To my parents, to whom I owe everything and more.

Classical Greek: A New Grammar

Greek grammar taught and explained, with examples

Juan Coderch

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First Edition

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Preface

Characteristics of this new grammar

My purpose in writing this new grammar has been to offer a complete and explained grammar, one that, while still being a handy grammar, user-friendly and simple, covers as much as possible. I have tried to write it in a teaching- and learning-oriented way, as practical as possible, positioning myself in the place of the usual university and college student (or a sixth-former) and thinking which kind of grammar I would like to have: one that helps me to learn the language, with explanations, with examples, etc., avoiding very advanced stages but at the same time without falling too short.

In the course of time I have observed that a lot of instructors like teaching the language directly from the grammar. Although my personal preference is using a textbook and using the grammar only as reference tool rather than using it as only teaching material, I have taken this practice into account and I have written this grammar also with it in mind, so that instructors that follow this practice may find it and its corresponding book of exercises a useful tool.

I would like to make some more comprehensive comments about its characteristics:

a) All the needed grammar: As mentioned above, without falling too short and without making the student have to go to a larger grammar to find what they need after the initial stages, but at the same time avoiding a phone book, as students want something reduced but that offers all they need to read the classical authors.

b) Teaching skills: Offering students very clear explanations of what is being presented, not just the presentation of tables and a couple of examples. I also include the same comments I make when teaching *in situ* in front of the students, for instance calling the students' attention to avoid some common mistakes, to make them realise this or that similarity, this or that difference, etc. We could say that at some points it may sound as if somebody had recorded the teachers' voice when explaining each item on the whiteboard and then had typed the explanations.

c) Clear structure: A clear division of accidence, syntax, etc. (the Index of Contents is very illustrative about this point). This helps students to learn things in an ordered way and to find each item easily. I distinguish different blocks for the nominal system, the verbal system, syntax of clauses, etc., and inside each of these blocks the classification into different sub-sections makes finding each grammatical item easy.

d) A good amount of exercises (in an additional book): Ideal for students who not only need to study Greek grammar but who want to be able to practise each one of the presented aspects. These exercises will be published as an additional shorter book; this has the advantage of leaving the grammar on its own in a much more reduced size (and cheaper), ideal for those who want only the grammar for consultation and do not want to buy an immense amount of exercises that they will not use.

e) Basic vocabulary: This grammar offers a reduced list of the most useful terms that follow a given scheme (a declension, a verbal system, etc.) after that scheme has been presented. For instance, after liquid verbs have been presented, I offer a list of the most frequent verbs of this kind. This helps students to realize that the scheme they have learnt has not been studied just for itself, but for a given purpose: there they have the most usual terms that follow it.

Use of original authors

An important point is the use of classical authors to illustrate what has been explained. A lot of the very initial examples are made up, which has allowed me to adapt any sentence to the level of a student who is beginning to learn this or that construction, but it would be nonsense not to offer at the same time original sentences taken from classical authors, so I have considered convenient to include, side by side with the made-up ones, real original sentences.

I have tried to be careful in this procedure of including sentences from original authors: there is nothing easier than typing a preposition in the searcher for TLG and finding sentences in which this or that preposition is used, but I would not see much sense in offering as an example a long sentence with a participle with ἄν or any other difficult structure just to show an example of this or that preposition, so that my tendency has been to choose easy sentences that illustrate what I want the student to see, avoiding unnecessary complications.

Note about the translation of Greek examples

In few cases, the translation of Greek sentences may not sound as fluent as an English speaker would expect and they may sound somehow "forced", but we have preferred to remain as faithful to the Greek as possible, to the detriment of English fluency, in order to help show the specific grammatical point being discussed.

Feedback

It would be a pleasure to receive comments from colleagues about any mistake they may spot or any suggestion. The way in which this book has been published (Print On Demand) allows me to modify the original pdf in 48 hours, so that any copy purchased after I have modified it and e-mailed the new version to the printer will already be printed with the modification in it. My e-mail address is: **jc210@st-andrews.ac.uk**

Acknowledgments

I would like to express my gratitude to several people who have helped me: Tosca Lynch and Antonia Moss, who have edited the parts of the text written in English to make sure it sounds fluent and natural; Dan Batovici, for teaching me how to do the technical formatting of the book in order both to meet the technicalities requested by the printer and to make it more user-friendly and pleasant to the readers; Katerina Oikonomopoulou, who gave help on various matters of content; Patrick Tsitsaros, who has made the final reading of the text to make sure it was presented in the way a student would like to find it and has corrected several typos; Andrew Pickin, who has designed the cover (produced by the Reprographics Unit at the University of St Andrews); Laura Jansen, who gave me sound advice on the use of relevant examples taken from poetry; Jonathan Davies, who made the final revision of some parts of the English text; and Prof. Stephen Halliwell, who gave me some pieces of advice about the internal distribution of contents.

And, above all, a great *Thank you* to Geoffrey Steadman, from Tennessee, without whose help and guidance in the procedures of POD this grammar would not have seen the light.

Juan Coderch

St Andrews, January 2012   http://coderch-greek-latin-grammar.weebly.com

Alphabet and writing

a) The alphabet [1]

Capital	Small	English name	Greek name	Pronunciation
Α	α	alpha	ἄλφα	*a* as in *father*
Β	β	beta	βῆτα	*b*
Γ	γ	gamma	γάμμα	*g* as in *guest*
Δ	δ	delta	δέλτα	*d*
Ε	ε	epsilon	ἒ ψιλόν	short *e* as in *met*
Ζ	ζ	zeta	ζῆτα	*sd*
Η	η	eta	ἦτα	long *e* as *ai* in *hair*
Θ	θ	theta	θῆτα	*th* as in *think*
Ι	ι	iota	ἰῶτα	*i* as in *police*
Κ	κ	kappa	κάππα	*k*
Λ	λ	lambda	λάμβδα	*l*
Μ	μ	mu	μῦ	*m*
Ν	ν	nu	νῦ	*n*
Ξ	ξ	xi	ξῖ	*x*
Ο	ο	omicron	ὂ μικρόν	short *o* as in *lock*
Π	π	pi	πῖ	*p*
Ρ	ρ	rho	ῥῶ	*r*
Σ	σ, ς	sigma	σίγμα	*s*
Τ	τ	tau	ταῦ	*t*
Υ	υ	upsilon	ὖ ψιλόν	French *u* as in *tu*
Φ	φ	phi	φῖ	*f*
Χ	χ	chi	χῖ	see *Notes* below
Ψ	ψ	psi	ψῖ	*ps*
Ω	ω	omega	ὦ μέγα	long *o* as in *more*

Notes

1/ There is no general consensus regarding the pronunciation of Classical Greek, but variation exists between countries; some letters are pronounced otherwise, for instance ζ could be pronounced as *ts* or *ds* rather than *sd*.

2/ With respect to **χ**, in some countries it is pronounced as a very strong *h*, stronger than the *h* in *house*. The tradition in English-speaking countries is to pronounce it as the *ch* in *chorus*.

3/ **σ** is used at the beginning and middle of a word (**σῶμα**, μάλι**στα**), **ς** is used only at the end of a word (as in **σ**τρατιώτη**ς**). There is also a third (unusual) option, the *sigma lunata*: **ϲ** for all positions (as in **ϲ**τρατιώτη**ϲ**).

b) Pronunciation of diphthongs and special combinations [2]

1/ These combinations are pronounced as one long syllable, quite dissimilar to how they would be pronounced as two independent vowels:

- **αυ**   as *-ow-* in *how, allow*
- **ευ**   as *-eo-* in *Beowulf*
- **ου**   as *-oo-* in *too*   ◇ Observe that this is the only Greek diphthong pronounced as one unique sound.

2/ The following combinations are pronounced in a similar way as their two vowels independently, only they form one syllable:

- **ει**   as *-ei-* in *eight*
- **αι**   as the pronoun *I*
- **οι**   as *-oi-* in *void*
- **υι**   as *-wee-* in *sweet*
- **ηυ**   same as **ευ**, but with the *e* longer

3/ λλ is just a double λ, as in *ballot*.

4/ γ in front of **γ**, **κ** or **χ** is pronounced *n*, as in *bank*. So, **ἄγγελος** is pronounced *angelos*, NOT *aggelos*. Some linguists call a gamma in this circumstance an *agma*.

c) Iota subscript [3]

1/ Sometimes, the vowels **α**, **η**, **ω** may have a sign under them in the form of a small **ι**, usually in the syllable at the end of the word; this is known as an *iota subscript*, and need not be pronounced (this point of pronunciation varies between countries). For instance (for the moment, disregard other signs):

<p style="text-align:center">ἀγορᾷ μαχῇ διδασκάλῳ σῴζω</p>

2/ However, it is never used under a capital letter; in such cases it is written adjacent to the capital, and is called an *iota adscript*, and still need not be pronounced. The former four words in capital letters would be:

<p style="text-align:center">ΑΓΟΡΑΙ   ΜΑΧΗΙ   ΔΙΔΑΣΚΑΛΩΙ   ΣΩΙΖΩ</p>

3/ Even if the first letter of a word has an iota subscript, when it is capitalised this becomes an iota adscript: ᾅδης, which means HELL, if used as the proper name of the god HADES, becomes Ἅιδης. Again, the iota need not be pronounced, and it should be treated as if it were subscript.

d) Accents [4]

[The elementary accentuation rules, the ways to use these correctly, are explained towards the end of this book.]

1/ There are three forms of accent: • acute (ά)   • grave (ὰ)   • circumflex (ᾶ)

However, this may have been different in life in Ancient Greece, and the way in which accents affected pronunciation remains unascertained; the usual way to read them aloud is to raise the pitch of the syllable on which you find any accents.

2/ If a diphthong has an accent, it is placed on its second vowel: παῖδας, αὐτοὺς, τούτοις, πείθω, ἐκεῖνος, τοιαύτη, etc., and if the diphthong is pronounced as two sounds (always – except in the case of ου) the accent must be pronounced on the first one, as for instance when saying λείπω we must stress the ε, not the ι.

e) Breathings [5]

1/ When a word begins with a vowel, this initial vowel must have on it a breathing, which resembles a small comma. There are two types of breathing:

      • smooth: ἀ   • rough: ἁ   ◇ They are not interchangeable.

If a smooth breathing (ἀ) is used, the pronunciation is not affected. For example, ἄρτιος is pronounced *artios*.

But if a rough breathing (ἁ) is used, this is pronounced as if there were an initial *h*. For example, ὁ is pronounced *ho*, ἅμαξα is pronounced *hamaxa*.

2/ In diphthongs, the same rule for breathings applies: put it on the second letter, but pronounce it as if it were on the first one. Observe the pronunciations of the following pairs of words that contain diphthongs; the first of each pair has a rough breathing, the second has a smooth one:

- αἱ *hai*   αἰτία *aitia*   • εἷς   *heis*   εἴληφα *eilefa*
- οἱ *hoi*   οἰκία *oikia*   • οὕτως *hootos*   οὐδείς *oodeis*

3/ A vowel can have both a breathing and an accent. In this case the breathing is written before the acute or grave, or below if it is a circumflex: ἄ   ἂ   ἄ   ἂ   ᾶ   ᾶ

4/ If the initial vowel is a capital, any breathing or accent that would be found on it is written to the left of the top of the letter. For example: Ἀθῆναι   Ἴσθμος

5/ Breathings should be memorized when learning a word that begins with a vowel, as they often help to differentiate between words that look similar:

  • εἷς ONE ≠ εἰς TOWARDS   • ὅρος BOUNDARY ≠ ὄρος MOUNTAIN

6/ When **ρ** is the initial consonant of a word, it always has a rough breathing: ῥόδον, ῥήτωρ, ῥυθμός. This indicates that the pronunciation of the **ρ** is very hard. It is the only consonant that has a breathing.

7/ When a whole word is written in upper case, no accents or breathings are used. For example:

  ὁ διδάσκαλος ἀναγιγνώσκει πολλὰς βίβλους > Ο ΔΙΔΑΣΚΑΛΟΣ ΑΝΑΓΙΓΝΩΣΚΕΙ ΠΟΛΛΑΣ ΒΙΒΛΟΥΣ

f) Elision, crasis and diaeresis [6]

1/ Elision: Sometimes a short final vowel of a word is elided if the following word begins with a vowel. In this case an apostrophe (resembles a smooth breathing) is written in the place of the elided vowel. This is called *elision* (compare with English *don't, it's*). Note this example: ἀλλὰ ὁ ἀνήρ > ἀλλ᾽ ὁ ἀνήρ.

Moreover, if the second word starts with a rough breathing, this may affect the (now) last consonant of the first word, making it aspirate. For instance: μετὰ ἡμῶν > μετ᾽ ἡμῶν > μεθ᾽ ἡμῶν. This happens also in compound verbs: ἐφοπλίζω comes from ἐπί + ὁπλίζω: the iota of ἐπί has disappeared and the **π** has become aspirate (**φ**) because of the ὁ-.

2/ Crasis: Sometimes a breathing is found on a vowel within a word (ταὐτά). This indicates that two words have been combined (this is known as *crasis*). For example, τὰ αὐτά can be written as ταὐτά. The breathing (called *coronis* in this case) facilitates recognition of this fusion. Other examples can be ὦνδρες by ὦ ἄνδρες, τἀληθῆ by τὰ ἀληθῆ, etc. See the section on Contractions in the chapter *Hellenisms: peculiarities and idioms*.

3/ Diaeresis: Two points that are placed on the second vowel if two vowels must be pronounced separately instead of together; in other words: to indicate that the two vowels do not form a diphthong. For example, ἀϋτή (observe also that, as **αυ** is not a diphthong, the breathing falls on the first vowel).

g) Punctuation marks [7]

In Greek, the full stop and comma are used as in English, but the semicolon (**;**) represents a question mark. For example:

  • τίς εἶ;   WHO ARE YOU?   • ποῦ ἐστιν ὁ Σωκράτης;   WHERE IS SOCRATES?

The high dot (**α·**) found in Greek translates either as a colon or a semi-colon. For example:

  • ὁ Σωκράτης εἶπε τάδε·   SOCRATES SAID THIS: (whatever follows).
  • ὁ παῖς γράφει· ὁ ἀνὴρ καθεύδει   THE BOY IS WRITING; THE MAN IS SLEEPING.

THE NOMINAL SYSTEM

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a) Definition of basic grammatical concepts: case, declension and gender

1. Concepts of syntactical function, endings and case

a) Concepts of syntactical function and endings   [8]

1/ In comparison to Modern English, Greek language works in a very peculiar way: like Latin, Russian and other languages, Greek is a highly inflected language, which means that the words of a sentence change their ending according to the grammatical function they implement, verbal forms change according to their person, etc. While Old English was a highly inflected language, Modern English is classified as a weakly inflected language, as only some characteristics of inflection are still present in English nowadays, such as plurals, the use of pronouns, some inflected verbal forms and the possessive indicator ('s, which derives from the Old English genitive case).

2/ Back to Modern English and Greek, observe these two sentences:

- THE GOD IS PURSUING THE GENERAL.   • THE GENERAL IS PURSUING THE GOD.

In English, word order is crucial to indicate the role (or grammatical function) of a word in a sentence. In the first example given above, the god is the subject (i.e. the one who performs the action), while in the second one it is the direct object (i.e. the one who is acted upon). The opposite happens with the general: it is the direct object in the first sentence, but is the subject in the second one.

3/ Observe now both sentences translated into Greek: (ὁ θεός THE GOD; ὁ στρατηγός THE GENERAL; διώκει PURSUES)

- ὁ θεὸς διώκει τὸν στρατηγόν   THE GOD IS PURSUING THE GENERAL.
- ὁ στρατηγὸς διώκει τὸν θεόν   THE GENERAL IS PURSUING THE GOD.

As we can see, noun endings are different according to the function they perform in the sentence: ὁ θεός, which is the subject in the first sentence, becomes τὸν θεόν in the second sentence, because here it is the direct object. The opposite happens with τὸν στρατηγόν: from being the direct object in the first sentence, it becomes ὁ στρατηγός in the second one because here it is the subject of the action. Moreover, word order is very variable in Greek, as it can change on the basis of which element of the sentence you want to emphasize; for instance, the second sentence could have been presented as   τὸν θεὸν διώκει ὁ στρατηγός   or even   διώκει τὸν θεὸν ὁ στρατηγός.

Both of them mean THE GENERAL IS PURSUING THE GOD: the endings **-ος** and **-ον** respectively are what indicates who the subject is and who the direct object is, not their position in the sentence (note as well that the articles change in agreement with the nouns they refer to). The sentence τὸν θεὸν διώκει ὁ στρατηγός could NEVER mean THE GOD IS PURSUING THE GENERAL just because the word GOD appears first in the sentence and the word GENERAL appears later: the endings of the words determine who is pursuing whom, not their position in the sentence.

b) Concept of case   [9]

1/ The grammatical function of a noun in a Greek sentence (subject, direct object, etc.) is indicated by its form, not by its position in the sentence. In Greek a noun can take five different forms, according to the role it performs, and each of these forms is called a *case*. For instance, considering the two words employed in the former examples, we observed that the ending **-ος** was used when the noun represented the role of subject: this is an example of *nominative case* (i.e. the case of the subject of a sentence). We also noted the employment of the ending **-ον** associated with the role of direct object: this is an example of *accusative case* (i.e. the case of the direct object of a sentence). So, according to the function they must play, nouns change their form following different patterns, known as *declensions* (it must be noted that singular and plural endings of the same cases are different).

2/ There are five cases in Greek. Their names (and usual abbreviations) are as follows:

❑ Nominative	Nom.	or	N.
❑ Vocative	Voc.	or	V.
❑ Accusative	Acc.	or	A.
❑ Genitive	Gen.	or	G.
❑ Dative	Dat.	or	D.

✧ The order in which the cases are listed above is common in many English-speaking countries, but Greek grammars in other countries can present them in a different order.

2. Main syntactical functions and correspondence to cases

a) Main syntactical functions   [10]

1/ The next necessary step is to acquire a sound understanding of the main syntactical functions. We will offer two examples for each of these functions in English:

❑ The **subject** is the noun or pronoun that performs the action described in the sentence:
- *THE HORSE* HAS GOOD TEETH   *THE HORSE*   is the *subject* of this sentence.
- *THE CHILDREN* CAME LATE   *THE CHILDREN*   is the *subject* of this sentence.

❑ The **predicative object** indicates how or what something or somebody is:
- YOUR BIRTHDAY PRESENT IS *NICE*   *NICE*   is the *predicative object* of this sentence.
- PETER IS *OUR LEADER*   *OUR LEADER*   is the *predicative object* of this sentence.

❑ The **addressed object** is the person (or abstract entity) that is addressed directly by somebody:
- "*FATHER*, COME HERE", SAID THE BOY   *FATHER*   is the *addressed object*.
- WHAT ARE YOU DOING, *CHILDREN*?   *CHILDREN*   is the *addressed object*.

❑ The **direct object** is the person (or entity, thing, etc.) who is acted upon by the subject:
- I HAVE *A BOOK*   *A BOOK*   is the *direct object*.
- I SEE *THE CITY*   *THE CITY*   is the *direct object*.

❑ The **possessive object** is the person (or entity, thing, etc.) to whom something belongs or is related:

- I SEE THE GATE *OF THE HOUSE*   *OF THE HOUSE*   is the *possessive object* of this sentence.
- I SEE *PETER'S* FATHER   *PETER'S*   is the *possessive object* of this sentence.
                                                                              ✧ In the sense that it means *OF PETER*.

❑ The **indirect object** is the person (or thing) for whom or to whom something is done:

- I GIVE THIS *TO PETER*   *TO PETER*   is the *indirect object* of this sentence.
- I GIVE *PETER* THIS   *PETER*   is the *indirect object* of this sentence.
                                                                              ✧ In the sense that it means *TO PETER*.
- I HAVE BROUGHT THIS *FOR PETER*   *FOR PETER*   is the *indirect object* of this sentence.

Important Students tend to confuse between *direct object* and *indirect object* when nouns or personal pronouns are presented with the function of indirect object without the preposition TO. Observe these examples:

- I SEE *HIM*:   *HIM* is the **direct object**
- I TELL *HIM* THIS: *HIM* is the **indirect object**   ✧ Because it means *TO HIM*. The direct object is *THIS*.

2/ Prepositions are used in Greek as well, but not so frequently as in English, because in some situations the meaning is implicitly expressed by the choice of specific cases. For instance, in the former example I SEE THE GATE *OF THE HOUSE*, the phrase *OF THE HOUSE* will be translated by putting *THE HOUSE* in the correct case (therefore adding the necessary ending to the noun); for this reason the preposition *OF* is not literally translated, as the meaning of the preposition is expressed by the corresponding case. Something similar would happen in translating the sentence I GIVE THIS *TO PETER*: the sense of the preposition *TO* would be expressed by the grammatical case of the word *PETER*, reflected by its ending; in this kind of sentence, the English preposition *TO* would not be translated.

3/ Other questions may come to mind now; for instance, in the sentences above there was no example featuring the prepositions IN or WITH. Then, how will we translate IN THE FIELD, WITH MY FRIENDS, or DURING THE SUMMER? As will be explained in detail in the corresponding sections, these complements can be expressed by combinations of prepositions and specific cases, or by the choice of a particular case.

b) Correspondences of functions and cases   [11]

So, depending on the function of a word in a sentence, we will put it in a specific case, which implies a definite ending to be added to the word. The correspondences are as follows:

❑ **Nominative:**   Used for *subjects* and *predicative objects*. So, in the sentence THE TEACHER SEES THE HOUSE, the subject THE TEACHER would be expressed by the *nominative case*. In the sentence THE TEACHER IS *TALL*, the predicative object *TALL* would also be *nominative*.

❑ **Vocative:**   Used to address or call someone (*addressed object*). So, in the sentence PETER, COME HERE!, PETER would be expressed by the *vocative case*.

❑ **Accusative:**   Used for *direct objects*. So, in the sentence THE STUDENTS SEE *THE TABLE*, the direct object THE TABLE would be expressed by the *accusative case*.

❑ **Genitive:** Used for *possessive objects*. So, in the sentence I LIKE THE PEOPLE *OF THIS CITY*, the possessive object *OF THIS CITY* would be expressed by the *genitive case*.

❑ **Dative:** Used for *indirect objects*. So, in the sentence I HAVE BROUGHT THIS *FOR YOU*, the indirect object *FOR YOU* would be expressed by the *dative case*.

Remember that questions on how to translate different complements (e.g. AT MIDDAY, WITHOUT HELP, etc.) will be dealt with in the corresponding sections; they will be expressed sometimes employing combinations of prepositions and cases, sometimes just choosing the correct case.

3. Concept of declension   [12]

To *decline* a noun means to go through all its possible endings (five in singular and five in plural). Leaving adjectives to later analysis, Greek nouns can be classified in three groups, called *declensions*, and the words belonging to the same declension are declined following the same pattern, i.e. they adopt the same ending for each case. For instance, both the nouns we met in the previous examples (**θεός** GOD and **στρατηγός** GENERAL) belong to the same declension, therefore they change their endings in the same way according to the function they must perform.

There are three declensions in Greek. The first declension has five sub-variants but is relatively easy to learn, as its structure is quite simple and regular. The second one has two main sub-variants (and two additional minor sub-variants) and is very regular. The third declension is the most complex one, as both of its main sub-variants present several different forms, or sub-categories.

4. Concept of gender   [13]

There are three genders in Greek: *masculine, feminine* and *neuter*. Although in some cases the correspondence between name and gender seems to be logical (for instance, the Greek words for MOTHER and SISTER are feminine, as expected, and those for FATHER and BROTHER are masculine, as expected), in other cases this logic doesn't seem to be apparent (for instance, the word for LAND is feminine, and the word for PLACE is masculine, while in English both would be considered neuter and we would use the pronoun *it* when referring to them).

The following list of nine English nouns and the gender of the corresponding Greek word shows that the gender of nouns is unpredictable and, for this reason, it must be learnt together with the noun (in the same way as a student of German must learn that in German *Messer* KNIFE is neuter, *Löffel* SPOON is masculine, and *Gabel* FORK is feminine):

• DEATH	**θάνατος**	masculine	• MIDDAY	**μεσημβρία**	feminine	• ARROW	**βέλος**	neuter
• WISDOM	**σοφία**	feminine	• CIRCLE	**κύκλος**	masculine	• WALL	**τεῖχος**	neuter
• FAMILY	**γένος**	neuter	• DANGER	**κίνδυνος**	masculine	• SHIP	**ναῦς**	feminine

How to know whether a noun is masculine, feminine or neuter will be explained in the chapter devoted to declensions.

b) The definite article

1. Accidence   [14]

a/ Although in English the definite article has only one form, THE (THE table, THE tables, THE man, THE woman), in Greek the article presents several forms according to the case, the gender and the number of the noun it refers to:

	singular			plural		
	masc.	*fem.*	*neuter*	*masc.*	*fem.*	*neuter*
Nom.	ὁ	ἡ	τό	οἱ	αἱ	τά
Acc.	τόν	τήν	τό	τούς	τάς	τά
Gen.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς

b/ Note that there is no vocative form of the definite article and that most forms begin with τ: only four forms do not feature an initial τ and, instead, they begin with a *rough breathing*.

c/ For some reason, while learning the declension's endings *vertically*, in column, facilitates their memorisation, the article forms are memorised more easily if learned *horizontally*, in rows.

2. Syntax

a) Differences with English use of articles   [15]

1/ To begin with, Greek uses the definite article in many cases in which English does not:

❑ With proper names: • ὁ **Σωκράτης** πάρεστιν   SOCRATES IS HERE.
   ✧ In English, we would not say THE SOCRATES IS HERE.

❑ With abstract nouns: • ἡ **σοφία** καλή ἐστιν   WISDOM IS BEAUTIFUL.
   ✧ In English, we would not say THE WISDOM IS BEAUTIFUL.

❑ With generic nouns: • οἱ **λέοντες** ἐπικίνδυνοί εἰσιν   LIONS ARE DANGEROUS.
   ✧ In English, we would not say THE LIONS ARE DANGEROUS.

2/ On the contrary, in Greek the definite article is usually omitted in the predicative object but it is necessary in English:

• ὁ βασιλεὺς **σωτηρία** ἐστὶ τῇ πόλει   THE KING IS THE SALVATION OF THE CITY.
   ✧ No article for **σωτηρία** SALVATION in the Greek sentence.

3/ But it is not always omitted in the predicative object:

- The sentence   οἱ Λακεδαιμόνιοι **ἀσεβεῖς** εἰσιν   means   THE SPARTANS ARE IMPIOUS.
- But   οἱ Λακεδαιμόνιοι **οἱ ἀσεβεῖς** εἰσιν   means   THE SPARTANS ARE THE IMPIOUS ONES.
   ◇ As if answering a question about which people are the impious ones: the Spartans or the Athenians.

b) Article + adjective   [16]

1/ Sometimes the definite article can be followed directly by an adjective, without any noun to which the adjective refers. This noun may be supplied by the reader. Observe the following example:

- οἱ θεοὶ φιλοῦσι **τοὺς ἀγαθούς**   THE GODS LOVE THE GOOD ...

There is no noun after the adjective **ἀγαθούς**, therefore the sentence could be translated in several ways: THE GODS LOVE *GOOD MEN / THE GOOD ONES / GOOD PEOPLE* etc.

A typical example of this phenomenon is represented by **οἱ πλούσιοι** THE RICH PEOPLE: this form originally is an adjective, not a noun, but in this specific use it becomes a *substantival adjective*, and therefore is treated as a noun. The same goes for **πολέμιος** ENEMY, which is in fact an adjective, not a noun, but the plural **οἱ πολέμιοι** is to be translated as a noun: THE ENEMIES, THE ENEMY. Let's see an example:

- ἐὰν δὲ εὖ πράττωσιν **οἱ πλούσιοι** καὶ **οἱ χρηστοί**, ...   IF THE RICH ONES AND THE HONEST ONES ARE DOING WELL, …
   (Xenophon, *Atheniensium Respublica*).

2/ Related with the former point is the use of *article + participle*, given that a participle is an adjective. This use is very frequent and will be explained in detail in the corresponding section, but for now an example will suffice:

- **ἡ γράφουσα**   THE ONE WHO IS WRITING   ◇ *GIRL, WOMAN, STUDENT*, etc.: the context will clarify more in detail who this person is but just from this expression all we know is that the number is singular and the gender is feminine.

c) Neuter article + neuter adjective   [17]

1/ An evolution of the former construction is represented by the Greek form that features a *neuter article* followed by a *neuter adjective*. This is a very useful and common construction, employed in order to describe an abstract concept (TRUTH, BEAUTY, HOLINESS, etc.). For instance, we know that the abstract term for BEAUTY is **κάλλος, -ους**, but we can use as well the *neuter form* of the adjective **καλός, -ή, -όν** with the *neuter article* to express the same concept:

- τί δὲ **τὸ καλόν**;   WHAT IS BEAUTY? (Plato, *Cratylus*).

2/ For this same purpose, we can also use the *neuter plural* forms of the adjectives: for example, **τὰ δίκαια** (article and adjective in neuter plural) is roughly equivalent to the previous construction **τὸ δίκαιον** (article and adjective in neuter singular), and they are both used to express the concept of **ἡ δικαιοσύνη** JUSTICE:

- οἶμαί γε τοὺς **τὰ δίκαια** πράττοντας ἀναγκαῖον εἶναι καλὰ πράττειν   I BELIEVE THAT IT IS NECESSARY THAT THOSE WHO PRACTICE JUSTICE PERFORM GOOD ACTIONS (Plato, *Alcibiades*).

Another example would be **τὰ ναυτικά**   THE NAVAL MATTERS.

3/ In the case in which the (either singular or plural) neuter adjective appears without an article, the expression will be indicating something more concrete:

- **κακὰ** λέγω   I SAY BAD THINGS.
- **κακὸν** λέγω   I SAY SOMETHING BAD.
- **καλὰ** λέγεις περὶ τοῦ ποιητοῦ   YOU SAY NICE THINGS ABOUT THE POET   (Plato, *Ion*).
    ✧ Or YOU SPEAK NICELY ABOUT ... or similar expressions.

d) Article alone (i.e. without a noun)   [18]

1/ The article can be used alone in association with the particles **μέν - δέ**, in which case it must be translated as THE ONE … THE OTHER, SOME … OTHERS, etc. For example:

- **οἱ μὲν** καθεύδουσιν, **οἱ δὲ** πονοῦσιν   SOME ARE SLEEPING, OTHERS ARE WORKING.
- **ἡ μὲν** ἐν ταῖς Ἀθήναις ἐστίν, **ἡ δὲ** ἐν τῇ οἰκίᾳ   ONE IS IN ATHENS, THE OTHER ONE IS IN THE HOUSE.
- ὅπλα ἐποιοῦντο, **οἱ μὲν** ξύλινα, **οἱ δὲ** οἰσύϊνα   THEY MADE WEAPONS, SOME (MADE THEM) OF WOOD, OTHERS OF WILLOW
    (Xenophon, *Hellenica*).

When used in this way, the forms of the article that normally have no accent can acquire one, making them look like relative pronouns, but the context will make clear whether it is an article or a relative pronoun. So, the first sentence of the previous examples could have been written as follows:

- **οἳ μὲν** καθεύδουσιν, **οἳ δὲ** πονοῦσιν   (same meaning)

Also when found alone, the article can be used in all the grammatical cases. For instance:

- **τῇ μὲν** βίβλον δίδωμι, **τῇ δὲ** σῖτον   I GIVE A BOOK TO ONE AND FOOD TO THE OTHER ONE.

2/ The article can be also used without a noun just with **δέ** and no previous **μέν** to indicate a change of subject, provided that this subject was mentioned as the object of the former sentence. For instance:

- οἱ γεωργοὶ **τὸν διδάσκαλον** ὁρῶσιν, **ὁ δὲ** καθεύδει   THE FARMERS SEE THE TEACHER, AND HE (the teacher) IS SLEEPING.
- ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν **τῷ Σωκράτει**. **ὁ δ᾽** ἀκούσας ...   WHEN HE CAME BACK HE TOLD THE ORACLE
    TO SOCRATES. AND HE (SOCRATES), AFTER HEARING IT, … (Xenophon, *Anabasis*).
- **ταῖς παρθένοις** βίβλους διδόασι οἱ διδάσκαλοι, **αἱ δὲ** εἰς τὴν οἰκίαν τὰς βίβλους φέρουσιν   THE TEACHERS GIVE BOOKS
    TO THE MAIDENS, AND THESE TAKE THE BOOKS INTO THE HOUSE.
- ὁ ἰατρὸς φάρμακον δίδωσι **τῷ υἱῷ**, **ὁ δὲ** πάλιν πονεῖν ἐθέλει   THE PHYSICIAN GIVES A MEDICINE TO HIS SON, AND HE
    (the son) IS WILLING TO WORK AGAIN.
- **Λύσανδρον** ἐξέπεμψαν ναύαρχον. **ὁ δὲ** ἀφικόμενος ... εἰς Κῶ καὶ Μίλητον ἔπλευσεν   THEY SENT LYSANDER AS NAVAL
    COMMANDER, AND HE, AT HIS ARRIVAL …, SAILED TO COS AND MILETOS   (Xenophon, *Hellenica*).

It is worth noting that this use of the article as pronoun derives from some typical traits of the Greek language in its archaic developments. For instance, it is a recurrent feature in Homer (see the corresponding section).

c) declensions

General observations [19]

1/ To learn the declensions properly, it is convenient to have clear from the very beginning their scheme, which could be called the "map of declensions", the way in which they are grammatically structured. Therefore, we offer here a schematic table of the declensions and their sub-types:

[We include in this schematic table the title of the **a) Introduction** section in the 3rd declension just to make the **b)**, **c)** and **d)** letters of the following sections coincide with what will be found in the chapter further ahead.]

1. 1st declension

a) 1st sub-variant
b) 2nd sub-variant
c) 3rd sub-variant
d) 4th sub-variant
e) 5th sub-variant

2. 2nd declension

a) 1st sub-variant
b) 2nd sub-variant
c) The Attic declension
d) The contract declension

3. 3rd declension

a) Introduction
b) Consonant stems
    1/ Stems ending in labial (β, π) and guttural (γ, κ, χ) consonants
    2/ Stems ending in dental (δ, τ, θ) and nasal (ν) consonants
    3/ Stems ending in the group -ντ
    4/ Stems ending in liquid (ρ, λ) consonants
    5/ Stems ending in **sigma**
c) Vowel stems
    1/ Stems ending in -ι, -υ
    2/ Stems ending in -ευ, -αυ, -ου
    3/ Stems ending in -οι, -ω
d) Irregular nouns

2/ For each declension, we will highlight the *case endings* by writing them in bold type and by separating them from the stem of the word with a hyphen, to make it easier for the student to memorise them (our advice is not to memorise as a paradigm the whole declined word, but to memorise *only the endings*: **-α, -α, -αν, -ας, -ᾳ**, etc.). Whether these endings are accented or not (and, if they are accented, what kind of accent they present), depends on each specific word. So, in the examples provided, the presence or absence of accents on the endings should not be interpreted as an example showing a general rule.

3/ Greek nouns are usually presented by their *singular nominative and genitive forms*. Even though adjectives also use inflectional models based on declensions, they will be presented in another way, introduced in the corresponding chapter.

1. 1ˢᵗ declension

The first declension can be divided into *five sub-variants*: three for feminine nouns and adjectives and the two last ones for masculine nouns (no adjectives follow the two last sub-variants).

a) First sub-variant

	singular	plural
Nom.	ἡ ἀγορ-**ά**	αἱ ἀγορ-**αί**
Voc.	ὦ ἀγορ-**ά**	ὦ ἀγορ-**αί**
Acc.	τὴν ἀγορ-**άν**	τὰς ἀγορ-**άς**
Gen.	τῆς ἀγορ-**ᾶς**	τῶν ἀγορ-**ῶν**
Dat.	τῇ ἀγορ-**ᾷ**	ταῖς ἀγορ-**αῖς**

Example: **ἀγορά, -ᾶς**   MARKET, MARKET SQUARE

✧ See also the feminine article accompanying the noun.

Note

It is worth noting that the particle ὦ, found preceding vocative cases of any declension, is not an article but an exclamation ("o") that Greeks used to emphasise the vocative itself:

• **ὦ Σώκρατες**, δεῦρο ἐλθέ   O SOCRATES, COME HERE!

The following list presents some of the most frequent nouns belonging to this sub-variant. Keeping with the conventional practice mentioned above, here are listed the singular nominative and genitive forms of each noun:

ἀγορά, -ᾶς	MARKET, SQUARE	**ἐπιθυμία, -ας**	DESIRE	**πενία, -ας**	POVERTY
ἀδικία, -ας	INJUSTICE	**ἑσπέρα, -ας**	EVENING	**πολιορκία, -ας**	SIEGE
αἰτία, -ας	CAUSE	**εὐδαιμονία, -ας**	GOOD FORTUNE	**πολιτεία, -ας**	POLITICAL
ἀλήθεια, -ας	TRUTH	**εὐσέβεια, -ας**	PIETY		CONSTITUTION
ἁμαρτία, -ας	ERROR, MISTAKE	**εὐτυχία, -ας**	GOOD FORTUNE	**προθυμία, -ας**	DESIRE, ZEAL
ἀνδρεία, -ας	MANLINESS, COURAGE	**ἡμέρα, -ας**	DAY	**σοφία, -ας**	WISDOM
ἀπειρία, -ας	INEXPERIENCE	**ἡσυχία, -ας**	REST	**στρατεία, -ας**	EXPEDITION
ἀπορία, -ας	PERPLEXITY	**θεά, -ᾶς**	GODDESS	**στρατιά, -ᾶς**	ARMY
ἀσέβεια, -ας	IMPIETY	**θύρα, -ας**	DOOR	**συμμαχία, -ας**	ALLIANCE
βοήθεια, -ας	ASSISTANCE, HELP	**θυσία, -ας**	SACRIFICE	**συμφορά, -ᾶς**	MISFORTUNE
δειλία, -ας	COWARDICE	**μανία, -ας**	MADNESS	**σωτηρία, -ας**	SALVATION
δυστυχία, -ας	MISFORTUNE	**ναυμαχία, -ας**	NAVAL BATTLE	**τιμωρία, -ας**	VENGEANCE
ἐκκλησία, -ας	ASSEMBLY	**οἰκία, -ας**	HOUSE	**φιλία, -ας**	FRIENDSHIP
ἐλευθερία, -ας	FREEDOM	**παιδεία, -ας**	EDUCATION	**χώρα, -ας**	LAND, COUNTRY

Note that the stem of the words belonging to this sub-variant ends in one of these three letters: ρ, ε, ι.

b) Second sub-variant [21]

	singular	plural
Nom.	ἡ μάχ-**η**	αἱ μάχ-**αι**
Voc.	ὦ μάχ-**η**	ὦ μάχ-**αι**
Acc.	τὴν μάχ-**ην**	τὰς μάχ-**ας**
Gen.	τῆς μάχ-**ης**	τῶν μαχ-**ῶν**
Dat.	τῇ μάχ-**ῃ**	ταῖς μάχ-**αις**

Example: **μάχη, -ης**   BATTLE

◇ With regard to the 1st sub-variant, the singular endings, previously featuring an **α**, here present **η** in all forms, while the plural endings are identical to the previous ones.

Some of the most frequent nouns of this sub-variant are:

ἀδελφή, -ῆς	SISTER	**ἑορτή, -ῆς**	FESTIVAL	**σιγή, -ῆς**	SILENCE
Ἀθήνη, -ης	ATHENA (goddess)	**ἐπιστολή, -ῆς**	LETTER, EPISTLE	**σκήνη, -ης**	TENT
ἀνάγκη, -ης	NEED, NECESSITY	**κεφαλή, -ῆς**	HEAD	**σπονδή, -ῆς**	LIBATION
ἀρετή, -ῆς	VIRTUE, EXCELLENCE	**κόρη, -ης**	GIRL	**σχολή, -ῆς**	LEISURE
ἀρχή, -ῆς	BEGINNING, EMPIRE	**μάχη, -ης**	BATTLE	**σωφροσύνη, -ης**	PRUDENCE
βοή, -ῆς	SHOUT	**μεταβολή, -ῆς**	CHANGE	**τελευτή, -ῆς**	END
βουλή, -ῆς	COUNCIL	**μηχανή, -ῆς**	DEVICE	**τέχνη, -ης**	SKILL, CRAFT
γῆ, -ῆς	EARTH	**νίκη, -ης**	VICTORY	**τιμή, -ῆς**	HONOUR
γνώμη, -ης	OPINION	**ὀργή, -ῆς**	ANGER	**τύχη, -ης**	FORTUNE
δικαιοσύνη, -ης	JUSTICE	**παρασκευή, -ῆς**	PREPARATION	**ὕλη, -ης**	FOREST
δίκη, -ης	JUSTICE	**προσβολή, -ῆς**	ATTACK	**φυγή, -ῆς**	FLIGHT
εἰρήνη, -ης	PEACE	**πύλη, -ης**	GATE	**ψυχή, -ῆς**	SOUL

c) Third sub-variant [22]

	singular	plural
Nom.	ἡ θάλαττ-**α**	αἱ θάλαττ-**αι**
Voc.	ὦ θάλαττ-**α**	ὦ θάλαττ-**αι**
Acc.	τὴν θάλαττ-**αν**	τὰς θαλάττ-**ας**
Gen.	τῆς θαλάττ-**ης**	τῶν θαλαττ-**ῶν**
Dat.	τῇ θαλάττ-**ῃ**	ταῖς θαλάττ-**αις**

Example: **θάλαττα, -ης**   SEA

◇ In this sub-variant, the singular endings present a combination of the endings introduced in the previous sub-variants, while the plural endings are still identical to the previous ones.

The nouns belonging to this sub-variant are not very numerous. These are some of the most frequent ones:

ἅμαξα, -ης	WAGON	**δίαιτα, -ης**	WAY OF LIVING	**μοῦσα, -ης**	MUSE
ἅμιλλα, -ης	CONTEST	**δόξα, -ης**	OPINION	**τόλμα, -ης**	DARING
γλῶττα, -ης	TONGUE, LANGUAGE	**ἧττα, -ης**	DEFEAT	**τράπεζα, -ης**	TABLE
δέσποινα, -ης	MISTRESS	**θάλαττα, -ης**	SEA		

Important Remarks

1/ The plural endings do not change in any of the sub-variants of the 1st declension, they will be the same for the two last sub-variants as well (they feature masculine nouns). So, the sub-variants differ *only in the singular endings*.
2/ The differences that we have seen in accentuation do not depend on the sub-variant, they are determined by the words taken as examples.
3/ The feminine definite article follows the pattern of the second sub-variant; the forms of this article will stay *unchanged for all feminine words* (also for those belonging to other declensions).
4/ Given that the conventional presentation (or "dictionary entry form") of Greek nouns features the *singular nominative and genitive forms*, it is easy to see what the declension and sub-variant of a word is. For example:

- **ἑσπέρα, -ας**   **-α, -ας**   = 1st declension, 1st sub-variant
- **τιμή, -ῆς**   **-η, -ης**   = 1st declension, 2nd sub-variant
- **θάλαττα, -ης**   **-α, -ης**   = 1st declension, 3rd sub-variant

d) Fourth sub-variant   [23]

Both 4th and 5th sub-variants borrow the genitive singular ending **-ου** from the second declension and have an additional **-ς** in the nominative singular ending. The plural endings are identical to the previous ones.

As nouns belonging to the 4th and 5th sub-variants are all masculine, *the definite article accompanying the nouns is masculine as well*; for this reason, it is important to note that the endings of the article and those of the nouns they accompany are not always identical.

	singular	plural
Nom.	ὁ νεανί-**ας**	οἱ νεανί-**αι**
Voc.	ὦ νεανί-**α**	ὦ νεανί-**αι**
Acc.	τὸν νεανί-**αν**	τοὺς νεανί-**ας**
Gen.	τοῦ νεανί-**ου**	τῶν νεανι-**ῶν**
Dat.	τῷ νεανί-**ᾳ**	τοῖς νεανί-**αις**

Example: **νεανίας, -ου**   YOUTH

✧ There are only two recurrent nouns belonging to this sub-variant: **νεανίας, -ου** YOUTH, YOUNG PERSON, and **ταμίας, -ου** STEWARD. Some proper names also follow this declension, like Ἀρχίας, -ου ARCHIAS, **Πυθαγόρας, -ου** PYTHAGORAS.

e) Fifth sub-variant   [24]

	singular	plural
Nom.	ὁ ναύτ-**ης**	οἱ ναῦτ-**αι**
Voc.	ὦ ναῦτ-**α**	ὦ ναῦτ-**αι**
Acc.	τὸν ναύτ-**ην**	τοὺς ναύτ-**ας**
Gen.	τοῦ ναύτ-**ου**	τῶν ναυτ-**ῶν**
Dat.	τῷ ναύτ-**ῃ**	τοῖς ναύτ-**αις**

Example: **ναύτης, -ου**   SAILOR

✧ With regard to the 4th sub-variant, the singular endings, previously featuring an **α**, here present **η** in all forms except in the vocative.

The most usual nouns belonging to this sub-variant are the following ones:

δεσπότης, -ου	MASTER	λῃστής, -οῦ	PIRATE	προδότης, -ου	TRAITOR
δικαστής, -οῦ	JUROR, JUDGE	μαθητής, -οῦ	STUDENT, DISCIPLE	σοφιστής, -οῦ	SOPHIST
εὐεργέτης, -ου	BENEFACTOR	ναύτης, -ου	SAILOR	στρατιώτης, -ου	SOLDIER
ἰδιώτης, -ου	INDIVIDUAL	νομοθέτης, -ου	LAWGIVER	τεχνίτης, -ου	ARTIST
ἱκέτης, -ου	SUPPLIANT	ὁπλίτης, -ου	HOPLITE	τοξότης, -ου	ARCHER
κλέπτης, -ου	THIEF	Πέρσης, -ου	PERSIAN	ὑπηρέτης, -ου	SERVANT
κριτής, -οῦ	JUDGE	ποιητής, -οῦ	POET	ὑποκριτής, -οῦ	ACTOR
κυβερνήτης, -ου	STEERSMAN	πολίτης, -ου	CITIZEN		

Note

Some proper names may have a vocative ending in **-η** instead of in **-α**, like ὦ Θουκυδίδη Ο THUCYDIDES.

2. 2ⁿᵈ declension

The second declension is the easiest one of the three. It has four sub-variants, the 1ˢᵗ and the 2ⁿᵈ of which are the most common; the 3ʳᵈ and 4ᵗʰ sub-variants are usually called *Attic declension* and *Contract declension* respectively.

a) First sub-variant   [25]

	singular	plural
Nom.	ὁ ἀδελφ-**ός**	οἱ ἀδελφ-**οί**
Voc.	ὦ̓ ἀδελφ-**ε**	ὦ̓ ἀδελφ-**οί**
Acc.	τὸν ἀδελφ-**όν**	τοὺς ἀδελφ-**ούς**
Gen.	τοῦ ἀδελφ-**οῦ**	τῶν ἀδελφ-**ῶν**
Dat.	τῷ ἀδελφ-**ῷ**	τοῖς ἀδελφ-**οῖς**

Example: **ἀδελφός, -οῦ**   BROTHER

✧ Most of the words belonging to this sub-variant are masculine, but there are some feminine ones as well.

✧ The retraction of the accent in the Voc. is an exception for this word.

Note

Observe that nouns belonging to this variant and the masculine article follow the same ending pattern, except for the nominative singular (and the vocative forms as well but, as noted above, ὦ̓ is not an article).

Some of the most frequent words of this declension are (all of these examples are masculine):

ἄγγελος, -ου	MESSENGER	βωμός, -οῦ	ALTAR	θάνατος, -ου	DEATH
ἀγρός, -οῦ	FIELD	γεωργός, -οῦ	FARMER	θεός, -οῦ	GOD
ἀδελφός, -οῦ	BROTHER	δῆμος, -ου	PEOPLE, DEME	θόρυβος, -ου	UPROAR
ἄνεμος, -ου	WIND	διδάσκαλος, -ου	TEACHER	ἰατρός, -οῦ	PHYSICIAN
ἄνθρωπος, -ου	MAN	δοῦλος, -ου	SLAVE	ἵππος, -ου	HORSE
ἄργυρος, -ου	SILVER	ἐνιαυτός, -οῦ	YEAR	καιρός, -οῦ	OPPORTUNITY
ἀριθμός, -οῦ	NUMBER	ἔπαινος, -ου	PRAISE	κίνδυνος, -ου	DANGER
βίος, -ου	LIFE	ἥλιος, -ου	SUN	λίθος, -ου	STONE

λόγος, -ου	WORD, STORY	**ὅρος, -ου**	BOUNDARY	**σύμμαχος, -ου**	ALLY
μῦθος, -ου	MYTH, TALE	**οὐρανός, -οῦ**	HEAVEN	**τόπος, -ου**	PLACE
νεκρός, -οῦ	CORPSE	**ὀφθαλμός, -οῦ**	EYE	**τρόπος, -ου**	WAY, MANNER
νόμος, -ου	LAW	**ὄχλος, -ου**	CROWD	**τύραννος, -ου**	TYRANT
ξένος, -ου	FOREIGNER, GUEST	**πόλεμος, -ου**	WAR	**υἱός, -οῦ**	SON
οἶκος, -ου	HOUSE	**ποταμός, -οῦ**	RIVER	**ὕπνος, -ου**	SLEEP
οἶνος, -ου	WINE	**σῖτος, -ου**	BREAD, FOOD	**φίλος, -ου**	FRIEND
ὅμιλος, -ου	CROWD	**στέφανος, -ου**	CROWN	**φόβος, -ου**	FEAR
ὄνειρος, -ου	DREAM	**στρατηγός, -οῦ**	GENERAL	**χρόνος, -ου**	TIME
ὅρκος, -ου	OATH	**στρατός, -οῦ**	ARMY	**χρυσός, -οῦ**	GOLD

✧ With respect to **θεός, -οῦ** GOD: ➡ Vocative sing. **θεός**. The form **θεέ** belongs to New Testament Greek.

➡ **ἡ θεός = ἡ θεά** GODDESS

Feminine nouns of the second declension [26]

A small number of feminine words follow the first sub-variant of the second declension; they are declined in the same way, i.e. use the same endings, but their article and adjectives, if any, will be feminine. The most usual ones are:

ἡ ἄμπελος, -ου	VINE	**ἡ νῆσος, -ου**	ISLAND	**ἡ παρθένος, -ου**	MAIDEN
ἡ βίβλος, -ου	BOOK	**ἡ νόσος, -ου**	ILLNESS, PLAGUE	**ἡ τάφρος, -ου**	DITCH
ἡ ἤπειρος, -ου	MAINLAND	**ἡ ὁδός, -οῦ**	WAY, ROAD	**ἡ ψῆφος, -ου**	VOTE, PEBBLE

In some cases, only the article will give you information regarding the gender of the noun. Observe these two cases:

➡ **ἡ ἄνθρωπος, -ου** WOMAN: same word for MAN, **ὁ ἄνθρωπος,** but different article; moreover, in the 3rd declension there is another word that means WOMAN).

➡ **ἡ θεός, -οῦ** GODDESS: same word for GOD, **ὁ θεός**, but different article; cf. the 1st declension synonym **θεά, -ᾶς,** GODDESS).

b) Second sub-variant [27]

All the words belonging to this sub-variant are neuter, therefore the article accompanying these nouns is neuter as well. The differences with respect to the first sub-variant affect only the three first cases (nominative, vocative and accusative).

	singular	plural
Nom.	τὸ ἔργ-**ον**	τὰ ἔργ-**α**
Voc.	ὦ ἔργ-**ον**	ὦ ἔργ-**α**
Acc.	τὸ ἔργ-**ον**	τὰ ἔργ-**α**
Gen.	τοῦ ἔργ-**ου**	τῶν ἔργ-**ων**
Dat.	τῷ ἔργ-**ῳ**	τοῖς ἔργ-**οις**

Example: **ἔργον, -ου** WORK, TASK

✧ It is important to know that for all neuter nouns the nominative, vocative and accusative endings are identical and the plural ending in these cases is always **-α** (this rule applies also to other languages, as for instance Latin and Russian).

The most common words of this sub-variant are:

ἆθλον, -ου	PRIZE	**ἔργον, -ου**	WORK, TASK	**πεδίον, -ου**	PLAIN
ἀργύριον, -ου	MONEY	**ζῷον, -ου**	ANIMAL	**πλοῖον, -ου**	BOAT
δάκρυον, -ου	TEAR	**ἱμάτιον, -ου**	GARMENT	**σημεῖον, -ου**	SIGN
δεῖπνον, -ου	DINNER	**μαντεῖον, -ου**	ORACLE	**στρατόπεδον, -ου**	CAMP
δένδρον, -ου	TREE (irregular)	**ναυτικόν, -οῦ**	NAVY	**τεκμήριον, -ου**	PROOF
δεσμωτήριον, -ου	PRISON	**ξύλον, -ου**	WOOD	**τόξον, -ου**	BOW
δικαστήριον, -ου	LAW COURT	**ὅπλον, -ου**	WEAPON, ARM	**χωρίον, -ου**	PLACE
δῶρον, -ου	GIFT, BRIBE	**παιδίον, -ου**	LITTLE CHILD		

c) The Attic declension   [28]

	singular	plural
Nom.	ὁ νε-ώς	οἱ νε-ῴ
Voc.	ὦ νε-ώς	ὦ νε-ῴ
Acc.	τὸν νε-ών	τοὺς νε-ώς
Gen.	τοῦ νε-ώ	τῶν νε-ών
Dat.	τῷ νε-ῴ	τοῖς νε-ώς

Example: **νεώς, -ώ**   TEMPLE

✧ The most frequent words that follow the Attic declension are **ὁ νεώς** TEMPLE and **ὁ λεώς** PEOPLE. The **ο** is lengthened into **ω** and the iota is always subscript.

Notes

1/ Observe that the dat. singular and the nom./voc. plural forms are identical (**νεῴ**).

2/ With regard to adjectives that follow the Attic declension, they will use the variant **-ων** in the singular ending of the first three cases and **-α** in the plural ones if the adjective is needed in neuter gender (no neuter nouns follow the Attic declension); all the other endings will be identical to the ones given in the example **νεώς.**

3/ Some proper nouns follow this sub-type, like **Μενέλεως, -ω** MENELAUS and **Μίνως, -ω** MINOS.

4/ The "regular" forms **ναός, -οῦ** and **λαός, -οῦ** can also be found.

d) The contract declension   [29]

This declension is followed by words whose stems end in **-ο** or in **-ε**. These vowels interact with the ones featured in the declension's endings (e.g. **νό-ος > νοῦς; ὀστέ-ον > ὀστοῦν**), producing this peculiar result. The most common words following this declension are **ὁ νοῦς** MIND, **ὁ πλοῦς** NAVIGATION, **ὁ ῥοῦς** STREAM and the neuter **τὸ ὀστοῦν** BONE:

	sing.	plur.		sing.	plur.
Nom.	ν-οῦς	ν-οῖ	**Nom.**	ὀστ-οῦν	ὀστ-ᾶ
Voc.	ν-οῦ	ν-οῖ	**Voc.**	ὀστ-οῦν	ὀστ-ᾶ
Acc.	ν-οῦν	ν-οῦς	**Acc.**	ὀστ-οῦν	ὀστ-ᾶ
Gen	ν-οῦ	ν-ῶν	**Gen.**	ὀστ-οῦ	ὀστ-ῶν
Dat.	ν-ῷ	ν-οῖς	**Dat.**	ὀστ-ῷ	ὀστ-οῖς

✧ Observe that only the first three cases feature different endings from the standard 2nd declension. Remember as well that it is not uncommon to find the words uncontracted: **ὀστέον** and **νόος.**

3. 3rd declension

a) Introduction

[30]

The third declension comprises a large amount of sub-variants. The standard endings of the 3rd declension are these:

	masc./fem.		neuter	
	sing.	plur.	sing.	plur.
Nom.	-ς or -ø	-ες	-ø	-α
Voc.	-ς or -ø	-ες	-ø	-α
Acc.	-α	-ας	-ø	-α
Gen.	-ος	-ων	-ος	-ων
Dat.	-ι	-σι(ν)	-ι	-σι(ν)

1/ Main stem: One of the most important concepts related to the 3rd declension is how to find out the main stem of a word: in order to do this, the ending **-ος** must be removed from the genitive singular form of the word and the remaining part will reveal the main stem of that word. For example, to find the stem of the word **ὁ γίγας** GIANT it is necessary to look at the genitive singular form, **γίγαντος**, and remove the genitive ending **-ος**: this will reveal the stem **γίγαντ-**, which will be the basis for the whole declension.

2/ Learning both stems: As we can see from the example, the main stem of a word may look different, and sometimes very different, from the nominative and vocative singular form (and accusative as well, if the word is neuter). Sometimes they are so different that it is possible to think that they have *two stems*: one for the two first cases in the singular (or three, if the word is neuter) and another one (the main one) for the rest of the declension.

The key point for declining correctly a word of the third declension is to learn both stems, when they are different (almost always), and to understand clearly when the two different forms have to be used: the nominative stem, or the form appearing as the first in the dictionary entries, has to be employed exclusively in the nominative and vocative (and accusative, if the word is neuter) singular form, while in all other cases the main stem must be used.

3/ Two main groups: The third declension patterns can be divided into two large groups: those applying to words with *consonant stems* and those applying to words with *vowel stems*. Both these categories can be divided into different sub-classes.

b) Consonant stems

1/ Stems ending in *labial* (β, π, φ) or *guttural* (γ, κ, χ) consonants   [31]

This sub-variant comprises both masculine and feminine nouns.

The consonant at the end of the stem and the sigma that is present in the nominative singular and the dative plural endings will combine with each other, in the interests of euphony. An example of each class follows: for labial, **ἡ φλέψ, φλεβός** VEIN, and for guttural, **ὁ φύλαξ, φύλακος** GUARD.

	sing.	plur.		sing.	plur.
Nom.	φλέψ	φλέβες	**Nom.**	φύλαξ	φύλακες
Voc.	φλέψ	φλέβες	**Voc.**	φύλαξ	φύλακες
Acc.	φλέβα	φλέβας	**Acc.**	φύλακα	φύλακας
Gen.	φλεβός	φλεβῶν	**Gen.**	φύλακος	φυλάκων
Dat.	φλεβί	φλεψί(ν)	**Dat.**	φύλακι	φύλαξι(ν)

Note

When you decline a third-declension word, be careful not to add the endings to the nominative form as, for instance, φλέψ, going on with the wrong forms φλέψα, φλεψός, φλεψί, φλέψες etc. This is a very frequent mistake, but also one than can be easily avoided.

Other frequent words belonging to this category are the following:

γύψ, γυπός ὁ	VULTURE	**σάλπιγξ, -ιγγος ἡ**	TRUMPET
θώραξ, -ακος ὁ	BREASTPLATE	**Σφίγξ, -ιγγος ἡ**	SPHINX
κῆρυξ, -υκος ὁ	HERALD	**φάλαγξ, -αγγος ἡ**	PHALANX
κόλαξ, -ακος ὁ	FLATTERER		

[32]

A very frequent word belonging to this sub-variant is the word **ἡ γυνή, γυναικός** WOMAN and, as it is quite irregular in its declension, it is important to study its peculiarities closely.

	sing.	plur.
Nom.	γυνή	γυναῖκες
Voc.	γύναι	γυναῖκες
Acc.	γυναῖκα	γυναῖκας
Gen.	γυναικός	γυναικῶν
Dat.	γυναικί	γυναιξί(ν)

2/ Stems ending in *dental* (δ, τ, θ) or *nasal* (ν) consonants   [33]

This sub-variant comprises masculine, feminine and neuter nouns.

a/ Although the declension of words featuring dental stems should have been presented in the same section as the labial and guttural ones, as they form the so-called group of the *occlusive consonants*, they are presented together with the nasal ones because they share the same morphological characteristics. Let's begin with a dental stem:

	sing.	plur.
Nom.	λαμπάς	λαμπάδες
Voc.	λαμπάς	λαμπάδες
Acc.	λαμπάδα	λαμπάδας
Gen.	λαμπάδος	λαμπάδων
Dat.	λαμπάδι	λαμπάσι(ν)

Example: **ἡ λαμπάς, -άδος**   LAMP

✧ The dental or the nasal consonant disappears when a sigma is added to the main stem.

Peculiar morphological phenomena for dental stems:

1/ Nouns with dental stems ending in **-ις** and **-υς** form the accusative singular by replacing the **-ς** of the nominative with a **-ν** if the nominative does not have an accent on the ending; if the ending is accented, instead, it follows the usual system, adding an **-α** to the main stem:

⇨ **χάρις, χάριτος**   GRACE: acc. sing. **χάριν**   (because the **-ις** has no accent on it)

⇨ **πατρίς, πατρίδος**   FATHERLAND: acc. sing. **πατρίδα**   (because the **-ις** has an accent on it)

✧ Exception: **Ἄρτεμις, -ιδος** ARTEMIS can be either **Ἄρτεμιν** or **Ἀρτέμιδα** in acc. sing.

2/ Nouns in **-ις** have a vocative singular without sigma: **παῖς** CHILD, vocative singular **παῖ**.

3/ **κλείς, -ιδός ἡ** KEY has both **κλεῖν** and **κλεῖδα** for acc. sing., although **κλεῖδα** is late Greek, and both **κλεῖς** and **κλεῖδας** for acc. plural, although **κλεῖδας** is also late Greek.

Other common words with dental stem are:

ἀσπίς, -ίδος ἡ	SHIELD	**κόρυς, -υθος ἡ**	HELMET	**ὕδωρ, ὕδατος τό**	WATER
Ἑλλάς, -άδος ἡ	GREECE	**ὄρνις, -ιθος ὁ / ἡ**	BIRD	**φυγάς, -άδος ὁ**	FUGITIVE, EXILE
ἐλπίς, -ίδος ἡ	HOPE	**παῖς, παιδός ὁ / ἡ**	BOY, GIRL		
ἔρις, -ιδος ἡ	STRIFE	**πούς, ποδός ὁ**	FOOT		

Notes

1/ As an exception to the rule above, **ὄρνις** has both acc. **ὄρνιθα** and **ὄρνιν**, and three possible acc. pl.: **ὄρνιθας, ὄρνις** and **ὄρνεις.**

2/ Also as an exception to the same rule, **κόρυς** has both acc. **κόρυθα** and **κόρυν**.

3/ **νύξ, νυκτός ἡ** NIGHT and **ἄναξ, -ακτος ὁ** KING, MASTER could also be considered guttural, as the disappearance of the **-τ-** in front of the sigma leaves a guttural (**-κ-**) as the last consonant, which then combines with the sigma (**ἄνακτ-σι > ἄνακ-σι > ἄναξι**). Apart from this, **ἄναξ** has a very unusual vocative singular: **ἄνα.**

b/ A very frequent type of dental stem is the **-μα, -ματος** type:

	sing.	plur.
Nom.	σῶμα	σώματα
Voc.	σῶμα	σώματα
Acc.	σῶμα	σώματα
Gen.	σώματος	σωμάτων
Dat.	σώματι	σώμασι(ν)

Example: **τὸ σῶμα, -ατος**   BODY

✧ All of the words that follow the pattern **-μα, -ματος** are neuter.

Some very common words of this type are:

ἄγαλμα, -ατος τό	STATUE	**ὄνομα, -ατος τό**	NAME	**σῶμα, -ατος τό**	BODY
ἀδίκημα, -ατος τό	ACT OF INJUSTICE	**πρᾶγμα, -ατος τό**	MATTER, AFFAIR	**τείχισμα, -ατος τό**	FORTIFICATION
αἷμα, -ατος τό	BLOOD	**σῆμα, -ατος τό**	SIGN	**τραῦμα, -ατος τό**	WOUND
ἁμάρτημα, -ατος τό	ERROR	**στόμα, -ατος τό**	MOUTH	**χρῆμα, -ατος τό**	THING, MATTER
κτῆμα, -ατος τό	POSSESSION	**στράτευμα, -ατος τό**	ARMY	**χρήματα, -ων τά**	MONEY

◇ Observe the difference in meaning for **χρῆμα, -ατος** in singular and plural.

c/ Let's see now a nasal stem: **[34]**

	sing.	plur.
Nom.	λιμήν	λιμένες
Voc.	λιμήν	λιμένες
Acc.	λιμένα	λιμένας
Gen.	λιμένος	λιμένων
Dat.	λιμένι	λιμέσι(ν)

Example: **ὁ λιμήν, -ένος**   HARBOUR

◇ Observe that also the **-ν-** disappears
in front of a sigma.

Some other common words in nasal are:

ἀγών, -ῶνος ὁ	CONTEST, STRUGGLE	**κύων, κυνός ὁ / ἡ**	DOG, BITCH	**χειμών, -ῶνος ὁ**	WINTER, STORM
γείτων, -ονος ὁ	NEIGHBOUR	**λειμῶν, -ῶνος ὁ**	MEADOW	**χιών, -όνος ἡ**	SNOW
Ἕλλην, -ηνος ὁ	GREEK (person)	**μήν, μηνός ὁ**	MONTH		
ἡγεμών, -όνος ὁ	LEADER	**ποιμήν, -ένος ὁ**	SHEPHERD		

3/ Stems ending in the group -ντ-   **[35]**

This group represents a sub-variant of the one comprising stems ending in dental consonants, as it ends in **-τ**, but its characteristic morphological trait is that the whole group **-ντ-** disappears when a sigma is added after it, while the preceding vowel is sometimes lengthened in compensation. This lengthening takes different forms, depending on whether the stem finishes in **-α**, **-ο** or **-ε**. This sub-type is a very important one to remember, as *a lot of participles use it*. Let's see some examples:

	sing.	plur.
Nom.	γέρων	γέροντες
Voc.	γέρον	γέροντες
Acc.	γέροντα	γέροντας
Gen.	γέροντος	γερόντων
Dat.	γέροντι	γέρουσι(ν)

Example: **ὁ γέρων, -οντος**   OLD MAN

◇ Note the similarity of **γέρουσι** and equivalent forms
with the normal present indicative 3rd person plural
verbal form; confusing them is a common mistake.

	sing.	plur.
Nom.	γίγας	γίγαντες
Voc.	γίγαν	γίγαντες
Acc.	γίγαντα	γίγαντας
Gen.	γίγαντος	γιγάντων
Dat.	γίγαντι	γίγασι(ν)

Example: **ὁ γίγας, -αντος**   GIANT

✧ Note that the **-α-** of the dative plural remains graphically as it is (although in fact it becomes a long alpha) after the elision of the group **-ντ-**.

	sing.	plur.
Nom.	γραφείς	γραφέντες
Voc.	γραφείς	γραφέντες
Acc.	γραφέντα	γραφέντας
Gen.	γραφέντος	γραφέντων
Dat.	γραφέντι	γραφεῖσι(ν)

Example: **(ὁ) γραφείς, -έντος**   WRITTEN

✧ This example is a passive past participle: no usual nouns follow this type, so it is reported here to show how the declension in **-εντ-** works.

Note

Observe the different forms in the vocative singular cases: sometimes the stem vowel is shortened, as in **γέρον**, other times it will remain as it is. There is no specific rule to predict it and, therefore, its form must be learnt for each word.

With respect to the dative plural, the final summary is:

➢ Type **-εις, -εντος**   dat. pl. **-εισι**   ➢ Type **-ων, -οντος**   dat. pl. **-ουσι**
➢ Type **-ους, -οντος**   dat. pl. **-ουσι**   ➢ Type **-ας, -αντος**   dat. pl. **-ασι**

Some frequent words of this kind are:

ἄρχων, -οντος ὁ   RULER, GOVERNOR   **λέων, -οντος ὁ**   LION   **Ξενοφῶν, -ῶντος ὁ**   XENOPHON
θεράπων, -οντος ὁ   SERVANT   **ὁδούς, -όντος ὁ**   TOOTH

4/ Stems ending in liquid (ρ, λ) consonants   [36]

a/ This declension is quite simple as both lambda and rho remain unvaried when a sigma is added. Let's see the two examples **ὁ ῥήτωρ, -ορος** ORATOR and **ὁ θήρ, θηρός** BEAST:

	sing.	plur.
Nom.	ῥήτωρ	ῥήτορες
Voc.	ῥῆτορ	ῥήτορες
Acc.	ῥήτορα	ῥήτορας
Gen.	ῥήτορος	ῥητόρων
Dat.	ῥήτορι	ῥήτορσι(ν)

	sing.	plur.
Nom.	θήρ	θῆρες
Voc.	θήρ	θῆρες
Acc.	θῆρα	θῆρας
Gen.	θηρός	θηρῶν
Dat.	θηρί	θηρσί(ν)

As in the previous category, the vocative singular form is unpredictable here as well: in some cases the vowel shortens, and in other cases it remains as it is.

Other words of this sub-type are:

ἀήρ, ἀέρος ὁ	AIR		**κρατήρ, -ῆρος ὁ**	BOWL
αἰθήρ, -έρος ὁ	UPPER AIR		**μάρτυς, -υρος ὁ**	WITNESS
ἅλς, ἁλός ὁ	SALT ✧ This is the only noun in **-λ-**		**πῦρ, πυρός τό**	FIRE ✧ dat pl. **πυροῖς**, as if of the 2ⁿᵈ decl.
ἔαρ, ἦρος τό	SPRING (season)		**χείρ, χειρός ἡ**	HAND ✧ dat. pl. **χερσί**

b/ Three nouns in **-ρ** (**πατήρ** FATHER, **μήτηρ** MOTHER, **θυγάτηρ** DAUGHTER) present some irregularities, and it is important   **[37]**
to learn them accurately as they recur very frequently. The noun **πατήρ, πατρός** FATHER declines as follows:

	sing.	plur.
Nom.	πατήρ	πατέρες
Voc.	πάτερ	πατέρες
Acc.	πατέρα	πατέρας
Gen.	πατρός	πατέρων
Dat.	πατρί	πατράσι(ν)

✧ Observe especially the unusual alpha in the dative plural and the loss of the **-ε-** in some cases.

✧ **μήτηρ, μητρός ἡ** MOTHER and **θυγάτηρ, θυγατρός ἡ** DAUGHTER decline in the same way as **πατήρ**.
✧ **ἀστήρ, -έρος ὁ** STAR is regular, but has a dative plural in the same style as **πατήρ**: **ἀστράσι(ν)**.

c/ The word **ἀνήρ, ἀνδρός** MAN presents even more irregularities:

	sing.	plur.
Nom.	ἀνήρ	ἄνδρες
Voc.	ἄνερ	ἄνδρες
Acc.	ἄνδρα	ἄνδρας
Gen.	ἀνδρός	ἀνδρῶν
Dat.	ἀνδρί	ἀνδράσι(ν)

✧ Observe especially the unexpected delta in most cases.

ἀνήρ means MAN as opposed to WOMAN, while **ἄνθρωπος** means MAN in the sense of HUMAN BEING, PERSON, and, therefore, can be either masculine or feminine (this last differentiation depends exclusively on the gender of any accompanying adjective or article).

5/ Stems ending in sigma   [38]

This group is rather difficult because intervocalic sigmas (i.e. sigmas placed between two vowels - in the present case between the final vowel of the stem and the initial vowel of the ending) disappear and the vowels contract.

This category can be divided into three groups:

a) Group of variable -ες

All of them are *neuter*, and there is an alternation **-ες / -ος** in the stem. With this alternation and the contractions that take place after the disappearance of the sigma between vowels, the final result looks like this:

	sing.	plur.
Nom.	γένος	γένη
Voc.	γένος	γένη
Acc.	γένος	γένη
Gen.	γένους	γενῶν
Dat.	γένει	γένεσι(ν)

Example: **γένος, -ους**   FAMILY, CLASS

✧ Do not confuse the **-ος** of this sub-variant with the **-ος** of the 2nd declension, and the **-η** plural with the **-η** of the 1st declension.

✧ It could be said that the usual alpha of neuter plural is "hidden" inside the final contraction: **γένεσα > γένεα > γένη**.

Some frequent words of this kind:

βέλος, -ους τό	MISSILE	**κλέος, -ους τό**	GLORY	**πάθος, -ους τό**	SUFFERING
γένος, -ους τό	FAMILY, CLASS	**κράτος, -ους τό**	POWER, STRENGTH	**πλῆθος, -ους τό**	CROWD
δέος, -ους τό	FEAR	**μέγεθος, -ους τό**	MAGNITUDE	**σκεῦος, -ους τό**	EQUIPMENT
ἔπος, -ους τό	WORD	**μέρος, -ους τό**	PART	**τεῖχος, -ους τό**	WALL
ἔτος, -ους τό	YEAR	**ξίφος, -ους τό**	SWORD	**τέλος, -ους τό**	END, COMPLETION
θέρος, -ους τό	SUMMER	**ὄνειδος, -ους τό**	REPROACH	**ψεῦδος, -ους τό**	LIE
κάλλος, -ους τό	BEAUTY	**ὄρος, -ους τό**	MOUNTAIN		
κέρδος, -ους τό	GAIN	**ὄφελος, -ους τό**	BENEFIT		

b) Group of invariable -ες

This group comprises only adjectives and proper names (like Socrates, Diogenes, etc.), with the exception of **ἡ τριήρης** [39] TRIREME, which is the only noun belonging to this group. But there is a reason for its inclusion: in fact **τριήρης** is simply an adjective but, because of its frequent use, it has come to be considered as a noun.

So, except for proper names and **ἡ τριήρης**, this group is used for adjectives only. Hence, the examples that will follow will show the full declension of **ἡ τριήρης** and of the neuter adjective **ἀληθές** TRUE, which will provide an example for the neuter form of this declension (for the complete explanation of this type of adjectives, see the appropriate section).

The ending **-ες** was originally kept all along the declension, and this is why it is usually called *invariable*; nonetheless some contractions took place and, after the contractions, the final result is as follows:

	sing.	plur.
Nom.	τριήρης	τριήρεις
Voc.	τριῆρες	τριήρεις
Acc.	τριήρη	τριήρεις
Gen.	τριήρους	τριήρων
Dat.	τριήρει	τριήρεσι(ν)

	sing.	plur.
Nom.	ἀληθές	ἀληθῆ
Voc.	ἀληθές	ἀληθῆ
Acc.	ἀληθές	ἀληθῆ
Gen.	ἀληθοῦς	ἀληθῶν
Dat.	ἀληθεῖ	ἀληθέσι(ν)

✧ Observe that the accusative plural **τριήρεις** is identical to the nominative plural.

Some of the proper names following this declension are:

Διογένης, -ους   DIOGENES
Σωκράτης, -ους   SOCRATES

✧ But proper names can also have an acc. in **-ην**, as if they belonged to the **-ης, -ου** sub-type of the 1ˢᵗ declension: **Σωκράτην, Διογένην**.

✧ **Περικλῆς** PERICLES and other proper names ending in **-κλῆς** (for instance, **Ἡρακλῆς** HERACLES) present this peculiar declension: **-κλῆς, -κλεις, -κλέα, -κλέους, -κλεῖ.**

c) Group of -ας

All the nouns comprised in this category are neuter. After the contractions, the final result is as follows: [40]

	sing.	plur.
Nom.	γέρας	γέρα
Voc.	γέρας	γέρα
Acc.	γέρας	γέρα
Gen.	γέρως	γερῶν
Dat.	γέρα	γέρασι(ν)

Example: **γέρας, -ως**   REWARD

✧ Nouns belonging to this group are not very frequent.

Apart from **γέρας**, the only frequent word is **κέρας, -ως** HORN, WING (of army). This last word can also follow a different declension, like **σῶμα, -ατος**, resulting in **κέρας, -ατος**.

c) Vowel stems

1/ Stem ending in -ι or -υ: [41]

This category can be divided into two groups: words featuring an *invariable stem* and words featuring a *variable stem*. In both cases, the main characteristic is in the accusative singular they use the ending **-ν** and instead of **-α**.

a) Invariable stem

	singular	plural
Nom.	ἰχθύς	ἰχθύες
Voc.	ἰχθύ	ἰχθύες
Acc.	ἰχθύν	ἰχθῦς
Gen.	ἰχθύος	ἰχθύων
Dat.	ἰχθύϊ	ἰχθύσι(ν)

Example**:** ὁ ἰχθύς, -ύος   FISH

✧ Observe the similarity between the nom. sing. and the acc. pl. forms, which differ only in the accents.

✧ ἰχθύς may have an acc. plural ἰχθύας.

Actually, only a few words belong to this group; the two most frequent ones are:

ἡ ἰσχύς, -ύος   STRENGTH

ἡ οἶς, οἰός   SHEEP   ✧ It declines as ἰχθύς: acc. sing. οἶν, nom. pl. οἶες, etc.

b) Variable stem

The most frequent type of this kind of substantive is the feminine one in **-ις, -εως**. The other one, masculine in **-υς, -εως**, [42] is not so frequent, and the neuter type in **-υ, -εως** even rarer. Here we have an example of each: the feminine ἡ πόλις, **-εως** CITY, the masculine ὁ πρέσβυς, **-εως** AMBASSADOR, and the neuter τὸ ἄστυ, **-εως** TOWN.

	sing.	plur.		sing.	plur.		sing.	plur.
Nom.	πόλις	πόλεις	**Nom.**	πρέσβυς	πρέσβεις	**Nom.**	ἄστυ	ἄστη
Voc.	πόλι	πόλεις	**Voc.**	πρέσβυ	πρέσβεις	**Voc.**	ἄστυ	ἄστη
Acc.	πόλιν	πόλεις	**Acc.**	πρέσβυν	πρέσβεις	**Acc.**	ἄστυ	ἄστη
Gen.	πόλεως	πόλεων	**Gen.**	πρέσβεως	πρέσβεων	**Gen.**	ἄστεως	ἄστεων
Dat.	πόλει	πόλεσι(ν)	**Dat.**	πρέσβει	πρέσβεσι(ν)	**Dat.**	ἄστει	ἄστεσι(ν)

✧ Observe that the accusative plural form is identical to the nominative plural, accent included.

☼ Some adjectives are declined following the **-υς** and **-υ** types for masculine and neuter forms, respectively; although it will be pointed out again in the corresponding chapter, it is worth noting here that in the genitive singular the adjectives have the ending **-εος** instead of **-εως**, used by nouns.

The most frequent nouns of this type are:

αἴσθησις, -εως ἡ	PERCEPTION	πόλις, -εως ἡ	CITY	φρόνησις, -εως ἡ	PRUDENCE
ἀκρόπολις, -εως ἡ	ACROPOLIS	πρᾶξις, -εως ἡ	ACTION	φύσις, -εως ἡ	NATURE
δύναμις, -εως ἡ	POWER	πρόφασις, -εως ἡ	EXCUSE	μάντις, -εως ὁ / ἡ	SOOTHSAYER
κρίσις, -εως ἡ	DECISION, JUDGEMENT	στάσις, -εως ἡ	FACTION	πέλεκυς, -εως ὁ	AXE
ὄψις, -εως ἡ	SIGHT	τάξις, -εως ἡ	POST, ARRANGEMENT	πρέσβυς, -εως ὁ	AMBASSADOR, OLD MAN
πίστις, -εως ἡ	PLEDGE, TRUST	ὕβρις, -εως ἡ	INSOLENCE	ἄστυ, -εως τό	TOWN

2/ Stem ending in diphthong -ευ, -αυ and -ου   **[43]**

a/ The most frequent one is the type in **-ευ**. All the nouns belonging to this category are masculine.

	sing.	plur.
Nom.	βασιλεύς	βασιλεῖς
Voc.	βασιλεῦ	βασιλεῖς
Acc.	βασιλέα	βασιλέας
Gen.	βασιλέως	βασιλέων
Dat.	βασιλεῖ	βασιλεῦσι(ν)

Example: ὁ βασιλεύς, -έως   KING

✧ Note that in this sub-type the accusative plural is different from the nominative (in the sub-type **πρέσβυς, -εως** they were identical).

Other frequent nouns belonging to this category are the following:

ἁλιεύς, -έως ὁ	FISHERMAN	**ἑρμηνεύς, -έως ὁ**	INTERPRETER	**συγγραφεύς, -έως ὁ**	WRITER
Ἀχιλλεύς, -έως ὁ	ACHILLES	**ἱερεύς, -έως ὁ**	PRIEST	**φονεύς, -έως ὁ**	ASSASSIN
γονεύς, -έως ὁ	PARENT	**ἱππεύς, -έως ὁ**	HORSEMAN	**χαλκεύς, -έως ὁ**	SMITH
δρομεύς, -έως ὁ	RUNNER	**Ὀδυσσεύς, -έως ὁ**	ODYSSEUS		

b/ Nouns containing the diphthongs **-αυ** and **-ου** are very unusual. The two most frequent ones are **ἡ γραῦς** OLD WOMAN and **ὁ βοῦς** OX:

	sing.	plur.
Nom.	γραῦς	γρᾶες
Voc.	γραῦ	γρᾶες
Acc.	γραῦν	γραῦς
Gen.	γραός	γραῶν
Dat.	γραΐ	γραυσί(ν)

	sing.	plur.
Nom.	βοῦς	βόες
Voc.	βοῦ	βόες
Acc.	βοῦν	βοῦς
Gen.	βοός	βοῶν
Dat.	βοΐ	βουσί(ν)

✧ Observe that in these words the *accusative plural* is identical to the *nominative singular*.

c/ A very important word containing the diphthong **-αυ** is the word **ἡ ναῦς** SHIP. It is important to study its declension   **[44]** in detail, as it features numerous irregularities:

	sing.	plur.
Nom.	ναῦς	νῆες
Voc.	ναῦ	νῆες
Acc.	ναῦν	ναῦς
Gen.	νεώς	νεῶν
Dat.	νηΐ	ναυσί(ν)

✧ Observe the alternation not only between **α** and **ε** but also between **ε** and **η**.

✧ Apart from these standard forms, more are found in classical writers.

3/ Stem ending in **-οι** and **-ω** [45]

In this group we find *three types* of morphologically unusual words. The phenomena of elision, contraction, etc., produce peculiar endings, in some cases with many alternative options.

a) First type: **αἰδώς, ἰδρώς, χρώς, φῶς**

	sing.
Nom.	αἰδώς
Voc.	αἰδώς
Acc.	αἰδῶ
Gen.	αἰδοῦς
Dat.	αἰδοῖ

Example: **ἡ αἰδώς**   RESPECT

✧ As a general rule, these words lack plural.

The words appearing in the title follow this declension, but they can also use a stem ending in **-τ** (gender and meaning, of course, are the same), giving the following forms:

ἡ αἰδός, -ῶτος   RESPECT   **ὁ χρώς, χρωτός**   SKIN

ὁ ἰδρώς, -ῶτος   SWEAT   **τὸ φῶς, φωτός**   LIGHT

In this case, they decline as normal nouns with dental stems.

b) Second type: **πειθώ**

	sing.
Nom.	πειθώ
Voc.	πειθοῖ
Acc.	πειθώ
Gen.	πειθοῦς
Dat.	πειθοῖ

Example: **ἡ πειθώ**   PERSUASION

✧ Other nouns that follow this type are:

  ἡ ἠχώ   ECHO
  ἡ Σαπφώ   SAPPHO (Acc. **-οῦν**)
  ἡ Λητώ   LETO

c) Third type: **ἥρως**

The word **ἥρως** HERO presents several optional forms even within the Attic dialect: [46]

	sing.	plur.
Nom.	ἥρως	ἥρωες - ἥρως
Voc.	ἥρως	ἥρωες - ἥρως
Acc.	ἥρωα - ἥρω	ἥρωας - ἥρως
Gen.	ἥρωος - ἥρω	ἡρώων
Dat.	ἥρωι - ἥρῳ	ἥρωσι(ν)

✧ Other nouns that follow this declension are:

  ὁ Τρώς   TROJAN
  ὁ δμώς   SLAVE

d) Irregular nouns   [47]

The word **υἱός, -οῦ** SON, which can be declined following the 2nd declension, is sometimes declined following the 3rd declension in some of its forms:

	sing.	plur.
Nom.		υἱεῖς
Voc.		υἱεῖς
Acc.		υἱεῖς
Gen.	υἱέος	υἱέων
Dat.	υἱεῖ	υἱέσι(ν)

✧ The missing forms are not used in the optional version created by following the 3rd declension.

Most of other 3rd declension nouns that are usually considered to be irregular have already been included in the section corresponding to the sub-variant they belong to, if they occur very frequently: for instance, **γυνή, γυναικός** WOMAN has been included in the sub-variant of the gutturals, and **ἀνήρ, ἀνδρός** MAN in the sub-variant of stems in **-ρ**.

Other irregular nouns that do not occur so frequently were not listed in the sections corresponding to the sub-variant they belong to (for instance, **τὸ οὖς, ὠτός** EAR would clearly belong to the dental sub-variant, as its stem finishes in **-τ**). The nominative and genitive forms of these nouns are so different that they seem to be irregular, while instead they decline regularly.

The main ones are:

τὸ οὖς, ὠτός   EAR
ἡ θρίξ, τριχός   HAIR
ὁ Ζεύς, Διός   ZEUS

As can be observed, they all have consonant stems, except for **Ζεύς**.

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d) Adjectives

</div>

General observations [49] <!-- [48] -->

a/ An adjective has gender: In Greek, as in many other languages, if an adjective accompanies a masculine noun, it must be masculine; the adjective must be feminine if it accompanies a feminine noun, and neuter if the noun is neuter. On the basis of the different classes adjectives belong to, gender will be expressed by means of different declensions.

b/ Classes of adjectives: There are three classes of adjectives in Greek, and each adjective belongs to one of these classes: please note that we are talking about *classes*, not *declensions*. For instance, the Greek adjective **ἀγαθός** GOOD belongs to the first class, the adjective **ἀσφαλής** SAFE belongs to the second one, and the adjective **ταχύς** QUICK belongs to the third one.

1. 1st class of adjectives

a) The standard -ος, -α/-η, -ον scheme

The first class uses the 1st and 2nd declensions. They are the so-called *2-1-2 adjectives*, as they inflect as follows:

> ⇨ If the adjective is masculine, it follows the 2nd declension (1st sub-variant).
> ⇨ If the adjective is feminine, it follows the 1st declension (one of the sub-variants for feminine nouns).
> ⇨ If the adjective is neuter, it follows the 2nd declension (2nd sub-variant).

The dictionary form shows the three nominative forms (masc./fem./neuter). For instance:

ἀγαθός, -ή, -όν GOOD	**δίκαιος, -α, -ον** LAWFUL, FAIR

The dictionary form will show which of the 1st declension sub-variants is to be used to inflect the feminine adjective. If the dictionary form of the adjective is **-ος, -η, -ον**, the **-η** indicates that the feminine version will follow the 2nd sub-variant of the 1st declension (**η** all through). If the dictionary form is **-ος, -α, -ον**, the feminine will use the 1st sub-variant (**α** all through). Hardly any adjectives follow the 3rd sub-variant for the feminine.

The most frequent adjectives following the *2-1-2 scheme* are:

❑ **Type** -ος, -η, -ον

ἀγαθός, -ή, -όν	GOOD	**θαυμαστός, -ή, -όν**	AMAZING	**κενός, -ή, -όν**	EMPTY
ἄσμενος, -η, -ον	GLAD	**θνητός, -ή, -όν**	MORTAL	**κοινός, -ή, -όν**	COMMON
δειλός, -ή, -όν	COWARDLY	**ἱκανός, -ή, -όν**	SUFFICIENT	**λοιπός, -ή, -όν**	REMAINING
δεινός, -ή, -όν	TERRIBLE	**ἴσος, -η, -ον**	EQUAL	**μέσος, -η, -ον**	MIDDLE
δῆλος, -η, -ον	CLEAR, EVIDENT	**καινός, -ή, -όν**	NEW	**μεστός, -ή, -όν**	FULL
δυνατός, -ή, -όν	POSSIBLE, CAPABLE	**κακός, -ή, -όν**	BAD	**μόνος, -η, -ον**	ALONE
ἔσχατος, -η, -ον	FURTHEST	**καλός, -ή, -όν**	NICE, BEAUTIFUL	**ὀλίγος, -η, -ον**	LITTLE

πιστός, -ή, -όν	TRUSTWORTHY	**φίλος, -η, -ον**	FRIENDLY	**χρηστός, -ή, -όν**	GOOD
πρῶτος, -η, -ον	FIRST	**χαλεπός, -ή, -όν**	DIFFICULT		
σοφός, -ή, -όν	WISE	**χρήσιμος, -η, -ον**	USEFUL		

❑ **Type** -ος, -α, -ον

Ἀθηναῖος, -α, -ον	ATHENIAN	**ἐλεύθερος, -α, -ον**	FREE	**ὅμοιος, -α, -ον**	SIMILAR
αἰσχρός, -ά, -όν	SHAMEFUL	**ἐπιτήδειος, -α, -ον**	USEFUL	**πλούσιος, -α, -ον**	RICH
αἴτιος, -α, -ον	RESPONSIBLE	**ἐχθρός, -ά, -όν**	HOSTILE	**πολέμιος, -α, -ον**	HOSTILE
ἀναγκαῖος, -α, -ον	NECESSARY	**θεῖος, -α, -ον**	DIVINE	**πονηρός, -ά, -όν**	WICKED
ἀνδρεῖος, -α, -ον	VALIANT, BRAVE	**ἴδιος, -α, -ον**	PRIVATE	**πρότερος, -α, -ον**	FORMER
ἄξιος, -α, -ον	WORTHY	**ἱερός, -ά, -όν**	SACRED	**ῥᾴδιος, -α, -ον**	EASY
ἀρχαῖος, -α, -ον	ANCIENT	**ἰσχυρός, -ά, -όν**	STRONG	**σπουδαῖος, -α, -ον**	DILIGENT, EARNEST
βλαβερός, -ά, -όν	HARMFUL	**καθαρός, -ά, -όν**	PURE	**τελευταῖος, -α, -ον**	FINAL
δεύτερος, -α, -ον	SECOND	**μακρός, -ά, -όν**	BIG, LONG	**φανερός, -ά, -όν**	CONSPICUOUS
δημόσιος, -α, -ον	PUBLIC	**μικρός, -ά, -όν**	SMALL, LITTLE	**φοβερός, -ά, -όν**	FRIGHTENING, FEARFUL
δίκαιος, -α, -ον	JUST, RIGHT	**νέος, -α, -ον**	YOUNG		

Common mistake: ὁρῶ **καλὸν** νῆσον   instead of   ὁρῶ **καλὴν** νῆσον   I SEE A NICE ISLAND.

Adjective and noun must agree in *case, number and gender* (in this example, accusative feminine singular), but do not necessarily follow the same declension. **νῆσος** ISLAND is feminine in Greek, so the adjective must be feminine as well, therefore it will follow the first declension. The fact that the noun **νῆσος** ISLAND itself belongs to the second declension must not affect the choice of the declension used to inflect the adjective: this decision must be based on the *gender* of the noun, NOT on the declension followed by the noun.

b) The -ος, -ος, -ον scheme

This class of adjectives has a variant, which comprehends compound adjectives, i.e. adjectives formed by adding a prefix to the basic form of an adjective (for example, a privative alpha). These adjectives inflect the feminine forms using the 2nd declension (it could be said that the follow a *2-2-2 scheme*), although some of them can also follow the 1st declension for the feminine (*2-1-2 scheme*), like **ἀθάνατος:** we may find it both as an **-ος, -η, -ον** adjective and as an **-ος, -ος, -ον** one. [50]

The most frequent adjectives of this type are:

ἄδηλος, -ος, -ον	UNCLEAR	**ἀπροσδόκητος, -ος, -ον**	UNEXPECTED	**ἔρημος, -ος, -ον**	DESERT
ἄδικος, -ος, -ον	UNFAIR	**ἄτιμος, -ος, -ον**	DISHONOURED	**ἕτοιμος, -ος, -ον**	READY
ἀδύνατος, -ος, -ον	IMPOSSIBLE, INCAPABLE	**βάρβαρος, -ος, -ον**	NON GREEK-SPEAKING	**ἥσυχος, -ος, -ον**	QUIET
ἀθάνατος, -ος, -ον	IMMORTAL	**βέβαιος, -ος, -ον**	SECURE, FIRM	**πρόθυμος, -ος, -ον**	EAGER
ἀξιόλογος, -ος, -ον	WORTH MENTIONING	**δύσμορος, -ον**	DISGRACEFUL	**φρόνιμος, -ος, -ον**	PRUDENT
ἄπειρος, -ος, -ον	INEXPERIENCED	**ἔμπειρος, -ος, -ον**	EXPERIENCED	**σύμμαχος, -ος, -ον**	ALLIED
ἄπιστος, -ος, -ον	UNTRUSTWORTHY	**ἔνδοξος, -ος, -ον**	FAMOUS	**ὠφέλιμος, -ος, -ον**	BENEFICIAL

- ἐγὼ δ᾽ ὁρῶσα **δύσμορος** κατὰ στέγας κλαίω   AND I, ILL-FATED, SEEING IT, CRY THROUGHOUT THE HOUSE
  (Sophocles, *Electra*).   ✧ Observe that **δύσμορος** refers to a feminine subject.

c) Adjectives following the contract or Attic declensions [51]

Some *2-1-2* (or even *2-2-2*) adjectives follow the contract or Attic declensions for masculine and neuter forms, while the feminine form (1st declension) does not differ.

1/ The most frequent adjectives following the contract declension are:

διπλοῦς, -ῆ, -οῦν	DOUBLE	**χρυσοῦς, -ῆ, -οῦν**	GOLDEN	
ἁπλοῦς, -ῆ, -οῦν	SIMPLE	**εὔνους, -ους, -ουν**	BENEVOLENT	✧ Observe that this is a *2-2-2 scheme.*
ἀργυροῦς, -ῆ, -οῦν	SILVER	**κακόνους, -ους, -ουν**	MALICIOUS	✧ Also a *2-2-2 scheme.*

We can find them also without contraction: **χρύσεος**, etc.

2/ The most important adjectives following the Attic declension are:

ἵλεως, -ως, -ων	FAVOURABLE	✧ Observe that it is a *2-2-2 scheme.*	**πλέως, -α, -ων**	FULL
ἀγήρως, -ως, -ων	UNDECAYING, IMPERISHABLE	✧ Also a *2-2-2 scheme.*		

It must be noted that the neuter plural of Attic forms of adjectives does not contract: **ἵλεα,** NOT **ἵλα.** Also some of the contract adjectives do not contract in neuter plural, while others do: **εὔνοα** (uncontracted) but **ἀργυρᾶ** (contracted).

2. 2nd class of adjectives [52]

This class of adjectives uses only the third declension to inflect all genders. Adjectives belonging to this type have two forms: the so-called **-ης** adjectives and the so-called **-ων** adjectives. In both categories, the masculine and feminine forms are identical, and the neuter form is just a little different, but all of them follow the third declension. As usual, their entry form in a dictionary features the masc./fem. and neuter nominatives. As the adjectives **καλός, -ή, -όν** were called *adjectives 2-1-2* on the basis of the declensions they employed, these are called *adjectives 3-3*.

a) Adjectives of the -ης, -ες type [53]

The endings were affected by phenomena of contractions between the final ε of the stem and the vowels featured in the endings, as happened in the 3rd declension nouns in **-σ-**. This type of adjectives follows, for the masculine and feminine forms, the same declension of **τριήρης, -ους** TRIREME (which, as we noted in the corresponding section of the Declensions, is in fact a substantival adjective), while the neuter endings are similar to those of **γένος, -ους**, apart from the Nom./Voc./Acc. singular endings in **-ές**. Let's see the declension of the adjective that means FALSE, LYING:

	singular		plural	
	masc./fem	*neuter*	*masc./fem*	*neuter*
Nom.	ψευδής	ψευδές	ψευδεῖς	ψευδῆ
Voc.	ψευδές	ψευδές	ψευδεῖς	ψευδῆ
Acc.	ψευδῆ	ψευδές	ψευδεῖς	ψευδῆ
Gen.	ψευδοῦς	ψευδοῦς	ψευδῶν	ψευδῶν
Dat.	ψευδεῖ	ψευδεῖ	ψευδέσι(ν)	ψευδέσι(ν)

Example: **ψευδής, -ές** FALSE

✧ Observe that the nominative, vocative and accusative plural forms are identical also in masc. and fem.

Note

Some adjectives have **-α** instead of **-η** in the acc. sing. masc. and fem.: **ὑγιής** HEALTHY, acc. sing. **ὑγιᾶ**, not **ὑγιῆ**.

The most frequent adjectives belonging to this category are:

ἀκριβής, -ές	EXACT, PRECISE	**ἀσφαλής, -ές**	SAFE, SECURE	**εὐτυχής, -ές**	FORTUNATE
ἀληθής, -ές	TRUE	**δυσμενής, -ές**	HOSTILE	**πλήρης, -ες**	FULL
ἀμαθής, -ές	IGNORANT	**δυστυχής, -ές**	UNFORTUNATE	**σαφής, -ές**	CLEAR
ἀμελής, -ές	NEGLIGENT	**ἐμφανής, -ές**	EVIDENT	**συγγενής, -ές**	AKIN
ἀσεβής, -ές	IMPIOUS	**εὐγενής, -ές**	NOBLE	**ὑγιής, -ές**	HEALTHY
ἀσθενής, -ές	WEAK, ILL	**εὐσεβής, -ές**	PIOUS	**ψευδής, -ές**	FALSE, LYING

b) Adjectives of the -ων, -ον type   [54]

There are no contractions in this type, so it is easier than the previous one. It follows the type of **λιμήν, -ένος** HARBOUR. Let's see the declension of the adjective that means PRUDENT:

	sing.		plural	
	masc./fem.	*neuter*	*masc./fem.*	*neuter*
Nom.	σώφρων	σῶφρον	σώφρονες	σώφρονα
Voc.	σῶφρον	σῶφρον	σώφρονες	σώφρονα
Acc.	σώφρονα	σῶφρον	σώφρονας	σώφρονα
Gen.	σώφρονος	σώφρονος	σωφρόνων	σωφρόνων
Dat.	σώφρονι	σώφρονι	σώφροσι(ν)	σώφροσι(ν)

Example: **σώφρων, -ον**   PRUDENT

✧ Observe that in this case the masc./fem. accusative plural is not identical to the nominative (because there have been no contractions).

The most frequent adjectives belonging to this category are:

ἐπιστήμων, -ον	SKILLED	**κακοδαίμων, -ον**	MISERABLE	**τλήμων, -ον**	WRETCHED
εὐδαίμων, -ον	BLESSED	**σώφρων, -ον**	PRUDENT, SENSIBLE		

c) Adjectives of the -ις, -ι type   [55]

There are three adjectives ending in **-ις, -ι** that deserve some attention:

❑ **φιλόπολις, -ι**   PATRIOTIC   It declines like **πόλις** except the special cases for the neuter:
  ✧ **φιλόπολι** in the singular and **φιλοπόλη** in the plural.

❑ **εὔελπις, -ι**   HOPEFUL   It declines like **ἐλπίς** except the special cases for the neuter:
  ✧ **εὔελπι** in the singular and **εὐέλπιδα** in the plural.

❑ **ἄχαρις, -ι**   THANKLESS   It declines like **χάρις** except the special cases for the neuter:
  ✧ **ἄχαρι** in the singular and **ἀχάριτα** in the plural.

There are other two-ending adjectives of this style, but very unusual, like **ἀπάτωρ, -ορ** FATHERLESS.

3. 3rd class of adjectives

[56]

The third class uses a combination of the 1st and the 3rd declensions:

Masculine : **3rd** declension   *Feminine* : **1st** declension   *Neuter* : **3rd** declension

Because of this distribution, they are also called *3-1-3 adjectives*.

a) Adjectives of the type -υς, -εια, -υ

[57]

The masculine follows the type **πρέσβυς, -εως** but with a slight modification which will be highlighted in the notes, while the neuter follows the type **ἄστυ, -εως**, but with another modification in the plural. Let's see the declension of the adjective that means FAST:

	sing.			plural		
	masculine	*feminine*	*neuter*	*masculine*	*feminine*	*neuter*
Nom.	ταχύς	ταχεῖα	ταχύ	ταχεῖς	ταχεῖαι	ταχέα
Voc.	ταχύ	ταχεῖα	ταχύ	ταχεῖς	ταχεῖαι	ταχέα
Acc.	ταχύν	ταχεῖαν	ταχύ	ταχεῖς	ταχείας	ταχέα
Gen.	ταχέος	ταχείας	ταχέος	ταχέων	ταχειῶν	ταχέων
Dat.	ταχεῖ	ταχείᾳ	ταχεῖ	ταχέσι(ν)	ταχείαις	ταχέσι(ν)

Notes

1/ The genitive singular masc. and neuter ending is not **-έως**, but **-έος**. REMEMBER: **-έως** in nouns, **-έος** in adjectives.

2/ The neuter ending **-εα** does not contract into **-η**, as happened with adjectives in **-ης, -ες**.

3/ The masculine accusative plural is identical to the nominative.

The most frequent adjectives that follow this type are:

βαθύς, -εῖα, -ύ	DEEP	**εὐρύς, -εῖα, -ύ**	WIDE, BROAD	**ὀξύς, -εῖα, -ύ**	SHARP
βαρύς, -εῖα, -ύ	HEAVY	**ἡδύς, -εῖα, -ύ**	SWEET	**ταχύς, -εῖα, -ύ**	FAST, QUICK
βραδύς, -εῖα, -ύ	SLOW	**ἥμισυς, -εια, -υ**	HALF	**τραχύς, -εῖα, -ύ**	ROUGH
γλυκύς, -εῖα, -ύ	SWEET	**θρασύς, -εῖα, -ύ**	BOLD		

b) Adjectives of the type -ντ- in masculine and neuter

[58]

The masculine and neuter follow the **-ντ-** sub-variant of the 3rd declension, with some variations in the nominative, and the feminine follows the 3rd sub-variant of the 1st declension. This type of adjectives with **-ντ-** in masculine and neuter is extremely important because it is used to inflect participles, which will be introduced in the relevant sections of the chapters on verbs.

1/ A very important adjective belonging to this category is the adjective **πᾶς, πᾶσα, πᾶν** ALL:

	singular			plural		
	masculine	*feminine*	*neuter*	*masculine*	*feminine*	*neuter*
Nom.	πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα
Voc.	-----	-----	------	-----	------	------
Acc.	πάντα	πᾶσαν	πᾶν	πάντας	πάσας	πάντα
Gen.	παντός	πάσης	παντός	πάντων	πασῶν	πάντων
Dat.	παντί	πάσῃ	παντί	πᾶσι(ν)	πάσαις	πᾶσι(ν)

Usually this adjective **πᾶς** is used with the article if we want to make emphasis on the quantity:

● **πάντες οἱ ἄνθρωποι** ἔφυγον   ALL THE MEN FLED.

But if the quality is meant, it will be found without the article (and usually in singular):

● **πᾶς ἄνθρωπος** τὴν πόλιν φιλεῖ   ANY MAN LOVES HIS CITY.
   ✧ It means the same as **πάντες οἱ ἄνθρωποι**, but in this case the emphasis falls on the quality.

2/ Another one is the adjective **ἑκών, -οῦσα, -όν** WILLING:

	sing.			plural		
	masculine	*feminine*	*neuter*	*masculine*	*feminine*	*neuter*
Nom.	ἑκών	ἑκοῦσα	ἑκόν	ἑκόντες	ἑκοῦσαι	ἑκόντα
Voc.	-----	-----	------	-----	------	------
Acc.	ἑκόντα	ἑκοῦσαν	ἑκόν	ἑκόντας	ἑκούσας	ἑκόντα
Gen.	ἑκόντος	ἑκούσης	ἑκόντος	ἑκόντων	ἑκουσῶν	ἑκόντων
Dat.	ἑκόντι	ἑκούσῃ	ἑκόντι	ἑκοῦσι(ν)	ἑκούσαις	ἑκοῦσι(ν)

3/ Another one, the adjective **χαρίεις, -εσσα, -εν** GRACEFUL:

	sing.			plural		
	masculine	*feminine*	*neuter*	*masculine*	*feminine*	*neuter*
Nom.	χαρίεις	χαρίεσσα	χαρίεν	χαρίεντες	χαρίεσσαι	χαρίεντα
Voc.	χαρίεις	χαρίεσσα	χαρίεν	χαρίεντες	χαρίεσσαι	χαρίεντα
Acc.	χαρίεντα	χαρίεσσαν	χαρίεν	χαρίεντας	χαριέσσας	χαρίεντα
Gen.	χαρίεντος	χαριέσσης	χαρίεντος	χαριέντων	χαριεσσῶν	χαριέντων
Dat.	χαρίεντι	χαριέσσῃ	χαρίεντι	χαρίεσι(ν)	χαριέσσαις	χαρίεσι(ν)

✧ Note the irregular dative plural forms **χαρίεσι**, which substitutes the expected lengthened form **χαρίεισι**.

4. Irregular adjectives

A small number of adjectives that appear very frequently are irregular not just insofar as the morphology of each declension is concerned, but also with regard to the combination of declension-types.

a/ The two most frequent ones are:

> ➢ **μέγας, μεγάλη, μέγα**   BIG, LARGE
> ➢ **πολύς, πολλή, πολύ**   MUCH   ◇ In plural, MANY

Although in nominative and accusative they look like adjectives of the *3-1-3 type*, in fact they belong to the *2-1-2 type*, but instead of the expected **-ος, -η, -ον** adjective forms we find some irregularities in the masculine and neuter *singular* inflection, while the plural forms are completely regular.

The irregularities are highlighted in *italics* in the following charts:

	sing.			plural		
	masculine	*feminine*	*neuter*	*masculine*	*feminine*	*neuter*
Nom.	*μέγας*	μεγάλη	*μέγα*	μεγάλοι	μεγάλαι	μεγάλα
Voc.	μεγάλε	μεγάλη	*μέγα*	μεγάλοι	μεγάλαι	μεγάλα
Acc.	*μέγαν*	μεγάλην	*μέγα*	μεγάλους	μεγάλας	μεγάλα
Gen.	μεγάλου	μεγάλης	μεγάλου	μεγάλων	μεγάλων	μεγάλων
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	μεγάλοις	μεγάλαις	μεγάλοις

	sing.			plural		
	masculine	*feminine*	*neuter*	*masculine*	*feminine*	*neuter*
Nom.	*πολύς*	πολλή	*πολύ*	πολλοί	πολλαί	πολλά
Voc.	-----	-----	------	------	-----	-----
Acc.	*πολύν*	πολλήν	*πολύ*	πολλούς	πολλάς	πολλά
Gen.	πολλοῦ	πολλῆς	πολλοῦ	πολλῶν	πολλῶν	πολλῶν
Dat.	πολλῷ	πολλῇ	πολλῷ	πολλοῖς	πολλαῖς	πολλοῖς

b/ There are two other adjectives that are not irregular in their inflection, but present some unusual combination of declension-type: they are of the *3-1-3 type*, but they do not look like **-υς, -εια, -υ**.

These adjectives are:

> ➢ **μέλας, μέλαινα, μέλαν**   BLACK
> ➢ **τάλας, τάλαινα, τάλαν**   UNHAPPY

	sing.			plural		
	masculine	*feminine*	*neuter*	*masculine*	*feminine*	*neuter*
Nom.	μέλας	μέλαινα	μέλαν	μέλανες	μέλαιναι	μέλανα
Voc.	μέλας	μέλαινα	μέλαν	μέλανες	μέλαιναι	μέλανα
Acc.	μέλαν	μέλαιναν	μέλαν	μέλανας	μελαίνας	μέλανα
Gen.	μέλανος	μελαίνης	μέλανος	μελάνων	μελαινῶν	μελάνων
Dat.	μέλανι	μελαίνῃ	μέλανι	μέλασι	μελαίναις	μέλασι

✧ **τάλας τάλαινα, τάλαν** declines in the same way.

c/ In the category of irregular adjectives we can include some other ones that are not declined irregularly but either   **[60]**
have only one set of endings for the three genders, or can be only masculine or only feminine. The most common ones
are:

➢ **ἄπαις, -αιδος**   CHILDLESS
➢ **πένης, -ητος**   POOR
➢ **ἅρπαξ, -αγος**   RAPACIOUS
➢ **μάκαρ, -αρος**   HAPPY
➢ **Ἑλληνίς, -ίδος**   GREEK   ✧ Only in fem.

✧ For practical reasons, they could be considered almost like nouns rather than adjectives.

5. Position of the adjective   **[61]**

1/ The adjective in Greek is usually placed between the article and the noun it agrees with, like in English:

• **ὁ ἀγαθὸς πολίτης**   THE GOOD CITIZEN
  ✧ If we had written **ὁ πολίτης ἀγαθός** (or **ἀγαθὸς ὁ πολίτης**), it would mean THE CITIZEN IS GOOD, with the elided
    verbal form **ἐστί** to be supplied.

However, a small number of adjectives that convey special meanings may give a different sense to the sentence
according to their position, as shown in the following examples:

• **τὸ μέσον ὄρος**   THE MIDDLE MOUNTAIN, THE MOUNTAIN IN THE MIDDLE
  ✧ The mountain that is in the middle of a row of several mountains, for instance.
  τὸ ὄρος μέσον   THE MIDDLE OF THE MOUNTAIN.
  ✧ The area between the base and the summit.

• **τὸ ἄκρὸν οἴκημα**   THE HIGH BUILDING
  τὸ οἴκημα ἄκρόν   THE HIGH PART OF THE BUILDING

2/ Another use of leaving the adjective outside the group *article + noun* is the description of the noun by itself rather than differentiating it from others. Observe this example:

- ὁ παῖς **τοὺς πόδας μικροὺς** ἔχει   THE CHILD HAS SMALL FEET.
  - ◇ Literally, it says THE CHILD HAS THE FEET SMALL, as if answering to the question *How does he have them?*
  - ◇ But if we write   ὁ παῖς **τοὺς μικροὺς πόδας** ἔχει   we would be saying something as strange as
    THE CHILD HAS THE SMALL FEET, as if of several pairs of feet he had taken the small ones and somebody else had taken the big ones.

Two more examples:

- ὁ Ἀχιλλεὺς **τῇ ἔχθρᾳ μεγάλῃ** μάχεται   ACHILLES FIGHTS WITH STRONG HATRED.
  - ◇ Literally, it says ACHILLES ATTACKS WITH THE HATRED STRONG, as if answering the question *With which kind of hatred does he attack?*
    Maybe a better-sounding free translation could be   ACHILLES FIGHTS WITH A HATRED THAT IS REALLY STRONG.
  - ◇ But if we write   ὁ Ἀχιλλεὺς **τῇ μεγάλῃ ἔχθρᾳ** μάχεται   with the adjective inside the *article + noun* group, we would be saying something as strange as ACHILLES FIGHTS WITH THE STRONG HATRED, as if there were another hatred, a weak one, which he is not using.

- ἡ κόρη **τὴν ἀγαθὴν βίβλον** ἔγραψεν   THE GIRL WROTE THE GOOD BOOK.
  - ◇ As if specifying from a group of books: good ones, bad ones, etc.
  - ◇ But if we leave the adjective outside the *article + noun* group, ἡ κόρη **ἀγαθὴν τὴν βίβλον** ἔγραψεν will mean THE BOOK THAT THE GIRL WROTE WAS (or IS) GOOD.

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e) Numeral adjectives

</div>

To present all of the numeral adjectives would exceed the purpose of this grammar, so we present here those that the student is more liable to find.

1. Cardinals

[62]

a/ The cardinals from 1 to 20 are:

1	εἷς, μία, ἕν	8	ὀκτώ	15	πεντεκαίδεκα
2	δύο	9	ἐννέα	16	ἑκκαίδεκα
3	τρεῖς, τρία	10	δέκα	17	ἑπτακαίδεκα
4	τέτταρες, τέτταρα	11	ἕνδεκα	18	ὀκτωκαίδεκα
5	πέντε	12	δώδεκα	19	ἐννεακαίδεκα
6	ἕξ	13	τρεῖς (τρία) καὶ δέκα	20	εἴκοσι(ν)
7	ἑπτά	14	τέτταρες (τέτταρα) καὶ δέκα		

b/ Only the cardinals 1, 2, 3 and 4 can be declined, the rest are indeclinable. The declension of these four numbers is as follows: [63]

	ONE			TWO	THREE		FOUR	
	masc.	*fem.*	*neuter*	*all genders*	*masc./fem.*	*neuter*	*masc./fem.*	*neuter*
Nom.	εἷς	μία	ἕν	δύο	τρεῖς	τρία	τέτταρες	τέτταρα
Acc.	ἕνα	μίαν	ἕν	δύο	τρεῖς	τρία	τέτταρας	τέτταρα
Gen.	ἑνός	μιᾶς	ἑνός	δυοῖν	τριῶν	τριῶν	τεττάρων	τεττάρων
Dat.	ἑνί	μιᾷ	ἑνί	δυοῖν	τρισί(ν)	τρισί(ν)	τέτταρσι(ν)	τέτταρσι(ν)

✧ Observe that ONE follows a *3-1-3* scheme. TWO follows an independent scheme, and THREE and FOUR follow the 3rd declension.

The adjective **οὐδείς, οὐδεμία, οὐδέν** (and the corresponding **μηδείς** etc.) NO ONE, NOBODY, NOTHING is declined like **εἷς, μία, ἕν**:

- **οὐδεὶς ἄνθρωπος** ἦλθε χθές   NO MAN CAME YESTERDAY.
- **οὐδεὶς** ἦλθε χθές   NOBODY CAME YESTERDAY.
- **οὐδένα** εἶδον   I SAW NOBODY.

c/ From here on, 20, 30, etc. are as follows:

30 τριάκοντα	**60** ἑξήκοντα	**80** ὀγδοήκοντα
40 τετταράκοντα	**70** ἑβδομήκοντα	**90** ἐνενήκοντα
50 πεντήκοντα		

When we have to form a compound number, for instance EIGHTY-FIVE, we have these options: [64]

> ➢ ὀγδοήκοντα καὶ πέντε
> ➢ πέντε καὶ ὀγδοήκοντα   ✧ But never **πέντε ὀγδοήκοντα**
> ➢ ὀγδοήκοντα πέντε

If the compound number has the cardinals 1, 2, 3 or 4, any of these four is declined:

- ὁρῶ **εἴκοσι καὶ τέτταρας** οἰκίας   I SEE TWENTY-FOUR HOUSES.
- ᾤκησεν ἐν **εἴκοσι καὶ τρισὶ** χώραις   HE LIVED IN TWENTY-THREE COUNTRIES.

d/ From 100 on, they are as follows:

100 ἑκατόν	**400** τετρακόσιοι, -αι, -α	**700** ἑπτακόσιοι, -αι, -α
200 διακόσιοι, -αι, -α	**500** πεντακόσιοι, -αι, -α	**800** ὀκτακόσιοι, -αι, -α
300 τριακόσιοι, -αι, -α	**600** ἑξακόσιοι, -αι, -α	**900** ἐνακόσιοι, -αι, -α

✧ Observe that from 200 on they are declined following the *2-1-2 scheme*, but 100 is indeclinable.

e/ Into the thousands:

1,000 χίλιοι, -αι, -α	**3,000** τρισχίλιοι, -αι, -α	**5,000** πεντακισχίλιοι, -αι, -α
2,000 δισχίλιοι, -αι, -α	**4,000** τετρακισχίλιοι, -αι, -α	and so on

✧ Observe that they are formed with the multiplicatives that can be found further down in Point 3.

f/ Reaching the ten thousand:

10,000 μύριοι, -αι, -α

Notes

1/ **μυρίοι, -αι, -α** (observe the difference in accent) means COUNTLESS.
2/ There is also the substantive **μυριάς, -άδος ἡ** MYRIAD (10,000): **δύο μυριάδες** = 20,000.

g/ Some examples:

- ἀφίκετο Τισσαφέρνης πρὸς αὐτὸν ἄγων **ἕνα** τῶν ἱερέων   TISSAPHERNES CAME TO HIM BRINGING ONE OF THE PRIESTS (Plutarch, *Artaxerxes*).
- καὶ Κύρῳ παρῆσαν αἱ ἐκ Πελοποννήσου νῆες **τριάκοντα καὶ πέντε**   AND THE THIRTY-FIVE SHIPS FROM THE PELOPONNESOS ARRIVED FOR CYRUS   (Xenophon, *Anabasis*).

- ἐντεῦθεν ἐξελαύνει σταθμοὺς **δύο** παρασάγγας **δέκα**   FROM THERE HE ADVANCES TEN PARASANGS IN TWO STAGES (Xenophon, *Anabasis*).
- ἐψηφίσαντο ὁπλίτας τε αὐτὸν καταλέξασθαι **χιλίους**, ἱππέας δὲ **ἑκατόν**, τριήρεις δὲ **πεντήκοντα**   THEY VOTED THAT HE COULD TAKE ONE THOUSAND HOPLITES, ONE HUNDRED CAVALRY MEN AND FIFTY TRIREMES   (Xenophon, *Hellenica*).
- … τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος **τρία** πλέθρα …   THE RIVER PSAROS, WHOSE WIDTH WAS THREE PLETHRA (Xenophon, *Anabasis*).
- … ἔχων ναῦς ἑτέρας Κύρου **πέντε καὶ εἴκοσιν** …   WITH TWENTY-FIVE MORE SHIPS OF CYRUS   (Xenophon, *Anabasis*).
- παρῆν δὲ καὶ Χειρίσοφος … **ἑπτακοσίους** ἔχων ὁπλίτας   ALSO CHEIRISOPHUS WAS THERE … WITH SEVEN HUNDRED HOPLITES   (Xenophon, *Anabasis*).
- ἀποστάντες ἦλθον παρὰ Κῦρον, **τετρακόσιοι** ὁπλῖται   REBELLING, FOUR HUNDRED HOPLITES WENT OVER TO CYRUS (Xenophon, *Anabasis*).
- ἐντεῦθεν ἐξελαύνει σταθμοὺς … **τρισκαίδεκα** παρασάγγας **ἐνενήκοντα**   FROM THERE HE ADVANCES NINETY PARASANGS IN THIRTEEN STAGES   (Xenophon, *Anabasis*).

2. Ordinals   [65]

The ordinals are adjectives that follow the *2-1-2 scheme* :

πρῶτος, -η, -ον	FIRST	**πέμπτος, -η, -ον**	FIFTH	**ὄγδοος, -η, -ον**	EIGHTH
δεύτερος, -α, -ον	SECOND	**ἕκτος, -η, -ον**	SIXTH	**ἔνατος, -η, -ον**	NINETH
τρίτος, -η, -ον	THIRD	**ἕβδομος, -η, -ον**	SEVENTH	**δέκατος, -η, -ον**	TENTH
τέταρτος, -η, -ον	FOURTH				

✧ Note that **δεύτερος** is the only ordinal that follows the alpha declension in the feminine.

