SYNTAX

OF

THE MOODS AND TENSES

OF

THE GREEK VERB.

BY

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SEVENTH EDITION, REVISED.

BOSTON:
GINN AND HEATH.
1879.
Entered according to Act of Congress, in the year 1860,

BY W. W. GOODWIN,

in the Clerk's Office of the District Court of the District of Massachusetts.

UNIVERSITY PRESS: JOHN WILSON & SON,
CAMBRIDGE.
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-
ification 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 ποιηθῇ as a general supposition is occasionally represented by εἰ ποιῇ, whereas ἐὰν ποιηθῇ in a future condition is equivalent to εἰ ποιησει 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.
PREFACE

TO THE SECOND EDITION.

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 ὅτα and ὅς 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 ὅπως, &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 τοῦτο ποιῇ and εἰ τοῦτο 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, ἵππως, &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 ξρήσω 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 \( o\nu \mu\eta \) was adopted with hesitation, including Elmsley's punctuation, by which the second person of the Future in prohibitions with \( o\nu \mu\eta \) 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, 3 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.; § 113, Rem. after N. 10. The following have been materially changed in subject or in substance in the second edition: — § 25, 1, N. 5 (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 γράφει, he writes; ἔγραψεν, he wrote; γράψει, he will write; γέγραψεν, he has written.

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

Εἰ τούτῳ ἀληθὲς ἐστὶ, χαίρω, if this is true, I rejoice. Εἰ ἔγραψεν, ἦλθον ἂν, if he had written, I should have come. Εἰ τούτῳ ποιήσει, καλῶς ἔξει, if he shall do this, it will be well. Ἐπιμελέσται ὅπως τούτῳ γενήσεται, he takes care that this shall happen. Εἰδε μέ ἐκτείνας, ὑπὸ μήποτε τοῦτῳ ἐποίησα, O that thou hadst killed me, that I might never have done this! Εἰδε τούτῳ ἀληθὲς ἦν, O that this were true. Δέιγει ὅσ τούτῳ ἀληθὲς ἐστὶν, he says that this is true. Εἰπεν ὅτι τοῦτο πράξει, he said that he would do this. Ἑρωτᾶ τι ἔγραψα μεν, 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 ἂν 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, μή, &c.; in conditional, relative, and temporal sentences; and
in certain independent sentences — may be seen by the following examples: —

"Ερχεται ἑώ τῶν τῶν ἐν ἔνηθαί, he is coming that he may see this. Φοβεῖται 

μὴ τῶν γένηται, he fears lest this may happen. 'Εάν τῶν τῶν 

ποιεῖν 

βοῦληται, if he shall wish to do this, he will be able. 

Ο τι ἄν ποιεῖν βοῦληται, δύνησται, whatever he shall wish to do he will 

be able (to do). "Εάν τι ποιεῖν βοῦληται, τῶν ποιεῖ, if he (ever) 

wishes to do anything, he (always) does it. "Ο τι ἄν ποιεῖν βοῦληται 

ποιεῖ, whenever he wishes to do anything, he (always) does. "Οταν 

τῶν ποιεῖν βοῦληται, δύνησται, when he shall wish to do this, he 

will be able. "Οταν ποιεῖν τι βοῦληται, ποιεῖ, whenever he wishes to 

do anything, he (always) does it. 'Ισομεν, let us do. Μὴ θαινᾶς 

ήτε, do not wonder. Οὐ μὴ τῶν γένηται, this will (surely) not happen. 

Τι εἴπω; what shall I say?

§ 4. The various uses of the Optative — in clauses 

denoting a purpose or object after ἵνα, μή, &c.; in con- 

ditional, 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: —

"Ηλθεν ἵνα τῶν τῶν ἐδοτε, he came that he might see this. 'Εφοβείτο 

μὴ 

tῶν γένοιτο, he feared lest this might happen. Εἰ τῶν τῶν 

ποιεῖν 

βούλοιτο, δύναιτ' ἄν, if he should wish to do this, he would be able. 

"Ο τι ποιεῖν βούλοιτο δύναιτ' ἄν, whatever he should wish to do, he 

would be able (to do). "Εἰ τι ποιεῖν βούλοιτο, τῶν ἐποίει, if he 

(ever) wished to do anything, he (always) did it. "Ο τι ποιεῖν 

βούλοιτο ἐποίει, whatever he wished (at any time) to do he (always) 

did. "Οταν τῶν ποιεῖν βούλοιτο, δύναιτ' ἄν, whenever he should 

wish to do this, he would be able. "Οταν ποιεῖν τι βούλοιτο, ἐποίει, 

whenever he wished to do anything, he (always) did it. Εἴπεν ὦτι 

τοῦτο 

ποιοῖν, he said that he was doing this. Εἴπεν ὦτι τοῦτο ποιήσειν, 

he said that he had done this. Εἴπεν ὦτι τοῦτο ποιήσειν, he said 

that he would do this. Ἡρωτών τι ποιοῖν (ποιήσειν ἐν ποιήσειν), they 

asked what he was doing (had done, or would do). 

Δύναιτ' ἄν τοῦτο ποιεῖν, he would be able to do this. Εἴδε μὴ ταύτα 

πάσχοιεν, O that they may not suffer these things! "Απόλοιτο, 

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 -τέος or -τέον. 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 τούτο ἄληθὲς ἦσον, this is true, ἦσον denotes time present with reference to the time of speak-
USE OF THE TENSES.  

§ 9. 

ing: but when we say ἔλεξε τοῦτο ἀληθὲς εἶναι, or ἔλεξεν ὅτι τοῦτο ἀληθὲς ἦσθι (or ἦσθι), 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 τοῦτο γενήσεται, this will happen, and in ἔλεξε τοῦτο γενήσεθαί or ὅτι γενήσεται (γενήσοιτο), 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 τοῦτο ἐγένετο, this happened, the Aorist is absolutely past; but in ἔλεξε τοῦτο γενέσθαι, or ἔλεξεν ὅτι τοῦτο ἐγένετο (or γενόμενο), 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 ἦσθι 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 ἵνα, 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. 
Present Indicative.

Πλοῖον εἰς Δῆλον Ἀθηναίοι πεῖμον σεν, the Athenians send a ship to Delos (every year). PLAT. Phaed. 58 A. 'Τί κτεί τοι κόρος ὑβριν, ἢταν κακῷ ὄλβος ἔπτυμα, safety begets insolence, whenever prosperity follows the wicked. THEOGN. 153. 'Ἐν χρόνῳ ἄποφί σθενέ εἰ τού τάφρονα 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.

Νῦν δ’ ἀμα τ’ αὐτίκα πολλὰ δέδοι, he offers many things. II. IX, 519. Πεί ἐθοῦν νῖ ὑπό ἐννατίκα καί τοῖς νόμοις καί τῷ δικαίῳ ᾿πηφασάρται, they are trying to persuade you to vote contrary both to the laws and to justice. ISAÉ. 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 πάλαι, in the sense of a Perfect and Present combined. E. g.

Κεῖνον ἐκεῖνῷ πάλαι, I have been tracking him a long time (and still continue it). SOPH. Aj. 20. Οὐ πάλαι σοι λέγω ὅτι ταῦταν φημι 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 Πολὺν χρόνον τοῦτο τοῦ ὄνομα.

So in Latin, Jam dudum loquor.

Note 4. The Presents ἦκω, I am come, and οἶχομαι, 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, ἄλισκομαι, I am captured, νικῶ and κρατῶ, I am victorious, ἢττάομαι, I am conquered, ἄδικω, I have been unjust (I am a δίκαιος). So ἦκω and ἴκανον in Homer, with ὀλλυμαῖ and similar verbs and sometimes τίκτω in the Tragedians. E. g.

Θεμιστοκλῆς ἦκω παρὰ σε, I, Themistocles, am come to thee. THUC. I, 137. Οἶχαί σαι εἰς ἀλα διαν, he is gone to the divine sea. II. XV, 228. Ἰλίοις ἀλισκωμένου, Ilion having been captured. THUC. VI, 2. So HDT. I, 85. Εἰ πάντα ταῦτα ἐλμαίνετο τοῖς δοῖοι, ἐσθ ἀντρεψε, τῇ Δημοθένης ἀδίκει; DEM. Cor. 327, 1. Πύργους ὀλλυμένων εἰν ἑνωσεν ἔβαλεν, I embarked after the towers had been destroyed. EUR. Iph. T. 1108. Σοὶ ἀναγορεύεις βύρης, HDT. I, 9. Ὅδε τίκτει σε, this woman is thy mother. EUR. Ion. 1560.
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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.

Οἱ Σικελίωται στασιδίζουσιν, οὐ πενθανόμεθα, the Sicilians are at discord, as we learn. THUC. VI, 16. Ἐπὶ τολεῖς, οὐ ἔγω ἄκοι ἀισθάνομαι, méllomen ènai megalas. 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.

Σεῦ οὐστέρος εἰμι ἐπὸ γαῖαν, I shall go. II. XVIII, 333. Εἰμι πάλιν ἔτε ἔκεινα, I shall recur to that. PLAT. Phaed. 100 B. 'Ἀλλ' εἰς εἰμι, σοῦ δ' ὀφροτίω. ARIST. Nub. 125. 'Ω δίφ', ἐγὼ μὲν ἀποκειμένους, συνάς καὶ κεῖνα φυλάξων. Od. XVII, 593.

(As Present.) Οἶος δ' ἀστήρ εἰσὶ μετ' ἀστράσι νυκτὸς ἄμολγῳ, 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 ἐως ἃν ἔκαστοι κατὰ τόλμεις ληφθῶμεν; shall we wait? THUC. VI. 77. Εἰ δὲ φησίν οὐσα, δειξάτω, καθὼ καταβαίνω, and I will take any seat. DEM. F. L. 351, 4. Σὺ εἰ ὁ ἐρχόμενος, ἡ ἐτερὸν προσδοκῶμεν; art thou he that should come, or do we look for another? MATTH. Evang. XI, 3. Ἀπολλυμαι, 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.

Βουλὴν ἐπιτεχναται οπως μὴ ἀληθείεν Ἀθηναίοι, he contrives a plan to prevent the Athenians from collecting. HDT. I, 63. Κελεῦει πέμψαι ἀνδρας . . . ἀποστελλοῦσιν οὖν, καὶ περὶ αὐτῶν ὁ Ἐθνοστατικὸς κρύφα πεμπει. THUC. I, 91. Δαρείον καὶ Παῦσατίδος παίδες 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.

'Επεί Κέρκυρας ἦ Ἀττικὴ κατὰ πόλεις ψεύτω, καὶ οὐ καὶ τὸς οὐκολωσόμενοι. ἂλλ', αὐτῶν ἐκαστῶν ἐπολιτεύοντο καὶ ἐβούλευοντο. Ἐπείδη δὲ Ἡθεύσει ἐβασιλεύεσεν, ἐς τὴν νῦν πόλιν οὐσαν ἔσπυρότερα πάντας. ΤΗ. Π. 15. (Here the Imperfects refer to the state of the country or the customs, the Aorists to single actions; ἐβασιλεύσε, became king, ἔσπυρότερ, 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 ἐδίδων and ἐπείδον. E. g.

Ἀλκιππός Ἀλόννασοι ἐδίδων, Philip offered Halonnesus (lit. tried to give it). Aesch. Cor. § 83. Ἐκαστὸν ἐπείδον αὐτὸν ἐπολιτεύει τὴν ἄρχην, each one tried to persuade him to undertake the command. Χελ. Αν. VI, 1, 19. Κῦμα ἰσταρ’ ἀειρόμενον, κατὰ δ’ ἥρεε Πηλεώνα, and was about to overpower the son of Peleus. II. XXI, 327. ᾿Εμίσθούτο παρ’ οὖν ἐκδιδόντως τὴν αὐτὴν, he tried to hire the yard of one who refused to let it. HD. I, 68. Πέμψαντες ἐς Σάρδις χρυσὸν ἀνέστρωσαν, they wanted to buy gold. HD. I, 69. Ἐπεθώμησε τῆς χλανίδος, καὶ αὐτὴν προσελθὼν ὄνειτο, he tried to buy it. HD. III, 139. ᾿Α ἐτράσσετο ὄνειτο, what was attempted did not happen. ΤΗ. VI, 74. Σο 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 Pluperfect. (See § 17, N. 3.) E. g.

Ὁ ὀχλος κατὰ δεῖαν ἦ κεν, the crowd were come to look on. ΤΗ. VI, 31. Ἐπεὶ ὅ χεο νῦ Πύλονδε, after thou wast gone by ship to Pylos. Od. XVI, 24.

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

Ἐπείδη τὸ ψεύτεσθαι ἀπόλλαυτο, when he was on the point of ruin through his deceit. Antiph. de Caed. Herod. § 37. Καὶ τὰμ’ ἐνυστρεκότεν, ἀπολλυμένου δ’ ἐγὼ, and my children were about to die, and I was about to perish. Eur. 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 βαίνω and βῆ are used without any perceptible difference in II. I, 437, 439; so βάλλετα and βάλετα, II, 43, 45; θηκεν and θέλει, XXIII, 653, 656; δόκε καὶ δίδου, VII, 303, 305; ἐλπεν and λείπε, II, 106, 107; compare also μιστυλλον καὶ ἀπτησαν, 1, 465, 466.
Herodotus and Thucydides use έλεγον and έκέλευον as Aorists. Compare έλεγον, Thuc. I, 72, with εἰπων and έλεξε, 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 ἄρα is often joined to the verb. E. g.

Ο πόται, οὐκ ἄρα πάντα νόμονες οὐδὲ δίκαιοι ἡ σαν Φαίηκων ἡγη- 
tores ἤδε μέδοντες, i. e. they are not, as I once imagined. Od. XIII, 209. Οὐκ ἄρα μοῖρον ἐν ν ἐρίδων γένος, ἀλλ' ἐπὶ γαταν εἰσι δῶα, there is not after all merely one race of discords, but there are two on earth. Hes. Ὅρ. 1. ᾽Οδ' ἤν ἄρα ὁ ἐναλαβὼν με, this is then the one who seized me. Soph. Phil. 978. Οὐ σὺ μόνος ἄρ' ἦσθ' ἔποψ; are you not then the only epops (as I thought)? Arist. Av. 280. Ἡ ν ἐν μονικῇ ἀντίστροφος τῆς γυμναστικῆς, εἰ μέριστοι, music then (as we proved) corresponds to gymnastics. Plut. Rep. VII, 522 A. Ἀ- αφθερομένον ἐκείνο, ὁ τὸ μὲν δικαίον βελτιων ἐγίγνετα, τὸ δὲ ἄδικον 

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 ἦν ὁ τιν 

γνώρην ταύτην εἰπὼν Πείσανδρος, Thuc. VIII, 68; τίς ἦν ὁ βοσθήςας 
toις 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
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 *ίνα, ὁπώς, &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 κατακάσαι τὰς ἀμάξας, ἵνα μὴ τὰ ζεύγη ἥμων στρατηγῆ, ἀλλὰ πορευώμεθα ὅπῃ ἄν τῇ στρατιᾷ συμφέρη, 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. ΧΕΝ. An. III, 2, 27. Καὶ γὰρ βασιλεὺς αἱρεῖται, ὥστε ἵνα ἐαυτὸν καλῶς ἐπιμεληθῇ ἡ, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δὲ αὐτῶν εὖ πράττωσι. ΧΕΝ. Mem. III, 2, 3.

(b.) *Ἀν δὲ τις ἄνθιστήται, πειρασόμεθα χειροῦσθαι, but if any one shall stand opposed to us, we will try to subdue him. ΧΕΝ. An.
VII, 3, 11. Καὶ πόλεμος ἡ, ἕως ἂν ἔποι ἀλλον ἔχωμεν στρατευεσθαι, σοῦ τε καὶ τῶν σοῦ ἀφεξόμεθα, and if there shall be war, so long as we shall be able. &c. Id. Hell. IV, 1, 38. 'Αλλ᾽ ἦ ἂν γεγένομεν καὶ βελτιστὰ ἔρω, but I will speak as I shall think best. Thuc. VI, 5. Οὐς ἂν θωνύλῃ ποιήσομαι φίλους, ἀγαθὸν τι λέγει περὶ αὐτῶν πρὸς τοὺς ἄπαγγέλλοντας, whomsoever you shall wish, &c. Isoc. Demon. p. 9 C. § 33. 'Απει λόγος, ἂν ἄπη ἕτε πράγματα, μάτατοι τι φαίνεσται καὶ κενάν, all speech, if (wherever) δόεις are wanting, appears vain and useless. Dem. Ol. Π. 21, 20. Συμμαχείν τούτοις ἐθέλοντι ἄπαντες, οὐς ἂν ὤρω τι παρελκεναιμένοις, all are willing to be allied to those whom they see prepared. Id. Phil. I, 42, 1.

(c.) Πείθω μὲ θα πάντες· φεῦγω μὲν σὺν μηνί φιλην ἐς πατρίδα γαῖαν, let us all be persuaded; let us fly, &c. Π. II, 139. Τι φῶ; τι δρῶ; what shall I say? what shall I do? Πός σοὶ τερ ποιῶ τρούν ποιόμεν; 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 ἐνα, ὀπώς, &c., or the object of fear after μῆ, 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 general (depending 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 ἐπεδόμει, ἵνα εὐ πράττοι, he desired this in order that he might be in prosperity. Ἑραδέοτο μὴ τούτο πολοίεν, he feared lest they should do this (habitually). Δήλος ἦν ἐπιθυμοῦν ἄρχειν, ὡς πλείον λαμβάνοι. ἐπιθυμῶν δὲ τιμάσθαι, ἴνα πλείον κερδαίνοι: φίλος τε ἔβολετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοῇ δίκην. XEN. An. Π. 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.)
§ 13, 2.] PRESENT OPTATIVE. 11

(b.) Όλ γάρ ἄν ἐπαίνοιη me, εἰ ἐξελαύνωμι τὸς εὐεργέτας, for he would not praise me, if I should banish my benefactors. XEN. An. VII, 7, 11. Eἰ ἄς φορητός οὐκ ἀν, εἰ πρᾶς σοις καλός; you would not be endurable, if you should be in prosperity (at any time). AESCH. Prom. 979. Πῶς γάρ ἄν τις, ἣ γε μὴ ἐπισταίτο. ταύτα σοφὸς εἰ; for how could any one be wise in that which he did not understand? (i. e. εἰ τις μὴ ἐπισταίτο.) XEN. Mem. IV, 6, 7. Ἀλλ᾽ εἰ τι μὴ φέρωμεν, ὥτρυνεν φέρεων, but if we neglected to bring anything, he always exhorted us to bring it. EUR. Alc. 755. Οὐκ ἀπελεύσετο εἰς αὐτοῦ, εἰ μὴ τὰ ἀναγκαίαν εἰ, he never left him, unless there was some necessity for it. XEN. Mem. IV, 2, 40. 'Ὅποτε Εὐναγόραν ὡρὸς ἐφοβοῦντο, whenever they saw Evagoras, they were afraid. ISOC. Evag. 193 D. § 24.

(c.) Εἴθε τούτο εἰ (utinam sit), O that this may be. Εἴθε μὴ ταύτα πάρχοιεν, may they not suffer these things (habitually). But εἴθε μὴ πάσοιεν, may they not suffer (in a single case). See examples of Apodosis with ἄν 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.

Περικλῆς προηγόρευεν, οὕτω Ἀρχιδάμος οἶ εὔνοος εἰ, Pericles announced that Archidamus was his friend (i. e. he said εὔνοος μοί ἐστιν). THUC. II, 13. Ἐγνωσαν οὕτω κενὸς ὁ φόβος εἰ, they learned that their fear was groundless (i. e. they learned κενὸς ἐστιν). XEN. An. Π, 2, 21. Ἐπενθάνετο οἴκοιτο ἡ χώρα, 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 ἐβουλεύετο, εἰ πέμποιεν τινας ἃ πάντες ἱοιεν. Clearchus was deliberating whether they should send a few, or should all go. XEN. An. Ι, 10, 5. (The question was, πέμπωμεν τινας ἃ πάντες ἱοιεν; 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 ἢρρόων ὁ 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; μη 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 especially defined by the context. E. g.

"Εξεστὶ μὲν εἰν, it is possible to remain. 'Εξεσται τοῦτο τοιείν, it will be possible to do this. Δέομαι ἐμῶν μὲν εἰν, I beg you to remain. Τι τὸ καλὸν ἐτ' αὐτὸν ἐσται βαξίζειν ὅταν βουλησαι, what will there be to prevent him from going whither he pleases? DEM. Ol. I, 12, 22. 'Εκείλεσα αὐτὸν τοῦτο τοιείν, I commanded him to do this. Ἐβοῦλετο σοφός εἴναι, he wished to be wise. Δεινὸς ἐστὶ λέγειν, he is skilled in speaking. Ὅπρα βαξίζειν, it is time to go. Πάν ποιῶν, ὥστε δικὴν μὴ διδόναι, they do everything, so as to avoid being punished. PLAT. Corp. 479 C. Τὸ μὲν οὐν ἐπιτιμᾶν ἰδιὸς φῆσαι τι ἐν ράπτον εἶναι. τὸ δ' ὁ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου, 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 ἐπιτιμᾶν, ἀποφαίνεσθαι, and πράττειν belong under this rule; εἶναι in both cases belongs under § 15, 2.) Οὐ πλεο-
Remarks. The Infinitive in this its 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 πρὶν, 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, ἀναρέω, θεσπιζω, 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.

Δεῖνατι δὲ Ἀλκμαῖων τὸν Ἀρτάλλω ταύτην τὴν γῆν χρήσαι οἶκεῖν, it is said that Apollo gave a response to Alcmæon that he should inhabit this land. ΤHUC. 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.

 غالب γράφειν, he says that he is writing; ἐφη γράφειν, he said that he was writing (i. e. he said "I am writing"); ἡθείς γράφειν, he will say that he is (then) writing. Ἀρπωστείν προφανίζεται, he pretends that he is sick. Ἔξωροσεν ἀρρωστείν τούτοις, he took his oath that this man was sick. DEM. F. L. 379, 15 and 17. Οὐκ ἐφη αἰτός ἀλλ' ἐκείνον στρατηγεῖν, he said that not he himself, but Nicias,
was generally said, óυκ ἔγω αὐτὸς διὰ ἑκέινος στρατηγεῖ 
Thuc. IV, 28. For the Present Infinitive with ἂν (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 ἂν.

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.

'Ομολογεῖς καθ' ἡμᾶς πολιτεύεσθαι, you agreed to live according
to us (the laws). PLAT. Crit. 52 C. Σώθενοι πολιτεύεσθαι. Id.
52 D. Ἀναπαγῶν ἐγγυτάς ἡ μὴν πορεύεσθαι, having giving
securities that he would go. XEN. Cyrt. VI, 2, 39. ἐλπίζεις δυνατός
eῖναι αἰρέσθαι, he hopes to be able to rule. PLAT. Rep. IX, 573 C.
(But in Hdt. I, 30, ἐλπίζων εἶναι ἀλβιώτατος ἐπείρωτα, means, he
asked, trusting that he was, εἶναι being a regular Present Infinitive of
indirect discourse. So I, 22, ἐλπίζων . . . εἶναι καὶ τὸν λεῖον τετρύ-
σθαι.)

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 τούτῳ ποιεῖν, he hopes to do this,
etc. Compare φαμεν τούτων ὠμολογηκέναι ταύτα ποιήσειν with φάνοντες σε ὠμο-
λογηκέναι πολιτεύεσθαι. 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. Ἐιπὼν 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.

Τούτῳ ἔλεγον πλεῖν, I told them to sail. DEM. F. L. 388, 4.
(Τούτῳ ἔλεγον πλεῖν would mean I said that they were sailing.)
Ἑπὼν μηδὲνα παριέναι εἰς τὴν ἀκρόπολιν, having given orders that no
one should pass into the citadel. Xen. Hell. V, 2, 29. 

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· εὐχεσθαί τὸν Φίλιππον ὅτε ὤρισθαι; what prayers then do you suppose Philip made when he was pouring the libations? Dem. F. L. 381, 10. (Here the temporal clause ὅτε ὤρισθαι shows the past time denoted by εὐχεσθαι.) Πότερ' οὐσθεὶ πλεόν Φωκείς Ὁβαίων ἤ 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 ἐκράτους καὶ ἐκράτει.) Πως γὰρ οὐσθεὶ δυσχερῶς ἀκούειν ὁλυνθίαν, εἴ τις τι λέγοι κατὰ Φίλιππον κατ' ἐκείνους τούς χρόνους; ὅτε ἀνδρεύοντα αὐτοῖς ἀφίει, κ. τ. λ.; . . . ἀρα προσδοκάν αὐτοὺς τοιαύτα πεισθαι (sc. οὐσθεὶ); . . . ἀρ' οὐσθεὶ, ὅτε τοὺς τυράννους ἐξέβαλλε, (τοὺς Θεσσαλοὺς) προσδοκάν κ. τ. λ.; for how unwillingly do you think the Olymphiads used to hear it, if any one said anything against Philip in those times when he was leading Anthemus to them, &c.? Do you think they were expecting to suffer such things? you think that the Thessalians, when he was expelling the despot, were expecting, &c.? Dem. Phil. H., p. 70, 25 to p. 71, 12. (The direct discourse here was τῶς . . . ἡκοννοι, εἰ . . . λέγοι; and προσεδόκων;) Καὶ γὰρ τούς ἐπὶ τῶν προγόνων ἡμῶν λέγοντας ἄκουν τοὺτῳ τῷ ἔθει χρῆ σβαίνα, I hear that they used to follow this custom. Dem. Ol. III, 34, 17. Τά μὲν πρὸ ἔλληνος οὖδὲ εἶναι ἡ ἐπίκλησις αὐτῆς (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 τοῦτο ἐφη σφᾶς μὲν δείπνευν, τὸν δὲ Σωκράτη ὡς εἰσίναι. τῶν οὖν Ἀγαθώνα πολικώς κελεύειν μεταπέμψασαι τὸν Σωκράτη, ἐ δὲ οὐκ ἔαν. Plat. Symp. 175 C. (He said, ἐδειπνοῦμεν, ὁ δὲ Σ. οὖκ εἰσήκει· ὁ οὖν ἀ. ἐκείνων . . . ἐγὼ δὲ οὖκ ἔαν.) Συντυχεῖν γὰρ (ἐφῆς) Ἀτρέστιδα παρὰ Φίλιππου πορευομένοις, καὶ μετὰ αὐτοῦ γυναικα καὶ παιδαί βαδίζειν, for he said that he had met (Aor.) Atrestitas coming from Philip, and that there were walking with him, &c. Dem. F. L. 439, 3. Τοῦτ' ἐγώ φομὶ δ ἐν ἐμε ἐμη λαθεῖν, I say that this ought not to have escaped my notice. Dem. Cor. 291, 27. (The direct discourse here was τοῦτ' ἔδει ἐμὴ μη 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 μακέσθαι, he said that the army was fighting. But here μακέσθαι 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 προτεραιᾳ μακέσθαι, he said that the army had been fighting on the day before. In the former case the direct discourse was μακέται, in the latter it was ἔμαχετο. 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 ὑπὶ ἐποίει, he says that he was doing, differing from λέγει ὑπὶ ἐποίησεν, 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 τούτο 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 τούτο ποιῶ: in the other case, however, ἐφη τούτο 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 τούτο ἐποίουν. So in Latin (Cic. Phil. VIII, 10), Q. Scaevolam memoria teneo bello Marsico, cum esset summa senectute, quotidiem jucere omnibus conveniendi potestatem sui. So (Cic. de Off. I, 30), Q. Maximum accepinmus facile celare, tace—e, 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 contemporary with that of the leading verb. E. g.

Τούτῳ ποιοῦσιν νομίζοντες κ. τ. λ., their do this because they think, &c. Ἐποίουν νομίζοντες, they were doing it in the thought, &c. Ἐποίησαν νομίζοντες, they did it because they thought, &c. Ποί—
§ 16, 2.]  **PRESENT PARTICIPLE.**  

**σονών νομίζουτες, they will do it in the thought, &c.**  
ταῦτ’ ἐπράξθη κόμωνος στρατηγοῦντος; these things were done when Conon was general. Isoc. Evag. p. 200 C. § 56. (Στρατηγοῦντος is present relatively to ἐπράξθη.)  

Kai toiauta πράττων τι ἔποιει; and in doing such things what was he doing? Dem. Phil. III, 114, 20.

**NOTE.** When the Present Participle is used like an ordinary Adjective or Substantive (as in § 108), it occasionally refers to time absolutely present, even when the leading verb is not present. This must always be denoted by an adverb like νῦν, or by something else in the context. E. g.

Τὴν νῦν Βοιωτίαν καλομεμένην ὅκησαν, they settled in the country now called Boeotia. Thuc. I, 12. Ὅ τοίνυν Φιλίππος εἶ ἀρχής, οὕπω διοπείδους στρατηγοῦντος, οὐδὲ τῶν ὄντων ἐν Χερσονήσῳ νῦν ἀπε-σταλμένων, Σέρρειον καὶ Δορίσκου ἐλάμβανε, Philip then in the beginning, when Diopeithes was not yet general, and when the soldiers who are now in the Chersonese had not yet been sent out, seized upon Serrium and Doriscus. Dem. Phil. III, 114, 15. (Here στρατηγοῦντος is present to the time of ἐλάμβανε, while ὄντων is present to the time of speaking.)

2. The Present Participle is also used as an Imperfect, like the Present Infinitive. With the Participle this use is not confined (as it is with the Infinitive) to indirect discourse. E. g.

Οἱ συμπρεσβεύοντες καὶ παρόντες καταμαρτυρήσουσιν, those who were his colleagues on the embassy and who were present will testify. Dem. F. L. 351, 5. (Here the embassy is referred to as a well-known event in the past.) Φαινεται γὰρ ἡ νῦν Ἑλλάς καλομεμένη οὕτως βεβαιάς οἰκουμένη, άλλα μεταναστάσεις τε οὐσαι τὰ πρότερα, καὶ βαθίως ἐκαστοι τὴν ἑαυτῶν ἀπολείποντες, i. e. the following things are evident, Ἑλλάς οὕτως βεβαιάς οἰκουμένη, άλλα μεταναστάσεις ἑσάν, καὶ ἐκαστοι τὴν ἑαυτῶν ἀπελείπον. Thuc. I, 2. Οἷδα τῶν Σωκράτην δεικνύντα τοῖς ἐξουσίων ἑαυτῶν καλῶν κάγαθῶν ὄντα. Οἷδα δὲ κάκειν σωφρονοῦντε, ἐστε Σωκράτει σωφρόνετε. Xen. Mem. I, 2, 18. (The direct discourse here was ἐδείκνυν and ἐσωφρονεῖτε.)

The principles stated in § 15, 3, with Remarks (cf. § 73, 1) in regard to the Present Infinitive used as an Imperfect apply equally to the Participle.

**REMARK.** The rules for the time of the Infinitive and Participle given in this chapter do not include the Infinitive and Participle with ἄν. For these see Chapter III. § 41.

B
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 ἐγεγράφεων, 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 εἰμί. 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.

Πεποιηκός ἐστιν (or ἦν), he is (or was) in the condition of having done,—he has done (or had done). Ἐμοι οἱ νόμοι οἱ μόνον ἀπεγγωκότες εἰσί μὴ ἄδικεν, ἀλλὰ καὶ κεκελευκότες ταύτην 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. § 31. Οὐρανὸς γεγονὼς ἐστὶ τε καὶ ἦτ 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.

Ἐπιμελῶ ὁ θεὸς δὲν οἱ ἀνθρώποι δέονται κατεσκευάσασιν, the Gods have carefully provided what men need. XEN. Mem. IV, 3, 2. Τῶν ποιητῶν τινές ὑποθήκας καταλέλοιπασιν, some of the poets have left us maxims. ISOC. Nicocl. p. 15 B. § 3. Ἀκήκοα μὲν τοῦνομα,
§ 18. PERFECT AND PLUPERFECT.

μημονεύω δ’ οὐ. I have heard the name, but I do not remember it. Plat. Theaet. 144 B. "A ου τύχη κεχρηκε, ταυτ’ ἀφειλετο, Fortune has taken back what she has lent you. Menand. Frag. Incert. No. 41.

Note 3. The Perfect of many verbs has the signification of a Present, which is usually explained by the peculiar meaning of these verbs. Thus θνίσκεω, to die, τεθνηκέναι, to be dead; καλει, to call, κεκλησθαι, to be called or named; γίγνεσθαι, to become, γεγονείναι, to be; μνησκεω, to remind, μεμνησθαι, to remember; οἶδα (novi), I know; &c.

The Pluperfect of such verbs has the signification of the Imperfect; as οἶδα, I know, γεγον, I knew. (§ 29, N. 5.)

Note 4. In Homer and Herodotus the Pluperfect is sometimes found in nearly the same sense as the Aorist. E. g.

Βεβαλήκει γλούτον κατὰ δεξιών. II. V, 66. (Here two Aorists follow, referring to the same time as βεβαλήκει.) Ταῦτα ὡς ἐπύθυντο, ὧρ μέατο βοηθεῖν, when they heard this, they started to carry aid. Hdt. IX, 61. "Αλλοι δὲ ὡγεμόνας ἐχοντες ὧρ μέατο ἐπὶ τὸ ἱρὸν. Hdt. VIII, 35.

Note 5. In epistles, the Perfect and Aorist are sometimes used where we might expect the Present, the writer transferring himself to the time of the reader. E. g.

Ἀπέσταλκα σοι τόνδε τὸν λόγον, I send you this speech. Isoc. Demon. § 2. Μετ' Ἄραβαζου, ὦν σοι ἐπε μψα, πράσσε. Thuc. I, 129. (Here ὢν ἐπεψα refers to the man who was to carry the letter.) So scripsi in Latin.

Note 6. The perfect sometimes refers to the future, to denote the certainty or likelihood that an action will immediately take place, in a sense similar to that of the Present (§ 10, N. 7), but with more emphasis, as the change in time is greater. E. g.


The Pluperfect can express the same certainty or likelihood transferred to the past.

B. Perfect in the Dependent Moods.

§ 18. 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 ὅ and εἰπ. Where the Present would denote future time, the Perfect denotes future-perfect time. E. g.

Τὸ χρόνον γεγονεῖσθαι πολὺν δεδοκα μὴ τινα λήθην ὑμῖν 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 ποῖη would mean lest it may cause, the time being the same as before.) Χρῆ αὐτὰ [ἂ τελευτήσαντα ἐκάτερον περιμένει] ἀκούσαι, ἵνα τελῶσι ἐκάτεροι αὐτῶν ἀπειληφην τὰ ὁφειλόμενα, 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, καὶ ἐδώκοτες ὅσιον εὐθύνα, τὴν ἀληθείαν ὁρῶ προτευομένους, 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. 'Ανδρείων γε πάνω νομίζομεν, δὲς ἂν πεπλήγγατα πατέρα, we always consider one who has beaten his father very manly.

Arist. An. 1350. Νόμον βίβειν μηδενὶ τῷ Ἑλλήνῳ ὑμᾶς βοηθεῖν δὲς ἂν μὴ πρότερος βεβοηθήν θῆκας, i. e. to assist no one who shall not previously have assisted you.

Dem. F. L. 345, 28. ('Ος ἂς μὴ πρότερος βοηθῆσαι would mean who shall not previously assist you. The Aorist βοηθήσαι would differ very little from the Perfect. See § 20, N. 2.)

Ἐδείσαν μῆ λύσσα ἡμῖν εἰ μετά τὼκοι, they feared lest madness might prove to have fallen upon us.

Xen. An. V, 7, 26. (Μὴ ἐμπιάτων would mean lest it might fall upon us.) Πῶς οὖκ ἂν ἐκτράταται πάντων ἑώ ἐπονθῶς εἰπ, εἰ ἐμε νοσίσωμαι εἰςαν ἔξενον; how should I not have suffered the most pitiable of all things, if they should vote me to be an alien?

Dem. Eubul. 1312, 17. (This could have been expressed, with a very slight difference in meaning, πῶς οὖ ἀλλ᾽ ἐπονθῶς ἑσθομαι, Fut. Perf., εἰναν νοσίσωμαι; how shall I not have suffered, &c.) Ei οὕτων ἐπονθῶς ἐκάτερος ἡμῶν εἴη, οὐ καὶ ἀμφότεροι ἂν τοῦτο ἐπονθῶσιμεν; if each of us should have suffered anything whatsoever, would not both of us have suffered it?

Plat. Hipp. M. 301 A. Οὔκ ἂν διὰ τοῦτο γ' ἐιπεν οὐκ εὐθὺς δεδώκοτες, 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. Σοφ. Oed. T. 840. Ἐλεγεν ὅσα γάρ ἐγάθα Κύρος Πέρας πεποιήκοι, he told how many services Cyrus had done the Persians.

Hdt. III, 75. (Πεποιήκοι here represents πεποιήκε of the direct discourse.) οὕτως ἐλεγον ὅσ πεισάκοιοι αὐτοῖς εἰς σαν ήκ τοῦ Πειραιῶς δεδεκασμένοι. Lys. in Philoc. p. 182, § 12. (Here the direct discourse was πεισάκοιοι εἰς σαν δεδεκασμένοι.)
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 ἔπαινον ἂν; 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 ἂν, than there is in the Future Perfect Indicative in such expressions as μάθην ἐμοί κεκλαύσετοι, 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.

Ταῦτα μὲν δὴ ταῦτη εἰρήνης θω, let so much have been thus said, i. e. let what has been thus said be sufficient. PLAT. Crat. 401 D. But ὅμως δὲ εἰρήνης θω ὑπὶ, κ. t. l., still let as much as this (which follows) be said (once for all), that, &c. PLAT. Rep. X, 607 C. Περὶ τῶν ιδίων ταῦτα μοι πρὸς εἰρήνης θω, let this have been said (once for all) by way of introduction. ISOc. Paneg. p. 43 D. § 14. Ταῦτα πεπαινοὶ θω τε ὑμῖν, καὶ ἵσως ἰκανῶς ἔσθητε, let this be the end of the play, &c. PLAT. Enthyd. 278 D. Τετάχθ' ω ὑμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἄνθρωπος, let such a man remain where we have placed him, &c. PLAT. Rep. VIII, 561 E. Ἀ περὶ εἰρήνας θω δὴ ἵμιν αὐτὴν ἡ πολιτεία, let now this be a sufficient description of this form of government. Id. 553 A. Μέχρι τούτου ὁ ἰσίθμως ὑμῖν ἡ Ἐπιφανείας, 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 have been thus expressed by the Perfect Participle with the Imperative of εἰμί, as in PLAT. Rep. VI, 502 A: οὕτωι τοίνυν τούτο πεπεισμένοι 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.

Εἴληφῃ ἄπο τῆς ΑΒ τυχοῦν σημείον τὸ Δ, καὶ ἀφῃσθεὶς θω ἀπὸ τῆς ΑΓ τῆς ΔΔ ἰση ἂν ΑΕ, let any point Δ be (assumed as) taken in the line AB, and AE equal to ΔΔ as cut off from AG EUCL. I, Pr. 9.
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.

'He σὺ τῶν ἔδεξεν ξ. Π. V, 223. Μὴ πεφοβῆσαι. ΘUC. VI, 17. Μόνον σὺ ἵμαν πιστὰ θεῶν περιοὶ σοι καὶ δεξίαν δός, only make us (immediately and once for all) solemn pledges and give the right hand. XEN. Cyt. IV, 2, 7. Πέπανοσ, 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 μέμνησο, κεκλήσω, ἑστάτω, πεθάνω, ἢστω. 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 εἰσωξέβηκαί. 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 πεπαρχέναι, he says that he has done this; ἔφη τοῦτο πεπαρχέναι, he said that he had done this; φησει τοῦτο πεπαρχέναι, he will say that he has done this (the direct discourse in each case being πεπαρχα). Ἐφέχρησαθ᾽ ἐαυτῷ τοὺς Θηβαίους ἐπικεκηρύχεναι, he said that the Thebans had offered a reward for his seizure. DEM. F. L. 347, 26. In Arist. Nub. 1277, προσκεκλησθαί 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). Σοκεκκωλοῦσαι εἴδοκει. ΘUC. 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 βουλεύεσθαι ἐτι ὥρα, ἀλλὰ βεβουλεύσθαι τῆς γὰρ ἐπιστοὺς νυκτὸς πάντα ταῦτα δεῖ 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 περί ὦν θε προσετάξατε . . . προσήκει διφθηγκέναι, 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.) Ξυνετύγχανε πολλαχοῖ διὰ τὴν στενοχωρίαν τὰ μὲν ἄλλοισ εμβεβληκέναι τὰ δ’ αὐτοὺς εμβεβλησθαί, δύο τε περὶ μίαν . . . ἐνυπνηρθήσθαι, 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. TEEC. VII, 70. 'Ἀνάγκη γὰρ τὰ μὲν μέγιστ’ αὐτῶν ἡ ἡ ἐκκλησία ὑπὸ κατακεχρῆσθαι μικρὰ ὑπὸ τῶν παραλειπΘθαι, for it must be that the most important subjects have been used up, and that only unimportant ones have been left. ISOJ. Pan. p. 55 D § 74. Ὅμως ἦθελον εἰμιβάνειν διὰ τὸ καταπεπλήχθαι τῇ ἡσυχαῖ, they were unwilling to embark on account of having been terrified by the defeat. TEEC. VII, 72. Το γὰρ πολλὰ ἀπολέως ἐκέναι κατὰ τῶν πόλεων τῆς ἡμετέρας ἀμέλειας ἀν τις θεία δικαιῶσ, τὸ δὲ μήτε τάλαι τυχόν πεπονθέναι πεφηνέναι τε τῶν ἦμιν συμμαχίαν τούτων ἀντίρρουσιν, τῆς ταρ' ἐκείνων εὐνοίας εὐεργετήμ' ἀν ἔγογε θείν, for our having lost many things during the war any one might unjustly 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 παροικοδομήσαντες, ὡς ημικεῖται μήτε αὐτοὶ καλεσθαι ἀπ’ αὐτῶν, ἐκείνων τε καὶ παντάπασιν ἀπετερμέναι... σφάς ἀποτελέσαν, 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. TEEC. VII, 6. Ἐπεμελήθη καὶ τῶν λοιπῶν, ὡς τῶν παρόντων τοῖς ἀνδρόσσοις ἀγαθῶν μηδὲν μὲν ἄνευ τῆς πόλεως εἶναι, τὰ δὲ πλείστα διὰ ταύτης γεγενήσθαι. ISOJ. Pan. p. 48 B. § 38. Τοιαύτα καὶ τοσάτα κατασκευασάν ἠμῖν, ὡς ἡμιδενί τῶν ἐπιγυναῖνων ὑπερβολὴ λειφόθαι, 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. Διδόμεν αὐτοῖς πρόκειται σὺ γεγένησθαι, 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.

Ἐλθὼν τὴν θύραν κεκλεῖσθαι, they ordered that the door should be shut and remain so. XEN. Hell. V, 4, 7. Βουλόμεθα γὰρ καὶ δικαστηρίῳ ὑπὸ διώρισθαι παρ’ ἑαυτὸν ὡς τὰ πάντα ἑαυτὸι καὶ τοίς πάσης ἡμέρας, i.e. wishing to have it definitely and once for all settled in your minds. DEM. F. L. 410, 28. Θελουσαν πρὸς τοὺς πύλας πεπτωχεῖν, eager to fall before the gates. AESCH. Sept. 462. Ἡλαυνεῖ ἐπὶ τῶν Μένωνος, ὡς ταρ' ἐκείνους ἐκπεπληχθαὶ καὶ τρέχειν ἐπὶ τὰ ὁπλά, he marched against the soldiers of Menon, so that they were (once for all) thoroughly frightened and ran to arms. XEN. An. I, 5, 12. (Here ἐκπεπληχθαὶ 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.

'Eσπανον τοὺς εἰρηκότας, they praised those who have spoken. 'Επήνευσαν τοὺς εἰρηκότας, they praised those who had spoken. 'Επανέσωσιν τοὺς εἰρηκότας, they will praise those who have (then) spoken. 'Επέδειξα οὖδεν ἀληθές ἀπ’ ηγεγέλκωτα (Ἀλσχίνν), I showed that Aeschines had announced nothing that was true (i. e. I showed, οὐδὲν ἀληθές ἀπ’ ηγεγέλκεν). Dem. F. L. 396, 30.

AORIST.

A. In the Indicative.

§ 19. The Aorist Indicative expresses the simple momentary occurrence of an action in past time; as ἐγραφα, 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, ἐβασίλευσα, I became king; ἀρχω, I hold office, ἠρξα, I obtained office; πλούτῳ, ἐπλούτησα, I became rich. Τῇ ἀληθείᾳ συνόκει καὶ οὖδεπο ἀπελέλυτεν . . . . ἄλλα παρὰ ζώνος Τιμοκράτους ἐκέισα συνώκησε, 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 ἐβασίλευν, ἠρξαν, ἐπλούταν, 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.

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η may be used to mean he had a reign of ten years (which is now viewed as a single past event); whereas ἐβασίλευε δέκα η would mean he continued to reign ten years.

Note 3. The distinction between the Imperfect and Aorist was 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.

Τῶν οἴκετων οὐδένα κατέλιπεν, ἀλλ' ἀπαντα τέπρακεν. Λε- κυν. Timarch. § 99. Ἐστῶσον ἐσ τῶν Πᾶνορμον, ὄθενπερ ἀνὴγά- γοντο, they turned towards Panormus, whence they had set sail. Θυκ. II, 92. Κύρον δὲ μεταπέμπτεται ἀπὸ τῆς ἀρχῆς ᾧ αὐτῶν πατρόπην ἐποίησεν, of which he had once made him satrap. Χεν. An. I, 1, 2.

(b.) Especially the Aorist is generally used, even where we should expect the Pluperfect, after particles of time like ἐπει, ἐπειδή, ὅσ (when), ὅτε, ἕως, πρὶν, &c. E. g.

'Επειδὴ ἐπεὶ εὐτυχὲς Δαρείος καὶ κατέστη Ἀρτάξερξες, after Darius had died and Artaxerxes had become established. Χεν. An. I, 1, 3. ὦ πρόσδειν ἐξενεγκεῖν ἐτολμησάντως ἤμας πόλεμον, πρὶν τοὺς ἑττηγοὺς ἤμων συνέλαβον, before they had seized our generals. Χεν. An. III, 2, 29. Ὁ δ' ὅτε δῆλον πολυβεθέος ἐντὸς ἵκουτο, when they had entered. Π. I, 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.


Note 6. The Aorist sometimes refers vividly to the future, like the Present or Perfect (§ 10, N. 7; § 17, N. 6); as ἀπωλομην εἰ με λείψεις, I perish if you leave me, Eur. Alc. 336.

So in questions with τί ὦ expressing surprise that something is not already done, and implying an exhortation to do it; as τί ὦν ὦ διηγήσω; why then do you not tell us the story? Plat. Prot. 310 A. See also τί ὦν ὦν ὦ 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, 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, 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.

Δέδουκα μὴ ἐπὶ λαθώμεθα τῆς οἰκίας ὁδοῦ, I fear lest we may forget the road home. XEN. An. III, 2, 25. Διανοεῖται τὴν γέφυραν λύσαι, ὡς μὴ διαβῆτε ἄλλον αὐτογνηφήτε, he intends to destroy the bridge, that you may not pass over but be caught. Id. II, 4, 17. Ἡν τὴν εἰρήνην παντὸς ὁμόθετα, μετὰ παλλῆς ἀσφυλείας τὴν πόλιν οἰκήσομεν, if we shall make the peace, &c. Isoc. Pac. p. 163 A. § 20. Ὡς ἀν εἰ πῶς πεπώμεθα, let us obey as I shall direct. II. IX, 704. Ἡν ἑγγὺς ἐλθῇ θάνατος, οὐδεὶς βούλεται θυσίσκειν, if death comes near (the moment that death comes near), no one wants to die. EUR. Alc. 671. Ὅν μὲν ἂν ἵδη ἀγνώτα (sc. ὧν κύων), χαλεπαίνει· ὅν ὃ ἂν γνώριμον (sc. ἵδη), ἀσπάζεται, i. e. whomsoever the dog sees (at any time). PLAT. Rep. II, 376 A. Ἀναλογισμὸμεθα τὰ ὀμαλογημένα ἡμῖν, let us enumerate the points which have been conceded by us. PLAT. Prot. 332 D. Μηδὲν φοβάμην ὑπὸ τοῦ φοβοῦ, be not (in this case). (But μηδὲν φοβοῦ, be not timid.) Τί ποιήσω; what shall I do (in a single case)? (But τί ποιῶ; what shall I do (generally)?) Οὗ μὴ τούτο εἰπηγες, you will not say this. Οὔ μὴ γένηται, it will not happen. So in the Homeric οὐδέ ἴδωμαι, nor shall I ever see.

See other examples under the rules in Chapter IV.

Note 1. When the Aorist Subjunctive depends on ἐπειδὲ (ἐπάν, ἐπην), 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 ἐπειδὲν τοῦτο ἴδω, ἀλέυσομαι means after I shall have seen this, I will come; and ἐπειδὰν τοῦτο ἴδω, 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 ἐως, πρὶν, and other particles signifying until, before that, and even after the relative pronoun or τάν, 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.

Χρὴ δὲ, ὅταν μὲν τὰ θῆσας τοὺς νόμους, ὅποιοὶ τινὲς εἰσὶν σκοπεῖν, ἐπειδὰν δὲ θῆσας, φυλάσσεσαι καὶ ἄρα ποιῆσαι, while you are enacting laws, you must look to see what kind they are; but after you have enacted them, you must guard and use them. Dem. Mid. 525, 11. (Here the Present τιθῆσας after ὅταν, while, refers to an action continuing through the time of the leading verb; but θῆσας after ἐπειδὰν, after that, refers to time past relatively to the leading verb.)

Ταῦτα, ἐπειδὰν περὶ τοῦ γένους εἰπω, τότε, ἂν βούλησαι ἀκούειν, 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.) Ἐπειδὰν δὲ κρύψω μη γη, ἂν ἤρμηνευόν ὑπὸ τῆς πόλεως λέγει ἐπὶ αὐτοῖς ἐπαινῶν τὸν πρεσβυτά. when they have covered them with earth, &c. Thuc. II, 34. "Εῶς ἂν σώζηται τὸ σκάφος, τότε χρὴ προβῆμιν εἶναι: ἐπεὶ δὲ ἡ βαλαττά ὑπὸ ερήμων, μᾶταις ἡ στουδή, as long as it remains in safety (Present); — but the moment that the sea has overwhelmed it (Aorist). Dem. Phil. III, 128, 22. "Εῶς ἂν ἐκμᾶθης, ἔχῃ ἑλπίδα, until you have learnt fully, have hope. Soph. O. T. 834.

Μιὰ δὲ κλῖνη κείσθαι τῶν ἀφανῶν, οὐ ἂν μιᾷ ἐρήμω διαρέσῃ, and one bier is always carried empty, in honor of the missing, whose bodies have not been found. Thuc. II, 34. Τίς διανοεῖται, ἂν ἂλλοι τῇ ἀρετῇ καταράξωσι, τοῦτον ἰσομορεύς, who ever thinks of having an equal share in those things which others by their valor have acquired? Xex. Cyt. II, 3, 5. Πάνθ᾽ ὅσ᾽ ἂν ἐκ πολέμου γεγομένης εἰρήνης προς ἔθνη, ταῦτα τοῖς ἀμελῶσασιν ἀπόλλυσαι, 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. "Ἡ δ᾽ ἀρα καὶ τοῦ πείρα σφαλὼ σιν, ἀντελάπισιν ἀλλα ἐπάλησασιν τὴν χρείαν, if they have been disappointed in anything, they always supply the deficiency, &c. Thuc. I, 70. (See § 30, 1.) Οἴχι πάντοτε, πρὶν ἂν σε τῶν σῶν κόινων στήσω τέκνων, I will not cease before I have (shall have) made you master of your children. Soph. O. C.
1040. My στινάει πρὶν μάθης, 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 ἀν ἵδη ἄγνωτα (ο ἱών), χαλεπαίνει· δὴ ἀν γνώριμον (_oid_η), ἀσπάζεται, καὶ μὴ δὲν πὼποτε ὑπ’ αὐτοῦ ἄγαθον πεπόνθης, whomsoever he sees whom he knows, he fawns upon, even if he has hitherto received no kindness from him. Plat. Rep. II, 376 A. Compare this with ἑαν ἄγαθον τι πάθη ὑπὸ τινος, ἀσπάζεται, if he ever happens to receive any kindness from any one, he always fawns upon him; and ἑπειδὴ ἄγαθον τι πάθη, ἀσπάζεται, 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 φόβῳ ἦν μὴ ἐκφύγοι τὰ πράγματα αὐτῶν, Philip was in fear lest the control of affairs might escape him. Dem. Cor. 236, 19. Ἐι ἐλθοί, πάντ’ ἀν ἐδοί, if he should go, he would see all. Ἐι ἐλθοί, πάντ’ ἐδορά, if ever (whenever) he went, he (always) saw all. οὐδ’ ἐι πάντες ἐλθοίειν Πέρσαι, πλήθει γε οὐχ ὑπὲρ βαλοίμε θ’ ἀν τούς πολεμίους, not even if all the Persians should come, should we surpass the enemy in numbers. Xen. Cytf. II, 1, 8. Ὠτε ἐξω τοῦ δεινοῦ γένουστο, καὶ ἔξει πρὸς ἄλλους ἀρχωτας ἀπείνα, πολλοί αὐτὸν ἀπέλειπον, 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. Ἀνευ γὰρ ἄρχωτων ὡδέν ἀν ὅτε καλὸν
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.

*Ελέγαν δὴ πέμψειε σφᾶς ὁ βασιλεὺς. they said that the king had sent them (i. e. they said ἐπεμψέεν ἡμᾶς ὁ βασιλεὺς). XEN. Cyt. II, 4, 7. τὸ τε ἐγνώση ὅτι οἱ βάρβαροι τῶν ἀνδρῶν ὑποπέμψαεν, then it became known that the barbarians had sent the man. XEN. An. II, 4, 22. Ἐτόλμα λέγεν ὃς πολλὰ τῶν ἐμῶν λάβολεν, he dared to say that they had taken much of my property. Dem. Aph. I, 828, 25. Ἡρώτων αὐτὸν εἰ ἀναπλέσειεν, I asked him whether he had set sail (i. e. I asked him the question, ἀναπλέσειεν;). Dem. Polycl. 1223, 21. Ἐπιφώτα τίνα ἵδοι, he asked whom he had seen (i. e. τίνα εἶδες, whom did you see ?). Hdt. I, 31. So I, 116: εἶπεν κύθεν λάβολεν.

(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.
USE OF THE TENSES. [§ 21, 2.

Oi Ἐπιδάμματι τὸν θεὸν ἐπήρων ἐπὶ παραδοτεὑν Κορινθίοις τὴν ἡμίν, they asked whether they should deliver up their city to the Corinthisans (i.e. they asked the question, παραδῶμεν τὴν πόλιν; shall we deliver up our city?). Τί οὐκέτα, ἐκκύπτουν ὅποις κάλλιοι ἐνέγκαι μ' αὐτῶν, I looked to see: how I could best endure him (i.e. I asked, πώς ἐνέγκω αὐτῶν; how can I endure him?). Εὐρ. Η Hipp. 393. Διεισώπησε σκοπῶν ὅ τι ἀποκρίναστο, he continued silent, thinking what he should answer (i.e. thinking, τι ἀποκρίνωμαι). Χεν. Μεμ. ΙV, 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, ἥγγισυν ὅ τι ποιήσις εἶπεν might mean, they knew not what they had done (the Optative representing τι ἐποιήσαμεν; what did we do?), or they knew not what they should do (the Optative representing τι 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 μοι, tell me; δότε μοι 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. Λυκιργ. in Leocr. p. 155, 35. § 61. Ὁσπερ τῶν
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. 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. ἔραυ, ἀναρέω, 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.

Χρωμένω δὲ τῷ Κύλωνι ἀνείλεν ὁ θεός, ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἐσφθα καταλαβεῖν τὴν Ἀθηναίων ἀκρόπολιν, that he should seize. Thuc. I. 126. But we find ἀνείλεν ἐσεσθαί in Thuc. I. 118. Ἑκέχρητο γὰρ τοίς Σπαρτητῖσι, ἢ Λακεδαιμόνα ἀνάμιστον γενέσθαι, ἢ τὸν βασιλέα σφέων ἀπολέσθαι. Hdt. VII, 220. Ἐθέσπισε κομίζα... καὶ εἰς ἑαυτὲν. Eur. Iph. Taur. 1014. So Ἐκεῖπε οἱ... νοσσῷ ὑπ’ ἀργαλέα φθίσθαι... ἢ ὑπὸ Τρῶεσσι δαμήναι, the diviner told him that he must either die by
painful disease at home, or perish at the hands of the Trojans. I XIII, 667. So after χρησμός, Plat. Rep. III, 415 C.

For the Present see § 15, 1. N. 2.

Note 3. The Present of αἰτιός εἶμι, I am the cause, is often used with reference to the past, where logically a past tense should be used; as aἰτιός ἐστι τοῦτο βανεῖν, he is the cause of his death, instead of αἰτιός ὢν τοῦτο βανεῖν, 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.

Αἰτιοὶ οὖν εἰσὶ καὶ ύμῖν πολλῶν ἦδη ψευσθήνατε καὶ δὴ ἀδικοῖς γέ τών αὐτοῖς ἁπάλεσθαι, 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. Τεθνάσατε οἱ δὲ ζώτες αἰτιοὶ βανεῖν. Soph. Ant. 1173. Ἦ μοι μητρὶ μὲν βανεῖν μὴν 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.

Φήσιν τοῦτο ποιήσας, he says that he did this (i.e. he says τοῦτο ἐποίησα). Ἐφη τοῦτο ποιῆσας, he said that he had done this (i.e. he said τοῦτο ἐποίησα). Φήσοι τοῦτο ποιῆσας, he will say that he did this (i.e. he will say τοῦτο ἐποίησα). Ὁ Κύρος λέγεται γενέσθαι Καμβησίου, Cyrus is said to have been the son of Cambyses. Xen. Cyr. 1, 2, 1. Παλαιότατοι λέγουσιν ἐν μέρει τινὶ τῆς χώρας Κύκλωπες οἴκησαν, they are said to have settled. Thuc. VI, 2. Ἡσαν ὑπόστασιν αἰτίοις μὴ προθύμους σφίζοι πέμψαι θάνατον, 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.

'Ἐλπίςει κύδος ἀρέσθαι. he was hoping to obtain glory. Π. ΧΠ,
AORIST INFINITIVE.

407. Πάλιν ἔμολ' ἀ πάρος οὕποτε ἠπίσευν παθεῖν. EUR. Here. F. 746. Εἰ γὰρ κρατήσειαν τῷ ναυτικῷ, τὸ ʹῬήγιον ἠλπίζον παράδος χειρόσωσα σαθαί, they hoped to subdue Ileugium. Thuc. IV, 24. οὖν ἀν ἐλπίς ἡ αὐτὰ βελιῶ γενέσθαι, there would not be even a hope of their becoming better. Dem. Phil. I, 40, 18. ἐκ μὲν τοῦ κακῶς πράττειν τὰς πόλεις μεταβολῆς τὸ χεῖν ἐπὶ τὸ βελτιόν εἰκὸς ἀείν, ἐκ δὲ τοῦ παντάπασι γενέσθαι ἀνάστατον καὶ τῶν κοινῶν ἐλπίδων στερηθῆναι. Lycurg. in Leocr. p. 155, 30, § 60. (Cf. below, ἐλπίς ἐκ τοῦ κακῶς πράττειν μεταπεσεί.) Ὑποσχόμενοι μὴ πρόσθεν παῦσαρ σαθαί, πρὶν αὐτοὺς καταδύξαι ὁικάδε, having promised not to stop until he had restored them to their homes. Xen. An. 1, 2, 2. Ὑπέσχέτο μοι βούλευσαςαθαί. Id. II, 3, 20. Ἡπειλήσαν ἀποκτεῖναι ἄπαντας τοὺς ἐν τῇ ὁικίᾳ. Xen. Hell. V, 4, 7.

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 ὑπέσχετο ποιῆσαι 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. Nub. 1114* δικάσασθαι φασὶ μοι is said to mean, they say they will bring on action against me, while just below, vs. 1180, θήσεσα τὰ πρυτανεία 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 ἀν. E. g.

Φάτο γὰρ τίς σαθαί ἀλείτας, for he said that he should punish the offenders. Od. XX, 121. (In II. III, 28, we have in most Mss. and editions φάτο γὰρ τίς σαθαί ἀλείταν, in precisely the same sense. Cf. II. III, 366.) Καὶ αὐτὸ ὡς μὲν ψαθαί Ἀρίπην (σε ἀπεκρίνατο) παρέπεσε σαθαί γαρ καὶ αὐτὸς καὶ ἄλλος ἡξεῖν, 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 strange transition from the Aorist (?) to the two Futures.) Φησίων οὐδὲ τὴν Δίος ἔριν πέδα σκηνήσαν ἐμποδοῦν σχεῖεν. AESCH. Sept. 429. οἶμαι γὰρ νῦν Ἰκετεύσασα τάδε, I think of imploiring. Eur. Iph. Aul. 462. (Here Hermann reads ἰκετεύσων, by conjecture.) Ἐνώμισαν ἐπιθέμεναι βαρίδοις κρατήσαςαθαί, they thought they should gain the victory. Thuc. II, 3. Νομίζω, ὃν ἰπτεῖσι γένομαι, ἀνθρώπους πτερνᾶς γενέσθαι. Xen. Cyr. IV, 3, 15. Τούτῳ δὲ οἰσταί οἱ μάλιστα γενέσθαι, ei soi συγγενοῦσα, 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 ἀν, to correspond to ei συγγενούσα.)

* I find δικάσαισαθαί here in Cod. Par. 2712, and by correction in 2520. (1872.)
Note 4. Verbs like λέγω or εἶπον, when they signify to com-
mand, 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 φίλοι, ἦδη μέν κεν ἐγών εἶπομι καὶ ἄμμιν μνησθήσαν ἐσ ὀμιλον 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.

Ταῦτα ποιήσαντες ἀπελθεῖν βούλωνται, having done this, they wish to go away. Ταῦτα εἰπόντες ἀπῆλθον, having said this, they went away. Οὐ πολλοὶ φαίνονται ξυνελθόντες, not many appear to have joined in the expedition. Thuc. I, 10. Βοιωτοὶ οἱ εἶς Ἀργον ἀναστάντες τὴν Βοιωτίαν ὕφησαν, Boeotians who had been driven from Arne settled Boeotia. Thuc. I, 12. Ἀφίκετο δὲ ὁ πλοῖον, γυνώτων τῶν Κεφαλλήνων, ἀντιπράττοντος τοῦτον, . . . καταπλεῖν, the Cephalienians having determined to sail in, although this man opposed it. Dem. in Zenoth, 886, 1. (Here γυνώτων denotes time past relatively to ἀφίκετο, and ἀντιπράττοντος time present relatively to γυνώτων, which is its leading verb. See § 16, 1.

Note 1. When the Aorist Participle is used to contain the leading idea of the expression, with λανθάνω, to escape the notice of, τυχάνω, 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 ἔλαθον ἀπελθόντες means they went away secretly; οὐκ ἔφθασαν ἀπελθόντες, no sooner were they gone; ἔτυχον εἰσελθόντες, they came in by chance, or they happened to come in. E. g.

