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William W. Goodwin

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CHAPTER I.

GENERAL VIEW OF THE MOODS.

§ 1. THE Greek verb has five Moods, the Indicative, Subjunctive, Optative, Imperative, and Infinitive. The first four, as opposed to the Infinitive, are called *finite* moods.

§ 2. The Indicative is used in simple, absolute assertions; as γράφει, *he writes*; ἔγραψεν, *he wrote*; γράψει, *he will write*; γέγραπεν, *he has written*.

The Indicative is used also to express various other relations, which the following examples will illustrate:—

Εἰ τοῦτο ἀληθές ἐστί, χαίρω, *if this is true, I rejoice*. Εἰ ἔγραψεν, ἦλθον ἄν, *if he had written, I should have come*. Εἰ τοῦτο ποιήσει, καλῶς ἔξει, *if he shall do this, it will be well*. Ἐπιμελεῖται ὅπως τοῦτο γενήσεται, *he takes care that this shall happen*. Εἶθε με ἔκτεινας, ὡς μήποτε τοῦτο ἐποίησα, *O that thou hadst killed me, that I might never have done this!* Εἶθε τοῦτο ἀληθές ἦν, *O that this were true*. Λέγει ὡς τοῦτο ἀληθές ἐστίν, *he says that this is true*. Εἶπεν ὅτι τοῦτο πρᾶξει, *he said that he would do this*. Ἐρωτᾷ τί ἐγράψαμεν, *he asks what we wrote*.

These constructions will be explained in Chapter IV. They are sufficient to show the impossibility of including all the uses of the Indicative in one definition. Any definition which is to include these must be comprehensive enough to include even the Imperfect and Pluperfect Subjunctive in Latin; for εἰ ἔγραψεν, ἦλθον ἄν is equivalent to *si scripsisset, venissem*. It would be equally impossible to give a single definition sufficiently precise to be of any use in practice, including all the uses of the Subjunctive or Optative.

§ 3. The various uses of the Subjunctive — in clauses denoting a purpose or object, after ἵνα, μή, &c.; in conditional, relative, and temporal sentences; and

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GENERAL VIEW OF THE MOODS.

[§ 3.]

in certain independent sentences — may be seen by the following examples: —

Ἐρχεται ἵνα τοῦτο ἴδῃ, he is coming that he may see this. Φοβείται μὴ τοῦτο γένηται, he fears lest this may happen. Ἐάν τοῦτο ποιεῖν βούληται, δυνήσεται, if he shall wish to do this, he will be able. Ὅτι ἂν ποιεῖν βούληται δυνήσεται, whatever he shall wish to do he will be able (to do). Ἐάν τι ποιεῖν βούληται, τοῦτο ποιεῖ, if he (ever) wishes to do anything, he (always) does it. Ὅ τι ἂν ποιεῖν βούληται ποιεῖ, whatever he wishes (at any time) to do he (always) does. Ὅταν τοῦτο ποιεῖν βούληται, δυνήσεται, when he shall wish to do this, he will be able. Ὅταν ποιεῖν τι βούληται, ποιεῖ, whenever he wishes to do anything, he (always) does it. Ἴωμεν, let us go. Μὴ θαυμάσητε, do not wonder. Οὐ μὴ τοῦτο γένηται, this will (surely) not happen. Τί ἐπω; what shall I say?