To define a year, the ordinal, not the cardinal, is used:

- τὸ **δισχιλιοστὸν** ἔτος   THE YEAR TWO THOUSAND ("THE TWO THOUSANDTH YEAR")

Some examples:

- καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῇ **πέμπτῃ** ἡμέρᾳ   AND THEY ARRIVED AT THE MOUNTAIN ON THE FIFTH DAY (Xenophon, *Anabasis*).
- τῇ δὲ **τετάρτῃ** ἧκον οἱ τῶν πολεμίων ἱππεῖς   ON THE FOURTH DAY THE CAVALRYMEN OF THE ENEMY ARRIVED (Xenophon, *Hellenica*).
- ἡμέρᾳ **πέμπτῃ** ἢ **ἕκτῃ** καὶ **δεκάτη** … διεπορεύθη … **ἑξήκοντα καὶ ἑκατὸν** στάδια   ON THE FIFTEENTH OR SIXTEENTH DAY … HE TRAVELLED … ONE-HUNDRED AND SIXTY STADES   (Xenophon, *Hellenica*).

3. Multiplicatives   [66]

a/ These are not very frequent, but it would be worth knowing the following:

διπλοῦς, -ῆ, -οῦν	DOUBLE
τριπλοῦς, -ῆ, -οῦν	TRIPLE
τετραπλοῦς, -ῆ, -οῦν	QUADRUPLE

✧ Note that they belong to the category of contract adjectives (also of the *2-1-2 scheme*).

etc.

b/ Although they are not adjectives, it is not superfluous to include these multiplicative adverbs here:

ἅπαξ	ONCE	**πεντάκις**	FIVE TIMES
δίς	TWICE	**ἑξάκις**	SIX TIMES
τρίς	THRICE	**πολλάκις**	MANY TIMES
τετράκις	FOUR TIMES		

◇ Note the expression **ἅπαξ λεγόμενα**: words that appears only once – a useful expression when studying Homer.

◇ Observe that, from **δίς** onwards, we have used them in Point 1 to form the thousands.

Here are some examples:

- καὶ **δὶς** μὲν ἢ **τρὶς** ἀπεκρούσαντο   AND TWICE OR THRICE THEY REJECTED [THEM]   (Thucydides, *Historiae*).
- οὐχ **ἅπαξ** ... μέμνηται αὐτῆς, ἀλλὰ πολλάκις   NOT ONCE … HE REMEMBERS HER, BUT MANY TIMES
  (Lucian, *Muscae Encomium*).
- δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν, λοχαγὸς δὲ **τὸ διπλοῦν**, στρατηγὸς δὲ **τὸ τετραπλοῦν**   EACH ONE OF YOU
  WILL OBTAIN A DARICOS PER MONTH, A CAPTAIN DOUBLE, AND A GENERAL QUADRUPLE   (Xenophon, *Anabasis*).

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f) Comparative and superlative

</div>

1. General observations

Usually, when the concept of *comparative* degree of adjectives is mentioned, the first type that springs to mind is the comparative of superiority (*taller than…*); however, both in English and in Greek, there is another type of comparative, which will be introduced in this chapter: the comparative of inferiority (*less tall than…*).

To construct their comparative and superlative forms, adjectives must follow one of the two paradigms presented below. It is important to understand that it is not a matter of choice, but it is part of each specific adjective's morphology to follow one of the two systems; moreover, please remember that there is no correlation between the comparative system followed by an adjective and the adjective's own class: in other words, you will find adjectives belonging to the same class that will use two different systems to form their comparative degrees, as well as adjectives belonging to different classes that follow the same paradigm with regard to comparative forms.

2. Accidence

a) First paradigm: –ότερος / –ότατος

1/ Standard formation:

a/ Comparative.   Most adjectives form the comparative of superiority by adding the following suffixes to the stem:

-ότερος, -οτέρα, -ότερον

Examples:

> ➢ **ὑψηλός, –ή, –όν** HIGH   **ὑψηλότερος, –α, –ον** HIGHER
> ➢ **χαλεπός, –ή, –όν** DIFFICULT   **χαλεπώτερος, –α, –ον** MORE DIFFICULT

In the previous examples, you will have noted that the first case featured a short omicron (**–ότερος**) while in the second case the vowel was lengthened into an omega (**–ώτερος**). There is a specific rule, with few exceptions, commanding this phenomenon:

¤ If the vowel of the previous syllable is short, then the omicron is lengthened into an omega.
¤ If the vowel of the syllable preceding the suffix is long (for instance, the vowel **η** or a diphthong or any vowel followed by two consonants, which makes it long) then the omicron remains omicron.

b/ Superlative.   Adjectives that inflect their comparatives in **–ότερος, –οτέρα, –ότερον** form the superlative degree by adding the following suffixes:

-ότατος, -οτάτη, -ότατον

These suffixes are subject to the same rule explained above with regard to the choice between omicron/omega.

Examples:

> ➢ **σοφός** WISE: **σοφώτατος** WISEST, VERY WISE
> ➢ **δίκαιος** FAIR: **δικαιότατος** FAIREST, VERY FAIR

2/ Other ways of formation:

Both regarding comparatives and superlatives, there are several cases in which the regular form explained above is modified (although some Classical authors retain the regular forms). The most common altered comparative forms are reported in the following list:

❑ **-τερος, -τατος**

Some adjectives drop the **-o-**:

> ➢ **παλαιός** ANCIENT: **παλαίτερος** ◇ But **παλαιότερος** exists as well.
> ➢ **γεραῖος** AGED: **γεραίτερος** NOT γεραιότερος
> ➢ **βραχύς** SHORT: **βραχύτερος** NOT βραχότερος
> ➢ **μέλας** BLACK: **μελάντερος** (genitive **μέλαν-ος**) NOT μελανότερος

The superlatives are formed accordingly: **βραχύτατος**, etc.

❑ **-αίτερος, -αίτατος**

Some adjectives form their comparative and superlative by adding the altered suffix **-αίτερος, -αίτατος**:

> ➢ **ἥσυχος** QUIET: **ἡσυχαίτερος**, NOT ἡσυχώτερος
>   ◇ Note: There is also the adjective **ἡσυχαῖος**, and it could be argued that **ἡσυχαίτερος** comes from it after losing the omicron.
> ➢ **φίλος** FRIENDLY: **φιλαίτερος** (sometimes also **φίλτερος**), NOT φιλώτερος
>   ◇ Example: ὦ **φίλτατ'** Αἴας O AIAX, MY DEAREST! (Sophocles, *Aiax*).
> ➢ **μέσος** MIDDLE: **μεσαίτερος**, NOT μεσώτερος

> Note
>
> The coincidence in the ending **-αίτερος** with some of the former section like **γεραίτερος** is due to the fact that those like **γεραῖος** happen to have a stem ending in **-αι-** (**γεραῖ-ος**), it is not the **-αι-** of the suffix **-αίτερος**.

❑ **-έστερος, -έστατος**

The adjectives belonging to the *second class* (adjectives *3-3*) form their comparative and superlative form by using the suffix **-έστερος -έστατος**:

> ➢ **ἀληθής, –ές** TRUTHFUL (and all the adjectives of this type **-ης, -ες**): **ἀληθέστερος**
> ➢ **εὐδαίμων, –ον** BLESSED (and all the adjectives of this type **-ων, -ον**): **εὐδαιμονέστερος**

Note that, as far as adjectives like **εὐδαίμων** are concerned, the **-εσ-** is added as part of the suffix but on the contrary, with regard to adjectives like **ἀληθής**, the group **-εσ-** is already part of the stem of the adjective and consequently only the endings **-τερος, -τατος** are added to the stem. The final aesthetical result, anyway, looks like the comparative form of **εὐδαίμων**.

⌑ Two points should be mentioned:

    1/ **χαρίεις** GRACEFUL, an adjective of the 3rd class (*3-1-3 scheme*), also uses this suffix and becomes **χαριέστερος**.
        ◇ The stem of the adjective is **χαριεντ-**, but it is not used to form the comparative.

    2/ Contract adjectives use the ending **-έστερος** as well but, after the contraction, the final form of the ending will
        be **-ούστερος, -ούστατος**, as in the following example: **ἁπλοῦς** SIMPLE: **ἁπλούστερος** (<**ἁπλοέστερος**).

b) Second paradigm: –ίων / –ιστος   [69]

1/ A small group of very common adjectives form their comparative and superlative degrees by using a different set of suffixes and are declined following the 3rd declension (like **σώφρων**). In some cases, these adjectives feature two alternative forms, resulting from the loss of intervocalic **-ν-** followed by the contraction of the remaining vowels. In fact, the contract forms are much more frequent than the non-contract ones.

The comparative form SWEETER, from the adjective **ἡδύς, –εῖα, –ύ** SWEET, inflects as follows:

	singular		plural	
	masc./fem	*neuter*	*masc./fem*	*neuter*
Nom.	ἡδίων	ἥδιον	ἡδίονες – ἡδίους	ἡδίονα – ἡδίω
Voc.	ἡδίων	ἥδιον	ἡδίονες – ἡδίους	ἡδίονα – ἡδίω
Acc.	ἡδίονα – ἡδίω	ἥδιον	ἡδίονας – ἡδίους	ἡδίονα – ἡδίω
Gen.	ἡδίονος	ἡδίονος	ἡδιόνων	ἡδιόνων
Dat.	ἡδίονι	ἡδίονι	ἡδίοσι(ν)	ἡδίοσι(ν)

    Note

    The alternative contract forms CANNOT be applied to normal adjectives like **σώφρων**, but only to comparatives that
    follow this paradigm.

The superlative form is **ἥδιστος, –η, –ον**, which declines normally as any *2-1-2* adjective.

2/ This kind of adjectives, however, features very often some remarkable modifications in their stems (for instance, losing the **-ι-** of the suffix **-ίων** in the comparatives). Sometimes a completely different stem is supplied in order to form the comparative and superlative forms. The most frequent adjectives of this kind are the following ones:

positive	comparative	superlative
αἰσχρός SHAMEFUL	**αἰσχίων**	**αἴσχιστος**
ἐχθρός ENEMY	**ἐχθίων**	**ἔχθιστος**
καλός NICE	**καλλίων**	**κάλλιστος**
μέγας BIG	**μείζων**	**μέγιστος**
μικρός LITTLE	**μείων**	**μεῖστος** ✧ but also the regular version **μικρότερος – μικρότατος**
ὀλίγος FEW	**ἐλάττων**	**ἐλάχιστος**
πολύς MUCH	**πλείων / πλέων**	**πλεῖστος** ✧ **οἱ πλεῖστοι** MOST PEOPLE
ῥᾴδιος EASY	**ῥᾴων**	**ῥᾷστος**
ταχύς QUICK	**θάττων**	**τάχιστος**

3/ There are two adjectives, **ἀγαθός** GOOD and **κακός** BAD, that have different comparative and superlative forms according to the meaning that the writer intends to convey:

➢ **ἀγαθός**
 meaning GOOD or VALIANT: **ἀμείνων, ἄριστος**
 meaning HONEST or VIRTUOUS: **βελτίων, βέλτιστος**
 meaning STRONG: **κρείττων, κράτιστος**

➢ **κακός**
 meaning BAD: **κακίων, κάκιστος** or **χείρων, χείριστος**
 meaning WEAK: **ἥττων**   ✧ There is no superlative form.

3. Syntax

a) The basic construction [70]

1/ In the first place, remember that comparative and superlative forms are, grammatically speaking, adjectives and therefore must be employed following the rules we have previously given in the relevant section on Adjectives (e.g. in agreement with the noun it refers to, etc.):

• ἔχω **σοφοὺς** φίλους   I HAVE WISE FRIENDS.
• σὺ ἔχεις **σοφωτέρους** φίλους   YOU HAVE WISER FRIENDS.

2/ There are two ways of expressing the second term of comparison of an adjective. For example, in order to translate the sentence I HAVE A TEACHER WISER THAN THE GENERAL, the main part can be translated as follows:

• ἔχω διδάσκαλον **σοφώτερον** …   I HAVE A TEACHER WISER …

The second term of the comparison (... THAN THE GENERAL) can be expressed in two alternative ways:

➢ *In genitive:* ἔχω διδάσκαλον σοφώτερον **τοῦ στρατηγοῦ**.
➢ *In the same case as the first term of comparison* (in this example, in accusative), preceded by the conjunction **ἤ**:
ἔχω διδάσκαλον σοφώτερον **ἢ τὸν στρατηγόν**.

Examples:

• ἐπεχείρουν ... ἐρωτᾶν ὁπότερος **δικαιότερος** καὶ **σοφώτερος αὐτῶν** εἴη   THEY TRIED TO ASK WHICH ONE OF THE TWO WAS MORE JUST AND WISER   (Plato, *Lysis*).
• ὁ ἐπίτροπος ὁ ἐμὸς **βελτίων** ἐστὶ καὶ **σοφώτερος ἢ Περικλῆς ὁ σός**   MY ADMINISTRATOR IS BETTER AND WISER THAN PERICLES, WHO IS YOURS   (Plato, *Alcibiades*).

¤ It is very common to express a stronger degree of superiority by means of the adjective **πολλῷ** BY MUCH:

• οὗτοι οἱ ναῦται **πολλῷ βελτίονες** εἰσιν **ἢ οἱ Πέρσαι**   THESE SAILORS ARE MUCH BETTER ("BETTER BY MUCH") THAN THE PERSIANS.

3/ The superlative can be used by itself (known as *absolute superlative*) meaning VERY + *adjective*:

• γιγνώσκω **παλαιτάτην** πόλιν   I KNOW A VERY ANCIENT CITY.

If we use a superlative adjective together with a second term of comparison, it will mean *the most + adjective*. In this case, the second term will be expressed in genitive, as happened with comparatives (even though some Classical authors put the preposition **ἐκ** before the genitive as well). This construction is called *relative superlative*, because the superlative is conceived in relationship with other elements having the same quality. Let's see a couple of examples:

• ὁ ἐμὸς ἀδελφὸς **ὑψηλότατος (ἐκ) πάντων τῶν μαθητῶν** ἐστιν   MY BROTHER IS THE TALLEST OF ALL THE STUDENTS.
• οὗτος **ὑμῶν**, ὦ ἄνθρωποι, **σοφώτατός** ἐστιν   THIS ONE, O MEN, IS THE WISEST OF ALL OF YOU   (Plato, *Apologia*).

4/ In order to compare two adjectives, both adjectives must be expressed in the comparative form:

• ὁ Σωκράτης **ἀνδρειότερος ἢ ἐνδοξότερός** ἐστιν   SOCRATES IS MORE COURAGEOUS THAN FAMOUS.
  ◇ Literally, MORE COURAGEOUS THAN MORE FAMOUS.
• **σοφώτερος ἢ ἀμαθέστερος** δοκεῖ εἶναι   HE SEEMS TO BE MORE WISE THAN IGNORANT   (Plato, *Respublica*).

b) Further observations   [71]

1/ Additional meanings of the comparative adjectives:

In addition to meaning MORE ..., the comparative form of an adjective can mean also RATHER + *adj.* or TOO + *adj.* For instance:

• οὗτος ὁ ἄνθρωπος **γεραίτερός** ἐστιν   THIS MAN IS TOO OLD.
• ὁ στρατηγὸς **σοφώτερός** ἐστιν   THE GENERAL IS RATHER WISE.

Underlying this use of the comparative form, there is the idea that the quality expressed by the adjective appears *more than what one would expect*. Therefore the context will indicate which is the best way to translate this feeling, by employing RATHER or TOO.

2/ Comparative with a number:

When the second term of comparison is represented by a number, the **ἤ** is not always expressed:

- ἔχομεν οὐ **πλέον πεντήκοντα** τριήρεις   WE HAVE NO MORE THAN FIFTY TRIREMES.

3/ ὡς + superlative:

If the particle **ὡς** appears just before a superlative, then the sense of the superlative is enhanced, conveying the meaning AS … AS POSSIBLE. Compare and contrast the following examples:

- ὁ διδάσκαλος **σοφώτατός** ἐστιν   THE TEACHER IS VERY WISE / THE WISEST.
  ὁ διδάσκαλος **ὡς σοφώτατός** ἐστιν   THE TEACHER IS THE WISEST POSSIBLE / AS WISE AS ONE CAN POSSIBLY BE.
- δεῖ ... ἅπαντα ἄνδρα οὕτως παρασκευάζεσθαι, ὅπως **ὡς σοφώτατος** ἔσται   EACH MAN MUST PREPARE HIMSELF SO AS TO BE AS WISE AS POSSIBLE (Plato, *Euthydemus*).

This construction is also used with superlative adverbs (cf. further explanation in the relevant chapter):

- ὁ στρατιώτης **ἀνδρειότατα** ἐμαχέσατο   THE SOLDIER FOUGHT VERY BRAVELY.
  ὁ στρατιώτης **ὡς ἀνδρειότατα** ἐμαχέσατο   THE SOLDIER FOUGHT AS BRAVELY AS POSSIBLE.
- ἔπειθον αὐτοὺς ἡγεῖσθαι **ὡς τάχιστα** εἰς τὴν Λακωνικήν   THEY PERSUADED THEM TO LEAD THEM TO LACONIA AS QUICKLY AS POSSIBLE (Xenophon, *Hellenica*).

⌑ Sometimes the particle **ὡς** can be substituted by **ὅτι** and, rarely, by **ᾗ**.

4/ Idioms meaning *more than the average, more than there is need to* :

One way of translating the sentence SOCRATES IS WISER THAN AVERAGE is the following:

- ὁ Σωκράτης **σοφώτερός** ἐστι **τοῦ μετρίου**.

But we can also translate it in this other way:

- ὁ Σωκράτης **σοφώτερός** ἐστι **τοῦ δέοντος**   (Literally, ...WISER THAN IS NECESSARY).

Let's see an example by Isocrates:

- **πλείους** τοὺς πολέμους ἐποιούμεθα **τοῦ δέοντος**   WE HAVE WAGED MORE WARS THAN NECESSARY (Isocrates, *Archidamus*).

c) Other comparative/superlative constructions   [72]

A small number of adjectives do not form their comparative and superlative degrees by employing the regular suffixes (except in very late writers); therefore, in order to express these grammatical functions, the adverbs **μᾶλλον** MORE and **μάλιστα** MOST are used in association with the positive adjective.

δῆλος, -η, -ον	EVIDENT	
μᾶλλον δῆλος	MORE EVIDENT	✧ **δηλότερος** is not frequent.
μάλιστα δῆλος	MOST EVIDENT, VERY EVIDENT	✧ **δηλότατος** is not frequent.

d) Comparative and superlative of inferiority

The comparative and superlative of inferiority are expressed using adverbs: **ἧττον** LESS, and **ἥκιστα** LEAST in conjunction with the positive adjective [cf. the previous Point c)]:

- ὁ πατὴρ **ἧττον σοφός** ἐστιν ἢ ὁ διδάσκαλος   THE FATHER IS LESS WISE THAN THE TEACHER.
- ὁ πατὴρ **ἥκιστα σοφός** ἐστιν τῶν ἐν τῇ νήσῳ ἀνθρώπων   THE FATHER IS THE LEAST WISE OF THE MEN ON THE ISLAND.

In the following example, Aeschines is about to make a quotation from Euripides and he characterises the latter in this way:

- ὁ τοίνυν οὐδενὸς **ἧττον σοφὸς** τῶν ποιητῶν Εὐριπίδης ... λέγει που· ...   EURIPIDES, IN COMPARISON WITH WHOM NO OTHER POET IS WISER, … SAYS SOMEWHERE: …   (Aeschines, *In Timarchum*).

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g) Pronouns

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Introductory note: many of the pronouns presented in this chapter are adjectives in origin, but as a general rule they are referred to as *pronouns*, grammatically speaking. So if they accompany a noun, they are to be treated as adjectives (for instance, ὁρῶ **τοῦτον τὸν ἄνδρα** I SEE THIS MAN) but, if they appear alone, they are to be considered as pronouns (for instance, ὁρῶ **τοῦτον** I SEE THIS ONE). For this reason in some of the following explanations both the terms *adjective* and *pronoun* are used indistinctly. In some cases, nevertheless, they can only be pronouns, as for instance in the case of personal pronouns *we, you*, etc.

1. Demonstrative pronouns   [73]

a) Accidence

There are three demonstrative pronouns (also called *deictic pronouns*) in Greek:

> ➢ **οὗτος, αὕτη, τοῦτο**   THIS
> ➢ **ὅδε, ἥδε, τόδε**   THIS
> ➢ **ἐκεῖνος, ἐκείνη, ἐκεῖνο**   THAT

In keeping with the grammar of adjectives, these are declined in singular or plural, masculine, feminine or neuter forms. These adjectives decline approximately following the paradigm provided by **ἀγαθός, -ή, -όν**. As usual, if the adjective accompanies a noun, they will agree in gender, case and number.

❑ **οὗτος, αὕτη, τοῦτο**

	singular			plural		
	masc.	*fem.*	*neuter*	*masc.*	*fem.*	*neuter*
Nom.	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
Acc.	τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα
Gen.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
Dat.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις

Learn carefully the use of **-ου-** and **-αυ-** in the feminine and neuter plural forms. A typical mistake is to write for instance **ταύτων** instead of the correct form **τούτων** in the feminine genitive plural case, because it is similar to the feminine singular **ταύτης**. Note as well that the neuter plural form is not **τοῦτα** but **ταῦτα**. Be also careful about the similarities between the two feminine forms beginning with **αὐτ-** and some forms of **αὐτός, -ή, -ό** as well, especially because of the morphological features resulting from contractions between opening vowel and article (e.g. **αὐτή < ἡ αὐτή**), as both forms present initial rough breathing marks.

In this pronoun it is very frequent to find an additional **-ί**, called *deictic iota,* added as a suffix (e.g. **οὑτοσί, αὑτηί**, etc.) to emphasise the meaning of the pronoun, meaning THIS ONE HERE (almost as if pointing at the person or object with one's finger):

- ὁ ἀνὴρ **οὑτοσί**   THIS VERY MAN HERE
- λέγε μοι **ταυτί**   TELL ME THESE VERY THINGS   (Demosthenes, *De Corona*).

❑ ὅδε, ἥδε, τόδε

	singular			plural		
	masc.	*fem.*	*neuter*	*masc.*	*fem.*	*neuter*
Nom.	ὅδε	ἥδε	τόδε	οἵδε	αἵδε	τάδε
Acc.	τόνδε	τήνδε	τόδε	τούσδε	τάσδε	τάδε
Gen.	τοῦδε	τῆσδε	τοῦδε	τῶνδε	τῶνδε	τῶνδε
Dat.	τῷδε	τῇδε	τῷδε	τοῖσδε	ταῖσδε	τοῖσδε

✧ As can be easily noticed, this pronoun is formed by the definite article and the particle **-δε** (which in this case has nothing to do with the particle **δέ** AND).

❑ ἐκεῖνος, ἐκείνη, ἐκεῖνο

	singular			plural		
	masc.	*fem.*	*neuter*	*masc.*	*fem.*	*neuter*
Nom.	ἐκεῖνος	ἐκείνη	ἐκεῖνο	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
Acc.	ἐκεῖνον	ἐκείνην	ἐκεῖνο	ἐκείνους	ἐκείνας	ἐκεῖνα
Gen.	ἐκείνου	ἐκείνης	ἐκείνου	ἐκείνων	ἐκείνων	ἐκείνων
Dat.	ἐκείνῳ	ἐκείνη	ἐκείνῳ	ἐκείνοις	ἐκείναις	ἐκείνοις

b) Syntax   [74]

1/ Position in the sentence:

When demonstrative pronouns agree with nouns, it is necessary to use a definite article to accompany the noun and the demonstrative pronoun must be placed outside the group *article + noun*. For example, THESE WOMEN can be translated into Greek as **αὗται αἱ γυναῖκες** or **αἱ γυναῖκες αὗται** BUT NOT as **αἱ αὗται γυναῖκες** or **αὗται γυναῖκες**. Let's now look at an example from Xenophon:

- δῶρον δὲ καὶ **αὗται αἱ πόλεις** ἦσαν παρὰ βασιλέως   THESE CITIES AS WELL WERE A PRESENT FROM THE KING (Xenophon, *Hellenica*).

2/ Difference οὗτος/ὅδε:

Both **οὗτος** and **ὅδε** mean THIS; nevertheless, **οὗτος** is used in reference to something which was already mentioned or is supposed to be already known by the reader:

- **ὁ Σωκράτης** τοὺς νεανίας διδάσκει· **τοῦτον** δὲ οἱ πολῖται φιλοῦσιν   SOCRATES TEACHES THE YOUNG BOYS: THE CITIZENS LOVE HIM.

On the other hand, **ὅδε** is rather used in reference to something which is about to be mentioned:

- **οἵδε** εἰσιν οἱ στρατηγοί· **ὁ Περικλῆς καὶ ὁ Σωκράτης καὶ ὁ Ἀλκιβιάδης**   THESE ARE THE GENERALS: PERICLES, SOCRATES AND ALCIBIADES.

To put it concisely: **οὗτος** "looks backwards" and **ὅδε** "looks forwards".

- **ταῦτα** δ᾽ εἰπὼν ... ἡσυχίαν εἶχε   HAVING SAID THIS, HE KEPT QUIET (Xenophon, *Hellenica*).
- ἐκκλησίαν ἀθροίσας τῶν Μιλησίων **τάδε** εἶπεν· Ἐμοὶ μέν, ὦ Μιλήσιοι, ...   HAVING GATHERED THE ASSEMBLY, HE SAID THESE WORDS: TO ME, O MILESIANS, … (Xenophon, *Hellenica*).

3/ Use of demonstrative adjectives as pronouns: [75]

a/ As all adjectives, demonstratives can be used on their own (i.e. without accompanying a name). In this case, the gender of the adjectives will indicate its referent. For example:

- ὁρῶ **τούτους**   I SEE THESE ONES (masculine objects, such as boys, men, etc.).
- ὁρῶ **ταύτας**   I SEE THESE ONES (feminine objects, such as girls, women, etc.).
- καὶ Φαρνάβαζος μὲν **τούτους** ἦγεν   AND PHARNABAZOS LED THESE ONES (Xenophon, *Hellenica*).

b/ It is very common to find demonstrative pronouns in neuter forms, where they stand for abstract concepts or imply a neuter object, as in the following examples:

- ὁ Σωκράτης εἶπε **τάδε**·   SOCRATES SAID THESE THINGS (i.e. THESE WORDS or just THIS).
- φιλοῦμεν **τοῦτο**   WE LOVE THIS.
   ◇ This last object can be a concept, an activity, etc., since it is neuter.
- **ταῦτα** μὲν ἔστιν οὕτως, ὦ Σώκρατες   (THESE) THINGS ARE IN THIS WAY, SOCRATES (Plato, *Cratylus*).

c/ Sometimes, instead of using the neuter form **τοῦτο**, the demonstrative pronoun can anticipate the gender of the following attribute. Therefore, in order to translate THIS IS THE SALVATION FOR THE CITY, rather than writing

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τοῦτό ἐστιν **ἡ** τῆς πόλεως **σωτηρία**,

</div>

it is equally possible to use the feminine form, as follows:

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αὕτη ἐστὶν **ἡ** τῆς πόλεως **σωτηρία**.

</div>

Let's look at an example of this phenomenon in Plato:

- οὐχ **αὕτη** ἐστὶν **ἡ** τῶν λογοποιῶν **τέχνη**   THIS IS NOT THE CRAFT OF SPEECHWRITERS (Plato, *Euthydemus*).

4/ Demonstrative pronouns do not have vocative forms:

While **ὅδε** and **ἐκεῖνος** cannot be used to address someone, the missing vocative form of **οὗτος** is substituted by the nominative, as shown in the following example:

- **οὗτος**, τί ποιεῖς;   YOU, WHAT ARE YOU DOING?

2. Personal pronouns   [76]

a) Accidence

	singular		plural	
	I	you	we	you
Nom.	ἐγώ	σύ	ἡμεῖς	ὑμεῖς
Voc.	----	σύ	----	ὑμεῖς
Acc.	ἐμέ / με	σέ / σε	ἡμᾶς	ὑμᾶς
Gen.	ἐμοῦ / μου	σοῦ / σου	ἡμῶν	ὑμῶν
Dat.	ἐμοί / μοι	σοί / σοι	ἡμῖν	ὑμῖν

✧ It will be noticed that there is no personal pronoun for the 3rd person, either in singular or in plural.

Unaccented forms, also known as *enclitic* forms, are never used after a preposition or as the opening word of a sentence:

- **πρὸς σὲ** βαίνω   I AM WALKING TOWARDS YOU.
  - ✧ **πρός σε** βαίνω   would be wrong.

Moreover, accented forms are used when we want to emphasize the pronoun:

- βούλονται ἀποκτείνειν **με**   THEY WANT TO KILL ME.
- βούλονται ἀποκτείνειν οὐ **σὲ** ἀλλὰ **ἐμέ**   THEY WANT TO KILL NOT YOU BUT ME.

b) Syntax   [77]

1/ The nominative form of personal pronouns is used only to emphasise the subject of an action, for example in order to highlight a contrast with someone else's action, as in the following example:

- **ἐγὼ** μὲν πονῶ, **σὺ** δὲ καθεύδεις   I AM WORKING, WHILE YOU ARE SLEEPING INSTEAD.
- οὐ γάρ πω οὐδ' **αὐτὸς** ἔγωγε μανθάνω· ὦ Ἑρμόγενες, **σὺ** δὲ μανθάνεις;   I DO NOT YET UNDERSTAND IT MYSELF.
  Do you, HERMOGENES? (Plato, *Cratylus*).

2/ As there is no third personal pronoun in Greek, the oblique cases of **αὐτός, -ή, -ό** (see this pronoun further down in Point 5) are used to replace it when needed as an object (note that, in this pronoun, the neuter form **αὐτό** loses the final **-ν**). Let's see some examples:

- ὁρῶ **αὐτήν**   I SEE HER.
- δίδωμι τὰς βίβλους **αὐταῖς**   I GIVE THE BOOKS TO THEM / I GIVE THEM THE BOOKS.
- ἔπεμψαν **αὐτοὺς** εἰς Λακεδαίμονα   THEY SENT THEM TO LACEDAEMON (Xenophon, *Hellenica*).

3/ In order to translate a simple subject, such as HE or SHE, it is necessary to use the pronouns **οὗτος** THIS ONE and **ἐκεῖνος** THAT ONE. It is not correct to use **αὐτός** in the nominative case to indicate generally the subject of an action as it has a different meaning, which will be explained further ahead (Point 6, *Identity pronouns*).

3. Possessive adjectives [78]

a) Accidence

In Greek, there are possessive adjectives for the first and second persons, but not for the third person, in the same way as there are no personal pronouns for the third person.

The existing forms of possessive adjectives, declined following the *2-1-2 scheme*, are:

> ➢ **ἐμός, ἐμή, ἐμόν**   MY
> ➢ **σός, σή, σόν**   YOUR (sing.)
> ➢ **ἡμέτερος, ἡμετέρα, ἡμέτερον**   OUR
> ➢ **ὑμέτερος, ὑμετέρα, ὑμέτερον**   YOUR (plural)

Examples:

- βίβλους δίδωμι τοῖς **σοῖς** φίλοις   I GIVE BOOKS TO YOUR FRIENDS.
- ὁ **ἐμὸς** υἱὸς τοὺς στρατιώτας ὁρᾷ   MY SON SEES THE SOLDIERS.
- ἐν τῇ **ἡμετέρᾳ** οἰκίᾳ μένουσιν   THEY REMAIN IN OUR HOUSE.
- καὶ ὑμεῖς ἐπὶ τὴν **ἡμετέραν** χώραν ἔρχεσθε   AND YOU ARE MARCHING AGAINST OUR LAND   (Xenophon, *Anabasis*).

b) Syntax [79]

1/ If the subject of the sentence is also the person who owns the objects referred to, then the possessive adjective is not used explicitly. For example, if we want to translate into Greek the sentence I GIVE BOOKS TO MY FRIENDS, we would write simply δίδωμι βίβλους **τοῖς φίλοις**, and it would be clear that the friends were mine. In keeping with this principle, the sentence ὁρᾷς **τὸν πατέρα** means YOU SEE YOUR FATHER. See the following example:

- ἔξεστί σοι, ὦ υἱέ, σῶσαι **τὸν πατέρα**   NOW, MY SON, YOU CAN SAVE YOUR FATHER   (Xenophon, *Hellenica*).

2/ In Greek, possessive adjectives must be preceded by a definite article (like in Italian, *la mia città*, equivalent to the English MY CITY), unless the possessive represents the predicative object of a sentence. Some examples:

- **ὁ ἐμὸς πατὴρ** ἐκεῖ ἐστιν   MY FATHER IS THERE.
- **τὴν ἐμὴν μητέρα** ὁρῶ   I SEE MY MOTHER.
- ἐλάμβανε Θεόφραστος **ὁ ἐμὸς πατὴρ τὴν ἐμὴν μητέρα**   THEOPHRASTUS, MY FATHER, MARRIED MY MOTHER (Isaeus, *De Astyphilo*).
- οἱ ἀνδρεῖοι στρατιῶται **ἐμοί** εἰσιν   THE BRAVE SOLDIERS ARE MINE.
  ✧ No article here as **ἐμοί** is the predicative object of the sentence.
- τί οὖν; οὐ **σός** ἐστιν ὁ κύων;   SO WHAT? ISN'T THE DOG YOURS?   (Plato, *Euthydemus*).

3/ Possessive pronouns can be replaced by the genitive form of the corresponding personal pronoun (which will remain **[80]** outside the *article + noun* group), by the enclitic form if there is one:

- **τὴν μητέρα σου** ὁρῶ   I SEE YOUR MOTHER.
- χρόνον διατρίβουσι **τὸν πατέρα μου** διαβάλλοντες   THEY SPEND TIME SLANDERING MY FATHER (Isocrates, *De Bigis*).

The only difference is that in this case the emphasis on the possession is not so strong; if we use the possessive pronoun, we make emphasis on who the possessor is:

- **τὴν σὴν μητέρα** ὁρῶ   I SEE YOUR MOTHER (making it clear that I see your mother, not anybody else's mother).

Given that there is no third person pronoun in Greek, in order to use the construction we have just looked at with reference to a third person, it is necessary to use the genitive of **αὐτός, -ή, -όν**, (so that, rather than saying HIS, HER etc., the literal expression would be OF HIM, OF HER, etc.). Let's see some examples:

- χρήματα παρέχω τῷ πατρὶ **αὐτοῦ**   I OFFER MONEY TO HIS FATHER ("TO THE FATHER OF HIM").
- τὴν μητέρα **αὐτῆς** εἶδον   I SAW HER MOTHER ("THE MOTHER OF HER").
- διὰ τί ἔλαβες τὰ ὅπλα **αὐτῶν**;   WHY DID YOU TAKE THEIR WEAPONS (THE WEAPONS OF THEM)?
- ... καὶ ὅτι σε ὁρῶ τὸν πατέρα **αὐτοῦ** παραλαμβάνοντα εἰς τὰς ... συνουσίας   ... AND THAT I SEE THAT YOU TAKE HIS FATHER ALONG TO THE MEETINGS   (Xenophon, *Symposium*).

> Notes
>
> **1/** Remember that in this construction the genitive always lies outside the group *article+noun*, as this is a recurrent mistake (for instance, for the second example, the order **τὴν αὐτῆς μητέρα** εἶδον would be wrong).
>
> **2/** Note as well that this use of the genitive form of **αὐτός, -ή, -όν**, in sentences whose subject is a third person, cannot have a reflexive meaning. For example, ἀναγιγνώσκει τὴν βίβλον **αὐτοῦ** means HE READS HIS (somebody else's) BOOK; in order to translate the sentence HE READS HIS (OWN) BOOK it is necessary to use a different construction (with the genitive of the reflexive pronoun, which will be introduced later on).

4. **Reciprocal pronoun**   **[81]**

a) **Accidence**

In order to indicate a mutual interaction between two or more people, in Greek it is necessary to use the reciprocal pronoun, which logically has only plural forms and no nominative forms, as this pronoun can not express the subject of a sentence. Its declension follows the *2-1-2 scheme*:

	masc.	fem.	neuter
Acc.	ἀλλήλους	ἀλλήλας	ἄλληλα
Gen.	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις

b) Syntax

This pronoun is quite straightforward to use, as it conveys in one word what is expressed in English by the pronouns EACH OTHER. Some examples will show this clearly:

- ἀποκτείνουσιν **ἀλλήλους** THEY KILL EACH OTHER ✧ Masc.: men to men.
- διδόασι βίβλους **ἀλλήλαις** THEY GIVE BOOKS TO EACH OTHER ✧ Fem.: women to women.
- ἐπολημήσαμεν **πρὸς ἀλλήλους** WE WAGED WAR AGAINST EACH OTHER (Xenophon, *Hellenica*).
- κραυγὴν πολλὴν ἐποίουν καλοῦντες **ἀλλήλους** THEY MADE A LOT OF NOISE CALLING EACH OTHER (Xenophon, *Anabasis*).

5. Anaphoric pronoun [82]

a) Accidence

In order to supply the lacking personal pronoun in the third person when used as an object (not as subject), it is necessary to use the so-called *anaphoric* pronoun. The word *anaphoric* means that it refers to something / somebody already mentioned previously. As it cannot be used as a subject, it lacks nominative forms. Its declension is as follows:

	singular			plural		
	masc.	*fem.*	*neut.*	*masc.*	*fem.*	*neut.*
Acc.	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά
Gen.	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς

✧ Note that the neuter singular form **αὐτό** looses the final **-ν**.

b) Syntax

The anaphoric pronoun substitutes the 3rd person pronoun, and it must be used on its own and without article:

- δίδωμι **αὐτῷ** τὸν ἵππον I GIVE HIM THE HORSE.
- δίδωμι **αὐτῇ** τὸν ἵππον I GIVE HER THE HORSE.
- ὁρῶ **αὐτούς** I SEE THEM ✧ It must be somebody masc.
- ὁρῶ **αὐτάς** I SEE THEM ✧ It must be somebody fem.

In Greek there is no need to mention the anaphoric pronoun if it can be easily understood from the context of the sentence (in the following examples, the Greek forms in brackets would be skipped):

- φέρω τοὺς καρπούς, σὺ δὲ ἐσθίεις (**αὐτούς**) I BRING THE FRUITS AND YOU EAT (THEM).
- ἔχω δοῦλον καὶ πέμπω (**αὐτὸν**) πρὸς τὴν στρατιάν I HAVE A SLAVE AND I SEND (HIM) TO THE ARMY.
- ὁρῶ τὸν ἀδελφὸν καὶ δίδωμι (**αὐτῷ**) βίβλον I SEE MY BROTHER AND I GIVE (HIM) A BOOK.
- ἐγώ σε ἄξω καὶ ἐπὶ τούτους, ... , σὺ δὲ θεώμενος (**αὐτοὺς**) δήπου καταμαθήσῃ I WILL TAKE YOU TO THESE MEN TOO; AND YOU, OBSERVING (THEM), WILL REALISE IT (Xenophon, *Oeconomicus*).

6. Identity pronouns   [83]

a) Accidence

The pronoun **αὐτός, αὐτή, αὐτό** that we have seen above is also used as an identity pronoun. Its declension is the same one we have seen above, but in this case there are nominative forms as well:

| | singular | | | plural | | |
	masc.	*fem.*	*neut.*	*masc.*	*fem.*	*neut.*
Nom.	αὐτός	αὐτή	αὐτό	αὐτοί	αὐταί	αὐτά
Acc.	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά
Gen.	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς

b) Syntax

We have already seen how the oblique cases of **αὐτός** can be used to replace the lacking personal pronouns in the 3rd person (e.g. φιλοῦμεν **αὐτόν** WE LOVE HIM). But **αὐτός** can be used to express two additional meanings as identity pronoun, with reference to all persons.

1/ Meaning SAME:

a/ Placed immediately after the article (with or without noun), this pronoun means SAME, as in the following examples:

- σὺ καὶ ἐγὼ ἐν **τῇ αὐτῇ οἰκίᾳ** οἰκοῦμεν   YOU AND I LIVE IN THE SAME HOUSE.
- σὺ καὶ ἐγὼ **τὸ αὐτὸ** λέγομεν   YOU AND I SAY THE SAME THING.
- φανήσεται **ὁ αὐτὸς ἀνὴρ** ἐν τῇ αὐτῇ πόλει   THE SAME MAN WILL TURN UP IN THE SAME CITY
  (Aeschines, *In Ctesiphontem*).

b/ Very frequently the article and the corresponding form of **αὐτός** contract with each other, creating a new word that will have a peculiar breathing mark in the middle: this specific feature will prevent confusions with other forms of **οὗτος, αὕτη, τοῦτο.** Examples:

- σὺ καὶ ἐγὼ ἐν **ταὐτῇ οἰκίᾳ** οἰκοῦμεν   YOU AND I LIVE IN THE SAME HOUSE.
- καὶ τῇ ὑστεραίᾳ δὲ **ταὐτὰ ταῦτα** ἐποίησεν   AND ALSO AT THE FOLLOWING DAY HE MADE THESE SAME THINGS
  (Xenophon, *Hellenica*).
- Κλέαρχος δὲ **ταὐτὰ** ἀπεκρίνατο   CLEARCHUS ANSWERED THE SAME THINGS   (Xenophon, *Anabasis*).

> Note
>
> When **αὐτός** is used in its neuter singular form as a pronoun (i.e. not accompanying any nouns) and it contracts with the article, an ending **-ν** can be added as if the neuter form were **αὐτόν** instead of **αὐτό**. Therefore, we can write the sentence σὺ καὶ ἐγὼ **ταὐτὸν** λέγομεν YOU AND I SAY THE SAME, but only if there is a contraction, and it would be WRONG to write σὺ καὶ ἐγὼ **τὸ αὐτὸν** λέγομεν, as the genders of the article **τὸ** and the object **αὐτόν** do not agree, being respectively neuter and masculine.

2/ Meaning SELF:

This interpretation is possible in two circumstances:

a/ If **αὐτός** is the only word forming the subject. Remember, however, that if **αὐτός** were used as a pronoun in other cases, it would mean HIM, HER, etc. Moreover, observe in the examples that it can be used in reference to 1ˢᵗ and 2ⁿᵈ person, as will be indicated by the verb.

- **αὐτὸς** τοῦτο ἐποίησεν   HE HIMSELF DID THIS.
- **αὐτὸς** τοῦτο ἐποίησα   I MYSELF DID THIS.
- **αὐταὶ** τοῦτο ἐποίησαν   THEY THEMSELVES (fem.) DID THIS.
- **αὐταὶ** τοῦτο ἐποιήσατε   YOU YOURSELVES (fem.) DID THIS.
- **αὐτὸς** μὲν πεζῇ ἦλθεν εἰς Σηστόν   HE HIMSELF WENT TO SESTOS ON FOOT (Xenophon, *Hellenica*).
- **αὐτός**, ἔφη, τοῦτο λέγεις, ὦ Σώκρατες   AND HE SAID: "YOU YOURSELF ARE SAYING THIS, SOCRATES" (Xenophon, *Memorabilia*).

b/ If **αὐτός** accompanies a noun in any case, but does not follow immediately the article (i.e., it is outside the group *article + noun*):

- εἴδομεν **αὐτὸν τὸν βασιλέα** = εἴδομεν **τὸν βασιλέα αὐτόν**   WE SAW THE KING HIMSELF.
- **αὐτὴ ἡ θεὰ** ἦλθεν = **ἡ θεὰ αὐτὴ** ἦλθεν   THE GODDESS HERSELF CAME.
- καὶ **αὐτοὶ οἱ θεοὶ** ὑποδεικνύουσιν   AND THE GODS THEMSELVES INDICATE IT (Xenophon, *Memorabilia*).
- Ἀνδοκίδης δὲ καὶ **αὐτοὺς τοὺς θεοὺς** ἀδικήσας ...   AND ANDOCIDES, HAVING WRONGED EVEN THE GODS THEMSELVES, … (Lysias, *In Andocidem*).

Observe the difference in meaning depending on word order:

- εἴδομεν **τὸν αὐτὸν βασιλέα**   WE SAW THE SAME KING (and not a different one).

7. Reflexive pronouns

a) Accidence   [84]

In English the reflexive pronoun *self* is used in order to say that the object of a sentence is the same as the subject, e.g.: he killed *himself*, she bought *herself* a book, etc. Greek reflexive pronouns follow a peculiar inflectional pattern, which features a combination of the basic personal pronouns and **αὐτός** as follows:

1ˢᵗ person:

	singular		plural	
	masc.	*fem.*	*masc.*	*fem.*
Acc.	ἐμαυτόν	ἐμαυτήν	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς
Gen.	ἐμαυτοῦ	ἐμαυτῆς	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν
Dat.	ἐμαυτῷ	ἐμαυτῇ	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς

✧ It lacks neuter forms and all nominatives, as they indicate an object.

✧ In plural compound forms, both words must be declined simultaneously.

Some examples:

- **ἐμαυτὸν** ὁρῶ ἐν τῷ ὕδατι   I SEE MYSELF (reflected) IN THE WATER.
- **ἡμῖν αὐτοῖς** ὅπλα ἠνέγκαμεν   WE HAVE BROUGHT WEAPONS FOR OURSELVES.
- βλάπτομεν **ἡμᾶς αὐτούς**   WE HARM OURSELVES.

2nd person:

	singular		plural	
	masc.	*fem.*	*masc.*	*fem.*
Acc.	σεαυτόν	σεαυτήν	ὑμᾶς αὐτούς	ὑμᾶς αὐτάς
Gen.	σεαυτοῦ	σεαυτῆς	ὑμῶν αὐτῶν	ὑμῶν αὐτῶν
Dat.	σεαυτῷ	σεαυτῇ	ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς

✧ Sometimes contracted forms are used: **σαυτόν** (< **σεαυτόν**), **σαυτήν** (< **σεαυτήν**), etc.

Some examples:

- γνῶθι **σεαυτόν**   KNOW THYSELF   (Plato, in several dialogues).
- **ὑμῶν αὐτῶν** ἄρχετε   BEHAVE YOURSELVES.

3rd person:

	singular			plural		
	masc.	*fem.*	*neuter*	*masc.*	*fem.*	*neuter*
Acc.	ἑαυτόν	ἑαυτήν	ἑαυτό	ἑαυτούς	ἑαυτάς	ἑαυτά
Gen.	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν
Dat.	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς

✧ Sometimes contracted forms are used, e.g. **αὑτόν** (< **ἑαυτόν**), etc. Be careful not to confuse **αὑτόν** with **αὐτόν** etc., as the breathing marks are different.

Notes

1/ The 3rd person reflexive pronoun inflects in all three genders, and its plural forms use the same stem as the singular, differently from the plural forms of 1st and 2nd persons

2/ There is also a compound form of the plural, even though not very common: **σφᾶς αὐτούς, -άς, -ά, σφῶν αὐτῶν, σφίσιν αὐτοῖς, -αῖς, -οῖς**.

Some examples:

- οἱ φιλόσοφοι θαυμάζουσιν **ἑαυτούς**   PHILOSOPHERS ADMIRE THEMSELVES.
- ἡ τοῦ στρατιώτου γυνὴ **αὑτὴν** ἀπέκτεινεν   THE SOLDIER'S WIFE KILLED HERSELF.
- ἐπεὶ δὲ πάντη οἱ πολέμιοι κατεῖχον, ... παρέδοσαν **σφᾶς αὐτούς**   WHEN THE ENEMY WERE KEEPING CONTROL OF EVERYWHERE, … THEY HANDED THEMSELVES IN   (Xenophon, *Hellenica*).

b) Syntax   [85]

These pronouns can be used plainly to represent the object of the sentence, but if their genitive depends on a noun preceded by an article they must be placed inside the group *article + noun*. See the following examples:

- **πρὸς ἐμαυτὸν** σκοπῶ   I LOOK INTO MYSELF   (Plato, *Euthyphro*).
- ὠγαθέ, μὴ ἀγνόει **σεαυτόν**   O DEAR FRIEND, DO NOT IGNORE YOURSELF   (Xenophon, *Memorabilia*).
- ὁ Περικλῆς ἀναγιγνώσκει **τὴν ἑαυτοῦ βίβλον**   PERICLES READS HIS OWN BOOK.
- Ἀλκιβιάδης … ἀπέπλευσεν εἰς Χερρόνησον εἰς **τὰ ἑαυτοῦ τείχη**   ALCIBIADES … SAILED AWAY TO THE CHERSONESOS, WITHIN HIS OWN WALLS (Xenophon, *Hellenica*).

¤ Remember that, in order to express somebody else's possession of an object, the genitive of **αὐτός** must be left outside the group *article + noun*:

- ὁ Περικλῆς ἀναγιγνώσκει **τὴν βίβλον αὐτοῦ**   PERICLES READS HIS (somebody else's) BOOK.

c) A special case: 3rd person reflexive pronouns in subordinate clauses (*indirect reflexive*)   [86]

1/ Sometimes in a subordinate sentence it is necessary to indicate a direct or indirect object which refers to the subject of the main sentence, as for instance in the following sentence:

HE SAYS THAT AN ALLY WOUNDED HIM   ✧ HIM = HE, with the original sentence being AN ALLY HAS WOUNDED ME.

In this case, we could use a normal reflexive pronoun, but unless the context makes it clear it could refer to the subject of the subordinate sentence and not to the subject of the main sentence, as in this sentence:

- λέγει ὅτι σύμμαχός τις **ἑαυτὸν** ἔτρωσεν   HE SAYS THAT AN ALLY WOUNDED HIMSELF   or
                                                                          HE SAYS THAT AN ALLY WOUNDED HIM.

To solve this type of problems in Greek, authors generally use the pronoun **αὐτός** as in the following sentence:

- λέγει ὅτι σύμμαχός τις **αὐτὸν** ἔτρωσεν   HE SAYS THAT AN ALLY WOUNDED HIM (HIM being the same as HE).

¤ Of course this **αὐτόν** could also indicate a third person, neither the main subject nor the ally, but usually the context clarifies this point.

2/ Nevertheless, to avoid any possible confusion, there is an additional reflexive pronoun, the *indirect reflexive*, which even being part of a secondary clause refers to the subject of the main sentence. It declines as follows:

	sing.	plur.	
	m./f./n.	mas./fem.	neuter
Acc.	ἕ	σφᾶς	σφέα
Gen.	οὗ	σφῶν	σφῶν
Dat.	οἷ	σφίσι(ν)	σφίσι(ν)

✧ The singular has also enclitic forms, i.e. without accents.

✧ Do not confuse **οὗ** with the genitive of the relative or with the adverb of place WHERE, and **οἷ** with the other adverb of place WHERE TO.

So, the sentence we were looking at above can be translated as follows using the *indirect reflexive* pronoun:

- λέγει ὅτι σύμμαχός τις **ἓ** ἔτρωσεν   HE SAYS THAT AN ALLY WOUNDED HIM (HIM being the same as HE).

More examples:

- οἱ ἄρχοντες ... **πρὸς σφᾶς** ἐκέλευον λέγειν ὅτου δέοιτο   THE LEADERS … ORDERED (HIM) TO TELL THEM WHAT HE NEEDED (Xenophon, *Hellenica*).   ✧ The **σφᾶς** are the **ἄρχοντες** themselves.
- οἱ τριάκοντα, οὐκέτι νομίζοντες ἀσφαλῆ **σφίσι** τὰ πράγματα, ...   THE THIRTY, THINKING THAT THE STATE OF AFFAIRS WAS NO LONGER SAFE FOR THEM, … (Xenophon, *Hellenica*).   ✧ The **σφίσι** is the **τριάκοντα** themselves.

3/ There is a form of possessive adjective derived from the *indirect reflexive* pronoun: **σφέτερος, -α, -ον**. Let's see some examples:

- ὁ διδάσκαλος λέγει ὅτι ὁ μαθητὴς τὴν **σφετέραν** βίβλον ἀνέγνω   THE TEACHER SAYS THAT THE STUDENT HAS READ HIS OWN BOOK   ✧ The teacher's book, not the student's book.
- εἶπον δὲ ὅτι ... βούλοιντο εἰς ἄστυ πρὸς τοὺς **σφετέρους** στρατιώτας παρελθεῖν   THEY SAID THAT THEY WANTED TO GO TO THE CITY WITH (TOWARDS) THEIR OWN SOLDIERS (Xenophon, *Hellenica*).

8. Interrogative pronoun   [87]

a) Accidence

The basic meaning of the interrogative pronoun is WHO/WHAT/WHICH? for masculine and feminine ones and WHAT/WHICH? for the neuter form. This pronoun inflects following the third declension, with masculine and feminine sharing the same forms. For some cases, there are alternative forms looking like the article, but they are rarely used.

	singular		plural	
	masc./fem.	*neuter*	*masc./fem.*	*neuter*
Nom.	τίς	τί	τίνες	τίνα
Acc.	τίνα	τί	τίνας	τίνα
Gen.	τίνος - τοῦ	τίνος	τίνων	τίνων
Dat.	τίνι - τῷ	τίνι	τίσι(ν)	τίσι(ν)

b) Syntax

1/ The interrogative pronouns can also accompany a noun, becoming interrogative adjectives;

- **τίς** πάρεστιν;   WHO IS HERE?
- **τίς παῖς** πάρεστιν;   WHICH CHILD IS HERE?

The case, gender and number of the interrogative pronouns/adjectives have to agree with the (explicit or implicit) referent they refer to:

- **τίνα** εἶδες χθές;   WHOM DID YOU SEE YESTERDAY?
- **τίσι στρατιώταις** τὰ χρήματα δίδως;   TO WHICH SOLDIERS DO YOU GIVE THE MONEY?
- **τίνος** ἐστὶ ἡ βίβλος;   WHOSE BOOK IS IT? (Literally, OF WHOM IS THE BOOK?).

- **τίνας γυναῖκας** ὁρᾶν βούλει;   WHICH WOMEN DO YOU WANT TO SEE?
- **διὰ τίνος πόλεως** τρέχεις;   THROUGH WHICH CITY DO YOU RUN?
- **τίνα** δὴ συμβουλεύεις αὐτοῖς τίθεσθαι **νόμον**;   WHAT LAW DO YOU ADVISE THEM TO SET? (Plato, *Leges*).
- **τίνες** ὑμεῖς ἄρα ἐστέ, ὦ ξένοι;   WHO ARE YOU, STRANGERS? (Lucian, *Verae Historiae*).
- ἐρωτώμενος **ἐν τίνι χρόνῳ** μέλλοι ταῦτα πράττεσθαι, εἶπεν ὅτι …   BEING ASKED AT WHAT TIME HE WAS ABOUT TO DO
  THESE THINGS, HE SAID THAT… (Xenophon, *Hellenica*).

2/ Observe that in English there are not specific plural forms for WHO, WHICH etc.; so, the sentences   **τίς πάρεστιν;**
and **τίνες πάρεισιν;**   will be both translated as WHO IS HERE?, even though in the second case clearly the question
regards the identity of several people.

9. Other interrogative pronouns   [88]

In addition to the interrogative **τίς, τί**, in Greek there are other interrogative pronouns with more specific meanings,
which will be described in the following paragraphs.

a) The quantitative interrogative pronoun   **πόσος, -η, ον**   HOW BIG? (HOW MANY? in plural)

- **πόσην οἰκίαν** ἔχεις;   HOW BIG IS YOUR HOUSE?   ✧ Literally, HOW BIG A HOUSE DO YOU HAVE?
- **πόσους φίλους** ἔχεις;   HOW MANY FRIENDS HAVE YOU GOT?
- **πόσοι** δέ, ἔφην ἐγώ, πάντες οὗτοί εἰσιν;   AND I SAID: "HOW MANY ARE ALL THESE?" (Lucian, *Verae Historiae*).
- ἔσκεψαι **πόσον χρόνον** ἱκανός ἐστιν ὁ … σῖτος διατρέφειν τὴν πόλιν   YOU HAVE LOOKED INTO HOW LONG WE WILL
  BE ABLE TO FEED THE CITY WITH CORN (Xenophon, *Memorabilia*).

b) The qualitative interrogative pronoun   **ποῖος, -α, -ον**   OF WHICH KIND?

- **ποίας βίβλους** ἔχεις;   WHICH KIND OF BOOKS DO YOU HAVE?
- **ποίους** δὲ πένητας καὶ **ποίους** πλουσίους καλεῖς;   WHAT KIND OF PEOPLE DO YOU CALL POOR AND WHAT RICH?
  (Xenophon, *Memorabilia*).

c) The selective interrogative pronoun   **πότερος, -α, -ον**   WHICH OF BOTH?

It is used to imply that the referents are exactly two in number:

- **πότερον στρατιώτην** ἀπέκτεινας;   WHICH SOLDIER DID YOU KILL?
  ✧ As we use this adjective, we imply that there were only two soldiers, so we could have translated it as
    WHICH ONE OF THE TWO SOLDIERS DID YOU KILL?
- **πότερος** ἀδικώτερός ἐστιν;   WHICH OF THE TWO IS MORE UNJUST? (Xenophon, *Memorabilia*).
- **ποτέρους** δὲ εὐδαιμονεστέρους χρὴ λέγειν;   WHICH OF THE TWO (GROUPS OF PEOPLE) SHOULD WE CALL HAPPIER?
  (Plato, *Leges*).

10. Relative pronoun [89]

a) Accidence

The relative pronoun inflects as follows:

| | singular | | | plural | | |
	masc.	*fem.*	*neuter*	*masc.*	*fem.*	*neuter*
Nom.	ὅς	ἥ	ὅ	οἵ	αἵ	ἅ
Acc.	ὅν	ἥν	ὅ	οὕς	ἅς	ἅ
Gen.	οὗ	ἧς	οὗ	ὧν	ὧν	ὧν
Dat.	ᾧ	ᾗ	ᾧ	οἷς	αἷς	οἷς

✧ It is possible to add to these basic forms the suffix **-περ** to add extra emphasis: **ὅσπερ**, etc. In this case, it will mean PRECISELY THE ONE WHO etc.

b) Syntax

As further detailed explanations regarding relative clauses will be given in the chapter devoted to secondary clauses, in this chapter is reported just an outline of its basic use .

Let's see an example of relative period, i.e. the group made of one main sentence and a relative subordinate clause:

- ὁρῶ τοὺς παῖδας **οἷς δῶρα ἔδωκας**   I SEE THE BOYS TO WHOM YOU GAVE PRIZES.

Explanation:

οἷς (TO WHOM) is the *relative pronoun* which introduces the secondary clause, while **τοὺς παῖδας** (THE BOYS) is the so-called *antecedent*, or the word to which the relative pronoun refers to. The relative pronoun and its antecedent must agree *in gender and number*, but not in case, as the case will depend on the function performed by the two terms in their respective sentence: **τοὺς παῖδας** (THE BOYS) is in accusative because it is direct object of the main sentence, while **οἷς** (TO WHOM) is in dative because it is the indirect object of the relative sentence.

More examples:

- ὁ παῖς **ὃς ἐκεῖ ἐστι** σοφός ἐστιν   THE BOY WHO IS THERE IS CLEVER.
- ὁ ἄνθρωπος **ὃν σὺ χθὲς εἶδες** τὴν μάχην ἐνίκησεν   THE MAN THAT YOU SAW YESTERDAY WON THE BATTLE.
- αἱ γυναῖκες **αἷς τὰς βίβλους παρέσχες** σοφαί εἰσιν   THE WOMEN TO WHOM YOU OFFERED THE BOOKS ARE CLEVER.
- αἱ γυναῖκες **αἷσπερ τὰς βίβλους παρέσχες** σοφαί εἰσιν   THE WOMEN PRECISELY THE ONES TO WHOM YOU OFFERED THE BOOKS ARE CLEVER.
  ✧ As said, we can add **-περ** to add emphasis, to make it clear that we mean these women, not any other ones.
- πάντες γὰρ οὗτοι νόμοι εἰσίν, **οὓς τὸ πλῆθος ... ἔγραψε**   ALL THESE ARE LAWS WHICH THE PEOPLE WROTE (Xenophon, THE *Memorabilia*).
- μετὰ δὲ ταῦτα ἐκκλησία ἐγένετο, **ἐν ᾗ τῶν στρατηγῶν κατηγόρουν ἄλλοι**   AFTER THIS THERE WAS AN ASSEMBLY, IN WHICH OTHER MEN ACCUSED THE GENERALS   (Xenophon, *Hellenica*).

11. Indefinite relative pronoun

a) Accidence [90]

The indefinite relative pronoun is made of the combination of two elements: the relative pronoun and the indefinite pronoun **τις, τι**. Both halves are declined, each half according to its own declension. Genitive and dative singular masc./neuter and nominative and accusative plural neuter can have alternative forms; moreover the neuter singular form **ὅ τι** is usually written as two words, in order to avoid confusion with the conjunction **ὅτι**.

	singular			plural		
	masc.	*fem.*	*neuter*	*masc.*	*fem.*	*neuter*
Nom.	ὅστις	ἥτις	ὅ τι	οἵτινες	αἵτινες	ἅτινα – ἅττα
Acc.	ὅντινα	ἥντινα	ὅ τι	οὕστινας	ἅστινας	ἅτινα – ἅττα
Gen.	οὗτινος – ὅτου	ἧστινος	οὗτινος – ὅτου	ὧντινων	ὧντινων	ὧντινων
Dat.	ᾧτινι – ὅτῳ	ᾗτινι	ᾧτινι – ὅτῳ	οἷστισι(ν)	αἷστισι(ν)	οἷστισι(ν)

b) Syntax [91]

1/ The most common meaning of the indefinite relative pronoun is the one indicated by its own name, i.e. WHOEVER, WHATEVER, and is used in order to introduce a relative clause with a general meaning (sometimes with no antecedent):

- **ὅστις τοῦτο ποιεῖ**, σοφός ἐστιν   WHOEVER MAKES THIS IS CLEVER.
- **ᾧτινι τὰ χρήματα δίδως**, τοῦτον ἀποκτενῶ   WHOEVER YOU GIVE THE MONEY TO, I WILL KILL HIM.
- **ᾧτινι ἐντυγχάνοιεν** Ἕλληνι ... πάντας ἔκτεινον (Xenophon, *Anabasis*).   WHATEVER GREEK PERSON THEY MET, THEY KILLED THEM ALL
- παρ᾽ ἐμοὶ δὲ οὐδεὶς μισθοφορεῖ, **ὅστις μὴ ἱκανός ἐστιν ... πονεῖν** (Xenophon, *Hellenica*).   NOBODY SERVES IN MY ARMY, WHO(EVER) IS NOT GOOD ENOUGH
- ἐκέλευον δὲ καὶ τὸν Θηραμένην λαβεῖν **ὅντινα βούλοιτο** (Xenophon, *Hellenica*).   THEY ALSO ORDERED THERAMENES TO TAKE WHOMEVER HE WANTED TO

In the corresponding chapters devoted to relative sentences and indefinite sentences further possibilities will be explained (e.g., subjunctive + **ἄν** to emphasise the indefinite character of the sentence, etc.).

Another indefinite sense of this pronoun is WHOEVER (IS) CAPABLE OF, as clarified in the following examples:

- λέγε μοι διδάσκαλον **ὅστις τὸν ἐμὸν υἱὸν παιδεύει**   TELL ME A TEACHER WHO MAY EDUCATE MY SON.
- δός μοι ξίφος **ᾧτινι μάχομαι**   GIVE ME A SWORD WITH WHICH I MAY FIGHT.

2/ Another possible meaning of this pronoun is the same as that of the interrogative **τίς, τί**, but used in indirect [92] questions, where the interrogative word **τίς, τί** (in all cases) can be replaced by the corresponding form of the indefinite relative **ὅστις, ἥτις, ὅ τι** (note that this replacement is optional, not compulsory).

Examples:

- **τίνα ὁρᾷς;** Whom do you see? ἐρωτᾷ **τίνα ὁρᾷς** or ἐρωτᾷ **ὅντινα ὁρᾷς**   He asks whom you see.
- **ἐπεχείρησας σαυτὸν ἐπισκοπεῖν ὅστις εἴης;**   Did you try to consider who you were?   (Xenophon, *Memorabilia*).
  ◇ In this case, it is an indirect question inside another question.
- ὦ Κῦρε, οὐ μή σε κρύψω **πρὸς ὅντινα βούλομαι ἀφικέσθαι**   Cyrus, I will not conceal from you whom I am trying to reach   (Xenophon, *Cyropaedia*).

12. Other indefinite pronouns

❏ **τις, τι**   [93]

a) Accidence

The basic meaning of this pronoun is somebody, some, any, a and it is declined the same way as the interrogative, with the only difference that generally it does not have any accents. However, if special cases of accentuation rules make this word bear an accent, this could go only on the second syllable, never on the first one.

	singular		plural	
	masc./fem.	*neuter*	*masc./fem.*	*neuter*
Nom.	τις	τι	τινές	τινά - ἄττα
Acc.	τινά	τι	τινάς	τινά - ἄττα
Gen.	τινός - του	τινός	τινῶν	τινῶν
Dat.	τινί - τῳ	τινί	τισί(ν)	τισί(ν)

◇ Take care not to confuse **ἄττα** (from **τις)** with **ἅττα** (from **ὅστις**), as they differ only in the breathing mark.

b) Syntax

Like the interrogative pronoun, **τις / τι** can be used as well as an adjective, accompanying a noun:

- **ἄνθρωπός τις** ἦλθε χθές   A man came yesterday.
  ◇ Contrast with **τίς ἄνθρωπος** ἦλθε χθές; Which man came yesterday?
- εἴδομέν **τινας** ἐν τῷ ἀγρῷ   We saw some people in the field.

This pronoun/adjective can never open a sentence, as it is an *enclitic* form, and usually it follows the noun it agrees with.

Let's see some examples:

- **γυνή τις ἀνδρί τινί τι** εἶπεν   A woman said something to a man.
- **κόραις τισὶ** τὰς βίβλους ἔδωκα   I gave the books to some girls.
- ἐν τῇ μάχῃ ἐξαίφνης **τι** ἐγένετο   Suddenly, something happened in the battle.
- οἱ ἱππεῖς ἤλαυνον **ἐπὶ λόφον τινά**   The horsemen rode onto a hill   (Xenophon, *Hellenica*).
- **ἀνήρ τις** ἁλιεὺς παρὰ τὴν θάλασσαν ἄγραν ἰχθύων ἐποίει   A fisherman was fishing on the seashore
  (Aesopus, *Fabulae*).

❑ ἄλλος, –η, –ο [94]

a) Accidence

It means ANOTHER ONE, and it inflects following in the usual *2-1-2 scheme* apart from the neuter singular form, which lacks the ending **–ν** in nominative and accusative.

b) Syntax

ἄλλος, –η, –ο conveys the meaning THE REST OF when accompanied by a definite article:

- ἔπειτα δὲ **οἱ ἄλλοι στρατιῶται** ἀφίκοντο   LATER, THE REST OF THE SOLDIERS ARRIVED.
  ✧ THE OTHER SOLDIERS would sound strange.
- τὰς μὲν Ἀθήνας εἶδον, **τὴν δὲ ἄλλην χώραν** οὐκέτι εἶδον   I HAVE SEEN ATHENS, BUT NOT THE REST OF THE COUNTRY YET.
  ✧ THE OTHER COUNTRY would sound strange.
- **οἱ δ' ἄλλοι στρατηγοὶ** εἰς τὸν Ἑλλήσποντον ᾤχοντο   THE REST OF THE GENERALS WENT TO THE HELLESPONT
  (Xenophon, *Hellenica*).

If not accompanied by the definite article, it just means OTHER:

- ἔπειτα δὲ **ἄλλοι στρατιῶται** ἀφίκοντο   LATER, OTHER SOLDIERS ARRIVED.
- **ἄλλας βίβλους** ἀναγιγνώσκω   I READ OTHER BOOKS.
- **ἄλλοι πολλοὶ** τῶν Ἀρκάδων καὶ Ἀχαιῶν ἑκόντες ἦσαν   MANY OTHERS OF THE ARCADIANS AND OF THE ACHAEANS
  WENT WILLINGLY   (Xenophon, *Hellenica*).

c) Double ἄλλος [95]

1/ We have seen that this indefinite, if not followed by the article, means OTHER, but there are some cases in which different acceptations of this pronoun are used in the same sentence:

- **ἄλλοι παῖδες ἄλλας βίβλους** ἀναγιγνώσκουσιν   DIFFERENT CHILDREN READ DIFFERENT BOOKS.
  ✧ Literally, OTHER CHILDREN READ OTHER BOOKS.
- **ἄλλοι ἄνθρωποι ἄλλοις θεοῖς** ἀναθήματα διδόασιν   DIFFERENT MEN GIVE OFFERINGS TO DIFFERENT GODS.
  ✧ Literally, OTHER MEN GIVE OFFERINGS TO OTHER GODS.
- **ἄλλοι ἄλλα δίκαια** ἡγοῦνται   DIFFERENT PEOPLE REGARD DIFFERENT THINGS AS FAIR   (Plato, *Euthyphro*).

2/ When we use two forms not in the same sentence but in two consecutive sentences (usually combined by **μέν-δέ**), this pronoun indicates the conceptual opposition of two groups of objects, persons or concepts, so that they should be translated as SOME....OTHERS. In fact, this use is almost identical to the use of the article with **μέν-δέ**:

- **ἄλλους μὲν μισῶ, ἄλλους δὲ** φιλῶ   I HATE SOME, I LOVE OTHERS.
- τὸ γοῦν αὐτὸ ... **ἄλλοις μὲν** ἀγαθόν, **ἄλλοις δὲ** κακόν   THE SAME THING… FOR SOME IS GOOD, FOR OTHERS IS BAD
  (Diogenes Laertius, *Vitae Philosophorum*).
- **τοὺς μὲν** μισῶ, **τοὺς δὲ** φιλῶ   I HATE SOME (OF THEM), WHILE I LOVE THE OTHERS.

❑ **ἕτερος, –α, –ον**   [96]

a) Accidence

This pronoun means THE OTHER ONE, and it inflects following the standard *2-1-2 scheme*, even though the following contractions are also allowed:

ἅτερος	=	**ὁ ἕτερος**
θάτερον	=	**τὸ ἕτερον**
θατέρου	=	**τοῦ ἑτέρου**

b) Syntax

This pronouns is used only when we speak about couples of objects, people, etc., as in the following examples:

- **ὁ ἕτερος φίλος** ἀφίκετο χθές   THE OTHER FRIEND ARRIVED YESTERDAY   ◇ Referring to *two* friends.
- ἀνέβησαν ἐπὶ τὸν πρῶτον γήλοφον καὶ κατέβαινον, ὡς **ἐπὶ τὸν ἕτερον** ἀναβαίνειν   THEY WENT UP ONTO THE FIRST HILL AND CAME DOWN, AS IF THEY WERE GOING TO CLIMB THE OTHER ONE   (Xenophon, *Anabasis*).

Like **ἄλλος**, it can be used in double sentences, repeating the same pronoun (even in different cases), or twice in the same sentence:

- **τὸν μὲν ἕτερον** μισῶ, **τῷ δὲ ἑτέρῳ** χρήματα δίδωμι   I HATE THIS ONE, WHILE I GIVE MONEY TO THE OTHER ONE.
- τέλος δὲ **ὁ ἕτερος τὸν ἕτερον** παίει   AND FINALLY ONE HITS THE OTHER   (Xenophon, *Anabasis*).
- ἐδόκει ἄρα, ὡς ἔοικεν, Ὁμήρῳ **ἕτερος μὲν** εἶναι ἀνὴρ ἀληθής, **ἕτερος δὲ** ψευδής   APPARENTLY, ONE SEEMED TO HOMER TO BE AN HONEST MAN, AND THE OTHER A LIAR   (Plato, *Hippias Minor*).

❑ **μόνος, –η, –ον**   [97]

a) Accidence

This pronoun means ONLY (which of course is an adverb) and ALONE, and it inflects following the *2-1-2 scheme*.

b) Syntax

1/ The context will make clear whether it means ALONE or it should be translated using the adverb ONLY:

- **μόνος** ἐν τῇ νήσῳ εἰμί   I AM ALONE ON THE ISLAND.
- **μόνος ὁ Περικλῆς** τοῦτο οἶδεν   ONLY PERICLES KNOWS THIS.
- **μόνος** δ᾽ ἐπορεύου, ἔφη, ἢ καὶ ἀκόλουθός σοι ἠκολούθει;   DID YOU GO ALONE, HE SAID, OR DID AN ATTENDANT ACCOMPANY YOU?   (Xenophon, *Memorabilia*).

2/ Even when translated in the adverbial sense ONLY, in Greek **μόνος, –η, –ον** is an adjective and, therefore, must agree in *case, number and gender* with its referent:

- **μόναι αἱ κόραι** τοῦτο ἴσασιν   ONLY THE GIRLS KNOW THIS.

3/ Sometimes it can convey the meaning THE ONLY ONE THAT (see former example on Pericles), as in these examples:

- **ὁ Σωκράτης μόνος** τὴν ἀλήθειαν ἔλεγεν   ONLY SOCRATES SPOKE THE TRUTH / SOCRATES WAS THE ONLY ONE WHO SPOKE THE TRUTH.
- **αὕτη δὲ μόνη** διαμένει συνεχὴς **βασιλεία** REMAINS (Xenophon, *Agesilaus*).   ONLY THIS MONARCHY REMAINS / THIS IS THE ONLY MONARCHY THAT
- **ἡ ἡδονὴ μόνη αὕτη** πλεῖστα ἀγαθὰ παρασκευάζει   ONLY THIS PLEASURE BRINGS VERY MANY BENEFITS / THIS IS THE ONLY PLEASURE THAT BRINGS VERY MANY BENEFITS (Xenophon, *Cynegeticus*).

Observe that the word order in this context plays an important role with regard to the overall meaning of the sentence:

- **ὁ μόνος ἱερεὺς** τοῦτο ἐποίησεν   THE ONLY PRIEST DID THIS.   ✧ The only priest that was there.
- **ὁ ἱερεὺς μόνος** τοῦτο ἐποίησεν   THE PRIEST DID THIS ALONE.   ✧ Without help.

❏ **ἕκαστος, –η, –ον**   **[98]**

This pronoun inflects following the standard *2-1-2 scheme*. Its meaning is EVERY, EACH, and it can use article or not:

- **ἑκάστῳ στρατιώτῃ** ξίφος ἔδωκα = **ἑκάστῳ τῷ στρατιώτῃ** ξίφος ἔδωκα   I GAVE A SWORD TO EACH SOLDIER.
- ἡγεμὼν μὲν ἦν ὁ δεσπότης **ἑκάστης τῆς οἰκίας**   THE MASTER OF EACH HOUSE WAS A LEADER (Xenophon, *Anabasis*).
- ἱμάτιον τ᾽ ἔδωκεν **ἑκάστῳ**   HE GAVE A CLOAK TO EACH ONE (Xenophon, *Hellenica*).

❏ **ἑκάτερος, –α, –ον**   **[99]**

This pronoun inflects following the standard *2-1-2 scheme*, meaning EVERY, EACH with reference to couples of concepts, objects or persons, usually accompanied by the definite article (which in **ἕκαστος** is optional):

- **ἑκατέρῳ τῷ στρατιώτῃ** ξίφος ἔδωκα   I GAVE A SWORD TO EACH OF THE TWO SOLDIERS.
  ✧ We do not need the words BOTH SOLDIERS in genitive, as this is implied in the sense of the pronoun.
- **ἑκάτεροι** ἐπεκαλοῦντο τὸν Κῦρον   EACH ONE OF THE TWO (GROUPS) SUMMONED CYRUS (Xenophon, *Cyropaedia*).
- εἰπέ μοι, ἔφη, ὦ Ἀρίστιππε, ... πῶς ἂν **ἑκάτερον** παιδεύοις;   TELL ME, ARISTIPPUS, HE SAID, HOW WOULD YOU EDUCATE EACH OF THE TWO? (Xenophon, *Memorabilia*).

❏ **ἀμφότεροι, -αι, -α**   **[100]**

This pronoun inflects following the standard *2-1-2 scheme*. It means BOTH and it is followed by the plural accompanied by definite article: **ἀμφότεροι οἱ ἄνδρες** BOTH MEN.

- ἰδόντες δὲ ἀλλήλους ... , τὸ μὲν πρῶτον ἔστησαν **ἀμφότεροι**   SEEING EACH OTHER…, AT FIRST BOTH STOOD STILL (Xenophon, *Hellenica*).
- ἐγὼ δ᾽ οὖν φιλῶ μὲν **ἀμφοτέρους ὑμᾶς** ὁμοίως, ὦ παῖδες   THEREFORE I LOVE BOTH OF YOU ON AN EQUAL BASIS, O SONS (Xenophon, *Cyropaedia*).

¤ Note that the unusual form **ἄμφω** must be followed by the dual (see the corresponding section): **ἄμφω τὼ φύλακε**.

- ἐνταῦθα καὶ ἀποθνήσκει Χαίρων τε καὶ Θίβραχος, **ἄμφω πολεμάρχω**   THEN BOTH CHAIRON AND THIBRACHUS DIE, BOTH OF THEM POLEMARCHS (Xenophon, *Hellenica*).

13. Negative pronouns

Sometimes they are considered to be a sub-category of indefinite pronouns, as they actually derive from them, but as they share the characteristic negative meaning we have grouped them separately.

❑ **οὐδείς, οὐδεμία, οὐδέν**   [101]

a) Accidence:

It is formed by the combination of the negative **οὐδέ** and the numeral adjective ONE (observe that in the masculine and neuter forms, the final **-ε** of **οὐδέ** has been elided as the second part of the word also begins with the same letter). It inflects exactly like **εἷς, μία, ἕν**: **οὐδένα, οὐδεμίαν, οὐδενός**, etc.

b) Syntax:

1/ Its meaning is NO, NONE, NO ONE, NOBODY, NOTHING, to be translated according to its use as pronoun or as adjective, or alone in neuter, etc. Let's see some examples:

- **οὐδεὶς ἀνὴρ** ἐπανῆλθεν   NO MAN CAME BACK.
- **οὐδεὶς** ἐπανῆλθεν   NOBODY / NO ONE CAME BACK.
- **οὐδεμία γυνὴ** ἐπανῆλθεν   NO WOMAN CAME BACK.
- **οὐδεμία** ἐπανῆλθεν   NOBODY / NO ONE CAME BACK.
    ◇ Specifically feminine agents: NO WOMAN, NO GIRL, NO FEMALE STUDENT, etc.
- **οὐδὲν** ἐποίησα   I DID NOTHING.   ◇ Although in English we would say I DID NOT DO ANYTHING.
- **οὐδένα** εἶδον   I SAW NOBODY / NO ONE / NONE.   ◇ Although in English we would say I DID NOT SEE ANYBODY.
- **οὐδεμίαν** εἶδον   I SAW NOBODY / NO WOMAN / NO ONE / NONE.
    ◇ Specifically feminine agents: NO WOMAN, NO GIRL, NO FEMALE STUDENT, etc.
- οἱ δὲ ἐξ ἄστεως ἱππεῖς ... τῶν μὲν πολεμίων **οὐδένα** ἔτι εἶδον   THE HORSEMEN FROM THE CITY … DID NOT SEE ANY
  OF THE ENEMIES   (Xenophon, *Hellenica*).
- ὑπὸ πολλῶν δὲ ἐρωτώμενος ... , **οὐδενὶ** ἀπεκρίνατο   BEING ASKED BY MANY, … HE DID NOT ANSWER ANYONE
  (Xenophon, *Hellenica*).

2/ A special construction: THERE IS NO ONE WHO… *+ negative sentence*   [102]

The negative pronoun **οὐδείς** combined with the indefinite relative **ὅστις** should be translated by means of the periphrasis THERE IS NO ONE WHO…: please note that in the main sentence the verb **ἐστί** is to be provided by the reader. Let's see an example :

- **οὐδεὶς ὅστις** οὐκ οἶδε τοῦτο   THERE IS NOBODY WHO DOES NOT KNOW THIS.

To translate a sentence such as THERE IS NO ONE WHOM SOCRATES DOES NOT LOVE, generally we would decline only the WHOM, because the NOBODY apparently should be expressed in nominative, as it is the subject of the English sentence, with the following result:

- **οὐδεὶς ὅντινα** οὐ φιλεῖ ὁ Σωκράτης.

But the problem with this translation is that, in Greek, οὐδεὶς in this construction must be in agreement with the relative pronoun, breaking the correspondence with the English sentence (according to which NOBODY should be the nominative); the correct Greek translation of the sentence, therefore, is the following:

- **οὐδένα ὄντινα** οὐ φιλεῖ ὁ Σωκράτης.

Both pronouns must be declined, and as far as the indefinite one is concerned the optional forms seen above for the indirect cases are to be used:

Acc.   **οὐδένα ὄντινα**
Gen.   **οὐδενὸς ὅτου**
Dat.   **οὐδενὶ ὅτῳ**

Examples:

- **οὐδενὶ ὅτῳ** χρήματα οὐ δίδωμι   THERE IS NO ONE TO WHOM I DO NOT GIVE MONEY.
- **οὐδενὸς ὅτου** οὐ δικαιότερός ἐστιν οὗτος ὁ δικαστής   THERE IS NO ONE WHO IS FAIRER THAN THE JUDGE IS.
- Ἀπολλόδωρος δὲ ... **οὐδένα ὄντινα** οὐ κατέκλασε τῶν παρόντων   THERE WAS NO ONE WHOM APOLLODOROS DID NOT
  BREAK DOWN   (Plato, *Phaedo*).

❑ **μηδείς, μηδεμία, μηδέν**   [103]

a) Accidence:

It declines in the same way as **οὐδείς, οὐδεμία, οὐδέν**, except that the negative component is represented by **μή** instead of **οὐδέ**.

b) Syntax:

Its meaning is the same as for **οὐδείς, οὐδεμία, οὐδέν**, but **μηδείς** etc. is used instead of **οὐδείς** etc. in the clauses that need **μή** instead of **οὐ** as simple negative for the verb, i.e. conditional sentences, participles with subjective meaning, clauses depending on verbs of wish, result clauses in infinitive, etc. Let's see some examples:

- ἐὰν **μηδεὶς** τοῦτο ποιῇ, ἀποθανούμεθα   IF NOBODY DOES THIS, WE WILL DIE.
- βούλομαι τὸν παῖδα **μηδὲν** ποιεῖν   I WANT THE CHILD TO DO NOTHING.
- **μηδένα** κακηγορείτω **μηδείς**   LET NOBODY ACCUSE ANYONE   (Plato, *Leges*).
- οἱ **μηδὲν** ποιοῦντες χρήματα οὐ δέξονται   THOSE WHO DO NOTHING WILL NOT RECEIVE MONEY.
    ✧ The conditional sense is evident, meaning IF THEY DO NOTHING. οἱ **οὐδὲν** ποιοῦντες would mean THOSE WHO ARE
      DOING NOTHING.
- ὁ διδάσκαλος οὕτω ταχέως τρέχει ὥστε **μηδένα** αὐτὸν νικᾶν   THE TEACHER RUNS SO QUICKLY THAT NOBODY BEATS HIM.
- σὸν ἔργον [ἐστι] **μηδένα** ἀφιέναι τῶν πρὸς σὲ ἀφικνουμένων   YOUR DUTY IS NOT TO SEND AWAY ANY OF THOSE
  THAT COME TO YOU   (Xenophon, *Cyropaedia*).

❑ **οὐδέτερος, –α, –ον**   **[104]**

a) Accidence:

Its declension follows the normal *2-1-2 scheme*.

b) Syntax:

οὐδέτερος is the negative of the indefinite pronoun **ἕτερος**, meaning NO ONE OF BOTH, NEITHER (NOT … EITHER). Examples:

- – ἆρα τοὺς δύο στρατηγοὺς εἶδες;   DID YOU SEE THE TWO GENERALS?
  – οὐ μέντοι, **οὐδέτερον** εἶδον   NO, I HAVE NOT SEEN EITHER (OF THE TWO).
- **οὐδέτερον** γιγνώσκω, ὦ Σώκρατες   I KNOW NEITHER, SOCRATES   (Plato, *Euthydemus*).
- νυνὶ δ᾽ **οὐδέτερος** αὐτῶν … εἶπεν ἐν τοιούτῳ καιρῷ   THEN NEITHER OF THEM SPOKE IN SUCH A CIRCUMSTANCE
  (Demosthenes, *Contra Phormionem*).

Observe that this OF BOTH is not the translation of any word meaning BOTH in genitive: it is used because the Greek sentence makes it clear that we are talking about two generals; it is the negative equivalent form of the interrogative **πότερος** and the indefinite **ἑκάτερος**.

❑ **μηδέτερος, –α, –ον**   **[105]**

a) Accidence:

Its declension follows the normal *2-1-2 scheme*.

b) Syntax:

As **μηδείς** corresponds to **οὐδείς** in sentences where the simple negative would be **μή** instead of **οὐ**, **μηδέτερος** corresponds to **οὐδέτερος** in the same sense of "no one of both" in sentences where the simple negative would be **μή** instead of **οὐ**. Let's see some examples:

- ἐὰν **μηδέτερος** ἔλθῃ, τά χρήματά σοι δώσω   IF NEITHER COMES, I WILL GIVE THE MONEY TO YOU.
- βούλομαι **μηδέτερον** ἐκ τῆς πόλεως ἐξεῖναι   I WANT NEITHER TO LEAVE THE CITY.
- καίπερ **μηδετέρου** ἀφικομένου, ἐγὼ αὔριον ἄρξομαι   EVEN IF NEITHER HAS ARRIVED, I WILL BEGIN TOMORROW.
  ✧ Observe that the use of **μηδετέρου** gives a conditional sense, meaning the possibility that tomorrow no one
     may have turned up; using **οὐδετέρου** would convey the following meaning: ALTHOUGH NO ONE OF BOTH HAS
     ARRIVED / WILL HAVE ARRIVED…, i.e. that no one of both has arrived or will arrive by then.
- δεῖ δὴ τἀληθὲς **μηδέτερον** λέγειν   NEITHER SHOULD SPEAK THE TRUTH   (Plato, *Phaedrus*).
- προκαλούμεθα δὲ ὑμᾶς φίλοι μὲν εἶναι, πολέμιοι δὲ **μηδετέροις**   WE OFFER TO BE YOUR FRIENDS, AND ENEMIES TO
  NEITHER SIDE   (Thucydides, *Historiae*).

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h) Adverbs and prepositional adverbs

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1. General observations [106]

When we mention adverbs, we tend to think of some frequent English words ending in -LY, such as STRONGLY, QUICKLY, SLOWLY, etc., but this is just one of several different possible morphological forms of adverbs, which can be represented by words that appear very different from each other, such as TODAY, HARDLY, ENOUGH, QUICKLY, WHEN?, EVERYWHERE, etc.

Adverbs are indeclinable parts of speech with variable frequency rates, as some are really common while others are hardly attested. For this reason, we will present only the most frequent ones. We will include as well some recurrent adverbial expressions (i.e. formed by an adverb and other words), which are to be remembered as well.

2. Modal adverbs [107]

These adverbs define the way in which an action is performed (they would respond to the question HOW?). While a lot of times the English equivalent form ends in -LY, other translations are possible as well.

a/ In Greek, most modal adverbs are formed adding the ending **-ῶς** to the stem of the adjective they derive from (or replacing the **-ν** of the genitive plural by a **-ς**, if you prefer):

From			
From **σοφός**	**σοφῶς**	WISELY	
From **ἀληθής**	**ἀληθῶς**	TRULY	
From **δίκαιος**	**δικαίως**	FAIRLY, WITH JUSTICE	
From **ἡδύς**	**ἡδέως**	SWEETLY	✧ The genitive of the adjective is **ἡδέος**.
From **οὗτος**	**οὕτως**	SO, THIS WAY	✧ Note that this adverb has no corresponding English form in –LY.
From **ὅδε**	**ὧδε**	SO, THIS WAY	✧ But the sigma has been lost.
From **ἄλλος**	**ἄλλως**	IN ANOTHER WAY	

✧ Important expression: **ἄλλως τε καί** AND MAINLY, AND ESPECIALLY.

- οὐδὲν νομίζω ἀνδρὶ **ἄλλως τε καὶ** ἄρχοντι κάλλιον εἶναι κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης
  I THINK THAT FOR A MAN, AND ESPECIALLY IF HE IS A RULER, THERE IS NO BETTER OR BRIGHTER POSSESSION THAN VIRTUE AND JUSTICE   (Xenophon, *Anabasis*).

b/ Other Greek adverbs do not follow the rule stated above: [108]

τάχα	QUICKLY	✧ Although **ταχέως** also exists
οὐδέν	IN NO WAY	
οὐδαμῶς	IN NO WAY	
βάδην	STEP BY STEP	

✧ Important expression: **βάδην ταχύ** AT A QUICK PACE.

- Χειρίσοφος δὲ **βάδην ταχὺ** ἐφείπετο σὺν τοῖς ὁπλίταις   AND CHEIRISOPHOS WAS GOING AFTER [THEM] AT A QUICK PACE WITH THE HOPLITES   (Xenophon, *Anabasis*).

Some adverbs can even have a completely different stem from that of their related adjective: for example **εὖ** WELL has nothing to do with **ἀγαθός**.

c/ Many adverbs derive from accusative or dative forms of nouns or adjectives:

βίᾳ	BY FORCE	**λάθρᾳ**	SECRETLY	**προῖκα**	FOR FREE
δημοσίᾳ	IN PUBLIC, PUBLICLY	**ἑλληνιστί**	IN GREEK	**σφόδρα**	STRONGLY
ἰδίᾳ	IN PRIVATE, PRIVATELY	**τέλος**	FINALLY	**μάτην**	IN VAIN

- θαυμαστὸς οὐκ **ἰδίᾳ** μόνον ἀλλὰ καὶ **δημοσίᾳ** παρὰ πᾶσιν ἂν εἴης   YOU WOULD BE ADMIRED NOT ONLY WITHIN YOUR PRIVATE CIRCLE BUT ALSO PUBLICLY   (Xenophon, *Hiero*).

d/ Finally other modal adverbs have absolutely independent forms , unrelated to any other adjective or noun:

μόλις	HARDLY
ὥς	SO, THIS WAY

- οὕτω **μόλις** ἀπῆλθον ἀπὸ τοῦ χωρίου, πῦρ ... ποιησάμενοι   SO THEY HARDLY WENT OUT OF THE PLACE, AFTER SETTING FIRE (Xenophon, *Anabasis*).

✧ Important expression: **ἀλλὰ καὶ ὥς** BUT EVEN SO.

3. Comparative and superlative of modal adverbs   [109]

a/ As well as adjectives do, adverbs may express different degrees of intensity:

- HE DID IT WELL.   Positive adverb
- I DID IT BETTER.   Comparative adverb
- YOU DID IT THE BEST.   Superlative adverb

The starting point to form different degrees of an adverb is the adjective from which the adverb derives; for instance, if we want to say SOCRATES EXPLAINED THIS WISELY, we will say ὁ Σωκράτης τοῦτο διῆλθε **σοφῶς**, using the normal adverb WISELY, but if we want to say MORE WISELY (comparative adverb), we must first form the comparative of the adjective WISE, which would be **σοφώτερος, –α, –ον**, and its neuter form **σοφώτερον** will be used as comparative adverb:

- ὁ Σωκράτης τοῦτο διῆλθε **σοφώτερον**   SOCRATES EXPLAINED THIS MORE WISELY.

¤ Note that some comparative adverbs ending in **-ως** can be found exceptionally in Plato and Thucydides, for instance **ἀληθεστέρως** instead of **ἀληθέστερον**, or even using the irregular ones:

- τὸ πρᾶγμα **μειζόνως** ἐλάμβανον   THEY TOOK THE MATTER RATHER SERIOUSLY   (Thucydides, *Historiae*).

If we want to say VERY WISELY, MOST WISELY, we will use the neuter plural superlative form of its adjective, **σοφώτατα**:

- ὁ Σωκράτης τοῦτο διῆλθε **σοφώτατα**   SOCRATES EXPLAINED THIS MOST WISELY / VERY WISELY.

¤ Note that the superlative adverb **σοφώτατα** could have been translated as well in this way:

- ὁ Σωκράτης τοῦτο διῆλθε **σοφώτατα**   SOCRATES IS THE ONE WHO EXPLAINED IT IN THE WISEST WAY.

More examples:

- ἐγὼ μὲν τοῦτο **ἡδέως** ἐποίησα, σὺ δὲ **ἥδιον**, ὁ δὲ Περικλῆς **ἥδιστα**   I DID THIS WITH PLEASURE, YOU WITH MORE PLEASURE, AND PERICLES WITH MUCH PLEASURE.   ✧ Or ... AND PERICLES IS THE ONE WHO DID IT WITH THE MOST PLEASURE.
- ἐνῆγε δὲ **προθυμότατα** τὴν στρατείαν Ἀλκιβιάδης   ALCIBIADES ENCOURAGED THE EXPEDITION MOST EAGERLY.
  ✧ Or ALCIBIADES IS THE ONE WHO ENCOURAGED THE EXPEDITION MOST EAGERLY (Thucydides, *Historiae*).

b/ If the adjective forms its comparative and superlative forms irregularly, the same will happen with the different **[110]** degrees of the adverb, as the comparative and superlative of the adjective will be the basis to form the comparative or superlative forms of the adverb:

- ὁ Σωκράτης τοῦτο διῆλθε **βέλτιον**   SOCRATES EXPLAINED THIS BETTER.
- ὁ Σωκράτης τοῦτο διῆλθε **βέλτιστα**   SOCRATES EXPLAINED THIS VERY WELL / SOCRATES WAS THE BEST AT EXPLAINING THIS.
- ἐγὼ μὲν τοῦτο **ταχέως** ἐποίησα, σὺ δὲ **θᾶττον**, ὁ δὲ Περικλῆς **τάχιστα**   I DID THIS QUICKLY, YOU DID IT MORE QUICKLY, AND PERICLES VERY QUICKLY.   ✧ Or PERICLES IS THE ONE WHO DID IT MOST QUICKLY.
- οἱ δὲ Σκιρῖται ἰδόντες αὐτοὺς **θᾶττον** ἢ βάδην ἀπῆλθον   AND THE SCIRITANS, HAVING SEEN THEM, DEPARTED MORE QUICKLY THAN JUST WALKING (Xenophon, *Hellenica*).

c/ In order to convey the expression AS … AS POSSIBLE with adverbs, we must use the particle **ὡς** before the superlative form of the adverb, similarly to the construction **ὡς** *+ sup. adjective* that we have already studied.

- ὁ στρατιώτης **ἀνδρειότατα** ἐμαχέσατο   THE SOLDIER FOUGHT VERY BRAVELY.
  ὁ στρατιώτης **ὡς ἀνδρειότατα** ἐμαχέσατο   THE SOLDIER FOUGHT AS BRAVELY AS POSSIBLE.
- ὁ διδάσκαλος **τάχιστα** ἦλθεν   THE TEACHER CAME VERY QUICKLY.
  ὁ διδάσκαλος **ὡς τάχιστα** ἦλθεν   THE TEACHER CAME AS QUICKLY AS POSSIBLE.
- ἀκούσαντες ταῦτα οἱ στρατιῶται ... ἐψηφίσαντο πλεῖν αὐτὸν **ὡς τάχιστα**   AFTER HEARING THIS, THE SOLDIERS ... VOTED THAT HE SHOULD DEPART AS QUICKLY AS POSSIBLE (Xenophon, *Anabasis*).

4. Quantitative adverbs   **[111]**

a/ The most well-known adverbs are reported in the following sequence, which comprehends respectively the *positive - comparative - superlative* forms of the same adverb:

μάλα - μᾶλλον - μάλιστα   MUCH/VERY - MORE - MOST

Let's remember that the expression RATHER ... THAN is **μᾶλλον ... ἤ**:

- **μᾶλλον** ἂν ἕλοιτό μ᾽ **ἢ** τοὺς πάντας Ἀργείους λαβεῖν   HE WOULD PREFER TO CAPTURE ME RATHER THAN CAPTURE ALL THE ARGIVES (Sophocles, *Philoctetes*).

✧ Another important expression: **ὡς οἷόν τε μάλιστα**   AS MUCH AS POSSIBLE:

- διέβαινον τὴν γέφυραν … **ὡς οἷόν τε μάλιστα** πεφυλαγμένως   THEY CROSSED THE BRIDGE … PAYING AS MUCH ATTENTION AS POSSIBLE   (Xenophon, *Anabasis*).

b/ The following quantitative adverbs are independent from each other and do not form any family:

πολύ	MUCH	**ἄδην**	ABUNDANTLY
ὀλίγον	FEW	**μόνον**	ONLY
ἅλις	ENOUGH	**παντάπασιν**	COMPLETELY, AT ALL
ἄγαν	TOO MUCH		

- Κορίνθιοι μὲν **παντάπασιν** οὐκ ἠκολούθουν αὐτοῖς   THE CORINTHIANS DID NOT ACCOMPANY THEM AT ALL (Xenophon, *Hellenica*).

✧ While **μάλα** is more relative to intensity, **πολύ** is more relative to quantity.

5. Adverbs of time

They are quite easy to remember; the following list shows the most common ones, grouped by related meanings:

❑ **ἀεί / ἀιεί**	ALWAYS	❑ **πάλαι**	LONG AGO	❑ **πρῴ**	EARLY IN THE DAY	❑ **χθές**	YESTERDAY
εἰς ἀεί	FOREVER	νῦν	NOW	ὀψέ	LATE	τήμερον	TODAY
οὐδέποτε	NEVER	τότε	THEN			αὔριον	TOMORROW

✧ IMPORTANT EXPRESSION: **ὁ ἀεὶ χρόνος**   ETERNITY

❑ **ἄρτι**	RECENTLY	❑ **εὐθύς**	AT ONCE, IMMEDIATELY
ἕως ἄρτι	UNTIL JUST NOW	**αὐτίκα**	IMMEDIATELY
ἔτι	STILL, YET	**αὐτίκα μάλα**	IN THE VERY MOMENT, IMMEDIATELY
ἤδη	ALREADY		

✧ Observe this possible use of **ἤδη**: οὐ μόνον… ἀλλὰ ἤδη = οὐ μόνον… ἀλλὰ καί   NOT ONLY… BUT ALSO.

❑ **πρῶτον**	FIRST	❑ **πάλιν**	AGAIN	❑ **ἐξαίφνης**	SUDDENLY
ὕστερον	AFTERWARDS	**αὖθις**	AGAIN		
ἔπειτα / εἶτα	AFTERWARDS				

✧ **ἐξ ὀλίγου** has the same meaning as **ἐξαίφνης**.

- ἐὰν ἀκούσητέ μου, ἐγὼ ὑμῖν **αὐτίκα** μάλα ἐπιδείξω   IF YOU LISTEN TO ME, I WILL SHOW YOU IN THIS VERY MOMENT (Xenophon, *Hellenica*).
- τοῖς μὲν **ἐξ ὀλίγου** τε ἐγίγνετο   THIS HAPPENED SUDDENLY TO THEM   (Thucydides, *Historiae*).
  ✧ Meaning *they did not expect it, they did not have time to react.*

6. Adverbs of place

a/ Some adverbs of place state the position of an object with respect to a given point of reference. Some of these adverbs will be mentioned again in the section devoted to *Prepositional adverbs*, as they may also work as prepositions followed by a noun in genitive. The following list divides adverbs according to their sense, to facilitate their memorisation:

❏ **ἄνω**	ABOVE	❏ **ἔνδον**	INSIDE	❏ **ἔμπροσθεν**	IN FRONT OF
κάτω	UNDER	**ἔξω**	OUTSIDE, APART FROM	**ὄπισθεν**	BEHIND

❏ **πλησίον**	NEAR	❏ **μεταξύ**	IN THE MIDDLE OF / BETWEEN
ἐγγύς	NEAR	**ἀντικρύ**	IN FRONT
μακράν	FAR AWAY		
πόρρω	FAR AWAY		

- οὐ **πόρρω** ἔδει αὐτὸν ἐλθεῖν   HE DID NOT HAVE TO GO FAR AWAY   (Demosthenes, *In Evergum et Mnesibulum*).
- τότε μὲν δὴ ὁ Ἀγησίλαος τροπαῖόν τ᾽ ἐστήσατο **μεταξὺ Πραντὸς καὶ Ναρθακίου**   AGESILAOS ERECTED A MONUMENT OF TRIUMPH BETWEEN PRAS AND NARTHACIUM   (Xenophon, *Hellenica*).
- ὁ κονιορτὸς τῆς ὕλης νεωστὶ κεκαυμένης ἐχώρει πολὺς **ἄνω**   THE CLOUD OF DUST, REALLY LARGE, FROM THE FOREST RECENTLY BURNED WAS MOVING UPWARDS   (Thucydides, *Historiae*).

The most frequent adverbs of place are the following ones:

ἐνθάδε	HERE	**δεῦρο**	(TOWARDS) HERE	**ἐνθένδε**	FROM HERE
ἐκεῖ	THERE	**ἐκεῖσε**	(TOWARDS) THERE	**ἐκεῖθεν**	FROM THERE

b/ With reference to these last forms, note that the ending **-θεν** usually means FROM, and that the ending **-σε** (that may suffer alterations) means usually TOWARDS. Let's see some examples:

❏ **πανταχοῦ**	EVERYWHERE	❏ **αὐτόθι / αὐτοῦ**	IN THE SAME PLACE	❏ **ἄλλοθι**	ELSEWHERE
πανταχόσε	(TOWARDS) EVERYWHERE	**αὐτόσε**	TO THE SAME PLACE	**ἄλλοσε**	TO ELSEWHERE
πανταχόθεν	FROM EVERYWHERE	**αὐτόθεν**	FROM THE SAME PLACE	**ἄλλοθεν**	FROM ELSEWHERE

❏ **οἴκοι**	AT HOME	❏ **Ἀθήνησι**	IN ATHENS
οἴκαδε	(TOWARDS) HOME	**Ἀθήναζε**	TOWARDS ATHENS
οἴκοθεν	FROM HOME	**Ἀθήνηθεν**	FROM ATHENS

This suffix **-θεν** can be found in many adverbs indicating where from the object is moving:

ἄνωθεν	FROM ABOVE	**ἔνδοθεν**	FROM INSIDE
κάτωθεν	FROM BELOW	**ἔξωθεν**	FROM OUTSIDE

- ξένος **πανταχοῦ** εἰμι   I AM A STRANGER EVERYWHERE   (Xenophon, *Memorabilia*).
- προαφιγμένος δὲ **αὐτόσε** ἦν καὶ ὁ Θρασύβουλος   THRASYBULUS HAD COME TO THE SAME PLACE   (Thucydides, *Historiae*).

c/ There are many more adverbs of place that will be learnt by means of practice (e.g. **πολλαχοῦ** in many places, etc.). An important expression to remember is **ἄλλη καὶ ἄλλη** here and there. See this example:

- **ἄλλη καὶ ἄλλη** προσέπιπτον   They attacked here and there (Flavius Arrianus, *Alexandri Anabasis*).

d/ As a final point, it would be worth mentioning that some adverbs of place, especially those ending in **-ω**, have **[114]** comparative and superlative forms (observe that they usually feature the irregular endings in **-ω**, even though the regular forms in **-τερον** and **-τατα** can also be found):

ἄνω	ABOVE	**ἀνωτέρω**	FURTHER ABOVE	**ἀνωτάτω**	VERY MUCH ABOVE
κάτω	UNDER	**κατωτέρω**	FURTHER UNDER	**κατωτάτω**	VERY MUCH UNDER
ἐγγύς	NEAR	**ἐγγυτέρω**	NEARER	**ἐγγύτατα / ἔγγιστα**	NEAREST
πόρρω	FAR AWAY	**πορρωτέρω**	FURTHER AWAY	**πορρωτάτω**	FURTHEST AWAY

- μετὰ δὲ τοῦτο Βρασίδας καὶ τὸ στράτευμα ἐχώρουν **ἐγγυτέρω τῆς θαλάττης**   After this Brasidas and the army moved nearer to the sea (Thucydides, *Historiae*).
- παρεσκευάζετο γὰρ πορευσόμενος ὡς δύναιτο **ἀνωτάτω**   He was preparing to go as much above ("inland") as he could (Xenophon, *Hellenica*).

7. Interrogative adverbs   [115]

a/ In *modal* sense:

πῶς; How?   • **πῶς** τοῦτο ἐποίησας;   How did you do this?

b/ In *causal* sense:

τί; Why?   ✧ The usual way of asking Why is **διὰ τί**, but the neuter **τί** on its own may also have this meaning:
                     • **τί** ἥκεις;   Why have you come?

c/ In *temporal* sense:

πότε; When?   • **πότε** αὕτη ἡ μάχη ἐγένετο;   When did this battle take place?

                     ✧ Important expression: **ἕως πότε;** Up until when?
                        • **ἕως πότε** μεθυσθήσῃ;   Up until when will you be drunk? (Philo Iudaeus, *De Ebrietate*).

d/ In *local* sense:

ποῦ; Where?   **ποῖ;** Where to?   **πόθεν;** Where from?

                     • **πόθεν καὶ ποῖ** βαίνεις;   Where [have you come] from and where are you going?

e/ In *quantitative* sense:

πόσον; How much?   ✧ Important expression: **ἐπὶ πόσῳ;** For how much? (asking for a price).
                        • **ἐπὶ πόσῳ** ἂν αὐτοῦ δέξαιο στέρεσθαι;   For how much would you accept to be deprived of it? (Plato, *Alcibiades*).

8. Indefinite adverbs

a/ In the section on pronouns, we have dealt with indefinite pronouns. There are also indefinite adverbs, indeclinable (as all adverbs), mostly deriving from interrogative adverbs, which become indefinite just by means of a change in the accentuation (or complete lack of it). Observe these two sentences:

- **ποῦ** διδάσκει ὁ Σωκράτης;   WHERE DOES SOCRATES TEACH?
- ὁ Σωκράτης **που** διδάσκει   SOCRATES TEACHES SOMEWHERE.

   ✧ While **ποῦ** means WHERE?, **που** means SOMEWHERE.

Following the same rule:

- **πῶς** τοσούτους πολεμίους ἐνίκησας;   HOW DID YOU CONQUER SO MANY ENEMIES?
- τοσούτους πολεμίους **πως** ἐνίκησεν.   HE CONQUERED SO MANY ENEMIES SOMEHOW.

   ✧ While **πῶς** means HOW?, **πως** means SOMEHOW.

¤ Note that sometimes the indefinite adverb, in spite of being indefinite, has an accent on it for reasons given by a combination of numerous accentuation rules, but note that the kind of accent is different or is placed on a different syllable:

- **πότε** οὗτος ὁ πόλεμος τελευτήσει;   WHEN WILL THIS WAR END?
- οὗτος ὁ πόλεμος τελευτήσει **ποτέ**   THIS WAR WILL END AT SOME TIME.

b/ As well as **ποῦ**, the interrogatives **ποῖ** and **πόθεν** have their indefinite adverbs too:

- **ποῖ** τρέχεις;   WHERE ARE YOU RUNNING TO?
- τρέχω **ποι**   I AM RUNNING (TO) SOMEWHERE.
- **πόθεν** ἥκεις;   WHERE DO YOU COME FROM?
- ἐξαίφνης οἱ πολέμιοί **ποθεν** ἀφίκοντο   SUDDENLY THE ENEMIES ARRIVED FROM SOMEWHERE.

c/ Remember that these indefinite adverbs, as they are enclitics, can never open a sentence, e.g. it is wrong to write **πως** τοῦτο ποιήσω I WILL DO THIS SOMEHOW. The indefinite adverb has to be postponed, so that the right sentence would be τοῦτό **πως** ποιήσω.

A couple more of examples:

- καὶ τότε δὴ ἤρξατο ὧδέ **πως**· ᾦ ἄνδρες Λακεδαιμόνιοι, ...   AND THEN HE BEGAN SOMEHOW IN THIS WAY: O SPARTANS, …
  (Xenophon, *Hellenica*).
- καί τινες καὶ ἐπολέμησάν **ποτε** αὐτῶν   AND SOME OF THEM ALSO WAGED WAR AT SOME POINT   (Thucydides, *Historiae*).

9. Affirmative and negative adverbs

a) Affirmative adverbs   [117]

The most important affirmative adverb is **ναί** YES, with the emphatic form **μάλιστα**, a very strong YES.

Other expressions used to give affirmative answers are the following ones:

➢ **νὴ τὸν Δία**   YES, BY ZEUS.
➢ **ἔστι γὰρ οὖν**   IT IS CERTAINLY SO.
➢ **ἴσως**   PERHAPS, MAYBE.   ✧ It is not an affirmative adverb, though, but we have included it here.

- ὁ οὖν Κέβης ὑπολαβών, **Νὴ τὸν Δία**, ὦ Σώκρατες, ἔφη   AND CEBES, ANSWERING, SAID "YES, BY ZEUS, SOCRATES"
  (Plato, *Phaedo*).
- **ἴσως** τοίνυν, ὦ ἄνδρες δικασταί, περὶ τούτων μὲν οὐδὲν ἀπολογήσεται   MAYBE, O JUDGES, HE WILL PROVIDE
  NO EXCUSES ON THESE POINTS   (Lysias, *In Theomnestum*).

b) Negative adverbs   [118]

1/ Main ones: **οὐ** and **μή** NO / NOT

a/ The adverb **οὐ** has three possible morphological variants, according to the opening syllable of the word following the adverb: **οὐ** can be used if the following word starts with a consonant, **οὐκ** can be used if the following word starts with a vowel with a smooth breathing mark, and **οὐχ** can be used if the following word starts with a vowel with a rough breathing mark.

- **οὐ** γράφω μύθους   I DO NOT WRITE MYTHS.
- **οὐκ** ἔχω λίθους   I DO NOT HAVE STONES.
- **οὐχ** οἱ δοῦλοι ἀλλὰ οἱ γεωργοὶ ἵππους ἔχουσιν   NOT THE SLAVES, BUT THE FARMERS HAVE HORSES.

The adverb **μή** is used to substitute **οὐ** in some main clauses expressing desire, prohibitions, etc., and in some subordinate clauses like conditionals, purpose and result clauses:

- εἴθε οἱ πολέμιοι **μὴ** ἥκοιεν   IF ONLY THE ENEMY WERE NOT COMING!
- **μὴ** ποίει τοῦτο   DON'T DO THIS!
- **μὴ** τοίνυν ὄκνει, ἔφη   SO DO NOT HESITATE, HE SAID   (Xenophon, *Memorabilia*).
- εἰ χρήματα τοῖς στρατιώταις **μὴ** παρέχεις, οὐ μάχονται   IF YOU DO NOT OFFER MONEY TO THE SOLDIERS, THEY DO NOT FIGHT.
  ✧ Observe that **μή** is used only in the "IF" clause (*protasis*).
- ἐκ τῆς πόλεως ἐξέρχομαι ἵνα οἱ πολέμιοι ἐμὲ **μὴ** λαβῶσιν   I AM GOING OUT OF THE CITY SO THAT THE ENEMY CANNOT
  CAPTURE ME.
- οὕτω δ᾽ ἐτάχθησαν, ἵνα **μὴ** διέκπλουν διδοῖεν   THEY WERE ARRANGED IN THIS WAY, TO AVOID GIVING A WAY THROUGH
  (Xenophon, *Hellenica*).

b/ In the sentences that would use **μή** as negative, as the ones provided above, compound negatives are formed with the **[119]** adverb **μή** as prefix:

- ἐκ τῆς πόλεως ἐξέρχομαι ἵνα **μηδεὶς** ἐμὲ ἀποκτείνῃ   I AM GOING OUT OF THE CITY SO THAT NOBODY CAN KILL ME.
- οὕτως βραδύς ἐστιν ὥστε **μηδένα** νικᾶν δύνασθαι   HE IS SO SLOW THAT HE CAN BEAT NOBODY.
- ἐὰν **μηδὲν** ποιῶμεν, τὴν πόλιν οὐ σώσομεν   IF WE DO NOT DO ANYTHING, WE WILL NOT SAVE THE CITY.
- τῇ ὀργῇ οὕτω χαλεπῇ ἐχρῆτο … ὥστε **μηδένα** δύνασθαι προσιέναι   AND HE HAD SUCH A BAD TEMPER THAT NOBODY COULD APPROACH HIM   (Thucydides, *Historiae*).

2/ Strong denials:

A very strong way of answering No would be **οὐ πάνυ τι**:

- **οὐ πάνυ τι** μέντοι μοι δοκεῖ οὕτως ἔχειν   I DO NOT THINK THIS TO BE SO AT ALL   (Plato, *Cratylus*).

Also **οὐχί** means a strong denial.

Other ways of expressing negative meaning:

➢ Double negative: **οὔτε … οὔτε**   NEITHER … NOR   ◇ These particles are conjunctions rather than adverbs
➢ In modal sense: **οὐδαμῶς**   IN NO WAY
➢ In temporal sense: **οὐδέποτε / οὔποτε**   NEVER

- ἄτοπα λέγεις, ὦ Σώκρατες, καὶ **οὐδαμῶς** πρὸς σοῦ   IT IS STRANGE WHAT YOU SAY, SOCRATES, AND IN NO WAY NORMAL IN YOU   (Xenophon, *Memorabilia*).

⌑ Remember the possibility of swapping **οὐ-** with **μη-** in these compound forms, if syntax needs it, as in the cases considered above.

3/ Position:

As a general rule, the negative is placed in front of the element to be denied:

- οἰκῶ **οὐκ ἐν ταῖς Ἀθήναις** ἀλλὰ ἐν τῇ Σπάρτῃ   I LIVE NOT IN ATHENS BUT IN SPARTA.
- νῦν ὁ πατὴρ **οὐ γράφει**   THE FATHER IS NOT WRITING NOW.
- **οὐχ ὁ πατὴρ** γράφει ἀλλὰ ἡ μήτηρ   IT IS NOT THE FATHER WHO IS WRITING, BUT THE MOTHER.

10. Prepositional adverbs   [120]

a/ There are a group of words in Greek that perform as if they were prepositions, as for instance **ἄνευ** which takes the genitive and means WITHOUT:

- ἐνίκησα **ἄνευ βοηθείας**   I WON WITHOUT HELP.

But these words are not prepositions, although they look like it, and the distinguishing trait is that they can not be used to form compound verbs: for example, we can say **ἀναβαίνω, καταβαίνω,** etc., but we can not say **ἀνευβαίνω.** Sometimes they can play the role of simple adverbs:

- **πόρρω** εἰμί   I AM FAR AWAY.

b/ The first twelve adverbs of place mentioned in Point 6 (*Adverbs of place*) can be used as prepositional adverbs:

ἄνω ABOVE   **κάτω** UNDER   **ἔνδον** INSIDE   **ἔξω** OUTSIDE / APART FROM   **ἔμπροσθεν** IN FRONT OF   **ὄπισθεν** BEHIND
πλησίον NEAR   **ἐγγύς** NEAR   **μακράν** FAR AWAY FROM   **πόρρω** FAR AWAY FROM   **μεταξύ** IN THE MIDDLE OF
ἀντικρύ IN FRONT OF.

If used as such, all of them must be followed by a genitive:

> • **ἔξω τῆς οἰκίας**   OUT OF THE HOUSE   • **ἐγγὺς τῆς πόλεως**   NEAR THE CITY

c/ Apart from these, there are other adverbs that can be used as prepositions, also taking the genitive (or sometimes an   [121]
infinitive), except for **ὡς** and **ἅμα**. The following list features the most frequent ones:

ἄνευ   WITHOUT   **ἐναντίον**   IN FRONT (OF)   **ἕνεκα**   BECAUSE OF
μέχρι   UNTIL   **πέραν**   BEYOND   **πόρρω (ἀπό)**   AWAY (FROM)
εἴσω   (TOWARDS) INSIDE   **πλήν**   EXCEPT   **ἅλις**   ENOUGH (OF)

> ✧ The preposition **ἀπό** follows, if **πόρρω** is used as preposition.

> • τίνι γὰρ ἂν πόλις ἀρέσκοι **ἄνευ νόμων**;   WHO WOULD LIKE A CITY WITHOUT LAWS?   (Plato, *Crito*).
> • **ἅλις παιδιᾶς**, ὦ Λυκῖνε   ENOUGH OF JOKES, LYCINUS   (Lucian, *Navigium*).
> • τί οὖν μ᾽ ἄνωγας ἄλλο **πλὴν ψευδῆ λέγειν**;   WHAT ELSE HAVE YOU ORDERED ME EXCEPT TELLING LIES?
>   (Sophocles, *Philoctetes*).

ἕνεκα is always postponed to the genitive:

> • **τῆς νίκης ἕνεκα** χαίρομαι   I REJOICE BECAUSE OF THE VICTORY.
> • **τίνος ἕνεκα**;   WHY?

d/ ἅμα TOGETHER WITH takes the dative:

> • **ἅμα τῷ ἡλίῳ**   TOGETHER WITH THE SUN / AT SUNRISE
> • **ἅμα δὲ τῇ ἡμέρᾳ** ὁρῶσιν ἱππέας   AT DAYBREAK THEY SEE SOME HORSEMEN   (Xenophon, *Anabasis*).

And the word **ὡς**, if used with a noun denoting a person, means TOWARDS and it takes the accusative:

> • τρέχω **ὡς τὸν φίλον** = τρέχω **πρὸς τὸν φίλον**   I AM RUNNING TOWARDS MY FRIEND.
> • ἧκε δ᾽ ἀγγέλλων τις **ὡς τοὺς πρυτάνεις** ὡς Ἐλάτεια κατείληπται   IT WAS IN THE AFTERNOON, AND SOMEBODY CAME TO
>   THE PRYTANEANS ANNOUNCING THAT ELATEA HAD BEEN CAPTURED   (Demosthenes, *De Corona*).

Observe, in this last example, the double use of **ὡς**.

<div style="text-align:center; border:1px solid black; padding:10px;">

i) Correlatives

</div>

1. Correlative adverbs [122]

a) Definitions and example

The group of *correlatives* comprises words that share a stem and, according to their final form, may be a relative adjective/pronoun, a direct interrogative adverb, an indefinite adverb, etc. Let's see, for example, the series of correlatives deriving from the interrogative adverb **πῶς** HOW:

1/ The interrogative adverb **πῶς;** means HOW?, as in the following example:

- **πῶς** τοῦτο ποιήσεις;   HOW WILL YOU DO THIS?

2/ The same adverb without accent (or with a change in it, depending on accent rules) conveys an indefinite nuance of the adverb, meaning SOMEHOW:

- τοῦτό **πως** ποιήσω   I WILL DO THIS SOMEHOW.

3/ In order to make the direct question indirect, we may add the prefix **ὁ–** to the interrogative adverb (the choice is optional, and will probably cause a change in the accent), with the following result:

- ὁ μαθητὴς ἐρωτᾷ **ὅπως** τοῦτο ποιήσω   THE STUDENT IS ASKING HOW I WILL DO THIS.
- ◇ Do not confuse this adverb **ὅπως** with the conjunction that introduces a purpose clause.

4/ The word without the initial **π-** means AS / HOWEVER in relative sense; please note that the rough breathing mark is still present in this form:

- τοῦτο ποιήσω **ὡς** σὺ κελεύεις   I WILL DO THIS [AS/IN THE WAY/HOWEVER] YOU ORDER.
- ◇ Do not confuse this **ὡς** with the conjunction that introduces a temporal clause.

