

# LESSON 4

## Participles

### 4.1. Introduction

Participles are verbal adjectives. As a verb, a Participle may take any construction that finite parts of the verb may take. As an adjective, a Participle may be used in any appropriate Case, Gender and Number.

As a general principle, Participles express Aspect but not Time. The Aspect of the Participle expresses the type of action in relation to the verbal form to which it is subordinate. Most simply, a Participle may be subordinate to a finite verb in the Indicative Mood. But it may also be subordinate to a finite verb in a non-Indicative Mood, or to an Infinitive, or even to another Participle. The subordination of a Participle to another verb form applies more readily to the adverbial functions of circumstantial and supplementary Participles than to the adjectival function of attributive Participles.

The Imperfect Participle expresses continuous or repeated action contemporary with the action of the verbal form to which it is subordinate.

The Perfect Participle expresses (the state resulting from) action which is completed in relation to the verbal form to which it is subordinate.

The Aorist Participle expresses momentary action, which may be either prior to or contemporary with the action of the verbal form to which it is subordinate. If the context allows it, an Aorist Participle may (but need not) be translated 'after stopping' or 'having stopped'. But such a phrase as γέγωνε βοήσας (Hom. *Od.* 5.400) clearly means 'he calls out with a shout', not 'having shouted he calls out'.

The so-called 'Future' Participle expresses an intention and may be subordinated to any Tense of an Indicative verb. The Participle has no Time reference in itself but is subordinate to the Time reference of the Indicative verb, whether Present, Past or Future. Thus, the 'Future' Participle needs to be regarded as an Intentional Participle, analogous to

the Intensive ('Fut.') Optative and Infinitive (Lessons 2.1 and 3.1). Like other Participles, this Intensive Participle may be subordinated not only to a finite Indicative verb, but to a non-Indicative verb, an Infinitive or another Participle.

## 4.2. Forms

The usual paradigms for the Participles in the Active Voice begin as follows (Nom. masc. sg.).

### Imperfect

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παύων                      *(while) stopping*

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### Perfect

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πεπαυκώς                *having stopped*

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### Aorist

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παύσας                    *stopping*

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### 'Future'/Intensive

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παύσων                    *going to stop*

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The only certain example of a Future Perfect Participle in classical Greek is the Passive form διαπεπολεμησόμενον 'going to have been fought out' (Th. 7.25.9.)

## 4.3. Functions

### 4.3.1. Attributive Participle (Adjectival)

Like other adjectives, a Participle may be used attributively; it is then normally placed between the definite article and the noun to which it refers.

πρὸς τὴν παροῦσαν ὄψιν (Th. 2.88.3.)  
*in face of the present sight*

A longer Participial phrase may sometimes be placed only partly between article and noun.

... καὶ αὐτὰ γε δὴ ταῦτα ... δηλοῦται τοῖς ἔργοις ὑποδεέστερα ὄντα τῆς φήμης καὶ τοῦ νῦν περὶ αὐτῶν διὰ τοὺς ποιητὰς λόγου κατεσχηκότος· (Th. 1.11.2.)

... *and this <campaign> itself [the Trojan war] ... is shown by the actions <undertaken> to be inferior to its reputation and to the assessment which has now come to prevail concerning it on account of the poets.*

The attributive Participle κατεσχηκότος stands outside article and noun, τοῦ ... λόγου.

The Participle may be used attributively after the definite article even without a noun.

ὁ διηγούμενος (Pl.Smp. 172 C.)  
*the <person> narrating, the narrator*

### 4.3.2. Circumstantial Participle (Adverbial)

A Participle may be used to express the circumstances under which an action takes place, usually the action of the Main verb of a sentence. A circumstantial Participle expresses an adverbial relation such as Time, Cause, Condition, Concession, Manner, Means or Purpose. Such a Participle is not used with its own definite article. If it agrees with a noun which has an article, the Participle stands in the predicate position, before the article or after the noun. καίπερ or just καί may precede Participles expressing concession (see also Lesson 26). ὥς may precede Participles expressing Cause (Lesson 23) or Purpose (Lesson 27).

ἡ δὲ βουλὴ ἐξελθοῦσα ἐν ἀπορρήτῳ συνέλαβεν ἡμᾶς ... (And. 1.45.)  
*And the council, <after> adjourning, secretly arranged to arrest us ...*

ἐξελθοῦσα expresses time.

καὶ οἱ παρὰ θάλασσαν ἄνθρωποι μᾶλλον ἤδη τὴν κτῆσιν τῶν χρημάτων ποιούμενοι βεβαιότερον ὥκουν ... (Th. 1.8.3.)

*and the people by the sea, <since they were> now, rather, achieving the acquisition of resources, were living more securely ...*

ποιούμενοι expresses Cause.

δείσαντες μή τι διὰ τὴν ξυμφορὰν νομίσαντες ἐλασσωθήσεσθαι καὶ ὄντες ἐπίτιμοι νεωτερίσωσιν, ἤδη καὶ ἀρχὰς τινὰς ἔχοντας ἀτίμους ἐποίησαν ... (Th. 5.34.2.)