§ 4. The various uses of the Optative — in clauses denoting a purpose or object after *ἵνα, μή, &c.*; in conditional, relative, and temporal sentences; in indirect quotations and questions; and in independent sentences (in apodosis with *ἄν*, or in expressions of a wish) — may be seen by the following examples: —

Ἦλθεν ἵνα τοῦτο ἴδοι, he came that he might see this. Ἐφοβείτο μὴ τοῦτο γένοιτο, he feared lest this might happen. Εἰ τοῦτο ποιεῖν βούλοιο, δύναιτ' ἄν, if he should wish to do this, he would be able. Ὅ τι ποιεῖν βούλοιο δύναιτ' ἄν, whatever he should wish to do, he would be able (to do). Εἴ τι ποιεῖν βούλοιο, τοῦτ' ἐποίει, if he (ever) wished to do anything, he (always) did it. Ὅ τι ποιεῖν βούλοιο ἐποίει, whatever he wished (at any time) to do he (always) did. Ὅτε τοῦτο ποιεῖν βούλοιο, δύναιτ' ἄν, whenever he should wish to do this, he would be able. Ὅτε ποιεῖν τι βούλοιο, ἐποίει, whenever he wished to do anything, he (always) did it. Εἶπεν ὅτι τοῦτο ποιήσκειν, he said that he had done this. Εἶπεν ὅτι τοῦτο ποιήσοι, he said that he would do this. Ἠρώτων τί ποιήσκειν (ποιήσκειν or ποιήσοι), they asked what he was doing (had done, or would do).

Δύναιτ' ἄν τοῦτο ποιεῖν, he would be able to do this. Εἴθε μὴ ταῦτα πάσχοιεν, O that they may not suffer these things! Ἀπόλοιο, may he perish! Μὴ τοῦτο γένοιτο, may this not happen!

NOTE. For a discussion of the relation of the Optative to the Subjunctive, see Appendix.

§ 5. The Imperative is used to express a command, exhortation, entreaty, or prohibition.

§ 6. The Infinitive expresses the simple idea of the

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USE OF THE TENSES.

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verb without restriction of person or number, and may be considered as a verbal noun with many attributes of a verb.

§ 7. To the Moods may be added the Participle, and the Verbal in *-τέος* or *-τέον*. Both are verbal adjectives.

CHAPTER II.

USE OF THE TENSES.

§ 8. 1. THERE are seven Tenses, — the Present, Imperfect, Perfect, Pluperfect, Aorist, Future, and Future Perfect. The Imperfect and Pluperfect occur only in the Indicative; the Futures are wanting in the Subjunctive and Imperative.

2. These tenses are divided into *primary* and *secondary*; the *primary* tenses being those which refer to *present* or *future* time, and the *secondary* being those which refer to *past* time.

The *primary* tenses of the Indicative are the Present, Perfect, Future, and Future Perfect. The *secondary* tenses are the Imperfect, Pluperfect, and Aorist.

NOTE. This distinction will be more fully explained at the end of this chapter, §§ 31–35.

§ 9. In speaking of the time denoted by any verb, we must distinguish between time which is present, past, or future with reference to the time of the speaker or writer (that is, time *absolutely* present, &c.), and time which is present, past, or future with reference to the time of some other verb with which the verb in question is connected (that is, time *relatively* present, &c.). Thus, when we say *τοῦτο ἀληθές ἐστιν*, *this is true*, *ἐστίν* denotes time present with reference to the time of speak-

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ing: but when we say *ἔλεξε τοῦτο ἀληθὲς εἶναι*, or *ἔλεξεν ὅτι τοῦτο ἀληθὲς ἐστίν* (or *εἶη*), *he said that this was true* (i. e. *he said "this is true"*), we use the Present tense; but this tense here denotes time present with reference to the time of the leading verb, *ἔλεξε*, or time *absolutely* past and only *relatively* present. The same distinction is seen between the Future in *τοῦτο γενήσεται*, *this will happen*, and in *ἔλεξε τοῦτο γενήσεσθαι* or *ὅτι γενήσεται* (*γενήσοιτο*), *he said that this would happen*; where the Future in the first case denotes time *absolutely* future, in the other cases time only *relatively* future, which may even be *absolutely* past. Again, in *τοῦτο ἐγένετο*, *this happened*, the Aorist is *absolutely* past; but in *ἔλεξε τοῦτο γενέσθαι*, or *ἔλεξεν ὅτι τοῦτο ἐγένετο* (or *γένοιτο*), *he said that this had happened*, it denotes time past with reference to the time of *ἔλεξεν*, which makes it *doubly* past.

