SYNTAX

OF

THE MOODS AND TENSES

OF

THE GREEK VERB.

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PREFACE

TO THE FIFTH EDITION.

Since the publication of the second edition of this work in 1865, several changes of expression and many corrections have been made, which it is impossible to enumerate in full. In preparing the fourth edition in 1870, and the fifth edition in 1873, the work has been carefully revised; several sections and notes have been rewritten, and some notes have been added. The only changes which can affect references made to the earlier editions (besides those mentioned on page v.) will be found in § 10, 1, Remark; § 11, Note 7; § 18, 1, Note; § 19, Note 6; § 66, 2, Note 3; § 78, Note; and § 114, 2, Note: these have been added since the second edition was printed. Changes of expression and additions will be found in the Remark before § 12; § 18, 1; § 23, 2, Note 3; § 37, 1; § 45, Note 7 (a); § 69, 1; § 70, 1; § 86, Note 1 (b); § 88, Remark; and § 89, 2, Note 1 and Remark 1; not to mention others of less importance. The most important change made in the fifth edition will be found in the statement of the classification of conditional sentences (§ 48). This has been adopted to make clearer the position of the present and past "general suppositions" which have the subjunctive and optative in Greek (§ 51), as opposed to the present and past "particular suppositions" which have the simple indicative (§ 49, 1). This distinction of these two classes in protasis is a striking peculiarity of Greek syntax; most languages having a single form of expression for both particular and general conditions here, as the Greek has in other kinds of conditions. I cannot state too distinctly, that the chief peculiarity of my classi-
PREFACE.

fication of conditional sentences consists in treating present and past general conditions as closely allied to ordinary present and past conditions (being actually united with them in one class in most languages, and occasionally even in Greek), and as only remotely connected, at least in sense, with the externally similar forms of future conditions which have the subjunctive and optative. This relation is especially obvious when we see that ἐὰν ποιή as a general supposition is occasionally represented by εἰ ποιεῖ, whereas ἐὰν ποιή in a future condition is equivalent to εἰ ποιήσει in the indicative. I have explained this at greater length in the Philologus, Vol. XXVIII. pp. 741–745 (Göttingen, 1869), and in a paper read before the American Philological Association in July, 1873. The change in §48 has made necessary slight changes of expression in §12; §13, 1; §20; §21, 1; §49, 1; §51; §60; §61, 1; and §62. An index to the examples which have been added in the later editions is given on page 242.

Harvard College, September, 1873.

The last-mentioned paper, in which the change in the classification of conditional sentences made in the edition of 1873 is explained and the whole system is defended, may be found in the Transactions of the American Philological Association for 1873, and in the Journal of Philology, Vol. V., No. 10.

September, 1875.
In the first edition of the present work, published in 1860, I attempted to give a plain and practical statement of the principles which govern the relations of the Greek Moods and Tenses. Although many of these principles were established beyond dispute, there were others (and these often the most elementary) upon which scholars had long held the most opposite opinions. Upon many of these latter points I presented new views, which seemed to me to explain the phenomena of the language more satisfactorily than any that had been advanced. The favorable opinion of scholars has confirmed my belief, that some such attempt as I have made was demanded by the rising standard of classical scholarship in this country, and has given me reason to hope that my labor has not been entirely a thankless one.

The progress in grammatical science in this century has been made step by step, like that in every other science; and so it must long continue to be. He who imagines that every important principle of Greek and Latin syntax is as well understood and as clearly defined as the rules for addition and multiplication in Arithmetic, has not yet begun to learn. It is no disparagement of even the highest scholars, therefore, to say that they have left much of the most important work to be done by their successors.

The vague notions so often expressed on the Greek Moods, even by scholars of otherwise high attainments, are in strange contrast with the accuracy demanded by scientific scholarship in other departments. If the study of language is to retain its present place (or indeed any prominent place) in the mental
discipline of youth, it must be conducted on strictly scientific principles, and above all with scientific accuracy. On no other ground can we defend the course of elementary grammatical training, which is the basis of all sound classical scholarship. An elementary grammar should be as short as the best scholar can make it, but it should be as accurate as a chapter in Geometry. To those who cannot appreciate the importance of accuracy in scholarship, or even distinguish it from pedantry, to those who cannot see the superiority of the Greek in this respect over Chinese or Choctaw, it is useless to speak; but surely no scholar can fail to see that an accurate knowledge of the uses of the Greek Verb, with its variety of forms, each expressing its peculiar shade of meaning, must be indispensable to one who would understand the marvellous power of the Greek language to express the nicest distinctions of thought.

One great cause of the obscurity which has prevailed on this subject is the tendency of so many scholars to treat Greek syntax metaphysically rather than by the light of common sense. Since Hermann's application of Kant's Categories of Modality to the Greek Moods, this metaphysical tendency has been conspicuous in German grammatical treatises, and has affected many of the grammars used in England and America more than is generally supposed. The result of this is seen not merely in the discovery of hidden meanings which no Greek writer ever dreamed of, but more especially in the invention of nice distinctions between similar or even precisely equivalent expressions. A new era was introduced by Madvig, who has earned the lasting gratitude of scholars by his efforts to restore Greek syntax to the dominion of common sense. Madvig is fully justified in boasting that he was the first to give full and correct statements on such elementary matters as the meaning of the Aorist Optative and Infinitive, and the construction of ὑπὲρ and ὀφείλει in oratio obliqua; although Professor Sophocles distinctly recognized the same principles in his Grammar, published later in the same year with Madvig's (1847). I can hardly express my great indebtedness to Madvig's Syntax der griechischen Sprache, and to his Bemerkungen über einige Punkte der griechischen Wortfügungslehre (in a supplement to the Philologus, Vol. II.). The works of this eminent scholar have aided
me not only by the material which they have afforded as a basis for the present work, but also by the valuable suggestions with which they abounded.

Next to Madvig, I must acknowledge my obligations to Krüger's *Griechische Sprachlehre*, which has everywhere supplied me with important details and most excellent examples. I have been frequently indebted to the other grammarians, who need not be specially mentioned. Bäunlein's *Untersuchungen über die griechischen Modi* reached me after the printing of the first edition was begun. I have often been indebted to his valuable collection of examples, and have derived many hints from his special criticisms; I regret that I cannot agree with the general principles to which he refers the uses of each mood, especially as his criticisms of the prevailing German theories on this subject are most satisfactory and instructive. I am indebted to the personal advice and suggestions of my learned colleague, Professor Sophocles, in the preparation of both editions, for information which no books could have supplied.

I must acknowledge the following special obligations. The notes on the tenses of the Indicative in Chapter II. are based mainly on Krüger, § 53. The chapters on the Infinitive and Participle are derived chiefly from Madvig's *Syntax* (Chapters V. and VI.), and partly from Krüger, § 55, § 56. The note on the Future Optative after *σπέρ*, &c. (§ 26, Note 1) contains the substance of Madvig's *Bemerkungen*, pp. 27–29; and the account of the various constructions that follow verbs of hindrance and prevention (§ 95, 2 and 3) is based on the same work, pp. 47–66. The statement of the principles of indirect discourse (Chapter IV. Section IV.) was written in nearly its present form before Madvig's *Syntax* reached me; and I was strongly confirmed in the views there expressed, by finding that they agreed almost exactly with those of Madvig. I was anticipated by him in my statement of the occasional use of the Present Optative to represent the Imperfect, and in my quotation of Dem. in Onet. I. 869, 12 to illustrate it. I am entirely indebted to him, however, for the statement of the important principle explained in § 74, 2.

It remains to state what new material the present work professes to offer to scholars. The most important and most
radical innovation upon the ordinary system will be found in the classification of conditional sentences (§ 48), with its development in the rules that follow. I have explained the grounds of this classification at some length in the Proceedings of the American Academy, Vol. VI. p. 363, and will therefore merely allude to them here. The great difficulty (or rather the impossibility) of defining the force of the Subjunctive in protasis as distinguished from the Present Indicative, has arisen from neglect of the distinction between particular and general suppositions. When this is recognized, the distinction between the Subjunctive and the Present Indicative is seen to be entirely one of time; whereas all the common distinctions based on possibility, certainty, &c. will apply only to select examples, which of course are easily found to illustrate them. In the first edition, I could not persuade myself to abandon the old doctrines so completely as to exclude the common distinction between the Subjunctive and the Optative in protasis,—that the former implies a "prospect of decision," while the latter does not. Subsequent experience has convinced me that there is no more distinction between ἐὰν τῶτο ποιῇ and εἰ τῶτο ποιῇ than between the English if he shall do this and if he should do this; and I think every one must see that here there is no distinction but that of greater or less vividness of expression. The simple fact that both could be expressed by the Latin si hoc faciat is a strong support of this view.

The principles of conditional sentences being first settled, I have attempted to carry out the analogy between these and conditional relative sentences more completely. It seems to me that it is only by adopting the classification of conditional sentences which I have given, that the true nature of the analogous relative sentences can be made clear. (See § 60, § 61, § 62.) Upon a right classification of conditional sentences depends also the right understanding of the forms used to express a wish (§ 82, § 83).

The frequent use of the Subjunctive with ἵνα, ὅπως, &c., after past tenses, instead of the Optative, of which I had never seen a satisfactory explanation, is here explained on the principle of oratio obliqua. (See § 44, 2; § 77, 2.) The construction of the Infinitive with verbs like χρῆν and ἔδει, forming
an apodosis, is explained in the present edition on a new principle, which (it is hoped) will remove many of the difficulties which the old explanation did not reach. (See § 49, 2, Note 3 and Remarks.) In the first edition, the usual distinction between the constructions that follow ὅ μή was adopted with hesitation, including Elmsley's punctuation, by which the second person of the Future in prohibitions with ὅ μή is made interrogative. In this edition both constructions are explained more satisfactorily upon the same principle. (See § 89, 1 and 2, with Notes and Remarks.) It is hoped that the new statement of the force of the Perfect Infinitive, in § 18, 3, (a) and (b) of this edition, will meet the difficulties which that tense presents. The statement in the former edition was very defective.

It may seem strange to some that no general definitions of the Indicative, Subjunctive, and Optative are attempted in the first chapter. I have rather taken warning from the numerous unsuccessful attempts that have been made to include all the uses of these moods in comprehensive definitions, and have preferred merely to illustrate their various uses by simple examples at the outset, leaving the explanations to their proper place in the book. For one, I am not ashamed to admit that I cannot propose a definition comprehensive enough to include all the examples in § 1, § 2, or § 3, which shall still be limited enough to be called a definition.

Besides the special changes already mentioned, the work has been subjected to a thorough revision, so that in many parts the new edition might claim to be an entirely new work.*

* Notwithstanding the changes in the second edition, very few alterations have been made in numbering the paragraphs or notes. The following are the only changes (except a few omissions) which can affect references already made to the first edition: — § 18, 8 is subdivided into (a) and (b); § 18, 3, Rem. takes the place of § 18, 4, Note; § 24, Notes 1 and 2 are rearranged; § 37, Note 2 is omitted, and N. 3 is changed to N. 2; § 45, N. 2 is subdivided into (a) and (b); in § 49, 2, N. 3, the present divisions (c), (d), and (e) were included in (b); § 64, 1 and 2 are rearranged; in § 92, 2, Note 1 is changed to Remark; § 109, N. 9 was included in N. 3.

The following additions have been made in the second edition: — § 49, 2, N. 6 (b); § 50, 1, Rem. 2; § 52, 2, Rem.; § 53, N. 4; § 64, Rem. 2; § 65, 3, N. 2; § 65, 4; § 69, 5; § 71, Rem. 2; § 89, 2, Rem. 1 and 2; § 92, 2, N. 1; § 95, 3, Rem.; § 108, N. 4 (b); § 112, 1, Rem.; § 112, 2, Rem.; § 112, 2, Rem. after N. 10. The following have been materially changed in subject or in substance in the second edition: — § 25, 1, N. 6 (b); § 41, N. 4; § 43, Rem.; Remarks 1 and 2 after § 49, 2, N. 3; § 82, Rem. 2; § 89, 2, Notes 1 and 2.
Especially, the collection of examples has been revised and greatly enlarged, with the object of illustrating every variety of each construction from as wide a range of classic authors as possible. An index to these examples (more than 2,300 in number) is added to this edition. This index includes those which are merely cited, as well as those actually quoted, many of the former being quite as important as the latter. In the new edition, the matter printed in the two larger types has been reduced, and made as concise as was consistent with accuracy, while that printed in the smallest type has been greatly increased. It should be understood that only the first-mentioned portion of the work is intended for use as a grammatical text-book, while the notes and remarks in the smallest type are intended only for reference: with this view, the latter are often extended to a greater length than would otherwise be justifiable.

The Dramatists are cited by Dindorf's lines, except the fragments, which follow the numbers in Nauck's edition; Plato, by the pages of Stephanus; and Demosthenes, by Reiske's pages and lines. In the Index to the Examples, however, the sections of Bekker's German editions of Demosthenes have been added in each case, to facilitate reference. Other citations will be easily understood.

Cambridge, June, 1865.
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CHAPTER I.

GENERAL VIEW OF THE MOODS.

§ 1. The Greek verb has five Moods, the Indicative, Subjunctive, Optative, Imperative, and Infinitive. The first four, as opposed to the Infinitive, are called finite moods.

§ 2. The Indicative is used in simple, absolute assertions; as γράψει, he writes; ἔγραψεν, he wrote; γράψει, he will write; γεγραψεν, he has written.

The Indicative is used also to express various other relations, which the following examples will illustrate:

Εἰ τούτο ἀληθὲς ἐστι, Χαίρω, if this is true, I rejoice. Εἰ ἔγραψεν, ἦλθον ἄνω, if he had written, I should have come. Εἰ τούτο ποιήσει, καλῶς ἔξει, if he shall do this, it will be well. Ἔπιμελείταί ὁπως τούτο γενήσεται, he takes care that this shall happen. Ἐὰν μὴ ποιήσῃ τούτο ἐποίησα, ὃ θαυμάζων, I marvelled that he should have done this! Ἐὰν τούτο ἀληθές ἦν, ὃ θαυμάζων, I marvelled that this were true. Λέγει δὲ τούτο ἀληθές ἐστιν, he says that this is true. Ἐπεί δότι τούτο πράξει, he said that he would do this. Ἐρωτᾷ τι ἔγραψαμεν, he asks what we wrote.

These constructions will be explained in Chapter IV. They are sufficient to show the impossibility of including all the uses of the Indicative in one definition. Any definition which is to include these must be comprehensive enough to include even the Imperfect and Pluperfect Subjunctive in Latin; for εἰ ἔγραψεν, ἦλθον ἄν is equivalent to si scripisset, venisset. It would be equally impossible to give a single definition sufficiently precise to be of any use in practice, including all the uses of the Subjunctive or Optative.

§ 3. The various uses of the Subjunctive—in clauses denoting a purpose or object, after ἵνα, μὴ, &c.; in conditional, relative, and temporal sentences; and
in certain independent sentences — may be seen by the following examples: —

"Ερχεται ἵνα τοῦτο ἴδῃ, he is coming that he may see this. Φοβεῖται μὴ τοῦτο γένηται, he fears lest this may happen. Ἐὰν τοῦτο ποιεῖ βούληται, ἰδοὺ, if he shall wish to do this, he will be able. ὁ τι ἰνα ποιεῖ βούληται ἰδοὺ, whatever he shall wish to do he will be able (to do). Ἐὰν τι ποιεῖ βούληται, τοῦτο ποιεῖ, if he (ever) wishes to do anything, he (always) does it. ὁ τι ἰνα ποιεῖ βούληται ποιεῖ, whatever he wishes (at any time) to do he (always) does. ὁταν τοῦτο ποιεῖ βούληται, ἰδοὺ, when he shall wish to do this, he will be able. ὁταν ποιεῖ τι βούληται, ποιεῖ, whenever he wishes to do anything, he (always) does it. Ἰμέν, let us go. Μὴ θανάσῃ, do not wonder. Οὐ μὴ τοῦτο γένηται, this will (surely) not happen. Τί εἶπο, what shall I say?

§ 4. The various uses of the Optative — in clauses denoting a purpose or object after ἵνα, μὴ, &c.; in conditional, relative, and temporal sentences; in indirect quotations and questions; and in independent sentences (in apodosis with ἄν, or in expressions of a wish) — may be seen by the following examples: —

"Ἄρθεν ἵνα τοῦτο ἴδῃ, he came that he might see this. Ἐφοβεῖτο μὴ τοῦτο γένοιτο, he feared lest this might happen. Ἐὰν τοῦτο ποιεῖ βούλοιτο, ἰδοὺ, if he should wish to do this, he would be able. ὁ τι ποιεῖ βούλοιτο ἰδοὺ, whatever he should wish to do, he would be able (to do). Ἐὰν τι ποιεῖ βούλοιτο, τοῦτ' ἐποίει, if he (ever) wished to do anything, he (always) did it. ὁ τι ποιεῖ βούλοιτο ἐποίει, whatever he wished (at any time) to do he (always) did. ὁταν τοῦτο ποιεῖ βούλοιτο, ἰδοὺ, whenever he should wish to do this, he would be able. ὁταν ποιεῖ τι βούλοιτο, ἐποίει, whenever he wished to do anything, he (always) did it. Ἐπέν ὁτι τοῦτο ποιεῖ, he said that he was doing this. Ἐπέν ὁτι τοῦτο ποιήσειεν, he said that he had done this. Ἐπέν ὁτι τοῦτο ποιήσει, he said that he would do this. Ἡρωτῶν τι ποιήσει (ποιήσειεν ὁ ποιήσει), they asked what he was doing (had done, or would do).

Δῦναι τ' ἵνα τοῦτο ποιεῖν, he would be able to do this. Ἐπίθε μὴ ταῦτα πᾶσας χαίειν, O that they may not suffer these things! Ἀπόλοιτο, may he perish! Μὴ τοῦτο γένοιτο, may this not happen!

Note. For a discussion of the relation of the Optative to the Subjunctive, see Appendix.

§ 5. The Imperative is used to express a command, exhortation, entreaty, or prohibition.

§ 6. The Infinitive expresses the simple idea of the
verb without restriction of person or number, and may be considered as a verbal noun with many attributes of a verb.

§ 7. To the Moods may be added the Participle, and the Verbal in -τεος or -τεογ. Both are verbal adjectives.

CHAPTER II.

USE OF THE TENSES.

§ 8. 1. There are seven Tenses, — the Present, Imperfect, Perfect, Pluperfect, Aorist, Future, and Future Perfect. The Imperfect and Pluperfect occur only in the Indicative; the Futures are wanting in the Subjunctive and Imperative.

2. These tenses are divided into primary and secondary; the primary tenses being those which refer to present or future time, and the secondary being those which refer to past time.

The primary tenses of the Indicative are the Present, Perfect, Future, and Future Perfect. The secondary tenses are the Imperfect, Pluperfect, and Aorist.

Note. This distinction will be more fully explained at the end of this chapter, §§ 31-35.

§ 9. In speaking of the time denoted by any verb, we must distinguish between time which is present, past, or future with reference to the time of the speaker or writer (that is, time absolutely present, &c.), and time which is present, past, or future with reference to the time of some other verb with which the verb in question is connected (that is, time relatively present, &c.). Thus, when we say τοῦτο ἀληθὲς ἐστὶν, this is true, ἐστὶν denotes time present with reference to the time of speak-
ing: but when we say ἔλεξε τούτο ἀλήθεια εἶναι, or ἔλεξεν ὅτι τούτο ἀλήθεια ἐστὶ (or εἴη), he said that this was true (i.e. he said “this is true”), we use the Present tense; but this tense here denotes time present with reference to the time of the leading verb, ἔλεξε, or time absolutely past and only relatively present. The same distinction is seen between the Future in τούτο γενήσεται, this will happen, and in ἔλεξε τούτο γενήσεσθαι or ὅτι γενήσεται (γενήσομαι), he said that this would happen; where the Future in the first case denotes time absolutely future, in the other cases time only relatively future, which may even be absolutely past. Again, in τούτο ἐγένετο, this happened, the Aorist is absolutely past; but in ἔλεξε τούτο γενέσθαι, or ἔλεξεν ὅτι τούτο ἐγένετο (or γένομαι), he said that this had happened, it denotes time past with reference to the time of ἔλεξεν, which makes it doubly past.

It is to be noticed as a special distinction between the Greek and English idioms, that the Greek oftener uses its tenses to denote merely relative time. Thus, in the examples given above, we translate the Greek Presents εἶναι and εἴστι after ἔλεξε by our Imperfect was; the Futures γενήσεσθαι and γενήσεται by would happen; and the Aorists γενέσθαι and ἐγένετο by had happened. This principle is especially observed in the Indicative, Optative, and Infinitive in indirect quotations; in final and object clauses after ἐν, ὅπως, &c.; and usually in the Participle.

Present and Imperfect.

A. In the Indicative.

§ 10. 1. The Present Indicative represents an action as going on now; as γράφω, I write, or I am writing.

Remark. A single important exception occurs when the Present Indicative in indirect discourse denotes time present relatively to the leading verb. See above, § 9; and § 70, 2.

Note 1. As the limits of such an action on either side of the present moment are not defined, the Present may express a customary or repeated action, or a general truth. E. g.
§ 10 1.] PRESENT INDICATIVE.

Platoν εἰς Δῆλον Ἀθηναίοι πέμπονται τοῦ πολιτείαν, the Athenians send a ship to Delos (every year). PLAT. Phaed. 58 Α. Τικτεί τοι κόρος ὑβριν, ὅταν κακῶς ὄλοκλος ἐπτατα, sateity begets insolence, whenever prosperity follows the wicked. THEOGN. 153. 'Ἐν χρόνῳ αὖ ποτ' ἰνεῖ τὸ τάρβος ἀνθρώπους. AESCH. Agam. 857.

**Note 2.** The Present denotes merely the continuance of an action, without reference to its completion: sometimes, however, it is directly implied by the context that the action is not to be completed, so that the Present denotes an attempted action. Especially, δίδωμι, in the sense I offer, and πείθω, I try to persuade, are used in this sense. E. g.

Nous δ’ ἀμα τ’ αἵτικα πολλά διδοῖ, he offers many things. II. IX, 519. Πεῖ θοῦν σι ἤμα τ’ ἐναντία καί τοῖς νόμοις καί τῷ δικαίῳ ψυχρασθαν, they are trying to persuade you to vote contrary both to the laws and to justice. ISAE. de Cleon. Hered. § 26.

This signification is much more common in the Imperfect. See § 11, N. 2, and the examples.

**Note 3.** The Present is often used with expressions denoting past time, especially τάλα, in the sense of a Perfect and Present combined. E. g.

Κεῖνον ἠχεύο ὁ τάλα, I have been tracking him a long time (and still continue it). SOPH. Aj. 20. Οὐ τάλα σοι λέγω ὅτι ταύταν φημί εἶναι; i. e. have I not long ago told you, (and do I not still repeat,) that I call it the same thing? PLAT. Gorg. 489 C. So Πολύν χρόνον τούτο ποτε ὑπάρχω.

So in Latin, Jam dudum loquor.

**Note 4.** The Presents ἦκώ, I am come, and ὠιχομαί, I am gone, are used in the sense of the Perfect. An approach to the signification of the Perfect is sometimes found in such Presents as φεύγω, in the sense I am banished, ἅλισκομαι, I am captured, νικάω and κρατέω, I am victorious, ἢταμαί, I am conquered, ἀδικεώ, I have been unjust (I am ἄδικος). So ἦκω and ἰκίνω in Homer, with ὀλλυμαί and similar verbs and sometimes τίκτω in the Tragedians. E. g.

Θεμιστοκλῆς ἦκω παρὰ σέ, I, Themistocles, am come to thee. THUC. I, 137. Οἶχες ταῖς εἰς ἅλα δίαν, he is gone to the divine sea. II. XV, 223. Ἰλιὸν ἄλισκομένων, Ilion having been captured. THUC. VI, 2. So HDT. I, 85. Εἰ πάντα τάλα ἐλμανεύετο τοῖς ὀλίσσω, ἦσον ἀντρέψε, τί δημοσθένης ἀδίκει; DEM. Cor. 327, 1. Πύργων ὀλλυμένων ἵνα ναυσίν ἐβαν, I embarked after the towers had been destroyed. EUR. Iph. T. 1108. Σον ἀναγορεύσῃ θύρης, HDT. I, 9. 'Εδε τίκτεῖ σε, this woman is thy mother. EUR. Ion. 1560.
Note 5. The Greek, like other languages, often allows the use of the Present of such verbs as I hear, I learn, I say, even when their action is strictly finished before the moment at which they are used. E. g.

Oί Σικελιώται στασιδιζοῦσιν, ως πνευθανόμεθα, the Sicilians are at discord, as we learn. Thuc. VI, 16. Ἐπὶ τοίχεις, ὡς ἐγὼ ἀκοῇ αἱ σθάνομαι, μέλλομεν ἓναι μεγάλας. Thuc. VI, 20.

Note 6. The Present εἰμι, I am going, through all its moods, is used like a Future. Its compounds are sometimes used in the same sense. (The Poets, especially Homer, sometimes use εἰμι as a Present.) E. g.

Σὺν οὐστερὸς εἰμι ἐγὼ γαῖαν, I shall go. II. XVIII, 333. Εἰμι πάλιν ἐπὶ ἐκείνα, I shall recur to that. PLAT. Phaed. 100 B. Ἀλλ' εἰς εἰμι, σοῦ δ' ὡς φροντὶς. ARIST. Nub. 125. Ὡ φίλ', ἐγὼ μὲν ἄπειμι, σὺς καὶ κείνα φυλάξων. Od. XVII, 593.

(As Present.) Οἶος δ' ἀστήρ ἐστι μετ' ἀστράσι ὕπκτος ἀμολγώ, as a star moves, &c. II. XXII, 317.

Note 7. In animated language the Present often refers to the future, to express likelihood, intention, or danger. E. g.

Μένομεν ἡώς ἂν ἐκαστὸι κατὰ πολέμις ληφθῶμεν; shall we wait? Thuc. VI. 77. Εἰ δὲ φησὶν οὐτος, δειξάτω, κἂν οὐ καταβαίνω, and I will take any seat. DEM. F. L. 351, 4. Σὺ εἰ ὁ ἐρχόμενος, ἥ ἐτερὸν προσδοκῶμεν; art thou he that should come, or do we look for another? Matth. Evang. XI, 3. Ἀπόλλυμαι, I shall perish. (See § 17, N. 6.)

2. The Present is often used in narration for the Aorist, to give a more lively statement of a past event. This is called the Historic Present. E. g.

Βουλήν ἐπιτεχνάται ὅπως μὴ ἀληθεῖν 'Αθηναῖοι, he contrives a plan to prevent the Athenians from collecting. HDT. I, 63. Κελεύεις πέμψαι ἀνδρας . . . ἀποστελλοῦσιν οὖν, καὶ περὶ αὐτῶν ὁ Θημιστοκλῆς κρύφα πέμπει. Thuc. I, 91. Δαρείον καὶ Παρνασάτιδος παῖδες γίγνονται δύο. XEN. An. I, 1, 1.

Note. The Historic Present is not found in Homer.

§ 11. The Imperfect represents an action as going on in past time; as ἔγραφον, I was writing.

Note 1. The Imperfect is thus a Present transferred to the past, and it retains all the peculiarities of the Present
which are not inconsistent with the change to past time. Thus
the Imperfect denotes customary or repeated action, as opposed
to the Aorist, which denotes the simple occurrence of an action.
(See § 19, N. 2.) E. g.

'Επὶ Κέρκυρας ἦν Ἀττικὴ κατὰ πόλεις ὄμειτο, καὶ οὗ ἔσωσαν
βουλευτομενοῖς. ἀλλ' αὐτῷ ἔκαστοι ἐπολιτεύοντο καὶ ἐβονεύοντο. 'Επειδὴ δὲ Ὀθησεὶς ἔβασιλεύσειν, ἔστιν νῦν πόλιν ὕσσων ἔννοικισεν πάντας. ΤΗΥΚ. II, 15. (Here the Imperfects refer to
the state of the country or the customs, the Aorists to single actions;
ἔβασιλεύσε, became king, ἔννοικισε, collected into one state.)

Note 2. The Imperfect, like the Present (§ 10, N. 2),
sometimes denotes attempted action, being in this case strictly
an Imperfect tense. So especially ἐδίδουν and ἐπειθοῦ. E. g.

Φιλίππος Ἀλόννησον ἐδίδων, Philip offered Halonnesus (lit. tried
to give it). AESCH. Cor. § 83. Ἐκαστος ἐπείθεν αὐτῶν ὑποστήναι
τὴν ἀρχήν, each one tried to persuade him to undertake the command.
XEN. AN. VI, 1, 19. Κῦμα ἱσταρ' ἀνειρόμενον, κατὰ δ' ἢρεε Πηλείωνα,
and was about to overpower the son of Peleus. II. XXI, 327. Ἐμί-
σθοῦτο παρ' οὖν ἐκδοδοῦτος τὴν αὐτήν, he tried to hire the yard of
one who refused to let it. HDT. I, 68. Πέρευναισ ἐς Σάρδις χρυσῶν
ἀνέκομοντα, they wanted to buy gold. HDT. I, 69. Ἐπεθυμήσε τῆς
χλανίδος, καὶ αὐτὴν προσελθὼν ἀνέκομεν, he tried to buy it. HDT. III,
139. Ἀ ἐπάρασετε οὖν ἐγένετο, what was attempted did not
happen. ΤΗΥΚ. VI, 74. So προσετίθει, she wanted to add. ARIST.
Nub. 63.

Note 3. When the Present has the force of the Perfect
(§ 10, 1, N. 4), the Imperfect has regularly the force of a Plu-
perfect. (See § 17, N. 3.) E. g.

Ὁ ὀχλος κατὰ δὲν ἦκεν, the crowd were come to look on. ΤΗΥΚ.
VI, 31. Ἐπει Ἰχεο νη Πυλονδε, after thou wast gone by ship to

Note 4. The Imperfect sometimes denotes likelihood, in-
tention, or danger in past time. (See § 10, 1, N. 7.) E. g.

'Επειθῇ τῷ ψεύδεσαι ἄπωλλυντο, when he was on the point
of ruin through his deceit. ΑΝΤΙΡΙΟΝ. de Caed. Herod. § 37. Καὶ τὰς
ἔθνη σκε τέκνυ, ἄπωλλυμην δ' ἑγό, and my children were about to
die, and I was about to perish. ΕΥΡ. Herc. F. 538.

Note 5. The Imperfect is sometimes found in simple narration,
where the Aorist would be expected, especially in Homer. The
meaning of the verb often makes it indifferent which of the two is
used. Thus βαίνων and βῆ are used without any perceptible differ-
ence in II. I, 437, 439; so βάλετο and βάλετο, II. 43, 45; θῆκεν
and τίθει, XXIII, 653, 656; δῶκε and δίδοου, VII, 303, 305; ἐλπιεν and
λείπε, II, 106, 107; compare also μιστυλλον and ὀπτησαν, I, 465, 466.
Herodotus and Thucylides use ἔλεγον and ἐκλείπον as Aorists. Compare ἔλεγον, Thuc. I, 72, with εἴπον and ἔλεξέ, I, 79.

Note 6. The Imperfect sometimes expresses a fact, which is either the result of a previous discussion, or one that is just recognized as a fact by the speaker or writer, having previously been denied, overlooked, or misunderstood. In the latter case, the particle ἂρα is often joined to the verb. E. g.

Ο πότα, οὐκ ἂρα πάντα νόμονες οüδέ δίκαιοι ἡ σαν Φαίηκουν ἡγήτορες ἢδε μέδοντες, i. e. they are not, as I once imagined. Od. XIII, 209. Οὐκ ἂρα μοίνοις ἔνν ἔριδων γένος, ἄλλ' ἐπι γιαταν εἰσὶν δύνα, there is not after all merely one race of discords, but there are two on earth. Hes. ὸρ. 1. "Οδ' ἕν ἂρα ὀ ἐπιλαβόν με, this is then the one who seized me. SOPH. Phil. 978. οὐ σὺ μονος ἂρ' ἣς ὑμᾶν ἐποπυ; are you not then the only epops (as I thought) ? ARIST. Av. 280. Ἦν γιο μουσικὴ ἀντίστροφος τῆς γυμναστικῆς, εἰ μέρυσαι, music then (as we proved) corresponds to gymnastics. PLAT. Rep. VII, 522 Α. Διαφθεραζόμεν ἐκεῖνο, ὁ τὸ μὲν δικαίος βέλτιον ἐγίγνετο, τὸ δὲ ἀδικοὶ ἡ πολλαπλασία, we shall destroy that which (as we proved) becomes better by justice and is ruined by injustice. PLAT. Crit. 47 D. ἂρ' οὐ τόδε ἕν τὸ δένδρον, ἑφ' ὁπερ ἤγες ἡμᾶς; is not this after all the tree to which you were bringing us ? PLAT. Phaedr. 230 Α.

Note 7. The Greek sometimes uses an idiom like the English he was the one who did it for he is the one who did it : as ἕν ὁ τὶν γράµµα ταύτην εἰπὼν Πείσανδροσ, THUC. VIII, 68; τός ἕν ὁ βοηθόσας τοῖς Βυζαντίοις καὶ σῶσας αὐτούς; DEM. Cor. 255, 2. (See Note 6.)

B. The Present in the Dependent Moods.

Remark. The distinction of time which marks the Present and Aorist in the Indicative is retained in the Optative and Infinitive of indirect discourse, and usually in the Participle.

But in all other constructions, this distinction of time disappears in the dependent moods, and the Present and Aorist differ only in this, that the Present denotes a continued or repeated action, while the Aorist denotes the simple occurrence of an action, the time being determined by the construction. In these cases the Present and Aorist are the tenses chiefly used; the Perfect is seldom required (§ 18, 1, N.), and the Future is exceptional (§ 27, Notes). It must be remembered that the Greek distinction between the Present and Aorist in the Subjunctive and Optative is one which the Latin could not express; the Present, for example, being the only form found in the Latin Subjunctive to express a condition which the Greek can express by the Present or Aorist Optative, and sometimes by the Present or Aorist Subjunctive, each with some
peculiar moaning. Thus ei τοῦτο ποιηθη, if he should do this (habitually), ei ποιησειε, (simply) if he should do this, and sometimes eiν τοῦτο ποιη, (or ποιηεη), if he (ever) does this, may each be translated by si hoc faciat.

This distinction, although in general strictly observed, was sometimes neglected even by the best authors: we occasionally find, for example, the Present Subjunctive where the Aorist would have expressed the idea more exactly, and vice versa. In other examples the two seem to be used in nearly the same sense. (See Xen. Cyr. V, 5, 13.) These are to be considered merely as exceptions; when, however, the Aorist is wanting, as in ειμι, the Present regularly takes the place of both.

§ 12. The Present Subjunctive denotes a continued or repeated action, the time of which is determined as follows:

(a.) In clauses denoting a purpose after ɪνα, ὄπως, &c., or the object of fear after μή, it refers to time future relatively to that of the leading verb.

(b.) In conditional sentences, — in ordinary protasis (§ 50, 1), the Subjunctive refers simply to the future; if the supposition is general (depending on a verb of present time which expresses a repeated action or a general truth), the Subjunctive is indefinite in its time, but is expressed in English by the Present. This applies also to all conditional relative and temporal sentences.

(c.) In independent sentences (in exhortations, prohibitions, questions of doubt, &c.) the Subjunctive refers to the future. E.g.

(a.) Δοκεῖ μοι κατακαίσαι τὰς ἀμάξας, ἵνα μή τὰ τευχη ημῶν στρατοὺς, ἀλλὰ πορευώμεθα ὅπη ἄν τὴ στρατιά συμφέρῃ, it seems good to me to burn the wagons, that our beasts of burden may not be our generals, and that we may go on whithersoever it may be best for the army. Xen. An. III, 2, 27. Καὶ γὰρ βασιλεὺς αἰρείτα, οὔχ ἵνα ἐκακοῦ καλῶς ἐπιμεληθηταί, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δεῖ αὐτὸν εὐ πράττωσιν. Xen. Mem. III, 2, 3.

(b.) *Ἀν δὲ τις ἄνθιστῃ τά, πειρασόμεθα χειροῦσθαι, but if any one shall stand opposed to us, we will try to subdue him. Xen. An.
VII, 3, 11. Καὶ πόλεμος ὕ, ἐως ἄν ἐπ' ἀλλον ἓ χ ω με ν στρατευέσθαι, σοῦ τε λαὶ τῶν σοῦ ἀφεξόμεθα, and if there shall be war, so long as we shall be able. &c. Id. Hell. IV, 1, 38. 'Αλλ' ἦ ἄν γιγνόσκω βέλτιστα ἑπώ, but I will speak as I shall think best. Thuc. VI, 9. Οὐς ἄν θεολη ποίησασθαι φιλοῦς, ἀγαθὸν τι λέγει περὶ αὐτῶν πρὸς τοὺς ἀπαγγέλλοντας, whomsoever you shall wish, &c. Isoc. Demon. p. 9 C. § 33. 'Απας λόγος, ἄν ἄποτι τὰ πράγματα, μάταιοι τι φαίνεται καὶ κενῶν, all speech, if (wherever) words are wanting, appears vain and useless. Dem. Ol. II, 21, 20. Συμμαχεῖν τούτοις ἐβέλλουσιν ἄπαντες, οὗ ἄν ὁ ῥῶτι παρεσκευασμένους, all are willing to be allied to those whom they see prepared. Id. Phil. I, 42, 1.

(c) Πειθάμεθα πάντες. φεύγω με ν σοῦ ἐν διῆς πιλην ἐξ πατρίδα γαίαν, let us all be persuaded; let us fly, &c. II, 119. Τί φῶ; τί δρῶ; what shall I say? what shall I do? Πώς σοῦ περὶ τούτων ποιῶ με ν; how then shall we act about this? Plat. Phileb. 63 A.

See other examples under the rules in Chapter IV.

§ 13. 1. The Present Optative, when it is not in indirect discourse, denotes a continued or repeated action, the time of which is determined as follows:—

(a) In clauses denoting a purpose after ἵνα, ὑπος, &c., or the object of fear after μή, it refers to time future relatively to that of the leading verb.

(b) In conditional sentences,—in ordinary protasis (§ 50, 2), the Optative refers to the future (only more vaguely than the Subjunctive); if the supposition is expressed on a verb of past time which expresses a repeated action or general truth), the Optative refers to indefinite past time. This applies also to all conditional relative and temporal sentences.

(c) In independent sentences (that is, in expressions of a wish, and in Apodosis with ἄν) the Optative refers to the future. E. g.

(a) Τοῦτον ἐπεθύμησεν, ἦνα εὖ πρᾶττοι, he desired this in order that he might be in prosperity. Ἐφοβήθετο μὴ τούτο ποιῶ, εὖ, he feared lest they should do this (habitually). Δῆλος ἦν ἐπιθυμῶν ἄρχεος, ὑπὸς πλεῖον λαμβάνοι. ἐπιθυμῶν ἔν τις νάσθαι, ἦν πλεῖον κερδαινοί. φιλὸς τε ἐβούλετο εἶναι τοῖς μέγιστα δυνάμενοι, ἦν ἄδικον μὴ διδοῦ εἶ δίκην. Xen. An. II, 6, 21. (Here the Aorist Optative would have referred to single acts of receiving, getting gain, and suffering punishment, while the present refers to a succession of cases, and to a whole course of conduct.)
(b.) Οὐ γὰρ ἂν ἐπαινοῦνι ὡς, εἰ εἴξελαύνοιμι τοῖς εὐεργέταις, for he would not praise me, if I should banish my benefactors. XEN. An. VII, 7, 11. Εἰπὲς φορτός οὐκ ἂν, εἰ πρᾶσοις καλῶς; you would not be endurable, if you should be in prosperity (at any time). AESCH. Prom. 979. Πῶς γὰρ ἂν τίς, α γε μὴ ἐπὶ σταῖτο. ταῦτα σοφὸς εἰη; for how could any one be wise in that which he did not understand? (i. e. εἰ τινα μὴ ἐπίστατο.) XEN. Mem. IV, 6, 7. ἌΛΛSTYLEΕἰ τι μὴ φέροι μεν, ὦ τρυπενε φέρεω, but if we neglected to bring anything, he always exhorted us to bring it. EUR. Alc. 755. Οὐκ ἀπελεπτετο ἐτί αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἰη, he never left him, unless there was some necessity for it. XEN. Mem. IV, 2, 40. ὁπότε Ἐναγόραν ὁ ῥόξεν, ἑφοβοῦντο, whenever they saw Evagoras, they were afraid. ISOC. Evag. 193 D. § 24.

(c.) Εἴθε τούτο εἰη (utinam sit), O that this may be. Εἴθε μὴ ταῦτα πάντα ἄρχοιεν, may they not suffer these things (habitually). But εἴθε μὴ πάνθοιεν, may they not suffer (in a single case). See examples of Apodosis with ἂν above, under (b).

See other examples under the rules in Chapter IV.

2. In indirect quotations and questions, each tense of the Optative denotes the same time, relatively to the leading verb, which the tense (of any mood) which it represents denoted in the direct discourse. (See § 69, 1.)

(a.) If therefore the Present Optative represents a Present Indicative of the direct discourse, it denotes a continued or repeated action, contemporary with that of the leading verb (that is, relatively present). E. g.

Periklēs προηγόρευε, ὅτι 'Αρχιδάμος οἱ ξένοι εἰη, Pericles announced that Archilochus was his friend (i. e. he said ξένοι μοι ἐστίν). THUC. II, 13. Ἐγνώσαν ὅτι κενός ὁ φόβος εἰη, they learned that their fear was groundless (i. e. they learned κενὸς ἐστίν). XEN. An. II, 21. Ἐπιθυμάντε οἱ οἶκοι τὸ χῶρα, he asked whether the country was inhabited (i. e. he asked the question, Is the country inhabited?) XEN. Cyr. IV, 4, 4.

(b.) But if it represents a Present Subjunctive of the direct discourse, it denotes a continued or repeated action, which is future with reference to the leading verb. E. g.

Κλέαρχος ἔβουλεντο, εἰ πέμποιέν τινας ἑ πάντες ἵοιεν, Clearchus was deliberating whether they should send a few, or should all go. XEN. An. I, 10, 5. (The question was, πέμπωμεν τινας ἑ πάντες ἵοιεν; shall we send a few, or shall we all go? See § 88.)

Remark. Examples of the Present Optative representing the
Present Indicative or Subjunctive in a dependent clause of the direct discourse, to which the same principles apply, may be found under § 74, 1.

**Note 1.** It will be seen, by a comparison of the examples under (a) and (b), that an ambiguity may sometimes arise from uncertainty whether the Optative stands for the Present Indicative or for the Present Subjunctive in a question of doubt (§ 88). Thus ἐγγὼν ὅ τι ποιῶν might mean they knew not what they were doing (the Optative representing τι ποιῶν; what are we doing?) or they knew not what to do (the Optative representing τι ποιῶν; what shall we do?). The context must decide in each case. See § 71.

**Note 2.** In the few instances in which the Present Optative in indirect quotations represents the Imperfect of the direct discourse, it of course denotes time past relatively to the leading verb. See § 70, 2, N. 1 (b).

**§ 14.** The Present Imperative refers to a continued or repeated action in future time; as φεῦγε, begone; χαίροντων, let them rejoice; μὴ νομίζετε, do not believe.

**§ 15.** The Present Infinitive has three distinct uses:

1. First, in its ordinary use (either with or without the article), whenever it is not in indirect discourse, it denotes a continued or repeated action without regard to time, unless its time is specially defined by the context.

E. g.

"Εξεστι μένειν, it is possible to remain. 'Εξέσται τοῦτο ποιεῖν, it will be possible to do this. Δέομαι ομοί μένειν, I beg you to remain. Τι τὸ κωλύον ἐστιν ἀνδρῶν ἐσται βαδίζειν όταν βούλεται, what will there be to prevent him from going whither he pleases? DEM. Ol. I, 12, 22.

'Εκέλευς αὐτὸν τοῦτο ποιεῖν, I commanded him to do this. 'Εβούλεστο σοφὸς εἶναι, he wished to be wise. Δεῦός ἐστι λέγειν, he is skilled in speaking. "Ωρα βαδίζειν, it is time to be going. Πῶς ποιῶν, ὡστε δικήν μὴ διδόναι, they do everything, so as to avoid being punished. PLAT. Gorg. 479 C. Τὸ μὲν οὖν εἰπτιμᾶν ἵππος φίλοις τις ἄν ῥάδον εἶναι, τὸ δ’ ὅ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτο εἶναι συμβοῦλον, some one may say that finding fault is easy, but that showing what ought to be done is the duty of an adviser. DEM. Ol. I, 13, 27. (Here ἐπίτιμων, ἀποφαίνεσθαι, and πράττειν belong under this rule; εἶναι in both cases belongs under § 15, 2.) Ὡν πλεο...
REMARK. The Infinitive in this and ordinary use has usually no more reference to time than any verbal noun, and the distinction of tense therefore disappears, the Present differing from the Aorist only by expressing a continued or repeated action. An Infinitive which in itself has no reference to time may, however, be referred to some particular time, like any other verbal noun, by the verb on which it depends, by some particle like ὀστε or πρίν, or by some other word in the sentence. Thus ὀστε denoting a purpose refers the Infinitive to the future: the Infinitive without ὀστε expressing a purpose is likewise future. After a large class of verbs, as those of commanding, advising, desiring, asking, &c., whose signification points to the future, the Infinitive necessarily denotes relative future time. (For an irregular use of the Future Infinitive after such verbs, see § 27, N. 2.) The time denoted by the Infinitive in any of these constructions must be carefully distinguished from that which it denotes in indirect discourse (§ 15, 2), where its tense is fully preserved.

Note 1. For a discussion of the Infinitive with the article and a subject, with reference to its time, see Appendix, II.

Note 2. Χράω, ἀναρφέω, θεσπίζω, and other verbs signifying to give an oracular response, are sometimes followed by the Present (as well as the Aorist) Infinitive, where we might expect the Future on the principle of indirect discourse (§ 15, 2, N. 1). These verbs here take the ordinary construction of verbs of commanding, advising, and warning. E. g.

Δέγεται δὲ Ἀλκμαιὼν τὸν Ἀπόλλων ταύτην τὴν γῆν χρῆται οἶκείν, it is said that Apollo gave a response to Alcmæon that he should inhabit this land. ΤΙΜΟΣ. II, 102. The Future is sometimes found. For the Aorist, see § 23, 1, N. 2.

2. Secondly, the Present Infinitive in indirect discourse is used to represent a Present Indicative of the direct discourse, and therefore denotes a continued or repeated action, which is contemporary with that of the leading verb, that is, relatively present. E. g.

Φησὶ γράφειν, he says that he is writing; ἐφη γράφειν, he said that he was writing (i. e. he said “I am writing”); ὕφει γραφεῖν, he will say that he is (then) writing. Ἀρρωστεῖν προφανίζεται, he pretends that he is sick. Ἐξώμοσεν ἀρρωστεῖν τοντοῦ, he took his oath that this man was sick. ΤΙΜΟΣ. Φ. L. 379, 15 and 17. Οὐκ ἐφη αἰτός ἀλλ' ἐκείνων στρατηγεῖν, he said that not he himself, but Nicias,
was genera, i.e. he said, οὐκ ἔγω αὐτὸς διὰ ἑκένος στρατηγεῖ· Τιμ. IV, 28. For the Present Infinitive with ἄν (not included here), see § 41.

**Note 1.** The Infinitive is said to stand in indirect discourse, with its tenses thus corresponding to the same tenses of the Indicative only when it depends upon verbs implying thought or the expression of thought (verba sentiendi et declarandi), and when also the thought, as originally conceived, would have been expressed by some tense of the Indicative, which the corresponding tense of the Infinitive can represent. Thus verbs of commanding, wishing, and others enumerated in § 92, 1, although they may imply thought, yet never introduce an indirect quotation in the sense here intended, as an Infinitive after them never stands for an Indicative, but is merely the ordinary Infinitive used as a verbal noun, without any definite time. See § 73, 1, Remark; where the principle is stated in full, so as to include all the tenses and the Infinitive with ἄν.

**Note 2.** Verbs and expressions signifying to hope, to expect, to promise, and the like, after which the Future Infinitive stands regularly in indirect discourse (as representing a Future Indicative of the direct discourse), sometimes take the Present or the Aorist Infinitive. E. g.

'Oμολογεῖς καθ' ἠμᾶς πολιτεύεσθαί. you agreed to live according to us (the laws). PLAT. Crit. 52 C. Ἐνεθῶν πολιτεύεσθαί. Id. 52 D. Προσαγαγών ἐγγυτᾶς ἡ μὴν πορεύεσθαί, having giving securities that he would go. ΧΕΝ. Cyt. VI, 2, 39. Ἐλπίζει διατὸς εἶναι ἄρχεν, he hopes to be able to rule. PLAT. Rep. IX, 573 C. (But in Hdt. I, 30, Ἐλπίζων εἶναι ἀλβιώτατος ἐπειρώτα, means, he asked, trusting that he was. εἶναι being a regular Present Infinitive of indirect discourse. So I. 22, Ἐλπίζων . . . εἶναι καὶ τὸν λέων τετρυσθαί.)

In these cases the Infinitive seems to be used nearly as in § 15, 1, without regard to time. The Greek makes no more distinction than the English between Ἐλπίζει τοῦτο ποιεῖν, he hopes to do this, and Ἐλπίζει τοῦτο ποιήσαι, he hopes that he shall do this. Compare φαμέν τοῦτον ὠμολογηκέναι ταῦτα ποιήσειν with φάσκοντες σε ὀμολογηκέναι πολιτεύεσθαί. PLAT. Crit. 51 E and 52 D. The Future, however, is the regular form (§ 27, N. 3). For the Aorist, see § 23, 2, N. 2.

**Note 3.** Even verbs of saying and thinking,—as λέγω, when it signifies to command, and δοκεῖ, it seems good,—may be followed by the ordinary Infinitive of § 15, 1, referring to the future. Ἐιποῦ is very seldom followed by the Infinitive, except when it signifies to command. (See § 92, 2, N. 1.) The context must distinguish these cases from indirect quotations. E. g.

Τοῦτοις ἔλεγον πλεῖν, I told them to sail. DEM. F. L. 388, 4. (Τοῦτοις ἔλεγον πλεῖν would mean I said that they were sailing.) Ἐιποῦ μηδένα παριέναι εἰς τὴν ἀκρόπολιν, having given orders that no
one should pass into the citadel. Xen. Hell. V, 2, 29. Дοκεῖ ἵμιν τούτῳ ποιεῖν, it pleases us to do this. (But дοκεῖ μοι ὑμᾶς τούτῳ ποιεῖ ἰν means it seems to me that you are doing this, by § 15, 2.) Εἴδοξε in the sense it was resolved, introducing a resolution or enactment, is followed by the Present or Aorist (not Future) Infinitive.

3. Thirdly, the Present Infinitive belongs also to the Imperfect, and is used in indirect discourse to represent an Imperfect Indicative of the direct discourse. It here denotes continued or repeated action which is past with reference to the leading verb, thus supplying the want of an Imperfect Infinitive. E. g.

Τίνας οὖν εἰχάς ὑπολαμβάνειν εὖ χειραί τὸν Φίλιππον ὃς ἔστεν-δει; what prayers then do you suppose Philip made when he was pouring the libations? Dem. F. L. 381, 10. (Here the temporal clause ὃς ἔστενδει shows the past time denoted by εὖ χειραί.) Πότερ οἷς ἐσθέ πλέον Φωκας Θηβαῖων ἢ Φίλιππον ὑμῶν κρατεῖν τῷ πολέμῳ; do you think that the superiority of the Phocians over the Thebans, or that of Philip over you, was the greater in the war (the war being then past)? Dem. F. L. 387, 6. (Here the direct discourse would be ἔκρατον καὶ ἔκρατε.) Πῶς γὰρ εἰσῆκεν δυσχερῶς ἄκουειν 'Ολυμπίους, εἰ τίς τι λέγοι κατὰ Φίλιππον κατ' ἐκείνους τοὺς χρόνους, ὃς Ἀνδρέωντα αὐτοῖς ἀφίει, κ. τ. λ.; . . . ἄρα προσδοκάν αὐτοὺς τοιαύτα πεισθήσαται (sc. οἷς); . . . ἄρ' οἰσθέ, ὅτε τοὺς τυράννους εἴσβαλλε, (τοὺς Θεσσαλοὺς) προσδοκάν κ. τ. λ.; for how unwillingly do you think the Olymhiants used to hear it, if any one said anything against Philip in those times when he was ceding Anthemus to them, &c.? Do you think they were expecting to suffer such things? Do you think that the Thessalians, when he was expelling the despots, were expecting, &c.? Dem. Phil. II, p. 70, 25 to p. 71, 12. (The direct discourse here was τῶς . . . ἦκοιον, εἰ . . . λέγοι; and προσεδόκω;) Καὶ γὰρ τοὺς ἐπὶ τῶν προγόνων ἡμῶν λέγοντας ἁκοῦν τούτῳ τῷ ἔθει χρήσθαι, I hear that they used to follow this custom. Dem. Ol. III, 34, 17. Τὰ μὲν πρὸ Ἄλληνος οὖδὲ εἶναι ἡ ἐπίλυσις αὐτὴ (sc. δοκεῖ), in the times before Hellen this name does not appear to have even existed. Thuc. I, 3. Again, in the same sentence of Thucydides, παρέχεσθαι, to have furnished. Μετὰ ταῦτα ἔφη σφάς μὲν δειτενεῖν, τὸν δὲ Σωκράτην οὐκ εἰσέναι τὸν οὖν Ἀγαθώνα πολ-λάκις κελεύειν μεταπεμψάθαι τὸν Σωκράτην, ἐ δὲ οὐκ ἐάν. Plat. Symp. 175 C. (He said, ἐδείπνουμέν, ὅ δε Σ. οὐκ εἰσήγη ὅ οὖν Ἀ. ἐκλευεν . . . ἐγὼ δὲ οὖκ εἶων.) Συνυπείχεν γὰρ (ἔφη) Ἀτρεσίδα παρὰ Φίλιππον προευρομένῳ, καὶ μετ' αὐτοῦ γυναῖκα καὶ παιδία βαδὶ ἔμεν, for he said that he had met (Aor.) Atrestidas coming from Philip, and that there were walking with him, &c. Dem. F. L. 439, 3. Τοῦτ' ἐγὼ φαμὶ δὲ εἰν ἐμὲ μὴ λαθεῖν, I say that this ought not to have escaped my notice. Dem. Cor. 291, 27. (The direct discourse here was τοῦτ' ἔδει ἐμὲ μὴ λαθεῖν. § 49, 2, N. 3.)
For the Imperfect Participle, see § 16, 2.

Remark 1. This use of the Present of the Infinitive as an Imperfect cannot be too carefully distinguished from its ordinary use after past tenses, where we translate it by the Imperfect, as in ἔλεγε τὸ στράτευμα μαχεῖσθαι, he said that the army was fighting. But here μαχεῖσθαι refers to time present, relatively to ἔλεγε; whereas, if it had been used as an Imperfect, it would have referred to time past relatively to ἔλεγε, as in ἔλεγε τὸ στράτευμα τῇ προτεραιᾷ μαχεῖσθαι, he said that the army had been fighting on the day before. In the former case the direct discourse was μαχεῖται, in the latter it was ἐμάχετο. Such an Imperfect Infinitive differs from the Aorist in the same construction only by expressing a continued or repeated action (as in the Indicative): it gives, in fact, the only means of representing in the Infinitive what is usually expressed by λέγει ὡς ἑπόει, he says that he was doing, differing from λέγει ὡς ἑποίησεν, he says that he did. (For the rare use of the Present Optative to represent the Imperfect in the same way, see § 70, 2, N. 1, (b). It must be observed, that this construction is never used unless the context makes it certain that the Infinitive represents an Imperfect and not a Present, so that no ambiguity can arise. See the examples.

Remark 2. This important distinction between the ordinary Present Infinitive referring to the past (when it takes its time from a past tense on which it depends), and the same tense used as an Imperfect and referring to the past by its own signification, seems to be overlooked by those who would call the former also a case of Imperfect Infinitive. But in the former case ἐφη τὸῦτο ποιεῖν is translated he said that he was doing this merely to suit the English idiom, whereas the Greeks used the Present because the time was to be present (relatively to ἐφη), the direct discourse being τὸῦτο ποιῶ: in the other case, however, ἐφη τὸῦτο ποιεῖν τῇ προτεραιᾷ, he said that he had been doing this the day before, the Greeks used ποιεῖν as a regular Imperfect (relatively to ἐφη), the direct discourse being τὸῦτο ἑποίησαν. So in Latin (Cic. Phil. VIII, 10), Q. Scaevolam memoria teneo bello Marsico, cum esset sumnum senectute, quotidie jūcere omnibus conveniendi potestatem suin. So (Cic. de Off. I, 30), Q. Maximum accepimus facile celare, tace-re, dissimulare, insidiari, praeripere hostium consilia.

The frequency of such constructions and their principle have been often overlooked, from the fact that they occur only when the context prevents all possible ambiguity.

16. 1. The Present Participle regularly refers to a continued or repeated action, which is contemporaneous with that of the leading verb. E. g.

Τοῦτο ποιοῦσιν νομίζοντες κ. τ. λ., they do this because they think, &c. Ἐποίουσιν νομίζοντες, they were doing it in the thought, &c. Ἐποίησαν νομίζοντες, they did it because they thought, &c. Ποιή-
The Present Participle.

§ 16, 2.]

The rules for the time of the Infinitive and Participles given in this chapter do not include the Infinitive and Participles with ἀν. For these see Chapter III. § 41.
Perfect and Pluperfect.

A. In the Indicative.

§ 17. 1. The Perfect represents an action as already finished at the present time; as γέγραφα, I have written (that is, my writing is now finished).

2. The Pluperfect represents an action as already finished at some specified past time; as ἐγεγράφειν, I had written (that is, my writing was finished at some specified past time).

Note 1. The consideration that the Perfect, although it implies the performance of the action in past time, yet states only that it stands completed at the present time, will explain why the Perfect is classed with the Present and Future among the primary tenses, that is, the tenses of present or future time.

Note 2. The Perfect Indicative and the Pluperfect may be expressed by the Perfect Participle with the Present or Imperfect of εἰπ. Here, however, each part of the compound generally retains its own signification, so that this form expresses more fully the continuance of the result of the action down to the present time (in the case of the Perfect), and down to the past time referred to (in the case of the Pluperfect). E. g.

Πεποιηκὼς ἐστιν (or ἦν), he is (or was) in the condition of having done,—he has done (or had done). Ἐμοὶ οἱ νόμοι οὐ μόνον ἀπεγρώκοτε εἰσὶ μὴ ἁδικεῖν, ἀλλὰ καὶ κεκελεύκοτε ταῦτα τὴν δίκην λαμβάνειν, it is the laws which have not only acquitted me of injustice, but have commanded me to inflict this punishment. Lys. de Morte Erat. p. 95, 4. § 34. Οὐρανὸς γεγονός ἐστι τε καὶ ἐτῇ ἐσται, heaven has been formed (and still exists), and will still continue. PLAT. Tim. 31 B.

Remark. The latter part of Note 2 of course does not apply to cases where the compound form is the only one in use, as in the third person plural of the Perfect and Pluperfect Passive and Middle of mute and liquid verbs.

On the other hand, the simple form very often implies the continuance of the result of the action down to the present time, or down to a specified past time; but not so distinctly as the compound form, and not necessarily. (See the last two examples.) E. g.

Ἐπιμελῶσ οἱ θεοὶ δὲν οἱ ἄνθρωποι δέονται κατεσκευάσατο, the Gods have carefully provided what men need. XEN. Mem. IV, 3, 3. Τῶν ποιητῶν τινὲς ὑποθίκας κατάλελοι πασίν, some of the poets have left us maxims. ISO. Nicocl. p. 15 B. § 3. Ἀκήκοα μὲν τούνομα,
§ 18.

PERFECT AND PLUPERFECT.

As the Perfect Indicative represents an act as finished at the present time, so the Perfect of any of the dependent moods represents an act as finished at the time (present, past, or future) at which the Present of that mood would represent it as going on.
1. The Perfect Subjunctive and Optative are very often expressed in the active, and almost always in the passive and middle, by the Perfect Participle with ὃ and εἰπήν; and can always be resolved into these. Their time, therefore, in each case, can be seen by applying the principles stated in §§ 12 and 13 to the ὃ or εἰπήν. Where the Present would denote future time, the Perfect denotes future-perfect time. E. g.

Τὸ χρόνον γεγενήσθαι πολὺν δέδοικα μὴ τινα λήθην ὕμιν πεποιήκη, I fear lest the fact that a long time has passed may (when you come to decide the case) prove to have caused in you some forgetfulness DEM. F. L. 342, 10. (Μὴ ποιῆ would mean lest it may cause, the time being the same as before.) Χρῆ αὐτὰ ἡ τελευτάσαντα ἐκάτερον περιμένει] ἀκούσα, ἔνα τελέων ἐκάτερος αὐτόν ἀπειλῆς ἡ τὰ ὀφειλόμενα, we must hear what awaits each of them after death, that (when we have finished) each may have fully received his deserts. PLAT. Rep. X, 614 A. Τοὺς μὲν ἄλλους, κἀν δ' ἐδοκότες ἃ σὺν εὐθώς, τὴν ἀειλογίαν ὥρᾳ προτενομένους, I see that other men, even if they have already given their accounts, — i.e. even if they are (in the state of) persons who have given their accounts, — always offer a perpetual reckoning. DEM. F. L. 341, 14. Ἀνδρείων γε πάνω νομίζομεν, ὅσ ἀν πεπλήγγην πατέρα, we always consider one who has beaten his father very manly. ARIST. An. 1350. Νόμον θάσεων μηδεὶν τῶν Ἑλλήνων ὑπάς βοηθεῖν ὅσ ἀν μὴ πρότερος βῇ βοήθης ἡ κ. ὅμων ἡ, i.e. to assist no one who shall not previously have assisted you. DEM. F. L. 345, 28. Ὁσ ἀν μὴ πρότερος βοηθή would mean who shall not previously assist you. The Aorist βοηθήσον would differ very little from the Perfect. See § 20, N. 2.)

"Εδείσαν μὴ λύσσα ημῶν ἐμπεπτῶκοι, they feared lest madness might prove to have fallen upon us. XEN. An. V, 7, 26. (Μή ἐμπίπτων we would mean lest it might fall upon us.) Πῶς οὐκ ἂν ὀκτυρότατα πάντων ἐγὼ πεπονθῶς εἰπήν, εἰ ἐμὲ ψηφίσαιτο εἴναι ἐξένιν; how should I not have suffered the most pitiable of all things, if they should vote me to be an alien? DEM. Enbul. 1312, 17. (This could have been expressed, with a very slight difference in meaning, πῶς οὖ τε ... πεπονθῶς ἐςομα, Fut. Perf., ἐὰν ψηφίσσονται; how shall I not have suffered, &c.) Εἰ ὀτίων πεπονθῶς ἐκάτερος ἡμῶν εἰς, εὖ καὶ ἀμφότεροι ἐν τούτῳ πεπονθοίμεν; whether each of us should have suffered anything whatsoever, would not both of us have suffered it? PLAT. Hipp. M. 301 A. Οὐκ ἂν διὰ τοῦτο γ' εἶνεν οὐκ εὐθὺς δεδωκότες, this, at least, cannot be the reason why they did not pay it at once; i.e. they would not (on inquiry) prove to have not paid it on this account. DEM. Onet. I, 867, 1. Σὸ ΣΟΨΙΘ. Oed. T. 840. "Ελεγεν ὅσα ἀγαθὰ Κύρος Πέρας πεποιήκοι, he told how many services Cyrus had done the Persians. HDT. III, 75. (Πεποιῆκοι here represents πεποιήκε of the direct discourse.) Οὔτοι ἔλεγον ὅσ πεντακόσιοι αὐτοῖς εἰςαν εἰκ τοῦ Πειραιῶς δεδεκασμένοι. LYS. In Philocr. p. 182, § 12. (Here the direct discourse was πεντακόσιοι εἰςιν δεδεκασμένοι.)
Perfect Subjunctive and Optative.

Note. The Perfect Subjunctive in protasis (§ 50, 1) corresponds exactly to the Latin Future Perfect Indicative; but the Greek seldom uses this cumbersome Perfect, preferring the less precise Aorist (§ 20, N. 2). The Perfect Optative, in both protasis and apodosis, corresponds to the Latin Perfect Subjunctive, but is seldom used.

The Perfect Optative can seldom be accurately expressed in English. For when we use the English forms would have suffered and should have suffered to translate the Perfect Optative, these are merely vaguer expressions for will and shall have suffered. (See the examples above.) I should have suffered is commonly past in English, being equivalent to ἔπαθον, but here it is future, and is therefore liable to be misunderstood. There is no more reference to past time, however, in the Perfect Optative with ἄν, than there is in the Future Perfect Indicative in such expressions as μάθην ἐμοι κεκλαύσεται, I shall have had my whipping for nothing (referring to one received in his boyhood); ARIST. Nub. 1436.

2. The Perfect Imperative may express a command that something just done or about to be done shall be decisive and final. It is thus equivalent to the Perfect Participle with the Imperative of εἰμί. E. g.

Ταύτα μὲν δὴ ταύτη εἰρήσθω, let so much have been thus said, i. e. let what has been thus said be sufficient. PLAT. Crat. 401 D. But ὃμως δὲ εἰρησθῶ ὅτι, k. t. l., still let as much as this (which follows) be said (once for all), that, &c. PLAT. Rep. X, 607 C. Περὶ τῶν ἑδών τουτά μοι προειρήσθω, let this have been said (once for all) by way of introduction. ISO. Paneg. p. 43 D. § 14. Ταύτα πεπαίσθω θοῦ, let this be the end of the play, &c. PLAT. Euthyd. 278 D. Τετάχθω θοῦ ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνήρ, let such a man remain where we have placed him, &c. PLAT. Rep. VIII, 561 E. ΑΣ πεπαίσθω θοῦ δὴ ἡμῖν αὐτὴ ἡ πολιτεία, let now this be a sufficient description of this form of government. Id. 553 A. Μέχρι τουτε ὁ ρήσθω ὁ τοῦ θοῦ ἡμῶν ἡ Ἀράδυτής, at this point let the limit of your sluggishness be fixed. THUC. I, 71.

This use seems to be confined to the third person singular of the passive and middle. The third person plural in the same sense could be thus expressed by the Perfect Participle with the Imperative of εἰμί, as in PLAT. Rep. VI, 502 A: οὕτω τοινών τούτο πεπισιμένων ἔστων, grant then that these have been persuaded of this.

Note 1. On this principle the Perfect Imperative is used in mathematical language, to imply that something is to be considered as proved or assumed once for all, or that lines drawn or points fixed are to remain as data for a following demonstration. E. g.

Εἴλας ζήφισθω ὅπι τῆς AB τυχόν σημεῖον τῷ Δ, καὶ ἅφηρὴσθω ᾄδο τῆς ΑΓ τῇ ΔΑ ἴσῃ η AE, let any point Δ be (assumed as) taken in the line AB, and AE equal to AD as cut off from AG Eucl. I, Pr. 9.
22 USE OF THE TENSES. [§ 18, 2.

NOTE 2. The Perfect Imperative of the second person is rare; when it is used, it seems to be a little more emphatic than the Present or Aorist. E. g.

Ἡ εὐ τὸν ὁμομικάν ὅ ὁ ὁμ. II. V, 228. Μη πεφόβησθε. THUC. VI, 17. Μόνον οὐ ἤμιν πιστὰ θεὼν πεποίησο καὶ δεξιάν δόσ, only make us (immediately and once for all) solemn pledges and give the right hand. XEN. CYR. IV, 2, 7. Πέπηναι, stop! not another word! DEM. Timoc. 721, 6.

NOTE 3. In verbs whose Perfect has the force of a Present (§ 17, N. 3) the Perfect Imperative is the ordinary form, as μέμησο, κεκλήσθω, ἔστάτω, τεθνάτω, ἵστω. The Perfect Imperative active seems to have been used only in such verbs. Occasionally we find the periphrastic form with the Participle and εἰμί, as εἴσημος εὐμεβηκών. PLAT. Leg. V, 736 B.

3. (a.) The Perfect Infinitive in indirect discourse represents a Perfect Indicative of the direct discourse, and therefore denotes an action which is finished at the time of the leading verb. E. g.

Φησὶ τοῦτο πεπραχεῖναί, he says that he has done this; ἔφη τοῦτο πεπραχεῖνα, he said that he had done this; φίλος τοῦτο ἐπεπραχεῖνα, he will say that he has done this (the direct discourse in each case beginning πεπραχεῖνα). Ἐφη χρήσαθαι ἐαυτῷ τοὺς Ἤθναιος ἐπικεκηρυκέναι, he said that the Thebans had offered a reward for his seizure. DEM. F. L. 347, 26. In ARIST. NUB. 1277, προσκεκλῆσθαι μοι δοκεῖ (according to MSS. Rav. & Ven.), you seem to me to be sure to be summoned to court (to be as good as already summoned), the Infinitive represents a Perfect Indicative referring to the future (§ 17, N. 6). Σοκεκωλύσθαι εἴδοκε. THUC. II, 8.

(b.) In other constructions the Perfect Infinitive represents an act as finished at the time at which the Present in the same construction would represent it as going on (§ 15, 1). E. g.

Οὐ βουλεύεις θαί εἰς ὥρα, ἀλλὰ βεβουλεύσθαι. τῆς γὰρ ἐπιστούγησε νυκτὸς πάντα ταύτα δὲι πεπραχθαί, it is no longer time to be deliberating, but (it is time) to have finished deliberating; for all this must be done (and finished) within the coming night. PLAT. CRIT. 46 A. Καὶ μὴν περὶ δὸν γε προστέξατε . . . προσήκει διφωκηκέναι, and it is his duty to have attended (during his absence) to the business about which you gave him instructions. DEM. F. L. 342, 28. (This refers to an ambassador presenting his accounts on his return.) Ξυνετύχανε πολλαχοῦ δὲ τὴν στενοχώριαν τὰ μὲν ἀλλοις ἐμβεβληκέναι τὰ δὲ αὑτοῖς ἐμβεβλησθαί, δύο τε περὶ μιᾶν . . . ξυνηρτήσθαί, it often befell them to have made an attack on one side and (at the same time) to have been attacked themselves on the
other, &c. Thuc. VII, 70. 'Ανάγκη γὰρ τὰ μὲν μέγιστ’ αὐτῶν ἦδη κατακεχρῆσθαι μικρὰ δὲ τινα παραλελειφθαί, for it must be that the most important subjects have been used up, and that only unimportant ones have been left. Isoc. Pan. p. 55 D § 74. Οὐκ ἤθελον εμβαίνειν διὰ τὸ καταπεπλῆχθαι τῇ ἁπαθείᾳ, they were unwilling to embark on account of having been terrified by the defeat. Thuc. VII, 72. Τὸ γὰρ πολλὰ ἀπολολεκέναι κατὰ τὸν πόλεμον τῆς ἁμέτρας ἀμέλειας ἦν τις θεία δικαιῶς, τὸ δὲ μήτε τάλαι τούτο πεπονθέναι πεθνέναι τὲ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, τῆς παρ’ ἑκείων εὐνοιας εὐεργετήματι ἄν ἐγγονε θείων, for our having lost many things during the war any one might justly charge upon our neglect; but our never having suffered this before and the fact that an alliance has now appeared to us to make up for these losses I should consider a benefaction, &c. Dem. Ol. I, 12, 3. (Compare γεγενήσθαι in the first example under § 18, 1.) 'Εφθασαν παροκοδομήσαντες, ὥστε μηκετί μήτε αὐτοὶ καλύσθαι ἢτ τούτων, ἑκείνους τε καὶ παντάσαιν ἀπεστηρεκέναι . . . σφᾶς ἀποτείχισαν, i.e. they carried their own wall beyond that of the Athenians, so as no longer to be themselves interfered with by them, and so as to have effectually prevented them, &c. Thuc. VII, 6. 'Επεμελήθη καὶ τῶν λοιπῶν, ὥστε τῶν παρόντων τοῖς ἀνδρώποις ἁγαθοῖς μὴν ἐν τῆς πόλεως εἶναι, τὰ δὲ πλείοντα διὰ ταύτην γεγενήσθαι. Isoc. Pan. p. 48 B. § 38. Τοιαύτα καὶ τοσάττα κατασκευάσαν ἡμῖν, ὥστε μηδενὶ τῶν ἐπιγνωμένων ύπερβολὴν λελειφθαί, they made such and so great acquisitions as to have no possibility of surpassing them left to any one who should come after them. Dem. Ol. III, 35, 18. Δίδομεν αὐτοῖς πρόκκα σὺ γινεῖ κἂν φθαί, we allow them to have cut us up for nothing (i.e. we make no account of their having done so). Arist. Nub. 1426.

Note. The Perfect Infinitive is sometimes used like the Perfect Imperative (§ 18, 2), signifying that the action is to be decisive and permanent, and sometimes it seems to be merely more emphatic than the Present or Aorist Infinitive. E.g.

Εἶτον τὴν δίων κεκλείσθαι, they ordered that the door should be shut and remain so. Xen. Hell. V, 4, 7. Βουλομένοις ἀγώνι καὶ δικαστηρίῳ μαί διωρίσθαι παρ’ ἑκαί ὅτι ταναντία ἐμοί καὶ τούτως πέπρακται, i.e. wishing to have it definitely and once for all settled in your minds. Dem. F. L. 410, 28. Θελοῦσας πρὸς πῦλας πεποτώκεναι, eager to fall before the gates. Aesch. Sept. 462. Ἡλαυνεὶ ἐπὶ τούτων Μένωνος, ὡστ’ ἑκείνους ἐκπεπλήχθαί καὶ τρέχειν ἐπὶ τὰ ὁπλα, he marched against the soldiers of Menon, so that they were (once for all) thoroughly frightened and ran to arms. Xen. An. I, 5, 13. (Here ἐκπεπλήχθαί is merely more emphatic than the Present would have been.)

Remark. The Perfect Infinitive belongs also to the Pluperfect, and is occasionally used to represent that tense in indirect discourse. This occurs chiefly (perhaps only) when the Infinitive is modified by ἀν. See the first example under § 41, 2.

4. The Perfect Participle in all its uses refers to an
action as already finished at the time of the leading verb. E.g.

'Επαινοῦσι τοὺς εἰρηκότας, they praise those who have spoken.
'Επήνεσαν τοὺς εἰρηκότας, they praised those who had spoken.
'Επαινόσυνι τοὺς εἰρηκότας, they will praise those who have (then) spoken. 'Επεδείξα ὁδὲν ἄλθες ἀπ' ηγγελκότα (Αἰσχίνην), I showed that Aeschines had announced nothing that was true (i.e. I showed, ὁδὲν ἄλθες ἀπ' ηγγελκέν). Dem. I. L. 396, 30.

AORIST.

A. In the Indicative.

§ 19. The Aorist Indicative expresses the simple momentary occurrence of an action in past time; as ἐγραψα, I wrote.

This fundamental idea of simple occurrence remains the essential characteristic of the Aorist through all the dependent moods, however indefinite they may be in regard to time.

Note 1. The Aorist of verbs which denote a state or condition generally expresses the entrance into that state or condition. E.g.

Βασιλεύω, I am king, ἐβασιλεύσα, I became king; ὄρχω, I hold office, ὄρξα, I obtained office; πλούτω, ἐπλούτισα, I became rich. Τῇ ἄλθεια συνόψε καὶ ὁδὲν ἀποδέλητεν... ἄλλα παρὰ ζώντος Τιμοκράτους ἐκείνῳ συνφικησε, she was his wife in good faith, and has not even yet been divorced;... but she went to live with him, &c. Dem. Onet. I, 873, 8.

Note 2. The Aorist differs from the Imperfect by denoting the momentary occurrence of an action or state, while the Imperfect denotes a continuance or repetition of the same action or state. This is especially obvious in the verbs mentioned in Note 1, as ἐβασιλεύσω, ἔρξω, ἐπλούτισω, I was king, held office, was rich. (See especially the last example under N. 1.) The Aorist is therefore the tense most common in narration, the Imperfect in description. The Aorist may sometimes refer to a series of repetitions; but it refers to them collectively, as a single whole, while the Imperfect refers to them separately, as individuals. So the Aorist may even refer to a continued action, if (as a whole) it is viewed as a single event in past time. E.g.

The Aorist is sometimes neglected, especially by the older writers. See § 11, Note 5.

Note 4. (a.) The Aorist is sometimes found where we should expect the Perfect or the Pluperfect; the action being simply referred to the past, without the more exact specification afforded by the Perfect and Pluperfect. E. g.

'Tον οίκετον οὐδένα κατέλειπεν, ἀλλ' ἀπαντα τεπράκεν. AECHIN. Timarch. § 99. 'Εστράποντο ές τον Πάνορμονν, ὁθενπερ ανήγάγοντο, they turned towards Panormus, whence they had set sail. ΘΗΕC. II, 92. Κύρον δὲ μεταπέμπεται ἄπο τῆς ἀρχῆς ὡς αὐτὸν ναταπτήν ἔποιήσεν, of which he had once made him satrap. XEN. An. I, 1, 2.

(b.) Especially the Aorist is generally used, even where we should expect the Pluperfect, after particles of time like ἵπτει, ἵπτείδη, ὅσ (when), δότε, ὣς, πρίν, &c. E. g.

'Επειδὴ ἐτελεύτησε Δαρείος καὶ κατέστη Ἀρταξάρξες, after Darius had died and Artaxerxes had become established. ΧΕΝ. An. I, 1, 3. Ὑπ' πρόσθεν ἐξενεγκειν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς ἐστρατηγοὺς ἡμῶν συνέλαβον, before they had seized our generals. ΧΕΝ. An. III, 2, 29. Οἱ δ' ὅτε δὴ λιμένος πολυβεθέος εντὸς ικοντο, when they had entered. II, 1, 432. So in Latin, postquam venit, after he had come.

Note 5. The Aorist is sometimes used in colloquial language by the poets (especially the dramatists), when a momentary action, which is just taking place, is to be expressed as if it had already happened. E. g.

'Επειδὴ "εὗρον καὶ πρόκοιαν ἦν ἐθού, I must approve your act, &c. SOPH. Aj. 536. 'Ἡ σοθην ἀπειλαίσ, ἐγέλασα ψιλοκορητίασ, I am amused by your threats, I cannot help laughing, &c. ARIST. Eq. 696.

Note 6. The Aorist sometimes refers vividly to the future, like the Present or Perfect (§ 10, N. 7; § 17, N. 6); as ἀπωλόμην εἰ με λειψεις, I perish if you leave me, EUR. Alc. 386.

So in questions with τι οὗ expressing surprise that something is not already done, and implying an exhortation to do it; as τι οὗν οὗ διηγήσω; why then do you not tell us the story? PLAT. Prot. 310 A. See also τι οὗν οὐκ ἐκαλέσαμεν; Prot. 317 D.

B. Aorist in the Dependent Moods.

Remark. The Aorist of the dependent moods differs from the Present as is explained in the Remark before § 12.
§ 20. The Aorist Subjunctive denotes a single or momentary action, the time of which is determined by the rules that apply to the time of the Present Subjunctive, § 12: —

That is, in clauses denoting a purpose or object, after ἵνα, μή, &c., it refers to time future relatively to the leading verb; in conditional sentences (including conditional relative and temporal sentences), — in ordinary protasis (§ 50, 1), the Subjunctive refers to the future; in general suppositions after verbs of present time (§ 51), it refers to indefinite time represented as present. In independent sentences it refers to the future. E. g.

Δέδωκα μη ἐπιλα θωμεθα τής οἰκαδε ὀδοὺ, Ι fear lest we may forget the road home. XEN. An. III, 2, 25. Διανοεῖται τὴν γέφυραν λῦσαι, ὦ μη διαβητε ἄλλοι ἀποληθοθητε, he intends to destroy the bridge, that you may not pass over but be caught. Id. II, 4, 17. *Ἡν τὴν εἰρήνην ποιησωμεθα, μετά πολλης άσφυλεσ τὴν πολυν οἰκήσομεν, if we shall make the peace, &c. Isoc. Pac. p. 163 A. § 20. 'Ωσ ἐν εἰπ ω πεθώμεθα, let us obey as I shall direct. II. IX, 704. *Ἡν ἐγγυς ἐλθῃ θάνατος, οὔδεις βούλεται μνήσκεω, ἵνα death comes near (the moment that death comes near), no one wants to die. EUR. Alc. 671. *Ου μεν ἀν ὅν άγνώτα (sc. οί κών), χαλεπαινει· ὄν δ' ἀν γνώριμον (sc. ιδη), άσπάζεται, i. e. whomsoever the dog sees (at any time). PLAT. Rep. II, 376 Α. Ἀναλογησωμεθα τὰ ωμολογημένα ἴμιν, let us enumerate the points which have been conceded by us. PLAT. Prot. 332 D. Μηδὲν φοβηθῇ θῇς, fear not (in this case). (But μηδὲν φοβηθῇ, be not timid.) Τί ποιήσω; what shall I do (in a single case)? (But τι ποιώ; what shall I do (generally)?) Ού μη τοῦτο εἰπ πγς, you will not say this. Ού μη γένηται, it will not happen. So in the Homer. οὐδε ἱδωμαί, nor shall I ever see.

See other examples under the rules in Chapter IV.

Note 1. When the Aorist Subjunctive depends on ἐπείδαν (ἐπάν, ἐπήν), after that, it is referred by the meaning of the particle to a moment of time that precedes the action of the leading verb, so that ἐπείδαν τοῦτο ἱδω, ἠλεύσομαι means after I shall have seen this, I will come; and ἐπείδαν τοῦτο ἱδω, ἀπέρχομαι, after I have seen this, I (always) depart. In such cases it is to be translated by our Future Perfect, when the leading verb is future; and by our Perfect, when the leading verb denotes a general truth and is translated by the Present. As the Subjunctive in this construction can never depend
upon a verb expressing simply present time, it is obvious that it can never refer to time absolutely past: we use the Perfect Indicative in translating such Aorists after verbs expressing general truths, merely because we use the Present in translating the leading verb, although that is properly not merely present, but general in its time.

In like manner, after ἐος, πρὶν, and other particles signifying until, before that, and even after the relative pronoun or ἓαν, the Aorist Subjunctive may be translated by our Future Perfect or Perfect, when the context shows that it refers to a moment of time preceding that of the leading verb.

E. g.

Χρῆ δὲ, ὅταν μὲν τι θησθὲ τοῦς νόμους, ὅποιοι τινὲς εἰσὶν σκοπεῖν, ἐπείδαν δὲ θησθὲν, φυλάττεις καὶ χρὴσθαι, while you are enacting laws, you must look to see of what kind they are; but after you have enacted them, you must guard and use them. Dem. Mid. 525, 11. (Here the Present τιθησθᾶε after ὅταν, while, refers to an action continuing through the time of the leading verb; but θησθᾶε after ἐπείδαν, after that, refers to time past relatively to the leading verb.)

Ταῦτα, ἐπείδαν περὶ τοῦ γένους εἰπω, τότε, ἂν βουλησθῇ ἀκούσῃν, ἐρῶ, when I shall have spoken about my birth, then, if you desire to hear, I will speak of these things. Dem. Eubul. 1303, 25. (Here the Aorist εἰπω, though absolutely future, denotes time past with reference to ἐρῶ.) Ἐπείδαν διαπράξω μαί ἄ δεόμαι, ἂξω, when I shall have accomplished what I desire, I will come. Xεν. Ἀν. Π. 3, 29. Ἐπείδαν δὲ κρύψω σι γη, ἂν ἡρμήμενος ὑπὸ τῆς πόλεως λέγει ἐπ' αὐτοῖς ἔταινον τῶν προσωτά, when they have covered them with earth, &c. Θύκ. Π. 34. Ἔως ἂν σώζῃται τὸ σκάφος, τότε χρῆ προσβούμενοι εἰναι, ἐπείδαν δὲ ἡ βάλαστα ὑ' πέρ σ' χῆ, μάταιος ἡ σπονδή, as long as it remains in safety (Present);—but the moment that the sea has overwhelmed it (Aorist). Dem. Phil. ΠΠ. 128, 22. Ἔως ἂν ἐκμάθησι, ἕξ, ἑλπίδα, until you have learnt fully, have hope. Σοφ. Ο. Τ. 834. Μιὰ δὲ κλῖνη κερν ἕρεται τῶν ἀφανῶν, οἵ ἂν μὴ ἐπερθῶσιν ἐσ διάρρευσιν, and one bier is always carried empty, in honor of the missing, whose bodies have not been found. Θύκ. Π. 34. Τίς διανοεῖται, ἦ ἂν ἄλλοι τῇ ἀρέτῇ καταπάξωσι, τοῦτων ἵσομορεῖν; who ever thinks of having an equal share in those things which others by their valor have acquired? Χεν. Κυτ. Π. 3, 5. Πάνθ' ὅσ' ἂν ἐκ πολέμου γιγνομένης εἰρήνης προεθῇ, ταῦτα τοῖς ἀμελήσασιν ἀπὸλυται, all things which are (or have been) abandoned when peace is made are always lost to those who abandoned them. Dem. F. L. 388, 9. Ὑπ' δ' ἄρα καὶ τοῦ πειρῆς σφαλῶσι, ἀντελπίσαστε ἄλλα ἐπιλησασθαν τῆν χρείαν, if they have been disappointed in anything, they always supply the deficiency, &c. Θύκ. I, 70. (See § 30, 1.) Οἶχι πάνωσαμι, πρὶν ἂν σε τῶν σών κίνων στῆσω τέκνων, I will not cease before I have (shall have) made you master of your children. Σοφ. Ο. Κ.
1040. Μὴ στέναξε πρὶν μᾶθης, do not groan until you have heard.
SOPH. Phil. 917.

Note 2. The use of the Aorist Subjunctive mentioned in Note 1 sometimes seems to approach very near to that of the Perfect Subjunctive (§ 18, 1); and we often translate both by the same tense in English. But with the Perfect, the idea of an action completed at the time referred to is expressed by the tense of the verb, without aid from any particle or from the context; with the Aorist, the idea of relative past time can come only from the particle or the context. (See § 18, 1, Note.) E. g.

"Ον μὲν ἂν ἐδη ἀγνώτα (ὁ κύων), χαλεπάνει — ὃν δ᾽ ἂν γνώριμον (ἵνη), ἀσπαζέται, κἂν μηδὲν πῶποτε ὑπ' αὐτοῦ ἄγαθον πεπόνθη, whomsoever he sees whom he knows, he fawns upon, even if he has hitherto received no kindness from him. PLAT. Rep. II, 376 Α. Compare this with ἂν ἄγαθον τι πάθη ὑπὸ τινος, ἀσπαζέται, if he ever happens to receive any kindness from any one, he always fawns upon him; and ἐπειδὴ ἄγαθον τι πάθη, ἀσπαζέται, after he has received any kindness, he always fawns upon him. See examples under § 18, 1.

§ 21. 1. The Aorist Optative, when it is not in indirect discourse, denotes a single or momentary action, the time of which is determined by the rules that apply to the time of the Present Optative, § 13, 1: —

That is, in clauses denoting a purpose or object, after ἵνα, ὅπως, μὴ, &c., it refers to time future relatively to the leading verb; in conditional sentences (including conditional relative and temporal sentences), — in ordinary protasis (§ 50, 2), the Optative refers to the future (only more vaguely than the Subjunctive); in general suppositions after verbs of past time (§ 51), it refers to indefinite past time. In independent sentences it refers to the future. E. g.

Φιλίππος ἐν φοβώ ἦν μη ἐκφύγοι τὰ πράγματα αὐτῶν, Philip was in fear lest the control of affairs might escape him. DEM. Cor. 236, 19.
Εἰ ἐλθοί, πάντως ἂν ἐδοί, if he should go, he would see all. Eἰ ἐλθοί, πάντως ἐρώτα, if ever (whenever) he went, he (always) saw all. Οὐδὲν ἔνει πάντες ἐλθοίειν Πέρσαι, πληθεὶς γε οὐχ ὑπὲρ βαλοίμε θ᾽ ἂν τοὺς πολέμους, not even if all the Persians should come, should we surpass the enemy in numbers. XEN. Cyr. II, 1, 8. "Οτε ἐξω τοῦ δεινοῦ γένοιτο, καὶ ἔκει ὅπος ἄλλους ἄρχοντας ἀπένεια, πολλοὶ αὐτῶν ἀπέλειπτον, but when they were come out of danger and it was in their power (Present) to go to other commanders, (in all such cases) many left him. XEN. An. II, 6, 12. "Ανευ γὰρ ἀρχόντων ἐδέν ἂν οὔτε καλὸ
§ 21, 2.] AORIST OPTATIVE. 29

οὕτε ἄγαθῶν γένοιτο, nothing could be done, &c. XEN. An. III, 1 38. Oὐκ οἶδα ὅ τι ἄν τις χρῆσαιτο αὐτῶς, I do not know what use any one could make of them. XEN. An. III, 1, 40. Εἴδε σὺ τοιοῦτος ὄν μισος ἦνιν γένοιτο, may you become a friend to us. XEN. Hell. IV, 1, 38. Μὴ γένοιτο, may it not happen.

See other examples under the rules in Chapter IV.

NOTE. When the Aorist Optative depends upon ἐπειδὴ or ἐπεὶ, after that, it is referred by the meaning of the particle to a moment of time preceding that of the leading verb, like the Aorist Subjunctive in § 20, N. 1, so that ἐπειδὴ ἦδοι, ἀπῆρχετο means after he had seen, he (always) went away. This gives the Aorist in translation the force of a Phu perfect. So after ἦσος, until, and in the other cases mentioned in § 20, N. 1. E. g.

