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A SYNTAX
OF
ATTIC GREEK

BY

F. E. THOMPSON, M.A.

LATE ASSISTANT MASTER AT MARLBOROUGH COLLEGE
AUTHOR OF 'HOMERIC GRAMMAR'; 'ELEMENTARY GREEK SYNTAX,' ETC

NEW IMPRESSION

LONGMANS; GREEN, AND CO.
39 PATERNOSTER ROW, LONDON
NEW YORK AND BOMBAY
1898

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PREFACE.

Some explanation, perhaps apology, is necessary for publishing a new Greek Syntax, when so many similar books by really great Greek scholars are in use. My object has been to write a Greek Syntax arranged on the analytical method, i.e. by sentences, simple and compound; to attempt for Greek what Dr. Kennedy’s invaluable Grammars have done for Latin. Dr. Donaldson’s once well-known Greek Grammars are so arranged: they are the works of a very able man and a ripe scholar, but no one would now accept the local theory of the Cases, or the treatment of Conditionals as set forth in them.

I may perhaps be allowed to explain how I came to write this Syntax, and the plan adopted in it, as the book, such as it is, is not a mere compilation from other Grammars. I have for many years been in the habit of jotting down marginal references to constructions. When three years ago it was suggested to me that I should draw up a Greek Syntax, I began by writing out these examples, under their different headings. I thus had an outline of rules with many hundred examples, an outline which has not been materially departed from. I then read or re-read several books bearing on the subject. I
need hardly say that my views had to be modified on several points of principle, and still more of detail. With regard to the examples I do not suppose that I have used or referred to one quarter of the original supply. For several of my own, again, I have substituted others, either because these latter were so familiar as to have acquired vested rights with teachers and learners or because they were handier. My original outline began with Homeric instances, but, as I proceeded, I cut these out, and confined myself solely to Attic, chiefly because it was represented to me that, when boys write Greek Prose or Iambics, they have such a fatal perversity for bringing in an Epic word or construction. I need hardly say that, when I read Mr. Monro's masterly Homeric Grammar, I felt exceedingly glad that I had suppressed my own attempt to deal with so difficult a subject. A monumental Greek Grammar should of course begin with Homer, and end certainly not before the Hellenistic period, proceeding with the grand march of the historic method. In a book meant for boys or undergraduates the object would, I think, be most practically secured by adding appendices, Homeric, Hellenistic, and so forth. But this suggestion need not be discussed here.

The analysis which I have followed is, with some variations, the logical method made familiar by Dr. Kennedy's Latin Grammars. For instance, I begin the Introduction with a piece of formal logic: the Proposi-
tion contains three parts, Subject, Copula, and Predicate. Had I introduced Homeric examples, I should have probably commenced with the Verb (ἵστη-σι, ἔδικα-σι, Predicate + Subject), connecting the thought with the form, and have attempted to trace thence the gradual growth and development of the Sentence. Indeed I might have begun earlier with the blunt, but perfectly intelligible expression of judgment: νηπίως, fool (Predicate only). But though the historical method is unquestionably more scientific, yet I deliberately adopted the logical for several reasons, chiefly because teachers and boys are already familiar with it in learning Latin: a double advantage, for there is thus no new method to acquire, and Greek and Latin can be worked together.

