

## Examples of infinitives

ἄρ' ἂν τί μοι χάρισαι τοιόνδε, μή μου καταγελᾶν, ἔαν μόγις μανθάνω τὰ λεγόμενα  
καὶ πολλάκις ἀνερωτῶ;

*Would you do me a little favour, and not laugh at me if I can barely understand what you've  
said and ask lots of questions?*

Plato Hippias Minor 364d

ἄρ' ἂν τί μοι χάρισαι τοιόνδε, μή μου καταγελᾶν, ἔαν μόγις μανθάνω τὰ λεγόμενα  
καὶ πολλάκις ἀνερωτῶ;

*Would you do me a little favour, and not laugh at me if I can barely understand what you've  
said and ask lots of questions?*

Plato Hippias Minor 364d

ἡμεῖς γὰρ ἐπεθυμήσαμεν, ὦ βουλή, Θεοδότου, Πλαταϊκοῦ μειρακίου, καὶ ἐγὼ μὲν εὖ  
ποιῶν αὐτὸν ἡξίουں εἶναί μοι φίλον, οὗτος δὲ ὑβρίζων καὶ παρανομῶν ᾤετο  
ἀναγκάσειν αὐτὸν ποιεῖν ὃ τι βούλοιτο.

*Men of the council, we were both in love with Theodotus, a young boy from Plataea. I treated  
him well and considered him a friend, whereas he broke the law and abused him, and thought  
he would force him to do what he wanted.*

Lysias Speeches 3.5

ἡμεῖς γὰρ ἐπεθυμήσαμεν, ὦ βουλή, Θεοδότου, Πλαταϊκοῦ μειρακίου, καὶ ἐγὼ μὲν εὖ  
ποιῶν αὐτὸν ἡξίουں εἶναί μοι φίλον, οὗτος δὲ ὑβρίζων καὶ παρανομῶν ᾤετο  
ἀναγκάσειν αὐτὸν ποιεῖν ὃ τι βούλοιτο.

*Men of the council, we were both in love with Theodotus, a young boy from Plataea. I treated  
him well and considered him a friend, whereas he broke the law and abused him, and thought  
he would force him to do what he wanted.*

Lysias Speeches 3.5

τί φήσομεν γάρ, εἰ πόλις μὲν ἀξιοῖ  
κίνδυνον ἡμῶν οὐνεκ' αἶρεσθαι μέγαν,  
αὐτοὶ δὲ προστιθέντες ἄλλοισιν πόνους,  
παρόν σφε σῶσαι, φευξόμεσθα μὴ θανεῖν;

*What will we say, if the city thinks it should take on this great danger for our sake but we give the task to others and flee death when it's possible to save them.*

Euripides Children of Heracles 503-6

τί φήσομεν γάρ, εἰ πόλις μὲν ἀξιοῖ  
κίνδυνον ἡμῶν οὐνεκ' αἶρεσθαι μέγαν,  
αὐτοὶ δὲ προστιθέντες ἄλλοισιν πόνους,  
παρόν σφε σῶσαι, φευξόμεσθα μὴ θανεῖν;

*What will we say, if the city thinks it should take on this great danger for our sake but we give the task to others and flee death when it's possible to save them.*

Euripides Children of Heracles 503-6

τοῦτο δ' οἱ σοφοὶ βροτῶν  
ἐξευλαβοῦνται, μὴ φίλοις τεύχειν ἔριν

*Wise men take care not to stir up arguments with their friends.*

Euripides Andromache 643-4

Πρόξενος δὲ ὁ Βοιωτίας εὐθύς μὲν μαιράκιον ὦν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα  
πράττειν ἱκανός·

*Proxenus the Boeotian even as a young man wanted to become a man capable of doing great things.*

Xenophon Anabasis 2.6.16

Αἰγεύς: συγγνωστὰ μέντ' ἤν σε λυπεῖσθαι, γύναι.