5/ To convey this same relative sense but with an indefinite nuance (HOWEVER / IN WHATEVER WAY), we add **ὁ–**, as we have done to form the indirect interrogative:

- τοῦτο ποιήσω **ὅπως** σὺ κελεύεις   I WILL DO THIS IN WHATEVER WAY YOU ORDER.

6/ The final element that belongs to this "family" of correlatives of the same word is the demonstrative adverb, meaning SO / THIS WAY:

- τοῦτο **ὣς** (or **ὧδε**, or **οὕτως**) ἐποίησα   I DID THIS IN THIS WAY.

7/ To sum up, the correlative adverbs deriving from **πῶς** are the following ones:

❑ Direct question: **πῶς**
❑ Indirect question: **ὅπως**
❑ Indefinite: **πως**   ✧ Or change of accent, if needed by accent rules.
❑ Relative**:**   **ὡς**
❑ Indefinite relative: **ὅπως**   ✧ As for the indirect question.
❑ Demonstrative: **ὥς, οὕτως, ὧδε**

> Note
>
> The form of indirect question is also used to repeat a question:
>
> • **πῶς** ἔχεις;   HOW ARE YOU?
> • **ὅπως**; κακῶς, ὦ φίλε   HOW? BAD, MY FRIEND.
>
> This can be applied to anyone of the other interrogative adverbs presented further ahead in this chapter.

Let's see some examples:

• οὐ μέντοι γε σιωπῶν οἶδα **ὅπως** ἄξια τοῦ δείπνου ἐργάσομαι   IF I KEEP SILENT, I DO NOT KNOW HOW I WILL DO SOMETHING WORTHY OF THE DINNER (Xenophon, *Symposium*).
• ἀλλ᾽ ἔχει μέν, ἔφη ὁ Σωκράτης, ποικίλως **πως** ταῦτα, ὦ Κριτόβουλε   BUT THIS, SOCRATES SAID, IS SOMEHOW COMPLICATED, O CRITOBULUS (Xenophon, *Memorabilia*).
• **πῶς** οὖν, ἔφη, τοῦτο διδάξω;   HOW THEN - HE SAID - WILL I TEACH THIS? (Xenophon, *Memorabilia*).
• ὕστερον δὲ ἐς τὸ αὐτὸ ξυνελθόντες οὐδ᾽ **ὡς** ἐδυνήθησαν ξυμβῆναι   LATER NOT EVEN BY MEETING IN THE SAME PLACE WERE THEY ABLE TO AGREE (Thucydides, *Historiae*).

b) The same again with another adverb   [123]

Following the same rules exemplified above, let's see now the correlative adverbs belonging to the "family" of the interrogative adverb **ποῦ**; WHERE?:

❑ Direct question: **ποῦ**
❑ Indirect question: **ὅπου**
❑ Indefinite: **που**   ✧ Or change of accent, if needed by accent rules.
❑ Relative: **οὗ**
❑ Indefinite relative: **ὅπου**   ✧ As for the indirect question.
❑ Demonstrative: **ἐνθάδε** HERE, **ἐκεῖ** THERE   ✧ Observe that the demonstratives may have another stem.

Some examples featuring these correlative adverbs:

• **ποῦ** ἐστιν ὁ ἐμὸς ἀδελφός;   WHERE IS MY BROTHER?
• ἐρωτᾷ **ὅπου** ὁ ἀδελφός ἐστιν   HE IS ASKING WHERE HIS BROTHER IS.
• ὁ ἐμὸς ἀδελφός **πού** ἐστιν   MY BROTHER IS SOMEWHERE.   ✧ Note the accent change.
• μενῶ **οὗ** σὺ κελεύεις   I WILL WAIT WHERE YOU ORDER.
• μενῶ **ὅπου** σὺ κελεύῃς ἄν   I WILL WAIT WHEREVER YOU ORDER.
• ὁ ἀδελφὸς **ἐνθάδε** ἐστίν   MY BROTHER IS HERE.

- ἐξέσται ὥσπερ τυφλοὺς ... τύπτειν **ὅπου** ἂν βουλώμεθα   IT WILL BE POSSIBLE TO HIT THEM WHEREVER WE WANT, AS IF THEY WERE BLIND   (Xenophon, *Hellenica*).
- καὶ οὗτοι μὲν νυκτὸς διακομισθέντες **που** τῆς χώρας εἰσῆλθον εἰς τὴν πόλιν   AND THESE MEN, BEING BROUGHT ACROSS BY NIGHT SOMEWHERE IN THE COUNTRY, ENTERED THE CITY   (Xenophon, *Hellenica*).

c) With other adverbs   [124]

Therefore by adding the suffix **ὁ–**, making the adverb enclitic (no accent), or omitting the initial **π-**, etc., we can form all the correlative forms of an adverb. We could do the same with the interrogative adverbs **ποῖ** WHERE TO?, **πόθεν** WHERE FROM? and **πότε** WHEN? as in the following examples:

1/ I WONDER WHEN HE WILL COME HERE.

Inside this sentence we have an indirect question, so let's put the **ὁ–** at the beginning of **πότε** WHEN? (but remember that it is not compulsory):

- θαυμάζω **ὁπότε** δεῦρο εἶσιν.

2/ PERHAPS I WILL DO THIS SOMETIME.

The adverb SOMETIME is indefinite, so let's put the word **πότε** WHEN? as enclitic:

- ἴσως τοῦτό **ποτε** ποιήσω.

 3/ HE WENT WHERE HE WAS ORDERED TO.

Here the adverb WHERE has a relative sense ("TO THE PLACE TOWARDS WHICH"), so we will elide the initial **π-** from the word **ποῖ** WHITHER?:

- ἀπέβη **οἷ** ἐκελεύθη.

Some examples from Xenophon:

- **ὁπότε** τοίνυν σοι δοκεῖ καλῶς ἔχειν, πρόσιθι πρὸς αὐτόν   WHENEVER IT SEEMS RIGHT TO YOU, GO TO HIM (Xenophon, *Cyropaedia*).
- ὡς δ᾽ ἐξήγαγέ ποτε, προθύμως μὲν ἠκολούθουν **ὅποι** ἡγοῖτο   WHENEVER HE LED (THEM) OUT, THEY FOLLOWED HIM EAGERLY WHEREVER HE WOULD TAKE THEM (Xenophon, *Hellenica*).
- πάντες οἱ τούτων ἄρχοντες ἔχουσι δεῖξαι **ὁπόθεν** ἔμαθον ταῦτα   ALL WHO RULE ON THESE MATTERS CAN SHOW WHERE THEY LEARNT THESE THINGS FROM   (Xenophon, *Memorabilia*).

> Note
>
> The adverbs **οὗ, οἷ, ὅθεν**, derived from the interrogatives **ποῦ, ποῖ, πόθεν**, are sometimes called *relative adverbs*, as they actually replace them:
>
> - πορεύομαι πρὸς τὴν πόλιν **ἐν ᾗ** οἰκεῖς   I AM GOING TOWARDS THE CITY IN WHICH YOU LIVE
>   means the same as
> - πορεύομαι πρὸς τὴν πόλιν **οὗ** οἰκεῖς   I AM GOING TOWARDS THE CITY WHERE YOU LIVE.

2. Correlative adjectives   [125]

In the first part of this chapter, we have learnt how to construct *families* of correlative adverbs; now let's do the same with adjectives. The method to be followed will be the same one, and moreover the correlative adjectives can be used in all grammatical cases.

a) The correlatives SUCH … AS and SO MANY … AS

1/ We will begin with the study of the *quantitative* and the *qualitative* correlative adjectives, given their importance as they can perform some functions proper to demonstrative and relative adjectives.

➤ τοιοῦτος ... οἷος
➤ τοσοῦτος ... ὅσος

τοιοῦτος is a *qualitative demonstrative*, and it could be translated as SUCH, OF SUCH A KIND. It is declined like οὗτος:

Nom. τοιοῦτος, τοιαύτη, τοιοῦτο
Acc.   τοιοῦτον, τοιαύτην, τοιοῦτο
etc.

οἷος is a *qualitative relative* used to establish comparisons, meaning (SUCH) AS, although the translation may vary to show the correlation with the demonstrative adjective τοιοῦτος, which is almost always used in combination with οἷος. οἷος follows the same declension of the adjective δίκαιος, –α, –ον.

2/ Now we will show with some examples how these qualitative demonstrative and qualitative relative adjectives are used to compare things or people:

- **τοιαύτην** πόλιν ὁρῶ **οἵαν** οὐδέποτε σὺ εἶδες   I SEE SUCH A CITY AS YOU HAVE NEVER SEEN BEFORE.
  ✧ Literally, I SEE SUCH A CITY SUCH AS YOU HAVE NEVER SEEN, but the second SUCH is superfluous in the translation.

- **τοιοῦτοί** εἰσιν οἱ Ἀθηναῖοι **οἵους** νικᾶν οὐ δυνάμεθα   THE ATHENIANS ARE SUCH (literally, OF SUCH A KIND) AS WE ARE NOT ABLE TO CONQUER.
  ✧ A better translation could be THE ATHENIANS ARE THE KIND OF PEOPLE WE CAN'T CONQUER.

- ἐν **τοιαύτῃ** πόλει οἰκοῦμεν ἐν **οἵᾳ** πάντες οἰκεῖν φιλοῖεν ἄν   WE LIVE IN SUCH A CITY AS (literally, IN SUCH AS) ALL WOULD LOVE TO LIVE.
  ✧ Or also WE LIVE IN THE KIND OF CITY IN WHICH ALL WOULD LOVE TO LIVE. The possibilities of translation are several, provided that they show the correlation between the demonstrative and the relative.

The qualitative relative can also be used without the corresponding qualitative demonstrative:

- δοκῶ γὰρ **οἷον** εἶπας ἄντρον εἰσορᾶν   I THINK I SEE A CAVE SUCH AS THE ONE YOU SAID   (Sophocles, *Philoctetes*).

Other examples:

- **τοιαῦτα** γὰρ καὶ ἐμελετῶμεν καὶ ἐσοφιζόμεθα **οἷάπερ** καὶ σὺ νῦν ἐμοὶ δοκεῖς μελετᾶν   FOR WE PRACTISED AND PHILOSOPHISED ABOUT THAT KIND OF MATTERS, SUCH AS NOW YOU SEEM TO ME TO BE PRACTISING (Xenophon, *Memorabilia*).
- οὐχ ὁ Κύρου τρόπος **τοιοῦτος οἷος** χρηματίζεσθαι, ἀλλὰ διδοὺς μᾶλλον ἢ κτώμενος ἥδεται   CYRUS' WAY (OF BEING) IS NOT SUCH AS TO ACCUMULATE WEALTH, BUT HE PREFERS GIVING WEALTH AWAY RATHER THAN GETTING IT (Xenophon, *Cyropaedia*).

3/ A similar phenomenon happens with the couple **τοσοῦτος … ὅσος**, but in this case what is pointed out is the   **[126]** quantity, not the quality, as they are a *quantitative demonstrative* and a *quantitative relative adjective*. They are inflected like the previous ones, with the difference being that the relative follows the **–ος, –η, –ον** scheme (instead of **–ος, –α, –ον**).

τοσοῦτος could be translated as SO BIG (SO MANY in plural), and **ὅσος** as (SO BIG) AS (SO MANY AS in plural). Let's see some examples:

- οὐδεὶς ἔχει **τοσαύτας** βίβλους **ὅσας** ἐγὼ ἔχω   NOBODY HAS AS MANY BOOKS AS I (HAVE).
- **τοσοῦτο** ξίφος ἔχει οὗτος ὁ στρατιώτης **ὅσον** σὺ οὐδέποτε εἶδες   THIS SOLDIER HAS SUCH A BIG SWORD AS YOU HAVE NEVER SEEN.
- ἐν **τοσαύτῃ** μάχῃ ἐμαχησάμην **ὅσην** οἱ Ἀθηναῖοι οὐδέποτε ἐποιήσαντο   I FOUGHT IN SUCH A BIG BATTLE AS THE ATHENIANS NEVER FOUGHT.

Note that, if in the former sentence we had written ἐν **τοιαύτῃ** μάχῃ ἐμαχησάμην **οἵαν** οἱ Ἀθηναῖοι οὐδέποτε ἐποιήσαντο, we would emphasise some particular characteristic of the battle (cruel, harsh, or maybe short, or long, etc.), not the size: I FOUGHT IN SUCH (A KIND OF) A BATTLE AS ("OF THE KIND THAT") THE ATHENIANS NEVER FOUGHT.

- εὖ τοίνυν ἐπίστασθε ὅτι ὑμεῖς **τοσοῦτοι** ὄντες **ὅσοι** συνεληλύθατε μέγιστον ἔχετε καιρόν   KNOW WELL THAT YOU, BEING AS MANY AS YOU ARE HERE, HAVE A GREAT OPPORTUNITY   (Xenophon, *Anabasis*).
- ἀλλὰ γὰρ ὅπλα τῶν πολεμίων ἐσκύλευσαν **τοσαῦτα ὅσα** περ ὑμῶν ἀφείλοντο   FOR THEY DESPOILED THE ENEMY OF AS MANY ARMS AS THEY TOOK FROM YOU (Lysias, *Against Eratosthenes*).

The difference *qualitative-quantitative* must be clear:

- οἰκῶ ἐν **τοιαύτῃ** πόλει...   I LIVE IN SUCH A [NICE] CITY...   ◇ Emphasis on the quality, style, etc.
- οἰκῶ ἐν **τοσαύτῃ** πόλει...   I LIVE IN SUCH A [BIG] CITY...   ◇ Emphasis on the size.

4/ Sometimes the demonstrative is not mentioned in Greek, but it must be mentioned in English: **[127]**

- φίλους ἔχω **ὅσους** βούλομαι   I HAVE AS MANY FRIENDS AS I WANT.

Often the antecedent is **πάντες**, and in this case the sentence has the sense of ALL WHO:

- **πάντες ὅσοι** ἐν τῇ μάχῃ ἐμαχήσαντο ἀνδρεῖοί εἰσιν   ALL WHO FOUGHT IN THE BATTLE ARE BRAVE.

The quantitative adjective **ὅσοι** may also be used without specifying the antecedent, although we need it in English. Therefore, the former example could have omitted the first word:

- **ὅσοι** ἐν τῇ μάχῃ ἐμαχήσαντο ἀνδρεῖοί εἰσιν   As many as fought in the battle are brave.
- τοὺς μὲν ἀπέκτειναν, **ὅσοι** ξυσελήφθησαν   They killed some of them, as many as were caught
  (Thucydides, *Historiae*).
- ἔσωσά σ᾿, ὡς ἴσασιν Ἑλλήνων **ὅσοι** ταὐτὸν συνεισέβησαν Ἀργῷον σκάφος   I saved you, as so many of the
  Greeks as embarked the same ship Argo know   (Euripides, *Medea*).

¤ Apart from these basic usages, **οἷος** and **ὅσος** are part of numerous idiomatic expressions. Some of them can be found in the chapter *Hellenisms: peculiarities and idioms*.

b) The whole series of correlative adjectives   [128]

1/ Here we will report the complete *family* of the correlative adjectives deriving from the *qualitative* interrogative adjective **ποῖος, ποία, ποῖον**, that means of which kind? (as in the sentence **ποῖον** ἄνδρα ζητεῖς; Which kind of man are you looking for?). For the sake of brevity, only the singular masculine forms will be given in the following list:

❑ Direct question: **ποῖος**
❑ Indirect question: **ὁποῖος**
❑ Indefinite: **ποιός**   ✧ Change of accent.
❑ Relative: **οἷος**
❑ Indefinite relative: **ὁποῖος**   ✧ As for the indirect question.
❑ Demonstrative: **τοιοῦτος**   SUCH

Some examples:

- εἴθ᾿ ... **τοιοῦτος** ὢν φίλος ἡμῖν γένοιο   If only you, being such as you are, would become our friend!
  (Xenophon, *Hellenica*).   ✧ Demonstrative.
- **τοιούτους** φίλους ἔχω **οἵους** σὺ οὐδέποτε ἕξεις   I have such nice friends as you will never have.
  ✧ Demonstrative and relative.
- εἰδέναι βούλομαι **ὁποῖος** πατήρ σοί ἐστιν   I want to know what kind of father you have.
  ✧ Indirect question.
- Κῦρος ... ἠξίου, **οἷόσπερ** αὐτὸς Λακεδαιμονίοις ἦν ἐν τῷ πρὸς Ἀθηναίους πολέμῳ, **τοιούτους** καὶ Λακεδαιμονίους
  αὐτῷ γίγνεσθαι   Cyrus ... demanded that the Lacedaemonians should behave with him in such a way as he had
  behaved toward sthem during the war against the Athenians   (Xenophon, *Hellenica*).
  ✧ Relative and demonstrative.

2/ The same rule can be applied to the quantitative interrogative **πόσος**:

❑ Direct question: **πόσος**
❑ Indirect question: **ὁπόσος**
❑ Indefinite: **ποσός**   ✧ Change of accent.
❑ Relative: **ὅσος**
❑ Indefinite relative: **ὁπόσος**   ✧ As for the indirect question.
❑ Demonstrative: **τοσοῦτος**   SO LARGE

- δεῖ με εἰδέναι **ὁπόσους** στρατιώτας οἱ πολέμιοι ἔχουσιν   IT IS NECESSARY FOR ME TO KNOW HOW MANY TROOPS THE ENEMIES HAVE.   ◇ Indirect question.
- εἰσφορὰς **τοσαύτας** σοι προστάξουσιν **ὅσας** σὺ οὐ ῥαδίως ὑποίσεις   THEY WILL DEMAND OF YOU SUCH A LARGE AMOUNT OF TAXES AS YOU WILL HARDLY BE ABLE TO BEAR (Xenophon, *Oeconomicus*).   ◇ Demonstrative and relative.

c) The series of WHO, WHAT   [129]

As far as the interrogative **τίς, τί** is concerned, the procedure is not so mechanical, as the indirect question is expressed by means of the compound **ὅστις** (the same word we use for indefinite relative pronoun):

- πολύ μοι διαφέρει **ὅστις** τοῦτο εἶπεν   IT IS VERY IMPORTANT FOR ME WHO SAID THIS.

The other words of the series of correlative adjectives deriving from **τίς, τί** have different stems, as in the following list:

❑ Direct question: **τίς, τί**
❑ Indirect question: **ὅστις, ἥτις, ὅ τι**
❑ Indefinite: **τις, τι**
❑ Relative: **ὅς, ἥ, ὅ**
❑ Indefinite relative: **ὅστις, ἥτις, ὅ τι**   ◇ As for indirect question.
❑ Demonstrative: **οὗτος** THIS, **ἐκεῖνος** THAT

- **οἵτινες** ἂν τοῖς πολίταις αἰτιώτατοι ὦσι τοῦ τοῖς νόμοις πείθεσθαι, **οὗτοι** ἄριστοί εἰσι   ALL THOSE WHO ARE MOST RESPONSIBLE FOR PERSUADING THE CITIZENS TO OBEY THE LAW, THEY ARE THE BEST ONES   (Xenophon, *Memorabilia*).   ◇ Indefinite relative and demonstrative.
- **ᾧτινι** τὰ χρήματα ἔδωκας, **τοῦτον** ἰδεῖν βούλομαι   THE PERSON WHOM YOU GAVE THE MONEY, THIS IS THE ONE I WANT TO SEE.   ◇ Indirect question and demonstrative.
- **ἥτις** μὲν τοίνυν τέχνη καὶ ἐπιστήμη ἐστὶν **αὕτη**, εἰς αὖθις σκεψόμεθα   WHAT KIND OF ART AND SCIENCE THIS IS, WE WILL ENQUIRE AT SOME POINT   (Plato, *Protagoras*).   ◇ Indirect question and demonstrative.

d) The series of WHICH ONE OF BOTH   [130]

For the interrogative **πότερος** WHICH ONE OF BOTH, the series (irregular in the relative) is:

❑ Direct question: **πότερος**
❑ Indirect question: **ὁπότερος**
❑ Indefinite: nonexistent
❑ Relative: **ὁπότερος**   ◇ Instead of the expected but nonexistent **ὅτερος**.
❑ Indefinite relative: **ὁπότερος**   ◇ As for the indirect question.
❑ Demonstrative: **ἕτερος**   THE ONE or THE OTHER ONE

- δίδωμί σοι ... **ὁπότερον** βούλει ἑλέσθαι   I GIVE YOU EITHER ONE YOU WANT TO CHOOSE   (Xenophon, *Anabasis*).   ◇ Indefinite relative.
- ὑμῶν οὖν, ἔφη, βούλομαι [παῖδα] **τὸν ἕτερον** ποιήσασθαι, **ὁποτέρῳ** ὑμῶν καλῶς ἔχει   I WISH TO ADOPT [AS SON] ONE OF YOU TWO, WHOEVER IS FITTING   (Isaeus, *De Menecle*).   ◇ Demonstrative and indefinite relative.

THE VERBAL SYSTEM

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a) General observations

1. The difficulty of Greek verbs   [131]

The conjugation of Greek verbs poses one of the most difficult problems for students, and this is not only due to the large variety of moods and tenses, but also to the difficulty of establishing groups within which verbs are conjugated according to the same pattern. In this chapter we will subdivide Greek verbs into the main groups: non-contract, liquid, consonantic, etc., with the purpose of trying to learn a set model for each group. Then, once a verb has been identified as belonging to a particular group, we shall conjugate it following the model, in much the same way as it is done with the four Latin conjugations (apart from the few irregular Latin verbs).

Unfortunately, this will not be as straightforward as first anticipated, since it is common that a Greek verb, while forming the majority of tenses in exactly the same way as other verbs in that group, shows variation in some tenses and forms, following the model of an entirely separate group or even groups. Thus, it is these irregularities in the formation of tenses that complicates the study of Greek verbs.

2. The tenses   [132]

The tenses in Greek are more or less equivalent to those of any language (the translations supplied below apply for the indicative mood only):

a/ Present tense: What happens or is happening: I SLEEP, I AM SLEEPING.

b/ Imperfect tense: I WAS SLEEPING, continuous action in the past. In some cases, the imperfect may also have the meaning of starting an action or even of attempting it (I TRIED TO SLEEP).

c/ Future tense: What will happen: I WILL SLEEP.

d/ Aorist tense: This is the most important tense in Greek. It reflects punctual action in the past, I SLEPT or I HAVE SLEPT The context will indicate which translation is more appropriate, as for instance in Greek we would use the aorist tense to say both THIS MORNING I HAVE SLEPT TWO HOURS and YESTERDAY I SLEPT TWO HOURS.

e/ Perfect tense: Generally, this tense is not used frequently. It denotes an action performed in the past but whose consequences are still lasting in the present, so, to some extent, it also has a present meaning. Nevertheless, it can usually be translated almost as if it were aorist, for example I HAVE SLEPT, but sometimes it will even be translated by a present, as for instance ὁ στρατηγὸς τέθνηκεν, which can be translated by THE GENERAL HAS DIED but also by THE GENERAL IS DEAD, expressing in this last translation the present state resulting from a past action. Another example is the verb **κτάομαι** TO OBTAIN: its perfect κέκτημαι can be translated by TO POSSESS rather than TO HAVE OBTAINED. So, we must always bear in mind that the perfect tense has a very strong present component in its meaning.

f/ Pluperfect tense: This tense is used infrequently, since in cases in which English would use the pluperfect, such as I HAD ALREADY FINISHED THE HOMEWORK, Greek tends to use the aorist tense instead. Nevertheless, when encountered, it should be translated by, for instance, I HAD SLEPT.

g/ Future perfect: This tense is hardly used. Its use is so scarce that some textbooks do not even include it. It can be found in the passive voice, but sometimes can have active or middle meaning. For the purpose of completion, it will be shown in the paradigm of the first verb fully developed in the following pages. It will not be included in the paradigms of the other verbs. It would be translated by, for instance, IT WILL HAVE BEEN WRITTEN, I WILL HAVE BEEN SET LOOSE, ETC.

3. The moods   [133]

a/ Indicative: This is the mood used to express real facts; all the examples given above are in indicative. It has all the tenses: *present, imperfect, future, aorist, perfect* and *pluperfect*.

b/ Imperative: This is the mood used to give orders. It has the *present, aorist* and *perfect* tenses. Note that an order given using the aorist tense would of course have a present meaning; the aorist tense would simply denote a *punctual action* rather than a *continuous action*.

c/ Subjunctive: This mood has various meanings. It is used for expressions such as LET'S DO THIS, and in some subordinate clauses. As for the imperative, it has the *present, aorist* and *perfect* tenses, and again, the choice of the aorist tense does not correspond to a past action but to the expression of a punctual action.

d/ Optative: Like the subjunctive, this mood has a variety of meanings, and is also found in some subordinate clauses. It has the *present, future, aorist* and *perfect* tenses. Usually, the choice of tense will not depend on the time to be expressed (present, past, etc.) but on the *aspect* (punctual or continuous action), but this is not always the case (for instance, in reported speech).

e/ Infinitive: This is one of two impersonal moods. It has the same four tenses as the optative. Again, the choice of tense may depend on continuous or punctual aspect or on temporal circumstances (in reported speech). We must remember that an infinitive is a noun: βούλομαι **ἐσθίειν**, I WANT TO EAT: TO EAT is a noun, since it is the name of an action, and in this example it plays the role of direct object, as we could have said I WANT A BOOK. Note: the infinitive is a noun that does not decline (there is no equivalent to the Latin *gerund*).

f/ Participle: This is the second impersonal mood. It is a very important mood; participles are far more common in Greek than in Latin. This mood has the same four tenses as the optative and the infinitive. In this mood, the choice of tense will almost always depend on the time to be expressed and almost never on the expression of aspect. We must remember that a participle is an adjective: ἡ **τρέχουσα** γυνή, THE RUNNING WOMAN: RUNNING is a verbal adjective that qualifies the subject of the action, acting in much the same way as for instance TALL would qualify somebody (with respect to a quality) in THE TALL WOMAN. Note: the participle is fully declinable.

Note on *aspect*

In moods other than the indicative and the participle, often the difference between the choice of the present or aorist   [134]
tense (for example, the present infinitive or the aorist infinitive) is not a temporal difference but one of aspect: the present tense concerns a continuous or repeated action, whereas the aorist tense is related to a punctual action. The sentence I WANT TO WRITE can be translated by:

- βούλομαι **γράφειν**   ✧ **γράφειν** is a *present* infinitive.
  or
- βούλομαι **γράψαι**   ✧ **γράψαι** is an *aorist* infinitive.

The choice between these two tenses is ultimately based on whether we mean that the action of writing will continue indefinitely (for example, to copy a long text) or that it will be a short action (for example, to copy a sentence).

The same also applies to the use of imperatives:

- θύε τοῖς θεοῖς   SACRIFICE TO THE GODS!
  ◇ Present imperative: This action is continuous, therefore not only applies to the present.
- θῦσον τοῖς θεοῖς   SACRIFICE TO THE GODS!
  ◇ Aorist imperative: The addressed person must make a sacrifice straightaway: MAKE THE SACRIFICE TO THE GODS!

4. The voices [135]

a/ The Active Voice.   With the usual meaning of performing an action:

- βίβλον **ἔγραψα**   I HAVE WRITTEN A BOOK.

b/ The Passive Voice.   With the usual meaning of an action being performed by somebody:

- ἡ βίβλος ὑπὸ ἐμοῦ **ἐγράφη**   THE BOOK WAS WRITTEN BY ME.

c/ The Middle Voice.   It uses the same personal endings as the passive voice in some tenses. While it is simple to understand why a verb should be in either the active or passive voice, the reasons why a verb may use the middle voice are not quite so simple. There are three reasons:

1/ If a verb uses the middle voice, it may convey a sense of reflexivity. For example:

λούω   TO WASH,   if used in the middle voice **λούομαι,**   may mean   TO WASH ONESELF.
φαίνω   TO SHOW,   if used in the middle voice **φαίνομαι,** may mean   TO SHOW YOURSELF, TO APPEAR, TO TURN UP.

2/ Sometimes the middle voice of a verb can cause it to have a different meaning (not necessarily reflexive); usually, it means that the subject takes an interest in the action. For instance, **φέρω** means TO CARRY, but if used in middle voice, **φέρομαι,** it means TO CARRY FOR ONESELF, TO WIN (a prize). However, in other cases this personal implication is not so discernible, and it must be assumed that the verb has another meaning (which has to be learnt). For example:

- ➤ λύω   TO FREE, TO LET GO   but λύομαι means TO RANSOM
- ➤ βαίνω   TO WALK   but βαίνομαι means TO MAKE SOMEBODY WALK
- ➤ διδάσκω   TO TEACH   but διδάσκομαι τὸν παῖδα I HAVE MY SON EDUCATED (by somebody else), etc.
- ➤ θύω   TO MAKE A SACRIFICE   but θύομαι means TO ORDER A SACRIFICE (to make somebody else make it).

Yet, a verb may sometimes have the same meaning both in middle and in active. For example:

- ➤ μηχανάω / μηχανάομαι TO PLAN, TO DEVISE.

In some cases the two meanings may appear to diverge from all the rules. For example:

- ➤ ἀποδίδωμι TO GIVE BACK   ἀποδίδομαι   TO SELL
- ➤ δανείζω   TO LEND   δανείζομαι   TO BORROW
- ➤ πολιτεύω   TO BE A CITIZEN   πολιτεύομαι   TO PERFORM THE ROLE OF A CITIZEN

3/ Finally, there is a group of verbs which only have the middle voice: these verbs are known as *deponent verbs*. They **[136]** have the usual middle form, but their meaning is active. For instance, **ἔρχομαι** means to go and **βούλομαι** means to want – **ἔρχω** and **βούλω** do not exist. Practice will elucidate the most frequently used deponent verbs. This third kind of verbs are presented in the dictionary with the middle ending **-ομαι**, since their active form in **-ω** does not exist.

The best-known deponent verb is **γίγνομαι** to become / to happen / to take place / to be born / to be appointed:

- ὁ Οἰδίπους στρατηγὸς **γίγνεται**   Oedipus is appointed (becomes) general.
- τί **γίγνεται**;   What is happening?
- ὁ Ζεὺς ἐν τῇ Κρήτῃ **γίγνεται**   Zeus is born in Crete.

Other frequent deponent verbs are:

ἀφικνέομαι	to arrive	**ἡγέομαι**	to lead, to regard
βούλομαι	to want	**ἥδομαι**	to enjoy
δέχομαι	to receive	**θεάομαι**	to look at
διαλέγομαι	to converse with	**μάχομαι**	to fight with
ἕπομαι	to follow	**ψεύδομαι**	to lie (to tell a lie)
εὔχομαι	to pray		

d/ Similarity between the middle and passive.   Passive verbs in Greek are identical in form to middle with the exception of the future and aorist tenses. In any other form, therefore, the context will tell us whether we ought to translate the verb by middle or passive. For example:

➢ *Example 1:*   ἡ οἰκία **οἰκοδομεῖται**.

It is obvious that the house does not construct anything for itself – The house constructs is a nonsensical statement. Thus, we must come to the conclusion that this verb is in the passive voice and translate it accordingly as The house is being constructed.

Of course, if moreover there is an agent object (usually expressed by **ὑπό** + *Genitive*), the sense of passive is still more evident:

- ἡ οἰκία **οἰκοδομεῖται ὑπὸ τῶν πολιτῶν**   The house is being constructed by the citizens.

    Note

    If the agent object is not a person but a thing (instrument, any kind of phenomenon, etc.), the plain dative is used:
    - ἡ ναῦς **διεφθάρη θυέλλῃ**   The ship was destroyed by a storm.

➢ *Example 2:*   οἱ Ἀθηναῖοι νέον στρατηγὸν **αἱροῦνται**.

There is a direct object in this sentence, and passive sentences cannot have a direct object. Therefore, this should be translated by the middle voice. Note that the verb **αἱρέω** to take means to choose when in the middle voice, and so the appropriate translation would be The Athenians choose a new general.

5. Formation of tenses [137]

We can adhere to the following guidelines that are applicable, in general terms, to non-contract verbs of the 1ˢᵗ conjugation, for instance **λύω**. This is usually the group of verbs studied first when learning the formation of the tenses, moods, etc. The remaining sub groups are then usually studied by observing any differences.

a) Active voice

1/ Present tense: Simply add the corresponding personal endings to the stem. Example: **λύ-ω.**

2/ Imperfect tense: Only the indicative mood has the imperfect tense. It is formed adding an augment to the beginning of the stem (the letter **ἐ-**) and then adding imperfect personal endings, which differ from those of the present. Example: **ἔ-λυ-ον.** Morphologically, it is very much linked to the present tense (in the sense that any irregularity that appears in the present will appear also in the imperfect).

3/ Future tense: Take the stem, add **-σ-** and add the same personal endings as for the present. Example: **λύ-σ-ω.**

4/ Aorist tense: Take the stem, add an augment at the beginning of the verb (as for the imperfect), then also add a sigma to the stem (as for the future) and add the corresponding aorist personal endings. Example: **ἔ-λυ-σ-α.**

5/ Perfect tense: Take the stem, add an augment at the beginning of the verb and repeat the first consonant before the augment (this is called *reduplication*), add a **-κ-** to the stem, and add the corresponding perfect personal endings (these are very similar to those for the aorist). Example: **λ-έ-λυ-κ-α.**

6/ Pluperfect: Follow the procedure of augment and reduplication as for the perfect, but moreover add another augment at the beginning. Then, add a **-κ-** as for the perfect and add the corresponding pluperfect personal endings. Example: **ἐ-λ-ε-λύ-κ-η.**

b) Middle voice

The changes with respect to the active voice are as follows:

> ➢ Different personal endings for *all* tenses.   Example: aorist **ἐ-λυ-σ-άμην,** not **ἔ-λυ-σ-α.**
> ➢ The perfect and pluperfect do not add a **-κ-** to the stem.   Example: **λ-έ-λυ-μαι,** not **λ-έ-λυ-κ-α.**

c) Passive voice

Passive and middle differ only in the *future* and *aorist* tenses. The characteristics for the passive voice are:

> ➢ In the *future* tense, instead of inserting **-σ-**, insert **-θησ-**. Example: **λυ-θήσ-ομαι.**
> ➢ In the *aorist* tense, instead of inserting **-σ-**, insert **-θ-**.   Moreover, the endings will be different (in fact, they look very similar to the endings used for the active voice). Example: **ἐ-λύ-θ-ην.**

> ➢ The *future perfect* tense, which is found only in the passive voice, is formed by the reduplicated perfect stem + **σ** + the simple future personal endings. Example: **λ-ε-λύ-σ-ομαι.** Note: Although this belongs to the passive voice, do not add **-θησ-**, add only **-σ-** as if it belonged to the middle voice.

6. Formation of moods   [138]

The other moods share the same temporal characteristics (for instance, active aorist optative, imperative, subjunctive, etc. continue to have the usual **-σ-**), but they have different tense endings. It must be noted that only the indicative uses an augment.

The characteristics are as follows:

a/ Imperative: It has its own set of endings, and lacks the 1st person.

b/ Subjunctive: It has only three tenses: present, aorist and perfect. Moreover, the aorist never has past meaning, only aspectual meaning (as in the imperative mood). It is easily recognizable because its personal endings always have long vowels: the basic endings are **-ω, -ῃς, -ῃ, -ωμεν, -ητε, -ωσι** for the active, and **-ωμαι, -ῃ, -ηται, -ωμεθα, -ησθε, -ωνται** for the middle; nevertheless, some alterations will take place.

c/ Optative: Apart from different personal endings, note the **-ι-** which is present in all optative verbs.

d/ Infinitive: It is a *noun*, and is undeclinable. It has its own endings (only one per tense).

e/ Participle: It is an *adjective*, therefore it does not have personal endings, but adjectival endings. The model verbs conjugated in the following pages will show that some participles follow a *2-1-2 scheme*, declining the same as **ἀγαθός, -ή, -όν**, while others follow a *3-1-3 scheme*, with the masculine and neuter using several forms of the 3rd declension.

Note that, as initial presentation, the letters *M. - F. - N.* will be included in the box of the participles only in the very first verbal table in the next chapter.

7. Types of verbs   [139]

Greek verbs are divided into two conjugations, each one of which is subdivided into smaller sub-classes:

a) The 1st conjugation, also called *thematic conjugation* or *conjugation in -ω*

1/ Non-contract verbs: Verbs whose stem ends in a vowel, which will therefore not produce any contraction with the personal endings. Example: **λύω** TO LOOSEN.

2/ Contract verbs: Verbs whose stem ends in a vowel, which will therefore produce a contraction with the personal endings. Example: **τιμάω** TO HONOUR.

3/ Consonantic verbs: Verbs whose stem ends in a consonant (other than **λ, μ, ν, ρ**); this will produce some alteration when adding certain consonants in the formation of some tenses. Example: **διώκω** TO PURSUE.

4/ Liquid verbs: Verbs whose stem finishes in one of the four consonants **λ, μ, ν, ρ**; as with the consonantic verbs, this will produce some alteration (but in a different way) when adding other consonants for the formation of some tenses. Example: **στέλλω** TO SEND.

b) The 2nd conjugation, also called _athematic conjugation_ or _conjugation in -μι_

1/ Verbs with reduplication in the present: In present tense (and in imperfect, a tense always linked to the present), the stem reduplicates in **-ι-** at the very beginning. Example: **δί-δωμι** TO GIVE.

2/ Verbs with suffix –νυ– in the present: In present tense and in imperfect, the stem shows this suffix **-νυ-** between the stem and the personal endings. Example: **δείκ-νυ-μι** TO SHOW.

3/ Verbs with neither reduplication nor suffix: In present tense and in imperfect, these verbs present neither of the two former characteristics, but just the stem and the personal ending. Example: **φη-μί** TO SAY.

8. Principal parts   [140]

Owing to the fact that many verbs form some of their tenses according to the parameters of groups other than their own, it is essential that we know not only the specific group to which it belongs, but also all of the verb's principal parts, in order to be able to conjugate any tense of a Greek verb. This would be equivalent to learning _rego, regere, rexi, rectum_ in Latin.

For the very regular verbs it will suffice to know only the present stem, since the other stems can be deduced from it according to the general rules. However, for some verbs we will also need to know the aorist stem, for other verbs the aorist and the future stem, and for others only the future stem, etc. Therefore, there is no fixed rule regarding which principal parts must be supplied for each verb, and, although it is customary to give only the parts that cannot be deduced from the present stem because they are irregular, grammars differ in this aspect, as do dictionaries also.

For instance:

➢ **λύω**   TO LOOSEN: This verb is regular – we only need the present stem. From it we can deduce the stems for the remaining tenses.

➢ **ὁράω**   TO SEE: Fut. **ὄψομαι**, aor. **εἶδον**, perf. **ἑώρακα**, aor. pass. **ὤφθην**. This verb is so irregular that a different stem is required for each tense.

➢ **πέμπω**   TO SEND: Perf. **πέπομφα**. This verb is fairly regular with the exception of the perfect tense, so we must only learn this tense apart from the present.

b) Verbs in -ω: vocalic verbs

1. Non-contract verbs [141]

We will present a chart of all the verbal tenses and moods in each voice, formed according to the rules explained in the previous chapter. To highlight the parts of each verb, a hyphen will separate different elements.

a) Active voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	λύ-ω λύ-εις λύ-ει λύ-ομεν λύ-ετε λύ-ουσι(ν)	λῦ-ε λυ-έτω λύ-ετε λυ-όντων	λύ-ω λύ-ῃς λύ-ῃ λύ-ωμεν λύ-ητε λύ-ωσι(ν)	λύ-οιμι λύ-οις λύ-οι λύ-οιμεν λύ-οιτε λύ-οιεν	λύ-ειν	**M.** λύ-ων, -οντος **F.** λύ-ουσα -ούσης **N.** λῦ-ον -οντος
Imp.	ἔ-λυ-ον ἔ-λυ-ες ἔ-λυ-ε(ν) ἐ-λύ-ομεν ἐ-λύ-ετε ἔ-λυ-ον					
Fut.	λύ-σ-ω λύ-σ-εις λύ-σ-ει λύ-σ-ομεν λύ-σ-ετε λύ-σ-ουσι(ν)			λύ-σ-οιμι λύ-σ-οις λύ-σ-οι λύ-σ-οιμεν λύ-σ-οιτε λύ-σ-οιεν	λύ-σ-ειν	**M.** λύ-σ-ων -οντος **F.** λύ-σ-ουσα -ούσης **N.** λῦ-σ-ον -οντος
Aor.	ἔ-λυ-σ-α ἔ-λυ-σ-ας ἔ-λυ-σ-ε(ν) ἐ-λύ-σ-αμεν ἐ-λύ-σ-ατε ἔ-λυ-σ-αν	λῦ-σ-ον λυ-σ-άτω λύ-σ-ατε λυ-σ-άντων	λύ-σ-ω λύ-σ-ῃς λύ-σ-ῃ λύ-σ-ωμεν λύ-σ-ητε λύ-σ-ωσι(ν)	λύ-σ-αιμι λύ-σ-ειας λύ-σ-ειε(ν) λύ-σ-αιμεν λύ-σ-αιτε λύ-σ-αιεν	λῦ-σ-αι	**M.** λύ-σ-ας -αντος **F.** λύ-σ-ασα -άσης **N.** λῦ-σ-αν -αντος
Per.	λέ-λυ-κ-α λέ-λυ-κ-ας λέ-λυ-κ-ε(ν) λε-λύ-κ-αμεν λε-λύ-κ-ατε λε-λύ-κ-ασι(ν)	λελυκὼς ἴσθι λελυκὼς ἔστω λελυκότες ἔστε λελυκότες ὄντων	λε-λύ-κ-ω λε-λύ-κ-ῃς λε-λύ-κ-ῃ λε-λύ-κ-ωμεν λε-λύ-κ-ητε λε-λύ-κ-ωσι(ν)	λε-λύ-κ-οιμι λε-λύ-κ-οις λε-λύ-κ-οι λε-λύ-κ-οιμεν λε-λύ-κ-οιτε λε-λύ-κ-οιεν	λε-λυ-κ-έναι	**M.** λε-λυ-κ-ώς -ότος **F.** λε-λυ-κ-υῖα -υίας **N.** λε-λυ-κ-ός -ότος
Plu.	ἐ-λε-λύ-κ-ειν ἐ-λε-λύ-κ-εις ἐ-λε-λύ-κ-ει ἐ-λε-λύ-κ-ειμεν ἐ-λε-λύ-κ-ειτε ἐ-λε-λύ-κ-εσαν					

⬧ Alternative forms [142]

➢ The singular persons of the aorist optative, rather than being **λύσαιμι, λύσειας, λύσειε**, can present the following alternative forms as well: **λύσαιμι, λύσαις, λύσαι**. Moreover, the 3rd person plural, can also be **λύσειαν** instead of **λύσαιεν**.

➢ The pluperfect indicative singular, instead of being **ἐλελύκειν, ἐλελύκεις, ἐλελύκει**, can also be **ἐλελύκη, ἐλελύκης, ἐλελύκει** (note that the 3rd person is identical in the two possible series).

Additional observations

1/ Note that the aorist subjunctive can be easily confused with the future indicative of the same verb: the 1st person singular is identical. Note as well that the personal endings are always the same in all subjunctive tenses.

2/ The imperfect and pluperfect tense exist only in the indicative mood.

3/ Insofar as participles are concerned, the chart presents only the nominative and genitive singular form of each gender: the four of them follow the *3-1-3 scheme*, with three of them following the **-ντ-** type of the 3rd decl. for masculine and neuter.

4/ The perfect participle does not correspond exactly to any of the patterns seen in the chapter treating adjectives.

5/ The perfect imperative, which is hardly used, is formed by the perfect participle combined with the present imperative of the verb TO BE (**εἰμί**). Remember that the participial part of this combination must be inflected in agreement with the subject's gender, although in the chart you will find only the masculine form as an example (e.g. if the order were given to a woman, it should be **λελυκυῖα ἴσθι**, etc.). There is another one-word form of the perfect imperative, which uses the same endings as the present imperative: **λέλυκε, λελυκέτω** etc. This last form is extremely rare, as it is almost always replaced by the mentioned periphrasis.

6/ In other verbal tables, participles that follow the usual *2-1-2 scheme* (**-ος, -η, -ον**) will be introduced in a more abbreviated form (none in the active voice follows the *2-1-2 scheme*). If their declension may offer some doubt (especially if they make use of the 3rd declension), the nominative and genitive will be offered, but in any case the abbreviations *M. F. N.* will be unnecessary.

b) Middle voice   [143]

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	λύ-ομαι λύ-ει λύ-εται λυ-όμεθα λύ-εσθε λύ-ονται	λύ-ου λυ-έσθω λύ-εσθε λυ-έσθον	λύ-ωμαι λύ-ῃ λύ-ηται λυ-ώμεθα λύ-ησθε λύ-ωνται	λυ-οίμην λύ-οιο λύ-οιτο λυ-οίμεθα λύ-οισθε λύ-οιντο	λύ-εσθαι	λυ-όμενος, -ομένη, -όμενον
Imp.	ἐ-λυ-όμην ἐ-λύ-ου ἐ-λύ-ετο ἐ-λυ-όμεθα ἐ-λύ-εσθε ἐ-λύ-οντο					
Fut.	λύ-σ-ομαι λύ-σ-ει λύ-σ-εται λυ-σ-όμεθα λύ-σ-εσθε λύ-σ-ονται			λυ-σ-οίμην λύ-σ-οιο λύ-σ-οιτο λυ-σ-οίμεθα λύ-σ-οισθε λύ-σ-οιντο	λύ-σ-εσθαι	λυ-σ-όμενος, -ομένη, -όμενον
Aor.	ἐ-λυ-σ-άμην ἐ-λύ-σ-ω ἐ-λύ-σ-ατο ἐ-λυ-σ-άμεθα ἐ-λύ-σ-ασθε ἐ-λύ-σ-αντο	λῦ-σαι λυ-σ-άσθω λύ-σ-ασθε λυ-σ-άσθων	λύ-σ-ωμαι λύ-σ-ῃ λύ-σ-ηται λυ-σ-ώμεθα λύ-σ-ησθε λύ-σ-ωνται	λυ-σ-αίμην λύ-σ-αιο λύ-σ-αιτο λυ-σ-αίμεθα λύ-σ-αισθε λύ-σ-αιντο	λύ-σ-ασθαι	λυ-σ-άμενος, -αμένη, -άμενον
Per.	λέ-λυ-μαι λέ-λυ-σαι λέ-λυ-ται λε-λύ-μεθα λέ-λυ-σθε λε-λύ-νται	λέ-λυ-σω λε-λύ-σθω λέ-λυ-σθε λε-λύ-σθων	λελυμένος ὦ λελυμένος ᾖς λελυμένος ᾖ λελυμένοι ὦμεν λελυμένοι ἦτε λελυμένοι ὦσι	λελυμένος εἴην λελυμένος εἴης λελυμένος εἴη λελυμένοι εἶμεν λελυμένοι εἶτε λελυμένοι εἶεν	λε-λύ-σθαι	λε-λυ-μένος, -μένη, -μένον
Plu.	ἐ-λε-λύμην ἐ-λέ-λυ-σο ἐ-λέ-λυ-το ἐ-λε-λύ-μεθα ἐ-λέ-λυ-σθε ἐ-λέ-λυ-ντο					

◇ **Alternative form**

In present and future indicative, the ending **-ει** in the 2nd singular can be written **-ῃ** as well.

Additional observations [144]

1/ Some middle tenses are formed periphrastically using a participle accompanied by **εἰμί**. As seen above, the participial part should agree in gender with the subject; for instance, to form the *perfect subjunctive plural*, with reference to a feminine subject in the 3rd person, the participle **λελυμέναι** has to be accompanied by the subjunctive form of **εἰμί**: **λελυμέναι ὦσι**.

2/ Middle participles are much easier to learn than in active forms, as all of them follow the *2-1-2 scheme*.

c) Passive voice [145]

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	same as middle					
Imp.	same as middle					
Fut.	λυ-θήσ-ομαι λυ-θήσ-ει λυ-θήσ-εται λυ-θησ-όμεθα λυ-θήσ-εσθε λυ-θήσ-ονται			λυ-θησ-οίμην λυ-θήσ-οιο λυ-θήσ-οιτο λυ-θησ-οίμεθα λυ-θήσ-οισθε λυ-θήσ-οιντο	λυ-θήσ-εσθαι	λυ-θησ-όμενος, ομένη, -όμενον
Aor.	ἐ-λύ-θ-ην ἐ-λύ-θ-ης ἐ-λύ-θ-η ἐ-λύ-θ-ημεν ἐ-λύ-θ-ητε ἐ-λύ-θ-ησαν	λύ-θ-ητι λυ-θ-ήτω λύ-θ-ητε λυ-θ-έντων	λυ-θ-ῶ λυ-θ-ῇς λυ-θ-ῇ λυ-θ-ῶμεν λυ-θ-ῆτε λυ-θ-ῶσι	λυ-θ-είην λυ-θ-είης λυ-θ-είη λυ-θ-εῖμεν λυ-θ-εῖτε λυ-θ-εῖεν	λυ-θ-ῆναι	λυ-θ-είς, -έντος λυ-θ-εῖσα, -είσης λυ-θ-έν, -έντος
Per.	same as middle					
Plu.	same as middle					
Fut. per.	λε-λύ-σ-ομαι etc.			λε-λυ-σ-οίμην etc.	λε-λύ-σ-εσθαι	λε-λυ-σ-όμενος, -ομένη, -όμενον

◇ Alternative form
As in the middle voice, the 2nd singular **-ει** can be written **-ῃ** as well.

Additional observations [146]

1/ For the sake of completeness, the chart above shows the *future perfect* as well, but it is important to remember that its use is extremely rare. To express meanings like HE WILL HAVE BEEN SET FREE, the periphrastic combination of a perfect participle and a form of **εἰμί** is more common: **λελυμένος ἔσται.** The same combination can be used for the active and the middle: I WILL HAVE SET FREE **λελυκυῖα ἔσομαι.**

2/ In the aorist indicative, the 3rd person plural ending (**-ησαν**) features a sigma similar to the corresponding active ending (**-σαν**).

3/ Note that the passive aorist uses active endings, and its participle follows the *3-1-3 scheme*, with the **-ντ-** genitive form for the 3rd declension.

4/ Some verbs, in the future and aorist passive, insert a sigma at the end of the stem: **παύω** TO STOP fut. **παυσθήσομαι**, aor. **ἐπαύσθην**.

d) Final remarks   [147]

1/ So, this is the way in which a regular verb would form its tenses and moods. In the following sections, we will deal with the characteristics of other verbal groups, studying their differences with respect to this regular pattern.

Few verbs follow entirely the regular conjugation given above. Some frequent verbs that use this regular pattern are:

βασιλεύω	TO REIGN	**κελεύω**	TO COMMAND	**παιδεύω**	TO EDUCATE
βουλεύω	TO DELIBERATE	**κινδυνεύω**	TO BE IN DANGER	**παύω**	TO STOP
δακρύω	TO CRY	**λούω**	TO WASH		

2/ In Greek, personal pronouns are usually omitted, as the verb endings are precise enough to distinguish different persons. E.g. **ἔχομεν ἵππους** WE HAVE HORSES, **γράφουσιν** THEY WRITE, **λαμβάνει** HE/SHE/IT TAKES (context will tell you whether it means HE, SHE or IT).

2. Study of augment and reduplication   [148]

Given the importance that these two phenomena have in the formation of past tenses, we offer here a detailed presentation of both of them before proceeding to study other verbal groups.

a) Augment

Imperfect and aorist tenses feature a specific element that is the most marked characteristic of past tenses. This element is called the *augment*, and consists of an **ἐ-** added at the beginning of the verbal stem; more specifically, this additional epsilon is called the *syllabic augment*. For instance, the imperfect of **βαίνω** TO WALK begins with **ἔβαιν-**, the imperfect of **κωλύω** TO PREVENT begins with **ἐκώλυ-**, etc.

The basic procedure is very simple: just add an initial epsilon. But it is not always so easy, as in the following cases there are some exceptions to this rule:

1/ If the verb begins with a **ῥ**, the **ρ** is doubled when adding the epsilon: **ῥίπτω** TO THROW, imperfect **ἔρριπτ-**.

2/ If the verb begins with a vowel, instead of adding an **ἐ–** the initial vowel is lengthened: this is called the *temporal augment*. Example: **ἐλαύνω** TO GUIDE, imperfect **ἤλαυν-** The lengthening process follows these correspondences:

➢	**α-** lengthens into **η-**	**ἄρχω**	TO RULE	imperf. **ἦρχ-**
➢	**ε-** lengthens into **η-**	**ἐλαύνω**	TO GUIDE	imperf. **ἤλαυν-**
➢	**η-** lengthens into **η-**	**ἡσυχάζω**	TO KEEP CALM	imperf. **ἡσύχαζ-**
➢	**ι-** lengthens into **ι-**	**ἱκετεύω**	TO BESEECH	imperf. **ἱκέτευ-**

➢ **o-** lengthens into **ω-**   **ὁπλίζω**   TO ARM   imperf. **ὤπλιζ-**
➢ **ω-** lengthens into **ω-**   **ὠφελέω**   TO HELP   imperf. **ὠφέλ-**
➢ **υ-** lengthens into **υ-**   **ὑβρίζω**   TO OFFEND   imperf. **ὕβριζ-**

As can be seen, some vowels do not show any apparent alteration (an **ω** cannot be lengthened any more, for instance). And in some cases, the augment is not applied: for instance, the imperfect form of the verb **εὑρίσκω** TO FIND, can be either **εὕρισκον** or **ηὕρισκον**.

3/ Some verbs beginning with **ε-** lengthen into **ει-** instead of into **η-**, as happens for instance with **ἔχω** TO HAVE, imperf.   **[149]** **εἶχ-**. The most important ones are given in the following list (verbs with irregular aorists, which would not show this phenomenon, appear with the imperfect form):

• **ἐάω**   TO ALLOW   imperf. **εἴων**
• **ἐθίζω**   TO ACCUSTOM   imperf. **εἴθιζον**
• **ἕπομαι**   TO FOLLOW   imperf. **εἱπόμην**
• **ἐργάζομαι**   TO WORK   imperf. **εἰργαζόμην**
• **ἔχω**   TO HAVE   imperf. **εἶχον**

4/ If the initial vowel features an iota subscript, the augmented vowel will have the iota subscript as well. If the iota is adscript, i.e. written after the vowel, it becomes subscript:

• **ᾄδω**   TO SING   imperf. **ᾖδον**
• **αἴρω**   TO RAISE   imperf. **ᾖρον**

5/ Augment in compound verbs (i.e. verbs formed with a preposition) is inserted between the preposition and the verb.   **[150]** The last vowel of the preposition, if any, is elided:

• **ἀπο-βάλλω**   TO THROW AWAY   imperf. **ἀπέβαλλον**
• **συν-άγω**   TO BRING TOGETHER   imperf. **συνῆγον**
• **ἀνα-βαίνω**   TO CLIMB   imperf. **ἀνέβαινον**
• **κατα-βαίνω**   TO DESCEND   imperf. **κατέβαινον**

Exception: **καθεύδω** TO SLEEP is formed by **κατά** and **εὕδω**, but this subdivision was not perceived any more, therefore there are two different augmented forms: the regular one, as in the imperfect **καθηῦδον**, and an irregular form that adds the augment to the prepositional prefix, **ἐκάθευδον**.

In some verbs, the preposition is altered in the present tense as its last consonant changes for the sake of euphony, depending on the first consonant of the verbal stem: e.g. **συν-λαμβάνω** TO GATHER becomes **συλλαμβάνω**. When the augment is added to this kind of verbs, the preposition is separated from the verb and therefore it "retakes" its original form: **συν-ε-λάμβανον**.

Another example: The verb **ἐγκόπτω** is formed with the prepositional suffix **ἐν**, but the contact with the kappa of **κοπ-** transforms it into **ἐγ-**. As the augment prevents the contact with the kappa, the preposition shows its original form: imperfect **ἐνέκοπτον**.

If the preposition is ἐκ, it becomes ἐξ when adding the augment: ἐκβαίνω TO GO OUT, imperf. ἐξέβαινον.

IMPORTANT RULE: Do not elide the final vowel of the prepositions ἀμφί, περί and πρό. Examples: ἀμφιλέγω TO DISPUTE, imperfect ἀμφιέλεγον; περιμάχομαι TO FIGHT EVERYWHERE, imperfect περιεμαχόμην; προλαμβάνω TO TAKE BEFOREHAND, imperfect προελάμβανον. Nonetheless, remember that the omicron of the prefix πρό- contracts with the augment in Attic Greek, a phenomenon that is indicated by a sign of crasis (similar to smooth a breathing mark): e.g. προὐλάμβανον.

6/ Double augment: Some verbs take both augments at the same time, the syllabic one and the temporal one. The most **[151]** common ones are:

- ὁράω   TO SEE   imperf. ἑώρων
- ἀνοίγω   TO OPEN   imperf. ἀνέῳγον

Other verbs have two augments, as they feature one of them applied to the prepositional prefix and another one to the verb. So, they both lengthen the preposition and augment the stem:

- ἀντιβολέω   TO ENTREAT   imperf. ἠντεβόλουν
- ἐνοχλέω   TO TROUBLE   imperf. ἠνώχλουν
- ἀμφισβητέω   TO DISPUTE   imperf. ἠμφεσβήτουν
  ✧ NB: the final vowel of ἀμφί is elided, an additional exception to the rule seen above.

b) Reduplication   **[152]**

The distinguishing characteristic of the perfect tense is reduplication, which is the repetition of the initial consonant after the augment ε (in these examples, please disregard the occasional absence of the expected κ at the end of the stem, which is not due to the way in which reduplication works):

- λύω   TO LOOSEN   perf. λέλυκα
- διώκω   TO PURSUE   perf. δεδίωχα
- γράφω   TO WRITE   perf. γέγραφα

If the verb begins with two consonants, only the first one is to be reduplicated:

- κλονέω   TO DRIVE IN CONFUSION   perf. κεκλόνηκα.

The basic concept is quite simple: the initial consonant of the verbal stem has to be repeated before the augment. But the following additional rules have to be added to the basic procedure:

1/ If the verb begins with an aspirated consonant, the consonant to be reduplicated at the beginning is in that case the corresponding hard consonant:

- θύω   TO SACRIFICE   perf. τέθυκα   not θέθυκα
- χορεύω   TO DANCE   perf. κεχόρευκα   not χεχόρευκα
- φονεύω   TO KILL   perf. πεφόνευκα   not φεφόνευκα

2/ In verbs that begin with a vowel, as there is no initial consonant to reduplicate, the vowel is lengthened, following **[153]**
the same procedure of that we have seen with regard to temporal augments; in other words, these verbs show only the
augment, which substitutes the whole reduplication:

• **ἄγω**	TO LEAD	perf. **ἦχα**	• **ὀφείλω**	TO OWE	perf. **ὠφείληκα**
• **ὁρίζω**	TO BOUND	perf. **ὥρικα**	• **ἀγγέλλω**	TO ANNOUNCE	perf. **ἤγγελκα**
• **ἀσεβέω**	TO BE IMPIOUS	perf. **ἠσέβηκα**	• **αἰσθάνομαι**	TO REALISE	perf. **ᾔσθημαι**
• **εὑρίσκω**	TO FIND	perf. **ηὕρηκα**			

In some verbs beginning with a vowel, a strange phenomenon called *Attic reduplication* takes place: the initial vowel +
consonant are *both* repeated followed by the lengthened form of the original opening vowel:

• **ἀκούω**	TO HEAR	perf. **ἀκήκοα**
• **ἀγείρω**	TO GATHER	perf. **ἀγήγερκα**
• **ἐλαύνω**	TO GUIDE	perf. **ἐλήλακα**

3/ Some combinations of consonants, as well as double consonants, do not accept any modification within the stem; in **[154]**
these cases only the augment will be added at the beginning of the verb, without repeating the initial consonant:

• **στερέω**	TO DEPRIVE	perf. **ἐστέρηκα**
• **ψαύω**	TO TOUCH	perf. **ἔψαυκα**

Verbs beginning with the consonant **ρ-** do not allow reduplication either:

• **ῥίπτω**	TO THROW	perf. **ἔρριφα**

In all the cases in which augments stand for the whole reduplication, the augment in the perfect tense is kept
throughout *all the moods*; for instance, the perfect participle of **στερέω** is **ἐστερεκώς, -ότος**, the perfect infinitive of
ψαύω is **ἐψαυκέναι**, etc.

Finally, some verbs feature reduplications only in one voice, e.g. in the active but not in the middle-passive (or vice-
versa): for instance **κτίζω** TO COLONISE, perf. active **κέκτικα**, middle-pass. **ἔκτισμαι**.

4/ As we have seen with regard to augments, reduplications will go between prefix and the stem in compound verbs:

• **διαλύω**	TO DISSOLVE	perf. **διαλέλυκα**

5/ In some other cases, the form of reduplication is irregular: for instance, some verbs feature unpredictable redupli-
cations and in some cases on a completely modified stem (in these last cases, more than *irregular reduplication*, we
should say *irregular perfect*):

• **λέγω**	TO SAY	perf. **εἴρηκα** (active), **εἴρημαι** (passive)
• **λαμβάνω**	TO TAKE	perf. **εἴληφα**
• **φέρω**	TO CARRY	perf. **ἐνήνοχα**
• **ἔρχομαι**	TO GO	perf. **ἐλήλυθα**

[For a whole list, please check the list of irregular verbs supplied further ahead.]

3. Contract verbs

There are three kinds of contract verbs:

➢ With stem ending in **-α**   Example: **τιμάω**   TO HONOUR
➢ With stem ending in **-ε**   Example: **ποιέω**   TO DO, TO MAKE
➢ With stem ending in **-ο**   Example: **δηλόω**   TO SHOW

The difference with respect to non-contract verbs is that the combination of the vowel ending the verbal stem and the vowel opening the additional endings produces two kinds of alterations:

1/ In present and imperfect tenses, when the personal ending is added, vowels will contract and produce a new form. Example: **τιμά-εις** becomes **τιμᾷς**. In some cases, differences with respect to non-contract verbs will be almost inappreciable; in other cases (as in the example) the difference is stronger.

2/ In the other tenses, when a consonant is added (for instance, the sigma to form the future), the vowel ending the verbal stem will lengthen. Example: **τιμά-σ-ω** becomes **τιμήσω**.

¤ With respect to the personal endings, there is a slight change in the present optative active set: the singular, instead of using **-οιμι, -οις, -οι**, uses **-οίην, -οίης, -οίη**; of course, these endings can be altered after contractions.

To help students, verbs in dictionaries and grammars are always given in the first person without contractions, so that the contracted vowel, if any, can be identified. So, we will find **ὁράω**, not **ὁρῶ**, **ποιέω**, not **ποιῶ**, and **κυκλόω**, not **κυκλῶ**. As a consequence of this, a typical beginner's mistake is forgetting to add contractions when translating into Greek: e.g. it is necessary to write **τιμῶ**, NOT **τιμάω**.

The following chart shows the conjugation of the present and imperfect tenses in full and the first person singular of other tenses, as these follow regular patterns.

a) Contract verbs in -α-

Active voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pres.	τιμῶ τιμᾷς τιμᾷ τιμῶμεν τιμᾶτε τιμῶσι(ν)	τίμα τιμάτω τιμᾶτε τιμώντων	τιμῶ τιμᾷς τιμᾷ τιμῶμεν τιμᾶτε τιμῶσι(ν)	τιμῴην τιμῴης τιμῴη τιμῷμεν τιμῷτε τιμῷεν	τιμᾶν	τιμῶν, -ῶντος τιμῶσα, -ης τιμῶν, -ῶντος
Imp.	ἐτίμων ἐτίμας ἐτίμα ἐτιμῶμεν ἐτιμᾶτε ἐτίμων					

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Fut.	τιμήσω etc.			τιμήσοιμι etc.	τιμήσειν	τιμήσων, -ουσα, -ον
Aor.	ἐτίμησα etc.	τίμησον etc.	τιμήσω etc.	τιμήσαιμι etc.	τιμῆσαι	τιμήσας, -ασα, -αν
Perf.	τετίμηκα etc.	τετιμηκὼς ἴσθι etc.	τετιμήκω etc.	τετιμήκοιμι etc.	τετιμηκέναι	τετιμηκώς, -υῖα, -ός
Plup.	ἐτετιμήκειν etc.					

Additional observations

1/ The present indicative and subjunctive are identical.

2/ The neuter present participle looks like the masculine one.

3/ The **-ι-** of the optative is subscript.

4/ The present infinitive is easily confused with an accusative of the 1st declension, especially because the iota is elided.

Middle voice   [157]

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	τιμῶμαι τιμᾷ τιμᾶται τιμώμεθα τιμᾶσθε τιμῶνται	τιμῶ τιμάσθω τιμᾶσθε τιμάσθων	τιμῶμαι τιμᾷ τιμᾶται τιμώμεθα τιμᾶσθε τιμῶνται	τιμῴμην τιμῷο τιμῷτο τιμῴμεθα τιμῷσθε τιμῷντο	τιμᾶσθαι	τιμώμενος, -η, -ον
Imp.	ἐτιμώμην ἐτιμῶ ἐτιμᾶτο ἐτιμώμεθα ἐτιμᾶσθε ἐτιμῶντο					
Fut.	τιμήσομαι etc.			τιμησοίμην etc.	τιμήσεσθαι	τιμησόμενος, -η, -ον
Aor.	ἐτιμησάμην etc.	τίμησαι etc.	τιμήσομαι etc.	τιμησαίμην etc.	τιμήσασθαι	τιμησάμενος, -η, -ον
Per.	τετίμημαι etc.	τετίμησο etc.	τετιμημένος ὦ etc.	τετιμημένος εἴην etc.	τετιμῆσθαι	τετιμημένος, -η, -ον
Plu.	ἐτετιμήμην etc.					

Passive voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	same as middle					
Imp.	same as middle					
Fut.	τιμηθήσομαι etc.			τιμηθησοίμην etc.	τιμηθήσεσθαι	τιμηθησόμενος, -η, -ον
Aor.	ἐτιμήθην etc.	τιμήθητι etc.	τιμηθῶ etc.	τιμηθείην etc.	τιμηθῆναι	τιμηθείς, -εῖσα, -έν
Per.	same as middle					
Plu.	same as middle					

Some common -α- contract verbs   **[158]**

Although some of these verbs feature irregular forms as well (for instance ὁράω TO SEE), they are listed here as their present indicative forms are contract:

αἰτιάομαι	TO CONSIDER RESPONSIBLE	θεάομαι	TO CONTEMPLATE	πειράω	TO TRY
ἁμιλλάομαι	TO CONTEND	κτάομαι	TO OBTAIN	σιγάω	TO KEEP SILENCE
βοάω	TO SHOUT	μηχανάομαι	TO CONTRIVE	τελευτάω	TO END, TO DIE
γελάω	TO LAUGH	νικάω	TO WIN	τιμάω	TO HONOUR
ἐάω	TO ALLOW	ὁράω	TO SEE	τολμάω	TO DARE
ἐρωτάω	TO ASK	ὁρμάω	TO SET IN MOTION		

Irregularities of some -α- contract verbs   **[159]**

1/ Four verbs have contractions in η, instead of α, both in the present indicative and subjunctive:

➢ **διψάω**   TO BE THIRSTY   ➢ **ζάω**   TO LIVE, TO BE ALIVE
➢ **πεινάω** TO BE HUNGRY   ➢ **χράομαι** TO USE

Taking **διψάω** as model, these verbs contract in the present as follows:

διψῶ, διψῇς, διψῇ, διψῶμεν, διψῆτε, διψῶσι(ν),
   instead of the expected
διψῶ, διψᾷς, διψᾷ etc.

Also the imperfect form has the same modification:

ἐδίψων, ἐδίψης, ἐδίψη, ἐδιψῶμεν, ἐδιψῆτε, ἐδίψων
   instead of the expected
ἐδίψων, ἐδίψας, ἐδίψα etc.

Finally, the infinitive form is **διψῆν** instead of **διψᾶν**, **χρῆσθαι** instead of **χρᾶσθαι**, etc.

2/ Other verbs in **-α-** feature the opposite phenomenon: in future and aorist tenses, where we should find the **α** lengthened into an **η** because of the addition of the sigma (as in **ἐτίμησα**), the alpha remains unaltered: **δράω** TO DO, TO MAKE: aorist **ἔδρασα**, NOT **ἔδρησα**. The same happens when adding the kappa to form the perfect tense: **δέδρακα**, NOT **δέδρηκα**.

The most frequent verbs that maintain **-α-** in future and aorist are:

αἰτιάομαι	TO ACCUSE	**ἑστιάω**	TO ENTERTAIN (as a guest)
γελάω	TO LAUGH	**θεάομαι**	TO OBSERVE
δράω	TO DO, TO MAKE	**πειράω**	TO TRY
ἐάω	TO ALLOW		

For instance, I WILL LAUGH = **γελάσω**, NOT **γελήσω**. I OBSERVED = **ἐθεασάμην**, NOT **ἐθεησάμην**.

- οἴμοι, τί **δράσω**;   ALAS, WHAT AM I TO DO?   (Sophocles, *Aiax*).

b) Contract verbs in -ε-   [160]

Active voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	ποιῶ ποιεῖς ποιεῖ ποιοῦμεν ποιεῖτε ποιοῦσι(ν)	ποίει ποιείτω ποιεῖτε ποιούντων	ποιῶ ποιῇς ποιῇ ποιῶμεν ποιῆτε ποιῶσι(ν)	ποιοίην ποιοίης ποιοίη ποιοῖμεν ποιοῖτε ποιοῖεν	ποιεῖν	ποιῶν, -οῦντος ποιοῦσα, -ούσης ποιοῦν, -οῦντος
Imp.	ἐποίουν ἐποίεις ἐποίει ἐποιοῦμεν ἐποιεῖτε ἐποίουν					
Fut.	ποιήσω etc.			ποιήσοιμι etc.	ποιήσειν	ποιήσων, -ουσα, -ον
Aor.	ἐποίησα etc.	ποίησον etc.	ποιήσω etc.	ποιήσαιμι etc.	ποιῆσαι	ποιήσας, -ασα, -αν
Per.	πεποίηκα etc.	πεποιηκὼς ἴσθι etc.	πεποιήκω etc.	πεποιήκοιμι etc.	πεποιηκέναι	πεποιηκώς, -υῖα, -ός
Plu.	ἐπεποιήκειν etc.					

Middle voice   [161]

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	ποιοῦμαι ποιεῖ ποιεῖται ποιούμεθα ποιεῖσθε ποιοῦνται	ποιοῦ ποιείσθω ποιεῖσθε ποιείσθων	ποιῶμαι ποιῇ ποιῆται ποιώμεθα ποιῆσθε ποιῶνται	ποιοίμην ποιοῖο ποιοῖτο ποιοίμεθα ποιοῖσθε ποιοῖντο	ποιεῖσθαι	ποιούμενος, -η, -ον
Imp.	ἐποιούμην ἐποιοῦ ἐποιεῖτο ἐποιούμεθα ἐποιεῖσθε ἐποιοῦντο					
Fut.	ποιήσομαι etc.			ποιησοίμην etc.	ποιήσεσθαι	ποιησόμενος, -η, -ον
Aor.	ἐποιησάμην etc.	ποίησαι etc.	ποιήσομαι etc.	ποιησαίμην etc.	ποιήσασθαι	ποιησάμενος, -η, -ον
Per.	πεποίημαι etc.	πεποίησο etc.	πεποιημένος ὦ etc.	πεποιημένος εἴην etc.	πεποιῆσθαι	πεποιημενος, -η, -ον
Plu.	ἐπεποιήμην etc.					

Passive voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	same as middle					
Imp.	same as middle					
Fut.	ποιηθήσομαι etc.			ποιηθησοίμην	ποιηθήσεσθαι	ποιηθησόμενος, -η, -ον
Aor.	ἐποιήθην etc.	ποιήθητι etc.	ποιηθῶ etc.	ποιηθείην etc.	ποιηθῆναι	ποιηθείς, -εῖσα, -έν
Per.	same as middle					
Plu.	same as middle					

Some common –ε– contract verbs   [162]

ἀγανακτέω	TO FEEL INDIGNATION	**ἀναχωρέω**	TO WITHDRAW	**βοηθέω**	TO HELP
ἀγνοέω	NOT TO KNOW	**ἀπειλέω**	TO THREATEN	**γαμέω**	TO MARRY
ἀδικέω	TO DO WRONG	**ἀπορέω**	TO BE AT A LOSS	**δειπνέω**	TO HAVE DINNER
αἱρέω	TO TAKE, TO CAPTURE	**ἀσεβέω**	TO BE IMPIOUS	**δέομαι**	TO REQUIRE
αἰτέω	TO ASK FOR	**ἀφικνέομαι**	TO ARRIVE	**διανοέομαι**	TO THINK

διηγέομαι	TO NARRATE	**θαρρέω**	TO DARE	**ὁμολογέω**	TO AGREE
δοκέω	TO SEEM	**θορυβέω**	TO RAISE A CLAMOUR	**πλέω**	TO SAIL
δυστυχέω	TO BE UNFORTUNATE	**καθαιρέω**	TO DEMOLISH	**ποιέω**	TO DO, TO MAKE
ἐξηγέομαι	TO NARRATE	**καλέω**	TO CALL	**πολεμέω**	TO MAKE WAR
ἐπαινέω	TO PRAISE	**καταφρονέω**	TO DESPISE	**πολιορκέω**	TO BESIEGE
ἐπιθυμέω	TO DESIRE	**κατηγορέω**	TO ACCUSE	**σκοπέω**	TO LOOK
ἐπιμελέομαι	TO TAKE CARE	**κρατέω**	TO PREVAIL	**φιλέω**	TO LOVE
εὐσεβέω	TO BE PIOUS	**μισέω**	TO HATE	**φοβέομαι**	TO FEAR
εὐτυχέω	TO BE LUCKY	**ναυμαχέω**	TO FIGHT A NAVAL BATTLE	**φρονέω**	TO THINK
ζητέω	TO LOOK FOR	**νοσέω**	TO BE ILL	**ὠφελέω**	TO HELP
ἡγέομαι	TO LEAD	**οἰκέω**	TO DWELL		

Irregularities of some -ε- contract verbs [163]

1/ Some verbs in **-ε-** do not lengthen the thematic vowels following the regular pattern, similarly to what some verbs in **α** do. The most frequent ones are:

αἰδέομαι	TO BE ASHAMED
ἀρκέω	TO SUFFICE
ἐπαινέω	TO PRAISE

For example: IT WILL SUFFICE = **ἀρκέσει**. I WILL PRAISE = **ἐπαινέσω**.

2/ There are two verbs that feature a peculiar phenomenon: **τελέω** TO FINISH (plus relative compounds) and **καλέω** TO CALL (plus relative compounds). In the same way as the previous **-α-** contract verbs, they do not lengthen the **-ε-** in the aorist (**ἐτέλεσα – ἐκάλεσα**), but moreover their future form is exactly identical to the present: **καλῶ, καλεῖς, καλεῖ**, etc., and **τελῶ, τελεῖς, τελεῖ**, etc.

3/ Finally, monosyllabic verbs, like **πλέω** TO SAIL, present contractions only when two **ε** meet: the present indicative form, then, is **πλέω, πλέομεν**, NOT **πλῶ, πλοῦμεν**. In addition, these monosyllabic contracted verbs form the present optative using the set of personal endings **-οιμι, -οις, -οι** (i.e. as if they were non-contract verbs), not with **-οιην, -οιης, -οιη**; therefore the present optative form is **πλέοιμι**, NOT **πλοῖμι** or **πλοίην**.

The most common of these verbs are:

δέω	TO NEED	**ῥέω**	TO FLOW
πλέω	TO SAIL	**πνέω**	TO BREATHE
νέω	TO SWIM		

Exception: **δέω**, in the sense TO BIND, does contract: **δοῦμεν**, NOT **δέομεν**, etc., but in the usual sense of TO NEED (and TO ASK FOR in the middle voice) it does not contract: **δεόμεθα**, NOT **δούμεθα**, etc.

c) Contract verbs in -ο-

Active voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	δηλῶ δηλοῖς δηλοῖ δηλοῦμεν δηλοῦτε δηλοῦσι(ν)	δήλου δηλούτω δηλοῦτε δηλούντων	δηλῶ δηλοῖς δηλοῖ δηλῶμεν δηλῶτε δηλῶσι(ν)	δηλοίην δηλοίης δηλοίη δηλοῖμεν δηλοῖτε δηλοῖεν	δηλοῦν	δηλῶν, -οῦντος δηλοῦσα, -ης δηλοῦν, -οῦντος
Imp.	ἐδήλουν ἐδήλους ἐδήλου ἐδηλοῦμεν ἐδηλοῦτε ἐδήλουν					
Fut.	δηλώσω etc.			δηλώσοιμι etc.	δηλώσειν	δηλώσων, -ουσα, -ον
Aor.	ἐδήλωσα etc.	δήλωσον etc.	δηλώσω etc.	δηλώσαιμι etc.	δηλῶσαι	δηλώσας, -ασα, -αν
Per.	δεδήλωκα etc.	δεδηλωκὼς ἴσθι etc.	δεδηλώκω etc.	δεδηλώκοιμι etc.	δεδηλωκέναι	δεδηλωκώς, -υῖα, -ός
Plu.	ἐδεδηλώκειν etc.					

✧ Do not confuse the present infinitive or participle **δηλοῦν** with any form of the contract declension.

Middle voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	δηλοῦμαι δηλοῖ δηλοῦται δηλούμεθα δηλοῦσθε δηλοῦνται	δηλοῦ δηλούσθω δηλοῦσθε δηλούσθων	δηλῶμαι δηλοῖ δηλῶται δηλώμεθα δηλῶσθε δηλῶνται	δηλοίμην δηλοῖο δηλοῖτο δηλοίμεθα δηλοῖσθε δηλοῖντο	δηλοῦσθαι	δηλούμενος, -η, -ον
Imp.	ἐδηλούμην ἐδηλοῦ ἐδηλοῦτο ἐδηλούμεθα ἐδηλοῦσθε ἐδηλοῦντο					
Fut.	δηλώσομαι etc.			δηλωσοίμην etc.	δηλώσεσθαι	δηλωσόμενος, -η, -ον

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Aor.	ἐδηλωσάμην etc.	δήλωσαι etc.	δηλώσωμαι	δηλωσαίμην etc.	δηλώσασθαι	δηλωσάμενος, -η, -ον
Per.	δεδήλωμαι etc.	δεδήλωσο etc.	δεδηλωμένος ὦ etc.	δεδηλομένος εἴην etc.	δεδηλῶσθαι	δεδηλωμένος, -η, -ον
Plu.	ἐδεδηλώμην					

Passive voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	same as middle					
Imp.	same as middle					
Fut.	δηλωθήσομαι etc.			δηλωθησοίμην etc.	δηλωθήσεσθαι	δηλωθησόμενος, -η, -ον
Aor.	ἐδηλώθην etc.	δηλώθητι etc.	δηλωθῶ etc.	δηλωθείην etc.	δηλωθῆναι	δηλωθείς, -εῖσα, -έν
Per.	same as middle					
Plu.	same as middle					

Some common –o– contract verbs   [166]

ἀξιόω	TO CONSIDER WORTHY	δουλόω	TO ENSLAVE
βεβαιόω	TO CONFIRM, TO ASSURE	ἐλευθερόω	TO FREE
βιόω	TO LIVE	ἐναντιόομαι	TO OPPOSE
δηλόω	TO SHOW		

Irregularities of some –o– contract verbs

1/ The verb **ἀρόω** TO PLOUGH does not lengthen the omicron in future and aorist forms: **ἀρόσω – ἤροσα**.

2/ The two verbs **ἱδρόω** TO SWEAT and **ῥιγόω** TO SHIVER FROM COLD keep an omega for their contractions, resulting in unusual forms like the present indicative **ἱδρῶ, ἱδρῷς, ἱδρῷ** etc., NOT **ἱδρῶ, ἱδροῖς, ἱδροῖ** etc., and the curious infinitive **ἱδρῶν**, NOT **ἱδροῦν**.

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c) Verbs in -ω: consonantal and liquid verbs

</div>

1. Consonantal verbs

These are verbs that have a consonant as the last letter of their stem. They undergo no alteration when adding the personal endings directly onto the stem, so long as they begin with a vowel (present and imperfect tenses), but some alterations will take place when a consonant is added; this is the case in the future, the aorist, the perfect and the pluperfect tense endings: in some cases two consonants will amalgamate, in other cases one will disappear and moreover the remaining one will change, etc.

Since the added consonant is almost always the same for all the persons (sigma for aorist active, kappa for perfect active, etc.), the forms are easily deduced from the first example provided. However, the perfect and pluperfect middle/passive use endings with a variety of initial consonants (**-μαι, -σαι, -ται**, etc.), and the result is rather irregular; therefore, these two tenses have been presented in full.

a) Verbs ending in -βω, -πω, -φω, -πτω (labial verbs).   Example: βλέπω TO LOOK

The main alteration that these verbs undergo is that these consonants usually become **ψ** when a **σ** is added (note that this is not always the case; see the middle perfect imperative), and that they become a **φ** when the recognisable **θ** is added for the passive. Observe also that there is no **-κ-** in the perfect active and that the consonant suffers a modification in exchange.

Active voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	regular formation					
Imp.	regular formation					
Fut.	βλέψω etc.			βλέψοιμι etc.	βλέψειν	βλέψων, -ουσα, -ον
Aor.	ἔβλεψα etc.	βλέψον etc.	βλέψω etc.	βλέψαιμι etc.	βλέψαι	βλέψας, -ασα, -αν
Per.	βέβλεφα etc.	βεβλεφὼς ἴσθι etc.	βεβλέφω etc.	βεβλέφοιμι etc.	βεβλεφέναι	βεβλεφώς, -υῖα, -ός
Plu.	ἐβεβλέφειν etc.					

Middle voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	regular formation					
Imp.	regular formation					
Fut.	βλέψομαι etc.			βλεψοίμην etc.	βλέψεσθαι	βλεψόμενος, -η, -ον
Aor.	ἐβλεψάμην etc.	βλέψαι etc.	βλέψωμαι etc.	βλεψαίμην etc.	βλέψασθαι	βλεψάμενος, -η, -ον
Per.	βέβλεμμαι βέβλεψαι βέβλεπται βεβλέμμεθα βέβλεφθε βεβλεμμένοι εἰσί	βέβλεψο βεβλέφθω βέβλεφθε βεβλέφθων	βεβλεμμένος ὦ etc.	βεβλεμμένος εἴην etc.	βεβλέφθαι	βεβλεμμένος, -η, -ον
Plu.	ἐβεβλέμμην ἐβέβλεψο ἐβέβλεπτο ἐβεβλέμμεθα ἐβέβλεφθε βεβλεμμένοι ἦσαν					

✧ Observe that the 3rd plural **βεβλεμμένοι εἰσί** and **βεβλεμμένοι ἦσαν** are periphrastic (to avoid forms with too many consecutive consonants). Of course, the participial part must agree with the subject.

Passive voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	same as middle					
Imp.	same as middle					
Fut.	βλεφθήσομαι etc.			βλεφθησοίμην etc.	βλεφθήσεσθαι	βλεφθησόμενος, -η, -ον
Aor.	ἐβλέφθην etc.	βλέφθητι etc.	βλεφθῶ etc.	βλεφθείην etc.	βλεφθῆναι	βλεφθείς, -εῖσα, -έν
Per.	same as middle					
Plu.	same as middle					

Other verbs of the same style

γράφω	TO WRITE	**πέμπω**	TO SEND
ῥίπτω	TO THROW	**κόπτω**	TO KNOCK, TO CUT DOWN

b) Verbs ending in -γω, -κω, -χω, -ττω (guttural verbs).   **Example**: διώκω TO PURSUE   [169]

[The inclusion of **-ττω** is due to the fact that this **-ττ-** originates from a former **-κ-**]

The main change is that these consonants become ξ when a **σ** is added, and that they become a χ when the recognisable **θ** is added for the passive. Observe also that there is no **-κ-** in the perfect active and that the consonant suffers a modification in exchange.

Active voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	regular formation					
Imp.	regular formation					
Fut.	διώξω etc.			διώξοιμι etc.	διώξειν	διώξων, -ουσα, -ον
Aor.	ἐδίωξα etc.	δίωξον etc.	διώξω etc.	διώξαιμι etc.	διῶξαι	διώξας, -ασα, -αν
Per.	δεδίωχα etc.	δειωχὸς ἴσθι etc.	δεδιώχω etc.	δεδιώχοιμι etc.	δεδιωχέναι	δεδιωχώς, -υῖα, -ός
Plu.	ἐδεδιώχειν etc.					

Middle voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	regular formation					
Imp.	regular formation					
Fut.	διώξομαι etc.			διωξοίμην etc.	διώξεσθαι	διωξόμενος, -η, -ον
Aor.	ἐδιωξάμην **etc.**	διῶξαι etc.	διώξωμαι etc.	διωξαίμην etc.	διώξασθαι	διώξαμενος, -η, -ον
Per.	δεδίωγμαι δεδίωξαι δεδίωκται δεδιώγμεθα δεδίωχθε δεδιωγμένοι εἰσί	δεδίωξο δεδιώχθω δεδίωχθε δεδιώχθων	δεδιωγμένος ὦ etc.	δεδιωγμένος εἴην etc.	δεδίωχθαι	δειωγμένος, -η, -ον
Plu.	ἐδεδιώγμην ἐδεδίωξο ἐδεδίωκτο ἐδεδιώγμεθα ἐδεδίωχθε δεδιωγμένοι ἦσαν					

Passive voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	same as middle					
Imp.	same as middle					
Fut.	διωχθήσομαι etc.			διωχθησοίμην etc.	διωχθήσεσθαι	διωχθησόμενος, -η, -ον
Aor.	ἐδιώχθην etc.	ἐδιώχθητι etc.	διωχθῶ etc.	διωχθείην etc.	διωχθῆναι	διωχθείς, -εῖσα, -έν
Per.	same as middle					
Plu.	same as middle					

◇ Some verbs in **-ττω** behave as if they were dentals (see the following group) as for instance **πλάττω** TO MOULD: future **πλάσω**, aorist **ἔπλασα**, etc.

Other verbs of the same style

ἄγω   TO LEAD   ◇ This verb also has a strong aorist, apart from the expected one **ἦξα**.
πράττω   TO MAKE, TO DO
ταράττω   TO DISTURB, TO THROW INTO DISORDER
φυλάττω   TO GUARD

c) Verbs ending in -δω, -τω, -θω, -ζω (dental verbs).   **Example**: πείθω TO PERSUADE   [170]

The main alteration that these verbs undergo is that these consonants disappear when a **σ** is added, and that they become another **σ** when the recognisable θ is added for the passive. This group keeps the **-κ-** in the perfect active (but the previous consonant disappears).

Active voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	regular formation					
Imp.	regular formation					
Fut.	πείσω etc.			πείσοιμι etc.	πείσειν	πείσων, -ουσα, -ον
Aor.	ἔπεισα etc.	πεῖσον etc.	πείσω etc.	πείσαιμι etc.	πεῖσαι	πείσας, -ασα, -αν
Per.	πέπεικα etc.	πεπεικὼς ἴσθι etc.	πεπείκω etc.	πεπείκοιμι etc.	πεπεικέναι	πεπεικώς, -υῖα, -ός
Plu.	ἐπεπείκειν etc.					

Middle voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	regular formation					
Imp.	regular formation					
Fut.	πείσομαι etc.			πεισοίμην etc.	πείσεσθαι	πεισόμενος, -η, -ον
Aor.	ἐπεισάμην etc.	πεῖσαι etc.	πείσωμαι etc.	πεισαίμην etc.	πείσασθαι	πεισάμενος, -η, -ον
Per.	πέπεισμαι πέπεισαι πέπεισται πεπείσμεθα πέπεισθε πεπεισμένοι εἰσί	πέπεισο πεπείσθω πέπεισθε πεπείσθων	πεπεισμένος ὦ etc.	πεπεισμένος εἴην etc.	πεπεῖσθαι	πεπεισμένος, -η, -ον
Plu.	ἐπεπείσμην ἐπέπεισο ἐπέπειστο ἐπεπείσμεθα ἐπέπεισθε πεπεισμένοι ἦσαν					

Passive voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	same as middle					
Imp.	same as middle					
Fut.	πεισθήσομαι etc.			πεισθησοίμην etc.	πεισθήσεσθαι	πεισθησόμενος, -η, -ον
Aor.	ἐπείσθην etc.	πείσθητι etc.	πεισθῶ etc.	πεισθείην etc.	πεισθῆναι	πεισθείς, -εῖσα, -έν
Per.	same as middle					
Plu.	same as middle					

Other verbs of the same style

    ἀτιμάζω   TO DISHONOUR
    ψεύδω   TO LIE, TO DECEIVE
    σκευάζω   TO PREPARE
    νομίζω   TO CONSIDER, TO THINK

2. Liquid verbs [171]

a) Definition and characteristics of liquid verbs

Verbs whose stem ends in one of these four consonants: **λ, μ, ν, ρ** are called *liquid verbs*. As in the case of the consonantal verbs, some changes take place when adding endings etc. These changes are:

1/ In future tense: No sigma is added, and the personal endings applied are exactly the same as those that would correspond to the present of the **ε** contract verbs. Moreover, the stem of the verb may change slightly. Example: **στέλλω** TO SEND, fut. **στελῶ** (observe that one lambda has disappeared). Of course, when we meet one of these forms in a text, we will have to know whether it is the present of an **ε** contract verb or the future of a liquid verb. For instance, if we want to know the meaning of the form **διαφθερεῖ** and we look for the verb **διαφθερέω** in the dictionary and we do not find it, we will have to consider the possibility that we are faced with a liquid future, until we find out that it comes from **διαφθείρω** TO DESTROY.

2/ In aorist tense: As in the future tense, no sigma is added (but the endings are the usual ones for aorist), and again the stem may change slightly (but it will probably be a different change from that for the future tense). Example: **στέλλω**, aorist **ἔστειλα** (observe the new stem **στειλ-**).

3/ In perfect tense: It does have the usual kappa, but the stem may also change. Example: **στέλλω**, perfect **ἔσταλκα** (for this example, remember that verbs beginning with **στ-** cannot reduplicate, this has nothing to do with the verb being liquid or not).

4/ In future passive, aorist passive and perfect middle-passive tenses: Verbs follow their usual rules: **-θησ-** for the future passive, etc., but the three of them are based on the active perfect stem. Example: **στέλλω** TO SEND, perfect active **ἔσταλκα** (stem **-σταλ-**), therefore future passive **σταλθήσομαι**, aorist passive **ἐστάλθην**, perfect middle-passive **ἔσταλμαι** (the lack of reduplication has nothing to do with the condition of liquid verb, it is just a coincidence).

With respect to the changes of stem, although they seem to follow a fixed pattern at times, in fact the exceptions outnumber the regular cases, so the best system is to learn the stems for each tense (example: **φαίνω** TO MAKE APPEAR, future **φανῶ**, aorist **ἔφηνα**, perfect **πέφαγκα**, etc.). The change may involve the disappearance of a letter, the addition of a new one, etc.; nevertheless, sometimes the stem remains unchanged, in which case only the accent may provide an indication of tense (present or future); for instance, **κρίνω** TO JUDGE, future **κρινῶ**.

b) A liquid verb fully conjugated

Here, we provide the forms of **ἀγγέλλω** TO ANNOUNCE as an example, but we further reinforce that the changes [172] experienced by this verb in the stem do NOT mark a parameter to be followed by other liquid verbs with respect to the changes experienced by the stem in the different tenses. As in the case of the consonantal verbs, the perfect and pluperfect middle-passive are given in full owing to their complexity, given the variety of the initial consonants of their personal endings (but the alterations are much minor in the liquid verbs than in the consonantal ones).

Active voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	regular formation					
Imp.	regular formation					
Fut.	ἀγγελῶ etc. *(like present of **ποιέω**)*			ἀγγελοίην etc. *(like present of **ποιέω**)*	ἀγγελεῖν	ἀγγελῶν, -οῦσα, -οῦν *(like present of **ποιέω**)*
Aor.	ἤγγειλα etc.	ἄγγειλον etc.	ἀγγείλω etc.	ἀγγείλαιμι etc.	ἀγγεῖλαι	ἀγγείλας, -ασα, -αν
Per.	ἤγγελκα etc.	ἤγγελκὼς ἴσθι etc.	ἠγγέλκω etc.	ἠγγέλκοιμι etc.	ἠγγελκέναι	ἠγγελκώς, -υῖα, -ος
Plu.	ἠγγέλκειν etc.					

Middle voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	regular formation					
Imp.	regular formation					
Fut.	ἀγγελοῦμαι etc.			ἀγγελοίμην etc.	ἀγγελεῖσθαι	ἀγγελούμενος, -η, -ον
Aor.	ἠγγειλάμην etc.	ἄγγειλαι etc.	ἀγγείλωμαι etc.	ἀγγειλαίμην etc.	ἀγγείλασθαι	ἀγγειλάμενος, -η, -ον
Per.	ἤγγελμαι ἤγγελσαι ἤγγελται ἠγγέλμεθα ἤγγελθε ἠγγελμένοι εἰσί	ἤγγελσο ἠγγέλθω ἤγγελθε ἠγγέλθων	ἠγγελμένος ὦ etc.	ἠγγελμένος εἴην etc.	ἠγγέλθαι	ἠγγελμένος, -η, -ον
Plu.	ἠγγέλμην ἤγγελσο ἤγγελτο ἠγγέλμεθα ἤγγελθε ἠγγελμένοι ἦσαν					

Passive voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	\<--- same as middle ---\>					
Imp.	\<--- same as middle ---\>					
Fut.	ἀγγελθήσομαι etc.			ἀγγελθησοίμην etc.	ἀγγελθήσεσθαι	ἀγγελθησόμενος, -η, -ον
Aor.	ἠγγέλθην etc.	ἀγγέλθητι etc.	ἀγγελθῶ etc.	ἀγγελθείην etc.	ἀγγελθῆναι	ἀγγελθείς, -εῖσα, -εν
Per.	\<--- same as middle ---\>					
Plu.	\<--- same as middle ---\>					

c) Other frequent liquid verbs

[Only future and aorist active are given, the most common tenses.]   **[173]**

αἴρω	TO RAISE	fut. ἀρῶ	aor. ἦρα
ἀποκρίνομαι	TO ANSWER	fut. ἀποκρινοῦμαι	aor. ἀπεκρινάμην
ἀποκτείνω	TO KILL	fut. ἀποκτενῶ	aor. ἀπέκτεινα
βάλλω	TO CAST, TO THROW	fut. βαλῶ	aor. ἔβαλον
διαφθείρω	TO DESTROY	fut. διαφθερῶ	aor. διέφθειρα
κρίνω	TO JUDGE	fut. κρινῶ	aor. ἔκρινα
μένω	TO REMAIN, TO WAIT	fut. μενῶ	aor. ἔμεινα
νέμω	TO DISTRIBUTE	fut. νεμῶ	aor. ἔνειμα
στέλλω	TO ARRANGE, TO DISPATCH	fut. στελῶ	aor. ἔστειλα
φαίνω	TO SHOW	fut. φανῶ	aor. ἔφηνα

⬦ Observe that, in the case of **κρινῶ**, only the accent differentiates the future from the present. This is also the case for other verbs.

⬦ **ἔβαλον** is a *strong* aorist, not liquid. It follows another scheme.

d) Additional observations on liquid verbs

1/ Some verbs that end in **-ίζω** (consonantal verbs in dental, theoretically) form the future in the same way as liquids; for instance, **νομίζω** TO CONSIDER, active fut. **νομιῶ**, middle fut. **νομιοῦμαι**. This kind of future is called the *Attic future*.

2/ Other verbs that are neither liquid nor end in **-ίζω** also have a future of the same kind, i.e., resembling an **ε** contract present. For instance, the verb **λέγω** TO SAY, apart from the regular future **λέξω**, has also the future **ἐρῶ, ἐρεῖς** etc., and the same applies for the verb **μάχομαι** TO FIGHT: future **μαχοῦμαι**.

3/ Several cases may be found which will not follow the given framework. For instance, while **ὀξύνω** TO SHARPEN forms the perfect middle-passive **ὄξυμμαι**, the verb **φαίνω** forms it in **πέφασμαι**: in the first verb, the **ν** becomes a **μ** in the first person, and in the second verb it becomes a **σ**.

d) Verbs in -ω: important phenomena

1. Strong tenses [174]

The term *strong tenses* is applied to the tenses of some verbs that are not formed according to the usual rules. They can be divided into two classes:

a/ Tenses formed using personal endings different to the regular ones: strong aorist active and middle (including the *root aorists*).

b/ Tenses formed using the expected personal endings, but with the irregularity that the expected temporal characteristic is omitted: future active and middle lacking the expected **σ**, perfect and pluperfect active lacking the expected **κ**, and future and aorist passive lacking the expected **θ**.

There is no firm consensus about whether the second class should be called *strong tenses*, and some textbooks only consider the first class to be *strong*.

a) Strong aorist (active and middle) [175]

Many verbs form the active and middle aorist in a different way, producing the *strong aorist* (this is also known as the *second aorist*), in contraposition to the standard aorist, which is known as the *weak aorist* (also the *first aorist*). The strong aorist is hugely significant. The aorist is the most frequently used tense in Greek and, moreover, the most common verbs have a strong aorist.

The two identifiable characteristics of the strong aorist are:

1/ The stem is usually different from that for the present tense; sometimes the difference will be very minimal, as for instance in the verb **βάλλω** TO THROW, which has, for its aorist, the stem **βαλ-** instead of the stem **βαλλ-**. In other cases, the change will be absolute, entirely different to that of the present, as for instance in the verb **ὁράω** TO SEE, which has, for its aorist, the stem **ἰδ-**. There are no rules to work out whether a verb has a strong aorist or a regular one, and it is even more difficult to predict the stem for the strong aorist (if the verb has this type of aorist). Therefore, it is essential that this is learnt as one of the principal parts.

2/ The endings added on this stem are, for the indicative, equivalent to those for the imperfect tense. For the other moods, the endings are equivalent to present tense endings. The reason for using present tense endings is that the other moods do not have the imperfect tense, therefore the present tense endings are used instead.

This second characteristic will cause both the imperfect and the strong aorist indicative of a verb to be very similar (both have the augment and imperfect endings), especially if the stem has changed just slightly. For example, the imperfect of **βάλλω** is **ἔβαλλον**, while the aorist is **ἔβαλον**. Of course, in the other moods the strong aorist, which uses present

endings, will be very similar to the present: in the case of the verb **βάλλω**, the present infinitive would be **βάλλειν** and the aorist infinitive would be **βαλεῖν** (note, also, the difference in accent).

As an example, we offer here the present, imperfect and aorist tenses, and both the active and middle voices, of **[176]** **λαμβάνω** TO TAKE, (aor. **ἔλαβον**). Observe that the aorist indicative resembles the imperfect and that the aorist of the other moods resembles the present in those moods:

Active voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	λαμβάνω etc.	λαμβάνε etc.	λαμβάνω etc.	λαμβάνοιμι etc.	λαμβάνειν	λαμβάνων, -ουσα, -ον
Imp.	ἐλάμβανον ἐλάμβανες ἐλάμβανε(ν) ἐλαμβάνομεν ἐλαμβάνετε ἐλάμβανον					
Aor.	ἔλαβον ἔλαβες ἔλαβε(ν) ἐλάβομεν ἐλάβετε ἔλαβον	λαβέ etc.	λάβω etc.	λάβοιμι etc.	λαβεῖν	λαβών, -οῦσα, -όν

Middle voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	λαμβάνομαι etc.	λαμβάνου etc.	λαμβάνωμαι etc.	λαμβανοίμην etc.	λαμβάνεσθαι	λαμβανόμενος, -η, -ον
Imp.	ἐλαμβανόμην ἐλαμβάνου ἐλαμβάνετο ἐλαμβανόμεθα ἐλαμβάνεσθε ἐλαμβάνοντο					
Aor.	ἐλαβόμην ἐλάβου ἐλάβετο ἐλαβόμεθα ἐλάβεσθε ἐλάβοντο	λαβοῦ etc.	λάβωμαι etc.	λαβοίμην etc.	λαβέσθαι	λαβόμενος, -η, -ον

The most common verbs that have a strong aorist   [177]

ἄγω	TO LEAD	ἤγαγον	✧ Curious reduplication of the stem.
αἱρέω	TO TAKE	εἷλον	
αἰσθάνομαι	TO REALISE	ᾐσθόμην	
ἁμαρτάνω	TO MAKE A MISTAKE	ἥμαρτον	
ἀποθνῄσκω	TO DIE	ἀπέθανον	
ἀφικνέομαι	TO ARRIVE	ἀφικόμην	
βάλλω	TO THROW	ἔβαλον	
γίγνομαι	TO BECOME	ἐγενόμην	
ἕπομαι	TO FOLLOW	ἑσπόμην	
ἔρχομαι	TO GO	ἦλθον	✧ Observe that the aorist is active.
ἐρωτάω	TO ASK	ἠρόμην	✧ In fact, this is the aorist of ἔρομαι, which is almost never used in the present tense. On the other hand, ἐρωτάω has its own weak aorist, ἠρώτησα, but this is rarely used, the verb "borrows" the other one for the aorist.
ἐσθίω	TO EAT	ἔφαγον	
εὑρίσκω	TO FIND	εὗρον or ηὗρον	
ἔχω	TO HAVE	ἔσχον	
κάμνω	TO GET TIRED	ἔκαμον	
λαμβάνω	TO TAKE	ἔλαβον	
λανθάνω	TO ESCAPE THE NOTICE	ἔλαθον	
λέγω	TO SAY	εἶπον	✧ There is also a weak aorist, ἔλεξα, but this is not so common.
λείπω	TO LEAVE	ἔλιπον	
μανθάνω	TO LEARN	ἔμαθον	
ὁράω	TO SEE	εἶδον	
πάσχω	TO SUFFER	ἔπαθον	
πείθομαι	TO OBEY	ἐπιθόμην	✧ The active πείθω TO PERSUADE has a weak aorist: ἔπεισα.
πίνω	TO DRINK	ἔπιον	
πίπτω	TO FALL	ἔπεσον	
πυνθάνομαι	TO LEARN BY INQUIRY	ἐπυθόμην	
τέμνω	TO CUT	ἔταμον	
τρέχω	TO RUN	ἔδραμον	
τυγχάνω	TO HAPPEN TO BE	ἔτυχον	
φέρω	TO CARRY	ἤνεγκον	✧ There is also an aorist ἤνεγκα: endings of a weak aorist, but without the sigma, acting as if it were a liquid verb.
φεύγω	TO FLEE	ἔφυγον	
ὀφείλω	TO OWE	ὤφελον	

b) Root aorists (active)

Within this group of strong aorists, there is a special sub-group of verbs that have a so-called *root aorist* (some grammars call it the *third aorist,* or *athematic aorist,* and in fact, no agreement has been reached on whether this type of aorist should be considered a sub-group of the strong aorists or whether it is separate). Their identifiable characteristic is that they contain a long vowel in all cases of the indicative, and moreover, they lack the first vowel of the personal ending. To complicate matters further, the third person plural shows a different form in **-σαν** (this actually is a weak aorist ending). Their appearance also resembles the passive aorist.

The most common root aorists are **βαίνω** and **γιγνώσκω**. We offer some more here, with relevant comments:

1/ βαίνω   TO GO

Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
ἔβην		βῶ	βαίην		
ἔβης	βῆθι	βῇς	βαίης		βάς, βάντος
ἔβη	βήτω	βῇ	βαίη	βῆναι	βᾶσα, -ης
ἔβημεν		βῶμεν	βαῖμεν		βάν, βάντος
ἔβητε	βῆτε	βῆτε	βαῖτε		
ἔβησαν	βάντων	βῶσι	βαῖεν		

✧ The aorist of **βαίνω** is not found on its own in Attic prose, but always as a compound verb (**ἀπέβην, εἰσέβην,** etc.).

✧ There is a regular aorist **ἔβησα**, but this has a transitive meaning: TO MAKE GO.

2/ γιγνώσκω   TO KNOW

Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
ἔγνων		γνῶ	γνοίην		
ἔγνως	γνῶθι	γνῷς	γνοίης		γνούς, γνόντος
ἔγνω	γνώτω	γνῷ	γνοίη	γνῶναι	γνοῦσα, -ης
ἔγνωμεν		γνῶμεν	γνοῖμεν		γνόν, γνόντος
ἔγνωτε	γνῶτε	γνῶτε	γνοῖτε		
ἔγνωσαν	γνόντων	γνῶσι	γνοῖεν		

3/ ἀποδιδράσκω   TO FLEE

Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
ἀπέδραν		ἀποδρῶ	ἀποδραίην		
ἀπέδρας	ἀπόδραθι	ἀποδρᾷς	ἀποδραίης		ἀποδράς, -άντος
ἀπέδρα	ἀποδράτω	ἀποδρᾷ	ἀποδραίη	ἀποδρᾶναι	ἀποδρᾶσα, -ης
ἀπέδραμεν		ἀποδρῶμεν	ἀποδραῖμεν		ἀποδράν, άντος
ἀπέδρατε	ἀπόδρατε	ἀποδρᾶτε	ἀποδραῖτε		
ἀπέδρασαν	ἀποδράντων	ἀποδρῶσι	ἀποδραῖεν		

✧ This verb is only found in compound forms.

4/ δύομαι   TO SINK

Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
ἔδυν		δύω			
ἔδυς	δῦθι	δύῃς			δύς, δύντος
ἔδυ	δύτω	δύῃ	**non existent**	δῦναι	δῦσα, -ης
ἔδυμεν		δύωμεν			δύν, -δύντος
ἔδυτε	δῦτε	δύητε			
ἔδυσαν	δύντων	δύωσι			

◇ This verb will almost always be found in the compound form **καταδύομαι**.

◇ In the active (**δύω**), it means TO MAKE SINK, and would have a regular aorist **ἔδυσα**, but it is almost always found in its middle form (**δύομαι**), with the intransitive meaning TO SINK, and the corresponding root aorist is **ἔδυν**.

5/ χαίρω   TO REJOICE

Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
ἐχάρην		χαρῶ	χαρείην		
ἐχάρης	χάρηθι	χαρῇς	χαρείης		χαρείς, -έντος
ἐχάρη	χαρήτω	χαρῇ	χαρείη	χαρῆναι	χαρεῖσα, -ης
ἐχάρημεν		χαρῶμεν	χαρεῖμεν		χαρέν, έντος
ἐχάρητε	χάρητε	χαρῆτε	χαρεῖτε		
ἐχάρησαν	χαρέντων	χαρῶσι	χαρεῖεν		

6/ Other verbs with root aorist   [179]

❑ **φθάνω**   TO ANTICIPATE   aorist **ἔφθην, ἔφθης**, etc.

This verb (the use of which will be dealt with subsequently in the chapter on participle clauses) also has a sigmatic aorist **ἔφθασα**. However, in this case, both aorists have the same meaning, and there is no transitive / intransitive differentiation as in **δύομαι**.

❑ **ἁλίσκομαι**   TO BE CAPTURED   aorist **ἑάλων, ἑάλως,** etc.

Observe that the aorist of this verb is active but retains the passive meaning TO BE CAPTURED.

❑ **φύω**   transitive meaning   TO PRODUCE   aorist   **ἔφυσα**
           intransitive meaning   TO BE BORN, TO BE BY NATURE   aorist   **ἔφυν, ἔφυς**, etc.

Like **δύομαι**, the root aorist of this verb has intransitive meaning, but the verb has a sigmatic aorist **ἔφυσα** which means TO PRODUCE. Observe that the present active shares both meanings.

• ὁ ἄνθρωπος ἀγαθὸς **φύει**   MAN IS BORN GOOD / MAN IS GOOD BY NATURE.
   ◇ In aorist, it would be **ἔφυ.** *Intransitive meaning.*

• ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς   I WAS NOT BORN TO DO ANYTHING WITH BAD INTENTION
   (Sophocles, *Philoctetes*).   ◇ *Intransitive meaning.*

• ἡ γῆ καρποὺς **φύει**   THE EARTH PRODUCES FRUIT.   ◇ In aorist, it would be **ἔφυσε.** *Intransitive meaning.*

This verb is much used in its perfect tense, **πέφυκα**, and this will be dealt with in Point 4 *Other presents and perfects with swapped meanings.*

❑ **ἵστημι**   TO MAKE STAND   aorist **ἔστην, ἔστης,** etc.

This is a verb of the second conjugation and has some special characteristics; the verb and its uses will be studied with the verb as a whole further ahead, with the **-μι** verbs.

c) Strong future active and middle   [180]

These futures lack the usual sigma (so, they are also called *asigmatic futures*) and, as a result, the personal endings resemble those of the present of an **ε** contract verb. They include:

1/ The future tense of the liquid verbs presented in the former chapter:

μένω	TO REMAIN	fut.	**μενῶ**
ἀποκτείνω	TO KILL	fut.	**ἀποκτενῶ**

2/ Verbs ending in **-ίζω** (also presented in the former chapter):

νομίζω	TO CONSIDER	fut.	**νομιῶ**

3/ Some other verbs that are neither liquid nor end in **-ίζω** also have this future:

μάχομαι	TO FIGHT	fut.	**μαχοῦμαι**

d) Strong perfect and pluperfect active

These perfects and pluperfects lack the expected kappa (as previously seen with consonantic verbs), and also undergo some alteration in the final consonant:

βλέπω	TO LOOK	perf.	**βέβλεφα**	plup.	**ἐβεβλέφειν**
διώκω	TO PURSUE	perf.	**δεδίωχα**	plup.	**ἐδεδιώχειν**
λείπω	TO LEAVE	perf.	**λέλοιπα**	plup.	(non existent)

✧ Note that in this last verb the final consonant has not changed, but the internal vowel has.

Some verbs have both perfects: a regular one and a strong one, or even two strong ones (both lacking kappa), such as **πέπραχα** and **πέπραγα** (from **πράττω**), with different meanings: **πέπραχα** I HAVE DONE, **πέπραγα** I HAVE FARED.

e) Strong future and aorist passive   [181]

1/ Some verbs lack the usual **-θ-** of the passive suffixes for the future and aorist tenses. Therefore, for the future tense, instead of adding the suffix **-θησ-**, the θ is omitted, and **-ησ-** is added, and for the aorist, instead of adding **-θη-**, only **-η-** is added:

γράφω	TO WRITE	Future	**γραφήσομαι**	NOT	γραφθήσομαι	Aorist	**ἐγράφην**	NOT	ἐγράφθην
κόπτω	TO KNOCK	Future	**κοπήσομαι**	NOT	κοφθήσομαι	Aorist	**ἐκόπην**	NOT	ἐκόφθην

✧ Observe in **κοπήσομαι** and **ἐκόπην** that the phonetic change that the presence of the **-θ-** would have produced on the consonant at the end of the stem (making it change from **π** to **φ)** is not produced.

2/ But in some cases the verb has both forms:

τρίβω	TO RUB	Future	**τριφθήσομαι**	AND	**τριβήσομαι**	Aorist	**ἐτρίφθην**	AND	**ἐτρίβην**
θφείρω	TO DESTROY	Future	**φθαρθήσομαι**	AND	**φθαρήσομαι**	Aorist	**ἐφθάρθην**	AND	**ἐφθάρην**
τάσσω	TO ARRANGE	Future	**ταχθήσομαι**	AND	**ταγήσομαι**	Aorist	**ἐτάχθην**	AND	**ἐτάγην**

2. Deponent tenses   [182]

a) Verbs with middle future but with active meaning

Some verbs that are active in the present tense form their future in the middle voice (but retain the same meaning). Sometimes the verb follows the regular rules for future formation and simply switches to the middle, but sometimes the stem suffers such a change that it is difficult to identify the verb from which it is derived, unless we have previously encountered that verb. The most common ones are:

ἀκούω	TO LISTEN	fut.	**ἀκούσομαι**	✧ This is absolutely regular, but middle.
ἀποθνήσκω	TO DIE	fut.	**ἀποθανοῦμαι**	✧ This, apart from being middle, also becomes **-ε-** contract, as if it were a liquid verb.
βαίνω	TO WALK	fut.	**βήσομαι**	
βλέπω	TO LOOK AT	fut.	**βλέψομαι**	
βοάω	TO SHOUT	fut.	**βοήσομαι**	
γιγνώσκω	TO KNOW	fut.	**γνώσομαι**	
λαγχάνω	TO OBTAIN BY LOT	fut.	**λήξομαι**	
λαμβάνω	TO TAKE	fut.	**λήψομαι**	
μανθάνω	TO LEARN	fut.	**μαθήσομαι**	
ὁράω	TO SEE	fut.	**ὄψομαι**	
πάσχω	TO SUFFER	fut.	**πείσομαι**	✧ Take care: **πείθομαι**, middle of **πείθω**, has the same future.
πίπτω	TO FALL	fut.	**πεσοῦμαι**	✧ This, apart from being middle, also becomes **-ε-** contract, as if it were a liquid verb.
σιγάω	TO BE SILENT	fut.	**σιγήσομαι**	
τρέχω	TO RUN	fut.	**δραμοῦμαι**	✧ Also this one becomes **-ε-** contract, as if it were a liquid verb.
τυγχάνω	TO HAPPEN TO BE	fut.	**τεύξομαι**	
φεύγω	TO FLEE	fut.	**φεύξομαι**	
φθάνω	TO ANTICIPATE	fut.	**φθήσομαι**	

As we can see, these are very irregular verbs. For instance, we would expect **βαίνω** to behave as a liquid verb, since its stem ends in **-ν-**, yet it produces a future with a sigma. Furthermore, its aorist is a root aorist (**ἔβην**). Additionally, some of these futures are asigmatic, like **ἀποθνήσκω** TO DIE and **τρέχω** TO RUN.

b) Verbs with passive aorist but with active meaning   [183]

Many verbs, almost all of them deponent (therefore, using the middle voice in the present), form their aorist in the passive voice, but the meaning goes on being active; for instance, the aorist of the verb **πορεύομαι** TO TRAVEL is **ἐπορεύθην** I TRAVELLED. As expected, any mood in aorist (infinitive, participle, etc.) will be in the passive voice but with

an active meaning: **πορευθῆναι** TO TRAVEL / TO HAVE TRAVELLED, **πορευθείς** HAVING TRAVELLED, etc. Furthermore, as usual, the stem may undergo some alterations. The main verbs that have this kind of aorist are:

βούλομαι	TO WANT	Aorist	**ἐβουλήθην**	
δέομαι	TO BEG, TO NEED, TO LACK	Aorist	**ἐδεήθην**	
διαλέγομαι	TO CONVERSE	Aorist	**διελέχθην**	✧ **διελεξάμην** also exists.
διανοέομαι	TO INTEND	Aorist	**διενοήθην**	
δύναμαι	TO BE ABLE	Aorist	**ἐδυνήθην**	
ἐνθυμέομαι	TO LAY TO HEART	Aorist	**ἐνεθυμήθην**	
ἐπιμελέομαι	TO TAKE CARE	Aorist	**ἐπεμελήθην**	
ἐπίσταμαι	TO KNOW	Aorist	**ἠπιστήθην**	
ἐράω	TO FALL IN LOVE	Aorist	**ἠράσθην**	
ἤδομαι	TO ENJOY	Aorist	**ἤσθην**	
μιμνήσκομαι	TO REMEMBER	Aorist	**ἐμνήσθην**	
οἴομαι	TO BELIEVE	Aorist	**ᾠήθην**	
ὀργίζομαι	TO GET ANGRY	Aorist	**ὠργίσθην**	
ὀρέγομαι	TO TEND TO, TO DESIRE	Aorist	**ὠρέχθην**	✧ This verb also exists in the active: **ὀρέγω** TO REACH OUT
πορεύομαι	TO TRAVEL, TO GO	Aorist	**ἐπορεύθην**	
φαίνομαι	TO APPEAR	Aorist	**ἐφάνην**	
φοβέομαι	TO FEAR, TO BE AFRAID	Aorist	**ἐφοβήθην**	

Additional observations

1/ Some of these verbs may also have an aorist which keeps the middle form. For instance, **πορεύομαι** may have as aorist **ἐπορευσάμην** in middle and **ἐπορεύθην** in passive, both of them meaning I TRAVELLED.

2/ Another characteristic is that some may also have a future passive. For instance **ἐπιμελέομαι** may have as its future either **ἐπιμελήσομαι** in the middle voice, or **ἐπιμεληθήσομαι** in the passive, both of them meaning I WILL TAKE CARE.

3/ **δύναμαι** and **ἐπίσταμαι** are in fact **-μι** verbs, not **-ω** verbs, but they have been included here just because they also have this characteristic.

c) Verbs with middle future but with passive meaning [184]

Essentially, this is the opposite from the former case; some verbs do not have a passive future and so they use the middle one with a passive meaning. For instance:

ἀδικέω	TO DO WRONG	Its middle future	**ἀδικήσομαι**	means	I WILL BE WRONGED
ἀπατάω	TO DECEIVE	Its middle future	**ἀπατήσομαι**	means	I WILL BE DECEIVED
κωλύω	TO PREVENT	Its middle future	**κωλύσομαι**	means	I WILL BE PREVENTED

BUT take care: These verbs do have a *passive aorist* with a *passive meaning*. For example:

ἠδικήθην	I WAS WRONGED	**ἐκωλύθην** I WAS PREVENTED

3. A perfect with present meaning   [185]

The verb **οἶδα** TO KNOW is a perfect with present meaning. Observe, moreover, that this perfect does not have the expected **κ**, so in fact it is a *strong* perfect. Given its significance, **οἶδα** is always studied independently from the strong perfects, which are presented in the section dealing with strong tenses.

This verb has very irregular forms, therefore all are listed below. Note that since the perfect has a present meaning, the pluperfect will have an imperfect meaning. It has also an irregular future.

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Perfect (present meaning)	οἶδα οἶσθα οἶδε(ν) ἴσμεν ἴστε ἴσασι(ν)	ἴσθι ἴστω ἴστε ἴστων	εἰδῶ εἰδῇς εἰδῇ εἰδῶμεν εἰδῆτε εἰδῶσι(ν)	εἰδείην εἰδείης εἰδείη εἰδεῖμεν εἰδεῖτε εἰδεῖεν	εἰδέναι	εἰδώς, -ότος εἰδυῖα, -ας εἰδός, -ότος
Pluperfect (imperf. meaning)	ᾔδη – ᾔδειν ᾔδησθα – ᾔδεις ᾔδει(ν) ᾖσμεν – ᾔδεμεν ᾖστε – ᾔδετε ᾖσαν – ᾔδεσαν					
Future	εἴσομαι εἴσει εἴσεται εἰσόμεθα εἴσεσθε εἴσονται			εἰσοίμην εἰσοῖο εἰσοῖτο εἰσοίμεθα εἰσοῖσθε εἰσοῖντο	εἴσεσθαι	εἰσόμενος, -η, -ον

Notes

1/ The pluperfect has alternative forms.

