

## LESSON 22

# Result Constructions

### 22.1. Natural Result

Natural Result is regularly expressed by ὥστε with Infinitive (normally Imperf. or Aor.). The construction indicates what is *likely* to happen as a result of the clause on which the ὥστε phrase depends. The result may or may not *actually* happen. If the Subject of the Infinitive is the same as the Subject of the leading verb, it is usually not expressed. If the Subject of the Infinitive is different to that of the leading verb, it is usually expressed in the Accusative Case. The negative is regularly μή. This construction has hardly yet developed in Homer. (To preserve the open nature of the result, it may sometimes be necessary to use a paraphrase in English translation.)

οὐκ εὐθὺς ἐπειδὴν λάβωσι τὰς δυναστείας, ἐν τοσούτοις ἐμπεπλεγμένοι κακοῖς εἰσιν, ὥστ' ἀναγκάζεσθαι πολεμεῖν μὲν ἅπασιν τοῖς πολίταις, μισεῖν δ' ὑφ' ὧν οὐδὲν κακὸν πεπόνθασιν ...; (Isoc. 8.111–112.)

*Immediately after they have acquired supreme powers, have they not become involved in troubles so serious, as to be compelled to make war on all their fellow-citizens, and to hate those from whom they have experienced no trouble... ?*

Result Infinitive only, where the Subject of the Infinitive is the same as the Subject of the leading verb εἰσιν.

τί οὖν; εἴποι τις ἄν, σὺ τοσοῦθ' ὑπερῆρας ῥώμη καὶ τόλμη ὥστε πάντα ποιεῖν αὐτός; (D. 18.220.)

*'What, then?' someone might say, 'Were you so superior in strength and daring as to do everything yourself?'*

Result Infinitive with Nominative attribute of Subject of leading verb ὑπερῆρας.

οὐδὲ σθένειν τοσοῦτον ῥόμην τὰ σὰ  
κηρύγμαθ', ὥστ' ἄγραπτα κάσφαλῆ θεῶν  
νόμιμα **δύνασθαι θνητὸν ὄνθ'** ὑπερδραμεῖν. (S.Ant. 453–455.)

*And I did not think that your pronouncements had so much  
strength, **that a mortal being could**  
outrun the unwritten and secure laws of the gods.*

Result Infinitive with Accusative Subject, which is different to the Subject  
of the leading verb ῥόμην.

ἐγὼ δέ, ὦ Ἀθηναῖοι, οὐκ ἀξιῶ τοὺς θεοὺς τοιαύτην γνώμην ἔχειν,  
ὥστ' εἰ ἐνόμιζον ὑπ' ἐμοῦ ἀδικεῖσθαι, λαμβάνοντάς με ἐν τοῖς  
μεγίστοις κινδύνοις **μὴ τιμωρεῖσθαι**. (And. 1.137.)

*But I, O men of Athens, do not expect the gods to have such an attitude,  
**as not to punish** me, when they caught me in the greatest danger, if they  
thought that they were being wronged by me.*

Negative μὴ with Result Infinitive.

ἄν with the Infinitive after ὥστε represents a potential construction,  
corresponding to ἄν with Indicative or (as in the following example)  
Optative.

εἴργασαι δέ μ' ἄσκοπα,  
ὥστ' εἰ πατήρ μοι ζῶν ἴκοιτο, **μηκέτ' ἄν**  
τέρας **νομίζειν** αὐτό, **πιστεύειν** δ' ὄρᾶν. (S.El. 1315–1317.)

*And you have had a strange effect on me,  
**so that**, if my father were to come here alive, **I would no longer**  
**think** it a miracle, but **would believe** that I were seeing him.*

Here, the Subject of the Infinitives νομίζειν and πιστεύειν is not  
expressed, but is the same as the Object of the leading verb (εἴργασαι ...  
μ(ε)), and is identical with the speaker.

## 22.2. Comparative Result

After a Comparative adjective or adverb, ἢ ὥστε with Infinitive is used in the Result construction.

εἰ ... ὑπ' ἀναγκαίης **μέζονος** κατὰ ζευχθε **ἢ ὥστε ἀπίστασθαι**,  
 ὑμεῖς δὲ ἐν τῷ ἔργῳ, ἐπεὰν συμμίσγωμεν, ἐθελοκακέετε ...  
 (Hdt. 8.22.1.)

*If ... you have been tied down under compulsion **too great to revolt from**, then you are to be deliberate losers in the action, when we join together in battle ...*

... μέζονος ... ἢ ὥστε ἀπίστασθαι: lit. 'greater than so as to revolt from'.

## 22.3. Actual Result

Actual Result is regularly expressed by ὥστε with finite Moods, usually Indicative. The Indicative emphasises that the result actually happens. This construction first appears in Sophocles. The negative is οὐ.

