθαι τὸν ἀδελφόν;* so you think your brother will fight you? A. *ταῦτα δὴ συνίεις;* B. *εὖ γὰρ δηλοῖς* A. do you understand this? B. yes, you make it quite clear. In the latter case it is commonly said that there is an ellipse of *οὐ* or *μή*. There is no proof of this. We simply do not know as yet the precise significance of *γάρ*.

ILLATIVE CONJUNCTIONS OR SUCH AS INTRODUCE AN
INFERENCE OR A CONCLUSION

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

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

426 In answers *οὖν* emphasizes the affirmation or the denial: A. *οἶει τιν' οὖν τῶν τοιούτων ὅστις καὶ ὀπωστιοῦν δύσνους Λυσία ὀνειδίζειν αὐτῷ τοῦτο ὅτι συγγράφει;* B. *οὐκ οὖν εἰκός γε ἐξ ὧν σὺ λέγεις* A. do you really think that any such man whoever he is and however much he really dislikes Lysias casts it in his teeth that he writes history? B. it is certainly not likely if what you say is true; A. *οὐκ ἔγημ' ἔναγχος;* B. *πάνυ μὲν οὖν* A. did he not marry recently? B. of

course he did. From this signification it acquires that of the English 'nay rather': A. μέγιστον ἀγαθόν. B. κακὸν μὲν οὖν μέγιστον A. the greatest blessing. B. nay rather the greatest curse *literally* indeed actually the greatest curse. In such cases μέν is a very light 'indeed.'

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

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

429 A strong illative force is conveyed by *τοιγάρτοι* and *τοιγαροῦν* which always stand first in a proposition: A. μεθύοντες ἀεὶ τὰς μάχας μάχονται. B. τοιγαροῦν φεύγουσ' ἀεὶ A. they are always drunk when they fight their battles. B. that is why they always run away; οὐδένι ἀχάριστον εἶασεν εἶναι τὴν προθυμίαν· τοιγαροῦν κρατίστους δὴ ὑπηρέτας εἶχεν

he let no man's zeal go unrewarded ; that is why he had the best of servants.

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

ENGLISH INDEX

The numbers denote sections

A

- Ablative use of the genitive 125 ff: do. in poetry 135.
- Absolute constructions 360 ff: genitive absolute 360: accusative absolute 366.
- Accusative case 58 ff: double accusative 66, 67; 73, 74, 75: cognate or internal accusative 71 ff: with neuter verbs 76, 77: as part predicate 68 ff: used to limit the action of the verb 79 ff: adverbial accusative 80: of duration or extent 78: of respect 81, 82: defining or limiting 13: in oaths 63: accusative absolute 366: accusative after $\omega\varsigma$ and $\omega\sigma\pi\epsilon\rho$ 367: poetical uses 83.
- Active voice 175 ff: in causative sense 175.
- Adjectives qualifying more than one word 55: predicative position of 24, 25: neuter, used as part predicate 52: defined by infinitive 338.
- Adverbs, interrogative 246 ff: 385 ff: negative 380 ff.
- Adversative conjunctions 408 ff.
- Agreement of verbs 46 ff.
- Aorist tense, meaning of 207 ff: expressing beginning of an action 208: with adverbs of time 207: with $\alpha\upsilon$ denoting frequency 225: in wishes 231: periphrasis for 209: subjunctive after $\epsilon\acute{\alpha}\nu$ 287: after $\epsilon\pi\epsilon\iota\delta\acute{\alpha}\nu$ 301: following $\omicron\upsilon$ $\mu\acute{\eta}$ 384: infinitive with $\alpha\upsilon$ a weak substitute for the future 322.
- Apodosis, meaning of the word 275.
- Article, narrowing or individualizing use of 5, 6: widening or generalizing use of 7: equivalent to an English possessive pronoun 6: position of with substantives that are themselves further defined 15 ff: use of with more than one noun 56: with pronouns 26 ff: with pronominal adjectives 27: as a demonstrative 1 ff: absent in the predicate 23 ff: absent in prepositional phrases 11, 18: absent after prepositions 352: absent with proper names 18: absent with pseudo-proper nouns 10: absent in poetry 14, 22, 31: with infinitive absolute 342.

Attraction of relative by antecedent 41, 42: of one mood by another 264, 300: of verb by supplement 50: of subject to supplement in gender 51.

C

Causal propositions 253 ff: conjunction, 421: relative propositions 291: causal sense of participle 355, 375.