*Aegeus: Well then, it's forgivable for you to be aggrieved.*

Euripides Medea 703

δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος,  
σφυρῶν σιδηρᾷ κέντρα διαπείρας μέσον·  
ᾔθεν νιν Ἑλλάς ὠνόμαζεν Οἰδίπουν.

*He gave the infant to cow-herds to expose, having pierced iron spikes through the middle of his ankle.*

Euripides Phoenician Women 25-6

τοῦτο γάρ ἐστιν ὁ συκοφάντης, αἰτιᾶσθαι μὲν πάντα, ἐξελέγξαι δὲ μηδέν.

*This is what an informer is: criticising everything but proving nothing.*

Demosthenes Speeches 57.34

τοῦτο γάρ ἐστιν ὁ συκοφάντης, αἰτιᾶσθαι μὲν πάντα, ἐξελέγξαι δὲ μηδέν.

*This is what an informer is: criticising everything but proving nothing.*

Demosthenes Speeches 57.34

σμικρὸν δ' ὑποθέσθαι τοῖς κριταῖσι βούλομαι.  
τοῖς σοφοῖς μὲν τῶν σοφῶν μεμνημένοις κρίνειν ἐμέ,  
τοῖς γελῶσι δ' ἡδέως διὰ τὸν γέλων κρίνειν ἐμέ·

*I've got a small favour to ask the judges:*

*Let the wise ones judge me remembering my wisdom,*

*Let those laughing judge me through their laughter*

Aristophanes Ecclesiazusae 1144-5

οὔτοι δὴ ἀφίκται, ἀλλὰ δοκεῖν μὲν μοι ἥξει τήμερον ἐξ ὧν ἀπαγγέλλουσιν ἦκοντές  
τινες ἀπὸ Σουνίου καὶ καταλιπόντες ἐκεῖ αὐτό.

*It has not exactly come, but I think it will come today from the reports of some men who have  
come from Sunium and left it there.*

Plato Crito 43d

τῇ γάρ που ὑστεραία δεῖ με ἀποθνήσκειν ἢ ἢ ἂν ἔλθῃ τὸ πλοῖον.

*I will tell you. I must die on the day after the ship comes in, must I not?*

Plato Crito 44a

ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνείοντος ἀήτας  
Ὀκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους·

*ever does Ocean send up blasts of the shrill-blowing West Wind that they may give cooling to  
men;*

Homer Odyssey 4.567-568

οὐδὲ πολὺ τὰργύριόν ἐστιν ὃ θέλουσι λαβόντες τινὲς σῶσαί σε καὶ ἐξαγαγεῖν ἐνθένδε.

*it is not even a large sum of money which we should pay to some men who are willing to save  
you and get you away from here.*

Plato Crito 45b

εἴ τι ἐμοῦ κηδόμενος οὐκ οἶμι δεῖν ἀναλίσκειν τὰμά, ξένοι οὔτοι ἐνθάδε ἔτοιμοι  
ἀναλίσκειν·

*if because you care for me you think you ought not to spend my money, there are foreigners  
here willing to spend theirs*

Plato Crito 45b

ἔτι δέ, ὦ Σώκρατες, οὐδὲ δίκαιόν μοι δοκεῖς ἐπιχειρεῖν πράγμα, σαυτὸν προδοῦναι,  
ἐξὸν σωθῆναι

*Besides, Socrates, it seems to me the thing you are undertaking to do is not even  
right—betraying yourself when you might save yourself.*

Plato Crito 45c

τοὺς δὴ λόγους οὓς ἐν τῷ ἔμπροσθεν ἔλεγον οὐ δύναμαι νῦν ἐκβαλεῖν

*And I cannot, now that this has happened to us, discard the arguments I used to advance*

Plato Crito 46c

ἤντεβόλει δὲ καὶ ἰκέτευε μὴ ἀποκτεῖναι ἀλλ' ἀργύριον πράξασθαι

*Then he besought and implored me not to kill him, but to exact a sum of money.*

Lysias Speeches 1.25

Σωκράτης: “ἀλλὰ μὲν δὴ,” φαίη γ' ἄν τις, “οἷοί τέ εἰσιν ἡμᾶς οἱ πολλοὶ  
ἀποκτεινύναι.”