Οὐδ' ἀρα Κίρκην ἐλθόντες ἐλθομεν, nor did we come without Circe's knowledge. Od. XII, 17. Ἐλαθεν [αὐτήν] ἀφθείνατα πάντα καὶ καταφλέχθείνα, everything took fire and was consumed before she knew it. Thuc. IV, 133. Ἐφθη όρε ἀμένος, he aimed a blow first, II. XVI, 322. Οὐ γὰρ ἔφθη μοι συμβάσα ἡ ἄτυχι, καὶ ἑπεχείρησαν, for no sooner did this misfortune come upon me, than they undertook, &c. Dem. Enul. 1319, 8. Στρατεύαν οὐ πολλή ἐτυχε μέχρι ἱσθροῦ παρελθόντα, an army of no great size had by chance marched as far as the Isthmus. Thuc. VI, 61. Ἐτυχε δὲ κατα τοῦτο τοῦ καυροῦ ἐλθόντι, and he happened to come just at that nick of time. Id. VII, 2. 'Ολίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες (sc. ἡγοῦνται), they think they have chanced to accomplish only a little: in comparison with their expectations. Id. I, 70.
§ 24. ] AORIST PARTICIPLE. 35

Bouloimn an lathein auton a pelebówv, I should like to get a nyg without his knowing it. XEN. An. I, 3, 17. Toous antrwous lósumen épit elesontes. Id. VII, 3, 43. Elvalvéstidei parakaleusésbë alylèlous, μη πέρα του δεοντος σοφώτεροι γενόμενοι λήσετε διαφθαρέντες, 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.) 'Oppóteros κε φθησιν ὅρεξάμενος χρόνα καλόν, whichever shall first hit, &c. I. 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 periordó w and ephoraló (periéidóv and éneidón) 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.

Προσδεχόμενος τούς 'Αθηναίους κατοκήσειν περιδείν αὐτὴν [τὴν γῆν] τι μήθει εἰς αὐν, ἀνεῖχεν, expecting that they would be unwilling to allow their land to be ravaged, &c. TITUC. II, 18. But in II, 20, we find the Aorist Infinitive, ἤπιεζεν τὴν γῆν οὐκ ἄν περιδεῖν τιν θὴναι, referring to precisely the same thing. Μη περίδειτε ἡμεῖς διαφθαρέντας, do not allow us to be destroyed. HDT. IV, 118. Οὐ μή στ' εὔω περιόφομαι ἀπελθόντα, I will by no means let you go. ARIST. Ran. 509. 'Ετήσαν επίδειν . . . ἐρήμην μεν τινὶ πόλιν γενομένην, τὴν δὲ χωραν πορθομένην, . . . ἀπαντα δὲ τὸν πόλεμον περὶ τὴν παρίδα τὴν αὐτῶν γινομένον. 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 τλήραι, endured to be sold. AESCH. Agam. 1041; and στείρας ἔτηλα. 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 eu γ' ἐποίησας ἀναμνήσας με, you did well in reminding me. PLAT. Phaed. 60 C. So καταγγείλαμεν, 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.

Ἐγγυχανον ἄρτι παρειλήφοτες τὴν ἄρχὴν, they happened to have
§ 24. In such passages as ὁμολογήσαν τοῖς Ἀθηναίοις τείχῃ τε περιελόντες καὶ νὰς παραδόντες 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 ὁμολογήσαν 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 ἔξω, as a circumlocution for the Perfect, as θαυμάσας ἔξω, see § 112, N. 7. For the rare use of the Aorist Participle with ἐσομαι 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 ἔξω may mean either I shall have, or I shall obtain; ἀρξω, I shall rule, or I shall obtain power. E.g.

Πραγματεύονται ὅπως ἀρξονσίν, they take trouble to gain power. Xen. Rep. Laced. XIV, 5. Διαμετέχον οὕτως ἀρξονσίν τε καὶ ἀρξονται, 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.

Ἄνηρ 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 ἐσται ὁ μελλὼν καλὸς κἀγαθὸς ἔσεσθαι φῶλαξ, 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.
FUTURE INDICATIVE.

TI δήτα δρώμεν; μητέρ; η φονεύσομεν; what can we do? shall we kill our mother? Eur. El. 967. Ποι τις τρέψεται; whether shall one turn? Δέξεσθε, ἡ ἀπίστωμεν; will you receive him, or shall we go away? Plat. Symp. 212 E. Εἰτ' ἐγὼ σου φεισομαι; Arist. Acharn. 312. Τί οὖν ποιήσομεν; πότερον εἰς τὴν πόλιν πάντας παράδεξόμεθα; 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.


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


These examples are sometimes explained by supposing an ellipsis of ὅπως from the common construction ὅπως μη τούτο ἔρεις (sc ἐκόπτει). 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 εἰς, do not prate, but follow me, and οὐ μὴ προσοίσεις χείρα, μὴ άψει τέπλων, 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 μέλισσα is more common. E. g.

Τί διαφέρουσι τῶν εὖ ἀνάγκης κακοπαθοῦντων, εἴ γε πείνησουσι καὶ δυσμήσουσι καὶ ρίγησουσι καὶ ἀγρυπνήσουσιν; i. e. if they are to endure hunger and thirst, &c. Xen. Mem. II, 1, 17. (Here εἴ μέλλουσι πείνην καὶ δυσμήν, &c. would be more common, as in the last example under § 25, 2.) Αἴρε πλήξτρον, εἴ μαξεί, raise your spur, if you are going to fight. Arist. Av. 759. The impo-
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 λέει εἰς; what dost thou mean to say? often found in tragedy; as "Ωμοι, τι λέει εἰς; ἢ γὰρ ἐγγὺς ἐστί πνευ; 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 τούτο πράττειν (or πράξειν), he is about to do this, or he intends to do this. So in Latin, faciturus est for faciet. Μέλλει ἵμας διδάξειν, οδεῖ μου ἡ διαβολὴ γέγονε. PLAT. Apol. 21 B. Δέσσει τοῦ τοιούτου τούτος ἀεὶ ἐπιστάται, εἰ μέλλει ἡ πολιτεία σοῦ ἐξεσθαί, if the constitution is to be preserved. PLAT. Rep. III, 412 A.

Note 1. The Future Indicative 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.

Κύκλωψ, οὐκ ἄρ' ἐμελλές ἀνάλκιδος ἀνήρ ἐταφοῦς ἐδεμνεί ἐν σπῆι γλαφυρῷ, you surely were not intending to eat, &c. Od. IX, 475 'Εμελλόν σ' ἄρα κύνησεν ἐγώ, I thought I should start you off. ARIST. Nub. 1801. 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.

"Ὑπειπῶν τάλα ὅτι αὐτὸς τάκει πράξει, ἢ κέρα, having suggested as to what remained, that he would himself attend to the affairs there, he departed. TIM. I, 90. (Here πράξει 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 ὅτι τέμψουσιν, having plied that they would send,
where _πεμψουεν_ might have been used.) _Εἰ τινα φεύγοντα λήψεστο_, προηγούμενον ὅτι ὡς πολεμίω _χρήσετο_. _Xen._ _Cyr._ III, 1, 3. (Here the announcement was _εἰ τινα λήψωμαι, ὡς πολεμίω χρήσωμαι._) "Ελεγεν ότι ἐτῶμος εἰπ' ἥγιοιδαι αὐτοῖς εἰς τῷ Δέλτα, ἐνθα πολλά λήψεστο._ _Xen._ _An._ VII, 1, 33. Αἵρεσεντες ἐφ' ὑπε ἐνγέμμαι _νόμους, καθ' οὕστιν ἀπολεύσεστο, having been chosen for the purpose of making a code of laws, by which they were to govern. _Xen._ _Hell._ II, 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 (II, 3, 2), ἐδοξε τρίακοντα ἄνδρας ἐλέσθαι, οἱ τοὺς πατρίους _νόμους ἐνγέμμασι, καθ' οὐς πολιτεύσουσι._)

**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 _ὅπος_ _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 _ὅπος_ _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_, _σκόπω ὅπως τοῦτο γενήσεται_, _I am taking care that this shall happen_, we can now say, referring to that thought, _ἔσκοπε ὅπος τοῦτο γενήσετο_, _he was taking care that this should happen_, changing the Future Indicative to the Future Optative (§ 77). _E. g._

Ἐσκόπει ὁ Μενεκλῆς ὅπως μὴ ἔσοιτο ἀπαίς, ἀλλ' ἔσοιτο αὐτῷ ὅστις ζώντα τε γηροτροφήσοι καὶ τελευτήσαντα θάψοι αὐτόν, καὶ εἰς τὸν ἐπετα χρόνον τὰ νομιζόμενα αὐτῷ ποιήσοι. _Isae._ de Menecl. _Herod._ § 10 (11). 'Εμιχανωμέθα ὅπως μηδεῖς . . . γνώσοιτο, νομίζοι de 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, _νομίζοι_, is retained in the Future Indicat...
tive, while the other, ἡνώσεται, is changed to the Optative.) See also Plat. Tim. 18 E. Ἰηδὲν οἶον ἄλλα μηχανίσθαι, ἢ ὅπως . . . . δὲ ἔσοιντο. Plat. Rep. IV, 430 A. (See § 15, 3.) Ἐπεμελείτο δὲ ὅπως μήτε ἀστικὸν μήτε ἀποτοῖ ποτὲ ἐσοιντο. Xen. Cyr. VIII, 1, 43. Other examples are Plat. Apol. 36 C; Xen. Cyr. 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 μὴ or ὅπως μὴ after secondary tenses of verbs of fearing, as here the Future Indicative is not common after primary tenses. E. g.

Οὐ μόνον περὶ τῆς βασιλείας καὶ τῆς δίκης ἐθέδοικε, ἀλλὰ καὶ περὶ τοῦ γραμματείου, ὅπως μὴ ὑπὸ τοῦ Μενεκέουν σὺλληφθῇ σοιντο. Isoc. Trapez. p. 363 B. § 22. (Here the fear was expressed originally by ὅπως μὴ συλληφθησατι.) Κατέβαλε τὸ Ἡμακλεωτῶν τείχος, οὐ τούτο φαξούμενος. μὴ τινε . . . πορευσοίντο ἐπὶ τὴν ἐκείνου δύναμιν. Xen. Hell. VI, 4, 27. Ἀλλὰ καὶ τῶν θεῶν ἄν ἐδειξαν παρακινδυνεῦειν, μὴ ὄντε ὅρθως αὐτῷ ποιήσοις. 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. Cyr. 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 μὴ with the Future Optative in a pure final clause is Plat. Rep. III, 393 B: Ἀγαμέμνον ἡγριάνεν, εὐτελλόμενος νῦν τε ἀπίειαι καὶ ἀδίκες μὴ ἐλθοί, μὴ αὐτῷ τὸ τε σκῆτρον καὶ τὰ τοῦ θεοῦ στεμματα τοὺς ἐπαρκέσσοι. (Here there is another reading, ἐπαρκέσσειν, of inferior authority, which is adopted by Bekker.) If the reading ἐπαρκέσσοι 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 μὴ οὐκ ἐπαρκέσσει. We must remember that Plato is here paraphrasing Homer (II, I, 25–28), and by no means literally. The Homeric line is Μὴ νῦ τοι οὐ χράει χρήσιμον καὶ στεμμαθεοῦ. The other final particles, ἢνα and ὅς, 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 dis-
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.

'Eseofai φησι, he says that he will be; ἔσεσαί εἴφη, he said that he would be; ἔσεσαί φήσει, he will say that he will be. Πολλοὺς γε ἔσεσαί ἔλεγον τοὺς ἐθέλοντας, 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 βουλοῦντα τοῦτο ποιήσειν, but by βουλοῦντα τοῦτο ποιεῖν (or ποιήσαι). See examples under §§ 15, 1 and 23, 1. So, when the Infinitive follows ἄπτε 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 μέλλω (§ 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.

"Εδειχθησαν δὲ καὶ τῶν Μεγαρέων ναυσὶ σφάς ἔμπροσθέμενεν Thuc. I, 27. Ἐβούλοντο προτειμώρησεσθαί. Id. VI, 57. Τοιτόμα αὐτῶν διενούστον κλῆσειν. Id. VII, 56. Ἐφέμενοι μὲν τις πάθης ἀρέσειν, βοηθεῖν δὲ αμα εὐπρεπῶς βουλόμενοι τοῖς εαυτῶν ξυγγενέσι καὶ ἔμμαχοις. Id. VI, 6. (Here βοηθεῖν follows the rule.)

Τοῦ ταῖς ναυσὶ μὴ ἀδυναμεῖν ἐπτείχερήσειν, to prevent them from being without spirit to attack them in ships. Id. VII, 21. Οὕτω ἀποκωλύσειν δύναται ὑπεστε. Id. III, 28. Εἰ τίς εἰσὶν τοῦτο ἀναβάλλεται ποιήσειν τὰ δέοντα, if any one postpones doing his duty as far as this

DEn. Ol. III, 31, 1. (The ordinary construction would be ἀναβάλλειν λειταί ποιεῖν ὃς ποιήσατ.) Οὐτε τῶν προγόνων μεμνήσθαι [δεὶ] οὐτε τῶν λεγόντων ἀνέχεσθαι, νόμον τε θήσειν καὶ γράψειν, κ. τ. λ. DeN. F. L. 345, 27. (Here we have δεῖθεσεων.) Πολλοῦ δὲν ἐρμαντοῦ γε ἀδικήσειν καὶ κατ' εμαυτοῦ ἐρεῖν αὐτῶς. Plat. Apol. 37 B. In Arist. Nub. 1130 we find, ἵσως βουλήσεται καν ἐν Ἀἰγύπτῳ τοὺς εἰν ὄν μᾶλλον ἡ κρίναι κακῶς, perhaps he will wish that he might (if possible) find himself by some chance in Egypt, rather than wish to judge unfairly. (Here τυχεῖν ἄν 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, 1, 15 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 ὧστε and in the other constructions mentioned in Note 1, to make the idea of futurity more prominent. E. g.

Προκαλεσάμενος ἐς λύγους Ἰππίαν, ὧστε ἢν μηδὲν ἀρέσκον λέγη, πάλιν αὐτῶν καταστήσειν ἐς τὸ τείχος. on condition that he would in that case restore him. Thuc. III, 34. Τοίς ὀμήρους παρεδόσαν τὸ Ἀργείων δήμω διὰ ταῦτα διαξερήσεσθαί, that they might put them to death. Thuc. VI, 61. So πευσαθοῖς, III, 26. Ἐξετάζει τὸ ἀφανεῖς 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 κατορθώνου would be τὸ ἀφανεῖς τοῦ κατορθώνου would mean simply what was uncertain in regard to success.) Τὸ μὲν οὖν ἐξελέγχειν αὐτῶν θαρρῶ καὶ πάνυ πιστεύω, I have courage and great confidence as to my convicting him. DeN. F. L. 342, 2. (Here most of the ordinary Mss. read ἐξελέγχειν.)
Note 3. The Future Infinitive is the regular form after verbs of hoping, expecting, promising, &c., since it stands here in indirect discourse (§ 15, 2, N. 1). E. g.


Yet all of these verbs can take the Aorist or Present Infinitive without apparent change of meaning. They form an intermediate class between verbs which take the Infinitive in indirect discourse and those which do not. For examples of the Present and Aorist, see § 15, 2, N. 2; and § 23, 2, N. 2.

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

Τούτῳ ποιήσων ἔρχεται, ἦλθεν οἱ ἑλεύσεται, he comes, went, or will come, for the purpose of doing this. Οἶδα αὐτὸν τούτῳ ποιὴσοντα, I know that he will do this: oἶδα τούτῳ ποιήσων, I know that I shall do this. So ἢδειν αὐτὸν τούτῳ ποιήσοντα, I knew that he would do this.

Note. For the various uses of the Future Participle, and examples, see Chapter VI.

Future Perfect.

§ 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 ἐὰν ἐξελέγξης, οὐκ ἀχθεσθήσομαι σοι, ἀλλὰ μέγιστος ἐνεργεῖτος παρ' ἕμοι ἀναγεγράφεις, you will have been enrolled as the greatest benefactor. Πλατ. Gorg. 506 C. Ἥν δὲ μὴ γείντα, μάτην ἕμοι κεκλαύσετι, σὺ δ' ἐγχανόν ἑθύνηξέλις. I shall then have had my whipping for nothing, and you will have died. Αριστ. Νυμ. 1435

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 αἰῶν τοῖς ἐπιγιγνομένοις μνήμη καταλελείψει. 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 εἰς ὅστισον δύνατο διδάσκαι, τᾶς ὅ παρὰν φάσον λειτουργίαν, all the present fear will be at once dispelled. Dem. Symmor. 178, 17. (Here the inferior Mss. have καὶ διδάσκαε, which would have the same force, like ὁ λόγος quoted in § 17, N. 6.) Φραζέ, καὶ πεπράξεται, speak, and it shall be no sooner said than done. Arist. Plut. 1027. Εὕθες Ἀριστοτέλης ἀφεστήξει, ὅστε φίλος ἡμῶν οὐδεὶς λείπει. 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 εἰδόμεν, καὶ τὰ δεόντα ἐσόμεθα ἐγνωκότες καὶ λόγων ματαιῶν 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.

Οὐ σωπήσας ἔσει; SOPH. O. T. 1146. Λυπηθές ἔσει. SOPH. O C. 816.

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.

Κεκλησόμαι, μεμησόμαι, ἀφεστήξω. I shall be named, I shall remember, 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 πυράσκω. 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.
TAUTA (φησι;) πεπράξεσθαι δυοίν ἡ τρώον 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 πεπράξεσθαι.)

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.

Καὶ θαυ'' ὄμως ὁ τ' ἀργῶς ἀνήρ ὁ τε πολλὰ ἔργῳς, both alike must die. II. IX, 320. "Ostē καὶ ἀλκιμον ἄνδρα φοβεῖ καὶ φειλεῖτο νίκην, who terrifies, and snatches away. II. XVII, 177. (See Note 2.) Βία δὲ καὶ μεγάλαυχον ἐσφάλεν εἰς χρόνῳ. PIND. Pyth. VIII, 20. Σοφοὶ δὲ μέλλουσα τριτοίινον ἄνεμον ἐμαθοῦν, οὐδ᾽ ἦπο κέρδει βλάβην. PIND. Nem. VII, 25. Καὶ δὴ φιλὸν τις ἐκταν ἀγνοίας ὑπὸ. Aesch. Supp. 499. Ἀλλὰ τὰ τοιαῦτα εἰς μὲν ἄπαξ καὶ βραχὺν χρόνον ἀντέχει, καὶ σφάδρα γε ἥνθης ἐν ἐπὶ ταῖς ἐλπίσιν, ἀν τύχῃ, τῷ χρόνῳ δὲ φοράται καὶ περὶ αὕτη καταρρεῖ. DEM. Ol. II, 21, 1. (See Note 2.) Ἕν ἄρα . . . σφαλόσω, ἀντελπίσαντες ἄλλα ἐπὶ λή-ρασαν τὴν χρείαν, they supply the deficiency (as often as one occurs). THUC. I, 70. Ἕν δὲ τις τούτων τε παραδυνη, ξημιὰν αὐτοῖς ἐπι-θεσαν, i.e. they impose a penalty upon every one who transgresses. XEN. Cyr. I, 2. Δεινῶν τ' ἄμμα πνευμάτων ἐκοίμησε στένοντα πόντου. SOPH. Aj. 674. Ἔν' ἡμέρα τὸν μὲν καθεὶλεν ψόδεον, τῶν δ᾽ ἥρ' ἄνω. EUR. Ino. Fr. 424. "Ὅταν ὁ Ἑρως ἐγκρατέστερος γένηται, διαφθέρετε τε πολλα καὶ ἡ δίκη σεν. PLAT. Symp. 188 A. "Ὅταν τις ὀσπερ οὔτος ἵχνους, ἡ πρώτῃ πρόφασις καὶ μικρὸν πταίμα ἀπαντά ἀνέχαίτεσε καὶ διέλαυσεν. DEM. Ol. II, 20, 27. Ἐπειδὰν τις παρ᾽ εἶμον μάθῃ, εἶν μὲν βούλησαι, ἀποδέδωκεν ὁ ἐγὼ πράττομαι ἀργύριον, ἐν δὲ μή, ἐλθὼν εἰς ιερὸν ὄμοσας, ὅσον ἂν φη ἀξία εἶναι τὰ μαθήματα, τοσοῦτον κατέθηκεν. PLAT. Prot. 328 B. (Here the Perfect and Aorist are used together, in nearly the same sense, he pays.) Πολλοὶ διὰ δόξαν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πεπνῦν θα
σίν, i. e. many always have suffered, and many do suffer. *Xen. Mem.* IV, 2, 35. Τὸ δὲ μὴ ἐμποδίων ἀναπταγματικῶς εἰνοίᾳ τετί ὑπται. *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, ἡδή, οὐκ ἤτο*). Such examples as these form a simple transition from the common to the gnomic use of these tenses:

Πολλά στρατόπεδα ἡδή ἐπεσεν ὡπ' ἐλασσόνων, i. e. many cases have already arisen, implying, it often happens. *Thuc.* II, 89. Μέλλων γ' ἱκτρόν, τῇ νόσῳ διδοὺς χρόνον, ἤσασεν ἡδή μᾶλλον ἥ τετίν χρόνα. *Eur.* Frag. 1057. Πολλάκις ἔχων τις οὖδε τάναγκαία νῦν αὐτοῖς ἐπλούτησεν, ὡστε χάτερον πρέπειν, i. e. cases have often occurred in which such a man has become rich the next day, &c. *Philem.* Fr. Inc. 29. 'Αθανόντες ἄνδρες οὕτω τρόπαιον ἐστὶν τοῖς ἐν ταχέως δίκαιοι 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.

"Ἡρετε δ' ὡς ὅτε τίς ἄρσε ἡρίπεν, 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:—

"Οπον δ' ἤβριζεν δράν θ', ἄ βούλεται, παρῇ, Ταύτην νόμιζε τὴν πόλιν χρονών ποτε Ἐξ οὕριων δραμόουν εἰς βυθὸν πεσεῖν.

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[§ 30. 1]
Here πεσεῖν represents ἔπεσεῖν in the direct discourse; the sense being, believe that that city must at some time fall. (See Schleimewin's note.) So probably in PLAT. Phaedr. 232 B: ἡγούμενοι . . . . διαφορᾶς γενομένης καυμὴν ἀμφοτέρους καταστήματι. τοῖς συμβορίας.

Even the Aorist Participle seems to be occasionally used in the same sense; as in THUC. VI. 16: οἳδα τοὺς τιμίους ἐν μὲν τῷ καὶ ἄντοις βίω λυπηρῶς ὄντες, τῶν δὲ ἐπιτείματα ἀνθρώπων προσποίησιν ἔγγεγενίας τισὶ καὶ μὴ ὁσίων καταληπτῶν, 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 τοῖς σώφρονις ἡ δίκαιος, . . . . τὰ πρᾶγμα καὶ ἐν σοφεῖν εἶναι μέτει τῶν τιμίων (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 αὐτοὺς τι λέγοιμεν, I used to ask them (I would ask them) what they said. PLAT. Apol. 22 B. Εἰ τυχείς ἔδοξεν ποτέ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσησαν 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 κούτα μεν ἄν τι κακός οἷς βουλεύσαμεν μέγα πράγμα, we used very often to hear you, &c. ARIST. Lysist. 511. Εἰ τοις αὐτῶι περὶ τοῦ ἀντιλέγοι μιθὲν ἐχων σαφείς λέγειν, επὶ τὴν ὑπόθεσιν ἐπανῆγεν ἄν πάντα τοῦ λόγου, he always brought the whole discussion back to the main point. XEN. Mem. IV, 6, 13. Ὄποτε προσβλέψεις τινας τῶν ἐν ταῖς τάξεσι, τοτε μὲν εἰπεν ἄν, δὲ ἀνδρες, κ. τ. λ. . . . . τοτε δ' αὐτ' ἀν ἀλλοις ἄν ἔλεγεν. 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 -σκοιν and -σκόμην expresses the repetition of a momentary action; the Imperfect with the same endings expresses the repetition of a continued action. E. g.

"Ἀλλοις μὲν γὰρ παίδας ἐμοὺς πόδας ὅκυς Ἀχιλλεὺς τερνάς τοίς ἡδέ τελεσκε. II. XXIV, 751. "Οκώος ἐλθοὶ ὁ Νεῖλος ἐπὶ ὅκυτο πήχας, ἀρῆς σκε λέγειν τὴν ἐνερχεῖς Μέρφυος. ΠΔΤ. 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 ἡν. E. g
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Note 2. Herodotus sometimes uses the iterative forms in -σκον and -σκόμην with ἄν, in the construction of § 30, 2. (He uses the kērative Aorist in only two passages, in both with ἄν.) E.g.


DEPENDENCE OF MOODS AND TENSES.

§ 31. 1. In dependent sentences, where the construction 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.

Πράττουσιν ἄν βούλωνται, they do whatever they please: but ἐπράττουν ἀν βοῦλοντο, 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 βοῦλονται, they say that they wish for this, ἔλεξαν ὅτι τοῦτο βοῦλοντο, 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, μὴ, &c.), either an Indicative or a Subjunctive may depend upon a secondary ten-e, 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 βοῦλεται, for εἶπεν ὅτι βοῦλοντο, he said that he wished (i. e. he said βοῦλομαι). Ἐφοβεῖτο μὴ τοῦτο γένηται, for ἐφοβεῖτο μὴ τοῦτο γενοῖτο, he feared lest it should happen (i. e. he thought, φοβοῦμαι μὴ γένηται). (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 (b).

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.

'Ἀλλὰ καὶ τοὺς θεοὺς ἀν ἔδεισας παρακινδυνεύειν, μὴ οὖκ ὅρθως αὐτὸ ποιήσοις. Πλ.Ατ. Εὐθυρρ. 15 D. 'Αλλ' οὔ δὲ μετὰ πολλῶν μαρτύρων ἀποδείκνυτο εἰκῇ τὶς ἀν ἐπίστευε. ὅτι εἰ τις γίγνοιτο διαφόρα, κομίσασθαι ἡδίως παρ' ὑμῖν δύνηται. Δεμ. Ονετ. I, 869, 18. (Here the Subjunctive δύνηται 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 δυνὴ ἀν τις ἥγηται, follow whithersoever any one leads the way. Θυκ. 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 ἢν, ὅτως, ἢτί, &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.

Εὖς φορήσος οὖκ ἂν, εἰ πράσσοις καλὸς, you would be unendurable, if you should ever prosper. AESCH. Prom. 979. Α'νδρὶ δὲ κ' οὖκ εἴεις μέγας Τελαμώνιος Αἰας, ὡς θυτὸς τ᾽ εἶη καὶ ἐδοι Δημήτεροι ἀκτήν. II. XIII. 321. Πῶς γὰρ ἂν τίς, ἂ γε μὴ ἐπίστατο, ταῦτα σοφὸς εἶη; for how should any one be wise in those things which he did not understand? XEN. Mem. IV, 6, 7. Δέοιτο ἂν αὐτοῦ μένεν, ἐστε σὺ σὺν ἄθλοις. XEN. Cyr. V, 3, 13. Εἰ ἁποθησκοι μὲν πάντα, ὡσ τοῦ ζήν μεταλάβοι, ἐπείδη δὲ ἀποθάνοι, μένει ἐν τούτῳ . . . . ἀρ' οὐ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνάναι; PLAT. Phaed. 72 C. Ως ἄπολυτο καὶ ἄλλος, ὦ τις τοιαῦτα γε μέλοι, may any other man likewise perish, who shall do such things. Od. I, 47. Τεθνάνην, ὅτε μοι μηκέτε ταῦτα μέλοι, may I die, when I (shall) no longer care for these! MINN. Fr. I, 2. (Here ὅταν μηκέτε 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 ἂν used in its sense approaching that of the Future Indicative (§ 52, 2, N; § 54, 1, b.) E. g.

*Ἡν οὐν μάθης μοι τοῦτον, οὐκ ἂν ἁπάστιν, if then you should (shall) learn this for me, I would not pay, &c. ARIST. Nub. 116. *Ἡν σε ἀφέλωμαι, κάκιστο ἁπολογοίμην. Id. Ran. 586. *Ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἵνα ἂν εἴη Ἀθηραίων λείπῃ ταῖς, οὐδέποτε ἂν συμβουλεύσωμαι ποιήσασθαι τῇ πόλει, 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 ἵνα λείπῃ would be the common form.) *Ωσπερ ἂν ἤμων ἑκαστος αἰσχυνθείη τὴν ταύτην λιτείν ἣν ἂν τα χθῆ ἐν τῷ πόλεμῳ, as each one of you would be ashamed to leave the post at which he might be placed in war. AESCHIN. Cor. § 7. (Here ἵνα ταχθείη would be the more common expression.) Τῶν ἀντοποστῶν ἂν εἴη, εἰ ἡ ταύτα δυναθεῖν μη πρᾶξει. DEM. Ol. I, 16, 25. Many such examples may be explained equally well by § 54, 1 (a).
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NOTE. It will be understood that no assimilation to the Optative can take place when the protasis (after ει or a relative) consists of a present or past tense of the indicative, as in this case a change to the Optative would involve a change of time. See § 64, Rem 2.

2. In final and object clauses after ένα, δπως, μη, &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.) 'Οκνοιην ἄν εἰς τὰ πλοῖα ἐμβαίνειν, μη καταδύσην. φοβοῖ- 
ων ὦ ἄν τῷ ἡγεμόνι ἐπεσθαί, μη ἡμᾶς ἀγάγη οἶδεν ὥρα οἶδον τε ἐσται ἐξελθεῖν. XEN. An. 1, 3, 17. Οἴομεν ἄν υμᾶς μέγα ὑπήν τὸ στρα-
τεύμα, εἰ ἐπιμεληθείτη ὅπως ἀνί τῶν ἄπολωντων ὦς ταχύστα στρατη-
γοί καὶ λογαγοί ἀντικατασταθῶσιν. XEN. An. III, 1, 38.

(Opt.) Περιστρέψων ἄν μὴ πρῶσυ ὑμῶν είναιν, ἵνα, εἰ που καίρος εἰρι,
ἐπιφάνειν. XEN. Cyrt. II, 4, 17. 'Η φυλακὴ γελάει τις ἄν φαι-
νότο, εἰ μὴ σύγκε ἐπιμελεῖν ὅπως ἔξωθεν τι εἰσφέροιτο. XEN. 
Oecon. VII, 39. Other examples of the Optative are Aesch. 
Eumen. 298 (ἔθνοι, ὅπος γένοιτο); Soph. Aj. 1221 (ὅπως προσει-
ποιμέν); Soph. Phil. 325; Eur. Hec. 839; XEN. Cyrt. I, 6, 22.

NOTE. In relative sentences expressing a purpose the Future 
Indicative is regularly retained, even after past tenses of the Indica-
tive. For exceptional cases of the Optative in this construction, 
depending on the Optative with ἄν, 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 
tound representing a dubitative Subjunctive of the direct 
question (§ 88). E. g.

Οὐδ' ἄν εἰς ἀντιποι ὡς οὐ σὺ μφερεί τῇ πόλει. Dem. Megal. 202, 
24. Εἰ οὐν νῦν ἀποδειχθεὶ τίνα χρή θηγεσθαι, . . . οὐκ ἄν ὅπτε εἰ 
pολέμοι ἔλθοις βουλεύεσθαι ἡμᾶς δέοι. XEN. An. III, 2, 36.

Οὐκ ἄν έχοις ἐξελθὼν ἄ τι χρόνο παντῷ, ἵνα προσέλθῃ μετ' ὅν ἄν ἄν 
πολεμοῖ έλθοίς βουλεύεσθαι ἡμᾶς δέοι. XEN. An. III, 2, 36.

The direct questions here were τι 
χρώμαι: — τι χρήσωμαι: — τι εἶπος: 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 ἔκειν γ' ἄν εἴπαμεν, ὡς ἀνταλλάξασθαι 
βουλαιμέθ' ἀντιπάλους Δακεδαμονίους ἀντὶ Θηβαίων. There are
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 βουλόμεθα (as proposed
by Madvig, Bemerk. p. 21), or by inserting ἀν, which may easily have
been omitted in the MSS. before either ἀνταλλαξάσθαι or ἀντιπάλος.
In PLAT. Rep. VII, 515 D, we find in the best MSS. τί ἀν οἴει αὐτὸν
εἶπεν, εἰ τίς αὐτῷ λέγω κατά τὸ ἔστιν, &c., which does not seem to
be the true reading. See the readings of Mss. which may easily have
been omitted in the MSS. before either ἀνταλλαξάσθαι or ἀντιπάλος.

In PLAT. Rep. VII, 515 D, we find in the best MSS. τί ἀν οἴει αὐτὸν
εἶπεν, εἰ τίς αὐτῷ λέγω κατά τὸ ἔστιν, &c., which does not seem to
be the true reading. See the readings of Mss. which may easily have
been omitted in the MSS. before either ἀνταλλαξάσθαι or ἀντιπάλος.

In Il. V, 85, Τυδείδην ὅκ ἂν γινεῖ θεόροισι μετείη, the Opta-
tive in the indirect question represents μετέστων, but ὅκ ἂν γινεῖς
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 τοῦτο ἐστίν, he wishes to tell what this is.
ἐβούλετο λέγειν τί τοῦτο εἶη, he wished to tell what this was. Φησὶν
ἀκηκοάς τί ἐστίν, he says he has heard what it is. Ἐφη ἀκηκοάς
tί εἰη, he said he had heard what it was. Φησὶ ποιήσεις ὧ τί ἀν
βούλησθε, he says he will do whatever you shall wish. Ἐφη ποιή-
σεις ὧ τί βούλοισθε, he said he would do whatever you should wish.

Μένουσιν βουλόμενοι εἰδέναι τί ἐστιν. Ἐμενον βουλόμενοι εἰδέναι
τί εἰη. Μένουσιν ἀκηκοότες τί ἐστίν. Ἐμενον ἀκηκοότες τί εἰη.
Μένουσιν ἀκούσουμενοι τί ἐστίν. Ἐμενον ἀκούσουμενοι τί εἰη.

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 οἴεσθε δυσχερῶς ἀκούειν, εἰ τίς τι λέγοι; how unwilling-
ly 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 γράφειν τί τοῦτο ἐστίν, he wishes to learn what this is.
ἐβούλετο γράφω τί τοῦτο εἰη, he wished to learn what this was.
(§ 23, 1.)

But φησὶ γράφω τί τοῦτο εἰη, he says that he learned what this
THE PARTICLE "AN.

was (§ 23, 2). "Εφη γνώναι τι τούτο ειῆ, he said that he had learned what this was. (Γνώηναι 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 ἱνα τούτο ἰδοίμεν, you know that we came that we might see this. 'Χπειπ ὁν τᾶλα ὅτι αὐτῶς τάκει πράξοι, ὧχετο. ΘΥC. Π, 90. Τῇ μάστιγι τυπτέσθαι πληγάς ὑπὸ κήρυκος ἐν ἀγορᾷ, κηρύξαντος ὁν ἑνήκα μέλλει τυπτεσθαι. ΠΛΑΤ. ΛΕΓ. ΧI, 917 E. Ψῆφων δεῖσας μὴ δεηθεῖη... πρέφει. ΑΡΙΣΤ. ΒΕΣΡ. 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.

CHAPTER III.

THE PARTICLE "AN.

§ 36. The adverb ἄν (Epic κε, Doric κά) 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 εἰ, ἢ, and ὡ all relatives and temporal particles, (and occasionally to the final particles ὡς, ὅπως and ὅφρα,) when these
words are followed by the Subjunctive. Here it seems to belong entirely to the relative or particle, with which it often coalesces, as in ἐὰν, ὅταν, ἐπειδή. 

Remark 1. The rules, § 36, 1, 2, include only the constructions which are in good use in Attic Greek. For the Epic use of ἄν with the Subjunctive in apodosis, see § 38, 2; for ἄν with the Future Indicative, see § 37, 2.

Remark 2. There is no word or expression in English which can be used to translate ἄν. In its first use (§ 36, 1) we express it by the mood of the verb which we use; as βουλοῦσθαι ἄν, he would wish. In its second use, with the Subjunctive, it has no force that can be made perceptible in English. Its peculiar use can be understood only by a study of the various constructions in which it occurs. These are enumerated below, with references (when it is necessary) to the more full explanation of each in Chapter IV.

§ 37. 1. The Present and Perfect Indicative are never used with ἄν.

When this seems to occur, there is always a mixture of constructions. Thus in Plat. Leg. IV, 712 ε, ἐγὼ δὲ οὕτω νῦν ἔξαίφησι ἄν ἐρωτήσεις ὅτως. οὔπερ εἰπὼν, οὐκ ἔχω εἰπεῖν, ἄν was used with a view to οὐκ ἄν εἴλημι or some such construction, for which οὐκ ἔχω εἰπεῖν was substituted: the meaning is, if I should suddenly be asked, I could not say, &c. So in Plat. Men. 72 κἂν εἶ πολλά ... εἰσίν, ἐν γέ τι εἴδοσ τοῦτον πᾶσα ἕξοντι, i. e. even if they are many, still (it would seem to follow that) they all have, &c. Examples like the last are very common in Aristotle, who seems to use κἂν εἶ almost like καὶ εἶ, without regard to the mood of the leading verb.

Remark. Constructions like those mentioned in § 42. 2, Note, must not be referred to this head. For οὐκ ἄν μοι δοκεῖ εἴναι is never it would not seem to me to be; but always, it does not seem to me that it would be; ἄν belonging to εἴναι.

2. The Future Indicative is often used with ἄν or κέ by the early poets, especially Homer. The addition of ἄν makes the Future more contingent than that tense naturally is, giving it a force approaching that of the Optative with ἄν in apodosis (§ 39). E. g.

"Ἀλλ' ὅδ', ἐγὼ δὲ κέ τοι Χαρίτων μίαν ὀπλοτετράτων δώσω, ὅπως ἐπινείμεναι καὶ σὴν κεκλήσθαι ἄκοιτην. II. XIV, 267. Καὶ κέ τίς δὲ ἔρει ἔτους ὑπερηφανεῖς, perhaps some one will thus speak. II. IV, 176. Ο ἐκ ἐρεται, ἄν ἐκεῖ ἐκεῖνῳ, and he will perhaps be angry to whom I come. II. I, 139. Εἴδος ἄγε, τοῖς ἄν ἐγών ἐπιστομομαι. οἱ δὲ πιθανῶν. Ι. Π. 167. Παρ' ἔμοις καὶ ἄλλοι, οἱ κέ με τιμή-
σονσι, i. e. who will honor me when occasion offers. Π. I, 174. E. δ’ Ὀδυσσεύς ἠθοὺ καὶ ἱκοτ’ ἐσ πατρίδα γαίαν, αἰτή κε σὺν ᾧ παιδὶ βίας ἀποτίσεται ἀνθρώποι. Od. XVII, 539. (In this passage the Future with κε is used nearly in the sense of the Optative, corresponding to the Optatives in the Protasis. Αποτίσεται may also be Aorist Subjunctive, by § 38, 2.) Μαθὼν δὲ τις ἀν ἐρεῖ. ΠΙΝΔ. Nem. VII, 68. Καὶ ἐτ’ ἔτι φῶνον ὁ ψόμαται αἴμα. EUR. Elect. 484. (So the Mss.)

Note 1. The use of ἀν with the Future Indicative in Attic Greek is absolutely denied by many critics, and the number of the examples cited in support of it have been greatly diminished by the more careful revision of the texts of the Attic writers. Still several passages remain, even in the best prose, where we must either emend the text against the authority of the Mss., or admit the construction as a rare exception to the general rule. E. g.

Ἄγνωπτοι δὲ . . . οὖχ ὑπὸ ποία δυνάμει συμμάχοι χρησάμενοι μᾶλλον ἄν κοιλάσεσθε τῆς νῦν σὺν ἐμοί ωσθε. ΧΕΝ. Λή. II, 5, 13. Ἀποσυχασάμενοι δὲ σαρῆσ ἄν [καταστησθε] αὐτοῖς ἀπὸ τοῦ ἴσου ὑμῖν μᾶλλον προσφέρονται. ΘΙΣC. I, 140. (Here most editors read καταστήσατε, on the authority of inferior Mss.) Ἐφη ὁν ἔρωτωμεν εἰπεῖν, οὐχ ἢκει, φάναι, οὐδ’ ἄν ἦδει δεύρο, nor will he be likely to come hither. PLAT. Rep. X, 615 D. (Here the only other reading is ἦδει, which is of course corrupt.) Ἐφη . . . λέγων πρὸς ὑμᾶς ὡς, εἰ διαφευγόμεν, ἢδι ἄν ὑμῶν οἵ νεῖς . . . πάντες παντάπασι διαφθαρῆσονται. ID. Apol. 29 C.

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

Note 2. The form κε is much more common with the Future in Homer than the form ἀν.

3. The most usual use of ἀν with the Indicative is with the secondary tenses, generally the Imperfect and Aorist, in apodosis. It here denotes that the condition upon which the action of the verb depends is not or was not fulfilled. See § 49, 2.

Note. The Imperfect and Aorist are sometimes used with ἀν in an iterative sense; which construction must not be confounded with that just mentioned. See § 30, 2.

§ 38. 1. In Attic Greek the Subjunctive is used with ἀν only in the cases mentioned in § 36, 2; never in independent sentences. See § 47, 2, § 50 1 § 51,
§ 41. The Particle AN.

and § 60, 3. For the occasional use of ἀν in final clauses, see § 44, 1, Note 2.

2. In Epic poetry, when the Subjunctive is used nearly in the sense of the Future Indicative (§ 87), it sometimes takes κε or ἀν. The combination forms an apodosis, with a protasis expressed or understood, and is nearly or quite equivalent to the Future Indicative with ἀν. E. g.

Εἰ δὲ κε δῆ δῶσαι, ἐγὼ δὲ κεν αὐτὸς ἔλαμπει, and if they do not give her up, I will take her myself. II. I, 137. (Cf. II. I, 324.)

See § 50, 1, Note 2 (a).

NOTE. This Epic use of κε or ἀν with the Subjunctive must not be confounded with the ordinary construction of § 38, 1. In the latter the ἀν is closely connected with the particle or relative, while in the former it is joined with the verb, as it is with the Indicative or Optative. It in fact bears more resemblance to the ordinary Optative with ἀν in apodosis in Attic Greek, than to any other Attic construction.

§ 39. The Optative with ἀν always forms an apodosis, to which a protasis must be either expressed or implied. It denotes what would happen, if the condition (expressed or implied) upon which the action of the verb depends should ever be fulfilled. See § 50, 2, and § 52, 2.

REMARK. Such constructions as are explained in § 44, 1, N. 3, a, and § 74, 1, N. 2, are no exception to this rule, as there ἀν does not belong to the verb.

NOTE. The Future Optative is not used with ἀν. See § 26.

§ 40. The Imperative is never used with ἀν.

NOTE. All passages formerly cited for ἀν with the Imperative are now emended on Mss. authority, or otherwise satisfactorily explained. See Passow, or Liddell and Scott, s. v. ἀν.

§ 41. The Infinitive and Participle can be used with ἀν in all cases in which a finite verb, if it stood in their place, would be accompanied with ἀν. 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 ἀν joined to itself in protasis. (See § 36, 2.)

Each tense of the Infinitive and Participle with ἀν 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 ἀν, may be equivalent either to the Imperfect Indicative with ἀν or to the Present Optative with ἀν. They can represent no other form, as no other form of the Present is used with ἀν in apodosis in the finite moods. E. g.

Φησίν αὐτοὺς ἔλευθέρους ἄν εἶναι, εἰ τοῦτο ἔσχατον, he says that they would (now) be free, if they had done this (εἶναι ἄν representing ἃςαν ἄν, § 37, 3). Φησίν αὐτοὺς ἔλευθέρους ἄν εἶναι, εἰ τοῦτο πρᾶξειν, he says that they would (hereafter) be free, if they should do this (εἶναι ἄν representing εἰσαγαγὲν ἄν, § 39). Οἷος τὰς ἄν φυλάττειν καὶ τὴν τιμὴν λαμβάνειν τῶν ἔκλωσ; do you think he would not have taken care and have received the pay? DEM. Timoth. 1194, 20. (Here the direct discourse would be ἐφύλαττεν ἄν καὶ ἑλάμβανεν.) Οἶδα γὰρ ἄν οὐκ ἄχριστος μοι ἰχεῖν, for I think it would not be a thankless labor; i. e. οὐκ ἄν ἐχω. XEN. An. II, 3, 18. Μαρτυρῶ ἐχρῶντο, μή ἄν ἐνστρατεύειν, εἰ μὴ οἱ δόκουν οἱ ἔπησαν, that they would not join in expeditions, unless those against whom they were marching had wronged them. THUC. III, 11. (Here ἐνστρατεύειν ἄν represents ἐνστρατεύειν ἄν.)

Οἶδα αὐτοὺς ἔλευθέρους ἄν ὄντας, εἰ τοῦτο ἔσχατον, I know they would (now) be free, if they had done this. Οἶδα αὐτοὺς ἔλευθέρους ἄν ὄντας, εἰ τοῦτο πρᾶξειν, I know they would (hereafter) be free, if they should do this. (In the former ὄντας ἄν represents ἃςαν ἄν, in the latter εἰσαγαγὲν ἄν.) Τοὺς λαμβανόντων δίκην ὄντες ἄν δικαίως (i. e. ἄμεν ἄν), whereas we should justly be among those who inflict punishment. DEM. Eubul. 1300, 8. "Οπερ ἐγχε μη . . . τὴν Ἑλε-πώνησθων πορείας, ἀδυνάτων ἄν ὄντων (ὑμῶν) ἐπιθητείας, when you would have been unable to bring aid (sc. if he had done it). THUC. I 73. Πόλλ' ἄν ἐχῶν ἔτέρ' εἰπεῖν περὶ αὐτῆς παραλείπω, although might be able (if I should wish) to say many other things about it, omit them. DEM. Cor. 313, 4 'Απὸ παντὸς ἄν φέρον πόλυν δικαίον μηχάνημα ποικίλον (i. e. ὃς ἐν φέροις), thou who wouldst derive, &c SEMP. O. C. 761.
2. The Perfect Infinitive and Participle (which represent also the Pluperfect, by § 18, 3, Rem.), when they are used with ἀν, may be equivalent either to the Pluperfect Indicative with ἀν or to the Perfect Optative with ἀν. E. g.

Εἰ μὴ τὰς ἄρετὰς ὑπὲρ αὐτῶν ἐκεῖνας οἱ Μαραθῶνι καὶ Σαλαμῖν παρέσχοντο, . . . πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἄν ἐὰλωκέναι (sc. φίσειν ἂν τις), if those at Marathon and Salamis had not exhibited those deeds of valor in their behalf, any one would say that all these would have been captured by the barbarians. Dem. F. L. 441, 21. Here ἐὰλωκέναι ἄν represents ἐὰλωκέσαν ἄν, Plup. Ind.) 'Αλλ' ἕως ὃν ἰδὼν μείζον δικαια πέζειν ἐδεδωκέναι, εἰ ἀκροασάμενοι αὐτῶν καταψηφίσασθε, but I do not believe they would (then) have suffered sufficient punishment, if you after hearing them should condemn them. Lys. XXVII, § 9. (Here the protasis in the Optative shows that ἐδεδωκέναι ἄν represents ἐδεδωκότες ἄν εἶεν (§ 18, 1); but if the protasis had been εἰ καταψηφίσασθε, if you had condemned them, ἐδεδωκέναι ἄν would have represented ἐδεδωκέσαν ἄν, they would have suffered.) See also, in § 8 of the same oration, οὐκ ἄπολολέναι . . . ἄλλα ἐδεδωκέναι. 'Ανδρατοῦδοις ἄν δικαιῶς κεκλήσθα τι ῥεῇτο. Xen. Mem. I, 1, 16. (Here κεκλήσθαν ἄν represents κεκλη-μένοι ἄν εἶεν.)

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

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

Οὐκ ἄν ἰδὼν εἰσῆλθ' αὐτῶν καὶ ἐπιδραμείην; do you not believe that (if this had been so) he would even have run thither? i. e. οὐκ ἄν ἐπιδραμεῖν; Dem. Aph. I, 831, 10. 'Ανεν δὲ στισμῷ οὐκ ἄν μοι δοκεῖ τοιοῦτο ξυμβήναι γενέσθαι (οὐκ ἄν ξυμβήναι representing οὐκ ἄν ξυνεβήν), but unless there had been an earthquake, it does not seem to me that such a thing could have by any chance happened. Thuc. III, 89. Τοὺς 'Αθηναίους ἥλπιζεν ὅσως ἄν ἐπεξελθεῖν καὶ τὴν γῆν ἄν ἄν περιείδειν τιμῆσαι (i. e. ἵσως ἄν ἐπεξελθοῦν καὶ οὐκ ἄν περιείδοεν). Id. II, 20. Οὕτ' ἄν κρατήσασαι αὐτοῦ τῆς γῆς ἰδὼν (i. e. κρατήσασαι ἄν). Id. VI, 37.

'Αλλά ῥαδίως ἄν ἄφεθε εἰς, εἰ καὶ μετρίως τι τούτων ἐποίησε, προειλετο ἀποθανεῖν, whereas he might easily have been acquitted, &c. Xen. Mem. IV, 4, 4. Καὶ εἰ ἀπέχθησθε ὑπὲρ ἡμεῖς, εὖ ἵσμεν μὴ ἄν ἱσοῦν ὑμᾶς λυπεῖν γενομένους τοῖς ξυμμάχοις, καὶ ἀναγκασθῇ τῇ ἔτω ἄν ἄν ἄρχεων, κ. τ. λ. (i. e. οὐκ ἄν ἐγενέσθη, καὶ ἰδίακόσιοτα ἄν), if you had become odious as we have, we are sure that you would have been no less oppressive to your allies, and that you would have been forced, &c. Thuc. I, 76. Ὄρον τὸ παρατείχησμα ἀπλοῦν ἄν, καὶ ἐπικρατήσει τις . . . ῥαδίως ἄν αὐτὸ ληφθεῖν (i. e. ῥαδίως ἄν αὐτὸ ληφθεῖν), seeing that it would easily be taken, &c. Id. VII, 42.
Oûte óvta oûte ἂν γενόμενα λογοποιοῦσιν, they relate things which are not real, and which never could happen (i. e. οὔκ ἂν γένοιτο). Id. VI, 38.

4. The Future Infinitive and Participle with ἂν would be equivalent to the Homeric construction of ἂν with the Future Indicative (§ 37, 2). As, however, ἂν 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 ἂν 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.

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

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

Καὶ δ’ ἂν τοῖς ἀλλοσιν ἐφη παραμυθήσασθαι. II. IX, 684. (The direct discourse is given in the words of Achilles in vs. 417, καὶ δ’ ἂν . . . παραμυθήσασθαι.)

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

Ἄκονοι Λακεδαιμονίους τὸτε ἐμβαλόντας ἂν καὶ κακώσαντας τὴν χώραν ἄναχωρεῖν ἐπ’ οἶκον πάλιν, I hear that the Lacedaemonians at that time, after invading and ravaging the country, used to return home again. Dem. Phil. III, 123, 16. (Here ἄναχωρεῖν ἂν represents ἄναχωρεῖν ἂν in its iterative sense, they used to return.)
NOTE 4 The Infinitive with ἄν 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 étos ὕπτικα ἐκαίτο, ᾧτε ἡμιστὰ ἄν ἐσ ὑδῶρ ψυχρὸν σφᾶς αὐτῶν ᾧπείν, so that they would most gladly have thrown themselves into cold water. Τιν. c. II, 49. (ὢτε ῥίπτεω would be the ordinary expression here: with ἄν it represents an Imperfect Indicative, ἔριπτον ἄν.) Ἐκεῖνοι ἀπεστερηκέναι, εἰ καὶ κρατοῦεν, μή ἄν ἐτι σφᾶς ἀποτείχισαν, to have deprived them of the power of ever again wailing them in, even if they should be victorious. Id. VII, 6. See § 27, N. 2 (a), for an example of βούλομαι and the Infinitive with ἄν. We have given examples of verbs of hoping, &c. with the Present, Aorist, and Future Infinitive; they sometimes take the Infinitive with ἄν, as a slight change from the Future; as in Τιν. VII, 61: τὸ τῆς τύχης καὶν μεθ’ ἡμῶν ἐλπίσαντες στὴναὶ. (See § 27, N. 3.) Ἐλπίζω is found also with ὡς and the Future Optative in Τιν. VI, 30; and with ὡς and the Aorist Optative with ἄν in V, 9.

NOTE 5. The Participle with ἄν can never represent a protasis, because there is no form of protasis in the finite moods in which ἄν 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 ἄν in protasis, see § 42, 3, Note 1.

§ 42. 1. When ἄν 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 μέν, δέ, τέ, γάρ, &c. See examples under § 62.

2. When ἄν 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, ἄν is often separated from its verb by such words as οἶμαι, δοκέω, φημί, οἶδα, &c. In
such cases care must be taken to connect the ἂν with the verb to which it really belongs. E. g.

Καὶ νῦν ἥδεως ἂν μοι δοκῶ κοινωνήσαι, and now I think I should gladly take part (ἂν belonging to κοινωνήσαι). XEN. Cyr. VIII, 7, 25. Οὔτ' ἂν ὑμείς οἶδ' ὅτι ἐπαύσασθε πολεμῶντες, nor would you (I am sure) have ceased fighting. DEM. Phil. II, 72, 25. Τί οὖν ἂν, ἐφη, ηῇ ὦ Ἑρως; PLAT. Symp. 202 D. This is especially irregular in the expression οὐκ οἴδα ἂν εἰ, or οὐκ ἂν οἴδα εἰ, followed by an Optative to which the ἂν belongs; as οὐκ οἴδ' ἂν εἰ πεισαίμι, I do not know whether I could persuade him (sc. if I should try). EUR. Med. 941. The more regular form would be οὐκ οἴδα εἰ πεισαίμι ἂν. See Elmsley ad loc. (vs. 911).

3. ἂν 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.

"Ὅτ' ἂν, εἰ σθενός λάβοιμι, δὴ λόφος αἰμ' ἂν οἶ' αὐτῶν φρονῶ. SOPH. El. 333. Όὐκ ἂν ἥγεισθ' αὐτῶν καν ἐπιεδραμείν. DEM. Aph. I, 831, 10. Οὔτ' ἂν ἐλώντες αὖθις ἀνθαλοίεν ἂν. AESCH. Ag. 340. "Ἀλλοις γ' ἂν οὖν οἴμεθα τὰ ἠμέτερα λαβόντας δἐ ἐξαὶ ἂν μάλιστα εἰ τι μετρᾶζομεν. TITUC. I, 76. (See § 42, 2, N.) οὔτ' ἂν κελεύσαμ', οὔτ' ἂν, εἰ θέλοις ἐτι πράστεσθεν, ἐμοῦ γ' ἂν ἥδεως δράψ' μετὰ. SOPH. Ant. 69. Δέγω καθ' ἐκαστὸν δοκεῖν ἂν μοι τὸν αὐτὸν ἀνδρα παρ' ἡμῶν ἐπὶ πλείοντ' ἂν εἴδη καὶ μετὰ χαρίτων μᾶλιστ', ἂν εὔτραπελος τὸ σώμα αὐταρκεῖ παρέχεσθαι. TITUC. II, 41. (Here ἂν is used three times, belonging to παρέχεσθαι.) 'Ὑμῶν δὲ ἔρημος ὄν οὐκ ἂν ἰκανός οἴμαι εἶναι οὔτ' ἂν φιλοῦ ὄφελήσαι οὔτ' ἂν ἐχθόν ἀλέξασθαι. XEN. An. I, 3, 6. (Here ἂν is used three times, belonging to εἶναι.)

Note 1. This principle, taken in connection with that stated in § 42, 2, by showing that ἂν 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 ἂν 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 ἂν is especially likely to be attached. The ἂν, however, does not qualify such a Participle, any more than it does a negative or in-
tergogative 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 φαίλων καὶ τὸ μέσου καὶ τὸ πάνω ἄκριβες ἄν ἔγνυ-κριθέν μάλιστ' ἂν ἵσχυεν, believe that these, if they should be unied, would be especially strong. ΤΙΤΥΧ. VI, 18. (Here ἔγνυκραθέν alone (not with ἄν) is equivalent to ei ἔγνυκραθείν (§ 52, 1), and the ἄν is placed before it merely to emphasize it, as containing the protasis to the verb ἵσχυεν, to which this ἄν, as well as the other, belongs.) 'Αγώνας ἄν τίς μοι δοκεῖ, ἔφη, ὃ πάτερ, προεκπῶν ἐκάστος καὶ ἄθλα προτιβείσ μάλιστ' ἄν ποιεῖν εὑ ἀσκείται, it seems to me, said he, father, that if any one should proclaim contests, &c., he would cause, &c. ΧΕΝ. ΣΥΡ. I, 6, 18. (Here the protasis implied in the Participle is merely emphasized by ἄν, which belongs to ποιεῖν.) Δέοντος ἄν τίνος πιστεύσαι οἴσθε; (i. e. ei tīs ἐλέγεν, ἐπίστευσαι ἄν;) do you think they would have believed it, if any one had told them? ΔΕΜ. ΦΙΛ. II, 71, 4. (Here too the ἄν stands near λέγοντος 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 ἄν, only as the ordinary protasis with ei is affected in the example from ΣΟΡΡΗ. ΕΛ. 333, quoted above, under § 42, 3.

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

Οἱ οἰκέται ἐγκουσιν: ἀλλ' οὐκ ἄν πρὸ τοῦ (sc. ἐρρεγκοῦν), the slaves are snoring; but they would not have done so once. ΑΡΙΣΤ. ΝΥΒ. 5. 'Ως οὔτ' ἄν ἀστῶν τῶν ἄν ἔξεισαμι τῷ, οὔτ' ἄν τέκνωσι τοῖς ἐμοῖς, στέργων ὠμός. ΣΟΡΡΗ. Ό. Σ. 1528. Σο πῶς γὰρ ἄν (sc. εἰν); how could it? πῶς οὐκ ἄν; and similar phrases; especially ὡσπέρ ἄν ei (also written as one word, ὡσπεραινεί), in which the ἄν belongs to the verb that is understood after ei; as φοβούμενος ὡσπέρ ἄν ei παῖς, fearing like a child (i. e. φοβούμενοι ὡσπέρ ἂν ἐφοβηθη εἰ παῖς ἤπ). ΠΛΑΤ. ΓΩΡΓ. 479 Α. (See § 53, Ν. 3.)

In like manner ἄν may be used with ei in protasis, or with a conditional relative, the verb being understood; as in ΧΕΝ. ΑΝ. Ι, 3, 6: ὡς ἐμοί οὖν ἱντος ὥση ἄν καὶ ύμεῖς, οὖτω τήν γυνήν ἐχέτε. (That is, ὥση ἄν καὶ ύμεῖς ἐνδέχεται.)

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

Τὸ κε μᾶλ' ἦ κεν ἐμείνε καὶ ἐσομενέος περ ὃδοιο, "Η κέ με τεθυρίαν ἐν μεγάρσιον ἐλειπεν. ΟΔ. IV, 733.

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

Καρπεραὶ, ἂς οὔτ' ἄν κεν Ἁρις ὀνύσατο μετελθῶν, Οὔτε κ' Ἀθηραῖα λαοσόν. Π. ΧΙΛ. 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 ἔμε, ἡνίκα δεύρο ἀποπλεῖν ἔβουλόμην, κατεκώλυεν, οὔδε τοιαῦτα λέγειν τούτῳ προσέταττεν, ἐξ ὧν ἠκολούθει ὑμεῖς ἐμελετῆσθε ἔξεναι. Dem. F. L. 357, 3. (Here ἂν is understood with προσέταττεν.) Οὔτω δὲ δρῶν οὐδὲν ἂν διάφορον τοῦ ἐτέρου ποιοῦ, ἀλλ' ἐπὶ ταύτων ἀμφότεροι ἦσαν. PLAT. Rep. II, 360 C. Οὐκοῦν κἂν, ἐὰν πρὸς αὐτὸ τὸ φῶς ἀναγκάζει αὐτὸν βλέπειν, ἀλγεῖν τε ἂν τὰ δοματα καὶ φεύγειν ἀποστρεφόμενον (οἴει); 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 ὑπει τὸ Φιλίππος, πολλά λέγοντος ἔμοι καὶ θρυλοῦντος δὲ, τὸ μὲν πρῶτον ὡς ἂν εἰς κοινὸν γνώμην ἀποσφανομένου, μετὰ ταύτα δ' ὡς ἄγνωστα διδάσκοντος, τελευτῶντος δὲ ὡς ἂν πρὸς πεπραγμένας αὐτοῦ καὶ ἀνοιστήτοις ἀνθρώπους οὐδὲν ὑποστηλλομένου. Dem. F. L. 390, 5. (The first ἂν belongs to ἀπεφανομένη implied, as I should have declared it, if I had been speaking to inform my colleagues; in the following clause the same tense (ἐνδιασκευασμένη) is implied, and ἂν is not repeated; in the third clause, on the contrary, an Optative is implied, ὡς ἂν λέγωμαι, 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. ἂν 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:—"Εσσῆ δὲ ὡς ἂν ἀλλώ ἐδοξῆς ἢ ὁφθαλμάς; Οὐ δέητα. Τί δὲ; ἀκουσαίς ἀλλῷ ἢ ωσίν; ὁπως 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 γένοτο 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 ἰνα, ὡς, ὁπως, ὁφρα, and μη.
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. — ὦ μη with the Subjunctive or Future Indicative.

SECTION I.

FINAL AND OBJECT CLAUSES AFTER ἰνα, ὡς, ὁπως, ὁφρα, AND ΜΗ.

§ 43. The clauses which depend upon the so-called final particles, ἰνα, ὡς, ὁπως, ὁφοα, that, in
order that, and μή, 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 ἔρχεται ἵνα
tοῦτο ἵδη, he is coming that he may see this; ἀπέρχε-
ται μὴ τοῦτο ἵδη, he is departing that he may not see
this.

B. Object clauses with ὅπως or ὅπως μῆ after verbs
of striving, &c.; as σκόπει ὅπως 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
tοῦτο ὅπως μῆ σε ὅφεται, 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 par-
take of the nature of final clauses.

C. Object clauses with μῆ after verbs of fearing,
&c.; as φοβοῦμαι μὴ γένηται, 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 μῆ merely explains τοῦτο, the direct object
of φοβοῦμαι.

Remark. Although the object clauses of the class B par-
take slightly of the nature of final clauses, so that they some-
times 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
In pure final clauses the Subjective is regularly used, if the leading verb is primary; and the Optative, if the leading verb is secondary. E. g.