Οὐς μὲν ἦδοι εὐτάκτως ἤτοισι, τίνες τε ἔεν ἡρώτα, καὶ ἐπεὶ πῦθοιτο, ἐπημει, he asked any whom he saw marching in good order, who they were; and after he had ascertained, he praised them. XEN. Cyt. V, 3, 55. Περιημένονεν ἐκισσότε ἔως ἀνοιχθεὶ ἔν τοῦ δεσμωτηρίου ἐπειδή δὲ ἀνοιχθεὶ, εἰσήμενεν παρὰ τοῦ Σωκράτη, we waited each morning until the prison was opened (or had been opened); and after it was opened, we went in to Socrates. PLAT. Phaed. 59 D. Οἴδιανοῦθεν ἀφίεσαι, πρὶν παραθεὶεν αὐτῶις ἁριστον, before they had placed breakfast before them. XEN. An. IV, 5, 30.

2. From the general rule for indirect discourse (§ 69, 1) we derive the following special rules:—

(a.) First, if the Aorist Optative in indirect discourse represents an Aorist Indicative of the direct discourse, it denotes a momentary or single action which is past with reference to the leading verb. E. g.

"Ελέεαν ὅτι πέμψειεν σφᾶς ὁ βασιλεύς. they said that the king had sent them (i. e. they said ἐπέμψεν ἡμᾶς ὁ βασιλεύς). XEN. Cyt. II, 4, 7. Τότε ἐγνώσθη ὅτι οἱ βαρβάροι τῶν ἀνθρώπων ὑποπέμψαεν, then it became known that the barbarians had sent the man. XEN. An. II, 4, 22. Ἐτόλμα λέγειν ὡς πολλὰ τῶν ἑμῶν λάβολεν, he dared to say that they had taken many of my property. DEM. Aph. I, 828, 25. Ἡρώτων αὐτὸν εἰ ἀναπλέουσειν, I asked him whether he had set sail (i. e. I asked him the question, ἀνάπλευσα;). DEM. Polyol. 1223, 21. Ἐπειρώτα τίνα ἦδοι, he asked whom he had seen (i. e. τίνα εἶδε, whom did you see?). HDT. I, 31. So I, 116: εἶπεν κάθεν λάβοι.

(b.) But if it represents an Aorist Subjunctive of the direct discourse, it denotes a momentary or single action which is future with reference to the leading verb. E. g.
Of ἐπιδάμματο τὸν θεόν ἐπήρωτο εἰ παραδοίην Κορινθίους τὴν ἡμῶν, they asked whether they should deliver up their city to the Corinthians (i.e. they asked the question, παραδώμεν τὴν πόλιν; shall we deliver up our city?). Τίμ. I, 25. Ἐσκόπτον ὅπως κάλλιστ' ἐνέγκαμ' αὐτῶν, I looked to see how I could best endure him (i.e. I asked, πῶς ἐνέγκω αὐτῶν; how can I endure him?). Eur. Hipp. 393. Δεισιόπησε σκοπῷν ὅ τι ἀποκρίνατο, he continued silent, thinking what he should answer (i.e. thinking, τί ἀποκρίνωμαι). Xen. Mem. IV, 2, 10.

Remark. Examples of the Aorist Optative representing the Aorist Subjunctive in a dependent clause of the direct discourse, to which the same principles apply, may be found under § 74, 1. The Aorist Indicative is, however, generally retained in dependent clauses of indirect quotations: see § 74, 2, with N. 1.

Note 1. It will be seen by a comparison of the examples under (a) and (b), as in § 13, 2, Note 1, that an ambiguity may sometimes arise from uncertainty whether the Aorist Optative stands for the Aorist Indicative, or for the Aorist Subjunctive in a question of doubt. Thus, ἡγνόων ὅ τι ποιήσειαν might mean, they knew not what they had done (the Optative representing τί ἐποίησαμεν; what did we do?), or they knew not what they should do (the Optative representing τί ποιήσωμεν; what shall we do?). The context must decide in each case; but in most cases the latter construction is intended. (For the manner of avoiding a similar ambiguity, see § 74, 2, N. 1.)

§ 22. The Aorist Imperative refers to a momentary or single action in future time; as εἰπὲ μου, tell me; δότε μου τοῦτο, give me this.

§ 23. The Aorist Infinitive has two distinct uses, corresponding to the first two uses of the Present Infinitive (§ 15):

1. First, in its ordinary use (either with or without the article), whenever it is not in indirect discourse, it denotes a momentary or single action without regard to time, unless its time is especially defined by the context. E. g.

Πόλεως ἐστι θάνατος ἀνάστατον γενέσθαι, it is death for a city to be laid waste. Lycurg. in Leocr. p. 155, 35. § 61. Οὗτος τῶν
\[\text{§ 23, 1.} \] AORIST INFINITIVE.

\[\text{ἀνδρῶν τοῖς καλοῖς καγαθοῖς αἱρετῶτερον ἐστὶ καλῶς ἀποθανεῖν Ἡ ἵππῳ αἰσχρῷ, οὕτω καὶ τῶν πόλεων ταῖς ἱππευχούσαις κυντιτέλειν (ηγοῦντο) ἐξ ἀνδρώτων ἀφανισθεῖν μᾶλλον ἡ δούλαις ὁ δὲ θνῄναι γεγομέναι, as it is preferable for honorabke men to die (Aor.) nobly rather than to continue living (Pres.) in disgrace, so also thought that it was better (Pres.) for the pre-eminent among states to be (at once) made to disappear from the earth, than to be (once) seen to have fallen into slavery. Isoc. Paneg. p. 60 C. § 95. Πέμπουσιν ἐς τὴν Κέρκυραν πρέσβεις, δεόμενοι μὴ σφᾶς περιοφάνεις φθειρομένους, ἀλλὰ τοὺς τε φευγόντας Ἑυπάλλεξαι σφίζαι καὶ τῶν βαρβάρων πόλεμοι καταλύσαι, asking them not to allow them to be destroyed, but to bring about a reconciliation . . . and to put an end to the war. Thuc. I, 24. Τὸ γὰρ γρωναὶ εὐποτῆρυν πολεμεῖν, to learn is to acquire knowledge. Plat. Theaet. 209 E. Πάντες τὸ καταλείπειν αὐτὰ πᾶντων μάλλατα φευγόμεν, we all try most of all to avoid leaving them behind. Xen. Mem. II, 2, 3. Οὐ γὰρ τὸ μὴ λαβεῖν τὰ γαθά τὸ ὑπερὶ τὸ λαβώμα τηθήναι λαυτηρόν. Xen. Cyr. VII, 5, 82. Τοῦ πιεῖν ἐπιθυμία, the desire of obtaining drink. Thuc. VII, 84. Κελεύει αὐτῶν ἐλθεῖν, he commands him to do 'Εκελεύσειν αὐτῶν ἐλθεῖν, he commanded him to go. Κελεύσει αὐτῶν ἐλθεῖν, he will command him to go. Πρὸς τὸ μὴ δεῖν εἰ τῆς προσβελεῖας λαβεῖν, τοὺς αἰχμαλώτους ἐλύσατο, besides receiving nothing from the embassy, he ransomed the captives. Dem. F. L. 412, 21. Εἰ πρὸ τοῦ τούς Φωκέας ἀπὸ ὁλεθροῦν θηρίων θηρίων ἐπέδρα, if before the destruction of the Phocians you should vote to go to their assistance. Dem. Cor. 236, 20. Τὰς αἰτίας προθύρα, τοῦ μὴ τινὰ ζητήσαί ποτε εἰ διότι τοσοῦτος πόλεμος κατέστη, that no one may ever ask the reason, why, &c. Thuc. I, 23. Cf. Dem. Cor. 295, 13; Eur. Orest. 1529.

Remark. The Remark which follows § 15, 1 applies also to the Aorist Infinitive.

Note 1. For a discussion of the time denoted by the Infinitive when it has the article and also a subject, see Appendix, II.

Note 2. Χρᾶω, ἀνατρέω, θεσπίζω, and other verbs signifying to give an oracular response, are sometimes followed by the Aorist (as well as by the Present) Infinitive, which expresses the command, advice, or warning given by the oracle. These verbs here simply take the ordinary construction of verbs of commanding and advising. E. g.

painful disease at home, or perish at the hands of the Trojans. I 

For the Present see § 15, I. N. 2.

Note 3. The Present of αἴτιος εἶμι, I am the cause, is often used with reference to the past, where logically a past tense should be used; as αἴτιος ἐστι τοῦτο θανεῖν, he is the cause of his death, instead of αἴτιος ἦν τοῦτο θανεῖν, he was the cause of his death. This often gives an ordinary Aorist Infinitive after this form the appearance of a verb of past time, like the Aorist Infinitive in indirect discourse. This will be explained in each case by mentally substituting a past tense for the present. E. g.

Αἴτιοι οὖν εἶσι καὶ ὑμίν πολλῶν ἤδη ἔναν τοῦτο σατά, they are the cause why you were deceived and some even perished (i.e. they caused you to be deceived and some even to perish). Lys. de Arist. Bon. 156, 28. § 51. Τεθύσαν οἱ δὲ ζώντες αἴτιοι θανεῖν. SOPH. Ant. 1173. "Η μοι μητρί μὲν θανεῖν μάνη μεταίτιος. SOPH. Trach. 1233.

For the construction of the Infinitive see § 92, 1, Note 2 (end).

2. Secondly, the Aorist Infinitive in indirect discourse is used to represent an Aorist Indicative of the direct discourse, and therefore denotes a momentary or single action, which is past relatively to the leading verb. E. g.

Φησίν τοῦτο ποιήσαι, he says that he did this (i.e. he says τοῦτο ἐποίησα). "Εφη τοῦτο ποιήσαι, he said that he had done this (i.e. he said τοῦτο ἐποίησα). Φήσει τοῦτο ποιήσαι, he will say that he did this (i.e. he will say τοῦτο ἐποίησα). Ο Κύρος λέγεται γενέσθαι Καμβώσεω, Cyrus is said to have been the son of Cambyses. XEN. CYR. I, 2, 1. Παλαιότατοι λέγουσαν ἐν μέρει τοῦ τῆς χώρας Κύκλωπες οἰκήσαι, they are said to have settled. THUC. VI, 2. "Ἡσαν ύποπτοι αἴτοι μὴ προβήψασι σφίσι τέμψασιν ἄ ἐπεμψαν, they were suspected of not having sent them with alacrity what they did send. THUC. VI, 75.

Note 1. The principle stated in § 15, 2, N. 1, will decide in doubtful cases whether the Infinitive stands in indirect discourse or in the construction of § 23, 1.

Note 2. Verbs and expressions signifying to hope, to expect, to promise, and the like, after which the Infinitive in indirect discourse would naturally be in the Future (§ 27, N. 3), as representing a Future Indicative of the direct discourse, sometimes take the Aorist (as well as the Present) Infinitive (See § 15, 2, N. 2.) E. g.

Ἐλπίζω κύδος ἄρεσθαι, he was hoping to obtain glory. II. XI,
Note 3. In all the cases which belong under Note 2, the leading verb by its own signification refers to the future, so that the expression is seldom ambiguous: thus ùπεράχετο ποιμάσαι can never mean anything but he promised to do, although the Aorist Infinitive appears to represent a Future Indicative of the direct discourse, contrary to § 15, 2, N. 1. The case is different, however, when the Aorist Infinitive follows verbs whose signification has no reference to the future, like νομίζω, οἶμαι, or even φημί, and still appears to represent a Future Indicative; e. g. where in Arist. Nûb. 1141* δικασάσθαι φασὶ μοι is said to mean, they say they will bring an action against me, while just below, vs. 1180, θῆσεν τὰ πρυτανεῖα φασὶ μοι means, they say they will deposit the Prytaneia. Still, unless we decide to correct a large number of passages, against the authority of the Mss. (which is actually done by many critics, especially Madvig), we must admit even this anomalous construction; although it is to be considered strictly exceptional, and is, moreover, very rare in comparison with the regular one with the Future or the Aorist with ἄν. E. g.

φάτο γάρ τίσας θαλι ἀλέττας, for he said that he should punish the offenders. Od. XX, 121. (In II. III, 28, we have in most Mss. and editions φάτο γάρ τίσας θαλι ἀλέττας, in precisely the same sense. Cf. II. III, 366.) Καὶ αὐτό ὁ μὲν ψαλαθαὶ Ἀπρίλην (sc. ἀπεκρίνατο) παρέσεσθαι γάρ καὶ αὐτός καὶ ἄλλος ἁξεῖν, and (he answered) that Apries should not blame him; for he would not only be present himself, but would bring others. Hdt. II, 162. (Notice the transition from the Aorist (?) to the two Futures.) Φησίν οὖν τὴν Δῆος ἔριν πέδω σκηνόσαν ἐμπόσον σὺχεῦ. Aesch. Sept. 429. Οἶμαι γάρ μν ἱκετεύσας τάδε, I think of imploring. Eur. Iph. Aul. 462. (Here Hermann reads ἱκετεύειν, by conjecture.) Ἑνίμασαν ἐπιθύμεναι ραδιῶσ κρατήσαι, they thought they should gain the victory. Thuc. II, 8. Νομίζω, ἵν τρεῖς γένουμαι, ἀνθρώπος πτυχὸς γενέσθαι. Xen. Cyr. IV, 3, 15. Τοῦτο δέ οίσται οἱ μάλιστα γενέσθαι, εἰ σοί συγγένοιτο, and he thinks that this would be most likely to happen to him if he should join himself with you. Plat. Prot. 316 C. (Here we should expect γενέσθαι ἄν, to correspond to εἰ συγγένοιτο.)

* I find δικάσεσθαι here in Cod. Par. 2712, and by correction in 2820. (1872.)
Note 4. Verbs like λέγω or εἰπον, when they signify to command, can be followed by the Aorist (as well as the Present) Infinitive in its ordinary sense, referring to the future; as has been stated in § 15, 2, N. 3. E. g.

"Ω φιλοι, ἣδη μὲν κεν ἐγὼν εἰπομι καὶ ἀμμιν μνηστήραν ἐς δμιλον ἀκοντίσαι, now I would command you to join me in hurling, &c. Od. XXII, 262. Παραδούναι λέγει, he tells us to give her up. Arist. Av. 1679.

§ 21. The Aorist Participle regularly refers to a momentary or single action, which is past with reference to the time of its leading verb. E. g.

Ταύτα ποιήσαντες ἀπελθεῖν βούλονται, having done this, they wish to go away. Ταύτα εἰπόντες ἀπῆλθον, having said this, they went away. Οὐ πολλοί φαίνονται ἕννεφ θόντες, not many appear to have joined in the expedition. Thuc. I, 10. Βοωτοῖς οἱ Αργην ἀναστάντες τὴν Βοωτίαν ψηφοῦν, Boeotians who had been driven from Arne settled Boeotia. Thuc. I, 12. "Αφίκετο δεύρῳ τὸ πλοῖον, γυνώτων τῶν Κεφαλλήνων, ἀντιπράττωτος τούτου, . . . . . καταπλεῖν, the Cephallenians having determined to sail in, although this man opposed it. Dem. in Zenoth. 886, 1. (Here γυνώτων denotes time past relatively to ἀφίκετο, and ἀντιπράττωτος time present relatively to γυνώτων, which is its leading verb. See § 16, 1.

Note I. When the Aorist Participle is used to contain the leading idea of the expression, with λανθάνω, to escape the notice of, τυγχάνω, to happen, and φθάνω, to get the start of (§ 112, 2), it does not denote time past with reference to the verb, but coincides with it in time. Thus ἐλαθον ἀπελθόντες means they went away secretly; οὐκ ἐφθάσαν ἀπελθόντες, no sooner er were they gone; ἐτυχον εἰσελθόντες, they came in by chance, or they happened to come in. E. g.

Οὐδ' οὖν Κίρκην ἐλθόντες ἐλήμονεν, nor did we come without Circe's knowledge. Od. XII, 17. "Ελαθέν [αὐτήν] ἀφθεντα πάντα καὶ καταφλεξθέντα, everything took fire and was consumed before she knew it. Thuc. IV, 133. "Εφθαν ὄρεξάμενος, he aimed a blow first. II. XVI, 322. Οὐ γὰρ ἐφθή μοι οὐνυμβάσα ἡ ἄτυχια, καὶ ἐπεχείρησαν, for no sooner did this misfortune come upon me, than they undertook, &c. Dem. Enul. 1319, 8. Στρατιά οὐ πολλή ἔτυχε μέχρι ἵσθιμον παρελθόουσα, an army of no great size had by chance marched as far as the Isthmus. Thuc. VI, 61. "Ετυχε δὲ κατὰ τούτῳ τού καιροῦ ἐξ ἰθῶν, and he happened to come just at that nick of time. Id. VII, 2. 'Ολίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες (sc. ἣγουνται), they think they have chanced to accomplish only a little: in comparison with their expectations. Id. I, 70.
BOULOIMYX AX ἄλαθεν αὐτῶν ἀπέλευθον, I should like to get away without his knowing it. XEN. AN. I, 9, 17. To insert ἄνθρωπους λήσομεν ἐπίτησοντες. Id. VII, 9, 43. Eὐλαβεῖσθαι παρακελεύσεσθε ἄλλως, μὴ πέρα τοῦ δέοντος σοφώτεροι γενόμενοι λήσετε διὰ φθαρέν-τες, lest, having become wiser than is proper, you shall become corrupted before you know it. PLAT. Gorg. 487 D. (Here γενόμενοι is an ordinary Aorist, past with reference to the phrase λήσετε διαφθαρέντες.) Ὅποποτέρος κε φθηνὶν ὁ ὅρη ἀμένος χρόνα καλὸν, whichever shall first hit, &c. II. XXIII, 805.

The last four examples show that this use of the Participle was allowed even when the whole expression referred to the future.

Note 2. A use of the Aorist Participle similar to that noticed in Note 1 is found after περιοράω and ἐφοράω (περείδον and ἐπεῖδον) to allow, and occasionally after other verbs which take the Participle in the sense of the Infinitive (§ 112, 1). In this construction the Aorist Participle seems to express merely a momentary action, the time being the same that the Aorist Infinitive would denote if it were u-ed in its place (§ 23, 1). E. g.

Προσδεχόμενοι τοὺς 'Αθηναίους κατοκήσεων περιοδεῖν αὐτὴν [τὴν γῆν] τῷ μὲθε ἑκαταν, ἀνέειχεν, expecting that they would be unwilling to allow their land to be ravaged, &c. THUC. II, 18. But in II, 20, we find the Aorist Infinitive, ἠπείζειν τὴν γῆν οὐκ ἄν περιοδεῖν τῷ θῇ ναί, referring to precisely the same thing. Μὴ περιουδητε ἡμέας διὰφθαρέντας, do not allow us to be destroyed. Hdt. IV, 118. Όυ μὴ σ’ ἐγὼ περιόφομαι ἀπελθόντα, I will by no means let you go. ARIST. Ran. 599. Ἐκλήσαν ἔποιεῖν ... ἐρήμην μὲν τὴν πόλιν γενομένην, τὴν δὲ χώραν πορθομένην, ... ἀπαιτά δὲ τὸν πόλεμον περὶ τὴν παρίδο τήν αὐτῶν γιγνόμενον. Isoc. Pan. p. 60 D, § 96. (Here the Aorist Participle denotes the laying waste of the city (as a single act), while the Presents denote the continuous ravaging of the country, and the gradual coming on of a state of war. This is precisely the difference that there would be between the Present and Aorist Infinitive in a similar construction. See note on the passage, added to Felton's 3d ed. p. 99.) So πραθέντα τὴν ἄρην, endured to be sold. AESCH. Agam. 1041; and στείρας ἔταλα. Sept. 754.

Instances occur of the Aorist Participle in this sense even with other verbs, denoting that in which the action of the verb consists; as εῦ γέποιησαν ἀναμνήσας καταγιγνέσας με, you did well in reminding me. PLAT. Phaed. 60 C. So καταγιγνεσάμενοι, Apol. 30 D.

Remark. If a reference to the past is required in the Participle with the verbs mentioned in Notes 1 and 2, the Perfect is used. The Present can of course be used to denote a continued action or state. E. g.

Ἐγιγνόμενον ἄρτι παρεῖλη φότες τὴν ἄρχην, they happened to have
just received their authority. Thuc. VI, 96. 'Εαν τ.ς ή δικηκως τι γυγχην την πωλην. Delm. Cor. 268, 23. 'Ελάθομεν ημας αυτους παιδων υπεδε διαφεροντες. Plat. Crit. 49 B.

Note 3. In such passages as ὠμολογησαν τοις Ἀθηναίοις τείχῃ τε περιελόντες καὶ ναῶς παρεδόντας φόρον τε ταξάμενοι, Thuc. I, 108, the Aorist Participle is used in its ordinary sense, being past with reference to the time of the beginning of the peace to which ὠμολογησαν refers. The meaning is, they obtained terms of peace, on condition that they should first (i.e. before the peace began) tear down their walls, &c. (Such passages are Thuc. I, 101, 108, 115, 117. See Krüger’s Note on I, 108, and Madvig’s Bemerkungen, p. 46.)

Note 4. For the use of the Aorist Infinitive and Participle with ἀν, see § 41, 3. For the Aorist Participle with εἴχω, as a circumlocution for the Perfect, as θαυμάσας εἴχω, see § 112, N. 7. For the rare use of the Aorist Participle with ἔσομαι as a circumlocution for the Future Perfect, see § 29, N. 4.

Future.

§ 25. 1. The Future denotes that an action will take place in time to come; as γράψω, I shall write, or I shall be writing.

Note 1. The action of the Future is sometimes continued, and sometimes momentary: thus εἴχω may mean either I shall have, or I shall obtain; ἄρξω, I shall rule, or I shall obtain power. E.g.

Πραγματεύονται ὅπως ἄρξουσιν, they take trouble to gain power. Xen. Rep. Laced. XIV, 5. Διαμετέχων ρήτως ἄρξουσιν τε καὶ ἄρξονται, we must distinguish between those who are to rule and those who are to be ruled. Plat. Rep. III, 412 B.

Note 2. The Future is sometimes used in a gnomic sense, to denote that something will always happen when an occasion offers. E.g.

'Ανήρ ὁ φεύγων καὶ πάλιν μαχησταί. Menand. Monost. 45.

Note 3. The Future is sometimes used to express what will hereafter be proved or recognized as a truth. This is analogous to the use of the Imperfect, § 11, N. 6. E.g.

Φιλόσοφος ἡμῖν εἴσται ὁ μελλὼν καλὸς καγαθὸς ἑσεοθαί φύλαξ, he will prove to be a philosopher. Plat. Rep. II, 376 C. See Od. II. 270.

Note 4. The Future is sometimes used in questions of doubt, where the Subjunctive is more common (§ 88). E.g.
§ 25, 1.]  FUTURE INDICATIVE.

Tί δήτα δρώλεν; μητέρ', ἥ φωνεύομεν; what can we do? shall we kill our mother? EUR. El. 967. Ποί τις τρέψεται; whither shall one turn? Δέ εξεσθε, ἥ ἀπίωμεν; will you receive him, or shall we go away? PLAT. Symp. 212 E. Εἰτ' εὖο σὺν φεισομαι; ARIST. Acharn. 312. Τί οὖν ποιήσομεν; πότερον εἰς τὴν πόλιν πάντας παραδεξομεθα; what then shall we do? Are we to receive all these into the state? PLAT. Rep. III, 397 D.

Note 5. (a.) The second person of the Future may express a concession, permission, or obligation, and is often a mild form of imperative. E. g.

Πρός ταῦτα πράξεσθαι οὖν ἄν θέλης, you may act as you please. SOPH. O. C. 956. Πάντως δὲ τότῳ δράσεσθαι, but by all means do this. ARIST. Nub. 1352. So in the common imprecactions, ἀπολείπομεν, οἰμώξεσθαι, may you perish, &c. XEIRI δ' οὐ πάσοις ποτέ. EUR. Med. 1320.

(b.) A few instances occur in which the Future Indicative with μή expresses a prohibition, like the Imperative or Subjunctive with υἱ (§ 86). E. g.

Ταῦτα, ἄν μοι χρήσθη συμβοῦλον, φυλάξετε τὴν πίστιν, καὶ μὴ θυσιάσασθε εἰδέναι, k. t. λ., if you follow my advice, keep this faith, and do not wish to know, &c. DEM. Aristoc. 659, 15. Ἕκαν δὲ εὖ φρονήσας, καὶ νυνὶ τὸν καθέναν ποιήσας, καὶ μηθεμιᾶν αὐτοῖς ἄδειαν δώσετε. LYS. Phil. § 13. (In the preceding examples φυλάξατε and ποιήσατε belong under a.) Καὶ τὰμὰ τέχνη μητ', ἀγωνίσασθαι πνεύμα θεοῦ υἱοῦ, ἐστὶν ἐμός. SOPH. Až. 572. ξένον ἀδίκησεις μηθέποτε καὶ ἐρωσίων λαβὼν. MENAN. Mon. 397. So perhaps μηθὲν τῶν ἐρείς κατὰ πτώλιν. AESCH. Sept. 250.

These examples are sometimes explained by supposing an ellipsis of ὅπως from the common construction ὅπως μη τούτῳ ἐρείς (sc σκόπει). See § 45, N. 7.

Remark. The use of the Future stated in Note 5 gives the most satisfactory explanation of the Future with οὐ μὴ in prohibitions, especially in such expressions as οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις εἰμί, do not prate, but follow me, and οὐ μὴ προσούσεις χείρα, μὴ ἄψει τέπλωω, do not bring your hand near me, nor touch my garments. See § 89, 2, with Notes.

Note 6. The Future sometimes denotes a present intention, expectation, or necessity that something shall be done, in which sense the periphrastic form with μέλλω is more common. E. g.

Τί διαφέροντι τῶν ἐξ ἀνάγκης κακοπαθοῦντων, εἰ γε πεἰνησοῦσι καὶ διψησοῦσι καὶ ἄργησοῦσι καὶ ἀγρυπνησοῦσι; i. e. if they are to endure hunger and thirst, &c. XEN. Mem. II, 1, 17. (Here εἰ μέλλουσιν πεἰνῆν καὶ διψῆν, &c. would be more common, as in the last example under § 25, 2.) Αἴσθε πλήκτρον, εἰ μακει, raise your spur, τὰς ἡλικίας, if you are going to fight. ARIST. Av. 759. The impor-
tance of this distinction will be seen when we come to conditional sentences. (See § 49, 1, N. 3.)

A still more emphatic reference to a present intention is found in the question τι λέξεις; what dost thou mean to say? often found in tragedy; as ὁ μοι, τι λέξεις; ἦ γὰρ ἐγγὺς ἐστι ποι; EUR. Elec. 1124.

**Note 7.** For the Future Indicative and Infinitive with ἄν, see § 37, 2, and § 41, 4. For the Future Indicative in protasis, see § 50, 1, N. 1; in relative clauses expressing a purpose, &c., see § 65, 1 and 2; with οὐ μή, see § 89.

2. A periphrastic Future is formed by μέλλω and the Present or Future (seldom the Aorist) Infinitive. This form sometimes denotes mere futurity, and sometimes intention, expectation, or necessity. E. g.

Μέλλει τοῦτο πράττειν (or πράξειν), he is about to do this, or he intends to do this. So in Latin, facturus est for faciet. Μέλλω ἡμᾶς διδάξειν, οἶδεν μοι ἡ διαβολὴ γέγονε. PLAT. Apol. 21 B. Νέφσει τοῦ τοιούτου τινός αἱ ἐπιστάται, εἰ μέλλει ἡ πολιτεία σὲ ἐξεσθαι, if the constitution is to be preserved. PLAT. Rep. III, 412 A.

**Note 1.** The Future Infinitive after μέλλω forms the only regular exception to the general principle of the use of that tense. (See § 27, N. 1.) The Future and the Present seem to be used indiscriminately.

**Note 2.** The Imperfect (seldom the Aorist) of μέλλω is used to express a past intention or expectation. E. g.

Κύκλως, οὐκ ἂρ' εὖ μελλέσαν αὐλακίδος ἀνδρός ἑταίρος ἔδμεναι εἰς σπῆλυ γλαφυρῷ, you surely were not intending to eat, &c. Od. IX, 475 Ἐμελλόν σ' ἄρα κυνήσεων ἐγώ, I thought I should start you off. ARIST. Nub. 1301. See II. II. 36.

§ 26. The Future Optative in classic Greek is used only in indirect discourse after secondary tenses, to represent a Future Indicative of the direct discourse. Even here the Future Indicative is very often retained in the indirect discourse. (See § 69.) E. g.

Τυπεῖσὼν τὰλλα ὁτι αὐτὸς τάκει πράξοι, ὥτε, having suggested us to what remained, that he would himself attend to the affairs there, he departed. THUC. I, 90. (Here πράξοι represents πράξω of the direct discourse, which might have been expressed by πράξει in the indirect quotation. See in the same chapter of Thucydides, ἀποκρινόμενοι ὁτι τέμψουσιν, having plied that they would send.)
where μεν θεός μίαν ὑποτα, λήψεις, προηγόρευεν ὁτι ὂς πολεμίως χρῆσθαι. Χέν. Χυτ. ΙΙΙ, 1, 3. (Here the announcement was ἡ των λήψεις, ὡς πολεμίως χρῆσθαι.) Ἐλεγεν ὃτι ἑτοιμας εἰς ἑγεῖσθαι αὐτοῖς εἰς τῷ Δέλτα, ἑπεκ πολλά λήψεις. Χέν. Αν. Η, 1, 33. Αἱρεθέντες ἤτο τε ἐνλαμψάλειν νόμους, καθ’ οὕσινα πολιτεύσοιτε, having been chosen for the purpose of making a code of laws, by which they were to govern. Χέν. Ηδ. ΙΙ, 3, 11. (Here we have an indirect expression of the idea of the persons who chose them, of which the direct form is found just before (Π. 3, 2), ἐποίει τρία κοινὰ ἄνδρας ἔλεσθαι, οἱ τοὺς πατρίους νόμους ἐνάλαμψαν, καθ’ οὗσα πολιτεύσοισι.)

REMARK. The term indirect discourse here, as elsewhere, must be understood to include, not only all cases of ordinary indirect quotation, introduced by ὅτι or ὡς or by the Accusative and the Infinitive, after verbs of saying and thinking, but also all dependent clauses, in any sentence, which indirectly express the thoughts of any other person than the writer or speaker, or even former thoughts of the speaker himself. (See § 68.)

NOTE 1. The Future Optative is sometimes used in final and object clauses after secondary tenses; but regularly only with ὅπως or ὅπως μή after verbs of striving, &c., occasionally with μή (or ὅπως μή) after verbs of fearing, and very rarely (if ever) in pure final clauses. As these clauses express the purpose or fear of some person, they are in indirect discourse according to the Remark above. (See § 44, 2.)

(a.) The most common case of the Future Optative in sentences of this class is with ὅπως or ὅπως μή after secondary tenses of verbs signifying to strive, to take care, and the like; the Future Indicative in this case being the most common form in the construction after primary tenses, which here corresponds to the direct discourse. Thus, if any one ever said or thought, ἵκατο ὅπως τοῦτο γεννήσεται, I am taking care that this shall happen, we can now say, referring to that thought, ἵκατο ὅπως τοῦτο γεννήσοιτο, he was taking care that this should happen, changing the Future Indicative to the Future Optative (§ 77). E. g. Ἐσκόπει ὁ Μενεκλῆς ὅπως μή ἐσοιτο ἀπαίς, ἀλλ’ ἐσοιτο αὐτῷ ὅσις ἑωντα τε γνήσιον τῆς ἔλευσιας καὶ τῆς κυρίας αὐτῶν, καὶ εἰς τὸν ἑπετα χρῶν τὰ νομοθήματα αὐτὸς ποιήσοι. Ισα. de Menecl. Hered. § 10 (11). Ἐμμήνωθεν ὅπως μηδέοις . . . γνώσοιτο, νομοθέτην δὲ πάντες, κ. τ. λ., we were striving that no one should know, &c., but that all should think, &c. PLAT. Tim. 18 C (Here the second verb, νομοθέτην, is retained in the Future Indicative.
tive, while the other, γνώσεται, is changed to the Optative.) See also Plat. Tim. 18 E. Ἔσπερ ὁ οὖν ἄλλο μηχανάζω, ἡ ὀπός . . . . δέ ἔσοιντο. Plat. Rep. IV, 143 A. (See § 15, 3.) Επεμελεῖτο δὲ ὁποῖς μήτε ἀντίοι μήτε ἀποτοῦ ποτε ἔσοιντο. Xen. Cyt. VIII, 1, 43. Other examples are Plat. Apol. 36 C; Xen. Cyt. VIII, 1, 10, Hell. VII, 5, 3; Isae. de Philoct. Hered. p. 59, 41. § 35.

In this construction the Future Indicative is generally retained, even after secondary tenses. See § 45.

(b.) The Future Optative is seldom found with μή or ὅπως μή after secondary tenses of verbs of fearing, as here the Future Indicative is not common after primary tenses. E. g.

Οὐ μάνων περὶ τῆς βασινὸν καὶ τῆς δίκης ἐθεδοῖκε, ἄλλα καὶ περὶ τοῦ γραμματείου, ὅπος μή ὑπὸ τοῦ Μενεξένου συλληφθῆ σοιτὸ. Isoc. Trapez. p. 363 B. § 22. (Here the fear was expressed originally by ὅπος μή συλληφθῆσεται.) Κατέβαλε τὸ Ἡμακλεστῶν τεῖχος, οὗτο τὸ φοβοῦμεν, μή τινες . . . πορεύουσιντο ἐπὶ τὴν ἑκείνου δύναμιν. Xen. Hell. VI, 4, 27. 'Αλλὰ καὶ τῶν θεῶν ἵν ἐθείσας παρακλινδυνεύειν, μή οὐκ ὀρθῶς αὐτὸ ποιήσοι. Plat. Euthyphr. 15 D.

Here the Present or Aorist Optative, corresponding to the same tenses of the Subjunctive after primary tenses, is generally used. See § 46.

(c.) In pure Final clauses (§ 44, 1) it would be difficult to find an example of ὅπως with the Future Optative, in which the weight of MSS. authority did not favor some other reading. Such is the case in Xen. Cyt. V, 4, 17, and in Dem. Phaenipp. 1040, 20. Still, there can be little doubt of the propriety of such a construction, as the Future Indicative with ὅπως was in use (though rare) after primary tenses. (§ 44, 1, N. 1.)

The single example cited for the use of the simple μή with the Future Optative in a pure final clause is Plat. Rep. III, 393 E: Ἀγαμέμνων ἡγριαίνει, εὐτελλόμενος νῦν τε ἅπιεναι καὶ ἀδίκς μὴ ἔλθειν, μή αὐτῷ τὸ σκέπτρου καὶ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκεῖ σοι. (Here there is another reading, ἐπαρκέσθειν, of inferior authority, which is adopted by Bekker.) If the reading ἐπαρκέσθω is retained (as it is by most editors), it can be explained only by assuming that Plato had in his mind as the direct discourse μή οὐκ ἐπαρκέσθει. We must remember that Plato is here paraphrasing Homer (II, 1, 25–28), and by no means literally. The Homeric line is Μή νῦ τοι οὖ χραῖσμυ νυ σκέπτρων καὶ στέμμα θεοῦ.

The other final particles, ὅσα and οὐ, which seem never to take the Future Indicative, of course do not allow the Future Optative. (See § 44, 1, N 1.)

Note 2. Many authors, especially Thucydides, show a decided preference for the Future Indicative, even where the Future Optative might be used. As the tense was restricted to indirect
course, it was a less common form than the Present and Aorist, and for that reason often avoided even when it was allowed.

§ 27. The Future Infinitive denotes an action which is future with reference to the leading verb. E. g.

"έσεσθαι φησί, he says that he will be;' \(\varepsilon\)σεσθαι \(\varepsilon\)φη, he said that he would be; \(\varepsilon\)σεσθαι φησι, he will say that he will be. Πολλοὺς \(\gamma\) έσεσθαι \(\varepsilon\)λεγον τοὺς \(\varepsilon\)θελησοντας, they said that there would be many who would be willing. Xen. Cyr. III, 2, 26.

Note 1. The most common use of the Future Infinitive is in indirect discourse, after verbs of saying, thinking, &c., to represent a Future Indicative of the direct discourse. (See the examples above.) In other constructions, the Present and Aorist Infinitive, being indefinite in their time, can always refer to the future if the context requires it (§§ 15, 1; 23, 1); so that it is seldom necessary to use the Future, unless emphasis is particularly required.

Therefore, after verbs and expressions whose signification refers a dependent Infinitive to the future, but which yet do not introduce indirect discourse, as verbs of commanding, wishing, &c. (§ 15, 2, N. 1), the Present or Aorist Infinitive (not the Future) is regularly used. Thus the Greek would express they wish to do this not by \(\beta\)ουλοντα\(\tau\)ο\(\tau\)ο \(\pi\)ο\(\iota\)\(\sigma\)\(\iota\)\(\iota\)\(\iota\)\(\iota\), but by \(\beta\)ουλοντα\(\tau\)ο\(\tau\)ο \(\pi\)ο\(\iota\)\(\iota\)\(\iota\)\(\iota\) (or \(\pi\)ο\(\iota\)\(\iota\)\(\iota\)\(\iota\)). See examples under §§ 15, 1 and 23, 1. So, when the Infinitive follows \(\omega\)στε and other particles which refer it to the future, or is used to denote a purpose without any particle (§ 97), — and when it is used as a noun with the article, even if it refers to future time, — it is generally in the Present or Aorist, unless it is intended to make the reference to the future especially emphatic. See examples in Chapter V.

A single regular exception to this principle is found in the Future Infinitive after \(\mu\)ελλω (§ 25, 2).

Note 2. On the other hand, when it was desired to make the reference to the future especially prominent, the Future Infinitive could be used in the cases mentioned in Note 1, contrary to the general principle.

(a.) Thus we sometimes find the Future Infinitive after
verbs and expressions signifying to wish, to be unwilling, to intend, to ask, to be able, and the like, where we should expect the Present or Aorist. This was particularly a favorite construction with Thucydides. E. g.

'Ede'iasen de kai twv M egalwv va colo σφας ξυπροέμενειν Thuc. I, 27. 'Eβουλοντο πρωτιμωρήσεσθαι. Id. VI, 57. Tc-stóma etwv dívenoúnto kllh's elin. Id. VII, 56. 'Efve'meinoc men tis páthis a'reis, bothein de áma euptepws bouklómenoi tōs éautōn xuyuggeión kai xuiyugmécos. Id. VI, 6. (Here bothein follows the rule.)

Tou tais vavc tis adheiv ep' eic εξερήσειν, to prevent them from being without spirit to attack them in ships. Id. VII, 21. 'Ou' aποκωλυμενειν δίνομεν δύνατοι οντες. Id. III, 28. 'Ei tis eis tou to anaballéita ποιήσειν tā déōnta, if any one postpones doing his duty as far as this Dem. Ol. III, 31, 1. (The ordinary construction would be ἀναβάλλειν δι' αυτοῦ ποιεῖν or ποιήσαι.)

Ou'te tōn prōgonon mevniπτθαί [dei] ou'te tōn leugonwv anéxeisbain, νόμον τε θήσειν καὶ γράφειν, k. t. l. Dem. F. L. 345, 27. (Here we have δι' αυτός.) Ἡππλόο δει ἐμαυτών γε ἀδίκησειν καὶ κατ' ἐμαυτόν ἐρείν αὐτόν. Plat. Apol. 37 B. In Arist. Nub. 1130 we find, tious bovlošetai kāv εν Ἀιγύπτῳ τυχείν ὅποις ἤκριντα κακώς, perhaps he will wish that he might (if possible) find himself by some chance in Egypt, rather than wish to judge unfairly. (Here τυχείν ὅποις is used in nearly the same sense as the Future in the second example. In this example and some others here given there seems to be an approach to the construction of indirect discourse.)

See also Thuc. IV, 115 and 121; V, 35; VII, 11; VIII, 55 and 74. In several of these passages the Mss. vary between the Future and Aorist, although the weight of authority is for the Future. See Krüger's Note on Thuc. I, 27, where the passages of Thucydides are collected.

(b.) In like manner, the Future Infinitive is occasionally used for the Present or Aorist, after οὗτε and in the other constructions mentioned in Note 1, to make the idea of futurity more prominent. E. g.

Προκαλεσάμενοι ἐς λόγους Ἰππίαν, οὗτος ἦν μηθέν ἀρέσκον λέγειν πάλιν αὐτὸν καταστίσειν ἐς τὸ τείχος. on condition that he would in that case restore him. Thuc. III, 34. Τοὺς οὕτως παρεδοσαν τῷ Ἀργεῖων δήμῳ διὰ ταύτα διαχρήσεσθαι, that they might put them to death. Thuc. VI, 61. So πεισόωσθαι, III, 26. Ἐξίπηδο τὸ ἁφανές τοῦ κατορθώσειν ἐπιτρέψαντες, having committed to hope what was uncertain in the prospect of success. Thuc. II, 42. (Here κατορθώσειν is more explicit than the Present κατορθοῦν which would be τὸ ἁφανές τοῦ κατορθοῦν would mean simply what was uncertain in regard to success.) Τὸ μὲν οὖν ἐξελέγχειν αὐτὸν διαρρῆκαί πάνιν πιστεύω, I have courage and great confidence as to my convicting him. Dem. F. L. 342, 2. (Here most of the ordinary Mss. read ἐξελέγχειν.)
§ 29. The Future Perfect denotes that an action will be already finished at some future time. It is thus a Perfect transferred to the future. E. g.

Καὶ μὲ ἔδων ἔξελεγξις, οὐκ ἄρθεσθήσομαι σοι, ἀλλὰ μέγιστος εὐεργέτης παρ' ἐμοὶ ἀναγεγράφης, τὸν ἑκλαύσεται, σὺ δὲ ἔγχαινον τεθυγῆς. Ισχύει, ἔδων ἔξελερας ἀλλὰ μέγιστος εὐεργέτης παρ' ἐμοὶ ἀναγεγράφης. Ἐπεὶ δὲ μὴ γείνης, μάτην ἐμοὶ κέκλαύσεται, σὺ δὲ ἐγχάνων τεθυγῆς. 

Note 1 The Future Perfect often denotes the continu-
uance of an action, or the permanence of its results, in future time. E. g.

Τῆς δυνάμεως ἐς ἄδιδον τοῖς ἐπιγιγνομένοις μνήμη καταλεῖ i ψαται, the memory of our power will be left to our posterity forever. Thuc. II, 64. (Compare § 18, 2.)

Note 2. The Future Perfect sometimes denotes the certainty or likelihood that an action will immediately take place, which idea is still more vividly expressed by the Perfect (§ 17, Note 6). E. g.

Εἰ δὲ παρελθὼν ἐις ὑστισόν δύνατο διδάξαι, πᾶς ὁ παρόν φῶς λελυσται, all the present fear will be at once dispelled. Dem. Symmor. 178, 17. (Here the inferior Mss. have λάντας, which would have the same force, like ὀῶς quoted in § 17, N. 6.) Φράζε, καὶ πεπράζεται, speak, and it shall be no sooner said than done. Arist. Plut. 1027. Εὕθες Ἀριαῖος ἀφεστῆξει, ὡστε φίλος ἤμων οὐδεὶς λελεῖ ψεται. Xen. An. II, 4, 5.

Note 3. The Future Perfect can be expressed by the Perfect Participle and ἔσομαι. In the active voice this compound form is the only one in use, except in a few verbs E. g.

Ἀν ταῦτα εἰδῶμεν, καὶ τὰ δέοντα ἐσάμεθα ἐγνωκότες καὶ λόγον ματαιών ἀπηλλαγμένοι, we shall have already resolved to do our duty and shall have been freed from vain reports. Dem. Phil. I, 54, 22. (See § 17, N. 2).

Note 4. A circumlocution with the Aorist Participle and ἔσομαι is sometimes found, especially in the poets. E. g.


Note 5. (a.) When the Perfect is used in the sense of a Present (§ 17, N. 3), the Future Perfect is the regular Future of that tense. E. g.

Κεκλησομαι, μεμησομαι, ἀφεστῆξω. I shall be named, I shall re-member, I shall withdraw, &c.

(b.) With many other verbs, the Future Perfect differs very slightly, if at all, from an ordinary Future. Thus, πεπράσομαι is the regular Future Passive of πεπράσκω. Still, where there is another form, the Future Perfect is generally more emphatic, and may be explained by Note 1 or Note 2.

Note 6. The Future Perfect of the dependent moods is rare, except in the verbs referred to in Note 5. When it occurs, it presents no peculiarity, as it bears the same relation to the Indicative which the corresponding forms of the Future would bear. E. g.
Taúta (φησι) περιπάξεσθαι δυνών ἡ τρώων ἡμερῶν, he says that these things will have been accomplished within two or three days. DEM. F. L. 364, 18. (Here the direct discourse was περιπάξεσθαι.)

REMARK. It must be remembered that, in most cases in which the Latin or the English would use a Future Perfect, the Greeks use an Aorist or even Perfect Subjunctive. (See § 18, 1, and § 20, N. 1, with the examples.)

GNOMIC AND ITERATIVE TENSES.

§ 30. 1. The Aorist and sometimes the Perfect Indicative are used in animated language to express general truths. These are called the gnomic Aorist and the gnomic Perfect, and are usually to be translated by our Present.

These tenses give a more vivid statement of general truths, by employing a distinct case or several distinct cases in past time to represent (as it were) all possible cases, and implying that what has occurred will occur again under similar circumstances. E. g.

Κάτ' θαν ὦ ὅμως δ' τ' ἀργός ἀνήρ δ' το πολλὰ ἔργως, both alike must die. II. IX, 320. "Ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ φείλετο νίκην, who terrifies, and snatches away. II. XVII, 177. (See Note 2.) Βία δὲ καὶ μεγάλαυχον ἐσφάλεν ἐν χρόνῳ. PIND. Pyth. VIII, 20. Σφοῖ δέ μὲλλοντα τριταῖον ἀμελον ἐμαθον, οὐδ' ἢπον κέρδου βλάβεν. PIND. Nem. VII. 25. Καὶ δὴ φίλον τις ἐκταν ἀγνοίας ὑπο. Aesch. Supp. 499. 'Αλλὰ τά τοιάωτα εἰς μὲν ἀπάξω καὶ βραχὺν χρόνων ἀντέχει, καὶ σφόδρα γε ἦνθησεν ἐπί ταῖς ἥλπισιν, ἄν τύχῃ, τῷ χρόνῳ δὲ φωρᾶται καὶ περὶ αὐτὰ καταρρεῖ. DEM. Ol. II, 21, 1. (See Note 2.)

καὶ δὲ τις τούτων τι παραβαίνῃ, ἐξιμαίναι αὐτοῖς ἐπίθεσαν, i.e. they impose a penalty upon every one who transgresses. Xen. Cyr. I, 2. 2. Δειμνὸν τ' ἁμα πνευμάτων ἐκοίμισε στένοντα πάντων. Soph. Aj. 674. Μὴ ἡμέρα τῶν μὲν καθειλέα θυσίων, τῶν δ' ἥρ' ἄνω. Eur. Ino. Tr. 424. "Ὅταν δ' ἔρως ἐγκρατέστερος γένεται, διὰ φθείρει τε πολλά καὶ ἡ δίκης εὖ. Plat. Symp. 188 A. "Ὅταν τις ὁσπερ ὁστὸς ἱσχύσῃ, ἡ πρότιν πρόφασις καὶ μικρὸν πταίμα ἀπατά ἀνέχαίτισε καὶ διέλυσεν. DEM. Ol. II, 20, 27. Ἐπειδὴ τις παρ' ἐμὸν μάθη, εἶν μὲν βούληται, ἀπὸδέδωκεν ὁ ἐγὼ πράπτομαι ἀργύριον, ἡν δὲ μὴ, ἐλθὼν εἰς ἱερὸν ὁμίσας, ὅσον ἄν ὑπ' ἄξια εἶναι τὰ μαθηματα, τοσοῦτον κατέθηκεν. Plat. Prot. 328 B. (Here the Perfect and Aorist are used together, in nearly the same sense, he pays.) Πολλοὶ διὰ δύσαν καὶ πολιτικὴν δύναμιν μεγάλα κακά πεπ ἀν τα
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σὺν, i. e. many always have suffered, and many do suffer. Xen Mem. IV, 2, 35. Τὸ δὲ μὴ ἐμποδὸν ἀνανταγωνιστῷ εἰνοῖα τετί μῆται. Thuc. II, 45.

Remark. The gnomic Perfect is not found in Homer.

Note 1. The sense, as well as the origin of the construction, is often made clearer by the addition of such words as πολλάκις, ἱδή, or οὕτω. Such examples as these form a simple transition from the common to the gnomic use of these tenses:

Πολλὰ στρατόπεδα ἱδὴ ἐπεσεν ὑπ' ἐλασσόνων, i. e. many cases have already arisen, implying, it often happens. Thuc. II, 89. Μέλλων γ' ιατρός, τῇ νόσῳ δίδους χρόνον, ἵνα τατ' ἱδῇ μᾶλλον ἦ τερμαν χρόνῳ. Eur. Frag. 1057. Πολλάκις ἐκὼ τις οὐδὲ τάναγκαία νῦν αὕρων ἐπλοῦτησ', ὡστε χαίτερον τρέφειν, i. e. cases have often occurred in which such a man has become rich the next day, &c. Philem. Fr. Inc. 29. Ἀθυμοῦντες ἀνδρείς οὖντα τρόπαιον ἐστήσαν. Plat. Crit. 108 C. Οὐδεὶς ἐπλοῦτησεν ταχέως δίκαιος ὄν. Menand. Col. Fr. 6. (Krüger, § 53, 10, A. 2.)

Note 2. General truths are more commonly expressed in Greek, as in English, by the Present. (See § 10, N. 1.) Examples of the Present and Aorist, used in nearly the same sense in the same sentence, are given under § 30, 1. The gnomic Aorist is, however, commonly distinguished from the Present, either by being more vivid, or by referring to an action which is (by its own nature) momentary or sudden, while the Present (as usual) implies duration. See the second and sixth examples under § 30, 1.

Note 3. An Aorist resembling the gnomic Aorist is very common in Homer, in similes depending on past tenses, where it seems to stand by assimilation to the leading verb. It is usually to be translated by the Present. E. g.

"Ἡρύπε δ' ὡς ὅτε τις δρόσις ἐπετευ, and he fell, as when an oak falls (literally, as when an oak once fell). II. XVI, 389.

Note 4. It is very doubtful whether the Imperfect was ever used in a gnomic sense, so as to be translated by the Present.

Note 5. An instance of the gnomic Aorist in the Infinitive is found in Soph. Aj. 1082:

"Οὕτων δ' ὡρίζειν δραπὸν θ', ἵ τι βούλεται, παρη, Ταῦτην νόμιζε τὴν πολύν χρόνῳ ποτὲ ἔκ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.
Here πεσεῖν represents ἔπεσεν in the direct discourse; the sense being, believe that that city must at some time fall. (See Schleimende-
win’s note.) So probably in PLAT. Phaedr. 232 B: ἤγουμεν ὡς . . .
διαφορᾶς γενομένης κοινῆς ἀμφοτέρως καταστήματι τίνι συμφοράν.
Even the Aorist Participle seems to be occasionally used in the same
sense; as in THUC. VI, 16: οἴδατος τοιοῦτος ἐν μὲν τῷ κατ’
αὐτοῦς βίω λυπηρόν ὄντας, τῶν δὲ ἐπείτα ἄνθρώπων προσποίησιν
ξύγγενείας τισὶ καὶ μὴ ὄσσαν καταλίπων τίνα, I know that such men,
although in their own lifetimes they are offensive, yet often leave to some
who come after them a desire to claim connexion with them, even where
there is no ground for it.

Note 6. The gnomic Perfect is found in the Infinitive in DEM.
Ol. II, 23, 14: εἰ δὲ τις σώφρων ἐί δίκαιος . . . παρεῶσθαι καὶ
ἐν οἷς ὑπότασις εἶναι μέρει τὸν τοιοῦτον (φησίν), such a man is always thrust
aside, and is of no account.

2. The Imperfect and Aorist are sometimes used with the particle ἄν to denote a customary action,
being equivalent to our phrase in narration, “he would
often do this,” or “he used to do it.” E. g.

Διηρώτων ἄν αὐτοῦς τί λέγομεν, I used to ask them (I would ask
them) what they said. PLAT. Apol. 22 B. Εἰ τυντι εἰδοῖν ποι οὓς
σφετέρους ἐπικρατοῦντας, ἀνέθαρσσαν ἄν, whenever any saw their
friends in any way victorious, they would be encouraged (i. e. they were
encouraged in all such cases). THUC VII, 71. Πολλάκις ἡ κόμ-
ταμεν ἄν τι κακὸς ὑμᾶς βουλευσάμενος μέγα πράγμα, we used very
often to hear you, &c. ARIST. Lysist. 511. Εἰ τις αὐτῷ περί τοῦ
ἀντιλέγον μηδέν ἔχων σαφῆς λέγεν, ἐπὶ τῷ υπόθεσαι ἐπι ὑπηγέν ἄν
πάντα τὸν λόγον, he always brought the whole discussion back to the
main point. XEN. Mem. IV, 6, 13. Ὀπότε προσβλέψεί τινας τῶν ἐν
ταῖς τάξεις, τοὺς μὲν εἴπεν ἄν, ὅ ἄνδρες, κ. τ. λ. . . . τοτε δ’ ἄν ἐν
ἀλλοις ἄν ἐλεέξεν. XEN. Cyr. VII, 1, 10.

This construction must be carefully distinguished from that with
ἄν in ordinary apodosis (§ 49, 2). For the iterative Imperfect
transferred to the Infinitive, see § 41, N. 3.

Note 1. (a.) The Ionic iterative Aorist in -σκοῦν and
-σκόμην expresses the repetition of a momentary action; the
Imperfect with the same endings expresses the repetition of a
continued action. E. g.

"Ἄλλοις μὲν γὰρ παῖδας ἐμοῦς πόδας ὄκυς Ἀχιλλεὺς πέρνα νιο χ’ ὢν
τῳ ἔλεσκε. II. XXIV, 751. "Οκοσ ἐλθοὶ ὁ Νειλὸς ἐπὶ ὁκτὼ
πῆχας, ἀρδεῖσκε Αἰγυπτον τὴν ἐνερβὸ μερμφος. HDT. II, 13.

(b) In Homer, however, the iterative forms are sometimes
used in nearly or quite the same sense as the ordinary forms;
thus ἐσκε in Homer does not differ from ἤν. E. g
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Δαιρ ων τιμός ἐσκε κυνωπίδος, εἴ ποτ' ἐμν γε. Π. ΙΙΙ, 180. Ὁς οἱ
φλησίν ἰζε, ῥάλιστα δὲ μν φιλέε σκεν. Οδ. Β.Υ, 171.

Note 2. Herodotus sometimes uses the iterative forms in -σκον
and -σκόμην with ἄν, in the construction of § 30, 2. (He uses the
Iterative Arvist in only two passages, in both with ἄν.) E. g.

Φοιτέουςα κλαίεσκε ἄν καὶ ὄνυρσκετο. ΗΔΤ. ΙΙΙ, 119. Ἐς
tούτος ὄκος ἑλθοι ὁ Σκύλης, τὴν μὲν στρατήν καταλείπεσκε ἐν τῷ
εροστείῳ, ὑτὸς δὲ ὄκος ἡλθοι ἐς τὸ τεῖχος . . . λάβεσκε ἄν
Ελληνίδα ἐσθήτα. ΗΔΤ. ΙV, 78.

DEPENDENCE OF MOODS AND TENSES.

§ 31. 1. In dependent sentences, where the con-
struction allows either a Subjunctive or an Optative,
the Subjunctive is used if the leading verb is primary,
and the Optative if it is secondary. (See § 8, 2.) E. g.

Πράττουν ἄ ἄν βούλωνται, they do whatever they please; but
ἐπραττόν ἄ βούλοιντο, they did whatever they pleased.

2. In like manner, where the construction allows
either an Indicative or an Optative, the Indicative
follows primary, and the Optative follows secondary
tenses. E. g.

Δέγουσιν ὅτι τοῦτο βούλονται, they say that they wish for this,
ἐλέγαν ὅτι τοῦτο βούλοιντο, they said that they wished for this.

Note 1. To these fundamental rules we find one special
exception: —

In indirect discourse of all kinds (including sentences
denoting a purpose or object after ἰνα, μη, &c.), either an In-
dicative or a Subjunctive may depend upon a secondary
tense, in order that the mood and tense actually used by the
speaker may be retained in the indirect discourse. (See § 69.)
E. g.

Εἶπεν ὅτι βούλεται, for εἶπεν ὅτι βούλοιντο, he said that he
wished (i. e. he said βούλομαι). Ἐφοβεῖτο μη τοῦτο γέννται, for
ἐφοβεῖτο μη τοῦτο γένοιτο, he feared lest it should happen (i. e. he
thought, φοβοῦμαι μη γέννται). (See § 44, 2.)

Note 2. An only apparent exception to these rules occurs
when either an apodosis with ἄν, or a verb expressing a wish, stands
in a dependent sentence. In both these cases the form which would
have been required in the apodosis or in the wish, if it had been independent, is retained without regard to the leading verb. It will be obvious from the principles of such sentences (Chapter IV), that a change of mood would in most cases change the whole nature of the apodosis or wish. E. g.


The learner needs only to be warned not to attempt to apply the rules § 31, 1, 2 to such cases as these. See § 44, 1, N. 3 (§).

Note 3. A few other unimportant exceptions will be noticed as they occur. See, for example, § 44, 2, Note 2.

Remark. It is therefore of the highest importance to ascertain which tenses (in all the moods) are to be considered primary, and which secondary; that is, which are to be followed, in dependent sentences, by the Indicative or Subjunctive, and which by the Optative, where the rules of § 31 are applied. The general principle, stated in § 8, 2, applies chiefly to the Indicative, and even there not without some important modifications.

§ 32. 1. In the Indicative the general rule holds, that the Present, Perfect, Future, and Future Perfect are primary tenses, and the Imperfect, Pluperfect, and Aorist are secondary tenses.

2. But the historical Present is a secondary tense, as it refers to the past; and the gnomic Aorist is a primary tense, as it refers to the present.

See the first example under § 10, 2, where an historical Present is followed by the Optative; and the sixth, seventh, and eighth examples under § 30, 1, where gnomic Aorists are followed by the Subjunctive.

3. (a.) The Imperfect Indicative in protasis or apodosis denoting the non-fulfilment of a condition (§ 49, 2), when it refers to present time, is a primary tense. E. g.

(b.) On the other hand, the Aorist Indicative in the same sense in protasis and apodosis, and also the Imperfect when it refers to the past, are secondary tenses. *E. g.

'Αλλὰ καὶ τοὺς θεοὺς ἄν ἔδεισας παρακώνυσεν, μὴ οὖκ ὄρθως αὐτὰ ποιήσοις. Πλ.Ατ. Ευθύρ. 15 D. 'Αλλ' ουδὲ μετὰ πολλῶν μαρτύρων ἀποδιδοὺς εἰκή τις ἄν ἐπίστευεν, ἵν' εἰ τίς γίγνοιτο διαφορά, κομίσασθαι ῥαδίως παρ' ἵμιν δἱνηταί. Δ.Μ. Οντ. I, 869, 18. (Here the Subjunctive δินηται will be explained by § 44, 2, but the Optative shows that the leading verb is secondary.)*

§ 33. All the tenses of the Subjunctive and Imperative are primary, as they refer to present or future time. *E. g.

"Επεσθή σὺ ἄν τις ἡγηταί, follow whithersoever any one leads the way. Τhuc. II, 11.

§ 34. As the Optative refers sometimes to the future and sometimes to the past, it exerts upon a dependent verb sometimes the force of a primary, and sometimes that of a secondary tense.

When it refers to the past, as in general suppositions after εἰ and relatives, depending on past tenses (§§ 51 and 62), it is of course secondary, like any other form which refers to past time.

When it refers to the future, it is properly to be considered primary. In many cases, however, a double construction is allowed: on the principle of assimilation the Greeks preferred the Optative to the Subjunctive in certain clauses depending

* It is difficult to determine the question whether the secondary tenses of the Indicative in this construction (§ 32, 3) are primary or secondary in their effect on the dependent verb, as sentences of nearly every class depending upon them take by assimilation a secondary tense of the Indicative. (So in most final clauses, § 44, 3; in protasis after εἰ, § 49, 2; and after relatives, § 64.) There remain only indirect quotations, and the few cases of final clauses that do not take the Indicative by assimilation, but both of these have the peculiarity of allowing the Indicative and Subjunctive, when the writer pleases, to stand as they were in the direct discourse, instead of being changed to the Optative. Madvig (Bemerkungen, p. 20) classes them all as primary forms, considering the two examples of the Optative after the Aorist, quoted above, § 32, 3 (b), as exceptions. But these cannot be accounted for on the supposition that both Aorist and Imperfect are primary: they are, however, perfectly regular, if we consider the present forms primary and the past forms secondary (as in other cases); while the other examples in which the Indicative or Subjunctive follows the past forms may all be explained on the principle of § 31, Note 1.
on an Optative, the dependent verb referring to the future like the leading verb, and differing little from a Subjunctive in such a position. This assimilation takes place regularly in protasis and conditional relative clauses depending on an Optative; but seldom in final and object clauses after ἐν, ὁπώς, μή, &c., and very rarely in indirect quotations or questions.

The three classes of sentences which may depend on an Optative referring to the future are treated separately:

1. (a.) In protasis and in conditional relative sentences depending upon an Optative which refers to the future, the Optative is regularly used to express a future condition, rather than the Subjunctive. E. g.

Εἶπος φορµῆς οὐκ ἄν, εἰ πράσσοις καλός, you would be unendurable, if you should ever prosper. AESCH. Prom. 979. Ἀνδρὶ δὲ κ’ οὐκ εἰρχεῖ μέγας Τελαµώνιος Λιας,ōs θυτός τ’ εἰθ καὶ ἔδωκε Δηµύτρεος ἀκτην. II. XIII. 321. Πῶς γὰρ ἄν τις, ἡ γε μή ἐπίστατο, ταύτα σοφὸς εἶν; for how should any one be wise in those things which he did not understand? XEN. Mem. IV, 6, 7. Δέοντο ἄν αὐτὸν μένειν, ἄστε σὺν ἀπέλθοις. XEN. Cyt. V, 3, 13. Εἰ ἀποθνῄσκω μὲν πάντα, ὅσα τοῦ διὸν μεταλάβοι, ἐπειδὴ δὲ ἄποθάνοι, μένοι εὖ τούτῳ.... ἀρ’ οὐ πολλὴ ἀνάγκη τελευτῶν πάντα τεθάναι; PLAT. Phaed. 72 C. Ὡς ἀπόλοισι καὶ ἄλλοι, ὅ τις τοιαῦτα γε ἐρέσοι, may any other man likewise perish, who shall do such things. OD. I, 47. Τεθάναι, ότε μοι μνηκέται ταύτα μέλοι, may I die, when I (shall) no longer care for these! MINN. Fr. I, 2. (Here ὅταν μνηκέται μέλη might be used without change of meaning. But ὅτε μέλει, found in the passage as quoted by Plutarch, would refer to the present in classic Greek.)

(b.) On the other hand, the dependent verb is sometimes in the Subjunctive (or Future Indicative with εἰ), on the ground that it follows a tense of future time. This happens especially after the Optative with ἄν used in its sense approaching that of the Future Indicative (§ 52, 2, N; § 54, 1, b.) E. g.

*Ἡν οὖν μάθης μοι τοῦτον, οὐκ ἄν ἀποδοίη, if then you should (shall) learn this for me, I would not pay, &c. ARIST. Nub. 116. Ἔν τινα ἀφέλωμαι, κάκιστον ἀπολοίην. Id. Ran. 586. Ἐγὼ δὲ ταύτῃ μὲν τὴν εἰρήνην, ἐος ἄν εἰς Ἀθηναίων λειτυτέαι, οὐδέσποτ' ἄν συµβουλεύσαμι συνήσασθαι τῇ πάλαι, I would never advise the city to make this peace, as long as a single Athenian shall be left. DEM. F. L. 345, 14. (Here ἐος λειτυτόω would be the common form.) ὁσπερ ἄν ἰρόων ἐκκατοσίας αἰσχυνθεὶν τὴν ταξίν λιτεῖν ἑν ἄν τα χ θ' ἐν τῷ πολέμῳ, as each one of you would be ashamed to leave the post at which he might be placed in war. AESCHIN. Cor. § 7. (Here ἐν ταξίθειν would be the more common expression.) Τῶν ἀτοποτάτων ἄν εἰς, εἰ ταύτα δυνηθεὶς μή πράξει DEM. Ol. I, 16, 25. Many such examples may be explained equally well by § 54, 1 (a).
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2. In final and object clauses after ἧν, ὡς, μή, &c., the Subjunctive (or Future Indicative) is generally used when the leading verb is an Optative referring to the future; the Optative, however, sometimes occurs. The preference for the Subjunctive here can be explained on the general principle (§ 31, Note 1, and § 44, 2). E. g.

(Subj.) Ὅκνοιν ἂν εἰς τὰ πλοία ἐμβαίνειν, μὴ καταδύσῃ φοβοῖν ὃ ἂν τῷ ἠγεμόνι ἐπεσθαί, μὴ ἡμᾶς ἀγάγῃ ὀθεν οὖν ὦ εὖν τέ ἔσται εξελθεῖν. XEN. An. 1, 3, 17. Όἵμαι ἂν ὑμᾶς μέγα ὑμίσαι τοῖ στρατεύμα, εἰ ἐπιμεληθείητε ὡς ἀντὶ τῶν ἀπολλούτων ὡς τάχυστα στρατηγοὶ καὶ λοχαγοί αὐτὶ κατασταθῶσιν. XEN. An. III, 1, 38.

(Opt.) Ἐπερῴήν ἂν μὴ πρῶσο ύμῶν εἶναι, ἴνα, εἰ ποι μαῖν εἰπ, ἐπιφανείν. XEN. Cyt. II, 4, 17. Ἡ φυλακὴ γελοῖ τις ἂν φαίνοιτο, εἰ μὴ σύγε ἐπιμελοῦ ὡς ἔσωθεν τι εἰσφέροιτο. XEN. Oecon. VII, 39. Other examples of the Optative are AESCH. Eumen. 298 (ἐλθοῦ. ὡς γένοιτο); SOPH. Aj. 1221 (ὅπως προσελπομεν); SOPH. Phil. 325; EUR. Hec. 839; XEN. Cyt. I, 6, 22.

Note. In relative sentences expressing a purpose the Future Indicative is regularly retained, even after past tenses of the Indicative. For exceptional cases of the Optative in this construction, depending on the Optative with ἂν, see § 65, 1, Notes 1 and 3.

3. In indirect quotations and questions, depending upon an Optative which refers to the future, the Indicative is the only form regularly used to represent an Indicative of the direct discourse. But in indirect questions the Optative is sometimes found representing a dubitative Subjunctive of the direct question (§ 88). E. g.

Οὐδ' ἂν εἰς αὐτέπαι ὡς οὐ συμφέρει τῇ τόλει. DEM. Megal. 202, 24. Εἰ οὖν νῦν ἀποδεικθεὶ τίνα χρὴ ἠγεισθαι, ... οὐκ ἂν ὡστε οἱ πολέμιοι ἐλλοιεν βουλευεθαι ἡμᾶς δεοί. XEN. An. III, 2, 36.

Οὐκ ἂν ἔχοις ἐξελθὼν ὧ τι χρώμα σαυτῷ, if you should withdraw, you would not know what to do with yourself. PLAT. Crit. 45 B. Οὐκ ἂν ἔχοις τῇ χρήσαντος τοιαῦτα, ἀλλ' ἐλαγχωπὶ ἂν καὶ χασμῷ οὐκ ἔχοις τῇ εἰποίς. Id. Gorg. 486 B. The direct questions here were τι χρῶμαι; — τί χρήσωμαι; — τί εἶπω; The Subjunctive can always be retained in this construction, even after past tenses. See § 71.

Note. In DEM. Megal. 203, 12, we find a case of the Optative in an indirect quotation: Οὐ γὰρ ἐκεῖνο γ' ἂν εἰπομεν, ὡς ἀνταλλάξασθαι βουλοίμεθ' ἀντιτάλοις Δακεδαμονίους ἀντὶ ᾿Οθῆβαιον. There are
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no other readings, and it is doubtful whether we must consider it as an exceptional case of assimilation (we could not say this, that we wished, &c.), or emend it, either by reading boulómeva (as proposed by Madvig, Bemerk. p. 21), or by inserting av, which may easily have been omitted in the Mss. before either ántalíaξαςβαι or antipálovs. In PLAT. Rep. VII, 515 D, we find in the best Mss. τί ἄν εἰς αὐτόν εἰπεῖν, εἰ τίς αὐτῷ λέγω τί τότε μὲν ἑώρα φλυαρίας, νῦν δὲ ὀρθότερα βλέπων, what do you think he would say, if any one should tell him that all that time he had been seeing foolish phantoms, but that now he sees more correctly? Some Mss. read βλέπει.

In II. V, 85, Τυθείδην ὦκ ἂν γνωῖς ποτέροισι μετέιη, the Optative in the indirect question represents μετέστων, but ὦκ ἂν γνωῖς here refers to the past, meaning you would not have known. (See § 49, 2, N. 6.)

§ 35. 1. The Present, Perfect, and the Futures in the Infinitive and Participle regularly denote time which is merely relative to that of the leading verb of the sentence. They are therefore primary when that is primary, and secondary when that is secondary. E. g.

Βούλεται λέγειν τί τούτῳ ἐστιν, he wishes to tell what this is. *Εδούλετο λέγειν τί τούτῳ εἰη, he wished to tell what this was. Φησὶν ἀκηκοέναι τί ἐστιν, he says he has heard what it is. Ἐπεὶ ἀκηκοέναι τί εἰη, he said he had heard what it was. Φησὶ ποιήσεων ὅ τι ἄν βούλησθε, he says he will do whatever you shall wish. *Επεὶ ποιήσεων ὅ τι βούλοις σθε, he said he would do whatever you should wish.


Note. When the Present Infinitive and Participle represent the Imperfect (without ἂν) they are secondary without regard to the leading verb. E. g.

Πῶς γὰρ οἶσε θεὸς διασχέως ἀκοῦειν, εἰ τίς τι λέγων, how unwillingly do you think they heard it, when any one said anything? See this and the other examples under § 15, 3, and § 73, 2.

2. When the Aorist Infinitive in itself does not refer to any definite time, it takes its time from the leading verb (like the Present), and may be either primary or secondary. But when it refers to time absolutely past, it is always a secondary tense. E. g.

Βούλεται γρῶναι τί τούτῳ ἐστιν, he wishes to learn what this is. *Εδούλετο γρῶναι τί τούτῳ εἰη, he wished to learn what this was. (§ 23, 1.)

But φησὶ γρῶναι τί τούτῳ εἰη, he says that he learned what this
was (§ 23, 2). "Εφη γνώναι τι τοῦτο εἰη, he said that he had learned what this was. (Γνώναι has the force of a primary tense in the first example, that of a secondary tense in the others.)

3. The Aorist Participle refers to time past relatively to the leading verb. It is therefore secondary when the leading verb is past or present and the Participle refers to time absolutely past; but it may be primary when the leading verb is future, if the Participle refers to time absolutely future. E. g.

"Ιστε ἡμᾶς ἐλθόντας ἵνα τοῦτο ἱδοίμεν, you know that we came that we might see this. 'Ὡς έπειπόν τάλα ὅτι αὐτός τάκει πράξει, ὥχετο. ΘΗC. I, 90. Τῇ μάστιγι τυπτεσθ' ρηγάς ὑπὸ κήρυκος ἐν ἁγορα, κηρύγγαντος δν ἐνεκα μὲλλει τύπτεσθαι. ΠΛΑΤ. ΛΕΓ. XI, 917 Ε. Ψήφων δείσας μη δεήθει... τρέθτη. ΑΡΙΣΤ. ΒΕΣΨ. 109.

4. The tenses of the Infinitive and Participle with ἄν are followed, in dependent clauses, by those constructions that would have followed the finite moods which they represent, in the same position. See § 41, § 32, 3, and § 34.

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CHAPTER III.

THE PARTICLE "AN.

§ 36. The adverb ἄν (Epic κε', Doric κα') has two uses, which must be carefully distinguished.

1. In one use, it denotes that the action of the verb to which it is joined is dependent upon some condition, expressed or implied. This is its force with the secondary tenses of the Indicative, and with the Optative, Infinitive, and Participle: with these it forms an apodosis, and belongs strictly to the verb.

2. In its other use, it is joined regularly to ει', ἵφ, and ἵο all relatives and temporal particles, (and occasionally to the final particles ὅς, ὅπως and ὅφρα,) when these
In Homer, and the early poets, especially Homer, the addition of or av makes the future more certain than that of av only. The future Indicative is often used with or or av.

The construction in question, however, is by no means common in Attic Greek, and seems to use av. The expression is, like the English, not a participle of time, but of manner, and is therefore some such construction for which av or av is used with a noun. For example, in the following sentence, av is used with a noun:

<table>
<thead>
<tr>
<th>Examples</th>
<th>av.</th>
<th>syntax</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. &quot;He said,&quot; av.</td>
<td>as the expression in English.</td>
<td>av is used with the noun.</td>
</tr>
<tr>
<td>2. &quot;The future tense in Greek,&quot; av.</td>
<td>as in English.</td>
<td>av is used with the noun.</td>
</tr>
</tbody>
</table>

When this seems to occur there is always a mixture of construction.

When the future is used with av, the perfect Indicative are never used with av.

§ 30. I. The Present and Perfect Indicative.

To the full explanation of each, see Chapter I. These are enumerated above, with references (when the case necessitates) to the various constructions in which it occurs. See § 31, 2, 4, for use with the future.

Remark: In translating, it is often the case that the future is expressed as in the Greek. For the cases of av with which are in good use in Attic Greek, see § 32, 2, for the use of av with the future. The formation of the future is followed by the Subjunctive. Here is an example.

The Participle (§ 32, 2).
\[\text{σοντι, i. e. who will honor me when occasion offers. P. I, 174. E.} \]
\[\text{δ' ὧδοιεν ἐλθὼν καὶ ἱκου' ἐς πατρίδα γαίαν, αἴφη κε σὺν ᾧ παιδὶ βιάς ἀποτίσεται ἀνδρῶν. Od. XVII, 539. (In this passage the Future} \]
\[\text{with \(κé\) is used nearly in the sense of the Optative, corresponding to} \]
\[\text{the Optatives in the Protasis. 'Αποτίσεται may also be Aorist Sub} \]
\[\text{junctive, by § 38, 2.) \text{Mαθὼν δὲ τις ἀν ἔρει. PIND. Nem. VII, 68.} \]
\[\text{Καὶ ἔτπ ἔτι φόνον ὀψομαι αἷμα. EUR. Elect. 484. (So the} \]
\[\text{Mss.)} \]

**NOTE 1.** The use of \(ἀν\) with the Future Indicative in **Attic Greek**
\[\text{is absolutely denied by many critics, and the number of the} \]
\[\text{examples cited in support of it have been greatly diminished by the} \]
\[\text{more careful revision of the texts of the Attic writers. Still several} \]
\[\text{passages remain, even in the best prose, where we must either} \]
\[\text{emend the text against the authority of the Mss., or admit the} \]
\[\text{construction as a rare exception to the general rule.} \]
\[\text{E. g.} \]
\[\text{Αὐγυπτίους δὲ ... ὦν χ ὡρῳ ποία δυνάμει συμμάχω χρησάμενοι} \]
\[\text{μᾶλλον ἂν κόλασε στὸ τῆς νόσου σιν ἑμοὶ φόβος. XEN. An. II, 5, 13.} \]
\[\text{Ἀπισχυρώμενοι δὲ σαρᾶς ἂν [καταστήσε] αὐτός ἀπὸ τοῦ ἱσοῦ} \]
\[\text{ὑμῖν μᾶλλον προσφέρεσθαί. THUC. I, 140. (Here most editors read} \]
\[\text{καταστήσατε, on the authority of inferior Mss.) 'Εφη ὀν \(τὸν} \]
\[\text{ἐρωτώμενον εἰπέν, ὦν ἦκε, φάναι, οὔτ' ἂν ἦξει δεῦρο, nor will he be} \]
\[\text{likely to come hither. PLAT. Rep. X, 615 D. (Here the other} \]
\[\text{reading is ἦξει, which is of course corrupt.) 'Εφη ... λέγων} \]
\[\text{πρὸς ὑμᾶς ὦς, εἰ διαφεύγοιμην, ἦδη ἂν ὑμῶν οἱ νιεῖσ ... πάντες} \]
\[\text{παντάπασι διαφθαρήσονται. Id. Apol. 29 C.} \]

The construction is perhaps less suspicious in the dramatic chorus,
\[\text{which belongs to lyric poetry. See the last example under § 37, 2.} \]
\[\text{See § 41, 4, on the Future Infinitive and Participle with \(ἀν\).} \]

**NOTE 2.** The form \(κé\) is much more common with the Future in
\[\text{Homer than the form \(ἀν\).} \]

3. The most common use of \(ἀν\) with the Indicative
\[\text{is with the secondary tenses, generally the Imperfect} \]
\[\text{and Aorist, in apodosis. It here denotes that the condition} \]
\[\text{upon which the action of the verb depends is not or} \]
\[\text{was not fulfilled. See § 49, 2.} \]

**NOTE.** The Imperfect and Aorist are sometimes used with
\[\text{ἀν} \text{in an iterative sense; which construction must not be con} \]
\[\text{founded with that just mentioned. See § 30, 2.} \]

§ 38. 1. In **Attic Greek** the Subjunctive is used with
\[\text{ἀν} \text{only in the cases mentioned in § 36, 2; never} \]
\[\text{in independent sentences. See § 47, 2, § 50 1 § 51,} \]
§ 41. The Infinitive and Participle can be used with ἄν in all cases in which a finite verb, if it stood in their place, would be accompanied with ἄν. This com
bination always forms an apodosis (except in its iterative sense, Note 3): it can never form a protasis, as the finite verb never has ἄν joined to itself in protasis. (See § 36, 2.)

Each tense of the Infinitive and Participle with ἄν forms the same kind of apodosis which the corresponding tense of the Indicative or Optative would form in its place. The context must decide whether the Indicative or the Optative is represented in each case.

1. The Present Infinitive and Participle (which represent also the Imperfect, by § 15, 3, and § 16, 2), when they are used with ἄν, may be equivalent either to the Imperfect Indicative with ἄν or to the Present Optative with ἄν. They can represent no other form, as no other form of the Present is used with ἄν in apodosis in the finite moods. E. g.

Φησίν αὐτοὺς ἠλευθέρους ἄν εἶναι, εἰ τοῦτο ἐπραξαν, he says that they would (now) be free, if they had done this (εἶναι ἄν representing ἠσαν ἄν, § 37, 3). Φησίν αὐτοὺς ἠλευθέρους ἄν εἶναι, εἰ τοῦτο πράξεσαν, he says that they would (hereafter) be free, if they should do this (εἶναι ἄν representing εἶσαν ἄν, § 39). Οἰδε θ' ἄν τὸν πατέρα ὦν ἄν φυλάττειν καὶ τὴν τιμὴν λαμβάνειν τῶν ἐξιλῶν; do you think he would not have taken care and have received the pay? DEM. Timoth. 1194, 20. (Here the direct discourse would be εὑράττεν ἄν καὶ ἐλαμβάνειν.) Οἶμαι γὰρ ὄν ὦν ἅρα ἄριστος μοι εὔχειν, for I think it would not be a thankless labor; i. e. οὐκ ἄν εὔχοι. XEN. An. II, 3, 18. Μαρτυρῶ ἐξρώητο, μὴ ἄν ἐπιστατεύειν, εἰ μὴ τι ἡδικοῦν οἶς ἐπίμενα, that they would not join in expeditions, unless those against whom they were marching had wronged them. THUC. III, 11. (Here ἐπιστατεύειν ἄν represents ἑυπέπιστατεύειν ἄν.)

Οἴδα αὐτοὺς ἠλευθέρους ἄν ὄστας, εἰ τούτο ἐπραξαν, I know they would (now) be free, if they had done this. Οἴδα αὐτοὺς ἠλευθέρους ἄν ὄστας, εἰ τούτο πράξεσαν, I know they would (hereafter) be free, if they should do this. (In the former ὄστα ἄν represents ἠσαν ἄν, in the latter εἶσαν ἄν.) Τῶν λαμβανόντων δικήν ὄντες ἄν δικαίως (i. e. ἴμεν ἄν), whereas we should justly be among those who inflict punishment. DEM. Eubul. 1300, 8. "Ὅπερ ἐσῇ μη ... τὴν Πελοπόννησον πορθεῖν, ἀδυνάτω ἄν ὄντων (ὑμῶν) ἐπιβολθεῖν, when you would have been unable to bring aid (sc. if he had done it). THUC. I 73. Πῶλλ' ἄν ἐχὼν ἐτερ' εἰσεῖν περὶ αὐτῆς παραλειπ. although might be able (if I should wish) to say many other things about it, omit them. DEM. Cor. 313, 4. Ἀπὸ παντὸς ἄν φέρων λόγου δικαίως μηχάνημα ποικίλου (i. e. οὖν φέροις), thou who wouldst derive, &c SOPH. O. C. 761.
2. The Perfect Infinitive and Participle (which represent also the Pluperfect, by § 18, 3, Rem.), when they are used with ãv, may be equivalent either to the Pluperfect Indicative with ãv or to the Perfect Optative with ãv. E. g.

The constructions are of course rare, as the forms of the finite moods here represented themselves seldom occur.

3. The Aorist Infinitive and Participle with ãv may be equivalent either to the Aorist Indicative with ãv or to the Aorist Optative with ãv. E. g.

4. The Particle 'an.

5. The Perfect Infinitive and Participle (which represent also the Pluperfect, by § 18, 3, Rem.), when they are used with ãv, may be equivalent either to the Pluperfect Indicative with ãv or to the Perfect Optative with ãv. E. g.

The constructions are of course rare, as the forms of the finite moods here represented themselves seldom occur.
Oûte ònte ònte ãv òγνόμενα λογοποιοῦσιν, they relate things which are not real, and which never could happen (i.e. oûk ãv γένοιτο). Id. VI, 38.

4. The Future Infinitive and Participle with ãv would be equivalent to the Homeric construction of ãv with the Future Indicative (§ 37, 2). As, however, ãv is not found in Homer with either the Future Infinitive or the Future Participle (see below, Note 2), this construction rests chiefly on the authority of passages in Attic writers, and is subject to the same doubt and suspicion as that of the Future Indicative with ãv in those writers. (See § 37, 2, Note 1.) In the following passages it is still retained in the best editions, with strong support from Mss.

Νομίζοντες, εἰ ταῦτα πρῶτην λάβουν, ῥαδίως ἀν σφίσαι τάλλα πρὸ σχορῆσειν. ΤΗΥΣ. II, 80. (Here the direct discourse would regularly have been either in the Fut. Ind. without ãv, or in the Aor. Opt. with ãv.) The same may be said of ΤΗΥΣ. V, 82, νομίζων μέγιστον ἀν σφάς ὧφελήσειν. (Here one Ms. reads by correction ὧφελήσαι.) See also ΤΗΥΣ. VI, 66; VIII, 25 and 71. Σχολή τοῖς ἡ ἐστιν δεῖρ ἀν ἔχοικον ἐγώ. I declared that I should be very slow to come hither again. ΣΟΡΙΑΝ. Ant. 390. Ἀφίετε ἡ μὴ ἀφίετε, ὡς ἐμοῦ οὐκ ἀν ποιήσοντος ἄλλα, σὺδ' εἰ μέλλω πολλάκις τεθνάναι. Plat. Apol. 30 C. Τοῦς ότιον ἀν ἐκεῖνοι ποιήσονται ἄγηρηκότες εκ τῆς πόλεως ἔσσεθε. DEM. F. L. 450, 27. (Here Cod. A. reads ποιήσαντας.)

Note 1. As the Future Optative is never used with ãv (§ 39, Note), this can never be represented by the Future Infinitive or Participle with ãv.

Note 2. The Participle with ἵ or ἵ is not found in Homer or Pindar. The Infinitive with ãv occurs in these poets very seldom, and only in indirect discourse. E.g.

Καὶ δὲ ἀν τοῖς ἄλλοισιν ἔφη παραμανθῆσας ταῖς. Π. IX, 684. (The direct discourse is given in the words of Achilles in vs. 417, καὶ δὲ ἀν . . . παραμιθῆσαιμήν.)

Note 3. The Infinitive with ãv sometimes represents an iterative Imperfect or Aorist Indicative with ãv (§ 30, 2). This must be carefully distinguished from an apodosis. E.g.

Ἄκοινον Λακεδαιμονίους τότε ἐμβαλόντας ἀν καὶ κακόσαντας τὴν χώραν ἀναχωρεῖν ἐκ οίκου πάλιν, I hear that the Lacedaemonians at that time, after invading and ravaging the country, used to return home again. DEM. Phyl. III, 123, 16. (Here ἀναχωρεῖν ἀν represents ἀναχωροῦν ἀν in its iterative sense, they used to return.)
Note 4. The Infinitive with āv commonly stands in indirect discourse after a verb of saying or thinking, as in most of the examples given above. Occasionally, however, it is found in other constructions, where the simple Present or Aorist Infinitive is regularly used. E.g.

Τὰ δὲ ἐντὸς οὐτῶς ἐκλείτο, ὡστε ἡμιστὰ ἄν ἐς ὑδρῷ ψυχρῷ σφᾶς αὐτοῦς ἰπτείν, so that they would most gladly have thrown themselves into cold water. Τιν. II, 49. ("Ωστε ῥίπτειν would be the ordinary expression here: with āv it represents an Imperfect Indicative, ἔρπιττον ἄν.) 'Εκεῖνος ἀπεστερηκέναι, εἰ καὶ κρατοῦεν, μή ἄν ἔτι σφᾶς ἀποτείχισαί, to have deprived them of the power of ever again wailing them in, even if they should be victorious. Ἰδ. VII, 6. See § 27, N. 2 (a), for an example of βούλομαι and the Infinitive with āv. We have given examples of verbs of hoping, &c. with the Present, Aorist, and Future Infinitive; they sometimes take the Infinitive with āv, as, with a slight change from the Future; as in Τιν. VII, 61: τὸ τῆς τύχης κἀν μεθ' ἡμῶν ἐπίσαντες στήναι. (See § 27, N. 3.) Εὐπτικῶ is found also with ὡς and the Future Optative in Τιν. VI, 30; and with ὡς and the Aorist Optative with āv in V, 9.

Note 5. The Participle with āv can never represent a protasis, because there is no form of protasis in the finite moods in which āv is joined with the verb itself. For examples of apparent violations of this principle, incorrectly explained by Matthiae and others as cases of the Participle with āv in protasis, see § 42, 3, Note 1.

§ 42. 1. When āv is used with the Subjunctive, if it does not coalesce with the relative or particle into one word (as in ἄν, ὅταν), it is separated from it only by such words as μὲν, δὲ, τέ, γάρ, &c. See examples under § 62.

2. When āv stands in apodosis with any verbal form, it may be either placed near the verb, or attached to some more emphatic word in the sentence.

Particularly, it is very often placed directly after interrogatives, negatives, adverbs of time, place, &c., and other words which especially affect the sense of the sentence. E.g.


Note. For the sake of emphasis, āv is often separated from its verb by such words as οἷομαι, δοκεῖω, φημί, οἶδα, &c. In
such cases care must be taken to connect the ἄν with the verb to which it really belongs. E. g.

Καὶ νῦν ἥδεως ἄν μοι δοκώ καὶ ωὐν ἑσθαι, and now I think I should gladly take part (ἄν belonging to καὶ ὑπῆρχαι). XEN. CYR. VII, 7, 25. Οὔτ' ἄν ὑμεῖς οἴδ' ὅτι ἐπαύσωσθε πολεμοῦντες, nor would you (I am sure) have ceased fighting. DEM. PHIL. II, 72, 25. Τί οὖν ἄν, ἐφὴ μὲν ὅ ἐρωτ.; PLAT. SYMP. 202 D. This is especially irregular in the expression οὔκ οἴδα ἄν εἰ, or οὔκ ἄν οἴδα εἰ, followed by an Optative to which the ἄν belongs; as οὔκ οἴδα ἄν εἰ πείσαμι, I do not know whether I could persuade him (sc. if I should try). EUR. MED. 941. The more regular form would be οὔκ οἴδα εἰ πείσαμι ἄν. See Elmsley ad loc. (vs. 911).

3. ἄν is sometimes used twice, or even three times, with the same verb. This may be done in a long sentence, to make the conditional force felt through the whole, especially when the connection is broken by intermediate clauses. It may also be done in order to emphasize particular words with which it is joined, and to make them prominent as being affected by the contingency. E. g.

"Οὐτ' ἄν, εἰ σθενός λάβομαι, δὴ λόγος αἰμ', ἄν οἴ' αὐτοῖς φρονω. SOPH. EL. 333. οὐκ ἄν ἥγεισθ' αὐτῶν κἂν ἐπιθηραμεῖν. DEM. APH. I, 831, 10. οὔτ' ἄν ἐλούτες αὐθίς ἀναλοίεν ἄν. AESCH. AG. 340. "Ἀλλὰς γ' ἄν οὖν οἴμεθα τὰ ἡμέτερα λαβώντας δειξαί ἄν μᾶλλον εἰ τί μετριάζομεν. THUC. I, 76. (See § 42, 2, N.) οὔτ' ἄν κελεύσαιμ', οὔτ' ἄν, εἰ θέλοις ἐτι πράσσειν, ἐμοῦ γ' ἄν ἥδεως δρόμης μετα. SOPH. ANT. 69. Δέγω καὶ ἐκακον δοκεῖν ἄν μια τοῖν αὐτόν ἄνδρα παρ' ἡμῶν ἐπὶ πλείοντ' ἄν ἑδη καὶ μετά χαρίτων μάλιστ' ἄν εὑπτρέπειως τὸ σώμα αὐτάρκες παρέχει σθαί. THUC. II, 41. (Here ἄν is used three times, belonging to παρέχεσθαι.) "Ὑμῶν δὲ ἐρήμως ὅν οὔκ ἄν ικανὸς οἴμαι εἰναι οὔτ' ἄν φιλον ὑφελήσαι οὔτ' ἄν ἐχθρον ἀλέξασθαι. XEN. AN. I, 3, 6. (Here ἄν is used three times, belonging to εἰναι.)