It is to be noticed as a special distinction between the Greek and English idioms, that the Greek oftener uses its tenses to denote merely *relative* time. Thus, in the examples given above, we translate the Greek Presents *εἶναι* and *ἐστίν* after *ἔλεξε* by our Imperfect *was*; the Futures *γενήσεσθαι* and *γενήσεται* by *would happen*; and the Aorists *γενέσθαι* and *ἐγένετο* by *had happened*. This principle is especially observed in the Indicative, Optative, and Infinitive in indirect quotations; in final and object clauses after *ἵνα*, *ὅπως*, &c.; and usually in the Participle.

PRESENT AND IMPERFECT.

A. *In the Indicative.*

§ 10. 1. The Present Indicative represents an action as going on now; as *γράφω*, *I write*, or *I am writing*.

REMARK. A single important exception occurs when the Present Indicative in indirect discourse denotes time present relatively to the leading verb. See above, § 9; and § 70, 2.

NOTE 1. As the limits of such an action on either side of the present moment are not defined, the Present may express a *customary* or *repeated* action, or a *general truth*. E. g.

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§ 10, 1.]

PRESENT INDICATIVE.

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Πλοῖον εἰς Δῆλον Ἀθηναῖοι πέμποσιν, *the Athenians send a ship to Delos (every year)*. PLAT. Phaed. 58 A. Τί κτει τοι κόρος ὕβρων, ὅταν κακῶ ἄλβος ἐπιηται, *satiety begets insolence, whenever prosperity follows the wicked*. THUCOGN. 153. Ἐν χρόνῳ ἀποφθίνει τὸ τάρβος ἀνθρώποισιν. AESCH. Agam. 857.

NOTE 2. The Present denotes merely the *continuance* of an action, without reference to its completion: sometimes, however, it is directly implied by the context that the action is *not* to be completed, so that the Present denotes an *attempted* action. Especially, *δίδωμι*, in the sense *I offer*, and *πειθω*, *I try to persuade*, are used in this sense. E. g.

Νῦν δ' ἄμα τ' αὐτίκα πολλὰ διδοῖ, *he offers many things*. Π. IX, 519. Πειθούσιν ὑμᾶς ἐναντία καὶ τοῖς νόμοις καὶ τῷ δικαίῳ ψηφίσασθαι, *they are trying to persuade you to vote contrary both to the laws and to justice*. ISAE. de Cleon. Hered. § 26.

This signification is much more common in the Imperfect. See § 11, N. 2, and the examples.

NOTE 3. The Present is often used with expressions denoting past time, especially *πάλαι*, in the sense of a Perfect and Present combined. E. g.

Κεῖνον ἰχνεῖν πάλαι, *I have been tracking him a long time (and still continue it)*. SOPH. Aj. 20. Οὐ πάλαι σοι λέγω ὅτι ταυτὸν φημι εἶναι; i. e. *have I not long ago told you, (and do I not still repeat,) that I call it the same thing?* PLAT. Gorg. 389 C. So Πολὺν χρόνον τοῦτο ποιοῶ.

So in Latin, *Jamdudum loquor*.

NOTE 4. The Presents *ἦκω*, *I am come*, and *οἶχομαι*, *I am gone*, are used in the sense of the Perfect. An approach to the signification of the Perfect is sometimes found in such Presents as *φεύγω*. in the sense *I am banished*, *ἀλίσκομαι*, *I am captured*, *νικάω* and *κρατέω*, *I am victorious*, *ἠττάομαι*, *I am conquered*, *ἀδικέω*, *I have been unjust (I am ἀδικος)*. So *ἴκω* and *ἰκάνω* in Homer, with *ἄλλυμαι* and similar verbs and sometimes *τίκτω* in the Tragedians. E. g.