Νύν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἦν εὐνύγωμεν Ἀργα. Π. Π. 381. Σοι δ' ὀδε μνηστήρες ὑποκρίνομαι, οὔ εἴδης αὐτὸς σῷ θυμῷ. εἰ δύσι δὲ πάντες Ἀχαῖοι. Οδ. Π. 111. Εἶπον τὸ δῆτα καλλί, ἐν ὄργῳ ἔλεγεν; ΣΟΦ. Ο. Ρ. 364. Καὶ γὰρ βασιλεὺς αἰρέται, οὐχ ἦν ἐκατόν καλῶς ἐπιμελήται, ἀλλ' ἦν καὶ οἱ ἐλόμενοι δ' αὐτῶν εὖ πράττοις. ΧΕΝ. ΜΕΝ. ΠΙ. 2, 3. Δακεῖ μοι κατακαῦσαι τὰς ἀμώξες, ἦν μὴ τὰ ζεύγη ἡμῶν στρατηγῆς. ΧΕΝ. ΑΝ. ΠΙΙ. 2, 27. Ὁμὴνθ', οὔ ἀδηνάτου φῶς φέρει ἡδὲ βροτοῖς. Οδ. Π. 2. Φίλος ἐβούλετο εἰναὶ τοῖς μέγιστα δυναμεῖος, ἦν ἀδίκων μὴ δίδοι γίδην. ΧΕΝ. ΑΝ. Π. 6, 21.

Βουλὴν δ' Ἀργείων ὑποθησάμεθ', η τὸς ὀνήσει, ὡς μὴ πάντες ὀλονταί ὁδυσσαμένου τεοίον. Π. Β. Β. 36. Διανοείται τὴν γέφυραν λῦται, ὡς μὴ διαβῆτη, ἀλλ' εἰ μέσῳ ἀποληφθῆτε. ΧΕΝ. ΑΝ. Π. 4, 17. Πέφυς δ' Ἐπιρτον, ὡς Αὐγεάν λάτριον μισθὸν πράσσοιτο. ΠΙΝΔ. Ο. Χ. (Χ). 34. Τοῦτον ἑνεκα φίλων φέτος δείσται, ὡς συνεργοῖς ἐχοί. ΧΕΝ. ΑΝ. 1, 9, 21.
FINAL AND OBJECT CLAUSES.

The Future Indicative sometimes (though rarely) takes the place of the Subjunctive in pure final clauses, after ὁποῖος and ὁφρα (ὁποῖος μή, ὁφρα μή);—never after ἵνα or ὥς, 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.


The Particle ἄν (κέ) is sometimes joined with
Note 3. (a.) Homer and Herodotus sometimes use ἃν or ἐκ in final clauses with the same particles before the Optative, with no apparent effect upon the verb. E. g.


(b.) Apart from this use, however, the Optative can be regularly joined with ἃν 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 ἃν can follow primary as well as secondary tenses. (§ 31, N. 2.) E. g.

Ὑγείας δ’ ὀρχήθηροι, ὃς κέν τις φαίη γάμον ἐμμενεί ἐκτὸς ἀκούων, 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’ ἂν ἰδότα ταῦτα φαίνειτο, αὐτός τις αὐτῶ ταῦτα παρασκευάσει, lit. but each one must acquire these things for himself, to cause that they would appear most agreeable (if any one should experience them). XEN Cyt.
VII, 5, 81. 'Εδωκε χρήματα Ἀνταλκίδα, ὅπως άν, πληρωθείτος ναυτικοῦ ὑπὸ Λακεδαιμονίων, οἱ Ἀθηναῖοι μᾶλλον τῆς εἰρήνης πρὸς δέοιντο. ΧΕΝ. ΗELL. IV, 8, 16. (Here πληρωθείτος ναυτικοῦ, if the navy should be manned, stands as a prothesis to the Optative προσδεόντω αὐ.)

Such sentences as Dem. Phil. II, 66, 15, ὅς δὲ κωλύσασί᾽ ἀν ἐκεῖνον πράττειν ταῦτα, παντελῶς ἀργῶς ἔχετε, 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. Μή, lest, can be followed by a verb with ἄν only in a regular apodosis after verbs of fearing, &c. (See § 46, N. 3.) "Ἅνα is never used with ἄν, except when it means where. A single case of ἄνα with κε in a final clause occurs, Od. XII, 156:—'Αλλ᾽ ἐρέω μὲν ἐγώ, ἣν εἰδότες ἢ κε θάνωμεν, ἢ κεν ἀλεύμενοι θιάσατον καὶ κήρα φύγωμεν. But here the κε belongs not to ἄνα, 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 δοτε 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 ἦλθεν ἴνα ἰδοί, he came that he might: see (by § 44, 1); or ἦλθεν ἴνα ἰδη, because the person himself would have said ἔρχομαι ἴνα ἵδω, 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.

Ἐπεκλώσαντο δ᾽ ὀλεθρον ἀνδρόποις, ἴνα ἤσι καὶ ἐσσομένοις αὐῳ. Od. VIII, 579. Καὶ ἐπίτησες σε οὐκ ἤγειρον, ἵνα ὅς ἦδοτα διάγει. PLAT. Crit. 43 B. Πλοῦτα κατέκαυσεν ἵνα μὴ Κύρων διαβῆ. ΧΕΝ. ΑΝ. I, 4, 18. 'Ἀχλὼν δ᾽ αὖ τοι ἀπ᾽ ὀφθαλμῶν ἔλον, ἢ πρὶν ἔπην, ὅρρ᾽ εὖ γιγνώςκες ἥμεν θεὸν ἢδε καὶ ἄνδρα. II, V, 127. 'Αμιστεύς ἐπιβούλευεν ἐκπελεύσαι, ὡς ἐπὶ πλεόν ὁ στίς ἀντίς χρῆ. ΤΗUC. I, 65. 'Ἡλθον πρεσβευόμενοι, όπως μὴ σφίοι τὸ Ἀττικόν (ναυτικόν) προσγενόμενοι ἐμμύδων γένηται. ΤΗUC. I, 31. Ἐξόρων ἐκ τῶν οἰκίων, ὡς μὴ κατὰ φῶς προσφέρωνται καὶ σφίσιν ἐκ τοῦ ἱππο γίγνωνται, ἀλλ᾽ . . . ἡσους ἄσι. ΤΗUC.
II, 3. Ταύτας ἦνα κωλ ποθ' οἱ νόμοι συνήγαγον ὑμᾶς, οὐχ ἦνα κυρίας τοῖς ἀδικούσι ποιήτε. Dem. F. L. 341, 12. Καὶ περὶ τούτων εἰμησθη, ἦνα μὴ ταύτα πάθετε. Dem. Ol. III, 30, 10. (Here the purpose was conceived in the form, ἦνα μὴ ταύτα πάθωσιν.)

Remark. This principle applies equally well to the clauses which follow ὅπως and ὅταν, ὅταν μὴ after verbs of striving (§ 45), and μὴ 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 ἐξέκριναν, ὅπως τῶν τε Ἐπιτολῶν εἰς σαλφύλακες, καὶ ἢν ἐς ἀλλα τὰ δήλ, ταχύ ἐνεστώτες παραγίγνωνταί, 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. Παρανίσχον δὲ φύντος, ὅπως ἀσαφή τὰ σημεία τοῖς πολεμίοις ἢ καὶ μὴ βοηθοῖεν, 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 ὅπως or μὴ 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.

Toúton ἔχει τῶν τρόπων ὁ νόμος, ἵνα μὴ δεισδήμων μὴ δ’ ἔπεσαντοθήναι 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 ὅπως, 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 ἐπραττέων 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 ἐπράξατο means that he might have done this (but he did not); ἵνα τοῦτο ἐπεράξατο means that he might have done this (but he has not). E. g.

Ὅκ ἂν ἐπέσασθος, κ. τ. λ., ἵν’ ἦ τυφλός τε καὶ κλύων μηδέν, in that case I should not have forborne (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’ ἀνθρώποις ἔχειν φωνήν, ἵν’ ἦ σαν μηδέν 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. Ἐπέρην εἰσκαλέσαντας μάρτυρας πολλοὺς παρασκημαθεῖαι κελέσαι τὰς διαθήκας, ἵν’, εἰ τῇ εὐγένετο ἀμφισβητῆσαι. ἦν εἰς τὰ γράμματα ταύτ’ ἐπανελθεῖν. 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.) Ἐπέρην αυτοῖς ζητεῖν, ἵνα ἀπηλλαμμέθα καὶ τούτων τοῦ δημαγογοῦ, 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. Ἐξῆθησαν ἂν μὲ τὸν πότιδα, ἵν’ εἰ μὴ παρεδίδουν μηδέν δίκαιον λέγειν ἔδοκον. Dem. Aph. III, 849, 24. Τε μ’ οὖ λαβὼν ἔκτενας εὐθὺς, ὡς ἔδει εἰ ἡ μῆπος ἑμαυτὸν ἀνδρώποις ἐδεί ἢ γεγος; that I might never have shown as I have done. Soph. O. T. 1391. Εἰ γὰρ μ’ ὑπὸ γῆν ἤκεν, ὡς οὕτως θεός μήτε τοὺς ἄλλοις τοῖς ἐγεγέρθει, 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 ἐπεγέρθη, we must translate, might be rejoicing, as they
§ 45.] SECONDARY TENSES OF THE INDICATIVE. 73

are.) Τι δή γ. . . . οὐκ ἔρρεψ' ἐμαυτήν τῆς δ' ἀπὸ πέτρας, ὄπως τῶν πάντων πῶνον ἀπὸ πᾶλα γῆν; 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 ἂν 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.

Ζώντε ἐδει βοήθειν, ὅπως ὅτι δικαιώτατος ἄν καὶ ὅσιώτατος ἐξε τε ζων καὶ τελευτήσας ἀπαρφόρτο ἄν κακόν ἀμαρθημάτων ἀγιετα. 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.

Οὗς (τῶν κεῖν τοὺς ἀγαθοὺς) ἡμεῖς ἄν ἐξουλάττομεν ἐν ἀκροπόλει, ἵνα μηδείς αὐτοὺς διεφθείρειν, ἀλλ' ἐπειδὴ ἀφίκωμεν εἰς τὴν ἡμικαίαν, χρήσιμοι γίγνομαι ταῖς πόλεσιν, 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. Ταῦτ' ἄν ἢδη λέγεων πρός ὑμᾶς ἐπεχείρουν, ἵν' εἰδήτε, 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 ὅπως and ὅπως μή 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 μή, 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 ὅπως (or ὅπως μή) γενήσεται ου γενήται, he takes care that it may (or may not) happen. 'Επιμελείτο ὅπως γενήσεται, γενήσεται, or γένοιτο, he took care that it should happen.


(Subj.) Ἀλλον τὸν ἐπιμελημένον ὃς ὅπως ἔρθησον πολῖται ὅμοιοι; PLAT. Gorg. 515 B. Παρασκευάζεσθαι ὅπως σύν τε θεός ἀγνοι-ξεμέθα. XEN. Cyr. I, 5, 14. Οὐ γὰρ ὅπως πλείονος ἄξιον γενήσεται εἰπεμελείται, ἀλλ' ὅπως αὐτός ὅτι πλείονα ὁράμα κατρωπότεν. (Subj. and Fut. combined.) XEN. Symp. VIII, 25.

(Fut. Opt.) Ἐξῆ ὑπὸ πολλῆς ἐπιμελείας ὅπως ὃς ἐλάχιστα μὲν ὅφιοτο, ἐλάχιστα δ' ἀκούσωτο, ἐλάχιστα δ' ἐροτο. XEN. Oecon. VII, 5. (Here the construction after a primary tense would be, ὅπως ὄψηται . . . ἀκούσεται . . . ἐρημαίται.) 'Επιμελείτο ὅπως μή ἀστικόν ποτὲ ἐσοντο. XEN. Cyr. VIII, 1, 43. See the other examples of the Future Optative under § 26, Note 1 (a).


(Pres. or Aor. Opt.) 'Επεμέλετο αὐτῶν, ὅπως ψε ἀνδράποδα Ψλα.


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.** ὅπως (like ὅσ) is originally a relative adverb, meaning as. See Thuc. VII, 67, ὅτι ὅπως, ὅπως ἰδυναιταί, as they can. Then it is used in indirect questions, in the sense of ὅτι ἀρότιο, how, in what way, and is followed by the Future Indicative; as σκοπεῖν ὅπως ἡ πόλις σωθήσεται, to see how the city shall be saved. So τοῖς ποινιροῖς, ὅπως μὴ δῶσοντι δίκην, ὅδω δείκνυσι, he shows them how they can avoid suffering punishment (ὅτι ἀρότο ἡ δώσως). 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, etc., is directed; so that σκοπεῖν (or σκοπεῖν τοῦτο) ὅπως ἡ πόλις σωθήσεται 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 ὅπως is lost sight of, and its force as a final particle, meaning in order that, begins to appear. E. g.

Σκοπεῖ ὅπως μὴ ἔσαρυν ἔσει ά νῦν λέγεις, see that you do not deny what you now say. Plat. Euthyd. 283 C. Σκεψίεν ἐστιν ὅπως ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνήρον 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 ὅπως as a relative, used in indirect questions in the sense of how, we

*Compare Dem. Megal. 207, 5, σκοπεῖν ἐξ ὅτου τρόπου μὴ γενή- σουται (φίλοι), to see in what way they can be prevented from becoming friends; and Thuc. I, 65, ἐπρασεν ὅτι ὄφελος 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, ἐπρασε- σεν ὅτι τρόσφ τάχιστα τοῖς μὲν ἔμμιθήσεται τῶν δὲ ἀπαλλάξε- ται.
must explain its occasional use in indirect quotations in the sense of ὃς or ὅς (§ 78). See also § 63, 1, Rem.

Note 1. "Ὅπως 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 ὅπως is simply interrogative. E. g.

Ἡ ἄλλον ἑφίμενοι δικαίουσιν ἥ τοῦτον, ὅπως ἀν ἐκαστὸν μῆτ' ἔχωσι ταλλότρα μητὲ τῶν αὐτῶν στέρωταί; PLAT. Rep. IV, 433 E. Ἠδὲ ἡ ἐλθεῖν, μηχανητέον, ὅπως ἂν διαφύγῃ καὶ μὴ ἄδω δίκην ἄχθρος. ID. Gorg. 481 A. Μᾶλλον ἡ πρόσθεν εἰσήγει αὐτοὺς ὅπως ἂν καὶ ἔχοντες τι οἴκαδε ἀφίκωνται. XEN. An. VI, 1, 17. (Here ἐπιμέλεια or some such word is understood as the subject of εἰσήγει.) Σκοτῶ, ὅπως ἂν ὁ ράστα διάγονος, ἡμεῖς δʹ ἂν μαλακτά ἂν εὐφραίνοιμεθα θεώμενοι αὐτοὺς, I try to see how they might (if they should choose) live the easiest lives, &c. XEN. Symp. VII, 2. So ἐπιμεληθήναι ὅπως ἂν γένοιτο, ID. Cyrt. I, 6, 7.

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

Αὐτοὶ δὲ φραζόμεθα ὅπως ὅς ἔριστα γένηται, let us ourselves consider how the very best things may be done. Od. XIII, 365. Φραζόμεθα (imperf.) Ἀρχείοισιν ὅπως ὅς ἔριστα γένοιτο. Od. III, 129. Φραζόμεθαι ὅπως κε μυριάτας κεινῆς. ID. I, 295. Περι-φραζόμεθα πάντες νόστοι, ὅπως ἐλθεῖσιν, i. e. how he may come. Od. I, 76. Φράσσεσαι ὅς κε νέηται, ἑπεὶ πολυμίχων ἑστών. OD. I, 205. Ἀμα πρόσωκοι καὶ ὀπίσω λεύσεις, ὅπως ὅς ἔριστα γένηται, i. e. he looks to see how, &c. II. III, 110. Μερμηρίζεν ὅπως αἰπο- λοίατο πᾶσαι νήσε. Od. IX, 554. Μερμηρίζει κατὰ φρένα ὅς ὑπ' ἀχλή τιμῆσῃ (οὔ τιμήσῃ), i. e. how he might honor Achilles. II. II, 3. Βουλευνόν ὅπως ὅς ἕριστα γένοιτο. Od. IX, 420. Πειρά ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἐκαί, i. e. try to find means by which you may go, &c. Od. IV, 545. Πειρά ὅς κεν Πρώες ὑπερφίαλοι αἰπο- λοίαται. II. XXI, 459.

In some of these examples ὅπως 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: — ἤδη γὰρ μοι θυμὸς ἐπέσωσται ὃφρ' ἐφ' ἐφαμένο
Oncus, II, 361; φραξίςθω μή τίς οἱ ἄμεινων σείο μάχηται, II, V, 411. See also Od. VI. 113.

(b.) In Homer ὅπως takes the Future Indicative chiefly when it is used merely as an indirect interrogative, with no reference to a purpose, as in II, 252, οἶδε τι πω σάφα ἰδμεν ὅπως ἔσται τάδε ἔργα, we do not yet even know certainly how these things are to be; or in Od. XIII, 376, φράξεν ὅπως μισητήσων οὐαδέσει χεῖρας ἐφ' ἥσεις, consider how you will lay hands on the shameless suitors. It may take the Future (as well as other tenses) when it is used as a simple relative; as in II, 136, ὅπως ἀντάξιον ἔσται, as shall be an equivalent. (See Remark, above.) Occasionally also we find the Future after ὅπως in final clauses (§ 44, I, N. 1).

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

Σκόπει δὴ μὴ τούτως αὐτὸν ἐξαιτήσει καὶ καταγελάσῃ. DEM. Mid. 563, 26. Ὅρα οὖν μὴ τι καὶ νῦν ἐργάσηται. PLAT. Symp. 213 D. Ὅρα μὴ τολκῶν ἐκάστῳ ἢμῶν χειρῶν δεήσει. XEN. Cyr. IV, 1, 18. Σκόπει, μὴ σοι πρῶνοι ἢ τοῦ θεοῦ φιλάκεσυ. SOPH. O. C. 1180. Ὅρα σὺν, μὴ νῦν μὲν τις εὐχερής παρῆς. SOPH. Phil. 519.

(See the corresponding use of ὅπως μὴ, instead of μὴ, 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. Ὀς is sometimes, though rarely, used instead of ὅπως after verbs of striving. Here the Subjunctive is more common than the Future Indicative. E. g.

Ἐπιμελεῖται ὃς ἡ προχρω. XEN. Oecon. XX, 8. Ὅς δὲ καλῶς ἐξεῖ τὰ υμέτερα, ἐμοὶ μελήσει. XEN. Cyr. III, 2, 13. Ἐπεμελήθη ὃς τῷ χορείν πάντων τῶν καλῶν. IV, V. 1, 7. Σπεύδοντες ὡς Ζεὺς μίμος ἀφεῖλεν θεῶν. AESCH. Prom. 203. Occasionally we find the Subjunctive with ὁν: τὸ θάνα ἄν γνῶ ἐγὼ ἐναῦσηθαι ὃς ἄν προχρή. . . . Οὐ φέρει καρπόν, ἡν μὴ τις ἐπιμελήσει ὃς ἄν ταῦτα περαινθηται. 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 μὴ, after the analogy of verbs of striving. E. g.
Lambdaσεθαι δέ μιν αὐτὰς ὑπὸ τῶν νημερτέας εἶπη, and implore him
thyself to speak the truth. Od. III, 19. (Compare the regular con-
struction, οὐδὲ σε λισσομαὶ μένειν, Π. I, 174.) Λίασεθο δ’ αἰεὶ
Ἡραίοις κλαστηρίγων ὑπὸ τῶν λύσειεν Ἀρμα, he implored him to
liberate Ares. Od. VIII, 344. Κεινῷ τ’ ἐμὴν ἀγχείδατ’ ἐνεδήν,
ὑπὸ τῶν παίδα δεῖ χεῖ. SOPH. Αἰ. 567. Διακαλεύσασται ὑπὸ τῶν
τιμωρήσεται πάντας τοὺς των τοιούτων. PLAT. Rep. VIII, 549 E. So
παραγγέλλει ὑπὸ τοὺς κ. ἑσονται, Id. III, 415 B. ‘Ἐμοιγε ἀπηγο-
ρέουσιν ὑπὸ τοῦτο ἀποκρινοίμην.’ (Fut. Opt.) Id. I, 339 A.
Ἀπειρρήμενον αὐτῷ ὑπὸ τοὺς μὴν ἐρεί διὸ ἤγειται, 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 ἄτρυμεν ὃς ἀν πύρᾳ κατὰ μνηστήρας
ἀγείροι, where the ὃν is used with the particle as in the examples
under § 44, 1, N. 3 (a).

(b.) Ἰνα is used in the same sense in a single passage of the
Odyssey, ΙΠΙ, 327: — Λίασεθαι δέ μιν αὐτὰς Ἰνα νημερτέας εἶπη,
and implore him yourself to speak the truth.

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

Ἐνολὴν καὶ τὴν διδομὶ ἵμιν, Ἰνα ἁγαπᾶτε ἀλλήλους, a new com-
mandment I give unto you, that ye love one another. JON. Evang.
XIII, 34. Σο ἐδείχθην Ἰνα ἐκβάλλοσιν, LUC. IX, 40. So in Latin,
rogat ut liceat.

(c.) A case of ὃς and the Subjunctive (instead of an object
Infinite) after a verb implying a promise is found in II, 1, 558: —
Τῇ σ’ ὅς κατάνυχαι ἐτήσιμον, ὃς Ἀχιλὴ τιμήσῃς, ὅλεσθος δὲ
πολέας ἔπι νηύσιν Ἀχιλῶν, that you promised by your nod to honor
Achilles, &c.

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

'Αιε τινα ἐπεμέλησαν σφῶν αὐτῶν ἐν ταῖς ἄρχαις εἶναι, they always
took care that one of their own number should be in the offices (where
we should expect ὑπὸ τις ἐσται or ἐσοτε). T&uc. VI, 54. Οὔθ
ἐπεμέλησαν τὸν διδασκαλὸν μοι τινά γενέσθαι τοῖς ἐπιστατείοις.
XEN. Mem. IV, 2, 4. So the Infinitive with τῷ, Mem. IV, 3, 1.

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

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

Note 7. (a.) Both ὑπὸ and ὑπὸ μὴ are sometimes used
effectually with the Future Indicative in exhortations and pro-
hibitions, depending on some Imperative like σκόπει, take care,
understood. Ὑπὸς μὴ allows also the Subjunctive. E. g.

"Οπως ἄνῃ ἐσει (sc. σκόπει), prove thyself a man. Ὑπὸς μοι,
§ 45. *Opōs AFTER VERBS OF STRIVING.

\[\text{μὴ ἐρείς ὅτι ἔστι τὰ δότεκα δις ἔξε, see that you do not tell me that twice six are twelve. Plut. Rep. I, 337 A.} \]

\[\text{Οπως οὔν ἐσεὶ} \text{θείῳ ἄνθις ἀλήθειας (sc. σκοπεῖτε), prove yourselves men worthy of freedom. Xen. An. I, 7, 3.} \]

\[\text{Οπως γε, ὅπι τοῦτω} \text{γίγνηται, τούτους ἐπαινῶσετε καὶ τιμῆσετε καὶ στεφανῶσετε, ἐμὲ δὲ} \text{μὴ} \text{καὶ μέντοι κιν τῶν ἐναντίων,} \text{οπως} \text{τοῦτος ὄργει} \text{σθε. Dem. F. L. 335, 17.} \]

\[\text{Or} \text{oς} \text{τοῖς} \text{περὶ} \text{τοῦ} \text{τολέμου} \text{μηδὲν ἐρεῖς, see therefore that you say nothing about the war. Id. 370, 22.} \]

\[\text{(b.) We occasionally find the Future Indicative with μὴ in an} \text{independent sentence, expressing a prohibition. This may be explained by supposing an ellipsis of ὄπως, from the construction just mentioned (ὁπως μὴ τοῦτο ἐρεῖς becoming μὴ τοῦτο ἐρεῖς); but it seems more natural to consider it as an independent construction. See § 25, 1, N. 5 (b), and the examples.} \]

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

\[\text{Καὶ ὄπως, ὅπιπερ ἐρωτῶσιν προθύμωσι, οὔτω καὶ ποιεῖν ἐθελήσωσιν. Dem. Chers. 99, 14.} \]

\[\text{Οπως δὲ τὸ σύμβαλον λαβώτε} \text{πείτα πλησίων καὶ θείῳ} \text{δούμεθα. Arist. Eccles. 297.} \]

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

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

§ 46. After verbs and phrases which express or imply fear, caution, or danger, μη, 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.

Μη (like the Latin ne) denotes fear that something may happen which is not desired; μη ου (ut = ne non) denotes fear that something may not happen which is desired. E. g.

Φοβούμαι μη γένηται (vercor ne accidat), I fear that it may happen: φοβούμαι μη ου γένηται (vercor ut accidat), I fear that it may not happen. Νυν δ' αινώς δείδοικα κατά φρένα μη σε πάρειτη. Π. Ι., 555. Δείδω μη θήρεσιν ἐλωρ καὶ κύρμα γένωμαι. Ὁδ. V., 473. Οὗ φοβή μη σ' Ἀργος ὁπερ κατ' ἀποκείμενοι τῆθη. EUR. Or. 770. Ποιον ἐδνος ου δοκεί φοβούμενον μη τι πάθη; ΧΕΝ. Τυρ. I., 6, 10. Φροντίζω μη κράτσων μη μου σιγάν. ΧΕΝ. Μem. IV., 2, 39. Φυλαττόμενος μη δ' ἐξ η μακανεί τι. Ιd. IV., 2, 3. Δείδοικα μη οὔθ οὐσιν ἢ ἀπαγορεύσεων. ΠΛΑΤ. Ρεp. II., 368 Β. Τὰ περὶ τῆς πυψῆς πολλὴν

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 ὅπως when it follows verbs of striving, &c., and with οὐ μη. Even here, however, the rule is maintained only by changing many passages against Mss. authority. Thus in Dem. Οl. I., p. 9, 17, all Mss. except one read παρασκευάνασθαι ὅπως ἐνθεν θη ση τε, καὶ μη παθη τε ταύτων, while nearly all editions have βορθησετε. In the Third Philopon of Demosthenes two similar examples occur: p. 128, 25, ὅπως μηδεῖς ἀνατρέψῃς, τοῦτο σκοπείςθαι, where all Mss. have ἀνατρέψῃς, which Schaefer emended to ἀνατρέψεις; and p. 125, 10, ὅπως μη δουλεύσουσιν πράττουσας, where the weight of Mss. authority decidedly favors δουλεύσωσιν. For οὐ μη, 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 ὅπως 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: — δεν ἔνεκα ἐπιταθήμαι, ὅπως ἀπολαυσωμεν καὶ ὅπως γενωμεθα, ΧΕΝ. Τυρ. VII., 5, 82; and ἐκκλησίαις ἔννιγγον, ὅπως ὑπομνημα καὶ μεμψωμαι, ΘΥC. II., 60. So with ὅπως ἀριστοποιήσωταί, ΘΥC. VII., 39. In elliptical prohibitions with ὅπως μη (§ 45, N. 7) the Subjunctive seems to be allowed from the analogy of ordinary prohibitions (§ 86).
After Verbs of Fearing.

§ 46.

My after verbs of fear.

After verbs of fear, therefore, there is danger of this, that they may take, &c. XEN. An. VII, 7, 31. "Iκνώνος εστι, μή μεταβάλωνται καὶ γενόνται μετά τῶν πολέμων. ISOC. Plataic. p. 303 E. § 38. Ὅκινὸν μή μοι ὡς ταπεινὸς φανή. PLAT. Phaedr. 257 E. Εὐλαβέοι δὲ μη φανής κακὸς γεγόνως. SOR. Trach. 1129. Οἴδεν δειοὶ ἔσονται μή "Βοήθεωι ταύτῃ. HDT. VII, 235. Ὑποπτεύομεν καὶ υμᾶς μή ὑνοιοί ἀποβήτητε. THUC. III, 53. Ἀισχυνομένοις μή φορτίκως σκοτῶμεν. PLAT. Theaet. 183 E.


It will be seen by the examples that the construction with μή 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. X, 100; οὐδὲ τὶ ὅμεν, μή ποσ καὶ διὰ νῦκτα μενονήσωσι μάχεσθαι, 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 μή, when they follow verbs of caution like φιλάττομαι, 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 ὅς or the Infinitive, to denote the object of the fear. (This
actually happens in a few cases; as ὁ ἄραν ἐλευθερότερα, Thuc. V, 105; μὴ φοβοῦ ὡς ἀποφέρετε, Xen. Cyr. 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 μὴ γένηται, they say also φοβοῦμαι μὴ 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 μὴ 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.)


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 μὴ εὕρωμεν would not differ from φοβοῦμαι μὴ εὐρήσομεν quoted above, except in the manner of expression; just as εἰν μὴ εὕρωμεν would differ from εἰ μὴ 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 μὴ, 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 μὴ here is exactly equivalent to μὴ, so that φοβοῦμαι ὅπως μὴ 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 μὴ τεῦξομαι κακοδαίμονος. Arist. Eq. 112. Εὐλαβούμενοι ὅπως μὴ ρήματομαι. Plat. Phaed. 91 C. Δέδοικα ὅπως μὴ ἀνάγκη γένηται, I fear that there may be a necessity. Dem. Phil. III, 130, 14. Οὐ φοβεῖ, ὅπως μὴ ἀνόσιον πράγμα τυχάνης πράπτων; Plat. Euthyphr. 4 E. Φυλάττων, ὅπως μὴ εἰς τοναντίον ἔλθησ. Xen. Mem. III, 6, 16. Ἡδεῖως ἄν (θερψαμι τοῦ ἄνδρα), εἰ μὴ φοβοίμην ὅπως μὴ ἐπί αὐτῶν μὲ τράποιτο. Xen. Mem. II, 9, 2.

Note 3. The particle ἄν is never used with μὴ and the Sub
§ 40] Μѣ AFTER VERBS OF FEARING. 83

junctive. It is sometimes joined with an Optative depending upon μѣ after verbs of fearing, in which case it always forms an apodosis with the Optative. Such an Optative with ἀν can of course follow primary as well as secondary tenses, by § 31, Note 2. (See § 44, 1, N. 3, Rem.) E. g.

Δέδοικα γὰρ μѣ πρὸ ἡμέρας ἀν τὸν πόθον τὸν ἐξ ἐμοῦ, I fear that you might tell me (i.e. you should have an opportunity). SOPH. Trach. 631. (Cf. Philoctet. 493.) Oὐτε προσδοκία οὐδεμία ἦν μѣ ἀν ποτὲ οἱ πολέμιοι ἐπὶ τῆς ζῆν ἐσείαν. TIUSC. Η, 93. 'Εκεῖνο εἴηνδο μѣ λιαν ἀν ταχὺ σωφρονεῖθεν, lest (in that case) I should be very soon brought to my senses. XEN. An. VI, 1, 28.

Note 4. Μѣ with the Subjunctive, and ὅπως μѣ 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.

'Αλλά μѣ ὅπως τοῦτο ἐρέσει, βδωτον φυγεῖν, but (I fear) lest this may not be the difficult thing, to avoid death. PLAT. Apol. 39 A. Μѣ ἀγριοκότερον ἐσείαν τῇ ἀληθείᾳ εἰπεῖν, (I fear) lest it may be too rude to speak the truth. PLAT. Gorg. 462 E. 'Αλλα μѣ ὅπως ὄντως εἶχα, ἀλλ' ἀναγκαῖον ἐγὼ τίδεσθαι τῶν τιθέμενον τὰ ὄνοματα. PLAT. Crat. 436 Β. Οἷοι τάλις, ὁ Ζεὺς ὅπως μѣ μѣ ὅψεται. ARIST. Av. 1494. (This example belongs equally well under § 45, N. 7, a.) "Ὅτως ὅπως μѣ ἄπολει μαστιγοῦμενος. XEN. Cyr. I, 3, 18. 'Αλλ' ὅπως μѣ ἐν τοῖς ζωγραφίμασιν ὅτουτό τοῦ μὴ ὁρθῶς διανέμεσθαι, ἐπὶ δὲ τοῖς ὄνομασιν οὖ, ἀλλ' ἀναγκαῖον ἣ ἀεὶ ὅρθως. PLAT. Crat. 430 Ε.

In XEN. Mem. IV, 2, 12, μѣ οὖν, ἐφὶ, οὖ δὴν αμαῖ ἐγὼ τὰ τῆς δικαιοσύνης ἐξηγησασθαι; (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 μѣ 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.) Μѣ with the Present Indicative expresses a fear that something is now going on. E. g.

'Ὅρωμεν μѣ Νικίας ὅπως τοῦτο ἐρέσει, let us be cautious lest Nicias is thinking that he says something. PLAT. Lach. 196 C. (Here the Subjunctive ὅπως would have meant lest Nicias may think, referring to the future.) Δέδοικα μѣ πληγῶν δὲ ἐστὶ. ARIST'. Nub. 193
(b.)  

Mή 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.)  

Ε. g.  

Νῦν δὲ φοβούμεθα, μή ἄμφοτέρων ἀμα η μαρτήκαμεν, but now we fear lest we have missed both at once. ΘUCC. III, 53. (The Perfect Subjunctive here would strictly have meant lest it may hereafter prove that we have missed.) Δέδοικα μή λελήθαμεν [τὴν εἰρήνην] εἰτὶ πολλῷ ἠγούτες, I fear that we have been unconsciously enjoying a peace borrowed at high interest. DEM. F. L. 372, 1.  

* 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 τούργον τῶν ἡ, ξύννοια βουλεύει πάλαι, is evident from the Scholion on the passage: Η σύννοια μοι βουλεύεσαι καὶ δείκται μή καὶ θείλατον ἐστί τῷ πράγμα. So perhaps we should read μή ἑλάψων 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 ei ou, whether not. But here, as in the other passages quoted, it is plain that the dependent clause after μὴ 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 μή οἱ φίλοι ζῶσιν, 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 ei oi ζῶσιν or ei ζωσιν.) The use of ei, whether, after verbs of fearing (Note 6, ε), usually adduced 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 ei, as in other cases.
(c.) *μή* 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.  

Δέιδω μή δὴ πάντα θεά νησερτεά εἰπέν, I fear that all that the Goddess said was true. Od. V, 390.  'Αλλ' ὁρα μή παίζου ἔλεγέν, but be very careful lest he was speaking in jest. Plat. Theaet. 145 B.  

(See 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 ὡς (and even ὅπως), that, may be used to introduce the object of the fear, thus taking the place of μή in the common construction.  (*ὤτι seems to be used only in the case mentioned in Note 7.)

E.g.

Ἀνδρός μὴ φοβοῦ ὡς αὐτοὶ ἃς ὅπησεις ἄξιον, do not fear that you will be at a loss. Xen. Cyr. V, 2, 12.  (Here the direct discourse would be ἀπορήσω, I shall be at a loss.)  

Μή δέισῃς ὡς οὐχ ἕδως καθευ-δήσετε, do not fear that you will not sleep sweetly. Id. VI, 2, 30.  

(Here μὴ οὐχ would be the ordinary expression.)  


Μή φοβεῖ μήτε ἐμὲ. ὡς σε ἐπιφέρεσθε λέγω λάγον τόνδε, μήτε γυναῖκα τήν ἐμὴν, μή τι τοι ἐξ αὐτῆς γένηται διάλοβος, do not fear either that I am saying this to try you (ὡς λέγω), or lest any harm shall come (μή γένηται). Hdt. I, 9.  

(Here the two constructions after φοβεῖ make the principle especially clear.)

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

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

E.g.

Οὐ φοβοῦμέθα ἔλας τῶ σε σθαί, 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 εἰ, whether, or by some other interrogative particle. ὅπως used interrogatively in such sentences is not to be confounded with ὅπως in its use explained above (a).  

E.g.

Οὐ δέδοικα εἰ τιθεωτος ζῆν, ἀλλ' εἰ τῆς πόλεως τῇ θυγατέρᾳ τὸ τούς ἀδικοίντας μοι διώκεις, 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. Φάβος εί μοι ζωήν ούς εγώ θέλω. EUR. Heracl. 791. Φεροῦσαι οὖν νεοὺς ήκα λόγους, φάβω μὲν εἰ τις δεσποτῶν αἰσθήσεται, through fear whether any one will perceive it (where μὴ αίσθήσεται or αἰσθηθαί might have been used, meaning lest any one shall perceive it). EUR. Androm. 61. Φοβοῦνται δ' οὖν ποτε προβήσεται ἢ τοῦ αὐτῶν δύναμιν. XEN. Hell. VI, 1, 14. (The direct question would be ποτε προβήσεται;) Τὴν θεῶν δ' οὖς λάθω δεδουλικαί, I am in fear (about the question) how I shall escape the Goddess. EUR. Iph. T 995. (The direct question was πῶς λάθω; § 88.)

Note 7. Verbs of fearing may be followed by ὅτι, because, and an ordinary causal sentence with the Indicative (§ 81). E. g.
Οὐκ ἄξιον διὰ τοῦτο φοβεῖσθαι τοὺς πολέμιους, ὅτι πολλαὶ τυγχάνουσιν ὄντες, to fear them, because they happen to be many. ISOC. Archid. p. 128 C. § 60. Φοβοῦμενς τῆς μητρός, ὅτι τὸ χωρίον ἐπυνθάνετο νοσῶν εἶναι. ISOC. Aegin. p. 388 D. § 22. Ὅτι δὲ πολλὰν ἄρχουσι, μὴ φοβηθήτω, ἀλλὰ πολὺ μᾶλλον διὰ τοῦτο βαρείτε, do not be afraid because they rule many, &c. XEN. Hell. III, 5, 10. (Μη ἄρχουσιν φοβεῖσθαι would mean to fear lest they rule.) Φοβοῦμενος τὸ κάσθαι καὶ τὸ τεμνεσθαι, ὅτι 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. ὅτι ὀφθήσεσθαι εἰμέλελε τὰ βασιλεία οἰκόδομειν ἄρχομενος, 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, μὴ υπολάβῃς, κ.τ.λ., I am afraid to refute you, lest you may suspect, &c. PLAT. Gorg. 457 E. (Here both constructions occur.) Φοβήσεται ἀδικεῖν, he will be afraid to do wrong. XEN. Cyr. VIII, 7, 15. (But φοβήσεται μὴ ἀδικῆ, he will fear that he may do wrong.) Πέφρικα Ἐρμών τελείωτα κατάρας, I shudder at the idea of the Fury fulfilling the curses. AESCH. Sept. 720. (But in 790, τρέω μὴ τελείσῃ means I tremble lest she may fulfill them.) See also XEN. An. I, 3, 17. Τὸ ἀποθνῄσκειν οὐδεῖς φοβεῖσαι τὸ δὲ ἀδικεῖν φοβεῖται. PLAT. Gorg. 522 E.
See § 92, 1, Remark 2, and Note 3.

(b.) Verbs of caution may be followed by an Infinitive (with or without μή), which is sometimes preceded by the article; the In- finitive having the same meaning as a clause with μή and the Sub- junctional or Optative. E. g.
Πῶς οὖν ἄξιον αὐτὸν γε φυλάξαι τοιοῦτον γενέσθαι; why
§ 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 *ei*, *if*, negatively *ei μή*.

Note. *Aί* is the Doric form for *ei*. It is sometimes used also in Epic poetry, but only when *κέ* immediately follows.

2. The adverb *άν* (Epic *κέ* or *κέν*, Doric *κά*) is regularly joined with *ei* in the *protasis*, when the verb is in the *Subjunctive* (§ 50, 1); *ei* with *άν* (ἀ) forming the compound *έαν*, *άν* (ά), or ήν. See § 38, 1.) The simple *ei* is used in the protasis with the *Indicative* and the *Optative*.

The same adverb *άν* 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 μη, that of the apodosis is οῦ.

Note. When the last rule is violated, and οῦ 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 μη) affect the protasis as a whole. E. g.

Πάντως δὴτου (οὔτως έχει), καὶ τοῦ διάμέτρου φήτε εἶν τε φήτε, if you deny it, as well as if you admit it. PLAT. Apol. 25 B. (Here εἶν μη φήτε would mean unless you admit it.) Εἰ μὲν οὖ πολλοὶ ἦσαν, καθ’ ἐκαστὸν ἂν περὶ τούτων ἰκούστε, if there were only a few, &c. LYS. Agorat. p. 135; § 62. Cf. p. 137; § 76. (Here οὖ πολλοὶ are used together in the sense of ἄλλοι.) Τῶν δὲ μὲν οὐδὲν ἵνα εἰσίν, εἰ γε ἄφορ’ ἤμων γε τῶν 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 μη particularly clear, οὖ affecting merely the verb, and μη affecting the whole (including the οὖ): εἰ μη Πρόξενον οὖχ ἐπεδέξαντο, ἐσώθησαν 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, οὖ is used even more frequently than μη; 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.

Δεινόν ἄν εἰρή, εἰ οὐ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλεία τῇ αὐτῶν φεροῦτε οὐκ ἀπεροῦσιν, ήμείς δ’ εἰπὶ τῷ αὐτοῦ σωζεῖναι οὐκ ἄρα δαπανὴ-σουμεν, 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’ οὖκ αἰσχρόν, εἰ τὸ μὲν Ἀργεῖων πλῆθος οὐκ ἐφοβήθη τὴν Λακεδαιμονίων ἀρχήν, ἡμεῖς δὲ βάρβαρον φοβήσασθε; is it not then disgraceful, if (it is true, that) the Argive people did not fear, &c. DEM. Rhod. 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, εἰ τοῦτο ποιεῖν δύναται, ποιεῖ. If he was able to do this, he did it, εἰ τοῦτο ποιεῖν εἷδυνα, ἐποίει. If he (shall) be able to do this, he will do it, εἰ τοῦτο ποιεῖν δύνηται, ποιήσει. If he should be able to do this, he would do it, εἰ τοῦτο ποιεῖν δύνατο, ποιηθήν ἂν.

The following contain general suppositions:—

If he is (ever) able to do this, he (always) does it, εἰν τοῦτο ποιεῖν δύναται, ποιεῖ. If any one (ever) wishes to go, it is (always) permitted, εἰ τις βούληται ἑνε, ἔξεστιν. If he was (ever) able to do this, he (always) did it, εἰ τοῦτο ποιεῖν δύνατο, ἐποίει. If any one (ever) wished to go, it was (always) permitted, εἰ τις βουλότοι εἶναι, ἐξῆν. If any one shall (ever) wish to go, it will (always) be permitted, εἰ τις ἑνε βούληται, ἀεὶ ἔξεσται. If any one should (ever) wish to go, it would (always) be permitted, εἰ τις ἑνε βουλότοι, ἀεὶ ἂν ἔξειν.

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 ἔπρασσεν, — if he did it, εἰ ἔπραξεν,* — if he has done it, εἰ πέπραξεν, — if he had already done it, εἰ ἔπεπράξει. 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, ἡμάρτηκεν, if he is doing this, he has erred.
Εἰ πράσσει τοῦτο, καλῶς ἔξει, if he is doing this, it will be well.
Εἰ ἔπραξε τοῦτο, καλῶς ἔχει (εἰχεν, ἔσχεν, or ἔξει), 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 ἔπραξεν.* 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 *án,* which distinguishes it from those forms of apodosis belonging under 1 in which past tenses are used. Thus we may say,

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

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

**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 πράσσῃ 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 πράσσῃ 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 πράσσω 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 πράσσω τοῦτο, καλῶς ἢ ἔχοι, 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 πράσσῃ τοῦτο) and the Optative (εἰ πράσσω τοῦτο) have only one equivalent form in Latin; si hoc faciat meaning if he shall do this (ἐὰν τοῦτο πράσσῃ), as well as if he should do this (εἰ τοῦτο πράσσω). (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 πράσσω, 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 πράσσῃ, καλῶς ἔχει, if any one (ever) does this, it is (in all such cases) well. Ἐὰν τοῦτο ποιεῖν δύνηται, ποιεῖ, if he is (ever) able to this, he (in all such cases) does it. Ἐὰν τις τοῦτο πιη, ἀποθνῄσκει, 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 ποιεῖν δύνατο, ἐποίει, if he was (ever) able to do this, he (always) did it. Εἰ τις τοῦτο πιόι, ἀπέθνησκεν, if any one (ever) drank of this, he died.
REMARK 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.

REMARK 2. Although the Latin occasionally agrees with the Greek in the construction of general conditional sentences,—using *si faciat* and *si faceret* like ἐὰν πράσῃ and ἐλ πράσσον 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 *εἰ.* Any tense of the Indicative may be used in the apodosis, to express the result of the fulfilment of the condition. E. g.

Εἰ ἔβρωτησε, καὶ ἠπραψεν, if it thundered, it also lightened. (This does not imply that the speaker has any knowledge or opinion on the question whether it actually thundered.) Εἰ δ’ οὖτω τοῦτο ἔστιν, ἑμοὶ μέλλει φιλον εἶναι. Π. I, 564. See I, 178. Εἰ τότε καύρος ἦν, ψν ἄντε με γῆρας ὑπᾶξει. Π. IV, 321. Εἰ θεόι τι δρῶσιν αἰσχρῶν, οὐκ εἰσίν θεοί. EUR. Beller. Fr. 294. Εἰ ἐγὼ Φαίδρων ἄγνωσκόην, καὶ ἐμαντώ ἐπιλέξασθαί· ἀλλὰ γὰρ οὐδέτερα ἐστι ποιῶν, if I do not know Phaedrus, I have forgotten myself; but neither of these is the case. PLAT. Phaedr. 228 A. (See § 48, I, A, Rem. 1.) Εἰ μέν (Ἀσκληπίως) θεοῦ ἤν, οὐκ ἤν αἰσχροκερδῆς, εἰ δ’ αἰσχροκερδῆς, οὐκ ἤν θεοῦ. PLAT. Rep. III, 408 C. Εἰ μυθὲν τοῦτον πεποίηκας, τί φοβήσῃ;

NOTE 1. The Imperative, the Subjunctive in *exhortations* or *prohibitions*, or the Optative in *wishes*, may stand in the apodosis. E. g.

'Αλλ' εἰ δοκεῖ σοι, στείχε, if thou art resolved,  go. SOPH. Ant. 98. (Here ἐὰν δοκῇ would refer to the future, while εἰ δοκεῖ is strictly present in its time. Cf. Antigor. 76.) 'Αλλ' εἰ δοκεῖ, πλέω-μεν, ὀρμάσθω ταχύς. SOPH. Phil. 526. 'Αλλ' εἰ που πτωχὸν γε θεόι καὶ ἠπαθεῖ εἰσίν, 'Ἀντίνοον πρὸ γάμαον τέλος θανάτου κιχε'γ. Od. XVII, 475. 'Αλλ' εἰ δοκεῖ σ', ταῦθ', ύπατ' τίς ἄρβυλας λύοι τάχος, but if this pleases you, let some one quickly loose the shoes, &c.
PRESENT AND PAST CONDITIONS.

Aesch. Agam. 944. Κάκιστ' ἀπολοίμην, Σανθιαν εἰ μὴ φιλῶ. Arist. Ran. 579. In the last three examples the Optative expresses a wish (§ 82), and must not be confounded with the Optative with ἀν in apodosis (§ 50, 2).

Remark. A protasis of this class may also be followed by an apodosis in the Optative with ἀν, as εἰ τούτ' ἀληθὲς ἔστω, ἦδεος ἀν ἄπειλθσιμι, 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 εἰ τούτο 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 πλήκτρον, εἰ μαχεί, raise your spur, if you are going to fight.

Arist. Av. 761. (Εἰ μαχεί in protasis commonly means if you shall fight, being equivalent to εἰν μαχεί.) Οἱ εἰς τὴν βασιλικὴν τέχνην παρενομονι ... τι διαφέροντι τῶν ἐξ ἀνάγκης κακοπαθοῦντων, εἰ γε πεινήσουσι καὶ διψήσουσι καὶ Ρίγωσουσι καὶ ἀγρυπνήσουσι καὶ τάλλα πάντα μοχθῆσον ἐκώντες; 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 ἐγὼ μὲν οὐκ ἀνίφοις, αὐτὴ δ' ἀνίφοι, εἰ ταῦτ' ἀνατεί γέει ἐκείσεται κράτης, if this is to pass unpunished. Soph. Ant. 484. So εἰ πόλεμος δαµα, ΠΠ, 1, 61; and εἰ διαβληθήσομαι. 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 μελλόω and the Infinitive (§ 25, 2) is more common in this construction. Here the tense of μελλόω (as in εἰ μελλοῦσιν τοῦτο ποιεῖν for εἰ 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 ἂν.

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 τὸῦτο εἴπερασσε, καλῶς ἂν 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 τὸῦτο εἴπερασσε, καλῶς ἂν 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).

Ταῦτα οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ καὶ διάτης μετρία εἲρωντο, they would not be able to do this, if they did not lead an abominable life. ΧΕΝ. Cyt. I, 2, 16. Πολὺ ἂν θαυμαστότερον ἦν, εἰ εἶτεμῶντο, it would be much more wonderful, if they were honored. ΠΛΑΤ. Rep. VI, 489 B. Οὐχ οὔτω δὲ ἂν προθυμως ἐπὶ τῶν πόλεμων ὑμᾶς παρεκάλουν, εἰ μὴ τὴν εἰρήνην ἐῷρων αἰσχρὰν ἐσομένην, I should not exhort you, did I not see (as I do), &c. ἸΣΩΤ. Archid. p. 134 A. § 87. Δέγνουσιν πάντα ἦν ζεύς καὶ τοι εἰ μὴ εὕρηκαν οὕτως ἐπιστήμην ἐνοῦσα, οὐκ ἂν οἷοί τι ἡ σαν τοῦτο ποίησειν, they tell everything as it is: and yet if knowledge did not chance to be in them, they could not do this. ΠΛΑΤ. Phaed. 73 A. Εἴ ἦσθι ὅτι εἰ τι ἐμοῦ ἐκήδουν, οὖνεν οὐκ ὅτω με ἀποστερεῖν ἐφυλάττου τὸ αὐτόματον καὶ τιμῆς, if you, cared for me at all, you would take care, &c. ΧΕΝ. Cyt. V, 5, 34. Εἰ μὴ ἀπληστος τε ἐὰν χρημάτων καὶ αἰχμοκροτῆς, οὐκ ἂν νεκρῶν δήκας ἄνεφγες. ΠΕΡΤ. I, 187. (This implies ἀπληστος εἰ, thou art insatiable, and ἄνεφγε, thou didst open.)

Οὐκ ἂν ἡσον ἐκράτει, εἰ μὴ τι καὶ ναυτικῶν ἐἰχεν, he would not have been master of the islands, if he had not had also some naval force (implying ναυτικῶν εἰχεν and ἡσον ἐκράτει, he had a navy, and he was master of the islands). ΘΗΚ. I, 9. (Ταῦτα) οὐκ ἂν προελεγεν, εἰ μὴ ἐπιστευεν ἀληθεύσειν, he would not have declared these things (referring to several), had he not been confident that he should speak the truth. ΧΕΝ. Mem. I, 1, 5. Εἰ ᾤσαι ἀνδρες ἀγαθοὶ, ὡς ὅποι, οὐκ ἂν ποτὲ ταῦτα ἐπαντιχον, if they had been good men, as you say, they would never have suffered these things (referring to several cases) ΠΛΑΤ. Gorg. 516 E.
§ 49, 2.] SECONDARY TENSES OF THE INDICATIVE. 95

Kai n' k' eti pléonvas Avkianv ktá ne dios 'Odyssous, e'i μη ἀρ' ἐξ̄ νόγαι meýas koruphaiolos Ἕκτωρ. I. e. Ulysses would have killed still more, had not Hector perceived him. II. V. 679. Καὶ ν' κεν ἦμα πάντα κατ' ἑδιτο καὶ μὲν ἀνδρῶν. e'i μη τίς με θεῶν ὁλοφύρατο καὶ μ' ἐςάωσεν. Od. IV, 363. Και ἵσωσ ἀν διὰ ταῦτ' ἀπέθανον. e'i μη ἡ ἀρχή διὰ ταχεόν κατελύθη. PLAT. Apol. 32 D. Τί ποτ' ἀν ἐπαθον ὑπ' αὐτῶν, εἰ πλεῖω χρόνων ἐπετροπεύθην; . . . . ἐκατελείφθην μὲν ἐνναύσιος, ἐξ̄ ἑτ' δὲ προσεπετροπεύθην ὑπ' αὐτῶν, οὔδ' ἄν τὰ μικρά ταύτα παρ' αὐτῶν ἀπελάβον. DEM. Aph. I, 833, 12—19. Εἰ τοίνυν ὁ Φιλίππος τότε ταῦτην ἔσχε τὴν γραμμήν, οὐδὲν ἄν δὴν νυν πεποίηκεν ἐπραξεν, οὐδὲ τοσινήτην ἐκτῆσατο δύναμιν. DEM. Phil. I, 41, 18. (See below, Remark b; and § 42, 4.)

Εἰ μη ὑμεῖς ἠλθετε, ἐπορευόμεθα ἄν ἐπὶ Βασιλεά, if you had not come, we would (now) be on our way to the King. (Aor. and Imperf.) XEN. An. II, 1, 4. Εἰ γὰρ ἐκ τοῦ παρεληλυθότος χρόνου τὰ δεόντα οὔτοι συνεβούλευσαν, οὐδὲν ἄν ωᾶς νῦν ἐδὲι βουλευέσθαι, if they had given the necessary advice in time past, there would now be no need of your deliberating. DEM. Phil. I, 40, 9. Τοῦτο εἰ ἀπεκρίνω, ἵκανως ἄν ἦδη παρὰ σοῦ τὴν ὁσίωτητα ἐμεμαθηκη, if you had answered this, I should have already learned. &c. (implying ἀλλ' οὐ μεμαθηκα, but now I have not learned). PLAT. Euthyph. 14 C. Δούπον δ' ἄν ἦν ήμιν ἐτι περὶ τῆς πόλεως διαλεχθῆναι τῆς ἡμετέρας, εἰ μη προτέρα τῶν ἀλλῶν τὴν εἰρήνην ἐπεσοίητο. (This implies ἀλλα τὴν εἰρήνην προτέρα πεσοιήται.) ISOC. Phil. p. 93 C. § 56. Τῶν ἀδικημάτων ἄν ἐμέμνητο τῶν αὐτὸν, εἰ τι περὶ ἐμοῦ γ' ἐγράφεν. DEM. Cor. 251, 28.

Different tenses can 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 τοῦτο ἐπραξεν, 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 οὔτ᾽ εἰ, not even if; as καὶ εἰ τοῦτο ἔπραξεν, εἰσώθη ἂν, 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 πράσσει, 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 ἐπετοίηκε τοῦτο, if he had already done this, implies either ἀλλ' οὐ πεποίηκεν, but really he has not done it, or ἀλλ' οὐκ ἐπετοίηκεν, 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, οὔδεν ἂν ἄν ὑπί 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.

*Ενθὰ κε λαγὸς ἦν καὶ ἀμήχανα ἔργα γένοτο, εἰ μὴ ἂρ ὑπὸ νόησε πατὴρ ἀνδρῶν τε θεῶν τε, then there would have been, &c. ΙΙ. ΒΓΙ, 130. Εἰ γὰρ ἐγὼ τίδε ὑδε' εἰνὶ φρεσὶ πευκαλύμμην, οὔκ ἂν ὑπεξέφυγε Στυγὼς ὕδατος αἵτα μέεθρα, if I had known, &c. Id. 366.

Note 2. Sometimes ἂν 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 ἂν can be omitted only when the
context shows conclusively that the construction is not that of § 49, 1. E. g.

Ναὶ μὲ Δία ἡ τοῦ Ἡρώου μέντοι, εἰ ὑπὸ πολεμίου γε ὁντος εἴηπα-
τήθην, γε, by Zeus, I were indeed ashamed, if I had been deceived,
&c. XEN. An. VII, 6, 21. Καὶ δὲν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄν-
θρωπος ἐκεῖνος, it had been good for that man, if he had not been born.
MATTH. Evang. XXVI, 24.

Compare Verg. Aen. XI, 115: Aequins 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 ἀν, but implying the
non-fulfilment of a condition, is often formed by an Infinitive
depending on the Imperfect of a verb denoting necessity, obli-
gation, propriety, possibility, or the like. This combination
merely expresses in other words what might have been ex-
pressed by the verb of the Infinitive in a past tense of the
Indicative with ἀν. 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
tοῦτον ἀν ἐφιλεῖς, εἰ τὰ δεόντα ἐποίεις, you would love him (or
would have loved him), if you did (or had done) what you
ought. So εἴκος ἦν σε τοῦτο ποίησαι means you would properly
have done this (but you did not), being equivalent to εἴκότως
tοῦτ' ἄν ἐποίησας.

This construction occurs chiefly after the impersonal Imper-
facts χρῆν or ἔχρην, ἔδει, ἔζην, ἐνήν, προσῆκεν, εἴκος ἦν, ἡμιοτετεν
(decebat), ἦν or ὑπῆρχεν (it was possible), and ἦν with nouns and
adjectives expressing necessity, propriety, &c. So when ἦν is
used with the verbal in -τέων (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 ἐπὶ ἡμέας μονοὺς ἐστρατηλάτεσ ὁ Πέρσης, χρῆν αὐτῶν πάντων
tῶν ἄλλων ἀπεχθεμένων οὗτο ἔνει ἐπὶ τὴν ἴμητερην' καὶ ἄν ἐδίζη
τάσι ὡς ἐπί Σκυθας ἐλαμβανει, 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 χρῆν ἔνει means he
would be marching into our country (like ἐνεῖν ἦν), if he were doing what
would be expected under such circumstances, — implying that this
(b) The Aorist and Imperfect of ὑπέλαβο (ὑπέλαμφο) are sometimes used with the Infinitive like χρῆν, ἔδει. &c.; as in II. I, 353, τιμῆν πέρ μοι ὑπέλαμφον Ὀλύμπιος ἐγγυαλίξει Ζεὺς ὑπέβρεμετές νῦν δ᾽ οὐδὲ με τυθῶν ἔτεσεν, 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 ὑπέλαβε 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 ἔδουλόμην (without ἐν) to express what some one wishes were now true (but which is not true). E.g. 

Ἐδουλόμην μὲν οὖν καὶ τὴν βούλην καὶ τὰς ἐκλησίας ὀμβατο
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\( \delta \)ιο\( \omega \)κε\( \iota \)σ\( \theta \)αι καὶ τοῦς νόμους ἵσχυειν, would that both the Senate and the assemblies were rightly managed, and that the laws were in force (implying the opposite of ὀρθὸς διοικεῖσθαι and ἵσχυειν).

This is analogous to ὢφελεῖν εἶναι, would that it were, and ἦδει εἶναι, it ought to be (but is not). Aesch. Cor. § 2. Ἑβούλομεν μὲν οὐκ ἐπὶ ἐξεῖν ἐνδαθείς, would that I were not contending here (as I am). Arist. Ran. 866. See below, Rem. 2.

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

'H τόλις ἐκινδύνευσε πάσα διαφθείρησαι, εἶ ἄνεμος ἐπεγένητο, the city was in danger of being utterly destroyed, if a wind had arisen. Thuc. III, 74. Eι ὑή ἐξερύγωμεν εἰς Δέλφους, ἐκινδύνευσαμεν ἀπολεῖσθαι, if we had not escaped to Delphi, we were in danger of perishing (or there was danger that we should perish). Aesch. Cor. § 123. (If the meaning had been that there would have been danger, we should have had ἐκινδύνευσαμεν 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 ἄν. E.g.

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3. Η μάλα δη Αγαμέμνονος φθειρεῖσθαι κακῶν αἰτον ἐμελλόν, eι μύθοις ἐξεπες, i. e. I should have perished like A. (lit. I was to have perished), if thou hadst not spoken. Od. XIII, 383. Μελλέν μὲν ποτε οἰκός δδ ἀφνεῖς καὶ ἀμύων ἐμεναι, νῦν δ' ἑτέρος ἐβδολοντο θεοί. Od. I, 232. Οὐ συστρατεύοις ἐμελλόν, 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 ἔφην in Od. IV, 171: καὶ μν ἔφην ἠλθόντα φιλήσεμεν ἐξοχον ἀλλων, ει νων νόστον ἔδωκεν (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; ἦδει σε τούτου φιλήσαι being strictly equivalent to τούτου ἄν ἐφιλησας ει τα δέοντα ἐποίηςας, 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 ἔφην τούτο 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 ἔφην 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 Χρήν ἄν, ἔδει ἄν, προσήκειν ἄν, &c., forming an ordinary apodosis (§ 49, 2). Thus εἰ τὰ δέοντα οὕτωι συμβολευοντα, οὐδέν ἄν ὑμάς νῦν ἔδει βουλευοντα, if these men had 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, Χρήν δὲ σε, ἐπερ ἦσθα χρηστός, τοῖς μελλοντιν ἀδίκως ἀποθανεισθαι μηνυτήν γενεσθαί, 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 ἐγένεσθε μηνυτης); but in § 48, referring to the same thing, the orator says, εἶπερ ἦν ἄν ἄγαθος, ἀρπότο μὲν μὴ παρανόμως ἀρχεῖν, ἐπειτα τῇ βουλῇ μηνυτήν γενεσθαι, k. 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 τούτον φιλεῖν and ἔδει ἄν σε τούτον 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 τούτο ποιήσαι (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 τούτο 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 ποιήσαι) 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 μενείν, in Dem. F. L. 379, 14, means simply but he was obliged to remain (and did remain).
Note 4. (a.) In II. XXIII, 526 κέ is used with a secondary tense of the Indicative in protasis, apparently adding nothing to the sense. (See § 50, 2. N. 2, b.)

Εἰ δὲ κ' ἐτί προτέρω γέ νέ το δρόμος ἀμφοτέρως, Τῷ κέν μιν παρέλασο' οὖδ' ἀμφήριστον ἐδήκεν.

(b.) When ἄν stands in the protasis 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.

Εἰ τοῖνυν τοῦτο ἵσυρόν ἦν ἄν τούτῳ τεκμήριον, κιμαὶ γενέσω 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 protasis 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 ἂν ἀπέκτεινε μὲ δικαίως, εἰ τί τὼν ὑπαρχόντων τῇ πόλει καλῶν λάγοι μάνων κατασχύνειν ἐπεξείρησο' ἄν; — if we retain the final ἄν (which is strongly supported by Mss. authority), we must translate εἰ ἐπεξείρησο' ἄν if it is true that I would (under any circumstances) have undertaken, &c., and not simply if I had undertaken (εἰ ἐπεξείρησα). 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 protasis 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 οὖν σὺ μὲ ἡρώτας τι τὼν νῦν 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 (τῆς σοφίας), καὶ ἔγω σε ἐπιγεγέναν ἀνερστών, 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 κέ in the apodosis referring to the past, where we should expect a secondary tense of the Indicative. E. g.

Καί νῦ κεν ἐνθ' ἀπόλοιτο ἀνὰς ἀνδρῶν Διόνυσος, εἰ μὴ ἄρ' ἐξ νόσης Δίως θυγατήρι Ἀφροδίτη, Αἰνέας would have perished, had not Ἀφροδίτη quickly perceived him. II. V, 311. Καί νῦ κεν ἐνθ' ἀπόλοιτο' Ἀρης ἄτος τολῆμοι, εἰ μὴ Ἡρώβαια Ἐρμέα ἑξῆγγελεν. 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, ἐνθά κε φέρας is used for ἐνθά κ' ἐφερεν, he would have carried. So II. V, 85, Τυδείδην δ' οὐκ ἂν γνοίην ποτέρως 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 ὀνειρόν Ἀχαϊῶν ἄλλος ἐνισπέ, Ψεῦδος κεν ἕναμεν, καὶ νοσφὶξοιμεθα μᾶλλον, ι. ε. if any other one had told it, we should call it a falsehood, and should rather turn away from it. II. II, 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 ἄλλο ἄθλε νιμεν, ἦ τὰ ἐγὼ τὰ πρῶτα λαβῶν αἰρήσθη δε φεροίμην, ι. 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, ἂν (α), or ην (Epic εἰ ke or αἱ ke).