Causative use of active voice 175: of middle voice 191: force of *ἐπί* and *κατά* in composition 65.

Commands 229 ff.

Concessive propositions 289: expressed by participle 358.

Conditional propositions 275 ff: how classified 278: general 278: particular 278: present and past 280 ff: future 284: relative 294 ff: future relative 298 ff: present and past relative 295 ff: how expressed in the infinitive 323: expressed by participle 357.

Conjunctions, copulative 393 ff: adversative 408 ff: illative 424 ff.

Consecutive propositions 255 ff: relative propositions 292: negative in, 292.

D

Dative case 136 ff: true use of, 136 ff: with verbs of giving 137: with verbs meaning 'to liken,' 'be near,' etc. 138: with *ἴσος*, *ὁμοίος*, etc. 139: with *δέξ*, *μέλει*, *πρέπει* etc. 140: with certain compound verbs 141: with verbs expressing reciprocity 143: after middle verbs compounded with *δί* 144: poetical uses of 148: of interest 149 ff: *dativus commodi* 151:

with verbs in *-έειν* formed from nouns 152: expressing 'from the point of view of' 154: ethic 156: as replacing the instrumental case 157 ff: of agent with perfects passive and with verbals 158: with *ἠδέσθαι*, *λυπέσθαι* etc. 160, 161: expressing motive 163: with verbs of punishing 165: dative of accompaniment 166 ff: dative of manner 168, 169: dative of time, 173: replacing locative case 172, 174: dative of measure 170, 171.

Deliberative subjunctive 227.

Denying, verbs of 330.

Disjunctive particles 405 ff.

Dual of verbs 47.

E

Ellipse 390, 412: of noun in genitive absolute construction 363.

Ethic dative 156.

F

Fearing, construction of verbs of 270 ff.

Final propositions 260: relative propositions 293.

Future tense, meaning of 207 ff: periphrastic 209: special sense of 208: replaced by optative with *ἄν* 224: indicative in final propositions after *ὅπως* 266 ff, 293: in protasis 285: in apodosis 285: after verbs of fearing 271: after *οὐ μή* 384: infinitive, completing the sense of certain verbs 326: replaced by aorist infinitive with *ἄν* 322: participle, after verbs of motion 356: with article 351: with *ὡς* 356.

Future-perfect, meaning of 213.

G

Genitive case 84 ff: true meaning of 85, 86, 87, 105: local use 87 ff: of 'space within which' 92 ff: with *ἄρχεν, κρατεῖν* etc. 95: after adverbs and adjectives expressing the 'sphere within which' 97 ff: with verbs 100: so-called partitive 101 ff: of amount 106: objective and subjective 106: of material or contents 106, 108: of possession 106, 108, 109: expressing 'a part of,' 'some of' 111: with *ἄπτεισθαι, ἀρχεσθαι* etc. 112: with verbs of filling 113: with compounds of *μετά* 115: with *ἀπολαβεῖν, ὄζειν* etc. 117: of value 118 ff: poetical uses of 124: replacing ablative 125 ff: with verbs expressing removal or separation 126: with verbs of yielding 127: with verbs expressing deficiency 130: after adjectives compounded with alpha privative 131: with comparatives and like words 132 ff: expressing 'whence' 135: absolute 360 ff: id. with noun understood 363: genitive of the article with the infinitive 315.

H

Historical present 211.

I

Illative conjunctions 424 ff.
Imperative in dependent sentences 57: in commands 229: in prohibitions 229: influence of, on constructions 263.
Imperfect, meaning of 210: in narration 212: denoting effort 210: marking completion of an

action 210: in wishes 231: with *ἄν*, denoting frequent action 225.

Impersonal passives 202.

Independent propositions 222 ff.

Indicative mood, past tenses of in conditions 281: all tenses of after verbs of fearing 271, 272.

Infinitive mood 308 ff: completing the sense of a verb 321 ff: completing the sense of verbs of desire or effort 331: completing the sense of verbs denoting ability or aptitude 335: as subject of a proposition 319 ff: expressing purpose 336: in exclamations 343: subject of 309: indefinite subject of 311: how negatived 324, 328, 332, 333: defining adjectives 337: absolute 340 ff: with the article 314 ff: infinitive and article in the genitive 315: as genitive 316: as equivalent of the imperative 344: aorist with *ἄν* as weak substitute for future infinitive 322.