*fearing that, if they thought that they would be downgraded because of the disaster and if they remained enfranchised, they would revolt, they disenfranchised them, even some currently holding office ...*

νομίσαντες and ὄντες express condition.

ἄρα λογίζεταιί τις ὑμῶν, ὦ ἄνδρες Ἀθηναῖοι, καὶ θεωρεῖ τὸν τρόπον δι' ὃν μέγας γέγονεν ἀσθενῆς ὢν τὸ κατ' ἀρχὰς Φίλιππος; (D. 1.12.)

*Does any one of you, O men of Athens, take account and observe the means through which Philip, though being weak at first, has become great?*

ὢν expresses concession.

ἦ κάπαπειλῶν ὧδ' ἐπεξέρχη θρασύς; (S.Ant. 752.)

*Do you thus boldly go to extremes in actually making threats?*

ἐπαπειλῶν expresses manner.

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Kp. ταύτην ποτ' οὐκ ἔσθ' ὡς ἔτι ζῶσαν γαμεῖς.

Ai. ἦδ' οὖν θανεῖται καὶ θανοῦς' ὀλεῖ τινα.  
(S.Ant. 750–751.)

Creon: *It is not possible that you will ever marry this girl while she is still living.*

Haemon: *She will therefore die and by dying she will destroy someone.*

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θανοῦσ(α) expresses means.

πόλιν τε νομίσαι χρὴ ἐν ἀλλοφύλοις καὶ πολεμίοις οἰκιοῦντας ἰέναι ... (Th. 6.23.2.)

*And <we> should acknowledge that we are going in order to found a city among foreign and hostile <people> ...*

οἰκιοῦντας ('Fut./Intensive Partc.) expresses Purpose, as may the Imperfect Participle.

ὥστε τῷ ὑμῶν πιστὸν ὡς ἐγὼ πρότερον μὲν ἐξέπλευσα ἐκ τῆς πόλεως ἔχων τὸ μαιράκιον ... (Lys. 3.32.)

*And so to which one of you <is it> credible that I previously sailed out from the city having the boy <with me...?>*

ἔχων expresses attendant circumstances in general.

### 4.3.3. Supplementary Participle (Adverbial)

A supplementary Participle is regularly used in idiomatic phrases with a significant number of verbs such as the following. Although the Greek construction is adverbial, the corresponding English idiom most often uses a gerund (verbal noun) as direct Object of the finite verb.

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ἀρχεσθαι	<i>to begin (doing something)</i>
διατελεῖν	<i>to continue (doing something)</i>
ἡδεσθαι	<i>to enjoy (doing something), to be pleased (to do something)</i>
παύεσθαι	<i>to stop (doing something)</i>
τυγχάνειν	<i>to happen (to be doing something)</i>

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ἀλλ' ἡδομαι μὲν σ' εἰσιδὼν παρ' ἐλπίδα  
ἀνώδυνον βλέποντα κάμπνέοντ' ἔτι· (S.Ph. 882–883.)

*Well, I am pleased to see you contrary to expectation  
free from pain <and > still alive and breathing.*

εἰσιδὼν is Aor. Partc. with ἡδομαι.

καὶ γὰρ ἐτύγχανον πρῶην εἰς ἄστυ οἴκοθεν ἀνιῶν Φαληρόθεν·  
(Pl.Smp. 172 A.)

*For I happened to be going up during the early morning to town from home  
at (lit. 'from') Phalerum.*

ἀνιῶν is Imperfect Participle with ἐτύγχανον.

## 4.4. Negatives

In the classical period, οὐ negates a Participle with factual force and μή negates a Participle with indefinite or conditional force. In the Hellenistic period, μή is increasingly used with all types of Participial phrase.

ἄνδρες Πέρσαι, οὕτω ὑμῖν ἔχει· βουλομένοισι μὲν ἐμέο πείθεσθαι ἔστι τάδε τε καὶ ἄλλα μυρία ἀγαθὰ, οὐδένα πόνον δουλοπρεπέα ἔχουσι· μὴ βουλομένοισι δὲ ἐμέο πείθεσθαι εἰσὶ ὑμῖν πόνοι τῷ χθιζῶ παραπλήσιοι ἀναρίθμητοι. (Hdt. 1.126.5.)

*Men of Persia, this is the situation for you: if you are willing to obey me, there are these and ten thousand other benefits for you while having no slave labour; but if you are not willing to obey me, there are unnumbered labours like yesterday's for you.*

οὐδένα ... ἔχουσι: Temporal or general circumstantial Participle.

μὴ βουλομένοισι: conditional Participle.

πείθεσθαι here takes the Genitive Case by analogy with ἀκούειν. ἐμέο (Ionic) = ἐμοῦ (Attic).

## References

Goodwin (1889), *Syntax of the moods and tenses of the Greek verb*, §§138–153, 213–217, 224, 821–846, 877–901.

Smyth (1956), *Greek grammar*, §§1166–1167, 2039–2056, 2060–2069, 2079–2105, 2110–2119, 2123–2148, 2720–2734.