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 λάβω, δῶσω σοι, if I (shall) receive anything, I will give it to you. 'Εάν τι λάβης, δὸς μου, if you receive anything, give it to me. Εἰ δὲ κεν ὅς εἶ ρ ἐν καὶ τοῦ πεὶ θων ταί Ἀχαιών, γνῶση ἐπειθ' ὅς εὖ ἴημοιν ἑκάσ τι ὅς τε νῦ λαβώ, 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. II, 364. (For εἰ ke see § 47, 2.) Αἰ κ' αὐτὸν γνῶσῃ νημερτία πάντη ἐνέποντα, ἐσω μιν χλαίναν τε χιτῶνα τε, εἴματα γλά. Od. XVII, 549. So αἱ ke δῶσιν, II. I, 128. (See § 47, 1, Νομ.) Εἰ μὲν κεν Μενέλαος Ἀλέξανδρος καταπέφυγι, αὐτὸς ἐπειθ' Ἐλένην ἐχέτω καὶ κτήματα πάντα, ἡμεῖς δ' ἐν νήσσι νεώμεθα γα ἕκαστον αὐτοῦ τυποτόρυσιν· εἰ δὲ κ' Ἀλέξανδρον κτεινης ἕκαστος Μενέλαος, Τρόσας ἐπείθ' Ἐλένην καὶ κτήματα πάντα ἀποδοῦμαι. II. III, 281. Here ἐχέτω νημειρεῖ αὐτῷ (Subj. in exhortation), and ἀποδοῦμαι (Iusfin. for Imperative) are in the apodosis. Αἰ κα τῆνος ἐλη κεραυν τράγου, αἰγα το λαψῆ. ΘΕΟC. I, 4. *Αν δὲ τις ἀνθιστῇ ται, σὺν ὑμῖν πείρα-
s μεθα χερωδεθαι, if any one shall stand opposed to us, we will try to overcome him. Xen. An. VII, 3, 11. *Αυ μη νυν εθηλωπεν εκει πολεμειν αυτω, ενδιδονσως αναγκασθη σομεθα τοιτο ποιειν, 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 νυν refers to time immediately following the present: if Dem. had meant if we are not now willing, he would have said ει μη νυν εθελομεν (§ 49, 1). *Ην γαρ ταυτα καλως δρισομεθα, άμενον βουλευσομεθα και περι των άλλων. Isoc. Pac. p. 162 D. § 18. *Ην δε την ειρηνην ποιησομεθα, και τοιωντων ήμας αυτως παρασχωμεν, μετα πολλης ασφαλειας την πολων οικησομεν. Ib. p. 163 A. § 20. *Εαν ουν ιης νυν, ποτε εσει οικοι; Xen. Cyr. V, 3, 27. Και χρω αυτως, ειαν δεη τι, and use them, if there shall be any need. Ib. V, 4, 30. *Ην μεν πολεμον αιρησθε, μηκετι ήκετε δειρο άνεν ὀπλων, ει σωφρονετε· ἢν δε ειρηνης δεκητε δεισθαι, ανεν ὀπλων ήκετε· ὡς δε καλως έξει τι ιμετερα, έν πιλοι γεννησθε, έμοι μελησει. Ib. III, 2, 13. *Εαν γαρ τι σε φανω κακων πεποικων, αμολογω αδικειν· ειαν μεντοι μηδαν φαινομαι κακων πεποικων μηδε βουληθειν, ώσε ιν αύτος μηδεν έμω αδικειασθαι; Ib. V, 5, 13. (Here ὁμολογω must be understood as referring to the future, like ὁμολογυσεις. § 10, 1, N. 7.) *Εαν μη ηθ οι φιλοσοφοι βασιλεύσων η οι βασιλης φιλοσοφης σωσιν, ουκ εστι κακων παιδα τας πολειν, unless either the philosophers shall become kings or the kings philosophers, there is no escape from troubles for states. Plat. Rep. V, 473 D. Διδωσθε εκων κτεινειν ειαυντον, έν ταδε ψευσθη λεγαν. Soph. Phil. 1342. *Εαν μη ημιν βεβοηθηκοτες αςιν, ου δει ήμας αυτοις βοηθειν, if they shall not have assisted us, there is no need of our assisting them. *Ην σε τον λοιπον ποτ άφελωμαι χρονων, καιστι άπολδομιμη, 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 χρη or δει) or a Present merely used emphatically for the Future, like ὁμολογω above quoted from Xen. Cyr. V, 5, 18, or παιδα εστι 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 ει βοηται (if he now wishes), but also for ειαν βοηληται (if he shall wish). The sense, however, generally makes the distinction clear.

Note 1. The Future Indicative with ει is very often used in the protasis in the same sense as the Subjunctive with ειαν, 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.

Εἰ γάρ 'Αχιλλέως οὗς ἐπὶ Τρώαςα μαχεῖται, οὐδὲ μίνουθί έξεσον ποδόκεα Πηλείωνα. if Achilles shall fight, &c. Π. ΞΧ, 26. Εἰ δὲ σὺ γ' ές πόλεμον πωλήσας εἰ, ἢ τι σ' οἴω γινήσειν πόλεμον γε, καὶ εἴ χ' ἐτερωθη πιθημα. Π. Β, 350. Εἰ δὲ πρῶς τούτοις έτι τελευτήσει τὸν βλούω, οὕτος ἔκεινοι τὸν σὺ σχετικός ἔκκλησθαι ἄξιως ἐστί. ἩΔΤ, Ι, 32. (See Rem. 1.) Εἰ μή καθέχεις γλώσσαν, έσται σοι κακά. EUR. ΑΕG. ΦΡΑΓ. 5. Εἰ δὲ μή τούτον τε πεδιέις εἰ, πώς χρή ταυτῷ τῇ προκλήσει προσεχεῖν ύμᾶς τὸν νοῦν; DEM. ΑΡΗ. Ι, 829, 28. Εἰ δ' ύμεῖς ἄλλο τι γνώσεσθε, δ' μη γένοιτο, τίνα οίσαθε αὐτήν ψυχήν έξειν; DEM. ΑΡΗ. Π, 842, 15. (Referring to the same thing, p. 834, 24, Demosthenes had said ἂν γὰρ ἀποφυγῃς με οὕτος, δ' μη γένοιτο, τὴν ἐπωβελιάν ὀφλήσω.) Ἡν εὐθέλωμεν ἀποθνῄσκειν ὑπὲρ τῶν δικαίων, εὐδοκείμενον εἰ δ' φοβησόμε θα τοὺς κωδώνους, εἰς πολλάς ταραχῶς καταστήσουμεν ύμᾶς αὐτούς. ISOC. ΑΡΧΙΔ. p. 138 Α. § 107.

This use of the Future must not be confounded with its less common use in present conditions, § 49, 1, Ν. 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 κε 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 κε μή δόγμαν, εὖ ό δε κεν αὐτός ἔλωμαι, 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 δε in apodosis, see below, § 57.)

(b.) Ἡν is the only contraction of εἰ ἄν found in Homer. The most common Homeric form is, however, εἰ κε (sometimes εἰ δε κε). Εἰ ἄν is rarely found, as Π. II, 288.

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

Αἱ κεν ἄνεν ἐμέθεν . . . . Ἄλων πεφιδήσεται, οὔθ' εὖ κελήσει ἐκπέρτας, ἵστω τούτο. Π. ΧΒ, 213.

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

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

Εἰ δ' αὖ τις μὰ ἡγεῖται θεῶν εὖ οὐνοπᾷ πόντῳ, τλήσομαι ἐν στῆθεσιν ἔχων ταλαπανθέα θυμῶν. ΟΔ, Β, 221. Οὖθεν πολιώντε ἔρχομαι, εἰ μὴ πιού τῳ περίφρων Πνεύματοι ἐλθέμεν οὕτως ἑν. ΟΔ, ΧΒ, 372.
NOTE 3. (a.) The Homeric use of the simple *ei* 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 δάινη καὶ τελευτᾶσας ἀφῆς. SOPH. Aj. 496. Δυστάλαμαι τὰρ ἔγω, εἰ σου στερηθὼ. SOPH. O. C. 1442. Εἰ μή σ᾽ εκφάγω ἐκ τῆς γῆς, οὐδέποτε βιώσομαι. ARIST. Εἰ. 698. Εἰ τις εὑράσχων λόγον ἐσελὼν ἀκοῦσῃ. 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: Οὐ ναυτικῆς στρατιᾶς μόνον δεῖ, ἄλλα καὶ πεζῶν πολὺν ἐμπλεῖν, ἄλλος τε καὶ εἰ ἐν στῶσιν αἱ πόλεις φοβηθείσαι. (Here only a few of the worst Mss. read ἤν 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 distinctly and vividly than it would be stated by the Subjunctive (as in English, *if I should go*), the protasis takes the Optative with *ei*. E. g.

Εἰ ἔθαυ, πάντ' ἤν Ἰδοι, εἰ he should go, he would see all. Ei σώτως ἐθέλειν φιλεῖν κῆδοιτο τε θυμό, τό κέν τις κείνων γε καὶ εκλελάθοιτο γάμου, ἢ she should be willing thus to love γυν, &c Od. III, 223. *Η κεν γηθήσαι Πράμος Πραμάμο το παϊδέ, ἄλλοι τε Τρώες μέγα κεν κεχαροίατο θυμό, εἰ σφών τάδε πάντα πν θοίατο μαρμαριμένου. Π. I, 255. (See § 47, 2.) Ἄλλα εἰ μοι τί πιθοῖο, τό κεν πολὺ κέρδιον εἰη. Π. VII, 28. Εἴης φορήτος οὐκ ἄν, εἰ πράσσοις καλῶς. AESCH. Prom. 979. Εἰ δὲ τοὺς κρατοῦντας τοῦ πλῆθους ἐπ᾽ ἀρετὶν προστρέψειεν, ἀμφατέρου ἡν ὄν ἐνειεἰ. ISOC. ad Nicoc. p. 16. C. § 8. Εἰ τις τῶν σωματῶν ἐπαρθεὶν ποιεῖν ἀ σῳ τυχάνεις εὐλογεῖν, τός οὐκ ἄν ἄλλωτας εἴη; ISOC. Busir. p. 230 C. § 47. Οὐδὲ γὰρ ἄν Μηδόκος με ο βασιλεὺς ἐπανοικεῖ, εἰ ξελαύνοιμεις τοὺς ευεργέτας. XEN. An. VII, 7, 11. Εἰ μὴ δυνάτων ὑπ᾽ αὐτῶν εἰη σωθήναι, ἀποκτεῖνα μ᾽ ἄν ἐμαυτῶν. DEM. Eubul 1320, 25. Οὐδ᾽ εἰ πάντες ἐξ θολεῖν Πέραια, πληθὺς γε οὐχ ὑπερβαλλομεθ᾽ ἄν τους πολεμίους. XEN. Syp. II, 1, 8. Οὔ πολλὰ ἄν ἐλογεῖ εἰη, εἰ φοβοῦτο τὸν βάλαντον ὁ τοιοῦτος; PLAT. Phaed. 68 B. Οίκος δ᾽ αὐτὸς, εἰ φθογγον λάβοι, σαφέστατ᾽ ἄν λέξειεν AESCH. Ag. 37. Πῶς οὖν οὐκ ἄν οἰκτρῶτα πάντων ἔγω πεπονθώς

5*
CONDITIONAL SENTENCES.  

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 εἰν ἄν and ἂν ἄν 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 εἰν ἐλθομεν, καλὸς ἔξει, and the latter is εἰ ἐλθομεν, καλὸς ἄν ἔχοι. (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 ἄν; 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 εἰ in the dependent protasis (i.e. the form of § 50, 2, εἰ ἐλθοι-μεν, καλὸς ἄν ἔχοι); while the future Indicative or any other primary form will require a Subjunctive with εἰαν, or a Future Indicative with εἰ (i.e. the form of § 50, 1, εἰαν ἐλθομεν, καλὸς ἔξει, or εἰ ἐλευσομεθα, καλὸς ἔξει).

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 ἄν 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 οὐκ ἐσθ’ ὁποιος), and seldom or never in Attic prose where the text is beyond suspicion on other grounds. E. g.

'Ο δὲ χερμάδον λάβε χεῖρι Τυδείδης, μέγα ἔργον, οὐδὲ δύο γ’ ἄνδρες φερόιειν, which two men could not lift (if they should try). Π. V, 303. (See § 52, 2.) Τέαν, Ζεῦ, δύνασιν τις ἄνδρον ὑπερβασία κατά-σχοι; SOPH. Ant. 605. Ἀλλ’ ὑπέρτολομι ἄνδρος φρόνημα τις λέγοι; AESCH. Choeph. 594. 'Εστ’ οὖν ὁποιος Ἀλκηνοίς ἐς γήρας μόλοι; EUR. Alc. 52. Οὐκ ἐσθ’ ὁποίος λέξαμι τὰ ψευδ’ καλά. AESCH. Ag. 620. Οὐκ ἐστιν ὑπὸ μείζονα μοίραν νειμαίμι’ ἥ σοι. AESCH. Prom. 292. Πῶς οὖν τάξ’, ὥς εἰποι τις, ἐξημάρτανε; i. e. as one might say. EUR. Andr. 929. 'Οσπερ εἰποι τις τόποις, as one would say τόποις. (?) ARIST. Av. 180.
Note 2. (a.) The adverb ἄν 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 ἄν in this case always belongs strictly to the verb, and never joins the ei to form εἴαν. E. g.

Οὔτοι παντελώς, οὐδ' εἰ μὴ ποιήσατ' ἄν τούτο, εὐκαταφρόνητον εστίν, it is not wholly to be despised, even if you would not do this (if an opportunity should occur). DEM. Phil. I, 44, 50. Καὶ εἴγω, εἴτε ἄλλο τῷ ἀνθρώπῳ π εἰ θεοὶ μὴν ἄν, καὶ σοι πείθομαι, if I would trust any other man (if he should give me his word), I trust you. PLAT. Prot. 329 B. Εἰ γε μὴ δεῦθον ἄκρατή δεξι' ἄν, πώς οὐκ ἄξιον αὐτῶν γε φυλάξασθαι τοιούτων γενέσθαι; 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 λάβωμεν, ἀροίμεθα κε κλεός ἐσθλῶν, if we could (in any case) obtain these, we should gain great glory; and II. I, 60, Εἰ κεν τάνατον γε φύγωμεν, εἴ we would escape death (where εἰ τάνατον φύγωμεν would mean εἴ 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 εἴγω δέομι μετ' ἀδανάτωσι θεοῖσιν, εἰ κεν Ἀρης οὔ' οὔτο θρέω καὶ δεύμων ἀλυγας. Od. VIII, 332. Τῶν κεν τοι χαρίσατε πατὴρ ἀπερείσι' ἀποίηα, εἰ κεν εἰμὲ ζώου πεπύθοτ' εἰπε νησίων Ἀχαιῶν. 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.

"Hn ποτε δασμός ἤκηται, σοὶ τὸ γέρας πολὺ μείζον (sc. ἵστυν), if ever a division comes, your prize is always much greater. II. I, 166. "Hv ἔγγυς εὐλογοί δάνατοι, οὐδεὶς βούλεται δυνασείν, if (or when) death comes near, no one is (ever) willing to die. EUR. Alc. 671. "Απας λάγος, ἂν ἀπῇ τὰ πράγματα, μίσαι γὰρ τι φαίνεσαι καὶ κενὸν, all speech, if deeds are wanting, appears mere emptiness and vanity. DEM. Ol. II, 21, 20. Διατελεῖ μισών, οὐκ ἦν τις τι αὐτῶν ἄδικῷ, ἄλλ' εάν των ὑποτεύοντων 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. Εὐλαβεῖ τὰς διαβολάς, καν ψευδεῖς δύναι, beware of slanders, even when they are false. ISOC. Demon. p. 5 C. § 17.

Εἰ δὲ τινας θρονίζουμενος αἰσθήματο, τὸ αὐτῶν τοῦτον σκοτῶν κατασβεβέναι τὴν ταραχὴν ἐπεμέγα, whenever he saw any making a disturbance, he always tried, &c. XEN. Cyr. V, 3, 55. Οὐκ ἀπελειπεῖ τί ἡ αὐτοῦ, εἰ μὴ τι άναγκαῖον εἴη, he never left him, unless there was some necessity for it. XEN. Mem. IV, 2, 40. Εἴ τις ἀντείπη, εὐνόης τεθνήκει, if any one refused, he was immediately put to death. THUC. VIII, 66. "Hv τοῖς μὲν ὀφθαλμοῖς ἐπικούριον τῆς χίανος, εἰ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν παρεύσιτο, τῶν δὲ ποδῶν εἰ τις κυνίτο. ΧΕΝ. An. IV. 5, 13. "Αλλ' εἰ τι μὴ φέροιμεν, ὀχύρων φέρειν. EUR. Alc. 755. Ἑσεῖθ' δἐ εἰδῶν αὐτὸν ταχύτατα, συλλαβάσεις ἀγώνων ἀντίκρως ὁς ἀποκτενοῦτες, ἀντερ καὶ τοῖς ἄλλοις ἀπεσφατον, εἰ τινα ληστὴν ἢ κακοῦργον συλλαβόειν, 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.
*Ην σφαλώσων, ἀντελεπίσαντες ἄλλα ἐπιληψαν τὴν χρείαν, if they fail, they always supply the deficiency, &c. ΤHUC. I, 70. *Ην δὲ τις τούτων τι παραβαινεί, ἐξίσου αὐτοῖς ἐπέθεσαν, they (always) impose a penalty upon every one who transgresses. XEN. Τhuc. Ι, 2, 2. Εἰ τινες ἰδούεν πη τοὺς σφετέρους ἐπίκρατοντας, ἀνέθαρσης ἄν, whenever any saw their friends in any way victorious, they would be encouraged (i. e. they were encouraged in all such cases). ΤHUC. VII, 71. (See § 30, 2, and XEN. ΜEM. 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 Εἰ with the Subjunctive instead of ἕάν. (See § 50, 1, Ν 3.) Ε. g.

Εἰτερ γάρ τε χόλον γε καὶ αὐτήμαρ καταπέψη, ἀλλὰ γε καὶ μετόπισθεν ἔχει κότον, ὀδῷα τελέσεσθη. Π. I, 81.

Εἰ δὲ φύγη μὲν κήρα ταυνηλεγέσις θανάτοιο,
Νικήσας δὲ αἰχμής ἄγλαιον εὐχας ἐλήν.,
Πάντες μην τιμώσων ὄμοι νέοι ἦδε παλαιοί,
Πολλὰ δὲ τερπνὰ παθῶν ἔρχεται εἰς Αἴδην. ΤΥΡΤ. XII, 35.

'Αλλ' ἀνθρα, κε ἓ τις ἥ σοφός, τὸ μαθάνειν
Πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μη τείνειν ἁγαν. ΣΟΦ. ΑNT. 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. Ε. g.

Εἰ τις δύο ἦ καὶ πλέονς τις ἡμέρας λογίζεται, μάταιος ἐστιν, if any one counts upon two or even more days, he is a fool. ΣΟΦ. Τhac. 914. 'Ελευθέρως πολεμεύων, οὐ δὲ ὀργῆς τον πέλας, εἰ καθ’ ἱδονήν τι δρᾶ, ἔχομεν, i. e. not (having a habit of) being angry with our neighbor, if he acts in any case as he pleases. ΤHUC. II, 37. (Here the Indicative δρᾶ 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 τις τι ἑπηρώτα, ἀπεκρίνουσθι, if any one asked anything, they replied (to all such). ΤHUC. VII, 10. Ἐρώτου ὅπως ἐν τῇ κακίᾳ πάσχων ἡ μύνετο, ἄλλ' ἐν τῇ εὐδεργετωμένῳ ἁγάριστος φαίνοιτο. XEN. ΑGES. XI, 3. (Here, without any apparent reason, the writer changes from the Indicative to the Optative.) See § 62. Ν 1.

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

§ 52. 1. Very often the protasis is not expressed in its regular form with εἰ or εἶναι, 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 protasis, it is always in the same tense in which the finite verb which it represents would itself have stood after εἰ or εἶναι, 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.

Ὁὔτε ἔσκιμον πλείω ἦ δύνανται φέρειν, διαρραγεῖεν γὰρ ἄν· οὐτ' ἀμφιέννυται πλείω ἦ δύνανται φέρειν, ἀποπνιγεῖεν γὰρ ἄν, they do not eat more than they can bear, for (if they should) they would burst, &c. XEN. Cyth. VIII, 2, 21. Αὐτοὶ ἄν ἐπορεύθηνσαν ἵοι ἄλλοι τὰ δ' ὑπούγια οὐκ ἦν ἄλλη ἡ ταύτη ἐεβῆναι, they would have gone themselves where the others went; but the animals could not go otherwise than as they did. XEN. An. IV, 2, 10. So ἦ γὰρ ἄν λωβήσατοι, II. I. 232.

Τοῦτο ποιοῦντες εὗ πράξουσιν (i. e. εἶναι ποιῶσιν), if they shall do this (habitually), they will prosper. Τοῦτο ποιήσαντες εὗ πράξουσιν (i. e. εἶναι ποιῶσιν), if they shall (once) do this, they will prosper. Τοῦτο ποιοῦντες εὗ ἄν πράττοιεν (i. e. εἰ ποιοῖεν), if they should do this (habitually), they would prosper. Τοῦτο ποιήσαντες εὗ ἄν πράττοιεν (i. e. εἰ ποιῶσιν), if they should (once) do this, they would prosper. Τοῦτο ποιοῦντες εὗ ἄν ἔπραττον (i. e. εἰ εἰποῖονν), if they were doing this (or if they had been doing this), they would be in prosperity. Τοῦτο ποιήσαντες εὗ ἄν ἔπραττον (i. e. εἰ εἰποιῶσιν), if they had done this, they would be in prosperity.

Πώς δὴ τοιακα δίκης οὐσίας ὁ Ζεὺς οὐκ ἀπόλωλεν τὸν πατέρα αὐτοῦ δῆσας; i. e. how is it that Zeus has not been destroyed, if Justice exists? ARIST. Nub. 904. (Here δίκης οὕτως represents εἰ δίκη εὖστιν.) 'Αλλ' εἰσόμεθα δόμους παραστέιχοντες (i. e. εἶναι παραστέιχωμεν), but we shall know, if we shall enter the house. SOPH. Ant. 1255. Σὺ δὲ κλῦν εἴσαι τάχα (i. e. εἶναι κλῦσης), but you will soon know, if you listen. ARIST. Av. 1375. So μὴ μαθῶν, unless I learn, for εἶναι μὴ μάθων, Nub. 792. Καὶ κέν τοῦτ' ἐθέλομεν Δίας γε διδόντων ἄρεσθαι, and this I should like to obtain, if Zeus would only give it. Od. I. 390. (Here Δίας διδόντως = εἰ Ζεὺς διδοῖ.) Τοιαύτα τῶν γυναικῶν συνναιρων ἔχως (i. e. εἰ συνναιρως), such things would you suffer, if you should
live with women. AESCH. Sept. 195. Ov'd' an siwopísaum týn ùvenir órówn asteixovean astois (i. e. ei óbrómi). SOPH. Ant. 185. Αθηναίων de to avtò toouto paðóntow, diplaián an týn dýnamìn eikázebas (ómiab), but if the Athenians should ever suffer this (paðóntow = ei pádoevn), I think it would be inferred that their power was twice as great. THUC. I. 10. (Here nothing but the context shows that paðóntow does not represent ei épadow, if they had ever suffered.)

Mamaiav 5' an aitísaantois ἕκιν soi férov an ártan, and if you ever asked for something to eat. I used to come bringing you bread. ARIST. Nub. 1383. (Here aitísaantois represents ei aitíseias in a general supposition, § 51. For ἕκιν an see § 30, 2, and § 42, 3.) Prw genvésba hýpástese av tis aκóusas (i. e. ei ἕκουσεν), before it happened, any one would have disbelieved such a thing, if he had heard it. THUC. VII, 28. Ov γὰρ ἀν μεταπείδεθεν υἱὰς ἕξ' ἐκεί μὴ τοιαῦτης οὔσις τῆς ἑπαρχόεσθε ὑπολίψεως, for he would not be seeking to change your minds, if such were not the prevailing opinion (i. e. ei μὴ τοιαύτη ἤπ). DEM. Cor. 304, 1. Μὴ κατηγορῆσαντος Ἀλεξίουν μηδὲν ἐξέ τῆς γραφῆς οὐδ' ἀν ἐγὼ λόγον οὐδένα ἐποιομὴν ἔτερον (i. e. ei μὴ κατηγορήσεν). Ib. 236, 28. Τά αὐτά ἀν ἔπραξε καὶ πρώτη λαχοῦσα (i. e. ei πρώτη ἔλαχεν), 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 ἀν διελθήσαν, if it had depended on him, they often would have been disbanded. ISOC. Pan. p. 70 B, § 142. Διὰ γε υἱὰς αὐτῶν πάλαι ἄν ἀπολῶλεμε, if it had depended on yourselves, you would long ago have been ruined. DEM. Cor. 242, 10. (So καθ ὑμᾶς.) Πάλαι γὰρ ἀν ἐνεκα γε ψηφιοσ μᾶτων ἐδεδωκεί 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 ψηφισματών.) Οὗτῳ γὰρ οὐκέτι τοῦ λοιποῦ πάσχομεν ἀν κακῶς, for in that case we should no longer suffer. DEM. Phil. I, 44, 12. Σο ὡς οὗτω περιγενόμενος ἄν, XEN. An. I, 1, 10. Οὐδ' ἀν δικαίως ἐσ κακὸν πέσομι 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 5' ἄγε, for ei ἐκ -svgelc, ἄγε, and in such expressions as ei μὴ διὰ τούτο, 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. Εἰ δὲ μή is much more common than ἐὰν δὲ μή, even when ἐὰν μὲν with the Subjunctive precedes. E. g.

Πρὸς ταῦτα μὴ τύπτει· εἰ δὲ μή, σαυτὸν ποτ’ αἰτίασει, therefore do not beat me; but if you do, you will have yourself to blame for it. Arist. Nub. 1433. Πόλεμον οὐκ εἶπον ποιεῖν· εἰ δὲ μή, καὶ αὐτῶι ἀναγκασθήσεται ἔσασαι φιλοὺς ποιεῖσθαι οὕς οὐδ’ ὄρεισται, they said that otherwise (εἰ δὲ μή) they should be obliged, &c. Thuc. I, 28. Εἰπὼν (Παυσανία) τοῦ κηρυκοῦ μὴ λέησθαι· εἰ δὲ μή, πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν, they ordered him not to be left behind by the herald: and if he should be (εἰ δὲ μή), (they told him) that the Spartans declared war against him. Id. I, 131. 'Εὰν μὲν τι οὐκ δοκῶ λέγειν ἀληθῆς, ἐξυμολογήσατε· εἰ δὲ μή, παντὶ λάγος ἀντιτείνετε. Plat. Phaed. 91 C. So in Dem. Phil. III, p. 129, 14, εὰν μὲν πείσητε, . . . εἰ δὲ μή, κ.τ.λ.

2. The protasis is often altogether suppressed, leaving only an Optative with ἂν or an Indicative with ἂν 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.

Τὸσος ἂν οὐν τις ἐπιτιμήσει τοῖς εἰρημένοις, perhaps some one might (if he pleased) find fault with what has been said. Isoc. Areop. p. 146 E. § 36. Τῷ οὖν ἂν βασιλῆς ἀνά στόμι ἔχων ἄγορεύουσι, therefore you should not take kings upon your tongue and talk (i.e. you would not, if you should do as you ought). II, 250. Τοῖτο ἂν οὖτ' ἂν οὐτὸς ἔχωι λέγειν οὕτω οὕτως πεισθείητε, neither would he be
able to say this (if he should try), nor would you believe it. DEHM. Andr. 598, 20. 'Hdeów δ' ἄν ἐγώ' ἐροὶμην Δεπτίων, but I would gladly ask Leptines (if an opportunity should offer). ID. Lept. 496, 8. Δεμάτῳ ὃς οἱ Θεταλοὶ νῦν οὐκ ἄν ειλευθεροί γένοντο ἀσμένου, let him show that they would not now gladly become free (if they could). ID. Ol. II, 20, 18. Βασίλεια οἰκοδομεῖν ἢρχετο, ὃς ἄν ἱκανὰ ἀπομάχεσθαι εἰ ῶ, so that it might be strong enough to fight from (if it should be necessary). XEN. Cyt. III, 1, 1.

Οὐ γὰρ ἦν δὲ παν ἐποιεῖτε, for there was nothing that you could have done (if you had tried). DEHM. Cor. 210, 15. Ποιῶν δ' ἄν ἐργῶν ἦ πόνων ἦ κινδύνων ἂ ἐστησαν; and from what acts, ye., would they have shrunk (i. e. if they had been required)? ISOC. Pan. p. 57 C. § 83. Ἐπολλοῦ γὰρ ἄν ἦν ἀξία, for they would be worth much (if that were true). PLAT. Rep. II, 374 D. So Βουλιάμην ἄν (velim), I could wish (in a certain future case); ἐβουλόμην 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.

Δέγως ἄν, you may speak (lit. you could speak, if you should desire it), implying εἰ βουλοῦσ. Σὺ μὲν κομῖζοις ἄν σεαυτὸν ἡθελεῖς, you may take yourself off whither you please. SOPH. Antig. 444. (This is merely a milder expression than κομίζ.ε.) Κλύων ἄν ἢθη, Φοίβε προστατήμε, i.e. hear now. ID. El. 637. Χαροὶς ἄν εἰσω. ID. Phil. 674. So Antig. 1339. Ποὶ οὖν, ἐφην ὡγ, τραποῖμε θ' ἄν ἐτι; in what other direction then, said I, shall we turn (lit. should we turn, if we should wish)? PLAT. Euthyd. 290 A. Οὐκ ἄν μεθειμην τοῦ θρόνου, I will not give up the throne. ARIST. Ran. 830.

REMARK. In such examples as HDT. I, 2, Ἐλλήνων τινᾶς φασι ἄρταςαν Εὐφῶτην· εἰ ἦσαν δ' ἄν οὕτου Κρήτες, 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 οὕτι δὲ οὐκ ἄν πολλαὶ εἰ 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 ἄν, or a Present Optative with ἄν; 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 ἄν represents the Indicative or the Optative. E. g.

'Ἡγοῦμαι, εἰ τούτο ποιητε, πάντα καλῶς εἴχειν, I believe that, if you are doing this, all is well. 'Ἡγοῦμαι, εὖν τούτο ποιητε, πάντα καλῶς εἴξειν, I believe that, if you (shall) do this, all will be well. 'Ἡγοῦμαι, εἰ τούτο ποιητε, πάντα καλῶς ἄν εἴχειν, I believe that, if you should do this, all would be well. 'Ἡγοῦμαι, εἰ τούτο ἐποίησετε, πάντα καλῶς ἄν εἴξειν, I believe that, if you had done this, all would (now) be well.

Φιλίππου κατὰ Φιλίππου κατ' ἐκείνου τῶν χρόνων; how unwillingly do you think they heard it, if any one said anything against Philip in those times? DEM. Phil. II, 70, 25. (Here ἀκούειν represents the Imperfect ἐκείνος, § 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 δώσοι δυσχερῶς ἀκούειν Ὄλυνθιος, εἶ τις τι λέγοι κατὰ Φιλίππου κατ' ἐκείσθαι τῶν χρόνων; how unwillingly do you think they heard it, if any one said anything against Philip in those times? DEM. Phil. II, 135. (Here we must understand εὐ εἰείθε, it will be well, or something similar, after ἐσται.) Εἰ περ γάρ κ' ἐδήλωσεν Ὅλυμπιος ἀστεροπηνής εἴ εἴδων στυφελίζατο — ὁ γὰρ πολὺ φερτατός ἔσταν. II, 1, 580. (Here we must understand he can do it after the protasis. The following γάρ refers to this suppressed apodosis.) Εἰ μὲν εὖν ἔγω υμᾶς ἰκανῶς διδάσκαξα οἴοις δὲ πρὸς ἄλλους εἶναι — εἰ δὲ μή, καὶ παρὰ τῶν προεγεγραμμένων μαθάνετε. 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 ἄν
may generally be translated by supposing that, or in case that.

E. g.

Τοῦνεκα νῦν τὰ σὰ γούναθ' ικάνομαι, αἳ κ' ἐθέλησα κεῖνον λυγρὸν ὀλέθρου ἐνωπίου, 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 ικάνομαι does not contain the apodosis to αἳ κ' ἐθέλησα, which is rather implied in what follows.) Τῶν νῦν μὲν μνήσασα παρέξεο καὶ λαβὲ γούνων, αἳ κεν πῶς ἐθέλησιν ἐπὶ Τρώωσιν ἄρθρα παράκατα, 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). II, 1, 408. So αἳ κεν πῶς βούλεται (often explained as an indirect question), II, 1, 66. Οὐκοῦν ἐτὶ ἐλλειπεταὶ τὸ ἢν πείσωμεν ὑμᾶς ὡς χρὴ ἡμᾶς ἀφεῖναι; is not this then still left to us,— in case we shall persuade you that you must let us go (sc. 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. Ἀκοῦσον καὶ ἔμου, ἐάν σοι ταῦτα δοκῇ, hear me also, in case the same shall please you, i. e. that then you may assent to it. Ib. II, 358 B. Ἐτὶ καὶ νῦν ἄρας ποιοῦνται, ἐν ἂς ἐπικηρυκεύεται Περσαῖς; even to this day they invoke and others pitted them, in case they should be captured (i. e. thinking that they would suffer if they should be captured). XEN. An. I, 4. 7. Πρὸς τὴν πόλιν, εἴ ἐπίβασοσι ὑπεν, ἐκφυου, 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. Οὐδ' ἢν τοῦ πολεμοῦ πέρας οὐδ' ἀπαλλαγῇ Φιλίπτῳ, εἴ μὴ Ἐθεῖαίου καὶ Θεταλίους ἐσθρηοῦσι ποιήσει τῇ πολεί, 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 ἄλογουται, εἴν ἐπιμερθῶσιν, and εἴν μὴ ποίησω 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 ὃσπερ ἄν εἰ (sometimes written as one word, ὃσπεραι, quasi) includes both cases. See § 42, 3, N. 2, with the examples.

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

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

On ὀνόματα ὀν τε αὐτῶν εἰδέναι, πλὴν εἰ τις κωμῳδοποίει 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 τῶν ὀνόματων ἣξει, οἶκ ἄν δικαίωσ κολάζοτο, if this is so, he would not justly be punished, κολάζοτο ἄν belongs to a protasis in the Optative, if justice should be done, implied in δικαίως; while the protasis εἰ . . . ἣξει 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.
MIXED CONSTRUCTIONS.

§ 54, 1.]

Εἰ δὲ τις ἀδικήτως γε κατ᾽ οὖναν εἶλήλονθα, οὐκ ἄν ἔγωγε θεοίτως ἐποιεῖτο καὶ μαχόμεν, but if thou art one of the immortals come from heaven, I will not fight against the Gods of heaven. II. VI, 128. (Here the principal protasis to μαχόμεν ἄν is implied, if I should have my choice.) Πολλῇ γὰρ ἄν εἰδαμονία εἶ ἐν περὶ τούς νέους, εἰ εἰς μὲν μόνοις αὐτῶς διαφεῖρε, ὥσπερ ἄλλοι ὕφελον αὐτῷ, for there would (naturally) be great happiness, &c. PLAT. Apol. 29 B. "ὢστ' εἱ μοι καὶ μέσως ἤγονήν καὶ μᾶλλον ἐτέρων προσείναι αὐτὰ πολεμεῖν ἐπεὶ ἑσθε, οὐκ ἄν εἰκότως νῦν τοῦ γε δοκεῖς αὐτάν φεροῦν μη, 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 ἴροιμαι ἄν is implied in εἰκότως.) Εἰ γὰρ οὔτοι ὅρθος ἂν ἐπε τῆς—σαν, οἵτινες ἄν τοι χρεῶν ἄρχοιτε, for if these had a right to secede, it would follow that your dominion is unjust. ID. III, 40. Εἰ νῦν γε δοντουχομε, τῶς τάνατον ἄν πράττοντες οὐ σῶξομεθ' ἄν; if now we are unfortunate, how should we not be safe if we should do the opposite? ARIST. Ran. 1449. (Here πράττοντες = εἰ πράττομεν is the principal protasis to which the optative refers.) Εἰ τοῦτ' ἐπε—χείρου λέγειν, οὐκ ἐσθ' ὑστί οὐκ ἄν εἰκότως ἐπιτιμήσεις μοι, if I were undertaking to say this (§ 49, 2), every one would censure me with reason (i. e. εἰ τὰ εἰκότα ποιήσειν). DEM. Cor. 296, 24. (Here many Mss., and Dion. Hal. p. 1054, read ἐπέτιμησε, the ordinary apodosis.) Εἰ μηδένα τῶν ἁλλων ἱππεύειν εἰ λασαν, οὐκ ἄν δικαίως ὁργίζοισθε θε αὐτοῖς. LYS. Alcib. II, § 8.

Καίτοι τότε τῶν ὑπερείδον, εἰπερ ἀληθῆ μοῦ νῦν καθγερεί, μᾶλλον ἄν εἰκότως ἡ τοῦτ' ἐν ὦκεν, 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 ἐνοκεν ἄν refers chiefly to the implied protasis, if he had done what was more reasonable.) Such examples seldom occur.

Οὐδὲ γὰρ ἄν πολλαὶ γέφυραι δοσιν, ἔχομεν ἄν ὅποι φυγόντες ἤμεισ σωβάμεν. XEN. An. II, 4, 19. (Here the implied protasis is if we should wish to escape.) See AN. V, 1, 9.

Φρούριον εἰ ποιήσονται, τίς μὲν γῆς βλάπτοιεν ἄν τι μέρος, οὐ μὲνοι ικανόν γε ἐσται κολλείν εὕμη, κ.τ.λ., 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 ἄν 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 ἄν is sometimes merely a softened expression for the Future Indicative (§ 52, Note). E. g.

'Εάν τοῦτο ποιήσω, καλῶς ἄν ἔχω, if I do this, it would be well. (Here the irregularity is the same in English as in Greek: the regu
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 εἰν εὖ and εἰ εὖν, 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 εἰς εἰ, 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 εὖν. E. g.

ΑΛΛ' εἰ τίς μοι ἀνήρ ἄρ' ἑποίτο καὶ ἄλλος, μᾶλλον θαλπωρῇ καὶ θαρσαλέωτερον ἐσταί. Π. Χ., 222. Εἰ θέλοιμν γςκοπεῖν τὰς φύσεις τῶν ἄνθρωπων, εὑρῆ σομέν, κ.τ.λ. Isoc. ad Nicoc. p. 23 D. § 45. Εἰ τίς τάδε παράβαινοι, ἐναγης ἐστώ. 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 εἰςαν δύο τυνές ἐναντίον νόμοι, οὐκ ἀμφοτέροις ζει δήσον ψη ἐπίσσασθαι, 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, ἐνῆ αὐτῷ ἡθεῖν, he could have gone, is nearly equivalent to ἔθεν ἄν, and here ένατων αὐτῷ ἡθείν, he could go, is nearly equivalent to ἔλθοι 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.


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' εἶπεν, ὡς εἰ μὲν καὶ νῦν πρὸ σοδοκῆσαιμι αὐτῶν ἔρειν, ἀπολογούμενος περὶ αὐτῶν διατίτητοιμι, εἰ δὲ παραλίπομι, 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.
himselF. DEM. Aph. I, 330, 8. (If a primary tense stood for εἰπεν, we should have, e.g. ταύτα λέγει, ἢ εἴν μὲν πρὸ συστήματος αὐτῶν ἑρείν, δια τρίβω, εἴν δὲ παραλίπω, νῦν εἰπή.)

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 εἰ may be used where a cause sentence would seem more natural. Such verbs are especially θαυμάζω, αἰσχύνομαι, ἀγαπῶ, and ἀγανακτέω. E. g.

Θαυμάζω δ' ἐγὼ εἰ μηδέεις ὑμῶν μήτ' ἑνθυμεῖται μήτ' ἄργυρεται, 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.) Ἄλλ' ἐκείνο θαυμάζω, εἰ Λακεδαιμονιοῖς μὲν ποτὲ αὐτῷ πράττει, νυν δ' ὀνείρετε ἑξίεναι καὶ μέλλετε εἰσφέρεσαι, but I wonder at this, that you once opposed the Lacedaemonians, 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 ἄγαπάτ' εἰ μὴ δίκην ἔδωκεν, ἄλλ' εἰ μὴ καὶ χρυσῷ στεφάνῳ στεφανωθησέται ἀγανακτεί, 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. AESCHIN. Cor. § 147. (Here the former protasis belongs under § 49, 1, and the latter under § 49, 1, N. 3.)

Καὶ ὃς ἀληθῶς ἀγανακτῶ, εἰ οὖτως ἀ νοῦ κ αὐτὸς τ' εἰμι έισέπει, Ιαμ ἄμα δίπλως ἀγανακτῶ, εἰ οὖτως κ αὐτός τ' εἰμι έισέπειν, I am indignant that (or if) I am not able, &c. PLAT. Lach. 194 A. Οὐ δ' ἰαμακτον ἑστιν, εἰ στρατεύομεν καὶ πονῶν ἐκείνων αὐτός ὑμῶν μελλόντων καὶ ψηφιζομένων καὶ πυθανόμενων περιγύριζεται, it is no wonder that he gets the advantage of you, &c. DEM. Ol. II, 24, 23. Μηδέ μενοι τούτω μείον δόξητε ἑχείν, εἰ οἴ Κυρείοι πρόσθεν σιν ἤμιν ταττόμενοι νῦν ἀφεσθήκασιν, 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 A, ἐθαυμάζον οὕτως οὓς αὐτοῖς τ' ἐν τ' ἐνερείν. The construction with εἰ 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 εἰ is used in the sense of whether, to introduce an indirect question; as, εἴπεροι εἰ σοὺ παρεῖν, he asked whether you were present. For this see § 68, 3, and § 70.
§ 57. The apodosis is sometimes introduced by the conjunction δέ, 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 δέ we sometimes find ἀλλά or αὐτάρ. E. g.


This δέ in apodosis cannot be expressed in English; as our adverbs then, yet, still, &c., necessarily fail to give the force of the Greek δέ, which is always a conjunction.

Remark. Δέ 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 πρὶν and other particles meaning until, which are treated separately (§ 62 and § 63).

2. Relative sentences may be divided into two classes:—

First, those in which the antecedent of the relative is 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 ἐξω ὤρας, you see these things which I have; or ἐξω ὤρας. "Ὅτε ἔβολετο ἥλθεν, (once) when he wished, he came.

(Indefinite Antecedents.) Πάντα ἃν βούλωνται ἔσοσιν, they will have everything which they may want; or ἃν βούλωνται ἔσοσιν, they will have whatever they may want. "Ὅτε βούλοιτο ἥρχετο, 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.

Λέγω ἃ οἶδα. Λέγω ἃ ἤκονσα. "Ελεξαν ἃ ἤκον-σαν. Πάντα λέγει ἃ γενήσεται. Πράσσουσιν ἃ βούλονται (or ὃς βούλονται), they are doing what they please. (On the other hand, πράσσουσιν ἃ ἃν βούλωνται (or ὃς ἃν βούλωνται) they always do whatever they please; the antecedent being indefinite.) Λέγω ἃ οὐκ ἄγνω. I am saying that of which I am not ignorant.

'Αλλ' ὅτε δὴ ὁ ἐκ τοῦ δυνατοῦ γενέτ' ἤδε, καὶ τότε δὴ πρὸς Ὀλυμπὸν ἵσαν θεοὶ πιὲν ἐόντες. Π. I, 493. 'Τίς ἐσθ' ὁ χῶρας δὴ τ', ἐν ὧν βεβήκαμεν. ΣΟΡ. Ο. Σ. 52. "Εἰς ἐστὶ καίρος, ἀντιλάβεσθε τῶν πραγμάτων, i. e. now, while there is an opportunity, &c. DEM. Ol. I, 15, 6. "(If the exhortation had been general, he might have said ἐώς ἃν ἣ καιρός, (on all occasions) so long as there is an opportunity, § 62.) 'Ο δὲ ἀναβὰς, ἐώς μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἥγεν ἐπεὶ δὲ ἄβατα ἦν, καταλιπόν τὸν ἵππον ἐπευεύρει πεζόν. XEN. An. III, 4, 49. So Π. I, 193, ἐώς ἀρματε. Ὅπερ δὲ καὶ τῶν ἀποβαίνοντιν τὸ πλέον τῆς αἴτιας ἔξομεν, οὗτοι καὶ καθ' ἡσυχίαν τι αὐτῶν προίδωμαν, we
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.
Thus, when we say ἀ νομιζεί ταῦτα λέγει, he is saying what he (actually) thinks, or ἀ νομιζε ταῦτα ἐ λέγεν, he was saying what he thought, the actions of νομιζει and νομιζε are stated as actual facts, occurring at definite times; but when we say ἀν νομιζη (ταῦτα) λέγει, he (always) says whatever he thinks, or ἀ νομιζου (ταῦτα) ἐ λέγεν, he (always) said whatever he happened to be thinking, νομιζη and νομιζου 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 ἀ νομιζει ταῦτα λέγει, he will say what he (now) thinks, νομιζει denotes a fact; but when we say ἀν νομιζη λέγει, he will say whatever he happens to be (then) thinking, νομιζη 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 ἀ οὐκ οἶδα οὐκ οἷμαι εἰδέναι, what I do not know, I do not think that I know, οὐκ οἶδα, as before, denotes a simple fact, and its object, ἀ, has a definite antecedent; but when Socrates says ἀ μὴ οἶδα οὐδὲ οἷμαι 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 ἀ οἶδα οἷμαι 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:—

"Ο τι βούλεται δῶσω, I will give him whatever he (now) wishes. Εἰ τι βούλεσαι, δῶσω, if he wishes anything, I will give it. (§ 49, 1.)
"Ο τι ἐ βούλεσε ἐ δώκα ἄν, I should have given him whatever he had wished. "Ο τι μὴ ἐ γένετο οὐκ ἄν εἶπον, I should not have told what had not happened. Εἰ τι ἐ βούλεσε, ἐ δώκα ἄν, if he had wished anything, I should have given it. Εἰ τι μὴ ἐ γένετο, οὐκ ἄν εἶπον, if anything had not happened, I should not have told it. (§ 49, 2.)
"Ο τι ἄν 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.)
"Ο τι βούλεσθο δοίην ἄν, I should give him whatever he might wish. Εἰ τι βούλεσθο, δοίην ἄν, if he should wish anything, I should give it. (§ 50, 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.

*A μη οίδα, ουδέ οίομαι είδέναι (like εί τινα μη οίδα). PLAT. Apol.
21 D. (See above, § 60, 1.) Χρήσθων δ' τι βούλονται, let them deal with me as they please (i. e. ei τι βούλονται). Arist. Nub. 439. 'Επισταμαι ὅτι ἃ δὲ εἰ με, κακὸς ὁ ἄντρο passive, I know how to see anything which I ought to see, and not to see anything which I ought not. Eur. Ing. Fr. 417. (A de' is nearly equivalent to ei τινα de', and α μὴ πρέπει to εἰ τω μη πρέπει.) Τοὺς πλείστους ἐνθοπερ ἐπεσον ἐκάστους ἐδαφὴν, ὡς δὲ ἐκ ἐνδεικνύον, κενοτάφιον αὐτοῦ ἐποίησαν, i. e. they raised a cenotaph for any of them whom they did not find (like ei των μὴ εὑρίσκων). Xen. An. VI, 4, 9. Τί γὰρ; ὡστις δαπανηρὸς ὃν μὴ αὐτάκηκεν ἐστίν, ἀλλ' ἄντρο τῶν πλησίον δέ τι ταί, καὶ λαμβάνων μὴ δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τῶν μὴ διδάχτω μεί γε, οὐ δοκεῖ σοι καὶ οὕτως χαλέπως φίλοι εἶναι; (i. e. supposing a case, ei τις ... μη αὐτάρκης ἐστιν, κ. τ. λ.). Id. Mem. II, 6, 2. So ἄτις ἵππον ἐμμακεί, Thuc. I, 35. "Α τις μὴ προσεδόκησεν, οὐδὲ φυλάξασθαι ἐγχώρει, there is no opportunity to guard against what we did not expect (like ei των μὴ προσεδόκησεν τις). Antiphon. p. 131, 36. § 19. Εἰς τὰ πλοία τοὺς τὰ ἀσθενοῦντα ἐνεβίβασαν καὶ τῶν σκευῶν ὑπὸ μὴ ανάγκης ἢν ἔχειν (like ei τινα τῶν σκευῶν μὴ ανάγκης ἢν ἔχειν), i. e. any of it which they did not need. Xen. An. V, 3, 1. Αὐθρόπους διέσθειρεν (ἡ βάλασσα) ὥσιν μὴ ἐδώνατο φήμην πρὸς τὰ μετέωρα ἀνάδραμόντες, i. e. if any were unable to escape soon enough to the high land, so many the sea destroyed. Thuc. III, 89. Οἶς μὲν ἀείρεις γεγένταν τὰλλα εὐτυχοῦσι, πολλὴ ἄνω πολεμῆσαι: εἰ δ' ἀναγκαῖον ἢν, 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. ei τινας αἰρείς γεγένταν). Thuc. II, 61. Πάντες ἵσις Χαβρῖαν οὐτε τύπτοντα οὐδ' ἀψίδουσον τὸν στήφανον οὐθ' ὀκὺς προσείνηθ' ὅτιοι μὴ προσήκεν αὐτῷ, πον ἐγκαθιστάντως ἀλλ' ἀναγκαίων ἢν, for going anywhere at all where it was not lawful for him (i. e. ei τινα μὴ προσήκει). Dem. Mid. 535, 15. Ποῦ οὖν ὁ Αγαθοῦ τοῖς ἄνθροποις θέλοι ἐσουναι, οἱ μὴ ἀπόθετε ποθεοὶ ἀλλ' ἐπάνω τοῖς ἄνθρωποις κρείαν αὐτῷ ἢν ἔχων σί; (i. e. ei μὴ ... ἔχοντι). Plat. Lys. 215 B. Νικῆ γ' ὅ τι πάσιν οὖν μὲλλει συνιόσει (i. e. ei τι μέλλει), may any plan prevail which will benefit you all. Dem. Phil. I, 55, 7. So Soph. Ant. 375, ὃς τὰδ' ἔρει. Not. 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 μὴ ἔβουλετο δοῦναι, οὐκ ἄν ἔδωκεν, he would not have given what he had not wished to give (i. e. εἴ τινα μὴ ἔβουλετο δοῦναι, οὐκ ἂν ἔδωκεν). Οὔτε γὰρ ἂν αὐτοί ἐπεχειροῦμεν πράττειν ἂ μὴ ἥπιστάμεθα, οὔτε τοῖς ἄλλοις ἐπετρέπουμεν, ὅν ἡρχομέν, ἀλλὰ τι πράττειν ἂ τι πράττοντες ὅρθος ἐμελλον πράξειν. τούτω δ' ἦν ἂν, οὐ ἐπιστήμην εἰ χοῦν, 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 ἂ μὴ ἥπιστάμεθα = εἴ τινα μὴ ἥπιστάμεθα, if there were any things which we did not know,—δω ἡρχομέν = εἴ τινοι ἡρχομέν. — δε τι ἐμελλον = εἴ τι ἐμελλον,—and ὅ ἐπιστήμην εἰ χοῦν = εἴ τινος εἰ χοῦν. It is implied that none of the cases here supposed ever actually arose, as the whole passage refers to an unfilled condition expressed in the preceding sentence.) Ei δὲ οἶκοι εἰ χοῦν ἐκαστοὶ τὰς δίκας, τούτους ἄν ἀπόλλυσαν οἵτινες φίλοι μᾶλθα ἡ σαν Ἀθηναίων τῷ δήμῳ, if each had their trials at home, they would ruin any who were especially friendly, &c. *XEN. Rep. Athen. 1, 16. (Here οἵτινες ἡ σαν, = εἴ τινες ἡ σαν, forms a second protasis to the apodosis ἀπόλλυσαν ἄν. See § 55, 1.)

Εἰ ξένος ἐτύχανον ἄν, ἤμενεγέννωσκετε δῆπον ἄν μοι, εἰ ἐκεῖνη τῇ φώνῃ τε καὶ τῷ τρόπῳ ἔλεγον εἰς ὀπιστη ἐτε τράμμεν, 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. 17D 'Ὡς δῇ ἐγώ' ὁφελον μάκαρος νῦ τεν ἐρμενών νῦν ἀνέρος, ὃν κτετεσσον εἴος ἐπὶ γράς ἐτε τραμέν, 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 δῆπον προσήκε γράψαι, ὅπως ὁ τοῦτο τοῦργον ἐπὶ πρῶτῳ θῃ, τοῦτω τὰ ἐκ τῶν νόμων ύπήρξε δικαία, 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 ὅπως ἐπράξῃ 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 ἃν (or κέ) and followed by the Subjunctive.  E. g.

Τάων ἵν κ’ ἐθέλω μι φίλην παντοσοφ’ ἀκοίν (like εἰ κέ τυχα ἐθέλωμι), whomsoever of these I may wish I shall make my wife.  II. IX, 397. 'Εκ γὰρ Ὄρεστας τίσις ἔστει Ἀτρείδαο, ὀππότ’ ἂν ἦβη σῃ τε καὶ ἦς ἐμείρεται αὐξμ, i. e. vengeance will come from Orestes, when he shall grow up, &c. (like εὰν ποτε ἠβήσῃ). Od. I, 40. Τότε δ’ αὐτε μαχήσεται, ὀππότε κέν μν θυμός ἐνι στήθεσιν ἄν ὡ γη καὶ θεὸς δρήσῃ.  II. IX, 702. 'Αλλ’ ἀγέθ’, ὃς ἄν ἐγών εἰπὼν, πειθώμβ’ βαύντες, let us obey as I may direct, i. e. if I give any direction (εὰν πως εἴπων), let us obey it.  II. II, 139. 'Ἡμεῖς αὐτ’ ἀλόχους τε φίλασ καὶ νόητα τέκνα ἀξόμεν ἐν νήσεσιν, ἐπὶν πτολείθρου ἔλω μεν, when we shall have taken the city.  II. IV. 238. So εὖτ’ ἄν τίπτωσιν, I. I, 242. Οὐκώμ’, ὅταν δή μὴ σθενῶ, παντοσάμαι, therefore, when I shall have no more strength, I will cease. SOPH. Ant. 91. Ταῦτα, ἐπειδὴ περὶ τοῦ γένους εἰπὼ, ἐρῶ, I will speak of this, when I shall have spoken about my birth.  DEM. Enbul. 1303, 25. (See § 20, Note 1.) Επειδὴ δια- πράξω μαία δέομαι, ἄξο. XEN. An. II, 3, 29. Τίνα οἴες θει αὐτὴν θυγνύ ἔξεων, ὅταν εἰς θη τῶν πατρῶν ἀπεστηρεύμον; what feelings do you think she will have, when (or if at any time) she shall see me, &c.?  DEM. Aph. II, 842, 16. Τοῦτον δὲ Ἀθηναίους φημί δειν εἰναι πεντακοσίους, εἰς ἂν ἄν τινος ἀλλικας καλῶς ἔχει δ ὁ κη, from whatever age it shall seem good to you to take them (i. c. if from any particular age, &c.) Id. Phil. I, 45, 27. Τῶν πραγμάτων τοὺς βουλευομένους (Ἱγνείσθαι δεῖ), ινα δ’ ἄν ἐκεῖνος δοκῇ ταῦτα πράττηται, in order that whatever shall seem good to them shall be done.  I. b. 51, 19. Οὐ μοι φόβου μελαθρον εἴπις ἐρπατεῖν, ἢν τον αἰθήν πῦρ ἐφ’ ἐστίας ἔμης Ἀγιν- σθος, 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. "Οσοὶ βουλήσοντα, THUC. I, 22, is perhaps to be explained in this way. See XEN. Cyr. I, 5, 13. In such examples as ἂν μὴ τις αὐτὸς πάρεσται, 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 ἃν).

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.

Μάλα κεν θρασυκάρδιος εἰς, ὡς τότε γηθησείν ἱδὼν πόνον ὁδὸ ἀκάχοιτο (i. e. εἰς τις γηθήσεις, μάλα κεν θρασυκάρδιος εἰς), any one who should then rejoice would be very stout-hearted. II. XIII. 314 So II. VI. 329 and 521; XIV, 247: ARIST. Nub. 1250. Οὐκ ἃν ὀδὸν θρενίας ἀνάθε, ὡστε εἴθελοι τε καὶ δύνατο σοῦ ἀπερείκεν τοὺς ἐπιχειροῦντας ἀδικεῖν-σε; would you not support any man who should be both willing and able, &c.? XEN. Mem. II, 9, 2. Πεινῶν φάγοι ἂν ὁπότε βούλοιτο, when he is hungry, he would eat whenever he might wish (like εἰ ποτὲ βούλοιτο). Ib. II, 1, 18. So Mem. I, 5, 4; I, 7; IV, 2, 20. Πῶς οὖν ἂν εἴδεις περὶ τούτου τοῦ πράγματος, ὡς πανταπασῶν ἀπερείκεν εἰς; how then could you know about that thing of which you had no experience at all? PLAT. Mem. 92 C. Ἅρμεν ἂν ἥγοιο ταῦτα σὰ εἶναι, ἂ σοι εἴξει ἢ καὶ ἀποδόσθαι καὶ δώσαι καὶ δύσαι ὅτῳ βούλοιτο θεώ; Id. Euthyd. 302 A. Τι ἂν παθεῖν (δύνατο), ὃ μὴ καὶ ύψος αὐτοῦ τὰ θοι; what could he suffer, unless he should suffer it also from himself? (i. e. εἰ μὴ πάσοι). PLAT. LYS. 214 E. Ὅδε μὴ ἀγαπή, οὐδέ ἂν φιλοί (i. e. εἰ τι μὴ ἀγαπή, οὐδέ ἂν φιλοί τούτο). Ib. 215 B. Ὅσω δὲ πρεσβυτέρους γίγνεται, μᾶλλον ἂς ἀπείκοστο ἄν (χρήματα), the older he should grow, the more he would always cling to it (i. e. εἰ τι πρεσβυτέρους γίγνετο, τόσο μᾶλλον ἀπείκοστο ἄν). PLAT. Rep. VIII, 549 B. So III, 412 D; VIII, 557 B. Φύσις μὲν ονείδοποτε μηδὲν ἂν μείζον μηδὲ ἐλαττῶν γενέσθαι, ἐως ἱσον εἰ διῶ αὐτὸ εαυτῷ, so long as it should remain equal to itself. PLAT. Theaet. 155 A. So βουλομένης, ἡ... φιλαῖ εἰς, Od. XI, 489.

Εἰ δὲ βούλοιτο τῶν φιλῶν τών προτρέψας ὁπότε ἀποδημοῦσθαι ἐπιμελεῖσθαι τῶν σῶν, τι ἂν ποιοῦρ; XEN. Mem. II, 3, 12. Εἰκάστως ἂν καὶ παρά θεῶν πρακτικότερος εἰς, ὡστε μὴ ὡπότε ἐν ἀπάροις εἰς τή τε κολακευοί, ἀλλ' ὅτε τὰ ἄριστα πράττοι τότε μᾶλλον τῶν θεῶν μεμνημένο. Id. Cyr. I, 6, 3. Ὅσ' ἂπολοίτο καὶ ἄλλος, ὃ τις τοιαύτα γε ρέξοι, ὃ that any other man might likewise perish who should do the like (i. e. εἰ τις τοιαύτα μέξοι). Od. I, 47. Ἔγιγνοσκε δεῖν τοὺς υπηρέτας τοῦτο ἄσκειν, ὅς πάντα νομίζοιεν πρέπειν αὐτοῖς πράττειν ὅσα ὁ ἄρχων προστάται. XEN. Cyr. II, I, 31.

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 ὅς ἄν, ὅταν, &c. is used after primary tenses, and the Optative (without ἄν) after secondary tenses. E. g.

Ἐξῆρθος γὰρ μοι κείνος ὁμώς Ἀδαιο πῦλησεν, ὅς χ' ἐπέφυγον μὲν κε' ύθ Ἕ ἐν ὃς ἄνετος ἃλλο δὲ εἰ' τῇ, for that man (i. e. any man) is hated by me like the very gates of Ἰδαιο, who conceals one thing in his mind and speaks another. II. IX, 312. Νεμεσσάωμαϊ γε μὲν οὐδὲν κλαίεις ὅς ἐκ θάνης βροτῶν καὶ ποτομέν ἐνίσπη, I am never at all indignant at weeping for any mortal who may die, &c. Od. IV, 195. Καὶ γὰρ συμμαχεῖς τούτοις ἐθέλουσιν ἄπαντες, οὐς ἄν ὁ ὁ ὁ παρεσκευασμένοις, for all men εἰ (always) willing to be allies to those whom they see prepared. Dem. Phil. I, 42, 1. Καίπερ τῶν ἀνθρώπων, ἐν ὁ μὲν ἄν πολέμῳ τῶν παρῶντα (πόλεμον) ἄξιον μέγανι τοιοῦτον, although men always consider the present war the greatest, so long as they are engaged in it. Thuc. I, 21. Πορεύονται τε γὰρ αἱ ἀγέλαια οἱ ἄναται εἰ' θύνωσιν οἱ νομεῖς, νεμοῦντες τε χωρία ἐφ', ὅποια ἄν αὐτῶς ἐφικε' σιν, ἀπέχουνται τε ἄν ἄν ὁ ὁ ὁ ἁθέτων 'καὶ τοῖς καρποῖς ἔσσει τοὺς νομέας χρήσθαι ὃς ὁ ὁ παρ᾽ οὐ' οὐδὲν μάλλον συνιστάται ἐπὶ τούτοις οὐς ἄν οἱ τοις θωμαται ἄρχειν αὐτῶν ἐπιχειρούν· τας. Xen. Cyr. I, 1, 2. Νομίζω προστάτου ἐργον εἰναι οἷον δεῖ, ὅς ἄν ὁ ὁρὸν τοῦς θείους ἐξαπατωμένους μὴ ἐπιτρέπῃ, i.e. such as one ought always to be, who, &c. Id. Hell. II, 3, 51. Καταφρήνησες δε (ἐγγυ- γυνηταὶ), ὅς ἄν καὶ γνωμὴ πιστεύῃ ὡς τῶν ἐναντίων πρεσβευχες, ὁ ἡμῖν ὑπάρ- χει. Thuc. II, 62. (Here the ὁ refers to all which follows, as that definite antecedent.)


Οὐ τινα γὰρ τίςκον ἐπιχειροῦν ἀνθρώπων, οὐκακὼν οὐδὲ μὲν ἐνδύον, τίς σφες εἰς ἐλπίδα κοίτο, i. e. they were never in the habit of honoring any one who came to them. Od. XXII, 414. Καὶ οὔς μὲν ἢ δοι εὐτάκτως καὶ σωμή οὐντας, προσελάουν αὐτοῖς τίνες τε εἰς εἰν ἤρωτα, καὶ ἐπεὶ τὸ δικαίῳ ἐπιπνεί. Xen. Cyr. V, 3, 55. (Here ἤρωτα and ἐπιπνεῖ denote the habit of Cyrus.) Καὶ τοῖς μὲν Ἀθηναίοις ἥσυχτο τὸ νυκτικὸν ἀπὸ τῆς δυσπνίας ἔν ἐκείνοι εὖ μεφρείεν, αὐτοί δὲ, ὅποι ἀπὸ το σταῖεν, ἀπαράσκευοι καὶ ἀπερεῖς εἰς τῶν πόλεμον καθισταντο, 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.

