

A DISSERTATION

ON

INDIRECT DISCOURSE  
IN THUCYDIDES.

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## INTRODUCTORY.

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There having been, to my knowledge, no systematic historical treatment presented of the subject of Indirect Discourse, I have attempted in this dissertation to contribute something to this subject by formulating the chief principles of indirect discourse as they are found in Thucydides. As the literature of Greek Syntax is fully presented in Hübner's *Grundriss zu Vorlesungen über die griechische Syntax*, 1883, and other works familiar to scholars, it has not been considered necessary to give any account of what has been done on the subject here treated, and very few references have been made to existing treatises. Even the *Beiträge zu hist. Syntax*, edited by Schanz, as yet cover, so far as I can ascertain, only part of the subject; and it has seemed best in the present work to undertake only a collection of the facts presented in Thucydides without incorporating the results of the work of others.

In general, the analysis has been made with reference to that of Goodwin in his *Moods and Tenses*.



## INDIRECT DISCOURSE IN THUCYDIDES.

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There are two kinds of indirect discourse. One kind comprises all indirect quotations of the words or thoughts of any person, including those of the speaker or writer himself. Here the indirect statement represents a direct form.

The other kind of indirect discourse occurs chiefly after verbs of knowing, perceiving, and the like, and simply reports indirectly a fact as known or perceived without regard to even the possible existence of a direct form. Here the indirect statement is not a quotation, for it does not represent an actual direct statement, though in many cases of this kind of indirect discourse a direct form is easily conceived, in others with more difficulty. The grammatical difference between the two kinds of indirect discourse is that in the former each tense represents the corresponding tense of the direct discourse, while in the latter, though a direct form may be imagined, that fact has no influence whatever on the tense or mood of the verb of the indirect statement.

Take the example in Thuc., I. 50. *τούς τε αὐτῶν φίλους, οὐκ αἰσθόμενοι ὅτι ἦσσηντο οἱ ἐπὶ τῷ δεξιῷ κέρα, ἀγνοοῦντες ἔκτεινον.* In the clause *ὅτι ἦσσηντο* the writer wishes simply to report the fact that 'they had been defeated,' and he does so indirectly by making the clause dependent upon *αἰσθόμενοι*. That he does not regard this indirect statement as a quotation is shown by his not retaining the tense of the possible direct form.

Again, take the statement, 'I knew that I was sick.' It would be entirely unnecessary to imagine a direct form in this case, and would be perfectly natural to a Greek to say ᾔδειν ὅτι ἦν. He might have used εἶην in consideration of the fact that there might have been a direct form, but he would have used ἦν in preference to εἶμι. Koch even goes so far as to say that the tense of the indicative cannot be retained after verbs of knowing. In the earlier Greek the tense was always changed after these verbs.

Goodwin says (*Moods and Tenses*, 674.2): "We sometimes find the imperfect and pluperfect with ὅτι or ὥς representing the present or perfect of the direct form after past tenses, even in Attic Greek."

Goodwin fails to distinguish between the two kinds of indirect discourse. Such sentences cannot under his definition of the term be regarded as instances of indirect discourse, for they do not, in the mind of the writer, represent a direct form. Thus considered there is no irregularity in the use of such imperfect or pluperfect tenses.

We shall, however, limit our use of the term *indirect discourse* to the former kind, in which each tense represents the corresponding tense of the direct discourse, and with this limitation proceed to enunciate some of the chief principles of indirect discourse as found in Thucydides.

#### INDIRECT QUOTATIONS.

Indirect quotations may in Greek be introduced by ὅτι or ὥς with a finite verb; by the infinitive without a particle; or by a participle; or they may be expressed in the form of an indirect question.

##### A.—SIMPLE SENTENCES INTRODUCED BY ὅτι OR ὥς.

In the case of simple sentences introduced by ὅτι or ὥς, the following rules apply:

1. After primary tenses the verb is retained in both the mood and tense of the direct discourse, with only the necessary change in the person of the verb. προσκέψασθέ τε ὅτι νῦν παράδειγμα τοῖς πολλοῖς τῶν Ἑλλήνων ἀνδραγαθίας νομίζεσθε, III. 57. λέγομεν ἤδη ὅτι οὐ Θηβαίοις παρέδομεν τὴν πόλιν, III. 59.3. καὶ λέγετε ὅτι αἰσχροὺς ἦν παραδοῦναι τοὺς εὐεργέτας, III. 63.3, &c.

We find an apparent exception to this rule in I. 38. ἄποικοι δὲ ὄντες ἀφεστᾶσί τε διὰ παντὸς καὶ νῦν πολέμοισι, λέγοντες ὡς οὐκ ἐπὶ τῷ κακῶς πάσχειν ἐκπεμφθεῖεν. The exception, however, is only apparent, as καὶ νῦν πολέμοισι is parenthetical, and there is reference to the former expression of thought implied in ἀφεστᾶσί τε διὰ παντός; or λέγοντες may be equivalent to καὶ νῦν δὴ ἔλεγον.

2. After secondary tenses a verb in the indicative (with the exceptions mentioned in 3.) may be either retained in the same tense of the indicative, or changed to the optative without change of tense.

(Indicative) ἦλθον ἄγγελοι ὅτι πολιορκοῦνται, I. 27. εἶπον ὅτι νῆες ἐκεῖναι ἐπιπλέουσι, I. 51. ἀντεῖπον ὡς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους, I. 86. So I. 61.1, 74.1, 86.1, 90.3, 91.1, 91.4, 93.4, etc., about one hundred instances in all.

(Optative) οὐ γὰρ ἡγγέλθη αὐτοῖς ὅτι τεθνηκότες εἶεν, II. 6.3. ἀπεκρίναντο αὐτῷ ὅτι ἀδύνατα σφίσιν εἶη ποιεῖν ἢ προκαλεῖται ἀνευ Ἀθηναίων, II. 72.2. So I. 67.1, 72.1, 87.4, 90.4, 133., II. 2.3, 5.5, 13.1, 48.2, etc., nearly sixty examples in all.

The *historical present* being a secondary tense, a verb dependent upon it follows the principles stated above. ἀφικνεῖται δὲ καὶ Κόνων παρ' αὐτούς, ὃς ἦρχε Ναυπάκτου, ἀγγέλλων ὅτι αἱ πέντε καὶ εἴκοσι νῆες - - - οὔτε καταλύουσι τὸν πόλεμον, κ.τ.λ., VII. 31.4. (Here ἦρχε shows that ἀφικνεῖται is the historical present.) ἀγγέλλει τὰ τε ἄλλα καὶ ὅτι πύθοιτο, κ.τ.λ., VII. 31.3. ἐξάγγελος γίγνεται ὡς οἱ πολέμοιοι μέλλουσιν - - - ἐπιθῆσθαι τῷ στρατοπέδῳ, καὶ ταῦτα σαφῶς πεπυσμένος εἶη, VIII. 51.1. (In this sentence both the indicative and optative occur after the historical present.)



Not seldom we find both moods in the same sentence, either one preceding.

*προηγόρευε - - - ὅτι Ἀρχίδαμος μὲν οἱ ξένος εἴη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο, τοὺς δ' ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας ἦν ἄρα μὴ δηώσωσιν οἱ πολέμιοι ὥσπερ καὶ τὰ τῶν ἄλλων, ἀφίησιν αὐτὰ δημόσια εἶναι, II. 13.1. καὶ τινος αὐτῷ τῶν ἀπὸ τοῦ δήμου ἀντειπόντος - - - ὅτι οὐκ ἐπέξεισιν οὐδὲ δέοιτο πολεμεῖν, IV. 130.4. So II. 80.1, VIII. 45.4, 50.1, 51.1, 72.1, 86.3.*

After past tenses the indicative and optative are equally good, the choice of mood depending upon the fancy of the writer. For example, compare the two following sentences:

*ἀπεκρίναντο αὐτῷ ὅτι ἀδύνατα σφίσιν εἴη ποιεῖν ἢ προκαλεῖται, II. 72.2. ἐβουλεύσαντο - - ἀποκρίνασθαι ὅτι ἀδύνατα σφίσι ποιεῖν ἐστὶν ἢ προκαλεῖται, II. 74.1.*

Thucydides much more frequently retains the indicative.

3. Secondary tenses of the indicative expressing an unreal condition, all indicatives with *ἄν*, and all optatives are retained, without change of mood or tense, after secondary as well as after primary tenses.

An indirect quotation with *ὅτι* or *ὥς* and the optative may be followed by a second optative introduced by *γάρ*, which continues the quotation, but is not itself dependent upon the *ὅτι* or *ὥς*. *ἀπεκρίναντο αὐτῷ ὅτι ἀδύνατα σφίσιν εἴη ποιεῖν ἢ προκαλεῖται ἄνευ Ἀθηναίων· παῖδες γὰρ σφῶν καὶ γυναῖκες παρ' ἐκείνοις εἴησαν, II. 72.2.* (The only example of this construction in Thucydides.)

Such a clause is almost invariably expressed by the infinitive; see below.

When an indirect quotation introduced by *ὅτι* or *ὥς* with a finite verb, whether optative or indicative, is continued beyond the first simple sentence dependent upon the verb of saying or thinking, the construction is often changed to the infinitive, though not necessarily so. This change occurs even after *εἶπον* which regularly takes only *ὅτι* or *ὥς*.

εἶπον ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ καὶ τοὺς πάντας ξυμμάχους παρακαλέσαντες ψῆφον ἐπαγαγεῖν, I. 87.4. ἔλεγε τοῖς προέδροις ὅτι ἐσβολή τε ἅμα ἐς τὴν Ἀττικὴν ἔσται καὶ αἱ τεσσαράκοντα νῆες παρέσονται ἃς ἔδει βοηθῆσαι αὐτοῖς, προαποπεμφθῆναί τε αὐτὸς τούτων ἕνεκα, III. 25.1. Also III. 2.2, 3.3., IV. 27.4, 46.5., V. 56.2, 61.2., VI. 12.1, 25.2 (εἶπον), VIII. 24.5, 50.2, 51.1, 72.2, 78.1, 83.3.

We sometimes find the indicative, optative, and infinitive following the same verb.

λέγοντες ὅτι - - καὶ τῆς Ζακύνθου καὶ Κεφαλληνίας κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθηναίοις ὁμοίως περὶ Πελοπόννησον· ἐλπίδα δ' εἶναι καὶ Ναύπακτον λαβεῖν, II. 80.1. So VIII. 51.1, 72.1.

In Thucydides this change to the infinitive is made whenever an imperative occurs in the quotation.

εἶπον ὅτι ταῦτα καὶ βέλτιστα εἴη καὶ ἥκιστ' ἂν δουλωθεῖεν ὑπ' Ἀθηναίων, τό τε λοιπὸν μηδετέρους δέχεσθαι, III. 71. κηρύξαι - - ὅτι Ἀθηναῖοι ἤκουσι - - τοὺς οὖν ὄντας ἐν Συρακούσαις Λεοντίνων ὡς παρὰ φίλους καὶ εὐεργέτας Ἀθηναίους ἀδεῶς ἀπιέναι, VI. 50.4.