Θεμιστοκλῆς ἦκω παρὰ σέ, *I, Themistocles, am come to thee*. THUC. I, 137. Οἶχεται εἰς ἄλα διαν, *he is gone to the divine sea*. Π. XV, 223. Ἰλίου ἀλίσκομένου, *Ilium having been captured*. THUC. VI, 2. So ΗΔΤ. I, 85. Εἰ πάντα ταῦτα ἐλυμάνετο τοῖς ὄλοις, ἕως ἀνέτρεψε, τί Δημοσθένης ἀδικεῖ; DEM. COR. 327, 1. Πύργων ἄλλυμένων ἐνὶ νασίν ἔβαν, *I embarked after the towers had been destroyed*. EUR. Iph. T. 1108. So ἀνοιγομένης θύρης, ΗΔΤ. I, 9. Ἦδε τί κτει σε, *this woman is thy mother*. EUR. Ion. 1560.

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NOTE 5. The Greek, like other languages, often allows the use of the Present of such verbs as *I hear, I learn, I say*, even when their action is strictly finished before the moment at which they are used. E. g.

Οἱ Σικελιώται στασιδζουσιν, ὡς πυνθανόμεθα, *the Sicilians are at discord, as we learn.* THUC. VI, 16. Ἐπὶ πόλεις, ὡς ἐγὼ ἀκοῆ αἰσθάνομαι, μέλλομεν ἰέναι μεγάλας. THUC. VI, 20.

NOTE 6. The Present εἶμι, *I am going*, through all its moods, is used like a Future. Its compounds are sometimes used in the same sense. (The Poets, especially Homer, sometimes use εἶμι as a Present.) E. g.

Σεῦ ὕστερος εἶμ' ὑπὸ γαίαν, *I shall go.* II. XVIII, 333. Εἶμι πάλιν ἐπ' ἐκεῖνα, *I shall recur to that.* PLAT. Phaed. 100 B. Ἄλλ' εἴσειμι, σοῦ δ' οὐ φροντιῶ. ARIST. Nub. 125. ὦ φίλ', ἐγὼ μὲν ἄπειμι, σῶας καὶ κείνα φυλάξων. Od. XVII, 593.

(As Present.) Οἶος δ' ἀστήρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῶ, *as a star moves, &c.* II. XXII, 317.

NOTE 7. In animated language the Present often refers to the future, to express *likelihood, intention, or danger.* E. g.

Μένομεν ἕως ἄν ἕκαστοι κατὰ πόλεις ληφθῶμεν; *shall we wait?* THUC. VI. 77. Εἰ δέ φησιν οὗτος, δεῖξάτω, κἀγὼ καταβαίνω, *and I will take any seat.* DEM. F. L. 351, 4. Σὺ εἰ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; *art thou he that should come, or do we look for another?* MATTH. Evang. XI, 3. Ἄπόλλυμαι, *I shall perish.* (See § 17, N. 6.)

2. The Present is often used in narration for the Aorist, to give a more lively statement of a past event. This is called the Historic Present. E. g.

Βουλὴν ἐπιτεχνῶται ὅπως μὴ ἀλισθεῖεν Ἀθηναῖοι, *he contrives a plan to prevent the Athenians from collecting.* HDI. I, 63. Κελεύει πέμψαι ἄνδρας: . . . ἀποστέλλουσιν οὖν, καὶ περὶ αὐτῶν ὁ Θημιστοκλῆς κρύφα πέμπει. THUC. I, 91. Δαρείου καὶ Παρυσάτιδος παῖδες γίγνονται δύο. XEN. An. I, 1, 1.

NOTE. The Historic Present is not found in Homer.

§ 11. The Imperfect represents an action as going on in past time; as *ἔγραφον, I was writing.*

NOTE 1. The Imperfect is thus a Present transferred to the past, and it retains all the peculiarities of the Present

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§ 11.]

IMPERFECT.