Instrumental case replaced by dative 157.

Interrogative propositions dependent 246: pronouns 246: adverbs 385 ff.

Intransitive verbs becoming transitive in compounds 64.

K

Knowing, construction of verbs of 240.

L

Locative case 172 ff.

M

Middle voice 185 ff: with reflexive meaning 187 ff: causative 191:

deponents 192: expressing one's own peculiar action 190, 194: middle futures of active verbs 195: indirect reflexive 189, 190, 193.

N

Negatives, in wishes 226: with deliberative subjunctive 227: in indirect interrogative propositions 249: in consecutive propositions 256 and note: in final propositions 260: in conditional propositions 277: in consecutive relative propositions 292: with infinitive after verbs expressing aptitude, ability, obligation, etc. 335: with participles 346, 347: particles 379 ff: adverbs 380 ff: accumulation of negatives 381: do not destroy each other 382: in questions 387 ff.

Nominative case with imperative 57.

O

Optative mood, with *ἄν* as weak future 224: in wishes 230: replacing indicative after past tenses of verbs of saying etc. 237: replacing indicative after past tenses in dependent interrogative propositions 248: meaning of, after past tenses in causal propositions 254: due to attraction by another optative 264: replacing subjunctive after past tenses in final propositions 262: future optative as alternative for future indicative after past tenses 268: with *ἄν* in apodosis of conditional propositions 286.

P

Participles, 345 ff: how negated 346, 347: absolute use of 360 ff:

accumulation of 361: in the accusative following *ὧς* and *ὡςπερ* 367: with the article 348 ff: with the article, marking time 350: completing the sense of verbs 368, 371 ff: as equivalent for causal propositions 355: as equivalent for temporal propositions 354: as equivalent for concessive propositions 358: as equivalent for conditional propositions 357: as equivalent for dependent propositions introduced by *ὄτι* 372: as equivalent for causal propositions introduced by *ὄτι* 375: expressing the circumstances of an action 359: following *τυγχάνειν* 368: future with *ὧς* 356: meaning of the tenses of 218 ff: present 219: aorist 220: perfect 221: future, after verb of motion 356.

Particles, negative 379 ff.

Passive voice 197 ff: replaced by intransitive active 179: periphrasis for 198: of verbs governing a dative etc. 200: impersonal use 202.

Perfect tense 213: often to be rendered by English present 214: participle 221.

Pluperfect tense 213.

Possessive, adjectives as replacing objective genitive 106: pronouns, how expressed in Greek 32 ff: semi-emphatic 33: emphatic 34.

Prepositions repeated after compound verbs 129.

Present tense 210 ff: marking effort 210: marking completion of an action 210: historical 211: moods serving also as moods of the imperfect 217.

Prohibitions 229 ff.

Pronouns, predicative position of 29: reflexive 36 ff: indirect reflexive 37: relative 38 ff: indirect interrogative 246 ff: poetical uses of 45.

- Propositions, independent 222 ff: affirmative 223 ff: dependent introduced by *ὅτι* 235 ff: causal 253: consecutive 255: final 260: temporal 290, 301: relative 290: relative expressing purpose 293: relative conditional 294 ff.
- Protasis, meaning of the word 275.
- Q
- Questions, 227, 228, 385 ff.
- R
- Reciprocal middle deponents 196.
- Reflexive, middle 187 ff: pronouns 36, 37.
- Relative, pronouns 38 ff: attraction of 41, 42: poetical forms of 45: propositions 290: do. sometimes dependent only in form 290: do. indicating the cause of an action 291: do. indicating the consequence of an action 291: do. marking purpose 293: conditional 294 ff.
- S
- Saying, construction of verbs of 235 ff: informal passives to verbs of 239, 240: infinitive following verbs of 321 ff.
- Striving, construction of verbs of 266 ff.
- Subject of dependent proposition expressed as object of the principal verb 244, 250, 274: of infinitive 309 ff.
- Subjunctive, expressing a wish 226: deliberative 227: in prohibitions 229: in final propositions 261: after verbs of fearing 271; present or aorist after *εἰ* etc. 287.
- Suppositions 280 ff.
- Swearing, construction of verbs of 329.
- T
- Temporal propositions 290 ff, 301 ff.
- Tense, meaning of the word 203: tenses of the moods 215: do. marking time 216: tenses of the participle 218 ff.
- Thinking, construction of verbs of 242 ff, 322.
- V
- Verbals 377, 378: with dative 158.
- Verbs, concord of with nearer of two subjects 49: of emotion with accusative 60: neuter 76, 77: at once transitive and intransitive 176, 177: intransitive by ellipse of the object 177, 178: verbs the sense of which is completed by a participle 371 ff.
- W
- Wish, expressions of a 226, 230.