2/ The second singular imperative is identical to that of the verb **εἰμί** TO BE.

3/ The future tenses are very similar to those of the verb **εἰμί** (**ἔσεσθαι, ἔσομαι**, etc.).

4/ The perfect optative plural can also be **εἴημεν, εἴητε, εἴησαν**.

5/ This verb is in fact a very old perfect of **ὁράω** TO SEE, which has its own perfect **ἑώρακα.**

4. Other presents and perfects with swapped meanings   [186]

a) Other perfects with present meaning

1/ **γέγονα** is the active perfect of the present **γίγνομαι** TO BECOME, TO TAKE PLACE, TO HAPPEN. It means TO BE BY BIRTH. The other perfect **γεγένημαι** retains the sense of TO HAVE HAPPENED.

- οὐ πάντες κακοὶ ἐκ γαστρὸς **γεγόνασιν**   NOT ALL ARE WICKED FROM BIRTH (Theognis, *Elegiae*).
- ὡς δ᾿ ᾔσθοντο οἱ Θηβαῖοι τὸ **γεγενημένον**, ...   WHEN THE THEBANS HEARD ABOUT WHAT HAD HAPPENED, ...
  (Thucydides, *Historiae*).

2/ δέδοικα and **δέδια**   are two perfects with different stems of the verb **δείδω**, TO FEAR, unused in Attic in present tense. Note that the second does not even have the customary **-κ-** of the perfect tense. These two perfects have a present meaning I FEAR. They are in fact an alternative to **φοβέομαι** (also TO FEAR).

- **δέδοικ᾽** ἀκούων τήνδε τὴν προθυμίαν   I AM AFRAID, HEARING THIS DESIRE (Sophocles, *Aiax*).

3/ ἔοικα   is the perfect of the verb **εἴκω**, unused in Attic in present tense, and means TO BE SIMILAR and TO SEEM. The participle **ἐοικώς** has a variant, **εἰκώς,** which is much used in the neuter **τὸ εἰκός** WHAT IS NATURAL, and in expressions such as **κατὰ τὸ εἰκός** ACCORDING TO WHAT IS NORMAL / AS EXPECTED, and the adverb **εἰκότως** OF COURSE.

- **ἔοικα** γοῦν τούτου … σοφώτερος εἶναι   I SEEM, THEN, TO BE … WISER THAN THIS ONE (Plato, *Apologia*).

4/ εἴωθα   is the perfect of the present **ἔθω**, unused in Attic in present tense, and means TO BE USED TO.

- ἀεὶ **εἴωθα**, ἐπειδάν τις λέγῃ τι, προσέχειν τὸν νοῦν   I AM USED TO PAYING ATTENTION, WHENEVER ANYBODY SAYS SOMETHING (Plato, *Hippias Minor*).

5/ ἔστηκα   is the perfect of **ἵστημι** TO SET. In perfect tense, it means I AM STANDING.

- τί πρὸς πύλαισι τήνδ᾽ ἄγουσ᾽ ἐρημίαν **ἔστηκας;**   WHY ARE YOU STANDING, IN YOUR SOLITUDE, AT THE GATES? (Euripides, *Medea*).

6/ κέκτημαι   is the perfect of the present **κτάομαι**. The present means TO OBTAIN, and the perfect means TO POSSESS (this follows logically, since something that has been obtained is now in our possession).

- ναυτικόν τε **κεκτήμεθα** πλὴν τοῦ παρ᾽ ὑμῖν πλεῖστον   WE POSSESS THE MOST COMPLETE NAVY, EXCEPT YOURS (Thucydides, *Historiae*).

7/ μέμνημαι   is the perfect middle of the present **μιμνήσκω**. The active means TO REMIND, the middle means **[187]** TO REMEMBER. This meaning is usually expressed by the perfect tense. The future I WILL REMEMBER is expressed by the unusual future perfect: **μεμνήσομαι**.

- ὅστις δ᾽ ἦν, οὐ σαφῶς **μέμνημαι**   WHO IT WAS, I DO NOT REMEMBER EXACTLY (Plato, *Phaedo*).

8/ ὄλωλα (ἀπόλωλα)   is the perfect of the present **ὄλλυμι** TO DESTROY. In perfect tense, it means I AM LOST.

- **ὄλωλα**, τέκνον, οὐδέ μοι χάρις βίου   I AM LOST, MY SON, AND I HAVE NO JOY IN LIFE (Euripides, *Hippolytus*).

9/ πέποιθα   is the perfect of the present **πείθω** TO PERSUADE. In perfect tense, it means TO TRUST. It rules a dative.

- ἔγωγε οὐ πάνυ τῷ Τιμοκλεῖ **πέποιθα**   I DO NOT TRUST TIMOCLES AT ALL (Lucian, *Iuppiter Tragoedus*).

10/ πέφυκα   is the perfect of **φύω**. The present means TO PRODUCE (it is transitive), and the perfect has the intransitive meaning TO BE BY NATURE. For instance:

- ἀγαθοὶ **πεφύκασιν** οἱ ἄνθρωποι   HUMAN BEINGS ARE GOOD BY NATURE.
- **πεφύκασί** τε ἅπαντες καὶ ἰδίᾳ καὶ δημοσίᾳ ἁμαρτάνειν   ALL MEN HAVE THE NATURAL TENDENCY, BOTH IN THEIR PRIVATE AND IN THEIR SOCIAL LIFE, TO COMMIT OFFENCES (Thucydides, *Historiae*).

11/ **τέθνηκα**   is the perfect of **ἀποθνῄσκω** TO DIE (note that the perfect does not use the prefix **ἀπο-**). The perfect tense can be translated both as I AM DEAD and as I HAVE DIED. Therefore, the perfect participle **οἱ τεθνηκότες** means THE DEAD ONES.

- **οἱ νῦν τεθνηκότες** ἱκανοὶ ἦσαν ζῶντες νικᾶν μαχόμενοι πάντας τοὺς βαρβάρους   THOSE WHO NOW ARE DEAD WERE ENOUGH, WHEN THEY WERE ALIVE, TO DEFEAT ALL THE BARBARIANS IN BATTLE (Xenophon, *Agesilaus*).

As expected, the pluperfect of these verbs should be translated using an imperfect meaning. For example: **ἐμεμνήμην** I WAS REMEMBERING.

b) Presents with perfect meaning [188]

There are two verbs that have a perfect meaning even when they are used in the present tense:

ἥκω   TO HAVE COME, TO BE HERE

οἴχομαι   TO HAVE GONE, TO BE GONE

Accordingly, their imperfects will have a pluperfect meaning:

ἧκον   I HAD ARRIVED

ᾠχόμην   I HAD GONE

Occasionally, these two verbs may be translated using a present meaning, I COME instead of I HAVE COME, but the perfect meaning is more common.

Note that **ἥκω** has a perfect **ἧκα**, which is easily confused with the aorist of **ἵημι**.

5. Double tenses [189]

In some tenses, some verbs have two forms simultaneously: the regular one, also known as *weak*, and the irregular one, also known as *strong*. This applies for the future, the aorist and the perfect tenses. Sometimes the alternative form is a form "borrowed" from another verb.

a) In the case of the future

Both forms share the same meaning:

λέγω   TO SAY   Future **λέξω**   AND **ἐρῶ** (< **ἐρέω**, a liquid future) I WILL SAY

ἔχω   TO HAVE   Future **ἕξω**   AND **σχήσω** I WILL HAVE

Note that there can in fact be a slight nuance in meaning: **ἕξω** tends to have more of a durative meaning, and **σχήσω** conveys a sense of spontaneity.

- πολλὴν ἄρα ἐγὼ τῷ παιδὶ χάριν **ἕξω**   I SHALL BE VERY GRATEFUL TO THE BOY (Plato, *Gorgias*).
- **σχήσω** σ᾽ ἐγὼ τῆς νῦν βοῆς   I WILL HOLD YOU BACK FROM WHAT YOU SAY NOW (Aristophanes, *Lysistrata*).

b) In the case of the aorist   [190]

1/ Sometimes the meaning of both forms is the same:

λέγω   TO SAY   Aorist   **ἔλεξα** AND **εἶπον** (a strong aorist)   I SAID

This is also the case in the passive voice:

τρίβω TO OPPRESS   Passive aorist   **ἐτρίβη** AND **ἐτρίφθη**   HE/SHE WAS OPPRESSED

2/ Nevertheless, it is more common to find that the two forms of the verb have different meanings. The general rule is that the weak aorist has a *transitive* meaning, while the strong aorist has an *intransitive* meaning. The two main examples of verbs (apart from **φύω,** mentioned in **[179]**) where this applies are:

δύω   TO SINK

Weak aorist   **ἔδυσα**   I SANK (I SUBMERGED SOMETHING)
Strong aorist   **ἔδυν**   I SANK (I WENT UNDER THE SURFACE)   ✧ It is a root aorist.

- ἕνδεκα μὲν ναῦς τῶν Συρακοσίων **κατέδυσαν**   THEY SANK ELEVEN SHIPS OF THE SYRACUSANS   (Thucydides, *Historiae*).
  ✧ Weak aorist: *transitive.*
- τῶν δὲ Ἀθηναίων οὐδεμία **κατέδυ** ναῦς   NOT ONE SHIP OF THE ATHENIANS SANK   (Thucydides, *Historiae*).
  ✧ Strong aorist: *intransitive.*

ἵστημι   TO SET

Weak aorist   **ἔστησα**   I SET, POSITIONED SOMETHING
Strong aorist   **ἔστην**   I STOOD   ✧ It is a root aorist.

- Ἀλκιβιάδης δὲ τροπαῖόν τε **ἔστησε**   ALCIBIADES SET A TROPHY (Xenophon, *Hellenica*).   ✧ Weak aorist: *transitive.*
- ἡσθέντες οὖν ἅμα καὶ φοβηθέντες **ἔστημεν**   THUS, WE STOOD, HAPPY BUT AFRAID AT THE SAME TIME
  (Lucian, *Verae Historiae*).   ✧ Strong aorist: *intransitive.*

  Note

  This is a **-μι** verb (already mentioned in the section on *root aorists*) dealt with in the next chapter.

c) In the case of the perfect

The two forms almost always have different meanings (with the exception of **δέδια** and **δέδοικα**, which have been presented above):

πράττω   TO DO

Weak perfect   **πέπραχα**   I HAVE DONE   ✧ Transitive.
Strong perfect   **πέπραγα**   I HAVE FARED   ✧ Intransitive. Almost always accompanied by an adverb.

- εὖ ἔχει, εἶπεν, εἰ μὴ πάντα κακῶς **πεπράχαμεν**   IT IS WELL, HE SAID, IF WE HAVE NOT DONE EVERYTHING WRONG
  (Plutarch, *Philopoemen*).   ✧ Weak perfect: *transitive.*
- οἴμ᾽, ὦ κρανοποί᾽, ὡς ἀθλίως **πεπράγαμεν**   ALAS, HELMET-MAKER, HOW SIMPLE WE HAVE BEEN!
  (Aristophanes, *Pax*).   ✧ Strong perfect: *intransitive.*

e) Verbs in -μι: observations and verbs with reduplication

1. General observations

This second conjugation differs from the first one only in present, imperfect and aorist tenses. It is divided into three sub-variants:

a/ With reduplication in the present.   Four verbs feature in the present tense (and therefore also in the imperfect) a curious reduplication in iota at the beginning of the word:

δίδωμι	TO GIVE	The stem is δο-
τίθημι	TO PUT	The stem is θε-
ἵστημι	TO SET	The stem is στα- ◇ The reduplicated present should have been σίστημι, but the first sigma developed into an initial rough breathing.
ἵημι	TO CAST	The stem is ἑ-

Special attention should be paid to the fact that the **-o-** and **-ε-** that appear in these verbs at the end of the stem are NOT the same ones that appear, for instance, in **λύ-ο-μεν, λύ-ε-τε**, etc., as in the case of the verbs in **-μι** they actually belong to the stem, not to the ending. Those two vowels in the **-ω** verbs are called *thematic vowels* and this is why the second conjugation, or conjugation in **-μι**, is also called the *athematic conjugation* (and the 1st conjugation, or conjugation in **-ω,** is also called *thematic conjugation*).

b/ With suffix –νυ– in the present.   A group of verbs that feature in the present and in the imperfect a **-νυ-** suffix between the stem and the personal ending (they behave like consonant verbs in the other tenses). For example:

δείκνυμι	TO SHOW	μείγνυμι	TO MIX	ῥήγνυμι	TO BREAK

c/ Without reduplication and suffix.   A reduced group of verbs:

εἰμί	TO BE
εἶμι	TO GO ◇ Observe the difference in accentuation with respect to εἰμί.
φημί	TO SAY
δύναμαι	TO BE ABLE
κεῖμαι	TO LIE (on a surface)
κάθημαι	TO BE SEATED

◇ **Note about the presentation:**   The tenses that present major differences in comparison with the verbs in **-ω** are conjugated in full. In the other tenses, when they follow the regular **-ω** model, only the first person is given.

2. Verbs with reduplication in the present

[192]

a) Verb δίδωμι TO GIVE

Active voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	δίδωμι δίδως δίδωσι(ν) δίδομεν δίδοτε διδόασι(ν)	δίδου διδότω δίδοτε διδόντων	διδῶ διδῷς διδῷ διδῶμεν διδῶτε διδῶσι(ν)	διδοίην διδοίης διδοίη διδοῖμεν διδοῖτε διδοῖεν	διδόναι	διδούς, -όντος διδοῦσα, -ης διδόν, -όντος
Imp.	ἐδίδουν ἐδίδους ἐδίδου ἐδίδομεν ἐδίδοτε ἐδίδοσαν					
Fut.	δώσω etc.			δώσοιμι **etc.**	δώσειν	δώσων, -ουσα, -ον
Aor.	ἔδωκα ἔδωκας ἔδωκε(ν) ἔδομεν ἔδοτε ἔδοσαν	δός δότω δότε δόντων	δῶ δῷς δῷ δῶμεν δῶτε δῶσι(ν)	δοίην δοίης δοίη δοῖμεν δοῖτε δοῖεν	δοῦναι	δούς, δόντος δοῦσα, -ης δόν, δόντος
Per.	δέδωκα etc.	δεδωκὼς ἴσθι etc.	δεδώκω etc.	δεδώκοιμι etc.	δεδωκέναι	δεδωκώς, -υῖα, -ός
Plu.	ἐδεδώκειν etc.					

Notes

(these notes can be applied also to the other verbs in **-μι**)

1/ In present and aorist indicative, the singular has a long vowel, while in the plural there is a short one.

2/ The endings are different from those of the 1st conjugation, and also the infinitive ending **-ναι**.

3/ Observe the peculiarity of the aorist, which presents a kappa in the singular (**ἵστημι** will be an exception to this rule). Do not confuse it with the perfect, which will also feature a kappa.

4/ In some moods, the aorist is constructed in the same way as the present, but does not include the reduplication found in the present.

5/ Observe the difference between the reduplication in **-ι-** in the present and imperfect and the reduplication in **-ε-** in the perfect.

Middle voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	δίδομαι δίδοσαι δίδοται διδόμεθα δίδοσθε δίδονται	δίδοσο διδόσθω δίδοσθε διδόσθων	διδῶμαι διδῷ διδῶται διδώμεθα διδῶσθε διδῶνται	διδοίμην διδοῖο διδοῖτο διδοίμεθα διδοῖσθε διδοῖντο	δίδοσθαι	διδόμενος, -η, -ον
Imp.	ἐδιδόμην ἐδίδοσο ἐδίδοτο ἐδιδόμεθα ἐδίδοσθε ἐδίδοντο					
Fut.	δώσομαι etc.					
Aor.	ἐδόμην ἔδου ἔδοτο ἐδόμεθα ἔδοσθε ἔδοντο	δοῦ δόσθω δόσθε δόσθων	δῶμαι δῷ δῶται δώμεθα δῶσθε δῶνται	δοίμην δοῖο δοῖτο δοίμεθα δοῖσθε δοῖντο	δόσθαι	δόμενος, -η, -ον
Per.	δέδομαι etc.	δέδοσο etc.	δεδομένος ὦ etc.	δεδομένος εἴην etc.	δεδόσθαι	δεδομένος, -η, -ον
Plu.	ἐδεδόμην etc.					

Passive voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	same as middle					
Imp.	same as middle					
Fut.	δοθήσομαι etc.			δοθησοίμην etc.	δοθήσεσθαι	δοθησόμενος, -η, -ον
Aor.	ἐδόθην etc.	δόθητι etc.	δοθῶ etc.	δοθείην etc.	δοθῆναι	δοθείς, -εῖσα, -έν
Per.	same as middle					
Plu.	same as middle					

b) Verb τίθημι TO PUT, TO PLACE [193]

Active voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	τίθημι τίθης τίθησι(ν) τίθεμεν τίθετε τιθέασι(ν)	τίθει τιθέτω τίθετε τιθέντων	τιθῶ τιθῇς τιθῇ τιθῶμεν τιθῆτε τιθῶσι(ν)	τιθείην τιθείης τιθείη τιθεῖμεν τιθεῖτε τιθεῖεν	τιθέναι	τιθείς, -έντος τιθεῖσα, -ης τιθέν, -έντος
Imp.	ἐτίθην ἐτίθεις ἐτίθει ἐτίθεμεν ἐτίθετε ἐτίθεσαν					
Fut.	θήσω etc.			θήσοιμι etc.	θήσειν	θήσων, -ουσα, -ον
Aor.	ἔθηκα ἔθηκας ἔθηκε(ν) ἔθεμεν ἔθετε ἔθεσαν	θές θέτω θέτε θέντων	θῶ θῇς θῇ θῶμεν θῆτε θῶσι(ν)	θείην θείης θείη θεῖμεν θεῖτε θεῖεν	θεῖναι	θείς, θέντος θεῖσα, -ης θέν, θέντος
Per.	τέθηκα etc.	τεθηκὼς ἴσθι etc.	τεθήκω etc.	τεθήκοιμι etc.	τεθηκέναι	τεθηκώς, -υῖα, -ός
Plu.	ἐτεθήκειν etc.					

Notes

1/ Most of the observations written at the end of the section on the active voice of **δίδωμι** are also applicable here.

2/ Pay particular attention to the curious **-η-** in the 1st person of the imperfect.

3/ The participle **τιθείς, -έντος** etc. resembles the passive **λυθείς, -έντος** etc., but this is just a coincidence: in fact, the **-θε-** in **τιθείς, -θέντος** is the **-θε-** of the stem, not part of any passive suffix. The real passive aorist is **τεθείς, -έντος** (see further ahead).

Middle voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	τίθεμαι τίθεσαι τίθεται τιθέμεθα τίθεσθε τίθενται	τίθεσο τιθέσθω τίθεσθε τιθέσθων	τιθῶμαι τιθῇ τιθῆται τιθώμεθα τιθῆσθε τιθῶνται	τιθείμην τιθεῖο τιθεῖτο τιθείμεθα τιθεῖσθε τιθεῖντο	τίθεσθαι	τιθέμενος, -η, -ον
Imp.	ἐτιθέμην ἐτίθεσο ἐτίθετο ἐτιθέμεθα ἐτίθεσθε ἐτίθεντο					
Fut.	θήσομαι etc.			θησοίμην	θήσεσθαι	θησόμενος, -η, -ον
Aor.	ἐθέμην ἔθου ἔθετο ἐθέμεθα ἔθεσθε ἔθεντο	θοῦ θέσθω θέσθε θέσθων	θῶμαι θῇ θῆται θώμεθα θῆσθε θῶνται	θείμην θεῖο θεῖτο θείμεθα θεῖσθε θεῖντο	θέσθαι	θέμενος, -η, -ον
Per.	τέθειμαι etc.	τέθεισο etc.	τεθειμένος ὦ etc.	τεθειμένος εἴην etc.	τεθεῖσθαι	τεθειμένος, -η, -ον
Plu.	ἐτεθείμην etc.					

Passive voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	same as middle					
Imp.	same as middle					
Fut.	τεθήσομαι etc.			τεθησοίμην etc.	τεθήσεσθαι	τεθησόμενος, -η, -ον
Aor.	ἐτέθην etc.	τέθητι etc.	τεθῶ etc.	τεθείην etc.	τεθῆναι	τεθείς, -η, -ον
Per.	same as middle					
Plu.	same as middle					

Notes

1/ The similarity between **θήσομαι** (fut. middle) and **τεθήσομαι** (fut. passive) has to be explained: the **-θησ-** in **θήσομαι** is just the stem **θη** + the sigma of future tense, while the **-θησ-** in **τεθήσομαι** is the usual characteristic feature of future passive (and the stem **θε**, in this case, has become **τε**, to avoid two consecutive **θ**, following what is known as *Grassmann's Law*).

2/ The same phenomenon happened in the aorist passive: it should have been **ἐθέθην**, but, to avoid two consecutive **θ**, the stem has changed from **θε** to **τε**.

c) Verb ἵστημι TO SET, TO PLACE and its compounds [194]

This verb belongs to the group of τίθημι and δίδωμι, but it presents some difficult characteristics both in conjugation and meaning. Therefore, the presentation will be organised differently.

1/ General observations

To begin with, the reduplication, which is so visible in δίδωμι and τίθημι, is not so easy to identify here. In fact, this verb was originally σίστημι, but the initial reduplicated sigma transformed into a rough breathing. So, the expected reduplication in the present and imperfect is just ἱ– instead of σι-.

Apart from the several meanings that this verb has in its simple form, there are a lot of verbs formed by adding to this verb a prepositional prefix, and some of them occur very frequently,

We will begin with studying the basic form of this verb, without any kind of prefix.

2/ Transitive meaning: TO PLACE, TO MAKE STAND, TO SET [195]

The forms that convey this meaning are the *active* ones:

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	ἵστημι ἵστης ἵστησι(ν) ἵσταμεν ἵστατε ἵστασι(ν)	ἵστη ἱστάτω ἵστατε ἱστάντων	ἱστῶ ἱστῇς ἱστῇ ἱστῶμεν ἱστῆτε ἱστῶσι(ν)	ἱσταίην ἱσταίης ἱσταίη ἱσταῖμεν ἱσταῖτε ἱσταῖεν	ἱστάναι	ἱστάς, -άντος ἱστᾶσα, -ης ἱστάν, -άντος
Imp.	ἵστην ἵστης ἵστη ἵσταμεν ἵστατε ἵστασαν					
Fut.	στήσω etc.			στήσοιμι etc.	στήσειν	στήσων, -ουσα, -ον
Aor. **(weak)**	ἔστησα etc.	στῆσον etc.	στήσω etc.	στήσαιμι etc.	στῆσαι	στήσας, -σαντος στήσασα, -ης στήσαν, -αντος

Note

There is no perfect tense with transitive meaning.

- ὁ πατὴρ τὸν μικρὸν παῖδα ἐπὶ τὴν τράπεζαν ἔστησεν   THE FATHER PLACED THE LITTLE CHILD ON THE TABLE.
  - ✧ The meaning is very similar to τίθημι, and sometimes either of them can be used.

3/ Transitive meaning: TO PLACE FOR ONESELF, TO MAKE TO STAND FOR ONESELF (unusual)

While the basic meaning is the same presented before, in this case there is an additional sense of involvement of the action with the benefit of the subject (I PLACE THIS HERE FOR ME, FOR MY OWN BENEFIT): this is one of the functions performed by the middle voice. Its conjugation, therefore, will be in the *middle voice*, as follows:

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	ἵσταμαι ἵστασαι ἵσταται ἱστάμεθα ἵστασθε ἵστανται	ἵστασο ἱστάσθω ἵστασθε ἱστάσθων	ἱστῶμαι ἱστῇ ἱστῆται ἱστώμεθα ἱστῆσθε ἱστῶνται	ἱσταίμην ἱσταῖο ἱσταῖτο ἱσταίμεθα ἱσταῖσθε ἱσταῖντο	ἱστάσθαι	ἱστάμενος, -η, -ον
Imp.	ἱστάμην ἵστασο ἵστατο ἱστάμεθα ἵστασθε ἵσταντο					
Fut.	στήσομαι etc.			στησοίμην etc.	στήσεσθαι	στησόμενος, -η, -ον
Aor. (weak)	ἐστησάμην etc.	στῆσαι etc.	στήσωμαι etc.	στησαίμην etc.	στήσασθαι	στησάμενος, -η, -ον

- τὰς βίβλους δεῦρο **στήσομαι**   I WILL PLACE THE BOOKS HERE.
  - ✧ I WILL PLACE THEM HERE FOR MYSELF, NOT FOR ANYBODY ELSE: *middle voice*.

4/ Intransitive meaning: TO STAND (very important: it is the most frequent use of this verb) **[196]**

The forms used to convey this meaning are the middle ones, identical to those ones seen in the former point 3/, with these exceptions: the aorist and the addition of a perfect and a pluperfect (perfect and pluperfect do not exist for the transitive meaning).

	Indicative	**Imperative**	**Subjunctive**	**Optative**	**Infinitive**	**Participle**
Aor. **(strong)**	ἔστην ἔστης ἔστη ἔστημεν ἔστητε ἔστησαν	στῆθι στήτω στῆτε στάντων	στῶ στῇς στῇ στῶμεν στῆτε στῶσι(ν)	σταίην σταίης σταίη σταῖμεν σταῖτε σταῖεν	στῆναι	στάς, στάντος στᾶσα, -ης στάν, στάντος
Per.	ἕστηκα ἕστηκας ἕστηκε ἕσταμεν ἕστατε ἑστᾶσι(ν)	ἕσταθι ἑστάτω ἕστατε ἑστάντων	ἑστῶ ἑστῇς ἑστῇ ἑστῶμεν ἑστῆτε ἑστῶσι(ν)	ἑσταίην ἑσταίης ἑσταίη ἑσταῖμεν ἑσταῖτε ἑσταῖεν	ἑστηκέναι or ἑστάναι	ἑστηκώς, -υῖα, -ός or ἑστώς, -υῖα, -ος
Plu.	εἱστήκειν etc.					

Notes

1/ The perfect tense presents several forms without kappa (2*nd* or *strong perfect*), as in the indicative plural. There are also a subjunctive **ἑστήκω, ἑστήκῃς** etc. and an optative **ἑστήκοιμι, ἑστήκοις** etc. with kappa (1*st* or *weak perfect*), but hardly used in Attic. Infinitive and participle have also double forms, as indicated in the boxes above.

2/ The perfect **ἕστηκα** has almost always the present meaning I AM STANDING (because I HAVE STOOD UP), and on it has been formed a future perfect **ἑστήξω** I WILL STAND.

3/ The aorist, perfect and pluperfect are ACTIVE in form, while the present, imperfect and future are middle. And as there are no perfect or pluperfect forms for the transitive meaning, there is no possible confusion: perfect and pluperfect are ALWAYS intransitive, although they are active in voice.

4/ Usually the aorist presents more problems: as can be seen, it is a root aorist, like **ἔβην, ἔβης, ἔβη** etc. It must be clear that both aorists, the transitive one **ἔστησα** and the intransitive one **ἔστην**, are active. It is common, when translating into Greek, to think mistakenly that the intransitive aorist must be middle, as happens in the present, imperfect and future. In addition, keep in mind that the 3*rd* person plural, both in transitive and intransitive aorist, is identical.

• ὁ δῆμος τοῦτο τὸ ἄγαλμα ἐν τῇ ἀγορᾷ **ἔστησεν**   THE PEOPLE PLACED THIS STATUE IN THE AGORA.
  ✧ Strong aorist: *transitive*.
• ὁ δῆμος **ἔστη**, πρὸς τὴν ἄμιλλαν βλέπων   THE PEOPLE STOOD, WATCHING THE DISPUTE.
  ✧ Weak aorist: *intransitive*.
• πανταχόθεν τε **περιειστήκει** ὑποψία ἐς τὸν Ἀλκιβιάδην   SUSPICIONS AGAINST ALCIBIADES AROSE FROM EVERYWHERE
  (Thucydides, *Historiae*).   ✧ Pluperfect: *intransitive*.

5/ Passive meaning: TO BE PLACED, TO BE SET, TO BE MADE TO STAND (very unusual)   [197]

This form simply presents the basic meaning, but in passive sense, and logically the passive voice will be employed. As passive and middle forms differ only in future and aorist, we include here only these two tenses:

	Indicative	**Imperative**	**Subjunctive**	**Optative**	**Infinitive**	**Participle**
Fut.	σταθήσομαι etc.			σταθησοίμην etc.	σταθήσεσθαι	σταθησόμενος, -η, -ον
Aor.	ἐστάθην etc.	στάθητι etc.	σταθῶ etc.	σταθείην etc.	σταθῆναι	σταθείς, -θεῖσα, -θέν

> Note
>
> It is worth noting that that there is no perfect passive form (and, therefore, no pluperfect): if there is no perfect in the transitive meaning, there can not be one in the passive meaning.

- τοῦτο τὸ ἄγαλμα χθὲς ἐν τῇ ἀγορᾷ **ἐστάθη**   THIS STATUE WAS PLACED IN THE AGORA YESTERDAY.

6/ Compound forms   [198]

This verb is almost always found in compound forms, with the addition of a prefix. The following list presents these common compound forms, ordered from high to low frequency, with examples of each use:

❑ **καθίστημι**

a/ Transitive meaning: TO SET DOWN, TO PLACE, TO APPOINT, TO PUT IN A CERTAIN SITUATION

- τὸν Περικλέα στρατηγὸν **κατέστησαν**   THEY APPOINTED PERICLES AS GENERAL.
- ὁ ἐμὸς ἐχθρὸς εἰς πενίαν με **καταστῆσαι** πειρᾷ   MY ENEMY TRIES TO MAKE ME FALL INTO POVERTY.

b/ Intransitive meaning: TO SETTLE, TO BECOME (TO BE APPOINTED), TO OPPOSE, TO FALL INTO A CERTAIN SITUATION

- ὁ Περικλῆς στρατηγὸς **κατέστη**   PERICLES WAS APPOINTED AS GENERAL.
- τούτου γενομένου, εἰς ἀπορίαν **κατέστην**   AFTER THIS HAD HAPPENED, I FELL INTO PERPLEXITY.
- οὗτοι οἱ εἴκοσι ἄνθρωποι ἐν νῷ ἔχουσιν ἐν ἐκείνῃ τῇ νήσῳ **καταστῆναι**   THESE TWENTY MEN HAVE IN MIND TO SETTLE ON THAT ISLAND.

❑ **ἀνίστημι**

a/ Transitive meaning: TO RAISE UP, TO ERECT, TO WAKE UP

- ἐν τῇ μαχῇ νικήσαντες, οἱ πολῖται ἱερὸν τοῖς θεοῖς **ἀνίστασιν**   AFTER WINNING A BATTLE, THE CITIZENS ERECT A TEMPLE TO THE GODS.

b/ Intransitive meaning: TO STAND UP, TO RISE

- ὀψὲ ἦν, ἐγὼ δ᾽ **ἀνέστην**   IT WAS LATE, AND I STOOD UP.
- ὁ παῖς, ψόφου ἀκούσας, ἐξαίφνης **ἀνέστη**   THE CHILD, AFTER HEARING A NOISE, SUDDENLY WOKE UP.

c/ In the middle voice, **ἀνίσταμαι**, it may mean TO EMIGRATE.

❑ **ἐφίστημι**

a/ Transitive meaning: TO PLACE / PUT IN COMMAND OF (+ Dat.)

- **ἐφίστημί** σε τῇ στρατιᾷ   I PUT YOU IN COMMAND OF THE ARMY.

b/ Intransitive meaning: TO BE PLACED / BE PUT IN COMMAND OF (+ Dat.), TO TURN UP

- τῇ στρατιᾷ **ἐπέστην**   I WAS PUT IN COMMAND OF THE ARMY.
- ὁ διδάσκαλος ἀπροσδοκήτως **ἐπέστη**   THE TEACHER TURNED UP UNEXPECTEDLY.

❑ **ἀνθίστημι**   [199]

a/ Transitive meaning: TO PLACE / PUT IN FRONT OF (+ Dat.)

- ὁ στρατηγὸς τὸ στράτευμα τοῖς πολεμίοις **ἀντέστησεν**   THE GENERAL PLACED THE ARMY IN FRONT OF THE ENEMY.

b/ Intransitive meaning: TO RESIST (+ Dat.)

- τοῖς πολεμίοις **ἀντέστημεν**   WE RESISTED THE ENEMY.

❑ **ἀφίστημι**

a/ Transitive meaning: TO REMOVE, TO MAKE SOMEONE REVOLT

- χρήματα δόντες, οἱ Ἀθηναῖοι τοὺς νησιώτας ἐπὶ τοὺς Κορινθίους **ἀποστήσουσιν**· ἔπειτα δὲ αὐτοὺς πρὸς ἄλλην τινὰ νῆσον **ἀποστῆσαι** πειράσονται   GIVING THEM MONEY, THE ATHENIANS WILL MAKE THE ISLANDERS REVOLT AGAINST THE CORINTHIANS; LATER, THEY WILL TRY TO MAKE THEM REVOLT AGAINST SOME OTHER ISLAND.

b/ Intransitive meaning: TO STAND AWAY, TO REVOLT

- ἐν ἐκείνῳ τῷ χρόνῳ τοῦ μάχεσθαι **ἀπέστην**   IN THAT TIME I STAYED AWAY FROM FIGHTING.
- οἱ Μιλήσιοι ἀπὸ τῶν Περσῶν **ἀπέστησαν**   THE MILESIANS REVOLTED AGAINST (FROM) THE PERSIANS.

❑ **συνίστημι**

a/ Transitive meaning: TO SET TOGETHER

- οἱ θεοὶ ὕδωρ τε καὶ γῆν **συστήσαντες** τοὺς ἀνθρώπους ἐποίησαν   THE GODS CREATED THE MEN BY MIXING TOGETHER WATER AND EARTH.

b/ Intransitive meaning: TO STAND TOGETHER, TO BE CONNECTED

- οἵ τε Ἀθηναῖοι καὶ οἱ Λακεδαιμόνιοι **συστάντες** ἐπὶ τοὺς Πέρσας ἐμαχέσαντο   THE ATHENIANS AND THE SPARTANS, STANDING TOGETHER, FOUGHT AGAINST THE PERSIANS.

❑ **ἐπίσταμαι**

Only in middle voice and only transitive meaning: TO KNOW

The present and the future tenses present regular conjugations, while the aorist is deponent passive and moreover presents the augment before the preposition rather than in between preposition and main stem: **ἠπιστήθην**.

- οὐ σὺ λέγεις ὡς ἐγὼ οὐδὲν **ἐπίσταμαι** περὶ τῶν δικαίων καὶ ἀδίκων;   ARE YOU NOT SAYING THAT I KNOW NOTHING ABOUT JUSTICE AND INJUSTICE? (Plato, *Phaedrus*).

d) Verb ἵημι TO CAST, TO SEND and its compounds　　　　　　　　　　　　[200]

Some forms of ἵημι can be easily confused with forms of ἵστημι, εἰμί and εἶμι. The stem is ἑ-, on which its several tenses are formed, but it has gone through some alterations, which changed substantially its appearance.

1/ The verb on its own

Active voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	ἵημι ἵης ἵησι(ν) ἵεμεν ἵετε ἱᾶσι(ν)	ἵει ἱέτω ἵετε ἱέντων	ἱῶ ἱῇς ἱῇ ἱῶμεν ἱῆτε ἱῶσι(ν)	ἱείην ἱείης ἱείη ἱεῖμεν ἱεῖτε ἱεῖεν	ἱέναι	ἱείς, ἱέντος ἱεῖσα, -ης ἱέν, ἱέντος
Imp.	ἵην ἵεις ἵει ἵεμεν ἵετε ἵεσαν					
Fut.	ἥσω etc.			ἥσοιμι etc.	ἥσειν	ἥσων, -ουσα, -ον
Aor.	ἧκα ἧκας ἧκε(ν) εἷμεν εἷτε εἷσαν	ἕς ἕτω ἕτε ἕντων	ὧ ᾗς ᾗ ὧμεν ἧτε ὧσι(ν)	εἵην etc.	εἷναι	εἵς, ἕντος εἷσα, εἵσης ἕν, ἕντος
Per.	εἷκα etc.				εἱκέναι	εἱκώς, -υῖα, -ός
Plu.	εἵκειν etc.					

Notes

1/ Observe the infinitives: ἱέναι ≠ ἰέναι of εἶμι, and εἷναι ≠ εἶναι of εἰμί.

2/ Do not confuse the aorist ἧκα with the perfect of ἥκω TO HAVE ARRIVED, as they have a similar form.

Middle voice (quite predictable, except for the future and aorist)

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	ἵεμαι ἵεσαι ἵεται ἱέμεθα ἵεσθε ἵενται	ἵεσο ἱέσθω ἵεσθε ἱέσθων	ἱῶμαι etc.	ἱείμην etc.	ἵεσθαι	ἱέμενος, -η, -ον
Imp.	ἱέμην ἵεσο ἵετο etc.					
Fut.	ἥσομαι etc.			ἡσοίμην etc.	ἥσεσθαι	ἡσόμενος, -η, -ον
Aor.	εἵμην εἶσο εἷτο εἵμεθα εἷσθε εἷντο	οὗ ἕσθω ἕσθε ἕσθων	ὧμαι ᾗ etc.	εἵμην εἷο εἷτο etc.	ἕσθαι	ἕμενος, -η, -ον
Per.	εἷμαι etc.				εἷσθαι	εἱμένος, -η, -ον
Plu.	εἵμην etc.					

Note

Again note the infinitives: **ἥσεσθαι** ≠ **ἔσεσθαι** of **εἰμί**, and **ἕσθαι** *aorist* ≠ **εἷσθαι** *perfect*.

Passive voice (as expected, it will differ from the middle one only in the future and aorist)

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Fut.	ἐθήσομαι ἐθήσει etc.			ἐθησοίμην ἐθήσοιο etc.	ἐθήσεσθαι	ἐθησόμενος, -η, -ον
Aor.	εἵθην εἵθης etc.	ἕθητι etc.	ἐθῶ ἐθῇς etc.	ἐθείην ἐθείης etc.	ἐθῆναι	ἐθείς, ἐθέντος ἐθεῖσα, -ης ἐθέν, ἐθέντος

2/ Compound forms

This verb is hardly ever used on its own, but its compounds are very frequent; the most common ones are: **[201]**

❑ **ἀφίημι**   TO LET GO, TO ALLOW

  • **ἄφες** μ᾽ ἐς οἴκους   LET ME GO HOME   (Sophocles, *Oedipus Tyrannus*).

❑ **μεθίημι**   TO DROP, TO LET GO, TO LOOSE

  • **μεθῆκα** τόξα   I HAVE LOOSED MY ARROWS   (Euripides, *Ion*).

❑ **παρίημι**   TO PASS, TO LET PASS

  • εἰ δέ τῳ ἄλλως δοκεῖ, **παρίημι** αὐτῷ τὴν ἀρχήν   IF ANYBODY HOLDS ANOTHER OPINION, I PASS THE COMMAND TO HIM
    (Thucydides, *Historiae*).

❑ **ἐφίεμαι**   TO DESIRE + Gen.

  • οὐ δήπου, ὦ Εὐθύδημε, ταύτης τῆς ἀρετῆς **ἐφίεσαι**, δι᾽ ἣν ἄνθρωποι πολιτικοὶ γίγνονται   NO DOUBT, O EUTHYDEMOS,
    YOU COVET THIS EXCELLENCE THROUGH WHICH MEN BECOME GOOD STATESMEN   (Xenophon, *Memorabilia*).

❑ **προΐεμαι**   TO BETRAY, TO ABANDON

  • ὁ δὲ Βροῦτος ... ἀπεῖπε καὶ **προεῖτο** τὰς ἐλπίδας   BUT BRUTUS GAVE UP AND ABANDONED HIS HOPES
    (Plutarch, *Comparatio Dionis et Bruti*).

❑ **συνίημι**   TO UNDERSTAND

  • οὐχὶ **ξυνῆκας** πρόσθεν;   DID YOU NOT UNDERSTAND IT PREVIOUSLY?   (Sophocles, *Oedipus Tyrannus*).

These are just the basic meanings of these compounds; each one of them may have many different additional meanings.
For instance, **προΐεμαι** may also mean TO LET GO, TO GIVE UP:

  • εἰ γὰρ Ἀμφίπολιν καὶ Ποτείδαιαν **προεῖτο**, οὐδ᾽ ἂν ἐν Μακεδονίᾳ μένειν ἀσφαλῶς ἐδύνατο   IF HE HAD GIVEN UP
    AMPHIPOLIS AND POTIDAEA, NOT EVEN IN MACEDONIA WOULD HE BE ABLE TO REMAIN SAFE   (Demosthenes, *Philippic 4*).

Note also that, except **ἐφίεμαι** and **προΐεμαι**, all the other verbs may have, among other meanings, a sense slightly
related to the general concept of "LETTING GO".

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f) Verbs in -μι: verbs with suffix -νυ- and stem verbs

</div>

1. Verbs with suffix -νυ- in the present

[202]

We offer the conjugation of the verb **δείκνυμι** TO SHOW, as a model:

Active voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	δείκνυμι δείκνυς δείκνυσι(ν) δείκνυμεν δείκνυτε δεικνύασι(ν)	δείκνυ δεικνύτω δείκνυτε δεικνύντων	δεικνύω δεικνύῃς etc.	δεικνύοιμι δεικνύοις etc.	δεικνύναι	δεικνύς, -ύντος δεικνῦσα, -ης δεικνύν, -ύντος
Imp.	ἐδείκνυν ἐδείκνυς ἐδείκνυ ἐδείκνυμεν ἐδείκνυτε ἐδείκνυσαν					
Fut.	δείξω etc.			δείξοιμι etc.	δείξειν	δείξων, -ουσα, -ον
Aor.	ἔδειξα etc.	δεῖξον etc.	δείξω etc.	δείξαιμι etc.	δεῖξαι	δείξας, -ασα, -αν
Per.	δέδειχα etc.	δεδειχὼς ἴσθι etc.	δεδείχω etc.	δεδείχοιμι etc.	δεδειχέναι	δεδειχώς, -ότος δεδειχυῖα, -ας δεδειχός, -ότος
Plu.	ἐδεδείχειν etc.					

Middle voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	δείκνυμαι δείκνυσαι δείκνυται δεικνύμεθα δείκνυσθε δείκνυνται	δείκνυσο δεικνύσθω δείκνυσθε δεικνύσθων	δεικνύωμαι δεικνύῃ etc.	δεικνυοίμην δεικνύοιο etc.	δείκνυσθαι	δεικνύμενος, -η, -ον

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Imp.	ἐδεικνύμην ἐδείκνυσο ἐδείκνυτο ἐδεικνύμεθα ἐδείκνυσθε ἐδείκνυντο					
Fut.	δείξομαι etc.			δειξοίμην etc.	δείξεσθαι	δειξόμενος, -η, -ον
Aor.	ἐδειξάμην etc.	δεῖξαι etc.	δείξωμαι etc.	δειξαίμην etc.	δείξασθαι	δειξάμενος, -η, -ον
Per.	δέδειγμαι etc. (see note)	δέδειξο etc.	δεδειγμένος ὦ etc.	δεδειγμένος εἴην etc.	δεδεῖχθαι	δεδειγμένος, -η, -ον
Plu.	ἐδεδείγμην etc.					

Note

The perfect and pluperfect middle/passive use endings with a variety of initial consonants (**-μαι, -σαι, -ται**, etc.), and the final result will be the same as for the consonant verbs ending in a guttural.

Passive voice

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	same as middle					
Imp.	same as middle					
Fut.	δειχθήσομαι etc.			δειχθησοίμην etc.	δειχθήσεσθαι	δειθησόμενος, -η, -ον
Aor.	ἐδείχθην etc.	δείχθητι etc.	δειχθῶ etc.	δειχθείην etc.	δειχθῆναι	δειχθείς, -θεῖσα, -θέν
Per.	same as middle					
Plu.	same as middle					

Other frequent verbs of this kind   [203]

    ζεύγνυμι   TO YOKE

    μείγνυμι   TO MIX

    ὄλλυμι   TO DESTROY   ✧ This verb has some special characteristics, both in forms and in meanings. Cf. the following chapter.

    ὄμνυμι   TO SWEAR

    ῥήγνυμι   TO BREAK

Most of these verbs have irregularities in their forms, which can be checked in the next chapter.

2. Stem verbs: without reduplication and suffix

a) The verb εἰμί TO BE

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	εἰμί εἶ ἐστί(ν) ἐσμέν ἐστέ εἰσί(ν)	ἴσθι ἔστω ἔστε ὄντων - ἔστων	ὦ ᾖς ᾖ ὦμεν ἦτε ὦσι(ν)	εἴην εἴης εἴη εἶμεν - εἴημεν εἶτε - εἴητε εἶεν - εἴησαν	εἶναι	ὤν, ὄντος οὖσα, -ης ὄν, ὄντος
Imp.	ἦ - ἦν ἦσθα ἦν ἦμεν ἦτε ἦσαν					
Fut.	ἔσομαι ἔσει - ἔσῃ ἔσται ἐσόμεθα ἔσεσθε ἔσονται			ἐσοίμην ἔσοιο ἔσοιτο ἐσοίμεθα ἔσοισθε ἔσοιντο	ἔσεσθαι	

Notes

1/ This verb has no aorist; if the aorist tense is needed, we would use the aorist of **γίγνομαι**.

2/ Observe that one of the two possible forms for the 3rd person plural imperative is identical to the genitive plural of the participle.

3/ The accentuation of the 3rd singular: although it is an enclitic, sometimes we can find **ἔστι**, when it is the first word of the sentence, when it means THERE IS, EXISTS, and also when it stands for **ἔξεστι** IT IS POSSIBLE. Also in these cases: **ἀλλ' ἔστι, ταῦτ' ἔστι, τοῦτ' ἔστι, ὡς ἔστι, οὐκ ἔστι** and **εἰ ἔστι**.

Compounds of εἰμί

There are several verbs formed adding to **εἰμί** a prepositional prefix. The most important ones are:

➢ **πάρειμι**   TO BE PRESENT IN + Dat.
➢ **ἔνειμι**   TO BE IN   ◇ Sometimes instead of **πάρεστι** we can find **πάρα**, but observe the difference of accent with the preposition alone **παρά**.
➢ **ἄπειμι**   TO BE ABSENT FROM + Gen.
➢ **περίειμι**   TO SURVIVE, TO BE SUPERIOR TO + Gen.
➢ **πρόσειμι**   TO BE SIDE BY SIDE BY + Dat.
➢ **σύνειμι**   TO BE WITH + Dat.

➤ **μέτεστι** (impersonal)   TO TAKE PART / HAVE A SHARE IN + Gen. (subject in Dat.)

- τῷ πατρὶ **μέτεστι** τοῦ κέρδους   THE FATHER HAS A SHARE IN THE BENEFITS.

Observe in these present tenses the curious position of the accent on the preposition rather than on the verb; this happens only in the present indicative (cf: **παρῆν, περιῆν, παρόντες, παρεῖναι**, etc.).

b) The verb εἶμι TO GO   [206]

This verb only has present and imperfect tenses:

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	εἶμι εἶ εἶσι(ν) ἴμεν ἴτε ἴασι(ν)	ἴθι ἴτω ἴτε ἰόντων	ἴω ἴῃς ἴῃ ἴωμεν ἴητε ἴωσι(ν)	ἴοιμι ἴοις ἴοι ἴοιμεν ἴοιτε ἴοιεν	ἰέναι	ἰών, ἰόντος ἰοῦσα, -ης ἰόν, ἰόντος
Imp.	ᾖα - ᾔειν ᾔεισθα - ᾔεις ᾔει - ᾔειν ᾖμεν - ᾔειμεν ᾖτε - ᾔειτε ᾖσαν - ᾔεσαν					

> #### Notes
>
> a/ As can be seen, its forms are very similar to the verb εἰμί. For instance, the subjunctive and the participle are the same except for the addition of an initial iota.
>
> b/ Observe the optional forms for the imperfect. Moreover, both options feature an iota subscript, inexistent in the imperfect of εἰμί TO BE.

1/ This verb presents some interesting uses: the present indicative has a future meaning, often substituting the future tense of **ἔρχομαι** TO GO (which in any case has its own future, **ἐλεύσομαι**, but rarely used). So:

- **ἔρχομαι** πρὸς τὴν Σπάρτην   I AM GOING TO SPARTA.
- **εἶμι** πρὸς τὴν Σπάρτην   I WILL GO TO SPARTA.

The other moods may have either present or future meaning.

2/ The verb **ἔρχομαι** has its own infinitive (**ἔρχεσθαι**) and participle (**ἐρχόμενος**, etc.), but it is very common to use the corresponding forms of **εἶμι** instead:

Rather than saying   • ὁ Σωκράτης, οἴκαδε **ἐρχόμενος**, ...   SOCRATES, WHILE GOING HOME, ...
we will say   • ὁ Σωκράτης, οἴκαδε **ἰών**, ...   (same meaning)

3/ Compound verbs can be formed with the same prefixes as the verb **ἔρχομαι**, conveying the same meanings: **ἄπειμι** = **ἀπέρχομαι** TO GO AWAY, **ἔξειμι** = **ἐξέρχομαι** TO GO OUT, etc. (apart from the future meaning of the present indicative).

c) Verb φημί

This verb, which means TO SAY, has an irregular (and incomplete) conjugation, which goes as follows:

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	φημί φής - φής φησί(ν) φαμέν φατέ φασί(ν)	φάθι φάτω φάτε φάντων	φῶ etc.	φαίην etc.	φάναι	φάς, φάντος φᾶσα, φάσης φάν, φάντος
Imp.	ἔφην ἔφης ἔφη ἔφαμεν ἔφατε ἔφασαν					
Fut.	φήσω etc.			φήσοιμι etc.	φήσειν	φήσων, -ουσα, -ον
Aor.	ἔφησα etc.		φήσω φήσῃς etc.	φήσαιμι etc.	φῆσαι	φήσας, -ασα, -αν

Notes

a/ The aorist **ἔφησα** is almost never used, while in fact the imperfect **ἔφην** is employed with an aorist meaning.

b/ The present participle form **φάς, φάντος** is extremely rare, and it is usually replaced by **φάσκων, -οντος**, borrowed from the verb **φάσκω**.

1/ This verb must always be followed by an *accusative + infinitive* construction, NEVER by **ὅτι**:

- **φημὶ τὰς γυναῖκας** νῦν ἐν τῇ ἀκροπόλει **εἶναι**   I SAY THAT THE WOMEN ARE NOW IN THE ACROPOLIS.
  ✧ **φημὶ ὅτι** αἱ γυναῖκες... would be wrong.

2/ When used in a negative sense, the way of saying I SAY THAT... NOT... is **οὐ φημί**, in the sense of I DENY (cf. Latin *nego*):

- **οὐ φημὶ** τὸν πατέρα τοῦτο ποιεῖν   I SAY THAT MY FATHER DOES NOT DO THIS.
  ✧ It DOES NOT mean I DO NOT SAY THAT MY FATHER DOES THIS.

3/ Moreover, the verb is very frequently inserted in the middle of a quotation in direct speech:

- "διὰ τί οὐ περὶ τῆς ψυχῆς", **ἔφη**, "τοῖς μαθηταῖς διαλεγόμεθα, ὦ Σώκρατες;"   "WHY DON'T WE TALK WITH THE STUDENTS ABOUT THE SOUL, SOCRATES?", HE SAID.

d) Verb δύναμαι   [208]

This verb, which means TO BE ABLE TO, has no active voice and is deponent; moreover, the grammatical voice of the aorist tense is passive (but with an active meaning). The other tenses follow the parameters of ἵσταμαι (without reduplication), although the perfect forms are hardly ever used:

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	δύναμαι δύνασαι δύναται δυνάμεθα δύνασθε δύνανται	δύνασο δυνάσθω δύνασθε δυνάσθων	δύνωμαι δύνῃ δύνηται δυνώμεθα δύνησθε δύνωνται	δυναίμην etc.	δύνασθαι	δυνάμενος, -η, -ον
Imp.	ἐδυνάμην ἐδύνασο ἐδύνατο ἐδυνάμεθα ἐδύνασθε ἐδύναντο					
Fut.	δυνήσομαι etc.			δυνησοίμην etc.	δυνήσεσθαι	δυνησόμενος, -η, -ον
Aor.	ἐδυνήθην etc.	δυνήθητι etc.	δυνηθῶ etc.	δυνηθείην etc.	δυνηθῆναι (unfrequent)	δυνηθείς, -θεῖσα, -θέν
Per.	δεδύνημαι etc.	unused	unused	unused	unused	δεδυνημένος, -η, -ον

e) Verb κεῖμαι   [209]

This verb is deponent as well, it means TO LIE (on a surface), and it has only three tenses; it follows, like δύναμαι, the structure of ἵσταμαι, but many of its forms are not found in classical authors. For instance, the subjunctive forms are not used, except the 3rd singular, but for the sake of uniformity they are included in the chart underneath.

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	κεῖμαι κεῖσαι κεῖται κείμεθα κεῖσθε κεῖνται	κεῖσο κείσθω κεῖσθε κείσθων	κέωμαι κέῃ κέηται κεώμεθα κέησθε κέωνται	κεοίμην etc.	κεῖσθαι	κείμενος, -η, -ον

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Imp.	ἐκείμην ἔκεισο ἔκειτο ἐκείμεθα ἔκεισθε ἔκειντο					
Fut.	κείσομαι etc.			κείσοιμι etc.	κείσεσθαι	κεισόμενος, -η, -ον

Note

This verb is often used as the passive perfect tense of **τίθημι**: something that has been placed is something that is lying there.

f) Verb κάθημαι   [210]

This verb, which means TO BE SEATED, is also deponent and presents only present and imperfect tense; it follows the same parameters as **κεῖμαι** above, but it is worth noting that the future forms were mainly used in late texts (e.g., the New Testament):

	Indicative	Imperative	Subjunctive	Optative	Infinitive	Participle
Pre.	κάθημαι κάθησαι κάθηται καθήμεθα κάθησθε κάθηνται	κάθησο καθήσθω κάθησθε καθήσθων	καθῶμαι καθῇ καθῆται καθώμεθα καθῆσθε καθῶνται	καθοίμην etc.	καθῆσθαι	καθήμενος, -η, -ον
Imp.	ἐκαθήμην εκάθησο ἐκάθητο ἐκαθήμεθα ἐκάθησθε ἐκάθηντο					
Fut.	καθήσομαι etc.			καθησοίμην etc.	καθήσεσθαι	καθησόμενος, -η, -ον

Note

Do not confuse it with **καθίζομαι** TO SIT DOWN: **κάθημαι** means TO BE SEATED, a state, not the process of moving from standing to sitting down (**καθίζομαι**).

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g) Overview of irregularities and peculiar constructions

</div>

1. Previous notes

a) The irregularities as a whole

We now know the following: some verbs have a strong aorist (example: **εἶδον**), some have a future in the middle voice (example: **ἀκούσομαι**), some have an aorist that is passive in form but active in meaning (example: **ἐβουλήθην**), some have a passive aorist without **-θ-** (example: **ἐκόπην**), some have a root aorist (example: **ἔγνων**), some are in fact a perfect but have a present meaning (example: **οἶδα**), etc. It is clear that it is impossible to group verbs according to their formation of different tenses, since some will be irregular in one tense, some in two, some in three. Moreover, the irregularities which occur also vary. Therefore, there is a difficulty in classifying Greek verbs into separate groups, primarily because many verbs would share characteristics of multiple groups according to the different tenses. For example, we have seen that some verbs are liquid with a strong aorist, yet others have a strong aorist but are not considered to be 'liquid'.

Nevertheless, we could not offer the principal irregular parts of the main verbs without first explaining the main irregularities, as we have done in the former sections. Now if, for example, we see "**ὁράω** TO SEE: fut. **ὄψομαι**, aor. **εἶδον**", we will not only know that this is an irregular verb but we will be able to understand the irregularities: it has a deponent future, and it has a strong aorist (and the stem is modified in both cases).

So, many Greek verbs (in fact, almost all of the most frequently used verbs) present some kind of irregularity; the irregularities are of so many different kinds that the best solution is to know the irregular principal parts of the most important verbs (as for instance a foreigner must learn *break / broke / broken, eat / ate / eaten,* etc. in English).

Therefore, the only way to master Greek verbs is to know the main parts of each verb for their tenses that are not conjugated regularly.

Although it is evident that the most important tense in Greek is the aorist, more parts must be learnt; dictionaries and grammars vary according to which principal parts are given. In this grammar, we will offer the following parts (where applicable):

- Present   ◇ We offer the active unless the verb is deponent.
- Future   ◇ We offer the active unless the verb is deponent.
- Aorist   ◇ We offer the active unless the verb is deponent.
- Aorist passive
- Perfect   ◇ We offer the active unless the verb is deponent.
- Perfect middle-passive

Not all of the verbs will have these six forms: for instance, some verbs lack a passive aorist (example: **ἔχω** TO HAVE), while others only have an aorist in the passive voice, but which is active in meaning (example: **δύναμαι** TO BE ABLE).

Note that a lot of the forms presented below have already been presented in their corresponding sections of the former chapters.

b) The peculiar constructions

Apart from the irregularities in their conjugation, verbs may present some peculiarities in the way they are used. For instance, **χράομαι** TO USE rules a dative, **βλέπω** TO LOOK is rarely used without the preposition **πρός**, etc.

2. List of verbs: forms and peculiar constructions [212]

Present	Future	Aorist act.	Aorist pass.	Perfect act.	Perfect m./p.
ἀγγέλλω TO ANNOUNCE	ἀγγελῶ	ἤγγειλα	ἠγγέλθην	ἤγγελκα	ἤγγελμαι

Irregularities : ✧ Liquid future and aorist.

Present	Future	Aorist act.	Aorist pass.	Perfect act.	Perfect m./p.
ἄγνυμι TO BREAK	ἄξω	ἔαξα	ἐάγην	ἔαγα	---

Irregularities : ✧ Almost always found in the compound **κατάγνυμι**.
✧ Aorist passive without **θ**.
✧ Perfect without **κ**.

Present	Future	Aorist act.	Aorist pass.	Perfect act.	Perfect m./p.
ἄγω TO LEAD	ἄξω	ἤγαγον	ἤχθην	ἦχα	ἦγμαι

Irregularities : ✧ Strong aorist with reduplication.
✧ The perfect active is usually found with a prepositional prefix.

Present	Future	Aorist act.	Aorist pass.	Perfect act.	Perfect m./p.
αἰδέομαι TO FEEL SHAME, TO REVERE	αἰδέσομαι	ᾐδεσάμην	ᾐδέσθην	---	ᾔδεσμαι

Irregularities : ✧ Observe how the epsilon does not lengthen in future and aorist.

Present	Future	Aorist act.	Aorist pass.	Perfect act.	Perfect m./p.
αἱρέω TO TAKE	αἱρήσω	εἷλον	ᾑρέθην	ᾕρηκα	ᾕρημαι

Irregularities : ✧ Liquid future and strong aorist.
✧ Aorist participle: **ἑλών** after removal of augment.

Construction : ✧ In the middle voice, it means TO CHOOSE (= TO TAKE FOR ONESELF). In its compound **ἀφαιρέομαι** TO DEPRIVE OF (usually in the middle voice), both the person deprived of something and the thing are in *accusative*:
• ὁ διδάσκαλος ἀφαιρεῖται **τοὺς μαθητὰς τὰς βίβλους** THE TEACHER DEPRIVES THE STUDENTS OF THE BOOKS.

αἴρω	**ἀρῶ**	**ἦρα**	**ἤρθην**	**ἦρκα**	**ἦρμαι**

TO RAISE

Irregularities :　◇ Liquid future and aorist.
　　　　　　　　◇ Observe that the iota of the present disappears in the other tenses.

αἰσθάνομαι	**αἰσθήσομαι**	**ᾐσθόμην**	---	---	**ᾔσθημαι**

TO PERCEIVE, TO REALISE

Irregularities :　◇ Deponent verb.
　　　　　　　　◇ Strong aorist.

Construction :　◇ As with the verb **ἀκούω**, the object may be in *genitive* if considered a source:
　　　　　　　　　• αἰσθάμοναι **τοῦ ἀνθρώπου** τοῦτο **λεγόντος**　I PERCEIVE THAT THE MAN IS SAYING THIS.

ἀκούω	**ἀκούσομαι**	**ἤκουσα**	**ἠκούσθην**	**ἀκήκοα**	---

TO HEAR

Irregularities :　◇ Deponent future, and observe the Attic reduplication in the perfect.

Construction :　◇ It takes an *accusative* if it means TO HEAR, but a *genitive* if it means TO LISTEN TO; we can even find
　　　　　　　　　both possibilities combined (and in this case the preposition **παρά** can be used with the genitive):
　　　　　　　　　• ἀκούω **(παρὰ) τοῦ Περικλέους τὸν λόγον**　I HEAR PERICLES' SPEECH.

ἁλίσκομαι	**ἁλώσομαι**	**ἑάλων**	---	**ἑάλωκα**	---

TO BE CAPTURED

Irregularities :　◇ Passive meaning for all of the tenses.
　　　　　　　　◇ The aorist is conjugated as a root aorist.
　　　　　　　　◇ An alternative perfect is **ἥλωκα**.

ἀλλάττω	**ἀλλάξω**	**ἤλλαξα**	**ἠλλάγην**	**ἤλλαχα**	**ἤλλαγμαι**

TO CHANGE

Irregularities :　◇ Passive aorist without **θ**, and perfect without **κ**.

ἁμαρτάνω	**ἁμαρτήσομαι**	**ἥμαρτον**	**ἡμαρτήθην**	**ἡμάρτηκα**	**ἡμάρτημαι**

TO MAKE A MISTAKE, TO COMMIT AN OFFENCE, TO MISS

Irregularities :　◇ Deponent future and strong aorist.

Construction :　◇ The thing you miss is in the *genitive* case:　• ἁμαρτάνω **τῆς ὁδοῦ**　I MISS THE PATH, but if it means TO
　　　　　　　　　COMMIT AN OFFENCE the person against whom you commit the offence must be in the *accusative* case
　　　　　　　　　preceded by **περί** or **εἰς**.
　　　　　　　　◇ The passive forms of the verb have the meaning of a mistake or an offence being committed:
　　　　　　　　　• **τὰ ἡμαρτημένα**　THE MISTAKES/OFFENCES THAT HAVE BEEN COMMITTED.

| ἀμύνω | ἀμυνῶ | ἤμυνα | --- | --- | --- |

TO WARD OFF, TO DEFEND

Irregularities : ✧ Liquid future and aorist.

Construction : ✧ It has several, but the usual ones are these two:
1/ In active, the rejected object or person is in the *accusative* case, and the person (or city or whatever) from whom we reject/defend it is in the *dative* case: • ἀμύνω **τοὺς πολεμίους τοῖς φίλοις** I WARD THE ENEMY OFF MY FRIENDS.
2/ In the middle voice, • ἀμύνομαι **τοὺς πολεμίους** would mean I DEFEND MYSELF FROM THE ENEMY.

| ἀναλίσκω | ἀναλώσω | ἀνήλωσα | ἀνηλώθην | ἀνήλωκα | ἀνήλωμαι |

TO SPEND

Irregularities : ✧ This verb is in fact a compound of **ἀνά** and **ἀλίσκω**, but the verb is never found on its own.

| ἀρέσκω | ἀρέσω | ἤρεσα | ἠρέσθην | --- | --- |

TO PLEASE

Irregularities : ✧ Kappa only in the present stem.

| ἁρμόττω | ἁρμόσω | ἥρμοσα | ἡρμόσθην | --- | ἥρμοσμαι |

TO FIT, TO JOIN TOGETHER

Irregularities : ✧ One of the few **-ττω** verbs that form their tenses as if dental: **ἁρμόσω** instead of **ἁρμόξω**, etc.

| ἄρχω | ἄρξω | ἦρξα | ἤρχθην | ἦρχα | ἦργμαι |

TO RULE, TO BEGIN

Irregularities : ✧ Observe the perfect without kappa.

Construction : ✧ In active voice, it means TO RULE, and in middle TO BEGIN (but meanings are often interchangable). When it means TO BEGIN TO DO SOMETHING, it can be followed by a participle or by an infinitive:
• **ἄρχομαι γράφων / γράφειν** I START TO WRITE.

| αὐξάνω | αὐξήσω | ηὔξησα | ηὐξήθην | ηὔξηκα | ηὔξημαι |

TO INCREASE

Irregularities : ✧ Observe the augment in the role of reduplication.
✧ There is also a middle future **αὐξήσομαι** with passive meaning, apart from the expected **αὐξηθήσομαι**.

| ἀφικνέομαι | ἀφίξομαι | ἀφικόμην | --- | --- | ἀφῖγμαι |

TO ARRIVE

Irregularities : ✧ Strong aorist and perfect without kappa.

ἄχθομαι	ἀχθέσομαι	---	ἠχθέσθην	---	ἤχθημαι

TO FEEL AFFLICTED

Irregularities :   ✧ Modified stem for the future.
✧ The passive aorist has active meaning.

βαίνω	βήσομαι	ἔβην	---	βέβηκα	---

TO GO (on foot), TO WALK

Irregularities :   ✧ Deponent future, and usually found with a prefix.
✧ Root aorist, also usually found with a prefix. There is also an aorist ἔβησα, corresponding to the unusual transitive meaning TO MAKE GO, TO PUT IN MOTION.

βάλλω	βαλῶ	ἔβαλον	ἐβλήθην	βέβληκα	βέβλημαι

TO THROW

Irregularities :   ✧ Liquid future and strong aorist.

βλάπτω	βλάψω	ἔβλαψα	ἐβλάβην	βέβλαφα	βέβλαμμαι

TO HURT

Irregularities :   ✧ Passive aorist without θ, but there is also a regular alternative ἐβλάφθην.
✧ Perfect without kappa.

βούλομαι	βουλήσομαι	---	ἐβουλήθην	---	βεβούλημαι

TO WANT

Irregularities :   ✧ Deponent verb.
✧ Passive aorist with active meaning.

γαμέω	γαμῶ	ἔγημα	---	γεγάμηκα	γεγάμημαι

TO MARRY

Irregularities :   ✧ Liquid future (therefore, identical to the present) and liquid aorist.

Construction :   ✧ If the subject is masculine, the verb is found in the *active* voice; if feminine, it is found in the *middle* voice, and in this case the man is in *dative*:
• ἡ Δάφνη **τῷ Ἀπόλλωνι** οὐ γαμεῖται   DAPHNE DOES NOT MARRY APOLLO.

γελάω	γελάσομαι	ἐγέλασα	ἐγελάσθην	---	---

TO LAUGH

Irregularities :   ✧ Observe that the alpha does not lengthen.
✧ Deponent future.

| γεύω | γεύσω | ἔγευσα | ἐγεύσθην | γέγευκα | γέγευμαι |

TO TASTE

Irregularities : ✧ Although some unusual forms can be found, it is mainly regular.

Construction : ✧ In active, it means TO OFFER SOMEBODY (Acc.) TO TASTE SOMETHING (Gen.):
• γεύω τὸν φίλον τοῦ κρέατος   I OFFER TO MY FRIEND TO TASTE THE MEAT.
✧ In middle, it means TO TASTE SOMETHING (Gen.): • γεύομαι τοῦ κρέατος   I TASTE THE MEAT.

| γηράσκω | γηράσομαι | ἐγήρασα | --- | γεγήρακα | --- |

TO GET OLDER

Irregularities : ✧ Deponent future.
✧ Disappearance of the suffix **-σκ-** in tenses other than present and imperfect.

| γίγνομαι | γενήσομαι | ἐγενόμην | --- | γέγονα | γεγένημαι |

TO BECOME, TO HAPPEN

Irregularities : ✧ Irregular future and strong aorist.
✧ Of both perfects, the active one has sometimes a present meaning of TO BE BY BIRTH.

| γιγνώσκω | γνώσομαι | ἔγνων | ἐγνώσθην | ἔγνωκα | ἔγνωσμαι |

TO RECOGNISE, TO KNOW

Irregularities : ✧ Deponent future and root aorist.
✧ Additional sigma in passive aorist and perfect.

Construction : ✧ Other than what has been explained in the corresponding section on indirect style, this verb may also be followed by an infinitive, in which case it means TO RESOLVE:
• ταῦτα ἰδών, ἔγνω **ἀποφυγεῖν**   AFTER SEEING THIS, HE RESOLVED TO FLEE.

| δέω | δεήσω | ἐδέησα | ἐδεήθην | δεδέηκα | δεδέημαι |

TO NEED

Irregularities : ✧ Observe that tenses other than the present are formed as if on a present stem δεέω, which explains the combination **-εη-**.
✧ Passive aorist with middle voice meaning.
✧ Do not confuse with **δέω** TO TIE, with almost regular forms: **δήσω, ἔδησα, εδέθην, δέδεκα, δέδεμαι**.

Construction : ✧ In middle voice it may also mean TO ASK FOR (but the difference in meaning between both voices is not always kept), with the requested thing in the *accusative* and the person from whom we request it in the *genitive*:   • ἀεὶ δεῖται **χρήματα τοῦ πατρός**   HE IS ALWAYS ASKING HIS FATHER FOR MONEY.
✧ In active voice it is usually found in its impersonal use   **δεῖ**   IT IS NECESSARY   followed by an *acc. + infinitive* construction, but another common construction, when expressing a need, is: • δεῖ **μοι ταύτης τῆς βίβλου**   I NEED THIS BOOK (person who needs something, in *dative*; thing needed, in *genitive*),   • δεῖ **ὅπλων τῷ μαχουμένῳ**   THE MAN WHO IS GOING TO FIGHT NEEDS WEAPONS.

δείκνυμι	δείξω	ἔδειξα	ἐδείχθην	δέδειχα	δέδειγμαι
TO SHOW					

Irregularities :   ✧ Observe the perfect without kappa.

διδάσκω	διδάξω	ἐδίδαξα	ἐδιδάχθην	δεδίδαχα	δεδίδαγμαι
TO TEACH					

Irregularities :   ✧ Disappearance of the **-σ-** in tenses other than present and imperfect.
✧ Perfect without kappa.

Construction :   ✧ *Two accusatives,* one of the thing you teach and another of the person to whom you teach it:
• διδάσκω **τοὺς νόμους τοὺς παῖδας**   I TEACH THE LAWS TO THE CHILDREN.

διδράσκω	δράσομαι	ἔδραν	---	δέδρακα	---
TO FLEE					

Irregularities :   ✧ Almost always found with the suffix **ἀπο-**.
✧ Root aorist, dealt with in the corresponding section.

Construction :   ✧ The person from whom one runs away is expressed in the *accusative*:
• ὁ δοῦλός **με** ἀπέδρα   THE SLAVE RAN AWAY FROM ME.

δίδωμι	δώσω	ἔδωκα	ἐδόθην	δέδωκα	δέδομαι
TO GIVE					

Irregularities :   ✧ Verb fully presented and explained in the corresponding section; observe the aorist in kappa
(in the singular).

δοκέω	δόξω	ἔδοξα	---	---	δέδογμαι
TO SEEM					

Irregularities :   ✧ Observe that only the present tense is contract, the other tenses look as if they have been formed
from the present **δόκω**.

δύναμαι	δυνήσομαι	---	ἐδυνήθην	---	δεδύνημαι
TO BE ABLE					

Irregularities :   ✧ The aorist, although passive in form, has active meaning.

ἐάω	ἐάσω	εἴασα	εἰάθην	εἴακα	εἴαμαι
TO ALLOW					

Irregularities :   ✧ Irregular augment.
✧ Observe that the alpha does not lengthen in the future and aorist tenses.

| ἐγείρω | ἐγερῶ | ἤγειρα | ἠγέρθην | ἐγρήγορα | --- |

TO AROUSE, TO AWAKEN (middle voice: TO WAKE)

Irregularities :
 ✧ Liquid future and aorist.
 ✧ Its perfect can only have intransitive meaning (I AM AWAKE), but it has a strong middle aorist **ἠγρόμην** I AWOKE.
 ✧ Observe the Attic reduplication in the perfect.

| ἐθέλω | ἐθελήσω | ἠθέλησα | --- | ἠθέληκα | --- |

TO BE WILLING

Irregularities :
 ✧ Tenses other than the present appear as if they have been formed from the present **ἐθελέω**.
 ✧ The verb **θέλω** also exists, with the same meaning, and in this case an initial **ε** would be an augment, like in the imperfect **ἔθελον**.

| εἰμί | ἔσομαι | --- | --- | --- | --- |

TO BE

Irregularities :
 ✧ Verb fully presented and explained in the corresponding section.
 ✧ Future in middle voice.
 ✧ Imperfect **ἦν**.

| ἐλαύνω | ἐλῶ | ἤλασα | ἠλάθην | ἐλήλακα | ἐλήλαμαι |

TO DRIVE

Irregularities :
 ✧ The future is contract in alpha, conjugated like the present of **τιμάω**.
 ✧ Attic reduplication in the perfect, like **ἀκούω**.

| ἕλκω | ἕλξω | εἵλκυσα | εἱλκύσθην | εἵλκυκα | εἵλκυσμαι |

TO DRAG

Irregularities :
 ✧ Unusual augment.
 ✧ Observe the upsilon in some tenses.

| ἐπίσταμαι | ἐπιστήσομαι | --- | ἠπιστήθην | --- | --- |

TO UNDERSTAND, TO KNOW

Irregularities :
 ✧ The passive aorist has active meaning.

| ἕπομαι | ἕψομαι | ἑσπόμην | --- | --- | --- |

TO FOLLOW

Irregularities :
 ✧ Observe the sigma following the augment in the aorist.

ἔρχομαι	**ἐλεύσομαι**	**ἦλθον**	---	**ἐλήλυθα**	---
TO GO					

Irregularities :   ✧ The future is in fact almost always replaced by **εἶμι** (see the corresponding chapter).
               ✧ The aorist and perfect tenses are active.

ἐρωτάω	**ἐρωτήσω**	**ἐρώτησα**	**ἠρωτήθην**	**ἠρώτηκα**	**ἠρώτημαι**
TO ASK					

Irregularities :   ✧ The future and aorist are usually replaced by **ἐρήσομαι** and **ἠρόμην**, which are forms borrowed from
               the deponent verb **ἔρομαι** TO ASK, almost never used in present tense.

ἐσθίω	**ἔδομαι**	**ἔφαγον**	**ἠδέσθην**	**ἐδήδοκα**	**ἐδήδεσμαι**
TO EAT					

Irregularities :   ✧ Future middle and strong aorist.
               ✧ Observe the unusual reduplication **εδ-ηδ** in the perfect.

εὑρίσκω	**εὑρήσω**	**ηὗρον**	**ηὑρέθην**	**ηὕρηκα**	**ηὕρημαι**
TO FIND					

Irregularities :   ✧ The four past tenses can have forms in **εὑ-**, as if without augment: **εὗρον**, etc.
               ✧ Strong aorist.

ἐχθάνομαι	**ἐχθήσομαι**	**ἠχθόμην**	---	---	**ἤχθημαι**
TO BE HATEFUL					

Irregularities :   ✧ Verb found always in the compound form **ἀπεχθάνομαι**.
               ✧ Strong aorist.

ἔχω	**ἕξω**	**ἔσχον**	---	**ἔσχηκα**	**ἔσχημαι**
TO HAVE					

Irregularities :   ✧ There is another future, **σχήσω**, that indicates *momentaneous possession*.
               ✧ Strong aorist.
               ✧ Augment standing for reduplication in the perfect.
               ✧ It has **εἶχον** as imperfect.
               ✧ In the aorist optative, there may be some alternation of endings (**-οιην, -οιης, -οιη** or **-οιμι, -οις,**
                -οι) depending on whether it is a compound form or not: **σχοίην**, but **κατάσχοιμι**.

Construction :   ✧ As pointed out in another section, with an adverb it may mean TO BE: • **κακῶς** ἔχω   I FEEL BAD.
              ✧ Also, with an infinitive it may mean TO BE ABLE TO: • **γράφειν** ἔχω   I CAN WRITE,   • ὦ παγκάκιστε,
              τοῦτο γάρ σ᾽ **εἰπεῖν** ἔχω   O MOST WICKED MAN, FOR I CAN CALL YOU THIS   (Euripides, *Medea*).

ἥδομαι	ἡσθήσομαι	---	ἥσθην	---	---

TO ENJOY, TO FEEL HAPPY

Irregularities : ⬦ Passive aorist and passive future have active meaning.

Construction : ⬦ It rules a *dative*, with or without the preposition **ἐπί**: • **(ἐπὶ) τῇ νίκῃ** ἥδομαι I ENJOY THE VICTORY, but it can also go with a participle: • ἥδομαι **ἀναγιγνώσκων** I ENJOY READING; or even with an infinitive with the article in dative: • ἥδομαι **τῷ ἀναγιγνώσκειν** I ENJOY READING.
 ⬦ If we enjoy that something has happened or is happening, we must use the **ὅτι** construction:
  • ἥδομαι **ὅτι τοῦτο ἐποίησας** I FEEL HAPPY THAT YOU HAVE DONE THIS.
 ⬦ But if we mean that we will feel happy in case something takes place in the future we must keep the main verb in present tense and use an **εἰ** construction with the future indicative: • ἥδομαι **εἰ τοῦτο ποιήσεις** I WILL BE HAPPY IF YOU DO THIS (observe that in English we apply the sense of future tense to the main clause, not to the subordinate one).
 ⬦ The same happens with other verbs of feeling: **αἰσχύνομαι** TO BE ASHAMED, **χαίρω** TO REJOICE, **χαλεπαίνω** TO BE VIOLENT, **ἐλεέω** TO FEEL PITY, **ὀργίζομαι** TO GET ANGRY, etc.

θάπτω	θάψω	ἔθαψα	ἐτάφην	---	τέθαμμαι

TO BURY

Irregularities : ⬦ Observe the transformation of θ into τ in the passive aorist, which moreover does not have the expected θ as marker of the tense.

θνήσκω	θανοῦμαι	ἔθανον	---	τέθνηκα	---

TO DIE

Irregularities : ⬦ Present, future and aorist almost always compound with **ἀπο-**.
 ⬦ Liquid future and strong aorist.
 ⬦ The perfect has some alternative forms for the plural: **τεθνήκαμεν** – **τέθναμεν** etc.

θύω	θύσω	ἔθυσα	ἐτύθην	τέθυκα	τέθυμαι

TO SACRIFICE

Irregularities : ⬦ The **-τ-** in **ἐτύθην** replaces the expected θ to avoid two consecutive thetas **ἐθύθην**.

ἵημι	ἥσω	ἧκα	εἵθην	εἷκα	εἷμαι

TO SEND, TO CAST

Irregularities : ⬦ Verb fully presented and explained in the corresponding section.
 ⬦ Observe the aorist in kappa (only in the singular).

Construction : ⬦ Verb most often found in compound forms, with unexpected meanings such as **συνίημι** TO UNDERSTAND.

ἱκνέομαι	ἵξομαι	ἱκόμην	---	ἷγμαι	---

TO ARRIVE

Irregularities : ⬦ Verb almost always found in the compound form **ἀφικνέομαι**.
⬦ Strong aorist.
⬦ Reduplication imperceptible in the perfect, as it is an augmented iota.

ἱλάσκομαι	ἱλάσομαι	ἱλασάμην	---	---	---

TO APPEASE

Irregularities : ⬦ The sigma of the future and aorist is not the same one of the present stem, as the suffix **-σκ-** of the present stem has disappeared in these tenses.

ἵστημι	στήσω	ἔστησα	ἐστάθην	ἔστηκα	ἔσταμαι

TO STAND, TO MAKE STAND

Irregularities : ⬦ Verb presented fully and explained in the corresponding section.
⬦ It has also the active aorist **ἔστην**.

Construction : ⬦ The complexity of the alternation of its forms between transitive and intransitive meanings has been explained previously in the corresponding section.

καθαίρω	καθαρῶ	ἐκάθηρα	ἐκαθάρθην	---	κεκάθαρμαι

TO PURIFY

Irregularities : ⬦ Liquid future and aorist.

καθίζω	καθιῶ	ἐκάθισα	---	---	---

TO MAKE SIT DOWN (in middle voice: TO SIT DOWN)

Irregularities : ⬦ Liquid future (some verbs in **-ίζω** have a liquid future).
⬦ The perfect does not exist, but the present of **κάθημαι** TO BE SEATED is used instead.

καίω	καύσω	ἔκαυσα	ἐκαύθην	κέκαυκα	κέκαυμαι

TO BURN

Irregularities : ⬦ Almost always found in its compound **κατακαίω** TO BURN DOWN.
⬦ Once the stem has changed from **καί-** to **καύ-**, the conjugation is regular.

καλέω	καλῶ	ἐκάλεσα	ἐκλήθην	κέκληκα	κέκλημαι

TO CALL

Irregularities : ⬦ Liquid future, which makes it identical to present.
⬦ The epsilon does not lengthen in the aorist.
⬦ The alpha of the stem disappears in some tenses.

| κάμνω | καμοῦμαι | ἔκαμον | --- | κέκμηκα | --- |

TO TOIL

Irregularities :   ✧ Deponent and liquid future.
⠀⠀⠀⠀⠀⠀⠀⠀⠀⠀⠀✧ Strong aorist.

| κεῖμαι | κείσομαι | --- | --- | --- | --- |

TO LIE (on a surface)

Irregularities :   ✧ It has an imperfect ἐκείμην.

Construction :   ✧ It is sometimes used as the perfect passive of τίθημι: I HAVE BEEN PLACED, therefore I LIE.

| κεράννυμι | κεράσω | ἐκέρασα | ἐκράθην | --- | κέκραμαι |

TO MIX

Irregularities :   ✧ There is another passive aorist, more regular: ἐκεράσθην.

| κερδαίνω | κερδανῶ | ἐκέρδανα | --- | κεκέρδηκα | --- |

TO GAIN

Irregularities :   ✧ Liquid future and aorist.

| κλαίω | κλαύσομαι | ἔκλαυσα | ἐκλαύσθην | --- | κέκλαυμαι |

TO CRY

Irregularities :   ✧ Change of stem from κλαί- to κλαύ- in some tenses.
⠀⠀⠀⠀⠀⠀⠀⠀⠀⠀⠀✧ Middle future and perfect with active meaning.

| κλέπτω | κλέψω | ἔκλεψα | ἐκλάπην | κέκλοφα | κέκλεμμαι |

TO STEAL

Irregularities :   ✧ Passive aorist without θ.
⠀⠀⠀⠀⠀⠀⠀⠀⠀⠀⠀✧ Perfect without kappa (and with vocalic change).

| κλίνω | κλινῶ | ἔκλινα | ἐκλίθην | κέκλικα | κέκλιμαι |

TO BEND, TO LEAN ON

Irregularities :   ✧ Liquid future (almost equal to the present) and aorist.

| κομίζω | κομιῶ | ἐκόμισα | ἐκομίσθην | κεκόμικα | κεκόμισμαι |

TO CARE FOR, TO TAKE

Irregularities :   ✧ Liquid future.

| κρίνω | κρινῶ | ἔκρινα | ἐκρίθην | κέκρικα | κέκριμαι |

TO JUDGE

Irregularities :   ✧ Liquid future and aorist.

| κτείνω | κτενῶ | ἔκτεινα | --- | ἔκτονα | --- |

TO KILL

Irregularities : ✧ Liquid future and aorist.
✧ Verb usually found in the compound **ἀποκτείνω** with the same meaning, in fact the perfect is never found without the prefix **ἀπο-**.

| λαγχάνω | λήξομαι | ἔλαχον | ἐλήχθην | εἴληχα | εἴληγμαι |

TO OBTAIN BY LOT

Irregularities : ✧ Deponent future and strong aorist.
✧ Augment standing for reduplication in spite of the stem not beginning with a vowel.

| λαμβάνω | λήψομαι | ἔλαβον | ἐλήφθην | εἴληφα | εἴλημμαι |

TO TAKE

Irregularities : ✧ Change in the stem for some tenses.
✧ Middle future with active meaning.
✧ Strong aorist.
✧ Perfect without kappa and without reduplication.

Construction : ✧ When used in middle voice with the meaning of TAKING HOLD OF, the object is in the *genitive*:
• ὁ παῖς λαμβάνεται **τῆς** τοῦ πατρὸς **χειρός**   THE CHILD TAKES HOLD OF HIS FATHER'S HAND.

| λανθάνω | λήσω | ἔλαθον | --- | λέληθα | λέλησμαι |

TO ESCAPE SOMEONE'S NOTICE

Irregularities : ✧ Strong change in stem for the future.
✧ Strong aorist.
✧ Perfect without kappa.

Construction : ✧ Usually accompanied by a participle. This is fully explained in the corresponding section.

| λέγω | ἐρῶ | εἶπον | ἐρρήθην | εἴρηκα | εἴρημαι |

TO SAY

Irregularities : ✧ Liquid future, and with another stem, but there is also the future **λέξω**.
✧ Strong aorist, and with another stem, although **ἔλεξα** also exists also (in compound forms, such as **συλλέγω**, the aorist must be **ἔλεξα**, like **συνέλεξα**).
✧ The other tenses use the same stem as the future.

Construction : ✧ **ὅτι** clause or *accusative + infinitive* clause, but the aorist **εἶπον** uses a **ὅτι** clause only.

| λείπω | λείψω | ἔλιπον | ἐλείφθην | λέλοιπα | λέλειμμαι |

TO LEAVE

Irregularities : ✧ Strong aorist.
✧ Perfect without kappa.

| μαίνω | μανοῦμαι | ἔμηνα | ἐμάνην | μέμηνα | --- |
| TO MADDEN | | | | | |

Irregularities :   ◇ Deponent future.
◇ The perfect has present and intransitive meaning TO BE MAD.

| μανθάνω | μαθήσομαι | ἔμαθον | --- | μεμάθηκα | --- |
| TO LEARN | | | | | |

Irregularities :   ◇ Deponent future and strong aorist.

| μάχομαι | μαχοῦμαι | ἐμαχεσάμην | --- | --- | μεμάχημαι |
| TO FIGHT | | | | | |

Irregularities :   ◇ Liquid future.
◇ Aorist and perfect, formed as if on an imaginary present **μαχέομαι** (which in fact is the future).
◇ The epsilon does not lengthen in the aorist.

| μείγνυμι | μείξω | ἔμειξα | ἐμίγην | --- | μέμειγμαι |
| TO MIX | | | | | |

Irregularities :   ◇ There is also a regular passive aorist **ἐμείχθην**.

| μέλλω | μελλήσω | ἐμέλλησα | --- | --- | --- |
| TO BE ABOUT TO, TO INTEND | | | | | |

Irregularities :   ◇ Future and aorist formed as if on a second stem **μελλε-**.

Construction :   ◇ Usually followed by a future infinitive.

| μέλω | μελήσω | ἐμέλησα | --- | μεμέληκα | --- |
| TO INTEREST | | | | | |

Irregularities :   ◇ Tenses other than present, formed as if on an imaginary stem **μελέω**.

Construction :   ◇ Verb usually found in impersonal use: **μέλει** IT INTERESTS, with *dative* of the interested person and *genitive* of the object: • **τούτου** μέλει **μοι**   THIS INTERESTS ME.

| μένω | μενῶ | ἔμεινα | --- | μεμένηκα | --- |
| TO REMAIN | | | | | |

Irregularities :   ◇ Liquid future and aorist.
◇ Perfect formed as if on **μενέω** (which in fact is the future).

μιμνήσκω	μνήσω	ἔμνησα	ἐμνήσθην	---	μέμνημαι

TO REMIND (in middle, TO REMEMBER)

Irregularities :   ◇ Almost always found in the compound form **ἀναμιμνήσκω**.

Construction :   ◇ The middle perfect is often used with present meaning, I REMEMBER, and its future would be the future perfect **μεμνήσομαι**. Apart from this, the remembered object is usually placed in genitive:
  • μέμνηται **τοῦ πατρός**   HE REMEMBERS HIS FATHER.

νέμω	νεμῶ	ἔνειμα	ἐνεμήθην	νενέμηκα	νενέμημαι

TO ALLOT, TO PASTURE

Irregularities :   ◇ Liquid future (almost equal to present) and aorist.

νομίζω	νομιῶ	ἐνόμισα	ἐνομίσθην	νενόμικα	νενόμισμαι

TO CONSIDER

Irregularities :   ◇ Liquid future.

ὄζω	ὀζήσω	ὤζησα	---	ὄδωδα	---

TO SMELL

Irregularities :   ◇ Future and aorist, formed as if it were an **ε** contract verb.
  ◇ The perfect, also irregular, has present meaning.

Construction :   ◇ It can be used impersonally with a *genitive* (with or without **ἀπό**) as origin of the smell:
  • (ἀπὸ) τούτου τοῦ σίτου ὄζει   THIS FOOD SMELLS / SOME SMELL COMES FROM THIS FOOD.

οἴγνυμι	οἴξω	ἔῳξα	ἐῴχθην	ἔῳχα	ἔῳγμαι

TO OPEN

Irregularities :   ◇ Double augment.
  ◇ Perfect without kappa.
  ◇ This verb is almost always found in the compound **ἀνοίγνυμι**.

οἶδα	εἴσομαι	ᾔδη	---	---	---

TO KNOW

Irregularities :   ◇ Verb presented in the corresponding section.
  ◇ The present **οἶδα** is a perfect, and **ᾔδη** is in fact a pluperfect used as imperfect.

Construction :   ◇ Usually with a participle, as explained in the corresponding section.

| οἴομαι | οἰήσομαι | --- | ᾠήθην | --- | --- |

TO THINK

Irregularities : ✧ The passive aorist has active meaning.
✧ This verb exists also as **οἶμαι**.

| οἴχομαι | οἰχήσομαι | ᾠχόμην | --- | ᾤχωκα | --- |

TO BE GONE

Irregularities : ✧ Verb with perfect tense meaning, presented in the corresponding section.
✧ Strong aorist.

| ὄλλυμι | ὀλῶ | ὤλεσα | --- | ὀλώλεκα | --- |

TO DESTROY

Irregularities : ✧ Liquid future.
✧ The middle aorist is strong: **ὠλόμην**.
✧ Observe the Attic reduplication in the perfect.
✧ This verb is almost always found in the compound form **ἀπόλλυμι**.

Construction : ✧ In the middle voice, it means TO DIE. It also has a second active perfect, **(ἀπ)όλωλα** I AM FINISHED,
I AM DONE FOR: • μῶν **ὀλώλαμεν**; ARE WE DONE FOR? (Sophocles, *Aiax*).

| ὄμνυμι | ὀμοῦμαι | ὤμοσα | ὠμόθην | ὀμώμοκα | ὀμώμομαι |

TO SWEAR

Irregularities : ✧ Liquid and deponent future.
✧ Observe the Attic reduplication in the perfect.

Construction : ✧ It is usually followed by **ἦ μήν** + *infinitive* (the tense of the infinitive will correspond to the temporal
relationship): • ὄμνυμι ἦ μὴν τοῦτο **ποιήσειν** I SWEAR THAT I WILL DO THIS. • ὄμνυμι ἦ μὴν τοῦτο
ποιῆσαι I SWEAR THAT I HAVE DONE THIS.

| ὀνίνημι | ὀνήσω | ὤνησα | ὠνήθην | --- | --- |

TO BENEFIT (in middle: TO TAKE PROFIT)

Irregularities : ✧ Observe the suffix **-ιν-** in the present stem, which is absent in the other tenses.

| ὁράω | ὄψομαι | εἶδον | ὤφθην | ἑόρακα | ἑώραμαι |

TO SEE

Irregularities : ✧ Deponent future and strong aorist.
✧ The perfect (which can also be **ἑόρακα**) has two augments (syllabic and temporal) as reduplication.

| ὀφείλω | ὀφειλήσω | ὤφελον | --- | ὠφείληκα | --- |
| TO OWE | | | | | |

Irregularities :   ◇ Future and perfect formed as if on the stem ὀφειλέω.
                     ◇ Strong aorist, but it also has a weak aorist ὠφείλησα.

| πάσχω | πείσομαι | ἔπαθον | --- | πέπονθα | --- |
| TO SUFFER | | | | | |

Irregularities :   ◇ Deponent future and strong aorist.
                     ◇ Perfect without kappa.

| παύω | παύσω | ἔπαυσα | ἐπαύσθην | πέπαυκα | πέπαυσμαι |
| TO STOP | | | | | |

Irregularities :   ◇ Observe the additional **σ** in the passive aorist and in the perfect.

Construction :   ◇ In the active, it is transitive and there may be a participle attached to the direct object:
                     • παύω **αὐτοὺς μαχομένους**   I MAKE THEM STOP FIGHTING.
                     ◇ In the middle voice, it is intransitive and it may rule either a genitive or a participle (in the
                     nominative): • παύομαι **τῆς μάχης** or παύομαι **μαχόμενος**   I STOP FIGHTING in both cases.

| πείθω | πείσω | ἔπεισα | ἐπείσθην | πέπεικα | πέπεισμαι |
| TO PERSUADE | | | | | |

Irregularities :   ◇ The middle aorist is strong: ἐπιθόμην.
                     ◇ There is another perfect active **πέποιθα** with the meaning TO TRUST.

Construction :   ◇ In middle voice, it means TO OBEY and it rules a *dative*: • ὁ παῖς **τῷ πατρὶ** πείθεται   THE CHILD OBEYS
                        HIS FATHER. Also the other perfect **πέποιθα** rules a *dative*.

| πέμπω | πέμψω | ἔπεμψα | ἐπέμφθην | πέπομφα | πέπεμμαι |
| TO SEND | | | | | |

Irregularities :   ◇ Perfect without kappa.

| πετάννυμι | πετῶ | ἐπέτασα | ἐπετάσθην | --- | πέπταμαι |
| TO SPREAD | | | | | |

Irregularities :   ◇ Liquid future contract in **α**: πετῶ, πετᾷς, πετᾷ, etc.

| πέτομαι | πτήσομαι | ἐπτόμην | --- | --- | --- |
| TO FLY | | | | | |

Irregularities :   ◇ The future and aorist forms come in fact from the alternative verb **ἵπτημι**.

| **πίμπλημι** | **πλήσω** | **ἔπλησα** | **ἐπλήσθην** | **πέπληκα** | **πέπλη(σ)μαι** |

TO FILL

Irregularities :   ✧ Reduplication in the present stem.

| **πίμπρημι** | **πρήσω** | **ἔπρησα** | **ἐπρήσθην** | --- | **πέπρημαι** |

TO BURN

Irregularities :   ✧ Reduplication in the present stem.
✧ This verb is almost always found in the compound form **ἐμπίμπρημι**, with the same meaning.

| **πίνω** | **πίομαι** | **ἔπιον** | **ἐπόθην** | **πέπωκα** | **πέπομαι** |

TO DRINK

Irregularities :   ✧ Deponent future and strong aorist.
✧ Vocalic change in some tenses.

| **πίπτω** | **πεσοῦμαι** | **ἔπεσον** | --- | **πέπτωκα** | --- |

TO FALL

Irregularities :   ✧ Liquid and deponent future.
✧ Strong aorist.

Construction :   ✧ Its compounds are sometimes used as the passive forms of the corresponding compounds of **βάλλω**:
• ὁ δοῦλος **ἐξεβλήθη** ἐκ τῆς οἰκίας ὑπὸ ἐμοῦ = ὁ δοῦλος **ἐξέπεσεν** ἐκ τῆς οἰκίας ὑπὸ ἐμοῦ   THE SLAVE WAS THROWN OUT OF THE HOUSE BY ME.   Observe that the agent object ὑπὸ ἐμοῦ is retained (case similar to **ἀποθνήσκω** etc.).

| **πλέω** | **πλεύσομαι** | **ἔπλευσα** | --- | **πέπλευκα** | --- |

TO SAIL

Irregularities :   ✧ Deponent future.
✧ There is another future form, which is deponent and contract: **πλευσοῦμαι** (this future with sigma and contract at the same time is called a *Doric future*).
✧ Stem changes to **πλευ-** in tenses other than present.

| **πλήττω** | **πλήξω** | **ἔπληξα** | **ἐπλήγην** | **πέπληγα** | **πέπληγμαι** |

TO STRIKE

Irregularities :   ✧ There is another passive aorist **ἐπλάγην**, but this is also without **θ**.
✧ Observe that the perfect active has a gamma, it is not the expected **πέπληχα**.

| **πνέω** | **πνεύσομαι** | **ἔπνευσα** | --- | **πέπνευκα** | --- |

TO BREATHE

Irregularities :   ✧ Deponent future.

πράττω	πράξω	ἔπραξα	ἐπράχθην	πέπραχα	πέπραγμαι
TO DO					

Irregularities :   ✧ There is another perfect, also without kappa, with the intransitive meaning TO FARE: **πέπραγα**.

Construction :   ✧ When this verb has the intransitive meaning TO FARE, it is usually followed or preceded by an adverb:
                             • **εὖ** πέπραγα. **πῶς** πράττεις;   I HAVE FARED WELL. HOW ARE YOU DOING?

πυνθάνομαι	πεύσομαι	ἐπυθόμην	---	---	πέπυσμαι
TO INQUIRE, TO LEARN					

Irregularities :   ✧ Stem change in future.
                             ✧ Strong aorist.

Construction :   ✧ The person from whom we get the information may be accompanied by **παρά**, but it is always found
                             in the *genitive*: • πεύσομαι πάντα (**παρὰ**) τοῦ **βασιλέως**   I WILL LEARN EVERYTHING FROM THE KING.

ῥέω	ῥεύσομαι	ἐρρύην	---	ἐρρύηκα	---
TO FLOW					

Irregularities :   ✧ Deponent future.
                             ✧ The aorist is a root aorist, but there is also a more regular aorist **ἔρρευσα**.

ῥήγνυμι	ῥήξω	ἔρρηξα	ἐρράγην	ἔρρωγα	ἔρρηγμαι
TO BREAK					

Irregularities :   ✧ Verb almost always found in the compound **καταρρήγνυμι**, with the same meaning.
                             ✧ Passive aorist without **θ**.
                             ✧ Perfect without kappa.

σβέννυμι	σβέσω	ἔσβησα	ἐσβέσθην	ἔσβηκα	ἔσβεσμαι
TO EXTINGUISH					

Irregularities :   ✧ There is a root aorist **ἔσβην** with intransitive meaning TO GO OUT, and the perfect active also has this
                             intransitive meaning.

σημαίνω	σημανῶ	ἐσήμηνα	ἐσημάνθην	---	σεσήμασμαι
TO INDICATE					

Irregularities :   ✧ Liquid future and aorist.

σκεδάννυμι	σκεδῶ	ἐσκέδασα	ἐσκεδάσθην	---	ἐσκέδασμαι
TO SCATTER, TO EXTEND					

Irregularities :   ✧ The future is alpha contract: **σκεδῶ, σκεδᾷς, σκεδᾷ**.

σπείρω	**σπερῶ**	**ἔσπειρα**	**ἐσπάρην**	---	**ἔσπαρμαι**

TO SOW

Irregularities : ◇ Liquid future and aorist.
◇ Passive aorist without **θ**.

σπένδω	**σπείσω**	**ἔσπεισα**	---	**ἔσπεικα**	**ἔσπεισμαι**

TO POUR A LIBATION

Irregularities : ◇ Inclusion of an iota in tenses other than present.

Construction : ◇ In the middle voice it means TO MAKE AN AGREEMENT.

στέλλω	**στελῶ**	**ἔστειλα**	**ἐστάλην**	**ἔσταλκα**	**ἔσταλμαι**

TO SEND

Irregularities : ◇ Liquid future and aorist.
◇ Passive aorist without **θ**.

στρέφω	**στρέψω**	**ἔστρεψα**	**ἐστράφην**	---	**ἔστραμμαι**

TO TURN

Irregularities : ◇ Passive aorist without **θ**.

σφάλλω	**σφαλῶ**	**ἔσφηλα**	**ἐσφάλην**	---	**ἔσφαλμαι**

TO MAKE FALL

Irregularities : ◇ Liquid future and aorist.
◇ Passive aorist without **θ**.

σῴζω	**σώσω**	**ἔσωσα**	**ἐσώθην**	**σέσωκα**	**σέσωσμαι**

TO SAVE

Irregularities : ◇ Observe the disappearance of the iota subscript in tenses other than present.

τείνω	**τενῶ**	**ἔτεινα**	**ἐτάθην**	**τέτακα**	**τέταμαι**

TO EXTEND

Irregularities : ◇ Liquid future and aorist.
◇ There is also a future passive **ταθήσομαι**.

τελέω	**τελῶ**	**ἐτέλεσα**	**ἐτελέσθην**	**τετέλεκα**	**τετέλεσμαι**

TO FINISH

Irregularities : ◇ The future is liquid, instead of the expected **τελήσω** (although **τελέσω** is also found), which in turn makes it appear identical to the present.
◇ Observe that the epsilon does not lengthen in the other tenses.

τέμνω	τεμῶ	ἔτεμον	ἐτμήθην	τέτμηκα	τέτμημαι

TO CUT

Irregularities :   ✧ Liquid future and strong aorist.

τίθημι	θήσω	ἔθηκα	ἐτέθην	τέθηκα	τέθειμαι

TO PLACE

Irregularities :   ✧ Verb fully presented in the corresponding section.
         ✧ Aorist with kappa (in singular).
         ✧ The perfect passive is usually replaced by **κεῖμαι**.

τίκτω	τέξομαι	ἔτεκον	---	τέτοκα	---

TO BRING FORTH, TO BEAR, TO BEGET

Irregularities :   ✧ Deponent future and strong aorist.
         ✧ Vocalic changes from tense to tense.

τίνω	τείσω	ἔτεισα	ἐτείσθην	τέτεικα	τέτεισμαι

TO PAY

Irregularities :   ✧ Stem **τει-** in tenses other than present.

Construction :   ✧ In middle voice, it means TO PUNISH.

τιτρώσκω	τρώσω	ἔτρωσα	ἐτρώθην	---	τέτρωμαι

TO WOUND

Irregularities :   ✧ Reduplication in present tense.

τρέπω	τρέψω	ἔτρεψα	ἐτρέφθην	τέτροφα	τέτραμμαι

TO TURN

Irregularities :   ✧ There is also a strong active aorist **ἔτραπον**, and the middle aorist (TO TURN YOURSELF, TO FLEE) would
          be **ἐτραπόμην**.
         ✧ There is also a strong passive aorist (i.e. without **θ**), **ἐτράπην**. Observe that its perfect active
          coincides with that of **τρέφω**.

Construction :   ✧ In the middle voice it means TO TURN YOURSELF, TO FLEE.
         ✧ The strong passive aorist **ἐτράπην** would have intransitive meaning only (TO TURN YOURSELF).

τρέφω	θρέψω	ἔθρεψα	ἐτράφην	τέτροφα	τέθραμμαι

TO NOURISH

Irregularities :   ✧ Continuous alternation between **θ** and **τ** to avoid two consecutive aspirates.
         ✧ Perfect without kappa.
         ✧ Observe that its perfect active coincides with that of **τρέπω**.

τρέχω	δραμοῦμαι	ἔδραμον	---	δεδράμηκα	---

TO RUN

Irregularities :   ✧ Deponent verb and liquid future.

τυγχάνω	τεύξομαι	ἔτυχον	---	τετύχηκα	---

TO HAPPEN, TO HIT

Irregularities :   ✧ Deponent future and on a modified stem.
                ✧ Strong aorist.

Construction :   ✧ Usually with a participle, as explained in the corresponding section. Nevertheless, it can be used on its own in the sense of TO HIT, and the object will be in the *genitive* case: • ὁ τοξότης **τοῦ σκόπου** ἔτυχεν   THE ARCHER HIT THE TARGET. In this use, its opposite would be **λανθάνω**, TO MISS, also using a *genitive*: • ὁ τοξότης **τοῦ σκόπου** ἔλαθεν   THE ARCHER MISSED THE TARGET.

ὑπισχνέομαι	ὑποσχήσομαι	ὑπεσχόμην	---	---	ὑπέσχημαι

TO PROMISE

Irregularities :   ✧ Strong aorist.

Construction :   ✧ Usually followed by a future infinitive.

φαίνω	φανῶ	ἔφηνα	ἐφάνην	πέφηνα	πέφασμαι

TO SHOW   (middle voice: TO APPEAR)

Irregularities :   ✧ Liquid future.
                ✧ The passive aorist **ἐφάνην** always has an intransitive meaning (TO APPEAR), and the same applies for the perfect active **πέφηνα**. Nevertheless, the more regular forms for these two tenses exist: **ἐφάνθην** and **πέφαγκα**, but they retain the standard meaning of I WAS SHOWN and I HAVE SHOWN respectively.

Construction :   ✧ Used in the middle voice, with a participle it states that the event is factual: • ὁ Σωκράτης φαίνεται σοφὸς **ὤν**   SOCRATES IS EVIDENTLY WISE, while with an infinitive it states the possibility:
                • ὁ Σωκράτης φαίνεται σοφὸς **εἶναι**   SOCRATES SEEMS TO BE WISE (but this may not be the case).

φέρω	οἴσω	ἤνεγκα	ἠνέχθην	ἐνήνοχα	ἐνήνεγμαι

TO CARRY

Irregularities :   ✧ It uses different stems in some tenses.
                ✧ Liquid aorist although the stem is not liquid, but it also has a strong aorist **ἤνεγκον**.
                ✧ Perfect without kappa.

Construction :   ✧ In middle voice it may mean TO WIN = TO TAKE FOR YOURSELF (a prize, for instance):
                • ἀεὶ τὸ βέλτιστον ἆθλον **φέρομαι**   I ALWAYS GET THE BEST PRIZE.

φεύγω	φεύξομαι	ἔφυγον	---	πέφευγα	---
TO FLEE					

Irregularities : ◇ Deponent future and strong aorist.
◇ Perfect without kappa.

φημί	φήσω	ἔφησα	---	---	---
TO SAY					

Irregularities : ◇ Verb presented in the corresponding section.
◇ The aorist is almost always replaced by the imperfect ἔφην.

φθάνω	φθήσομαι	ἔφθασα	---	ἔφθακα	---
TO ANTICIPATE					

Irregularities : ◇ Deponent future.
◇ Observe the augment standing for reduplication in the perfect.

Construction : ◇ Usually with a participle, as explained in the corresponding section.

φθείρω	φθερῶ	ἔφθειρα	ἐφθάρην	ἔφθαρκα	ἔφθαρμαι
TO DESTROY					

Irregularities : ◇ Liquid future and aorist.
◇ Passive aorist without **θ**.
◇ Augment standing for reduplication in the perfect.

φοβέομαι	φοβήσομαι	---	ἐφοβήθην	---	πεφόβημαι
TO FEAR					

Irregularities : ◇ The passive aorist and perfect have active meaning.

Construction : ◇ This verb exists also in the active form, **φοβέω**, meaning TO FRIGHTEN, but this is not commonly used.

φύω	φύσω	ἔφυσα	---	πέφυκα	---
TO PRODUCE					

Irregularities : ◇ For the intransitive meaning, the aorist is the root aorist ἔφυν.

Construction : ◇ The perfect **πέφυκα** is always intransitive with the present meaning I AM BY NATURE.

χαίρω	χαιρήσω	---	ἐχάρην	κεχάρηκα	κεχάρημαι
TO REJOICE					

Irregularities : ◇ Curiously, it does not have the expected liquid future.
◇ Passive aorist without **θ**, and moreover it has an active meaning.

χέω	χέω	ἔχεα	ἐχύθην	κέχυκα	κέχυμαι
TO POUR					

Irregularities :
◇ Liquid future instead of the expected **χήσω**, and contracting only the **-εε-** forms as monosyllabics do (like **πλέω**).
◇ Liquid aorist.
◇ Change of vowel in the other tenses.

χρή	χρήσει	---	---	---	---
TO BE NECESSARY					

Irregularities :
◇ Impersonal verb, presented in the corresponding section.
◇ It has two imperfects: **χρῆν** and **ἐχρῆν**.
◇ In fact, **χρή** is a noun that means NEED, and the future and imperfect tenses are formed by combining it with forms of **εἰμί** (for example, **χρῆν** = **χρὴ** + **ἦν**).

ὠθέω	ὤσω	ἔωσα	ἐώσθην	---	ἔωσμαι
TO PUSH					

Irregularities :
◇ **-θε-** removed in the future and aorist tenses, but present in passive aorist (where it becomes a sigma for the effect of the following consonant).

ὠνέομαι	ὠνήσομαι	ὠνησάμην	ἐωνήθην	---	ἐώνημαι
TO BUY					

Irregularities :
◇ There is also an aorist **ἐωνησάμην**.
◇ The perfect also has an active meaning.
◇ In the aorist tense it is commonly replaced by the aorist of **πρίαμαι**: **ἐπριάμην**.

<div style="text-align:center">

h) Compound verbs

</div>

1. General remarks   [213]

Greek verbs are frequently found in compound forms with prepositions. For instance:

βαίνω TO GO	+	the preposition	**εἰς**	INTO	=	**εἰσβαίνω** TO ENTER
βαίνω TO GO	+	the preposition	**ἀνά**	UP	=	**ἀναβαίνω** TO GO UP, TO CLIMB
βαίνω TO GO	+	the preposition	**κατά**	DOWN	=	**καταβαίνω** TO GO DOWN, TO DESCEND
βάλλω TO THROW, TO PELT	+	the preposition	**ἐκ**	OUT OF	=	**ἐκβάλλω** TO THROW OUT, TO EXPEL

Take into account that sometimes the last letter of the preposition may undergo some changes depending on the first consonant of the verb. For instance, when the preposition **σύν** is compounded with the verb **λαμβάνω**, the resulting compound form is **συλλαμβάνω** rather than the expected **συνλαμβάνω**. Furthermore, when the preposition **σύν** is combined with **χέω**, the compound produced is **συγχέω**. Of course, when an augment splits preposition and verb, the preposition reverts to its original spelling: **συνέλαβον**, **συνέχεον**. Practice will teach these changes.

2. Meaning of the preposition

The preposition does not always keep its original meaning. For instance, the preposition **διά** = THROUGH, but **διαβάλλω** = TO SLANDER. Sometimes the meaning can be interpreted, as in the case of the verb **καταπίνω** = TO DRINK COMPLETELY, "*down* to the bottom", but in other cases the meaning provided in the dictionary must be accepted. For example:

    ἀπατάω = TO DECEIVE   **ἐξαπατάω** = TO DECEIVE COMPLETELY

The preposition **ἐκ** commonly means OUT OF, but in some cases it conveys the sense of COMPLETELY or UTTERLY. Therefore prepositions may sometimes give the meaning of the compound verb a certain nuance that is very difficult to be deduced from the basic meaning of the preposition.

Another example:

    ἔχω = TO HAVE   **παρέχω** = TO OFFER   ◇ Yet the preposition **παρά** usually means AT THE SIDE.

3. With or without preposition?   [214]

Greek language is indeed quite free in the choice of whether or not to use a prepositional prefix to lend a verb a particular nuance, so there can be some variation when translating into Greek. For instance, the sentence I GO INTO THE HOUSE could be translated in two ways:

● **βαίνω** εἰς τὴν οἰκίαν   or   ● **εἰσβαίνω** εἰς τὴν οἰκίαν

✧ Note that it is normal that the compound verb is followed by its own preposition (in the second option, **εἰς** appears twice: as prepositional prefix in the verb and as preposition on its own).

4. Regime of the verb

An important detail to note is that the regime of various compound verbs may sometimes be due to the preposition attached to them. For instance, if the preposition **ὑπέρ**, which is followed by a *genitive*, is compounded with **μάχομαι**, the resulting verb, **ὑπερμάχομαι** TO FIGHT ON BEHALF OF, must be followed by a *genitive*:

● οἱ στρατιῶται **ὑπερμάχονται τῆς πατρίδος**   THE SOLDIERS FIGHT ON BEHALF OF THEIR HOMELAND.

✧ Note that in this case, the preposition is not repeated after the verb. Practice will teach these usages.

But we can also find:

● οἱ στρατιῶται **μάχονται ὑπὲρ** τῆς πατρίδος   (same meaning).

Another example:

The preposition **σύν** WITH must be followed by a dative, therefore verbs compounded with it usually rule a dative, such as **συμπράττω** TO COLLABORATE:

● οἱ Θηβαῖοι οὐ **συμπράττουσι τοῖς Ἀθηναίοις**   THE THEBANS DO NOT COLLABORATE WITH THE ATHENIANS.

5. Main compound verbs [215]

Here we offer a list of the most common compound verbs that a student will encounter in a text and is likely to need when reading or composing Greek, focusing especially on verbs that have a meaning which cannot be deduced easily from the preposition-verb combination. The regime of the verb is also provided when it is not as expected.

Observations:

a/ In some cases, although the verb exists in all of its forms, its impersonal use is more common, so we have introduced it as such.

b/ Some verbs may have several translations. We have provided the most frequent one.

c/ Some of these verbs can also be found in the section entitled *Hellenisms: peculiarities and idioms* and in other parts of the book, according to which grammatical aspect is being considered.

❏   With ἀμφί

ἀμφιλέγω   TO DISPUTE

❏   With ἀνά

ἀναγιγνώσκω   TO READ
ἀνάγομαι   TO PUT OUT TO SEA
                    ✦ With **ἀνά** meaning UPWARDS,
                       TOWARDS THE HORIZON.
ἀνάγω   TO TAKE TO SEA
ἀναιρέω   TO DESTROY
ἀναμιμνῄσκομαι   TO REMEMBER

ἀνατίθημι   TO ERECT
                    ✦ For instance, a statue.
ἀναχωρέω   TO WITHDRAW
ἀνέχομαι   TO BEAR, TO ENDURE (+ Gen.)
ἀνίσταμαι   TO STAND UP
ἀνοίγνυμι   TO OPEN

❏   With ἀντί

ἀνθίστημι   TO PUT IN FRONT OF (+ Dat.)
ἀντέχω   TO HOLD AGAINST
ἀντιλέγω   TO CONTRADICT

ἀντιδίδωμι   TO GIVE IN EXCHANGE
ἀντιπράττω   TO ACT IN OPPOSITION

❏   With ἀπό

ἀπαιτέω   TO DEMAND BACK
ἀπαλλάττομαι   TO DEPART
ἀπαντάω   TO ENCOUNTER (+ Dat.)
ἀπαρνέομαι   TO DENY
ἄπειμι   TO BE ABSENT
ἀπέχομαι   TO RESTRAIN ONESELF FROM (+ Gen.)
ἀπέχω   TO BE DISTANT FROM
                    (+ Gen., with or without **ἀπό**)
ἀποβαίνω   TO TURN OUT, TO HAPPEN
                    • **τί ἀπέβη;**   WHAT HAS HAPPENED?
ἀποβάλλω   TO THROW AWAY
ἀποδείκνυμι   TO DISPLAY
ἀποδημέω   TO BE ABROAD
ἀποδίδομαι   TO SELL
ἀποδίδωμι   TO GIVE BACK

ἀποθνῄσκω   TO DIE
ἀποκρίνομαι   TO ANSWER
ἀποκτείνω   TO KILL
ἀπόλλυμι   TO DESTROY
ἀπολογέομαι   TO SPEAK IN DEFENCE
ἀποστέλλω   TO SEND OFF, TO DISPATCH
ἀποστερέω   TO DEPRIVE OF
ἀφαιρέω   TO DEPRIVE OF
ἀφίημι   TO LET GO
ἀφικνέομαι   TO ARRIVE
ἀφίσταμαι   TO REVOLT FROM (+ Gen.)
                    ✦ This verb in active would mean
TO MAKE SOMEBODY REVOLT FROM, but its use in middle
voice (intransitive meaning) is much more frequent.

❏   With διά

διαβαίνω   TO CROSS
διαβάλλω   TO SLANDER
διάγω   TO PASS, TO SPEND TIME
διαδίδωμι   TO DISTRIBUTE

διαιρέω   TO DIVIDE
διακεῖμαι   TO FIND YOURSELF IN A GIVEN STATE
                    ✦ This verb is used as the
                       passive of **διατίθημι**.

διαλέγομαι	TO CONVERSE	**διαφέρω**	TO DIFFER FROM (+ Gen.)
διανοέω	TO CONSIDER	**διαφθείρω**	TO DESTROY
διαπράττω	TO FINISH, TO ACCOMPLISH	**διεξέρχομαι**	TO DESCRIBE, TO NARRATE
διατελέω	TO CONTINUE	**διέρχομαι**	TO GO THROUGH
διατίθημι	TO PUT IN A GIVEN STATE	**διηγέομαι**	TO RELATE
διατρίβω	TO SPEND TIME		

❑ With εἰς

εἰσβαίνω	TO GO INTO, TO EMBARK	**εἰσβάλλω**	TO INVADE (εἰς + Acc.)

❑ With ἐκ

ἐκβαίνω	TO GO OUT OF, TO DISEMBARK	**ἐξαπατάω**	TO DECEIVE COMPLETELY
ἐκδίδωμι	TO GIVE IN MARRIAGE	**ἐξελαύνω**	TO DRIVE OUT
ἐκπίπτω	TO FALL OUT	**ἐξέρχομαι**	TO GO OUT
	✧ Special meanings:	**ἔξεστι**	(impersonal) IT IS POSSIBLE
	TO BE EXPELLED, TO BE BANNED	**ἐξηγέομαι**	TO RELATE

❑ With ἐν

ἐμπίμπλημι	TO FILL	**ἔνεστι**	(impersonal) IT IS POSSIBLE
ἐμπίμπρημι	TO SET FIRE TO (+ Dat.)	**ἐνθυμέομαι**	TO CONSIDER (+ Gen.)
ἐμπίπτω	TO FALL UPON, TO ATTACK (+ Dat.)	**ἐννοέω**	TO CONSIDER

❑ With ἐπί

ἐπαινέω	TO PRAISE		
ἐπανέρχομαι	TO COME BACK	**ἐπιθυμέω**	TO DESIRE STRONGLY
	✧ Note that this is a compound verb with two prepositions: ἐπί and ἀνά.	**ἐπιλανθάνομαι**	TO FORGET (+ Gen.)
		ἐπιμελέομαι	TO TAKE CARE OF (+ Gen.)
ἐπέρχομαι	TO ATTACK (+ Dat.)	**ἐπιστέλλω**	TO ISSUE INSTRUCTIONS TO (+ Dat.)
ἐπιβουλεύω	TO PLOT AGAINST (+ Dat.)	**ἐπιτηδεύω**	TO PRACTISE
ἐπιγίγνομαι	TO FOLLOW	**ἐπιτίθεμαι**	TO ATTACK (+ Dat.)
	• τοῦτο ἐποίησα τῇ ἐπιγιγνομένῃ ἡμέρᾳ I DID THIS ON THE FOLLOWING DAY.	**ἐπιτρέπω**	TO ENTRUST
		ἐφίεμαι	TO DESIRE (+ Gen.)
ἐπιδημέω	TO BE IN ONE'S COUNTRY	**ἐφίστημι**	TO PUT IN COMMAND OF (+ Dat.)