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which are not inconsistent with the change to past time. Thus the Imperfect denotes *customary* or *repeated* action, as opposed to the Aorist, which denotes *single* or *momentary* action. (See § 19, N. 2.) E. g.

Ἐπὶ Κέκροπος ἡ Ἀπτική κατὰ πόλεις ᾤκειτο, καὶ οὐ ξυνήεσαν βουλευσόμενοι, ἀλλ' αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύοντο. Ἐπειδὴ δὲ Θησεὺς ἐβασίλευσεν, ἐς τὴν νῦν πόλιν οὖσαν ξυνόκισε πάντας. THUC. II, 15. (Here the Imperfects refer to the state of the country or the customs, the Aorists to single actions; ἐβασίλευσε, became king, ξυνόκισε, collected into one state.)

NOTE 2. The Imperfect, like the Present (§ 10, N. 2), sometimes denotes *attempted* action, being in this case strictly an *Imperfect* tense. So especially ἐδίδων and ἔπειθον. E. g.

Φίλιππος Ἀλόνησον ἐδίδου, Philip offered Halonnesus (lit. tried to give it). AESCH. Cor. § 83. Ἐκάστος ἔπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν, each one tried to persuade him to undertake the command. XEN. An. VI, 1, 19. Κῦμα ἴστατ' αἰερόμενον, κατὰ δ' ἤρεε Πηλείωνα, and was about to overpower the son of Peleus. II. XXI, 327. Ἐμισθοῦτο παρ' οὐκ ἐκιδότου τὴν αὐλήν, he tried to hire the yard of one who refused to let it. HDT. I, 68. Πέμφαντες ἐς Σάρδεις χρυσὸν ἀνέοντο, they wanted to buy gold. HDT. I, 69. Ἐπεθύμησε τῆς χλανίδος, καὶ αὐτὴν προσελθὼν ᾠνέετο, he tried to buy it. HDT. III, 139. Ἄ ἐπράσσετο οὐκ ἐγένετο, what was attempted did not happen. THUC. VI, 74. So προσετίθει, she wanted to add. ARIST. Nub. 63.

NOTE 3. When the Present has the force of the Perfect (§ 10, 1, N. 4), the Imperfect has regularly the force of a Pluperfect. (See § 17, N. 3.) E. g.

Ὁ ὄχλος κατὰ θέαν ἦκεν, the crowd were come to look on. THUC. VI, 31. Ἐπεὶ ὄχεο νηὶ Πύλονδε, after thou wast gone by ship to Pylos. Od. XVI, 24.

NOTE 4. The Imperfect sometimes denotes *likelihood*, *intention*, or *danger* in past time. (See § 10, 1, N. 7.) E. g.

Ἐπειδὴ τῷ ψεύδεσθαι ἀπόλλυτο, when he was on the point of ruin through his deceit. ANTIPHON. de Caed. Herod. § 37. Καὶ τᾶμ' ἔθνησκε τέκν', ἀπώλλύμην δ' ἐγώ, and my children were about to die, and I was about to perish. EUR. Herc. F. 538.

NOTE 5. The Imperfect is sometimes found in simple narration, where the Aorist would be expected, especially in Homer. The meaning of the verb often makes it indifferent which of the two is used. Thus βαῖνον and βῆ are used without any perceptible difference in II. I, 437 and 439; so βάλλετο and βάλετο, II, 43 and 45; ἦκεν and τίθει, XXIII, 653 and 656; δῶκε and δίδου, VII, 303 and

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305; ἔλιπεν and λείπε, II, 106 and 107. Compare also μίστυλλον and ὤπησαν in II, 465 and 466.

Herodotus and Thucydides use ἔλεγον and ἐκέλευον in the sense of the Aorist. Compare, for example, THUC. I, 72, παρελθόντες οἱ Ἀθηναῖοι ἔλεγον τοιαῦτα, with the end of the same speech, I, 79, τοιαῦτα δὲ οἱ Ἀθηναῖοι εἶπον, and Ἀρχίδαμος ἔλεξε τοιαῦτα.

