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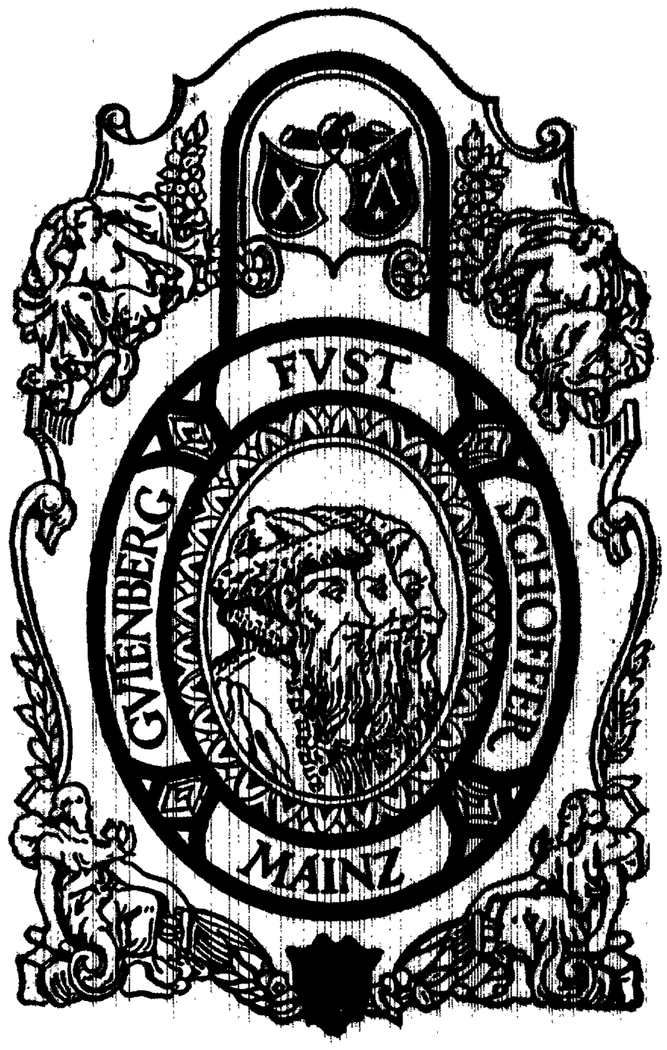

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THEORY OF
ADVANCED GREEK PROSE COMPOSITION

WITH

DIGEST OF GREEK IDIOMS

VOL. II.

PART I. (CONCLUDED), AND PART II.

BY

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FUNCTIONS AND EQUIVALENTS OF THE PARTS OF SPEECH

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CHAPTER V.

IV. FUNCTIONS AND EQUIVALENTS OF THE FINITE VERB.

§ 146. THE Verb is the most important factor in Greek prose. The predominant rôle of the substantive in English has been already pointed out; this same predominance attaches to the verb in Greek. To realize how the verb, in its various forms, is the prevailing element in the Greek sentence, we need only take at random any passage from Thucydides or the Attic Orators and compare it with an idiomatic English version. Contrast in the following short sentence from Thucydides VI. 18 the predominance and variety of verbal forms in Greek with the ubiquitous substantive in English.

We not only take the *offensive* against the *aggressive acts* of a superior power, but we actually forestall its *aggression.*

Τὸν γὰρ προΰχοντα οὐ μόνον ἐπιόντα τις ἀμύνεται, ἀλλὰ καὶ ὅπως μὴ ἔπεισι προκαταλαμβάνει. Thuc. VI. 18. 3.

§ 147. Besides being the direct and natural equivalent of all English verbs, the Greek verb, in its various forms, further serves to render—

(*a*) VERY MANY ENGLISH SUBSTANTIVES. Vide Part II., § 316.

Success.

Τὸ καλῶς πράττειν.

They were not weaned of their passionate *desire* for the voyage.

Τὸ ἐπιθυμοῦν τοῦ πλοῖ οὐκ ἐξηρέθησαν. Thuc. VI. 24. 1.

There was an *intrigue* on foot, not with the rest of the envoys, but with Ph. and D.

Ἐπράττετο γὰρ οὐ πρὸς τοὺς ἄλλους πρέσβεις ἀλλὰ πρὸς Φιλοκράτην καὶ Δημοσθένην.

For Participle as equivalent of English Substantive see § 247.

(β) Some English Adjectives. Vide § 119.

(γ) A few English Adverbs. Vide § 144.

VERBAL EQUIVALENTS OR PERIPHRASES.

§ 148. Besides the verb in its simple form, Greek possesses a vast number of Verbal Periphrases, a knowledge of which is indispensable to enable one to realize the wonderful elasticity of the language. It is this richness of idiom that makes it an apt vehicle for the most complicated phases of modern thought. Notwithstanding the many discrepancies between Greek and English idioms, the student who is acquainted with the wealth and variety of diction found in Plato, Thucydides, and the Orators, need not be at a loss in turning passages from even the most modern of our authors. The field we are now entering is vast, and we can only glean what is essential or at least indispensable. Reading will readily add to the periphrases treated of here.

It is proposed to take in succession the Verbal Equivalents or Periphrases drawn from—

I. *Ποιεῖσθαι* (§§ 149-155 inclusive).
II. *Γίγνεσθαι* and *Εἶναι* used to express possibility (§§ 156, 157).
III. *Γίγνεσθαι* and *Εἶναι* used (A) with Substantives, (B) with Predicative Adjectives (§§ 158-166).
IV. PERIPHRASTIC EXPRESSIONS OF *Παρέχειν*, *Παρέχεσθαι*, *Ποιεῖν*, *Ἐμποιεῖν*, *Πράττειν*, *Καταστῆσαι*, *Καταστῆναι*, etc. (§§ 167-173).
V. PREPOSITIONAL PERIPHRASES of the Verb (§§ 174-181 inclusive).
VI. STATIC VERBS (§§ 182-193 inclusive).

I. Ποιεῖσθαι.

§ 149. A very common periphrasis of the verb, and one involving a certain elegance of diction, is the use of *ποιεῖσθαι* with a verbal substantive as internal object. The meaning is practically the same as that of the verb from which the noun is derived.

Thus: *Curare*, *ἐπιμέλειαν ποιεῖσθαι = ἐπιμελεῖσθαι*. *Cavere*, *εὐλάβειαν ποιεῖσθαι = εὐλαβεῖσθαι*. To make progress, *ἐπίδοσιν ποιεῖσθαι = ἐπιδιδόναι, προχωρεῖν, προκόπτειν*. Hence: To mention, request, entreat, *μνείαν, δέησιν, ἱκετείαν ποιεῖσθαι*. To proclaim, listen, defend, *ἀνάρρησιν, ἀκρόασιν, ἀπολογίαν ποιεῖσθαι*. To take forethought, *προμήθειαν* or *πρόνοιαν ποιεῖσθαι*. To rout, to make a sally, *τροπὴν, ἐπεκδρομὴν ποιεῖσθαι*. To discuss (make speeches), *λόγους ποιεῖσθαι*. To make a speech, *λόγον ποιεῖσθαι*. To make a short digression, *ἐκβολὴν συνελόντι ποιεῖσθαι*. To review, to attack, *ἐξέτασιν, ἐπιχείρησιν ποιεῖσθαι*.

Let us embark on the voyage.	*Ποιώμεθα τὸν πλοῦν.*
He proceeded to take to flight.	*Φυγὴν ἐποιεῖτο.* Thuc. III. 33.
He easily subdued them.	*Καταστροφὴν εὐπετέως αὐτῶν ἐποιήσατο.* Herodt. VI. 27.
They resolved to have recourse to suitable proclamations.	*Γνώμην ἐποιοῦντο κηρύγμασι χρῆσθαι ἐπιτηδείοις.*
Listen to the rest in that way.	*Ἐκείνως τὴν ὑπόλοιπον ποιήσασθε ἀκρόασιν.*
Among themselves they were talking of surrender.	*Ἐν σφίσι λόγους συμβατικοὺς ἐποιοῦντο.*
They will be very *slow* to take precautions against us.	*Πολλὴν τὴν διαμέλλησιν τῆς πρὸς ἡμᾶς φυλακῆς ποιήσονται.*
To run the risk.	*Τὴν παρακινδύνευσιν ποιεῖσθαι.*
Making it evident that . . .	*Δήλωσιν ποιούμενοι ὅτι . . .*

To strive (contest, endeavour).	*Ἄμιλλαν ποιεῖσθαι.*
They routed some Athenian cavalry.	*Τροπήν τινα τῶν Ἀθηναίων ἱππέων ἐποιήσαντο.*
They were advancing carelessly.	*Τὴν πορείαν ἀπερισκέπτως ἐποιοῦντο.*
To marshal and review.	*Σύνταξιν καὶ ἐπεξέτασιν ποιεῖσθαι.*
They neither moved out nor deployed against . . .	*Συνέξοδον καὶ ἀντίταξιν οὐκ ἐποιήσαντο πρὸς . . .*
To effect a union for life.	*Κοινωνίαν παντὸς τοῦ βίου ποιεῖσθαι.*
They banned and cursed them soundly.	*Καὶ προστροπὴν καὶ ἀρὰν ἰσχυρὰν ὑπὲρ τούτων ἐποιήσαντο.*
They made their second campaign.	*Στρατείαν ἐποιήσαντο τὴν δευτέραν.*
Such are their life's principles from the start.	*Εὐθὺς γὰρ τοῦ βίου τοιαύτην πεποίηνται τὴν ὑπόθεσιν.* Isoc. I. 48.
They counted the remaining ships.	*Τῶν λοιπῶν νεῶν ἐποιοῦντο ἀριθμόν.*
Where is his residence?	*Ποῦ ποιεῖται τὴν δίαιταν;*
Cattle breed according to their kind.	*Κατὰ φύσιν γονὰς ποιεῖται τὰ βοσκήματα.* Æschin. Ctes. 111.
He has obtained safe-conduct and terms, and has had recourse to much flattery.	*Ἀδειάν τινα εὕρηται καὶ διαλλαγὰς καὶ πολλὴν κολακείαν πεποίηται.*

N.B. Distinguish between *συμμαχίαν*, *εἰρήνην*, *σπονδὰς ποιεῖσθαι.*

§ 150. Instead of *ποιεῖσθαι* we find *ποιεῖν*, though less frequently, in periphrasis with these verbal nouns, e.g.—

They effected the *usual rout* of each other's light-armed troops.	Τροπὰς οἵας εἰκὸς ψίλους ἀλλήλων ἐποίουν. Thuc. VI. 69. 2.
With great care to be on their guard.	Πολλὴν περιώπην τοῦ φυλάξασθαι ποιοῦντες.
After a trial they put some to death.	Κρίσεις ποιήσαντες τοὺς μὲν ἀπέκτειναν. Thuc. VI. 60. 4.

§ 151. Both *ποιεῖν* and *ποιεῖσθαι* form periphrases with an adjective, like *παρέχειν* and *καθιστάναι* in such expressions as *φανερὸν κατέστησεν*, "he made clear," *μέτριον ἑαυτὸν παρέχων*, "showing moderation."

To be indignant (make it a grievance).	Δεινὸν ποιεῖσθαι.
I deem it intolerable that . . .	Ἀνάσχετον ποιοῦμαι εἰ . . .
To have a scruple about.	Ἐνθύμιον ποιεῖσθαι.
No occupation shall interfere with my listening to your lecture (essay).	Ἀσχολίας ὕστερον πρᾶγμα ποιήσομαι τὸ τὴν σὴν διατριβὴν ἀκοῦσαι.
To exclude them from the truce.	Ἐκσπόνδους αὐτοὺς ποιεῖν.
To remove from myself, as far as possible, all such suspicions.	Ἐμαυτὸν ὡς πορρωτάτω ποιῆσαι τῶν τοιούτων ὑποψιῶν.
And you won't reveal yourself.	Καὶ σεαυτὸν οὐ καταφανῆ ποιήσεις.
To create a panic among them.	Περιφόβους αὐτοὺς ποιεῖν.
To render a decree null and void.	Ἄκυρον δόγμα ποιῆσαι.

Making us an object of ridicule in the eyes of Greece.	Τοῖς Ἕλλησι καταγελάστους ἡμᾶς ποιοῦντες.
Destroy them utterly (annihilate) by land and sea.	Ἐξώλεις καὶ προώλεις ἐν γῇ καὶ θαλάττῃ ποιήσατε τούτους.
For increase of existing wealth.	Ἕνεκα τοῦ πλείω ποιῆσαι τὴν ὑπάρχουσαν οὐσίαν. Isoc. I. 19.

§ 152. In the sense of "to reckon," "to hold," *ποιεῖσθαι* forms many periphrases indicative of *appreciation* or *contempt*.

To make much of (hold in high esteem), *περὶ πολλοῦ ποιεῖσθαι*. To make light of, discount, or disregard, *ἐν ὀλιγωρίᾳ*, or *ἐν οὐδενὶ μέρει*, or *ἐν οὐδεμίᾳ μοίρᾳ*, or *περὶ οὐδενὸς ποιεῖσθαι*. To make little of, *ἐν σμικρῷ λόγῳ ποιεῖσθαι*. To set a high value on, *περὶ πολλοῦ* (*πλείστου*, cf. *πλείονος*) or *περὶ παντὸς ποιεῖσθαι*. Deeming it a matter of importance, *πρᾶγμα αὐτὸ ποιούμενος*.

§ 153. Observe also the following idiomatic uses of *ποιεῖσθαι*:

(1) Not counting the incident a calamity, *οὐ συμφορὰν τὸ πρᾶγμα ποιούμενος*. (2) To subdue, *ὑφ' ἑαυτῷ ποιεῖσθαι* or *ὑποχείριον ποιεῖσθαι*. (3) To make it one's business, *ἔργον ποιεῖσθαι* or *πᾶν ποιεῖν ὥστε . . .* (Timæus who had specially devoted himself to the acquisition of knowledge concerning the nature of the universe, *Τίμαιος ὁ περὶ φύσεως τοῦ παντὸς εἰδέναι μάλιστ' ἔργον πεποιημένος*.) (4) To put out of the way (also euphemism for "to murder"), *ἐκποδὼν ποιεῖσθαι*. (5) To be incensed with, *ἐν ὀργῇ ποιεῖσθαι* (with acc.). (6) To adopt a son, *υἱὸν ποιεῖσθαι = παῖδα θέσθαι*. (The technical terms for "adoption into another family" are *εἰσποίησις* or *υἱοθεσία*, as opposed to *ἐκποίησις*.)

§ 154. N.B. 1. The *passive* of *ποιεῖσθαι* in such expressions as the foregoing is formed by means of *γίγνεσθαι*.

Who of those who came under their *sway*.	Τίς τῶν ὑπ' ἐκείνοις γενομένων. Isoc. Paneg. 154.

Some who fell into the enemy's clutches.	Οἱ *μὲν ἐπὶ τοῖς πολεμίοις γενόμενοι.* Isoc. Antid. 319.
They have been placed at the mercy of the very worst citizens (i.e. come *under their power*).	Ἐπὶ *τοῖς χειρίστοις τῶν πολιτῶν γεγόνασιν.* Isoc. Archid. 64.
After falling into the hands of that hero's children he came to an ignominious end.	Ἐπὶ *τοῖς παισὶ τοῖς ἐκείνου γενόμενος ἐπονειδίστως τὸν βίον ἐτελεύτησεν.* Paneg. 60.
Cf. "It is in our power."	Ἐφ' *ἡμῖν ἐστιν.*
But: "Those under foreign *sway*."	Οἱ *ὑφ' ἑτέροις ὄντες.*
Though hitherto always under our *sway* they now claim to dictate to us.	Τὸν *ἄλλον χρόνον ὑφ' ἡμῖν ὄντες νῦν ἡμῖν προστάττειν ἀξιοῦσιν.* Archid. 47. See also Isoc. Phil. 31, 57, 74.
To attack = *προσβολὴν ποιεῖσθαι.*	An attack was made = *προσβολὴ ἐγένετο.*
Great was the fear inspired.	Μέγα *τὸ δέος ἐγένετο.*
After a sally had been made.	Ἐκβοηθείας *γενομένης.*
The Lacedæmonians had many accusations brought against them.	Τῶν *Λακεδαιμονίων πολλαὶ κατηγορίαι ἐγίγνοντο.*
Preparations were being made.	Ἡ *παρασκευὴ ἐγίγνετο.* Thuc. VI. 26. 1.
It was soon found out.	Αἴσθησις *ταχεῖα ἐπεγένετο.*
A battle was fought between the Her. and the Ænians.	Τοῖς *Ἡρακλεώταις μάχη ἐγένετο πρὸς Αἰνιᾶνας.*
Cf. The very greatest battle *fought* between the most important states.	Μάχη *μεγίστη καὶ ὑπὸ ἀξιολογωτάτων πόλεων ξυνελθοῦσα.*

N.B. 2. Ἐκποδὼν *γίγνεσθαι* is the passive of ἐκποδὼν *ποιεῖσθαι.*

§ 155. N.B. 3. A few expressions with *ἔχειν* and *λαμβάνειν* represent *English passives.*

The war was speedily concluded.	*Ταχεῖαν εἶχε τὴν κρίσιν ὁ πόλεμος.*
I am accused.	*Αἰτίαν ἔχω* (passive of *ἐν αἰτίᾳ ἔχω*).
Under the imputation of treachery to the State.	*Τὴν αἰτίαν ὑπομείνας ὡς τὴν πόλιν προὔδωκεν.*
I am being beaten.	*Πληγὰς λαμβάνω.*
The room becoming overweighted fell in.	*Λαβὸν τὸ οἴκημα μεῖζον ἄχθος ἔπεσε.*
The invisible (uncertain) is readily inferred from the visible (evident).	*Τὸ γὰρ ἀφανὲς ἐκ τοῦ φανεροῦ ταχίστην ἔχει τὴν διάγνωσιν.* Isoc.

N.B. 4. The following, though virtually passive, are not so rendered in English :

The soldiers ran.	*Δρόμος ἐγένετο τοῖς στρατιώταις.*
There was nothing for it but to stand a siege.	*Οὐδ' ὁτιοῦν ἄλλο πλὴν πολιορκία καθειστήκει.*
The opposite was the result.	*Τοὐναντίον κατέστη.*
The whole army was in headlong flight.	*Φυγὴ καθειστήκει παντὸς τοῦ στράτου.* Thuc.

II. *Γίγνεσθαι* AND *Εἶναι.*

§ 156. A peculiarly idiomatic function of these verbs is their use to express (*a*) *simple possibility*, (*b*) *bare possibility* of means to end, and hence *necessity*. In this latter sense *γίγνεσθαι* prevails.

(*a*) At a spot where no use could be made of the Syracusan cavalry.	*Ἧι τῆς ἵππου τῶν Συρακοσίων οὐδεμία χρῆσις ἦν.**

* A similar implication underlies the parallel English expressions : "There was *no using*"; "*no counting*"; "*no retreating.*"

It was *impossible to count* the slain.	Τῶν διαφθειρομένων οὐκ ἦν ἀριθμός.
Retreat was *impossible.*	Οὐκ ἦν ἀναχώρησις. Æsch. Ctes. 86.
Should the enemy not take it, a blockade became *impossible.*	Ὃ εἰ μὴ ἕλοιεν οἱ ἐναντίοι οὐκ ἐγίγνετο (σφῶν) περιτείχισις.
An encircling movement was *impossible* considering the enemy's numbers.	Οὐκ ἦν κύκλωσις πολλῶν ὄντων τῶν πολεμίων.
As he was seen to be no longer *within reach.*	Ὡς οὐκέτι ἐν καταλήψει ἐφαίνετο.
(*b*) Provisions had to be brought in at the cost of a battle.	Τῶν ἐπιτηδείων ἡ εἰσκομιδὴ ἐγίγνετο διὰ μάχης.
Preparations had to be made in a brief interval of delay.	Διὰ βραχείας γὰρ μελλήσεως ἡ παρασκευὴ αὐτοῖς ἐγίγνετο.
The ascent had to be made in single file.	Ἀφ' ἑνὸς ἐγίγνετο αὐτοῖς ἡ ἀνάβασις.

§ 157. Other idiomatic uses of *γίγνεσθαι*:

To be beside oneself (go mad).	Ἔξω ἑαυτοῦ γίγνεσθαι. Cf. ἐξεστηκὼς τοῦ φρονεῖν. Isoc. Phil. 18.
To recover self-possession.	Ἔνδον (ἔντος) ἑαυτοῦ γίγνεσθαι = ἐν ἑαυτῷ γίγνεσθαι.
What is to become of me?	Τί γένωμαι; or τί χρήσομαι ἐμαυτῷ;
He would have been made away with.	Ἐκποδὼν ἂν ἐγεγένητο.
If you wish to be your own masters.	Ἐὰν ὑμῶν αὐτῶν ἐθελήσητε γίγνεσθαι.

III. Γίγνεσθαι AND Εἶναι.

§ 158. A noteworthy verbal periphrasis, quite in keeping with the concrete character of the language, is that of *γίγνεσθαι* or *εἶναι* or even *φαίνεσθαι*,

(A) With certain active verbal nouns;

(B) With adjectives and their equivalents.

§ 159. (A) The substantives referred to imply agency. They are—

(*a*) Nouns in *-τής*, e.g. *ἀγωνιστής, ἀθλητής, ἀσκητής, ἐξηγητής, εὐθυντής, ἐπιμελητής, ἐραστής, ζηλωτής, καλλωπιστής, κωλυτής, μηνυτής, μιμητής, ποριστής, σωφρονιστής*, etc.

(*b*) Some in *-έτης*, e.g. *ἐπαινέτης* and *εὐεργέτης*.

(*c*) Others, as *κατήγορος*, and even in passive sense, e.g. *φυγάς*.

Words like the foregoing, in conjunction with *γίγνεσθαι*, will often serve to render purely verbal English expressions, though they may also be used like the parallel words in English where the latter are forthcoming, thus:

§ 160. They *championed* our civilization.

Τῶν ἡμετέρων ἐπιτηδευμάτων ἀθληταὶ ἐγένοντο.

It behoves aspirants to fame *to imitate* the good and not the bad.

Πρέπει τοὺς δόξης ὀρεγομένους τῶν σπουδαίων ἀλλὰ μὴ τῶν φαύλων εἶναι μιμητάς. Isoc.

Inasmuch as they *had shown themselves* their benefactors at the time of the earthquake.

Ὅτι σφῶν εὐεργέται ἦσαν ὑπὸ τὸν σεισμόν. Thuc.

He *prevented* the passage.

Κωλυτὴς ἐγένετο τῆς διαβάσεως = ἐκώλυσε τὴν διάβασιν.

If someone had to come forward and *prevent* these proceedings.	Εἰ ἔδει τινὰ τούτων κωλυτὴν φανῆναι. De Cor.
You will judge of our speeches.	Ὑμεῖς δ' ἡμῖν ἔσεσθε λόγων κριταί. In Ctes. 50.
On his return from those parts he extolled (bestowed praise on) the peace.	Κἀκεῖθεν ἐπανήκων ἐπαινέτης ἦν τῆς εἰρήνης. In Ctes. 63. Cf. ἐπαινέτης ἦν ἡμῶν. Æschin. 2. 45.
If he should come forward and accuse Philip.	Εἰ Φιλίππου κατήγορος ἀναφανείη.
The same political action resulted in Philocrates' exile on impeachment and in D.'s appearance (in court) as prosecutor of the other envoys.	Ὁ μὲν Φιλοκράτης ἀπὸ τῶν αὐτῶν πολιτευμάτων φυγὰς ἀπ' εἰσαγγελίας γεγένηται, Δημοσθένης δ' ἐπέστη τῶν ἄλλων κατήγορος.
I trust you may take a good man's part in honourable and exalted pursuits.	Ἐλπίζω σφόδρ' ἄν σε τῶν καλῶν καὶ σεμνῶν ἀγαθὸν ἐργάτην γενέσθαι.
Do not attempt to deter us, either by assuming the rôle of judges of our actions or by reading us a lesson.	Μήθ' ὡς δικασταὶ γενόμενοι τῶν ἡμῖν ποιουμένων, μήθ' ὡς σωφρονισταὶ, (ὃ χαλεπὸν ἤδη,) ἀποτρέπειν πειρᾶσθε. Thuc. VI. 87. 3.
If possible, discover the best institutions; but at any rate copy such as do well abroad.	Μάλιστα μὲν εὑρετὴς γίγνου τῶν βελτίστων εἰ δὲ μὴ μιμοῦ τὰ παρὰ τοῖς ἄλλοις ὀρθῶς ἔχοντα. Isoc.
War has a way of producing distress.	Πορίστης κακῶν πόλεμος.
His exile is the result.	Φυγὰς γίγνεται ἐκ τούτωι.
Imitating and rivalling paternal virtue.	Μιμητὴς καὶ ζηλωτὴς τῆς πατρῴας ἀρετῆς γιγνόμενος. Isoc. I. 11.

§ 161. Somewhat similar are the following examples:

Against whom we were contending.	Πρὸς ὃν ἦν ἡμῖν ὁ ἀγών.
They were loud in praise of our state.	Πολὺς δ' ἔπαινος ἦν κατὰ τῆς ἡμετέρας πόλεως. Æschin. Ctes. 124.
No more mention was made of the shields.	Ὁ λόγος ἦν οὐκέτι περὶ τῶν ἀσπίδων. Æschin. Ctes. 122.

§ 162. Lastly, it should be noted that the foregoing are idiomatic, but do not supersede the normal function of *γίγνεσθαι*, meaning "to become," e.g.—

An earthquake took place.	Σεισμὸς ἐγένετο.
The city became populous.	Πολυάνθρωπος ἡ πόλις ἐγένετο.
Attend the lectures of the former, become a pupil of the latter.	Τῶν μὲν ἀκροατὴς γίγνου, τῶν δὲ μαθητής.

(B) ADJECTIVES WITH *γίγνεσθαι* and *φαίνεσθαι*. (Vide other Functions of Adjectives, § 114.)

§ 163. He gave evidence of bravery.	Ἀνὴρ ἀγαθὸς ἐγένετο or ἐφάνη.
He gave evidence of the greatest valour.	Ἀνὴρ ἄριστος ἐγένετο.
Show yourselves as brave as your ancestors.	Τῶν προγόνων μὴ χείρους φαίνεσθε.
Thinking to prove victorious.	Δοκοῦντες καθυπέρτεροι γενήσεσθαι.
Agreeing that.	Ὁμογνώμονες γενόμενοι ὡς . . .
Infuriated.	Περιοργεῖς γενόμενοι.
Gaining a reputation for the greatest prowess.	Ἀνὴρ ἄριστος δόξας εἶναι.
Fearing.	Περιδεὴς γενόμενος.

They had the best of it in the fight.	*Ἐπικρατέστεροι ἐγένοντο τῇ μάχῃ.*
He is deteriorating mentally (or in character).	*Χείρων γίγνεται τὴν ψυχήν.* Vide § 98.
They have proved the best counsellors for the life of man.	*Ἄριστοι γεγένηνται σύμβουλοι τῷ βίῳ τῷ τῶν ἀνθρώπων.*
You have a fatal passion for rule.	*Δυσέρωτες γίγνεσθε τῆς ἀρχῆς.*
Show yourself sociable, not haughty, to your visitors (associates).	*Γίγνου ὁμιλητικὸς πρὸς τοὺς πλησιάζοντας ἀλλὰ μὴ σεμνός.*
Avoid observation in either condition.	*Γίγνου δὲ τοῖς ἄλλοις μηδ' ἐν ἑτέροις κατάδηλος.*
To be an auricular witness.	*Αὐτήκοος γίγνεσθαι.*

§ 164. The foregoing expressions may be regarded as equivalents of such phrases as the following, which approximate more to modern phraseology.

They *proved* their worth first of all in Darius' invasion.	*Ἐπεδείξαντο δὲ τὰς ἀρετὰς αὐτῶν πρῶτον μὲν ἐν τοῖς ὑπὸ Δαρείου πεμφθεῖσιν.*

Hence, "*Display of any quality,*" e.g. *valour, wisdom,* etc., may be rendered in Greek by—

(*α*) Periphrasis of adjective with *γίγνεσθαι* (§ 163).
(*β*) *ἐπίδειξιν ποιεῖσθαι* and its equivalents.
(*γ*) *παρέχειν* and *παρέχεσθαι,* e.g. *προθυμίαν παρείχετο,* and *ὅσιον καὶ δίκαιον ἑαυτὸν παρεῖχεν.*

(Rulers) who compel others to lead an orderly life, but do not themselves *display* more self-control than their subjects.	*Ὅσοι τοὺς ἄλλους κοσμίως ζῆν ἀναγκάζουσιν αὐτοὶ δ' αὑτοὺς μὴ σωφρονεστέρους τῶν ἀρχομένων παρέχουσιν.* Isoc.

§ 165. N.B. VERBAL ADJECTIVES, e.g. *περιβόητος, ἀνάστατος, ἀναρπαστός*, etc., occur very frequently with *γενέσθαι*. Observe also:

When you have transferred your attention to other matters.	*Ἐπειδὰν τὰς ψυχὰς ἐφ' ἑτέρων γένησθε.* Æschin. I. 179.
By being first in the field.	*Τῷ πρότερος τοῖς πράγμασι γενέσθαι.*
Imagine yourselves for a moment in the theatre.	*Γένεσθέ δή μοι μικρὸν χρόνον τὴν διάνοιαν ἐν τῷ θεάτρῳ.*

Compare further:

The envoys *lay* under the gravest charges.	*Ἐν ταῖς μεγίσταις αἰτίαις ἦσαν οἱ πρέσβεις.*
The (jury's) attention fastens on something else.	*Πρὸς ἑτέρῳ τινὶ τὰς γνώμας ἔχουσιν.* Æschin. III. 192.

§ 166. *Γίγνεσθαι* also serves occasionally to convey the idea of "realization" and hence of "*success*," e.g.—

The auspices were not *favourable*.	*Τὰ ἱερὰ οὐκ ἐγίγνετο.*
The negotiations did not *succeed* (proved futile).	*Ἃ ἐπράττετο οὐκ ἐγένετο.*

IV. PERIPHRASES WITH *παρέχειν, ποιεῖν, πράττειν*, ETC.

§ 167. (*a*) *Παρέχειν* meaning "to afford," "secure," "cause," furnishes a large number of verbal expressions with causative force. Thus: To importune, bother, *παρέχειν πράγματα* = *ὄχλον παρέχειν* = *ἐνοχλεῖν*. To cause or create trouble, *πόνον παρέχειν*. To afford pleasure, *ἡδονὴν παρέχειν*. To inspire dread, panic, *φόβον, ἔκπληξιν παρέχειν*. To create confusion, despondency, *ταραχὴν, ἀθυμίαν παρέχειν*. To enable, *ἐξουσίαν παρέχειν*.

EXAMPLES.

§ 168. And, generally speaking, this event created consternation and despondency.

Ἐς *τἄλλα κατάπληξιν παρέσχε τοῦτο καὶ ἀθυμίαν.*

The rapidity of construction caused quite a sensation.

Ἔκπληξιν *παρέσχε* (*ἡ πόλις*) *τῷ τάχει τῆς οἰκοδομίας.*

It made them hesitate to run the grave risks.

Ὄκνον *παρέσχε μὴ ἐλθεῖν ἐς τὰ δεινά.*

Darkness caused their ships to lose their way.

Παρέσχε *τὸ σκότος αὐτοῖς τῶν νεῶν πλάνησιν.*

To furnish help.

Βοήθειαν *παρέχειν.*

When a good opportunity offered.

Καλῶς *παρασχόν.* Vide §§ 145, 240.

A fact which enabled you to master the Æginetans and chastise the Samians.

Ὃ *παρέσχεν ὑμῖν Αἰγινητῶν μὲν ἐπικράτειαν Σαμίων δὲ κόλασιν.*

The persons for whom the State did long provide military training.

Οἷς *ἐκ πολλοῦ ἡ πόλις ἄσκησιν τῶν ἐς τὸν πόλεμον παρεῖχεν.*

He has given this sample of his policy.

Τοῦτο *τὸ δεῖγμα περὶ αὑτοῦ ἐξενήνοχε* (= *παρέσχηκεν*).

N.B. 1. Παρέχεσθαι, "to furnish out of one's own resources" (dynamic middle). Hence:

They were exceedingly wonderful.

Ταῦτα *θαῦμα μυρίον παρείχετο.*

It made a great show (display) with a value really trifling.

Ἀπ' *ὀλίγης χρημάτων δυνάμεως μεγάλην ὄψιν παρείχετο.*

N.B. 2. To inspire fear, jealousy.

Φόβον, *φθόνον ἐμποιεῖν*, or *εἰς φόβον καταστῆσαι.*

So that even time itself cannot efface the memory of their deeds. — *Ὥστε μηδὲ τὸν ἅπαντα χρόνον δύνασθαι λήθην ἐμποιῆσαι τῶν ἐκείνοις πεπραγμένων.* Isoc. I. 8.

See Exceptions to Directness, § 323 sqq.

§ 169. (*b*) *Καθιστάναι, καταστῆσαι*, "to place, fix, settle"; and *καταστῆναι*, passive = "to be placed." Hence:

To plunge our State into dangers. — *Εἰς κινδύνους καθιστάναι τὴν πόλιν.*

With a view to mental *improvement*. (See § 98.) — *Ἐπὶ τῷ βελτίω καταστῆσαι τὴν αὐτῶν διάνοιαν.* Isoc. I. 20.

They imbued us with such cruelty that . . . — *Εἰς τοῦτο δ' ὠμότητος ἅπαντας ἡμᾶς κατέστησαν ὥστε . . .* (See § 77.)

To throw into confusion. — *Εἰς ταραχὴν καταστῆσαι.*

Make it clear to them. — *Δῆλον (σαφὲς) αὐτοῖς καταστήσατε.*

To embarrass. — *Εἰς ἀπορίαν καταστῆσαι.*

He was compelled to become a suppliant. — *Ἱκέτης ἠναγκάσθη καταστῆναι.* (See § 159 (*b*).)

They became the prime authors of all their present advantages. — *Τῶν παρόντων ἀγαθῶν αὐτοῖς ἀρχηγοὶ κατέστησαν.* (Cf. § 159 (*c*).)

He has become master of the situation. — *Τῶν παρόντων πραγμάτων ἐπιστάτης καθέστηκε.*

We so humbled them. — *Εἰς τοσαύτην ταπεινότητα κατεστήσαμεν αὐτούς.*

We caused much mischief to Greece. — *Πολλῶν κακῶν αἴτιοι τοῖς Ἕλλησι κατέστημεν.*

They went to war. — *Εἰς πόλεμον κατέστησαν.*

They entered the lists. — *Εἰς ἀγῶνα κατέστησαν.*

We should make them reflect.	Εἰς λογισμὸν ἂν καταστήσαιμεν αὐτούς.
Let none of you think.	Παραστῇ δὲ μηδενὶ ὑμῶν.
Cf. This is the idea that occurred to me.	Τοῦτ' εἰσῄει μοι.
They were then more impressed by the risk.	Τότε μᾶλλον αὐτοὺς εἰσῄει τὰ δεινά.

N.B. Other verbs form periphrases similar to those of *καθιστάναι*—e.g.:

To plunge in irremediable disasters.	Ἀνιάτοις συμφοραῖς περιβάλλειν. In Ctes. 114.
To minimize great exploits and *magnify* trifles.	Τὰ μεγάλα ταπεινὰ ποιῆσαι καὶ τοῖς μικροῖς μέγεθος περιθεῖναι.
No State was involved in (overtaken by) such disasters.	Οὐδεμία πόλις ταύταις ταῖς συμφοραῖς περιέπεσεν.

§ 170. (*c*) Idiomatic Periphrases of ἔχειν.

To have the advantage.	Πλέον or οὐκ ἔλαττον ἔχειν.
To be outdone (inferior).	Ἔλαττον ἔχειν.
To intend.	Ἐν νῷ ἔχειν.
They intend to withdraw.	Τὴν διάνοιαν ἔχουσι τοῦ ὑπαπιέναι.
Under the impression that Dem. has said . . .	Τοιαύτην διάνοιαν ἔχοντες ὡς ἄρα ὁ Δημοσθένης εἴρηκεν. Ctes. 60.
To be disengaged.	Σχολὴν (ἔχειν) ἄγειν)(Ἀσχολίᾳ χρῆσθαι.
To be embarrassed.	Πράγματα ἔχειν.
To remain inactive.	Ἡσυχίαν ἔχειν.
It is neither *seasonable* nor *natural* nor *logical*.	Οὔτε καιρὸν οὔτε φύσιν οὔτε λόγον ἔχον ἐστίν.
I pardon him.	Συγγνώμην αὐτῷ ἔχω, cf. εὔνοιαν ἔχω.

This is *pardonable.*	Ταῦτα συγγνώμην ἔχει.
At the conclusion of the war.	Ἐπειδὴ πόλεμος τέλος εἶχε. Cf. § 155.
Speeches should cease either when the business (discussed) has been *accomplished* or when a discourse is seen to be so *finished* as to be unsurpassable.	Τότε χρὴ παύεσθαι λέγοντας ὅταν ἢ τὰ πράγματα λάβῃ τέλος . . . ἢ τὸν λόγον ἴδῃ τις ἔχοντα πέρας ὥστε μηδεμίαν λελεῖφθαι . . . ὑπερβολήν.
Such deeds excite envy, ill-will, and much slander.	Τὰ τοιαῦτα φθόνον ἔχει καὶ δυσμένειαν καὶ πολλὰς βλασφημίας. Isoc. Phil. 68.
A seasonable (timely) service (favour).	Χάρις καιρὸν ἔχουσα.
He went off *as fast as he could.*	Ὡς εἶχε τάχους (or ποδῶν) ᾤχετο.
He *could* not come to their assistance.	Οὐκ εἶχε βοηθεῖν αὐτοῖς.
I *am at a loss* to know what to say.	Οὐκ ἔχω ὅ τι φῶ.
You *keep* talking nonsense.	Φλυαρεῖς ἔχων. Aristoph.
All the same there *is some pretext* for it.	Οὐ μὴν ἀλλ' ἔχει τινὰ πρόφασιν.
In case one cannot take an advantage of the other.	Ἤν μηδὲν ἕτερος ἑτέρου δύνηται πλέον ἔχειν.

§ 171. (*d*) Ditto of ποιεῖν and πράττειν. The five following different idioms deserve attention. (See § 132.)

1. εὖ ποιεῖν = εὖ δρᾶν, to do good to (do a service).
2. κακῶς ποιεῖν, to injure, ill-treat.
3. καλῶς ποιεῖν, to do right; καλῶς γε ποιήσας = and rightly.
4. καλῶς πράττειν = εὖ πράττειν, to succeed, enjoy prosperity.
5. ἄδικα πράττειν = to do wrong or act unjustly.
   δίκαια πράττειν, to do justice to = δίκαια δρᾶν.

§ 172. The passive of *εὖ* or *κακῶς ποιεῖν* is *εὖ* or *κακῶς πάσχειν*, to be *well* or *ill treated*.

EXAMPLES.

You are doing good to your enemy and injuring your friend.	*Τὸν μὲν ἐχθρὸν εὖ δρᾶς τὸν δὲ φίλον κακῶς.*
You *do right* to *do good* to your enemy.	*Καλῶς ποιεῖς τὸν ἐχθρὸν εὖ ποιῶν.*
Do good to the good; by doing good to the bad you will place yourself in the same predicament as those who feed their neighbours' curs.	*Τοὺς ἀγαθοὺς εὖ ποίει· κακοὺς γὰρ εὖ ποιῶν ὅμοια πείσει τοῖς τὰς ἀλλοτρίας κύνας σιτίζουσιν.* Isoc.
You *did well* to forewarn me.	*Καλῶς ἐποίησας προειπών.*
He is serious about this and *rightly* so.	*Ταῦτα σπουδάζει καλῶς γε ποιῶν ἐκεῖνος.*
I am grateful for the good treatment.	*Ὧν εὖ πάσχω χάριν οἶδα.*
We must not acquiesce in this *terrible plight* of our allies.	*Οὐ δεῖ περιορᾶν τοὺς συμμάχους οὕτω δεινὰ πάσχοντας.* Vide §§ 204. 3; 256. c.
The national honour will not allow the *recipients of favours* to rule over their *benefactors*.	*Οὐ δὴ πάτριόν ἐστι τοὺς εὖ παθόντας ἡγεῖσθαι τῶν εὖ ποιησάντων.* Isoc. Paneg. See "Directness," § 321.
You do no good thereby.	*Οὐδὲν πλέον ποιεῖς.*
You will gain no advantage.	*Οὐδὲν ἔσται σοι πλέον.*
Without gaining any advantage.	*Οὐδὲν πλέον ποιήσας.*
To have the advantage.	*Πλέον ἔχειν* or *πλεονεκτεῖν.*
Cf. "To give more (less) scope to."	*Πλέον* or *ἔλαττον νέμειν.*

§ 173. (*e*) The verb *χρῆσθαι*, besides its normal meaning "to use," forms several idiomatic periphrases which, though of diverse import, have the common underlying notion of "persons or things employed as instruments," thus:

He struck the child *with* a stick.	Ἐπάταξε τὸν παῖδα *βακτηρίῳ χρώμενος*.
Through thoughtlessness.	Ἀ*βουλίᾳ χρώμενος*.
In straits.	Ἀ*πορίᾳ χρώμενος*.
By force (violence).	Β*ίᾳ χρώμενος*.
They teach the *proper* method of *dealing with* the people.	*Διδάσκουσιν ὡς δεῖ τῷ πλήθει χρῆσθαι*. (See also § 122.)
With such ideals before them.	*Τοιαύταις διανοίαις χρώμενοι*.
With such magnificent examples before you.	*Τοιούτοις παραδείγμασι χρώμενοι*.
Do not make a friend until you have examined the nature of his *relations* to former friends.	*Μηδένα ποιοῦ φίλον πρὶν ἂν ἐξετάσῃς πῶς κέχρηται τοῖς πρότερον φίλοις*.
Drawing my inference from the pains he bestows on culture in general.	*Τεκμηρίῳ χρώμενος τῇ περὶ τὴν ἄλλην παιδείαν φιλοπονίᾳ*.
To yield obedience to the men *under* whose *leadership* they are successful in battle.	*Οἷς ἂν ἐν ταῖς μάχαις χρώμενοι κατορθῶσι τούτοις πείθεσθαι*.
Preventing him from *access* to the sea.	*Κωλύοντες αὐτὸν τῇ θαλάττῃ χρῆσθαι*.
With greater fidelity to their word than moderns have for their oaths.	*Πιστοτέροις τοῖς λόγοις ἢ νῦν τοῖς ὅρκοις χρώμενοι*.
No one ever came off well who had *recourse* to Demosthenes for advice.	*Οὐδεὶς πώποτε καλῶς ἀπήλλαξε Δημοσθένει συμβούλῳ χρώμενος*.
What shall I *do* with myself?	*Τί χρήσομαι ἐμαυτῷ ;*

I do not know what *to do* with him.	*Οὐκ ἔχω ὅ τι χρήσωμαι αὐτῷ.*
Kylon, on *consulting* the oracle at Delphi, received this reply from the god . . .	*Χρωμένῳ τῷ Κύλωνι ἐν Δελφοῖς ἀνεῖλεν ὁ θεός . . .*
To take to one's heels.	*Δρόμῳ χρῆσθαι.*
Lying and insincerity are second nature to him.	*Τῷ ψεύδεσθαι καὶ μηδὲν ὑγιὲς λέγειν ἑτοίμως χρῆται.*
He is insulting all round.	*Ὕβρει χρῆται πρὸς ἅπαντας.*
To men on their trial he has always, as far as the law allows, shown fairness and kindness.	*Τοῖς κινδυνεύουσιν ἀεὶ καθ' ὅσον οἱ νόμοι παρείκουσι κέχρηται ἐπιεικῶς καὶ φιλανθρώπως.*
Make the most of your advantages without incurring anybody's reproach.	*Ἀνεγκλήτως πρὸς ἅπαντας χρῆσθε τῷ συμφέροντι.*
You labour under the disadvantage of greater ignorance of foreign affairs.	*Ἀμαθίᾳ δὲ πλείονι πρὸς τὰ ἔξω χρῆσθε.*
They met with bad weather (at sea).	*Χειμῶνι ἐχρήσαντο.*
With shrill shouts from the women.	*Κραυγῇ καὶ ὀλολυγῇ χρώμεναι.*
In accordance with national custom the Athenians gave a public funeral to the first victims of the war.	*Οἱ Ἀθηναῖοι τῷ πατρίῳ νόμῳ χρώμενοι δημοσίᾳ ταφὰς ἐποιήσαντο τῶν ἐν τῷ πολέμῳ πρῶτον ἀποθανόντων.* Thuc. II. 34. 1.
You should *follow* in the footsteps of such men and aspire to gentlemanly conduct.	*Οἷς δεῖ παραδείγμασι χρωμένους ὀρέγεσθαι τῆς καλοκαγαθίας.* Isoc.

Adopt the foregoing or look out for better (cf. Hor. *Rectius imperti aut his utere mecum*).	Χρῶ τοῖς εἰρημένοις ἢ ζήτει βελτίω τούτων. Isoc. II. 39.
When you are about to take anybody's advice on your own affairs . . .	Ὅταν ὑπὲρ τῶν σαυτοῦ μέλλῃς τινὶ συμβούλῳ χρῆσθαι (σκόπει πρῶτον πῶς τὰ ἑαυτοῦ διῴκησεν). Isoc. I. 35.
Admit no knave to the administration.	Μηδενὶ χρῶ πονηρῷ πρὸς τὰς διοικήσεις. Isoc. I. 37.

V. VERBAL PERIPHRASES FORMED FROM PREPOSITIONS, *ἐν, εἰς, διά, κατά, περί.*

§ 174. A. *ἐν.* (1) To have hopes, *ἐν ἐλπίδι εἶναι.* To be on one's guard, *ἐν φυλακῇ εἶναι.* To be silent, ashamed, afraid, *ἐν σιώπῃ, ἐν αἰσχύνῃ, ἐν φόβῳ εἶναι.* To prepare (be engaged in preparation, or, be in preparation), *ἐν παρασκευῇ εἶναι.* To be under arms, at peace, *ἐν ὅπλοις, ἐν εἰρήνῃ εἶναι.* To be in prosperity, *ἐν εὐπραγίᾳ εἶναι.* To aspire to . . ., *ἐν φρονήματι εἶναι* (Thuc. V. 40. 3).

§ 175. (2) They no longer gave satisfaction to the citizens, *οὐκέτι ἐν ἡδονῇ ἦσαν τοῖς πολίταις* (cf. Thuc. I. 99. 2). His father was angry with him, *ἦν ἐν ὀργῇ τῷ πατρί.* To be accused, *ἐν αἰτίᾳ εἶναι* or *ἐν ἐγκλήματι.* He is the talk of the town, *ἐν στόματί ἐστιν ἅπασι* or *ἐν λόγοις.* Hellenes who devoted themselves to poetry, *τῶν Ἑλλήνων οἱ ἐν ποιήσει γενόμενοι.* Students of philosophy, *οἱ ἐν φιλοσοφίᾳ ὄντες.*

(3) To welcome, *ἐν ἡδονῇ ἔχειν.* To accuse, etc., *ἐν αἰτίᾳ ἔχειν, ἐν ὀργῇ*, etc. To come to blows (close quarters), *ἐν χερσὶ γίγνεσθαι.* To recover one's self-possession, *ἐν ἑαυτῷ γίγνεσθαι.* To deem it disgraceful that . . ., *ἐν αἰσχύνῃ τίθεσθαι εἰ . . .* He is engrossed in gain, *ὅλος ἐστὶν ἐν τῷ λήμματι.* It is in your power, *ἐφ' ὑμῖν* or *ἐν ὑμῖν ἐστιν* (cf. *ἐν σοὶ γάρ ἐσμεν*).

§ 176. B. *εἰς*. (1) To enter on any enterprise, e.g. war, contest, strife, rivalry, etc., *καταστῆναι εἰς πόλεμον, ἀγῶνα, ἔριν, ἅμιλλαν, κ.τ.λ.*

(2) To cause pain, *εἰς λύπην καθιστάναι.* To cause difficulties, i.e. embarrass, *εἰς ἀπορίαν καθιστάναι.* To depopulate, *εἰς ὀλιγανθρωπίαν καθιστάναι.* To end in a point, *εἰς ὀξὺ τελευτᾶν.* The Lacedæmonian cause was by far the more popular, *ἡ εὔνοια ἐποίει παρὰ πολὺ μᾶλλον εἰς τοὺς Λακεδαιμονίους.*

§ 177. C. *Διά* forms periphrases, mostly expressive of "state," with *ἔχειν, εἶναι, γίγνεσθαι, ἐλθεῖν.* Vide etiam, § 182 sqq. To hate, *διὰ μίσους ἔχειν.* To be angry with, *δι' ὀργῆς ἔχειν.* To be ashamed of, *δι' αἰσχύνης ἔχειν* (cf. *δι' ἐλπίδος ἔχειν* = *ἐλπίζειν*). To honour, *διὰ τιμῆς ἔχειν.* To admire, marvel at, *διὰ θαύματος ἔχειν.* To blame, *δι' αἰτίας ἔχειν.* To talk about, *διὰ στόματος ἔχειν.*

§ 178. In almost all the foregoing expressions *εἶναι* and *γίγνεσθαι* may replace *ἔχειν* and form corresponding passive forms.

§ 179. Further: To be at enmity, *δι' ἀπεχθείας εἶναι* (*γίγνεσθαι*). To be of the same mind, *διὰ μιᾶς γνώμης εἶναι* (*γίγνεσθαι*). To cause bother, *δι' ὄχλου εἶναι.* To fight, *διὰ μάχης ἐλθεῖν τινι.* To go to war with, *διὰ πολέμου ἰέναι.* To enter on friendly terms with, *διὰ φιλίας ἰέναι.* To parley, *διὰ λόγων ἰέναι.* To go to law, *διὰ δίκης ἰέναι.* To speak at length, *διὰ μακρῶν* (*μακροτέρων*, etc.) *εἰπεῖν.* Briefly to address, *διὰ βραχέων* (also comp. and superl.) *εἰπεῖν.* Summarily to pass in review, *διὰ κεφαλαίων ὑπομιμνήσκειν.*

§ 180. D. *Κατά.* To succeed, *πράττειν κατὰ νοῦν* = *τυχεῖν, κατορθοῦν.* May you realize all your wishes, *σοὶ γένοιτο κατὰ νοῦν.* To concentrate (intrans.), *καθ' ἓν γίγνεσθαι.* Cf. To be divided (of forces), *δίχα γίγνεσθαι.* To follow on their track, *κατὰ πόδας αὐτῶν ἰέναι.*

§ 181. E. *Περί* with verbs of valuing, etc. To make much of (esteem highly), *περὶ πολλοῦ ποιεῖσθαι*: so too *περὶ πλείονος, περὶ πλείστου, περὶ οὐδενός.*

F. Εἶναι or *γίγνεσθαι πρός* or *περὶ τό* with inf.

To lose no time in setting about remedial and reparatory measures.	*Ὅτι τάχιστα γίγνεσθαι πρὸς τὸ ἰᾶσθαι καὶ ἐπανορθοῦν.*
Were I to confine myself to advice.	*Εἰ περὶ τὸ συμβουλεύειν μόνον γενοίμην.* Isoc. III. 12.

N.B. The use of prepositions to form periphrases, like those here illustrated, took wider extension as the language grew older. Hence they are more conspicuous in later Greek. The phenomenon shows the tendency of language to become "analytic."

VI. STATIC VERBS.

§ 182. The word "static" may be suitably applied to all verbs expressive of "*state*" or "*condition of being*" as opposed to "*action.*" Hence it embraces *material* and *physical,* as well as *mental* and *moral,* "states." Under the latter head will come states of *feeling* or *emotion,* also *mental* and *moral* dispositions. English and Greek differ considerably in their modes of giving expression to the ideas just mentioned. To express "state or condition," English mainly relies on predications of the verb "to be" with adjectives and substantives, e.g. "he was *sick*" (*ἐνόσει*), "he was *in difficulties*" (*ἠπόρει*).

Greek, on the other hand, possesses:

A. Numerous periphrases of *ἔχειν, διακεῖσθαι, πράττειν, πάσχειν,* etc., with no *exactly direct parallel* in English.

B. A considerable number of Verbs *directly* indicative of "state," which in English appear for the most part as mere predications of the verb "to be" (§ 190 sqq.).

A. PERIPHRASES OF *ἔχειν*, ETC.

§ 183. (1) Any kind of "state" or "condition of being" may be rendered by *ἔχειν* and an adverb in *-ως,* mostly derived from adjectives in *-ος* or *-ης,* e.g.:

To be friendly, favourably disposed = *φιλίως* (*οἰκείως, εὐνοϊκῶς*) *ἔχειν.* To be hostile to, *ἐχθρῶς* (*ἀπεχθῶς*) *ἔχειν πρός.* I am unacquainted with this matter, *ξένως* (*ἀπείρως*) *ἔχω περὶ ταῦτα.*

I am familiar with, *ἐμπείρως ἔχω*. I am despondent, *ἀθύμως ἔχω*. To be zealous (display zeal), *προθύμως ἔχειν*. To be *well* or badly off, *εὖ* or *κακῶς ἔχειν*. To be in difficulties, *ἀπόρως ἔχειν*. In abundance (well provided), *εὐπόρως ἔχειν*.

N.B. This idiom may have arisen from the very common formula *οὕτως ἔχειν*, "to be so situated," "to be in this state," thus: "such being the state of things" = *οὕτως ἐχόντων τῶν πραγμάτων* (*Quæ cum ita sint*).

EXAMPLES.

§ 184. How are you off for money? — Πῶς ἔχεις χρημάτων;

The island is well situated for the voyage to Sicily. — Καλῶς ἔχει ἡ νῆσος τοῦ ἐς Σικελίαν ἐπίπλου. Thuc.

What are their *dispositions* towards the bad and the good? — Πῶς ἔχουσι πρὸς τοὺς φαύλους καὶ τοὺς σπουδαίους τῶν ἀνθρώπων; Isoc. I. 50.

He did not acquiesce in this *state of things*. — Οὐδὲ ταῦθ' οὕτως ἔχοντα περιεῖδεν. Isoc. IV. 35. (Vide § 194.)

They were in straits for lack of provisions and water. — Φλαύρως εἶχον σίτου τε καὶ ὕδατος ἀπορίᾳ.

Not without utility both in adversity and prosperity. — Μήτε τοῖς εὐδαιμονοῦσι μήτε τοῖς δυστυχοῦσιν ἀχρήστως ἔχειν.

Foreign institutions in good condition. — Τὰ παρὰ τοῖς ἄλλοις ὀρθῶς ἔχοντα.

They saw to the *precision* and *adequacy* of our laws. — Τοὺς νόμους ἐσκόπουν ὅπως ἀκριβῶς καὶ καλῶς ἔξουσι.

As long as the discourses happen to be *poorly worded*. — Ἕως ἂν τὰ εἰρημένα φαύλως ἔχοντα τυγχάνῃ. Isoc. Pan. 6.