## EXERCISE 4

Translate the following passages. Give particular attention to the Aspect of the Participles, so far as idiomatic translation allows.

1. ὅταν γὰρ μάλιστα σίτου τυγχάνητε δεόμενοι, ἀναρπάξουσιν οὗτοι καὶ οὐκ ἐθέλουσι πωλεῖν ...

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μάλιστα	<i>especially, precisely, just</i> (Modifies ὅταν.)
σίτος, -ου, ὄ	<i>grain</i>

δεισθαι	<i>to be in need (of) (+ Gen.)</i>
ἀναρπάζειν	<i>to snatch up</i>
(ἐ)θέλειν	<i>to be willing (+ Infin.)</i>
πωλεῖν	<i>to sell</i>

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2. ἡγούμενος δὲ ἐγὼ δεινὸν εἶναι τοιαῦτα ἐθίζεσθαι ποιεῖν τὴν βουλὴν, ἀναστὰς εἶπον ὅτι μοι δοκοίη κρίνειν τοὺς σιτοπώλας κατὰ τὸν νόμον ...

ἡγεῖσθαι (Mid.)	<i>to think (+ Acc. and Infin.)</i>
δεινός, -ή, -όν	<i>terrible</i>
ἐθίζειν	<i>to accustom; (Pass.) to become accustomed (+ Infin.)</i>
δοκεῖν	<i>to seem (right)</i>
κρίνειν	<i>to judge</i>
σιτοπώλης, -ου, ὁ	<i>grain-seller</i>

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3. κατέβην χθὲς εἰς Πειραιᾶ μετὰ Γλαύκωνος τοῦ Ἀρίστωνος, προσευξόμενός τε τῇ θεῷ καὶ ἅμα τὴν ἑορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν, ἅτε νῦν πρῶτον ἄγοντες.

καταβαίνειν	<i>to go down</i>
χθές	<i>yesterday</i>
Πειρα(ι)εύς, ὁ, Acc. -ᾱ	<i>Piraeus</i>
τοῦ Ἀρίστωνος	<i>the &lt;son&gt; of Ariston</i>
προσεύχεσθαι	<i>to pray (to) (+ Dat.)</i>
ἑορτή, -ῆς, ἡ	<i>festival</i>
θεᾶσθαι (Mid.)	<i>to see</i>
ἅτε (+ Partc.)	<i>inasmuch as (doing something), since (they are/were doing something)</i>
ἄγειν	<i>to celebrate (a festival)</i>

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4. οἱ δ' αὖ, μαρτυρήσαντες τὰ ψευδῆ ἀδίκως ἀνθρώπους ἀπολέσαντες, ἐάλωσαν παρ' ὑμῖν ψευδομαρτυρίων, ἥνικ' οὐδὲν ἦν ἔτι πλέον τοῖς πεποινθόσιν.

οἱ δ(έ)	<i>but others</i>
ἀπολλύναι	<i>to destroy</i>

ἀλίσκεσθαι	<i>to be convicted of</i> (+ Gen.; Intr. 2nd Aor. ἀλῶναι)
ἤνικ(α)	<i>when</i>

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5. τόδε ἐνθυμητέον, ὅτι πολλοὶ ἤδη πολλὰ καὶ δεινὰ κατηγορήσαντες παραχρῆμα ἐξηλέγχθησαν ψευδόμενοι οὕτω φανερώς, ὥστε ὑμᾶς πολὺ ἂν ἥδιον δίκην λαβεῖν παρὰ τῶν κατηγορῶν ἢ παρὰ τῶν κατηγορουμένων.

ἐνθυμητέον	<i>&lt;it is&gt; necessary to keep in mind</i> (+ Acc.)
ὅτι	<i>that</i> (expanding τόδε)
καί	When joining an adj. of size or number with a descriptive adj., καί is regularly omitted in English translation.
δεινός, -ή, -όν	<i>serious</i> (here internal Acc. with κατηγορήσαντες)
παραχρῆμα (adv.)	<i>promptly, immediately</i>
ἐξελέγχειν	<i>to prove someone</i> (Acc.) <i>guilty</i> (of doing something) (+ Partc.)
ψεύδεσθαι (Mid.)	<i>to speak falsely, to lie</i>
φανερώς (adv.)	<i>openly, obviously</i>
δίκην λαμβάνειν	<i>to exact punishment</i>

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6. For since these [men] were attributing the responsibility to those [men], we, having summoned the magistrates, were questioning [them].

<i>to attribute .... to responsibility</i>	ἀναφέρειν (+ Acc. and εἰς + Acc.)
<i>to summon</i>	αἰτία, -ας, ἦ παρακαλεῖν (Imperf.), παρακαλέσαι (Aor.)
<i>magistrate</i>	ἄρχων, -οντος, ὁ (Partc. as noun)
<i>to question</i>	ἐρωτᾶν
<i>these [men]</i>	Refers to grainsellers
<i>those [men], [them]</i>	Refer to magistrates

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