Note 1. This principle, taken in connection with that stated in § 42, 2, by showing that ἄν can be joined to any word in the sentence which it is important to emphasize, as well as to its own verb, and even to both, explains many cases in which ἄν and a Participle appear to form a protasis (See § 41, Note 5.) If a Participle takes the place of a protasis, it is of course one of the most important words in the sentence, and one to which the particle ἄν is especially likely to be attached. The ἄν, however, does not qualify such a Participle, any more than it does a negative or in-
terrogative with which it is connected for the same purpose; but it always belongs to the principal verb of the apodosis. E. g.

Νομίσατε τὸ τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάντων ἄκριβές ἃν ἔγγραφον ἦν μάλιστ' ἃν ἵσχύειν, believe that these, if they should be unwed, would be especially strong. Thuc. VI, 18. (Here ἔγγραφον alone (not with ἃν) is equivalent to ei ἔγγραφεῖν (§ 52, 1), and the ἃν is placed before it merely to emphasize it, as containing the protasis to the verb ἵσχύειν, to which this ἃν, as well as the other, belongs.) 'Αγώνας ἃν τίς μοι δοκεῖ, ἐφη, 'ο πάτερ, προειπών ἡκάστος καὶ ἄλλα προτιθεῖσα ἰσχύετ' ἃν ποιεῖν εὐ ἀσκείσθαι, it seems to me, said he, father, that if any one should proclaim contests, &c., he would cause, &c. Xen. Cyt. I, 6, 18. (Here the protasis implied in the Participle is merely emphasized by ἃν, which belongs to τοιείν. Ἀγώνας ἃν τίς ὕποσ πιστεύσα ὡς θεό; (i. e. ei τίς ἐλεγέν, ἐπιστέυουσαν ἃν;) do you think they would have believed it, if any one had told them? Dem. Phil. II, 71, 4. (Here too the ἃν stands near Ἀγώνας only to point it out as the protasis, to which its own verb πιστεύσαι is the apodosis.)

In these cases, the protasis expressed by the Participle is affected by the ἃν, only as the ordinary protasis with ei is affected in the example from Soph. El. 333, quoted above, under § 42, 3.

Note 2. "Ἀν is sometimes used elliptically without a verb, when one can be supplied from the context. E. g.

Οἱ οἰκέται βέγκουσιν' ἄλλα οὐκ ἃν πρὸ τοῦ (sc. ἔπρεγκον), the slaves are snoring; but they would not have done so once. Arist. Nub. 5. Ὡς οὗτ ἃν ἄστον τῶν ἄν ἔξεισμοί τοῖς ἐμοῖς, στέργων ὑμος. Soph. O. C. 1528. So πῶς γὰρ ἃν (sc. ei); how could it? πῶς οὐκ ἃν; and similar phrases; especially ὤσπερ ἃν ei (also written as one word, ὤσπερανεί), in which the ἃν belongs to the verb that is understood after ei; as φοβούμενος ὤσπερ ἃν ei παῖς, fearing like a child (i. e. φοβούμενου ὤσπερ ἃν ἐφοβηθη εἰ παῖς ἴπ.). Plat. Gorg. 479 A. (See § 53, N. 3.)

In like manner ἃν may be used with ei in protasis, or with a conditional relative, the verb being understood; as in Xen. An. I, 3, 6: ὥς ἐμοῦ οὗτ ἐντὸς ὀπη ἃν καὶ ὑμεῖς, οὔτω τὴν γνώμην ἔχετε. (That is, ὀπη ἃν καὶ ὑμεῖς ἵπτε.)

Note 3. Repetition of κε is rare; yet it sometimes occurs E. g.

Τὸ κε μᾶλ' ἦ κεν ἐμνει καὶ ἐστιμενός περ ὅδοιο, "Η κέ με τεθνύναι ἐνι μεγάροισι ἐλευθερ. Od. IV, 733.

On the other hand, Homer sometimes joins ἃν and κε in the same sentence for emphasis. E. g.

Καρπεραὶ, ἂς οὗτ ἃν κεν "Αρμῶν ὀνόματο μετελθὼν, ὅτε κ' Ἀθηραία λαοσός. II. XIII, 127.

4. When an apodosis consists of several co-ordinate clauses
with the same mood, ἂν is generally used only in the first, and understood in the others; unless it is repeated for emphasis, or for some other special reason. E. g.

Οἶδ' ἂν ἐμὲ, ἥνικα δεύρο ἀποπλείν ἐβουλόμην, κατεκώλυεν, οὐδὲ τοιαύτα λέγειν τούτῳ προσέτατεν, εἰ γὰρ ἴκισθ' ὑμεῖς ἐμέλλετ' εἰςέναι. Dem. F. L. 357, 3. (Here ἂν is understood with προσέτατεν.) Οὔτω δὲ δρόν οὐδὲν ἂν διάφορον τοῦ ἐτέρου ποιοῖ, ἀλλ' ἐπὶ ταύταν ἀμφότερον ἐτοίεν. PLAT. Rep. II, 360 C. Οὐκοὖν κἂν, εἰ πρὸς αὐτῷ τὸ φῶς ἀναγκάζοι αὐτὸν βλέπειν, ἀλαγείν τε ἂν τὰ δηματα καὶ φεύγειν ἀποστρεφόμενον (οἱεί); Id. VII, 515 E. (This example illustrates also the principle of § 42, 3, κἂν belonging to the Infinitives.) See also XEN. An. II, 5, 14. Πάντα ἤρει ὁ Φιλίππος, πολλά λέγοντος ἐμοῦ καὶ θρυλοῦντος ἂνί, τὸ μὲν πρῶτον ὡς ἂν εἰς κοινῶν γνώμην ἀποφανομένου, μετὰ ταύταν δ' ὡς ἀγνοοῦντας διδάσκοντος, τελευτῶντος δὲ ὡς ἂν πρὸς πεπρακότας αὐτοῖς καὶ ἀνοσιωτάτους ἀνθρώπους οὐδὲν ὑποστελλομένου. Dem. F. L. 390, 5. (The first ἂν belongs to ἀπεφανώμην implied, as I should have declared it, if I had been speaking to inform my colleagues; in the following clause the same tense (ἐδιδασκοῦν) is implied, and ἂν is not repeated; in the third clause, on the contrary, an Optative is implied, ὡς ἂν λέγωμι, and therefore the ἂν again appears.) In PLAT. Rep. III, 398 A, we find ἂν used with two co-ordinate Optatives, understood with a third, and repeated again with a fourth to avoid confusion with a dependent Optative. "Ἀν may be understood with an Optative even in a separate sentence, if the construction is continued from a sentence in which ἂν is used with the Optative; as in PLAT. Rep. I, 352 E:—"Εσθ' ὅτῳ ἂν ἄλλῳ ἰδοὺς η ὄφθαλμος; Οὔ δὲ ταφοι. Τί δὲ; ἄκουσαις ἄλλῳ η ὑσίν; So with πράττοι, Id. IV, 439 B.

Note. The Adverb τάχα, in the sense of perhaps, is often joined with ἂν, in which case the phrase τάχ' ἂν is nearly equivalent to ἵσως. This, however, cannot be used unless the ἂν would form an apodosis with the verb of the sentence, if the τάχα were not joined with it. Thus τάχ' ἂν γένοιτο means it might perhaps happen. So τάχ' ἂν ἐγένετο means it would perhaps have happened; but it can never (like ἵσως ἐγένετο) mean perhaps it happened.
CHAPTER IV.

USE OF THE MOODS.

This chapter includes all those constructions which require any other form of the finite verb than the simple Indicative expressing an absolute assertion (§ 2). The Infinitive and Participle are included here only so far as they are used in indirect discourse, or in Protasis and Apodosis.

These constructions are divided into the following classes:

I. Final and Object Clauses after ἵνα, ὅσ, ὅπως, ὅφος, and μή.

II. Conditional Sentences.

III. Relative and Temporal Sentences.

IV. Indirect Discourse, including Indirect Quotations and Questions.

V. Causal Sentences.

VI. Expressions of a Wish.

VII. Imperative and Subjunctive in Commands, Exhortations, and Prohibitions.

VIII. Subjunctive (like the Future Indicative) in Independent Sentences. — Interrogative Subjunctive. — Ὀυ μή with the Subjunctive or Future Indicative.

SECTION I.

FINAL AND OBJECT CLAUSES AFTER ἵνα, ὅσ, ὅπως, ὅφος, AND Μή.

§ 43. The clauses which depend upon the so called final particles, ἵνα, ὅσ, ὅπως, ὅφος, that, in
order that, and μὴ, lest, that not, may be divided into three classes:

A. Pure final clauses, in which the end, purpose, or motive of the action of any verb may be expressed, after any one of the final particles; as ἐρχεται ἵνα τοῦτο ἵνη, he is coming that he may see this; ἀπερχεται μὴ τοῦτο ἵνη, he is departing that he may not see this.

B. Object clauses with ὅπως or ὅπως μὴ after verbs of striving, &c.; as σκόπει ὁπως γενήσεται, see that it happens; σκόπει ὅπως μὴ γενήσεται, see that it does not happen. These clauses express the direct object of the verb of striving, &c., so that they may stand in apposition to an object accusative like τοῦτο; as σκόπει τοῦτο ὅπως μὴ σε ὅψεται, see to this, viz., that he does not see you. They also imply the end or purpose of the action of the leading verb, and to this extent they partake of the nature of final clauses.

C. Object clauses with μὴ after verbs of fearing, &c.; as φοβοῦμαι μὴ γένησαι, I fear lest it may happen; φοβοῦμαι μὴ τοῦτο ἐγένετο, I fear lest this happened. These express simply the object of fear, without even implying any purpose to prevent that object from being realized. Thus if we say φοβοῦμαι τοῦτο, μὴ κακῶς πράξω, I fear this, lest I may fall into misfortune, the clause with μὴ merely explains τοῦτο, the direct object of φοβοῦμαι.

Remark. Although the object clauses of the class B partake slightly of the nature of final clauses, so that they sometimes allow the same construction (the Subjunctive for the Future Indicative, § 45), still the distinction between these two classes is very strongly marked. An object clause, as we have seen, can stand in apposition to a preceding τοῦτο; whereas a final clause could stand in apposition to τοῦτον.


**Note 1.** "Orpha" is found only in Epic and Lyric poetry.

**Note 2.** The regular negative adverb after ἵνα, ὡς, ὅπως, and ὡφρα is μή; but after μή, lest, ὡ is used. E. g.

"Απέρχεται, ἵνα μή τοῦτο ἵδη, he is departing that he may not see this. Φοβεῖται μή σο bitcoins φεῦ γένηται, he is afraid lest this may not happen. This use of ὡ as the negative after μή seems to have no other object than to avoid repetition of μή. Where, however, the sentence is so long that this repetition would not be noticed, we find μή repeated; as in Xen. Mem. I, 2, 7: ἑδώμακε δ' εἴ τις . . . . φθοβοίτο μή ὁ γενόμενος καλὸς κἀκαθὸς τῷ τὰ μέγιστα εὐφρενεῖσθαι μή τὴν μεγίστην χάριν ἔχοι.

**A. Pure Final Clauses.**

§ 44. 1. In pure final clauses the Subjunctive is regularly used, if the leading verb is primary; and the Optative, if the leading verb is secondary. E. g.


The Future Indicative sometimes (though rarely) takes the place of the Subjunctive in pure final clauses, after ὅπως and ὀφρα (ὅπως μή, ὀφρα μή) ; — never after ἢνα or ὢς, and very seldom after the simple μή. (Μή with the Future is commonly found only after verbs of the next two classes; §§ 45, 46.) Here, as well as after verbs of striving and of fearing, the Future differs from the Subjunctive only by being a more vivid form of statement. E. g.

Αἰτεί δὲ μαλακοίοι καὶ αἰμυλίοισι λόγοις βέλγει, ὅπως Ἰδάκης εἴπι ἑ- σταί. Od. I, 56. Οὔδὲ δὲ ἐν ἀλλο τρέφοντι ἢ ὅπως μαχοῦνται ὑπὲρ τῶν τρέφοντων. XEN. Cyrt. I, 21. Χρή σεφαιζανεί εὐπ τῶν τραχόν τους ἀνάγκασασε, ὅπως μή πρότερον νῦς ἐσται πρὶν πυθεῖσαι τοὺς ἀνδρας ἰσταντα. ΑΝΔΩC. de Myst. I, p. 6, 38. § 43. 'Ἐν' αὐτοῦς τῶν προλόγους σοῦ τρέφομαι, ὅπως τó πρῶτον τῆς τραγωδίας μέρος πρῶτιστον βσα σαι ἑω. ARIST. Ran. 1120. In Nab. 1466, ὅποιοι ἀπολείπες μετέλθαι (not met' ἐμοῦ ἕλθα) is to be explained by § 45, N. 7. Θάρσουν δὲ οἱ ἤτορ ἐνι φρεσκ, ὀφρα καὶ 'Εκτωρ εἰσταί. II. XVI, 212. So Od. IV, 163. "Ωτ' εἰκός ἡμᾶς μή βραδύνεις ἐστί, μή καὶ τις ὁφταὶ χύμων ἓσως κατείση. ARIST. Eccles. 495. So μή κεχωλόστατε, II. XX, 301. This construction is very rare in Attic prose.

Note 2. The Particle δὲ (κε) is sometimes joined with
§ 44, 1.]

PURE FINAL CLAUSES.

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ός, ὁποιος, and ὁφρα, before the Subjunctive in final clauses; especially with ὃς and ὁφρα in Homer. The ἄν here is always joined to the particle, and (as in protasis) it adds nothing to the sense which can be made perceptible in English. E. g.

Πείθεο, ὃς ἄν μοι τιμήν μεγάλην καὶ κύδος ἀρησαι, obey, that thou mayest gain for me great honor and glory. II. XVI, 84. (Here ὃς ἄν ἀρησαι seems to be merely a weaker form of expression than ὃς ἀρησαι would have been.) 'Ἀλλ' ἃθι, μή μ' ἐρέθιξε, σωτέρος ὃς κε νέηαι, that thou mayest go the more safely. II. I, 32. 'Ἀλλ' οὐτός μὲν ὃν· σοί ἄμ' ἐξέται, ὁφρα κεν ε ὑδη σοίς ενι μεγάρασιν. Od. III, 359. Προσδεόμεθα . . . συμπέμψαι ἡμῖν, ὅς ἄν μὲν ἔξελομεν ἐκ τῆς χώρης. Hdt. I, 36. 'Ἀλλ' εὔσωμεν, φίλαι, ἐκήλου αὐτόν, ὃς ἄν εἰς υπνόν πέσῃ. Soph. Phil. 825. Τοιτ' λαβὼν μου τά σκιάδεων ὑπέρεχε ἀνωθέν. ὃς ἄν μὴ μ' ὁρῶσιν οἱ θεοὶ. Arist. Av. 1508. Καὶ χατε αὐτῶν τοιοῦτον εἰναι, ὃποιος ἄν φαίνηται ὃς κάλλιστος καὶ ὕριστος. Plat. Symp. 199 A. 'Ἀν γε τινας ύποπτεύῃ ἐλέυθερα φρονήματα ἐχοντας μή ἐπιτρέψεις αὐτῷ ἄρχεν. (πολέμους κινει) ὃποιοι ἄν το τούτου μετὰ προφάσεως ἀπολλυσθεί, that he may destroy them. Plat. Rep. VIII, 567 A. 'Ὡς ἄν μᾶθης, ἀντάκουσον. Xen. An. II, 5, 16. See also An. VII, 4, 2; Aesch. Prom. 10 (ὁς ἄν), 824 (ἃποιοι ἄν), Eumen. 573 (ἃποιοι ἄν).

Note 3. (a.) Homer and Herodotus sometimes use ἄν or κε in final clauses with the same particles before the Optative, with no apparent effect upon the verb. E. g.

Καὶ μὲν μακρόστερον καὶ πάσονα θήκην ἱδέσθαι, ὃς κεν Φαύκηκεσθι φιλος πάντεσθι γένοιτο. Od. VIII, 20. 'Εννήμαρ δ' ἐς τείχος ιεί ὡν· δε δ' ἀρα Ζεὺς συνεχεῖ, ὁφρα κε θάδουπα αἵπλοα τείχεα θείν. II. XII, 25. Συν δέ προαιρεῖ ἐς πατέρα, ὁφργ' ἄν ἐλαίημην δώρι. Od. XXIV, 334. Διωρύγα (ὁφυσεν), δ'κοι ἄν τὸ στρατόπεδον ἰδομένου κατὰ νότου λάβοι. Hdt. I, 75. Ταύτα δὲ περὶ ἐωτὸν ἐσείμων τόνδε εἰνεκεν, ὃποιος ἄν μή ἐρείσται οἱ ὀμίλικες λυπεοίατο καὶ ἐπεβολεύοιτεν, ἀλλ' ἐπερόιος σφι δοκείοι εἰναι μὴ ὄρεσθοι, in order that his companions might not be offended by seeing him and plot against him, but that he might appear to them to be of another nature by their not seeing him. Id. I, 99.

(b.) Apart from this use, however, the Optative can be regularly joined with ἄν in any final clause, if it forms an apodosis with the verb, to which there is a protasis expressed or distinctly understood. Such Optative with ἄν can follow primary as well as secondary tenses. (§ 31, N. 2.) E. g.

Ἡγεσθώ ὀρχηθείοι. ὃς κέν τις φαίη γάμων ἔμμεναι ἔκτος ἅκουων, let him lead off the dance, so that any one who should hear without would say there was a marriage. Od. XXIII, 134. 'Ὡς δ' ἄν ἰδώτα ταύτα φαίνοιτο, αὐτός τις αὐτω τἄτα παρασκευάσει, lit. but each one must acquire these things for himself, to cause that they would appear most acceptable (if any one should experience them). Xen Cyt.
VII, 5, 81. "Εδώκε χρήματα Ἀνταλκίδα, ὅπως ἂν, πληρωθέντος ναυτικοῦ ὑπὸ Λακεδαιμονίων, οἱ Ἀθηναῖοι μᾶλλον τῆς εἰρήνης πρὸς δέοιντο. ΧΕΝ. ΗΛΛ. IV, 8, 16. (Here πληρωθέντος ναυτικοῦ, if the navy should be manned, stands as a protasis to the Optative προσδεόμενον ἂν.)

Such sentences as Dem. Phil. II, 66, 15, ὅς δὲ καλύσατ' ἂν ἐκεῖνον πράττειν ταῦτα. παντελῶς ἀργῶς ἔξετε, but as to any measures by which you could prevent him from doing these things, you are wholly inactive, are not final clauses, but relative sentences with an antecedent implied. See § 65, 1, N. 4.

Remark. Ἔχει least, can be followed by a verb with ἂν only in a regular apodosis after verbs of fearing, &c. (See § 46, N. 3.) "Ἰνα is never used with ἂν, except when it means where. A single case of ἵνα with ἐκ in a final clause occurs, Od. XII, 156: — Ἀλλ' ἐρέω μὲν ἐγών, ἵνα εἰδότες ἢ ἐκ τάνωμεν, ἢ κεν ἀλευμέναι βάιαται καὶ κύρα φυγώμεν. But here the ἐκ belongs not to ἵνα, but to the Subjunctives: see § 87, Note.

Note 4. A purpose can be expressed by a relative and the Future Indicative (§ 65, 1), or by the Future Participle (§ 109, 5). For the use of ὅστε to express a purpose, see § 98, 2.

2. As all final clauses express the purpose or motive of some person, they admit of the double construction of indirect discourse (§ 77, 2); so that, instead of the Optative after secondary tenses, we can have the mood and tense which the person himself might have used when he conceived the purpose in his own mind. That is, we can say either ἤλθεν ἵνα ἴδοι, he came that he might see (by § 44, 1); or ἤλθεν ἵνα ἴδῃ, because the person himself would have said ἑρχομαι ἵνα ἴδω, I come that I may see.

Hence the Subjunctive in final clauses after secondary tenses is nearly as common as the more regular Optative. E. g.

Ἐπεκλῶσαντο δ' ὀλθρόν ἄνθρώποις, ἵνα ἤση καὶ ἐσομομένους ἄοιδος. ΟΔ. VIII, 579. Καὶ ἐπιτίθεσε σε οὐκ ἡ γείρον, ἥνα ὡς ἡδίστα διάγνης. ΠΛΑΤ. ΚΡΙΤ. 43 Β. Πλοῖα κατέκαυσεν ἵνα μή Κύρος δίαμ. ἵνα. ΧΕΝ. ΑΝ. Ι, 4, 18. Ἀχλῶν δ' αὖ τοι ἢ' ὀφθαλμῶν ἐλον, ἢ πρὶν ἐπήν, ὁδή 'εύ γειγνώσκε ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα. Π. V, 127. Ἀριστεύσεις νυφθαλέουσα πλεκέσαι, ὡποὶ εἰπὶ πλεόν ὁ σῖτος ἀντίς χάι. ΘΉΧΟ. Ι, 65. Ἡλθον προσδεοσάμενοι, ὡποὶ μὴ σφην τὸ Ἀττικὸν (ναυτικὸν) προσγευμένου ἐμπόδιον γένεται. ΘΉΧΟ. Ι, 31. Ἐχόρους ἐκ τῶν οἰκίων, ὑπὸς μὴ κατὰ φῶς προσφέρονται καὶ σφίναν ἐκ τοῦ ἱσιον γίγνεται, ἀλλ' . . . ἴσοις ἀκ. ΘΉΧΟ.
II. 3. Ταύτας ἵνα κωλυθῇ θ' οἱ νόμοι συνήγαγον ὑμᾶς, οὐ̂χ ἵνα κυρίας τοῖς ἀδικουοι ποιήτε. DEM. F. L. 341, 12. Καὶ περὶ τούτων ἐμύησθη, ἵνα μή ταύτα πάθητε. DEM. Ol. III, 30, 10. (Here the purpose was conceived in the form, ἵνα μή ταύτα πάθωσιν.)

Remark. This principle applies equally well to the clauses which follow οποσ and οτως μή after verbs of striving (§ 45), and μή after verbs of fearing, &c. (§ 46).

This is a favorite construction with certain authors, as Thucydides; who also, on the same principle, prefer the Indicative to the Optative in ordinary indirect quotations after secondary tenses. See § 70, 2, Remark 2.*

Note 1. This use of the Subjunctive instead of the Optative makes the language more vivid, by introducing as nearly as possible the exact words or thoughts of the person whose purpose is thus stated.

As the two forms are equally correct (the only difference being that just stated), we find them both in the same sentence, as we find the Indicative and Optative interchanged in indirect quotations. (See § 70, 2, Remark 1.) E. g.

'Ἐξακοσίους λογάδας ἐξέρμναν, ὁπος τῶν τε Ἐπιτολῶν εἴησαν φύλακες, καὶ ἵνα ἀλλα τι δή, ταχύ εὔνεστοτες παραγιγνωνταί, they selected them, that they might be guards of Epipolae, and that they might be on hand if they should be needed for anything else. THUC. VI, 96. Παραράγοις δὲ φρικτοὺς, ὁποῖος ἀσφαλή τὰ σημεῖα τοῖς πολεμίοις, they raised fire-signals at the same time, in order that the enemy's signals might be unintelligible to them, and that they (the enemy) might not bring aid. THUC. III, 22.

The ordinary interpretation of the latter and similar passages, proposed by Arnold, viz. "that the Subjunctive mood indicates the immediate, and the Optative the remote consequence of the action contained in the principal verbs, the second being a consequence of the first," manifestly cannot apply to the first example.

Note 2. (a.) The use of the Optative for the Subjunctive in final clauses after primary tenses is, on the other hand, very rare, and is to be viewed as a mere irregularity of construction. It occurs chiefly in Homer. E. g.


* Madvig remarks (Bemerkungen, p. 12) that he finds in the first two books of Thucydides no example of the Optative after ὀπος or μή depending on a secondary tense of a verb of striving or fearing; although he cites fifteen examples of the Subjunctive from the same books. In pure final clauses after secondary tenses, the usage in Thucydides is nearly equally divided between the Subjunctive and the Optative. Xenophon, on the other hand, generally follows the rule, § 44, 1.
(b.) Sometimes the Optative is used because the leading verb implies a reference to the past as well as the present. E. g.

Τούτον ἔχει τὸν τρόπον ὁ νόμος, ἵνα μὴ δει συνάπτει μὴ ἐξαπατηθήναι γένοιτ' ἐπὶ τῷ δῆμῳ. Dem. Androt. 596, 17. (Here ἔχει implies also the past existence of the law; the idea being, the law was made as it is, so that it might not be possible, &c.)

3. The secondary tenses of the Indicative are used in final clauses after ἵνα, sometimes after ὡς or ὑπὸς, to denote that the end or object is dependent upon some unfulfilled condition, and therefore is not or was not attained. This construction is peculiar to Attic Greek.

These tenses of the Indicative have here the same difference in meaning as in conditional sentences (§ 49, 2), the Imperfect referring to present time or to continued or repeated action in past time, the Aorist and Pluperfect to past time. Thus ἵνα τοῦτο ἐπράττεν means in order that he might be doing this (but he is not doing it), or that he might have been doing this (but he was not); ἵνα τοῦτο ἐπράξεν means that he might have done this (but he did not); ἵνα τοῦτο ἐπετράχει means that he might have done this (but he has not). E. g.

Οὐκ ἂν ἐσχάμην, κ.τ.λ., ἵν' ἦ τυφλός τε καὶ κλύων μηδὲν, in that case I should not have borne (to destroy my hearing), so that I should be both blind and deaf of hearing (implying that really he is not so). SOPH. O. T. 1387. Φεῦ, φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώπως ἔχειν φανερ(. ἵν' ἦ σαν μηδὲν οἱ δεινοὶ λόγοι. Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing. EUR. Hippol. Frag. 442. Ἐξρήν οἰσκαλέσαντας μάρτυρας πολλοὺς παρασημότομα κελέσαν τὰς διαθήκας, ἵν', εἰ τὰ εἰγύρτο (= ἀμφισβητήσιον. ἢ εἰς τὰ γράμματα ταῦτ' ἐπανειλθεῖν. Dem. Aph. II, 837, 11. (This implies that they did not have the will thus sealed, so that it is not now possible to refer to it in case of dispute.) Ἐξρήν αὕτως ζητείν, ἵνα ἀπηλλαγμεθα τοῦτον τοῦ δημαγωγοῦ, they ought to have made an investigation, in order that we might have been already freed from this demagogue (but we have not been freed from him). DINARCH. in Demosth. p. 91, 24. Ἐξήτησεν αὖ μὲ τὸν παῖδα, ἵν' εἰ μὴ παρεδίδον μηδὲν δίκαιον λέγειν ἐδόκουν. Dem. Aph. III, 849, 24. Τι μ' οὐ λαβών ἐκτενεῖν εὐθές, ὡς ἔδει ἐξα μέντρε ὡς εὐαντάν ἀνθρώπωσιν ἐννέα ἡ γεγορ. That I might never have shown as I have done. SOPH. O. T. 1391. Εἰ γὰρ μ' ὑπὸ γῆν ἄκεν, ὡς μήτε θεὸς μήτε τὸς ἄλλος τοῦτοι ἐγεγήθει, would that he had sent me under the earth, so that neither any God nor any one else should have rejoiced at these things (as they have done). AESCH. Prom. 152. (If we read ἡπτηθεὶ, we must translate, might be rejoicing, as they
The Sfc. why did I not throw myself from this rock, that I might have been freed from all my toils? Id. 747.

Remark. This construction is especially common when a final clause depends either upon an apodosis which contains a secondary tense of the Indicative (§ 49, 2) implying the non-fulfilment of the condition, as is the case in examples 1, 3, 4, and 5, above, or upon a verb expressing an unfulfilled wish, as in examples 2 and 7. In these cases the Indicative seems to be used by a sort of assimilation.

Note 1. The particle ἄν is very rarely joined with the secondary tenses of the Indicative in final clauses. When it is used, it denotes that the sentence is an apodosis (as well as a final clause), with a protasis expressed or understood. E. g.

Ζώντι ἐδει βοηθεῖν, ὅπως ὅτι δικαιῶτας ἄν καὶ ὀσιῶτας ἐκ τε ζῶν καὶ τελευτήσας ἀτιμώρητο ἄν κακῶν ἀμαρτημάτων γίγνετο, i. e. that he might be exempt from punishment after death (as he would be, if he had so lived). Plat. Leg. XII, 959 B.

Note 2. The Indicative can never be used in this construction, unless it is distinctly implied that the result is not (or was not) attained, that is, unless the final clause refers either to the present or to the past (as in the examples given above): if it refers to the future, it must be expressed in the ordinary way by the Subjunctive or Optative, even although it depends on one of the class of verbs mentioned above (Remark). Both constructions may occur in the same sentence. E. g.

ἄν τῶν νέων τοὺς ἀγαθοὺς ἠμεῖς ἄν ἐφυλάττομεν ἐν ἀκροπόλει, ἵνα μηδεὶς αὐτῶν διέφθειρεν, ἀλλ' ἐπειδὴ ἀφίκωμεν εἰς τὴν ἡμικίαιν, χρήσιμοι γίγνοντο ταῖς πόλεσι, we should have kept them (in that case) in the Acropolis, that no one might corrupt them (as they are now corrupted), and that when (in the future) they should become of age they might become useful to their states. Plat. Men. 89 B. Ταύτ' ἄν ἐδο λέγειν πῶς ὑμᾶς ἐπεχείρον, ἵν' εἰδητε, κ.τ.λ., I should (if that were so) be now undertaking to say this to you, that you might (hereafter) know, &c. Dem. Aristocr. 623, 11. See also the examples under § 32, 3 (b).

B. Object Clauses with ὁπως and ὅπως μὴ after Verbs of Striving, &c.

§ 45. After verbs signifying to strive, to take care, to effect, and the like, the Future Indicative is regularly used with ὅπως and ὅπως μὴ, if the leading verb is primary. The Subjunctive also occurs, but much less frequently than the Future.
If the leading verb is secondary, the Future Optative may be used, to correspond to the Future Indicative after primary tenses; but generally the Future Indicative is employed here also, on the principle of § 44, 2. The other tenses of the Optative are sometimes used, to correspond to the same tenses of the Subjunctive after primary tenses; or the Subjunctive itself may be employed (§ 44, 2). E. g.

Επιμελείται ὃπως (οὐ ὃπως μή) γενήσεται οὐ γένηται, he takes care that it may (or may not) happen. Επιμελεῖτο ὃπως γενήσεται. γενη- σονται, or γένοιτο, he took care that it should happen.


(Subj.) 'Αλλο τὸν ἐπιμελήση. ὃ ὅτι ὅτι διέλειπυντοι πολιτεῖα δ' μὲν; PLAT. Gorg. 515 B. Παρασκευάζεται ὃπως συν ὑπὲρ ἄγωντι- κόμεθα. XEN. Cyr. I, 5, 14. Ό νάρ ὃπως πλεῖνοι ἄξιοι γένηται ἐπιμελεῖται, ἀλλ' ὃπως αὐτόν ὅτι πλεῖστα ὧραι καρπώσεται. (Subj. and Fut. combined.) XEN. Symp. VIII, 25.

(Fut. Opt.) Ἑξῆ ὡμο ὄρος ἐπιμελεῖας ὃπως ὃς ἐλάχιστα μὲν ἀφοίτο, ἐλάχιστα 6 ἀκούστῳτο, ἐλάχιστα 6 ἐροῖτο. XEN. Oecou. VII, 5. (Here the construction after a primary tense would be, ὃπως ὀφέτατο . . . ἀκούστετα . . . ἐρηματ.) 'Επιμελεῖτο ὃπως μή ἀστίοτο πατύ ἐσωτό. XEN. Cyr. VIII, 1, 43. See the other examples of the Future Optative under § 26, Note 1 (a).


(Pres. or Aor. Opt.) 'Επιμελεῖτο αὐτῶν, ὃπως ἀεὶ ἀνδράποδα Ρία-
It will thus be seen that the Future Indicative is the most common construction in these sentences, after both primary and secondary tenses; the Future Optative, which is theoretically the regular form after secondary tenses, being rarely used, for the reason stated in § 26, Note 2.

For the distinction between these object clauses and final clauses, see § 43, Remark.

Remark. "οπως (like ὡς) is originally a relative adverb, meaning as. See Thuc. VII, 67, οὕτως, ὃπως δύναται, as they can. Then it is used in indirect questions, in the sense of ὅτι τρόποι, how, in what way, and is followed by the Future Indicative; as σκοπεῖν ὃπως ἡ πόλις σωθήσεται, to see how the city shall be saved. So τόις πονηροῖς, ὃπως μὴ δώσοντι δίκην, ὅδον δείκνυσι, he shows them how they can avoid suffering punishment (ὅτι τρόποι μὴ δώσοντι). Dem. Timoc. 733, 20. (See below, Note 2.) Then, by a slight modification in sense, it may denote also the object to which the striving, &c., is directed; so that σκοπεῖν (or σκοπεῖν τούτο) ὃπως ἡ πόλις σώθησεται may mean to see (to this, viz.) that the city shall be saved. Here, however, the Subjunctive is sometimes allowed, as the interrogative force of ὃπως is lost sight of, and its force as a final particle, meaning in order that, begins to appear. E. g.

Σκόπειν ὃπως μὴ ἔξαιροσ ἐσεῖ, ἀ νῦν λέγεις, see that you do not deny what you now say. Plat. Euthyd. 283 C. Σκεπτέον ἐστιν ὃπως ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν, we must see that we receive as few wounds as possible, and that we lose as few men’s lives as possible. Xen. An. IV, 6, 10.*

From this it becomes established as a final particle, and denotes the purpose in ordinary final clauses. From the original force of ὃπως as a relative, used in indirect questions in the sense of how, we

* Compare Dem. Megal. 207, 5, σκοπεῖν ἐξ ὧτου τρόπου μὴ γενήσονται (φίλοι), to see in what way they can be prevented from becoming friends; and Thuc. I, 65, ἐπρασον ὧπη ὄφελία τις γενήσεται, he was effecting that, &c.; quoted by Madvig, Syntax, p. 125, whose views in the main are given in the text, above. See also Thuc. IV, 128, ἐπρασον ὧτι τρόπι τάχιστα τοῖς μὲν εὐμβῆσεται τῶν δὲ ἀπαλλάξεται.
must explain its occasional use in indirect quotations in the sense of ὅσ or ὅτι (§ 78). See also § 63, 1, Rem.

Note 1. ὅτας in this construction sometimes (though rarely) takes the particle ἄν when it is followed by the Subjunctive; never, when it is followed by the Future Indicative. Its use is the same as in ordinary final clauses (§ 44, 1, N. 2).

When ἄν is used with the Optative after a verb of striving, it denotes an ordinary apodosis, as in § 44, 1, N. 3 (b), and ὅτας is simply interrogative. E. g.

Ἡ ἀλλοιον ἐφείμενοι δικάσωσιν ἢ τοῦτον, ὅτας ἄν ἐκαστοι μήτε ἕχωσι τάλλοτρα μήτε τῶν αὐτῶν στέρωνταί; PLAT. Rep. IV, 433 E. Ἐὰν δ' ἐλθῃ, μηχανητέον, ὅτας ἄν διαφύγῃ καὶ μή δῶ δίκην ὅ ἐχθρός. Id. Gorg. 481 A. Μᾶλλον ἢ πρόσθεν εἰςηῇ αὐτοῦ ὅτας ἄν καὶ ἐχοντες τι ὀκάδε ἀφίκωνται. XEN. An. VI, 1, 17. (Here ἐπιμέλεια or some such word is understood as the subject of εἰςηῇ.) Σκοτών. ὅτας ἄν ὦς πρᾶστα διάγονεν, ἢμεις δ' ἄν μᾶλλον ἢ εὐφραίνονται, μὴ φίλος θεόμενοι αὐτοὺς, I try to see how they might (if they should choose) live the easiest lives, &c. XEN. Symp. VII, 2. So ἐπιμεληθηναί ὅτας ἄν γένοιτο, Id. Cyr. I, 0, 7.

Note 2. (a.) The Homeric construction which most resembles that of § 45 is found after such verbs as φράζωμαι, βουλέω, λέυσω, or μερμηρίζω, to consider, and πειράω, to try. Here ὅτας or ὅσ is used with the Subjunctive (sometimes with κε) after primary tenses, and with the Optative after secondary tenses. E. g.

Αὕτοι δὲ φράζωμεθ' ὅτας ὅχι ἁριστα γένηται, let us ourselves consider how the very best things may be done. Od. XIII, 365. Φραζόμεθ' (imperf.) Ἀργείοις ὅτας ὅχι ἁριστα γένοιτο. Od. III, 129. Φράζονταί ὅτας κε μιμητάς κεινής. Od. I, 295. Πειραίσκωμεθα πάντες νόστων, ὅτας ἐλθησίν, i. e. how he may come. Od. I, 76. Φράζονται ὅς κε νέηται, ὅπει πολυμηχανός εστων. Od. I, 205. Ἀμα πρόσων καὶ ὀπίσων λεύσει, ὅτας ὅξι ἁριστο γένηται, i. e. he looks to see how, &c. II, III, 110. Μερμηρίζεν ὅτας ἀπολοίατο πᾶσαι νήσ. Od. IX, 554. Μερμηρίζε τα ἄναι ἀριστο κατά φρενός ὅ ε' Ἀθηνα τιμήτην (or τιμήσει), i. e. how he might honor Achilles. II, II, 3. Βουλευνόν ὅτας ὅχι ἁριστα γένοιτο. Od. IX, 420. Πεῖρα ὅτας κεν δη σὴν πατρίδα γαίαν ἰνηται, i. e. try to find means by which you may go, &c. Od. IV, 545. Πεῖρα ὅς κεΤρως ὑπερφίλου πνευμαται. II, XXI, 459.

In some of these examples ὅτας or ὅσ seems to be used as an interrogative, meaning how, the Subjunctive of the direct question being the common Homeric form explained in § 87. (For the Subjunctive with κε, see § 87, Note.) But in other examples, especially those with πειράω, there is a nearer approach to the construction of § 45. The two following examples will further illustrate the Homeric usage: — ἐδη γάρ μοι θυμός ἐπέσωσται ὃφρ' ἐφαμένον.


Note 3. As many verbs of this class imply caution, they may be followed by the simple μή (without ὅπως), like verbs of caution and fearing (§ 46). See especially ὅρω and σκοπῶ. Here, as elsewhere, μή takes the Subjunctive more frequently than the Future Indicative. E. g.

Σκοπεῖ δὴ μὴ τοῦτοι αὐτοῖς ἔξαιτής ται καὶ καταγελάσῃ. DEM. Mid. 563, 26. Ὄρα ὃν μὴ τι καὶ νῦν ἔργασῃ ται. PLAT. Symp. 213 D. Ὅρα μὴ πολλῶν ἐκάστω ἡμῶν χειρῶν δε ἔσει. XEN. Cyr. IV, 1, 18. Σκόπηε, μὴ σοι πρόνοιῇ τούθεου φυλάκτεα. SOPH. O. C. 1180. Ὅρα σὺν, μὴ νῦν μὲν τις εὐχερῆς παρῆς. SOPH. Phil. 519.

(See the corresponding use of ὅπως μὴ, instead of μῆ after verbs of fearing, &c., § 46, Note 2. It is often difficult to draw the line between the two constructions of § 45 and § 46.)

Note 4. Ὅς is sometimes, though rarely, used instead of ὅπως after verbs of striving. Here the Subjunctive is more common than the Future Indicative. E. g.

Ἐπιμελεῖναι ὃς ἐχὴν ὀυτῶς. XEN. Oecon. XX, 8. Ὅς δὲ καλὸς ἔξει τα ὑμέτερα, εἰμὶ μελῆσε. XEN. Cyr. III, 2, 13. Ἐπεμελήθη ὃς τυχοῖν πάντων τῶν καλῶν. Id. VII, 3, 17. Σπεύδοντες ὃς Ζεὺς μίπτας ἀρέσειεν θεῶν. AESCH. Prom. 203. Occasionally we find the Subjunctive with ἄν: τὸ ὅσα ἁν γνῶ ἀγαθὰ εἶναι ἐπιμελεῖσθαι ὃς ἁν πραχθῇ. . . . Οὐ φέρει καρπῶν, ἣν μὴ τις ἐπιμεληταῖ. ὃς ἁν ταύτα περαινηταί. XEN. Hipparch. IX, 2. (See above, N. 1.)

Note 5. Some verbs which are regularly followed by an Infinitive of the object occasionally take an object clause with ὅπως (rarely with other particles), in nearly or quite the same sense:

(a.) Verbs of exhorting, entreating, and commanding are sometimes followed by ὅπως, and those of forbidding by ὅπως μῆ, after the analogy of verbs of striving. E. g.
Laíassebá dé μιν αὐτὸς ὁπως νημερτέα εἶπη, and implore him thyself to speak the truth. Od. III, 19. (Compare the regular construction, οὐδὲ σε λίσσομαι μὲν εις, Π. I, 174.) Λίσσομαι δ᾽ αἰεὶ Ἡφαίστων κλυσοργῖον ὁπως λύσειεν Ἀρμα, he implored him to liberate Ares. Od. VIII, 344. Κείνω τ᾽ ἐμὴν ἀγγείλας ἐντολὴν ὁπως τὸν παίδα δεῖξει. Soph. Aj. 567. Διακελέωςτα ὁπως τιμωρήσεται πάντας τοὺς τοιούτους. PLAT. Rep. VIII, 549 E. So parangellei ὁπως μή ἐσονται, Id. III, 415 B. Ἔμοιγε ἀπηγώ- 

reeves ὁπως μὴ τουτο ἀποκρινοῖμην. (Fut. Opt.) Id. I, 339 A. Ἀπειρήμενον αὐτὸ ὁπως μὴν ἐρεῖ δὲν ἢγεῖτα, when he is forbidden to say a word of what he believes. Id. I, 337 E. See SOPH. Trach. 604.

In Od. XVII, 362, we find ὀτρυνεῖν ὃς ἄν πύρα κατὰ μνηστήρας ἀγείροι, where the ἄν is used with the particle as in the examples under § 44, 1, N. 3 (a).

(b.) ἵνα is used in the same sense in a single passage of the Odyssey, III, 327: — Λίσσομαι dé μιν αὐτὸς ἵνα νημερτεῖ εἴνεπη, and implore him yourself to speak the truth.

This use of ἵνα is not found in Attic Greek, but it reappears in the later language. E. g.


(c.) A case of ὃς and the Subjunctive (instead of an object In-
finitive) after a verb implying a promise is found in II. I, 558: —

Τῇ σ᾽ ὅτι κατανεῖσαι ἐτήτυμον, ὃς Ἀχλῆς τιμήσῃς, ὃλες ἡμᾶς δὲ πολέας ἐπὶ νησίν Ἀχαιῶν, that you promised by your nod to honor Achilles, &c.

Note 6. (a.) On the other hand, some verbs which regularly take ὁπως are occasionally found with an Infinitive of the object, sometimes with the article. (See § 46, N. 8.) E. g.

'Αεί τινα ἐπεμελέωςτο σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἶναι, they always took care that one of their own number should be in the offices (where we should expect ὁπως τις ἐσται ορ ἑσεται). TIM. VI, 54. Οὖν ἐπεμελήθην τοῦ διδασκαλίου μόι τινα γενέσθαι τῶν ἐπισταμένων. XEN. Mem. IV, 2, 4. So the Infinitive with τό, Mem. IV, 3, 1.

(b.) Verbs of this class can be followed by an indirect question introduced by εἰ, whether. E. g.

Εἰ ἔμπνυσις καὶ ἐνεργάσει σκόπει, see whether thou wilt assist me, &c. SOPH. Ant. 41. (See § 46, Note 6, c.)

Note 7. (a.) Both ὁπως and ὁπως μὴ are sometimes used ellptically with the Future Indicative in exhortations and prohibition, depending on some Imperative like σκόπει, take care, understood. ὁπως μὴ allows also the Subjunctive. E. g.

"ὁπως ἀνήρ ἐσεί (sc. σκόπει), prove thyself a man. ὁπως μοι,
The but Kal When yet av o~Tpa.Tid, (a) this (See or reiiaai As onus 228), in applies course to and and arose be Future Aorist erreira exclusively persons mentioned seems independent sentence, expressing a prohibition. This may be explained by assuming an ellipsis of ὤπος, from the construction just mentioned (ὁπος μη τουτο ἐρεῖς becoming μη τουτο ἐρεῖς); but it seems more natural to consider it as an independent construction. See § 25, 1, N. 5 (b), and the examples.

Remark. The construction of Note 7 (a) is confined almost exclusively to the second person of the verb; yet the first and third persons are sometimes found. E. g.


Note 8. When an Aorist Subjunctive active or middle was to be used with ὁπος or ὁπος μη after a verb of striving, the second Aorist was preferred to the first, if both forms were in use. This arose from the great similarity in form between these first Aorists and the Future Indicative (as βουλεύση and βουλεύσης, βουλεύσηται and βουλεύσεται): this made it natural for a writer, if he intended to use the Subjunctive at all, to avoid those forms of it which were nearly identical with the more regular Future Indicative. This of course did not apply to the first Aorist Subjunctive passive, which has no resemblance to the Future Indicative. The same remark applies to the Subjunctive after ὁυ μη, in the construction described in § 89. In both constructions the Subjunctive differs from the Future only by being a less vivid form of expression.*

* The general rule, first laid down by Dawes (Misc. Crit. pp. 222 and 228), which declared the first Aorist Subjunctive active and middle a solemnism after ὁπος μη and οὗ μη, was extended by others so as to include ὁπος (without μη), and the Greek authors were emended to conform to it. As this rule has no other foundation than the accidental circumstance mentioned in Note 8, it naturally fails in many cases, in some of which even emendation is impossible. Thus in the example, κελέουσι προστατεύσαι ὁπος ἐκπλεύσῃ ἡ στρατιά, Xen. An V, 6, 22, ἐκπλεύσῃ cannot be a mistake for ἐκπλεύσει, as the Attic Future is ἐκπλεύσομαι or ἐκπλευσόμαι. So in Soph. Phil. 381, οὗ μη ποτ' ἐστιν Ἐκκρον ἐκπλεύσῃς, no emendation is possible. See also Plat. Rep. X, 609 B, οὗ μη ἀπολεύσῃ, where the Future would be ἀπολεῖ. The rule of
C. Object Clauses with μή after Verbs of Fearing, &c.

§ 46. After verbs and phrases which express or imply fear, caution, or danger, μή, lest or that, is used with the Subjunctive if the leading verb is primary, and with the Optative if the leading verb is secondary. By the principle of § 44, 2, the Subjunctive can also follow secondary tenses, in order that the mood in which the object of the fear originally occurred to the mind may be retained.

Μή (like the Latin ne) denotes fear that something may happen which is not desired; μή οὐ (ut = ne non) denotes fear that something may not happen which is desired. E. g.

Φοβοῦμαι μή γενηται (vereor ne accidat), I fear that it may happen: φοβοῦμαι μή οὐ γενηται (vereor ut accidat), I fear that it may not happen. Νῦν δ’ αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπη. II, 555. "Ελείον μή θήρεσιν ἐλιώρ καὶ κύμα γένωμαι. Od. V, 473. Οὐ φοβή μή σε Ἀργος ὑσπερ καμ’ ἀποκτείναθε θέλῃ. EUR. Or. 770. Ποιον ἔδνοι οὐ δοκεῖ φοβοῦμενον μή τι πάθη; XEN. Cyt. I, 6, 10. Φροντίζω μή κρατιστον μή μοι σιγᾶν. XEN. Mem. IV, 2, 39. Φυλαττόμενος μή δύχες μανθάνειν τι. Id. IV, 2, 3. "Δείδοικα μή οὖν οὐσιὸν ἃ ἀπαγορεῦειν. PLAT. Rep. II, 368 B. Τὰ περὶ τῆς ψυχῆς πολλὰ

Dawes is now generally abandoned; but most editors still hold to it (at least in practice) so far as to exclude the prohibited forms with ὄπως when it follows verbs of striving, &c., and with οὐ μή. Even here, however, the rule is maintained only by changing many passages against MSS. authority. Thus in Dem. Ol. I, p. 9, 17, all MSS. except one read παρασκευάσασθαι ὄπως ἐνθένδε βοήθησε τε, καὶ μή πάθητε ταῦτα, while nearly all editions have βοηθήσετε. In The Third Philippic of Demosthenes two similar examples occur: p. 128, 25, ὄπως μηδεὶς ἀνατρέψει, τοῦτο σκοπείσθαι, where all MSS. have ἀνατρέψη, which Schaeffer emended to ἀνατρέψει; and p. 125, 10, ὄπως μή δούλευσον σιν ἀπταύτους, where the weight of MSS. authority decidedly favors δουλεύσοις. For οὐ μή, see § 89, 2, Rem. 2.

Whatever view is taken of these last examples, there certainly seems to be no reason for extending the rule of Dawes to ὄπως in pure final clauses, as in these the Future is used only by exception (§ 44, 1, N. 1). There is no objection, therefore, to such sentences as these: — δὲν ἐνεκα ἐπίταθήναι, ὄπως ἀπολαύσωμεν καὶ ὄπως γενώμεθα, XEN. Cyt VII, 5, 82; and ἐκκλησίαν ἔνυγγαγον, ὄπως ὑπομνήσῃ καὶ μὲν ψωμαί, THUC. II, 60. So with ὄπως ἀριστοποιησώμεθα, THUC. VII, 39. In elliptical prohibitions with ὄπως μή (§ 45, N. 7) the Subjunctive seems to be allowed from the analogy of ordinary prohibitions (§ 86).
\[ \text{§ 46.] Μὴ \text{ AFTER VERBS OF FEARING.}} \]

Μὴ ἀποστίαν παρέχει τοὺς ἀνθρώπους, μὴ ἐπειδὴν ἀπαλλαγῇ τοῦ σώματος οὔδημον ἐτί, ἀλλὰ διαφθείρηται καὶ ἀπολλύται. \text{PLAT. Phaed. 70 A.} Οὐκοὶν νῦν καὶ τοῦτο κίνδυνος, μὴ λάβω σι προστάται αἰτίων τυχὸν των, there is danger of this, that they may take, &c. \text{XEN. An. VII, 7, 31.} Κίνδυνος ἐστι, μὴ μεταβάλωνται καὶ γε- νονται μετὰ τῶν πολεμίων. \text{ISOc. Plataic. p. 303 E. § 38.} "Οκνῶ μὴ μοι ὁ Λυσίας ταπεινὸς φαν. \text{PLAT. Phaedr. 257 C.} Εὐλαβοῦ δὲ μὴ φανής κακῶς γεγόν. \text{SOPH. Trach. 1129.} Οἴδεν δεικνύεται μὴ βοηθέων ταύτη. \text{HDT. VII, 235.} "Ὑποπτεύομεν καὶ ὑμᾶς μὴ οὐ κοινοὶ ἀποβητε. \text{THUC. III, 53.} Ἀληθεύομεν μὴ φορτικώς σκο- δομεν. \text{PLAT. Theact. 183 E.}

Δεῖσας μὴ τῶς οἱ ἐρευσαίατο νεκρὸν Ἀχαιοί. \text{Π. V, 298.} "Ἄξετο γὰρ μὴ Νεκτήθη ἄποθωμα ἐρδοι. \text{Π. XIV, 261.} Ἐγὼ γὰρ ἡμῖν ἐκπολιτεύμενοι φῶς, μὴ μοι τὸ κάλλος ἄλγος ἕξεύροι ποτε. \text{SOPH. Trach. 25.} "Εδείσαν οἱ Ἑλληνες μὴ προσάγον εἰς πόρο τὸ κέρας καὶ αὐτοὺς κατακόψειν. \text{XEN. An. I, 10, 9.} Οὐκείτι ἐπετίθετο, δεδοκότες μὴ ἀποτελοθείςαν. \text{Πλ. III, 4, 29.} "Εδείσαν μὴ λύττα τις ὡς περὶ κυσίν ἡμῖν ἐμπεπτὼκοι. \text{Πλ. V, 7, 26.} "Ὑποπτεύομεν μὴ τὴν δυσαρέστα λέγοι, ἡρετο, having suspected that he might mention his daughter. \text{XEN. Cyrt. V, 2, 9.} "Ἡθύμηταν τυχ., ἐννοούμενοι μὴ τὰ ἐπετίθεια υἱκὲ οὐκ ἔχοιν ὀποθὲν λαμβάνοιν. \text{XEN. An. III, 5, 3.} Οὐδείς γὰρ κίνδυνος εὔδεκε εἰναι, μὴ τὰς ἀνο ρανομένων εἰκ ὑπὸ δισθεν ἐπίει- σποτο. \text{Πλ. IV, 1, 6.}

Οἱ Φωκαῖες τὰς νήσους οὐκ ἐβοῦλυστε πολλεῖν, δειμάσαντες μὴ ἐμπόρον γένονται. \text{ΠΙΤ. I, 165.} Ἄγαρ δείδειν μὴ λόγοις ἄσ- σους ἄσσι, τομηρᾶς πρὸς τὰ ἑργα ἔχορον. \text{THUC. III, 83.} Περιέβαλε γενόμενοι μὴ ἐπὶ πλέεως σωσιν αἱ νῆς. \text{THUC. III, 80.} "Εδείσα μὴ Τροίαν ἀδροσίῃ καὶ ἕννοικος πάλαιν. \text{EUR. Hec. 1138.} Οἱ θεώμενοι ἐφανεῖντο μὴ τι πάθη. \text{XEN. Symp. II, 11.} "Δῆλος ἡν πᾶσιν (Κύρος) ὅτι υπερεφεβεῖν μὴ οἱ ὁ παπποὺς ἀποδίανη. \text{XEN. Cyrt. I, 4, 2.}

It will be seen by the examples that the construction with μὴ is very often used when the leading verb only implies the fear, caution, or danger, as after ὑποπτεύω and ὄκνω. On this principle we must explain passages like II. Χ, 100; οὐδὲ τι ἐδὲν, μὴ ποσ καὶ διὰ νῦνα μενονήσωσι, μαχεσθαι, where the idea is we know of no security against their deciding to fight during the night,—implying we fear lest they may.

REMARK. These clauses with μὴ, when they follow verbs of caution like φελάτωμαι, εὐλαβοῦμαι, &c., partake of the nature of final clauses to the same extent with the construction of § 45, since they imply the end or purpose of the caution. (See § 43, Remark.) On the other hand, when they follow φοβοῦμαι and other verbs expressing fear or danger, no purpose is expressed or implied, but there is merely an apprehension that something will happen, or, in some cases, that something is now taking place or has already happened. We should hence expect that these verbs would follow the analogy of verbs of thinking, &c., and take either the Indicative with ὁς or the Infinitive, to denote the object of the fear. (This
actually happens in a few cases; as οὐ φοβοῦμεθα ἐλισσώσεσθαι, ΤΙΤ. V, 105; μή φοβοῦ ὡς ἄπορήσεις, ΧΕΝ. ΤΙΤ. V, 2, 12. See below, Note 6.) Still, verbs of fearing, when the object of the fear is future, as it commonly is, are closely connected in sense with those like φυλάττομαι; as they imply at least a desire (though not a purpose) to prevent the result. The Greeks generally apply to both the same construction, and as they say φυλάττομαι μή γένηται, they say also φοβοῦμαι μή γένηται. When the object of the fear is already past or actually present, so that no desire of preventing a result can be implied, verbs of fearing are still followed by μή as before; but now all analogy to final clauses disappears, and the dependent verb is put in the proper tense of the Indicative, as in ordinary object clauses after ὅτι and ὡς. (See below, Note 5.)

Note 1. Sometimes, though seldom, μή takes the Future Indicative after verbs of fearing, &c. E. g.

Φοβοῦμαι δὲ, μή τινας ἴδωνας ἴδωνας εὐρήσομεν ἑναντίας. ΠΛΑΤ. Φιλ. 13 A. Φοβερῶν καὶ σφαλερῶν, μή σφαλείς κείσομαι. ΠΛΑΤ. Ρεπ. V, 451 A.

The Future seems to differ from the Subjunctive in these cases, as in final clauses, only by expressing the result more vividly and marking its futurity more strongly. Thus φοβοῦμαι μή εὐρώμεν would not differ from φοβοῦμαι μή εὐρήσομεν quoted above, except in the manner of expression; just as εὰν μή εὐρώμεν would differ from εἰ μή εὐρήσομεν. (See § 44, 1, N. 1.) For the rare use of the Future Optative after verbs of fearing, &c., see § 26, Note 1 (b).

Note 2. Verbs denoting fear and caution are sometimes followed by ὅπως μή, with the Future Indicative or the Subjunctive after primary tenses and the Optative after secondary tenses, like verbs of striving, &c. Many verbs (like ὁρῶ and σκοπῶ) belong equally well to both classes (§§ 45, 46). It will be noticed, that ὅπως μή here is exactly equivalent to μή, so that φοβοῦμαι ὅπως μή γενήσεται (or γένηται) means I fear that it will happen (not, I fear that it will not happen). (See Note 6, a.) E. g.

Τοῦ δαίμονος δέδοιχ' ὅπως μή τεῦξομαι κακοδαίμονος. ΑΡΙΣΤ. Εἰκ. 112. Εὐλαβοῦμεν ὅπως μή οἴχησομαι. ΠΛΑΤ. Φαιαε. 91 C. Δέδοικα ὅπως μή ἀνάγκη γένηται, I fear that there may be a necessity. ΔΕΜ. Φιλ. III, 130, 14. Οὐ φοβεῖς, ὅπως μή ἀνάσισον πράγμα τυχαίος πράττων; ΠΛΑΤ. Ευθυφρ. 4 E. Φυλάττων, ὅπως μή εἰς τονεντίον ἔλθῃς. ΧΕΝ. Μεμ. III, 6, 16. Ἡδέως ἄν (ὁρέψαιμεν τὸν ἄνθρωπον), εἰ μή φοβοῦμην ὅπως μή ἐπ' αὐτὸν με τράποιτο. ΧΕΝ. ΜΕΜ. ΠΗ, 9, 2.

Note 3. The particle ἄν is never used with μή and the Sub-
junctive. It is sometimes joined with an Optative depending upon μή after verbs of fearing, in which case it always forms an apodosis with the Optative. Such an Optative with ἐὰν can of course follow primary as well as secondary tenses, by § 31, Note 2. (See § 44, 1, N. 3, Rem.) E. g.

Δέδοκα γὰρ μὴ πρὸ ζέγοις ἀν τὸν πόθον τὸν ἐξ ἐμοῦ, I fear that you might tell (i.e. you should have an opportunity). SOPH. Trach. 631. (Cf. Philoct. 493.) Οὔτε προσδοκία οὐδεμία ἐν μή ἀν ποτὲ οἱ πολέμιοι ἐπὶ τὸν ἐμεῖν, Tiuc. Π. 93. Ἡκείνῳ ἐννοοῦ μη λιαν ἀν ταχύ σωφρονοσ θεὶν, lest (in that case) I should be very soon brought to my senses. XEN. An. VI, 1, 28.

Note 4. Μή with the Subjunctive, and ὅπως μή with the Future Indicative (seldom the Subjunctive), are sometimes used elliptically, depending upon some verb of fear or caution understood. (See § 45, N. 7, a.) This expresses an apprehension or anxiety, sometimes a mere suspicion. It is especially common in Plato. E. g.

'Αλλὰ μὴ οὐ τοῦτ' ἡ χαλεπῶν, θάνατον φυγεῖν, but (I fear) lest this may not be the difficult thing, to avoid death. PLAT. Apol. 39 A. Μή ἀγροκότερον ἡ το ἀληθὲς εἰπεῖν, (I fear) lest it may be too rude to speak the truth. PLAT. Gorg. 462 E. 'Αλλα μή οὖν οὔτως ἐχεῖ, ἀλλ' ἀναγκαῖον ἡ εἰδῶν τίθεσθαι τὸν τιθέμενον τὰ ὀνόματα. PLAT. Crat. 436 B. οὐκοι τάλας, ο Ζεὺς ὅπως μή μ' ὁψεται. ARIST. Av. 1494. (This example belongs equally well under § 45, N. 7, a.) Ὅπως οὖν μή ἀπολείματοι μαστιγώμενοι. XEN. Cyr. I, 3, 18. 'Αλλ' ὅπως μή ἐν τοῖς ζωγραφήμασιν ἡ τοῦτο, τὸ μή ὀρθῶς διαμένειν, εἶπέ δὲ τοῖς ὀνόμασιν οὖ, ἀλλ' ἀναγκαῖον ἡ αἱ ὀρθῶς. PLAT. Crat. 430 E.

In XEN. Mem. IV, 2, 12, μή οὖν, ἔφη, οὐ δύναμαι ἐγώ τὰ τῆς δικαιοσύνης εξηγήσασθαι; (do you fear) I am not able to explain, &c.? The Present Indicative belongs under Note 5 (a.)

Note 5. Verbs of fearing may refer to objects of fear which are past or immediately present; so that no desire or even possibility of preventing the result can be implied. (See Rem. before Note 1.) Here, therefore, all analogy to final clauses disappears, and μή is followed by the present and past tenses of the Indicative, as ὅτι or ὅς would be in indirect quotations. The following cases occur:

(a.) Μή with the Present Indicative expresses a fear that something is now going on. E. g.

'Ορὼμεν μή Νικίας οἶται τι λέγειν, let us be cautious lest Nicias is thinking that he says something. PLAT. Lach. 196 C. (Here the Subjunctive οὕτως would have meant lest Nicias may think, referring to the future.) Δέδοκα μή πληγῶν δέει. ARIST. Nub. 193
(b.) Ἔθι with the Perfect Indicative expresses a fear lest something has already happened. The difference between this and the Perfect Subjunctive is often very slight, the latter expressing rather a fear that something may hereafter prove to have happened. (See examples, § 18, 1.) E. g.

Νῦν δὲ φοβούμεθα, μὴ ἄμφοτέρων ἀμα ἡ μαρτῆκαμεν, but now we fear lest we have missed both at once. THUC. III, 53. (The Perfect Subjunctive here would strictly have meant lest it may hereafter prove that we have missed.) Δέδοκα μὴ λελήθαμεν [τὴν εἰρήνην] ἐμί πολλὸς ἄγωτες, I fear that we have been unconsciously enjoying a peace borrowed at high interest. DEM. F. L. 372, 1. Φοβοῦμαι μὴ λόγοις τοι τυενδεὶν ἐντετυχήκαμεν. PLAT. Lys. 218 D.

* That this is the correct explanation of the passage, SOPH. Ant. 278, and that we need not emend it with Nauck, so as to read τοῦργον τῶδε ἥ, εὐνοια βουλεύει πάλαι, is evident from the Scholion on the passage: Ἡ εὐνοια μοι βουλεύεται καὶ οἴεται μὴ καὶ θείλατον ἐστι τὸ πράγμα. So perhaps we should read μὴ ἑλαύνει in DEM. Phil. III, 124, 25.

† In this passage, if anywhere, it would seem necessary to admit the interrogative force usually ascribed to μή, which would make it equivalent to εἰ οὐ, whether not. But here, as in the other passages quoted, it is plain that the dependent clause after μή expresses the object of an apprehension. To establish a purely interrogative force in μή, it would seem necessary to find examples in which μή not only follows a verb like οἶδα, but also is followed by a clause in which no object of apprehension is contained (Such a sentence would be εἰσόμεσθα μὴ ὑπὸ φώς, we shall learn whether our friends are not living; but no such example can be found, at least in any classic writer. The Greeks would have said εἰσόμεσθα εἰ οἳ ἔσων or εἰ ἔσων.) The use of εἰ, whether, after verbs of fearing (Note 6, c), usually added as an argument to prove the interrogative force of μή, rather seems to show that, when the Greeks wished to introduce an indirect question after verbs of fearing, they had recourse to εἰ, as in other cases...
(c.) Μη can be used with the Imperfect or the Aorist Indicative, to express fear let something happened in past time. This can be expressed only in this way, as the Subjunctive and Optative would refer to (relatively) future time. E. g.

Δείδω μη δη πάντα θελη μερετέα ειπεν, I fear that all that the Goddess said was true. Od. V, 300. 'Αλλ' ορα μη παίξου ελεγεν, but be very careful lest he was speaking in jest. PLAT. Theaet. 145 B. (This implies a fear that he was speaking in jest.)

NOTE 6. (a.) As verbs of fearing, &c., imply thought, they sometimes take the construction of ordinary indirect discourse. Here ος (and even οτις), that, may be used to introduce the object of the fear, thus taking the place of μη in the common construction. (Οτι seems to be used only in the case mentioned in Note 7.) E. g.

Ανδρος μη φοβευω ος απορησεις αξιον, do not fear that you will be at a loss. XEN. Cyr. V, 2, 12. (Here the direct discourse would be απορησω, I shall be at a loss.) Μη δείστε ος ουχ ήδεως καθευν-δησετε, do not fear that you will not sleep sweetly. ID. VI, 2, 30. (Here μη ουχ would be the ordinary expression.) Μη τρέσης. οτις σε τις αποσπασει βία, lest any one shall tear you away by force. EUR. Her acl. 248. Μη φοβευ μήτε εμέ. ος σεο πειρώμενοι λέγω λάγων τόνδε, μήτε γναίκα τίνι εμίν, μη τι τοι εξ αυτής γένηται θλάβος, do not fear either that I am saying this to try you (ος λέγω), or lest any harm shall come (μη γένηται). HDT. I, 9. (Here the two constructions after φοβευ make the principle especially clear.)

In all these cases μή or οτις μή would have been more regular, and exactly equivalent to ος and οτις here. (See Note 2.)

(b.) We also find the Future Infinitive after verbs of fearing, standing in indirect discourse to represent a Future Indicative of the direct discourse. (See § 73, 1, Rem.) E. g.

Ου φοβούμεθα ελασ τω σεσθαι, we are not afraid that we shall be defeated. THUC. V, 105. (Here μή with the Subjunctive or the Future Indicative would have been more regular.)

(c.) Verbs of fearing may also be followed by an indirect question introduced by ει, whether, or by some other interrogative particle. Ωτις used interrogatively in such sentences is not to be confounded with οτις in its use explained above (a). E. g.

Οι δεδοικα ει Φλαπτος ζη, άλλ' ει τής πόλεως τεθυηκε το τους δάκοιντας μυσιν και τιμωρείσθαι, I have no fear (on the question.)
whether Philip is alive; but I have fear (about this), whether the custom of the city to hate and punish evil-doers is extinct. Dem. F. L. 434, 6. Φῶνος εἶ μοι ἡ δόσιν ὦδο ἐγὼ δέκλω. Eur. Heracl. 791. Φερόυσι σοι νέους ἥκω λόγους, φῶθω μὲν εἶ τις δεσπότων αἰσθήσεται, through fear whether any one will perceive it (where μή αἰσθήσεται or αἰσθήσεται might have been used, meaning lest any one shall perceive it). Eur. Androm. 61. Φοβοῦνται διὸ οἱ ποτὲ προβήσεται ἤ τοῦ ἄνδρος δύναμις. Xen. Hell. VI, 1, 14. (The direct question would be τί ποι προβήσεται;) Τὴν θέων δ' ὅ ποτε λαθε δέδοικα, I am in fear (about the question) how I shall escape the Goddess. Eur. Iph. T 995. (The direct question was πῶς λάθο; § 88.)

Note 7. Verbs of fearing may be followed by δι, because, and an ordinary causal sentence with the Indicative (§ 81). E. g.

Οὐκ ἀξιον διὰ τοῦτο φοβεῖσθαι τοὺς πολέμιους, δι τοὺς τυγχάνουσιν ὄντες, to fear them, because they happen to be many. Isoc. Archid. p. 128 C. § 60. Φοβοῦμενς τῆς μητρός, δι τὸ χωρίου ἐπινυθόμετο νοσῶδες εἶναι. Isoc. Aegin. p. 388 D. § 22. ΟΤΙ δὲ πολλῶν ἄρχοισι, μή φοβηθήτη, ἀλλὰ πολὺ μᾶλλον διὰ τοῦτο ἁρφεῖτε, do not be afraid because they rule many, &c. Xen. Hell. III, 5, 10. (Μή ἄρχοισιν φοβεῖσθαι would mean to fear lest they rule.) Φοβοῦμενος τὸ κάσθαι καὶ τὸ τέμνεσθαι, δι τὸ ἄλγειν, fearing them, on the ground that they are painful. Plat. Gorg. 479 A. (But for the analogy of the preceding examples, we might be inclined to translate this fearing that they are painful, like μὴ ἄλγειν.) Ἐφοβεῖτο. δι τὸ ὄδησθαι ἐμὲ ἐλεῖ τὰ βασιλεῖα οἰκοδομεῖν ἂρχομένοις, he was afraid, because he was about to be seen beginning to build the palace. Xen. Cyr. III, 1, 1.

Note 8. (a.) Verbs of fearing may be followed by an Infinitive (without μή), which is sometimes preceded by the article. Such an Infinitive denotes the direct object of the fear, as in English, I fear to go. E. g.

Φοβοῦμαι οὖν διελέγχειν σε, μή ύπολάβησ, κ.τ.λ., I am afraid to refute you, lest you may suspect, &c. Plat. Gorg. 457 E. (Here both constructions occur.) Φοβηστήσατι ἀδίκειν, he will be afraid to do wrong. Xen. Cyr. VIII, 7, 15. (But φοβηστήσατι μή ἄδικῃ, he will fear that he may do wrong.) Πέφρικα Ἕρινν τελέσαται τὰς κατάρας, I shudder at the idea of the Fury fulfilling the curses. Aesch. Sept. 720. (But in 790, τρέω μή τελεσὴν means I tremble lest she may fulfill them.) See also Xen. An. I, 3, 17. Τὸ ἀτοῦθεν σκεῖν οὐδεὶς φοβεῖται, τὸ δὲ ἀδίκειν φοβεῖται. Plat. Gorg. 522 E.

See § 92, 1, Remark 2, and Note 8.

(b.) Verbs of caution may be followed by an Infinitive (with or without μή), which is sometimes preceded by the article; the Infinitive having the same meaning as a clause with μή and the Subjunctive or Optative. E. g.

Πῶς οὖν ἄξιον αὐτὸν γε φυλάξασθι τοιούτον γενεσθαι; why
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ought he not to guard against becoming such a man himself? Xen. Mem I, 5, 3. (Here γενεσθαι is equivalent to μή γενησθαι.) Φυλασσόντως τὸ λυπήσας τινα, taking care to offend no one. Dem. Cor. 313, 6. Φυλάσσειν μηδενα περαιοισθαι. Thuc. VII, 17. Φυλασαμενων και προσφωμενον μη καταισχύναι ταυτην. [Dem.] Aristog. I, 773, 1. (For μή see § 95, 2, N. 1.) In Thuc. VII, 77, 5, we find the Infinitive with ὥστε after φυλάσσω.

(c.) Κίνδυνος ἦστι, the principal expression denoting danger which takes μή and a finite verb, is quite as regularly followed by the Infinitive (without μή). E. g.

Οὐ σμικρὸς κίνδυνος ἦστιν ἐξαπατηθήναι, there is no little danger of their being deceived. Plat. Crat. 436 B.

Κίνδυνεύω is regularly followed by the Infinitive, by § 92, 1.

Remark. All the Infinitives referred to in Note 8 belong regularly under the rule, § 92, 1. For the article before such Infinitives see § 92, 1, Note 3.

SECTION II.

Conditional Sentences.

§ 47. 1. In conditional sentences the clause containing the condition is called the protasis, and that containing the conclusion is called the apodosis. The protasis is regularly introduced by the particle εἰ, if, negatively εἰ μή.

Note. Αἱ is the Doric form for εἰ. It is sometimes used also in Epic poetry, but only when κε immediately follows.

2. The adverb ἂν (Epic κε or κέν, Doric κά) is regularly joined with εἰ in the protasis, when the verb is in the Subjunctive (§ 50, 1); εἰ with ἂν (ά) forming the compound εάν, ἂν (ά), or ήν. See § 38, 1.) The simple εἰ is used in the protasis with the Indicative and the Optative.

The same adverb ἂν is regularly used in the apodosis with the Optative (§ 50, 2), and also with the secondary
tenses of the Indicative in the construction explained in § 49, 2. (See § 37, 3, and § 39.)

3. The negative particle of the protasis is regularly μὴ, that of the apodosis is οὐ.

Note. When the last rule is violated, and οὐ is found in a protasis, it is always closely connected with a particular word (generally the verb), with which it forms a single negative expression; so that its negative force does not (like that of μὴ) affect the protasis as a whole. E. g.

Πάντως δὴ τοι (οὖν ξει), εὰν τε σὺ καὶ Ἀνυτος οὖ φητε εὰν τε φητε, if you deny it, as well as if you admit it. PLAT. Apol. 25 B. (Here εὰν μὴ φητε would mean unless you admit it.) Εἰ μὲν οὖ πολλοὶ ἤσαν, καθ' ἐκαστον ἧνος, if there were only a few, &c. LYIÜ. Agorat. p. 135; § 62. Cf. p. 137; § 76. (Here οὐ πολλοὶ are used together in the sense of ὀλγοι.) Τὸνδε μὲν οὐδὲν ἵσον ἔστιν, εἰ γε αὖτιν ἄποι ἡμῶν γε πὼν ἐν μέσῳ οὐδεὶς οὐδέποτε ἀρξε-ταί, there is no fairness in this, if (it is the plan, that) no one is ever to begin with us. XEN. Cyr. II, 2, 3.

The following example makes the difference between οὖ and μὴ particularly clear, οὐ affecting merely the verb, and μὴ affecting the whole (including the οὖ): εἰ μὴ Προξενον οὖ χ ὑπεδεξαμενος οὐκ ἀνέφεργεν ἃν, if it had not been that they did not receive Proxenus, they would have been saved. DEM. F. L. 364, 11.

When several clauses, introduced by μὲν and δὲ, depend upon a single εἰ which precedes them all, οὐ is used even more frequently than μὴ; as such clauses have their own construction independently of the εἰ, which merely introduces each of them as a whole, not affecting the construction of particular words. E. g.

Δεινὸν ἂν εἰῇ, εἰ οὐ μὲν ἐκείνων ἐξώμαχοι ἐπὶ δουλείᾳ τῇ αὐτῶν διαφορᾷ οὐκ ἀπερεῖς, ἡμεῖς δὲ εἴ το ἀυτοί σώζεσθαι οὐκ ἀρα διαφοράισθαι, it would be a hard thing, if (it is a fact that) their allies will not refuse, &c., while we will not contribute. THUC. I, 121. Εἰρ' οὖν αἰσχρῶν, εἰ τὸ μὲν Ἀργείων πλῆθος οὐκ ἐφοβήθη τὴν Δακεμβρίων ἀρχὴν, ἡμεῖς δὲ βάρβαρον φοβήσασθε; is it not then disgraceful, if (it is true, that) the Argive people did not fear, &c. DEM. RH. 197, 9.

Classification of Conditional Sentences.

§ 48. The supposition contained in a protasis may be either particular or general. A particular supposi-
tion refers to a *definite* act or a definite series of acts. A *general* supposition refers to *any one* of a class of acts, which may occur (or may have occurred) on *any one* of a series of possible occasions,—*if* having the force of *if ever* or *whenever*.

The following examples contain *particular* suppositions:

*If he is (now) able to do this, he *is* doing it, ἕτοιτο τὸ οὖνεῖν δύναται, ποιεῖ. If he was able to do this, he *did* it, ἕτοιτο τὸ οὐκεῖν ἑδύνατο, ἐποίεϊ. If he (shall) be able to do this, he *will* do it, ἕκαν τὸ τοῖχον δύνηται, ποιήσει. If he should be able to do this, he *would* do it, ἕτοιτο τὸ οὐκεῖν ἑδύνατο, ποιήσῃ ἀν.*

The following contain *general* suppositions:

*If he is (ever) able to do this, he (always) does it, ἕκαν τὸ τοῖχον ποιεῖν δύνηται, ποιεῖ. If any one (ever) wishes to go, it is (always) permitted, ἕκαν τις βουλήσει οὖν. ἑξαίτω. If he was (ever) able to do this, he (always) did it, ἕτοιτο τὸ οὖνεῖν δύνατο, ἐποίεῖ. If any one (ever) wished to go, it was (always) permitted, ἕτοι τις βουλόμενον οὖν, ἑξεί. If any one shall (ever) wish to go, it will (always) be permitted, ἕκαν τις ἔχει βουλήσει, ἀδεί ἑξαίτω. If any one should (ever) wish to go, it *would* (always) be permitted, ἕτοι τις ἔχει βουλόμενον, ἀδεί ἀν ἑξεί.*

Although this distinction can logically apply to all suppositions (present, past, and future), yet the Greek distinguishes the two classes in construction only in present and past conditions, even here excepting those which imply non-fulfilment of the condition. Therefore all the classes under I., except A. 1, include both particular and general suppositions.

I. Excluding from A. 1 the past and present general suppositions, which have a peculiar construction, we have *four forms* of ordinary conditional sentences:—

A. *If* the protasis refers to the *present* or the *past*, the question as to the fulfilment of the condition which it expresses has been already decided (in point of fact) either affirmatively or negatively; the speaker, however, either may or may not wish to imply by his form of statement how that question has been decided. He will, therefore, state such a condition in one of two ways:—
1. If he refers to a present or past condition, expressing no opinion as to its fulfilment, he may say *if he is doing this, εἰ τοῦτο πράσσει, — if he was doing it, εἰ ἐπράσσεν, — if he did it, εἰ ἐπράξεν, — if he has done it, εἰ πέπραξεν, — if he had already done it, εἰ ἐπεπράξει.* The apodosis, expressing the result of the fulfilment of such a condition, may refer to the present, the past, or the future. Thus we may say,

Εἰ πράσσει τοῦτο, καλῶς ἔχει, if he is doing this, it is well.
Εἰ πράσσει τοῦτο, ἴμαρτηκέν, if he is doing this, he has erred.
Εἰ πράσσει τοῦτο, καλῶς ἔξει, if he is doing this, it will be well.
Εἰ ἐπράξε τοῦτο, καλῶς ἔχει (ἑπχεν, ἕχεν, or ἔχει), if he did this, it is (was or will be) well; and so with the other tenses in the protasis. (See § 49, 1.)

So in Latin, *Si hoc facit, bene est; Si hoc fecit, bene erit.*

2. If, on the other hand, he refers to a present or past condition, wishing to imply that it *is not or was not fulfilled,* he may say *if he were now doing this, εἰ τοῦτο ἐπράσσεν; or if he had done this (although he did not do it), εἰ ἐπράξεν.* The apodosis here denotes what would be or would have been the result, if the false supposition in the protasis were a valid one. The *apodosis* here contains the adverb *ἀν,* which distinguishes it from those forms of apodosis belonging under 1 in which past tenses are used. Thus we may say,

Εἰ ἐπράσσε τοῦτο, καλῶς ἀν εἰχεν, if he were (now) doing this, it would be well. Εἰ ἐπράσσε τοῦτο, καλῶς ἀν εἰχεν may also mean if he had been doing this, it would have been well.
Εἰ ἐπράξε τοῦτο, καλῶς ἀν ἐσχεν (or ἀν εἰχεν), if he had done this, it would have been well (or it would now be well). On the other hand, εἰ ἐπράξε τοῦτο, καλῶς ἐσχεν (without ἀν) would mean if he did this, it was well. (See § 49, 2.)

In Latin: *Si hoc faceret, bene esset; Si hoc fecisset, bene fuisse.*

**Remark 1.** The Greek has thus a special form (A, 2) implying that a condition is *not or was not fulfilled,* and another (A, 1) implying *nothing whatever* as to its fulfilment. There is no special form implying that the condition is *or was fulfilled,* — a force often erroneously assigned to the form A, 1. If this is to be expressed at all, it must be done by the context, not by the form of the verb.

B. If the protasis refers to the *future,* the question as to the fulfilment of the condition is, of course, at present *undecided,* and a speaker may state such a condition in either of two ways (B, 1 and 2), which differ more in the form of statement than in their meaning:
1. He may say if he shall do this, ἐὰν πράσση τοῦτο (or, still more vividly, εἰ πράξει τοῦτο), making a distinct supposition of a future case. The natural apodosis to such a protasis expresses what will be the result, if the condition shall be fulfilled. We may therefore say,

'Εὰν πράσση τοῦτο, καλῶς ἔξει, if he do this, it will be well; or εἰ πράξει τοῦτο, καλῶς ἔξει, if he shall do this, it will be well. (See § 50, 1.) In Latin: Si hoc faciet (more frequently si hoc fecerit), bene erit; rarely si hoc faciat, bene erit.

2. He may also say, if he should do this, εἰ πράσσοι τοῦτο, still supposing a case in the future, but less distinctly and vividly than before. The natural apodosis to such a protasis is a similar indefinite expression, it would be. We can therefore say,

Εἰ πράσσοι τοῦτο, καλῶς ἄν ἔχω, if he should do this, it would be well. (See § 50, 2.) In Latin: Si hoc faciat, bene sit.

Remark 2. The two forms of protasis which the Greek expresses by the Subjunctive (ἐὰν πράσση τοῦτο) and the Optative (εἰ πράσσοι τοῦτο) have only one equivalent form in Latin; si hoc faciat meaning if he shall do this (ἐὰν τοῦτο πράσση), as well as if he should do this (εἰ τοῦτο πράσσοι). (See § 50, 2, Rem. b) But in the former sense the Latin commonly employs the Future Indicative, si hoc faciet (corresponding to εἰ τοῦτο πράξει, if he shall do this), or the Future Perfect, si hoc fecerit, leaving the form si hoc faciat to represent the Greek εἰ τοῦτο πράσσοι, if he should do this.

II. In general suppositions the two following classes are distinguished in construction from the corresponding particular suppositions (I. A, 1).

A. First, when the apodosis contains a verb of present time, expressing a customary or repeated action or a general truth, and the protasis refers to indefinite time represented in English as present. We may then say,

'Εὰν τις τοῦτο πράση, καλῶς ἔχει, if any one (ever) does this, it is (in all such cases) well. 'Εὰν τοῦτο ποιεῖ δύνηται, ποιεῖ, if he is (ever) able to this, he (in all such cases) does it. 'Εὰν τις τούτου πιη, ἀποδύνασκει, if any one (ever) drinks of this, he dies.

B. Secondly, when the apodosis expresses a customary or repeated action or a general truth in past time, and the protasis refers to indefinite past time. We may then say,

Εἰ τις τοῦτο πράσσοι, καλῶς εἶχεν, if any one (ever) did this, it was (in all such cases) well. Εἰ τοῦτο ποιεῖ δύνατο, ἐποιεῖ, if he was (ever) able to do this, he (always) did it. Εἰ τις τούτου πιεῖ, ἀπέθνησκεν, if any one (ever) drank of this, he died.
REM ARK 1. General suppositions referring to the future (see p. 89), as well as those referring to the present or past with non-fulfilment of the condition implied, not being distinguished by their form from particular suppositions, are included under the rules of § 49, 2 and § 50, 1 and 2.

REM ARK 2. Although the Latin occasionally agrees with the Greek in the construction of general conditional sentences,—using si faciat and si faceret like ἐὰν πράσην and ei πράσσοι above,—it commonly agrees with the English in not distinguishing this class from I, A, 1.

I. Four Forms of Ordinary Conditional Sentences.

A. Present and Past Conditions.

§ 49. 1. (Particular Suppositions.) When the protasis in a particular supposition simply states a present or a past condition, implying nothing as to the truth of the supposition, the verb is in one of the present or past tenses of the Indicative, after ei. Any tense of the Indicative may be used in the apodosis, to express the result of the fulfilment of the condition. E. g.

Εἰ ἐβρῶτησε, καὶ ἡστραφεῖν, ἐπὶ ἣπει, οὐχ ἔνατον εἴναι. Π. Ι, 564. See I, 178. Εἰ τὸ τέρτον κόρων ἡδα, ἐναν αὐτῷ με γῆρας ὑπάλλειει. Π. ΙV, 321. Εἰ θεοὶ τί δρώσουν αἰσχρόν, οὐκ εἰπίνθει. E. R. Beller. Fr. 294. Εἰ ἐνδο Φαίδραν ἀγνων, καὶ ἐμαυτὸν ἐπιλόγησμαι, ἀλλα γὰρ οὐδέτερα ἐστὶν τούτων, if I do not know Phaedrus, I have forgotten myself; but neither of these is the case. PLAT. Phaedr. 228 A. (See § 48, I, Α, Rem. 1.) Εἰ μεν (Ἀσκληπίων) θεοῦ ἡν, οὐκ ἡν αἰσχροκερδῆς, εἰ δ’ αἰσχροκερδῆς, οὐκ ἡν θεοῦ. PLAT. Rep. III, 408 C. Εἰ μηδεν τούτων πεποίηκας, τί φασίνγε; Note 1. The Imperative, the Subjunctive in exhortations or prohibitions, or the Optative to wishes, may stand in the apodosis. E. g.

Ἀλλ’ οἰ δοκεῖ σοι, στείρε, if thou art resolved, go. SOPH. Ant. 98. (Here ἐὰν δοκῇ would refer to the future, while οἰ δοκεῖ is strictly present in its time. Cf. Antig. 76.) Ἀλλ’ οἰ δοκεῖ, πλέως, ὄμμασθω ταχὺς. SOPH. Phil. 526. Ἀλλ’ οἰ ποι πτωχῶν γε θεών καὶ ἐφυλής εἰ σίν, Ἀρτύννοιν πρὸ γάμανκο τέλος διατίκειον κι χεῖ γ. Od. XVII, 475. Ἀλλ’ οἰ δοκεῖ σ’ ταῦθ’, ὑπά τις ἄρβυλας λύοι τάχος, but if this pleases you, let some one quickly loose the shoes, &c.
Aesch. Agam. 944. Κάκιστ' ἀπολοίμην, Ξανθίαν εἶ μὴ φιλῶν.

Arist. Ran. 579. In the last three examples the Optative expresses a wish (§ 82), and must not be confounded with the Optative with ἄν in apodosis (§ 50, 2).

Remark. A protasis of this class may also be followed by an apodosis in the Optative with ἄν, as εἴ τοῦτ' ἀλθῆς ἐστιν, ἥδεος ἄν ἄπει δεόμενοι, if this is true, I should be glad to depart. But such an apodosis always implies a protasis with an Optative, which is independent of the one expressed; so that these examples belong under the mixed constructions of § 54. See § 54, 1 (a).

Note 2. Under this head belong all cases of particular suppositions referring to the present or the past in which the non-fulfilment of the condition is not implied. We must be careful not to include in this class the general suppositions explained in § 51; which require a Subjunctive or Optative in the protasis, although we commonly translate them in English by the simple Indicative.

Note 3. The condition may still be present, even when the Future Indicative stands in the protasis, if that tense expresses merely a present intention or necessity that something shall happen hereafter; as when εἴ τοῦτο ποιήσει means if he is (now) about to do this, and not (as it does in an ordinary future condition) if he shall do this. E.g.

Αἴρε πλὴκτρον, εἴ μαχεῖ ἐι, raise your spur, if you are going to fight. Arist. Av. 761. (Εἰ μαχεῖ in protasis commonly means if you shall fight, being equivalent to εἴαν μάχη.) Of εἰς τὴν βασιλικὴν τέχνην παθετῶμεν . . . τι διαφέροντι τῶν εἴς ἁγιὰς κακοταθυμῶν, εἴ γε πεινήσουσί καὶ διψήσουσί καὶ ρίγώσουσί καὶ ἀγρυπνήσουσί καὶ τάλλα πάντα μοχθήσουσί εἰκόνες; how do they differ, &c., if they are to suffer hunger, thirst, &c. (i. e. if it is necessary that they should suffer)? Xen. Mem. II, 1, 17. Ἡ νῦν ἐγώ μὲν οὐκ ἀνήπτυχον, αὐτὴ δ' ἀνήπτυχον, εἴ ταῦτ' ἀνατετάθη κεἰσέται κράτη, if this is to pass unpunished. Soph. Ant. 484. So εἴ πόλεμος δαμαί, Π, 1, 61; and εἴ διαβαλθήσομαι, Eur. Hec. 863.

This use of the Future must be carefully distinguished from that found in future conditions, where it is equivalent to the Subjunctive. (§ 50, 1, Note 1). The periphrastic form of the Future with μελλέω and the Infinitive (§ 25, 2) is more common in this construction. Here the tense of μελλέω (as in εἴ μελλοντες τοῦτο ποιήσων for εἴ τοῦτο ποιήσουσιν) shows that the condition is really present and not future. So with the Latin periphrastic Future, si hoc facturus est.

2. In sentences containing present or past conditions, when it is implied that the condition of the protasis is not or was not fulfilled, and when the apodosis expresses
what would be (or would have been) the result if that condition were (or had been) fulfilled, the secondary tenses of the Indicative are used in both protasis and apodosis. The apodosis regularly contains the adverb αυ.

The Imperfect here refers to present time or to a continued or repeated action in past time, the Aorist to an action simply occurring in past time, and the (rare) Pluperfect to an action completed in past or present time. E. g.