But, whichever method we pursue, it is equally unwise and impossible to be rigidly consistent. Take the Cases, for instance. The Nominative is used both as Subject and as Predicate. The Accusative and Dative qualify a Verb, and so may be regarded as supplementary Predicates. The Genitive qualifies a Substantive, and thus is Adjectival or Attributive: but it may also qualify a Verb, and so becomes a supplementary Predicate. It would however be absurd to split up the Cases, and range their uses under different Chapters. When we come to the Compound Sentence one of two courses is open: either (1) to treat all the usages of the Moods together, giving one chapter to the Indicative, another to the Optative
and so on; or (2) to take the different kinds of Subordinate Sentences, and show how they are expressed by the different Moods. Most Grammars adopt the former method, and there is much to be said for it, the same, it might appear, as for the Cases. This method brings together the different usages which often vary so slightly, and shade off into one another; it makes the learner see that there are not so many distinct Optatives, but one Optative. But experience convinces me that the method of sentences is incomparably the most practical and easily remembered, while in the hands of a careful teacher the unity of each Mood may constantly be pointed out. It is far easier for a boy to learn how to express the different kinds of Temporal Sentences by treating them all together than by dividing them among the Moods. All grammars do this for Conditional Sentences, and why not for other kinds of Subordinate Sentences which are almost equally difficult? However, in order to supplement the plan adopted in the text, I have in the Index given a full register of the uses of each Mood. I have to a considerable extent adopted Dr. Donaldson's theory of Predicates with some change of nomenclature. His division into Primary, Secondary, and Tertiary suggests three progressive and co-ordinate stages, whereas a Secondary Predicate is simply an extension and part of the whole Predicate, and a Tertiary Predicate is nothing but an ordinary Predicate (Adjective or Participle),
not in the Nominative Case. I prefer therefore the terms Supplementary, and Oblique (or Dependent). But whatever names we use, I believe that there is nothing which gives the learner a greater grasp of a Greek passage than a thorough assimilation of this doctrine of Predication. Take the Participle for instance, one of the commonest forms of supplementary Predicates, in a Platonic paragraph, e.g., the Carpenter who is out of sorts and calls in the Doctor, or the Parable of the Captain and the mutinous Crew: a knowledge of the exact force of the Participle in qualifying the main Predication is essential towards picking our way through the paragraph, and rendering the Greek into adequate English.

To come to details. The treatment of the Cases must be unsatisfactory, in far abler hands than mine. The usages of the Accusative and Dative fall easily enough under fairly distinct heads. But the Genitive seems a wilderness of cross-divisions. I do not see how it is possible to assign its usages to the two distinct heads of Connexion (Genitive), and Separation (Ablative). To take only one case: who shall decide whether the Genitive of Value and Price is the true Genitive denoting Connexion, or an Ablative denoting Exchange, i.e. Separation? Comparative Syntax often is quite powerless to help us. Thus the Greek Genitive Absolute seems unquestionably to be, as Krüger pointed out long ago, a real Genitive denoting "the sphere within which,"
and so the Class, (e.g. θεοῦ δίδόντος, within the sphere of divine providence); but in Sanskrit the Absolute Case is the Locative, in Latin it is Circumstantial, i.e. Instrumental, in Old English it was originally a Dative, and subsequently a Nominative, in German a Genitive. I have with misgivings retained the familiar but unsatisfactory "Accusative of Respect;" it is anyhow as intelligible as Professor Goodwin's "Accusative of Specification."

The Aorist requires more courageous treatment than it usually receives, if we are anxious to render Greek into correct and idiomatic English, and vice versa. The Aorist-Stem denotes an act single, complete, and summed up. In the Indicative this act belongs to the past, whether occurring a thousand years ago, or a moment ago. When the past is not recent, the Aorist is translated by the English past tense, ἐλήλθον, I came. But, when the act is recent and bears on the present, the Greeks could use the Aorist where we use a Perfect, e.g. Od. v. 172, νῦν δ' ἐνθάδε κάββαλε δαίμων, but now a god hath cast me on this shore: Luke v. 26, εἴδαμεν παράδοξα σώμερον, we have seen strange things to-day. Again, where the act has occurred a moment ago, the Greeks often used the Aorist where we use a Present. Familiar instances occur in the Tragedians, ἐπένεσα, I commend; ἔσθην, I am pleased; ἐδεξάμην, I hail. Once more the gnomic

