

LESSON 15

Reported Knowledge and Perception

15.1. Introduction

Verbs of knowing and perceiving may take either ὅτι or ὡς with a Subordinate clause, or a Participial phrase (or occasionally an Infin. phrase). The negative for reported knowledge and perception, both after ὅτι or ὡς and with Participial and Infinitive phrases, is normally οὐ. For the occasional use of μή with Participial or Infinitive phrases, see the examples at the end of §15.3 below.

15.2. Reported Knowledge or Perception with ὅτι or ὡς

Reported knowledge or perception with ὅτι or ὡς is expressed in the same way as reported statements. For Primary sequence, see Lesson 13.2. For Past sequence, see Lesson 13.3; a Vivid construction may also be used for reported knowledge or perception.

πάντες γὰρ ἐπίστασθε ὅτι ἐν ἐκείνῳ τῷ χωρίῳ, ὅταν τὰς τοῦ φόνου δίκας δικάζωνται, οὐ διὰ τούτου τοῦ ὀνόματος τὰς διωμοσίας ποιοῦνται ... (Lys. 10.11.)

For you all know that in that place, when they try cases of murder, they do not make sworn-statements by means of this term ...

In Primary sequence, the verbs in the reported form have the same Mood and Tense as in the direct form. There is no change of person in this particular sentence. The negative is οὐ.

ἔνθα δὴ ὁ Ἀγεσίλαος, γιγνώσκων ὅτι τοῖς μὲν πολεμίους οὐπω παρείη τὸ πεζόν, αὐτῷ δὲ οὐδὲν ἀπείη τῶν παρεσκευασμένων, καιρὸν ἠγήσατο μάχην συνάψαι, εἰ δύναίτο. (X.Ages. 1.31.)

*Then indeed Agesilaus, **realising that the infantry were not yet present for the enemy, but for himself nothing of what had been prepared was missing, thought it the time to join battle, if he could.***

In Past sequence, the verbs in the reported form appear in the Optative Mood instead of the Indicative Mood of the direct form. The Past sequence is set by the Main verb ἠγήσατο ('thought'), to which the Participle γιγνώσκων ('realising') is subordinate. The negatives are οὐ compounds.

Direct form: οὐπω πάρεστι τὸ πέζον, ... οὐδὲν ἄπεστι, 'the infantry are not yet present, ... nothing is missing'.

καὶ ᾗσθετο μὲν ὅτι νικῶσιν οἱ μεθ' ἑαυτοῦ ... (Th.5.11.10.)
*And **he perceived that those with him were victorious** ...*

Vivid construction: in Past sequence the direct form νικῶσιν (Pres. Indic.) is retained, instead of being changed to Optative.

15.3. Reported Knowledge or Perception with a Participial Phrase

With verbs of knowing and (intellectually) perceiving, the content of knowledge or perception may be expressed by a Participial phrase, analogous to the Infinitive phrase with verbs of saying such as φάναι. Like the Infinitive, the Participle preserves the Aspect of the direct form of expression. (Cf. Lesson 14.1.) The regular constructions are as follows.

Where the Subject of reported knowledge or perception is different to the Subject of the verb of knowing, it appears in the Accusative Case with an Accusative Participle.

οἶσθα οὖν **μηνύσαντα Ἀνδρόμαχον** τὰ ἐν τῇ οἰκίᾳ τῆ Πουλυτίωνος γιγνόμενα; (And. 1.14.)

*So **do you know that Andromachus reported** what had been going on in Poulytion's house?*

Direct form: ἐμήνυσεν Ἀνδρόμαχος, 'Andromachus reported'. In the reported form, the Participle μηνύσαντα retains the Aspect of the direct form.

Where the Subject of a Participial phrase is the same as the Subject of the verb of knowledge or perception, it is omitted, and the Participle itself and any attribute or Complement appears in the Nominative Case.

καὶ νῦν ὀρῶ μὲν **ἔξαμαρτάνων**, γύναι,
ὁμῶς δὲ τεύξῃ τοῦδε. (E.Med. 350–351.)

*And now I see that I am making a mistake, woman,
but nevertheless you will obtain this.*

Direct form: ἔξαμαρτάνω, ‘I am making a mistake’. In the reported form, the Participle retains the Aspect of the direct form.

Besides the regular constructions, the following variations also occur.

καὶ ὡς ἦσθοντο παρόντα, ἐσκομίζουσι παρ’ αὐτοὺς ἐγχειρίδια
ἔχοντας ἄνδρας ψιλοὺς ἐπτά ... (Th. 4.110.2.)