GREEK INDEX

The numbers denote sections

A

- ἀγανακτεῖν** construed with participle 375.
ἀγγέλλειν, construction of 238.
ἄγε introducing a wish 226.
ἄγων, idiomatic use of 359.
αἰσθάνεσθαι, construction of 239, 372.
αἰσχύνεσθαι construed with participle 375.
ἀκούειν, construction of 114: as informal passive of λέγειν 239: construction of 372.
ἄκων in predicative position 25.
ἄλλοκεσθαι, construction of 371.
ἀλλά 408 ff: in rhetorical questions and answers 414: in abrupt questions 414: sometimes to be left untranslated 415: in the sense of 'at least' 416.
ἄλλ' ὅμως 419.
ἄλλο τι ἢ 390.
ἄμα with participle 354.
ἀμφισβητεῖν, construction of 330.
ἀμφότεροι with article 30.
ἄμφω only used with dual noun 30.
ἄν, with optative as weak future 224: with imperfect or aorist denoting frequent action 225: not required with εἶδει, χρῆν and like words in conditional propositions 232.
ἀνάγκη with infinitive 316.
ἀνέχεσθαι defined by a participle 370.
ἀντί in compounds followed by a dative 141.
ἄξιος with infinitive 339.
ἀπαγορεύειν, construction of 331, 332, 370.
ἀποθνήσκειν as passive of ἀποκτείνειν 180.
ἀποκρίνεσθαι, construction of 238.
ἀπολογεῖσθαι, construction of 238.
ἀποφαίνειν, construction of 371.
ἄρα, derivation of 386 note: in questions 386, 389.
ἄρα in conditional propositions 430: as illative particle 430.
ἀρνεῖσθαι, construction of 330.
ἄρξάμενος, idiomatic use of 359.
ἄρχεσθαι defined by participle 370.
ἄτε with participle 355.
αὐτίκα with participle 354.
αὐτοῖς ἀνδράσιν and the like 166.
αὐτοῦ, αὐτῶν as unemphatic possessive 35.
ἀφαιρέσθαι, construction of 153.
ἄχθεσθαι construed with participle 375.

B

βοᾶν, construction of 238.
 βούλεσθαι a true passive 186.
 βουλομένῳ ἔστιν etc. 155.

Γ

γάρ, derivation of 421: in the sense of 'namely' 421: in answers 423: in questions 423.
 γε . . . μὴν 419.
 γεύεσθαι with genitive 114.
 γίγνεσθαι with genitive 125.
 γιγνώσκειν, construction of 239, 372.
 γράφειν, construction of 238.

Δ

δέ antithetic rather than adversative 417.
 δεδιέναι, construction of 270.
 δεῦ with genitive 130; with dative 140.
 δεικνύναι, construction of 371.
 δεινός with infinitive 338.
 δέον, accusative absolute 366.
 δηλοῦν, construction of 238, 371.
 διαβάλλειν, construction of 238.
 διαίγειν defined by a participle 369.
 διάνοια with infinitive 316.
 διατελεῖν defined by a participle 369.
 διαφόρος with genitive 128.
 διδάσκειν, construction of 238.
 δακύν, constructions of 327.
 δόξαν, accusative absolute 366.

Ε

ἐ as indirect reflexive 37.
 εἶν with subjunctive present or aorist 287; in the sense 'in case' 288.
 εἶν τε . . . εἰάν τε 405.
 εἰντοῦ, εἰντων as emphatic possessive 34.