*Socrates: Someone might say that the multitude can put us to death.*

Plato Crito 48b

Σωκράτης: οὐκοῦν ἐκ τῶν ὁμολογουμένων τοῦτο σκεπτέον, πότερον δίκαιον ἐμὲ  
ἐνθένδε πειρᾶσθαι ἐξιέναι μὴ ἀφιέντων Ἀθηναίων ἢ οὐ δίκαιον·

*Socrates: Then we agree that the question is whether it is right for me to try to escape from  
here without the permission of the Athenians, or not right.*

Plato Crito 48c

ἀντικακουργεῖν κακῶς πάσχοντα, ὥς οἱ πολλοί φασιν, δίκαιον ἢ οὐ δίκαιον;

*is it right to requite evil with evil, as the world says it is, or not right?*

Plato Crito 49c

Σωκράτης: οὔτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὀτιοῦν πάσχη ὑπ' αὐτῶν.

*Socrates: Then we ought neither to requite wrong with wrong nor to do evil to anyone, no matter what he may have done to us.*

Plato Crito 49d

Κρίτων: οὐκ ἔχω, ὦ Σώκρατες, ἀποκρίνασθαι πρὸς ὃ ἐρωτᾷς· οὐ γὰρ ἐννοῶ.

*Crito: I cannot answer your question, Socrates, for I do not understand.*

Plato Crito 50a

φέρε γάρ, τί ἐγκαλῶν ἡμῖν καὶ τῇ πόλει ἐπιχειρεῖς ἡμᾶς ἀπολλύναι;

*Come, what fault do you find with us and the state, that you are trying to destroy us?*

Plato Crito 50d

βιάζεσθαι δὲ οὐχ ὅσιον οὔτε μητέρα οὔτε πατέρα, πολὺ δὲ τούτων ἔτι ἥττον τὴν πατρίδα

*It is impious to use violence against either your father or your mother, and much more impious to use it against your country*

Plato Crito 51c

οὐ τί σ' ἀτιμάζουσι θεοί· χαλεπὸν δέ κεν εἴη

πρεσβύτατον καὶ ἄριστον ἀτιμίησιν ἰάλλειν.

*The gods do not disrespect you. It would be difficult to treat the oldest and wisest god dishonourably.*

Homer Odyssey 13.139-140

ἔτι τοίνυν ἐν αὐτῇ τῇ δίκῃ ἐξῆν σοι φυγῆς τιμήσασθαι εἰ ἐβούλου, καὶ ὅπερ νῦν ἀκούσης τῆς πόλεως ἐπιχειρεῖς, τότε ἐκούσης ποιῆσαι.

*And moreover even at your trial you might have offered exile as your penalty, if you wished, and might have done with the state's consent what you are now undertaking to do without it.*

Plato Crito 52c

πράττετε ἅπερ ἂν δοῦλος ὁ φαυλότατος πράξειεν, ἀποδιδράσκειν ἐπιχειρῶν παρὰ τὰς συνθήκας τε καὶ τὰς ὁμολογίας καθ' ἃς ἡμῖν συνέθου πολιτεύεσθαι.

*You are doing what the meanest slave would do, since you are trying to run away contrary to the compacts and agreements you made with us that you would live in accordance with us*

Plato Crito 52d

τὰς δ' ἐμὰς ὀργὰς φέρειν  
εἰκός σ', ἐπεὶ νῶν πόλλ' ὑπείργασται φίλα.

*it is reasonable for you to put up with my anger since many acts of love have passed between us in the past.*

Euripides Medea 870-871

Μήδεια: θέμις μὲν ἡμᾶς χρησμὸν εἰδέναι θεοῦ;

*Medea: Is it lawful for me to hear the response?*

Euripides Medea 676

ἔγνωκε δ' ἡ τάλαινα συμφορᾶς ὕπο οἷον πατρώας μὴ ἀπολείπεσθαι χθονός.

