A DISSERTATION

ON

INDIRECT DISCOURSE

IN THUCYDIDES.
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INTRODUCTORY.

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 Hubner'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.

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. τοὺς τε αὐτῶν φίλους, οὓς αἰσθαμένοι ὅτι ἦσαντα οἱ ἐπὶ τῷ δεξιῷ κέφαλα ἥρωιν ἐκτείνοντες. In the clause ὅτι ἦσαντα the writer wishes simply to report the fact that 'they had been defeated,' and he does so indirectly by making the clause dependent upon αἰσθαμένοι. That he does not regard this indirect statement as a quotation is shown by his not retaining the tense of the possible direct form.

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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 ἦδεν ὅτι ἦν. He might have used εἶπον in consideration of the fact that there might have been a direct form, but he would have used ἦν in preference to εἶπον. 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 ὅτα 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 ὅτα 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 ὅΤΑ.

In the case of simple sentences introduced by ὅτι or ὅτα, 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. προσκέψασθι τε ὁτι νῦν παραδείγμα τοῖς πολλοῖς τῶν Ἐφεσίων ἄνδρας αὐτοῖς νομίζετε, Π. 57. λέγομεν ἢδὲ ὅτι οἱ Θεσαλοὶ παρέδομοι τῇ πόλις, Π. 59. καὶ λέγετε ὅτι αἰσχρῶν ἢν παραδοῦναι τοὺς ευρήτας, Π. 63. 

We find an apparent exception to this rule in I. 38. ἀποκοι δὲ ὄντες ἀφετασί τε διὰ παντός καὶ νῦν πολεμοῦσι, λέγοντες ὅσ' ὁ οὐκ ἐπὶ τῶν κακῶν πάσχειν ἐκπεμβαίνειν. The exception, however, is only apparent, as καὶ νῦν πολεμοῦσι is parenthetical, and there is reference to the former expression of thought implied in ἀφετασί τε διὰ παντός; οὐ 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) ἠλθον ἀγγέλοι ὅτι πολιορκοῦνται, I. 27. εἴπον ὅτι νῖτε ἐκεῖνος ἐπιπλέουσι, I. 51. ἀντέχον ὅσ' ὁ οὐκ ἀδικοῦσιν τῶν ἡμετέρων ἐμμακάρως, 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 ἡγελθῇ αὐτοῖς ὅτι τεθνηκότες εἶν, Π. 63. ἀπεκρίναντο αὐτῷ ὅτι ἀδύνατα σφίσων εἶν ποιεῖν δ ἀποκαλέσαι ἄνευ Ἀθηναίων, Π. 72.2. So I. 67.1, 72.1, 87.4, 90.4, 133., Π. 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 Κόλων παρ' αὐτούς, δὴ ἣρχε Ναυπικτῶν, ἀγγέλλων ὅτι αἱ πέντε καὶ ἐκεῖστι νῖτες - - - - οὐτε καταλύοντι τῶν πόλεμον, κ.τ.λ., VII. 31.4. (Here ἢρχε shows that ἀφικνεῖται is the historical present.) ἀγγέλλων τᾶ τε ἄλλα καὶ ὅτι πύθοντο, κ.τ.λ., VII. 31.3. ἐξαγγέλων γίνεται ὅσ' ὁ πολέμοι μέλλοντιν - - - - ἐπιθήσεσθαι τῷ στρατοπέδῳ, καὶ ταῦτα σαφῶς πεπυμένοι εἶν, 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.

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:

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 ὡς 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 ὡς. ἀπεκρίναντο ἄντι ὅτι άδύνατα σφίσιν εἴη ποιεῖν ἢ προκαλεῖται, Π. 72.2. ἔβουλεύσαντο ἢ ἀποκρίνανται ὅτι άδύνατα σφίσι ποιεῖν ἐστίν ἢ προκαλεῖται, Π. 74.1.

Thucydides much more frequently retains the indicative.

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

When an indirect quotation introduced by ὅτι or ὡς 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 εἰπεῖν which regularly takes only ὅτι or ὡς.
elπον ὅτι αφίσαι μὲν δοκοῖς ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ καὶ τούς πάντας ἐξυμμᾶχους παρακαλέσαντες ψήφου ἐπαγγείλειν. Ε. 87.4. Ἐλεγε τοὺς προέδρους ὅτι ἐσβολῇ τε ἁμα ἐς τὴν Ἀττικὴν ἐσται καὶ αἱ πεσονάκοις νῆσε παρέσονται ὡς ἐδει βοηθήσαι αὐτοῖς, προπαγοπευθῆναι τε αὐτὸς τούτων ἔνεκα, Π.Π. 25.1. Ἄλοι Π.Π. 22, 3.3., Π.Π. 27, 46.5., Π.Π. 56.2, 61.2., VI. 12.1, 25.2 (ἐπον.), VIII. 24.5, 30.2, 51.1, 72.2, 78.1, 83.3.

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

λέγοντες ὅτι — καὶ τὴν Ζακύνθου καὶ Κεφαλληνίας κρατήσαντες, καὶ ὁ περίπλοος οὐκέτι ἔστω Ἀθηναῖοι ὑμῶν περὶ Πελοπόννησον ἐλπίδα δ' εἶναι καὶ Ναύπακτον λαβεῖν, Π.Π. 80.1. Σο VIII. 51.1, 72.1.