❑ With κατά

καθαιρέω	TO DEMOLISH
καθεύδω	TO SLEEP

✧ In the course of time, it was forgotten that this is a compound verb. The Greeks ended up writing the augment at the beginning: **ἐκάθευδον** instead of **καθηῦδον**, but both forms can be found.

κάθημαι	TO BE SEATED
καθίστημι	TO APPOINT, TO PUT INTO A CERTAIN STATE

    ✧ In middle voice (except in aorist, see the relevant section), this verb would mean TO BE APPOINTED, TO BE PUT INTO A CERTAIN STATE.

καταγελάω	TO MOCK, LAUGH AT (+ Gen.)
καταγιγνώσκω	TO CONDEMN

    ✧ The person condemned is put into the genitive, and the reason into the accusative:

        • **τοῦ στρατιώτου δειλίαν καταγιγνώσκουσιν**   THEY CONDEMN THE SOLDIER BECAUSE OF HIS COWARDICE.

    ✧ The penalty would also be in the accusative:

        • **τοῦ στρατιώτου θάνατον καταγιγνώσκουσιν**   THEY CONDEMN THE SOLDIER TO DEATH.

κατακαίω	TO BURN DOWN	**καταστρέφω**	TO SUBDUE
καταλαμβάνω	TO SEIZE, TO OVERTAKE	**καταφρονέω**	TO DESPISE
καταλείπω	TO LEAVE BEHIND, TO ABANDON	**κατέχω**	TO RESTRAIN, TO CONTROL

❑ With **μετά**

μεταβάλλω	TO CHANGE
μεταδίδωμι	TO GIVE A SHARE of (+ Gen.)
μεταμέλει	(impersonal) TO REPENT

    ✧ The person who is repenting would be in the Dat., and the reason in the Gen.:

        • **μεταμέλει μοι τῆς κλοπῆς**   I REPENT THE THEFT.

μετανοέω	TO MAKE UP ONE'S MIND	**μετατίθημι**	TO CHANGE
μεταπέμπομαι	TO SEND FOR	**μετέχω**	TO HAVE A SHARE IN (+ Gen.)

❑ With **παρά**

παραδίδωμι	TO HAND OVER	**πάρειμι**	TO BE PRESENT
παραινέω	TO EXHORT, TO ADVISE	**παρέχω**	TO PROVIDE
παρακαλέω	TO SUMMON	**παροξύνω**	TO INCITE, TO PROVOKE
παρασκευάζω	TO PREPARE		

❑ With **περί**

περιγίγνομαι	TO SURVIVE, TO BE SUPERIOR	**περίειμι**	TO SURVIVE, TO BE SUPERIOR

✧ Remember that **γίγνομαι** is commonly used to supply the forms that **εἰμί** does not have.

❑ With **πρό**

προαιρέομαι	TO PREFER	**προοράω**	TO FORESEE
προδίδωμι	TO BETRAY	**προχωρέω**	TO GO FORWARD
προέρχομαι	TO ADVANCE		

❑ With **πρός**

προσβάλλω	TO ATTACK (+ Dat.)	**προσδοκεῖ**	(impersonal) TO SEEM WELL MOREOVER
προσδέχομαι	TO ACCEPT, TO EXPECT		• τοῦτο **προσδοκεῖ** μοι
προσδοκάω	TO EXPECT		MOREOVER THIS SEEMS WELL TO ME.

προσέχω   TO APPLY
✧ Commonly used in the idiom **τὸν νοῦν προσέχω**   TO PAY ATTENTION.

προσήκει   (impersonal) TO BE APPROPRIATE, TO INTEREST (+ Dat.)

• τοῦτο οὐ **προσήκει τῷ διδασκάλῳ**   THIS IS NOT APPROPRIATE TO THE TEACHER.

προσπίπτω	TO FALL UPON, TO ATTACK (+ Dat.)	**προστάττω**	TO ASSIGN
προσποιέομαι	TO PRETEND	**προστίθημι**	TO ADD

❑ With **σύν**

συγγιγνώσκω	TO FORGIVE	**συγγράφω**	TO COMPILE
	(+ Dat. of the person forgiven)	**συλλαμβάνω**	TO APPREHEND

συλλέγω   TO GATHER, TO COLLECT
✧ Although a compound of the verb **λέγω**, the aorist of this verb is **συνέλεξα**, not **συνεῖπον**. The same applies with respect to the other tenses: the irregular forms of **λέγω** are not to be used.

συμβαίνει	(impersonal) TO HAPPEN, TO BE THERE	**συνδειπνέω**	TO HAVE DINNER WITH
συμβαίνω	TO COME TO TERMS WITH (+ Dat.)	**συνέρχομαι**	TO GATHER, TO CELEBRATE A MEETING
συμβουλεύω	TO DECIDE IN COUNCIL	**συνίημι**	TO UNDERSTAND
συμφέρει	(impersonal) TO INTEREST,	**σύνοιδα**	TO SHARE IN KNOWLEDGE
	TO BE OF ADVANTAGE TO (+ Dat.)	**συντάττω**	TO ARRANGE
	• τοῦτο οὐ **συμφέρει** μοι	**συντίθημι**	TO AGREE WITH (+ Dat.)
	THIS DOES NOT INTEREST ME.		

❑ With **ὑπέρ**

ὑπερβαίνω	TO TRESPASS	**ὑπεροράω**	TO LOOK DOWN ON, TO OVERLOOK

❑ With **ὑπό**

ὑπακούω	TO OBEY (+ Dat.)	**ὑπολαμβάνω**	TO ANSWER
ὑπάρχω	TO BE AVAILABLE	**ὑποπτεύω**	TO SUSPECT
ὑπισχνέομαι	TO PROMISE		

SYNTAX OF CASES

a) Use of cases

1. General observations
2. Nominative
3. Vocative
4. Accusative
5. Genitive
6. Dative

b) Prepositions

1. General observations
2. Prepositions of one case
3. Prepositions of two cases
4. Prepositions of three cases

c) Expressions of time and place

1. Expressions of time
2. Expressions of place

d) Regime of verbs and adjectives

1. General observations
2. Verbs that rule genitive or dative
3. Adjectives followed by genitive or dative
4. Appendix: Adjectives followed by infinitive or
   participle

a) Use of cases

1. General observations [216]

In the section on syntactical functions we have already dealt with the basic ones and their distribution among cases; now we will try to examine further possibilities in the use of cases, but unfortunately, the repetition of the main functions is unavoidable.

Nominative and vocative, whose uses are rather simple, do not have complicated subdivisions of functions, but the other three cases do, and the way of classifying their several uses is an open choice: we could list all of the possibilities one by one, we could group these possibilities into common areas and so create several subgroups, etc. But even for some functions it would be very relative to decide whether this function must go within this or that subgroup. We have grouped them in a simple way, avoiding unnecessary theory.

A lot of times genitive and dative have functions very closely related to the ones presented here, so to simplify matters we have avoided presenting an excess of possibilities and we present only the big groups from which the other uses are derivations.

2. Nominative [217]

a/ The most common use is as subject:

- ὁ **ἄνθρωπος** καθεύδει   THE MAN IS SLEEPING.
- οἱ **Ἀθηναῖοι** ἠπείγοντο πρὸς τὸν Ἀσσίναρον ποταμόν   THE ATHENIANS HURRIED TOWARDS THE RIVER ASSINAROS
  (THUCYDIDES, HISTORIAE).

b/ The second most common use is the function of predicative object, usually with the verbs **εἰμί** TO BE, **καθίσταμαι** TO BE APPOINTED, TO BECOME, TO FALL INTO A CERTAIN STATE, **γίγνομαι** TO BECOME, **πέφυκα** TO BE BY NATURE, and similar ones:

- ὁ παῖς **ἀγαθός** ἐστιν   THE CHILD IS GOOD.
- Ἕλληνές ἐσμεν   WE ARE GREEK MEN   (Sophocles, *Philoctetes*).
- ὁ Δικαιόπολις **στρατηγὸς** κατέστη   DIKAIOPOLIS WAS APPOINTED GENERAL.
- οἱ στρατιῶται οὐδέποτε **δειλοὶ** πεφύκασιν   THE SOLDIERS ARE NEVER COWARDLY BY NATURE.
- ἡ Δάφνη **βασίλεια** γενήσεται   DAPHNE WILL BECOME QUEEN.
- **ἀγωνοθέται** δ᾽ οἱ θεοί εἰσιν   THE GODS ARE THE REFEREES   (Xenophon, *Anabasis*).

c/ Sometimes we can find the nominative where we would expect a vocative:

- ὦ **παῖς**, δεῦρο ἐλθέ   BOY, COME HERE!

d/ And we will find it instead of the vocative in those pronouns that do not have vocative:

- **οὗτος**, διὰ τί τοῦτο ποιεῖς;   YOU THERE, WHY ARE YOU DOING THIS?

3. Vocative   [218]

Usually preceded by the word ὦ, the function of the vocative is to address somebody directly (but see what is said on the nominative about it):

- ὦ **παῖ**, δεῦρο ἐλθέ   Boy, come here!
  ◇ But compare with the same example above: *nominative* instead of vocative.
- ὦ **Σώκρατες**, ἔφη, ἐγρήγορας ἢ καθεύδεις;   O Socrates, he said, are you awake or are you sleeping? (Plato, *Protagoras*).

4. Accusative   [219]

a) Accusative direct object

1/ Main function:

The main function is that of direct object of a transitive verb:

- ὁ διδάσκαλος **τοὺς μαθητὰς** ὁρᾷ   The teacher sees the students.
- **τοὺς πολεμίους** οὐ φιλῶ   I do not love the enemy.
- πέμπουσιν οὕτω **τὴν Σαλαμινίαν ναῦν**   So, they send the ship "Salaminia" (Thucydides, *Historiae*).
- ἐνίοτε **τὰς σπονδὰς** μᾶλλον ἐφοβούμην ἢ νῦν **τὸν πόλεμον**   Sometimes I feared the truce more than the war now (Xenophon, *Anabasis*).

2/ Double accusative: [220]

a/ Several verbs have a direct object, but some verbs, apart from a direct object, have also a *predicative object*, which could be considered the attribute of the direct one. Observe this sentence:

I regard Socrates as good.

Socrates is the direct object, it is what (or whom) I consider, but *good* is what I consider him to be. The direct object would be in accusative, and the predicative must be in the same case as the object to which it refers:

- νομίζω **τὸν Σωκράτη ἀγαθόν**   I regard Socrates as good.

More examples:

- οἱ Ἀθηναῖοι **τὸν Περικλέα στρατηγὸν** εἵλοντο   The Athenians elected Pericles general.
- οἱ Ἀθηναῖοι **τὸν Περικλέα στρατηγὸν** κατέστησαν   The Athenians appointed Pericles general.

Other verbs that use the same construction:

καλέω	to call somebody something
ὀνομάζω	to name somebody something
ποιέω	to make somebody something (*sad*, for instance)

b/ Slightly related with this, some verbs have a direct object in the accusative and another object which would be indirect to us but which is expressed also in the accusative in Greek. For instance, with the verb TO TEACH:

I TEACH PHILOSOPHY TO THE CHILDREN.

PHILOSOPHY is what I teach, and therefore will be in the accusative, but TO THE CHILDREN, which sounds to us to be an indirect object (and therefore we would have the tendency to express it in the dative), will in fact also be in the accusative:

- διδάσκω **φιλοσοφίαν τοὺς παῖδας**   I TEACH PHILOSOPHY TO THE CHILDREN.

Other verbs that use the same construction:

αἰτέω	TO REQUEST SOMETHING FROM SOMEBODY
ἀναμιμνήσκω	TO REMIND SOMEBODY ABOUT SOMETHING
ἀφαιρέω	TO TAKE SOMETHING AWAY FROM SOMEBODY
ἐρωτάω	TO ASK SOMEBODY SOMETHING
κρύπτω	TO HIDE SOMETHING FROM SOMEBODY
στερέω	TO DEPRIVE SOMEBODY OF SOMETHING

- **τὸν φίλον βίβλον** αἰτῶ   I ASK MY FRIEND FOR A BOOK.
- **τοὺς πολεμίους τὰ ὅπλα** ἔκρυψα   I HID THE WEAPONS FROM THE ENEMIES.
- **πολλὰ ἐρωτήματα τὸν διδάσκαλον** οἱ μαθηταὶ ἀεὶ ἐρωτῶσιν   THE DISCIPLES ALWAYS ASK MANY QUESTIONS TO THE TEACHER.

c/ Some judicial verbs have also two accusatives – one of the person being accused and one of the accusation itself:

- ὁ Περικλῆς γράφεται **τὸν ἀδελφὸν γραφήν**   PERICLES WRITES AN ACCUSATION AGAINST HIS BROTHER.

b) Circumstantial accusative   [221]

Several uses come under this heading. The main ones are:

1/ Accusative of extension:

The time through which an action takes place is expressed in accusative, without any preposition. It is called *accusative of extension in time*. In English we could add DURING or FOR:

- οἱ στρατιῶται ἐπολέμουν **πέντε ἡμέρας**   THE SOLDIERS FOUGHT (FOR) FIVE DAYS.
- ἐπὶ δὲ τὰ ὅπλα πολλοὶ οὐκ ἦλθον **ταύτην τὴν νύκτα**   DURING THAT NIGHT MANY DID NOT ATTEND TO THEIR MILITARY DUTIES (Xenophon, *Anabasis*).

Also the distance along which an action takes place is expressed in accusative, without any preposition. It is called *accusative of extension in space*:

- οἱ παῖδες ἐβάδιζον **πολλὰ στάδια**   THE CHILDREN WALKED MANY STADES.
- ἡ πόλις ἀπέχει μόνον **τέτταρα στάδια**   THE CITY IS ONLY FOUR STADES AWAY.
    ✧ The accusative is also used to express how far away something is.

Note

Do not confuse a direct object with an accusative of extension (both will be in accusative without preposition):
- οἱ στρατιῶται **τὰ ὅπλα** (dir. ob.) **πολλὰ στάδια** (acc. ext.) ἔφερον   THE SOLDIERS CARRIED THE WEAPONS MANY STADES.

2/ Accusative of respect: [222]

Sometimes the accusative, instead of being the direct object of the verb, specifies with respect to what the action of the verb takes place. For instance:

- ἀλγῶ **τὴν κεφαλήν**   I AM ILL "WITH RESPECT TO THE HEAD" = I HAVE A HEADACHE.
- ὁ Σωκράτης ἔμπειρος ἦν **τὴν οἰκοδομίαν**   SOCRATES WAS EXPERIENCED "WITH RESPECT TO CONSTRUCTION" = SOCRATES WAS AN EXPERIENCED CONSTRUCTOR, SOCRATES WAS EXPERIENCED IN CONSTRUCTION, etc.

In fact, the use of an infinitive after some adjectives is related with this, it is just the omission of the article **τό**:

- ὁ Περικλῆς **δεινός** ἐστι **λέγειν** καὶ οἱ λόγοι αὐτοῦ **ἡδεῖς** εἰσιν **ἀκούειν** = ὁ Περικλῆς **δεινός** ἐστι **τὸ λέγειν** καὶ οἱ λόγοι αὐτοῦ **ἡδεῖς** εἰσι **τὸ ἀκούειν**   PERICLES IS CLEVER AT SPEAKING AND HIS WORDS ARE PLEASANT TO HEAR.

Other examples of accusative of respect (in all of these examples, the article could be absent):

- **τὴν φύσιν** ἀγαθός εἰμι   I AM GOOD BY NATURE.
- Σπαρτιάτης εἰμὶ **τὸ γένος**   I AM SPARTAN BY BIRTH.
- τυφλὸς **τά τ' ὦτα τόν τε νοῦν τά τ' ὄμματ'** εἶ   YOU ARE BLIND IN YOUR EARS, IN YOUR MIND AND IN YOUR EYES
  (Sophocles, *Oedipus Tyrannus*).
- ὁ Νεῖλος πέντε σταδίων ἐστὶ **τὸ εὖρος**   THE NILE IS FIVE STADES WIDE ("WITH RESPECT TO WIDTH").
  ◇ Observe that the number is in genitive.

3/ Adverbial accusative: [223]

The neuter accusative of some nouns and adjectives is sometimes used in an adverbial sense, and in fact all of these accusatives could be considered accusatives of respect:

τοῦτον τὸν χρόνον	IN THIS TIME	**τὸ πρῶτον**	IN THE FIRST PLACE
τοῦτον τὸν τρόπον	IN THIS WAY	**τὸ πρότερον**	BEFORE
τὸ ἐναντίον	ON THE OPPOSITE	**τέλος**	FINALLY
οὐδέν	IN NO WAY, NOT AT ALL	**τὸ τελευταῖον**	FINALLY
τὰ ἄλλα	AS TO THE REST	**τὸ λοιπὸν (χρόνον)**	FOR THE REMAINING TIME

4/ Exclamative accusative:

Usually accompanied by the particles **μά** and **νή** (sometimes **μά** may have a negative meaning):

- **νὴ τὸν Δία**   BY ZEUS!
- καὶ ὁ Σόλων "**μὰ Δία**" εἶπεν   AND SOLON SAID "NO, BY ZEUS!" (Plutarch, *Solon*).

5. Genitive [224]

a) Genitive of relation

1/ Main function:

The main function of the genitive is to indicate the relationship of possession:

- ὁρῶ τὴν **τοῦ διδασκάλου** οἰκίαν I SEE THE TEACHER'S HOUSE.
- ἀνίσταται καὶ συγκαλεῖ τοὺς **Προξένου** πρῶτον λοχάγους HE GETS UP AND FIRST OF ALL HE CALLS PROXENOS' OFFICERS (Xenophon, *Anabasis*).

Position of the genitive:

Usually, the possessive genitive is placed between the article and the noun (THE *OF THE TEACHER* HOUSE instead of THE HOUSE OF THE TEACHER), but the position of the genitive may also be outside the article + noun as long as the article is repeated in whichever form it is. Observe:

- ἔχω τοὺς **τοῦ δούλου** ἵππους = ἔχω τοὺς ἵππους **τοὺς τοῦ δούλου**   I HAVE THE SLAVE'S HORSES.
- φέρω ἐπιστολὴν τῷ **τοῦ διδασκάλου** δούλῳ = φέρω ἐπιστολὴν τῷ δούλῳ **τῷ τοῦ διδασκάλου**   I CARRY A LETTER FOR THE TEACHER'S SLAVE.

Note: Observe that in these two last examples English uses only one article, but Greek will usually need two: one for the possessor and one for the genitive, as in fact THE SLAVE'S HORSES means THE HORSES OF THE SLAVE. So, even if this way of expressing possession in English may sound similar to the Greek way of putting the genitive in the middle, English skips an article that Greek must have.

2/ Objective and subjective genitive: [225]

Let's imagine this sentence: THE FEAR OF THE ENEMY. If the enemies feel fear, the genitive OF THE ENEMY is called the *subjective genitive* (because the enemy are the *subject* who fears), and the genitive is written as usual, between the article and the noun:

- ὁ **τῶν πολεμίων** φόβος or ὁ φόβος **ὁ τῶν πολεμίων**

But if it means somebody else's fear towards the enemies, it is called the *objective genitive* (because the enemy are the *object* which somebody fears), and the genitive is written outside the group *article + noun*:

- ὁ φόβος **τῶν πολεμίων**

3/ Genitive of description:

In some cases the genitive may indicate, with respect to another word, a relationship that English may translate by OF, as in the possessive genitive, but in fact it does not indicate a relationship of possession (the same happens in English, in fact):

- ὁδὸς **πέντε ἡμερῶν**   A WAY OF FIVE DAYS (FIVE DAYS LONG)
- ἄνθρωπος **πολλῆς σοφίας**   A MAN OF MUCH WISDOM

b) Circumstantial genitive   [226]

1/ Partitive genitive:

Obviously, it indicates the part out of a larger amount:

- ὀλίγοι μὲν **αὐτῶν** … **σίτου** ἐγεύσαντο   FEW OF THEM … TASTED ANY FOOD   (Xenophon, *Anabasis*).
  ✧ **σίτου** is in fact also a partitive genitive: some verbs rule this case (see the corresponding chapter).
- μικρὸν **ὕπνου** λαχὼν εἶδεν ὄναρ   HAVING ACHIEVED TO SLEEP A LITTLE ("HAVING GOT A LITTLE OF SLEEP"), HE SAW A DREAM (Xenophon, *Anabasis*).

Concerning the rule of including the genitive between article and noun, let's remember that this parenthetical construction is used when we wish to express possession, as in οἱ **τοῦ διδασκάλου** παῖδες THE TEACHER'S CHILDREN, but when we use the genitive to express a part of something (the so called *partitive genitive*), we do not put it into the middle but leave it "outside", as in these examples:

- οἱ ἀγαθοὶ **τῶν Ἀθηναίων** τοὺς μαθητὰς διδάσκουσιν   THE GOOD ONES OF THE ATHENIANS (THOSE OF THE ATHENIANS WHO ARE GOOD) TEACH THE STUDENTS.
- ἐγὼ ἀεὶ συμβουλεύω τοῖς σοφοῖς **τῶν συμμάχων**   I ALWAYS CONSULT WITH THE WISE ONES OF THE ALLIES (WITH THOSE OF THE ALLIES WHO ARE WISE).

If, for instance, we had left the genitive "inside" in the last example, ἐγὼ ἀεὶ συμβουλεύω **τοῖς τῶν συμμάχων σοφοῖς**, it would have meant … WITH THE WISE ONES THAT BELONG TO THE ALLIES, as if the wise ones were not part of them, but some property (prisoners, hired teachers, etc.), rather than … WITH THOSE OF THE ALLIES WHO ARE WISE.

This construction is also common with numbers, when we want to say for instance FIVE OF THE SOLDIERS instead of FIVE SOLDIERS:

- πέντε στρατιῶται   FIVE SOLDIERS   ≠   πέντε **τῶν στρατιωτῶν**   FIVE OF THE SOLDIERS (from a larger group).

2/ Judicial genitive: [227]

Many judicial verbs compounded with the prepositional suffix **κατα-** use the genitive for the person, creating in fact an effect contrary to what would be expected by an English speaker:

- κατηγορῶ **αὐτοῦ** φόνον   I ACCUSE HIM OF MURDER.
  ✧ Observe that HIM is in genitive, while OF MURDER is in accusative, in spite of the OF).
- καταγιγνώσκω **αὐτοῦ** θάνατον   I CONDEMN HIM TO DEATH (in this case, what is in genitive is the penalty).
- οἱ δ᾽ Ἀθηναῖοι … κατέγνωσαν **αὐτοῦ** τε καὶ **τῶν** μετ᾽ ἐκείνου   AND THE ATHENIANS CONDEMNED HIM TO DEATH AND THOSE WITH HIM (Thucydides, *Historiae*).

BUT: verbs not compounded with the suffix **κατα-** behave in the expected way:

- διώκω **αὐτὸν κλοπῆς**   I PROSECUTE HIM (accusative) FOR THEFT (genitive).
- ζημιῶ **αὐτὸν θανάτῳ**   I PUNISH HIM (accusative) WITH DEATH (dative).

3/ Exclamatory genitive:

Either in positive or in negative sense, and usually preceeded by some exclamatory word:

- **φεῦ τῆς μωρίας**   Alas, what stupidity!
- **φεῦ, τῆς ἀνοίας**   Alas, what foolishness   (Sophocles, *Electra*).
- **ὦ τῆς καλῆς ἑορτῆς**   What a nice festival!
- **οἴμοι τῆς κακῆς τυχῆς** What bad luck!

4/ Genitive of price:

It is used to express the value of something, in fact it can be considered a derivative use of the genitive of description:

- βίβλος **πέντε δραχμῶν**   a book of five drachmas

6. Dative   [228]

a) Dative indirect object

1/ Main function:

The main function of the dative is the role of indirect object:

- τὰς βίβλους **τῷ Περικλεῖ** δίδωμι   I give the books to Pericles.
- ἐγὼ δέ **σοι** λέγω, ὅτι ...   I tell you that ... (Demosthenes, *De Corona*).
- ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν **τῷ Σωκράτει**   When he came back, he told the prophecy to Socrates (Xenophon, *Anabasis*).

2/ Possessive dative:

To express possession, apart from using the verb **ἔχω**, there is another way. The sentence

- ὁ διδάσκαλος πέντε βίβλους **ἔχει**   The teacher has five books

can also be expressed using the verb **εἰμί** + *dative*. The possessed object becomes the subject of the sentence (and therefore it must be in nominative) and the possessor is put in dative:

- **τῷ διδασκάλῳ** πέντε βίβλοι εἰσίν   The teacher has five books.
  ✧ Literally it means   For the teacher there are five books.
- ἐν Τροίᾳ δέ **μοι** πολλοὶ μὲν ἐχθροί   In Troy I have many enemies   (Sophocles, *Aiax*).   ✧ Verb **εἰμί** elliptic.

So, I had a house can be said in these two ways:

- οἰκίαν **εἶχον**   or   **ἐμοὶ** οἰκία ἦν.
  ✧ With the second option meaning literally   For me there was a house.

Another verb that can be used in this sense, with the same meaning, is **ὑπάρχει**:

- πολλαὶ βίβλοι **ὑπάρχουσι τοῖς μαθηταῖς**   THE STUDENTS HAVE MANY BOOKS.

Note: To translate a construction of possessive dative as if it were a genitive is a common mistake; the first Greek example could have been translated by mistake THE FIVE BOOKS ARE THE TEACHER'S, which is not what is meant in the Greek sentence.

3/ Dative of interest: [229]

It points out the person who is benefited by an action:

- τοῦτό **σοι** ἐποίησα   I HAVE DONE THIS FOR YOU (for your benefit).

As can be seen, the translation is practically equal to that of an indirect object.

- **διαβεβηκόσι** δὲ **αὐτοῖς** πάλιν φαίνεται Μιθραδάτης   WHEN THEY HAD CROSSED ("TO THEM WHO HAD CROSSED"), MITHRADATES APPEARED AGAIN   (Xenophon, *Anabasis*).

4/ Ethic dative:

A derivation of the previous use: the person in dative is emotionally affected by the action of the verb, either positively or negatively:

- ὁ πατήρ **μοι** ἀπέθανεν   could be translated by   MY FATHER HAS DIED.

but this **μοι** emphasises the emotional involvement, in this case obviously negative, so a possible translation could be POOR ME, MY FATHER HAS DIED,   or   I HAVE BEEN LEFT WITHOUT FATHER.

Another example:

- οἱ πολέμιοι **ἡμῖν** ἀπεληλύθασιν   could be translated by   THE ENEMY HAS GONE.

but to reflect the emotional involvement of this **ἡμῖν**, in this case obviously positive, we could say for instance WE HAVE GOT RID OF THE ENEMY, THE ENEMY HAVE LEFT US IN PEACE.

- ἐπειδὴ δέ **μοι** ἡ μήτηρ ἐτελεύτησεν, …   WHEN MY MOTHER DIED, …   (Lysias, *Death of Eratosthenes*).
- ὦ δύσθεον μίσημα, **σοὶ μόνῃ** πατὴρ τέθνηκεν;   O IMPIOUS ONE, ARE YOU THE ONLY ONE WHO HAS LOST THE FATHER?   (Sophocles, *Electra*).

b) Circumstantial dative   [230]

1/ Instrumental dative:

It tells us the instrument with which some action is performed:

- γράφω **καλάμῳ**   I WRITE WITH A PEN.
- ὁ Σωκράτης **λόγοις** διδάσκει   SOCRATES TEACHES WITH (BY MEANS OF) WORDS.
- ἐσήμηνε τοῖς Ἕλλησι **τῇ σάλπιγγι**   HE GAVE A SIGNAL TO THE GREEKS WITH THE TRUMPET   (Xenophon, *Anabasis*).
- ᾠκοδόμητο δὲ **πλίνθοις κεραμεαῖς**   IT HAD BEEN BUILT WITH CLAY BRICKS   (Xenophon, *Anabasis*).

As can be seen, the preposition WITH is not used in Greek if it means the *instrument* with which we do something, but if WITH means *company* we will use **μετά** + *genitive* or **σύν** + *dative* :

- οἰκῶ ἐν τῇ οἰκίᾳ **σὺν τοῖς φίλοις / μετὰ τῶν φίλων**   I LIVE IN THE HOUSE WITH MY FRIENDS.

BUT: Some verbs use the dative directly without any preposition to mean company:

- ἀμφισβητῶ **τοῖς διδασκάλοις**   I DISCUSS WITH THE TEACHERS.
- διαλεγόμεθα **τοῖς πολίταις**   WE CONVERSE WITH THE CITIZENS.
- ἐξηλάσαμεν **πᾶσι τοῖς στρατιώταις**   WE ADVANCED WITH ALL OF THE SOLDIERS.

2/ Causal dative:

There are several ways of expressing cause in Greek, and one of them is by means of the dative:

- **φόβῳ** τοῦτο ἐποίησα   I DID THIS BECAUSE OF FEAR.
- πολλοὶ **τῇ νόσῳ** τὴν πόλιν καταλείπουσιν MANY ARE LEAVING THE CITY BECAUSE OF THE ILLNESS.

3/ Agent dative: [231]

In the passive voice, the agent object, the person by whom an action is performed (THE BOOK WAS WRITTEN *BY THE POET*), is expressed in Greek by the preposition **ὑπό** + *genitive* :

- ἡ βίβλος ἐγράφη **ὑπὸ τοῦ ποιητοῦ**   THE BOOK WAS WRITTEN BY THE POET.

Nevertheless, if what causes the action is not a person, the *dative* is used, in its instrumental sense, but if it is personified then **ὑπό** with the genitive may be used:

- ἡ γέφυρα **τῇ θυέλλῃ** διεφθάρη   THE BRIDGE WAS DESTROYED BY THE STORM.
- ὁ ἐμὸς βίος διαφθείρεται **ὑπὸ τοῦ φθόνου** MY LIFE IS BEING DESTROYED BY ENVY.

If the perfect and pluperfect tenses are used, the agent is in the dative without a preposition, even if it is a person:

- ἡ βίβλος γέγραπται **τῷ ποιητῇ**   THE BOOK HAS BEEN WRITTEN BY THE POET.
- πολλοὶ πολέμιοι **ἐμοὶ** βεβλαμμένοι εἰσίν MANY ENEMIES HAVE BEEN WOUNDED BY ME.
- ταῦτα τοίνυν ἅπαντα πέπρακται **τοῖς ἐμοῖς ψηφίσμασι** ALL OF THIS HAS BEEN DONE BY MY DECREES
  (Demosthenes, *De Corona*).

But if there is any possibility of confusion, like in

- τοῦτο **ἐμοὶ** πεποίηται   either THIS HAS BEEN DONE FOR ME   (*dative of indirect object*)
                              or   THIS HAS BEEN DONE BY ME   (*agent dative*)

then we can keep the usual system of **ὑπό** + *genitive* even if the main verb is a perfect:

- τοῦτο **ὑπὸ ἐμοῦ** πεποίηται   THIS HAS BEEN DONE BY ME.

4/ Adverbial dative: [232]

As happens with the accusative, some datives have become fixed expressions:

ἰδίᾳ καὶ δημοσίᾳ	PRIVATELY AND PUBLICLY	✧ These two adjectives/adverbs can be found also separately.
βίᾳ	BY FORCE	✧ This could almost be considered an instrumental dative.
τῷ ὄντι	IN FACT	
πολλῷ ὕστερον	MUCH LATER	✧ LATER BY MUCH: this πολλῷ is also called *dative of intensity*.
τῷ ἔργῳ	IN FACT	
δίκῃ	WITH JUSTICE	✧ This could be considered an instrumental dative.
κοινῇ	IN COMMON	
πεζῇ	ON FOOT	

5/ Dative of manner:

It expresses the way in which something happens:

- **πολλῷ θορύβῳ** εἰς τὴν οἰκίαν εἰσῆλθον   THEY WENT INTO THE HOUSE WITH MUCH UPROAR.
- λέγω σ᾽ ἐγὼ **δόλῳ** Φιλοκτήτην λαβεῖν   I TELL YOU TO GET PHILOCTETES THROUGH DECEIT   (Sophocles, *Philoctetes*).
- ταύτην βασιλεὺς Περσῶν ... **οὐδενὶ τρόπῳ** ἐδύνατο ἑλεῖν   THE KING OF THE PERSIANS COULD NOT TAKE IT IN ANY WAY (Xenophon, *Anabasis*).

6/ Dative of reference: [233]

It indicates the person with respect to whom an assessment makes sense:

- ὁ Περικλῆς **τοῖς πολίταις** ἀγαθὸς ἄρχων ἐστίν   PERICLES IS A GOOD RULER, ACCORDING TO THE CITIZENS' OPINION.
   ✧ It could be argued that **τοῖς πολίταις** is a dative of interest: PERICLES IS A GOOD RULER FOR THE CITIZENS.
- οὐ γάρ τί **μοι** Ζεὺς ἦν ὁ κηρύξας τάδε   FOR ME, THE ONE WHO MADE THIS ANNOUNCEMENT WAS NOT ZEUS (Sophocles, *Antigone*).

It may also indicate some aspect with respect to which an assessment is made:

- Ἀπολλωνίδης τις ἦν βοιωτιάζων **τῇ φωνῇ**   THERE WAS A CERTAIN APOLLONIDES WHO TALKED IN BOEOTIAN (... "USING BOEOTIAN WITH RESPECT TO THE LANGUAGE")   (Xenophon, *Anabasis*).

7/ Dative of measure or intensity:

The degree of difference (usually after a comparative or a superlative) is expressed by means of the dative:

- ὁ Σωκράτης **πολλῷ σοφώτερός** ἐστιν   SOCRATES IS MUCH WISER (... "WISER BY MUCH").
- οὗτος **σοφώτατός** ἐστι **πολλῷ**   THIS ONE IS THE WISEST ONE BY FAR.
- ὁ Σωκράτης **τοσούτῳ σοφώτερός** ἐστιν ὥστε οὐδεὶς αὐτὸν νικᾷ   SOCRATES IS SO MUCH WISER THAT NOBODY DEFEATS HIM (... "WISER BY SO MUCH THAT...").

It can be used with adverbs, but also in a comparative sense:

- **τοσούτῳ** χρόνῳ **ὕστερον**   SO LONG AFTER   ✧ Moreover, here it is accompanying a noun.

b) Prepositions

1. General observations [234]

In Greek, cases alone cannot convey certain meanings, and so some phrases must be constructed with prepositions. The cases that are used with prepositions are *accusative, genitive and dative*. Some prepositions take multiple cases, and the meaning is different according to which one they use. Furthermore, a preposition may have more than one meaning for each case. For instance, the preposition ὑπέρ, when used with a genitive, may mean both ABOVE and ON BEHALF OF. The context will make this clear.

Note: When using prepositions of more than two syllables, it is frequently positioned after the word it rules; however, this causes the accent to shift backwards:

- … τοῦδε πράγματος **πέρι**   …CONCERNING THIS MATTER (Sophocles, *Ajax*).
  - ◇ Instead of **περὶ** τοῦδε (τοῦ) πράγματος.

2. Prepositions of one case

a) Prepositions ἀνά and εἰς [235]

These two prepositions can only be followed by the *accusative case*.

❑ ἀνά

Its basic meaning is UPWARDS:

- **ἀνὰ τὴν ὁδὸν** βαίνομεν   WE GO UP THE ROAD.
- τούτους δὲ ἔφασαν οἰκεῖν **ἀνὰ τὰ ὄρη** THEY SAID THAT THESE PEOPLE LIVED UP THE MOUNTAIN (Xenophon, *Anabasis*).

But it may also have the temporal meaning of DURING:

- **ἀνὰ πᾶσαν τὴν νύκτα**   DURING THE WHOLE NIGHT

¤ Some idioms:

- **ἀνὰ πόλιν**   THROUGH THE CITY (meaning SCATTERED THROUGHOUT THE CITY)
- **ἀνὰ κράτος**   WITH ALL OF ONE'S STRENGTH
- **ἀνὰ ῥοῦν**   AGAINST THE STREAM

❑ εἰς [236]

Its basic meaning is INTO:

- **εἰς τὴν οἰκίαν** ἦλθεν   HE WENT INTO THE HOUSE.
- **εἰς τὴν θάλατταν** κατεδίωκον τοὺς πολεμίους   I PURSUED THE ENEMY INTO THE SEA (Xenophon, *Hellenica*).

But it may also have the temporal and figurative meaning of AROUND:

- **εἰς νύκτα**   AROUND NIGHT   - **εἰς πεντήκοντα**   AROUND FIFTY

Or just TOWARDS:

- **καὶ ἅμα εἰς τὸν Ἱππίαν** ἀπέβλεψεν   AND AT THE SAME TIME HE DEVIATED HIS EYES TOWARDS HIPPIAS   (Plato, *Protagoras*).

¤ Some idioms:

• **εἰς κενόν**	IN VAIN	• **εἰς τέλος**	AT THE END
• **εἰς Ἅιδου**	INTO HADES (elision of **τὴν οἰκίαν**)	• **εἰς δύναμιν**	ACCORDING TO ONE'S CAPABILITIES
• **εἰς ἀΐδιον**	FOREVER	• **εἰς ἡμᾶς**	IN OUR TIME
• **εἰς φόβον**	IN ORDER TO PRODUCE FEAR	• **οὐκ εἰς μακράν**	SOON
• **ἔτος εἰς ἔτος**	YEAR AFTER YEAR		

b) Prepositions ἀντί, ἀπό, ἐκ, πρό   [237]

These four prepositions can only be followed by the *genitive case*.

❑   **ἀντί**

It has two basic meanings; INSTEAD OF and IN FRONT OF (note that, despite what it may seem at first, it does not mean AGAINST):

- **ἀντὶ τοῦ πατρὸς** ἦλθον ἐγώ   I HAVE COME INSTEAD OF MY FATHER.
- ὁ στρατηγὸς **ἀντί μου** ἔστη   THE GENERAL STOOD IN FRONT OF ME.
- ἀεὶ καταλείπει ἕτερον νέον **ἀντὶ τοῦ παλαιοῦ**   IT ALWAYS LEAVES BEHIND SOMETHING ELSE NEW IN PLACE OF THE OLD (Plato, *Symposium*).

¤ An idiom:

- **ἀντὶ οὗ;**   WHY?

❑   **ἀπό**   [238]

Its basic meaning is FROM, AWAY FROM, both in local and temporal meaning:

- **ἀπὸ τῆς οἰκίας** ἀποβαίνω   I MOVE AWAY FROM THE HOUSE.
- **ἀπὸ ἐκείνου τοῦ ἔτους**   FROM THAT YEAR ON
- ἀπῆλθεν εἰς Ἔφεσον, ἣ ἀπέχει **ἀπὸ Σάρδεων** τριῶν ἡμερῶν ὁδόν   HE DEPARTED TO EPHESUS, WHICH IS A THREE-DAY JOURNEY AWAY FROM SARDIS   (Xenophon, *Hellenica*).

¤ Some idioms:

• **οἱ ἀπὸ Περικλέους**	PERICLES' DESCENDANTS	• **ἀπὸ τούτου**	BECAUSE OF THIS
• **οἱ ἀπὸ αἵματος**	THE RELATIVES	• **ἀπὸ δείπνου**	AFTER DINNER
• **ἀπὸ ἀληθείας**	TRULY, REALLY	• **ἀπὸ ἵππου**	ON HORSEBACK

- **ἀπὸ σπουδῆς**   IN EARNEST
- **ἀπὸ τοῦ ἴσου**   ON EQUAL TERMS
- **ἀπὸ τοῦ προφανοῦς** OPENLY
- **ἀπὸ τοῦ αὐτομάτου** SPONTANEOUSLY
- **ἀπὸ τοῦ φρονίμου**   PRUDENTLY

- **ἀπὸ ῥυτῆρος**   WITH LOOSE REIN
- **ἀπὸ ἄρτι**   SINCE RECENTLY
- **ἀπὸ ἐμαυτοῦ**   *MOTU PROPRIO*
- **ἀπὸ συμβάσεως**   ON AGREEMENT

❑   **ἐκ (ἐξ)**   [239]

Its basic meaning is OUT OF and FROM:

- **ἐκ τῆς οἰκίας** ἐκβαίνω   I AM GOING OUT OF THE HOUSE.
- **ἐξ ἀρχῆς**   FROM THE BEGINNING
- ἔφυγεν **ἐκ Σπάρτης**   HE FLED FROM SPARTA   (Xenophon, *Hellenica*).
- **ἐκ τῶν** δὲ **πρώτων** ἄρξομαι λέγειν   I WILL BEGIN TO EXPLAIN FROM THE BEGINNING   (Euripides, *Medea*).

✠ Some idioms:

- **ἐκ τούτων**   BECAUSE OF THESE THINGS
- **ἐξ ἀγχιμόλου**   FROM NEARBY
- **ἐκ τοῦ ἀκινδύνου** OUT OF DANGER
- **ἐξ ἀκοῆς**   BY HEARSAY
- **ἐξ ἀπροσδοκήτου**   UNEXPECTEDLY
- **ἐκ τοῦ ἀφανοῦς**   SECRETLY
- **ἐκ βίας**   BY FORCE
- **ἐξ ἀνάγκης**   BY FORCE
- **ἐκ παιδός**   FROM CHILDHOOD
- **ἐκ δημοσίου**   AT PUBLIC EXPENSE
- **ἐκ τοῦ δικαίου**   WITH JUSTICE
- **ἐκ τοῦ**   FROM THEN

- **ἐκ τοῦ ἀδίκου**   UNJUSTLY
- **ἐκ χειρός**   AT CLOSE QUARTERS
- **κακὸς ἐκ κακοῦ**   DISGRACE AFTER DISGRACE
- **ἐκ τῶν ἐνδεχομένων** ACCORDING TO THE POSSIBILITIES
- **ἐκ τῶν ἐνόντων**   ACCORDING TO THE POSSIBILITIES
- **ἐκ τῶν ὁμολογέων** ACCORDING TO THE AGREEMENTS
- **ἐξ ἐπιβουλῆς**   WITH PREMEDITATION
- **ἐκ τοῦ ἀδίκου**   UNJUSTLY
- **ἐξ ἴσου**   ON EQUAL TERMS
- **ἐξ οὐδενὸς λόγου** WITHOUT ANY REASON
- **ἐξ ἀέλπτου**   SUDDENLY
- **ἐκ συνθέτου**   ACCORDING TO THE TREATY

❑   **πρό**   [240]

Its basic meaning is BEFORE, IN FRONT OF:

- **πρὸ τῆς πόλεως**   BEFORE THE CITY, IN FRONT OF THE CITY
- **πρὸ τῆς ἐκκλησίας** BEFORE THE ASSEMBLY   ✧ Both temporal and local meaning.
- τότε μὲν κατέφυγεν εἰς Αἴγιναν μικρὸν **πρὸ ἡλίου δυσμῶν**   THEN HE FLED TO AEGINA A LITTLE BEFORE SUNSET (Xenophon, *Hellenica*).
- ἅμα τῇ ἡμέρᾳ ἐθύετο μὲν **πρὸ τοῦ στρατεύματος**   AT DAYBREAK HE MADE A SACRIFICE IN FRONT OF THE ARMY (Xenophon, *Hellenica*).

c) Prepositions ἐν and σύν   [241]

Both must be followed by a *dative*.

❑ **ἐν**

Its basic meaning is IN, AMONG:

- **ἐν ταῖς Ἀθήναις** οἰκῶ   I LIVE IN ATHENS.
- **ἐν ἐκείνῳ τῷ ἔτει**   IN THAT YEAR
- ὅταν τι λέγω **ἐν τῇ ἐκκλησίᾳ**...   WHENEVER I SAY SOMETHING IN THE ASSEMBLY...   (Plato, *Euthyphro*).
- πότερόν ἐστιν οἰκεῖν ἄμεινον **ἐν πολίταις χρηστοῖς ἢ πονηροῖς**;   IS IT BETTER TO LIVE AMONG HONEST CITIZENS OR WICKED ONES? (Plato, *Apologia*).

¤ Some idioms:

• **ἐν τούτῳ**	IN THE MEANTIME, MEANWHILE	• **ἐν τῷ φανερῷ**	PUBLICLY
• **ἐν ᾍδου**	IN HADES (elision of **τῇ οἰκίᾳ**)	• **ἐν κενοῖς**	IN VAIN
• **ἐν ἀκινδύνῳ**	OUT OF DANGER	• **ἐν τῷ παρόντι**	IN THE PRESENT MOMENT
• **ἐν βραχυτάτῳ**	IN VERY FEW WORDS	• **οἱ ἐν τέλει**	THE GOVERNMENT
• **ἐν τῷ ἐμφανεῖ**	PUBLICLY	• **ἐν ἡσύχῳ**	CALMLY

❑ **σύν**   [242]

Its basic meaning is WITH:

- **σὺν τοῖς φίλοις** παίζω   I PLAY WITH MY FRIENDS.
- Θρασύβουλος δὲ **σὺν τριάκοντα ναυσὶν** ἐπὶ Θρᾴκης ᾤχετο   THRASYBULOS DEPARTED TO THRACIA WITH THIRTY SHIPS   (Xenophon, *Hellenica*).

In fact this preposition is not used very often. The most normal way in which to express WITH, in the sense of *in the company of*, is to use **μετά** + *genitive*.

¤ Some idioms:

- **σὺν τοῖς θεοῖς**   WITH THE GODS' HELP   • **σὺν ἀφανεῖ λόγῳ**   FOR SOME STRANGE REASON

3. Prepositions of two cases

The prepositions **διά, κατά, μετά, ὑπέρ** can be followed either by an *accusative* or by a *genitive*.   [243]

❑ **διά**

a/ With an *accusative*, it means BECAUSE OF:

- τοῦτο ποιῶ **διὰ τὴν ἡμετέραν φιλίαν**   I AM DOING THIS BECAUSE OF OUR FRIENDSHIP.
- Φοινίκη δὲ καὶ Συρία **διὰ τὸν πόλεμον** ἀνάστατοι γεγόνασιν   PHOENICIA AND SYRIA HAVE BEEN DEVASTATED BECAUSE OF THE WAR   (Isocrates, *Panegyricus*).
- ἐν πενίᾳ μυρίᾳ εἰμὶ **διὰ τὴν** τοῦ θεοῦ **λατρείαν**   I AM IN TOTAL POVERTY BECAUSE OF SERVING THE GOD   (Plato, *Apologia*).

b/ With a *genitive*, it means THROUGH:

- **διὰ τῆς πόλεως** τρέχουσιν οἱ παῖδες   THE CHILDREN RUN THROUGH THE CITY.
- πεζῇ ἐπορεύετο **διὰ τῆς χώρας**   HE ADVANCED THROUGH THE COUNTRY ON FOOT   (Xenophon, *Anabasis*).

¤ Some idioms: (all of these with genitive)

• **διὰ χρόνου**	IN THE COURSE OF TIME	• **διὰ ἀκριβείας**	WITH EXACTITUDE
• **διὰ ὀλίγου**	SOON	• **διὰ κεφαλαίων**	IN SUMMARY
• **οὐ διὰ μακροῦ**	IN A SHORT TIME	• **διὰ ὀργῆς**	ANGRILY
• **διὰ βραχέως**	IN A SHORT TIME	• **διὰ ταχέων**	QUICKLY
• **διὰ βραχέων**	IN A FEW WORDS	• **διὰ ἐλαχίστου**	IN THE SHORTEST POSSIBLE TIME
• **διὰ βραχυτάτων**	IN VERY FEW WORDS	• **διὰ κενῆς**	IN VAIN
• **διὰ παντός**	ALWAYS	• **διὰ μακρῶν**	FOR A LONG TIME
• **διὰ πλείστου**	FROM LONG AGO		

❑   **κατά**   [244]

This preposition is considered to be the opposite of **ἀνά**, as its basic meaning is DOWNWARDS, but there are many different idiomatic expressions that use this preposition (moreover **ἀνά** rules one case, whereas **κατά** rules two).

a/ With an *accusative*, it means DOWNWARDS:

- **κατὰ τὴν ὁδὸν** βαίνομεν   WE ARE GOING DOWN THE ROAD.

It may also mean UP AND DOWN in the sense of AROUND. For example:

- τρέχομεν **κατὰ τὴν πόλιν**   WE ARE RUNNING UP AND DOWN THE CITY.
- ἐν τοιούτοις λόγοις γενόμενοι **κατὰ τὴν ὁδὸν** ἀφικόμεθα πρὸς τὴν οἰκίαν   ENTANGLED IN SUCH CONVERSATION ON OUR WAY, WE ARRIVED AT THE HOUSE   (Plutarch, *Septem Sapientium Convivium*).

b/ With a *genitive* it may mean UNDER/BELOW or AGAINST:

- οἱ ἀποθανόντες **κατὰ τῆς γῆς** οἰκοῦσιν   THOSE WHO HAVE DIED GO BELOW THE EARTH.
- **κατὰ τῶν πολεμίων** λέγω   I AM SPEAKING AGAINST THE ENEMY.
- λόγους ὑπερηφάνους ὁ Σερτώριος **κατὰ τοῦ Πομπηΐου** διέσπειρε   SERTORIUS UTTERED SOME ARROGANT SPEECHES AGAINST POMPEY   (Plutarch, *Pompeius*).

¤ Some idioms:

• **κατὰ τοὺς νόμους**	ACCORDING TO THE LAWS	• **κατὰ δύναμιν**	IN THE POSSIBLE MEASURE
• **κατὰ αἶσαν**	FAIRLY, JUSTLY	• **κατὰ τὸ δυνατόν**	IN THE POSSIBLE MEASURE
• **κατὰ θέρους ἀκμήν**	UNDER THE HEAT OF THE SUMMER	• **κατὰ ὑπερβολήν**	EXCESSIVELY
		• **κατὰ ἐπήρειαν**	IMPOLITELY
• **κατὰ δίκην**	WITH JUSTICE	• **κατὰ γῆν**	BY LAND

- **κατὰ θάλατταν**   BY SEA
- **κατὰ ἡσυχίαν**   CALMLY
- **κατὰ τάχος**   QUICKLY
- **κατὰ πέντε**   IN GROUPS OF FIVE
- **κατὰ ἐμαυτόν**   MY WAY
- **κατὰ ἡμέραν**   EVERY DAY
  ◇ Usually **καθ᾽ ἡμέραν**

- **κατὰ συντυχίαν**   BY CHANCE
- **κατὰ νοῦν ἐμοί**   AGREEING WITH MY DESIRES
- **κατὰ ὑπερβολήν**   EXCESSIVELY
- **ὡς κατὰ ὄμματα**   FROM WHAT ONE CAN SEE
- **κατὰ ἐκεῖνον τὸν χρόνον**   DURING THAT PERIOD
- **κατὰ ἄκρας** (gen. sing.)   COMPLETELY, FROM HEAD TO TOE

- αὕτη ἡ ἀπόκρισις οὐ **κατὰ νοῦν ἐμοί** ἐστιν   THIS ANSWER DOES NOT SATISFY ME / IS NOT IN ACCORDANCE WITH MY DESIRE.

❏ **μετά**   [245]

a/ With an *accusative*, it means AFTER:

- **μετὰ ταῦτα**   AFTER THESE THINGS
- **μετὰ τὴν μάχην** ἔστησαν τρόπαιον   AFTER THE BATTLE THEY ERECTED A TROPHY   (Plutarch, *Timoleon*).

b/ With a *genitive*, it means WITH:

- **μετὰ τῶν θεῶν** οἰκοῦσιν ὅ τε Ἕκτωρ καὶ ὁ Ἀχιλλεύς   HECTOR AND ACHILLES LIVE AMONG THE GODS.
- ᾑρέθη κατάσκοπος αὐτὸς **μετὰ Θεαγένους** ὑπὸ Ἀθηναίων   HE HIMSELF WAS CHOSEN INSPECTOR BY THE ATHENIANS,
  WITH THEAGENES (Thucydides, *Historiae*).
- ἀπέπλεον **μετὰ τῆς Σαλαμινίας** ἐκ τῆς Σικελίας   THEY SAILED FROM SICILY WITH THE SALAMINIA [name of
  a ship] (Thucydides, *Historiae*).

¤ Some idioms:

- **μετὰ ἀληθείας**   TRULY, REALLY   • **μετὰ ὀλίγον**   SOON   • **μετὰ λόγου**   WITH REASON

❏ **ὑπέρ**   [246]

a/ With an *accusative*, it means FURTHER AWAY THAN, BEYOND:

- ἐκεῖνοι οἱ ἄνθρωποι οἰκοῦσιν **ὑπὲρ τὸν πόταμον**   THOSE MEN LIVE BEYOND THE RIVER.
- εἰσὶ δὲ δῆμος **ὑπὲρ τὸν Ταγώνιον ποταμόν**   THESE ARE A PEOPLE BEYOND THE RIVER TAGUS (Plutarch, *Sertorius*).

b/ With a *genitive*, it may mean ABOVE or ON BEHALF OF:

- οἱ θεοὶ **ὑπὲρ τῶν ἀνθρώπων** εἰσίν   GODS ARE ABOVE MEN.
- οἱ στρατιῶται **ὑπὲρ τῆς πατρίδος** μάχονται   THE SOLDIERS FIGHT ON BEHALF OF THEIR MOTHERLAND.
- νῦν ἥκω παρὰ σέ, ἵνα **ὑπὲρ ἐμοῦ** διαλεχθῇς αὐτῷ   NOW I COME TO YOU IN ORDER THAT YOU TALK TO HIM IN MY FAVOUR
  (Plato, *Protagoras*).
- ταύτην δ᾽ αὖ τὴν ἡμέραν ηὐλίσθησαν ἐν ταῖς κώμαις ταῖς **ὑπὲρ τοῦ πεδίου**   THAT DAY THEY SLEPT IN THE VILLAGES
  WHICH WERE ABOVE THE PLAIN   (Xenophon, *Anabasis*).

¤ An idiom:

- **ὑπὲρ δύναμιν**   BEYOND ONE'S FORCES

4. Prepositions of three cases

The prepositions ἀμφί, ἐπί, παρά, περί, πρός, ὑπό can be followed by the *accusative, genitive or dative cases*.   **[247]**

❏ **ἀμφί**

This has the same meaning as **περί** (see below).

❏ **ἐπί**

This preposition is one of the most complex, as it is used in a lot of idiomatic expressions.

a/ With the *accusative* and with verbs of movement it may mean ONTO and TOWARDS, but with verbs of attacking and similar it means AGAINST:

- ὁ παῖς **ἐπὶ τὴν τράπεζαν** ἀνέβαινεν   THE CHILD CLIMBED ONTO THE TABLE ("WENT UP ONTO THE TABLE").
- πλέομεν **ἐπὶ τὴν Ἐπίδαμνον**   WE ARE SAILING TO EPIDAMNOS.
- οἱ στρατιῶται **ἐπὶ τοὺς πολεμίους** ἐξέβησαν   THE SOLDIERS WENT OUT AGAINST THE ENEMY.

b/ With the *genitive* and with verbs that do not convey movement, it may mean ON (meaning *with contact*):

- τὰ χρήματα **ἐπὶ τῆς τραπέζης** κεῖται   THE MONEY IS ON THE TABLE.

Observe the difference:

- τὰ χρήματα **ἐπὶ τὴν τράπεζαν** κατέλιπον   I LEFT THE MONEY ON THE TABLE.
   ✧ In this case, we have used the accusative because the verb implies movement.

It may also have a meaning of SOMEWHERE IN THE AREA OF (note that this meaning is similar to that of a partitive genitive):

- ἐς τὰ **ἐπὶ Θράκης** χωρία βοήθειαν ἦγον   THEY BROUGHT HELP TO THEIR POSITIONS AROUND THRACIA
   (Thucydides, *Historiae*).

Furthermore, it may mean DURING THE TIME OF and TOWARDS (especially with names of islands):

- **ἐπὶ τοῦ Περικλέους**   IN THE TIME OF PERICLES
- **ἐπὶ τῆς Κρήτης** πλέομεν   WE SAIL TOWARDS CRETE   ✧ Very frequent use with names of islands.

c/ With the *dative* case, the main meaning is ON, OVER (English usage may prefer IN, BY or AT to reflect this geographical sense):

- πόλιν **ἐπὶ τῇ θαλάττῃ** κειμένην εἴδομεν   WE SAW A CITY THAT LIES BY THE SEA.
- ὁ δὲ Καλλικράτιδας ... ἐδειπνοποιεῖτο τῆς Λέσβου **ἐπὶ τῇ Μαλέα ἄκρᾳ**   AND CALLICRATIDAS ... TOOK DINNER AT
   CAPE MALEA, IN LESBOS   (Xenophon, *Hellenica*).

¤ This preposition has copious meanings, many of which are purely idiomatic and so must be learnt by practice. Some of the most frequent ones are:

with accusative

• ἐπὶ μακρόν	FAR AWAY	• ἐπὶ πολύ	TO A GREAT EXTENT
• ὅσον ἐπὶ μακρότατον	AS FAR AWAY AS POSSIBLE	• ἐπὶ δόρυ	TO THE RIGHT ("TO THE SPEAR")
• ὡς ἐπὶ τὸ πολύ	MOST OF THE TIMES	• ἐπὶ ἀσπίδα	TO THE LEFT ("TO THE SHIELD")
• ἐπὶ ἀγχίμολον	NEAR	• ἐπὶ τὸ πλεῖστον	FOR THE MOST PART

with genitive

• ἐπὶ ἴσης	EQUALLY	• ἐπὶ ἐμοῦ	IN MY TIME
• ἐπὶ ξυροῦ ἀκμῆς	IN THE CRITICAL POINT		

with dative

• ἐπὶ εὐνοίᾳ	BECAUSE OF BENEVOLENCE	• ἐπὶ πόσῳ;	FOR HOW MUCH?
• ἐπὶ ἐμοί	IN MY POWER	• ἐπὶ νυκτί	DURING THE NIGHT
• ἐπὶ τῷ βασιλεῖ	IN THE KING'S POWER	• τὸ ἐπὶ ἐμοί	WITH RESPECT TO THE THINGS DEPENDING ON ME
• ἐπὶ τούτοις	UNDER THESE CONDITIONS	• ἐπὶ τούτοις	MOREOVER / ON THESE TERMS / AFTERWARDS
• ἐπὶ ᾧ	WITH THE CONDITION THAT		

❑ **παρά**   [248]

a/ With the *accusative*, the basic meaning is ALONG, BY/AT THE SIDE OF:

- οἱ ναῦται πλέουσι **παρὰ τὴν νῆσον**   THE SAILORS ARE SAILING ALONG THE ISLAND.
- ἐκ τούτου **παρὰ τὸν ποταμὸν** ἐξήλαυνεν   FROM THERE HE MARCHED ALONG THE RIVER   (Plutarch, *Crassus*).

b/ With the *genitive*, it may mean FROM:

- **παρὰ τῶν ἡγεμόνων** τοῦτο κελεύω   I ORDER THIS IN THE COMMANDERS' NAME ("FROM THE COMMANDERS").

c/ With the *dative*, it may mean AMONG, BY:

- **παρὰ τοῖς Λακεδαιμονίοις** τοῦτο οὐδέποτε γίγνεται   THIS NEVER HAPPENS AMONG THE SPARTANS.
- **παρ' ἐκείνῳ** γὰρ ἦν   FOR HE WAS BY HIM (BY HIS SIDE, during a battle)   (Xenophon, *Anabasis*).

d/ When we use a proper name or a noun denoting a person, the three cases may share the meanings TO THE HOUSE OF, FROM THE HOUSE OF and IN THE HOUSE OF:

- βαίνω **παρὰ τὸν στρατηγόν**   I AM GOING TO THE GENERAL'S HOUSE.
- ἥκω **παρὰ τοῦ στρατηγοῦ**   I HAVE COME FROM THE GENERAL'S HOUSE.
- νῦν εἰμι **παρὰ τῷ στρατηγῷ**   I AM NOW IN THE GENERAL'S HOUSE.
- ἐνεχείρησα εὐθὺς **παρὰ σὲ** ἰέναι   I TRIED TO COME TO YOUR HOUSE IMMEDIATELY   (Plato, *Protagoras*).
- καταλύει δ' ... **παρὰ Καλλίᾳ**   HE IS STAYING AT CALLIAS' PLACE   (Plato, *Protagoras*).

¤ Some idioms:

with accusative

- **παρὰ τοὺς νόμους**   AGAINST THE LAWS
   ◇ The opposite of **κατὰ τοὺς νόμους**
- **παρὰ ἐλπίδα**   AGAINST ALL HOPE

with dative

- **παρὰ ἐμαυτῷ**   AT (MY) HOME

❑ **περί** [249]

a/ The use of this preposition with the dative case is extremely unusual and can be disregarded. With the accusative, it has the meaning of AROUND (in all senses - temporal, geographical, etc.):

- ἀφικόμην **περὶ τὴν ἑσπέραν**   WE ARRIVED AROUND EVENING.
- οἱ παῖδες τρέχουσι **περὶ τὴν οἰκίαν**   THE CHILDREN ARE RUNNING AROUND THE HOUSE.

b/ This preposition can also mean ABOUT, when used with *either* the accusative *or* the genitive:

- ὁ Περικλῆς λόγον **περὶ τὸν πόλεμον** εἶπεν = ὁ Περικλῆς λόγον **περὶ τοῦ πολέμου** εἶπεν   PERICLES MADE A SPEECH ABOUT THE WAR.
- τοῦτο μὲν ἔξεστι λέγειν καὶ **περὶ ζωγράφων** καὶ **περὶ τεκτόνων**   IT IS POSSIBLE TO SAY THIS ALSO ABOUT PAINTERS AND ABOUT BUILDERS   (Plato, *Protagoras*).

✠ Some idioms:

- οἱ **περὶ τὸν Σωκράτην**   SOCRATES' DISCIPLES   ✧ Also οἱ **ἀμφὶ τὸν Σωκράτην**
- τιμᾶν τινα **περὶ πάντων**   TO HONOUR SOMEBODY ABOVE EVERYBODY ELSE.

❑ **πρός** [250]

a/ With accusative, in all senses (geographical, temporal, etc.) it can be translated as TO, TOWARDS and AGAINST:

- **πρὸς τὴν οἰκίαν** βαίνω   I AM GOING TOWARDS THE HOUSE.
- **πρὸς ἑσπέραν** ἀφίκοντο   THEY ARRIVED TOWARDS EVENING.
- ἦλθες **πρὸς ἡμᾶς**   YOU HAVE COME TO US   (Euripides, *Medea*).
- **πρὸς τοὺς πολεμίους** στρατεύομεν   WE ARE MARCHING AGAINST THE ENEMY.
- μνείαν ἐποιοῦ **πρὸς ἐμὲ** ὑπὲρ τοῦ νεανίσκου   YOU HAVE MADE SOME MENTION TO ME ON BEHALF OF THIS YOUNG BOY   (Plato, *Protagoras*).

b/ With the genitive, it may mean FROM (as if it were **ἀπό**, but this use is rare) and BY (AT THE SIDE OF):

- **πρὸς τῶν ἡγεμόνων** τοῦτο κελεύω   I ORDER THIS IN THE COMMANDERS' NAME ("FROM THE COMMANDERS").
- **πρὸς τοῦ ποταμοῦ** ἐκαθεύδομεν   WE WERE SLEEPING BY THE RIVER.

c/ With the dative, it means AT THE SIDE OF (as with the genitive):

- **πρὸς τῇ κρήνῃ** καθεύδω   I AM SLEEPING AT THE SIDE OF THE FOUNTAIN.
- ὁ Νικίας ... **πρὸς τῇ πόλει** ἦν   NICIAS WAS AT THE SIDE OF THE CITY   (Thucydides, *Historiae*).

✠ Some idioms:

with accusative	*with genitive*	*with dative*
• **πρὸς ῥοῦν** AGAINST THE FLOW	• **πρὸς τῶν θεῶν** IN THE GODS' NAME	• **πρὸς τούτῳ** /**τούτοις** MOREOVER
• **πρὸς βίαν** VIOLENTLY	• οἱ **πρὸς αἵματος** THE RELATIVES	
• **πρὸς τοῦτο** WITH RESPECT TO THIS	• **πρὸς δίκης** WITH JUSTICE	

❑ **ὑπό** [251]

a/ It is used with the accusative, it means UNDER with a sense of movement:

- ἔρχομαι **ὑπὸ τὸ δένδρον**   I AM GOING UNDER THE TREE.
- κατέκρυψεν **ὑπὸ τὸν κέραμον** τῆς οἰκίας   HE HID IT UNDER THE TILES OF THE HOUSE (Plutarch, *Lysander*).

b/ It is used with the genitive if it means UNDER in the sense of COVERED BY:

- ἡ βίβλος **ὑπὸ τοῦ ἱματίου** κεῖται   THE BOOK IS UNDER THE CLOAK.

Of course, its most common use with a genitive is to express the *agent object* in the passive voice:

- ὁ Σωκράτης **ὑπὸ τῶν δικαστῶν** κατεγνώσθη   SOCRATES WAS CONDEMNED BY THE JUDGES.
- ταῦτ᾽ ἄρα, ὡς ἔοικεν, μισεῖταί τε **ὑπὸ τῶν θεῶν** καὶ φιλεῖται   IT SEEMS THAT THE SAME THINGS ARE BOTH HATED
  AND LOVED BY THE GODS   (Plato, *Euthyphro*).

c/ With the dative, it means UNDER in the sense of a lower position (with verbs of state, not of movement):

- **ὑπὸ τῷ δένδρῳ** καθεύδω   I AM SLEEPING UNDER THE TREE.
- φυλαττόμενοι δὲ δραπετεύσουσιν ἀεὶ **ὑπὸ ταῖς ἀσπίσιν**   PROTECTING THEMSELVES THEY WILL BE CONTINUALLY
  SKULKING UNDER THEIR SHIELDS   (Xenophon, *Hellenica*).

It also conveys the sense of AT THE BOTTOM OF, AT THE FOOT OF:

- **ὑπὸ τῷ πύργῳ** ἔμενεν   HE WAS WAITING AT THE FOOT OF THE TOWER.
- τὰς δὲ λοιπὰς τῶν νεῶν ... **ὑπὸ τῷ τείχει** ἀνείλκυσε   HE DREW UP THE REMAINDER OF THE SHIPS ... UNDER THE WALL
  (Xenophon, *Hellenica*).

A related derivative meaning is IN THE POWER OF:

- ἡ πόλις **ὑπὸ τῷ βασιλεῖ** ἐστίν   THE CITY LIES IN THE KING'S POWER   ✧ The equivalent of **ἐπὶ τῷ βασιλεῖ**.
- νόμιζε τὰς Θήβας παντάπασιν **ὑπὸ Λακεδαιμονίοις** ... ἔσεσθαι   THINK THAT THEBES WILL BE COMPLETELY UNDER THE
  POWER OF THE SPARTANS   (Xenophon, *Hellenica*).

¤ Some idioms:

with accusative   *with genitive*

- **ὑπὸ νύκτα**   AT NIGHTFALL   - **ὑπὸ μνήμης**   BY HEART
- **ὑπὸ τὸν αὐτὸν χρόνον**   ABOUT THE SAME TIME

- Φαίαξ δὲ ... ἐς Ἰταλίαν καὶ Σικελίαν πρεσβευτὴς **ὑπὸ τὸν αὐτὸν χρόνον** ἐξέπλευσεν   PHAEAX ... DEPARTED TO ITALY
  AND SICILY ABOUT THE SAME TIME AS THE AMBASSADOR   (Thucydides, *Historiae*).

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c) Expressions of time and place

</div>

1. Expressions of time

a) When?   [252]

1/ The *time in which* something happens is expressed by the preposition ἐν *+ dative*. For example:

- ἐν τούτῳ τῷ χρόνῳ   IN THIS TIME

2/ But if the mentioned period of time is a day, month or year, the *dative alone* is used (especially if an ordinal precedes it). Here are some examples:

- τῷ δευτέρῳ ἔτει   IN THE SECOND YEAR
- τῇ πρώτῃ ἡμέρᾳ   ON THE FIRST DAY
- ταύτῃ μὲν τῇ ἡμέρᾳ ... ἀπῆλθον οἱ βάρβαροι   ON THAT DAY THE BARBARIANS WITHDREW   (Xenophon, *Anabasis*).
- τῇ ἄλλῃ (supply ἡμέρᾳ) ἐπορεύοντο   ON THE FOLLOWING DAY THEY DEPARTED   (Xenophon, *Anabasis*).

3/ There are a number of expressions which are often used in Greek to convey *time when*, and some of these have been listed below. Adverbial expressions can be found in the corresponding section.

- ἅμα ἡμέρᾳ   AT DAYBREAK
- πρὸς ἑσπέραν   TOWARDS EVENING
- ὑπὸ νύκτα   AT NIGHTFALL
- τῇ προτεραίᾳ   ON THE PREVIOUS DAY
- τῇ ὑστεραίᾳ   ON THE FOLLOWING DAY
- τοῦ λοιποῦ   IN THE FUTURE

- ἐν τῷ παρόντι   IN THE PRESENT TIME
- ἐν τούτῳ   IN THE MEANTIME
- ἐκ τούτου   AFTER THIS
- εἰς καιρόν   AT THE RIGHT TIME
- ἀγορᾶς πληθούσης   AT THE TIME OF FULL MARKET
  (IN THE MIDDLE OF THE MORNING)

b) Within which period?   [253]

The *time within which* something happens is expressed by the *genitive* (without preposition):

- νυκτός   DURING/WITHIN THE NIGHT
- θέρους   DURING/WITHIN THE SUMMER
- ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς **πέντε ἡμερῶν** εἰς χωρίον ὅθεν ὄψονται θάλατταν   HE SAYS THAT HE WILL TAKE THEM WITHIN FIVE DAYS TO A PLACE FROM WHERE THEY WILL SEE THE SEA   (Xenophon, *Anabasis*).

c) Since when?

The *time since when* something is taking place is expressed by means of the ordinal in the *accusative* case:

- **πέμπτην ἡμέραν** ἐν τῇ νήσῳ μένει   IT IS THE FIFTH DAY HE IS ON THE ISLAND.
- ἤδη **τρίτην ἡμέραν** οὐ καθεύδει   IT IS ALREADY THE THIRD DAY HE DOES NOT SLEEP.

d) How long ago?

The *period of time elapsed* since a certain event is expressed, as the previous case, by means of the ordinal in the *accusative* case, but adding one unit more to the number of complete periods:

- **πέμπτην ἡμέραν** ἀπῆλθεν   HE LEFT FOUR DAYS AGO.   ◇ i.e. today is the *fifth* day he is absent.
- ἐξῆλθον **ἔτος τουτὶ τρίτον**   I DEPARTED TWO YEARS AGO (Demosthenes, *Oratio 54*).

e) For how long?   [254]

1/ The *period of time through which* an action takes place is expressed by the *accusative* (known as *accusative of extension in time*):

- οἱ στρατιῶται **τρεῖς ἡμέρας** ἐμάχοντο   THE SOLDIERS FOUGHT FOR THREE DAYS.
- ἐνταῦθα ἔμεινεν ὁ Κῦρος καὶ ἡ στρατιὰ **ἡμέρας εἴκοσιν**   THERE CYRUS AND THE ARMY REMAINED FOR TWENTY
  DAYS (XENOPHON, *ANABASIS*).   DAYS.
- **χρόνον** μὲν οὖν **τινα ὀλίγον** οὕτω πρὸς ἀλλήλους ἠκροβολίσαντο   SO, THEY SKIRMISHED WITH EACH OTHER FOR
  A SHORT TIME (Thucydides, *Historiae*).

2/ Alternatively, this can be expressed by **διά** + *genitive*:

- οἱ στρατιῶται **διὰ τριῶν ἡμερῶν** ἐμάχοντο   THE SOLDIERS FOUGHT FOR THREE DAYS.

3/ If, rather than expressing specific units of time (number of days, of years, etc.), we wish to convey a loose temporal description, the *genitive* alone is used. This is especially the case if the main verb is negative (i.e. if something has not taken or will not take place):

- **πολλῶν ἐτῶν** τοῦτο οὐκ ἐποίησα   I HAVE NOT DONE THIS FOR MANY YEARS.
- **δέκα ἡμερῶν** οὐδὲν ἔδομαι   I WILL NOT EAT ANYTHING FOR TEN DAYS.

f) In how much time?

The period of time needed to complete an action is expressed by the preposition **ἐν** + *dative*:

- **ἐν τρίσι ἡμέραις** ἐκ τῆς Σικελίας εἰς τὰς Ἀθήνας ἔπλευσα   I SAILED FROM SICILY TO ATHENS IN THREE DAYS.
- **ἐν πέντε ἡμέραις** ἐβοηθήσατε αὐτοῖς καὶ ναυσὶ καὶ πεζῇ δυνάμει   IN FIVE DAYS YOU HELPED THEM BOTH WITH A FLEET
  AND WITH A LAND FORCE (Aeschines, *In Ctesiphontem*).   AND WITH A LAND FORCE.

2. Expressions of place

These can be divided into four main types. Additionally, there is a fifth type that parallels one of the expressions of time **[255]** dealt with previously:

a) Where?

1/ The usual way of expressing the place where something happens is by using the preposition **ἐν** + *dative*:

- **ἐν τῇ οἰκίᾳ**   IN THE HOUSE
- **ἐν τῇ** πρόσθεν **προσβολῇ** ... ἔπαθε μὲν οὐδέν   IN THE PREVIOUS ATTACK ... HE HAD SUFFERED NO HARM
  (Xenophon, *Anabasis*).
- ἦν γὰρ πολὺς σῖτος **ἐν ταῖς κώμαις**   BECAUSE THERE WAS MUCH GRAIN IN THE VILLAGES   (Xenophon, *Anabasis*).

2/ Other prepositions may indicate proximity:

- **πρὸς τῇ κρήνῃ**   AT THE SIDE OF THE FOUNTAIN
- **παρὰ τῷ Περικλεῖ**   AT PERICLES' HOUSE
- **παρὰ ταύτην τὴν πόλιν** ἦν πυραμὶς λιθίνη   NEAR THIS CITY THERE WAS A STONE PYRAMID   (Xenophon, *Anabasis*).

3/ Some words have an adverbial form (and what remains of a former case, the *locative*) to denote *place where*:

- **οἴκοι**   AT HOME   • **Πλαταιᾶσι**   AT PLATAEA   • **Ἀθήνησι**   AT ATHENS

b) Where to? **[256]**

1/ *Direction* is indicated by the prepositions **πρός** or **εἰς** + *accusative*:

- **εἰς τὴν οἰκίαν**   INTO THE HOUSE
- ἔρχεται **εἰς τὸ δικαστήριον**   HE IS GOING INTO THE COURTROOM (Plato, *Euthyphro*).
- **πρὸς τὴν οἰκίαν**   TOWARDS THE HOUSE
- οἱ μὲν τὸ δεξιὸν κέρας ἔχοντες **πρὸς τὴν πόλιν** ἔφευγον   THOSE WHO WERE ON THE RIGHT FLANK STARTED FLEEING
  TOWARDS THE CITY (Thucydides, *Historiae*).

¤ Note that **εἰς** is used if we mean *final arrival* into the mentioned place, and **πρός** if we simply mean *direction* towards a place.

2/ Other prepositions may also express a sense of direction, sometimes with a different meaning:

- **ἐπὶ τοὺς πολεμίους**   AGAINST THE ENEMY
- **παρὰ τὸν Περικλέα**   TO PERICLES' HOUSE
- Ἱπποκράτης γὰρ **παρ᾽ ἐμὲ** ἀφικόμενος ...   SINCE HIPPOCRATES, AFTER ARRIVING AT MY PLACE, ...   (Plato, *Protagoras*).
- ἀφίκοντο **ἐπὶ τὸν Τίγρητα ποταμόν**   THEY ARRIVED AT THE RIVER TIGRIS   (Xenophon, *Anabasis*).
- **ὡς τὸν Περικλέα**   TOWARDS PERICLES
  ✧ **ὡς** has a lot of meanings; it will mean TOWARDS only when followed by a person's name or pronoun.

3/ We can also find **ἐπί** + *genitive* meaning TOWARDS, and this use is common with names of islands:

- **ἐπὶ τῆς Νάξου** πλέομεν   WE ARE SAILING TO NAXOS.

4/ Some words have an adverbial form that indicates *place to where*, by means of the suffix **-δε**:

- **οἴκαδε**   HOMEWARDS
- **Ἀθήναζε**   TOWARDS ATHENS   ✧ The suffix **-δε** has undergone an alteration into **-ζε**.
- **καὶ οἱ μὲν τριάκοντα Ἐλευσῖνάδε** ἀπῆλθον   AND THE THIRTY WENT TO ELEUSIS   (Xenophon, *Hellenica*).

c) Where from?   [257]

1/ *Place from where* is expressed by the preposition **ἐκ** or **ἀπό** + *genitive*:

- **ἐκ τῆς οἰκίας**   OUT OF THE HOUSE   ✧ **ἐκ** is used when we refer to a movement from inside to outside.
- **ἀπὸ τῆς οἰκίας**   AWAY FROM THE HOUSE   ✧ **ἀπό** is used when we refer to a movement away from a place.
- **προσέταξαν** ἀγαγεῖν **ἐκ Σαλαμῖνος** Λέοντα   THEY GAVE THE ORDER TO BRING LEON FROM SALAMIS   (Plato, *Apologia*).
- **συνῆσαν** μὲν ... **ἀπὸ τοῦ Κηφισοῦ**   THEY CAME ... FROM THE RIVER CEPHYSUS   (Xenophon, *Hellenica*).

Observe how these prepositions can be paired:

❑ **εἰς** and **ἐκ**   INTO and OUT OF   ❑ **πρός** and **ἀπό**   TOWARDS and AWAY FROM

2/ Other prepositions can also express movement from:

- **παρά τοῦ Περικλέους**   FROM PERICLES' HOUSE

3/ Some words have an adverbial form, with the suffix **-θεν**, to mean *place from where*:

- **οἴκοθεν**   FROM HOME   • **Ἀθήνηθεν**   FROM ATHENS

d) Through where?   [258]

Place through where is expressed by the preposition **διά** + *genitive*:

- **διὰ τῆς πόλεως**   THROUGH THE CITY
- **τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων**   THE ARROWS PASSED THROUGH THE SHIELDS
  AND THE BREASTPLATES   (Xenophon, *Anabasis*).

e) How far?

The *distance* along which an action takes place is expressed by the accusative, known as the *accusative of extension in space*:

- οἱ παῖδες **δέκα στάδια** ἔδραμον   THE CHILDREN RAN TEN STADES.
- ἐντεῦθεν διῆλθον ... **παρασάγγας εἴκοσι**   FROM THERE THEY ADVANCED TWENTY PARASANGS   (Xenophon, *Anabasis*).

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d) Regime of verbs and adjectives

</div>

1. General observations

a/ Most verbs that have an object rule the *accusative case* :

- ἐσθίω **τὸν σῖτον**   I AM EATING THE FOOD

but some rule other cases. For instance, the verb **βοηθέω** rules the *dative case*:

- βοηθοῦμεν **τοῖς Ἀθηναίοις**   WE HELP THE ATHENIANS.

So, verbs that are transitive in English (i.e., they have a direct object) do not always use an accusative in Greek. Let's see more examples of this lack of correspondence between English and Greek:

The verb **ἄρχω** TO RULE is followed by a *genitive*:	• ἄρχω **τῆς χώρας** I RULE THE COUNTRY.
The verb **πιστεύω** TO TRUST is followed by a *dative*:	• πιστεύω **τῷ ἀδελφῷ** I TRUST MY BROTHER.

The regime of these unusual verbs is usually indicated in dictionaries.

b/ Moreover, some verbs will need a preposition and others will not – these must simply be learnt along with the verb. One verb may also take different cases. For instance, the verb **ἐπιχειρέω** TO ATTACK may be followed *either* by a dative *or* by **πρός** + accusative:

- ὁ στρατηγὸς ἐπιχειρεῖ **τοῖς πολεμίοις** / ὁ στρατηγὸς ἐπιχειρεῖ **πρὸς τοὺς πολεμίους**   THE GENERAL IS ATTACKING THE ENEMY.

Therefore, a verbal expression that has been taught in some given way may later be found used differently. Dictionaries may offer the most common regime, but bear in mind that the construction offered here or in any other book will not be the only possible construction.

c/ To complicate matters further, in some cases, a verb may have two objects. For instance, the verb **ἐκβάλλω** TO THROW OUT, TO EXPEL, if used in the sense of TO THROW SOMEBODY OUT OF SOMEWHERE, will express *the person* in the accusative case and *the place* in the genitive case:

- ἐκβάλλω **τὸν γεωργὸν τοῦ ἀγροῦ**   I EXPEL THE FARMER OUT OF THE FIELD.

Note that it would be normal to find ἐκβάλλω **τὸν γεωργὸν ἐκ τοῦ ἀγροῦ**, with a preposition (**ἐκ**) ruling the genitive instead of the genitive alone. Continuous practice will teach this, and the easiest way of learning it is to try to remember the construction when you come across it. Again, it would be far too extensive to cover all of the possible constructions some verbs may adopt, and, when reading, the student must have some flexibility to accept previously unknown constructions and even to deduce them from comparison with verbs of similar meaning when composing in Greek.

We provide a list of some of the most frequent verbs that do not rule the usual accusative case. Although most verbs are quoted and translated, additional comments and/or examples have been supplied for some to help the student's understanding.

d/ Some adjectives also require complementing words to be in certain cases. For instance, the adjective ἴσος, -η, -ον EQUAL requires that the complement (the thing or person to which something or somebody is equal) be *in dative*:

- ὁ παῖς **ἴσος τῷ ἀδελφῷ** ἐστιν   THE BOY IS EQUAL TO HIS BROTHER.

In the list offered here, note that several of these adjectives are related to some verbs given in the former section. As happens in the list of verbs, some of the adjectives have additional comments aside from the translation and/or an example when it has been considered convenient.

2. Verbs that rule genitive or dative

a) Verbs that rule genitive   [261]

αἰσθάνομαι   TO PERCEIVE

ἀκούω   TO LISTEN TO

✧ This verb rules *accusative* if it has the meaning of TO HEAR: • **ψόφον ἀκούω**   I HEAR A NOISE

but it rules *genitive* if it has the meaning of TO LISTEN TO: • **τοῦ πατρὸς ἀκούω**   I LISTEN TO MY FATHER.

✧ If, for instance, we said **τὸν πατέρα** ἀκούω, it would mean I HEAR MY FATHER (approaching , talking, etc.), just as I could hear any other noise, but it would not mean that I am paying attention to what he says.

ἁμαρτάνω   TO MISS   • **ἁμαρτάνω τῆς ὁδοῦ**   I MISS THE PATH.

✧ In the New Testament it may have the meaning of TO SIN, in the sense of deviating from the right path, but its usual classical meaning is TO MISS, for example in the sense of missing a target when shooting an arrow.

ἀμελέω   TO NEGLECT

ἀπέχομαι   TO ABSTAIN FROM   • δεῖ σε **ἀπέχεσθαι οἴνου**   YOU MUST ABSTAIN FROM WINE.

ἀπέχω   TO BE DISTANT FROM

ἀπολαύω   TO ENJOY

ἀποφεύγω   TO BE ACQUITTED OF

✧ Of course, it means TO FLEE AWAY in the sense of "to achieve avoiding the punishment".

ἅπτομαι   TO TOUCH

ἄρχω   TO RULE

ἄρχομαι   TO BEGIN

✧ The usual distribution of this verb is TO RULE in active voice and TO BEGIN in middle voice, but note these two factors: both voices may be found ruling an accusative instead of a genitive, and moreover the meanings are sometimes swapped – TO RULE in middle voice and TO BEGIN in active voice.

βασιλεύω   TO BE KING OF

δέω   TO NEED, TO ASK FOR

✧ The idiom **πολλοῦ δεῖ** MUCH IS NEEDED is much used in the sense of TO BE FAR AWAY FROM:

- κατηγοροίην ἂν ἐμαυτοῦ ὡς θεοὺς οὐ νομίζω. ἀλλὰ **πολλοῦ δεῖ** οὕτως ἔχειν, νομίζω τε γάρ, ὦ ἄνδρες Ἀθηναῖοι
THEY COULD ACCUSE ME OF NOT BELIEVING IN THE GODS, BUT THIS IS FAR FROM BEING SO; FOR I BELIEVE IN THEM,
O ATHENIANS   (Plato, *Apologia*).

διαφέρω   TO BE DIFFERENT FROM

ἐπιθυμέω   TO DESIRE

ἐπιλανθάνομαι   TO FORGET

ἐπιμελέομαι	TO TAKE CARE OF
ἐράω	TO FALL IN LOVE WITH
θαυμάζω	TO WONDER AT, TO ADMIRE
θιγγάνω	TO TOUCH
καταγελάω	TO LAUGH AT
καταγιγνώσκω	TO CONDEMN
καταδικάζω	TO CONDEMN

✧ These two judicial verbs put the person condemned in the genitive case and the penalty in the accusative case:
    • **καταδικάζομεν τοῦ στρατηγοῦ τὸν θάνατον**   WE CONDEMN THE GENERAL TO DEATH.

καταφρονέω	TO DESPISE

✧ Observe that compound verbs with the suffix **κατα-** rule genitive if this suffix has a meaning of opposition.

κρατέω	TO DOMINATE, TO CONQUER
λαμβάνομαι	TO TAKE HOLD OF

✧ In active voice it just means TO TAKE and it rules an accusative: • **τὴν βίβλον λαμβάνω**   I TAKE THE BOOK
    but in middle voice it means TO TAKE HOLD OF and it rules a genitive: • **ὁ παῖς τῆς τοῦ πατρὸς χειρὸς λαμβάνεται**
                     THE CHILD TAKES HOLD OF HIS FATHER'S HAND.

μέμνημαι	TO REMEMBER

✧ Obviously, this form is a perfect tense but with present meaning.

μετέχω	TO HAVE A SHARE IN
ὀρέγομαι	TO TEND TO, TO DESIRE
παύομαι	TO CEASE FROM

✧ In active voice, it means TO STOP SOMEBODY ELSE, but in middle it means TO STOP YOURSELF OF DOING SOMETHING,
    and it can also be followed by a participle: • **παύομαι τῆς μάχης = παύομαι μαχόμενος**   I STOP FIGHTING.

περίειμι	TO BE SUPERIOR TO
προέχω	TO BE SUPERIOR TO, TO STAND OUT
στρατηγέω	TO BE GENERAL OF
τοξεύω	TO SHOOT AT (with a bow)
τυγχάνω	TO HIT, TO REACH

✧ When used alone and not with a participle, it has the opposite meaning of **ἁμαρτάνω** (which also rules genitive):
    TO HIT THE TARGET, as well as TO OBTAIN.

φεύγω	TO BE ACCUSED OF

✧ In the sense of trying to escape from an accusation, in the supposition that the accused person will try
    to prove his/her innocence.

ψαύω	TO PALPATE, TO TOUCH

b) Verbs that rule dative

ἀπαντάω	TO MEET, TO ENCOUNTER
ἀπειλέω	TO THREATEN
ἀπιστέω	TO DISTRUST
ἀρέσκω	TO PLEASE

✧ Usually in the third person: • **τοῦτό μοι ἀρέσκει**   THIS PLEASES ME.

βοηθέω   TO HELP

✧ It almost always has a sense of military help, for example, sending troops to help a besieged city.
   The usual sense of TO HELP is given by **ὠφελέω**, which rules accusative.

διαλέγομαι   TO CONVERSE WITH

δουλεύω   TO BE A SLAVE TO

ἔγκειμαι   TO PUT PRESSURE ON SOMEBODY

εἰκάζω   TO COMPARE

εἴκω   TO YIELD TO

ἐντυγχάνω   TO MEET, TO COME ACROSS

✧ Very close meaning to its stem verb **τυγχάνω** TO REACH. In any case, the meaning is different from TO FIND,
   which is instead conveyed by the verb **εὑρίσκω**.

ἔοικα   TO BE SIMILAR TO

✧ Obviously, it is a perfect with present meaning.

ἐπιτίθεμαι   TO ATTACK

ἐπιτυγχάνω   TO MEET, TO COME ACROSS

✧ Please see the comment for **ἐντυγχάνω** above.

ἐπιχειρέω   TO ATTACK

ἕπομαι   TO FOLLOW   • **σοὶ** γὰρ **ἑψόμεσθ'** ἅμα   WE WILL FOLLOW YOU   (Sophocles, *Electra*).

ἡγέομαι   TO GUIDE

✧ This verb can also mean TO CONSIDER, but then it rules an infinitive construction.

ἥδομαι   TO REJOICE

λοιδορέομαι   TO ABUSE

μάχομαι   TO FIGHT

μέλει   TO INTEREST

✧ Almost always in 3rd person: • τοῦτο **μέλει μοι**   THIS INTERESTS ME.

μέμφομαι   TO CENSURE, TO CRITICISE

ὁμολογέω   TO AGREE WITH

ὀνειδίζω   TO REPROACH

ὀργίζομαι   TO GET ANGRY WITH

παραινέω   TO ADVISE

πείθομαι   TO OBEY

✧ Active voice **πείθω** = TO PERSUADE, and it rules an accusative: • **πείθω τοὺς πολίτας**   I PERSUADE THE CITIZENS.
   Do not confuse the present middle voice **πείθομαι** TO OBEY with the passive voice **πείθομαι** TO BE PERSUADED
   (obviously, in other tenses they will not look identical).

πιστεύω   TO RELY ON

πλησιάζω   TO APPROACH

προσβάλλω   TO ATTACK

προσχωρέω   TO APPROACH

ὑπακούω   TO OBEY

ὑπηρετέω   TO SERVE

φθονέω   TO ENVY

χαλεπαίνω	TO BE ANGRY WITH
χράομαι	TO USE, TO CONSIDER

3. Adjectives followed by genitive or dative

a) Adjectives followed by genitive [263]

ἄξιος, -α, -ον	WORTHY OF	**κοινός, -ή, -όν**	COMMON TO
ἔμπειρος, -ος, -ον	EXPERT IN	**μακάριος, -α, -ον**	HAPPY FOR
ἐνδεής, -ές	LACKING IN	**μεστός, -ή, -όν**	FULL OF
ἐπιθυμητικός, -ή, -όν	ANXIOUS OF	**μέτοχος, -ος, -ον**	SHARING IN
ἐπιστήμων, -ον	ACQUAINTED WITH	**μνήμων, -ονος**	MINDFUL OF
ἔρημος, -ος, -ον	DEPRIVED OF	**πλήρης -ες**	FULL OF
κένος, -η, -ον	EMPTY OF		

There are two adjectives that, when followed by a partitive genitive, present a special characteristic: they must agree in gender with the gender of the noun in genitive:

❑ **ἥμισυς, -εια, -υ** HALF ✧ In Greek, HALF is an adjective.
• **ἡ ἡμίσεια** τῆς χώρας HALF OF THE COUNTRY
• **ὁ ἥμισυς** τοῦ δήμου HALF OF THE DEME

❑ **πολύς, πολλή, πολύ** MUCH ✧ MOST when used with a *partitive genitive*.
• **ὁ πολὺς** τοῦ στρατεύματος MOST OF THE ARMY
• **ἡ πολλὴ** τῆς πόλεως MOST OF THE CITY

b) Adjectives followed by dative [264]

αὐτός, -ή, -ό SAME AS
✧ Remember that for this form to have this meaning it must be preceded by the article (otherwise, it would mean SELF or HIM, HER etc.): • **σύ τε καὶ ἐγὼ τὸ αὐτὸ ποιοῦμεν τῷ Περικλεῖ** YOU AND I DO THE SAME AS PERICLES.

διάφορος, -ος, -ον DIFFERENT FROM
✧ Take care when composing into Greek as the English preposition FROM may make us think that it must be always followed by genitive; it is sometimes followed by genitive and sometimes by dative.

δυσμενής, -ές HOSTILE TO

ἐναντίος, -α, -ον OPPOSITE TO

ἐοικώς, -υῖα, -ός SIMILAR TO
✧ This is the perfect participle of the verb **ἔοικα** TO BE SIMILAR, a perfect itself.

ἐχθρός, -ά, -όν ENEMY TO
✧ ENEMY in the sense of PERSONAL ENEMY (*inimicus* in Latin).

ἴδιος, -α, -ον PRIVATE TO

ἴσος, -η, -ον EQUAL TO
• **δεῖ τοὺς στρατιώτας ἴσους ἀλλήλοις εἶναι** IT IS NECESSARY THAT SOLDIERS ARE EQUAL TO EACH OTHER.

κοινός, -ή, -όν	COMMON TO
ξένος, -η, -ον	GUEST TO
ὅμοιος, -α, -ον	SIMILAR TO
ὁμόλογος, -ος, -ον	AGREEING WITH
πιστός, -ή, -όν	TRUSTWORTHY TO
πολέμιος, -α, -ον	ENEMY TO

✧ ENEMY in the sense of MILITARY ENEMY (*hostis* in Latin).

φίλος, -η, -ον	FRIEND TO

✧ Sometimes it is found also followed by a *genitive*, FRIEND OF.

χρηστός, -ή, -όν	USEFUL TO

4. Appendix: Adjectives followed by infinitive or participle   [265]

Although this is not directly linked with cases, it is convenient to add these further comments on the regime of some adjectives.

a/ The infinitive may complete the meaning of some adjectives that precede them (the way of translating the whole piece *adjective + infinitive* will depend on the sense of the adjective):

- ὁ Περικλῆς **δεινὸς λέγειν** ἦν   PERICLES WAS GREAT AT SPEAKING.
  ✧ The adjective means TERRIBLE, but of course it is used to mean TERRIBLY GOOD, BRILLIANT. And in this case the translation is AT + *gerund*.

- ἡ Ἀκρόπολις **ἡδεῖα ὁρᾶν** ἐστιν   THE ACROPOLIS IS PLEASANT TO SEE.
  ✧ In this case, the translation by a simple infinitive is obvious.

- οἱ στρατιῶται **ἕτοιμοι** ἦσαν **ἐπιτίθεσθαι**   THE SOLDIERS WERE READY TO FIGHT.
  ✧ Again, translation by a simple infinitive.

- **χωρεῖν ἕτοιμος**   I AM READY TO GO   (Sophocles, *Aiax*).
- ποῖ γὰρ **μολεῖν** μοι **δυνατόν**;   WHERE CAN I GO?   (Sophocles, *Aiax*).

b/ Some adjectives can be followed by a participle to complete the meaning (this is dealt with in greater detail in the chapter *Hellenisms: peculiarities and idioms*). For instance, the adjective **δῆλος, -η, -ον**:

- **δῆλός** εἰμι τοῦτο οὐ **ποιήσας**   IT IS EVIDENT THAT I HAVE NOT DONE THIS (literally, it means "I AM EVIDENT NOT HAVING DONE THIS").

Another adjective that uses this construction is **φανερός, -ά, -όν**, clearly related to the verb **φαίνομαι**:

- **φανερά** ἐστιν αὕτη ἡ κόρη σοφωτάτη **οὖσα**   IT IS EVIDENT THAT THIS GIRL IS VERY WISE.

SYNTAX OF CLAUSES

a) Simple clauses

1. Describing real actions
2. Expressing potential actions
3. Expressing commands and prohibitions
4. Expressing wishes
5. Asking questions
6. Impersonal verbs

b) Subordinate clauses

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2. Causal clauses
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1. Which verbs use the infinitive and how?
2. Which tense of infinitive?
3. Where there is no change of subject
4. Infinitive with article
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d) Participle clauses

1. Participle with article
2. Participle without article
3. The participle is impersonal
4. The temporal correlation
5. Verbs that usually require a participle
6. Adjectives that usually require a participle
7. Genitive absolute
8. Accusative absolute
9. Participle with **ἄν**

e) Indirect speech

1. An introduction
2. Indirect statement clauses
3. Indirect command clauses
4. Indirect question clauses
5. Subordinate clauses in indirect speech

f) Verbal adjectives

1. Ending in **-τέος, -τέα, -τέον**
2. Ending in **-τός, -τή, -τόν**

g) Combination of negatives

1. Negatives cancelling or reinforcing each other?
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h) The use of particles

1. General guidelines
2. Most common particles

i) Hellenisms: peculiarities and idioms

1. General remarks
2. Non-verbal expressions
3. Verbal expressions

a) Simple clauses

1. Describing real actions [266]

a/ In order to describe real actions, it is necessary to use the indicative mood, in the appropriate tense:

- διὰ τί τοῦτο **ἐποίησας**;   WHY DID YOU DO THIS?
- οἱ μαθηταὶ σοφοί **εἰσιν**   THE STUDENTS ARE CLEVER.
- αὔριον τὴν ἐπιστολὴν **γράψω**   TOMORROW I WILL WRITE THE LETTER.

b/ It is worth remembering at this stage the difference in aspect between the imperfect and the aorist tenses: the imperfect indicates *continuous actions or processes*, while the aorist conveys the idea of a *punctual action*:

- τοῦτο **ἔλεγον**, καὶ ὁ Σωκράτης ἐξαίφνης **ἀφίκετο**   I WAS SAYING THIS, AND SOCRATES ARRIVED SUDDENLY.
- τοῦτο **εἶπον**, ἔπειτα δὲ **ἀπῆλθον**   I SAID THIS, AND THEN I LEFT.

c/ A special case: omission of **εἰμί**:

Sometimes the verb **εἰμί** is absent and has to be supplied by the reader. Observe in these examples how the predicative object lies outside the group *article + noun*; in these cases the verb *to be* has to be added by the reader:

- ὁ διδάσκαλος δεινός = ὁ διδάσκαλός **ἐστι** δεινός = ὁ διδάσκαλος δεινός **ἐστιν**   THE TEACHER IS AN EXPERT.
- οἱ ἄγγελοι ἀγαθοί = οἱ ἄγγελοί **εἰσιν** ἀγαθοί = οἱ ἄγγελοι ἀγαθοί **εἰσιν**   THE MESSENGERS ARE GOOD.

But compare the previous sentences with these examples:

- ὁ δεινὸς διδάσκαλος   THE EXPERT TEACHER
- οἱ ἀγαθοὶ ἄγγελοι   THE GOOD MESSENGERS

These are not complete sentences on their own and this can be noted as the adjective lies inside the group *article + noun*.

d/ Customary actions:

Although it is not very common, imperfect and aorist tenses with **ἄν** may be used to express frequent actions:

- πολλάκις **ἠκούσαμεν ἄν** ὑμᾶς   WE OFTEN LISTENED TO YOU (Aristophanes, *Lysistrata*).

2. Expressing potential actions [267]

a) Future potentiality

1/ To express future potentiality in Greek, it is necessary to use the optative with the particle **ἄν**, which is usually placed *after* the verb. Let's see some examples:

- λέγοιμι **ἄν**   I WOULD/COULD SAY.
- γράφοις **ἄν**   YOU WOULD/COULD WRITE.

- **βουλοίμην ἂν** τὴν μητέρα ἰδεῖν — I WOULD LIKE TO SEE MY MOTHER.
- οἱ στρατιῶται τὴν πόλιν **αἱροῖεν ἄν** — THE SOLDIERS WOULD/COULD CAPTURE THE CITY.
- οἱ Λακεδαιμόνιοι τὴν πόλιν **πολιορκοῖεν ἄν** — THE SPARTANS WOULD/COULD BESIEGE THE CITY.
- οὐκ **ἂν θαυμάζοιμι** — I WOULD NOT BE SURPRISED (Plato, *Euthyphro*).
- ἦ πού με Τελαμών ... **δέξαιτ᾽ ἂν** εὐπρόσωπος; — MAYBE TELAMON WOULD RECEIVE ME AMICABLY? (Sophocles, *Aiax*).

2/ If the verb is expressed in negative form, the particle **ἄν** is positioned *between* the negative particle and the verb:

- **οὐκ ἂν λέγοιμι** — I WOULD NOT / COULD NOT SAY.
- οἱ Λακεδαιμόνιοι τὴν πόλιν **οὐκ ἂν πολιορκοῖεν** — THE SPARTANS WOULD NOT / COULD NOT BESIEGE THE CITY.
- **οὐκ ἂν** ἐκεῖνος **δικάσειε** κακῶς — HE WOULD NOT BE A BAD JUDGE (Lucian, *Dialogues of the Gods*).
- **οὐκ ἂν δυναίμην** σοὶ κακῶς φρονεῖν ποτε — I WOULD NEVER BE ABLE TO DEVISE ANYTHING BAD AGAINST YOU (Euripides, *Medea*).

3/ Apart from this basic use with potential meaning, this construction may be used as well to express a polite request **[268]** instead of using the imperative (see next section):

- γράφε — WRITE!
- **γράφοις ἄν** — YOU COULD WRITE = PLEASE, COULD YOU WRITE?
  ◇ Please note that there is no question mark in the Greek sentence.
- βαίνε πρὸς τὰς Ἀθήνας — GO TO ATHENS!
- **βαίνοις ἄν** πρὸς τὰς Ἀθήνας — YOU COULD GO TO ATHENS = PLEASE, COULD YOU GO TO ATHENS?
- φέρε, **ἔχοις ἄν** εἰπεῖν τί ἐστι τὸ καλόν — COME ON, TELL US WHAT BEAUTY IS (Plato, *Hippias Maior*).

4/ It is important to keep this construction in mind when translating into Greek, as a way of expressing polite requests without using any equivalent of the English verbal form *could* :

- COULD YOU TELL ME THIS, PLEASE? — **λέγοις ἄν** τοῦτό μοι. ◇ Observe the lack of question mark.

b) Present potentiality   **[269]**

To express present potentiality, it is necessary to use the imperfect indicative + **ἄν**:

- οἱ Λακεδαιμόνιοι τὴν πόλιν **ἐπολιόρκουν ἄν** — THE SPARTANS WOULD/COULD BE BESIEGING THE CITY.

The difference with the previous sentence in optative (οἱ Λακεδαιμόνιοι τὴν πόλιν **οὐκ ἂν πολιορκοῖεν**) is that the optative one referred to a possible *future* event, while this one means that *at present* there is a possibility for the Spartans to besiege the city. Another example:

- βίβλον **ἔγραφον ἄν** — I COULD WRITE A BOOK.

The same happens here: while βίβλον **γράφοιμι ἄν** would mean that I could possibly write a book *in the future*, the use of the imperfect means that I could write it *now* (but for some reason I am not writing it). Another example:

- τί **ἂν** οὖν βουλόμενος ἐγὼ τοιοῦτον κίνδυνον **ἐκινδύνευον**; — FOR WHICH REASON WOULD I RUN SUCH A RISK? (Lysias, *De Caede Eratosthenis*)

Note

This construction corresponds to the apodosis of a conditional period of unfulfilled condition in the present.

c) Potentiality in the past [270]

To express potentiality in the past, it is possible to use the aorist indicative + **ἄν**:

- βίβλον **ἔγραψα ἄν**   I COULD HAVE WRITTEN A BOOK.
- οὐ γὰρ **ἄν** δεῦρ᾿ ἱκόμην   I WOULD NOT HAVE COME HERE   (Sophocles, *Oedipus Tyrannos*).
- οἱ Λακεδαιμόνιοι τὴν πόλιν **ἐπολιόρκησαν ἄν**   THE SPARTANS WOULD/COULD HAVE BESIEGED THE CITY.
- τίς **ἄν ἀπετόλμησε**, τούτων οὕτως ἐχόντων, ἐπιχειρῆσαι τοιούτῳ πράγματι;   WHO WOULD HAVE DARED, IN THESE CIRCUMSTANCES, TO HANDLE SUCH A QUESTION?   (Lysias, *Areopagiticus*).

> Note
>
> This construction corresponds to the apodosis of a conditional period of unfulfilled condition in the past.

d) Uses of ἄν on its own [271]

Sometimes the particle **ἄν** can be found without an accompanying verb, which is to be supplied by the reader (the context should make it clear whether an optative or an indicative):

- *Question*: τίς τοῦτο ποιεῖν **δύναιτο ἄν**; WHO WOULD BE ABLE TO DO THIS?   *Answer*: ἐγὼ **ἄν** I WOULD.
  ◇ **δυναίμην** to be mentally supplied; note that also in English the verb must be supplied.
- σὺ δ᾿ οὐκ **ἄν**, ὦ Ἄπολλον;   WOULDN'T YOU, APOLLO?   (Lucian, *Dialogues of the Gods* 17).
  ◇ Apollo had asked Hermes if he would accept something.

e) ἄν used twice in the same sentence [272]

1/ Sometimes, if the sentence is very long, the particle **ἄν** can be repeated again near the verb, in case it has been used at the beginning of the sentence and there are several words between it and the verb; this is to remind the reader/listener that this is a potential sentence and that **ἄν** was previously enunciated:

- τοῦτο ἐγὼ **ἄν** σὺν τοῖς θεοῖς καθ᾿ ἡμέραν ὑπὲρ τῆς πόλεως καίπερ τοῦ πατρὸς κωλύοντος **ποιήσαιμι ἄν**
  I WOULD DO THIS EVERY DAY ON BEHALF OF THE CITY WITH THE HELP OF THE GODS, ALTHOUGH MY FATHER OPPOSES IT.

2/ In tragedy, we can even find both very near to the verb:

- τίς γὰρ τοιαῦτ᾿ **ἄν** οὐκ **ἄν ὀργίζοιτ᾿** ἔπη κλύων...;   WHO WOULD NOT GET ANGRY HEARING SUCH WORDS?
  (Sophocles, *Oedipus Tyrannos*).

3. Expressing commands and prohibitions

a) Commands [273]

1/ In order to express a command it is necessary to use, logically, the imperative mood; the choice between present and aorist imperative will depend on whether the order implies a *continuous action* or a *punctual action*. For instance, if we want to translate the order WRITE WHAT I SAY, we could translate it in the following ways:

either	**γράφε** ὃ λέγω	(present imperative)
or	**γράψον** ὃ λέγω	(aorist imperative)

In the first case, it is supposed that the action will be executed through a long period of time (for instance, a student taking notes of what the teacher says for one hour), while in the second case it is supposed that the action will take place just as a punctual one (for instance, a student writing a sentence that the teacher has just said). Another example:

- **σίγησον**   KEEP SILENT (Sophocles, *Aiax*).   ◇ Aorist: punctual action.

Nevertheless, in some cases the border between punctual or continuous aspect of an action may be blurred, making the choice quite relative, and classical authors themselves used either one or the other of the imperative tenses as long as it made sense.

- **ἐρώτα**, ὦ Ἀφροδίτη, τὸν σὸν υἱόν   ASK YOUR SON, O APHRODITE (Lucian, *Dialogues of the Gods*).
  ◇ Lucian could as well have used the *aorist imperative* instead of the present.

An imperative can be preceded by **ἄγε** or **φέρε** (imperatives of ἄγω and φέρω), meaning COME ON:

- **ἄγε, δός** μοι τὰ χρήματα   COME ON, GIVE ME THE MONEY.
- **ἄγε** δὴ **ἀκούσατε** καὶ ἄλλα   COME ON, LISTEN TO THESE OTHER THINGS AS WELL (Xenophon, *Apologia Socratis*).
- **φέρ' εἰπέ**   COME ON, TELL ME (Sophocles, *Electra*).

2/ Another way to give a command is by means of **ὅπως** + fut. indicative: **[274]**

- **ὅπως** ἐν τῇ μάχῃ **νικήσετε**   WIN IN THE BATTLE.
- **ὅπως μεμνήσῃ** διακριθῆναι περὶ τοῦ κάλλους   REMEMBER TO HAVE A DISCUSSION ABOUT BEAUTY
                                   (Xenophon, *Symposium*).

In fact, this is just a case of a **ὅπως** clause following a *verb of effort* in imperative (like **ἐπιμελεῖσθε**, TAKE CARE THAT), but with this last imperative elided. For this kind of clauses, see the corresponding section of *Proviso clauses* in the chapter of subordinate clauses.

3/ A third way to express an order is to use the potential optative:

- τοῦτό μοι **λέγοις ἄν**   PLEASE, TELL ME THIS.   • **προάγοις ἄν**   PLEASE, GO ON (Plato, *Phaedrus*).

The literal translation of the first sentence would be YOU COULD TELL ME THIS, which is a polite way to make a request. If translating into Greek, do not forget the **ἄν**, because in this way we would have an expression of wish (see next section).

4/ A very idiomatic expression can be used to give a command to be performed immediately: **[275]**

- **οὐκ ἂν φθάνοις** τοῦτό μοι **λέγων**   TELL ME THIS ONCE AND FOR ALL!

In this case, the verb **φθάνω** does not have any direct object, there is nobody before whom you do something, it is just an idiomatic construction. A similar example from Plato:

- **οὐκ ἂν φθάνοις λέγων**   START YOUR SPEECH ONCE AND FOR ALL! (Plato, *Symposium*).

5/ Inside the class of commands we should include exhortations, equivalent to the English *Let's + infinitive*: the subjunctive is used for this purpose (called the *jussive subjunctive*). As with the imperative, we can use present or aorist subjunctive, in order to convey the *continuous* aspect (present) or *punctual* aspect (aorist) of the verb:

- **διαλεγώμεθα**   LET'S TALK.   (present: continuous action)
- **γράψωμεν**   LET'S WRITE.   (aorist: punctual action)

- **προΐωμεν** εὐθύ   LET'S GO IMMEDIATELY   (Lucian, *Dialogues of the Gods*).
- **χωρῶμεν, ἐγκονῶμεν**   LET'S GO, LET'S HURRY   (Sophocles, *Aiax*).
- περὶ σωφροσύνης **λέγωμεν**   LET'S TALK ABOUT COMMON SENSE   (Aristotle, *Ethic to Nicomachus*).

6/ The use of the 3rd person imperative is not very common, and a good translation in English would be LET HIM/HER/THEM + infinitive:

- πάντα **λεγέτω**   LET HIM/HER TELL EVERYTHING.   • **εἰσιόντων**   LET THEM GO IN.

b) Prohibitions

[276]

There are two ways of expressing a prohibition:

1/ For prohibitions of general character (but sometimes also for prohibitions regarding a specific moment), it is necessary to use the negative form of the present imperative, always with the negative particle **μή**:

- μὴ **ἀπόκτεινε**   DO NOT KILL.
- μὴ νῦν μοι ἐν τῷ παρόντι ὄχλον **πάρεχε**   DO NOT DISTURB ME NOW   (Xenophon, *Symposium*).
- μὴ **κρῖνε**, μὴ **'ξέταζε**   DO NOT ASK, DO NOT INVESTIGATE   (Sophocles, *Aiax*).

2/ In order to express a prohibition for more specific circumstances, as for instance DO NOT WRITE NOW, the normal rule would be to use the aorist imperative, as it describes punctual actions, but to express negative commands the aorist imperative is not employed (except for the 3rd person) and, instead, the most common mood is aorist subjunctive:

- μὴ **γράψῃς** νῦν   DO NOT WRITE NOW.
- μὴ **ποιήσῃς** ταῦτα· εἰ δὲ μή, ἔφη, αἰτίαν ἕξεις   DO NOT DO THIS; IF NOT, HE SAID, YOU WILL BE TO BLAME
  (Xenophon, *Symposium*).
- μὴ νῦν ἔτ' **εἴπῃς** μηδέν   DO NOT SAY ANYTHING   (Sophocles, *Electra*).

Remember that one of the uses of the subjunctive is the so-called *iussive (or exhortative) subjunctive*:

- **γράψωμεν**   LET'S WRITE.   • μὴ **γράψωμεν**   LET'S NOT WRITE.

4. Expressing wishes

[277]

a) For the future

1/ The form IF ONLY… and similar expressions, used to express a wish for the future, is translated into Greek by means of optative *without* **ἄν** (as usual, the choice between present or aorist will be just aspectual, not temporal):

- **λέγοις** μοι τοῦτο   IF ONLY YOU TOLD ME THIS!   • κακῶς **ὄλοιο**   MAY YOU PERISH BADLY!   (Sophocles, *Electra*).

In this construction, the negative is **μή**:

- μὴ τὸν ἐμὸν φίλον **ἀποκτείνοις**   IF ONLY YOU WOULD NOT KILL MY FRIEND!

2/ It is frequent to use the introductory words **εἴθε** or **εἰ γάρ** at the beginning:

- **εἴθε** οἱ θεοὶ τὴν πόλιν **σῴζοιεν**   IF ONLY THE GODS WOULD SAVE THE CITY!
- **εἰ γὰρ** ὁ Σωκράτης τοὺς παῖδας **διδάσκοι**   IF ONLY SOCRATES WOULD TEACH THE CHILDREN!
- **εἴθε**, εἶπεν, ὦ Φαρνάβαζε, ... φίλος ἡμῖν **γένοιο** μᾶλλον ἢ πολέμιος   IF ONLY, PHARNABAZUS, YOU WERE OUR FRIEND
  RATHER THAN OUR ENEMY! HE SAID   (Plutarch, *Agesilaos*).

3/ A very common use of this style of optative is **ἀπολοίμην** MAY I DIE! Of course, it does not express a real desire of dying, it is just the usual sudden reaction in front of a negative situation.

b) For the present   [278]

1/ To express wishes for the present, we will use the imperfect indicative (not the present tense!):

- εἴθε οἱ θεοὶ τὴν πόλιν **ἔσῳζον**   IF ONLY THE GODS WOULD SAVE THE CITY!
  ✧ The difference with respect to the same sentence in optative is that, by using the imperfect, we mean that
    now the gods are not saving the city, but we would like them to.

- εἰ γὰρ τὸν πατέρα ὁ υἱὸς **ἐφίλει**   IF ONLY THE SON WOULD LOVE HIS FATHER!
  ✧ *Now* he does not love him, but we would like him to.

2/ Another way of expressing a wish for the present is to use the strong aorist **ὤφελον** + present infinitive:

- **ὤφελον** οἱ θεοὶ τὴν πόλιν **σῴζειν**   IF ONLY THE GODS WOULD SAVE THE CITY!
- **ὤφελε** τὸν πατέρα ὁ υἱὸς **φιλεῖν**   IF ONLY THE SON WOULD LOVE HIS FATHER!
- **ὤφελε** ζῆν Βροῦτος   IF ONLY BRUTUS WERE ALIVE!   (Plutarch, *Brutus*).

c) For the past   [279]

1/ To express a wish for the past, use the aorist indicative:

- εἴθε οἱ θεοὶ τὴν πόλιν **ἔσωσαν**   IF ONLY THE GODS HAD SAVED THE CITY!
- εἰ γάρ μοι τοῦτο **εἶπες**   IF ONLY YOU HAD TOLD ME THIS!
- εἴθε σοι, ὦ Περίκλεις, τότε **συνεγενόμην**   IF ONLY I HAD KNOWN YOU THEN, PERICLES!   (Xenophon, *Memorabilia*).

2/ To express a wish for the past it is also possible to use the strong aorist **ὤφελον** (aorist of **ὀφείλω** TO OWE) + aorist infinitive:

- εἴθε **ὤφελον** οἱ θεοὶ τὴν πόλιν **σῶσαι**   IF ONLY THE GODS HAD SAVED THE CITY!
- **ὤφελές** μοι τοῦτο **εἰπεῖν**   IF ONLY YOU HAD TOLD ME THIS!

> Note
>
> In all three cases (present, past or future), the negative particle will be **μή**, and this holds true for compound negative pronouns, adverbs, etc., as usually happens in sentences that express subjectivity.
>
> - εἰ γάρ μοι τοῦτο **μὴ εἶπες**   IF ONLY YOU HAD NOT TOLD ME THIS!

5. Asking questions

a) Simple questions

1/ When a *yes/no* question is introduced and we do not know whether the answer will be affirmative or negative, we put **ἆρα** or **ἦ** at the beginning (equivalent to the Latin *-ne*):

- **ἆρα** ἐκεῖνον τὸν ἄνθρωπον ὁρᾷς;   BUT DON'T YOU SEE THAT MAN?
- **ἆρα** λέγεις ὃ καὶ ἐγὼ τότε ὑπώπτευσα …;   BUT DO YOU MEAN WHAT I SUPPOSED BEFORE …? (Plato, *Theaetetus*).

2/ If we suppose that the answer will be *yes*, we put **ἆρα οὐ** or **οὔκουν** at the beginning (equivalent to the Latin *nonne*):

- **οὔκουν** ἐν ταῖς Ἀθήναις ἐστὶ ὁ Περικλῆς;   ISN'T PERICLES IN ATHENS? (PERICLES IS IN ATHENS, ISN'T HE?).
- **ἆρα οὐχ** οὕτω;   ISN'T IT SO?   (Plato, *Euthyphro*).

3/ If we suppose that the answer will be *no*, we put **ἆρα μή** or **μῶν** (**μὴ** + **οὖν**) at the beginning (equivalent to the Latin *num*):

- **μῶν** μῶρός ἐστιν ὁ Σωκράτης;   IS SOCRATES A FOOL? (SOCRATES ISN'T A FOOL, IS HE?).
- **ἆρα μὴ** ἄλλο τι ἦ ὁ θάνατος ἢ τοῦτο;   WAS DEATH ANYTHING OTHER THAN THIS?   (Plato, *Phaedo*).

4/ Double questions (X *or* Y) are introduced by **πότερον** or **πότερα** (equivalent to the Latin *utrum*), and the *or* is translated by **ἤ**:

- **πότερον** πρὸς τὰς Ἀθήνας ἰέναι βούλει **ἢ** πρὸς τὴν Σπάρτην;   DO YOU WANT TO GO TO ATHENS OR SPARTA?
- **πότερον** οὖν αἱ γυναῖκες ἐν ταῖς πόλεσιν φρονιμώτεραί σοι δοκοῦσιν εἶναι **ἢ** οἱ ἄνδρες;   DO THE WOMEN OR THE MEN OF A CITY SEEM TO YOU TO BE WISER?   (Plato, *Cratylus*).
- **πότερον** ὄντος Αἰγίσθου πέλας λέγεις τάδ᾽ ἡμῖν, **ἢ** βεβῶτος ἐκ δόμων;   ARE YOU TELLING US THIS WITH AIGISTUS BEING NEARBY OR HAS HE GONE OUT OF THE HOUSE?   (Sophocles, *Electra*).
- **πότερον** ἐγώ σοι σπουδαῖος δοκῶ **ἢ** οὔ;   DO I SEEM A DILIGENT PERSON TO YOU OR NOT?   (Diogenes Laertius, *Vitae Philosophorum*).

b) Deliberative questions

1/ The subjunctive mood is used in deliberative questions. In these questions, usually in 1st person, the speaker uses the subjunctive (either present or aorist, to convey aspectual differences) to express some degree of uncertainty about what should be done, as if he/she were asking for instructions or suggestions. For instance:

- τί **ποιοῦμεν** νῦν;   WHAT ARE WE DOING NOW?   ◇ Indicative: *normal* question.
- ἀλλὰ τί **ποιῶμεν**;   BUT WHAT ARE WE TO DO? (Plato, *Symposium*).   ◇ Subjunctive: *deliberative* question.

In fact, a deliberative question is just the interrogative form of an exhortative subjunctive:

- τί **ποιῶμεν**;   LET'S DO WHAT?