Εἰ τοῦτο ἐπρασσε, καλῶς ἀν εἶχεν, if he were (now) doing this, it would be well (implying that he is not doing it). This may also mean if he had been doing this, it would have been well (implying that he was not doing it). The context must decide, in each case, to which time the Imperfect refers. Εἰ τοῦτο ἐπρασσε, καλῶς ἀν εἶχεν, if he had done this, it would have been well (implying that he did not do it). Εἰ τοῦτο ἐπεμπράξει, καλῶς ἀν εἶχεν, if he had finished doing this (now, or at any past time), it would be well (implying either he has not, or he had not finished it).

Ταύτα οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ καὶ διάγει μετρία ἐχρόντο, they would not be able to do this, if they did not lead an abstemious life. ΧΕΝ. Κυτ. I, 2, 16. Πολύ ἂν θαυμαστότερον ὑν, εἰ ἐτεύμαντο, it would be much more wonderful, if they were honored. ΠΛΑΤ. Εἴρ. VI, 489 Β. Οὖν οὔτω ἐν Ἀρκεντον ὑμᾶς παρεκάλουν, εἰ μὴ τὴν εἰρήνην ἐν ῥων ἄισχραν ἐσομένην, I should not exhort you, did I not see (as I do), &c. ΙΣΩΞ. Αρχιτ. p. 134 Α. § 87. Διόγονοι πάντα ἢ ἔγειρεν καὶ τοῖς εἰ μὴ ἐτύχανεν αὐτοῖς ἐπιστήμην ἔνοσα, οὐκ ἂν οἷοί τι ὑμῶν τοῦτο ποίησεν, they tell everything as it is: and yet if knowledge did not chance to be in them, they could not do this. ΠΛΑΤ. Παθεδ. 73 Α. Εἴδων ὅτι εἰ τι ἐμοῦ ἐκήδου, οὐδενός ἂν οὔτω με ἀποστερεῖν ἐφυλαττοῦν ὅς ἀξιώματος καὶ τιμῆς. if you cared for me at all, you would take care, &c. ΧΕΝ. Κυτ. V, 5, 34. Εἰ μὴ ἀπληστοῦ τε ἐὰς χρημάτων καὶ αἰσχροκερδῆς, οὐκ ἂν νεκρῶν δόθηκαν ἄνεφες. ΠΔΤ. I, 187. (This implies ἀπληστοῦ εἰ, thou art insatiable, and ἄνεφες, thou didst open.)

Οὐκ ἂν νήσουν ἐκρατεῖ, εἰ μὴ τι καὶ ναυτικῶν ἐχεῖν, he would not have been master of the islands, if he had not had also some naval force (implying ναυτικῶν ἐχεῖν and νῆσων ἐκρατεῖ, he had a navy, and he was master of the islands). ΘΗΤΙ. I, 9. (Ταύτα) οὐκ ἂν προέλεγεν, εἰ μὴ ἐπιστευεν ἀληθεύσεως, he would not have declared these things (referring to several), had he not been confident that he should speak the truth. ΧΕΝ. Μεμ. I, 1, 5. Εἴ η σαν ἀνδρεῖς ἀγάθοι, ὡς οὖ φησί, οὐκ ἂν τοτε ταύτα ἐπασχόν, if they had been good men, as you say, they would never have suffered these things (referring to several cases) ΠΛΑΤ. Γοργ. 516 Ε.
Kai ἡ ν' ἦτι πλέον ψυκὴν κτάνε διὸς Ὁδυσσεύς, εἰ μὴ ἄρ' ἰὴν ἠγάς εἰς κορυφαίος "Εκταρω, ἤ. ὦ. Ulysses would have killed still more, had not Hector perceived him. II. V. 679. Καὶ ἦν κεν ἦμι πάντα κατέφθει οἷος καὶ μὲν ἄνδρῳν. εἰ μὴ τίς με θεών ὀλοφύρατο καὶ μ' ἐσάρωσεν. Oid. I, 363. Καὶ ἵσος ἃν διὰ ταῦτ' ἄπεθανον. εἰ μὴ ἠ ἀρχὴ διὰ ταχέων κατελύθη. PLAT. Apol. 32 D. Τί ποτ' ἦν ἐπαθὸν υπ' αὐτῶν, εἰ πλείω χρόνων ἐπετροπεύθην; . . . εἰ κατελείψει θην μὲν ἐναντίοις, ἐξ ἐτη δὲ προσεπετροπεύθην υπ' αὐτῶν, οὐδὲ ἄν μικρὰ ταῦτα παρ' αὐτῶν ἀπέλαβον. DEM. ApII. 833, 12—19. Εἰ τοίνυν ὁ Φιλίππιος τότε ταύτην ἐσχε τήν γνώμην, οὐδὲν ἄν ὄν νυν πεποίηκεν ἐπραξεν, οὐδὲ τοσαυτὴν ἐκτῆσατο δύναμιν. DEM. Phil. I, 41, 18. (See below, Remark b; and § 42, 4.)

Εἰ μὴ ὦμείς ἣ λήβετε, εἰ πορεύνομεθα ἂν ἐπὶ βασιλέα, if you had not come, we should (now) be on our way to the King. (Aor. and Imperf.) XEN. An. II, 1, 4. Εἰ γάρ ἐκ τοῦ παρελθοῦσα χρόνου τὰ δέοντα οὕτω συνέβολεν σαν, οὐδὲν ἄν ωμᾶς νῦν ἔδει βουλεύεσθαι, if they had given the necessary advice in time past, there would now be no need of your deliberating. DEM. Phil. I, 40, 9. Τούτο εἰ ἀπεκρίνω, ἵκανος ἄν ἦδη παρά σοι τήν ὀσιότητα εἰ μεμάθηκη, if you had answered this, I should have already learned. &c. (implying ἂλλ' οὗ μεμάθηκα, but now I have not learned). PLAT. Euthyph. 14 C. Λοιπὸν ὦ ἄν ἥμιν ἦτι περὶ τῆς πόλεως διαλεγήσας τῆς ἡμετέρας, εἰ μὴ προτέρα τῶν ἄλλων τήν εἰρήνην ἐπεσοφίστη. (This implies ἂλλα τήν εἰρήνην προτέρα πεποιηται.) ISO. Phil. p. 93 C. § 56. Τῶν ἀδίκηματῶν ἃν ἐμεμνηστο τῶν αὐτῶν, εἰ τι περὶ ἐμοῦ γ' ἐγραφεν. DEM. Cor. 251, 28.

Different tenses can be of course be used in the protasis and apodosis, if the sense requires it. See especially the example quoted above from Dem. Phil. I, p. 40, 9, and the preceding one.

This construction is the exact equivalent of the Latin Imperfect and Pluperfect Subjunctive in protasis and apodosis. With regard to the tenses, the Latin Imperfect Subjunctive represents the Greek Imperfect Indicative referring to present time; while the Latin Pluperfect Subjunctive represents the Greek Aorist and Pluperfect Indicative, and also the Imperfect referring to past time.

Remark. (a.) It will be seen by the examples, that this construction usually implies, not merely that the condition of the protasis is not (or was not) fulfilled, but also that the action of the apodosis does not (or did not) take place: thus, εἰ τούτο ἐπραξε, ἐσώθη ἄν, if he had done this, he would have been saved, implies not merely that he did not do this, but also that he was not saved. The denial of the apodosis is not, however, inferred as a necessary consequence from the denial of the protasis, which would often be an illogical inference; for (in the example above) the person might have been saved in some
other way, even if he did not do the thing referred to. Indeed, where it is not implied that the action of the apodosis depends as a result upon that of the protasis as its condition, the action of the apodosis is not denied: this happens when the protasis expresses a concession, introduced by καὶ εἰ, even if, although, or οὐδὲ εἰ, not even if; as καὶ εἰ τοῦτο ἔπραξεν, ἐσώθη ἄν, even if he had done this, he would have been saved, where it may be implied that he was saved.

(b.) In this form of conditional sentence, therefore, the verb of the protasis always (and the verb of the apodosis generally) implies its opposite; the Imperfect always implying a Present or Imperfect, the Aorist an Aorist, and the Pluperfect usually a Perfect or Pluperfect. Thus εἰ ἔπρασσε, when it means if he were doing, implies ἀλλ' οὐ πρᾶσσει, but really he is not doing; when it means if he had been doing, it implies ἀλλ' οὐκ ἔπρασσε, but really he was not doing: εἰ μὴ ἔπραξεν, if he had not done, implies ἀλλ' ἔπραξεν, but really he did do: εἰ ἐπέτοιμηκε τοῦτο, if he had already done this, implies either ἀλλ' οὐ πεποίηκεν, but really he has not done it, or ἀλλ' οὐκ ἐπετοίμηκε, but really he had not done it, according to the context. This principle will show which tense of the Indicative is to be used in any given case, in writing Greek.

The Aorist, however, is very often used here, as elsewhere, where the Pluperfect would express the time intended more exactly (§ 19, N. 4); as in the sentence above quoted, οὐδὲν ἄν ὥν νῦν πεποίηκεν ἔπραξεν, where the Perfect πεποίηκεν shows that the Pluperfect might have been used for ἔπραξεν.

Note 1. In Homer, the Imperfect in this construction refers to past time, and is to be translated by our Pluperfect. E.g.

Εὐθα κε λουγὸς ηὐ καὶ ἀμήχανα ἔργα γένομα, εἰ μὴ ἄρ' ὄξυ νόησε πατὴρ ἀνδρῶν τε θεῶν τε, then there would have been, &c. Ἰ. Ι. 130. Εἰ γὰρ ἔγω τὰ ἄστε ἐκε' ἐνὶ φρεσὶ πενκαλύμησιν, οὐκ ἄν ὑπεξέφυγε Στυγὸς ὑδατὸς αἰτᾷ πέεθα, if I had known, &c. Ιd. 366.

Note 2. Sometimes ἄν is omitted in the apodosis, although the non-fulfilment of the condition is still implied. This merely gives a more emphatic expression, as when we say it had been for it would have been. The ἄν can be omitted only when the
context shows conclusively that the construction is not that of § 49, 1. E. g.

Nai μὰ Δία ἂν χαίνετο μέντοι, εἰ οὕτῳ πολεμίου γε ὄντος ἐξηπατήθην, yes, by Zeus, I was indeed ashamed, if I had been deceived, &c. Xen. An. VII, 6, 21. Καλὸν ἤν αὐτῷ, εἰ οὐκ ἐγεννηθῇ ὁ ἄνθρωπος ἐκεῖνος, it had been good for that man, if he had not been born, Matth. Evang. XXVI, 24.

Compare Verg. Aen. XI, 115: Aequius huic Turnum fuerat se opponere morti, it had been more just, &c., where fuisset would have been the regular form.

Note 3. (a.) An apodosis without ἄν, but implying the non-fulfilment of a condition, is often formed by an Infinitive depending on the Imperfect of a verb denoting necessity, obligation, propriety, possibility, or the like. This combination merely expresses in other words what might have been expressed by the verb of the Infinitive in a past tense of the Indicative with ἄν. Thus ἔδει σε τοῦτον φιλεῖν means you ought to love him (or ought to have loved him),—implying, but you do not love him (or did not love him),—and is equivalent to τοῦτον ἄν φιλεῖσαι, εἰ τὰ δεόντα ἐποίεις, you would love him (or would have loved him), if you did (or had done) what you ought. So εἰκός ἄν σε τοῦτο ποιήσαι means you would properly have done this (but you did not), being equivalent to εἰκότως τοῦτ’ ἄν ἐποίησας.

This construction occurs chiefly after the impersonal Imperfects χρὴν or ἔχρην, ἔδει, ἐξῆν, ἐνήν, προσῆκεν, εἰκός ἄν, ἠρμοτελεῖν (decebat), ἄν or ὑπῆρξεν (it was possible), and ἄν with nouns and adjectives expressing necessity, propriety, &c. So when ἄν is used with the verbal in -ένων (equivalent to ἔδει with the Infinitive). When the Present Infinitive is used, the construction refers to present time or to continued or repeated action in past time; when the Aorist Infinitive is used, it refers to a single or momentary action in past time. E. g.

Εἰ ἀπὸ οὕτῳ μοῦνοιε ἐστρατηλάτει ὁ Πέρσης, χρὴν αὐτῶν πάντων τῶν ἄλλων ἀπεχώρεσθαι, οὕτῳ ἐναὶ ἐπὶ τὴν ἡμετέρην' καὶ ἁν ἔδοξοι τάσι ὡς ἐπὶ Σκύθας ἐλαὐνεῖ, if the Persian were making his expedition against us alone, he ought, letting alone all others, to be marching directly into our country; and then he would show that he was marching against Scythians. Hdt. IV, 118. Here χρὴν ἐναὶ means he would be marching into our country (like ἠνεὶ ἄν), if he were doing what would be expected under such circumstances,—implying that this
condition is not fulfilled. (See below, Rem. 1.) 'Εχρην μεν οὖν καὶ δίκαιον ἦν τοὺς τὸν στέφαυν οἰδαμένοις δεῖ ναζάειν αὐτοὺς δείκουσι ἐπὶ δεικόμενοι τοῦτο, μη ἐμε κακῶς λέγειν: ἐπιδή δὲ τοῦτο παρέπτεις ἐκεῖνο ποιοῦσιν, κ.τ.λ., i. ε. those who think they ought to receive the crown would (if they did what is right and just) be showing that they deserve it themselves, and not be abusing me; but since now they have neglected the former and do the latter, &c. Dem. Cor. Trier. 1228, 28. Εἰ γὰρ ὑπ’ ὀδύντων τοι ἐστὶν τελευτήσειν με, χρην δὴ ςε ποιεῖν τὰ ποιεῖς· νῦν δὲ ὑπ’ αἰχμή. If he had said that I was to be killed by a tooth, then you would have to do as you now do. Hdt. I, 39. (See below, Rem. 1.) 'Εδει μεν τοὺς λέγοντας ἀπαντας μήτε πρὸς ἔχθραν· οἱ εἰσεῖσθαι λόγον μὴν μήτε πρὸς χάριν, i. e. the speakers ought not to say a word out of regard either to enmity or to favor (and yet they do so). Dem. Chers. 90, 1. Ποτέραν αὐτὴν ἐχρην ἐν τῇ Ἑθειλῶν καὶ Δολόσων τάξει συγκατατάσσαθαι Φιλίππῳ τὴν τῶν Ἐλλήνων ἀρχήν; i. e. ought she to have helped Philip acquire his dominion over the Greeks (sc. as she would have done by your policy)? Dem. Cor. 246, 1. 'Εμείς οἱ μὲν ἐν ἄλλαις τισὶν ἥμεραις ἠδικησε τι τούτων ἰδιώτην ὄντα, ἵσα καὶ δικην πρὸ σὑκεν αὐτῷ δίδοναι, i. e. he would properly have given satisfaction by a private suit (as if he had said προσκοπήσων ἵσα δίκην ἄν εἰδίδου). Dem. Mid. 525, 3. Καὶ τολλοῖς δόξοι, ὡς οίς τῶν ὑπ’ σο σῷξειν ἠδελθαι αναλάκεις χρήματα, ἀμέλησα, i. e. whereas as I might have saved you, if I had been willing to spend money, &c Plat. Crit. 44 C. Οὔ γὰρ ἐννῦν μὴ παρακραυσθέντων ὑμῶν μεν ἵσαι Φιλίππῳ, for Philip could not have remained, unless you had been deceived (implying he did remain). Dem. F. L. 379, 2. (See § 52, 1.) Καὶ μάλιστα εἰκός ἦν ύμᾶς προοράσεις αὐτὰ καὶ μή μαλακῶς, ὄσπερ νῦν, ἐν μαχείν. Thuc. VI, 78. (The orator adds, ἀλλ’ οὕτω υμείς νῦν γε πο οὐθ’ οί ἄλλοι ἐπι ταῦτα ἀρμισθε.) Εἰ μὲν τοινυ αἰσχρὸν τι ἐμελλόν ἐργάσεσθαι, θάνατον ἀντ’ αὐτοῦ προορετέεν ἦν (i. e. προορεθειάν ἐδεί). Xen. Mem. II, 7, 10. So in Latin: Quem patris loco, si ulla in te pietas esset, colere debebas. Cic. Phil. II, 38.

(b.) The Aorist and Imperfect of ὑφείλω (ὑφέλλω) are sometimes used with the Infinitive like χρην, ἐδεῖ. &c.; as in II. I, 353, τιμήν πέρ μοι ὑφέλλευ εἰ Ὀλυμπίας ἐγγαλάλιξαι Ζεὺς ὕψιβρε-μέτης· νῦν δ’ οὐδὲ σε τυτδήν ἐτίσε, i. e. Zeus ought to have secured me honor; but now he has not-honored me even a little. From this comes the common use of this form in expressions of a wish; as ὑφελε Κύρος ζῆν, would that Cyrus were living (lit. Cyrus ought to be living). This is an apodosis, implying as a protasis if it were possible, or something similar. See § 83, 2.

(c.) Similar to this is the occasional use of ἐβουλάμην (without ἄν) to express what some one wishes were now true (but which is not true). E. g.

Ἐβουλάμην μὲν οὖν καὶ τὴν βουλήν καὶ τὰς ἐκκλησίας ὁμοθε
§ 49, 2.] APODOsis WITHOUT "AN.

διοικεῖσθαι καὶ τοὺς νόμους ἱσχύειν, would that both the Senate and the assemblies were rightly managed, and that the laws were in force (implying the opposite of ὅποιος διοικεῖσθαι and ἱσχύειν).

This is analogous to ὃφελεν εἶναι, would that it were, and ἔδει εἶναι, it ought to be (but is not). Aeschin. Cor. § 2. Ἐμπολύνῃ μὲν οὐκ ἔ εἰ ἐπεί εῖνιν ἐνδὰξ, would that I were not contending here (as I am). Arist. Ran. 866. See below, Rem. 2.

(d.) Κινδυνεῦω is used with the Infinitive, as a periphrasis for the verb of the Infinitive with ἀν. E. g.

'H τόλις ἐκινδυνεύσει πᾶσα διαφθαρὴναν, εἰ ἀνεμὸς ἐπεγενέσθαι, the city was in danger of being utterly destroyed, if a wind had arisen. Thuc. III, 74. Εἰ μή ἔ κεφαλάγωμεν εἴς Δελφοὺς, ἐκινδυνεύσαμεν ἀπολέσθαι, if we had not escaped to Delphi, we were in danger of perishing (or there was danger that we should perish) Aeschin. Cor. § 123. (If the meaning had been that there would have been danger, we should have had ἐκινδυνεύσαμεν ἄν.)

(e.) The Imperfect of μέλλω with the Infinitive may express a past intention or expectation which was not realized, and so take the place of the verb of the Infinitive with ἀν. E. g.

'Ελπίζεισθαι καὶ ἄλλοις ἀφενεῖ καὶ ἀμφότεροις ἐμμενεί, if thou hadst not spoken. Od. XIII, 383. Μέλλεις μὲν ποτε οἴκος ὅθεν ἀφενεῖ καὶ ἀμφότεροις ἐμμενεί· νῦν δὲ ἐπέρα ἐβδομος θεοί. Od. I, 232. Όύ συντρατεύεσθαι ἐμέλλον, they would not have joined him (in that case). Dem. F. L. 391, 11. So in Latin: Hoc facturi erant, nisi venisset, they were to have done this, had he not come. So ἐφην in Od. IV, 171: καὶ μν ἐφην ἐδόθανα πιλήσαμεν ἐξορο άλλων, εἰ νόμον νόστον ἐδοκεί (Zeus), i. e. I intended to love him (and should have done so) had Zeus granted us a return.

REMARK 1. It will be seen that in the construction of Note 3 a protasis is implied with the apodosis; ἔδει σὲ τοῦτον πιλῆσαμεν being strictly equivalent to τοῦτον ἀν ἐμπορεύσας εἰ τὰ δέοντα ἐποίησαι, you would have loved him, if you had done what you ought, or simply you should have loved him. (See § 52, 1.) This form therefore commonly stands as an apodosis with no other protasis expressed; and even if another is added (as in the first example under a), the implied protasis always remains the prominent one. Especially, this implied protasis expresses the condition, the non-fulfilment of which prevents the action of the apodosis from taking place. The whole expression ἐφην τοῦτο ποιεῖν, &c. thus becomes the apodosis to the expressed protasis, if one is added. In the third example under a (Hist. I, 39), the real apodosis may be you would then do from necessity what you now do (implying that now you do not do it from necessity); or we may perhaps explain ἐφην better by Note 2.

In this construction the Infinitive (of course, modified by the leading verb, as shown above) contains the main idea of the apodosis.
When the main idea is contained in the verb of necessity, &c., so that the non-fulfilment of the condition of the protasis affects this rather than the infinitive, we have χρην ἄν, ἔδει ἄν, προσηκεν ἄν, &c., forming an ordinary apodosis (§ 49, 2). Thus εἰ τὰ δέοντα οὖν οὐκ εὐδοκεῖσθαι, if these men have given the necessary advice, there would now be no need of your deliberating, implies but now there is need of your deliberating. Occasionally both constructions can be used to express essentially the same apodosis: thus in Lys. in Erat. § 32, we find, χρην δὲ σε, εἶπερ ἡσθα χρηστός, τοὺς μελλοντιν ἀδικίως ἀποβανεῖσθαι μηνυτίν γε νέος ἠ, if you had been an honest man, you ought to have become an informer in behalf of those who were about to suffer death unjustly (implying but you did not do so, οὐκ ἔγενσι μηνυτίς); but in § 48, referring to the same thing, the orator says, εἶπερ ἦν ἄντρ ἀγάδος, χρην ἄν πρῶτον μὲν μὴ παρανομῶσιν ἀρχέων, ἔστειτα τῇ θυουλὶ μηνυτίν γε νέος ἠ, κ.τ.λ., if he had been a good man, it would have been his duty, &c. (implying οὐκ ἔχρην). The latter construction, however, is very rare where the former would be admissible.

The distinction between ἔδει σε τοῦτον φιλεῖν and ἔδει ἄν σε τοῦτον φιλεῖν would be expressed in Latin by te oportebat hunc amare and te oporteret hunc amare.

Remark 2. The greatest difficulty in understanding the forms explained in Note 3 is caused by the defect in the English verb ought, which makes it impossible to translate them accurately. Thus we translate οὐκ ἔδει σε τοῦτο ποιῆσαι (or ποιεῖν), non oportuit te hoc facere, you ought not to have done this, expressing the past time by the tense of the Infinitive, which we should express by the past tense of ought if there were one. (You oughted not to do this would represent the Greek and Latin idiom. The vulgar expression you had n't ought comes very near it.)

A further trouble appears when such phrases as οὐκ ἔδει σε τοῦτο ποιεῖν refer to present time, meaning you ought not to be doing this (as you are). The Imperfect here refers to present time, as it does in the ordinary construction of § 49, 2. The Latin has the same idiom, non oportebat te hoc facere. But in English, owing to the defect in the verb ought, we are obliged to use the simple present; so that we cannot distinguish in translation between ἔδει σε φιλεῖν, oportebat te amare, and ἔδει σε φιλεῖν, oportet te amare,—both being expressed by you ought to love, although the former implies but you do not love, while the latter implies no condition.

It needs perhaps to be added, that the tenses of the infinitive here express no time of themselves, but are used in the ordinary constructions of § 15, 1, and § 23, 1. The equivalent Latin forms (facere representing both ποιεῖν and ποιῆσαι) will make this clear.

Remark 3. It must not be understood that the Imperfects ἔχρην ἔδει, &c. with the Infinitive are always used in the construction of Note 3. Thus ἔδει δὲ μείνειν, in Dem. F. L. 379, 14, means simply but he was obliged to remain (and did remain).
Note 4. (a.) In P. XXIII, 526 κε is used with a secondary tense of the Indicative in prothesis, apparently adding nothing to the sense. (See § 50, 2, N. 2, b.)

EI δέ κε ἐτι προτέρῳ γε νετο δρόμος ἄμφοτέροις,
Τῷ κέν κόρ να παρέλασον οὖδ' ἀμφήριστον ἐθηκεν.

(b.) When ἄν stands in the prothesis with a secondary tense of the Indicative in Attic Greek, the expression is so obviously an apodosis at the same time, as to present no difficulty. ἄν can never coalesce with εἰ to form εάν in these sentences, as it always belongs to the verb. E. g.

EI τοινυν τούτο ἵναιν οὐκ ἄν τούτῳ τεκμήριον, κιμοι γενεσθω τεκμήριον, κ.τ.λ., if then this would have been a strong proof for him (sc. had he had it to bring forward), so let it be also a proof for me, &c. Dem. Timoth. 1201, 19. (This sentence properly belongs to the class of § 49, 1; for the prothesis really is if it is true that this would have been a proof, to which the apodosis in the Imperative corresponds.) In Dem. Cor. 260, 2, καὶ τίς οὐκ ἄν ἀπέκτεινε μὲ δικαίος, εἰ τί τών ὑπαρχόντων τῇ πόλει καλῶν λάγῳ μάνων κατασχίσειν ἐπέχειρησώ· ἄν; — if we retain the final ἄν (which is strongly supported by Mss. authority), we must translate εἰ ἐπεχείρησο ἄν if it is true that I would (under any circumstances) have undertaken, &c., and not simply if I had undertaken (εἰ ἐπεχείρησα). See §§ 50, 2, Note 2, a; and § 63, 2.

Note 5. In some cases the Aorist is found in the apodosis referring to present time, after a prothesis in the Imperfect; it always denotes, however, a momentary or sudden occurrence, or some other idea which the Imperfect would not express so well. E. g.

Εἰ μὲν οὐν σύ μὲ ἡρώτας τι τών νύν δή, εἰ πον ἄν, κ.τ.λ., if then you were asking me any one of the questions before us, I should (at once) say, &c. Plat. Euthyph. 12 D. Εἰ ἐπεθύμεις ταύτης (τής σοφίας), καὶ ἐγώ σε ἐτύγχανον ἀνερτώτων, κ.τ.λ., τί ἄν μοι ἀπεκρίνω; if you desired this kind of wisdom, and I happened to be asking you, &c., what should you reply? [Plat.] Theag. 123 B. See also Plat. Prot. 318 A; Gorg. 447 D; Symp. 199 D.

Note 6. (a.) In a very few passages in Homer we find the Optative with κε in the apodosis referring to the past, where we should expect a secondary tense of the Indicative. E. g.

Καὶ νῦ κεν ἐνθ' ἀπόλοιτο ἀναξ ἄνδρων Αἰνειάς, εἰ μὴ ἄρ' ὄνυ νόσε
Διὸς θυγατῆρ' Ἀφροδίτην, Αένεας would have perished, had not Aphrodite quickly perceived him. II. V, 311. Καὶ νῦ κεν ἐνθ' ἀπόλοιτο Ἀρης ἄτοσ πολέμιον, εἰ μὴ Ἕρεμοια Ἕρμαία ἐξήγγειλεν. II. V, 388. (In both these cases ἀπόλετο would be the regular form, in Homeric as well as in Attic Greek.) So II. XVII, 70, ἐνθα κεφ' ὕποιοι is used for ἐνθα κ' ἐφέρεν, he would have carried. So II. V, 85, Τυδείδην ὦ
οὐκ ἄν γνωῖς ποτέροις μετείη, you would not have known to which
army he belonged: for the dependent Optative, see § 34, 3, Note.
(b.) The Imperfect Indicative is not used in Homer in the construction of § 49, 2 referring to present time. (See Note 1.) In a few cases where the Attic Greek would use that form, we find the present Optative in Homer. E. g.

Εἰ μὲν τις τὸν ὀνειρὸν Ἀχαιῶν ἄλλος ἐνιστε, δεῦδος κεν φαίμεν, καὶ νοσφιξίοιμεθὰ μᾶλλον, i. e. if any other one had told it, we should call it a falsehood, and should rather turn away from it. II. Π, 80. In II. XXIII, 274, we find the Optative in both protasis and apodosis, where the Attic Greek would use the Imperfect Indicative: εἰ νῦν ἐπὶ ἄλλῳ ἄθλεύοιμεν, ἢ τ' ἄν ἐγὼ τὰ πρῶτα λαβῶν κλησίνθη δεῖροιμην, 1. e. if we were now contending in honor of another (than Patroclus), I should take the first prize and bear it to my tent. The present Optative in Homer is used also in its regular sense, referring to the Future (See § 50, 2.) The constructions included in this note seem to be a relic of an ancient use of the Optative in conditional sentences like that of the secondary tenses of the Latin Subjunctive. (See Appendix I.) For the similar Homeric use of the Present Optative in expressions of a wish, see § 82, Rem. 2.

B. Future Conditions.

§ 50. 1. When a supposed future case is stated distinctly and vividly (as in English, if I shall go), the protasis takes the Subjunctive with εάν, ἢν (α), or ἢν (Epic εἰ κε or αι κε).

The apodosis denotes what will be the result, if the condition of the Protasis shall be fulfilled. It therefore takes the Future Indicative, or some other future form, like the Imperative. E. g.

'Εάν τι λάβῃ, δόσω σοι, if I (shall) receive anything, I will give it to you. 'Εάν τι λάβῃς, δόσε μου, if you receive anything, give it to me. Εἰ δὲ κεν ὃς ἐπὶ ψηφίσκαι τοι πείθωντα Ἐάναι, γνώμῃ ἐπεκαθόρισθ' ὅσ ἡ γεμενίων κακὸς ὃς τε νῦν λαδὼν, but if you shall do thus and the Achaeans obey you, you will then learn both which of the leaders and which of the soldiers is bad. II. Π, 364. (For εἰ κε see § 47, 2.) Αἱ κ' αὐτὸν γνώμῳ νημερτέα πάντ' ἐνέπνευτα, ἐσσω μιν χλαίνιν τε χιτῶνα τε, εἴματα ἑλά. Od., XVII, 549. So αἱ κε δόστι, II. I, 128. (See § 47, 1, Ἅλωμ.) Εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφυγω, αὐτὸς ἐπεκαθόρισθ' 'Ελένην εἶχε τὸ καὶ κτήματα πάντα, ἡμεῖς δὲ ἐν νήσοις νεῶ μεθα τοντοπόρουσιν: εἰ δὲ κ' Ἀλέξανδρον κτητείνη ἔανθος Μενέλαος, Τροώς ἐπεκαθόρισθ' 'Ελένην καὶ κτήματα πάντ' ἀπὸ δούναι. II. III, 281. Here ἐχέτω νεώ μεθα (Subj. in exhortation), and ἀπόδουναι (Iustin. for Imperative) are in the apodosis. Αἱ καὶ τήνος ἐλείς ἡρωῶν τράγου, αἴγα τυ λαψη. ΘΕΟC. I, 4. 'Αν δὲ τις ἀνθιστήται, σιν ἕμιν πειρα-
Ơ διεθα χειρουσθαι, if any one shall stand opposed to us, we will try to overcome him.  XEN.  An. VII, 3, 11.  "Αν μη νων εθελομεν εκείνοι πολεμείν αυτών, ένδοι οίων αναγκασθησομεθα τούτο ποιεῖν, if we shall not now be willing to fight him there, we shall perhaps be forced to do so here.  DEM.  Phil. I, 54, 20.  Here νων refers to time immediately following the present: if Dem. had meant if we are not now willing, he would have said εἰ μη νων εθελομεν (§ 49, 1).  Ην γάρ ταύτα καλός ὁ ρισόμεθα, ἀμενον βουλευομεθα καὶ περὶ τῶν ἀλλών.  ISOc.  Pae. p. 162 D.  § 18.  "Ην δε τὴν εἰρίψῃν ποιησωμεθα, καὶ τοιούτους ἡμᾶς αὐτῶν παράσχωμεν, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν.  I.β. p. 163 A.  § 20.  'Εαν οὖν ἤς νων, ποτε εἰσε ὅκιοι;  XEN.  Cyr. V, 3, 27.  Καὶ χρῶ αὐτοῖς, εὰν δέ εἶναι, and use them, if there shall be any need.  I.β. V, 4, 30.  "Ην μὲν πόλεμον αἱρήσθε, μηκέτι ἢκετε δεύον ἄνευ ὀπλῶν, εἰ σωφρονεῖτε· ἢν δε εἰρίψῃν δοκίμητε δεῖσθαι, ἄνευ ὀπλῶν ἢκετε· ὅ σε δε κάλως ἔξει τὰ ἑμέτερα, ἢν φιλοι γεννήσθησι, ἐμοὶ μελήσει.  I.β. III, 2, 13.  'Εαν γάρ τι σε φανὼ κακῶν πεποιηκός, ὁμολογῶ ἀδικεῖν· εὰν μέντοι μηδὲν φαίνωμαι κακῶν πεποιηκός μηδὲ βουλθείς, οὐ καὶ συ αὐτῷ ὁμολογήσεις, οὐκ ὁμολογήσεις.  I.β. V, 5, 13.  (Here ὁμολογῶ must be understood as referring to the future, like ὁμολογησίς.  § 10, 1, N. 7.)  'Εαν μη ἦν οἱ φιλόσοφοι βασιλεύσωμεν ἡ οἱ βασιλῆς φιλοσοφήσωμεν, οὐκ ἐστὶ κακῶν παιδά ταῖς πόλεσιν, unless either the philosophers shall become kings or the kings philosophers, there is no escape from troubles for states.  PLAT.  Rep. V, 473 D.  Δίδωσεν ἔκοι κτείνειν ἐαυτόν, ἥν τάδε λεγον ἔσθ' ἐγὼν.  SOPH.  Phil. 1342.  'Εαν μη ἦν πολλοὶ μηθέρατος πότεν, οὐ δεὶ ἡμᾶς αὐτοῖς βοηθῆσαι, if they shall not have assisted us, there is no need of our assisting them.  "Ην σε τού λοιπον ποτὲ φαίνωμαι χρόνου, κάκοτι ἀπολοίμην, i. e. may I perish, if I ever take them away.  ARIST.  Ran. 586.  (See §34, 1.)

Remark 1. It will be seen that the apodosis in this construction may take any form of the verb that refers to the future,—the Future Indicative, the Imperative, the Subjunctive in exhortations and prohibitions, the Infinitive in any future sense, or the Optative in wishes. It may also contain a Present Indicative including a reference to the future (like χρῆν or δεῖ) or a Present merely used emphatically for the Future, like ὁμολογῶ above quoted from XEN.  Cyr. V, 5, 13, or παῦλος ἐστι from PLAT.  Rep. 473 D.

Remark 2. The English (especially the colloquial language) seldom expresses the important distinction between this form of protasis and that of § 49, 1. Thus modern usage allows us to use the inexact expression if he wishes, not merely for εἰ βοηθῇσαι (if he now wishes), but also for εἰν βουλησαι (if he shall wish). The sense, however, generally makes the distinction clear.

Note 1. The Future Indicative with εἰ is very often used in the protasis in the same sense as the Subjunctive with εἰν, sometimes alternating with it in the same sentence. This is
merely a more vivid form of expression than the Subjunctive, both corresponding to the English if I shall do this, &c. E. g.


This use of the Future must not be confounded with its less common use in present conditions, § 49, 1, N. 3, where it is not equivalent to the Subjunctive.

Note 2. In the Homeric language the following peculiarities appear in this construction:—

(a.) The Subjunctive with κέ is sometimes used in the apodosis instead of the Future Indicative, thus making the apodosis correspond in form to the protasis. E. g.

Εἰ δὲ κέ μὴ δῷςαν, ἐγὼ δὲ κέν αὐτὸς ἐλωμαί, and if he do not give her up, I will take her myself. Π. Ι, 324. (Compare I, 137.)

This gives a form of sentence analogous to that in which the Optative is used in both protasis and apodosis. See § 87, Note. (For the use of δὲ in apodosis, see below, § 57.)

(b.) Ἦν is the only contraction of εἰ ἄν found in Homer. The most common Homeric form is, however, εἰ κέ (sometimes εἰ δὲ κέ). Εἰ ἄν is rarely found, as Π. ΙΙΙ, 288.

(c.) Εἰ κέ or αἰ κέ is sometimes found even with the Future Indicative in Homer. E. g.

Αἰ κέν ἄνεν ἐμέθεν . . . Ἰλῶν πεφιδήσεται, οὔδ' ἐθελήσε ἐκτέρσαι, ἵστῳ τούτῳ. Π. ΧV, 213.

For κέ (and even ἄν) with the Future in apodosis, see § 37, 2.

(d.) The simple εἰ (without ἄν or κέ) is often used with the Subjunctive in Homer, apparently in the same sense as εἰ κέ or the Attic εἰαν. E. g.

Εἰ δ' αὖ τις παίησει θεῶν ἐνί οὖντι πῶντω, τλήσομαι ἐν στήθεσιν ἐχων ταλαπηθεῖα θυμών. Od. Β, 221. Οὔδε πλανώδει ἔρχομαι, εἰ μὴ ποὺ τι περίφρων Πνεύματεια ἐλθεμέν ἂ τρύνη σιν. Od. ΧΙV, 372.
Note 3. (a.) The Homeric use of the simple εἰ with the Subjunctive continues in lyric poetry, and is found in the chorus of the Attic drama, and even in some passages of the ordinary dialogue. E. g.

Εἰ γὰρ βάνης καὶ τελευθέρας ἀφῆς. SOPH. Aj. 496. Δυστάλαμα τὰρ ἐγώ, εἰ σου στερηθῶ. SOPH. O. C. 1442. Εἰ μή σὲ ἐκφάγω ἐκ τῆς γῆς, οὐδέποτε βιώσομαι. ARIST. Eq. 698. Εἰ τῖς εὔκασχοι λόγων ἐσθλῶν ἀκοῦσιν. PIND. Isth. IV, 16.

(b.) In Attic prose, this construction is extremely rare, and its existence is denied by many high authorities; if we follow the MSS., however, we must admit it in a few passages, as Thuc. VI, 21: Οὗ ναυτικῆς στρατιάς μοῦν δεῖ, ἀλλὰ καὶ πεζῶν πολὺν ἐμπλεῖν, ἀλλωστε ταῦτα εἰς τοὺς πόλεις φοβηθεῖσαν. (Here only a few of the worst MSS. read ἢν for εἰ.)

Note 4. For the change from the Subjunctive to the Optative after secondary tenses in indirect discourse, see § 74, 1.

2. When a supposed future case is stated less distinctively and vividly than it would be stated by the Subjunctive (as in English, if I should go), the protasis takes the Optative with εἰ.

The apodosis here denotes what would be the result if the condition of the protasis should be fulfilled, and takes the Optative with ἄν. E. g.

Εἰ ἔλθοι, πάντ' ἄν ἰδοι, if he should go, he would see all. Εἰ συντότο εὖθελοι φιλεῖν κήδοιτο τε θυμῷ, τῶν κέν τις κείνων γε καὶ ἐκεῖλαθοῖτο γάμῳ, if she should be willing thus to love you, &c Od. III, 223. Ἡ κεν γηθεγαί Πρώμοις Πρώμω οί ταῦτα, ἀλλοι τε Τρόδες μέγα κεν κεχαροὶατο θυμῷ, εἰ σφών τάδε πάντα πνοθόιατο μαρναμένων. Π. I, 255. (See § 47, 2.) 'Αλλ' εἰ μοὶ τι πίθοιο, τό κεν πολὺ κέρδιον εἰν. Π. VII, 28. Εἰ ἦς φορητὸς οὐκ ἄν, εἰ πράσσος καλῶς. Aesch. Prom. 979. Εἰ δὲ τις τοὺς κρατοῦντας τοῦ πλῆθος εὖπ' ορετήν προσπέψειν, ἀμφιτέρως ἄν ὑνεῖνε. ISOC. ad Nicocl. p. 16 C. § 8. Εἰ τις τούς σαί θυσίων ἐπαρβείνε εἰς ποιείν ἀν τυχανείς εὐλογοῦν, πῶς οὐκ ἄν ἀθλώσατο εἰν; ISOC. Busir. p. 230 C. § 47. Οὔδε γὰρ ἄν ἐν Μηδοκός με ὁ βασιλεὺς ἐπανωνεί, εἰ ἔελαμανοι μι τοὺς εὐεργεταῖς. XEN. An. VII, 7, 11. Εἰ μὴ ἄνατον ὑπ' αὐτῶν εἰς σωθήσα, ἀποκτείναμ' ἄν ἐμαυτοῦ. DEM. Eubul. 1520, 25. Οὔδ' εἰ πάντες έχειθεν Πέραια, πλῆθει γε οὐχ ὑπερβαλόμεθ' ἄν τοὺς πολεμίους. XEN. Cyr. II, 1, 8. Οὐ πολλὴ ἄν ἐποίηειν εἰς, εἰ φοβοίτο τῶν βασιλέα τοιούτους; PLAT. Phaed. 68 B. Οὐκος δ' αὐτός, εἰ φθορήγη λαθόης, σαφέστατ' ἄν λέξειεν Aesch. Ag. 37. Πώς οὖν οὐκ ἄν ἐν ὑκτρύτατα πάντων εὐγά πεπονθώ.
eιν, ει εμε ψηφισαιντο ειναι εινον; how then should I not have suffered (lit. be in the condition of having suffered) the most pitiable of all things, if they should vote me a foreigner? DEM. Eubul. 1312, 17. (See § 18, 1, and examples of the Perfect Optative there quoted.)

Remark. (a.) This form of the conditional sentence must be especially distinguished from that of § 49, 2; the more so, as we often translate both ειν αυ and ην αυ by the same English expression, it would be; although the latter implies that the supposition of the protasis is a false one, while the former implies no opinion of the speaker as to the truth of the supposition.

(b.) On the other hand, the distinction between this form and that of § 50, 1 is less marked, and it is often of slight importance which of the two is used in a particular case. Thus it is often nearly indifferent in English whether we say if we shall go (or if we go), it will be well, or if we should go, it would be well; in Greek, the former is ειν ελθωμεν, καλος εξει, and the latter is ει ελθοιμεν, καλος αν εξοι. (See § 48, I, B, Rem. 2.) In writing Greek, this distinction can generally be made, by first observing the form of the apodosis in English; if that is expressed by would, it should be translated by the Greek Optative with αυ; if it is expressed by will, it should be translated by the Future Indicative. (Other forms of the apodosis, as the Imperative, will present no difficulty.) The form to be used in the protasis will then appear from the rules for dependence of Moods (§ 32 and § 34); the Optative will require another Optative with ει in the dependent protasis (i.e. the form of § 50, 2, ει ελ θοι- μεν, καλος αν εξοι); while the future Indicative or any other primary form will require a Subjunctive with ειν, or a Future Indicative with ει (i.e. the form of § 50, 1, ειν ελ θωμεν, καλος εξει, or ει ελευσόμεθα, καλος εξει).

In indirect discourse we often find an Optative in protasis, which merely represents the same tense of the Subjunctive or Indicative in the direct discourse. See § 69, 1; § 74, 1; and § 77.

Note 1. Cases of the omission of αυ in an apodosis of this class are rare; they occur chiefly in Homer, less frequently in the Attic poets (even then chiefly in questions, and after such expressions as ουκ εσθ δοσας), and seldom or never in Attic prose where the text is beyond suspicion on other grounds. E. g.

'Ο δε χερμάδουν λαβε χειρι Τυδείδος, μεγα έργον, δ ου δύο γ' άνδρε
φεροιεν, which two men could not lift (if they should try). II. 5, 303. (See § 52, 2.) Τεαν, Ζειν, δύνασιν τις άνδρον υπερβασα κα τά-
σχοι; SOPH. Ant. 605. 'Αλλ' υπερτολομον άνδρος φρόνημα τις
λέγοι; AESCH. Choeph. 594. 'Εστ' ουν οπως "Αλκηστις ες γηρας
μολοι; EUR. Alc. 52. ουκ εσθ' οπως λεξαιμι τα ψευδη καλα.
AESCH. Ag. 620. ουκ εστιν υτω μειονα μοίραν νειμαιμυ η σοι.
AESCH. Prom. 292. Πως ουν ταμ', ως ειποι τις, ἡημάρτανες; i.e.
as one might say. EUR. Andr. 929. "Ωσπερ ειποι τις τόπος, as one
would say τόπος. (?) ARIST. Av. 180.
Note 2. (a.) The adverb ἀν is sometimes used with the Optative in the protasis, but only when the protasis is itself at the same time an apodosis, with another protasis expressed or implied. This is, of course, no exception to the general rule (§ 39); and it is to be noticed that the ἀν in this case always belongs strictly to the verb, and never joins the εἰ to form εἰ ἄν. E.g.

Οὔτοι παντελῶς, οὐδ’ εἰ μὴ πολύσατ’ ἄν τοῦτο, εὑρεθήκοντον ἑστώ; it is not wholly to be despised, even if you would not do this (if an opportunity should occur). Dem. Phil. I, 44, 30. Καὶ έγὼ, εἰπερ ἀλλ’ τῷ ἀνθρώπῳ π εἰ θαλήν ἄν, καὶ σοὶ πείθομαι, if I would trust any other man (if he should! give me his word), I trust you. Phil. Prot. 329 B. Εἰ γέ μη δοῦλον ἀκρατή δεξαίμεθ’ ἄν, πώς ὦν δεξαίν αὐτόν γε φυλάξασθαι τοιοῦτον γενίσθαι; if we would not take even a slave who was intemperate (sc. if one should be offered), &c. Xen. Mem. I, 5, 3. (Such conditional sentences as the three preceding belong properly under § 49, 1. Compare the last example under § 54, Rem.). See § 49, 2, N. 4, b.

So occasionally in Homer; as II. V, 273, εἰ τούτω κε λαβομεν, ἀρομεθά κε κλέος ἐσθλῶν, if we could (in any case) obtain these, we should gain great glory; and II. I, 60, Εἰ κεν θάνατον γε φύγομεν, if we would escape death (where εἰ θάνατον φύγομεν would mean if we should ever escape death).

(b.) Commonly, however, when εἰ κε occurs in Homer, κε belongs to the εἰ, and no force of an apodosis is perceptible. Here, as in final clauses (§ 44, 1, N. 3, a), the κε adds nothing to the sense that can be expressed in English. E.g.

Πῶς ἂν εγὼ δεόμη μετ’ ἀδιανότωσι θεοίσιν, εἰ κεν Ἀρης εἰχοῖτο χρέος καὶ δεσμῶν ἀλυγας. Od. VIII, 352. Τῶν κεν τοι χαρίσῳ τιμήν ἀπερείσθ’ ἀπονα, εἰ κεν εἰμὲ γων πεπέρατ’ επὶ νησίων Ἀχαίων. II. VI, 49.

But if the κε is separated from the εἰ (except by μὲν, δὲ, τέ, γάρ, &c.), or if the sense shows clearly that it belongs to the verb, it is the sign of an apodosis, as in the Homeric examples under (a). See § 49, 2, N. 4, a.

Note 3. It follows from § 26, that the Future Optative cannot be used in protasis or apodosis, except in indirect discourse to represent a Future Indicative of the direct discourse.

Note 4. For a rare Homeric use of the Optative for the Imperfect or Aorist Indicative, see § 49, 2, N. 6.

II. Present and Past General Suppositions.

§ 51. A present or past supposition is said to be general, when the protasis refers indefinitely to any one of a series or class of acts, and not to a definite act or
a definite series of acts. The apodosis must express a customary or repeated action or a general truth.

Here the protasis takes the Subjunctive with εάν after primary tenses, and the Optative with εἰ after secondary tenses. The apodosis may take the Present or Imperfect Indicative, or any other form which implies repetition. E.g.

* "Hv ποτε δασμός ἵκηται, σοὶ τὸ γέρας πολὺ μεῖζον (sc. ἔστώ), if ever a division comes, your prize is always much greater. II. I, 166. "Εν γὰρ ἔλθῃ δάνατος, οὐδεὶς βούλεται θυμάσκειν, if (or when) death comes near, no one is (ever) willing to die. EUR. Alc. 671. "Απὸς λόγος, ἀν αὖ ἐκ τὰ πράγματα, μάταιων τι φαίνεται καὶ κενῶν, all speech, if deeds are wanting, appears mere emptiness and vanity. DEM. Ol. II. 21, 20. Διατελεῖ μισών, οὐκ ἦν τις τοῦ αὐτῶν ἀδική, ἀλλὰ εάν τινα ὑποτεύουσιν βελτίων έαυτοῦ εἶναι, he continues to hate, not if any one wrongs him, but if he ever suspects that any one is better than himself. XEN. Cyr. V, 4, 35. Εὐλαβείον τὰς διαβόλας, καὶ ἕσεις ὁμοίως, beware of slanderers, even when they are false. ISO. Demon. p. 5 C. § 17.

Εἰ δὲ τινας δορυβουμένους αἰσθοίτο, τὸ αὐτών τοῦτον σκοτῶν κατασβενόναι τὴν ταράχην ἐπειράτο, whenever he saw any making a disturbance, he always tried, &c. XEN. Cyr. V, 3, 55. Οὐκ ἀπελείπετο ἐτι αὐτοῦ, εἰ μὴ τι ἀναγκαίον εἰ, he never left him, unless there was some necessity for it. XEN. Mem. IV, 2, 40. Εἰ τις ἀντεἰπο., εὖδες τεθνίκες, if any one refused, he was immediately put to death.

THUC. VIII, 66. "Ην τοῖς μὲν ὀφθαλμοῖς ἐπικούρμα τῆς χίουν, εἰ τις μέλα τι ἑξὼν πρὸ τῶν ὀφθαλμῶν προεῦοιτο, τῶν δὲ ποδῶν εἰ τις κυνίτο. XEN. An. IV. 5, 13. "Αλλα ἐτι μὴ φρέομεν, ὀμνῦν φέρειν. EUR. Alc. 755. "Επειδὴ δὲ εἴδον αὐτῶν ταχίστα, συναλλάσσεις ἀγωσαίν ἀντικόμως ὄς ὀποκενούντες, οὔτε καὶ τοὺς ἄλλους ἀπεσφάτον, εἰ τινὰ ληστῶν ἢ κακούργον συναλλάξοιον, i. e. where they had been in the habit of killing any others whom they took. LYS. Agor. p. 137, § 78.

The Optative in these examples, referring to past time, must be especially distinguished from the Optative in ordinary protasis (§ 50, 2), referring to the future. Εἰ and εάν in this construction are almost equivalent to ὅτε or ὅταν (which are the more common expressions), and the protasis has precisely the same construction as the relative sentences of § 62.

The Present and Aorist Subjunctive and Optative here do not differ except as explained in Remark before § 12.

Remark. The gnomic Aorist, and the other gnomic and iterative tenses of § 30, can be used in the apodosis of these general propositions. The gnomic Aorist, as usual, is considered a primary tense (§ 32, 2). E.g.
GENERAL SUPPOSITIONS

*Hv σφαλώσων, ἀντελπισάντες ἄλλα ε'πληρωσαν τὴν χρείαν, if they fail, they always supply the deficiency, &c. Thuc. I, 70. *Hv δὲ τις ταύτων τι παραβαίνῃ, ἣμιαν αὐτοῖς ἐπέθεσαν, they (always) impose a penalty upon every one who transgresses. Xen. Cyrt. I, 2, 2. Ei τινες ἵδοιεν πη τοὺς σφέτερους ἐπικρατοῦντας, ἀνέθάρσηςαν ἄν, whenever any saw their friends in any way victorious, they would be encouraged (i.e. they were encouraged in all such cases). Thuc. VII, 71. (See § 30, 2, and Xen. Mem. IV, 6, 13, there quoted.)

Note 1. The Optative in this construction is not found in Homer, although it is very common in the equivalent relative sentences (§ 62).

Note 2. Here, as in ordinary protasis, the poets sometimes use the simple ei with the Subjunctive instead of ἐὰν. (See § 50, 1, N 3.) E. g.

Εἰπερ γάρ τε χόλων γε καὶ αὐτῆμαρ καταπέψη, ἀλλά γε καὶ μετάπσιθεν ἐξει κότων, ὄφρα τελέση. Π. I, 81.

Εἰ δὲ φύγη μὲν κῆρα τανηλεγέος θανάτων, Νικήσας δ' αἰχμῆς ἀγλάον εὐχάος εὔλη.

Πάντες μν τιμώσαν ὁμός νέοι ἣδε παλαιοί,

Πολλά δὲ τερπνὰ παθῶν ἔρχεται εἰς Αἴδην. Tyrt. XII, 35.

'Αλλ' ἀνδρα, κε ἐ' τις ἡ σοφός, τὸ μανθάνειν
Πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν. Soph. Ant. 710.

Note 3. The Indicative is sometimes found in the place of the Subjunctive or Optative in a general protasis of this kind. Here the speaker merely refers to one of the many cases in which the event may occur, as if it were the only case,—that is, he states the supposition as if it were particular, and not general. E. g.

Εἰ τὶς δύο ἦ καὶ πλέον τὶς ἡμέρας λογίζεται, μάταιος ἐστιν, if any one counts upon two or even more days, he is a fool. Soph. Trach. 914. 'Ελευθέρως πολειτεύομεν, οὐ δὲ ἀργῆς τὸν πέλας, εἰ καθ' ἱδονήν τι δρά, ἐξοντες, i.e. not (having a habit of) being angry with our neighbor, if he acts in any case as he pleases. Thuc. II, 37. (Here the Indicative δρά is used as if some particular act of some one neighbor, and not any act of any neighbor, were in the speaker's mind.) Εἰ τὶς τι ἐπηρώτα, ἀπεκρίνοντο, if any one asked anything, they replied (to all such). Thuc. VII, 10. 'Εμίδει εὖν εἰ τὶς κακῶς πάσχων ἡ μὲν εὐτο, ἀλλ' εἰ τὶς εὐφρενεύμενος αἰχαριστὸς φαινοίτο. Xen. Ages. XI, 3. (Here, without any apparent reason, the writer changes from the Indicative to the Optative.) See § 62. N 1.

This use of the Indicative is exceptional in Greek, but it is the regular construction in Latin and English. See § 48, II Rem. 2.
Ellipsis and Substitution in Protasis or Apodosis.

§ 52. 1. Very often the proptasis is not expressed in its regular form with εἰ or εἶν, but is either implied in something that precedes or follows, or expressed in a participle, a preposition with its case, an adverb like οὕτως, or some other part of the sentence.

When a participle takes the place of a proptasis, it is always in the same tense in which the finite verb which it represents would itself have stood after εἰ or εἶν, in the Indicative, Subjunctive, or Optative. (See § 109, 6.) The Present participle stands for both Present and Imperfect, and the Perfect for both Perfect and Pluperfect. (See § 16, 2; § 18, 3, Rem.) E. g.

Oὔτε ἐσθιόνυμι πλεῖον ἡ δύναται φέρειν, διαρραγείειν γάρ ἂν οὕτως ἀμφιεστάται πλεῖον ἡ δύναται φέρειν, ἀποκρις εἰς εἰν γάρ ἂν, they do not eat more than they can bear, for (if they should) they would burst, &c. XEN. ΣΥΤ. VIII, 2, 21. Αὐτοὶ ἀν ἐπορεύειν ἡσαν ἤ γι ἄλλοι τὰ δὲ υποξύγα οὐκ ἢν ἄλλην ταύτην ἐκβάθραν, they would have gone themselves where the others went; but the animals could not go otherwise than as they did. XEN. ΑΝ. IV, 2, 10. έν Γάρ ἂν ξοβησάοι, Π. Ι, 232.

Τοῦτο ποιούσιν εὖ πράξοντιν (i. e. εἰν ποιῶσιν), if they shall do this (habitually), they will prosper. Τοῦτο ποιούσινε εὐ πράξοντιν (i. e. εἰν ποιῶσιν), if they shall (once) do this, they will prosper. Τοῦτο ποιούσινε εὖ ἀν πρᾶττοιεν (i. e. εἰ ποιοίεν), if they should do this (habitually), they would prosper. Τοῦτο ποιούσινε εὐ ἀν πρᾶττοιεν (i. e. εἰ ποιοίεν), if they should (once) do this, they would prosper. Τοῦτο ποιούσινε εὖ ἀν ἐπραττον (i. e. εἰ ἐποιοῦν), if they were doing this (or if they had been doing this), they would be in prosperity. Τοῦτο ποιούσινε εὐ ἀν ἐπραττον (i. e. εἰ ἐποιοίσαν), if they had done this, they would be in prosperity.

Πῶς δήτα δίκης οὐσίας ὅ Ζεὺς οὐκ ἀπόλωλεν τον πατέρα αὐτοῦ δήσας; i. e. how is it that Zeus has not been destroyed, if Justice exists? ARIST. ΝΥΒ. 904. (Here δίκης οὐσίας represents εἰ δίκη εἰστίν.) Ἀλλ' εἰσόμεθα δόμοις παραστείχοντες (i. e. εἰν παραστεῖχωμεν), but we shall know, if we shall enter the house. ΣΩΦ. ΑΝΤ. 1255. Σὺ δὲ κλῦν εἰσει τάχα (i. e. εἰν κλύνην), but you will soon know, if you listen. ARIST. ΑΝ. 1375. So μὴ μαθών, unless I learn, for εἰν μη μάθω, ΝΥΒ. 792. Καὶ κεν τοῦτ' ἐθελομι Δίς γε διδόντων ἀρέστας, and this I should like to obtain, if Zeus would only give it. ΟΔ. I, 390. (Here Δίς διδόντως = εἰ Ζεὺς διδοίη.) Τοιαύτα τὰν γυναῖκα σὺν ναίων ἔχοι (i. e. εἰ σὺν ναίοις), such things would you suffer, if you should
live with women. AESCH. Sept. 195. οὖδ' ἂν σωσφήσαμι τὴν ἅπν ὅ ῥόν στειχονυαν ἄστοις (i. e. ei ὅρομι). SOPH. Ant. 185. Ἀθηναῖων δὲ το αὐτὸ τοῦτο παθόντων, διπλασίαν ἂν τὴν δίναμιν εἰκάζεσθαι (οὐμα), but if the Athenians should ever suffer this (παθόντων = ei πάθον). I think it would be inferred that their power was twice as great. THUC. I, 10. (Here nothing but the context shows that παθόντων does not represent ei ἔπαθον, if they had ever suffered.) Μαμμάν δ' ἂν αἰτήσαντος ἦκιν σοι. φέρον ἂν ἄρτον. and if you ever asked for something to eat. I used to come bringing you bread. ARIST. Nub. 1383. (Here αἰτήσαντος represents ei αἰτήσεις in a general supposition, § 51. For ἦκών ἂν see § 30, 2, and § 42, 3.) Πρῶ γενέσθαι ἦπιστήσαν ἂν τις ἄκουσας (i. e. ei ἦκουσεν), before it happened, any one would have disbelieved such a thing, if he had heard it. THUC. VII., 28. Οὐ γὰρ ἂν μεταπείδεως ὑμᾶς εἰς·εἰ μὴ τοιαύτης οὐσίας τῆς ὑπαρχόντος ὑπολήψως, for he would not be seeking to change your minds, if such were not the prevailing opinion (i. e. ei μὴ τοιαύτη ἦπ). DEM. Cor. 304, 1. Μή κατηγορήσαντος Ἀλεξίνου μηδέν ἔξο τῆς γραφῆς οὐδ' ἂν ἐγὼ λόγον οὐδένα ἐποιούμην ἔτερον (i. e. ei μὴ κατηγόρησεν). Ib. 236, 28. Τά αὐτά ἂν ἐπραξῇ καὶ πρώτη λαχοῦσα (i. e. ei πρώτη ἐλαχεν), it (the soul) would have done the same, even if it had had the first choice by the lot. PLAT. Rep. X, 620 D So THUC. VII, 13, 1.

Τὸ μὲν ἐπ' ἐκεῖνο πολλάκις ἂν διελθησαν, if it had depended on him, they often would have been disbaned. ISOC. Pan. p. 70 B, § 142. Διὰ γε ύμᾶς αὐτῶς πάλαι ἂν ἀπολάβετε, if it had depended on yourselves, you would long ago have been ruined. DEM. Cor. 242, 10. (So καδ' ὑμᾶς.) Πάλαι γὰρ ἂν ἐνεκά καὶ γε ψήφισο μᾶτων ἐδέσωκε δίκην, for, if decrees were of any avail, he would long ago have suffered punishment. DEM. Ol. III, 32, 16. (Here the protasis is implied in ἐνεκα ψήφισμάτων.) Οὕτω γὰρ οὐκετί τοῦ λοιποῦ πάσχομεν ἂν κακῶς, for in that case we should no longer suffer. DEM. Phil. I, 44, 12. Σο ὡς οὕτω περίγενόμενος ἂν, XEN. An. I, 1, 10. Οὐδ' ἂν δικαιώσεις ἐκ κακοῦ πέσωμι τι. SOPH. Ant. 240.

In these cases the form of the apodosis will generally show what form of protasis is implied. When the apodosis is itself expressed by an Infinitive or Participle (§ 53), as in THUC. I, 10, the form of the protasis is shown only by the general sense of the passage.

Remark. The Future participle is not used in protasis to represent the Future Indicative, as it would denote time future relatively to the time of the apodosis (§ 28), which the Future Indicative in protasis does not do. The Present and Aorist participles, representing the Present and Aorist Subjunctive, express future conditions, thus making the Future participle unnecessary. The Aorist participle in protasis can always represent an Aorist Subjunctive in the sense explained § 20, N. 1.

Note 1. An ellipsis of the verb of the protasis takes place in the Homeric ei δ' ἂγε, for ei δὲ βούλει, ἂγε. and in such expressions as ei μὴ διὰ τοῦτο, had it not been for this. E. g.
Note 2. In alternatives, ei de μή, otherwise, regularly introduces the latter clause, even when the former clause is negative. Ει δε μή is much more common than εαν δε μή, even when εαν μεν with the Subjunctive precedes. E.g.

Προς ταύτα μή τύπτει ει δε μή, σαυτόν πορ' αϊτιάσει, therefore do not beat me; but if you do, you will have yourself to blame for it. Arist. Nub. 1433. Πόλεμον ούκ ειν τοιείν ει δε μή, και αυτοί ἄναγκασθήσεται ἔσασαν φίλον τοιείντα μίαν γε βόλουτα, they said that otherwise (ει δε μή) they should be obliged, &c. Thuc. I, 28. Εἰσπον (Παυσανία) τοῦ κηρύκου μή λειτασθαί ει δε μή, πόλεμον αυτῷ Σπαρτιάτας προαγορεύειν, they ordered him not to be left behind by the herald: and if he should be (ει δε μή), (they told him) that the Spartans declared war against him. Id. I, 131. 'Εαν μέν τι ίμων δοκῷ λέγειν άληθές, ξυνομολογήσατε ει δε μή, παντὶ λόγῳ άντιστείνετε. Plat. Phaed. 91 C. So in Dem. Phil. III, p. 129, 14, εαν μέν πείσητε, ει δε μή, κτ.τ.λ.

2. The protasis is often altogether suppressed, leaving only an Optative with άν or an Indicative with άν as an apodosis. Here some indefinite or general protasis is always implied; as if he pleased, if he could, if an opportunity should offer, if it were necessary, if it were true, if we should consider, if what is natural should happen, &c. E.g.

'Ισως άν ουν τις επιτιμήσει τοῖς εἰρημένοις, perhaps some one might (if he pleased) find fault with what has been said. Isoc. Areop. p. 146 E. § 36. Τὸ οὔκ άν βασιλῆς άνά στόµιν ἐχων ἄγορεύοις, therefore you should not take kings upon your tongue and talk (i. e. you would not, if you should do as you ought). II, II, 250. Τοίτο οὔτε άν ουτοι ἐχοι λέγειν οὔθε ύμεις πείσθειτε, neither would he be
able to say this (if he should try), nor would you believe it. **Dem. Andr. 598, 20.** 'Ἡδέως δ' ἄν ἐγγυ' ἐροίμην ἐπετίην, but I would gladly ask Leptines (if an opportunity should offer). Id. Lept. 496, 8. Δειξᾶτο ὦς ἐο Θεσπαμοῖ νῦν ὅκ ἄν ἐλευθεροι γένοιντο ὁσμενοι, let him show that they would not now gladly become free (if they could). Id. Ol. II, 20, 18. Βασιλεία οἰκοδομεῖν ἢρξετο, ὡς ἄν ἰκανά ἀπομάχεσθαι εἰς εἰς τοιοῦτο, so that it might be strong enough to fight from (if it should be necessary). XEN. Cyt. III, 1, 1.

Oὐ γὰρ ἦν ὅτι ἄν ἐποιεῖτε, for there was nothing that you could have done (if you had tried). **Dem. Cor. 240, 15.** Ποιών δ' ἄν ἐργῶν ἡ πόνων ἡ κινδύνων ἃ ἐστι σικά; and from what acts, γε., would they have shrunk (i.e. if they had been required)? **Isoc. Pan. p. 57 C. § 83.** Πολλοὶ γὰρ ἄν ἦν ἄξια, for they would be worth much (if that were true). **PLAT. Rep. II, 374 D.** So βουλόμεν ἄν (vellem), I could wish (in a certain future case); ἐβουλόμεν ἄν (vellem), I should now wish (on a certain condition, not fulfilled).

**NOTE.** The Optative with ἄν, used in this way, often has the force of a mild command or exhortation, and sometimes a sense approaching that of the Future Indicative. **E. g.**

Δέγοις ἄν, you may speak (lit. you could speak, if you should desire it), implying εἰ βούλοι. Σὺ μὲν κοιμῖοις ἄν σεαυτὸν ἢ ἑλεί τε, you may take yourself off whether you please. **SOPH. Antig. 444.** (This is merely a milder expression than κοίμε.) **Κλύοις ἄν ἡγη, Φοίβη προστατήμε, i. e. hear now. Id. El. 637. Χροῖς ἄν εἰσώ. Id. Phil. 674.** So Antig. 1339. Ποὶ οὖν, ἐφην ἐγώ, τραποίμεθα ἃ ἄν ἑπί; in what other direction then, said I, shall we turn (lit. should we turn, if we should wish)? **PLAT. Euthyd. 290 A. Οὐκ ἄν μεθείμην τοῦ θρόνου, I will not give up the throne.** **ARIST. Ran. 830.**

**REMARK.** In such examples as **HDT. I, 2, Ἑλλῆνων τυπός φασι ἄπασαν Εὐρώπην· εἰ ἦσαν δ' ἄν οὔτα Κρήτης, there is no exceptional use of the Optative with ἄν referring to the past; but the meaning is these would prove to be Cretans (if we should examine the case).** So οὖν αὐτοὶ δὲ οὐκ ἄν πολλαὶ εἰς ἦσαν, these would not prove (on investigation) to have been many. **THUC. I, 9.**

**§ 53.** The apodosis may be expressed by an Infinitive or Participle, where the construction of the sentence requires it; each tense of the Infinitive or Participle representing its own tenses of the Indicative or Optative. (The Present includes also the Imperfect, and the Perfect also the Pluperfect.)

If a finite verb in the apodosis would have taken ἄν, that particle is joined with the Infinitive or Participle. **The Present** Infinitive or Participle with ἄν represents
either an Imperfect Indicative with ἄv, or a Present Optative with ἄv; the Perfect, either a Pluperfect Indicative or a Perfect Optative; and the Aorist, either an Aorist Indicative or an Aorist Optative. (See § 41.) The context must decide in each case, whether an Infinitive or Participle with ἄv represents the Indicative or the Optative. E. g.

'Ἡγοῦμαι, εἰ τότῳ ποιήτε, πάντα καλῶς ἔχειν, I believe that, if you are doing this, all is well. 'Ἡγοῦμαι, εἰ ἄν τότῳ ποιήτε, πάντα καλῶς ἔχειν, I believe that, if you (shall) do this, all will be well. 'Ἡγοῦμαι, εἰ τότῳ ποιήτε, πάντα καλῶς ἄν ἔχειν, I believe that, if you should do this, all would be well. 'Ἡγοῦμαι, εἰ τότῳ ἐποίησατε, πάντα καλῶς ἄν ἔχειν, I believe that, if you had done this, all would (now) be well. Οἶδα ὡμᾶς, ἐὰν τότῳ ποιήτε, εἴ πράξοντας, I know that, if you do this, you will prosper. Σκέμματα τῶν βαδίων ἀποκτινωτων καὶ ἀναβίωσκομένων γ' ἄν, εἰ οἷοι τε ἤσαν, considerations for those who readily put men to death, and who would bring them to life again too, if they could. PLAT. Crit. 48 C. (Ἀναβιώσκομένων ἄν = ἀναβιώόσκοτο ἄν.) See the examples of each tense of the Infinitive and Participle with ἄν, under § 41 and § 73.

Πῶς γὰρ οἶσθε δυνατῶς ἀ κοῦειν ὁλυνθίους, εἰ τίς τι λέγοι κατὰ Φιλίππου κατ' ἐκείνους τοὺς χρώνους; how unwillingly do you think they heard it, if any one said anything against Philip in those times? DEM. Phil. Π, 70, 25. (Here ἀκοῦειν represents the Imperfect ἔκοιν, § 15, 3.) For an example of the Perfect Infinitive with ἄν, representing the Pluperfect, see § 41, 2.

Note 1. The apodosis is sometimes omitted for effect, when some such expression as it is well can be supplied, or some other apodosis at once occurs to the reader. E. g.

'Αλλ' εἰ μὲν δώσους γέρας μεγάθυμοι Ἀχαίοι, ἄραστες κατὰ θυμόν, όπως ἀντάξιον ἑσταί, — εἰ δὲ κε μὴ δώσων, ἐγὼ δὲ κεν αὐτὸς ἐλομαι. II. Ι. 135. (Here we must understand εἴ ἐγεί, it will be well, or something similar, after ἑσταί.) Εἰ πέρ γὰρ κ' ἐδέλθην Ὁλυμπίος ἀστεροπηνης εἴ ἐδέων στυφελίζαι — ὁ γὰρ πολὺ φέρατος ἑστων. Π. Ι. 580. (Here we must understand he can do it after the protasis. The following γάρ refers to this suppressed apodosis.) Εἰ μὲν ἐγὼ ύμᾶς ἰκανῶς διδάσκων οἴους δεὶ πρὸς ἀλλήλους εἶναι — εἰ δὲ μὴ, καὶ παρὰ τῶν προγεγενημένων μανθάνετε. XEN. Cyr. VIII, 7, 23. Compare AESCH. Prom 835.

Note 2. Very often the apodosis is not directly expressed by the verb on which the protasis depends, but is merely implied in the context. Here the form of the protasis is determined by the implied apodosis. In such sentences εἰ or εἶν
may generally be translated by supposing that, or in case that.

To ἐνεκα τοὺς τὰς γούνας ἵκανομαι, αἱ κ' ἢ θ' ἡ λής θα κείνον λυγρὸν ὀλέθρων ἐπιστείν, therefore I am now come to your knees, in case you shall be willing to tell me of his sad death (i. e. that you may tell me, in case you shall be willing). Od. III, 92. See Od. I, 94. (Here ἰκανομαῖν does not contain the apodosis to αἱ κ' ἢ ἐλεγομεν, which is rather implied in what follows.)

Σωμ. τὸν τιν μὲν μηνίσασα παρέξεο καὶ λαβὲ γούνων, αἱ κεν πως ἡ δέ λη σιν ἐπὶ Τρώβεσιν ἄρηζα, grasp his knees, in case he shall be willing to assist the Trojans (i. e. that you may cause him to assist them, if he shall be willing). I. I, 408. So αἱ κεν πως βούλεται (often explained as an indirect question), II. I, 66. Οἴκοιν ἐτί ἐλείσεται τὸ ἃν πείσω μεν ὑμᾶς ὅτι ἡμᾶς ἄρείναι; is not this then still left to us,—in case we shall persuade you that you must let us go (so, to have you do this)? i. e. to have you let us go, if we shall persuade you that you must? Plat. Rep. I, 327 C. Ἀκουσον καὶ ἵμου, ἐὰν σοι ταύτα δοκῇ, hear me also, in case the same shall please you, i. e. that then you may assent to it. Ib. II. 358 B. Ἑτὶ καὶ νῦν ἀρᾶς ποιοῦνται, εἰ τις ἐπικηρυκεύεται Πέρσαις; even to this day they invoke curses, if there is any one who sends heralds to the Persians.

Isoc. Pan. p. 75 D. § 157. Ἑκεῖνα πρῶς σὲ δεύρ' ἄφιγμεθα, εἰ τινα πόλιν φράσει τοι ημῶν εὔφρουν, we are come hither as suppliants to you, in case you should tell us of some fleecey city (implying thinking that we might go and live in such a city, if you should tell us of one). Arist. Av. 120. Οἱ δ' ἄκτεροιν, εἰ ἀλώσοιτο, and others pitied them, in case they should be captured (i. e. thinking what they would suffer if they should be captured). Xen. An. I, 4. 7. Πρὸς τὴν πόλιν, εἰ ἐπιβοῦσθηνεν, ἐχώροιν, they marched towards the city, in case they (the citizens) should rush out (i. e. that they might meet them, if they should rush out). Thuc. VI, 100. Οἴδ' ἢν τοὺς πολέμους πέρας οὐδ' ἀπαλλαγῇ Φιλίππω, εἰ μὴ Θηβαίους καὶ Θετιδοὺς ἐχθροῦν ποιήσει τῇ πόλει, i. e. Philip saw that he could neither end nor escape the war, unless he should make the Thebans and Thessalians hostile to the city.

Dem. Cor. 276, 1. See Soph. O. C. 1770; Plat. Rep. IV, 434 A.

In the examples from Homer and Plato the protasis belongs under § 50, 1, the implied apodosis referring to the future; in the example from Isocrates the protasis belongs under § 49, 1; in that from Aristophanes, under § 50, 2, the implied apodosis being in the Optative with ἄν or some equivalent form; while in the next three the protasis has been changed (on the principle of indirect discourse) from εἴ ἀλώσοιται, εἰν ἐπιβοῦσθωσιν, and εἰν μὴ ποιήσω of the direct discourse, on account of the past tense of the leading verb. For a further explanation of this construction, and other examples, see § 77, 1. c. See also § 71, N. 1, and the examples, which are to be explained on the principle of this note.

Note 3. Sometimes the adverb ἄν stands alone to represent the apodosis, when the verb to which it belongs can be easily supplied from the context. In like manner εἴ alone may represent the pro-
tasis. The expression Ὄσπερ ἄν εἴ (sometimes written as one word, Ὄσπερανεί, quasi) includes both cases. See § 42, 8, N. 2, with the examples.

"Ωσπερ with the participle (§ 109, N. 9) generally belongs to an apodosis understood. So in such expressions as Ὄσπερ εἴ λέγως, as (it would be) if you should say.

Note 4. When πλὴν εἰ is used for εἰ μὴ, unless, there is an ellipsis of an apodosis after πλὴν. E. g.

Οὐδὲ τὰ ὠνόματα οὖν τε αὐτῶν εἰδέναι, πλὴν εἰ τις κοιμώντων τυγχάνει ὃν, it is not possible to know even their names, except (it is possible) in case one happens to be a comedian. PLAT. Apol. 18 C.

Remark. Expressions of a wish like εἰ γὰρ γένοιτο, O that it might be, and εἰ γὰρ ἐγένετο, O that it had been, are protases with the apodosis suppressed. See Rem. at the end of Sect. VI.

Mixed Constructions.—Irregularities in Protasis or Apodosis.

§ 54. The regular forms of protasis and apodosis explained above (§§ 49, 50, 51) include by far the greater number of the examples found in the classic authors. Many cases remain, however, in which the protasis and apodosis do not belong to the same form. These admit of various explanations:

1. (a.) When an Indicative in the protasis (in either of the constructions of § 49, 1 or 2) is followed by an Optative with ἄν in the apodosis, the latter properly belongs to an implied protasis in the Optative (on the principle of § 52, 2). Thus, in the sentence εἰ ταῦτα οὖν εἶξει, οὐκ ἂν δικαίως κολάζωτο, if this is so, he would not justly be punished, κολάζωτο ἄν belongs to a protasis in the Optative, if justice should be done, implied in δικαίως; while the protasis εἰ . . . . ἔξει belongs as a condition to the expressed apodosis with its implied protasis. The sense therefore is, if this is so, (the result is that) he would not be punished if justice should be done. The same principle applies to a primary tense of the Indicative in protasis, followed by a secondary tense with ἄν in apodosis.

This is sometimes the meaning, when a Subjunctive or Future Indicative (§ 50, 1) is in the protasis, with an Optative with ἄν in the apodosis. (See the last two examples.) E. g.
Ei de tis adaivatwv ge kat' ouvraio eilhelounas, ouk av enwge thewswv etouarivniai makoimwv, but if thou art one of the immortals come from heaven, I would not fight against the Gods of heaven. II. VI, 128. (Here the principal protasis to makoimwv av is implied, if I should have my choice.) Pollh yap av evdvmonia eite peri tois neous, eite mev mons avtous diaferei, ois alloi wfeleousin, for there would (naturally) he great happiness, &c. PLAT. Apol. 25 B. "Ost' eis moi kai mesow zegonemwo mallon etpwy proseivn avta politeiv eiteis thite, ouk av eikostos nwn tov ye avdekein avtwn fereimwv, if you were persuaded to make war by thinking, &c., I should not now justly be charged with injustice. THUC. II, 60. (Here a protasis to feroinw av is implied in eikostas.) Ei yap ostiti orhous aite sth-saavn, meies av ou xreion apxoit, for if these had a right to secede, it would follow that your dominion is unjust. Id. III, 40. Ei nwnav dev xutu chovemwv, tosw tavan to prostatwtes ou swzoiemw av; if now we are unfortunate, how should we not be safe if we should do the opposite? ARIST. Ran. 1449. (Here prostatwtes = eis prostatowm is the principal protasis to which the optative refers.) Ei tovvis epiteirovnon legewn, ouk esb' ostitis ouk av eikostos epitiymhstei moi, if I were undertaking to say this (§ 49, 2), every one would censure me with reason (i.e. eis ta eikota poiousen). DEM. Cor. 296, 24. (Here many Mss., and Dion. Hal. p. 1054, read epetimws, the ordinary apodosis.) Ei mevina tov alloiv ispevewn eliasav, ouk av dikalos oprigiois the avtois. LYS. Alcib. II, § 8.

Kaitoi totoi ton 'Upereidh, eiter alhmi mou nwn kathgoroi, mallon av eikostos h tov eidiwken, and yet, if he is now making true charges against me, he would then have prosecuted Hypereides with much more reason than this man. DEM. Cor. 302, 24. (Here eidiwken av refers chiefly to the implied protasis, if he had done what was more reasonable.) Such examples seldom occur.

Oudh yap av pollai geffwrai dsiw, ekoimwv av otopi phugontes meies swboimwv. XEN. An. II, 4, 19. (Here the implied protasis is if we should wish to escape.) See An. V, 1, 9.

Prouwov eis poisvonta, tis mev genia blapatovel avn ti meros, ou mevnoi ikanwv ge estai kolveni mengas, k.t.l., if they shall build a fort, they might (under favorable circumstances) injure some part of our land; but it will not be sufficient to prevent us, &c. THUC. I, 142.

(b.) A Subjunctive or Future Indicative in the protasis sometimes depends on an Optative with av in the apodosis, when no other protasis can readily be supplied. This expresses the protasis more vividly than the regular Optative. (See § 50, 2, Rem. b, and § 34, 1, b.) It must be remembered also that the Optative with av is sometimes merely a softened expression for the Future Indicative (§ 52, Note). E. g.

'Ean toito poisiw, kalws av ekoi, if I do this, it would be well. (Here the irregularity is the same in English as in Greek: the requi
lar form in both would be either εάν τοῦτο ποιήσω, καλῶς ἔξει, if I do this, it will be well; or εἰ τοῦτο ποιήσαιμαι, καλῶς ἄν ἔχω, if I should do this, it would be well.) Ἐκαί αὖτως ἄν δεινότατα πάντων πάθοιεν, εἰ οὕτω όμόφθοιο κατ' ἐκείνων τῶν ἀνδρῶν ταῖς τρίκονται γενικῶς συνται Lys. Agor. p. 159, 6. § 94. (Here we should expect εἰ γένοντο.) Τῶν ἀτοποτάτων μέντ' ἂν εἰ η, εἰ, ἄν νῦν ἄνωιν ὕφλισκάνων ὄμοι ἐκλα- λεί, ταύτα δυνηθεὶς μὴ πράξει. Dem. Ol. I, 16, 25. Ἡν οὐν μᾶθες μου τῶν ἀδικών τούτων λόγων, οὐκ ἂν ἀποδιάην οὐδ' ἄν ὀδολύν οὐδενί, if you shall learn this for me, I will not (or I would not) pay even an obol to any one. Arist. Nub. 116. (This and many other examples might be explained equally well on either principle, a or b.)

2. (a.) An Optative in the protasis sometimes depends upon a primary tense of the Indicative or an Imperative in the apodosis. This arises from the slight distinction between the Subjunctive and Optative in protasis, as εάν εὐχι and εἰ εὐχο, for which the Latin has but one form, si habeat. (See § 48, I, B, Rem. 2.) In fact, the irregularity in εἰ τοῦτο γένοιτο, πάντα καλῶς ἔξει, is precisely the same as in the English if this should happen, all will be well, where the more regular apodosis would be all would be well, as in Greek, πάντα καλῶς ἄν ἔχω. E. g.

'Ἀλλ' εἰ τίς μοι ἀνήρ ἄρ' ἐποίητο καὶ ἄλλος, μᾶλλον θαλαττῷ καὶ ἑρμοστώτορον ἔσται. ll. X, 222. Εἰ θέλοις γυναικί πότις φύσει τάς τῶν ἀνθρώπων, εὔρη σομεν, κ.τ.λ. Isoc. ad Nicoc. p. 23 D. § 45. Εἰ τίς τάδε παραβαίνοι, ἐναγις ἔστω. Aeschin. Cor. § 110. In such cases the Optative is a less animated form of expression than the regular Subjunctive.

(b.) The Optative sometimes stands in the protasis, when the apodosis contains a primary tense of a verb denoting necessity, obligation, propriety, possibility, &c., with an Infinitive, the two forming an expression that is nearly equivalent in sense to an Optative with ἄν. E. g.

Εἰ γὰρ εἰησαν δύο τοὺς ἐναντίοι νόμοι, οὐκ ἀμφοτεροῖς ἐνι δήτον ψι δοι σα θαί, for if there should be two laws opposed to each other, you could not surely vote for both. Dem. Timocr. 711, 8. (See § 63, 4, b.) This is analogous to the use of the Imperfect of the same verbs, explained in § 49, 2, Note 3. There, for example, εἰπὴ αὐτῷ ἐλθεῖν, he could have gone, is nearly equivalent to ἐλθεῖν ἄν, and here ἐνεαυτῷ αὐτῷ ἐλθεῖν, he could go, is nearly equivalent to ἐλθοῖ ἄν.

3. A few irregular constructions remain, which can be explained only as cases of anacolouthon, in which the speaker adapts his apodosis to a form of protasis different from that which he has actually used. E. g.
§ 55. 1. Two or more protases, not co-ordinate, may belong to one apodosis. E. g.

Καὶ γὰρ ἄν ὄντος τι πάθη, ταχέως όμεις οὖν τοῖς προσεχήτες τοῖς πράγμασι τῶν νοῦν. Dem. Phil. I, 43, 12. Εἰ δ' ἡμεῖς νέοι δίσ καὶ γέροντες, εἰ τίς εἶ ἡμάρτανε, διπλῶ βίον λαχάντες ἐξουρδομέθ' ἄν. Eur. Suppl. 1084. Εἰ τίς σε ἀνεροτο τοῦτο, τί εἶ σει σχήμα; εἰ αὐτὸ εἴπεις ὅτι στραγγυλότης, εἰ καὶ εἶπεν ἄπειρ ἐγὼ, εἰπές ὅποιον ἄν ὅτι σχήμα τί. PLAT. Men. 74 B.

2. It sometimes happens, that the apodosis is itself in a dependent sentence (as in a final clause), which determines its mood without reference to the preceding rules. In this case, if the leading verb is in a secondary tense, so that the apodosis takes the Optative, the protasis also takes the Optative by the general rule (§ 31, 1), even if it would otherwise have the Subjunctive. E. g.

Ταῦτα δ' εἴπερ, ὅ εἰ μέν καὶ νῦν πρὸς δοκήσαιμι αὐτῷ ἐρεῖν, ἀπολογούμενοι περὶ αὐτῶν διατίριβοιμι, εἰ δὲ παραλίποιμι, νῦν αὐτὸς εἴποι, and he said this, in order that, if on the one hand I should still expect him to tell it, I should waste time about it in my defence; but if on the other hand I should omit it, he might now tell it.
himsel. Dem. Aph. I, 830, 8. (If a primary tense stood for eiπeν, we should have, e. g. ταῦτα λέγει, ἵν' εὰν μὲν πρὸς δοκήσω αὐτὸν ἔρειν, διὰ τρίβω, εἰώ δὲ παραλίπω, νῦν εἰπῇ.)

Remark. For the forms assumed by such sentences when constructed on the principle of indirect discourse, see § 77, 1.

§ 56. After many verbs expressing wonder, delight, contentment, indignation, disappointment, and similar ideas, a protasis with ei may be used where a causal sentence would seem more natural. Such verbs are especially θαυμάζω, αἰσχύνομαι, ἀγαπάω, and ἀγανακτέω. E. g.

Θαυμάζω δ' ἐγώγει εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται, ὅρων, κ.τ.λ., I wonder that no one of you is either concerned or angry, when he sees, &c. (lit. if no one is either concerned or angry, I wonder). Dem. Phil. I, 52, 17. (See Rem. below.) 'Αλλ' ἐκείνῳ θαυμάζω, εἰ Λακεδαιμονίοις μὲν ποτε ἀντήρατε, νυν δ' ὀκνεῖτε εξέναι καὶ μέλλετε εἰσφέρειν. But I wonder at this, that you once opposed the Lacedaemarians, but now are unwilling, &c. Id. Ol. II, 25, 2. (The literal meaning is, if (it is true that) you once opposed, &c., then I wonder.) Οὐκ ἄγαπᾶ εἰ μη δίκην ἐδωκέν, ἀλλ' εἰ μὴ καὶ χρυσῷ στεφάνῳ στεφάνωθησθαι ἀγανακτεῖ, he is not content if he was not punished; but if he is not also to be crowned with a golden crown, he is indignant. Aesch. Cor. § 147. (Here the former protasis belongs under § 49, 1, and the latter under § 49, 1, N. 3.)

Καὶ ὁσ ἀλήθως ἀγανακτῶ, εἰ αὑτῶς ἀ νοῦ μη δίος τ' εἰμι εἰπεῖν, I am indignant that (or if) I am not able, &c. Plat. Lach. 194 Α. Οὐ δὴ θαυμαστὸν ἔστων, εἰ στρατεύομενοι καὶ ποιῶν ἐκεῖνοι αὐτὸς ὑμῶν μελλώντων καὶ ψηφιζομένων καὶ συνθανομένων περιγύγεται, it is no wonder that he gets the advantage of you, &c. Dem. Ol. II, 24, 23. Μηδὲ μείναι τούτῳ μείνον δόξητε ἔχειν, εἰ οἱ Κυρεῖοι πρόσθεν σίν ἡμῖν τάττομενοι νῦν ἀφεστῆκασιν, i. e. do not be discontented, if (or that) the Cyraeans have now withdrawn. Xen. An. III, 2, 17.

These verbs may also be followed by ὅτι and a causal sentence, as in Plat. Theaet. 142 Α, ἐθαύμαζον ὅτι ὅποι ὁδὸς τ' ἐνερεῖν. The construction with ei gives a milder or more polite form of expression, putting the object of the wonder, &c., into the form of a supposition, instead of stating it as a fact, as we should do in English. The forms of protasis quoted above belong under § 49, 1. For the form sometimes assumed by these sentences on the principle of indirect discourse, see § 77, 1, c.

Remark. This construction must not be mistaken for that in which ei is used in the sense of whether, to introduce an indirect question; as, ἐπεθέτο εἰ σὺ παρεῖν, he asked whether you were present. For this see § 68, 3, and § 70.
§ 58, 2. \(\Delta \varepsilon \) IN APODOSIS. 121

§ 57. The apodosis is sometimes introduced by the conjunction \(\delta\varepsilon\), as if the apodosis formed a sentence co-ordinate with the protasis, instead of being (as it is) the leading sentence. This is especially common in Homer and Herodotus, and rare in Attic prose. It occurs when the apodosis is to be emphatically opposed to the protasis. Instead of \(\delta\varepsilon\) we sometimes find \(\alpha\lambda\lambda\alpha\) or \(\alpha\nu\tau\alpha\rho\). E. g.

\[\begin{align*}
&\text{Et } \delta\varepsilon \text{ } \varepsilon\gamma\omega \text{ } \mu\eta \text{ } \delta\omega\omicron\omega\omicron\nu\text{, }\varepsilon\gamma\omega \text{ } \delta\varepsilon \text{ } \kappa\varepsilon\nu \text{ } \alpha\upsilon\tau\omicron\sigma\text{ } \varepsilon\lambda\omega\mu\alpha, \text{ but if they do not give it up, then I will take it myself.} \text{ II. I, 137. } '\alpha\lambda\lambda\alpha\text{ is found in II. I, 82, quoted } \text{§ 51, N. 2. } \text{Et } \pi\epsilon\rho \text{ } \gamma\alpha\rho \text{ } \tau\varepsilon \text{ } \alpha\lambda\lambda\omicron\upsilon \text{ } \gamma\eta\nu\sigma\iota\upsilon \text{ } \pi\epsilon\tau' \text{' } '\text{A}r\gamma\epsilon\iota\omicron\omega\nu\text{, }\sigma\iota \text{ } \delta' \text{ } \omicron\nu \text{ } \delta\varepsilon\upsilon\sigma\text{ } \varepsilon\upsilon\tau\alpha\rho\upsilon\text{ } \alpha\pi\omicron\lambda\omicron\epsilon\sigma\theta\alpha\iota\upsilon. \text{ II. XII, 245. } \text{Et } \delta\varepsilon \text{ } \theta\alpha\nu\omicron\nu\tau\omicron\upsilon \text{ } \pi\epsilon\rho \text{ } \kappa\tau\alpha\lambda\lambda\beta\omicron\nu\upsilon \text{'} \text{ } \varepsilon\iota\nu \text{ } '\text{A}l\delta\alpha\o, \text{ } \alpha\upsilon\tau\alpha\rho \text{ } \varepsilon\gamma\omega \text{ } \kappa\iota \text{ } \kappa\epsilon\iota\theta\iota \phi\iota\lambda\upsilon\sigma\omicron\upsilon. \text{ II. XXII, 389. } \text{Et } \upsilon\iota\nu \text{ } \varepsilon\tau\iota \text{ } \tau\omicron\upsilon\tau\omicron\upsilon \text{ } \mu\nu\upsilon \text{ } \delta\upsilon\delta\upsilon, \text{ } \upsilon\iota\varepsilon\upsilon \text{ } \delta\varepsilon \text{ } \varepsilon\tau\iota \text{ } \kappa\iota \text{ } \upsilon\nu \nu \text{ } \varepsilon\nu \text{ } \tau\omicron\upsilon \text{ } \mu\varepsilon\sigma\rho\upsilon \text{ } \upsilon\iota\nu \text{ } \varepsilon\zeta\upsilon\sigma\theta\epsilon. \text{ HDT. VIII, 22. } '\alpha\lambda\lambda' \text{ } \varepsilon\iota \text{ } \mu\nu\varepsilon \text{ } \tau\omicron\upsilon\tau\omicron\upsilon \text{ } \beta\omicron\upsilon\lambda\epsilon\upsilon \text{ } \alpha\pi\omicron\kappa\rion\upsilon\sigma\theta\alpha\iota\upsilon, \upsilon\nu \text{ } \delta\varepsilon \text{ } \tau\omicron\upsilon\tau\epsilon\upsilon\delta\upsilon\upsilon \text{ } \lambda\epsilon\gamma. \text{ XEN. CYR. V, 5, 21.}
\end{align*}\]

This \(\delta\varepsilon\) in apodosis cannot be expressed in English; as our adverbs \textit{then, yet, still, &c.}, necessarily fail to give the force of the Greek \(\delta\varepsilon\), which is always a conjunction.