1 Soph. Ai. 536.
2 Phil. 1314.
3 Elektr. 668. Similarly ἀπέπνεσα, ἔμωξα, ἐμνηκα, etc., etc.
or iterative Aorist is represented by the English Past, Perfect, or Present Tenses. And lastly in similes we must translate the Aorist by a Present, e.g. Il. v. 161, ὧς δὲ λεῶν θορὼν ἄξις, as a lion springeth and breaketh. So far with regard to Principal Sentences. In Subordinate Sentences our rendering must be still more elastic, as we shall see if we have to turn into Greek the following: when I come, have (am) come, shall come, shall have come, ἐπειδὰν ἐλθοῦ : if I had known, ἐ γνὸν : when they had gone, ἐπειδὴ ἀπῆλθον : I do not believe what you have said, ἅ ἐλεξας, not necessarily ἃ εἴρηκας (in past Obliqua what he had said, the Pluperfect in English, but the Aorist still in Greek).

Thus, startling as the statement seems, the Greek Aorist is translateable into almost every English tense except the Imperfect. Mr. M. Arnold’s dictum is as wise as it is witty: “the Aorist was made for man, and not man for the Aorist.”

1 Our English narrative Past Tense is by no means parallel with the Greek Aorist. It often is the idiomatic and correct equivalent for a Greek (or Latin) Imperfect, i.e. it is descriptive as well as narrative. A few minutes’ attention to any ordinary conversation, or almost any page of a standard author, would prove this, e.g. Macaulay, History of England, vol. i. ch. 2. (fin.) :—“Still, however, the contest continued. He [Charles] assured the Duke of York that Halifax should be dismissed from office, and Halifax that the Duke should be sent to Scotland. In public he affected implacable resentment against Monmouth, and in private conveyed to Monmouth assurances of unalterable affection.” A boy set down to translate these tenses into Greek would probably use the Aorist, because he has been required to translate the Greek Imperfect by a clumsy, often unnecessary and
In dealing with the Moods I have probably (p. 133) expressed myself too unhesitatingly that the Optative cannot be a past form. Its Secondary endings, and the possible loss of the separable augment, make it at least conceivable that the Optative was originally past. If this were so, a past form would (as in Hebrew, I believe) be used to denote a wish.

I could not treat the Prepositions briefly, and did not wish to do so. Nothing seems to me more conventional than to pick out two or three uses of πρός for instance, and to make the learner believe that these are the dominant and typical usages. Such a course seems to me a great snare. I do not believe that the use of the Prepositions can be taught in a few formal lessons, they must be gradually acquired, like those of the Particles, by constant observation.

In the Oratio Obliqua I have introduced the two technical terms, Sub-direct and Sub-oblique. Personally, I prefer names to periphrases when dealing with facts of constant recurrence, and I do not find the pupil puzzled. But the teacher need not employ the terms if he objects to them: the treatment of the chapter does not depend on the terms.

I had prepared a chapter on Particles, but have sup-

unidiomatic, periphrasis, "he was affecting," "kept on conveying," etc. Much more correctly T. K. Arnold of old taught us on p. 1 that "the dog howled all night" required an Imperfect in Latin.
pressed it, as the book already has outrun its intended length.

It only remains for me to acknowledge my special obligations, to authors and to friends.

Of books, besides old guides such as Jelf and Donaldson, Liddell and Scott, I have found the following most useful:—

(1) Krüger's *Griechische Sprachlehre*. This is, all round, the most useful Greek Grammar I know. It is a vast treasury of well-chosen instances covering the whole range of so-called classical Greek Literature. Even if you do not always agree with his arrangement or conclusions, Krüger always furnishes ample materials for induction. In substituting a better example for the one which I had originally noted, I have found Krüger incomparable.

(2) Madvig's *Syntax of the Greek Language, especially of the Attic dialect*. It would be impertinent in me to praise this well-known work by the great scholar. There seems to be nothing at second-hand in it.