NOTE 6. The Imperfect sometimes expresses a *fact*, which is either the result of a previous discussion, or one that is just recognized as a fact by the speaker or writer, having previously been denied, overlooked, or misunderstood. In the latter case, the particle ἄρα is often joined to the verb. E. g.

Ὡ πόποι, οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι ἦσαν Φαιήκων ἡγήτορες ἠδὲ μέδοντες, i. e. *they are not, as I once imagined*. OD. XIII, 209. Οὐκ ἄρα μόνον ἔην ἐρίδων γένος, ἀλλ' ἐπὶ γαίαν εἰσι δύο, *there is not after all merely one race of discords, but there are two on earth*. HES. OP. 1. "Ὅδ' ἦν ἄρα ὁ ξυλλαβὼν με, *this is then the one who seized me*. SOPH. PHIL. 978. Οὐ σὺ μόνος ἄρ' ἦσθ' ἔποψ; *are you not then the only epos (as I thought)?* ARIST. AV. 280. Ἦν ἡ μουσικὴ ἀντίστροφος τῆς γυμναστικῆς, εἰ μένησαι, *music then (as we proved) corresponds to gymnastics*. PLAT. REP. VII, 522 A. Διαφθεροῦμεν ἐκεῖνο, ὃ τῷ μὲν δίκαιῷ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο, *we shall destroy that which (as we proved) becomes better by justice and is ruined by injustice*. PLAT. CRIT. 47 D. Ἄρ' οὐ τότε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς; *is not this after all the tree to which you were bringing us?* PLAT. PHAEDR. 230 A.

NOTE 7. For the Imperfect in Protasis and Apodosis (equivalent to the Latin Imperfect Subjunctive), see § 49, 2. For the Imperfect-with ἄν denoting a *customary* action (not in Apodosis), see § 30, 2. For the *iterative* Imperfect in -σκον or -σκόμην, see § 30, 2, N. 1.

B. Present in the Dependent Moods.

REMARK. The distinction of time which marks the Present and Aorist Indicative is retained in the Present and Aorist Optative and Infinitive of indirect discourse, when they represent the same tenses of the Indicative, and usually in the Participles; in most other cases this disappears in the dependent moods, and the only distinction remaining between the Present and Aorist is this, that the Present denotes a *continued* or *repeated* action, while the Aorist denotes a *momentary* or *single* action. It must be remembered that this is a distinction which the Latin could not express; the Present, for example, being the only form found in the Latin Subjunctive to express a condition which the Greek can express by the Present or Aorist

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PRESENT SUBJUNCTIVE.

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Subjunctive, or by the Present or Aorist Optative, each with some difference of meaning. Thus *ἐὰν ποιῆ*, *if he shall do (habitually)*, *ἐὰν ποιήσῃ*, *if he shall do (momentarily)*, *εἰ ποιήσῃ* or *εἰ ποιήσεις*, *if he should do*, are each equivalent to *si faciat*.

This distinction, although in general strictly observed, was sometimes neglected even by the best authors: we occasionally find, for example, the Present Subjunctive where the Aorist would have expressed the idea more exactly, and *vice versa*. In other examples the two seem to be used in nearly the same sense. (See XEN. Cyr. V, 5, 13.) These are to be considered merely as exceptions; when, however, the Aorist is wanting, as in *εἰμί*, the Present regularly takes the place of both.

§ 12. The Present Subjunctive denotes a *continued* or *repeated* action, the time of which is determined as follows:—

(a.) In clauses denoting a *purpose* after *ἵνα*, *ὅπως*, &c., or the object of *fear* after *μή*, it refers to time *future* relatively to that of the leading verb.