In whichsoever of the two points you fail, administration must needs be *defective*.	Καθ' ὁπότερον ἂν ἐλλίπητε τούτων, ἀνάγκη κακῶς σχεῖν τὰς πράξεις. Isoc. III. 48.
Devote yourselves to individual details in the conviction that whether the whole machine goes well or ill depends on (the functioning of) the several parts.	Ἀλλ' ὡς παρ' ἕκαστον τῶν μερῶν ἢ καλῶς ἢ κακῶς τὸ σύμπαν ἔξον οὕτω σπουδάζετε περὶ αὐτῶν. Isoc. III. 48; cf. § 279. B. See Æschin. II. 89 παρὰ τοῦτο διαφθαρῆναι.
Consider you should be ignorant of nothing.	Μηδενὸς οἷον δεῖν ἀπείρως ἔχειν.
He is too simple and quite out of it.	Λίαν ἁπλῶς ἔχει καὶ πόρρω τῶν πραγμάτων ἐστίν.
I am quite unacquainted with the local dialect here.	Ἀτεχνῶς ξένως ἔχω περὶ τῆς ἐνθάδε λέξεως.
The Lacedæmonians are even still hard to persuade (deaf to argument).	Οἱ Λακεδαιμόνιοι νῦν ἔτι δυσπείστως ἔχουσιν.
Be nice to all.	Ἡδέως ἔχε πρὸς ἅπαντας.
Difficult to ascertain.	(Οἱ καιροὶ) δυσκαταμαθήτως ἔχουσι. Isoc. II. 33.
As fast as his feet could carry him.	Ὡς εἶχε ποδῶν.
If you manifest towards wrongdoers the same disposition you would claim from others towards your own transgressions.	Ἐὰν τῇ ὀργῇ παραπλησίως ἔχῃς πρὸς τοὺς ἐξαμαρτάνοντας ὥσπερ ἂν πρὸς ἑαυτὸν ἁμαρτόντα καὶ τοὺς ἄλλους ἔχειν ἂν ἀξιώσειας. Isoc.
As though both should be alike.	Ὥσπερ ὁμοίως δέον ἀμφοτέρους ἔχειν.

The minds of kings should be *unalterable* on points of justice.	Πρέπει τὴν τῶν βασιλέων γνώμην ἀκινήτως ἔχειν περὶ τῶν δικαίων.
Your *relations to others* depend on the disposition you have created in them towards yourself.	Ὅπως γὰρ ἂν τοὺς ἄλλους πρὸς σαυτὸν διαθῇς οὕτω καὶ σὺ πρὸς ἐκείνους ἕξεις. Isoc. II. 23.
Not only piety but humanity also flourished in our State.	Ἡ πόλις ἡμῶν οὐ μόνον θεοφιλῶς ἀλλὰ καὶ φιλανθρώπως ἔσχεν. Isoc. IV. 29.
Some persons disparage writings that are beyond the ordinary reader and overfinished.	Καίτοι τινὲς ἐπιτιμῶσι τῶν λόγων τοῖς ὑπὲρ ἰδιώτας ἔχουσι καὶ λίαν ἀπηκριβωμένοις.

Almost all the foregoing are from the first three speeches of Isocrates; he also uses the following periphrases: δυσμενῶς, δυσκόλως, ἀθύμως, φιλοχρημάτως, παραπλησίως, τραχέως, χαλεπῶς, πικρῶς, εὐμενῶς, ἁπλήστως ἔχειν.

In consequence of your indifference to these matters.	Ἐκ τοῦ τούτων ὑμᾶς ὀλιγώρως ἔχειν.
It will be enough.	Ἱκανῶς (ἀρκούντως or ἀποχρώντως) ἕξει.
So strong was their *civic spirit*.	Οὕτω πολιτικῶς εἶχον. Isoc. Pan. 79.
Between our ancestors and the Lacedæmonians there was a rivalry of ambition.	Οἵ θ' ἡμέτεροι πρόγονοι καὶ οἱ Λακεδαιμόνιοι φιλοτίμως πρὸς ἀλλήλους εἶχον.
To have an ineradicable propensity to knavery.	Ἀνιάτως ἔχειν εἰς πονηρίαν.

Cf. Thuc. I. 91. 2 ἔχειν ἱκανῶς (τὸ τεῖχος), to be in sufficiently good state.

§ 185. (2) *διακεῖσθαι* is used much in the same way as *ἔχειν*, but confined mostly to persons.

Thus: *εὖ, κακῶς, μοχθηρῶς, φαύλως διακεῖσθαι* = to be well disposed, to be in a wretched, sorry, miserable plight.

EXAMPLES.

§ 186. All being in a state of despondency.	*Ἀθύμως πάντων διακειμένων.*
Those who have the means should furnish necessaries to such as are in straitened circumstances.	*Χρὴ τοὺς ἔχοντας παρέχειν τὰ ἐπιτήδεια τοῖς ἀπόρως διακειμένοις.*
Be of this mind.	*Οὕτω διάκεισο τὴν γνώμην.*
To see to their being more sensibly disposed than the others.	*Σκοπεῖν ὅπως φρονιμώτερον διακείσονται τῶν ἄλλων.*
Demeter being favourably disposed towards our ancestors.	*Δήμητρος πρὸς τοὺς προγόνους εὐμενῶς διατεθείσης.* Isoc. IV. 28.
You are in a rather angry mood (supine).	*Ὀργιλοτέρως διάκεισθε (ἀργότατα).*
Men of such character and disposition.	*Τοιοῦτοι καὶ οὕτως διακείμενοι.*
It is impossible to *possess this state of mind* without . . .	*Οὕτω δὲ τὴν γνώμην οὐ δυνατὸν διατεθῆναι τὸν μὴ πολλῶν καὶ καλῶν ἀκουσμάτων πεπληρωμένον.*
With the islanders prejudiced against us.	*Τῶν τὴν νῆσον οἰκούντων δυσκόλως πρὸς ἡμᾶς διακειμένων.*
To be in a peevish mood.	*Δυσκόλως διακεῖσθαι.*

§ 187. (3) *πράττειν* with certain adverbs, e.g. *εὖ, καλῶς, κακῶς*, serves to render the "state of prosperity or adversity" (vide § 171).

§ 188. (4) Πάσχειν, in addition to its other idiomatic functions [e.g.: (*a*) passive of εὖ ποιεῖν, etc.; (*b*) "to happen," e.g. ὅπερ πολλάκις ἔπαθον = "as often happened to me," etc.], very often expresses "*condition*," also "*state*," e.g. of mind or of feeling, etc.

You are *in the same boat* as me.	Ταὐτ' ἐμοὶ πάσχεις.
Such persons are *in the same plight* as the owner of a fine horse without horsemanship.	Πάσχουσι ὥσπερ ἂν εἴ τις ἵππον κτήσαιτο καλὸν κακῶς ἱππεύειν ἐπιστάμενος.
The man who goes off (on an expedition) without communicating his project is pretty much *in the same situation* as that of one campaigning in isolation.	Ὁ δὲ ἀπεληλυθὼς μὴ ἀνακοινωσάμενος οὐδὲν διάφορον πάσχει ἢ εἰ μόνος ἐστρατεύετο.
That is your state of mind (feeling) towards D.	Ἐκεῖνο γὰρ πεπόνθατε πρὸς Δημοσθένην.
Their feelings (towards them) are the same as towards their monitors.	Πεπόνθασιν ὅπερ πρὸς τοὺς νουθετοῦντας.
As is the case with most people.	Ὅπερ πάσχουσιν οἱ πολλοί.
The mind besotted by wine is in the same condition as chariots that have lost their drivers.	Ὅταν γὰρ ὁ νοῦς ὑπ' οἴνου διαφθαρῇ ταὐτὰ πάσχει τοῖς ἅρμασι τοῖς τοὺς ἡνιόχους ἀποβαλοῦσιν.

§ 189. (5) *Continuance* in a *state* is rendered by διάγειν with an adverb of manner or its equivalent, e.g. "They pass their lives (continue) in security" = ἀσφαλῶς διάγουσιν. Διατελεῖν and διαγίγνεσθαι with participles mark *continuance* in *action* (unless the participle is static in meaning), e.g. "He has gone on with his slanders," διαβάλλων διαγεγένηται. Cf. § 204 (*b*).

B. VERBAL PREDICATIONS OF "STATE."

§ 190. There is a large number of Greek verbs *directly* expressive of "state of being," all which are represented in English *by predications of the verb "to be,"* though some have also direct English verbal equivalents.

To be vexed, annoyed, to chafe, *ἀγανακτεῖν, ἄχθεσθαι, δυσχεραίνειν.* To be ignorant of, *ἀγνοεῖν.* To be sorely troubled, *ἀδημονεῖν.* To be at a loss, *ἀμηχανεῖν.* To be at a loss, in straits, *ἀπορεῖν.* To be ashamed (to revere), *αἰδεῖσθαι.* To be ashamed of, *αἰσχύνεσθαι.* To be unmindful, *ἀμνημονεῖν.* To incur hatred, *ἀπεχθάνεσθαι.* To get antiquated (to fade), *ἀπογηράσκειν.* To be impious (also "act impiously"), *ἀσεβεῖν.* To display piety, *εὐσεβεῖν.* To be feeble (ill), *ἀῤῥωστεῖν.* To be weak, *ἀσθενεῖν.* To be ill, *νοσεῖν.* To be unsparing, *ἀφειδεῖν.* To be a *farmer,* to farm, *γεωργεῖν.* To grow *old, γηράσκειν.* To be unfortunate, *ἀτυχεῖν.* To be unfortunate, also "to fail," *δυστυχεῖν.* To be fortunate, succeed, *εὐτυχεῖν.* To be at a disadvantage (get the worst of it), *ἐλαττοῦσθαι.* To thrive, *εὐθηνεῖν* (Attic *εὐθενεῖν*). To be of good repute, *εὐδοκιμεῖν.* To pass the time pleasantly, *εὐημερεῖν.* To be faithful to (to keep) oaths, *εὐορκεῖν.* To be a perjurer, *ἐπιορκεῖν.* To be well-ordered, to have good laws, *εὐνομεῖσθαι.* To be at anchor (blockade), *ἐφορμεῖν.* To be in one's prime, *ἡβᾶν.* To come to man's estate, *ἡβῆσαι.* To keep quiet, remain inactive, *ἡσυχάζειν.* To be confident, take courage, *θαῤῥεῖν.* To be a horseman, possess horsemanship, *ἱππεύειν.* To have equal share, *ἰσομοιρεῖν.* To have equal rights, *ἰσονομεῖσθαι.* To fall asleep, doze, *καταδαρθάνειν.* To be enslaved, work for hire, *λατρεύειν.* To be mad, to rage, rave, *μαίνεσθαι.* To be patient, obdurate, to endure, *καρτερεῖν.* To be drunk)(sober, wary, *μεθύειν*)(*νήφειν.* To be loth, shrink, be reluctant, *ὀκνεῖν.* To be in company of, associate with, *ὁμιλεῖν, πελάζειν πρός.* To be wroth, get angry, *ὀργίζεσθαι.* To be moored, lie at anchor, *ὁρμεῖν.* To be over and above (of number), (abundant or superfluous), *περισσεύειν.* To be wealthy, *πλουτεῖν.* To be meddlesome, to meddle, *πολυπραγμονεῖν.* To be zealous, show zeal, *προθυμεῖσθαι.* To be president (cf. *ἐπιστάτης* and *ὁ ἐφεστηκώς*), *πρυταιεύειν.* To be slack, remiss,

ῥᾳθυμεῖν. To be or keep silent, *σιγᾶν*. To become silent, *σιωπῆσαι*. To be busy, eager, zealous, to exert oneself, *σπουδάζειν*. To be general, *στρατηγεῖν*. To be an ally, in alliance (join), *συμμαχεῖν*. To share in eagerness, to promote, *συμπροθυμεῖσθαι*. To be an advocate, help in a cause, *συνηγορεῖν*. To be at leisure, to devote time to, *σχολάζειν*. To be contentious with, engage in strife, *φιλονεικεῖν*. To be ambitious, emulous, *φιλοτιμεῖσθαι*. To be wise, to think, *φρονεῖν*. I am by nature, *πέφυκα*. To be angry, get angry, *χαλεπαίνειν*. To be of use, aid, help (also transitive), *ὠφελεῖν*.

§ 191. It should be noticed that the well-known stem differences between present and aorist lead to important distinctions with the foregoing verbs, the *aorist* marking the *entrance into a state* or *an outburst of action*. Thus for example:

I was sick = *ἐνόσουν*, I fell sick = *ἐνόσησα*.

I am fortunate, successful = *εὐτυχῶ*, I succeeded, had good luck = *εὐτύχησα*, or *ηὐτύχησα* (see Rutherford's "New Phryn.," pp. 244-5).

I am famous = *εὐδοκιμῶ*, I acquired renown = *εὐδοκίμησα* or *ηὐ—*.

Confidently = *θαῤῥῶν*, having taken courage = *θαῤῥήσας*.

§ 192. To the preceding lists may be added certain verbs indicative of "*bodily and mental state.*"

To be in distress, *ἀγωνιᾶν*. To blush, *ἐρυθριᾶν*. (To be stale, *εὐρωτιᾶν*.) To be dizzy, *ἰλιγγιᾶν*, *σκοτοδινιᾶν*. To be tired, *κοπιᾶν*. To have gout, *ποδαγρᾶν*. To be thirsty, *διψῆν*. To be hungry, *πεινῆν*.

For a complete list cf. Rutherford's "New Phrynichus," pp. 153 sqq.

§ 193. To the above lists must be added most verbs in *-εύω*, marking state.

To be the best, *ἀριστεύειν*. To be king, *βασιλεύειν*. To be a senator, member of Βουλή, *βουλεύειν*. To be a clerk, *γραμματεύειν* (ὁ *γεγραμματευκὼς* A., ex-clerk Æschines). To be a slave, *δουλεύειν*. To be a thrall, *θητεύειν*. To pass the time, *ἡμερεύειν*. To be a retail dealer, *καπηλεύειν*. To be a citizen,

πολιτεύειν. To be first, πρωτεύειν. To be president, πρυτανεύειν. To be fellow-ambassador, συμπρεσβεύειν. To be a banker, τραπεζιτεύειν. To be a despot, τυραννεύειν (also τυραννεῖν).

A few others like θηρεύειν, "hunt," "pursue"; κυβεύειν, "play at dice"; τιθασεύειν, "to tame," are expressive of *action*. Βουλεύειν commonly means "to deliberate," in Attic used in middle.

§ 194. Peculiarities of some English Verbs.—The rendering of the following English words, mostly verbs, is worthy of special attention. They will further illustrate the transition from English to Greek, and will form a nucleus to which useful additions can be made.

Acquiesce.

(1) "Permit," "suffer," "overlook" = περιορᾶν.

Not to acquiesce in the country's abandonment of a position to which our ancestors raised it.	Μηδὲ περιιδεῖν τὴν τάξιν λιποῦσαν (τὴν πόλιν) εἰς ἣν οἱ πατέρες κατέστησαν αὐτήν. Vide § 256 (*c*).

(2) "Yield."

To refuse to acquiesce in the consul's dictatorial decrees.	Ἐπιτάττοντι τῷ ὑπάτῳ μὴ ὑπείκειν.

(3) "To put up with," "tolerate" (colloquially "to lump it") = στέργειν, ἀγαπᾶν, ἀνέχεσθαι.

Acquiesce in the present state of things.	Στέργε τοῖς παροῦσι or τὰ παρόντα.
To acquiesce in (be content with) the blessings we enjoy.	Ἀγαπᾶν τοῖς ὑπάρχουσιν ἀγαθοῖς.
To acquiesce in (put up with) insult.	Ὑβριζόμενος ἀνέχεσθαι. Vide § 205 (*c*).
They will not acquiesce in it.	Οὐκ ἐπιτρέψουσιν.

Advocate.

He is advocating the policy of Philip.	Συναγορεύει Φιλίππῳ.

Advance.

To advance (progress) in prosperity. — Προχωρεῖν, προκόπτειν, or ἐπιδιδόναι.

Admit of.

These matters did not admit of sifting whether by proof or evidence (obtained under torture). — Ταῦτα γὰρ οὔτ' ἔλεγχον οὔτε βάσανον εἶχεν. Lys. 12. 31. Vide §§ 155, 170.

Bring.

He has *brought with him* untold wealth. — Ἔχων ἥκει χρημάτων ἄπειρον πλῆθος. Vide § 244.

Coincide.

Our loss of empire *coincided* with the commencement of Hellas' disasters. — Ἅμα γὰρ ἡμεῖς τε τῆς ἀρχῆς ἀπεστερούμεθα καὶ τοῖς Ἕλλησιν ἀρχὴ τῶν κακῶν ἐγίγνετο. Isoc. Paneg. 119.

Combine.

(1) A crop of speakers who *combine* knavery with daring. — Φορὰ ῥητόρων πονηρῶν ἅμα καὶ τολμηρῶν.

(2) In combination with Philocrates. — Συστὰς μετὰ Φιλοκράτους.

N.B. For "combination" in conspiracy (*συνωμοσία*) use *συστάντες*.

Complicate.

Not to complicate matters. — Μὴ χεῖρον ἔχῃ τὰ πράγματα.

Contradictory.

He is self-contradictory. — Τἀναντία λέγει αὐτὸς αὑτῷ.

Give verdicts neither influenced by *favouritism* nor *self-contradictory*. — Τὰς κρίσεις ποιοῦ μὴ πρὸς χάριν μηδ' ἐναντίας ἀλλήλαις.

Counterbalance.

His good services do not counterbalance his shortcomings.	Οὐ *τοσοῦτον εὐεργετεῖ ὅσον πλημμελεῖ (ἁμαρτάνει).*

Correspond with.

Cf. "depend on," "determine," and see § 35 sqq.

Your own actions will be deemed to *correspond with* those of the persons you assist (be identified with, or be deemed *identical with*).	*Δόξεις γὰρ καὶ αὐτὸς τοιαῦτα πράττειν οἷά περ ἂν τοῖς ἄλλοις πράττουσι βοήθῃς.* Isoc. I. 38.
It has been shown that the character of their kingdoms will correspond with (depend on) the *nature* of the principles they themselves have adopted.	*Δέδεικται γὰρ ὅτι τοιαύτας τὰς βασιλείας ἕξουσιν οἵας περ ἂν τὰς αὑτῶν γνώμας παρασκευάσωσι.* Isoc. II. 11. Vide § 35 sqq.

Conform.

They had not the courage to *conform* their actions to their words.	*Τοιαῦτα λέγοντες οὐ τοιαῦτα ποιεῖν ἐτόλμων.* Lys. 12. 4.

Defend.

(1) Defend, help, assist.	*Ἀμύνειν, τιμωρεῖν τινι.*
You alone defended them.	*Σὺ μόνος αὐτοῖς ἤμυνες.*
I defended to the best of my ability.	*Ἤμυνον καθ' ὅσον ἐδυνάμην.*
To repel, ward off enemies.	*Πολεμίους ἀμύνειν.*
(2) *In court*, by speech.	*Ἀπολογεῖσθαι ὑπέρ.*
(3) To defend oneself against attack, *beat off*.	*Ἀμύνεσθαι* (with acc., e.g. *τοὺς πολεμίους*).
Not aggressively, but in self-defence.	*Ἀμυνόμενοι μὴ ὑπάρχοντες.*

Depend on.

The issues of affairs and opportunities must needs *depend on* the use made of them. Archid. 50.

Ἀλλ' ὡς ἂν χρήσηταί τις καὶ τοῖς πράγμασι καὶ τοῖς καιροῖς οὕτως ἀνάγκη καὶ τὸ τέλος ἐκβαίνειν ἐξ αὐτῶν. Vide § 35.

The sort of peace they will severally get will *depend on* their respective settlement of the war. Isoc. Archid. 51.

Τοιαύτην ἕκαστοι τὴν εἰρήνην ἕξουσιν οἵαν περ ἂν τοῦ πολέμου ποιήσωνται τὴν κατάλυσιν. Vide § 35.

It depends on you.

Ἐφ' ὑμῖν ἐστιν. Æschin. Tim. 36.

Determine.

(Depend on) e.g. The use we make of circumstances and opportunities *determines* their issues. (See above.)

Detected.

He was detected.

Καταφανὴς ἐγένετο.

Deteriorate.

E.g. χείρω αὐτὰ αὐτῶν γενήσεται τὰ πράγματα. See § 98, and cf. Thuc. I. 95. 4 φοβούμενοι μὴ χείρους γίγνωνται (οἱ ἐξιόντες).

Disaffected.

E.g. Towards the king.

(Δυσκόλως ἔχουσι) πρὸς τὸν βασιλέα.

The disaffected subjects.

Οἱ ἀφεστηκότες, ἀφιστάμενοι, with usual *stem* difference.

Disappoint.

Disappointed in his hopes.

Τῶν ἐλπίδων ἐψευσμένος (or ψευσθείς).

To be mistaken, deceived in one's opinion.

Ψευσθῆναι τῆς γνώμης.

Great would be my gratitude to Heaven were you not to disappoint the opinion I happen to hold of you.	Πολλὴν δ' ἂν τοῖς θεοῖς χάριν σχοίην εἰ μὴ διαμάρτοιμι τῆς δόξης ἧς ἔχων περί σου τυγχάνω (= εἰ μὴ διαψευσθείην).

Dictate.

(1) *Literally,* to dictate.	Ἐξηγεῖσθαι.
(2) *Figuratively,* to dictate.	Ἐπιτάττειν.
E.g. To dictate to us (or impose on us) such orders.	Τοιαῦτ' ἐπιτάττειν ἡμῖν.
The dictatorial orders of the Thirty.	Τὰ ἀπὸ τῶν τριάκοντα προσταχθέντα [ἐποιεῖτε].

Experience.

We are likely to *experience* just the opposite to our former experiences.	Τοὐναντίον δέ μοι δοκοῦμεν πείσεσθαι ἢ ἐν τῷ πρὶν χρόνῳ. Lys. 12. 2.

Embrace.

(I.e. welcome) e.g. poverty with honesty (cf. § 129).

Embrace poverty with honesty.	Ἀποδέχου δικαίαν πενίαν.

Forestall.

(1) He forestalls his attack.	Ὅπως μὴ ἔπεισι προκαταλαμβάνει.
(2) He forestalled their arrival.	Ἔφθασεν αὐτοὺς ἐλθών.

Finding.

Finding it was impossible.	Ὡς ἀδύνατον ἦν. Vide § 60 sqq.

Hinge on.

The war hinges not on arms so much as on money outlay.	Καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον ἀλλὰ δαπάνης. Thuc.

Illustrate.

This coarse comparison none the less illustrates the far-reaching shock to Greek expectations.	*Φορτικὸν τὸ ῥῆμα ὅμως παράδειγμα γίγνεται ὅσος τοῖς Ἕλλησιν ὁ παράλογος*, cf. *δηλοῦν*.

Identify.

They *identify* honour with pleasure, expediency with justice.	*Τὰ μὲν ἡδέα καλὰ νομίζουσι τὰ δὲ συμφέροντα δίκαια.*
He explains his *identity* and the causes of his flight.	*Φράζει ὅστις ἐστὶ καὶ δι' ἃ φεύγει.* Thuc. I. 137. 2.

Identical.

It will be seen that you hanker after a course of action *identical* with theirs.	*Ὀφθήσεσθε τῶν αὐτῶν ἔργων ἐπιθυμηταὶ τούτοις ὄντες.* Lys. 12. 90.

Indulge in.

Indulging his lawlessness.	*Τῇ (αὐτῇ) ἀνομίᾳ προθύμως ὑπηρετῶν.*

Isolate.

If they are isolated (left out of convention).	*Εἰ ἀπομονωθήσονται.*

Justify.

(1) I am *justified* in taking this course of action (see § 116).	*Τοιαῦτα δρᾶν δίκαιός εἰμι*, or *πολλή μοι συγγνώμη τοιαῦτα δρᾶν*.
(2) The wisdom of the selection was *justified* by results.	*Ἡ δὲ φρόνησις τῶν ἑλομένων φανερὰ ἐγένετο ἐκ τῶν ἀποβαινόντων*, or *ὡς δὲ ἐσωφρόνουν οἱ ἑλόμενοι δῆλον ἐποίησε τὰ ἐκβάντα.*
He will justify your confidence in him.	*Πιστεύσαντες ἐκείνῳ δῆλοι ἔσεσθε σωφρονοῦντες.*

Jeopardize.

E.g. To jeopardize the State.	*Τῇ πόλει κινδυνεύειν.*

Jobbery.

(1) Ἐργολαβεῖν.

(2) To cloak jobbery under the guise of administering punishment. — Τιμωρεῖσθαι μὲν δοκεῖν ἔργῳ δὲ χρηματίζεσθαι.

Mend.

(1) To reform (active sense). — Ἐπανορθοῦν.

(2) Improve, grow better. — Ἐπὶ (or πρὸς) τὸ βελτίον χωρεῖν.

He will mar or mend matters. — Ἤτοι ἐπὶ τὸ βελτίον ἢ ἐπὶ τὸ χεῖρον χωρεῖν ποιήσει τὰ πράγματα.

Mean.

(1) This is the meaning of these messages. (The messages are tantamount to this.) — Τοῦτο δύνανται αὗται αἱ ἀγγελίαι. Thuc. VI. 36. And compare δραχμὴ δύναται ἓξ ὀβόλους.

(2) He *means* to deceive. — Ἐξαπατᾶν ἐν νῷ ἔχει.

Motto.

The country's *motto* is cheap education. — Πρὸς τὸ μετ' εὐτελείας παιδεύειν πολιτευόμεθα.

Outnumber.

His good deeds, he said, outnumber his misdeeds. — Πλείω οἱ ἀγαθὰ ἔφη τῶν ἁμαρτημάτων πεποιημένα. (Cf. § 38.)

Owe.

It was not to chance but to valour they *owed* their victory. — Οὐ διὰ τύχην ἀλλὰ δι' ἀρετὴν ἐνίκησαν. (See also § 429, "Tertiary Predicates.")

Overestimate.

To overestimate. — Περὶ πλείονος ἢ κατ' ἀξίαν ποιεῖσθαι. (See § 152.)

Underestimate. — Παρ' ὀλίγον ποιεῖσθαι, or ἡγεῖσθαι.

Question.

I do not question the *sincerity of your motives.*	*Ὧν ἕνεκα πράττεις οὐδὲν ἐγκαλῶ.* (See § 27.)

Questionable.

He accepted questionable help. (See § 122.)	*Ἀφ' ὧν οὐκ ἔδει* (or *ὑπ' ἀναξίων*) *ὠφελούμενος ἠγάπα.*

Reinforce.

To reinforce.	*Ἐπιβοηθεῖν.*

Sacrifice.

To sacrifice state interests.	*Προίεσθαι τὰ τῆς πόλεως.*
Sacrificing their lives.	*Προέμενοι αὐτοὺς ἀπολέσθαι.*
Opportunity neither let slip nor sacrificed by me.	*Καιρὸς οὐδὲ παρεθεὶς οὐδὲ προεθεὶς ὑπ' ἐμοῦ.*

Second.

(1) To second by word and deed the policy of Philocrates.	*Εἰς ὑποδοχὴν λέγειν καὶ πράττειν Φιλοκράτει.*

(2) *Συμπράττειν, συναγωνίζεσθαι* (co-operation).

(3) *Συναγορεύειν, συνειπεῖν* (advocacy).

Suppose.

(1) Suppose them to have done it.	*Τιθῶμεν* or *ποιῶμεν αὐτοὺς τοῦτο δρᾶσαι.*
Suppose you are presiding at a contest of civic virtue.	*Ὑπολάβετε τοίνυν ὑμᾶς εἶναι ἀρετῆς ἀγωνοθέτας.*
(2) Suppose them dead.	*Καὶ δὴ τεθνᾶσι.*

Surprise.

In order to surprise the town.	*Ἵνα ἀπροσδόκητον λάβοιεν τὴν πόλιν.*

Succumb.

To succumb to force.	*Βίᾳ νικᾶσθαι.*
To succumb to drink.	*Οἴνου νικᾶσθαι.* (See § 103.)

CHAPTER VI.

V. FUNCTIONS AND EQUIVALENTS OF THE PARTICIPLE.

§ 194 *bis*. It is impossible to analyze the manifold functions of the participle without recourse to its syntax. From this point of view the participle takes the place of an *Adjective, Noun,* or *Adverb Clause*. Hence its functions are *Adjectival, Substantival, Adverbial,* as the following conspectus shows:

AS AN ADJECTIVAL CLAUSE the participle may replace—

(1) A Relative Clause (§§ 197-199):

"Those who had then arrived," *οἱ τότε ἀφικόμενοι.*

(2) Appositives (§ 200):

Ἡ *στήλη ἡ ἐν τῇ Ἀθηναίων ἀκροπόλει σταθεῖσα.*

N.B. Seeing that the participle is a regular substitute for a relative clause, which is essentially an adjectival function, the step to merely attributive use is obvious.

(3) Attributive Adjectives (§ 201), e.g.:

"The present time," *ὁ παρὼν χρόνος.*

(4) Predicative Adjectives (§§ 202-206):

"He was evidently thieving," *δῆλος (φανερὸς) ἦν κλέπτων.*

AS A NOUN CLAUSE the participle may be (§§ 207-214 inclusive)—

(5) The Object of Verbs marking sense perception and knowledge:

"I know his goodness," *οἶδα αὐτὸν ἀγαθὸν ὄντα.*

(6) Infinitive Substitute:

"By want of practice," *ἐν τῷ μὴ μελετῶντι* (for *μελετᾶν*).

AS AN ADVERB CLAUSE the participle may be used (§§ 215-242 inclusive)—

(7) To express circumstances of *time, place, condition, comparison, concession, cause, purpose* (CIRCUMSTANTIAL PARTICIPLE).

A. *Without particles.*
B. *With particles, ἅμα, εὐθύς, καίπερ, ἅτε, ὡς.*
C. In the construction known as *Genitive Absolute.*
D. In the construction known as *Accusative Absolute.*

(8) Merely with *adverbial* force to qualify a verb (§§ 243 and 244).

§ 195. Hence the Greek participle is the *normal equivalent* of our *English participles*, and the correspondence is fairly exact, though there are exceptions, cf. our verbal noun, e.g. reading is useful = *τὸ ἀναγιγνώσκειν λυσιτελές.*

§ 196. Further, the Greek participle may be the equivalent—

(*a*) Of an English *substantive*, as can be seen from functions 1, 2, 5, and 6, enumerated above.

(*b*) Of an *English adjective* (attributive)—this usage is very limited (3).

(*c*) Of an *English adverb* and *adverbial phrase*, as is clear from numbers 6, 7, 8, 9.

N.B. The participial negative is *οὐ*, but when the participle is generic or conditional its negative is *μή.*

THE PARTICIPIAL ADJECTIVAL CLAUSE.

1. THE PARTICIPLE AS SUBSTITUTE OF THE RELATIVE CLAUSE.

§ 197. To mark (*a*) the *incidental* relative.

The value of the Greek participle as a substitute for the incidental relative clause is more apparent in translations from Latin than from English, owing to the paucity of participles in the former language and their less important rôle.

In passages like the following (Thuc. VI. 2. 3), *Ἰλίου δὲ ἁλισκομένου τῶν Τρώων τινὲς διαφυγόντες Ἀχαιοὺς πλοίοις*

ἀφικνοῦνται πρὸς τὴν Σικελίαν, it is immaterial whether we translate "Some Trojans *who had escaped* the Achæans" or "*on escaping.*"

Again in Thuc. VI. 2. 4 *καὶ ἡ χώρα ἀπὸ Ἰταλοῦ βασιλέως τινὸς Σικελῶν, τοὔνομα τοῦτο ἔχοντος οὕτως Ἰταλία ἐπωνομάσθη*, we can translate "a certain king of the Sicels *who bore* this name" or "*bearing* this name."

§ 198. It is scarcely necessary to cite examples of the participle as *substitute of the incidental relative*—a few will suffice :

On behalf of these exiles here *who* are asking for help.	Ὑπὲρ *ἀνδρῶν φυγάδων τῶνδε ἐπικουρίας δεομένων.* Thuc. VI. 12. 1.
To the best of *such* influence *as* he possessed.	Ὡς *ἀπὸ τῆς ὑπαρχούσης (αὐτῷ) ἀξιώσεως.*
Say something good of those you want to make friends of to persons *who will tell them.*	Οὓς *ἂν βούλῃ ποιήσασθαι φίλους, ἀγαθόν τι λέγε περὶ αὐτῶν πρὸς τοὺς ἀπαγγελοῦντας.* Isoc. I. 33.
He who has taken unwise measures concerning his own affairs will never give good counsel on other people's.	Ὁ *γὰρ κακῶς διανοηθεὶς περὶ τῶν οἰκείων οὐδέποτε καλῶς βουλεύσεται περὶ τῶν ἀλλοτρίων.*
It is likely that the man who imposes on himself the higher life will welcome such persons as exhort to virtue.	Τὸν *γὰρ αὑτῷ τὰ βέλτιστα πράττειν ἐπιτάττοντα τοῦτον εἰκὸς καὶ τῶν ἄλλων τοὺς ἐπὶ τὴν ἀρετὴν ἐπικαλοῦντας ἀποδέχεσθαι.*
You will have difficulty in finding one who is ready to give counsel out of mere goodwill.	Τὸν *μετ' εὐνοίας συμβουλεύοντα χαλεπῶς εὑρήσεις.*
Of newcomers make most, not of those who bring you	Περὶ *πλείστου δὲ ποιοῦ τῶν ἀφικνουμένων μὴ τούς σοι*

presents, but of those who expect to get from you.	*δωρεὰς ἄγοντας ἀλλὰ τοὺς παρά σου λαμβάνειν ἀξιοῦντας.* Isoc. II. 22.
Those curs bark at people who give, even as at the first comer; and so the base will injure their benefactors as well as those who do them wrong.	*Ἐκεῖναί τε γὰρ τοὺς διδόντας ὥσπερ τοὺς τυχόντας ὑλακτοῦσι· οἵ τε κακοὶ τοὺς ὠφελοῦντας ὥσπερ τοὺς βλάπτοντας ἀδικοῦσιν.*
Deem magnanimous not those whose aims go beyond their power of achievement, but those whose aims are noble, yet who are able to achieve their undertakings. Cf. *Qui trop embrasse, mal étreint.*	*Μεγαλόφρονας νόμιζε μὴ τοὺς μείζω περιβαλλομένους ὧν οἷοι τ' εἰσὶ κατασχεῖν, ἀλλὰ τοὺς καλῶν μὲν ἐφιεμένους ἐξεργάζεσθαι δὲ δυναμένους οἷς ἂν ἐπιχειρῶσιν.* Isoc. II. 25.

§ 199. (*b*) To mark a *class* of persons or things. See also Part II., § 309, 3.

The men present, *οἱ παρόντες* = *οἵτινες πάρεισι* = *οἳ ἂν πάρωσι.*

The man in the street.	*Ὁ τυχών* (also "the successful man").
Ordinary folk.	*Οἱ τυχόντες.*
Everyday matters.	*Τὰ τυχόντα.*
The author of this witticism.	*Ὁ ταῦτα κομψευσάμενος.*
The Greek patriots.	*Οἱ τὰ ἀμείνω φρονοῦντες περὶ τῆς Ἑλλάδος.*
The innocent.	*Οἱ μηδὲν ἀδικοῦντες.*
The guilty.	*Οἱ ἀδικοῦντες.*
The natives of those parts.	*Οἱ ταῦτα τὰ χωρία οἰκοῦντες* = *οἱ ἐπιχώριοι.*
The customary rites of the temple.	*Τὰ περὶ τὸ ἱερὸν νομιζόμενα.*

They acquainted him with all the *facts*.	Πάντα τὰ γενόμενα ἐσήμαινον.
They acquainted him with all the *proceedings*.	Πάντα τὰ γιγνόμενα ἐσήμαινον.
More than necessary.	Πορρωτέρω τοῦ δέοντος.
They took counsel together in consequence of the statements.	Πρὸς τὰ λεχθέντα συνεβουλεύσαντο.
A proof of this, even at the present day, is to be found in the people who bestow the appellation of Saviour on Poseidon.	Τεκμήριον δὲ καὶ τοῦδε ἔτι καὶ νῦν οἱ Ποσειδῶνος Σωτῆρος ἐπωνυμίαν νομίζοντες.
The plaintiff.	Ὁ διώκων.
The defendant.	Ὁ φεύγων.
Deliberate slowly, but promptly execute your *resolution*.	Βουλεύου μὲν βραδέως ἐπιτέλει δὲ ταχέως τὰ δόξαντα.
Hunters after unjust gain.	Οἱ ἐκ τοῦ ἀδίκου φιλοκερδοῦντες.
The *person* best acquainted with the matter.	Ὁ ἀκριβέστατα εἰδώς.
Men of greatest influence.	Οἱ μέγιστα δυνάμενοι.
All his companions.	Οἱ συνόντες αὐτῷ ἅπαντες.
When the aggrieved parties enter a denial.	Ὅταν οἱ ἀδικούμενοι ἀρνῶνται.
The revolutionary party.	Οἱ νεωτερισμοῦ ἐρῶντες, or οἱ νεωτερισείοντες, or οἱ νεωτεροποιοί, or οἱ νεώτερόν τι ἐπιχειροῦντες.
Hate the flatterer as you would a deceiver.	Μίσει τοὺς κολακεύοντας ὥσπερ τοὺς ἐξαπατῶντας.

Don't willingly keep the innocent in a state of panic.	Μὴ *βούλου περιδεεῖς εἶναι τοὺς μηδὲν ἀδικοῦντας.* Isoc. II. 23.
Allow free speech to men of sense.	*Δίδου παρρησίαν τοῖς εὖ φρονοῦσιν.* Isoc. II. 28.
Of all your contemporaries.	*Τῶν ἐπὶ τοῦ σου βίου γεγονότων.*
Fellow-workers (conspirators).	*Οἱ συνεπιθησόμενοι τῷ ἔργῳ.*
Better to join the injured party and preserve the common welfare of Sicily.	*Κάλλιον τοῖς ἀδικουμένοις προσθεμένους τὴν κοινὴν ὠφελίαν τῇ Σικελίᾳ φυλάξαι.*

For other examples vide Part II., Ch. 9.

2. PARTICIPLE AS APPOSITIVE.

§ 200. The participle preceded by the article and referring to a noun or pronoun as its complement, though formally appositive, will generally be found to be the equivalent of an English relative clause in determinative or generic sense.

Demosthenes—the man *who* casts in my teeth my friendship with Alexander.	*Δημοσθένης ὁ τὴν ξενίαν ἐμοὶ προφέρων τὴν Ἀλεξάνδρου.* In Ctes. 66.
The defendant—this portentous flatterer.	*Οὗτος ὁ τηλικοῦτος τὸ μέγεθος κόλαξ.*
This fellow *who* now bids you scorn Macedonians.	*Ἐκεῖνος ὁ νυνὶ κελεύων Μακεδόνων καταπτύειν.*

N.B. The Attic orators abound in this participial usage.

3. PARTICIPLE AS ATTRIBUTIVE ADJECTIVE.

§ 201. *Impending* danger.	*Ὁ ἐπιὼν κίνδυνος.*
Statute law.	*Οἱ ἐπικείμενοι νόμοι.*
The expectations *held out*.	*Αἱ ὑποκείμεναι προσδοκίαι.* Τὸ *ὑποκείμενον* = assumption or grammatical *subject*.

A *misgoverned* state.	Πόλις *οὐκ εὖ πολιτευομένη.*
The *passing* pleasure.	Ἡ *παραπίπτουσα ἡδονή.*
Telling a *trumped-up* tale.	Πρᾶγμα *λέγων πεπλασμένον.*
Exquisite (finished).	*Διαπεπονημένος* or *ἠκριβωμένος* or *εἰργασμένος*—e.g. *λόγος.*
A person with property up to the *fixed* rateable value.	*Ὧι ἂν ᾖ οὐσία εἰς τὸ ταχθὲν τίμημα.*
You run the risk of meeting with no *ordinary* peril.	*Κινδύνῳ κινδυνεύεις οὐ τῷ τυχόντι χρῆσθαι.*
The *constituted* regent.	Ὁ *ἐπίτροπος καθεστηκώς.*
In the *following* spring.	Τοῦ *ἐπιγιγνομένου ἦρος.*
The coming day.	Ἡ *ἐπιοῦσα ἡμέρα.*
The *next* year.	Τὸ *ἐχόμενον ἔτος.*
A *snowy* night.	Ὑπονιφομένη *νύξ.*
They offered the *customary* sacrifices.	Σφάγια *προὔφερον τὰ νομιζόμενα.*
Neighbouring tribes.	Προσοικοῦντα *ἔθνη.*
A *high-spirited* and *hot-headed* soldier.	Μέγα *φρονῶν καὶ θερμὰ σπουδάσας στρατιώτης.*
The *disfranchised* Antiphon.	Ὁ *ἀποψηφισθεὶς* Ἀντιφῶν.
Ex-clerk Æschines.	Ὁ *γεγραμματευκὼς* Αἰσχίνης.

4. PARTICIPLE USED PREDICATIVELY.

§ 202. A predicative participle regularly follows on predications of "evidence," "appearance," and the reverse (*λανθάνω*). Thus *δῆλος ἦν κλέπτων* = "he was *evidently* thieving," and *προδοθεὶς ἐφάνη* = "he *was seen* (or '*proved*') *to be* betrayed." This idiom is far more idiomatic than the *ὅτι* clause with *δῆλον* and *φανερόν*—e.g. *δῆλον ἦν ὅτι ἔκλεπτεν.* Whether by analogy of the foregoing or not, a similar participial construction occurs after a large number of verbs, which may be classified as follows:

§ 203. (*a*) PREDICATIONS of "*evidence*," "*appearance*," and the reverse: *φαίνεσθαι* and *λανθάνειν*, also *τυγχάνειν*, "to happen"; *οἴχεσθαι*, "to be off."

He *is evidently* a scoundrel.	Φαίνεται πανοῦργος ὤν.
He *seems to be* (is *held to be*) a scoundrel.	Φαίνεται πανοῦργος εἶναι.
I happened to be present.	Ἔτυχον παρών.
His entrance was unnoticed.	Ἔλαθεν εἰσελθών.
They sailed away.	Ὤιχοντο ἀποπλέοντες.
That you may not *wake up to find* yourselves deceived.	Ἵνα μὴ λάθητε ἐξαπατηθέντες.
A result which was *evidently* bound to come, if you do not prevent it.	Ὃ πρόδηλον ἦν ἐσόμενον εἰ μὴ ὑμεῖς κωλύσετε. In Ctes. 91.
The forces we meanwhile fancy at our disposal *are proved to be* incapable of accomplishing anything at the right moment.	Ὡς δὲ τὸν μεταξὺ χρόνον δυνάμεις οἰόμεθ' ἡμῖν ὑπάρχειν οὐδὲν οἷαι τ' οὖσαι ποιεῖν ἐπ' αὐτῶν τῶν καιρῶν ἐξελέγχονται. Dem. Phil. I. 37.
What sensible man would not accept participation in a form of government in which his worth will not pass unnoticed?	Τίς· οὐκ ἂν δέξαιτο τῶν εὖ φρονούντων τοιαύτης πολιτείας μετέχειν ἐν ᾗ μὴ διαλήσει χρηστὸς ὤν; Isoc. III. 16.

§ 204. (*b*) PREDICATIONS of *inception*, *ἄρχομαι*; *continuation*, *διατελῶ*, *διαμένω*, *διάγω*; *perseverance*, *καρτερῶ*, *διαγίγνομαι*; *endurance*, *καρτερῶ*—I brook, *ἀνέχομαι*; *cessation*, *παύομαι*, *λήγω*; lastly, *anticipation* of action (*φθάνω*).

I shall begin by telling you.	Ἄρξομαι ὑμῖν λέγων.
That was the proposition with which I started.	Ἐντεῦθεν γὰρ ὑποθέμενος ἠρξάμην. Isoc. III. 14.
They continued the fight for seven days.	Ἑπτα ἡμέρας μαχόμενοι διετέλεσαν.

He has lived a life of falsehood.	Πάντα τὸν βίον διαγεγένηται ψευδόμενος.
They did not desist from war.	Οὐκ ἐπαύσαντο πολεμοῦντες.
He has spent his whole life, not in hunting the wild boar, nor in keeping his body in good condition, but in laying traps for men of means.	Ἀλλὰ μὰ Δία οὐχ ὕς ἀγρίους κυνηγετῶν οὐδέ τὰς τοῦ σώματος εὐεξίας ἐπιμελόμενος ἀλλ' ἐπασκῶν τέχνας ἐπὶ τοὺς τὰς οὐσίας κεκτημένους διαγεγένηται. Æsch. Ctes. 255.
Be off with you.	Οὐκ ἂν φθάνοις ἀπιών (you can't go soon enough).
He got into the town first.	Ἔφθασε (ἔφθη) εἰς τὴν πόλιν εἰσελθών.

Obs. Notice following idioms:

(1) Agamemnon put an end to foreign insult, Ἀγαμ. τοὺς βαρβάρους ἔπαυσεν ὑβρίζοντας.

(2) Your present acquisitions by conquest, ἃ νῦν κατατρεψάμενος ἔχεις.

(3) Verbs meaning to "*suffer*," "*allow*," "*acquiesce*" (ἐᾶν, περιορᾶν, etc.) take *participial* construction, but admit also of *infinitive*. Vide § 256 (*c*).

§ 205. (*c*) Predications of *emotion: To rejoice*, ἥδεσθαι, χαίρειν; *to grieve*, λυπεῖσθαι; *to feel* or *be annoyed*, ἀγανακτεῖν, χαλεπαίνειν, βαρέως or τραχέως or χαλεπῶς φέρειν, also χαλεπῶς ἔχειν; *to weary*, κάμνειν, ἀπαγορεύειν; *be ashamed*, αἰσχύνεσθαι; *to put up with*, καρτερεῖν, ἀνέχεσθαι, etc. See § 26.

Everybody, even a slave, delights in seeing the light.	Πᾶς ἀνὴρ, κἂν δοῦλος ᾖ τις, ἥδεται τὸ φῶς ὁρῶν.
And they take as much delight in these deeds as do any other men in the slaughter of their enemies.	Καὶ ταῦτα δρῶντες οὕτω χαίρουσιν ὡς οὐδένες ἄλλοι τοὺς πολεμίους ἀποκτείνοντες.
Slander annoyed him.	Ἐχαλέπαινε κακῶς ἀκούων.

Who would endure to listen to such language?

Τίς ἂν τὰ τοιαῦτα καρτερήσειεν ἀκούων; In Ctes. 241.

Not to put up with perpetual deprivation of equal rights.

Μὴ διὰ παντὸς στερισκομένους ἀνέχεσθαι ἰσομοιρίας. Thuc. V. 69. 1.

You are not ashamed to force me to speak of my mother's marriage.

Οὐκ ἐπαισχύνει μητρὸς γάμους μ' ἀναγκάζων λέγειν.

And they are not ashamed of the illegal treatment they meted out to their own cities, nor of the unjust accusations they bring against ours.

Εἶτ' οὐκ αἰσχύνονται τὰς αὑτῶν πόλεις ἀνόμως διαθέντες καὶ τῆς ἡμετέρας ἀδίκως κατηγοροῦντες.

I repented of my silence.

Μετεμέλησέ μοι σιγήσαντι.

They repented of having restored the prisoners.

Μετεμέλοντο τοὺς δεσμώτας ἀποδεδωκότες. Thuc. V. 35.

He thought an orator should be content with honours bestowed by the Demos in the city itself.

Ὤιετο τὸν ῥήτορα δεῖν ἀγαπᾶν ἐν αὐτῇ τῇ πόλει τιμώμενον ὑπὸ τοῦ δήμου. Ctes. 33. Cf. οὐκ ἀγαπᾷ εἴ . . ., § 26.

Weary not of benefiting a friend.

Μὴ κάμῃς φίλον ἄνδρα εὐεργετῶν. Plato, Gorg.

Be content with an equal share.

Ἀνέχου τὸ ἴσον ἔχων. Isoc. I. 38.

How can men who wearied of prosperity, long put up with the endurance of misery?

Οἵτινες γὰρ εὖ πράττοντες ἀπείπον πῶς ἂν οὗτοι κακοπαθοῦντες πολὺν χρόνον καρτερήσειαν; Isoc. Archid. 69.

§ 206. (*d*) PREDICATIONS of "*superiority*," "*inferiority*," "*right*," and "*wrong*"—e.g.:

To be surpassed, *ἡττᾶσθαι*. To surpass, *νικᾶν*, *κρατεῖν*. To be inferior, *λείπεσθαι*, *νικᾶσθαι*. To do right, *καλῶς ποιεῖν*. To do wrong, *ἀδικεῖν*.

We shall not be beaten in doing good.	Οὐχ ἡττησόμεθα εὖ ποιοῦντες.
You are in the wrong to begin the war.	Ἀδικεῖτε πολέμου ἄρχοντες. Thuc.
Thrasybulus died in this way *fortunately for himself*.	Θρασύβουλος καλῶς ἐποίησεν οὕτω τελευτήσας, i.e. he did well to die thus.
And you call yourselves fortunate, as indeed you are and *rightly so*.	Καί φατε μὲν εὐτυχεῖς εἶναι, ὡς ἐστὲ καλῶς ποιοῦντες (=καλῶς ποιεῖτε εὐτυχεῖς ὄντες).
You are not my inferior in the knowledge . . .	Οὐδὲν ἐμοῦ λείπει γιγνώσκων.

AS NOUN CLAUSE. I.

5. THE PARTICIPLE (OR PARTICIPIAL CLAUSE) MAY BE OBJECT.

§ 207. Verbs expressive of *sense-perception* (e.g. *αἰσθάνομαι*, *ἀκούω*, *ὁρῶ*, etc.) and *knowledge* (*οἶδα*, *γιγνώσκω*, etc.), or *its ascertainment* and *retention* (*πυνθάνομαι*, *μέμνημαι*, *μανθάνω*), are usually followed by a participial *noun-clause* as *object*. When, however, the subject is the same in both clauses, the nominative is retained and the personal construction prevails. Thus:

I know you are always saying that . . .	Οἶδά σε λέγοντα ἀεὶ ὅτι . . .
I remember hearing you say.	Μέμνημαι ἀκούσας σου. Xen.

They became aware they were the victims of Dolon's deceit.	Ἤισθοντο ὑπὸ Δόλωνος ἐξαπατώμενοι.
The benefits he himself bore witness to having experienced.	Ὧν αὐτὸς ἦν μάρτυς εὖ πάθών. Æschin. 2. 26.
We charged them with intended rebellion.	Ἐπῃτιώμεθα αὐτοὺς ὡς ἀποστησομένους.
He saw the States in the enjoyment of peace and prosperity.	Εἶδεν τὰς πόλεις ἐν εἰρήνῃ εὐδαιμονούσας.
When he realized the *downfall* of the Athenian cause.	Ἐπεὶ ἔγνω τῶν Ἀθηναίων τὰ πράγματα διεφθαρμένα.
We observed the mutual distrust of Nikias and Alcibiades.	Νικίαν καὶ Ἀλκιβιάδην κατείδομεν ὑπόπτους ὄντας ἀλλήλοις.

§ 208. *Obs. 1.* The personal construction with or without attraction follows *σύνοιδα ἐμαυτῷ, I am conscious:*

He was conscious of guilt.	Συνῄδει ἑαυτῷ ἀδικήσας or ἀδικήσαντι.
We feel her bewitching charm.	Σύνισμεν ἡμῖν αὐτοῖς κηλούμενοι ὑπ' αὐτῆς.

Obs. 2. Verbs of *sense-perception,* which govern a genitive, like *ἀκούω* and *αἰσθάνομαι, may* of course take the *genitive of the participle* even in a noun-clause. Hence we find:

They did not perceive the enemy's approach.	Οὐκ ᾔσθοντο προσιόντων τῶν πολεμίων.
They already perceived he was nigh.	Ἤδη γὰρ ἐγγὺς ὄντα ᾐσθάνοντο αὐτόν.
In this way, without difficulty, they realized their departure.	Ἥι οὐ χαλεπῶς ᾐσθάνοντο κεχωρηκότας. Thuc.

When they perceived the presence of the Thebans within the city, and its sudden capture.	Ὡς ᾔσθοντο ἔνδον τε ὄντας τοὺς Θηβαίους καὶ ἐξαπιναίως κατειλημμένην τὴν πόλιν. Thuc.
Ariæus no sooner perceived that Cyrus had fallen than he took to flight.	Ἀριαῖος ὡς ᾔσθετο Κῦρον πεπτωκότα ἔφυγεν.

§ 209. In the case of *ἀκούω* a distinction is necessary between statements heard *at first hand* and *at second hand*—i.e. between the direct hearing of a statement from the lips of the speaker or from *a third person* who repeats the words. This difference is illustrated by the following examples :

I hear you say.	Ἀκούω σου λέγοντος.
I gladly listen to the conversation of Socrates.	Ἡδέως ἀκούω Σωκράτους διαλεγομένου.
I hear they have come.	Ἀκούω ἐλθόντας αὐτούς or *ἀκούω ὅτι*. See § 361.
And even now I hear that Ctesiphon plumes himself on this fact.	Ἐφ' ᾧ καὶ νυνὶ μέγα φρονεῖν ἀκούω Κτησιφῶντα. Æschin. Ctes. 193.

§ 210. *Obs. 3.* After verbs of "*seeing*," ὁρῶ, etc., the dependent participial clause is the same as after verbs expressive of *knowledge*, like *οἶδα, ἐπίσταμαι, γιγνώσκω*. Thus :

The guards no longer remaining when they *saw* the biggest fort taken.	Οὐχ ὑπομεινάντων τῶν φυλάκων ὡς εἶδον τὸ μέγιστον τεῖχος ληφθέν.
They saw from the former sea-fight they would gain some advantage.	Ἐκ τῆς πρότερον ναυμαχίας τι πλέον ἐνεῖδον σχήσοντας. (See also §§ 363-4.)
They saw the failure of their attempts and the annoyance of their troops at remaining.	Τοῖς γὰρ ἐπιχειρήμασι ἑώρων οὐ κατορθοῦντες καὶ τοὺς στρατιώτας ἀχθομένους τῇ μονῇ. Thuc.

They observed the small numbers of the Thebans.	Κατενόησαν οὐ πολλοὺς τοὺς Θηβαίους ὄντας.
When Brasidas noticed the Athenian movement.	Ὁ δὲ Βρασίδας ὡς εἶδε κινουμένους τοὺς Ἀθηναίους.
Seeing a war with Peloponnesus would be on them.	Ὁρῶντες τὸν τῶν Λακεδαιμονίων σφίσι πόλεμον ἐσόμενον.
Aware of the Syracusan pursuit.	Γνοὺς τοὺς Συρακοσίους διώκοντας. (See § 365.)
Aware of their deception.	Ὡς ἔγνωσαν ἠπατημένοι.
He made known his information of the capture of Plemmyrium.	Ἀγγέλλει ὅτι πύθοιτο τὸ Πλημμύριον ὑπὸ τῶν Συρακοσίων ἑαλωκός.