(3) Goodwin's *Moods and Tenses, and Greek Grammar*. The first-named book by this accomplished scholar is of the greatest value. He has revolutionised the treatment of the Conditionals; his treatment of Final and semi-Final Sentences is hardly less striking. I have ventured to embody the substance of two of his papers in the *Journal of Philology* in a note on ἐὰν and εἰ.
(4) Curtius's *Student's Greek Grammar, and Elucida-
tions to the Greek Grammar*. Both books are most
instructive; the great philologer's Syntax is singularly
vigorous, fresh, and suggestive.

(5) Notes on Constructions in Mr. A. Sidgwick's *In-
troduction to Greek Prose Composition*. Most practical and
incisive.

(6) Riddell's *Digest of Platonic Idioms*, in his edition
of the *Apology*. I must record my great gratitude to
this lamented author. No book that I know of bearing
on Greek Syntax is so suggestive: no Greek scholar of
our time seems to me to combine, in so marked a degree,
fine taste, subtlety, and sound judgment.

I wish also to express my gratitude for the help afforded
in Professor Jebb's editions of the plays of Sophocles
and selections from the Attic Orators.

I have sparingly alluded to books of reference, and
then only to such as are easily procurable, such as
Professor M. Müller's *Essays*. It would be useless to
refer boys, or most undergraduates (I suppose), to Del-
brück's *Syntaktische Forschungen* for the comparative
treatment of Greek Syntax, and the probable evolution
of usages and constructions. But while the latter part
of this Grammar was in the press, Mr. D. B. Monro pub-
lished his long looked-for *Homerio Grammar*. It is a
book with which every teacher of Greek should be
thoroughly familiar, and to parts of which he may con-
veniently refer his pupils for the origin and explanation of Greek constructions. Mr. Monro has kindly permitted me, in my Index, to refer to certain paragraphs in his work.

I have to thank several friends for much help. Mr. A. Sidgwick has been kind enough to go through the whole of the proofs. I am deeply sensible that in so doing he has most materially added to any value which this book may possess. I have also to thank two old friends for reading through some chapters with me, and giving me the advantage of their views,—Professor Butcher of Edinburgh, and Mr. F. Storr of Merchant Taylors. And, lastly, I am much indebted to several of my colleagues here for help and sympathy.

Some little slips, such as wrong accents, have inevitably escaped several pairs of eyes. They, however, can be easily rectified, and will cause no serious harm. If any one who may use this book cares to point out more important errors, I shall be extremely grateful.

F. E. THOMPSON.

COTTON HOUSE, MARLBOROUGH.

August 1883.
NOTE.

The book is practically divided into—

I. An Elementary Syntax.
II. An Advanced Syntax.

The following distinctions have (with a few unimportant exceptions) been observed:—

In I. 1stly, The type is large.
    2ndly, The headings are in Italics.
    3rdly, The name of the author is given without reference to line or chapter, etc.

II. 1stly, The type is small.
    2ndly, The headings are in thick black type.
    3rdly, Reference is given to the line or chapter, etc., of the author quoted.
INTRODUCTION TO
THE SIMPLE AND COMPOUND SENTENCE,
AND DEFINITIONS OF TERMS

§ 1. THE STATEMENT, QUESTION, AND PETITION.

A sentence assumes three forms—(1) the Statement (Enuntiatio); (2) the Question (Interrogatio); (3) the Petition, i.e. a command, request, prayer, or wish (Petitio).

A sentence, logically considered, connects (positively or negatively) two distinct conceptions. Thus in the sentence, "The rose is sweet," the conceptions of a certain flower and a certain quality are connected positively. Two conceptions are connected negatively in the sentence, "The nightshade is not wholesome." A sentence, logically and fully expressed, may be represented by the formulas—\( A \) is \( B \); \( A \) is not \( B \). A sentence therefore necessarily consists of three parts, neither more nor less:—

(1) The Subject, i.e. that of which the statement is made;
(2) the Predicate, i.e. the statement made of the Subject;
(3) the Copula, i.e. the connecting or disconnecting link,—is (when the sentence is positive), is not (when it is negative).