Remark. \(\Delta \varepsilon\) may be used in the same way to introduce the sentence upon which a relative clause depends. See Remark before § 65.

SECTION III.

RELATIVE AND TEMPORAL SENTENCES.

§ 58. 1. Relative sentences may be introduced not only by relative pronouns and pronominal adjectives, but also by relative adverbs of time, place, or manner. They include therefore all temporal clauses, except those introduced by \(\pi\rho\iota\upsilon\) and other particles meaning \textit{until}, which are treated separately (§ 66 and § 67).

2. Relative sentences may be divided into two classes:

First, those in which the \textit{antecedent} of the relative is \textit{definite}; that is, in which the relative pronouns refer to definite persons or things, and the relative adverbs to definite points of time, place, &c.
Secondly, those in which the antecedent is indefinite, that is, in which no such definite persons, things, times, or places are referred to.

Both the definite and the indefinite antecedent may be either expressed or understood. E. g.

(Definite Antecedents). Ταῦτα ἐὰν ἔχω ὀρᾶς, you see these things which I have; or ἐὰν ἔχω ὀρᾶς. "Οτε ἐβοῦλετο ἡλθεν, (once) when he wished, he came.
(Indefinite Antecedents.) Πάντα ἄν βούλωνται ἔκοψαν, they will have everything which they may want; or ἄν βούλωνται ἔκοψαν, they will have whatever they may want. "Οτε βούλιοτο ἱρχετο, whenever he wished, he came.

3. When the antecedent is indefinite, the negative particle of the relative clause is μὴ; when the antecedent is definite, οὐ is regularly used, unless the general construction requires μὴ, as in prohibitions, wishes, &c. (See § 59, Note 1.)

A. Relative with a Definite Antecedent.

§ 59. When the relative refers to a definite antecedent, expressed or understood, it has no effect upon the mood of the following verb; and it therefore takes the Indicative, unless the general sense of the passage requires some other construction. E. g.

'Αλλ' οὖτε δὴ ο' ἐκ τοῦ δυνατοῦ γένετ' ἡ σε, καὶ τὸτε δὴ πρὸς Ὀλυμποῦ ἱσαν θεοὶ αἰεὶ ἑόντες. Π. I, 493. Τίς ἐσθ' ὁ χῶρος δὴ', εὖ θέλει καμὲν. SOPH. O. C. 52. "Εἰς ἐστὶ καφὸς, ἀντιλαβομαι τῶν πράγμάτων, i. e. now, while there is an opportunity, &c. DEM. Ol. I, 15, 6. (If the exhortation had been general, he might have said ἐως ἄν ἣ καὶ, (on all occasions) so long as there is an opportunity, § 62.) 'Ο δὲ ἀναβάς, ἐως μὲν βάσημα ἢ ν., επὶ τοῦ ἑπον ἢ γεν. ἐπεὶ δὲ ἰβαντα ἢ ν., καταλιπτων τῶν ἑπον ἐσπευδεν πεζ. XEN. An. III, 4, 49. So Π. I, 193, ἐως ὀρμανε. Οὔπερ δὲ καὶ τῶν ἀποβαινόντων τὸ πλέον τῆς αἰτίας ἐξομεν, οὕτω καὶ καθ' ἱσχυν ἔτι αὐτῶν προϊόμαιν, etc.
DEFINITE ANTECEDENT.

§ 60. 1. When the relative refers to an indefinite antecedent, expressed or understood, the action of its verb is not stated absolutely as a definite fact, but conditionally as a supposed case; and such a relative sentence has many of the essential qualities of a conditional sentence.

B. Relative with an Indefinite Antecedent.

§ 60. 1. When the relative refers to an indefinite antecedent, expressed or understood, the action of its verb is not stated absolutely as a definite fact, but conditionally as a supposed case; and such a relative sentence has many of the essential qualities of a conditional sentence.

Note 1. When the sense requires it, these clauses admit all the constructions allowed in independent sentences. E. g.

"Аρξώμαι δ' ἐντεῦθεν οἶδε καὶ ὑμεῖς ρᾶστ' ἀν μᾶθοίτε καύω τάχιστ' ἀν διδάξαμεν. DEM. Aph. III, 846, 15. (Here the relative clause contains an apodosis with ἂν, with a protasis εἰ ἀρξάμην implied. This must not be confounded with the use of the Optative without ἂν, in the other class of relative sentences. See § 61, 4.) Νῦν δὲ τούτῳ οὐκ ἐποίησεν, εὖ δὴ τὸν δῆμον ἔτι μή σεν ἂν, but he did not do this, in which he would have honored the people (if he had done it). Id. Mid. 536, 25. Εἰς καλὸν ὑμῖν ᾿Ανυτος οἴει παρεκαθέζετο. ὃ μεταδώμεν τῆς ζητήσεως. PLAT. Men. 89 E. (Subjunctive in an exhortation.) Οὐκουν ἀξίον τοῖς τῶν κατηγόρων λόγοις πιστεύει μᾶλλον ἃ τοῖς ἐργοῖς καὶ τῷ χρόνῳ, ὅν ὑμεῖς σαφέστατον ἐλέγχον τοῦ ἀλήθους νομίσατε. LYS. de Bon. Arist. p. 157, § 61. (Here the Imperative νομίσατε is used in a sort of exclamation after ἂν, where ordinarily δεὶ νομίσατε would be used.) Αν γὰρ ἀποφυγῇ με οὖτος, ὃ μὴ γένοιτο, τὴν ἐπιβεβλημένην ὁφλήσω. DEM. Aph. 1, 834, 25. (Optative in a wish.) Ἐσοσταὶ ἡμαρ ἂν τὸν ἀλῆλη ᾿Αλίου ἤρη, a day will come when sacred Ilium will fall. II. VI, 448. (Here ἀλῶν ἂν is used like a Future Indicative, § 87, Note; and the antecedent of ὅτε is definite. If ἂν belonged to ὅτε, the clause would be a protasis, meaning when Ilium shall fall, a day will come.)

Note 2. The relative may be used to express a purpose (§ 65, 1), or in a causal sense (§ 65, 4). The antecedent may then be either definite or indefinite.
Thus, when we say ἃ νομίζει ταῦτα λέγει, he is saying what he (actually) thinks, or ἃ ἐνόμιζε ταῦτα ἔλεγεν, he was saying what he thought, the actions of νομίζει and ἐνόμιζε are stated as actual facts, occurring at definite times; but when we say ἃ ἐν νομίζῃ (ταῦτα) λέγει, he (always) says whatever he thinks, or ἃ νομίζει (ταῦτα) ἔλεγεν, he (always) said whatever he happened to be thinking, νομίζῃ and νομίζει do not state any such definite facts, but rather what some one may think (or may have thought) on any occasion on which he is (or was) in the habit of speaking. So, when we say ἃ νομίζει ταῦτα λέγει, he will say what he (now) thinks, νομίζει denotes a fact; but when we say ἃ ἐν νομίζῃ λέγει, he will say whatever he happens to be (then) thinking, νομίζῃ denotes merely a case supposed in the future. Again,—to take the case in which the distinction is most liable to be overlooked,—when we say ἃ οὔκ οἶδα οὔκ οἶμαι εἰδέναι, what I do not know, I do not think that I know, οὔκ οἶδα, as before, denotes a simple fact, and its object, ἃ, has a definite antecedent; but when Socrates says ἃ μὴ οἴδα οὐδείς οἶμαι εἰδέναι, the meaning is if there are any things which I do not know, I do not even think that I know them. In sentences like this, unless a negative is used (μὴ being the sign of an indefinite, οὐ of a definite antecedent), it is often difficult to decide whether the antecedent is definite or indefinite: thus ἃ οἴδα οἶμαι εἰδέναι may mean either what I (actually) know, I think that I know, or if there is anything which I know, I think that I know it.

The analogy of these indefinite relative clauses to conditional sentences will be seen at once. The following examples will make this clearer:—

"Ὁ τι βούλεται δῶσω, I will give him whatever he (now) wishes. Εἰ τι βούλεται, δῶσω, if he wishes anything, I will give it. (§ 49, 1.)

"Ὁ τι ἐβούλετο ἔδωκα οὐ, I should have given him whatever he had wished. Ὁ τι μὴ ἐγένετο οὐκ ἀν εἶπον, I shoult not have told what had not happened. Εἰ τι ἐβούλετο, ἔδωκα οὐ, if he had wished anything, I should have given it. Εἰ τι μὴ ἐγένετο, οὐκ ἀν εἶπον, if anything had not happened, I should not have told it. (§ 49, 2.)

"Ὁ τι ἀν βούληται, δῶσω, I will give him whatever he shall wish. 'Εάν τι βούληται, δῶσω, if he shall wish anything, I will give it. (§ 50, 1.)

"Ὁ τι βούλοιτο δοίην οὐ, I should give him whatever he might wish. Εἰ τι βούλοιτο, δοίην οὐ, if he should wish anything, I should give it. (§ 50, 2.)
§ 61, 1. ]  CONDITIONAL RELATIVE SENTENCES.  125

  "Ο τε ἄν βούληται δίδωμι, I (always) give him whatever he wishes.
  Ἔτι βούλοιτο εἴδεις, I always gave him whatever he wished.  Ἐάν
  τε βούληται, δίδωμι, if he ever wishes anything, I (always) give it.
  Εἰ τε βούλοιτο, εἴδος, if he ever wished anything, I (always) gave u.
  (§ 51.)

2. The relative with an indefinite antecedent may therefore be called the conditional relative, and the clause in which it stands may be called the protasis (like clauses with ει or εάν), and the antecedent clause may be called the apodosis.

3. The particle ἄν (Epic κε) is regularly joined with all relative words, when they are followed by the Subjunctive. The particle here (as always in protasis) is joined to the relative, never to the verb. (See § 38, 1, and § 47, 2.)

Note. With οτε, ὡπότε, ἐπεί, and ἐπείδη, ἄν coalesces, forming ὠταν, ὡπόταν, ἐπάν or ἐπὴν (Ionic ἐπείν), and ἐπείδαν. In Homer, where κε is generally used for ἄν, we have οτε κε, &c. (like ει κε), where in Attic we have ὠταν, &c. Ἐπὴν, however, occurs often in Homer.

Remark. The classification of common conditional sentences, given in § 48, applies equally to conditional relative sentences. The distinction between those containing general suppositions (§ 62) and the corresponding forms containing particular suppositions (§ 61, 1) is especially important.

§ 61. We have four forms of the conditional relative sentence which correspond to the four forms of ordinary protasis (§ 49, 1, 2, and § 50, 1, 2):—

1. When the relative clause refers to a definite act in the present or the past, and no opinion of the speaker is implied as to the truth of the supposition, the verb is put in one of the present or past tenses of the Indicative. (§ 49, 1.)

The antecedent clause can have any form allowed in an apodosis (§ 49, 1, Note 1).  E. g.

"Α μή οἶδα, οὐδὲ οἶομαι εἰδέναι (like ει των μή οἶδα).  PLAT.  Apol.
21 D. (See above, § 60, 1.) *Χρήσθων δ' τι βούλονταί, let them deal with me as they please (i. e. *εἰ τι βούλονται). Arist. Nub. 439. *Επίσταμαι όραν θ' δ' *δει *με, κοινά όραν τι *μη πρέπει, I know how to see anything which I ought to see, and not to see anything which I ought not. Eur. *Ing. *Fr. 417. (*Α *δεί is nearly equivalent to *εἰ τιων *δεί, and *α *μη πρέπει *τοι *ει *τω *μη *πρέπει.) Τοις πλείστοις *ένθοπερ *έπεσον *έκαστοις ἐκαθισαν *όυς *δε *μη *εύρισκον, κενοτάφιον αυτοις ἐποίησαν, i. e. they raised a cenotaph for any of them whom they did not find (like *εἰ τιων *μη *εύρισκον). Xen. An. VI, 4, 9. Τί γαρ; *ὅσις δαπανηρός ὁμι *αυτάρκης ε ἐστιν, ἀλλ' ἐκ τῶν πλήσιων δείται, και λαμβάνων μη *δύναται ἀποδίδοναι, μη λαμβάνων δὲ τῶν μη *διδόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὕτως χαλεπῶς φίλος εἶναι; (i. e. supposing a case, *εἰ τις . . . μη *αυτάρκης εστιν, κ. τ. λ.). Id. Mem. II, 6, 2. So ἦτις *μηδαμοῦ *ἐμμαχεῖ, Thuc. I, 35. *Α τις *μη *προσεδόκησεν, οὐδὲ φυλάξασθαι ἐγκρησε, there is no opportunity to guard against what we did not expect (like *εἰ τιων *μη *προσεδόκησε τις). Antiphon. p. 131, 36. § 19. Εἰς τὰ πλοῖα τους τέ *άσθενοντας ἐνέβιβασαν καὶ τῶν σκευῶν ὅσα μη ἀνάγκη ἣν ἐξειν (like *εἰ τιων τῶν σκευῶν μη ἀνάγκη ἣν ἐξειν), i. e. any of it which they did not need. Xen. An. V, 3, 1. Ανθρώπους διέθεσεν (ἡ βάλασσα) ὅσα μη *ἐδύναντο φήναι πρὸς τὰ μετέωρα ἀναδρομόντες, i. e. if any were unable to escape soon enough to the high land, so many the sea destroyed. Thuc. III, 89. Οἷς μὲν αἰρέσις γεγένηται τάλλα εὐτυχοῦσι, παλλή ἄνω πολεμήσαι· ἐδώ *ἀναγκαῖον ἦν, κ. τ. λ., for any who have had the choice given them, while they are prosperous in other respects, it is great folly to go to war (i. e. *εἰ τοις αἰρέσις γεγένηται). Thuc. II, 61. Πάντες ἵστε μεν Χαβρίαν οὐτε τύποντα οὐθ' ἀπάντουτα τῶν στεφάνων οὐθ' ὄνομα προσιόθ' ὑποτι *μη *προσήκεν αὐτῷ, nor going anywhere at all where it was not lawful for him (i. e. *εἰ ποι μη *προσήκεν). Dem. Mid. 535, 15. Πῶς οὖν οἱ ἁγαθοὶ τοῖς ἁγαθοῖς φιλοὶ ἔσονται, οἱ μητε ἀπόντες ποθευοί ἀλλότριος μητέ παρόντες χρείαν αὐτῶν ἔχονσι; (i. e. *εἰ μη . . . ἔχουσι). Plat. Lys. 215 B. Νικήθη δ' ὃ τι πάσιν ὑμῖν μέλει καί συνοί σεν (i. e. *εἰ τι μέλλει), may any plan prevail which will benefit you all. Dem. Phil. I, 55, 7. So Soph. Ant. 375, ὡς τάδ' ἔρθει.

Note. Care must be taken here (as in conditional sentences, § 49, 1, Note 2), not to include under this class the general suppositions of § 62, which require the Subjunctive or Optative. On the other hand, the examples falling under § 62, Note 1, in which the Indicative is allowed, might properly be placed here, as they state a general supposition for emphasis as if it were a particular one (§ 5, Note 3). See also § 61, 3, Note.

2. When a relative clause, referring to the present or the past, implies that the condition which it expresses is not or was not fulfilled (like a protasis of the form § 49, 2), its verb is put in a secondary tense of the Indicative.
The antecedent clause also contains a secondary tense of the Indicative, implying the non-fulfilment of a condition, which may be in an apodosis with ἄν or a protasis (§ 49, 2), or in an expression of a wish (§ 83). E. g.

*A μή ἐβούλετο δοῦναι, οὐκ ἄν ἐδωκεν, he would not have given what he had not wished to give (i. e. εἰ τινὰ μὴ ἐβούλετο δοῦναι, οὐκ ἄν ἐδωκεν). Οὕτω γὰρ ἂν αὐτοὶ ἐπεχειροῦμεν πράττειν ἀ μή ἡ πρώτα-με θὰ, οὕτω τοῖς ἀλλοις ἐπετρέπομεν, ὅν ἡ χρομεν, ἄλλο τι πράττειν ἢ τι πράττοντες ὄρθως ἐμελλόν πράξεων. To this δ' ἂν, οὐ ἐπιστή-μην εἰχον, for (if that were so) we should not be undertaking (as we are) to do things which we did not understand, nor should we permit any others whom we were ruling to do anything else than what they were likely to do properly; and this would be whatever they had knowledge of.* PLAT. Charm. 171 E. (Here ἀ μή ἡ πρώτα-μεθα = εἰ τινα μὴ πρώτα-μεθα, if there were anything which we did not know,— ὅν ἡ χρομεν = εἰ τινων ἡ χρομεν. — δ' εἰ ἐμελλον = εἰ τι ἐμελλον, — and oδ ἐπιστήμην εἰχον = εἰ τινος εἰχον. It is implied that none of the cases here supposed ever actually arose, as the whole passage refers to an unfulfilled condition expressed in the preceding sentence.) Εἰ δὲ οἷκοι εἰχον ἑκαστοι τὰς δίκας, τούτους ἄν ἀπόλλυσαν αὐτίνες φίλαι μᾶλ-στα ἡ σαν Ἀθηναῖοι τὸ δήμο, if each had their trials at home, they would ruin any who were especially friendly, &c. XEN. Rep. Athen. 1, 16. (Here αὐτίνες ἡ σαν, = εἰ τινες ἡ σαν, forms a second protasis to the apodosis ἀπόλλυσαν ἄν. See § 55, 1.)

Εἰ ἔχεις ἑτύγχανον ἄν, ἐννεειγνώσκετε δῆπον ἄν μοι, εἰ ἐν ἑκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἷσπερ ἐτ' ἐθράμμην, if I happened to be a foreigner, you would surely pardon me, if I were (now) addressing you in both the language and the manner in which I had been brought up. PLAT. Apol. 17 D Ὀς δ' ἐγὼ ὁφελον μάκαρός νῦ τεν ἐμέναι νιός ἀνέρος, ὅν κτείτοσου εἰδός εἰπὶ γηρας ἐτ' ἐτμεν, O that I were the son of some fortunate man, whom old age had found upon his own estate (i. e. if old age had found any such man, would that I had been his son). Od. I, 217.

So when the relative sentence depends on an indicative in a final clause (§ 44, 3); as in Dem. Arist. 635, 15: ταῦτα γε δὴ ηπον προσφήγε γράφας, ἦν ὅτω ποτὲ τοῦργον εἶπα χθῆ, τοῦτο τά ἐκ τῶν νόμων ὑπήρχε δίκαια, he ought to have written it in this way, in order that any one by whom the deed had been done might have his rights according to the laws. (This implies that the law was not so written, so that the case supposed in ὅτω ἐπράξηδη never arose.)

REMARK. All examples of this form fall equally well under the general rule for assimilation, § 64, 2.

3. When the relative clause refers distinctly and vividly to the future (like a protasis of the form § 50, 1),
and the verb of the antecedent clause also refers to the future, the relative is joined with ἄν (or κε) and followed by the Subjunctive. E. g.

Τάνων ἦν κ’ ἐθέλωμι φιλήν ποιήσῃ ἵκοιν (like εἰ κε των ἔθελομι), whomsoever of these I may wish I shall make my wife. I. IX, 397. 'Εκ γὰρ Ὀρέσταο τίσις ἐσσεται Ἀτρείδαο, ὀππόν ἃν ἦβῃς γη τε καὶ ἢς ἐμεῖρεταί αὑσ, i. e. vengeance will come from Orestes, when he shall grow up, &c. (like εἰάν ποτε ἠβῆσην). Od. I, 40. Τάτε δ’ αὐτε μαχήσεται, ὀππότε κέν μηθος ἐνι στήθεσιν ἀν νῶ γη καὶ θεὸς δροσία. I. IX, 702. 'Αλλ’ ἀγέθ’, ὃς ἃν ἔγον εἰπός, πειθόμεθα πάντες, let us obey as I may direct, i. e. if I give any direction (εἰάν πως εἴποι), let us obey it. II, 139. 'Ἡμεῖς αὐτ’ ἀλόχονες τοι φίλαι καὶ νόπια τέκνα ἀξόμεν ἐν νήσεσιν, ἐπὶ πτολεμέθρου ἐλ ομεν, when we shall have taken the city. II. IV. 238. So εὗτ’ ἃν πίπτονων, II, 242. Οὐκώμιν, ὅταν δὴ μη σθήνω, πεπάοσαι, therefore, when I shall have no more strength, I will cease. Soph. Ant. 91. Ταῦτα, ἐπειδᾶν περὶ τοῦ γένους εἰπος, ἐρῶ, I will speak of this, when I shall have spoken about my birth. Dem. Eubul. 1303, 25. (See § 20, Note 1.) 'Επειδᾶν δια- πράξεως καὶ ἀ δέομαι, ἡξω. Xen. An. II, 3, 29. Τίνα οἴσεσθαι αὐτὴν ψυχήν ἔξων, ὅταν ἐμε Ἰδη τῶν πατρῶν ἀπεστηρημένον; what feelings do you think she will have, when (or if at any time) she shall see me, &c.? Dem. Aphi. II, 842, 16. Τούτων δὲ Ἀθηναίους φημὶ δεῖν εἶναι πεντακοσίους, εἰ ἦς ἃν τινος ἡμῶν ἡλικίας καλῶς ἔχειν δο κη, from whatever age it shall seem good to you to take them (i. e. if from any particular age. &c.) Id. Phil. I, 45, 27. Τῶν πραγμάτων τοὺς βουλευόμενους (ὁγείαθαι δεί), ἔνα ἃν ἐκεῖνος δο κη ταῦτα πράττεται, in order that whatever shall seem good to them shall be done. Ib. 51, 19. Οὕς μοι φόβον μέλαθρον ἐλπίς ἔρπατείν, εἰς ἃν αὐτὴν πύρ ἐφ’ ἐστίας ἐκής Ἀγαθος, so long as he shall kindle fire, &c. Aesch. Agam. 1455.

Note. The Future Indicative is rarely, if ever, used in conditional relative clauses, as in common protasis (§ 50, 1, Note 1), in the place of the Subjunctive; as it would generally be ambiguous, appearing as if the antecedent were definite. "Οσοι βουλησοῦται, θυσ. I, 22, is perhaps to be explained in this way. See Xen. Cyr. I, 5, 13. In such examples as εἰ μής ὑμένα καὶ τὰς παρέστασιν, unless he was to be present himself, the Future is used as it is in the form of protasis explained § 49, 1, N. 3.

4. When the relative clause refers to the future less distinctly and vividly (like a protasis of the form § 50, 2), and the antecedent clause contains an Optative referring to the future, the relative is followed by the Optative (without ἄν).

The Optative in the antecedent clause may be in an
apodosis with ἀν or a protasis (§ 50, 2), in an expression of a wish (§ 82), or in a final clause. E. g.

Maλα κεν θραανκάρδιος εἰη, ὅσ τότε γνήσιειν ἵδων πόνον οὔδ' ἀκάχωτο (i. e. εἰ τις γνήσιειν, μάλα κεν θραανκάρδιος εἰη), any one who should then rejoice would be very stout-hearted. II. ΧΧΙ, 343 So II. VI, 329 and 521; XIV, 247: Arist. Nub. 1250. Ὅν τόν ὣδ' θρέναις ἄνδρα, ὅστις ἥθελοι τε καὶ δύνατο σοῦ ἀπερεκί τοῦ εἰπεχειροῦντας ἀδικεῖν· would you not support any man who should be both willing and able, &c. ? Xen. Mem. II, 9, 2. Πεννὸν φάγον ἀν ὁπότε βούλοιτο, when he is hungry, he would eat whenever he might wish (like εἰ ποτέ βούλοιτο). Ib. II, 1, 18. So Mem. I, 5, 4; I, 7, 3; IV, 2, 20. ἔν σοι ἐδείχνης περὶ τοῦτον τοῦ πράγματος, ὅσ παντάπασαν ἀπερεκί εἰης; how then could you know about that thing of which you had no experience at all? PLAT. Mem. 92 Κ. Ἄρ' ἄν ἤγοι ταύτα σὰ εἰναί, α τοι ἐδείχνης καὶ ἀποδόθησαι καὶ δώναι καὶ δύσαι ὡς βούλοιτο δεῶν; Id. Ethyld. 302 A. ἂν αὐτῶν (δύνατο), ὅ μή καὶ ὑφ' αἵτων ταθοῦ; what could he suffer, unless he should suffer it also from himself? (i. e. εἰ μή πάθου). PLAT. Lys. 214 E. Ἄρ' ἄν μή ἁγαπήσῃ, οὔδ' ἄν φιλοὶ (i. e. εἰ τι μή ἁγαπήσῃ, οὔδ' ἄν φιλοὶ τοῦτο). Ib. 215 B. ᾧ οὔσω δὲ προσβέτερος γίγνετο, μᾶλλον ἀπὶ ἀσπάζοντο ἀν (χρήματα), the older he should grow, the more he would always cling to it (i. e. εἰ τι προσβέτερος γίγνετο, τόσο μᾶλλον ἀσπάζοντο ἄν). PLAT. Rep. VIII, 549 B. So III, 412 D; VIII, 557 B. Φήσομεν μηδὲν ποτέ μὴδὲν ἄν μείζον μηδὲ ἔλαττον γενέσθαι, ἐος ὅσον εἰ ὣτα ἑαυτῷ ἐστῶ, so long as it should remain equal to itself. PLAT. Theaet. 155 A. ἂν βούλοιτο, εἰς . . . ὅ μή εἰη, Od. XI, 489.


REMARK. All these examples fall also under the general rule for assimilation, § 64, 1.

§ 62. A conditional relative sentence (Like a protasis, § 51) may express a general supposition. This happens when the verb of the antecedent clause denotes a customary or repeated action or a general truth, while the relative clause refers indefinitely to any one of a series or class of acts, and not to a definite act or a definite series of acts.
Here the Subjunctive with ὃς ἄν, ὅταν, &c. is used after primary tenses, and the Optative (without ἄν) after secondary tenses. E. g.

Ἐξήρθε γὰρ μοι κείνος ὑμῶν 'Αδαίο πῦλησιν, ὃς χ' ἔτερον μὲν κεῦθη ἐν ἕρεσιν, ἀλλὰ δὲ εἰτη, for that man (i. e. any man) is hated by me like the very gates of Hades, who conceals one thing in his mind and speaks another. II. IX, 312. Νεμεσσώμαι γε μὲν οὖν κλαίειν ὃς κε θὰ νynthesis βροτῶν καὶ πτομῶν ἐνίσπη, I am never at all indignant at weeping for any mortal who may die, &c. Od. IV, 195. Καὶ γὰρ συμμετέχειν τοὺς ἔθελουσιν ἄπαντες, οὐ όν ὃ ρω τι παρευκενοείν, for all men ἀντε (always) willing to be allies to those whom they see prepared. DEM. Phil. I, 42, 1. Καίπερ τῶν ἄνθρωπων, εὖ μὲν ἄν πολεμῶσιν, τὸν παρώνα (πόλεμον) δὲι μέγισταν κρινὼντι, although men always consider the present war the greatest, so long as they are engaged in it. THUC. I, 21. Πορευόμεναι τε γὰρ αἱ ἄγελα ἢ ἂν αὐτὰς εἰ ἑύνωσιν οἱ νομεῖς, μενούμενοι τε κορία ἐὰ, ὅποια ἂν αὐτῶς ἐφισίωσιν, ἀπίστωται τε ἃν ἂν αὐτὰς ἀπείρωσιν καὶ τοὺς καρποὺς ἐςοι τοὺς ὑμεῖς χρήσθαι οὕτως ὅπως ἂν αὐτοὶ βούλωνται ἄνθρωποι δὲ ἐπὶ οὖν ἔναλλον μαλλον συνιστάναι ἐπί τούτους οὐν ἂν αὐτὸ θωνται ἄρχειν αὐτῶν ἐπιχειρούντας. XEN. Cyr. I, 1, 2. Νομίζω προστάτου ἐργὸν εἶναι οὐν ἅτι, ὃς ἄν ὅρον τοὺς μιλεύσιν ἐγεπατωμένους μὴ ἐπιτρέπη, i. e. such as one ought always to be, who, &c. Id. Hell. II, 3, 51. Καταφρονήσεις δε (ἐγγί- γνεται), ὃς ἂν καὶ γνώμη πιστεῦσι τῶν ἐναντίων προεχειν, ὃ ἡμῶν ὑπαρ- χει. THUC. II, 62. (Here the δ refers to all that precedes, as a definite antecedent.)


Ὁ τινα γὰρ πεșκον ἐπιχειρονῶν ἄνθρωπον, οὐκοὶ αὐδὲ μὲν ἐσθοῦν, ἢ τις σφαιρα εἰσαφίκειτο, i. e. they were never in the habit of honoring any one who came to them. Od. XXII, 414. Καὶ οὐς μὲν ἰδοὶ εὐτάκτως καὶ σιωπῆ ἐνοτάς, προσελάβων αὐτοῖς τινες τε εἶνεν ἡ ἡρωτα, καὶ ἐπεὶ πυθοῖτο ἐπηρεῖ. XEN. Cyr. V, 3, 55. (Here ἡρωτα and ἐπηρεῖ denote the habit of Cyrus.) Καὶ τοῖς μὲν Ἀθηναίοις νῦν ἐστο τὸ ναυτικόν ἀπὸ τῆς δαπάνης ἢν ἐκεῖνοι εὑμφεροῖν, αὐτοὶ δὲ, ὅποτε ἁπάστατεν, ἀπαράσκευοι καὶ ἀπεραι ἐς τὸν πόλεμον καβάλαντο, and the Athenian
navy continued to increase from the money which these contributed, and they, whenever they revolted, always found themselves unprepared and inexperienced for war. Thuc. I, 99.

'Ἐπὶ Μοίρας βασιλέως, ὡκὼς ἔλθον ὁ ποταμὸς ἐπ’ ὄκτω πῆχασ, ἀβέσκει Αἰγύπτ. ὁ τὴν ἑνερᾷ Μέριφος, ὁ ὀ. "whenever the river rose. Hdt. II, 13. Τὰν ἔλυσαν τὸν ἐκφορέομενον, ὡκὼς γίνοιτο νῦς, εἰ τὸν Τίγρις ἔξεφορευόν, ὁ ὀ. they carried it away every night. Id. II, 150. Ὡς (Κάρτες), ὡκὼς Μίνως δέειτο, ἐπλήρουν οἱ τὰς νέας. Id. I, 171. Ἐπειδὴ δὲ ἄνοιξθεὶ, εἰσημένη παρὰ τὸν Σωκράτη, ὁ ὀ. each morning, when the prison was opened, &c. Plat. Phaed. 59 D.

Οτε ἢξω τοῦ δεινοῦ γένοιντο, πολλοὶ αὐτῶν ἀπέλειπον, many (always) left him, when they were out of danger. Xen. An. II, 6, 12. (If ἑγένοντο had been used, the whole sentence would refer to a particular case in which many left him.)

Remark. The gnomic Aorist, and the other gnomic and iterative tenses of § 30, can be used in the antecedent clause of these general propositions. The gnomic Aorist, as usual, is a primary tense. (See § 32, 2.) E. g.

"Ὅσοι θεῖος ἐπίτειθησί, μιλὰ τῷ ἐκλύουν αὐτοῖ, whoever obeys the Gods, to him they are ready to listen. II, I, 218. "Ὅταν τις δισερ αὐτος ἵςχυση, ἡ πρώτῃ πρόφασις ἁπαντά ἀνεχαίτισε καὶ διέλυσεν. Dem. Ol. II, 20, 27. Ὅπουτε προσβλέθει τινας τῶν ἐν ταῖς τάξεωι, εἰ πεν ἀν, ὃ ἄνδρες, κ.τ.λ., ὁ ὀ. he used to say, &c. Xen. Cyr. VII, 1, 10. (See § 30, 2.) Οὔτ', ἀλλοτε πώποτε πρὸς χάριν ἐλόμην λέγειν, ὃ τι ἔν μή καὶ συνοίσειν πεπεσιμένος ὃ, I have never on other occasions preferred to say anything in order to please, unless I have been convinced that it would also be for your advantage. Dem. Phil. I, 54, 27. (Here ἐλόμην is used in a sense approaching that of the gnomic Aorist, so as to be followed by a Subjunctive. See § 30, 1, N. 1.)

Note 1. The Indicative is sometimes used instead of the Subjunctive and Optative in relative sentences of this class. (See § 51, N. 3.) Here the speaker refers to one of the cases in which the event in question is liable to occur, as if it were the only case, instead of referring indefinitely to all possible cases alike (as when the Subjunctive or Optative is used). This use of the Indicative occurs especially after the indefinite relative δοτις; as the idea of indefiniteness, which is usually expressed by the Subjunctive or Optative, is here sufficiently expressed by the relative itself. E. g.

'Εχθρὸς γάρ μοι κείνος ὁμός Αἴδαο πύλησων
Γίγνεται, ὃς πενήπ ἐκὼν ἀπατήλια βάδες. Od. XIV, 156. Compare this with the first example (II. IX, 312) under § 62?
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Here we might have had ὅς ἂν . . . μῇ ἀπτίηται, ἀλλ' . . . ἔχη, and ὅς ἂν νομίζῃ, without any essential difference in meaning.)

_Note 2._ The Greek generally uses the Indicative in relative clauses depending on general negative sentences, where in Latin a Subjunctive is more common. E. g.

Παρ' ἐμοὶ δὲ οὐδεὶς μισθοφορεῖ, ὅσις μὴ ἰκανός ἐστὶν ἵσα ποιεῖν ἐμοί, i. e. no one who is not able (no one unless he is able), nemo qui non possit. _Xen._ Hell. VI, 1, 5. These sentences are regular protases, and belong under the rule of § 61, 1. (See Note 1.)

_Note 3._ (a.) In Homer, similes and comparisons are often expressed by the Subjunctive alter ὅς, ὅς τε, ὅς ò te, ὅς ò te, ὅς ὅς (seldom, ὅς ἂν, &c.), where we should expect the Present Indicative, which sometimes occurs. Besides the singular use of the Subjunctive in these expressions, the omission of ἂν or κε is especially to be noticed. (See § 63, 1.) E. g.

_Øs ò ἄν Ἰαίνη κλαίει σει φίλον πόσιν ἀμφίτευσώσα, _

"Οσ τε ὢς πρῶσθεν πόλιοι λιών τε ἐπες σιν, _

"Οσ ὦνδεινες έλεεων υπ' ὦφρυς δάκρων εἴσεν, _

_Ulysses wept as a wife weeps, &c._ Od. VIII, 523-531.

_Øs ð'}} ὄπωρινος Βορέης φορέη σειν ἀκάνθας _

"Αμ πεδίον, πυκνωὶ δὲ πρὸς ἀλλήλησιν ἐγκούται, _

"Οσ τὴν ἀμ πέλαιον ὄνειμοι φέρων ἑνδα καὶ ἑνδα. Od. V, 328.

_Øs ð'}} ἄν ἀστράπτη τῇ πόσιν Ἡρῆς ἱερόμοιο, _

_Øs πυκν' ἐν στίθεσιν ἀνεστονάχις Ἀγαμέμνονοι. _II. Χ, 5-9.

_Øi ð'}}, ὅς τ' ἀμητήρες ἐναντίοι ἀλλήλησιν ὦμοι ἐλαύνωσεν, _Øi
§ 63. 1. (a.) In Homer, the relatives (like ei) often take the Subjunctive without αν or κε, the sense being apparently the same as when αν is used.  


(b.) The same omission of αν is not uncommon in the Attic poets; and even in prose a few exceptional cases occur, if we follow the MSS. (§ 50, 1, N. 3.) E.g. "Γεροντα δ' ὀρδον φλανδον, δσ νεος νεσηγ. Soph. O. C. 395. "Τῶν δὲ πτημονών μακαστα λυπώναι αἱ φανω σ' αθαῖρετοι. Id. O. T. 1231. Τοιτι γὰρ μὴτ αστεα μητε τειχεα η' εκτισμενα, ... καὶ οὐν αν εἰσαν οὔτοι άμαχοι; Hdt. IV, 46. (See § 63, 4, a.) 'Επιχώριον δν ἤμιν ὃν μεν βραχεις δρκωσι μη πτωλοις χρησιοι, it being our national habit not to use many words where few suffice. Thuc. IV, 17. (Yet the sentence continues, πλείον δὲ εν αν καιρος γ, κ.τ.λ.) See § 66,4, N.

2. The adverb αν is sometimes used with the Optative or Indicative in conditional relative clauses, when the relative
clause is itself an *apodosis*, with a protasis expressed or implied. In Homer *κέ* with the Optative sometimes occurs where there is no apodosis, as in common protasis (See § 50, 2, N. 2, a, b.) E. g.

'Εξ ἄν τις εὖ λέγων διὰ βάλλοι, ἐκ τοῦτον αὐτὸν πείσεσθαι (ἔφη), he said that they would form their opinion upon any slanders which any good speaker might (if he pleased) chance to utter. THUC. VII, 48. But in Od. II, 54, ὅς κέ ... δοῖς φ' ἐδέλω, that he might give her to any one he pleased, φ' ἐδέλω does not differ from the ordinary φ' ἐδέλω = εἰ τινὶ εὔδελοι. In Dem. Phil. I, 41, 3, ὅν ἄν θολοις θεὸς is merely a conjectural emendation for ὅν ἄν θολοις, which is a regular example illustrating § 62. "Οὕτωι ἔν ὑμείς εἰς ταύτην τὴν τάξιν κατεστήσατε, ὅτως τὸν ίδιον αὐτός ἦν ἄν κακῶν ὕστερον καὶ οὕτως, any one soever whom you might have appointed (if you had chosen) to this post would have been the cause of as great calamities as this man has been. Dem. F. L. 350, 3. (Without the ἄν after ὄντως, this would have been a regular example under § 61, 2, ὄντως κατεστήσατε being equivalent to εἰ τινα ἀλλον κατεστήσατε, if you had appointed any one else (which you did not do). With the ἄν, it is itself an apodosis with a suppressed protasis; unless we can suppose that the ἄν was used, like κέ in the Homeric example, without affecting the sense. See § 49, 2, N. 4.)

3. A conditional relative clause, like a common protasis, may depend upon an Infinitive or Participle (with or without ἄν), or upon a final clause. See the last three examples under § 61, 3. (Compare § 53; § 55, 2.)

4. The conditional relative clause may have a form different from that of its apodosis. This happens under the same circumstances as in common protasis. (See § 54.)

(a.) An Indicative or Subjunctive in the relative clause may depend upon an Optative with ἄν in the apodosis, either when the expressed apodosis belongs to an implied protasis (§ 54, 1, a), or when the Optative with ἄν is considered a primary tense, from its resemblance in sense to the Future Indicative (54, 1, b). See also § 34, 1, b. E. g.

Οὐκοῦν καὶ τὸ ἕγαρεν καὶ τὸ νοσεῖν, ὅταν ἄγαθον τινος αὕτη γίγνηται, ἄγαθά ἄν εἴπ, i. e. when they prove to be the causes of any good, they would be good things (if we should accept your doctrine). Xen. Mem. IV, 2, 32. So Mem. II, 2, 3; and Plat. Rep. II, 379 B. 'Ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἐῶς ἄν εἰς Ἀθηναίων λείπηται, οὐδέποτε' ἄν συμβολεύσαμι ποίησασθαι τῇ πόλει, I would never advise the city to make this peace, so long as a single Athenian shall be left. Dem. F. L. 345, 14. (Here ἐῶς λείπωτο, so long as one should be left, would be more regular.) So Arist. Nub. 1151; Soph. El. 697.
(b.) The Optative (without اν) in the relative clause occasionally depends upon a primary tense in the apodosis. This may arise from the slight distinction between the Subjunctive and Optative in such sentences (§ 54, 2, a); as in II XIII, 317, αἰτῷ οἱ εἴσεται νήσας εἰν-πρῆσαι, ὥστε μὴ αὐτός γε Κρονίων ἐμβάλοι αἰθόμενοι δαλῶν νῆσσι, it will be a hard task for him, unless the son of Kronos should hurl, &c. (More regularly, ὥστε κε μὴ ἐμβάλη γ., unless he shall hurl, &c.)

The Optative in the Relative clause sometimes depends on a verb of necessity, obligation, propriety, possibility, &c. with an Infinitive, the two forming an expression that is nearly equivalent in sense to an Optative with اν, which would be expected in their place (§ 54, 2, b). E. g.

'Αλλὰ ὅπλις στὴ σε εἰς, τοῦδε χρῆ κλαίειν, we should obey any one whom the state appoints (if the state should appoint any one, we ought to obey him). Soph. Ant. 666. (Χρῆ κλαίειν is followed by the Optative from its resemblance in sense to δικαίως ἃν κλῶν τις.) Ἂλλὰ τοῦ μὲν αὐτῶν λέγειν ἃ μὴ σαφῶς εἰ δεὶ ἡ φειδεσθάι δεί, i. e. we ought to abstain, &c.; like φειδότο ἃν τις. Xen. Cyrt. I, 6, 19. Οἷς δὲ ποιήσωσθαι τις βούλοιτο συνεργόν προσάμους, τούτον ταντάπατων ἐμοικεί δοκεῖ ἀγαθοὶ θηρατέον εἶναι. ib. II, 4, 10. (Here θηρατέον εἶναι = θηράν δεῖν.) Ὑπεραράν φυ ὀνυστ�新 ὑμῶν ἀνδρὶ ὃς εἰ δεὶ ἡ κυρίος ὀντας ὁ τί βούλεσθε αὐτῶν χρῆσθαι. Id. Hell. VII, 3, 7.

5. The Indicative is generally used in Greek (as in Latin) in parenthetical relative clauses, like ὅ τι ποτ᾽ εστίν, whatever it is (quidquid est), ὅστις ποτ᾽ ἐστίν (or ἐσται), &c. E. g.


The Subjunctive, however, sometimes occurs; in which case the expression belongs under § 62 or § 61, 3: as in Aesch. Tim. § 127, ἃλλ᾽ ὁ προσάγαμενοι αὐτῶν καὶ παρατυχῶν, ὅστις ἃν ἡ, λόγον παρέχει. So Dem. Phil. I, 47, 24.

Assimilation in Dependent Relative Clauses.

§ 64. 1. When a conditional relative clause referring to the future depends on a Subjunctive or Optative referring to the future, it regularly takes by assimilation the same mood with its leading verb. Such a leading verb may be in pro- tasis or apodosis, in another conditional relative clause, in the expression of a wish (§ 82), or in a final clause. E. g.

'Eάν τινες οἱ ἃν δύνων ταῖτο ποιώσῃ, καλῶς εἴεῖ, if any who shall be able do this, it will be well. Εἰ τινες οἱ δὲ ναυτῶ τοῦτο ποιοῖς, καλῶς ἃν ἔχοι, if any who should be able should do this, it would be
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well. Eide πάντες οἱ δύναντο τοῦτο ποιεῖν, O that all who may be able would do this. (Here the principle of assimilation makes οἱ δύναντο after an Optative preferable to οἱ ἄν δύνωνται, which would express the same idea.) So in Latin: Si absurde canat is qui se haberi velit musicum, turpior sit. — Sic injurias fortunae quas ferre nequeas defugiendo reliquas.

For examples see § 61, 3 and 4.

2. When a conditional relative clause depends on a secondary tense of the Indicative implying the non-fulfilment of a condition, it regularly takes a secondary tense of the Indicative by assimilation. The leading Indicative may be in protasis or apodosis (§ 49, 2), in another conditional relative clause (§ 61, 2), in an expression of a wish (§ 83), or in a final clause (§ 44, 3). E. g.

Εἰ τινὲς οἱ εἶ δύναντο τοῦτο ἔπραξαν, καλῶς ἄν ἔσχεν, if any who had been able had done this, it would have been well. Eide πάντες οἱ εἶ δύναντο τοῦτο ἔπραξαν, O that all who had been able had done this. So in Latin: Nam si solos eos diceres miserios quibus moriendum esset, neminem tu quidem corum qui viverent exciperes.

REMARK 1. It will be seen that this principle of assimilation accounts for the Indicative and Optative in a conditional relative sentence, which have been already explained by the analogy of the ordinary forms of protasis. (See § 61, 2 and 4.) In fact, wherever this assimilation occurs, the relative clause stands as a protasis to its antecedent clause, although the latter may be itself a protasis to another apodosis. (See § 34.) Occasionally this principle is disregarded, so that a Subjunctive depends on an Optative. (See the examples under § 34, 1, b, and § 63, 4, a.)

REMARK 2. The Indicative in the construction of § 61, 1, referring simply to the present or past, cannot be affected by assimilation, as that would change its time. E. g.

Μήτ' ἐμοὶ παρέστιος γένοιτο, μήτ' ἵσον φρονον, οὗ τάδ' ἐρδεὶ (i. e. ἐἰ τις τάδ' ἐρδεὶ). SOPH. Ant. 372.

NOTE 1. The principle of § 64 applies only to conditional relative clauses. If the relative refers to a definite antecedent, so that its verb denotes a fact and not a supposition, the principle of assimilation does not apply, and the Indicative (or any other construction required by the sense, § 59, N. 1) is used. E. g.

Εἰ τῶν πολιτῶν οἵσα νῦν πιστεύομεν, τούτων ἀπετήσαιμεν, οἷς ὅ οὐ χρώμεθα, τούτωσον χρησάμεσθα, σωθείμεν ἄν. ARIST. Ran. 1446. Εἰδ' ἢσθα δυνατὸς δραν ὅσον πρόθυμος εἶ, O that thou couldst do as much as thou art eager to do. EUR. Heracl. 731. (If the Imperfect had been used by assimilation, the meaning would be as much as thouwert (or mightestbe) eager to do.)
ASSIMILATION. — Δὲ IN APODOSIS.

Note 2. Conditional relative clauses depending on a Subjunctive or Optative in a general supposition (§ 51, § 62) are generally assimilated to the Subjunctive or Optative; but sometimes they take the Indicative on the principle of § 62, Note 1. E. g.


Aitía μὲν γὰρ ἐστιν, ὅταν τις ψυλῇ χρησάμενος λόγῳ μὴ παράσχεται πιστῶν ὃν λέγει, ἐλεγχὸς δὲ, ὅταν δὲν ἐν εἴπῃ τις καὶ τάληθες ὦμοι δείξῃ. Dem. Androt. 600, 5. (Here ὃν λέγει and δὲν ἐν εἴπῃ are nearly equivalent.) 'Εκάλει δὲ καὶ εἴτιμα ὅποτε τινὰς ὑδαι τοιούτων ποιήσασθαί δὲ πάντας ἐβούλετο εἰς πολεῖν. Xen. Cyr. II, 1, 30. (Here βούλειτο for ἐβούλετο would have corresponded to δέοιντο in the second example quoted.)

Remark. The conjunction δὲ is occasionally used to introduce the clause on which a relative depends. Its force here is the same as in apodosis. (See § 57.) E. g.

Οὐ̣ν περὶ φύλλων γενεῖ, τοῖς δὲ καὶ ἀνδρῶν. II. VI, 146. 'Επεὶ τε ὁ πύλεμος κατέστη, δὲ φαίνεται καὶ εὖ τούτῳ προγνώσει τὴν δύναμιν, and when the war broke out, (then) he appears, &c. Thuc. II, 65. Μέχρι μὲν οὖν οἱ τοξόται εἶχον τʼ ἐκεῖνης αὐτοῖς καὶ οἱ τοῖς ἡσαν χρήσαντο, οἱ δὲ ἀντείχον, so long as their archers both had their arrows and were able to use them, they held out. Id. III, 98. "Ὄσπερ οἱ ὀπλίται, οὕτω δὲ καὶ οἱ πελτάσαντες." Xen. Cyr. VIII, 5, 12. So φαίνοντι δὲ, Thuc. I, 11; and ἐγίγνοντο δὲ, AESCHIN. Cor. § 69.

Relative Clauses expressing a Purpose, Result, &c.

§ 65. 1. The relative is used with the Future Indicative to denote a purpose or object. E. g.

Προσβείοντο δὲ πέμπειν, ὡς ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πρώγμασιν, and to send an embassy to say these things, and to be present at: the transaction. Dem. Ol. I, 10, 1. Φημὶ δὴ δεῖν ἡμᾶς πρὸς Θετο λοῦν προσβείοντο πέμπειν, ἡ τούς μὲν διδάξει ταῦτα, τοὺς δὲ παρὸ ἐννεὶ. Ib. II, 21, 10. Ῥοζοετε τῷ δὴμῷ τρικυκτούς ἄνδρας ἐλέσθαι, οἱ τοὺς πατρίους νόμους ἐν γραφώσοι, καθ' οὓς ποιεῖσθαι. Xen. Hell. II, 3, 2. Οὐ γὰρ ἔστι μοι χρήματα, ὡς ἂν τις ξένος ἢ τις ἐκ τῶν ἱσωματικῶν, ἵνα ἐπικρατήσω, for I have no money to pay the fine with. PLAT. Apol. 37 C.
The antecedent of the relative, in this case, may be either definite or indefinite; but the negative particle is regularly μή, as in final clauses (§ 43, N. 2).

Remark. "οπως as a relative is sometimes used in this construction in a way which illustrates its use as a final particle. (See § 45, Rem.) E. g.

Ποιες δὲ οὔτω ὀκώσ τῶν σῶν ἐνδείξει μηδέν, and act so that there shall be nothing wanting on your part; lit. act in that way by which, &c. Hdt. VII, 18. Τὸ οὔτω, ἐπίστασθαι ἀνθρώπων ἄλλων προστατεῖν, εἰς ὁπως εἴχοι σι πάντα τὰ ἐπιτήδεια, ... τούτο θαμματαύν ἐφαίνετο, i. e. in such a way that they shall have, &c. Xen. Cyr. I, 6, 7. So Cyr. II, 4, 31.

Note. 1. (a.) The Future Indicative is the only form regularly used in prose after the relative in this sense. It is retained even after secondary tenses, seldom being changed to the Future Optative, which would here be expected by § 31, 2, and by the analogy of clauses with ὃς (§ 45). The Future Optative, however, is found in Soph. O. T. 796, ἔφευγον ἐνθα μήποτ' ὅψοι μῆν ὀνειδ,—and probably in Plat. Rep. III, 416 C, φαίν ἀν τις δεῖν καὶ τᾶς ἀκήσεις καὶ τῆς ἄλλην ὀσίαν τοιαύτην αὐτῶν παρασκευάσασθαι, ἤτοι μήτε τούς φύλακας ὡς ἀρίστους εἶναι παὐσοι αὐτοὺς, κακουργεῖν τε μὴ ἐπαροί περὶ τοὺς ἄλλους πολίτας.

(b.) When, however, this Future is quoted indirectly after a past tense, or depends upon a clause expressing a past purpose (which is equivalent to standing in indirect discourse, § 26, N. 1), it is sometimes changed to the Future Optative, like any other Future Indicative. E. g.

'Εσκόπει ὁπως ἐσοίτο αὐτῷ ὅσις ζώντα τε γνροτροφήσοι καὶ τελευτήσατα θάψοι αὐτῶν. I. S. de. Menecr. Her. § 10. Αἰρεθεῖτε ἐφ' ὃ τε ἐνγγράφατο νόμου, καθ' οὕστιν πολιτεύσωντο, having been chosen with the condition that they should compile the laws by which they were to govern. Xen. Hell. II, 3, 11. (This is a sort of indirect quotation of the sentence which appears in its direct form in Hell. II, 3, 2, the example under § 65, 1.)

Note 2. In Homer, the Future Indicative is sometimes used in this sense; as in Od. XIV, 333, ἐπαρτεάς, οἱ δὴ μὲν π τέμψον-σίν. Sometimes the Optative with κε, as an apodosis, takes the place of the Future; as in Od. IV, 167, ἄλλοι οἱ κεν ἄλλακοιν. The more common Epic construction is, however, the Subjunctive (generally with κε joined to the relative) after primary tenses, and the Optative (Present or Aorist, never Future), without κε, after secondary tenses. E. g.

"Ἐλκον δὲ ἑτηρ ἐπιμάσσεται, ἤδ' ἐπιθήσει Φάρμαχ', ὁ κεν παὐσοί τε μελαινάων ὀδυνάων. II. IV, 191.
Remark. It will be noticed that the earlier Greek here agrees with the Latin (in using the Subjunctive and Optative), while the Attic Greek differs from the Latin by using the more vivid Future Indicative.

Note 3. (a.) The Attic Greek allows the Subjunctive in such phrases as ἔσχε ὃ τι εἴπη, he has something to say; where the irregularity seems to be caused by the analogy of the common expression ὄνκ ἔσχε ὃ τι (or τι) εἴπη, equivalent to ὄνκ ὄνδεν ὃ τι εἴπη, he knows not what he shall say, which contains an indirect question (§ 71).

(b.) The Present or Aorist Optative very rarely occurs in Attic Greek after a past tense, but more frequently after another Optative. E. g.

Note 4. ὦς as a relative, in the sense of by which (with an antecedent like anything understood), is sometimes followed by an Optative with ἂν in apodosis, expressing a purpose or object. E. g.

'Ὤς μὲν ἄν εἰποίτε δικαίους λόγους καὶ λέγοντος ἄλλων σὺνείητε, ἀμεινον Φιλίπτου παρεσκεύασθε, ὦς δ' κωλύσατ' ἄν ἐκείνον πρατ—
NOTE 5. The relative with any tense of the Indicative, or even with the Optative and ēv, can be used to denote a result, where ὅστε might have been expected. (§ 65, 3). This occurs chiefly after negatives, or interrogatives implying a negative. E. g.

Tis oútòs eúvérhs ëstív ýmòwv, ὅστε ἀγνοεῖ τον ἐκείθεν πόλεμον δεύρο ἥξοντα, ἃν ἀμέλησωμεν; i. e. who of you is so simple as not to know, &c.? DEM. Ol. I, 13, 16. (Here ὅστε ἀγνοεῖ might have been used.) Tis oútòs πόρρω τῶν πολιτικῶν ἦν πραγμάτων, ὅστε οὐκ ἐγγὺς ἦν ἀγάκα σθη γενέσαι τῶν συμφορῶν; ISOC. Pan. p. 64 B. § 113. Tis oútòs ράθυμος ἔστιν, ὅστε οὐ μετασχεῖ βουλή σε ἡτα ταύτης τῆς στρατείας; Ib. p. 79 D. § 118. Oùdèis ἃν γένοιτο οὕτως αδαμάντως, ἃν ἁν μείνειν ἐν τῇ δικαιοσύνῃ, no one would ever become so adamantine that he would remain firm in justice. PLAT. Rep. II, 360 B.

2. ἕφ᾽ ὧ or ἔφ᾽ ὅτε, on condition that, which is commonly followed by the Infinitive (§ 99), sometimes takes the Future Indicative. E. g.

Ἐπὶ τούτῳ δὲ ὑπεξισταμαι τῆς ἀρχῆς, ἕφ᾽ ὅτε ἔπρο σύδενος ύμέων ἄρξομαι, I withdraw upon this condition, that I shall be ruled, &c. HDT. III, 83. Τούτοις δ᾽ ἃν πίανος εἶναν κατήγαγε, ἔφ᾽ ὅτε οἱ αὐτόγονοι αὐτοῦ ἱροφάνται τῶν θεῶν ἐσονται. HDT. VII, 153. Καὶ τὴν Βοωτίαν ἐξέλιτον Ἀθηναίων πάσαν, σπονδᾶς ποιησάμενοι ἔφ᾽ ὧ τοὺς ἄνδρας κομμοῦνται. THUC. I, 113. Συνέβησαν ἔφ᾽ ὅτε ἔξιασιν ἐκ Μελοποιήσου ὑπόσπονδοι καὶ μηδέποτε ἐπιβῆσονται αὐτῆς. Id. I, 103.

It will be noticed here (as in Note 1) that the Future Indicative generally remains unchanged even after a secondary tense.

3. ὅστε (sometimes ὧ), so that, so as, is usually followed by the Infinitive. (See § 98.) But when the action of the verb expressing the result after ὅστε is viewed chiefly as an independent fact, and not merely as a result, the Indicative can be used.

The Infinitive is sometimes used even here, when the Indic-
ative would seem more natural; and it often makes quite as little difference which of the two is used, as does it in English whether we say some are so strange as not to be ashamed (οὔτως ἄτοποι ὡστε οὐκ αἰσχύνεσθαι, DEM. F. L. 439, 29), or some are so strange that they are not ashamed (ὡστε οὐκ αἰσχύνονται). Here, although both expressions have the same general meaning, the former expresses the result merely as a result, while the latter expresses it also (and more distinctly) as an independent fact. E. g.

Oὔτως ἄγνωμόνως ἔχετε, ὡστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι, κ. τ. λ. are you so senseless that you expect, &c. DEM. Ol. II, 25, 19. (Here ὡστε ἐλπίζειν, so senseless as to expect, would merely make the fact of their expecting less prominent.) Oὔτως ἦμων δοκεῖ παύσας ἀδίκα εἰναι, ὡστε πάντες τὸ καταλείπειν αὐτά μᾶληστα φεύγομεν, so that we all especially avoid, &c. XEN. Mem. II, 2, 3. Οὐχ ἤκεν ὡσθ' οἱ Ἐλλήνες ἐφ' ῥοντικέον. Id. An. II, 3, 25. Εἰς τούτ' ἀπληστίας ἡθόν, ὡστ' οὐκ ἐξήρκεσεν αὐτοῖς ἐχειν τὴν κατὰ γῆν ἀρχήν, ἀλλὰ καὶ τὴν κατὰ βαλλαντὶν δύναμιν οὕτως ἐπεθύμησαν λαβεῖν, ὡστε τοὺς συμμάχους τοὺς ἠμετέρους ἀφιστασάν. ISOC. Panath. p. 254 A. § 103. So after ὡς, § 98, N. 1: Οὔτω δὴ τι κλεινῇ ἐγενετό, ὡς καὶ πάντες οἱ Ἐλλήνες Ροδόπιοι τούνμα εἰ ἔμεθαν, i.e. so that all the Greeks came to know well the name of Rhodopis. HDT. II, 135.

Note. As ὡστε in this construction has no effect whatever upon the mood of the verb, it may be followed by any construction that would be allowed in an independent sentence. (See § 59, N. 1.) It may thus take an Optative or Indicative in apodosis with ἀν, or even an Imperative. E. g.

"Ὡστ' οὐκ ἂν αὐτὸν γυνωρίσαιμ' ἂν εἰσιδών. EUR. Or. 379. Παῦσας μὲν ἀντεδρόν, ὡστ', εἰ φρονών ἐπρασσόν, οὐδ' ἂν ἄδικο ἐγιγνόμην κακίς. SOPH. O. C. 271. Θυντός δὲ Ὀρέστης ὡστε μὴ λάιν στέεν. Id. El. 1172. So with οὐ μή and the Subjunctive (89, 1); οὔτως ἐπιτεθύμηκα ἀκόνοια, ὡστε ... οὐ μή σου ἀπὸλε ἐφθ' ὡ. PLAT. Phaedr. 227 D.

4. The relative has sometimes a causal signification, being equivalent to ὅτι, because, and a personal pronoun or demonstrative word. The verb is in the Indicative, as in ordinary causal sentences (§ 81, 1). E. g.

Θαυμαστὸν ποιεῖς, ὡς ἦμων αὐδῶν διδάσκως, you do a strange thing in giving us nothing (like ὅτι σὺ οὐδέν δίδως). XEN. Mem. II, 7, 13. Δόξας ἀμαθῆς εἰναι, ὡς ... ἐκέλευε, having seemed to be unlearned, because he commanded, &c. HDT. I, 33. Τὴν μητέρα ἐμακάριζον, οἷον τέκνων ἐκύρησε (like ὅτι τοῦ). Id. I, 31. Ευδαιμόνοι ἔφαβεντε, ὡς αἰδώς καὶ γενναῖος ἐτελεύτα, i.e. because he died so fearlessly and nobly (ὡς being equivalent to ὅτι οὕτως). PLAT. Phaed. 58 E.
RELATIVE AND TEMPORAL SENTENCES. [§ 65, 4.

The ordinary negative particle of a causal relative sentence is οὐ, as in the first example above. (See § 81.) But if a conditional force is combined with the causal, μὴ can be used. Thus in the last examples above, in which μὴ is used, ὃ μὴ θεοὶ εἶσαι (besides its causal force) implies if, as it appears, you are without ancestral Gods; and ὃ μὴν εἶσαι, if, as it appears, I have no contract. The same combination of a causal and a conditional force is seen in the Latin siquidem.

Temporal Particles signifying Until and Before that.

A. "Εώς, "Εστε, "Αχρι, Μέχρι, Εἰσάκε, "Οφρα, Until.

§ 66. 1. When εἰς, ἐστε, ἀχρί, μέχρι, and ὁφρα, until, refer to a definite point of past time, at which the action of the verb actually took place, they take the Indicative. E. g.


Note 1. "Αχρὶ οὖ and μέχρι οὖ are used in the same sense as ἀχρὶ and μέχρι. E. g.

Τῶν δὲ ταύτα πραξάντων ἀχρὶ οὐ νῦν ὁ λόγος ἐγράφετο Τισίφονος πρεσβύτατος ὑπὸ τῶν ἀδελφῶν τὴν ἀρχήν έχει. XEN. Hell. VI, 4, 37. Τούτω "Ελληνας ἀπελύσατο δουλείας; ὡστ' ἐλευθέρως εἶναι μέχρι οὐ πάλιν αὐτῇ αὐτῶν κατεδυναλώσατο. PLAT. Menex. 215 A.

Note 2. Herodotus uses ἐξ ὅ or ἐς ὁ, until, like ἔως, with the Indicative. E. g.

'Απεδείκνυαν παίδα πατρὸς ἐκαστὸν ἑώντα, ἐς ὅ ἀπέδειξαν ἀπάσας αὐτάς. HDT. II, 143. Ἐς οὖν Λίχης ἀνεύρε. I, 67.

2. When these particles refer to the future, they are
joined with ἂν or κέ and take the Subjunctive, if the leading verb is primary. (See § 61, 3.) But if such clauses depend upon an Optative in protasis or apodosis, or in a wish, they usually take the Optative (without ἂν) by assimilation. (See § 61, 4.) E. g.

Μαχήσομαι αὖθι μένων, εἰώς κε τέλος πολέμου κιχείω, until I shall come to an end of the war. II. III, 291. "Εώς ὄντως πρὸς τοῦ παρόντος ἐκμάθης, ἐχέλπιδα. SOPH. Ο. Τ. 834. 'Επίσχες, ἐστ' ἂν καὶ τὰ λοιπὰ πρὸς τοῦμαθῆς, wait until you shall learn, &c. AESCH. Prom. 697. Μέχρι ὃ ἂν ἐγώ ἱκὼ, αἱ σπουδαὶ μενόντων. XEN. An. II, 3, 24. 'Αλλὰ μὲν', ὅφρα κέ τοι μελιθέα οἰνον ἐνεικὼ, but wait, until I shall bring, &c. II. VI, 258. So ὅφρ' ἂν τίσωσίν, II. I, 509.

Καὶ τὸ μὲν ἂν ἐξαλείφοιεν, τὸ δὲ πάλιν ἐγγράφοιεν, ἐως ὅ τι μάλιστα ἀνδρώτεια ἱδή θεωρηλ ποιήσει αὐν, until they should make, &c. PLAT. Rep. VI, 501 C. Εἰ δὲ πᾶν ποιοῦσίς φαγεῖν, εἰσούμι ἂν ὅτι παρὰ ταῖς γυναιξὶν ἐστιν, ἐως παρατείναμι τοῦτον, i. e. I would tell him this, until I put him to torture. XEN. Cyt. I, 3, 11.

Note 1. It will be seen by the examples, that the clause after ἐως and other particles signifying until sometimes implies a future purpose or object, the attainment of which is desired. When such a sentence, implying a purpose or object which would have been originally expressed by a Subjunctive, depends upon a past tense, it generally takes the Optative (§ 31, 1) ; but the Subjunctive also may be used, in order to retain the mood in which the purpose would have been originally conceived (as in final clauses, § 44, 2). For the general principle, see § 77. E. g.

Σπουδᾶς ἐποίησαντο, ἐως ἂν παγγελθεὶν τὰ λεχθέντα εἰς Δακεδαί-μονα, they made a truce, (to continue) until what had been said should be announced at Sparta. XEN. Hell. III, 2, 20. (Here ἐως ἂν ἀπαγ-γελθῆ might have been used; as in THUC. I, 90, ἐκέλευν τοὺς πρέσβεις ἐπισχεῖν, ἐως ἂν τοῖς ἱκάνοις αἴρωσιν.) See § 77, 1. d.

Note 2. Homer uses εἰς ὃ κέ (or εἰσόκε), until, with the Sub- junctive, as Herodotus uses εἰς ὃ with the Indicative (§ 66. 1, N. 2); as μιμετε, εἰς ὃ κέν ἀπ' τούτῳ μέγα Πρώμου τελομεν. II. II, 332. Eἰς ὃ κέ may take the Optative, retaining κέ: as in II. XV, 70.

Note 3. Ἄν is sometimes omitted after ἐως. &c. (including πρίν, § 67, 1) when they take the Subjunctive, as in common protasis and in relative sentences (§ 50, 1, N. 3; § 63, 1); after μέχρι and πρίν this occurs even in Attic prose. Thus ἐστ' ἐγώ μάλω, SOPH. Aj. 1183; μέχρι πλοῦς γένηται, THUC. I, 137; see THUC. IV, 16; AESCHIN. Cor. § 60.

3. When the clause introduced by ἐως, &c., until, refers to a result which was not attained in past time in consequence of the non-fulfilment of a condition, it takes a secondary tense of the Indicative. (See § 63, 2.) E. g.
'Hadēos ἃν τούτῳ ἐπὶ διελεγόμεν, ἵνα ἀυτῷ τὴν τοῦ Ἀρμφίωνος ἀπέδωκα ῥήσην ἀντὶ τῆς τοῦ Ζήθου. I should gladly have continued to talk with him, until I had given him, &c. PLAT. Gorg. 506 B. Οὐκ ἃν ἐπαινώμην, ἵνα ἀπεπεράθην τῆς σοφίας ταυτης. Id. Crat. 396 C Ἐπισχόυ ἃν, ἵνα οἱ πλείστοι τῶν εἰσθότων γρώμην ἀπεφήναντο, . . . ἄναυχαν ἃν ἤγγον, i. e. I should have waited until most of the regular speakers had declared their opinion, &c. DEM. Phil. I, § 1. (For ἃν here, see § 42, 3.)

The leading verb must be an Indicative implying the non-fulfilment of a condition.

4. When the clause introduced by ἐως, &c., until, depends upon a verb denoting a customary action or a general truth, and refers indefinitely to any one of a series of occasions, it takes ἃν and the Subjunctive after primary tenses, and the simple Optative after secondary tenses. (See § 62.) E. g.

'Αδὲ ἃν ἀσύντακτα ἕν, ἀναγκή τώτῳ δεῖ πράγματα παρέχειν, ἵνα ἃν χόρλαν λαβῇ, they must always make trouble, until they are put in order. XEN. Cyrt. IV, 5, 37. ὜ποτε ἄρα εἴη ἀριστοῦ, ἀνέμενεν ἀνταύτος ἔστε ἐμφάγοιεν τι, ὅσ μὴ βολλιμώφεν. 1b. VIII, 1, 44. Ἑπεμένομεν οὖν ἐκαιστοτε, ἵνα ἀνοίχθει τὸ δεσμωτήριον. we waited every day, until the prison was opened. PLAT. Phaed. 59 D. (This may mean until the prison should be opened; § 66, 2, N 1.)

Note. ἃν is sometimes omitted after ἐως, &c. and πρὶν, when they take the Subjunctive in this sense, as well as in the other construction (§ 66, 2, N. 3); as ἐν τῷ φρονείν γὰρ μηδὲν ἥδιστος βίος, ἵνα τὸ χαίρειν καὶ τὸ λυπεῖσθαι μείζης. SOPH. Aj. 555. Σοὶ ὅφρα τελέσῃ, II. 1, 82; and εἰ ὁυ ἀποθανὼς, III. 31.

Remark. When ἐως and ὅφρα mean so long as, they are relatives, and are included under §§ 58–64. ὅφρα in all its senses is confined to Epic and Lyric poetry. (See § 43, N. 1.)

B. Πρὶν, Until, Before that.

§ 67. Πρὶν, before, before that, until, besides taking the Indicative, Subjunctive, and Optative, on the same principles with ἐως, &c. (§ 66), may also take the Infinitive (§ 106). The question of choice between the Infinitive and the finite moods generally depends on the nature of the leading clause.

Πρὶν regularly takes the Subjunctive and Optative (when they are allowed) only if the leading clause is negative or
interrogative with a negative implied; very seldom if that is affirmative. It takes the Indicative after both negative and affirmative clauses, but chiefly after negatives.

In Homer the Infinitive is the mood regularly used with πρὶν, after both affirmative and negative clauses; in Attic Greek it is regularly used after affirmatives, and seldom after negatives.

1. The Indicative, Subjunctive, and Optative after πρὶν follow the rules already given for ἔως, &c. (§ 66).

E. g.


(Indic. § 66, 3.) 'Ἐχρήν οὖν τοὺς ἄλλους μὴ πρότερον περὶ τῶν ὀμολογομεμένων συμβουλευόν, πρὶν περὶ τῶν ἀμφισβητομεμένων ἡμᾶς ἐδίδαξαι, they ought not to have given advice, &c., until they had instructed us. Isoc. Paneg. p. 44 C. § 19.


2. For πρὶν with the Infinitive, see § 106.
Note 1. In Homer, πρὶν is not found with the Indicative, πρὶν γ’ ὅτε taking its place; a few cases occur of the Subjunctive (with out ἀν) and the Optative; but the most common Homeric construction, in sentences of all kinds, is that with the Infinitive (§ 106).

Examples of the Subjunctive or Optative with πρὶν after affirmative sentences are very rare. One occurs in Isoc. Paneg. p. 44 L, § 16; ὅστες οὖν οἰεται τοὺς ἄλλους κοινῷ τι πράξεν ἣγαθὼν, πρὶν ἀν τοὺς προεστῶτας αὐτῶν διαλλάξῃ, λιαν ἀπλῶς ἔχει.

Note 2. Πρὶν with the Infinitive after negative sentences is most common in Homer (Note 1), rare in the Attic poets, and again more frequent in Attic prose. (See Krüger, Vol. II, p. 258.) For examples see § 106.

Examples of the Subjunctive or Optative with πρὶν after affirmative sentences are very rare. One occurs in Isoc. Paneg. p. 44 L, § 16; ὅστες οὖν οἰεται τοὺς ἄλλους κοινῷ τι πράξεν ἣγαθὼν, πρὶν ἀν τοὺς προεστῶτας αὐτῶν διαλλάξῃ, λιαν ἀπλῶς ἔχει.

Note 3. Πρὶν ἦ, πρώτερον ἦ (prīusquam), and πρόσθεν ἦ may be used in the same constructions as πρὶν. Πρὶν ἦ is especially common in Herodotus. E. g.

Oὐ γὰρ δὴ πρώτερον ἀπανέστη, πρὶν ἦ σφεας ὑποχειρίους ἐποιήσατο. Πρὶν ἦ σφεας ὑποχειρίους ἐποιήσατο. Πν. VI, 45. So Thuc. VI, 61. Ἀδικεῖει ἀναπειθοῦμεν πρὶν ἦ ἀτρεκέως ἐκμᾶθη. Πρὶν ἦ σφεας ὑποχειρίους ἐποιήσατο. Πν. VII, 10. Ἐξεχετο μηδεμίαν οἱ συντεχνίην τουαυτὴν γενέσθαι, ἦ μιν παύσει καταστρέψασθαι τὴν Ἐυρώπην, πρῶτερον ἦ ἐπὶ τέρμασι τοῖς εἰκοῖς γενήται. Πρὶν ἦ σφεας ὑποχειρίους ἐποιήσατο. Πν. VII, 44. Πρώτερον ἦ with Indic., Plat. Phaedr. 232 E. Πρὸ σθεν ἦ οὐ ἐφαίνον, τούτ' ἐφηρύθη. SopH. Ο. T. 736. Ἀπεκρίνατο ἵνα πρῶσθην ἄν ἀποθάνων ἦ τὰ ὅπλα παραδοθῶσαν, that they would die before they would give up their arms. XEN. An. II, 1, 10. (See § 66, 2.)

For examples of the Infinitive after all these expressions, see § 106. Even ὅστερον ἦ is found with the Infinitive.

Note 4. Πρὶν or πρὶν ἦ is very often preceded by πρώτερον, πρῶσθεν, πάρος, or another πρὶν (used as an adverb), in the leading clause. E. g.


For examples with the Infinitive, see § 106.

Note 5. When πρὶν appears to be followed by a primary tense of the Indicative, it is an adverb qualifying the verb. E. g.

Τὴν τ’ ἐγὼ οὖν λύσω· πρὶν μὲν καὶ γῆρας ἐπεισίν, i. e. since old age come upon her. Ἡ. I, 29.
§ 68. 1. The words or thoughts of any person may be quoted either directly or indirectly.

A direct quotation is one which gives the exact words of the original speaker or writer.

An indirect quotation is one in which the words of the original speaker conform to the construction of the sentence in which they are quoted. Thus the expression ταῦτα βουλομαι may be quoted either directly, as λέγει τις "ταῦτα βουλομαι," or indirectly, as λέγει τις ὅτι ταῦτα βούλεται or λέγει τις ταῦτα βούλεσθαι, some one says that he wishes for these.

2. Indirect quotations may be introduced by ὅτι or ὡς (negatively ὅτι οὐ, ὡς οὐ') or by the Infinitive, as in the example given above; sometimes also by the Participle (§ 73, 2).

3. Indirect questions follow the same rules as indirect quotations, in regard to their moods and tenses. (For examples see § 70.)

Note. The term indirect discourse must be understood to apply to all clauses which express indirectly the words or thoughts of any person (those of the speaker himself as well as those of another), after verbs which imply thought or the expression of thought (verba sentiendi et declarandi), and even after such expressions as δήλων ἐστιν, σαφές ἐστιν, &c.

The term may be further applied to any single dependent clause in any sentence, which indirectly expresses the thought of any other person than the speaker (or past thoughts of the speaker himself), even when the preceding clauses are not in indirect discourse. (See § 77.)
General Principles of Indirect Discourse.

Remark. The following are the general principles of indirect discourse, the application of which to particular cases is shown in §§ 70–77.

§ 69. 1. In indirect quotations after ὅτι or ὅσ and in indirect questions, after primary tenses, each verb retains both the mood and the tense of the direct discourse, no change being made except (when necessary) in the person of the verb.

After secondary tenses, each primary tense of the Indicative and each Subjunctive of the direct discourse may be either changed to the same tense of the Optative or retained in its original mood and tense. The Imperfect and Pluperfect, having no tenses in the Optative, are regularly retained in the Indicative. (See, however, § 70, Note 1, b.) The Aorist Indicative remains unchanged when it belongs to a dependent clause of the direct discourse (§ 74, 2); but it may be changed to the Optative, like the primary tenses, when it belongs to the leading clause (§ 70, 2). The Indicative with ἕν belongs under § 69, 2.

2. All secondary tenses of the Indicative implying non-fulfilment of a condition (§ 49, 2), and all Optatives (with or without ἕν), are retained without change in either mood or tense, after both primary and secondary tenses.

3. When, however, the verb on which the quotation depends is followed by the Infinitive or Participle, the leading verb of the quotation is changed to the corresponding tense of the Infinitive or Participle, after both primary and secondary tenses (ἕν being retained when there is one), and the dependent verbs follow the preceding rules. (See § 73.)
4. The adverb ἄν is never joined with a verb in indirect discourse, unless it stood also in the direct form: on the other hand, ἄν is never omitted with a verb in indirect discourse, if it was used in the direct form. When ἄν is joined to a relative word or particle before a Subjunctive in the direct discourse, it is regularly dropped when the Subjunctive is changed to the Optative in indirect discourse. (See, however, § 74, 1, N. 2.)

5. The indirect discourse regularly retains the same negative particle which would be used in the direct form. But the Infinitive and Participle occasionally take μὴ in indirect quotation, where οὐ would be used in direct discourse. See examples under § 73.

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**Simple Sentences in Indirect Quotations after ὅτι or ὡς and in Indirect Questions.**

§ 70. When the direct discourse is a *simple* sentence, the verb of which stands in any tense of the Indicative (without ἄν), the principle of § 69, 1, gives the following rules for indirect quotations after ὅτι or ὡς and for indirect questions:—

1. After primary tenses the verb stands in the Indicative, in the tense used in the direct discourse. E. g.

Λέγει ὅτι γράφει, he says that he is writing; λέγει ὅτι ἔγραφεν, he says that he was writing; λέγει ὅτι γέγραφεν, he says that he has written; λέγει ὅτι ἔγραψε, he says that he had written; λέγει ὅτι ἔγραψεν, he says that he wrote; λέγει ὅτι γράψει, he says that he shall write.

Λέγει γὰρ ὃς οὐδὲν ἐστὶν ἰδικῶτερον φήμης. AESCHIN. Timarch. § 125. Ὄν γὰρ ἄν τοῦτο γ’ ἔστω, ὃς ἔλαβεν. Id. F. L. § 151 (160). καὶ δ’ ἵστε, ὅτι πλείον διαφέρει φήμη καὶ συνοφαντία. Ib. § 145 (153). Ἀλλ’ ἐννοεῖν χρῆ τούτο μὲν, γυναῖξ’ ὅτι ἐφυμεν. SOPH. Ant. 61. Καὶ ταῦθ’ ὃς ἂλθα λένω, καὶ ὅτι οὔτε ἐδὸθ ἣ ψήφος ἐν
INDIRECT DISCOURSE. [§ 70, 1

ἀπασι πλειον τ’ ἐγένοντο τὸν ψυχισαιμένων, μᾶρτυρα ὑμῖν παμέξω μαί, I will bring witnesses to show that, &c. Dem. Eubul. 1303, 2.

Ἐρωτᾷ τί βούλονται, he asks what they want; ἐρωτᾷ τί ποιήσουσιν, he asks what they will do. Ἐρωτώσετε εἰ λησταί εἰσίν, asking whether they are pirates. Thuc. I, 5. Εὐβοῖσι· ὕω δ’ ἐβλαστεν, οὐκ ἐχὼ λέγειν. Soph. Trach. 401. Εἰ εὐμπονήσεις καὶ εὐ-εὐγάσει σκόπει. Id. Ant. 41. So Eur. Alc. 784

REMARK. It is to be noticed that indirect questions after primary tenses take the Indicative in Greek, and not the Subjunctive as in Latin. Thus, nescio quis sit, I know not who he is, in Greek is simply ἀγνῶ τὸς ἐστὶν. This does not apply to indirect questions which would require the Subjunctive in the direct form (§ 71).

2. After secondary tenses the verb may be either changed to the Optative or retained in the Indicative. The Optative is the more common form. In both Indicative and Optative, the tense used in the direct discourse must be retained. E. g.

"Ελεξέν ὦτι γράφει (or ὦτι γράφει), he said that he was writing; i. e. he said γράφω. "Ελεξέν ὦτι γέγραφος εἰς (or ὦτι γέγραφε), he said that he had written; i. e. he said γέγραφα. "Ελεξέν ὦτι γράψει (or ὦτι γράζει), he said that he should write; i. e. he said γράψω. "Ελεξέν ὦτι γράφει εἰς (or ὦτι ἔγραψεν), he said that he had written; i. e. he said ἔγραψα.

(Optative.) Ἐνεύλησε φρονίματος τοὺς Ἀρκάδας, λέγων ὡς μόνοις μὲν αὐτοῖς πατρίς Πελοπόννησος εἰς, πλείστων δὲ τῶν Ἑλληνικῶν φύλων τῷ Ἀρκαδικῷ εἰς, καὶ σώματα ἐγκρατεῖται ἡ ἐχοῖ. Xen. Hell. VII, 1, 23. (He said μόνοις μὲν ὑμῖν......εἰς, πλείστων δὲ......εἰς, καὶ σώματα......ἐξαι: these Indicatives might have been used in the place of εἰς, εἰς, and ἐχοῖ.) "Ελεγε δὲ ὁ Πελοπίδας ὦτι Ἀργείοι καὶ Ἀρκάδες μάχη ἣτημένοι εἰς ὕπο Δακεδαμιωνίων. Ib. VII, 1, 35. (He said ἢτημέναι, which might have been retained.) So Hdt. I, 83. Ὑπειπών τάλλα ὦτι αὐτός τάκει πράξει, φέροντα, having hinted that he would himself attend to the affairs there. Thuc. I, 90. (He said τάκει πράξει, and πράξει might have been used for πράξοι. Cf. ἀποκρυνόμενοι ὦτι πέµψων, from the same chapter, quoted below.) For the Future Optative in general, see § 26. ὁ δὲ εἰτέν ὦτι ἔσοιντο. Xen. Cyr. VII, 2, 19. (He said ἐσονται.) "Ελεξαν ὦτι πέµψει εἰς σφός ὁ Ἰνδῶν βασιλεὺς, κελεύων ἐρωτάν εἶ ὦτον ὁ πόλεμος εἰς, they said that the king of the Indians had sent them, commanding them to ask on what account there was war. Ib. II, 4, 7. (They said ἐπὶ ἔµψεις ἓμας, and the question to be asked was ἐκ τίνος ἐστὶν ὁ πόλεμος; "Ελεγον ὦτι ὄπωσθ' ὄστο ὁ ποταμὸς διαβατός γένοιτο ἐπὶ εἴ ὑμῖ τότε, they said that this river had never been (ἐγένετο) formidable except then. Id. An. I, 4, 18. Περικλῆς προηγόρευε γοὺς Ἀθηναίοισι, ὦτι

(Indicative.) "Ελεγον ἃτι ἐλπίζουσιν σε καὶ τὴν πόλιν ἐξενοι μοι χάριν, they said that they hoped, &c. Isoc. Phil. p. 87 Α. § 23. (They said ἐλπίζουμεν, which might have been changed to ἐλπίζομεν.)

"Ἡκ᾽ ἀγγέλλων τις ὃς τοὺς πρωτάρες ὑς Ἐλάτεια κατέληπται, some one had come with the report that Elatea had been taken. Dem. Cor. 284, 21. (Here the Perip. Opt. might have been used.) Ἰτιονος λόγους ἐτόλμα περὶ ἐμοῦ λέγειν, ὡς ἐγώ τὸ πράγμα εἰ με τοῦτο δεδράκως. Id. Mid. 548, 17. Αἰτισάμενος γὰρ με ἢ καὶ λέγειν ὑπὸ ἄκησης τις, τὸν πατέρα ὃς ἀπέκτων ἔγώ τὸν ἐμανθός, κ.τ.λ. Id. Andr. 593, 14. Φανερῶς εἶπεν ὅτι η μὲν πόλις σφόν ἐτείχεσται ἦδη, he said that their city had already been fortified. Thuc. I, 91. "Αποκρινόμενοι ἣταν πεμψοῦσιν πρέσβεις, εἰδύς ἀπῆλαβαν. Id. 90. (Cf. ὅτι πρᾶξοι, quoted above from the same chapter.)

"Ἡδεσαν ὅτι τοὺς ἀπενεκώτας οἰκέτας εἴατίς ὁμοσμοῦν. Dem. Onet. I, 870, 11. (Εἴατίς ὁμοσμοῦν might have been used.) Ἐτόλμα λέγειν ὡς ὑπὲρ ἵματιν ἐχθροῦς ἐφ᾽ ἐαυτῶν εἴλκυσε καὶ νῦν ἐν τοῖς ἔσχατοις ἐστὶ κυνόνοις. Id. Andr. 611, 10.

(Indirect Questions.) "Ἡρώτησεν αὐτὸν τὴν ποιήσει (ορ τὶ ποιεῖ), he asked him what he was doing; i.e. he asked τὶ ποιεῖ; Ἡρώτησεν αὐτὸν τὴν πεποιηκός εἰσι (ὅτι πεποιηκένει), he asked him what he had done; i.e. he asked τὶ πεποιηκάς; Ἡρώτησεν αὐτὸν τὴν ποιήσει (ορ τὶ ποιήσει), he asked him what he should do; i.e. he asked τὶ ποιήσεις; Ἡρώτησεν αὐτὸν τὴν ποιήσειν (ορ τὶ ἐποίησεν), he asked him what he had done; i.e. he asked τὶ ἐποίησας;

"Ἡρετο, εἰ τὶς ἐμοῦ εἰ ἡ σοφότερος, he asked whether any one was wiser than I. Plat. Apol. 21 A. (The direct question was ἔστι τὶς σοφότερος;) ὅ τὶ δὲ ποιήσεις οὐ διεσήμητε, but he did not indicate what he would do. Xen. An. II, 1, 23. (The direct question was τὶ ποιήσω;) Ἐπειρώτα, τίνα δεύτερον μετ᾽ ἐκείνου ἵδοι, he asked whom he had seen who came next to him. Hdt. I, 31. (The direct question was τίνα εἶδες;) Ἐφετο κόδεν λάβοι τὸν παίδα, he asked whence he had received the boy. Id. I, 116. Ἡρώτων αὐτὸν εἰ ἀναπλεῦσειν, I asked him whether he had set sail. Dem. Polycl. 1223, 20. (The direct question was ἀνέπλευσας;)

"Ἡρώτων τὶ ποτὲ λέγει, I was uncertain what he meant. Plat. Apol. 21 B. (Here λέγει might have been used.) Ἐσυλεύνθω ὁ σφόν τὸν παλαιότερον, they were considering the question, whom they should leave here. Dem. F. L. 378, 23. Ἐφαρμοσων τοῖς ἡ τὶ απέθανεν, παραγγέλλειν ἐκέλευεν, κ.τ.λ. Xen. Hell. II, 1, 4.

**Remark 1.** After secondary tenses the Indicative and
Optative are equally classic; the Optative being used when the writer wishes to incorporate the quotation entirely into his own sentence, and the Indicative, when he wishes to quote it in the original words as far as the construction of his own sentence allows. The Indicative here, like the Subjunctive in final and object clauses after secondary tenses (§ 44, 2), is merely a more vivid form of expression than the Optative. We even find both moods in the same sentence, sometimes when one verb is to be especially emphasized, and sometimes when there is no apparent reason for the change. E. g.

Οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθυηκεν, Ἀραίως δὲ πεφευγότες ἐν τῷ σταθμῷ εἶπ, καὶ λέγοι, κ.τ.λ. ΧΕΝ. ΑΝ. ΠΙ, 1, 3. (Here τέθυηκεν contains the most important part of the message.) 'Εκ δὲ τοῦτον ἐπυνθάνετο ἣδη αὐτῶν καὶ ὑπόσχεν ὄδον διήλασαν, καὶ εἶ ὀικοῖ τὸ ἄχρα. Ιδ. ΚΥΡ. ΙV, 4, 4. 'Επόλμα λέγειν, ὃς χρέα τε πάμπολλα εἴκετε ὑπὲρ ἐμοῦ καὶ ὄσ πολλὰ τῶν ἐμῶν λάβων. ΔΕΜ. ΑΡΗ. Ι, 828, 26. (See Rem. 2.) ὅμοιοι ἦσαν θαυμάζειν ὧποι ποτὲ τρέψονταί οἱ Ἑλλήνες καὶ τί ἐν νῷ ἐχοιεν. ΧΕΝ. ΑΝ. ΙΙΙ, 5, 13.

Remark 2. The Perfect and Future were less familiar forms than the other tenses of the Optative; so that they were frequently retained in the Indicative after secondary tenses, even when the Present or the Aorist was changed to the Optative. (See the last two examples under Rem. 1.) In indirect questions the Aorist Indicative was generally retained, for a reason explained in § 21, 2, Ν. 1. Some writers, like Thucydides, preferred the moods and tenses of the direct form, in all indirect discourse. (See § 44, 2, Rem.)

Note 1. (a.) An Imperfect or Pluperfect of the direct discourse is regularly retained in the Indicative, after both primary and secondary tenses, for want of an Imperfect or Pluperfect Optative. E. g.

