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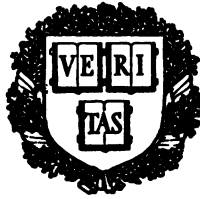
A SHORT TREATISE

ON

THE GREEK PARTICLES

AND THEIR COMBINATIONS,

ACCORDING TO ATTIC USAGE.

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TO THE READER.

THE object of this compendious work is to collect Facts, and from them briefly and yet clearly to explain Principles. It does not attempt too refined distinctions or too minute classification, but it points out and illustrates the meaning of the Particles, both, singly and in combination, leaving to the observation and intelligence of the student to mark occasional minor deviations from the established usages. It is designed for the use of Schools, and is therefore made as simple and easy as possible.

These 'Particles,' it is well known, constitute an important and a characteristic feature of the Greek Language, especially of the Attic writings of the best period. They so greatly affect the tone, connexion, or irony of a passage, that a correct knowledge of their uses is quite a necessary condition of accurate Greek scholarship. Especially is it important to the right interpretation of the Greek Plays and to the idiomatic composition of Greek Iambics—too

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often a mere *nexus verborum*, without any feeling
for or knowledge of the real spirit of Tragedy. And
it is with a view to these points that so many of
the examples are taken from Tragedy. In fact,
poetry is stronger, so to say, in the use of particles
than prose, and a distinction occasionally has to be
made of combinations which are, perhaps, exclusively
poetical. No special account has been taken of epic
or lyric usages, as it seemed desirable to exclude
these, though in many respects they are not materially
different from the Attic.

It may be doubted if any Manual exists which
explains at once clearly and correctly, and in a
conveniently concise form, the Doctrine of the Greek
Particles. Longer works, as Hoogeven's,[1] and ex-
positions of the principal uses given in the larger
Greek Grammars, are not generally accessible to
young scholars, or at least, they are consulted with
some reluctance. Perhaps, indeed, it is not too
much to say, that in consequence of this some of
the combinations are rather imperfectly understood,
and are explained, if at all, by no means correctly.
Many a student has learnt to think a γε or a δή a
mere makeshift to the metre, when it really has a
most certain and definite sense. How many, we may

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[1] I am not writing in ignorance that there are others, but it
was not my purpose to borrow from any.

fairly ask, could give a true account[1] of γε in Aesch. *Theb.* 71, and Soph. *Oed. Col.* 1409, or of δή in *Oed. R.* 66 and *Oed. Col.* 1215 ?

The present short Treatise is entirely original, and is under no obligation whatever to any work existing on the subject. It may be objected, with some truth, that it is difficult to define what should be admitted under the strict definition of the term "Particles." If, for instance, the uses of the conditional ἄν and of the negatives οὐ and μή are included under this head, —and it does not seem reasonable to exclude them —it is not easy to write briefly on subjects involving so much variety in idiomatic usage. The best course is, perhaps, to lay down clearly the general principles only; for when these are well understood, then the details can be well filled up, like a picture completed from a good cartoon.

Indeed, the greatest difficulty in a work of this kind is, perhaps, to write at once clearly and briefly. For examples accumulate to so large an extent that a limited selection becomes absolutely necessary. As Hermann has written a long treatise on ἄν, so a volume of no small size would be required to treat

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[1] Some will smile at this remark, and say, Truly, a worthy subject to engage the thoughts of clever men ! But if the educational use of learning Greek is just in proportion to the accuracy of the knowledge and the closeness of the observation, we cannot afford to despise such small details of language.

exhaustively of οὐ' and μή and their combinations. Still, I think both these subjects may be well explained at moderate length.

It has been my lot to know, from very long experiences both as a Lecturer and an Examiner in Classics, how common is a confused and misty conception of the logical grounds of certain idiomatic expressions, and how little even the primary distinction of *objective* and *subjective* propositions is realised by younger students. Thus, whether to use οὐ or μή in Greek or (what is not very different) the indicative or the subjunctive in Latin, becomes a frequent cause of perplexity in composition, and it is only by understanding the reasons of things that the difficulties can be mastered.[1] A use which was intuitive in a Greek and a Roman is often very hard to acquire by rule and example.

But much may be done by an intelligent survey of such special phenomena as are presented by the Particles. The fixed uniformity of their use in the best period of the language, with an import far beyond that of mere expletives, gives them a high place in the scientific analysis of the language.

To my mind, then, so far from being a dry unimportant subject, the combinations of the Greek Particles are full of the highest interest, as being,

[1] Prof. Campbell (on Soph. *Trach.* 90) even says that 'The whole question of the Greek negatives is still indeterminate.'

so to say, an elaborately finished part of a most complex and beautiful machinery. That a few un-inflected monosyllables should determine so completely the tone and meaning of a sentence, is in itself a curious phenomenon of language. Believing that from long and careful observation, I understand them myself, I have tried to make others do the same; and I only hope they will have the same pleasure in reading which I have had in writing this small work.

A few more words remain to be said on the pre-dominance given to quotations from the dramatic writers over those from the prose compositions of the best age. The reason is simple; the idioms and usages of the Particles are the same, but they are, so to say, inten-sified,—they are much more frequently and pointedly used by the Attic poets. Hence it seems more useful to give illustrations (say) from Sophocles than from Thucydides; for the more subtle meanings in many passages of the Greek Plays are too often either wholly overlooked, or quite wrongly understood. Plato is one who makes a great use of particles, but always coincidently with the Tragic use; and that use can be learnt as well from the one source as from the other.

To fill pages with examples of ἄρα, δή, γε or τε from epic poetry, or to mix up with the Attic the Ionic usages of Herodotus, would have added much to the bulk and perhaps nothing to the utility of this little
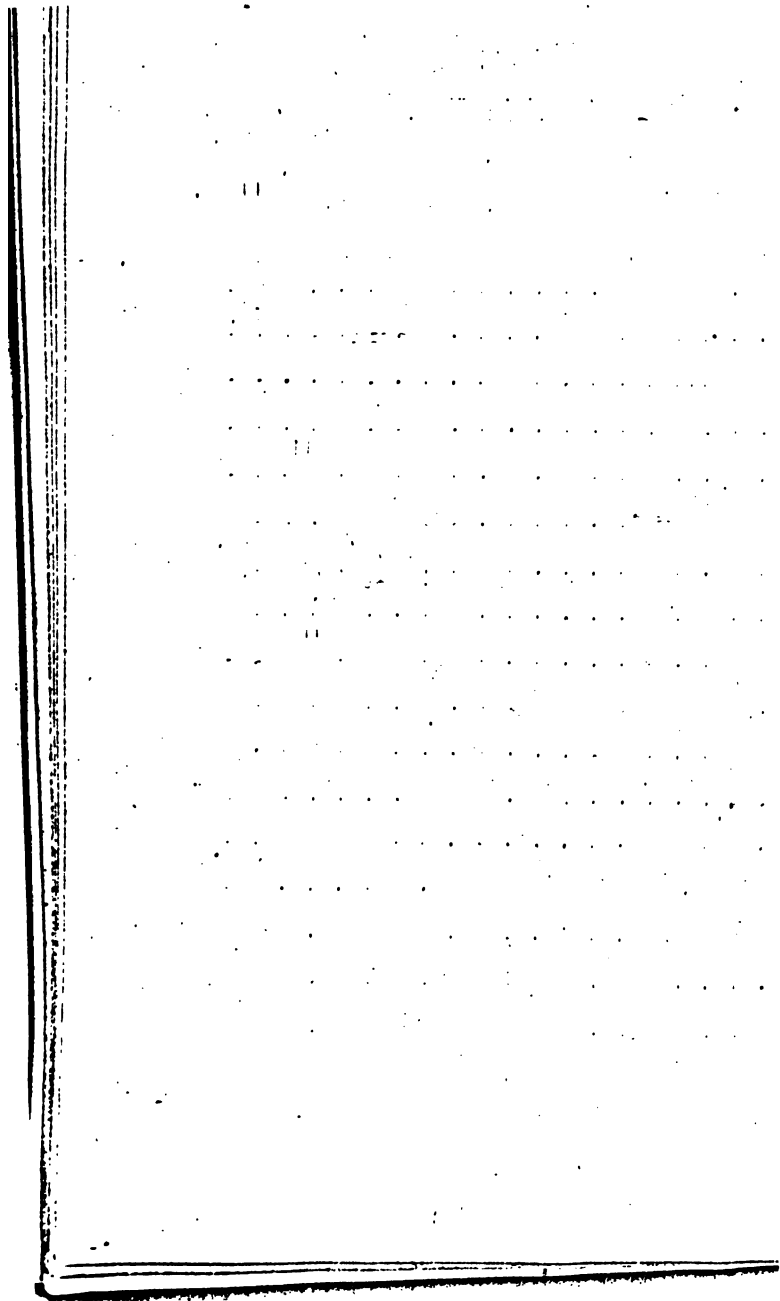
Manual.[1] It was quite necessary too, for obvious reasons, to explain briefly and *only generally* the uses of οὐ and μή and of the particle ἄν. My present belief however is, that the little that has been said on these most difficult monosyllables sufficiently indicates the true principles of their usage. No one has any claim to be a sound Greek scholar who is imperfectly acquainted with these and the other particles; and those who value verbal and grammatical accuracy in a classical education will do well to encourage this study in all the upper classes of the Schools.

[1] Bäumlein's work, *Untersuchungen über Griechische Partikeln*, (Stuttgart, 1861) extends, for the above reason, to more than 300 pages of rather close print.

LONDON, 1881.

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THE GREEK PARTICLES

AND THEIR COMBINATIONS.

ἀλλά.

THIS word, commonly meaning *but*, and often nearer in sense to the Latin *at* or *autem* than to the separative *sed*, was in its origin, perhaps, the plural of ἄλλος, 'to speak of other things.'[1]

A peculiar use of the word is nearly a synonym of γοῦν, Lat. *saltem*. Sometimes it may be rendered 'then,' as

σὺ δ' ἀλλὰ τασδὶ τὰς δεκέτεις γεῦσαι λαβών,
'*then* take and taste these.' Ar. *Ach.* 191.

σὺ δ' ἀλλά μοι σταλαγμὸν εἰρήνης ἕνα
ἐς τὸν καλαμίσκον ἐνστάλαξον τουτονί.
Ibid. 1033.

ἀλλ' ἵλεῳ μὲν τὸν ἱκέτην δεξαίατο·
ὡς οὐχ ἕδρας γῆς τῆσδ' ἄν ἐξέλθοιμ' ἔτι.
Soph. *Oed. Col.* 44.

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[1] Compare the use of *ceterum*, 'this other matter'; and αὖτε with *autem*, 'again,' 'further.'

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σὺ δ' ἀλλὰ γήμας Πριαμιδῶν γαμβρὸς γενοῦ.
                                        Rhes. 167.

ἵν' ἀλλὰ τοῦτο κατθανοῦσ' ἔχω σέθεν μνημεῖον.
                                        Iph. Aul. 1239.

ὦ θεοὶ πατρῷοι, συγγένεσθέ γ' ἀλλὰ νῦν.
Lat. *nunc demum.*   Soph. *El.* 411.

λέγ' ἀλλὰ τοῦτο.   *Ibid.* 415.

πειράσατ' ἀλλ' ὑμεῖς γε κινῆσαι πατρὸς
τὸ δυσπρόσοιστον κἀπροσήγορον στόμα.
                                        Oed. Col. 1276.

ὦ τοῦδ' ὅμαιμοι φῶτες, ἀλλ' ὑμεῖς γε—
μή μ' ἀτιμάσητέ γε.   *Ibid.* 1405.

εἶπ', ὦ τάλαιν', ἀλλ' ἡμὶν ἐκ σαυτῆς.   *Trach.* 320.

It is used like the Latin *at* in expostulation, and so
the passage last cited from *Oed. Col.* may be explained.

ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατὴρ
ταύταιν λέλειψαι,—μή σφε περιίδῃς κ.τ.λ.
                                        Oed. Tyr. 1503.

ἀλλ' αἴδεσαί με καὶ κατοίκτειρον βίον.
                                        Iph. Aul. 1246.

In the sense *at saltem* we have ἀλλ' οὖν, as Ar. *Ach.*
920, Eur. *Tro.* 1192, and *Alcest.* 363, nearly or quite the
same as ἀλλ' οὖν-γε = ἀλλὰ γοῦν.

Like *at enim*, ἀλλὰ γὰρ (*Antig.* 148) may often be
rendered 'but since,' and so ἀλλ' οὐ γὰρ, *Oed. Col.* 755.

The formula οὐ γὰρ ἀλλά, 'for indeed,' 'for of course,' lit. 'for it is not otherwise but,' is not unfrequent.

κλύοιμ' ἂν οὐ γὰρ ἀλλὰ δεῖ δοῦναι μέρος.
Eur. Suppl. 570.

ἄπιθ'. οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἡ χάρις.
Ar. Equit. 1205.

ἄν.

The uses of this particle may be reduced to three principal heads.

(1) It combines and coheres with relative and some few other quasi-relative words (πρίν, in case a negative precedes, ἔνθα, μέχρι, ἕως, ὡς, εἰ), in present and future time, to express indefiniteness, like our word ever in 'whoever,' 'whenever,' &c.

In this case it is naturally constructed with the subjunctive mood. For *every subjunctive is a future*, implying as it does something that is yet to be proved by experience. And in all such propositions an event is waited for, the issue of which is regarded as a present uncertainty.

And as 'ever' forms an integral part of our words 'whenever,' &c., and we are not in the habit of writing separately 'when ever,' or 'what ever,' so ὅτε ἂν and εἰ ἂν are written as one word ὅταν and ἤν (or ἐάν again shortened to ἄν). So ὁπόταν, ἐπὴν, ἐπειδὰν, and the crasis ἂν for ἃ ἄν.

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Thus ὅς, ὅστις, οἷος, ὁποῖος, ὅσος, ὁπόσος, ὁπότερος, ὅπου, ὅπως, 'whoever,' 'whichever,' 'of what kind soever,' &c., in all matters pending and still undecided, are followed immediately by ἄν, which is inseparable from the relative or quasi-relative word; so that ὅς-ἄν λέγῃ alone is right, and ὅς λέγῃ ἄν would be a solecism. It would be equally incorrect in English to write 'who says ever,' instead of 'whoever says.' Here, therefore, the Greek idiom is identical with our own.[1]

Note here, that from their very nature such indefinite clauses logically form the *first part* of a proposition. Thus, 'whoever says (may be found to say) this, will say what is false'; ὅς ἄν τοῦτο λέγῃ, ψεύσεται. But the order of the clauses is often inverted.

The contrary is the case in the use of ἄν with the optative.

(2) Constructed with the optative (aorist or present) the particle expresses *the probable results of a certain condition being fulfilled*, and which condition therefore logically precedes.

'If he were to say this, he would say (be saying) what is false.'

εἰ τοῦτο λέγοι, ψεύδοιτο ἄν.

Note that here the uncertainty or mere probability lies in the *result*: 'he *would* say,' &c., *i.e.* there is

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[1] But, although ἄν is so very important as a conditional particle to the Greek, neither the English nor the Latin possesses any representative of it; for 'ever,' *cunque*, in the indefinite or subjunctive use, has only a *resemblance* to it in the respect pointed out.

a likelihood of that being the case. Whether the *hypothesis* is a probable one or not is immaterial.

The young student should consider the different ideas conveyed by *if he should—he would*, and *if he shall—he will*. He will thus learn clearly to distinguish δοίη ἂν, εἰ ἔχοι, from δώσει, ἐὰν ἔχῃ, and γένοιτ᾽ ἂν πᾶν θεοῦ θέλοντος = εἰ θεὸς θέλοι, from γενήσεται πᾶν, ἢν θεὸς θέλῃ. Again, he will see that a supposition may be assumed as a fact; εἴ τι ἔχει, δίδωσι, where the result shares in the certainty which the speaker feels about the condition.