With the one exception mentioned above (II. 72.) the change to the infinitive is made whenever a sentence introduced by γάρ occurs in the quotation. If the quotation be continued beyond this infinitive introduced by γάρ, it is continued by the use of the infinitive, except when the γάρ clause is in parenthesis. In the latter case the quotation may be continued by a finite verb dependent upon the ὅτι or ὡς which introduces the quotation.

ἔλεγε - - ὅτι οὐ δικάίως δράσειαν παραβαίνοντες τὰ νόμιμα τῶν Ἑλλήνων· πᾶσι γὰρ εἶναι καθεστηκὸς ἰόντας ἐπὶ τὴν ἀλλήλων ἱερῶν τῶν ἐνόμων ἀπέχεσθαι, κ.τ.λ., IV. 97.3. ἔλεξε τοῖς ἐν τῇ Ἀκάνθῳ παραπλήσια, ὅτι οὐ δίκαιον εἴη - - ἀφίχθαι γὰρ οὐ διαφθερῶν οὔτε πόλιν οὔτε ἰδιώτην οὐδένα, τὸ δὲ κήρυγμα ποιήσασθαι τούτου ἕνεκα, κ.τ.λ., IV. 114.4. λέγων ὡς καὶ οἱ ἐν τῇ πόλει τὰλλα ξυμβεβήκασι Λακεδαιμονίοις, καὶ κείνους δεῖ Βοιωτοῖς τὸ χωρίον παραδοῦναι· ἐπὶ τούτοις

γὰρ ξυμβεβάσθαι, VIII. 98.3. So VI. 60.3., VIII. 12.1, 32.3, 76.3. But οἱ δ' ἀπήγγελλον ὥς οὔτε ἐπὶ διαφθορῇ τῆς πόλεως ἢ μετὰστασις γένοιτο, ἀλλ' ἐπὶ σωτηρίᾳ, οὐθ' ἵνα τοῖς πολεμίοις παραδοθῇ (ἐξεῖναι γάρ, ὅτε ἐσέβαλον ἤδη σφῶν ἀρχόντων, τοῦτο ποιῆσαι) τῶν τε πεντακισχιλίων ὅτι πάντες ἐν τῷ μέρει μεθέξουσιν, κ.τ.λ., VIII. 86.3.

With the exception of the two cases just stated, that in which an imperative occurs in the indirect quotation, and that of a sentence introduced by γάρ, the change to the infinitive seems to depend solely on the choice of the writer. When the quotation is continued ὅτι or ὥς may or may not be repeated. See I. 144.2, 144.3; II. 72.2.

Thucydides in one instance resumes ὅτι with a finite verb after the construction has once been changed from ὅτι to the infinitive.

παραίνεσεις - - - τοιαῖδε ἐγίγνοντο, Μαντινεῦσι μὲν ὅτι ὑπὲρ τε πατρίδος ἢ μάχῃ ἔσται καὶ ὑπὲρ ἀρχῆς ἅμα καὶ δουλείας - - - Ἀργείοις δὲ ὑπὲρ τῆς τε παλαιᾶς ἡγεμονίας - - - τοῖς δὲ Ἀθηναίοις, καλὸν εἶναι μετὰ πολλῶν καὶ ἀγαθῶν ξυμμάχων ἀγωνιζομένους μηδενὸς λείπεσθαι, καὶ ὅτι ἐν Πελοποννήσῳ Λακεδαιμονίους νικήσαντες τήν τε ἀρχὴν βεβαιοτέραν καὶ μείζω ἔξουσιν, V. 69.1. (Here the transition is due, no doubt, to the intervening infinitive λείπεσθαι.)

We rarely find the infinitive directly following ὅτι. εἰπεῖν τε ἐκέλευον ὅτι καὶ σφέεις, εἰ ἐβούλοντο ἀδικεῖν, ἤδη ἂν Ἀργεῖους ξυμμάχους πεποιῆσθαι, V. 46.3.

This pleonastic use of ὅτι occurs, though not in Thucydides, even after verbs which do not normally take ὅτι with a finite verb.

A verb having dependent upon it an ordinary object infinitive may be followed also by a clause with ὅτι or ὥς presenting an indirect quotation and co-ordinate with the object infinitive. Such a clause shows very clearly the substantive character of sentences introduced by ὅτι or ὥς.

ἐπεμαρτύρετο μὴ ἀπόντος πέρι αὐτοῦ διαβολὰς ἀποδέχεσθαι, ἀλλ' ἤδη ἀποκτείνειν, εἰ ἀδικεῖ, καὶ ὅτι σωφρονέστερον

εἴη μὴ μετὰ τοιαύτας αἰτίας, πρὶν διαγνώσι, πέμπειν αὐτον, κ.τ.λ., VI. 29.2. Here the infinitives, indeed, have the force of indirect imperatives, and ἀδικεῖ is the present retained in oblique narration. Cf. V. 41. fin.

After verbs of accusing, &c., it is often difficult to distinguish whether the sentence introduced by ὅτι or ὥς is a causal sentence or an indirect quotation. Many in which the tense of the original form is not retained would seem to be causal, while on the other hand, those in which the tense is retained, sometimes with a change of mood to the optative, seem rather to be indirect quotations.

(Causal) μάλιστα δ' αὐτοὺς ἐπεκαλέσαντο ὅτι τειχομαχεῖν ἐδόκουν δυνατοὶ εἶναι, κ.τ.λ., I. 102.1. Περδίκκα ἐπικαλοῦντες - - ὅτι ἔψευστο τὴν ξυμμαχίαν, V. 83.3.

(Indirect quotation) Ἀργεῖοι δ' ἐλθόντες παρ' Ἀθηναίους ἐπεκάλουν ὅτι - - εἴσειαν κατὰ θάλασσαν παραπλεῦσαι, V. 56.2. κατηγορεῖ ἄλλα τε καὶ ὥς χρήματά ποτε αἰτήσας αὐτὸν καὶ οὐ τυχῶν τὴν ἔχθραν οἱ προθοῖτο, VIII. 85.3. Cf. also II. 21. fin.

The clauses in the last examples may of course be also regarded and translated as causal sentences, but that verbs of accusing may be followed by an indirect quotation is shown by the fact that they sometimes take after them the infinitive expressing the ground of the accusation.

ἐν αἰτία τε οἱ πολλοὶ τὸν Γύλιππον εἶχον ἐκόντα ἀφείναι τοὺς Ἀθηναίους, VII. 81.1. Cf. II. 27.1; IV. 123.2.

The verb, when it would be some form of εἶναι, is sometimes omitted after ὅτι or ὥς.

ἦν δὲ λέγων ὥς οὐ δίκαιον, I. 34.1. So I. 77.3, 144.3; VII. 68.2.

The expression οἶδ' ὅτι is sometimes used parenthetically, in the sense of *I am sure*, where a verb may be supplied from the context.

ἀγγελλοίμεθα δ' ἂν εὖ οἶδ' ὅτι ἐπὶ τὸ πλεῖον, VI. 34.7. οἱ δὲ ἄνδρες καὶ ἐπέρχονται καὶ ἐν πλῶ εὖ οἶδ' ὅτι ἤδη εἰσὶ καὶ ὅσον οὐπω πάρεισιν, VI. 34.8. So VI. 68.3.

In indirect quotations after *ὅτι* or *ὥς* the negative is regularly, and in Thucydides invariably, that of the direct discourse.

#### B.—INDIRECT QUESTIONS.

Indirect questions may be introduced by *εἰ*, *whether*, by interrogative pronouns, by pronominal adjectives and adverbs, and by relative pronouns. Alternative indirect questions may be introduced by *πότερον* - - - *ἢ*, *εἴτε* - - - *εἴτε*, *εἰ* - - - *ἢ*, *εἰ* - - - *εἴτε*, *whether* - - - *or*. Of these four forms given by Goodwin, the only ones found in Thucydides are *εἴτε* - - - *εἴτε* and *εἰ* - - - *ἢ*.

The pronoun *who*, *what*, is in indirect questions expressed either by the interrogative pronoun *τίς*, or by the indefinite relative *ὅστις*, or (rarely) by the relative pronoun *ὃς*. Of these, *ὅστις* is the usual form, while *ὃς* occurs so seldom that its use is to be considered abnormal.

*καί τις αὐτὸν ἤρετο ὅ τι θαυμάζοι*, III. 113.3. *θαυμάζω δὲ καὶ ὅστις ἔσται ὁ ἀντερῶν*, III. 38.1. So I. 23, 90.5.

*Remark.* In Thucydides the interrogative pronoun *τίς* occurs in indirect questions only as an adjective pronoun.

*σκέψασθε τίς εὐπραξία σπανιωτέρα*, I. 33.2. *οὐδὲ ῥάδιον εἰδέναι τίνι γνώμῃ παρήλθεν*, VIII. 87.2.

Hadley and Allen, Grammar, § 1011. a., reads as follows: "Strictly speaking the indefinite relatives have no interrogative force: they are properly relatives ('I asked about that which he said'); it is the connection only which gives the idea of a question. Accordingly the *simple relatives* are sometimes used in their place, though never after verbs of asking."

The statement in the latter clause is incorrect. The simple relative pronoun is found after verbs of asking not only when it means *qui*, *qualis* (Kühner), but when it means *quis*. Examples of its use after verbs of asking are found in Hdt. VII. 37. *εἶρετο τοὺς μάγους τὸ θέλει προφαίνειν τὸ φάσμα*; in Xen.

Cyrop. II. 4.7, *κελεύων ἐρωτᾶν ἐξ οὗ ὁ πόλεμος εἴη*; &c. Cf. *Revue de Philologie*, XIV, pp. 57 ff. It does not occur in Thucydides after verbs of asking, but examples of its use after other verbs are:

δηλοὶ τε ὅς ἐστι, I. 136.4. εἰπὼν ὑφ' ὧν καὶ ἐφ' ᾧ διώκεται, I. 136.4. κατασκοπαῖς χρωμένους ὅποσοι τ' ἐσμέν καὶ ἐν ᾧ χωρίῳ, VI. 34.6, &c.

Two kinds of indirect quotations are introduced by the pronominal adjectives and adverbs. The interrogative forms *πόσος*, *ποῖος*, &c., and the compound forms of the relative *ὅποσος*, *ὅποῖος*, &c., are used to introduce indirect questions, while the simple relative forms *ὅσος*, *οἷος*, &c., are used to introduce indirect exclamations. An examination of the following examples will make this distinction clear.