*Ηκεν ἄγγελος λέγων ὅτι τριήρεις ἣκουσε περιπλεούσας, he came saying that he had heard, &c.; i. e. he said ἦκουσον. ΧΕΝ. ΑΝ. Ι, 2, 21. Ἀκούσας δὲ Ξενοφόν τοι ἐλεγεν ὅτι ὄρθος ἦτιόντο καὶ αὐτὸ τὸ ἔργον αὐτοῦ μαρτυροῖ, he said that they had accused him rightly, and that the fact itself bore witness to them; i. e. he said ὄρθος ἦτι αὐτὸς καὶ τὸ ἔργον ὑμῖν μαρτυρεῖ. ΙΒ. ΙΙΙ, 3, 12. Εἶχε γὰρ λέγειν καὶ ὅτι μόνοι τῶν Ἑλλήνων βασιλεῖς συνεμέχροντο ἐν Πλαταιαῖς, καὶ ὅτι ὑπέρον ὁδύδοτε στρατεύοντο εἰς βασιλέα (he said μόνοι συνεμέχρων θα, καὶ ὁδύδοτε εἰς τρατευομέθα). ΧΕΝ. ΗΕΛΛ. ΙΙΙ, 1, 34. Τούτων ἐκαστὸν ἴδρομν, 'Οπομορα μὲν καὶ Τιμοκράτην, εἰ τίνες εἶναι μάρτυρες δὲν ἐναντίον τὴν προίκ' ἀπεδοσαν, αὐτὸν δὲ 'Αρβο-βον, εἰ τίνες παρήσαν ὅτι ἀπελαμβάνειν. I asked each of these men,—
Onetor and Timocrates, whether there were any witnesses before whom they had paid the dowry; and Aphobus, whether there had been any present when he received it. Dem. Onet. I, 860. 10. (The two questions were εἰσὶν μάρτυρες τινες; and παρηγάζω τινες;)

(b.) In a few cases the Present Optative is used after secondary tenses to represent the Imperfect Indicative. The Present may thus supply the want of an Imperfect Optative, as the Present Infinitive and Participle supply the want of Imperfects (§ 15, 3 and § 16, 2). This can be done only when the context makes it perfectly clear that the Optative represents an Imperfect, and not a Present. E. g.

Τὸν Τιμαγόραν ἀπέκτεναν, κατηγοροῦντο τοῦ Δέοντος ὅσ' οὐτε συσκηνοῦν ἐθέλοι έαυτῷ, μετὰ τε Πελοπίδου πάντα βουλεύοιτο. Xen. Hell. VII, 1, 38. (The words of Leon were οὐτε συσκηνοῦν ἢ θελε μοι, μετὰ τε Πελ. πάντα ἐβουλεύετο.) Τὰ πεπραγμένα δεηγοῦτο, ὅτι αὕτω μὲν ἐπὶ τοῖς πολεμίοις πλέοιεν, τὴν δὲ ἀναίρεσιν τῶν ναυαγών προστάξας ἀνδράσις ἰκανοῖς. Ib. I, 7, 5. (The direct discourse was αὕτω μὲν ἐπέλεμφεν, τὴν δὲ ἀναίρεσιν προστάξαμεν.) Καὶ μοι πάντες ἀπεκρίναντο καθ' ἐκαστον, ὅτι οὐδεὶς μαρτυς παρείη, κομι-ζοῖτο δὲ λαμβάνων καθ' ὀποσονοῦν δέοιτο Ἀφοβος παρ' αὐτῶν, they replied, that no witness had been present, and that Aphobus had received the money from them, taking it in such sums as he happened to want. Dem. Onet. I, 869, 12. (The direct discourse was οὐδεὶς μάρτυς παρηγῶ, ἐκομιζέτο δὲ λαμβάνων καθ' ὀποσονοῦν δέοιτο. Παρείη contains the answer to the question εἰ τινες παρηγῶν in the preceding sentence, which is quoted as the last example under a. The Imperfect in the question prevents the Optatives used in the reply from being ambiguous.) So Plat. Rep. IV, 439 E.

Note 2. In indirect discourse after secondary tenses, each tense of the Indicative or Optative is to be translated by its own past tense, to suit the English idiom. Thus εἰπεν ὦτι γράφοι (or γράφη) is he said that he was writing; εἰπεν ὦτι γεγραφὸς εἶη (or γεγραφῆν) is he said that he had written.

In a few cases the Greek uses the same idiom as the English, and allows the Imperfect or Pluperfect to stand irregularly with ὧτι or ὥσ after a secondary tense, where regularly the Present or Perfect (Optative or Indicative) would be required. In such cases the context must make it clear that the tense represented is not an Imperfect or Pluperfect (Note 1, a). E. g.

Εν πολλή ἄπορία ᾦσαν οἱ Ἑλλήνες, ἐννοούμενοι μὲν ὅτι ἐτὶ ταῖς βασιλείαις θύραις ὧσαν, κύκλω δὲ αὐτοῖς ... πόλεις πολέμιαι ὤσαν
§ 70. In indirect discourse, the tenses employed in the quotation denote relative not absolute time (§ 9), is given up, and the Imperfect and Pluperfect denote absolute time, as in causal sentences (§ 81, 1). See § 81, 2, Rem.

Note 3. (a.) An indirect quotation, with its verb in the Optative after ὅτι or ὅς, is sometimes followed by an independent sentence with an Optative, which continues the quotation as if it were itself dependent on the ὅτι or ὅς. Such sentences are generally introduced by γάρ. E. g.

"Ηκουν δ' εγογέ τινον ὃς οὐδὲ τοὺς λιμένας καὶ τὸς ἀγοράς ἐτὶ δώσοιεν αὐτῷ κυριοῦσαί· τὰ γὰρ κοινὰ τὰ Θεσσαλῶν ἀπὸ τοῦτον δὲ οἴοι διοικεῖν, for (as they said) they must administer, &c. DEM. Ol. I, 15, 22. "Απεκρίνατο αὐτῷ ὅτι ἄδοικα σφιάν εἰ τοῖς ποιεῖν ἀ προκάλεσθαι ἀνευ Ἀθηναίων· παῖδες γὰρ σφῶν καὶ γυναίκες παρ' εἰκόνας· εἰς εἰς Ἔντι σιν. THUC. II, 72. "Ελεγον ὅτι παύτος ἄξια λέγοι Σείδής· χειμῶν γὰρ εἰ, k. t. l. XEN. An. VII, 3, 13.

(b.) Such independent sentences with the Optative are sometimes found even when no Optative precedes, in which case the context always contains some allusion to another's thought or expression. E. g.

"Ὑπέσχετο τὸν ἄνδρ' Ἀχαϊοις τόνδε δηλώσειν ἄγων· οὐίτο μὲν μάλιστ' ἐκούσιον λαβόν, εἰ μὴ θέλοι δ', ἵκνοι, i. e. he thought (as he said), &c. SOPH. Phil. 617. Ἀλλὰ γὰρ οὐδὲν τι μᾶλλον ἦν ἀθάνατον, ἀλλὰ καὶ αὐτὸ τὸ εἰς ἀνθρώπου σώμα ἔλθεις ἀρχὴ ἦν αὐτῇ ὀλέθρου, ὦσπερ νόσος· καὶ ταλαιπωρουμένη τε δὴ τοῦτον τῶν βίων ζωῆς, καὶ τελευτώσα γε ἐν τῷ καλομένῳ βανάτῳ ἀπὸ λύοιτο, and (according to the theory) it lives in misery, &c., and finally perishes in what is called death. PLAT. Phaed. 95 D. (Plato is here merely stating the views of others. For the Imperfects in the first sentence, see § 11, Note 6.)

§ 71. When a question in the direct form would be expressed by an interrogative Subjunctive (§ 88), indirect
questions after primary tenses retain the Subjunctive; after secondary tenses the Subjunctive may be either changed to the same tense of the Optative or retained in its original form. E. g.

Πρὸς ἀμφότερα ἀπορῶ. ταῦτην ἐκδόω καὶ τὸλλ' ὑπόθεν διοικῶ, I am at a loss on both questions, how I shall give her a dowry (πῶς ταῦτην ἐκδοῶ), and whence I shall pay other expenses (πῶς τὴν ἄλλη διοικῶ). DEM. Aph. I, 834, 18. Βούλευομαι ὅπως σε ἄποδρῶ, I am trying to think how I shall escape you (πῶς σε ἄποδρῶ). XEN. Cyts. I, 4, 13. Οὐκ ἔχω τι λέγω, I know not what I shall say. DEM. Phil. III, 124, 24. So in Latin, non habeo quid dicam. In AESCH. Prom. 470, οὐκ ἔχω σόφισμ' ὅτρ' ... ἀπαλλαγῶ may be explained on this principle as interrogative; or by § 65, 1, N. 3, as a relative clause. Οὐ γὰρ δὴ δὲ ἀπερίπαν γε οὐ φῦσες ἔχειν τι εἰπῆς, for it is not surely through inexperience that you will declare that you know not what I shall say (i.e. τι εἰπῶ). DEM. F. L. 378, 4. So δὴ τι δῶ and ὅσ δῶ. XEN. An. I, 7, 7. Τὰ δὲ ἐκτόματα οὐκ οδ' εἰ Χρυσάντα ταύτω δῶ, I do not know whether I shall give them, &c. Id. Cyn. VIII, 4, 16.

Ἐν δὲ οἱ ἤτορ ... μερῳμήρεσεν, ὥσ γε ... τοὺς μὲν ἀναστήσειν, δὴ Ἀτρείδην ἐναρίζοι, ἥσολ θόλον παῦσειεν; Ερητύσειεν τε θυμών. II. I, 191. (The direct questions were τοὺς μὲν ἀναστήσειν, Ἀτρείδην δὲ ἐναρίζοι; — ήσολ θόλον, ἐρητύσειεν τε;) Κλήρους παῖδος, ὑπότερος δ' ὑποσκέβασαν αὕτην χάλκεον ἔχοις, i.e. they shook the lots, to decide which should not first throw his spear, the question being ὑπότερος πρώσθεν ἀφήν; II. III, 317. Ἐπιρρήσωτο, εἰ παραδόειν Κορινθίων τὴν πόλιν, they asked whether they should give up their city, the question being παραδώμεν τὴν πόλιν; THUC. I, 23. Ἐξουσιώσωτο εἰ τὰ σκευασμάτα ἐπετύχαν ἀγοιντο τὴ ἀπίστευν ἐπὶ το στρατόπεδον. XEN. An. I, 10, 17. (So An. I, 10, 5.) Ἡπορεῖ ὅτι χρήσατο τὸ πράγματι, he was at a loss how to act in the matter, i.e. τὴν χρήσατο; Id. Hell. VII, 4, 39. Οὐ γὰρ ἔχομεν ... ὅπως δρώντες καλῶς πράξαι μεν, for we could not see how we should fare well, if we did ὑπ. SOPH. Ant. 272.

Ἀπορέουστος δὲ βασιλεός ὅτι χρήσηται τὸ παρέωτι πράγματι, Ἐπίστατος ἤθελε οἱ ἐς λόγους. HDT. VII, 213. Ἡποροῦσε μὲν ὅποτερος διαικινδυνεύσῃ χρήσασθαι. THUC. I, 63. Οἱ Πλαταίης ἐξουσίως ἐκεῖ κατακαύσασθαι ἄσπερ ἔχουσιν, εἰτε ταῦτα ἀρχαῖοι σωτήριοι ἐκεῖ, whether they should burn them as they were, or deal with them in some other way. Id. II, 4. Ἀπορησάντες δὴ καθορμίσωνται, εἰ πρῶτην τὴν νῆσον ἐπελευσαν. Id. IV, 13.

REMARK 1. The context must decide whether the Optative in indirect questions represents a Subjunctive (§ 71.) or an Indicative (§ 70, 2). The distinction is especially important when the Aorist Optative is used (§ 21, 2, N. 1). See also § 74, 2, N. 1.

REMARK 2. When the leading verb is in the Optative with ἐκτός, X κολὺς 1, 53. Εὐστήλεος ἐκτέλεσεν τοὺς Εὐρωπίνος ἐν βραχίστως. 

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the Optative may be used in indirect questions of this class. See examples in § 34, 3.

**Note 1.** The particle commonly used in the sense of whether in indirect questions is ἐν, which can introduce a Subjunctive, as well as an Indicative or Optative. (See Xen. Cyr. VIII, 4, 16, quoted above.) Ἐὰν cannot mean whether; and when this introduces a clause resembling an indirect question, the expression is really a prothesis, with an apodosis suppressed or implied (§ 53, N. 2). E. g.

Εὐ δὲ σοι μὴ δοκεῖ, σκέψαι εὐν τόδε σοι μᾶλλον ἀρέσκῃ· φημὶ γὰρ ἐγὼ τὸ νόμμου δίκαιον εἶναι. Xen. Mem. IV, 4, 12. (The meaning here is, but if that does not please you, examine, in case this shall suit you better (that then you may adopt it); and not, look to see whether this suits you better. If Ἐὰν ἀρέσκῃ is an indirect question, it can represent no form of direct question which includes the ἐν. Even ἀρέσκῃ alone could not be explained as an interrogative Subjunctive, by § 88.) Ἐὰν ἀρέσκῃ in the passage just quoted is similar to Ἐὰν εὔνειξομεθα in Plat. Rep. V, 455 B: Βουλεί οὐν δεομέθα τοι τὰ ταυτὰ ἀπτιέγοντο ἀκολουθησαι ἡμῖν, ἐάν πως ἡμεῖς ἐκείνο ἐνδείξῃ· ἐν χωρὶς θεία, ὃτι οὐδέν ἐστιν ἐπιτιθέναι ἔτοι; shall we then ask the one who makes such objections to follow us, in case we can in any way show him that, &c.? See Xen. An. II, 1, 8; and Arist. Nub. 535. (Such sentences belong under § 53, N. 2. See also § 77, 1, c.)

**Note 2.** Ἐὲ κἂ' with the Subjunctive in Homer sometimes forms an indirect question, representing the Epic Subjunctive with κἂ in the direct question. (See § 87, Note.) E. g.

Μένετε ὅφρα ἵδη' αἴ κ' ὤμμεν ἐνερσχή κείρα Κρονίων; are you waiting that you may see whether the son of Kronos will hold his hand to protect you? II. IV, 249. (The direct question would be ἐνερ-σχή κε κείρα;) Here the κἂ always belongs to the verb, so that this Epic construction is no authority for the supposed Attic use of Ἐὰν and the Subjunctive in the same sense. See Note 1.

**§ 72.** When the verb of the direct discourse stands with ἄν in the Indicative or Optative (forming an apodosis), the same mood and tense are retained in indirect quotations with ὅτι and ὡς and in indirect questions, after both primary and secondary tenses. (See § 69, 2.) E. g.

Λέγει ὅτι τούτο ἄν ἐγένετο, he says that this would have happened: ἔλεγεν ὅτι τούτο ἄν ἐγένετο, he said that this would have happened. Λέγει (or ἔλεγεν) ὅτι οὗτος δικαίως ἄν θάνει, he says (or said) that this man would justly be put to death.

(Θεμιστοκλῆς) ἀπεκρίνατο, ὅτι οὗτ' ἄν αὐτὸς Σερίφιος ἄν ὑπομαστῇ ἐγένετο οὗτ' ἐκεῖνος Ἀθηναῖος, he replied that he should not have
§ 73. 1. When the Infinitive is used in the indirect quotation of a simple sentence, which had its verb in the Indicative (with or without ἄν) or the Optative (with ἄν), the verb is changed in the quotation to the same tense of the Infinitive, after both primary and secondary tenses. If ἄν was used in the direct discourse, it must be retained with the Infinitive.

The Present and Perfect Infinitive here represent the Imperfect and Pluperfect (as well as the Present and Perfect) Indicative. (§ 15, 3; § 18, 3, Rem.)

Φησὶ γράφειν, he says that he is writing; ἔφη γράφειν, he said that he was writing; φησει γράφειν, he will say that he is (then) writing. (The direct discourse is here γράφω.) Φησὶ (ἔφη) γράφειν ἄν, εἰ εὐνατο, he says (or said) that he should now be writing, if he were able. (He says ἔγραψον ἄν.) Φησὶ (ἔφη) γράφειν ἄν, εἰ δύνατο, he says (or said) that he should write, if he should (ever) be able. (He says γράψομαι ἄν.)

Φησὶ γράψαι, he says that he wrote; ἔφη γράψαι, he said that he had written; φησει γράψαι, he will say that he wrote. (He says ἔγραψα. See § 23, 2.) Φησὶ (ἔφη) γράψαι ἄν, εἰ εὐνάθνη, he says (or said) that he should have written, if he had been able. (He says ἔγραψα ἄν.) Φησὶ (ἔφη) γράψαι ἄν, εἰ δύναθη, he says (or said) that he should write, if he should (ever) be able. (He says γράψω ἄν.)

Φησὶ (φῆσει) γεγραφέναι, he says (or will say) that he has written; ἔφη γεγραφεῖν, he said that he had written. (He says γέγραφα.)

For the Perfect with ἄν, see below.

Φησὶ (φῆσει) γράψειν, he says (or will say) that he will write; ἔφη γράψειν, he said that he would write. (He says γράψω.)
INDIRECT DISCOURSE.  

(Perfect.) 'Αρρωστείν προφασιζηται, he pretends that he is sick. Εξώραζεν āρρωστείν τουτού, he took his oath that this man was sick. Dem. F. L. 379, 15 and 17. Οὐκ ἔφη αὐτὸς ἀλλ’ ἐκεῖνος στρατηγείν, he said that not he himself, but Nicias, was general; i.e. he said, οὐκ ἔγω αὐτὸς ἀλλ’ ἐκεῖνος στρατηγεῖ. Thuc. IV, 28. Τίνας ποτ’ εὐχαίς ὑπολαμβάνετ’ εὐχεσθαι τῶν Φίλιππων ὃτ’ ἔσπευδον; what prayers do you suppose Philip made, &c.? Dem. F. L. 381, 10. (Εὐχεσθαί here represents ἕνεκεν: for other examples of the Imperfect, see § 15, 3.) Οὕτωι γὰρ ἂν οὐκ ἀχαρίστως μαί ἔχειν, for I think it would not be a thankless labor; i.e. οὐκ ἄν ἔχωι. Xen. An. II, 3, 18. Οἶς ὁδε γὰρ τὸν πάτερα . . . οὐκ ἂν φυλάττειν καὶ τὴν τιμὴν λαμβάνειν τῶν πωλουμένων ἔδουν, do you think that he would not have taken care and have received the pay, &c.? i.e. οὐκ ἄν ἐφύλαττεν καὶ ἐλάμβανεν; Dem. Timoth. 1194, 20. (See § 41, 1.)

(Aorist.) Κατασχέιν φησιν τούτους, he says that he detained them. Τοὺς δ’ αἰχμαλώτους οὐδ’ ἐνθυμηθῆναι φησί λύσασθαι, but he says that he did not even think of ransoming the prisoners. Dem. F. L. 353, 14 and 18. (He says κατέσχον, and οὐδ’ ἐνθυμηθῆν.) 'Ο Κῦρος λέγεται γενέσθαι Καμβύσεω. Cyrus is said to have been the son of Cambyses. Xen. Cyr. I, 2, 1. Τοὺς Ἀθηναίους ἥπιτεν ισως ἂν ἐπεξελθεῖν καὶ τὴν γῆν οὐκ ἂν περιεδείν τιμήναι, he hoped that the Athenians would perhaps march out, and not allow their land to be laid waste; i.e. ἵσως ἂν ἐπεξελθοῦεν καὶ οὐκ ἂν περιεδοῦεν. Thuc. II, 20. Άπεσαν νυμίσατες μὴ ἂν ἐτί ικανοι γενέσθαι κωλύσαι τον τεχισμὸν. Id. VI, 102. (Here οὐκ ἂν γενοίμηθα would be the direct form. (See § 69, 5.) So I, 139. Οὐκ ἂν ἠγείροντα αὐτὸν καὶ ἐπέδραμεν, do you not believe that (in that case) he would have run thither? i.e. οὐκ ἄν ἐπέδραμεν; Dem. Aph. I, 831, 12. (See § 41, 3.)

(Perfect.) Φησιν αὐτὸς αἰτίος γεγένησθαί, he says, αἰτίος γεγένησθαί. Dem. F. L. 352, 26. Εἴδακαν ἦ διώκοντα οἰχεσθαί ἦ καταληψόμενον τι προεληλακεί, i.e. οἴ οἰχεσθαί, ἦ . . . προεληλακεύ. See § 10, N. 4.) 'Εφη χρήμαθ’ εἰσιν τοὺς Θέμανõς ἐπικεκηρυχέναι, he said that the Thesians had offered a reward for him. Dem. F. L. 347, 26. For examples of the Perfect Infinitive with ἄν, representing the Pluperfect Indicative and the Perfect Optative, see § 41, 2.

(Future.) Ἐπαγγέλλεται τὰ δικαία ποιήσειν, he promises to do what is right. Dem. F. L. 356, 10. So II, I, 161. 'Εφη ἐντὸς ἡμερῶν εἴκοσιν ἦ ἀξιὰ παροικία Ακαδαμίων όντας ἂν αὐτὸν ἀποκτένων, he said that within twenty days he would either bring them alive or kill them where they were. Thuc. IV, 28. (Cleon said ἦ ἄξιον . . . ἂποκτεν.) Ταῦτα (φησὶ) πεπράξεσθαι δοσίν ἦ τρῶν ἡμερῶν, he says that this will have been accomplished within two or three days. Dem. F. L. 364, 18. (See § 29, Note 6.) For the rare Future Infinitive with ἄν, see § 41, 4.

Remark. For the meaning of each tense of the Infinitive in indirect discourse, see § 15, 2; § 18, 3; § 23, 2; and § 27. It will
be seen that these tenses (especially the Aorist) in this use differ essentially from the same tenses in other constructions; it is therefore important to ascertain in each case to which class the Infinitive belongs. This must be decided by the context; but in general it may be stated that an Infinitive stands in indirect discourse, when it depends upon a verb implying thought or the expression of thought, and when also the thought, as originally conceived, would have been expressed by some tense of the Indicative (with or without áv) or of the Optative (with áv), which can be transferred without change of tense to the Infinitive. (See § 15, 2, N. 1, which applies only to the Infinitive without áv.) Thus λέγω αὐτὸν ἐλθεῖν means I say that he came; but βούλεται ἐλθεῖν means he wishes to come, where ἐλθεῖν is merely an ordinary Infinitive, belonging under § 23, 1. In the former case ἐλθεῖν represents ἤλθεν, but in the latter case it represents no form of the Aorist Indicative or Optative, and is therefore not in indirect discourse. So with the Infinitive after all verbs of commanding, advising, wishing, and others enumerated in § 92, 1.

2. When the Participle with the sense of the Infinitive (§ 113) is used in the indirect quotation of a simple sentence, it follows the rules already given for the Infinitive (§ 73, 1), in regard to its tense and the use of áv. E. g.

'Αγγέλλει τούτους ἐρχομένους, he announces that they are coming; ἡγγείλει τούτους ἐρχόμενους, he announced that they were coming. (The announcement is ὅτι τὰ ἐρχονταί.) 'Αγγέλλει τούτους ἐλθόντας, he announces that they came; ἡγείλει τούτους ἐλθόντας, he announced that they had come. (The announcement is ἤλθον.) 'Αγγέλλει τούτους ἐληλυθότας, he announces that they are come; ἡγείλει τούτους ἐληλυθότας, he announced that they were come. (The announcement is ἐληλύθασιν.) 'Αγγέλλει (ἡγείλει) τούτο γενησόμενον, he announces (or announced) that this is (or was) about to happen. (He announces τούτο γενήσεται.)

Τοῖς τε γὰρ ἐπισκεφθήσασιν ἐώρων οὐ κατορθοῦντες καίτους στρα-
πίτας ἀρχιμένους τῇ μονῇ, they saw that they were not succeeding, and that the soldiers were distressed; i. e. they saw, οὐ κατορθοῦμεν, καὶ οἱ στρατιώται ἄρχονται. Thuc. VII, 47. Ἐμμένοιμεν οἷς ὁμο-
κομψάμεν δικαίως οὐσίν; do we abide by what we acknowledged to be just (i. e. δίκαια ὤστιν)? Plat. Crít. 50 A. Πάντ' ἔνεκα ἐναυῶν τοῖων ἔξελθησεν, he has been proved to be doing everything for his own interest. Dem. Ol. II, 20, 12. Αὐτῷ Κύρον στρατευόντα πρῶτοι ἡγείλα, I first announced to him that Cyrus was marching against him. Xen. An. II, 3, 19. See Soph. O. T. 395.

'Επιστάμενοι καὶ τὸν βάρβαρον αὐτὸν περί αὐτῷ τὰ πλεῖον σφα-
λέντα, καὶ πρὸς αὐτούς τοὺς Ἀθηναίους πολλὰ ἡμᾶς ἕδι τοῖς ἀμα-
τήμασιν αὐτῶν μᾶλλον ἥ τῇ ἅβρ' ὑμῶν τιμωρίᾳ περιγεγενημένους. Thuc. I, 69. (The direct discourse would be ο βάρβαρος ... ἐσφαλῆ, καὶ ἡμεῖς ... περιγεγενήμεθα.) So in the same chapter.
Indirect Quotation of Compound Sentences.

§ 74. When a compound sentence is to be indirectly quoted, its leading verb is expressed according to the rules given for simple sentences (§§ 70–73).

1. If the quotation depends on a primary tense, all the dependent verbs of the original sentence retain the moods and tenses of the direct discourse.

If the quotation depends on a secondary tense, all dependent verbs of the original sentence which in the direct discourse stood in the Present, Perfect, or Future Indicative, or in any tense of the Subjunctive, may (at the pleasure of the writer) either be changed to the
same tenses of the Optative, or retain both the moods and tenses of the direct discourse. The Optative is the more common form. E. g.

(After primary tenses.) *Αν δ' ομείς λέγητε, ποιήσειν (φησί) δ' μήτ' αἰσχύνην μήτ' ἀδοξίαν αὐτῷ φέρει. DEM. F. L. 354, 8. (Here no change is made, except from ποιήσειν to ποιήσει.) Νομίζω γὰρ, ἂν τοῦτο ἀκριβῶς μάθητε, μᾶλλον ὑμᾶς τούτοις μὲν ἀπιστήτην ἐμοί δὲ βοήθησεν. Id. Onet. I, 570, 27. 'Εαν εἰκείμεν εἰδόμεν, ὅτι ἀπαντᾶ ὡς πώσον ἡ λίπισμένα τινα πράξεων ὑπὲρ ἡμῶν καθ' ἡμῶν εὑρήται, ... κἂν μὴ νῦν ἑδοκείμεν εἰκεὶ πολεμεῖν αὐτῷ, ἐνθάδ' ἢως ἀναγκασθησόμεθα τοῦτο ποιεῖται, κ. τ. λ. Id. Phil. I, 54, 18. Προ-λέγω ὅτι, ὅποτε ἀν ἀποκρίνηται, ἔξελεγχήσεται. PLAT. Euthyd. 275 E. See DEM. Mid. 536, 1, where two such conditional sentences depend on ἐπὶ πρίδηλον γένοιτο. (See § 34, 3.)

'Ορος σαν τούτων δεήσον, ὅταν ἐπιθυμήσῃς φιλίως πρὸς τινα ποιεῖσθαι. XEN. Mem. II, 6, 29. Παράδειγμα σαφές καταστήσατε, δι' ἂν ἀφιετήται, θανάτῳ ζημιώσομεν. THUC. III, 40. See § 73, 2.

(Opt. after secondary tenses.) Εἴπε ὅτι ἀνδρὰ ἄγοι δυν. εἰρέαν δὲ οἱ ἐπιθυμήσατε, ἀμφοτεροὶ εἰπαν τὸ παῖδι τοῦ οὖ καταμεθύσατο, εἰκότως, εἰ καὶ ἑκατέρος ἢμιν ἑξελεγχθήσεται. XEN. Hell. V, 4, 8. 'Απε κρινατο ὅτι μανθάνοιες, οἱ μαθάνοντες αὐξ εἰπισταίνοντο, ὅποτε, ὁ πατήρ. εἰπας, ἢ ἐπιστατῶσατο. PLAT. Euthyd. 276 E. (Here ἂν has a definite antecedent, § 59, and is not conditional; it takes the Optative only because it is in indirect discourse. So with ἄν in the preceding example.) Ἀγησίλαος ἔλεγεν ὅτι, εἰ βλαβέρα πεπράχως ἐις ἐκαθαρίας εἰς καθαρίας νομισματῶν, ἢγε, ἢ ἐπιθυμήσαις, εἰς ἑκατέρους ὅτι ἑξελεγχθήσεται. XEN. Hell. V, 2, 32. So An. VI, 6, 25.

Εἴ δὲ τινα φεύγουντα λήψεσθαι, προσγάρευε ὅτι ὁς πολεμεῖ ξερήσοιτο. Id. Cyr. III, 1, 3. (This is a quotation of a conditional sentence belonging under § 50, 1, N. 1; εἰ τινα λήψεσθαι, ... ἔρχετα μαλ.) Γνώτες δὲ ... ὅτι, εἰ δώσοιεν εὐθύνας, κινδυνεύσοιες ἀπολέσατε, πέμπουσαν καὶ διδάσκοντος τοὺς Θεσαυροὺς ὥς, εἰ μὴ πρατεῦσοιες, κινδυνεύσοιες οἱ 'Αρκίδες πάλιν λακωνία. Id. Pol. VII, 4, 34. (See § 32, 2.) Ἡδιπει γὰρ ὅτι, εἰ μάχης ποτὲ δόκησαν, εἰν τοῦτον αὐτῷ παραστάτας λητέον εἰς. Id. Cyr. VIII, 1, 10. (The direct discourse was εἰ τι δείχεσθαι ... λητέον εἰςτιν.)

Ἐλογίζοντα ὅσο, εἰ μὴ μάχοιτο, ἀποστήσοιτο αἴ περικύδιον πολεῖσθαι. Id. Hell. VI, 4, 6. (Ἑαν μὴ μακάμεβα, ἀποστήσοταί.) 

Χρῆμαθ' ὑπακυνείτο δῶσειν, εἰ τοῦ πράγματος αὐτήν ἐπει. DEM. Mid. 548, 20. (Δόσω, εἶναι αἰτῶσθε.) Ἡγεῖτο γὰρ ὅτι ποιήσεις αὐτῶν, εἰ τις ἀργύρων δἰδόται. LYS. in Erat. p. 121, § 14. Εὐδαυτός σωτηρία δυσείς, ἐνδα πρῶτον εἰς φιλίαν γνηρὰς αἰκίνοιτο. XEN. An. V, 1, 1. (The dependent clause is found in the direct discourse in III 2, 9: δοκεῖ μοι εὐδαυτός τῷ θεῷ τοῦτῷ δύσειν σωτηρία ὃποιον ἀν πρῶτον εἰς φιλίαν γνηρὰς αἰκίνωμεθα.) Τοῦτο ἐπεραγματεύετο νομίζων, ὡσ τῆς πόλεως πολλάβοι, πάντα ταῦτα βεβαιῶς ἐξείν. DEM. Cor. 234, 5 ("Οσ' ἂν προλαβῶ, βεβαιῶς ἐξω.) Ἡλπικόν ὑπὸ τῶν πάειων, ἐπειδὴ
Note 1. The dependent verbs in indirect discourse may be changed to the Optative, even when the leading verb retains the Indicative; and sometimes (though rarely) a dependent verb retains the Subjunctive or Indicative, when the
leading verb is changed to the Optative. This often gives rise to a great variety of constructions in the same sentence. E. g.

Δηλώσας ότι έτοιμοί είςι μάχεσθαι, εί τις εξέρχοιτο. XEN. Cyt. IV, 1, 1. ("Ετοιμοί είσιν, εάν τις εξέρχησται.") Δύσανδρος εἰπε ὅτι παραπόνδους ὑμᾶς ἔχει, καὶ ὅτι οὐ περί πολιτείας ύμῖν ἔσται ἀλλὰ περὶ σωτηρίας, εἰ μὴ ποιήσαι θ᾽ Ὑπαρμένης κελεύοι. LYS. in Erat. p. 127, § 74. ("Ἐγὼ, καὶ οὖ ... ἐσται, εὰν μὴ ποιήσῃ θ᾽ Θ. κελεύει. There is no need of the emendations ποιήσετ' and κελεύει.) Εἰδόκει δὲλον εἴναι ὅτι αἰρήσονται αὐτῶν, εἰ τις ἐπιψήφιζοι. XEN. An. VI, 1, 25. Οὐκ ἦγορε Εὐβουλίδης ὅτι, εἰ λόγος ἀποδοθῇ σε συντρόπου τοι, καὶ παραγένοντο μοι πάντες οἱ δημοῦται, καὶ ἡ φύσις δικαίως δοθεῖ, οὐδαμοῦ γενήσονται οἱ μετὰ τοῦτον συνεπτηκότες. DEM. Enul. 1303, 22. (Εἰ ἀποδοθήσεται, καὶ εἰν παραγένονται, καὶ ψυφὸς δοθῇ, οὐδαμοῦ γενήσονται.) Ἀγαθιλαος γνώρι οτι, ει μὲν μεθέρω τον συλλήψεις, μινθὸν οὐδέτερος λύνει τοι "Ελληνισμ, ἀγορὰν δὲ οὐδέτερος παρέξει, ὀπότερος τ' ἀν κρατήσῃ, οὕτως ἔχρως ἐσται εἰ δὲ τῷ ἑτέρῳ συλλήψεις, οὕτος γε φίλοι συλλήψεις, κ.τ.λ. XEN. Ages. II, 31.


In DEM. Cor. 276, 23, we have both the constructions of § 74, 1 in the same sentence: εἰ μὲν τοῦτο τῶν ἐκείνου συμμάχων εἰσιν γοιτό τοις, ύπ' ὡς εὶ σαθα το πράγμα ἐνόμιζε πάντας, ἀν δ' Ἀθηναίοις ἦς ὁ τοῦτο ποιών, εἰπόρως λήσειν. (Here εἰςηγοῖτο represents εὰν εἰπηγηγίται, corresponding to εὰν ἦ.)

Note 2. According to the general rule (§ 69, 4), all relatives and particles which take ἄν and the Subjunctive lose the ἄν when such Subjunctives are changed to the Optative in indirect discourse after secondary tenses. In a few cases, however, the ἄν is irregula-rly retained, even after the verb has been changed to the Optative. This must not be confounded with ἄν belonging to the Optative itself, making an apodosis. E. g.

Οὐκ ἦσθο δωτὶ οὐχ ἢγείτο τῶν εἰδότων δίκην με λήψεσθαι παρ' αὐτῶν, ἐπείδ' ἄν τάχιστα ἁνὴρ εἶναι δοκίμασθ' ὑμήν. DEM. Onet. I, 863, 24. (The direct discourse was ἐπείδ' ἄν δοκίμασθ' and the regular indirect form would be either ἐπείδ' ἄν δοκίμασθ' or ἐπείδ' ἄν δοκίμασθ'.) Here the verb is changed, while the original particle ἐπείδ' ἄν is retained.) See also § 77, 1, Note 3.
2. The Imperfect and Pluperfect remain in the Indicative unchanged, even after secondary tenses, in the dependent (as well as in the leading) clauses of indirect discourse, from the want of those tenses in the Optative. (§ 70, 2, Note 1, a.)

The Aorist Indicative also regularly remains unchanged after secondary tenses, when it stood in a dependent clause of the direct discourse; not being changed to the Aorist Optative (as it may be when it stood in the leading clause, § 70, 2). E. g.

Ἐπιστεύει δὲ σφίσιν αὐτοῖς τοὺς ἑδόμοις (ἐδέσαν) εἰπεῖν, ὅσον μὲν πρὸσθεν ἐποίοιν μέμφοιτο αὐτοῖς, ὅτι δὲ τούτων ἦσαν μὲν ἑδομότας, ἐποίοιν δὲ πρὸσθεν ἑποίείτε μεμφόμεθα ὑμῖν. ΧΕΝ. ΗΕΛ. ΙΙΙ, 2, 6.

(Aorist Ind.) Ἡλπιζον τοὺς Σικέλους ταύτη, οὐδὲν ἐπεμψαν, ἀπαντήσεσθαι, ἐκέπτοντο δὲ τούς ὁπλίτας. ΙΔ., 49. (§ 69, 5.) Ἐλεγον ὅσον ἦσαν οἰκοτο ὡς Ἰνδοῦν αἰκήσαν καὶ ἄνεθοσκετὸν αὐτῷ ἀποληψόμενος. ΧΕΝ. ΑΝ. ΙΙΙ, 7, 55. Ἐκαστον ἡρομνη, εἰ τίνας εἰείν μαρτύρης ὅσον ἐναντίον τὴν προῖκα ᾑπὲδοσάν. ΔΕΜ. ΟΝΕ. Ι, 869, 9.

Note 1. The Aorist Indicative is not changed to the Aorist Optative in the case just mentioned, as the latter tense in such dependent clauses generally represents the Aorist Subjunctive of the direct discourse, so that confusion might arise. Thus ἐφη ἃ ἐὔροι δόσεων means he said that he would give whatever he might find (ἀ ἐὔροι representing ἃ ἁν ἐὔρω); but if ἃ ἐὔροι could also represent ἃ ἐὔρον, it might also mean he said that he would give what he actually had found. In the leading clause the ambiguity is confined to indirect questions; and in these the Aorist Indicative is generally retained for the same reason. (See § 70, 2, Rem. 2.)

When no ambiguity can arise from the change of an Aorist Indicative to the Optative, this tense may follow the general principle (§ 69, 1), even in dependent clauses of a quotation. This occurs chiefly in causal sentences after ὅτι, &c., because (§ 81, 2), in which the Subjunctive can never be used. E. g.

Εἴθε γὰρ λέγειν ὅσον ἄκακαμόνων διὰ τοῦτο πολεμήσειαν αὐτοῖς, ὅτι οὐκ ἔθελησαεν μετ' Ἀγησιλάων ἐδέθειν ἐπ' αὐτοῦ οὐδὲ θύσαι εἰάσιαν αὐτὸν εἰς Αἰλίδη. ΧΕΝ. ΗΕΛ. ΙΙΙ, 1, 34. (The direct discourse was ἐπολεμήσωσαν ἡμῖν, ὅτι οὐκ ἡθέλησαμεν ὥστε δὲ θύσαι εἰάσαι μεν.) Ἀπηγήσασθαι (φυσι) ὅσον ἀνασσώμετον μὲν εἰπὶ ἐγραμμένος δὲ τοῦ ἀδελφοῦ ἀπὸ τοῦ ἀμοὶ τὴν κεφαλὴν, συφώτατον δὲ ὅτι τοὺς φιλάκους καταμεθῆσας κα' αλῆσε εἰς τοῦ ἀδελφοῦ κρεμάμενον τῶν νέκων ἩΔΗ
II, 121. (Here ὅτι καταλύσει represents ὅτι κατέλυσα, because I took down; ὅτε ἀποτάμοι (so the MSS.) may also be understood in a causal sense, since he had cut off. Madvig, however, reads ὅτι in both clauses.) See also § 77, 1, e, and examples.

Note 2. The Imperfect or Pluperfect sometimes stands irregularly in a dependent (as well as in the leading) clause, after a secondary tense, to represent a Present or Perfect Indicative, which would regularly be retained or changed to the Present or Perfect Optative. Such clauses really abandon the construction of indirect discourse. (See § 70, 2, N. 2; § 77, 1, N. 2.) E. g.

*Ελεγον οὖν καλὸς τὴν Ἑλλάδα ἐλευθεροῦν αὐτὸν, εἶ ἀνδρας διέφθει-ρεν οὔτε χείρας ἀνταρροµενόνς οὔτε πολεµίων. Θµ. III, 32. (Οὐ καλὸς ἐλευθεροῖς. εἰ διαφθείρεις.) Οὔτε γὰρ τοῖς θεοὶ έφη καλὸς ἤκειν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἕχαιρον. Χεν. Μεµ. I, 3, 3. (Εἰ χαίροισιν.) Καὶ έφή εἰναι παρ’ αὐατὸ δοσον μὴ ἢν ἀνήλωµεν. Θµ. Ολυµπ. 1172, 1. ("Ὅσον µή ε στιν ἀνήλωµεν.) Α μὲν εἰληφεῖ τῆς πολέως ἀποδώσεων (ἤγοµυν), I thought that he would give back what he had taken from the city; i. e. α εἴληφεν ἀποδώσει. Id. F. L. 388, 17.

§ 75. When a dependent clause of the original sentence contains a secondary tense of the Indicative implying the non-fulfilment of a condition, the same mood and tense are retained in the indirect discourse, after both primary and secondary tenses. E. g.

*Εδόκει, εἰ µὴ ἔφθασαν καλὸν ἐξαλαβόντες τοὺς ἄνδρας, προδοθήκαι αὖ τὴν πόλιν. Θµ. VI, 61. (Αἱ ἐφθάσαι had been changed to the Optative, the construction would have become that of § 76.) Οἴσαθε τὸν πατέρα, εἰ µὴ Τιµαθόν ἢν τὰ ἔλλα καὶ ἔδεη ἴθη οὕτως αὐτὸν ... παρα- σχεῖν τὸ ναῦλον, ἐσται ἄν ποτε, κ.τ.λ., ἀλλ’ οὐκ ἀν φυλάττειν καὶ τὴν τιµὴν λαµβάνειν, ἐὼς ἐκοµισατο τὰ ἐαυτοῦ. Θµ. Τιμωθ. 1194, 13. Τοῦτων εἰ τὰ ἔλλαθες, οἴσαθ’ οὐκ ἀν αὐτὴν λαβεῖν; Id. Αρφ. I, 831, 5. "Ἡδέως ἀν ὑμῶν πυθοίµην, τίν’ ἀν ποτε γνώµην περί ἐµοῦ εἰχέτε, εἰ µὴ ἐπετριηράρχησα ἀλλὰ πλέων ἀχέμην. Id. Πολυκ. 1227, 2.

§ 76. An Optative in a dependent clause of the original sentence (as in the leading clause) is retained without change of mood or tense in all indirect discourse. E. g.

Εἴπεν ότι ἐλθοῦ ἀν εἰς λόγους, εἰ ὀμήρους λάβοι. Χεν. Ηελ. III, 1, 20. "Ἠττον ἀν διὰ τοῦτο τυνχάνειν (δοκεῖ µοι), εἰ τι δὲ οἷος ἐστὶν αὐτῶν. Χεν. Αν. VI, 1, 26. "Ελεγεν ὃτι οὐκ ἀν ποτὲ προοῖτο, ἐπεὶ ἀπαξ φίλος αὐτοῦ ἐγένετο, οὐδ’ εἰ ἔτι µὲν µείους γένοιτο ἐτὶ δὲ κα-
Remark. Sentences which belong under § 76 are often translated like those which in the direct discourse were expressed by a Future and a dependent Subjunctive, and which belong under § 74, 1. Thus ἔλεγεν ὅτι ἔλθω τά, εἰ τῷ τότε γένοιτο (or ἔλεγεν ἔλθει τάν, εἰ τῷ τότε γένοιτο), as well as ἔλεγεν ὅτι εἴλευσέμαι, εἰ τῷ τότε γένοιτο (or ἔλεγον εἴλευσέμαι, εἰ τῷ τότε γένοιτο), may be translated he said that he would come if this should happen; although in the first two sentences the direct discourse was ἔλθομι τά, εἰ τῷ τότε γένοιτο, I would come if this should happen; and in the last two, ἐλεύσομαι, εἰ πάντω γένηται, I will come if this shall happen.

Single Dependent Clauses in Indirect Discourse.

§ 77. The principles which apply to dependent clauses of indirect discourse (§ 74, 1 and 2) apply also to any dependent clause in a sentence of any kind (even when what precedes is not in indirect discourse), if such a clause expresses indirectly the thought of any other person than the speaker, or even a former thought of the speaker himself.

After primary tenses this never affects the construction; but after secondary tenses such a clause may either take the Optative, in the tense in which the thought would have been originally conceived, or retain both the mood and the tense of the direct discourse. Here, as in § 74, 2, the Imperfect, Pluperfect, and Aorist Indicative are retained unchanged.

1. This applies especially (a) to clauses depending on the Infinitive which follows verbs of commanding, advising, wishing, &c.; these verbs implying thought or the expression of thought, although the Infinitive after them is not in indirect discourse. (See § 73, 1, Rem.) It applies also (b) to the Optative (though not to the Indicative) in causal sentences in which the speaker states the cause as one assigned by others (81, 2); — (c) to clauses containing a protasis with the apodosis implied in the context (§ 53, Note 2), or with the apodo-
sis expressed in a verb like ὑπάρχω, &c. (§ 56); — (d) to temporal sentences expressing a past intention or expectation, especially those introduced by ἔως and πρὶν, until, after past tenses (§ 66, 2, Note 1); — and sometimes (e) even to ordinary relative sentences, which would otherwise take the Indicative. E. g.

(a) Ἐβουλοῦντο ἐδείσων, εἰ τοῦτο γένοιτο, they wished to go, if this should happen. (Here ἐὰν τοῦτο γένηται might be used, as the form in which the wish would originally be conceived.) Παδότας δὲ καὶ ὁμβρώναν ἐκέλευσεν ὁ τί δύναιντο λαβώντας μεταδίκωσεν: καὶ ὅστις εἴχε τὰς ἐπομένας ἁγέλας, εἰπὲ τοῦτο καὶ ἀμα πρόβατα πολλὰ ἐλάληνεν, ὅπῃ ἀν αὐτῶν πυνθάνηται οὕτω, ὡς ἐπίσφαγεν. Χεν. Ρχη. VII, 3, 7. (Here ὁ τί δύναιντο represents ὁ τι ἄν ἔνησθε in the direct command, while ὅπῃ ἀν πυνθάνηται represents ὅπῃ ἄν πυνθάνη). Ἐβουλοῦντο γὰρ σφίσαν, εἰ τινα λάβοιεν, ὕπαρχειν ἀντὶ τῶν ἔνδον, ἥν ἄρα τὸ χῶριο τινὲς ἐξογγρήμενοι. Θυ. κ. Π. 5. (Ἡν λάβωμεν, and ἥν τύχωσι.) Οἱ δ᾿ ἄλλοι Θεβαίοι, οὐς ἔδει παραγγεῖον, εἰ τι μὴ πρὸ-χρωμαί τοίς ἐσεληνύθωσιν, ἐπεβοήθουσιν. Ίβιδ. (Ἐὰν τι μὴ προ-χωρῆ.)

Προείπαν αὐτοῖς μὴ ναυμαχεῖν Κωρυνθίοις, ἥν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀπαθαίνειν. Ἰδ. I, 45. (Ἡν μὴ πλέστη καὶ μέλλητε.) Καὶ παρίγγυελαν ἐπείδη δειπνήσειαν συνεσκευασμένοι πάντας ἀναπάεσθαι, καὶ ἐπεσθαὶ ἴππικ αὖ τις παραγγέλλῃ. Χεν. Απ. ΙII, 4, 09. (Ἐπείδαν δειπνήσθητε, and ἴππικ αὖ τις παραγγέλλῃ.) Περὶ αὐτῶν κρύφα πέρπαι, κελεύων ... μὴ ἄφεναι πρὶν ἄν αὐτοὶ πάλιν κομισθῶσιν. Θυ. Ι, 101. (Πρῶς καμοσθεὶς might have been used.) Καὶ πολλάκις τοῖς Ἀθηναίοις παρέχει, ἥν ἄρα ποτὲ κατὰ γῆν βίει θῶσι, καταβάνας ἐς αὐτοῦ ταῖς ναυσὶ πρὸς ἀπαντάς ἀνθίστασαν. Ἰδ. I, 91. (Ἐι μισθεῦσιν might have been used.) Ἦξιον αὐτοῖς ἄγονασ σφόν γενέσθαι καὶ Παυσανία μὴ ἐπιτρέπον, ἥν ποὺ βιαζῃ. ΙΙ, 45. (Εἰ ποὺ βιάζοιτο might have been used.) Ἀφικνώντας ὡς Σιτάλκην, βουλόμενοι πείθαν αὐτοῦ, εἰ δύναιντο, στρατεύσας ἐπὶ τὴν Ποτίδαιαν. Ἰδ. II, 67. Ἐτομίσο μὴ ἀποτίνειν, εἰ καταγονεῖν αὐτοῦ. Ίσοκ. Τραπ. 361 E. § 18. (This example might be placed also under c.) Εἰτε ἔμεθαν τῶν ὁπίσθεν κυνείσθαι, πρὶν ἄν τὸ πρόσθεν ἡγηταῖ. I commanded that no one, &c. Χεν. Ρχη. II, 2, 8.

Παρρηγγέλλετο γὰρ αὐτοῖς δέκα μὲν ὅσον Ὁθερμαίνεις ἀπὸ ἐδείξε ἐχερωτόθηκα, δέκα δὲ ὅσοι ἐφοροὶ κελεύοντες. ΛΥΣ. in Erat. p. 127, § 76. (Οὐς ἀπέδειξε, and οὐς ἀν κελεύσωσι. See § 74, 2.) Ἐκέλευσε μὲ τὴν ἐπιστολὴν ἥν ἐγράφα διὰ ὅδον, the letter which I had written. Χεν. Ρχη. II, 2, 9. (Ἡν γράψατο would mean whatever letter I might write, representing ἥν ἄν γράψατο.) Σοῦ ὀδεῖν ἡλθόν, Θυ. VII, 27.

(b) Ἐκάκηζαν ὦτι στρατηγὸς ὃν ὅσκ ἔπειξαγοι, they abused him because he did not lead them out (as they said). Θυ. ΠΙ. 21.

See other examples under § 81, 2. See also § 81, 2, Rem.

(c) Ἰοκτείρον, εἰ ἀλώσοιντο, they pitied them, in case they
should be captured: the idea in full is, they pitied them, thinking of what would befall them if they should be captured. Xen. An. I, 4, 7.

(As às shown might have been used.) Διδότος δ' αυτῷ πάμπολλα δοῦρα Τιθραύστου, εἰ δ' έλθοι, ἀστερίων, offering him many gifts, if he would go away. Id. Ages. IV, 6. (For eπέκλη might have been used.) Φύλακας συμπέπειε, ὅπως φυλάττοειν αὐτῶν, καὶ εἰ τῶν ἀγρίων τι φανεῖ θηρίων, and (to be ready) in case any wild beasts should appear; his thought being εὰν τι φαύη. Id. Cyrt. I, 4, 7. See other examples of the Optative under § 53, N. 2.

*Ην δὲ τις εἰπή, ἢ εἶπεν τῇ κυνίᾳ τὰ χρήματα ταῦτα εἰς ἀλλο τι, θάνατον ζημίαν ἐπέθεντο, they set death as the penalty, if any one should move, or put to vote a motion, to divert this money to any other purpose. T. II, 24. (For εἴποι ἡ ἐπιστρήσεις might have been used.) Τάλλα, ἢν εἰς ναυμαχεῖν οἱ Αθηναῖοι τολμήσωσι, παρεσκευάζοντο, i. e. they made their other preparations, (to be ready) in case the Athenians should dare, &c. Id. VII, 59. (Their thought was, we will be ready, in case they shall dare, η τολμήσωσι.) So ἢν έσωσιν, IV, 42. Οὐ δ᾽ τῶν ἐμελλόν ἐξείποι, εἰ μὴ ναυκρατήσουσιν, they were not likely to have them (provisions) for the future (as they thought), unless they should hold the sea. Id. VII, 60. See Lys. Agor. p. 131, § 15.

'Εθαύμαζε δὲ εἰς τὰς ἀρετὰς ἐπαγγελλόμενος ἀργύριον πράττοιτο, he wondered that any demanded money, &c. Xen. Mem. I, 2, 7. (But in I, 1, 13, we find ἐθαύμαζε δὲ εἰς μὴν λατρεύοντος εἰς τίνι, he wondered that it was not plain.) Έξαιρόν ἀγαπῶν εἰς τις εἰς αὐτός, I rejoiced, being content if any one would let it pass. Plat. Rep. V, 450 A. Οὐκ ἦσαν ὡς ἐπέγει τότε ἐπάγει τῷ, he was not ashamed that he was bringing such a calamity on any one. Dem. Mid. 548, 24. Τὸ δὲ μηδὲν ἐαυτοῦ συνειδότει δεινών εἰςμενε, εἰ πονηρῶν ἑργῶν δὲ εἰ κοινωνεῖ τῷ σιωπῆσαι, it seemed hard, if he was to appear to be implicated, &c.; he thought, δεινῶν ἐστιν, εἰ δίδω (§ 49, 1, N. 3). Id. F. L. 351, 18. (Here δίδων might have been used, like τάξιν above.) So Aeschin. Cor. § 10. Καὶ ἐγὼ τὸν Εὐρίνον ἐμακάρισα, εἰ ώς ἐλθὼς εἰς τάξιν τῆν τέχνην καὶ οὕτως εἰς μελέτης διδάσκει, I congratulated him, if he really had this art (as he thought). Plat. Apol. 20 B (Here ἔχοι and διδάσκοι might have been used.)

(d) Στονδὰς ἑποίησαντο, ἔως ἐπαγγελθεῖν τα λεξέστατα εἰς Δακεάιμωνα, they made a truce, (to continue) until what had been said should be announced to Sparta; i. e. ἔως ἄν ἐπαγγελθῇ, which might have been retained. Xen. Hell. III, 2, 20. 'Ὅρατε δ' εἰ στὶν κρατῇν Βορέην, πρὸ δὲ κυμάτι εἴη, ἔως δ' ἄν φαίνεσθαι φιλοτέτοιο μιγείη, until Ulysses should be among the Phaeacians; i. e. ἔως ἄν μιγείη. Od. V, 385. So εἰς θερμαίνοντα, Od. IX, 376. 'Ἀπηγγέλῃς μηδένα βάλλεις, πῶς Κῦρος ἐπὶ τὸ γείης τῆς θηρῶν, until Cyrus should be satisfied. Xen. Cyrt. I, 4, 14. (His words were πρὸν ἄν ἐμπληθῇ.) Οἱ δὲ μένοιτες ἐστασαν, ὁπότε πῦρος Ἀχαιῶν ἄλλος ἐπέλθων Τρώων ὄρμησε εἰς καὶ ἄτρετον πολέμου, i. e. they stood waiting for the time, when, &c. II IV, 335. (Here ὁπότεν ἐρμηνεύσας, &c. might be used.) So Π. II, 794. Προσκύνησαν τὸ στήφος, ὡς πανσυμβενόν τὸ διώγμον, ἐπεί σφᾶς ἑδοες προορίσαστας, when they should see them, &c. Xen. Cyrt. I, 4, 21.
Oì γὰρ δὴ σφεᾶς ἀπεὶ ὅ θεὸς τῆς ἀποκής, πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Λαόθην. Ηδή IV, 156. ('Απίκωντο might be used.) Oí de Korίνθωσκ aυς προδεμμῆθησαν ξυπµέλειν, πρὶν τὰ 'Ισβία, α τότε ἦν, διεστάτωσιν. ΤHUC. VIII, 9.

(e.) Καὶ γὰρ ἁντὶ σφεᾶς ἠδὲςθαι, ὁ ττί ἀν γαμβρῶν πάπα Προῖτος φήροιτο, he asked to see the token, which (he said) he was bringing from Proetus, i. e. he said φήροιτο. Π. VI, 177. Κατηγόρουν τῶν Δίκυμητῶν τὰ πεποιήκοιν προδαντεῖς τὴν Ἐλλάδα, i. e. they accused them for what (as they said) they had done. ΗΔΤ. VI, 49. Σo τὰ πεποινθῶς εἶη, Ι, 44. Καλεὶ τὸν Λαίον, μήµην παλαιῶν σπερµάτων ἔχοντ', ὦφ' ὃν δὰ λάβῃ μὲν αὐτὸς, τὴν δὲ τίκταταν λίποι, by which (as she said) he had perished himself, and had left her the mother, &c. ΣΩΡΡ. Ο. Τ. 1245. (If the relative clause contained merely the idea of the speaker, ἐδαντικ and ἡτοπ would be used. Here no ambiguity can arise from the use of the Aorist Optative. See § 74, 2, N. 1.)

Note 1. Causal sentences are usually constructed without reference to this principle. See § 81, with Rem.

Note 2. The Imperfect and Pluperfect occasionally represent the Present and Perfect Indicative in this construction, as in § 74, 2, N. 2. Such clauses are simply not included in the indirect discourse. E. g.

Ἐστὸισ ἦν, εἰ μὲν τούτων τι εἰργάστο, δικὴν δοῦναι, εἰ δ' ἄπολυθεν, ἄρχεν, he was ready, if he had done any of these things, to be punished; but if he should be acquitted, to hold his command. ΤΗΧ. VI, 29. (Εἰργαστο represents εἰργαζοµαι, while εἰ ἄπολυθεν represents εἶν ἄπολυθα.)

Note 3. Ἄν is occasionally retained with relatives and temporal particles in sentences of this kind, even when the Subjunctive to which they belonged has been changed to the Optative. See § 74, 1, Note 2. E. g.

Τοὺς δὲ λαµβάνοντας τῆς ὁµίλεις μισθὸν ἀνδραποδίστας ἑαυτῶν ἀπετάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι παρ' ὑπὸ ἄν ἀλβοὶν τῶν μισθῶν, because they were obliged (as he said) to converse with those from whom they received the pay. ΧΕΝ. ΜΕΜ. I, 2, 6. (Here ὅν ἂν ἀλβοῖν represents ὅν ἂν ἀλβωσιν.) Καὶ μοὶ τάδ' ἦν πρὸ ῥῆτα, . . . τὸ φαινακον τοῦτο σώζειν ἐµε, ἐὼς ἂν ἀρτῆριστον ἀρµόδαιµον του. ΣΩΡΡ. ΤΡΑΧ. 687. (See Schneidechin's note.) Ἡγίστον αὐτῶν ματηγοῦν τῶν ἐκδόθειν, ἐὼς ἂν ταλῆθη δὲπειν αὐτοῖς λέγειν. ΙΣΩΚ. ΤΡΑΘ. 361 D. § 15. Χαίρειν ἐφ' ὅν καὶ ὁκ ἀποκρίναται, ἐὼς ἂν τα ἀπ' ἑκεῖνης ὄρθρηθαν σκέψαται, you would not answer, until you should have examined, &c. ΠΛΑΤ. Φαιαd. 101 D. (The direct thought of the person addressed would be, ὅν ἂν σκέψωμαι.) See § 34, 1.

It is doubtful whether ἢν was ever used with the Optative in this way.

2. Upon this principle (§ 77) final and object clauses with
After secondary tenses, admit the double construction of indirect discourse. This appears in the frequent use of the Subjunctive or the Future Indicative instead of the Optative in these sentences, after secondary tenses, when either of these is the form in which the purpose would have been originally conceived. Thus we may say either ἠλθεν ἵνα ἴδοι or ἠλθεν ἵνα ἴδη, he came that he might see; the latter being allowed because the person referred to would himself have said ἔρχομαι ἵνα ἴδω. See § 44, 2, § 45, and § 46, with the examples.

**Note.** The principles of § 74 and § 77 apply to clauses which depend upon final and object clauses, as these too are considered as standing in indirect discourse. E. g.

Τοῦτ’ αὐτὸ μὴ μοι φράζ’, ὅπως οὐκ εἴ κακός. SCHR. O. T. 548.

Τοῦτ’ ἀνάμ, ἔρω μὲν οὐχ ὅπως τάχους ὑπὸ δύσπινου ἴκανον. Id. Ant. 223.

So Ant. 685: ὅπως σὺ μὴ λέγεις. Ἀνάπτεισον ὁκὼς μοι ἀμείνω ἐστὶν ταῦτα οὕτω ποιήσαμαι. HDT. I. 37. So III, 115. So ὅπως πώντα ἐπισταμαι, PLAT. Euthyd. 296 E.

"Ὀπως" and "Ὀ in Indirect Quotations.

§ 78. 1. In a few cases ὅπως is used in indirect quotations where we should expect ὅς or ὅτι. This occurs chiefly in poetry. E. g.

Τοῦτ’ αὐτὸ μὴ μοι φράζ’, ὅπως οὐκ εἴ κακός. SCHR. O. T. 548.

Τοῦτ’ αὐτὸ μὴ μοι φράζ’, ὅπως οὐκ εἴ κακός. SCHR. O. T. 548.

In a few passages in Homer we find ὅ (the neuter of ὅς) used for ὅτι. E. g.

Γιγνώσκον ὃ οἱ αὐτῶς ὑπείρεχο γεῖρας Ἀπόλλων, knowing that Apollo himself held over him his hands. II. V, 433. Ἐφ νῦ καὶ ἡμεῖς ἴδιμο ὅ τοι σθένος οὐκ ἐπισκέπτων. II. VIII, 32. Λεύσσετε γὰρ τὸ γε πάντες, ὅ μοι γέρας ἔρχεται ἄλλη, that my prize goes elsewhere. II. I, 120.

So Od. XII, 295.
§ 81, 1.] "Oti before Direct Quotations.

Note. 'Odoúveka and oúveka in the tragedians, and oúveka in Homer, are sometimes used like oti or ós, that; as 'aggeile ódoúveka 'Opeóptis, Soph. El. 47; toati touto, oúveka "Ellheieis ésomev, Id. Phil. 232. See Soph. El. 1478, Trach. 934 (oúveka with Opt.); and II. XI, 21; Odyssey. V, 216; XIII, 309.

"Oti before Direct Quotations.

§ 79. Even direct quotations are sometimes introduced by oti, without further change in the construction. "Oti thus used cannot be expressed in English. E. g.


SECTION V.

CAUSAL SENTENCES.

§ 80. Causal sentences express the cause or reason of something stated in the leading sentence. They may be introduced by oti, dioti or diáper, ónveka or ódoúveka, and ós, because; or by épeil, épeidh, óte, ópoté, ete, and sometimes ópotou, since, seeing that.

Remark. "Oti and ós in this causal sense must not be confounded with oti and ós, that, in indirect quotations; and épeil, épeidh, óte, and ópoté must not be confounded with the same particles in temporal sentences.

§ 81. 1. Causal sentences regularly take the Indicative, after both primary and secondary tenses; past causes being expressed by the past tenses of the Indicative. The negative particle is ou. E. g.

Kìdeto yarp Dvarov, oti ma thojsoivos ároto. II. I, 56. Xwóme
vos, ὅτ' ἀμίτον Ἀχαιῶν οὖδὲν ἔτι σας. Π. I, 244. Δημοκρότορος βασιλεύς, ἐπεὶ οὐτίδαιογίναι ἀνάσοεὶς. Π. I, 231. Μὴ δ' οὖν κλέπτε νει, ἐπεὶ οὐ παρελευσει αὐτὶ με πειεσεὶς. Π. I, 132. Νοούν ἀνὰ στρατὸν ἀφρε κακίν, ὀλκοῦν δὲ λαοὶ, οὔτεκε τὸν Χρυσῆν ἦ τι μη σ' ἄρρητα Ἀτρέιδης. Π. I, 11. Καὶ τριήρες δὲ τοῖς ἦ σεσαμγένεν ἀνθρώπων διὰ τ' ἄλλο φοβέρον ἑστι ὡς ὅτι ταχύ πλεί; διὰ τ' δὲ ἄλλο ἄλυτοι ἀλὴτ' ἄγουσ εἰσάν οἱ ἐμπλευτες ἡ διότι ἐν τίτιει κάθηνται; ΧΕΝ. ΟΕ. ΒΙΓ, 8. Οἱ ἑμοὶ φίλοι οὖν ἔχοντες μερί έμοι διατελοῦν, οὐ διὰ τὸ πελεῖν εἰς, ἄλλα διώτερ καὶ αὐτοὶ ἂν οἶον ταί βιλτιστοί γίνεσθαι. ΙΔ. ΜΕΜ. IV, 8, 7. (See § 42, 2, Note.) Πρὸς ταύτα κρύπτε μηδὲν, ὡς ὁ πάνθ' όρων καὶ πάντ' ἀκούων πάντ' ἀναπύσεις χρόνος, ἢ. e. since time develops all things. ΣΟΦ. ΗΠΡΟΝ. ΦΡ. 280. Μέγα δὲ τὸ όμοῦ τραφήναι, ἐπεὶ καὶ τώς θηρίοις πόθος τις ἐγγίγνεται τῶν συντρόφων. ΧΕΝ. ΜΕΜ. ΠΕ, 3, 4. "Ὅτ' οὖν παρανοοῦ οὖδὲν ἐς πλεῖον ποιῶ, ἱκτις ἀφύγαμαι. ΣΟΦ. Ο. Τ. 918. Ὄποτε οὖν πῶλις μὲν τὰς ἔνδας ἔξωμοράς οἷα τε φέονει, εἰς δὲ ἐκαστὸς τὰς ἐκείνης ἁδύνως (sc. ἐστὶ), πῶς οὖχρῆ πάντας ἀμώνεις αὐτῇ; ΘΗΕΝ. ΠΕ, 60. "Ὅτε τοῖνυν τυφθ' οὖντες ἐ'χει, προσήκει προβύψας ἐβέλειν ἀκούειν τῶν βουλομένων συμβουλέεν. ΔΕΜ. ΟΛ. I, 9, 3. For ἐφε, since, see SOPH. ΑΗ. 715, Ο. C. 84; for ἄπτον, see ὉΗΤ. I, 68.

2. When, however, it is implied that the cause is assigned by some other person than the speaker, the principle of indirect discourse (§ 77, 1) applies to causal sentences.

This has no effect upon the form after primary tenses; but after secondary tenses it allows the verb to stand in the Optative, in the tense originally used by the person who assigned the cause. E. g.

Τὸν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὄν οὔκ ἐπεξέγοιτα, they abused Pericles, because being general he did not lead them out. ΘΗΕΝ. ΠΕ, 21. (This states the reason assigned by the Athenians for reproaching Pericles: if Thucydides had wished to assign the cause merely on his own authority, he would have used ὅτι οὔκ ἐπεξέγονεν.) Τοὺς συννήτας ἑδοκεὶ ποιεῖν ἀπέχεσθαι τῶν ἀνοσίων, ἐπειπέρ ἡ γῆς αὐτῷ τού μηδὲν ἄν ποτε ὑν πράττοις θεοῦς διαλαθεῖν. ΧΕΝ. ΜΕΜ. I, 4, 19. (See § 74, 2, N. 1.) Οἶοθα ἐπαινέσατα αὐτόν ("Ομηρον) τὸν Ἀχαμέμονα, ὡς βασιλεὺς εἶη ἀγάθος, because (as he said) he was a good king. ΙΔ. ΣΥΜΠ. IV, 6. So ὡς ἐὐρήκοι, because (as he said) he had found, ὉΗΤ. I, 44.

Remark. We should suppose that in causal sentences of the second class (§ 81, 2) the mood and tense by which the cause would have been originally stated might also be retained, as in ordinary indirect discourse; so that in the first example above (ΘΗΕΝ. ΠΕ, 21) ὅτι οὔκ ἐπεξέγοιτα might also be used, in the same sense as ὅτι οὔκ
§ 82. If the wish refers to the future, the Optative is used after the particles of wishing εἰδὴ or εἰ γάρ (nega-
tively, εἰθε η, εἰ γὰρ μή, or simply μή), O that, O if, would that (O that not, &c.). Εἰθε and εἰ γὰρ may, however, be omitted; and thus the Optative often stands alone to express a wish.

The Present Optative refers to a continued or repeated action or state in the future; the Aorist (which is the most common) refers to a momentary or single act in the future. E. g.

Αἱ γὰρ ἐμοὶ τοσοῦνδε θείοι δύναμιν παραβείεν, O that the Gods would clothe me with so much strength! Od. ΠΙ, 205. Αἰθ' οὗτος, Ἕβαιμε, φίλον Δᾶι πατρὶ γένοιο, mayest thou become in like manner a friend to father Zeus. Od. ΝΓ, 440. Ὑμῖν μὲν θείοι δοίεν ὁλυμπία δόματ' ἔχοντες ἐκπέρσαν Πραίμων πόλιν, εὖ δ' οἶκα' ἰκέθαι, may the Gods grant you, &c. Π. Ι, 18. Μὴ μὰν ἄσπονδι γε καὶ ἄκλεως ἀπολοίμην. Π. ΞΧ, 304. Τὸ μὲν νῦν ταῦτα πρὸς σοὶς τάπερ ἐν χεριν ἔχεις, may you for the present continue to do what you now have in hand. ΗΔΤ. ΠΙΙ, 5. Θήσω προτανεῖ, ἣ μηκείς ζ ἐγὼ, or may I no longer live. ΑΡΙΣΤ. ΝΒ, 1255. Νικόλε θ' ὁ τι πάπυ άυμι μέλλει συνοίσειν, and may that opinion prevail, &c. ΗΔΗΜ. ΦΙΛΙ, 55, 6. Θεοβαίην, ὅτε μοι μηκείς ταῦτα μέλος. ΜΙΜΝΗΜ, Ι, 2. Πλούσιον δε νομίζοιμι τὸν σοφόν. ΠΛΑΤ. ΠΗΑΕΔΡ. 279 C. Ω παί, γένοιο πατρὸς εὐτυχέστερος. ΣΟΡΙΗ. ΑΓ, 550. Οὐτω νικήσαιμι τ' ἐγὼ καὶ νομίζοιμι σοφός, on this condition may I gain the prize (in this case) and be (always) considered wise. ΑΡΙΣΤ. ΝΒ, 520. (See Note 4.) Εἰθ', ὁ λόστε, φίλος ἡμιν γένοιο. ΧΕΝΗ. ΗΛΛΙ, IV, 1, 38. Εἰ γάρ γενοῦμην, τέκνων, ἀντί σοι νεκρός. ΕΥΡΗ. ΗΠΙΠΛ. 1410. Ξυνενέγκοι μὲν ταῦτα ὑς βουλομέθα. ΘΗΦΚ, VI, 20. Αὐτός ἀεὶ ἐπιστήσει καὶ ἀπαντά, ἢν ἐγὼ βουλομαι,—Ἀλλὰ βουληθείης, may you only be willing! ΠΛΑΤ. ΕΥΘΥΔ. 296 D. So εἰν, be it so, —well.

Μηκείτ' ἐπείτ' Ὁδυσῆι κάρη ὀμοιών εὐπείη, μηδ' ἐτί Τηλεμάχου πατὴρ κεκλημένος εἶν, then may the head of Ulysses no longer remain on his shoulders, and no longer may I be called the father of Telemachus. Π. ΙΙ, 259. (See Rem. 1.)

From its use in wishes the Optative Mood (ἐγκλισις εὐχτική) received its name.

REMARK 1. The Future Optative was not used in wishes in classic Greek. The Perfect was probably not used except in the signification of the Present (§ 17, Ν. 3), as in the last example. If such a phrase as εἰθε νεικήκοι were used, it would mean O that it may prove (hereafter) that he has been victorious! See § 18, 1.

REMARK 2. In Homer we occasionally find the Present Optative in a wish referring to present time, where later writers would have used the Imperfect Indicative. E. g.
Optative.

Ei γάρ ἐγὼν οὐτοὶ γε Δίως παύς αἰγινάτοι
Εἰνερ ρματα πάντα, τέκοι δὲ με πάντων Ἡρη,
Τείναμεν δὲ Ὀσ τιες Ἀθηναίη καὶ Ἀπολλών,
'Ως νῦν ἡμέρη ἤδε κακῶν φέρει Ἀργείοσων,

O that I were the son of Zeus, and that Hera were my mother, and that I were honored as Athene and Apollo are honored, &c. II. XIII, 825.

(Here τέκοι is nearly equivalent to μὴν ἐν: cf. ὠ τεκοῦσα, O mother, quoted under § 83, 1.)

"Ω γέρον, εἴδ', ὡς θυμὸς ενὶ στήθησιν φιλώσιν
"Ως τοι γούναθ' ἐποίτο, βιῆ δέ τοι ἐμπεδος εἰνο
'Αλλά σε γῆρας τείρει ὀρμοὺν· ὡς δεθέλν τις
'Ανδρών ἄλλος ἡχειν, σὺ δὲ κουρστέρωσι μετείναι.

The idea is, O that thy knees equalled thy heart in strength, &c. II. IV, 313. At the end we have the more regular form, ὡς δεθέλν τις ἄλλος ἡχειν, would that some other man had it (γῆρας). § 83, 2, N. 1.

Εἴθ' ὡς ἡ βοώιμι, βιῆ δὲ μοι ἐμπεδος εἰνο
'Tώ κε τάχ' ἀντίσεις μάχης κορφαυάλως ἔκτωρ,
O that I were again so young, &c. II. VII, 157. See VII, 133.

For a similar exceptional use in Homer of the Present Optative in protasis, see § 49, 2, N. 6 (b). The optatives in the examples quoted above may perhaps be explained as referring to the future, and translated, O that I might be, &c.

Note 1. In the poets, especially Homer, the Optative without εἴθε or εἰ γάρ sometimes expresses a concession or permission; and sometimes an exhortation, in a sense approaching that of the Imperative. E. g.

Ἀντίς Ἀργείου Ἐλένην Μενέλαος ἄγοιτο, Menelaus may take back Argoic Helen. II. IV, 19. Τεθναῖς, ἡ Προῖν, ἡ κάτανε Βελλεροφόντην, either die, or kill Bellerophonites. II. VI, 164. 'Αλλά τις Δολίων καλέσειε, let some one call Dolios. Od. IV, 735. So Aesch. Prom. 1049 and 1051.

Note 2. The poets sometimes use the simple εἰ (without -θε or γάρ) with the Optative in wishes. E. g.

'Αλλ' εἰ τίς καὶ τούσδε μετοικάμενος καλέσειε, E. g.

Note 3. The poets, especially Homer, sometimes use ὡς before the Optative in wishes. This ὡς cannot be expressed in English; and it is not to be translated so (as if it were written ὡς), or confounded with οὔτως used as in Note 4. E. g.

'Ως ἀπόλοιτο καὶ ἄλλος, ὡς τοιαίτα γε βέζω, O that any other also may perish, &c. Od. I, 47. See Od. XXI, 201. 'Ως ὁ τάδε πορών ὀλιτ', εἰ μοι θείμι τάδ' αὐδάν. Soph. El. 126.

Note 4. Οὔτως, thus, on this condition, may be prefixed to the Optative in protestations, where a wish is expressed upon some condition; which condition is usually added in another clause. E. g.
EXPRESSION OF A WISH. [§ 82.

Οὐτὸς ὄνασθε τοῦτον, μὴ περιδήτε με, may you enjoy these on this condition,—do not neglect me. Dem. Aph. II, 842, 9.

Note 5. The Optative in wishes belonging under this head never takes the particle ἀν. If a wish is expressed in the form of an ordinary apodosis, as πῶς ἀν ἀλώμην, how gladly I would perish (i. e. if I could), it does not belong here, but under § 52, 2.

§ 83. 1. If the wish refers to the present or the past, and it is implied that its object is not or was not attained, the secondary tenses of the Indicative are used. The particles of wishing here cannot be omitted.

The distinction between the Imperfect and Aorist Indicative is the same as in protasis (§ 49, 2); the Imperfect referring to present time or to a continued or repeated action in past time, and the Aorist to a momentary or single action in past time. E. g.

Εἰθε τούτο ἐποίει, would that he were now doing this, or would that he had been doing this; εἰθε τούτο ἐποίησεν, would that he had done this; εἰθε ἣν ἀληθείας, would that it were true; εἰθε μὴ ἐγένετο, would that it had not happened.

Εἰθε εἰχεῖς, ὅ τεκόνα, βελτίων φρένας, would that thou, O mother, hadst a better understanding. Eur. El. 1061. Εἰ γὰρ τοσαύτην δύναμιν εἰχον, would that I had so great power. Id. Alc. 1072. Εἰθε σοι, ὅ Περίκλεις, τότε συνεγενόμην. Χεν. Mem. I, 2, 46. Ἰω, μὴ γὰρ ἐπὶ ἔνας βανείν ἔχρηζες, O that thou hadst not chosen to die in a foreign land. Soph. O. C. 1713.

Remark. The Indicative cannot be used in wishes without εἴθε or εἰ γάρ, as it would occasion ambiguity; this cannot arise in the case of the Optative, which is not regularly used in independent sentences without ἀν, except in wishes. The last example quoted above shows that the Indicative with μὴ alone can be used in negative wishes. (This passage is often emended; see, however, Hermann’s note on the passage, and on Eur. Iph. Aul. 575.)

2. The Aorist ὧφελον and sometimes the Imperfect ὧφελλον of ὧφειλα, ἰδέο, may be used with the Infinitive in wishes of this class, with the same meaning as the secondary tenses of the Indicative. The Present Infinitive is used when the wish refers to the present or to continued or repeated past action, and the Aorist (rarely the Perfect) when it refers to the past.
"Ωφελον or ὁφελλον may be preceded by the particles of wishing, εἴθε, εἰ γάρ, or μή (not or). E. g.

"Ωφελε τοῦτο ποιεῖν, would that he were (now) doing this (lit. he ought to be doing it), or that he had (habitually) done this (lit. he ought to have done this). "Ωφελε τοῦτο ποιῆσαι, would that he had done this.

"Νομ ὁφελόν τριτάθην περ ἔχων ἐν δόμαι μὴραν ναίειν, οί δὲ ἀνδρε ἦνοι ἐν τῷ ὄλυμπῳ, ὦ that I were living with even a third part, &c., and that those men were safe who then perished. Od. IV, 97. Μὴ ὁφελόν νικᾶν τωφός ἐπὶ ἀείδω, ὦ that I had not been victorious in such a contest. Od. XI, 548. See II. XVIII, 86, αὐτὲ ὁφελεῖ σὺ μὲν ἀδίκα ναίειν, Πηλεὺς δὲ βατικὴν ἀγαγέσθαι. Τὴν ὁφελὴ ἐν νησίστι κατακτάμεν Ἀρτεμις ἦφ, ὦ that Artemis had slain her, &c. II. XIX, 59. Ὀλεῖσθαι ὁφελον τῆς ἡμέρας, ὦ that I had perished on that day. Soph. O. T. 1157. Εἴθω ὁφελέ τ' Ἀργοὺς μὴ διαπτάσθαι σκύρος Κόλχων ἐς αἰῶν κυνάες Συμπληγάδας. Eur. Med. 1. Εἰ γάρ ὁφελον οἴοι τε εἰναι οἱ τολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ὦ that the multitude were able, &c. Plat. Crat. 44 D Μὴ ποτ' ὁφελον λατεῖν τὴν Σκυραν, ὦ that I never had left Scyros. Soph. Phil. 969. Αὖθ' ἀμα πάντες ἐκτρόποσ ὁφέλετ' αὐτί θοὶ ἐπὶ νυσί πεφάσθαι, would that ye all had been slain instead of Hector. II. XXIV, 253. Ἀνδρὸς ἐπειτ' ὁφελον ἀμέννονοι εἰναι ἄκοιτις, ὦ δὴ νέμεσιν τε καὶ αἰσχεα πῶλ' ἀνδρώτων, ὦ that I were the wife of a better man, who knew, &c. II. VI, 350. (For γην, see § 64, 2.)

For the origin of this construction, see § 49, 2, N. 3 (b) and (c).

Note 1. The secondary tenses of the Indicative are not used in Homer to express wishes; ὁφελον with the Infinitive being generally used when it is implied that the wish is not or was not fulfilled. (See § 82, Rem. 2.) The latter construction is used chiefly by the poets.

Note 2. Neither the secondary tenses of the Indicative nor the form with ὁφελον in wishes can (like the Optative) be preceded by the simple εἰ (without -θε or γάρ).

'Ως, used as in § 82, N. 3, often precedes ὁφελον, &c. in Homer, and rarely in the Attic poets. E. g.

"Ἡλθες εκ πολέμου; ὡς ὁφελεῖς αὐτόθ' ὀλέσθαι. II. III, 428. 'Ως ὁφελ' Ἐλεύθης ἀπὸ φύλου ὀλέσθαι. Od. XIV, 68. 'Ως πρὶν διδάξαι γ' ὁφελεῖς μέτος διαρραγήναι. Arist. Ran. 955.

Remark. Expressions of a wish with the Optative or Indicative after εἴθε, εἰ γάρ, &c. were originally protases with the apodosis suppressed. Thus, εἰ γάρ γένοιτο, ὦ that it may happen (lit. if it would only happen), implies an apodosis like εὔτυχης ἄρ
Imperative and Subjunctive in Commands, Exhortations, and Prohibitions.

§ 84. The Imperative is used to express a command, an exhortation, or an entreaty. E. g.

Ἄγε, speak thou. Φέωγε, begone! 'Ελθέτω, let him come. Χα-ρόντων, let them rejoice. "Ερχέσθω πληριάδεω 'Αχιλήσ. Π. I, 322. Ζεῦ, Ζεῦ, θεωρός τώνδε πραγμάτων γενοῦ. Λέσχ. Χοεφ. 246.

Note 1. The Imperative is often emphasized by ἄγε (or ἄγετε), φέρε, or ἵθι, come. These words may be in the singular when the Imperative is in the plural, and in the second person when the Imperative is in the third. E. g.

Remark. **Φέρε** is not used in this way in Homer.

Note 2. The poets sometimes use the second person of the Imperative with πᾶς in hasty commands. E. g.


Note 3. The Imperative is sometimes used in relative clauses depending on an interrogative (usually οἶσθα), where we should expect the relative clause to be completed by δει with an Infinitive, and the Imperative to stand by itself. E. g.

'Αλλ' οἴσθα δ' ὅ δράσον; τῷ σκέλει βένε την πέτραν, but do you know what to do? strike the rock with your leg! Arist. Av. 54. (We should expect here οἴσθα δ' ὅ δράσαι; δράσον. k.t.l., do you know what to do? if so, do it: viz. strike the rock, &c.) οἴσθ' ὃ μοι σὺν πραξαίνων, do you know what you must do for me? if so, do it. Eur. Heracle. 451. Οἰσθά γνω ὃ μοι γενέσθαι; ὑποτεθείσαι πρώτες, do you know what must be done for me (ἀ δει μοι γενέσθαι?) let it be done then (γενέσθαι), viz. put chains on the strangers. Id. Iph. Taur. 1203. οἴσθ' ὅς ποιήσων; Soph. O. T. 543. (Compare Eur. Cycl. 131, οἴσθ' οὖν ὅ δράσεις; dost thou know what thou art to do?)

Note 4. The Imperative sometimes denotes a mere concession, and sometimes a supposition (where something is supposed to be true for argument's sake). E. g.

Πλούτει τε γὰρ κατ' οἰκον· ἕαν δ' ἀπ' τοῦτων τὸ χαίρειν, τὰλλ' ἐγὼ καπνὸι σκόις οὐκ ἂν πραίμην. Soph. Ant. 1168. Προσεειπάτω τινὰ φιλικὸς ὁ τῷ ἀρχῶν καὶ ὁ ἱδιώτης. suppose that both the ruler and the private man address, &c. XEN. Hier. VIII, 3.

§ 85. The first person of the Subjunctive (usually in the plural) is used in exhortations, supplying the want of a first person to the Imperative. **Αγε** (ἀγετε) or **Φέρε**, come, often precedes. E. g.

Note 1. The first person *singular* of the Subjunctive, when it is used in this way, almost always takes ἀγε (ἀγετε) or φέρε, unless some other Imperative precedes. E. g.

'Ἄλλα ἀγε δή τὰ χρήματ' ἀριθμής καὶ ἰδωμαί. Od. XIII, 215. 'Ἄλλα ἀγεθ' ὑμιν τεύχε ἐνείκω θωρηχθήναι. Od. XXII, 139. Θάπτε με ὅπτι τάχιστα, πυλὰς Ἀἰδο α νερήσω, bury me as quickly as possible; let me pass the gates of Hades. II. XXIII, 71. Φέρ' ἀκοίσω, come, let me hear. Hdt. I, 11. Σὺγα, πνοας μάθω· φέρε πρωσ ούς βάλω. EUR. Herc. F. 1059. 'Επίσχετ' α 덤ην των ἐσοπεθν ἐκ μάθω. Id. Hippol. 567. Α λέγε δή, ἱδω. PLAT. Rep. V, 157 C.

Note 2. The *second* and *third* persons of the Subjunctive are not regularly used in affirmative exhortations, the Imperative being the regular form in these persons. (For the Aorist Subjunctive with μη in prohibitions, see § 86.)

In some cases the Optative in wishes, in the second and third persons, has almost the force of an exhortation. (§ 82, N. 1.)

In a few exceptional cases, we find even the *second* person of the Subjunctive in exhortations, like the first person, but always accompanied by φέρε. E. g.

Φέρ', ὧ τέκνου, νῦν καὶ τὸ τῆς νήσου μᾶθης. SOPH. Phil. 300.

For the Future Indicative used elliptically in exhortations after ὅπως, see § 45, Note 7.

Remark. The preceding rules apply only to affirmative exhortations: these should be carefully distinguished from prohibitions with μη (§ 86). The use of the Imperative in prohibitions is generally confined to the Present tense.

§ 86. In prohibitions, in the second and third persons, the Present Imperative or the Aorist Subjunctive is used after μη and its compounds. The former expresses a continued or repeated, the latter a single or momentary prohibition.

In the first person (where the Imperative is wanting) the Present Subjunctive is allowed. E. g.


NOTE 1. (a.) With the exception of the first person (§ 86), the Present Subjunctive is not used in prohibitions.

An elliptical use of the Subjunctive (sometimes the Present) after μὴ or ὅτως μή, with a verb of fearing understood, must not be confounded with this. (See § 46, N. 4.)

(b.) The second person of the Aorist Imperative is very seldom found in prohibitions; the third person is less rare. E. g.


NOTE 2. The first person singular even of the Aorist Subjunctive in prohibitions is rare, and is found only in the poets. E. g.

Μη σε, γέρον, κοιλησον ἐγώ παρὰ νησοὶ κλέειω. II. I, 26. Ἀλλὰ μ’ ἐκ γε τήσδε γῆς πόρμεμυσον ὡς τάξιστα, μηθ’ αὐτοῦ θάνω. Soph. Tr. 801. "Ο ξείνοι, μηθ’ δῆτ’ αδίκηθω. Id. O. C. 174. (This may be explained also by § 46, N. 4.)

SECTION VIII.

SUBJUNCTIVE (LIKE FUTURE INDICATIVE) IN INDEPENDENT SENTENCES. — INTERROGATIVE SUBJUNCTIVE. —Οὐ μή WITH SUBJUNCTIVE AND FUTURE INDICATIVE.

§ 87. In the Homeric language the Subjunctive is sometimes used in independent sentences, with the force of a weak Future Indicative. E. g.

Οὐ γάρ πω τοῖς ὑδόν ἀνέρας, οὐδὲ ἦν ὤμαι, for I never yet saw, nor shall I (or can I) ever see such men. II. I, 262. 'Ὑμῶν εἶν πάντεσ-νὶ περικλαῦτα δῶρον ὡμήνω, I will enumerate the gifts, &c. II. IX,
121. Δύσομαι ἐσ 'Αίδαο, καὶ ἐν νεκρῶσι φαείνω, I will descend to Hades, and shine among the dead (said by the Sun). Od. XII, 383. (Here the Future δύσομαι and the Subjunctive φαείνω hardly differ in their force.) Καὶ ποτὲ τις εἰπηγοίν, and some one will perhaps say. II, VI, 459. (In vs. 462, referring to the same thing, we have ὃς ποτὲ τις ἐρέει.) Ὅψι εἰσθ' αὐτὸς ἀνήρ, οὔδ' ἐστετα, οὔδ' γενηταί, ὃς κεν Τηλεμάχω σῷ νίει χειράς ἐπούσει. Od. XVI, 437. Μην- σομαι οὔδε λάθωμαι Απόλλωνος ἐκάστῳ, I will remember and will not forget the far-shooting Apollo. Hymn. in Apoll. 1.

Remark. The Aorist is the tense usually found in this construction. The first person singular is the most common, and instances of the second person are very rare.

Note. This Homeric Subjunctive, like the Future Indicative, is sometimes joined with ἄν or κέ to form an apodosis. This enabled the earlier language to express an apodosis with a sense between that of the Optative with ἄν and that of the simple Future Indicative, which the Attic was unable to do. (See § 38, 2.) E. g.

Εἰ δὲ κε μὴ δώσην, ἐγὼ δὲ κεν αὐτὸς ἐλωμαι, but if he does not give her up, I will take her myself. II, 324. (Here ἐλωμαι κεν has a shade of meaning between ἐλαίμην κεν, I would take, and αἱρήσωμαι, I will take, which neither the Attic Greek nor the English can express.) Compare ἂν χ' ὑμίν σάφα εἰπω, ὅτε πρῶτερος γε πυθοίμην, Od. II, 43, with ἂν χ' ὑμίν σάφα εἰπον, ὅτε πρῶτερος γε πυθοῦσιν, II, 31,—both referring to the same thing. See also II, III, 54; and VI, 448, the last example under § 59, N. 1.

§ 88. The first person of the Subjunctive is used in questions of doubt, where the speaker asks himself or another what he is to do. The negative particle is μὴ. In Attic Greek this Subjunctive is often introduced by βούλειν or βούλεσθε (poetic θέλειν or θέλετε). E. g.

Εἴπω τοῦτο; shall I say this? or βούλει εἰπω τοῦτο; do you wish that I should say this? Μὴ τοῦτο ποιῶμεν, shall we not do this? Τι εἰπώ; or τι βούλεσθε εἰπώ; what shall I say? or what do you want me to say? For the Future in such questions, see § 25, 1, N. 4.