Where the uncertainty is solely about the condition, and the result of the fulfilment of it is contemplated as certain, then, of course, the ἂν has place in the *conditional* clause :—

'If he says this, he will say what is false.'

ἐὰν (εἰ—ἂν) τοῦτο λέγῃ (or λέξῃ, 'shall have said'), ψεύσεται. This then is but a variety of the first example, ὃς ἂν λέγῃ, &c. The doubt here is, whether he will say it. If he does, there is no doubt about the falsehood.[1]

(3) With the past indicative (aorist or imperfect) ἂν is used to express what would--have been the case if a certain condition had been fulfilled, but which is not the case under the present circumstances.

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[1] That ἂν does not *in itself* govern or affect the subjunctive (as it does the optative) is proved by the pretty frequent occurrence of εἰ, ὅς, πρίν, ἕως, &c., without the ἂν, taking the subjunctive.

'If he had said this, he would have said what was false.'
εἰ τοῦτο ἔλεξεν, ἐψεύσατο ἄν.   Which implies, 'But
he did *not* say it, and therefore he has told no lies.'

The real meaning of the phrase is, 'if he said it (only
he did not), according to that (ἀνὰ τοῦτο) he said what
was false.' The Roman idiom is here strikingly different,
si hoc dixisset, mentitus esset.

Note particularly, that with the optative the position
of ἄν in the sentence is usually early, that is, it follows
some emphatic word, which from its very emphasis stands
nearly first. It thus much more frequently precedes the
verb than immediately follows it. In fact the Greeks
seldom say οὐ ταῦτα γένοιτ' ἄν, or οὐ γένοιτ' ἄν ταῦτα,
'this is not likely to happen,' but nearly always οὐκ ἄν
γένοιτο ταῦτα. And generally, emphasis is expressed
by the position of ἄν, as in γῆς τῆσδ' ἄν (p. 1). When
there are two emphatic words, or when the verb follows
long after the introductory ἄν, the particle may be re-
peated, as καλῶς ἄν τὰ τοιαῦτα πρὸς ἄδικον ἄν ἄνδρα
λεχθείη.   So *Ant.* 466-8, ἀλλ' ἄν—κείνοις ἄν ἤλγουν.

τάχ' ἄν κἄμ' ἄν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.
                                        Oed. R. 139.

δύναιτ' ἄν οὐδ' ἄν ἰσχύων φυγεῖν.   *Elect.* 697.

Note also, that even with the subjunctive such
particles as μέν, δέ, γάρ, μάλιστα, often intervene
between the ἄν and the relative word, as ᾧ μὲν ἄν
δοκῇ ταῦτα, ὃς μάλιστα ἄν σοφὸς ᾖ, οἷς γὰρ ἄν σεισθῇ
δόμος, *Ant.* 584.

A peculiar use of ἄν with an historic tense contemplates the condition as having often taken place, and an act or event in consequence having frequently occurred.

πρὸς δὲ τοῦθ' ὅ μοι βάλοι
νευροσπαδὴς ἄτρακτος, αὐτὸς ἂν τάλας
εἰλυόμην δύστηνος ἐξέλκων πόδα
πρὸς τοῦτ' ἄν· εἰ δ' ἔδει τι καὶ πότον λαβεῖν,
ταῦτ' ἂν ἐξέρπων τάλας
ἐμηχανώμην. *Philoct.* 289.

εὕρετο πᾶν ἂν διὰ τὰς λιπαράς. Ar. *Ach.* 640.

'He would get anything he asked for, through that complimentary title *Athens the Bright.*'

In the optative or the indicative construction (as distinct from the subjunctive and relative use), the infinitive, or even the participle, is often combined with ἄν, where either of these *represents the original mood by some change of the syntax.* Thus,

πάντ' ἂν φοβηθεὶς ἴσθι, *Rhes.* 80,

'know that you would fear everything,' is only a short form of the fuller proposition,

πάντα ἂν φοβηθείης, εἰ τοῦτο φοβηθείης, or εἰ τοῦτο φοβεῖ.

ὡς οὔποτ' ἂν τλὰς θυγατέρα κτανεῖν ἐμήν.
Iph. Aul. 96.

Similarly, ἔφη πάντα ἂν πρᾶξαι εἰ δύναιτο means ἔφη ὅτι πράξειεν ἄν, while ἔφη πρᾶξαι ἂν εἰ ἠδυνήθη

means ὅτι ἔπραξεν ἂν εἰ ἠδυνήθη. Lat. *se facturum fuisse si posset* or *potuisset.* *Thuc.* viii. 66, ἐνῆσαν γὰρ καὶ οὓς οὐκ ἄν ποτέ τις ᾦετο ἐς ὀλιγαρχίαν τραπέσθαι, 'whom no one ever supposed would turn (or, would have turned) to oligarchy.' Similarly, ἔφη πράσσειν ἂν εἰ ἠδύνατο means ὅτι ἔπρασσεν ἂν εἰ ἠδύνατο, 'that he would have been for doing it, if at the time he had the power.'

Examples of ἄν with both participles and infinitives are very common, and present no difficulty if the sentence is resolved into its *primary conditional form.* Thus it is clear that in *Oed. R.* 11, ὡς θέλοντος ἂν ἐμοῦ προσαρκεῖν πᾶν is only a brief way of saying ἐπεὶ ἐγὼ μὲν πᾶν ἂν θέλοιμι προσαρκεῖν, and

λέγω γὰρ καὶ τὰ δύσφορ᾽, εἰ τύχοι
κατ᾽ ὀρθὸν ἐξελθόντα, πάντ᾽ ἂν εὐτυχεῖν, *Ibid.* 87,

virtually means ὅτι εὐτυχοίη ἄν.

Note further; in a few instances the subjunctive construction with ἄν (ὃς—ἄν, &c.) is retained even with the optative, when the original sentence is affected by *oratio obliqua* in a past narrative. Thus, it is not wrong, though it is by no means usual, to say ἐκέλευε πάντας, ὅταν ἔλθοιεν, τὰ ὅπλα παραδιδόναι, the original or primary proposition being the command ὅταν ἔλθητε, τὰ ὅπλα πάντες παραδίδοτε or παραδώσετε. This use however (the correctness of which is even denied by some) is nearly confined to a few passages in poetry, as

χρόνον προτάξας, ὡς τρίμηνον ἡνίκ' ἂν
χώρας ἀπείη,   Soph. *Trach.* 164,

where the actual words of Hercules were,

χρόνον προτάσσω, ὡς, ἡνίκ' ἂν ἀπῶ, &c.

ἕως ἂν ἀρτίχριστον ἁρμόσαιμί που.   *Ibid.* 687.

ὅταν νεῶν φθαρέντες ἐχθροὶ νῆσον ἐκσωζοίατο.
        Aesch. *Pers.* 452.

As ἄν with the optative, expressing result, occurs in a different clause from εἰ implying the condition, it follows that such a combination as εἰ ἂν γένοιτο is quite irregular. Yet even of this a few examples occur, and the reason seems to be that ἂν γένοιτο is regarded as equivalent to γενήσεται. For εἰ γενήσεται, though less frequent, is as correct Greek as ἢν γένηται. The line in the *Agamemnon,* v. 903,

εἰ πάντα δ' ὡς πράσσοιμ' ἂν, εὐθαρσὴς ἐγώ,

may be so explained, though πράσσοιμεν is a very probable correction ; 'if I continue to act thus in all things, I for my part have good confidence.'

Again, as the future expresses a *certain* result, and even the future optative is nothing more than the expression of the same certainty made indirect by past narrative, it follows that neither ἔσται ἂν nor ἔσοιτο ἂν nor ἔσεσθαι ἂν is really good Greek. Of the last, however, there are not wanting a *few* examples in good writers. It is much more probable that they

are lax colloquial usages than that they imply any
subtle difference of meaning.

Lastly, though a perfect tense,[1] active or passive,
cannot take ἄν, a pluperfect can do so. And hence
even πεποιῆσθαι ἄν is good Greek, if it stands for
ἐπεποίητο ἄν. See *Thuc.* ii. 103, and v. 46. So *Athen.*
p. 351 A, νομίζων οὐκ ἂν οὕτως ἐσπογγίσθαι καλῶς, εἰ
μὴ αὐτὸς ἐσπόγγισεν.

ἴσθι δὲ παραφρόνιμον
πεφάνθαι μ' ἄν, εἴ σ' ἐνοσφιζόμαν.   *Oed. R.* 690.

As a particle of purpose ('in order that') ἵνα does *not*
take ἄν, with the subjunctive; but it does so in the sense
of 'wherever' (*Ion,* 315). In *Oed. Col.* 405, μηδ' ἵν' ἂν
σαυτοῦ κρατοῖς is right, the ἄν belonging to the verb,
'and not where you are likely to have control over
yourself.' In this sense κρατῇς is a solecism, and in its
only true force, 'and not *wherever* you may,' &c., it
makes nonsense. Both ὡς and ὡς ἄν, ὅπως and ὅπως
ἄν, mean 'in order that' with a subjunctive, and ὡς
ἄν and ὅπως ἄν also mean 'according as,' *e.g.* in Soph.
Aj. 1369. Without ἄν, ὅπως is more often constructed
with a future, and ὅπως ἄν with the optative means
'how.' In this latter case, though the position is less
usual, the ἄν may follow the verb, as in

ὅπως ἀποστρέψαις ἂν ἀντιδίκων δίκην.   Ar. *Nub.* 776.

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[1] Of course, in such phrases as οὐκ οἶδ' ἂν εἰ πείσαιμι (Eur. *Alc.*
48, Ar. *Av.* 1017) there is a *hyperthesis* of the ἄν, which is
attracted by the οὐκ.

But we have

ὅπως ἂν αὐτὴν ἀφανίσειας εἰπέ μοι, *Ibid.* 759,

where ἂν, though strictly belonging to the optative verb, follows ὅπως from its natural tendency to come at the beginning of a sentence.

It should be added, that an optative with ἄν is often used as a mild or polite command or request. Thus χωροῖς ἂν 'you may go,' means, as it would in English, 'go,' lit. 'you would be for going (if you wished to please me, &c.).'

The above are *all* the main facts really necessary for understanding the uses of ἄν. And it would serve no purpose to encumber this short and plain statement of the doctrine with a number of examples.

ἄρα, ἆρα.

The root of this word implies connexion and consequence. It is one of the commonest in epic (where it is often little, if at all, more than a metrical supplement), and is very frequent in the Attic poets and prose writers, especially in dialogue.

The most usual sense of ἄρα is 'then,' as

μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἥκομεν.
<div align="right">Soph. <i>El.</i> 772.</div>

ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὔ, *Plat.* p. 263, A.

speaker was not previously aware, and which comes on
him as a surprise, or as a conclusion to be now first
deduced from the circumstances of a case.

καὶ τοῦθ᾽ ὕποπτον ἦν ἄρ᾽,   Eur. *Andr.* 1088.
'and this, it seems, was regarded with suspicion.'

τὸ δ᾽ ἦν ἄρ᾽ οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.
                    Soph. *Trach.* 1172.

ὁ σηματουργὸς δ᾽ οὔτις εὐτελὴς ἄρ᾽ ἦν,
ὅστις τόδ᾽ ἔργον ὤπασεν πρὸς ἀσπίδι.
                    Aesch. *Theb.* 486.

ἀτὰρ τὰ σεμνὰ καὶ δοκήμασιν σοφὰ
οὐδέν τι κρείσσω τῶν τὸ μηδὲν ἦν ἄρα.
                    Eur. *Troad.* 411.

οὐκ ἄρα μοῦνον ἔην ἐρίδων γένος.   *Hesiod,* Ἔργ. 11.

ὦ χαῖρε, Λήδας θύγατερ, ἐνθάδ᾽ ἦσθ᾽ ἄρα ;
'so you were *here,* were you ?'   Eur. *Hel.* 616.

Not unfrequently with ἔμελλον, 'I thought I should,'
'it seems then I was likely to,' &c.

ἐμέλλετ᾽ ἄρ᾽ ἅπαντες ἀνασείειν—βοήν.   Ar. *Ach.* 347.

' I thought I should make you all raise your—voices '
(meaning ἀνασείειν χέρας, a form of asking for quarter).
Sometimes ἄρα is so combined with a participle, as

οὐκ εἰδυῖ᾽ ἄρα
ἵν᾽ ἦμεν ἄτης.   Soph. *El.* 935.

τοῦτ᾽ ἄρα σκοπούμενοι,   Eur. *Hel.* 1537.
' having an eye, it seems, to this.'

The strengthened form of ἄρα (compare δὴ with δὲ, μὴν with μὲν) is used in strong affirmations.

σὸν ἄρα τοὖργον, οὐκ ἐμὸν, κεκλήσεται.   *Aj*. 1368.

οἴμοι ταλαίνης ἄρα τῆσδε συμφορᾶς.
        Ibid. 738, 980 ; *Oed. Col*. 408-9 ; and *El*. 1179.

In *Rhes*. 118,
πῶς δ' αὖ γεφύρας διαβαλοῦσ' ἱππηλάται
ἢν ἄρα μὴ θραύσαντες ἀντύγων χνόας ;

the use is peculiar, where ἢν μὴ ἄρα, ' unless indeed,'
would be more usual.

γε.

This is a most important particle, and one which has
several combinations that are either but little observed
or not fully understood.[1]   It is peculiarly adapted to
the genius of a language which delights in pointed
questions, irony, and equivocal assent.   But it is remark-
able that it has for most of its uses no English equiva-
lent.   We must translate or paraphrase according to the
context, as in

καλόν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ,   *Med*. 514.
and
καλήν γε κρήνην εἶπας ἡδεῖάν τ' ἐμοί.   *Cycl*. 148.

καλός γ' ὁ παιὰν, μέλπε μοι τόνδ', ὦ Κύκλωψ,
' a nice reproach, truly ! ' &c.   *Ibid*. 664.

[1] Some of these will be explained under the other particles
with which it most frequently unites.

καλῶς γέ μου τὸν υἱὸν—οὐκ ἔκυσας. Ar. Av. 139.

The most ordinary meaning of γε is 'yes,' in assenting to a question or proposition.

καὶ νῦν φλογωπὸν πῦρ ἔχουσ᾽ ἐφήμεροι ;
ΠΡ. ἀφ᾽ οὗ γε πολλὰς ἐκμαθήσονται τέχνας.
Aesch. Prom. 261.

κλύειν γ᾽ ἔφασκον, Trach. 425.
'aye, they said they heard.'

ΑΙ. ἐν τοῖσδε τοῖς κακοῖσιν, ἢ τί μοι λέγεις ;
ΤΕ. μὴ σοί γέ που δύστηνος ἀντήσας θάνοι. Aj. 532.

Very frequently it conveys a slight banter, which may be expressed by an emphasis.

ἔξοιδ᾽ ἀκούων, οὐ γὰρ εἰσεῖδόν γε πω, Oed. R. 105.
'I knew it by hearsay, for I never saw it to this day.'

οὔτε γὰρ θρασὺς
οὔτ᾽ οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ,
'by your present account.' Ibid. 89.

προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν, Aj. 476.
'when it does but bring us nearer to, or remove us further from death.'

Allied to this is the sense 'at least,' 'at all events.'

καίτοι νιν οὐ κεῖνός γ᾽ ὁ δύστηνός ποτε
κατέκταν,᾽ ἀλλ᾽ αὐτὸς πάροιθεν ὤλετο,
ὥστ᾽ οὐχὶ μαντείας γ᾽ ἂν οὔτε τῇδ᾽ ἐγὼ
βλάψαιμ᾽ ἂν οὕνεκ᾽ οὔτε τῇδ᾽ ἂν ὕστερον.
Oed. R. 855.

