Examples of accusative and infinitive

θαυμάζω οὖν ὅπως ποτὲ ἐπείσθησαν Ἀθηναῖοι Σωκράτην περὶ θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδέν ποτε περὶ τοὺς θεοὺς οὔτ' εἰπόντα οὔτε πράξαντα, τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα περὶ θεῶν οἷά τις ἂν καὶ λέγων καὶ πράττων εἴη τε καὶ νομίζοιτο εὐσεβέστατος.

So I am amazed how the Athenians could once have been convinced that Socrates was wrong about the gods, when he neither said or did anything disrespectful to the gods, and rather spoke and acted about the gods like someone who would both be considered and would actually be the most reverential towards the gods.

Xenophon Memorabilia 1.1.20

ἔκδημος ὢν μὲν τῆσδ' ἐτύγχανον χθονός,
κλύω δὲ νεοχμὰ τήνδ' ἀνὰ πτόλιν κακά,
γυναῖκας ἡμῖν δώματ' ἐκλελοιπέναι
πλασταῖσι βακχείαισιν, ἐν δὲ δασκίοις
ὄρεσι θοάζειν, τὸν νεωστὶ δαίμονα
Διόνυσον, ὅστις ἔστι, τιμώσας χοροῖς·

I happened to be out of the country when I heard the news of new problems for our city, that our wives had left their houses in fabricated Dionysian rituals and were running round in the wooded mountains, honouring this new god Dionysus, whoever he is, with their dancing.

Euripides Bacchae 215-220

ἔκδημος ὢν μὲν τῆσδ’ ἐτύγχανον χθονός,
κλύω δὲ νεοχμὰ τήνδ’ ἀνὰ πτόλιν κακά,
γυναῖκας ἡμῖν δώματ’ ἐκλελοιπέναι
πλασταῖσι βακχείαισιν, ἐν δὲ δασκίοις
ὄρεσι θοάζειν, τὸν νεωστὶ δαίμονα
Διόνυσον, ὅστις ἔστι, τιμώσας χοροῖς·

I happened to be out of the country when I heard the news of new problems for our city, that our wives had left their houses in fabricated Dionysian rituals and were running round in the wooded mountains, honouring this new god Dionysus, whoever he is, with their dancing.

Euripides Bacchae 215-220

ἔκδημος ὢν μὲν τῆσδ’ ἐτύγχανον χθονός,
κλύω δὲ νεοχμὰ τήνδ’ ἀνὰ πτόλιν κακά,
γυναῖκας ἡμῖν δώματ’ ἐκλελοιπέναι
πλασταῖσι βακχείαισιν, ἐν δὲ δασκίοις
ὄρεσι θοάζειν, τὸν νεωστὶ δαίμονα
Διόνυσον, ὅστις ἔστι, τιμώσας χοροῖς·

I happened to be out of the country when I heard the news of new problems for our city, that our wives had left their houses in fabricated Dionysian rituals and were running round in the wooded mountains, honouring this new god Dionysus, whoever he is, with their dancing.

Euripides Bacchae 215-220

ἔκδημος ὢν μὲν τῆσδ' ἐτύγχανον χθονός,
κλύω δὲ νεοχμὰ τήνδ' ἀνὰ πτόλιν κακά,
γυναῖκας ἡμῖν δώματ' ἐκλελοιπέναι
πλασταῖσι βακχείαισιν, ἐν δὲ δασκίοις
ὄρεσι θοάζειν, τὸν νεωστὶ δαίμονα
Διόνυσον, ὅστις ἔστι, τιμώσας χοροῖς·

I happened to be out of the country when I heard the news of new problems for our city, that our wives had left their houses in fabricated Dionysian rituals and were running round in the wooded mountains, honouring this new god Dionysus, whoever he is, with their dancing.

Euripides Bacchae 215-220

ἃ δ' εἶπον εἰς ἅπαντας οὐκ ἀρνήσομαι,
Τροίας ἁλούσης ἀνδρὶ τῷ πρώτῳ στρατοῦ
σὴν παῖδα δοῦναι σφάγιον ἐξαιτουμένῳ.