σὺ δ' εἰς τοσοῦτον τῶν μανιῶν ἐλήλυθας,  
**ὥστ'** ἀνδράσιν **πείθῃ** χολῶσιν; (Ar.Nu. 832–833.)

*Have you come to so great <a degree> of madness,  
 that you trust provocative men?*

οὕτω δὲ ἰόντες ἅμα τοὺς λόγους περὶ αὐτῶν ἐποιούμεθα, **ὥστε**,  
 ὅπερ ἀρχόμενος εἶπον, **οὐκ** ἀμελετήτως **ἔχω**. (Pl.Smp. 173 B–C.)

*As we were going along at the same time we were conducting the discussion about it in just such a way, that, as I said when I was beginning, I am not unprepared.*

Negative οὐκ in ὥστε clause.

Potential Indicative with ἄν or potential Optative with ἄν may also appear in a finite Result clause.

ἢ τε γὰρ ἀγορὰ μεστή ἦν παντοδαπῶν καὶ ὄπλων καὶ ἵππων ὠνίων,  
 οἷ τε χαλκοτύποι καὶ οἱ τέκτονες καὶ οἱ σιδηρεῖς καὶ οἱ σκυτεῖς  
 καὶ οἱ γραφεῖς πάντες πολεμικὰ ὄπλα κατεσκεύαζον, **ὥστε** τὴν  
 πόλιν ὄντως **ἄν ἠγήσω** πολέμου ἐργαστήριον εἶναι. (X.Ages. 1.26.)

*For the market was full of all sorts of weapons and horses for sale, and the coppersmiths, carpenters, ironworkers, cobblers and painters were all manufacturing weapons of war, **so that you would have thought** that the city was really a factory of war.*

ἂν ἠγήσω is potential Indicative.

καὶ ὁ μὲν Θεόδοτος τετέλευκεν, **ὥστε** οὐκ ἂν ἐκεῖνός γε αὐτοῦ **καταδεηθείη**. (Pl.Ap. 33 E.)

*And Theodotus has died, **so that he at least would not entreat** him.*

ἂν ... καταδεηθείη is potential Optative.

## 22.4. Adjectival Clauses of Result

Adjectival clauses of Result use the Indicative Mood, or potential Optative with ἂν, parallel to ὥστε clauses with the Indicative. The antecedent of these clauses is mostly negative or interrogative (implying a negative). The indefinite form of the relative pronoun (ὅστις) is more common than ὅς in this construction. The negative is οὐ.

καὶ τίς οὕτως ἐστὶν ἀναίσθητος **ὅστις οὐκ ἂν ἀλγήσειε** τοιαύτης διαβολῆς περὶ αὐτὸν γιγνομένης; (Isoc. 15.218.)

*And who is so insensitive **that he would not feel pained** if such a slander were being made about himself?*

## 22.5. Provisos

ἐφ' ᾧ and ἐφ' ᾧτε with the Infinitive (or Accusative and Infinitive) are used in the sense 'on the condition that'. The negative is μή.

... συνεχώρησαν αὐτοῖς καὶ Φλεασίοις καὶ τοῖς ἐλθοῦσι μετ' αὐτῶν εἰς Θήβας τὴν εἰρήνην, **ἐφ' ᾧτε ἔχειν** τὴν ἑαυτῶν ἐκάστους. (X.HG 7.4.10.)

*... they granted peace to them and to the Phleasians and to those who had come with them to Thebes, **on the condition that** each group **should keep** their own <territory>.*

ἐφ' ᾧ and ἐφ' ᾧτε are also used with the Future Indicative, at least in the historians Herodotus, Thucydides and Xenophon. Both οὐ and μή occur as negatives.

... ὁ Κλεομένης συντίθεται Λευτυχίδη ..., ἐπ' ᾧ τε, ἦν αὐτὸν καταστήσει βασιλέα ἀντὶ Δημαρήτου, ἔψεται οἱ ἐπ' Αἰγινήτας. (Hdt 6.65.1.)

... Cleomenes made an agreement with Leutyichides ... **on condition that, if he** [Cleomenes] **made him** [Leutyichides] **king instead of Demaretus, he would follow** him against the Aeginetans.

ἐφ' ᾧ or ἐφ' ᾧτε sometimes follows a demonstrative antecedent phrase: ἐπὶ τούτῳ or ἐπὶ τούτοις or ἐπὶ τοῖσδε. In English idiom, the phrases need to be abbreviated to: 'on this/these condition(s), that ...'. In Greek, the plural antecedents τούτοις and τοῖσδε are followed by the singular form ᾧ. Both Infinitive and Indicative constructions occur after these antecedent phrases.

οἱ δὲ ἐπὶ τοῖσίδε δώσειν ἔφασαν, ἐπ' ᾧ ἀπάξουσι ἕτερος ἑκάστου τῆ Ἀθηναίῃ τε τῆ πολιάδι ἰρὰ καὶ τῷ Ἐρεχθέϊ. (Hdt. 5.82.3.)