ῥμεις δὲ σκέψασθε ὅσον ἂν καὶ τοῦτο ἀμαρτάνοιτε Κλέωνι πειθόμενοι, III. 47.1. (Here the direct form is evidently, 'how great a wrong you would do!') ἤρετο ὃ τι θαυμάζοι καὶ ὅποσοι αὐτῶν τεθνήσκουσιν, III. 113.3 (necessarily an indirect question). ἀναλογιζομένων δὲ τὴν ἐκείνου ἡγεμονίαν πρὸς οἷαν ἐμπειρίαν καὶ τόλμαν μετὰ οἷας ἀνεπιστημοσύνης καὶ μαλακίας γενήσονται, κ.τ.λ., V. 7.1 (evidently an indirect exclamation; cf. V. 9.1). ὁ δὲ Νικίας - - ὁρῶν οἷος ὁ κίνδυνος καὶ ὡς ἐγγὺς ἦδη, VII. 69.2 (an indirect exclamation; cf. Ar. Nub. 215, ὡς ἐγγὺς ἡμῶν). οὐκ ἀντανήγοντο, ἀπορήσαντες ὅπόθεν τῶσαύταις ναυσὶ χρήματα ἔξουσιν, VIII. 80.1 (an indirect question). So I. 2.2, 70.1, 73.3, 78.2; II. 36.3; V. 9.1; VIII. 61.1, 96.2, &c.

The distinction between the use of the simple and compound relative forms does not always hold in the case of the pronominal adverbs. The following examples are unquestionably indirect questions: *διωκόμενος κατὰ πύστιν ἢ χωροίη, ἀναγκάζεται*, κ.τ.λ., I. 136.1. *ἐπετήρουν τοὺς Ἀθηναίους οἱ κατασχέσουσιν*, IV. 42.3.

Thucydides does not use the interrogative forms *ποῖος*, *πόσος*, &c., in indirect questions.

*Mood and Tense.*

The same principles apply to indirect questions and exclamations as to indirect quotations with *ὅτι* or *ὥς*, in regard to both the mood and the tense of the dependent verb.

After primary tenses: *πύσταις ἐρωτῶντες εἰ λησταί εἰσιν*, I. 5.2. So III. 12.2, &c.

After secondary tenses: (Indicative) *ἐπέπλευσαν ἐπὶ τὸν ἐν τοῖς Συβότοις λιμένα - - βουλόμενοι εἰδέναι εἰ ναυμαχῆσουσιν*, I. 52.1. *ὅποτε τις αὐτὸν ἔροιτο τῶν ἐν τέλει ὄντων ὅτι οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν, κ.τ.λ.*, I. 90.5. *ἐπηρώτων τὸν θεὸν εἰ πολεμοῦσιν ἄμεινον ἔσται*, I. 118.3. So I. 119.1; II. 53.3, 54.4; III. 52.4, 68.1 (two cases), 113.3; IV. 73.1; V. 62.1; VI. 6.3, 42, 44.3, 45, 49.4, 50.3, 62.1; VII. 70.8; VIII. 80.1, 87.2, 96.2.

(Optative) *καί τις αὐτὸν ἤρετο ὅτι θαυμάζοι*, III. 113.3. *βουλόμενος εἰδέναι εἰ ἔτι μετακινητὴ εἴη ἡ ὁμολογία, - - κατὰ τάχος ἐπορεύετο*, V. 21.3. *ἡπόρει ὅπως βοηθήσοι*, VIII. 61.1. So I. 72.1; V. 7.1; VI. 30.2.

After a primary tense the deliberative subjunctive is retained in the mood and tense of the direct discourse.

After a secondary tense it may be either changed to the same tense of the optative or retained in the subjunctive.

(Subjunctive) *ἡπόρησε μὲν ὁποτέρωσθε διακινδυνεύση χωρήσας*, I. 63.1. *ἐβουλεύοντο εἴτε κατακαύσωσιν ὥσπερ ἔχουσιν, - - εἴτε τι ἄλλο χρήσονται*, II. 4.6. *ἀπορήσαντες ὅπη καθορμίσωνται, τότε - - ἐς Πρωτῆν - - ἐπλευσαν*, IV. 13.3. So I. 107.6; III. 112.6; VII. 1.1.

(Optative) *τὸν θεὸν ἐπῆρουντο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν - - καὶ τιμωρίαν τινὰ πειρῶντο ἀπ' αὐτῶν ποιεῖσθαι*, I. 25.

Object clauses with *ὅπως*, after verbs of striving, &c., are of the nature of indirect questions, and many of these clauses may be translated either as object clauses or as indirect questions; see Goodwin, *Moods and Tenses*, § 313, 1. Many such clauses which have the verb in the subjunctive may be re-

garded also as instances of the indirect question with the interrogative subjunctive. Apart from this twofold use, *ὅπως* may be used in indirect questions as a purely interrogative adverb.

*οὐκ ἴσμεν ὅπως τάδε τριῶν τῶν μεγίστων ξυμφορῶν ἀπήλλακται*, I. 122.4. *ἡπόρει ὅπως βοηθήσοι*, VIII. 61.1.

In indirect questions *ὅπως* is equivalent to *ὅπη* or *ὅτῳ τρόπῳ* in their ordinary use in indirect questions. On the other hand we sometimes find *ὅπη* and *ὅτῳ τρόπῳ* in final clauses, where we should naturally expect *ὅπως*.

*ἐπρασσεν ὅτῳ τρόπῳ τάχιστα τοῖς μὲν ξυμβήσεται, τῶν δὲ ἀπαλλάξεται*, IV. 128.5. *ποιεῖν ὅπη ἐκ τῶν παρόντων μάλιστα καὶ τάχιστα τις ὠφελία ἥξει τοῖς ἐκεῖ*, VI. 93.2. *ἐπρασσεν ὅπη ὠφελία τις γενήσεται*, I. 65.2. So I. 52.3; VI. 33.3, 44.3; VII. 71.7; VIII. 63.4.

In all such clauses introduced by *ὅπως*, *ὅπη* or *ὅτῳ τρόπῳ*, whether final clauses after verbs of striving, etc., or indirect questions, Thucydides, with two or three exceptions, retains the indicative or the subjunctive of the original thought.

(Mood retained) I. 65.1, 65.2, 107.6; II. 99.1; III. 4.6, 109.1; IV. 13.3, &c.

(Optative) [*ἐπρασσον*] *ὅπως ἐτοιμάσαιτο τιμωρίαν, ἣν δέη*, I. 58.1. (Observe that *δέη* is retained in the subjunctive.) *ἡπόρει ὅπως βοηθήσοι*, VIII. 61.1.

In indirect questions the negative is regularly, and in Thucydides invariably, that of the direct discourse; see Goodwin, *Moods and Tenses*, 667.5.

### C.—THE INFINITIVE IN INDIRECT DISCOURSE.

The infinitive of indirect discourse needs to be clearly distinguished from the infinitive in its ordinary use as object after verbs of commanding, wishing, and the like.

The former infinitive represents a finite verb of the direct discourse and the tense of this infinitive is always determined by, and is the same as, the tense of the finite verb.



The infinitive used as object after verbs of commanding, wishing, &c., also represents some finite verb of the direct form in which the command, or wish, &c., was expressed; but the tense of such infinitive is determined independently of the tense of the verb which it represents. It is determined by the principles which govern the infinitive in its ordinary use as object of a verb.

Thus while the infinitive in each case represents a direct form, the infinitive of indirect discourse is governed by entirely different principles from those which govern the infinitive as object of verbs of commanding, &c., that is, by the principles of indirect discourse.

The infinitive of indirect discourse stands either as subject or as object of some verb of saying or thinking or of the equivalent of such a verb.

Κερκυραῖοι δὲ ἀντέλεγον - - - ποιήσῃν ταῦτα, I. 28.5. ἐν φρονήματι ὄντες τῆς Πελοποννήσου ἡγήσασθαι, V. 40.3. γνώμη δὲ τοιαῦδε λέγεται τὸν Ἀρχίδαμον περὶ τε τὰς Ἀχαρνὰς - - - μείναι, II. 20, &c.

The three common verbs signifying *to say* are *φημί*, *εἶπον*, and *λέγω*.

*φημί* is regularly, and in Thucydides invariably, followed by the infinitive.

*εἶπον* regularly takes *ὅτι* or *ὥς* with the indicative or optative, but is occasionally followed by the infinitive of indirect discourse. Of the latter construction two examples occur in Thucydides, one in which the infinitive follows *εἶπον* directly, the other in which it is preceded by *ᾧτι*.

εἶπον οὐκ ἂν σφίσι βουλομένοις εἶναι διὰ τῆς γῆς σφῶν τὸν στρατὸν ἰέναι, VII. 35.2. εἰπεῖν τε ἐκέλευον ὅτι καὶ σφεῖς, εἰ ἐβούλοντο ἀδικεῖν, ἥδη ἂν Ἀργείους ξυμμάχους πεποιήσθαι, V. 46.3.

We find also an instance of transition from a pronoun object of *εἶπον* to the infinitive.

περὶ μὲν τῶν παλαιῶν ὅρκων τοσαῦτα εἶπον, περὶ δὲ τῆς Ἀργείας ξυμμαχίας - - - ποιήσῃν ὅτι ἂν δίκαιον ᾖ, V. 30.4.

Even when *εἶπον* takes *ὅτι* or *ὥς* with a finite verb, the construction may, and in some cases must, be changed to the infinitive. See above.

*λέγω* may be followed by either *ὅτι* or *ὥς* with the indicative or optative or by the infinitive.

The active voice of *λέγω* usually takes *ὅτι* or *ὥς*, but also frequently occurs with the infinitive. Of the former construction there are about forty examples in Thucydides; of the latter about twenty-five examples.

In the passive *λέγω*, when used personally, always takes the infinitive, but when used impersonally, it may take either construction, though the infinitive occurs after it far more frequently than *ὅτι* or *ὥς*.

The three most common verbs of thinking are *ἡγέομαι*, *νομίζω*, and *οἶομαι*. *ἡγέομαι* and *οἶομαι* are in Thucydides always followed by the infinitive. *νομίζω* in one instance is followed by *ὥς* with the indicative. *νομίζουσι δὲ - - ἐν τῇ Ἱερᾷ ὡς ὁ Ἡφαιστος χαλκεύει*, III. 88.3. *ἡγέομαι* and *νομίζω* are sometimes used in the same connection simply to vary the expression, thus showing that practically they do not differ in meaning; see VII. 18.2, 34.7, &c. *οἶομαι* differs from *ἡγέομαι* and *νομίζω* in that it always expresses more or less uncertainty or doubt, while the two latter *may* express firm conviction.

#### I.—Tense.

Each tense of the infinitive in indirect discourse represents the corresponding tense of the verb of the direct discourse, the imperfect and pluperfect of the direct form being represented by the present and perfect infinitive respectively. If *ἄν* was used with the verb of the direct form, it is retained when this verb is changed to the infinitive.