(b.) In conditional sentences, — if the supposition is *particular*, the Subjunctive refers simply to the future; if the supposition is *general* (depending on a verb of *present* time which expresses a repeated action or a general truth), the Subjunctive is indefinite in its time, but is expressed in English by the Present. This applies also to all conditional relative and temporal sentences.

(c.) In independent sentences (in exhortations, prohibitions, questions of doubt, &c.) the Subjunctive refers to the future. E. g.

(a.) Δοκέι μοι κατακαῦσαι τὰς ἀμάξας, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ, ἀλλὰ πορευώμεθα ὅπη ἂν τῇ στρατιᾷ συμφέρον, *it seems good to me to burn the wagons, that our beasts of burden may not be our generals, and that we may go on whithersoever it may be best for the army.* XEN. An. III, 2, 27. Καὶ γὰρ βασιλεὺς αἰρέεται, οὐχ ἵνα ἐαυτοῦ καλῶς ἐπιμελήται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ πράττωσι. XEN. Mem. III, 2, 3.

(b.) Ἄν δέ τις ἀνθιστήται, πειρασόμεθα χειροῦσθαι, *but if any one shall stand opposed to us, we will try to subdue him.* XEN. An.

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VII, 3, 11. Κἄν πόλεμος ᾗ, ἕως ἂν ἐπ' ἄλλον ἕχωμεν στρατεύεσθαι, σοῦ τε καὶ τῶν σῶν ἀφεξόμεθα, and if there shall be war, so long as we shall be able, &c. Id. Hell. IV, 1, 38. Ἄλλ' ἢ ἂν γιγνώσκω βέλτιστα ἐρῶ, but I will speak as I shall think best. THUC. VI, 9. Οὓς ἂν βούλη ποιήσασθαι φίλους, ἀγαθόν τι λέγε περὶ αὐτῶν πρὸς τοὺς ἀπαγγέλλοντας, whomsoever you shall wish, &c. ISOC. Demon. p. 9 C. § 33. Ἄπας λόγος, ἂν ἀπῆ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν, all speech, if (wherever) deeds are wanting, appears vain and useless. DEM. Ol. II, 21, 20. Συμμαχεῖν τούτοις ἐθέλουσιν ἅπαντες, οὓς ἂν ὀρώσι παρεσκευασμένους, all are willing to be allied to those whom they see prepared. Id. Phil. I, 42, 1.

(c.) Πειθόμεθα πάντες· φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν, let us all be persuaded; let us fly, &c. II, II, 139. Τί φῶ; τί δρῶ; what shall I say? what shall I do? Πῶς οὖν περὶ τούτων ποιῶμεν; how then shall we act about this? PLAT. Phileb. 63 A.

See other examples under the rules in Chapter IV.

§ 13. 1. The Present Optative, when it is not in indirect discourse, denotes a *continued* or *repeated* action, the time of which is determined as follows:—

(a.) In clauses denoting a *purpose* after ἵνα, ὅπως, &c., or the object of *fear* after μή, it refers to time *future* relatively to that of the leading verb.

(b.) In conditional sentences,—if the supposition is *particular*, the Optative refers to the *future* (only more vaguely than the Subjunctive); if the supposition is *general* (depending on a verb of *past* time which expresses a repeated action or general truth), the Optative refers to indefinite past time. This applies also to all conditional relative and temporal sentences.

(c.) In independent sentences (that is, in expressions of a wish, and in Apodosis with ἄν) the Optative refers to the *future*. E. g.

(a.) Τούτου ἐπεθύμει, ἵνα εὖ πράττοι, he desired this in order that he might be in prosperity. Ἐφοβείτο μὴ τοῦτο ποιοῖεν, he feared lest they should do this (habitually). Δῆλος ἦν ἐπιθυμῶν ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. XEN. An. II, 6, 21. (Here the Aorist Optative would have referred to single acts of receiving, getting gain, and suffering punishment, while the present refers to a succession of cases, and to a whole course of conduct.)