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

ἐλπον ὅτι ταῦτα καὶ βέλτιστα εἴη καὶ ἡμιστίνας δουλωθεῖν ὑπ' Ἀθηναίων, τό τε λοιπόν μηδετέρους δέχεσθαι, Π.Π. 71. κηρύξει — — ὅτι Ἀθηναίοι ἡκοῦτε — — τοὺς οὖν ὅτας ἐν Συρακούσαις Λεντίνων ὡς παρὰ φίλους καὶ εὐφρέτας Ἀθηναίοις ἀδέως ἀπιέναι, VI. 50.4.

With the one exception mentioned above (Π.Π. 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.

ἐλεγε — — ὅτι οὐ δίκαιοι δράσειαν παραβαίνοντες τὰ νόμιμα τῶν Ἑλλήνων· τὰς γὰρ εἰς κακατηκής τῶν ἐπικτηκεῖα τὴν ἀλλήλων ἱερὰν τῶν ἐνώτων ἀπέδεχασθαι, κ.τ.λ., Π.Π. 97.3. Ἐλεγε τοῖς ἐν τῇ Ἀκάμαθῳ παραπλήσιαι, ὅτι οὐ δίκαιοι εἴη — — αὑρίσκει γάρ οὐ διαφθείροντο πόλιν οὔτε ἱδιώτην οὔσεν, τὸ δὲ κήρυγμα σοφίσκεσθαι τούτων ἔνεκα, κ.τ.λ., Π.Π. 114.4. λέγειν ὡς καὶ οἱ ἐν τῇ πόλει τὰλλα ἐμμεθηκαί Δακεδαιμόνεις, κακεῖνοις δεῖ δοῦσιν τὸ χαρόν παραδόναι· ἐπὶ τούτως
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 οτι or ὡς may or may not be repeated. See I. 144.2, 144.3; II. 72.2.

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

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We rarely find the infinitive directly following οτί. εἰπεῖν τε ἐκάθεν ὁτι καὶ σφέεις, εἰ ἔθεανυντο ἄδικες, ἦδη ἃν Ἀργείοις ἄμελλαν πεποιήσαντες τήν τε ἄρχην βεβαιοτέραν καὶ μείζον ἔξωθαν, V. 69.1. (Here the transition is due, no doubt, to the intervening infinitive λεύτερον.)

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

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

ἐπεμερώτετο μὴ ἄπωντος πέρι αὐτοῦ διαβολὰς ἀποδέχεσθαι, ἀλλ' ἦδη ἄποκτείνειν, εἰ ἄδικες, καὶ οτι σωφρονέστερον
elē μή μετὰ τοιαύτας αιτίας, πρὶν διαγρῶσι, πέμπτειν αύτον, κ.τ.λ., VI. 29.2. Here the infinitives, indeed, have the force of indirect imperatives, and ἀδίκει 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 ὡς 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) μᾶλλα τὰ αὐτοῦ ἐπεκαλέσαντο ὅτι τεχνομαχεῖσθαι ἐδόκουν δυνατοὶ εἶναι, κ.τ.λ., I. 102.1. Perdicca ἐπικαλοῦντες . . . ὅτι ἔψευδο τὴν ξυμμαχίαν, V. 83.3.

(Indirect quotation) Ἀργείου δὲ ἐλθόντες παρ’ Ἀθηναίοις ἐπεκάλουν ὅτι . . . ἐσεἰς καὶ ἠλαπάς παραπλέως, V. 56.2. κατηγόρης ἄλλα τε καὶ ὡς χρήματα ποτε αἰτήσας αὐτῶν καὶ ὑπὸ τυχῶν τὴν ἐχθραν οἱ προβοῦν, 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 τῶν Γολιπτῶν εἶχον ἑκόντα ἀδείων τῶν Ἀθηναίων, VII. 81.1. Cf. Π. 27.1; IV. 123.2.

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

ἡ ἡλέγοσιν ὡς ὃς δίκαιοι, I. 34.1. So I. 77.3, 144.3; VII. 69.2.

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

ἀργελλοὶμεθα δὲ ὡς ὃς ὅτι ἐπὶ τὸ πλῆσιον, VI. 34.7. οἱ δὲ ἄνδρες καὶ ἐπέρχονται καὶ ἐν πλῆκε ὡς ὃς ἦδη εἰσὶ καὶ ὅσον ὡπό τέρεισιν, VI. 34.8. So VI. 68.3.
In indirect quotations after ὅτι or ὅ, 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, εἴπε - - εἴπε, εἶ - - ἢ, εἶ - - εἴπε, whether - - or. Of these four forms given by Goodwin, the only ones found in Thucydides are εἴπε - - εἴπε and εἶ - - ἢ.

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

καὶ τίς αὐτὸν ἥρετο ὅ τι θαυμᾶξα, Π. 113.3. θαυμᾶξα δὲ καὶ ὅστις ἐσται ὅ ἀντερών, Π. III. 38.1. So Ι. 23, 90.5.