ἐδεῖ dispenses with εἶν 282.
 εἶ in the sense 'in case' 288: followed by ἤ in double interrogative propositions 246.
 εἰ γάρ in wishes 230, 231 ff.
 εἰδέναι as passive of a verb of saying 240.
 εἶθε in wishes 230 ff.
 εἶναι followed by dative 150; defined by a participle 369.
 εἴργειν, construction of 322, 333.
 εἰρημένον, accusative absolute 366.
 εἴτε . . . εἴτε 405.
 ἔκαστος with article 30.
 ἐκάτερος with article 30.
 ἐκείνος with article 29.
 ἐκείνου, ἐκείνων as unemphatic possessive 35.
 ἐκπλήττεσθαι, construction of 270.
 ἐκόν in predicative position 25.
 ἐλέγχειν, construction of 371.
 ἐλπίζειν, construction of 326.
 ἐλπίς with infinitive 316.
 ἐμαυτοῦ as emphatic possessive 34.
 ἐμός as semi-emphatic possessive 33.
 ἐνεστιν, construction of 319.
 ἐνταῦθα, fixing sense of participle 354.
 ἔφαρνος εἶναι, construction of 330.
 ἔξεστιν, construction of 319.
 ἐξήν dispenses with εἶν 282.
 ἐξόν, accusative absolute 366.
 ἐπεὶ causal 253, 306; as poetical equivalent of ἐπειδή in temporal sense 306.
 ἐπειδάν as temporal adverb 381.
 ἐπειδή, causal 253: temporal 301.
 ἐπισθαι with dative 167.
 ἐπί in composition with causative force 65.
 ἐπιανθάνεσθαι, construction of 372.
 ἐπιμελείσθαι, construction of 266.
 ἐπίστασθαι, as passive of verbs of saying 240: construction of 372.
 ἐπιτρέψασθαι 201.
 ἔστ' εἶν as poetical equivalent for ἔως 306.

ἔστε as poetical equivalent for ἔως 306.

ἔσχατος in predicative position 25.
εὐθύς with participle 354.

εὐλαβεῖσθαι, construction of 266.

εὖ ποιεῖν, construction of 61.

εὐπρεπῆς with infinitive 339.

εὐρίσκειν, construction of 371.

ἐφ' ᾧ 258.

ἔχων, idiomatic use of 359.

ἔως, construction of 302 ff.

H

ἢ after words implying comparison 406: in alternative questions 392: followed by ἢ as poetical equivalent for πότερον . . . ἢ 252.

ἦ in questions 386, 391.

ἦδεσθαι construed with participle 375.

ἦδη, idiomatic use of with aorist 207: followed by καί 404.

ἦλικός 43.

ἡμέτερος as semi-emphatic possessive 35.

ἡμέτερος αὐτῶν as emphatic possessive 34.

ἡμῶν with genitive 104.

ἡμῶν as unemphatic possessive 35.

ἡνίκα as temporal adverb 301.

I

ἰένα as passive of ἄγειν 182.

ἰκανός with infinitive 338.

ἵνα introducing final propositions 260.

K

καθίζειν, construction of 371.

καί 393 ff: after ἦδη 404: after adjective denoting likeness 403: after οὐκ ἐφθασα 404: after οὐπω

404: with participle in concessive sense 358.

καί . . . καί 395.

καί γάρ 422.

καί γάρ δὴ 422.

καί γάρ καί 422.

καί γάρ οὖν 422.

καί γάρ τοι 422.

καί δὲ καί 398.

καί εἰ 289.

καί μή 399.

καί οὐ 399.

καίπερ 358.

καιρός with infinitive 316.

καί ταῦτα with participle 358.

καίτοι 418.

κακός with infinitive 339.

καλός with infinitive 339.

κάν 289.

καρτερεῖν defined by a participle 370.

κατά conferring causative sense 65: compounds of followed by genitive 121.

καταγιγνώσκειν, construction of 122, 123.

καταλαμβάνειν, construction of 371.

κατηγορεῖν, construction of 122, 123.

κηρύττειν, construction of 238.

κόπτεσθαι, sense of 188.

-κός, adjectives in, replacing verbal in -τός with active sense 377.

κωλύειν, construction of 334.

A

λαβών, idiomatic use of 359.

λανθάνειν 62: defined by a participle 369.

λέγειν, construction of 235.

λήγειν defined by a participle 370.

M

μανθάνειν, construction of 239, 372.