*ἄξιοι νομίζομεν εἶναι*, I. 70.1. *οἴονται γὰρ οἱ μὲν τῇ ἀπουσίᾳ ἄν τι κτᾶσθαι*, I. 70.4. *ἐπυνθάνοντο δὲ καὶ ἐς τοὺς Εἰλωτας πράσσειν τι αὐτόν*, I. 132.3. *τὰ μὲν πρὸ Ἑλλήνων οὐδὲ εἶναι ἢ ἐπὶ κλησὶς αὕτη* (sc. *δοκεῖ*), I. 3.2. (The direct

form was ἦν.) νομίζοντες - - - πρὸς γὰρ ἂν τοὺς Ἀθηναίους, εἰ ἐξῆν, χωρεῖν, V. 22.2. (The direct form was ἐχώρουν.) ἀντέλεγον, ἦν καὶ ἐκεῖνοι τοὺς ἐν Ἐπιδάμνῳ ἀπαγάγωσι, ποιήσῃν ταῦτα, I. 28.5. τὸν πόλεμον, εἴ τις ὑμῶν μὴ οἶεται ἔσεσθαι, I. 33.3. καὶ αὐτὸς ἔφη ξυλλήψεσθαι, I. 118.3. νομίσαντες ἐς ἀνύγκην ἀφίχθαι, I. 124.2. ὥντο τοὺς πολεμίους ἐσπεπλευκέναι ἤδη, II. 94.1. ἀντέλεγον, λέγοντες μὴ ἐπηγγέλθαι πῶ τὰς σπονδάς, ὅτ' ἐσέπεμψαν τοὺς ὀπλίτας, V. 49.2. (The direct form was ἐπηγγελλέμεναι ἦσαν.) εἰπεῖν ἐκέλευον ὅτι καὶ σφεῖς, εἰ ἐβούλοντο ἀδικεῖν, ἤδη ἂν Ἀργείους ξυμμάχους πεποιῆσθαι, V. 46.3. (The direct form was ἐπεποιήντο.) οὐδ' αὐτοὶ φάμεν ἐπὶ τῷ ὑπὸ τούτων ὑβρίζεσθαι κατοικίσαι, I. 38.2. ἐλέγοντο δὲ περὶ τριακοσίους ἀποθανεῖν, V. 74.3. τῆς εὐμενείας οὐδ' ἡμεῖς οἴομεθα λελεῖψεσθαι, V. 105.1.

## II.—Verbs of Hoping, Expecting, Promising, Swearing.

These verbs and a few others of like meaning, when referring to a future object, admit of a two-fold construction, as follows.

They may be followed by the future infinitive of indirect discourse.

κρύφα ἐλπίσαντες δῆμον καταπαύσειν, I. 107.4. οὐχ ὁμολογοῦσι τοὺς ἄνδρας εὐθὺς ὑποσχέσθαι ἀποδώσειν, II. 5.6. προσδεχόμενος - - - τοὺς Ἀθηναίους τῆς γῆς ἔτι ἀκεραίου οὔσης ἐνδῶσειν τι καὶ κατοκνήσειν, II. 18.4. τὸν τε ἐπὶ Θράκης πόλεμον ὑπεδέχετο καταλύσειν, II. 29.5. ἐπιμένοντες γὰρ αἰὲ ἀπὸ τῆς Λέσβου τι πεύσεσθαι, III. 26.4. ὀρκώσαντες πίστεσι μεγάλαις μηδὲν μνησικακήσειν, βουλεύσειν δὲ τῇ πόλει τὰ ἄριστα, IV. 74.2. μηχανῆς - - - ἀφ' ἧς πῦρ ἐνήσειν διεννοοῦντο, IV. 115. αἱ ἡμέραι ἐν αἷς ξυνέθεντο ἥξειν ἐργῶς ἦσαν, VI. 65.1. So I. 1, 11.1, 90.5; II. 7.1, 11.3, 75.1, 84.2, 90.5, 95.2, 101.5, etc., seventy instances in all.

Verbs of hoping, promising, etc., may be followed also by either the present or aorist infinitive, where the infinitive is not that of indirect discourse. In such cases the infinitive, whether present or aorist, refers to future time.

ξυνέβησαν δὲ καὶ Βυζάντιοι, ὥσπερ καὶ πρότερον ὑπήκοοι εἶναι, I. 117.3. καὶ αὐτὸς ἕτερον διανοεῖτο τειχίσαι, V. 52.2. So II. 4.7; V. 42.1; VI. 87.4; VII. 41.4, etc.

The future infinitive is by far the most frequent construction after such of these verbs as have meanings adapted to the use of the future, as well as the aorist or present. For exceptional use of the future after δέομαι, διανοέομαι, etc., see Krüger on I. 27.2.

Verbs of hoping and expecting are often followed by the infinitive with ἄν, and occasionally by ὥς, with a finite verb. The same constructions occur after nouns of similar meaning; see below.

ἤλπιζον παθεῖν ἂν αὐτὸν τοῦτο, I. 127.2. τοὺς γὰρ Ἀθηναίους ἤλπιζεν - - ἴσως ἂν ἐπεξελεθῇν, II. 20.2. ἐπελπίζων ὥς καὶ μεταβαλεῖται, VIII. 54.1. ἐπὶ ἤλπισαν ὥς λήφονται Σικελίαν, VIII. 1.1. οὐκ ἂν ἐλπίσαντας ὥς οὐκ ἂν ἐπεξέλθοι τις αὐτοῖς, V. 9.3. So II. 53.4; III. 30.2, 30.3; IV. 24.4; V. 39.2; VII. 73.2; VIII. 71.1.

When the idea of hoping or expecting is expressed by a substantive (usually ἐλπίς), a variety of constructions are admissible. The dependent clause may be expressed by the future infinitive of indirect discourse; by the present or aorist infinitive referring to future time; by the infinitive with ἄν; by ὥς with the future indicative or the future optative (when the noun of hoping represents a secondary tense); by ὥς with ἄν and the optative; by ὥς with the present indicative (where the hope refers to present time); by τοῦ with the future infinitive; or by τοῦ with the present or aorist infinitive.

μὴ - - τῇ ἐλπίδι ἐπαιρώμεθα ὥς ταχὺ πανθήσεται ὁ πόλεμος, I. 81.6. πολλὰ δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ περιέσεσθαι, ἣν ἐθέλητε ὑρχήν τε μὴ ἐπικτᾶσθαι, κ.τ.λ., I. 144.1. καὶ τινα ἐλπίδα εἶχον ἐς τὸ ἐγγυτέρω αὐτοὺς μὴ προῖέναι, II. 21.1. πρὸς τὴν πόλιν προσβαλόντες ἐς ἐλπίδα ἦλθον τοῦ ἐλεῖν, II. 56.4. (λεγοντες) - - ἐλπίδα δ' εἶναι καὶ Ναύπακτον λαβεῖν, II. 80.1. ἐλπὶς δὲ καὶ πάσας οὐκ ἐν πολλῷ τινι ἂν χρόνῳ τοῦτο παθεῖν, II. 102.3. οὐκ οὖν δεῖ προθεῖναι ἐλπίδα

- - - ὡς ξυγγνώμην ἀμαρτεῖν ἀνθρωπίνως λήφονται, III. 40.1. οἷς τὸ μὴ ἐπιχειροῦμενον αἰεὶ ἐλλιπὲς ἦν τῆς δοκῆσεώς τι πράξειν, IV. 55.2. ἐλπίδα ἐγκατέλιπε βέβαιον ὡς καὶ οἱ ἄλλοι τοιοῦτοί εἰσιν, IV. 81.3. ἐλπίς γὰρ μάλιστα αὐτοὺς οὕτω φοβηθῆναι, V. 9.8. So I. 138.2; II. 51.6; III. 32.3, 66.3, 84.3; IV. 51.1, 70.2; VI. 52.1; VII. 12.4; VIII. 94.2.

The infinitive after verbs and expressions of swearing is frequently introduced by ἡ μὴν, which serves merely to make the oath more emphatic.

ὄρκους τε Λακεδαιμονίων καταλαβὼν τὰ τέλη τοῖς μεγίστοις ἡ μὴν οὓς ἂν ἔγωγε προσαγάγωμαι ξυμμάχους ἔσεσθαι αὐτόνομους, IV. 86. Cf. IV. 88. ἐδόκει - - - ὁμόσαι ὄρκους ἀλλήλοισι ἡ μὴν ἔν τε τῷ παρατυχόντι ἀμυνεῖν τῷ δεομένῳ, V. 38.1. So V. 50.1; VI. 72.5; VIII. 33.2, 75.2. Cf. also IV. 118.14.

In one instance ἡ μὴν precedes the infinitive after ὑποδέχομαι, which is thus made equivalent to a verb of swearing.

ὑπεδέξατο ἡ μὴν, ἕως ἂν τι τῶν ἑαυτοῦ λείπηται, ἣν Ἀθηναίοις πιστεύη, μὴ ἀπορήσειν αὐτοὺς τροφῆς, κ.τ.λ., VIII. 81.3.

### III.—Infinitive in Dependent Clauses.

When the principal verb of an indirect quotation has been expressed in the infinitive, the verb of a dependent clause (usually relative or temporal) may also be expressed in the infinitive.

ἄνευ ἐκείνων ἔφασαν γνόντες τολμήσαι, καὶ ὅσα αὐτὸ μετ' ἐκείνων βουλεύεσθαι, οὐδενὸς ὕστεροι γνώμη φανῆναι, I. 91.5. λέγεται δὲ καὶ Ἀλκμαίωνι - - -, ὅτε δὴ ἀλᾶσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρὸς, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν, II. 102.5. ἔφασαν - - - καὶ αὐτοὶ εἰ μὲν ἐπὶ πλείον δυνηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν, IV. 98.4. (Krüger: thus in the best MSS., but this seems to be the only example in Attic Greek of εἰ with the infinitive.) ἔφασαν - - - ὕδωρ τε ἐν τῇ ἀνάγκῃ κινῆσαι, ἣν οὐκ αὐτοὶ ὕβρει προσθέσθαι, IV. 98.5. εἰπεῖν ἐκέλευον ὅτι καὶ σφεῖς, εἰ ἐβούλοντο ἀδικεῖν, ἤδη ἂν Ἀργείους ξυμμάχους πεποιῆσθαι, ὡς παρειαί γ' αὐ-

τοὺς αὐτοῦ τούτου ἔνεκα, V. 46.3. (Here we find the infinitive in a subordinate clause after ὥς.) ἔλεγε - - - εἶναι ταῦτα τοὺς ξυνδράσοντας πολλοὺς Καταναίων, καὶ ἡτοιμάσθαι ἤδη, ἀφ' ὧν αὐτὸς ἤκειν, VI. 64.3. So I. 127.2; II. 53.4; VI. 25.2; VII. 47.4; VIII. 2.1, 48.5, 72.1.

For the infinitive in dependent clauses representing the imperative, see under the imperative in indirect discourse.

We sometimes find the infinitive in a dependent clause, even when there is no other infinitive of indirect discourse in the sentence.

τὰ ἐκ τῶν ἄλλων ἱερῶν προσετίθει χρήματα οὐκ ὀλίγα, οἷς χρήσεσθαι, II. 13.4. προσδοκία οὐδεμία μὴ ἂν ποτε οἱ πολέμοι - - - ἐπιπλέυσειαν, ἐπεὶ οὐτ' ἀπὸ τοῦ προφανοῦς τολμῆσαι ἂν καθ' ἡσυχίαν, κ.τ.λ., II. 93.3.