'Επεὶ Μοίρας βασιλεύος, ὅκως ἕλθοι ὁ ποταμὸς ἐπὶ ὁκτὼ πῆχες,
άρδεσκε Αίγυπτο. τὴν ἐνερβε Μέρψιος, igh. c. whenever the river rose. IHT. II, 13. Τόν δὲ χοὺν τῶν ἐκφορεμένων, ὅκως γίνοιτο νύι, εἴ τὸν Τίγρην ἔξεφόρεν, i.e. they carried it away every night. II. 150. Οἱ δὲ (Κάρες), ὅκως Μίνως δέοιτο, ἐπλήρωσαν οἱ τὰς νέας. Id. I, 171. 'Επειδὴ δὲ ἀνοίχθη, εἰσῆμεν παρὰ τὸν Σωκράτη, i.e. each morning, when the prison was opened, &c. Plat. Phaed. 59 D. Οτε ἔξω τοῦ δεινοῦ γένοιτο, πολλοὶ αὐτὸν ἀπέλειπον, many (always) left him, when they were out of danger. Xen. An. II, 6, 12. (If ἐγένοντο 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.

"Οσ κα θεος ἐπιτείδηται, μίλα τ' ἔκλυνον αὐτοῦ, whoever obeys
the Gods, to him they are ready to listen. II. I, 218. "Οταν τις ὅσπερ
οὕτοι ἵκυργι, ἡ πρώτη πρόφασις ἀπαντά ἀνεχαίτισε καὶ διελυ-
σεν. Dem. Ol. II, 20, 27. Ὄποτε προσβλέψει τινας τῶν ἐν ταῖς
τάξεις, εἰ πετείναν, κ.τ.λ., i.e. he used to say, &c. Xen. Cyr. VII, 1, 10. (See § 30, 2.) Οὔτ' ἀλλοτε πῶσοτε πρὸς χάριν
ἐλέημεν λέγειν, δι' ἅν καὶ συνοίσεις πεπεσμένοι δ', 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 εἰλήμεν 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 δόστις; as the idea of indefiniteness, which is usually
expressed by the Subjunctive or Optative, is here sufficiently
expressed by the relative itself. E. g.

'Εξήρος γάρ μοι κείνος ὅμοις'Αἰδαο πύλησαι
Γίγνεται, ὅσ πενή ἐκὼν ἀπατήλα βάδζει. Od. XIV, 156.
\(\text{Compare this with the first example (II. IX, 312) under § 6?}\)
RELATIVE AND TEMPORAL SENTENCES. [§ 62

'Εσοί γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
Μή τὼν ἀρίστων ἀπετεῖα βουλευμιτῶν,
'Αλλ' ἐκ φῶζου τοῦ γλῶσσαν ἐγκλείσας ἦχει,
Κάκιστος εἶναι νῦν τε καὶ πύλαι δοκεῖ.
Καὶ μείζον' ὅστις αὐτὶ τῆς αὐτοῦ πάρας
Φίλου νομίζει, τούτων οὐδαμον λέγω. ΣΟΡ. ΑΝ. 178.

(Here we might have had ὅς ἂν ... μὴ ἀπτηρᾶ, ἀλλ' ... ἢ, and ὅς ἂν νομίζει, without any essential difference in meaning.)

Οὐνεῖν πρὸς τὰς ἔρημορας γνώμη μὲν ἣνίατα λυποῦνται, ἔργῳ δὲ
μάλιστα ἀντεχοῦσιν, οὕτω καὶ πόλεως καὶ ἔνδωτον κρίστασιν εἰσιν.
ΤΙΜ. Ι. 64. So in the same chapter, ὅστις λαμβάνει. "Εθαπτον
τοῦ αὐτοῦ τρόπον ὅπως ἐπελάμβανεν ἡ στρατιά, they continued
to bury in the same way as many as the army took up. ΧΕΝ. ΑΝ. ΖΕ. 5, 6. (Here ἐπιλαμβάνοι might have been used.) Ὅστις
δ’ ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτῶν, πάντας ἀπεπέμπτοτο.
ΙΒ. 1, 5, 6. "Οποὺ δὲ χίλους στάσας πάνει ἢ, αὐτὸς δ’ ἐδύνατο τὸ παρα-
σκευάσασθαι, διαστείμων ἐκέλευ τοὺς φίλους ἓππως ἐμβάλλειν τούτων.
ΒΕ. 1, 5, 27. (In the last two examples there is some Ms. authority
for the more regular ἀφικνοῦτο καὶ δύνατο.) See also ἈΝ. Ι. 9, 13.

All these examples fall under the first class of conditional relative
sentences, § 61, 1. So in common protasis, § 51, Ν. 3.

ΝΟΤΕ 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’ εμοὶ δὲ ούδεις μισθοφορεῖ, ὅστις μὴ ἰκανὸς ἐστὶν ἵσα πονεῖν ἐμοὶ,
i. e. no one who is not able (no one unless he is able), nemo qui non
pussit. ΧΕΝ. ΗΕΛ. ΖΕ. 1, 5. These sentences are regular protases,
and belong under the rule of § 61, 1. (See Note 1.)

ΝΟΤΕ 3. (α.) In Homer, similes and comparisons are often
expressed by the Subjunctive after ὅς, ὃς τε, ὃς ὅτε, ὃς ὃς
(seldom, ὃς ἂν, &c.), where we should expect the Present In-
dicative, 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.

'Ὡς δὲ γνωὴ κλαίῃ γιαφιλον πόσιν ἀμφιτεσθεῖσα,
"Ὡς τε ἐγὼ πρόσθεν πόλισιν λεῖν τε πέρισσεν,
"Ὡς 'Οδυσσέας ἐλευθετών ἐπὶ ὑφρυσί δακρυον εἶβεν,
Ulysses wept as a wife weeps, &c. Od. Β. VΙΙΙ. 528-531.

'Ὡς δ’ ὅτ’ ὁπωρομεν Βορές φορεὶ γίγανθυς κακάνθας
"Αμ πεδίον, πυκνά τε δίπος ἀλλήληςσεν ἐχονταί,
"Ὡς τὴν ἀμ πέλαγος ἅμενοι φέρον ἔνθα καὶ ἔνθα. Οδ. V. 328.

'Ὡς δ’ ὅτ’ ἄν αὐτράπτῃ πῶς ἤφης ἰσιώταποι,
"Ὡς πυκῖν' ἐν στήθεσσιν ἀνέστεναξίς Ἀγαμέμνων. Ι. Χ. 5-9.
Οἱ δ’, ὃς τ’ ἀμητρῆς ἔναντις ἀλλήλουσιν ὅγον ἐλαυνωσίν. ὅτι
§ 63. 1. (a.) In Homer, the relatives (like *ei*) often take the Subjunctive without *an* or *ke*, the sense being apparently the same as when *an* is used. (§ 50, 1. N. 2.) E. g.

"Οτι μαλ' ου δημαιος, δς αθανατος μα χη ται. I. V. 407.
'Ανθρωποι *εφορα* και *τιναι* ος τις α μα ρηγ. Od. XIII. 214.
Ζευς δ' αυτες νεμει *διλον μω Ολυμπιος ανθρωταιν*,
'Εσθλοις ηδε κακουσιν, δωσι η ε' ελη σιν εκαστρ. Od. VI. 188.
Ου μην σοι ποτε ισον *εχω γερας, οποτη* 'Αριαοι
Τρωων ε κτε ρ σω νε ενωιμενων πτολεοθιν. I. I. 163.
Ου μεν γαρ ποτε *φησιν κακου πεισεσθαι οπισω,*
"Οφρ' αρετην παρεχω σι θεοι και γονιν' δρωρην, so long as the Gods shall supply valor, &c. Od. XVIII. 132.

(b.) The same omission of *an* 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' ωρθουν φλαιςουν, δς νεος πεση. SOPH. O. C. 395. Των 
δε πημονων μαλιστα λυπουν αι φαγων σα αθαιρετου. Id. O. T. 1231.
Τοιο γαρ μπετ αστεα μπε τευχεα η εκτισμενα, ... κως ουν αν ευσαν 
οτου αμαχοι. HDT. IV. 46. (See § 63, 4. a.) 'Επιχωριον δν *ημιν*
ου μεν βραχεις *αρκωσι μη* πολλοις χρισθαι, it being our national habit
not to use many words where few suffice. THUC. IV. 17. (Yet the 
sentence continues, πλειοσι δε εν δο αν καιρος η, κ.τ.λ.) See § 66, 4. N.

2. The adverb *an* 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 δὲ ἂν τις εὖ λέγων διὰ βάλλοι, ἐκ τούτων αὐτῶν πείρασθαι (ἐφη), 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, ὥσ κε ... δοίη φ' ε' ἐλοι, that he might give her to any one he pleased, φ' ε' ἐδέλοι does not differ from the ordinary φ' ἐδέλοι = εἰ τινὰ ἐδέλοι. In Dem. Phil. I, 41, 3, οἱ οὖν ἂν βούλωσθε is merely a conjectural emendation for οἱ οὖν ἂν βούλωσθε, which is a regular example illustrating § 62. "Οὕτως ἂν ὑμεῖς εἰς ταύτην τὴν τάξιν κατέστησατε, οὕτως τῶν ἑαυτῶν ἢν ἂν κακῶς διαστητό καὶ οὗτος, 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 ἂν after ὑμεῖς, this would have been a regular example under § 61, 2, ὑμεῖς κατέστησατε being equivalent to εἰ τινὰ ἄλλον κατέστησατε, if you had appointed any one else (which you did not do). With the ἂν, it is itself an apodosis with a suppressed protasis; unless we can suppose that the ἂν 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 ἂν), 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 ἂν in the apodosis, either when the expressed apodosis belongs to an implied protasis (§ 54, 1, a), or when the Optative with ἂν 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 ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν ἀγαθὸν τινὸς αἰτία γιγνήται, ἄγαθὰ ἂν εἰς, 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. 'Εγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἐώς ἂν εἰς 'Αθηναίων λείπηται, οὐδέποτε ἂν συμβουλευμένως ποιήσασθαι 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 ἐώς λείποτι, so long as one should be left, would be more regular.) So Arist. Nub. 1151; Soph. El. 697.
(b.) The Optative (without ἂν) 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, αἰτῇ οἱ ἐσφείται ἔντρησαι, ὅτε μὴ αὐτὸς γε Κρόνοις ἔμβαλοι αἰθόμενον δαλῶν νήσοι, it will be a hard task for him, unless the son of Kronos should hurl, &c. (More regularly, ὅτε κε μὴ ἔμβαλῃ, 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 ἂν, which would be expected in their place (§ 54, 2, b). E. g.

'Ἄλλα ὅν πολίς στήσειε, τοῦδε χρή κλίειν, we should obey any one whom the state appoints (if the state should appoint any one, we ought to obey him). Soph. Ant. 666. (Χρή κλίειν is followed by the Optative from its resemblance in sense to δικαίως ἂν κλίνῃ τις.) Ἄλλα τοῦ μὲν αὐτῶν λέγεων ἄ μὴ σαφῶς ε ἐ σε ἢ φείδεσθαι δεῖ, i. e. we ought to abstain, &c.; like φείδεσται ἂν τις. Xen. Cyr. I. 6, 19. Ὅδε δὲ ποιήσασθαι τις βούλοιτο συνεργοὺς προθύμους, τοὐτον, ταυτάπαν ἔμους ἐξομί ἄγαθος θηρατεύει εἰναί. Ib. II, 4, 10. (Here θηρατεύει εἰναί = θηραν δεῖν.) ᾿Υπεραράν ὦ δυνάτον ὠνόμ. ἀνδρὶ ὕς ε ἐ σ ἢ κυρίους ὄντας ὁ τί βούλεσθε αὐτῷ χρήσθαι. Id. Hell. VII, 3, 7.

5. The Indicative is generally used in Greek (as in Latin) in parenthetical relative clauses, like ὅ τι ποτ᾽ ἐστίν. whatever it is (quidquid est), ὅστις ποτ᾽ ἐστιν (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, ἄλλ᾽ ὁ προσαγάμενος αὐτῶν καὶ παρατιχών, ὅστις ἂν ἦ, 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.

Ἐάν τινες οἱ ἂν δύνωνται τοῦτο ποιῶσι, καλῶς ἡξει, if any who shall be able do this, it will be well. Εἰ τινες οἱ δύναμιν τοῦτο ποιῶσιν, καλῶς ἂν ἡξοι, if any who should be able should do this, it would be
well. *Eide πάντες οἱ δόναιντο τοῦτο ποιεῖν, O that all who may be able would do this. (Here the principle of assimilation makes οἱ δόναιντο after an Optative preferable to οἱ ἰν δόναινται, 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 relinquas.

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 τῶν οἱ ἐδόναιντο τοῦτο ἑφραζαν, καλῶς ἢν ἦσεχεν, if any who had been able had done this, it would have been well. *Ειδὲ πάντες οἱ ἐδόναιντο τοῦτο ἑφραζαν, O that all who had been able had done this. So in Latin: Nam si solos eos dices miseros quibus moriendum esset, neminem tu quidem eorum qui viuerent 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.

Μὴ τ' ἐμοὶ παρέστιος γένετο, μὴτ' ἵσον φρονών, ὅς τάδ' ἐρδεί (i. e. εἰ τις τάδ' ἐρδεί). 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 πολίτων οἰσι νῦν πιστεύομεν, τούτως ἀπατηθαίμεν, οἵ δ' ὑπ' ἐρωμέθα, τούτων χρησαίμεθα, σωθείμεν ἂν. ARIST. Ran. 1446. *Εἰθ' ἰσορίος δυνάς δοσόν πρόδωμος 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 thou wert (or mightest be) eager to do.)
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 ψυλῶ χρησάμενοι λόγῳ μὴ παράσχηται πίστιν ὄν λέγει, ἔλεγχος δὲ, ὅταν ὅν ἄν εἴη τις καὶ τάληδες ὄμοι δεῖξῃ. Dem. Androt. 600, 5. (Here ὅν λέγει and ὅν ἄν εἴη are nearly equivalent.) Εἴκαλε δὲ καί ἑτίμα ὡστε τινὰς ἵδιοι τοιοῦτον ποιήσαντας δὲ πάντας ἐβούλετο ἐτο ποιεῖν. XEN. Cyr. II, 1, 30. (Here βουλεύετο 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.

ὠὴ περ φύλλων γενεῇ, τοιὴ δὲ καὶ ἀνδρῶν. II. VI, 146. 'Επεῖ τε τὸ πολέμου κατέστη, ὅ δὲ φαίνεται καὶ ἐν τούτῳ προγονές τὴν δύναμιν, and when the war broke out, (then) he appears, &c. THUC. II, 65. Μέχρι μὲν οὐν οἱ τοξόται εἰξον τα βέλη αὐτοῖς καὶ οἱ τα ήσαν χρῆσθαι, οἱ δὲ ἀντείχον, so long as their archers both had their arrows and were able to use them, they held out. Id. III, 98. "Ὡςπερ οἱ ὀλίσται, οὔτω δὲ καὶ οἱ πελτασταί." XEN. Cyr. VIII, 5, 12. So φαίνονται 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.

Πρεσβείαν δὲ πέμπειν, ἡτὶς ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασιν, 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 Θέττα λούσ πρεσβείαν πέμπειν, ἥ τοὺς μὲν διδάξει ταῦτα, τῶς δὲ παρὸ ἐγνεῖ. Ib. II, 21, 10. "Εδοξὲ τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι, οἱ τοὺς πατρίους νόμους ἐγγράψουν, καθ' οὓς πολιτεύσωσιν. XEN. Hell. II, 3, 2. Οὐ γὰρ ἔστι τοις χρήματα, ὡστεν εἰκτίσω, 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. "Οποιος 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.

Ποίες δὲ οὐτω ὁκωσ 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. Τὰ οὐτως ἐπίστασαθαί ἀνθρώπων ἄλλων προστατεύειν ὁποίοι ἐξούσι πάντα τὰ ἐπίθεδεα, ... τοῦτο θαυμαστῶν 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 ὁποιος (§ 45). The Future Optative, however, is found in Soph. O. T. 796, ἐφευρέον ἑνθα μήποτ' ὃ ψόι μην ὑπείθη,—and probably in Plat. Rep. III, 416 C, φαίη ἀν τις δεῖν καὶ τὰς αἰκήσεις καὶ τὴν ἄλλην οὐσίαν τοιαύτην αὐτοῖς παρασκευάσασθαι, ἦτις μήτε τοὺς φιλάκας ὡς ἀρίστους εἶναι παύσοι αὐτούς, κακοργείν τε μή ἐπαροί περὶ τῶν ἄλλων πολιτας.

(b.) When, however, this Future is quoted indirectly after a past tense, or depens 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.

'Eσκόπει ὁποίος ἐσοιτο αὐτῶ ὁστις ζωντα τε γηροτροφήσοι καὶ τελευτήσατα θὰ ἄψοι αὐτῶν. ISA. de. Menencl. Hec. § 10. Ἀἱρεθέντες ἐφ' ὧ τε ξυγχράψατο νόμον, καθ' οὕστως πολιτεύσοιτο, 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, ἔπαρτεα, οἱ δὲ μιν πέμψουσιν. Sometimes the Optative with κε, as an apodosis, takes the place of the Future; as in Od. IV, 167, ἄλλοι οἱ κεν ἄλλακοι. 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.

"Ελκοσ δ' ἵπτηρ ἐπιμάσσεται. ηδ' ἐπιθήσει Φάρμαχ' α κεν παύσῃ αι μελανάων ὀδυνών. II, 191.
REM. 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 ἔχει δὲ τι εἴπη, he has something to say; where the irregularity seems to be caused by the analogy of the common expression οὐκ ἔχει δὲ τι (or τί) εἴπη, equivalent to οὐκ οἶδεν δὲ τι εἴπη, he knows not what he shall say, which contains an indirect question (§ 71). E. g.

Τοιοῦτον ἔδος παρέδοσαν, ὡστε ... ἐκατέρους ἔχειν εὖφ' οἰς φίλοτε-μνήθωσιν, that both may have things in which they may glory. Isoc. Pan. p. 49 C. § 44. (Here there is no indirect question, for the meaning is not that they may know in what they are to glory. See note added to Felton's Isocrates, p. 135.) Οὐδὲν ἐτι διοίσει αὐτῷ, εὰν μόνον ἔχῃ ὅτα διὰ λέγη γῆ ταῖ, if only he shall have some one to talk with. PLAT. Symp. 194 D. Τοῖς μελλόνσιν ἔξειν δὲ τι εἰσφέρωσιν. XEN. Oecon. VII, 20. (Compare ἀποφέιται δὲ τι λέγη γης καὶ εἴπορεῖς δὲ τι λέγη γης in the same sentence, PLAT. Ion. 535 B.)

(b.) The Present or Aorist Optative very rarely occurs in Attic Greek after a past tense, but more frequently after another Optative. E. g.

"Ανδρα οὐδέν ἔντοπον (ὁρῶν), οὐχ ὅσις ἀρκεσελειν, οὐδ' ὅσις νόσου κἀκινετις συλλαβοιτο, i. e. when I saw no one there to assist me, &c. SOPH. Phil. 281. Γόμμων δὲ ποιητὴν ἐν οὐχ εὐροείς ἐτι ζητοῦν ἄν, ὅσις θέμα γενναίον λάκων, i. e. a poet to speak a noble word. ARIST. Ran. 96. (Yet in vs. 98 we have the regular ὅσις φθέγξε-ται, depending on the same οὐκ ἐν εὐροείς.) So in PLAT. Rep. III, 398 B, ὃς μιμοῖτο καὶ λέγοι, depending on χρώμεθα ἄν. Τῇ με-τέρᾳ πολει οὐδέν ἐν εὐνείζεταί τοιοῦτον οὐδεὶς ποιήσειν, ύψ' οὐ πεισθε-ντες τινῶς Ἐλλήνων ἐκείνω προεἰς ὅπος, i. e. nothing so great, that you would be persuaded by ὑ to sacrifice any of the Greeks to him. DEM. Phil. II, 67, 20.

Note 4. "Ως 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.

"Ως μὲν ἄν εἰποίτε δικαίοις λόγοις καὶ λέγοντος ἄλλων συνειτε, ἀμεινον Φιλίππου παρεσκεύασθε, ὡς δὲ κωλύσατ' ἄν ἐκείνων πραgear
relative and temporal sentences. [§ 65, 1.

The relative with any tense of the Indicative, or even with the Optative and ēν, can be used to denote a result, where ὧστε might have been expected. (§ 65, 3). This occurs chiefly after negatives, or interrogatives implying a negative. E. g.

Tis οὖτος ἐνέθησεν ἑστὶν ὑμῶν, ὡστε ἄγνοαι τὸν ἑκείθεν πόλεμον δεύο ἦζοντα, ἃν ἀμελῆσωμεν; i. e. who of you is so simple as not to know, &c.? Dem. Ol. I, 13, 16. (Here ὧστε ἄγνοεὶ might have been used.) Τις οὖτος πύρρο καὶ τῶν πολιτικῶν ἵνα πραγματῶν, ὡστε οὐκ ἐγγὺς ἡ παράσταση τήν γενέσθαι τῶν συμφορῶν; Isoc. Pan. p. 64 B. § 113. Τις οὖτος ῥάδινοις ἑστιν, ὡστε ὃ ἑπεσακεῖν βουλή σεται ταύτης τής σφατείας; Ib. p. 79 D. § 118. Οὔδεις ἃν γένοιτο οὖτως ἄδαμαντος, ἢ ἃν μείνειν ἐν τῇ δικαιοσύνῃ, no one would ever become so adamantine that he would remain firm in justice. Plat. Rep. II, 360 B.

2. Ἐφ' ὃ or Ἐφ' ὃτε, on condition that, which is commonly followed by the Infinitive (§ 99), sometimes takes the Future Indicative. E. g.

Ἐνι τούτῳ δὲ ὑπεξισταμαι τῆς ἀρχῆς, Ἐφ' ὃτε ὑπ' οὐδενὸς ὑμέων ἀρξομαι, I withdraw upon this condition, that I shall be ruled, &c. Hdt. III, 83. Τούτωσι δ' ἃν πάνιν εἰσὶ κατήγαγε, Ἐφ' ὃτε καὶ ἀπόγοναι αὐτοῦ ἐροφάνται τῶν θεῶν ἐσονται. Hdt. VII, 153. Καὶ τὴν Βουλίαν ἐξελίσσον Ἀθηναίων πάσαν, σπουδὰς ποιησάμενα Ἐφ' ὃ τῶν ἄνδρας κρομοῦνται. Thuc. I, 113. Συνέβησαν Ἐφ' ὃτε ἐξασιν ἐκ Πελοποννήσου ὑπόπονδοι καὶ μηδέποτε ἐπιβησονται αὐτός. 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. ὧστε (sometimes ὡς), so that, so as, is usually followed by the Infinitive. (See § 98.) But when the action of the verb expressing the result after ὧστε 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-
active would seem more natural; and it often makes quite as little difference which of the two is used, as it does in English whether we say some are so strange as not to be ashamed (οὗτος 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.

Οὖτως ἀγνωμόνως ἔχετε, ὡστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι, κ. τ. λ. arε 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.) Οὖτως ἦμιν δοκεῖ παντὸς άξιά εἶναι, ὡστε πάντες τὸ καταλεῖπεν αὐτὰ μάλιστα φεύγαμεν, so that we all especially avoid, &c. Xen. Mem. II, 2, 3. Οὐχ ἤκεν ἡμεῖς τοὺς Ἑλλήνες ἐφράντο ἵν. Id. An. II, 3, 25. Εἰς τοῦτο ἀπλησίας ἥλθον, ὡστε οὐκ ἔχεις σεν αὐτῶς ἔχεις τὴν κατα γιὰν ἀρχὴν, ἀλλὰ καὶ τὴν κατὰ βάλαταν δύναμιν οὖτως ἐπεθύμησαν λαβεῖν, ὡστε τοὺς συμμάχους τους ἑμετέρους ἀφίστασαν. Isoc. Panath. p. 254 Α. § 103. So after ὡς, § 98, 2, N. 1: Οὐτώ δὴ τι κλείνη γένετο, ὡς καὶ πάντες οἱ Ἑλλήνες Ροδόπτων τούνομα ἐξέμαθον, 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 ἂν, or even an Imperative. E. g.

"Ὡστε οὐκ ἂν αὐτῶν γνωρίσαμι, ἂν εἰσιδόων. Eur. Or. 379. Παθῶν μὲν ἀντέδρομω, ὡστέ, εἴ φρονόν ἔπρασον, οὐδὲ ἄν ὤδ' ἐγι-

γνώμην κακίς. Soph. O. C. 271. Ὡθήτος δ' Ὀρέστης· ὡστε μὴ λίκν οἶν. Id. El. 1172. So with οὐ μη and the Subjunctive (89, 1); οὔτως ἐπιθέμμεκα ἀκούσαι, ὡστε ... οὖ μή σου ἀπὸ λείπθω. 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.

Θαυμαστόν τοιεῖς, ὡς ἦμιν οὖδὲν δίδωσ, you do a strange thing in giving us nothing (like ὅτι σὺ οὖδὲν δίδως). Xen. Mem. II, 7, 13. Δόξας ἀμαθῆς εἶναι, ὡς ... ἐκέλευε, having seemed to be unlearned, because he commanded, &c. Hdt. I, 33. Τὴν μητέρα ἐμακάριζον, οὐδ' τέκνων ἐκρύψε (like ὅτι ταῖς). Id. I, 31. Εὐδαίμονον ἐφαίνετο, ὡς ἄδεως καὶ γεγέναις 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.

Ταλαίπωρος εἰ, ὃ μὴτε θεοὶ πιστῶνείς μὴ θ' ἱερά, i.e. since you have no ancestral Gods, &c. PLAT. Euthyd. 302 B. (See Remark.) Πῶς ἀν ὁρῶς ἐμοὶ καταγγέλωσκατε, ὃ τὸ παράσαν πρὸς τοὺς μηδὲν συμβολαίων ἐστίν; i.e. since I have no contract at all, &c. DEM. Apat. 903, 22. So ARIST. Ran. 1459.

REMARK. 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 εἰσίν (besides its causal force) implies if, as it appears, you are without ancestral Gods; and ὃ μηδὲν ἐστὶν, 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. "Εῶς, "Εστε, "Αχρὶ, Μέχρι, Εἰσάκε, "Οφρα, Until.

§ 66. 1. When ἐῶς, ἐστε, ἀχρὶ, μέχρι, and ὅφρα, 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 οὖ ὃδε ὁ λόγος ἐγράφετο Τισίφους πρεσβύτατον ὁμ τῶν ἀδελφῶν τήν ἄρχην εἰχε. XEN. Hell. VI, 4, 37. Του "Ελληνα ἀπέλυσατο διωλείας, ὥστ' ἐλευθερούς εἶναι μέχρι οὖ πάλιν αὐτὰ οὕτως κατεδούλωσαν. PLAT. Menex. 245 A.

Note 2. Herodotus uses ἐς οὗ or ἐς οὖ, until, like ἐῶς, with the Indicative. E. g.

'Ἀπεδείκνυσαν παίδα πατρὸς ἐκαστόν ἑώτα, ἐς δ' ἀπέδεξαν ἀπάσις αὐτῶς. HDT. II, 143. 'Ες οὖ, Λίχης ἄνειρε. I, 67.

2. When these particles refer to the future, they are
joined with ἄν or κε 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 ἄν) by assimilation. (See § 61, 4.) E. g.

Μαχησομαι αὐθι μένων, εἰσο κε τέλος πολέμου κι χείω, until I shall come to an end of the war. II. III, 291. Ἐως δ' ἄν οὖν πρὸς τού παρώντος ἐκμᾶθης, ἐκ' ἐλπίδα. SOPH. O. T. 834. Ἐπίσχες, ἐστ' ἄν καὶ τὰ λοιπὰ πρὸ σμαθῆς, wait until you shall learn, &c. AESCH. Prom. 697. Μέχρι δ' ἄν ἐγώ ἡκω, aí σπονδαὶ μενόντων. XEN. An. II, 3, 24. Ἀλλὰ μέν, ὅφρα κε τοι μεληθεία οὐκ ἐνείκω, but wait, until I shall bring, &c. II. VI, 258. So ὅφρ' ἄν τίσωσιν, II. I, 509.

Καὶ τὸ μὲν ἄν ἐξαλείφοιε, τὸ δὲ πάλιν ἐγγράφοιε, εἰς ὁ τι μάλιστα ἀνθρώπεια ἡθν θεσφήλη ποιήσεις, until they should make, &c. PLAT. Rep. VI, 501 C. Εἰ δὲ πᾶν προνοοῖς φαγεῖν, εἰσομ' ἄν ὅτι παρὰ ταῖς γνατίξιν ἐστιν, ἕως παρατείναι μι 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 ἔως 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.

Σπονδαὶ ἐποίησαντο, ἔως ἀπαγγέλθη εἰς τὰ λεγιθντα εἰς Λακεδαιμόνα, they made a truce, (to continue) until what had been said should be announced at Sparta. XEN. Hell. III, 2, 20. (Here ἔως ἄν ἀπαγγέλθη might have been used; as in THUC. I, 90, ἐκέλευεν (τοὺς πρέσβεις) ἐπισχέειν, ἕως ἄν τὸ τεῖχος ἰκανὸν αἴρωσιν.) See § 77, 1, d.

Note 2. Homer uses εἰς ὅ κε (or εἰσόκε), until, with the Subjunctive, as Herodotus uses εἰς ὅ with the Indicative (§ 66, 1, N. 2) as μικρετε, εἰς ὅ κεν ὅταν μέγα Πράματον ἐλώμεν. II. II. 332. Εἰς ὅ κε may take the Optative, retaining κε; as in II. XV, 70.

Note 3. Ἀν is sometimes omitted after ἔως, &c. (including πρὶν, § 67, 1) when they take the Subjunctive, as in common protasis and in relative sentences (§ 50, 1, N. 3; § 63, 1); after μέχρι and πρὶν this occurs even in Attic prose. Thus ἐστὶν ἐγὼ μάκα, SOPH. Aj. 1183; μέχρι πλοῖος γένηται, THUC. I, 137: see THUC. IV. 16; AESCHIN. Cor. § 60.

3. When the clause introduced by ἔως, &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.
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' Ἡδεσ ἀν τούτῳ ἔτι διελεχύμην, ἦσαν αὐτῷ τὴν τοῦ Ἀμφιόνος ἀπέδωκα βῆσιν ἀντὶ τῆς τοῦ Ζήδου, Ι shall gladly have continued to talk with him, until I had given him, &c. PLAT. Gorg. 506 B. Οὐκ ἂν ἐπανύμην, ἦσαν ἀπεπειρᾶθην τῆς σοφίας ταυτης. Id. Crat. 396 C Ἐπισχόν ἂν, ἦσαν οἱ πλείστοι τῶν εἰσθανόν γνώμην ἀπεφήναντο, . . . ἄναυχαν ἂν ἤγεν, i. e. I should have waited until most of the regular speakers had declared their opinion, &c. DEM. Phil. I, § 1. (For ἂν here, see § 42, 3.)

The leading verb must be an Indicative implying the non-fulfilment of a condition.

4. When the clause introduced by ἦσαν, &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 ἄν and the Subjunctive after primary tenses, and the simple Optative after secondary tenses. (See § 62.) E. g.

A δ' ἂν δυνάστατα ἢ, ἄναγκη ταύτα δεῖ πρᾶγματα παρέχειν, ἦσαν ἄν χώραν λάβῃ, they must always make trouble, until they are put in order. XEN. Cyr. IV, 5, 37. Ὁπότε ὁρα ἐντριστον, ἀνέμενεν αὐτοὺς ἐστε ἐμφάγοιεν τι. ὅσ μὴ βούλιμοιεν. Ib. VIII, 1, 44. Περιεμένομεν οὖν ἐκάστοτε, ἦσαν άνοιχθείη το 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. ἂν is sometimes omitted after ἦσαν, &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 φρονεῖν γὰρ μὴ δεῖν ἕστιν ὦτους, ἦσος τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης. SOPH. Aj. 555. So ὄφρα τελέσῃ, II, 1, 82; and ἐκ οὗ ἀποκαλυτό, I Pet. III, 31.

Remark. When ἦσαν and ὄφρα 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 § 48, 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 ἦσαν, &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 πριν, 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 πριν follow the rules already given for ἐως, &c. (§ 66). E. g.


(Indic. § 66, 3.) Ἐχρήν οὖν τοὺς ἄλλους μὴ πρότερον περὶ τῶν ὀμολογουμένων συμβουλεύειν, πρὶν περὶ τῶν ἀμφιβολομενών ἡμᾶς ἐδίδαξαν, they ought not to have given advice, &c., until they had instructed us. Isoc. Paneg. p. 41 C. § 19.


(Subj. without ἐν. § 66, 2, N. 3.) Μὴ στενάε, πρὶν μᾶθης. Soph. Phil. 917. So Od. Χ, 175; Hdt. I, 136; Plat. Phaed. 62 C.

2. For πριν with the Infinitive, see § 106.
Note 1. In Homer, πρίν is not found with the Indicative, πρίν γ’ ὅτε taking its place; a few cases occur of the Subjunctive (with out ἄν) and the Optative; but the most common Homeric construction, in sentences of all kinds, is that with the Infinitive (§ 106). E. g.

"Ἡμεθ’ ἀτυχόμεναι, σανίδες δ’ ἔχον εὖ ἄραρνια, πρίν γ’ ὅτε δὴ με σῶς νῖος ἀπὸ μεγάρων κάλεσον, ἰ. e. before the time when, &c. Od. XXIII, 43. So II. IX, 588; XII, 437. "Ὡ φίλοι, οὐ γὰρ πῶς καταδυσάμεθ’ ἀρχύμενοι περ εἰς Ἀδιαο δόμου, πρίν μόρομιν ἤμαρ ε’ πέλ ῃ. θ. Od. X, 175. Τε κεθελεν φεύγειν πρίν πειρήε σαίρ’ Ἀχιλλ. Π. XXI, 580. Πρίν γ’ ὅτ’ ἂν with the Subjunctive is found in Od. II, 374, and IV, 477.

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 πρίν after affirmative sentences are very rare. One occurs in Isoc. Paneg. p. 44 Λ, § 16; ὡστε οὖν οἴοι τοὺς ἄλλους κοινῆ τι πράξειν γαθῶν, πρίν ἂν τοὺς προεστῶτας αὐτῶν διάλλαξῃ, λίιν ἄπλως ἔχει.

Note 3. Πρὶν ἢ, πρότερον ἢ (priusquam), and πρόσθεν ἢ may be used in the same constructions as πρίν. Πρὶν ἢ is especially common in Herodotus. E. g.

Οὐ γὰρ δὴ πρότερον ἀπανέστη, πρὶν ἢ σφεας ὑποχειρίους ἐποίησατο. Πρ. VI, 45. So Τθ. VI, 61. Ἀδικεῖει ἀναπειθόμενος πρὶν ἢ ἀπεκέκοψε εὐκυμάδνη. Πρ. VII, 10. Εὐχέτοι μηδεμιαν οἱ συντυχίν τουαίσην γενέσθαι, ἢ μν παύσει καταστρέψασθαι τὴν Εὐφρωσίν, πρότερον ἢ ἐπὶ τέρμασε τοῖς ἐκείσις γένηται. Πρ. VII, 54. Πρότερον ἢ with Indic. Πλ. Phae. 232 E. Πρὸς τε εὖ ἢ σού ἐφαίνου, τούτ’ ἐκπρύχνη. Σορ. O. T. 736. Ἀπεκρίνασθο ἢτι πρόσθεν ἂν ἀποβάνωσεν ἢ τα ὅπλα ποραδοίησαν, that they would die before they would give up their arms. Χεν. An. II, 1, 10. (See § 66, 2.)

For examples of the Infinitive after all these expressions, see § 106. Even ὠφετερον ἢ is found with the Infinitive.

Note 4. Πρὶν or πρὶν ἢ is very often preceded by πρότερον, πρόσθεν, 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 δ’ ἐγὼ οὐ λύσω πρὶν μὲν καὶ γῆρας ἐπεισίν, i. e. sooner shall old age come upon her. Π. I, 29.
SECTION IV.

INDIRECT DISCOURSE, INCLUDING INDIRECT QUOTATIONS AND QUESTIONS.

§ 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 βούλομαι may be quoted either directly, as λέγει τις "ταῦτα βούλομαι," 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 οὔ, ὡς οὔ) 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 ἐγὼ 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 ἄρι 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 ἄν 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 ἄν), 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 (ἄν being retained when there is one), and the dependent verbs follow the preceding rules. (See § 73.)
§ 70. When the direct discourse is a *simple* sentence, the verb of which stands in any tense of the Indicative (without ἀν), the principle of § 69, 1, gives the following rules for indirect quotations after ὅτι or ὥς and for indirect questions:—

1. After *primary* tenses the verb stands in the *Indicative*, in the tense used in the direct discourse. E. g.

Δέγει ὅτι γράφει, he says that he is writing; λέγει ὅτι ἐγραφεν, he says that he was writing; λέγει ὅτι γέγραφεν, he says that he has written; λέγει ὅτι ἐγέγραφει, he says that he had written; λέγει ὅτι γέγραψεν, he says that he wrote; λέγει ὅτι γράψει, he says that he shall write.

Δέγει γάρ ὅς οὐδέν ἐστιν ἀδικώτερον φήμης. AESCHIN. Timarch. § 125. Οὐ γὰρ ἂν τούτῳ γείτονι, ὡς ἔλαβεν. Id. F. L. § 151 (160). ἐν δὲ ἵστε, ὅτι πλείστον διαφέρει φήμη καὶ συνοφαντία. Id. § 145 (153). Ἀλλ' ἐννοεῖν χρή τούτο μέν, γνωσίς ὅτι ἐφυμεν. SOPH. Ant. 61. Καὶ ταῦθ' ὡς ἀληθὰ λέγω, καὶ ὅτι οὔτε ἔδοθε ἡ φήμης ἐφ
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.

"Ελέξεν ὁτι γράφει (or ὁτι γράφει), he said that he was writing; i. e. he said γράφω. *Ελέξεν ὁτι γεγραφώς εἶν (or ὁτι γεγραφέν), he said that he had written; i. e. he said γεγραφά. *Ελέξεν ὁτι γράψει (or ὁτι γράψει), he said that he should write; i. e. he said γράψω. *Ελέξεν ὁτι γράψειεν (or ὁτι γράψει), he said that he had written; i. e. he said γράψα.

(Optative.) "Ενέπλησε φρονημάτος τούς 'Αρκάδας, λέγων ὧς μόνοις μὲν αὐτοῖς πατρὶς Πελοπόννησος εἶν, πλείστον δὲ τῶν Ἑλληνικῶν φύλων τὸ 'Αρκαδικός εἶν, καὶ σῶματα ἐγκρατέστατα ἔχοι. ΧΕΝ. ΗΕΛ. VII, 1, 23. (He said μόνοις μὲν ὤμιν .... ἐστὶν, πλείστον δὲ . . . . . ἐστὶν, καὶ σῶματα . . . . ἐστὶ; these Indicatives might have been used in the place of εἶν, εἶν, and ἔχοι.) "Ελέγεν δὲ ὁ Πελοπίδας ὁτι 'Αργεῖοι καὶ 'Αρκάδες μάχη ἤττημεν εἰν ὑπὸ Λακεδαμιονίων. ἸΒ. VII, 1, 35. (He said ἤττηται, which might have been retained.) So ΗΔΤ. I, 83. 'Ὑπειπῶν τάλα ὁτι αὐτὸς τάκει πράξει, ὀχέτο, having hinted that he would himself attend to the affairs there. ΤΗΝ. Ι, 90. (He said τάκει πράξει, and πράξει might have been used for πράξοι. Cf. ἀποκρινόμενοι ὁτι πέμψοντας εἰς τὴν κρίσιν, from the same chapter, quoted below.) For the Future Optative in general, see § 26. "Ο δὲ εἶπεν ὁτι ἐσοντο. ΧΕΝ. ΣΥΡ. VII, 2, 19. (He said ἐσονται.) "Ελέξαν ὁτι πέμψειε εἴς φόβος ὁ Ἱδιῶν βασιλεὺς, κελεύων ἐρωτᾶν ἐξ ὅτου ὁ πόλεμος εἶν, they said that the king of the Indians had sent them, commanding them to ask on what account there was war. ἸΒ. ΙΙ, 4, 7. (They said ἐπέμψεν ἡμᾶς, and the question to be asked was ἐκ τίνος ἐστὶν ὁ πόλεμος; ) "Ελέγον ὁτι οὐπάσοδοθ' οὕτω ὁ ποταμὸς διαβατός γένοιτο πεῖ, ei μὴ τότε, they said that this river had never been (ἐγένετο) fordable except then. ΘΕΝ. ΑΝ. I, 4, 18. Περικλῆς προηγόρευε τοὺς Ἀθηναίοις, ὁτι
'Archidamus, my old friend, was his friend, but that he had not been made his coadjutor to the injury of the state. Thuc. II, 13. (He said 'Epeirov μη λέγει, ou μέντοι ἔπει κακῷ γε τῆς πόλεως γένοιτο, λαθεῖται that A. was his friend, but that he had not been made his coadjutor to the injury of the state. Thuc. II, 13. (He said 'Epeirov μη λέγει, ou μέντοι ... ἐγένετο.) So Hdt. I, 25. "Εγεροσαν ὅτι κενό ὁ φοβός εἰς. Xen. An. II, 2, 21. Προδότατε ὅτι ἐσοὶ τὸ πόλεμος, ἐβουλοῦν τὴν Πλάταιαν προκαταλαβεῖν. Thuc. II, 2. 'Επειρώμαν αὐτῷ δεικνύει, ὅτι ὁ ὁποίο μὲν εἶναι σοφός, εἶν δ' οὖ. Plat. Apol. 21 C.

(Indicative.) "Ελευθερίων ὅτι ἐλπίζουσιν σὲ καὶ τὴν πόλιν ἔσεσθαι, μια χάριν, they said that they hoped, &c. Isoc. Phil. p. 87 A. § 23. (They said ἐλπίζουμεν, which might have been changed to ἐλπίζομεν.) 'Hνα δ' ἀγγέλλων τίς ὡς τοὺς πρωτέους ἡμῶν 'Ελατεία καταλήπτην, some one had come with the report that Elatea had been taken. Dem. Cor. 284, 21. (Here the Peri. Opt. might have been used.) Δεινοὺς λόγους ἔτολμα περὶ ἑμῶν λέγειν, ὡς ἐγὼ τὸ πράγμα εἰ μει τοῦτο δεδρακός. Id. Mid. 548, 17. Διασαύρως γὰρ μὲ αὴν λέγειν ἡν οὐκ ἐκεῖνος τίς, τὸν πατέρα ἡμῶν ἐγὼ τὸν ἐμαυτόν, κ.τ.λ. Id. Andr. 593, 14. Φανερῶς εἶπεν ὅτι ἡ μὲν πόλις σφόν τετείχισται ἢδε, he said that their city had already been fortified. Thuc. I, 91. 'Αποκρίνομαι, μὲν, ὅτι μὲν πεψυπούσιν πρέσβεις, εἴδος ἀπήλλαξαν. Id. L, 90. (Cf. ὅτι πράξαμεν, quoted above from the same chapter.) 'Ηδὲ ἔστην ὅτι τοὺς ἀπενεκώτας οἰκέτας ἐκαίτησομεν. Dem. Onet. I, 870, 11. '(Εκαίτησομεν might have been used.) 'Ετολμᾶ λέγειν ὡς ὑπὲρ ἴμων ἐχθροὺς ἐφ' ἐαυτόν εἰλκυθε καὶ νῦν εν τοῖς ἐσχάτοις ἐς τι κυνύσοις. Id. Andr. 611, 10.

(Indirect Questions.) 'Ἡράκλιτος αὐτὸν τὶ ποιεῖν (οὐ τὶ ποιεῖ), he asked him what he was doing; i.e. he asked τὶ ποιεῖ; 'Ἡράκλιτος αὐτὸν τὶ πεποιηκὼς εἰν (οὗ τὶ πεποιηκεν), he asked him what he had done; i.e. he asked τὶ πεποιηκας; 'Ἡράκλιτος αὐτὸν τὶ ποιήσει (οὗ τὶ ποιήσει), he asked him what he should do; i.e. he asked τὶ ποιήσεις; 'Ἡράκλιτος αὐτὸν τὶ ποιήσειν (οὗ τὶ ποιήσεν), he asked him what he had done; i.e. he asked τὶ ποιήσεσας;

'Ἡροδωτος, εἰ τις ἐμῶν εἰς τὶς σοφότερος, he asked whether any one was wiser than I. Plat. Apol. 21 A. (The direct question was ἔστι τὶς σοφότερος;) 'Ο τὶ δὲ ποιήσεις οὗ διεσῆμην, ἄλλος δὲ ἐδείη, he did not indicate what he had done. Xen. An. II, 1, 23. (The direct question was τὶ ποιήσεις;) 'Επειρώτα, τίνα δεύτερον μετ' εἰκόνιον ἵδοι, he asked whom he had seen who came next to him. Hdt. I, 31. (The direct question was τίνα εἶδες;) 'Εἴρητο κόσμον λάβοι τὸν παίδα, he asked whence he had received the boy. Id. I, 116. 'Ἡρώτων αὐτὸν εἰ ἀναπλεύσεις, 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.) 'Εβούλευονθ' αὐτὸς τὸν καταλείψουσιν, they were considering the question, whom they should leave here. Dem. F. L. 378, 23. 'Ερωτῶν τοῦ τινὶ λα τὶ ἀπέθανεν, παραγγέλλειν ἑκέλευν, 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 Κύρος μὲν τέθνηκεν, Ἦραϊος δὲ πεφευγός ἐν τῷ σταθμῷ εἶπ, καὶ λέγοι, κ. τ. λ. ΧΕΝ. Αν. Π., 1, 3. (Here τέθνηκεν contains the most important part of the message.) Ἔκ δὲ τούτου ἐπινθάνετο ἦδη αὐτῶν καὶ ὁπότεν ὁδὸν διήλασαν, καὶ εἰ οἶκοιτο ἡ χώρα. Ιδ. Σύρ. IV, 4, 4. Ἔτολμα λέγειν, ὥσ χρέα τε πάμπολλα ἐκτείκεν ὕπερ ἐμοῦ καὶ ὡς πολλά τῶν ἐμῶν λάβαιν. ΔΕΜ. Αφ. Ι, 828, 26. (See Rem. 2.) Ὄμοιοι ἦσαν βαθμάζειν ὅποι ποτὲ τρέψονταί οἱ Ἑλληνες καὶ τί ἐν νῷ ἀρχαῖοι. ΧΕΝ. Αν. III, 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, N. 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.

*Ἡκεν ἄγγελος λέγων ὅτι τρίφρεις ἥκουε περιπλεύσας, he came saying that he had heard, &c.; i. e. he said ἥκουε. ΧΕΝ. Αν. Ι, 2, 21. Ἀκόυσας δὲ ἕξενοθόν ἔλεγεν ὅτι ὁρθὸν ἦτι ἄντο καὶ ἀυτὸ 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 ὁρθὸς ἦτι ἄντο σθε καὶ τὸ ἔργον ὕμιν μαρτυρεὶ. Ἰβ. ΙΙΙ, 3, 12. Εἴει γὰρ λέγειν καὶ ὅτι μόνοι τῶν Ἑλλήνων βασιλεῖς συνεμαχόντο εἰν Πλαταίας, καὶ ὅτι υἱὸν ὦν ἀσηπτομενοτε στρατεύσαντο ἐπὶ βασιλέα (he said μόνοι συνεμαχόμεθα, . . . καὶ . . . ὀσπερμοτε στρατευσάμεθα). ΧΕΝ. Ηελλ. VII, 1, 34. Τούτων ἐκαστον ἡμῶν, ἡμᾶς χρωσί, καὶ Τιμοκράτης, εἰ τίνες εἰσε ἐμαρτυρεῖς ὑν ἐναντίον την προίκ, ἀπέδωσαν, αὐτοῦ δὲ "Ἄροβον, εἰ τίνες παρῆσαν ὑτι ἀπελάμβανεν, 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. 1, 869. 10. (The two questions were \( \epsilon i \) \( \sigma i \) \( \mu \alpha r t u r i s \) \( t i n e s \); and \( \pi a r i g a n \) \( t i n e s \);

(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 ἀπέκτειναν, κατηγοροῦντο τοῦ Δεόντος ὅς οὔτε συσκηνοῦν ἐθέλει έιαυτῷ, μετὰ τε Πελοπίδου πάντα βουλεύειτο. ΧΕΝ. ΗELL. VII, 1, 38. (The words of Leon were οὔτε συσκηνοῦν ἢ θέλει μοι, μετὰ τε Πελ. πάντα ἐβουλεύετο.) Τὰ πεπραγμένα δηγοῦντο, ὧτι αὐτοὶ μὲν ἐπὶ τοὺς πολεμίους πλέοιεν, τὴν δὲ ἀνάρεσιν τῶν ναυαγῶν προστάξανεν ἀνδρᾶσιν ικανοῖς. Ib. I, 7, 8. (The direct discourse was αὐτοὶ μὲν ἐπέλεομεν, τὴν δὲ ἀναρèsin προσετάξαμεν.) Καὶ μοὶ πάντες ἀπεκρίναντο καθ' ἐκαστὸν, ὦτι οὐδεὶς μάρτυς παρεῖη, κομικείοτο δὲ λαμβάνων καθ' ὀποσονοῦν δέσιτο Ἀφόβος 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 παρ' ην, ἐκομικείτο δὲ λαμβάνων καθ' ὀποσονοῦν δέσιτο. Παρεῖη contains the answer to the question \( \epsilon i \) \( t i n e s \) \( π a r i g a n \) 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 \( \epsilon i \) \( e v \) \( χ'γαφος \) (or \( χ'γαφει \) ) is he said that he was writing; \( \epsilon i \) \( e v \) \( χ'γαφαδεσ \) \( έιη \) (or \( χ'γαφαδεσ \) \( έιη \) ) 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 \( χτι \) or \( ως \) 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.

Εἰν πολλῇ ἀπαρίᾳ ἦσαν οἱ Ἑλληνες, ἐννοούμενοι μὲν ὧτι \( \epsilon i \) \( ταύ τα \) \( βασιλεῖς θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς ... πόλεις πολέωιν ὦς αν

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Note 3. (a.) An indirect quotation, with its verb in the Optative after ἄρτι or ως, is sometimes followed by an independent sentence with an Optative, which continues the quotation as if it were itself dependent on the ἄρτι or ως. Such sentences are generally introduced by γάρ. E. g.

*Ηκον δ' ἔγογξε πανο ως οὐδὲ τῶν λιμένας καὶ τᾶς ἁγορᾶς ἔστι δώσονται αὐτῷ κυριοῦσαν τὰ γὰρ κοινὰ τὰ θεταλῶν ἀπὸ τῶν ἄνθρωπων δὲ οὕτω διοικεῖν, for (as they said) they must administer, &c. DEM. Ol. I, 15, 22. 'Απεκρίναντα αὐτῷ ὁ δ' ἄνωντα σφίγνων ἐν θησαυρίαις ἀνέχεται ἅθηναι παῖδες γὰρ σφῶν καὶ γυναικῶν παρ᾽ ἐκείνως εἰς σαν. THUC. II, 72. 'Ελεγιν ὁ δ' ἀνείκα λέγει Σεινής' χειμών γάρ εἴη, κ.τ.λ. 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 almost always contains some allusion to another's thought or expression. E. g.

'Υπέσχετο τὸν ἄνδρ᾽ Ἀχαϊῶν τόν τε δηλώσειν ἁγων' οὐ ὡς μέλιον ἐκούσιον λαβὼν, εἰ μὴ θέλοι δ', ἀκοντα, i. e. he thought (as he said), &c. SOPH. Phil. 617. 'Αλλὰ γάρ οὐδὲν τῷ μᾶλλον ἡν ἀδάνατον, ἀλλὰ καὶ αὐτὸ τὸ εἰς ἀνθρώπου σώμα ἐλθεῖν ἀρχή ἦν αὐτῇ ὀλέθρου, ὅσπερ νόσος' καὶ ταλαιπωρομένη τε δὲ τούτων τῶν βίων ἰῶν, καὶ τελευτώσα γε ἐν τῷ καλομένῳ βανάτῳ ἀπόλλυοτο, 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 ἀρχότερα ἀπορώ, ταύτην θ' ὅπως ἐκδώ καὶ τὰλλ' ὅτοθεν διοικῶ, ἰ ἀμ at a loss on both questions, how I shall give her a dowry (πῶς ταύτην ἐκδώ;), and whences I shall pay other expenses (πῶθεν τῶλλα διοικῶ;). Dem. Aph. I, 834, 18. Βουλεύομαι ὅπως σε ἀπὸ δρῶ, I am trying to think how I shall escape you (πῶς σε ἁποδρῶ;). Xen. Cyt. I, 4, 13. Οὐκ ἔχω τί 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 σάφσιμ' στο... ἀπαλλαγω, I decided it. npd-αpev, yπαν, γράψω(pupα... ταυτον, that Dem. 117, 478, παντώματι, explained it. tvν... ctreν, and... αγίω... τοῦ ... ἐπιτης, for it is not surely through inexperience that you will declare that you should not what to say (i.e. τί εἰπώμ.). Dem. F. L. 378, 4. Σο δ' τι δ' καί οἰδ' ei Xρυσάντα ταύτῳ δώ, I do not know whether I shall give them, &c. Id. Cyn. VIII, 4, 14.

Ἐν δὲ οἱ ἱπτο... μερμήρεζεν, ἦ γε... τοῖς μεν ἀναστήσειεν, ἐδ' Ἀτρείδην ἐναρίζοι, ἦ γελον πανσελεν, ερημύσειν tranquum. Π. I, 191. (The direct questions were ποιοι μεν ἀναστήσειεν, Ἀτρείδην εναρίζοι; ἦ γελον πανσελεν, ἐρημύσειν tranquum; see I, 4, 13.) Κλήσας πᾶλλον, ὑποτέρος δο πρόσεθε αφείς ἅλκεσσιν ἔχονοι, i.e. they shook the lots, to decide which should first throw his spear, the question being πρῶτος πρόσθεν ἄφι; II, III, 317. Ἐπιρρόντο, εἰ παραδοίεν Κορνιθός τιν θ' πόλις, they asked whether they should give up their city, the question being παραδώμεν τιν πόλις; Thuc. I, 25. Ἐβουλέουντο εἰ τὰ σκευοφόρα ἐταυτὰ ἀγονίατο εἰ τῶ σπαρτιτέον. Xen. An. I, 10, 17. (So An. I, 10, 5.) Ἡπόρει ὁ τι χρήσαντο τὸ πράγματι, he was at a loss how to act in the matter, i.e. τί χρήσαμαι; Id. Hell. VII, 4, 39. Οὐ γὰρ ἔχομεν... ὅπως ὀρθώτερος καλὸς πράξαιμεν, for we could not see how we should fare well, if we did it. Soph. Ant. 272.

Ἀπορέοντος δὲ βασιλέος ὁ τι χρήσηται τῷ παρεώτι πράγματι, Ἐπιάλτης ἕδει οἱ εἰς λόγους. Hdt. VII, 213. Ἡπόρει ὁ τι χρήσαται τῷ πράγματι, he was at a loss how to act in the matter, i.e. τί χρήσαμαι; Thuc. I, 63. Οἱ Πλαταῖοι ἐβουλέωντο εἰς κατακαύσωσιν ὡσπερ ἔχονσιν, εἰτε τι ἀλλο χρήσασθαι, whether they should burn them as they were, or deal with them in some other way. Id. II, 4. Ἀπορόταντες δὲς καθαρμισώσωνται, εἰ Πρώτην τὴν νῆσον ἐπιλέυσαν. 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 ἵνα,
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 ἢ, 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 protasis, with an apodosis suppressed or implied (§ 53, N. 2). E. g.

Ἐλ ἰπ ζοι μὴ δοκεῖ, σκέψαι εἴ ὁν τὸ δὲ σοι μᾶλλον ἁρ ἐπίκη γὰρ ἑγὼ τὸ νόμιμον 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 Ἐὰν. Even ἀρέσκῃ alone could not be explained as an interrogative Subjunctive, by § 88.) Ἐὰν ἀρέσκῃ in the passage just quoted is similar to Ἐὰν εὐδεξομέθη in Plat. Rep. V, 455 B: Βουλεῖ σοι δειμήθη τὸ τὰ τοιαῦτα ἀντιλέγοντο ἀκολουθήσαι ἡμῖν, ἐὰν πως ἡμεῖς ἐκεῖνο ἐν δείκτι ἐξ ἡμῖν, ὅτι οὐδὲν ἑστὶν ἐπίτιθεν εἰς τὸν; 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, e.)

**Note 2.** Ἐἰ ἓκ with the Subjunctive in Homer sometimes forms an indirect question, representing the Epic Subjunctive with ἓκ in the direct question. (See § 87, Note.) E. g.

Μένετε ὁφρα ἴδῃ; αἱ κ’ ὕμιν ὑπέρσχη χεῖρα Κρόνων; 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 ὑπέρσχη κε χεῖρα). Here the ἓκ 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.

Δέγει ὅτι τούτο ἄν ἐγένετο, he says that this would have happened: ἔλεγεν ὅτι τούτο ἄν ἐγένετο, he said that this would have happened. Δέγει (or ἔλεγεν) ὅτι οὗτος δικαίως ἄν θάνοι, he says (or said) that this man would justly be put to death.

(Θεμιστοκλῆς) ἀπεκρίνατο, ὅτι οὗτ ἄν αὐτὸς Σερίφιος ὃν ὄποιος ἐγένετο ὅτι ἐκεῖνος Ἀθηναῖος, he replied that he should not have
§ 73. 1. When the Infinitive is used in the indirect quotation of a single 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.) E. g.

Φησὶ γράφειν, he says that he is writing; ἐφὶ γράφειν, he said that he was writing; φησί τοι γράφειν, he will say that he is (then) writing. (The direct discourse is here γράφω.) Φησὶ (ἐφὶ) γράφειν ἄν, εἰ ἐσώμαι, he says (or said) that he should now be writing, if he were able. (He says ἔγραψαν ἄν.) Φησὶ (ἐφὶ) γράφειν ἄν, εἰ δύναιτο, he says (or said) that he should write, if he should (ever) be able. (He says γράψωμι ἄν.)

Φησὶ γράψατι, he says that he wrote; ἐφὶ γράψατι, he said that he had written; φησί τοι γράψατι, he will say that he wrote. (He says ἔγραψα. See § 23, 2.) Φησὶ (ἐφὶ) γράψατι ἄν, εἰ ἐδυνάθη, he says (or said) that he should have written, if he had been able. (He says ἔγραψα ἄν.) Φησὶ (ἐφὶ) γράψατι ἄν, εἰ δύνατο, he says (or said) that he should write, if he should (ever) be able. (He says γράψαμι ἄν.)

Φησὶ (φησί) γεγραφέναι, he says (or will say) that he has written; ἐφὶ γεγραφέναι, he said that he had written. (He says γέγραφα.) For the Perfect with ἄν, see below.

Φησὶ (φησί) γράφειν, he says (or will say) that he will write; ἐφὶ γράψειν, he said that he would write. (He says γράψω.)
(Present.) Αρρωστείν προφασίζεΙαί, he pretends that he is sick. Εξώμοισεν αρρωστείν τούτον, he took his oath that this man was sick. Dem. F. L. 379, 15 and 17. Οὐκ ἐφη αὐτὸς ἄλλ' ἐκεῖνον στρατηγεῖν, he said that not himself, but Nicias, was general; i.e. he said, οὐκ ἐγὼ αὐτὸς ἄλλ' ἐκεῖνος στρατηγεῖ. Thuc. IV, 28. Τίνας πότ' εὐχαίς ὑπολαμβάνειν' εὖ χεὶς θαί τὸν Φιλιππὸν ὄρ' ἐπεσεύδειν; what prayers do you suppose Philip made, &c.? Dem. F. L. 381, 10. (Εὐχεσθαί here represents ἦχεστο: for other examples of the Imperfect, see § 15, 3.) Οἴμαι γὰρ ἄν οὐκ ἀχαρίστως μοι ἐξείν, for I think it would not be a thankless labor; i.e. οὐκ ἐν ἔχοι. XEn. An. II, 3, 18. Ὄρθεσθε γὰρ τὸν πατέρα ... οὐκ ἂν φυλάττειν καὶ τὴν τιμὴν λαμβάνειν τὸν πολυμενέων ἔξολον, do you think that he would not have taken care and have received the pay, &c.? i.e. οὐκ ἂν ἐφύλαττεν καὶ ἐλάμβανεν; Dem. Timoth. 1194, 20. (See § 41, 1.)

(Aorist.) Κατασχείν φησι τούτοις, he says that he detained them. Τοὺς δ' ἀλήμαλωτοὺς οὐδ' ἐνθυμηθηναι φησι λύσασθαι, but he says that he did not even think of ransoming the prisoners. Dem. F. L. 353, 14 and 18. (He says κατέσχεν, and οὐδ' ἐνθυμηθην.) Ο Κύρος λέγεται γενέσθαι Καμβύσεως, Cyrus is said to have been the son of Cambyses. XEn. Cyr. I, 2, 1. Τοὺς Ἀθηναίους ἥλπισεν ἰσώς ἀν ἐπεξελθεῖν καὶ τὴν γῆν οὐκ ἂν περιδεῖν τιμηθήναι, he hoped that the Athenians would perhaps march out, and not allow their land to be laid waste; i.e. ἰσώς ἀν ἐπεξελθοίεν καὶ οὐκ ἂν περιδοίεν. Thuc. II, 20. 'Απερεάν νυμίσαστε μὴ ἄν ἐτί ικανοί γενέσθαι κωλύσαι τὸν τεχισμόν. Id. VI, 102. (Here οὐκ ἂν γενοῦμεθα would be the direct form. (See § 69, 5.) So I, 139. Οὐκ ἂν ἰσόντως αὐτὸν καὶ ἐπέδραμεν, do you not believe that (in that case) he would have run thither? i.e. οὐκ ἂν ἐπέδραμεν; Dem. Aph. I, 831, 12. (See § 41, 3.)