It is often added to ὅς and ὅστις in the sense of *quippe qui.*

> ἀνδρῶν πρῶτόν σε κρίνοντες—
> ὅς γε ἐξέλυσας δασμόν, *Oed. Tyr.* 33–6.

qui tributo liberaveris.

> ἀλλ' οἱ θεοί σφι μήτε τὴν πεπρωμένην
> ἔριν κατασβέσειαν—
> οἵ γε τὸν φύσαντ' ἐμὲ—οὐκ ἔσχον. *Oed. Col.* 427.

> ἴτω· τὸ ταύτης σῶμα τιμᾶσθαι χρεών,
> ἥτις γε τῆς σῆς προῦθανε ψυχῆς, τέκνον.
> *Alcest.* 619.

> ᾗ γε μηδὲ πρὸς θεοὺς
> ἔξεστ' ἀκλαύστῳ τῆσδ' ἀποστῆναι στέγης,
> Soph. *El.* 911.

cui ne ad deos quidem domo impune exire liceat.

With μὲν it is frequently used in a slightly weaker sense than μὲν γάρ, like our 'that is to say,' *nempe, quippe, scilicet.*

In strong entreaty, expostulation, or deprecation, γε often follows μή, with or without an interval. We often find μήπω γε (Soph. *Phil.* 1409, Aesch. *Prom.* 649), μὴ σύ γε (*Hecub.* 408, *Bacch.* 951, *Ion,* 439), and μή μοί γε, as

> μή μοί γε, μή μοι, μὴ διασκανδικίσῃς.
> Ar. *Equit.* 13.

See *ibid.* 1100, *Nub.* 84, 196, 267, 433, &c.

But the γε is sometimes separated, and yet is part of the formula of deprecation.

μή μ' ἀτιμάσητέ γε
θανόντ', ἐπεὶ οὔ με ζῶντά γ' αὖθις ἕξετον.
Oed. Col. 1409.

μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῇς.
Oed. R. 326.

μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ.
Aj. 111.

μή μοι πόλιν γε πρέμνοθεν πανώλεθρον
ἐκθαμνίσητε.   Aesch. Theb. 71.

μὴ δῆτ' ἐμός γ' ὢν, ὦ τέκνον, δράσῃς τάδε.
Eur. Suppl. 320.

Here, of course, the γε may emphasise ἐμός, 'if you
call yourself *mine*.'

So too in *Bacch.* 951,

μὴ σύ γε τὰ Νυμφῶν διολέσῃς ἱδρύματα
καὶ Πανὸς ἕδρας, ἔνθ' ἔχει συρίγματα.

The sense may be, 'Don't *you* destroy the haunts of the
Nymphs (whatever others may do),' or the γε may be
part of the expostulation.

When assent is expressed, but some new consideration,
or some demur or reservation is intended, we commonly
find δέ γε, 'aye, but,' &c.

πολλοὺς δέ γ' εὑρήσουσιν ἐν μεσημβρίᾳ
θάλπει βραχίον' εὖ κατερρινημένους.
Aesch. Suppl. 726.

ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.
'Very true; but a man who is not envied is a
man who is not worth envying.' *Agam.* 912.

c

Both *εἴ γε* and *ἐπεί γε, quoniam quidem, siquidem,* are common, but they do not require special illustration.[1]

The particle *γε* is not used with the imperative, and it *very* rarely closely follows *ἄν, δή,* or *μή,* though instances of each do occur. (*Herc. Fur.* 517, Ar. *Thesm.* 934.)

The common practice of rendering *γε* 'at least' is much more often wrong than right. In truth this is, both in prose and poetry, a particle by which many, and sometimes very subtle, senses are conveyed; and a good deal of the higher scholarship is implied in the right understanding of it. The notion, that it was often a mere metrical and *otiose* supplement, must be dismissed, at all events in the interpretation of undoubtedly genuine passages in Attic Greek.

δή.

As a strengthened form of *δέ* it has nearly the sense of *οὖν* and *ἄρα,* 'then.' The two are very often combined, as

δράσω δὲ δὴ τί ; IO. συγγόνων λύσεις ἔριν.
<div align="right">Eur. Phoen. 1277.</div>

ἥκεις δὲ δὴ τί τῆσδε γῆς κεχρημένος ;
<div align="right">Suppl. 457.</div>

μέλλεις δὲ δή τι δρᾶν ἀνήκεστον κακόν ;
<div align="right">Hippol. 722.</div>

νεκρὸν δὲ δή νιν κείμενον βωμοῦ πέλας
ἐξέβαλον. *Androm.* 1156.

[1] On ἤτοι—γε, ἤ, etc., see Shilleto on *Thuc.* ii. 40, 3.

See also *Orest.* 62, 101, 425, 580, 940.

Conversely, ὅτε δὴ δ᾽ occurs Ar. *Eccl.* 195, 827.

> δοκεῖτε δή μοι τῆσδε κοινωνεῖν χθονὸς
> τἀρχαῖον.
> ' Well, you *do* seem to me to have (as you say)
> some ancient connexion with this land.'
> > Aesch. *Suppl.* 319.

It never stands first except in the epic δὴ γάρ and δὴ τότε, which latter occurs also in Aesch. *Theb.* 202,

> δὴ τότ᾽ ἤρθην φόβῳ πρὸς μακάρων λιτάς,

and in the compound δήποτε, *olim.*

It is used as an adjunct to express some special emphasis or assurance of a fact,

(*a*) With relatives, as

> ἐκ δὲ τῆς Θέμιν,
> ἣ δὴ τὸ μητρὸς δευτέρα τόδ᾽ ἕζετο
> μαντεῖον.
> ' Who, as is well known,' &c. Aesch. *Eum.* 2.

> οὗ δὴ χολωθεὶς τέκτονας δίου πυρὸς
> κτείνω Κύκλωπας. Eur. *Alc.* 4.

> Μενέλαος ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν.
> > Soph. *Aj.* 1045.

The reading in Eur. *Suppl.* 162, δ δῆτα (δή γε MSS.) πολλοὺς ὤλεσε στρατηλάτας, is Porson's. The verse may be spurious. But in Soph. *Phil.* 130 we have

> οὗ δῆτα, τέκνον, ποικίλως αὐδωμένου
> δέχου τὰ συμφέροντα τῶν ἀεὶ λόγων.

(b) With superlatives, as μάλιστα δή, ὕψιστα δή (*Pers.* 333), μεγίστη δή (*Thuc.* viii. 1), κάλλιστα δή (Eur. *Heracl.* 794). Very often with one or more words intervening, as

> ὦ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ
> ἄλγιστον ὧν προσεῖδον ὀφθαλμοῖς ἐγώ.   *Aj.* 992.

This *hyperbaton* is found also

(c) With πολύς, as

> ἀλλ' ἴσθι πολλὰ μέν με δακρύσαντα δή.
>   *Oed. R.* 66.
> ἐπεὶ πολλὰ μὲν αἱ μακραὶ
> ἀμέραι κατέθεντο δὴ
> λύπας ἐγγυτέρω.   *Oed. Col.* 1215.

The formula πολλὰ δή is very frequent.

>   καίτοι πολλὰ πρὸς πολλούς με δὴ
> ἐξεῖπας.   Soph. *El.* 520.

> πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
> θυμῷ κατηπείλησαν.   *Oed. Col.* 658.

> ὦ πολλὰ δὴ καὶ θερμὰ καὶ λόγῳ κακὰ
> καὶ χερσὶ καὶ νώτοισι μοχθήσας ἐγώ.
>   *Trach.* 1046.

> ὡς πολλὰ δὴ καὶ τῶνδε γενναίῳ πατρὶ
> ἐκ τοῦδε ταὐτοῦ στόματος ἤγγειλας κακά.
>   Eur. *Heracl.* 53.

> πολλὰ δὴ ξυμπονήσαντα καὶ θερμὸν ἀπομαξάμενον
> ἀνδρικὸν ἱδρῶτα δὴ καὶ πολύν.   Ar. *Ach.* 695.

Ar. *Av.* 139, and

πολὺ δὴ πολὺ δὴ γυναῖκ' ἀρίσταν
λίμναν Ἀχεροντίαν πορεῦσαι. Eur. *Alcest.* 442.

(d) With imperatives and earnest exhortations, as εἷα
δή, ἴθι δή, ἄγε δή, φέρε δή.

So

ΑΙ. εἷα δή, φίλοι λοχῖται, τοὔργον οὐχ ἑκὰς τόδε.
ΧΟ. εἷα δή, ξίφος πρόκωπον πᾶς τις εὐτρεπιζέτω.
Agam. 1628.

It is used with a finite verb in the sense of 'as it
seems,' 'as you now see.'

ἐγὼ δ' ἐπ' ἄλλην γαῖαν εἰμὶ δὴ φυγάς.
Eur. *Med.* 1024.

τοῦδ' οὐκέθ' ἡμῖν τοῦ λόγου μέτεστι δή.
Heracl. 665.

Λήδαν ἔλεξας ; οἴχεται θανοῦσα δή.
Hel. 134.

ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρριμμένα.
Soph. *Aj.* 1271.

ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω,
'thereupon *I* came into possession of.'
Ant. 173.

Like *fac*, καὶ δή is used in assuming some supposed
case, meaning properly 'already that has been done,' or
'now it is likely to be done.'

καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις ;
Eur. *Med.* 386.

καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει;
<div align="right">Eum. 854.</div>

καὶ δὴ θυρωρῶν οὔτις ἂν φαιδρᾷ φρενὶ
δέξαιτ,' ἐπειδὴ δαιμονᾷ δόμος κακοῖς.
<div align="right">Cho. 556.</div>

καὶ δὴ τὸ σῶφρον τοὐμὸν οὐ πείθει σ' ἴσως·
δεῖ δή σε δεῖξαι τῷ τρόπῳ διεφθάρην.
'Supposing now (as I dare say is the case) that
my assertion of virtue does not convince
you : then it is for you to show in what
way I was corrupted.' *Hippol.* 1007.

καὶ δὴ παρεῖκεν,
'suppose that he *has* conceded this.' *Hel.* 1057.

The same combination means (a) 'before now,' as

καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὕπο.
<div align="right">Aesch. *Suppl.* 493.</div>

(b) 'Well, then,' as

καὶ δὴ λέγω σοι πᾶν ὅσων κατειδόμην.
<div align="right">Soph. *El.* 892.</div>

καὶ δὴ λέγω σοι· τὸν νεκρόν τις ἀρτίως
θάψας βέβηκε. *Antig.* 245.

καὶ δὴ πέπεμπται κόσμον ἐν χεροῖν ἔχων.
<div align="right">*Theb.* 468.</div>

καὶ δὴ πέφρασμαι· δεῦρο δ' ἐξοκέλλεται.
'Well, I *have* considered: and the matter comes
to this.' *Suppl.* 432.

(c) 'Already,' as

καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις. *Aj.* 49.

καὶ δὴ κομίζει προσπόλων ὅδ᾽ ἐγγύθεν.   Ibid. 544.

καὶ δὴ παρῆκται σφάγια ταξέων ἑκάς. Heracl. 673.

καὶ δὴ 'πὶ κρατὶ στέφανος.   Med. 1065.

καὶ δὴ μὲν οὖν παρόντα,
'Nay rather, actually now present.' Oed.Col. 31.

ὥστε καὶ δὴ τοὔνομ' αὐτῆς ἐν ἀγορᾷ κυλίνδεται.
Vesp. 492.

Combined with ὡς, δή conveys intense irony, especially with the emphatic σύ.

ὡς δὴ σὺ σώφρων, τἀμὰ δ' οὐχὶ σώφρονα,
'As if forsooth *you* only knew what virtue was.'
Eur. Andr. 235.

ὡς δὴ σύ μοι τύραννος Ἀργείων ἔσει.
Aesch. Ag. 1611.

ὡς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.
Oed. Col. 807.

And this would be a better reading in *Iph. Taur.* 1184,

ὡς δὴ σὺ σώσαις ἡδοναῖς ἀγγελμάτων, (MSS. ὡς δὴ σφε),
'Of course—that *you* might save them through delight at the tidings.'

See also Eur. *El.* 947, *Hel.* 1038. *Herc. Fur.* 1407,
ὡς δή τι φίλτρον τοῦτ' ἔχων ῥᾴων ἔσει,
'As if you will be at all the easier for having *that* charm applied.'

The two particles are separated in *Hel.* 1378,

ὡς τῷ θανόντι χάριτα δὴ συνεκπονῶν.

With a participle it has the sense of *tanquam*, with a slight irony;

ὡς δὴ θεοὺς ὑπεκδραμούμενοι ἥμαρτον ἀμαθῶς.
Phoen. 873.

προσέρχεται ὡς δὴ καταπιόμενός με.
Equit. 691–3.

οὗτος δὲ διεμύλλαινεν, ὡς δὴ δεξιὸς, sc. ὤν.
Vesp. 1315.

Very often οὐ δή and τί δή occur where the context alone must determine whether δή means 'then,' or is merely emphatic.

οὐ δή ποτ᾽, ὦ ξέν᾽, ἀμφ᾽ ἐμοὶ στένεις τάδε.
Aj. 1180.

τί δή ποτ᾽, ὦ ξέν᾽, ὧδ᾽ ἐπισκοπῶν στένεις;
Ibid. 1184.

καὶ δὴ καί, 'and moreover,' often occurs in prose, where the latter καί may generally be taken to qualify the word next following. Plato, *Phaedr.* page 260A,

καὶ δὴ καὶ τὸ νῦν λεχθὲν οὐκ ἀφετέον,
'we must not give up this point as well as the others.'

δῆτα, δῆθεν (δῆθε).

These are adverbial expansions of δή, the latter sometimes combined with ὡς either before or after it.

When a word is repeated with assent, δῆτα is added, as

Ζεὺς δὲ γεννήτωρ ἴδοι.
XO. ἴδοιτο δῆτα πρευμενοῦς ἀπ᾽ ὄμματος.

Aesch. *Suppl.* 202.

εἰδὼς ἂν αἶσαν τήνδε συγγνοίη βροτοῖς.
ΔΑ. σύγγνοιτο δῆτα καὶ παρασταίη πρόφρων.

Ibid. 211.

ΤΕ. ἄπειμι τοίνυν, καὶ σὺ, παῖ, κόμιζέ με.
ΟΙ. κομιζέτω δῆθ᾽. *Oed. R.* 404.

δόμους πατρῴους ἐλόντες μέλεοι ξὺν αἰχμᾷ.
ΗΜ. μέλεοι δῆθ᾽, οἳ, κ.τ.λ. *Theb.* 872.

So

τετυμμένοι—τετυμμένοι δῆθ᾽. *Ib.* 882.

τήνελλα καλλίνικος—τήνελλα δῆτ᾽, εἴπερ καλεῖς.

Ar. *Ach.* 1227.

καὶ δῆτα, 'and did you then?'—or without a question, is a combination occasionally found.

καὶ δῆτ᾽ ἐτόλμας τούσδ᾽ ὑπερβαίνειν νόμους;

Soph. *Ant.* 449.

καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς.

Ar. *Ach.* 142.

In strong and indignant denial οὐ δῆτα, 'no indeed!' is used.

οὐ δῆτ᾽, ἐπεί με καὶ κασιγνήτου τύχαι
τείρουσ᾽ Ἄτλαντος. Aesch. *Prom.* 355.

οὐ δῆτ', ἐπεί τοι τὴν μὴν αὐτίκ' ἡμέραν—
οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν.

Oed. Col. 433, 436.

AN. ὁρᾷς; ἀπαυδᾷς ἐν κακοῖς φίλοισι σοῖς.
ΘΕ. οὐ δῆτα, μηδὲν τοῦτ' ὀνειδίσῃς ἐμοί. *Androm.* 87.

ἦ καὶ νεοσσὸν τόνδε (κτενεῖς);
ΜΕ. οὐ δῆτα· θυγατρὶ δ', ἢν θέλῃ, δώσω κτανεῖν.