For further examples of this construction, in which the infinitive represents an imperative, see under the imperative in indirect discourse.

We frequently find a transition from the ordinary object infinitive after verbs of commanding, wishing, and the like, to the infinitive of indirect discourse.

οἱ δὲ τοῦ δήμου προστάται πείθουσιν αὐτὸν πέντε μὲν ναῦς τῶν αὐτοῦ σφίσι καταλιπεῖν, ἴσας δὲ αὐτοὶ πληρώσαντες ἐκ σφῶν αὐτῶν ξυμπέμψειν, III. 75.2. τῷ δὲ λόγῳ οὐκ ἐβούλετο αὐτὰ ὑσθενῇ ὑποδεικνύναι, - - - λαθεῖν γὰρ ἂν, ὅποτε βούλοιντο, τοῦτο ποιοῦντες, VII. 48.1. So III. 94.3; V. 36.1, 63.3; VIII. 43.4, &c.

This is especially to be noted after verbs of commanding, where the infinitive of indirect discourse sets forth the consequences which would result from the disobedience of the command expressed by the first infinitive. The infinitive of indirect discourse is preceded by εἰ δὲ μή or simply by ἢ.

προεῖπον Ἐπιδαμνίων τε τὸν βουλόμενον καὶ τοὺς ξένους ἀπαθεῖς ὑπιέναι, εἰ δὲ μή, ὥς πολεμίους χρήσεσθαι, I. 26.5. εἶπον τοῦ κήρυκος μὴ λείπεσθαι, εἰ δὲ μή, πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν, I. 131.1. ἑτέρας οὖν ἐκέλευε βελτίους σπένδεσθαι, ἢ ταύταις γε οὐ χρήσεσθαι, VIII. 43.4.

Parenthetical clauses introduced by *γάρ* giving the reason of some one other than the writer are put in the infinitive in almost any connection ; after verbs of saying or thinking, even when the verb upon which the clause depends is not the same as the leading verb ; after verbs of commanding, advising, &c., the *γάρ* clause being both preceded and followed by ordinary object infinitives dependent upon the leading verb ; after verbs which take *ὅτι* or *ὥς*, the parenthetical clause being both preceded and followed by finite verbs of the quotation ; and after verbs which are followed by the participle of indirect discourse. For examples of these parenthetical clauses, see III. 31.1 ; IV. 68.6, 73.3, 78.4, 98.8, 114.3 ; V. 45.2, 61.2 ; VI. 48, 49.2, 64.1 ; VII. 42.4, 51.1, 56.2 ; VIII. 48.1, 63.4, 86.3, 88.1.

#### IV.—*The Imperative in Indirect Discourse.*

After verbs of commanding, advising, &c., the command or exhortation is expressed by the infinitive, and we may have a number of such infinitives dependent upon the same verb as in I. 82.1, 90.3, &c. These, however, are all merely cases of the infinitive in its ordinary use as object of a verb, and such infinitives are not instances of the imperative in indirect discourse. We wish to see how an imperative relation would be quoted indirectly after an ordinary verb of saying, expressed or implied.

When a verb or an expression of *saying* is followed by one or more infinitives representing declarative statements of the direct form, the imperative is also expressed in the infinitive, the tense of the direct form being retained. That such an infinitive represents an imperative is shown, sometimes by its tense, sometimes only by the context.

πολλῶν ἄλλων γεγραμμένων κεφάλαιον ἦν πρὸς Λακεδαιμονίους, οὐ γινώσκειν ὃ τι βούλονται . πολλῶν γὰρ ἐλθόντων πρέσβειων οὐδένα ταῦτὰ λέγειν . εἰ οὖν βούλονται σαφὲς λέγειν, πέμψαι μετὰ τοῦ Πέρσου ἄνδρας ὡς αὐτόν, IV. 50.2. (The

tense as well as the context shows that *πέμψαι* represents an imperative of the direct form.)

We may have the infinitive representing the imperative when no verb of saying is expressed. In Thucydides this occurs chiefly in relative clauses, and the imperative may be continued by the infinitive beyond the limits of the subordinate clause. Some verb must be supplied from the context.

*ἀπεδίδου Πλαταιεῦσι γῆν καὶ πόλιν τὴν σφετέραν ἔχοντας αὐτονόμους οἰκεῖν, στρατεῦσαί τε μηδένα ποτὲ ἀδίκως ἐπ' αὐτοὺς μηδ' ἐπὶ δουλείᾳ, κ. τ. λ., II. 71.2. ἄνδρας εἵλοντο δώδεκα πρὸς οὓς τὸν βουλόμενον τῶν Ἑλλήνων ξυμμαχίαν ποιεῖσθαι πλὴν Ἀθηναίων καὶ Λακεδαιμονίων. τούτων δὲ μηδετέροις ἐξεῖναι ἄνευ τοῦ δήμου τοῦ Ἀργείων σπείσασθαι, V. 28.1. τριῆρεις ἐξαιρέτους ἐποίησαντο - - ὧν μὴ χρῆσθαι μηδεμιᾷ, κ. τ. λ., II. 24.2. δέκα ἄνδρας προσείλοντο, ἄνευ ὧν μὴ κύριον εἶναι ἀπάγειν στρατιὰν ἐκ τῆς πόλεως, V. 63.4.*

When the leading verb takes *ὅτι* or *ὥς* with a finite verb and this finite verb is followed by an imperative, the imperative is expressed by the infinitive, whether the leading verb would regularly be followed directly by the infinitive of indirect discourse or not.

*εἶπον ὅτι ταῦτα καὶ βέλτιστα εἶη καὶ ἥκιστ' ἂν δουλωθεῖεν ὑπ' Ἀθηναίων, τό τε λοιπὸν μηδετέρους δέχεσθαι, κ. τ. λ., III. 71.1. So VI. 50.3.*

When the representation of the imperative by the infinitive would give rise to ambiguity, either some verb of commanding must be inserted before the infinitive (as in IV. 22.2) or the imperative relation periphrased by the use of *χρῆναι*. This latter seems to be the only way in Thucydides of expressing an imperative after *φημί*.

*πάντας οὖν ἀτειχίστους ἔφη χρῆναι ξυμμαχεῖν ἢ καὶ τάδε νομίζειν ὀρθῶς ἔχειν, I. 91.7. Cf. IV. 68.4, 68.6; V. 46.1; VII. 21.2, &c. ἐξάγγελος γίγνεται ὥς οἱ πολέμοι μέλλουσιν - - ἐπιθήσεσθαι τῷ στρατοπέδῳ, καὶ ταῦτα σαφῶς πεπυσμένος εἶη, καὶ χρῆναι τειχίζειν Σάμον, VIII. 51.1. So V. 61.2.*



In treaties, proclamations, and the like, when they are expressed in the indirect form, each imperative must be expressed by the infinitive.

ἐγίγνοντο σπονδαὶ τοιαίδε, Λακεδαιμονίους μὲν τὰς ναῦς - - - παραδοῦναι - - -, καὶ ὅπλα μὴ ἐπιφέρειν - - -, Ἀθηναίους δὲ τοῖς ἐν τῇ νήσῳ ἀνδράσι σίτον ἔαν τοὺς ἐν τῇ ἡπείρῳ Λακεδαιμονίους ἐκπέμπειν, κ.τ.λ., IV. 16. Cf. V. 41.2.

But even when these treaties, &c., are given in the direct form, the imperatives may be expressed in the infinitive, which is here dependent on some verb of saying understood. We sometimes find the imperative and the infinitive representing the imperative, alternating throughout a whole chapter. See IV. 118; V. 47; VIII. 37, 58.

#### V.—Subject of the Infinitive in Indirect Discourse.

In indirect discourse the subject of the infinitive, if it be the same as the subject of the leading verb, is regularly not expressed, and all substantives and adjectives referring to the omitted subject are put in the nominative case.

οὐ γὰρ ἱκανοὶ ἐνόμιζον εἶναι ἐν τε τῷ ἰσθμῷ φρουρεῖν κ.τ.λ., I. 64.1. οἱ δὲ Βοιωτοὶ οὐκ ἔφασαν ἀποδώσειν, κ.τ.λ., V. 39.3.

This rule applies whenever there occurs in a quotation an infinitive whose subject is the same as that of the leading verb, even when there come between the infinitive and the leading verb one or more finite verbs with ὅτι or one or more infinitives whose subjects are different from that of the leading verb.

εἶπον ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ - - - ψῆφον ἐπαγάγειν, I. 87.4. (The subject of βούλεσθαι is the same as that of εἶπον.) οἱ δὲ βάρβαροι - - - προσέκειντο, νομίσαντες φεύγειν τε αὐτὸν καὶ καταλαβόντες διαφθερεῖν, IV. 127.1. (καταλαβόντες shows that there is a change of subject from αὐτόν to that of the leading verb.) So I. 90.5; VI. 49.2.

When the quotation depends upon a word or a phrase representing some verb of saying or thinking, the subject of the

infinitive, though it be not the same as that of the leading verb, is regularly omitted if it would be the same as the subject of the verb of saying or thinking which the introductory phrase represents, and if its omission would cause no ambiguity.

οἷς τὸ μὴ ἐπιχειρούμενον αἰεὶ ἐλλιπὲς ἦν τῆς δοκίσεώς τι πράξειν, IV. 55.2. ἦν αὐτῶν ἡ διάνοια τάς τε ἄλλας πόλεις - - - ἐλευθεροῦν, καὶ πάντων μάλιστα τὴν Ἄντανδρον, καὶ κρατυνόμενοι αὐτήν, ῥαδίως - - - τὴν τε Λέσβον ἐγγυὲς οὖσαν κακῶσειν, κ.τ.λ., IV. 52.3. τὸ δὲ ὑμέτερον - - - τῶν τε δεινῶν μηδέποτε οἶεσθαι ἀπολυθήσεσθαι, I. 70.4. So II. 85.

When the subject of the infinitive is the same as the subject of the leading verb and is at the same time emphatic, by contrast or otherwise, or when ambiguity would result from its omission, it is either expressed by the reflexive pronoun or represented by the nominative of the intensive pronoun, αὐτός, αὐτοί. If the reflexive be used, it is usually put in the nominative, sometimes in the accusative case. The reflexive pronoun of the third person singular has no nominative; hence if the subject of the infinitive be the pronoun of the third person singular, it is expressed, when necessary, by either the accusative of the reflexive, ἐαυτόν, or the nominative of the intensive pronoun αὐτός.