And they [= Athenians] said that they would give <the olive trees> **on these conditions, that they** [= Epidaurians] **would pay** each year sacred <offerings> to Athena Polias and to Erechtheus.

ἐφ' ᾧ and ἐφ' ᾧτε may also express 'for the purpose of'. This usage is not treated in this Lesson and Exercise.

## 22.6. Antecedents for Result Constructions

Result clauses and phrases are frequently preceded by a demonstrative adjective or adverb. The following examples have occurred in the preceding sections.

ΤΟΣΟΥΤΟΣ ... ὥστε  
 ΤΟΙΟΥΤΟΣ ... ὥστε  
 Οὕτω(ς) ... ὥστε  
 Οὕτως ... ὅστις

## 22.7. ὥστε = ‘And so’

ὥστε may introduce a new sentence and have the meaning ‘And so’. In this usage, it functions as a coordinating conjunction.

ἔπειτα καὶ ταῦθ' ὑμῶν δέομαι, εὖ ποιῶν ὑμᾶς ὑφ' ὑμῶν τιμᾶσθαι. ὥστ' ἐμοὶ μὲν πειθόμενοι οὐκ ἀποστερεῖσθε εἴ τι ἐγὼ δυνήσομαι ὑμᾶς εὖ ποιεῖν· (And. 1.149.)

*Secondly I ask this also of you, that, since I am your benefactor, I be held in honour by you. And so by obeying me you are not <going to be> deprived if I can bestow any benefit on you [OR: deprived of any benefit which I shall be able to bestow on you].*

## References

Denniston (1954), *The Greek particles*, p. 528 (Provisos).

Goodwin (1889), *Syntax of the moods and tenses of the Greek verb*, §§575–610.

Smyth (1956), *Greek grammar*, §§2249–2279, 2556–2559.

## EXERCISE 22

Translate the following passages.

1. ἐνδέης μὲν γε χρημάτων καταλειφθεὶς οὕτω δίκαιον ἐμαυτὸν παρέσχον, ὥστε μηδένα λυπήσαι τῶν πολιτῶν·
2. ... ἀλλ' εἰς τοσοῦτον ἀνοίας ἐληλύθασιν, ὥστ' οἴονται καὶ παρ' ὑμῶν καὶ παρὰ τοῖς ἄλλοις εὐδοκιμήσειν ...

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εὐδοκιμεῖν      *to be (Fut. and Aor.: to become) highly regarded*

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3. ... ἀλλ' ὁμως οὐδὲ τῶν τοιούτων οὐδεὶς ἐστὶν οὕτως ἀκρατῆς ὅστις ἂν δέξαιτο καὶ τοὺς μαθητὰς εἶναι τοιούτους·

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ἀκρατής, -ές      *uncontrolled*  
καί                      *also*

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4. ... τά τε ἄλλα καταφανέστερον ἢ ὥστε λανθάνειν οὐ προθύμως  
ξυνεπολέμει.

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τά ... ἄλλα	Acc. of Respect
τε	Joins this clause to the preceding.

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5. ὥστ' ἐξ ἀπάντων τούτων εἰκὸς αὐτοὺς βελτίους γίγνεσθαι.

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ἀπάντων τούτων	neut.
εἰκός, -ότος	neut. Perf. Partc. of εἰκέναι; understand ἐστί; + Acc. and Infin.

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6. ... διελύθησαν, ἐφ' ᾧ τε ... τὸν Λεωκράτην ... μήτε κακόνουν εἶναι  
Πολυεύκτω τῶν τε πρὸς ἀλλήλους ἐγκλημάτων ἀπηλλάχθαι  
πάντων.

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διαλύειν	<i>to reconcile</i>
ἔκλημα, -ατος, τό	<i>charge</i>
τὸν Λεωκράτην is the Subject of εἶναι, but both men (unspecified) are the Subject of ἀπηλλάχθαι.	

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7. ... no one among men would suppose *me* so completely senseless, as  
to bear false witness for this [man] ...

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<i>to suppose</i>	ὑπολαμβάνειν
<i>senseless</i>	ἄφρων, -ον

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8. And I so *strongly* dissent from the others who are giving advice,  
O men of Athens, that it does not even seem right to me to take  
thought now concerning the Chersonese nor Byzantium ...

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<i>so strongly</i>	τοσοῦτον (emphasised by enclitic γε)
<i>to dissent</i>	ἀφεστηκέναι (Perf.; lit. 'to have stood away from') (+ Gen.)
<i>to seem right</i>	δοκεῖν
<i>to give advice</i>	συμβουλεύειν
<i>Chersonese</i>	Χερρόνησος, -ου, ἡ (Note spelling and gender.)
<i>Byzantium</i>	Βυζάντιον, -ου, τό

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