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

σκέφσομε τις εὐπραξία σταυρωτέρα, Ι. 33.3. οὐδὲ ράδιον εἰδέναι τίνι γνώμη παρῆλθεν, 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 Ἡδ. VII. 37. εἴρετο τοὺς μάγους τὸ θέλει προφαίνειν τὸ φάσμα; in Χεν.
Cyrop. II. 4.7, κελεύων ἔρωτάν ἐξ οὗ οὗ πόλεμος ἐγή· &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:

δὴ λαί τε ὃς ἐστιν, I. 136.4. ἐπιτον ὑφ’ αὐν καὶ ἐφ’ ὁ διώκεται, I. 136.4. κατασκοπαίς χρωμένους ὁπόσοι τ’ ἐσμέν καὶ ὃ ἄροι, VI. 34.6, &c.

Two kinds of indirect quotations are introduced by the pronominal adjectives and adverbs. The interrogative forms πόσον, πῶς, &c., and the compound forms of the relative ὅποιος, ὅποιος, &c., are used to introduce indirect questions, while the simple relative forms ὅσοι, ὅς, &c., are used to introduce indirect exclamations. An examination of the following examples will make this distinction clear.

Τοιοῦτος δὲ σκέψασθε ὅτι ὃς καὶ τούτο ἁμαρτάνοιτε Κλέωνι πειθόμενοι, III. 47.1. (Here the direct form is evidently, 'how great a wrong you would do!') ἢ ρετο δ’ τι θαυμάζοι καὶ ὅποιοι αὐτόν τεθνάναν, III. 113.3 (necessarily an indirect question). ἀναλογιζομένων δὲ τὴν ἐκείνου ἡμερολογίαν πρὸς οὓς ἐμπειρίαν καὶ τύλμαν μετὰ οὓς ἀνενιστημοσύνης καὶ μαθαίνεις γενήσοστο, κ.τ.λ., V. 7.1 (evidently an indirect exclamation; cf. V. 9.1). ὃς ὁ Νικίας · · · ὃς ὁ Κτίνους καὶ ᾠγός ἠθήνη, VII. 69.2 (an indirect exclamation; cf. Ar. Nub. 215, ὁς ἠγος ἠράνος). οὐκ ἀντανάγοντο, ἀπορήσαντες ὅποιον τοσαύτας ναυαὶ χρήματα ἔβουσαν, 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 πόσον ἡ χωρίζη, ἀναγκάζεται, κ.τ.λ., I. 136.1. ἐπετήρου τούς Ἀθηναίους οἱ κατα- σχίσσουσιν, IV. 42.3.

Thucydides does not use the interrogative forms πῶς, πόσος, &c., in indirect questions.
Mood and Tense.

The same principles apply to indirect questions and exclama-
tions as to indirect quotations with ὅτι or ὡς, in regard to both
the mood and the tense of the dependent verb.

After primary tenses: πώστεις ἐρωτώντες εἰ λησταὶ εἶςων, I. 5.2. So III. 12.2, &c.

After secondary tenses: (Indicative) ἐπέπλευσαν ἐπὶ τὸν ἐν
τοῖς Συβότοις λιμένα - - βουλόμενοι εἶδέναι εἰ ναυμαχή-
σουσιν, I. 52.1. ὅπως τις αὐτὸν ἔρωτο τῶν ἐν τέλει δυνών ὅ
tι οὖν ἐπέρχεται ἐπὶ τὸ κοινόν, κ.τ.λ., I. 90.5. ἔπηρώτως τὸν
θέων εἰ πολεμοῦσιν ἄρειν ἐσται, 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) καὶ τις αὐτῶν ἢρετο ὅ τι βαμάξω, III. 113.3.
βουλόμενος εἶδέναι εἰ ἐτι μετακινητῇ ἔλη ἡ ὁμολογία, - - κατὰ
tάγος ἐπορέμενο, V. 21.3. ἦπορεὶ ὅπως βοηθήσοι, VIII.
61.1. So I. 72.1; V. 7.1; VI. 30.2.

After a primary tense the deliberative subjunctive is re-
tained 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) ἥπορησε μὲν ὅπως ἄριστος διακινιδεύσῃ χαρή-
σας, I. 63.1. ἐβουλεύοντο ἐτε κατακάλυσωσιν ὅσπερ ἔχοσιν,
- - ἐτε τι ἄλλο χρήσωσιν, II. 4.6. ἀπορίζοντες ὅτι κα-
θομίζουσιν, τότε - - ἐς Προφήτῃ - - ἐπιλευσαν, IV. 13.3.
So I. 107.6; III. 112.6; VII. 1.1.

(Optative) τῶν θεῶν ἐπήρωντο εἰ παραδοτεν Κορινθίως τὴν
πολίν - - καὶ τιμορίαν τινὰ πειράματο 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 ques-
tions; 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.

οἷς ἵσμεν ὅπως τάδε τριῶν τῶν μεγίστων ἔμφορων ἄπήλλακται, I. 122.4. ἡπόρει ὅπως βοηθήσοι, VIII. 61.1.