*The poor woman has learnt what a boon it is not to abandon one's home*

Euripides Medea 34-35

Τροφός: τί δ' ἔστιν, ὦ γεραίε; μὴ φθόνει φράσαι.

*What is it old man? Do not begrudge me the news*

Euripides Medea 63

πενθεῖν δ' οὐ σε θαυμάζω τύχας.

*I am not surprised that you are suffering at your fate.*

Euripides Medea 268

εἰ γὰρ ἦσθ' ἄπαις ἔτι, / συγγνώστ' ἂν ἦν σοι τοῦδ' ἐρασθῆναι λέχους.

*If you were still childless it would have been forgivable to desire this marriage.*

Euripides Medea 490-1

τί τοῦδ' ἂν εὕρημ' ἡῦρον εὐτυχέστερον

ἢ παῖδα γῆμαι βασιλέως φυγὰς γεγώς;

*What better luck could I have found than marrying the daughter of the king, though an exile?*

Euripides Medea 553-4

Μήδεια: τί δῆτα Φοῖβος εἶπέ σοι παίδων πέρι;

Αἰγέυς: σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη.

*Medea: Tell me what the god said about children*

*Aegeus: Words to wise for a mortal to interpret.*

Euripides Medea 674-5

Μήδεια: τί δῆτ' ἔχρησε; λέξον, εἰ θέμις κλύειν.

*Medea: Tell me what the prophesy was. Speak, if I can hear.*

Euripides Medea 678

Μήδεια: πέμψας ἑμῶν τιν' οἰκετῶν Ἰάσονα

ἐς ὄψιν ἐλθεῖν τὴν ἐμὴν αἰτήσομαι.

*I will send one of my servants and will beg Jason to come into my sight.*

Euripides Medea 774



Μήδεια: οὐ γὰρ γελᾶσθαι τλητὸν ἐξ ἐχθρῶν, φίλοι.

*Medea: It is unbearable to be mocked by enemies, my friends.*

Euripides Medea 797

Χορός: ἀλλὰ κτανεῖν σὸν σπέρμα τολμήσεις, γύναι;

Μήδεια: οὕτω γὰρ ἂν μάλιστα δηχθεῖη πόσις.

*Chorus: Will you dare to kill your children, my lady?*

*Medea: That's how to punish my husband the most.*

Euripides Medea 816-7

εἰ δὲ μή, πολὺ κάλλιον τοὺς μὲν κειμένους νόμους ἐξαλεῖψαι, ἑτέρους δὲ θεῖναι,  
οἵτινες τοὺς μὲν φυλάττοντας τὰς ἑαυτῶν γυναῖκας ταῖς ζημίαις ζημιώσουσι, τοῖς δὲ  
βουλομένοις εἰς αὐτὰς ἀμαρτάνειν πολλὴν ἄδειαν ποιήσουσι.

*Otherwise, it would be much better to scrub out the current laws, and write new ones, which  
will punish those who are protecting their own wives, while granting immunity to those who  
wish to do them harm.*

Lysias 1.48

εἰ δὲ μή, πολὺ κάλλιον τοὺς μὲν κειμένους νόμους ἐξαλεῖψαι, ἑτέρους δὲ θεῖναι,  
οἵτινες τοὺς μὲν φυλάττοντας τὰς ἑαυτῶν γυναῖκας ταῖς ζημίαις ζημιώσουσι, τοῖς δὲ  
βουλομένοις εἰς αὐτὰς ἀμαρτάνειν πολλὴν ἄδειαν ποιήσουσι.

*Otherwise, it would be much better to scrub out the current laws, and write new ones, which  
will punish those who are protecting their own wives, while granting immunity to those who  
wish to do them harm.*

Lysias 1.48