Πὴ γὰρ ἐγὼ, φιλε τέκνω, ἐω; τεῦ δωμάθ' ἰκώμαι ἀνδρῶν ὦ κραναφ' ἰδιάκριν κάτα κοιραλέως; Ἡ τὸν σῆς μητρός ἐω καὶ σῶτο δῶμοι; whither shall I go? to whose house shall I come? &c. Od. XV, 509. Ἡ αὐτός κεν θω; φάσυντι δὲ μὲ νθυμός ἀνάγει. Od. XXI, 194. ΟΖ Τιν ἀπεξεῖ, τοί φρενον ἐκ θῶ, πάτερ; SOPH. O. C. 310. Ἡμοί εἰγώ, τὰ βῶ; τὰ στῶ; τὰ κέλεσα; EUR. Hec. 1056. Ποί τραπέζαμαι; ποί πορευτῶ; Ib. 1099. Εἴπω τι τῶν εἰσώθων, ὦ δέσποτα; ARIST. Ran. 1. Τίνα γὰρ μάρτυρα μείζω παράγχωμαι, DEM
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F. L. 416 7. Μηδ’, εάν τι ὠφήκαι, . . . εἴρωμαι ὑπόσου πολει; may I not ask, &c.? Μηδ’ ἀποκρίνωμαι οίνω. ἢ τις με ἑρωτά νέος, εἰνέιδω; and may I not answer, &c. XEN. Mem. I. 2. 36. Μή σοι ὁ διὰ τοῦ κρήνου, ἢ αὕτω ἀνείπω; PLAT. Rep. IX. 580 B. Μεθύνομαι ἄνδρα τάν ποτό θεύεσθαι συμπτόμην, ἢ ἀπλώμεν; will you receive him, or shall we go away? Id. Symp. 212 E. Ἀριμικὰς κείνους ὑμῶμεν τὸν Περσῶν βασιλεία μιμήσασθαι; shall we then be ashamed to imitate the king of the Persians? XEN. Oecon. IV, 4.

Ποῦ δὲ βούλει καθίσμου ἀναγνώμεν; where will thou that we sit down and read? PLAT. Phaedr. 228 E. (So 263 E.) Βούλεις ὑμῖν ἐπίσκοπο ὁμώμεν ὑπὸ τὸ δυνατόν ἐστι; XEN Mem. III, 5, 1. Βούλει λάβωμαι δητα καὶ θίγω τί σοι; SOPH. Phil. 761. Βούλεσθε ἐπιστέπωμεν; EUR. Hec. 1042. Θέλεις μελὼμεν αὕτω κανακοσμωμεν γὼμ; SOPH. El. 81. Τί σοι θέλεις δῆτ’ εἰκάθω; Id. O. T. 651. Θέλετε θηρασώμεθα Πενθέος Ἀγαπη ἑκτε βακχευμάτων, χάμω τ’ ἀνατι ὑμῶμεν; EUR. Bacch. 719. So with κελεύετε: Ἀλλὰ πῶς; εἰπω κελεύετε καὶ οὐκ ὀργίσεσθε; do you command me to speak, &c.? Dem. Phil. III, 123, 1.

In PLAT. Rep. II, 372 E, we find βούλεσθε and a Subjunctive with ei in protasis: ei δ’ αὐ βούλεσθε καὶ φλεγμαίνουσαν πόλιν θεωρήσωμεν, οὐδὲν ἀποκωλύει, i. e. if you will have us examine, &c. (§ 49, 1.)

Remark. In this construction there is an implied appeal to some person (sometimes to the speaker himself), so that βούλει or some similar word can always be understood, even if it is not expressed. Homeric examples in which this is not the case fall naturally under § 87.

In the later Greek the classic form θέλετε εἰπω; was developed into θέλετε ἕνα (or ὅπως) εἰπω; — from which comes the modern Greek θέλετε να εἰπω; or να εἰπω; will you have me speak?

Note 1. The third person of the Subjunctive is sometimes used in questions, but less frequently than the first. This happens chiefly when a speaker refers to himself by τίς. Examples of the second person are very rare. E. g.

Πάτερον σε τις, Αἰαξίνη, τής πόλεως ἔξηθρον ἢ ἐμὸν εἶναι φῇ; i. e. shall we call you the city's enemy, or mine? Dem. Cor. 268, 28. Εἶτα ταῦθ’ οὐτοί πεῖσθοσιν ὑπὲρ αὐτῶν σε ποιεῖν, καὶ τὰ τῆς σῆς πονηρίας ἐγρα ἐφ’ ἑαυτοὺς ἀναδεῖξωταί; i. e. are these men to believe, &c.; and are they to assume, &c. Id. Androt. 613, 3. Τί τίς εἶναι τούτο φῇ; Id. F. L. 363, 12. Θυγατέρ, ποῖ τίς σφορτίδος ἐλθῇ; SOPH. O. C. 170. Ποῖ τις οὐν φῦγγι; Id. Λ. 403. Πάθεν οὖν τις ταῦτα ἄρξηται μάχις; PLAT. Phil. 15 D. Πῶς τίς πειθηται; II. I, 150. (Πῶς οὖν εἶ’ εἴπης ὃτι σωφρόταλμαι κακοῖς; EUR. Hec. F. 1417.) See Krüger, Vol. I, § 54, 2; Notes 4 and 5.

Note 2. The Subjunctive is often used in the question
§ 89. The double negative **ou μη** is sometimes used with the Subjunctive and the Future Indicative in independent sentences, being equivalent to a strong single negative. The compounds of both **ou** and **μη** can be used here as well as the simple forms.

1. The Subjunctive (sometimes the Future Indicative) with **ou μη** may have the force of an emphatic Future with **ou**. Thus **ou μη τούτο γένηται** (sometimes **ou μη τούτο γενήσεται**) means this surely will not happen, being a little more emphatic than **ou τούτο γενήσεται**. E. g.

(Aor. Subj.) **Ου μη πιθηται, he will not obey.** SOPH. Phil. 103. **Ουτε γαρ γίνεται ουτε γένονει ουδε ουν μη γενΗται ἄλλων ἡθος, for there is not, nor has there been, nor will there ever be,** &c. PLAT. Rep. VI, 492 E. (Here **ουδε μη γενηται** is merely more emphatic than the ordinary **ου γενηται**.) **Και των ἤν κρατήσωμεν, ου μη της ἡμιν ἄλλος στρατός ἀντιστήνω κατε ἀνδρώτων.** HDT. VII, 53. **So I, 199. Ου μη σε κρυψω προς ουτων βουλομαι ἀφικέσθαι.** XEN. Cyr. VII, 3, 13. 

(Pres. Subj.) Ην γαρ ἄπαξ διοι η τριων ἡμερων ὄδοι ἀποτχωμεν, ουκετε μη δυνηται βασιλευς ἡμας καταλαβειν. XEN. An. II, 2, 12. **So ou μη δυνωνται, Id. Histr. XI, 15. Προς ταυτα κακουργει και συνοφαντε στι τε δυνασαι ουδεν σου παρειμαι αλλα ου μη οιος τι ι, but you will not be able.** PLAT. Rep. I, 341 B.
DOUBLE NEGATIVE OÙ µη.

(Fut. Ind.) Où σοι µη μεθέψομαι ποτε. SOPH. El. 1052. Τούς γὰρ πονηροὺς οὐ µή ποτε ποιήσετε βελτίους. AESCHIN. Cor. § 177. Où τοι µηποτὲ σ᾿ ἐκ τῶν ἐδράνων, ὡ γέρων, ἑκοῦτα τις ἀξεῖ. SOPH. O. C. 176. Σο οὐκ οὖν µη ὀδοιπορήσεις, Ο. C. 848; and ΗΔΤ. III, 62. Μὰ τὸν Ἀπόλλω οὐ µή σ᾿ ἐγώ περιψυμάπελθων (i.e. περιόψομαι ἀπελθόντα). ARIST. Ran. 508. Εἶπεν ὅτι Ἡ Σπάρτη οὐδέν µή κάκιον οἴκειται αὐτοῦ ἀποθανόντος. XEN. Hell. I, 6, 32. (See § 70, 2; and below, Note 1.) The Arist Subjunctive is the most common form in this construction.

Note 1. Où µή with the Future Optative, representing a Future Indicative of the direct discourse, occurs in an indirect quotation after ὅσ: Τὰ τ᾿ ἄλλα πάντ᾿ ἐθέσπισεν, καὶ ταῦτα Τροίας πέργαμʹ ὡς οὐ µή ποτε πέρποιεν, εἰ µή τόνδε ἄγωντα. SOPH. Phil. 611. (The direct discourse was oὐ µή ποτε πέρποιετε, εἰν µή τοῦνδε ἄγησθε.) In the last example under § 89, 1, the Future Indicative is retained in the same construction. The Future Infinitive can be used in the same way; as, Ἐτειε Τειρεσίας οὐ µή ποτε, σοῦ τόνδε γῆν οἰκούντος, εὖ πράξειν πολύν. EUR. Phoen. 1390.

Où µή with the Subjunctive occurs in a causative sentence after ὅσ, in ARIST. Av. 461: Δέγε θαρρήσασ· ὡς τὰς σπονδὰς οὐ µή πράτερον παραβῶμεν.

Note 2. This construction is often explained by supposing an ellipsis of δευνὸν ἔστων or φόβος ἐστίν between the οὔ and the µή; this is based on such passages as XEN. Mem. II, 1, 25, οὐ φόβος µὴ σε ἀγάγω, there is no fear lest I may lead you, which with the φόβος omitted would be οὐ µή σε ἀγάγω. This theory, however, leaves the following construction (§ 89, 2) entirely unexplained; and the supposed ellipsis fails to account for the meaning in many cases, as in the first example under § 89, 1.

2. The second person of the Future Indicative (sometimes the Subjunctive) with οὐ µή may express a strong prohibition. Thus οὐ µή λαλήσεις means you shall not prate (or do not prate), being more emphatic than µή λάλεις. E.g.

Ποῖος Ζεὺς; οὐ µή λαλήσεις (λαῆσης)· οὐδ᾿ ἐστὶ Ζεὺς, i. e. stop your nonsense! ARIST. Nub. 367. 'Ο παῖ, τί θροεῖς; οὐ µή παρ᾿ ὀχλῳ τάδε γηρύσεις, do not (I beg you) speak out in this way before the people. EUR. Hippol. 213. 'Ο θύγατερ, οὐ µή µῦθον ἐπὶ πολλοὺς ἑρείς. EUR. Supp. 1066. Οὐ µή γυναικῶν δελον ἐλοίσοισεις λόγον, do not adopt the cowardly language of women. EUR. Andr. 757. Οὐ µή ἐξεγερεῖσι τὸν ὑπὸ κάτοχον κακίνησεις κάναστήσεις φοιτάδα δεινὴν νόσον, ὡ τέκνον, do not wake him. SOPH. Trach. 978. Τί ποιεῖς; οὐ µή καταβῆςει, don't come down. ARIST. Vesp 397.
For the use of the future, see § 25, 1, N. 5. For the Subjunctive in this construction, see below, Rem. 2.

Note 1. A prohibition thus begun by ού μὴ may be continued by μηδὲ with another Future (or Subjunctive). An affirmative command may be added by another Future or an Imperative, after ἀλλὰ or δὲ. E. g.

Οὐ μὴ καλέεις μ’, ὄνθρωπ’, ἰκετεύο, μηδὲ κατερεῖς τούνομα, do not call to me, I implore you, nor speak my name. ΑΡΙΣΤ. Ράν. 298. Οὐ μὴ προσοίσεις χείρα μηδ’ ἀψεῖ τεπλων, do not bring your hand near me nor touch my garments. ΕΥΡ. Ηπψλ. 606. Οὐ μὴ προσοίσεις χείρα. Βακχεῦσεις δ’ ἵνα, μηδ’ ἐξομορρεῖει μωριάν τὴν σὴν ἑμοί, do not bring your hand near me; but go and rage, and do not wipe off your folly on me. Ιδ. Βασ. 343.

Οὐ μὴ λαλήσεις (λαλήσῃ), ἀλλ’ ἀκολουθήσεις ἑμοί, do not prate, but follow me. ΑΡΙΣΤ. Νυβ. 505. Οὐ μὴ διατρίψεις, ἀλλὰ γεύσει τῆς θύρας, do not delay, but knock at the door. Ιδ. Ράν. 462. Οὐ μὴ φλαρῆσεις ἑχὼν, ὃ ξενία, ἀλλ’ ἀράμενος οἰς εἰς πάλιν τὰ στρατευμα. Ιβ. 524. Οὐ μὴ δυσμενῆς ἔσει φίλοις, παύσει δὲ θυμοῦ καὶ πάλιν στρέψεις κάρα, ... δέξει δὲ δώρα καὶ παρα τῆς εἰς πατρός, be not inimical to friends, but cease your rage, &c. ΕΥΡ. Μεδ. 1151. Οὐ μὴ σκώ ψής μηδὲ ποίησῃς ἀπερ οἱ τρυγοδαιμονεῖς οὖν, ἀλλ’ εὐφήμει, do not scoff; nor do what these wretches do; but keep silence! ΑΡΙΣΤ. Νυβ. 296. (Here the Imperative is used precisely like the Future with ἀλλὰ or δὲ in the preceding examples.)

The Future in the clauses with ἀλλὰ or δὲ will be explained by § 25, 1, N. 5 (a); in the clauses with μηδὲ it may be explained by § 25, 1, N. 5 (b), or we may consider the construction a continuation of that with οὐ μὴ, the μὴ being repeated without the οὐ.

Note 2. In a few cases οὐ with the Future is used interrogatively expressing an exhortation, followed by another Future with μηδὲ or καί μὴ expressing a prohibition. E. g.

Οὐ σίγ’ ἀνέξει, μηδὲ δειλιᾶν ἄρει (s), keep silence (lit. will you not keep silence?) and do not become a coward. ΣΩΦΡ. Αἴ. 75. (Here perhaps we should punctuate οὐ σίγ’ ἀνέξει; μηδὲ δειλιᾶν ἄρει.) See Rem. 1. But the first clause, although strictly interrogative, is really an exhortation, and was so considered in the construction of the following clause, where the Future is to be explained on the principle of § 25, 1, N. 5 (b). Compare the examples under Note 1.) Οὐ θάσσον οἰσεὶς, μηδ’ ἀπιστήσεις ἑμοί, i. e. extend your hand, and do not distrust me. Ιδ. Τραχ. 1183. Οὐκ εἰ σοῦ τ’ οἶκος, σὺ τε Κρέων κατὰ στέγας, καὶ μὴ το μηδὲν ἄλγος εἰς μήγ’ οἰσετε. Ιδ. Ο. Τ. 637.

Remark 1. The examples under § 89, 2 and the notes are usually printed as interrogative, in accordance with the doctrine of Elmsley, stated in his note to ΕΥΡΙΨ. Μεδ. 1120 (1151) and in the
Quarterly Review for June, 1812. He explains όυ μη λακήσεις; as meaning will you not stop prating? lit. will you not prate? and when a second clause in the Future with μηδέ or ἀλλά follows, he considers the interrogative force of όυ to extend also to this. But this explanation requires an entirely different theory to account for the construction of § 89, 1; whereas the rules given above consider the Subjunctive there a relic of the common Homeric Subjunctive (§ 87), and explain the Future in § 89, 2 by the principle stated in § 25, 1, N. 5, — όυ μη having the same force of a strong single negative in both constructions. As to the examples in N. 1, the last one (where the Imperative instead of the Future follows ἀλλά) seems to be decisive against the interrogative force commonly ascribed to the Future in the others. The examples in N. 2 are the strongest support of Elmsley’s theory, where the first clause is clearly interrogative, at least originally; but the force of the question as an exhortation seems to have guided the construction of the sentence, which is finished after the analogy of the examples in N. 1. The explanation given above (N. 2) is supported by Aesch. Sept. 250, όυ στιγμα; μηδέν τών ἐρείς κατὰ πτόλεμι, will you not keep silence? (όυ στιγμα ἄνεγξε;) say nothing of this kind through the city.

We may explain the examples in N. 2 as interrogative, by considering the first clause a question with όυ (implying an affirmative answer) equivalent to an exhortation, and the second a question with μη (implying a negative answer) equivalent to a prohibition. Όυ στιγμα ἄνεγξε, μηδέν δειλίαν ἄρει; will thus mean, will you not keep silence? and you will not become a coward, will you?

Remark 2. In modern editions of the classics the Subjunctive is not found in the construction of § 89, 2. But in many of the examples quoted there and in the notes the first Aorist Subjunctive in -σης has been emended to the Future, against the authority of the Mss., in conformity to Dawes’s rule. (See § 45, N. 8, with footnote.) Thus, in the three examples from the Clouds, the Mss. have the Subjunctive; and in the last (vs. 296) όυ μη σκόψεις could not be changed to όυ μη σκόπωσεις, as the Future of σκόπωσει is σκόπωσμαι. Elmsley’s emendation σκόψεις is therefore adopted by most editors. But this seems too violent a change to allow in the text, merely to sustain an arbitrary rule, which at best has nothing but accident to rest on. If both constructions (§ 89, 1 and 2) are explained on the same principle, there is no longer any reason for objecting to the Subjunctive with όυ μη in prohibitions; and it seems most probable that both the Future and the Subjunctive were allowed in both constructions, but that the Subjunctive was more common in that of § 89, 1, and the Future in that of § 89, 2.
§ 90. The Infinitive mood expresses the simple idea of the verb, without limitation of number or person. It has the force of a neuter verbal noun, and as such it may take the neuter of the article in all its cases. It has at the same time the attributes of a verb, so that (even when it takes the article) it may have a subject, object, and other adjuncts; and, further, it is qualified not by adjectives, but by adverbs.

§ 91. The Infinitive may as nominative be the subject of a finite verb, or as accusative be the subject of another Infinitive. The Infinitive is especially common as the subject of an impersonal verb, or of ἐστί. It may also be a predicate nominative, or it may stand in apposition with a substantive.

Such Infinitives stand regularly without the article; but if they are to be especially prominent as containing the leading idea of the sentence, the article may be used. E. g.

Συνέβη αὐτῷ ἐλθεῖν, it happened to him to go. Οὐκ ἔνεστι τοῦτο ποιῆσαι. Ἀδύνατόν ἐστιν τοῦτο ποιῆσαι. ἕξην μένειν. Δεῖ αὐτὸν μένειν. Οὐ μὲν γὰρ τι κακὸν βασιλεύει μὲν, for it is no bad thing to be a king. Od. I, 392. Εἰς οἰκῶν ἄριστος, ἀμύνεσθαι περὶ πάτρης. II. XII, 243. Ἄλθς γὰρ ἡ ζήτα τοῖς γέρωνυμι εὐθυκεῖν. Aesch. Ag. 584. Πολὺ γὰρ χάριν ἔχοντας φυλάττειν ἢ κτήσασθαι πάντα πέφυκεν. Dem. Ol. II, 25, 24. (Compare Ol. I, 16, 3: Δοκεῖ τὸ φυλάξαι τάγαθα τοῦ κτήσασθαι χαλεπώτερον εἶναι.) Ἡδύ πολλοὺς ἐκθρῶν ἔχειν; Dem. F. L. 409, 25. Δοκεῖ οἰκονόμου ἀγαθῶν εἶναι εὑ οἶκεἰν τὸν ἑαυτοῦ οἶκον. Xen. Oecon. I, 2. Φησὶ δεῖν τοῦτο ποιῆσαι, he says that it is necessary to do this. (Here poiein as accus. is the subject of dein: for dein, see § 92, 2.) Τὸ γὰρ ἔναι ἐπιστήμην ποιλὰ βεῖν ἐστίν, to learn is to acquire knowledge. Plat. Theact. 209 E. Τὸ δικήν διδόναι πότερον πάσχειν
§ 92. The Infinitive without the article may be the object of a verb. It stands generally as an object accusative, sometimes as an object genitive, and sometimes as an accusative of kindred signification. The classes of verbs after which the Infinitive is thus used must be learned by practice; but the Infinitive without a subject follows in general the same classes of verbs in Greek as in English. The following, however, may be specially mentioned:—

1. In general, any verb whose action directly implies another action or state as its object, if such action or state is to be expressed by a verb and not by a noun, takes the Infinitive. Such are verbs signifying to teach, to learn, to accustom, to desire, to ask, to advise, to entreat, to exhort, to command, to persuade, to urge, to propose, to compel, to need, to cause, to intend, to begin, to attempt, to permit, to decide, to dare, to prefer, to choose, to pretend; those expressing fear, unwillingness, eagerness, caution, neglect, danger, postponement, forbidding, hindrance, escape, &c.; and all implying ability, fitness, desert, qualification, sufficiency, or their opposites. E. g.

Διδάσκοντων αὐτῷ βάλλειν, they teach him to shoot. "Εμαθών τούτο ποιήσα, they learned to do this. Βουλεῖται ἐλθεῖν. Παρανοίμησι σοι πειθοῦσα. Φοβοῦμαι μένειν. Αἰροῦμαι πολεμεῖν. Ἡ πόλις κινδυνεύει διαφθορᾶ. Δύναται ἀπελθεῖν. 'Εκέλευσεν αὐτόν περιμεῖναι με. Δέομαι ψων συγγινώμυν με ἔχειν. Εἴπε στρατηγοῦς ἐλέσθαι, he proposed to choose generals. 'Απαγορεύσων αὐτός μή τούτο ποιήσαι. (See below, § 95, 2) Τί κολύσει αὐτῶν βαδίζειν ὅποι βουλεῖται, what will prevent him from marching, &c.? 'Αξίω λαμβάνειν. 'Αξιόῦται
θανεῖν. Οὐ πέφυκε δούλεύειν, he is not born to be a slave. Ἀναβάλλει τοῦτο ποιεῖν, he postpones doing this.

This use of the Infinitive is too common to need illustration by more particular examples.

Remark 1. The Infinitive in this construction is generally equivalent to the English Infinitive after the same class of verbs; and it refers to indefinite or to future time. (See § 15, 1.) The Present and Aorist are the tenses usually found, with the distinction stated in the Remark before § 12: for the Perfect, see § 18, 3 (b); and for the occasional use of the Future Infinitive (or even the Infinitive with ἄν) after some of these verbs, see § 27, N. 2.

Remark 2. Verbs of fearing and caution are included in the list given above, although they are generally followed by μὴ, lest, and the Subjunctive or Optative. (See § 46.) The Infinitive, however, sometimes occurs; and, when it is used, it belongs regularly under the rule, § 92, 1. (See § 46, N. 8, a and b.) Verbs expressing danger take the Infinitive more frequently than μὴ with the Subjunctive or Optative. (See § 46, N. 8, c.)

Note 1. Some verbs which do not regularly take an Infinitive may be used in unusual significations, so as to allow an Infinitive by § 92, 1. E. g.

Εὐνεβήσαν τοῖς Πλαταείσι παραδόναι σφάς αὐτοῦς καὶ τὰ ὀπλα, they made an agreement with the Plateaens to surrender, &c. Thuc. II, 4. Τίνι δ᾽ ἂν τις μᾶλλον πιστεύσει παρακαταθέσαι χρῆματα; to whom would any one sooner dare to commit money? Xen. Mem. IV, 4, 17. 'Οδυρνοῦν τις ὄντων νέες σθαί, they mourn to go home. II. II, 290. Ἐπευφήμησαν Ἀχαιοὶ αἰς ἐσθαὶ ἱερὰ. II. I, 22.

Note 2. When a noun and a verb (especially ἔστι) together form an expression equivalent to any of the verbs of § 92, 1, they may take the Infinitive without the article. Some other expressions with a similar force take the same construction. E. g.

Ἀνάγκη ἔστιν πάντας ἀπέλθειν. Κύδωνος ἦν αὐτῷ παλαιῶν. Οἰκος ἔστιν μοι τούτο ποιῆσαι. Φύσις ἔστιν αὐτῷ ἑλθείν. Ἀμαξα ἐν αὐτῶς ἦν, κάλυμα οὐσα (τὰς πύλας) προσβείναι, a wagon, which prevented them from shutting the gates. Thuc. IV, 67. Σο ἐπέγεντο δὲ ἄλλοις τε ἄλλοθι κολύματα ἣν αὔξηθείναι, obstacles to their increase. Id. I, 16. (See § 95, 2, N. 1.) Τοὺς στρατιώτας ὅμως ἐνέπεσε ἐκτελεῖσαι τὸ γερίν. Thuc. IV, 4. Ὅχι μάντισι εἰμὶ ταφανῶν γνώναι, I am not enough of a prophet to decide, &c. Eur. Hippel. 346. (Here the idea of ability is implied in μάντις εἰμί.) Το ἁσφαλές καὶ μὲνειν καὶ ἀπελθεῖν αἰ νής παρέξουσιν. Thuc. VI, 18. (See § 98, 1.) Ἐχοντα τιθασεύεσθαι φύσιν, capable by nature of
being tamed (=πεφυκότα τιθασεύσθαι). PLAT. Politic. 264 A. Τίς μηχανή μή ούχι πάντα καταναλώ θήναι είς τό τεθάναι; (i.e. τι κολύσει μή ούχι πάντα καταναλωθήναι;) PLAT. Phaed. 72 D. Δεδοκι μή τολλα καὶ χαλεπά εἰς ανάγκην έλθωμεν ποιείν, lest we may come to the necessity of doing. Dem. Ol. I, 13, 25. "Ωρα ἀπιέναι, ἵνα τί χρή ἀπίναι, we must go away." PLAT. Apol. 42 A. Ἐλπίδας έχει τούτο ποιησαί (==ἐλπίζει τούτο ποιησαί), he hopes to do this. But ἔλπις τοῦ ἔλειν, THUC. II, 56. Οι δὲ ξόντες αὐτοῦ θανείν, and the living are those who caused them to die. SOPH. Ant. 1173. We might also have αἰτία τοῦ τοῦτων θανείν or αἰτία τοῦ τοῦτων θανείν. (See § 23, 1, N. 3.) So in phrases like πολλοῦ (or μικροῦ) δεώ ποιείν τι, I want much (or little) of doing anything; παρά μικρόν ἡλθον ποιείν τι, they came within a little of doing anything; where the idea of ability, inability, or sufficiency appears: so in THUC. VII, 70, βραχὺ γὰρ ἀπέλησαν διακόσια γενεσθαί. So ἑμποδῶν τοῦτω ἐστίν ἐλθείν (==κολύσει τοῦτον ἐλθείν), it prevents him from going; where τοῦ ἐλθείν may be used. (See § 94, and § 95, 1 and 2.)

The Infinitive depending on a noun is generally an adnominal genitive with the article τοῦ. See § 94 and § 95, 1.

NOTE 3. Although the Infinitive depending on the verbs included in § 92, 1 regularly stands without the article, yet τό is sometimes prefixed to give the Infinitive still more the character of a noun in the accusative. The Infinitive is sometimes placed for emphasis apart from the main construction, like a syncocchial accusative. E.g.

Καὶ πῶς δὴ τὸ ἄρχικος εἶναι ἀνθρώπων παιδεύεις: XEN. Oecon. XIII, 4. (So παιδεύω τινα τι.) Τὸ δ’ αὖ ἐξουσικεῖν τῇδ’ ὁμού τίς ἄν γνών τίνι ὑπάρχῃ; i.e. as to living with her, what woman could do it? SOPH. Tr. 545. Τὸ δρατῶν οὐκ ἠθέλησαν. Id. O. C. 442.

Οὐδεὶς μίαν πείσειν τὸ μή οὐκ ἐλθείν, no one could persuade me not to go. ARIST. Ran. 68. (For μη οὖ, see § 95, 2, N. 1, b.) So XEN. Hell. V, 2, 36. So θέλει τὸ μῆ κτείναι σύνενων (like πείσει τὸ μῆ κτείναι), AESCH. Prom. 865.—Compare SOPH. Phil. 1253, οὐδέ τοι σι ἄφαιρ πειθομαί τὸ δρατῶν, i.e. I do not trust your hand for action (like οὐ πειθομαί σοι ταῦτα, I do not trust you in this.)

NOTE 4. Other active verbs than those included in § 92, 1 may take the Infinitive like an ordinary noun, as an object accusative. Here, however, the Infinitive takes the article τό. E.g.

Τὸ τελευτησάι πάντων ἡ πεπρωμενὴ κατέκρινεν, fate awarded death to all. ISOC. Demon. p. 11 C. § 43.

NOTE 5. A few of the verbs included in § 92, 1, which govern the genitive of a noun, allow also the genitive of the Infinitive with τοῦ, as well as the simple Infinitive. (See § 95, 1.) This applies chiefly to ἀμελέω, ἐπιμελέομαι, and to the verbs of hindrance, &c included in § 95, 2. E.g.
§ 92, 1.

'The infinitive is the form of a verb used as an object, or to express a result. Xen. Mem. II, 3, 9. (But ἀμελήσας λέγειν, PLAT. Phaed. 98 D.) Most verbs of desiring and neglecting take only the simple Infinitive. Επιμελέομαι, which usually takes δότος with the Future Indicative (§ 45), allows also the simple Infinitive (Thuc. VI, 54), and the Infinitive with τοῦ (XEN. Mem. III, 3, 11). See § 45, N. 6, a.

Remark. For the use of the Infinitive without τό after verbs as an accusative by synecdoche (usually found only after adjectives), see § 93, 2, Note 3.

2. Another case in which the Infinitive appears as the object of a verb occurs in indirect discourse, after verbs implying thought or the expression of thought (verba sentiendi et declarandi) or equivalent expressions. Here each tense of the Infinitive, instead of referring indefinitely to the future (as in the former construction, § 92, 1), represents the corresponding tense of the Indicative or Optative.

Remark. For this construction see § 73, 1; where also examples of the Infinitive with ἄν in indirect discourse are given. For the distinction between the Infinitive in this construction and the ordinary Infinitive (92, 1), see § 73, 1, Remark. For the Infinitive, not in indirect discourse, after some verbs which usually belong to this class, see § 15, 2, Notes 2 and 3; see also § 23, 2, Notes 2 and 3.

Note 1. Of the three common verbs signifying to say, φημι is regularly followed only by the Infinitive in indirect discourse, εἰπον only by ὅτι or ὡς and the Indicative or Optative, while λέγω allows either construction. A singular exception in regard to εἰπον is found in Eur. Phoen. 1590, quoted § 89, 1, N. 1. (See § 15, 2, N. 3.)

Note 2. After many verbs of this class in the passive both a personal and an impersonal construction are allowed: thus, we can say λέγεται ὁ Κύρος γενέσθαι, Cyrus is said to have been, or λέγεται τὸν Κύρον γενέσθαι, it is said that Cyrus was. Δοκεῖ in the meaning, I seem (videor) usually has the personal construction, as in English; as ὁ δὲ τοῦ δοκεῖ εἶναι, he seems to be. When an Infinitive with ἄν follows (§ 73, 1), it must be translated by an impersonal construction, to suit the English idiom: thus, δοκεῖ τὸ σαρὺ εἰχεῖν must be translated it seems that some one would have, although τὸς is the subject of δοκεῖ; as we cannot use would with our Infinitive, to translate εἰχεῖν ἄν (See § 42, 2, Note.)
NOTE 3. (a.) When an indirect quotation has been introduced by an Infinitive, a dependent relative or temporal clause in the quotation sometimes takes the Infinitive by assimilation, where we should expect an Indicative or Optative. The temporal particles ὡς, ὅτε, ἐτεί, ἐπειδή, as well as the relative pronouns, are used in this construction. Herodotus also uses εἰ, οἱ, and even διότι, because, in the same way. E. g.

Metā δὲ, ὡς οὐ παῦεσθαι, ἀκεῖα διηγθαι (λέγουσι), and afterwards, when it did not cease, they say that they sought for remedies. Ἑ. i. 94. (Here we should expect ὡς οὐκ ἐπαύετο.) 'Ως δ’ ἀκούσαι τῶν παρόντων, βόρυξον γενέσθαι (φασίν), they say that, when those present heard it, there was a tumult. Dem. F. L. 402, 8. 'Ἐπειδή δὲ γενέσθαι ἑστὶ τῇ ὁλίγῳ τῇ 'Ἀγάθωνος, (ἐφή) ἀνεφευρέμενα καταλαμβάνει τὴν βύραν. ΠΛΑΤ. Symp. 174 D. See Rep. X, 614 B. Δέγεται Ἀλκμαίων, ὅτε δὴ ἀλάσθαι αὐτῶν, τὸν 'Απόλλων ταύτῃ τῇ γῇ χρήσαι οἶκείν. ΘΥ. II, 102. (See § 15, 1, N. 2.) Καὶ ὅσα αὐτῷ μετ’ ἑκεῖνοι βουλεύεσθαι, οὐδενός ὑστερον γνώμῃ φανεῖν (ἐφασαν). Ιδ. I, 91. (Here ἔβουλεύοντο would be the common form.) Ἡγούμενης δὴ ἀληθείας οὐκ ἂν ποτὲ φαύμεν αὐτῇ χρόνω κακῶν ἀκολουθήσῃ, ἀλλ' ἔγεις τε καὶ δίκαιον ἱθος, φ’ καὶ σωφροσύνην ἐπεσθαί. ΠΛΑΤ. Rep. VI, 490 C.

Εἰ γὰρ δὴ δεὶν πάντως περιθείναι ἀλλω τέω τῇ Βασιληνή, (ἐφη) δικαίοτερον εἶναι Μηδώ τέω περιμαλείτω τούτῳ. Η. D. I, 129. (Here εἶδοι or εἰ δεὶ would be the ordinary expression.) So Η. D. III, 105 and 108; doubtful, II, 64 and 172. See Krüger’s note on I, 129. Τιμῶν δὲ Σαμίων ἐφή, διότι ταχύναι οἱ τῶν πάππων δημοσίῃ ἕπο Σαμίων. Η. D. III, 55.

(b.) In some cases, particularly when the provisions of a law are quoted, a relative is used with the Infinitive, even when no Infinitive precedes. E. g.

"Εληκεν ἐφι ois ἐξείναι ἀποκτησάναι, he enacted on what conditions it is allowed to kill. Η. D. Lept. 505, 19. Καὶ διὰ ταύτα, ἀν τις ἀποκτείνῃ τινὰ, τὴν βουλὴν δικαζέων ἐγραφεῖ, καὶ οὐχ ἀπερ, ἀν ἀλο, εἰναί, and he did not enact what should be done if he should be convicted. Dem. Aristocr. 629, 2. (Here εϊναι is the reading of the Cod. Σ, amply defended by the preceding example, in which all editors allow εξείναι.) Δέκα γὰρ ἀνδρας προελουσεν αὐτῷ ἄμβολους, ἀνευ ὧν μὴ κύριον εἶναί ἀπαγεῖν στρατιάν ὑπὸ τῆς πόλεως. ΘΥ. V, 63.

§ 93. The Infinitive without the article may limit the meaning of certain adjectives and adverbs.

1. Such are particularly adjectives denoting ability, fitness, desert, qualification, sufficiency, readiness, and
their opposites; and, in general, those denoting the same relations as the verbs which govern the Infinitive (§ 92, 1). E. g.

Δυνατός ποιεῖν, able to do. Δεινὸς λέγειν, skilled in speaking. *Αξίως ἐπτατα λαβεῖν, he desires to receive this. Ἄναξίως θαυμάζειν, unworthy to be admired. *Αξίως τιμάσθαι, worthy to be honored. Οὐχ οἶνος τοῦ τοῦτο ἴδειν, he was not able to see this. Πράθμος λέγειν, eager to speak. Ετοίμος κινδύνον ὑπομένειν, ready to endure danger.

Θεμιστοκλέα, ἱκανώτατον εἰπεῖν καὶ γνώναι καὶ πράξαι. LYS. Or. Fun. p. 194, § 42. Τὸν δὲ ἐπιτήδειον ταῦτα παθεῖν ἐφή, the people said that he was a suitable person to suffer this. DEM. Phil. III, 126, 19. Αἱ γὰρ εὑραμίαν δεινὰ συγκρύψαι τὰ τοιαῦτα ὑπείδη. Id. Ol. II, 23, 29. Κυρίαν ἐποίησαν ἐπιμελεῖσθαι τῆς ἐνταξιάς, they gave it (the Areopagus) power to superintend good order. ISOC. Areop. p. 147 D. § 39. Βίων δὲ ἀδύνατο ἦσαν προσφέρειν. HDT. III, 138. Μαλακὸς καρπεῖν, too effeminate to endure. PLAT. Rep. VIII, 556 B. Ταπεινὴ υἱόν ἡ δίωνα ἐγκαρπεῖν ἀ ἐγνωτε, your minds are too dejected to persevere, &c. THUC. II, 61. (In the last two examples μαλακὸς and ταπεινὸς govern the Infinitive by the idea of inability implied in them.) Χρήματα πορίζειν εὑρορώτατον γνών. ARIST. Eccles. 236. Σοφότεροι δὲ συμφωνῆσαι τῶν τέλων πάντες διαιρεῖν ἢ τῶν τάξιν τῶν οἰκονόμων. EUR. Alcmen. Fr. 103. Ἐπιστήμων λέγειν τε καὶ σεγαν. PLAT. Phaedr. 276 A. Τάλλα εὐρήσεις ὑπορρχεῖν ὡς ἡμᾶς οὐ κακοὺς. ARIST. Pac. 430.

For examples of nouns followed by the Infinitive, see § 92, 1, N. 2.

Note 1. The use of the Infinitive after οἶνος in the sense of appropriate, likely, capable, and δοσὸς in that of sufficient, with or without their antecedents, is to be referred to this head. (Οἶος τε, able, like δυνατός, regularly takes the Infinitive.) E. g.

Οὐ γὰρ ἦν ὤρα σαὶ τὸ πεδίον ἀρδεῖν, for it was not the proper season for irrigating the land. XEN. An. II, 3, 13. Τοιαύτας οἰσὶς χειμῶνις τε στέγειν καὶ θερινὰ ἰκάναι εἶναι. PLAT. Rep. III, 415 E. Τοιοῦτος οἰος πειθεῖσθαι. Id. Crit. 46 B. Ἡμεῖς μοι τὰ αὐτὸν ἐκατον δῶσον ἀπὸ τὸ, cultivating their own land to an extent sufficient to live upon it. THUC. II, 2. Ἐλεύθερον τῆς νυκτὸς δῶσῃ σκοταίας διελθεῖν τὸ πεδίον, there was left enough of the night for crossing the plain in the dark. XEN. An. IV, 1, 5. Ἐφθασε τοσοῦτον δῶσον Πάχης ἀνεγυωκέναι τῷ φήσῳμα, it came so much in advance (of the other ship), that Paches had already read the decree. THUC. III, 49. (See § 18, 3, b.) Examples like the last strongly resemble those under § 98, 1 in which ὥστε has τοσοῦτος for its antecedent.

Other pronominal adjectives (as τοῖος, τοϊόδε, τηνοῦτος, τηλίκος, ποῖος) sometimes take an Infinitive in the same way.

Note 2. (a.) Certain impersonal verbs (like εὐεστεῖ, πρέπει, προσῆκει), which regularly take an Infinitive as their subject
(§ 91), are sometimes used in the Participle in a personal sense, in which case they may be followed by the Infinitive, the Participle having the force of one of the adjectives of § 93, 1. Thus τὰ ἐνότα εἰπεῖν is equivalent to ἄ νεστι εἰπεῖν, what it is permitted to say; τὰ προσήκοντα ὑπῆρναι is equivalent to τὰ προσήκει ὑπῆρναι, what is proper to be said, as if προσήκει were a personal verb, and as if we could say τὰ προσήκει, these things are becoming. E. g.

Κατιδὼν τὸ πλῆθος τῶν ἐνότων εἰπεῖν. Ἰσοκ. Φιλ. p. 104 D. § 110. Τὸν θεόν καλεῖ οὐδὲν προσήκοντ᾽ ἐν γόοις παραστατεῖν, she is calling on the God who ought not to be present at lamentations. Aesch. Agam. 1079. (Προσήκοντα is used like adjectives meaning fit, proper, as if we could say ὅσ οὐ προσήκει παραστατεῖν.) Φράξ, ἐπεὶ πρέπων ἦφυς πρὸ τῶν δεών φωνεῖν. Soph. O. T. 9. So τὰ ἰμῖν παραγγελθ᾽ ἑντα διεξέλθειν (= ἀ παραγγέλθη ἰμῖν διεξέλθειν). Plat. Tim. 90 E.

(b.) In the same way certain adjectives, like δίκαιος, ἐπικαλεῖν̄, ἐπιτήδειος, ἐπίδοξος, may be used personally with the Infinitive; as δικαίως ἐστὶν τοῦτο ποιεῖν, it is right for him to do this (equivalent to δικαῖον ἐστὶν αὐτὸν τοῦτο ποιεῖν). E. g.

Φημὶ καὶ πολλῷ μείζων ἐπὶ τοῦτων δορεῶν δίκαιος εἶναι τυγχάνειν, i. e. that it is right for me to receive, &c. Dem. Cor. 243, 6. Ἐδόκουν ἐπιτήδειοι εἶναι ὑπὲξαίρεθε ναι, they seemed to be convenient persons to be disposed of. Thuc. VIII, 70. Θεραπεύσοντα ἐπικαιροὶ, important persons to be taken care of. Xen. Cyrt. VIII, 2, 25. Τάδε τοι ἐξ αὐτῶν ἐπίδοξα γενέσθαι, it is to be expected that this will result from it. Hdt. I, 89. (Πολλοῖ ἐπίδοξοι τοῦτο τοῦτο πείσοντα, it is to be expected that many will suffer this same thing, Id. VI, 12, is an example of the Future Infinitive, § 27, 2. So in English, many are likely to suffer.)

These examples resemble those under § 93, 2.

Note 3. Rarely the Infinitive with τὸ is used after adjectives of this class. (Compare § 92, 1, N. 3.) E. g.

Τὸ προσταλαυτῷ οὐδεὶς πρόβυμος ἦν. Thuc. II, 53.

2. Any adjective may take the Infinitive without the article as an accusative by synecdoche, showing in what respect the adjective is applicable to its noun; as θέμα αἰσχρὸν όρᾶν, a sight disgraceful to look upon.

The Infinitive is here regularly active or middle, seldom passive, even when the latter would seem more natural; as χαλεπὸν ποιεῖν, hard to do, seldom χαλεπὸν ποιεῖσθαι, hard to be done. E. g.

Αἰσχρὸν γὰρ τὸ δεί γ᾽ ἐστὶ καὶ ἐσομένουσι ποιεῖσθαι, i. e. disgrace-
ful for them to hear. II. II., 119. So II. I., 107 and 589. Τοις γὰρ ὑπὲρ τούτων λόγους ἐμὸι μὲν ἀναγκαιοτάτους προειπεῖν ἥγονμαι, ύμιν δὲ χρησιμοτάτους ἀκούσαί, i.e. most necessary for me to say, and most useful for you to hear. DEM. Mid. 522, 18. Φοβερὸς πρὸς προσπολεμίσαι, a terrible man to fight against. Id. Ol. II., 24, 12. Οἰκία ἧδτη ἐνδιατάσθαι, a house most pleasant to live in. XEN. Mem. III, 8, 8. Τὰ χαλεπώτατα εὑρεῖν, the things hardest to find: τὰ ῥάστα ἐνυγχάνειν, the things easiest to obtain. Ib. I., 6, 9. Ποιητεία χαλεπὴ συζήν, a form of government hard to live under: ἄνωμος δὲ (μοναρχία) χαλεπὴ καὶ βαρυτάτῃ ἐξουκίσσαι. PLAT. Politic. 302 B and E. Λόγος δυνατὸς κατανοῆσαι, a speech which it is possible to understand. Id. Phaed. 90 D. 'Ο χρόνος βραχὺς ἀξίως διηγῆσεσθαι, the time is too short for narrating it properly. Id. Memex. 239 B. 'Ἡ δόδος ἐπιθυμεῖσαι πορευομένοις καὶ λέγειν καὶ ἀκούειν, convenient both for speaking and for hearing. Id. Symp. 173 B. Πότερον δὲ λοῦσασθαι ψυχρότερον (τό ἱδώρ); is the water there colder for bathing? XEN. Mem. III, 13, 3. (Passive.) Κύνες αἰσχραὶ ὁ ὅρασθαι (instead of ὅρων). XEN. Cyneget. III, 3. Ἐστι δ' ὁ λόγος φιλαπεχθῆμων μὲν, ῥηθῆναι δ' οὖν ἀδύμφορος. ISOE. Antid. p. 70, § 115.

**Note 1.** The Infinitive may be used after adverbs which correspond to the adjectives just mentioned (§ 93, 2). E.g.

Πῶς ἄν τοῖς μὲν εὔνοις κάλλιστα ἰδεῖν ποιτότα τὴν ἐξέλασιν, τοῖς δὲ δυσμενέσι φοβερώτατα, in a manner most delightful for the friendly to behold, and most terrible for the ill-disposed. XEN. Cyneget. VIII, 3, 5.

**Note 2.** Certain nouns, which are equivalent in meaning to the neuter of any of the adjectives which take the Infinitive, may themselves have the same construction. E.g.

Θαῦμα ἰδεσθαι, a wonderful thing to behold (like θαυμαστὸν ἰδεσθαι).

**Note 3. (a.)** In Homer verbs expressing excellence or fitness sometimes take the Infinitive (as an accusative by synecdoche), like the adjectives of § 93, 2. E.g.

"Εκτός ἡγεῖν, ὃς ἀρετεύεσκε μάχεσθαι, this is the wife of Hector, who was the first in fighting. II. VI, 460. Ὑμηλικήν ἐκέκαστο ὀρνιθας γνῶναι καὶ ἀναισμα μυθῆσασθαι. Od. II, 158. Οἱ περὶ μὲν βουλὴν Δαναῶν, περὶ δὲ ἐστὶ μάχεσθαι, ye who excel the Danai in counsel and excel them in battle. II. I, 258. (Here βουλὴν and μάχεσθαι are alike in the accusative by synecdoche after περὶ ... ἐστὲ.)"

(b.) Even in Attic Greek the Infinitive is sometimes used after verbs as a synecdochical accusative. The Infinitives ἀκούειν, ἀκοῦσαι, in sound, and ὁρᾶν, ἰδεῖν, in appearance, especially, are used in this way. E.g.

Δοκεῖσ καί τι διαφέρειν αὐτούς ἰδεῖν χάλκεος; do you think that

Note 4. The Homeric use of ὄμοιος, equal, like, with the Infinitive is to be referred to the same principle. E. g.

Λευκότεροι χιόνος, θείειν ὕ आνέμουσιν ὄμοιοι, (horses) whiter than snow, and like the winds in swiftness. II, X, 437. Οὐ γάρ οἱ τις ὄμοιοι ἐπὶ σπέρσθαι ποσίν ἣν. II, XIV, 521.

§ 94. The Infinitive as genitive, dative, or accusative is very often governed by prepositions, or by adverbs used as prepositions. In this case it always takes the article τοῦ, τοῦ, or τό. E. g.


§ 95. 1. The genitive and dative of the Infinitive, with the article, may stand in most of the constructions belonging to those cases; as in that of the adnominal genitive, the genitive after comparatives, the genitive after verbs and adjectives, the dative of manner, means, &c., the dative after such verbs as πιστεύω and after adjectives denoting resemblance, &c., and sometimes in that of the genitive of cause or motive. E. g.

§ 92, 1, N. 5. (Ἐπιμελέσαι usually takes ὅπως with the Future Indicative, by § 45.) Ἑπέσχομεν τοῦ δίκρυς, we ceased to weep. PLAT. Phaed. 117 E. (See below, § 95, 2.) Kai γὰρ ἄθεοι τοῖς κατακόμβεσιν τινὸς εἰςιν, for they are unused to obeying any one. DEM. Ol. I, 15, 28.

Οὐδεὶς τῶν πάντων πλεῖον κεκράτηκε Φίλαππος ἦ τῷ πρῶτοι πρὸς τοῖς πράγμασι γίγνεσθαι. ID. Chers. 92, 21. Ἀλλὰ τῷ φανερῷ εἶναι τοιοῦτον ὦν, by making it plain that he was such a man. XEN. Mem. I, 2, 3. Οὐ γὰρ δὴ τῷ γε κοσμίως ζῆν ἄξιον πιστεύειν, to trust in an orderly life. ISOГ. Antid. p. 315 A. § 24. Ἰσον δὲ τῷ προστέτευιν. AESCH. Agam. 253. Τῷ ζῆν ἀστητῷ, ἐν αὐτῷ ἄξιον, ὥσπερ τῷ ἐγρηγορέων τῷ καθευδεῖν. PLAT. Phaed. 71 C.

Μίνως τὸ λῃστικὸν καθῆκε, τοῦ τάς προσόδους μᾶλλον ἐναί ἀντὶ, in order that greater revenues might come in. THUC. I, 4.

NOTE. It will be seen that the nominative and accusative of the Infinitive (except the accusative after prepositions) regularly stand without the article; the genitive and dative regularly with the article. The Infinitive after the verbs included in § 92, 1, however, generally stands without the article, whatever case it represents; and further, whenever any word which might govern a genitive or dative of the Infinitive forms a part of an expression which is equivalent to any of the verbs of § 92, 1, the simple Infinitive may be used. (See § 92, 1, Note 2.)

2. After verbs and expressions which denote hindrance or freedom from anything, two constructions are allowed,—that of the simple Infinitive (§ 92, 1), and that of the genitive of the Infinitive with τοῦ (§ 95, 1).

Thus we can say (α) εἴργει σε τούτο πολεῖν, and (β) εἴργει σε τοῦ τούτο πολεῖν (both with the same meaning), he prevents you from doing this. As the Infinitive after such verbs can take the negative μὴ without affecting the sense, we have a third and a fourth form, still with the same meaning:— (γ) εἴργει σε μὴ τούτο πολεῖν, and (δ) εἴργει σε τοῦ μητούτου πολεῖν, he prevents you from doing this. For a fifth form with the same meaning, see § 95, 3. (For the negative μη, see Note 1, a.)

If the leading verb is itself negative (or interrogative with a negative implied), the double negative μὴ οὖ is generally used instead of μητο in the form (c) with the simple Infinitive, but seldom (or never) in the form (d) with the genitive of the Infinitive; as οὐκ εἴργει σε μὴ οὖ τούτο πολεῖν, he does not pre-
ven' you from doing this; selaom (or never) τοῦ μή οὐ τοῦτο
ποιήν. See also § 95, 3. (For the double negative, see
Note 1, b.) E. g.

(a.) Επι τοῦ Ὀλυνθου ἀποσεμπονουσιν, ὅπως εἰργωσι τοὺς ἐκείδεν ἐπι-
βοθείν. THUC. I. 62. Εἰ τοῦτο τις εἰργεῖ δὰν ὅκνος, ἢ any
hesitation prevents you from doing this. PLAT. Soph. 242 A. Ἀλλασ-
δε πως πορίζεσθαι τὰ ἐπιτήθεια ὄρκους ὑπὸ ἀτέχους ἥμας (ὑδεν).
XEN. An. III, 1, 20. Κακῶς δὲ ποιον εἰρχε τοῦτ' ἐξείδεναι; SOPH.
O. T. 129. Εἴδοκιμεῖν ἐμποδον σφίσαι εἶναι. PLAT. Euthyd. 305 D. Παιδὸς Φήρητος, δν βανείν ἐρμοσίμην. EUR. Alc. 11. Τον
Φιλιστον παρελθεῖν οὐκ ἑδόνατο κολύσαι. DEM. Pac. 62, 10.
Τὴν ἰδίαν τῆς γῆς οὐδὲν με κολυεῖ λέγειν. PLAT. Phaed. 108 E.

(b.) Τοῦ δὲ δραπετεύειν δεσμοῖς ἀπείρουσι; XEN. Mem. II,
1, 16. Τὸ γὰρ ψευδόμενον φαίνεσθαι καὶ τοῦ συγγνώμης τινὸς
τυγχάνειν ἐμποδοῦν μίλιστα ἀνθρώποι γίγνεται. Id. Cyr. III, 1, 9.
Εἰπέν ὅτι κολύσετε (ἂν) τοῦ καίειν ἐπιστόμε. Id. An. I, 6, 2.
'Απεσχέμην τὸν λαβεῖν τοῦ δικαίου ἐνεκα. DEM. F. L. 410, 18.

(c.) Εἰργῆ μη βλαστάνειν. PLAT. Phaedr. 251 B. "Οσπερ
ἐξεῖ μη τὴν Πελοπόννησον πορθεῖν, which prevented him from
ταναγόν τὸν Πελοποννήσου. THUC. I, 73. Διεκώλυσε μη διαφθεί-
ρατι. Id. III, 49. 'Επεγένετο κολύματα μη αὖ ἔχει θήναι. Id. I, 16.
(§ 92, 1, N. 2.) Θυμοῦσα γ' ἔτασα μη προσδέρκεσθαι μορόν.
AESC. Prom. 248. Τούμνον φιλάξει σ' άνυμα μη πάς χείν κακῶς.
SOPH. O. C. 667.

Οὐ γὰρ ἔστι "Ελληνας οὐδεμία ἐκδυσὶς μη οὐ δώτας λόγον εἰναί
σους δούλους. HDT. VIII, 100. Πέμπουσι κήρυκαν, ὑποδείξωνοι
σχίσει τῶν Σπαρτιτῶν μη εἰξείναι... Οὐ δυνατοί αὐτὴν ἱσχεῖν
eisιν Ἀργείων μη οὐκ εἰξείναι. Id. IX, 12. "Ὅστε ἔσον μ' ἄν οὐδεν'
ονθ', ὁστον σφ' ὕπνω, ὑπερταύροβην μη οὐ συννεκώσείν.
SOPH. O. C. 565. Τί ἐμποδοῦν μη οὖχι ύβρισμένους ἀποθανεῖν; XEN. An.
III, 1, 13. (Τί ἐμποδοῦ προτείνει οὐδὲν ἐμποδοῖν.) Τίνος ἂν δὲνο
μη οὐ χι πάμπαν εὐδαίμονες εἰναί; what would hinder you from being

(d.) Πᾶς γὰρ ἀσκός δὴ ἄνδρας ἔξει τοῦ μή καταδύναι, i. e.
will keep two men from sinking. XEN. An. III, 5, 11. "Ον οὐδεὶς τὸ
προθεῖς τοῦ μή πλέον ἔχειν ἀπετράπετο. THUC. I, 76. Εἰ δ' ἀρ'
ἐμποδὸν τι αὐτῷ ἐγένετο τοῦ μή εὐθὺς τότε δικάσασθαι.
DEM. Apatur. 900, 22. Ἡπιστάτῳ τὴν πόλιν μικρὸν ἀπολιποῦσαν τοῦ μή
taῖς ἐσχάτας συμφόρας περιτεσείν. ISOC. Antid. p. 73, § 122.
Ἀποσεβοῦντες ἂν ἐμποδοῦν γίγνοστο τοῦ μή ὀραν αὐτοὺς τὸ δὸλον
στρατεύμα. XEN. Cyr. II, 4, 23. Εἴδοτες ὅτι ἐν ἀσφαλείς εἰσί τοῦ
μη δὲν παθεῖν. Ib. III, 3, 31. (See THUC. VI, 18, quoted § 92,
1, N. 2.) Τοῦ δὲ μή (κακῶς) πάς χεῖ ν αὐτοῖς πᾶσαν ἄδειαν ἡγεῦτε,
you were entirely free from fear of suffering harm. DEM. F. L. 387,
17. Ἐνούσης οὐδεμίας ἢ' ἀποστροφῆς τοῦ μή τὰ χρίματ' ἔχειν
ψιά, there being no longer any escape from the conclusion that you
have taken bribes. Id. Timoc. 702, 26.
THE INFINITIVE.

§ 95, 2.

REMARK. The last two examples show that μη can be joined with the genitive of the Infinitive, even after nouns implying hindrance or freedom. In the two following the addition of μη is more peculiar:

'Η ἀπορία τοῦ μὴ ἡυπάξειν, the inability to rest. THUC. II, 49. 'Η τοῦ μὴ ἐμπλαίειν ἀπασία, the distrust of sailing with them; i.e. the unwillingness to sail, caused by distrust. Id. III, 75.

NOTE 1. (a.) The use of μη with the Infinitive in the forms c and d is to be referred to the general principle, by which the Infinitive after all verbs expressing a negative idea (as those of denying, distrusting, concealing, forbidding, &c.) can always take the negative μη, to strengthen the negation implied in the leading verb. Thus we say ἀρνεῖται μὴ ἀληθεὶς εἶναι τοῦτο, he denies that this is true; ἀπηγόρευε μὴ δέ η αὐτὸν ποιεῖν, he forbade any one to do this. This negative may, however, be omitted without affecting the sense.

(b.) An Infinitive which for any reason would regularly take μη (either affecting the Infinitive itself, as an ordinary negative, or strengthening a preceding negation, as in the case just mentioned) generally takes the double negative μη οὐ, if the verb on which it depends is itself negative. Thus the example given above, ἀρνεῖται μὴ ἀληθεὶς εἶναι τοῦτο, becomes, if we negative the leading verb, οὐκ ἀρνεῖται μὴ οὐκ ἀληθεὶς εἶναι τοῦτο, he does not deny that this is true. So, when the original μη really negatives the Infinitive, as in δίκαιον ἐστὶ μὴ τοῦτον ἀφίνειν, it is just not to acquit him, — if we negative the leading verb, we shall have οὐ δίκαιον ἐστὶ μὴ οὐ τοῦτον ἀφίνειν, it is not just not to acquit him. See PLAT. Rep. IV, 427 E, ὡς οὐχ ὅσιον σοι ὅν μη οὐ βοηθεῖν δικαιοσύνη. This applies also to the Infinitive with το (§ 95, 3).

Μη οὐ is occasionally used before participles, and even before nouns, on the same principle, to express an exception to a statement containing a negative; as in PLAT. Lys. 210 D, οὐκ ἂρα ἐστὶ φιλον το φιλουτι ο🛡εν μη οὐκ ἀντιφιλοῦν, unless it loves in return. Here, if the negatives (οὐκ and οὐδεν) were removed from the leading verb, we should have simply μη ἀντιφιλοῦ (with the same meaning), which would be the ordinary form with the participle, even after a negative. So μη οὐκ ἐστε, unless they were. Hdt. VI, 9. So in DEM. F. L. 379, 7, we find αὶ τε τόλεις τόλλα καὶ χαλεπι ταξιν, ὥ τοῦ ἀντιφιλοῦν, the cities were many and difficult (= not easy) to capture, except by long siege.
When it is to be translated to English, The English version is very rarely found where the leading verb does not at least imply a negative. In Xen. An. II, 3, 11, ὅστε πᾶσιν αἰσχύνην εἶναι μῆ ὑ ὁὗ συσπούδαρεν, so that all were ashamed not to join heartily in the work, the double negative may be explained by the negative idea of unwillingness implied in αἰσχύνην. See also the last example under N. 1.

**Note 2.** When the leading verb expressing hindrance, &c. is itself negative, the form ε, μή ὑ ὁὗ with the Infinitive, is the most common. The form a, the Infinitive alone, is allowed after negative (as well as affirmative) verbs, as in Dem. Pac. 62, 10, quoted above under a. The form b, τοῦ with the Infinitive (without μῆ), is not used after negative verbs, according to Madvig.

Even in the form c, we sometimes find the single negative μῆ (for μῆ ὑ ὁὗ), even when the leading verb is negative. E. g.

Οὔ πολὺν χρόνον μ᾽ ἑπέσχον μῆ μὲ ναυστολεῖν ταύτα. Soph. Phil. 349. Οὔδε μ᾽ ὁμματος φρουράν πάρηλθε, τάδε μῆ λεύσασθε στόλον. Id. Trach. 226. (Μῆ ὑ ὁὗ here is a conjecture.)

3. The Infinitive preceded by τοῦ μῆ is sometimes used after verbs and expressions denoting hindrance, and also after all expressions which even imply preven-

This Infinitive with τοῦ is less closely connected than the simple Infinitive with the leading verb, and often denotes merely the result of the prevention or omission of anything: it may generally be explained as an accusative by synecdoche, or sometimes as an object accusative (as after verbs of denial). Here, as before (§ 95, 2), if the leading verb is itself negative, or interrogative with a negative implied, μῆ ὑ ὁὗ is generally used instead of μῆ. E. g.

Τὸν πλείστον ὅμιλον εἰργον τὸ μῆ προεξίστασα τῶν ὁπλῶν τὰ ἐγγὺς τῆς πόλεως κακοργηέων, they prevented them from injuring, &c. Thuc. III, 1. (This adds a fifth expression, εἰργετε σε τὸ μῆ τοῦτο τοιετον, to the four already given (§ 95, 2) as equivalents of the English, he prevents you from doing this.) Τὸ δὲ μῆ λενατήσαι τὴν πόλιν ἐσχε τάδε. Hdt. V, 101. Φοβόσε τε εὐγγενεῖς τὸ μῆ αὐτοθλείν την αἰδικείν σχίσει. Aesch. Enm. 691. Οὗτοι εἰσίν μονοὶ ἐτὶ ἤμιν ἐμποδοῦν τὸ μῆ ἢ δὴ εἶναι ἐνάπον ἑσθεῖν. Xen. An. IV, 8, 14. Οὐκ ἀπεσχόμην τὸ μῆ οὐκ ἐτὶ τούτῳ ἐλθεῖν. Plat. Rep. I, 354 B. Οὐκ ἀπεσχόμην οὐδὲ ἀπὸ τῶν φίλων τὸ μῆ οὐχὶ δοκεῖν ἀυτῶν πείρασθαι. Xen. Cyr. I, 6, 32. Κίμωνα παρὰ τρεῖς οφείσαν ψήφους τὸ μῆ θανάτῳ ἐξιμίσχαι, i.e. they allowed Cimon by three votes to escape the punishment of death. Dem. Aristoc. 688, 27
EPEI PRODOUMEISTH, OUK EINAI LENDOSOMAI TO M H OY GEYWONEIN PAIN OSOS PROSOXHETE. ID. PROM. 786. OUIDEN YAP AUY OY PEOPEKSEI TO M H OY PSE EIN ATIMOS PTOIMAT OUK APAOCHETAI, THIS WILL NOT SUFFICE TO PREVENT HIM FROM FALLING, &C. IB. 918. LEITEI MEV OUD A PIRSOYHEI YEDEMEN TO M H OY BAPYSTOU EINAI, THEY LACK NOTHING OF BEING HEAVILY GRIEVIOUS. SOPH. O. T. 1232. MITOS, KASIGINHHTI, M ATIMOSMOS TO M H OY THA NEIN TE OU SOI, TON BANISTA B AYNIAS, DO NOT THINK ME TOO MEAN TO DIE WITH THEE, &C. ID. ANT. 544. (CF. ANT. 22, AND OED. COL. 49.) AVTIN MHN OY MISOYV EKEINH TIN POLIN TO M H OY MAGELHN EINAI FUSEI KUIDAMOYA, I. E. NOT GRUDGING THE CITY ITS RIGHT TO BE GREAT, &C. ARIST. AV. 36. (COMPARE MIPONHEIN MHN KAI KURMA GENEVEOY, II. XVII, 272.) OIDEIS AVTILEGEI TO M H OY L EYEIN OI TIK AKASTOS HEGEITAI PLEISTOU AEVIN ENISTASDAI, NO ONE OBJECTS TO SAYING, &C. XEN. CONV. III, 3. OUD APHEISI EOSTIN AVTON TO M H TAI0 UPER FLIPPOU PROTA TEEV, IT IS NOT EVEN POSSIBLE FOR THEM TO DENY THAT THEY DID THESE THINGS IN THE INTEREST OF PHILIP. DEM. F. L. 392, 13. MHN PARISS TO M H OY FRAJEAI, DO NOT OMIT TO SPEAK OF IT. SOPH. O. T. 283. OUIDEN OUSADOSAI KRUPTEIN TO M H OYX HDEOS AV KAI OMWN ESOTHEIN AVTON, THAT NO ONE IS ABLE TO PREVENT PEOPLE FROM KNOWING THAT HE WOULD GLADLY EVEN EAT SOME OF THEM RAW. XEN. HELL. III, 3, 6.

FOR M H OV, SEE § 95, 2, NOTE 1, (b).

NOTE. THE SIMPLE NEGATIVE FORM TO M H IS SOMETIMES FOUND EVEN WHEN THE LEADING VERB IS NEGATIVE, WHERE REGULARLY TO M H OV WOULD BE USED. THIS IS MORE COMMON HERE THAN IN THE CORRESPONDING CASE, § 95, 2, NOTE 2. E. G.

OUK AY EUXYMON TO M H APOKELHSAI TOYMON AYLION DEMAS. SOPH. O. T. 1387. TIS SOU APELEIFTH TO M H SOU AKOLOU THEIN; XEN. CYR. V, 1, 25. "AKOS D OUIDEN ETPHREKSEAN TO M H POLIN MAVEN OSPER OUN EKEI PANDHEIN. AESCH. AGAM. 1170. OUK AY ESTI MHNKHEN OUDERMA TO M H KEINON EPIBOLYXEIV EIMOI. HDT. I, 209. KAI PHMII DRAISAI, KOUK APAROUMAI TO M H. SOPH. ANT. 443. SEE ALSO DEM. F. L. 392, 13, QUOTED ABOVE.

REMARK. TO M H AND TOU M H CAN OF COURSE BE USED WITH THE INFINITIVE AS ORDINARY NEGATIVES. SEE EXAMPLES, § 92, 1, N. 2. SO EPIXELEITAI TOU M H DIKH NOUSAI.

§ 96. THE INFINITIVE WITH ITS SUBJECT, OBJECT, OR OTHER ADJUNCTS (SOMETIMES INCLUDING DEPENDENT VERBS) MAY BE PRECEDED BY THE ARTICLE TO, THE WHOLE SENTENCE STANDING AS A SINGLE NOUN, EITHER AS THE SUBJECT OR OBJECT OF A
verb, as the object of a preposition, or in apposition with a pronoun like τοῦτο. E. g.

Τὸ μὲν γὰρ πολλὰ ἀπὸ λογεῖναι κατὰ τὸν πόλεμον τῆς ἡμετέρας ἁμελείας ἄν τις δειγής ἥκαιως· τὸ δὲ μὴ ταῖς τοῦτο πεπονθέναι ἐφηνέναι τε τινὰ ἡμῖν συμμαχίαν τούτων ἀντίρροπόν, ἀν βουλώμεθα χρῆσθαι, τὰς παρ᾽ ἔκεινων εὐνοίας ἐνεργεῖτη ἄν ἐγώ γε θείην. DEM. OL I, 12, 3.

§ 97. The Infinitive without the article often expresses a purpose. E. g.

Τρῶν ἀνδρὰ ἐκαστοῦ (ei) ἐλοιμέδα οἶνοχοεύειν, if we should choose every man of the Trojans to be our cup-bearer. Il. II, 127. So Π. I., 338, δῶς ἀγείν, and Π. I., 107, 108. Τὴν ἐξ Ἀρείου πάγου βουλήν ἐπίστησαι ἐπιμελεῖσθαι τῆς εὐσκοιμίας, i. e. for the purpose of guarding good order. Ισοκ. Ἀρεώπ. p. 147 B. § 37. Οἱ ἀρχότες, οὗς ὑμεῖς ἔλεσθε ἀρχεῖν μου, the rulers, whom you chose to rule me. ΠΛΑΤ. Απολ. 28 Ε. Δέκα δὲ τῶν νεῶν προσπεμψαν ἐς τὸν μέγαν λιμένα πλείκαται τε καὶ καταβιείσθαι, καὶ κήποιξάι, κ.τ.λ., i. e. they sent them to sail and examine, and to proclaim, &c. ΤΗΔΙΝ. VI, 50. Τοὺς ἐπίτευχες παρείχοντο Πελοποννησίους ἐνυποτρατεύειν. Ιδ. II., 12. Ξυνεξίζησαν τοὺς Πλατανεύσι παραδόναι σφάς αὐτούς καὶ τὰ ὅπλα, χρῆσασθαι ὑπὶ ἀν βουλώμεθα, i. e. to do with them whatever they pleased. Ιδ. II. 4. (For paradoíones see § 92, 1. N. 1.) Εἰ βουλατεῖν τῷ ἐπιτρέψας ἡ παῖδας παιδεύειν, ἡ χρῆσας διασώσαι, κ.τ.λ., if we should wish to intrust to any one either children to instruct or money to keep, &c. ΧΕΝ. Μεμ. I., 5, 2. Αἱ γυναῖκες πιεῖν φέρουσαι, the women bringing them that (something) to drink. ΧΕΝ. ΗΕΛ. VII, 2, 9. Τὴν πόλιν καὶ τὴν ἀκραν φυλάττειν αὐτοῖς παρέδωκαν, they delivered the city and the citadel to them to guard. Ιβ. IV, 14, 15. Ὅσ γὰρ ἄν υἱῶς ἑαυτοῦ, τοῦτον ἀφίετε τοῖς θείοις κολάζειν. DEM. F. L. 363, 25.

'Ἡ θύρα ἡ ἐμὴ ἀνέκτῳ εἰσίσται τῷ δεομένῳ τι ἐμού. ΧΕΝ. ΗΕΛ. V., 1, 14. Οὐκ εἶχον ἀργυρίον ἐπισίτιζε σοθά, they had no money to buy provisions. Ιδ. ΑΝ. VII, 1, 7. Ἀριστάρχο ἔσοτε ἡμέραν ἀπολογήσασθαί, i. e. a day to defend himself in. Ιδ. ἩΕΛ. I., 7, 28. Ἐμαντῶν σοί ἐμμελεῖταν παρέχειν οὐ πάνω δέκοτα. ΠΛΑΤ. ΠΗΑΘΩΡ. 228 Ε. Οὐς εὐνοῦμον ἐστὶ τῷ βίοι ὅροιως καὶ εὐτελευτὴς ἐσφυγμετρήθη. ΤΗΔΙΝ. II., 44.

Here, as in § 93, 2, the Infinitive is generally active or middle, even where the passive would seem more natural; as κτανεῖν ἐμοὶ νῦν ἐδόσαν, they gave her to me to be killed. EUR. ΤΡΑΟΔ. 874.

Note 1. The Infinitive is thus used in prose chiefly after verbs signifying to choose or appoint, to give or take (the Infinitive denoting the purpose for which anything is given or taken), and also after those signifying to send or bring. (See the examples.) With the last class the Future Participle is more common. A final clause after ἵνα, &c. may also be used in the same sense.
In poetry the same construction sometimes occurs after verbs of motion, like εἰμὶ, ἤκω, and βάινω; and also after εἰμί, ἐπείμι, and πάρειμι (to be, to be at hand), expressed or understood. E. g

'Αλλά τις εἶν τε εἰπείν Ἀτρείδη Ἀγαμέμνονι, παμένει λαϊν, but let some one go to tell Agamemnon. Od. XIV, 496. (See Passow, s. v. εἰμί.) Βή δὲ θέειν, and he started to run. Il. II, 182. Οὔδε τις ἔστιν ἄρνη καὶ λογίου ἄμοιναι, nor is there any one to keep off curse and ruin. Il. XXXV, 489. Πολλοί δὲ αὐτοὶ ἀναρεῖεν ὡς κε δύνηαι, i. e. for you to slay whomsoever you can. Il. VI, 229. Οὐ γὰρ ἐπη ἄνηρ οἶδα ὄνομισεν ἐσκεν, ἄρνη ἀπὸ οἴκου ἄμοιναι. Od. II, 59. Μανθάνειν γὰρ ἥκομεν, for we are come to learn. Soph. O. C. 12. Πλάκαμος ὅδε καταστέφειν, here is my hair for you to wreath. Eur. Iph. Aul. 1478.

Even in prose, the Infinitive occasionally occurs after εἰμί in this sense, as in PLAT. Phaedr. 229 A, ἐκεῖ πᾶα καθὶ ζε σταί (sc. ἔστων), there is grass to sit upon. See also XEN. An. II, 1, 6, πολλαὶ δὲ καὶ πέλται καὶ ἀμάξα ἦσαν φέρεσθαι ἐρήμωι, i. e. they were left to be carried away (for fuel). See the last examples under § 97.

NOTE 2. As ὅστε is seldom used in Homer in its sense of so as (§ 98, N. 3), the simple Infinitive may there express a result as well as a purpose. It thus follows many expressions which would not allow it in Attic Greek. E. g.

Τις τ' ἄρ σφωσθείς ἐρεῦνε ἔπνεηκε μάχεσθαι; i. e. who brought them into conflict, so as to contend? Il. I, 8. So I, 151; and ἔρξεμαι, II, 214. 'Αλλ' ὅτε δὴ καῦλῃ νῆσος ἡχετο τοῖς νέεσθαι, when now their ship was loaded, so as (to be ready) to start. Od. XV, 457. Χέρωνα δ' ἀμφίπολος προχώρη ἐπείχενε φέρουσα, . . . νίψαι σταί, i. e. for washing. Od. I, 138.

NOTE 3. In Homer and Herodotus we often find εἶναι introduced to denote a purpose, where in Attic Greek a simple noun, as a predicate accusative or nominative, connected directly with the leading verb, would be sufficient. E. g.

Ὀφρηκα, τῶν ποτὲ οἱ Κυνόρης δοκεῖ ξεωήνου εἶναι, i. e. which they gave him as a present (lit. to be a present). Il. XI, 20. Ἀδὶνον εἴλετο χειρὶ παχεί, τῶν ρ' ἄνδρες πρότεροι θέσαν ἐμεναὶ ὀδοὺς ἀρούρης, which they had placed (to be) as a boundary. Il. XXI, 405. Δαριῶν καταστήσας Ἀρταφέρραν ύπαρχον εἶναι Σαρδίαν. Hdt. V, 25.

So in the passive construction:—Γέλων ἀπεδέχθης πάσης τῆς ἵππου εἶναι ἵππαρχος. Hdt. VII, 154.

Even in Attic prose this use of εἶναι sometimes occurs; as in DEM. Aph. III, 852, 12, Μνημονεύσοντων ἀφεθέντα τούτων ἐλεύθερον εἶναι τότε, they remember his having been then manumitted so as to be a free-man. So ἄφισαν αὐτὰ δημόσια εἶναι, Thuc. II, 13.

NOTE 4. The use of the Infinitive after the comparative and ἰ, ἰπαν, is to be referred to this principle. E. g.
The infinitive after "ωστε." 203

"H anbropiνη φύςις ἀσθενεστέρα ἢ λαβείν τέχνην δώ ἃν ἃν ἰπειρος, human nature is too weak to acquire the art of those things of which it has no experience. Plat. Theact. 149 C. Τὸ γὰρ νόημα μείζον ἡ φέρειν, i. e. too great to bear. Soph. O. T. 1293.

"Ωστε is sometimes expressed before this Infinitive; as in Xen. Hell. IV, 8, 23,"Ημισθοντο αὐτὸν ἑλάττω ἑξοντα δύναμιν ἢ ὡστε τοὺς φίλους ὁ φελεῖν.

So, rarely, ὡς in the sense of ὡστε (§ 98, Note 1); as in Cyr. VI, 4, 17, Τὰς ἀσπίδας μείζους ἑξοντιν ἢ ὡς ποιεῖν τι καί ὃραν.

§ 98. 1. The Infinitive is used after ὡστε, so that, so as, to express a result. E. g.

Ἡν πεπαιδευμένος οὖτος ὡστε πάνω μικρά κεκτημένος πάνυ βαθίως ἐξειν ἀρκοῦντα, he had been educated so as very easily to have enough, although he possessed very little. Xen. Mem. I, 2, 1. Φώναι δὲ ὁ Κύρος λέγεται φιλοτιμότατος. ὡστε πάντα μὲν πώρον ἀνατλήναι, πάντα δὲ κίνδυνον ὑπομείναι. Id. Cyr. I, 2, 1. 'Απέχρη γὰρ ἀν τοῖς γνωσθεῖσιν ἐμμένειν, ὡστε μηδεμιᾶν ἵμιν εἶναι πρὸς τούτον διαφοράν, so that we should have no difference with him. Dem. Aph. 1, 813, 4. Πολλὰς ἐπίδιδας ἐξω ἀρκοῦτος ἐρείν, ὡστε ύμᾶς μὴν ἀπολείπεθηναι τῶν πραγμάτων μὴν ἀνυόνησαι, κ. τ. λ. Ib. 813, 20. Τοιοῦτον ἔδοσ ἥμιν παρέδοσαν, ὡστε . . . συνελθεῖν ἐς ταῦταν. Isoc. Pan. p. 49 B. § 43. See Pan. § 45, τοσοῦτον ἐστίν, ὡστε καὶ τοῦτο περεῖληφθαί. Πείσομαι γὰρ οὐ τοσοῦτον οὐδὲν ὡστε μὴν οὐ καλὸς θανεῖν. Soph. Ant. 97. Σὺ δὲ σχολάζεις, ὡστε θαυμάζειν εἰμὲ. Eur. Hec. 730. Μηδὲ ἡ βία σε μιθάμοι νικησάς τοσοῦν μειεῖν ὡστε τὴν δίκην πατείν. Soph. Aj. 1335. Λόγων καὶ βουλευμάτων κοινώνον ἄν σε ποιοῦντο, ὡστε μηδὲ ἐν σε λεληθέναι ὅν βουλομέθα εἰδέναι, so that not a single one of the things we wish to know should have escaped you. Xen. Cyr. VI, 1, 40. (See § 18, 3, b.) Δυσκολία καὶ μανία πολλάκις εἰς τὴν διάνοιαν ἐμπιτυπωσάντων οὖτως ὡστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. Id. Mem. III, 12, 6. Ἀπολυθρεύνοις, ὡστε μὴ ἄν δύνασθαι ἐπανελθεῖν οἴκαδε. Dem. Chers. 98, 25. (For δύνασθαι ἄν see N. 4.)

See § 93, 1, Note 1, last example.

Remark. When the result is to be stated as an independent fact, rather than merely as a result, the Indicative is used after ὡστε. See § 65, 3.

2. The Infinitive after ὡστε sometimes denotes a condition, being equivalent to the Infinitive after ἐφ' ὃ or ἐφ' ὃ τε; and sometimes it denotes a purpose, like a final cause. E. g.

Ποιοῦνται ὁμολογίαν πρὸς Πάχητα, ὡστε Ἀθηναὶ οἰς ἐξεῖναι βου-
The Athenians, they make a treaty with Paches, to the effect that the Athenians shall be permitted, &c. Thuc. III, 28. (See Thuc. III, 114, ἐγ γυμαχιαν ἐποίησαντε ἐπὶ τούτοις, ὀστε... μή στρατεύειν.) 'Εξών αὐτοίς τῶν λοιπῶν ἄρχειν Ἑλληνῶν, ὀστὲ αὐτοὺς ὑπακούειν βασιλεῖ, it being in their power to rule the rest of the Greeks, on condition that they should themselves serve the King. Dem. Phil. II, 68, 12. Πᾶν ποιοῦσιν, ὀστὲ δίκην μὴ διδόναι, they do everything, so that they may not suffer punishment. Plat. Gorg. 479 C. (Here ἐνα μή with the Subjunctive might have been used.) Ἐβουλήθσαν Ἑλευσίνα εξεδώσασθαι, ὀστὲ εἶναι σφίσι καταφυγήν, εἰ δεῦσει. Xen. Hell. II, 4, 8. Μηχανῆι πολλαί εἰσίν, ὀστὲ δια-φεύγειν θάνατου, there are many devices for escaping death. Plat. Apol. 39 A. (See § 92, 1, N. 2.)

Note 1. 'Ωσ is sometimes used with the Infinitive instead of ὀστὲ; generally, however, to express a result, seldom to express a purpose. E. g.

'Ὑψηλῶν δὲ οὖσι δὴ τι λέγεται, ὦσ τὰς καρυφᾶς αὐτοῦ οὐχ οἶα τε εἶναι ἱδέαθα, and it (the mountain) is said to be so high, that it is not possible to see its summits. Hdt. IV, 184. Ναυμαχῆσαντες ἀντίπαλα μὲν καὶ ὦσ αὐτοῦς ἐκατέρως ἀξιοῦν νικᾶν, and so that each thought themselves the victors. Thuc. VII, 34. Βιοσόμεθα, ὦσ πλεονεκτοῦτες δικήν μὴ διδόναι. Plat. Rep. II, 365 D. 'Ο ποταμὸς τοσοῦτος τοῦ βάδοι, ὦσ μηδὲ τὰ δόρατα ὑπὲρεχεῖν τοῦ βάδους. Xen. An. III, 5, 7. So II, 3, 10. Φέρονται κόλωνα, ὦσ ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Id. Cyt. I, 2, 8. 'Εν τῷ ἀσφαλεί ζῇ ἐσονται, ὦσ μηδὲν ἄν ἐτὶ κακῶν παθείν. Ib. VIII, 7, 27. (For παθεῖν ἄν see N. 4.)

Note 2. The Infinitive with ὀστὲ or ὦσ is sometimes used where we should expect a simple Infinitive, either after the adjectives and adverbs included in § 93, or after the verbs and expressions which take the Infinitive of the object (§ 92, 1, and N. 2); and rarely after those which regularly take an Infinitive as the subject (§ 91). E. g.

Πότερα παῖδές εἰσι φρουμώτεροι ὀστὲ μαθεῖν τὰ φραζόμενα ἡ ἀνδρὲς; i. e. are they wiser than men in learning, &c.? Xen. Cyt. IV, 3, 11. 'Ολγου ἐσμὲν ὦσ ἐγκρατεῖς εἶναι αὐτῶν. Ib. IV, 5, 15. (Cf. δλίκαι ἀμένειν, too few to make a defence. Thuc. I, 50.) Ψυχρών (ἐστὶ τὸ ὑδώρ) ὀστὲ λούσασθαι, the water is cold for bathing. Xen. Mem. III, 13, 3. (Cf. λούσασθαι ψυχρότερον, and μερότερον πιεῖν, in the same section.) Ψηφισάμενοι αὐτοὶ πρότοι ὀστὲ πᾶσα προθυμία ἀμένειν, having voted to defend them, &c. Thuc. VI, 88. Εἰς ἀνάγκην καθέσταμεν ὀστὲ κινδυνεύειν. Isoc. Archid. p. 126 C. § 51. (See § 92, 1, N. 2.) So δύναμιν ὀστὲ ἐγκεμένοσθαι, Plat. Rep. IV, 433 B. Εἰδοντες πρὸς αὐτοὺς πείθουσιν ὀστὲ μετὰ σφῶν Ἀργεί ἐπ' εἰρήνῃσθαι. Thuc. III, 102. (In the same chapter, πείθει Ἀκαρνάνας βοηθῆσαι Ναυπάκτω.)

Πάντ' ὀμο ἐμέλησεν ὀστὲ εἰδέναι, it concerned me very much to
§ 100. INFINITIVE AFTER 'ΕΦ' φ AND 'ΕΦ' φτε. 207


Note 3. In Homer ὁ στε is generally used like ὁ στεπ, in the sense of as. It occurs with the Infinitive, in the sense of so as, only twice: II. IX, 42; Od. XVII, 21. 'Ως, so as, so that, is not found in Homer, who generally uses the simple Infinitive where later writers would insert ὁ στε or ὁς. (See § 97, N. 2.)

Note 4. The Infinitive after ὁ στε may take the adverb ἀν to form an apodosis, whenever an Indicative or Optative, if used in the place of the Infinitive, would have required an ἀν. (See § 65, 3, Note.) The Infinitive with ἀν here, as in indirect quotations, follows the general rule stated in § 41. (See example in § 41, N. 4; and the last examples under § 98, 1 and § 98, 2, N. 1.)

Note 5. It will be seen that the Present and Aorist are the tenses of the Infinitive regularly used after ὁ στε. For the perfect see § 18, 3, and Note; and for the Future, § 27, N. 2 (b).

§ 99. The Infinitive is used after ἐφ' φ and ἐφ' φτε, on condition that, for the purpose of. E. g.

Ἐπεν ὅτι σπείρασθαί βούλοιτο, ἐφ' φ μήτε αὐτὸς τοὺς Ἑλλήνας διεικέν μήτε ἑκεῖνοι καὶ εἰν τὰς οἰκίας, λαμβάνειν τε ταπιθδείαν ὅσον δέουτο. XEN. An. IV, 4, 6. Ὡς ἀν οὕτως ἐθέλοι τά ἀλλήλα ἀποστειρεῖν ἐφ' φ κακοδοχος εἰναι; Id. Ages. IV, 1. Ἄφθεμεν σε, ἔπει τούτῳ μεντο, ἐφ' φτε μηκείν φιλοσοφεῖν. PLAT. Apol. 29 C. Αἴρεθεντες ἐφ' φτε ἐν γραφάι νόμοις, καθ' οὕτως πολίτευσοντο. XEN. Hell. II, 3, 11. (For πολιτεύσωντо. see § 65, 1, N. 1) Ἐφ' φτε βοθήσεων. AESCHIN. Cor. § 114 See § 27, N. 2 (b).

For the Future Indicative after ἐφ' φ and ἐφ' φτε, especially in Herodotus and Thucydides, see § 65, 2.

§ 100. The Infinitive may stand absolutely in personal phrases, sometimes alone, but generally preceded by ὅς or ὅσον. E. g.

Τὸ Δέλτα ἐστὶ κατάρρυτον τε καὶ νεώτερον, ὅς λάγω εἰπεῖν, ἀναπεφήνος, i. e. recently, so to speak. HDT. II, 15. (This expression ὅς λάγω εἰπεῖν is peculiar to Herodotus.) Καὶ ὅς εἴρε ἐν μεμνη- σθαί τὸ ά ἐρμηνευ μοι ἐπιλεγόμενος τὰ γράμματα ἐφ' αὐτὸς. Ἡ άλεξάνδρος ἦν ἐν ἐλαχίστω δήλω σαίν, πάντως εἰρήται . . . . ὅς δὲ εἰ πλέον λάγω δήλω σαίν, οὔτε εἴρει. Id. II, 25. Μετὰ δὲ, όν πολλῷ λάγω εἰπεῖν, χρόνος διέφευ. Id. I, 61. Καὶ ἤργον, ὅς ἐστι εἰπεῖν, ἡ οὐδενὸς προσδόκηται ἡ βραχεῖος πάνω. PLAT. Gorg. 450 D. 'Ος δὲ συντόμος εἰπεῖν, to speak concise. XEN Occ. XII, 19. 'Ος δὲ συνελώτερ εἰπεῖν. Id. Mem. III, 8, 10.
THE INFINITIVE. § 100.

Χώρος δ' ὁδ' ἵρος, ὡς ἀπεικάσσαι. Soph. O. C. 16. Καὶ τὸ ἑκέντιν εἰπεῖν. Thuc. I. 138. (So VI, 82, ἐς τὸ άκριβεῖς εἰπεῖν.) 'Ὡς μικρὸν μεγάλω εἰκάσσαι. Id. IV, 36. "Ὡς γέ εὖ οἱ χρῆσθαι κρυτ. Eur. Alc. 801. 'Ὡς πρὸς ὑμᾶς εἰρήσθαι, i. e. between us. Plat. Rep. Χ, 595 B. ὡδ' εὔος ψέων τούτων, ὡς γε διακίνους εἶναι τόλεως. Plat. Gorg. 517 B. "Ὅσον γε μὲ εἰδέναι, at least as far as I know. Id. Theact. 145 A. So ὡς εἵμοι δὸκεῖν or ἐὰν εἶς, like ὡς ἐἵμοι δὸκει, as it seems to me; ὥλγον δὲ ἐῖν, to want little, i. e. almost. (See N. 1.)

REMARK. The force of ὡς in this construction can hardly be expressed in English, although it resembles that of ὡς used for ὡς ὡς ἐὰν in § 98, 2, Note 1. That it is not a demonstrative, as might be supposed from the translation of ὡς εἰπεῖν, so to speak, is plain from such expressions as ὡς συντόμος ἐπεῖν, to speak concisely.

NOTE 1. In the phrase ὥλγον δὲ ἐῖν (lit. to want little), little short of, almost, ἐῖν is often omitted, so that the genitive ὥλγον stands alone in the sense of almost. E. g.

'Ὁλγον φρούδος γεγένημαι, I am almost gone. Arist. Nub. 722. The full form is found at the beginning of Dem. Phil. III,—Πολλῶν λόγων γεγομένων ὥλγον δὲ ἐῖν καθ' ἑκάστην ἐκκλησίαν, i. e. in almost every meeting.

NOTE 2. In the phrase ἐκδών εἶναι (sometimes τὸ ἑκόν εἶναι), willing or willingly, εἶναι appears to be superfluous: the phrase is used chiefly in negative sentences. Εἶναι appears superfluous also in such expressions as τὸ νῦν εἶναι, at present, τὸ τῆμερον εἶναι, to-day, and τὸ ἐπ' ἐκεῖνος εἶναι, as far as depends on them. E. g.


Similar is the expression τὴν πρῶτην εἶναι (for τὴν πρῶτην), at first, in Hdt. I, 153. So ὡς πάλαια εἶναι, considering their antiquity. Thuc. I, 21.

§ 101. The Infinitive is sometimes used in the sense of the Imperative, especially in Homer. E. g.

Τὸ νῦν μὴ ποτὲ καὶ σὺ γυναῖκι περ ἵπτος εἶναι. μή οἱ μῦθον ἀπαντᾷ φανσκέμεν, ὧν κ' εὐ εἰδός, ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κε-

REMARK. It will be noticed that, when the Infinitive stands for the Imperative, its subject is in the nominative, but in the four constructions that follow (§§ 102–105) its subject is in the accusative.

§ 102. The Infinitive is sometimes used for the Optative in the expression of a wish referring to the future. This occurs chiefly in poetry. E. g.

Zeů πάτερ, ἕ Αλάντα λα χείν ἕ Τυδέας νίόν, Father Zeus, may the lot fall on Ajax or on the son of Tydeus. II. VII, 441. So II. I, 20, 582; II, 10: Hdt. I, 32 (εὐκράτειν). Kai ειπατε, and do you, having opened the gates, rush out and press on. Thuc. V, 9.

§ 103. In laws, treaties, proclamations, and formal commands, the Infinitive is often used in the leading sentences, depending on some word like ἐδοξεῖν or δεῖνται, be it enacted, or κελεύσται, it is commanded; which may be either understood, or expressed in a preceding sentence. E. g.