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

ἐπρασσεν ὅπω τρόπῳ τάχιστα τοῖς μὲν ἐμβήσεται, τῶν δὲ ἀπαλλάξεται, IV. 128.5. ποιεῖν ὅπη ἐκ τῶν παρόντων μάλιστα καὶ τάχιστα τις ὕψην ἤπει τοὺς ἐκεῖ, VI. 93.2. ἐπρασσεν ὅπη ὕψην 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 ὅπω 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) [ἐπρασσὼν] ὅπως εὐπαίσασθαι τιμωρίαι, ἢν δὲ, I. 58.1. (Observe that δὲ 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.

The three common verbs signifying to say are φημι, εἴπον, and λέγω.

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

εἴπον regularly takes ὅτι or ὅς 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 εἴπον directly, the other in which it is preceded by ὅτι.

εἴπον ὅπε ἐλβέτοι βουλομένος εἶναι διὰ τῆς ἡμᾶς σφόν τοῦ στρατοῦ ἡναι, VII. 35.2. εἰπεῖν τε ἐκέλευον ὅτι καὶ σφείς, ἐπεὶ ἐβοῦλοτο ἄδικαίν, ἥδη ἄν 'Αργείος ἔμμαχος πεποίησθαι, V. 46.3.

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

περὶ μὲν τῶν παλαιῶν ὄρκων τοσαῦτα εἴπον, περὶ δὲ τῆς 'Αργείας ἔμμαχαις - - ποιήσεως ὃ τι ἀν δίκαιον ἦ, V. 30.4.
Even when εἰπον takes ὅτι or ὡς 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 ὡς with the indicative or optative or by the infinitive.

The active voice of λέγω usually takes ὅτι or ὡς, 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 ὡς.

The three most common verbs of thinking are ἐγέρομαι, νομίζω, and οἴμοι. ἐγέρομαι and οἴμοι are in Thucydides always followed by the infinitive. νομίζω in one instance is followed by ὡς with the indicative. νομίζομεν ἔτε - - ἐν τῷ Ἠραλδῷ ὡς ὁ Ἡρακλῆς ἅλκευε, ΠΙ. 88.3. ἐγέρομαι 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. οἴμοι differs from ἐγέρομαι 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 ἂν was used with the verb of the direct form, it is retained when this verb is changed to the infinitive.

ἀξίου νομίζομεν εἶναι, Ι. 70.1. οἴνομαι γὰρ ὃι μὲν τῇ ὑπονοσίᾳ ἂν τι κτάσθαι, Ι. 70.4. ἐπιθυμάνοντο δὲ καὶ έ τοὺς Ελλήνας πράσσων τι αὐτῶν, Ι. 132.3. τὰ μὲν πρὸ Ελλήνων οὐδὲ εἶναι ἡ ἐπίσκεψις αὕτη (σε. δοκεῖ), Ι. 3.2. (The direct
form was ἰδιότητας... πρὸς γὰρ ἀν τοὺς Ἀθηναίους, εἰ ἐξήν, χωρεῖν, V. 22.2. (The direct form was ἐχώρου.) ἀντέλεγον, ἢν καὶ ἐκεῖνοι τοὺς ἐν ἔπειδήμῳ ὑπαγόμενοι, ποιήσαν ταῦτα, I. 23.5. τὸν πόλεμον, εἰ τις ὅμων ὁμὶ σέται ἐσελθεῖ, I. 33.3. καὶ αὐτὸς ἐφὶ ξυλλήψεθαι, I. 118.3. νομίσαντες ἐπὶ ἀνίκητον ἀφλέθαι, I. 124.2. ὁ πόλεμος ἵνα ἐπτειλευκέναι ἤδη, II. 94.1. ἀντέλεγον, λέγοντες μὴ ἐπηγγέλθαι πιὸ τὰς προαίδες, ὑπὸ ἀνεπεμφάντος τοὺς ὀπλίτας, V. 49.2. (The direct form was ἐπηγγέλμενα ἤσαν.) εἰπεῖν ἐκδέλευν ὅτι καὶ σφέτεις, εἰ ἐνυλλωτό εἰδικεῖν, ἤδη ἀν Ἀργείους ἡμμαχίους πεποίησθαι, V. 40.3. (The direct form was ἐπεποίηκεντο.) ὁδὸ ἀυτοῖς φαμεν ἐπὶ τῷ ἱπτῶ τοὺς ὑβριζόμενα κατοικίσας, I. 38.2. ἐλέγοντο δὲ περὶ τρικαλοσίου ἀποθανεῖν, V. 74.3. τῆς εὑμενείας οὐδ’ ἤμεις οἴμεθα λελείψεθαι, 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.