§ 211. *Obs. 4.* Verbs implying *causation of perception*—e.g. *ποιῶ*, *τίθημι* = "I imagine," "I represent"; *ἐξελέγχω* = "I convict"; *φαίνω*, *δείκνυμι* = "I demonstrate," "show"; *δηλόω* = "I point out," "prove"—take the participial noun clause.

This document proves the contract to be false.	Τοῦτο τὸ γράμμα δηλοῖ ψευδῆ τὴν συνθήκην οὖσαν.
Put to the test of fact, these exploits are *found* to fall short of their fame.	Δηλοῦται τοῖς ἔργοις τὰ γενόμενα ὑποδεέστερα ὄντα τῆς φήμης.
His banishment *is shown* to have been his own fault.	Δηλοῦται παρὰ τὴν αὐτοῦ ἁμαρτίαν ἐκπεσών. See also § 290 *παρά*.

§ 212. *Obs. 5.* *Ποιῶ* and *τίθημι*, meaning "I suppose," take infinitive clause, like *ὑπολαμβάνω*.

I do not suppose you are so forgetful.	Οὐκ ὑπολαμβάνω οὕτως ὑμᾶς ἐπιλήσμονας εἶναι.
Would you have me *assume* that you got into a panic and proved true to your character?	Βούλει σε θῶ φοβηθῆναι καί χρήσασθαι τῷ σαυτοῦ τρόπῳ; Æschin. Ctes. 163.

Obs. 6. For the ὡς and ὅτι clause used of indirect and inferential perception see Chapter 14 on O.O., § 361 sqq., Part III.

AS NOUN CLAUSE. II.

6. THE PARTICIPLE OR PARTICIPIAL CLAUSE APPEARS EXCEPTIONALLY AS INFINITIVE SUBSTITUTE.

§ 213. This idiomatic use of the participle, where an infinitive would normally occur, is mostly confined to the Dramatists and Thucydides.

For want of practice. — Ἐν τῷ μὴ μελετῶντι (*loco* μελετᾶν). Thuc. I. 142. 8.

In this state of public opinion. — Ἐν τῷ τοιῷδε ἀξιοῦντι (for ἐν τῷ τοιάδε ἀξιοῦν).

Owing to his intense fear. — Κατὰ τὸ σφόδρα δεδιός (δεδιέναι).

They are minded to slink away rather than remain. — Τοῦ ὑπαπιέναι πλέον ἢ τοῦ μένοντος τὴν διάνοιαν ἔχουσι. Thuc. V. 9. 6.

§ 214. The following somewhat exceptional examples, though strongly resembling the foregoing, are usually regarded as extensions of the neuter participle used as the *equivalent of an abstract noun.* It should be noted, however, that this latter idiom is commonly confined to intransitive verbs—e.g. τὸ συμφέρον, utility. (Vide "Neuter Participle" under "Predominance of the Substantive," § 307.) In the examples to be cited the verbs are active.

In your wrath, deem not hostile the wise of word. — Μηδὲ τῷ θυμουμένῳ τὸν εὖ λέγοντα δυσμενῆ ποιοῦ φρενί. Eur. Hec. 249.

The irksomeness of preparations did not rid them of the passion for the voyage. — Τὸ μὲν ἐπιθυμοῦν τοῦ πλοῦ οὐκ ἐξῃρέθησαν ὑπὸ τοῦ ὀχλώδους τῆς παρασκευῆς. Thuc. VI. 24. 1.

With *energetic action* there is hope of keeping on our legs. — Μετὰ δὲ τοῦ δρωμένου καὶ στῆναι ἐλπὶς ὀρθῶς. Thuc. V. 102.

Without letting the suspicious purpose of their design be seen. Thuc. I. 90. 2. — Τὸ βουλόμενον καὶ ὕποπτον τῆς γνώμης οὐ δηλοῦντες. (Suspected aims, Hendiadys. Cf. 127 c.)

Cf. Thuc. VI. 16. 3, ἐκ τοῦ δρωμένου. V. 9. 6, ἐν τῷ ἀνειμένῳ τῆς γνώμης, in the unsettled state of their plans. I. 36. 1, τὸ δὲ

θαρσοῦν. II. 87. 2, τῆς γνώμης τὸ μὴ νικηθέν (unconquered will). II. 63. 1, τῆς τε πόλεως ὑμᾶς εἰκὸς τῷ τιμωμένῳ βοηθεῖν. Thuc. V. 9, μὴ ἀπὸ τοῦ προφανοῦς μᾶλλον καὶ ἀντιπαρατα χθέντος (not openly and in counter-array).

Cf. Thuc. II. 59. 2, τὸ ὀργιζόμενον τῆς γνώμης = angry sentiments.

This habit of flattery of speech has reduced the State to its present condition.

Τὸ γὰρ ἀεὶ πρὸς ἡδονὴν λεγόμενον οὑτωσὶ τὴν πόλιν διατέθηκεν. In Ctes. 127.

The following is the ordinary neuter participle as equivalent of our abstract substantive. Vide Part II., 307 and 298.

He prevailed (over opposition) with a superabundance of security.

Πολλῷ τῷ περιόντι τοῦ ἀσφαλοῦς κατεκράτησεν. Thuc. VI. 55. 3.

AS SUBSTITUTE FOR ADVERB CLAUSE.

7. IT BECOMES THE CIRCUMSTANTIAL PARTICIPLE.

§ 215. The participle is a most convenient and frequently employed substitute of the *Adverb Clause with finite verb.* It may take the place of any of the seven Adverb Clauses *except that of Consequence or Result.*

As to form, it occurs—

(A) Without particles.
(B) With particles, e.g. ἅμα, καίπερ, ὡς, ἅτε.
(C) As Genitive Absolute.
(D) As Accusative Absolute.

It is called *circumstantial* because it serves to render some circumstance of the action described by the principal verb.

§ 216. These circumstances are—

(1) Time or place—*Circumstantial Temporal Participle.*
(2) Condition—*Circumstantial Conditional Participle.*
(3) Concession (although)—*Circumstantial Concessive Participle.*
(4) Means or manner—*Circumstantial Modal Participle.*
(5) Cause—*Circumstantial Causal Participle.*
(6) Purpose—*Circumstantial Final Participle.*

Thus, context apart, the following meanings may attach to the word σφαλέντες:

i. Temporal: "On meeting with failure."
ii. Conditional: "In case of failure."
iii. Concessive: "Notwithstanding failure."
iv. Modal: "By failure."
v. Causal: "Because of failure."

§ 217. A. The CIRCUMSTANTIAL PARTICIPLE *without particles.*

(1) The *Temporal Participle.*

It should be noted that:

(*a*) The *present* usually marks *coincidence.*

The *aorist* usually marks *relative priority.*

The *perfect* usually marks the *state resulting* from the conclusion of an act—in relation, in all three cases, to the action of the principal verb. Thus:

Fleeing before the Oscans the Sicels crossed over from Italy to Sicily.	Σικελοὶ ἐξ Ἰταλίας διέβησαν ἐς Σικελίαν φεύγοντες Ὀπικούς.
The Bœotians, *on being driven out* of Arne, settled in Bœotia.	Βοιωτοὶ ἐξ Ἄρνης ἀναστάντες Βοιωτίαν ᾤκισαν.
He spoke *after* full preparation.	Ἐσκεμμένος ἔλεγε (μεμελετηκώς).
In life and *after* death.	Ζῶντες καὶ τελευτήσαντες.
Neither *in* success nor *in* adversity.	Οὔτ' εὐτυχῶν οὔτε δυστυχῶν.

§ 218. (*b*) In narrative, where a *succession of events* has to be described, we generally use finite verbs in separate independent clauses; the Greeks use a *series of participles.*

About this time Lamis arrived in Sicily from Megara with colonists. He settled at a place called Trotilon; thence he went and, for a time, *enjoyed* civic rights	Κατὰ δὲ τὸν αὐτὸν χρόνον καὶ Λάμις ἐκ Μεγάρων ἀποικίαν ἄγων εἰς Σικελίαν ἀφίκετο καὶ Τρώτιλόν τι ὄνομα χωρίον οἰκίσας, καὶ ὕστερον αὐτόθεν τοῖς Χαλ-

with the Chalcidians at Leontini. Next he was banished by them, colonized Thapsus, and died. His followers were expelled from Thapsus, and on obtaining a gift of land from King Hyblon, who also introduced them, they settled at what was called Hyblæan Megara.	κιδεῦσιν ἐς Λεοντίνους ὀλίγον χρόνον ξυμπολιτεύσας καὶ ὑπὸ αὐτῶν ἐκπεσὼν καὶ Θάψον οἰκίσας, αὐτὸς μὲν ἀποθνήσκει, οἱ δ' ἄλλοι ἐκ τῆς Θάψου ἀναστάντες, Ὕβλωνος παραδόντος τὴν χώραν καὶ καθηγησαμένου, Μεγαρέας ᾤκισαν τοὺς Ὑβλαίους κληθέντας. Thuc. VI. 4.

§ 219. (c) Context apart, as has been already stated, the temporal participle does not differ from the other species of circumstantial participle. Hence it is not always necessary to draw a sharp distinction between them, nor is it always easy to do so.

EXAMPLES.

With an eye to their own interests only.	Τὸ ἐφ' ἑαυτῶν μόνον προορώμενοι or τὸ ἑαυτῶν μόνον σκοποῦντες.
After deliberation they resolved.	Ἔδοξεν αὐτοῖς βουλευσαμένοις.
On meeting with failure.	Σφαλέντες or οὐ τυχόντες.
After making great progress.	Μέγα προκόψαντες or προχωρήσαντες.
Meeting with success.	Καλῶς (κατὰ νοῦν) πράξαντες or κατορθώσαντες or τυχόντες.
After an unsuccessful campaign.	Τῷ πολέμῳ κακῶς κεχρημένοι = πταίσαντες = κακῶς ἐν τῷ πολέμῳ πράξαντες.
Kleon came forward and made a speech. He began as follows:	Παρελθὼν δ' ὁ Κλέων ἐδημηγόρει ἀρξάμενος ἐνθένδε.

With his headquarters at Corinth.	Κορίνθου ὁρμηθείς.
Such was the origin and such the nature of the Lacedemonian constitution.	Οὕτω γεγονυῖα καὶ τοιαύτη ἄν τις εἴη ἡ τῶν Λακεδαιμονίων πολιτεία.
What *on consideration* seems to you the best course.	Ἄττ' ἄν σοι λογιζομένῳ φαίνηται βέλτιστα. Isoc. 2. 38.
War will supply the army's other needs *without injury to any* of the Greeks (or *while* no injury is done to . . .).	Προσποριεῖ τὰ λοιπὰ αὐτὸ τὸ στράτευμα ἀπὸ τοῦ πολέμου, οὐδένα τῶν Ἑλλήνων ἀδικοῦν.

N.B. After any event, e.g. "after his arrival," "after a harangue," "after his departure," "after the victory," etc., may be best rendered by the aorist participle.

After dinner, δειπνήσας. After death, τελευτήσας. In life, ζῶν.

§ 220. (2) *The* [*Circumstantial*] *Conditional Participle*—the negative of protasis is always μή, of apodosis οὐ.

The participle *without* ἄν may represent *any protasis.*

The participle *with* ἄν represents *such apodoses* as would take ἄν were a finite verb used. It will also represent the *potential* optative or the *potential* indicative.

Owing to the varying position and frequent repetition of this particle these two rules should be carefully borne in mind.

Knowing as we do that you and others *if placed* in the same position of power as ourselves *would do it.*	Εἰδότες καὶ ὑμᾶς ἂν καὶ ἄλλους ἐν τῇ αὐτῇ δυνάμει ἡμῖν γενομένους (protasis) δρῶντας ἂν αὐτό (apodosis). Thuc. V. 105. 2.

N.B. ἄν is repeated and refers to apodosis.

Further Examples.

(*a*) *Participle as Protasis.*

§ 221. It makes a difference whether a man be skilled in geometry or not.

Διαφέροι δ' ἄν τις αὐτὸς αὐτοῦ γεωμετρικὸς καὶ μὴ ὤν.

It makes all the difference in the world whether a man has studied geometry or not.

Τῷ ὅλῳ καὶ παντὶ διοίσει ἠμμένος γεωμετρίας καὶ μή.

If you take into consideration the magnitude of the affair.

Εἰς τὸ τῶν πραγμάτων μέγεθος ἀποβλέψας.

If you take a mean between the ships' crews, they fall short of the modern prevailing estimate, which is due to the poets.

Πρὸς τὰς μεγίστας καὶ ἐλαχίστας τὸ μέσον σκοποῦντι ὑποδεέστερα (ἐστι) τοῦ νῦν περὶ αὐτῶν διὰ τοὺς ποιητὰς κατεσχηκότος λόγου.

Now I should have been a murderer had I not told you what I heard.

Φονεὺς οὖν αὐτὸς ἐγιγνόμην ἐγὼ μὴ εἰπὼν ὑμῖν ἃ ἤκουσα.

N.B. The *ἄν* of apodosis is omitted for graphic effect, or because there is no statement of reality.

Still were they to rally together they would win even yet.

Ὅμως δ' ἂν συστραφέντες ἀθρόοι καὶ νῦν ἔτι περιγένοιντο.

Before the event, had any one heard of it, he would have disbelieved.

Ἦν πρὶν γενέσθαι ἠπίστησεν ἄν τις ἀκούσας.

(Men) whom I, and no one else, was dooming to death, *if I did not declare* that others were the transgressors.

Οὓς οὐδεὶς ἀπώλλυεν ἢ ἐγὼ μὴ εἰπὼν ὡς ἕτεροι ἥμαρτον. Andok. Myst. 58.

You will be sociable in case you are not contentious, nor surly, nor always seeking to have your own way, nor losing your temper at every angry outburst of your associates, even if the outburst be unjustified.

Ὁμιλητικὸς δ' ἔσει μὴ δύσερις ὢν μηδὲ δυσάρεστος μηδὲ πρὸς πάντα φιλόνικος μηδὲ πρὸς τὰς πλησιαζόντων ὀργὰς τραχέως ἀπαντῶν μηδ' ἂν ἀδίκως ὀργιζόμενοι τυγχάνωσιν. Isoc. I. 31.

In the foregoing the participle represents the protasis, and the particle *ἄν* belongs to verb in apodosis, except in last instance where *ἄν* = *ἐάν*.

(β) *Participle with ἄν as Apodosis.*

§ 222. Most audacious man who from aught wouldst draw a crafty plea of seeming justice!

Ὦ πάντα τολμῶν κἀπὸ παντὸς ἂν φέρων λόγου δικαίου μηχάνημα ποίκιλον. Soph. O.C. 761.

The probable peace, had they not come.

Τὴν γενομένην ἂν εἰρήνην εἰ μὴ παρῆλθον.

Cf. Isoc. 15. 270. *προσήκει τὴν δικαίως ἂν νομιζομένην ὁρίσαι.* Isoc. Pan. 56. *ὡς οὐκ ἂν δυναμένας.* Plato Rep. II. 380. c. *Οὔτε ὅσια ἂν λεγόμενα εἰ λέγοιτο.*

N.B. Abstract and Concrete and Directness.

§ 223. Wealth brings friends.

Πλουτῶν (ἐὰν πλουτῇς) φίλους ἕξεις.

Honesty is the best policy.

Δίκαια δρῶν πράξεις κάλλιστα (see Chs. 9 and 11).

§ 224. (3) *The* [*Circumstantial*] *Concessive Participle* (although, notwithstanding, without). Cf. Synt. Funct. Concessive Clause, § 58.

In this alone art thou mistaken *though* generally wise. (Even if in all else wise.)

Σφάλλει γὰρ ἐν τούτῳ μόνῳ τἄλλ' εὖ φρονῶν. Eur. Supp. 302.

Notwithstanding the fact that his management of the war, as a State official, was the very best, yet owing to individual and personal wrath at his mode of life, they . . .

Καὶ δημοσίᾳ κράτιστα διαθέντι τὰ τοῦ πολέμου, ἰδίᾳ ἕκαστοι τοῖς ἐπιτηδεύμασιν αὐτοῦ ἀχθεσθέντες . . . Thuc. VI. 15. 4.

So exposed as they were on the borders of Greece.

Προκαθήμενοι τοσοῦτο πρὸ τῆς Ἑλλάδος.

Again the law holds captains liable to audit, *though* they have not handled public funds, though, etc.

Πάλιν τοὺς τριηράρχους ὑπεύθύνους εἶναι κελεύει ὁ νόμος οὐ τὰ κοινὰ διαχειρίσαντας οὐδέ . . . κ.τ.λ. Ctes. 19.

Though there is much else one might say about it, I pass on.

Πολλ' ἂν ἔχων ἕτερ' εἰπεῖν περὶ αὐτῆς παραλείπω. Dem. 18. 258.

Though I assure you there is much and even abundance one might say.

Ἄφθονα δήπου καὶ πολλὰ ἔχων εἰπεῖν. Æsch. Ctes. 203.

Notwithstanding the abundance of matter for discourse, one might in brief point out especially that . . .

Πολλ' ἄν τις ἔχων εἰπεῖν ξυνελὼν μάλιστ' ἂν δηλώσειεν . . . Thuc. V. 105.

§ 225. *Without,* in the sense of "notwithstanding that not," is rendered by a Concessive Clause.

This statesman has introduced a motion to bestow a crown . . . *without the additional clause* "after audit."

Ὁ δὲ ῥήτωρ γέγραφε τὸν ὑπεύθυνον στεφανοῦν οὐ προσθεὶς "ἐπειδὰν δῷ λόγον καὶ εὐθύνας." Ctes. 31.

Without gaining a single advantage great or small.

Οὔτε μέγα οὔτε μικρὸν οὔθ' ὁτιοῦν εὑρημένοι.

Without bother.	Οὐκ ἐνοχλούμενοι = οὐ πράγματα ἔχοντες.
Without harm to the allies.	Τοὺς συμμάχους οὐδὲν βλάψας.
Without being elected at first or second ballot.	Οὔτε λαχὼν οὔτ' ἐπιλαχών.
He undertook to arrange a peace *without* giving hostages, *without* pulling down the long walls, and *without* the surrender of the navy.	Ὑπέσχετο δὲ εἰρήνην ποιήσειν μήτε ὅμηρα δοὺς μήτε τὰ τείχη καθελὼν μήτε τὰς ναῦς παραδούς. Lys. 12. 68.

§ 226. (4) *The* [*Circumstantial*] *Modal Participle* expresses *means,* or *manner,* not similarity. In answer to the question "*how* any given *action* takes place?" the *means* or *manner* is expressed, *in Latin,* chiefly by the oblique cases of the gerund or gerundive; *in Greek* (besides a variety of other forms, e.g. τῷ σιγᾶν "by silence," ἐάν τις σιγᾷ, etc.) it is rendered by a participle. Thus:

He thought he could not have found a better way of . . . *than by the proposal* of such a measure.	Ὤιετο γὰρ οὐκ ἂν ἄμεινον εὑρεῖν . . . ἢ τοιαῦτα γράφοντα.
I find on *calculation.*	Εὑρίσκω συμβαλλόμενος.
To judge (judging) by numbers.	Ἐκ τοῦ ἀριθμοῦ σταθμώμενος, or ἐπιλεγόμενος or λογιζόμενος.
To judge by results.	Ἐκ τῶν ἀποβάντων λογιζόμενος.
This is our interpretation.	Οὕτω συμβαλλόμενοι λέγομεν.
In his eagerness.	Σπεύδων (σπουδάζων).
We are all putting our shoulders to the wheel at the same task (or "for the same end").	Συγκύψαντες ταὐτὸ πράτομεν πάντες.

By granting equality let us claim a like return.

Τὰ ἴσα νέμων τις τὰ ὅμοια ἀνταξιούτω.

In this way did we acquire our Empire as well as all others who became imperial nations, *by ready assistance* afforded to such as from time to time asked for help.

Τὴν ἀρχὴν οὕτως ἐκτησάμεθα ἡμεῖς καὶ ὅσοι δὴ ἄλλοι ἦρξαν παραγιγνόμενοι προθύμως τοῖς ἀεὶ ἐπικαλουμένοις. Thuc. VI. 18. 2.

By persuading you the people, and *by* punishment of others, and, as regards the oligarchs, partly *by exposure*, partly *by vigilance*, and in some cases *by advice*.

Ὑμᾶς μὲν τοὺς πολλοὺς πείθων τοὺς δὲ κολάζων . . . τοὺς δ' αὖ ὀλίγους τὰ μὲν ἐλέγχων τὰ δὲ φυλάσσων τὰ δὲ καὶ διδάσκων. Thuc. VI. 38. 4.

How could one please such persons whether *by* exhortation or *by* instruction or *by* useful suggestions?

Ὥστε πῶς ἄν τις τοιούτους ἢ παραινῶν ἢ διδάσκων ἢ χρήσιμόν τι λέγων ἀρέσειεν;

I don't say this in disparagement of the man.

Καὶ οὐ τὸν ἄνδρα μεμφόμενος ταῦτα λέγω. Dem. Phil. I. 27.

And I don't say this *in* accusation of them or *by way of* censure.

Καὶ οὐ κατηγορῶν αὐτῶν οὐδ' ἐπιτιμῶν τοιαῦτα λέγω.

Oblige me *with an answer*, and don't grudge me. See also § 268.

Ἀλλ' ἐμοί τε χαρίζου ἀποκρινόμενος καὶ μὴ φθονήσῃς. Plato 338. A.

§ 227. N.B. 1. This *modal* use of the participle is of all adverbial functions the most common.

2. It is not to be identified with the *Comparative* Clause which must be rendered by a finite verb, save in the case of ὥσπερ with participle meaning "as if" or "seeing that." See Synt. Form. §§ 45 sqq.

The term "Modal" should be confined to the "Participle of Manner and Means"; it should never have been applied as substitute for "Comparative" Clause.

3. The following examples represent a very neat idiomatic function of this *Participle of Means to End.* The purpose is rendered by the principal clause; the means by participial clause. This is more idiomatic than *τί ποιῶ ἵνα σοι χαρίσωμαι;*

What *can I do to please* you? — Τί ἂν ποιῶν ὑμῖν χαρισαίμην;

What reasonable plea *could we offer to justify* our holding back, or what excuse could we give to our allies yonder for not coming to their assistance? — Τί ἂν λέγοντες εἰκὸς ἢ αὐτοὶ ἀποκνοῖμεν ἢ πρὸς τοὺς ἐκεῖ συμμάχους σκηπτόμενοι μὴ βοηθοῖμεν; Thuc. VI. 18. 1.

Do you know, said I, *where to look to discover* their knavish tricks? — Οἶσθ' οὖν, εἶπον, ποῖ ἀποβλέψας κατόψει αὐτῶν τὰς κακουργίας;

I am trying to see *what* view *you can take* so as *to dismiss* this indictment. — Ζητῶ πρὸς τί ἄν ἀποβλέψαντες ἀποψηφίσαισθε τὴν γραφήν. Ctes. 230.

For what penalty *should* have befallen them *to be* adequate to their deeds? — Τί γὰρ ἂν παθόντες δίκην τὴν ἀξίαν τῶν ἔργων δεδωκότες εἶεν;

From what quarter *do we expect* help *that we bid* you go on with the war? — Πόθεν βοήθειαν προσδοκῶντες ἥξειν διακελευόμεθα πολεμεῖν ὑμᾶς; Isoc. Archid. 58.

What available advantages do they *count on to bring* accusations against other people? — Τί αὐτοῖς ὑπάρχον ἑτέρων κατηγοροῦσιν; Andok. Myst. 72.

Should I be able to define *the pursuits you must aspire* to, and *the practices you must* — Εἰ δυνηθείην ὁρίσαι ποίων ἐπιτηδευμάτων ὀρεγόμενος καὶ τίνων ἀπεχόμε-

avoid, so as *to administer* city and kingdom in the best possible way.	*νος ἄριστ' ἂν καὶ τὴν πόλιν καὶ τὴν βασιλείαν διοικοίης.* Isoc. 2. 2.

§ 228. (5) *The* [*Circumstantial*] *Causal Participle.* This is so frequent as hardly to need illustration. Vide §§ 60 sqq.

For the sake of gain.	Ἐφιέμενοι *τῶν κερδῶν.*
As naval power constituted his strength.	Τῷ *ναυτικῷ ἰσχύων.*
As he was in want.	Ἐν *πενίᾳ ὤν,* or *ἀπορίᾳ χρώμενος,* or *τητώμενος.*
Under pressure of hunger.	*Λιμῷ συνεστῶτες.*
In his fear lest the envoys, whether from want of skill in speech, or from failure of memory, or in an attempt to address some flattering words to the mob, might not announce the real state of affairs, he wrote a letter.	*Φοβούμενος μὴ οἱ πεμπόμενοι ἢ κατὰ τοῦ λέγειν ἀδυνασίαν ἢ καὶ μνήμης ἐλλιπεῖς γιγνόμενοι ἢ τῷ ὄχλῳ πρὸς χάριν τι λέγοντες οὐ τὰ ὄντα ἀπαγγέλλωσι . . . ἔγραψεν ἐπιστολήν.* Thuc. VII. 8. 2.
It was considered safer to hold Ægina *as* it was near the Peloponnesus.	Τὴν Αἴγιναν *ἀσφαλέστερον ἐφαίνετο ἐπικειμένην τῇ Πελοποννήσῳ ἔχειν.* Thuc. II. 27.
But now the ships are sodden, *being* so long at sea.	Νῦν δὲ *αἵ τε νῆες διάβροχοι τοσοῦτον ἤδη χρόνον θαλασσευόμεναι.* Thuc. VII. 12. 2.
They blamed Agis *for his failure to* subdue Argos.	*Ἄγιν ἐν αἰτίᾳ εἶχον οὐ χειρωσάμενον σφίσιν Ἄργος = ὅτι οὐκ ἐχειρώσατο.*

§ 229. (6) *The* [*Circumstantial*] *Final Participle.* The *future* is the usual form of this function, but the *present* is often used as an equivalent, though in this case it may be regarded as *formally* an extension of the verbal predicate. See also § 70.

He arranged terms to despatch a horseman *to examine*.	Σπένδεται ἱππέα πέμψαι σκεψόμενον.
On sending a force in pursuit of the three hundred.	Ἐπὶ τοὺς τριακοσίους πέμψαντες τοὺς διωξομένους.
He was preparing *to attack* by stratagem.	Τέχνῃ παρεσκευάζετο ἐπιθησόμενος.
The allies arrived *to ask* them to come over.	Οἱ σύμμαχοι ἀφίκοντο δεησόμενοι αὐτῶν παρὰ σφᾶς ἐλθεῖν. Thuc. V. 50.
They sent envoys first *to discuss* matters.	Λόγους πρῶτον ποιησομένους ἔπεμψαν πρέσβεις. Thuc. V. 84.
They invaded our territory *to enslave* us.	Ἐπὶ τὴν ἡμετέραν ἦλθον δουλωσόμενοι.

§ 230. N.B. 1. In such instances of the *final participle* as have come under my notice, where a negative statement is wanted, the negative is usually found to affect the finite verb; it is therefore οὐ, e.g.:

Ἐπειδὴ οἱ Ἀθηναῖοι οὐκ ἦλθον κωλύσοντες.

Οὐ τὴν τῶν Ἀθ. πόλιν . . . νῦν ἥκομεν ἀποφανοῦντες ἐν εἰδόσιν ὅσα ἀδικεῖ.

Πάντες γὰρ ἐπίστασθε ὅτι Ἐργοκλῆς χρηματιούμενος ἀλλ' οὐ πρὸς ὑμᾶς φιλοτιμησόμενος ἐξέπλευσεν. Lys. Or. 29. 14. Sailed out to do business, *not* to give you a display of patriotic ambition.

N.B. 2. In the following the negative οὐ seems to affect the participles, not the finite verbs.

Τὸν ἰατρὸν ἔπεμψα οὐκ ἐξομούμενον . . . ἀλλὰ δηλώσοντα. De Falsa, 95.

Παρελήλυθα γὰρ οὐ χαριούμενος ὑμῖν οὐδὲ χειροτονίαν μνηστεύσων. I have come *not* to fawn on you *nor* to canvass (woo) your vote. Isoc. De Pace, 15.

Λέγων ὅτι πέμψειαν ἡμᾶς Ἀθηναῖοι πρέσβεις οὐκ ἀπολογησομένους περὶ ἡμῶν. Æschin. II. 113. Sent us *not* to speak in our own defence.

In the light of these examples it is false to say that μή is the negative of the *final future participle*.

§ 231. A. Examples of Present Participle formally Predicative, yet equivalently Final.

They sent envoys to announce and ask them to join in their venture.	Ἔπεμψαν πρέσβεις ἀγγέλλοντας . . . καὶ ἀξιώσοντας συμβοηθεῖν.
I came to ask the State for these dead heroes.	Τούτους θανόντας ἦλθον ἐξαιτῶν πόλιν.
Accept a proffered oath on two pleas: either to free yourself from an ignoble charge, or to rescue friends in grave peril.	Ὅρκον ἔπακτον προσδέχου διὰ δύο προφάσεις, ἢ σεαυτὸν αἰτίας αἰσχρᾶς ἀπολύων ἢ φίλους ἐκ μεγάλων κινδύνων διασώζων. Isoc.

(N.B. These two participles may also be regarded as conditional or causal.)

There are many instances of the foregoing usage both in Thuc. and the Orators. The following which is predicative may serve to illustrate how easy is the passage from one to the other function.

Thuc. VI. 46. 1: *αἱ δὲ . . . τρεῖς νῆες αἱ πρόπλοι παραγίγνονται τοῖς Ἀθηναίοις ἐς τὸ Ῥήγιον ἀγγέλλουσαι ὅτι . . .* announcing that.

§ 232. B. The Circumstantial Participle *with particles.*

The circumstantial participle may also be accompanied by a conjunction for the circumstances of *time, concession, cause, comparison,* and *purpose.*

§ 233. The Temporal Participle takes *ἅμα,* "at the same time"; *μεταξύ,* "the while"; *εὐθύς, αὐτίκα, ἐξαίφνης,* "immediately"; also the preposition *μετά.*

As he said this he rose.	Ἅμα ταῦτ' εἰπὼν ἀνέστη.
They fought as they advanced.	Ἅμα πορευόμενοι ἐμάχοντο.
No sooner did he see his brother than he made off.	Εὐθὺς ἰδὼν τὸν ἀδελφὸν ᾤχετο.

A doctor who should give no advice to a sick man during the illness.	Ἰατρὸς ὅστις τῷ νοσοῦντι μεταξὺ ἀσθενοῦντι μηδὲν συμβουλεύοι. Æschin. Ctes. 225.
During my dinner.	Μεταξὺ δειπνῶν.
After Minos' death.	Μετὰ Μίνωα τελευτήσαντα.
After the foundation of Syracuse.	Μετὰ Συρακούσας οἰκισθείσας. Thuc. VI. 3. 3.

THE CONCESSIVE PARTICIPLE very frequently takes *καίπερ*, "although"; and sometimes *καί* and *καίτοι*: *ὅμως* (=*tamen*) sometimes follows with the principal verb.

Although it was trifling.	Καίπερ οὐ πολὺ ὄν.
Though victorious in the fight.	Καὶ μάχῃ περιγενόμενοι.

§ 234. THE CAUSAL PARTICIPLE takes *ἅτε, οἷα, οἷα δή, ὡς*=*quippe*, "inasmuch as"; *ὡς* and *ὥσπερ* are used for *an alleged reason*. When the reason is only *possible*, or *unfulfilled*, the participle takes *ἄν*.

As his philosophy was somewhat crude (boorish).	Ἅτε ἀγροικῷ τινι σοφίᾳ χρώμενος.
Since he hoped to carry the Athenian forts by assault.	Ὡς ἐν ἐλπίδι ὢν τὰ τείχη τῶν Ἀθηναίων αἱρήσειν βίᾳ.
In the belief that he might have a claim to be called a democrat.	Ὡς δημοκρατικὸς ἂν ὀρθῶς ἂν προσαγορευόμενος.
They have fallen into despair *under the impression* that, under the circumstances, they could not have fared worse.	Εἰς ἀπόνοιαν καθεστήκασιν ὡς τῶν γε παρόντων οὐκ ἂν πράξαντες χεῖρον.
Nay continue, since there is little else I listen to with more pleasure.	Λέγοις ἂν ὡς οὐ πόλλ' ἄλλ' ἥδιον ἀκούοντι.

§ 235. The Causal Participle may also take the preposition *διά*.

If, thanks to your holding aloof from the alliance . . .	Εἰ δι' ὑμᾶς μὴ συμμαχήσαντας . . . Thuc. VI. 80. 2.
Owing to their refusal to agree.	Διὰ τούτους οὐχὶ πεισθέντας.
On the plea of his return having been effected illegally.	Διὰ τὴν ἐκείνου κάθοδον παρανομηθεῖσαν. Thuc. V. 16. 1. Cf. VIII. 76. 5: Καὶ δι' ἑαυτοὺς δὲ ἐν τῇ Σάμῳ προκαθημένους καὶ πρότερον αὐτοὺς κρατεῖν τοῦ ἔσπλου.

§ 236. The Comparative Participle must take ὡς or ὥσπερ, mostly in the sense of "as if" (§ 45). Ὑπὸ τὰς πύλας ἵππων τε πόδες καὶ ἀνθρώπων ὡς ἐξιόντων, i.e. "as if about to sally out."

§ 237. The Final Future Participle may take ὡς. This idiom can be met with on almost every page of Thucydides. (See also §§ 64, 69.)

The Athenians were preparing to go to war.	Οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμήσοντες.

§ 238. C. The Genitive Absolute is an excellent substitute for all six functions of the Circumstantial Participle. (Vide Æschines, de Falsa, 26, Ἀμύντου . . . τετελευτηκότος κ.τ.λ.—28, ἀφικομένου δ' εἰς τοὺς τόπους Ἰφικράτους κ.τ.λ.)

Time :	
After an interview.	Λόγων γενομένων.
After the earthquake they withdrew.	Σεισμοῦ γενομένου ἀπεχώρησαν.
Just at the enemy's onset.	Τῶν πολεμίων ἐπιόντων.

Condition :

Nor in our absence would these men prove weak antagonists against you. (Litotes for "But for us you would find them formidable.)

Οὔθ' οἵδ' ἀσθενεῖς ἂν ἡμῶν μὴ παρόντων πρὸς ὑμᾶς εἶεν.

Peace without alliance he did not, he said, even understand.

Οὐδὲ γιγνώσκειν ἔφη εἰρήνην ἀπούσης συμμαχίας.

Means :

They will end the war without a battle *by forcing* us *to capitulate.*

Διαπεπολεμήσεται αὐτοῖς ἀμαχὶ ἐκπολιορκηθέντων ἡμῶν ὁ πόλεμος. Thuc.

Cause :

As Archonides had recently died and *because* Gylippus was thought to have shown zeal in coming from Sparta.

[Τῶν Σικελῶν τινες οἱ πολὺ προθυμότερον προσχωρεῖν ἕτοιμοι ἦσαν] τοῦ τε Ἀρχωνίδου νεωστὶ τεθνηκότος . . . καὶ τοῦ Γυλίππου ἐκ Λακεδαίμονος προθύμως δοκοῦντος ἥκειν. Thuc. VII. 1. 4.

Concession :

Notwithstanding this state of affairs.

Καίπερ οὕτως ἐχόντων τῶν πραγμάτων.

Notwithstanding his recent services he obtained a verdict against him.

Καὶ εἷλε νεωστὶ γεγενημένων αὐτῷ τῶν εὐεργεσιῶν. Æschin. Ctes. 195.

§ 239. *Purpose :* N.B. It is not always necessary to distinguish between *Motive* and *Final Cause.* The following may be looked at in either light.

The army set sail for Messina with the idea that this town would be treacherously handed over.

Ἔπλευσε τὸ στράτευμα ἐπὶ Μεσσήνην ὡς προδοθησομένην.

Without horses *with a view* to their being procured on the spot.	*Ἄνευ τῶν ἵππων ὡς αὐτόθεν ἵππων πορισθησομένων.*

Obs. Just as in Latin we have the impersonal ablative absolute, e.g. *audito, nuntiato, addito,* so in Greek the noun or pronoun is sometimes omitted, e.g. *ἀγγελθέντος*, "on the announcement."

Σημανθέντων τῷ Ἀστυάγει ὅτι πολέμιοί εἰσι ἐν τῇ χώρᾳ. Xen.

Ἐπαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς ἴασιν.

§ 240. D. The Accusative Absolute may also serve as a substitute for some functions of the circumstantial participle, i.e. temporal, concessive, causal, with or without particles.

For the *Impersonal Acc. Absol.* the following are the participles in most frequent use.

(*a*) Neuter participle of impersonal verbs: *δέον, ἐξόν, παρόν, μέλον, μεταμέλον, προσῆκον, δόξαν, δεδογμένον, τυχόν.*

(*b*) Neuter of certain passives used impersonally: *προσταχθέν, εἰρημένον, γενόμενον, ἀπειρημένον* (it being prohibited).

(*c*) Neuter adj. with *ὄν*, e.g. *δυνατὸν ὄν, δίκαιον ὄν, οἷόν τε ὄν, ἀπόρρητον (ὄν)*, e.g. *ἀπόρρητον πόλει.*

Examples of Impersonal Acc. Absol.

Instead of keeping silence.	*Δέον σιγᾶν.*
Whereas he might keep quiet.	*Ἐξὸν (παρὸν) ἡσυχίαν αὐτὸν ἄγειν.*
According to the terms of the truce . . .	*Εἰρημένον ἐν ταῖς σπονδαῖς.*
When it was open to him to go. *Whereas* he was free to go.	*Παρὸν (ἐξὸν) ἀπιέναι.*
Seeing that they have no more right to command us than we them.	*Οὐδὲν προσῆκον μᾶλλόν τι ἐκείνους ἡμῖν ἢ καὶ ἡμᾶς ἐκείνοις ἐπιτάττειν.*

Whereas it was in your power to exact vengeance, you directed that bygones be bygones.

Γενόμενον ἐφ' ὑμῖν τιμωρεῖσθαι ἔγνωτε ἐὰν τὰ γεγενημένα. Andok. Myst. 81.

After coming to this decision you elected twenty men.

Δόξαντα δ' ὑμῖν ταῦτα εἵλεσθε ἄνδρας εἴκοσι. Andok. Myst. 81.

§ 241. The Personal Accusative Absolute. This though usually explained as "an accusative in apposition to the whole sentence," may be regarded as a species of abrupt Oratio Obliqua (="since, *as was thought*").

§ 242. It is introduced by ὡς and ὥσπερ.

Fathers keep their children from intercourse with the wicked, *with the idea* that intercourse with the good is a practice-ground of virtue, whereas intercourse with the bad destroys it.

Τοὺς υἱεῖς οἱ πατέρες ἀπὸ πονηρῶν ἀνθρώπων εἴργουσι ὡς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἄσκησιν οὖσαν τῆς ἀρετῆς τὴν δὲ τῶν πονηρῶν κατάλυσιν. Xen.

As though you were unaware of the fact that, in the case of boxers, the contest is one between them severally.

Ὥσπερ ὑμᾶς ἀγνοοῦντας ὅτι τοῖς μὲν πύκταις ἐστὶν ὁ ἀγὼν πρὸς ἀλλήλους. Ctes. 189.

8. THE PURELY ADVERBIAL AND PREPOSITIONAL PARTICIPLE.

§ 243. This is, grammatically, either *predicative* or *circumstantial*, but for convenience it is treated apart.

(1) Other examples are here added to those given in the treatise on the Adverb (§ 142).

The senate *unanimously* decreed.

Ἡ βουλὴ ὁμογνωμονοῦσα ἔγνω. Cf. Æschin. De Falsa. 13.

He might *peradventure* have recourse to violence.

Κἂν βιάζοιτο τυχών.

Let us make our preparations here in confidence (*confidently*).	Θαρσοῦντες οὖν τὰ αὐτοῦ παρασκευαζώμεθα. Thuc. VI. 34. 1.
The Demos aware that the despotism of Peisistratus and his sons proved irksome *at its close*.	Ἐπιστάμενος ὁ δῆμος τὴν τοῦ Πεισιστράτου καὶ τῶν παίδων τυραννίδα χαλεπὴν τελευτῶσαν γενέσθαι. VI. 53. 3.
If we wait *quietly*.	Εἰ ἡσυχίαν ἔχοντες περιμένομεν. Archid. 69.
If I must speak *unreservedly*.	Εἰ δεῖ μηδὲν ὑποστειλάμενον εἰπεῖν. Ibid. 89.
In general men indulge in wicked habits *to their* gain (advantage).	Τὰ μὲν ἄλλα μοχθηρὰ πάντες κερδαίνοντες πράττουσι.

§ 244. (2) The participles *ἄγων, ἔχων, φέρων, χρώμενος*, whether *temporal* or *modal*, are very often only equivalents of our preposition "*with*."

He came *with* three hundred hoplites.	Τριακοσίους ὁπλίτας ἔχων παρῆν.
The money he *brought with* him.	Ἃ ἔχων ἦλθε χρήματα.
With his counsel and advice.	Συμβούλῳ αὐτῷ χρώμενος.

9. DATIVE OF PARTICIPLE WITH *Εἰμί* AND *Γίγνεσθαι*.

§ 245. A peculiar function of these two verbs is their construction with the dative participle of a few other verbs—i.e. *προσδέχεσθαι, βούλεσθαι, ἥδεσθαι, ἄχθεσθαι*—to form a kind of periphrasis.

The news from Egesta coincided with Nicias' anticipations.	Καὶ τῷ μὲν Νικίᾳ προσδεχομένῳ ἦν τὰ παρὰ τῶν Ἐγεσταίων. Thuc. VI. 46. 2.
It was not the *wish* of the majority.	Τῷ πλήθει οὐ βουλομένῳ ἦν. Thuc. II. 3. 2.
If it be your *pleasure*, let us return to the point of digression (whence we digressed).	Ὅθεν ἀπελίπομεν ἐπανέλθωμεν εἴ σοι ἡδομένῳ ἐστί. Phædo, cap. 24.

To any of you to whom it would not be a *grievance*.	Ὅτῳ ὑμῶν μὴ ἀχθομένῳ εἴη. Xen. Cyr. IV. 5. 21.
Persons who at all times like luxury.	Οἷς τὸ ἁβροδίαιτον ἀεί ποτε βουλομένοις ἐστίν.
It is not my wish.	Οὐκ ἔστι μοι βουλομένῳ. Cf. Thuc. VII. 35. 2, οὐκ ἂν σφίσι βουλομένοις εἶναι.

Thuc. II. 60. 1: Καὶ προσδεχομένῳ μοι τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμὲ γεγένηται, your outburst of wrath against me has not taken me by surprise.

SYNTHESIS OF PARTICIPIAL FUNCTIONS.

§ 246. A study of the Greek Participle from the point of view of English idiom.

Overlapping prevails on the Greek side.

I. The Greek participle is the *normal equivalent* of *English participles*, with very few exceptions. The English *verbal noun*, participial in its modern form, cannot always be rendered by a Greek participle, notably when the former is *nominative* in *purely predicative* statements, e.g.:

Teaching is useful.	Τὸ διδάσκειν ὠφέλιμον.
Teaching has its advantages.	Τὸ διδάσκειν λυσιτελεῖ τι.

On the other hand, the Greek participle will be in place in such sentences as the following:

Teaching does not bring wealth.	Διδάσκων οὐ πλουτήσεις.
Learning comes of teaching.	Διδάσκων τις μανθάνει.

II. *Other Functions of the Greek Participle.*

§ 247. (A) The Greek participle may in a variety of ways be the equivalent of an *English substantive* (generic and abstract). This is clear from the foregoing pages.

(1) *Class of persons:*

The *doer* shall suffer.	Πείσεται ὁ δράσας. See §§ 199 and 309.

(2) *Appositives* (see § 200):

His son's murderer.	Ὁ τὸν παῖδα ἀποκτείνας.

(3) *Predicative participle* (§§ 202 sqq.) :

(*a*) His folly will be seen if . . .	Ἀνόητος ὢν φανήσεται ἐάν . . .
(*b*) They did not desist *from war.*	Οὐκ ἐπαύσαντο πολεμοῦντες.
(*c*) To put up with *deprivation.*	Ἀνέχεσθαι στερισκόμενος.
(*d*) You are not below me in *knowledge.*	Οὐδὲν ἐμοῦ λείπει γιγνώσκων.
(4) I am aware of your *prudence* (§ 207 sqq.).	Οἶδα εὖ φρονοῦντά σε.
(5) Owing to their intense *fear.*	Διὰ τὸ σφόδρα αὐτῶν δεδιός or μάλα φοβούμενοι.

(7) All the various subdivisions of the Circumstantial Participle furnish examples of the Greek Participle as equivalent of English Substantive (§§ 215-242).

(8) It is my *wish.*	Ἔστι μοι βουλομένῳ. Cf. § 245, Function 9.

(B) The Greek participle is in a *limited* number of instances the equivalent of an *English Attributive Adjective.* Vide § 201 (3).

(C) The Greek Participle is *occasionally* the equivalent of an *English Adverb* (vide Function 8) and, in a few instances, of the *Preposition "with"*—i.e. ἔχων, λαβών, χρώμενος, κ.τ.λ. (vide § 244).

CHAPTER VII.

VI. FUNCTIONS OF THE INFINITIVE.

§ 248. INFINITIVAL functions are inseparable from the Syntax of the Infinitive, a synopsis of which is given here.

For purposes of Greek prose composition two things must be borne in mind: 1. The infinitive in its various syntactical surroundings is very frequently the best equivalent of *an English abstract or* verbal *noun*. 2. It is occasionally the equivalent of a *mere adverb* or *adverbial phrase*.

§ 249. THE INFINITIVE IS USED:

A. IN PRINCIPAL CLAUSES.
B. ABSOLUTELY as the Infinitive Absolute.
C. In SUBORDINATE CLAUSES in lieu of Noun or Adverb Clause.

A. INFINITIVE IN PRINCIPAL CLAUSE.

§ 250. In a PRINCIPAL CLAUSE the Infinitive is—

(i.) JUSSIVE, chiefly in poetry, seldom in prose:

Fling open the gates at once, charge forth, and with all speed *hasten* to close with the foe.

Σὺ δὲ Κλεαρίδα *αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν καὶ ἐπείγεσθαι ὡς τάχιστα συμμίξαι.* Thuc. IV. 9. 5.

(ii.) VOLITIVE only in poetry:

Ζεῦ πάτερ Αἴαντα λαχεῖν.

(iii.) EXCLAMATIONAL:

Alas that this should be my fate!

Ἐμὲ παθεῖν τάδε φεῦ.

This is the most appropriate formula for outbursts of indignation with the initial words: "The idea" . . .! "To think that" . . .! "Fancy" . . .! "The very notion" . . .! e.g.:

The idea of *my* devising a scheme which should have any painful effects on you, great or small!	Ἐμὲ *βουλεῦσαι πρᾶγμα ἐξ οὗ σοί τι ἢ μέγα ἢ σμικρὸν ἔμελλε λυπηρὸν ἀνασχήσειν.* Herodt. 5. 106.

The exclamational Genitive may also precede, e.g.:

How lucky for me just now to chance to be summoned here!	Τῆς *τύχης τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν.*
What folly! At your age to believe in Zeus!	Τῆς *μωρίας, τὸ Δία νομίζειν ὄντα τηλικουτονί.* Aristoph. Nubes 808. Cf. ibid. 269 and Av. 5 sqq., also Ran. 741.

B. THE INFINITIVE ABSOLUTE.

§ 251. *The infinitive absolute,* as found in Greek writers, is practically only an equivalent of an English adverb or adverbial phrase (*vide* "Other equivalents of an English adverb," § 143).

EXAMPLES OF INFINITIVE ABSOLUTE.

For that occasion.	Τὸ *τότε εἶναι.*
In so far as depends on us.	Τὸ *ἐφ' ἡμᾶς εἶναι.*
To be brief.	Ὡς *συντόμως εἰπεῖν, συνελόντι εἰπεῖν, οὐ πολλῷ λόγῳ εἰπεῖν.*
On the whole.	Ὡς *σύμπαν εἰπεῖν.*
As far as my knowledge goes.	Ὅσον *γ' ἐμ' εἰδέναι.*
In my opinion.	Ἐμοὶ *δοκεῖν* or *ὡς ἐμοὶ δοκεῖν.*
As far as may be conjectured.	Ὡς *ἀπεικάσαι.*
Considering their antiquity.	Ὡς *παλαιὰ εἶναι.*
For a Lacedemonian.	Ὡς *Λακεδαιμόνιος εἶναι.*

C. INFINITIVE AND INFINITIVE CLAUSE.

§ 252. I. The Infinitive and the Infinitive Clause (acc. and inf.) is either—

(A) SUBSTANTIVAL or (B) ADVERBIAL.

II. The Article with infinitive is (i.) *substantival,* (ii.) but has also *Adverbial* functions.

III. The infinitive is also *epexegetic* (Inf. of Specification).

I. (A) THE SUBSTANTIVAL INFINITIVE.

§ 253. (1) The INFINITIVE ALONE, as well as the INFINITIVE CLAUSE, is used as a *subject noun-clause* after—

(*a*) Ἐστί and a predicate—e.g. *αἰσχρόν, καλόν, ἀνάγκη, εἰκός, δυνατόν,* etc.

(*b*) Impersonals—e.g. *δεῖ, χρή, προσήκει, συμφέρει, πρέπει,* etc.

Silence is better than idle talk.	*Κρεῖττον σιωπᾶν ἢ λαλεῖν μάτην.*
Happiness is possible for me.	*Ἔξεστί μοι εὐδαίμονι (εὐδαίμονα) γενέσθαι.*
Obedience is due from children to parents.	*Παῖδας πείθεσθαι δεῖ τοῖς γονεῦσι.*
The Athenians were *unfortunately* thrown into confusion.	*Συνέβη τοὺς Ἀθηναίους θορυβηθῆναι.*
The Syracusans could *easily* perceive.	*Παρῆν τοῖς Συρακοσίοις αἰσθάνεσθαι.*
Should any additions or eliminations be resolved on.	*Ἦν τι δοκῇ προσθεῖναι ἢ ἀφελεῖν.*

SUBSTANTIVAL INFINITIVE AS OBJECT.

§ 254. (2) The INFINITIVE ALONE is used as an OBJECT NOUN CLAUSE after two classes of extensible verbs:

(*a*) Meaning "knowledge," "power," "duty," "inception and cessation of action," "wish," "desire," "effort," "venture," etc.

You have the knowledge, not the power, for such undertakings.	*Τοιαῦτ' ἐπίστασαι μὲν δύνασαι δ' οὐχ ὑφίστασθαι.*
Persons competent to deal with business.	*Οἱ χρῆσθαι τοῖς πράγμασιν ἐπιστάμενοι.*
So far am I from coveting other people's property that . . .	*Τοσούτου γὰρ δέω τῶν ἀλλοτρίων ἐπιθυμεῖν ὥσθ' . . .*
From boyhood onwards I knew how to defend myself.	*Καὶ ἐγὼ ἐκ παιδίου εὐθὺς προβάλλεσθαι ἠπιστάμην.* Xen. Cyr. 2. 3. 10.
He neither knows how, nor has he the will, to parry or look you in the face.	*Προβάλλεσθαι δ' ἢ βλέπειν ἐναντίον οὔτ' οἶδεν οὔτ' ἐθέλει.*
You fight Philip exactly like barbarian boxers.	*Οὐδὲν δ' ἀπολείπετε ὥσπερ οἱ βάρβαροι πυκτεύουσι οὕτω πολεμεῖν Φιλίππῳ.*
He refrained from all mention whatever.	*Μνησθῆναι παμπληθὲς ἀπέσχεν.*
They refrained from an immediate attack on the Athenians.	*Ἐπέσχοντο εὐθὺς Ἀθηναίοις ἐπιχειρεῖν.*
Whilst they were still in Attica the plague began for the first time to afflict the Athenians.	*Ὄντων αὐτῶν ἐν τῇ Ἀττικῇ ἡ νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις.* Thuc. II. 47. 3.
They began to build (the long walls).	*Ἤρξαντο οἰκοδομεῖν.* Thuc. I. 107. 1.

N.B. In the former of the last two sentences we have clearly indicated just the *point of time* at which the plague began: the end of its beginning. One could not write *ἤρξατο γενόμενον*. But it is not easy to differentiate betwixt *ἤρξαντο οἰκοδομεῖν* and *ἤρξαντο οἰκοδομοῦντες*, where both participle and infinitive mark the *kind of action* as *continuous*.

He was in a hurry to make the attempt.	*Ἠπείγετο ἐπιθέσθαι τῇ πείρᾳ.*
He was in danger of defeat.	*Ἐκινδύνευεν ἡττηθῆναι.*
All were eager to take the first place.	*Πᾶς τις ἠπείγετο πρῶτος φαίνεσθαι.*
They will shrink from acquiescing in the country's devastation.	*Κατοκνήσουσι τὴν γῆν περιιδεῖν τμηθεῖσαν.* Vide § 204, Obs. 3.
They were contemplating an immediate retreat.	*Ἐβουλεύοντο εὐθὺς ἀναχωρεῖν.*

§ 255. (*b*) INFINITIVE ALONE further occurs as OBJECT NOUN CLAUSE after verbs meaning "to hinder or forbid," "command," "ask," "advise," "persuade," "urge," "compel," "remind."

I recommend you self-knowledge.	*Συμβουλεύω ὑμῖν γνῶναι ὑμᾶς αὐτούς.*
They did not listen to the advice to set to work at once.	*Οὐκ ἐπίθοντο ὥστε εὐθὺς ἔχεσθαι τοῦ ἔργου* (*ὥστε* used loosely).
They did not seek to prevent them from the use of the land for the remaining time.	*Τὸν ἄλλον χρόνον τῆς γῆς ἀπολαύειν οὐκ ἐκώλυον.* Cf. § 272.
I ask you to grant me pardon.	*Δεόμαι ὑμῶν συγγνώμην μοι ἔχειν.*
They peremptorily demanded that the generals should lead them to Catana.	*Ἠξίουν τοὺς στρατηγοὺς ἄγειν σφᾶς ἐπὶ Κατάνην.*
Compelled to leap over precipices.	*Κατὰ κρημνῶν βιασθέντες ἅλλεσθαι.*
We make offer of friendship with neutrality, and call on you to make a truce and quit our territory.	*Προκαλούμεθα ὑμᾶς φίλοι μὲν εἶναι, πολέμιοι δὲ μηδετέροις καὶ ἐκ τῆς γῆς ἡμῶν ἀναχωρῆσαι σπονδὰς ποιησαμένους.*

§ 256. (*c*) The INFINITIVE CLAUSE (acc. and infin.) is used as an OBJECT Noun Clause after—

(*a*) Certain *verba declarandi.*
(*b*) Some *verba sentiendi.*
(*c*) *Verba volendi* (wish, command, decree, forbid, etc.).
(*d*) *Verba "ita faciendi ut"* (Effort Infinitival Clause).