These three parts are not always present in language. The finite verb contains in itself a complete sentence—στρατηγῶ, I am general. The Copula is frequently omitted, being contained in the verb, or understood—Ξέρξης βασιλεὺς, Xerxes is king; ἀγαθὸς ὁ ἀνήρ, The man is good. Logically expressed, these sentences would be—Ξέρξης ἐστι βασιλεὺς, ὁ ἀνήρ ἐστίν ἀγαθὸς.
SIMPLE AND COMPOUND SENTENCES.

The Statement, Question, and Petition differ from one another simply in the relation of the Predicate to the Subject. Thus we may say, "The door is shut" (Statement); "Is the door shut?" (Question); "Shut the door" (Petition). In the Statement we say that the Predicate is applicable to the Subject; in the Question we ask if the Predicate is applicable to the Subject; in the Petition we request or command that the Predicate may be applicable to the Subject. Whatever remarks are here made with regard to a sentence apply equally to each of its three forms, the Statement, the Question, and the Petition.

§ 2. THE PREDICATE AND ITS SUPPLEMENTARY ADJUNCTS.

The Predicate is the whole statement made of the Subject, whether that statement is short and simple, or long and composite. It may be short and simple, consisting of one word, as in the examples given above—

<table>
<thead>
<tr>
<th>SUBJECT</th>
<th>PREDICATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ξέρεις</td>
<td>βασιλεύει,</td>
</tr>
<tr>
<td>ὁ ἀνήρ (sc. ἐστὶν)</td>
<td>ἀγαθὸς,</td>
</tr>
</tbody>
</table>

or it may be a composite expression made up of many words—

<table>
<thead>
<tr>
<th>SUBJECT</th>
<th>PREDICATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὁ παῖς</td>
<td>χαίρει</td>
</tr>
<tr>
<td>The boy</td>
<td>rejoices</td>
</tr>
<tr>
<td>οἱ Ἀθηναῖοι</td>
<td>ἀπῆλθον</td>
</tr>
<tr>
<td>The Athenians</td>
<td>departed</td>
</tr>
</tbody>
</table>
### THE PREDICATE AND ITS ADJUNCTS

<table>
<thead>
<tr>
<th>Subject.</th>
<th>Predicate.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(You.) **τίνος διδάσκαλοι</td>
<td>ἢκετε**; **To be whose teachers</td>
</tr>
<tr>
<td>(Thou.) **ίλεως</td>
<td>αὐτῶν κλύε.** <strong>Do thou hear them mercifully.</strong></td>
</tr>
<tr>
<td><strong>He</strong></td>
<td>**έμοι πικρὸς</td>
</tr>
<tr>
<td><strong>αὐτὴ ἡ στρατιὰ</strong></td>
<td>**ἐξεισὶν</td>
</tr>
<tr>
<td><strong>Thou</strong></td>
<td>**ἐπεξέρχεται</td>
</tr>
<tr>
<td><strong>I</strong></td>
<td>**ἀγανακτῶ</td>
</tr>
<tr>
<td><strong>κρύσταλλος</strong></td>
<td>**ἐπετήγει</td>
</tr>
<tr>
<td><strong>η δύσμορος</strong></td>
<td>**εἰς θανόντων ἔρχομαι κατασκαφάς</td>
</tr>
</tbody>
</table>

Compare two Latin instances—

| Corpora | **infinita | iactantur.** **are tossed about | in unlimited quantity.** |
| Atoms |
Instances may be found on any page of a book in any language. The first point to notice is that the whole expression constitutes the Predicate. The second point to notice is that, on analysing such compound Predicates as the above, there is a word (generally a verb, but it may be a noun or participle), which by itself, if all the rest were away, might stand as a simple Predicate, and that this simple Predicate is further extended or qualified by an adjunct or adjuncts. Thus in the sentence, οἱ Ἀθηναῖοι ἀπῆλθον τριταῖοι, ἀπῆλθον τριταῖοι is the Predicate: ἀπῆλθον alone as a Predicate would, with its Subject, have made a complete sentence; but ἀπῆλθον is extended by stating the time of departure. There may be many supplementary adjuncts which swell out the Predicate. It is most important in Greek to notice them, and discover their special force, for they often convey the real pith and gist of the predication, denoting manner, degree cause, time, condition, purpose, the anticipated result, etc.