(Perfect.) Φησίν αὐτὸς αἰτίους γεγενήσθαι, he says, ἀιτίους γεγένησθαι. Dem. F. L. 352, 26. Εἰκαζόν ἡ διώκταιν οἷς εσθαί τῇ κατα-ληψόμενον τῷ προεληλακέναι. XEn. An. I, 10, 16. (Their thought was ἡ διώκταιν οἷς εσθαί, ἡ ... προεληλακέν. See § 10, N. 4.) "Εφη χρήματ' ἐαυτοῦ τοὺς Θηβαίους ἐπικεκηρυχέναι, he said that the Thebans had offered a reward for him. Dem. F. L. 347, 26. For examples of the Perfect Infinitive with ἂν, 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 ἐκοσιν ἡ ἀξίειν Ἀκαδαμομονείον ζῶντας ἡ αὐτοῦ ἂποκτείνειν, he said that within twenty days he would either bring them alive or kill them where they were. Thuc. IV, 28. (Cleon said ἡ ἀξία ... ἃποκτεύω.) Ταῦτα (φηστι) πεπράξεσθαι δοῦν ἡ τρίῳ 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 ἂν, 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 ἄν) or of the Optative (with ἄν), which can be transferred without change of tense to the Infinitive. (See § 15, 2, N. 1, which applies only to the Infinitive without ἄν.) Thus λέγω αὐτῶν ἠλθεῖν means I say that he came; but βούλεται ἠλθεῖν means he wishes to come, where ἠλθεῖν is merely an ordinary Infinitive, belonging under § 23, 1. In the former case ἠλθεῖν represents ἠλθὲν, 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 ἄν. E. g.

'Αγγέλλει τούτους ἐρχομένους, he announces that they are coming; ἡγεῖλε τούτους ἐρχομένους, he announced that they were coming. (The announcement is ὃτι ἐρχομέναι.) Ἀγγέλλει τούτους ἐλθόντας, he announces that they came; ἡγεῖλε τούτους ἐλθόντας, he announced that they had come. (The announcement is ἦλθον.) Ἀγγέλλει τούτους ἕληλυθότας, he announces that they are come; ἡγεῖλε τούτους ἕληλυθότας, he announced that they were come. (The announcement is ἦληλυθασιν.) Ἀγγέλλει (ἡγεῖλε) τοῦτο γενησόμενον, he announces (or announced) that this is (or was) about to happen. (He announces τοῦτο γενήσεται.)

Τοῖς τε γὰρ ἐπισκειρῆσαι ἐώρων οὐ κατορθοῦντες καίτων στρα-πώτας ἄχθομένους τῇ μονῇ, they saw that they were not succeeding, and that the soldiers were distressed; i. e. they saw, οὐ κατορθοῦμεν, καὶ οἱ στρατιώται ἄχθονταί. ΘΝ. VII. 47. Ἐμμένεινος οἴς ὡμο-κογήσαμεν δίκαιοι οὐ σιν; do we abide by what we acknowledged to be just (i. e. δίκαια ἄστι; ? PLAT. Crit. 50 A. Πάντ' ἔεικε ἑαυτῷ τοῖον ἐξεληλεγκταί, he has been proved to be doing everything for his own interest. DEM. Ol. II, 20, 12. Αὐτῷ Κύρον στρατεύοντα πρῶτος ἡγεῖλα, I first announced to him that Cyrus was marching against him. ΧΕΝ. An. II, 3, 19. See SOPH. O. T. 395.

'Επιστάμενοι καὶ τὸν βάρβαρον αὐτὸν περὶ αὐτῷ τὰ πλεῖον σφα-λέντα, καὶ πρὸς αὐτοῦ τοὺς Ἀθηναίους πολλὰ ἤμας ἤδη τοῖς ἀμαρ-τήμασιν αὐτῶν μᾶλλον ἤ τῇ ἄθροι ὑμῶν τιμωρίᾳ περιγεγενήμενος. ΘΝ. I, 69. (The direct discourse would be ὁ βάρβαρος ... ἐσφαλή, 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.) *'An δ' υμείς λέγητε, ποιήσειν (φησι) δ' μήτ' αἰσχύνην μήτ' ἄδοξιαν αὐτῷ φέρειν. DEM. F. L. 354. 8. (Here no change is made, except from ποιήσειν to ποιήσεως.) Νομίζω γὰρ, ἂν τοῦτο ἀκριβῶς μᾶθητε, μᾶλλον ύμᾶς τούτοις μὲν ἀπίστητ' εἰν' ἐμοὶ δὲ βοήθησεν. Id. Oenet. I, 670, 27. 'Εὰν εἴκειν εἰδομεν, ὅτι ἄπαντα ὑστὸς ἰδία ἡ πίσιμαν των πράξεων ὑπὲρ ἴμων καθ' ἴμων εὐφηταί, ... καὶ μὴ νῦν ἐδὲλῳ μὲν ἐκεὶ πολεμεῖν αὐτῷ, ἐνθάδ' ἵνα ἀναγκασθόμεθα τοῦτο ποιεῖν, κ. τ. λ. Id. Phil. I, 54, 18. Προ-λέγω ὅτι, ὡσπερ ἀν ἄποκρίνεται, εἴσελεγχησται. PLAT. Euthyd. 275 E. See DEM. Mid. 536, 1, where two such conditional sentences depend on ei pr' ὅλον γένοιτο. (See § 34, 3.)

'Ορο σαῖ τούτων δεῖ σοι, ὅταν ἐπὶ θυμίσῃς φιλίαν πρὸς τις ποιεῖσθαι. XEN. Mem. II, 6, 29. Παράδειγμα σαφές καταστήσατα, δι' ἄν ἀφιστήται, ὀθαντῷ ζημιωσόμενον. THUC. III, 40. Set § 73, 2.

(Opt. after secondary tenses.) Εἶπεν ὅτι ἄνδρα ἄγοι ὃν εἶρξεν δέοι he said that he was bringing a man whom it was necessary to confine i. e. he said ἄνδρα ἄγω ὅν εἴρξεν δέοι. XEN. Hell. V, 4, 8. 'Απε κρίνατο ὅτι μανθάνοις εἰς δόξαις, ὅ τι εἰς ἱσταίτο, i. e. he replied, μανθάνουσα αὐτῖς εἴπερ σταίται. PLAT. Euthyd. 276 E. (Here δέ has a definite antecedent, § 59, and is not conditional; it takes the Optative only because it is in indirect discourse. So with δέ in the preceding example.) 'Αγγείλαθ' ἔλεγεν ὅτι, εἰ βλαβερὰ περὶ παραχώς εἰς, δικαιος εἰς ζημιοῦσθαι, i. e. he said εἰ βλαβερὰ περὶ παραχώς, δικαιος ἡ εἰς ζημιοῦσθαι. XEN. Hell. V, 2, 32. So An. VI, 6, 25.

Εἶ δὲ τνα φεύγουσα λήψεται, προηγόρευες ὅτι ὡς πολεμίως χρήσεται. Id. Cyr. III, 1, 1. (This is a quotation of a conditional sentence belonging under § 50, 1, N. 1; εἰ τυα λήψεις, ... χρήσαι μαϊ.) Γνώτες δὲ ... ὅτι, εἰ δῶσοις εὐθὺς, κινύσεις εὔσει απολέσαται, πέμποις καὶ διδάσκων τοὺς Θεβαίους ὡς, εἰ μὴ στρατεύσοις, κινύσεις εὔσεις καὶ Αρκίδας πάλιν λακώνισαι. Id. Pol. VII, 4, 34. (See § 32, 2.) 'Ηδι εἶπεν ὅτι, εἰ μάχθης ποί δήσου, ἐν τούτων αὐτῷ παραστάτας ληπτέον εἰς. Id. Cyr. VIII, 1, 10. (The direct discourse was εἴ τε δείησει, ... ληπτέον εὑσίν.)

'Ελογίζοντο ὡς, εἰ μὴ μάχοιτο, ἀποστήσουτοι αἱ περιοικικοὶ πόλεις. Id. Hell. VI, 4, 6. ('Εὰν μὴ μαχόμεθα, ἀποστήσοντα.) Χρήματ' ὑπαχνεῖτο δῶσειν, εἰ τοῦ πράγματος αἰτήσετο ἐμέ. DEM. Mid. 548, 20. (Δῶσω, εἰ μὴ αἰτήσετε.) 'Ηγεῖτη γὰρ ὅταν ποιήσεις αὐτῶν, εἰ τε ἀργύριον δεδοίη. LYS. in Erat. p. 121, § 14. Εὐδαντὸ σοφία τοῦσ τοῦσ εἰς φιλίαν γνῶ ἀφίκοιτο. XEN. An. V, 1, 1. (The dependent clause is found in the direct discourse in III 2, 9: δοκεῖ μοι εὔδαναι τῷ θεῷ τούτῳ τῶν σωτηρία ὑπὸν αὖ πρῶτω εἰς φιλίαν γνῷ ἀφίκοιμθα.) Τότῳ ἐπηργασμένοιν νομίζων, ὡσ τῆς πόλεως πολάβων, πᾶντα ταύτα βεβαιῶς εἴς εἰς. DEM. Cor. 234, 5 ("Οσ' ἂν προλαβὼ, βεβαιῶς εἴω.") "Ηλπίζον ὑπὸ τῶν παιδῶν, ἐπειδή
162

INDIRECT DISCOURSE.

[§ 74,

1.

L YS. Agor. p. 133. § 45.
/3i'oi>, racprjcre <r6ai
Enei8av reXevrTjacopev, ra(prio~6pe6a.)
Kdvoiv e'8i8ao-Kev cos ovra> pev
noiovvn Tracrai avr<a al noXeis (piXiat eaoivro, el 8e 8ovXovo~6at
reXevrrjcreiav rbv

.

(

(iovXupevos (pavepbs ecrotro, eXeyev cos pia eKaarrj noXXa Trpdypara
tKavr) ein nape'xeiv, Kal Ktv8vvos eirr pr) Kal oi "EXXrjves, el ravra
a'lcrdoivTo , avfrrale v. Xen. Hell. IV, 8, 2.

En

8e yiyva>o~Keiv ecpaaav

(pdovovvras

et

pev avrovs,

n

crCpicriv

8o pevov s 8\ et ns crvp(popa tt poem itttoi
they said they knew that they were envious if any good came to
them, but pleased if any calamity befell them. lb. V, 2, 2. (4>dovelre
pev, eav n tjpiv dyaQbv y lyvrjrai
e(pr)8e cr 8 e 8', eav ns o~vp<popa
it pocrrr Lnrr)
bee § 51.) Tr)v alriav,
Trp68rjXos rjv en eKeivovs
dyadbv y tyvo iro

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e

(prj

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rj^ovo-a,

ei

n

r)

Xapi8r] pos- Dem.
See § 73, 2.
Xapl8rjpos)

7rdt9oi

Aristoc.

624,

20.

("H£et, eav ti iraBrj
(Subj. and Indie, after secondary

tenses.) "EXeyov on aicpa. re
ev8ov Kal ol TroXepioi 7roXXoi, ot iraiovcriv roiis ev8ov avBpunovs, then said that there was a height, &c. Xen. An. V, 2, 1 7
(Here etep and rraloiev might have been used.)
£doK6( /not ravrrj neipao-BaL o~o)8r)vai, ivdvp.ovp.tva on, eav pev

eanv

XdOa>, crmdrjaopai, k.t.X. Lys. Erat. p. 121, § 15. (Here et
<£do-Kcoi> re, t)v o-a>8rj
\d8oipi, o-(o8r]o-oipT]v might have been used.)
o'lKahe, Kara ye rb avna 8vvarbv 8 taXXdfje iv 'Adrjvaiovs Kal Aa*e8aipovlovs, airtirXevo-ev.

Xen.

Hell.

which might have been changed to

G,

I,

7.

(He

said

rjv

aa>8u>,

el o-<o8eir}-)

'Yneaxovro avrois,
TlIUC.
fjv enl Hori8aiav tcocriv 'Adrjvaioi, e's rr)v 'ArriKrjv eaftaXelv.
58.
So TlIUC. I, 13 7. Kai ovk ecpaaav
I,
( Hv ioxriv, eo~ftaXoiipev.)
O 8' vffeo~x eTO dv8pl endora
tevai, eav pr) ns avrois xP r)fxaTa StSco.
8u>o-eiv Tvevre pvds, enav els BafivXHva TjKOicri, Kal rbv p.icr6bv
evreXrj, ptxpi av kut ao~rrj crv rovs'EXXrjvas els 'lu>v'iav ndXiv- Xen.
An. I, 4, 12 and 13. "Ecprj xprjvai,
ot av eXeyx&^c t 3ta/3dXXovres raw EXXr'jvcov, a>s Trpoboras ovras npcoprjdrjvai. lb. II, 5, 27.
El 8e pr), Kal avrol ecpacrav avratv roiis civ8pas drroKTe veiv ovs
exovai {atvras- TlIUC. H, 5. ("E^otev might have been used.) KaT ao~ xio~ e <.v ras irvXas ecpaaav, el pr) eKOvres dvoi^ov a iv Xen. An.
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might have been used.) Avrois roiavrrj
86£a TTapeio-rriKei, u>s, el pev irporepov e'n aXXnv iroXiv lacriv, eKeivois
Kal A0r]vaiots noXe pr) crovcr iv el 8' e'vdd8e Tvparov depi^ovrat,
oi8evas tiXXovs roXpr) aeiv k.t.X. Lys. Or. Fun. p. 192, § 22.
(ToOro) npodrrXov r\v e a 6 pevov et pr) vpeis KcoXvaer e it was
already manifest that this would be so, unless you should prevent it (i. e.
earai, el p.r) KuiXvaere). AESCHIN. Cor. § 90.
(KcuXucroire might be
used and KaXvo-aire, representing eav pr) KcoXvoTjre, is found in one
Ms. and many editions.) See § 73, 2.

VH,

1,

16.

(Et

pr)

dvoi^oiev

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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 de;

pendent 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 ὅτι έτοιμοι εἰςι μάχεσθαι, εἰ τις εξερχέστην. Xεν. Κυρ. IV, 1, 1. (“Ετοιμοι εἶσιν, εάν τις εξερχησθαί.”) Λύσανδρος εἰπε ὅτι παρασπόνδους ὑμᾶς εἶχοι, καὶ ὅτι οὐ περὶ πολιτείας ὑμῖν ἐσται ἀλλὰ περὶ σωτηρίας, εἰ μὴ ποιήσαι’ ἅ Θηραμένης κελεύοι. Λύσ. in Erat. p. 127, § 74. (“Εἴχω, καὶ οὐ . . . ἐσται, εἰάν μὴ ποιήσῃ’ ἅ Θ. κελεύει. There is no need of the emendations ποιήσατ’ and κελεύει.) Ἕδεκε δῆλον εἶναι ὅτι αἴρῃ σονται αὐτῶν, εἰ τις ἐπιψηφίζοι. Xεν. Αν. VI, 1, 20. Οὐκ ἤγονε Εὐβοιλίδης ὅτι, εἰ λύγος ἀποδοθῇ στοις, καὶ παραγένοιτο μοὶ πάντες οἱ δήμοις, καὶ ή ψήφος δικαίως δοθῇ, οὐδαμοῦ γενησόνται οἱ μετὰ τοῦτον συνεστηκότες. Δεμ. Ευβ. 1303, 22. (Εἰ ἀποδοθήσεται, καὶ εἰν παραγένονται, καὶ ψήφος δοθῇ, οὐδαμοῦ γενήσονται.) Ἀγνήσθαι γνώς ὅτι, εἰ μὲν μετέρω συλλογή στοις, μαθὼν οὐδέτερος λῦσε εἰ τοῖς Ἑλλησσιν, ἀγορών δὲ οὐδέτερος παρέξει, ὀπότερος τ’ ἄν κρατήσῃ, οὕτως ἐχθρός ἐσται· εἰ δὲ τῷ ἐπερ ἑυλόγοντο, οὕτως γέ φιλος ἐσοίτο, κ.τ.λ. Χ. Ανεσ. ΠΙ, 31.

“Ελεγον ὅτι εἰκότα δοκοίειν λέγειν βασιλεί, καὶ ἥκοιεν ἡμμώνας ἐχοντες, οἱ αὐτοῖς, εὰν σπωδαί γένωνται, ἀξοισιν ἐνθεν ἐξουσιας τὰ ἐπιτείδεια. Xεν. Αν. ΠΙ, 3, 6. Ἐπιρρώματο ποια εἰ ἦν τῶν ὄρεων ὅπαθεν οἱ Χαλδαῖοι καταβούντες ληζονταί. Ιδ. Κυρ. ΠΙΙ, 2. 1. Τούτοις προήλεγον, ὅτι εἰρωνεύσοιο καὶ πάντα μᾶλλον ποιήσοις ἄτοκρινοι, εἰ τις τί σε ἐρωτά. Πλατ. Ρεπ. Π, 337 Α. (“Ερωτά in the direct discourse would belong under § 51, N. 3, the Futures denoting a habit.”) Ελεξάς ὅτι μεγιστὸν εἰ ἡ μαθεῖν ὅπως δεὶ ἐξεργαζέσθαι ἕκαστα· εἰ δὲ μῆ, οὐδὲ τῆς ἐπιμελείας ἐφρασθα ὅφελος οὖν γίνεσθαι, εἰ μὴ τις ἐπίστατο δ ἰ δεὶ καὶ ὡς δεὶ ποιείν. Xεν. Οἰκον. ΧV, 2.

In Dem. Cor. 276, 23, we have both the constructions of § 74, 1 in the same sentence: εἰ μὲν τοῦτο τῶν ἐκείνων αὐτμάχον εἰς ἡ γοιτί τις, υπό πονεσθαί το πράγμα ἐνομίζει πάντας, ἀν δ’ Ἀθηναίοι το τούτο ποιῶν, εὐπάθως λῆσειν. (Here εἰςηγάζοτο represents ἐαν εἰςηγήτα, corresponding to εἀν.)

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 irregularly 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 ἦσθ’ ὅτις οὖν ἡγεῖτο τῶν εἰδότων δίκην με λήψεσθαι παρ’ αὐτῶν, ἐπειδ’ ἂν τάχιστα ἄνηρ εἶναι δοκίμαιοι θείνω. Δεμ. Οινετ. Π, 865, 24. (The direct discourse was ἐπειδὼν δοκίμασθην, and the regular indirect form would be either ἐπειδὴ δοκίμασθην or ἐπειδ’ δοκίμασθω. Here the verb is changed, while the original particle ἐπειδὼν 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.

Επιστευει δε σφις αυτοις τους έφόρους (έφασαν) ειπεν, ώς διν μεν πρόσθεν εποίουν μεμφουτο αυτοις, that they sent them to say that they blamed them for what they had done before; i.e. διν πρόσθεν εποίειτε μεμφόμεθα υμι. XEN. Hell. III, 2, 6.

(Aorist Ind.) Ηλπικον τους Σικελους ταυτη, δις μετέπεμψαν, απαντήσανται, they hoped that the Sikels whom they had sent for would meet them here. THUC. VII, 80. Ἀστελεγον... Λέγωντες μη ἀπηγγέλθαι πω τας σπονδὰς, ὅτε ἐστε πεμψαν τους ὁπλίτας. Id. V, 49. (§ 69, 5.) Ἑλεγον ὅσ Ξενοφόν οἴχωσκο ὅσ Σεύθην αικήρων καὶ ἰντεσχετο αυτῷ ἀποληψόμενον. XEN. An. VII, 7, 55. "Εκαστὸν ἥραμνην, εἰ τινες εἰσὶ μάρτυρες διν ἐναντίον τὴν προικ ἀπέδοσαν. DEM. Onet. I, 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 εὔρων δόσεων means he said that he would give whatever he might find (ἀ εὔρων representing ἃ ἄν εὔρω); but if ἃ εὔρων could also represent ἃ εὔρον, 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 οτι, &c., because (§ 81, 2), in which the Subjunctive can never be used. E. g.

Εἶχε γὰρ λέγειν ὡς Λακεδαιμόνιοι διὰ τοῦτο πολεμῆσειν αὐτοῖς, ὅτι οὐκ ἔθελήσαιεν μετ᾽ Ἀγρισλαῖων ἔθελεν ἐπ’ αὐτὸν οὔδε θύσαι εἰάσειαν αὐτὸν ἐν Αὐλίδα. XEN. Hell. VII, 1, 34. (The direct discourse was ἐπολεμήσασαν ἥμιν, ὅτι οὐκ ἡθελήσαμεν... οὔδε θύσαι εἰάσαμεν.) 'Ἀπηγγέλτας ἃς ἄνοιξεν τοῖς ἐφαρμασμένοις ὅτε τοῦ ἀδελφοῦ ἀν αὐτῷ τῇ κεφαλῇ, σοφότατον δέ ὅτι τοὺς φίλακας καταμέθυσας καὶ αὐλύσει τοῦ ἀδελφοῦ κρεμάμενον τὸν νέκνυν Ἰδρ
II, 121. (Here ὅτι καταλύσει representing ὅτι κατέλυσα, because I took down; ὅτε ἀποστάσω (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.

**§ 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 ἐφ θάσαν ἐξελλαβότες τοὺς ἄνδρας, προδοθήκαν ἂν τὴν πόλιν. Thuc. VI, 61. (If ἐφθασαν had been changed to the Optative, the construction would have become that of § 76.) Ψηφεῖν τὸν πατέρα, εἰ μὴ Τιμοθέου ἦν τὰ ξύλα καὶ ἐδέχθη θ' οὖτος αὐτὸν . . . παρασκεύα τὸ ναύλου, ἐσταὶ ἂν ποτε, κ. τ. λ., ἄλλ' οὖκ ἂν φυλάσσει καὶ τὴν τιμῆν λαμβάνει, έσω ἐκομίσατο τὰ ἑαυτοῦ. Dem. Timoth. 1194, 13. Τοῦτον εἰ τι ἦν ἄλλος, οἱ ἐσθ' οὐκ ἂν αὐτὸν λαβέων; Id. Aph. I, 831, 5. 'Ηδέως ἂν ὦμών πυθόμην, τίν' ἂν ποτὲ γυώμην περί εἴμου εἰ ἔχετε, εἰ μὴ ἐπετρεπήραχη σα ἄλλα πλέων φ' χ' ὠμήν. Id. Polycl. 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.

Ἐπεν ὅτι ἔλθαι ἃν εἰς λόγους, εἰ όμιρον λάβοι. Xen. Hell. III, 1, 20. Ὡτὸν ἃν διὰ τοῦτο τυχάνειν (δοκεῖ μοι), εἰ τι δ' εἶσαι τε παρ αὐτῶν. Xen. An. VI, 1, 26. Ἐλεγεν ὅτι οὐκ ἃν ποτὲ προειτο, ἐπεὶ ἄπαξ φίλος αὐτῷ ἐγένετο, οὐδ' εἰ ἐτί μὲν μείου γένοιτο ἐτί δὲ κά-
INDIRECT DISCOURSE. [§ 76.


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 ὧτι ἔλθω ἂν, εἰ τούτο γένοιτο (or ἔλεγεν ἔλθεῖν ἂν, εἰ τούτο γένοιτο), as well as ἔλεγεν ὧτι ἐλεύσεσθαι, εἰ τούτο γένοιτο (or ἔλεγον ἐλεύσεσθαι, εἰ τούτο 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 ἂν, εἰ τούτο γένοιτο, I would come if this should happen; and in the last two, ἐλεύσομαι, εὰν τούτο 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 διαμάζω, &c. (§ 56) — (d) to
temporal sentences expressing a past intention or expectation,
especially those introduced by εώς and πρὶν, until, after past
tenses (§ 66, 2, Note 1); — and sometimes (e) even to ordi-
native relative sentences, which would otherwise take the In-
dicative. E. g.

(a) Ἐβουλοῦτο ἐλθεῖν, εἰ τοῦτο γένοιτο, they wished to go, if this
should happen. (Here εἰν τοῦτο γένηται might be used, as the
form in which the wish would originally be conceived.) Γαδόσαν δὲ
καὶ Γαβρίαν έκλεψεν ὁ τι δύναντο λαβώντας μεταδιώκειν· καὶ
όστις εἴχε τὰς ἐπομένας ἁγέλας, εἰπε τοῦτο καὶ ἀμα πρόβατα πολλά
ἐλάυνεν, ὅπη ἀν αὐτὸν πνεῦμα ἦν οὕτω, ὡς ἐπισφαγεῖ. XEN. Cyr.
VII, 3, 7. (Here ὁ δύναντο represents ὁ τι ἀν δύνησθη in the
direct command, while ὅπη ἀν πυθάνηται represents ὅπη ἀν πυθάνη.)
Ἐβουλοῦτο γάρ σφιαίς, εἰ τινὰ λαβοῦν, ύπάρχειν ἀντὶ τῶν ἐνδον, ἧν
ἀρα τὸ χῶσι τινες εὐοργημένοι. THUC. II, 5. (Ἡ λάβαμεν, and ἦν
τύχωσι.) Οί δὲ ἄλλοι Θεσαλοί, οὓς ἐδει παραγενέσθαι, εἰ τι μὴ πρό-
χοροίη τοῖς ἐσελήνυσίς, ἐπεβοήθουν. Ibid. (Εἰν τι μὴ πρό-
χορῆ.)

Προείπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίους, ἥν μὴ ἐπὶ Κέρκυραν πλέ-
ωσι καὶ μέλλωσιν ἀποβάειν. Id. I, 45. (Ἡν μὴ πλέσθη καὶ
μέλληθη.) Καὶ παρίγγυελαν ἐπειδὴ δεινήσειαν συνεκκευσμένοις
πάντας ἀναπαύσαθαι, καὶ ἐσπεράθη ἥνικ ἀν τῖς παραγγέλλη. XEN.
An. III, 5, 18. (Ἐπειδὰν δειπνησθῆτε, and ἥνικ ἀν τῖς παραγγέλλη.)
Περὶ αὐτῶν κρύφα πέμπει, κελεύων . . . μὴ ἀφείνων πρὸν ἀν αὐτοῦ πάλιν
κομίσθω σίν. THUC. I, 91. (Πρὸν κομίσθειεν might have been used.)
Καὶ πολλάκις τοῖς Ἀθηναίοις παρῆρε, ἥν ἄρα ποτὲ κατὰ γῆν
βιασθώσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἀπαντᾶς ἀνθίστασθαι.
Id. I, 91. (Εἰ μιᾶςθεν might have been used.) Ἡξίον ἀυτοῖς
ἥγεμονς σφόν γενέσθαι καὶ Παυσανία μὴ ἐπιτρέψειν, ἥν που βιάσθη.
Id. I, 95. (Εἰ που βιάζοιτο might have been used.) Ἀφικνοῦν-
ται ὁς Σιτάλκης, βουλόμενοι πέσαι αὐτῶν, εἰ δύναυτο, στρατεύσα-
πὶ τὴν Ποτίδαιαν. Id. II, 67. "Ετοιμός ἥν ἀποτίνειν, εἰ καταγνοεῖν
αὐτοῦ. ISOC. Trap. 361 E. § 16. (This example might be placed
also under c.) Εἰπών μηδένα τῶν ὁπίσθεν κινέσσα, πρὶν ἃν ὁ πρόσθεν
ἡγήται, I commanded that no one, &c. XEN. Cyr. II, 2, 8.

Παραγγέλλετο γὰρ αὐτοῖς δέκα μὲν ὡς Θεραµένης ἀπὲδειξε χειρο-
pοτῆσαι, δέκα δὲ ὡς οἱ ἐφοροὶ κελεύολεν. LYS. in Erat. p. 127,
§ 76. (Ὀς ἀπέδειξε, and ὡς ἀν κελεύωσι.) See § 74, 2.) Ἐκλεψεν
μὲ τὴν ἐπιστολήν ἥν ἐγραψα ὁ οἰκοδ οῦν, the letter which I had
written. XEN. Cyr. II, 2, 9. ("Ἡν γράψαμι would mean whatever
letter I might write, representing ἃν ἂν γράψε.) So οἶδεν ἡ λῆ θον,
THUC. VII, 27.

(b) Ἕκακεν ὅτι στρατηγὸς ἄν ὡς ἐπεξέγοι, they abused him
because he did not lead them out (as they said). THUC. II, 21.

See other examples under § 81, 2. See also § 81, 2, Rem.

(c) Ὁμίτερον, εἰ ἀλώσοιτο, they pitted them, in case they
should be captured: the idea in full is, they pitied them, thinking of what would befal them if they should be captured. XEN. An. I, 4, 7. (Εἰ ἄλωσονται might have been used.) Διδόντος δ' αὐτῷ πάμπολλα δόρα Τιθράντου, εἰ δ' ἐλθοί, ἀπεκρίνατο, offering him many gifts, if he would go away. Id. Ages. IV, 6. (Εἰ ἄπείχῃ might have been used.) Φύλαται συμπέμπτει, ὅπως φιλάπτοιεν αὐτῶν, καὶ εἰ τῶν ἄγριων τι φανεῖν θηρίων, and (to be ready) in case any wild beasts should appear; his thought being εἰν τι φαν. Id. Cyt. I, 4, 7. See other examples of the Optative under § 53, N. 2.

*Ην δὲ τις εἶπη, ἦ εἰπης ὃς κινεῖ τα χρύσατα ταῦτα εἰς ἄλλο τι, θάνατον ζημιάν 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. THUC. II, 24. (Εἰ εἴπων ἦ ἐπιψηφίσεως might have been used.) Τάλλω, ἦν ἐτί ναυμαχεῖν οἱ Ἀθηναίοι τολμήσασι, παρεσκευάσαντο, i.e. they made their 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, ἦν τολμήσασι.) Σοὶ ἦν τὸνι, IV, 42. Οὗ τὸ λουτρὸν ἡμέλλον ἔξειν, εἰ μὴ ναυκρατίσεως, 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.

'Εθαύμαξε δ' εἰ τις αἰτήθη ἐπαγγελλόμενοι ἀργύριον πράττοιτο, he wondered that any demanded money, &c. XEN. Mem. I, 2, 7. (But in I, 1, 13, we find εθαύμαξε δ' εἰ μὴ φανέρον αὐτοῖς ἐστιν, he wondered that it was not plain.) Εἴξαυρον ἄγαπών εἰ τις εἶσας, I rejoiced, being content if any one would let it pass. PLAT. Rep. V, 450 A. Όὐκ ἡπικύνη ἦν τοιοῦτο κακῶν ἐπάγει τῷ, he was not ashamed that he was bringing such a calamity on any one. DEM. Mid. 548, 24. Τῷ δὲ μηδὲν εὐάστο συνειδότει δεινῶν εἰσῆγε, εἰ παρηγορῶν ἔργων δὲ εἰ κοινωνεῖν τῷ σιωπῆσαι, it seemed hard, if he was to appear to be implicated, &c.; he thought, δεινῶν εἰσε, εἰ δίξω (§ 49, 1, N. 3). Id. F. L. 351, 18. (Here δίξω might have been used, like εἰσοὶ above.) So AESCHIN. Cor. § 10. Καὶ ἐγὼ τῶν Ἑνών ἐμπάρον, εἰ ὡς ἀληθῶς εἰ εἰ ταύτη τὴν τέχνην καὶ οὗτος ἐμέλλον διδάσκει, I congratulated him, if he really had this art (as he thought). PLAT. Apol. 20 B (Here εἰσοὶ and διδάσκω might have been used.)

(4.) Σπονδάσ ἐπαισάντα, εἶος ἀπαγγέλθει τὰ λεχθέντα εἰς Δακεδαίους, they made a truce, (to continue) until what had been said should be announced at Sparta; i.e. εἰοὶ ἄν ἀπαγγέλθῃ, which might have been retained. XEN. Hell. III, 2, 20. Οἵρος δὲ εἶπεν κρατιῶν Βορέων, πρὸ δὲ κύματ' ἔζευξεν, εἰς γε φαίνεσθαι φιληρέταις μιγείη, until Ulysses should be among the Phaeacians; i.e. εἰ οὐς ἄν μιγήῃ. Od. V, 385. So εἰοὶ δὲ βεραιαυοῖ, Od. IX, 376. Αὐτόγερεν μηδένα βάλλειν, πάνιν Κύρος ἐπὶ λήθεί τε ἡρών, until Cyrus should be satisfied. XEN. Cyt. I, 4, 14. (His words were πρὶν ἄν ἐμπλησθῇ.) Οἱ δὲ μένοιτες ἐστάσαν, ὅπως τὺργος Αχανῶν ἄλλος ἐπέλθων Τρώων ὁ μῆχε εἰ καὶ ἀρξέαν τολέμαα, i.e. they stood waiting for the time, &c. II, IV, 335. (Here ὀπτάνα ἐρμής, &c. might be used.) So Π. Π. 794. Προκινήσαν τὸ στίχος, ὡς πανομοίως τὸν διώγμον, εἶπεν τὰς ἑδοῖεν προορίσματας, when they should see them, &c. XEN. Cyt. I, 4, 21.
O ü γαρ δή σφαισ ἀπειε ὁ θεὸς τῆς ἀποκηρύσεως, πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Διβύνην. Ἡρ. IV, 156. ('Απίκωνται might be used.) Oί δὲ Κορίνθιοι οὐ προεδρύησαν εὐμπλέον, πρὶν τὰ ἱσθήματα, ἀ τοῦτο ἦν, διεορτάσωσιν. Θυκ. VIII, 9.

(e.) Καὶ ἦτε σῆμα ἵδεσθαι, ὅ τε πά ροι γαμβροί πάρα Προῖτος φέροτο, ἠκόμη to see the token, which (he said) he was bringing from Proetus, i. e. he said φέρομαι. II. VI, 177. Κατηγρόεσε τῶν Δίηντέων τὰ πεποιηκόλευν προδότης τῆς Ἑλλάδα, i. e. they accused them for what (as they said) they had done. Ηδτ. VI, 49. So τα πεποιθός εἷς. 1, 44. Καλεῖ τὸν Λαίον, μὴν ταλαίνων σπερματον τὸν ξονον, ὡρ ὃν τάναι μὲν αὐτῶς, τὴν δὲ τίκτοναν λίποι, by which (as she said) he had perished himself, and had left her the mother, &c. Σορπ. O. T. 1215. (If the relative clause contained merely the idea of the speaker, έθανε and ένατε 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.

'Ετοίμος ἦν, εἰ μὲν τούτων τι εἰργαστο, δικην δοῦναι, εἰ δ' ἀπολυθεῖν, ἀρχεῖν, he was ready, if he had done any of these things, to be punished; but if he should be acquitted, to hold his command. Θυκ. VI, 29. (Εἰργαστό represents εἰργασμα, while εἰ ἀπολυθεῖν represents εἀν ἀπολυθῶ.)

NOTE 3. Αὐ 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 ὁμολαίας μισθὸν ἀνδραποδίστας ἑαυτῶν ἀπεδείκνει, διὰ τὸ ἀναγκαῖον αὐτοὶ εἴναι διαλέγεσθαι παρ' ὧν ἀν λάβοιεν τὸν μισθὸν, because they were obliged (as he said) to converse with those from whom they received the pay. Χελ. Mem. I, 2, 6. (Here ὥν ἀν λάβοιεν represents ὧν ἀν λάβοιεν.) Καὶ μοι τὰδ' ὧν πρόρρητα, τὸ φάρμακον τούτο σώζει ἐμε. ἦσος ἂν ἀρτίχριστον ἀμπόσαιμι τον. Σορπ. Trach. 687. (See Schneidein's note.) Ἡγίσον αὐτῶς ματιστοῦν τῶν ἐκδιδάσκαλον, ἦσος ἂν τὰτη νὴ δέχεσθαι αὐτοὺς λέγειν. Ἰσοκ. Τραχ. 361 D. § 15. Χαίρειν εφής ἂν καὶ οὖν ἀποκρίνατο, ἦσος ἂν τὰ ἀπὸ ἑαυτός ἐφοδιασθήναν σκέψασαι, you would not answer, until you should have examined, &c. Πλάτ. Phaed. 101 D. (The direct thought of the person addressed would be, ἦσος ἂν σκέψομαι.) See § 34, 1.

It is doubtful whether εἀν was ever used with the Optative in this way

2. Upon this principle (§ 77) final and object clauses with
INDIRECT DISCOURSE. [§ 77, 2.

Iva, ὅπως, μή, &c., 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 ἢλθεν ἵνα ἵδοι or ἢλθεν ἵνα ἵδη, he came that he might see; the latter being allowed because the person referred to would himself have said ἐρχομαι ἵνα ἵδω. 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.

Ἐλθὼν ἐστι Λακεδαιμόνα (ἔπρασσον) ὅπως ἐτοιμάσαιντο τιμωριαν, ἦν δέη. THUC. I, 58. (Here εἰ δέ οί might have been used. See § 55, 2.) Ἔφοβειτο γὰρ μή οἵ Λακεδαιμῶνοι σφᾶς, ὅποτε σφᾶς ἀκούσειαν, ὅκετι ἄφο δοῦν. Id. I, 91. (Here ὅποταν ἀκούσωσιν is changed to ὅποτε ἀκούσειαν, although ἄφωσιν is retained by § 77, 2.) Μέγα τοῦ δέος ἐγενετο μή παραπλέουσι οἵ Πελοποννήσιοι, εἰ καὶ δό μή διενοῦντο μὲνεν, πορθῶσιν τὰς πόλεις, the fear was great lest the Peloponnesians as they sailed by, even if under the circumstances they had not been thinking of remaining, might destroy the cities. Id. III, 33. (Here διενοῦντο is retained by § 74, 2.)

"Ο πώς and "Ο 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 φράξ', ὅπως οὖκ εἴ κακός. SOPH. O. T. 548.

Αυξιέταιρος, ἐρῶ μὲν οὖν ὅπως τάχοις ὑπὸ δύσπνους ἵκανο. Id. Ant. 223.

So Ant. 685: ὅπως σὺ μὴ λέγεις. 'Ανάπεσον ὁκ ύς μοι ἁμείνο ἐστὶν ταῦτα οὖν ποιήσαμεν. ΗΠΙ. I. 37. So III, 115. So ὅπως πάντα ἐπισταμαι, PLAT. Euthyd. 296 E.

2. In a few passages in Homer we find ὅ (the neuter of ὅς) used for ὅτι. E. g.

Γιγνώσκων ὃ οἱ αὐτῶς ὑπείρεξε χείρας Ἀπόλλων, knowing that Apollo himself held over him his hands. II. V, 433. Εὖ νῦ καὶ ἦμετέ ὅμεν ὅ τοι σθένος οὖκ ἐπιεικτόν. II. VIII, 32. Ἀεώσετε γὰρ τó γε πάντες, ὅ μοι γέρας ἔρχεται ἄλη, that my prize goes elsewhere. II. I, 120. So Od. XII, 295.
§ 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 οὐ. E. g.

Κήδετο γὰρ Δαναών, ὅτι μᾶ θυγακοντας ὁρᾶτο. Π. I, 56. Χωόμενε
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 δὲν οὐκ ἐπεξέγοι, they abused Pericles, because being general he did not lead them out. THUC. II, 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 οὐκ ἐπεξήγεν.) Τοὺς συνώντας ἐδόκει ποιεῖν ἀπέχεσθαι τὸν ἀνοσίαν, ἐπείπερ ἡ ἱλίσαντο μὴ δὲν ποτὲ δὲν πράττοιεν θεῶς διαλαβεῖν. XEN. Mem. I, 4, 19. (See § 74, 2, N. 1.) Οἷοθα ἐπανάστασαν αὐτὸν ("Ομηρον") τὸν Ἀγαμέμνον, ὅσ ταξιέοις ἐν ἁγαθός, because (as he said) he was a good king. Id. Symp. IV, 6. So ὅσ ἐυρήκοι, because (as he said) he had found, HDT. 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 (THUC. II, 21) ὅτι οὐκ ἐπεξέγει might also be used, in the same sense as ὅτι οὐκ
§ 82. If the wish refers to the future, the Optative is used after the particles of wishing εἴθε or εἴ γάρ (nega-
tively, εἴθε μή, εἰ γὰρ μή, or simply μή), O that, O if, would that (O that not, &c.). Εἴθε 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 ἐμὸ τοσοῦνθε θεὸι δόμαμι παραθείεν, O that the Gods would clothe me with so much strength! Od. ΠΙ, 205. Αἰθὸν, ἐδοµαί, φίλοι Δίον πατρὶ γένοιο, mayest thou become in like manner a friend to father Zeus. Od. XIV, 440. 'Ὑμῖν μὲν θεοὶ δοιεῖν Ὀλυμπια ὑπωρέατε, ἔχοντες ἐκπέρσατε Πραμώον πόλιν, εἰ δὲ οἴκαδε ἰκέσθαι, may the Gods grant you, &c. Π. I, 18. Μὴ μὰν ἀσπονδῇ γε καὶ ἀκλεωὺς ἀπολοίμαν. Π. XXII, 304. Τὸ μὲν νῦν ταῦτα πρὸς σοὺς τάπερ ἐν χεραὶ ἐχεῖς. may you for the present continue to do what you now have in hand. Hdt. VII, 5. Θήσω πρυτανείν, ἕ μηκὼς καὶ ἡμῶν ἐγώ, or may I no longer live. ARIST. Nub. 1255. Νἰκώ θ' ὁ τι πάσω ὑμῖν μέλλει συνοίσων, and may that opinion prevail, &c. Dem. Phil. I, 55, 6. Τεθυαίνην, ὅτε μοι μηκίτι ταῦτα μέλοι. MINNERM. I, 2. Πλούσιων δὲ νομίζοιμι τὸν σοφὸν. PLAT. Phaedr. 279 C. 'Ὡς παῖ, γένοιο πατρὸς εἰνυχέστερος. SOPH. Aj. 550. Οὐτό νικήσαι μί τ' ἐγὼ καὶ νομίζοιμι σοφός, on this condition may I gain the prize (in this case) and be (always) considered wise. ARIST. Nub. 520. (See Note 4.) Εἴθ', ὅ λόστε, φίλος ἡμῖν γένοιο. Xen. Hell. IV, 1, 38. Εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός. Eur. Hippol. 1410. Ξυνενέγκοι μὲν ταῦτα ὡς βουλόμεθα. THUC. VI, 20. Αὐτὸς ἰδί ἐπιστῆσει καὶ ἀπάντη, ἢ ἐγὼ βουλόμαι.—Ἀλλὰ βουλήθεις, may you only be willing! PLAT. Euthyd. 296 D. So εἴην, be it so, —well.

Μηκτ' ἔπειτ' ὧνυησιν κάρη ὁμοίων ἐπείη, μὴ οὐ τῇλεμάχῳ 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. ΠΙ, 259. (See Rem. 1.)

From its use in wishes the Optative Mood (ἐγκλίσις ἐυκτικῆ) 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 εἴθε νεκικηκὼι 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

§ 82.]

"Ει γὰρ ἐγὼν ὦτῳ γε Διὸς παῖς αἰγιάλοι o
Εἰ ὡς ἡματα πάντα, τέκοι δὲ με πούνια Ἰμηρ,
Τιοὶ καὶ ὡς τίετ 'Αθηναία καὶ Ἀπόλλων,
"Ος νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν,

O that I were the son of Zeus, and that Hera were my mother, and that I were honored as Athena and Apollo are honored, &c. II. XIII, 825.

(Here τέκοι is nearly equivalent to μὴ τεκοῦσα, O mother, quoted under § 83, 1.)

"Ο γέρων, εἰδ', ὡς θυμὸς ἐνι στήθεσιν φίλοισιν
"Ως τοι γούναθ' ἐποίοτο, βιή δὲ τοι ἐμπεδος εἰν'.
'Αλλά σε γῆρας τείρει ὁμοίων· ὡς διφελέν τις
'Ανδρῶν ἄλλοσ ἔχειν, σὺ ἐν κουρστέρωι 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, διφελέν τις ἄλλοσ ἔχειν, would that some other man had it (γῆρας). § 83, 2, N. 1.

Εἰδ' ὡς ἡ βωσίμι, βιή δὲ μοι ἐμπεδος εἰν'.
Τῷ κε τάχ' ἀντήσει μάχ'ς κορυθαίολος 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 εἰθε or εἰ γὰρ sometimes expresses a concession or permission; and sometimes an exhortation, in a sense approaching that of the Imperative. E.g.

Ἀντίς Ἀργείην Ἑλένην Μενελαος ἄγοιτο, Menelaus may take back Argive Helen. II. IV, 19. Τεθναις, ὡς Προίτ', ἦ κάπτανε Βελλεροφόντην, either die, or kill Bellerophontes. II. VI, 164. Ἀλλά 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 τις καὶ τούσδε μετοιχόμενος καλέσειεν. II. X, 111.
Εἰ μοι γένοιτο φθόγγος εἰν βραχίοσιν. EUR. Hec. 836.

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 ὅς), or confounded with ὦτως used as in Note 4. E.g.

'Ως ἀπάλοιτο καὶ ἄλλος, ὡς τοιαύτα γε ρέξοι, O that any other also may perish, &c. Od. I, 47. See Od. XXI, 201. 'Ως ὁ τάδε πορίς ὄλοιτ', εἰ μοι θείας τάδ' αὐθαν. SOPH. El. 126.

Note 4. ὦτως, 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.
Oυτως δεναις τοιτων, μη περιθηνε 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 ἄν. If a wish is expressed in the form of an ordinary apodosis, as πῶς ἄν δλοιυθη, 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.

Εἰδε τούτο ἐποίει, would that he were now doing this, or would that he had been doing this; εἰδε τούτο ἐποίησεν, would that he had done this; εἰδε ἢν ἀληθῆς, would that it were true; εἰδε μῆ ἐγένετο, would that it had not happened.

Εἰδε εἰχες, ἢ τεκόντα, βελτίων φρένας, would that thou, O mother, hadst a better understanding. Eur. El. 1061. Εἰ γὰρ τοσαυτὴν δύναμιν εἰχον, would that I had so great power. Id. Alc. 1072. Εἰδε σοι, ὃ Περίκλεις, τότε συνεγενόμην. Xen. Mem. I, 2, 46. Ἰω, μῆ γὰς ἐπὶ ξένας θανείν ξιρηζήσεις, 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 εἰδε 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 ἄν, except in wishes. The last example quoted above shows that the Indicative with μῆ 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 ὄφελον and sometimes the Imperfect ὄφελλον of ὄφειλον, debeo, 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.
"Οφελον or ὠφελλον may be preceded by the particles of wishing, εἰθε, εἰ γὰρ, or μὴ (not ov). E. g.

*Οφελε τοῦτο ποιεῖν, would that he were (now) doing this (lit. he ought to be doing it), or would that he had (habituably) done this (lit. he ought to have done this). *Οφελε τοῦτο ποιησαι, would that he had done this.

Ον ὀφελον τριτάνην περ ἔχων ἐν δόμασι μοίραν ναίειν, oi θ᾽ ἀν-δρεσ πώς εἰπεν οὶ τῶν ἄθλων, O that I were living with even a third part, &c., and that those men were safe who then perished. Od. IV, 97. Μη ὀφελος νικάν ταύτον εἰπ' ἄθλων, O that I had not been victorious in such a contest. Od. XI, 518. See II. XVIII, 86, αἱ ὀφελεῖς σῦ μὲν ἀδῷ ναίειν, Πηλεύς δὲ θυγῆν ἀγαγές θαί. Τὴν ὁφελ᾽ ἐν ἑσσάς κατακάμεν αρτεμίς ἱψ., O that Artemis had slain her, &c. II. XIX, 59. Ὀλεσθαί ὀφελον τῆς ἡμέρας, O that I had perished on that day. SOPH. O. T. 1157. ἔιν᾽ ὡφελرغ Ἀργαοὶ μὴ διαπτασθαί σκάφος Κόλχων ἐσ ἀιαν κανάς Ἀξιόλογας. EUR. Med. 1. Εἰ γὰρ ὀφέλον οἱ ὁ τε εἴναι ἐν πολλοῖ τὰ μέγιστα κακά ἐξεργαζόμενα, O that the multitude were able, &c. PLAT. Crit. 44 D Μη ποτ᾽ ὀφελον λιπεῖν τὴν Σκυῖν, O that I never had left Scyros SOPH. Phil. 969. Αἰθ᾽ ἁμα πάντες ἐκτορος ὡψελετ' ἀντί δοῖς ἐπὶ νυνια πεφάσθαι, would that ye all had been slain instead of Hector. II. XXIV, 253. Ἀνδρός ἐπετ' ὀφελον ἀμείνονος εἴναι ἄκοιτος, ὦ ἤδη νέμεσιν τε καὶ αἰσχεα πόλλα ἀνθρώπους, O that I were the wife of a better man, who knew, &c. II. VI, 350. (For ἕγο, 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; ὠφελον 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 ὠφελον in wishes can (like the Optative) be preceded by the simple εἰ (without -θε or γάρ).

Ὡς, used as in § 82, N. 3, often precedes ὠφελον, &c. in Homer, and rarely in the Attic poets. E. g.

*Ηλυθες ἐκ πολέμων; ὡς ὀφελεῖς αὐτοῦ ὀλέσθαι. II. III, 428. ὡς ὀφελλ᾽ Ἐλείνης ἀπὸ φύλον ὀλέσθαι. Od. XIV, 68. Ὡς πρὶν διδύξαι γ᾽ ὀφελεῖς μέσος διαρραγήναι. ARIST. Ran. 955.

Remark. Expressions of a wish with the Optative or Indicative after εἰθε, εἰ γάρ, &c. were originally protases with the apodosis suppressed. Thus, εἰ γάρ γενοῖτο, O that it may happen (lit. if it would only happen), implies an apodosis like εὕρεξαι ἄρ
IMPERATIVE AND SUBJUNCTIVE IN COMMANDS [§ 83, 2.

**SECTION VII.**

**IMPERATIVE AND SUBJUNCTIVE IN COMMANDS, EXHORTATIONS, AND PROHIBITIONS.**

§ 84. The Imperative is used to express a command, an exhortation, or an entreaty. E. g.

Λέγε, speak thou. Φεῦγε, begone! Ἐλθέτω, let him come. Χαί-ροῦτον, let them rejoice. *Ερχεσθον κλαίσην Πηλιάδεω Ἀχιλλός. II. I, 322. Ζεῦ, Ζεῦ, θεωρός τώνδε πραγμάτων γενόν. ΛΕΣΧ. Chophe. 246.

**Note 1.** The Imperative is often emphasized by ἄγε (or ἄγετε), φέρε, or ἵθε, 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.

§ 85.] 

SUBJUNCTIVE.

REMARK. Φέπε 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.

"Ακούει πᾶς, hear, every one! ARIST. Thesm. 372. Χώρει δεύρο πᾶς υπηρέτις: τὸέυε, παίες σφινδονν τίς μου δώσω. Id. Av. 1187. "Αγε δὴ σιώπα πᾶς αὕηρ. Id. Ran. 1125.

NOTE 3. The Imperative is sometimes used in relative clauses depending on an interrogative (usually οἴσθα), where we should expect the relative clause to be completed by δεί with an Infinitive, and the Imperative to stand by itself. E. g.

'Αλλ' οίσθ'/ δ ἄρασον; τῷ οὐκελεί βένε τὴν πέτραν, but do you know what to do? strike the rock with your leg! ARIST. Av. 54. (We should expect here οἵσθ'/ δ δεί ἄρασα; ἄρασον· κ.τ.λ., do you know what to do? if so, do it: viz. strike the rock, &c.) οἴσθ' ὃ μοι σύμ-πρακγον, do you know what you must do for me? if so, do it. EUR. Heracel. 451. Οἰσθά νυν ἃ μου γενέσθαι; δεσμά τοῖς ἔξωσι πρόεσθε, do you know must be done for me (ἀ δεί μοι γενέσθαι)? let it be done then (γενέσθαι), viz. put chains on the strangers. Id. Iph. Taur. 1203. οἴσθ' ὃς ποιήσοι; SOPH. O. T. 543. (Compare EUR. Cycl. 131, οἴσθ' οὖν ὃ 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' οἶκον· ἐὰν δ' ἀπὶ τοῦτον τὸ χαίρειν, τάλλ' ἐγὼ καπνῷ σκίας οὐκ ἀν πραιμήν. SOPH. Aut. 1168. Ἡ προσειπατῶ τινὰ φιλικὸς ὅ τε ἄρχων καὶ ὁ ἰδιώτης. 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. Aγε (ἀ' γετε) or φέρε, come, often precedes. E. g.

"Πομεν, let us go. "Πομεν, let us see. Οικαδὶ περὶ σῶν ἴηοι νεώ-μεθα, τόνδε δ' ἐωμεν, let us sail homeward with our ships, and leave them. II. II, 236. 'Αλλ' εἰ δοκεῖ, πλέωμεν, ἄρμασθω ταξίς SOPH. Phil. 526. 'Επίστευτον, μάθωμεν. Ib. 539. 'Επιτέχεις, ἐμβάλω-μεν εἰς ἀλλὸν λόγον. EUR. El. 962. Παρόμενε τοι σῶν δοσπέρ Κύρος κελεύει, ἀκκόμεν το δι' ὅν μάλιστα δυνησόμεθα κατέχειν ἀ δεί, παρέχωμεν τε ἡμῖν αὐτούς, κ.τ.λ. XEN. Cyr. VIII, 1, 5. 'Αλλ' ἀγεθ', ὥς ἀν ἐγών ἐπώπω, πειθῶμεθα πάντες. II. II, 139. 'Αλλ' ἀγε δὴ καί νῦ ἐδώμεθα θύρωδος ὁλκής. II. IV, 418. Φέρε δὴ διασπεράνωμεν λόγους. EUR. Androm. 333. Δεῦτε φίλοι τῶν ἑκίκον ἐρώμεθα. Od. VIII, 133.
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.

'Ἀλλ' ἀγε δῇ τα χρήματι ἀριθμ. ἡ σω καὶ ἦδωμαι. Od. XIII, 215. 'Ἀλλά' ἀγεθ' ὑμν τεύχε' ἑνείκω θαρηχθήναι. Od. XXII, 139. Θάπτε με ὀτι τάχιστα, πυλασ 'Αἰδαο περήσω, bury me as quickly as possible; let me pass the gates of Hades. II. XXIII, 71. Φέρ' ἀκοῦσω, come, let me hear. Hdt. I, 11. Σύγια, πυοὶς μάθω. φέρε πρῶσ ὡς βὰλω. EUR. Herc. F. 1059. 'Επισεχετ' αὐδὴν των ἐσώθεν ἐκ μᾶθω. Id. Hippol. 567. Λέγε δῇ, ἵδώ. 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', δ τέκνου, νῦν καὶ τὸ τῆς νησοῦ 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.

Μὴ πολεῖ τούτο, do not do this (habitually); μὴ ποιήσης τούτο, do not do this (single act). 'Εξαίδα, μὴ κε υδε νῦν, 2να εἰδομεν ἀμφω. II, 1, 363. Ἀτρείδη, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν. II, IV, 404. Ἀργείων, μη πο τι μεθετε θούριδος ἀλῆς. II, IV, 234. Ἐπει μω εἰρομενο νημερτεά, μηδ' ἐπικεύσης. Od. XV, 263. Ἡδη νυς σω παιδί ἐπος φάο, μηδ' ἐπικεύεθε. Od. XVI, 168. Μηκέτι νῦν δῆθι ἀθι λε γωμεθα, μηδ' ἐτι δηρὼν ἱμβαλλωμεθα ἐργον. II, 455 Υμεῖς δὲ τῇ γῇ τῇ δε μὴ βαρύν κότον σκηψηςθε, μηθ' θυμοῦσθε
§ 87. In the Homeric language the Subjunctive is sometimes used in independent sentences, with the force of a weak Future Indicative. E. g.

Οὐ γὰρ πῶς τοίον ὄρον ἀνέρας, οὐδὲ ἢ δῶμαι, for I never yet saw, nor shall I (or can I) ever see such men. II. I, 262. 'Ὡς εἰνὸς ἡ δῆτ' αδίκηθω, I will enumerate the gifts, &c. II. IX,
INDEPENDENT SUBJUNCTIVE. [§ 87]

121. Δύσομαι εἰς 'Αιδαο, καὶ ἐν νεκύεσσι 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 εἴπησιν, and some one will perhaps say. II. VI, 459. (In vs. 462, referring to the same thing, we have ὡς ποτέ τις ἐρείει.) Οὐκ έσθ' οὗτος ἄνηρ, οὐδ' ἐσοσται, οὐδε γένηται, ὡς κεν Τηλεμάχῳ σάρ νυεί νείρας ἐπούσει. Od. XVI, 437. Μνήσομαι οὔδε λάθωμαι Ἀπόλλωνος 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 ἕν or κε to form an apodosis. This enabled the earlier language to express an apodosis with a sense between that of the Optative with ἕν and that of the simple Future Indicative, which the Attic was unable to do. (See § 38, 2.) E. g.

Εἴ δὲ κε μὴ δώσων, εἴγω δὲ κεν αὐτὸς ἔλωμαι, but if he does not give her up, I will take her myself. II. I, 324. (Here ἔλωμαι κεν has a shade of meaning between ἐλοίμην κεν, I would take, and αἰρήσουμαι, I will take, which neither the Attic Greek nor the English can express.) Compare ἦν χ' ἕμιν σάφα εἶπω, ὦτε πρότερος γε πυθοῖμην, Od. II, 43, with ἦν χ' ἕμιν σάφα εἶποι, ὦτε πρότερος γε πῦθωοι, 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 μή. In Attic Greek this Subjunctive is often introduced by βούλει or βούλεσθε (poetic θέλεις or θέλετε). E. g.

Εἴπω τούτῳ; shall I say this? or βούλει εἴπω τούτῳ; do you wish that I should say this? Μή τούτῳ ποιῶμεν, shall we not do this? Τί εἴπω; or τί βούλεσθε εἴπω; what shall I say? or what do you want me to say? For the Future in such questions, see § 25, 1, N. 4.

Πῇ γὰρ ἐγὼ, φιλε τέκνων, ἔσω; τεῦ δόμαθ' ικομαί ανδρῶν ὁ δραναήρ Ἰθάκην κάτα κοιμανεύσωσιν; 'Η δέ εὼς στὴς μητρὸς ἔως καὶ σοίο δόματο; whether shall I go? to whose house shall I come? &c. Od. XV, 509. 'Η αὐτὸς κεν ώθος; φάσθαι δὲ μὲν θυμὸς ἀνώγει. Od. XXII, 194. Ω Ζεὺς τι λέξω; τοι φρενῶν ἐκ θῶ, πάτερ; Soph. O. C. 310. 'Ομοί εἴγω, πᾶ βῶ; πᾶ στῶ; πᾶ κέλσω; Eur. Hec. 1056. Ποῖ τράπωμαι ποῖ πορευόμενοι; Ιb. 1099. Εἴπω τι τῶν εἰσιντον, ὦ δέσποτα; Arist. Ran. 1. Τίνα γὰρ μάρτυρα μεῖς ω παράσχωμαι, Dem
INTERROGATIVE

F. L. 416. 7. Μηδ', εάν τι ὄντωμαι, ... ἔρωμαι ὑπῶς πολει; may I not ask, &c.? Μηδ' ἀποκρίνωμαι οὐν. ὦς τίς με ἐρωτά νεος, εάν εἶδο; and may I not answer, &c. XEN. Mem. I. 2, 36. Μησὸς ωσμενα οὐν κρύνα, ἡ αὐτὸς ἀνεἰπω; PLAT. Rep. IX. 580 B. Μεθύσαντα ἄνδρα πάνιν οὐφόρα δέξασθε συμπάθην, ἡ ἀπ' ἐμοι; will you receive him, or shall we go away? Id. Symp. 212 E. Ἀρα μὴ αἰσχύνθω δομεν τὸν Περσῶν βασιλέα μιμήσασθαι; shall we then be ashamed to imitate the king of the Persians? XEN. Oecon. IV, 4.

Ποῦ δὴ βούλει καθδόμην αὐγνωμεν; where will thou that we sit down and read? PLAT. Phaedr. 228 E. (So 263 E.) Βούλει οὖν ἐπισκοποῦμεν ὑπὸν ἡδ' τὸ δυνατὸν ἔστι; XEN. Mem. III, 5, 1. Βούλει λάβομαι δήτα καὶ θ' ὑώ τί σου; SOPH. Phil. 761. Βουλεύσε ἐπιστέως ὑμεν; EUR. Hec. 1042. Θέλεις μείνωμεν αὐτῷ κάναν σωμεν γώ; SOPH. El. 81. Τί σοι θέλεις δητ' εἰκάθω; Id. O. T. 651. Θέλετε θηρασώμεθα Πενθέως Ἀγανιν μπετέ εκ βακχεβματών, χάριν τ' ἀνακτί θωμεν; EUR. Bacch. 719. So with κελεύετε: Ἀλλὰ πῶς; εἰπω κελεύετε καὶ οὐκ ἀργίεισθε; 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 εἰ in protasis: εἰ δ' αὐ βούλεσθε καὶ φλεγμαίνουσαν πόλιν θεωρήσομεν, οὖδ' 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 ὅνα (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.

Πάτερν σε τις, Αἰσχίνη, τής πόλεως ἐχθρον ἦ ἐμον εἰναι φη; i.e. shall we call you the city's enemy, or mine? DEM. Cor. 268, 28. Εἰτα ταυθ' ὄντα πει σθόσιν ὑπὲρ αὐτῶν σε ποιεῖν, καὶ τά τῆς σῆς πονηρίας ἐργα εφ' εαυτοῦ ἀναδεκωταί; i. e. are these men to believe, &c.; and are they to assume, &c. Id. Androt. 613, 3. Τί τις εἰναι τοῦτο φη; Id. F. L. 369, 12. Θύγατερ, ποι τίς φροντίδος ἐλθη; SOPH. O. C. 170. Πάι τις οὖν φύγη; Id. Aj. 403. Πάεν οὖν τις τάντας ἄρξητας μάχης; PLAT. Phil. 15 D. Πῶς τις πείθηται; II, 1, 150. (Πῶς οὖν ἐτ' εἰπης οτι συνεσταλμα κακοίς; EUR. Hec. F. 1417.) See Krüger, Vol. I, § 54, 2; Notes 4 and 5.

NOTE 2. The Subjunctive is often used in the question
Double Negative οὐ μή.

§ 89. The double negative οὐ μή is sometimes used with the Subjunctive and the Future Indicative in independent sentences, being equivalent to a strong single negative. The compounds of both οὐ and μή can be used here as well as the simple forms.

1. The Subjunctive (sometimes the Future Indicative) with οὐ μή may have the force of an emphatic Future with οὐ. Thus οὐ μή τούτο γένηται (sometimes οὐ μή τούτο γενήσεται) means this surely will not happen, being a little more emphatic than οὐ τούτο γενήσεται. E. g.

(Aor. Subj.) Οὗ μή πίθηται, he will not obey. SOPH. Phil. 103. Οὔτε γὰρ γίγνεται οὔτε γίγνεται οὐδέ οὐ μή γένηται ἀλλοιον ἥδον, for there is not, nor has there been, nor will there ever be, &c. PLAT. Rep. VI, 492 E. (Here οὐδέ μή γένηται is merely more emphatic than the ordinary οὐ γένηται.) Καὶ τών άκούσας οὐ τι μή λ η φθώ δόλω. AESCH. Sept. 38. 'Αλλ' οὐ ποτ' εἰς ἐμοί γε μή πάθης τόδε. SOPH. El. 1029. Οὔτωι σ' Ἀχαιοί, οἴδα, μή τις υβρισθ. Id. Aj. 560. 'Αλλ' οὐ τι μή φυγητε λαψήφῳ ποδὶ. EUR. El. 1039. Τῶν ἦν κρατήσωμεν, οὐ μή τίς ἦν άλλοι στρατός ἀντιστῇ κατε ἀνθρώπων. HDT. VII, 53. So I, 199. Οὐ μή σε κρύψω πρὸς οὕτωι βουλόμαι ἀφικέσθαι. XEN. Cyr. VII, 3, 13. Οἷς ἡ Ἀρμενίων οὐ μή δ' ξωνται τῶν πολεμίων. Ib. III, 2, 8. 'Αν μέντοι καθόμεθα οἴκου, οὐδέποτ' οὐδέν ἦν οὐ μή γενήσεται τῶν δεόντων. DEM. Phil. I, 53, 4. So Phil. III, 130, 11.