κρύφα ἐπίσταντες δήμον καταπαύσειν, I. 107.1. οὐχ ὁμολογοῦν τοὺς ἄνδρας εἰθὸς ὑποσχέσθαι ὑποδώσειν, II. 5.6. προσδεχόμενος... τοὺς Ἀθηναίους τῆς ἑγγ. ἐπὶ ἑκειράνου ὧστιν ὑιῶσειν τι καὶ κατοικίσεις, II. 18.4. τὸν τε ἐπὶ Θρίσκες πόλεμον ὑπεδέχετο καταλύσειν, Π. 29.5. ἐπιμένοντες γὰρ ἤλει ἀπὸ τῆς Λέσβου τι πεύσεθαι, III. 28.4. ὁρκοπούντες πιστεύει μεγάλης μηδὲν μην ἔσκεικτης, βουλεύσειν δὲ τῷ πόλει τὰ ἄριστα, IV. 74.2. μηχανής... ἢ ὁ πόρος ἔνησεν δικαιούντω, IV. 115. αἱ ἡμέραι ἐν αἷς ξυνείθεντο ἤξειν ἐγγύς ἦσαν, VI. 65.1. Σο Ι. 1, 11.1, 90.5; Π. 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.
...ευνοεῖσαν δὲ καὶ Βυζίντιοι, ὡσπερ καὶ πρότερον ὑπῆκοι εἶναι, Ι. 117.3. καὶ αὐτὸς ἔτερον διευθετεῖ τεχνίας, Ι. 52.2. 
So Π. 4.7; Π. 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, διανοήμαι, etc., see Krüger on I. 27.2.

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

ἡλπιζόν παθεῖν ἃν αὐτὸν τούτο, Ι. 127.2. τούς γὰρ Ἀθηναίους ἡλπίζειν - - ἵσως ἃν ἑπεξελθεῖν, Π. 20.2. ἑπελπίζον ἄν καὶ μεταβαλεῖται, VIII. 54.1. ἑπιλπίζουσαν ὡς λήγουσιν Σικελίας, VIII. 1.1. οὐκ ἢ ἑπιτίθενται ὡς ὡς ἃν ἑπεξελθοῦ 
tis αὐτῶς, V. 9.3. So Π. 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 ἑλπίς), 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 ὡς with the future indicative or the future optative (when the noun of hoping represents a secondary tense); by ὡς with ἄν and the optative; by ὡς 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 - - τῷ ἑλπίδα ἑπαρώμεθα ὃς ταχὺ παυθήσεται ὁ πό-
λεμος, I. 81.6. πολλὰ δὲ καὶ ἄλλα ἐγχος ἡ ἑλπίδα τοῦ περιέ-
σεθαι, ὡς ἐθέλησεν ἐρχόμενο τι μὴ ἐπικτάσθαι, κ.τ.λ., I. 144.1.
καὶ των ἑλπίδα ἐνχος ἢ τὸ ἑγγυτέρω αὐτοῦ μὴ προϊέναι, Π. 21.1. 
πρὸς τὴν τόλμην προσβαλόντες ἡ ἑλπίδα ἤλθον τοῦ 
ἐλείν, Π. 56.4. (λεγοντες) - - ἑλπίδα δὲ εἶναι καὶ Νοάπτακτων 
λαβεῖν. Π. 80.1. ἑλπίς δὲ καὶ πάσας ὡς ἐν πολλῷ τιν ἃν 
χρόνῳ τοῦτο παθεῖν, Π. 102.3. οὕκουν δὲ προθέναι ἑλπίδα
The infinitive after verbs and expressions of swearing is frequently introduced by ἡ μὴν, which serves merely to make the oath more emphatic.

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

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.

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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.
τούς αὐτὸν τοῦτον ἔνεκα, V. 46.3. (Here we find the infinitive in a subordinate clause after ὁς.) ἔλεγε - ἐίναι ταῦτα τούς ἐξουδήμασθαι πολλοὺς Καταναιόν, καὶ ἤτοιμόσθαι ἤδη, ἀφ’ αὐτῶν ἤκειν, VI. 64.3. So I. 127.2; II. 53.4; VI. 25.2; VII. 47.4; VIII. 21.1, 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 προστίθηκε χρήματα οὐκ ὀλίγα, οἷς χρήσεται, II. 13.4. προσδοκία οὐδεμία μὴ ἀν ποτὲ οἱ πολέμωι - - ἐπιτελέσθαι, ἐπεὶ οὐτ ἀπὸ τοῦ προσφαύος 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 δίμου προστίθηκε πένθουσιν αὐτὸν πέντε μὲν ναῦς τῶν αὐτοῦ σφίς καταλείπειν, ἢσα δὲ αὐτοὶ πληρώσασιτε ἐκ σφῶν αὐτῶν ξυμπέρψεις, III. 75.2. τῷ δὲ λόγῳ οὐκ ἔβοη- λετο αὐτὰ ἀνθρώπη ἀποδεικνύει, - - λαθεῖν γὰρ αὖ, ὀπότε βούλουν, τοῦτο ποιοῦντε, 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 μὴ or simply by ἢ.

προεῖπον Ἐπιδαμνίων τε τῶν βουλήμενον καὶ τῶν ἔνων ἀπαθεῖς ἀπείναν, εἰ δὲ μὴ, ὡς πολεμίως χρήσεσθαι, I. 26.5. ἠτῶν τοῦ κύριος μὴ λείπεσθαι, εἰ δὲ μὴ, πόλεμον αὕτῳ Σπαρτιάταις προσαγορεύειν, I. 131.1. ἡτέρας οὖν ἐκέλευς βελτίως σπάνεσθαι, ἡ ταύταις γε οὖ 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 στει or ὡς, 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.