Ibid. 442.

οὐ δῆτ', ἐπεί τᾶν μεγάλα γ' ἡ Τροία στένοι.

Cycl. 198.

Similarly we have μὴ δῆτα in strong deprecation.

μηδέ ποτ' εἴπηθ'
ὡς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον
πῆμ' εἰσέβαλεν, μὴ δῆτ', αὐταὶ δ'
ὑμᾶς αὐτάς. *Aesch. Prom.* 1094.

μὴ δῆτα, θυμέ, μὴ σύ γ' ἐργάσῃ τάδε. *Med.* 1056.

The ironical δῆθεν, 'forsooth,' stands either first or second in a sentence.

ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με,
'as if I were a *child* indeed!' *Prom.* 1007.

τῆς ἐκεῖνος οὐδαμὰ
βλάστας ἐφώνει, δῆθεν οὐδὲν ἱστορῶν,
'pretending to know nothing about it.'

Trach. 381.

εἴσιμεν ἐς οἴκους, δῆθεν ὡς θανούμενοι.

Orest. 1119.

ὡς δῆθεν οὐκ εἰδυῖα τάξειργασμένα. *Ibid.* 1320.

ΗΛ. τεκεῖν μ' ἐβούλετ' ἀσθενῆ, τοιῷδε δούς.
ΟΡ. ὡς δῆθε παῖδας μὴ τέκοις ποινάτορας.

<div align="right">Eur. <i>El.</i> 267.</div>

In *Med.* 785 for τήνδε μὴ φεύγειν χθόνα, there was a *var. lect.* δῆθε μὴ φεύγειν χθόνα.

οἱ Μαντινῆς—ὑπαπῇεσαν κατ' ὀλίγους, ἅμα ξυλλέγοντες ἐφ' ἃ ἐξῆλθον δῆθεν. *Thuc.* III. iii. 1.

τῆς δ' Ἀθηναίων χθονὸς
ἄξω θεατὴν δῆθεν, ὡς οὐκ ὄντ' ἐμόν.

<div align="right">Eur. <i>Ion,</i> 655.</div>

ἤ.

This particle is used, like δή, in emphatic assertion, but it stands first, whereas δή follows, as ἤ πολλὰ = πολλὰ δή. The two are combined in Aesch. *Cho.* 729,

ἤ δὴ κλύων ἐκεῖνος εὐφρανεῖ νόον,
εὖτ' ἂν πύθηται μῦθον.

We also find both δήπου (Ar. *Ach.* 122) and ἤ που, as

ἤ που πικρῶς νιν θέραπες ἦγον ἐκ φόνου.

<div align="right">Eur. *Suppl.* 762.</div>

ἤ πού νιν ἔχθραν τὴν πρὶν ἐκβαλοῦσα νῦν
εἰς οἶκτον ἦλθες πυρὶ κατηθαλωμένης.

<div align="right">*Troad.* 59.</div>

See *Aj.* 850, 1229.   This formula, used also by Plato, is both interrogative and emphatic.   The question is more common with οὔ που, as

οὔ πού νιν Ἑλένης αἰσχρὸν ὤλεσεν κλέος;
Hel. 135.

οὔ που φρονῶ μὲν εὖ, τὸ δ' ὄμμα μου νοσεῖ;
Ibid. 575.

οὔ που προσῄτεις βίοτον; ὦ τάλαιν' ἐγώ.
Ibid. 791.

In *Agam.* 1031 we have—
ἦ μαίνεταί γε καὶ κακῶν κλύει φρενῶν.

In *Theb.* 667—
ἦ δῆτ' ἂν εἴη πανδίκως ψευδώνυμος
Δίκη ξυνοῦσα φωτὶ παντόλμῳ φρένας.

In *Antig.* 323,
ἦ δεινόν, ᾧ δοκεῖ γε, καὶ ψευδῆ δοκεῖν.

Ibid. 484,
ἦ νῦν ἐγὼ μὲν οὐκ ἀνήρ, αὕτη δ' ἀνήρ.

Both ἦ πολλά and ἦ κάρτα are extremely common, *e.g.*—

ἦ πολλὰ μὲν δὴ τῶν ἐμῶν ἐλείξατε.   *Eum.* 106.
ἦ πολλὰ δὴ παθοῦσα καὶ μάταν ἐγώ.   *Ibid.* 139.

See also *Aj.* 1417, *El.* 622, 1456, *Agam.* 694 (ἦ πολύθρηνον αἰῶνα), *Phoen.* 697, *Rhes.* 266, 915, *Hel.* 765.

ἦ κάρτα νείκους τοῦτο δρῶν παροίχομαι.
Aesch. *Suppl.* 446.

ἢ κάρτα λαμπρὰ καὶ κατ᾽ ὄμμα καὶ φύσιν.

<div align="right">Soph. <i>Trach.</i> 379.</div>

See <i>Aj.</i> 1359, <i>El.</i> 312, <i>Eum.</i> 204, <i>Agam.</i> 575.

In Platonic dialogue we often find ἢ γάρ; 'is it not so?'

ἢ γὰρ νοεῖς θάπτειν σφ᾽, ἀπόρρητον πόλει;
'What! are you really thinking of burying him
when the state has forbidden it?'

<div align="right">Soph. <i>Ant.</i> 44.</div>

See <i>Agam.</i> 1337, Soph. <i>El.</i> 1221, <i>Phil.</i> 248, <i>Phoen.</i> 1673.

Similarly ἀλλ᾽ ἦ, 'can it really be that?'

ἀλλ᾽ ἦ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν;

<div align="right">Aesch. <i>Suppl.</i> 890.</div>

πῶς εἶπας; ἀλλ᾽ ἦ καὶ σοφὸς λέληθας ὤν;

<div align="right"><i>Alcest.</i> 58.</div>

ἀλλ᾽ ἦ τι κεῖθεν πολέμιον πεπόνθαμεν;

<div align="right"><i>Herc. Fur.</i> 1128.</div>

ἀλλ᾽ ἦ κρυπτὸν λόχον εἰσπαίσας διόλωλε;

<div align="right"><i>Rhes.</i> 560.</div>

ΛΑ. ἀλλ᾽ ἦ τριχόβρωτες τοὺς λόφους μου κατέφαγον;
ΛΙ. ἀλλ᾽ ἦ πρὸ δείπνου τὴν μίμαρκυν κατέδομαι;

<div align="right">Ar. <i>Ach.</i> 1111.</div>

ἀλλ᾽ ἦ σ᾽ ἐπλάνεν τις ἄπτερος φάτις;
'Well then, was it some report, not a warning
from the omen of birds, that you fed upon?'

<div align="right"><i>Agam.</i> 267.</div>

Sometimes ἦ simply asks the question, as

ἦ γάρ τι λοιπὸν τῇδε πημάτων ἐρεῖς ;   *Prom.* 764.

ἦ πρὸς δάμαρτος ἐξανίσταται θρόνων;   *Ibid.* 786.

Often too it means *sane*, 'in sooth.'

ἦ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,
ὅτῳ θανεῖν μέν ἐστιν οὐ πεπρωμένον.
Prom. 771.

καί.

This particle, 'and,' 'also,' 'even,' has the same relation to τε as *et* has to *que*. As the Romans say *paterque et filius*, not *et pater filiusque*, so the Greeks say πατήρ τε καὶ υἱὸς, not καὶ πατὴρ υἱός τε.

Hence in a few passages such as Aesch. *Suppl.* 742,

ὡς καὶ ματαίων ἀνοσίων τε κνωδάλων
ἔχοντας ὀργάς, χρὴ *φυλάσσεσθαι* κράτος,

the καί must be taken separately, as here ὡς καὶ ἔχοντας = ἐπειδὴ καὶ ἔχουσι, an instance of *accusative absolute*.

Oed. Col. 1393,

κἀξάγγελλ᾽ ἰὼν
καὶ πᾶσι Καδμείοισι τοῖς σαυτοῦ θ᾽ ἅμα
πιστοῖσι συμμάχοισαν κ.τ.λ.

Besides τε—καί = *que et*, we find often καί—καί = *et—et*, and τε—τε = *que—que*, the last mostly in epic, as πατὴρ ἀνδρῶν τε θεῶν τε, *Il.* i. 544.

Note here, that τε combines with ὡς to express consequence or result by ὥστε, with οἶος to express power or capability by οἶός τε, and with the relative to express terms or conditions, ἐφ' ᾧτε ἀργύριον ἀποτίνειν, 'on condition of paying a sum of money.'

The Greeks use καί very often where the Romans use vel and etiam.

Both εἰ καί and καὶ εἰ are used, and generally with this difference, that εἰ καί implies an admitted fact, 'even though,' καὶ εἰ a somewhat improbable supposition, 'even if.' So Oed. R. 302,

πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
οἵᾳ νόσῳ σύνεστιν.

κείνοις δ' ἴσως κεἰ δεῖν' ἐπερρώσθη λέγειν
τῆς σῆς ἀγωγῆς, οἶδ' ἐγὼ κ.τ.λ.
'even if they have ventured to say strong things
about taking you away.'   Oed. Col. 661.

Here it is difficult to distinguish the one phrase from the other.

καὶ γὰρ εἰ γέρων ἐγὼ,
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.   Ibid. 726.

καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει;
i.e. 'even if he has a quarrel with the mother.'
                                    Eur. Med. 74.

σὺ παῖδα δόξεις διολέσαι, κεἰ μὴ κτενεῖς,
'even if you shall not really be the murderess.'
                                    Ion. 1024.

νεανίας γενοῦ
ἔργοισι, κεἰ μὴ τῷ χρόνῳ πάρεστί σοι.

<div align="right">Ibid. 1041.</div>

λείψω δὲ βωμὸν τόνδε, κεἰ θανεῖν με χρή.

<div align="right">Ibid. 1401.</div>

Etiam si mihi moriendum sit; while εἰ καὶ θανεῖν με χρή would be *etiam si mihi moriendum est.*

The combination καὶ γάρ is common, but it is rarely, if ever, a mere synonym or expansion of γάρ. It should be rendered 'for *even*,' ' for *also*,' &c. So *Aj.* 669,

> καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
> τιμαῖς ὑπείκει,
> 'for *even* things of power and things of mightiest
>   strength obey the powers that be.'

> καὶ γὰρ ὑστέρῳ τό γ' εὖ
> πράσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾷ.

<div align="right">Trach. 92.</div>

> καὶ γὰρ 'Ηλέκτραν δοκῶ
> στείχειν, ἀδελφὴν τὴν ἐμήν,
> 'for if I mistake not, here comes my sister
>   Electra too.'   Aesch. *Cho.* 14.

> καὶ γὰρ ἐν ταῖς οἰκίαις
> ταύταις ἐπιτρόποις καὶ ταμίαισι χρώμεθα,

<div align="right">Eccles. 211.</div>

Seldom in the earlier Attic, but frequently in Plato and Xenophon, we find καὶ—δέ, where δέ is the copula and καί is 'also.'

ἐγγὺς παρεστὼς καὶ πρόσω δ' ἀποστατῶν,
'and *also* when far away.' Aesch. *Eum.* 65.

So *Prom.* 994,

καὶ σὲ δ' ἐν τούτοις λέγω,
'and *you* too I reckon among these.'

With an interrogation καὶ πῶς, καὶ τίς, καὶ ποῖ, &c. are used ironically to ask a question which is regarded as somewhat absurd, as

καὶ τίς τόδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος ;
'and pray what messenger could arrive with such speed as *that ?* *Agam.* 271.

καὶ πῶς ὑπαίθων σῶμ' ἂν ἰῴμην τὸ σόν ;
'surely I should not cure your body by setting fire to it ? ' *Trach.* 1210.

Generally, though not always, the inverted order of the words, πῶς καὶ, τίς καὶ, &c. asks a question where information is really required.

ποίου χρόνου δὲ καὶ πεπόρθηται πόλις ;
ΚΛ. τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω.
Agam. 269.

πῶς καί νιν ἐξεπράξατ' ; ἆρ' αἰδούμενοι ;
— Eur. *Hec.* 515.

Yet in *Aj.* 50, the question

καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου ;

is answered by ἐγώ σφ' ἀπείργω.

ΧΡ. καὶ ποῦ 'στιν οὗτος ; θαῦμά τοί μ' ὑπέρχεται.
ΗΛ. κατ' οἶκον, ἡδὺς οὐδὲ μητρὶ δυσχερής. *El.* 928.

D

ΟΙ. καὶ τίς χρόνος τοῖσδ᾽ ἐστὶν οὐξεληλυθώς ;
ΙΟ. σχεδόν τι πρόσθεν ἢ σὺ τῆσδ᾽ ἔχων χθονὸς
    ἀρχὴν ἐφαίνου.   *Oed. T.* 735.

καὶ νῦν is a formula very often used where a practical illustration is given of some preceding general statement.

καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,
'and accordingly here I am, watching for the
    concerted signal of a bright flame.'   *Agam.* 8.

καὶ νῦν ἐπὶ σκηναῖς σε ναυτικαῖς ὁρῶ
Αἴαντος.   *Aj.* 3.

καὶ νῦν κατ᾽ οἴκους συνδέτους αἰκίζεται. *Ibid.* 65.

καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω. *Antig.* 192.

In combination with ἄν (sometimes called 'consopitum,' because its force is, as it were, dormant) we often find καί, especially in the latter Attic, under the crasis κἄν. So πάρες κἂν σμικρὸν εἰπεῖν, Soph. *El.* 1482.

ἢν δ᾽ οὖν καταμύσῃ κἂν ἄχνην,
'if he *should* close his eyes, be it ever so little.'
                            Ar. *Vesp.* 92.

μέν and δέ.

These particles, apparently containing the roots *one* and *two*, though most extensively used by all Greek writers, have neither Latin nor English representatives. Where the Greeks say σὺ μὲν δίκαιος εἶ, πατὴρ δὲ

ἄδικος, the Romans generally say *tu justus es, pater
injustus;* and we can only say 'You are honest, while
your father is dishonest.'

Both μέν and δέ are often used separately; for
instance, many of the tragedies commence with μέν,
not followed by any antithetical δέ, which in many
cases may be mentally supplied. So too πρῶτον μὲν
is usually answered by ἔπειτα, without δέ. Very often
δέ = *autem* merely connects or combines a narrative;
and equally common is its adversative use 'but,' = *at*
or *sed*. Sometimes it is used *in apodosi*, or to resume
the thread of an argument or to introduce a
question, as

φράσον μοι—πόσον δέ. *Pers.* 335.

With these few facts borne in mind, young students
will find no serious difficulty in the uses of these
particles.

μήν.

This particle, a strengthened form of μέν, has several
well-marked and important meanings.

By itself it means 'but,' as

λέγω μὴν ὅτι ποιηταὶ ἡμῖν εἰσί τινες.
Plato, p. 810.

ἴτε μὰν ἀστυάνακτας μάκαρας θεοὺς ἀγαλοῦντες.
Aesch. *Suppl.* 995.

Oed. Col. 182 ἔπεο μὰν, *at sequere*.

D 2

It has a remarkable tendency to be followed by γε with a word intervening. Thus οὐ μὴν—γε is *nec tamen :*

οὐ μὴν ἄτιμοί γ᾽ ἐκ θεῶν τεθνήξομεν. *Agam.* 1250.

οὐ μὴν ἀκόμπαστός γ᾽ ἐφίσταται πύλαις.

Theb. 553.

οὐ μήν τι ποιναῖς γ᾽ ᾠόμην τοίαισί με
κατισχνανεῖσθαι. *Prom.* 276.

οὐ μήν τι φεύγω γ᾽ οὐδέ μ᾽ εἰ θανεῖν χρεών.

Iph. T. 1004.