(Pres. Subj.) Ην γὰρ ἀπᾶξ δύο η τριῶν ἡμερῶν ὄδον ἀπόσχωμεν, οὐκέτι μή δ' ὑνηται βασιλεὺς ἡμᾶς καταλαβεῖν. XEN. An. II, 2, 12. So οὐ μή δ' ὑνωνται 1, Id. Hier. XI, 15. Πρὸς ταῦτα κακούργηται καὶ συνεφαντεί, εἰ τι δύνασαι· οὐδὲν σου παρίσειμαι' ἀλλ' οὐ μή οίος τ' ἰν but you will not be able. PLAT. Rep. I, 341 B.
(Fut. Ind.) Οὐ σοι μή μεθέψωμαι ποτε. SOPH. El. 1052. Τούς γὰρ ποιητοὺς οὐ μή ποτε ποιησετε βελτίους. AESCHIN. Cor. § 177. Οὐ τοι μηποτε σ’ ἐκ τῶν ἔδρανων, ὦ γέρον. ίκουτα τίς ἀξει. SOPH. O. C. 176. Σο οὐκ οὐν μὴ ὀδοπορήσεις, Ο. C. 848; and ΗΔΤ. ΙΙ, 62. Μᾶ τὸν Ἀπόλλων οὐ μή σ’ ἐγὼ περιψομαπελθόντ’ (i. e. περιόψωμαι ἀπελθόντα). ARIST. Ran. 508. Εἶπεν ὅτι ἡ Σπάρτη οὐδὲν μὴ κάκων οἰκεῖται 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. Οὐ μή with the Future Optative, representing a Future Indicative of the direct discourse, occurs in an indirect quotation after ὅς: Τά τ’ ἄλλα πάντ’ ἐθέσπισεν, καὶ τάπι Τροίας πέργαμ’ ὄς οὐ μή ποτε πέρσοιεν, εἰ μή τόνδε ἄγαντο. SOPH. Phil. 611. (The direct discourse was οὐ μή ποτε πέρσοιεν, εἰ μή τόνδε ἄγαντε.) 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, Ἐπει τερεσίαι οὐ μή ποτε, σοῦ τήδε γῆν οἰκονύτος, εὖ πράξειν πόλιν. EUR. Phoen. 1590.

Οὐ μή with the Subjunctive occurs in a causal sentence after ὅς, in ARIST. Av. 461: Δέγε θαρρήσας· ὄς τὰς σπουδὰς οὐ μή πρότερον παραβῶμεν.

Note 2. This construction is often explained by supposing an ellipsis of δεινὸν ἔστιν or φόβος ἔστιν between the οὐ and the μή; this is based on such passages as XEN. Mem. II, 1, 25, οὐ φόβος μή 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 λάλει. E. g.

Ποῖος Ζεὺς; οὐ μὴ λαλήσεις (λαλήσης)· οὐδ’ ἐστι Ζεὺς, i. e. stop your nonsense! ARIST. Nub. 367. "Ω παί, τί θρεῖς; οὐ μή παρ’ ὀχλῳ τάδε γηρύσει, do not (I beg you) speak out in this way before the people. EUR. Hippiol. 213. "Ω θύγατερ, οὐ μὴ μύθον ἐπὶ πολλοὺς ἑρείς. EUR. Supp. 1066. Οὐ μή γυναικὸν δειλὸν εἰσοίσεις λόγον, do not adopt the cowardly language of women. EUR. Andr. 757. Οὐ μὴ ἔξεγερείς τὸν ὑπὸ κάτοχον κάκινησείς καναστήσεις φοιτάδα δεινὴν νόσον, ὦ τέκνον, do not wake him. SOPH. Trach. 978. Τί ποιεῖς; οὐ μή καταβήσει, don’t come down. ARIST. Vesp 897.
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 οὖ μὴ may be continued by μὴ δὲ 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 καλεῖς μ', ὠνθρωπ', ἰκετέω, μὴ δὲ κατερέιεις τοῦνομα, do not call to me, I implore you, nor speak my name. ARIST. Ran. 298. Οὐ μὴ προσοίσεις χείρα μηδ' ἐπειτὶ, πέπλω, do not bring your hand near me nor touch my garments. EUR. Hippol. 606. Οὐ μὴ προσοίσεις χείρα. Βακχεύσεις δ' άιν, μηδ' ἐξομορφέεις μωριάν την σήν ἐμοί, do not bring your hand near me; but go and rage, and do not wipe off your folly on me. Id. Bacch. 343.

Οὐ μὴ λαλήσεις (λαλήσης), ἀλλ' ἀκολούθήσεις ἐμοί, do not prate, but follow me. ARIST. Nub. 505. Οὐ μὴ διατρίψεις, ἀλλὰ γεύσης τῆς θύρας, do not delay, but knock at the door. Id. Ran. 462. Οὐ μὴ φλυαρήσεις ἐχον, ά ξανθία, ἀλλ' ἀράμενοι οἶσεις πάλιν τὰ στρώματα. Ἰδ. 524. Οὐ μὴ δυσμενής ἐσεῖς φίλοις, παύσεις δὲ θυμοῦ καὶ πάλιν στρέψεις κάρα, ... δὲ εἰς δὲ δώρα καὶ παραί τής εἰς πατρός, be not inimical to friends, but cease your rage, &c. EUR. Med. 1151. Οὐ μὴ σκώψης μηδὲ ποιήσῃς ἄπερ οἱ τρυγοδαιμόνες οὖντο, ἀλλ' ἐυφήμεις, do not scoff, nor do what these wretches do; but keep silence! ARIST. Nub. 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 μὴ δὲ it may be explained by § 25, 1, N. 5 (b), or we may consider the construction a continuation of that with οὖ μὴ, the μὴ being repeated without the οὖ.

Note 2. In a few cases οὐ with the Future is used interrogatively expressing an exhortation, followed by another Future with μὴ δὲ or καὶ μὴ expressing a prohibition. E. g.

Οὐ σιγ' ἀνέξει, μηδὲ δελιάν ἄρεί (c), keep silence (lit. will you not keep silence?) and do not become a coward. SOPH. Aj. 75. (Here perhaps we should punctuate οὐ σιγ' ἀνέξει; μηδὲ δελιάν ἄρεί. 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 οἰσεῖς, μηδ' ἀπιστήσεις ἐμοί, i. e. extend your hand, and do not distrust me. Id. Trach. 1183. Οὐκ εἰ σοῦ τ' οἴκους, οὖ τε Κρέων κατὰ στέγας, καὶ μὴ το μηδὲν ἄλγος εἰς μὲγ' οἰσεῖ. Id. O. T. 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 Eurip. Med. 1120 (1151) and in the
Quarterly Review for June, 1812. He explains ου μη λαλησεις; as meaning will you not stop prating? lit. will you not prate? and when a second clause in the Future with μηδε or αλλα follows, he considers the interrogative force of ου 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, — ου 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 αλλα) 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, ου σιγα; μηδεν τονδε ερεις κατα πτολεμων will you not keep silence? (ου σιγη ονεζει;) 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 ου (implying an affirmative answer) equivalent to an exhortation, and the second a question with μη (implying a negative answer) equivalent to a prohibition. ου σιγη ονεζει, μηδεν δειλιαν αρει; 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) ου μη σκω ψεις could not be changed to ου μη σκω ψεις, as the Future of σκωπτω is σκωψωμαι. Elmsley's emendation σκω ψεις 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 ου 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 ἐστίν τοῦτο ποιῆσαι. Ἐξῆν μένειν. Τοις αὐτοῖς μένειν. Οὐ μεῖν γὰρ τὸ κακόν βασιλένεμεν, for it is no bad thing to be a king. Od. I, 392. Εἰς οἰκονόμος ἄριστος, ἀμφύνεσθαι περὶ πάτρης. Π. Χ. ΙΙ, 243. Αἰεὶ γὰρ ἡμᾶς τοῖς γέρουσιν έν μαθεῖν. Aesch. Ag. 584. Πολὺ γὰρ βῶσιν ἐχουσας φυλάττειν ἡ κτήσασθαι πᾶντα πέφυκεν. Dem. Ol. II, 25, 24. (Compare Ol. I, 16, 3: Δοκεί τὸ φυλάξαι τάγαθα τοῦ κτήσασθαι χαλεπότερον εἶναι.) Ἡδονα πολλοὺς ἐχεῖν ἄλλους ἐχεῖν; Dem. F. L. 409, 25. Δοκεῖν εἰκόνων ἀγαθοῦ εἶναι εὐς οἰκεῖν τοῖς ἐαυτοῖς οἶκον. Xen. Oecon. I, 2. Περὶ δεῖν τοῦτο ποιῆσαι, he says that it is necessary to do this. (Here ποιῆσαι as accus. is the subject of δεῖν: for δεῖν, see § 92, 2.) Τὸ γνῶναι ἑπιστήμην ποιεῖν ἑστίν, 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.

Διδάσκοντος αυτῶν βάλλειν, they teach him to shoot. "Εμαθὼν τούτο ποιήσας, they learned to do this. Βούλεται ἠλθεῖν. Παραμονῆν σοι πειθόμεθα. Φοβοῦμαι μένειν. Αἱροῦνται πολεμεῖν. Ἡ πόλις κινδυνεῖ οἰκοθέτησαι. Δύναται ἀπελθεῖν. Ἐκέλευσεν αυτῶν περιμεῖναι με. Δέομαι ύμῶν συγγιγνόμην μοι ἔχειν. Εἴπε στρατηγοῦ ἐλέσθαι, he proposed to choose generals. Ἀπαγορεύοντοι αυτῶς μὴ τούτο τοῦσαί. (See below, § 95, 2) Τί κωλύσει αυτῶν βαδίζειν ὅποι βούλεται, what will prevent him from marching, &c.? Ἀξίω λαμβάνειν. Ἀξιοῦται
\[\text{θαυεὶν. Οὐ πίφυκε δουλεύειν, he is not born to be a slave. 'Αναβάλλει τοῦτο ποιεῖν, he postpones doing this.}

This use of the Infinitive is too common to need illustration by more particular examples.

\[\text{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 } \alpha v) \text{ after some of these verbs, see § 27, N. 2.}

\[\text{Remark 2. Verbs of fearing and caution are included in the list given above, although they are generally followed by } \mu \eta, \text{ 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 } \mu \eta \text{ with the Subjunctive or Optative. (See § 46, N. 8, c.)}

\[\text{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.}

\[\text{Ἐνεβησαν τοὺς Πλαταιοὺς παραδόνυαι σφάς αὐτοὺς καὶ τὰ ὀπλὰ, they made an agreement with the Plateans to surrender, &c. Thuc. II, 4. Τίν δ᾽ ἂν τις μᾶλλον πιστεύσει παρακαταθέσαι χρήματα; to whom would any one sooner dare to commit money? Xen. Mem. IV, 4, 17. Ὑδρόνυαι οὐκ ὃντε νὲ ὥς σκαῖ, they mourn to go home. II. II, 290. Ἐπευφήμησαν Ἀχαιοὶ αὐτούς ἰρήνη. I. I, 22.}

\[\text{Note 2. When a noun and a verb (especially } \varepsilon τί \text{) 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.}

\[\text{Ἀνάγκη ἐστὶ πάντας ἀπελθεῖν. Κῶνοις ἣν ἂντι παθεῖν τι. 'Οχιὸς ἐστὶ μοι τοῦτο ποιῆσαι. Φῶβος ἐστὶν ἂντι ἐλθεῖν. Ἀμάξα ἐν αὐτοῖς ἴν, κόλυμα οὖσα (τὰς πύλας) προσθεῖναι, a wagon, which prevented them from shutting the gates. Thuc. IV, 67. So ἑπεγένετο δὲ ἄλλως τε ἄλλοθι κωλύματα μὴ ἂν ἔχῃ θὴναί, obstacles to their increase. Id. I, 16. (See § 95, 2, N. 1.) Τοῖς στρατιώταις ὅμιλῃ ἐνεπεσε ἐκτείχισαί το ὕφραν. Id. IV, 4. Ὑδρόνυαι ἔμητε ταφανῇ γ νώα, I am not enough of a prophet to decide, &c. Eur. Hippel. 346. (Here the idea of ability is implied in μάντις εἰμί.) Ὑπὸ ἀσφαλεῖς καὶ μὲνειν καὶ ἀπελθεῖν αἱ νῆς παρέξονοι. Thuc. VI, 18. (See § 93, 1.) Ἐχοντα τιθασεῦσαι φύσις, capable by nature of}
being tamed (—πεφυκότα τιθασεϋσθαι). PLAT. Politic. 264 A. Τις μηχανή μη οὐξι πάντα καταναλωθηναι εἰς τὸ τεθάναι; (i. e. τί κωλύει μη οὐξι πάντα καταναλωθηναι;) ΠΛΑΤ. Phaed. 72 D. Δεδοικα μη πολλά καὶ χαλεπά εἰς αὐτήν κεκαθημεν ποιεῖν, lest we may come to the necessity of doing. DEM. Ol. I, 13, 25. "Ωρα ἀπειναί, it is time to go away (like χρὴ ἀπεινα, we must go away). ΠΛΑΤ. Apol. 42 A. "Ελπίδας ἔχει τοῦτο ποιησάι (—ἐλπίζει τοῦτο ποιή-

σαι), he hopes to do this. But ἐλπὶς τοῦ ἐλείν, THUC. II, 56. Οἱ δὲ ἠώντες αὐτῶν θανεῖν, and the living are those who caused them to die. SOPH. Ant. 1173. We might also have ἀποῦ τοῦ τούτου θανεῖν or αὐτῶν τὸ τοῦτον θανεῖν. (See § 23, 1, N. 3.) So in phrases like τολλοῦ (or μικροῦ) δεῦ τοιεῖν τι, I want much (or little) of doing anything; παρὰ μικρὸν ἓλθου τοιεῖν τι, they came within a little of doing anything; where the idea of ability, inability, or sufficiency appears: so in THUC. VII, 70, βραχύ γὰρ ἀπέλειπον διακόσια γενε-

σαί. So ἐμποδοῦ τοῦτῳ ἐστὶν ἐλθεῖν (—κωλύει τοῦτον ἐλθεῖν), it prevents him from going; where τοῦ ἐλθεῖν 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 synecdochical accusative. Ε. γ.

Καὶ πῶς δὴ τὸ ἀρχιμοὺς εἶναι ἀνθρώπων παθεῖς; ΧΕΝ. Oecon. XIII, 4. (So παθεῖν τῶν τι.) Τὸ δὲ αὐ ἐνοικεῖν τῆς ὁμοῦ τις ἄν γνυτ' ἴνα την ἵνα, i. e. as to living with her, what woman could do it? SOPH. Tr. 545. Τὸ δραν ὁκ ἢ ἡθλησαν. ID. O. C. 442.

Οὐδεὶς μ' ἂν πείσειν τὸ μ' οὐκ ἐλθεῖν, no one could persuade me not to go. ARIST. Ran. 68. (For μ' οῦν, see § 95, 2, N. 1, b.) So ΧΕΝ. Hell. V, 2, 36. So θελεῖ ιπ μ' κτείναι σύνενου (like πείσει τὸ μ' κτειναί), AESCH. Prom. 865. —Compare SOPH. Phil. 1253, οὐδέ τοι ση χειρί πεῖθομαι τὸ δράν, i. e. I do not trust your hand for action (like οὐ πεῖθομαι 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 τελευτὴςαί πάντων ἡ πετρωμείη 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 ἁμελέω, ἐπιμελέωμαι, and to the verbs of hindrance, &c included in § 95, 2. Ε. g.
THE INFINITIVE. \(\S\) 92, 1.

'Αμελήσας τοῦ ὑποίλεσθαι. Xen. Mem. II, 3, 9. (But ἀμελήσας λέγειν, Plat. Phaed. 98 D.) Most verbs of desiring and neglecting take only the simple Infinitive. Ἐπιμελέσαμαι, which usually takes ὅπως 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 τὸ 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, φημί is regularly followed only by the Infinitive in indirect discourse, εἰπόνοι only by ὅτι or ὅς and the Indicative or Optative, while λέγω allows either construction. A singular exception in regard to εἰπόνοι 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. Δοκέω in the meaning I seem (videor) usually has the personal construction, as in English; as οὕτως 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 τις ἄν εἴξειν must be translated it seems that some one would have, although τις is the subject of δοκεῖ; as we cannot use would with our Infinitive, to translate εἴξειν ἄν. (See § 42, 2, Note.)
§ 93, 1.] INFINITIVE AFTER RELATIVES, ETC. 193

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, ἐπεῖ, ἔπειδή, as well as the relative pronouns, are used in this construction. Herodotus also uses ἐν, ἐφ, and even διότι, because, in the same way. E. g.

Metὰ δὲ, ὡς οὖν παύε ἐσθαί, ἄκεα διήγοντα (λέγοντα), and afterwards, when it did not cease, they say that they sought for remedies. Hdt. I, 94. (Here we should expect ὡς οὖκ ἐπαινετο.) ὡς δ' ἀκούσας τοὺς παρόντας, θόρυβον γενέσθαι (φασίν), they say that, when those present heard it, there was a tumult. Dem. F. L. 402, 8. Ἐπειδὴ δὲ γενὲσθαι ἐπὶ τὴν οἰκία τῆς Ἀγάθωνος, (ἐφ' ἀνεφυγμένην καταλαμβάνειν τὴν βύαν. PLAT. Symp. 174 D. See Rep. Χ, 614 B. Λέγεται Ἀλκμαίων, ὅτε δὴ ἀλὰ σοθαί αὐτῶν, τὸν Ἀπόλλω ταύτην τὴν γην χρῆσα οἶκειν. THUC. II, 102. (See § 15, 1, N. 2.) Καὶ ὅσα αὐτ' ἐκεῖνον βουλεύει σοθαί, οὐδὲνό οὔστερον γνώμην φανημει (ἐφασάν). Id. I, 91. (Here ἔσοφελένυοτο would be the common form.) 'Ηγομένας δὴ ἄληθείας οὖν ἀν ποτε φαίμεν αὐτην χρονον κακων ἀκολουθήσαι, ἀλλ' ὑγίεις τε καὶ δίκαιον ἠθος, φ καὶ σωφροσύνην ἐπεσοθαί. PLAT. Rep. VI, 490 C.


(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.

"Εδηκεν ἐφ' οἷς ἐξείναι αὐτοκτωνίαι, he enacted on what conditions it is allowed to kill. DEM. Lept. 505, 19. Καὶ διὰ ταῦτα, ἄν τις ἀποκτείνην τινα, τὴν βουλήν δικάζειν ἐγράφη, καὶ οὐχ ἄπερ, ἄν ἀλῶ, εἶναι, and he did not enact what should be done if he should be convicted. DEM. Aristocr. 629, 2. (Here εἶναι is the reading of the Cod. Σ, amply defended by the preceding example, in which all editors allow ἐξείναι.) Δέκα γὰρ ἄνδρας προελουτο αὐτῷ ἑμβαθύνως, ἀνευ ἀν κυρίνοι εἶναι ἀπαγεῖν στρατιάν ἐκ τῆς πόλεως. THUC. 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.

*Eναντίον ποιεῖν, able to do. Δεινός λέγειν, skilled in speaking. Αἴτως ἐστι τὰυτα λαβεῖν, he deserves to receive this. Αναξίος διαμάζε- σθαι, unworthy to be admired. Αἴτως τιμᾶσθαι, worthy to be honored. Οὐχ οἶος τε ἦν τοῦτο ἰδεῖν, he was not able to see this. Πράξιμος λέγειν, eager to speak. Ετοίμοι κινδύνου υπομένειν, ready to endure danger.

Θεμιστοκλέα, ἰκανώτατον εἰπεῖν καὶ γνῶναι καὶ πρᾶξαι. LYS. Or. Fam. p. 194, § 42. Τον δ' ἐπιτήδειον ταῦτα παθεῖν ἐφή, the people said that he was a suitable person to suffer this. DEM. Phil. III, 126, 19. Αἱ γὰρ εὐπραξίας δειναὶ συγκρύφαι τὰ τοιαῦτα οὐκετί. Id. Ol. II, 23, 29. Κυρίων ἐποίησαν ἐπὶ μὲλείσθαι τῆς εὐταξίας, they gave it (the Areopagus) power to superintend good order. ISOc. Areop. p. 147 D. § 39. Βίων δὲ ἀδωναῖοι ἤσαν προσφέρειν. HDT. III, 138. Μαλακοὶ καρτερεῖν, too effeminate to endure. PLAT. Rep. VIII, 556 B. Ταπεινὴ υψὸν ἡ δύναμις ἐγκαρτερεῖν ἀ ἐγγυτε, your minds are too depressed to persevere, &c. THUC. II, 61. (In the last two examples μαλακοὶ and ταπείνω govern the Infinitive by the idea of inability implied in them.) Χρήματα πορίζειν εὐπορώτατον γυν. ARIST. Eccles. 236. Σοφοτεροὶ δὴ συμφορίς τὰς τῶν πέλας πάντες διαρεῖν ἢ τίχας τὰς οἰκοθέν. EUP. Alcmen. Fr. 103. Ἐπιστήμων λέγειν τε καὶ σιγάν. PLAT. Phaedr. 276 A. Τάλλα εὐρήσεις ὑπορνγεῖν ὡστε 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 οἰος in the sense of appropriate, likely, capable, and ὁ σος in that of sufficient, with or without their antecedents, is to be referred to this head. (Οἰος τε, able, like δυνατός, regularly takes the Infinitive.) E. g.

Οὐ γὰρ ἦν ὅρα σα ὁ πεδίον ἄρ ρο δεῖν, for it was not the proper season for irrigating the land. XEN. An. II, 3, 13. Τοιαῦτα οἰος χειμώνας τε στέγειν καὶ δεινος ἰκανός εἶναι. PLAT. Rep. III, 415 E. Τοιοῦ- τος οἰος πείθει σοθαί. Id. Crit. 46 B. Νεμόμενοι τὰ αὐτῶν ἐκαστό οἰον ἀπο ζήν, cultivating their own land to an extent sufficient to live upon it. THUC. I, 2. Ἐλεύθετο τὴς νυκτὸς ὅσον σκοταίως δὲλθεῖν το πεδίον, there was left enough of the night for crossing the plain in the dark. XEN. An. IV, 1, 5. Ἐφθασε τοιοῦτον ὅσον Πάχητο ἀνεγυωκεῖν τὸ ψῆφισμα, 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 ὁστε has τοιοῦτος for its antecedent.

Other pronominal adjectives (as τοῖος, τοιόσθε, τηιοῦτος, τηλίκοις, ποῖος) sometimes take an Infinitive in the same way.

Note 2. (a.) Certain impersonal verbs (like ἐνεπτεῖ, πρέπει, προσήκει), 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 τα ενντα ειπειν is equivalent to ἀ ενντι ειπειν, what it is permitted to say; τα προσθείεντα ῥήθηναι is equivalent to ἡ προσθήκη ῥήθηναι, what is proper to be said, as if προσθήκη were a personal verb, and as if we could say ταύτα προσθήκη, these things are becoming. E. g.

Κατεδώ το πλήθος τον ενντων ειπειν. Ἰσοκ. Φιλ. p. 104 D. § 110. Τον θεόν καλεί ουδεν προσθήκουν εν γώς παραστατείν, she is calling on the God who ought not to be present at lamentations. Ἀεσκ. Αγαμ. 1079. (Προσθήκουν is used like adjectives meaning fil, proper, as if we could say ὅς ου προσθήκη παραστατειν.) Φράξι, ἐπέι πρεπον ἔφυς πρὸ τῶνθε φωνείν. Σοφ. Ο. Τ. 9. So τα ἦμιν παράγγειλθεν θέντα διεξελθειν (= ἀ παραγγέλθη ἦμιν διεξελθεῖν). Plat. Tim. 90 E.

(b.) In the same way certain adjectives, like δίκαιος, ἐπικαιρίος, ἐπιτήδειος, ἐπίδοξος, may be used personally with the Infinitive; as δίκαιος ἐστι τοῦτο ποιεῖν, it is right for him to do this (equivalent to δίκαιων ἔστω αὐτῷ τοῦτο ποιεῖν). E. g.

Φημὶ καὶ πολλά μειζόνων ἦταν τούτων δικαίων εἶναι τυγχάνειν, i. e. that it is right for me to receive, &c. Dem. Cor. 243, 6. Ἐδόκουν ἐπιτήδειεν εἶναι ὑπὲξαίρεθη ἤναι, they seemed to be convenient persons to be disposed of. Thuc. VIII, 70. Θεραπεύονται ἐπικαίριοι, important persons to be taken care of. Xen. Cyr. VIII, 2, 25. Τάδε τοι ἐξ αὐτῶν ἐπίδοξα γενέσθαι, it is to be expected that this will result from it. Hdt. I, 89. (Πολλά ἐπίδοξα τοῦτο τοῦτο πεισθαι, it is to be expected that many will suffer this same thing, Id. VI, 12, is an example of the Future Infinitive, § 27, N. 2. So in English, many are likely to suffer.)

These examples resemble those under § 93, 2.

Note 3. Rarely the Infinitive with το is used after adjectives of this class. (Compare § 92, 1, N. 3.) E. g.

Το προσταλαμαρεῖν ουδείς πρόβυμος ἢν. 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 θέαμα αἰσχρῶν ὀρᾶν, 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.

Αἰσχρῶν γὰρ τόδε γ’ ἐστι καὶ ἐσσομένως πνεύς θαί, i. e. disgrace-
THE INFINITIVE. § 93, 2.

ful for them to hear. II. II, 119. So II. I, 107 and 589. Tous γὰρ ὑπὲρ τοιῶν λόγους ἐμοὶ μὲν ἀναγκαιότατος προεῖπειν ἡγοῦμαι, μὲν δὲ χρησιμωτάτοις ἀκούσαι, i.e. most necessary for me to say, and most useful for you to hear. DEM. Mid. 522, 18. Фοιβέρος προσπολεμὴ σαί, a terrible man to fight against. Id. Ol. II, 24, 12. Οἷκεία ἡδίστη ἐνθίατα σαί, a house most pleasant to live in. XEN. Mem. III, 8, 8. Τα χαλεπώτατα εὔρειν, the things hardest to find: τὰ ῥάστα ἐνυγάνειν, the things easiest to obtain. Ib. I, 6, 9. Πολιτεία χαλεπῆ συζην, a form of government hard to live under: ἄνωμος δὲ (μοναρχία) χαλεπῆ καὶ βαρυτάτη ἔννοικη σαί. PLAT. Politic. 302 B and E. Δόγος δυνατὸς κατανοήσαί, a speech which it is possible to understand. Id. Phaed. 90 D. 'Ο χρόνος βραχὺς ἄξιως διηγῆσαί, the time is too short for narrating it properly. Id. Menex. 239 B. 'Η ὁδὸς ἐπιτεθεία περιομένους καὶ λέγειν καὶ ἀκούειν, convenient both for speaking and for hearing. Id. Symp. 173 B. Πότερον δὲ λούσασθαι ψυχρότερον (τὸ ὕδωρ); is the water there colder for bathing? XEN. Mem. III, 13, 3.


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 ποιότο τὴν ἐξέλασιν, τοῖς δὲ δυσμενείς φοιβέρωτα, in a manner most delightful for the friendly to behold, and most terrible for the ill-disposed. XEN. Cyr. 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.

Θάυμα ἰδεῖ σθαί, a wonderful thing to behold (like θαυμαστὸν ἰδεῖσθαί).

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.

"Εκτόρος ἦδε γυνὴ, ὃς ἄρστευεσκε μάχεσθαί, this is the wife of Hector, who was the first in fighting. II. VI, 460. Ὀμηλικὴν ἐκέκαστο ὀρνιθάς γυναῖκα καὶ ἀναίσμα μυθῆσασθαί. Od. II, 158. Οἱ περὶ μὲν βουλὴν Δαναών, περὶ δ' ἐστὶ μάχεσθαί, 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 . . . ἐστέ.)

(b.) Even in Attic Greek the Infinitive is sometimes used after verbs as a synecdochical accusative. The Infinitives ἀκοῦειν, ἀκούσατε, in sound, and ὀρᾶν, ἰδεῖν, in appearance, especially, are used in this way. E.g.

Δοξεῖς οὖν τι διαφέρει; αὐτοὺς ἰδεῖν χάλκεως; do you think that
they differ at all in appearance from a brazier? Plat. Rep. VI, 495
E. Compare εὐρύτεροι ἵδες θαύ, II. III, 194. Ἀκούσαι παγκάλως ἔχει, ἦ ὦ very fine in its sound. Dem. F. L. 355, 29. Πράγματα περέξουσιν (οἱ ὑποί) ἐπιμέλειας θαί, the horses will make trouble about tentsing. Xen. Cyr. IV, 5, 46.

Note 4. The Homeric use of ὀμοίος, equal, like, with the Infinitive is to be referred to the same principle. E. g.

Λευκότεροι χιάνος, θελεῖν δ' ἀνέμουσιν ὀμοίοι, (horses) whiter than snow, and like the winds in swiftness. II. X, 437. Ὡ γάρ οἷς ὀμοίοι ἐπισεμνόσθαι ποσὶν ἦν. 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, τῷ, or τῷ. 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. (Σπιμελέομαι usually takes ὃς with the Future Indicative, by § 45.) 'Επέσχομεν τῷ δικρύειν, we ceased to weep. PLAT. Phaed. 117 E. (See below, § 95, 2.) Kai γὰρ ἄθεοι τοῖς κατακόουέν τυώς εἰσιν, for they are unused to obeying any one. DEM. Ol. I, 15, 28.

Οὐδεὶς τῶν πάντων πλέων κεκράτηκε Φιλαπτός ὁ τῷ πρότερος πρὸς τοὺς πράγμασι γίγνεσθαι. Id. Chers. 92, 21. Ἀλλὰ τῷ φανερὸς εἶναι τυώτοις ὄν, by making it plain that he was such a man. XEN. Mem. I, 2, 3. Ὅν γὰρ δὴ τῷ γε κοσμίως ένν ἄξιον πιστεῦειν, to trust in an orderly life. ISOC. Antid. p. 315 A. § 24. Ἰσον δὲ τῷ προστένειν. AESCH. Agam. 253. Τῷ ζην ἔστιν εἰναι κατανόον, ὅσπερ τῷ έγρηγορέας τὸ καθεδέων. PLAT. Phaed. 71 C.

Μίνως τὸ ληστικόν καθήρει, τῷ τᾶς προσόδους μᾶλλον ἐναι αὐτῷ, 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 τού (§ 95, 1).

Thus we can say (a) εἴρηκε σε τοῦτο ποιεῖν, and (b) εἴρηκε σε τοῦ τοῦτο ποιεῖν (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:—(c) εἴρηκε σε μὴ τοῦτο ποιεῖν, and (d) εἴρηκε σε τοῦ μὴ τοῦτο ποιεῖν, he prevents you from doing this. For a fifth form with the same meaning, see § 95, 3. (For the negative μὴ, see Note 1, a.)

If the leading verb is itself negative (or interrogative with a negative implied), the double negative μὴ ὦ is generally used instead of μὴ in the form (c) with the simple Infinitive, but seldom (or never) in the form (d) with the genitive of the Infinitive; as ὦ μὴ εἴρηκε μὲ μὴ ὦ τοῦτο ποιεῖν, he does not pre-
ven' you from doing this; selaom (or never) τοῦ μὴ οὐ τοῦτο ποιεῖν. See also § 95, 3. (For the double negative, see Note 1, b.) E. g.

(a.) 'Ετί 'Ολυνθοῦ ἀποσέμπουσιν, ὅπως εἰργασί τοὺς ἐκεῖθεν ἐπὶ· θνητεῖν. THUC. I, 62. Εἴ τοῦτο τις εἰργεῖ δράν ὅκνοι, ὅταν hesitation prevents you from doing this. PLAT. Soph. 212 Α. "Ἄλλως δὲ πῶς πορίζεσθαί τὰ ἐπιτήδεια ὁρκοὺς ὡς· γαΐρεται ἡμᾶς (γένει)." XEN. An. III, 1, 20. Κακῶς δὲ ποιοῦν εἰργεῖ τούτω εὐερέαν; SOPH. O. Τ. 129. Εὐθυκρίμειν ἐμποδῶν σφίσαι εἰναι. PLAT. Enhyd. 305 D. Παῦλος Φέρτος, οὐθανεῖν ἐρμοσίμην. EUR. Alc. 11. Τον Ἑλαστὶον παρελθεῖν οὐκ ἐδώκατο καλῶσα. DEM. Pac. 62, 10. Τήν ἰδέαν τῆς γῆς οὐδὲν με κολύει λέγειν. PLAT. Phaed. 108 E.

(b.) Τοῦ δὲ δραπατεύειν δεσμοὶ ἀπείρουσι; XEN. Mem. II, 1, 16. Τὸ γάρ συνεικόμενη φαίνεσθαι καὶ τὸ συγγγονῆς τινὸς τυγχάνειν ἐμποδῶν μάλιστα ἀνθρόπους γίγνεται. Id. Συγ. III, 1, 9. Εἴπετε ὅτι κολύετε (ἂν) τοῦ καἰεῖν ἐπιτάσσασθα. Id. An. I, 6, 2. Ἀπεσχόμην τοῦ λαβεῖν τοῦ δικαίου ἐνακ. DEM. F. L. 410, 18.

(c.) Εἴργη μή βλαστάνειν. PLAT. Phaedr. 251 B. "Οσπερ ἐχεῖ μὴ τὴν Ἑλεόνπόνθον πορθεῖν, which prevented him from ravaging the Peloponnesus. THUC. I, 73. Διεκόλυνε μὴ διαφθείραι. Id. III, 49. Ἐπεγένετο κολύματα μὴ αὐξήθηναι. Id. I, 16. (§ 92, 1, N. 2.) Θυμότους γ' ἔπαισα μὴ προδέρκεσθαι μορον. AESC. Prom. 248. Τούμον φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς. SOPH. O. C. 667.


(d.) Πᾶς γάρ ἄσκος δὸν ἄνδρας ἔχει τοῦ μὴ καταδχναί, i. e. will keep two men from sinking. XEN. An. III, 5, 11. "Ον οὐδεὶς τως προδείς τοῦ μὴ πλέον ἔχειν ἀπετράπητο. THUC. I, 76. Εἴ δ' ἀρσ ἐμποδῶν τι αὐτῷ ἐγένετο τοῦ μὴ εὐθύς τότε δικάσασθαι. DEM. Apatur. 900, 22. Ἡπίστατο τὴν πόλιν μικρόν ἀπολιποῦσαν τοῦ μη ταῖς ἐσχάταις συμφοράς περιτεσεῖν. ISON. Antid. p. 73, § 122. Ἀποσυμβούσει ἄν ἐμποδοῦν γίγνοντο τοῦ μη ὁμοῦ αὐτοῦ τὸ δῶν στράτευμα. XEN. Συγ. II, 4, 23. Εἴδοτες ὅτι ἐν Ἀσσολείᾳ έστιν τοῦ μη δέν παθεῖν. IB. III, 3, 31. (See THUC. VI, 18, quoted § 92, 1, N. 2.) Τοῦ δὲ μῃ (κακωὶ) πάσχει ν αὐτοὶ πάσαν ἄδιαν θύγιε, you were entirely free from fear of suffering harm. DEM. F. L. 387, 17. Ἐνοῦσης οὐδεμίας ἢ ἀποστροφῆς τοῦ μη τα χρήσατ παθείν παθεῖν ψως, 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 Infini tive, even after nouns implying hindrance or freedom. In the two following the addition of μη is more peculiar:

'Η ἀπορία τοῦ μη ἱσυχάζειν, the inability to rest. Thuc. II, 49. Ἡ τοῦ μη ἐξυπλαίην ἀπατεῖα, 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 μη ἄληθες εἶναι τούτο, he denies that this is true; ἀπηγόρευε μη δέ ενα τοῦτο 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 οὖ, if the verb on which it depends is itself negative. Thus the example given above, ἀρνεῖται μη ἄληθες εἶναι τούτο, becomes, if we negative the leading verb, οὐκ ἀρνεῖται μη οὐκ ἄληθες εἶναι τούτο, he does not deny that this is true. So, when the original μη really negatives the Infinitive, as in δικαίων ἐστι μη τοῦτον ἀφέναι, it is just not to acquit him,—if we negative the leading verb, we shall have οὐ δικαίων ἐστι μη οὐ τοῦτον ἀφέναι, it is not just not to acquit him. See Plat. Rep. IV, 427 E, οὐ δικαίων οὐδεν μη οὐ βοηθεῖν δικαιοσύνη. This applies also to the Infinitive with τό (§ 95, 3).

Μη οὖ 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 ἄρα ἐστὶ φιλὸν τοῖς οὐδὲν μη οὐκ ἀντιφιλοῦν, unless it loves in return. Here, if the negatives (οὐκ and οὐδὲν) were removed from the leading verb, we should have simply μη ἀντιφιλοῦν (with the same meaning), which would be the ordinary form with the participle, even after a negative. So μη οὐκ ἐόντες, unless they were. Hdt. VI, 9. So in Dem. F. L. 379, 7, we find αἱ τε πόλεις πολλαὶ καὶ χαλεπὰ καὶ λαβεῖν, μη οὖν χρῶν καὶ πολυρκία, the cities were many and difficult (not easy) to capture, except by long siege.
Remark. Μή οὔ is very rarely found where the leading verb does not at least imply a negative. In Xen. An. II, 3, 11, ὡστε πᾶσιν αἰσχύνειν εἶναι μή οὔ συσπονδάεσθαι, 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 αἰσχύνειν. See also the last example under N. 1.

Note 2. When the leading verb expressing hindrance, &c. is itself negative, the form c, μή οὔ 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 μή), is not used after negative verbs, according to Madvig.

Even in the form c, we sometimes find the single negative μή (for μή οὔ), even when the leading verb is negative. E. g.

Οὐ πολὺν χρόνον μ’ ἐπέσχον μή με ναυστολεῖν ταχύ. Soph. Phil. 349. Οὔδε μ’ ὀμματος φρουράν παρῆλθε, τάνδε μή λεύσεσθω στόλον. Id. Trach. 226. (Μή οὗ here is a conjecture.)

3. The Infinitive preceded by τὸ μή is sometimes used after verbs and expressions denoting hindrance, and also after all expressions which even imply preven-
tion, omission, or denial.

This Infinitive with τὸ 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, μή οὔ is generally used instead of μή. E. g.

THE INFINITIVE.

§ 95, 3.

Στεις δὲ μόναι ψήφοι δήνεγκαν τὸ μὴ βανάτου τιμήσαι, and only three votes prevented you from condemning him to death (lit. made the difference as to condemning, &c.). Ἰβ. 676, 12. Φώσος γὰρ ἄνδρ’ ὑπνον παραστατεῖ τὸ μὴ βεβαιώσει διέφθαρα συμβαλεῖν ὑπνεῖν, i. e. stands by to prevent my closing my eyes, &c. ΑΕΣΧ. ΑΓΑΜ. 15.

Εσεὶ προθυμεῖσθε, οὐκ ἐναυτῶσομαι τὸ μὴ οὐ γεγονεῖν πᾶν ὅσον προσχρήσετε. Ἰδ. ΠΡΩΜ. 786. Οὐδὲν γὰρ αὐτῷ ταὐτ’ ἐπαρκέσει τὸ μὴ οὐ πεσεῖν ἀτίμως πτώματ’ οὐκ ἀνασχέτα, this will not suffice to prevent him from falling, &c. Ἰβ. 918. Λείπει μὲν οὖν ἀ πρόσθεν ἤδεμεν τὸ μὴ οὐ βαρύστων εἶναι, they lack nothing of being heavily grievous. ΣΟΡΗ. Ο. Τ. 1232. Μήτοι, κασιγνήτη, μ’ ἀτιμάσας τὸ μὴ οὐ δεανεῖν τε ὑπὸ οὐ, τὸν βανάτα θ’ ἀγνίσαι, do not think me too mean to die with thee, &c. Ἰδ. ἈΝΤ. 544. (Cf. Ἀντ. 22, and ΟΕΔ. ΚΟΛ. 49.) Αὐτὴν μὴν οὐ μισουν ἰκεῖνην τὴν πόλιν τὸ μὴ οὐ μεγάλην εἶναι φόβει καυδαμόν, i. e. not grudging the city its right to be great, &c. ΑΡΙΣΤ. ΑΝΘ. 36. (Compare μίσησεν μιν κυνί κύριο γενέσθαι, Π. ΧΩΝ. 2721) Οὐδὲς ἀντιλέγει τὸ μὴ οὐ λέ ἐκεῖν ὁ οἱ ἐκατόρο ἡγεῖται πλείστου αἴτων ἐπισταθοῦν, no one objects to saying, &c. ΧΕΝ. ΚΟΝΥ. ΠΛΗ. 3, 3. Οὐδὲν ἄρως ἦσσων αὐτοῖς τὸ μὴ ταῦθ’ ὑπέρ Φιλίππου πράττειν, it is not even possible for them to deny that they did these things in the interest of Philip. ΤΕΜ. Α. Φ. Λ. 392, 13. Μὴ παρῆσε τὸ μὴ οὐ ψάθαι, do not omit to speak of it. ΣΟΡΗ. Ο. Τ. 283. Οὐδένα δύνασθαι κρύπτειν τὸ μὴ οὐ χ’ ἱδέως ἀν καὶ ὁμοίος ἐσθεῖν αὐτῶν, that no one is able to prevent people from knowing that he would gladly even eat some of them raw. ΧΕΝ. ΗΛΛ. ΙΙΙ, 3, 6.

For μὴ οὗ, see § 95, 2, Note 1, (b.).

Note. The simple negative form τὸ μὴ is sometimes found even when the leading verb is negative, where regularly τὸ μὴ οὗ would be used. This is more common here than in the corresponding case, § 95, 2, Note 2. E. g.

Οὐκ ἄν ἐσώμην τὸ μὴ ἀποκλῆσαι τοιμὸν ἄθλουν δήμας. ΣΟΡΗ. Ο. Τ. 1387. Τὸ σου ἀπελεύθη τὸ μὴ σοι ἀκολουθεῖν; ΧΕΝ. ΚΥΡ. V, 1, 25. Ἀκος δ’ οὐδεὶς ἐπήρκεσαν τὸ μὴ πολὺ μὲν ὡσπερ οὖν ἦξει παθεῖν. ΑΕΣΧ. ΑΓΑΜ. 1170. Oὐκ ἄν ἦσσω μὴχανα ὦδεμα τὸ μὴ κεῖσα ἐπιβουλεύειν ἐμοὶ. ΗΔΤ. I, 209. Καὶ φημὶ δράσατι, καύκ ἀπαραγοῦμαι τὸ μὴ. ΣΟΡΗ. ΑΝΤ. 443. See also DEM. Α. Φ. Λ. 392, 13, quoted above.

Remark. Τὸ μὴ and τὸν μὴ can of course be used with the Infinitive as ordinary negatives. See examples, § 92, 1, Ν. 3. So ἐπιμελεῖται τοῦ μὴ δίκην δοῦναι.

§ 96. The Infinitive with its subject, object, or other adjuncts (sometimes including dependent verbs) may be preceded by the article τὸ, 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 λοιπῆ εἶναι κατὰ τὸν πόλεμον τῆς ἡμετέρας ἀμελείας ἃν τις θείη δικαίως· τὸ δὲ μὴ πάλιν τοῦτο πεπονθέναι νέφρονεναι τέ τινα ἡμῖν συμμαχίαν τούτον ἀντίρρουσον, ἀν βουλώμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐρευτῆτι ἀν ἐγγὺς θείην. DEM. OL 1, 12, 3.

§ 97. The Infinitive without the article often expresses a purpose. E. g.

Πρὸςον ἄνδρα ἐκαστὸν (εἰ) ἔλοιμεθα οἴνοχοεύειν, if we should choose every man of the Trojans to be our cup-bearer. II, II, 127. So II, I, 338, δόσ ἄγειν, and II, 107, 108. Τὴν εἰς Ἀρείου πάγου βουλήν εἰσέπτυσι ἐπὶ μελεῖος τὰς εὐκοσμίας, i. e. for the purpose of guarding good order. Isoc. Areop. p. 147 B. § 37. Οἱ ἀρχιτόποι, οὐς ἰδεῖσθε ἄρχειν μοι, the rulers, whom you chose to rule me. PLAT. Apol. 28 E. Δέκα δὲ τῶν νεῶν προύπεργαν ἐν τῷ μέγαν λυμένα πλευσάται καὶ καταπιστήθησαν, καὶ κηρύξασι, κ.τ.λ., i. e. they sent them to sail and examine, and to proclaim, &c. THUC. VI, 50. Τοὺς ἵππας παρείχουτο Πελοποννησίως ἔκαστρατεύειν. Id. II, 12. Ἐνυεβρήσαν τοῖς Πλαταῖοι παραδοῦναι σφάς αὐτοὺς καὶ τὰ ὀπλα, χρῆςασθαι ὅ τι ἄν βουλωμαται, i. e. to do with them whatever they pleased. Id. II, 4. (For παραθέθων see § 92, 1, N. 1.) Εἰ δὲ βουλομένα τῷ εἰστρέψαν ἡ παῖδας παϊδεύσαι, ἡ χρῆμα ἀκασώσαι, κ.τ.λ., if we should wish to intrust to any one either children to instruct or money to keep, &c. XEN. Mem. I, 5, 2. Αἱ γυναικεῖς πιεῖν φέρονσαι, the women bringing them (something) to drink. XEN. Hell. VII, 2, 9. Τὴν πόλιν καὶ τὴν ἀκραν φυλάττειν αὐτοῖς παρέδωκαν, they delivered the city and the citadel to them to guard. Ib. IV, 4, 15. Ὅς γὰρ ἄν ὑμᾶς λάθη, τοῦτο ἀφιετε τοῖς θεοῖς κολάζειν. DEM. F. L. 363, 25.

Ἡ θύρα ἦν ἐμὴ ἀνέκτοι εἰσίεναι τὸ δεομένοι τι ἐμοῦ. XEN. Hell. V, 1, 14. Όὐκ εἰσὶν ἄργοροι ἐπισιτίζεις θαί, they had no money to buy provisions. Id. An. VII, 1, 7. Ἀριστάρχος ἔδωκε ἡμέραν ἀπὸ οἶνο-γυῖαςαί, i. e. a day to defend himself in. Id. Hell. I, 7, 28. Ἂμαντόν σοι ἐμμελεῖταν παρέχειν οὐ πάνιν δέδοκται. PLAT. Phædr. 228 E. Οἱ ἐνυεβαμόμηναί τε ὁ βίοι ὄροις καὶ ἐντελευτήσαι ἐμπεμπτῆθη. THUC. II, 44.

Here, as in § 98, 2, the Infinitive is generally active or middle, even where the passive would seem more natural; as κτανεῖν ἐμοὶ μὲν ἐδοσάν, they gave her to me to be killed. EUR. Troad. 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 ἢνα, &c. may also be used in the same sense.
In poetry the same construction sometimes occurs after verbs of motion, like εἰμι, ἥκω, and βαίνω; and also after εἰμί, ἔπειμι, and πάρειμι (to be, to be at hand), expressed or understood. E. g

'Αλλὰ τις εἶν ἐπείν Ἀτρείδη Ἀγαμέμνονι, πωμένι λάδων, but let some one go to tell Agamemnon. Od. XIV, 496. (See Passow, s. v. εἰμί.) Βῇ δὲ θείω, and he started to run. II. II, 182. Οὐδὲ τίς ἔστιν ἄρη καὶ λογίχου ἄμυναι, nor is there any one to keep off curse and ruin. II. XXIV, 489. Πολλοὶ δὲ αὐτὸ άχαιοὶ ἐναρέμεν δὲ κέ δώπαι, i. e. for you to slay whomsoever you can. II. VI, 229. Οὗ γὰρ ἐπ᾽ αὐτῷ ὄδυσεν ἔσκεν, ἄρην ἀπὸ οἶκου ἄμυναι. Od. II. 59. Μανθάνειν γὰρ ἰκόμεν, for we are come to learn. Soph. Ο. C. 12. Πλόκαμος ὤδε 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 Α, ἐκεῖ ποῦ καθιζέ σε θαί (sc. ἐστίν), there is grass to sit upon. See also Xen. An. II, 1, 6, πολλαὶ δὲ καὶ πέλται καὶ ἀμάξαι ἴσαν φέρεσθαι ἐρημοῦ, i. e. they were left to be carried away (for fuel). See the last examples under § 97.

Note 2. As ὡστε 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.

Τίς τ᾽ ἀρ σφῶς θεῶν ἐρείδι ἐξενήκε μάχεσθαι; i. e. who brought them into conflict, so as to contend? II. I, 8. So I, 151; and ἐρείδεμεναι, II, 214. 'Αλλα ὤτε δὴ κοιλὴ νησὸς ἤχετο τοίοι νὲ ες θαί, when now their ship was loaded, so as (to be ready) to start. Od. XV, 457. Χῆρωβα δ᾽ ἀμφίπολος προχώρη ἐπέχευε φέρονσα, . . . νίψασθαι, 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.

Ὀφρηκά, τὸν ποτὲ οἱ Κινύρης δῶκε ξεσώπον εἶναι, i. e. which they gave him as a present (lit. to be a present). II. XI, 20. Λίβον εἶλε καθηγεῖ, τῶν ρ᾽ ἀνδρῶν πρότερον θέω ἐμεναι οὐρον ἄρονης, which they had placed (to be) as a boundary. II. XXI, 405. Δαρκίως καταστήσας Αρταφέρρων ὕπαρχον εἶναι Σωρδίαν. Hdt. V, 25.

So in the passive construction:—Γέλων ἀπεδέκχη πάσης τῆς ἐπου ἐῖναι ἕπαρχος. Hdt. VII, 154.

Even in Attic prose this use of εἶναι sometimes occurs; as in Dem. Aph. III, 852, 12, Μνημονίουσαν ἀφεθέντα τουτον ἐλεύθερον εἶναι τότε, they remember his having been then manumitted so as to be a free man. So ἀφίησαν αὐτὰ δημόσια εἶναι, Thuc. II, 13.

Note 4. The use of the Infinitive after the comparative and ἦν, ἦν, is to be referred to this principle. E. g.
§ 98. 1. The Infinitive is used after ὁστε, so that, so as, to express a result. E. g.

Ἡν πεπαιδευμένος οὕτως ὁστε πάνω μικρὰ κεκτημένος πάνω βαθίων ἐχείν ἀρκοῦτα, he had been educated so as very easily to have enough, although he possessed very little. ΧΕΝ. Μεμ. 1, 2, 1. Φῦναι δὲ ὁ Κύρος λέγειν τιλοτιμώτατος. ὁστε πάντα, μεν πώνων ἀναλήματι, panta δε κινδυνόν ὑπομέναι. Id. Αγρ. 1, 2, 1. 'Απέχρη γαρ ἂν τοῖς γυνωσκείοις ἐμμένειν, ὁστε μηδεμιάν ἡμιν εἶναι πρὸς τοῦτον διαθέουν, so that we should have no difference with him. ΔΕΜ. Αφι. 1, 813, 4. Πολλᾶς ἐπίδιδας ἕξω ἀρκοῦτος ἐρείν, ὁστε ὑμᾶς μῆτ' ἀ πολειφήμην τῶν πραγμάτων μητ' ἀ γυνησαί, Κ. Τ. Λ. Ιβ. 813, 20. Τοιούτων ἔδος ἡμῖν παρέδοσαν, ὁστε ... συνελθείν ἔ ταύτων. ΙΣΩΝ. Παν. p. 49 B. § 43. See Παν. § 45, τοσχούτων ἐστίν, ὁστε καὶ τοῦτο προέρχεται ἡφαί. Πείσομαι γαρ οὐ τοσχοῦτον οὐδὲν ὁστε μὴ οὐ καλῶς θανεῖν. ΣΟΡΠ. ΑΝΠ. 97. Συ δὲ σχολάζεις, ὁστε θαυμάζειν ἐμέ. ΕΤΗΡ. ΗΕΚ. 730. Μηθ' ἡ βία σε μηθάμως νικησάτω τοσχοῦντες μειεν ὁστε τήν δίκην πατεῖν. ΣΟΡΠ. ΑΗ. 1335. Δόγων καὶ βουλευμιτῶν κοινωνῶν ἃν σε ποιοῦτο, ὁστε μηδὲ ἐν σε λειψέναι ἃν βουλώσας εἰδέναι, so that not a single one of the things we wish to know should have escaped you. ΧΕΝ. ΣΥΡΤ. VI, 1, 40. (See § 18, 3, b.) Δυσκολία καὶ μανία πολλάκις εἰς τὴν διάνοιαν ἐμπιστεύῃς οὕτως ὁστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. Id. Μεμ. ΙΙΙ, 12, 6. Ἀπολυφθέντος, ὁστε μὴ ἂν δύνασθαί ἐπανελθεῖν οἰκάδε. ΣΟΡΠ. ΧΕΡΣ. 98, 25. (For δυνασθαί ἃν see Ν. 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 ὁστε. See § 65, 3.

2. The Infinitive after ὁστε 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 ὠμολόγιαι πρὸς Πάχντα, ὁστε Ἀθνα ως ἐξείναι βου-
THE INFINITIVE.

§ 98, 2.

The Athenians shall be permitted, &c. THUC. III, 28. (See THUC. III, 114, ἡγεμόνια ἐποιήσαντο ἔτι τοίσδε, ὡστε ... μὴ στρατεύειν.) Ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὡστε 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. Πῶν ποιοῦσιν, ὡστε δικὰ μὴ διδόναι, they do everything, so that they may not suffer punishment. PLAT. Gorg. 479 C. (Here ὧν with the Subjunctive might have been used.) Ἑβουλήθησαν Ἑλευσίνα εξεδώσασθαι, ὡστε εἰναι σφῖσι καταψυχῆς, εἰ δέχεσθε. XEN. Hell. II, 4, 8. Μηχαναὶ πολλαὶ εἰσίν, ὡστε διαφεύγειν θάνατον, there are many devices for escaping death. PLAT. Apol. 39 A. (See § 92, 1, N. 2.)

Note 1. Ὑσ is sometimes used with the Infinitive instead of ὡστε; generally, however, to express a result, seldom to express a purpose. E. g.

Ὑπῆλθον δὲ αὐτῷ δὴ τι λέγεται, ὡς τὰς κορυφὰς αὐτοῦ οὐχ οἶε τε εἰναὶ ἱδέσθαι, and it (the mountain) is said to be so high, that it is not possible to see its summits. HDT. IV, 184. Ναυμαχήσαντες ἀντίπαλα μὲν καὶ ὃς αὐτοὺς ἐκατέρως ἀξιοῦν νικᾶν, and so that each thought themselves the victors. THUC. VII, 34. Βιασόμεθα, ὡς πλεονεκτοῦντες δίκην μὴ διδόναι. PLAT. Rep. II, 365 D. ὖλοταμάς τοσοῦτο τὸ βάδος, ὡς μηδὲ τὰ δόρατα ὑπὲρέχειν τοῦ βάθους. XEN. An. III, 5, 7. So II, 3, 10. Φέρομαι κῶθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. ID. Cyr. I, 2, 8. Ἐν τῷ ἀφυλατί ἡ ζη ἔστωται, ὥς μηδὲν ἃν ἐτὶ κακὸν παθεῖν. Ib. VIII, 7, 27. (For παθεῖν ἃν see N. 4.)

Note 2. The Infinitive with ὡστε or ὑσ 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 παίδες εἰσὶ φονομάτεροι ὡστε μαθεῖν τὰ φραζόμενα ἢ ἀνδρεῖς; i. e. are they wiser than men in learning, &c.? XEN. Cyr. IV, 3, 11. Ὄλγου ἐσμέν ὡς ἐγκατείστε ἐλαὶ αὐτῶν. Ib. IV, 5, 15. (Cf. διῶ σύ νῦν, too few to make a defence. THUC. I, 50.) Ψυχρόν (ἐστὶ τὸ ὑδάτος) ὡστε λούσασθαι, the water is cold for bathing. XEN. Mem. III, 13, 3. (Cf. λούσασθαι ψυχρότερον, and ψυχρότερον πιτείν, in the same section.) Ψηφίσαμενοι αὐτοὶ πρῶτοι ὡστε πᾶσι προθυμία ἀμύνειν, having voted to defend them, &c. THUC. VI, 88. Εἰς ἀνίγκη καθέσταμεν ὡστε κινδύνευε. ISOC. Archid. p. 126 C. § 51. (See § 92, 1, N. 2.) So δύναμιν ὡστε ἐγγενέσθαι, PLAT. Rep. IV, 433 B. Ἐλθόντες πρὸς αὐτοὺς πεῖθονοι ὡστε μετὰ σφῶν Ἀργείη εἰς ἱερὴν θαλά. THUC. III, 102. (In the same chapter, πεῖθε Ακαρνάν θησαυρὸς Ναυπάκτων.)

Πάντα μοι ἐμέλησεν ὡστε εἰδέναι, it concerned me very much to

Note 3. In Homer ὁ στε is generally used like ὁ στε ρ, in the sense of as. It occurs with the Infinitive, in the sense of so as, only twice: II. IX, 42; Od. XVII, 21. 'Ὄς, 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' ὁ and ἐφ' ὁ, on condition that, for the purpose of. E. g.


For the Future Indicative after ἐφ' ὁ and ἐφ' ὁ, especially in Herodotus and Thucydides, see § 65, 2.

§ 100. The Infinitive may stand absolutely in parenthetical phrases, sometimes alone, but generally preceded by ὡς or ὅσον. E. g.

Τὸ Δέλτα ἐστὶ κατάρρυτον τε καὶ νεκρόν, ὡς λόγῳ εἰπεῖν, ἀναφεροῦν, i. e. recently, so to speak. Hist. II, 15. (This expression ὡς λόγῳ εἰπεῖν is peculiar to Herodotus.) Καὶ ὃς ἐμε ἐν μὲν ἑς ὁ στα, τὰ ὁ ἐρμηνεύειν μετα ἐπιλγόμενος τὰ γράμματα ἐφ' ὁν ἦν ῥεομένη ὁ στα, καθ' ὅσον πολλοὶ λόγῳ εἰπεῖν, χρόνον διέσπυς. Id. I, 61. Καὶ ἔργα, ὡς ἐποὺ εἰπεῖν, ἥ οὐδὲν προσδοκεῖται ἡ βραχέως πάνω. Plat. Gorg. 450 D. ὅς δὲ συντόμως εἰπεῖν, to speak concisely. Xen. Occ. XII, 19. ὅς δὲ συνελάντε τε εἰπεῖν. Id. Mem. III, 8, 9.
The force of ως in this construction can hardly be expressed in English, although it resembles that of ως used for Ὑπετε in § 98, 2, Note 1. That it is not a demonstrative, as might be supposed from the translation of ως εἶπεν, so to speak, is plain from such expressions as ως συντόμως εἶπεν, to speak concisely.

Note 1. In the phrase ὥλιγου δειν (lit. to want little), little short of, almost, δειν is often omitted, so that the genitive ὥλιγου stands alone in the sense of almost. E. g.

Ὁ λίγου φρουδός γεγένημαι, I am almost gone. ARIST. Nub. 722.
The full form is found at the beginning of DEM. Phil. III,—Πολλῶν λόγων γεγομένων ὥλιγου δειν καθ' ἐκάστην ἐκκλησίαν, i. e. in almost every meeting.

Note 2. In the phrase ἐκὼν εἶναι (sometimes τὸ ἐκὼν 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 τήμερον εἶναι, to-day, and τὸ ἐπ' ἐκείνος εἶναι, as far as depends on them. E. g.

Ἐκὼν γὰρ εἶναι οὐδὲν ψεύσομαι, willingly I will tell no falsehood. PLAT. Symp. 215 A. Οὐκ ὡμὴν γε καὶ ἀρχὴ ὑπὸ σοῦ ἐκώτως εἶναι εξαπατηθήσεσθαι. Id. Gorg. 499 C. ('Ἀνάγκη ἔχειν) τὴν ἀνευδείαν καὶ τὸ ἐκώτας εἶναι μηδαμὴ προσδεχεσθαι τὸ ψεῦδος. Id. Rep. VI, 485 C. 'Απόχρη μοι τὸ νῦν εἶναι ταῦτα' εἰρηκέναι. IsoC. Antid. p. 119, § 270. Τὸ ἐπ' ἐκείνου εἶναι ἀπωλέωτε. ΞΕΝ. Hell. III, 5, 9. Τὸ μὲν τήμερον εἶναι χρῆσομαι αὐτῷ, to use it to-day. PLAT. Crat. 306 E. Κατὰ τοῦτο εἶναι, in this respect. Id. Prot. 317 A.

Similar is the expression τὴν πρῶτην εἶναι (for τὴν πρῶτην), at first, in HDT. I, 153. So ὥς πάλαμα εἶναι, considering their antiquity. THUC. I, 21.

§ 101. The Infinitive is sometimes used in the sense of the Imperative, especially in Homer. E. g.

Τοῦ νῦν μὴ ποτε καὶ σὺ γυναικὶ περ ἣπιος εἶναι. μὴ οἱ μόδοι ἀπαντᾷ π θαυσκέμεν, ὅν κ' εὖ εἰδὼς, ἀλλὰ τὸ μὲν φασθαί, τὸ δὲ καὶ κε-
κρυμμένον εἶναι, now therefore be thou never indulgent to thy wife, &c. Od. XI, 441. So II. I, 20, 582; II, 10: Hdt. I, 32 (ἔπισχεῖν μηδὲ καλέειν): AESCH. Prom. 712. Σὺ δὲ τὰς πῦλας ἀνοίξας ὑπεκθείν καὶ ἐπὶ ἐγερθαί, and do you, having opened the gates, rush out and press on. THUC. V, 9.

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.

Ζεῦ πάτερ, ἢ Ἀλκατα λαχείν ἢ Τυδέας νιὼν, Father Zeus, may the lot fall on Ajax or on the son of Tydus. II. VII, 441. Ἐρμᾶ ἀπολαία, τάν γυναίκα τάν εμᾶν οὐτω μ᾽ ἀπὸ δὸ σοθαί τάν τ᾽ ἐμαυτον ματέρα, O that I could sell my wife and my mother at this rate! ARIST. Acharn. 816. Θεοὶ πολίται, μὴ με δουλείας τυχείν. AESCH. Sept. 253.

§ 103. In laws, treaties, proclamations, and formal commands, the Infinitive is often used in the leading sentences, depending on some word like ἐδοξεῖ or δε- δοκται, be it enacted, or κελεύεται, it is commanded; which may be either understood, or expressed in a preceding sentence. E. g.

Ταμίας δὲ τῶν ἱερῶν χρημάτων αἱρεῖσθαι μὲν έκ τῶν μεγίστων τιμημάτων· τὴν δὲ αἱρεσιν τοῦτον καὶ τὴν δοκίμασιν γιγνεσθαι 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: Δικάζειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνοι καὶ τραύματος ἐκ προνοιας, κ.τ.λ. *Ετή δὲ εἶναι τὰς σπανᾶς πεντήκοντα, and that the treaty shall continue fifty years. THUC. V, 18. Ἀκούετε λέοντος τοὺς ὁπλίτας νυμμεῖν ἀνελομένους δώπλα ἀπείναι πάλιν ἀκάθε. ARIST. Av. 448.