πολλὰν ἄλλων γεγραμμένων κεφάλαιοι ἢν πρὸς Δακεδα-
μούσιος, οὗ γεγονόσκειν ὅ τι βουλοῦται. πολλῶν γὰρ ἐλθόντων
πρέσβεων οὐδένα ταύτα λέγειν. εἰ ἄρα βουλοῦται σαφὲς λέγειν,
πέμψαι μετὰ τοῦ Πέρσου ἔνδρας ὡς αὐτὸν, 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.


When the leading verb takes ὅπερ or ὅς 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.

When there 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 χρήσαι. This latter seems to be the only way in Thucydides of expressing an imperative after φημι.

πέμψαι ὅπερ ἀπειρικότους ἔφη χρήσαι ἐφυμμαχεῖν ἢ καὶ τάδε νομίζειν ὧδε ἔχειν, I. 91.7. Cf. IV. 68.4, 68.6; V. 46.1; VII. 21.2, &c. ἐξάγειαν γίγνεται ὧς οἱ πολέμου μέλλονσιν - - ἕπιθεσθαι τῷ στρατοντῇδο, καὶ ταῦτα σαφῶς πεπευ-σμένος ἔῃ, καὶ χρήσαι τειχίζειν Σάμου, 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.

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.

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.

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.

οίς τά μη ἐπικεφαλομενον ἀλλ' ἀλληλής ἢν τὴς δοκήσεως τι πράξεως, IV. 55.2. ἢν αὐτῶν ἡ διάνοια τάς τε ἄλλας πόλεις - - έλευθερούν, καὶ πάντων μάλιστα τὴν "Ἀντανδρόν, καὶ κρατινάμενοι αὐτήν, ἄρδειος - - τὴν τε Δέσβον ἄγγις οὖσαν κακώσεως, κ.τ.λ., IV. 52.3. τό δὲ ὑμέτερον - - τόν τε δεινόν μηδέποτε ἀπεδάει ἀπολυθήσεται, I. 70.4. So Π. 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, ἂντιν, or the nominative of the intensive pronoun αὐτός.

οίς ἔφη αὐτοῖς ἄλλα ἐκείνον στρατηγεῖν, IV. 28.2. Cf. I. 136.4. ἔλεγον οἱ Ὀλυμπαῖοι - - ὅτι οὐκ ἐρχόμενοι αἱ σπονδαὶ ἀνευ τῶν ἄλλων ἄνθρωπων καὶ γένουσι, καὶ νῦν (ἐν καίρω γὰρ παρέῖναι σφείς) ἀπεσκέπασε σφαῖρα τοῦ πολέμου, V. 61.2. (σφείς is used to prevent ambiguity.) νομίσαντες, εἰ τάδε προῆσαντι, καὶ σφείς ἐν τούτῳ 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 ΠΙ. 75.2; V. 56.1; VII. 38.4, 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.

έφη τούς ξυμπρέσβεις ἰναμένεις, ἀσχολίας δὲ τινος οὗς αὐτούς ὑπολειφθῆναι, προσδέχεσθαι μὲντοι ἐν τάχει ἢξειν καὶ θαυμάζειν ὡς οὕτω πάρεισιν, I. 90.5. (Here the subject of the infinitives ἰναμένεις and προσδέχεσθαι is the same as that of ἐφη, while that of ὑπολειφθῆναι and ἢξειν is different and is before expressed by ξυμπρέσβεις; with ὑπολειφθῆναι the subject is expressed by αὐτούς to avoid an ambiguity which, on the other hand, could not result from the omission of the subject of ἢξειν.) νομίσαντες δὲ ἀπορεῖν ὡς διὰλθωσιν 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.) ἀνυπάρχει...πέντε ἄνδρας, φίλους τέμενε χείρακες, 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 κεφάλαιων ὡς πρὸς Λακεδαιμονίους, οὐ γεγυμόσειν ὃ τι βούλονται. (ἄις refers to letters from the king, one of which was to the Lacedaemonians. The sentence might mean either that the king did not know what the Lacedaemonians 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).
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 χαι. The negative of the infinitive of indirect discourse is regularly that of the direct discourse. In some cases, however, we find χαι with the infinitive representing υν of the direct form.

1. After verbs of hoping and expecting, the negative of the infinitive of indirect discourse is in Thucydides usually υν, sometimes χαι.
   υν, II. 20.2, 84.2, 102.3; IV. 76.5; VIII. 44.1. χαι, II. 51.6.

2. Verbs of promising and swearing regularly take χαι with the infinitive of indirect discourse, but in one case υν (VIII. 76.2, which is probably a unique instance with a verb of swearing in classic Greek).
   χαι, III. 66.2; IV. 51.1, 74.2; V. 38, 42.1; VIII. 33.2.
   Once Thucydides, after having used χαι with the infinitive, continues the negative by υν.
3. Verbs and phrases expressing confident belief, doubt, suspicion, and the like, take the negative μή with the infinitive.

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

D.—THE PARTICIPLE IN INDIRECT DISCOURSE.