οὐ μὴν θανόντι γ᾽ οὐδαμῶς συνήδομαι. *Rhes.* 958.
καὶ μὴν παρών γε κοὐ λόγους ἄλλων κλύων.

Pers. 266.

καὶ μὴν ἐκεῖνά γ᾽ ἡ τύχη θήσει καλῶς.

Eur. *El* 648.

καὶ μὴν ἐπ᾽ αὐτάς γ᾽ εἰσίτω δόμων πύλας.

Ibid. 661.

ΟΡ. καὶ μὴν τόδ᾽ ἔρξας δὶς θανεῖν οὐχ ἄζομαι.
ΠΥ. ἀλλ᾽ οὐδ᾽ ἐγὼ μὴν σοί γε τιμωρούμενος.

Orest. 1116.

When γε precedes, the formula means *tamen.*

ἐμοὶ δ᾽ ἀγὼν ὅδ᾽ οὐκ ἀφρόντιστος πάλαι
νίκης ταλαιᾶς ἦλθε, σὺν χρόνῳ γε μήν.

Agam. 1348.

λόγων γε μὴν εὔκλειαν οὐχ ὁρᾷς ὅσην
σαυτῷ τε κἀμοὶ προσβαλεῖς ; Soph. *El.* 973.

ἦ μὴν σὺ παύσει καίπερ ὠμὸς ὢν ἄγαν.

Alcest. 64.

ἦ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει.

Ar. *Nub.* 865.

ἦ μὴν ἐγώ σε τήμερον σκύτη βλέπειν ποιήσω.

Vesp. 643.

ἦ μήν σε παύσει τῆς ὕβρεως ταύτης πατήρ.

Av. 1259.

(c) In the sense of *nihilominus*, or *crede mihi.*

ἦ μήν ποθ' ἡ δύστηνος εἶχον ἐλπίδας
πολλὰς ἐν ὑμῖν.   Eur. *Med.* 1032.

ΠΡ. μηδὲν ἐγκέλευ' ἄγαν.
ΚΡ. ἦ μὴν κελεύσω,
'but I *will* give orders.'   *Prom.* 72.

ἦ μὴν ἐγώ σου χἀτέρους μείζονας κολάζω,
'I can tell you, I punish greater men than you.'

Ar. *Vesp.* 258.

ἦ μὴν πολὺ δριμύτατός γ' ἦν τῶν παρ' ἡμῖν.

Ibid. 278.

The formula καὶ μήν, 'but here comes,' &c. is used
(n) to introduce a new character on the stage.

καὶ μὴν ἐς αὐτὸν καιρὸν οἵδε πλησίον
πάρεισιν.   *Aj.* 1168.

καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην
Ἀγαμέμνον'.   *Ibid.* 1223.

καὶ μὴν ὁρῶ τάλαιναν Εὐρυδίκην ὁμοῦ
δάμαρτα τὴν Κρέοντος.   *Antig.* 1180.

(b) The same, with or without γε, means, 'well, but,'
and 'well, then.'

καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων
. ἔσται δεδορκώς.   Agam. 1149.

καὶ μὴν πεπωκώς γ' ὡς θρασύνεσθαι πλέον
βρότειον αἷμα, κῶμος ἐν δόμοις μένει. Ibid. 1159.

καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην. Aj. 531.

καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.
                                   Ibid. 539.

See also *El.* 1045, 1188, *Prom.* 1006, *Pers.* 266,
Theb. 234, Eur. *Suppl.* 393, 697.

We have ἀλλὰ μήν in *Pers.* 235, ἀλλ' οὐδὲ μήν in
Cho. 181, 'yet neither,' and in Eur. *Hel.* 1047,

ἀλλ' οὐδὲ μὴν ναῦς ἔστιν ᾗ σωθεῖμεν ἄν.

Οὔ τι μήν occurs in Soph. *El.* 817.

οὐ and μή.

The former of these negatives a fact, or denies the
existence of something, as οὐκ ἔστι ταῦτα, οὐκ ἔλεξε, οὐκ
ἔφυγε, &c.

But μή always contemplates some result, and is
therefore used in all conditions, wishes, prohibitions,
warnings, and generally with infinitive moods. Thus
εἰ μὴ λέγεις, εἰ γὰρ (or εἴθε) μὴ γένοιτο or ἐγένετο, μὴ
ποίει or ποιήσῃς, ὅσα μὴ λάθῃ σε, τοιοῦτός ἐστιν ὥστε

μηδένα φοβεῖσθαι, &c. Thus οὐ is called *objective*, and μή *subjective*.

By a very common idiom, both these negatives are repeated even several times, as οὐδεὶς λέγει οὐδὲν οὐδαμῶς, μή σε λάθῃ μηδεὶς μηδαμόθεν εἰσελθών. This with us is a mere vulgarism, ' he didn't say nothing to nobody.'

Where οὐ is used when something known and finite is denied, μή is used where there is uncertainty. Hence ὃς οὐ λέγει, τὸν οὐ λέγοντα, τὸν οὐκ ἄδικον, refer to a particular person, A or B. But ὃς (or ὅστις) μὴ λέγει, ὁ μὴ λέγων, *qui non dicat*, τὸν μὴ ἄδικον ἄνδρα, express a class of persons supposed or conceived to exist. Sometimes we find the abbreviated formula τόν τε ἄδικον καὶ μὴ, for καὶ τὸν μή.

With indefinite relatives μή is regularly used where the Romans employ the subjunctive. So

πῶς γὰρ; ᾗ γε μηδὲ πρὸς θεοὺς
ἔξεστ' ἀκλαύτῳ τῆσδ' ἀποστῆναι στέγης.
Soph. *El.* 911.

οὐ μή 'στι καιρός, μὴ μακρὰν βούλου λέγειν.
Ibid. 1259.

ᾧ μὴ 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.
Oed. Tyr. 296 ; *Ant.* 691 ; *Phil.* 255: *Iph. Aul.* 523, 823.

Hence with ὥστε, expressing a result or contingency, followed by an infinitive mood, μή is almost invariably found. See, however, Soph. *El.* 780 ; *Hel.* 108 ; *Phoen.* 1358. But while the Greeks say τοιοῦτός ἐστιν ὥστε

μηδένα φοβεῖσθαι, which is a general proposition, they would say, describing the known character and habit of *A* or *B*, and speaking of a fact, τοιοῦτός ἐστιν ὥστε οὐδένα φοβεῖται.

> ἦ τοσόνδ' ἔχεις
> τόλμης πρόσωπον, ὥστε τὰς ἐμὰς στέγας
> ἵκου ; Soph. *Oed. R.* 532.

> ἡ δ' ὧδε τλήμων ὥστε τῷ μιάστορι
> ξύνεστ', Ἐρινὺν οὔτιν' ἐκφοβουμένη.
> Soph. *El.* 276.

Where we say 'I think you are not,' the Greeks generally say, 'I don't think you are.' Hence οὐ φημί, οὐ δοκῶ, οὐκ οἴομαι σε τοιοῦτον εἶναι, is more usual than δοκῶ σε μὴ τοιοῦτον εἶναι. But there is a real difference of meaning between οὐκ ἔξεστι λέγειν, 'it is not permitted to speak,' and ἔξεστι μὴ λέγειν, 'you need not speak unless you like.' So

> ὦνθρωπε, βούλει μὴ βλέπειν εἰς τὰς κίχλας ;
> Ar. *Ach.* 1108.

> οὐ δύναμαι μὴ γελᾶν,
> *non possum non ridere. Ran.* 42.

> τούσδε γὰρ μὴ ζῆν ἔδει. Scph. *Phil.* 418.

> χρῆν τόνδε μὴ ζῆν μηδ' ὁρᾶν φάος τόδε.
> Eur. *Heracl.* 969.

The infinitive sometimes takes οὐ and not μή, as in

> εἴ τοι νομίζεις ἄνδρα συγγενῆ κακῶς
> δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
> *Oed. R.* 551.

Where the sense is, *εἰ νομίζεις ὅτι οὐχ ὑφέξεις*. Both *ἐχρῆν σε μὴ* and *οὐκ ἐχρῆν σε* occur, as *Phil.* 1363, *Hipp.* 507, where *χρῆν μὲν οὐ σ' ἁμαρτάνειν = οὐκ ἐχρῆν*. See *Androm.* 100, 214, 607; *Med.* 294; *Suppl.* 22.

So far the differences between *οὐ* and *μὴ* are pretty clear. But the combinations *οὐ μὴ* and *μὴ οὐ* [1] often create difficulty to students, the former especially, which is used both interrogatively and as a direct statement that something will not take place.

A little care, however, will distinguish these. When we find *οὐ μὴ λάθῃ, οὐ μὴ φύγωσιν,* &c., the phrase may always be rendered 'there is no chance of his escaping notice,' ' there is no fear of their escape,' &c.

And a few passages which occur where the full formula is expressed, *οὐ δεινόν ἐστι* or *οὐ φόβος ἐστι μή,* &c., seem to show that this is the origin of the phrase.

Sometimes, however, we find such phrases as *οὐδεὶς μὴ γένηται,* 'there is no chance of any one becoming' so-and-so. We cannot here supply *φόβος*, yet it is clear that this is but a variety of the original idiom.

Some doubt has been felt whether the first aorist subjunctive or the future indicative is the more correct, *e.g. οὐ μὴ πράξεις* or *οὐ μὴ πράξῃς*. The above con-

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[1] Professor Kennedy calls *μὴ οὐ* "the most difficult point in Greek grammar, and not adequately explained in any treatise he has read " (*Studia Sophoclea*, p. 45).

sideration gives the preference to the subjunctive. We find however instances of the future where the subjunc-tive cannot be used, as

οὐ μή σ' ἐκ τῶνδ' ἑδράνων,
ὦ γέρον, ἄκοντά τις ἄξει.   Soph. *Oed. Col.* 177.

σαφῶς γὰρ εἶπε Τειρεσίας οὐ μή ποτε
σοῦ τήνδε γῆν οἰκοῦντος εὖ πράξειν πόλιν.
Phoen. 1590.

ἀλλ' εἴσιθ'. οὔ σοι μὴ μεθέψομαί ποτε.
Electr. 1052.[1]

With an interrogation (a form of speaking which the Greeks were very partial to), οὐ μή with a future conveys a strong and rather impatient command, as οὐ μὴ προσοίσεις χεῖρα, 'don't touch me,' 'lay your hand on me if you dare!'

οὐ μὴ πρόσει τούτοισιν ἐσκοροδισμένοις ;
Ar. *Ach.* 166.

Sometimes, as in *Oed. R.* 637, and *Aj.* 75, two clauses are combined, the first with οὐ, the second with μή added to it, *e.g.* οὐκ ἄπει καὶ μὴ ἐνταῦθα μενεῖς ;

ὦ δεινὰ λέξασ', οὐχὶ συγκλήσεις στόμα
καὶ μὴ μεθήσεις αὖθις αἰσχίστους λόγους ;
Hippol. 498.

This idiom is more difficult to explain. 'Will you not not' do so-and-so, *i.e.* will you not abstain from doing ? is

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[1] Even the future occurs with μή in the sense of 'lest.' See Ar. *Eccl.* 495, and on Aesch. *Pers.* 124.

not a satisfactory solution, because it does not account for the subjective μή. Possibly, it is but an interrogative variety of the former idiom, 'Is there no chance of your not doing?' *i.e.* 'pray don't do.' Or thus, 'Will you not attend to the command μὴ ποιήσῃς, *don't do it?*' In either case, the future must be a modification of the subjunctive, from the formula being regarded as a simple interrogative.

Where the participle stands for the verb with εἰ, μή is of course necessary. So κακὸς ἂν εἴην μὴ δρῶν (or δράσας) τάδε, 'I should be base if I did not do this'; μὴ ὄντων θεῶν, δίκη οὐκ ἔστι, 'there is no such a thing as justice, if there are no such beings as gods'; μὴ τυχών, 'if I fail to obtain,' *Ach.* 466, *Eum.* 455; μὴ κυρήσας, *Phoen.* 490. But κακός ἐστιν οὐ δρῶν τάδε, is 'he is base for not doing this.'

> κρείσσων γὰρ ἦσθα μηκέτ' ὢν ἢ ζῶν τυφλός.
> > *Oed. Tyr.* 1368.

> πάλαι δὲ μὴ παρὼν θαυμάζεται, = εἰ μὴ πάρεστι,
> 'I wonder that he is not here already.'
> > *Ibid.* 289.

> ἀλλ' ἐς τόδ' ἥξεις μὴ λέγων γε τοὔνδικον.
> > *Ibid.* 1158.

When the preceding clause contains a negative, or involves a negative idea, then οὐ is added to μή in the second clause, as τί μέλλεις (= τί οὐ σπεύδεις) τὸ μὴ οὐ δρᾶσαι; and

δυσάλγητος γὰρ ἂν
εἴην τοιάνδε μὴ οὐ κατοικτείρων ἕδραν.
'I should be heartless if I did not pity,' &c.

Oed. R. 13.

μή μ' ἀτιμάσῃς τὸ μὴ οὐ θανεῖν σὺν σοι.
'Do not refuse to let me die with you.'

Ant. 544.

This use is very extensive, especially in poetry, *e.g.*
in v. 283 of the same play, μὴ παρῇς τὸ μὴ οὐ φράσαι.

καὶ τοσόνδ' ἐκόμπασε,
μηδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργαθεῖν Διὸς,
τὸ μὴ οὐ κατ' ἄκρων περγάμων ἑλεῖν πόλιν.

Phoen. 1174.

Another use of μὴ οὐ implies an ellipse of δέδοικα, as
μὴ οὐ τύχῃς τῆς ἀληθείας, 'I am afraid you will not
hit the truth,'

νικώμενος μὲν τήνδε μὴ οὐ μόλῃς πόλιν.

Rhes. 115.

μὴ ἀμαθεῖς ποίει θεὰς
τὸ σὸν κακὸν κοσμοῦσα· μὴ οὐ πείσῃς σοφούς,
vereor ut peritis id persuadeas.   *Troad.* 981.

Or with μή only, as

μὴ γάρ σε θρῆνος οὑμὸς εἰς ἔχθραν βάλῃ.

Prom. 396.

The full syntax occurs Eur. *El.* 568.

πάλαι δέδοικα, μὴ σύ γ' οὐκέτ' εὖ φρονῇς.

Either οὐδὲν or τὸ μηδὲν is used in the sense of *nihili*, a nobody or a mere nothing. Rarely, and somewhat inaccurately, μηδὲν is used without the article, where strict logic requires οὐδέν. So κἀπὶ μηδὲν ἔρχεται stands for ἐπὶ τὸ μηδὲν in Soph. *El.* 1000.

When a relative conveys any notion of indefiniteness, or purpose, cause, or condition, μή, and not οὐ is used, affecting even the participle (*Tro.* 1166). Thus

ἔφευγον ἔνθα μὴ ὀψοίμην.   *Oed. R.* 79.

τίς ἐμοῦ ἀθλιώτερος ἂν εἴη,
ὃν μὴ ἔξεστι ἀστῶν τινι δέχεσθαι;   *Ib.* 817.

Sometimes (in poetry especially) τὸ μή stands for ὥστε μή, 'to the not doing' of something being regarded as a result. So *Agam.* 552,

τὸ μήποτ' αὖθις μηδ' ἀναστῆναι μέλειν,
'they are dead and gone, so that a return to life is
    no care to them.'

A peculiar use of μή is to ask a question, directly or indirectly, where a negative answer is expected. Thus, μὴ λέγεις ταῦτα δίκαια εἶναι; 'Surely you do not call that *just*, do you?'

Trach. 316, μὴ τῶν τυράννων; Εὐρύτου σπορά τις ἦν; 'She was not one of the royal family, was she?' Aesch. *Prom.* 255, μή πού τι προὔβης τῶνδε καὶ περαιτέρω; and 980. *Pers.* 346, *Ag.* 665. Indirectly, with the indicative, μή signifies 'whether.' Soph. *Ant.* 1253,

ἀλλ' εἰσόμεσθα μή τι καὶ κατάσχετον
κρυφῇ καλύπτει καρδίᾳ θυμουμένῃ.