In Greek, adverbs, adjectives, and participles (sometimes substantives) constantly occur as supplementary adjuncts,¹ or, as they will be called throughout this book, Supplementary Predicates.

¹ Dr. Donaldson called these supplementary adjuncts secondary Predicates. Thus he would have said that ἀπῆλθον was the primary Predicate, and τριταῖον the secondary.
§ 3. **THE OBJECT, DIRECT AND REMOTE.**

The direct Object is that which is immediately acted on by a transitive verb. The remote or remoter Object is that to which the direct object is transferred, or that which is interested and concerned in the verbal action. Δώσω δέκα μνᾶς, I will give ten minae. Here μνᾶς is the direct object. Δώσω δέκα μνᾶς τῷ διδασκάλῳ, I will give ten minae to the teacher. Here τῷ διδασκάλῳ is the remoter object.

§ 4. **PREDICATE, ATTRIBUTIVE OR EPITHET, AND APPPOSITION.**

The following instances will show the difference between a Predicate and an Attributive: — ὁ ἀνήρ (ἐστιν) ἄγαθός, the man is good— ἄγαθός, good, is a Predicate: ὁ ἄγαθός ἀνήρ, the good man— ἄγαθός, good, is an Attributive. The Predicate gives new information of the Subject, the Attributive uses information assumed to be known already, and thus forms one notion with a Substantive. *Apposition* does not form one notion with a Substantive, but is a further description appended to a Substantive, e.g. χρόνος, ὁ κοινὸς ἰατρός, σὲ θεραπεύσει, *Time, the common physician, will heal thee.*

§ 5. **SIMPLE AND COMPOUND SENTENCES.**

*Δυτὶς στρατηγῶ, I myself am general,* is a Simple Sentence. *Νικίας ἐφη, Nikias made a statement,* again, is a Simple Sentence. But if we join the two together, thus—
Nikias ἐφη αὐτὸς στρατηγεῖν, Nikias stated that he himself was general, we have a Compound Sentence. A Compound Sentence is thus a sentence consisting of two (or more) sentences compounded into one. Logically, i.e. so far as thought goes, there is no difference between a Simple and a Compound Sentence. Each is an expression containing the three necessary elements of a sentence, i.e. Subject, Copula, and Predicate; e.g.—

Nikias (Subject) ἐφη (Copula and Predicate).
aὐτὸς (Subject) στρατηγῶ (Copula and Predicate).
Nikias (Subject) ἐφη αὐτὸς στρατηγεῖν (Copula and Predicate).

For the last sentence, so far as thought goes, simply amounts to this: Nikias stated something.

Χαερεφῶν, εἰς Δελφοὺς ἐλθὼν, ἦρετο εἰ τις ἐιν ἐμοῦ σοφότερος.

Chaerephon, going to Delphi, asked if any one were wiser than I.

Here we have three sentences compounded into one, of which Χαερεφῶν is the Subject, and the rest is the Predicate, with the Copula contained in ἦρετο. So far as thought goes, it amounts to saying, Chaerephon asked a question on a certain occasion.

§ 6. PRINCIPAL AND SUBORDINATE SENTENCES.