μεμνήσθαι, construction of 372.
 μέν . . . δέ 417.
 μὲν οὖν 426.
 μέντοι 419.
 μέσος in predicative position 25.
 μεταμέλεισθαι construed with participle 375.
 μεταξύ with participle 354
 μέχρι οὐ 302 ff.
 μή in independent interrogative propositions 389: in dependent do. 249: in consecutive propositions 256 and note, 292: after verbs of fearing 270: poetical equivalent for *ἵνα μή, ὡς μή* etc. 265: conveying anxiety or suspicion 273: in protasis of conditional propositions 277: when used to negative infinitive 324: with infinitive following verbs of swearing 329: after verbs of denying 330: with infinitive after verbs expressing ability, aptitude, obligation etc. 335: with participles 346, 349.
 μηδέ joining negative propositions 400: not used to attach a negative proposition to an affirmative 399
 μηδέ . . . μηδέ 402.
 μηδ' εἰ 289.
 μήν, adversative 419.
 μή οὐ after verbs of fearing 270: with the infinitive following verbs of denying 330: do. after verbs of prohibition 333.
 μήτε . . . μήτε 401.
 μικροῦ δεῖν 341.
 μόνος in predicative position 25.
 μου as unemphatic possessive 35.
 μῶν in interrogative propositions 249, 389.

O

ὄδε, position of with article 29: an idiomatic conventional use of 28 note.

ὀθούνεκα as poetical equivalent for *οὐ* 245.
 οἶ as indirect reflexive 37.
 οἶα with participle 355.
 ὀλεσθαι, original meaning of 193: construction of 243.
 οἶον with participle 355.
 οἶόν τ' ἦν dispenses with *ἄν* in conditional propositions 282.
 οἶος 43: replacing *ὥστε* in consecutive propositions 257: never interrogative 251.
 ὀλιγεσθαι defined by a participle 369.
 ὀλίγος, predicative position of 25.
 ὀλίγου δεῖν 341.
 ὀμνύναι, construction of 329.
 ὁμοῖος followed by *καί* 403.
 ὁμως 419: with concessive participle 358.
 ὀπη after verbs of striving 268.
 ὅποι after verbs of striving 268.
 ὀποῖος 43.
 ὀπόσος 43.
 ὀπτόταν as temporal adverb 301.
 ὀπότε as temporal adverb 301.
 ὀπως as poetical equivalent for *ὡς* 245: introducing final propositions 260: followed by future indicative after verbs of striving 266 ff: followed by future indicative conveying an exhortation 269: do. with *μή*, conveying a warning 269.
 ὀπως ἄν as alternative for *ὀπως* 263.
 ὀράν, construction of 372.
 ὄς 38, 41, 42: never interrogative 251.
 ὄσα with infinitive absolute 340.
 ὄσον with infinitive absolute 340.
 ὄσος 43: replacing *ὥστε* in consecutive propositions 257.
 ὅσπερ as definite relative 38.
 ὄστις as indefinite relative 38 ff: in the sense of 'quippe qui' 39: in dependent questions 246: in consecutive relative propositions 292.

ὅταν as temporal adverb 301.
 ὅτε as temporal adverb 301: causal 253.
 ὅτι = that, introducing propositions 235: = because 253.
 ὅτω τρόπῳ as alternative for ὅπως 266 note.
 οὐ as indirect reflexive 37.
 οὐ in indirect interrogative propositions 249: when used in consecutive propositions 256 and note: as negative of apodosis 277: in consecutive relative propositions 292: as negating the infinitive 324: with infinitive after verbs of swearing 329: how differing from μή with infinitive after verbs of saying, thinking etc. 328: with participles 347, 348: forming almost compound verbs 383.
 οὐδέ joining negative propositions 400; not used to attach negative propositions to affirmative 399.
 οὐδέ . . . οὐδέ 402.
 οὐδ' εἰ 289.
 οὐδέεις ἔστιν ὅστις 40.
 οὐδέεις ὅστις οὐ 44.
 οὐδέπω, idiomatic use with aorist 207.
 οὐκ εἶν 383.
 οὐκ ἐθέλειν 383.
 οὐκοῦν 388.
 οὐ μέντοι 419.
 οὐ μέντοι ἀλλά 413.
 οὐ μή as a strong negative 384.
 οὐ μὴν, adversative 419.
 οὐ μὴν ἀλλά 412.
 οὐ μόνον . . . ἀλλά 411.
 οὐ μόνον οὐ . . . ἀλλά 411.
 οὐν 424 ff: in questions 388: in answers 426: as illative conjunction 427.
 οὐνεκα as poetical equivalent for ὅτι = that 245.
 οὐποτε, idiomatic use with aorist 207.
 οὐπω, idiomatic use with aorist 207: followed by καί 404.

οὔτε . . . οὔτε 401.
 οὔτος position with article 29: idiomatic conventional meaning of 28 note.
 οὔτως fixing the sense of a participle 354.
 οὐ φάναι 383.
 οὐχ ὅπως . . . ἀλλά 411.
 οὐχ ὅτι . . . ἀλλά 411.