(*a*) *Verba declarandi,* e.g.:

I conceded the seeming injustice of the just man.	Ἔδωκα ὑμῖν τὸν δίκαιον ἄδικον εἶναι.
The guides say there is no other road. Cf. § 357.	Οἱ ἡγεμόνες οὐ φασὶν εἶναι ἄλλην ὁδόν.
He undertook the work.	Ὑπέσχετο τοῦτο δράσειν.

(*b*) *Verba sentiendi,* e.g.:

Methinks you all know.	Οἴομαι πάντας ὑμᾶς εἰδέναι.

(See chapter on Or. Obl. on verbs of "thought and opinion," Part III., § 366.)

(*c*) *Verba volendi,* e.g.:

We must not *allow* them to get away in the night.	Οὐ χρεὼν ἀποχωρῆσαι τῆς νυκτὸς αὐτοὺς περιιδεῖν. (A participial clause would be admissible here.)
He *introduced a motion* to allow Philip to despatch hither a herald and envoys.	Ἔγραψε Φιλίππῳ ἐξεῖναι δεῦρο κήρυκα καὶ πρέσβεις πέμψαι.
He *bade* them entertain no suspicion of him on this point.	Προηγόρευε μηδεμίαν οἱ ὑποψίαν κατὰ ταῦτα γίγνεσθαι. Thuc. II. 13. 1.
He *begged* him to spare his life.	Ἱκέτευε μὴ αὐτὸν ἀποκτεῖναι.

N.B. Verbs meaning "to suffer, allow, permit," may also take the participial construction. See § 204, Obs. 3, and § 194, "permit."

§ 257. (*d*) *Verba ita faciendi* (Effort Clause):

The marines took care that the work on deck should be equal to the occasion.	Οἱ *ἐπιβάται ἐθεράπευον μὴ λείπεσθαι τὰ ἀπὸ τοῦ καταστρώματος.* Thuc.
To secure his appointment among the messengers.	*Διαπράξασθαι τῶν ἀγγέλων γενέσθαι τῶν . . .* (Plato.)
The rain of the previous night had retarded their advance.	Τὸ *ὕδωρ τὸ γενόμενον τῆς νυκτὸς ἐποίησε βραδύτερον αὐτοὺς ἰέναι.* Thuc. II. 5. 2.
He managed to secure the attendance of five generals and twenty captains.	*Διεπράξατο πέντε μὲν στρατηγοὺς ἰέναι εἴκοσι δὲ λοχαγούς.*
Most assuredly I should not wonder were greater harm to befall me for stating these facts than will befall their authors (those who brought them about).	Ταῦτα *μὰ τὴν Δήμητρα οὐκ ἂν θαυμάσαιμι εἰ μείζων εἰπόντι ἐμοὶ γένοιτο παρ' ὑμῶν βλαβὴ τῶν πεποιηκότων ταῦτα γενέσθαι.*

(See also Synt. Form, § 19, Effort Clause.)

§ 258. N.B. 1. After *verba declarandi* and *sentiendi* there is a possibility of three constructions. Vide Part III., §§ 349 sqq.

After *verba volendi* the infinitive or infinitive clause prevails almost exclusively.

After "*verba ita faciendi*" the future indicative with *ὅπως* is the more usual construction, though, as may be seen from the foregoing examples, the infinitive clause is also admissible, especially after past tenses. Vide Synt. Form, §§ 16 sqq.

N.B. 2. The usual Greek preference for "personal constructions," where possible, also holds for infinitive clauses, e.g.:

They were suspected of having reluctantly sent the reinforcements they sent to the first engagement.	*Ὑποπτοι ἦσαν ἐπὶ τὴν πρώτην μάχην μὴ προθύμως πέμψαι ἃ ἔπεμψαν.*

A point at which they did not at all expect an enemy to attack.	Ἥι ἐκεῖνοι ἀνέλπιστοι ἐπιγενέσθαι ἄν τινα σφίσι πολέμιον.
He thinks himself a prudent person.	Νομίζει σώφρων εἶναι or εὖ φρονεῖν νομίζει.

Besides the Substantival Infinitive there is also, as stated (§ 252),

(B) THE ADVERBIAL INFINITIVE.

§ 259. The Infinitive and Infinitive Clause *with* or *without* conjunctions may be substitutes of an *Adverb Clause.*

(1) *Without a conjunction,* the infinitive may express purpose. This is the *intentional infinitive.* It is sometimes accompanied by τοῦ (neg. τοῦ μή), chiefly in poetry and late prose, though found also in Thucydides.

You gave a day *for the defence.*	Ἔδοτε ἡμέραν ἀπολογεῖσθαι.
They came *to survey* the situation.	Ἀφίκοντο ἐπιδεῖν τὰ πράγματα.
He sent round ten ships *to sail* round the harbour.	Ναῦς περιέπεμψε δέκα τὸν λιμένα περιπλεῖν.
They agreed to surrender *at discretion.*	Συνέβησαν παραδοῦναι σφᾶς αὐτοὺς χρήσασθαι ὅ τι ἂν βούλωνται.
They despatched ten ships in advance, to sail out, examine, and announce.	Δέκα νεῶν προὔπεμψαν πλεῦσαι καὶ ἐπισκέψασθαι καὶ κηρῦξαι.
They brought over the Helots of Cranii *for forays.*	Ἐκόμισαν τοὺς ἐκ Κρανίων Εἵλωτας ληίζεσθαι.
The persons elected by the municipalities from among themselves to handle public funds.	Οὓς οἱ δῆμοι ἐξ ἑαυτῶν αἱροῦνται τὰ δημόσια χρήματα διαχειρίζειν. In Ctes. 30.

Obs. This infinitive is admissible, not only after verbs of motion, but after other verbs. Vide *Synt. Form.*, Final Clause 4, § 64.

§ 260. (2) *With a conjunction* the Infinitive or Infinitive Clause takes the place of *an Adverb Clause.*

With *πρίν,* following more usually on an affirmative principal verb, it is *temporal,* thus:

"Before arrival" = *πρὶν ἀφικέσθαι.*
"Before departure" = *πρὶν ἀπελθεῖν.*
"Before ascertaining" = *πρὶν πυθέσθαι.*
"Before dinner" = *πρὶν δειπνῆσαι.*

(See also §§ 41 sqq.)

§ 261. With *ὥστε* and its equivalents *ἐφ' ᾧτε,* etc., it is *consecutive,* and renders a *congruous* or *natural* consequence (see also Synt. Funct., §§ 71-78).

They leave no stone unturned so as to evade punishment.	*Πᾶν ποιοῦσι ὥστε δίκην μὴ δοῦναι.*
With too small a force to afford assistance to his friends.	*Ἐλάττω ἔχων δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν.*
An unendurable malady.	*Νόσημα μεῖζον ἢ ὥστε φέρειν.*
They came to terms *on condition of* the retention of the *status quo.*	*Συνέβησαν ἐφ' ᾧτε ἔχειν ἑκατέρους ἃ ἔχουσι.*
He was a man that delighted in music.	*Ἦν οὗτος οἷος τῇ μουσικῇ ἥδεσθαι.*

§ 262. *Ὡς* with infinitive expresses *restrictive* or limitative statements.

To make a guess.	*Ὡς εἰκάσαι.*
So to speak.	*Ὡς εἰπεῖν* or *ὡς ἔπος εἰπεῖν.*
Compare: "He makes a fair speech *for* a Lacedemonian."	*Ὡς Λακεδαιμόνιος ἱκανῶς δημηγορεύει.*

§ 263. N.B. The so-called *redundant ὥστε* is inserted before many infinitives not strictly consecutive, e.g. before an Effort Clause: *πεποιήκασι ὥστε δοκεῖν ἄμεινον βουλεύεσθαι τοὺς*

ῥᾳθυμεῖν αἱρουμένους τῶν περὶ φιλοσοφίαν διατριβόντων. Cf. § 80 (3).

This loose use of *ὥστε* never occurs in strict Or. Obl., i.e. after *verba sentiendi et declarandi* in their more restricted sense.

II. THE ARTICLE WITH INFINITIVE.

§ 264. The infinitive preceded by the neuter of the article, e.g. *τὸ δρᾶν* is practically a noun. It may be used as the *subject* or *object* of verbs, and is *governed by prepositions.* Its functions are accordingly substantival, though in the oblique cases (gen. and dat.), and with some prepositions, it may be a *substitute* for *an adverb clause.*

§ 265. (1) *τὸ* and *infinitive* is *subject, object,* or *appositive.*

As subject :

For the Athenians, just then, escape by land was hopeless.	*Τότε τοῖς Ἀθηναίοις ἀνέλπιστον ἦν τὸ κατὰ γῆν σωθῆναι.*
It seems advantageous neither to backwater ourselves, nor allow them to do so.	*Τὸ μήτ' αὐτοὺς ἀνακρούεσθαι μήτ' ἐκείνους ἐᾶν ὠφέλιμον φαίνεται.*
At such a critical moment seeing that safety lay not in halting of one's own accord and giving battle, but in the speediest possible retreat.	*Νομίζων οὐ τὸ ὑπομένειν ἐν τῷ τοιούτῳ ἑκόντας εἶναι καὶ μάχεσθαι σωτηρίαν ἀλλὰ τὸ ὡς τάχιστα ὑποχωρεῖν.*
In order that the hazardous venture, in small groups and not in force, owing to its apparent inadequacy, might not produce discouragement.	*Ἵνα μὴ τὸ κατ' ὀλίγον καὶ μὴ ἅπαντας κινδυνεύειν ἐνδεὲς φαινόμενον ἀτολμίαν παράσχῃ.*
Philosophy will furnish the methods.	*Τὸ μὲν γὰρ φιλοσοφεῖν τὰς ὁδούς σοι δείξει.*

Placing the good and the bad on the same footing will, methinks, be deemed monstrous by all; whilst discrimination in their regard will be held most just.

Οἶμαι πᾶσι δοκεῖν δεινότατον μὲν τὸ τῶν αὐτῶν ἀξιοῦσθαι τοὺς χρηστοὺς καὶ πονηροὺς, δικαιότατον δὲ τὸ διωρίσθαι περὶ τούτων. Isoc. 3. 6.

With our innate power of persuasion and of mutual communication of our wishes.

Ἐγγενομένου δ' ἡμῖν τοῦ πείθειν ἀλλήλους καὶ δηλοῦν πρὸς ἡμᾶς αὐτοὺς περὶ ὧν ἂν βουληθῶμεν. Isoc. 3. 6.

As object :

§ 266. On my guard against giving offence to anybody by my pride (*dum* superbio).

Φυλαττόμενος τὸ λυπῆσαί τινα ἐν οἷς σεμνύνομαι. Cf. δείσαντες τὸ ἐπὶ διαβολῇ ἐς δίκην καταπλεῦσαι.

He would even pay a price to inflict some great injury on B.

Κἂν πρίαιτο τὸ μέγα τι ποιῆσαι κακὸν τὸν B.

You bestow crowns from sheer habit. Vide § 149.

Τὸ στεφανοῦν ἐξ ἔθους ποιεῖσθε. (=στεφάνωσιν ποιεῖσθε.) Æschin. Ctes. 179.

Death with honour is the peculiar gift of nature to the good.

Τὸ δὲ καλῶς ἀποθανεῖν ἴδιον τοῖς σπουδαίοις ἡ φύσις ἀπένειμεν. Isoc. 3. 43. Vide §§ 323 sqq.

In apposition :

Persons without a remedy, that is, without a knowledge of the real state . . .

Ὅσοι μὴ ἔχουσι φάρμακον τὸ εἰδέναι οἷα τυγχάνει ὄντα . . .

After the conclusion of an alliance offensive and defensive.

Γενομένης συμμαχίας τοῖς αὐτοῖς πολεμεῖν καὶ εἰρήνην ἄγειν.

With the gain of a reputation for the greatest valour, seeing that we have beaten the bravest.

Καὶ δοκήσεως ἔτι προσγεγενημένης αὐτῷ τὸ κρατίστους εἶναι εἰ τοὺς κρατίστους ἐνικήσαμεν. Thuc.

Obs. τὸ and τὸ μή with infinitive to express a consequence is practically confined to poetry, e.g.

So as not to close the eyes in slumber deep.

Τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνῳ. Æschylus Ag. 15.

OBLIQUE CASES OF ARTICLE WITH INFINITIVE.

(2) Further, in the oblique cases, there occurs the substantival formation: *neuter article and infinitive* without a preposition.

(*a*) In Genitive.

§ 267. (*a*) As objective genitive after nouns; also after adjectives and after some verbs governing the genitive.

The longing for life.

Ἡ τοῦ ζῆν ἐπιθυμία.

In proof of ultimate victory.

Εἰς ἀπόδειξιν τοῦ περιέσεσθαι τοῦ πολέμου.

Appropriate speech we take to be the strongest proof of good sense.

Τὸ γὰρ λέγειν ὡς δεῖ τοῦ φρονεῖν εὖ μέγιστον σημεῖον ποιούμεθα. (See § 122, appropriate.)

Who does not allow you even the choice between action and inactivity.

Ὃς οὐδ' αἵρεσιν ὑμῖν δίδωσι τοῦ πράττειν ἢ ἄγειν ἡσυχίαν.

Being afraid of contempt.

Περίφοβος ὢν τοῦ καταφρονηθῆναι.

Admonition and advice must be renounced.

Τοῦ μὲν νουθετεῖν καὶ συμβουλεύειν ἀφεκτέον.

We cast off the life of beasts.

Τοῦ θηριώδως ζῆν ἀπηλλάγημεν.

Do not think that character is the cause of harshness or leniency in despots.

Μὴ *νομίζέτε τὰς φύσεις αἰτίας εἶναι τοῦ χαλεπούς ἢ πράους εἶναι τοὺς τυράννους.* Isoc. 3. 55.

(*β*) After comparatives:

Silence is better than speech.

Τὸ *σιγᾶν κρεῖττον τοῦ λαλεῖν.*

(*γ*) In the Dramatists and occasionally in Thucydides *τοῦ* with infinitive is one of the many "purpose formulæ."

Ἐ*κάθηρε τὴν θάλασσαν τοῦ τὰς προσόδους μᾶλλον ἰέναι.* Thuc. I. 4.

(*b*) In Dative.

§ 268. (*a*) As the "Instrumental Dative," e.g. *τῷ δρᾶν* = "by action" (by doing). This has identical value with Latin dative of gerund (*faciendo*) or gerundive, and may be regarded as an equivalent of the Modal Participle (vide supra § 226).

By execution of orders.

Τ*ῷ τὰ ἐπιταχθέντα ποιεῖν.*

I am convinced that we have let slip more of our interests *by* unwillingness to do our duty than *by* failure to understand it.

Π*έπεισμαι τὰ πλείω τῶν πραγμάτων ἡμᾶς ἐκπεφευγέναι τῷ μὴ βούλεσθαι τὰ δέοντα ποιεῖν ἢ τῷ μὴ συνιέναι.* (Vide § 311.)

Let your ability to rule assert itself not *by* harshness or *by* excessive punishment, but *by* your excelling all in sound judgement . . .

Ἀ*ρχικὸς εἶναι βούλου μὴ χαλεπότητι μηδὲ τῷ σφόδρα κολάζειν ἀλλὰ τῷ πάντας ἡττᾶσθαι τῆς σῆς διανοίας* . . . Isoc. 2. 24.

Show yourself a lover of peace *by* taking no unjust advantage.

Εἰ*ρηνικὸς ἴσθι τῷ μηδὲν παρὰ τὸ δίκαιον πλεονεκτεῖν.* Isoc. 2. 24.

Show your ability *by* letting no incident escape you, and your gentleness *by* making the penalties less than the offences.

Δ*εινὸς μὲν φαίνου τῷ μηδέν σε λανθάνειν τῶν γιγνομένων, πρᾶος δὲ τῷ τὰς τιμωρίας ἐλάττους ποιεῖσθαι τῶν ἁμαρτημάτων.* Isoc. 2. 23.

Think as an immortal *by* fostering loftiness of soul, as a mortal *by* moderate enjoyment of your means.	*Ἀθάνατα μὲν φρόνει τῷ μεγαλόψυχος εἶναι θνητὰ δὲ τῷ συμμέτρως τῶν ὑπαρχόντων ἀπολαύειν.* Isoc.
(*β*) Merely as a noun:	
Death is not identical with life.	*Τὸ ἀποθανεῖν οὐ ταὐτὸ τῷ ζῆν.*

PREPOSITIONS GOVERN OBLIQUE CASES OF ARTICLE WITH INFINITIVE.

(3) Gen. Dat. Acc. after Prepositions:

§ 269. (*a*) Gen. after *ἀντί, ἀπό, ἐκ, πρό, ἕνεκα, χωρίς, ἄνευ, ὑπέρ, περί,* etc.

Ἀντὶ τοῦ πόλις εἶναι φρούριον κατέστη.

Ἐκρατεῖτε ἐκ τοῦ προσέχειν τοῖς πράγμασι τὸν νοῦν. Phil. I. 3.

Ὑμῖν πρὸ τοῦ τὰ δεινότατα παθεῖν ὑπακοῦσαι ἂν γένοιτο. Thuc. V. 93.

Ἕνεκα τοῦ πλείω ποιῆσαι τὴν ὑπάρχουσαν οὐσίαν. (For the sake of increasing one's capital.)

Apart from the deprivation.	*Χωρὶς τοῦ ἐστερῆσθαι.*
Besides the privilege (burden ?) of rule over a greater number.	*Ἔξω καὶ τοῦ πλειόνων ἄρξαι.*
You will place yourselves out of reach of ill-treatment.	*Τοῦ πάσχειν αὐτοὶ κακῶς ἔξω γενήσεσθε.* Phil. I. 34.
As far as concerns a just statement.	*Μέχρι γε τοῦ τὰ δίκαια εἰπεῖν.* Isæus. Kir. 5.
For the sake (purpose) of not executing the injunctions.	*Ὑπὲρ τοῦ μὴ πράττειν τὸ προσταττόμενον.*

Compare: "Their concern was no longer for personal safety."
Οὐ γὰρ ἔτι περὶ τοῦ αὐτοὶ σωθῆναι τὴν ἐπιμέλειαν ἐποιοῦντο.

Μετὰ τοῦ καὶ εἰς τὰ ἄλλα θαρσεῖν καὶ εἶναι ἐν διανοίᾳ καὶ ἄνευ τούτων ἰέναι.

Περὶ τοῦ μὴ αὐτοκράτορας ὁμολογῆσαι ἥκειν (deceived) over their disavowal of plenipotentiary powers.

(*b*) Dative after ἐν = by, in, ἐπί, on condition of, on occasion of; πρός, in addition to. These are so common as hardly to need illustration.

For in idleness and love of surfeit pains are planted by the very side of pleasures.

Ἐν μὲν τῷ ῥᾳθυμεῖν καὶ τὰς πλησμονὰς ἀγαπᾶν εὐθὺς αἱ λύπαι ταῖς ἡδοναῖς παραπεπήγασι. Isoc. I. 46.

When it comes to performance, you fail to accomplish even small tasks.

Ἐπὶ τῷ πράττειν οὐδὲ τὰ μικρὰ ποιεῖτε. Phil. I. (Lit.: "on occasion of action.")

(*c*) Accusative with εἰς of *purpose* or *aptitude*, with διά = *on account of, owing to*, with κατά, *on the score of, as regards*. See also next chapter on Preposition, §§ 284, 285.

The time for action we spend in preparations (i.e. devote *to*).

Τὸν τοῦ πράττειν χρόνον εἰς τὸ παρασκευάζεσθαι ἀναλίσκομεν. Dem. Phil. I. 31.

To keep oxen *for* ploughing.

Ἐπὶ τὸ ἀροῦν ἔχειν βοῦς. (Adaptability rather than intention.)

Owing to the expectation continuously aroused by the enemy's fleet that they would sail out.

Διὰ τὸ τὰς τῶν πολεμίων ναῦς ἀεὶ προσδοκίαν παρέχειν ὡς ἐκπλεύσονται.

Not on their guard against being considered out of date.

Οὐ πρὸς τὸ δοκεῖν τινι ἀρχαιολογεῖν φυλαξάμενοι. Thuc. VII. 69. 2.

Direct one's attention *to* remedy and repair.

Ὅτι τάχιστα γίγνεσθαι πρὸς τὸ ἰᾶσθαι καὶ ἐπανορθοῦν.

With absolutely no natural aptitude *for* politics.	Πρὸς τὸ πολιτεύεσθαι πάντων ἀφυέστατος.
Capable of speaking persuasively. (Lit.: "towards persuasion.")	Λέγειν ἱκανὸς πρὸς τὸ πείθειν. Plato, Rep. II.
As regards (or "on the score of") help received . . .	Κατὰ τὸ ὠφελεῖσθαι . . . μετείχετε. Thuc.

§ 270. *Obs. 1.* Μή is the negative of the infinitive.

Οὐ, however, is used with the infinitive clause, after *verba sentiendi et declarandi* (*ut sic*, i.e. exclusive of command, prohibition, etc.); but where *strong denial* is wanted, e.g. after oaths and emphatic asseverations, *μή*, not *οὐ*, is used even after *verba sent. et declar.*

Obs. 2. The REDUNDANT *μή*.

§ 271. A redundant or superfluous *μή* may be added to infinitives which follow on certain verbs that are negative in meaning. These are verbs of "*hindering*" = κωλύειν, εἴργειν; "*forbidding*" = ἀπαγορεύειν; "*denying*" = ἀπαρνεῖσθαι, ἀντιλέγειν; "*calling in question*" = ἀμφισβητεῖν, etc.; "*concealing*" = κρύπτεσθαι; "*distrusting*" = ἀπιστεῖν; also after such predications as "not to be able," "to be impossible," "difficult."

Thus: ἕτερος δ' ἀπαγορεύει νόμος ἀρχὴν ὑπεύθυνον μὴ στεφανοῦν. Ctes. 31. Cf. Tim. 10: ἀνοίγειν ἀπαγορεύει μὴ πρότερον πρὶν . . .

Preventing their coming to terms.	Κωλύοντες μὴ συμβαίνειν.

Cf. also εἰ γὰρ ἠρνεῖτο μὴ δειλὸς εἶναι. Ctes. 175. Νόμους ἀπέδειξα ἀπαγορεύοντας μὴ στεφανοῦν τοὺς ὑπευθύνους. Ctes. 203. Διαρρήδην ἀπείρηται τὸν στεφανούμενον μὴ κηρύττεσθαι. Ctes. 204.

Ἀντέλεγον μὴ δικαίως σφῶν καταδεδικάσθαι. Thuc. V. 49.

N.B. The redundant *μή* is not always inserted. Further, when the foregoing verbs are themselves negatived, *μὴ οὐ may* be used, but its use seems to be *ad libitum;* it is never used after *οὐ κωλύειν* nor after *μὴ κωλύειν*.

Ταῦτά τινες οὐκ ἐξαρνοῦνται πράττειν ἀλλ' ὁμολογοῦσι ἐν τῷ δήμῳ. Ctes. 250. (*μὴ οὐ* not used.)

Οὐκ ἀπαγορεύουσιν οἱ νόμοι μὴ κηρύττειν. Æschin. Ctes. 35.

But οὐκ ἀρνοῦμαι μὴ οὐχὶ συμβεβηκέναι μοι. Tim. 136.

§ 272. *Obs. 3.* The following variety of construction after predications of "prevention," e.g. *εἴργειν*, should be noticed.

(α) Κωλῦσαι αὐτοὺς διαφυγεῖν.
Τὸν ἄλλον χρόνον τῆς γῆς ἀπολαύειν οὐκ ἐκώλυεν.

(β) Ἔστιν ὅς σε κωλύσει τὸ δρᾶν.
ἀπεσχόμην τοῦ δακρύειν.
εἶργόν σε τοῦ τοῦτο ποίειν.

(γ) Εἶργον τὸν ὅμιλον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν.
Παύσαντες τὴν φλόγα καὶ τὸ μὴ προσελθεῖν ἐγγὺς τὴν ὁλκάδα.
Οὐκ ἀπεσχόμην τὸ μὴ οὐχὶ ἐπὶ τοῦτο ἐλθεῖν. Rep. 354. B.
Οὐδὲν αὐτοὺς ἐπιλύεται ἡ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν.

(δ) Ὅπερ ἔσχε μὴ τὴν Πελοπόννησον πορθεῖν.

(ε) Τὸ δὲ τὴν στενοχωρίαν κωλύσειν ὥστε μὴ περιπλεῖν. Thuc. VII. 36.

For redundant οὐ see § 546.

Last of the triple division, embracing the uses of the Infinitive and Infinitive Clause, comes:

III. THE INFINITIVE OF SPECIFICATION OR EPEXEGETIC INFINITIVE.

§ 273. This infinitive marks the *scope* or *sphere of action* of some particular quality expressed by any word (adj., adv., or verb) of which the infinitive is explanatory or epexegetic. Thus in the phrase *ἱκανὸς ἄρχειν*, "capable of command" or "a capable ruler," *ἄρχειν* is said to be explanatory, in that it limits or explains the scope of the "capability" expressed in *ἱκανός*.

It should be noticed that the active voice is almost always used even where the meaning seems passive, e.g. *facile dictu* = *ῥᾴδιον λέγειν*.

EXAMPLES.

§ 274. A disgraceful sight. Θέαμα αἰσχρὸν ὁρᾶν (*turpe visu*).

A constitution difficult to live under. Πολιτεία χαλεπὴ συζῆν.

Discussions more worth hearing. Λόγοι χρησιμώτεροι ἀκούειν.

Knowing how to speak and keep silence.	Ἐπιστήμων λέγειν καὶ σιγᾶν.
A competent thinker, and capable of expressing his thoughts.	Γνῶναι δυνατὸς καὶ ἃ γνοίη εἰπεῖν.
A born ruler.	Πεφυκὼς ἄρχειν = ἱκανὸς ἀρχεῖν = φύσει ἀρχικός.
A clever speaker, an evil liver.	Δεινὸς λέγειν κακὸς βιῶναι.
Formidable merely to hear.	Ἀκοῦσαι οὑτωσὶ δεινόν. Cf. horribile auditu.
In a manner most delightful to behold.	Κάλλιστα ἰδεῖν.
True but perchance unpleasant to hear.	Ἀληθῆ μέν . . . οὐ μὴν ἀλλ' ἴσως οὐχ ἡδέα ἀκούειν. Dem. Phil. I. 38.
It is liable to be plundered by the first comer.	Τοὐπιόντος ἐστὶν ἁρπάσαι.
A confused din of wailing, shouting . . . could be heard.	Ἦν δὲ πάντα ὁμοῦ ἀκοῦσαι, ὀλοφυρμὸς βοή . . .

§ 275. *Obs. 1.* There are borderlands in grammatical categories as elsewhere. It is sometimes not easy, neither is it necessary, to distinguish between instances of the intentional infinitive and those of the epexegetic, e.g.

Συγκαλέσας παρεῖναι. Thuc. II. 10.

Τοῖς Αἰγινήταις οἱ Λακ. ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι. Thuc. II. 27.

The latter sentence, though possibly intentional, might be regarded as explanatory.

Obs. 2. The epexegetic infinitive is one of many instances where Greek and English coincide, but differ from Latin idiom. This infinitive except after *paratus* and a few other words is irregular in Latin prose.

Dignus qui loquatur.	Ἄξιος εἰπεῖν.
Difficile dictu.	Χαλεπὸν λέγειν.

CHAPTER VIII.

IV. FUNCTIONS OF GREEK PREPOSITIONS.

§ 276. The student who approaches the task of Greek Composition is supposed to be in possession of the Grammar of Greek Prepositions. He must know—

1. That *ἀντί*, *ἀπό*, *ἐκ*, and *πρό* take Gen. only (one case).
   ,, *ἐν* and *σύν* take Dat. only (one case).
   ,, *εἰς*, *ἀνά*, *ὡς* take Acc. only (one case).
   ,, *διά*, *κατά*, *ὑπέρ*, *μετά* take Gen. and Acc. (two cases).
   ,, *ἀμφί*, *περί*, *ἐπί*, *παρά*, *πρός*, *ὑπό* take Gen., Dat., and Acc. (three cases).

2. The Primary (Local and Temporal) as well as the Derivative meanings of each of the above; and also the variation of meaning due to case.

3. The Subsidiary Prepositions (adverbial or otherwise). These are *ἄνευ, without; ἕνεκα, on account of; ἕκτος, ἔξω, outside; ἔντος, ἔνδον, inside; ἔμπροσθεν, πρόσθεν, before, in front of; ἐγγύς, near; ἑκατέρωθεν, on either side; ἀμφοτέρωθεν, on both sides of; ἐναντίον, ἐνώπιον, in presence of* (coram); *ὄπισθεν, behind; πλήν, except; χωρίς, besides, apart from; μεταξύ, between: μέχρι, until*—all which take Gen. only. The Dative follows *ἅμα* and *ὁμοῦ, together with.*

§ 277. The *Primary Function* of prepositions is to express relations of *space* and *time;* their *Derivative* and most important *function* is to express relation in general.

§ 278. Some English prepositions and prepositional phrases have more than one Greek equivalent, either because of their ambiguity, or because of Greek superabundance.

It will be found useful to notice the Greek equivalents of the following: *after, against, before, by, because of, besides, concerning, down to, during, except, for, opposite, through, to, under, without.*

After.

(*a*) Of time and rank: μετά with acc.

After the battle = μετὰ τὴν μάχην.

The wealthiest city *after* Babylon = Πόλις πλουσιωτάτη μετὰ Βαβυλῶνα. And contrast "He came *after the event*" = Ἐπ' ἐξειργασμένοις ἦλθεν.

(*b*) In pursuit = κατὰ δίωξιν.

In pursuit of inquiry = κατὰ πύστιν.

Against.

(*a*) Of *persons*: ἐπί and πρός with acc.

Στρατιὰν ἄγειν ἐπὶ Χαλκιδέας. Thuc. V. 83.

Ὁ πόλεμος ὁ πρὸς ἀλλήλους.

(*b*) Of *places*: ἐπὶ, πρός, and εἰς with acc.

Εἰς Ἄργος στρατεύειν. Thuc. V. 82.

Ἐπὶ Μῆλον οἱ Ἀθηναῖοι ἐστράτευσαν. Thuc. V. 84.

Εἰς μάχην κατέστησαν πρὸς αὐτούς.

Before.

§ 279. Place: *in front of*; "before the door" = πρὸ τῆς θύρας.

Time: "before the battle" = πρὸ τῆς μάχης.

In presence of: "before the Greeks" = ἐναντίον (or ἐνώπιον) τῶν Ἑλλήνων.

To give a display before the rest of the Greeks = Ἐπίδειξιν ποιεῖσθαι εἰς τοὺς ἄλλους Ἕλληνας.

To proclaim before = ἀναγορεύειν πρὸς τοὺς Ἕλληνας.

In court (before): "before the jury" = παρὰ τοῖς δικασταῖς.

Before the P.'s Court = παρὰ τῷ πολεμάρχῳ.

Observe πρὸ δείπνου = before dinner = πρὶν δειπνῆσαι.

By (chiefly of *agency, means, manner*).

§ 280. 1. Of Agency.

A. Personal agency is rendered—

(*a*) Normally by ὑπό with gen. after passives:

Ὑπὸ τοῦ πατρὸς ἀποθανών = slain by his father.

(*b*) Rarely, and only exceptionally in prose, by ἐκ and ἀπό with gen.:

Ἀπὸ τούτου ἐπράχθη οὐδέν. Herod.

Αἱ νῆες ἔκ τε τῶν Ἀθηναίων ἐπιδιωχθεῖσαι. Thuc. III. 69.

(*c*) Πρός with gen. in the Dramatists, *not in Attic prose*: Δεινὰ πρὸς ὑμῶν ἔπασχεν (for ὑφ' ὑμῶν).

(*d*) After perfect passives by Dative of agent:
Τὰ ἐκείνῳ πεπραγμένα = his deeds.

B. Impersonal agency is rendered by—

(*a*) Dative alone, e.g. Πυρετῷ ἀπέθανεν.

(*b*) Ὑπό with gen.:
Ὑπὸ τῆς παραχρῆμα ἀνάγκης ἐξῳκήθη = "*owing to* immediate necessity." Thuc. II. 17. 2. Cf. ὑπὸ μεγέθους τοῦ κινδύνου = *præ periculi magnitudine.*

(*c*) Παρά with acc.:
Thanks to your carelessness = παρὰ τὴν ὑμετέραν ἀμέλειαν.

(*d*) Διά with acc. This construction, though *formally* marking the occasion, virtually denotes *cause, motive,* and indirectly even *efficient* cause.

Observe the adverbial expressions: by force (forcibly) = κατὰ κράτος; by violence (violently) = πρὸς βίαν (i.e. in despite of).

2. By = *by means of.*

(*a*) Dative, e.g. δόλῳ = by deceit.

(*b*) ἐκ and ἀπό, e.g. To the best of their power = ἐξ ὧν or ἀφ' ὧν δύνανται.

(*c*) The Modal participle and its equivalents. See § 226 sqq. Participle of manner and means: διδάσκων τις μανθάνει = docendo discitur.

3. By (of manner).

(*a*) Dative, e.g. *by* toil = πόνῳ.

(*b*) Μετά with gen.: accurately = μετ' ἀκριβείας.

Because of (see Causal Clause, § 60).

Besides (i.e. in addition to = over and above).

§ 281. The Greek equivalents of "besides" are:

1. Πρός and ἐπί with dat.:
Besides this = πρὸς τούτοις. "*Besides* (in addition to) the victory already achieved, to capture their camp" = Ἐπὶ τῇ γεγενημένῃ νίκῃ (τῆς ναυμαχίας) ἑλεῖν τὸ στρατόπεδον.

2. Παρά with acc.:

Is there aught *besides?* = Μή τι ἄλλο ἢ παρὰ ταῦτα;

There is naught besides = Οὐκ ἔστι παρὰ ταῦτα ἄλλα.

3. Ἔξω (outside) and χωρίς (apart from) with gen.:

Besides the gain of increase in empire (rule over more) = Ἔξω τοῦ πλειόνων ἄρξαι. What more would we have (accrue to us) *besides* our present advantages? = Τί γὰρ ἂν βουληθεῖμεν ἡμῖν προσγενέσθαι ἔξω τῶν νῦν ὑπαρχόντων; Isoc. Paneg. 160. *Besides* (in addition to) this ("apart from") = Χωρὶς δὲ τούτων. Isæus Kir. 35.

Concerning.

§ 282. In English the object of *preoccupation* and the subject matter of *discourse* are announced by a variety of prepositions: "concerning," "about," "touching," "as regards," "in respect to," "with reference to," etc. In Greek περί with gen. is used both of *preoccupation* and *discourse*:

To take no grave measures *concerning* the men = Μηδὲν νεώτερον ποιεῖν περὶ τῶν ἀνδρῶν.

After the announcement of the despatch *concerning* the events = Τῆς ἀγγελίας περὶ τῶν γεγενημένων ῥηθείσης.

The *object* of *preoccupation* may also be rendered by ὑπέρ with gen.:

To send envoys *concerning* the peace = Πρέσβεις πέμπειν ὑπὲρ τῆς εἰρήνης.

The *object* of *discourse* is further rendered by ἐπί with dat.:

They have repeatedly delivered orations at national funerals = Ἐπὶ τοῖς δημοσίᾳ θαπτομένοις πολλάκις εἰρήκασιν.

P. was selected to deliver the address on the first of these = Ἐπὶ δ' οὖν τοῖς πρώτοις τοῖσδε Περικλῆς ᾑρέθη λέγειν.

The *object* of *predication* (in strict sense) is commonly rendered by κατά with gen.:

We can *affirm* this of all Persians = Ταῦτα κατὰ πάντων τῶν Περσῶν ἔχομεν λέγειν.

As has been stated (predicated) of all Constitutions = Ὥσπερ εἴρηται κατὰ πασῶν τῶν πολιτειῶν. Aristotle.

Down to (εἰς or μέχρι).

§ 283. *Down to* the present day = Μέχρι τοῦδε or εἰς τόδε.

"Attica was under settled regime under Cecrops and the early Kings *down to* the time of Theseus" = Ἐπὶ γὰρ Κέκροπος καὶ τῶν πρώτων βασιλέων ἡ Ἀττικὴ εἰς Θησέα ἀεὶ ᾠκεῖτο. Cf. Nor do you come *down to* us often = Οὐδὲ θαμίζεις ἡμῖν καταβαίνων.

During.

1. Acc. of extension.
2. Παρά with acc.:

During my (his) whole life = Παρ' ἅπαντα τὸν βίον.

3. Εἰς with subst. expressive of time-measure:

For a whole year = Εἰς ἐνιαυτόν.

He will be here in two days' time = Εἰς τρίτην ἡμέραν παρέσται.

4. Ἀνά with acc. of extent (mostly un-Attic):

Ἀνὰ νύκτα, ἀνὰ τὸν πόλεμον. Herod.

5. Ἐπί with acc. of *extent of duration*:

"They gave for a period of 8 months" = Ἐδίδοσαν ἐπὶ ὄκτω μῆνας (κοτύλην ὕδατος).

Except (πλήν and ἔκτος).

Τὰ ἡρῷα πλὴν τῆς ἀκροπόλεως. Thuc. II. 17.

Except quite a few = Ἔκτος πάνυ τινῶν ὀλίγων. Plato.

For (of Aptitude, Cause, or Occasion).

§ 284. 1. Aptitude or adaptation *for* = Εἰς, πρός, and ἐπί with acc., e.g.:

Suitable for guardianship of the State = Ἐπιτήδειος εἰς πόλεως φυλακήν.

Perfectly *fitted for* his own task = Τέλεος εἰς τὸ ἑαυτοῦ ἐπιτήδευμα.

Quick of perception and nimble in pursuit of the object perceived = Ὀξὺς πρὸς αἴσθησιν καὶ ἐλαφρὸς πρὸς τὸ αἰσθανόμενον.

Such necessaries as are likely (to be got) *for* an expedition abroad = Οἷα εἰκὸς ἐπὶ ἔξοδον ἔκδημον ἔχειν ἐπιτήδεια. Thuc. II. 10.

Each has his natural ability, one *for* one task, another *for* another = *Φύεται ἕκαστος ἄλλος ἐπ' ἄλλου ἔργου πρᾶξιν.*

2. "*For*" expressive of *cause* (see Causal Clause, § 61).

3. "*For*" denoting occasion (= "On account of" *quod vide*).

On Account of.

§ 285. 1. Occasion, motive, or cause:

(*a*) *Διά* with acc.; (*b*) *Ἕνεκα* with gen.; (*c*) *Ὑπό* with gen., and the rest given under impersonal agency (*vide supra*).

We are waging war *on account of* others, whereas *on our own account*, we might be at peace = *Πόλεμον ποιούμεθα δι' ἑτέρους, ἐξὸν δι' ἡμᾶς αὐτοὺς εἰρήνην ἄγειν.*

What State *owed to* you its better government? = *Τίς τῶν πόλεων διά σε βέλτιον ᾤκησεν;*

On account of us = *Ἡμῶν ἕνεκα.*

In the phrase *Ὑπὲρ τῆς πόλεως* this prep. generally denotes "on behalf of," but sometimes also "on account of" or "for the sake of" (= *ἕνεκα*). *Περί* is sometimes found in this same sense.

2. Final Cause ("*for the purpose of*") *Ἕνεκα* with gen.; ("with a view to") *Ἐπί* with dat.:

They came to reconnoitre = *Ἦλθον ἐπὶ κατασκοπῇ.*

They came on a reconnoitring errand = *Ἦλθον ἐπὶ κατασκοπήν.*

To cross such vast seas *for the sake* of adding to their capital, and not to undertake even land journeys *with a view* to mental improvement = *Τηλικαῦτα πελάγη διαπερᾶν ἕνεκα τοῦ πλείω ποιῆσαι τὴν ὑπάρχουσαν οὐσίαν . . . μηδὲ τὰς κατὰ γῆν πορείας ὑπομένειν ἐπὶ τῷ βελτίω καταστῆσαι τὴν αὐτῶν διάνοιαν.* Isoc. I. 19.

3. On account of = "*on the score of*," to indicate motive or cause:

(*a*) *Ἐπί* with dat., of *cause* in general, and particularly of *grounds of emotion.*

Pythagoras himself was beloved *on this score* = *Πυθαγόρας αὐτὸς ἐπὶ τούτῳ ἠγαπήθη.*

To shed tears *over* their calamities = *Ἐπὶ συμφοραῖς δακρύειν.* Isoc. Paneg. 168.

(*b*) Ὑπέρ with gen.

"*On account of* which no one ever showed annoyance" = Ὑπὲρ ὧν οὐδεὶς πώποτ' ἠγανάκτησεν.

(*c*) Κατά with acc. (on the score of).

On many grounds = Κατὰ πολλά.

On all grounds = Κατὰ πάντα.

(*d*) Πρός with acc. = "considering," "in view of."

"In view of these considerations" (*considering* this) = (virtually) "on account of this" = Πρὸς ταῦτα.

Opposite (πρό, κατά, καταντικρύ).

§ 286. Opposite Amphipolis = Πρὸ τῆς Ἀμφιπόλεως.

In front of (opposite) themselves = Πρὸ ἑαυτῶν. Thuc. VII. 79. 1.

"When he noticed that his left wing was in difficulty—the wing *opposite* the Mantineans" = Ὡς ἤσθετο τὸ εὐώνυμον πονοῦν τὸ κατὰ τοὺς Μαντινέας. Thuc.

"The parts of Kythera opposite" = (Εἰς) τὰ καταντικρὺ Κυθήρων.

"Opposite were the Platæans—Bœotians arrayed against Bœotians" = Πλαταιεῖς δὲ καταντικρὺ Βοιωτοὶ Βοιωτοῖς.

N.B. Τὸ πέραν = the other (opposite) side; τοὔμπροσθεν = the front; τοὔπισθεν = the rear.

Through.

Chiefly used of *motion, occasion, instrumentality.*

(*a*) *Motion* through.

Through Lydia = Διὰ τῆς Λυδίας.

(*b*) *Occasion:* Διά, sometimes παρά, with acc.

You were deprived of this, *thanks to* Demosthenes = Τούτων ἀπεστερήθητε διὰ Δημοσθένην. Ctes. 58.

(*c*) *Instrumentality.*

Through them = Δι' ἐκείνων. Cf. δι' οὗ καὶ δι' ὅν = per quem et propter quem.

To.

§ 287. 1. When used of *motion towards* persons or places, the Greek prepositions are:

(*a*) For persons ὡς, παρά, πρός with acc.

Ὡς αὐτὸν πρέσβεις ἔπεμψαν.

Κήρυκα ἔπεμψαν παρὰ τοὺς Θηβαίους.

He did not introduce them *to* the Assembly = Πρὸς τὸ πλῆθος οὐκ εἰσήγαγεν.

(*b*) For place εἰς, ἐπί, πρός.

Εἰς Ἄργος ἀφικόμενος.

Ἀποπλεύσαντες πρὸς τὴν πόλιν.

Χωρῆσαι ἐπὶ τὸ νικώμενον (to the rescue of).

2. "To," if used merely to indicate *direction* of motion becomes in Greek ἐπί with gen. Motion in a given direction does not imply reaching one's goal.

To set sail *in the direction of* Athens = Ἐπὶ Ἀθηνῶν πλεῖν.

To sail *to* (or "against") Athens = Ἐπὶ Ἀθήνας πλεῖν.

Homeward bound = Ἐπ' οἴκου πλέοντες.

Under.

Under present circumstances = Ἐκ or ἀπὸ τῶν παρόντων.

Under the earth = Ὑπὸ γῆς.

Under kingly rule = Ἀρχόμενοι ὑπὸ βασιλέως.

Without (ἄνευ, χωρίς).

Without a decree from Athens = Ἄνευ Ἀθηναίων ψηφίσματος.

The soul without (apart from) the body = Ἡ ψυχὴ χωρὶς τοῦ σώματος.

N.B. In the power of ἐν ὑμῖν, ἐφ' ὑμῖν seldom παρ' ὑμῖν.

"On this the last word rests with you, not with the Lacedemonians, thanks to us" = Τούτων δ' ἐστὶ τὸ τέλος παρ' ὑμῖν ἀλλ' οὐκ ἐν Λακεδαιμονίοις δι' ἡμᾶς.

In comparison with = Κατά or παρά or πρός and acc.

In conformity with = Ἐκ τῶν νόμων, κατὰ τοὺς νόμους (σὺν νόμῳ).

In the presence of = Ἐναντίον or ἐνώπιον with gen.

In reply to this = Πρὸς ταῦτα (τάδε).

§ 288. Many English Prepositions and Prepositional Phrases are rendered in Greek by Non-Prepositional Equivalents:

(*a*) By participle: στρατιὰν ἔχων ἦλθε = he came *with* an army (see § 244).

(*b*) By substantive: e.g. βίᾳ (πρὸς βιάν) ἡμῶν = in spite of us.

(*c*) By adjective: e.g. ἄκων = *against* one's will.

(*d*) By adverb: e.g. πάντως (βουλόμενος) = at any cost.

Adverbial Expressions and Prepositional Periphrases.

§ 289. 1. Many prepositional phrases are functionally mere adverbs, used simply as Adverbial Adjuncts.

These are formed with *ἀπό*, *ἐκ*, *ἐν*, *εἰς*, *ἀνά*, *διά*, *κατά*, *μετά*, *ἐπί*, *πρός*, *ὑπό*, e.g. *Δι' ὀλίγου* = shortly. *Ἐκ* or *ἀπὸ τοῦ φανεροῦ* = openly. *Ἐν δίκῃ* = justly. *Εἰς τάχος* = *κατὰ τάχος* = speedily. *Μεθ' ἡμέραν* = in day time. *Ἐπὶ πλεῖστον* = for the most part. *Πρὸς βίαν* (= *ἀνὰ κράτος*) = forcibly, violently. *Ὑπό τι* = "up to a certain point" (see also § 136).

2. Prepositional Periphrases with verbs:

Διὰ μάχης ἰέναι = to engage in combat. See § 174 sqq.

DIGEST OF PROSE PREPOSITIONAL FORMULÆ.

The following Digest of Prose Prepositional Formulæ, though not quite exhaustive, is sufficiently complete for practical use. The grammatical labels omitted may be easily supplied.

§ 290. 1. Pleasure and pain will hold sway *instead of* law, *ἡδονὴ καὶ λύπη βασιλεύσετον ἀντὶ νόμου*. *In return* for what good service? *ἀντὶ ποίας εὐεργεσίας;* He *prefers* submission to fighting, *ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐθέλει*. To serve in bondage like purchased slaves, *δουλεύειν ἀντὶ ἀργυρωνητῶν*.

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2. On arriving from the city they found themselves at a distance of three stades from the river, *ἀπὸ τῆς πόλεως ἀφικόμενοι τρία στάδια ἀπὸ τοῦ ποταμοῦ ἀπεῖχον*. From very ancient times, *ἀπὸ τοῦ πάνυ ἀρχαίου* (cf. *τὸ ἀπὸ τοῦδε* = henceforth). (The pleas) are held to be just in consequence of like need, *δίκαια μὲν ἀπὸ τῆς ἴσης ἀνάγκης κρίνεται*. Pythagoreans, *οἱ ἀπὸ Πυθαγόρου*. To maintain the navy on tribute money, and by all means at their disposal, *τρέφειν τὸ ναυτικὸν ἀπὸ τῶν φόρων καὶ ἀφ' ὧν δύνανται*. Your words are not beside the mark, *οὐκ ἀπὸ σκοποῦ λὲγεις* (cf. *οὐκ ἀπὸ καιροῦ* = not unseasonable). Did he say so on his own initiative? *ἆρ' ἀφ ἑαυτοῦ ἔλεγεν;* At the word of command, *ἀπὸ παραγγέλματος*. The men on deck, *οἱ ἀπὸ τῶν καταστρωμάτων*. Causes which plunged the Athenians

into still greater despondency, *ἀφ' ὧν οἱ Ἀθηναῖοι ἔτι μᾶλλον ἠθύμουν*. Judge not from appearance but from deeds, *μὴ ἀπὸ τῆς ὄψεως ἀλλ' ἀπ' ἔργων σκοπεῖτε*.

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3. As far as possible, *ὡς ἐκ τῶν δυνατῶν* or *εἰς τὸ δυνατόν*. He went out of the town, *ἐκ τῆς πόλεως ἀπῆλθεν*. Island malefactors, *κακοῦργοι ἐκ τῶν νήσων*. Athenians stationed at Pylos, *οἱ ἐκ Πύλου Ἀθηναῖοι* (i.e. *ὁρμώμενοι*). The army on shore, *ὁ ἐκ τῆς γῆς πεζός*. From childhood to old age, *ἐκ παιδὸς εἰς γῆρας* (Æschin.). From very ancient times, *ἐκ παλαιτάτου* (cf. *ἐκ πολλοῦ*). After dinner, *ἐκ δείπνου*. After this, *ἐκ τούτου*. Immediately after the dream vision, *ἐκ τῆς ὄψεως τοῦ ὀνείρου*. Your silence has no justification (cause), *ἐξ οὐδενὸς λόγου σιωπᾶς*. Causing injury in consequence of failure, *ἐκ τοῦ σφαλῆναι βλάπτοντες*. Worthy sons of worthy sires, *ἀγαθοὶ ἐξ ἀγαθῶν* (origin). To build ships of wood (material), *ἐκ ξύλων ποιεῖσθαι τὰς ναῦς*. The war that followed on the truce, *ὁ ὕστερος ἐκ τῆς ἐκεχειρίας πόλεμος*. Evil on evil, *κακὸν ἐκ κακοῦ* (cf. *ἕτερον ἐφ' ἑτέρῳ ἐπίταγμα*. Under (or "according to") the circumstances, *ἐκ τῶν παρόντων* (cf. *ἐκ τῶν νόμων*). (A parvenu) grown rich from beggary, *πλούσιος ἐκ πτωχοῦ γεγονώς*.

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4. After pitching his camp *in front of* Amphipolis, *καθίσας τὸ στράτευμα πρὸ τῆς Ἀμφιπόλεως*. *Before* death, *πρὸ τοῦ θανάτου*. *Before* the Trojan war, *πρὸ τῶν Τρωικῶν*. To endure aught rather than commit injustice, *ἄλλο ὁτιοῦν πάσχειν πρὸ τοῦ ἀδικεῖν*. You would have prized *beyond* a large sum of money, *πρὸ πολλῶν χρημάτων ἂν ἐτιμήσασθε*. To die *for* Greece, *πρὸ Ἑλλάδος ἀποθνήσκειν* (*ὑπέρ* is more regularly used).

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5. The battle of Marathon, *ἡ ἐν Μαραθῶνι μάχη*. Their hopes centre on you, *τὰς ἐλπίδας ἐν ὑμῖν ἔχουσιν*. At the abandonment of the camp, *ἐν τῇ ἀπολείψει τοῦ στρατοπέδου*. The authorities, *οἱ ἐν τέλει* (*οἱ ἐν τοῖς τέλεσιν*). The issue lay in God's hands, not in mine, *ἐν τῷ θεῷ τὸ τέλος ἦν οὐκ ἐν ἐμοί*. It rests with you, i.e. it is in your power, *ἐν ὑμῖν* or *ἐφ' ὑμῖν ἐστιν*. During the truce they are moving in column of march, and will be here in three

days, *ἐν τάξει χωροῦντες ἐν σπονδαῖς, ἐν τρισὶν ἡμέραις παραγενήσονται.*

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6. With God's help, *σὺν θεῷ.*

N.B. In Attic Greek *μετά* with gen. replaces *σύν* which remained in a few phrases, e.g. *σὺν ὅπλοις, σὺν νόμῳ, σὺν δίκῃ,* etc.

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7. To lead the State to a treaty of peace, *εἰς σύμβασιν καὶ εἰρήνην τὴν πόλιν ἀγαγεῖν.* Being conversant with the events they would best narrate them (to) before these (gentlemen), *ἄριστα γὰρ ἂν εἰδότες τὰ γενόμενα λέγοιεν εἰς τούτους.* Down to the present war, *εἰς τόνδε τὸν πόλεμον.* To display piety towards God, *εὐσεβεῖν εἰς τὸν θεόν* [)(*ἀσεβεῖν*]. To meet with disaster that proved immeasurable in each and all its details (lit. nowise on a small scale), *οὐδὲν ὀλίγον ἐς οὐδὲν κακοπαθῆσαι.* Quick to perceive (of keen perception), *ὀξὺς εἰς αἴσθησιν.* An irredeemable scoundrel, *ἀνιάτως τις ἔχων εἰς πονηρίαν.* They arrived to the number of 400, *ἦλθον εἰς τετρακοσίους.* As far as possible for man to make himself like to God, *εἰς ὅσον δυνατὸν ἀνθρώπῳ ὁμοιοῦσθαι θεῷ* (Plato).

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8. To sail up river, *ἀνὰ τὸν ποταμὸν πλεῖν.*

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9. They sent (envoys) to Perdikkas, *ὡς Πέρδικκαν ἔπεμψαν.*

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10. Through (across) the Continent, *διὰ τῆς ἠπείρου.* After a long interval, *διὰ μακροῦ* [)(*δι' ὀλίγου*]. Renown for valour they set the highest value on, and have *longest* courted, *διὰ πλείστου καὶ περὶ πλείστου δόξαν ἀρετῆς μελετῶσιν* (Thuc. 6. 11). At *intervals* of nine battlements (probably "strong points"), *διὰ δέκα ἐπάλξεων.* Eurymachus was their intermediary in these negotiations (through the *instrumentality* of), *ἔπραξαν ταῦτα δι' Εὐρυμάχου* (vide § 286, "Through"). *Propter quem* et *per quem* (on whose account and through whom), *δι' ὃν καὶ δι' οὗ.* He personally performs his own tasks *for* himself, *αὐτὸς δι' αὑτὸν τὰ αὑτοῦ πράττει.* Syria *owes* its devastation to the war, *ἡ Συρία διὰ τὸν πόλεμον ἀνάστατος.*

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11. Casting themselves *down* precipices, *κατά κρημνῶν ῥίπτοντες ἑαυτούς*. My remark applies to all, men and women (i.e. I *predicate* of all), *λέγω δ' ἐγὼ κατὰ πάντων ἀνδρῶν καὶ γυναικῶν*. Let them swear by the solemn sacrifice, *ὀμνύντων κατὰ ἱερῶν τελείων*. To take no big step *to your detriment*, *οὐδὲν μέγα καθ' ὑμῶν πρᾶξαι*. Noticing (while) on his way, *καθ' ὁδὸν αἰσθόμενος*. Along the river, *κατὰ τὸν ποταμόν*. To go by land, *κατὰ γῆν ἰέναι*. To pass by the gates, *κατὰ τὰς πύλας ἰέναι*. About the same time, *κατὰ τοὺς αὐτοὺς χρόνους*. Three by three, *κατὰ τρεῖς*. In succession, *κατὰ διαδοχήν*. In accordance with nature, *κατὰ φύσιν* [)(*παρὰ φύσιν*]. None of your sort (*standard*), *οὐ τῶν κατά σε*. More shields than corpses, *ὅπλα πλείω ἢ κατὰ τοὺς νεκρούς*. On an old score (on some very ancient plea), *κατὰ παλαιάν τινα αἰτίαν*. Nor does each one know all this, but only what goes on *in front of* (*opposite*) him, *οὐδὲ ταῦτα πάντα πλὴν τὸ καθ' ἑαυτὸν ἕκαστος οἶδεν*. *In accordance with* the terms of the contract (Treaty stipulation), *κατὰ τὰ συγκείμενα* [)(*παρά*, against]. *In obedience* (conformity) *to* the law, *κατὰ τὸν νόμον*, also *σὺν νόμῳ* (cf. *τῷ νόμῳ πειθαρχοῦντες*). *In proportion to* the size of the States, *κατὰ μέγεθος τῶν πόλεων*. The rest of the equipment *in proportion*, *ἡ δὲ ἄλλη παρασκευὴ ὡς κατὰ λόγον*. They made off *at full speed*, *ᾤχοντο κατὰ τάχος*. They held their ground, *ἔμειναν κατὰ χώραν*. *In both respects*, not on one ground only, *κατ' ἀμφότερα οὐ καθ' ἓν μόνον*. General weakness, *ἡ κατὰ πάντα ἀρρωστία*, or *εἰς τὰ πάντα*. To come to explore or plunder, *κατὰ θεάν ἢ καθ' ἁρπαγὴν ἥκειν*. To the best of his (your, etc.) power, *καθ' ὅσον δυνατόν*.