2/ Given that in the case of several verbs the 1ˢᵗ person singular is identical both in indicative and in subjunctive, in some cases only the context will tell us whether it is a deliberative question or not. For example:

- τί αὐτῷ **λέγω**; could mean   *either*   WHAT AM I TELLING HIM?   ◇ If we consider it to be indicative.
                                or   WHAT AM I SUPPOSED TO TELL HIM?   ◇ If we consider it to be subjunctive.

Of course, there is no doubt if we use an aorist subjunctive (if it doesn't look like its future indicative!):

- τί αὐτῷ **εἴπω**;   WHAT AM I SUPPOSED TO TELL HIM?

3/ A lot of times we will find the deliberative subjunctive in this kind of double use: [282]

- **μένωμεν** ἢ **ἀπίωμεν**;   SHALL WE REMAIN HERE OR SHALL WE LEAVE?
- **ἐπισκοπῶμεν** αὖ τοῦτο, ὦ Εὐθύφρων, εἰ καλῶς λέγεται, ἢ **ἐῶμεν** ...;   SHALL WE EXAMINE THIS AGAIN, EUTHYPHRO,
  TO SEE IF IT IS RIGHT, OR SHALL WE LEAVE IT ...?   (Plato, *Euthyphro*).

4/ To formulate a negative question, the particle to be used is **μή**, not **οὐ**:

- τοῦτο **μὴ ποιῶμεν**;   ARE WE NOT SUPPOSED TO DO THIS?

5/ This example is a very common use of the deliberative question with the verb **χράομαι**:

- τί **χρῶμαι** ἐμαυτῷ;   WHAT AM I TO DO WITH MYSELF?

6/ Sometimes, the deliberative question is preceded by **βούλει** or **βούλεσθε** (which can be translated as DO YOU WANT TO?), but forming an expression independent from the main sentence:

- **βούλει**, ὥσπερ Ὅμηρος, **εὐχώμεθα** ταῖς Μούσαις... ;   SHALL WE, LIKE HOMER, INVOKE THE MUSES ...? WOULD YOU
  LIKE TO?   (Plato, *Republic*).

c) Other questions   [283]

1/ Adverbial questions use an interrogative adverb as the interrogative element, and to repeat the question Greek uses the form of an indirect question of the adverb:

- **ποῦ** ἔστιν ὁ πατήρ;   WHERE IS MY FATHER?   ◇ Direct question
- **ὅπου**; ἐν τῇ οἰκίᾳ   WHERE? IN THE HOUSE.   ◇ Question repeated

2/ Adjectival questions use an interrogative adjective as interrogative element, and to repeat the question use the form of indirect question, as with the adverbs:

- **τίνα** ὁρᾷς;   WHOM DO YOU SEE?   - – **πόσους** ἀνθρώπους εἶδες;   HOW MANY MEN DID YOU SEE?
                                           – **ὁπόσους**; εἴκοσι   HOW MANY? TWENTY.

Both these types of questions are dealt with in the corresponding sections on adverbs and pronouns/adjectives.

6. Impersonal verbs

In English, impersonal verbs normally use the pronoun IT to indicate their subject: IT IS NECESSARY TO GO THERE, IT IS NOT POSSIBLE TO DO THIS, etc., but in Greek there is not a neuter pronoun equivalent to the pronoun IT in this usage. As in most languages, the verb will always be in 3rd person singular.

a) General information

1/ The most important impersonal verbs are:

δεῖ	IT IS NECESSARY	**ἔνεστι**	IT IS POSSIBLE
✧ fut. **δεήσει**, aor. **ἐδέησε**		**πάρεστι**	IT IS POSSIBLE
χρή	IT IS NECESSARY	**μέτεστι**	THERE IS A SHARE (OF + Gen.)
✧ fut. **χρήσει** and **χρήσται**,		**δοκεῖ**	IT SEEMS WELL
infinitive **χρῆν** and **χρῆναι**, no aorist		**συμβαίνει**	IT HAPPENS
πρέπει	IT IS CONVENIENT	**συμφέρει**	IT IS CONVENIENT
ἔξεστι	IT IS POSSIBLE	**μέλει**	IT INTERESTS

2/ Impersonal verbs are almost always used with infinitives. For instance:

- **δεῖ** τοῦτο **ποιεῖν**   IT IS NECESSARY TO DO THIS   ✧ Note that there is no subject for the verb **δεῖ.**
- τὰ γὰρ ἀληθῆ **χρὴ λέγειν**   IT IS NECESSARY TO SPEAK THE TRUTH (Lysias, *In Andocidem*).
- ἐν οὖν τοιούτοις οὔτε **σωφρονεῖν**, φίλαι, οὔτ᾽ **εὐσεβεῖν πάρεστιν**   IN SUCH CIRCUMSTANCES, MY FRIENDS, IT IS NOT POSSIBLE EITHER TO BE PRUDENT OR TO BE PIOUS (Sophocles, *Electra*).

3/ They can also rule a whole infinitive construction, i.e. the infinitive may have its own subject:

- **δεῖ ὑμᾶς** τοῦτο **ποιεῖν**   IT IS NECESSARY FOR YOU TO DO THIS, YOU MUST DO THIS, etc.
  ✧ Observe that there are various ways to translate this construction.

Grammatically speaking, ὑμᾶς τοῦτο ποιεῖν (YOU TO DO THIS) is in fact what it is necessary to do, therefore this infinitive clause represents the actual subject of **δεῖ**; but this is just a grammatical appreciation and it is not strictly necessary to translate it correctly. Another example:

- **δεῖ** οὖν **τὸν στρατηγοῦντα** τοῦτο **παρασκευάζειν** τοῖς ἑλομένοις αὐτὸν στρατηγόν   THE COMMANDER MUST THEREFORE PROVIDE THIS TO THOSE WHO HAVE CHOSEN HIM GENERAL (Xenophon, *Memorabilia*).

4/ This subject will be expressed in accusative only with the impersonal verbs **δεῖ** and **χρή**, while with the other ones it will take the dative:

- **ἔξεστί μοι** ἐκεῖσε ἰέναι   I CAN GO THERE ("IT IS POSSIBLE FOR ME TO GO THERE").
- **πάρεστι τῷ διδασκάλῳ** πρὸς τὰς Ἀθήνας πορεύεσθαι   IT IS POSSIBLE FOR THE TEACHER TO GO TO ATHENS / THE TEACHER CAN GO TO ATHENS, etc.
- **σοὶ** μὲν **ἔξεστιν** εἰπεῖν ἃ βούλει, **ἐμοὶ** δὲ καὶ λέγειν καὶ ποιεῖν   YOU CAN SAY WHAT YOU WANT, BUT I CAN BOTH SAY AND DO WHAT I WANT (Plutarch, *Artaxerxes*).

5/ If the infinitive is a verb that has a predicative object and the impersonal verb rules dative, the predicative object can be *either in accusative* (which is normal for the predicative object of an infinitive) *or in dative* (agreeing with the "subject"):

- ἔξεστί μοι **δίκαιον** εἶναι / ἔξεστί μοι **δικαίῳ** εἶναι   I CAN BE FAIR ("IT IS POSSIBLE FOR ME TO BE FAIR").

b) Special cases   [286]

1/ χρή has a strange ending in **-η**, because in fact it is not a verb but a noun (the original expression was χρή ἐστι, but the ἐστι was lost in the course of time), so that its imperfect is χρῆν (χρή + ἦν, do not confuse it with the infinitive which can be written in the same way) or even ἐχρῆν (a curious case of an augment in front of a noun, which proves that it ended up to be considered as a verb):

- ἐχρῆν / χρῆν σε τὴν πόλιν λαβεῖν   YOU HAD TO CAPTURE THE CITY.
- ἐσημαίνετέ μοι ... ἅ τ᾽ ἐχρῆν ποιεῖν καὶ ἃ οὐκ ἐχρῆν   YOU INDICATED TO ME WHAT IT WAS NECESSARY AND WHAT IT WAS NOT NECESSARY TO DO   (Xenophon, *Cyropaedia*).

2/ When dealing with ἔξεστι, we must take into account that we may find the form ἔστι itself with the meaning IT IS POSSIBLE; observe that the only difference with the real HE/SHE IS ἐστί is the position of the accent:

- ἔξεστι πρὸς τὰς Ἀθήνας πορεύεσθαι = ἔστι πρὸς τὰς Ἀθήνας πορεύεσθαι   IT IS POSSIBLE TO GO TO ATHENS.
- νῦν δὲ διὰ τὰ πράγματα εὐωνοτάτους ἔστι φίλους ἀγαθοὺς κτήσασθαι   NOW, BECAUSE OF THE STATE OF AFFAIRS, IT IS POSSIBLE TO ACQUIRE GOOD FRIENDS AT A VERY CHEAP PRICE   (Xenophon, *Memorabilia*).

But be careful: if ἐστί, with its normal meaning, is used to open a sentence, we will write ἔστι:

- ὁ Σωκράτης ἐν ταῖς Ἀθήναις ἐστίν = ἔστιν ὁ Σωκράτης ἐν ταῖς Ἀθήναις   SOCRATES IS IN ATHENS.
- ἔστιν ἐν ἀνθρώποις ψεύδεσθαι; ἔστι μέντοι, ἔφη   IS THE CONCEPT OF LYING INHERENT TO MEN? IT IS INDEED, HE SAID   (Xenophon, *Memorabilia*).

3/ δοκεῖ (the aorist is ἔδοξε, not ἐδόκησε as we would expect) is a verb that is frequently employed as a substitute   [287] for the English verb TO DECIDE:

- δοκεῖ τῷ στρατηγῷ τήμερον μάχεσθαι   IT SEEMS GOOD TO THE GENERAL TO FIGHT TODAY = THE GENERAL DECIDES TO FIGHT TODAY.
- ἔδοξε τῷ δικαστηρίῳ δῆσαι τὸν Ἐρασινίδην   IT SEEMED GOOD TO THE COURT TO IMPRISON ERASINIDES = THE COURT DECIDED TO IMPRISON ERASINIDES   (Xenophon, *Hellenica*).
- ἔδοξε πλεῖν τὸν Ἀλκιβιάδην   IT WAS DECIDED THAT ALCIBIADES SHOULD DEPART (Thucydides, *Historiae*).

In fact, this verb stands for TO SEEM (among other secondary meanings), although it is frequently used with the enhanced meaning TO SEEM GOOD. But observe this example, where it conveys only the meaning of TO SEEM:

- πάντα αὐτοῖς ἐδόκει ἐπὶ ξυνωμοσίᾳ ὀλιγαρχικῇ καὶ τυραννικῇ πεπρᾶχθαι   EVERYTHING SEEMED TO THEM TO HAVE BEEN DONE POINTING TOWARDS AN OLIGARCHICAL AND ABSOLUTIST CONSPIRACY   (Thucydides, *Historiae*).

4/ There are two verbs, one of which is a compound form of the other one, that rule a *genitive of object*:   **[288]**

μέλει: in fact the verb **μέλω** exists also as a personal verb, and it means TO BE OF CONCERN, TO INTEREST:

- **μέλω** τοῖς διδασκάλοις   I INTEREST THE TEACHERS, THE TEACHERS ARE INTERESTED IN ME, etc.

But its use in the 3ʳᵈ person is so frequent that it is considered also as an impersonal verb, and in this case the object of interest is usually given in genitive:

- **μέλει** μοι **τῶν βίβλων**   BOOKS INTEREST ME.
- καὶ πάνυ γ᾽, ἔφη ὁ Ἰσχόμαχος, **μέλει** μοι **τούτων** ὧν ἐρωτᾷς   AND WHAT YOU ARE ASKING INTERESTS ME A LOT,
  SAID ISCHOMACHUS   (Xenophon, *Oeconomicus*).

This verb has a compound, **μεταμέλει**, which means TO REPENT (OF), and also the object of repentance must be expressed *either* in the genitive case *or* as a participle:

- **μεταμέλει** μοι **τῶν ἁμαρτημάτων**   I REPENT (OF) THE SINS.
- οὐ **μεταμέλει** μοι **τῆς αἱρήσεως**   I DO NOT REPENT (OF) THE CHOICE   (Lucian, *Hermotimus*).
- **μετεμέλοντο** τὰς σπονδὰς οὐ **δεξάμενοι**   THEY REPENTED (OF) NOT HAVING ACCEPTED THE TRUCE
  (Thucydides, *Historiae*).

5/ Another personal verb that may be used impersonally is **συμβαίνει**, in the sense of TO HAPPEN:

- ἔπειτα δὲ τάδε **συνέβη**   AND AFTERWARDS THESE THINGS HAPPENED
  ◇ So, we can use it as a synonym of **γίγνομαι**.
- πολλὰ καὶ χαλεπὰ **συμβαίνει** τοῖς ἀνθρώποις   MANY BAD THINGS HAPPEN TO MEN (Xenophon, *Memorabilia*).

c) The personal construction   **[289]**

Sometimes verbs that are not impersonal, like **λέγω**, are used impersonally:

- **λέγεται** τοὺς παῖδας ἐν τῇ ἀγορᾷ εἶναι   IT IS SAID THAT THE CHILDREN ARE IN THE AGORA.

But in Greek it is much more frequent to use the so called *personal construction*:

- **οἱ παῖδες λέγονται** ἐν τῇ ἀγορᾷ εἶναι   IT IS SAID THAT THE CHILDREN ARE IN THE AGORA.
  ◇ Literally, THE BOYS ARE SAID TO BE IN THE AGORA.
- ὁ **Τάνταλος** ἐν Ἅιδου **λέγεται** τὸν ἀεὶ χρόνον διατρίβειν   IT IS SAID THAT TANTALUS SPENDS ETERNITY IN HADES
  (Xenophon, *Oeconomicus*).
  ◇ Literally, TANTALUS IS SAID TO SPEND ETERNITY IN HADES.

<div style="text-align:center;">

b) Subordinate clauses

</div>

1. The concept of *Oblique Optative* [290]

Before entering the forest of subordinate clauses, we must first acquaint ourselves with the *Oblique Optative*.

a) Replacing an indicative

1/ In indirect sentences, what is said (or would be said) in the direct style is usually kept in indicative:

- οὗτος ὁ ἄνθρωπος λέγει ὅτι ὁ Σωκράτης ἐν τῇ πόλει **ἐστίν**   THIS MAN SAYS THAT SOCRATES IS IN THE CITY.

Note that if the introductory verb is in a secondary tense (imperfect, aorist or pluperfect), the natural tendency in English is to say THIS MAN SAID THAT SOCRATES *WAS* IN THE CITY. However, Greek retains the tense in which the reported speech was originally delivered, which, in this case, was SOCRATES *IS* IN THE CITY:

- οὗτος ὁ ἄνθρωπος εἶπεν ὅτι ὁ Σωκράτης ἐν τῇ πόλει **ἐστίν**   THIS MAN SAID THAT SOCRATES WAS (literally, *IS*) IN THE CITY.

2/ There is an optional change that can be made in cases such as this, when the introductory verb is in secondary tense; [291] the indicative verb can be replaced by the equivalent tense in the optative mood. This is called the *Oblique Optative*:

- οὗτος ὁ ἄνθρωπος εἶπεν ὅτι ὁ Σωκράτης ἐν τῇ πόλει **ἐστίν** or **εἴη**   (same meaning).

In the above example, a present optative can replace the present indicative. Observe another example:

- ὁ στρατηγὸς λέγει ὅτι οἱ Ἀθηναῖοι **μάχονται**   THE GENERAL SAYS THAT THE ATHENIANS ARE FIGHTING.
- ὁ στρατηγὸς εἶπεν ὅτι οἱ Ἀθηναῖοι **μάχοιντο**   THE GENERAL SAID THAT THE ATHENIANS WERE FIGHTING.

3/ Verbs in other tenses can also undergo this switch to the optative: a future indicative will be replaced by a future optative, etc. However, there is no imperfect tense in the optative (only the indicative mood has an imperfect tense). Observe the following example:

- ὁ Σωκράτης ἐν τῇ πόλει **ἦν**   SOCRATES WAS IN THE CITY.

If this is put into reported speech and the introductory verb is in a secondary tense, the original indicative can be kept or put into the optative, but as there is no imperfect optative the present tense would be used instead:

- οὗτος ὁ ἄνθρωπος εἶπεν ὅτι ὁ Σωκράτης ἐν τῇ πόλει **εἴη** or **ἦν**   THIS MAN SAID THAT SOCRATES WAS IN THE CITY.

Here are a couple of original examples:

- ὁ Τισσαφέρνης ... εἶπεν ὅτι εἰς λόγους **βούλοιτο** αὐτῷ ἀφικέσθαι   TISSAPHERNES SAID THAT HE WANTED TO TALK TO HIM (Xenophon, *Hellenica*).
  ✧ **βούλοιτο** replaces **βούλεται**: from the present indicative to the present optative.

- εὐθὺς δὲ Σεύθῃ εἶπεν ὅτι **συστρατεύσοιτο** αὐτῷ   IMMEDIATELY HE TOLD SEUTHES THAT HE WOULD MARCH WITH HIM (Xenophon, *Anabasis*).
  - ◇ **συστρατεύσοιτο** replaces **συστρατεύσεται**: from the future indicative to the future optative.

b) Replacing a subjunctive   [292]

1/ In subordinate sentences that use the subjunctive (with verbs of fear, purpose clauses and other subordinates that have not yet been introduced), the same phenomenon can take place: if the *introductory* verb is in a secondary tense, the subjunctive *can* be replaced by the equivalent tense in optative. For example:

- ἔρχεται οἴκαδε ἵνα νέαν βίβλον **γράφῃ**   HE GOES HOME TO WRITE A NEW BOOK.
- ἦλθεν οἴκαδε ἵνα νέαν βίβλον **γράφῃ** or **γράφοι**   HE WENT HOME TO WRITE A NEW BOOK.
- οὕτω δ᾽ ἐτάχθησαν, ἵνα μὴ διέκπλουν **διδοῖεν** ANY OPTION OF BREAKING THROUGH   (Xenophon, *Hellenica*).   THEY [SHIPS] WERE ARRANGED IN THIS WAY, IN ORDER NOT TO GIVE
- φοβοῦμαι μὴ οἱ πολέμιοι τὴν πόλιν **διαφθείρωνται**   I FEAR THE ENEMY MAY DESTROY THE CITY.
- ἐφοβούμην μὴ οἱ πολέμιοι τὴν πόλιν **διαφθείρωνται** / **διαφθείροιεν**   I FEARED THE ENEMY WOULD DESTROY THE CITY.
- ἐφοβεῖτο μὴ τῇ οὐρᾷ **ἐπίθοιντο** οἱ πολέμιοι (Xenophon, *Hellenica*).   HE FEARED THE ENEMY WOULD FALL UPON HIS REAR

2/ Note that the same can also happen in deliberative questions (i.e. not a subordinate clause):

- τί **ποιῶμεν**;   WHAT ARE WE TO DO?
- ἠποροῦντο τί **ποιῶσι** or **ποιοῖεν**   THEY WERE ASKING WHAT THEY WERE TO DO.

c) Final remarks: [293]

1/ When the main verb is in a primary tense (present, future or perfect), the main sentence and the subordinate sentence are said to form a *primary sequence*; but if the main verb is in a past tense (imperfect, aorist or pluperfect) and the verb of the subordinate sentence can be moved to the optative, the main and the subordinate sentences are said to form a *secondary sequence*. Using one of the former examples:

- ὁ στρατηγὸς λέγει ὅτι οἱ Ἀθηναῖοι **μάχονται**   THE GENERAL SAYS THAT THE ATHENIANS ARE FIGHTING.
  - ◇ *Primary sequence*
- ὁ στρατηγὸς εἶπεν ὅτι οἱ Ἀθηναῖοι **μάχονται** or **μάχοιντο**   THE GENERAL SAID THAT THE ATHENIANS WERE FIGHTING.
  - ◇ *Secondary sequence*

2/ In both former sections **a)** and **b)**, observe that the optative is *not* accompanied by **ἄν**. Furthermore, when the original mood (either the indicative or subjunctive) of the subordinate is retained in a secondary sequence instead of being replaced by the optative, it is said that the *vivid style* is being used, which means that it is supposed that the reader-listener will perceive the action as happening realistically in front of their eyes. Using one of the former examples:

- ὁ στρατηγὸς εἶπεν ὅτι οἱ Ἀθηναῖοι **μάχοιντο**   THE GENERAL SAID THAT THE ATHENIANS WERE FIGHTING.
  - ◇ Secondary sequence, normal style.
- ὁ στρατηγὸς εἶπεν ὅτι οἱ Ἀθηναῖοι **μάχονται**   THE GENERAL SAID THAT THE ATHENIANS WERE FIGHTING.
  - ◇ Secondary sequence, *vivid style.*

2. Causal clauses   [294]

a) Which conjunctions?

1/ It is customary to introduce a causal subordinate with any of these conjunctions: **ὅτι**, **διότι** and **ὡς** (note also that a causal subordinate introduced by any of these three conjunctions will usually stand *after* the main clause):

- τὸ ἆθλόν σοι παρέχω, **διότι** ὁ ἄριστος εἶ   I GIVE YOU THE PRIZE BECAUSE YOU ARE THE BEST ONE.
- ἀριθμὸν οὐκ ἔγραψα τῶν ἀποθανόντων, **διότι** ἄπιστον τὸ πλῆθος λέγεται ἀπολέσθαι   I HAVE NOT WRITTEN THE NUMBER OF DEAD PEOPLE BECAUSE IT IS SAID THAT THE AMOUNT OF PEOPLE WHO DIED IS INCREDIBLE (Thucydides, *Historiae*).

It is clear that **ὅτι** must not be translated by THAT if used in a causal sense. Similarly, the many other meanings of **ὡς** are not appropriate in causal clauses.

2/ The conjunctions **ἐπεί** and **ἐπειδή** can also be used. However, these two conjunctions may also have the temporal meaning WHEN. Effectively, they are the equivalent to the *Historic "cum"* in Latin, therefore they can also be translated by AS, thus maintaining a *half-causal / half-temporal* meaning. Note that a causal subordinate introduced by any of these two conjunctions will usually stand *before* the main clause:

- **ἐπεὶ** ὁ Περικλῆς τοῦτο εἶπεν, πάντες ἀπήλθομεν   AS (BECAUSE/WHEN) PERICLES SAID THIS, ALL OF US LEFT.
- **ἐπεὶ** δὲ οὔτε Χειρίσοφος ἧκεν οὔτε πλοῖα ἱκανὰ ἦν ..., ἐδόκει ἀπιτέον εἶναι   AS NEITHER CHEIRISOPHOS HAD COME NOR WERE THERE SUFFICIENT SHIPS, IT SEEMED THE BEST IDEA TO DEPART (Xenophon, *Anabasis*).

b) Which mood?   [295]

1/ As a general rule, the causal clause will be in the indicative mood:

- οἱ στρατιῶται εἰς τὴν πόλιν ἐπανῆλθον **διότι** μάχεσθαι οὐκέτι **ἐβούλοντο**   THE SOLDIERS WENT BACK INTO THE CITY BECAUSE THEY DID NOT WANT TO FIGHT ANY LONGER.

2/ However, if we want to convey an *alleged* reason for the cause and the verb of the main sentence is in a secondary tense, then the optative mood can be used instead (note that this is reported speech, and not an *oblique optative*):

- οἱ στρατιῶται εἰς τὴν πόλιν ἐπανῆλθον **διότι** τὸν Περικλέα ἰδεῖν **βούλοιντο**   THE SOLDIERS WENT BACK INTO THE CITY, ALLEGEDLY BECAUSE THEY WANTED TO SEE PERICLES.

In this last example, the soldiers would have said WE WANT TO SEE PERICLES, even if the *real* reason for their return was another one, e.g. they did not want to fight.

3. Purpose clauses   [296]

a) Usual method

1/ The main way to express purpose is through a subordinate sentence introduced by the conjunction **ἵνα**, with the verb in the subjunctive (either present or aorist, depending on aspect):

- πρὸς τὰς Ἀθήνας οἴχομαι **ἵνα** τὸν ἀδελφὸν **ἴδω**   I AM GOING TO ATHENS TO SEE MY BROTHER.

In order to make the purpose clause negative, use **μή**:

- ἐγώ τοι, ἔφη, **ἵνα μὴ πάσχω** ταῦτα, οὐδ᾽ εἰς πολιτείαν ἐμαυτὸν κατακλείω   IN ORDER NOT TO SUFFER THIS, I DO NOT SHUT MYSELF UP IN A COMMUNITY   (Xenophon, *Memorabilia*).
- τρέχομεν **ἵνα** οἱ πολέμιοι **μὴ λαβῶσιν** ἡμᾶς   WE ARE RUNNING SO THAT THE ENEMIES DO NOT CAPTURE US.

¤ Some authors reduced **ἵνα μή** to just **μή**, shifted to the place previously occupied by **ἵνα**. The former example could be written as:

- τρέχομεν **μὴ** οἱ πολέμιοι **λαβῶσιν** ἡμᾶς   WE ARE RUNNING SO THAT THE ENEMIES DO NOT CAPTURE US.
- τὸν οὖν παρόντα πέμψον ἐς κατασκοπήν, **μὴ** καὶ **λάθη** με προσπεσών   SEND THIS MAN HERE AS A LOOKOUT, LEST HE [somebody else] TURNS UP AND I DO NOT REALISE IT   (Sophocles, *Philoctetes*).

2/ Instead of **ἵνα**, the conjunctions **ὅπως** and **ὡς** can be used. In purpose clauses, the two last conjunctions (not **ἵνα**) may be accompanied by the particle **ἄν**:

- οἴκαδε βαίνει **ὅπως (ἄν) ἀναπαύηται**   HE IS GOING HOME TO REST.
- ἴθ᾽, ἐκκάλυψον, **ὡς ἴδω** τὸ πᾶν κακόν   COME ON, UNCONCEAL HIM, SO THAT I MAY SEE ALL THE EVIL   (Sophocles, *Aiax*).
- ἡμεῖς οἱ στρατηγοὶ ... ἐβουλευόμεθα σὺν τοῖς Κερασουντίοις **ὅπως ἂν ταφείησαν** οἱ τῶν Ἑλλήνων νεκροί   WE THE GENERALS … DELIBERATED WITH THE PEOPLE OF CERASUS IN ORDER THAT THE DEAD OF THE GREEKS COULD BE BURIED   (Xenophon, *Anabasis*).

3/ If the introductory verb is in a past tense (imperfect or aorist), the subjunctive may be replaced by the corresponding **[297]** tense of the optative (*oblique optative*):

- ἐδράμομεν ἵνα οἱ πολέμιοι μὴ **λάβοιεν** ἡμᾶς   WE RAN SO THAT THE ENEMIES WOULD NOT CAPTURE US.
- οἱ δ᾽ Ἀθηναῖοι, ἵνα μὴ **διασπασθείησαν**, ἐπηκολούθουν   AND THE ATHENIANS, IN ORDER NOT TO BE DETACHED, FOLLOWED THEM   (Xenophon, *Hellenica*).

¤ Note this exception: if the main clause happens to be an expression conveying desire, the verb of the purpose clause must be in the *same mood* as the verb of the main clause:

- εἴθε τοῦτο **εἰδείην** ἵνα σοι **εἴποιμι**   IF ONLY I KNEW THIS SO I COULD TELL YOU!
- εἴθε αὐτὸν **εἶδον** ἵνα **ἐφύλαξα**   IF ONLY I HAD SEEN HIM SO I COULD HAVE PROTECTED HIM!

In these two examples, **ἵνα** is followed by an optative (this is not an oblique optative) and an indicative respectively.

b) Other methods   [298]

1/ There are other methods through which purpose can be expressed. For example, using a *future participle* (sometimes preceded by **ὡς**):

- ὁ Ἀχιλλεὺς τρέχει πρὸς τὴν πόλιν **ὡς** τοὺς πολεμίους **ἀποκτενῶν**   ACHILLES IS RUNNING TOWARDS THE CITY IN ORDER TO KILL THE ENEMIES (observe that this is a future participle of a liquid verb).
- καὶ ὁ Θράσυλλος ... εἰς Ἀθήνας ἔπλευσε ταῦτα **ἐξαγγελῶν** καὶ στρατιὰν καὶ ναῦς **αἰτήσων**   AND THRASYLLUS … SAILED TO ATHENS TO ANNOUNCE THIS AND TO ASK FOR AN ARMY AND SHIPS   (Xenophon, *Hellenica*).

Remember that since it is a participle it can agree with an object instead of with the subject:

- τὸ ξῖφος **τῷ στρατιώτῃ** δίδωμι **ὡς ἐν τῇ μάχῃ μαχησομένῳ**   I GIVE THE SWORD TO THE SOLDIER SO THAT HE MAY FIGHT IN THE BATTLE.
- ἔπεμψε **Θεόπομπον** … εἰς Λακεδαίμονα **ἀπαγγελοῦντα** τὰ γεγονότα   HE SENT THEOPOMPUS … TO LACEDAEMON SO THAT HE WOULD ANNOUNCE THE EVENTS   (Xenophon, *Hellenica*).

2/ After some verbs, the infinitive can also have a meaning of purpose, especially after verbs that have meanings of   **[299]** *giving, sending*, etc., although the use of the infinitive to express purpose is not a common method:

- πέμπω τὴν βίβλον τῷ ἀδελφῷ **ἀναγιγνώσκειν**   I AM SENDING THE BOOK TO MY BROTHER TO READ.
- τὸν οἶνον αἴρω **πίνειν**   I AM TAKING THE WINE TO DRINK.
- τοὺς ἐπιτηδείους ἔπεμψε τούτων **ἐπιμεληθῆναι**   HE SENT THE PROPER PERSONS TO TAKE CARE OF ALL THESE THINGS (Xenophon, *Anabasis*).

3/ A peculiar method used to express purpose is by means of a *neuter article in the genitive + infinitive*:

- τὰς βίβλους ἔκρυψα **τοῦ μὴ** τοὺς πολεμίους αὐτὰς **καίειν**   I HID THE BOOKS LEST THE ENEMY WOULD BURN THEM.

4. Temporal clauses   **[300]**

a) Main temporal clauses

1/ The main conjunctions that are used to translate the English word WHEN are ❑ **ὅτε** (or ❑ **ὁπότε** WHENEVER), ❑ **ἐπεί** and ❑ **ἐπειδή**. The primary difference between them is that **ὅτε** means WHEN in the sense of *at the same time as*, while **ἐπεί** and **ἐπειδή** mean WHEN in the sense of *after*:

- **ὅτε** ἐγὼ οἴκοι ἦν, σὺ ἐν τῇ ἀγορᾷ ἦσθα   WHEN I WAS AT HOME, YOU WERE IN THE AGORA
  ✧ Note that both actions happened simultaneously.
- **ὅτε** δ᾽ αὕτη ἡ μάχη ἐγένετο, Τισσαφέρνης ἐν Σάρδεσιν ἔτυχεν ὤν   WHEN THIS BATTLE TOOK PLACE, TISSAPHERNES HAPPENED TO BE IN SARDIS   (Xenophon, *Hellenica*).
- **ἐπειδὴ** οἱ ἡγεμόνες τοῦτο εἶπον, οἱ πολῖται ἀπῆλθον   WHEN THE LEADERS HAD SAID THIS, THE CITIZENS LEFT
  ✧ Note that this means AFTER THE LEADERS HAD SAID THIS, THE CITIZENS LEFT: the action of the temporal clause took place first.
- **ἐπεὶ** δ᾽ εἰς τὴν Ἀσίαν ἀφίκοντο, συνήγαγε στρατιώτας   WHEN THEY ARRIVED IN ASIA, HE GATHERED SOLDIERS (Xenophon, *Hellenica*).

Remember, also, from the previous section on causal clauses that **ἐπεί** and **ἐπειδή** may have a causal meaning. These   **[301]** two words can therefore be considered the equivalent to the *Historic "cum"* in Latin, with this *half-causal / half-temporal* meaning commonly translated by AS.

2/ These two conjunctions also have the meaning of WHEN:

❑ **ἡνίκα**, used in the same way as **ὅτε**:   WHEN in the sense of *at the same time as.*
❑ **ὡς**, used in the same way as **ἐπεί**:   WHEN in the sense of *after.*

- **ἡνίκα** δ᾽ ἦν ἀμφὶ μέσας νύκτας, ...   When it was around midnight, …   (Xenophon, *Cyropaedia*).
- **ὡς** δὲ ἔγνω τὸ πρᾶγμα, ...   When he learned about the matter, …   (Xenophon, *Cyropaedia*).

3/ Other conjunctions or idiomatic combinations that introduce temporal clauses include: [302]

❑ **ἐπεὶ πρῶτον** and **ἐπεὶ τάχιστα**   as soon as

- οἱ δὲ τριάκοντα ᾑρέθησαν μὲν **ἐπεὶ τάχιστα** τὰ μακρὰ τείχη ... καθῃρέθη   The Thirty were chosen as soon as the long walls … had been demolished   (Xenophon, *Hellenica*).

❑ **ἔστε**, **μέχρι** and **μέχρι οὗ**   until (sometimes while)

- ἐμάχοντο ... **μέχρι** οἱ Ἀθηναῖοι ἀπέπλευσαν εἰς Μάδυτον   They fought until the Athenians sailed away to Madytus   (Xenophon, *Hellenica*).
- ἐκεῖ ἔμεινε ... **μέχρι οὗ** Κῦρος εἰς Σάρδεις ἀφίκετο   He remained there … until Cyrus arrived at Sardis   (Xenophon, *Hellenica*).

❑ **ἐξ οὗ** and **ἀπὸ οὗ** (usually written **ἀφ᾽ οὗ**)   since

- τοὺς γὰρ ξένους, **ἐξ οὗ** ὅ τε Σίνις καὶ ὁ Σκείρων καὶ ὁ Προκρούστης ἀπέθανον, οὐδεὶς ἔτι ἀδικεῖ
  Since Scinis, Sceiron and Procrustes died, nobody offends the foreigners   (Xenophon, *Memorabilia*).

❑ **ἐν ᾧ**   while

- **ἐν ᾧ** δὲ πάντα ταῦτα ἐπράττετο, τὰ κατὰ θάλατταν ... γενόμενα διηγήσομαι   I will explain what happened … at sea while all of this was taking place   (Xenophon, *Hellenica*).

There are two more conjunctions that present some complications, as their meaning varies and is dependent on the verbal mood that accompanies them: **πρίν** and **ἕως**.

b) The conjunction **πρίν** until / before   [303]

This conjunction may mean either until or before.

1/ If it is followed by a *finite verb*, it means until or before indistinctly:

- ὁ ἀδελφὸς οὐκ ἀπῆλθε **πρὶν ἧξα**   My brother did not leave until/before I arrived.
- οὐ πρόσθεν ἐπαύσαντο **πρὶν ἐξεπολιόρκησαν** τὸν Ὄλουρον   They did not stop until/before they had captured Olouros   (Xenophon, *Hellenica*).

Both meanings can be used interchangeably, but the final meaning will be the same one, and observe that the main sentence is usually *negative*. So, if we want to translate until into Greek (in a meaning transposable with before), as in Do not write until/before the teacher orders you to, we will use **πρίν** + *a finite form* :

- μὴ γράφε **πρὶν** ὁ διδάσκαλος **ἂν κελεύῃ**   Do not write until/before the teacher orders you to.
- οὐκ ἔγραψα **πρὶν** ὁ διδάσκαλός μοι **ἐκέλευσεν**   I did not write until/before the teacher told me to.

The main sentence will usually be negative, but this is not always the case. For example, in this sentence the main clause is *positive*, and **πρὶν** is followed by a finite form:

- ἐνθάδε ᾤκουν **πρὶν** πρὸς τὴν Λακεδαιμονίαν **μετέστην**   I LIVED HERE UNTIL/BEFORE I MOVED TO LACEDAEMONIA.

2/ If it is followed by an *infinitive*, it will only convey the meaning of BEFORE :   **[304]**

- οἱ Ἀθηναῖοι πολῖται ἀεὶ ἐβουλεύοντο **πρὶν ψηφίζεσθαι**   ATHENIAN CITIZENS ALWAYS DELIBERATED BEFORE VOTING.
- ἀεὶ λούομαι **πρὶν καθεύδειν**   I ALWAYS TAKE A BATH BEFORE SLEEPING.
- δεῖ σέ μοι διαλέγεσθαι **πρὶν** παρὰ τὸν Κῦρον **ἐλθεῖν**   YOU SHOULD TALK WITH ME BEFORE GOING TO CYRUS.
- **πρὶν** δὲ πεντεκαίδεκα στάδια **διεληλυθέναι** ἐνέτυχον ἤδη νεκροῖς   BEFORE HAVING ADVANCED FIFTEEN STADES,
  THEY ALREADY CAME ACROSS CORPSES (Xenophon, *Anabasis*).
- ἕτοιμος ἦν, **πρὶν ἐκπλεῖν**, κρίνεσθαι   HE WAS WILLING TO BE JUDGED BEFORE SAILING OFF (Thucydides, *Historiae*).

As it can be seen, in this case the main sentence is usually positive; but again this is not a golden rule, observe this example in which the main clause is negative, and **πρὶν** is followed by an infinitive:

- οἱ Ἀθηναῖοι πολῖται οὐ διενοήθησαν **πρὶν ψηφίζεσθαι**   THE ATHENIAN CITIZENS DID NOT THINK BEFORE VOTING.

3/ As usual, if the subject of the infinitive is different from the subject of the main verb, it will be in the accusative:

- ἀπήλθομεν **πρὶν τὸν διδάσκαλον ἀφικέσθαι**   WE DEPARTED BEFORE THE TEACHER ARRIVED.
- **πρίν σε** τὰς Ἀθήνας **καταλιπεῖν**, τὰς βίβλους ἀποδώσω   BEFORE YOU LEAVE ATHENS, I WILL GIVE YOU THE BOOKS BACK.

c) The conjunction ἕως UNTIL / WHILE / AS LONG AS   **[305]**

1/ If **ἕως** is followed by an *indicative*, it may mean either WHILE or UNTIL; the context will indicate which meaning is most appropriate. As a general rule, if followed by an imperfect it will mean WHILE (continuous action), and if followed by an aorist it will mean UNTIL (punctual action):

- **ἕως** σὺ ἐν τῇ Σπάρτῃ **ἦσθα**, ἐγὼ τὴν οἰκίαν ᾠκοδόμησα   WHILE YOU WERE IN SPARTA, I CONSTRUCTED THE HOUSE.
- ὁ γεωργὸς ἔκαμνεν **ἕως** ὁ δεσπότης αὐτὸν οἴκαδε **εἰσεκάλεσεν**   THE FARMER WAS WORKING UNTIL THE MASTER
  CALLED HIM HOME.
- ὁ μέντοι Ἀγησίλαος ... περιέμενεν **ἕως** οἱ φυγάδες τῶν Κορινθίων **ἐποίησαν** τῷ Ποσειδῶνι τὴν θυσίαν
  AGESILAOS WAITED UNTIL THE EXILES OF THE CORINTHIANS HAD MADE THE SACRIFICE TO POSEIDON (Xenophon, *Hellenica*).

If **ἕως** is followed by a *subjunctive* + **ἄν** (or *optative* without **ἄν** in secondary sequence), it means UNTIL but with a sense **[306]** of temporal indefinition:

- μένε ἐνθάνδε **ἕως ἄν** ἐγὼ **ἐλπανέλθω**   WAIT HERE UNTIL I COME BACK.
- ἐκέλευε ... φυλάττειν, **ἕως ἄν** αὐτὸς **ἔλθῃ**   HE ORDERED THEM … TO BE ON GUARD UNTIL HE HIMSELF WOULD COME
  (Xenophon, *Hellenica*).

2/ As we can see, in the first examples **ἕως** dealt with facts that had really taken place: the master called the slave home, and somebody was in Sparta; but when **ἕως** is followed by a subjunctive + **ἄν** (*primary sequence*) or optative (*secondary*

sequence), it means UNTIL, and it always refers to a future action that may, or may not, take place. Observe the difference in these examples:

- ὁ γεωργὸς κάμνει **ἕως ἂν** ὁ δεσπότης αὐτὸν οἴκαδε **εἰσκαλῇ**   THE FARMER WORKS UNTIL THE MASTER CALLS HIM HOME.
  - ✧ This means that he has decided to work until the master calls him, but this moment is indefinite.
- ὁ γεωργὸς ἔκαμνεν **ἕως** ὁ δεσπότης αὐτὸν οἴκαδε **εἰσκαλέσειεν**   THE FARMER WAS WORKING UNTIL THE MASTER WOULD CALL HIM HOME.
  - ✧ This means that he had decided to work until the master would call him, but did the master ever call him?

3/ Another meaning of **ἕως** (like **μέχρι**) is AS LONG AS:

- τοῖς δ᾽ Ὀρχομενίοις εἶπεν, **ἕως** στρατεία **εἴη**, παύσασθαι τοῦ πολέμου   HE TOLD THE INHABITANTS OF ORCHOMENOS TO STOP MAKING WAR AS LONG AS THE CAMPAIGN WENT ON   (Xenophon, *Hellenica*).

d) Indefinite *ever* temporal clauses [307]

[This concept is dealt with in further detail in the corresponding section on indefinite clauses.]

Linked to this last point of temporal indefinition we have seen for **ἕως,** we can find the same type of construction with several other temporal constructions that would use the word EVER to be translated into English. When a future *indefinite* action is referred to in a subordinate sentence, as in WHEN YOU SEND ME YOUR BOOK I WILL READ IT (this is indefinite because who knows when that person will send the book, if ever), the verb of the main sentence is in the *future tense of the indicative*, as expected, and the subordinate sentence is in *subjunctive* + **ἄν**. Note that the same applies for repeated actions in the present. In this case, rather than a repeated action, it is an *indefinite* action in the future tense. The particle **ἄν** is sometimes linked to the conjunction.

Observe the following examples:

- **ἐπειδὰν** τὸν παῖδα πρὸς ἐμὲ **πέμψῃς**, αὐτὸν παιδεύσω   WHENEVER YOU SEND ME YOUR SON, I WILL TEACH HIM.
- **ὅταν** οἱ πολέμιοι **ἥκωσιν**, ἑτοῖμοι ἐσόμεθα   WHENEVER THE ENEMY COME, WE WILL BE READY.
- **ὅταν** τὸν Σωκράτη ἐν τῇ ἀγορᾷ **ἴδω**, πάντα ἐρῶ   WHENEVER I SEE SOCRATES IN THE AGORA, I WILL ASK HIM EVERYTHING.
- **ἐπειδὰν** μέντοι τοῦτο **γένηται**, ἡγησόμεθα μέν, ἔφη, ἡμεῖς   WHENEVER THIS MAY HAPPEN, WE WILL LEAD, HE SAID (Xenophon, *Hellenica*).

5. Concessive clauses [308]

In Greek, there are two ways of expressing a clause introduced by ALTHOUGH, IN SPITE OF: with a subordinate or with a participle.

a) With a subordinate

We must use the conjunction **καί** and the conditional particle **εἰ** (or **ἐάν**, if it is an indefinite event); in fact, what we shall be translating literally is EVEN IF. Note that the choice between **εἰ** or **ἐάν** and of the tense of the subordinate verb adheres to the same rules as seen for conditional sentences; for example:

- **καὶ εἰ** (or **εἰ καὶ**) νοσῶ, ἐν τοῖς ἀγροῖς καρτερῶς πονῶ   ALTHOUGH I AM ILL, I AM WORKING HARD IN THE FIELDS.
- **εἰ καὶ** τὰ μέγιστα εἰς ἐμὲ **ἐξημάρτανον**, οὐκ ἂν οἷόν τ᾽ ἦν δίκην με παρ᾽ αὐτῶν λαμβάνειν   EVEN IF THEY HAD WRONGED ME VERY GREATLY, IT WOULD NOT BE POSSIBLE THAT I WOULD TAKE REVENGE FROM THEM   (Lysias, *Areopagiticus*).
- **καὶ ἐάν** (or **ἐὰν καὶ**) οὗτος ὁ ἀθλητὴς μάλιστα **ἀσκῇ**, τὰ Ὀλύμπια οὐ νικήσει   ALTHOUGH THIS ATHLETE MAY PRACTISE A LOT, HE WILL NOT WIN IN THE OLYMPIC GAMES.
- τοῦτο μὲν γὰρ **καὶ ἐὰν κρατήσωσιν** ὁμοίως δράσουσιν   EVEN IF THEY WIN, THEY WILL NEVERTHELESS DO THIS (Thucydides, *Historiae*).

b) With a participle [309]

The conjunction **καίπερ** must be placed before the participle, and the tense of the participle will be dependent upon the temporal relationship with the main event:

- **καίπερ νικήσας**, ὁ Περικλῆς τοὺς αἰχμαλώτους οὐκ ἀπέκτεινεν   IN SPITE OF HAVING WON (*ALTHOUGH HE HAD WON*), PERICLES DID NOT KILL THE PRISONERS.
- **καίπερ** ἐν ταῖς Ἀθήναις **οὖσα**, ἡ Λυσιστράτη τῷ Δικαιοπόλει οὐκ ἐνέτυχεν   IN SPITE OF BEING IN ATHENS, LYSISTRATA DID NOT COME ACROSS DIKAIOPOLIS.
- Ἀγεσίλαος δέ, **καίπερ αἰσθανόμενος** ταῦτα, ὅμως ἐπέμενε ταῖς σπονδαῖς   AGESILAOS, IN SPITE OF KNOWING THIS, NEVERTHELESS WENT ON ABIDING BY THE TRUCE   (Xenophon, *Hellenica*).

This construction may also be used with a participle absolute:

- **καίπερ τῶν Λακεδαιμονίων** τὰς σπονδὰς **λυσάντων**, οἱ Ἀθηναῖοι τῇ Λακεδαιμονίᾳ οὐκ ἐπέθεντο   ALTHOUGH THE SPARTANS HAD BROKEN THE TRUCE, THE ATHENIANS DID NOT ATTACK LACEDAEMONIA.
- **καίπερ** ἀκηρύκτῳ πολέμῳ **τῶν Φωκέων χρωμένων**, πεζῇ διεπορεύθη εἰς τὴν Βοιωτίαν   ALTHOUGH THE PHOCIANS WERE WAGING A CRUEL WAR, HE PROCEEDED ON FOOT INTO BOEOTIA   (Xenophon, *Hellenica*).

6. Result clauses [310]

To express the result or consequence of what has been expressed in the main sentence, Greek uses a subordinate clause, introduced by **ὥστε** (or, sometimes, **ὡς**). The verb of the subordinate clause may be in the infinitive or the indicative, depending on the nuance we wish to convey. Usually we will find the adverb **οὕτω(ς)** (SO) in the main sentence as a marker of a following result clause.

a) Expression of the real result

If we want to express the real result of an action, we use the indicative:

- **οὕτω** ταχέως τρέχει **ὥστε** οἱ φίλοι αὐτὸν οὐ νικῶσιν   HE RUNS SO QUICKLY THAT HIS FRIENDS DO NOT BEAT HIM.
- **οὕτω** σοφός ἐστι **ὥστε** πάντα γιγνώσκει   HE IS SO WISE THAT HE KNOWS EVERYTHING.
- ἐμὲ δὲ **οὕτως** ὀξέως καὶ ῥᾳδίως κατεῖδεν **ὥστε** ἀσεβείας ἐγράψατο   HE HAS EXAMINED ME SO SHARPLY AND SO EASILY THAT HE HAS ACCUSED ME OF IMPIETY   (Plato, *Euthyphro*).

The negative is **οὐ**, since it denotes a fact. Note that result clauses *never* use the oblique optative when the main verb is past.

b) Expression of the possibility of the result   [311]

1/ If we want to express the possibility of the result, we use the infinitive. The negative is **μή**, since it denotes a possibility:

- οὕτω σοφός ἐστι **ὥστε** πάντα γιγνώσκειν   HE IS SO WISE SO AS TO KNOW EVERYTHING.
- οὕτω ταχέως τρέχει **ὥστε** τοὺς φίλους **νικᾶν**   HE RUNS SO QUICKLY SO AS TO BEAT HIS FRIENDS.
- ὁ δὲ οὕτως ἀντεσκευάσατο τὸ οἶκον **ὥστε** τούτων μηδενὸς **προσδεῖσθαι**   BUT HE, ON THE CONTRARY, ARRANGED HIS HOUSE IN SUCH A [SIMPLE] WAY AS NOT TO NEED ANY ONE OF THESE THINGS   (Xenophon, *Agesilaos*).

The infinitive can be used in result clauses even in cases where it is evident that the result did happen:

- **οὕτως** ἀνδρεῖοι οἱ Ἕλληνες ἦσαν **ὥστε** τοὺς Πέρσας ἐν τῷ Μαραθῶνι **νικᾶν**   THE GREEKS WERE SO BRAVE AS TO DEFEAT THE PERSIANS AT MARATHON   ◇ They did defeat them. This is a fact, not just a possibility.

2/ If the subject of the infinitive is different to that of the main clause, it will be in the accusative case: [312]

- οὕτως κακῶς διδάσκει **ὥστε πάντας τοὺς μαθητὰς ἀπελθεῖν**   HE TEACHES SO BADLY AS TO MAKE ALL THE STUDENTS LEAVE.
- ἀδικοῦντα Φίλιππον ἐξήλεγχα φανερῶς οὕτως **ὥστε τοὺς** ἐκείνου **συμμάχους** αὐτοὺς ἀνισταμένους **ὁμολογεῖν**   I PROVED THAT PHILIPPOS WAS ACTING WRONGLY SO CLEARLY AS TO MAKE HIS ALLIES STAND UP AND AGREE [WITH ME]   (Demosthenes, *De Corona*).

It is clear that the THAT by which we translate **ὥστε** is not the same as the THAT by which we translate other words, such as **ὅτι**. The meaning of THAT by which we translate **ὥστε** is one which denotes a following consequence.

3/ Sometimes the word that tells us that a result clause will follow may be a quantitative demonstrative (**τοσοῦτος**)   [313] or a qualitative demonstrative (**τοιοῦτος**), instead of **οὕτως**:

- **τοσούτους** στρατιώτας εἶχον **ὥστε** τὴν πόλιν ῥαδίως ἔλαβον   THEY HAD SO MANY SOLDIERS THAT THEY TOOK THE CITY EASILY.
- ἐγὼ δὲ δὴ εἰς **τοσοῦτον** ἀμαθίας ἥκω **ὥστε** καὶ τοῦτ᾽ ἀγνοῶ   I HAVE REACHED SUCH A POINT OF IGNORANCE THAT I DO NOT EVEN KNOW THIS   (Plato, *Apology*).
- εἰς **τοῦτο** μανίας ἀφικόμην **ὥστε** ἐπιθυμεῖν εἰς ὢν πολλοῖς μάχεσθαι   I HAD REACHED SUCH A STATE OF MADNESS SO AS TO WANT TO FIGHT, I ALONE AGAINST MANY   (Lysias, *Contra Simonem*).

Or there can even be no marker:

- πέφυκεν ἐσθλός, **ὥστ᾽** ἀρκεῖν φίλοις   HE IS A BRAVE MAN, SO THAT HE WILL HELP HIS FRIENDS (Sophocles, *Electra*).

c) A special use   [314]

1/ The combination of a comparative adjective or adverb with **ἤ** (THAN) and a result clause using the infinitive, instead of the expected second term of the comparison, has the meaning of *too + adjective…to + infinitive*, as for instance, TOO CLEVER TO MAKE A MISTAKE. The construction is as follows:

- ὁ Σωκράτης **σοφώτερός** ἐστιν **ἢ ὥστε ἁμαρτάνειν**   SOCRATES IS TOO WISE TO MAKE A MISTAKE (literally, SOCRATES IS WISER *THAN SO AS TO* MAKE A MISTAKE).

This can be more easily understood if one imagines what has been elided between the **ἤ** and the **ὥστε**; for example, *THE WAY HE SHOULD BE* . Then the sentence would read SOCRATES IS WISER THAN (*THE WAY HE SHOULD BE*) SO AS TO MAKE A MISTAKE.

So, to translate HE IS TOO SLOW TO WIN we would literally say HE IS SLOWER THAN SO AS TO WIN:

- **βραδύτερός** ἐστιν **ἢ ὥστε νικᾶν**   HE IS TOO SLOW TO WIN.

2/ This construction can be used also with other verbs:

- ᾔσθοντο αὐτὸν **ἐλάττω** ἔχοντα δύναμιν **ἢ ὥστε** τοὺς φίλους **ὠφελεῖν**   THEY REALISED THAT HE HAD TOO SMALL A FORCE TO HELP HIS FRIENDS (Xenophon, *Hellenica*).

d) After a full stop [315]

ὥστε after a full stop (or any mark of punctuation that denotes the end of a sentence) must be translated by THEREFORE or AS A RESULT:

- σὺ τοῦτο ἐποίησας, οἶδα ὅτι· **ὥστε** ἆθλόν σοι δώσω   YOU HAVE DONE THIS, I KNOW. THEREFORE, I WILL GIVE YOU A PRIZE.
- **ὥστε** οὐδέποτε ἐκεῖ οἱ παῖδες ἔρημοι ἄρχοντός εἰσι   THEREFORE, CHILDREN THERE [in Sparta] ARE NEVER WITHOUT A LEADER (Xenophon, *De Republica Lacedaemoniorum*).

7. Conditional clauses [316]

a) The conditional period

1/ A conditional period consists of two parts: the conditional clause, known as the *protasis,* and the main clause, known as the *apodosis.* For example, in the sentence IF YOU GIVE ME THE BOOK, I WILL BE GLAD: the introductory IF (**εἰ**) clause is the protasis, and the second clause is the apodosis. Both together form what is usually called a *conditional period.*

2/ There are several types of conditional periods. These are dependent on whether or not the condition takes place; whether it is probable or improbable. For example, in the sentence IF YOU HAD BEEN HERE YESTERDAY, WE WOULD HAVE WRITTEN THE LETTER, it is evident that the condition can no longer be accomplished. But in the sentence IF YOU WERE HERE, WE WOULD WRITE THE LETTER, it seems that this can still take place. Each period has its own degree of possibility of accomplishment.

3/ Conditional periods are classified in many different ways: according to the degree of accomplishment, according to the verbal mood they use, etc. There is no international agreement on this. The classification offered here is the most common method presented in grammars and textbooks.

The negative adverb in the protasis is **μή**, and in the apodosis it is **οὐ** (the same rule applies to compounds with either).

b) Real conditionals [317]

1/ These are conditionals in which it is supposed that the condition is accomplished. They are also known as *open conditionals*. Both the protasis and apodosis use an indicative tense, but in some cases we can find an imperative. The translation into English should be literal.

- εἰ τοῦτο **λέγεις**, μῶρος **εἶ**   (indicative + indicative)   IF YOU SAY THIS, YOU ARE FOOLISH.
- εἰ τοῦτο **εἶπες**, **ἥμαρτες**   (indicative + indicative)   IF YOU SAID THIS, YOU MADE A MISTAKE.
- εἰ τοῦτο **βούλει**, **δός** μοι τὰ χρήματα   (indicative + imperative)   IF YOU WANT THIS, GIVE ME THE MONEY.
- εἰ **βούλει** βίβλον γράφειν, σοφὸς **εἶ**   (indicative + indicative)   IF YOU WANT TO WRITE A BOOK, YOU ARE WISE.
- εἰ χρήματα **εἶχες**, πολλοὺς φίλους **εἶχες**   (indicative + indicative)   IF YOU HAD MONEY, YOU HAD MANY FRIENDS.
- εἰ **βούλει** τοῖς θεοῖς δῶρα δοῦναι, **παρέχε** αὐτοῖς πρόβατα   (indicative + imperative)   IF YOU WANT TO GIVE PRESENTS TO THE GODS, OFFER THEM SHEEP.
- εἰ **βούλεσθε** ἀκοῦσαι οἷος ἐν ταῖς μάχαις ἦν, **ἐρῶ** καὶ τοῦτ᾽ ὑμῖν   (indicative + indicative)   IF YOU WANT TO KNOW WHICH KIND OF MAN I WAS IN THE BATTLES, I WILL TELL YOU THIS ALSO   (Plato, *Banquet*).

2/ But in some cases, the combination of tenses may look really strange to an English speaker, and then the translation should be adapted. For instance, observe this combination of *future + present* (in any case, take into account that poetic language allows itself some indulgences):

- εἰ δὲ τοῦ χρόνου πρόσθεν **θανοῦμαι**, κέρδος αὔτ᾽ ἐγὼ **λέγω**   IF I (WILL) DIE BEFORE TIME, I CALL IT A BENEFIT (Sophocles, *Antigone*).

c) Eventual conditionals   [318]

1/ The most common variety of conditional period in Greek is the so-called *eventual period*, which follows this pattern:

<div align="center">

εἰ + **ἄν** + subjunctive *(protasis),*   future indicative *(apodosis).*

</div>

Almost always **εἰ** + **ἄν** = **ἐάν**, which makes this kind of period very recognizable. In this category of conditionals, it is supposed that it is possible that the condition expressed in the protasis (the half containing ἐάν) may take place.

- **ἐὰν** τοῦτο τῷ στρατηγῷ **λέγῃς**, οὗτος νέα ὅπλα σοι **δώσει**   IF YOU SAY THIS TO THE GENERAL, HE WILL GIVE YOU NEW WEAPONS.
- ἀλλ᾽ **ἔσται** ταῦτα, **ἐὰν** θεὸς ἐθέλῃ   IT WILL BE SO, IF THE GOD WISHES (Plato, *Ion*).
- **ἐὰν** τὸ ἐμὸν τειχισμὸν βούλῃ δικαίως σκοπεῖν, **εὑρήσεις** ὅπλα καὶ ...   IF YOU WANT TO INSPECT MY FORTIFICATION CAREFULLY, YOU WILL FIND WEAPONS AND ... (Demosthenes, *De Corona*).

2/ Note that this period of conditional has a variation: instead of a future indicative, an imperative may be used for the main sentence: [319]

- **ἐὰν** νικᾶν **βούλῃ**, **μάχου**   IF YOU WANT TO WIN, FIGHT.

The difference in this use of subjunctive + **ἄν** is that it has an *ever* meaning; we could have translated this sentence as IF YOU EVER WANT TO WIN, FIGHT. Another example:

- **ἐὰν** δὲ δημοκρατία **γένηται**, εὖ **ἴστε**, ἔφη, ὅτι διαμενεῖ ὑμῖν ἡ πόλις   IF EVER DEMOCRACY IS ESTABLISHED, BE SURE THAT THE CITY WILL REMAIN TRUE TO YOU   (Xenophon, *Hellenica*).

3/ It is also common to find a participle instead of the usual protasis with **εἰ** IF :

- μὴ τοῦτο **ποιήσας**, οὐ **νικήσεις**   NOT HAVING DONE THIS / IF YOU HAVE NOT DONE THIS, YOU WILL NOT WIN.

Observe that the negative is **μή**, which in fact is what supplies the participle with the conditional nuance, since if the sentence were **οὐ** τοῦτο ποιήσας, οὐ νικήσεις then it would be implied that we know for certain that the person has not done τοῦτο.

> Note
>
> This use of a participle instead of a protasis is not restricted to this type of conditionals: it can be found in real conditionals, eventual conditionals, etc.

d) Potential conditionals   [320]

In this kind of conditionals, usually known as *potential conditionals*, in which the optative is used *both* in the protasis *and* in the apodosis, the condition expressed is a mere supposition of the speaker, and most probably has not yet taken place. These conditionals correspond to the English If I were (in the future) in Athens, I would see the Acropolis, and with verbs other than *to be* they can be translated by should/would. The apodosis must have the particle **ἄν**:

- εἰ ἐν ταῖς Ἀθήναις **εἴην**, τὴν Ἀκρόπολιν **ἴδοιμι ἄν**   If I were in Athens, I would see the Acropolis.
- εἰ τοῦτό μοι **εἴποις**, ἄσμενος **ἂν εἴην**   If you should tell me this, I would be happy.
- εἰ ἀδίκως **ἁλοίην**, **ἀποδραίην ἄν**   If I were to be declared guilty against justice, I would run away (Lysias, *Pro Milite*).

As usual, the choice between the present or the aorist optative is an aspectual matter.

e) Unfulfilled present conditionals   [321]

These conditionals are used to indicate that the condition is not being accomplished now, but could still possibly be accomplished in the future. In this case, the imperfect tense is used in both the protasis and the apodosis, and the particle **ἄν** is positioned near the verb in the apodosis. Note that, if the apodosis is negative, the negative **οὐ** is almost always written before **ἄν** (this rule is valid for all classifications of conditionals):

- εἰ τὴν βίβλον **ἔγραφες**, σοφὸς **ἐγίγνου ἄν**   If you wrote the book, you would become wise.
- εἰ ἐν τῇ μάχῃ **ἐμάχου**, **ἐνίκας ἄν**   If you fought in the battle, you would win.
- εἰ μὲν ἀλλάξασθαί σε **ἔδει** ..., οὐκ **ἂν** ἔγωγέ σοι **συνεβούλευον**   If you had to change…, I would not advise you to (Xenophon, *Hellenica*).

Remember: Unfulfilled conditions in the present do not mean that the present tense is required, but rather that the condition is not fulfilled right now, in the present. It thus refers to the time in which the action takes place, and not to the tense that should be used.

f) Unfulfilled past conditionals   [322]

These conditionals are used to indicate that the condition has not been accomplished (and can no longer be accomplished). In this case, the aorist tense is used in both halves, and the particle **ἄν** is added in the apodosis:

- εἰ τὴν ἀλήθειαν **εἶπες**, ὁ βασιλεὺς πολλὰ χρήματά σοι **παρέσχεν ἄν**   If you had spoken the truth, the king would have offered you much money.
- εἰ δὲ μὴ **ἐβοήθησαν** αὐτοῖς ..., **ἐκινδύνευσαν ἄν** ἅπαντες ἀπολέσθαι   If they had not helped them …, all of them would have been in danger of dying (Xenophon, *Hellenica*).
- εἰ χθὲς **ἦλθες**, τὸν ἐμὸν πατέρα **εἶδες ἄν**   If you had come yesterday, you would have seen my father.

g) Variations [323]

Of course, it is possible to combine the former types of conditionals into hybrid variations, if the meaning dictates this. For instance:

- εἰ χθὲς τὴν Σπάρτην **κατέλιπες**, νῦν ἐν ταῖς Ἀθήναις **ἦσθα ἄν**   If you had left Sparta yesterday, now you would be in Athens.
  ◇ Note the aorist tense in the protasis and the imperfect tense in the apodosis.
- εἰ δὲ κερδαίνειν **ἐβούλου**, τότ᾽ **ἂν** πλεῖστον **ἔλαβες**   If you wanted to make a profit, you would have taken more   (Lysias, *Areopagiticus*).
  ◇ Note the imperfect tense in the protasis and the aorist tense in the apodosis.
- οὐδ᾽ **ἱκόμην** ἔγωγ᾽ **ἄν**, εἰ σὺ μὴ ᾽**κάλεις**   I would not have come, if you were not calling me
  (Sophocles, *Oedipus Tyrannos*).
  ◇ Note the imperfect tense in the protasis and the aorist tense in the apodosis.

h) Repeated condition in the present [324]

These conditionals are in fact a derivation of the eventual period, but it is assumed that the stated condition takes place repeatedly, therefore the protasis is translated as EVERY TIME THAT rather than the customary IF. As in the case of eventual conditionals, the protasis uses ἐὰν + subjunctive, but the apodosis uses the present indicative.

- ἐὰν ὁ πατὴρ πρὸς τὴν πόλιν **ἥκῃ**, δῶρα τοῖς παισὶ **φέρει**   EVERY TIME THE FATHER COMES TO THE CITY, HE BRINGS PRESENTS TO THE CHILDREN.

i) Repeated condition in the past [325]

These conditionals are similar to **h)**, with the exception that the repeated actions have taken place in the past. The protasis uses the optative (the usual replacement in secondary sequence for a subjunctive + ἄν in primary sequence), and the apodosis uses the imperfect tense.

- εἰ ὁ πατὴρ πρὸς τὴν πόλιν **ἥκοι**, δῶρα τοῖς παισὶ **ἔφερεν**   EVERY TIME THE FATHER CAME TO THE CITY, HE BROUGHT PRESENTS TO THE CHILDREN.

8. Relative clauses [326]

a) An introduction to the use of the relative

1/ A relative clause is a subordinate clause that provides additional information concerning something or somebody (the antecedent) mentioned in the main clause. Relative clauses are introduced by a relative pronoun: in English this may be WHICH, WHO, THAT, WHOM, etc. It is imperative that the Greek relative pronoun agrees with the antecedent in both gender and number (although there are exceptions). Its case will be determined by its role in the relative sentence and is independent of the role of the antecedent in the main sentence. Let's see some examples:

- THE BOY *WHO IS HERE* IS CLEVER: *WHO IS HERE* is the relative clause inside the main clause THE BOY IS CLEVER. The word BOY is its antecedent (the relative clause refers to it), so the relative *WHO* must be *singular and masculine* like BOY, and in the *nominative case* because it has the role of subject in the relative sentence (note that in this example both antecedent and relative are in the same case):

      ὁ παῖς **ὃς πάρεστι** σοφός ἐστιν.

- THE WOMEN *WHOM YOU SAW YESTERDAY* WENT TO ATHENS: *WHOM YOU SAW YESTERDAY* is the relative clause, which is inside the main clause THE WOMEN WENT TO ATHENS. The word WOMEN is its antecedent, so the relative *WHOM* must be *feminine and plural* like WOMEN, and in the *accusative case* because it has the role of direct object in the relative sentence (note that in this example the antecedent and relative are in different cases):

      αἱ γυναῖκες **ἃς σὺ χθὲς εἶδες** πρὸς τὰς Ἀθήνας ἦλθον.

2/ As we can see, the antecedent and the relative pronoun (usually known as *the relative*) may perform different roles   **[327]** in their respective sentences. Observe a further example:

- THE WOMEN *TO WHOM YOU OFFERED THE BOOKS* ARE CLEVER. Main clause: THE WOMEN ARE CLEVER. Relative clause: *TO WHOM YOU OFFERED THE BOOKS*. The antecedent of *TO WHOM* is THE WOMEN, so the relative must be *feminine and plural* like WOMEN, and in the *dative case* because it has the role of indirect object in the relative clause:

      αἱ γυναῖκες **αἷς τὰς βίβλους παρέσχες** σοφαί εἰσιν.

  THE WOMEN (the antecedent) in the main clause performs the function of subject, in this case, and therefore is in the *nominative case*, but *TO WHOM* (the relative) performs the role of indirect object in its relative clause, therefore it must be in the *dative case*.

3/ A good way to identify the role of the relative in its clause is by replacing it with its antecedent and to then "reorder" the clause: *TO WHOM YOU OFFERED THE BOOKS* > *TO THE WOMEN YOU OFFERED THE BOOKS* > *YOU OFFERED THE BOOKS TO THE WOMEN*: the indirect object role of *TO THE WOMEN* (and, therefore, of the relative which was in its place) seems now evident.

b) Normal uses of the relative   **[328]**

The relative sentences we have dealt with up to now were fairly straightforward - the antecedent was the subject of its clause and the relative was in the appropriate case. Now, more complicated examples will be introduced.

1/ The antecedent may not be the subject:

- τὰ ὅπλα ἔδωκα **τῷ ἀνθρώπῳ ὃν** γιγνώσκεις   I GAVE THE WEAPONS TO THE MAN *(WHOM) YOU KNOW.*

  ✧ Observe that sometimes it is not necessary to express the relative in English, but it must be expressed in Greek.

In this case, the antecedent (THE MAN) performs the role of indirect object, and therefore is in the dative case, and the relative performs the role of direct object, and therefore is in the accusative case.

- ἐπὶ δὲ **τὸ ναυτικόν**, ὃ ἐκεῖνος ἠθροίκει ..., ἐξεπέμφθη Κρατησιππίδας   CRATESIPPIDAS WAS SENT AGAINST THE NAVY *THAT THAT MAN HAD GATHERED* (Xenophon, *Hellenica*).

2/ Whose = of whom / of which: [329]

Sentences with this kind of possessive relative may cause some confusion, but we must simply remember that WHOSE is nothing else than OF WHOM. Observe the following sentence:

I SEE THE SOLDIERS WHOSE WEAPONS YOU HAVE = I SEE THE SOLDIERS THE WEAPONS OF WHOM YOU HAVE.

WHOSE performs the role of possessive object, equivalent to *OF WHOM*. By replacing the relative with the antecedent and re-ordering the sentence, we will have: *THE WEAPONS OF WHOM YOU HAVE > THE WEAPONS OF THE SOLDIERS YOU HAVE > YOU HAVE THE WEAPONS OF THE SOLDIERS*, from which it is evident that it is a possessive object and therefore will be in the genitive case. As the antecedent is SOLDIERS, the relative will have to be masculine, plural and in the genitive case, and the final result will be:

- ὁρῶ τοὺς στρατιώτας **ὧν τὰ ὅπλα ἔχεις** I SEE THE SOLDIERS *WHOSE WEAPONS YOU HAVE.*

Two further examples:

- ἐκεῖ ἐστι ἡ παῖς **ἧς τὸν πατέρα γιγνώσκεις** THERE IS THE GIRL *WHOSE FATHER YOU KNOW* (= THERE IS THE GIRL *THE FATHER OF WHOM YOU KNOW*).
- μαντικῆς δὲ πάμπολυ ἀποδεῖν μοι δοκεῖ, **ἧς τὸ ἔργον τὰ ἄδηλα ... προγιγνώσκειν** IT SEEMS TO ME THAT HE IS VERY FAR FROM DIVINATION, *THE PURPOSE OF WHICH IS TO DISCOVER WHAT IS UNCLEAR* (Lucian, *Hesiodus*).

3/ With prepositions: [330]

The relative, apart from adopting the necessary case, may also have prepositions, since it is in fact performing the role of a noun, in whichever case it may be. Observe these examples:

- οἱ παῖδες **σὺν οἷς παίζεις** ἀνδρεῖοί εἰσιν THE BOYS *WITH WHOM YOU PLAY* ARE BRAVE.

The expression WITH needs the preposition **σύν** + dative; therefore, the relative is *masculine, plural* and *dative*.

- οἰκῶ ἐν τῇ πόλει **πρὸς ἣν βαίνεις** I LIVE IN THE CITY *TOWARDS WHICH YOU GO.*

The expression TOWARDS requires the preposition **πρός** + accusative; therefore, the relative is *feminine* (because **πόλις** is feminine), *singular* and *accusative*.

- ... ἐγγὺς Καδουσίων, **ἐφ᾿ οὓς ἐστράτευσεν** ... NEAR THE CADUSIANS, *AGAINST WHOM HE HAD MARCHED* (Xenophon, *Hellenica*).
- ὁ σὸς δὲ πατὴρ ἔγημε τὴν τοῦ ἐμοῦ πατρὸς θυγατέρα, **ἐξ ἧς σὺ ἐγένου** YOUR FATHER MARRIED THE DAUGHTER OF MY FATHER, *FROM WHOM YOU WERE BORN* (Xenophon, *Cyropaedia*).

c) Special uses of the relative [331]

1/ Connective relative:

a/ It is possible to find a relative immediately following a strong pause, usually a full stop. It could be a relative that belongs to the next sentence, as in this example:

- ὁ ἐμὸς ἀδελφὸς στρατηγός ἐστιν· **ὃν δὲ ὁρᾷς,** στρατηγὸς οὐκ ἔστιν MY BROTHER IS A GENERAL; BUT THE MAN WHOM YOU SEE IS NOT A GENERAL.

In this case, the connective **δέ** shows that the relative belongs to the new sentence that follows after the pause. It is clear that there are *two sentences* after the high dot: the relative one and the main one.

b/ However, if there is no connective particle after the pause, the relative is a *relative of connection*, and it should be translated as if it were a demonstrative or a personal pronoun:

- ὁ ἐμὸς ἀδελφὸς στρατηγός ἐστιν· **ὃν** πάντες φιλοῦσιν   MY BROTHER IS A GENERAL; ALL LOVE THIS ONE/HIM.
- πολλοὺς μαθητὰς ἔχω· **οἷς** βίβλους δίδωμι   I HAVE MANY DISCIPLES; I GIVE BOOKS TO THESE/TO THEM.

Observe in both examples the lack of connective. Now let's see some examples without the initial sentences:

- [following a full stop] **ὧν** εἷς καὶ Ξενοφῶν ἦν   OF THESE, XENOPHON WAS ALSO ONE
  (Xenophon, *Anabasis*).
- [following a full stop] **ὧν** καὶ τὸν Ἀλκιβιάδην ἐπῃτιῶντο   THEY MADE ALCIBIADES RESPONSIBLE FOR THIS
  (Thucydides, *Historiae*).
- [following a full stop] **οὓς** οἱ Ἀθηναῖοι, ἐπεὶ τὸ πρᾶγμα ἠγγέλθη, συλλαβόντες ἐφύλαττον   THE ATHENIANS, WHEN
  THE MATTER WAS REPORTED, SEIZED THESE MEN AND KEPT THEM UNDER GUARD   (Xenophon, *Hellenica*).

2/ Attraction of the relative: [332]

a/ If the antecedent is *either in the genitive or the dative* and the relative is expected to be in the *accusative*, the relative can then adopt the case of the antecedent:

- τοῦτο δίδωμι **τοῖς στρατιώταις οὓς** ὁρᾷς > τοῦτο δίδωμι **τοῖς στρατιώταις οἷς** ὁρᾷς   I GIVE THIS TO THE SOLDIERS
  YOU SEE.
- ἔχω τὰς βίβλους **τῆς παιδὸς ἣν** φιλεῖς > ἔχω τὰς βίβλους **τῆς παιδὸς ἧς** φιλεῖς   I HAVE THE BOOKS OF THE
  GIRL YOU LOVE.
- ἓν ἐθαύμασα **τῶν πολλῶν ὧν** ἐψεύσαντο   I WAS SURPRISED BY ONE OF THE MANY LIES THEY TOLD   (Plato, *Apologia*).

b/ If the antecedent is simply a demonstrative, as previously seen, it may be absent, but the relative can nevertheless be attracted to the case in which it would have been found:

- ἔχω τὰ ὅπλα **τούτου ὃν** ἀπέκτεινα > ἔχω τὰ ὅπλα **τούτου οὗ** ἀπέκτεινα > ἔχω τὰ ὅπλα **οὗ** ἀπέκτεινα   I HAVE THE
  WEAPONS OF THE ONE I KILLED.
- ὁ μὲν δὴ Ξενοφῶν οὕτω θυσάμενος **οἷς** ἀνεῖλεν ὁ θεὸς ἐξέπλει   XENOPHON, AFTER THUS MAKING SACRIFICES TO
  THOSE (GODS) WHOM THE GOD HAD SAID, SAILED AWAY   (Xenophon, *Anabasis*).

This happens even if there is a preposition:

- ἐργάζομαι **σὺν τούτῳ ὃν** ὁρᾷς > ἐργάζομαι **σὺν τούτῳ ᾧ** ὁρᾷς > ἐργάζομαι **σὺν ᾧ** ὁρᾷς
  I WORK WITH THE ONE YOU SEE.

3/ Lack of antecedent: [333]

Sometimes the antecedent, usually a generic THIS or THAT, is not expressed:

- **ὃς** νῦν τῷ Περικλεῖ μάχεται ὁ ἐμὸς ἀδελφός ἐστιν   THIS ONE (masculine) WHO FIGHTS NOW WITH PERICLES
  IS MY BROTHER.
- **αἳ** πρὸς τὰς Ἀθήνας ἔρχονται σοφαί εἰσιν   THESE (feminine) WHO GO TOWARDS ATHENS ARE CLEVER.

THIS ONE of the first sentence and THESE of the second are not expressed in Greek; if expressed, they would have been **οὗτος** and **ἐκεῖναι** respectively.

- πιστεύω γὰρ δίκαια εἶναι **ἃ** λέγω   I THINK THAT WHAT I SAY IS FAIR   (Plato, *Apologia*).
- εἰπὼν ἄπειμ᾽ **ὧν** οὕνεκ᾽ ἦλθο   I WILL LEAVE AFTER SAYING WHY ("THE THINGS BECAUSE OF WHICH") I CAME (Sophocles, *Oedipus Rex*).
- παρεκάλεσαν δὲ καὶ τῶν ἄλλων ἀνδρῶν **οὓς** ἐδόκουν δικαιοτάτους εἶναι   OF THE OTHER MEN, THEY CONVOKED ALSO THOSE WHOM THEY CONSIDERED TO BE MOST FAIR   (Xenophon, *Anabasis*).

4/ Agreement with more than one antecedent: [334]

a/ If the antecedents are people and have different genders, the relative is put in *masculine plural*:

- οἱ **ἄνδρες καὶ αἱ γυναῖκες οὓς** ὁρᾷς σοφοί εἰσιν   THE MEN AND THE WOMEN YOU SEE ARE CLEVER.

b/ If the antecedents are things (or abstract concepts or similar, but not people) and have different genders, the relative is put in *neuter plural*:

- θαυμάζω **τὴν τιμὴν καὶ τὸν θυμὸν ἃ** ὁ στρατηγὸς ἔχει   I ADMIRE THE HONOUR AND THE SPIRIT THAT THE GENERAL HAS.

5/ Attraction of the antecedent by the indefinite relative: [335]

A sentence containing an indefinite relative, such as **οὐδείς ἐστι ὅστις** meaning THERE IS NOBODY WHO, can experience an attraction of the antecedent (and any noun accompanying it) to the case of the indefinite relative. After such a change the verb **εἰμί** is usually omitted.

- ἐν τῇ χώρᾳ οὐκ ἦν **οὐδεὶς πολέμιος ὅντινα** ἐγὼ οὐκ ἐνίκησα   IN THE COUNTRY THERE WAS NO ENEMY WHOM I HAD NOT DEFEATED
  can become   ἐν τῇ χώρᾳ **οὐδένα πολέμιον ὅντινα** ἐγὼ οὐκ ἐνίκησα   (same meaning).

- **οὐδεμία βίβλος** ἐστὶν **ἥντινα** ἐγὼ οὐκ ἀνέγνων   THERE IS NO BOOK WHICH I HAVE NOT READ
  can become   **οὐδεμίαν βίβλον ἥντινα** ἐγὼ οὐκ ἀνέγνων   (same meaning).

6/ Inclusion of the antecedent: [336]

a/ In some cases, the antecedent of a relative can be incorporated into the relative clause itself, and it will then take on the case of the relative. For example:

- ἔχω **τὴν βίβλον ἐν ᾗ** τοῦτο γέγραπται   I HAVE THE BOOK IN WHICH THIS IS WRITTEN
  can become   **ἐν ᾗ βίβλῳ** τοῦτο γέγραπται, ταύτην ἔχω   (same meaning).

Note that the antecedent has lost the article and that we may use a demonstrative pronoun to make the connection easier, but this is not compulsory, as we can see in the following example:

- **ἡ πόλις ἐν ᾗ** οἰκεῖς καλλίστη ἐστίν   THE CITY IN WHICH YOU LIVE IS VERY BEAUTIFUL
  can become   **ἐν ᾗ πόλει** οἰκεῖς καλλίστη ἐστίν   (same meaning).

- ἀδικεῖ Σωκράτης **οὓς** μὲν ἡ πόλις νομίζει **θεοὺς** οὐ νομίζων   SOCRATES COMMITS A CRIME NOT BELIEVING IN THE GODS
  IN WHICH THE CITY BELIEVES   (Xenophon, *Memorabilia*).

The "expected" order would have been ἀδικεῖ Σωκράτης **τοὺς θεοὺς οὓς** μὲν ἡ πόλις νομίζει οὐ νομίζων (note, moreover, that in this case no attraction has occurred, as both happened to be direct objects in their respective sentences).

b/ Sometimes, after including the antecedent into the relative clause, the relative takes the case of the antecedent:

- οἱ μὲν ἄλλοι τεχνῖται ἀποκρύπτονταί πως τὰ ἐπικαιριώτατα **ἧς** ἕκαστος ἔχει **τέχνης**   THE OTHER ARTISTS SOMEHOW
  CONCEAL THE MOST IMPORTANT ASPECTS OF THE SKILL THAT EACH ONE HAS   (Xenophon, *Economics*).

We would have expected ... ἐπικαιρώτατα **τῆς τέχνης ἣν** ἕκαστος ἔχει.

> Note
>
> As the final result is that the relative clause appears before the main one, some grammarians call this *inverse prolepsis*.

7/ Generic μή in a relative clause: [337]

As happens when applying **μή** instead of **οὐ** to a participle, **μή** can give the relative clause a general meaning:

- **ἃ οὐκ** ἔχω ποιεῖν οὐ ποιῶ   I DO NOT DO WHAT I CANNOT DO.
  ✧ Something definite, for example: to speak a particular language, to swim, etc.
- **ἃ μὴ** ἔχω ποιεῖν οὐ ποιῶ   I DO NOT DO THE KIND OF THINGS THAT I CANNOT DO.
  ✧ Something abstract: anything that I do not know how to do.
- οὐ γὰρ **ἃ** πράττουσιν οἱ δίκαιοι, ἀλλ᾽ **ἃ μὴ** πράττουσι, ταῦτα λέγεις   YOU ARE SAYING NOT WHAT THE JUST DO,
  BUT WHATEVER THEY DO NOT DO   (Xenophon, *Memorabilia*).

In fact, this is almost the same as using an indefinite clause with the indefinite relative in much the same way as:

- **ὅστις** ἂν τοῦτο **μὴ** λέγῃ, σοφός ἐστιν   WHOEVER DOES NOT SAY THIS, IS WISE.

8/ Lack of agreement in number: [338]

Sometimes a relative may be plural while the antecedent is singular. This is due to the fact that this singular can be taken as representative of a general whole (note that we have retained this incongruence in the English translations supplied below):

- **ὅστις** ἂν βίβλους γράφῃ, **τούτους** τιμῶ   WHOEVER WRITES BOOKS, I LOVE THESE.
  ✧ Meaning anybody who writes books.
- ὁ ἐμὸς πατὴρ **διδάσκαλός** ἐστιν, **οἳ** τοὺς παῖδας παιδεύουσιν   MY FATHER IS A TEACHER, (THOSE) WHO TEACH THE
  CHILDREN.   ✧ Meaning that all teachers teach the children.

9. Comparative clauses   [339]

a) First type

Comparative clauses comprehend four types of clauses, one of which has been explained in the previous chapter on correlatives: the comparisons by means of the correlatives **τοιοῦτος** or **τοσοῦτος** in the main sentence and **οἷος** or **ὅσος** in the subordinate.

b) Second type

The second type of comparatives are those used to express THE MORE…, THE MORE…, for which we use a fixed form (either in the accusative neuter or in the dative) of the correlatives:

ὅσον (or **ὅσῳ**) …, **τοσοῦτον** (or **τοσούτῳ)** … ◇ Usually in this order.

- **ὅσον** μᾶλλον ἐν τοῖς ἀγροῖς κάμνω, **τοσοῦτον** πλουσιώτερος γίγνομαι   THE MORE I WORK IN THE FIELDS, THE RICHER I BECOME.
- οὗτοι δὲ **ὅσῳ** ἂν πλείω σπείρωσι, **τοσούτῳ** μᾶλλον τῆς εἰρήνης ἐπιθυμήσουσι   THESE PEOPLE, THE MORE THEY SOW, THE MORE THEY WILL DESIRE PEACE (Xenophon, *Hellenica*).

c) Third type   [340]

1/ The third type is comparative clauses that explain that something happens (or has happened, or will happen, or will not happen, etc.) in the same way as some other event. The comparison can be introduced by **ὡς**, **ὥσπερ** or **ὅπως**:

- οὕτω ταχέως ἔδραμεν **ὡς** ὁ ἄλλος δρομεύς   HE RAN AS QUICKLY AS THE OTHER RUNNER.
- τοῦτο οὕτως ἐποίησα, **ὥσπερ** με ἐκέλευσαν   I DID IT SO, AS THEY ORDERED ME.
- οὗτοι μὲν οὖν, **ὥσπερ** ἐγὼ λέγω, ἤ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν   THESE PEOPLE, AS I SAY, HAVE SAID EITHER LITTLE OR NOTHING TRUE (Plato, *Apologia*).
- ἐντὸς γὰρ εἴκοσιν ἡμερῶν ἤγαγε τοὺς ἄνδρας, **ὥσπερ** ὑπέστη   FOR WITHIN TWENTY DAYS HE BROUGHT THE MEN, AS HE HAD PROMISED (Thucydides, *Historiae*).

2/ The use of **ὥσπερ / ὡς** + *participle* meaning AS IF, in sentences such as HE IS ALWAYS GIVING ME ORDERS, AS IF HE WERE MY MASTER, should also be included in this group:

- ἀεί με κελεύει, **ὥσπερ** ὁ ἐμὸς δεσπότης ὤν   HE IS ALWAYS GIVING ME ORDERS, AS IF HE WERE MY MASTER.
- ἄλλοι δὲ τῶν Θρᾳκῶν τὸν ἕτερον ἐξέφερον **ὡς** τεθνηκότα   OTHER THRACIANS CARRIED OFF THE OTHER ONE, AS IF HE WERE DEAD (Xenophon, *Anabasis*).

3/ Another way of expressing this meaning of AS IF is by means of **ὥσπερ εἰ** and then the potential construction of   [341]
optative + ἄν, although usually the **ἄν** is placed immediately after the **ὥσπερ**:

- οὗτος γὰρ ἐμοὶ φαίνεται τὰ ἐναντία λέγειν αὐτὸς ἑαυτῷ ἐν τῇ γραφῇ **ὥσπερ ἂν εἰ εἴποι**· Ἀδικεῖ Σωκράτης θεοὺς οὐ νομίζων, ἀλλὰ θεοὺς νομίζων   HE SEEMS TO ME TO CONTRADICT HIMSELF IN THE ACCUSATION, AS IF HE SAID "SOCRATES COMMITS A CRIME NOT BELIEVING IN GODS BUT BELIEVING IN GODS" (Plato, *Apologia*).

4/ Or even imperfect indicative instead of optative (the choice of tense depends on the sense that we want to express: potential sense, sense of unfulfilled condition in the present, etc. Observe the parallelism to the conditional sentences):

- ἀλλὰ προσέχων ἐμοὶ τὸ νοῦν ἀπόκριναι, **ὥσπερ ἂν εἰ** ἐξ ἀρχῆς πάλιν **ἠρώτων**   BUT PAY ATTENTION TO ME AND ANSWER AS IF I WERE ASKING AGAIN FROM THE VERY BEGINNING (Plato, *Hipparchus*).

5/ In some expressions, **ὡς** alone will be enough to produce this effect:

- ἀπέπλεον … ἐκ τῆς Σικελίας **ὡς** ἐς τὰς Ἀθήνας   THEY SAILED AWAY FROM SICILY AS IF TOWARDS ATHENS (Thucydides, *Historiae*).

d) Fourth type   [342]

The fourth type is formed by comparatives that have a form of the adjective ὁ αὐτός (THE SAME) in the main sentence: THE SAME … AS… For example: I HAVE THE SAME BOOK AS YOU.

1/ There are several ways in which to express AS in such sentences: **καί** (obviously, in this case it will mean neither AND nor ALSO), **ὥσπερ** (when a comparison is drawn between the way in which actions are performed), or the necessary form of the relative **ὅσπερ** (in most cases, more than one option is acceptable):

- ἔχω τὴν **αὐτὴν** βίβλον **ἥνπερ** σύ   I HAVE THE SAME BOOK AS YOU.
  ⬦ Here the emphasis is on WHICH YOU HAVE, therefore the relative has been used.
- ἔχω τὴν **αὐτὴν** βίβλον **καὶ** σύ   I HAVE THE SAME BOOK AS YOU.
  ⬦ Here the emphasis is on AS YOU HAVE, therefore **καί** has been used to convey this meaning of AS; alternatively, **ὥσπερ** or the relative could also be used.
- ἐγὼ τοῦτο ἐποίησα τῷ **αὐτῷ** τρόπῳ **ᾧπερ** σύ   I HAVE DONE THIS IN THE SAME WAY AS YOU.
  ⬦ Here the emphasis is on IN THE SAME WAY IN WHICH, therefore the relative should be used.

2/ Another way of expressing the second term of the comparison is by means of the *dative*:   [343]

- ἔχω τὴν **αὐτὴν** βίβλον **σοί**   I HAVE THE SAME BOOK AS YOU.
  ⬦ Alternatively, **καὶ σύ** would also be appropriate, or also using **ὥσπερ σύ**.
- ἐγὼ τοῦτο ἐποίησα τῷ **αὐτῷ** τρόπῳ **σοί**   I HAVE DONE THIS IN THE SAME WAY AS YOU.
  ⬦ Alternatively, **καὶ σύ** would also be appropriate, or also using **ὥσπερ σύ**.

10. Fear clauses   [344]

a) To fear that something may happen or may have happened

1/ The main verb that expresses fear is **φοβοῦμαι**. When expressing a positive fear, such as I FEAR / I AM AFRAID THAT HE WILL COME, the THAT clause is introduced by the negative **μή** which is not translated. However, when expressing a negative fear, such as I FEAR / I AM AFRAID THAT HE WILL NOT COME, the THAT clause is introduced by the double negative **μὴ οὐ**, of which only the second negative is translated. Therefore:

➢ I FEAR THAT HE WILL …   **φοβοῦμαι μὴ** …   Note: **μή**   = THAT
➢ I FEAR THAT HE WILL NOT …   **φοβοῦμαι μὴ οὐ** …   Note: **μὴ οὐ** = THAT … NOT

2/ When expressing a fear concerning the present or the past, the *indicative* (in the relevant tense) is used in   [345]
the THAT clause:

- φοβούμεθα **μὴ** ἤδη τοῦτο **ποιοῦσιν**   WE FEAR THAT THEY ARE ALREADY DOING THIS.
- φοβούμεθα **μὴ** ἤδη τοῦτο **ἐποίησαν**   WE FEAR THAT THEY HAVE ALREADY DONE THIS.
- νῦν δὲ φοβούμεθα **μὴ** ἀμφοτέρων ἅμα **ἡμαρτήκαμεν**   NOW WE FEAR THAT WE HAVE MADE A MISTAKE IN BOTH ASPECTS
  (Thucydides, *Historiae*).

3/ But, when expressing a fear concerning a future event, something that has not yet happened, then the *subjunctive* (either present or aorist, depending on the aspect) is used in the THAT clause:

- φοβοῦνται **μὴ** οἱ πολέμιοι αὔριον **μάχωνται**   THEY FEAR THAT THE ENEMIES WILL / MAY FIGHT TOMORROW.
- φοβοῦνται **μὴ** οἱ σύμμαχοι αὔριον **οὐκ ἀφίκωνται**   THEY FEAR THAT THE ALLIES WILL / MAY NOT ARRIVE TOMORROW.
- οἱ στρατηγοὶ τῶν Ἀθηναίων ἀπεδέξαντο καὶ αὐτοὶ φοβούμενοι **μὴ οὐχ** ἱκανοὶ **ὦσι** Λέσβῳ πάσῃ πολεμεῖν
  THE GENERALS OF THE ATHENIANS ACKNOWLEDGED, THEY THEMSELVES ALSO FEARING THAT THEY WOULD NOT BE ENOUGH TO FIGHT AGAINST ALL LESBOS   (Thucydides, *Historiae*).

4/ As usual, if the introductory verb is past, the subjunctive may be replaced by the *oblique optative*:

- ἐφοβούμην **μὴ** οἱ πολέμιοι **ἀφίκοιντο**   I WAS AFRAID THAT THE ENEMY MIGHT ARRIVE.
- ἐφοβεῖτο **μὴ** τῇ οὐρᾷ **ἐπίθοιντο** οἱ πολέμιοι   HE WAS AFRAID THAT THE ENEMY WOULD ATTACK HIS REARGUARD.
  (Xenophon, *Hellenica*).
- ὁ Κλέαρχος οὐκ ἤθελεν …, φοβούμενος **μὴ κυκλωθείη** ἑκατέρωθεν   CLEARCHUS DID NOT WANT …, FEARING THAT HE COULD BE ENCIRCLED FROM BOTH SIDES   (Xenophon, *Anabasis*).

b) To fear to do something   [346]

When expressing a fear to do something, we must simply use an infinitive (again, either present or aorist). Note that in this case the negative **μή** will be translated as negative:

- διὰ τί φοβεῖ τοῦτο **ποιῆσαι**;   WHY ARE YOU AFRAID TO DO THIS?
- φοβοῦμαι **μὴ νικᾶν**   I AM AFRAID NOT TO WIN.

c) They may also be introduced by…   [347]

Aside from the verb **φοβοῦμαι**, the verbs **δέδοικα** and **δέδια** are also verbs of fearing, which in fact are perfects but have a present meaning (in much the same way as **οἶδα**), and also its aorist **ἔδεισα** (this form does have an aorist meaning):

- **δεδοίκαμεν μὴ** τήμερον ὁ Σωκράτης **ἀποθανῇ**   WE FEAR THAT SOCRATES MAY DIE TODAY.
- **δέδοικα**, **μή** μου **ἀμελήσῃς**   I FEAR LEST YOU DISREGARD ME   (Lucian, *Dialogues of the Gods*).

And some periphrasis that share this meaning are **φόβος ἐστί** THERE IS FEAR and **κίνδυνός ἐστι** THERE IS DANGER:

- οὐ **φόβος (ἐστὶ) μή** σε **ἀγάγω** ἐπὶ…   THERE IS NO DANGER THAT I TAKE YOU TOWARDS…   (Xenophon, *Memorabilia*).
- ἔλεγεν ὡς … **κίνδυνος εἴη μὴ** καὶ οἱ Ἕλληνες, εἰ ταῦτα αἴσθοιντο, **συσταῖεν**   HE SAID THAT THERE WAS DANGER THAT ALSO THE GREEKS, IF THEY LEARNT ABOUT THIS, WOULD BECOME UNITED   (Xenophon, *Hellenica*).

11. Indefinite clauses   [348]

a) Indefinite construction of repeated action

When expressing that an action takes place repeatedly, as for instance THE CHILDREN ARE HAPPY WHENEVER (*EVERY TIME THAT*) THEY SEE THEIR FATHER, the following should be used for the temporal clause:

1/ Subjunctive + **ἄν** when the *present time* is referred to (present indicative in the main clause):

- οἱ παῖδες χαίρονται **ὅταν** τὸν πατέρα **ὁρῶσιν**   THE CHILDREN ARE HAPPY WHENEVER THEY SEE THEIR FATHER
  ✧ **ὁρῶσιν** is in subjunctive here.
- οἱ μαθηταὶ πολλὰ μανθάνουσιν **ὁπόταν** (= **ὅταν**) τοῦ διδασκάλου **ἀκούωσιν**   THE STUDENTS LEARN A LOT
  WHENEVER THEY LISTEN TO THE TEACHER.
- φεύγω, **ὅταν ἴδω** αὐτό   I FLEE WHENEVER I SEE THIS   (Lucian, *Dialogues of the Gods*).
- **ὅταν** τι **δρᾷς** ἐς κέρδος, οὐκ ὀκνεῖν πρέπει   WHENEVER YOU LOOK FOR THE ADVANTAGE, YOU MUST NOT HESITATE
  (Sophocles, *Philoctetes*).

2/ Subjunctive + **ἄν** when the *future time* is referred to (future indicative in the main clause):   [349]

- **ἐπειδὰν** εἰς τὴν Ἑλλάδα **πορεύωμαι**, δῶρά σοι οἴσομαι   WHENEVER I GO TO GREECE, I WILL BRING YOU PRESENTS.

The possibility of the repeated action in the future is very relative, this sentence simply means WHENEVER I GO…, maybe only once, if at all! It could also be translated as EVERY TIME I GO…, but the sense of repeated action cannot be expressed since it has not yet taken place.

- **ἐπειδὰν** μέντοι τοῦτο **γένηται**, ἡγησόμεθα   WHENEVER THIS HAPPENS, WE WILL LEAD   (Xenophon, *Hellenica*).

3/ Optative without **ἄν** when the *past time* is referred to (imperfect in the main clause, since this action took place several times):

- οἱ παῖδες ἐχαίροντο **ὅτε** τὸν πατέρα **ὁρῷεν**   THE CHILDREN WERE HAPPY WHENEVER THEY SAW THEIR FATHER.
- οἱ μαθηταὶ πολλὰ ἐμάνθανον **ὁπότε** (= **ὅτε**) τοῦ διδασκάλου **ἀκούοιεν**   THE STUDENTS LEARNT A LOT WHENEVER
  THEY LISTENED TO THE TEACHER.
- **ἐπειδὴ** δὲ **ἔλθοιμεν** εἴς τι καταγώγιον, …   WHENEVER WE ARRIVED AT AN INN, …   (Lucian, *Philopseudeis*).

b) Indefinite constructions of single action   [350]

These sentences are almost equivalent to the former constructions of repeated action, with the only difference that, rather than emphasising the repetition of the action, they focus on an indefinite aspect (author, object, etc.) of a single action. The relative (usually, the indefinite **ὅστις** WHOEVER) can also be used in this indefinite sense.

1/ Referring to the present: indefinite clause in subjunctive + **ἄν**

- σοφός ἐστιν **ὅστις ἂν** τὴν φιλοσοφίαν **μανθάνῃ**   WHOEVER LEARNS PHILOSOPHY IS WISE.

Observe that if the sentence had been σοφός ἐστιν **ὃς** τὴν φιλοσοφίαν **μανθάνει**, it would identify a definite person performing the action; therefore, by using the indefinite relative and subjunctive + **ἄν**, the indefinite meaning of WHOEVER is conveyed. Another example:

- **ὃ** μὲν **ἂν** πάντες οἱ θεοὶ **μισῶσιν** ἀνόσιόν ἐστιν, **ὃ** δ᾽ **ἂν φιλῶσιν**, ὅσιον   WHATEVER ALL THE GODS HATE IS UNHOLY,
  AND WHATEVER THEY LOVE, HOLY   (Plato, *Euthyphro*).

2/ Referring to the past: indefinite clause in optative without **ἄν**   [351]

- ἀπέκτεινον **ὅντινα** ὁρῷεν   They killed whomever they saw.

As before, the above sentence could have been written as ἀπέκτεινον **οὓς ἑώρων**, in which case it would mean that they had killed a definite number of people; so, by using the *indefinite relative + optative*, the indefinite meaning of whoever is conveyed. Another example:

- πᾶσαι γὰρ τότε αἱ πόλεις ἐπείθοντο **ὅ τι** Λακεδαιμόνιος ἀνὴρ **ἐπιτάττοι**   Because then all the cities obeyed whatever the Spartan man would instruct them   (Xenophon, *Hellenica*).

3/ Referring to the future: indefinite clause in subjunctive + **ἄν** or optative without **ἄν**   [352]

- ἐπειδὰν πάντα μοι **εἴπῃς**, τὰ χρήματά σοι δώσω   Whenever you tell me everything, I will give you the money.

Observe that this is equivalent to the conditional period of subjunctive + **ἄν** in the protasis, and the future indicative in the apodosis:

- ἐὰν πάντα μοι **εἴπῃς**, τὰ χρήματά σοι δώσω   If you tell me everything, I will give you the money.

An example with indefinite relative:

- **ἅττα κελεύῃς ἄν**, ποιήσω   Whatever you order, I will do it.

The sentence could have been written as **ἃ κελεύεις**, ποιήσω, meaning that someone has delivered a specific order; so, by using the indefinite relative and subjunctive + **ἄν**, the indefinite meaning of whatever is conveyed.

An example with a temporal clause:

- **ἐπειδὰν** ἐκεῖσε **ἔλθωμεν**, βουλευσόμεθα   When we are there, we will decide   (Xenophon, *Anabasis*).

4/ If the future possibility were even more indefinite (meaning that the possibility of the event happening is even less likely), it would be appropriate to use the optative (without **ἄν**) in the subordinate clause, and optative (+ **ἄν**) also in the main clause:

- **ᾧτινι** τοῦτο **παρέχοις**, εὐδαίμων ἂν εἴη   Whoever you offered this to, he would be happy.

¤ Note that all of these types of sentences are in fact parallel to conditional sentences using the same moods.

12. Proviso clauses   [353]

a) Verbs that commonly use this construction

1/ Verbs of precaution and effort, conveying meanings in the sense of taking care that, make sure that, are occasionally followed by **ὅπως** + *future indicative*. In fact, they closely resemble purpose clauses, and the meaning is very similar; usually, this future indicative is translated using a present:

- ἐπιμελοῦμαι **ὅπως** οἱ μαθηταὶ πάντα **ἕξουσιν**   I take care that the students have everything.
- ἐπιμελεῖσθε **ὅπως** οἱ μαθηταὶ τὰς βίβλους **ἀναγνώσονται**   Make sure that the students read the books.

- ἀεὶ ἐπιμελεῖσθαι δεῖ **ὅπως** οἱ μαθηταὶ ὡς τάχιστα **μαθήσονται**   IT IS ALWAYS NECESSARY TO TAKE CARE THAT STUDENTS LEARN AS QUICKLY AS POSSIBLE.
- **ὅπως δ᾽ ἀμυνούμεθα** οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται   NOBODY PREPARES OR CARES HOW WE WILL DEFEND OURSELVES   (Xenophon, *Anabasis*).

Despite the clause being in indicative, the negative adverb used is **μή**:

- φροντίζω **ὅπως** σὺ **μηδὲν** κακὸν **ποιήσεις**   I TAKE CARE THAT YOU DO NOT DO ANYTHING WRONG.

2/ Of course, the oblique optative can be used if the main verb is in the past tense:

- ἀεὶ ἐπεμελούμην **ὅπως** οἱ μαθηταὶ ὡς τάχιστα **μαθήσοιντο**   WE ALWAYS TOOK CARE THAT THE STUDENTS WOULD LEARN AS QUICKLY AS POSSIBLE.

3/ The main verbs that use this construction are:

ἐπιμελέομαι	TO TAKE CARE	**φροντίζω**	TO TAKE THOUGHT
παρασκευάζομαι	TO PREPARE	**προθυμέομαι**	TO MAKE AN EFFORT
σπουδάζομαι	TO BE ZEALOUS	**φράζομαι**	TO CONSIDER

b) Other verbs that use this construction   [354]

1/ Other verbs that have a meaning less directly related to SEEING TO IT THAT, TAKING CARE THAT, etc., can also be used in this sense, such as the verbs **ὁράω**, **πράττω**, **σκοπέω** or **φυλάττω**. For example:

- **φύλαττε** ὅπως μὴ ἐν τῇ μάχῃ τρωθήσει   TAKE CARE THAT YOU ARE NOT WOUNDED IN THE BATTLE!
- **ὅρα** ὅπως ἐπικουρήσεις μοι, ἐάν με ἐλέγχειν ἐπιχειρῇ ὁ Μενέξενος   ENSURE THAT YOU COME TO MY HELP, IF MENEXENOS TRIES TO REFUTE ME   (Plato, *Lysis*).

2/ The elision of the main verb in imperative form is very common, and it leaves the **ὅπως** sentence as main sentence. For instance, the first example could have been

- **ὅπως** μὴ ἐν τῇ μάχῃ **τρωθήσει**   (MIND) THAT YOU ARE NOT WOUNDED IN THE BATTLE!

and it should be understood that the initial imperative has been elided but should be supplied in the English translation. It is just another way of expressing an order (see the corresponding chapter).

c) Infinitive clauses

1. Which verbs use the infinitive and how?   [355]

a) Use of the infinitive

The infinitive is a verbal noun; it is a noun that indicates an action (*to read, to sleep, to write*) rather than a noun that indicates an object (*chair, table*). It is indeclinable (refer to the later section on the use of the infinitive with article), but due to its verbal nature, the noun can have its own objects.

The use of the infinitive may be very similar to its use in English:

- βούλομαι **ἐσθίειν**   I WANT TO EAT.
- ἔχω **γράφειν**   I CAN WRITE.
- ὁ Σωκράτης πειρᾷ τὴν φιλοσοφίαν τοὺς μαθητὰς **διδάσκειν**   SOCRATES TRIES TO TEACH PHILOSOPHY TO THE STUDENTS.

As in the previous example, the infinitive in this sentence has two objects dependent upon it:

- ὁ γεωργὸς γράφειν **μῦθον τῷ ἀδελφῷ** ἐθέλει   THE FARMER WISHES TO WRITE A STORY FOR HIS BROTHER.

Here, both **μῦθον** and **τῷ ἀδελφῷ** depend on the infinitive **γράφειν**. In the following example, the infinitive has three elements depending on it (a direct object, an adverb and a prepositional phrase):

- **τοῦτο** βούλομαι **σαφῶς** μαθεῖν **παρ᾽ ὑμῶν**   I WANT TO LEARN THIS FROM YOU CLEARLY   (Xenophon, *Memorabilia*).

b) Verbs that use it

1/ Verbs of thinking, expressing an opinion and wanting are usually followed by an infinitive clause. The verb of this clause will be the infinitive, and if the subject (and predicative object, if any) of the infinitive is *different* to that of the main verb, it will be in the *accusative case* :

- ὁ διδάσκαλος νομίζει **τὸν μαθητὴν σοφὸν εἶναι**   THE TEACHER THINKS THAT THE STUDENT IS CLEVER.

The accusative **τὸν μαθητήν** is the subject of the infinitive **εἶναι**, and **σοφόν** is its predicative object. Note also that in this example English uses a THAT clause, whereas the Greek sentence says THE TEACHER THINKS THE STUDENT TO BE CLEVER.

- βούλομαι **τὸν στρατιώτην μάχεσθαι**   I WANT THE SOLDIER TO FIGHT.

The accusative **τὸν στρατιώτην** is the subject of the infinitive **μάχεσθαι**. Note also that in this example English does use an infinitive: TO FIGHT.

So, the subject of the infinitive clause must be in the accusative case. Observe the difference:

- ὁ πατὴρ βούλεται **ἐσθίειν**   THE FATHER WANTS TO EAT.
- ὁ πατὴρ βούλεται **τὸν υἱὸν ἐσθίειν**   THE FATHER WANTS THE SON TO EAT.

2/ Some verbs that use this construction are:

❑ **οἴομαι, ἡγέομαι, νομίζω** TO THINK, TO CONSIDER:

- **οἴομαι** τὸν Σωκράτη ἐν ταῖς Ἀθήναις οἰκεῖν   I THINK THAT SOCRATES LIVES IN ATHENS.
- **ἡγοῦμαι** τὸν Σωκράτη σοφὸν εἶναι   I THINK THAT SOCRATES IS WISE.
- τοῦτο **ἡγοῦμαι** μέγα τεκμήριον ἄρχοντος ἀρετῆς εἶναι   I CONSIDER THAT THIS IS GREAT PROOF OF A RULER'S EXCELLENCE
  (Xenophon, *Oeconomicus*).
- **νομίζουσιν** οἱ Λακεδαιμόνιοι τοὺς Ἀθηναίους κακοὺς στρατιώτας εἶναι   THE SPARTANS THINK THAT THE ATHENIANS
  ARE BAD SOLDIERS.
- **νομίζω** οὖν τοὺς μὴ ὀρθῶς πράττοντας οὔτε σοφοὺς οὔτε σώφρονας εἶναι   I THINK THAT THOSE WHO DO NOT ACT
  CORRECTLY ARE NEITHER WISE NOR PRUDENT   (Xenophon, *Memorabilia*).

❑ **κωλύω** TO PREVENT:

- οἱ παῖδες **κωλύουσι** τὸν πατέρα καθεύδειν   THE CHILDREN PREVENT THE FATHER FROM SLEEPING.
- τί οὖν **κωλύει** καὶ σὲ ἐπίστασθαι;   SO, WHAT PREVENTS YOU FROM KNOWING IT? (Xenophon, *Oeconomicus*).

Observe that the English translation uses a gerund here, caused by the English verb TO PREVENT, yet this translates in Greek as THE CHILDREN PREVENT THE FATHER TO SLEEP and WHAT PREVENTS YOU TO KNOW IT?

❑ **κελεύω** TO ORDER, TO COMMAND:

- ὁ διδάσκαλος **κελεύει** τοὺς μαθητὰς τὰς βίβλους φέρειν   THE TEACHER ORDERS THE STUDENTS TO CARRY THE BOOKS.

❑ **βούλομαι** TO WANT:

- **βούλομαι** τοὺς πολεμίους ἀποθανεῖν   I WANT THE ENEMY TO DIE.

Some of these verbs will appear again subsequently in the corresponding section of Indirect Statement; the use of infinitive clauses for Indirect Statement is just one of the several uses of the infinitive.

c) When using a negative   [356]

When *verbs expressing desire* introduce a negative infinitive clause, **μή** (not **οὐ**) must be used:

- οἱ στρατηγοὶ **ἐβούλοντο** τοὺς στρατιώτας **μὴ** φυγεῖν   THE GENERALS WANTED THE SOLDIERS NOT TO FLEE.
- **κελεύεις** με ὅμως ἀποκρίνεσθαι, ἀλλὰ **μὴ** ἐπανερέσθαι;   DO YOU ORDER ME TO ANSWER IN ANY CASE, BUT NOT
  TO ASK IN RETURN?   (Plato, *Euthydemus*).

But verbs of thinking, indirect statement and similar meaning use the negative **οὐ**:

- **νομίζω** τὸν παῖδα **οὐ** σοφὸν εἶναι   I THINK THAT THE CHILD IS NOT WISE.
- **νομίζω** ... τοὺς ἀνθρώπους **οὐκ** ἐν τῷ οἴκῳ τὸν πλοῦτον καὶ τὴν πενίαν ἔχειν ἀλλὰ ἐν ταῖς ψυχαῖς   I THINK ... THAT
  MEN HAVE WEALTH AND POVERTY NOT IN THEIR HOUSES BUT IN THEIR SOULS   (Xenophon, *Symposium*).

Therefore, as a rule, the negative of the infinitive is always **μή**, except in the case of indirect statements, when it is **οὐ**.

d) A double choice [357]

If the infinitive refers to a genitive or dative in the main sentence and has a predicative object, this predicative object can *either* be in the accusative (as shown previously) or agree with that genitive or dative:

- ἀγαθόν ἐστι τῷ διδασκάλῳ **σοφὸν** εἶναι   IT IS GOOD FOR THE TEACHER TO BE WISE.
   ◇ Here, the predicative object of the infinitive, **σοφόν**, is in the usual accusative case.
- ἀγαθόν ἐστι τῷ διδασκάλῳ **σοφῷ** εἶναι   (same meaning).
    ◇ In this case, **σοφῷ** agrees with **διδασκάλῳ**.

  ¤ Note that in these examples there is no subject in the accusative for the infinitive.

2. Which tense of infinitive? [358]

a) With verbs of desire

In the case of verbs expressing desire, the choice between present or aorist infinitive is simply aspectual rather than temporal; usually either can be used, taking into account the sense of the sentence. When the present infinitive is used, it shows that the action is a continuous process, however, when the aorist infinitive is used, it indicates that the action is a single, punctual event (note that it is translated as if it were in the present tense):

- βούλομαι τὸν παῖδα βίβλον **γράφειν**   I WANT THE CHILD TO WRITE A BOOK.   ◇ An ongoing action.
- βούλομαι τὸν παῖδα ἐπιστολὴν **γράψαι**   I WANT THE CHILD TO WRITE A LETTER.   ◇ A punctual action.

Here, the use of the aorist infinitive does not denote a past meaning. Another example:

- βούλομαι τὴν βίβλον **ἀναγιγνώσκειν**   I WANT TO READ THE BOOK   ◇ The process is conducted over a long period.
- βούλομαι τὴν βίβλον **ἀναγνῶναι**   I WANT TO READ THE BOOK   ◇ The process is immediate and perfunctory.

However, sometimes one can hardly differentiate the meanings, and therefore the two infinitives can be used interchangeably - even classical authors alternated between the two. For example:

- βούλομαι **ἐσθίειν**   or   βούλομαι **φαγεῖν**   I WANT TO EAT.
- τὸ **φεύγειν** αἰσχρόν ἐστιν   or   τὸ **φυγεῖν** αἰσχρόν ἐστιν   TO FLEE IS SHAMEFUL.

The choice of infinitive may provide a slight nuance, which is often lost in translation.

- ὑμῖν δὴ τοῖς δικασταῖς βούλομαι ἤδη τὸν λόγον **ἀποδοῦναι**   NOW I WANT TO OFFER TO YOU, JUDGES, THE EXPLANATION (Plato, *Phaedo*).
   ◇ Alternatively, the present infinitive **ἀποδιδόναι** could have been used.

b) With verbs of indirect statement [359]

In indirect statements (see the corresponding chapter), the infinitive expresses tense (therefore, this now includes the future infinitive):

- ὁ διδάσκαλος νομίζει τοὺς μαθητὰς τὴν βίβλον **ἀναγιγνώσκειν**   THE TEACHER THINKS THAT THE STUDENTS ARE READING THE BOOK.

- ὁ διδάσκαλος νομίζει τοὺς μαθητὰς τὴν βίβλον **ἀναγνῶναι**   THE TEACHER THINKS THAT THE STUDENTS HAVE READ
  THE BOOK.
- νομίζω, ἢν ἱππεὺς γένωμαι, ἄνθρωπος πτηνὸς **ἔσεσθαι**   I THINK THAT, IF I EVER BECOME A RIDER, I WILL BE A WINGED MAN
  (Xenophon, *Cyropaedia*).

c) Three special cases   [360]

There are three verbs that refer to future actions, and are usually followed by a future infinitive (note that the future infinitive will be used irrespective of the tense of the main verb):

❑ **ὑπισχνέομαι** TO PROMISE:

- ὁ Περικλῆς ὑπισχνεῖται τὴν πόλιν **φυλάξειν**   PERICLES PROMISES TO GUARD THE CITY.
- ὁ δ᾽ ὑπέσχετο ἀνδρὶ ἑκάστῳ **δώσειν** πέντε ἀργυρίου μνᾶς   AND HE PROMISED TO GIVE EACH MAN FIVE MINAE OF SILVER
  (Xenophon, *Anabasis*).

❑ **μέλλω** TO BE ABOUT TO, TO INTEND:

- ὁ Ἀχιλλεὺς μέλλει πολλοὺς πολεμίους **ἀποκτενεῖν**   ACHILLES INTENDS TO KILL MANY ENEMIES.
- μέλλω γὰρ ὑμᾶς **διδάξειν** ὅθεν μοι ἡ διαβολὴ γέγονεν   I INTEND TO SHOW YOU WHERE THE SLANDER COMES FROM
  (Plato, *Apologia*).

❑ **ἐλπίζω** TO HOPE:

- οἱ στρατιῶται ἐλπίζουσιν τὴν μάχην **νικήσειν**   THE SOLDIERS HOPE TO WIN THE BATTLE.
- οἱ στρατιῶται ἤλπιζον τὴν μάχην **νικήσειν**   THE SOLDIERS EXPECTED TO WIN THE BATTLE.

Note that after ὑπισχνέομαι we may find an *aorist infinitive* + **ἄν**: this is because (using the example given above) if the future infinitive φυλάξειν is supposed to replace a future indicative φυλάξω I WILL GUARD, the *aorist infinitive* + **ἄν** is supposed to replace an *aorist optative* + **ἄν**: φυλάξαιμι ἄν I WOULD/COULD GUARD, the meaning of which is not as strong as that of a future indicative, and this would produce ὁ **Περικλῆς** ὑπισχνεῖται τὴν πόλιν φυλάξαι ἄν PERICLES PROMISES THAT HE COULD GUARD THE CITY.

3. Where there is no change of subject   [361]

a/ If the subject of the infinitive happens to be the same as that of the main verb, it is not expressed (see first example below), and in reported speech the predicative object, if any, will be in the nominative, since it agrees with the subject of the main verb (see second example below):

- ὁ πατὴρ βούλεται ἐσθίειν   THE FATHER WANTS TO EAT.
- νομίζουσι **σοφοὶ** εἶναι   THEY THINK THEY ARE WISE.

b/ If we want to add a subject to the infinitive for emphasis, the corresponding form of **αὐτός** in the nominative can be added:

- νομίζουσιν **αὐτοὶ σοφοὶ** εἶναι   THEY THINK THAT THEY THEMSELVES ARE WISE.
  ✧ Note that   νομίζουσιν **αὐτοὺς σοφοὺς** εἶναι   would mean   THEY THINK THAT THEY (somebody else) ARE WISE.

c/ Another system is using the indirect reflexive in *accusative*:

- ὁ τῶν Μεσσηνίων στρατηγὸς ... ἔφη πονεῖν **σφᾶς**   The general of the Messenians said that they (the Messenians) were in distress   (Thucydides, *Historiae*).

4. Infinitive with article   [362]

a) Its basic use

1/ The infinitive is a verb, yet it can also be used as the direct object of a verb, as in ἐθέλω **ἐσθίειν** I want to eat, where the Greek equivalent of the English infinitive is used.

However, when it is not the direct object of a verb but is the subject, it may be used with an article; note that the gerund is used in English: Eating is good. In Greek this should be translated as To eat is good, using an infinitive. This infinitive is acting as a *verbal noun* and consequently may have an article; since an infinitive denotes an action, something abstract, it uses the neuter article (the predicative object, if any, will also be neuter). The infinitive is a *neuter (verbal) noun*, therefore the neuter article is used. Note these differences:

- ἐθέλω **βαίνειν**   I want to walk.
- **τὸ βαίνειν** ῥᾴδιόν ἐστιν   (the act of) walking is easy.
- ἐθέλω **τρέχειν**   I want to run.
- **τὸ τρέχειν** σθενοῖ τὸ σῶμα   (the act of) running strengthens the body.
- τἀυτόν σοι δοκεῖ εἶναι **τὸ γενέσθαι** καὶ **τὸ εἶναι**, ἢ ἄλλο;   Does it seem to you that becoming and being is the same? (Plato, *Protagoras*).
- **τὸ σωθῆναί** γε τὸ ψεῦδος φέρει   The lie brings about our salvation ("The lie brings about the act of being saved") (Sophocles, *Philoctetes*).

2/ The object of an infinitive may be found in any case, since it remains dependent on the case which this verb rules; this also applies in the case of an infinitive with article:

- τὸ **τοῖς φίλοις** βοηθεῖν καλόν ἐστιν   It is good to help friends.
  ✧ Observe the object *between the article and the infinitive*, following the usual parenthetical structure.

b) Declension of the infinitive   [363]

1/ If the infinitive must be declined into genitive or dative (in these cases, the use of the article is compulsory, and also in accusative after a preposition), only the article changes. Note that, since the article is neuter, the accusative is identical to the nominative:

- ἐγὼ ἐπιθυμίαν ἔχω **τοῦ νικᾶν**   I have the desire to win.
- **ἐν τῷ κάμνειν** ἡ σωτηρία ἐστίν   Salvation is in (the act of) working.
- καὶ ἡμεῖς ἀκούσαντες ἀπέσχομεν **τοῦ δακρύειν**   And we, after hearing this, stopped crying   (Plato, *Phaedo*).
- ὦ Σώκρατες, ...εἴωθας χρῆσθαι **τῷ ἐρωτᾶν τε καὶ ἀποκρίνεσθαι**   Socrates, you are accustomed to making use of the resource of asking and answering   (Plato, *Crito*).