II

παραπλήσιος followed by καί 403.
 παρασκευάζειν = to effect, 266.
 παύεσθαι defined by participle 370.
 πείθεσθαι, radical meaning of 159.
 περί with genitive in compounds 134.
 πίπτειν as informal passive of βάλλειν 181.
 ποιεῖν, construction of 371.
 ποιεῖσθαι and noun forming periphrasis for a verb 189, 199
 πολλάκις, idiomatic use with aorist 207.
 πολλοῦ δεῖ explained 317.
 πολλοῦ δέω explained 318.
 πολὺς, predicative position of 25.
 πότερα in alternative questions 392.
 πότερον introducing dependent interrogative propositions 247, 248: in alternative questions 392.
 πράττειν = to exert oneself 266.
 πρέπει, construction of 319.
 πρίν, constructions of 304 ff.
 πρό with genitive in compounds 134.
 πρὸς with the accusative as alternative for the simple dative 146.
 προσδοκᾶν, construction of 326.
 προσήκει, construction of 319.
 προσήκεν dispenses with εἰν in conditional propositions 282.
 προσήκον, accusative absolute 366.
 πρότερος, predicative position of 25.

πυνθάνεσθαι, constructions of 239, 372.

P

πάδιος with infinitive 339.

Σ

σεαυτοῦ with article as emphatic possessive 34.

σκοπεῖν, construction of 266.

σός as semi-emphatic possessive 33.

σου as unemphatic possessive 35.

σπένδεσθαι as reciprocal middle 145.

συγγνώμην ἔχειν as passive of συγγνώσκειν 184.

συγγνώμης τυγχάνειν as passive of συγγνώσκειν 184.

συμβαίνει, construction of 319.

συνειδέναί, construction of 374.

σφᾶς as indirect reflexive 37.

T

τε, limitations to its use 394 : poetical uses of 407.

τε . . . καί 396.

τε . . . τε 397.

τελευτῶν, idiomatic use of 359.

-τος, verbal in 378.

τίς ἔστιν ὅστις 40.

τοιγαροῦν 429.

τοιγάροισι 429.

τοίνυν 428.

τοιοῦδε, idiomatic conventional use of 28 note.

τοιοῦτος, idiomatic conventional use of 28 note.

-τός, verbal in 377.

τοιοῦδε, idiomatic conventional use of 28 note.

τοιοῦτος, idiomatic conventional use of 28 note.

τότε fixing the sense of a participle 354.

τυγχάνειν, periphrases with 184 : defined by a participle 368

T

ὑμέτερος as semi-emphatic possessive 35.

ὑμέτερος αὐτῶν as emphatic possessive 34.

ὑμῶν as unemphatic possessive 35.

ὑπάρχειν defined by a participle 370.

ὑπέρ with genitive in compounds 134.

ὑπισχνεῖσθαι, construction of 326.

Φ

φαίνεσθαι defined by a participle 369.

φάναι, construction of 235.

φάσκειν, construction of 235.

φέρε introducing a wish 226.

φέρων, idiomatic use of 359.

φένγειν as passive of δάσκειν 183.

φθάνειν defined by a participle 369.

φοβείσθαι, construction of 270.

φράζειν, construction of 238.

φροντίζειν, construction of 266.

φωρᾶν, construction of 371.

X

χαίρειν construed with dative 161 : with participle 375.

χαλεπαίνειν construed with dative 161.

χαλεπός with infinitive 339.

χρή, inflexions of 316 note.

χρῆν dispenses with ἔν in conditional propositions 282.

χρήσθαι, explained 153 note.

- Ω
- ὥρα with infinitive 316.
- ὥς as alternative for ὅτι = that 235
 note: causal 253: as poetical
 equivalent for ὥστε in con-
 secutive propositions 259: in-
 troducing final propositions 260:
 with infinitive absolute 340:
 with participle 355: with future
 participle in final sense 356:
 with future participle after a
- verb of motion 356: followed
 by accusative of participle 367.
- ὥς ἄν as alternative for ὥς in certain
 final propositions 263.
- ὥς ἔμοιγε δοκεῖν 340.
- ὥς ἔπος εἰπεῖν 340.
- ὥσπερ followed by accusative of
 participle 367.
- ὥστε in consecutive propositions
 255: in the sense 'on condition
 that' 258.
- ὠφελον in wishes 232.

THE END