οὐκ ἔφη αὐτὸς ἀλλὰ ἐκεῖνον στρατηγεῖν, IV. 28.2. Cf. I. 136.4. ἔλεγον οἱ Ἀθηναῖοι - - - ὅτι οὐκ ὀρθῶς αἱ σπονδαὶ ἄνευ τῶν ἄλλων ξυμμάχων καὶ γένοιντο, καὶ νῦν (ἐν καίρῳ γὰρ παρῆναι σφέϊς) ἄπτεσθαι χρῆναι τοῦ πολέμου, V. 61.2. (σφέϊς is used to prevent ambiguity.) νομίσαντες, εἰ τὰδε προήσονται, καὶ σφέϊς ἐν πόνῳ εἶναι, VI. 34.2. Cf. IV. 8.8, 114.5; VIII. 76.4, &c.

For examples of the use of the nominative of the intensive pronoun in this connection, see III. 75.2; V. 56.1; VII. 36.4, 48.4, &c.

When the subject of the infinitive is different from that of the leading verb, it is regularly expressed and its case is the accusative. When, however, it has been already expressed else-

where, either in the same sentence or in some previous sentence, or when it can be easily inferred from the context, it may be omitted with the infinitive, unless such omission would cause ambiguity.

ἔφη τοὺς ξυμπρέσβεις ἰναμένειν, ἀσχολίας δέ τινος οὔσης αὐτοὺς ὑπολειφθῆναι, προσδέχεσθαι μέντοι ἐν τάχει ἥξειν καὶ θαυμάζειν ὡς οὐπω πάρεισιν, I. 90.5. (Here the subject of the infinitives ἰναμένειν and προσδέχεσθαι is the same as that of ἔφη, while that of ὑπολειφθῆναι and ἥξειν is different and is before expressed by ξυμπρέσβεις; with ὑπολειφθῆναι the subject is expressed by αὐτοὺς to avoid an ambiguity which, on the other hand, could not result from the omission of the subject of ἥξειν.) νομίσαντες δὲ ἀπορεῖν ὅπη διέλθωσιν ἐπεστράτευσαν αὐτοῖς, I. 107.5. (The subject of ἀπορεῖν is different from that of νομίσαντες and has been expressed in the preceding sentence: cf. V. 21.2.) ἀνθυπάγει - - - πέντε ἄνδρας, φάσκων τέμνειν χάρακας, III. 70.4. So I. 102.3; II. 21 fin., 47.3; III. 2 (subject expressed to prevent ambiguity), 32.2, 113.2; V. 8.2, &c.

Occasionally when the subject of the infinitive is omitted, there results ambiguity as to what that subject would be if expressed.

ἐν αἷς πολλῶν ἄλλων γεγραμμένων κεφάλαιον ἦν πρὸς Λακεδαιμονίους, οὐ γινώσκειν ὅ τι βούλονται. (αἷς refers to letters from the king, one of which was to the Lacedæmonians. The sentence might mean either that the king did not know what the Lacedæmonians wished, or that they did not know themselves what they wished, thus reproaching them with not knowing their own minds.)

When the subject of the infinitive is plural and includes among others the subject of the verb of saying or thinking, it is expressed, and is put in the accusative if the infinitive follows the leading verb immediately, that is, without the intervention of any other verb of the quotation. Otherwise it is put in the nominative case, or occasionally in the accusative (VI. 21.3).

αὐτοῖς ἠκόντισέ τις, νομίσας καταπροδίδοσθαι σφᾶς, III. 111.3. ἔφη πονεῖν σφᾶς, IV. 36.1. Cf. VI. 72.4. Εὐφάμιδας οὐκ ἔφη τοὺς λόγους τοῖς ἔργοις ὁμολογεῖν· σφεῖς γὰρ περὶ εἰρήνης συγκαθῆσθαι, V. 55.1. ἔλεγε δὲ τοὺς Ἀθηναίους ἀνλίζεσθαι ὑπὸ τῶν ὅπλων ἐν τῇ πόλει, - - - αὐτοὶ μὲν ἀποκλήσειν αὐτοὺς - - -, ἐκείνους δέ, κ. τ. λ., VI. 64.3. (Here the subject of ἀποκλήσειν is represented by αὐτοί, which would in this case have been expressed even if it had been just the same as the subject of the leading verb, since αὐτοὶ and ἐκείνους are contrasted.) τοὺς πάντας παρασκευάζεσθαι ἐκέλευσεν - - - τὰ δὲ πρότερα οὐ σφεῖς ἀδικεῖσθαι, ἀλλ' ἐκείνους μᾶλλον ὑπ' ἄλλων κρεισσόνων, IV. 114.5. (Observe also the contrast between σφεῖς and ἐκείνους.)

#### VI.—The Negative of the Infinitive in Indirect Discourse.

Here again the distinction must be observed between the infinitive of indirect discourse and the object infinitive after verbs of commanding, hoping, &c. The negative of the *latter* infinitive is always *μή*. The negative of the infinitive of indirect discourse is regularly that of the direct discourse. In some cases, however, we find *μή* with the infinitive representing *οὐ* of the direct form.

1. After verbs of hoping and expecting, the negative of the infinitive of *indirect discourse* is in Thucydides usually *οὐ*, sometimes *μή*.

*οὐ*, II. 20.2, 84.2, 102.3; IV. 76.5; VIII. 44.1. *μή*, II. 51.6.

2. Verbs of promising and swearing regularly take *μή* with the infinitive of *indirect discourse*, but in one case *οὐ* (VIII. 75.2, which is probably a unique instance with a verb of swearing in classic Greek).

*μή*, III. 66.2; IV. 51.1, 74.2; V. 38, 42.1; VIII. 33.2.

Once Thucydides, after having used *μή* with the infinitive, continues the negative by *οὐ*.

ὑπεδέξατο ἢ μὴν, - - -, μὴ ἀπορήσειν αὐτοὺς τροφῆς, οὐδ' ἦν δέη τελευτῶντα τὴν ἑαυτοῦ στρώμνην ἐξαργυρίσαι, τὰς τε - - - ναῦς κομιεῖν Ἀθηναίοις καὶ οὐ Πελοποννησίοις, VIII. 81.3.

3. Verbs and phrases expressing confident belief, doubt, suspicion, and the like, take the negative μὴ with the infinitive.

ὑποψίας - - - παρεῖχε - - - μὴ ἴσος βούλεσθαι εἶναι τοῖς παροῦσι, I. 132.2. ἐπίστευον μηδένα ἂν ἐπὶ σφᾶς βοηθήσαι, IV. 108.5. ὑποτοπήσαντες οἱ Ἕλεῖοι μὴ ἴσον ἔξειν, V. 31.3. So V. 35.4, 104, 106; V. 75.3.

4. We occasionally find μὴ with the infinitive of indirect discourse after verbs and expressions of saying or thinking. Here its use seems to be anomalous.

οὐκ ὀρθῶς οἴονται - - - μὴ μιᾷ ψήφῳ προστίθεσθαι ἐκάτερον, ἀλλὰ δυοῖν, I. 20.3. προὔλεγον τὸ περὶ Μεγαρέων ψήφισμα καθελοῦσι μὴ ἂν γενέσθαι πόλεμον, I. 139.1. παράδειγμα τόδε τοῦ λόγου ἐλάχιστόν ἐστι διὰ τὰς μετοικήσεις τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι, I. 2.6. λογιζόμενοι - - - μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, IV. 73.4. Λακεδαιμόνιοι δὲ πρέσβεις πέμψαντες ἀντέλεγον μὴ δικαίως σφῶν καταδικεύσθαι, λέγοντες μὴ ἐπηγγέλθαι πω ἐς Λακεδαίμονα τὰς σπονδάς, ὅτ' ἐσέπεμψαν τοὺς ὀπλίτας, V. 49.2. (Here μὴ is used after both ἀντέλεγον and λέγοντες.) καὶ νομίσατε νεότητα μὲν καὶ γῆρας ἄνευ ἀλλήλων μηδὲν δύνασθαι, VI. 18.6. οἱ ἄνωθεν ἀπῆσαν κατὰ τάχος καὶ ἡ ξύμπασα στρατιὰ τῶν Συρακοσίων ἐς τὴν πόλιν, νομίσαντες μὴ ἂν ἔτι ἀπὸ τῆς παρούσης σφίσι δυνάμεως ἱκανοὶ γενέσθαι κωλύσαι τὸν ἐπὶ τὴν θάλασσαν τειχισμόν, VI. 102.4.

#### D.—THE PARTICIPLE IN INDIRECT DISCOURSE.

The participle of indirect discourse follows verbs signifying to see, to learn, to perceive, to know, &c., and ἀγγέλλω, to announce. Each tense of the participle represents the corresponding tense of the indicative or optative of the direct form. The present and perfect participle represent also the imperfect and pluperfect indicative respectively, though no unmistakable

example of the latter is found in Thucydides. If *ἄν* was used with the finite verb, it is retained with the participle.

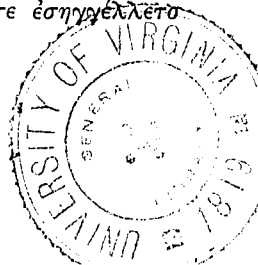
ἡμεῖς ἀδύνατοι ὀρώμεν ὄντες τῇ οἰκείᾳ μόνον δυνάμει περιγενέσθαι, I. 32.5. (The direct form was ἐσμέν.) πυνθανόμενοι οἱ ἐν τῇ πόλει Ἀθηναῖοι τὴν Παλλήνην ἀτείχιστον οὖσαν, I. 64.2. (The direct form was ἐστί.) εἰδότες δὲ Περικλέα τὸν Ξανθίππου προσεχόμενον αὐτῷ, I. 127.1. (The direct form was προσέχεται.) φαίνεται γὰρ ἡ νῦν Ἑλλάς καλουμένη οὐ πάλαι βεβαίως οἰκουμένη, I. 2.1. (The direct form was ᾠκεῖτο.) πολλὰ δ' ἂν καὶ ἄλλα τις ἀποδείξειε τὸ παλαιὸν Ἑλληνικὸν ὁμοιότροπα τῷ νῦν βαρβαρικῷ διαιτώμενον, I. 6.6. (The direct form was διητᾶτο.) τὸν οἰκιστὴν ἀποδεικνύντες σφῶν ἐκ Κορίνθου ὄντα, I. 25.2. (The direct form was ἦν.) ἔγνω τὴν ἐσβολὴν ἐσομένην, II. 13.1. προῆδει μὴ ἐπ' ἀγαθῷ ποτε αὐτὸ κατοικισθισόμενον, II. 17.2. ἦσθοντο . . . τὴν ἀποικίαν Κορινθίοις δεδομένην, I. 26.3. (The direct form was δέδοται.) ἔγνωσαν ἡπατημένοι, II. 4.1. (The direct form was the perfect ἡπατήμεθα.) εὖ ἴσμεν μὴ ἂν ἦσσαν ὑμᾶς λυπηροὺς γενομένους τοῖς ξυμμάχοις, I. 76.1. (The direct form was ἐγένεσθε.) εἰ γνωθισόμεθα ξυνελθόντες, I. 124.1. (The direct form was ξυνήλθομεν.) εἶδον τὸ μέγιστον ῥαδίως ληφθέν, VII. 23.1.