The participle of indirect discourse follows verbs signifying to see, to learn, to perceive, to know, &c., and ἀναγγέλλω, 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 "av was used with the finite verb, it is retained with the participle.

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.
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 ὡς ἔγροσαν ἤπατημένοι, ἡμεστρέφοντο, Π. 4.1. δῆλον τε ἐποιήσατε οὐδὲ τότε τῶν Ἑλλήνων ἕνεκα μόνον οὐ μιθίσατες, κ.τ.λ., III. 64.1. η ἰαθροπεία φύσις... Ὀμέγη ἐθηλώσεν ἥκρατής δργῆς ὁδός, III. 84.2. Cf. I. 32.5.

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

δῆλοι ἦσαν ἐντευκλεύοντες 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.

πυθαγόρειοι οἱ ἐν τῇ πάλαι Ἀθηναίαι τῷ Παλλήνῳ ἀτεχιστῶν ὁδῶν, I. 64.2, &c. _BLOCKS_ But καὶ ὡς ἔσθεντο παρόντα, IV. 110.2. (The subject of παρόντα is implied previously as the subject of a finite verb.) αἰσθάμενος δὲ καθ' ὁδὸν εἰσέλκισεν, V. 3.2. (The subject of εἰσέλκισεν has been previously expressed in the dative.) ἔχομενοι ἀπήγγειλε πάλιν παραβιβασμοῖς, VII. 83.2. (The subject of παραβιβασμότος has been expressed in the preceding sentence.)

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

καὶ εἰδος πολλὰ ἡμῖν δέον εἶν ἐπιλείσασθαι, VI. 23.3.

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

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.

Verbs which take the participle of indirect discourse may also be followed by ὅτι or ὃς 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 ὃς 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 ὅραω is almost always that of the participle, though we occasionally find ὅτι or ὅς with a finite verb.

ὁρὰ ὅτι πρὸς πολλὰς ναός ἀνεπιστήμων ὀλίγαις ναυσὶ ἐμπέριοι καὶ ἀμείνον πλεούσιας ἢ στενωχωρίᾳ οὐ ἔγνωσέν, II. 89.8. Cf. VI. 42.3.

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

ἔσχατον οὐκέτι ἀνεύ ναυμαχίασ αἴῶν τε εἶναι ἐς τὴν Χίον βοήθησαι. Krüger, however, brackets εἶναι.

2. ἀκούω occurs with the participle, infinitive, or ὅτι or ὅς 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 - - τα τε ἄλλα ἐπαγωγά καὶ οὐκ ἀληθῆ, καὶ περὶ τῶν χρημάτων ὁς εἶ ἐτοίμα, VI. 8.2.

3. φαίνομαι takes either the infinitive or the participle. φαίνεται τοῦτο πρᾶττειν 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.'

4. *aiōthānōmα* occurs most frequently with the participle, but also often with *δτί* or *ως*, 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. *δτί* or *ως*: II. 88.1; IV. 122.3; V. 2.3, 10.11; VI. 65.2, &c. Infinitive: V. 4.6; VI. 59.3.

5. *πωθάνομαι* is followed by the participle, the infinitive, or *δτί*, 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. *δτί* or *ως*: 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 *δτί*.

Participle: VII. 8.2. *δτί* or *ως*: I. 34.

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

Participle: I. 13.3, III. 84.2, etc. *δτί* or *ως*: I. 10.4; III. 16.1; IV. 108.2, etc. Infinitive: I. 67.4. IV. 38.1; V. 65.3.

8. *ἀφγάλλω* and its compounds usually take the participle, but often *δτί* or *ως* 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. *δτί* or *ως*: 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 *δτί*.

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

10. *γενομένω* 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. ὅτε or ὡς: 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 ὅτε or ὡς. There is no instance of the infinitive in Thucydides.

Participle: V. 36.1; VI. 38.2, 53.3, 61.1, &c. ὅτε or ὡς: IV. 10.5; VII. 14.1, &c.

12. ὁδα is in Thucydides generally followed by the participle, but also frequently by ὅτε or ὡς. 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. ὅτε or ὡς: 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 μηδεν instead of ανο of the direct form.

ἐν ἡμέν μηδεν ἢ τοι του τοι κανεν μηδεν μηδεν, κανεν τοι κανεν μηδεν, 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.

... (In regular use, ἄν is regularly dropped.)

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 ὅσι, in which the subjunctive cannot be used, see Goodwin, Moods and Tenses, § 693, for examples of this construction.

παραπώλαμαν - - - αὐτοῦ ὣς, εἰ ἦς, πιστεύει τοῦτο, IV. 27.5. ἔλεχθη τοὺς Πελοποννησίους δείπνας τὸ νόσημα, ὡς ἐπιθυμοῦσα - - - ὅτι ἐν τῇ πόλει ἔσθι - - - θάσους ἐκ τῆς γῆς ἔξελθειν, Π. 57.1 (ὡς ἐπιθυμοῦσα, ἔξηλθον). ὁ ἐνόμιζον ἰσορροπεῖν ἄν ἐννυεί, εἰ καταλαμβάνω άνακριβός εἰς γίνεται, 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.