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12. The gold *above* and under the earth (above the earth's surface and below), *ὁ ὑπὲρ γῆς καὶ ὑπὸ γῆν χρυσός*. A combat *on behalf of* fatherland, *μάχη ὑπὲρ τῆς πατρίδος* (cf. § 282). Fear *for* the future, *ὁ φόβος ὑπὲρ τοῦ μέλλοντος*. *In order to* escape the fulfilment of the command, *ὑπὲρ τοῦ μὴ πράττειν τὸ προσταττόμενον*. To go *across* the hills (over, beyond), *ὑπὲρ τὰ ὄρη βῆναι*. *Over* thirty days, *ὑπὲρ τριάκοντα ἡμέρας*. Surpassing the others in stature, *μεγέθει ὑπὲρ τοὺς ἄλλους* (cf. *ὑπὲρ τὴν οὐσίαν*, *beyond* one's means).

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13. *In conjunction* with Philocrates, *μετὰ Φιλοκράτους*. He had a hand in everything, *οὐδὲν ὅ τι οὐ μετ' ἐκείνου ἐπράχθη*. To implore *with* tears, *μετὰ δακρύων ἱκετεύειν*. The ships of his contingent they destroyed, *τὰς μετ' αὐτοῦ ναῦς διαφθείρουσιν*. To be on our side, *μεθ' ἡμῶν εἶναι*. *Πρὸς ἡμῶν εἶναι* = "to our advantage." *After* this, *μετὰ ταῦτα*. In daytime, *μεθ' ἡμέραν*. The city next in wealth *after* Babylon, *ἡ πλουσιωτάτη πόλις μετὰ τὴν Βαβυλῶνα*.

N.B. "After" of imitation = *πρός*, of pursuit = *κατὰ*, e.g. *κατὰ πύστιν*.

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14. Plato's followers, *οἱ ἀμφὶ τὸν Πλατῶνα*.

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15. They proceeded to lay waste the country round the Anapus, *τὴν γῆν ἔτεμνον περὶ Ἄναπον*. In (or "about") those times, *περὶ τούτους τοὺς χρόνους*. *About* 600 were killed, *περὶ ἑξακοσίους ἀπέθανον*. The events *concerning* Miletus (cf. § 282), *τὰ περὶ Μίλητον γενόμενα*. To invent a new theology, *καινοτομεῖν περὶ τὰ θεῖα*. Ramphius' followers, *οἱ περὶ τὸν Ῥάμφιον*. While we were engaged *on this business*, *ὄντων ἡμῶν περὶ ταύτην τὴν πραγματείαν*. In trepidation for the ships, *περὶ ταῖς ναυσὶ δείσαντες*. To come to grief, *περὶ σφίσιν αὐτοῖς πταίειν*.

With gen. *περί* marks object of *concern, discourse, contest, valuation*.

To deliberate about a truce, *βουλεύεσθαι περὶ σπονδῶν*. I wish to speak on the laws themselves, *περὶ αὐτῶν τῶν νόμων βούλομαι εἰπεῖν*. It is a contest for life, *ὁ ἀγὼν περὶ ψυχῆς*. To hold in the highest esteem, *περὶ πλείστου ποιεῖσθαι*.

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16. With garlands *on* their heads.	*Στέμματα ἐπὶ κεφαλῶν ἔχοντες*.
They founded states *on* each of two continents.	*Ἐφ' ἑκατέρας ἠπείρου πόλεις ἔκτισαν*.
The islands lying off Lemnos.	*Αἱ ἐπὶ Λήμνου ἐπικείμεναι νῆσοι*.
Depending on a single turn of the scales.	*Ἐπὶ μιᾶς ῥοπῆς ὄντες*. Cf. *ἐπὶ ξυροῦ ἀκμῆς*.

To set sail *in the direction* of Chios.	Πλεῖν ἐπὶ Χίου.
Few out of many set out on the *homeward* journey.	Ὀλίγοι ἀπὸ πολλῶν ἀπενόστησαν ἐπ' οἴκου.
In the lifetime of this very man.	Ἐπ' αὐτοῦ ἐκείνου (ὅτ' ἔζη).
In the reign (time) of Dareius.	Ἐπὶ Δαρείου.
In these times or in the times of our ancestors.	Ἐπὶ τῶν νῦν καιρῶν ἢ ἐπὶ τῶν προγόνων. Æschin.
The head gardener.	Ὁ ἐπὶ τοῦ κήπου.
To be convicted *in the presence of* all.	Ἐξελέγχεσθαι ἐπὶ πάντων. Cf. ἐπὶ μαρτύρων, ἐπὶ δικαστῶν.
Drawn up in deep array.	Ἐπὶ ἀσπίδων οὐκ ὀλίγων τεταγμένη. Cf. πλεῖν ἐπὶ κέρως.
They were in the lap of licentious luxury.	Ἦσαν ἐπὶ πολλῆς ἀσελγείας καὶ ἀφθονίας. Æschin.
For it is to our advantage that not good fortune but effort should win fame, not only in all things in general but especially *in the case of* discourses.	Συμφέρει γὰρ ἐπί τε τῶν ἄλλων ἁπάντων καὶ μάλιστ' ἐπὶ τῶν λόγων μὴ τὰς εὐτυχίας ἀλλὰ τὰς ἐπιμελείας εὐδοκιμεῖν. Isoc. 15. 292.
My first lesson to you will be *apropos* of paradoxical instances.	Διδάξω δ' ὑμᾶς πρῶτον ἐπὶ τῶν παραδόξων.
(The citizens) are absent *taken up with* (on) their own affairs.	Ἄπεισι ἐπὶ τῶν ἰδίων ἔργων. Æschin. 3. 8.
They alone always retain this position *by* themselves.	Μόνοι ταύτην τὴν τάξιν ἀεὶ ἐπὶ σφῶν αὐτῶν ἔχουσιν. Thuc. V. 67. 1. Cf. ἐφ' ἑαυτοῦ σκοπεῖν, to consider *by* oneself.
When they reached (were by) the border.	Ἐπειδὴ ἐπὶ τοῖς ὁρίοις ἐγένοντο.

By (or *at*) the river.	Ἐπὶ τῷ ποταμῷ (*on* = ἐπί with gen., seldom dat. in prose).
After this (as *sequel* to this) I made the following further reflexion.	Ἔτι δ' ἐπὶ τούτοις καὶ τόδε ἐνεθυμήθην.
Cf. command on command (*sequence*).	Ἕτερον ἐφ' ἑτέρῳ ἐπίταγμα.
When many corpses lay already (heaped) *on* (beside) *each other* in the river.	Νεκρῶν πολλῶν δ' ἐπ' ἀλλήλοις ἤδη κειμένων ἐν τῷ ποταμῷ. Thuc. VII. 85. 1.
The dower taken by each (husband) *with* her.	Προῖκα ἥντινα ἑκάτερος ἐπ' αὐτῇ ἔλαβεν.
Useful *on occasion of* the present panic.	Ἐπὶ τῇ παρούσῃ ἐκπλήξει ὠφέλιμον.
On the score of this wisdom they become objects of such warm affection.	Ἐπὶ ταυτῇ τῇ σοφίᾳ οὕτω σφόδρα φιλοῦνται. Cf. § 285, 3.
And she is friendly *to no* good or honest *purpose*.	Καὶ φίλη ἐστὶν ἐπ' οὐδενὶ ὑγιεῖ καὶ ἀληθεῖ. Cf. § 285, 2.
They make an agreement *on* the following *terms*.	Σύμβασιν ποιοῦνται ἐπὶ τοῖσδε. Cf. at high interest, ἐπὶ μεγάλοις τόκοις.
Alleging his adoption as son *on condition of* becoming heir to the whole estate.	Φάσκων ἐφ' ὅλῃ ποιηθῆναι υἱός.
I think that they too reveal their dispositions towards the bad, most of all *in the case of* (*apropos* of) their most familiar friends.	Ἡγοῦμαι κἀκείνους ἐπὶ τοῖς οἰκειοτάτοις μάλιστα δηλῶσαι πῶς ἔχουσι πρὸς τοὺς φαύλους τῶν ἀνθρώπων. Isoc. I. 50.
To deliver a speech *at* national funerals (i.e. *about* those receiving public burial).	Ἐπὶ τοῖς δημοσία θαπτομένοις λέγειν. Cf. § 282.
They made war on Syracuse.	Ἐπὶ Συρακούσας ἐπολέμησαν.
To set sail to (or "against") Athens.	Ἐπὶ Ἀθήνας πλεῖν. Cf. §§ 278, 287.

For two days they laid waste the land.	Ἐπὶ δύο ἡμέρας ἐδῄουν τὴν γῆν.
As far as necessary.	Ἐφ' ὅσον δεῖ.
Drawn up in mass formation.	Ἐπὶ πολλοὺς τεταγμένοι.
They rushed to the rescue of the ships.	Παρεβοήθουν ἐπὶ τὰς ναῦς.
They turned to the practice of virtue.	Ἐπ' ἀρετὴν ἐτράποντο.
Summoning them *to* war *against* Philip.	Παρακαλοῦντες ἐπὶ πόλεμον ἐπὶ Φίλιππον. Cf. § 287.
To keep oxen (suitable) for ploughing.	Ἐπὶ τὸ ἀροῦν ἔχειν βοῦς. Cf. § 284, 1, also § 259, (*c*).

From (gen.), *at* (dat.), *to* (acc.) *alongside* of.

17. To receive gifts *from* the king.	Δῶρα παρὰ βασιλέως δέχεσθαι.
A debt of gratitude in *deposit with* an honest man, is a noble treasure.	Καλὸς θησαυρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη.
The unfortunate *among* us.	Οἱ παρ' ἡμῖν δυστυχοῦντες.
To win renown *among* men is, *in your judgement,* honourable.	Παρὰ τοῖς ἀνθρώποις εὐδοκιμεῖν παρ' ὑμῖν καλόν.
Thus I laid my claim *at your tribunal.*	Οὕτως ἐπεδικασάμην παρ' ὑμῖν.
In Homer.	Παρ' Ὁμήρῳ.
They dragged *along* the road.	Εἷλκον παρὰ τὴν ὁδόν.
They sent a herald *to* Thebes.	Κήρυκα ἔπεμψαν παρὰ τοὺς Θηβαίους.
To pass *by* (skirt) Babylon.	Παρὰ τὴν Βαβυλῶνα παριέναι.
The Hermes' statue *by* my ancestral home.	Ὁ Ἑρμῆς ὁ παρὰ τὴν πατρῴαν οἰκίαν.
Beside them were the allies from Arcadia.	Παρὰ δ' αὐτοὺς οἱ σύμμαχοι Ἀρκάδων ἦσαν. Cf. Thuc. V. 67. 1. Cf. γυνὴ στήτω παρ' ἄνδρα. Aristoph. Lys. 1275.

This has been the object of my constant endeavour *throughout* the whole of this indictment.	Τοῦτο διατελῶ σπουδάζων παρὰ πᾶσαν τὴν κατηγορίαν. Ctes. 37 (all *along* of).
Beyond hope.	Παρ' ἐλπίδα, *præter spem*.
Contrary to custom.	Παρὰ τὸ εἰωθός.
Besides this there is naught else.	Οὐκ ἔστι παρὰ ταῦτα ἄλλα.
Compared with animals in general, men's mode of life is divine.	Παρὰ τὰ ἄλλα ζῷα οἱ ἄνθρωποι ὥσπερ θεοὶ βιοτεύουσιν.
So near destruction did he come.	Παρὰ τοσοῦτον ἦλθε τοῦ ἀπολέσθαι.
Popular good will was *much more* on the side of Athens.	Ἡ εὔνοια παρὰ πολὺ ἐποίει πρὸς τοὺς Ἀθηναίους. Cf. παρ' ὀλίγον and παρ' οὐδὲν ἦλθον ἀποκτεῖναι. Æschin. III. 259.
It is shown that misfortunes overtook him *through* his own fault. Cf. § 280, B. (*c*).	Δηλοῦται παρὰ τὴν αὐτοῦ ἁμαρτίαν ἀτυχήμασι περιπεσών. Cf. παρὰ τοῦτο διαφθαρῆναι. Æschin. II. 89. See also Thuc. I. 141. 7.
In violation of the truce.	Παρὰ τὰς σπονδάς.

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18. From the direction of Nemea, τὸ πρὸς Νεμέας (Thuc. V. 59. 3). In Heaven's name! πρὸς θεῶν. No injustice either on the side of God or of men, ἄδικον οὐδὲν οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων (Thuc. I. 71. 5). (My) paternal grandfather, ὁ πρὸς πατρὸς πάππος. It's not a whit less *to your interest*, πρὸς ὑμῶν οὐχ ἧσσον τοῦτο.

N.B. Such idioms as "πρὸς πατρὸς ἀποθανών, slain by his father," and "πρὸς γυναικός ἐστι, it is in keeping with woman's character," though used by Dramatists are hardly found in Attic Prose.

The sea-fight was now no longer confined *to the neighbourhood*

of the barrier, *οὐ πρὸς τῷ ζεύγματι ἔτι μόνῳ ἡ ναυμαχία ἐγίγνετο.* Their minds are taken up with something else, *πρὸς ἑτέρῳ τινὶ τὴν γνώμην ἔχουσιν.* To speak *before* the Th., *λέγειν πρὸς τοῖς θεσμοθέταις* (Dem. 20. 98), usually *παρά* (= in court); otherwise *πρός* and acc. To be engaged in some business, e.g. bent on embezzlement, *γίγνεσθαι πρός τινι, πρὸς τῷ κλέμματι ὤν* (in Ctes. 101). *Besides* (in addition to) them the Æolians, *πρὸς δ' αὐτοῖς Αἰολῆς* (cf. *πρὸς τούτοις, in addition to* these). Southward, northward, eastward, westward, *τὸ πρὸς Νότον, τὸ πρὸς Βορρᾶν, τὸ πρὸς ἕω, τὸ πρὸς ἑσπέραν.* The western gateway of the temple of Vulcan, *τὰ προπύλαια τὰ πρὸς ἑσπέραν τετραμμένα τοῦ Ἡφαιστείου.* They were pressing forward *towards* the river A., *ἠπείγοντο πρὸς τὸν Ἀσσίναρον ποταμόν* (Thuc.). They seceded from Athens *to* the Chalcidians, *ἀπέστησαν Ἀθηναίων πρὸς Χαλκιδέας.* The reminder of the disaster, *τὸ πρὸς τὰς ἀναμνήσεις τοῦ πάθους ἄγον.* So vast a host thou didst lead *against* Troy, *ὄχλον τοσόνδ' ἤγαγες πρὸς Ἴλιον.* They made an assault on the ramparts of the A., *πρὸς τὰ τείχη τῶν Ἀθηναίων προσέβαλλον.* There will be a torch race towards evening, *λαμπὰς ἔσται πρὸς ἑσπέραν.* They proceeded to take counsel *in view of* the disaster that had befallen, *ἐβουλεύοντο πρὸς τὴν γεγενημένην συμφοράν. Owing to* (*in view of*) the immediate contention, much clamour arose, *πρὸς τὴν παραυτίκα φιλονεικίαν πολλὴ βοὴ ἐγένετο. To* the foregoing they made the following reply, *ἔφασαν πρὸς ταῦτα τάδε.* And thus we probably have nothing to fear *in regard to* our relations with Heaven, *καὶ πρὸς μὲν τὸ θεῖον οὕτως ἐκ τοῦ εἰκότος οὐ φοβούμεθα.* To have had a better training than others *in point of* oratory (or literature), *πρὸς τοὺς λόγους ἄμεινον τῶν ἄλλων πεπαιδεῦσθαι.* They were more inclined *to* peace (cf. *διακεῖσθαι πρός*), *πρὸς τὴν εἰρήνην τὴν γνώμην μᾶλλον εἶχον.* To proclaim before the Hellenes, *ἀναγορεύειν πρὸς τοὺς Ἕλληνας.* I proceeded to argue to myself, *ἐλογιζόμην πρὸς ἐμαυτόν.* Discourses composed with consummate art they judge by *the standard of* speeches on private contracts (lawsuits), *λόγους πρὸς ὑπερβολὴν πεποιημένους σκοποῦσι πρὸς τοὺς ἀγῶνας τοὺς περὶ τῶν ἰδίων συμβολαίων* (see § 91, p. 84). Philosophy trained us *for* life's work (cf. § 284. 1),

πρὸς τὰς πράξεις ἡμᾶς ἐπαίδευσεν ἡ φιλοσοφία (*aptitude*, possibly *purpose*).

19. In the journey *beneath* the earth.	Ἐν *τῇ ὑπὸ γῆς πορείᾳ.*
Retreat was no longer possible *owing to* the horsemen.	Οὐ *γὰρ ἔτι ὑποχωρεῖν οἷόν τε ἦν ὑπὸ τῶν ἱππέων.*
Præ dolore.	Ὑπὸ *λύπης.*
Out of zeal. Cf. § 280, 1 (*b*).	Ὑπὸ *προθυμίας, præ ardore.*
Owing to stress of present need it was inhabited.	Ὑπὸ *τῆς παραχρῆμα ἀνάγκης ἐξῳκήθη.* Thuc. II. 17. 2.
Educated *by* a teacher. Cf. § 280, 1 (*a*).	Ὑπὸ *διδασκάλου πεπαιδευμένος.*
Marching *to the music* of many flutes.	Ὑπ' *αὐλητῶν πολλῶν χωροῦντες.*
Those who perished *beneath* the citadel of Thebes.	Οἱ *ὑπὸ τῇ Καδμείᾳ τελευτήσαντες.* Isoc. 4. 55.
The many parts of Hellas *under* barbarian rule.	Πολλὰ *τῆς Ἑλλάδος ὄντα ὑπὸ τῷ βαρβάρῳ.*
The so-called Pelargic slope *beneath* the Acropolis.	Τὸ *Πελαργικὸν καλούμενον τὸ ὑπὸ τὴν ἀκρόπολιν.* Thuc. II. 17. 1.
At dawn, at nightfall.	Ὑπ' *ὄρθρον, ὑπὸ νύκτα.*
About the time of the earthquake.	Ὑπὸ *τὸν σεισμόν.*
About the same time.	Ὑπὸ *τὸν αὐτὸν χρόνον.*

Miscellaneous Idioms.

Caught in the act, *ἐπ' αὐτοφώρῳ ἁλούς*. *On* the fire = *ἐπὶ πυρός*. *By* the fire = *ἐπὶ πυρί*. In Æschin. I. 146 *καθεύδοντος δ' αὐτοῦ ἐπὶ τῇ πυρᾷ* should be translated "*by* the pyre," not "on," if the Homeric account, referred to by the orator, is to be followed. In Il. XXIII. 60 and 231 Achilles sleeps *on the ground*, away from pyre.

The head gardener.	Ὁ *ἐπὶ τοῦ κήπου.*
On one side woods barred the way . . . *on the other* precipices.	Τῇ *μὲν δένδρα εἶργον . . . κατὰ δὲ τὸ κρημνοί.*

Constitutional kingship (i.e. with fixed prerogatives).	Βασίλεια ἐπὶ ῥητοῖς γέρασι (ἐπὶ ῥητοῖς = on fixed *terms*).
Next to them came the Elders.	Ἐπὶ τούτοις (τούτων ἐχόμενοι) ἦκον οἱ πρεσβύτεροι.
On the return home (*homeward* journey).	Ἐπ' οἴκου ἀναχωροῦντες.
Thanks to (owing to) Kleon.	Διὰ τὸν Κλέωνα.
You bring stale news.	Ἐν εἰδόσι λέγεις.
But for this or that.	Εἰ μὴ διὰ τὸ καὶ τό.
As far as you are concerned.	Τὸ ἐπί σε (εἶναι), or τὸ σόν, or τὸ σὸν μέρος.
As far as that goes.	Τούτου γε ἕνεκα.
As far as money is concerned.	Ἕνεκά γε χρημάτων.
Beyond one's deserts (strength, means).	Ὑπὲρ τὴν ἀξίαν, ὑπὲρ τὴν δύναμιν, ὑπὲρ τὴν οὐσίαν.
At dawn.	Ἀμ' ἡμέρᾳ or ἄμ' ἕῳ.
Before dawn.	Πρὸ ἡμέρας. Πρῴ (τῆς ἡμέρας).
Every day.	Καθ' ἑκάστην ἡμέραν (or ἀνὰ πᾶσαν ἡμέραν. Herodt.).
At intervals of four stades (i.e. at every fifth stade).	Διὰ πέντε σταδίων.
Every third year (i.e. at intervals of two full years).	Διὰ τριετηρίδος or διὰ τριῶν ἐτῶν.
Groundless contempt.	Ἡ μὴ ἀπὸ τοῦ ὄντος καταφρόνησις.
Questionable help.	Ἀφ' ὧν οὐκ ἔδει ὠφελεῖσθαι.
Excessive (undeserved) praise.	Ὑπὲρ τὴν ἀξίαν ἔπαινος.
Unmerited success.	Τὸ εὖ πράττειν ὑπὲρ τὴν ἀξίαν.
A reconnoitring party.	Οἱ ἐπὶ ἐπισκοπὴν ἀποσταλέντες.
They went ahead *to* scout.	Προῆλθον ἐπὶ κατασκοπῇ.
It is still possible to overtake him.	Ἔτι ἐν καταλήψει ἐστίν.
I conversed with him during my dinner.	Μεταξὺ δειπνῶν διελεγόμην αὐτῷ.

They fought for the possession of the town.	Ὑπὲρ τῆς πόλεως ἐμάχοντο, or τῆς πόλεως πέρι.
The state (condition, circumstances) of the war.	Τὰ περὶ τὸν πόλεμον.
Absorbed in pelf.	Ὅλος ἐν τῷ λήμματι (*totus in quæstu*). Cf. ὢν πρὸς τῷ κλέμματι.

N.B. The following expressive of time-relation are worthy of special notice.

To take action early in spring and without delay.	Ἅμα τῷ ἦρι καὶ μὴ εἰς ἀναβολὰς πράττειν.
The intervening time.	Ὁ διὰ μέσου χρόνος.
The intervening convention.	Ἡ διὰ μέσου σύμβασις.
In the course of the speech.	Μεταξὺ λέγων.
Correction should be administered at the very time a mistake is made.	Νουθετεῖν χρὴ μεταξὺ ἁμαρτάνοντας.
The interval between trial and death.	Ὁ μεταξὺ τῆς δίκης καὶ τοῦ θανάτου χρόνος.
His contemporaries.	Οἱ ἐπ' ἐκείνου = οἱ κατ' ἐκεῖνον.
My contemporaries.	Οἱ ἐπ' ἐμοῦ = οἱ κατ' ἐμέ.
About the time of the first sleep.	Περὶ πρῶτον ὕπνον.

THEORY OF
ADVANCED GREEK PROSE COMPOSITION

WITH

DIGEST OF GREEK IDIOMS

PART II.

FUNDAMENTAL DIFFERENCES

BY

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PREFACE TO PART II

THOUGH each chapter of this work constitutes an independent treatise which may be studied separately on its own merits, it will nevertheless be advisable for students who have already acquired some knowledge of Greek to begin by assimilating the general principles set forth in this second part. The application of these principles, as seen in Part I., will thus be better appreciated. Moreover, once thoroughly grasped, they will inevitably recur to the mind engaged in reading the great Greek classics, so that the art of idiomatic translation into English will benefit, if it is not thus spontaneously acquired.

The classification of these Fundamental Differences does not rest on a strictly logical basis, in so far as the divisions are not mutually exclusive. It is a question rather of various aspects of the same subject than of dissection into distinct component parts.

The author's thanks are due to Professor Phillimore of the University of Glasgow, who very kindly read the proofs not only of Part II. but of the whole of Part I., and who made some valuable suggestions which are incorporated in the work.

INTRODUCTION

CHARACTERISTIC DIFFERENCES BETWEEN GREEK AND ENGLISH

§ 291. Where the idiom of two languages coincides, the task of translation from one to the other presents little difficulty. The differences are the learner's stumbling-block. When these are analysed, catalogued, and mastered, the work of translation becomes a pleasure.

These differences have been already tabulated and described both in this country and to a greater extent by German scholars. We shall divide them into two classes:

A. Fundamental and all-pervading differences.

B. Minor Differences of no less importance than the former but of less comprehensive application.

§ 292. *A.* FUNDAMENTAL DIFFERENCES.

I. The Predominance of the Substantive in English as opposed to Greek *Concreteness* (Ch. 9, §§ 293-318).

II. Greek and Latin Realism, as opposed to the picturesque in modern language (Ch. 10, §§ 319-320).

III. Directness of the classics as opposed to our *personification* of abstract conceptions and the *agency* of inanimate things (Ch. 11, §§ 321-326).

IV. Precision of Greek and Latin (§§ 327-329 incl.).

V. Lucidity of Greek and Latin in contrast to the *vagueness* and *allusiveness* of modern diction (§§ 330-333).

VI. Figurative Diction more extensively used in modern than in ancient speech (Ch. 13, §§ 334-340).

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CHAPTER IX

I. PREDOMINANCE OF ENGLISH SUBSTANTIVE

§ 293. The most striking contrast between the classical and modern European languages is to be found in the predominance of the substantive in the modern tongues. This characteristic difference is commonly propounded in the axiomatic statement: "Modern languages are *abstract,* the classical *concrete.*" In English, as in French, there is a multitude of abstract terms altogether unknown in Greek and Latin. Not that they convey any shade of meaning which cannot be expressed in the classical languages. In passing into Greek and Latin they must be clothed in concrete forms. One obvious result of this well-established difference is this: the student who undertakes to translate from English into Greek must beware of attempting to render substantives by substantives. Indeed, the occurrence of an English abstract substantive should set him at once on his guard. He must know when and under what conditions a Greek abstract substantive will be admissible (vide §§ 86, 87); above all he must learn to pass quickly to the exact concrete equivalent of the English abstract substantive. This Greek Concrete Equivalent is of manifold variety.

§ 294. It may be:

1. An Adjective (neut. or masc. or fem.) (§§ 294-306).

2. A Participle (neut., masc., or fem.); *in recto* or *in obliquo* (§§ 307-310).

3. The Article with infinitive, or with an adverb or preposition, or with a whole clause (§§ 311-315).

4. A Verb (§ 316).

5. A Subordinate Clause, substantival, adjectival, or adverbial (§ 317).

This fifth subdivision is fully developed in Part I., Ch. 1, "Functions of Syntactical Formulæ."

GREEK CONCRETE EQUIVALENTS OF ENGLISH ABSTRACT TERMS.

Greek Prose Composition becomes easy only when the student can pick, as it were, by intuition out of these many possible concrete equivalents of the English abstract noun, just the one that meets all exigencies of meaning and context.

§ 295. The Greeks possess some abstract terms, but by no means so numerous as in a modern language. Caution must be exercised in their use. Even when there occurs in Greek an exact equivalent to an English abstract substantive, it cannot be always employed. Thus, "to do an injustice to one's neighbour" would be in Greek *τὸν πλησίον ἀδικεῖν*: while "injustice is an evil" becomes *κακὸν ἡ ἀδικία.* Of course it is evident that concrete names of concrete things will be retained in composition. There are very few examples of the use of a substantive in Greek where English employs an adjective, e.g. *γέλως ἐστί,* "it is ridiculous"; *οὐχὶ ταῦτ' ἀναισχυντία;* "is not this shameless?"; *συγγνώμη ἐστίν,* "it is pardonable" (see § 87).

The following pages will illustrate the almost endless variety of Greek concrete forms representative of an English Abstract Substantive.

1. ADJECTIVE.

VARIOUS GREEK ADJECTIVAL EQUIVALENTS OF THE ENGLISH ABSTRACT SUBSTANTIVE.

§ 296. (1) The Neuter Singular.

A distinctive feature of Greek is the use of the neuter adjective singular to convey ideas which to us are wholly abstract, and for which we have special substantives. This usage is most frequent in Thucydides, but is also found in Xenophon and the Attic Orators.

The following list does not profess to be exhaustive. It is sufficient to teach the student how to make use of this idiom.

Some of the following possess corresponding abstract forms, e.g. *ἀκρίβεια, εὐτέλεια, φιλοτιμία, προμήθεια, κ.τ.λ.* The limitations of their use are set forth in the chapter on the functions of the Substantive (Part I., Ch. 1, § 87):

Accuracy, *τὸ ἀκριβές.* Amiability, *τὸ φιλόφρον.* Ambition, *τὸ φιλότιμον.* Barrenness, *τὸ ἄκαρπον.* Beauty, *τὸ καλόν.* Boastfulness, *τὸ κομπῶδες.* Certainty, *τὸ σαφές.* Charm, *τὸ ἐπίχαρι.* Cheapness, *τὸ εὐτελές.* The closeness of the contest, *τὸ ἀγχώμαλον τῆς ἁμίλλης.* Comfort (delicacy), *τὸ ἁβροδίαιτον.*

Continuity, *τὸ συνεχές*. Cowardice, *τὸ δειλόν*. Cruelty, *τὸ ὠμόν*. National custom, *τὸ πάτριον*. Local custom, *τὸ ἐπιχώριον*. Their deficiency, *τὸ αὐτῶν ἐνδεές*. Despondency, *τὸ ἄθυμον*. Difficulty of landing, *τὸ δυσέμβατον τοῦ χωρίου*. Dishonour (disgrace), *τὸ αἰσχρόν*. Divinity, *τὸ θεῖον*. Forethought (prudence), *τὸ προμηθές*. Genuineness, *τὸ ἀκίβδηλον*. Greed, *τὸ φιλάργυρον*. Infinity, *τὸ ἄπειρον*. Injustice, *τὸ ἄδικον*. Irreproachableness, *τὸ ἄμεμπτον*. Justice, *τὸ δίκαιον*. Might of Rome, *τὸ τῶν Ῥωμαίων ἰσχυρόν*. Magnificence, *τὸ μεγαλοπρεπές*. Nobility, *τὸ εὐγενές*. Novelty, *τὸ καινόν*—e.g. surprise in war, *τὸ καινὸν τοῦ πολέμου*. Obscurity, *τὸ ἀφανές*. Opposition, *τὸ ἀντίπαλον*. Orderliness, *τὸ εὔκοσμον*. Patriotism, *τὸ φιλόπατρι* or *φιλόπολι*. Pain, *τὸ λυπηρόν*. Pleasure, *τὸ ἡδύ*. Plausibility, *τὸ εὔλογον* or *τὸ εὐπρεπές*. Relationship, *τὸ συγγενές*. Savageness, *τὸ ὠμόν* or *τὸ ἀνήμερον*. Energy, *τὸ δραστήριον*. Slowness, *τὸ βραδύ*. Solidity, *τὸ βέβαιον*. Spiritedness, *τὸ ἰταμόν*. Studiousness, *τὸ φιλομαθές*. Sum-total, *τὸ κεφάλαιον*. Superiority, *τὸ κρεῖττον*. Swiftness, *τὸ ταχύ*. Truth, *τὸ ἀληθές*. Uncertainty, *τὸ ἄδηλον*, or *τὸ ἀφανές*, or *τὸ ἀσαφές*. Unevenness, *τὸ ἀνώμαλον*. Unseasonableness, *τὸ ἄκαιρον*. Want of culture, *τὸ ἀνήμερον*. Want of taste, *τὸ ἀπειρόκαλον*.

§ 297. Further Examples of Neut. Sing. with Part of Context:

To the best of one's *ability*.	Κατὰ τὸ δυνατόν.
The *ability* of their opponents.	Τὸ τῶν ἐναντίων συνετόν.
In virtue of the *alliance*.	Κατὰ τὸ συμμαχικόν.
Owing to the natural tendency to *boastfulness* as regards number of domestic forces.	Διὰ τὸ ἀνθρώπειον κομπῶδες ἐς τὰ οἰκεῖα πλήθη. Thuc. V. 68. 2.
The *bother* of preparation.	Τὸ ὀχλῶδες τῆς παρασκευῆς.
At variance on a question of *border*.	Κατὰ τὸ ὅμορον διάφοροι.
The *cause* of all these evils.	Τὸ δ' αὐτῶν αἴτιον.
His *charms* are conspicuous.	Διαφερόντως ἔχει τὸ ἐπίχαρι.
My *conduct* is not insolent.	Ἔχει δὲ τοὐμὸν οὐκ ἀναίδειαν.
The gods commend *courage*, but command *counsel*.	Τὸ μὲν εὔψυχον ἐπαινεῖ ὁ θεὸς τὸ δ' εὔβουλον ἐπιτάττει.
No imputation can be cast on their *courage*.	Ἀνεξέλεγκτον τὸ ἀνδρεῖον ἔχουσιν.

Through the *darkness*.	Ἀνὰ τὸ σκοτεινόν. Herodt.
Note the appalling *daring* of the incident.	Σκόπει τὸ πρᾶγμα ὅσον τὸ τολμηρὸν ἔχει.
Afraid of *detection*.	Φοβούμενοι τὸ κατάδηλον.
Out with this awful *disaster!*	Φέρ' εἰπὲ δὴ τὸ δεινόν.
Should a *dispute* arise between them.	Ἤν τι διάφορον ᾖ πρὸς ἀλλήλους.
Persons who have always loved *ease*.	Οἷς τὸ ἁβροδίαιτον ἀεί ποτε βουλομένοις ἐστίν (cf. § 245).
The wicked *element* would not be plentiful.	Τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολύ.
Owing to their *enmity* to Athens.	Κατὰ τὸ Ἀθηναίων διάφορον.
They were reduced to dire *extremities*.	Εἰς τὸ ἔσχατον κακῶν ἦλθον.
Owing to the inapprehensive *frankness* of your daily intercourse.	Διὰ τὸ καθ' ἡμέραν ἀδεές.
It is equally availing (or "It has the same *force*").	Τὸ ἴσον δύναται.
For the common good (best interests).	Ὑπὲρ τοῦ βελτίστου.
The unevenness of the ground.	Τὸ ἀνώμαλον.
To incur irreparable harm.	Ἀνήκεστόν τι παθεῖν.
The *honesty* of your domestic policy.	Τὸ πιστὸν τῆς καθ' ὑμᾶς αὐτοὺς πολιτείας.
Owing to *isolation*.	Διὰ τὸ ἔρημον.
The instability of fortune.	Τὸ ἀστάθμητον τῆς τύχης.
We except the contingency of *divine intervention*.	Τὸ θεῖον ἐξαιροῦμεν λόγου.
In case *justice and piety* be trodden underfoot in *matters* great or small.	Τὸ δὲ δίκαιον καὶ τὸ εὐσεβὲς ἄν τ' ἐπὶ μικροῦ τις ἄν τ' ἐπὶ μείζονος παραβαίνῃ. (Cf. § 290, 16.)
The *majority* of the citizens.	Τὸ πλέον τῶν πολιτῶν.
Seeing the *might* of his friends.	Διὰ τὸ τῶν φίλων καρτερόν.
Misfortune is friendless.	Ἄφιλον τὸ δυστυχές.

Beyond the limits of *moderation.*	Πέραν τοῦ μετρίου.
More or *less* of their *number.*	Ὅτι πλεῖον ἦν αὐτῶν ἢ ἔλασσον.
Sanguine in the midst of *peril.*	Ἐν τῷ δεινῷ εὐέλπιδες.
Owing to habitual *quiet.*	Διὰ τὸ σύνηθες ἥσυχον.
The pleasure of the moment.	Τὸ παραυτίκα ἡδύ.
The *result* proved to be the *contrary* in his case.	Τοὐναντίον περιέστη αὐτῷ.
Peace brings *freedom from risks.*	Τὸ δὲ ἀκίνδυνον ἡ εἰρήνη παρέχει.
The *rule* both human and divine that might is right.	Τὸ ἀνθρώπειον καὶ τὸ θεῖον οὗ ἂν κρατῇ τις ἄρχειν.
The *secrecy* of the administration.	Τὸ τῆς πολιτείας κρυπτόν.
While congratulating them on their *simplicity* we do not envy their *folly.*	Μακαρίσαντες τὸ ἀπειρόκακον οὐ ζηλοῦμεν τὸ ἄφρον.
Simplicity and *truth* he identified with *folly.*	Τὸ δ' ἁπλοῦν καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἠλιθίῳ εἶναι.
In factious *spirit.*	Κατὰ τὸ στασιωτικόν.
Its *security* and *stability*—the Phocians and Pylæ—were betrayed by these fellows.	Τὸ γὰρ ἀσφαλὲς αὐτῆς καὶ τὸ βέβαιον προΐδοσαν Φωκέας καὶ Πύλας.
There is no such thing as *permanency, stability,* or *unchangeableness* in life.	Οὐδὲν ὁ βίος οὗτος ἔχει τὸ στάσιμον οὐδὲ τὸ βέβαιον ἢ ἀμετάβλητον.
It so happened that the *suddenness* of the attack threw them into confusion.	Συνέβη τῷ ἀδοκήτῳ καὶ ἐξαπίνης θορυβηθῆναι αὐτούς.
On the score of *suspicion* of us.	Ἐπὶ τῷ ἡμετέρῳ ὑπόπτῳ.
The *terror* inspired by Rome.	Τὸ τῶν Ῥωμαίων φοβερόν.
Contrasting the *timidity* of the latter with the *daring* of the former.	Τὸ τούτων φοβερὸν πρὸς τὸ ἐκείνων θαρσαλέον λογιζόμενοι.

With a view to uncertainties.	Ἐς *τὸ ἀμφίβολον.*
The *unseasonable* is always disagreeable.	Τὸ *ἄκαιρον παντα*χοῦ *λυπηρόν.* Isoc. 1. 37.
For *want of perception* (dullness).	*Διὰ τὸ ἀναίσθητον.*
Such is the power of *zeal* and good order.	*Τοιοῦτον τὸ πρόθυμον καὶ τὸ εὔκοσμον.*

§ 298. (2) NEUTER PRONOUNS, like the NEUTER ADJECTIVE, may also render an English abstract Substantive which disappears in Greek:

In such *circumstances* (or "on such an *occasion*"), *ἐν τῷ τοιῷδε.* Apart from these *considerations* (advantages, etc.), *χωρὶς δὲ τούτων.* He has stopped short at no *degree* (excess) of villainy, *οὐδὲν ἐκλέλοιπε μοχθηρίας.* To narrate *details* in full, *τὰ καθ' ἕκαστα διεξιέναι.* Ditto, *ἕτερον τοιοῦτον.* As much again (item), *ἕτερον τοσοῦτον.* For no ordinary *duties*, *πρὸς οὐδὲν τῶν ἐγκυκλίων.* The *event* will show, *αὐτὸ δηλώσει* (cf. *τἄλλα αὐτὰ σημανεῖ.* The *fact* is, *τὸ δ' ἔστι που.*

This *idea* should be present in the minds of all.	*Δεῖ τοῦτο ἐν τῇ γνώμῃ ἁπάντων παρεστάναι.*
He has gone such *lengths* of folly, shamelessness, imprudence, etc.	Εἰς *τοῦτο ἀνοίας, ἀναισχυντίας, ἀναιδείας ἦλθεν.*
It is not one or two causes that have reduced our affairs to this *pass* (state).	Οὐ *παρ' ἓν οὐδὲ δύο εἰς τοῦτο τὰ πράγματα ἀφῖκται.* (For *παρά* and acc. = "because of" see § 280 B. (*c*) and § 290, 17, ad finem.)
Matters will come to this *pass* or "reach *this pitch*."	Εἰς *τοῦτο ἥξει τὰ πράγματα.*
Our present embarrassing *situation*.	Εἰς *τοῦτο προήκοντα τὰ πράγματα.*
Mr. So-and-So brought this and that indictment against Mr. So-and-So.	Ὁ *δεῖνα τοῦ δεῖνα τὸν δεῖνα εἰσήγγειλε.*
There is something in what you say.	*Λέγεις τι.* (Cf. *οὐδὲν λέγεις.*)
The very *thing!*	Αὐτὸ *τοῦτο.*
He made the following *statement* (remark).	Εἶπε *τοιάδε* (*τόδε*).

They were in this *state* of mind.	Ἐπεπόνθεσαν τοιόνδε.
This is the real *value* of these reports.	Τοῦτο δύνανται αὗται αἱ ἀγγελίαι.

Observe also the use of neuter pronouns to mark position:

This side, τὸ ἐπὶ τάδε. The other side, τὸ ἐπὶ θἄτερον. He rose and went to the other side of the room, ἀνέστη εἰς τοὐπέκεινα τοῦ οἰκήματος.

§ 299. Our sketch of the value and utility of the Greek Neuter Adjective to render English Substantives would be incomplete unless the student's attention be called to its appropriateness for rendering Collective Nouns.

The latter concrete *in re*, and only abstract in their mode of expression:

Thus, "the Greek world," "the non-Hellenic world," are τὸ Ἑλληνικόν and τὸ βαρβαρικόν. The *Clubs*, τὸ ἑταιρικόν. The *Dorians*, τὸ Δωρικόν. The *Navy*, τὸ ναυτικόν. *Pirates*, τὸ λῃστικόν. The world of letters, τὸ σοφόν. The heavy-armed *soldiery*, τὸ ὁπλιτικόν. The *cavalry*, τὸ ἱππικόν. The *warlike population* (persons capable of bearing arms), τὸ μάχιμον. The sixth part in which were the old men and youths, τὸ ἕκτον μέρος ἐν ᾧ τὸ πρεσβύτερον καὶ τὸ νεώτερον ἦν.

§ 300. A few concrete words are also expressed by means of the neuter adjective:

The invisible creation, τὸ ἀόρατον (cf. τὰ ὁρατά). The treaty *clause* "and *to* his descendants," τὸ "καὶ τοῖς ἐγγόνοις." The *Commonwealth*, τὸ κοινόν. On raised *ground* on the other side of the river, ἐπὶ μετεώρῳ πέραν τοῦ ποταμοῦ. Soldier's pension, τὸ ἐξεταστικόν. The opposite side, τὸ ἀπενάντιον, τὸ πέραν or τὸ κατάντικρυ. Neighbouring territory, τὸ ὅμορον. The word "Man," τὸ "ἄνθρωπος." To give battle on the level ground, ἐν τῷ ὁμαλῷ τὴν μάχην ποιεῖσθαι.

§ 301. Though this is not the place to deal formally with *prepositional phrases*, it may not be amiss to call the student's attention to the facility of rendering phrases in which occurs the word "*style*," "*fashion*," "*manner*," by means of a *neuter adjective* and preposition (see also §§ 138, 139):

Novelists, οἱ ἐπὶ τὸ μυθῶδες λογοποιοί. In romantic style, ἐπὶ τὸ μυθῶδες. In rather persuasive words, ἐπὶ τὸ πιθανώτερον. To make an appeal to mercy, ἐπὶ τὸ ἐλεεινότερον λέγειν. For the

worse (better), *ἐπὶ τὸ χεῖρον* (*ἐπὶ το ἄμεινον*). To exaggerate (exaggerated praise), *ἐπὶ τὸ μεῖζον κοσμεῖν*. Milder method of government, *τὸ ἐπὶ τὸ ἐπιεικέστερον τὰ πράγματα διοικῆσαι*. In witty style, *ἐπὶ τὸ γελοιότερον*. Impartial judges, *κριταὶ ἀπὸ τοῦ ἴσου*. In open handed manner, *ἀπὸ φανεροῦ* or *ἀπὸ τοῦ προφανοῦς*. Spontaneously, *ἀπὸ τοῦ αὐτομάτου, ἀφ' ἑαυτοῦ*. Undisguisedly, *ἐκ τοῦ προδήλου* (cf. *αἱ ἐς τὸ φανερὸν αἰτίαι* = openly avowed motives). Some had *short notice, καὶ τοῖς μὲν ἐξ ὀλίγου ἐγίγνετο ἡ ἀγγελία*. The crossing was effected in a short time, *ἐκ βραχέος ἡ διάβασις ἐγένετο*. They were at a loss to conjecture what was going on, *ἐν ἀπόρῳ ἦσαν εἰκάσαι τὸ γιγνόμενον*. He is all right; in safety; at ease, *ἐν καλῷ ἐστι, ἐν ἀσφαλεῖ, ἐν εὐμαρεῖ*. Herodt. [Cf. *ἐν ἀκαρεῖ* (*χρόνῳ*).] He was secure against subjection, *ἐν ἀσφαλεῖ ἦν τοῦ μὴ αὐτὸς ὑποχείριος γενέσθαι* [cf. *ἐν εὐφυλάκτῳ δ' ἐστί* (Herc. Fur. 201)].

§ 302. (3) The Neuter Plural Adjective.

Many English abstract substantives, if qualified by an adjective, will be best rendered in Greek by the neuter plural of the corresponding adjective, the English abstract noun being suppressed [see also § 111 (*d*)].

Examples.

Not over-skilled in useless *accomplishments.*	Τὰ *ἀχρεῖα οὐκ ἄγαν συνετοί.*
We must make friends or enemies in each *case* according to circumstances.	Πρὸς *ἕκαστα δὲ δεῖ ἢ φίλον γίγνεσθαι ἢ ἐχθρὸν μετὰ καιροῦ.*
If we throw away our present *chance.*	'Εὰν *τὰ παρόντα προώμεθα.*
To trust the surest *conclusions* of your judgement.	Τῆς *γνώμης τοῖς βεβαίοις πιστεῦσαι.*
On tolerable *conditions.*	'Επὶ *μετρίοις* (see § 290, *ἐπί*).
The *contrast* will appear more glaring.	Παρ' *ἄλληλα γὰρ ἔσται φανερώτερα* (see § 290, 17 ad finem).
We shall incur the greatest *disgrace.*	Πάντων *αἴσχιστα πεισόμεθα.*
Were not their aims and actions directed to the same *end?*	Οὐχὶ *ταὐτὰ μάλιστα ἐσπουδακότες ταὐτὰ* (*πάντες*) *ἔπραξαν;*
The cause of all these *evils.*	Πάντων *δ' αὐτῶν αἴτιον.*

The highest *honours* were showered on him.	Τὰ *μέγιστα προὐτιμήθη.*
From personal *interest.*	Τῶν *ἰδίων ἕνεκα.*
The highest *interests.*	Τὰ *μέγιστα.*
Having greater *interests* at stake.	Πλείω *παραβαλλόμενοι.*
To advance the public *interests* (funds).	Τὰ *κοινὰ αὔξειν.*
We are assembled with no definite *issue* to solve.	Οὐκ *ἐπὶ φανεροῖς συνήλθομεν* (*ἐπί* of purpose).
To form a different *opinion* on the same *matters.*	Τἀναντία *δοξάζειν περὶ ταὐτά.*
To advocate the most politic *measures.*	Τὰ *βέλτιστα λέγειν* (*δημηγορεῖν*).
To maintain a contrary *opinion.*	Τἀναντία *γιγνώσκειν* (subst. to verb).
With many omissions I shall summarize the chief *points.*	Πολλὰ *παρεὶς τὰ μεγάλα κεφαλαιώσω.*
The advocate of a sounder *policy.*	Ὁ *τὰ ἀμείνω λέγων.*
A more disgraceful *performance* it would be difficult to find.	Ὧν *οὐδ' ἂν εὑρεῖν αἰσχίω ῥᾴδιον.*
I wish to make the following *reflections.*	Ἐκεῖνα *βούλομαι λογίσασθαι* (subst. to verb).
To face the risk with inadequate *resources.*	Ἐκ *τῶν ὑποδεεστέρων κινδυνεύειν.*
Its resources are greater in every *respect.*	Ἄμεινον *κατὰ πάντα ἐξήρτυται.*
She renounced her *rights.*	Τῶν *αὐτῆς ἀπέστη.*
The present *state of affairs* is fraught with much difficulty and perplexity.	Τὰ *παρόντα πολλὴν δυσκολίαν καὶ ταραχὴν ἔχει.* Vide § 170.
They made these *statements* on their own *responsibility* and without the *authorisation* of the Assembly.	Καὶ *οἱ μὲν ταῦτα ἀφ' ἑαυτῶν καὶ τοῦ πλήθους οὐ κελεύσαντος εἶπον.*

Men who make friendly *statements.*	Οἱ *τὰ φιλάνθρωπα λέγοντες* (subst. to verb).
They discussed the matter from both *sides.*	*Ἐπ' ἀμφότερα γιγνόμενοι διεξῆλθον.*
To put up with one's present *situation.*	*Στέργειν τοῖς παροῦσι* (colloquially, "to lump it").
They have a general congeniality of *tastes.*	*Ὁμοιότροποι τἆλλα.*
They undertake bootless *tasks.*	*Ἀνήνυτα ποιοῦσι.*
To compare great *things* with small.	*Τὰ μικρὰ τοῖς μεγάλοις συμβάλλειν.*
I pass by many other *topics* I could mention.	*Τὰ μὲν ἄλλα σιωπῶ πολλ' ἂν ἔχων εἰπεῖν.*
Such *proceedings* (*conduct,* etc.).	*Τὰ τοιαῦτα.*

§ 303. The NEUTER PLURAL ADJECTIVE may *directly* also represent an English Substantive :

He thought to gain one or other of two *advantages, ᾤετο δυοῖν ἀγαθοῖν τοῦ ἑτέρου τεύξεσθαι.* Capital, *τὰ ἔτοιμα* (*τὸ ἀρχαῖον*). Customs, *τὰ νόμιμα.* From *end* to end, *ἐξ ἐσχάτων εἰς ἔσχατα.* To do *injustice, ἄδικα δρᾶν.* With a view to private *interests, πρὸς τὰ ἴδια διάφορα.* The *interests* at stake being of such importance, *τηλικούτων ὄντων τῶν διαφόρων.* To avoid minutiæ, *ἵνα μὴ καθ' ἕκαστα λέγω.* Straightforward *remarks* none the less suspicious, *τὰ ἀπ' εὐθέος λεγόμενα μηδὲν ἀνυποπτότερα.* Rights, *τὰ δίκαια.* To be arbiters of others' *rights, τὰ τῶν ἄλλων βραβεύειν δίκαια.* You shall know more from the *sequel, ἐκ τῶν ἐπιλοίπων μᾶλλον εἴσεσθε.* Bid him tell the *truth, κέλευσον αὐτὸν τἀληθῆ εἰπεῖν.*

§ 304. The NEUTER PLURAL ADJECTIVE sometimes refers to concrete things, e.g. :

Immediately after the urban Dionysiac *festival, ἐκ Διονυσίων εὐθὺς τῶν ἀστικῶν* (cf. *τὰ θεσμοφόρια,* etc.). The high ground, *τὰ μετέωρα,* but *μετεώροις περιέτυχον* = I met them on the *high seas.* The magisterial offices and council, *τὰ ἀρχεῖα καὶ τὰ βουλευτήρια.* To give *pledges, πιστὰ δοῦναι.* Itinerary *sacrifices, τὰ διαβατήρια* (*θύειν*). To distribute as show-money, *θεωρικὰ διανέμειν* (see also § 111).

(4) GREEK ADJECTIVE (fem. and masc.) the equivalent of an English Substantive.

§ 305. (*a*) A few Greek *feminine adjectives* are used as *substantives*, the words *γῆ* (*χώρα*), *μοῖρα*, *ὁδός*, *χείρ*, *ψῆφος* being suppressed, e.g.:

The neighbouring country, *ἡ ὅμορος* (*χώρα*). The desert, *ἡ ἄνυδρος*, *ἡ ἔρημος*. The habitable *globe*, *ἡ οἰκουμένη* (part.). Foreign *lands*, *ἡ βάρβαρος*. The *seaboard*, *ἡ παραλία*, *ἡ παραθαλασσία*. Mountain tracts, *ἡ ὀρεινή* (cf. *οὔθ' ἡ Ἑλλὰς οὔθ' ἡ βάρβαρος χωρεῖ τὴν πλεονεξίαν τἀνθρώπου*). Fate, *ἡ εἱμαρμένη* or *ἡ πεπρωμένη* (particip.). A short cut, *ἡ σύντομος*. By direct route, *τὴν εὐθεῖαν*. With all speed, *τὴν ταχίστην*. The left hand, *ἡ ἀριστερά*. The right hand, *ἡ δεξιά*. An adverse vote, *ἡ ἐναντία*. To make a treaty on fair terms, *ἐπὶ τῇ ἴσῃ καταλύεσθαι*. Thuc. (cf. *ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ*).

Most names of Sciences are formed in the same way, e.g.: *ἡ ἀριθμητική*, *ἡ μουσική*, *ἡ χρηματιστική*, etc.

§ 306. (*b*) The *masculine* and *feminine plural* of any suitable Greek adjective may be used with article to denote a CLASS OF PERSONS (see § 309, and Part I., Ch. 6, § 199).