*and when they realised that <he> was present, they brought in [Hist. Pres.]
to their presence seven light-armed men holding daggers ...*

The Accusative Subject of παρόντα is not expressed, since in the context the Participle clearly refers to ‘him’ (Brasidas). The pronoun to be understood as Subject of παρόντα must be in the same Case, Gender and Number as the Participle, thus αὐτόν.

ὀρῶ δέ μ’ ἔργον δεινὸν **ἔξειργασμένην**. (S.Tr. 706.)
But I see that I have done a terrible deed.

Although the Subject of the Participle ἔξειργασμένην is the same as the Subject of ὀρῶ, it is expressed and is in the Accusative Case. The construction implies a greater degree of objectivity in the one who ‘see(s)’.

οἶδ’ ἐγὼ σε **μή τινα**
ἐνθένδ’ **ἀπάξοντ’** ἄνδρα πρὸς βίαν ἐμοῦ. (S.OC 656–657.)

*I know that no man
will take you away from here in defiance of me.*

Accusative and Participle with negative μή. Indefinite Subject (τινα) and reference to a future situation.

καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἄν νόσον
μήτ' ἄλλο πέρσαι μηδέν· (S.OT 1455–1456.)

*And yet so much I know, that neither would plague
nor anything else destroy me.*

Accusative and Infinitive with negative μή. Reference to a potential situation.

15.4. Physical Perception

A Participle may also be used with a verb expressing physical perception.

ὄρῳ δὲ καὶ Κρέοντα, τῆσδ' ἄνακτα γῆς,
στείχοντα, καινῶν ἄγγελον βουλευμάτων. (E.Med. 269–270.)

*But I see Creon, lord of this land,
approaching, messenger of new intentions.*

ὄρῳ has a direct Object Κρέοντα followed by a supplementary Participle στείχοντα.

The difference in function between physical and intellectual perception is clear with verbs which normally take the Genitive Case.

ἐγὼ γὰρ ἐν τῷ χρόνῳ ᾧ ὑμῶν ἀκούω ἀπορούντων τί τὸ δίκαιον,
ἐν τούτῳ δικαιοτέρους τοὺς ἀνθρώπους ποιῶ. (X.Smp. 4.1.)

*For in the time in which I hear you puzzling as to what justice <is>,
meantime I am making people more just.*

Physical perception: Genitive and supplementary Participle after ἀκούειν.

... ἐπεὶ δὲ ἤκουσεν ἔργα ἀνδρὸς ἤδη διαχειριζόμενον τὸν
Κῦρον, ἀπεκάλει δὴ, ὅπως τὰ ἐν Πέρσiais ἐπιχώρια ἐπιτελοίη.
(X.Cyr. 1.4.25.)

*... and when he heard that Cyrus was already managing the actions of
a man, he proceeded to recall <him>, so that he might complete the <training>
customary among the Persians.*

Intellectual perception: Accusative and Participle after ἀκούειν.

15.5. Reported Knowledge or Perception with an Infinitive Phrase

A common view is that the Infinitive construction expresses perception of what is hypothetical or possible, whereas the Participial construction expresses perception of what is actual.

πυνθάνομαι ἐπιβουλεύειν σε πρήγμασι μεγάλοισι, καὶ χρήματά τοι οὐκ **εἶναι** κατὰ τὰ φρονήματα. (Hdt. 3.122.3.)

I bear that you are planning for great projects, and that you do not have financial resources in accordance with your ideas.

τοι (Ionic) = σοι (Attic), Possessive Dative with εἶναι.

Thus, Montanari (2015) introducing ἀκούειν 1.C states that the Participle usually expresses real indirect perception, the Infinitive generic perception. On the other hand Goodwin (1889, §914) states that many verbs which have the Participle in reported discourse may also take the Infinitive ‘in nearly or quite the same sense’. Similarly, Smyth (1956, §2144) gives a list of verbs which take Participle or Infinitive in reported discourse ‘with no (or only slight) difference in meaning’. The following phrases from the same paragraph of Herodotus would support this view.

πυθόμενοι δὲ Παίονες **τοὺς Πέρσας** ἐπὶ σφέας **ἰέναι**, ἀλίσθεντες ἐξεστρατεύσαντο πρὸς θαλάσσης ... οἱ δὲ Παίονες, ὡς ἐπύθοντο **ἐχομένας τὰς πόλιας**, αὐτίκα διασκεδασθέντες κατ’ ἑωυτοὺς ἕκαστοι ἐτρέποντο ... (Hdt. 5.15.1, 3.)