The participle of indirect discourse should be carefully distinguished from the participle not in indirect discourse after verbs of perception. The tense of the latter participle does not represent the corresponding tense of a direct form. Cf. Goodwin, *Moods and Tenses*, § 884.

#### I.—Case and Subject of the Participle.

If the leading verb be passive or intransitive, the participle, since it necessarily refers to the subject of that verb, is put in the nominative case.

πρὸ γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἡ Ἑλλάς, I. 3.1. πρᾶσσαν τε ἐσηγγέλλετο αὐτοῖς πρὸς τοὺς βαρβάρους, I. 131.1.



If the leading verb be active and transitive, the subject of the participle is usually omitted if it be the same as the subject of the leading verb, and the participle is then put in the nominative, even when it is preceded by an accusative participle, as in IV. 27.1.

οἱ δὲ ὥς ἔγνωσαν ἡπατημένοι, ξυνεστρέφοντο, II. 4.1. δῆλόν τε ἐποιήσατε οὐδὲ τότε τῶν Ἑλλήνων ἕνεκα μόνοι οὐ μηδίσαντες, κ.τ.λ., III. 64.1. ἡ ἀνθρωπεία φύσις - - ἀσμένῃ ἐδήλωσεν ἀκρατὴς ὀργῆς οὕσα, III. 84.2. Cf. I. 32.5.

Especially to be noted is the personal construction of the participle with δῆλός εἰμι, φανερός εἰμι, instead of the far less frequent impersonal construction with δῆλόν ἐστι, φανερόν ἐστι.

δῆλοι ἦσαν ἐπιβουλεύοντες ἡμῖν, I. 140.2. Cf. I. 71.1.

The subject of the participle is occasionally expressed by the accusative of the reflexive when it is the same as that of the leading verb. This, however, does not occur in Thucydides.

When the subject of the participle is different from that of the leading verb it is generally expressed and its case is the accusative, the participle agreeing with it. This subject may be omitted only when it has been already mentioned in some other connection and when no ambiguity would result from its omission.

πυνθανόμενοι οἱ ἐν τῇ πόλει Ἀθηναῖοι τὴν Παλλήνην ἀτείχιστον οὖσαν, I. 64.2, &c. But καὶ ὥς ἦσθοντο παρόντα, IV. 110.2. (The subject of παρόντα is implied previously as the subject of a finite verb.) αἰσθόμενος δὲ καθ' ὁδὸν ἐαλωκυῖαν ἀνεχώρησεν, V. 3.2. (The subject of ἐαλωκυῖαν has been previously expressed in the dative.) οἰχόμενος ἀπήγγειλε πάλιν παραδεδωκότας, VII. 83.2. (The subject of παραδεδωκότας has been expressed in the preceding sentence.)

In indirect discourse the participle of an impersonal verb is put in the neuter singular.

καὶ εἰδὼς πολλὰ ἡμᾶς δέον εὖ βουλεύσασθαι, VI. 23.3.

ὅτι may be inserted before the participle of indirect discourse, but adds nothing to the translation.

γνούς δὲ - - - ὅτι, εἰ καὶ ὅποσονοῦν μᾶλλον ἐνδώσουσι, διαφθαρησομένους αὐτούς, IV. 37.1.

When a participle whose subject is the same as that of the leading verb would be followed by one whose subject is different from that of the leading verb, the construction may be changed to ὅτι with a finite verb.

ὅποτε τις αἰσθοίτο κίμωνων, καὶ ὅτι ἕτερος ἀφ' ἑτέρου - - - ἔθνησκον, κ.τ.λ., II. 51.4. δῆλόν τε ἐποιήσατε οὐδὲ τότε τῶν Ἑλλήνων ἕνεκα μόνοι οὐ μὴδίσαντες, ἀλλ' ὅτι οὐδ' Ἀθηναῖοι, III. 64.1. (No verb is expressed after ὅτι, but evidently ἐμήδισαν is understood.)

When an intransitive verb is followed by a nominative participle and then by a participle which has a subject different from that of the leading verb, the second participle may be also put in the nominative, and in this case the leading verb in the proper person and number is to be supplied.

φαίνεται γὰρ ἡ νῦν Ἑλλάς καλουμένη οὐ πάλαι βεβαίως οἰκουμένη, ἀλλὰ μεταναστάσεις τε οὔσαι, κ.τ.λ., I. 2.1 (sc. φαίνονται with μεταναστάσεις).

*Remark.* This continuation of the personal construction occurs also after verbs which are followed by the infinitive (see II. 17.2), but in the case of the infinitive the construction may be changed to the impersonal form with the second infinitive.

ῥῆλον αὐτῷ ἐφαίνετο ἡ ἐσκομιδὴ τῶν ἐπιτηδείων ἔσεσθαι. δι' ἐλάσσονος γὰρ πρὸς τῷ λιμένι - - - ἐφορμήσειν σφᾶς, VII. 4.4.

Verbs which take the participle of indirect discourse may also be followed by ὅτι or ὡς with a finite verb, and many of them may be followed by the infinitive. When used impersonally these verbs cannot be followed by the participle, but take after them ὅτι or ὡς with a finite verb or the infinitive.

In the case of those verbs which take after them either the participle or the infinitive, the following general distinction is to be made:



When the indirect quotation is expressed by the participle, it is stated as a fact, objective and definite; when it is expressed by the infinitive, the statement is given more as an opinion: it is subjective, and there is always more or less uncertainty as to the truth of the quotation.

## II.—Some Special Verbs.

It is, perhaps, well to observe that, as in the following list, we pass gradually from verbs whose original meaning was that of perception by the senses to the verbs which are used chiefly to express mental perception, the participle becomes comparatively less frequent, and the infinitive or *ὅτι* more frequent.

1. The construction after *ὁράω* is almost always that of the participle, though we occasionally find *ὅτι* or *ὡς* with a finite verb.

*ὁρῶ γὰρ ὅτι πρὸς πολλὰς ναῦς ἀνεπιστήμονας ὀλίγαις ναυσὶν ἐμπείροις καὶ ἄμεινον πλεούσαις ἢ στενοχωρία οὐ ξυμφέρει*, II. 89.8. Cf. VI. 42.3.

The only example of the infinitive after *ὁράω* occurs in Thuc., VIII. 60 (according to Kühner).

*ἑώρων οὐκέτι ἄνευ ναυμαχίας οἶόν τε εἶναι ἐς τὴν Χίον βοηθῆσαι*. Krüger, however, brackets *εἶναι*.

2. *ἀκούω* occurs with the participle, infinitive, or *ὅτι* or *ὡς* with a finite verb. Of these the latter construction is the only one found in Thucydides, and of that there is only one example.

*ἀκούσαντες - - - τά τε ἄλλα ἐπαγωγὰ καὶ οὐκ ἀληθῆ, καὶ περὶ τῶν χρημάτων ὡς εἴη ἐτοῖμα*, VI. 8.2.

3. *φαίνομαι* takes either the infinitive or the participle. *φαίνεται τοῦτο πράττων* would mean 'he is manifestly doing this,' while *φαίνεται τοῦτο πράττειν* would mean 'he seems to be doing this,' 'judging from appearances, he is doing this.'

With participle: I. 2.1, 3.1, 9.3, 10.5, 11.1, 13.3, etc. With infinitive: VII. 4.4.

4. *αἰσθάνομαι* occurs most frequently with the participle, but also often with *ὅτι* or *ὥς*, and more rarely with the infinitive, with the general distinction in meaning that is mentioned above.

Participle: I. 33.3, 73.1; II. 3.1, 51.4, 81.1, &c. *ὅτι* or *ὥς*: II. 88.1; IV. 122.3; V. 2.3, 10.11; VI. 65.2, &c. Infinitive: V. 4.6; VI. 59.3.

5. *πυνθάνομαι* is followed by the participle, the infinitive, or *ὅτι*, one construction being about as frequent in Thucydides as another.

Participle: I. 64.2; III. 18.3, 80.2; IV. 50.3; VI. 96.1, 104.3; VII. 4.6, etc. Infinitive: I. 132.3; IV. 24.3, 29.2, 105.1; V. 55.4, etc. *ὅτι* or *ὥς*: III. 29.1; IV. 3.1; V. 42.2; VII. 1.1, etc.

6. *μανθάνω* does not often occur in Thucydides, and is there followed by either the participle or *ὅτι*.

Participle: VII. 8.2. *ὅτι* or *ὥς*: I. 34.

7. *δηλόω* may be followed by any of the three constructions, the infinitive being the least frequent.

Participle: I. 11.3, III. 84.2, etc. *ὅτι* or *ὥς*: I. 10.4; III. 16.1; IV. 108.2, etc. Infinitive: I. 67.4. IV. 38.1; V. 65.3.

8. *ἀγγέλλω* and its compounds usually take the participle, but often *ὅτι* or *ὥς* with a finite verb (especially when the leading verb is used impersonally in the passive), and less frequently the infinitive.

Participle: I. 131.1; III. 16.2; VII. 83.2; VIII. 79.5, &c. *ὅτι* or *ὥς*: I. 114.1, 116.3; II. 6.3; III. 3.3; VII. 16.1, 25.9; VIII. 6.4, &c. Infinitive: III. 110.1; V. 63.2; VIII. 26.1.

9. *δείκνυμι* and its compounds are usually followed by the participle or *ὅτι*.

Participle: I. 6.6, 25.2; II. 62.1; IV. 73.2, &c. *ὅτι* or *ὥς*: I. 35.5; IV. 92.7; VI. 77.1, &c.

10. *γινώσκω* takes either of the three constructions with a number of examples of each in Thucydides.

Participle: I. 25.1, 36.1, 124.1; II. 13.1, 64.3, &c. *ὅτι* or *ὥς*: I. 141.2; III. 37.3; IV. 60.1, 62.3, 69.1, &c. Infinitive: I. 43.2, 69.3; III. 48.1, etc.

11. *ἐπίσταμαι* occurs usually with the participle or with *ὅτι* or *ὥς*. There is no instance of the infinitive in Thucydides.

Participle: V. 36.1; VI. 38.2, 53.3, 64.2, &c. *ὅτι* or *ὥς*: IV. 10.5; VII. 14.1, &c.

12. *οἶδα* is in Thucydides generally followed by the participle, but also frequently by *ὅτι* or *ὥς*. It does not occur in Thucydides with the infinitive.

Participle: I. 69.5, 76.1, 122.2, 127.1, 140.1; II. 44.2, &c. *ὅτι* or *ὥς*: I. 20.2; II. 64.1; III. 22.3; IV. 74.2; V. 39.3, etc.

*Remark.* Many of these verbs may be followed by the infinitive not in indirect discourse. To this use of the infinitive none of the above remarks refer.

### III.—*Negative of the Participle in Indirect Discourse.*

The negative of the participle in indirect discourse is regularly the same as that of the direct discourse, but we sometimes find *μή* instead of *οὐ* of the direct form.