The English Substantival appendage: "people," "persons," "men," "women," etc., is suppressed in Greek:

The *base* (the bad), *οἱ κακοί*. *Citizens* in the enjoyment of the franchise, *οἱ ἐπίτιμοι*. The wealthiest and noblest citizens, *οἱ πρῶτοι χρήμασι καὶ γένει*. Disfranchised *citizens*, *οἱ ἄτιμοι*. The *democracy*, *οἱ πολλοί*) (*οἱ ὀλίγοι*. *Experts*, *οἱ χαρίεντες* or *οἱ ἐπαΐοντες*, as contrasted with *ἰδιῶται*, laymen. Fortunate *folk*, *οἱ εὐτυχεῖς*. Moneyed *folk*, *οἱ παχεῖς* = *οἱ τὰς οὐσίας ἔχοντες*. The *good*, *οἱ ἀγαθοί*. The *majority*, *οἱ πλείους*. *Men* of the greatest influence, *οἱ δυνατώτατοι*. *Men* of the greatest natural self-restraint, *οἱ κοσμιώτατοι τῇ φύσει*. A class of *men* raised out of obscurity to fame, *οἱ ἐξ ἀδόξων ἔντιμοι γενόμενοι*. Just *men*, *οἱ δίκαιοι*. Learned *men*, *οἱ σοφοί*. The most brilliant *men* of their time, *οἱ λαμπρότατοι τῶν καθ' ἑαυτούς*, or *τῶν ἐφ' ἑαυτῶν*. The distinguished *men* of the time, *οἱ τότε λαμπροί*. The *notables* and official *world*, *οἱ γνωριμώτατοι καὶ προεστάναι τῶν κοινῶν ἀξιούμενοι*. The *oligarchy*, *οἱ ὀλίγοι*. Boorish *persons*, *οἱ ἐπαχθεῖς*, or *φορτικοί*. Discreet *persons*, *οἱ σώφρονες*. Greedy (mean) *persons*, *οἱ γλίσχροι*. Peevish *persons*, *οἱ δύσκολοι*. Foolish *people*, *οἱ ἀνόητοι*. Sensible *people*, *οἱ φρόνιμοι*. Wretched *people*, *οἱ ἄθλιοι*. Poor *people*, *οἱ πένητες*. The maritime *population*, *οἱ παραθαλάσσιοι*, or *οἱ παράλιοι*. The unarmed *population*,

οἱ ἄοπλοι. True *sons* of Greece, *γνήσιοι τῆς Ἑλλάδος.* *Sluggards, οἱ βραδεῖς.* *Tributaries, οἱ φόρου ὑποτελεῖς.* The *unjust, οἱ ἄδικοι.* The wealthy, *οἱ πλούσιοι.* From youth upwards, *εὐθὺς νέοι ὄντες,* or *ἐκ παιδός.*

2. PARTICIPLE.

The Participle in various ways serves to render our English Abstract Substantive.

§ 307. (1) The Greek Neuter Singular Participle with article is often the equivalent of an English *abstract noun.*

Everyone seeks his own *advantage.*	Ἐπ' *οὖν τὸ λυσιτελοῦν αὐτοῖς ἕκαστοι χωροῦσιν* (cf. *αὐτοὶ ἕκαστοι*) = *ἐφ' ὃ λυσιτελεῖ αὐτοῖς.*
The *amount.*	Τὸ *ἀφικνούμενον* or *τὸ γιγνόμενον.*
The *amount* due.	Τὸ *ἐπιβάλλον.*
According to *custom.*	Κατὰ *τὸ εἰωθός.*
Established *custom.*	Τὸ *καθεστηκός.*
Unfounded contempt (i.e. without *foundation*).	Ἡ *μὴ ἀπὸ τοῦ ὄντος καταφρόνησις.*
The *dead* of night.	Τὸ *ἡσύχαζον τῆς νυκτός.*
Owing to sheer *devotion* to philosophy.	Κατὰ *τὸ πάνυ πεφιλοσοφηκός.*
Future *expediency.*	Τὸ *ἐς τὸ μέλλον καλῶς ἔχον.*
Utility.	Τὸ *συμφέρον, τὸ λυσιτελοῦν* = *τὸ ὠφέλιμον.*
Let a brief *exposition* suffice.	Ἀρκείτω *βραχέως δεδηλωμένον.*
The *future* and the present.	Τὸ *μέλλον καὶ τὸ παρόν.*
Men in the *freshness* of their *prime.*	Τὸ *ἀκέραιον καὶ ἄκμαζον ἐν τῇ ἡλικίᾳ.*
The additional *injunction.*	Τὸ *προσεπιτεταγμένον.*
At *nightfall.*	Συσκοτάζοντος *ἤδη.*
The *occurrence.*	Τὸ *γεγονός.*
Owing to extreme *panic.*	Κατὰ *τὸ σφόδρα δεδιός.*
A finished *piece* of work.	Ἠκριβωμένον *τι* or *διαπεπονημένον τι.*

The *plan.*	Τὸ *βεβουλευμένον* or *τὸ βουλευόμενον.*
For want of *practice.*	Ἐν *τῷ μὴ μελετῶντι* (i.e. *διὰ τὸ μὴ μελετᾶν*). See § 213.
Propriety.	Τὸ *πρέπον.*
We have squandered (our money) to no *purpose.*	Εἰς *οὐδὲν δέον* (*τὰ χρήματα*) *ἀνηλώκαμεν.*
Reality.	Τὸ *ὄν.*
The *result.*	Τὸ *ἐκβάν* or *τὸ ἐκβησόμενον.*
This was the only substantial *result* which I remember alleged by many.	Μόνον δὲ *τοῦτο ἐχυρῶς ἐκβὰν μέμνημαι προφερόμενον ὑπὸ πολλῶν.*
Thanks to mental *remissness* (or unsettled state of mind).	Ἐν *τῷ ἀνειμένῳ τῆς γνώμης.* Vide § 214.
Cheapjack *wares.*	Εἰς *εὐτέλειαν κεκαλλωπισμένα.*
Cf. "Got up regardless of expense."	Πρὸς *δαπάνην κεκαλλωπισμένον.*
We combine good taste with economy.	*Φιλοκαλοῦμεν μετ' εὐτελείας.*

§ 308. (2) The NEUTER PLURAL PARTICIPLE with article is the normal equivalent of some English substantives. Further, many of our abstract ideas, the adequate expression of which demands two words, i.e. substantive and qualifying adjective, may be rendered in Greek by the participle (or adjective, vide supra); such generic words as "advantages," "exploits," events," etc., being suppressed.

Advantages.	Τὰ *συμφέροντα.*
Existing *advantages.*	Τὰ *ὑπάρχοντα.*
Initial advantages.	Τὰ *ἐξ ἀρχῆς ὑπάρξαντα.*
Capital.	Τὰ *ὑπάρχοντα* = *τὰ ἕτοιμα*: principal = *τὸ κεφάλαιον, τὰ ἀρχαῖα.*
My political *career.*	Τὰ *ἐμοὶ πεπολιτευμένα.*
Under the *circumstances.*	Ἐκ *τῶν ὑπαρχόντων* or *ἐνόντων.*
The visible *creation.*	Τὰ *ὁρώμενα.*

The *decision*.	Τὰ *δόξαντα* or *δεδογμένα*, *τὸ δόξαν*.
Designs (formed).	Τὰ *βεβουλευμένα*.
He summoned them to the *different duties* of the day.	Εἰς *τὰ δέονθ' ἕκαστα ἀνεκήρυττεν αὐτούς*.
I shrink from mentioning the *deeds of daring* just done.	Ὄκνος *εἰπεῖν τὰ νῦν ἀποτετολμημένα*.
Past *events*.	Τὰ *γενόμενα*. The past = *τὰ παρεληλυθότα*.
After *the event*.	Ἐπὶ *τοῖς συμβεβηκόσι* or *γενομένοις*. Cf. § 278 (*a*).
I shall rest my proof on the *evidence of facts*.	Μάρτυσι *τοῖς γεγενημένοις χρώμενος δείξω*. See § 173.
Exploits achieved by many others.	Τὰ *ἑτέροις πολλοῖς πεπραγμένα*. Cf. § 280, 1. A. (*δ*).
Former traditional *exploits*, rarely realised in fact.	Τὰ *πρότερον ἀκοῇ μὲν λεγόμενα ἔργῳ δὲ σπανιώτερον βεβαιούμενα*.
Our *vantage ground*.	Τὰ *ὑπάρχοντα ἡμῖν κρείσσω*.
Instructions.	Τὰ *ἐπιταχθέντα*.
Your *instructions* as expressed in the decrees.	Τὰ *προστεταγμένα ὑφ' ὑμῶν κατὰ τὰ ψηφίσματα*.
Losses incurred by *lethargy*.	Τὰ *κατεῤῥαθυμημένα*.
Matters demanding forethought and precaution.	Προνοίας *καὶ φυλακῆς δεόμενα*.
My *opinion* is this.	Τὰ *ἐμοὶ φαινόμενα οὕτω φαίνεται*.
The orders.	Τὰ *κελευθέντα*.
I congratulate the Rhodians on the *proceedings*.	Ῥοδίοις *συγχαίρω τῶν γιγνομένων*)(*γεγενημένων* = events.
Possibilities.	Τὰ *δυνατὰ γενέσθαι* or *τὰ γενόμενα ἄν*.
Probabilities.	Τὰ *εἰκότα*.
Profits.	Τὰ *ἐπιγενόμενα* (i.e. *τοῖς ὑπάρχουσι*).
The fair *proposals* of adversaries.	Τὰ *ἀπὸ τῶν ἐναντίων καλῶς λεγόμενα*.

Existing *regulations*.	Τὰ *καθεστηκότα*.
The *remarks*.	Τὰ *εἰρημένα*.
Orders, commands.	Τὰ *ἐπιταχθέντα* or *τὰ εἰρημένα*.
Though the personal *results* to me are uncertain.	Ἐπ' *ἀδήλοις οὖσι τοῖς ἀπὸ τούτων ἐμοὶ γενησομένοις* or *ἐκβησομένοις*.
The temple's *customary rites*.	Τὰ *περὶ τὸ ἱερὸν νομιζόμενα* or *τὰ εἰωθότα*.
The *statements* of those days were quite different from those of to-day.	Ἦν *πολὺ τούτων ἀφεστηκότα τὰ τότε λεγόμενα*.
The glory of their recent *toils*.	Τῶν *αὐτοῖς πεπονημένων* (*ἀρτίως*) *ὕστατον δόξα*.
Unrealities and impossibilities.	Τὰ *μὴ γενόμενα μήτ' ἄν γενόμενα*.

§ 309. (3) The PARTICIPLE WITH ARTICLE, *in the plural, masculine, or feminine,* serves to denote a *class* of persons; in the *singular* it marks an *individual* or *type*.

His *agents*.	Οἱ *ὑπηρετοῦντες ἐκείνῳ*.
His *agent and confidant* in the whole matter.	Ὁ *πράττων καὶ συνειδὼς ἅπαντ' αὐτῷ*.
Aggressors.	Οἱ *προυπάρξαντες ἀδικίας*.
The *author* of this witticism.	Ὁ *ταῦτα κομψευσάμενος*.
The *author* of the better measure.	Ὁ *τὰ ἀμείνω λέγων*, or *γράψας*.
The *author* of the deed.	Ὁ *ταῦτα δράσας*.
The *author* of advice, the best on all grounds of justice.	Ὁ *τὰ βέλτιστα ἐπὶ πᾶσι δικαίοις συμβουλεύων*.
The *author* of the proposed attempt.	Ὁ *ἡγησάμενος τὴν πεῖραν*.
The *authorities*.	Οἱ *ἐφεστῶτες* = *τὰ τέλη* or *οἱ ἐν τέλει ὄντες*.
Counsellors and political clients, you would have come to better decision.	Ὁ *πείσας καὶ ὁ ἐπισπόμενος σωφρονέστερον ἂν ἐκρίνατε*.
Grabbers (profiteers).	Οἱ *πλεονεκτοῦντες*.
The *guilty*.	Οἱ *ἀδικοῦντες* (also = wrong-doers).

His own *hirelings.*	Οἱ παρ' ἑαυτοῦ μισθαρνοῦντες.
The *innocent.*	Οἱ μηδὲν ἀδικοῦντες.
Litigants (also "claimants").	Οἱ ἀμφισβητοῦντες.
For want of a *leader.*	Ἀπορίᾳ τοῦ ἡγησομένου.
Lovers.	Οἱ ἐρῶντες.
The *man* whose proposal is rejected.	Ὁ μὴ τυχὼν γνώμης.
The successful *man.*	Ὁ τυχών or ὁ κατορθῶν, but ὁ τυχών used merely as a substantive = "the man in the street."
A man with a reputation for consummate bravery.	Ἀνὴρ δόξας ἄριστος εἶναι.
Public men.	Οἱ πολιτευόμενοι.
The *men* in power.	Οἱ προεστῶτες = οἱ ἐν τέλει.
Men of substance.	Οἱ τας οὐσίας ἔχοντες.
Men of the same party as these.	Οἱ ταὐτὰ τούτοις φρονοῦντες.
The men who for momentary popularity have ruined our best interests.	Οἱ τῆς παρ' ἡμέραν χάριτος τὰ μέγιστα τῆς πολιτείας ἀπολωλεκότες.
Men of too little education to despise the laws.	Ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδευόμενοι.
Men of revolutionary proclivities.	Οἱ νεωτερισείοντες, or νεωτερισμοῦ ἐρῶντες or νεώτερόν τι ἐγχειροῦντες.
Masters of the situation.	Τῶν πραγμάτων ἐπιστατοῦντες.
Ranging himself in the ranks of those who mistrust Philip.	Τάξας ἑαυτὸν εἶναι τῶν ἀπιστούντων Φιλίππῳ.
Modellers of clay figures.	Οἱ πλάττοντες πηλίνους.
The *party* of Pausanias.	Οἱ τὰ Παυσανίου φρονοῦντες.
Their Athenian *partisans.*	Οἱ αὐτοῖς τῶν Ἀθηναίων συμπράσσοντες.
Permanent partisans of the Empire.	Οἱ ἀεί ποτε τὰ τοῦ Καίσαρος ἐσπουδακότες.
Their *partisans.*	Οἱ τὰ ἐκείνων ἑλόμενοι or φρονοῦντες.

Greek *patriots.* [Cf. use of τις with participle:	Οἱ τὰ ἀμείνω περὶ τὴν Ἑλλάδα φρονοῦντες.
A *person* in a state of despair.	Ἀπονενοημένος τις.
A *person* in a state of excitement.	Κεκινημένος τις.]
Hungry *persons.*	Οἱ πεινῶντες.
The *persons* present.	Οἱ παραγενόμενοι.
Educated *persons.*	Οἱ πεπαιδευμένοι.
People in civil war.	Οἱ νοσοῦντες ἐν αὐτοῖς = στασιάζοντες.
The armed *population.*	Οἱ τὰ ὅπλα φέροντες.
Professionals (as opposed to laymen).	Οἱ ἐπαΐοντες)(οἱ ἰδιῶται.
The *promoter* and *author* of this measure.	Ὁ ταῦτα εἰπὼν καὶ γράφων.
The *rebels.*	Οἱ ἀφεστῶτες.
Refugees from their town.	Οἱ παρ' ἐκείνων φυγόντες. Cf. οἱ Φωκέων φυγάδες.
The *speakers.*	Οἱ λέγοντες, οἱ παριόντες.
Your *statesmen* of headstrong measures.	Οἱ ἰταμῶς πολιτευόμενοι παρ' ὑμῖν.
A genuine student of reality.	Ὁ ὡς ἀληθῶς τοῖς οὖσι τὴν διάνοιαν ἔχων.
Students.	Οἱ ζητοῦντες = οἱ ζητητικοί.
Pupils. (*Distinguish between* φοιτητής, ἀκροατής, μαθητής.)	Οἱ φοιτῶντες παρὰ τὸν Σ. (= φοιτηταί, see § 162.)
Fellow students.	Οἱ συμφοιτῶντες.
Stragglers.	Οἱ διεσπαρμένοι, διεσκεδασμένοι or ὑστερηκότες.
Traitors.	Οἱ προδιδόντες = οἱ προδόται.
Well-drilled troops.	Εὖ τε καὶ ἀκριβῶς τὰ πολέμια ἐπασκούμενοι.
Political *turncoats* (weathercocks).	Οἱ αὐτομολοῦντες ἐν τῇ πολιτείᾳ.
A *victim* of injustice.	Ὁ ἄδικα παθών)(ὁ εὖ παθών = recipient of a benefit.
Victims of an outrage.	Οἱ ἀπρεπές τι πάσχοντες.
Women in Parliament.	Αἱ ἐκκλησιάζουσαι.

§ 310. N.B. The *Participle without Article* becomes in a variety of ways a substitute for an English substantive. See Functions of the Participle, Part I., §§ 202-215 *passim*, and § 216 sqq.

Out of goodwill or in insolent *triumph*, εἴτε εὐνοίᾳ εἴτε συγχαίρων. Without *unanimity*, μὴ τὰ αὐτὰ γιγνώσκοντες. By the same *complacency*, τῷ αὐτῷ χαριζόμενος. He will not brook *contradiction*, οὐκ ἀνέχεταί του ἄλλα λέγοντος.

3. ARTICLE WITH INFINITIVE, ETC.

A very common equivalent of the English Abstract Noun is the Article with (1) Infinitive, (2) Genitive, (3) Adverb, (4) Prepositional phrase, (5) a Clause (subst., adj., or adverbial).

§ 311. (1) Τό WITH INFINITIVE is almost always the equivalent of an English substantive. Recourse must be had to it especially to render abstract verbal conceptions not having substantival form in Greek, and wherever the other equivalents are inappropriate. Vide § 264 sqq.

Good *administration*.	Τὸ εὖ διοικεῖν τὴν πόλιν.
He will find the voluntary *accomplishment* of duty serviceable.	Εὑρήσει λυσιτελοῦν τὸ ἑκόντας ποιεῖν τὰ δέοντα.
Banking.	Τὸ τραπεζιτεύειν.
Afraid of bringing *disgrace* on their former exploits.	Ὀρρωδοῦντες τὸ τὰ πρὸ τοῦ κατωρθωμένα καταισχύνειν.
It rescued him from further *domination* of regents.	Ἔσωσε τὸ μήποτ' ὑπ' ἐπιτρόποις εἶναι (cf. ὑπὸ βαρβάρῳ εἶναι).
I deem *exhortation* out of place.	Τὸ προτρέψαι οὐχὶ καλῶς ἔχειν ἡγοῦμαι.
The *fact* of its being a regular combat.	Τὸ ἐκ παρατάξεως τὴν μάχην γενέσθαι.
Failure.	Τὸ σφαλῆναι or τὸ μὴ τυχεῖν.
The *feeling of reluctance* for such duties.	Τὸ πρὸς τὰ τοιαῦτα ὀκνηρῶς διακεῖσθαι.
Fellowship in crime.	Τὸ κοινῇ τι παρανομῆσαι.
The *utter impossibility* of their ever coming.	Τὸ μήποτ' ἂν ἐλθεῖν αὐτούς.
Mutual *jealousies*.	Τὸ ἀλλήλοις φθονεῖν.

Life.	Τὸ *ζῆν.*
Inclined to *luxury.*	Κατοκώχιμος *πρὸς τὸ τρυφᾶν.*
Inexperience in *misfortune.*	Ἡ *ἀήθεια τοῦ κακοπραγεῖν.*
Having as security for his own safety *the popularity* of his measures with you, he is bold without risk.	Ἔχων *ἐνέχυρον τῆς αὐτοῦ σωτηρίας τὸ πρὸς χάριν ὑμῖν λέγειν, ἀσφαλῶς θρασύς ἐστιν.*
Mutual *quarrels.*	Τὸ *ἐν ἀλλήλοις ἐρίζειν.*
Recourse to such surpassing knavery.	Τὸ *τοσαύτῃ περιουσίᾳ χρήσασθαι πονηρίας.*
Owing to their permanent *residence* in the country.	*Διὰ τὸ ἀεὶ ἐν τοῖς ἀγροῖς διαιτᾶσθαι* or *τὴν δίαιταν ποιεῖσθαι.*
Rule by written law is ridiculous (childish).	Τὸ *κατὰ γράμματα ἄρχειν ἠλίθιον.*
Besides the *service* it renders for home wars, it is actually indispensable.	Καὶ *ἄνευ τοῦ πρὸς τοὺς οἰκείους πολέμους συμφέρειν, καὶ ἀναγκαῖόν ἐστιν.*
Success.	Τὸ *εὖ πράττειν, τὸ εὐτυχεῖν,* or *τὸ πράττειν κατὰ νοῦν.*
The *task* of finding a successor.	Τὸ *τὸν ἐπιγενησόμενον εὑρεῖν (τὸν διαδεξόμενον = τὸν διάδοχον).*
An original *utterance.*	Τὸ *καινοτόμον τι λέγειν.*
In proof of *ultimate victory* in the war.	Εἰς *ἀπόδειξιν τοῦ περιέσεσθαι τοῦ πολέμου.*
He encountered rough weather *on the* (coasting) *voyage.*	Δεινῶς *ἐν τῷ παραπλεῦσαι ἐχειμάσθη.*
I should incur the shameful charge of *vulgarity and chicanery.*	Τὴν *αἰσχύνην ἂν ὄφλοιμι τοῦ φορτικὰ καὶ δικανικὰ λέγειν.*
Practical *wisdom* (good sense).	Τὸ *εὖ φρονεῖν.*
The *work* of carrying on the war.	Τὸ *τὸν πόλεμον ποιεῖσθαι,* or *ἐκπονεῖν.*

§ 312. (2) ARTICLE WITH GENITIVE, elliptical or otherwise :

To utilize these home surpluses to gain *advantages* abroad.	Ταῖς *περιουσίαις ταῖς οἴκοι ταύταις ἀφορμαῖς ἐπὶ τὰ ἔξω τῶν ἀγαθῶν χρῆσθαι.*

To keep a firm grip on the *affairs* of the allies.	Τὰ τῶν συμμάχων διὰ χειρὸς ἔχειν.

One's neighbours' *affairs*, τὰ τῶν πέλας. To administer State *affairs*, τὰ τῆς πόλεως πράττειν. Mind your own *business*, Σὺ μὲν τὰ σαυτοῦ πράττε. Climatic *conditions* (the weather), τὰ τοῦ ἀέρος. The *dictum* (tale, story, prophecy) of Æschylus, τὸ τοῦ Αἰσχύλου. The *duties* (functions) of a magistrate, τὰ τοῦ ἄρχοντος. The *element* of chance, τὸ τῆς τύχης. He was acquainted with the *ins and outs* of the fraud, τὰ τῆς ἀπάτης ᾔδει. The *laws* and constitution, τὰ τῶν νόμων καὶ τῆς πολιτείας. The *principles* of science, τὰ τῆς ἐπιστήμης. Relations on the *mother's* (father's) side, οἱ πρὸς μητρός (πατρός). The *saying* of Demosthenes comes true, γίγνεται τὸ τοῦ Δημοσθένους.

§ 313. (3) Article with Adverb (cf. § 134) :

He was zealous in despatch of current *business*.	Τὰ ἐμποδὼν ἀεὶ προθύμως ἔπραττε or τὰ ἐν ποσί = τὰ προφερόμενα πράγματα.
To propose a middle course.	Τὰ μεταξὺ λέγειν.

The dead, οἱ ἐκεῖ = οἱ κεκμηκότες. The *foundations*, τὰ κάτωθεν = τὰ θεμέλια. *Men* of those days, οἱ τότε. *Moderns*, οἱ νῦν [cf. § 134 (*c*)]. Near *neighbours*, οἱ ἐγγύς)(οἱ ἄποθεν. The *outside wall* of which was under guard, ὧν τὰ ἔξωθεν ἐτηρεῖτο. The *present* and future, τό τε παραυτίκα τό τ' ἔπειτα. *Persons* at a distance, οἱ ἄποθεν. The seaboard *population*, οἱ κάτω)(οἱ ἄνω. *Posterity*, οἱ ἔπειτα. In the enjoyment of their own *privileges*, τὰ αὐτῶν νεμόμενοι. The *situation* inside, τὰ ἔνδον. The *situation* outside, τὰ ἔξω (see also §§ 134 and 117).

N.B. Observe the following adverbs :

Formerly, τὸ πρίν or τὸ πρὸ τοῦ. From a distance, ἐκ τοῦ πόρρωθεν. Henceforth, τὸ μετὰ ταῦτα, τὸ δ' ἐντεῦθεν. Thenceforth, ἔπειτα. As far as possible, τὸ γ' ἐφ' ἑαυτοῦ or ἐφ' ἑαυτῶν.

§ 314. (4) Article with Prepositional Phrase :

The *authorities*, οἱ ἐν τέλει or οἱ ἐν τοῖς πράγμασι. He settled the *affairs* of Mytilene, τὰ περὶ Μυτιλήνης καθίστατο. His *companions*, οἱ μετ' αὐτοῦ. His *contemporaries*, οἱ κατ' ἐκεῖνον or ἐπ' ἐκείνου (cf. οἱ κατὰ Ἄμασιν). The King's *courtiers*, οἱ περὶ τὸν βασιλέα. The *followers* of Plato, οἱ ἀμφὶ (or περὶ) τὸν Πλάτωνα. The *head* gardener, ὁ ἐπὶ τοῦ κήπου. History prior to *Pelops*, τὰ πρὸ τοῦ Πέλοπος. The *inhabitants* of the place, οἱ ταύτῃ or οἱ περὶ ἐκεῖνον τὸν τόπον = οἱ ἐπιχώριοι. Everyday

matters, *τὰ ἐν ποσί*. Naval *matters*, *τὰ περὶ τὰς ναῦς*. *North*, south, east, west, *τὸ πρὸς Βορρᾶν*, *Νότον*, *ἕω*, *ἑσπέραν*. Daily *needs*, *τὰ καθ' ἡμέραν*. A comfortable supply for *daily needs*, *ἡ εὐπορία τοῦ καθ' ἡμέραν*. Daily *routine*, *τὰ καθ' ἡμέραν*. His *relations* with the citizens, *τὰ πρὸς τοὺς πολίτας*. The seaboard, *τὰ παρὰ θάλασσαν*. This is the *story* of Amasis, *ταῦτα τὰ περὶ Ἄμασιν*. This part of my *story*, about Rhegium, is a digression, *ταῦτα τὰ περὶ Ῥ. τοῦ λόγου παρενθήκη γέγονεν*. None of your *sort*, *οὐ τῶν κατά σε*. Naval *tactics*, *τὰ περὶ τὰς ναῦς*.

§ 315. (5) ARTICLE WITH A CLAUSE:

The question of my rescue.	*Τὸ πῶς σωθῶ.*
A rallying point.	*Τὸ πρὸς ὅ τι χρὴ στῆναι.*
The essence (philosophical term).	*Τὸ τί ἦν εἶναι.* Aristotle.
The line of defence to adopt.	*Τὸ πῶς χρὴ ἀπολογεῖσθαι. (προβαλέσθαι.)*
More difficult to suggest a policy.	*Τὸ τί χρὴ ποιεῖν συμβουλεῦσαι χαλεπώτερον.*
It is in our power to deliberate on the question of peace or war.	*Ἐφ' ἡμῖν ἐστι τὸ συμβουλεῦσαι πότερον εἰρήνην ἄγειν ἢ πολεμεῖν δεῖ.*
The whole object of the (naval) expedition is already lost.	*Προαπόλωλε τὸ ἐφ' ὃ ἂν ἐκπλέωμεν.*
On the question of the kind of hearing you should give me.	*Περὶ τοῦ πῶς ἀκούειν ὑμᾶς ἐμοῦ δεῖ.*
In the course of your deliberations not on the policy of making peace or not, but on the nature of the peace to be made.	*Βουλευομένων ὑμῶν οὐ περὶ τοῦ εἰ ποιητέον εἰρήνην ἢ μή, ἀλλὰ περὶ τοῦ ποίαν τινά.*
These are also my sentiments, but we need to add the saving clause "provided the other side be ready to do aright" (or "with the reserve that . . .").	*Κἀμοὶ ταῦτα δοκεῖ, προσδεῖσθαι δ' ἔτι τοῦ τὰ δίκαια ποιεῖν ἐθελόντων τῶν ἑτέρων.*

He held it foolish, when he wanted anything done, to give the order after the fashion of certain gentlemen in their own homes, "fetch some water."	*Ἡλίθιον δὲ καὶ τοῦτ' ἐδόκει εἶναι αὐτῷ τὸ ὁπότε τι βούλοιτο πραχθῆναι οὕτω προστάττειν ὥσπερ ἐν οἴκῳ ἔνιοι δεσπόται προστάττουσιν Ἴτω τις ἐφ' ὕδωρ.*
The clause "and with their descendants."	*Τὸ καὶ τοῖς ἐγγόνοις.*

4. VERB.

§ 316. Very frequently the English Substantive will altogether disappear to reappear in Greek in the concrete form, wholly or partially, of a verb. The conspicuous feature of Greek is the predominance of the verb.

Take my *advice*.	*Ἐμοὶ πείθεσθε.*
According to *agreement*.	*Ὥσπερ ἐσπείσαντο (ὡμολόγησαν).*
To make a sudden and unexpected *attack*.	*Προσβάλλειν ἐξαπιναίως οὐ προσδεχομένων.*
He made up his *mind* to have a *bath*.	*Ἔγνω λούσασθαι.*
Such was his *behaviour* towards them.	*Τοῦτον τὸν τρόπον αὐτοῖς προσεφέρετο.*
I am a *busybody*.	*Πολυπραγμονῶ* or *περιεργάζομαι, πολλὰ πράττω.*
Even those who had no *charge* to make against them.	*Καὶ οἱ μηδὲν ἐγκαλεῖν ἔχοντες αὐτοῖς.*
Narrowness of mind is the *wonted companion* of folly.	*Μετ' ἀνοίας φιλεῖ γίγνεσθαι βραχύτης γνώμης.*
Failing *conciliation* there remains force.	*Μὴ πείσας βίᾳ τις χρῆται.*
They placed no *confidence* in themselves.	*Οὐκ ἐπίστευσαν αὐτοῖς.*
The better the *cultivation* of the land.	*Ὅσῳ ἄμεινον ἐξείργασται ἡ γῆ.*
There has been neither impious *deed* nor *confession*.	*Οὔτ' ἠσήβηται οὔθ' ὡμολόγηται.*
He is ill at *ease*.	*Κακῶς ἔχει* or *ἀδημονεῖ.*
Their second *effort* succeeded.	*Εἶτα εὐτύχησαν.*

Their *elation* at our defeats will occasion more *revolts*.	Ἐπαιρόμενοι διὰ τὰ σφάλματα ἐπὶ πλέον ἀποστήσονται (Ch. 11).
He gave *evidence* in favour of his brother at the latter's *trial*.	Ἐμαρτυρήσατο τῷ ἀδελφῷ κρινομένῳ.
He met with *failure* in the *examination*.	Ἀπελείφθη δοκιμαζόμενος, or ἐξεταζόμενος ἀπέτυχε, or ἐξήμαρτεν.
Before the *expiration* of the year.	Πρὶν ἐξελθεῖν ἐνιαυτόν.
My present *failure*.	Ἁ νῦν ἐσφάλην.
My present *fate*.	Ἁ νυνὶ πάσχω.
This is no effectual *hindrance*.	Τοῦτ' οὐδὲν ἐπίσχει.
They are his *hirelings*.	Μισθαρνοῦσι παρ' ἐκείνου.
We shall proceed to *hostilities* against you.	Ὑμᾶς ὡς πολεμίους περιεψόμεθα (Herodt.) or Ὑμῖν ὡς πολεμίοις χρήσομεθα.
I am an *idler*.	Ἀργῶ.
He deemed it a matter of *importance*.	Πρᾶγμα ἐποιεῖτο or μέγ' ἐποιεῖτο.
Their *inactivity* continued.	Ἡσύχαζον or ἡσυχίαν ἦγον.
Even if they had no *intention* of remaining, under those circumstances.	Εἰ καὶ ὡς μὴ διενοοῦντο μένειν.
They made a circuitous journey.	Ἐπορεύοντο κύκλῳ.
I am at leisure.	Σχολάζω (σχολὴν ἄγω).
His is not a pretty *lie*.	Οὐ καλῶς ἐψεύσατο.
Unhappy is his *lot*.	Κακῶς πάσχει or κακῶς ἐστιν αὐτῷ.
This is the *meaning* of our arrest (and indictment).	Τοῦτο φρονεῖ ἡ ἀγωγὴ ἡμῶν.
Just now this is the *meaning* of these messages.	Καὶ νῦν αὗται αἱ ἀγγελίαι τοῦτο δύνανται.
Mankind is *by nature* prone to *sin*.	Πεφύκασιν ἅπαντες ἁμαρτάνειν.
My *opinion* is so diametrically opposed to that of others.	Τοσοῦτον ἀφέστηκα τῶν ἄλλων.

They laid a *plot* against the king.	*Ἐπεβουλεύσαντο τῷ βασιλεῖ.*
He took up his *position* on high ground on the other side of the river.	*Ἐπὶ μετεώρου πέραν τοῦ ποταμοῦ ἐκάθητο.* (See § 290, 16.)
He took *precautions* against a *surprise.*	*Ἐφυλάσσετο μὴ λαθόντες προσβάλλοιεν.*
This is his *predicament.*	*Τοιαῦτα πέπονθε.*
Nothing in my *opinion* has made more revolutionary *strides* towards *progress* than the science of war.	*Οὐδὲν ἡγοῦμαι πλέον ἢ τὰ τοῦ πολέμου κεκινῆσθαι καὶ ἐπιδεδωκέναι.* (Hendiadys.)
But it is *common property.*	*Κεῖται δ' ἐν μέσῳ.*
Get to *close quarters* with all speed.	*Ὡς τάχιστα συμμίξατε,* or *ὁμόσε χωρεῖτε.*
This was the *result* of the affair.	*Τοιοῦτ' ἀπέβη τόδε.*
Whilst he had suffered no loss and was in *good repute.*	*Ἐν ᾧ ἀπαθὴς ἦν καὶ ἠξιοῦτο.*
Now I am quite in the same *state of mind* (just so).	*Νῦν δ' οὑτωσὶ πάσχω.*
My present *success.*	*Ἃ νῦν γε εὐτυχῶ.*
Such is his *success.*	*Τοιαῦτ' εὐτυχεῖ.*
The *superficiality* of his work is manifest.	*Δῆλός ἐστιν ἀφοσιούμενος.* Cf. Isæus VII. 38.
Adding the *boastful utterance* that . . .	*Καί τι καὶ νεανιευσάμενος τοιοῦτο ὡς . . .*
With which is bound the *weal or woe* of every people.	*Μεθ' ὧν ἢ καλῶς ἢ κακῶς ἔχει τὰ πάντα.*

5. ENGLISH SUBSTANTIVE RENDERED BY SUBORDINATE CLAUSE.

§ 317. The English abstract Substantive may appear in Greek in the form of a subordinate clause, *substantival, adjectival,* or *adverbial.*

This principle is fully illustrated in almost all lists of examples set forth in the treatise on Syntactical Formulæ, Part I., Chapter I.

6. VARIOUS CONCRETE EQUIVALENTS OF THE ENGLISH SUBSTANTIVE IN COMBINATION.

§ 318. So far we have considered *separately each* of the several concrete forms the English abstract substantive assumes in passing into Greek. It is, however, impossible to realize the importance of the principle just analysed unless the effects be studied in the complex sentence as a whole.

Many of the elements reviewed in detail may occur in one sentence. Hence it becomes necessary to present examples where several of the foregoing equivalents occur at once.

Excessive punning is a *characteristic feature* of the *poetical compositions* of *the hopelessly insane.*

Τῶν ἀνιάτως παραφρονούντων τὸ ῥαψῳδοῦντας (ποιοῦντας) παρονομασίᾳ λίαν χρῆσθαι.

Was it not natural that the *scene* of *worship,* combined *with* military *exercises* and the *practice* of *obedience,* should also be the *scene* of the brightest hopes?

Ὅπου γὰρ ἄνδρες θεοὺς μὲν σέβοιντο, τὰ δὲ πολεμικὰ ἀσκοῖεν, πειθαρχεῖν δὲ μελετῷεν, πῶς οὐκ εἰκὸς ἐνταῦθα πάντα μεστὰ ἐλπίδων ἀγαθῶν εἶναι; Xen.

When their *conduct* towards certain people was deemed harsh.

Ἐπειδή τισιν οὐ μετρίως ἐδόκουν προσφέρεσθαι.

He will not be unmindful of the *best interests* of those who have *his interests most at heart.*

Οὐδ' ἐπιλήσεται τῶν μάλιστα διαφερόντων (συμφερόντων) τοῖς τὰ ἑαυτοῦ ἐπὶ πλεῖστον σπουδάζουσιν.

There are *inconveniences* again from being governed by fixed laws, which must always bear hard on some *particular cases.*

Ἐνίοτε αὖ τὸ ἐκ νόμων κειμένων ἄρχεσθαι ἀσύμφερον ἀφ' ὧν ἰδίᾳ τινὰς δεῖ χαλεπῶς ἔχειν (or βαρύνεσθαι).

They upbraided him for his *indulgence* in *most shameful flatteries.*

Καθ' ὑπερβολὴν αἰσχύνης κεκολακευκότα ὠνείδιζον.

In this pacific and triumphant *career* certain *critical moments* may be mentioned.

Ἐς τἆλλα καθ' ἡσυχίαν καλῶς πράξαντα ἔσθ' ὅτε ἐν ἀπόροις γενέσθαι αὐτὸν ἀναμνησειεν ἄν τις.

He asserted the *predominance* of the intellect in analytical production.

Ἐπίδειξιν αὐτὸς ἐποιήσατο ἐν τῷ ἀναλύειν κρατεῖν τὸν νοῦν.

It is not everyone who can foretell the *issues* of *political action*.	Οὐ τοῦ τυχόντος ἐστὶ (προιδόντα) προλέγειν ὅπῃ ἀποβήσεται τὰ ὑπὸ τῶν πολιτευομένων πεπραγμένα.
In accordance with the *treaty stipulation* that *a vote* of the majority of the allies be binding on all.	Εἰρημένον ἐν ταῖς σπονδαῖς κύριον εἶναι ὅτι ἂν τὸ πλῆθος τῶν συμμάχων ψηφίσηται.
If there is *evidence* that you entertain the *sentiments* to which you give *expression*.	Ἐὰν καὶ φρονῶν φαίνῃ ὅσαπερ λέγεις πρὸς ἡμᾶς.
This is the *scene* of his noblest *exploits*.	Ἐνταῦθα πέπρακται τὰ κάλλιστα αὐτῷ πεπραγμένα.
It is a difficult *task* to seize the property of men *on the watch* (on their guard).	Χαλεπὸν τὰ τῶν φυλαττομένων λαβεῖν.
In his *opinion* individuals with whom the commander was thought to be acquainted were more *eager* to be observed engaged in some honourable *pursuit*, and more zealous to refrain from any disgraceful *action*.	Ἐδόκουν δ' αὐτῷ οἱ γιγνώσκεσθαι δοκοῦντες ὑπὸ τοῦ ἄρχοντος καὶ τοῦ καλόν τι ποιοῦντες ὁρᾶσθαι μᾶλλον ὀρέγεσθαι καὶ τοῦ αἰσχρόν τι ποιεῖν μᾶλλον προθυμεῖσθαι ἀπέχεσθαι.
He wished to be the friend of men of greatest *influence*, so as not to pay the *penalty* of his *injustice*.	Φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις ἵνα ἀδικῶν μὴ διδοίη δίκην.
The shortest way to the *accomplishment* of his *desires* was, he thought, by *perjury*, *lies*, and *deceit*.	Ἐπὶ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν.
A detailed *account* would be a task involving more leisure.	Σχολῆς δ' ἂν εἴη μακροτέρας ἔργον τὰ καθ' ἕκαστα διηγεῖσθαι.
They must not be deprived of *access* to the Demos nor of speaking in their turn.	Οὐ γὰρ ἀφαιρεῖσθαι δεῖ τὸ προσελθεῖν τῷ δήμῳ καὶ λόγου τυχεῖν.
They want to throw the *blame* of future untoward *incidents* on men who mean to offer you the *best advice*.	Τὴν αἰτίαν τῶν ἀποβησομένων δυσχερῶν τοῖς ὑπὲρ ὑμῶν τὰ βέλτιστα λέγειν οἰομένοις ἀναθεῖναι βούλονται.

They pay sharp *attention to orders* at the conference.

'Εν τῷ ξυλλόγῳ τὰ παραγγελλόμενα ὀξέως δέχονται.

They call their *veracity in question.*

'Αρνοῦνται τὸ μὴ ἀληθεύειν ἐκείνους (vide § 271).

Concerning the King he gathered that on the whole he is a good man, but he fails to attend to most of his *business,* committing it to unworthy favourites, and that he often shows *disregard* of *necessary* matters, thanks to *his excessive love of hunting.*

Περὶ τοῦ βασιλέως ἤκουσεν ὅτι τἄλλα χρηστός ἐστι, φίλοις δὲ μοχθηροῖς ἐπιτρέπων τὰ πλεῖστα παρορᾷ καὶ πολλάκις ἀμελεῖ τῶν ἀναγκαίων διὰ τὸ λίαν φιλόθηρος εἶναι.

I gave such scrupulously careful *attention* to affairs that nothing was wanting of *all possible means* for the State's *growth* and *progress.*

Οὕτως ὁσίως καὶ καλῶς ἐπεμελήθην τῶν πραγμάτων ὥστε μηδὲν ἐλλείπειν ἐξ ὧν οἷόν τ' ἦν αὐξηθῆναι καὶ πρὸς εὐδαιμονίαν ἐπιδοῦναι τὴν πόλιν. Isoc. III. 32.

Is there a probability that such will be the *outcome* of our *education ?*

Ἆρ' εἰκὸς τοιούτους ἐκβήσεσθαι τοὺς ὑφ' ἡμῶν παιδευομένους; Vide § 330, Lucidity.

The very object for which, as he thought, he felt *the need* of friends was to win their *co-operation;* and so on his part, he would spare no pains to lend his *heartiest co-operation* to his friends' *aspirations,* as these came within his *ken.*

Καὶ γὰρ αὐτὸ τοῦτο οὗπερ αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι, ὅπως συνέργους ἔχοι, καὶ αὐτὸς ἐπειρᾶτο σύνεργος τοῖς φίλοις κράτιστος εἶναι τούτου ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

Lest you confront me with the *charge* of being deemed to give *utterance* to platitudes, true no doubt, but too antiquated.

Μή μοι παρ' ὑμῶν ἀπαντήσῃ τὸ δοκεῖν μὲν ἀληθῆ λέγειν ἀρχαῖα δὲ καὶ λίαν ὁμολογούμενα.

The long-drawn *popularity* of the mellifluous and polished poetry of Tennyson.

Τὰ τοῦ Εὐριπίδου μελίγλωσσα καὶ πεπονημένα παρέχονθ' ἡδονὴν διὰ πλείστου.

CHAPTER X

II. REALISM

§ 319. A people's civilization is mirrored in their language. The more *complex* the civilization, the greater also is the complexity of the language. The social, political, and commercial life of Greece and Rome was not so highly developed as that of modern European nations. Accordingly the habits of thought and modes of expression of those nations are more simple, more matter of fact, and more objective than is the case with us. For want of a better term we say that Greek and Latin are more realistic than English. Our language, like the cultured speech of Europe, abounds in *picturesque forms of expression* for very commonplace realities; it possesses many *embedded metaphors* that have altogether lost their figurative character; it has *ornate modes of diction* for incidents that would seem very plain and matter of fact to Greek and Roman eyes. If literally translated such expressions would convey no meaning whatsoever in Greek and Latin. Hence in passing from English into Greek and Latin these *expressions* must be stripped of their European dress; what is mere ornament must disappear, and the *underlying facts* must be stated plainly and clearly just as they are. Thus the sentence, "Caius displayed the greatest valour," is stated more simply in Greek, *Ἀνὴρ ἄριστος ἐγένετο* or *μάλα ἀνδρεῖον ἑαυτὸν (ἐπεδείξατο) παρέσχεν*. "He took no end of trouble" becomes *Πολλὰ ἐπόνησε* or *οὐδὲν ὅ τι οὐκ ἔδρασεν*. In dealing with English phraseology of this kind we need above all to remember the motto, "Disregard the *words*, translate the ideas." We must go to the kernel of facts and state them plainly.

Again, English has much that is *peculiar* to itself—almost insular. Such idiomatic expressions must be rendered by their exact counterpart in Greek. Just as English proverbs cannot be translated literally, but must be rendered by the corresponding Greek proverb, so expressions that are peculiarly English call for the exact Greek turning. "How do you do?" will be rendered by *Πῶς ἔχεις;* "This suits me down to the ground," *Ἔστι μοι τοῦτο περὶ πόδα.* "It was owing to you that all this

came about," Διά σε πάντα ταῦτ' ἐγένετο. "You will do so to your cost," Κλαίων δράσεις ταῦτα.

It may be noticed here that many idiomatic differences arise from the use of English prepositions, which are often different in Greek or altogether disappear—e.g.: "He died of fever," Πυρετῷ ἀπέθανεν. "I must make this additional observation," Πρὸς τούτοις λεκτέον.

§ 320. A similar warning to attend to sense rather than to the words becomes necessary in dealing with elliptical expressions, in which English abounds: "None of your sort," Οὐ τῶν κατά σε. "I do not mean men of your type," Οὐ τοὺς οἵους σὺ ἀνθρώπους λέγω. "I shall send to fetch him," Πέμψω τοὺς ἐπάξοντας αὐτόν.

This principle of Realism, of looking to sense rather than words, of getting at the facts and stating them accurately, of divesting the idea of its picturesque English garb, of finding out the exact Greek counterpart of phraseology peculiarly English, will be illustrated by the following collection of examples mostly drawn from the Greek classics.

It will be noticed that examples similar to most of those to follow have been already explained on other grounds, either in Part I., or in Ch. 9, Part II. The reason of this is that this principle of Realism is only an aspect or broad characteristic of the ancient languages. It constitutes a generic rather than a specific difference. It is, however, a useful standpoint of comparison, and enables one to group together a wide range of valuable idioms. Principles already expounded will be seen to underlie much of this collection. For instance, the student cannot fail to meet further illustrations of the Protean variety in the changes necessitated by Greek concreteness, the English substantive appearing in Greek as verb or adjective, and the English adjective often metamorphosed into a Greek verb.

A.

§ 320. Once (twice, etc.) *a* year.	Ἅπαξ (δὶς . . .) τοῦ ἐνιαυτοῦ or Ἅπαξ (δὶς . . .) καθ' ἕκαστον ἔτος.
To say nothing of the disgrace we should incur if we made any *abatement*.	Χωρὶς τῆς περιστάσης ἂν ἡμᾶς αἰσχύνης εἰ καθυφείμεθά τι τῶν πραγμάτων (subst. to verb).
To have one's wits *about* one.	Αὑτοῦ γίγνεσθαι.

He was evidently quite *beside himself*.	Παντελῶς ἐξιστάμενος αὑτοῦ καταφανὴς ἦν.
About thirty in number.	Τριάκοντα μάλιστα.
To be brought to *absolute* ruin.	Κάκιστα διατριβῆναι (subst. to verb).
He maintains *absolute* silence.	Κομιδῇ σιγῶν διατελεῖ.
I was *within an ace* of destruction.	Παρ' ὀλίγον ἦλθον (ὀλίγου ἐδέησα) ἀπολέσθαι.
Samos which went within an *ace* of (missed by a hair's breadth) wresting the Athenian naval supremacy.	Σάμος ἢ παρ' ἐλάχιστον δὴ ἦλθε τὸ Ἀθηναίων κράτος τῆς θαλάσσης ἀφελέσθαι.
I have head*ache*, tooth*ache*, sore eyes.	Ἀλγῶ τὴν κεφαλήν, τοὺς ὀδόντας, κάμνω τοὺς ὀφθαλμούς.
I can only repeat the *account current*.	Οὐκ ἔχω πλὴν τὰ λεγόμενα λέγειν.
I shall *add* something of my own views.	Προσέσται καί τι τῆς ἐμῆς γνώμης (to add = προσθεῖναι).
In addition you owe a debt of gratitude.	Χάριν προσοφείλετε.
I think the situation *admits* of amendment.	Οἴομαι ἐπανορθῆναι ἂν τὰ πράγματα.
He rejected his friend's *advice* to remain passive.	Πείθοντος τοῦ φίλου ὥστε ἡσυχάζειν οὐκ ἤθελε.
When Solon went to Sardis he is said to have been *affected* much as a person born in an inland country is affected, when he first gets sight of the sea.	Ἐλθὼν εἰς Σάρδεις ὁ Σόλων τοιαῦτα πεπονθέναι λέγεται ὥσπερ ἂν εἴ τις ἄνω γεγονὼς τὴν θάλατταν τὸ πρῶτον ὁρῴη. Vide § 118.
This story *agrees* with the foregoing.	Συμπίπτει τούτοις ὅδε ὁ λόγος.
He was an *earnest advocate* of the truce.	Προὐθυμήθη τὴν σύμβασιν.
On the first *alarms*.	Ἀπο τῶν πρώτων θορύβων.
To fare *alike*.	Τῶν αὐτῶν τυγχάνειν or τὰ αὐτὰ πάσχειν.
Your minds are alienated from business.	Ἀφεστήκατε ταῖς γνώμαις τῶν πραγμάτων. Vide Ch. XI.

One must *make allowance* for human error.	Συγγνώμη (or ἐατέον) ἁμαρτεῖν ἀνθρώπους.
Let us be *allowed* to run this risk.	Περὶ μεν τούτου ἡμῖν ἀφείσθω (ἐξέστω) κινδυνεύεσθαι.
Megara was *almost* taken.	Μέγαρα ἑάλω παρὰ μικρόν.
They *almost* wholly destroyed the town.	Τὴν πόλιν παρὰ μικρὸν παντελῶς διέφθειραν.
Choose one of two *alternatives*.	Ἕλοῦ θἄτερον.
Our only *alternative* to flight is death.	Ἐὰν μὴ φύγωμεν οὐδεμία σωτηρία τοῦ μὴ ἀποθανεῖν. Vide § 91.
Walking is one thing, riding *another*.	Χωρὶς τὸ βαδίζειν καὶ ἐλαύνειν ἵππῳ.
Invective *apart*.	Λοιδορίας χωρίς.
God's honour is a thing *apart*.	Χωρὶς ἡ τιμὴ θεῶν.
With *inadequate appreciation* of music.	Παρ' ἔλαττον τοῦ δέοντος ἡγησάμενοι τὰ μουσικῆς.
The following are my *reasons* for the *assertion*.	Τάδε ἐπιλεγόμενος λέγω.
Having *attained* to such aggrandisement.	Τοσαύτην εἰληφὼς ἐπίδοσιν or τοσοῦτον αὐξηθείς.
They resolved to make the *attempt*.	Ἐδόκει αὐτοῖς ἐπιχειρητέα.
Attitudinising.	Σχηματιζόμενος.
Attitudinising like a juggler.	Τερατευόμενος τῷ σχήματι.
He was the *author* of the wrong.	Ἐκεῖνος ἦν ὁ ἀδικήσας.
Whoever was the *author* of the cajolery.	Οστις ἦν ὁ παραπείθων.
The most veracious *authors*.	Τῶν συγγραψάντων οἱ ἀψευδέστατοι.

B.

On what shall we *fall back* ?	Ποῖ ἀναδυόμεθα ;
He went *back* on his word.	Ἐπανεχώρει τὰ εἰρημένα.
Were he to *back out* at all from his former statements.	Εἰ δ' οὖν κἀκτρέποιτό τι τοῦ ἔμπροσθεν λόγου.
To make *bad* worse.	Πλέον θἄτερον ποιεῖν.

He was turned out *bag and baggage.*	Αὐτοῖς ἐπίπλοις ἐξέπεσεν.
They sank, *clothes and all.*	Αὐτοῖς ἱματίοις κατέδυσαν.
The ship was lost, *crew and all.*	Αὐτοῖς ἀνδράσιν ἡ ναῦς ἀπώλετο.
When the accounts are *balanced.*	Ἐπειδὰν ὁ λογισμὸς συγκεφαλαιωθῇ.
Bankrupt bankers.	Οἱ ἀνεσκευασμένοι τῶν τραπεζιτῶν.
Bankrupt.	Ἀπειρηκὼς χρήμασιν.
Be that *as it may.*	Ἔστω ὡς ἔστιν.
Let one *bear* this in mind.	Παραστήτω δέ τινι καὶ τόδε.
Let none of you think.	Παραστῇ δὲ μηδενὶ ὑμῶν.
What will *become* of him?	Τί γενήσεται ἐκεῖνος;
He died *before* the accomplishment of his task.	Ἐπ' ἀπράκτῳ τῷ ἔργῳ ἔφθασεν ἀποθανών.
He bade him *be off.*	Ἐκποδὼν ἀπαλλάττεσθαι ἐκέλευσεν.
They had the *best* of it in the engagement.	Οὐκ ἔλαττον εἶχον ἐν τῷ ἔργῳ.
Beyond due bounds.	Πέρα τοῦ μετρίου.
Beyond description.	Μείζω ἢ ὡς τῷ λόγῳ τις ἂν εἴποι . . .
Beyond deserts.	Ὑπὲρ τὴν ἀξιάν. Cf. §§ 102-3.
Small *blame* to them . . .	Συγγνώμη εἰ . . . or ἀνεπίφθονον εἰ . . .
He ruined himself *to boot.*	Προσαπώλεσεν καὶ ἑαυτόν.
It boots us nothing.	Οὐδὲν ἡμῖν λυσιτελεῖ.
Your words are *borrowed* from a stranger.	Οὐδὲν ἐκ σαυτῆς λέγεις.
They *brand* discretion with the insulting name of cowardice.	Σωφροσύνην ἀνανδρίαν καλοῦσι καὶ προπηλακίζουσι. Hendiadys, vide § 126.
At the *break-up* of the conference.	Διαλυόμενοι ἐκ τῶν λόγων.
He *bungled* the dates.	Μετέφερε τοὺς χρόνους.
I am clear of this *business.*	Ἔξω τούτου πόδα ἔχω.

It is my *business* (duty, etc.) to attend to these matters.	Ἐμόν ἐστι τούτων ἐπιμέλειαν ποιεῖσθαι.

C.

Nicias got his bill *carried*.	Ψήφισμα νικᾷ ὁ Νικίας.
Nicias' proposal *carried* the day.	Ἐνίκησε ἡ τοῦ Νικίου γνώμη.
As is really the *case*.	Ὥσπερ οὖν καὶ ἔχει. Vide § 182 sqq.
He converted his real estate into *cash*.	Οὐσίαν φανερὰν ἐξηργύρισεν.
Cast in a suit.	Δίκην ὀφλών. Cf. αἰσχύνην ὀφλισκάνων.
To *cast* into a state of despondency.	Εἰς ἀθυμίαν τρέπειν or καταστῆσαι. Cf. § 169.
To *cast* into a state of greater despondency.	Ἀθυμοτέρους ποιεῖσθαι. Cf § 151.
Men in our *circumstances* (plight) are past fear.	Τοῖς ταὐτὰ ἡμῖν πάσχουσι φόβον ἐμποιεῖν ἀδύνατον. Cf. § 188.
Under *circumstances* which rendered it difficult to *formulate a policy*.	Ὅ τι χρὴ ποιεῖν οὐ ῥᾴδιον ὂν εἰπεῖν. Cf. § 240.
Our present (condition) *circumstances are fraught with* much difficulty and perplexity.	Τὰ παρόντα πολλὴν δυσκολίαν καὶ ταραχὴν ἔχει. Cf. § 170.
This *circumstance* is an advantage to the enemy.	Πρὸς τῶν πολεμίων τοῦτ' ἔστιν. Vide § 292, πρός.
A *circumstance* which favours the guilty (wrong-doers).	Ὃ πρὸς τῶν ἠδικηκότων μᾶλλόν ἐστι.
Their only *chance* was to run away.	Οὕτω μόνον ἂν ἐσώθησαν εἰ ἀποδράντες ᾤχοντο. Cf. § 50 (*a*).
Their only *chance* is to *combine* against us in a common war.	Ἐὰν κοινὸν ἐφ' ἡμᾶς τὸν πόλεμον ἀγάγωσι οὕτω μόνον περιγενήσονται. Cf. § 50 (*a*).
I am the *defendant* in a capital *charge*.	Θανάτου δίκην φεύγω.
I fear they may *combine* to make war on us.	Φοβοῦμαι μὴ κοινὸν ἐφ' ἡμᾶς ἀγάγωσι τὸν πόλεμον.