*And the Paeonians, learning that **the Persians were coming** against them, gathered together and marched to the sea... And the Paeonians, when they learned that **their towns were occupied**, immediately scattered and each turned to his own way...*

There is also variation of usage between one author and another. The following statistics are limited to a sample of three words and to three authors. Only the Accusative plus Participle and Accusative plus Infinitive in reported discourse are considered. For Xenophon, only *Anabasis*, *Cyropaedia* and *Historia Graeca* are considered.

	αἰσθάνεσθαι		ἀκούειν		πυρθάνεσθαι	
	Acc. + Partc.	Acc. + Infin.	Acc. + Partc.	Acc. + Infin.	Acc. + Partc.	Acc. + Infin.
Hdt.	1	0	1	7	34	40
Th.	28	2	1	0	10	9
X.	10	0	0	23	2	1

References

- Goodwin (1889), *Syntax of the moods and tenses of the Greek verb*, §§669, 687–688, 884, 914.
- Smyth (1956), *Greek grammar*, §§1874, 2106–2114, 2123, 2144–2145, 2576, 2614–2616, 2727, 2729–2731.

EXERCISE 15

Translate the following passages.

- ... γινώσκω ὅτι οἱ τὰ μὴ πιστὰ δοκοῦντα εἶναι ἢ λέγοντες ἢ ἀπαγγέλλοντες οὐ μόνον οὐ πείθουσιν, ἀλλὰ καὶ ἄφρονες δοκοῦσιν εἶναι·
- οἱ δὲ πράσσοντες αὐτῷ εἰδότες ὅτι ἤξει, ... ἐτήρουν τὴν πρόσοδον ...

πράσσειν	<i>to deal with</i> (+ Dat.)
ἤκειν	<i>to (have) come</i>
τηρεῖν	<i>to watch for</i> (+ Acc.)
πρόσοδος, -ου, ἡ	<i>approach</i>

- ... ὡς ... ἤσθάνοντο τὰ πυρὰ ἐξαίφνης πολλὰ ἐν τῇ πολεμίᾳ φάνετα, ἔγνωσαν ὅτι ἐσπλέουσιν οἱ Πελοποννήσιοι.

ὡς	<i>when</i>
πυρά, -ῶν, τὰ	<i>(watch-)fires</i>

ἐξαίφνης (adv.)	<i>suddenly</i>
πολεμία, -ας, ἡ	<i>enemy <territory> (fem. adj. as noun)</i>
ἐσπλεῖν	<i>to sail in</i>

4. τίς γὰρ οὐκ οἶδεν ὑμῶν πολλοὺς τῶν ὑπὸ τοῖς σοφισταῖς γενομένων οὐ φενακισθέντας οὐδ' οὕτω διατεθέντας ὡς οὗτοι λέγουσιν ...;

ὑμῶν	Partitive Gen. with τίς
γίγνεσθαι ὑπό (+ Dat.)	<i>to come under (the influence of)</i>
φενακίζειν	<i>to cheat</i>
διατιθέναι	<i>to treat</i>

5. οἱ δ' Ἀθηναῖοι ἔγνωσαν οὐκ ἐπὶ τῷ βελτίονι λόγῳ ἀποπεμπόμενοι, ἀλλὰ τινος ὑπόπτου γενομένου ...

λόγος, -ου, ὁ	<i>reason</i>
ἀποπεμπόμενοι	Pass.
ὑπόπτου, -ου, τό	<i>suspicion (neut. adj. as noun; here in Gen. abs.)</i>

6. ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρα εὐδαιμονία.

ἔθνος, -ους, τό	<i>tribe</i>
ἐνοχλεῖν	<i>to cause trouble (for) (+ Dat.)</i>

7. And immediately they all realised that [the Persian] king had been encamping somewhere nearby.

<i>that</i>	Use ὅτι.
<i>to encamp</i>	στρατοπεδεύεσθαι (Mid.)
<i>somewhere</i>	που (enclitic)
<i>nearby</i>	ἐγγύς

8. ... when they realised that the army had come in and that it was impossible to take the city by force, they withdrew ...

<i>that</i>	Use Acc. and Partc.
<i>to take</i>	αἰρεῖν, Aor. ἐλεῖν
<i>force</i>	βία, -ας, ἡ

This text is taken from *Intermediate Ancient Greek Language*,
by Darryl Palmer, published 2021 by ANU Press, The Australian
National University, Canberra, Australia.