I will not deny what I said in front of everybody, that once Troy was captured I would give your child to the first of the army who asked for him as a sacrifice victim.

Euripides Hecuba 303-4

ἃ δ' εἶπον εἰς ἅπαντας οὐκ ἀρνήσομαι,
Τροίας ἁλούσης ἀνδρὶ τῷ πρώτῳ στρατοῦ
σὴν παῖδα δοῦναι σφάγιον ἐξαιτουμένῳ.

I will not deny what I said in front of everybody, that once Troy was captured I would give your child to the first of the army who asked for him as a sacrifice victim.

Euripides Hecuba 303-4

ἵνα τοίνυν τοπάσωμεν εἴτε σοι ἔνεστιν εἴτε μή, εἰπέ, ἦν δ' ἐγώ, τί φὴς εἶναι σωφροσύνην κατὰ τὴν σὴν δόξαν.

So that we can guess whether you have it or not, tell me what you think moderation is.

Plato Charmides 159a

οὕτως ἠλιθίως διεκείμην, ὥστε ᾤμην τὴν ἐμαυτοῦ γυναῖκα πασῶν σωφρονεστάτην εἶναι τῶν ἐν τῇ πόλει.

And it went on like that for some time, and I never suspected a thing, but was so foolish as to think that my wife was the best-behaved in the city.

Lysias Speeches 1.11

τί οὖν φημὶ δεῖν;

What then do I say is necessary?

Demosthenes 18.177

τί οὖν φημὶ δεῖν;

What then do I say is necessary?

Demosthenes 18.177

φησὶ γὰρ ὁ κατήγορος οὐ δικαίως με λαμβάνειν τὸ παρὰ τῆς πόλεως ἀργύριον·

The prosecutor alleges that I have taken the money from the city unlawfully.

Lysias Speeches 24.4

ἔνθα δὴ προσέρχεται Ξενοφῶντι τῶν πελταστῶν ἀνὴρ Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων.

Then one of the peltasts came up to Xenophon claiming to be a slave and saying that he knew the language of the enemy.

Xenophon Anabasis 4.8

“καὶ οἶμαι,” ἔφη, “ἐμὴν ταύτην πατρίδα εἶναι· καὶ εἰ μή τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι.”
“ἀλλ’ οὐδὲν κωλύει,” ἔφη, “ἀλλὰ διαλέγου καὶ μάθε πρῶτον τίνες εἰσίν.”

He said, "I think that this is my homeland. And if there's nothing stopping me, I want to go and talk to them."
"No, nothing's stopping you," he said, "so go and talk with them and find out first of all who they are."

Xenophon Anabasis 4.8

ἠρώτων ἐκεῖνοι εἰ δοῖεν ἂν τούτων τὰ πιστά. οἱ δ’ ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν.

They asked if they would give oaths on this. They answered that they wanted to both give and take them.

Xenophon Anabasis 4.8

πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἤν που ἀκούσω,
δίου Ὀδυσσῆος ταλασίφρονος, ὅν ποτέ φασι
σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι.

I have come for the wide fame of my father, in the hope that I can hear it - my father godlike, stout-hearted Odysseus, who once, they say, fought with you and sacked the city of the Trojans.

Homer Odyssey 3.83-85

ἐρομένου δέ μου τί αἱ θύραι νύκτωρ ψοφοῖεν, ἔφασκε τὸν λύχνον ἀποσβεσθῆναι τὸν παρὰ τῷ παιδίῳ, εἶτα ἐκ τῶν γειτόνων ἐνάψασθαι.

I asked why the doors made a noise in the night; she told me that the child’s lamp had gone out, and she had lit it again at our neighbor’s.

Lysias Speeches 1 14

προσελθοῦσα οὖν μοι ἐγγὺς ἡ ἄνθρωπος τῆς οἰκίας τῆς ἐμῆς ἐπιτηροῦσα, εὐφίλητε ἔφη μηδεμιᾷ πολυπραγμοσύνῃ προσεληλυθέναι με νόμιζε πρὸς σέ·

So the old creature accosted me where she was on the look-out, near my house, and said,—Euphiletus, do not think it is from any meddlesomeness that I have approached you;

Lysias 1.15