Here is a more complicated example – the infinitive has been declined, and there are two objects inside the clause:

- ἐπιθυμίαν ἔχομεν **τοῦ ἐν τῇ μάχῃ ἐπὶ τοὺς πολεμίους νικᾶν** WE HAVE THE DESIRE TO WIN IN THE BATTLE AGAINST THE ENEMIES.
  ◇ Observe the degree of separation between the article and the infinitive: *parenthetical structure*.

2/ When used after a preposition, the use of the article with the infinitive is compulsory, and can also be found in accusative:

- **πρὸς τὸ νικᾶν** τοὺς μαθητὰς παιδεύω I TEACH THE CHILDREN TOWARDS WINNING (TOWARDS VICTORY).
- οἱ Ἀθηναῖοι οὐκ ἐβοήθουν **διὰ τὸ μὴ πυνθάνεσθαι** ταῦτα THE ATHENIANS DID NOT HELP BECAUSE THEY WERE NOT AWARE OF THIS (Xenophon, *Hellenica*).

5. Infinitive after verbs of negative idea   [364]

a) Normal construction

1/ Some verbs may have a negative idea implicit in their meaning (*to deny, to hinder, to forbid*, etc.). When these verbs have an infinitive depending on them, the negative adverb **μή** (or the corresponding word compound with it) is usually added before the infinitive. It should not be translated, but it again reinforces the negative idea:

• **εἴργω** αὐτοὺς οἴκαδε **μὴ** ἐλθεῖν	I HINDER THEM FROM GOING HOME.
• **εἴργω** σε **μὴ** τοῦτο ποιεῖν	I PREVENT YOU FROM DOING THIS.
• ὁ γὰρ διδάσκαλος αὐτὸν **εἶρξε μηκέτι** μοι προσιέναι	BECAUSE THE TEACHER HAS FORBIDDEN HIM TO APPROACH ME ANY MORE (Lucian, *Dialogi Meretricii*).
• **ἀρνοῦμαι** ταύτην τὴν πόλιν καλὴν **μὴ** εἶναι	I DENY THAT THIS CITY IS BEAUTIFUL.
• τὰ δὲ **ἐξαρνοῦμαι μὴ** τοῦτον ἔχειν τὸν τρόπον	WITH RESPECT TO OTHER POINTS I DENY THAT THEY HAVE THIS CHARACTER (Aeschines, *In Timarchum*).
• **ἀμφισβητῶ μὴ** τὸν Σωκράτη σοφὸν εἶναι	I DISPUTE THAT SOCRATES IS WISE.
• **ἀπαγορεύω** σοι **μὴ** οἴκαδε ἰέναι	I FORBID YOU TO GO HOME.
• **ἀπηγόρευσε** τοῖς στρατηγοῖς **μὴ** δέχεσθαι τὸν ἄνδρα	HE FORBADE THE GENERALS TO RECEIVE THE MAN (Plutarchus, *Cimon*).
• **καταρνοῦμαι μὴ** τοῦτο ποιῆσαι	I DENY THAT I HAVE DONE THIS.

2/ Following the verb **κωλύω**, the infinitive may or may not take the negative **μή**:   [365]

- ὁ χειμὼν **διεκώλυσε μηδὲν** πρᾶξαι ὧν οἱ στρατηγοὶ παρεσκευάσαντο THE STORM PREVENTED THEM FROM DOING ANYTHING OF WHAT THE GENERALS HAD ARRANGED (Xenophon, *Hellenica*).

But be careful: sometimes the **μή** after **κωλύω** means really a negative sense that must be translated:

- στρατιώτας δ᾽ οὐδὲν ἴσως **κωλύει μὴ** τοὺς τοιούτους κρατίστους εἶναι, ἀλλὰ τοὺς ἧττον μὲν ἀνδρείους NOTHING PREVENTS THEM FROM NOT BEING SUCH EXCELLENT SOLDIERS, BUT MEN WHO ARE LESS COURAGEOUS (Aristotle, *Nicomachean Ethics*).
  ◇ In the sense of *IT IS POSSIBLE THAT THEY ARE NOT THE BEST SOLDIERS, BUT MEN WHO ARE LESS COURAGEOUS.*

3/ Verbs of hindering can also use the articular infinitive in genitive:

- **εἴργω** σε **τοῦ μὴ** τοῦτο ποιεῖν   I PREVENT YOU FROM DOING THIS ("I PREVENT YOU FROM THE ACT OF DOING THIS").

b) Repetition of the negative   [366]

When making the main sentence negative, the negative adverb **οὐ** must be repeated again before the infinitive. Note that even though there will be two negative adverbs before the infinitive (**μή** and **οὐ**), neither should be translated into English (see also the section on combinations of negatives which addresses this superfluous use of **μή**):

- **οὐκ εἴργω** αὐτοὺς οἴκαδε **μὴ οὐκ** ἐλθεῖν   I DO NOT HINDER THEM FROM GOING HOME.
- **οὐκ ἀρνοῦμαι** ταύτην τὴν πόλιν καλὴν **μὴ οὐκ** εἶναι   I DO NOT DENY THAT THIS CITY IS BEAUTIFUL.
- **οὔτ᾽** αὐτὸς **ἐξαρνοῦμαι μὴ οὐ** γεγονέναι ἐρωτικός   AND I DO NOT DENY THAT I HAVE BEEN A LOVER
  (Aeschines, *Against Timarchus*).

6. Infinitive absolute   [367]

Some idiomatic expressions use an infinitive, with or without **ὡς,** but without any subject in the accusative:

- ❑ **ὡς ἔπος εἰπεῖν**   SO TO SPEAK
- ❑ **ὡς εἰπεῖν λόγῳ**   TO SAY IT IN JUST ONE WORD
- ❑ **ὡς ἐμοὶ δοκεῖν**   AS I UNDERSTAND IT
- ❑ **τὸ νῦν εἶναι**   FOR THE PRESENT MOMENT
- ❑ **ἑκὼν εἶναι**   AS FAR AS I AM CONCERNED
- ❑ **(ὡς) συνελόντι εἰπεῖν**   IN SHORT
- ❑ **ὀλίγου δεῖν**   NEARLY, ALMOST, WITHIN A LITTLE

> Note
>
> According to some grammarians, **δεῖν** is the shortened version of the participle **δεῖον**, which makes it look like an infinitive, and in this case it should be considered an accusative absolute.

Let's see some examples:

- ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο **ὡς μὲν συνελόντι εἰπεῖν** οὐδαμοῦ   BECAUSE WITHOUT LEADERS NOTHING GOOD OR CONVENIENT WOULD HAPPEN, TO SAY IT IN ONE WORD, ANYWHERE   (Xenophon, *Anabasis*).
- **ὀλίγου δεῖν** πλείους ἀπεκτόνασιν Ἀθηναίων ἐν ὀκτὼ μησὶν ἢ πάντες Πελοποννήσιοι δέκα ἔτη πολεμοῦντες   THEY HAVE KILLED ALMOST MORE ATHENIANS IN EIGHT MONTHS THAN THE WHOLE OF THE PELOPONNESIANS IN TEN YEARS OF WAR   (Xenophon, *Hellenica*).
- παῦσαι, ἔφη, **τὸ νῦν εἶναι** μεμφόμενός μοι   FOR THE PRESENT MOMENT, STOP CRITICISING ME   (Xenophon, *Cyropaedia*).

7. Infinitive imperative   [368]

In some cases, the infinitive is used instead of the imperative. Perhaps the most famous case is the inscription in the Thermopylae asking foreigners to announce the news to Sparta:

- Ὦ ξεῖν᾽, **ἀγγέλλειν** Λακεδαιμονίοις ὅτι τῇδε κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι   FOREIGNER, TELL THE SPARTANS THAT WE LIE HERE, OBEDIENT TO THEIR INSTRUCTIONS.

8. Infinitive with ἄν

a) Its normal use (without prolepsis of ἄν)

1/ This use of ἄν is found in *reported speech*. Observe this conditional period which uses ἄν:

- εἰ τοῦτό μοι λέγοις, ἐγώ σοι χρήματα **δοίην ἄν**   IF YOU WERE TO TELL ME THIS, I WOULD GIVE YOU MONEY.

If we pass it into *reported speech* and the verb that introduces the reported speech is a verb that must be followed by an infinitive construction (such as **νομίζω**), the conditional sentence will remain as it is and the verb of the main clause will become an infinitive in the same tense as the original sentence, but this infinitive will now carry the **ἄν** of the original sentence with it:

- οὗτος νομίζει, εἰ τοῦτό μοι λέγοις, ἐμέ σοι χρήματα **δοῦναι ἄν**   HE THINKS THAT IF YOU WERE TO TELL ME THIS I WOULD GIVE YOU MONEY.

Another example:

- εἰ τοῦτό μοι εἶπες, ἐγώ σοι χρήματα **ἔδωκα ἄν**   IF YOU HAD TOLD ME THIS, I WOULD HAVE GIVEN YOU MONEY.

In reported speech:

- οὗτος νομίζει, εἰ τοῦτό μοι εἶπες, ἐμέ σοι χρήματα **δοῦναι ἄν**   HE THINKS THAT IF YOU HAD TOLD ME THIS I WOULD HAVE GIVEN YOU MONEY.

2/ As can be seen, the infinitive may replace either a former indicative or a former optative. In this case, as the tense used in both examples is the aorist (one optative and the other indicative), the infinitive is aorist in both cases and in both infinitive sentences we have **δοῦναι ἄν**; the conditional sentences help us to deduce whether it replaces an indicative or an optative. But if, for instance, we only had the sentence

- νομίζει ἐμέ σοι χρήματα **δοῦναι ἄν**

it could mean *either* HE THINKS THAT I WOULD GIVE YOU MONEY (replacing an optative) *or* HE THINKS THAT I WOULD HAVE GIVEN YOU MONEY (replacing an indicative). In this case, we must rely on the wider context.

Observe these double examples (first sentence – *direct speech*; second sentence – *reported speech*):

- τοὺς πολεμίους **ἐνίκησας ἄν**, εἰ συμμάχους ἔσχες   YOU WOULD HAVE DEFEATED THE ENEMY, IF YOU HAD HAD ALLIES.
  οἴομαί σε τοὺς πολεμίους **νικῆσαι ἄν**, εἰ συμμάχους ἔσχες   I THINK THAT YOU WOULD HAVE DEFEATED THE ENEMY, IF YOU HAD HAD ALLIES.

- τοὺς πολεμίους **νικήσειας ἄν** (or **νικῴης ἄν**), εἰ συμμάχους ἔχοις   YOU WOULD DEFEAT THE ENEMY, IF YOU HAD ALLIES.
  οἴομαί σε τοὺς πολεμίους **νικῆσαι ἄν** (or **νικᾶν ἄν**), εἰ συμμάχους ἔχοις   I THINK THAT YOU WOULD DEFEAT THE ENEMY, IF YOU HAD ALLIES .
  ✧ Note the brackets: the infinitive must be in the same tense that was used in either the indicative or optative.

3/ An imperfect is always replaced by a present infinitive. For example:

- εἰ νῦν οἱ πολέμιοι ἐπετίθεντο, τὴν πόλιν **ἐλάμβανον ἄν**   IF THE ENEMY WERE ATTACKING NOW, THEY
  WOULD CAPTURE THE CITY.
  φημὶ εἰ νῦν οἱ πολέμιοι ἐπετίθεντο, τούτους τὴν πόλιν **λαμβάνειν ἄν**   I SAY THAT IF THE ENEMY WERE ATTACKING NOW,
  THEY WOULD CAPTURE THE CITY.

- Κλέαρχος δὲ ὁ ἁρμοστὴς οἰόμενος οὐδένα **ἂν** τοῦτο **ποιῆσαι**, ...   CLEARCHUS THE GOVERNOR, THINKING THAT
  NOBODY WOULD DO THAT, ...   (Xenophon, *Hellenica*).
- οὐκ ἔφη ἑαυτοῦ γε ἄρχοντος οὐδέν᾽ **ἂν** Ἑλλήνων ... **ἀνδραποδισθῆναι**   HE SAID THAT, UNDER HIS RULE, NO GREEK
  WOULD BE ENSLAVED   (Xenophon, *Hellenica*).

b) Prolepsis of ἄν   [371]

1/ It is important to note that in this construction the particle **ἄν** has a tendency to be attracted by a negative adverb
and by an interrogative word of the main sentence and therefore to move towards the beginning of the sentence:

- **οὐκ** οἴομαι τὸν ἀδελφὸν τοῦτο **ποιεῖν ἄν**   I DO NOT THINK THAT MY BROTHER WOULD DO THIS
  is usually written as   **οὐκ ἂν** οἴομαι τὸν ἀδελφὸν τοῦτο **ποιεῖν**   (same meaning).

Another example:

- **τίς** οἴεται τὸν ἐμὸν ἀδελφὸν τοῦτο **ποιεῖν ἄν**;   WHO THINKS THAT MY BROTHER WOULD DO THIS?
  is usually written as   **τίς ἂν** οἴεται τὸν ἐμὸν ἀδελφὸν τοῦτο **ποιεῖν**;   (same meaning).

2/ In some cases the prolepsis can take place even if there is no negative adverb or interrogative word:

- οἶμαι **ἂν** ὑμᾶς κάλλιστα **κρίνειν**   I THINK THAT YOU WOULD JUDGE IT BEST (Xenophon, *Hellenica*).

d) Participle clauses

Previous note: The participle is a verbal adjective; thus describing the noun with which it agrees. Since it is both an adjective and a verb, it is fully declinable, and also has forms for the three voices (active, middle and passive) and for several tenses (present, future, etc.). It may take objects similar to those it would have if used as a normal verb.

1. Participle with article (also known as *attributive participle*)   [372]

a) Its usual adjectival meaning

1/ Basic meaning:

As a general rule, it can be said that the use of the participle with article restricts the range of the noun to which it is linked. Observe these two sentences that incorporate a standard adjective:

- ὁ **καλὸς** παῖς ἐστι ἐν ταῖς Ἀθήναις   THE HANDSOME BOY IS IN ATHENS.
- ὁρῶ τὸν **καλὸν** παῖδα   I SEE THE HANDSOME BOY.

Now, observe these sentences that contain an adjectival participle. Note the typical translation by use of a relative sentence, and note also the morphological changes of the participles:

- ὁ **γράφων** παῖς ἐστι ἐν ταῖς Ἀθήναις   THE BOY WHO IS WRITING / THE WRITING BOY IS IN ATHENS.
- ὁρῶ τὸν **γράφοντα** παῖδα   I SEE THE BOY WHO IS WRITING / I SEE THE WRITING BOY.
- αἱ **γράφουσαι** κόραι εἰσίν ἐν ταῖς Ἀθήναις   THE GIRLS WHO ARE WRITING / THE WRITING GIRLS ARE IN ATHENS.
- ὁρῶ τὰς **γραφούσας** κόρας   I SEE THE GIRLS WHO ARE WRITING / I SEE THE WRITING GIRLS.

Essentially, the participle is an adjective and as such it agrees in gender, number and case with the word it accompanies.

2/ Position: [373]

Note that the participle can be positioned between the group *article + noun*. However, an adjectival participle is commonly positioned outside, with the article repeated, therefore following the equivalent structure used for "normal" adjectives. Accordingly, one often finds:

ὁ παῖς ὁ **γράφων**	instead of	ὁ **γράφων** παῖς
τὸν παῖδα τὸν **γράφοντα**	instead of	τὸν **γράφοντα** παῖδα
αἱ κόραι αἱ **γράφουσαι**	instead of	αἱ **γράφουσαι** κόραι
τὰς κόρας τὰς **γραφούσας**	instead of	τὰς **γραφούσας** κόρας

3/ Without noun:

As an adjective can stand alone (**οἱ ἀγαθοί** THE GOOD ONES), an adjectival participle can be used with an unnamed article:

- αἱ γράφουσαι κόραι ἥκουσιν   THE WRITING GIRLS / THE GIRLS WHO WRITE HAVE ARRIVED.
- **αἱ γράφουσαι** ἥκουσιν   THE WRITING ONES / THE ONES THAT WRITE HAVE ARRIVED.
  ✧ Feminine: girls, women, goddesses, etc.; the context will clarify this.

- φίλος εἰμὶ τῶν τρεχόντων στρατιωτῶν   I AM A FRIEND OF THE SOLDIERS WHO ARE RUNNING.
- φίλος εἰμὶ **τῶν τρεχόντων**   I AM A FRIEND OF THOSE WHO ARE RUNNING / OF THE RUNNING ONES.
    ◇ Masculine: boys, men, gods, etc.; the context will clarify this.
- ὁ θεὸς αὐτός ἐστιν **ὁ λέγων**   THE GOD HIMSELF IS THE ONE WHO SPEAKS   (Plato, *Apologia*).
- **οἱ μαχόμενοι** πρὸ αὐτοῦ ἀπέθνησκον   THOSE FIGHTING IN FRONT OF HIM STARTED FALLING   (Xenophon, *Hellenica*).
- **τοὺς δράσαντας** ᾔδει οὐδείς   NOBODY KNEW WHO HAD DONE IT   (Thucydides, *Historiae*).

4/ With objects: [374]

Because of the verbal nature of the participle, it may take objects similar to those it would have if used as the main verb of a sentence (observe that the words dependent on the participle are positioned between the article and the participle, maintaining the familiar parenthetical structure):

- φιλῶ **τοὺς ἐν ταῖς Ἀθήναις οἰκοῦντας**   I LOVE THOSE (masc.) WHO LIVE IN ATHENS.
- ὁρῶ **τὰς ταχέως τρεχούσας**   I SEE THOSE (fem.) RUNNING QUICKLY.
- οὐχ οὗτοί εἰσιν **οἱ ταῦτα λέγοντες**   THESE MEN ARE NOT THE ONES WHO SAY THESE THINGS   (Plato, *Apologia*).

5/ Which negative?   [375]

When the action of the participle conveys a definite circumstance, the negative is **οὐ**:

- **οἱ οὐ μαχόμενοι**   THOSE WHO DO NOT FIGHT (THOSE *PARTICULAR* MEN WHO DO NOT FIGHT).
- **οἱ οὐ δυνάμενοι** ἐπιβῆναι ... τὴν Φειὰν αἱροῦσιν   THOSE WHO COULD NOT EMBARK … CAPTURED PHEIA
    (Thucydides, *Historiae*).   ◇ Thucydides is referring to a specific group of soldiers.

But when the participle has a generic or conditional meaning, the negative is **μή**:

- **οἱ μὴ μαχόμενοι**   THOSE WHO DO NOT FIGHT (THOSE WHO *GENERALLY* DO NOT FIGHT).
- **οἱ μὴ ἐπιστάμενοι** ἄρα, ἔφη, μανθάνουσιν, ὦ Κλεινία   IT IS THOSE WHO DO NOT KNOW THAT LEARN, KLEINIAS
    (Plato, *Euthyphro*).   ◇ Here, Plato conveys the sense of WHOEVER DOES NOT KNOW, IF ANY.

b) Using the participle of εἰμί   [376]

See the following examples for the use of the participle of **εἰμί**:

- **οἱ σοφοὶ ὄντες** τὴν χώραν φυλάττουσιν   THOSE (masc.) WHO ARE WISE DEFEND THE COUNTRY.
- ὁρῶ **τὰς ἀνδρείας οὔσας**   I SEE THOSE (fem.) WHO ARE BRAVE.
- οἱ μὲν πονηροὶ κακόν τι ἐργάζονται **τοὺς ἀεὶ ἐγγυτάτω αὑτῶν ὄντας**   WICKED PEOPLE DO SOMETHING BAD TO THOSE
    WHO ARE ALWAYS VERY NEAR TO THEM   (Plato, *Apologia*).

In this case, the participle of **εἰμί** is used without an accompanying noun. This is commonly used in order to indicate a specific group of people.

c) Use of specific English terms   [377]

In some cases, instead of translating by THE WRITING ONE / THE ONE WHO WRITES etc., we can use an English term with the same meaning. Observe the alternative second translations:

➢ οἱ τρέχοντες   THOSE WHO RUN / THE RUNNERS.
➢ αἱ ἐν ταῖς Ἀθήναις οἰκοῦσαι   THOSE WHO LIVE IN ATHENS / THE INHABITANTS OF ATHENS.
➢ οἱ φεύγοντες   THOSE WHO FLEE / THE FUGITIVES, THE EXILES.
➢ τὰ γιγνόμενα   THE THINGS THAT HAPPEN / THE EVENTS.

- μετὰ δὲ ταῦτ᾽, ἐπειδὴ κατῆλθον **οἱ φεύγοντες** ἐκ Πειραιέως, ...   LATER, WHEN THE EXILES CAME BACK FROM PIRAEUS, …
  (Isocrates, *In Callimachum*).
- ὡς δ᾽ ἔγνω ὁ Κῦρος **τὰ γιγνόμενα**...   WHEN CYRUS LEARNT THE EVENTS…   (Xenophon, *Cyropaedia*).

It must be remembered, however, that whenever the article precedes the participle, the participle is specificative (as for instance TALL is specificative in the sentence I SEE THE TALL BOYS).

2. Participle without article (also known as *circumstantial participle*)   [378]

a) Its normal descriptive meaning

1/ Agreeing with the subject:

If the participle is positioned outside the group *article + noun* (or, alternatively, without the preceding article), rather than imposing restrictions on the word to which it is linked, it simply provides further information concerning it, usually expressing the circumstance in which the action of the main verb takes place. Observe this sentence:

- ὁ παῖς διαλέγεται τοῖς φίλοις   THE BOY CONVERSES WITH HIS FRIENDS.

In order to translate THE BOY, WALKING, CONVERSES WITH HIS FRIENDS, we will use present participle of the verb **βαίνω** in order to translate WALKING, and, as usual, it will have to agree in number, gender and case with THE BOY (singular, masculine and nominative):

- ὁ παῖς **βαίνων** διαλέγεται τοῖς φίλοις   THE BOY, WALKING, CONVERSES WITH HIS FRIENDS.

Observe that the positioning of the participle is outside the group *article + noun.* If it were inside, the sentence **ὁ βαίνων παῖς** διαλέγεται τοῖς φίλοις would mean THE WALKING BOY / THE BOY WHO WALKS TALKS WITH HIS FRIENDS.

Let us consider three further examples:

- οἱ στρατιῶται **εὖ μαχόμενοι** τὴν πατρίδα φυλάττουσιν.

There are various translations which could apply:

1	THE SOLDIERS,	*FIGHTING WELL,*	PROTECT THE COUNTRY.
2	THE SOLDIERS,	*WHEN FIGHTING WELL,*	PROTECT THE COUNTRY.
3	THE SOLDIERS,	*BECAUSE OF FIGHTING WELL,*	PROTECT THE COUNTRY.
4	THE SOLDIERS,	*IF THEY FIGHT WELL,*	PROTECT THE COUNTRY.

This first example highlights the several nuances that a circumstantial participle may have, without the necessity of expressing the terms WHEN, BECAUSE OF, IF, etc. in Greek.

- οἵ τε Πελοποννήσιοι **ἐπικαταβάντες** τοὺς ἐν τῷ ποταμῷ μάλιστα ἔσφαζον   The Peloponnesians, coming down against them, massacred those who were in the river (Thucydides, *Historiae*).
- τὰς χεῖρας ἀνέσεισαν, **δηλοῦντες προσίεσθαι τὰ κεκηρυγμένα**   They raised and waved their hands, showing that they accepted the requirements (Thucydides, *Historiae*).

2/ Agreeing with an object: [379]

Here are some examples of the participle agreeing with a noun in different cases:

- δίδωμι βίβλους ταῖς κόραις **διαλεγομέναις**   I give books to the girls while they are talking.
  - ✧ Observe that it does not mean I give books to the girls who are talking.
- ὁρῶ τὸν παῖδα **τρέχοντα**   I see the boy running.

Observe in the last example how in Greek, thanks to the case agreement of the participle with its noun, the possible confusion of *who is running* is avoided; if the person who is running were the subject of the sentence, it would translate as ὁρῶ τὸν παῖδα **τρέχων /τρέχουσα** (masc. / fem. subject).

> Note
>
> ὁρῶ **τὸν τρέχοντα παῖδα** (or ὁρῶ **τὸν παῖδα τὸν τρέχοντα**) would mean I see the running boy. Observe the positioning of the participle (between the article and the noun or with the article repeated), which results in the participle being restrictive (attributive participle).
>
> - καὶ γὰρ ὑμεῖς ἐκείνων πρότερον ἠκούσατε **κατηγορούντων**   First you have listened to those in their accusations (Plato, *Apologia*).

b) Specific meanings   [380]

A participle can have a specific meaning, not just describing a circumstance in general terms but specifying which kind of circumstance (i.e. the participle can be equivalent to a subordinate clause). Sometimes the word(s) that accompany the participle will help us to discern this meaning. Note the following possibilities:

1/ A participle can have *concessive* meaning, if the general context suggests it:

- ἐγὼ **τρέχων** οὐ κάμνω   This could be translated as Running, I do not get tired, but also by Although I run / Even running / In spite of running, I do not get tired.
  - ✧ The context will clarify which meaning is most appropriate.

Moreover, it is common to find the particle **καίπερ** at the beginning of the participial clause in order to reinforce this concessive meaning:

- **καίπερ** ἐν τῷ στρατοπέδῳ **ὤν**, τὸν φίλον οὐχ ὁρῶ   Although I am in the camp, I do not see my friend.
- **καίπερ** τοῦ διδασκάλου **ἀκούοντες**, οὐ μανθάνομεν   Although we listen to the teacher, we do not learn.
- Ἀγησίλαος δέ, **καίπερ αἰσθανόμενος** ταῦτα, ὅμως ἐπέμενε ταῖς σπονδαῖς   Although he realised this, nevertheless Agesilaos respected the treaty (Xenophon, *Hellenica*).
- τοῦ Κλέωνος **καίπερ** μανιώδης **οὖσα** ἡ ὑπόσχεσις ἀπέβη   And Cleon's promise, although it was mad, succeeded (Thucydides, *Historiae*).

2/ When the participle has a conditional meaning, the negative **μή** is used: **[381]**

- **μὴ πονῶν** χρήματα οὐ δέξει   NOT MAKING AN EFFORT (IF YOU DO NOT MAKE AN EFFORT), YOU WILL NOT RECEIVE MONEY.

If the sentence had read **οὐ πονῶν**, NOT MAKING AN EFFORT would convey a definite, factual meaning, whereas by using **μή** a conditional sense is expressed – IF YOU DO NOT MAKE AN EFFORT.

- **πῶς, ἔφη, τοῖς διὰ δειλίαν φεύγουσι μὴ μαχόμενοι** τοῖς δι᾽ ἀνδρείαν μένουσι μαχησόμεθα;   HOW, HE SAID, WILL WE FIGHT WITH THOSE THAT STAND BECAUSE OF THEIR BRAVERY, IF WE DO NOT FIGHT (NOT FIGHTING) WITH THOSE THAT FLEE BECAUSE OF THEIR COWARDICE?   (Plutarchus, *Coniugalia Praecepta*).

Here is an example of a participle that is linked to the object (rather than the subject) and also has a conditional meaning:

- ταύτη τῇ βίβλῳ **μὴ χρωμένοις** οὐκ ἔξεσται ὑμῖν πάντα μανθάνειν   TO YOU NOT USING THIS BOOK IT WILL NOT BE POSSIBLE TO LEARN EVERYTHING.
  - ✧ Which is better translated by   IF YOU DO NOT USE THIS BOOK, YOU WILL NOT BE ABLE TO LEARN EVERYTHING.

3/ A participle may also convey a comparative sense, usually translated by AS IF, when preceded by **ὥσπερ**:   **[382]**

- ἀεὶ τὰ αὐτὰ ἔλεγον, **ὥσπερ σύμμαχοι ὄντες**   THEY WERE ALWAYS SAYING THE SAME THINGS, AS IF THEY WERE OUR ALLIES.
- αὐτὸς μὲν **ὥσπερ ὑπὸ μοίρας τινὸς ἀγόμενος** ἐκπηδήσας πρῶτος ἐμπεσὼν τοῖς πολεμίοις ἀποθνήσκει   AND HE, AS IF LED BY SOME KIND OF FATE, LEAPING FORTH FIRST OF ALL AND FALLING UPON THE ENEMY, DIES   (Xenophon, *Hellenica*).

4/ A participle may also have a causal meaning, and in this case it is usually preceded by any of the three words **ὡς, οἷα, ἅτε**. The only difference between these words is that **ὡς** implies that the speaker does not fully agree with the causal meaning of the participle:

- χρήματά σοι δώσω **ἅτε** τοῦτό μοι **λέγοντι**   AS YOU HAVE TOLD ME THIS, I GIVE YOU MONEY.
- ἀποκτενῶ σε **ὡς** τὴν πόλιν τοῖς πολεμίοις **παραδόντα**   I WILL KILL YOU BECAUSE YOU HAVE HANDED THE CITY OVER TO THE ENEMIES.
- οἱ ὀπισθοφύλακες, **ἅτε ὑγιαίνοντες**, ἐξαναστάντες ἔδραμον εἰς τοὺς πολεμίους   THE REAR-GUARDS, AS THEY WERE IN GOOD CONDITION, GOT UP AND RAN TOWARDS THE ENEMY   (Xenophon, *Anabasis*).

¤ Note that, in this construction, any words that depend on the participle are positioned between the **ὡς, οἷα, ἅτε** and the participle.

c) Additional observations   **[383]**

1/ It is clearly a challenge to mix the two constructions, where the participle agrees with the subject or agrees with an object. Let us begin with a normal participle construction with a main verb that has an object and a participle agreeing with it:

- δείξω **σε** τοῦτο **ποιήσαντα**   I WILL SHOW THAT YOU HAVE DONE THIS.

2/ If in some cases the object is the same as the subject, the object is omitted, and the participle continues to be in the nominative:

- δείξω τοῦτο **ποιήσας**   I WILL SHOW THAT I HAVE DONE THIS.
- **ἐγὼ** δείξω πόλλ᾽ **ἀνηλωκώς**   I WILL SHOW THAT I HAVE SPENT A LOT   (Demosthenes, *Contra Phaenippum*).

3/ Finally, when emphasising the simultaneity of the action expressed by the present participle and that expressed by the main verb (or, if not simultaneity, the sense of one action succeeding another almost immediately), **ἅμα** should precede the participle:

- τοῦτο ἔλεγον **ἅμα γράφουσα**   I WAS SAYING THIS WHILE WRITING AT THE SAME TIME.
- καὶ **ἅμα** ταῦτα **λέγων** ᾔει πρὸς τὴν Σκῆψιν   AND SAYING THIS HE WENT TO SCEPSIS   (Xenophon, *Hellenica*).

3. The participle is impersonal

[384]

We have seen that the participle, although it is a verbal form, is simply an adjective, therefore corresponds directly to the noun with which it agrees, rather than the person. See these examples, in which the participle is in the nominative case, therefore providing information about the subject, whichever person it is (*I, you, he*, etc.):

- **εἰσβαίνων** εἰς τὴν οἰκίαν, **ἐγὼ** τοὺς ἀδελφοὺς ὁρῶ   WALKING INTO THE HOUSE, I SEE MY BROTHERS.
- **εἰσβαίνων** εἰς τὴν οἰκίαν, **σὺ** τοὺς ἀδελφοὺς ὁρᾷς   WALKING INTO THE HOUSE, YOU SEE YOUR BROTHERS.
- **εἰσβαίνων** εἰς τὴν οἰκίαν, **ὁ στρατηγὸς** τοὺς ἀδελφοὺς ὁρᾷ   THE GENERAL, WALKING INTO THE HOUSE, SEES HIS BROTHERS.

In the following examples, the participle is in the accusative case, therefore providing information about the direct object, whichever person it is (*I, you, he*, etc.):

- ὄψομαί **σε** μετ᾽ ὀλίγον **δακρύουσαν**   I WILL SOON SEE YOU CRYING   (Lucian, *Dialogues of the Gods*).
- ὄψομαι **αὐτὴν** μετ᾽ ὀλίγον **δακρύουσαν**   I WILL SOON SEE HER CRYING.

4. The temporal correlation

[385]

a) Use of the present participle

1/ The use of the present participle indicates that the action takes place at the same time as the main verb (whether the main verb is present, past or future). Therefore, *present* means *simultaneous*, rather than *now*. For instance, here is a sentence where the main verb is in the imperfect, but a present participle has been used:

- ἐγὼ ἐβοήθουν **τοῖς** ἐν τῇ μάχῃ **μαχομένοις**   I HELPED THOSE WHO WERE FIGHTING IN THE BATTLE.
- οἱ στρατιῶται ἐδίωκον **τοὺς τρέχοντας** πολεμίους   THE SOLDIERS WERE PURSUING THE RUNNING ENEMIES / THE ENEMIES WHO WERE RUNNING.

Both participles are translated into English using the imperfect tense, but since the Greek participle is in the present tense it signifies that the action expressed by the participle was taking place *at the same time* as the action of the main verb. The actions take place simultaneously. Another example:

- εἶτα πρὸς **τοὺς μαχομένους** ... ἐχώρει   THEN HE WENT TOWARDS THOSE WHO WERE FIGHTING
  (Plutarch, *Fabius Maximus*).

2/ In some cases, the action expressed by the participle is an action that takes place habitually (not only at one point in time), in which case the participle can be translated by the present tense even in a sentence where the main verb is in a past tense:

- ὅτε παῖς ἦν, ἐμίσουν **τοὺς** σοφοὺς **ὄντας**   WHEN I WAS A CHILD, I USED TO HATE THOSE WHO WERE/ARE WISE.
- οἱ στρατιῶται ἐφίλουν **τοὺς** ἐν ταῖς Ἀθήναις **οἰκοῦντας**   THE SOLDIERS LOVED THOSE WHO LIVE/LIVED IN ATHENS.

b) Use of the future participle   [386]

Aside from the other uses that will be studied subsequently, the future participle has the following two functions:

1/ The person / thing etc. to whom / which the participle refers is expected to perform the action in the future. Compare the following:

- ὁρῶ ἄνδρα τινὰ **γράφοντα**   I SEE A MAN WHO IS WRITING.
- ὁρῶ ἄνδρα τινὰ **γράψοντα**   I SEE A MAN WHO WILL WRITE / WHO IS ABOUT TO WRITE.
- αἱ **τρέχουσαι** κόραι καθ᾽ ἡμέραν ἀσκοῦσιν   THE GIRLS WHO RUN PRACTICE EVERY DAY.
- αἱ **δραμούμεναι** κόραι καθ᾽ ἡμέραν ἀσκοῦσιν   THE GIRLS WHO WILL RUN / WHO ARE ABOUT TO RUN PRACTICE EVERY DAY.

Note that *in the future* means the future time with respect to the moment in which the action of the main verb takes place. For instance:

- δίδωμι τὰ ὅπλα ταῖς γυναιξὶ ταῖς **μαχουμέναις**   I GIVE THE WEAPONS TO THE WOMEN WHO WILL FIGHT / WHO ARE ABOUT TO FIGHT.
- ἔδωκα τὰ ὅπλα ταῖς γυναιξὶ ταῖς **μαχουμέναις**   I GAVE THE WEAPONS TO THE WOMEN WHO WOULD FIGHT / WHO WERE ABOUT TO FIGHT.

Observe that in the last sentence, if a future participle has been used, it means that the action of fighting was to take place *after* somebody had given the women the weapons; therefore, the English translation must be adapted to express this temporal relation. Here is another example:

- οἱ τὴν οἰκίαν **οἰκοδομήσοντες** ἔτι ἐν τοῖς ἀγροῖς εἰσιν   THOSE WHO WILL / WHO ARE GOING TO CONSTRUCT THE HOUSE ARE STILL IN THE FIELDS.
- οἱ τὴν οἰκίαν **οἰκοδομήσοντες** ἔτι ἐν τοῖς ἀγροῖς ἦσαν   THOSE WHO WOULD / WHO WERE GOING TO CONSTRUCT THE HOUSE WERE STILL IN THE FIELDS.

Observe this double example:

- καὶ ἐν τῇ στρατηγίᾳ ... ἄλλους μὲν εὑρήσει τοὺς **τάξοντας** ἀνθ᾽ ἑαυτοῦ, ἄλλους δὲ τοὺς **μαχουμένους**   ALSO, IN THE ARMY HE WILL FIND SOME WHO WILL COMMAND INSTEAD OF HIM, AND OTHERS WHO WILL FIGHT   (Xenophon, *Memorabilia*).

An important participle that has become a noun (as have so many other participles):

- τὰ γενησόμενα   THE FUTURE ("THE THINGS THAT WILL HAPPEN").

2/ The other use is when the future participle has a *purpose meaning* (IN ORDER TO). Usually, if the main verb is not a   **[387]**
verb of movement (*to go, to come,* etc.), we use it preceded by the word **ὡς** (which has several meanings, to be met
progressively), alternatively, if it is a verb of movement, we use it without **ὡς**:

- ἔρχομαι πρὸς τὰς Ἀθήνας τὴν ἑορτὴν **ὀψόμενος**   I AM GOING TO ATHENS TO SEE THE FESTIVAL.
- μάλα κάμνω **ὡς** πολλὰ χρήματα **δεξόμενος**   I WORK A LOT TO GET A LOT OF MONEY.
- Κῦρος δὲ καὶ Κυαξάρης συνταξάμενοι περιέμενον, **ὡς** εἰ προσίοιεν οἱ πολέμιοι, **μαχούμενοι**   CYRUS AND CYAXARES
  WERE WAITING IN COMBAT FORMATION, IN ORDER TO FIGHT IF THE ENEMY WOULD APPROACH   (Xenophon, *Anabasis*).
- φίλον πέμπομέν σοι **βοηθήσοντα**   WE SEND YOU A FRIEND TO HELP YOU / WHO WILL HELP YOU.

Observe in this last example how the participle agrees with the direct object of the sentence – the person who will carry
out the action expressed in the future participle. Translation can be facilitated with a relative clause.

c) Use of the aorist participle   **[388]**

1/ The aorist participle is used frequently, especially to indicate an action that has taken place before the action
mentioned by the main verb (so, the aorist participle has *almost* always a temporal meaning, rather than an aspectual
meaning):

- ὁ Περικλῆς, ταῦτα **εἰπών**, ἀπῆλθεν   PERICLES, AFTER SAYING THIS, LEFT.
  - ✧ The sentence PERICLES SAID THIS AND LEFT would usually be translated into Greek using the structure PERICLES,
    HAVING SAID THIS, LEFT.
- ἐν τῇ μάχῃ **νικήσαντες**, οἱ στρατιῶται πρὸς τὰς Ἀθήνας ἦλθον   HAVING WON IN THE BATTLE, THE SOLDIERS WENT
  TOWARDS ATHENS.

Alternatively, the aorist participle can be translated as AFTER WINNING …, or any other appropriate translation which
conveys this temporal difference between the actions of the participle and the main verb:

- **ἀπολαβόντες** πάντα τὰ αἰχμάλωτα ἀπῆλθον   AFTER TAKING ALL THE BOOTY, HE DEPARTED   (Xenophon, *Hellenica*).

2/ When an aorist participle is used, the entirety of the sentence does not necessarily have to refer to past events.
Indeed, it may concern the future:

- τὴν βίβλον **γράψας**, δώσω σοι   HAVING WRITTEN THE BOOK, I WILL GIVE (IT) TO YOU.

Maybe I have not written it yet, but whenever I may have written it I will give it to you; it is obvious that the event of
the participle will already belong to the past when the event of the main verb takes place.

3/ In *some* cases, the aorist participle may refer to an action that took place simultaneously with the action of the main
verb. For example:

- **ἀποκρινάμενος** πάντα εἶπεν   HAVING ANSWERED, HE SAID EVERYTHING.

It is clear that the subject is answering at the same time as he is speaking, therefore an appropriate translation is
ANSWERING / IN HIS ANSWER, HE SAID EVERYTHING. In this case, the use of the aorist tense rather than the present tense is
idiomatic.

d) Use of the perfect participle   [389]

The use of the perfect participle is linked to its meaning of an event whose consequences are still lasting. It is not commonly found except in its use as a noun, i.e. with article:

- οἱ **τεθνηκότες** ἀεὶ τιμῶνται   THE DEAD MEN ARE ALWAYS HONOURED.
- οἱ νῦν **τεθνηκότες** ἱκανοὶ ἦσαν ζῶντες νικᾶν μαχόμενοι πάντας τοὺς βαρβάρους   THOSE WHO NOW ARE DEAD WERE ENOUGH, WHEN ALIVE, TO DEFEAT ALL THE BARBARIANS IN BATTLE   (Xenophon, *Agesilaus*).

Note: οἱ **ἀποθανόντες**, aorist participle, would rather mean THOSE WHO DIED, perhaps referring to a specific battle. The use of the perfect rather than the aorist gives this meaning that *now* they are no longer among us.

- οἱ **ἀνεστηκότες** τὴν πόλιν ἀπέλιπον   THE REBELS LEFT THE CITY.

Note: οἱ **ἀναστάντες**, aorist participle, would rather mean THOSE WHO HAD REVOLTED, but perhaps they had given up their attitude on a separate occasion; the use of the perfect rather than the aorist supplies the meaning that their attitude was *still* the same, i.e. it was *still* lasting when they left the city, so the translation THE REBELS conveys this continuing feeling effectively. Nevertheless, the difference is really difficult to perceive in a translation.

5. Verbs that usually require a participle   [390]

Among the uncountable number of verbs in Greek that take a participle, there is a reduced group that deserve special study; we will find these verbs almost always accompanied by a participle *referring to the subject*, and therefore, in the nominative case. We will offer first a very literal translation for the purpose of showing the Greek structure and then one or two more fluent translations.

a) Most frequent verbs

❑ **λανθάνω**   TO ESCAPE SOMEBODY'S NOTICE DOING SOMETHING

- ἐγὼ **λανθάνω** τὸν στρατηγὸν **φεύγων**   I ESCAPE THE GENERAL'S NOTICE FLEEING / THE GENERAL DOES NOT REALIZE THAT I FLEE / I FLEE WITHOUT THE GENERAL NOTICING, etc.
- οἱ στρατιῶται **λανθάνουσι** τοὺς πολεμίους **φεύγοντες**   THE SOLDIERS ESCAPE THE ENEMIES' NOTICE FLEEING / THE ENEMIES DO NOT REALIZE THAT THE SOLDIERS ARE FLEEING / THE SOLDIERS FLEE WITHOUT THE ENEMIES NOTICING, etc.
- ἆρα **λανθάνω** σε ξένος **ὤν**;   DO I ESCAPE YOUR NOTICE BEING A FOREIGNER? / DO NOT YOU REALISE THAT I AM A FOREIGNER?
- **ἔλαθον** ἡμᾶς **ἀποδράντες**   WE DID NOT REALISE THAT THEY HAD ESCAPED   (Xenophon, *Cyropaedia*).

Note that the person whose notice is escaped is in fact the direct object of the verb λανθάνω. This verb can also be used without mentioning whose attention was missing. The following sentence does not specify any direct object:

- **ἔλαθον** ἐγγὺς **προσελθόντες**   THEY APPROACHED NEARER WITHOUT BEING NOTICED   (Xenophon, *Anabasis*).

❑ **τυγχάνω**   TO HAPPEN TO BE, TO BE BY CHANCE

- **τυγχάνεις** σοφὸς **ὤν**   YOU HAPPEN TO BE BEING WISE / IT HAPPENS THAT YOU ARE WISE.
- αἱ Μοῦσαι **τυγχάνουσι** τοὺς ποιητὰς **διδάσκουσαι**   THE MUSES HAPPEN TO TEACH THE POETS / IT HAPPENS THAT THE MUSES TEACH THE POETS.

- κατὰ δὲ τὸν ἀνάπλουν **ἔτυχεν** ἡμῖν **συμπλέων** Μεμφίτης ἀνήρ   ON THE WAY UP THE RIVER A MEMPHITEAN MAN HAPPENED TO BE SAILING WITH US (Lucian, *Philopseudeis*).
- **παρὼν ἐτύγχανον**   I HAPPENED TO BE PRESENT   (Sophocles, *Aiax*).

If the participle is in the perfect tense, it has the meaning of TO HAVE JUST:

- **τυγχάνω** τοῦτο γεγραφώς   I HAVE JUST WRITTEN THIS.

Note that when **τυγχάνω** is found on its own it has the meaning of HITTING (a target), and the object must be in *genitive*:

- βέλος μὲν ἐτόξευσα, **τοῦ** δὲ **στρατιώτου** οὐκ **ἔτυχον**   I SHOT AN ARROW, BUT I DID NOT HIT THE SOLDIER.

❑ **φθάνω**   TO ANTICIPATE SOMEBODY / DO SOMETHING BEFORE SOMEBODY ELSE   **[391]**

- οἱ πολέμιοι **φθάνουσι** τοὺς Ἀθηναίους **φεύγοντες**   FLEEING, THE ENEMIES ANTICIPATE THE ATHENIANS / FLEEING, THE ENEMIES LEAVE THE ATHENIANS BEHIND.   ✧ The case of the participle makes it clear who is fleeing.
- οἱ μαθηταὶ **φθάνουσι** τὸν διδάσκαλον τὸ διδασκαλεῖον **λείποντες**   THE STUDENTS ANTICIPATE THE TEACHER IN LEAVING THE SCHOOL / THE STUDENTS LEAVE THE SCHOOL BEFORE THE TEACHER DOES.
- καὶ **φθάνουσιν** ἐπὶ τῷ ἄκρῳ **γενόμενοι** τοὺς πολεμίους   THEY REACHED THE TOP BEFORE THE ENEMY DID (Xenophon, *Anabasis*).

❑ **φαίνομαι**   TO APPEAR / TO BE EVIDENT DOING SOMETHING

- ὁ Περικλῆς **φαίνεται** ἐν τῇ ἐκκλησίᾳ **λέγων**   PERICLES APPEARS SPEAKING IN THE ASSEMBLY / PERICLES IS EVIDENTLY SPEAKING IN THE ASSEMBLY.
- ἡ ναυμαχία **φαίνεται** δεινὴ **οὖσα**   THE NAVAL BATTLE APPEARS BEING CRUEL / THE NAVAL BATTLE SEEMS TO BE CRUEL.
- νῦν δ᾿ ἐπειδὴ ἀθάνατος **φαίνεται οὖσα**, …   NOW, AS IT IS EVIDENT THAT IT (THE SOUL) IS IMMORTAL, … (Plato, *Phaedo*).

Note **φαίνομαι** + *infinitive*: this conveys that something only seems to be a certain way – it is not definite:

- ὁ ἐμὸς φίλος **φαίνεται** σοφὸς **εἶναι**   MY FRIEND SEEMS TO BE WISE.   ✧ Maybe he is, maybe he is not.
- τοῦτο δὲ τὸ ὄνομα **φαίνεται** τὸν Ἀναξαγόραν **πιέζειν**   THIS NAME SEEMS TO PUT ANAXAGORAS UNDER PRESSURE (Plato, *Cratylus*).

b) Other verbs   **[392]**

The following verbs, which are related to either continuing or ceasing an action, can also be followed by a participle, although they can also be found on their own:

➢ **διατελέω**   TO KEEP ON, TO GO ON   ➢ **λήγω**   TO CEASE
➢ **ἀνέχομαι**   TO ENDURE   ➢ **παύομαι**   TO CEASE

Examples:

- **παύομαι μαχόμενος**   I STOP FIGHTING.
  - ✧ **παύομαι** τῆς μάχης (Gen.) would mean more or less the same, I STOP TAKING PART IN THE BATTLE, but **παύω** τὴν μάχην (Acc.) would mean I STOP THE BATTLE.
- **διατελέω γράφουσα**   I GO ON WRITING.

- ἐπεὶ δὲ τοῦτο ὡμολόγησαν, εὐθὺς **ἐπαύσαντο πολεμοῦντες**   WHEN THEY REACHED AN AGREEMENT, THEY
  IMMEDIATELY STOPPED FIGHTING   (Xenophon, *Anabasis*).
- ὅδε ἀπὸ τοῦδε τοῦ χρόνου **διατελεῖ** στρατηγὸς **ὤν**   THIS MAN WILL GO ON BEING GENERAL FROM THIS VERY
  MOMENT   (Xenophon, *Memorabilia*).

6. Adjectives that usually require a participle   [393]

Some adjectives, usually predicative objects with the verb **εἰμί**, can be followed by a participle. The two most common examples are **δῆλος** and **φανερός**:

- **δῆλή** ἐστι σοφὴ **οὖσα**   IT IS CLEAR/OBVIOUS THAT SHE IS WISE ("SHE IS CLEAR BEING WISE").
- **φανεροί** ἐσμεν ταχεῖς **ὄντες**   IT IS CLEAR/OBVIOUS THAT WE ARE QUICK ("WE ARE CLEAR BEING QUICK").

A usual way of translating this is by means of an adverb: SHE IS OBVIOUSLY WISE, WE ARE OBVIOUSLY QUICK; for instance:

- **δῆλος εἶ**, ὦ Θεαίτητε, **καταφρονῶν** μου   YOU OBVIOUSLY DESPISE ME, THEAETETUS   (Plato, *Theaetetus*).

⌑ This construction is also presented in the chapter *Hellenisms: peculiarities and idioms*.

7. Genitive Absolute   [394]

a) Basic concepts

1/ Participles agree with some part of the sentence (with the subject, or the direct object, etc.), but there is a construction in Greek in which we will find *a participle in the genitive case agreeing with a noun also in the genitive case*, with both the noun and the participle being entirely *independent from the rest of the sentence*. The construction is therefore usually translated as a temporal or causal subordinate. For example:

- **τῶν στρατιωτῶν νικησάντων**, οἱ πολῖται ἐχάρησαν   (literally) THE SOLDIERS HAVING WON, THE CITIZENS WERE HAPPY.

The main sentence is THE CITIZENS WERE HAPPY; the part THE SOLDIERS HAVING WON, which is independent from it, could be translated as WHEN THE SOLDIERS HAD WON, BECAUSE THE SOLDIERS HAD WON, AS THE SOLDIERS HAD WON, AFTER THE VICTORY OF THE SOLDIERS, etc. (observe especially the last translation, using a noun instead of a verb).

> Important   The subject of the genitive absolute can never be part of the main sentence (although, to be honest, some classical authors skip this rule from time to time).

For instance, to translate WHILE THE GODS ARE IN HEAVEN, MEN HONOUR THEM, it would be wrong to say **τῶν θεῶν** ἐν τῷ οὐρανῷ **ὄντων**, οἱ ἄνθρωποι **αὐτοὺς** τιμῶσιν (unless THEM means somebody else rather than THE GODS). We should, in this case, use a participle agreeing with THE GODS:

- οἱ ἄνθρωποι τιμῶσι **τοὺς θεοὺς** ἐν τῷ οὐρανῷ **ὄντας**   WHILE THE GODS ARE IN HEAVEN, MEN HONOUR THEM.

2/ A genitive absolute, as with any other participle, can have elements depending on it: objects, indirect questions, etc.:

- **ἐρομένου** δέ μου **τί αἱ θύραι νύκτωρ ψοφοῖεν**, ...   WHEN I ASKED WHY THE DOORS WERE MAKING NOISE AT NIGHT, …
  (Lysias, *Death of Eratosthenes*).

b) Any tense, any voice   [395]

1/ The genitive absolute may also be in the present tense, in which case the action expressed is contemporaneous with that of the main verb:

- **τοῦ παιδὸς τρέχοντος**, ὁ πατὴρ ἐκάθευδεν   WHILE THE CHILD WAS RUNNING, THE FATHER WAS SLEEPING.
  - ◇ Literally THE CHILD RUNNING, THE FATHER WAS SLEEPING.
- ἐνίκησαν δὲ Λακεδαιμόνιοι **ἡγουμένου Ἀγησανδρίδου**   UNDER THE LEADERSHIP OF AGESANDRIDES, THE SPARTANS
  WON (Xenophon, *Hellenica*).
  - ◇ Literally AGESANDRIDES LEADING, THE SPARTANS WON.

Observe the free use of a noun, LEADERSHIP. We could have said WHILE / BECAUSE AGESANDRIDES WAS LEADING, etc., but in some cases the use of a noun produces a more natural English.

2/ The participle may be in any voice:

- **τῆς πόλεως διαφθαρείσης**, ὁ στρατηγὸς ἀνέστη   THE CITY HAVING BEEN DESTROYED, THE GENERAL STOOD UP.
- **χρόνου μεταξὺ διαγενομένου** ...   IN THE COURSE OF TIME ... / AS TIME WAS PASSING BY ...
  (Lysias, *Death of Eratosthenes*).

c) Circumstantial meanings   [396]

1/ As happens with participles that agree with some element of the sentence, the genitive absolute can also have an additional circumstantial meaning. For instance, in this example we can see a genitive absolute with concessive meaning:

- **τῶν θεῶν κελευόντων**, θυσίας οὐ θύσεις;   ALTHOUGH THE GODS ORDER IT, WILL YOU NOT PERFORM SACRIFICES?

WHEN or BECAUSE or AS would have sounded strange here - ALTHOUGH is the most appropriate option. As in the case of normal participles, this meaning of ALTHOUGH can be reinforced by adding **καίπερ**:

- **καίπερ τῶν θεῶν κελευόντων**, θυσίας οὐ θύσεις;   (same meaning)

2/ It can also have a causal or a temporal meaning:

- πολλὰ καὶ μεγάλα πυρὰ ἐγένετο, **ἅτε πολλῆς ὕλης παρούσης**   THERE WAS A BIG FIRE, BECAUSE THERE WAS A LOT OF
  WOOD (Xenophon, *Hellenica*).
  - ◇ *Causal* : The presence of **ἅτε** makes it clearly causal.
- ταῦτα πάντα **σοῦ ἀποθανόντος** ᾑρόμην   I FOUND OUT ALL OF THIS AT YOUR DEATH (Sophocles, *Aiax*).
  - ◇ *Temporal* : In this case, the context makes it clear.

3/ In some cases, the genitive absolute could have either a causal or a temporal meaning simultaneously:

- **τοῦ στρατηγοῦ πολλὰ χρήματα δόντος**, πάντες ἄσμενοι ἦσαν   WHEN / BECAUSE THE GENERAL WAS GIVING
  MONEY, ALL WERE HAPPY.
- γυναῖκα δὲ καλὴν καὶ ἀγαθὴν ἔλαβε μὲν **τῶν γονέων κελευόντων**   WHEN / BECAUSE HIS PARENTS ORDERED IT, HE TOOK
  A BEAUTIFUL AND GOOD WIFE (Plutarch, *Artaxerxes*).

An easy way of translating a participle that can have this double causal / temporal meaning is by using AS: AS HIS PARENTS ORDERED IT, …

4/ It can also have a conditional meaning:

- **τοῦ παιδὸς μηδεμίαν βίβλον ἀναγνόντος**, ὁ πατὴρ ὀργισθήσεται   IF THE CHILD HAS NOT READ ANY BOOK, THE FATHER WILL GET ANGRY.

In this last example, the use of **μηδεμίαν** instead of **οὐδεμίαν** makes the conditional meaning clear (with **οὐδεμίαν** the genitive absolute would mean that the child really has not read any book, it would be clearly causal).

d) A curious difference with Latin   [397]

In Latin there is no present participle of the verb *to be,* so the usual ablative absolute of the style *Cicerone consule* has no participle, but in Greek the verb **εἰμί** (and its compounds) does have a present participle:

- **τοῦ Περικλέους** στρατηγοῦ **ὄντος** …   WHEN PERICLES WAS GENERAL …
- παρῄει δ᾽ οὐδείς, **ἁπάντων** μὲν **τῶν στρατηγῶν παρόντων**   NO ONE CAME FORWARD, ALTHOUGH ALL THE GENERALS WERE PRESENT   (Demosthenes, *De Corona*).
- φανεροῦ γὰρ **ὄντος τοῦ πράγματος**, …   WITH THE MATTER BEING CLEAR, …   (Lysias, *Areopagiticus*).

e) Fixed idioms   [398]

Some genitive absolutes have become idiomatic expressions:

- **θεοῦ θέλοντος** …   WITH GOD'S WILL …
- **μηδενὸς κωλύοντος** …   IF NOBODY OPPOSES … (the conditional meaning is indicated by the use of **μή** as the negative instead of **οὐ**)
- **τούτων οὕτως ἐχόντων** …   THIS BEING THE SITUATION …
- **ἀγορᾶς πληθούσης**   AT THE TIME OF FULL MARKET (IN THE MIDDLE OF THE MORNING)
- **προϊόντος δὲ τοῦ χρόνου** …   IN THE COURSE OF TIME …   (Lysias, *Death of Eratosthenes*).
- Δωριεὺς ὁ Διαγόρου ἐκ Ῥόδου εἰς Ἑλλήσποντον εἰσέπλει **ἀρχομένου χειμῶνος**   DORIEUS, SON OF DIAGOROS, SAILED FROM RHODES TO THE HELLESPONT AT THE BEGINNING OF THE WINTER   (Xenophon, *Hellenica*).

8. Accusative Absolute   [399]

a) Basic structure

We know what the impersonal verbs are:

- **δεῖ** τὸν μαθητὴν τῷ διδασκάλῳ πείθεσθαι   THE STUDENT MUST OBEY THE TEACHER.

And we know also what a genitive absolute is:

- **τοῦ πατρὸς ἀκούοντος**, ὁ υἱὸς πάντα ἐξηγήσατο   WHILE THE FATHER WAS LISTENING, THE SON EXPLAINED EVERYTHING.

If we want to use an impersonal verb in an absolute construction, the participle of this verb must be *in accusative* (always singular neuter), not in genitive; but the regime of the verb will remain unchanged. For instance, we know that **ἔξεστι** rules a dative:

- **ἔξεστι τῷ Σωκράτει** ἀποφεύγειν   It is possible for Socrates to flee (in English, we would rather say Socrates has the possibility of fleeing).

Then, if we want to say (literally) It being possible for Socrates to escape, the disciples prepared everything, we must express the It being possible *in accusative* (singular neuter always), but of course for Socrates will go on being in dative since the regime of the verb is the same:

- **ἐξὸν τῷ Σωκράτει** ἀποφεύγειν, οἱ μαθηταὶ πάντα παρεσκεύασαν   It being possible for Socrates to flee, his disciples prepared everything.
- **ἐξὸν δ᾽ ἡμῖν** ἐν εἰρένη πολιτεύεσθαι, οὗτοι … πόλεμον ἡμῖν πρὸς ἀλλήλους παρέχουσιν   It being possible for us to live in peace like citizens, these… bring war against each other to us (Xenophon, *Hellenica*).

b) Main difference with a Genitive Absolute   [400]

1/ In an accusative absolute construction, aside from the fact that the participle is in the accusative case, there is no subject (they are impersonal verbs) that agrees with it in the same case (unlike in the genitive absolute, where the subject had to be in the genitive case), but just a complement in the case as needed by the verb:

- **ἐξὸν τῷ Περικλεῖ** τοὺς πολίτας πείθειν, μακρὸν λόγον ἐποιήσατο   It being possible for Pericles to persuade the citizens, he made a long speech.

Pericles is both the *object* of the accusative absolute and the *subject* of the main sentence; remember that in a genitive absolute the subject of the main sentence can not be found also in the genitive absolute part. This is different in an accusative absolute construction.

2/ However, it might also be the case that no object is specified:

- πολλά με ἀνακρίνεις, ὦ οὗτος, ἤδη πίνειν **δέον**   You are asking me many questions, when we should already be drinking (Lucian, *Saturnalia*).

The **δέον** is not accompanied by any specific accusative saying *for whom* it is necessary to drink, the translation we has been deduced from the general context.

c) Additional meaning   [401]

As in the genitive absolute, the accusative absolute can also convey some specific circumstantial meanings. Let's see an example with a clear concessive meaning and another one with a clear comparative meaning:

- ὁ δὲ Ἑρμῆς βραδύνει, **πάλαι παρεῖναι δέον**   Hermes goes slowly, although he should have been here a while ago (Lucian, *Cataplous*).   ✧ Concessive meaning.
- κατακείμεθα **ὥσπερ ἐξὸν ἡσυχίαν ἄγειν**   We lie down, as if it were possible to be idle   (Xenophon, *Anabasis*). ✧ Comparative meaning.

d) Main accusative absolutes   [402]

1/ The main impersonal verbs (or personal verbs when used impersonally) that may form an accusative absolute are:

➤ **δέον**   BEING NECESSARY   ➤ **προσῆκον**   BEING CONVENIENT

➤ **χρεόν**   BEING NECESSARY   ➤ **ἐξόν**   BEING POSSIBLE

   ✧ also **χρὴ ὄν** and **χρεών**   ➤ **παρόν**   BEING POSSIBLE

➤ **πρέπον**   BEING CONVENIENT   ➤ **εἰρημένον**   HAVING BEEN SAID

2/ These three ones are in the present, aorist and perfect tenses of the same verb (the last two are in the active and middle voices respectively, but convey the same meaning):

➤ **δοκοῦν**   IT SEEMING WELL, BEING DECIDED

➤ **δόξαν**   HAVING SEEMED WELL, HAVING BEEN DECIDED

➤ **δεδογμένον**   HAVING SEEMED WELL, HAVING BEEN DECIDED

• **δόξαν** μοι τοῦτο εὐθὺς ποιεῖν, ἐποίησα   AS IT SEEMED WELL TO ME TO DO THIS IMMEDIATELY, I DID IT.

• **δόξαν** ἡμῖν ταῦτα ἐπορευόμεθα   AS IT SEEMED WELL TO US, WE DEPARTED (Plato, *Protagoras*).

• **συνδόξαν** τῷ πατρὶ καὶ τῇ μητρὶ γαμεῖ τὴν Κυαξάρου θυγατέρα   AS IT SEEMED WELL TO HIS FATHER AND HIS MOTHER, HE MARRIED THE DAUGHTER OF CYAXARES (Xenophon, *Cyropaedia*).

• τὸ πλῆθος ἐψηφίσαντο πολεμεῖν. **δεδογμένον** δὲ αὐτοῖς εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν   THE PEOPLE VOTED TO FIGHT. BUT, ALTHOUGH THEY HAD TAKEN THIS DECISION, AT FIRST IT WAS IMPOSSIBLE TO MAKE AN IMMEDIATE ATTEMPT (Thucydides, *Historiae*).

• ἔτι δέ, ὦ Σώκρατες, οὐδὲ δίκαιόν μοι δοκεῖς ἐπιχειρεῖν πρᾶγμα, σαυτὸν προδοῦναι, **ἐξὸν** σωθῆναι   SOCRATES, I DO NOT THINK THAT YOU ARE DOING ANYTHING FAIR BY GIVING YOURSELF UP, WHEN IT WOULD BE POSSIBLE TO SAVE YOU (Plato, *Crito*).

• **εἰρημένον** ἐν ταῖς πρότερον συνθήκαις ὅπλα μὴ ἐπιφέρειν...   ALTHOUGH IN THE FORMER TREATY IT HAD BEEN SPECIFIED THAT NO WEAPONS SHOULD BE BROUGHT … (Thucydides, *Historiae*).

• σοὶ γὰρ **παρὸν** γῆν τήνδε καὶ δόμους ἔχειν ...   FOR ALTHOUGH IT WAS POSSIBLE FOR YOU TO POSSESS THIS LAND AND THIS HOUSE ... (Euripides, *Medea*).

3/ And there are also some formed by a combination of the verb **εἰμί** and an adjective: [403]

➤ **δῆλον ὄν**   BEING EVIDENT

➤ **δυνατὸν ὄν**   BEING POSSIBLE

➤ **ἀδύνατον ὄν**   BEING IMPOSSIBLE

• **ἀδύνατον ὂν** τὴν πόλιν βίᾳ ἑλεῖν, ...   IT BEING IMPOSSIBLE TO TAKE THE CITY BY FORCE, … (Thucydides, *Historiae*).

4/ Although it is not very frequent, it may happen that a verb used in a personal way forms, together with its subject, an accusative absolute (usually preceded by **ὡς** or **ὥσπερ**):

• σιωπῇ ἐδείπνουν, **ὥσπερ τοῦτο προστεταγμένον** αὐτοῖς   THEY WERE HAVING DINNER IN SILENCE, AS IF THIS HAD BEEN ORDERED TO THEM (Xenophon, *Symposium*).

Observe that **τοῦτο** is the subject of the accusative participle **προστεταγμένον**.

9. Participle with ἄν

a) Its use in reported speech

1/ This formation is equivalent to the use of the *infinitive + ἄν*, but with verbs that require a participle construction. Let's see some double examples (a sentence in direct speech, transformed later into reported speech: the verb becomes a participle but "carries" the **ἄν** with it):

- τοὺς πολεμίους **ἐνίκησας ἄν**, εἰ συμμάχους ἔσχες   YOU WOULD HAVE DEFEATED THE ENEMY, IF YOU HAD HAD ALLIES.
  ✧ *With a verb followed by a participle:*
  οἶδά **σε** τοὺς πολεμίους **νικήσαντα ἄν**, εἰ συμμάχους ἔσχες   I KNOW THAT YOU WOULD HAVE DEFEATED THE ENEMY,
  IF YOU HAD HAD ALLIES.

- εἰ τοῦτό μοι εἶπες, ἐγώ σοι χρήματα **ἔδωκα ἄν**   IF YOU HAD TOLD ME THIS, I WOULD HAVE GIVEN YOU MONEY.
   ✧ *With a verb followed by a participle:*
  οὗτος οἶδεν, εἰ τοῦτό μοι εἶπες, **ἐμέ** σοι χρήματα **δόντα ἄν**   HE KNOWS THAT IF YOU HAD TOLD ME THIS,
  I WOULD HAVE GIVEN YOU MONEY.

- εἰ νῦν οἱ πολέμιοι ἐπετίθεντο, τὴν πόλιν **ἐλάμβανον ἄν**   IF THE ENEMY WERE ATTACKING NOW, THEY WOULD CAPTURE
  THE CITY.
  ✧ *With a verb followed by a participle:*
  αἰσθάνομαι, εἰ νῦν οἱ πολέμιοι ἐπετίθεντο, **τούτους** τὴν πόλιν **λαμβάνοντας ἄν**   I REALISE THAT IF THE ENEMY WERE
  ATTACKING NOW, THEY WOULD CAPTURE THE CITY.

- εἰ τὴν μάχην ἐνίκησας, **ἐγένου ἄν** λυπηρὸς τοῖς πολεμίοις   IF YOU HAD WON THE BATTLE, YOU WOULD HAVE BEEN
  DISTRESSING TO YOUR ENEMIES.
  ✧ *With a verb followed by a participle:*
  εὖ οἶδά **σε**, εἰ τὴν μάχην ἐνίκησας, λυπηρὸν **γενομένον ἄν** τοῖς συμμάχοις   I KNOW THAT IF YOU HAD WON THE BATTLE,
  YOU WOULD HAVE BEEN DISTRESSING TO YOUR ENEMIES.

2/ As in the case of the infinitive + ἄν, a problem of translation arises when an aorist participle + ἄν replaces *either an*
aorist indicative + ἄν or an aorist optative + ἄν (note that in the former examples the IF clause helped us to solve this problem). For instance, this sentence could have two possible translations:

- οἶδά **σε** τοὺς πολεμίους **νικήσαντα ἄν**   I KNOW THAT YOU WOULD DEFEAT / WOULD HAVE DEFEATED THE ENEMIES

and this is because the original sentence could be

either   τοὺς πολεμίους **ἐνίκησας** ἄν   YOU WOULD HAVE DEFEATED THE ENEMIES.
  ✧ In this case the subsequent meaning of the former sentence would be I KNOW THAT YOU WOULD HAVE DEFEATED
     THE ENEMIES.

or   τοὺς πολεμίους **νικήσειας** ἄν   YOU WOULD DEFEAT THE ENEMIES.
  ✧ In this case the subsequent meaning of the former sentence would be I KNOW THAT YOU WOULD DEFEAT
     THE ENEMIES.

b) Its use to give the participle a potential meaning   [406]

The second use is far more complex; as before, the **ἄν** gives the participle a potential meaning, but in this case it is not just a personal verbal form that has become a participle in reported speech. As usual, the problem is deciding whether an aorist participle + **ἄν** conveys the meaning of an aorist indicative + **ἄν** or of an aorist optative + **ἄν**.

We can distinguish three basic uses:

1/ It replaces a potential relative:

In the following examples, first we offer the potential relative sentence (as it would normally be expressed), then, the same sentence but using a participle. Observe that we provide some examples with translations based on both the aorist + **ἄν** and the optative + **ἄν**, to highlight the difference in translation.

- *Potential relative sentence:* δεῖ εἰδέναι ἃ **λεχθείη ἄν**   IT IS NECESSARY TO KNOW WHAT COULD (OR WOULD) BE SAID.
  Participle with ἄν: δεῖ εἰδέναι τὰ **ἂν λεγόμενα**   (same meaning).
    ◇ Thus the participle + **ἄν** replaces the potential relative.

- *Potential relative sentence:* ὁρῶ τὸν στρατηγὸν ὃς **αἱρεθείη ἄν**   I SEE THE GENERAL WHO COULD BE CHOSEN.
  Participle with ἄν: ὁρῶ τὸν **αἱρεθέντα ἄν** στρατηγόν   (same meaning).
    ◇ Note that the participle + **ἄν** could have replaced an indicative + **ἄν** (and therefore have this other meaning):
      ὁρῶ τὸν στρατηγὸν ὃς **ᾑρέθη ἄν**   I SEE THE GENERAL WHO *COULD HAVE BEEN* CHOSEN.

- *Potential relative sentence:* ὁ Λουκιάνος διηγεῖται ἃ **γένοιτο ἄν**   LUCIAN EXPOSES THINGS THAT COULD HAPPEN.
  Participle with ἄν: ὁ Λουκιάνος διηγεῖται **γενόμενα ἄν**   (same meaning).

- *Potential relative sentence:* σύ, ὃς τοῦτο ἡδέως τότε **ἐποίησας ἄν**, νῦν οὐκ ἐθέλεις;   YOU, WHO THEN WOULD   [407]
  HAVE DONE THIS WITH PLEASURE, NOW DO NOT WANT TO?
  Participle with ἄν: σύ, τοῦτο ἡδέως τότε **ποίησας ἄν**, νῦν οὐκ ἐθέλεις;   (same meaning).
    ◇ Note that the participle + **ἄν** could have replaced an optative + **ἄν** (and therefore have this other meaning):
      σύ, ὃς τοῦτο ἡδέως τότε ποιήσειας ἄν, νῦν οὐκ ἐθέλεις;   YOU, WHO THEN *WOULD DO* THIS WITH PLEASURE, NOW ...

- *Potential relative sentence:* ἐπαινῶ τούτους οἳ χρήματα τῇ πόλει **δοῖεν ἄν**   I PRAISE THOSE WHO WOULD GIVE
  MONEY TO THE CITY.
  Participle with ἄν: ἐπαινῶ τοὺς χρήματα τῇ πόλει **δόντας ἄν**   (same meaning).

- *Potential relative sentence:* οἱ πολέμιοι ὁρῶσι τεῖχος ὃ ῥᾳδίως **ληφθείη ἄν**   THE ENEMIES SEE A WALL THAT COULD
  BE TAKEN EASILY.
  Participle with ἄν: οἱ πολέμιοι ὁρῶσι τεῖχος ῥᾳδίως **ληφθὲν ἄν**   (same meaning).

Its use with a future participle is extremely rare, but let us see one example:

- *Potential relative sentence:* ἐνθάδε ἄνθρωπος πάρεστι ὃς ἴσως **συμμαχεῖται ἄν**   THERE IS A MAN HERE WHO WOULD
  PERHAPS JOIN US IN THE FIGHT.
  Participle with ἄν: ἐνθάδε ἄνθρωπος πάρεστι ἴσως **συμμαχούμενος ἄν**   (same meaning).

2/ It gives the participle a concessive meaning: [408]

In the next example the presence of **ἄν** produces a very small change in the meaning, in fact it could have been avoided altogether:

- *Participle without* **ἄν**: ἔχων πολλὰ εἰπεῖν, σιγήσομαι   Being able to say many things, I will keep silent.
  Participle with **ἄν**: ἔχων **ἄν** πολλὰ εἰπεῖν, σιγήσομαι   Although I would be able to say many things, I will keep silent.

With respect to this example, note the following:

✧ **καίπερ** could have been added to the first sentence: **καίπερ** ἔχων πολλὰ εἰπεῖν, σιγήσομαι (clear concessive meaning).

✧ The optative + **ἄν** which the participle + **ἄν** would replace would be found if we had expressed the concession as a main sentence or as a concessive clause:

- **ἔχοιμι ἄν** πολλὰ εἰπεῖν, ἀλλὰ σιγήσομαι   I would be able to say many things, but I will keep silent.
- καὶ εἰ **ἔχοιμι ἄν** πολλὰ εἰπεῖν, σιγήσομαι   Although I would be able to say many things, I will keep silent.

However, in the following example, observe how the addition of the particle **ἄν** completely changes the meaning:

- *Participle without* **ἄν**: ῥαδίως τὴν πόλιν **ἑλών**, ὁ στρατηγὸς ἀναχωρεῖν ἐκέλευσεν   Having taken the city easily, the general ordered to withdraw.
  Participle with **ἄν**: ῥαδίως τὴν πόλιν **ἑλὼν ἄν**, ὁ στρατηγὸς ἀναχωρεῖν ἐκέλευσεν   Although he would/could have taken the city easily, the general ordered to withdraw.

With respect to this example, note the following:

✧ The aorist indicative + **ἄν** which the participle + **ἄν** would replace would be found if we had expressed the concession as a main sentence:

- ῥαδίως τὴν πόλιν **εἷλεν ἄν**, ἀλλὰ ὁ στρατηγὸς ἀναχωρεῖν ἐκέλευσεν   He would/could have taken the city easily, but the general ordered to withdraw.

The difference in meaning is clear: by using the participle alone, we mean that the city was taken, while by using the participle + **ἄν** we mean that it *could* have been taken, but was not. Thus, while there is not much difference between being able and although I would be able, there is a big difference between having taken the city and although he could have taken the city.

Observe this example from Plato (in this example, the concessive meaning is better reflected by even if rather than by although):

- ἔχω ἐκκεχυμένως παντὶ ἀνδρὶ λέγειν, οὐ μόνον ἄνευ μισθοῦ, ἀλλὰ καὶ **προστιθεὶς ἄν** ἡδέως εἴ τίς μου ἐθέλει ἀκούειν
  I pour myself out profusely to anybody, not only without salary but also even if offering something myself if somebody wanted to listen to me   (Plato, *Euthyphro*).

3/ Preceded by ὡς, it replaces a potential causal sentence: **[409]**

- *Causal sentence:* ὑπερορῶ τούτους τοὺς στρατιώτας διότι οὐ **δύναιντο ἄν** μοι βοηθῆσαι   I LOOK DOWN ON THESE SOLDIERS BECAUSE THEY WOULD NOT BE ABLE TO HELP ME.
  Participle with ἄν: ὑπερορῶ τούτους τοὺς στρατιώτας ὡς οὐ **δυναμένους ἄν** μοι βοηθῆσαι (same meaning).

Note that if we deleted the **ἄν** from the last sentence it would mean I LOOK DOWN ON THESE SOLDIERS BECAUSE THEY *ARE* NOT ABLE TO HELP ME, and this participle would have corresponded to this causal sentence:

- ὑπερορῶ τούτους τοὺς στρατιώτας διότι οὐ **δύνανταί** μοι βοηθῆσαι   I LOOK DOWN ON THESE SOLDIERS BECAUSE THEY *ARE* NOT ABLE TO HELP ME.

So, the use of **ἄν** with the participle has resulted in the same meaning as optative + **ἄν**: potentiality in the future. Let's see some more examples:

- *Causal sentence:* δώσω σοι τὰ χρήματα, διότι οὐ **θαρρήσαιμι ἄν** οὔποτε κατέχειν   I WILL GIVE YOU THE MONEY BECAUSE I WOULD NEVER DARE TO KEEP IT.
  Participle with ἄν: δώσω σοι τὰ χρήματα, ὡς οὐ **θαρρῶν ἄν** οὔποτε κατέχειν   (same meaning).

- *Causal sentence:* ἐγὼ αὐτὸς τοῖς πολεμίοις μαχοῦμαι, διότι ἐκεῖνος οὐ **μαχήσαιτο ἄν**   I MYSELF WILL FIGHT AGAINST THE ENEMIES, BECAUSE HE WOULD NOT FIGHT.
  Participle with ἄν: ἐγὼ αὐτὸς τοῖς πολεμίοις μαχοῦμαι, ὡς ἐκείνου οὐ **μαχομένου ἄν**   (SAME MEANING).

- *Causal sentence:* ἐγὼ αὐτὸς τοῦτο ἐποίησα διότι ὑμεῖς ἀδύνατοι **ἦτε ἄν**   I DID THIS MYSELF BECAUSE YOU WOULD BE UNABLE.
  Participle with ἄν: ἐγὼ αὐτὸς τοῦτο ἐποίησα, ὑμῶν ἀδυνάτων **ὄντων ἄν**   (same meaning).

Note that if the participle must replace an aorist indicative + **ἄν** (unfulfilled condition in the past), the aorist participle   **[410]**
must be used:

- *Causal sentence:* δώσω σοι τὰ χρήματα, διότι οὐκ **ἐθάρρησα ἄν** οὔποτε κατέχειν   I WILL GIVE YOU THE MONEY BECAUSE I WOULD NEVER HAVE DARED TO RETAIN IT.
  Participle with ἄν: δώσω σοι τὰ χρήματα, ὡς οὐ **θαρρήσας ἄν** οὔποτε κατέχειν   (same meaning).

- *Causal sentence:* ἐγὼ αὐτὸς τοῦτο ἐποίησα διότι ὑμεῖς ἀδύνατοι **ἐγένεσθε ἄν**   I DID THIS MYSELF BECAUSE YOU WOULD HAVE BEEN UNABLE.
  Participle with ἄν: ἐγὼ αὐτὸς τοῦτο ἐποίησα, ὑμῶν ἀδυνάτων **γενομένων ἄν**   (same meaning).

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e) Indirect speech

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1. An introduction   [411]

Strictly speaking, indirect speech is the reproduction of somebody's words as part of a larger sentence. For example, if Socrates said THE SOLDIERS HAVE BEHAVED BRAVELY, the inclusion of Socrates' words as part of the larger sentence SOCRATES SAID THAT THE SOLDIERS HAD BEHAVED BRAVELY is what is usually known as indirect style. In a broader sense, it also comprehends the reproduction of someone's thoughts, perceptions, opinions, etc.

Indirect speech can be divided into three parts:

`Indirect statement clauses:`   As the name indicates, this is the reproduction of somebody's statement, as seen in the former example of Socrates' words. Moreover, in addition to verbs of saying (HE SAYS THAT YOU HAVE DONE THIS), indirect statements include verbs of thinking (HE THINKS THAT YOU HAVE DONE THIS, I CONSIDER THAT YOU HAVE DONE THIS) verbs of physical or intellectual perception (HE SEES THAT YOU HAVE DONE THIS, HE HAS REALISED THAT YOU HAVE DONE THIS). So, these sentences will not always be reproducing something that somebody has said, but may well be reproducing somebody's thoughts or perceptions.

`Indirect command clauses:`   The reproduction of somebody's orders, advice, etc. (direct command: DO NOT ADVANCE; indirect command: THE GENERAL ORDERED THE SOLDIERS NOT TO ADVANCE).

`Indirect question clauses`:   The reproduction of somebody's question (direct question: WHERE IS SOCRATES?; indirect question: HE ASKED WHERE SOCRATES WAS). Note that this may also include the reproduction of a question that has not been directly asked, as in the sentence I WANT TO KNOW WHERE SOCRATES IS: possibly the direct question, WHERE IS SOCRATES? has not yet been asked, thus no former question is being reproduced here, but rather the question is being expressed as part of a compound sentence.

The behaviour of subordinate clauses in indirect statement may pose some difficulties; these are addressed at the end of this chapter.

2. Indirect statement clauses   [412]

There are three constructions to express what in English will usually be introduced by a THAT clause. Deciding which of these constructions must be used is not problematic when translating from Greek, but it may be more difficult when translating into Greek, as it will not depend solely on the verb of the main clause and so sometimes more than one option is possible. For instance, in the sentence I KNOW THAT HE IS WISE we can either use a ὅτι construction or an infinitive construction to express the THAT HE IS WISE part.

Inside an indirect statement, when reproducing somebody's words (introduced with a verb of saying: HE SAID THAT…) rather than what somebody thought, saw, realised, etc., we form what is usually called *reported speech*.

a) The ὅτι construction   [413]

1/ Its use:

Almost all verbs of saying (except φημί) are followed by a ὅτι sentence, translated by THAT (ὅτι can be replaced by ὡς if we want to express some reservation about the veracity of the statement). Observe the following examples:

- ὁ διδάσκαλος **λέγει ὅτι** οἱ μαθηταὶ ἐν ταῖς Ἀθήναις εἰσίν   THE TEACHER SAYS THAT THE STUDENTS ARE IN ATHENS.
- **λέγει ὅτι** ἐλπίδας ἔχει καλῶς ἔσεσθαι   HE SAYS THAT HE HAS HOPES THAT IT WILL GO WELL   (Xenophon, *Anabasis*).

Other verbs which are not of saying, such as **αἰσθάνομαι** TO PERCEIVE, can also use this ὅτι construction:

- ὁ βασιλεὺς **αἰσθάνεται ὅτι** οἱ στρατιῶται τὴν μάχην ἐνίκησαν   THE KING PERCEIVES THAT THE SOLDIERS HAVE WON
  THE BATTLE.

Note that these examples could have been expressed using different constructions: λέγω can also use an infinitive construction (although this is not common), and **αἰσθάνομαι** can also use a participle construction (which in fact would be more frequent); both constructions are explained in due course.

2/ Verbs that use it:

Here are some of the verbs that can be followed in English by a THAT clause that would correspond to a ὅτι construction in Greek:

ἀγγέλλω	TO ANNOUNCE	**διαβεβαιόομαι**	TO MAINTAIN
αἰσθάνομαι	TO PERCEIVE	**λέγω**	TO SAY
ἀκούω	TO HEAR	**μανθάνω**	TO LEARN
γιγνώσκω	TO KNOW	**οἶδα**	TO KNOW
δείκνυμι	TO DISPLAY	**ὁράω**	TO SEE
δηλόω	TO SHOW	**πυνθάνομαι**	TO LEARN BY INQUIRY

> Note
>
> A lot of these verbs can also be followed by other constructions. For instance, **ὁράω** is most frequently followed by a participle construction.

3/ The tenses: [414]

Special care must be taken with respect to the English tenses:

- *Direct speech:*   ὁ βασιλεὺς βίβλον **ἔγραψεν**   THE KING *WROTE* A BOOK.
- *Indirect speech:*   ὁ ἄγγελος εἶπεν ὅτι ὁ βασιλεὺς βίβλον **ἔγραψεν**   THE MESSENGER SAID THAT THE KING *HAD WRITTEN*
  A BOOK.

In Greek, the tense of the original statement is always kept, but in English, if the introductory verb is in the past tense, we must move the translation one step back in time. In this example we have moved the simple past *WROTE* to the pluperfect *HAD WRITTEN*. Observe another example:

- *Direct:*   ὁ βασιλεὺς βίβλον **γράφει**   THE KING *WRITES* A BOOK.
- *Indirect:* ὁ ἄγγελος εἶπεν ὅτι ὁ βασιλεὺς βίβλον **γράφει**   THE MESSENGER SAID THAT THE KING *WAS WRITING* A BOOK.

Similarly, the English present tense translation has been moved one step backwards in time because the introductory verb was a past tense, but in Greek it goes on being in present tense. Observe another example:

- Κόνωνι δὲ εἶπεν ὅτι **παύσει** αὐτὸν μοιχῶντα τὴν θάλατταν   HE TOLD CONON THAT HE *WOULD STOP* HIM FROM COMMITTING ADULTERY WITH THE SEA (Xenophon, *Hellenica*).
  ◇ Obviously, the original sentence was **παύσω** αὐτόν ...   I WILL STOP ...

Even if we make use of the oblique optative (which we can do in the secondary sequence, when the introductory verb is in a past tense: imperfect, aorist or pluperfect), it will go on being in the same tense, but the mood will now be optative. Note the following examples:

- ὁ ἄγγελος εἶπεν ὅτι ὁ βασιλεὺς βίβλον **γράφοι**   THE MESSENGER SAID THAT THE KING *WAS WRITING* A BOOK.
- ὁ μάντις ... ἔλεγεν ὅτι μέγας μὲν οἰωνὸς **εἴη**   THE SOOTHSAYER … SAID THAT IT *WAS* A GREAT OMEN (Xenophon, *Anabasis*).
  ◇ Obviously, the original sentence was μέγας οἰωνός **ἐστιν**   IT IS A GREAT OMEN.

Note

Indirect speech in secondary sequence is the only construction in which we can find the future optative:
- εἶπεν ὅτι βίβλον **γράφει / γράψοι**   HE SAID THAT HE *WOULD WRITE* A BOOK.

4/ The phenomenon of the *prolepsis* :   [415]

In **ὅτι** constructions, the use of the *prolepsis* ("anticipation") is very frequent: the subject of the **ὅτι** sentence is placed as direct object of the main verb. Observe the example:

- λέγομεν ὅτι **ὁ Περικλῆς** ἀεὶ νικᾷ   WE SAY THAT PERICLES ALWAYS WINS

can be written as

- λέγομεν **τὸν Περικλέα** ὅτι ἀεὶ νικᾷ   (same meaning).

b) The infinitive construction   [416]

1/ Verbs that use it:

Verbs of thinking, considering and similar meanings (and **φημί**) are usually followed by an infinitive construction. For example, **οἴομαι** TO THINK and **νομίζω** TO CONSIDER, TO THINK:

- οἴομαι τὸν Σωκράτη ἐν ταῖς Ἀθήναις **οἰκεῖν**   I THINK THAT SOCRATES LIVES IN ATHENS.
- **νομίζουσιν** οἱ Λακεδαιμόνιοι τοὺς Ἀθηναίους κακοὺς στρατιώτας **εἶναι**   THE SPARTANS CONSIDER THE ATHENIANS TO BE BAD SOLDIERS.
- **νομίζω** τοὺς ἡμετέρους στρατιώτας **νικῆσαι**   I THINK THAT OUR SOLDIERS HAVE WON.
- **νομίζεις** κακόνουν τὴν μητέρα σοι **εἶναι**;   DO YOU CONSIDER YOUR MOTHER TO BE MALICIOUS TOWARDS YOU? (Xenophon, *Memorabilia*).

Other verbs that are followed by an infinitive construction are:

ἡγέομαι	TO THINK, TO CONSIDER (rather strongly)	ὁμολογέω	TO AGREE
ὑποπτεύω	TO SUSPECT	ὑπολαμβάνω	TO SUPPOSE

Most of the grammar affecting the infinitive construction, even when ruled by verbs of indirect statement, has been presented in the former chapter; here we shall now qualify it with further information. It must also be said that, in indirect statement, the negative of the infinitive is **οὐ**, not **μή**:

- νομίζω αὐτὰς ἐν τῇ πόλει **οὐκ εἶναι**   I THINK THAT THEY ARE NOT IN THE CITY.

But if the infinitive construction follows an imperative (or similar construction in subjunctive), the negative is **μή**:

- νόμιζε τὸν Σωκράτη **μὴ** μῶρον **εἶναι**   CONSIDER THAT SOCRATES IS NOT A FOOL.

2/ Verbs of saying: [417]

Most verbs of saying that use **ὅτι** can also use an infinitive construction. For instance:

- ὁ παῖς λέγει **ὅτι** ὁ ἀδελφὸς ἐν τῇ ἀγορᾷ ἐστιν = ὁ παῖς λέγει **τὸν ἀδελφὸν** ἐν τῇ ἀγορᾷ **εἶναι**   THE CHILD SAYS THAT HIS BROTHER IS IN THE AGORA.

NOTE: **φημί** must never be followed by a **ὅτι** construction but by an infinitive one. Moreover, a negative preceding this verb affects the infinitive, not the main verb:

- ὁ διδάσκαλος **οὐκ ἔφη** τοὺς μαθητὰς ἥκειν   does NOT mean   THE TEACHER DID NOT SAY THAT THE STUDENTS HAD ARRIVED but   THE TEACHER SAID THAT THE STUDENTS HAD NOT ARRIVED.
- αὐτὸς δὲ **οὐκ ἔφη** ἰέναι   HE SAID THAT HE WOULD NOT GO   (Xenophon, *Anabasis*).

In other words, **οὐ φημί** has the meaning of TO DENY (equivalent to the Latin *nego*).

When verbs of saying are used, the infinitive also expresses tense. In other words, it is kept in the tense in which   [418] the sentence was originally said:

- ἐκεῖνος ὁ ἄνθρωπος ταύτην τὴν βίβλον **γράφει**   THAT MAN IS WRITING THIS BOOK.
- ✧ λέγει ἐκεῖνον τὸν ἄνθρωπον ταύτην τὴν βίβλον **γράφειν**   HE SAYS THAT THAT MAN IS WRITING THIS BOOK.
- ✧ εἶπεν ἐκεῖνον τὸν ἄνθρωπον ταύτην τὴν βίβλον **γράφειν**   HE SAID THAT THAT MAN WAS WRITING THIS BOOK.

Observe that in the last sentence the present infinitive has been translated as past in English because of the change from HE SAYS to HE SAID, but the tense of the Greek infinitive remains unchanged.

- ἐκεῖνος ὁ ἄνθρωπος ταύτην τὴν βίβλον **ἔγραψεν**   THAT MAN HAS WRITTEN THIS BOOK.
- ✧ λέγει ἐκεῖνον τὸν ἄνθρωπον ταύτην τὴν βίβλον **γράψαι**   HE SAYS THAT THAT MAN HAS WRITTEN THIS BOOK.
- ✧ εἶπεν ἐκεῖνον τὸν ἄνθρωπον ταύτην τὴν βίβλον **γράψαι**   HE SAID THAT THAT MAN HAD WRITTEN THIS BOOK.

Observe that in the last sentence the aorist infinitive has been translated as pluperfect in English because of the change from HE SAYS to HE SAID, but the tense of the Greek infinitive remains unchanged.

- ἐκεῖνος ὁ ἄνθρωπος ταύτην τὴν βίβλον **γράψει**   THAT MAN WILL WRITE THIS BOOK.
  ✧ λέγει ἐκεῖνον τὸν ἄνθρωπον ταύτην τὴν βίβλον **γράψειν**   HE SAYS THAT THAT MAN WILL WRITE THIS BOOK.
  ✧ εἶπεν ἐκεῖνον τὸν ἄνθρωπον ταύτην τὴν βίβλον **γράψειν**   HE SAID THAT THAT MAN WOULD WRITE THIS BOOK.

Observe that in the last sentence the future infinitive has been translated as potential mood in English because of the change from HE SAYS to HE SAID, but the tense of the Greek infinitive remains unchanged.

- τὰ μὲν πυρὰ οὐκ ἔφη **ἰδεῖν**   HE SAID HE HAD NOT SEEN THE FIRES   (Xenophon, *Anabasis*).
  ✧ The original sentence would have been οὐκ **εἶδον**… I HAVE NOT SEEN …, so the aorist is kept in the infinitive.

c) The participle construction   [419]

1/ Verbs that use it:

Verbs that express physical or intellectual perception, such as TO SEE, TO REALISE, TO KNOW, may use the ὅτι construction:

- **ὁρῶ ὅτι** ὁ πατὴρ ἐν ταῖς Ἀθήναις ἐστίν   I SEE THAT MY FATHER IS IN ATHENS.

But they may also use (as is more often the case) an *accusative + participle* construction, in which the participle will agree with the direct object:

- **ὁρῶ τὸν πατέρα** ἐν ταῖς Ἀθήναις **ὄντα**   (same meaning, but literally I SEE MY FATHER BEING IN ATHENS).

The tense of the participle shows the temporal relationship with the main verb:

- οἶδα τὸν πατέρα βίβλον **γράψοντα**   I KNOW THAT MY FATHER IS GOING TO WRITE A BOOK.
- ἤδη τὸν πατέρα βίβλον **γράψοντα**   I KNEW THAT MY FATHER WAS GOING TO WRITE A BOOK.
  ✧ The participle is in future tense, so the action is future with respect to the main verb.

Two further examples:

- τὸν ἀδελφὸν τοὺς πολεμίους **λαβόντα** εἶδον   I SAW MY BROTHER HAVING CAPTURED THE ENEMIES = I SAW THAT MY BROTHER HAD CAPTURED THE ENEMIES.
  ✧ Observe that the participle is translated by an English pluperfect, in order to indicate that the action is former to that of the main verb.

- ὡς εἶδε τοὺς μὲν Πέρσας **φυλάττοντας** τὴν ἄκραν…   WHEN HE SAW THAT THE PERSIANS WERE GUARDING THE SUMMIT…
  (Xenophon, *Cyropaedia*).
  ✧ This could have also been translated as WHEN HE SAW THE PERSIANS GUARDING THE SUMMIT….

The main verbs that use this construction are: [420]

αἰσθάνομαι	TO PERCEIVE	**ἐπίσταμαι**	TO KNOW
ἀκούω	TO HEAR, TO LISTEN	**μανθάνω**	TO LEARN
γιγνώσκω	TO KNOW	**μέμνημαι**	TO REMEMBER
δείκνυμι	TO SHOW	**οἶδα**	TO KNOW
δηλόω	TO SHOW	**ὁράω**	TO SEE
ἐπιλανθάνομαι	TO FORGET	**πυνθάνομαι**	TO GET TO KNOW

- οὐ γὰρ **ᾔδεσαν** αὐτὸν τεθνηκότα   THEY DID NOT KNOW THAT HE HAD DIED   (Xenophon, *Anabasis*).
- ὁ δὲ Κλεόμβροτος, ἐπειδὴ **ἐπύθετο** τὴν εἰρήνην γεγενημένην, …   AND CLEOMBROTOS, WHEN HE LEARNED THAT PEACE HAD BEEN REACHED, …   (Xenophon, *Hellenica*).

Observe that some of these verbs are also found in the list of verbs that can be followed by a ὅτι construction. The verb **ἀκούω** is an unusual verb, since it rules the genitive if referring to a person:

- ἀκούω **τοῦ διδασκάλου λέγοντος**   I LISTEN TO THE TEACHER SPEAKING.

But if it is used in the sense of reported speech then it takes an accusative:

- ἀκούω **τὸν διδάσκαλον λέγοντα**   I HEAR THAT THE TEACHER IS SPEAKING.
  - ✧ Now we have translated it using a THAT clause, as if this information has been related by a third party.

2/ When speaking about oneself: [421]

If the subject of the participle is the same as that of the main verb of the sentence, the subject is not mentioned (although **αὐτός** could be used in the necessary form for emphatic purposes) and the participle (and the predicative object, if any) is in the nominative, agreeing with the subject:

- αὗται αἱ κόραι γιγνώσκουσι **(αὐταὶ) σοφαὶ οὖσαι**   THESE GIRLS KNOW THAT THEY ARE WISE.

3. Indirect command clauses   [422]

An indirect command is expressed by the infinitive:

- Original command: **ἀναγνῶθι** τὴν βίβλον   READ THE BOOK!
  - ✧ Indirect command: ὁ διδάσκαλος **ἐκέλευσεν** αὐτὸν **ἀναγνῶναι** τὴν βίβλον   THE TEACHER TOLD HIM TO READ THE BOOK.

Since the negative used for a negative order is μή, the negative used in an indirect command clause will also be **μή**:

- ὁ διδάσκαλος **ἐκέλευσεν** αὐτὸν **μὴ ἀναγνῶναι** τὴν βίβλον   THE TEACHER TOLD HIM NOT TO READ THE BOOK.

Some verbs of ordering, such as **κελεύω**, rule an *accusative*, and others, such as **διακελεύομαι**, rule a *dative*. Practice will teach this.

Some more examples:

- οἱ δὲ ἀναβοήσαντες **ἐκέλευον** ἐκείνους **ἄρχειν**   AND THEY STARTED SHOUTING AND ORDERED THAT THOSE MEN SHOULD BE IN COMMAND   (Xenophon, *Hellenica*).
- σέ, ὦ Πάρι, **κελεύει** ὁ Ζεύς … **δικάσαι** ταῖς θεαῖς, ἥτις αὐτῶν ἡ καλλίστη ἐστί   ZEUS ORDERS YOU, PARIS, TO JUDGE ON BEHALF OF THE GODDESSES, WHICH ONE OF THEM IS THE MOST BEAUTIFUL   (Lucian, *Dialogues of the Gods*).
- τοσοῦτον ὑμῖν ἔτι **διακελεύομαι μνημονεύειν**, ὅταν φέρητε τὴν ψῆφον   I URGE YOU TO REMEMBER SUCH A GREAT DETAIL WHEN YOU CAST YOUR VOTE   (Isocrates, *Against Callimachus*).

4. Indirect question clauses [423]

An indirect question (or *indirect interrogative*) is a question inside a main sentence. For instance:

- Direct question: **ποῦ ἐστιν** ὁ Σωκράτης;   WHERE IS SOCRATES?
  ◇ Indirect question: βούλεται εἰδέναι **ποῦ ἐστιν** ὁ Σωκράτης   HE WANTS TO KNOW WHERE SOCRATES IS.

a) What happens to the original verb?

The same tense must be kept, and also the indicative mood (unless it is a deliberative question in subjunctive, in which case subjunctive tense must be kept). If, for instance, the original question is formulated in future tense,

- **τί ποιήσεις** αὔριον;   WHAT WILL YOU DO TOMORROW?

the verb of the indirect question will be in the future tense, regardless of the tense of the main sentence:

- εἰδέναι ἐβούλετο **τί ποιήσω** αὔριον   HE WANTED TO KNOW WHAT I WOULD DO TOMORROW
  ◇ Observe that, as the introductory verb is past, the English WILL has become WOULD, but in Greek the sentence reads literally as   HE WANTED TO KNOW WHAT I WILL DO TOMORROW.

- ταύτην δὲ ἔχων τὴν ἡλικίαν οὔτε **τί ἐστιν** ὀλιγαρχία ἠπιστάμην   AT THAT AGE, I DID NOT EVEN KNOW WHAT OLIGARCHY IS / WAS   (Lysias, *In Theomnestum*).

BUT: As in the cases of reported speech, the *oblique optative* can be used if the introductory verb is in a secondary tense, creating the so called *secondary sequence*:

- **πῶς μαχήσονται** οἱ Ἀθηναῖοι;   HOW WILL THE ATHENIANS FIGHT?
  ἤρετο **πῶς μαχήσοιντο** οἱ Ἀθηναῖοι   HE ASKED HOW THE ATHENIANS WOULD FIGHT.

◇ Remember that this is optional; **μαχήσονται** would also have been correct.

b) What happens to the interrogative word? [424]

1/ In the examples above, the interrogative word has not changed; nevertheless, it is very common to add the prefix **ὁ–**, but this is optional (note that some accent alteration will occur if used):

- ἤρετο **ὅπως** μαχήσοιντο οἱ Ἀθηναῖοι   HE ASKED HOW THE ATHENIANS WOULD FIGHT.
- βούλεται εἰδέναι **ὅπου** ἐστιν ὁ Σωκράτης   HE WANTS TO KNOW WHERE SOCRATES IS.
- εἰδέναι ἐβούλετο **ὅ τι** ποιήσω αὔριον   HE WANTED TO KNOW WHAT I WOULD DO TOMORROW.
  ◇ Usually we write **ὅ τι** in two words to avoid confusing it with the other **ὅτι**.
- ἐρωτῶσι **ὁπότε** ὁ Σωκράτης πρὸς τὴν Λακεδαιμονίαν εἰσιν   THEY ASK WHEN SOCRATES WILL GO TO LACEDAEMONIA.
- θαυμάζω **ὅπως** ἠθέλησέ σοι ὁ τοῦ δεσμωτηρίου φύλαξ ὑπακοῦσαι   I WONDER HOW THE PRISON GUARD WANTED TO AGREE TO YOUR REQUEST   (Plato, *Crito*).
- οὐκ οἶδ᾽ **ὅποι** ἀφανὴς ᾤχετο   HE LEFT UNNOTICED, I DO NOT KNOW WHERE TO
  (Lucian, *Philopseudeis*).

2/ The use of **τίς, τί** or any of its forms is a separate issue:

- **τίς ἐστιν** ἐν τῇ οἰκίᾳ;   WHO IS IN THE HOUSE?
  ◇ ἐρωτᾷ **τίς ἐστιν** ἐν τῇ οἰκίᾳ   HE ASKS WHO IS IN THE HOUSE.

If instead of **τίς** (in any case) we want to use the form with the added **ὁ–** prefix, the indefinite relative **ὅστις, ἥτις, ὅ τι** should be used (but this is optional):

- τὰ μὲν πρῶτα ἠγνόουν **ὅστις ἦν**   AT THE BEGINNING I DID NOT KNOW WHO HE WAS (Lucian, *Philopseudeis*).

3/ In cases where a question is repeated by the listener, the **ὁ–** must be added at the beginning (this is compulsory):

- **πότε** μαχήσομεν;   WHEN WILL WE FIGHT?
  ὁπότε; οὐδέποτε   WHEN? NEVER.

c) And if there is no interrogative word?   [425]

Questions such as **βούλει** ἡμῖν συνελθεῖν; DO YOU WANT TO COME WITH US? (questions in which a YES or a NO answer is expected) are introduced by the usual **εἰ** (IF) when indirect:

- ἐρωτῶ **εἰ βούλει** ἡμῖν συνελθεῖν   I AM ASKING WHETHER YOU WANT TO COME WITH US.
- σφόδρα πιέσας αὐτοῦ τὸν πόδα, **ἤρετο εἰ** αἰσθάνοιτο   PRESSING HIS FOOT HARD, HE ASKED IF HE FELT IT (Plato, *Phaedo*).

In cases where we also want to express an alternative (the usual OR NOT or any second option), we may replace the **εἰ** with **πότερον**, with **ἤ** in its usual meaning of OR. The expression OR NOT can be either **ἢ οὔ** or **ἢ μή**:

- ἐρωτῶ **πότερον** βούλει ἡμῖν συνελθεῖν **ἢ οὔ**   I AM ASKING WHETHER YOU WANT TO COME WITH US OR NOT.
- ἐρωτῶ **πότερον** βούλει ἡμῖν συνελθεῖν **ἢ** ἐνθάδε μένειν   I AM ASKING WHETHER YOU WANT TO COME WITH US OR
  TO STAY HERE.
- πέμπει οὖν πρὸς αὐτὸν καὶ ἐρωτᾷ **πότερον** βούλεται εἰρήνην **ἢ** πόλεμον ἔχειν   THEREFORE HE SENDS TO HIM AND ASKS
  HIM WHETHER HE WANTS TO HAVE PEACE OR WAR (Xenophon, *Hellenica*).

Also we can replace **πότερον...ἤ** with **εἴτε...εἴτε**:

- ἐρωτῶ **εἴτε** βούλει ἡμῖν συνελθεῖν **εἴτε** οὔ   I AM ASKING WHETHER YOU WANT TO COME ALONG WITH US OR NOT.
- ἐρωτῶ **εἴτε** βούλει ἡμῖν συνελθεῖν **εἴτε** ἐνθάδε μένειν   I AM ASKING WHETHER YOU WANT TO COME ALONG WITH US OR
  TO REMAIN HERE.
- ἐξῆν ὁρᾶν **εἴτε** τι ὀρθῶς ἐπράττετο **εἴτε** τι ἡμάρτανον   IT WAS POSSIBLE TO SEE WHETHER EVERYTHING WENT WELL OR
  THEY WERE MAKING SOME MISTAKE (Xenophon, *Hellenica*).

d) Another case of prolepsis

The subject of the interrogative sentence can be made the direct object of the main verb:

- οἶδα ὅστις **σὺ** εἶ   I KNOW WHO YOU ARE
  can also be expressed as   οἶδα **σε** ὅστις εἶ   (same meaning).

5. Subordinate clauses in indirect speech   [426]

We know that when we pass a sentence from direct into indirect statement it must be rewritten as an infinitive clause, or a participle, or preceded by **ὅτι** (the choice will, of course, depend on which verb introduces the indirect statement). Observe this sentence:

- ὁ Περικλῆς ἀγαθὸς στρατηγὸς ἔσται **ἐὰν** οἱ πολῖται μάχεσθαι **βούλωνται**   PERICLES WILL BE A GOOD GENERAL IF THE CITIZENS WANT TO FIGHT.

In indirect statements, such as those introduced by **νομίζω**, we now know that an infinitive with an accusative subject must be used in the main sentence:

- νομίζω **τὸν Περικλέα** ἀγαθὸν στρατηγὸν **ἔσεσθαι**, …   I THINK THAT PERICLES WILL BE A GOOD GENERAL, …

But what happens with the subordinate clause that depended on the main one (which has now become an infinitive sentence)? This is dependent upon the tense of the introductory verb.

a) Introductory verb in primary tense (i.e. present, future or perfect)

The mood of the subordinate clause remains as it was:

- νομίζω τὸν Περικλέα ἀγαθὸν στρατηγὸν ἔσεσθαι **ἐὰν** οἱ πολῖται μάχεσθαι **βούλωνται**   I THINK THAT PERICLES WILL BE A GOOD GENERAL IF THE CITIZENS WANT TO FIGHT.

b) Introductory verb in secondary tense (i.e. imperfect, aorist or pluperfect)   [427]

1/ The verb of the subordinate clause, unless it is a secondary tense of the indicative, may be put into the optative mood; however, this change is optional:

- *either*   ἐνόμισα τὸν Περικλέα ἀγαθὸν στρατηγὸν ἔσεσθαι **ἐὰν** οἱ πολῖται μάχεσθαι **βούλωνται**   I THOUGHT THAT PERICLES WOULD BE A GOOD GENERAL IF THE CITIZENS WANTED TO FIGHT .
  or   ἐνόμισα τὸν Περικλέα ἀγαθὸν στρατηγὸν ἔσεσθαι **εἰ** οἱ πολῖται μάχεσθαι **βούλοιντο**   (same meaning).

Observe that in this change from subjunctive to optative we have removed the **ἄν** that was linked to the conjunction **εἰ**.

- ὑπισχνεῖτο δὲ αὐτῷ, **εἰ ἔλθοι**, φίλον αὐτὸν Κύρῳ ποιήσειν   HE PROMISED TO MAKE HIM FRIENDS WITH CYRUS, IF HE WOULD COME (Plato, *Apologia*).
  ✧ The original sentence would have been **ἐὰν ἔλθῃς**, ποιήσω …   IF YOU COME, I WILL …

- ἔλεγεν ὁ Θηραμένης ὅτι **εἰ** μή τις κοινωνοὺς ἱκανοὺς **λήψοιτο** τῶν πραγμάτων, ἀδύνατον ἔσοιτο τὴν ὀλιγαρχίαν διαμένειν   THERAMENES SAID THAT, UNLESS SOMEBODY WOULD TAKE ENOUGH COLLABORATORS FOR THE BUSINESSES, THE OLIGARCHY WOULD NOT BE ABLE TO SURVIVE (Xenophon, *Hellenica*).
  ✧ The original sentence would have been **εἰ** μή τις … **λήψεται** …, ἀδύνατον ἔσται …   UNLESS SOMEBODY TAKES …, IT WILL BE IMPOSSIBLE…

2/ But if the verb of the subordinate clause is in secondary tense in the indicative, it should remain as such: [428]

- ὁ μαθητὴς ἀνέγνω τὴν βίβλον ἣν **ἔπεμψας**   THE STUDENT READ THE BOOK THAT YOU SENT HIM.

The verb of the subordinate is in secondary tense in the indicative, so we will keep it thus:

- ἐνόμισα τὸν μαθητὴν ἀναγνῶναι τὴν βίβλον ἣν **ἔπεμψας**   I THOUGHT THAT THE STUDENT HAD READ THE BOOK THAT YOU HAD SENT HIM.

3/ A final double example:

- οἱ δικασταὶ καταγιγνώσκουσι τῶν ἀνδρῶν οἵτινες τὰ χρήματα **κλέπτωσιν ἄν**   THE JUDGES CONDEMN WHOEVER STEALS THE MONEY.

Let's now put this into reported speech using the verb **λέγω** in primary tense:

- λέγω ὅτι οἱ δικασταὶ καταγιγνώσκουσι τῶν ἀνδρῶν οἵτινες τὰ χρήματα **κλέπτωσιν ἄν**   I SAY THAT THE JUDGES CONDEMN WHOEVER STEALS THE MONEY.
    ✧ The introductory verb **λέγω** is in primary tense, so the verb of the subordinate remains unchanged.

And now with **εἶπον**, in secondary tense:

- *either*   εἶπον ὅτι οἱ δικασταὶ καταγιγνώσκουσι τῶν ἀνδρῶν οἵτινες τὰ χρήματα **κλέπτωσιν ἄν**   I SAID THAT THE JUDGES CONDEMNED WHOEVER WOULD STEAL THE MONEY
    or   εἶπον ὅτι οἱ δικασταὶ καταγιγνώσκουσι τῶν ἀνδρῶν οἵτινες τὰ χρήματα **κλέπτοιεν** (same meaning).
    ✧ Note again the removal of the particle **ἄν**.

However, if the original sentence had been

- οἱ δικασταὶ καταγιγνώσκουσι τῶν ἀνδρῶν οἳ τὰ χρήματα **ἔκλεψαν**   THE JUDGES CONDEMN THE MEN WHO STOLE THE MONEY

in this case, even if the main verb is in a secondary tense, the aorist **ἔκλεψαν** must remain as it is:

- εἶπον ὅτι οἱ δικασταὶ καταγιγνώσκουσι τῶν ἀνδρῶν οἳ τὰ χρήματα **ἔκλεψαν**   I SAID THAT THE JUDGES CONDEMNED THE MEN WHO HAD STOLEN THE MONEY.

¤ Remember that, alternatively, we could have used the oblique optative **καταγιγνώσκοιεν** after **εἶπον**.

f) Verbal adjectives

1. Ending in – τέος, – τέα, – τέον [429]

a) Formation and meaning

These adjectives, which are equivalent to the Latin gerundive *amandus, -a, -um*, imply that the noun with which the adjective agrees must suffer the action implied in the meaning of the verb, and they are formed by adding the suffixes

<div align="center">

-τέος, -τέα, -τέον

</div>

to the verbal stem, resulting in a meaning that denotes necessity. For instance:

- **ποιέω** **>** **ποιητέος** MUST BE DONE
- **ἐξαιρέω** **>** **ἐξαιρετέος** MUST BE CHOSEN
- **πέμπω** **>** **πεμπτέος** MUST BE SENT

  ✧ The translations are completely artificial, just for the sake of providing some kind of direct meaning.

In some cases, the stem of the verb suffers some small alteration. Nevertheless, they are easily recognisable from the different stems of the verb (the future stem, the aorist stem, etc.). For example:

- **ἄγω** > **ἀκτέος** MUST BE DONE
- **λαμβάνω** > **ληπτέος** MUST BE CAPTURED
- **διαβαίνω** > **διαβατέος** MUST BE CROSSED
- **γράφω** > **γραπτέος** MUST BE WRITTEN
- **πράττω** > **πρακτέος** MUST BE DONE
- **πείθω** > **πειστέος** MUST BE TRUSTED

Yet in other cases the stems undergo very irregular alterations, making it very difficult to identify the verbal origin. For example:

- **λέγω** > **ῥητέος** MUST BE SAID
- **φέρω** > **οἰστέος** MUST BE CARRIED
- **εἶμι** > **ἰτέος** MUST BE GONE TO

b) Use [430]

1/ With transitive verbs:

There are two ways of using verbal adjectives; the first way, the *personal* way, is simply using it as a normal adjective, thus agreeing with its corresponding noun:

- αὕτη ἡ βίβλος **γραπτέα** ἐστίν THIS BOOK HAS TO BE WRITTEN (literally, THIS BOOK IS *THAT HAS TO BE WRITTEN*).
  ✧ **βίβλος** is feminine, therefore the adjective **γραπτέα** is also feminine.

- οὗτος ὁ ἄνθρωπος **τιμητέος** ἦν   THIS MAN HAD TO BE HONOURED (literally, THIS MAN WAS *THAT HAS TO BE HONOURED*).
  ✧ The adjective **τιμητέος** is masculine, agreeing with **ἄνθρωπος**.
- ποταμός δ᾽ εἰ μέν τις καὶ ἄλλος ἄρα ἡμῖν ἐστι **διαβατέος** (ἐστι) οὐκ οἶδα   I DO NOT KNOW IF WE MUST STILL CROSS ANOTHER RIVER (Xenophon, *Anabasis*).

The second way, the *impersonal* way, is by using the verbal adjective in the neuter, nominative case, either singular or plural, and then writing the object in the case ruled by the verb on which the verbal adjective is based (usually, the accusative case):

- ταύτην τὴν βίβλον **γραπτέον / γραπτέα** ἐστίν   THIS BOOK HAS TO BE WRITTEN.
  ✧ **τὴν βίβλον** is in the accusative because this is the case ruled by the verb **γράφω**.   Literally, it says
    IT IS TO BE WRITTEN (as if saying SOMEBODY MUST WRITE) this book.
- τοῦτον τὸν ἄνθρωπον **τιμητέον / τιμητέα** ἐστίν   THIS MAN HAD TO BE HONOURED.
  ✧ **τὸν ἄνθρωπον** is in the accusative case. Literally, it says *IT IS TO BE HONOURED* THIS MAN.
- ὅπως τοι μὴ ἐπ᾽ ἐκείνῳ γενησόμεθα πάντα **ποιητέον**   EVERYTHING MUST BE DONE SO THAT WE DO NOT FALL INTO HIS HANDS (Xenophon, *Anabasis*).
- **σκεπτέον** μοι δοκεῖ εἶναι ὅπως ἀσφαλέστατα μενοῦμεν   IT SEEMS TO ME THAT WE SHOULD CONSIDER HOW WE WILL BE SAFEST (Xenophon, *Anabasis*).

¤ Note that in this construction the omission of the verb **εἰμί** is very frequent.

2/ With intransitive verbs: [431]

Thus far we have dealt with the use of verbal adjectives with transitive verbs, but verbs that are intransitive, such as the verb **ὑπακούω** TO OBEY, cannot be used in the personal way, since this verb rules the genitive case. For example, it would be WRONG to translate the sentence THE GENERAL MUST BE OBEYED as ὁ στρατηγὸς ὑπακουστέος ἐστιν.

Instead, we must use the impersonal form and observe the case ruled by the verb on which the verbal adjective is based; in this example, it is the genitive case:

- τοῦ στρατηγοῦ **ὑπακουστέον / ὑπακουστέα** ἐστιν   THE GENERAL MUST BE OBEYED.

This is also the case for verbs that neither have a direct object, nor any kind of object at all. For example, the verb **πονέω** TO WORK HARD; note also its use with the verb **εἶμι** TO GO (and see the irregularity of its verbal adjective, **ἰτέον**):

- τοῦ θέρους **πονητέον** ἐστιν   IN SUMMER ONE MUST WORK HARD, IT IS NECESSARY TO WORK HARD, etc.
- **ἰτέον** ἐστὶ πρὸς τὴν μάχην   ONE MUST GO TO THE BATTLE, IT IS NECESSARY TO GO TO THE BATTLE, etc.

Other examples:

- ὅμως δὲ ἐδόκει καὶ ἐπὶ τούτους **ἰτέον** εἶναι   NEVERTHELESS IT SEEMED THAT THEY ALSO HAD TO GO AGAINST THOSE MEN (Xenophon, *Anabasis*).
- οὐχ **ἰδρυτέον**   I MUST NOT REMAIN HERE (Sophocles, *Aiax*).

3/ The agent: [432]

The person carrying out the action of the verbal adjective is usually in the dative case:

- ὁ οἶνος ποτέος **τοῖς συμπόταις** ἐστίν   THE WINE MUST BE DRUNK BY THE GUESTS.
- **ἡμῖν** δέ γε οἶμαι πάντα ποιητέα ὡς μήποτε ἐπὶ τοῖς βαρβάροις γενώμεθα   I THINK THAT WE MUST DO EVERYTHING
  SO THAT WE NEVER FALL INTO THE HANDS OF THE BARBARIANS   (Xenophon, *Anabasis*).

But if the impersonal form is used, the person can be *either* in the dative *or* in the accusative:

- τὸν οἶνον ποτέον ἐστὶ **τοῖς συμπόταις / τοὺς συμπότας**   THE WINE MUST BE DRUNK BY THE GUESTS.

Of course, there may be some confusion in some cases:

- τὸν παῖδα **κλητέον** τὴν μητέρα ἐστιν   THE CHILD MUST BE CALLED BY THE MOTHER
  or   THE MOTHER MUST BE CALLED BY THE CHILD.
- τῷ στρατηγῷ **βοηθητέον** τῷ Περικλεῖ ἐστιν   THE GENERAL MUST HELP PERICLES
  or   PERICLES MUST HELP THE GENERAL.   ◇ The verb **βοηθέω** rules dative.

2. **Ending in** – τός, – τή, – τόν   [433]

a) **Formation and two primary meanings**

Adjectives which have these endings added to a verb stem (which may suffer alterations) carry the meaning of the verb. Usually, this meaning is either the equivalent of an aorist passive participle, as for example **σπαρτός, –ή, –όν** (**σπείρω** TO SCATTER) means SCATTERED. Alternatively, it expresses the possibility of carrying out the action, as for example **θαυμαστός, –ή, –όν** (**θαυμάζω** TO ADMIRE), means ADMIRABLE.

Some more examples of verbal adjectives that convey the *first meaning* are:

- **παιδευτός**   EDUCATED   • **θρεπτός**   FED (from **τρέφω** TO FEED)   • **ῥιπτός**   THROWN

Some more examples of verbal adjectives that convey the *second meaning* are:

- **ὁρατός**   VISIBLE   • **διαβατός**   CROSSABLE   • **μεμπτός**   REPROACHABLE

Examples in whole sentences:

- τί οὖν περὶ ψυχῆς λέγομεν; **ὁρατὸν** ἢ **ἀόρατον** εἶναι;   WHAT WILL WE SAY ABOUT THE SOUL? IS IT VISIBLE OR INVISIBLE?
  (Plato, *Phaedo*).
- καίτοι οὐκ ἂν εἴη **μεμπτὸς** μισθὸς ὁ τοιοῦτος   INDEED YOUR SALARY WOULD NOT BE REPROACHABLE   (Plato, *Theaetetus*).

But, in some cases, the same adjective may carry both meanings. For example:

- **τηκτός**   (**τήκω** TO MELT)   SOLUBLE and MELTED
- **ὑπερβατός**   (**ὑπερβαίνω** TO CROSS)   CROSSABLE (e.g. a river) and INVERTED

b) The third meaning   [434]

Furthermore, in some cases, there may be a third appropriate meaning for the person performing the action, along with the other two meanings. Yet, this is rare. For instance, **μεμπτός** may mean REPROACHABLE and WHO REPROACHES, as in the following sentences:

- αὕτη ἡ πρᾶξις **μεμπτή** ἐστιν   THIS ACTION IS REPROACHABLE.
- αὕτη ἡ γύνη τῷ παιδὶ **μεμπτή** ἐστιν   THIS WOMAN REPROACHES HER SON.
  ✧ Literally   THIS WOMAN IS ONE WHO REPROACHES HER SON.