In *combination* they are irresistible.	*Συστάντας ἀδύνατον ἡμῖν νικᾶν αὐτούς.*
He *combines* grace with tact.	*Χαρίεις ἅμα καὶ συνετός ἐστι.* Cf. § 194, "Combine."
The prophecy will *come* true.	*Ὁ χρησμὸς ἀποβήσεται.*
At the will of the first-*comer* to seize.	*Τοὐπιόντος ἁρπάσαι.*
We *compared* them to drones.	*Οὓς ἀφωμοιοῦμεν κηφῆσι.*
His *conduct* was open to suspicion of collusion with the enemy.	*Τοιαῦτα δράσας ὑπωπτεύετο ὥστε τοῖς πολεμίοις συμπράττειν.*
He has introduced *confusion* into the affairs of Greece.	*Ἄνω καὶ κάτω τὰ τῶν Ἑλλήνων πεποίηκε πράγματα.*
They possess a general *congeniality* of tastes.	*Ὁμοιότροποι ἐς τἆλλα εἰσί.*
The importation by sea of supplies in *co-operation* with Athens.	*Ἡ κατὰ θάλασσαν μετὰ τῶν Ἀθηναίων ἐπαγωγὴ τῶν ἐπιτηδείων* (or *εἰσκομιδή*).
Why do you *keep* shilly-shallying?	*Τί δῆτα διατρίβεις ἔχων;*
Each of the others was *content* to . . .	*Ἀγαπητὸν ἦν τῶν ἄλλων ἑκάστῳ . . .*
To be *content* with the existing state of things.	*Στέργειν* or *ἀγαπᾶν τὰ παρόντα.*
When compared the *contrast* will appear more glaring.	*Παρ' ἄλληλα φανερώτερ' ἔσται.*
His deeds did not *correspond* with his words.	*Ἄλλα μὲν ὑπισχνεῖτο ἄλλα δὲ ἔπραττε,* or *τὰ μὲν λόγῳ τὰ δ' ἔργῳ ἐπεδείξατο* (vide § 35).
To sell at *cost* price.	*Τοῦ εὑρίσκοντος πωλεῖν* or *τῆς ἰσωνίας.*
As the *course* of events showed.	*Ὡς αὐτὸ ἔδειξε τὸ ἔργον.*
He had the *courage* to despise the observation.	*Ταῦτα καταφρονεῖν ἐτόλμα* (subst. to verb).
As the contest is a *critical* one.	*Ὡς ὑπὲρ τῶν ἐσχάτων ὄντος τοῦ ἀγῶνος.*
Those who are *curious* to know.	*Οἷς ἐπιμελές ἐστιν εἰδέναι.*

D.

He is *looking daggers*.	Ὀξὺ βλέπει. Aristoph.
I *date* his hostilities from that day.	Ἀπὸ ταύτης τῆς ἡμέρας ἔγωγ' αὐτὸν πολεμεῖν ὁρίζομαι.
If the *dead* have a sense of gratitude.	Εἴ τις ἔστ' ἐκεῖ χάρις.
Another decision was reached.	Μετεγνώσθη.
Drawn up 23 *deep*.	Ἐπὶ ἀσπίδας τρεῖς καὶ εἴκοσι ταχθέντες.
Everything *depends* on you.	Ἐπὶ σοὶ τὰ πάντ' ἀνάκειται (ἐφ' ὑμῖν ἐστιν).
Everything *depends* on the ships.	Πάντ' ἀνάκειται ἐς τὰς ναῦς.
It was on the ships the fortune of Greece *depended*.	Ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο. See also § 290, 5.
He traces his *descent* from the gods.	Τὸ γένος ἐς θεὸν ἀναφέρει.
C. said he *deserved* such punishment and gloated over it.	Τὸν δὲ ἐπιτήδειον εἶναι ταῦτα παθεῖν ἔφη καὶ ἐπέχαιρεν. Vide § 116.
He *used to* strike whoever *deserved* it.	Ἔπαιεν ἄν τὸν ἐπιτήδειον.
He said that D. had designs against the country.	Τῇ χώρᾳ ἐπιβουλεύειν ἔφη τὸν Δ.
This was his strongest *desire*.	Καὶ τοῦτ' ἦν ὃ μάλιστ' ἐγλίχετο. Vide Part III. on Predication, §§ 420-431.
We have here an illustration of the truth of Sophocles' *dictum*.	Τὰ τοῦ Σοφοκλέους γίγνεται.
To make a short *digression*.	Ἐκτροπὴν συνελόντι ποιήσασθαι.
Their *numbers* were not *diminished* during the entire siege.	Οὐκ ἐλάττους διεπολιόρκουν. Vide on Predication, Part III., § 420 sqq.
You hissed him off the stage and drove him out, yet he *despised* you in his rejection (*discomfiture*).	Ἐξεσυρίττετε καὶ ἐξεβάλλετε, ὑμῶν δ' ὑπερεώρα ἐκπεσών.

We shall incur the direst *disgrace*.	Πάντων αἴσχιστα πεισόμεθα. See § 105.
They were less *disposed* to come to terms with Athens.	Ἧττον εἶχον τὴν γνώμην ὥστε Ἀθηναίοις συμβαίνειν.
You are more favourably *disposed* to Philip's supporters than to your own.	Ἥδιον πρὸς τοὺς ὑπὲρ Φιλίππου λέγοντας ἔχετε ἢ πρὸς τοὺς ὑπὲρ ὑμῶν αὐτῶν. Vide Static Verbs, § 182.
I am favourably *disposed* towards Athens.	Φιλικῶς (εὐνοϊκῶς) ἔχω (διάκειμαι) πρὸς τοὺς Ἀθηναίους. Cf. § 182 sqq.
At a distance of 20 stades.	Εἴκοσι ἀπέχων σταδίους.
The hope (plan) to frighten us at a *safe distance*.	Τὸ ἐκφοβῆσαι ἡμᾶς ἀκινδύνως ἄποθεν.
Strong at a *distance*.	Ἐκ πολλοῦ ἔχοντες ἀλκήν.
They were *driven* out.	Ἐξανέστησαν (from country, home), ἐξέπεσον (from civic status, senate, etc.).
I deem it the *duty* of a just citizen.	Δικαίου πολίτου κρίνω. Vide § 92.

E.

Early in the morning.	Πρῷ or πρῷ τῆς ἡμέρας.
For selfish *ends*.	Πλεονεξίας ἕνεκα.
They are making an *end* of them.	Ἐκποδὼν ποιοῦνται αὐτούς.
He held *no end* of private interviews with Ph.	Ἰδίᾳ ἐντυγχάνων οὐδ' ὁτιοῦν ἐπαύσατο Φιλίππῳ.
They are *engaged* in gathering in the harvest.	Ἐν καρποῦ ξυγκομιδῇ εἰσι.
In order that you may be *engaged* in trying these men, instead of in warding off Philip's attack, and that they may *pose* as prosecutors, instead of paying the penalty of their doings.	Ἵνα τούτους κρίνητε μὴ Φίλιππον ἀμύνησθε, καὶ κατηγόρωσιν αὐτοὶ μὴ δίκην δῶσιν ὧν ποιοῦσιν.
It did not even *enter* my head.	Οὐδ' ἐς ἐπίνοιαν ἦλθον, or οὐδ' εἰσῄει μοι. Cf. οὐδενὸς εἰσῄει μοι φθονεῖν. Dem. 23. 188.

Let it not so much as even *enter* any of your heads.	Μηδ' ἐς ἐπίνοιαν ἔλθῃ μηδενὶ ὑμῶν.
Though *equal in numbers* to their adversaries only a few turned up.	Ὄντες πλήθει ἰσοπαλεῖς τοῖς ἐναντίοις οὐ παρεγένοντο ὅτι μὴ ὀλίγοι.
An *even* combat.	Μάχη ἀγχώμαλος or ἰσόροπος.
I congratulate the Rhodians *on the events.*	Ῥοδίοις συγχαίρω τῶν γεγενημένων.
Ignorance of *everyday* matters.	Τὸ τὰ ἐν ποσὶν ἀγνοεῖν.
They made no *exception.*	Ἐξαίρετον ἐποιήσαντο οὐδένα.
Having *exhausted* this argument.	Τούτῳ τῷ λόγῳ πλείστῳ χρησάμενος.
To allow anyone who likes to *express* an opinion.	Προθεῖναι τῷ βουλομένῳ ἀποφήνασθαι τὴν γνώμην.
In these *express* words he *expressed* astonishment at . . .	Τοῖς ῥήμασιν οὕτως ἄντικρυς θαυμάζειν ἔφη εἰ . . .
There is nothing *extraordinary* in what you say.	Οὐδὲν ἀπὸ τρόπου λέγεις. Cf. ἀπὸ σκοποῦ, beside the mark.
They fancied that *nothing could save* them from the direst *extremities* of suffering.	Ἐνόμιζον οὐδεμίαν εἶναι σωτηρίαν τοῦ μὴ παθεῖν τὰ δεινότατα. Xen.

F.

With what *face?*	Πῶς βλέπων ;
He had not the *face* to contradict.	Ἀντειπεῖν οὐκ ἐτόλμα.
With such interests at stake he had not the *face* to lie.	Τηλικούτων ὄντων αὐτῷ τῶν διαφόρων οὐκ ἐτόλμα ψεύσασθαι.
Not fair in *fact* as in profession.	Οὐ γὰρ ἔργῳ ἴσον ὥσπερ τῷ δικαιώματί ἐστιν or λόγῳ μὲν ἔργῳ δ' οὐκ ἴσον ἐστίν.
After the *failure* of his *enterprise.*	Διημαρτηκότος αὐτοῦ οἷς ἐπεχείρησεν.
The enterprise was a *failure* and they returned home.	Ἄπρακτοι οἴκαδε ἐπανῆλθον.

They are *faithful* in adhering to their oaths.	Πιστῶς ἐμμένουσι τοῖς ὅρκοις.
To *fare* alike.	Τῶν αὐτῶν τυγχάνειν.
For you it is *fatal* to hesitate.	Ἀποκνῶν ἀπολεῖ.
From *father* to son in succession.	Παῖς παρὰ πατρὸς ἐκδεχόμενος.
Feigning to be angry.	Προσποιούμενος ὀργήν.
She *fell* and broke her head.	Συνετρίβη (κατεάγη) τῆς κεφαλῆς καταπεσοῦσα.
They died on the *field* of battle.	Μαχόμενοι ἀπέθανον.
It is *for* the umpire to decide.	Τοῦ διαιτητοῦ (βραβέως) ἐστι κρίνειν.
Insignificant *for* an expedition sent out by the whole of Greece.	Οὐκ ἀξιοχρέω ὡς ἀπὸ πάσης τῆς Ἑλλάδος κοινῇ πεμπόμενοι.
For a Rhodopis.	Ὡς εἶναι Ῥόδωπιν. Herodt.
Eloquent *for* a Lacedemonian.	Ὡς Λακεδαιμόνιος δεινὸς λέγειν.
Had it not been *for* the Laced., but for H., but for this or that.	Εἰ μὴ διὰ Λακεδαιμονίους, εἰ μὴ διὰ Ἡγήσιππον, εἰ μὴ διὰ τὸ καὶ τό. Cf. § 285. 1.
He was set free *for* a heavy ransom.	Ἐλύθη χρημάτων μεγάλων.
For all that, may he come soon.	Ἀλλ' ἐξίκοιτο τοῦδε γ' ἕνεκα ἐν τάχει (κατὰ τάχος).
Methinks he was not *for nothing* in it.	Οἶμαί τι κἀκείνῳ μέλον.
Owing their strength to *force* of circumstances.	Διὰ καιρούς τινας ἰσχύοντες.
To *forgive* and *forget*. (To let bygones be bygones.)	Μὴ μνησικακεῖν.
It is not *foreign* (alien) to his interests.	Οὐ τῶν ἐκείνῳ συμφερόντων ἀφέστηκε. Cf. ἀλλότριον.
He is *friendly* to him.	Οἰκείως ἔχει αὐτῷ. Cf. § 182.
They *fritter* away men's rights in compliments.	Καταχαρίζονται τὰ δίκαια. Cf. καταπολιτεύεσθαι, καταμισθοφορεῖν, etc.

G.

To make a *general* levy. (For *tax* and *tribute* see τέλος and φόρος.)	Ἀναστῆσαι (πανστρατίᾳ) πανδημεί. Cf. ἦλθον πανστρατίᾳ.
The following was the *general habit* of his life.	Ἐχρῆτο καταστάσει πραγμάτων τοιᾷδε.
After displaying *general* superiority over all.	Ἀριστεύσας πάντων πάντα. Cf. ἐς τἆλλα.
At the *first glance* you realize who is the bribed speaker.	Ἴστε γὰρ εὐθὺς ἰδόντες ἀκριβῶς τίς μισθοῦ λέγει.
He says *goodbye* to truth.	Πολλὰ χαίρειν λέγει τῷ ἀληθεῖ.
He *wishes* them *joy* (bids farewell).	Τούτοις μὲν ἔρρωσθαι λέγει.

H.

Do not *lay hands* on him.	Μὴ ἅψησθε αὐτοῦ, or μὴ βιάσησθε, or μὴ βιαίως χρήσασθε αὐτῷ.
Should this *happen* to me.	Ἄν ἄρα τοῦτο πάθω.
It is *hard* to find (colloquially, "*a job*").	Ἔργον εὑρεῖν, or χαλεπόν, etc.
I have learnt it by *heart* and know it by heart.	Ἐκμαθὼν ἐξεπίσταμαι.
Without any *human help*.	Οὐδεμίαν ἀνδρῶν δύναμιν ἔχων.
One could not *help* seeing.	Ἐξ ἀνάγκης ἦν ὁρᾶν.
He cannot *help* himself.	Τί δ' οὐ μέλλει ;
It is *honourable* (*dangerous*, glorious).	Κόσμον φέρει (κίνδυνον, δόξαν), or καλόν (σφαλερόν) ἐστι.
To make an *honourable* treaty of peace.	Ἐπὶ καλοῖς σπείσασθαι.
They abandoned me in the *hour* of greatest need.	Προὔδοσάν με μάλιστα δεόμενον.
He is now more *humble*-minded.	Νυνί γε ἔλαττον φρονεῖ.

I.

Treating with contempt the *idea of a Roman attack* on himself.	Καταφρονήσας μὴ ἐφ' ἑαυτὸν ἰέναι τοὺς Ῥωμαίους.
You probably will not turn out *impartial*.	Μὴ οὐ κοινοὶ ἀποβῆτε.
They considered it a matter of great *importance*.	Μέγα ἔργον ἡγοῦντο.
The rest would perhaps go on *improving* one by one.	Καὶ τἆλλ' ἴσως καθ' ἓν ἀεὶ βέλτιον ἔχοι.
Nobody would be more *inconsistent* than he.	Ἐναντιώτερος αὐτὸς αὑτῷ οὐδεὶς ἂν γένοιτο. Vide § 91 sub voc.
I admire the *consistency* of his policy.	Ἄγαμαι αὐτοῦ τὸ ἀεὶ τὰ αὐτὰ συμβουλεύειν.
It was *inconsistent* with his dignity.	Ἀνδρὸς τηλικούτου οὐκ ἄξιον ἦν, or τηλικούτῳ αἰσχρόν.
To do *inconsiderable* damage.	Οὐκ ἄξια λόγου βλάπτειν.
If our words seem somewhat *incredible* to some.	Εἴ τισιν ἀπιστότερος πέπτωκε ὁ λόγος.
They withdrew with an *indecisive* victory.	Ἀτελεῖ τῇ νίκῃ ἀπεχώρησαν.
We bear such odious taunts with *indifference*.	Εὐχερῶς τὰ τοιαῦτα ὀνείδη φέρομεν.
You are quite *indolent*.	Παντελῶς ἀργῶς ἔχετε (cf. § 182).
Under the *influence* of bribery.	Δώροις πεισθείς.
Possessing great *influence* with the king.	Μέγα δυνάμενος (ἰσχύων) παρὰ τῷ βασιλεῖ.
Any person of *influential* position.	Ὅς ἂν ἀξιώματι προήχῃ (perf. of προάγω).
His achievements were *inferior* to his power.	Τῆς δυνάμεως ἐνδεᾶ (ἐλάττω) ἔπραξεν (cf. § 96).
To obtain *information* on the condition of both sides.	Πυνθάνεσθαι τὰ καθ' ἑκατέρους ὄντα (cf. § 290, κατά).
He introduced many *innovations* in some places.	Πόλλ' ἔσθ' ὅπῃ ἐνεόχμωσεν.
In answer to my *enquiries* they told me the *story* of Helen was as follows.	Ἱστοροῦντί μοι ἔλεγον τὰ περὶ Ἑλένης γενέσθαι ὧδε.

My *inquiry* proves the facts to be as stated.	Πυνθανόμενος εὑρίσκω οὕτω ὄν.
He *insists* (lays stress) on the letter of the law.	Ἀκριβῶς τῷ νόμῳ χρῆται.
Instead of waiting (cf. §§ 145, 240).	Μένειν ἐξόν (παρόν, δεόν, παρασχόν).
At his *instigation*.	Ὑπὸ τούτου πεισθέντες.
This was his *interpretation* of this affair—viz. that they must . . .	Ταῦτα ταύτῃ ἐλάμβανεν ὡς δεῖ . . .
To *introduce* a measure.	Διδόναι ψήφισμα = γράφειν.
To vote.	Ψηφίζεσθαι or ψῆφον (γνώμην) θέσθαι.
To put to the vote.	Ἐπιψηφίζειν.
I shall come with or without an *invitation*.	Παρακαλούμενος ἢ καὶ ἄκλητος εἶμι.
An *inward* struggle (cf. § 82).	Μάχη ἐν αὐτῷ πρὸς αὐτόν.
If they are left *out of the* convention (isolated).	Εἰ ἀπομονωθήσονται. Vide § 194, isolate.

J AND K.

Had you not at *this juncture* been deceived.	Εἰ μὴ παρεκρούσθητε τόθ' ὑμεῖς.
You will force him to *keep* to his own country.	Μένειν ἐπὶ τῆς ἑαυτοῦ ἀναγκάσετε. Cf. § 290, 16 and 19.
My present speech is *in keeping with* the one I then made.	Ἀκόλουθος τοίνυν ὁ νῦν λόγος τῷ τότε ῥηθέντι.
Obedience is in *keeping* with good citizenship.	Ἀγαθοῦ πολίτου πείθεσθαι.

L.

After the *lapse* of three years.	Διαλιπόντων ἐτῶν τριῶν.
Late into the night.	Πρόσω (πόρρω) τῆς νυκτός.
You will make me a *laughing-stock* to your cost. Or "You will suffer for making a *laughing-stock* of me."	Οὐ χαίροντες ἐμὲ γέλωτα θήσεσθε.
Persons who *lay out* their advantages in safe investments.	Οἱ τἀγαθὰ ἀσφαλῶς θέμενοι.

Our *leadership* of the people.	Ἡ *προστασία ἡμῶν τοῦ πλήθους.*
He is fond of *reading lessons* to his friends (cf. § 159 sqq.).	Τοὺς *φίλους σωφρονίζειν φιλεῖ,* or *σωφρονιστὴς γίγνεται τοῖς φίλοις.*
To *lie in wait* for his own opportunity.	Ἐ*φορμεῖν τοῖς ἑαυτοῦ καιροῖς.*
Another will sit down and *lie in wait* for the good things.	Τ*οῖς δ' ἀγαθοῖς ἐφεδρεύων ἕτερος καθεδεῖται.*
This is no contest of words, but a question of *life or death.*	Λ*όγων γὰρ οὐ νῦν ἐστιν ἀγὼν ἀλλὰ τῆς ψυχῆς πέρι.*
This we regard in the *light* of a good thing.	Ἐ*ν ἀγαθοῦ μοίρᾳ τοῦτ' ἔστιν.*
We make *light* of . . .	Ἐ*ν οὐδεμίᾳ μοίρᾳ ποιούμεθα.*
We make much of . . .	Ἐ*ν μεγάλῃ μοίρᾳ ἄγομεν.*
Whoso makes *light* of this matter.	Τ*οῦθ' ὅτῳ παρ' οὐδέν ἐστιν.*
They made *light* of the information.	Π*υνθανόμενοι ἐν ὀλιγωρίᾳ ἐποιοῦντο.*
Not only with our *lips* but in our lives.	Ο*ὐ λόγῳ μόνον ἀλλὰ καὶ ἔργῳ.*
Whose names I am *loth* to mention before you.	Ο*ὓς ἐγὼ νῦν ὀκνῶ πρὸς ὑμᾶς ὀνομάσαι.*
Things in general were *looking* bright.	Κ*αὶ τἆλλα προὐχώρει ἐς ἐλπίδας.*
He *looks like* a king.	Ἔ*στι βασιλεὺς ἰδεῖν.*
It would take too *long* to record.	Μ*ακρὸς ἂν εἴη ὁ λόγος.* Ἐ*ς ἄπειρον ἐκπεσεῖται μῆκος ὁ λόγος.* Ἀ*μήχανον δὲ μήκει ἔργον ἂν εἴη.* Μ*ύρια (πολλὰ) ἂν εἴη λέγειν.*
It would take too *long* to relate in detail.	Κ*αθ' ἓν ἕκαστον μακρὸν ἂν εἴη γράφειν.*
To cut a *long* story short.	Ἵ*να μὴ μακρολογῶ.*
Lose no time in so doing.	Ἀ*νύσαντες δρᾶτε* or *δράσατε φθάσαντες.*

He is a *lost* man, they think, and justly.	*Δικαίως ἀπολωλέναι κρίνεται.*
He wished us *good luck* on our journey.	*Πορεύεσθαι ὑπ' ἀγαθοῦ δαίμονος ἡμᾶς ἐκέλευε.*
Good *luck!*	*Ἀγαθῇ τύχῃ.*

M.

He *made as if* he knew.	*Ἐσχηματίζετο ὡς εἰδώς.*
Your carelessness does not *make* itself *felt* at once in every case of neglect.	*Οὐκ ἐφ' ἑκάστῳ τῶν ἀμελουμένων ἡ ῥᾳστώνη ποιεῖ τὴν αἴσθησιν εὐθέως.*
He has the *magnanimity* to respect a fallen foe.	*Οὕτω μεγαλογνώμων* (Xen.) [*μεγαλόθυμος* (Plato)] *ὥστε τὸν πεπτωκότα ἐχθρὸν αἰδεῖσθαι.*
They perished *en masse.*	*Πανσυδεὶ ἀπώλοντο.*
The Argives *en masse,* men, women, and slaves.	*Οἱ Ἀργεῖοι πανδημεὶ καὶ αὐτοὶ καὶ γυναῖκες καὶ οἰκέται.*
Matters on which we still pride ourselves.	*Ἐφ' οἷς ἔτι καὶ νῦν ἡμεῖς σεμνυνόμεθα*, or *φιλοτιμούμεθα*, or *καλλωπιζόμεθα.*
What do you *mean* by such insinuations?	*Τί βουλόμενος τοιαῦτα ὑπαινίττει;* Vide Modal Participle, § 227.
This word *means* . . . in Greek.	*Δύναται δὲ τοῦτο τὸ ἔπος κατὰ τὴν τῶν Ἑλλήνων γλῶσσαν* . . . (cf. § 194 sub voc.).
Any of you who have been to Pheræ understand my *meaning.*	*Εἴ τις ὑμῶν εἰς Φερὰς ἀφῖκται οἶδεν ὃ λέγω.*
To take precautionary *measures* in advance.	*Πόρρωθεν εὐλαβεῖσθαι.* Vide § 22, note 3.
According to the *methods* of ancient warfare.	*Ὡς εἰώθεσαν οἱ πάλαι πολεμοῦντες* [(subst. to verb) cf. Ch. 12 on Lucidity].
About the *middle* of the ensuing summer.	*Τοῦ ἐπιγιγνομένου θέρους μεσοῦντος.*
To propose a *middle* course.	*Τὰ μεταξὺ λέγειν.*
To avoid *minutiæ.*	*Ἵνα μὴ καθ' ἕκαστα λέγω*

Wishing to point out to them their *mistaken resolve.*	*Δηλῶσαι ὅτι οὐκ ὀρθῶς ἐγνώκασι βουλόμενος.* Vide § 11.
In the excitement *of the moment.*	*Πρὸς ὀργὴν ἥντινα ἂν τύχητε.*
The pleasure and comfort *of the moment.*	*Ἡ παραυτίκα ἡδονὴ καὶ ῥᾳστώνη* (cf. § 118. 1).
To *mortgage* one's estate.	*Ὑποθεῖναι τὴν οὐσίαν.*
At the river's *mouth.*	*Ἡι ἐμβάλλει ὁ ποταμός* (or *ἐκδίδωσιν*).
Your *mutual* intercourse.	*Ἡ καθ' ὑμᾶς αὐτοὺς ὁμιλία.*
How *much* am I to pay for it?	*Πόσου πρίωμαι ;*
There is *much* I could say on this point.	*Περὶ τούτου πολὺς ἂν εἴη μοι ὁ λόγος.*
We make *much* of.	*Ἐν μεγάλῃ μοίρᾳ ἄγομεν*, or *ποιούμεθα.*

N.

In this case the *name* was more than the *reality.*	*Ὧν ὁ λόγος τοῦ ἔργου ἐκράτει.*
It is *reasonable, sensible, natural.*	*Ἔστι τοῦτο λόγον ἔχον, νοῦν ἔχον, φύσιν ἔχον*, or *εὔλογον*, etc. (cf. §§ 120, 170).
Nor is there, I think, any *need* to say more.	*Οὐδὲ λόγου προσδεῖν ἡγοῦμαι . . .*
When the *news* came that . . .	*Ἐπαγγελθέντων ὅτι* (*Φοίνισσαι νῆες ἐπ' αὐτοὺς ἴασι*).
At the *news* of the enemy's presence in the land.	*Σημανθέντων ὅτι πολέμιοί εἰσι ἐν τῇ χώρᾳ* (cf. § 232, *obs*).
From obscure *nobodies* they have risen to *fame* and *renown.*	*Ἐξ ἀνωνύμων καὶ ἀδόξων ἔνδοξοι καὶ γνώριμοι γεγόνασιν* (cf. § 113).
As there is *nobody* to hinder you.	*Μηδενὸς ὄντος ἐμποδών*, or *ἐπειδὴ οὐκ ἔστιν ὁ κωλύσων.*
This tale of theirs is all *nonsense.*	*Ταῦτα λέγουσι φλυαροῦντες.*
No sooner had I spoken than Jack appeared.	*Οὐκ ἔφθην εἰπὼν καὶ εὐθὺς ὁ I. παραγίγνεται.* Vide § 233.
Notwithstanding all this he would have been nowhere.	*Ὅμως ἐκ τούτων οὐδαμοῦ ἂν ἐφάνη.*

O.

My *object* in *going into detail* was not to number them.	Οὐκ ἵνα ἐξαριθμήσωμαι διεξῆλθον. Cf. § 67.
He *objected* to their going anywhere.	Οὐδαμόσε ᾤετο δεῖν τούτους βαδίζειν.
On such an *occasion*.	Ἐν τῷ τοιῷδε. Cf. ἐπὶ πολλῶν, on many occasions. Olynth. II. 1.
When *occasion* offers.	(1) Ὅταν δέῃ, (2) πρὸς τὸ παρατύγχανον, (3) ὅταν τύχῃ, (4) ἐν τῷ δέοντι.
Should it *occur* to him to consider.	Ἐὰν ἐπίῃ αὐτῷ σκοπεῖν.
In fear of being taken *off his guard*.	Φοβούμενος μὴ ἀφύλακτος ληφθῇ.
So *old-fashioned*, or rather *national*, were their ways.	Οὕτως ἀρχαίως εἶχον μᾶλλον δὲ πολιτικῶς. Vide Static Verbs, § 182 sqq.
If all political organization shall be on *oligarchical* lines.	Εἰ δι' ὀλιγαρχίας ἅπαντα συστήσεται.
I accept the *omen*.	Ἐδεξάμην τὸ ῥηθέν.
One or other must needs be neglected.	Ἀνάγκη ἢ τοῦ ἑτέρου ἀμελεῖν ἢ τοῦ ἑτέρου.
One of two courses is indispensable.	Δεῖ δυοῖν θάτερον.
In the present *state of* public *opinion*.	Ἐν τῷ τοιῷδε ἀξιοῦντι. Cf. § 213.
In my opinion.	Ἐμὴν γνώμην, or ὡς ἐμοὶ δοκεῖν, or ὡς ἐμὲ κατανοεῖν.
There will be a division of opinion.	Στάσις ἐνέσται τῇ γνώμῃ.
Besides being his political *opponent*.	Ὢν καὶ ἐς τἄλλα διαφορος τὰ πολιτικά.
It is not *opportune* (i.e. not the time) to exult over it.	Οὐκ ἐπιτήδειος ὁ καιρὸς ἐφησθῆναι.
When they got an *opportunity* of voting in safety.	Τυχόντων αὐτῶν σωτηρίας καὶ ψήφου, or παρασχὸν αὐτοῖς μετ' ἀσφαλείας ψηφίζεσθαι Cf. § 145.

P.

They had always been their *partisans*.	Παρὰ τὴν ἐκείνων γνώμην ἀεὶ ἔστασαν or τὰ ἐκείνων ἀεὶ ἐφρόνουν.
The men of the same *party* as these.	Οἱ ταὐτὰ τούτοις φρονοῦντες.
They had a rough *passage*.	Ταλαιπώρως διὰ τοῦ πελάγους ἐκομίσθησαν.
The *passions* of the people got the better of their *principles*.	Τῷ δὲ δήμῳ τὸ θυμούμενον ἐκράτησε τῆς γνώμης. Vide § 214.
Who has *paved a way* for Philip's invasion of Attica through the territories of allies and friends?	Τίς δὲ πεποίηκεν ἄχρι τῆς Ἀττικῆς ὁδὸν διὰ συμμάχων καὶ φίλων εἶναι Φιλίππῳ; Vide §§ 19, 257.
They made *peace* proposals.	Λόγους ἔπεμψαν συμβατηρίους.
It will also have some *peculiarities* of its own.	Τὸ δέ τι καὶ αὐτῆς ἴδιον ἕξει.
They fixed the *penalty* at death.	Θάνατον ζημίαν ἐπέθεντο.
Perhaps it is so.	Κινδυνεύει τοῦθ' οὕτως ἔχειν.
Perhaps I am getting old.	Κινδυνεύω γηράσκειν (ἴσως, or τάχα, or τάχ' ἄν = perhaps).
Then there came *the period of* the Archonship of Themistocles.	Μετὰ ταῦτα ἐπῆει χρόνος Θεμιστοκλῆς ἄρχων. Æschin. III. 62.
Both from my *personal* and *hearsay* knowledge.	Ἐξ ὧν παρὼν καὶ ἀκούων οἶδα.
A *popularity*—hunting *policy*.	Τὸ πρὸς χάριν (ἡδονὴν) δημηγορεῖν.
Personally superintending everything.	Παρὼν ἐφ' ἅπασιν αὐτός.
A man whom we look on as the very *personification* of evil.	Ὃν πάντες ὡς πάντων βδελυρώτατον ἔχομεν or θεοῖς ἔχθιστον.
He was *persuaded* to do it.	Πεισθεὶς ἔδρασεν.
You have reached such a *pitch* of folly or madness or I know not what.	Εἰς τοῦτο ἀφῖχθε μωρίας ἢ παρανοίας ἢ οὐκ ἔχω ὅ τι λέγω.

The metics have no *place* in the constitution.	Τοῖς *μετοίκοις οὐ μέτεστι τῆς πολιτείας.*
They *place* in the same category.	Ἐς *τὸ αὐτὸ τιθέασι.* Thuc. V. 96.
Clever at forming *plans.*	Ἐπινοῆσαι (*ἐπιγνῶναι*) *ὀξεῖς.*
Intending to *play* the actor over you.	Ὡς *καθυποκρινούμενος ὑμᾶς* (cf. *ὡς καταπολιτευσόμενος ὑμᾶς*).
Those who *play* his game, i.e. his agents.	Οἱ *ἐν τῇ πόλει ὑπηρετοῦντες ἐκείνῳ.*
I was *on the point* of departing.	Ἀναίρειν *ἔμελλον.*
At a *point* where they do not at all expect an enemy's attack.	Ἥι *ἀνέλπιστοι ἐπιγενέσθαι ἄν τινα σφίσι πολέμιον.*
To remain at one's *post.*	Κατὰ *χώραν μένειν.*
To conform theory with *practice.*	Πρὸς *τοὺς λόγους καὶ τὰ ἔργα ὁμοιῶσαι* (cf. § 194, "Conform").
If we wish to *pretend* that he is not at war with us.	Εἰ *βουλόμεθ' ἡμεῖς προσποιεῖσθαι μὴ πολεμεῖν αὐτὸν ἡμῖν.*
On the *pretext* . . . but with the real intention of.	Πρόσχημα *ποιούμενος . . . ἐν νῷ δὲ ἔχων.*
The battle was *pretty much* what I have described.	Τοιαύτη *καὶ ὅτι ἐγγύτατα τούτων ἐγένετο ἡ μάχη.*
He will *proceed against* them as enemies.	Ὡς *πολεμίοις χρήσεται αὐτοῖς.*
To throw away the opportunity which chance has *proffered.*	Παραπεπτωκότα *καιρὸν ἀφεῖναι.*
We have *proof* of it in the case of these very men.	Πεῖραν *ἔχομεν αὐτοῦ εἰς τούτους.*
The *proof* of the pudding . . .	Τὸ *δὲ πρᾶγμα δὴ τὸν ἔλεγχον δώσει.*
He stabbed himself and thereby gave *tangible proof* of his just and disinterested opposition to Philip.	Ἐπέσφαξεν *ἑαυτὸν ἔργῳ μαρτυρήσας ὅτι δικαίως καὶ καθαρῶς ὑπὲρ τῶν πολιτῶν ἀνθειστήκει Φιλίππῳ.*
To *tamper with* the money for some other *purpose.*	Κινεῖν *τὰ χρήματα ἐς ἄλλο τι.*

Q.

Quacks of leaders.	Ἀλαζονείαι ἡγεμόνων.
Ships of excellent *quality*.	Ἔνεργοι κάλλει νῆες.
You are not yourselves well *qualified* to achieve and maintain aggrandisement.	Ἐστὲ γὰρ ὑμεῖς οὐκ αὐτοὶ πλεονεκτῆσαι καὶ κατασχεῖν ἀρχὴν εὖ πεφυκότες.
They *quake* with fear at such envoys.	Τεθνᾶσι τῷ δέει τοὺς τοιούτους ἀποστόλους.
Any quarter from which either side hoped for succour.	Εἴ ποθέν τινα ὠφέλειαν ἤλπιζον ἑκάτεροι προσλήψεσθαι.
War is not so much a *question* of armaments as of money outlay.	Καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον ἀλλὰ δαπάνης.
While you *kept quiet* and aloof.	Ἐπὶ πολλῆς ἡσυχίας καὶ ἐρημίας ὑμῶν.
Not a muscle of his face *quivered*.	Ἀκίνητον εἶχε τὸ πρόσωπον.

R.

As the country side was *deluged with rain* and cut up by torrents.	Ἄτε ὑομένης τῆς χώρας καὶ κεχαραδρωμένης.
He talked at *random ad nauseam*.	Ἀπελήρησε ἄχρι κόρου.
You must *deprecate* the *realization* of such a curse.	Ταῦτ' ἀπεύχεσθαι δήπου μὴ γενέσθαι δεῖ.
May you *realize* all your wishes.	Σοὶ γένοιτο πάντα κατὰ νοῦν.
It was not *reasonable* to expect.	Οὐ γὰρ εἰκὸς ἦν.
I shall *reckon up* the dates of each event.	Τοὺς χρόνους καθ' οὓς ἕκαστ' ἐγίγνετο λογιοῦμαι.
You must *reckon with* him as an irreconcilable enemy.	Δεῖ ἐχθρὸν ἀδιάλλακτον αὐτὸν ὑπειληφέναι.
If a true *reckoning* convict Dem. of having introduced the measure.	Ἐὰν αὐτὸς ὁ τῆς ἀληθείας λογισμὸς ἐγκαταλαμβάνῃ Δημ. ταῦτα γεγραφότα . . . Cf. ἐξελέγκειν.

Having a *recommendation* to him from certain persons.	Τούτῳ συσταθεὶς ὑπό τινων. Cf. Isoc. 17. 4. συστήσαντος δέ μοι Πυθοδώρου Πασίωνα.
They took *refuge* in the nearest houses that caught the eye.	Ἐσώθησαν (ἔφυγον) ὡς ἕκαστός τι οἴκημα ἴδοι.
With too little *regard* to dates.	Ἀσκεπτότερον τῷ χρόνῳ λέγοντες.
Relenting and changing his mind.	Μαλακισθεὶς (καμφθείς, ἐπικλασθείς) καὶ μεταγνούς.
After the *renewal* of the contest.	Τὸν ἀγῶνα ἀνανεωσάμενοι.
His *reputation* is now better.	Νῦν γε ἄμεινον ἀκούει.
Going back to the point whence we digressed, the natural character *requisite* to the formation of a gentleman.	Ἐκεῖθεν ἀναμνησθέντες ὅθεν διῆμεν τὴν φύσιν οἷον ἀνάγκη φῦναι τὸν καλόν τε κἀγαθὸν ἐσόμενον.
I shall speak without *reserve* (unreservedly).	Οὐδὲν ὑποστειλάμενος ἐρῶ. Vide § 243.
He spoke without *reserve*.	Οὐδὲν ὑποστελλόμενος ἔλεγε.
To *resign* office.	Ἀπειπεῖν τὴν ἀρχήν.
We are *responsible* advisers, while you are *irresponsible* listeners.	Ὑπεύθυνον τὴν παραίνεσιν ἔχοντες πρὸς ἀνεύθυνον τὴν ὑμετέραν ἀκρόασιν.
Taking upon himself the whole *responsibility* for their conduct.	Πάντα ἀναδεχόμενος καὶ εἰς ἑαυτὸν ποιούμενος τὰ τούτων.
Especially as this is likely to be the only *result*.	Ἄλλως τε καὶ τούτου μόνου περιγίγνεσθαι μέλλοντος.
While some are of this opinion, others of that, the *result* is mutual quarrels and divisions among you.	Τοῖς μὲν ταῦτα πεπεισμένοις τοῖς δὲ ταῦτα περίεστι τοίνυν ὑμῖν ἀλλήλοις ἐρίζειν καὶ διεστάναι.
The *retention* of the *status quo* was decided on.	Ἔδοξεν ἔχειν ἃ ἕκαστοι ἔχουσιν.
He made him a like *return*.	Τοῖς ὁμοίοις ἠμείψατο αὐτόν.
To make a *like return* of kindness.	Τὴν ὁμοίαν χάριν ἀποδιδόναι.

A fine *return* for the majority: slavery under the lash and the rack!	Καλήν γε οἱ πολλοὶ ἀπειλήφασι χάριν, δουλεύουσι μαστιγούμενοι καὶ στρεβλούμενοι.
They *revert* to diplomacy.	Τῶν λόγων αὖθις ἅπτονται.
Is it not *ridiculous?*	Οὐχὶ γέλως ἐστί;
Your buffoon cannot *resist* a joke.	Ἧττων τοῦ γελοίου ὁ βωμόλοχος (see § 96).
At the *risk* of his life.	Κινδυνεύων περὶ τοῦ σώματος, or περὶ ψυχῆς.
They performed the *last rites* for him.	Τὰ νομιζόμενα ἐποίουν αὐτὸν.
Where is the *rub?* where the *difficulty?*	Ποῦ συντρίβεται τὸ πρᾶγμα καὶ ποῦ δυσχεραίνεται;

S.

They *shield* them from punishment.	Ἀθῴους καθίστασι, or ἄδειαν παρέχουσιν αὐτοῖς.
With only one shoe on, and that on the left foot, as a protection against *slipping* in the mud.	Ἀριστερὸν μόνον πόδα ὑποδεδεμένοι, ἀσφαλείας ἕνεκα τῆς πρὸς τὸν πῆλον.
They hold their ground and fight a *slow* and *stubborn* battle.	Χρονίους τὰς μάχας καὶ βεβαίους τῷ μένειν ποιοῦσι.
There would be more *sobriety* in your decisions.	Σωφρονέστερον ἂν ἐκρίνετε.
He reduced them to want and kept *sounding* them.	Χρημάτων ἐν σπάνει καταστήσας διεκωδώνιζεν αὐτούς.
It is a *source* of injury.	Ζημία γίγνεται = βλάπτει.
To grant *freedom of speech.*	Παρρησίαν διδόναι.
They *squandered* your *resources* on mercenaries.	Κατεμισθοφόρησαν τὰ ὑπάρχοντα (cf. ὑμᾶς ἔνιοι καταπολιτεύονται).
We must not *stand by and look on* at the ruin of Greece.	Οὐχ ἡμῖν περιοπτέα ἡ Ἑλλὰς ἀπολλυμένη (vide § 194, "permit," also § 256 C).
To walk *in step* beating time.	Ὁμαλῶς μετὰ ῥυθμοῦ βαίνειν.

Stale news.	Ἐν εἰδόσι λέγεις, or ἐπισταμένοις, or πρὸς εἰδότας (cf. μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος ἐάσω).
They will *stop* the *continuation* of such a state of things.	Ὅπως παύσεται τοιαῦτα ὄντα πράξουσιν (see § 16).
In *straits* (or "in perplexity").	Ἐς ἀπορίαν ἀπειλημμένος. Herodt. ἀπορίᾳ χρώμενος (Attic).
In fear for their own *safety*.	Ὑπὲρ σφῶν δεδοικότες (or ἑαυτῶν).
He fell a *sacrifice* to his employer's wrath.	Χαλεπήναντος τοῦ δεσπότου ἀπώλετο. Vide § 236 under "sacrifice."
He *sacrifices* everything to . . .	Πάντα προίεται ὥστε . . .
Sanguine in the midst of peril.	Ἐπὶ τοῖς δεινοῖς εὐέλπιδες.
Something very much the *same*.	Ὅμοιον ἢ παραπλήσιόν τι.
I am still of the *same* mind (opinion).	Ὁ αὐτὸς ἔτι εἰμὶ τῇ γνώμῃ.
They are not of the *same* mind.	(1) Οὐχ ὁμονοοῦσιν, (2) οὐ τὰ αὐτὰ φρονοῦσιν.
We hold the *same* political opinions with reciprocity of goodwill.	Ἴσοι τῇ γνώμῃ ἐσμὲν καὶ εὐνοίᾳ.
Let our words convey the *same* message as our armaments.	Οἱ λόγοι τῇ παρασκευῇ ὅμοια ὑποσημαινόντων.
Will you allow him to go *scot free?*	Τούτῳ δ' ἀθῴῳ δώσετε εἶναι;
Second to none in intelligence.	Ἐς τἄλλα σύνεσιν οὐδενός λειπόμενος (cf. οὐδενὸς ἥττων. See § 97).
To *second* the measures and proceedings of Phil.	Εἰς ὑποδοχὴν λέγειν καὶ πράττειν Φιλοκράτει (cf. ἀκόλουθα γράφειν αὐτῷ).
His progress is *self-evident*.	Δῆλός ἐστι προκόπτων.
To be *serious*.	Εἰ δεῖ μὴ ληρεῖν.

He delivered a *set speech*.	Ἔλεξε λόγον πρότερον μεμελετηκώς.
The persons who *shirk service*.	Οἱ ἀτακτοῦντες, οἱ μὴ παρασχόντες μετὰ τῶν ἄλλων ἑαυτοὺς τάξαι.
Guilty of many other *shortcomings*.	Πολλοῖς ἑτέροις ἁμαρτήμασιν ἔνοχοι.
While discussing the matter from both *sides*.	Ἐπ' ἀμφότερα γιγνόμενοι.
If you *side* with them (join their party).	Ἐὰν ἐκείνοις προσθῆσθε.
We soon *lost sight* of the port.	Ὀλίγῳ ὕστερον οὐκέτι τὸν λιμένα ἑωρῶμεν.
Ever *since* their appearance.	Ἐξ οὗ πεφήνασι.
Skilled in warfare.	(1) Συγκεκροτημένοι τὰ πολέμου, (2) ἐπιστάμενοι τὰ κατὰ πόλεμον, (3) τῶν περὶ πόλεμον ἔμπειροι.
Stripped of money and allies.	Περιῃρημένοι χρήματα καὶ συμμάχους.
These are the thoughts that *struck* him.	Ταῦτα αὐτὸν εἰσῄει.
After meeting with *success*.	Κατὰ νοῦν πράξας.
Success.	Τὸ κατορθοῦν, τὸ εὐτυχεῖν, τὸ τυχεῖν, τὸ εὖ (καλῶς) πράττειν.
In *success*.	Εἰ καθ' ἡδονήν τίς τι δρᾷ (or κατὰ νοῦν).
A day will not *suffice* for my narrative.	Ἐκλείψει με ἡμέρα λέγοντα.
He committed *suicide*.	Αὐτόχειρ ἀπέθανεν, or ἑαυτὸν διεχρήσατο.
With just a *summary* exposition of my proposals I shall withdraw.	Τὰ κεφάλαια ὧν συμβουλεύω φράσας ἄπειμι.
We gave a *summary* account to the Senate.	Πρὸς τὴν βουλὴν ἐπὶ κεφαλαίων ἀπηγγείλαμεν.
It is *superlatively* ridiculous.	Κομιδῇ γέλως ἐστί (cf. εἰς ὑπερβολήν).

Let us *suppose* a republic divided into three parts.	*Τριχῇ διαστησώμεθα τῷ λόγῳ δημοκρατουμένην πόλιν.*
By *surprise* or *deceit*.	*Φθάσας ἢ παρακρουσάμενος.*
The whole of Greece was in a state of *suspense*.	*Πᾶσα ἡ Ἑλλας μετέωρος ἦν.*
They gave up their *suzerainty* over the states.	*Καὶ τὴν ἀρχὴν ἀφεῖσαν τῶν πόλεων.*
He put the captives to the *sword*.	*Τοὺς αἰχμαλώτους διεχρήσατο.*

T.

A person of *taste*.	*Φιλόκαλός τις)(ἀπειρόκαλος* = without taste (culture).
To sell on *reasonable terms*.	*Πρὸς τρόπου πωλεῖν.*
Two proposals, one conveying *terms* of war, the other of peace.	*(Λόγους) τὸν μὲν καθ' ὅτι εἰ βούλονται πολεμεῖν, τὸν δὲ ὡς εἰ εἰρήνην ἄγειν.*
After *testing* and picking out the sharper of the two (swords).	*Ἐκ πείρας ἑλόμενος πότερον ὀξύτερον.*
A tutor to some *private* individuals.	*Ἰδίᾳ τισὶν ἡγεμὼν παιδείας.*
They *claim* what is *not theirs*.	*Οὐδὲν σφίσι μετὸν μεταποιοῦνται.*
Nobody *thinks* so much of himself.	*Οὐδεὶς ἐφ' ἑαυτῷ τηλικοῦτον φρονεῖ.*
As they *thought best*.	*Ἧι ἐδόκει αὐτοῖς.*
His *thoughts* are there.	*Τὸν νοῦν ἐκεῖσ' ἔχει.* Cf. *τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχει.*
Collect your *thoughts*.	*Ἐν σαυτῷ γένου.*
To *throw* in mention of . . .	*Λόγον ἐμβάλλειν* or *παρεμβάλλειν περί . . .*
It is *high time* for action.	*Ἤδη ἔργου ἀκμὴ πάρεστιν.*
In *time* of peace.	*Εἰρήνης οὔσης.*
Many *times* as great.	*Πολλαπλασίως (μεῖζον) τοσοῦτον.*
Twice as well. *Twice* as much.	*Διπλασίως ἄμεινον. Δὶς τοσοῦτον.*

If help *twice as great* were to come.	Εἰ δὶς τοσαύτη ἔλθοι βοήθεια.
He walked on *tiptoe*.	Ἄκροις τοῖς ποσὶν ἐβάδιζεν.
A *tip-top* prophet.	Μάντις ἄκρος.
To set *topsy-turvey*.	Ἄνω κάτω ποιῆσαι (κυκᾶν).
To touch upon . . .	Βραχέως (διὰ κεφαλαίων) εἰπεῖν περί.
We shall find them less *tractable*.	Αὐτοὺς ἀληπτοτέρους ἕξομεν.
He showed the decree to be utter *trash*.	Ἀπεδείκνυε τὸ ψήφισμα φλυαρίαν ἄλλως εἶναι.
Our *treatment* of (dealings with) our allies is ridiculous.	Γέλως ἐσθ' ὡς χρώμεθα τοῖς συμμάχοις.
Whatever *treatment* they may have received at their hands.	Ὁτιοῦν ἂν πάθωσιν ὑπ' αὐτῶν. Vide § 172.
I am put to much *trouble*.	Πολλὰ πράγματα ἔχω.
Interminable *trouble* will be ours.	Ἀνήνυτα πράγματα ἕξομεν.
Don't bring on yourselves *trouble* of *your own making*.	Οἰκεῖον πόνον μὴ προσθῆσθε.
When our *turn* came to speak I expounded briefly.	Ἐπειδὴ καθῆκεν εἰς ἡμᾶς ὁ λόγος, διὰ βραχέων διεξῆλθον.
He has a *turn* for war rather than peace.	Πρὸς πόλεμον μᾶλλον πέφυκε ἢ πρὸς εἰρήνην.
They slept *in turns*.	Ὕπνον ᾑροῦντο κατὰ μέρος.
He rescued him from further *tutelage*.	Ἔσωσε τὸ μήποτ' ὑπ' ἐπιτρόποις εἶναι.

U.

They agreed to give up their arms and surrender *unconditionally*.	Συνέβησαν παραδοῦναι σφᾶς αὐτοὺς καὶ τὰ ὅπλα χρήσασθαι ὅ τι ἂν βούλωνται.
As *unhoped* for events happen.	Ὡς ἤδη τι καὶ παρ' ἐλπίδας ἐξέβη (gnomic aorist).
He was almost *unhorsed*.	Μικροῦ ἐκεῖνον ἐξετραχήλισεν ὁ ἵππος.

On principles *universally* admitted.	Ἀπὸ τῶν ὁμολογουμένων ὑφ' ἁπάντων.
Should any *untoward* accident happen.	Ἄν τι μὴ κατὰ γνώμην ἐκβῇ.
This was the only thing left *untried*, they think.	Καὶ μόνου αὐτοῦ νομίζουσιν οὐ διαπεπειρᾶσθαι.
I thought I ought to *utter no falsehoods* before Athenians.	Ἀψευδεῖν πρὸς τοὺς Ἀθηναίους ᾤμην δεῖν.

W.

He is *on* the *watch* for opportunities offered by the state.	Καιροφυλακτεῖ τὴν πόλιν, or τοῖς καιροῖς ἐφεδρεύει.
On their way home.	Ἐπ' οἴκου ἀνακομιζόμενοι.
That's not *my way*.	Οὐκ ἐμοὺς τρόπους λέγεις.
In calm *weather*.	Γαλήνῃ χρώμενοι.
They gave him a friendly *welcome*.	Φιλοφρόνως ἠσπάζοντο αὐτόν.
On *what* day (i.e. in how many days) will his arrival take place ?	Ποσταῖος ἀφίξεται ;
While some were sure to miss, the majority were bound to arrive at a true estimate.	Ἔμελλον οἱ μέν τινες ἁμαρτήσεσθαι οἱ δὲ πλείους τεύξεσθαι τοῦ ἀληθοῦς λογισμοῦ.
What have we been doing *while* the opportunity has slipped ?	Τί ποιούντων ἡμῶν ὁ χρόνος διελήλυθεν ; (cf. § 226 sqq.).
He has had a *windfall*.	(1) Εὕρημα εὕρηκε, (2) ἑρμαίῳ ἐπέτυχεν.
As they were no longer *within reach*.	Ὡς οὐκέτι ἦν καταλαβεῖν αὐτούς, or ὡς οὐκέτι ἐν καταλήψει ἐφαίνοντο.
I was *within an ace* of destruction.	(1) Παρ' ὀλίγον ἦλθον ἀπολέσθαι, (2) ὀλίγου ἐδέησα ἀπολέσθαι.
Without striking a blow.	Ἀκονιτί, αὐτοβοεί, ὡς ἐπιών, ἀμοχθί.
They decided to put the matter to the vote *without* debate.	Ἔδοξε ἐπιψηφίζειν τὰς γνώμας λόγον δὲ μὴ προστιθέναι.

Let him do this *without* violating the peace.	Ὅπως τὴν ὑπάρχουσαν εἰρήνην μὴ λύων τοῦτο ποιήσει Vide § 225.
With a reputation for valour.	Δόξαν ἔχοντες ἐπὶ ἀνδρείᾳ.
With the money on his person.	Τὰ χρήματα ἔχων.
All he came *with*.	Πάνθ' ἃ ἔχων ἦλθε.
P. held the chief command *with* three colleagues.	Τέταρτος αὐτὸς ἐστρατήγει ὁ Π.
When you look at the *wretched* state of your affairs.	Ὅταν εἰς τὰ πράγματα ἀποβλέψητε φαύλως ἔχοντα. Vide § 183 sqq.
You are *wrong*.	(1) Ἁμαρτάνεις, (2) σφάλλει, (3) οὐκ ὀρθῶς λέγεις.

CHAPTER XI

III. DIRECTNESS

§ 321. A THIRD and most important characteristic of the classical languages is the comparative absence of Personification and such like linguistic contrivances attributing action to abstractions of mind, whereby any concept, however abstract, may be represented as an agent. To the Greek observer the *person* alone is the agent. In modern speech, on the contrary, almost any idea may be personified, and action will be attributed to it as though it were a living being. Accordingly, in translating English of this kind, the student must ask himself who is the person who has *done the thing*.

Having discovered this he has the nominative of his sentence, the remainder of which must be recast to suit the Greek point of view. Thus in rendering "his obstinacy proved the ruin of our affairs," the abstract concept is, strictly speaking, not an agent at all, though the mind sees in it the effective element of causality; it is the individual who is the author of the ruin. Hence we must translate, *Αὐθάδης ὢν τὰ πράγματα ἀπώλεσεν.*

On the other hand, the result or effect of action includes all manner of things, even abstract. Accordingly, inanimate things, and even abstract conceptions, may be nominatives to some passive verbs. Thus, "Much despondency ensued" = *Πολλὴ ἀθυμία ἐγένετο.* This characteristic difference is copiously illustrated by the following selection of examples, to which is appended a classified list of the chief exceptions to this general rule.