θέλω πυθέσθαι, μὴ 'πὶ τοῖς πάλαι κακοῖς
προσκείμενόν τι πῆμα σὴν δάκνει φρένα.
<div align="right">*Heracl.* 482.</div>

ἐπίσχες, ὡς ἂν προὐξερευνήσω στίβον,
μή τις πολιτῶν ἐν τρίβῳ φαντάζεται.
<div align="right">*Phoen.* 92.</div>

σκοπεῖτε μὴ δόκησιν εἴχετ' ἐκ θεῶν. *Hel.* 119.

Whether μῶν is compounded of μὴ οὖν, and is
identical with *num*, or has a different origin, it falls
under this head ; but it is mostly used when a negative
reply is expected.
<div align="center">μῶν τί μοι μέγα</div>
πάρεστε πρὸς κακοῖσι πέμποντες κακόν;
<div align="right">*Philoct.* 1265.</div>

μῶν καὶ θεός περ ἱμέρῳ πεπληγμένος;
<div align="right">*Ag.* 1174.</div>

μῶν ἐκ θεῶν τοῦ καινὸν ἀγγελεῖς ἔπος; *Tro.* 55.

Similarly δέδοικα μὴ ἦλθε means 'I am afraid he
went,' lit. 'I have fears as to whether he went.'

Even in conditional clauses, if the negative adheres
strictly to the verb, οὐ is sometimes used, *e.g.* εἰ οὐκ ἐᾷς
for εἰ κωλύεις,

εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρών;
<div align="right">*Ajax.* 1131.</div>

εἰ δ᾽ οὐ παρούσης ταὐτὰ τεύξομαι σέθεν,
μενέτω κατ᾽ οἴκους.   *Iph. Aul.* 995.

εἰ δ᾽ οὐκέτ᾽ ἔστι,   *Ion* 347, 388.

Where a particle has the virtual sense of an infinitive, μή is used, as δηλώσω μὴ γεγὼς = ἐμὲ μὴ γεγονέναι, *Aj.* 472. So *Oed. Col.* 797, ἀλλ᾽ οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι, where perhaps πείσων should be read. Or if a participle may be resolved into a condition, as *Philoct.* 935, ἀλλ᾽ ὡς μεθήσων μήποθ᾽ ὧδ᾽ ὁρᾷ πάλιν = ὡς εἰ θέλοι μή ποτε μεθιέναι.

When a particle with a negative is continued from, or forms part of, a clause containing a prayer or command, μή is used, as

χαῖρε—ὁ Πύθιος ἄναξ,
τόξοις ἰάπτων μηκέτ᾽ εἰς ἡμᾶς βέλη.
                    Aesch. *Agam.* 491—3.

ἀπότισον—μὴ δέκ᾽ ἐμπλήσας ἔτη..   *Orest.* 655.

ἢ ἄπαγε στρατὸν,
τὰ τῶν Ἀτρειδῶν μὴ μένων μελλήματα.
                    Iph. Aul. 817.

μάχαν ἔπιδε, πάτερ,
βίαια μὴ φίλοις ὁρῶν
ὄμμασιν ἐνδίκοις.   Aesch. *Suppl.* 791.

In *Theb.* 431,

τίς ἄνδρα κομπάζοντα μὴ τρέσας μενεῖ;

E

the μή is wrongly used, and the verse is probably an interpolation. A similar anomaly occurs in Eur. *Heracl.* 533,

εὕρημα γάρ τοι μὴ φιλοψυχοῦσ᾽ ἐγὼ
κάλλιστον ηὕρηκ᾽ εὐκλεῶς λιπεῖν βίον.

Thuc. viii. 68, fin. χαλεπὸν ἦν τὸν ᾿Αθηναίων δῆμον παῦσαι, καὶ οὐ μόνον μὴ ὑπήκοον ὄντα ἀλλὰ καὶ κ.τ.λ.

With a deliberative subjunctive, should I or not? μή must be used, as

πῶς σε σεβίζω
μήθ᾽ ὑπεράρας μήθ᾽ ὑποκάμψας
καιρὸν χάριτος;   *Ag.* 758.

εἴπω τι τῶν εἰωθότων, ὦ δέσποτα;
μηδ᾽ ἕτερον ἀστεῖόν τι;   *Ran.* 1.

διὰ τὴν χοάνην οὖν μήτ᾽ ἀκούω μήθ᾽ ὁρῶ;
                                   Thesm. 19.

A very peculiar use of μή occurs in strong assever-ations which assume the form of an oath.

ἴστω νῦν Ζεὺς,
μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος.
                                   Il. x. 329.

μὰ τὴν ᾿Αφροδίτην, μὴ ᾽γώ σ᾽ ἀφήσω.
                                   Ar. *Eccl.* 999.

μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα,
μὴ ᾽γὼ νόημα κομψότερον ἤκουσά πω. *Av.* 195.

μὰ τὸν ᾿Απόλλω, μή σ᾽ ἐγώ,
καίπερ τοιοῦτον ὄντα, κατακλινῶ χαμαί.
                                   Lysist. 917.

We can only say that this is an idiom; it is hard to explain it on any logical principle.

From οὐδὲν ἄλλο ἤ, *nihil aliud quam* (an accusative of the object), an adverbial formula ἀλλ᾽ ἤ, *praeterquam*, came into use. Thus in *Pers.* 211,

>   ὁ δ᾽ οὐδὲν ἄλλο γ᾽ ἢ πτήξας δέμας
> παρεῖχε,

the full sense would be οὐδὲν ἄλλο ἐποίει ἤ παρεῖχε. In *Ran.* 227,

>   οὐδὲν γάρ ἐστ᾽ ἀλλ᾽ ἢ κόαξ

we clearly trace the transition of ἄλλο to ἀλλά.

Similarly in *Pac.* 475, (reading ἀλλ᾽, not ἀλλ᾽,)

>   οὐδ᾽ οἷδε γ᾽ εἷλκον οὐδὲν ἀργεῖοι πάλαι
>   ἀλλ᾽ ἢ κατεγέλων τῶν ταλαιπωρουμένων,

the word εἷλκον is used παρὰ προσδοκίαν for ἐποίουν, 'they have been doing nothing but (else than) laughing.'

Hence in negative sentences οὐδὲν ἀλλ᾽ ἤ, οὐκ—ἀλλ᾽ ἤ, became very common, especially in Plato. τό τε λοιπὸν μηδετέρους δέχεσθαι ἀλλ᾽ ἢ μιᾷ νηὶ ἡσυχάζοντας, *Thucyd.* iii. 71, 1. καὶ προσβαλόντες τῇ Ἰάσῳ αἰφνίδιοι, καὶ οὐ προσδεχομένων ἀλλ᾽ ἢ Ἀττικὰς τὰς ναῦς εἶναι, αἱροῦσι. *Ibid.* viii. 28, 2.

We often find ἀλλά—γὰρ, ἀλλ᾽ οὐ γὰρ, with some ellipse or *aposiopesis*, as

>   ἀλλ᾽ ἐν γὰρ δεινοῖς οὐ σχήσω
>   ταύτας ἄτας,
>   'but (you need not advise me) for, &c.'
>   Soph. *El.* 223.

The phrase οὐ γὰρ ἀλλὰ is also elliptical.

κλύοιμ' ἂν· οὐ γὰρ ἀλλὰ δεῖ δοῦναι μέρος.

<div align="right">Eur. Suppl. 570.</div>

μὴ σκῶπτέ μ', ὤδελφ', οὐ γὰρ ἀλλ' ἔχω κακῶς,
'for indeed I am hard up,' lit. 'for it is not but that,' &c.

<div align="right">Ar. Ran. 58.</div>

οὖν.

The simplest meaning of this particle is 'therefore.'

ξύμβουλον οὖν μ' ἐπῆλθες, ἢ τίνος χάριν;

<div align="right">Eur. Suppl. 125.</div>

But in combination it has many very different meanings.

In Plato, μὲν οὖν is commonly used in assent, as πάνυ μὲν οὖν, σφόδρα μὲν οὖν, &c. But it is equally common in the sense of 'nay rather,' imo potius.

AI. ἢ μὴ φύγῳ σε;
OP. 　　　　μὴ μὲν οὖν καθ' ἡδονὴν
　θάνῃς. 　　　　　　　　Soph. El. 1503.

IO. αὐτὸς ξυνειδὼς, ἢ μαθὼν ἄλλου πάρα;
OI. μαντιν μὲν οὖν κακοῦργον ἐσπέμψας.

<div align="right">Oed. R. 704.</div>

NI. 　　　　λέγε σύ.
ΔH. 　　　　　　　σὺ μὲν οὖν λέγε.

<div align="right">Equit. 13.</div>

ἀπομυξάμενος ὦ Δῆμέ μου πρὸς τὴν κεφαλὴν
   ἀποψῶ.

ΑΛ. ἐμοῦ μὲν οὖν.

ΚΑ.   ἐμοῦ μὲν οὖν.

'No! on *mine!*'   *Ibid.* 910.

ΚΛ. οὐκ ἐῶν, ἢ ξυγκελεύων παῖδ' ἄγειν θανουμένην;
ΠΡ. μὴ μὲν οὖν ἄγειν.   *Iph. Aul.* 892.

           μὴ τἀγαθὰ
  ἃ νῦν γεγένηται; ΤΥ. μὴ μὲν οὖν τὰ πράγματα.
                    Ar. *Plut.* 651.

This combination frequently occurs where οὖν simply
means 'then,' and the μέν has reference to δέ implied
or expressed.

   ἐγὼ μὲν οὖν οὔτ' αὐτὸς ἱμείρων ἔφυν
   τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν.
   '*I* then (whatever others may feel) have no desire
     to be a ruler rather than to act as a ruler.'
                      Oed. R. 587.

   ἐγὼ μὲν οὖν καὶ ταῦτα καὶ τὰ πάντ' ἀεὶ
   φάσκοιμ' ἂν ἀνθρώποισι μηχανᾶν θεούς·
   ὅτῳ δὲ μὴ τάδ' ἐστὶν ἐν γνώμῃ φίλα,
   κεῖνός τ' ἐκεῖνα στεργέτω κἀγὼ τάδε.
   '*My* view then is this,—but if any one dissents
     from it, let him cling to that opinion as I do to
     this.'   *Aj.* 1036.

So *Antig.* 65.

   κεῖνος μὲν οὖν ἔκειτ', ἐγὼ δ' ὁ δύσμορος κ.τ.λ.
                    Phil. 359.

ἐγὼ μὲν οὖν ξένοισιν ὧδ᾽ εὐδαίμοσι
κεδνῶν ἔκατι πραγμάτων ἂν ἤθελον
γνωστὸς γενέσθαι——
πρὸς δυσσεβείας δ᾽ ἦν ἐμοὶ τόδ᾽ ἐν φρεσὶν,
τοιόνδε πρᾶγμα μὴ καρανῶσαι φίλοις.
<div align="right">Cho. 687.</div>

πλάτα μὲν οὖν——
ἀχείματόν μ᾽ ἔπεμπε·
——τελευτὰς δ᾽ ἐν χρόνῳ
πατὴρ ὁ παντόπτας
πρευμενεῖς κτίσειεν.
<div align="right">Suppl. 126.</div>

With οὖν, both before and after, γε often combines in the sense of *saltem*, and sometimes with the interval of a word. This usage appears to be but little understood.

ἀλλ᾽ οὖν δεδογμένον γέ ἐστι τὸν Σωκράτη διαφέρειν τινὶ τῶν πολλῶν ἀνθρώπων. · *Plat. Apol.* p. 34, E.

ἀλλ᾽ οὖν εὐνοίᾳ γ᾽ αὐδῶ.
'Well, at all events it is from *kindness* that I tell you,' &c. Soph. *El.* 233.

ἀλλ᾽ οὖν ἐπίστω γ᾽ οἷ μ᾽ ἀτιμίας ἄγεις.
<div align="right">*Ibid.* 1035.</div>

ἀλλ᾽ οὖν προμηνύσῃς γε τοῦτο μηδενὶ τοὔργον, κρυφῇ δὲ κρύπτε. *Ant.* 84.

οὔκουν πάρος γε σῆς ἀπεστάτουν φρενός,
'at least I did not on a former occasion hold aloof from your view.' *Ibid.* 993.

ἀλλ᾽ οὖν ἐλεγόμεσθ᾽, ἡ φάτις δ᾽ οὔ μοι πικρά,
viz. σε τεκεῖν. Eur. *Ion,* 1325.

οὔκουν ποτ' ἐκ τούτοιν γε μὴ σκήπροιν ἔτι
ὁδοιπορήσεις.   *Oed. Col.* 848.

See also *Ibid.* 651, 924, *Oed. Tyr.* 565, 1357.

οὔκουν ἂν ἐκφύγοι γε τὴν πεπρωμένην.
                                   Prom. 526.

ἀλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι.
                                     Aj. 535.

In some of these, and many similar passages, the force of γε seems to have escaped the notice of editors. The use of γοῦν is more obvious.

ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι
γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλόγα
αἰδεῖσθ' ἄνακτος ἡλίου.   *Oed. R.* 1424.

εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
ἴσ' ἀντιλέξαι.   *Ibid.* 408.

ΠΟ. μῆτερ, ἀλλά μοι σὺ χαῖρε.
ΙΟ.   χαρτὰ γοῦν πάσχω, τέκνον.
                                   Phoen. 618.

The particles δ' οὖν are very often used

(*a*) to express defiance, mostly with the pronoun of the second and third person.

ὁ δ' οὖν ποιείτω· πάντα προσδοκητά μοι.
'Then let him do it! There is nothing that I may not expect to happen to me.'
                          Aesch. *Prom.* 956.

οἱ δ' οὖν βοώντων· ἀλλὰ τὰς σπονδὰς φέρεις;
                                Ar. *Ach.* 186.

οἱ δ᾽ οὖν δρώντων ὅ τι βούλονται.   *Lysist.* 491.

ὁ δ᾽ οὖν ἴτω, κεἰ χρή με παντελῶς θανεῖν.
<div align="right">*Oed. Tyr.* 669.</div>

οἱ δ᾽ οὖν γελώντων κἀπιχαιρόντων κακοῖς.
<div align="right">*Aj.* 961.</div>

ἡ δ᾽ οὖν ἐάσθω καὶ πορευέσθω στέγας.
<div align="right">*Trach.* 329.</div>

σὺ δ᾽ οὖν λέγ᾽, εἴ σοι τῷ λόγῳ τις ἡδονή.
<div align="right">Soph. *El.* 891.</div>

σὺ δ᾽ οὖν, ἐπειδὴ τέρψις ἥδε σοι τὸ δρᾶν,
χρῶ χειρί.   *Aj.* 114.

σὺ δ᾽ οὖν ἄκουε τοὔργον.   *Trach.* 1157.

σὺ δ᾽ οὖν δίωκε καὶ πόνον πλέον τίθου.
<div align="right">*Eum.* 217.</div>

(*b*) With εἰ or ἤν a barely possible contingency is expressed, 'but if he *should* do so-and-so, then,' &c. This idiom also, though in fact common, seems but little understood.

εἰ δ᾽ οὖν ἀνάγκη τῆσδ᾽ ἐπιρρέποι τύχης,
ἀρχαιοπλούτων δεσποτῶν πολλὴ χάρις.
<div align="right">Aesch. *Ag.* 1009.</div>

εἰ δ᾽ οὖν τι κἀκτρέποιτο τοῦ πρόσθεν λόγου,
'or, if he *should* deviate at all from his former statement,' &c.   *Oed. Tyr.* 851.