Ταμίας δὲ τῶν ἱερῶν χρημάτων αἱρεῖσθαι μὲν ἐκ τῶν μεγίστων τιμημάτων· τὴν δὲ αἱρέσιν τούτον καὶ τὴν δοκιμασίαν γίγνεσθαι καθάπερ ἡ τῶν στρατηγῶν ἐγίγνετο, and (be it enacted) that treasurers of the sacred funds be chosen, &c. Plat. Leg. 759 E. So in most of the laws (genuine or spurious) standing as quotations in the text of the Orators, as in Dem. Aristocr. 627, 21: Δικαίειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνον καὶ τραύματος ἐκ προνοίας, κ.τ.λ. Ἐτη δὲ εἶναι ταῖς σπουδᾶς πεντήκοντα, and that the treaty shall continue fifty years. Thuc. V, 18. Ἀκούετε λεοί τοὺς ὀπλίτας νυμμείν ἀνελομένους δώπλα ἀπείναι χίλιων ἄκαδε. Arist. Av. 448.

§ 104. The Infinitive, with or without τὸ, is used in expressions of surprise or indignation. E. g.

Τὸ δὲ μηδὲ κυνὴν οὐκοδειν ἐλθεῖν ἐμὲ τὸν κακοδαιμόν ἔχουσα, but to think that I, wretched fellow, should have come from home without even my cap! Arist. Nub. 268. Τοῦτον δὲ υβρίζειν; ἀναπνεῖν δὲ;
§ 105. In narration the Infinitive often appears to stand for the Indicative. It depends, however, on some word like λέγεται, it is said, expressed (or at least implied) in something that precedes. E. g.

'Απικομένους δὲ τοὺς Φοίμακας ἐσὶ δὴ τὸ "Αργός τοῦτο, διατιθεσθαί τὸν φόρτον, and (they say) that the Phoenicians, when now they were come to this Argos, were setting out their cargo for sale. Ηντ. I, 1. (Here διατίθεσθαί is an Imperfect Indicative, § 15, 3.) "Ἀλλ', ὅπερ, φάναι τὸν Ἀστυάγην, "οὐκ ἀγθομεῖν ταῦτα περιπλανώμεθα, ... "Ἀλλὰ καί σὲ," φάναι τὸν Κῦρον, "ὁρῶ," κ. τ. λ., κ. τ. λ. ... Καὶ τὸν Ἀστυάγην ἐσερεάθαί, "καὶ τίνι δὴ σὺ τεκμαρόμενος λέγεις," "Ὅτι σὲ, φάναι, "ἀρκτῆρος," κ. τ. λ. ... Πρὸς ταῦτα δὲ τὸν Ἀστυάγην εἰπεῖν, κ. τ. λ. ... Καὶ τὸν Κῦρον εἰπεῖν, κ. τ. λ. Χεν. Μετ. I, 3, 5 and 6. (Here all these Infinitives, and twelve others which follow, depend on λέγεται in § 4.) Καὶ τὸν κελεύσαι δῶται, and he commanded him to give it. Ιδ. I, 3, 9. So in Ηντ. I, 24 the story of Arion and the dolphin is told in this construction, the Infinitives all depending on a single λέγεται at the beginning. See § 101, Remark.

§ 106. Πρὶν, before, before that, until, besides taking the Indicative, Subjunctive, and Optative, like ἦς (§ 66), is also followed by the Infinitive.

For the use of the finite moods after πρὶν, see § 67.

1. In Homer the Infinitive follows πρὶν after both affirmative and negative sentences. E. g.

Ναίε δὲ Πήδαων πρὶν ἐλθεῖν ὑπὲρ Ἀκαίων. Π. ΧΙΙ, 172. "Εφθη ὀρεξάμενος πρὶν οὐ τάσαρι, οὐδ' ἀφάμαρτεν. Π. ΧΩ, 322. Σφών δὲ πρὶν πέρ τρόμος ἐλλαβε ὑαιμίῳ γνία, πρὶν πόλεμον τρ' ἱδεῖν πολεμω ὑπὲρ μερερά ἵργα, before they saw the war, &c. Π. ΧΙ, 452. (See Note 4.) Φεύγει πρὶν πέρ ὀμιλοῦ ἀσιλεθεὶς μεναι ἄνδρων. Π. ΧV, 588. 'Η' κ' ἐτὶ πολοὶ γαῖαι ὀδαξί ἐλευθρὸν πρὶν ὧν παρασφικεσθαί. Π. ΧΧΙ, 17. 'Ἀλλὰ οἱ αὐτῶν Ζεὺς ὀλεθείς βιήν πρὶν ἠμῖν πήμα φυτεύσας. Od. IV, 668. Αἰδ' ἀφελλ' ... ἀλλοθ' ὀλεθοῦν πρὶν ἐλθεῖν. Od. XVIII, 402. Οὐ λήξο πρὶν Τρώας ἄδοι ἐλεύθερου πολεμόν. Π. ΧΧ, 423. Οὐδ' τे θυμόν τέρπετε πρὶν πολέμον στόμα ὑμαῖν αἰματῶςτοις. Π. ΧΧ, 313. Οὐδ' ἀπολήγει πρὶν χρόνος ἀνδρείας ὑπελθείν. Π. ΧΧ, 109. Οὐ μ' ἀποτρέψεις πρὶν χαλκὸ μαχεσα-
2. Writers later than Homer use the Infinitive after πρῖν chiefly when the leading sentence is affirmative. E. g.

Πρὶν ὄν παρεῖναί ἐκείνων ἐς τὴν Ἀττικὴν, ὡμέις καιρός ἐστὶ προ-
βωθήσαι ἐς τὴν Βουκιαν, before he comes into Attica, &c. ΗΡΤ. VI,
143. Οἶον εὗρεν τεσσαράκοντα καὶ ὄκτῳ παρθένουι, πρὶν μέσον ἄμαρ
θείν, ὄκτυτατον γάμου. ΠΙΝΔ. ΠΥΘ. IX, 196. Πρὶν νῦν τὰ πλεῖών
ιστορεῖν, ἐκ τηδ' ἑδρας ἐξελθε, before seeking further, &c. ΣΩΡΗ. Ο.
C. 36. Ἀποστέρμουσι οὖν αὐτὸν πρὶν ἀκούσαί. ΤΙΤΟΥΣ. Π, 12. So
Π, 13, πρὶν ἐς βαλεῖν εἰς τὴν Ἀττικήν. Ἀφίεσαν τὰ βέλη πολὺ πρὶν
εἰκνεῖσθαι. ΧΕΝ. ΣΥΡ. III, 3, 60. Πρὶν μὲν οὖν ἕχε σθαί τὰ
ἀκρα οὐδὲν ἐδείσθη εἰρήνης. Ἰβ. ΙΙ, 2, 12. Ἡμεῖς τοῖνοι Μεσσήνην
ἐιλομεθ' πρὶν Πέρσας λαβεῖν τὴν βασιλέαν καὶ κρατήσαί τῆς
πέριορκή, καὶ πρὶν οἰκεῖσθαι τινα τῶν πόλεων τῶν Ἑλλήνων.
ἸΣΟϹ. ΑΡΧΙΔ. p. 121 Α. § 26. Καὶ πρὶν εἶς μήνας γεγονέναι, ἀπε-
δωκε. ΠΛΑΤ. ΠΡΩΤ. 320 Α. Ἀπολόμεσθ' ἀρ', ει κακὸν προσοισομένων
νέων παλαιῷ, πρὶν τότ' ἐξηντλήκεναι, we are ruined then, if we shall
add a new calamity to the former one, before we shall have exhausted
that. ΕΥΡ. ΜΕΔ. 79. (See § 18, 3.)

Note 1. The Infinitive after πρῖν was probably not accompa-
nied by ἂν. (See Krüger’s note on ΗΡΤ. I, 140.)

Note 2. Πρὶν with the Infinitive after negative sentences is rare in
the Attic poets, but more frequent in the Attic prose. (See
§ 67, Note 2.) E. g.

Οὐκ ἂν μεθεῖτο, πρὶν καθ' ἣδουνν κλύειν. ΣΩΡΗ. ΤΡ. 197. Πρὶν
ἰδεῖν δ', οὐδεὶς μάντες τῶν μελλόντων, δ' τι πράξει. Ιδ. ΑΙ. 1418. ΣΟ
ΑΙΣΧ. ΣΕΡΤ. 1048, ΑΓΑΜ. 1067; ΑΡΙΣΤ. ΑΒ. 964. Καὶ δ' αὐτό οὔ
πρὶν πάσας ἐλευθεραί, ἀλλ' ἐπείδη ἐν τῷ ἑργῷ ἐσμὲν, τοὺς ἑμμαχόν τούτων
παρεκλέσετε. ΤΙΤΟΥΣ. Ι. 68. ΣΟ I, 39; Β, 10; VII, 50. Οὐδ' γὰρ
τούτων πρὶν μαθεῖν οὐδ' εἶπετατο. ΧΕΝ. ΣΥΡ. IV, 3, 10. Αὐτὴ ἡ
γυνή, πρὶν μὲν ός Ἀφοβον ἐλθεῖν, μίαν ἡμέραν οὐκ ἐξῆρενεν.
ДЕΜ. ΟΝΕΤ. I. 873, 10.

Note 3. Πρὶν ἦ, πρὸτερον ἦ (prīsquam), πρὸσθεν ἦ, and
even ὑστερον ἦ, like πρῖν, may be followed by the Infinitive. (See
§ 67, Note 3.) E. g.

Οἰ δ' Ἀἰγύπτιοι, πρὶν μὲν ἦ Ψαμμίτιχον σφέων βασιλεύσαι,
ἐνόμιζον ἑωτοὺς πρῶτοι γενέσθαι πάντων ἄνθρωπον. ΗΡΤ. ΙΙ, 2.
Ἐπὶ τοὺς πομπάς πρὸτερον ἦ αἰ σθενοῖ οἴνους ἑξωρθεῖν,
before they perceived them. ΤΙΤΟΥΣ. VI, 58. ΣΟ I, 69. Πρὶν δὲ ἀνα-
στήκα, ἐτεσον ὑστερον ἐκατον οἶνοὺς οἴκησα, Πάμμαλου πέμψα-
τες ἡ Σελινώνια, i. e. a hundred years after their own settlement. ΙΔ.
VI, 4.
In Hdt. VI, 108 we find the Infinitive depending on φθάνω ἡ, the verb implying πράτερον or πρίν: — φθαῖντε ἀν ἡξανθραποδοσὶ σένιτες ἡ τίνα πυθέσθαι ἡμέων, you would be reduced to slavery before any of us would hear of it.

Note 4. Πρίν or πρίν ἡ is very often preceded by πράτερον, πρόσθεν, πάρος, or another πρίν (used as an adverb), qualifying the leading verb. (See § 67, Note 4.) E. g.


Note 5. Πάρος, in the sense of πρίν, is used in Homer with the Infinitive, but never with the other moods. E. g.


Remark. The rules for the tenses of the Infinitive are given in Chapter Second. It will be seen from a comparison of these, that the Present and Aorist are the only tenses ordinarily used in constructions in which the Infinitive in itself has no reference to time, that is, in all except indirect discourse. In indirect discourse each tense has its own force, as in the Indicative; but in other constructions the Perfect is used only in the cases mentioned in § 18, 3, b, and Note; and the Future only in the few cases mentioned in § 27, Note 2, a and b. (See § 27, Note 1.)
CHAPTER VI.

THE PARTICIPLE.

§ 107. The Participle has three distinct uses:—first, it may express a simple attribute, like an ordinary adjective (§ 108); secondly, it may define the circumstances under which the action of the sentence takes place (§§ 109–111); thirdly, it may form part of the predicate with certain verbs, often having a force resembling that of the Infinitive (§§ 112, 113).

Remark. As the Infinitive may be considered as a verbal noun, so the Participle is always a verbal adjective; both alike retaining all the attributes of a verb which are consistent with their nature. See § 90.

§ 108. 1. The Participle, like any other adjective, may qualify a noun.

In such expressions it must often be translated by a finite verb and a relative, especially when the Participle is preceded by the article. E. g.

Πόλις καλλεὶ διαφέρουσα, a city excelling in beauty. Ἀνήρ καλὸς πεπαίδευμένος, a man who has been well educated. Οἱ πρέσβεις οἱ παρὰ Φιλίππου πεμφθέντες, the ambassadors who had been sent from Philip. Ἀνδρεῖς οἱ τούτο ποιήσωσιν, men who will do this.

Ἐν τῇ Μεσσηνίᾳ ποτὲ οὐστῇ γῇ, in the land which was once Messenia. See § 16, 2. Στρατεύοντοι επὶ τὰς Λίδουν νήσους καλομένας, they sail against the so-called Aeolian islands, lit. the islands called those of Aeolus. ΘΥC. III, 88. Αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις, the natures which seem to be best. ΧΕΝ. Mem. IV, 1, 3. Αἱ πρὸ τοῦ στόματος νῆσον μαχαῖσαι. ΘΥC. VII, 23. Τὸν κατειληφότα κίνδυνον τὴν πόλιν. ΔΕΜ. Cor. 301, 28.

2. The Participle preceded by the article may be used substantively, like any other adjective. It is then equivalent to ἐκεῖνος ὁς (he who) and a finite verb in the tense of the Participle. E. g.
Oι κρατούντες, the conquerors. Oι πεπεσμένοι, those who have been convinced. Oιτός εστι ο τούτο ποιήσας, this is the one who did it. Ουτοί εἰσιν οἱ ύμας πάντας ἀδικήσοντες, these are the men who will wrong you all.

Παρὰ τοῖς ἀριστοῖς δοκοῦσιν εἰναι, among those who seem to be best XEN. Mem. IV, 2, 6. *Ην δὲ ὁ μὲν τὴν γνώμην ταύτην εἰπὼν Πεισανδρός, and Peisander was the one who gave this opinion. THUC. VIII, 68. Τοῖς Ἀρκάδων σφετέροις οὖσι ἐξυμμάχους προείπον, they proclaimed to those of the Arcadians who were their allies. Id. V, 64. Αφεκέτων ἐγὼ φημι εἰναι (τούτων) τῷ σωφρονεῖν δυνησομένῳ, for one who is to be able to be discreet. XEN. Symp. IV, 26.

**NOTE 1.** When the Participle, in either of these constructions, refers to a purpose or intention, it is generally Future, rarely Present. E. g.

Νόμον δημοσίᾳ τῶν ταύτα κωλύσοντα τέθειται τοιοῦτοι, they have publicly enacted this law, which is to prevent these things. DEM. Mid. 530, 10. Τῶν ἐργασμένων ἐνώπιον, there being men in the country to cultivate it. XEN. An. II, 4, 22. (See § 110, 1.) ὁ ἡγησαμένος οὕδεις ἐσται there will be nobody who will lead us. Ib. II, 4, 5. Πολλοὺς ἐξεμεν τοὺς ἐτοίμας συναγωγούσομένοις ἡμῖν. ISOC. Pac. p. 186 D. § 139.

See the more common use of the Future Participle to express a purpose, § 109, 5.

**NOTE 2.** Participle, like adjectives, are occasionally used substantively even without the article, in an indefinite sense; but generally only in the plural. E. g.

*Επελε ὀδοκα τριήρεις ἔχων ἐπὶ πολλὰς ναῦς κεκτημένους, he sailed with twelve triremes against men who had many ships. XEN. Hell. V, 1, 19. ὁταν πολεμοῦντον πόλις ἄλω, whenever a city of belligerents is taken. Id. CYR. VII, 5, 73. Μετὰ ταύτα ἀφικνούνται μοι ἀπαγγέλλοντες ὅτι ὁ πατὴρ ἀφείται, there come messengers announcing, &c. ISOC. Trapez. p. 360 C. § 11. Εἰδὲς νοῦν ἔχοντα λυπομένου καὶ χαίροντα; did you ever see a man of sense (sc. τινὰ) grieved and rejoicing? PLAT. Gorg. 498 A.

**NOTE 3.** In the poets, the Participle with the article sometimes becomes so completely a substantive, that it is followed by an adnominal genitive rather than by the case which its verbal force would require. A few expressions like οἱ προσηκοντες, relatives, and τὸ συμφέροντα or τὰ συμφέροντα, gain, advantage, are used in the same way even in prose. E. g.

*Ὁ εἰκείου τε κόνων, his father. EUR. El. 335. (We should expect ὁ εἰκείου τεκόν.) Τὰ μικρὰ συμφέροντα τῆς πόλεως, the small advantages of the state. DEM. Cor. 234, 26. Βασιλέως προσηκοντείναι. THUC. I, 128.
NOTE 4. (a.) In the poets and in Thucydides, the neuter singular of the Present Participle with the article is sometimes used in the sense of an abstract verbal noun, where we should expect the Infinitive with the article. E. g.

'Εν τῷ μὴ μελετώντι δέντυντεροι ἐσονται, in the want of practice, &c. TITUC. I, 142. (Here we should expect ἐν τῷ μὴ μελέταν.) Γνώσω τὸ μὲν δεδίσα αὐτοῦ τοὺς ἐναντίους μᾶλλον φοβηθοὺς, τὸ δὲ θαρσοῦν ... ἀδειστερὸν ἐσωμενον. Id. I, 36. (Here τὸ δεδίας, fear, is used like τὸ δεδιέναι, and τὸ θαρσοῦν, courage, like τὸ θαρσεῖν or τὸ θάρσος.) Μετὰ τοῦ δρωμένου, with action. Id. V, 102. Καλ σὲ γ' εἰσιάξον τὸ γὰρ νοσοῦν ποθεῖ σε ἀγκυπαραστάτην λαβεῖν. SOPH. Phil. 674. (τὸ νοσοῦν = ἡ νόσος.) Τὸ γὰρ ποθοῦν ἐκαστος ἐκμαθεῖν βῆλον οὐκ ἀν μεθεῖτο, πρὶν καθ' ἥδουν κλύειν. SOPH. Trach. 196.

Compare the use of the neuter singular of an adjective for the corresponding abstract noun; as τὸ καλὸν, beauty, for τὸ κάλλος.

(b.) A similar construction sometimes occurs when a Participle and a noun are used instead of an Infinitive and a noun, where in English we generally use a finite verb. E. g.

Μετὰ δὲ Σόλωνα οἱ χομενον ἐλαβε νέμεσις μεγαλη Κροῖσον, ι. ι. after Solon was gone. ΗΔΗΤ. I, 34. Τῇ πόλει οὔτε πολεμέον κακῶς σύμβαντος οὔτε στάσεως πώτοτε αἰτίως εὑγένετο, i. e. the cause of a disastrous result of any war (like τοῦ πολεμίου τινα κακῶς συμβήναι). XEN. Mem. I, 2, 63. Σο ἐς ἥλιον καταδύντα, ΙΙ, I, 601.

REMARK. Such expressions as τὸ κρατοῦν τῆς πόλεως, the ruling part of the state, τὸ δοξάζον τῆς ψυχῆς, &c. must not be confounded with the examples belonging under Notes 3 and 4. They are merely cases of the participle genitive after a participle used as a noun.

NOTE 5. Some Present Participles are occasionally used like predicate adjectives after εἰμί or γίγνομαι. Such are especially διαφέρων, ἐχον (with an adverb), προσήκων, πρέπων, δέον, ἐξόν, and συμφέρον. E. g.

Τί πατ' ἐστιν οὖτος ἐκεῖνον διαφερόν; in what is this man different from that one? PLAT. Gorg. 500 C. Σύμφερον ἦν τῇ πόλει, it was advantageous to the state. DEM. F. L. 364, 25. So after ὑπάρχω in Demosthenes; as τοῦτο μὲν γὰρ ὑπάρχειν ὑπαίτι εἰδότας ήγούμαι, for I think you are aware of this, Cor. 257, 25.

NOTE 6. The poets sometimes use a Present or Aorist Participle with εἰμί as a periphrasis for the simple form of the verb In prose each part of such expressions has its ordinary meaning. E. g.

'Αν γὰρ θέλονσα, παντ' ἐμοῦ κομίζεται, whatever she wants, she always obtains from me. SOPH. O. T. 580. (Here γὰρ θέλονσα is used for θέλη.) Οὐκ εἰς ὀλθρον; οὐ σιωπήσας ἐσεῖ; Ib. 1146. Π τοῦτο οὖκ ἐστι γιγνόμενον ταρ' ἡμῶν; or is not this something that
happens among us? Plat. Phileb. 39 C. Ἥν γὰρ ὁ Θεομοστοκλῆς βεβαιώτατα δὴ φύνεως ἤσχυν δὴ λεφώσας, καὶ ... ἄξιος θαυμάσαι, Themistocles was one who manifested, &c. Thuc. I, 138.

For the use of the Perfect Participle in the same way, see § 17, Note 2. For the Aorist Participle with εἶχω as a periphrasis for the Perfect Indicative, see below, § 112, Note 7.

§ 109. The Participle is used to define the circumstances under which an action takes place. It may in this sense be connected with any substantive in the sentence, and agree with it in case.

The relations expressed by the participle in this use are the following:—

1. Time, the various tenses of the Participle denoting various points of time, which are of course all referred to that of the leading verb. E. g.

Σαῦτα εἰπὼν ἀπῄει, when he had said this, he departed. Ἀπῆνυτοσα Φιλίππω ἀπεύνυτι, I met Philip as he was departing. Τοῦτο πεποιήκέτες ἀπελεύσοντα. Σαῦτα ἐπιράττε στρατηγῶν, he did these things while he was general. Σαῦτα πράξει στρατηγῶν, he will do these things when he is general. Τυραννεύσας δὲ ἐτή τρία Ἰπτίας ἔχωρει ὑπόστονδος ἐς Σίγεων. Thuc. VI. 59.


3. Manner, and similar relations, including manner of employment, &c. E. g.

Προείλετο μᾶλλον τοῖς νόμοις ἐμεμένων ἀποθανεῖν ἡ παρανομῶν νησί, he preferred to die abiding by the laws, rather than to live disobeying them. Xen. Mem. IV, 4, 4. Ἀρπᾶσαντάς τὰ ὁπλα πορευεσθαί, to march having snatched up their arms (i. e. eagerly). Dem. Ol. III, 34, 8. Τοῦτο ἐποίησεν ἀπὸ τοῦ, he did this secretly. (See below, N. 8.) Ἀπεδήμησε τριήραρχον, he was absent on duty as trierarch.

4. Cause or ground of action. E. g.
5. **Purpose, object, or intention, expressed by the Future Participle, rarely by the Present.** E. g.

*"H Lukei λυσόμενος θυγατρα, he came to ransom his daughter.*  
Isoc. Archid. § 1. *'Εσουλεύσαντο πέμπεον ες Δακεδαιμων προσβεις ταυτα τε εροιντας και Δισανδρον αιτησες επι τας νυς, in order to say this, and to ask for Lyssander as admiral.* Xen. Hell. II, 1, 6. *'Εναν εις πόλεμον (η πατρις) ἄγη τρωθη σομένον η ἀποσανούμενον, ποιμέν ταυτα, even if it lead any one into war to be wounded or to perish.* Plat. Crit. 51 B.

6. **Condition, the Participle standing for the protasis of a conditional sentence, and its tenses representing the various forms of protasis expressed by the Indicative, Subjunctive, or Optative (§ 52, 1).** E. g.

*"Οιει συν' Αλκιστων υπερ Αδήπου σταθειν, if they had not believed, &c.* Plat. Symp. 208 D. (Here μη οιομενος is equivalent to ei μη φοντο.) Ου γαρ αν αυτος εμελεν μη τοτο ὑπολαμβανονσιν, for it would not have concerned them, unless they had had this idea. Dem. Phil. III, 122, 21. (Here μη ὑπολαμβανονσιν, is equivalent to ei μη τοτο ὑπελάμβανον.) *'Αστρον άν ἀκομα' αἰθέροι προς αυτολας και γης ἐνερε, δυνατος ἦν δρασι ραδε, if I should be able to do this (ει δυνατος ειη). Eur. Phoen. 504.

See other examples under § 52, 1.

7. **Opposition, or limitation, where the Participle is often to be translated by although.** E. g.

*Οντοι δε και μεταπεμφθηναι φασκων ύπτο του πατρος, και ελθων*
The Participle being merely descriptive. E. g.

Kai para la bontes tōs Boōtōn épistatēson év pē Frōsalon, and having taken the Boeotians with them, they marched against Pharsalus.

The Participle in this sense is very often accompanied by kaiuter and other particles. See below, Note 5.

8. Any attendant circumstance, the Participle being merely descriptive. E. g.

'Ekelleuen autōn svndiazánta épeita ouτwos apallattēseisai, he commanded that, after he had joined them in crossing, he should then retire as he proposed. XEN. An. VII, 1, 2. Peidōmenon dē tōn Šamīōn kai σχόντων tēn Šagkληρ, én thauta oī Zagoiklaiou ézōbdēoun autē. HDT. VI, 23. 'Apoβugong dē kai touτous, stratēgous ouτw 'Aθnaiōn ápedeféthē, and having escaped these also, he was then chosen general of the Athenians. Id. VI, 104.

(b.) Éita, épeita, and ouτwos sometimes refer in the same way to a Participle expressing opposition or limitation; in which case they may be translated by nevertheless, after all. E. g.

Pántωn d' atopōtaton éstι, tēλiakaitην anēlontas marpturian ouτwos osēthai déin eikē pisteuseisai par' ūmīn, that, although they have destroyed so important a piece of evidence, they after all think, &c. DEM. Aph. II, 837, 10. Deinā mév't an pādaios, ei' Aθhraiē antidōmenos, oū tēs 'Ellaīōs pλeistant estin exousia tōu λεγειν, épeita sū énata touτou μōnos atopkēstαι, if, although you are come to Athens, you should after all be the only one to fail in obtaining this. PLAT. Gorg. 461 E.

(c.) Oūτwos. dia touτo, and dia taútα sometimes refer in the same way to a Participle denoting a cause. E. g.

Nomιζων ἀμείνονας καὶ κρείττων πολλῶν βαρβάρων ὑμᾶς εἶναι, dia touτo prosēlabōn. XEN. An. I, 7, 3.
NOTES 2. The Adverbs ἀμα, μεταξύ, εἰδίως, αὐτικά, and ἐξαιτίης are often connected (in position and in sense) with the temporal Participle, although grammatically they qualify the verb of the sentence. E. g.

"Ἀμα προκειται ἐπεσκοτείτο εἰ τι δυνάτον εἰπα τους πολεμίους ἀσθενεστέρους ποιεῖν, as he advanced, he looked at the same time to see whether it was possible. &c XEN. Cyr. V, 2, 22. "Ἀμα καταλαβόντεσ προσεκετασμος κατόρθωσαν, as soon as they had overtaken them, they pressed hard upon them. HDT. IX, 57. Νεκώς μεταξύ δρόσων ἐπαύσατο, μαντηὴς ἐπισκόπησεν γενομένου, Necho stopped while digging (the canal). &c. Id. II, 158 Πολλαχού δὴ με εἴπεισεν λέγουσα μεταξύ, it often checked me while speaking. PLAT. Apol. 40 B. 'Επιστάτης ἀσκήσει εὐθύς νέων ὄντες τὸ ἀνδρεῖον μετέρχονται, by toilsome discipline, even while they are still young, &c. THUC. II, 39. Τὸ δεξιὸν κερα εὐθὺς ἀποβεβηκότα οἱ Κορινθιοί ἐπέκεντο, the Corinthians pressed upon the right wing, as soon as it was disembarked. Id. IV, 43. Ἀρξάμενος εὐθὺς καθισταμένου, beginning as soon as it (the war) broke out. Id. I, 1. Διόνυςι λέγουσι ὡς αὐτικά γενομένων ἐς τὸν μηρὸν ἐνεργάσατο Ζέους, they say of Dionysus that, as soon as he was born, Zeus sewed him into his thigh. HDT. II, 146. Τὴν ζυγίαν θεωρῶν ἐξαιτίης ἀποθανόντος ἐκίστων, viewing the soul of each one the moment that he is dead. PLAT. Gorg. 523 E.

NOTE 3. (a.) "Ατε, οἶν, or οἶα, as, inasmuch as, are used to emphasize a Participle denoting the cause or ground of an action. Here the cause assigned is stated merely on the authority of the speaker or writer. (See N. 4.) E. g.

"Ο δὲ Κῦρος, ἀτε παις ὁν καὶ φιλόκαλος καὶ φιλότημος, ἐδει τῇ στολῇ, but Cyrus, inasmuch as he was a child, &c. XEN. Cyr. I, 3, 3. So ἀτε ληφθέντων, THUC. VII, 85. Μάλα δὲ χαλέπως πορευόμενοι, οἶα δὴ εὖ νυκτὶ τε καὶ φῶς ἀπείκονος, εἰς Ἀγόσθενα ἀφικνοῦσα, inasmuch as they were departing by night, &c. XEN. Hell. VI, 4, 26.

In Herodotus ὡστε is used in the same sense; as in I, 8, ὡστε ἀντα νομίζων, inasmuch as he believed this. See THUC. VII, 24.

(b.) "Ὡς ἐπ with the Participle occasionally seems to have the same force as ἀτε or οἶν; as in EUR. Hippol. 1307, ὁ δὲ ὡς ἐπ ᾗ ν ∆καίος οὐκ ἐφεύστερο λογος, inasmuch as he was just, &c.

For the common use of ὡς ἐπ with the Participle, see Note 9.

NOTE 4. (a) ὡς may be prefixed to many of the Participles of § 109, especially those denoting a cause or a purpose. It shows that the Participle expresses the idea of the subject of the leading verb, or that of some other person prominently mentioned in the sentence; without implying that it is also the idea of the speaker or writer. E. g.
THE PARTICIPLE.

[§ 109.

To περικλέα ἐν αἰσίᾳ εἶχον ὡς πείσαντα σφαῖρα πολέμειν καὶ δὲ ἑκείνῳ ταῖς ἐμφοραῖς περὶ πεπωκότες; they found fault with Pericles, on the ground that he had persuaded them to engage in the war, and that through him they had met with the calamities. Thuc. II. 59. (Here Thucydides himself is not responsible for the statements made by the Particles; as he would be if ὡς we omitted.) See § 111. Ἀγαματοῦσιν ὡς μεγάλων τινῶν ἀπεστηρμένων. They are indignant, because (as they allege) they have been deprived, &c. Plat. Rep. I, 329 A. Βασιλεῖ χάριν ἰσαν, ὡς δὲ ἑκείνῳ τιχοῦσαι τῆς αὐτονομίας ταύτης, i. e. they thank him because (as they believe) they have obtained this independence through him. Isoc. Pan. p. 77 C. § 175. Οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὡς πάντας νικῶντες, οἱ δὲ ἀρπάζοντες ὡς ᾗ ἔρη πάντες νικῶντες, one side pursuing those opposed to them, thinking that they were victorious over all; and the other side proceeding to plunder, thinking that they were all victorious. Xen. An. I, 10, 4. Τὴν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλομένους ἐκβαλεῖν, he made his pretence, (apparently) wishing to drive out the Pisidians. Ib. I, 2, 1. Ἐλεγε βαρρεῖν ὡς καταστημομένον τούτων εἰς τὸ δῶρ, he said he took courage, on the ground that these matters were about to be settled, &c. Ib. I, 3, 8. (See § 110, N. 1.) Ὡς γὰρ εἶδότων περὶ δῶν ἐπέμψασαν ἀκούστε, for you hear them as men who (as you believe) know about what they were sent for. Dem. F. L. 342, 25. Οἱ Ἀθηναίοι παρεσκευάζοντο ὡς πολεμήσοντες, the Athenians prepared with the (avowed) intention of going to war. Thuc. II, 7. Συλλαμβάνει Κύρον ὡς ἀποκτενῶν, he seizes Cyrus with the (avowed) object of putting him to death. Xen. An. I, 1, 3.

It is a common mistake to suppose that ὡς implies that the Participle does not express the idea of the speaker or writer. It implies nothing whatever on this point, which is determined (if at all) by the context.

(b.) Ὡς may also be used before Participle with verbs of knowing, &c., included in § 113. (See § 113, N. 10.)

Note 5. (a.) The Participle expressing opposition or limitation is often strengthened by καὶ ἐπερ or καὶ (after a negative, by οὐδὲ or μηδὲ, with or without ἐπερ), καὶ ταῦτα, and that too. Ὡς, nevertheless, may be connected with the Participle (like ἄμα, &c. N. 2), belonging, however, grammatically to the leading verb. E. g.


(b.) In Homer, the two parts of καὶ ἐπερ are generally sepa-
rated by the Participle, or by some emphatic word connected with it. Ka'i is here very often omitted, so that πρε stands alone in the sense of *allways*.

Both of these uses are found also in the Aτιτε poets. E. g.

Τόν μεν ἔπειτε εἰσας, καὶ ἀνύμενος περ ἐξίλου, κείσθαι. II. VIII, 125. Καὶ κρατερός περ ἔδω, μενετῶ τριτάτη ἐνι μοίρῃ. II. XV, 193. Τέταθα, μήπερ ἐμν, καὶ ἀνάκησε κηδομένη περ, μή σε φίλην περ ἐσώσαι ἐν φρακτάμοις ὑμοί θειομένην. τότε δ' οὐ τι δυνήσομαι ἀνύμενος περ χρασμεῖν. II. I, 536.

Κάγω σ' ἰκνοῦμαι, καὶ γυνὴ περ οὔσιν αἷμας. EUR. Orest. 680. Τάφον γὰρ αὕτη καὶ κατασκαφᾶς ἐγώ, γυνὴ περ οὔσα, τῶδε μηχανήσουμαι. AESCH. Sept. 1037.

REMARK. Kαίται was very seldom used like καίπερ with the Participle, its only regular use being with finite verbs. E. g.

Οὐδὲ μοι ἐμμελεώς τὸ Πιττάκιον νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρήμενον. SIMON. Fr. 5 (apud PLAT. Prot. 339 C).

Note 6. The Participle ὁν is sometimes omitted after the particles mentioned in the last three notes, leaving an adjective or a noun standing by itself. E. g.

Αὐτοῦς εἰς τὴν πολτείαν ὅπως παραδεξόμεθα, ἀτε τυραννίδος ὑμητάς (sc. ὅτι). PLAT. Rep VIII, 568 B. Αὐτὸ ἐπιτηδεύουσιν ὃς ἀναγκαῖον ἀλλ' οὐχ ὡς ἀγαθὸν (sc. ὅτι), they practise it on the ground that it is necessary, and not on the ground that it is a good thing. Ib. II, 358 C. Ἡ μὴν ἔτι Ζεὺς, καίπερ ἀνθέδης φιλενόν, ἐσται ταπεινόν. AESCH. Prom. 907.

Note 7. (a.) The Participle with any of the meanings included in § 109 may stand in relative or interrogative clauses. Such expressions can seldom be translated literally into English. E. g.

Τι δὲ καὶ δεδιότες σφόδρα οὕτως ἐπειγεσθε; what do you fear, that you are in such great haste? XEN. Hell. I, 7, 26. Τι ἄν εἶπον σε τις ὁρόδως προσεῖτο; what could one call you, so as to give you the right name? DEM. Cor. 232, 20. Τῶν νόμων ἀπείρου γίγνονται καὶ τῶν λόγων, οἰς δεῖ χρῶ μενον ὄμλεν τοῖς ἀνθρώποις, which one must use in his intercourse with men. PLAT. Gorg. 484 D.

(b.) Here belong τί μαθῶν; and τί παθῶν; both of which have the general force of wherefore? Τί μαθῶν ποτό τοι ποιεῖ; however, usually signifies what put it into his head to do this? or with what idea does he do this? and τί παθῶν ποτό τοι ποιεῖ; what has happened to him that he does this? E. g.

Τί τοῦτο μαθῶν προσεγγαγεῖν; with what idea did he add this to the law? DEM. Lept. 495, 20. Τί παθῶν σαί, εἰπερ Νεφέλαι γ' εἰσιν ἀλήθεις, θνηταίς εἰσαι γυναικί; what has happened to them that they resemble mortal women? ARIST. Nub. 340.

These phrases may be used even in dependent sentences, τι becoming ὅ τι, and the whole phrase meaning because. E. g.
THE PARTICIPLE. [§ 109.

Tì ἄξιος εἰμι παθεῖν ἡ ἀποτίσαι, ό τι μαθών ἐν τῷ βίῳ οὐχ ἡνυχίαν ἔγιναι; what do I deserve to suffer, &c. for not keeping quiet? i. e. for the idea which came into my head, in consequence of which I did not keep quiet. PLAT. Apol. 36 B. So PLAT. Euthyd. 283 B, and 299 A. (See Matthiae, § 567.)

Note 8. Certain Participles, when they agree with the subject of a verb, have almost the force of adverbs. Such are ἀρχόμενος, at first; τελευτών, finally; διαλίπων, after an interval; φέρων, hastily; ἀνύσας, quickly; λαβών, secretly; κατατείνας, earnestly; ἐχών, continually; φθάσας, quickly. (See Passow or Liddell and Scott, under ἄρχω, &c.)

*Εχων, ἀγγείου, φέρων, and λαβών may often be translated with. (See example under § 109, 8.)

Note 9. Ὅσπερ with the Participle generally belongs to an implied apodosis, to which the Participle forms the protasis (§ 109, 6). Here Ὅσπερ means simply as, and the Participle is translated with an if prefixed. (See § 53, N. 3.) E. g.

*Οσπερ ἢδη σαφῶς εἴδοτες, οὐκ ἐθέλετε ἀκούειν, you are unwilling to hear, as if you already knew well (i. e. as you would be if you knew). ISOC. Fac. p. 160 C. § 9. (Here εἴδοτες = εἰ ἤδητε, § 52, 1.) Ἀπήντων ἀλίγου πρὸς πολλὰς μυρίας, Ὅσπερ ἐν ἀλλοτρίων συχαίς μελλοντες κυνονυεῖν, as if they had been about to risk the lives of others (i. e. Ὅσπερ ἀπήντων ἄν, εἰ ἐμελλον). ID. Pan. p. 58 B. § 86. So IB. p. 78 C. § 179, Ὅσπερ πρὸς τὸν Διὸ τὴν χρόνον νεκούμενος, ὄλλον πρὸς τούς ἀνθρώπους τὰς συνθήκας ποιούμενος, as (he would have done) if he had been dividing the country with Zeus, and not making a treaty with men.

That Ὅσπερ means simply as (not as if) is seen when a verb with εἰ follows; as in Ὅσπερ εἰ μέγος, as if you should say. See also II, 780, ἵππων, ὅς εἰ τε πυρὶ χθόνα πάσα νέμωτο, i. e. their march was as (it would be) if the whole land should be covered with fire.

§ 110. 1. If a Participle, denoting any of the relations included in § 109, belongs to a substantive which is not connected with the main construction of the sentence, both the substantive and the Participle are put in the genitive, called absolute. E. g.

Ταύτ' ἐπεξῆθη Κόνωνος στρατηγοῦντος, these things were done when Conon was general. ISOC. Evag. p. 200 C. § 56. Ἀφίκετο δέυρο τὸ πλοῖον, γυνώτων τῶν Κεφαλλήνων, ἀντιπράπτουντος τούτοις... καταπλεῖον, the Cephalenians having determined to sail in, although this man opposed it. DEM. Zenoth. 836, 1. (For the tenses
of the Participle, see § 24.) Athenaiou de to autd toûto "avtov, 
diaplasian an twn dynamin eikazeiws (aimai), i. e. if the Athenians 
should ever suffer, &c. Thuc. I, 10. (See § 52, 1.) "Olyg yar tis 
polewv epi trepomenvis to so trapegrô, megala tâ te agathâ kato-
boynvovs autov kai tâ kaka dianapetanontos eikos ygnwsthai. 
Xen. Mem. III, 1, 3.

Note 1. The Participle in the genitive absolute may be accompa-
ried by all the particles mentioned in § 109, Notes 1–9, with the 
same force as in other constructions. It may also stand in the rela-
tive and interrogative sentences of § 109, N. 7. E. g.

Kai autov meta xû tauta levnu to Klevias evxev aypokrnavem-
vos, while he was saying this, &c. Plat. Euthyd. 275 E. Ek de 
tourtov evnus ekfrvntov ejei neiv pantas Othias, ws twn tuvwn 
etheuvtovwv, because (as they said) the tyrants were dead. Xen. 
Hell. V, 4, 9. (See § 109, N. 4.) 

'Apelognisato ti oux ws tais 
Eilios polenmsontov sfov eiito, that he said what he did, not 
because they intended to be at war with the Greeks. Id. An. V, 6, 3.
So ws epiwoileuontos Tisostevrnous tais poleis, on the ground that T. 
was plotting; An. I, 1, 6. 'Ois ou prosoisvnontos (sc. eivov) tais 
xeiras, ... didaske, since (as you may feel sure) I will not lay hands 
on you, teach me. Id. Mem. II, 6, 32. Kýros de upopriosi eneixeto,
ate xronov ev yignomenvov suvnoii, inasmuch as a long time intervened. 
Hist. I, 190. (See § 109, N. 3.) 

'Hy yar advntos, od ste sponemenvov tou mprou. Id. VI, 136. Oi "Eilhnes autovs ynavaktovsn, 
wospod olhs tis Eilados peporhmenhns, as if the whole of Greece had 
been devastated (i. e. as they would have been, if it had been devas-

For the genitive absolute after ws, in connection with verbs of 
knowing, &c., see § 113, Note 10.

Note 2. A Participle sometimes stands alone in the genitive abso-
late, when a noun or pronoun can easily be supplied from the 
context, or when some general word (like anvros, pragmatov) is 
understood. E. g.

Oi de polemoi, prosoiavtov, tevos mun xwvaxov, but the enemy, as 
they (men before mentioned) came on, for a time kept quiet. Xen. 
An. V, 4, 16. So epagomenvos autovos, Thuc. I, 3. Otw d' euyv-
tovov, ekos, k. t. l., and things being so (sc. pragmatov), &c. Xen. 
An. III, 2, 10. Ouk ezaioymenos, ouk 'Ampfkontonikis diakas epa-
yontov, ouk epaggelemenoiv, oudamos evo prddetwka tiv eis 
uous eunovai. Dem. Cor. 331, 30. (Here anvros, is understood 
with epagontov and epaggelemenvov.)

So when the Participle denotes a state of the weather; as vounos 
pollv, when it was raining heavily. Xen. Hell. I, 1, 16. (In such 
cases the Participle is masculine, Diou being understood. See Arist. 
Nub. 370, vouna; and II. XII, 25, le de d' emp 7 eivs.)

Note 3. A passive Participle may stand in the genitive absolute
with a clause introduced by ὅτε. If the subject of such a clause is plural, the Participle is itself sometimes plural, by a kind of attraction. E. g.

Σαφῶς δὴ λόθεντος ὅτε ἐν ταῖς ναυσὶ τῶν Ἐλλήνων τὰ πράγματα ἐγένετο, it having been clearly shown, that, &c. Thuc. I. 74. In I, 116 we find ἑσαγγελθεντον ὅτε Φοινισσαί νῆς ἐπ᾽ αὐτῶν πλέουσιν, it having been announced, that, &c.

Note 4. The Participle ὅν is rarely omitted, leaving a noun and an adjective alone in the genitive absolute. E. g.

τὸς ἐμοῦ μόνης πέλας (sc. οὐσίας). Soph. O. C. 83.

Note 5. The genitive absolute is regularly used only when a ζῷον subject is introduced into the sentence (§ 110, 1), and not when the Participle can be joined with any substantive already belonging to the construction. Yet this rule is sometimes violated, in order to give greater prominence to a participial clause. E. g. 

Διὰ βεβηκότος ἱδὴ Περικλέους, ἥγγελθη αὐτῷ ὅτι Μέγαρα ἄφεστηκε. Thuc. I, 114.

2. The Participles of impersonal verbs stand in the accusative absolute, in the neuter singular, when other participles would stand in the genitive absolute. Such are δέον, ἐξόν, παρόν, πρὸσχήκον, παρέχων, μέλον, μεταμέλον, δοκόν, δόξαν, and the like; also passive Participles used impersonally (as προσταχθεῖν, εἰρημένον); and such expressions as ἀδύνατον ὅν, it being impossible, composed of an adjective and ὅν. E. g.

would still be need of a battle. Ib. VI, 1, 26. (See Remark, below.)

Oie δε τρικόντα, ως εξων ἤδη αὐτοῖς τουσαίων ἀδεως, προείτου, κ. τ. λ., i. e. thinking that it was now in their power, &c. Id. Hell. II, 4, 1. 'Ἡ γὰρ νοεῖς βάπτειν σφ', ἀπὸ ρητὸν πόλει (sc. ὅν), when it is forbidden to the city. Soph. Ant. 44.

Remark. The accusative absolute may take the same particles as the genitive absolute (§ 110, 1, Note 1). It may also omit the Participle οὖν. (See the last two examples, above.)

Note 1. Even the Participles of personal verbs sometimes stand with their nouns in the accusative absolute, in all genders and numbers, if they are preceded by οὖς (used as in § 109, Note 4), or by ὄστερ, as if. E. g.

Διὸ καὶ τοὺς νοεῖς οἱ πατέρες ἀπὸ τῶν ποιηρῶν ἀνθρώπων εἰργούσιν, ως τῆν μὲν τῶν χρηστῶν ὁμιλεῖαν ἄκκοιν ωὐσαν τῆς ἀρετῆς, τῇ δὲ τῶν ποιηρῶν καταλύσιν (sc. ωὐσαν). Xen. Mem. I, 2, 20. Φίλους κτώνται ὃς βοηθῶν δεόμενοι, τῶν δὲ ἀδελφῶν ἀμελοῦσιν, ὄστερ εκ πολιτῶν μὲν γίγνομένους φίλους, εξ ἀδελφῶν δὲ οὐ γίγνομένους, as if friends were made from fellow-citizens, and were not made from brothers. Ib. II, 3, 3. Μέγιστον οὖτω διακείσθαι τάς γνώμας υἱῶν, ὃς ἐκαστὸν ἐκόντα προςώπως ὦ τι ἀν δῆποι ἑστρέφοντα. Dem. Sym. 182, 3. (See § 113, N. 10, c.)

Note 2. The accusative absolute used personally without οὖς or ὄστερ is very rare. It occurs chiefly with the neuter of Participles which are regularly impersonal. E. g.


§ 111. As the Participle in the genitive (or accusative) absolute denotes the same relations (time, cause, &c.) as the Participle in its ordinary construction (§ 109), both may be used in the same sentence, and be connected by conjunctions. When several Participles denoting these relations occur in any sentence, those which belong to substantives already connected with the main construction agree with those substantives in case, while those which refer to some new subject stand with that subject in the genitive absolute; any which are impersonal standing in the accusative absolute. E. g.

Οἱ μὲν Ἔλληνες στραφέντες παρεσκευάζοντο ὃς ταῦτῃ προσέγνυτον ἀνίχνευ

10
§ 111. The Participle may be joined with certain verbs to restrict their meaning to particular actions, in a sense which often resembles that of the Infinitive (§ 92, 1). Such a Participle may agree in case with either the subject or the object of the verb.

1. The Participle is thus used especially with verbs signifying to begin, to continue, to endure, to persevere, to cease (or cause to cease), to repent, to be weary of, to be pleased, displeased, or ashamed, to represent (as in a poem), to find.

Further, after verbs signifying to overlook or to allow (περιώραω, ἐφοράω, with περείδων and ἐπείδων, sometimes εἰδὼν) the Participle is used in the sense of the object Infinitive, the present and Aorist Participles differing merely as the same tenses of the Infinitive would differ in similar constructions (§ 15, 1; § 23, 1). See § 24, Note 2. E. g.

(a.) Ἀρέσσαμε λέγων, I will begin to speak. PLAT. Symp. 186 B. Πάντας λέγονσα, cease speaking. EUR. Hippol. 706. (So ἀπειτεῖν λέγων.) Οὐκ ἀνέχομαι ζωσα, I shall not endure to live. IB. 355. Τὴν φιλοσοφίαν πάνταν ταῦτα λέγονσαν, cause philosophy to stop saying this. PLAT. Gorg. 482 A. Καὶ ἐγὼ τοῖς ἑρωτώσι χαίρω ἀποκρινόμενος, I like to answer, &c. ID. PROT. 318 D. Τῶ μὲν βα χαίρων νοστήμασαν, they rejoiced in his return. OD. XIX, 463. Τῆς Ἀιολίδος χαλεπῶς ζήφερεν ἀπεστερημένος, he took it hardly that he was deprived of Aeolis. XEN. HELL. III, 2, 13. Ἀισχύνομαι λέγων, I am ashamed to say. (For ἀισχύνομαι λέγειν, see below, N. 6.) Ἀποκάμων τρέχον, I am weary of running. Τοὺς ἐκ τῆς νήσου δεσμώτας μετεμέλωσα ἀπὸ δεδοκότες, they repented of having given them up. THUC. V, 35. Πεποίηκε τοὺς ἐν Ἀἰδοῦ τὸν ἄι πρόνοι τίμωρουμένοι, he has represented those in Hades as suffering
punishment. PLAT. Gorg. 525 E. Εἶρεν δὲ εὐρύστα Κρονίδιν ἄτερ ἡμενον ἄλλων, she found him sitting apart. II. I, 498. So I, 27.

(b.) Μὴ περιδωμεν ὑβρισθεῖσαν τὴν Λακεδαίμονα καὶ καταφρονηθεῖσαν, let us not allow Lacedaemon to be insulted and despised. ISOC. Archid. 135 A. § 108. Μὴ μὺ ἰδεῖν θανόντθ, ὥστε not to see me killed. EUR Orest. 746. Τάρνητε δὲ ὁδόσαν, that thou shouldst take courage to do. SOPH. El. 943. See examples in § 24, N. 2.

REMARK. In Herodotus πειράματι is often used with the Participle in the same way; as οὐκ ἐπειράτο ἐπιτόν ὁ Κύρος, Cyrus did not attempt to approach, I, 77. So I, 84; VI, 50.

'Αποδείκνυμι and παρασκευάζω, in the meaning to render, may take the Participle as well as the Infinitive; as in Xen. Cyr. I, 6, 18, ἀμά καὶ τάπινθεια μάλιστα ἐχοντας ἀποδείξεω καὶ τὰ σώματα ἄριστα ἐχοντας παρασκευάσεω. So ARIST. Plut. 210, βλέποντ' ἀποδείξω σε, I will make you see. See these two verbs in Liddell and Scott’s Lexicon.

2. The Participle used with the following verbs contains the leading idea of the expression: διατελέω, to continue, λανθάνω, to escape the notice of, τυγχάνω, to happen, φθάνω, to anticipate, to get the start of, ἐκομαί, to be gone, and θαμίζω, to be wont or to be frequent.

So in poetry with κυρέω, to happen; and in Herodotus with συμπιπτω, to happen, and with πολλός εἰμι, πολλός ἔγκειμαι, or παντόθι γίνομαι, to be urgent; and in Homer with βῇ for ἐβη. E. g.

Διατελεύσι σοι το μέξρι εἰμὲ αἰε ἐντες εὐεθεροί, they still remain free. HDT. VII, 111. "Οσον εύνοιαν ἐχὼν ἐγὼ διατελῶ, as much good will as I continually bear. DEM. Cor. § 1. "Ελάθεν (αὐτήν) ἀφθεντα πάντα καὶ καταφλεθεντα, everything took fire and was consumed before she knew it. THUC. IV, 133. (See § 24, Note 1.) Φωνεα του παίδος ἔλανθαν βόσκων, he was unconsciously supporting the murderer of his son. HDT. I, 44. (See Rem. below.) "Εν χον εν τῇ ἁγορᾳ ὅπληται καθεύδουτες, soldiers happened to be sleeping in the market-place. THUC. IV, 113. Κατὰ θεόν γὰρ τοι ἔντυχον καθήμενος ἔνταθα, I happened to be sitting there. PLAT. Euthyd. 272 E. Οί δὲ οὗκ ἐθασαν πυθόμενοι τὸν πόλεμον, καὶ ήκον, they no sooner heard of the war than they came. &c. ISOC. Paneg. 58 B. § 86. "Εσθησαν πολλῷ οἱ Σκυθαί τους Πέραις ἐπὶ τὴν γέφυραν ἀτικόμενοι, the Scythians came to the bridge much before the Persians. HDT. IV, 136. Αὐτοὶ φθήσονται τὸτο ἄραςαντες, they will be the first to do this for themselves. PLAT. Rep. II, 375 C. (See § 24, N. 1.) Φθάνουσι ἐπι αυτὰ καταφεύγοντες, they are the first to run to them. AESCHIN. Cor. § 248.Οἰκεταί φεύγων, he has taken flight. Ἡρες άιν ὁχετο, he was gone on an embassy. XEN
Cyr. V, 1, 3. Οὐ τι κομίζωμενός γε θάμιζεν, he had not been used to being thus cared for. Od. VIII, 451. Οὐ θαμίζεις κατὰ βάινων εἰς τὸν Πειραιᾶ, you do not come down very often. PLAT. Rep. I, 328 C.

Τούτων οἴσθα ἐν ζων κυρεῖ; dost thou know whether he is perchance living? SORH. Phil. 444. Πολλοὺς ἦν λισόμενος ὁ χείνος, the stranger entreated urgently. HDT. IX, 91. Γέλειν δὲ πολλοὺς ἐνέκειτο λέγων τοιάδε, and Gelon spoke urgently as follows. Id. VII, 115. Τὸτε παντοτὸι ἐγένοντο Σκῦβαι δε ομένοι τῶν ἱώναν λύσατι τῶν πόρων, they begged them in every way (lit. they took every form in begging them). Id. VII, 10. Συνεπετῶκες εἰρήνου, there had happened to be a quarrel. Id. I, 82. Βη φεύγων, he took flight. II, 665. (See § 97, N. 1.)

REMARK. Δανθάω being an active verb, meaning to escape the notice of, must have an object expressed or understood. When no object is expressed, sometimes πάντας is understood, and sometimes a reflexive referring to the subject. Thus έλαθε τούτο ποιήσας may mean either he did this without any one's knowing it (sc. πάντας), or he did this unconsciously (sc. εαυτόν).

NOTE 1. Ἄρκεω, to be sufficient, and ἱκανός, ἡδίων, κρείσσων, or βελτίων εἰμί are sometimes used in a personal construction with the Participle (like δῆλος εἰμί, &c., § 113, N. 1), where we should expect an impersonal construction with the Infinitive. E. g.

Ἄρκεσσω θυνάκουν' ἐγώ, it will be enough for me to die. SORH. Ant. 547. (We should expect ἀρκεσθε ἐμοὶ θυνάκουν.) Κρείσσων γὰρ ἱσθα μηκέτ' ὄν ἦ γον τυφλός. Id. O. T. 1368. Ἡδίους ἐσεσθε ἱκανοῦσαι. DEM. Aristoc. 641, 9.

NOTE 2. As ἀνέχομαι, to endure, may govern either the accusative or the genitive, it may take a Participle in either case agreeing with the object. Thus we may say either ἀνεχεσθαι τῶν λέγοντα, or ἀνεχεσθαι τῶν λέγοντος, he endures any one's saying.

NOTE 3. The phrase οὐκ ἀν φθάνοις (or οὐκ ἄν φθάνοйте), you could not be too soon, is used with the Participle as an exhortation, meaning the sooner the better. The third person, οὐκ ἄν φθάνοι, is sometimes used, meaning, it might as well happen now as ever (for it must happen). See Passow.

NOTE 4. The Participle δὲ is sometimes omitted in the constructions of § 112. E. g.

Εἰ δὲ τι τυγχάνει αἰνές (sc. δὲ) PLAT. Gorg. 502 B.

NOTE 5. Δανθάω is sometimes followed by οὗτ and a finite verb, as in Xen. Mem. III, 5, 24. When it is used impersonally, it regularly takes ὅτι.

NOTE 6. Some verbs of this class are followed by the Infinitive as well as by the Participle; generally, however, with some differ-
ence in meaning. Thus αδικόσομαι λέγων means I am ashamed to say (but do say); αδικόσομαι λέγειν means I am ashamed to say (and therefore do not say). So ἀνοκάμω τοῦτο ποιῶν, I am weary of doing this; but ἀνοκάμω τοῦτο ποιεῖν, I cease to do this through weariness. (See Passow, or Liddell and Scott, under these words; and Passow under ἀκόμα.) See περιδεῖν τὴν γῆν τομηθείσαν, Thuc. II, 20; and περιδεῖν αὐτὴν τομηθεῖσαν, II, 18; where it is difficult to detect any difference in meaning. See, however, Krüger's note on I, 35.

Note 7. The Aorist (seldom the Perfect) Participle may be joined with the subject of εἶχο, forming a periphrastic Perfect. This is especially common in Sophocles and Euripides. E. g.


For a similar periphrasis to express the Future Perfect, see § 29, Note 4; and § 108, Note 6.

Note 8. The Participles βουλόμενος, θέλων, ἡδόμενος, προσδεχόμενος, and ἐλπόμενος sometimes agree in case with a dative, which depends on εἰμί or on a verb signifying to come or to happen; the whole forming a periphrasis for the verb of the Participle. E. g.

*Εστίν αὐτῷ βουλόμενο, it is to him wishing it, i. e. he wishes it. Καὶ προσδεχόμενος μοι τὰ τῆς ὁργῆς ὑμῶν εἰς ἐμὲ γεγένη, i. e. I have been expecting the manifestations of your anger towards me. Thuc. II, 60.

§ 113. The Participle is used also with many verbs signifying to see, to perceive, to know, to hear or learn, to remember, to forget, to show, to appear, to prove, to acknowledge, and with ἀναγείλλω, to announce. The Participle here resembles the Infinitive in indirect discourse (§ 92, 2), each tense representing the corresponding tense of the Indicative or Optative.

The Participle may belong to either the subject or the object of these verbs, and agree with it in case. E. g.

Μέμνημαι ὑπὸν τοῦτο ποιήσαντα, I remember that he did this; μέμνημαι τοῦτο ποιήσας, I remember that I did this. (In the first case ἐποίησεν is represented; in the second, ἐποίησα.) Οἶδε τούτως εὗ πρᾶξατος, he knows that they will prosper; οἶδε ἄντων εὗ πράξαν, he knows that he himself will prosper. Δεῖξω τούτων ἔχθρων ὄντα, I
shall prove that he is an enemy; δεικτήσεται οὖσα ἐχθρὸς ὁ νῦν, he was
be proved to be an enemy.

For other examples see § 73, 2; where examples of the Participle
with ὃν after these verbs may be found. See also § 41.

Note 1. The Participle is used in the same way with
δηλός εἰμι and φανερός εἰμι. E.g.

Δηλός τ' ἦν οἰόμενος, κ.τ.λ., it was evident that he thought, &c.
Xen. An. II, 5, 27. (This is equivalent to δήλον ἦν ὃν ὅωντο.
See § 112, N. 1.) See below, Note 7. 'Απίτωμαν μὲν φανερὸν
εἰσὶ καὶ ὁ Οασιν πόλιν, it is evident that they came to the city Oasis.
Hdt. III, 26. So with φανερὸν ποιεῖται: as φανερὸν πᾶσιν ἐποίησαν
οὐκ ἰδία πολεμοῦντες, they made it evident to all that they were not

Note 2. When any of these verbs has for its object an accusa-
tive of the reflexive pronoun referring to its subject, the Participle
agrees with the reflexive. Thus we may have δεῖξο εὐαυτόν τούτο
πεποιηκότα, I shall show that I have done this, for δεῖξο τούτο πε-
ποιήκως.

Note 3. If the Participle of an impersonal verb is used in
this construction, it must stand in the neuter singular (of
course without a noun). The following example includes this
and also the ordinary construction: —

Πειράσομαι δεῖξαι καὶ μετὸν τῆς πόλεως ἡμῶν καὶ πεποιθότα
ἐμαυτὸν οὐχὶ προσήκοτα, I shall try to show not only that we have
rights in the city, but also that I have suffered, &c. Dem. Eubul. 1299
4. (The direct discourse is μετεστὶ τῆς πόλεως ἡμῶν, καὶ πεποιθά
αὐτός.) See § 111.

Note 4. Some verbs which regularly take the Infinitive in in-
direct discourse (§ 92, 2) occasionally take the Participle. E.g.

Νόμισε ἄνδρα ἄγαθον ἀποκτείνων, think that you are putting to

Note 5. The Participle ὅν may be omitted here, as well as after
the verbs of § 112.

Note 6. When σύνοιδα and συγγγίγνωσκω are followed
by a dative of the reflexive pronoun referring to the subject of
the verb, the Participle can stand either in the dative agreeing
with the reflexive, or in the nominative agreeing with the sub-
ject; as σύνοιδα ἐμαυτῷ ἡδίκημένῳ (or ἡδίκημένος), I am con-
scious (to myself) that I have been wronged.

Note 7. The verbs included in § 113 may also be followed by
a clause with ὅτι, instead of the more regular Participle. When
δήλων ἐστὶν and φανερῶν ἐστὶν are used impersonally, they regularly take a clause with οƎι. (See § 112, N. 5.)

**Note 8.** Most of these verbs are also found with the Infinitive. (See Passow, or Liddell and Scott.) But οƎια takes the Infinitive only when it means to know how. Thus οƎια τὸῦτο ποιεῖν means I know how to do this, but οƎια τὸῦτο ποιῶν means I know that I am doing this.

**Note 9.** Verbs signifying to remember or to know may be followed by οƎε (when) and the Indicative, if a particular occasion is referred to with emphasis. E. g.

Εἰ γὰρ μεμνησάκι οƎε ἐγὼ σοι ἀπεκρινάμην, for if you remember (the time) when I answered you, &c. PLAT. Men. 79 D. Οἰσθ’ οƎε χρυσέοις ἐφάνη σῶν ὀπλῶς. EUR. Hec. 112.

**Note 10.** (a.) ‘Ως is sometimes prefixed to the Participle in connection with the verbs of § 113. It implies that the Participle expresses the idea of the subject of the leading verb, or that of some other person prominently mentioned in the sentence. (See § 109, N. 4.) When this is also implied by the context (as it usually is in such sentences), the ὦς merely adds emphasis to the expression. Thus ἵσθι ταῦτα οὗτος ἔχοντα means know that this is so; but ἵσθι ὦς ταῦτα οὗτος ἔχοντα means know that you may assume this to be so. E. g.

'Ως μὴδὲν εἰ δότ’ ἵσθι µ’ ἐν ἀνωτερεῖς, understand (that you must look upon) me as knowing nothing of what you seek. SOPH. Phil. 253. 'Ως μὴκτ’ ὅντα κεῖνον ἐν φάει νοεῖ, think of him as no longer living. Ib. 415. 'Ως ταῦτ’ ἐπίστω δρόμου ἐλλοκτ. οὐ µὲλλοντ’ ἔτι, understand that you may assume these things to be going on, &c. Ib. 567. Ως µὴ µπολῆ σῶν ἵσθι τ’ τιν ἐμὴν φρενά, be assured that you will not buy me off from my determination. SOPH. Ant. 1063. Δηλοῖς δ’ ὦς τι σηµανοῦν νέον, you show that you have something new in your mind to disclose. Ib. 242. Ηδίλοις ἥν Κυρὸς ὦς σπευδῶν, it was evident (by the conduct of Cyrus) that Cyrus was in haste. XEN. An. I, 5, 9. Πατέρα τὸν σὸν ἀγγελῶν ὦς ὦκ ἐτ’ ὅντα, (he comes) to announce that your father is no more. SOPH. O. T. 956. (In vs. 959, the messenger himself says εῦ ἵσθ’ ἐκείνον διαφασίσαι βεβηκότα.)

The force of ὦς here can seldom be expressed in English.

(b.) The Participle thus joined with ὦς may stand with its substantive in the genitive or accusative absolute. This sometimes happens even when the substantive would naturally be the object of the verb of knowing, &c., so that if the ὦς were omitted, the accusative would be used (as in a). E. g.

'Ως ὦς ἐχώντων τῶν ἐπιστασθαί σε χρῆ. you must understand that this is so. SOPH. Aj. 281. Here the genitive absolute has at first the appearance of a dependent clause; but ὦς does not mean that, and the literal translation would be, this being so (as you may assume), you must understand it to be so. (See Schneidewin's note
on the passage.) 'ὢς τοίνυν ὄντων τῶντε σοι μαθεῖν πάρα, since this is so, you may learn it, i. e. you may learn that this is so. Aesch. Prom. 760. 'ὢς πολέμου ὄντως παρ’ ὑμῶν ἀπαγγέλω; shall I announce from you that there is war? lit. assuming that there is war, shall I announce it from you? Xen. An. II, 1, 21. 'ὢς πάνω μοι δοκοῦν, ... οὕτως ἢπθε, know that I think so very decidedly, lit. since (as you must understand) this seems good to me, be sure of it. Id. Mem. IV, 2, 30.

(c.) We sometimes find the Participle with ὁς even after verbs and expressions which do not regularly take the Participle by § 113. E. g.

'ὢς ἐμοὺ οὖν ὄντως ὅπη ἄν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε, be of this opinion, that I shall go, &c. Xen. An. I, 3, 6. So Thuc. VII, 15. "Ὅταν ὁς ποτέμενοι ἐν τῷ ὑπνῳ διανοοῦνται, when in their sleep they fancy themselves flying Plat. Theaet. 158 B. 'ὢς τοίνυν μή ἀκούσομένων, οὕτως διανοεῖσθε, make up your minds then that we shall not hear, lit. since then (as you must know) we shall not hear, so make up your minds. Plat. Rep. I, 327 C. 'ὢς στρατηγήσοντα ἐμὲ μηδεῖς λεγέτω, let no one speak of me as likely to be the general. Xen. An. I, 3, 15. οὕτω σκοπῶντες, ὁς τάχ’ ἄν, εἰ τύχω, καὶ τούτων κάκεινων σὺ μὴ ἄντων, let us look at the case, assuming that both this and that might perhaps happen if chance should have it so. Dem. Aristoc. 638, 25. (Literally, since (as we may assume) both this and that might perhaps happen if it should chance to be so, let us look at it in this light.) For ἄν, see § 41, 3.

Remark. The examples included in Note 10 (ились : ) belonging properly under § 109, N. 4. (See also § 110, 1, N. 1; and the last example under § 110, 2, N. 1.)
CHAPTER VII.

VERBAL ADJECTIVES IN -τέος.

§ 114. The verbal in -τέος is used both in a personal and an impersonal construction.

1. In the personal construction the verbal is always passive in sense; expressing necessity (like the Latin Participle in -dus) and agreeing with its subject in case. E. g.

'Ωφελητέα σοι ἡ πόλις ἔστι, the city must be benefited by you. XEN. Mem. III, 6, 3. "Ἀλλας (ναῦς) ἐκ τῶν ξυμμάχων μεταπέμπτεις εἴμαι (ἐφη), he said that others must be sent for. THUC. VI, 25. Οὐ γὰρ πρὸ τῆς ἀληθείας τιμητέος ἀνήρ, ἀλλ' ὁ λέγω ρήτεον. PLAT. Rep. X, 595 C. So VIII, 561 C. Φραίγοντες ὁσ οὐ σφι περιοπτέη ἔστι ἦ Ἑλλὰς ἀπολλυμένη. HDT. VII, 168.

Note. The substantive denoting the agent is here in the dative, as in the impersonal construction.

2. In the impersonal construction (which is the most common) the verbal stands in the neuter of the nominative singular (sometimes plural) with ἔστι expressed or understood, and is regularly active in sense. The expression is equivalent to δεῖ, it is necessary, with the Infinitive active or middle of the verb from which the verbal is derived.

Active verbals of this class may take an object in the same case which would follow their verbs. The agent is generally expressed by the dative, sometimes by the accusative. E. g.

Ταῦτα ἡμῖν (or ἡμᾶς) ποιητέον ἔστι, we must do this, equivalent to ταῦτα ἡμᾶς δεῖ ποιήσασ. (See Rem. 2.) Οἰστέον τάδε, it is necessary to bear these things. EUR. Orest. 769. 'Ἀπαλλακτέον αὐτοῦ (τοῦ σώματος), καὶ αὐτῇ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα. PLAT. Phaed. 66 E. (Δεῖ ἄπαλλαττεσθαί αὐτοῦ, καὶ τῇ ψυχῇ
VERBALS IN -ίτεον. [§ 114, 2.]

θεάσθαι τὰ πράγματα.) φημὶ δὴ διξῇ βοηθητέον εἶναι τοῖς πράγμασιν ὕμιν, that you must give assistance in two ways. Dem. Ol. I, 14, 6. Τι ἂν αὐτῷ ποιητέον εἰπή; what would he be obliged to do? Xen. Mem. I, 7, 2. Ἐφησάντων πολεμητέα εἶναι (=δεῖ πολεμεῖν), they voted that they must go to war. Thuc. I, 88. Τὴν χώραν, εξ ἡς αὐτοῖς ὁμοιονος πολεμητέα ἦν. Id. VI, 50. Οὗτε μισθοφορητέον ἄλλους ἡ τοὺς στρατευομένους, οὗτε μεθεκτεὸν τῶν πράγματων πλείοσιν ἡ πεντακισχιλιῶς. Id. VIII, 65. (Here both the accusative and the dative of the agent are found.) See Rem. 2. 'Ὑμῖν δὲ ξύμμαχοι ἀγαθοὶ, οὔς οὔ παραδοτεα τοῖς Ἀθηναίοις ἐστίν, οὔδε δίκαιος καὶ λόγος διακριτεά μὴ λόγος καὶ (ἡμᾶς) αὐτοὺς βλαπτομένους, ἀλλὰ τιμωρητέα εἰν τάχει καὶ παντὶ σκέψει (=οὗς οῖς δεῖ ἡμᾶς παραδοῦναι, k.τ.λ.). Id. I, 86. ἱτέον ἂν εἰπήθησθε, it would be best for us to go and see her. Xen. Mem. III, 11, 1. (Ἡμᾶς is understood.) Οὐδενὶ τρίτῳ φαμέν ἐκόντας ἀδικητέον εἶμι. Plat. Crit. 49 A. 'Αταρ οὗ γυναίκῶν οὐδέςποτ' ἐστι' ἡττητέα ἡμῖν (=οὗ γυναίκων δεῖ ἡττᾶσθαι), but we must never be beaten by women. Arist. Lys. 450. So Soph. Ant. 678.

Note. A sentence sometimes begins with an impersonal verbal in -τέον and is continued with an infinitive, the latter depending on δεῖ implied in the verbal. E. g.

Πανταχοῦ ποιητέον ἃ ἂν κελεύῃ ἡ πόλις καὶ ἡ πατρίς, ἡ πειθεῖν αὐτήν. Plat. Crit. 51 B.

Remark 1. The same impersonal construction is found in Latin, but very seldom with verbs which take an object accusative; as Eundum est tibi (τέον εστί σοι). — Moriendum est omnibus, — Bello utendum est nobis (τῷ πολέμῳ χρηστεῶν εστίν ἡμῖν), we must employ war. See Madvig's Latin Grammar, § 421, a and b).

Remark 2. The dative and the accusative of the agent are both allowed with the verbal in -τέον (or -τέα); although in the equivalent construction of δεῖ with the Infinitive the accusative is the only form regularly used. Thus we can say τοῦτο ἡ μίν ποιητέον οἴ τοῦτο ἡμᾶς ποιητέον, but only τοῦτο ἡμᾶς δεῖ ποιεῖν.
APPENDIX.

I. On the Relations of the Greek Optative to the Subjunctive and the Indicative.*

From the time of the Alexandrian grammarians a special mood called the Optative (ἐγκλίσις εὐκτική) has been recognized in Greek as distinct from the Subjunctive (ἐγκλίσις υποτακτική). The ancient classification has been called in question in later times, and many grammarians of high authority have adopted or favored a union of the Subjunctive and Optative in one mood, to be called the Subjunctive or Conjunctive, in which the Subjunctive (commonly so called) is to supply the primary tenses, and the forms commonly assigned to the Optative the secondary tense. Thus the Present Optative would be called an Imperfect Subjunctive; ποιῶ and ποιώμι, for example, being supposed to bear the same relation to each other as faciam and facerem in Latin.

This was first reduced to a systematic form by Kühner, who, indeed discards the common names Subjunctive and Optative (except as explanatory terms), and adopts the cumbersome expressions “Conjunctive of the primary tenses” and “Conjunctive of the secondary tenses.” Rost, in his Griechische Grammatik; § 118, says: “The so-called Optative is nothing but a peculiar form of the Subjunctive, and stands to the Greek Subjunctive in the same relation as in other languages the Imperfect and Pluperfect Subjunctive to the Present and Perfect.” Donaldson in his New Cratylus (p. 617, 2d ed.) says: “It has long been felt by scholars on syntactical grounds, that, considered in their relations to each other and to the other moods, they [the Subjunctive and Optative] must be regarded as differing in tense only.” Again (p. 618): “These moods have no right to a separate classification.” Crosby, in his Grammar, § 591, says of this classification, that “it deserves the attention of the student, although it is questionable whether it is best to discard the old phraseology.”

As the classification of Kühner has been introduced into many elementary grammars, so that many boys are now taught to call the tenses commonly known as the Present and Perfect Optative by the strange names of Imperfect and Pluperfect Subjunctive, the

question becomes not merely of theoretical, but eminently of practical importance. In fact it meets every student, and more especially every teacher of Greek grammar, the moment he reaches the paradigm of the regular verb. If it were merely a question of convenience, therefore, it would be highly important to have it settled, for the sake of uniformity.

The question What shall constitute a distinct mood in any language? must be settled to some extent arbitrarily. No precise rule will meet all cases; yet we may safely maintain that, when any series of verbal forms in which the chief tenses are represented exhibits a closer connection in form and use among its members than it bears as a whole to any corresponding series, it is entitled to the rank of an independent mood. That this is true of the Latin Subjunctive is clear; and it is equally clear that the Imperfect and Pluperfect of that mood have sufficiently strong bonds of connection with the Present and Perfect to prevent them from being marked off as a distinct mood. A merely superficial view of the relation of the Greek Subjunctive and Optative might lead us to the idea that the two combined would form a mood similar to the Latin Subjunctive, thus simplifying the Greek conjugation and introducing a new analogy with the Latin. But it is this fatal error of carrying the analogy between the Greek and Latin further than the connection of the two languages warrants, which has thrown this whole subject into confusion. When the Latin was looked upon as an offspring of the Greek, as the result of a union of the Aeolic dialect of Greece with barbarian languages in Italy, the presumption was decidedly in favor of such an analogy, and it would even have required strong proof to convince us of any radical difference in the modal systems of the two languages. But the more correct views now entertained of the origin of the Latin would rather lead us to believe that each language developed its syntax, and especially its modal system, independently. The modal system of the parent language of the Indo-European group is of course hopelessly unknown; and yet the comparison of the Latin and Greek verb with the Sanskrit (as the oldest representative of the family) sometimes enables us to determine special points in regard to the primitive forms with an approach to certainty. Thus, to take the simplest case, when we find asti in Sanskrit meaning is, we may be sure that some similar form existed with that meaning in the parent language of the Sanskrit, the Greek, the Latin, the German, &c., from which ēstī, est, īst, &c., were derived. So when we find a Potential mood in Sanskrit, which presents striking analogies both to the Greek Optative and to the Latin Subjunctive, and furthermore find the analogy extending even to the Gothic, we must conclude that the primitive language contained the elements which the Greek developed into its Optative, and the Latin into its Subjunctive. (See Bopp's Vergleichende Grammatik, II. pp. 257–259.) Again, the absence in later Sanskrit of any form corresponding to the Greek Subjunctive might lead us to think that the Greek developed that mood by
itself; but in the Vedic dialect a few relics are found of a true Sub-
junctive, with a long connecting-vowel as its characteristic; for 
exaemple, patāti, bearing the same relation to the Present Indicative
patāti as βουλήσα to βουλέσα. This seems to show that a similar 
mood existed in the parent language. If this testimony can be 
relied on, we must conclude, not only that the Latin and Greek 
derived the rudiments of their modal forms from a common ances-
tor, but that they inherited them from a period anterior to the 
separation of the Indian branch from the Indo-European family. 
We should therefore expect to find that the elements are generally 
the same in the two languages, but that the development is essen-
tially different; and that the refinements in signification, for which 
the Greek modal forms are especially conspicuous, have been for 
the most part developed by each language within itself.

Let us now examine the forms themselves, to see how far a para-
allel can be drawn between the Greek and Latin moods. In clauses 
expressing a purpose or object after ἵνα, ὅπως, &c., we certainly find 
the Subjunctive and Optative used like primary and secondary 
tenses of the same mood: thus where in Latin we have manet ut hoc 
faciat, and manebat ut hoc faceret, we have μένει ἵνα τοῦτο ποιήσῃ, and 
ἐμεν ἵνα τοῦτο ποιήσῃ. But even in this case of strongest resem-
blance there is no place for the Future Optative, which corresponds 
to the Future Indicative. Again, in clauses expressing general sup-
positions after ἐὰν or εἰ, or after relatives or temporal particles, de-
dpending on verbs which denote general truths or repeated actions, 
a correlation of the Subjunctive and Optative is found, analogous 
to that of the two divisions of the Latin Subjunctive; for example, 
in ἐὰν τοῦτο ποιήσῃ θανατίζοντι, and εἰ τοῦτο ποιήσῃ ἐθαυμάζοντι, which 
are sometimes represented in Latin by such forms as si hoc faciet 
mirantur, and si hoc faceret mirabantur, although generally the In-
dicative is preferred. Here, however, the analogy ceases, if we 
except certain cases of indirect question hereafter to be noticed, 
and a Homeric construction in relative sentences expressing a 
purpose, which almost disappears from the more cultivated lan-
guage.

Let us turn now to the Optative in wishes; for here, if anywhere, 
we may look for the primary meaning of this mood. From this use 
it derives its name; and especially this is its only regular use in 
independent sentences, except in apodosis with ē anv. Here some 
have been so far misled by the supposed analogy of the Latin, as to 
translate the Present Optative by the Latin Imperfect Subjunctive; 
but a slight examination will show that the Present and Aorist Op-
tative are here so far from being secondary tenses of the Subjunc-
tive, that they are equivalent to the Present Subjunctive in Latin, 
and refer to the future, while the Greek Subjunctive cannot even 
regularly stand in such expressions. Thus εἴδε εἶπ is utinam sim, O 
that I may be; εἴδε γένοντο, utinam fiat, O that it may happen; whereas 
utinam esset and utinam factum esset correspond to εἴδε ἦν and εἴδο 
γένοντο.
In ordinary protasis and apodosis the same relation is seen. The four Greek forms, εάν ποιή, εάν ποιήσῃ, εάν ποιοίη, and εάν ποιήσει, find in the Latin Subjunctive only one equivalent, si fáciat. (For the first two the Latin generally preferred the Future or Future Perfect Indicative.) Here therefore the absurdity of classifying the last two as secondary forms of the first two, in conformity to a Latin analogy, is especially clear. What the Latin analogy would lead us to expect as secondary forms, the equivalents of si faceret and si fecisset, can be expressed in Greek only by the Indicative. In apodosis the Optative with āv is equivalent to the primary, not to the secondary, tenses of the Latin Subjunctive; thus, ποιήσαμι āv is equivalent to feciam (not to fecisset, which would be εποίησα āv). Here likewise the Subjunctive cannot be used in Attic Greek. This analogy between the Optative and the primary tenses of the Latin Subjunctive might lead us even to the view that the latter ought rather to be called an Optative, for which view there are certainly much stronger reasons than for the opposite one which we are considering.

An Homeric exception to the principles of the last two paragraphs (explained in § 49, 2, Note 6, and § 82, Remark 2 of the present work) has little or no weight in this discussion; for, although we find examples in which the Optative in conditional sentences and wishes is used like the secondary tenses of the Latin Subjunctive, the ordinary use of the Optative referring to the future in those constructions is perfectly well established in the Homeric language. It would be a mere gratuitous assumption to maintain that the exceptions (like II. V, 311 and 388) represent the original idiom of the language.

In indirect quotations and questions the Optative is used after past tenses, each tense of the Indicative or Subjunctive in the direct discourse being then changed to the corresponding tense of the Optative. Thus, εἰπεν ὅτι ἔστω ποιήσω, he said that he would do what he could, implies that the direct discourse was ἔςτω δύνατο ποιήσω, I shall do what I may be able. Here the first Optative is the correlative of the Subjunctive; but it is quite as often the correlative of the Indicative, as when we say εἰπεν ὅτι ἔστω δύνατο ποιήσω, he said that he was doing what he could, where the direct discourse is ἔστω δύναμιν ποιῶ, I am doing what I am able. One tense of the Optative, the Future, can never represent a Subjunctive, as that mood has no corresponding tense; but it always represents a Future Indicative. Nothing more need be said to show the absurdity of calling this tense a secondary tense of the Subjunctive. The three remaining tenses of the Optative can with no more propriety be called secondary tenses of the Subjunctive than of the Indicative, for they represent both on precisely the same principles. This is especially obvious in regard to the Aorist, which has two distinct meanings in indirect questions,—one when it represents an Aorist Indicative, and another when it represents an Aorist Subjunctive, the direct form. Thus, ἠγιοίει τί ποιήσειν may mean either he
thus one, or he knew not what he should do; as the direct question may have been either τι ἐποίησα; what did I do? or τι ποιήσω; (Aor. Subj.), what shall I do? Strangely enough, this very class of sentences is supposed to furnish the most striking analogy between the Latin Subjunctive and the Greek Subjunctive and Optative combined. Non habet quo se vertat and non habebat quo se verteret are indeed equivalent to οὐκ ἔχει ὑπ’ τράπηται and οὐκ εἶχον ὑπ’ τράπητο, but a single example like ἦρωτον αὐτόν εἰ ἄναι-πλεύσει, I asked him whether he had set sail (DEM. in Polycl. p. 1223, 21), in which ἀναπλεύσει represents an Aorist Indicative (ἀνέπλευσα;) shows that the argument proves too much. Indirect quotations and questions therefore afford us no more proof that the Optative is a secondary form of the Subjunctive, than that it is a secondary form of the Indicative.

Two tenses of the Indicative, the Imperfect and Pluperfect, have no corresponding tenses in the Optative, so that these are regularly retained in the Indicative in indirect discourse; thus εἶπεν ὅτι ἔμα-χοντο means he said that they had been fighting, i.e. he said ἔμαχοντο. A rare exception to the last principle shows conclusively the propriety of the names commonly given to the tenses of the Optative. The want of a tense in the Optative to represent the Imperfect Indicative in examples like the last was naturally felt as a defect; and in the Infinitive and the Participle this want was supplied by using the Present in a new sense to represent the Imperfect, the peculiar use being always denoted by something in the context. In a few instances we find the Present Optative used in the same way to supply the want of an Imperfect, the context making it clear that the tense is not used in its ordinary sense. Such an instance is found in DEM. Onet. I, 869, 12; ἀπεκρίναντο ὅτι οὐδεὶς μάρτυς παρείη, κομίζοιτο δὲ λαμβάνων καθ’ ἑπονοούντων δέοιτο Ἀφοβοσ παρ’ αὐτῶν, they replied that no witness had been present, but that Aphobus had received the money from them, taking it in such sums as he happened to want. Here παρείη represents παρῆν, and κομίζοιτο represents ἐκομίζετο, which would ordinarily be retained in such a sentence. See § 70, 2, Note 1 (b) of the present work. If now the name of Imperfect be given to the Present Optative in its ordinary use, (when it represents a Present of the direct discourse, and is merely translated by an Imperfect to suit the English idiom,) what shall we call this true Imperfect Optative, which really represents an Imperfect Indicative, and stands where an Imperfect Indicative is the regular form?

We see then that the Optative was used in the whole class of constructions known as ὀρατὸς ὀβλίκος, or indirect discourse, as the correlative not merely of the Subjunctive, but also of the Indicative, and that it possessed the power of expressing in an oblique form every tense of both those moods in a manner of which the Latin presents hardly a trace. In fact, this use of the Greek Optative presents one of the most striking examples of the versatility and flexibility of the language, and of its wonderful adaptation to the expression
of the nicest shades of thought of which the human mind is capable. This single use of the mood seems sufficient in itself to prevent us from assigning to it the subordinate rank of a secondary form attached to the Subjunctive.

II ON THE TIME DENOTED BY THE TENSES OF THE INFINITIVE WHEN THEY ARE PRECEDED BY THE ARTICLE AND HAVE A SUBJECT EXPRESSED.

The able and instructive treatise of Madvig on the two uses of the Aorist Infinitive in Greek (in his Bemerkungen über einige Puncte der griechischen Wortfügungslehre, published as a supplement to his Syntax der griechischen Sprache) contains the earliest complete statement of the ordinary uses of that tense. The same principle, as far as it refers to indirect discourse, is clearly stated in Sophocles’s Greek Grammar (published in the same year, 1847). But with these exceptions, no distinct statement had been made, either in elementary grammars or in more elaborate treatises, of the simple principle which distinguishes the use of the Aorist Infinitive in θαύλετα ελθεῖν, he wishes to go, from that in φησίν ελθεῖν, he says that he went. According to Madvig, however, the use of the Aorist Infinitive as a past tense is not confined to indirect discourse, but extends also to cases in which the Infinitive “has a subject expressed and at the same time is preceded by the article.” This principle was too hastily adopted, on Madvig’s high authority, in the first edition of the present work; and, as there seemed no good ground for distinguishing the Aorist from the Present Infinitive in similar construction, the general principle was stated, that any tense of the Infinitive could retain its designation of time (as in indirect discourse) when it had at the same time the article and a subject. The same class of sentences which seemed to confirm Madvig’s view of the Aorist furnished also examples of the Present, and the use of this tense as an Imperfect made an exception here almost impossible.

A more careful review of all the examples quoted by Madvig, and of all that I have met with in reading since adopting his principle, has convinced me that the Aorist Infinitive here presents no peculiarity, and that it differs from the Present only in the ordinary way, by referring to a single or momentary act rather than to a repeated or continued act. The single example quoted by Madvig in his Syntax (§ 172) to support his principle is Dem. F. L. p. 360, 10, § 61: τὸ μηδεμίαν τῶν πόλεων ἀλώναι πολιορκία μέγιστον ἐστι σημείον τοῦ διὰ τούτου πεισθέντα αὐτοῖς ταῦτα παθεῖν, the fact that no one of the cities was taken by siege is the greatest proof that they
suffered these things, &c. In the later treatise he adds Thuc. I. 41, τὸ δὲ ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσθαι, — Xen. Mem. I, 2, 1, Cyt. II, 2, 3, IV, 5, 12, — Dem. Chers. p. 105, 28; § 65, — and Arist. Nub. 268. It will be seen that all these examples can be explained by the ordinary principle of the Aorist Infinitive stated above; that is, the Infinitive is a mere verbal noun, designating no time of itself, and is referred to special time only by the context, which in these examples happens to refer it to the past. But when the Infinitive with τοῦ expresses a purpose (where Madvig himself admits an exception), it is referred by the context or by the general meaning of the passage to the future: so in the following example from Dem. Cor. p. 236, 20, § 33, where on Madvig’s principle the Infinitive must refer to the past: ἤν ἐν φόβῳ μὴ, εἰ πρὸ τοῦ τῶν Φωκεάς ἀπολέσθαι ψηφίσασθε βοήθειν, ἐκφύγοι τὰ πράγματ᾽ αὐτῶν, he was in fear lest, if before the Phocians should be destroyed you should vote to assist them, he might lose control of the business.

Other cases in which the Aorist Infinitive might seem to retain its force as a past tense are satisfactorily explained by Madvig. On the whole, it would be difficult to establish an exception to the general principle, that the Aorist Infinitive is a past tense only in indirect discourse, when it represents an Aorist Indicative after verbs of saying, thinking, &c.
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The principles which underlie the method employed in this work are the following:

1. Geometrical instruction for beginners should proceed from the concrete to the abstract.

2. It should seek to develop the intellectual powers, and especially the geometric imagination and the inventive faculty, by stimulating the self-activity of the learner.

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3. It should be practical,—that is to say, it should seize every fitting opportunity to illustrate and explain the material uses of Geometry.

Agreeably to the first of these principles, in the beginning the distinction between a body, a surface, a line, and a point, is shown by the use of models, and later they are again employed to give clear ideas respecting the regular solids. Many conceptions and simple relations—such as occur, for instance, in the subject of parallels, of perpendiculars, of angles, of intersecting lines and planes, of equal figures, of similar figures, of polygons, &c.—are illustrated by reference to well-known objects; and, a variety of questions are asked, which the learner can answer by reflecting upon what he has seen. Throughout the work, definitions are not stated in an abstract form until the ideas which they involve are already known.

In proving theorems, instead of the formal method which begins with the theorem and follows with the proof, unfolded step by step in syllogistic reasoning, the method here adopted begins with the study of a figure and the relations of its parts, and proceeds to the theorem, by the comparison and combination of ideas, much in the same way as the discoverer of the theorem might have done. Care has been taken to select theorems which are simple, and which at the same time form a basis for useful problems and applications. In a few cases, where a theorem was very desirable on account of its applications, while its rigorous proof was clearly beyond the capacity of those for whom the book is designed, the author has not hesitated to substitute a less rigorous proof, or probable reasons of a simple kind. Why it should be thought that, in Geometry, the choice must, in each case, lie between the most refined product of the human intellect and nothing at all, the author is unable to see.

The idea of ratio is made to arise naturally from that of addition; and that of units of measure from that of ratio.

Special stress has been laid upon the laws of the equality and of the similarity of triangles; because, apart from their simple character, they are the keys to nine-tenths at least of the rest of Geometry, both theoretical and practical.

Great pains have been taken to explain, by examples, how geometrical problems are to be attacked and solved; and numerous easy constructions are given, as exercises for the learner.

Exercises are appended to almost every section, and to the end of each chapter, and form one of the chief features of the book. They supply the means of real intellectual training, by throwing the learner on his own resources, and leading him to invent and to generalize for himself. They have been very carefully selected and graded, and, where necessary, hints for their solution have been added.
Goodwin, William Watson

Syntax of the moods and tenses of the Greek verb.