Δέλεγον οὖν καλῶς τὴν Ἑλλάδα ἐλευθερῶν αὐτόν, εἰ ἄνδρας διεφθείρεον, ΙΙ. 32.2. (διεφθείρεον is used, though the present would be required if it belonged to the quotation.) ὁ ῥώματες δὲ οἱ Λακεδαιμόνιοι οὔτε σφίσαν οἶνον τε ἐν ἐν πλῆθει εἰπέν, εἰ τι καὶ ἔδεικεν αὐτῶς (εἰ δοκεῖ ἢμῖν) ἐνγραφήσαν. - - - οὔτε τοὺς Ἀθηναίους ἐπὶ μετρίως ποιήσοντας ὃ προκαλοῦσιν (ὃ προκαλούμεθα), ἀνεχώρησαν, ΙV. 22.3. ἵππῳ πάνω ἐκ τῆς Κατάνης ἤκου ἐφε δὲ κινήσατο τὰ ὀνόματα ἐγίνοντας, VI. 64.2. (The direct form would have been ὃν ὑμᾶς τὰ ὀνόματα ἐγινόσκετε.) ὁ Νικίς οὐδὲν διαβουλεύσασθαι ἐπὶ ἔφη, πρὶν, ὡς οἱ μάντεις ἔξηγοντο, τρίς ἔννεα ἡμέρας μεῖναι, ὅτις ἂν πρῶτον καθήκην, VII. 50.4 (ὡς οἱ μάντεις ἔξηγοντο). ἐπαναγινόνται κατὰ τάχος, νομίσαντες ἀσπέρ ἐφύλασσον ναίς τὰς ἀπὸ τῆς Κανίνος 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 ὃτι ἄδυνατα σφίσαν εἰὶ ποιεῖν ἢ προκα-

λέται, ΙΙ. 72.2. ἔσηρεν ὡς ἄντος ὃς εἶ — — ἄρτῃ, ἐν ἑ πανθημεῖ ἐστάντος, ΙΙΙ. 3.3. ἐβάλων ὡς — — οὐδὲν εἶ — ὃ τι ὡς μὲν ἐκεῖνον ἐπράχθη (observe tense), VI. 28. ἐπεμαρ-

τύσετο — — ὃς σωφρονέστερον εἶ δύναται τοιοῦτος αἰτίας, πρὶν διαγνώσῃ, πέμπτην αὐτόν, VI. 29.2. διαβούλων ὃτι
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 ἢδελον σπέιδεσθαι οἱ Ἀργεῖοι, εἰ μὴ τις αὐτῶς τὴν Κυνοσφόριαν ἔγνω ἀποδώσει, V. 14.4. (Here σπέιδεσθαι is not an infinitive of indirect discourse, but being dependent upon ἢδελον it involves thought and thus brings the εἰ clause under the influence of indirect discourse.) ἀντείπειν ὁ κήρυξ, εἰ τις βούλεται ξυμμαχεῖν, τίθεσθαι παρ’ αὐτοῦ τὰ ὅσπα, II. 2.4. ἦν δὲ τις εἰπή ἡ ἐπιψηφίσθη κινεῖν τὰ χρηματα ταῦτα ἐς ἄλλο τι, θάνατον ξυμμαχεῖ ἐπέθεντο, II. 24.1. καὶ τάλλα, ἦν ἐτι ναυμαχεῖν οἱ Ἀθηναίοι τολμήσαν, παρεσκευάζοντο, VII. 59.3. ἐπρασσεν ὅπως πόλεμος γένηται, I. 57.4. τῆς ἄνατος ἦς ἔδωκε νέμεσθαι, ἢς ἂν ὁ πρὸς Ἀθη-
ναιός πόλεμος ἦ 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). ἐβούλωσον γάρ σφίσει, εἰ τινα λάβοιν, ὑπάρχειν ἀντὶ τῶν ἐφεδρον, II. 5.4 (ἡ λάβωσι might have been usual). ἡκούσαν, εἰ τις παραδοθήκην παρὰ τὸ τείχος κελουτής γέροντο τῆς διαβάσεως, III. 23.2. δεισάντες ὃν ὅπερ ἐν Ναυπάκτῳ γένοντο, ἐπιθυμήσαν, III. 78.2. ἑκάστων ὦτι στρατηγὸς ὧν ὡς ἐπεξέγαγε, II. 21.3. τὰ ἄλλα χωρία εἴχαν, μένοντες ὃς σφίζει κάκευτοι ποιήσαν τὰ εἰρημένα, V. 35.4. So I. 58.1; III. 102.3; 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.

[ἐπιραστέον] ὅποις ἐποιμέσαιον τιμορίαν, ἦν δὲ, I. 58.1. ἐφαβαστό γάρ μὴ αἱ Δακεδαμώνιοι σφάσει, ὅποτε σαφές ἀκούσειν, οὐκέτι ἱφάσαι, I. 91.3. ἐπηρμένου ἦσαν ὧς, ἢ τις καὶ μὴ παρακαλῇ σφάζῃ, ὥσ ἀποστατέου ἀπὸ τοῦ πόλεμον εἶν, VIII. 21. So I. 126.1; III. 22.8, 23.2; VI. 96.3; VII. 17.4.