εἰ δ᾽ οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν.
<div align="right">*Antig.* 722,</div>

where μὴ σοφὸς φύσει τις ἐστὶ is to be supplied.

εἴ τοι δοκεῖ σοι, χρῆν μὲν οὔ σ' ἁμαρτάνειν·
εἰ δ' οὖν, πιθοῦ μοι,
'but if you *did* go wrong,' &c.   *Hippol.* 507.

εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σόν, κεῖνον θέλων
ἐπωφελῆσαι ταῦτ' ἔδρα, κ.τ.λ.   Soph. *El.* 577.

ἢν δ' οὖν καταμύσῃ κἂν ἄχνην,
'but if he *should* close his eyes for ever so
    little,' &c.   Ar. *Vesp.* 92.

(c) Like *ceterum*, 'be that as it may,' δ' οὖν expresses
a result arrived at where the possible causes or motives
are left undecided.

γένοιτο δ' οὖν μολόντος εὐφιλῆ χέρα
ἄνακτος οἴκων τῇδε βαστάσαι χερί,
'however, I will say no more now, than that I hope
    soon to shake hands with my lord.' *Agam.* 34.

ἔτλα δ' οὖν θυτὴρ γενέσθαι θυγατρός,
'however, be that as it may (viz. respecting a
    mental infatuation), dare he *did* to slay his own
    daughter.'   *Ibid.* 217.

τέλοιτο δ' οὖν τἀπὶ τούτοισιν εὖ πρᾶξις.
                                Ibid. 246.

οὐκ οἶδ'· ἐμοὶ δ' οὖν ἥ τ'_ἄγαν σιγὴ βαρὺ
δοκεῖ προσεῖναι χἠ μάτην πολλὴ βοή.
                                Antig. 1251.

ὃ δ' οὖν ἐρωτᾶτ', αἰτίαν καθ' ἥντινα
αἰκίζεταί με, τοῦτο δὴ σαφηνιῶ,   *Prom.* 234.
viz. 'however, painful or not painful (v. 205), I
    will explain to you the cause.'

Both οὐκοῦν and οὔκουν occur, where the accented syllable alone has its force. In all cases however οὐκ οὖν should be taken separately, and the meaning determined by the addition or absence of the interrogation.

With ὥσπερ the particle means 'as in fact.'

τὸ μὴ πόλιν μὲν, ὥσπερ οὖν ἔχει, παθεῖν,
'to prevent the city from suffering as it *has* suffered.'   . *Agam.* 1142.

καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλειν
ἐφίεθ' ἀνὴρ κεῖνος, ὥσπερ οὖν μέλει,   *Aj.* 990.

ἦ σῖγ' ἀτίμως, ὥσπερ οὖν ἀπώλετο
πατὴρ,—στείχω;   *Cho.* 88.

With alternatives expressed by εἴτε—εἴτε, or excluded by οὔτε and μήτε, we find οὖν added to one or both clauses according as a special emphasis is conveyed.

εἴτ' οὖν ἀληθεῖς, εἴτ' ὀνειράτων δίκην—
'whether they are *indeed* true, or whether &c.'
                                        Agam. 474.

εἴτ' οὖν θανόντος εἴτε καὶ ζῶντος πέρι
λέγω.   *Ibid.* 816.

εἴτ' οὖν κομίζειν δόξα νικήσει φίλων,
εἴτ' οὖν μέτοικον ἐς τὸ πᾶν ἀεὶ ξένον
θάπτειν, ἐφετμὰς τάσδε πόρθμευσον πάλιν.
                                        Cho. 670.

λέγοντες εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην.
                                        Philoct. 345.

εἴτ'. οὖν ἐπ' ἀγρῶν εἴτε κἀνθάδ' εἰσιδών.
                                        Oed. R. 1049.

οὔτ᾽ ἐν θεαῖσι πρὸς θεῶν ὁρωμένας,
οὔτ᾽ οὖν βροτείοις ἐμφερεῖς μορφώμασιν.

Eum. 390.

μήτ᾽ ἄροτον αὐτοῖς γῆς ἀνιέναι τινὰ
μήτ᾽ οὖν γυναικῶν παῖδας.

Oed. R. 270.

Sometimes with a simple copula, as

πάντα γὰρ τά τ᾽ οὖν πάρος
τά τ᾽ εἰσέπειτα σῇ κυβερνῶμαι χερί. *Aj.* 34.

In all such passages *οὖν* strongly insists on the particular fact or person about which the statement is made. Thus

ἡ δ᾽ οὖν γυνὴ κάτεισιν εἰς Ἅιδου δόμους,
‘No! go she must.’ (Or perhaps, ‘that may be as you say; but anyhow she must go.’). *Alcest.* 73.

ἀλλ᾽ ἦ ποτ᾽ ἦσθα θήρ; τεταύρωσαι γὰρ οὖν,
‘for indeed you have the form of a bull.’

Eur. *Bacch.* 922.

εἴπερ γυνὴ σύ· σοῦ γὰρ οὖν προκήδομαι,
‘for of *you* I certainly *do* take forethought.’

Antig. 741.

εὖ γὰρ οὖν λέγεις,
‘for that you speak *well* there can be no doubt.’

Ibid. 1255.

τὼ δ᾽ οὖν κόρα τώδ᾽ οὐκ ἀπαλλάξει μόρου,
‘but *these* girls he assuredly shall not save from their fate.’ *Ibid.* 769.

ἔστω δ᾽ οὖν ὅπως ὑμῖν φίλον,
‘however, be it as you wish.’ *Oed. Col.* 1205.

σφὼ δ' οὖν ἀρῶμαι μή ποτ' ἀντῆσαι κακῶν.

Ibid. 1444.

See also *Ibid.* 980, 985; *Ant.* 771, 925.

In *Heracl.* 202, καὶ γὰρ οὖν means ' for, of course.'

With a wish or prayer οὖν adds particular point to the negative.

μή τί ποτ' οὖν γενοίμαν ὑποχείριος
κράτεσιν ἀρσένων.   Aesch. *Suppl.* 1147.

μὴ γὰρ οὖν ζώην ἔτι.   *Orest.* 1147.

μή τί ποτ' εἰς (οὖν ?) ἐμὰν πόλιν ἵκοιθ' ὁ παῖς.

Ion 719.

Added to relatives and relative particles, οὖν gives the sense of indefiniteness, as ὁστισοῦν, ὁτιοῦν, ὁπωσοῦν. Plato, *Symp.* p. 210, B, τὸ κάλλος τὸ ἐπὶ ὁτῳοῦν σώματι τῷ ἐπὶ ἑτέρῳ σώματι ἀδελφόν ἐστι, ' the beauty in any (one) body is akin to that in any other.'

περ.

This particle, except in the epic, is seldom used alone. Eur. *Alc.* 2, θεός περ ὤν, ' though a god,' and Aesch. *Theb.* 1041, γυνή περ οὖσα, ' though a woman,' and *Agam.* 1547, τάδε μὲν στέργειν δύσπλητά περ ὄντ' are among the few examples from tragedy. Similarly *Cho.* 495,

οὕτω γὰρ οὐ τέθνηκας, οὐδέ περ θανών.

More common is καίπερ with a participle, sometimes separated, as

μῶν καὶ θεός περ ἱμέρῳ πεπληγμένος ; *i.e.*
καίπερ θεὸς ὤν. *Ag.* 1174.

κἀγώ σ᾿ ἱκνοῦμαι καὶ γυνή περ οὖσ᾿ ὅμως.
Eur. *Orest.* 680.

Very rarely καίπερ is used with a finite verb, as in Pind. *Nem.* iv. 35, ἔμπα, καίπερ ἔχει, and Plat. *Symp.*, p. 219, C, καίπερ ἐκεῖνό γε ᾤμην τι εἶναι, where καίτοι should doubtless be restored.

εἴπερ, *siquidem*, is nearer to our ' since' than to ' if,' though it may sometimes be rendered ' if, as is the case,' *e.g.*—

εἴπερ εἴργασται τάδε,
' if, as we assume, he has done this.' *Aj.* 22.

It is followed by γε in assent, as

εἴπερ γ᾿ ἀπ᾿ ἀρχῆς πράγματος κοινωνὸς ἦν.
Aesch. *Suppl.* 338.

εἴπερ γ᾿ Ὀρέστου σῶμα βαστάζω τόδε.
Soph. *El.* 1216.

More often a word intervenes, as

κἀν τοῖς ἐμοῖς ἄρ᾿, εἴπερ ἔν γε τοῖσι τοῖς.
Aesch. *Cho.* 215.

ναὶ, τέκνον, εἴπερ ἐστί γ᾿ ἐξοικήσιμος.
Oed. Col. 27.

εἴπερ τί γ᾿ ἐστὶ τῆς ἀληθείας σθένος.
Oed. R. 369.

πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὁρᾷ;

Aj. 84.

ΗΛ. ἦ ζῇ γὰρ ἀνήρ; ΟΡ. εἴπερ ἔμψυχός γ' ἐγώ.

El. 1221.

εἴπερ τις εἰδώς γ' εὖ τόδ' ἐξεῖπεν τέλος.

Agam. 907,

(where the γε seems incompatible with the MSS. reading ἐξεῖπον.)

εἴπερ κρατηθείς γ' ἀντινικῆσαι θέλεις. *Cho.* 490.

εἴπερ σφαλείς γε δεῦρο σωθήσει πάλιν.

Phoen. 725.

With relatives, ὅσπερ, ὥσπερ, ὁσονπερ, &c., the particle adds the notion of exact identity, 'the very one who,' &c., and thus it stands in contrast with the indefinite ὅστις.

ΟΙ. τίς οὗτος;
ΑΝ. ὅνπερ καὶ πάλαι κατείχομεν
γνώμῃ. *Oed. Col.* 1252.

Yet a few passages occur where ὅσπερ ἀν seems identical, as

χὦνπερ (or χὤσπερ) ἀν θίγῃ,
φθείρει τὰ πάντα κνώδαλ'. *Trach.* 715.

ἔωσπερ ἀν ζῶ, 'so long as I may be alive.'

Oed. Col. 1361.

Plato, *Sophist.* p. 219, B, πᾶν ὅπερ ἀν μὴ πρότερόν τις ὂν ὕστερον εἰς οὐσίαν ἄγῃ—ποιεῖν φαμέν.

φίλους νομίζουσ' οὔσπερ ἂν πόσις σέθεν.

<div align="right">Eur. <i>Med.</i> 1153.</div>

Where perhaps the sense is not *οὔστινας ἂν νομίζῃ,* but *οὔσπερ νομίζοι ἂν,* 'the very same whom he would regard as his friends.'

The correction of Dobree in Soph. *El.* 691, *ἀθλ' ἅπερ νομίζεται* for *πεντάεθλ' ἃ νομίζεται,* though generally adopted, seems inadmissible, and the passage is more probably an interpolation.

    που and *πως* enclitic, and *πῶς* and *ὅπως.*

The two latter, 'somehow,' 'somewhere,' or 'perchance,' as *εἴ πως, ἤ που,* and *πω* with a negative only (in the earlier Attic), *nondum,* as distinct from *οὐκέτι, iam non,* 'no longer,' are simple in their uses, and require no special illustration. But *πῶς* and *ὅπως,* besides their uses in asking a direct or (as in *Nub.* 690) a repeated question and in expressing indirectly *means how* and *purpose,* with the future, subjunctive, or optative, have several other idiomatic meanings.

As *ποῖ* or *ποῦ γῆς* often occurs, so we find *πῶς εὐμενείας ἔχεις,* 'how are they disposed towards you ?'

    ὡς ἂν παρούσης οὐσίας ἕκαστος ᾖ,
    'according as each one has ready means.'

<div align="right">Eur. <i>Hel.</i> 313, and 1253.</div>

Similarly ὅπως ποδῶν, ὅπως τάχους, 'with all speed,' Aesch. *Suppl.* 816, Plat. *Gorg.* p. 507, D, where there is an ellipse of ἔχει, or some tense of it.

A wish is often expressed by πῶς ἂν with the optative, 'how could I do it?' meaning virtually 'I should be glad if I could do it.'

πῶς ἂν δροσερᾶς ἀπὸ κρηνῖδος
καθαρῶν ὑδάτων πῶμ' ἀρυσαίμην;
'O that from a dewy spring I could take a draught
    of clear water!' *Hippol.* 208.

ὦ Ζεῦ, πῶς ἂν τὸν αἱμυλώτατον
ὀλέσσας θάνοιμι; *Aj.* 387.

πῶς ἂν μόλοι δῆθ' ἡμῖν ἐν τάχει παρών;
                                    Oed. R. 765.

A peculiar idiom is the use of ὅπως with an optative alone, where we should expect ἄν.

οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά,
ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.
                                    Agam. 603.

ἔστ' οὖν ὅπως Ἄλκηστις εἰς γῆρας μόλοι;
                                    Alcest. 52.

Similarly with ὅστις,

οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν.
                                    Cho. 164.

οὐκ ἔστιν ὅτῳ μείζονα μοῖραν
νείμαιμ' ἢ σοί. *Prom.* 299.

καί τίς ποτ' 'εστὶν ὅν γ' ἐγὼ ψέξαιμι τι;
                                    Oed. Col. 1172.

where the sense is *οὔτις ἔστιν ὃν*, or *οὐκ ἔστιν ὅντινα*, &c.

We find *οὐχ ὅπως* in the sense of 'so far from,' as

πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.
<div align="right">Soph. <i>El.</i> 796.</div>

τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν ὄντων γενήσεσθε, ἀλλὰ καὶ—δύναμιν προσλαβεῖν περιόψεσθε.—Thuc. i. 35.

With the ellipse of *σκόπει* we not unfrequently find *ὅπως* with a future in the sense of *cura ut*, or *cave ne.*

ὅπως μὴ σαυτὸν οἰκτιεῖς ποτέ. Aesch. *Prom.* 68.

Πενθεὺς δ' ὅπως μὴ πένθος εἰσοίσει δόμοις.
<div align="right">Eur. <i>Bacch.</i> 367.</div>

ὅπως παρέσει μοι καὶ σὺ καὶ τὰ παιδία.
<div align="right">Ar. <i>Av.</i> 131.</div>

A usage more difficult to explain, but depending probably on the attraction and assimilation of moods and tenses, is the occurrence of *ὅπως* and other particles of purpose, *ὡς* or *ἵνα*, in the sense 'in which case it would have been,' or 'that so it might have been.'

τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει ἔρριψ' ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας, ὅπως πέδῳ σκήψασα τῶν πάντων πόνων ἀπηλλάγην;
'why do I not throw myself at once from this rocky crag, that so I may be rid of all my troubles?'
<div align="right">Aesch. <i>Prom.</i> 766.</div>

F

εἶθ' εἶχε φωνὴν εὔφρον', ἀγγέλου δίκην,
ὅπως δίφροντις οὖσα μὴ 'κινυσσόμην,
'for then I should not have been agitated by two
   thoughts.'   *Cho.* 187.

ἐβουλόμην μὲν ἕτερον ἂν τῶν ἠθάδων
λέγειν τὰ βέλτισθ', ἵν' ἐκαθήμην ἥσυχος.
                                Eccles. 151.

See also Soph. *El.* 1131–4, *Oed. Tyr.* 1389, 1392,
Eur. *Hippol.* 647.   The original meaning seems to have
been 'in which way (or 'where,' ἵνα) so-and-so took
place;' and we may compare such expressions as καὶ
δὴ δέδεγμαι in the sense of '*fac me accepisse.*'   Perhaps
the ellipse of ἔχων or γιγνόμενος may be admitted;
'being how,' *i.e.* in which circumstances, 'I *was* so-
and-so.'   It is not however certain that any logical
explanation of the μὴ in this idiom can be offered.

ποῦ interrogative.