Two more such cases are:

- **ἄγνωστος**   UNKNOWN and IGNORANT
- **πιστός**   RELIABLE / TRUSTWORTHY and ONE WHO RELIES / CREDULOUS

Example:

- **πιστοὶ** διαμένουσιν ἐν ταῖς συμφοραῖς   THEY GO ON BEING RELIABLE EVEN IN MISFORTUNES (Xenophon, *Hellenica*).

Therefore, it is possible that there is more than one possible translation. For example:

- ὁ Περικλῆς **πιστός** ἐστιν   PERICLES IS A RELIABLE MAN / PERICLES IS A CREDULOUS MAN.

The context should make it clear. Observe this other example which includes a dative:

- ὁ Περικλῆς **πιστὸς** τῷ στρατηγῷ ἐστιν
  either   PERICLES RELIES ON THE GENERAL (" PERICLES IS ONE WHO RELIES ON THE GENERAL")
  or   IN THE GENERAL'S OPINION, PERICLES IS A RELIABLE MAN.

The verb **πιστεύω** rules a dative of the person on whom you rely (thus its verbal adjective will also rule a dative case), which justifies the first translation. But since one use of the dative case is to express IN THE OPINION OF …, the second translation is also a viable option. Again, the context should make this clear.

- **πιστοὶ** τοῖς φίλοις ἐγένοντο   THEY WERE RELIABLE TO THEIR FRIENDS (Xenophon, *Hellenica*).

We could have translated THEY RELIED ON THEIR FRIENDS, but the wider context in Xenophon shows that the first option is correct.

g) Combination of negatives

1. Negatives cancelling or reinforcing each other? [435]

When two negatives are used in the same English sentence, they neutralise each other's negative force: NOBODY DID NOT COME = EVERYBODY CAME. When two or more negatives are present in the same Greek sentence, the meaning depends on the order of their appearance:

a/ If the main negative **οὐ** appears first, any subsequent compound negative reinforces it:

- ἐγὼ **οὐκ** ἦν ἐν ταῖς Ἀθήναις **οὐδέποτε**   I HAVE NEVER BEEN IN ATHENS.
- ὁ στρατηγὸς **οὐκ** εἶπεν **οὐδέν**   THE GENERAL DID NOT SAY ANYTHING.
- πρὸς ἐνίας δὲ τῶν πόλεων καὶ προσέβαλεν, ὑπὸ τῶν Ἀχαιῶν ἀναγκαζόμενος, **οὐ** μὴν εἷλέ γε **οὐδεμίαν**
  HE ALSO MADE ATTEMPTS AGAINST SOME OF THE CITIES, COMPELLED BY THE ACHAEANS, BUT HE DID NOT CAPTURE ANY ("NO ONE")   (Xenophon, *Hellenica*).

b/ If the main negative **οὐ** appears after a compound negative pronoun, it neutralizes the compound one:

- **οὐδεὶς** **οὐκ** ἦλθεν   NOBODY DID NOT COME = EVERYBODY CAME.
- **οὐδὲν** **οὐκ** ἔδωκα τῷ πατρί   NOTHING I DID NOT GIVE TO MY FATHER = I GAVE ALL TO MY FATHER.
- τῶν ὁρώντων **οὐδεὶς** **οὐκ** ἔπασχέ τι τὴν ψυχὴν ὑπ᾽ ἐκείνου   OF THOSE WHO WERE WATCHING, THERE WAS NO ONE WHO DID NOT HAVE HIS SOUL STIRRED BY THAT ONE   (Xenophon, *Symposium*).

Remember that in the case of expressions of fear, the negative **μή** does not have to be translated and so there is no [436] problem concerning mutual reinforcement or elision:

- ὁ πατὴρ φοβεῖται **μὴ** ὁ φίλος **οὐκ** ἐπανέλθῃ   THE FATHER IS AFRAID THAT THE SON MAY NOT COME BACK.

c/ Two compound negative pronouns following each other result in a mutual reinforcement of the negative character:

- **οὐδεὶς** **οὐδὲν** ἐποίησεν   NOBODY DID ANYTHING (literally, NOBODY DID *NOTHING*).
- **οὐδεὶς** **οὐδὲν** ὑγιὲς ὡς ἔπος εἰπεῖν περὶ τὰ τῶν πόλεων πράττει   NOBODY DOES ANYTHING (*NOTHING*) HEALTHY, SO TO SPEAK, CONCERNING THE AFFAIRS OF THE CITY   (Plato, *Respublica*).
- **οὐδεὶς** γὰρ **οὐδενὶ** ὠργίζετο   NOBODY FELT ANGER AGAINST ANYBODY (AGAINST *NOBODY*)   (Xenophon, *Hellenica*).

2. Other combinations of negatives side by side [437]

There are some expressions in which the elision of some words has caused the two negatives **μή** and **οὐ** to be in the same clause (occasionally even juxtaposed). We will present each one of the two possible combinations, **οὐ μή** and **μὴ οὐ**, and we will examine the different meanings that each one of them may have.

a) οὐ μή

It can be followed by a subjunctive or by a future indicative, but in fact the meaning is almost the same for both constructions: a strong statement that tells us that something will not happen.

1/ First meaning - followed by subjunctive:

- **οὐ μὴ** οἱ πολέμιοι **νικήσωσιν**   THERE IS NO FEAR THAT THE ENEMY MAY WIN.

The words **φοβητέον ἐστί** are to be supplied after the **οὐ**, with which we would have a fear expression, and the verb after the **μή** must be in subjunctive (as usual in a fear clause). The whole original sentence would have been:

- οὐ **φοβητέον ἐστὶ** μὴ οἱ πολέμιοι νικήσωσιν   THERE IS NO FEAR THAT THE ENEMY MAY WIN / THE ENEMY WILL NOT WIN.

Another example:

- **οὐ μὴ** τἀληθῆ **λέγῃ**   THERE IS NO FEAR THAT HE MAY SPEAK THE TRUTH / HE WILL NOT SPEAK THE TRUTH.

It can also be translated as a strong denial in the sense that somebody refuses to do something:

- **οὐ μὴ μάχηται**   HE WILL NOT FIGHT / THERE IS NO WAY HE WILL FIGHT / NOTHING WILL MAKE HIM FIGHT, ETC.
- **οὐ μὴ λάβω** χρήματα   THERE IS NO WAY I ACCEPT MONEY / I ASSURE YOU I WILL NOT ACCEPT MONEY, ETC.
- **οὐ μὴ πίθηται**   THERE IS NO WAY HE WILL OBEY   (Sophocles, *Philoctetes*).

Another way of translating it is as an emphatic future; the last example could be translated by HE SHALL NOT OBEY.

If interrogative, it can be translated as a requirement but in the form of a complaint (as if saying ISN'T THERE ANY WAY THAT YOU DO NOT…?):

- **οὐ μὴ εἴπῃς**;   WON'T YOU SHUT UP?

2/ Second meaning - followed by future indicative: [438]

- **οὐ μὴ καταβήσει**   YOU SHALL NOT COME DOWN / DO NOT COME DOWN   (Aristophanes, *Vespae*).

The negative sentence should have been **οὐ καταβήσει**, but the insertion of **μή** reinforces the certainty that something will not take place: YOU *SHALL* NOT COME DOWN.

It may also convey a strong prohibition:

- **οὐ μὴ καταβήσει**   DO NOT COME DOWN.

As when followed by a subjunctive, if interrogative, it should be translated as a requirement but in the form of a complaint:

- **οὐ μὴ** δυσμενὴς **ἔσῃ** φίλοις;   WON'T YOU STOP BEING UNPLEASANT TO MY FRIENDS?   (Euripides, *Medea*)

b) μὴ οὐ   [439]

1/ First use - with expression of fear elided:

- **μὴ οὐ** ὁ Περικλῆς τοῦτο εἴπῃ   THERE IS SOME CHANCE THAT PERICLES MAY NOT SAY THIS.

This construction is simply the negative of this one:

- **μὴ** ὁ Περικλῆς τοῦτο εἴπῃ   THERE IS SOME CHANCE THAT PERICLES MAY SAY THIS.

In this last example, the verb φοβοῦμαι is missing, but with it the sentence would mean I FEAR THAT PERICLES MAY SAY THIS, without it the sentence is reduced to (THERE IS SOME CHANCE) THAT PERICLES MAY SAY THIS, expressing in fact that it would be better if he does not say it.

So, the first sentence **μὴ οὐ** ὁ Περικλῆς τοῦτο εἴπῃ is nothing else than the second one but with the fear clause negatived, and in it we find two negatives juxtaposed, but it would have been impossible to explain this without first explaining the second sentence. In fact, it is just a subordinate depending on a verb of fear but with the verb of fear elided.

- ἔς τε τὸ λοιπὸν **μὴ οὐκέτι** βούλωνται ἀμύνειν   THERE IS SOME CHANCE THAT THEY MAY NOT HELP ANY LONGER
  (Thucydides, *Historiae*).

Another example (this time in indicative, as it refers to an event that has already taken place):

- **μὴ** τοῦτο δικαίως **οὐκ** ἐποίησα   THERE IS SOME CHANCE THAT I DID NOT DO THIS JUSTLY.
  ✧ If **φοβοῦμαι** is supplied at the beginning, it becomes a normal fear clause.

2/ Second use - with infinitive preceded by μή: [440]

- οὐκ ἄδικόν ἐστι τὸν προδότην **μὴ οὐκ** ἀποκτείνειν   IT IS NOT UNFAIR NOT TO KILL THE TRAITOR.

Observe this sentence:

- ἄδικόν ἐστι τὸν προδότην **μὴ** ἀποκτείνειν   IT IS UNFAIR NOT TO KILL THE TRAITOR.

If we make the main verb negative in order to mean IT IS NOT UNFAIR NOT TO KILL THE TRAITOR, not only do we add **οὐ** to the main sentence, but we also add it again between the **μή** and the infinitive:

- **οὐκ** ἄδικόν ἐστι τὸν προδότην **μὴ οὐκ** ἀποκτείνειν   IT IS NOT UNFAIR NOT TO KILL THE TRAITOR.

So, in the case of infinitives preceded by **μή**, we add **οὐ** twice: to the main sentence and to the infinitive itself.

- εἰ μὴ γὰρ ὅρκοις θεῶν ἄφαρκτος ᾑρέθην, **οὐκ** ἄν ποτ᾽ ἔσχον **μὴ οὐ** τάδ᾽ ἐξειπεῖν πατρί   IF I, OFF MY GUARD, HAD NOT
  BEEN TRAPPED BY AN OATH OF THE GODS, I WOULD NEVER HAVE RESISTED NOT TELLING THIS TO MY FATHER
  (Euripides, *Hippolytus*).

This also happens in the cases of verbs which contain a negative idea and that have the **μή** (which is not translated)   **[441]**
before an infinitive (just for the sake of reinforcing the negative idea of the verb of the main clause; see the section
Infinitive after verbs of negative idea):

- ἀρνεῖται τὸν Περικλέα ἀγαθὸν στρατηγὸν **μὴ** εἶναι   HE DENIES THAT PERICLES IS A GOOD GENERAL.
  οὐκ ἀρνεῖται τὸν Περικλέα ἀγαθὸν στρατηγὸν **μὴ οὐκ** εἶναι   HE DOES NOT DENY THAT PERICLES IS A GOOD GENERAL.
- ὁ διδάσκαλος ἡμᾶς εἴργει **μὴ** ἐκεῖσε ἐλθεῖν   THE TEACHER PREVENTS US FROM GOING THERE.
  ὁ διδάσκαλος ἡμᾶς **οὐκ** εἴργει **μὴ οὐκ** ἐκεῖσε ἐλθεῖν   THE TEACHER DOES NOT PREVENT US FROM GOING THERE.
- ἀμφισβητῶ σε **μὴ** τἀληθῆ λέγειν   I DISAGREE THAT YOU SPEAK THE TRUTH.
  οὐκ ἀμφισβητῶ σε **μὴ οὐ** τἀληθῆ λέγειν   I DO NOT DISAGREE THAT YOU SPEAK THE TRUTH.
- ἀπαγορεύω σε **μὴ** ταῦτα ποιεῖν   I FORBID YOU TO DO THIS.
  οὐκ ἀπαγορεύω σε **μὴ οὐ** ταῦτα ποιεῖν   I DO NOT FORBID YOU TO DO THIS.

- ἐγώ τοι **οὐκ** ἀμφισβητῶ **μὴ οὐχὶ** σὲ εἶναι σοφώτερον ἢ ἐμέ I DO NOT DISAGREE THAT YOU ARE WISER THAN ME
  (Plato, *Hippias Minor*).

Note that this does not happen with **κωλύω**, although it also means TO PREVENT:

- ὁ διδάσκαλος ἡμᾶς κωλύει (**μὴ**) ἐκεῖσε ἐλθεῖν   THE TEACHER PREVENTS US FROM GOING THERE
  ◇ The **μή** in front of the infinitive is optional with **κωλύω**.
- ὁ διδάσκαλος ἡμᾶς **οὐ** κωλύει ἐκεῖσε ἐλθεῖν   THE TEACHER DOES NOT PREVENT US FROM GOING THERE
  ◇ No repetition of the **οὐ**, and moreover **μή** is never used after a negative form of **κωλύω**.

But sometimes the **μή** used after the verb **κωλύω** must be translated (see the section of *Infinitive after verbs of negative idea* in the chapter of *Infinitive clauses*).

A curious case:

Observe this interrogative and why we find the two negatives for the infinitive without one in the main   **[442]**
clause:

- τί ἐμποδών ἐστι **μὴ οὐκ** οἴκαδε ἡμᾶς ἰέναι;   WHAT PREVENTS US FROM GOING HOME?

The expression **ἐμποδών ἐστι** is an expression of negative idea (something may be preventing us from doing something
else), and this explains the presence of the **μή** for the infinitive; moreover, although there is no negative word in the
question **τί ἐμποδών ἐστι**, the sense of this expression having now been made negative (as we changed **ἀμφισβητῶ** to
οὐκ ἀμφισβητῶ in the former example) is implicit, as it is obvious that the question is implying the word NOTHING for an
answer, and this explains the **οὐ**.

- εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, **τί ἐμποδών μὴ οὐχὶ** ... ὑβριζομένους ἀποθανεῖν;   IF WE FALL INTO THE KING'S HANDS,
  WHAT WILL PREVENT ... US RECEIVING ALL KIND OF OFFENCES AND DYING?   (Xenophon, *Anabasis*).

h) The use of particles

1. General guidelines [443]

The Greek language is full of particles. These are small words that are often included in a sentence and which sometimes are not translated directly. Instead, they add a nuance that is conveyed through a slightly modified translation.

There is no general agreement concerning which words should, or should not, be classified as particles. For instance, ὡς can be translated as BECAUSE, but this should be considered a conjunction rather than merely a particle that gives a sentence an additional nuance.

In this chapter, the most common particles have been included in approximate order of frequency. Note that some require a more complex explanation than others.

2. Most common particles

❏ Particle δέ [444]

The particle δέ cannot stand first in a sentence - sometimes this requires splitting two words that supposedly go together, such as an article and its noun. It is used to connect a sentence with the previous one, and has the simple meaning of AND. This is due to the fact that in Greek two sentences are often connected in order to express some kind of relationship or continuity between both. Depending on the context, it could also be translated by BUT or WHILE.

- ὁ στρατηγὸς φεύγει, ὁ δὲ ἰατρὸς τοὺς ἵππους λαμβάνει   THE GENERAL FLEES BUT/AND THE PHYSICIAN TAKES THE HORSES.
  ✧ The context will indicate which translation is more appropriate.
- Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς εἶπεν...   AND CYRUS, HAVING SUMMONED THE GENERALS, SAID…
  (Xenophon, *Anabasis*).

❏ Particles μέν-δέ [445]

1/ In order to link and contrast two sentences, Greek uses these two particles: μέν in the first sentence and δέ in the second. They cannot stand in the first position:

- ὁ μὲν στρατηγὸς βαίνει πρὸς τὸν ποταμόν, οἱ δὲ πολέμιοι οὐ διώκουσιν αὐτόν   THE GENERAL WALKS TOWARDS THE RIVER, *BUT/WHILE/AND* THE ENEMIES DO NOT PURSUE HIM.

There are several ways in which to express this contrast: *BUT/WHILE/AND*, for instance. The translations are the same as when we come across δέ alone, but in this case the μέν heightens the contrast.

- ἐγὼ μὲν ἄνω διῃτώμην, αἱ δὲ γυναῖκες κάτω   I LIVED UPSTAIRS, AND THE WOMEN DOWNSTAIRS
  (Lysias, *Death of Eratosthenes*).

2/ Sometimes, sentences that have been linked by these two particles are not contrasted very strongly, and both sentences could simply be complementary; in this case a simple AND can suffice:

- ἑσπέρα **μὲν** γὰρ ἦν, ἧκε **δ'** ἀγγέλλων τις ...   IT WAS IN THE AFTERNOON, AND SOMEBODY CAME ANNOUNCING...
  (Demosthenes, *De Corona*).

3/ It can also combine objects. For example:

- πέμπω **τὸν μὲν ἄγγελον** πρὸς τὸν στρατηγόν, **τὸν δὲ ἵππον** πρὸς τὸν φίλον   I SEND THE MESSENGER TO THE GENERAL
  AND THE HORSE TO MY FRIEND.

In this case, the subject ("I", not explicitly mentioned in the Greek) and verb are common to both halves, so, in order to put the **μέν** in second position, we start "counting" from the first of the two elements to be combined (THE MESSENGER).

4/ These two particles can also be used with a repeated adverb in a distributive sense. For example: **[446]**

- **ἐνίοτε μὲν** καθεύδω, **ἐνίοτε δὲ** γράφω   SOMETIMES I SLEEP, SOMETIMES I WRITE.
- **ἐνίοτε μὲν** ὁρῶ αὐτούς, **ἐνίοτε δὲ** οὔ   SOMETIMES I SEE THEM, SOMETIMES I DO NOT   (Plato, *Theaetetus*).

Or with two different adverbs:

- **πρῶτον μέν** ..., **ἔπειτα δέ** ...   FIRST..., LATER... This is a very common expression in Greek.

5/ Its distributive use with the article is also very common:

- **οἱ μὲν** εὐθὺς διεφθείροντο, **οἱ δὲ** ἐμπαλασσόμενοι κατέρρεον   SOME WERE KILLED IMMEDIATELY; OTHERS, ENTANGLED
  (in their own gear), WERE TAKEN DOWNSTREAM   (Thucydides, *Historiae*).

❑ Particle γάρ   **[447]**

This particle has a causal meaning, and is usually translated by AS or FOR, and sometimes as BECAUSE. It is also found in the second position:

- οἱ σύμμαχοι φεύγουσιν, οἱ **γὰρ** πολέμιοι τρέχουσιν πρὸς τὴν οἰκίαν   THE ALLIES FLEE, AS THE ENEMIES RUN TOWARDS
  THE HOUSE.
- εἰ μὲν **γὰρ** τοῦτο λέγουσιν, ...   FOR IF THEY SAY THIS, ...   (Plato, *Apologia*).
  ✧ Observe that, in the case of coincidence, the **μέν** has priority for the second position.
- οὐ **γὰρ** τέχνῃ ταῦτα λέγουσιν ἀλλὰ θείᾳ δυνάμει   FOR THEY DO NOT SAY THIS BY MEANS OF SOME
  TECHNIQUE, BUT BY MEANS OF A DIVINE FORCE   (Plato, *Ion*).

An important expression:

- **ἦ γάρ;**   ISN'T IT SO?

❑ Particle οὖν

This particle means THEREFORE, and is also placed in second place:

- οἱ στρατιῶται ἀνδρεῖοί εἰσιν· τοὺς **οὖν** πολεμίους διώκουσιν   THE SOLDIERS ARE VALIANT; THEREFORE, THEY PURSUE
  THE ENEMIES.

- νῦν **οὖν** πρὸς Διὸς λέγε μοι...   THEREFORE, TELL ME NOW, BY ZEUS, …   (Plato, *Euthyphro*).
- μέμνησαι **οὖν** ὅτι οὐ τοῦτό σοι διεκελευόμην   THEREFORE, REMEMBER THAT I DID NOT ORDER YOU THIS
  (Plato, *Euthyphro*).

❑ Special uses of καί   [448]

καί is not a particle, but a conjunction (AND, BUT) and an adverb (ALSO). Nevertheless, it has been included in this section to explain it with examples of its use in combination with some particles.)

1/ When a noun is accompanied by two adjectives one of which is either MANY or BIG, Greek usually adds **καί** between both adjectives, but the **καί** is not translated:

- **πολλοὶ καὶ ἀγαθοὶ** ἄνθρωποι   MANY GOOD MEN   ✧ Observe the lack of AND in the translation.

2/ In addition to AND, another meaning of **καί** is ALSO, the context will make it clear which translation is more appropriate:

- ..., ὁ δὲ διδάσκαλος **καὶ** μύθους γράφει   …, AND THE TEACHER ALSO WRITES MYTHS.

In this sentence the AND is the **δέ**, which connects it to the former sentence.

3/ Two important combinations:

καὶ δὴ καί   AND MOREOVER

- **καὶ δὴ καὶ** νῦν τοῦτο ὑμῶν δέομαι δίκαιον   AND MOREOVER I REQUEST NOW FROM YOU THIS FAIR FAVOUR
  (Plato, *Apologia*).

καὶ γάρ   INDEED

- **καὶ γὰρ** ἐκεῖνοι ἐβοήθουν ἡμῖν ἐναντία Θηβαίοις ὅτε ὑμεῖς ἀπωκνεῖτε   INDEED, THEY HELPED US AGAINST THE
  THEBANS WHEN YOU REFRAINED   (Thucydides, *Historiae*).
- **καὶ γὰρ** αὕτη ἡ λίθος οὐ μόνον αὐτοὺς τοὺς δακτυλίους ἄγει τοὺς σιδηροῦς   INDEED, THIS STONE DOES NOT ONLY
  ATTRACT THE IRON RINGS   (Plato, *Ion*).

❑ Particles τε...καί   [449]

1/ To express BOTH…AND…, Greek uses the word **καί** and the particle **τε**, which must always go in second place of the first element. For instance:

- ὁρῶ τήν **τε** οἰκίαν **καὶ** τὸν ἀγρόν   I SEE BOTH THE HOUSE AND THE FIELD.

In this sentence, the first element to be combined is THE HOUSE, and the second is THE FIELD.

2/ If the first element happens only to have one word, then automatically the τε and the καί will be positioned adjacently. For example:

- νικῶ νῦν **τε καὶ** τότε   I WIN BOTH NOW AND THEN.

When reading this aloud, the typical mistake is to read νικῶ νῦν - **τε καὶ** - τότε, as if the **τε καί** formed one unit, rather than νικῶ νῦν **τε** - **καὶ** τότε, which is the correct pronunciation, since the **τε** belongs to the first element and the **καί** to the second.

3/ As can easily be seen, it may be used to connect two verbs, two direct objects, two adverbs, etc. Here is an example   **[450]** in which two participles are combined:

- οἱ δὲ Συρακόσιοι καὶ οἱ σύμμαχοι προσέκειντο τὸν αὐτὸν τρόπον πανταχόθεν **βάλλοντές τε καὶ ἀκοντίζοντες**
  THE SYRACUSANS AND THEIR ALLIES WENT ON IN THE SAME WAY, ATTACKING AND THROWING SPEARS FROM ALL SIDES
  (Thucydides, *Historiae*).

In the following example, two verbs are combined:

- ἀθρόοι γὰρ ἀναγκαζόμενοι χωρεῖν **ἐπέπιπτόν τε** ἀλλήλοις **καὶ κατεπάτουν**   FOR, BEING COMPELLED TO PROCEED ALL IN A PACK, THEY FELL ON EACH OTHER AND TROD ON EACH OTHER   (Thucydides, *Historiae*).

4/ Another way of expressing BOTH … AND is to repeat **καί** at the front of each element to be combined. For example:

- ὁρῶ **καὶ** τὴν οἰκίαν **καὶ** τὸν ἀγρόν   I SEE BOTH THE HOUSE AND THE FIELD.

In cases where there are several elements to be combined, Greek uses **καί** several times, rather than commas. A **καί** is also included at the front of the first element:

- **καὶ** ὁ στρατηγὸς **καὶ** οἱ στρατιῶται **καὶ** ὁ ἄρχων **καὶ** ὁ δικαστὴς ἐπανῆλθον   THE GENERAL, THE SOLDIERS, THE ARCHON AND THE JUDGE RETURNED.

❑ Particle γε   **[451]**

Although it may have several meanings when combined with other particles, when this particle stands alone it has a restrictive meaning that sometimes can be translated by AT LEAST, but sometimes there is no English equivalent and the restrictive sense must just be taken into account; it must be placed as the second word:

- τιμῶ τὸν Περικλέα ὡς στρατηγόν **γε**   I HONOUR PERICLES, AT LEAST AS GENERAL.
- αἰεὶ ἐν αὐτῷ θάπτουσι τοὺς ἐκ τῶν πολέμων, πλήν **γε** τοὺς ἐν Μαραθῶνι   THEY ALWAYS BURY IN IT THOSE FALLEN IN WAR, EXCEPT THOSE FALLEN IN MARATHON   (Thucydides, *Historiae*).
  - ✧ The restrictive sense would mean that at least those fallen in Marathon have not been buried in that place; maybe also others have not either, but at least those fallen in Marathon.

It can also be attached to a pronoun:

- ἔγωγε   I AT LEAST   ✧ Observe that the accent has moved to the first syllable.

❑ Particle δή [452]

It has several meanings, however the most frequent one is the intensive meaning. This meaning can be translated by NO DOUBT, INDEED, or other options. It must be placed in second position, especially as it adds emphasis on the preceding word:

- σοφώτατος **δή** ἐστιν ὁ Σωκράτης   SOCRATES IS, NO DOUBT, THE WISEST ONE.
- ἐστρατεύετο μὲν **δὴ** οὕτως ἐξαπατηθείς   HE NO DOUBT MARCHED WITH THE ARMY, HAVING BEEN DECEIVED IN THIS WAY (Xenophon, *Anabasis*).
- τότε **δή**   THEN INDEED.
- τί **δή**;   WHAT, PRAY?   ◇ A very common idiomatic use.
- καὶ **δή**   AND MOREOVER   ◇ καὶ **δὴ** καί also has this meaning.

❑ Particle δήπου

This particle casts slight doubt on a statement, and can be translated as PROBABLY. It must be placed in second position:

- πάντα **δήπου** ἐποίησας   YOU HAVE DONE EVERYTHING, PROBABLY.
- κακουργεῖν δεῖ, ὦ Κρίτων, ἢ οὔ; οὐ δεῖ **δήπου**, ὦ Σώκρατες   MUST WE ACT WRONGLY, CRITON, OR NOT? PROBABLY WE MUST NOT, SOCRATES   (Plato, *Crito*).

❑ Particle δῆτα [453]

This is simply an emphatic form of **δή**, and has the same intensive meaning. It is also placed as the second word:

- ἆρα τοῦτο ἐποίησας; – ἐποίησα **δῆτα**   HAVE YOU DONE THIS? – I HAVE INDEED.
- ναὶ μὰ Δία, ὦ Σώκρατες, βουλευώμεθα **δῆτα**   BY ZEUS, SOCRATES, LET'S INDEED DELIBERATE   (Plato, *Theages*).
- οὐ **δῆτα**   CERTAINLY NOT   ◇ A very strong denial.

❑ Particle ἦ

Another particle with an assertive meaning, but it is usually found in combination with other particles:

- **ἦ** ἀδρείως μάχεται   HE FIGHTS BRAVELY, I ASSURE YOU.
- **ἦ** καλῶς λέγεις   TAKE FOR GRANTED THAT WHAT YOU SAY IS RIGHT   (Plato, *Theaetetus*).
- **ἦ** γάρ;   ISN'T IT SO?   ◇ Observe that in this combination **γάρ** loses its original meaning.

ἦ μήν is used to introduce a strong assessment, several translations are possible:

- **ἦ μὴν** οὔποτε τοῦτο ἐποίησα   I ASSURE YOU THAT I HAVE NEVER DONE THIS.
- **ἦ μὴν** ἐγὼ ἔπαθόν τι τοιοῦτον   I ASSURE YOU THAT I HAVE EXPERIENCED SOMETHING OF THIS KIND   (Plato, *Apologia*).

❑ Particle καίτοι [454]

The basic meaning of this particle is AND YET:

- **καίτοι** οὐδὲν σοφὸν εἴρηκας   AND YET YOU HAVE SAID NOTHING WISE.
- **καίτοι** ἀληθές γε ὡς ἔπος εἰπεῖν οὐδὲν εἰρήκασιν   AND YET THEY HAVE SAID, SO TO SPEAK, NOTHING TRUE (Plato, *Apologia*).

❑ Particle μέντοι

This is an assertive and adversative particle, and can be translated by BUT CERTAINLY or HOWEVER. It must be placed as the second word:

- ἀναγιγνώσκειν ἔχεις, μῶρος **μέντοι** εἶ   YOU CAN READ, BUT CERTAINLY YOU ARE A FOOL.
- ὁ **μέντοι** Ξενοφῶν ἀναγνοὺς τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας   HOWEVER, XENOPHON, AFTER READING THE LETTER, TELLS SOCRATES, THE ATHENIAN, ABOUT THE JOURNEY   (Xenophon, *Anabasis*).

Important expression:

- **οὐ μέντοι ἀλλά ...**   AND NEVERTHELESS ...

❑ Particle μήν   [455]

On its own it means INDEED, and it is frequently found in the combination **καὶ μήν**:

- **καὶ μὴν** Μάρων μοι πῶμ᾽ ἔδωκε, παῖς θεοῦ   AND INDEED MARON, SON OF A GOD, GAVE ME [THE] DRINK (Euripides, *Cyclops*).

Also in the expression **οὐ μὴν ἀλλά** AND NEVERTHELESS (this expression can also be found as **οὐ μέντοι ἀλλά** , as above):

- οἱ πολέμιοι ἰσχυρώτατοί εἰσιν· **οὐ μὴν ἀλλὰ** νικᾶν πειράσομαι   THE ENEMY ARE STRONG; AND NEVERTHELESS I WILL TRY TO WIN.
- **οὐ μὴν ἀλλὰ** πειράσομαί γε ὡς διὰ βραχυτάτων [τοὺς λόγους ποιεῖσθαι]   NEVERTHELESS I WILL TRY TO EXPLAIN IT AS BRIEFLY AS POSSIBLE   (Plato, *Gorgias*).

❑ Particle οὐκοῦν

This particle, which acts almost as an adverb, can be translated as THEREFORE:

- **οὐκοῦν** φοβεῖσθαι χρὴ τοὺς ψόγους   THEREFORE WE MUST FEAR THE BLAME   (Plato, *Crito*).

❑ Particle οὔκουν   [456]

This has the opposite meaning of **οὐκοῦν**: THEREFORE NOT. In fact it is simply the combination of the negative with **οὖν**:

- **οὔκουν** ἔγωγε, ὦ Σώκρατες, ἔφη, ἔχω παρὰ ταῦτα ἄλλο τι λέγειν   THEREFORE, SOCRATES, I CANNOT SAY ANYTHING ELSE WITH RESPECT TO THAT   (Plato, *Phaedo*).

❑ Particle τοίνυν

This is a transitional particle, and can be translated by NOW THEN or THEREFORE. It must be placed in second position:

- ἐκεῖνον μὲν **τοίνυν** ἐῶμεν, ἐπειδὴ καὶ ἄπεστιν   NOW THEN, LET᾽S LEAVE HIM OUT, AS HE IS NOT PRESENT (Plato, *Meno*).

<div style="border:1px solid black; text-align:center;">

i) Hellenisms: peculiarities and idioms

</div>

1. General remarks   [457]

Greek has some peculiarities and idioms that may present some difficulty to the student. Some involve a verb, while others do not.

In the case of those that are not linked to a definite verb, a participle, an infinitive or even a personal verbal form may still be found, but note that the peculiarity or idiom does not depend on a definite verb. Here, they have been grouped under *Non-verbal expressions,* and then subdivided according to several concepts.

In some cases the peculiarity or idiom is introduced by Greek words exemplifying it, as in **τί βουλόμενος**, and obviously it must be assumed that adjectives, articles, participles, etc. can be adapted in gender and number as necessary (**τί βουλόμεναι, τί βουλόμενοι**, etc.).

In the case of those that are linked to a definite verb, they have been grouped under *Verbal expressions* and classified by alphabetical order of that verb (compound verbs will be found also inside the group of the verb of which they are a compound). We have alternated both orders of *verb + object,* as this variety is typical of Greek; therefore, for example, you can find either **ἡσυχίαν ἄγω** or **ἄγω ἡσυχίαν**.

In several of the verbal expressions presented here the middle voice is more frequent than the active one, so we have provided the middle voice where we consider it to be more common, but this does not mean that the active voice cannot be found for the same expression.

2. Non-verbal expressions

a) Adverbs or prepositions involved   [458]

❑ **οἱ ἐκεῖ**

1/ We know that the expression THE TEACHER'S HOUSE must be rendered in Greek as **ἡ τοῦ διδασκάλου οἰκία** (or **ἡ οἰκία ἡ τοῦ διδασκάλου**). Something similar happens when, instead of a possessive object as in the first example, we have a prepositional object that restricts the field of the words on which it depends:

> ● **οἱ ἐν τῇ νήσῳ ἄνθρωποι**   THE MEN ON THE ISLAND   ✧ literally, THE ON THE ISLAND MEN.

This parenthetical structure (some grammars call it *sandwiched construction*) is extremely frequent in Greek.

2/ **αἱ ἐκ τῆς νήσου πάρθενοι** means THE MAIDENS FROM THE ISLAND, but it could also mean THE MAIDENS THAT *COME* FROM THE ISLAND. Observe that there is no verb in the Greek sentence, it literally says THE FROM THE ISLAND MAIDENS, yet sometimes a verb can be supplied, and in the case of the former example **οἱ ἐν τῇ νήσῳ ἄνθρωποι** we could also have said THE MEN *THAT ARE* ON THE ISLAND.

> ● ἐπολιόρκουν **τοὺς ἐν τῇ νήσῳ Λακεδαιμονίους** οἱ Ἀθηναῖοι   THE ATHENIANS WERE BESIEGING THE SPARTANS THAT WERE ON THE ISLAND (Thucydides, *Historiae*).

3/ Final step: We could even omit the noun. For example:

- **οἱ ἐν τῇ νήσῳ**   THOSE ON THE ISLAND
  - ✧ THOSE must be masculine, e.g. boys, men, soldiers, etc.
- **ὁρῶ τὰς ἐν τῇ νήσῳ**   I SEE THE WOMEN ON THE ISLAND.
  - ✧ **τάς** must be somebody feminine, e.g. girls, women, goddesses, etc.

Moreover, the article could be followed by an adverb alone:

- **οἱ ἐκεῖ**   THE ONES THERE, THOSE THERE
- **οἱ νῦν**   MEN OF NOWADAYS
- **οἱ τότε**   MEN OF THOSE TIMES
- **οἱ ἐν τέλει**   THOSE IN POWER, THE GOVERNMENT
- **οἱ πάλαι**   MEN OF OLD TIMES
- εὐδαιμονέστεροί εἰσιν **οἱ ἐκεῖ τῶν ἐνθάδε**   THOSE THERE ARE HAPPIER THAN THESE HERE   (Plato, *Apologia Socratis*).

❏ **ἐν Ἅιδου**   **[459]**

This use of the preposition **ἐν** with a genitive is nothing else than the absence of the words **τῇ οἰκίᾳ**. The original expression would be:

- **ἐν τῇ Ἅιδου οἰκίᾳ**   IN THE HOUSE OF HADES.
- **ἐκεῖ δ' ἐν Ἅιδου** κείσομαι χωρὶς σέθεν   I WILL LIE THERE IN HADES, AWAY FROM YOU   (Euripides, *Hecuba*).

The same use can be applied to other prepositions, and in some expressions the omitted word is **γῆ**:

- **εἰς διδασκάλου** (= **εἰς τὴν** τοῦ διδασκάλου **οἰκίαν**) φοιτῶσιν οἱ παῖδες   THE CHILDREN ARE GOING TO SCHOOL.
- **διὰ πολεμίας (γῆς)** πορευόμεθα   WE ARE ADVANCING THROUGH ENEMY TERRITORY.

❏ **ποῦ τῆς γῆς;**   **[460]**

Some adverbs can be followed by a genitive (a *partitive genitive* in fact):

- **ποῦ τῆς γῆς;**   WHERE ON EARTH? ("WHERE OF THE EARTH?")
- **πηνίκα τῆς ἡμέρας** ἐστὶ νῦν;   WHAT TIME IS IT NOW? ("WHICH MOMENT OF THE DAY IS IT NOW?")
- **ὀψὲ τῆς ἡμέρας** ἥκον   THEY CAME LATE IN THE DAY ("THEY CAME LATE OF THE DAY")

❏ **ἐφ' ᾧτε**

This combination of preposition and relative (sometimes also written as **ἐφ' ᾧ**) means ON THE CONDITION THAT:

- ξυνέβησαν πρὸς τοὺς Λακεδαιμονίους **ἐφ' ᾧ** ἐξίασιν ἐκ Πελοποννήσου   THEY YIELDED TO THE LACEDAEMONIANS
  ON THE CONDITION THAT THEY WOULD DEPART FROM THE PELOPONNESUS   (Thucydides, *Historiae*).

b) Adjectives or participles involved   [461]

❏ **αὐτοῖς τοῖς ναύταις**

This use of αὐτός in the dative case outside the article-noun group means (WHATEVER) AND ALL. Observe these examples:

- τὰς τῶν πολεμίων ναῦς εἵλομεν **αὐτοῖς τοῖς ναύταις**   WE CAPTURED THE ENEMY'S SHIPS, CREW AND ALL.
- ... τὸν τυρόν ... ὃν οὗτος **αὐτοῖς τοῖς ταλάροις** κατήσθιεν   ... THE CHEESE, ... WHICH THIS MAN HAS DEVOURED BASKETS AND ALL (Aristophanes, *Ranae*).

❏ **ὁ τυχών**

This strange use of the participle of **τυγχάνω** means ANYBODY, THE FIRST ONE YOU COME ACROSS:

- οὐδ' ἂν **ὁ τυχὼν** ἀγνοήσειεν ὅτι πέπλασται   AND THERE ISN'T ANYBODY WHO WOULD NOT REALISE THAT IT IS SOMETHING MADE UP (Plutarch, *Themistocles*).
- ... φέροντας ... συμφορὰν ... **τῷ τυχόντι** τῶν πολιτῶν   ... BRINGING DISGRACE TO ANY ONE OF THE CITIZENS (Demosthenes, *De Corona*).

❏ **ἥσυχος τοῦτο εἶπεν**   [462]

A lot of times an adjective that agrees with the subject can be translated in English by a modal adverb:

- **ἥσυχος** τοῦτο εἶπεν   HE SAID THIS QUIETLY.
- **ἄσμενος** τοῦτο ἐποίησεν   HE DID THIS HAPPILY / HE WAS HAPPY TO DO THIS.
- **ἥσυχος** κατεθεᾶτο τὰς τάξεις   HE INSPECTED THE RANKS QUIETLY (Xenophon, *Cyropaedia*).

❏ **τί βουλόμενος;**

This expression (with the participle adapted in number and gender accordingly), literally WANTING WHAT?, means WITH WHICH PURPOSE?:

- τίνος εἵνεκα ταῦ̓ ἔπραττεν ὁ Φίλιππος καὶ **τί βουλόμενος;**   WHY HAS PHILIPPOS DONE THIS AND FOR WHAT PURPOSE? (Demosthenes, *De Corona*).

A very similar expression is **τί παθών;** which literally means HAVING SUFFERED WHAT?, implying some sort of bad experience:

- **τί παθὼν** ἐξαίφνης ἀπῆλθες;   WHAT MADE YOU LEAVE SUDDENLY?
  - ◇ Literally, HAVING SUFFERED WHAT DID YOU LEAVE SUDDENLY?

And another idiomatic use of a participle closely linked to this, again with its variations of gender and number, is **τίς ὤν;**

- **τίνες οὖσαι** εἰς τὴν ἐμὴν οἰκίαν εἰσβαίνετε;   WHO ARE YOU TO ENTER MY HOUSE?
  - ◇ Literally, BEING WHO DO YOU ENTER MY HOUSE?

❑ **εἴ τις καὶ ἄλλος**   **[463]**

This combination, word by word IF EVEN ANYONE ELSE, may be translated by ABOVE ALL:

- **εἴ τις καὶ ἄλλος** ὁ Σωκράτης ἀεὶ τἀληθῆ λέγει   SOCRATES ABOVE ALL SPEAKS THE TRUTH.
  ✧ The meaning is IF THERE IS ANYONE WHO SPEAKS THE TRUTH, IT IS SOCRATES.
- ἐπίσταται δ᾽ **εἴ τις καὶ ἄλλος**   HE KNOWS HOW TO, IF ANY MAN DOES (Xenophon, *Anabasis*).

❑ **τελευτῶν / ἀρχόμενος**

The use of a participle of the verb **τελευτάω** corresponds to what in English would be the adverb FINALLY:

- **τελευτῶντές** τε αὐτῶν ἀπέστησαν ὑπὸ τοῦ κακοῦ νικώμενοι   FINALLY, THEY KEPT AWAY FROM THEM, DEFEATED BY THE EVIL (Thucydides, *Historiae*).

Similarly, the participle of **ἄρχομαι** obviously corresponds to the English expression IN THE BEGINNING:

- **ἀρχόμενοι** γὰρ πάντες ὀξύτερον ἀντιλαμβάνονται   BECAUSE IN THE BEGINNING EVERYBODY STARTS AN ENTERPRISE RATHER EAGERLY (Thucydides, *Historiae*).

c) Cases of unexpected agreement   **[464]**

❑ **σχῆμα Ἀττικόν**

The Attic scheme is the use of a singular verb when the subject of the sentence is a neuter plural:

- ταῦτα τὰ ζῷα **τρέχει**   THESE ANIMALS ARE RUNNING.

But let's take into account that adjectives etc. accompanying the subject would remain in plural:

- **τὰ ζῷα** ἔλαθεν ἡμᾶς **ἐκβαίνοντα**   WE DID NOT SEE THAT THE ANIMALS WERE GOING OUT.

❑ Agreement **κατὰ σύνεσιν** ("according to the sense")   **[465]**

1/ There are other instances when we can observe the opposite phenomenon occurring; a singular subject, if it has a collective meaning, takes a plural verb:

- τὸ πλῆθος τοῦτο ποιεῖν οὐκ **ἤθελον**   THE MULTITUDE DID NOT WANT TO DO THIS.
- τὸ πλῆθος **ἐψηφίσαντο** πολεμεῖν   THE MULTITUDE VOTED TO WAGE WAR (Thucydides, *Historiae*).

This can also happen with a participle:

- τὸ πλῆθος, **νομίζοντες** τοὺς πολεμίους ἀφίξεσθαι, ἔφυγεν   THE MULTITUDE, THINKING THAT THE ENEMY WOULD ARRIVE, FLED.

2/ Furthermore, when a predicative object is an adjective, we may find that the subject and predicative object do not agree in gender as one would expect. First let us take a look at the normal case:

- ἡ νίκη **καλή** ἐστιν   VICTORY IS BEAUTIFUL.

But we can find this:

- ἡ νίκη **καλόν** ἐστιν   Victory is something beautiful.

In this case, although **νίκη** is feminine, the predicative object is in neuter, and we should translate it as something beautiful.

3/ A similar phenomenon is the use of a masculine or feminine demonstrative form instead of the expected neuter: **[466]**

- **τοῦτο** ἦν ἡ τῆς ἁμίλλης ἀρχή   This was the beginning of the confrontation.
- **αὕτη** ἦν ἡ τῆς ἁμίλλης ἀρχή   (same meaning).
  ◇ In this variant, the word that means This agrees with what is to come (**ἀρχή**).
- ἀρχὴ μὲν οὖν **αὕτη** ἐγένετο τοῦ ἀδικήματος   This was the beginning of the fraud
  (Demosthenes, *Contra Phormionem*).

❑ **ἔστιν οἳ …**

This expression means There are some who…, instead of the expected plural **εἰσὶν οἵ** … :

- **ἔστιν οἳ** ἐτύγχανον καὶ θωράκων καὶ γέρρων   [after a battle has just begun by throwing clods of earth]
  There were some that struck the breastplates and shields of the enemy (Xenophon, *Cyropaedia*).

d) The personal construction   [467]

1/ Personal construction of the infinitive:

Instead of the *impersonal* construction of the infinitive, such as

- λέγεται τοὺς Ἀθηναίους σοφοὺς εἶναι   It is said that the Athenians are wise,

we can find the *personal* construction of the infinitive:

- οἱ Ἀθηναῖοι **λέγονται** σοφοὶ εἶναι   It is said that the Athenians are wise
  (Literally, The Athenians are said to be wise).
  ◇ Observe that now the main verb has a personal subject and that **σοφοί** is in the nominative.
- νῦν δὲ καὶ **τόδε** λέγεται ξυμβῆναι   It is said that also this happened (Thucydides, *Historiae*).
  ◇ This could also be an example of impersonal construction, as **τόδε** can be considered a nominative
    or an accusative.
- καί **τις** καὶ **ἄνεμος** αὐτοὺς **λέγεται** κωλῦσαι   And some wind was also said to have hindered them
  (Thucydides, *Historiae*).

Moreover, we can find the *impersonal* construction with **ὅτι** instead of with infinitive:

- **λέγεται ὅτι** οἱ Ἀθηναῖοι σοφοί εἰσιν   It is said that the Athenians are wise.
- **λέγεται ὅτι** Θεμιστοκλῆς χωρίον πιπράσκων ἐκέλευσε …   It is said that Themistocles, when he bought a small
  parcel of land, ordered … (Plutarch, *Fragmenta*).

2/ Personal construction with adjectives: [468]

Some adjectives, combined with the verb **εἰμί**, may form a personal construction (using an infinitive or a participle) instead of an impersonal one followed by **ὅτι** and a new sentence.

Observe an example of the impersonal construction with **ὅτι**:

- **δῆλόν ἐστιν ὅτι** τοῦτο οὐκ ἐποίησα   It is evident that I have not done this.
  ◇ Observe that **δῆλον** is neuter.

The same meaning will be conveyed by the personal construction:

- **δῆλός εἰμι** τοῦτο οὐ **ποιήσας**   (same meaning).
  ◇ Literally, I am evident not having done this, and observe that **δῆλος** must agree in gender with the subject.
- **εἶ δῆλος** οὐκ **εἰδὼς** τί δρᾷς   It is evident that you do not know what you are doing
  (Sophocles, *Oedipus Tyrannus*).

An example where the personal construction will use an infinitive:

- **δίκαιόν ἐστι ὅτι** στρατηγὸς κατέστην   It is fair that I have been appointed general.
  ◇ Impersonal construction.
- **δίκαιός εἰμι** στρατηγὸς **καταστῆναι**   (same meaning).
  ◇ Personal construction: literally, I am fair to have been appointed general.

e) Idioms with οἷος and ὅσος   [469]

1/ The neuter **οἷον** (and its plural **οἷα**) may mean for example, for instance:

- ψευδῆ λέγεις· **οἷα** λέγεις ὅτι ὁ Περικλῆς τοῖς Λακεδαιμονίοις ὀφελεῖ   You lie; for instance, you say that Pericles helps the Spartans.

2/ The neuter **οἷον** (and its plural **οἷα**), preceding a participle, gives it a causal sense:

- μισῶ σε **οἷον** τὸν ἀδελφὸν **ἀποκτείναντα**   I hate you because you have killed my brother.

3/ The impersonal expression **ἔξεστι** it is possible can also be expressed by **οἷόν τ᾽ ἐστί**:

- **οἷόν τ᾽ ἐστὶ** ἄνευ χρημάτων ὄλβιον εἶναι   It is possible to be happy without money.
- καίτοι πῶς **οἷόν τ᾽ ἐστὶν** ἑτέρων κατηγορεῖν, οἷς αὐτός τις ἔνοχός ἐστιν;   But how is it possible to accuse other people of transgressions of which he himself is guilty?   (Isocrates, *In Callimachum*).

The expression **οἷός τ᾽ εἰμί** is dealt with in the Point 3 *Verbal expressions*.

4/ With a superlative, the neuter **οἷον** has the same effect as **ὡς**:

- **ὡς τάχιστα = οἷον τάχιστα**   as quickly as possible.

5/ The neuter **ὅσον** followed by a number may mean AROUND:

- **ὅσον δέκα** ἔτη ἐκεῖ ἐνῴκουν   I LIVED THERE FOR AROUND TEN YEARS.
- ἔστησαν ἀπέχοντες αὐτῶν **ὅσον πεντεκαίδεκα** σταδίους   THEY HALTED AT AROUND SOME FIFTEEN STADES AWAY
  FROM THEM   (Xenophon, *Anabasis*).

6/ In dative + **μᾶλλον** and in correlation with **τοσούτῳ**, it means THE MORE…, THE MORE… (see also section *Comparative clauses*):

- **ὅσῳ μᾶλλον** ἀναγιγνώσκω, **τοσούτῳ μᾶλλον** μανθάνω   THE MORE I READ, THE MORE I LEARN.

f) Idioms of group   [470]

The use of a neuter adjective (singular or plural) without any noun agreeing with it but with a genitive depending on it lends the whole phrase an abstract sense, implying that the article had been accompanied by the word MATTER, AFFAIR, THING, etc.:

- **τὰ τοῦ πολέμου**   THE AFFAIRS OF WAR
- **τὰ τῆς πόλεως**   THE AFFAIRS OF THE CITY
- **τὸ τῆς τύχης**   THE AFFAIRS OF FORTUNE, DESTINY
- **τὰ τῆς ἀρχῆς**   THE AFFAIRS OF THE GOVERNMENT, POWER

- μάλιστα γὰρ ἂν ὁ τοιοῦτος καὶ **τὰ τῆς πόλεως** δι᾽ ἑαυτὸν βούλοιτο ὀρθοῦσθαι   BECAUSE SUCH A PERSON WOULD WANT
  THE AFFAIRS OF THE CITY TO PROSPER, FOR HIS OWN SAKE   (Thucydides, *Historiae*).
- **τὸ τῆς τύχης** γὰρ ἀφανὲς οἷ προβήσεται   FORTUNE WILL COME TO YOU INVISIBLE   (Euripides, *Alcestis*).

g) Strange constructions with a comparative   [471]

If we want to express a quality in a degree higher than expected, these are some of the ways of expressing it:

- οὗτος ὁ μαθητὴς **σοφώτερός** ἐστι **τοῦ μετρίου**   THIS STUDENT IS WISER THAN THE AVERAGE.
- οὗτος ὁ μαθητὴς **σοφώτερός** ἐστι **τῆς γνώμης**   THIS STUDENT IS WISER THAN WHAT PEOPLE THINK.
  ✧ Literally, …THAN THE (GENERAL) OPINION.
- οὗτος ὁ μαθητὴς **πλεῖον** κάμνει **τοῦ δέοντος**   THIS STUDENT PUTS IN MORE EFFORT THAN NECESSARY.
- τὰ φῶτα κατεσβέννυσαν οἱ πολῖται, φοβούμενοι μὴ **πορρωτέρω τοῦ μετρίου** δόξωσιν ἐν συνουσίαις εἶναι καὶ πότοις
  THE CITIZENS EXTINGUISHED THE LIGHTS, FOR FEAR THAT IT WOULD SEEM THAT THEY WERE ENJOYING THEIR COMPANY IN
  ENTERTAINMENTS AND DRINKING BEYOND A NORMAL MEASURE   (Plutarch, *Tiberius et Gaius Gracchus*).

h) Special meaning of the imperfect   [472]

Sometimes, the imperfect does not mean I WAS WRITING, I WAS SLEEPING, etc. It may also have these two nuances: *the beginning of the action* and *the attempt to perform the action*. For example:

- ὁ μαθητὴς **ἔγραφε** τὸν λόγον   THE STUDENT WAS WRITING / STARTED TO WRITE / TRIED TO WRITE THE STORY.
- τότε **ἐπορευόμην**   THEN I BEGAN THE JOURNEY.

- ἐπεὶ οἱ πολέμιοι ἀφίκοντο, ἐγὼ ἔφευγον
- ἐφοβήθησαν καὶ τραπόμενοι ἔφευγον διὰ τῆς πόλεως FLEEING THROUGH THE CITY (Thucydides, *Historiae*).

WHEN THE ENEMY ARRIVED, I TRIED TO ESCAPE.

THEY WERE AFRAID AND, TURNING ON THEIR HEELS, THEY STARTED

Note

Of course there is a verb in Greek that means TO TRY, **πειράω**, but the imperfect of most verbs can also be used to express this nuance.

In some cases the context makes it easy to choose. For instance:

- οἱ πολέμιοι ἐξαίφνης ἀφίκοντο καὶ οἱ Ἕλληνες αὐτίκα **ἐμάχοντο**　THE ENEMY ARRIVED SUDDENLY AND THE GREEKS IMMEDIATELY STARTED TO FIGHT.

The translation of **ἐμάχοντο** by STARTED TO FIGHT seems quite clear, reinforced by the adverb **αὐτίκα** IMMEDIATELY; in this case, TRIED TO FIGHT would sound strange.

i) Contractions   [473]

Sometimes the crasis of two words may create some forms that are not easily recognisable, especially in tragedy and comedy. Here are some examples:

ἐγᾦδα	from	ἐγὼ οἶδα	κἀμέ	from	καὶ ἐμέ
ἐγᾦμαι	from	ἐγὼ οἶμαι	κἀν	from	καὶ ἐν
προὔργου	from	πρὸ ἔργου	κἄν	from	καὶ ἐάν
κᾆτα	from	καὶ εἶτα	ἄνθρωπος	from	ὁ ἄνθρωπος
καὐτός	from	καὶ αὐτός	ὤνθρωπε	from	ὦ ἄνθρωπε
τοὔργον	from	τὸ ἔργον	τἀργύριον	from	τὸ ἀργύριον
κἀγώ	from	καὶ ἐγώ			

- ἥξει γὰρ αὐτά, **κἂν** ἐγὼ σιγῇ στέγω (Sophocles, *Oedipus Tyrannus*).
- τί φής, **ὤνθρωπε**;

THIS WILL ARRIVE, EVEN IF I COVER IT WITH MY SILENCE

WHAT DO YOU SAY, MY FRIEND? (Sophocles, *Aiax*).

Of course, the contraction of **τἀληθῆ** should be well known, and also the Homeric formula **καλὸς κἀγαθός**. More contractions can be found in the chapter on pronouns.

j) Gnomic aorist   [474]

This is the use of aorist to express some sentences of perpetual value, including sayings, where one sentence in the past is used to represent a general case valid applicable at any time. Of course, the past tense is translated by present. For instance:

- ἀθυμοῦντες ἄνδρες οὔπω τρόπαιον **ἔστησαν**
- ὁ χρόνος πάντα **ἠκέσατο**

DISHEARTENED MEN NEVER RAISE A TROPHY (Plato, *Critias*).

TIME HEALS EVERYTHING.

k) Some other peculiar constructions [475]

❑ οὐκ ἔσθ’ ὅπως οὐ …

This expression means IT IS QUITE CERTAIN THAT …:

- **οὐκ ἔσθ’ ὅπως** τἀληθῆ **οὐ** λέγει   IT IS QUITE CERTAIN THAT HE SPEAKS THE TRUTH.
- **οὐκ ἔσθ’ ὅπως** αὔριον **οὐ** νικήσομεν   IT IS QUITE CERTAIN THAT TOMORROW WE WILL WIN.
- **οὐκ ἔσθ’ ὅπως οὐκ** ἐξελῶ ’κ τῆς οἰκίας   I WILL CERTAINLY DRIVE HIM OUT OF THE HOUSE   (Aristophanes, *Clouds*).

❑ οὕτω δή

It can mean FINALLY in the sense of NOT UNTIL THEN:

- πάντα μοι εἰπὼν **οὕτω δὴ** ἀπῆλθεν   AFTER HE HAD TOLD ME EVERYTHING, FINALLY (and not before) HE LEFT.
- **οὕτω δὴ** γνοὺς ἀπήγαγε πάλιν τὴν στρατιάν   HAVING REALISED THIS, FINALLY HE WITHDREW HIS ARMY AGAIN
  (Thucydides, *Historiae*).

3. Verbal expressions [476]

As specified at the beginning of the chapter, the verbal expressions are listed alphabetically, grouping together the expressions based on the same verb; some additional explanation has been added when it has been considered necessary.

The list of verbal expressions can be endless, so we have included only those which students are more liable to come across.

With ἄγω

1/ ἐν τιμῇ ἄγω   TO HAVE IN HIGH ESTEEM

- **ἐν τιμῇ** μὲν **ἦγε** τοὺς περὶ τὸν νέον Μάριον   HE HELD THOSE WHO WERE WITH THE YOUNG MARIUS IN HIGH ESTEEM
  (Plutarch, *Marius*).

2/ ἄγω ἡσυχίαν   TO BE AT PEACE

- καὶ τὸ λοιπὸν **ἡσυχίαν ἦγε**   AND FROM THEN ON HE LIVED IN PEACE   (Plutarch, *Solon*).

With ἀκούω

εὖ/καλῶς/κακῶς ἀκούω   TO ENJOY GOOD/BAD FAME

- **ἤκουσε κακῶς** ὑπὸ τῶν Μακεδόνων   HE HAD A BAD REPUTATION AMONG THE MACEDONIANS   (Plutarch, *Pyrrhus*).

✧ This expression can be used as the passive of the corresponding idioms **εὖ λέγω** etc.

With δέω

These two combinations with the verb **δέω** in its sense of   TO NEED (*of* something)   are very frequent:

1/ δέω ὀλίγου   ALMOST

- ὡς δ’ εἶδον τὴν Ἀρεταφίλαν, **ὀλίγου ἐδέησαν** ἐκλαθέσθαι τῆς πρὸς τὸν τύραννον ὀργῆς   WHEN THEY SAW ARETAPHILE,
  THEY ALMOST FORGOT THEIR HATRED AGAINST THE KING   (Plutarch, *Mulierum Virtutes*).

2/ δέω πολλοῦ   TO BE FAR AWAY FROM

• ὁ δὲ **πολλοῦ δεῖ** δρᾶν τοῦτο   BUT HE IS FAR AWAY FROM DOING THIS   (Plato, *Laws*).

With δίδωμι   [477]

δίδωμι δίκην   TO PAY A PENALTY, TO BE PUNISHED

• κατὰ τὸν αὑτοῦ νόμον **δίκην ἔδωκεν**   HE WAS PUNISHED ACCORDING TO HIS OWN LAW   (Plutarch, *Camillus*).

With εἰμί

1/ οἷός τ᾽ εἰμι   I AM ABLE

This combination of the qualitative relative **οἷος, οἵα, οἷον** with the verb **εἰμί** is the result of several ellipses, and the meaning is TO BE ABLE, TO BE CAPABLE.

• ὁ Περικλῆς **οἷός τ᾽ ἦν** πάντας τοὺς πολίτας πείθειν   PERICLES WAS CAPABLE OF PERSUADING ALL THE CITIZENS.
• ἐγὼ μὲν οὖν ὡς **οἷός τ᾽ ἦν** εἴρηκα περὶ τοῦ πράγματος   I HAVE TOLD YOU ABOUT THE MATTER AS I HAVE BEEN ABLE TO
  (Isocrates, *In Lochitem*).

2/ ἐμποδών εἰμι   I AM AN OBSTACLE

This means I AM AN OBSTACLE, I AM IN THE WAY (**ἐμποδών** is indeclinable, it is not a nominative).

• ὑμεῖς δὲ ἀεὶ μέν φατε· αὐτονόμους τὰς πόλεις χρὴ εἶναι, αὐτοὶ δ᾽ **ἐστὲ** μάλιστα **ἐμποδὼν** τῇ αὐτονομίᾳ   YOU ARE
  ALWAYS SAYING "IT IS NECESSARY THAT THE STATES ARE INDEPENDENT", BUT YOU POSE A MAJOR OBSTACLE FOR INDEPENDENCE
  (Xenophon, *Hellenica*).

With ἔρχομαι

1/ ἔρχομαι ἐπὶ πᾶν   TO USE ALL RESOURCES

• ἆρ᾽ οὐκ **ἂν ἐπὶ πᾶν ἔλθοι** ὡς ... πᾶσιν ἀνθρώποις φόβον παράσχοι τῷ στρατεῦσαί ποτε ἐπ᾽ αὐτον;   WOULDN'T HE USE
  ALL HIS RESOURCES IN ORDER TO ... INSPIRE FEAR OF CAMPAIGNING AGAINST HIM IN ALL MEN?   (Xenophon, *Anabasis*).

2/ ὑπό τινος ἔρχομαι   I AM BROUGHT TO TRIAL BY SOMEBODY

This is the so-called *virtual passive*: instead of saying **ὁ Σωκράτης εἰσάγεται (εἰς τὸ δικαστήριον) ὑπὸ τοῦ Ἀνύτου**, the sense of TO BE BROUGHT is conveyed by **εἰσέρχομαι** instead of by the passive of **εἰσάγω**, which thus produces the combination of **εἰσέρχομαι** + *an agent object*. This is quite similar to the construction **ὁ στρατηγὸς ἀπέθανεν ὑπὸ τῶν πολεμίων**   THE GENERAL DIED AT THE HANDS OF THE ENEMY.

• ὁ Σωκράτης **εἰσέρχεται ὑπὸ τοῦ Ἀνύτου**   SOCRATES IS BROUGHT TO TRIAL BY ANYTOS.

With ἔχω   [478]

1/ ἐν αἰτίᾳ ἔχω   TO MAKE RESPONSIBLE

• τὸν μὲν Περικλέα **ἐν αἰτίᾳ εἶχον**   THEY CONSIDERED PERICLES RESPONSIBLE   (Thucydides, *Historiae*).

2/ ἔχω ἐν νῷ   TO PLAN

• εἰπέ μοι, ὦ Σώκρατες, τί **ἐν νῷ ἔχεις** ποιειν;   TELL, ME, SOCRATES, WHAT DO YOU PLAN TO DO?   (Plato, *Crito*).

3/ καλῶς ἔχω   TO FEEL WELL

The verb **ἔχω** *with an adverb* must be translated by TO BE, TO FEEL:

- **κακῶς ἔχω**   I FEEL IN A BAD STATE, I FEEL BAD.
- **πῶς ἔχεις** πρὸς ἐπιστήμην;   HOW DO YOU FEEL WITH RESPECT TO KNOWLEDGE?   (Plato, *Protagoras*).

We also find it in this common genitive absolute: **τούτων οὕτως ἐχόντων**, ... IN THESE STATE OF AFFAIRS, ...

With ἥδομαι

- **ἥδομαι ἐπὶ ἀνδρείοις** τοῖς στρατιώταις   I LIKE SOLDIERS IF THEY ARE BRAVE.

If we had come across the sentence **ἥδομαι τοῖς ἀνδρείοις στρατιώταις**, it would mean I LIKE BRAVE SOLDIERS, in the clear sense that I do not like soldiers who are not brave, but by adding the preposition **ἐπί** and by leaving the adjective outside the article/noun group we produce the effect of a condition: I LIKE SOLDIERS [ALL OF THEM] IF/WHEN THEY ARE BRAVE.

With ἠμί (verb unused in present tense)   [479]

There are two expressions that use the verb **ἠμί** TO SAY, which is almost never used aside from these two expressions:

- **ἦν δ᾽ ἐγώ**   AND I SAID   • **ἦ δ᾽ ὅς**   AND HE SAID

With ἀποθνήσκω

- **ἀποθνήσκω ὑπὸ** τῶν πολεμίων   I DIE AT THE HANDS OF THE ENEMY.

The verb **ἀποκτείνω** is not used in the passive voice: **ἀποθνήσκω** is used in its place. The sentence above would mean literally I DIE BY THE ENEMY, but it must be translated as I AM KILLED BY THE ENEMY; we can translate it by I DIE AT THE HANDS OF THE ENEMY, if we want to keep the sense of TO DIE.

- **ἀπαχθέντες ἐς τὴν Ἀττικὴν ἀπέθανον ὑπὸ Ἀθηναίων**   AFTER BEING CARRIED AWAY TO ATTICA THEY WERE KILLED
  BY THE ATHENIANS   (Herodotus, *Historiae*).

With λέγω and ποιέω   [480]

1/ λέγω ἀγαθά τινα   TO SPEAK WELL ABOUT SOMEBODY

When verbs like **λέγω** or **ποιέω** are used in the sense of SPEAKING (ABOUT SOMEBODY) or TREATING (SOMEBODY) respectively, they may rule two accusatives: one of the person and another one, usually a neuter plural adjective, that will tell us how the subject acts with respect to that person or says about him/her:

- ὁ διδάσκαλος **κακὰ ἡμᾶς λέγει**   THE TEACHER SPEAKS BADLY ABOUT US.
  ✧ It could be considered an accusative of respect: THE TEACHER SAYS BAD THINGS *WITH RESPECT TO US*.
  ✧ Important: it does not mean THE TEACHER TELLS US BAD THINGS: **ἡμᾶς** is in the accusative, not in the dative.

- ὁ δὲ κατεῖχε τῇ βοῇ, **τὰς μὲν γυναῖκας πόλλ᾽ ἀγαθὰ λέγων, σὲ δὲ πολλὰ κακά**   AND HE CONTROLLED IT WITH HIS
  SHOUTING, SAYING MUCH GOOD OF THE WOMEN AND MUCH ILL OF YOU   (Aristophanes, *Ecclesiazusae*).

Two examples with the verb **ποιέω**:

- ὁ διδάσκαλος **ἀγαθὰ ἡμᾶς ποιεῖ**   THE TEACHER TREATS US WELL.
  ✧ Literally, THE TEACHER DOES GOOD THINGS WITH RESPECT TO US.
- **πολλὰ καὶ ἀγαθὰ τὴν πόλιν πεποιηκότες** ἄρα ἀδίκως ὑπ᾽ αὐτῆς ἀπόλλυνται   AFTER DOING SO MUCH GOOD TO
  THE CITY, THEY ARE UNJUSTLY RUINED BY IT   (Plato, *Gorgias*).

2/ λέγω εὖ/κακῶς τινα   TO SPEAK WELL/BADLY ABOUT SOMEONE

Related to the former use, a *modal adverb* instead of a neuter adjective can be used in the same way (see **εὖ ἀκούω** etc. as counterpart idiom):

- ἀκούσας ποτὲ ὅτι Πλάτων **αὐτὸν κακῶς λέγει**, ...   HAVING HEARD ONCE THAT PLATO SPOKE BADLY ABOUT HIM, ...
  (Diogenes Laertius, *Vitae Philosophorum*).

And the same with **εὖ/κακῶς ποιέω**:

- πολλὰ ἐν ἡγεμονίαις **ὑμᾶς εὖ ἐποίησα**   I HAVE DONE YOU MANY SERVICES IN THE COMMANDING OF YOUR ARMY
  (Thucydides, *Historiae*).

3/ μέγα λέγω   TO SPEAK ARROGANTLY

- μὴ θορυβήσητε, μηδ᾽ ἐὰν δόξω τι ὑμῖν **μέγα λέγειν**   DO NOT MAKE A FUSS, EVEN IF I SEEM TO YOU TO BE BOASTING
  (Plato, *Apologia*).

With **πάσχω**   [481]

εὖ/κακῶς πάσχω ὑπό τινος   TO BE WELL/BADLY TREATED BY SOMEBODY

- **εὖ ἔπαθον ὑπὸ** των πολεμίων   I WAS WELL TREATED BY THE ENEMIES.

✧ Although it means TO SUFFER, **πάσχω** may also have a passive meaning and therefore have an agent object too.

Moreover, note the idiom:

- **τί παθὼν** τοῦτο ἐποίησας;   WHAT HAS HAPPENED TO YOU TO MAKE YOU DO THIS?

With **ποιέω**   (see also *With λέγω and ποιέω* above)   [482]

1/ (περὶ) οὐδενὸς ποιοῦμαι   TO CONSIDER OF NO IMPORTANCE

- ἐπικρύψασθαι τὴν ἀδικίαν **περὶ οὐδενὸς ἐποιήσαντο**   THEY DID NOT CARE AT ALL TO CONCEAL THEIR CRIME
  (Lysias, *Pro Milite*).

✧ This expression, as also the next one, can be used without the preposition **περί**.

2/ (περί) πολλοῦ ποιοῦμαι   TO CONSIDER OF MUCH IMPORTANCE

It admits comparative or superlative degrees, all we have to do is modify the adjective:

- ἐμὲ δὲ **περὶ πλείστου** τῶν αὑτοῦ φίλων **ἐποιεῖτο**   HE VALUED ME ABOVE ALL HIS FRIENDS   (Isocrates, *Aegineticus*).

✧ This expression, as also the former one, can be used without the preposition **περί**.

3/ The middle voice of **ποιέω**

Some verbs can be replaced by a combination of the verb **ποιέω** and a noun derived from the replaced verb: for instance, **δειπνέω** TO HAVE DINNER can be replaced by **δεῖπνον ποιοῦμαι**. But a rule of these replacements (with the unavoidable exceptions) is that the verb **ποιέω** must be in the middle voice. Observe some examples:

πολεμέω	TO FIGHT	>	**πόλεμον ποιοῦμαι**
λέγω	TO SPEAK	>	**λόγους ποιοῦμαι**
ἀπολογέομαι	TO DEFEND ONESELF	>	**ἀπολογίαν ποιοῦμαι**

- πρός τε Ῥηγίνους **λόγους ἐποιήσαντο**   THEY MADE A DEAL WITH THE RHEGIANS   (Thucydides, *Historiae*).
- ἀνάγκη πρὸς ταῦτα **τὴν ἀπολογίαν ποιεῖσθαι**   I MUST MAKE A DEFENCE WITH RESPECT TO THESE MATTERS (Isocrates, *De Bigis*).

ALIA

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a) Elementary rules for accentuation

</div>

1. General remarks   [483]

Accentuation rules for Greek are complicated, and there are many exceptions; the guidelines offered here are just a summary of the most basic rules.

The type of accents found in words varies and have fixed positions, which cannot be guessed. The rules given below will determine this. Please note: the possibilities about where an accent can be placed and which kind of accent a word may have are not presented as a free choice of place and kind when translating into Greek, but as examples of how we may find it according to different factors.

2. Position of the accent

The last three syllables of a word (if it has three or more) are called, starting from the last syllable, *ultima*, *penult* and *antepenult*. The accent can appear only on one of these three last syllables. Here is an example of each:

- on the *ultima*: ἀγορά   • on the *penult*: ἡμέρα   • on the *antepenult*: πότερον

3. Types of accent   [484]

There are three types of accent in Greek:

- *acute* accent (ά): ἀγορά, ἡμέρα, πότερον   • *circumflex* accent (ᾶ): καιρῷ, θεᾶς, τυχεῖν
- *grave* accent (ὰ): ἀγορὰ, περὶ, θεὸς

4. Position and kind of accent

- An acute accent can be on any of the three last syllables: ἀγορά, ἡμέρα, πότερον
- A grave accent can be on the last syllable only: ἀγορὰ, αὐτὸν
- A circumflex accent can be on any of the last two syllables: ἀγορῶν, νῆσος

5. Changes in the accent   [485]

a/ If the following word has an accent (of any kind) and there is no comma or anything that produces a pause, a word that has an acute accent on the ultima must change this to a grave accent:

- ὁρῶ **τὴν καλὴν** ἀγοράν   I SEE THE BEAUTIFUL AGORA.

Observe how **ἀγοράν** can retain the acute accent since there is no accented word following it (in this example, it is the last word of the sentence). The article **τήν** must change to **τὴν** because there is an accented word following it (**καλὴν**), and similarly **καλήν** must change to **καλὴν** because there is also an accented word following it (**ἀγοράν**).

Of course, if **ἀγοράν** were followed by an accented word, it too would replace its acute accent with a grave:

- ὁρῶ τὴν καλὴν **ἀγορὰν** καὶ μάλιστα ἥδομαι   I SEE THE BEAUTIFUL AGORA AND I VERY MUCH ENJOY IT.
  - ✧ Now **καὶ** follows it, so **ἀγοράν** must change to **ἀγορὰν.**

Note that the grave accent is only used as a replacement for the acute accent when a word has an acute on the ultima and is followed by another accented word. But:

- βουλοίμην **ἄν**, ὦ Σώκρατες, …   I WOULD WANT, SOCRATES, … (Plato, *Euthyphro*).
  - ✧ The **ἄν** must not change to **ἂν** because between it and the following word (**ὦ**) there is a comma.

b/ A word that has a circumflex accent on the penult must change it to an acute accent if, for reasons of declension or conjugation, the ultima becomes long (a diphthong, for instance, is considered a long vowel). Compare:

- ὁρῶ τὴν **νῆσον**   I SEE THE ISLAND.
- ὁρῶ τὸν τῆς **νήσου** βασιλέα   I SEE THE KING OF THE ISLAND.

Observe how, in the last example, **νῆσον** changes its circumflex to **νήσου** because, for declension reasons, the word has changed the ending **-ον** (short syllable) to **-ου** (long syllable).

c/ A word that has an acute accent on the antepenult must move it to the penult if, for reasons of declension or conjugation, the ultima becomes long. Compare:

- ὁρῶ τὸν **ἄνθρωπον**   I SEE THE MAN.
- ὁρῶ τὸν τοῦ **ἀνθρώπου** ἀδελφόν   I SEE THE MAN'S BROTHER.

Observe how, in the last example, **ἄνθρωπον** has moved its accent to **ἀνθρώπου** because, for declension reasons, the ending of the word has changed from **-ον** (short syllable) to **-ου** (long syllable).

6. General tendencies   [486]

a/ Nouns tend to try to keep the accent in the same place as found in the nominative, changing it according to the last two rules given in the former section:

- ➤ **ὦμος, ὦμον, ὤμου.**   ✧ Change of accent, but no need to move it to the next syllable.
- ➤ **ἀμφότερος, ἀμφότερον**, but **ἀμφοτέρῳ.**   ✧ Unavoidable move to the next syllable.

b/ Verbs try to send the accent as close to the beginning of the word as possible (of course never surpassing the antepenult) as long as the rules allow it. Observe these forms of the verb **κωλύω**:

- ➤ **ἐκώλυσα**:   The accent is as close to the beginning as possible – nothing prevents this, as the ultima is short.
- ➤ **ἐκωλύσαμεν**:   The accent must move to the right, since it cannot precede the antepenult.
- ➤ **ἐκωλύθην**:   The accent cannot be found as **ἐκώλυθην**, because **-θην** is a long syllable (it contains a long vowel).

c/ With respect to declensions: [487]

1– Nouns of the 1st declension that have the accent on the last syllable (for example, **τιμή**) change this to a circumflex in the genitive and dative singular: **τιμῆς, τιμῇ**. The same applies to nouns of the 2nd declension: **στρατηγός, -όν, -οῦ, -ῷ.**

2– The genitive plural of nouns of the first declension has a circumflex on the ending, **-ῶν**, even if the accent is found elsewhere in the other cases: **μάχη, -ης** gen. pl. **μαχῶν**, **πολίτης, -ου** gen. pl. **πολιτῶν**.

3– The dative plural of the 1st and 2nd declensions have a circumflex accent: **τιμαῖς, στρατηγοῖς**. However, the nominative plural, although it contains the same vowels as the dative plural, keeps the accent short: **τιμαί, στρατηγοί**. This is because the endings **-αι** and **-οι** in nominative plural are considered to be short.

4– It is worth remembering that, almost always, adjectives that follow the *2-1-2 pattern* **-ος, -α, -ον** and have an accent on the antepenult move it to the penult in the feminine: **δίκαιος, δικαία** (NOT **δίκαια**), **δίκαιον**.

5– With respect to the usual acc. pl. ending in **-ας**, if it belongs to the 1st declension it is long (nom. pl. **στρατιῶται**, but acc. pl. **στρατιώτας**: observe the change of accent because now the last syllable, **-ας**, is long), but if it belongs to the 3rd declension it is short (nom. pl. **φύλακες** and acc. pl. **φύλακας**: observe that there is no need to shift the accent one syllable forward because the last syllable, **-ας**, is short).

6– The final **-α** of neuter plural is short: **δικαία** if feminine singular (the accent has shifted forwards because the final **-α** is long), but **δίκαια** if neuter plural (the accent does not need to shift forwards because the final **-α** is short).

7. Enclitics [488]

a/ There are several words that are enclitics, i.e. they do not have any accents. It must be taken into account that an acute accent on the ultima of a word preceding an enclitic must remain acute:

- **ἱππεύς** τις   A HORSE
  ✧ **ἱππεύς** does not change to **ἱππεὺς** because the following word (**τις**) is an enclitic. But: **ἱππεὺς ἀγαθός**.
- **ἀτεχνῶς γάρ** μοι δοκεῖ ...   FOR IT SEEMS TO ME THAT HE REALLY ...   (Plato, *Euthyphro*).
  ✧ **γάρ** is followed by an enclitic (**μοι**), so it does not need to change to **γὰρ**.

b/ It may also cause a former word that should not have any accent to receive an acute one on its last (or only) syllable:

- **εἴ τις** ἄλλος τῶν θεῶν ...   IF ANY OTHER ONE OF THE GODS ...   (Plato, *Euthyphro*).

We should have found **εἰ τις ἄλλος**, but **τις** is an enclitic, so it throws back an acute accent on **εἰ**, a conjunction that otherwise does not have accent on it.

c/ We can even find "chained cases". Observe this example:

- εἴ τίς μου ἐθέλει ἀκούειν ...   IF SOMEBODY WANTS TO LISTEN TO ME ...   (Plato, *Euthyphro*):

μου is an enclitic, so it throws an acute accent on τις, an enclitic that should not have any one on it (take care not to confuse it now with the interrogative τίς; WHO?).

At the same time, as we have seen above, τις is an enclitic, and it throws back an accent on εἰ, a conjunction that does not have accent on it.

d/ An enclitic may also make a former word have two accents: [489]

- ἄνθρωπός τις   SOME MAN
  ✧ ἄνθρωπος has an enclitic (τις) following it, and the enclitic throws an accent onto its last syllable.
- ἤκουσέ τις ὑμῶν   ONE OF YOU HEARD IT   (Plato, *Apologia*).
  ✧ ἤκουσε has become ἤκουσέ because of the enclitic (τις) following it.

BUT: If the first word has already got an acute accent on the penult, the enclitic does not throw back any accent on the ultima, but if it is a circumflex accent then it does; so, πόνον τινα does NOT become πόνόν τινα (for what happens, please see the following lines), but νῆσον τινα must become νῆσόν τινα:

- τοῦτό γέ μοι δοκεῖ ...   THIS SEEMS TO ME ...   (Plato, *Apologia*).
  ✧ Observe the double accent on τοῦτό (and also the chained effect of the two consecutive enclitics).

e/ Also, it may be that an enclitic has an accent according to other more complicated rules that are not explained here   [490]
(we are only covering the most basic rules). For instance:

ἄνθρωπον τινα must become ἄνθρωπόν τινα (rule explained above), but ἀνθρώπων τινων must become ἀνθρώπων τινῶν: we would not expect τινων to have an accent because it is an enclitic, but one of the rules not explained here causes it to have an accent on its ultima. In fact, this is owing to the fact that the accent of ἀνθρώπων is an acute on the penult syllable and the enclitic following it has two syllables and there is some rule for this case, but, as said, we will not be covering these complicated rules here; this is just an example of how things can get more complicated.

f/ With respect to ἐστι, it would be worth noting that, when it follows the negative οὐκ, the combination must be accented οὐκ ἔστι instead of οὐκ ἐστι as it could seem; although ἐστι is an enclitic form, it does not throw back an accent on the οὐκ (see Note 3 in section on verb εἰμί):

- οὐκ ἔστιν ὅστις ...   THERE IS NO ONE WHO ...   (Thucydides, *Historiae*).
- ἐνδείκνυμαι ὅτι οὐκ ἔστι σοφός   I SHOW THAT HE IS NOT WISE   (Plato, *Apologia*).

b) The dual

1. General remarks [491]

The dual is an aspect of Greek by which we can express nouns, adjectives and verbal forms when referring to *two* entities; so, its grammatical position lies between the singular and the plural, although needless to say *two* is usually considered plural unless the dual endings are used.

The sentence   οἱ ἀγαθοὶ στρατιῶται πρὸς τὴν πόλιν ἀπῆλθον   clearly states   THE GOOD SOLDIERS DEPARTED TOWARDS THE CITY. If we want to specify that we mean two soldiers, we could simply include the word *two*:

- οἱ **δύο** ἀγαθοὶ στρατιῶται πρὸς τὴν πόλιν ἀπῆλθον   THE TWO GOOD SOLDIERS DEPARTED TOWARDS THE CITY.

But we could also signify this using the dual endings – a series of endings (for nouns, adjectives, verbs, etc.) that are used to represent two subjects, two objects, etc.:

- **τὼ ἀγαθὼ στρατιώτα** πρὸς τὴν πόλιν **ἀπηλθέτην**   (same meaning).
  - ✧ By using these endings we can omit the adjective **δύο**, as the meaning of *two* is contained in the dual endings.

Although the use of the dual was not very common in the classical period, it may be useful to take a closer look at its main forms, since it can be found in authors such as Plato, Xenophon, Thucydides, etc.

2. The article [492]

One of the things that make it easy is that there is no distinction of gender - masculine, feminine and neuter have the same forms:

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Nom., Voc. and Acc.: **τώ**   Gen. and Dat.: **τοῖν**

</div>

- οὐδ' ἄρα **τώ** γε ἰδὼν γήθησεν Ἀχιλλεύς   AND ACHILLES WAS NOT HAPPY TO SEE THEM   (Homer, *Iliad I 329*).
  - ✧ Remember that in Homer the use of article may represent HIM, HER, etc.

3. Declensions [493]

a) 1st declension: Nom., Voc. and Acc.: -α   Gen. and Dat.: -αιν

Independently from the sub-type (the same endings are used for any of the five sub-types of the 1st declension):

- ❑ **ναύτης, -ου**   produces   **τὼ ναύτα, τοῖν ναύταιν**
- ❑ **δόξα, -ης**   produces   **τὼ δόξα, τοῖν δόξαιν**

- τὰ χρήματα δίδωμι **τοῖν στρατιώταιν**   I GIVE THE MONEY TO THE TWO SOLDIERS.
- ἢν δὲ οὗτος μὲν **τοῖν ἐρασταῖν** περὶ μουσικὴν διατετριφώς   THIS ONE OF THE TWO LOVERS HAD SPENT HIS TIME ON MUSIC
  (Plato, *Lovers*).

b) 2ⁿᵈ declension: **Nom., Voc. and Acc.: -ω**   **Gen. and Dat.: -οιν**   [494]

Independently from the sub-type or gender:

- ❑ **ἄνθρωπος, -ου**   produces   **τὼ ἀνθρώπω, τοῖν ἀνθρώποιν**
- ❑ **ἔργον, -ου**   produces   **τὼ ἔργω, τοῖν ἔργοιν**
- ❑ **βίβλος, -ου** (f.)   produces   **τὼ βίβλω, τοῖν βίβλοιν**

- **τὼ βίβλω** ἤδη ἀνέγνων   I HAVE ALREADY READ THE TWO BOOKS.
- ... τὴν εἰσβολήν, ἥ ἐστι μεταξὺ **δυοῖν λόφοιν** στενὴ εἰς ...   ... THE ENTRANCE, WHICH IS A NARROW PASSAGE BETWEEN TWO HILLS GOING INTO ... (Thucydides, *Historiae*).

c) 3ʳᵈ declension: **Nom., Voc. and Acc.: -ε**   **Gen. and Dat.: -οιν**   [495]

1/ The consonantal sub-types of the 3ʳᵈ declension follow this parameter:

- ❑ **φύλαξ, -ακος**   produces   **τὼ φύλακε, τοῖν φυλάκοιν**
- ❑ **στράτευμα, -ματος**   produces   **τὼ στρατεύματε, τοῖν στρατευμάτοιν**
- ❑ **φυγάς, -άδος**   produces   **τὼ φυγάδε, τοῖν φυγάδοιν**

- **τὼ φυγάδε** ὁρῶ   I SEE THE TWO EXILES.
- **τοῖν στρατευμάτοιν** τὴν πόλιν ἔλαβον   WITH THE TWO ARMIES, I CAPTURED THE CITY.
- πρῶτον δέ μοι διήγησαι τὴν σοφίαν **τοῖν ἀνδροῖν** τίς ἐστιν (Plato, *Euthydemus*).   FIRST TELL ME WHAT THE WISDOM OF THESE TWO MEN IS

2/ Some of the vocalic sub-types have the ending **-ει** instead of **-ε**:

- ❑ **πόλις, -εως**   produces   **τὼ πόλει, τοῖν πολέοιν**
- ❑ **ἔπος, -ους**   produces   **τὼ ἔπει, τοῖν ἔποιν**

- οἱ πολέμιοι **τὼ πόλει** διέφθειραν   THE ENEMY DESTROYED THE TWO CITIES.
- βούλομαι δ᾽ ὀλίγῳ μακρότερα περὶ **τοῖν πολέοιν** εἰπεῖν (Isocrates, *Panegyricus*).   I WANT TO SPEAK A LITTLE MORE AT LENGTH ABOUT THESE TWO CITIES

3/ The type **βασιλεύς, -έως** has **-η** or **-ει** instead of **-ε**: **τὼ βασιλῆ / τὼ βασιλεῖ, τοῖν βασιλέοιν**.

d) Adjectives   [496]

The same endings are applied to adjectives, according to the declension they must follow: **τὼ δικαίω ἀνθρώπω, τοῖν δικαίοιν ἀνθρώποιν, τοῖν δικαίοιν ναύταιν, τὼ δικαίω φύλακε**, etc.

- **τὼ δικαίω δικαστὰ** τὸν αἰχμαλώτην ἐλυσάτην   THE TWO FAIR JUDGES FREED THE PRISONER.
- ... καὶ Διοσκούροιν **τοῖν ὑμετέροιν πολίταιν** ...   ... AND TO THE DIOSCURI, YOUR CITIZENS, ... (Xenophon, *Hellenica*).
- σχολῆς δὲ γενομένης **ἀμφοῖν** εἶπεν ὁ Σιμωνίδης (Xenophon, *Hiero*).   WHEN BOTH OF THEM HAD SOME FREE TIME, SIMONIDES SAID

4. Pronouns

These are the most frequent forms. It can be observed that they roughly make use of the 2nd declension, and, again, note that there is no difference between genders; we use the singular form to introduce them:

- ❑ Demonstrative **οὗτος, αὕτη, τοῦτο**   Nom. and Acc. **τούτω**   Gen. and Dat. **τούτοιν**
- ❑ Demonstrative **ὅδε, ἥδε, τόδε**   Nom. and Acc. **τώδε**   Gen. and Dat. **τοῖνδε**
- ❑ Interrogative **τίς, τί**   Nom. and Acc. **τίνε**   Gen. and Dat. **τίνοιν**
- ❑ Personal pronoun **ἐγώ**   Nom. and Acc. **νώ**   Gen. and Dat. **νῷν**
- ❑ Personal pronoun **σύ**   Nom. and Acc. **σφώ**   Gen. and Dat. **σφῷν**
    - ♢ Do not confuse this with **σφᾶς, σφῶν, σφίσι**, indirect reflexive, and also 3rd person pronoun in Homer).

- • **νὼ τούτω** τὼ βίβλω **τούτοιν** τοῖν μαθηταῖν ἔδοτον   WE BOTH GAVE THESE TWO BOOKS TO THESE TWO STUDENTS.
- • φράζε Λυσίᾳ ὅτι **νὼ** καταβάντε ἐς τὸ Νυμφῶν νᾶμά τε καὶ μουσεῖον ...   TELL LYSIAS THAT BOTH OF US, COMING DOWN TO THE FOUNTAIN AND SACRED PLACE OF THE NYMPHS, ... (Plato, *Phaedrus*).
- • **τίνε** λέγεις;   WHICH TWO DO YOU MEAN? (Plato, *Philebus*).
- • ἔγωγε **σφὼ** ὥσπερ θεὼ προσαγορεύω   I ADDRESS YOU TWO AS IF YOU WERE TWO GODS (Plato, *Euthydemus*).

5. Verbal forms

Firstly, it must be said that there is no 1st person, but only 2nd and 3rd. The endings are quite simple, as in fact they are just **-τον / -την** for the active voice (and passive aorist) and **-σθον / -σθην** (and **-σθων** for the imperative) for the middle/passive voice. The distribution is as follows:

a) Active voice

1/ Present, future and perfect (primary tenses) of the indicative and all tenses of the subjunctive:

- ❑ 2nd person: **-τον**   ❑ 3rd person: **-τον**   ♢ Both persons are identical.

- • τὼ παῖδε **τρέχετον**   THE TWO CHILDREN ARE RUNNING.

2/ Imperfect, aorist and pluperfect (secondary tenses) of the indicative and all tenses of the optative:

- ❑ 2nd person: **-τον**   ❑ 3rd person: **-την**

- • τὼ παῖδε **ἐδραμέτην**   THE TWO CHILDREN RAN.
- • πράγους δὲ δὴ τοῦ δεομένω δεῦρ᾽ **ἤλθετον**;   WHICH BUSINESS HAVE YOU BOTH COME LOOKING FOR? (Aristophanes, *Aves*).

3/ Imperative (all tenses):

- ❑ 2nd person: **-τον**   ❑ 3rd person: **-των**

- • ὦ παῖδε, δεῦρο **ἔλθετον**   CHILDREN, COME HERE BOTH OF YOU!
- • **μόλετον, ἔλθετον**, ἀντόμεθ᾽, ὦ Θεσμοφόρω πολυποτνία   MOVE, COME, WE PRAY, O VENERABLE THESMOPHORAE (Aristophanes, *Thesmophoriazusae*).

b) Middle voice   [499]

1/ Present, future and perfect (*primary tenses*) of the indicative and all tenses of subjunctive:

❑ 2ⁿᵈ person: **-σθον**   ❑ 3ʳᵈ person: **-σθον**   ✧ Both persons are identical.

• τὼ παῖδε **παύεσθον** γράφοντες   THE TWO CHILDREN STOP WRITING.

2/ Imperfect, aorist and pluperfect (*secondary tenses*) of the indicative and all tenses of optative:

❑ 2ⁿᵈ person: **-σθον**   ❑ 3ʳᵈ person: **-σθην**

• τὼ παῖδε **ἐπαυσάσθην** γράφοντες   THE TWO CHILDREN STOPPED WRITING.
• τῶν δὲ Ἀργείων δύο ἄνδρες ... προσελθόντε Ἄγιδι **διελεγέσθην** μὴ ποιεῖν μάχην   TWO MEN OF THE ARGIVES ... WENT UNTO AGIS AND AGREED NOT TO MAKE BATTLE   (Thucydides, *Historiae*).

3/ Imperative (all tenses):

❑ 2ⁿᵈ person: **-σθον**   ❑ 3ʳᵈ person: **-σθων**

• ὦ παῖδε, **παύεσθον** γράφοντες   CHILDREN, STOP WRITING BOTH OF YOU!

c) Passive voice   [500]

The passive uses the same endings as for the middle, except in the aorist indicative, where the endings are the same as for the active voice:

❑ 2ⁿᵈ person: **-τον**   ❑ 3ʳᵈ person: **-την**

• τούτω τὼ βίβλω **ἐγραφήτην** ὑπὸ τοῦ ἐμοῦ διδασκάλου   THESE BOOKS WERE WRITTEN BY MY TEACHER.

c) Homeric dialect

1. General remarks [501]

The artificial language used by Homer is predominantly Ionic, but it also has a considerable Aeolian component, aside from other dialectical forms, archaisms and so on. Some instances of divergence from the Attic dialect can be explained easily by the influence of another dialect (for example, the Aeolian dative plural **-εσσι**), while others seem random. In such cases, it must be taken into account that metric needs impose some changes on certain words. For example, double consonants where there should only be one, short vowels that become long by diphthongation, etc. Indeed, the feeling of irregularity experienced when reading Homeric works is heightened by the juxtaposition of these strange forms with regular Attic forms. Here, we will try to offer a short summary of the main differences of the Homeric dialect with respect to the Attic dialect. This is not, however, an exhaustive presentation on the Homeric dialect, but rather offers some of the main instances as a kind of "introduction", to give readers an idea of what can be expected in Homer.

2. Article [502]

Some alternative forms of the article are used:

❑ Gen. sing.: **τοῖο** = **τοῦ** ✧ See further down in *Declensions*.
❑ Nom. pl.: **τοί** = **οἱ**, **ταί** = **αἱ**
❑ Gen. fem. pl.: **τάων** = **τῶν**
❑ Dat. fem. pl.: **τῆς** = **ταῖς**
❑ Dat. masc. pl. and neuter: **τοῖσι** = **τοῖς**

• οἳ μὲν ἐκήρυσσον, **τοὶ** δ᾽ ἠγείροντο μάλ᾽ ὦκα (Iliad II, 52).   SOME MADE THE ANNOUNCEMENT, AND THE OTHERS GATHERED QUICKLY

• **ταὶ** δὲ μεγάλα κτυπέουσαι πῖπτον ...   AND THEY [TREES] KEPT FALLING WITH A MIGHTY NOISE   (Iliad XXIII, 119).

3. Declensions [503]

a) Second declension

The genitive sing. of the second declension offers a form called the *Mycenaean genitive*:

❑ **-οιο** instead of **-ου**   For example: **ἀνέμοιο** = **ἀνέμου**

• ὄφρ᾽ ὁ γέρων **ἵπποιο** παρηορίας ἀπέταμνε ...   WHILE THE OLD MAN CUT THE REINS OF THE HORSE ...   (Iliad VIII, 87).

b) Third declension

The third declension offers these forms in genitive singular:

❑ **γένευς** = **γένους**
❑ **βασιλῆος** = **βασιλέως**
    ✧ Quantitative metathesis: the two vowels swap their condition - the short one becomes long, and vice-versa.

It offers also an Aeolian dative plural: **-εσσι**

❑ **φυλάκεσσι** = **φύλαξι**

- πάντων μὲν κρατέειν ἐθέλει, **πάντεσσι** δ᾽ ἀνάσσειν   HE WANTS TO CONQUER ALL, AND TO RULE OVER ALL   (Iliad I, 288).
- αὐτὰρ ἐπεὶ κόσμηθεν ἅμ᾽ **ἡγεμόνεσσιν** ἕκαστοι ...   BUT WHEN EACH UNIT HAD BEEN ARRANGED WITH ITS LEADER ...
  (Iliad III, 1).

Aside from these general characteristics, words like **πόλις** may have various alternatives for several cases. For example, the Acc. pl. may be **πόλιας**, **πόληας** or **πόλις**.

4. Adjectives   [504]

a) Feminine forms in compound adjectives

Homer often uses the 1ˢᵗ declension feminine forms of some adjectives, which, in Attic, would follow the *2-2-2 scheme*, for example **ἀθάνατος, -η, -ον = ἀθάνατος, -ος, -ον**.

In fact, examples of this can be found in the Attic dialect, as some **-ος, -ος, -ον** adjectives can also appear as **-ος, -α/-η, -ον**; nevertheless, it is a much more frequent occurrence in Homer.

b) πολύς, πολλή, πολύ

Sometimes, Homer makes this adjective follow regular forms in the nominative: **πολλός, -ή, -όν**.
- **πολλὸς** δ᾽ ἐπελήλατο χαλκός   MUCH BRONZE HAD BEEN WELDED   (Iliad XIII, 804).

Moreover, he adopts 3ʳᵈ declension endings for some forms:
❑ **πολέες**   =   **πολλοί**
❑ **πολέος**   =   **πολλοῦ**
❑ **πολέεσσι**   =   **πολλοῖς**

- **πολεές** γὰρ ἐπ᾽ αὐτῷ κάππεσον   FOR MANY HAD FALLEN UPON HIM   (Iliad XVI, 661).

c) Comparatives and superlatives

Homer makes some unusual comparatives and superlatives follow the regular pattern instead of the irregular one:

❑ **βέλτερος** = **βελτίων**
❑ **φέρτερος** = **βελτίων**
❑ **φέρτατος** = **βέλτιστος**

- **βέλτερον** αὖτ᾽ ἔριδι ξυνελαυνέμεν ὅττι τάχιστα   IT IS BETTER TO JOIN IN BATTLE AS QUICKLY AS POSSIBLE   (Iliad XXII, 129).

5. Pronouns [505]

a) Personal pronouns

Homer uses several alternative forms of personal pronouns, sometimes even several forms for the same case.

Singular

❑ 1st person: **ἐμεῖο, ἐμεῦ, ἐμέθεν = ἐμοῦ**
❑ 2nd person: **τύνη = σύ** and **σεῖο, σεῦ, σέθεν = σοῦ**
❑ 3rd person (anaphoric): **μιν = αὐτόν**

• χειρί τέ **μιν** κατέρεξεν   AND SHE STROKED HIM WITH HER HAND   (Iliad I, 361).
• ἐγὼ δὲ **σέθεν** πολὺ χείρων   AND I AM MUCH WORSE THAN YOU   (Iliad XX, 434).

Plural

❑ 1st person**: ἄμμες = ἡμεῖς** and **ἄμμε = ἡμᾶς**   ✧ Observe the difference in breathing.
❑ 2nd person: **ὔμμες = ὑμεῖς** and **ὔμμε = ὑμᾶς**   ✧ Observe the difference in breathing.

• πόλεμον δ᾽ οὐκ **ἄμμε** κελεύω δύμεναι   I DO NOT COMMAND THAT WE DESCEND INTO WAR   (Iliad XIV, 62).
• αὐτίκα δ᾽ **ὔμμε** κατακτενεῖ   HE WILL KILL YOU IMMEDIATELY   (Iliad XXIII, 412).

b) Possessive pronouns [506]

❑ 2nd person sing**.:**   **τέος**   **= σός**
❑ 3rd person sing.:   **ἑός, ὅς**   = HIS   ✧ Inexistent in Attic.
❑ 1st person pl.:   **ἁμός**   **= ἡμέτερος**
❑ 2nd person pl.:   **ὑμός**   **= ὑμέτερος**

• σὺ δὲ παῦε **τεὸν** μένος   AND YOU, STOP YOUR FURY   (Iliad I, 282).
• πατέρ᾽ **ἁμὸν** ἀπέκτανε δῖος Ἀχιλλεύς   DIVINE ACHILLES KILLED OUR FATHER   (Iliad VI, 414).

c) Demonstrative pronouns

Instead of the demonstrative itself, the article can be used:

• **τὸν** ὁρῶ   I SEE HIM.   ✧ In Attic, we would say **αὐτὸν** ὁρῶ.
• **τὸν** δ᾽ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς   ODYSSEUS OF THE MANY COUNSELS ANSWERED HIM AND SAID
(Iliad X, 423).

The relative in nominative may mean THAT, as if it were the corresponding form of **ἐκεῖνος** (and without article):

• **ὃς** ἄνθρωπος   THAT MAN.   ✧ In Attic, we would say **ἐκεῖνος** ὁ ἄνθρωπος.

d) Relative pronoun   [507]

Instead of the relative, the article may be used:

- ὁ ἄνθρωπος **τὸν** ὁρῶ   THE MAN THAT I SEE.
  ✧ In Attic, we would say ὁ ἄνθρωπος **ὃν** ὁρῶ.
- ἠρᾶθ᾽ ὁ γεραιὸς Ἀπόλλωνι ἄνακτι, **τὸν** ἠΰκομος τέκε Λητὼ   THE OLD MAN PRAYED TO THE LORD APOLLO, WHOM FAIR-HAIRED LETO BORE   (Iliad I, 36).

The indefinite relative presents some unusual forms. For example:

- ❑ **ὅττι   =   ὅτι**
- ❑ **ὅττεο = οὗτινος**

- ... εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι **ὅττί** κεν εἴπῃς   ... IF I AM TO YIELD TO YOU IN ANY MATTER, WHATEVER YOU SAY (Iliad I, 294).

e) Interrogative pronoun

Apart from the usual forms, it may also present these ones:

- ❑ Gen. sing.:   **τεῦ**   =   **τίνος**
- ❑ Dat. sing.:   **τέῳ**   =   **τίνι**
- ❑ Gen. pl.:   **τέων**   =   **τίνων**

- τίς δὲ σύ ἐσσι φέριστε **τέων** δ᾽ ἔξεσσι τοκήων;   WHO ARE YOU, NOBLE MAN, AND FROM WHICH PARENTS? (Iliad XXIV, 387).

6. Prepositions   [508]

a) The final vowel

The final vowel of a preposition disappears, and the consonant (which is now, after the elision of the final vowel, the last letter of the preposition) experiences a phonetic assimilation to the consonant with which the following word begins:

- ❑ **κάλλιπε**   =   **κατ(έ)λιπε**
- ❑ **κὰκ κεφαλῆς**   =   **κατ(ὰ) κεφαλῆς**
- ❑ **κὰρ ῥόον**   =   **κατ(ὰ) ῥόον**
- ❑ **ἂμ πεδίον**   =   **ἀν(ὰ) πεδίον**

- Ἀχαιοὺς **κάλλιπες**   YOU LEFT THE ACHAEANS   (Iliad XXI, 414).
- θῦνε γὰρ **ἂμ** πεδίον   FOR HE STORMED ACROSS THE PLAIN   (Iliad V, 87).

b) Anastrophe

- ❑ τῆς πόλεως **ἄπο**   instead of   **ἀπὸ** τῆς πόλεως

Observe the change in the position of the accent. In fact, this phenomenon also takes place in Attic, but it is much more frequent in the Homeric dialect.

- ἐπεσσεύοντο νεῶν **ἄπο**   THEY HURRIED FROM THE SHIPS   (Iliad II, 208).

c) Lack of preposition

Sometimes prepositions are not used: **[509]**

> ❑ ἔρχονται **πεδίοιο**   THEY ARE GOING ACROSS THE PLAIN   instead of   ἔρχονται **διὰ τοῦ πεδίου**
> > ✧ Observe the absence of the article (as well as the *Mycenaean genitive*).
>
> ❑ ἔβαν **ναῦν**   I EMBARKED ONTO THE SHIP   instead of   ἔβην **εἰς τὴν ναῦν**
>
> • μάλα δ᾽ ὦκα διέπρησσον **πεδίοιο**   AND THEY RUSHED VERY QUICKLY ACROSS THE PLAIN (Iliad II, 785).

It could be argued that the preposition **διά** is incorporated into **διέπρησσον**, but:

> • ἔρχονται **πεδίοιο** μαχησόμενοι προτὶ ἄστυ   THEY GO ACROSS THE PLAIN TO FIGHT AGAINST THE CITY (Iliad II, 801).

d) Unusual cases

We can find prepositions with unusual cases:

> ❑ **μετὰ ἀνδράσι**   WITH THE MEN   ✧ **μετά** can not be followed by dative in Attic.
>
> • ἐγὼ **μετὰ πᾶσιν** ἀτιμοτάτη θεός εἰμι   I AM THE MOST DISHONOURED ONE AMONG THE GODS (Iliad I, 516).

7. Spelling **[510]**

Some words may contain double consonants:

> ❑ **ὅττι = ὅτι**   ❑ **ἔσσομαι = ἔσομαι**   ❑ **ἔλλαβε = ἔλαβε**
>
> • **φόβος ἔλλαβε πάντας**   FEAR SEIZED ALL OF THEM (Iliad XI, 402).

In some words, a dental consonant can be found instead of a sigma:

> ❑ **ἴδμεν = ἴσμεν**
>
> • τό γε δὴ καὶ **ἴδμεν** ἅπαντες   ALL OF US KNOW THIS (Iliad VII, 281).

8. Suffixes **[511]**

-φι is an instrumental and locative suffix:

> ❑ **θύρηφι**   AT THE DOORS   ❑ **βίηφι**   BY FORCE

-θεν means *place from*, and **-δε** means *place to where*

> ❑ **οὐρανόθεν**   FROM HEAVEN   ❑ **ἀγορήνδε**   TOWARDS THE AGORA

-θι is a locative suffix:

> ❑ **οἴκοθι**   AT HOME

- αὐτὰρ ἐγὼν **ἀγορήνδε** ἐλεύσομαι   BUT I WILL GO TO THE ASSEMBLY   (Odyssey XVII, 52).
- τά τ᾽ ἔνδοθι καὶ τὰ **θύρηφι**   BOTH INSIDE AND BY THE DOOR   (Odyssey XXII, 220).
- ἤ ῥά νύ που τοιαῦτα καὶ αὐτῷ **οἴκοθι** κεῖται   OR MAYBE HE HAS SUCH DEVICES AT HOME   (Odyssey XXI, 398).

These suffixes can also be found in Attic (except **-φι**), but they are much more frequent in Homer.

9. Verbal forms   [512]

a) Verb εἰμί

❏ 2nd singular: **ἐσσί, εἶς = εἶ**   ❏ infinitive: **ἔμμεν, ἔμμεναι = εἶναι**

Other verbs also apply the endings **-μεν** and **-μεναι** to form their infinitives.

- τίς δὲ σύ **ἐσσι** φέριστε τέων δ᾽ ἔξεσσι τοκήων;   WHO ARE YOU, NOBLE MAN, AND FROM WHICH PARENTS?
  (Iliad XXIV, 387).
- βούλομ᾽ ἐγὼ λαὸν σῶν **ἔμμεναι**   I WANT MY PEOPLE TO BE SAFE   (Iliad I, 117).

b) Augment

It is optional. Sometimes we will encounter forms that have it and others that do not:

❏ **λῦσε = ἔλυσε**   ❏ **βῆ = ἔβη**

- ἵππους μὲν **λῦσε**   HE UNYOKED THE HORSES   (Iliad VIII, 440).
- Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη **δῶκε** μένος καὶ θάρσος   TO DIOMEDES, SON OF TYDEUS, PALLAS ATHENE GAVE
  STRENGTH AND COURAGE   (Iliad V, 1-2).

c) Contract verbs   [513]

Verbs that are **-α-** contract in Attic experience a double phenomenon. Firstly, they appear without contraction, but, moreover, as if they were **-o-** contract verbs:

❏ **ὁρόω = ὁρῶ (<ὁράω)**

- ... **ὁρόων** ἐπ᾽ ἀπείρονα πόντον   ... LOOKING ONTO THE BOUNDLESS SEA   (Iliad I, 350).

d) Other verbal characteristics

The mentioned infinitive endings in **-μεν** and **-μεναι**:

❏ **τιθήμεναι = τιθέναι**

Infinitives of the verb **οἶδα**:

❏ **ἴδμεν, ἴδμεναι = εἰδέναι**

- σὲ δὲ **ἴδμεναι** αὐτὸν ὀΐω   I THINK YOU KNOW HIM   (Iliad XIII, 273).

e) Tmesis

The prepositional prefix may be split from the verb stem:

❑ **ἐκ** δ᾽ αὐτοὶ **ἔβαν**   =   **ἐξέβαν** δ᾽ αὐτοί

• **ἐκ** δὲ καὶ αὐτοὶ **βαῖνον** ἐπὶ ῥηγμῖνι θαλάσσης   AND THEY DISEMBARKED ONTO THE SEASHORE   (Iliad I, 437).

10. Conjunctions [514]

a/ Conditional:

❑ **αἰ** = **εἰ**

b/ Temporal:

❑ **ἦμος, εὖτε** = **ὅτε**   ❑ **πάρος**   = **πρίν**
❑ **ἦμος**   = **ἕως**   ❑ **εἰς ὅ κεν** = **ἕως ἄν**

• ἔνθ᾽ Ὕπνος μὲν ἔμεινε **πάρος** Διὸς ὄσσε ἰδέσθαι   THERE SLEEP STOPPED, BEFORE ZEUS' EYES WOULD SEE HIM
(Iliad XIV, 286).
• **ἦμος** δ᾽ ἠέλιος κατέδυ ...   WHEN THE SUN SET ...   (Iliad I, 475).
• **εὖτε** πύλας ἵκανε ...   WHEN HE REACHED THE GATES ...   (Iliad VI, 392).

c/ Temporal and purpose:

❑ **ὄφρα** = **ἕως, ἵνα**

• **ὄφρα** μὲν ἠὼς ἦν ...   WHILE IT WAS MORNING ...   (Iliad VIII, 66).

11. Particle κέν [515]

Instead of **ἄν** we can find **κέν**:

• τοῦτο ἐγὼ ποιήσαιμι **κέν**   I WOULD DO THIS.
• τότε **κέν** μιν ἱλασσάμενοι πεπίθοιμεν   THEN, PRAYING, WE MIGHT PROPITIATE HIM   (Iliad I, 100).

Furthermore, the presence or absence of this modal particle is very variable, and it is possible that we do not find it in constructions where we would find it in Attic.

• οὐδέ τί πώ μοι πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς ...   AND YOU NEVER TELL ME ANYTHING WITH A READY HEART,
WHATEVER YOU MAY PLAN   (Iliad I, 542-3).

We would have expected the usual **ἄν** or **κέν** in order to express the sense of uncertainty, but there is no sign of either.

d) Words that are easily confused

In Greek, we often encounter words that appear to be almost identical, and which therefore may lead to confusion in meaning. These words differ only very slightly, perhaps in one letter or maybe even only in the accent or the breathing. Here we will present the words students most commonly confuse.

1. Non-verbal forms [516]

❑ **αἰνός** and **αἶνος**

- **αἰνός, -ή, -όν**   DREADFUL
- **αἶνος, -ου**   TALE

❑ **ἄρα, ἀρά** and **ἆρα**

- **ἄρα**   SO THEN
- **ἀρά, -ᾶς**   CURSE, PRAYER, DESTRUCTION
- **ἆρα**   particle that introduces
a question

❑ **αὐτόν** and **αὑτόν**

- **αὐτόν**   accusative of **αὐτός**
- **αὑτόν**   contraction of the reflexive **ἑαυτόν**

   ✧ The same applies for **αὐτήν** and **αὑτήν, αὐτῷ** and **αὑτῷ, αὐτούς** and **αὑτούς**, etc.
   ✧ Note that while **αὑτός** and **αὑτή** are contractions of the pronoun with the article, in the oblique cases
(**αὑτόν, αὑτῆς**, etc.) they are contractions of the reflexive form **ἑαυτ-**.

❑ **βασίλεια** and **βασιλεία**

- **βασίλεια, -ας**   QUEEN
- **βασίλειον, -ου**   PALACE
   ✧ plural **βασίλεια**, same meaning
- **βασιλεία, -ας**   KINGDOM, ROYALTY

❑ **εἴ** and **εἶ**

- **εἴ**   εἰ followed by an enclitic = **εἴ**
- **εἶ**   YOU ARE

❑ **ἀλλά** and **ἄλλα**

- **ἀλλά**   BUT
- **ἄλλα**   neuter plural of **ἄλλος**

❑ **αὐτός** and **αὑτός**

- **αὐτός**   SAME (if preceded by article) or SELF
- **αὑτός**   contraction of **ὁ αὐτός**

   ✧ The same applies for the feminine **αὐτή** and **αὑτή**.

❑ **δῖα** and **διά**

- **δῖος, -α, -ον**   DIVINE
- **διά**   THROUGH, BECAUSE OF

❑ **ἔπαινος** and **ἐπαινός**

- **ἔπαινος, -ου**   PRAISE
- **ἐπαινός, -ή, -όν**   AWFUL

- ❏ ἤ and ἦ

    - ἤ   EITHER, OR
    - ἦ   TRULY and also imperfect of εἰμί

- ❏ θέα and θεά

    - θέα, -ας   SPECTACLE
    - θεά, -ᾶς   GODDESS

- ❏ νομός and νόμος

    - νομός, -οῦ   MEADOW, AREA
    - νόμος, -ου   LAW

- ❏ οἷος and οἶος

    - οἷος, -α, -ον   SUCH AS
    - οἶος, -η, -ον   ALONE
        ✧ Its adverb οἶον means ONLY

- ❏ οὐδέ and οὔτε

    - οὐδέ   AND…NOT
        ✧ This is simply the combination of οὐ and δέ
    - οὔτε   NEITHER/NOR

- ❏ ταῦτα and ταὐτά

    - ταῦτα   plural of τοῦτο
    - ταὐτά   contraction of τὰ αὐτά

- ❏ ὦμος and ὠμός

    - ὦμος, -ου   SHOULDER
    - ὠμός, -ή, -όν   SAVAGE, RAW

- ❏ τοῦτον and ταὐτόν

    - τοῦτον   accusative singular of οὗτος
    - ταὐτόν   contraction of τὸ αὐτό
        ✧ When, *and only when*, this specific contraction takes place, a final -ν can be added to αὐτό.

- ❏ ἤν and ἦν

    - ἤν   ἐάν contracts into ἤν in some texts
    - ἦν   imperfect of εἰμί

- ❏ μύριοι and μυρίοι

    - μύριοι   TEN THOUSAND
    - μυρίοι   COUNTLESS

- ❏ οἱ, αἱ and οἵ, αἵ

    - οἱ, αἱ   are *articles*
    - οἵ, αἵ   are *relative pronouns*

- ❏ ὄρος and ὅρος

    - ὄρος, -ους   MOUNTAIN
        ✧ This noun belongs to the 3rd declension.
    - ὅρος, -ου   BOUNDARY, LIMIT
        ✧ This noun belongs to the 2nd declension.

- ❏ οὐκοῦν and οὔκουν

    - οὐκοῦν   THEREFORE
    - οὔκουν   THEREFORE…NOT
    ✧ Observe that the change of accent alters the meaning entirely.

- ❏ τίς and τις

    - τίς   WHO, WHAT
        ✧ The forms found with accent on the iota are interrogatives: τίνα, τίνες, τίνι, τί, etc.
    - τις   ANY, SOME, A
        ✧ The forms with no accent or with an accent that is not on the first iota are indefinites: τινα, τινός, τινες, τινί, τι, etc..

- ❏ φῶς and φώς

    - φῶς, φωτός τό   LIGHT
        ✧ The same as φάος, -ους τό.
    - φώς, φωτός ὁ   HUMAN BEING

2. Verbal forms

❑ **αἱρέω** and **αἴρω**

- **αἱρέω**   TO TAKE   ✧ Aorist **εἷλον**
- **αἴρω**   TO RAISE   ✧ Aorist **ἦρα**

❑ **δέω** and **δέω**

There are two verbs that have the same forms for the present, but not for the aorist.

- **δέω**   TO BIND   ✧ Aorist **ἔδησα**
- **δέω**   TO NEED   ✧ Aorist **ἐδέησα**

The well-known impersonal **δεῖ** is related to the latter, and its aorist is **ἐδέησε**.

❑ **εἶναι, ἰέναι , εἶναι** and **ἰέναι**

Some forms of the verbs **εἰμί, εἶμι** and **ἵημι** are very similar: **εἰσί** THEY ARE and **εἶσι** HE/SHE GOES, etc. Even the second singular of **εἰμί** and **εἶμι** coincides: **εἶ**. The infinitives are as follows:

- **εἶναι**   pres. inf. of   **εἰμί**   TO BE
- **ἰέναι**   pres. inf. of   **εἶμι**   TO GO
- **ἰέναι**   pres. inf. of   **ἵημι**   TO CAST, TO SEND
- **εἶναι**   aorist inf. of   **ἵημι**   TO CAST, TO SEND

❑ **ἐρῶ**

- **ἐρῶ**   present of **ἐράω**   I FALL IN LOVE
- **ἐρῶ**   future of **λέγω**   I WILL SAY

The irregular verb **λέγω** TO SAY has its own future, **λέξω**, but this form is rarely used, the irregular **ἐρῶ** (contraction from **ἐρέω**) is much more frequent. This form is in fact the liquid future of the verb **εἴρω** TO SAY; however, this verb is hardly used in the present tense.

❑ **ἔσομαι** and **εἴσομαι**

- **ἔσομαι**   future of **εἰμί**   I WILL BE
- **εἴσομαι**   future of **οἶδα**   I WILL KNOW

❑ **ᾔδη** and **ἤδη**

- **ᾔδη**   imperfect of **οἶδα**   I KNEW
      ✧ In fact, **ᾔδη** is a pluperfect with imperfect meaning.
- **ἤδη**   ALREADY

❑ **ἧκα**

- **ἧκα** perfect of **ἥκω** I HAVE ARRIVED
- **ἧκα** aorist of **ἵημι** I HAVE SENT

Both verbs **ἥκω** and **ἵημι** have identical perfects.

❑ **ᾖσαν** and **ἦσαν**

- **ᾖσαν** imperfect of **οἶδα** THEY KNEW
  ✧ In fact, **ᾖσαν** is a pluperfect with imperfect meaning.
- **ἦσαν** imperfect of **εἰμί** THEY WERE

❑ **ἴσθι**

- **ἴσθι** imperative of **εἰμί** BE!
- **ἴσθι** imperative of **οἶδα** KNOW!

❑ **μέλλω** and **μέλω**

- **μέλλω** TO BE ABOUT TO ✧ Aorist **ἐμέλλησα**
- **μέλω** TO BE AN OBJECT OF CARE / TO CARE FOR ✧ Aorist **ἐμέλησα**

❑ **πείσομαι**

- **πείσομαι** future of **πάσχω** I WILL SUFFER
- **πείσομαι** future of **πείθομαι** I WILL OBEY

The two verbs have the same form in the future tense.

Index of grammatical terms

This index contains the English terms and expressions that have been used in the presentation of Greek grammar.

In some cases, the same function can be found under two or more different entries; for instance, the *Dative of purpose* can be found both under *Dative* and under *Purpose*. This will help students to find the requested item more easily. Also, in some cases it makes more sense to name the grammatical item in the singular or in the plural, independently from whether the entry is in singular or plural; for instance, under the entry of *Prepositions* (it is customary to use the plural when introducing this concept) we find the sub-entry *Lack of prep.*, obviously *Lack of preposition*, while further down we find the sub-entry *Preps. of one case*, obviously *Prepositions of one case*. The presence or absence of a final *-s* will make it clear.

The numbers make reference to the numbered paragraphs, not to the pages.

Index of Greek words

This index contains the Greek *grammatical words*, i.e. words associated to some grammatical function (like for instance ἵνα is associated to purpose clauses) or that have to be presented in the study of the grammar even if they are not associated to any definite grammatical function (like for instance the numeral εἷς). It does not contain either the vocabulary used in the examples (all the examples, in any case, are translated) or the vocabulary of the lists of frequent terms that follow a given parameter.

With respect to the verbal forms, including all the irregular forms of each verb introduced in the grammar would have been excessive, but the strong aorists, given their importance, and also some other very important verbal forms have been included.

The numbers make reference to the numbered paragraphs, not to the pages.