§ 104. The Infinitive, with or without τὸ, is used in expressions of surprise or indignation. E. g.

Τὸ δὲ μηδὲ κνυῆν οὐκοθεν ἐλθεῖν ἐμὲ τῶν κακοδαίμων ἐξουση, but to think that I, wretched fellow, should have come from home without even my cap! ARIST. Nub. 268. Τούτου δὲ ὑβρίζειν; 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 Φοινίκας ἐστὶ δῆ τῷ "Ἀργος τούτο, διὰ τὴν φόρτον, καὶ (they say) that the Phoenicians, when now they were come to this Argos, were setting out their cargo for sale. Ηδτ. Ι. 1. (Here διατίθεσθαι is an Imperfect Infinitive, § 15, 3.) "'Αλλ', ὥ 

§ 106. Πρὶν, before, before that, until, besides taking the Indicative, Subjunctive, and Optative, like ἐως (§ 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 Πήδαυον πρὶν ἐλθεῖν οίδας Ἀχαίων. ΙΙ. ΧΙΙ., 172. "Εφθη οἴρεξάμονιον πρὶν οὔ τάσαι, οὐδ' ἀφάμαρτεν. ΙΙ. ΧΧVI., 322. Σφων δὲ πρὶν περ τρόπος ἔλλαβε φαινόμενον γυνι, πρὶν πολέμου τ' ἱδεῖν πολέμου τ' μερερα ἑργα, before they saw the war, &c. ΙΙ. ΧΧΙ., 452. (See Note 4.) Φεύγει πρὶν περ ὄμων ἀολλαί σὺ ἡ μεναι ἀνδρών. ΙΙ. ΧV., 588. 'Η κ' ἐτε πολλοὶ γαῖαν ὥδες ἔλαιον πρὶν Πλοῖον εἰ σαφεῖ κέσθαι. ΙΙ. ΧΧΧII., 17. 'Αλλα οἱ αὐτῶ Ζεὺς ὀλήσει συν πρὶν ἥμων πῆμα φυτεύσαι. Οδ. ΙV., 668. Αἰθ' ὁφελ' ... Ἀλλοθ' ὀλέσθαι πρὶν ἔλθεν. Οδ. ΧΧVIII., 402. Οὐ ληξω πρὶν Τρώας ἄθνερ' ἐλαίας πολέμου. ΙΙ. ΧΧIX., 423. Οὐδέ τι θυμοὶ τέρπετο πρὶν πολέμου στόμα δ' 

Oυδ' ἀποτρέψεις πρὶν χροδ' ἀνδρείασιν διὰ λθείν. ΙΙ. ΧΧ., 109. Οὐ μ' ἀποτρέψεις πρὶν χαλκῷ μαχεσα-
2. Writers later than Homer use the Infinitive after πρῶν chiefly when the leading sentence is affirmative. E. g.

Πρῶν ὃν παρείναι ἐκεῖνον ἐς τὴν Ἀττικὴν, ὑμένως καρκός ἐστι προ-
βοθῆσαι ἐς τὴν Βοιωτίαν, before he comes into Attica, &c. Ἑρ. VII, 143. Ὁδὲ εὔρειν τεσσαράκων καὶ ὄκτῳ παρθένους, πρὶν μέσον ἄμαρ
ἐλεῖν, ἀκύτατον γάμον. PIND. Pyth. IX, 196. Πρῶν νῦν τὰ πλεῖν' ἵ
στορεῖν, ἐκ τησδὲ ἐδρας ἐξελθεῖ, before seeking further, &c. SOPH. O.
C. 36. Ἀποστείρουσών οὖν αὐτῶν πρὶν ἄκοψαι. ΘΥC. II, 12. So
Π. 13, πρῶν ἐσβαλεῖν εἰς τὴν Ἀττικήν. Ἀφίσαις τὰ βέλη πολὺ πρὶν
ἐξεκεῖσθαι. XEN. Cyr. III, 3, 60. Πρῶν μὲν οὖν ἔχεισθαί τὰ ἀκρα
οὐδὲν ἐσεισθεὶς εἰρήνης. Ιb. III, 2, 12. Ἡμεῖς τοῖνοι Μεσοθήνην
ἐλείμων πρὶν Πέρσας λαβεῖν τὴν βασιλείαν καὶ κρατήσαι τῆς
ηπείρου, καὶ πρὶν οἱ κεκαθαρ νόει τῶν πόλεων τῶν Ἑλληνιδῶν.
ἸΣΩC. Archid. 8. § 26. Καὶ πρὶν ἔξι μῆνας γεγονέσθαι, ἀπέ-
δωκε. PLAT. Prot. 320 A. Ἀπολόμεσθ' ἵπτε, εἰ κακῶν προσοίσομεν
νέον παλαιόν, πρὶν τὸδ' ἐξηντληκέναι, we are ruined then, if we shall
add a new calamity to the former one, before we shall have exhausted
that. EUR. Med. 79. (See § 18, 3.)

NOTE 1. The Infinitive after πρῶν was probably not accompa-
nied by ὅν. (See Krüger's note on Ἑρ. I, 140.)

NOTE 2. Πρῶν 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 ἀν μεθεῖτο, πρὶν καθ' ἡδονὴν κλύειν. SOPH. Tr. 197. Πρῶ
ἰδεῖν δ', οὔδεις μαντίσ τῶν μελλόντων, ὁ τι πράξει. Id. Aj. 1418. So
AESCH. Sept. 1048, Agam. 1067; ARIST. Ἀν. 964. Καὶ δὲ αὐτὸ οὖ
πρὶν πάς χείν, ἀλλ' ἐπειδὴ ἐν τῷ ἔργῳ ἐσμὲν, τοὺς ἐνθεμάχους τούτῳ
παρεκάλεσατε. ΘΥC. I, 68. So I, 39; V, 10; VII, 60. Οὐδὲ γὰρ
τούτων πρὶν μαθῆται οὔδεις ἡπιστᾶτο. XEN. Cyr. IV, 3, 10. Ἀὐτὴ ἡ
γνών, πρὶν μὲν ὧς Ἀφοβον ἐλθέων, μίαν ἡμέραν οὐκ ἐχθρευσέν. DEM.
Ονετ. I, 873, 10.

NOTE 3. Πρῶν ἢ, πρὸς τερον ἢ (prīsumquam), πρὸς τεβεν ἢ, and
even ὑστερον ἢ, like πρῖν, may be followed by the Infinitive. (See
§ 67, Note 3.) E. g.

Οἵ δὲ Αἰγύπτιοι, πρὶν μὲν ἡ Ψαμμίτιχον σφέων βασιλεῦσαι,
ἐνόμιζον ἐωτοὺς πρῶτους γενέσθαι πάντων ἀνθρώπων. Ἑρ. II, 2.
Ἐπὶ τοὺς πομπαίας πρὸτέρον ἢ αἱ σοθεσθαί αὐτοὺς εὐθὺς ἐχώρησιν,
before they perceived them. ΘΥC. VI, 58. So I, 69. Πρὶν δὲ ἀνα-
στίναι, έτεσον ὑστερον ἐκατόν ἢ αὐτοὺς οἱ κησαί, Πάμμαλον πένφαν-
τας ἐς Σελυσσία, i. e. a hundred years after their own settlement. Id.
VI, 4.
In Hdt. VI, 108 we find the Infinitive depending on φθάνω ἃ, the verb implying πρότερον or πρὶν: — φθαίητε ἄν ἔξανθραποδισεῖντες ἑν τινα πυθεότατι ἡμέων, you would be reduced to slavery before any of us would hear of it.

Note 4. Πρὶν or πρὶν ἃ is very often preceded by πρότερον, πρόσθεν, πάρος, or another πρὶν (used as an adverb), qualifying the leading verb. (See § 67, Note 4.) E.g.


Note 5. Πάρος, in the sense of πρὶν, is used in Homer with the Infinitive, but never with the other moods. E. g.

Τέκνα ἄγρόται εἴξειλοντο πάρος πεπεμά γενέσθαι. Od. XVI, 218. Οὐδὲ οἱ ὑπνος πίπτειν ἐπὶ βλεφάροις πάρος καταλέξαι ἀπαντα. Od. XXIII, 309.

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 few 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 κάλλει διαφέρουσα, a city excelling in beauty. Ἀνήρ καλῶς πεταίδευνένος, a man who has been well educated. Οἱ πρέσβεις οἱ παρὰ Φίλιππον πεμφθέντες, the ambassadors who had been sent from Philip. Ἀνδρέας οἱ τοῦτο ποιήσοντες, men who will do this.

Εὖ τῷ Μεσσηνίῳ ποτὲ οὐσία γῆ, in the land which was once Messenia. See § 16, 2. Στρατεύουσιν ἐπὶ τὰς Αἰδών νῆσους καλομένας, they sail against the so-called Aeolian islands, lit. the islands called those of Aeolus. Θυκ. III, 88. Αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις, the natures which seem to be best. Χέν. Mem. IV, 1, 3. Αἱ πρὸ τοῦ στόματος νησ. ναυμαχοῦσαι. Θυκ. VII, 23. Τὸν κατειλήφοτα 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.
THE PARTICIPLE. [§ 108.

Οἱ κρατοῦντες, the conquerors. Οἱ πεπεισμένοι, those who have been convinced. Οὔτος ἦστι ὁ τούτο ποιήσας, this is the one who did it. Οὔτοι εἰσών οἱ ὑμᾶς πάντας ἀδίκησοντες, these are the men who will wrong you all.

Παρὰ τοῖς ἄριστοις δὸ κοὐσιν εἰναί, among those who seem to be best Xen. Mem. IV, 2, 6. Ἡ δὲ ὁ μὲν τῶν γυνώμην ταύτην εἰπὼν Πείσανδρος, and Piaisander was the one who gave this opinion. Thuc. VIII, 68. Τοῖς Ἀρκάδων σφετέροις οὐσί ἐξυμάχοις προείπον, they proclaimed to those of the Arcadians who were their allies. Id. V, 64. Αφεκτήν ἐγὼ φημε εἰναί (τούτων) τῷ σωφρονεῖν δυνήσομεν ὃ μὲν, 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 δημοσία τὸν ταύτα καλύσωντα τέθειται τουτοι, they have publicly enacted this law, which is to prevent these things. Dem. Mid. 530, 10. Τῶν ἐγχάρομεν ἐνότων, there being men in the country to cultivate it. Xen. An. II, 4, 22. (See § 110, 1.) Ὁ ἡγησάμενος οὔδεις ἐσταὶ there will be nobody who will lead us. Ib. II, 4, 5. Πολλοὺς ἐξομεν τοὺς ἐτοίμους συναγωνίζομεν ἤμιν. Isoc. Pac. p. 186 D. § 139.

See the more common use of the Future Participle to express a purpose, § 109, 5.

NOTE 2. Participles, like adjectives, are occasionally used substantively even without the article, in an indefinite sense; but generally only in the plural. E. g.


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 προσήκοντες, relatives, and τὸ συμφέρον or τὰ συμφέροντα, gain, advantage, are used in the same way even in prose. E. g.

Ὁ ἐκεῖνον τεκὼν, his father. Eur. El. 335. (We should expect ὁ ἐκεῖνον τεκὼν.) Τὰ μικρὰ συμφέροντα τῆς πόλεος, the small advantages of the state. Dem. Cor. 234, 26. Βασίλεως προσήκοντειν. Thuc. I, 128.
Participle as Adjective.

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.

Ἐν τῷ μὴ μελετῶμεν ἄξινηστορεὶ ἔσονται, in the want of practice, &c. TITUS. I, 142. (Here we should expect ἐν τῷ μὴ μελετῶμεν.) Гνώσω τὸ μὲν δεδιώκα τοῦ οὐκ, εὐανείως μᾶλλον φοβηθέντο, τὸ δὲ θαρσοῦν . . . ἀδεξήθερων ἔσομεν. Id. I, 36. (Here τὸ δεδιῶσ, fear, is used like τὸ δεδιέναι, and τὸ θαρσοῦν, courage, like τὸ θαρσεῖν or τὸ θάρσος.) Μετὰ τοῦ δρωμένου, with action. Id. V, 102. Καὶ σὲ γὰρ εἰσάξω· τὸ γὰρ νοσοῦν ποθεὶ σε ἐξμπαραστάτην λαβεῖν. SOPH. Phil. 674. (τὸ νοσοῦν = ἡ νόσος.) Τὸ γὰρ ποθοῦν ἐκαστος ἐκμαθεῖν θέλων οὐκ ἂν μεθεῖτο, πρὶν καθ' ἴδουν κλίειν. 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 Σόλωνοι ὁ ἄχριμον ἔλαβε νέμεσις μεγάλη Κροίσου, i. e. after Solon was gone. ΗΔΤ. I, 34. Τῇ πόλει οὐτὲ πολέμου κακοὶ συμβαίνοντες οὔτε στάδες πώτεροι αἰτίως εγένετο, i. e. the cause of a disastrous result of any war (like τοῦ πόλεμον των κακῶς συμβηγαίνα). XEN. Mem. I, 2, 63. Σοὶ ἐστὶν καταδύναι, Π. I, 601.

Remark. Such expressions as τὸ κρατοῦν τῆς πόλεως, the ruling part of the state, τὸ δοξάζων τῆς ψυχῆς, &c. must not be confounded with the examples belonging under Notes 3 and 4. They are merely cases of the partitive genitive after a participle used as a noun.

Note 5. Some Present Participles are occasionally used like predicate adjectives after εἰμὶ or γίγνομαι. Such are especially διαφέρων, ἔχων (with an adverb), προσήκων, πρέπων, δέων, ἔξων, and συμφέρον. E. g.

Τι ποι' ἐστιν οὗτος ἐκείνον διαφέρων; in what is this man different from that one? PLAT. Gorg. 500 C. Συμφέρων ἦν τῇ πόλει, it was advantageous to the state. DEM. F. L. 364, 25. So after ὑπάρχω in Demosthenes; as τοῦτο μὲν γὰρ ὑπάρχειν ὑμᾶς εἰδότας ἡγοῦμαι, for I think you are aware of this, Cor. 257, 25.

Note 6. The poets sometimes use a Present or Aorist Participle with εἰμὶ as a predicate for the simple form of the verb. In prose each part of such expressions has its ordinary meaning. E. g.

Ἀν ὡς ἔλεουσα, πάντ' ἐμοῦ κομίζεται, whatever she wants, she always obtains from me. SOPH. O. T. 580. (Here ἔλεουσα is used for ἔλευ.) Οὐκ εἰς ὀλεθροῦν; οὐ γιοτῆσας ἔσει; L. 1146. Ποτοῦ οὐκ ἔστι γιγνόμενον παρ' ἥμιν; or is not this something that
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happens among us? Plat. Phileb. 39 C. Ὄν γὰρ ὁ Θεομοσικλῆς 
βεβαιώτατα δὴ φύτευως ἴσχυν δὴ λάβωσα, καὶ... ἄξιος θαυμάζαι, 
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 ἔχω 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.

Ταῦτα εἰπὼν ἀπῆλ. when he had said this, he departed. Ἀπήντησα 
Φιλίππῳ ἀπίλουντι, I met Philip as he was departing. Τοῦτο πεποιη-
κώτες ἀπελεύσονται. Ταῦτα ἔπραττε στρατηγῶν, he did these things 
while he was general. Ταῦτα πράξει στρατηγῶν, he will do these 
things when he is general. Τυχανεύσας δὲ ἔτη τρία Ἰππίας ἔχωρει 
ὑπόσπνδος ἐς Σίγεον. Thuc. VI. 59.


Τοὺς Ἑλλήνας ἐδιδάξαν, ὃν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας 
καὶ πρὸς οὓς πολεμοῦντες μεγάλην ἐν τὴν Ἑλλάδα ποιήσειαν. Isoc. 
Panath. p. 241 D, § 44. Οὐ γὰρ ἄλλοτριοι ὡμίν χρῶμενοι ἐναρ-
θείμισιν ἄλλα οἰκείοις, εὐθαυμοῦσιν ἐξεστὶ γενέσθαι, by using not foreign 
but domestic examples, &c. Dem. Ol. III, 35, 1. (So often χρώμενοι 
with the dative.)

3. Manner, and similar relations, including manner 
of employment, &c. E. g.

Προείλετο μᾶλλον τοῖς νόμοις ἐμένων ἀποδανεὶν ἂ παρανοοῦν 
ξῆν, he preferred to die abiding by the laws, rather than to live disobey-
ing them. Xen. Mem. IV, 4, 4. Ἀρπάζαντας τὰ ὀπλα πορεύ-
σθαι, to march having snatched up their arms (i. e. eagerly). Dem. Ol. 
III, 34, 8. Τοῦτο ἐποίησεν λαθῶν, he did this secretly. (See below, 
N. 8.) Ἀπεδήμησε τριήμορον, he was absent on duty as trierarch.

4. Cause or ground of action. E. g.
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Δέγω δὲ τοὺθ ἐνεκα, βουλόμενος δόξαι σοὶ ὑπερ ἐμοὶ, and I speak for this reason, because I wish, &c. PLAT. Phaed. 102 D. Ἀπείχοντο κερδών, αἰσχρὰ νομίζοντες εἶναι, because they believed them to be base. XEN. Mem. I, 2, 22. Τί γὰρ ἂν βουλόμενοι ἄνδρες σοφοὶ ὃς ἄληθος δεσπότας ἀμείνους αὐτῶν φεύγουσα, with what object in view, &c. (i. e. wishing what)? PLAT. Phaed. 63 A. (See below, Note 7.)

For the Participle with ὡς, used to express a cause assigned by another, see below, Note 4.

5. Purpose, object, or intention, expressed by the Future Participle, rarely by the Present. E. g.

Ἡθε λυσόμενος βίγατρα, he came to ransom his daughter. P. I. 13. Παρελθόντα συμβουλεύσων, I have risen to give my advice. ISOC. Archid. § 1. Εξουλεύσαντο πέμπτες εἰς Λακεδαίμονα πρόσβεις ταῦτα τε ἐροῦντας καὶ Δίσανθρον αἴτησοντας ἐπὶ τὰς ναῦς, in order to say this, and to ask for Lysander as admiral. XEN. Hell. II, 1, 6. Εἰς εἰς πόλεμον (ἡ πατρίς) ἀγιώ τρωθησόμενον ἡ ἀποθανούμενον, ποιήστων ταῦτα, even if it lead any one into war to be wounded or to perish. PLAT. Crit. 51 B.

Ἐνυχὼν γὰρ αἱ μὲν (νησὶς) ἐπὶ Καρίας ὀικῶμενα, ἔπειραν γέλωσεν μὲν αὐτῆς, for some of the ships happened to be gone towards Caria, in order to give them notice to send aid. THUC. I, 116. So ἀρνόμενον, II. I, 159. (The Present here seems to express an attendant circumstance, rather than a mere purpose.)

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.

Οἴει συ*Ἀλκηςτὶν ὑπὲρ Ἀδμήτου ἀποθανεῖν ἄν, ἵν Ἀχιλλέα Πατρόκλῳ ἐπαποθανεῖν, μὴ οἰομένους ἀθάνατον μὴν ἁρείς πέρι ἐαυτῶν ἐσσεθαί, do you think that Alcestis would have died for Admetus, &c., if they had not believed, &c. PLAT. Symp. 208 D. (Here μὴ οἰομένους is equivalent to εἰ μὴ φῶντο.) Οὐ γὰρ ἂν αὐτὸς ἐμελεῖν μὴ τοῦτο ὑπολαμβάνετον, for it would not have concerned them, unless they had had this idea. DEM. Phil. III, 122, 21. (Here μὴ ὑπολαμβάνεσσα, is equivalent to εἰ μὴ τοῦτο ὑπελάμβανεν.) Ἀστρον ἂν ἐλθομαι' ἀιθέρος πρὸς ἀντλᾶς καὶ γῆς ἐνεργεῖ, δωδάσες ὧν δρᾶσαι τάδε, εἰ Ι σχίζωσα αὐξάνειν. 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.

Νῦν τὸ δὲ καὶ μεταπεμφθήναί φάσκων ὕπο τοῦ πατρὸς, καὶ ἐλθῶν
8. Any attendant circumstance, the Participle being merely descriptive. E. g.

... The adverbs τότε, ἦδη (τότε ἦδη), ἐνταῦθα, εἶτα, ἐπείτα, and οὕτως are often joined to the verb of the sentence in which the temporal Participle stands. E. g.

... The adverbs τότε, ἦδη (τότε ἦδη), ἐνταῦθα, εἶτα, ἐπείτα, and οὕτως are often joined to the verb of the sentence in which the temporal Participle stands. E. g.

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... The adverbs τότε, ἦδη (τότε ἦδη), ἐνταῦθα, εἶτα, ἐπείτα, and οὕτως are often joined to the verb of the sentence in which the temporal Participle stands. E. g.
NOTES 2. The Adverbs ἀμα, μεταξύ, εὐθὺς, αὐτίκα, and ἔξαιρης are often connected (in position and in sense) with the temporal Participle, although grammatically they qualify the verb of the sentence. E. g.

"Αμα προκοῦν ἐπεσκόπεστο εἰ τι δυνατὸν εἰρ οὐς πολεμίως ἀσθενεστέρους ποιεῖν, as he advanced, he looked at the same time to see whether it was possible. &c. ΧΕΝ. Συγ. V, 2, 22. "Αμα καταλαβότες προσεκατάσφι, as soon as they had overtaken them, they pressed hard upon them. ΗΔΤ. IX, 57. Νεκῶς μεταξύ ὄρυσσων ἐπάνωστο, μαντήλων ἐμποδίων γεγομένου, Necho stopped while digging (the canal), &c. ΙΔ. II, 158. Πολλαχοῦ δὴ με ἐπέσχε λέγοντα μεταξὺ, it often checked me while speaking. ΠΛΑΤ. Αρ. 40 B. 'Επισήμων ἀσκήσει εὐθὺς νεων ὦτες τὸ ἀνδρεῖον μετέρχοντα, by toilsome discipline, even while they are still young, &c. ΤΗΕ. ΠΙ. 39. Τὸ δὲξω κῆρα εὐθὺς ἀποβεβηκότι οἱ Κορινθιαί ἐπέκεντο, the Corinthians pressed upon the right wing, as soon as it was disembarked. ΙΔ. IV, 43. 'Ἀρξάμενος εὐθὺς καθισταμένον, beginning as soon as it (the war) broke out. ΙΔ. I, 1. Διάνυσον λέγον- σι χρ αὐτίκα γεγομένον ἐς τὸν μηρὸν ἐνερράφατο Ζεὺς, they say of Dionysus that, as soon as he was born, Zeus sewed him into his thigh. ΗΔΤ. II, 146. Τὴν ψυχὴν θεωρῶν ἔξαιρης ἀποθανώντος ἐκιστήσων, viewing the soul of each one the moment that he is dead. ΠΛΑΤ. Γορ. 528 Ε.

NOTE 3. (a.) "Ατε, οἶνον, 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 Ν. 4.) E. g.

"Ο δὲ Κῦρος, ἀτε παῖς ὄν καὶ φιλόκαλος καὶ φιλότιμος, ἦδετο τῇ στολῇ, but Cyrus, inasmuch as he was a child, &c. ΧΕΝ. Συγ. I, 3, 3. Σο ἀτε ληφθέντων, ΤΗΕ. VII, 85. Εἶλα δὲ χαλεπῶς πορευόμενοι, οἷα ἐν νυκτὶ τε καὶ φῶλον ἀπιόντες, εἰς λυγοθένα αὐφακνύοντά, inasmuch as they were departing by night, &c. ΧΕΝ. ΗΕΛ. VI, 4, 26.

In Herodotus ὥστε is used in the same sense; as in I, 8, ὥστε αὐτὰ νομίζων, inasmuch as he believed this. See ΤΗΕ. VII, 24.

(b.) "Ὀσπέρ with the Participle occasionally seems to have the same force as ἀτε or οἶνον; as in ΕΥΡ. Ηππολ. 1307, ὁ δὲ ὁ σπέρ ὄν δ.καίος οὐκ ἔφεσπετο λόγοις, inasmuch as he was just, &c.

For the common use of ὥσπερ with the Participle, see Note 9.

NOTE 4. (a) 'Ὅς 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.
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"Then Perikles every aitai eivon ow peisantai sphi polémew kai de' ékeinon taiv epmorfais peri pepwv kotites, 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 Participle; as he would be if ow we = omitted.) See § 111. 'Agwaktoousin ow megáioi twn aposteremvn. They are indignant, because (as they allege) they have been deprived, &c. Plat. Rep. I, 329 A. Basilei xarvn istorov, ow di' ékeinon tychousai tis avtonomias taútns, i. e. they thank him because (as they believe) they have obtained this independence through him. Isoc. Pan. p. 77 C. § 175. Oi mèn diókontes touto kath'autous ow pántas vikroutes, òi d' étapiojontes ow etsyh pántes vikroutes, one side pursuing those opposed to them, thinking that they were victorious over all; and the other side proceeding to thunder, thinking that they were all victorious. Xen. An. I, 10, 4. Tn prófasei epomtei òw Pòsidas boulómenos ekdialeuin, he made his pretenue, (apparently) wishing to drive out the Pisidians. Ib. I, 2, 1. 'Eleve tharrefin ow katas tis pomenvon toutoun eis to díon, he said he took courage, on the ground that these matters were about to be settled, &c. Ib. I, 3, 8. (See § 110, 1, N. 1.) 'Os gar eidoçon peri dvn epéméthstavn akóunte, for you hear them as men who (as you believe) know about what they were sent for. Dem. F. L. 342, 25. Oi 'Athenai paraskewizonto òw polémh sountes, the Athenians prepared with the (avowed) intention of going to war. Thuc. II, 7. Skalambaves Kyrón òw apoktevwn, 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 ow 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.) 'Os may also be used before Particles 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 kai per or kai (after a negative, by oude or μηδε, with or without per), kai taute, and that too. Ὄμως, nevertheless, may be connected with the Participle (like ἀμα, &c. N. 2), belonging, however, grammatically to the leading verb. E. g.

'Ektora kai ἐμαυτω της μάχης σχίσεσθαι ὅω. II. IX, 655. Ἐποικτεῖρω δὲ νω δυστην ακπα, kai per oun δυνα δυσμενη, although he is my enemy. Soph. Aj. 122. Ουκ ἂν προδοθην, oude per prássov kakou. Eur. Phoen. 1624. Γυναικείον πειθον, μηδε ταληθη κλων. Id. Hipp. Fr. 443. Πειθου γυναξι, και per ou στηργων όμως. Aesch. Sept. 712. (Here Ὄμως qualifies πειθον; although, as usual, it is joined with the Participle for emphasis.) Ἀδικεῖς δοτι ἀνδρα ἡμῖν τὸν σπουδαίατον διαφθείρεις γελάν ἀναπειθον, και ταυτα oun polémov onta to γελώτε. Xen. Cyr. II, 2, 16.

(b.) In Homer, the two parts of kai . per are generally sepa-
rated by the Participle, or by some emphatic word connected with it. Kaí is here very often omitted, so that περ stands alone in the sense of allmow̃.

Both of these uses are found also in the Αἰοι poets. E. g.

Τὸν μὲν ἔπειτ' εἰσα, καὶ ἀχνύμενος περ ἐστιν, κείσθαι. II. VIII, 125. Καὶ κρατερός περ ἐστιν, μενέτω πριτάτη ἐνι μοίρῃ. II. XV, 195. Τέτλαθι, μήτε ἐμή, καὶ ἀνάστηκε κραδομεν ὑπερ, μή σε φιλὴν περ ἐσθοῦσιν ἐν ὁρθαλμοσίων ὑδώμαθε συνομενον. ὕπο τ' ὑπερ καὶ δυνησομαι ἀχνύμενος περ χραισεμεν. II. I, 586.

Καγὼ σ' ἵκνομι, καὶ γυνὴ περ οὐσ', εἶμως. EUR. Orest. 680. Τέρπεν γὰρ αὐτή καὶ κατασκαφὰς ἐγὼ, γυνὴ περ οὐσα, τάδε μηχανήσουμαι. AESCH. Sept. 1037.

Remark. Καίται was very seldom used like καίπερ with the Participle, its only regular use being with finite verbs. E. g.

Οὐκ μοι ἐμεμέλεως τὸ Πιττάκιον νέμεσαι, καίται σοφοὶ παρὰ φωτὸς εἰρημένοι. SIMON. Fr. 5 (apud PLAT. Prot. 339 C).

Note 6. The Participle ὄν is sometimes omitted after the particles mentioned in the last three notes, leaving an adjective or a noun standing by itself. E. g.

Αὐτοὺς εἰς τὴν πολειτείαν οὐ παραδεξόμεθα, ἀπο τυραννίδος ὑμητάς (sc. ὀντις). PLAT. Rep VIII, 568 B. Αὐτὸ ἐπιτηθευσουσίν ὡς ἀναγκαίοιον ἀλλ οὐχ ὡς ἀγαθοῖον (sc. ὄν), 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 αὐθάδης φιλίνων, ἐσται ταπεινός. 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.

Τί δὲ καὶ δεδιάτες σφόδρα οὐτως ἐπείγεσθε; what do you fear, that you are in such great haste? XEN. Hell. I, 7, 26. Τί ἄν εἰπόν σε τίς ὀρθῶς προειπότοι; what could one call you, so as to give you the right name? DEM. Cor. 232, 20. Τῶν νόμων ἄπειροι γίγνονται καὶ τῶν λόγων, οἷς δει χρό με μενον ὀμλεῖν 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 τοῦτο ποιεῖ; however, usually signifies what put it into his head to do this? or with what idea does he do this? and Τί παθῶν τοῦτο ποιεῖ; what has happened to him that he does this? E. g.

Τί τοῦτο μαθῶν προσέγραψεν; with what idea did he add this to the law? DEM. Lept. 495, 20. Τί παθῶν τοῦτο, εἰπερ Νεφέλαι γ' εἰσιν ἀληθῶς, θυραῖς εἰσίσαι γυναιξίν; what has happened to them that they resemble mortal women? ARIST. Nub. 340.

These phrases may be used even in dependent sentences, τί be-coming σ' τι, and the whole phrase meaning because. E. g.
THE PARTICIPLE.

§ 109.

To áxios εἰμι παθεῖν ἢ ἀποτίσαι, ὦ τι μαθὸν ἐν τῷ βίῳ οὐχ ἑστίαν ἔγγον; 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; διαλιπών, after an interval; φέρων, hastily; ἀνύσας, quickly; λαβόν, secretly; κατάεινας, earnestly; ἔχων, continually; φθάσας, quickly. (See Passow or Liddell and Scott, under ἄρχω, &c.)

*Εχών, ἄγων, φέρων, and λαβόν may often be translated with. (See example under § 109, 8.)

Note 9. *Ωστερ with the Participle generally belongs to an implied apodosis, to which the Participle forms the protasis (§ 109, 6). Here ὁστερ means simply as, and the Participle is translated with an if prefixed. (See § 53, N. 3.)

*Ωστερ ἡδη σαφῶς εἰδότες, οὐκ ἐθέλετ' ἀκούειν, you are unwilling to hear, as if you already knew well (i.e. as you would be if you knew). Isoc. Pac. p. 160 C. § 9. (Here εἰδότες = εἰ ἦδειτε, § 52, 1.) Ἀπίθνων ἄλγοι πρὸς πολλάς μυρίαδας, ὁ στερ ἐν ἀλλοτρίας ψυχαῖς μέλλοντες κυνονεῖν, as if they had been about to risk the lives of others (i.e. ὅστερ ἀπίθνων ἄν, εἰ ἐμελλον). Id. Pan. p. 58 B. § 86. So Ib. p. 78 C. § 179, ὁ στερ πρὸς τῶν Διά τήν χώραν νεκρώμενος, ἀλλ' οὖ πρὸς τοὺς ἀνθρώπους τὰς συνθήκας πολύμενος, as he would have done) if he had been dividing the country with Zeus, and not making a treaty with men.

That ὁστερ means simply as (not as if) is seen when a verb with εἰ follows; as in ὁστερ εἰ λέγων, as if you should say. See also II. II, 780, ἵσαν, ὦ εἰ τε πυρὶ χθόν πᾶσα νέματο, 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.

Ταῦτ' ἐπράξθη Κόνωνος στρατηγοῦντος, these things were done when Conon was general. Isoc. Evag. p. 200 C. § 56. 'Αφίκετο δένρο το πλοῖον, γυνώντων τῶν Κεφαληνῶν, ἀντιπράττοντος τούτου, ... καταπλέον, the Cephallenians having determined to sail in, although this man opposed it. Dem. Zenoth. 886, 1. (For the tenses
of the Participles, see § 24.) Ἀθηναῖων δὲ τὸ αὐτὸ τοῦτο παθόντων, διπλασίαν ἔν τῷ δύναμιν εἰκάζοντα (οἷοι, ἰ. ε. ἢ if the Athenians should ever suffer, &c. THUC. I, 10. (See § 52, 1.) Οὖν γὰρ τὸς πόλεως ἐπιτρεπτικὸς τῷ στρατηγῷ, μεγάλα τὰ τέ άγαθα κατορθοῦντος αὐτοῦ καὶ τὰ κακά διαμαρτάνοντος εἴκος γίγνεσθαι. ΧΕΛ. Mem. III, 1, 3.

NOTE 1. The Participle in the genitive absolute may be accompanied by all the particles mentioned in § 109, Notes 1–9, with the same force as in other constructions. It may also stand in the relative and interrogative sentences of § 109, N. 7. E. g.

Καὶ αὐτοῦ μεταξὺ ταῦτα λέγουσον τὸ Κλεινᾶς ἔτυχεν ἢποκρίμενος, while he was saying this, &c. PLAT. Euthyd. 275 E. Καὶ δὲ τούτων εὖθὺς ἐκπροτόντος εξείδει ἀνάψιν Θεβαίων, ὡς τῶν τυράννων τεθνεότων, because (as they said) the tyrants were dead. ΧΕΛ. Hell. V, 4, 9. (See § 109, N. 4.) Ἀπελογήσατο δὴ οὖν ὡς ταῖς Ἔλληνοι πολεμήσοντων σφόν εἴτε, that he said what he did, not because they intended to be at war with the Greeks. Id. An. V, 6, 3. So ὡς ἔπιθυμενότοις Τισσαφέρους ταῖς πόλεσι, on the ground that T. was plotting; An. I, 1, 6. Ἡς οὖν προσοισώντος (τ. ἐςοῦ) τάς χεῖρας, ... ἂδιάσκε, since (as you may feel sure) I will not lay hands on you, teach me. Id. Mem. II, 6, 32. Κύρος δὲ ἀπορίσατο ἐνεικτεί, ἄτε χρόνον ἐγγυμηνυόντος συνήπνου, inasmuch as a long time intervened. ΗΡΩ. I, 190. (See § 109, N. 3.) Ἡν γὰρ ἀκούσατο, ὡς τα σηπομενόν του μπροῦ. Id. VI, 136. Οἱ Ἔλληνες οὕτως ἀγανάκτησαν, ὡς περὶ δὴς τῆς Ἑλλάδος πεπορθημένης, as if the whole of Greece had been devastated (i. e. as they would have been, if it had been devastated). ΙΣΟC. Helen. p. 217 D. § 49.

For the genitive absolute after ὡς, in connection with verbs of knowing, &c., see § 113, Note 10.

NOTE 2. A Participle sometimes stands alone in the genitive absolute, when a noun or pronoun can easily be supplied from the context, or when some general word (like ἀνδρῶν, πραγμάτων) is understood. E. g.

Οἱ δὲ πολέμιοι, προσιόντων, τέως μὲν ἡνύχαζον, but the enemy, as they (men before mentioned) came on, for a time kept quiet. ΧΕΛ. An. V, 4, 16. So ἐπαγομένον αὐτῶν, ΘΥΚ. I, 3. Οὔτω δὲ ἐγγύντων, εἰκός, κ.τ.λ., and things being so (sc. πραγμάτων), &c. ΧΕΙ. An. III, 2, 10. Οὐκ ἐξαιτομένως, οὐκ Ἀμβρικτονικὸς δίκαι ἐπαγγύντων, οὐκ ἐπαγγελλομένων, ὡσαμένοι ἐγὼ προδέχομαι τὴν εἰς ὑμᾶς εὐνοιαν. ΘΕΜ. Cor. 331, 30. (Here ἀνδρῶν is understood with ἐπαγμένων and ἐπαγγελλομένων.)

So when the Participle denotes a state of the weather; as ὅντος πολλοῦ, when it was raining heavily. ΧΕΙ. Hell. I, 1, 16. (In such cases the Participle is masculine, Δίως being understood. See ΑΡΙΣΤ. Nub. 370, ὅντα; and II. XII, 25, ὅντας ἡ εὐς.)

NOTE 3. A passive Participle may start 1 in the genitive absolute
with a clause introduced by ὅτι. If the subject of such a clause is plural, the Participle is itself sometimes plural, by a kind of attraction. E. g.

Σαφῶς δὴ λωθέντος ὅτι ἔν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, it having been clearly shown, that, &c. Thuc. I, 74. In I, 116 we find ἐσὰγγελθέντων ὅτι Φοίνισσαι νῆες ἐν αὐτοῖς πλέουσιν, it having been announced, that, &c.

Note 4. The Participle ὧν is rarely omitted, leaving a noun and an adjective alone in the genitive absolute. E. g.

ὡς ἐμοῦ μόνης πέλας (sc. οὐσίας). Soph. Ο. C. 83.

Note 5. The genitive absolute is regularly used only when a ἔνω 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 ἡδῆ Περικλέους, ἥγγελθη αὐτῷ ὅτι Μέγαρα ἀφέστηκε. Thuc. I, 114.

2. The Particibles of impersonal verbs stand in the accusative absolute, in the neuter singular, when other participles would stand in the genitive absolute. Such are δέον, εξόν, παρόν, προσήκον, παρέχον, μέλον, μεταμέλον, δοκοῦν, δόξαν, and the like; also passive Participles used impersonally (as προσταχθέν, 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.)

REMARK. The accusative absolute may take the same particles as the genitive absolute (§ 110, 1, Note 1). It may also omit the Participle οὐ. (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 ὡς (used as in § 109, Note 4), or by οὐστερ, as if. E. g.

Διὸ καὶ τοὺς νικεῖς οἱ πατέρες ἀπὸ τῶν ποιητῶν ἀνθρώπων εἰργοῦσιν, ὡς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἀκκοσμοῦσιν, τὴν δὲ τῶν ποιητῶν κατάλυσιν (sc. οὔσαι). XEN. Mem. I, 2, 20. Φιλόσ κτώνται ὡς βορθῶν δεόμενοι, τῶν δ' ἀδελφῶν ἀμελοῦσιν, οὐστερ ἐκ πολιτῶν μὲν γιγνομένων φιλοὺς, εἰς ἀδελφῶν δὲ οὐ γιγνομένων, as if friends were made from fellow-citizens, and were not made from brothers. ID. II, 3, 3. Μέγιστον οὖτω διακείσθαι τὰς γνώμας ὑμῶν, ὡς ἐκαστὸν ἐκόντα προθύμως ὁ τι ἄν δήθ ποιήσωτα. DEM. Sým. 182, 3. (See § 113, N. 10, c.)

Note 2. The accusative absolute used personally without ὡς or οὐστερ is very rare. It occurs chiefly with the neuter of Participles which are regularly impersonal. E. g.

Προσήκον αὐτῷ τοῦ κλήρου μέρος ὅσοντερ ἐμοί. ISA. V, § 12. Ταύτα δὲ γιγνόμενα, πένθεα μεγάλα τοὺς Δικαιούντας καταλαβάνει. HDT. II, 66. Ὅπη ἀμφιθερωμένα μὲν δακοῦν ἀνάχωρειν, κυριωθὲν δὲ οὐδὲν, νυκτὸς τε ἐπιγενομένης, οἱ μὲν Μακεδόνες... ἐχώρουν ἐπὶ οἰκον. THUC. IV, 125. Δὸξαντα δὲ ταύτα καὶ πειρανθέντα, τά στρατεύματα ἀπήθεν. XEN. Hell. III, 2, 19. Δὸξάν ἡμῖν ταύτα occurs in PLAT. Prot. 314 C, where we may supply ποιεῖν.

§ 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 Ἑλληνες στραφέντες παρεσκευάζοντο ὡς ταύτη προσέλυτος
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(§c. τοῦ βασιλέως) καὶ δεξόμενοι, they prepared themselves with a view to his (the King's) coming up and to receiving him. XEN. An. I, 10, 6. Τῆς γὰρ ἐμπορίας οὐκ ὁσιός, οὐδ' ἐπιμιγνύτες ἄδεως ἀλλήλωι, . . . νεμόμενοι τε τὰ έαυτῶν . . . ἄδηλον ἐν ὃ πότε τις ἐπελθὼν καὶ ἀπείχοιτο ἐμά δρνων ἄλλοσ ἀφαιρήσεται, τίς τε καθ' ἰμέραν ἀναγκαῖον τροφῆς πανταχοῦ δὲ γγούμενοι ἐπικρατεῖν, οὐ χαλεπὸς ἀπαντάσται. THUC. I, 2. Καὶ πάντα διαπραξάμενοι εἰς τῇ ἐκκλησίᾳ (Κλέων), καὶ ψηφισμαένων 'Αθηναίων αὐτῷ τῶν πλοίων, τῶν τε εἰς Πύλω στρατηγῶν ἐνα προσελόμενος, τὴν ἀνάγωγήν διὰ τάχους ἐποιεῖτο. Id. IV, 29. 'Αλκμιάδης τοῖς Πελοποννησίοις ὑποπτοῖς ὃς, καὶ αὐτῶν ἀφικομένης ἐπιστολῆς ὡς 'ἀποκτεῖναι, ὑποχωρεὶ παρὰ Τισσαφέρην. Id. VIII, 45.

See the examples collected by Krüger, Vol. I, § 56, 14, 2; and his note to THUC. IV, 5, 1.

§ 112. 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 (περιφράω, ἐφοράω, with περείδον and ἐπείδον, sometimes εἴδον) 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.) *Ἀρέσομαι λέγων, I will begin to speak. PLAT. Symp. 186 B. Πᾶσαι λέγοντα, cease speaking. EUR. Hippol. 706. (So ἀπειτείν λέγων.) Οὐκ ἀνέξομαι ζωσά, I shall not endure to live. Ib. 355. Τὴν φιλοσοφιαν παύον ταύτα λέγονταν, cause philosophy to stop saying this. PLAT. Gorg. 482 A. Καὶ ἐγὼ τοῖς ἐρωτώσι χαίρω ἀποκρινόμενος, I like to answer, &c. Id. Prot. 318 D. Τῷ μὲν ρα χαίρον νοστύσαντι, they rejoiced in his return. Od. XIX, 463. Τῆς Αἰολίδος χάλεπτος ἐφερεν ἀπεστηρημένον, he took it hardly that he was deprived of Aeolis. XEN. Hell. III, 2, 13. Αἰσχύνομαι λέγων, I am ashamed to say. (For αἰσχύνομαι λέγειν, see below, N. 6.) Ἀποκαλύφω πρέξων, I am weary of running. Τοὺς ἐκ τῆς νήσου δεσμῶτας μετεμέλοντο ἀπὸ δεδυκότες, they repented of having given them up. THUC. V, 35. Πεποίηκε τοὺς ἐν ᾿Αἰδον τὸν ἀεὶ χρόνον τιμωρουμένους, he has represented those in Hades as suffering
punishment. Plat. Gorg. 525 E. 

(b.) Μη περιδωμέν ιβρησιεύςαν τήν Λακεδαιμον και κατα-

φρονηθείσαν, let us not allow Lacedaemon to be insulted and despised. 

Isoc. Archid. 135 A. § 108. Μη μι' ιδείν τανόνθ' ύπ' ἀστόν, not to 

see me killed. Eur. Orest. 746. Τάρνων σε δρόσαν, that thou 

shouldst take courage to do. Soph. El. 943. See examples in § 24, N. 2. 

Remark. In Herodotus πενάρωμα is often used with the Parti-

ciple in the same way; as οὐκ ἑπιεύματο ἐπιὼν 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, ἀμα 

καὶ τάπτησα καὶ μάλιστα ἑχοῦσα ἀποδείξεω καὶ τὰ σώματα ἄμροτα 

ἑχοῦσα παρασκευάζεσσει. So Arist. Plut. 210, βλέποντ' ἀπο-

deίξωσε, 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, τυχάνω, to happen, θανω, 

to anticipate, to get the start of, ἵχομαι, to be gone, and θαμι-

ζω, to be wont or to be frequent. 

So in poetry with κυρέω, to happen; and in Herodotus 

with συμπίπτω, to happen, and with πολλός εἰμι. πολλός ἕγκειμαι, or 

παντός γίγνομαι, to be urgent; and in Homer with θη for θη. 

E. g. 

Διατελέυσει τὸ μέχρι ἐμέν αεί ἐάντες ἐλεύθεροι, they still remain 

free. Hdt. VII, 111. Ὄσην εὑρον ἑχὼν ἕ γω διατελῶ, as much 

good will as I continually bear. Dem. Cor. § 1. Ἐλαξαν (αὐτῶν) 

ἂφῃντα πάντα καὶ καταφλεχθέντα, everything took fire and was 

consumed before she knew it. Thuc. IV, 133. (See § 24, Note 1.) 

Φωνεῖν τοῦ παιδός ἐλάνθανε βόσκων, he was unconsciously supporting 

the murderer of his son. Hdt. I, 44. (See Rem. below.) Ἐτυχόν 

ἐν τῇ ἀγορᾶ ὀπλιτία καθεύδοντες, soldiers happened to be sleeping 

in the market-place. Thuc. IV, 113. Κατὰ θεόν χάρ των ἐτυχόν 

καθήμενος ἐνταῦθα, I happened to be sitting there. Plat. Euthyd. 

272 E. Οί δ' οὐκ ἐφθασάν πυθόμενοι τόν πόλεμον, καὶ ... ἦκον, 

they no sooner heard of the war than they came. &c. Isoc. Paneg. 58 

B. § 86. Ἐφθάσαν πολλῷ οἱ Σκύθαι τοὺς Πέροις ἐπὶ τὴν γεφυράν 

ἀτικόμενοι, the Scythians came to the bridge much before the Per-

sians. Hdt. IV, 136. Αὐτοὶ φθάσαντα τούτο δράσαντες, they 

will be the first to do this for themselves. Plat. Rep. II, 375 C. (See 

§ 24, N. 1.) Ψάνουσι ἐπ' αὐτα καταφέυγοντες, they are the 

first to run to them. Aesch. Cor. § 248. Οἶχεταί φεύγων, he has 

taken flight. Ῥεεῖ δεύων ὅχετο, he was gone on an embassy. Xen
THE PARTICIPLE.

Cyr. V, 1, 3. Οὐ τι κομιζόμενός γε θαμίζεν, he had not been used to being thus cared for. Od. VIII, 451. Οὐ θαμίζεις καταβαίνων εἰς τὸν Πειραῖ, you do not come down very often. Plat. Rep. I, 328 C.

Τοῦτον οὖσθ᾿ εἰ ζῶν κυρείς; dost thou know whether he is perchance living? Soph. Phil. 444. Πολλοὶ ἦν λισόμενοι ὁ ζείνως, the stranger entreated urgently. Hdt. IX, 91. Γέλων δὲ πολλοὶ ἐνεκεῖτο λέγων τοιάδε, and Gelon spoke urgently as follows. Id. VII, 158. Τότε παντοῖοι ἐγένοντο Σκύβαι δε ομενοί τῶν ἱώνων λύσαι τῶν πόρων, they begged them in every way (lit. they took every form in begging them). Id. VII, 10. Συνεπεττόκεε εἰς οὔσα, there had happened to be a quarrel. Id. I, 82. Βὴ φεῦγων, he took flight. II, 665. (See § 97, N. 1.)

REMARK. Δανθάνω 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 ἐλαθε τοῦτο ποιήσας may mean either he did this without any one’s knowing it (sc. πάντας), or he did this unconsciously (sc. ἐαντόν).

NOTE 1. Ἀρκεῖο, to be sufficient, and ἱκανός, ἥδιων, κρείσσων, or μελίων εἰμὶ are sometimes used in a personal construction with the Participle (like δῆλος εἰμι, &c., § 113, N. 1), where we should expect an impersonal construction with the Infinitive. E. g.

Ἀρκεῖος βθνόκους ἐγώ, it will be enough for me to die. Soph. Ant. 547. (We should expect ἀρκεῖει εἰμι βθνόκεις.) Κρείσσων γὰρ ἡσαμα μηκέτ’ ὅν ἦζων τυφλός. Id. O. T. 1368. Ἡδίους ἔσεσθε ἀκούσαντες. 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 ἀνέχεται τῶν λέγοντα, or ἀνέχεται τῶν λέγοντος, he endures any one’s saying.

NOTE 3. The phrase οὐκ ἄν φθάνωτε (or οὐκ ἄν φθάνωτε), 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 ὅν is sometimes omitted in the constructions of § 112. E. g.

Εἰ δὲ τι τυχανᾶν ἀγάδες (sc. ὅν) Plat. Gorg. 502 B.

NOTE 5. Δανθάνω is sometimes followed by οἶτι 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 αἰσχύνομαι λέγων means I am ashamed to say (but do say); αἰσχύνομαι λέγειν means I am ashamed to say (and therefore do not say). So ἀποκάμω τοῦτο πολιῶν, I am weary of doing this; but ἀποκάμω τούτο ποιεῖν, I cease to do this through weariness. (See Passow, or Liddell and Scott, under these words; and Passow under ἀρχαία.) See περιδείν τὴν γῆν τὴν θηνα, Θυκ. II, 20; and περιδείν αὑτὴν τὴν ἡθείαν, 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 ἔχω, 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, θελών, ἡδόμενος, προσδεχόμενος, and ἐπιόμενος 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.

*Εστιν αὐτὸ βουλόμενῳ, it is to him wishing it, i. e. he wishes it. Kai προσδεχομένῳ μοι τὰ τῆς ἀργῆς ὑμῶν ἐς εἰμὲ γεγένηται, i. e. I have been expecting the manifestations of your anger towards me. Θυκ. 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 ἀγγέλλω, 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.) Οἶδα τοῦτον εῦ πράξων, he knows that they will prosper; οἶδα αὐτὸς εὖ πράξων, he knows that he himself will prosper. Δείξω τοῦτον ἐχθρὸν ὄντα, I
shall prove that he is an enemy; δειχθῶσαι αὐτὸς ἔχερος ὁ ν, he was proved to be an enemy.

For other examples see § 73, 2; where examples of the Participle with ἄν after these verbs may be found. See also § 41.

Note 1. The Participle is used in the same way with δῆλος εἶμι and φανέρος εἶμι. E. g.

Δῆλος τ ὁν οἴόμενος, κ. τ. λ., it was evident: that he thought, &c. Xen. An. II, 5, 27. (This is equivalent to δῆλον ὁν ἄν ὁντο. See § 112, N. 1.) See below, Note 7. 'Απικόμενοι μὲν φανέροι εἰσι, ἐς Οασως πόλιν, it is evident that they came to the city Oasis. Hdt. III, 26. So with φανέρον ποιεῖν : as φανέρον πᾶσιν ἐποίησαν οὐκ ἰδία πολεμοῦντες, they made it evident to all that they were not fighting for themselves. Xyurg. Leocr. p. 154, § 50.

Note 2. When any of these verbs has for its object an accusative of the reflexive pronoun referring to its subject, the Participle agrees with the reflexive. Thus we may have δείξω ἐμαυτὸν τούτο πεποιηκότα, I shall show that I have done this, for δείξω τούτο πεποιηκότα.

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:—

Περάσομεν δείξαι καὶ μετὸν τῆς πόλεως ἡμῖν καὶ πεποιηκότα ἐμαυτὸν οὗχι προσήκουσα, 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 μέτεστι τῆς πόλεως ἡμῖν, καὶ πεποιηκότα αὐτός.) See § 111.

Note 4. Some verbs which regularly take the Infinitive in indirect discourse (§ 92, 2) occasionally take the Participle. E. g.

Νόμιμε ἄνδρα ἄγαθον ἀποκτεῖνων, think that you are putting to death a good man. Xen. An. VI, 6, 24.

Note 5. The Participle ἄν may be omitted here, as well as after the verbs of § 112.

Note 6. When σύνοιδα and συγγιγνόσκω 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 subject; as σύνοιδα ἐμαυτῷ ἡδικημένῳ (or ἡ δικημένος), I am conscious (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
§ 113. Ὕς WITH THE PARTICIPLE.

231 ἔθλον ἐστίν and φανερῶν ἐστίν are used impersonally, they regularly take a clause with ὅτε. (See § 112, N. 5.)

Note 8. Most of these verbs are also found with the Infinitive. (See Passow, or Liddell and Scott.) But ὅτα takes the Infinitive only when it means to know how. Thus ὅτα τοῦτο ποιεῖν means I know how to do this, but ὅτα τοῦτο ποιῶν means I know that I am doing this.

Note 9. Verbs signifying to remember or to know may be followed by ὅτε (when) and the Indicative, if a particular occasion is referred to with emphasis. E. g.

Εἰ γὰρ μεμνησάθι ὅτε ἔγω σοι ἀπεκρινάμην, for if you remember (the time) when I answered you, &c. PLAT. Men. 79 D. Ὅσθ' ὅτε χρυσέοις ἔφαγη σὺν ὀπλωσ. EUR. Hec. 112.

Note 10. (a) Ὅς 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 Ὅς merely adds emphasis to the expression. Thus ὅσθ' ταῦτα οὖν ἔχοντα means know that this is so; but Ὅσθ' Ὅς ταῦτα οὖν ἔχοντα means know that you may assume this to be so. E. g.

'Ὅς μη'dèn εἰ δότ' ὅσθ' μ' ὅν ἀνιστορεῖς, understand (that you must look upon) me as knowing nothing of what you seek. SOPH. Phil. 253. 'Ὅς μηκέτ' ὅντα κεῖνον ἐν φάει νοεῖ, think of him as no longer living. Ib. 415. 'Ὅς ταῦτ' ἐπίστω δρ' ωμε'ν, οὗ μελαοντ' ἔπι, understand that you may assume these things to be going on, &c. Ib. 567. Ὅς μη' μπολ' ἵσων ἵσθι τὴν ἐμήν φρένα, be assured that you will not buy me off from my determination. SOPH. Ant. 1063. Δῆλοις δ' Ὅς τι σημανὼν νέον, you show that you have something new in your mind to disclose. Ib. 242. Δῆλος ἦν Κύρος Ὅς σπευδῶν, it was evident (by the conduct of Cyrus) that Cyrus was in haste. XEN. An. I, 5, 9. Πατέρα τὸν σὸν ἀγγέλων Ὅς οὐκ ἔτ' ὅντα, (he comes) to announce that your father is no more. SOPH. O. T. 956. (In vs. 959, the messenger himself says εἴ μεθ' ἐκείνου δεκάσιμου βέβηκοτα.)

The force of Ὅς here can seldom be expressed in English.

(b) The Participle thus joined with Ὅς 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 Ὅς were omitted, the accusative would be used (as in a). E. g.

'Ὅς Ὥδ' ἐχοντων τῶν ἐπίστασθαι σὲ χρή. you must understand that this is so. SOPH. Aj. 281. Here the genitive absolute has at first the appearance of a dependent clause; but Ὅς 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.) 'Ως τοινν ὁντων τῶν δυς εις μαθὴν πάρα, since this is so, you may learn it, i. e. you may learn that this is so. Aeschi. Prom. 760. 'Ως πολέμου ὁντος παρ' ὑμῶν ἀπαγγελὼ; 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. 'Ως πάνω μοι δοξον, ... οὕτως ἡβι, 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.

'Ως ἐμοι ὄν ὁντος ὕμη ἄν καὶ ὑμῖς, οὕτω τὴν γρώμην ἔχετε, be of this opinion, that I shall go, &c. Xen. An. I, 3, 6. So Thuc. VII, 15. "Ὅταν ὁς πετόμενοι ἐν τῷ ὕπνῳ διανοϊότα, when in their sleep they fancy themselves flying Plato. Theaet. 158 B. 'Ως τοινν μὴ ἀκούσαμένων, 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. Plato Rep. I, 327 C. 'Ως στρατηγήσοντα ἐμὲ μηδείς λέγετω, let no one speak of me as likely to be the general. Xen. An. I, 3, 15. Οὕτω σκοπῶν, ὁς τὰχ᾽ ἄν, εἰ τύχῃ, καὶ τούτων κάκεινον συμβάντων, 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 (τῇ ὑπὸ δ' ἄκτον) belong properly under § 109, N. 4. (See also § 110, 1, N. 1; this the last example under § 110, 2, N. 1.)
CHAPTER VII.

VERBAL ADJECTIVES IN -tēos.

§ 114. The verbal in -tēos 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 ἐστι, the city must be benefited by you. XEN. Mem. III, 6, 3. "Αλλας (nuis) εκ τῶν ἔξωμάχων μεταπεμπέτε αἰνα (ἐφη), he said that others must be sent for. THUC. VI, 25. Οὐ γὰρ πρὸ τῆς ἀληθείας τιμήτεός ἀνήρ, ἄλλῳ λέγω ρήτεον. PLAT. Rep. X, 595 C. So VIII, 561 C. Φράζοντες ὁς οὐ σφι περιοπτή ἐστι ἠ Ἑλλάς 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 ἐστι expressed or understood, and is regularly active in sense. The expression is equivalent to δὲι, 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 ἡμῶν (or ἡμᾶς) ποιητέον ἐστι, we must do this, equivalent to ταῦτα ἡμῶς δεί ποιήσα. (See Rem. 2.) Οἱ στέον τὰδε, it is necessary to bear these things. EUR. Orest. 769. 'Απαλλακτέον αὐτοῦ (τῶ σῶματος), καὶ αὐτῇ τῇ ψυχῇ θεατεόν αὐτὰ τὰ πράγματα. PLAT. Phaed. 66 E. (Δεὶ ἀπαλλάττεσθαι αὐτοῦ, καὶ τῇ ψυχῇ
VERBALS IN -ίεως.

§ 114, 2.

Θεάσθαι τὰ πράγματα.) φημὶ δὴ διχῇ θεὶ θέτεον εἶναι τοῖς πράγμασιν ὡμίν, that you must give assistance in two ways. Dem. Ol. I, 14, 6.

Τι ἂν αὐτῷ ποιήτεον εἰς; what would he be obliged to do? Xen. Mem. I, 7, 2. Ἐφήσαντο πολεμητέα εἶναι (= δεῖν πολεμεῖν), they voted that they must go to war. Thuc. I, 88. Τὴν χάραν, εἰς ἦς αὐτοῖς ὀρμομένοις πολεμητέα ἦν. Id. VI, 50. Οὔτε μισθοφορητέον ἄλλους ἦ τοὺς στρατευμένους, οὔτε μεθεκτέον τῶν πράγματων πλείοσιν ἦ πείταικυκλίοις. Id. VIII, 65. (Here both the accusative and the dative of the agent are found.) See Rem. 2. Ἡμῖν δὲ ἵμμαχαι ἄγαθοι, οὐς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαιος καὶ λόγος διακριτέα μὴ λόγο καὶ (ἡμᾶς) αὐτοῦς βλαπτόμενος, ἀλλὰ τίμωρητέα εὖ τάχει καὶ παντὶ σθενεῖ (= οὐς οὐ δεῖ ἡμᾶς παραδούναι, κ.τ.λ.). Id. I, 86. Ἥτεον ἂν εἰς θεασομένους, it would be best for us to go and see her. Xen. Mem. III, 11, 1. (Ἡμᾶς is understood.) Οὐδένι πρῶτῳ φαμέν ἐκ ὑμῶν ἀδικητέον εἶναι.


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 ποιήτεον ἀν κελεύῃ ἡ πόλις καὶ ἡ πατρίς, ἦ πεἰθεῖν αὐτῆν. 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 (τεον ἐστι σοι). — Moriendum est omnibus, — Bello utendum est nobis (τοῦ πολέμῳ χρηστέον ἐστίν 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 τούτῳ ἡ μᾶς ποιήτεον οι τούτῳ ἡμᾶς ποιήτεον, but only τούτῳ 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 ὑποτατική). 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 ποιῶμι, 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 cumbrous 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 ēsati, est, ist, &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 Subjunctive, with a long connecting-vowel as its characteristic; for example, pataři, bearing the same relation to the Present Indicative pataři as βουλησταί to βουλεταί. 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 ancestor, 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 essentially 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 parallel 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 τούτο ποιοῖ, and έμενεν ἵνα τούτο ποιοῖ. But even in this case of strongest resemblance there is no place for the Future Optative, which corresponds to the Future Indicative. Again, in clauses expressing general suppositions after εάν or εἰ, or after relatives or temporal particles, depending 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 εάν τούτο ποιοί ἑθανάμαζον, and εἰ τούτο ποιοῖ έθανάμαζον, which are sometimes represented in Latin by such forms as si hoc faciat mirantur, and si hoc faceret mirabantur, although generally the Indicative 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 language.

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 ἄν. 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 Optative are here so far from being secondary tenses of the Subjunctive, 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 εἰδέ εἰσίν is utinam sim, O that I may be; εἴδε γένοτο, utinam fiat, O that it may happen; whereas utinam esset and utinam factum esset correspond to εἴδε ἦν and εἴδε γένοτο.
In ordinary protasis and apodosis the same relation is seen. The four Greek forms, ἥν ποιή, ἥν ποιήσῃ, καὶ ποιήσῃ, καὶ ποιήσει, find in the Latin Subjunctive only one equivalent, si factat. (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, ποιήσαιμί āv is equivalent to faciam (not to fecisset, which would be ἐποιήσαμί 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, εἶπεν ὅτι ἀ δύνατο ποιήσω, he said that he would do what he could, implies that the direct discourse was ἀ ἐν δύναι μαί 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 εἶπεν ὅτι ἀ δύνατο ποιήσῃ, he said that he was doing what he could, where the direct discourse is ἀ δύναμαι ποιώ, 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, ἢγερει τι ποιήσειν may mean either ἠ
know not what he had done, or he knew not what he should do; as the
direct question may have been either τι εἶποιγα; 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 vertet are indeed equivalent to οὐκ ἔχει ὁποτε τραπέται and οὐκ
εἶχον ὁποτε τράπετο, but a single example like ἡρώτων αὐτῶν εἰ ἀνα-
pλεύσειεν, I asked him whether he had set sail (DEM. in Polyol. p.
1223, 21), in which ἀναπλεύσειεν 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 ἐμά-
χοντο means he said that they had been fighting, i.e. he said ἐμάχοντο.
A rare exception to the last principle shows conclusively the pro-
priety 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’ ὄποσονόν 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 παρέν, 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 repres-
sents an Imperfect Indicative, and stands where an Imperfect Indic-
ative is the regular form?

We see then that the Optative was used in the whole class of con-
structions known as oratio obliqua, or indirect discourse, as the corre-
lative 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 θολεται ελθειν, he wishes to go, from that in φησιν ελθειν, 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 μνεμεῖαν τῶν πόλεων ἀλὼν αἰ πολιορκία μέγιστόν ἐστι σημείον τὸ ὑπὸ δἰὰ 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 βοηθῆσα αὐτὸν, — 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: ἦν ἐν φόβῳ μὴ, εἴ πρὸ τοῦ τοῦς Φωκεὰς ἀπὸ λέει θαυμάσω μηθεῖν, ἐκφύγει τὰ πράγματ’ αὐτόν, 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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