The ironical question, 'Where shall I find so-and-so?'
with the implied answer 'Nowhere!' gave rise to a
peculiar use of ποῦ interrogatively, which is formulated
by Elmsley on *Heracl.* 371 (369), 'ποῦ non sine indig-
natione negat.'   He refers to Porson on *Orest.* 792
(802),

            ποῦ γὰρ ὢν δείξω φίλος,
   εἴ σε μὴ 'ν δειναῖσιν ὄντα συμφοραῖς ἐπαρκέσω;
   'I shall not show myself to be a friend, if I fail
      to assist you in trouble.'

ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν
τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὕρω κακούς;
<div style="text-align:right"><i>Philoct.</i> 451.</div>

ἐπεὶ, φέρ' εἰπὲ, ποῦ σὺ μάντις εἶ σαφής; .
'*you* never showed yourself a true prophet.'
<div style="text-align:right"><i>Oed. R.</i> 390.</div>

ποῦ σὺ στρατηγεῖς τοῦδε, ποῦ δὲ καὶ λεῶν
ἔξεστ' ἀνάσσειν;
'you are not *his* commander, nor have you
   authority over *his* hosts.'   *Aj.* 1100.

κᾆτα ποῦ 'στιν ἡ δίκη;
'then there is no such a thing as justice.'
<div style="text-align:right"><i>Phoen.</i> 548.</div>

ποῦ τάδ' ἐν χρηστοῖς πρέπει;
'such conduct is not thought becoming by the
   good.'   *Heracl.* 510.

ποῦ δέ μοι πατὴρ σύ;
'*you* are not my father.'   *Ion* 528.

ποῦ γάρ ἐστι δίκαιον ἐν οἰκέτου σώματι
καὶ ψυχῇ δύο ὠφληκέναι τάλαντα;
<div style="text-align:right"><i>Dem.</i> p. 978.</div>

θεοῦ λέγεις πρόνοιαν· ἀλλὰ ποῦ τόδε;
'but that cannot be,' viz.—the means devised for
   preservation.   *Orest.* 1179.

<div style="text-align:center">ΤΟΙ.</div>

This is old form of τῷ, 'hereby,' 'truly,' 'in fact.'
In epic, it is very often represented by τε, which better
suits the hexameter verse.

<div style="text-align:right">F 2</div>

σύν τε δύ' ἐρχομένω, καί τε πρὸ ὃ τοῦ ἐνόησεν
ὅππως κέρδος ἔῃ· μοῦνος δ' εἴπερ τε νοήσῃ,
ἀλλά τέ οἱ βράσσων τε νόος λεπτὴ δέ τε μῆτις.
Il. x. 224.

It is peculiarly used in enunciating maxims or
sententious remarks.

Ζεύς τοι κολαστὴς τῶν ὑπερκόμπων ἄγαν
φρονημάτων ἔπεστιν εὔθυνος βαρύς,
'know that Zeus severely punishes excessive pride.'
Aesch. *Pers.* 823.

This particle combines very frequently with καί and
μέν in strongly expressed objections, 'but yet,' 'but
indeed,' καίτοι always standing first, μέντοι second in
a sentence. Rarely we find καίτοι γε, as in Eur. *Tro.*
1015.

But μέντοι, both in prose and poetry, is also used
nearly as a synonym of τοι, and in this case perhaps it
should be separately printed μέν τοι.

γένοιτο μέν τἂν πᾶν θεοῦ τεχνωμένου,
'why, truly, *anything* may happen when a god
contrives it.' *Aj.* 86.

καὶ τῶνδε μέντοι μηκέτ' ἐλπίσῃς ὅπως
τεύξει ποτ'. Soph. *El.* 963.

With ἄν and ἄρα there is frequently a crasis with
τοι, often corrupted in MSS.

χωρήσομαί τἄρ' οἷπερ ἐστάλην ὁδοῦ.
Soph. *El.* 404.

οὐ τὰν ἑλόντες αὖθις ἀνθαλοῖεν ἄν. *Agam.* 330.

ἢ τὰν πανώλεις παγκάκως τ' ὀλοίατο. *Theb.* 547.

It is often combined with ἐπεί, and we find also ἐπεί τοι καί.

ἐπεὶ

καὶ ξυμφορά τοι μὴ εἰδέναι σέ γ' ἥτις εἶ.

Trach. 321.

πέποιθ', ἐπεί τὰν οὐ μακρὰν ἔζων ἐγώ. *El.* 323.

οὐ δῆτ', ἐπεί τοι τὴν μὲν αὐτίχ' ἡμέραν, κ.τ.λ.

Oed. Col. 433.

οὐ δῆτ', ἐπεί τὰν μεγάλα γ' ἡ Τροία στένοι.

Cycl. 198.

σοὶ δ' οὐδὲν ἔχω φίλτρον, ἐπεί τοι

μέγ' ἀναλώσας ψυχῆς μόριον

Τροίαν εἷλον. *Androm.* 540.

ἐμοὶ μελήσει ταῦτ', ἐπεὶ

τοι καὶ ψοφεῖ λάλον τι καὶ

πυρορραγές. *Ar. Ach.* 933.

οὐ δῆτ', ἐπεί τοι καὶ γέλωτος ἄξια. *Heracl.* 507.

τοιοῦτος οἷος ἂν τροπὴν Εὐρυσθέως

θείην· ἐπεί τοι καὶ κακὸς μένειν δόρυ. *Ibid.* 743.

μάλιστ', ἐπεί τοι καὶ σοφῆς δεῖται φρενός.

Med. 677.

When the special attention is desired of the party addressed, τοι or δὴ is added.

σέ τοι, σέ τοι μόνον δέδορκα πημονὰν ἐπαρκέσοντ',
'you, yes *you*,' &c. *Aj.* 360.

σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω.

Ibid. 1228.

σέ τοι, σὲ κρίνω.　　　　　　　　*El.* 1445.

σοί τοι λέγουσα παύεται σαφῆ λόγον.

Agam. 1014.

ΑΛ. ἐγώ; ΔΗ. σὺ μέντοι.　　　*Equit.* 168.

σύ τοί με πείθεις.　　　　　　*Rhes.* 663.

μεῖνον, ὦ σέ τοι λέγω.　　　*Iph. Aul.* 855.

σὲ δὴ, σὲ τὴν νεύουσαν ἐς πέδον κάρα.

Antig. 441.

σὺ δὴ κατ᾽ οἴκους ὡς ἔχιδν᾽ ὑφειμένη
λήθουσά μ᾽ ἐξέπινες, οὐδ᾽ ἐμάνθανον
τρέφων δύ᾽ ἄτα κἀπαναστάσεις θρόνων.
'so *you,*[1] like a viper crouching in the house, have
been quaffing my blood *secretly* (not assailing me
openly, like your sister). I little thought that
I was maintaining *two* banes and *two* rebels
against my throne.'　　　　　　*Ibid.* 531.

The combinations τοιγάρ, τοιγαροῦν, and τοίνυν,
'then,' are remarkable for the occurrence of τοι first in
the sentence, equivalent to τῷ, 'wherefore.' In the
weaker sense it is always enclitic.

In alternatives, τοι combines with ἤ in the first
term, as

ἤτοι κέαντες ἢ τεμόντες εὐφρόνως.　*Agam.* 822.

We find τοι δή in Soph. *Phil.* 245, γέ τοι δή *Oed. R.*
1171, and γέ τοι very frequently.

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[1] The common reading σὺ δ᾽ ἤ, &c., is inferior in emphasis.

ἰδρώς γέ τοί νιν πᾶν καταστάζει δέμας.

<div align="right">Phil. 823.</div>

ἀλλ' εὖ γέ τοι τόδ' ἴσθι.   Trach. 1107.

φορᾶς γέ τοι φθόνησις οὐ γενήσεται. Ibid. 1212.

ἀλλ' εὖ γέ τοι κάτισθι.   Ant. 1064.

αἰσχρόν γε μέντοι ναῦς ἐπ' Ἀργείων μολεῖν.

<div align="right">Rhes. 589.</div>

μᾶλλόν γε μέντοι τοῖς ἐμοῖς πείθου λόγοις.

<div align="right">Hel. 994.</div>

ὁρῶ γέ τοι τούσδ' ἄρνας ἐξ ἄντρων ἐμῶν.

<div align="right">Cycl. 224.</div>

βαθύς γέ τοι Διρκαῖος ἀναχωρεῖν πόρος.

<div align="right">Phoen. 730.</div>

ὡς.

This particle, which has the same relation to ὅπως as ὅσος to ὁπόσος, οἷος to ὁποῖος, has several well-defined uses.

(a) As a particle of purpose, 'in order that,' it takes the subjunctive with or without ἄν, the optative always without ἄν.

ὡς ἂν παρῇ μοι μάρτυς ἐν δίκῃ ποτέ.

<div align="right">Aesch. Cho. 974.</div>

δεῦρ' ἐλθ', ὅπως ἂν καὶ σοφώτερος γένῃ.

<div align="right">Alcest. 779.</div>

ἀλλ' ὡς δόλοισι παῖδα βασιλέως κτάνω.

<div align="right">Med. 783.</div>

ἐπ' αὐτοφώρῳ πρέσβυν ὡς ἔχονθ' ἕλοι,
viz. τὸ φάρμακον.

<div align="right">Ion 1214.</div>

(b) In exclamations,

ὥς σ' ἀπ' ἐλπίδων
οὐχ ὧνπερ ἐξέπεμπον εἰσεδεξάμην.

<div align="right">Soph. El. 1128.</div>

(c) In comparison, 'as,' quemadmodum.

βίοτον εὐαίωνα, Πέρσαις ὡς θεὸς, διήγαγες.

<div align="right">Pers. 707.</div>

In this sense ὅπως is used by the poets,

γῄτης ὅπως ἄρουραν ἔκτοπον λαβών.

<div align="right">Trach. 32.</div>

Note, that in comparison, ὡς takes the accent when it comes after the object compared.

ἔδυ δ' ἐς ἄντρον ἀσχέδωρος ὥς.

<div align="right">Aesch. frag. Phorcid.</div>

(d) After verbs of saying, indicating, &c., where the Romans use the infinitive.

λέγουσι δ', ὡς σὺ μὲν μέγαν τέκνοις
πλοῦτον ἐκτήσω ξὺν αἰχμῇ.   Pers. 750.

Dicunt te magnas opes liberis bello comparasse.

(e) Accented, ὣς is used for οὕτως, but somewhat rarely, and chiefly in the formula ἀλλ' ὣς γειέσθω, 'then be it so,' Troad. 726.

εἰ πάντα δ' ὡς πράσσοιμ' ἄν, εὐθαρσὴς ἐγώ.

Agam. 903.

(*f*) ὡς often signifies 'when' in the sense of ἐπεί, and very often 'since.'

ἀλλ' εὐτρέπιζε φάσγαν' ἢ βρόχον δέρῃ,
ὡς δεῖ λιπεῖν σε φέγγος.   *Orest.* 953.

ὡς δὲ αὐτοῖς πρὸς τοῖς πολεμίοις ἦσαν,—δύο μὲν εὐθὺς ηὐτομόλησαν.   *Thuc.* iii. 77.

In this sense of 'when' ὅπως also is used in *Antig.* 253, 407, *Trach.* 917.

(*g*) Both ὡς ἄν and ὅπως ἄν with the subjunctive mean 'according as.'

ὡς ἂν ποιήσῃς, πανταχῇ χρηστός γ' ἔσει.

Aj. 1369.

ὅπως ἄν, οἶμαι, καὶ παραστῶσιν τύχαι.

Med. 331.

And so probably we should read in *Oed. R.* 329, τἄμ' ὡς ἂν εἴπῃς, 'however you may speak of *my* conduct' (for ὡς ἂν εἴπω).

(*h*) With superlatives, ὡς and ὅπως are used as the Romans use *quam maxime, &c.*

μαίνει γὰρ ὡς ἄλγιστα.   *Bacch.* 326.

γένοιτο δ' ὡς ἄριστα.   *Agam.* 657.

ἥκειν ὅπως τάχιστ' ἐράσμιον πόλει.

Agam. 588.

(*i*) With genitive absolute, ὡς ὧδ' ἐχόντων τῶνδε, *quae quum ita se habeant*, &c.

(*k*) With future participles, ὡς πᾶν δράσων or δράσοντος,[1] like the Latin future in -*rus*.

Generally, this expresses either real intention, or at least some avowed plea.

λιπὼν δὲ βούσταθμ' Ἰδαῖος Πάρις
Σπάρτην ἀφίκεθ' ὡς ἐμὸν σχήσων λέχος.

Hel. 29.

(*l*) With present or other participles, ὡς ὤν, ὡς πολλὰ ἀδικήσας, &c.

σὺ δ' ὡς τί χρῄζων τήνδε ναυστολεῖς χθόνα;

Med. 682.

---

[1] Without ὡς, the future participle represents the Latin supine with verbs of motion, as ἐξῄει θεασόμενος, *exibat spectatum*, πέμπω σε ἀγγελοῦντα, &c.

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THE END.

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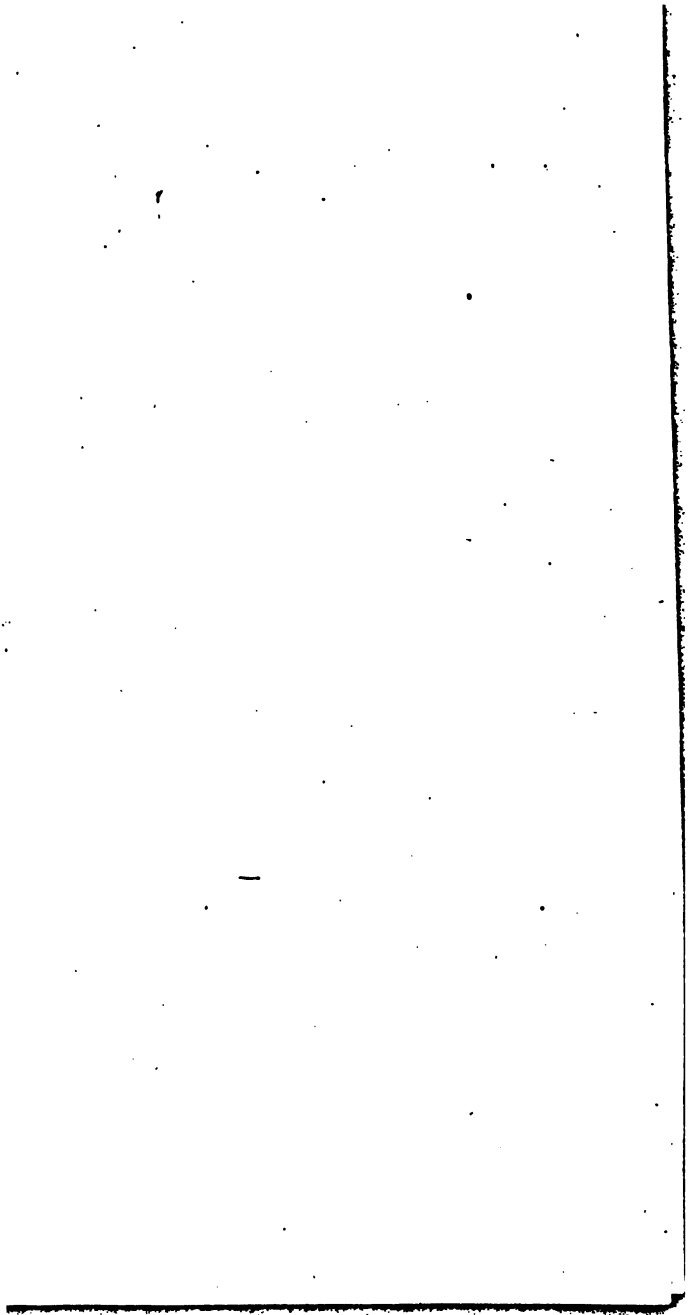
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