EXAMPLES.

§ 322. Their *account* resolves itself into this.	*Τοῦτο τῷ ὄντι λέγουσι.*
Their *bravery* accounts for the fact that few were captured alive.	*Ζῶντες δι' ἀνδρείαν ὀλίγοι ἐλήφθησαν* (see Tertiary Pred., § 429).
The *character* of a man depends to a great extent on his training.	*Τοιοῦτός τις τὰ πολλὰ οἷος ἂν ᾖ πεπαιδευμένος* (vide § 35).

The *circumstances* in which we find ourselves often determine our attitude in judging of other people's conduct.	Ἐκ τῶν ἡμῖν ὑπαρχόντων καὶ κριταὶ πολλάκις γιγνόμεθα ὧν πράττουσιν οἱ ἄλλοι, or οἷαπερ ἂν πάθωμεν αὐτοὶ τοιοῦτοι κριταὶ γιγνόμεθα ὧν δρῶσιν οἱ ἄλλοι. Vide § 35.
Nevertheless, not one of these *circumstances* demoralized me.	Ὅμως οὐδ' ὑφ' ἑνὸς τούτων διεφθάρην. Isoc. III. 32.
Circumstances prevented our meeting you.	Διὰ καιρούς τινας ἀδύνατον ἡμῖν ἐγένετο ἀπαντῆσαι ὑμῖν.
A *coincidence* further established the truth of B's statement.	Τοιόνδε τι συνέβη ὥστε ἀληθῆ δοκεῖν τὰ ὑπὸ Β. ῥηθέντα.
Conduct of this kind it is, more than aught else, to which they *owe* their destruction.	Παρ' οὐδὲν οὕτως ὡς (παρὰ τὸ) τὰ τοιαῦτα ποιεῖν ἀπολώλασι (see § 429).
Various *considerations* prevent his acceding to your request.	Λογιζόμενος εὑρίσκει πολλὰ τὰ ἐμποδὼν ὄντα τοῦ μὴ δρᾶν ἃ αἰτεῖς.
Many *considerations* (factors) contributed to their earlier retreat, and made this the shortest of all invasions.	Πολλαχόθεν συνέβη ἀναχωρῆσαί τε θᾶσσον καὶ βραχυτάτην γενέσθαι τὴν ἐσβολὴν ταύτην.
The following *considerations* will enable you to realize my sense of justice.	Τὴν μὲν οὖν δικαιοσύνην ἐκεῖθεν ἂν μάλιστα κατίδοιτε. Isoc. III. 31.
Cupidity will reconcile him to the situation.	Δι' αἰσχροκέρδειαν ἀγαπήσει (στέρξει) τοῖς πράγμασι (or τὰ ὄντα).
The *defence* must prove the opposite.	Τῷ δ' ἀπολογουμένῳ τοὐναντίον δεικτέον.
It was the Ætolian *disaster* that chiefly suggested these thoughts to him.	Ἀπὸ τοῦ Αἰτωλικοῦ πάθους οὐχ ἥκιστα αὐτὸν ταῦτα εἰσῆει. Vide Part III., § 429.
Disregard of these matters has compassed your isolation and insignificance.	Ἐκ τοῦ τούτων ὀλιγώρως ἔχειν ὑμεῖς ἔρημοι καὶ ταπεινοί.

The *distance* retarded his proceedings.	Βραδύτερον ἔπραττε ταῦτα τοσοῦτον ἀπών.
It was *drink* drove him to commit the murder.	Πόρρω τῆς μέθης ἐλάσας τὸν ἄνδρα ἀπέκτεινεν. Vide § 425.
Our *education* is too deficient to foster contempt of the laws, and our discipline too stern to allow of disobedience to them.	Ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδευόμεθα καὶ σὺν χαλεπότητι σωφρονέστερον ἢ ὥστε αὐτῶν ἀνηκουστεῖν. Contrast ὠτακουστεῖν, eavesdropping.
A *second effort* succeeded.	Εἶτα εὐτύχησαν.
Their *elation* over our failures (defeats) will occasion more revolts.	Ἐπαιρόμενοι διὰ τὰ σφάλματα ἡμῶν ἐπὶ πλέον ἀποστήσονται.
The continuous Government *exactions* harassed the people.	Τῶν ἐν τέλει συνεχῶς χρήματα πραττομένων ἐβαρύνετο ὁ δῆμος.
His *experience* had enabled him to unmask their deceit.	Ὑπ' ἐμπειρίας δυνατὸς ἦν ἐξαπατῶντας καταφωρᾶν.
Fear will not stop me. (I shall not be terrorized into desistance.)	Οὐ καταφοβηθεὶς ἐπισχήσω.
Afraid lest *old feelings* of friendship should revive.	Φοβούμενοι μὴ τῆς πρότερον φιλίας ἀναμνησθεῖεν.
Day by day their *fierceness* made fresh strides.	Καθ' ἡμέραν ἐπεδίδοσαν μᾶλλον ἐπὶ τὸ ἀγριώτερον.
Carausius' *fleets* controlled the channel.	Ναυτικῷ ὁ Καραύσιος τοῦ πόρου (τῶν πόρων) ἐκράτει.
Brown's *folly* will be his downfall.	Διὰ μωρίαν ἀπολεῖται ὁ Β.
Fatuity which caused you many a loss.	Ἀβελτερία δι' ἣν πολλάκις ἠλαττώθητε.
For a time *fortune* favoured the rebellion.	Ὀλίγον τι εὐτύχησαν οἱ ἀφεστῶτες.
Our *fortunes* have reached a crisis.	Ἐπὶ ξυροῦ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα.
The *gates* are closed against them.	Ἀποκλείονται τῶν πυλῶν.

The *history* of King Edward's reign will justify his praise.	Τὰ περὶ Ἐδουάρδου γεγραμμένα (ἃ περὶ Ἐδ. λογοποιοῦσι) ἀναγιγνώσκοντι φανήσεται ἐκεῖνος ἄξιος ὢν ὧν εὐλογεῖται.
Honour bestowed on such persons will enhance your reputation with the rest.	Τιμῶν γὰρ τοὺς τοιούτους μᾶλλον παρὰ τοῖς ἄλλοις εὐδοκιμήσεις. Isoc. 2. 22.
It is this *idea* that has enabled him to acquire and keep his vast possessions.	Τοιαῦτα ὑπολαμβάνων (μαθὼν) οἷός τε γέγονε τοσαῦτα κτησάμενος σχεῖν (or κατασχεῖν).
His *civilizing influence* reached even the Barbarian mainland adjacent to Cyprus.	Καὶ τοὺς βαρβάρους τοὺς ἐν τῇ ἀντιπέρας Κύπρου ἐπὶ τὸ ἡμερώτερον ἤγαγεν.
His *influence* would aid the wish of the Senate.	Ὑπουργήσειν ἔμελλεν οὗτος τῇ βουλῇ συμπροθυμούμενος.
His *innocence* shielded him.	(Ἄτε) οὐκ ἀδικῶν ἐσώθη.
Cortes' *insolence* is insupportable.	Ὁ Κ. οὐκ ἀνεκτὰ (ἀφόρητα) ὑβρίζει.
The *integrity* of the new admiral did not correspond with his abilities.	Ὁ ἐπιγενόμενος ναύαρχος οὐχ ὁμοίως ἀδωροδόκητος ὡς καὶ δυνατός (or ἧττον ἀδ. ἤ . . .).
Archidamus' *intention* in staying is said to have been . . .	Λέγεται τοιᾷδε γνώμῃ ὁ Ἀρχίδαμος μεῖναι . . .
Justice suggests that we should treat others fairly.	Δικαιοσύνης ἐστὶν ἄλλοις μετρίως χρῆσθαι.
Surmising that it was a greater *knowledge* of the facts that prompted their revolt.	Νομίζοντες πλέον τι εἰδότας ἀποστῆναι αὐτούς. See Part III. on Predication.
Meanwhile the *letters* fell into Cicero's hands.	Τέως κατέσχε (or κατέλαβε) ὁ Κικέρων τὰς ἐπιστολάς.
His *liberality* had attached to his fortunes the fleet which he commanded.	Δώροις προσεποιήσατο τὸν ναυτικὸν ὄχλον οὗπερ ἦρχε (ᾧπερ προὔστη = οὗπερ ἐστρατήγει).
The next four days their *march* lay through the country of the warlike Chalybes.	Ἐντεῦθεν τέτταρας ἡμέρας διὰ τῆς τῶν Χαλύβων τῶν μαχίμων ἐπορεύοντο.

Easy and agreeable *measures* must give way to safe ones.	Τὰ *σώσοντα τῶν ῥᾴστων καὶ ἡδίστων προαιρετέον.*
It is not so much to his own *might* that he *owes* his aggrandisement as to our *carelessness.*	Οὐδὲ *γὰρ οὗτος παρὰ τὴν αὑτοῦ ῥώμην τοσοῦτον ἐπηύξηται ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν.* Demosth. Cf. § 280 B. (*c*).
The *mission* was a failure, and we came home.	Ἄ*πρακτοι* (*οἰκόνδε*) *οἴκαδε ἀνήλθομεν.*
Money tempted him to some shady act.	Ἄ*σχημόν τι ἔδρασεν ἕνεκα χρημάτων.*
The *movement* first began in the camp whence it spread to the town.	Ἐ*κινήθη πρότερον ἐν τῷ στρατοπέδῳ τοῦτο καὶ εἰς τὴν πόλιν ἐντεῦθεν ὕστερον ἦλθεν.* Thuc. VIII. 48.
This news was far from removing their suspicions.	Τ*αῦτα πυθόμενοι οὐχ ἧττον ὑπώπτευον.*
When the *news ran* down the line.	Ε*ἰσαγγελθὲν διὰ τῶν ταξέων.*
It is not *number of years* (age) that makes the difference between us in point of sound judgement, but natural talent and industry.	Οὐ *τῷ πλήθει τῶν ἐτῶν πρὸς τὸ φρονεῖν εὖ διαφέρομεν ἀλλήλων ἀλλὰ τῇ φύσει καὶ ταῖς ἐπιμελείαις.* For *πρός* see § 290, 18, "in point of."
Catiline's *offer* was evidence against him of conspiracy.	Ἐ*ξ ὧν ὑπισχνεῖτο δῆλος ἦν ἐπιβουλεύων ὁ Κατιλίνας.*
You see that the popularity-hunting *oratory* of some is responsible for our present condition of utter wretchedness.	Ὁ*ρᾶτε ὡς ἐκ τοῦ πρὸς χάριν δημηγορεῖν ἐνίους εἰς πᾶν προελήλυθε μοχθηρίας τὰ παρόντα.*
Panic brought about your *stampede* from the country.	Φ*οβηθέντες ἐσκευαγωγήσατε ἐκ τῶν ἀγρῶν.*
The large *pay* attracted them in the first instance.	Ὑ*πὸ μεγάλου μισθοῦ τὸ πρῶτον* (*ἐπαρθέντες*) *ἐπαχθέντες.*
Their *power* attained its *zenith.*	Ἐ*πὶ πλεῖστον ἐχώρησαν δυνάμεως.*
Poverty has no share in the government.	Π*ένητι οὐ μέτεστι τῆς ἀρχῆς.*
Precautions were taken to prevent his escape.	Ε*ὐλαβοῦντο ὅπως μὴ ἐκφεύξεται.* Vide § 22, note 3.

Such *reasoning* enables one to reckon.	Ἐκ μέντοι τοῦδε λογισμοῦ ἔξεστί τῳ σκοπεῖν.
Two urgent *reasons* prompted the reversal of the decree.	Κατὰ δύο ἀνάγκας μετεγνώσθη.
The *receipt of the news* of the disaster in Eubœa produced at Athens the greatest consternation ever witnessed.	Τοῖς Ἀθηναίοις ὡς ἦλθε τὰ περὶ τὴν Εὔβοιαν γεγενημένα ἔκπληξις μεγίστη δὴ τῶν πρὶν παρέστη.
My *reference* to the matter will be brief.	Βραχύ τι μνησθήσομαι.
Your *remark* reminds me of another.	Ταῦτά σου ἀκούσαντι ἄλλο τι ἐπέρχεταί μοι or ταῦτα φράσας ἄλλο τι ὑπομνημονεύεις.
The *repetition* of illegal executions made many people wonder what would become of the commonwealth.	Πολλῶν ἀδίκως ἀποθνησκόντων πολλοὶ ἐθαύμαζον τί ἔσοιτο ἡ πολιτεία.
We were naturally of opinion that the enemy's *retirement* constituted a confession of defeat.	Ἀποχωρήσαντας τοὺς πολεμίους εἰκότως ἐνομίζομεν ὡς ἥττηνται ὁμολογεῖν or ἀποχωρήσαντες ἐδόκουν οἱ πολ. ὁμολογεῖν . . .
His *illegal* return is the cause of these mishaps.	Διὰ τὴν ἐκείνου κάθοδον παρανομηθεῖσαν ταῦτα συμβαίνει. Vide § 235.
Now that this *news* revived his hopes.	Ὡς ταῦτα μαθὼν ἀνεθάρσησεν or ἐκ τῶν ἀγγελθέντων ἐπαρθείς.
It was the *Megarian secession* from Athens and their going over to the P. which laid open Attica to invasion.	Ἀπὸ τῶν Ἀθηναίων ἀποστάντες οἱ Μεγαρεῖς καὶ Πελοποννησίοις προσχωροῦντες ἐποίησαν ὥστε οἷόν τε εἶναι εἰς τὴν Ἀττικὴν ἐμβάλλειν. Vide § 429.
Self-praise annoys us.	Τοῖς ἐπαινοῦσιν αὐτοὺς ἀχθόμεθα.
The *ships* which alone offered means of escape were captured.	Ἑάλωσαν αἱ νῆες ᾗ μόνον ἔτι ἐλπὶς (ἂν) σωθῆναι.

To what other *source* does he *owe* his greatness but to us?	Πόθεν ἄλλοθεν ἰσχυρὸς γέγονεν ἢ παρ' ἡμῶν;
Their *speeches* aimed at affording momentary pleasure, and so they gave no offence.	Ἐφ' οἷς ἤδη χαριοῦνται ταῦτ' ἔλεγον καὶ ἐλύπουν οὐδέν.
The *system of exclusion,* which Megara adopted against Athens, was among the most prominent causes of the (Peloponnesian) war.	Τῶν ἐμπορίων ἀποκλείσαντες τοὺς Ἀθηναίους οὐχ ἥκιστα εἰσήγαγον τὸν πόλεμον οἱ Μεγαρεῖς.
The treaty had provided that both sides should restore their conquests.	Εἴρητο ἐν ταῖς σπονδαῖς ἀμφοτέρους ἀποδοῦναι ἃ εἶχον κρατήσαντες.
Kidney *troubles* render it impossible for me to remain.	Διὰ νόσον νεφρῖτιν ἀδύνατος παραμένειν.
The *unrealities and impossibilities* of dreamers work much mischief.	Οἱ ὀνειροπολοῦντες περὶ τῶν μὴ γενομένων μηδ' ἂν γενομένων ἐπὶ πολὺ βλάπτουσιν.
That *his voice* might reach as far as possible among the crowd.	Ὅπως ἀκούοιτο ἐπὶ πλεῖστον τοῦ ὁμίλου.
To pass *a vote* that would produce the direst results.	Χειροτονεῖν ἐξ ὧν ὡς φαυλότατ' ἔμελλε τὰ πράγματα ἀποβαίνειν.
Your *wishes* make you look on uncertainties as already in process of realization.	Τῷ βούλεσθαι τὰ ἀφανῆ ὡς γιγνόμενα ἤδη θεᾶσθε.

EXCEPTIONS TO THE PRINCIPLE OF DIRECTNESS.

§ 323. (1) Certain natural phenomena and occasionally nature itself (as expressed by the word *φύσις*) are looked on as living agencies.

To die a glorious death is *Nature's* special gift to the good.	Τὸ δὲ καλῶς ἀποθανεῖν ἴδιον τοῖς σπουδαίοις ἡ φύσις ἀπένειμεν. Isoc. 3. 43.
It is not Macedonia, but their *nature* that makes men good or bad.	Οὐ γὰρ ἡ Μακεδονία κακοὺς ἢ χρηστοὺς ποιεῖ ἀλλ' ἡ φύσις. De Falsa, 152.
Then indeed it was that the coming of the *plague* quite crippled Athens.	Ἐπιγενομένη γὰρ ἡ νόσος ἐνταῦθα δὴ πάνυ ἐπίεσε τοὺς Ἀθηναίους.

The *rain* retarded their advance.	Τὸ *ὕδωρ ἐποίησε βραδύτερον αὐτοὺς ἐλθεῖν.*
A *storm* overtook them.	*Ἐπέπεσεν αὐτοῖς χειμών.*
The advent of *wintry* (stormy?) *weather* harsher than the season warranted pressed heavily on the army.	*Χειμὼν δ' ἐπιγενόμενος μείζων παρὰ τὴν καθεστηκυῖαν ὥραν ἐπίεσε τὸ στράτευμα.*

§ 324. (2) Some *emotions* (e.g. *φόβος*), also speech (e.g. *λόγος*), were sometimes considered living agencies, as also such peculiarly Greek conceptions as *ἀνάγκη* and even *χρεία*, also *νόμος* (law), and *ἡ πεπρωμένη, ἡ εἱμαρμένη* (fate).

The *argument* will demonstrate the fact.	*Ὁ λόγος ἐξελέγξει.*
He is convicted not by my *indictment*, but by the public records.	*Αἱρεῖ γὰρ αὐτὸν οὐχ ἡ ἐμὴ κατηγορία ἀλλὰ τὰ δημόσια γράμματα.*
Necessity compelled them.	*Ἀνάγκη κατέλαβεν αὐτούς.*
As *need* prompts.	*Ὡς ἡ χρεία προάγει.*
I must *needs* (*need* compels).	*Ἀνάγκη προάγει.*
Fate condemns all to death.	Τὸ *μὲν γὰρ τελευτῆσαι πάντων ἡ πεπρωμένη κατέκρινεν.* Isoc. 1. 4. (Gnomic Aor.)
Panic seizes the cats.	*Θεῖα πράγματα καταλαμβάνει τοὺς ἀειλούρους.* Herodt.
Laws protect the persons and political institutions of people living under democratic rule, whereas under despots and oligarchs it is distrust and armed vigilance that afford guarantees of protection.	Τὰ *τῶν δημοκρατουμένων σώματα καὶ τὴν πολιτείαν οἱ νόμοι σῴζουσι, τὰ δὲ τῶν τυράννων καὶ ὀλιγαρχικῶν ἀπιστία καὶ ἡ μετὰ τῶν ὅπλων φρουρά.* Æschin. I. 5.
Peace does not provide idleness with maintenance.	*Εἰρήνη γὰρ ἀργίαν οὐ τρέφει.* Æschin. II. 161.

§ 325. Instances of further extension of inanimate agency specially observable in the Orators.

Demosthenes' *corruption* and royal *gold* proved the destruction of their sanctuaries and tombs.	*Ὧν ἱερὰ καὶ τάφους ἀπώλεσεν ἡ Δημοσθένους δωροδοκία καὶ τὸ βασιλικὸν χρυσίον.* Æschin. Ctes. 156.

It is my *moderation* that has brought about my silence.

Τὴν ἐμὴν σιωπὴν ἡ τοῦ βίου μετριότης παρεσκεύασεν. Ibid. 218.

The same *motives* do not appeal with equal force to everyone.

Τὰ δ' αὐτὰ οὐχ ὡσαύτως ἑκάστους προάγει.

In addition to the existing trouble, the *removal* from the country to the town pressed heavily on them, and especially on the new comers.

Ἐπίεσε δ' αὐτοὺς μᾶλλον πρὸς τῷ ὑπάρχοντι πόνῳ καὶ ἡ εἰσκομιδὴ ἐς τὸ ἄστυ καὶ οὐχ ἧσσον τοὺς ἐπελθόντας. Thuc. II. 52. 1.

It is not the *gymnasia* nor the *schools* nor the *musical training* that constitute the education of our youth.

Οὐχ αἱ παλαῖστραι οὐδὲ τὰ διδασκαλεῖα οὐδ' ἡ μουσικὴ παιδεύει τοὺς νέους. Æschin. Ctes. 246. Cf. also Æschin. in Ctes. 129, 140, 141, 156, 159.

Examples with Neuter Verbs.

§ 326. The *longing* for the expedition seized on all alike.

Καὶ ἔρως ἐνέπεσε τοῖς πᾶσιν ὁμοίως ἐκπλεῦσαι. Thuc VI. 24. 2.

Physicians, who attended the cases at first, proved unequal to the emergency, as indeed did all human *skill*.

Οὔτε γὰρ ἰατροὶ ἤρκουν τὸ πρῶτον θεραπεύοντες, οὔτ' ἄλλη ἀνθρωπεία τέχνη.

N.B. As the above examples show, the tendency among Orators was towards the extension of the use of personification.

CHAPTER XII

IV. PRECISION AND V. LUCIDITY

IV. PRECISION.

§ 327. A FOURTH characteristic of Greek and Latin as compared with English is the greater precision of the classical languages. Our remarks are confined to precision: (1) in the use of tenses; (2) in the use of moods.

(1) PRECISION IN TENSES.

The following instances will illustrate this fundamental difference; others will be found in the chapter on Tenses (Minor Differences, Part III.):

During dinner, *μεταξὺ δειπνῶν*. *After* dinner, *δειπνήσας*. *Before* dinner, *πρὶν δειπνῆσαι* or *πρὸ δείπνου*. *Utterly* corrupt, *πεπρακὼς ἑαυτόν* (i.e. in the condition of one who has sold himself). *Ex-clerk* Æschines, *ὁ γεγραμματευκὼς Αἰσχίνης*. They *will bury* me, *θάψομαι* (lit. I *shall be* in process of being buried). I shall *be buried*, *ταφήσομαι*. I shall be *in my grave*, *τεθάψομαι*. I knew = *ἠπιστάμην* or *ἠπιστήθην*, according as it is desired to mark the *continuous* state of mind or the *concluded* act.

He *was bound* to succeed.	*Ἤμελλεν ἄρα κατορθῶσαι.*
I *am to get* married.	*Μέλλω γαμεῖν* (of the man).
When I am *dead*.	*Ὅταν ἀποθάνω* or *ὅταν τελευτήσω.*
When I am *dying*.	*Ὅταν ἀποθνήσκω.*
When we *are making* laws.	*Ὅταν μὲν νομοθετῶμεν.* Æschin. Tim. 6.
When we *make* laws (i.e. have made).	*Ὅταν δὲ νομοθετήσωμεν.* Æschin. Tim. 6.
When I *arrive*.	*Ὅταν ἀφίκωμαι.*

(2) Precision in the Use of Moods.

§ 328. A few examples will serve as specimens of a wide-reaching characteristic. They are drawn from conditional sentences.

English sentences of the type, "If you thought so you would be wrong," admit of three different renderings in Greek and Latin according to context:

I am sure you don't think so now; "if you thought so you would be wrong."	Εἰ ταῦτ' ἐδόκει σοι ἡμάρτανες ἄν.
You certainly will not think so; "if you thought so you would be wrong."	Εἰ ταῦτά σοι δοκοίη ἁμάρτοις ἄν.
You certainly did not think so; "if you thought so you would be wrong."	Εἰ ταῦτ' ἔδοξέ σοι ἡμάρτανες ἄν.

§ 329. Precision will sometimes lead to the use of a single Greek word to render a whole phrase, e.g. "He came without anybody knowing it," ἦλθε λαθών: and *vice versa* to the employment of a Greek phrase to render one English word—e.g. Essence = τὸ τί ἦν εἶναι. His condition = τὸ πῶς ἔχει.

V. LUCIDITY.

§ 330. A fifth characteristic of the classical languages is their *lucidity*. Greek is intolerant of *vagueness* of expression whereas modern speech is often delightfully vague. Indeed, in all continental languages there is a tendency to attach a *definite* and particular meaning to words that are themselves of *generic* import. Owing to convention and usage the meaning is easily grasped, yet a literal translation of such phraseology would result in unintelligible Greek. *Allusiveness* likewise plays an important rôle in all modern languages, where words of more definite signification must be employed in Greek and Latin.

The following illustrations will make clear this characteristic difference between modern languages and the ancient classics.

How is she to *dispose* of these wares?	Πῶς χρὴ πωλεῖν αὐτὴν ταῦτα;
It is not difficult to imagine the *effect* of such a *tone* on a man of such standing.	Οὐκ ἔργον εἰκάσαι ὡς ἐχαλέπηνε τοιαῦτ' ἀκούσας τηλικοῦτος ὤν.

You may imagine his *emotion* on learning this delightful news (emotion = joy).	*Ἐνθυμεῖσθαι χρὴ ὡς ἥσθη ταῦτα πυθόμενος.*
He overcame his *feelings.*	*Κατέσχε τὴν λύπην* (*τὸν χόλον*, etc.).

(Context explains whether it was disgust, surprise, grief, anger, or whatever else.)

Fancy the shock to her *feelings* at the sight!	*Ὡς* (*οἷα*) *ἐλυπεῖτο ὁρῶσα ἐνθυμεῖσθαι χρή.*
His words produced a *good impression.*	*Λέγοντα ἐδέξαντο εὐμενῶς*, or *λέγοντος αὐτοῦ ἤκουον εὐμενῶς.*
His words produced a *profound impression.*	*Ταῦτα λέγοντος αὐτοῦ πάνυ ἐθαύμαζον.*
It was clear he was not *much impressed* by such magnificence and power.	*Δῆλος ἦν οὐ πάνυ θαυμάζων μεγαλοπρέπειαν τοιαύτην καὶ δύναμιν.*
Not one of the onlookers but was *moved.*	*Τῶν ὁρώντων οὐδεὶς ὅστις οὐκ ἔπασχέ τι τὴν ψυχήν.*
They waited to see if there would be a *reaction* in his favour.	*Ἐτήρουν εἰ ἡ εὔνοια πρὸς αὐτὸν αὖθις μᾶλλον ποιοίη.*
The news *created* an immense *sensation.*	*Τοιαῦτα πυθόμενοι σφόδρα ἠπόρουν* or *ἐθαύμαζον* (or whatever the context reveals).

§ 331. *Obs. 1.* In translating English narrative the principle of Lucidity will occasionally suggest the addition to the Greek of some word or words which the English passage merely implies, e.g.:

The King declined to take such a step (i.e. publicly), but privately summoned his ministers.	*Φανερῶς μὲν τοιαῦτα δρᾶν οὐκ ἤθελε ὁ βασιλεύς, συγκαλέσας δὲ τοὺς περὶ αὐτόν . . .*

§ 332. *Obs. 2. Euphemism*, an apparent exception to the principle of Lucidity. The Greeks had a horror of using words of ill omen. They also avoided the direct description of evil tidings. Hence, when it is necessary to speak of particular cases of disaster, calamity, untoward events, misfortune, etc., they have recourse to Euphemism, even though the veiled and

allusive language involves a certain vagueness. This is especially so with reference to the future.

Should any *disaster* overtake him.	Εἴ τι πάθοι.
Should this man *come to grief*, you will soon create for yourselves another Philip.	Ἂν οὗτός τι πάθῃ ταχέως ὑμεῖς ἕτερον Φίλιππον ποιήσετε. Dem. Phil. I. 11.
Good and *bad* treatment.	Παθεῖν εὖ, παθεῖν θἄτερον.
When we were witnessing the *murder* of many citizens.	Ἐπειδὴ ἑωρῶμεν ὅτι πολλοῖς τῶν πολιτῶν συμφοραὶ εἶεν. Lys.
In case of success he meets with gratitude; if things turn out *badly* he is punished.	Ἐάν τε καλῶς ἔχῃ χάριτος τυγχάνει ἐάν θ' ὡς ἑτέρως τιμωρίας. De Cor. 85.
Blessings and *misfortunes*.	Τἀγαθὰ καὶ θἄτερα.
In case of success . . . but in case of *failure*.	Ὧν κατορθουμένων . . . (De Cor. 306) ὡς ἑτέρως δὲ συμβάντων.
Should the party who had entered meet with a *reverse*.	Εἴ τι ἄρα μὴ προχωροίη τοῖς εἰσεληλυθόσιν. Thuc. II. 5. 1.

§ 333. The Greek proverbs, *μηδὲν μέγα*, *μηδὲν ἄγαν*, illustrate a frame of mind which may account for their fondness for Litotes.

Inferior to none (therefore "*greater* than any").	Οὐδενὸς ἥττων.
I knew *better* than anybody else.	Οὐδενὸς χεῖρον ἐγίγνωσκον.

CHAPTER XIII

VI. FIGURATIVE DICTION

§ 334. Classical Greek is far less *figurative* than English. The most marked feature of modern writing is its colouring; the Germans call it "Anschaulichkeit." It consists of that quality of style whereby the writer visualizes and renders, as it were, tangible the objects he wishes to evoke in the mind of his reader. To this end the means at his disposal are the use of Hypotyposis (picture in word-painting), Simile, and the imagery of Metaphor and Allegory. The present purpose, however, of seeking out differences between Greek and English idiom restricts all comments to Simile and Metaphor.

Simile is a comparison instituted between two objects which present some resemblance to each other. Its aim is to throw light on the less known by comparison with what is better known; to make an abstract idea more accessible and more readily intelligible through its likeness to some material object. Such comparisons add saliency, life, and vigour, to objects that will otherwise only faintly impress the imagination. Unless the term of comparison is outside the range of Greek experience, or too bold for Attic simplicity, English Simile may always pass into Greek introduced by *ὥσπερ, οἷον*, etc.

§ 335. Metaphor is a condensed Simile; *identifies in thought* two objects between which there exists some similarity. Hence it transfers (*μεταφέρει*) the name of one object to another. When it is said "that savant is a star," metaphor is used. When it is said "He shone like a star," "He walks like a peacock," simile is employed.

Metaphor imparts to a language clearness, vigour, and grace, and is only permissible on these conditions.

Attic Greek prose was very sparing in the use of metaphors; modern English, on the contrary, teems with them, often to excess. Romanticism is a phase of thought that never invaded the domain of classic Greek letters. Greek historians, story-tellers, orators, philosophers of the classic period, wrote solely for the sake of the message they had to communicate to mankind. With many of our novelists, the picturesque, dramatic,

even bizarre presentation of their ideas is of more value than the ideas themselves, and triviality of thought is often veiled in beauteous and attractive garb. Since the romantic reaction against classicism, the image, the symbol, the word-picture is ubiquitous throughout modern literature. Metaphor accordingly plays a far more important part in English than in Greek prose, and it becomes an important question how to deal with it in attempts at translation into Greek. From this point of view we may distinguish three sorts of metaphor.

§ 336. (1) *Embedded and Worn-Out Metaphors.*—These are now current coin in the language, and have long ceased to evoke any *image*. It would be absurd to attempt to retain the metaphorical character of such expressions in translation into Greek. Their meaning must be stated simply. Thus :

He fell a *victim* to circumstances.	*Διὰ καιρούς τινας ἀπώλετο.*
He *sacrificed* his best interests.	*Τὰ ἑαυτοῦ παρεῖτο* or *προεῖτο.* Cf. *καιρὸς οὐ παρεθεὶς οὐδὲ προεθείς.* De Cor. 303.
He *stole* a march on them.	*Ἔφθασε* or *ἔλαθεν αὐτούς.*

This class has already been partially dealt with under "Realism." Further illustrations are here given :

FURTHER INSTANCES OF STALE AND WORN-OUT METAPHORS.

§ 337. They thus firmly *abode* by the *spirit* of the constitution.	*Οὕτω σφόδρα ἐν τῷ τῆς πολιτείας ἤθει μένοντες ἦσαν.*
To have one's wits *about* one.	*Αὐτοῦ γίγνεσθαι.*
To make close *acquaintance* with danger.	*Ἰδεῖν ἐγγύθεν τὰ δεινά.*
Let him not *back out* of this.	*Τοῦθ' ὅπως μὴ ἀναδύσεται.*
Were he to *back out* at all from his former statements.	*Εἰ δ' οὖν τι κἀκτρέποιτο τοῦ πρόσθεν λόγου.*
Blessed with unusual good fortune.	*Ἀήθως τι ἀγαθὸν λαμβάνοντες.*
I am in the same *boat* as you.	*Ταὐτό σοι πάσχω.*
To enter on a *career* of iniquity.	*Ἄδικον ὁδὸν ἰέναι.*
To *cloak* his perfidy.	*Ὅπως λάθοι προδότης ὤν.*

The forts *commanding* the approaches to Thermopylæ.	Τῶν *παρόδων τῶν εἰς Πύλας χωρία κύρια.*
Meaning at any *cost* to conquer.	Πάντως *βουλόμενος νικᾶν.*
To *cultivate* a taste for the beautiful.	*Φιλοκαλεῖν.*
Having *dealt* loyally with neither party.	Μηδετέροις *πιστῶς κεχρημένοι.*
He reached the lowest *depths* of misery.	Ἐς *τὸ ἔσχατον κακὸν ἦλθεν.*
Seeing no *display* of strength on the part of Lesbos.	Ὁρῶντες *οὐδὲν ἰσχυρὸν ἀπὸ τῶν Λεσβίων.*
He *displays* quite a readiness to have recourse to lying and misrepresentation.	Τῷ *ψεύδεσθαι καὶ μηδὲν ὑγιὲς λέγειν χρῆται ἑτοίμως.*
He *displayed* zeal in the transaction of *current* business.	Προθύμως *ἔπραττε τὰ προσφερόμενα πράγματα.* See also § 113.
Mischief in *embryo.*	Τὸ *φυόμενον κακόν.* See Sources of Metaphor.
To *espouse* the cause of Pausanias.	Τὰ *τοῦ Παυσανίου φρονεῖν* or *προσθέσθαι τῷ Παυσανίᾳ.*
I shall keep an *eye* on him.	Τηρήσω *(ἐπισκέψομαι) αὐτόν.*
With an *eye* to personal safety.	Τὴν *ἰδίαν ἀσφάλειαν σκοπῶν.*
With his *eyes open* did he walk into danger.	Εἰς *προῦπτον κακὸν αὑτὸν ἐνέβαλεν.*
He *fanned* the *flame* of sedition.	Ἀποστῆναι *ἐπώτρυνε* or *παρώξυνεν.*
Every nation that *fell* in his way.	Πᾶν *ἔθνος ἐμποδών.*
Pouring out a *flood* of wild language against you.	Θρασυνόμενος *καὶ πολὺς ῥέων καθ' ὑμῶν.* See Sources of Gr. Met., *infra.*
You were *foremost* in risking your lives.	Προεκινδύνευετε.
Words *ran high* between the priests.	Ἐθερμαίνοντο *διαλεγόμενοι οἱ ἱερεῖς.*
This suits me down to the *ground.*	Ἔστι *μοι τοῦτο περὶ πόδα.*

To put one's *hand* to the task.	Ἐπιχειρεῖν or ἅπτεσθαι τοῦ ἔργου.
In this way our *hands* were strengthened.	Οὕτω καὶ ἐθαρρήσαμεν or καὶ τοῦτο (ῥώμην) θάρσος ἡμῖν παρεῖχε.
His mind was *haunted* by the fear of capture.	Ἐξεπλήσσετο φοβούμενος αεὶ μὴ ληφθῇ.
He talks *over* my *head*.	Μείζους ἢ κατ' ἐμαυτὸν λέγει λόγους.
My *heart* is set on a change of residence.	Μεταστῆναι ἐντεῦθεν ἐπιθυμῶ.
They resolved to apply themselves *heart and soul* to the war.	Ἔδοξεν αὐτοῖς τοῦ πολέμου προθύμως ἀνθάψασθαι (ἔχεσθαι or ἀντιλαβέσθαι).
His *heart* was not in the cause.	Περὶ τούτων οὐδὲν προὐθυμεῖτο.
He took the matter to *heart*.	Δεινῶς (βαρέως) ἔφερε or ἐχαλέπαινεν.
He gave *hearty* co-operation.	Συνέπραττε προθύμως.
He *laid* Perikles under a great obligation.	Μεγάλην εὐεργεσίαν κατέθετο πρὸς τὸν Περικλέα.
The *odds* I see are on our side.	Τὰ πλείω ὁρῶ πρὸς ἡμῶν ὄντα.
Whereas it was open to them to enjoy peace.	Παρὸν (ἐξὸν) αὐτοῖς εἰρήνης ἀπολαύειν.
He *organized* the country.	Διεκόσμησε τὴν χώραν.
If every state be *organized* as an oligarchy.	Εἰ δι' ὀλιγαρχίας τὰ πάντα συστήσεται.
Things will reach this *pass*.	Εἰς τοῦτο περιστήσεται (ἥξει) τὰ πράγματα.
Once you have put your hand to the *plough* don't look back.	Ἅπαξ ἐπιχειρήσας μὴ ἀποκάμῃς.
If it occurs to him to *plume* himself on his wealth.	Εἰ ἐπὶ χρήμασιν αὐτῷ μέγα ἔρχεται φρονεῖν.
We *ran* so great a risk.	Κίνδυνον τοσόνδε ἀνερρίψαμεν.
Silence *reigned* throughout the house.	Πᾶσα ἡ οἰκία ἡσύχαζε or ἐν ἡσυχίᾳ ἦν.
He *repudiates* his former statements.	Τοὺς ἔμπροσθεν λόγους ἐκβάλλει πάλιν.

They sought their own interests, and *sacrificed* the good of the state.	Παρέντες τὸ τῆς πόλεως ἀγαθὸν ἐπὶ τὸ ἑαυτῶν ἴδιον κέρδος ἦλθον.
He *fell* a *sacrifice* to his employer's wrath.	Χαλεπαίνοντος τοῦ δεσπότου ἀπώλετο.
To *sacrifice* his best interests.	Τὰ ἑαυτοῦ (μάλιστα συμφέροντα) προίεσθαι.
Joy *sat* on every face.	Χαίροντες φανεροὶ ἦσαν ἅπαντες.
They *shield* them from punishment.	Ἀθῴους καθίστασι or ἄδειαν παρέχουσιν αὐτοῖς.
To put one's *shoulder* to the wheel.	Ἐπιχειρεῖν or ἔργου ἔχεσθαι, etc.
To show the *white feather*.	Ἀποδειλιᾶν.
The highest honours were *showered* upon him.	Ἐς τὰ μέγιστα προὐτιμήθη.
He raised the *standard* of revolt.	Φανερῶς ἀπέστη.
To reopen old *sores*.	Κακὸν εὖ κείμενον κινεῖν.
He *stole* a march on the enemy.	Ἔφθασε or ἔλαθε τοὺς πολεμίους.
To leave no *stone* unturned.	(1) Πᾶν κινεῖν χρῆμα: (2) παντοῖος γενέσθαι . . .: (3) εἰς πᾶν ἐλθεῖν.
We must *strain* every *nerve*.	(1) πάντα χρὴ κινεῖν: (2) ἐπιχειρητέα πάσῃ προθυμίᾳ or παντὶ σθένει or πάσῃ δυνάμει.
Not to draw the *sword* as yet.	Ὅπλα μήπω κινεῖν.
You were so completely *taken in* (misled).	Οὕτω τελέως ὑπήχθητε.
They *threw* themselves on Philip's mercy.	Ἐνέδοσαν ἑαυτοὺς Φιλίππῳ.
To *strike* the *first blow*.	Πολέμου ἄρχειν.
His statements are a *tissue* of lies.	Οὐδὲν ὑγιὲς λέγει.

Suffering from *internal troubles.*	Νοσοῦντες ἐν αὐτοῖς = στασιάζοντες.
You *vent* your wrath most on those near at hand.	Τοῖς ὑπὸ χεῖρα μάλιστα τὴν ὀργὴν ἀφίετε.
He gave *vent* to his indignation.	Δεινὸν ἐποιεῖτο.
He is the *victim* of circumstances.	Διὰ συντυχίας τινὰς ἀπόλωλε.
The Athenians *won* the day.	Ἐκράτησαν οἱ Ἀθηναῖοι.

(2) Metaphors *current in the English language* that have not altogether lost their metaphorical character. Of these the majority must be dropped and the plain meaning given. Thus: The path of glory leads but to the grave = *κἂν δόξαν μεγίστην εὕρῃ μέλλεις ὅμως ἀποθανεῖσθαι.*

INSTANCES OF ENGLISH "CURRENT" METAPHORS.

§ 338. He was *biding* his time.	Καιρῷ ἐφώρμει, or ἔμενε ἕως . . .
The Government must *bow its head* before the storm.	Βίᾳ χρὴ ἐνδοῦναι τοὺς ἄρχοντας.
They were *caught in a trap* (cut off).	Ἀπειλημμένοι ἦσαν (literally it would be "πάγῃ ἑάλωσαν").
While the *crash* of thrones is sounding in our ears.	Ἐκπιπτόντων πανταχοῦ τῶν τυράννων.
He *fanned* the flame of sedition.	Ἐπὶ ἀποστάσει σφόδρα παρεκελεύετο.
The *firebrand* made an incendiary speech.	Παρώξυνε λέγων.
Cf. "a revolutionary speech."	Λόγοι νεωτεροποιοί.
He took time by the *forelock*, and made off.	Καιρῷ χρώμενος ἀπῴχετο.
The *heart* of the country is sound.	Τὰ δέοντα πράττειν πρόθυμοι ἅπαντες.
Men of *light and leading.*	Οἱ πρωτεύοντες, or οἱ σωφρονέστατοι καὶ ἀρχικοὶ μάλιστα.
A *meteoric* genius.	Διὰ βραχέος ἐκλάμψας.

To *nurse* one's wrath.	Δι' ὀργῆς συνεχῶς ἔχειν, θυμοῦσθαι or ὀργίζεσθαι.
The *path* of glory leads but to the grave.	Μεγάλην δόξαν εὑρομένῳ μένει ἀποθανεῖν.
We must make the *path of virtue* safe.	Τὸ τὰ δέοντα ποιεῖν ἀσφαλὲς δι' ἡμῶν δεῖ γενέσθαι, or τοῦ τὰ . . . ἀσφάλειαν χρὴ παρέχειν.
They felt the *pinch* of hunger, thirst, etc.	Ἐπίεζε πεῖνα, δίψα, etc.
The *quintessence* of humbug.	Ὑπερβολὴ ἀλαζονείας.
His *star* is still in the *ascendant*.	Ἔτι ἐπιπολάζει.
The States whose *stars* are still in the *ascendant*.	Τῶν πόλεων αἱ ἔτι ὑπερέχουσαι. Isoc. 60. C.
Famine *stared* them in the face.	Ἀσιτίαν προιδόντες, or μέλλοντες ὑπὸ λιμοῦ ἀποθανεῖσθαι.

(3) Fresh or Original Metaphors.

§ 339. In translating metaphors of this kind great care must be exercised. In nine cases out of ten they will not bear reproduction. It is most improbable that an analogous metaphor from Greek sources will be forthcoming. If so, the latter should be substituted. Where no such substitution is possible—which will usually be the case—two alternatives remain: The metaphor in question is *essential* to the adequate expression of the writer's thought, or it is not. If not essential, it may be dropped and the sense given in plain words. If essential, it should be turned into a simile as above recommended. Thus:

Even after the adoption and passing of any measure, there is still as wide a *chasm* between it and its execution as before the decision.	Ἐπειδάν τι δόξῃ καὶ ψηφισθῇ τότε ἴσον τοῦ πραχθῆναι ἀπέχει ὅσονπερ πρὶν δόξαι.
Wealth in our hands is a *lever for action*, not an instrument of braggart display.	Πλούτῳ τε ἔργου μᾶλλον καιρῷ ἢ λόγου κόμπῳ χρώμεθα. Thuc. II. 40. 1.

SOURCES OF SIMILE AND METAPHOR.

§ 340. In order that the student may be in a position to draw occasionally on analogous Greek Metaphors, it seems advisable to mention the chief sources from which the Greeks draw such imagery as they employed.

Natural Phenomena.

Water in Motion and Rest.—Dem. de Cor. 136: Τῷ Πύθωνι θρασυνομένῳ καὶ πολλὰ ῥέοντι καθ' ὑμῶν οὐχ ὑπεχώρησα, I did not give way before Python's *flood* of wild abuse of you.

Ibid. 153: Ὥσπερ χειμάρρους ἂν ἅπαν τοῦτο τὸ πρᾶγμα εἰς τὴν πόλιν εἰσέπεσε.

Ibid. 214: Ὥσπερ ἄν εἰ κατακλυσμὸν γεγενῆσθαι τῶν πραγμάτων ἡγούμενοι, cf. débâcle.

Cf. also: Πάντα τὰ χαλεπὰ συρρεῖ εἰς τὸ γῆρας, all manner of woes stream in upon old age.

Ἐπιπολάζει ὁ Φίλιππος.

Notice also the verb ὀχετεύειν.

Smoke.—E.g.: Τετυφωμένος, used of one filled with "wild and stupid conceit."

Fire and Flame.—E.g.: Εἰς πῦρ δεσποτείας ἐμπίπτει (Plato), and Διὰ πυρὸς ἰέναι, to go through fire and water.

Heat and Cold.—E.g.: Ἐθερμαίνετο, he grew angry.

Growth of Plants.—E.g.: Ἐν τοιαύτῃ καταστάσει καὶ ἀγνοίᾳ τοῦ συνισταμένου καὶ φυομένου κακοῦ, . . . ignorance of gathering and growing mischief.

Seafaring.

Navigation.—E.g.: Δεύτερος πλοῦς, of "next best course." Ἐφορμεῖν τοῖς καιροῖς, "to lie in wait for opportunities." Ἐπὶ δυοῖν ἀγκυραῖν ὁρμεῖν, to ride on two anchors—i.e. to have two strings to your bow. Οὐδὲν ὑποστειλάμενος εἶπον, without reserve.

Winds. (1) Ὅπῃ ἂν ὁ λόγος ὥσπερ πνεῦμα φέρῃ.
(2) Ἐπὶ τούτῳ τῷ καιρῷ ὥσπερ πνεῦμα ἐφάνη.
(3) Ἀμφοτέρωσε φερόμενος.

Storms, Conditions of the Sea.—E.g.: Χειμαζούσης τῆς πόλεως. Εὐδίᾳ καὶ γαλήνῃ σφριγῶν. Εὐημερίᾳ χρῆσθαι.

Trades.

Weaver's Loom.—Οὐκ οἶδ' ὅπως δυνήσομαι περιπλέκειν ὅλην τὴν ἡμέραν (Æschin. Timarch. 52), I cannot possibly beat about the bush all day.

The Smith (χαλκεύς).—E.g.: Συγκεκροτημένοι τὰ τοῦ πολέμου, used of "well-drilled soldiers."

Tailoring (*Clothes*).—Τὰ *στόματα τῶν ἀνθρώπων συρράψω*, sew up—i.e. stop their mouths. Τοιαῦτα *συρράπτειν*, of "machinations" or plots; and cf. Æschylus, *φόνου ῥαφεύς*.

Arts.

Medicine and Surgery.—Cf. *φάρμακα, τομή, καῦσις*—e.g.: Τομῇ *χρῆσθαι*.

Statuary, Moulding, etc.—E.g. *πλάττειν* opposed to *γράφειν*—e.g.: Τοιαῦτα *συμπλασάμενος*, and *πρᾶγμα λέγων πεπλασμένον*, of "a trumped-up tale." Ἐκ *πλαστοῦ λόγου*, fabricated tale.

Painting.—E.g.: Ὥσπερ *ἐν σκιαγραφίᾳ λέγειν*, to adumbrate.

Coinage.—Cf. *παράσημος* and *κίβδηλος*, counterfeit, base, spurious, not genuine.

Architecture.—Πρὶν *δὲ τὴν ἀρχὴν ὀρθῶς ὑποθέσθαι* (Dem. Ol. III. 29), before laying the beginning on good foundations.

Public Life.

Civic Duties.—Cf. *ταμίας, ταμιεύεσθαι, χορηγεῖν, ὑπεύθυνος*, etc. E.g.: Χορηγὸν *ἔχοντες Φίλιππον καὶ πρυτανευόμενοι παρ' ἐκείνου* (Dem. Phil. III. 60), with Ph. for paymaster, and getting maintenance at his expense (not "at his table," *παρ' ἐκείνῳ*), cf. de Falsa, 216.

Commerce, Banking, etc.—E.g.: *Δίκαιος λογιστής. Χάριν καταθέσθαι.*

War.

Army, Supplies.—Ἀ*φορμή* = base of operations. Hence, "To the foolish undeserved success is a first step towards folly": Τὸ *γὰρ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνοήτοις γίγνεται* (Dem. Ol. I. 23).

Hitting the Mark or Missing it.—Thus, *στοχάζεσθαι* (aim) and *τυγχάνειν* (hit) are used of "success"; *ἁμαρτάνειν*, to miss, of "failure."

Law.

E.g.: What was it that seconded his efforts to capture . . . ? = *τί οὖν συνηγωνίσατο αὐτῷ πρὸς τὸ λαβεῖν . . .;*

Who was Philip's right-hand man in all this? = *τίς ἦν ὁ Φιλίππῳ πάντα συναγωνιζόμενος.* (This metaphor is drawn possibly from the "Arena." Cf. to trip and misrepresent = *ὑποσκελίζειν καὶ συκοφαντεῖν.*)

Religion.

To make matter of religious scruple (to have a conscientious objection to) = *ἐνθύμιον ποιεῖσθαι.*

The Balance.

Notice frequent use of *ῥοπή* and *ἰσόρροπος*. *Μεγάλη ῥοπὴ μᾶλλον δὲ ὅλον ἡ τύχη παρὰ πάντ' ἐστί* (Olynth. II. 22), fortune is a powerful factor—nay, it is everything in all affairs. *Οὐδ' ὁμοίως ὑμῖν ὥσπερ ἂν εἰ τρυτάνη ῥέπων ἐπὶ τὸ λῆμμα συμβεβούλευκα* (De Cor. 298), nor, after your fashion, has the policy I advocated been always like the tongue of a balance swaying downwards towards (ill-gotten) takings.

Body and its Movements.

He shudders to hear = *πεφρικὼς ἀκούει*. The state has no sinews (lacks vigour) = *οὐκ ἔστι νεῦρα τῇ πόλει*. Cf. *ἐκνενευρισμένος* (Olynth. III. 31).

Family.

Thus, *πόλις ὀρφανὴ γενομένη = στερηθεῖσα*.

Disease.

Ἀπόλωλε καὶ νενόσηκε ἡ Ἑλλάς (Dem. Phil. III. 39). *Ἡσυχίαν ἄγειν ἄδικον καὶ ὕπουλον* (De Cor. 307), to practise a policy of unfair and treacherous inactivity (*ὕπουλος* = festering).

Ὥσπερ τὰ ῥήγματα καὶ σπάσματα ὅταν τι κακὸν τὸ σῶμα λάβῃ, τότε κινεῖται (De Cor. 243), "just as fractures and sprains, when disease fastens on the body, give trouble"; or better, "like fractures, etc., he gives trouble." See the same simile more fully developed in Olynth. II. 21. Cf. also De Cor. 243: *Ὥσπερ ἂν εἴ τις ἰατρός . . .*

Sports.

Driving and Racing.—"A slight check unhorses (upsets them) and brings their career to an end" = *μικρὸν πταῖσμα ἀνεχαίτισε καὶ διέλυσεν* (Dem.).

Very drunk = *πόρρω τῆς μέθης ἐλάσας*.

Hunting, etc.—*Τὸν ἄνεμον θηρᾶν ἐν δικτύοις*.

Gymnastics.—*Εἰς τὰς ὁμοίας λαβὰς ἐλθεῖν*.

Games of Chance and Skill.—You have a big stake in the matter = *πολλὰ παραβάλλεσθε*. And from *dice* we get *κίνδυνον ἀναρρίπτειν*, "to run the risk," etc.

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ERRATA.

Page 20, line 27, second column, *for* Οποι *read* ᾽Οποι.
Page 36, line 7, second column, *for* Οσα *read* ᾽Οσα.
Page 39, line 16, second column, *for* Α *read* ᾽Α.
Page 41, line 27, second column, *for* Οἱ *read* Οἳ.
Page 107, line 16, second column, *for* ἀσχολίαν ἄγουσι *read* σχολὴν ἄγουσιν.
Page 150, line 9, second column, *for* § 279. B *read* § 280. B.
Page 189, line 25, second column, *for* Αγιν *read* ᾽Αγιν.
Page 191, line 20, *for* Ρήγιον *read* ῾Ρήγιον.
Page 196, line 13, second column, *for* Ωσπερ *read* ᾽Ωσπερ.
Page 207, last line, *for* 4, § 64, *read* § 64, 4.
Page 212, line 10, second column, *for* δεόντα *read* δέοντα.

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The minds of kings should be *unalterable* on points of justice.	Πρέπει τὴν τῶν βασιλέων γνώμην ἀκινήτως ἔχειν περὶ τῶν δικαίων.
Your *relations to others* depend on the disposition you have created in them towards yourself.	Ὅπως γὰρ ἂν τοὺς ἄλλους πρὸς σαυτὸν διαθῇς οὕτω καὶ σὺ πρὸς ἐκείνους ἕξεις. Isoc. II. 23.
Not only piety but humanity also flourished in our State.	Ἡ πόλις ἡμῶν οὐ μόνον θεοφιλῶς ἀλλὰ καὶ φιλανθρώπως ἔσχεν. Isoc. IV. 29.
Some persons disparage writings that are beyond the ordinary reader and over-finished.	Καίτοι τινὲς ἐπιτιμῶσι τῶν λόγων τοῖς ὑπὲρ ἰδιώτας ἔχουσι καὶ λίαν ἀπηκριβωμένοις.

Almost all the foregoing are from the first three speeches of Isocrates; he also uses the following periphrases: *ὀυσμενῶς, δυσκόλως, ἀθύμως, φιλοχρημάτως, παραπλησίως, τραχέως, χαλεπῶς, πικρῶς, εὐμενῶς, ἁπλήστως ἔχειν.*

In consequence of your indifference to these matters.	Ἐκ τοῦ τούτων ὑμᾶς ὀλιγώρως ἔχειν.
It will be enough.	Ἱκανῶς (ἀρκούντως or ἀποχρώντως) ἕξει.
So strong was their *civic spirit*.	Οὕτω πολιτικῶς εἶχον. Isoc. Pan. 79.
Between our ancestors and the Lacedæmonians there was a rivalry of ambition.	Οἵ θ' ἡμέτεροι πρόγονοι καὶ οἱ Λακεδαιμόνιοι φιλοτίμως πρὸς ἀλλήλους εἶχον.
To have an ineradicable propensity to knavery.	Ἀνιάτως ἔχειν εἰς πονηρίαν.

Cf. Thuc. I. 91. 2 ἔχειν ἱκανῶς (τὸ τεῖχος), to be in sufficiently good state.

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