*εὖ ἴσμεν μὴ ἂν ἦσσαν ὑμᾶς λυπηροὺς γενομένους, κ.τ.λ., I. 76.1. καὶ αὐτοὶ ἥδιον ἂν ὀρώντες μὴτ' ἐκείνους μὴτ' ἄλλον μηδένα τείχος ἔχοντα, I. 90.1. προήδει μὴ ἐπ' ἀγαθῷ ποτε αὐτὸ κατοικισθόμενον, II. 17.2.*

### E.—INDIRECT QUOTATION OF COMPLEX SENTENCES.

When a complex sentence is indirectly quoted, the principal verb follows the principles for simple sentences. For the verbs of the dependent clauses the following rules apply:

1. If the quotation depend upon a primary tense, all the dependent verbs of the original sentence remain unchanged.

2. After a secondary tense, all dependent verbs which stood originally in the present, perfect, or future indicative, or in

any tense of the subjunctive, may be either changed to the same tense of the optative or retained in their original mood and tense. When the subjunctive is changed to the optative, *ἄν* is regularly dropped.

Thucydides rarely changes a dependent subjunctive or indicative of the direct form to the optative.

*ἀναγκασθήσεσθαι ἔφασαν φίλους ποιείσθαι οὓς οὐ βούλονται*, I. 28.3. *ἐβουλεύσαντο ἀποκρίνασθαι ὅτι ἀδύνατα σφίσι ποιεῖν ἐστίν ἃ Λακεδαιμόνιοι προκαλοῦνται*, II. 74.1. *οὐκ ἔφασαν ἀποδώσειν, ἣν μὴ σφίσι ξυμμαχίαν ἰδίαν ποιήσονται*, V. 39.3. So I. 126.11; II. 73.1, 80.1, &c. *ῥῶντο καθαιρίσειν τὴν τῶν Ἀθηναίων δύναμιν εἰ τὴν γῆν τέμνοιν*, V. 14.3. (The direct form was *ἐὰν τέμνωσιν*.) *ἐς τὰ περὶ Πελοπόννησον χωρία ἐπρεσβεύοντο, ὁρῶντες, εἰ σφίσι φίλια ταῦτα εἴη βεβαίως, πέριξ τὴν Πελοπόννησον καταπολεμήσουσιν*, II. 7.3. (The direct form was *ἐὰν ἡμῖν φίλια ταῦτα ᾗ, καταπολεμήσομεν*.) So II. 84.2, &c.

*τὸ στόμα αὐτοῦ διανοοῦντο κλήσειν, ὅπως μηκέτι, μηδ' εἰ βούλονται, λίθοιεν αὐτοὺς οἱ Ἀθηναῖοι ἐκπλεύσαντες*, VII. 56.1. (*ὅπως λίθωσι* and *ἐὰν βούλονται*.)

3. Dependent secondary tenses of the indicative and all dependent optatives are retained in both the mood and tense of the direct discourse. A past tense in the protasis of an unreal condition always remains unchanged, but in other dependent clauses we sometimes find an aorist indicative changed to the optative when no ambiguity could result from the change. This change occurs chiefly in causal sentence after *ὅτι* or *ὥς*, in which the subjunctive cannot be used, see Goodwin, *Moods and Tenses*, § 693, for examples of this construction.

*ἀπεσήμενεν* - - - *αὐτός γ' ἄν, εἰ ἦρχε, ποιῆσαι τοῦτο*, IV. 27.5. *ἐλέχθη τοὺς Πελοποννησίους δείσαντας τὸ νόσημα, ὥς ἐπυρθάνοντο* - - - *ὅτι ἐν τῇ πόλει εἴη* - - - *θᾶσσον ἐκ τῆς γῆς ἐξελεῖν*, II. 57.1 (*ὥς ἐπυρθάνοντο, ἐξήλθον*). *ὁ ἐνόμιζον σφίσιν ὠφέλιμον ἂν εἶναι, εἰ καταλαμβάνοι ἀναχώρησις βιαιοτέρα*, IV. 31.2.

Sometimes when a clause dependent upon the verb of the indirect quotation was originally in the indicative, the tense is not retained after a past verb of saying or thinking. This is especially frequent in relative and causal sentences. Such clauses are to be regarded not as belonging to the quotation, but as explanatory clauses introduced by the writer.

ἔλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτόν, εἰ ἄνδρας διέφθειρεν, III. 32.2. (διέφθειρεν is used, though the present would be required if it belonged to the quotation.) ὁρῶντες δὲ οἱ Λακεδαιμόνιοι οὔτε σφίσιν οἶόν τε ὃν ἐν πλήθει εἰπεῖν, εἴ τι καὶ ἐδόκει αὐτοῖς (εἰ δοκεῖ ἡμῖν) ξυγχωρεῖν, - - - οὔτε τοὺς Ἀθηναίους ἐπὶ μετρίοις ποιήσοντας ἃ προκαλοῦντο (ἃ προκαλούμεθα), ἀνεχώρησαν, IV. 22.3. ἀπ' ἀνδρῶν ἐκ τῆς Κατάνης ἦκειν ἔφη ὃν ἐκεῖνοι τὰ ὀνόματα ἐγίγνωσκον, VI. 64.2. (The direct form would have been ὃν ὑμεῖς τὰ ὀνόματα γινώσκετε.) ὁ Νικίας οὐδ' ἂν διαβουλεύσασθαι ἔτι ἔφη, πρὶν, ὥς οἱ μάντις ἐξηγοῦντο, τρὶς ἐννέα ἡμέρας μείναι, ὅπως ἂν πρότερον κινηθεῖη, VII. 50.4 (ὥς οἱ μάντις ἐξηγοῦνται). ἐπανίστανται κατὰ τάχος, νομίσαντες ὥσπερ ἐφύλασσαν ναῦς τὰς ἀπὸ τῆς Καύνου ταύτας εἶναι, VIII. 42.2.

A dependent verb of a quotation is sometimes changed to the optative when the leading verb is retained in the indicative, while on the other hand a dependent verb may be retained in the indicative or subjunctive when the leading verb is changed to the optative.

There is probably no indubitable example in Thucydides of the change of the dependent verb to the optative while the leading verb remains in the indicative. Examples from other authors will be found in Goodwin, *Moods and Tenses*, § 690.

ἀπεκρίναντο αὐτῷ ὅτι ἀδύνατα σφίσιν εἶη ποιεῖν ἃ προκαλεῖται, II. 72.2. ἐσηγγέλθη γὰρ αὐτοῖς ὥς εἶη - - - ἑορτή, ἐν ᾗ πανδημεὶ ἑορτάζουσι, III. 3.3. ἐβόων ὥς - - - οὐδὲν εἶη ὃ τι οὐ μετ' ἐκείνου ἐπράχθη (observe tense), VI. 28. ἐπεμαρτύρετο - - - ὥς σωφρονέστερον εἶη μὴ μετὰ τοιαύτης αἰτίας, πρὶν διαγνώσι, πέμπειν αὐτόν, VI. 29.2. διαβοώντων ὅτι

δεινὸν εἶη εἰ τοὺς νόμους βιασάμενος κάτεισι, VIII. 53.2.  
So VIII. 65.3, &c.

When the principal verb of the quotation is in the infinitive, the infinitive is also occasionally used in a dependent clause instead of the regular finite verb; see p. 20.

#### SINGLE DEPENDENT CLAUSES IN INDIRECT DISCOURSE.

Clauses which do not depend upon a verb in an indirect quotation may yet be affected by the principles of indirect discourse, if they express indirectly the past thoughts of any person, including those of the speaker or writer. The same principles apply to such clauses as to the dependent clauses of complex sentences in indirect discourse, but the change to the optative is much less frequent in the case of the complex sentence.

For example, a final clause expressing a past purpose necessarily expresses indirectly the past thought of some person, and hence, according to the principles of indirect discourse, the dependent verb may be either retained in the subjunctive or changed to the same tense of the optative.

A classification of various constructions which come under this head will be found in Goodwin, *Moods and Tenses*, 695-704.

(Mood retained). οὐκ ᾔθελον σπένδεσθαι οἱ Ἀργεῖοι, εἰ μή τις αὐτοῖς τὴν Κυνοσουρίαν γῆν ἀποδώσει, V. 14.4. (Here σπένδεσθαι is not an infinitive of indirect discourse, but being dependent upon ᾔθελον it involves thought and thus brings the εἰ clause under the influence of indirect discourse.) ἀντίειπεν ὁ κῆρυξ, εἴ τις βούλεται ξυμμαχεῖν, τίθεσθαι παρ' αὐτοὺς τὰ ὄπλα, II. 2.4. ἦν δέ τις εἶπῃ ἢ ἐπιψηφίσῃ κινεῖν τὰ χρήματα ταῦτα ἐς ἄλλο τι, θάνατον ζημίαν ἐπέθεντο, II. 24.1. καὶ τὰλλα, ἦν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι τολμήσωσι, παρεσκευάζοντο, VII. 59.3. ἐπράσσειν ὅπως πόλεμος γένηται, I. 57.4. τῆς ἑαυτοῦ γῆς ἔδωκε νέμεσθαι, ἕως ἂν ὁ πρὸς Ἀθη-

ναίους πόλεμος ἢ I. 58.2. So I. 28.2; II. 3.3, 13.2, 101.2; III. 31.1; IV. 9.4, 13.3, 22.3, 42.4, 46.3; VIII. 109.1, etc.

(Optative). ἐβούλοντο γὰρ σφίσιν, εἴ τινα λάβοιεν, ὑπάρχειν ἀντὶ τῶν ἔνδον, II. 5.4 (ἦν λάβωσι might have been used). ἡκόντιζον, εἴ τις παραβοηθῶν παρὰ τὸ τεῖχος κωλυτῆς γίγνοιτο τῆς διαβάσεως, III. 23.2. δείσαντες μὴ ὅπερ ἐν Ναυπάκτῳ γένοιτο, ἐπιβοηθοῦσι, III. 78.2. ἐκάκιζον ὅτι στρατηγὸς ὦν οὐκ ἐπεξάγοι, II. 21.3. τὰ ἄλλα χωρία εἶχον, μένοντες ἕως σφίσι κακέينو ποιήσειαν τὰ εἰρημένα, V. 35.4. So I. 58.1; III. 102.5; IV. 23.2; V. 6.2; VIII. 50.5, etc.

We sometimes find one dependent verb retained in its original mood, while another one in the same sentence is changed to the optative.

[ἔπρασσον] ὅπως ἐτοιμάσαιντο τιμωρίαν, ἦν δέη, I. 58.1. ἐφοβείτο γὰρ μὴ οἱ Λακεδαιμόνιοι σφᾶς, ὅποτε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν, I. 91.3. ἐπηρμένοι ἦσαν ὥς, ἦν τις καὶ μὴ παρακαλῇ σφᾶς, οὐκ ἀποστατέον ἔτι τοῦ πολέμου εἴη, VIII. 2.1. So I. 126.1; III. 22.8, 23.2; VI. 96.3; VII. 17.4.