In every Compound Sentence there must be one on which the rest depend in construction. Such a sentence is called the Principal Sentence. Those which depend
in construction on it are called Subordinate Sentences. Thus, in the first example above, \( \text{Νικίας ἔφη} \) is the Principal Sentence, \( \text{αὐτὸς στρατηγεῖν} \) is the Subordinate Sentence. The dependence of the latter on the former is easily shown; if we remove \( \text{Νικίας ἔφη} \), then \( \text{αὐτὸς στρατηγεῖν} \) cannot stand alone as a sentence. In the second sentence, \( \text{Χαίρετον ἠρετο} \) is the Principal Sentence; the dependent question, \( \text{ἵ τις ἐν ἐμοὶ σοφότερος} \), and the temporal participial sentence, \( \text{ἐς Δελφῶς ἐλθὼν} \), are the Subordinate Sentences.

§ 7. CO-ORDINATE SENTENCES.

Co-ordinate Sentences are of the same rank, i.e. construction, as those to which they are joined. Thus, if a sentence is co-ordinate with a Principal Sentence, it is a second Principal Sentence: if with a Subordinate Sentence, it is Subordinate, and of the same nature (whether an Indirect Statement, Question, Petition, Adverbial or Relative Sentence). (See below.)

\( \text{δέομαι καὶ παρίεμαι ὑμῶν μὴτε θαυμάζειν μὴτε θορυβεῖν}. \)

I beg, and entreat you, neither to wonder, nor to interrupt.

Here \( \text{καὶ παρίεμαι} \) is co-ordinate with the Principal Sentence \( \text{δέομαι} \), and therefore is a second Principal Sentence: while \( \text{μὴτε θορυβεῖν} \) is co-ordinate with the Subordinate Sentence \( \text{θαυμάζειν} \) (an Indirect Petition), and therefore is Subordinate, and an Indirect Petition.

§ 8. CLASSIFICATION OF SUBORDINATE SENTENCES.

Subordinate Sentences are classified according to the relation in which they stand to the Principal Sentence.
Let the three following groups be taken.

A. **Principal.**

1. **αὐτὰ μαθεῖν.**
   
   (a) It is not easy
   
   *Nikias said*
   
   (β) It is uncertain

2. **οὐκ οἶδα.**
   
   *I do not know*

(b) **ουρανίων ἔστι.**

2. **Ἀδηλῶν ἐστιν.**

C. **Subordinate.**

1. **πανστραπτῷ ῥυθεῖν.**
   
   *Orders were being sent round to march in full force.*

2. **ταῦτα μαθεῖν.**

(b) **εἰ ταῦτα ξυνῆς.**

2. **εἴτε ἔστι.**

1. **διότι ὁμιλῶν ἕλαβε.**

2. **εἴν ταῦτα ποιήσῃ.**

B. **You have condemned me unjustly.**

2. **καὶ τὸν θάνατον.**

C. **You have condemned me because you took a bribe.**

2. **יסוד חכם וְלָבָש.**

(b) **יִהוָּּו תָּאָָו פַָּּוָָוָָוָָוָָוָָוָָוָָוָָוָָוָָו.**

In group A it will be seen that the Subordinate Sentence supplies (1.) the Subject, (2.) the Object of the Compound Sentence. Now the chief function of a Substantive is to express the Subject or the Object. Such Subordinate Sentences as those in group A are therefore called Substantival Sentences.
In group B the Subordinate Sentence is a supplementary Predicate to the Principal Sentence (see above, § 2). Now an Adverb is the type of a Supplementary Predicate. Subordinate Sentences of this group are therefore called *Adverbial*. They are Conditional (the Protasis or Condition), Concessive, Final, Modal, Consecutive, Limitative, Temporal, Comparative.

In group C the Subordinate Sentence stands like an Attributive or Epithet to the noun (ποιήματα) in the Principal Sentence. That noun is the antecedent to the relative, and the relative sentence is used like an adjective used *attributively*. Subordinate Sentences of this group therefore are generally called Adjectival Sentences. This, however, as we shall soon see, is too narrow a use of the term, and too inadequate a name for Relative Sentences. It would be better simply to call them Relative Sentences.

For with regard to Relative Sentences a fundamental distinction must be noticed. Some are (1) Attributive, others again are (2) virtually *Adverbial*.

(1) Attributive (or really Adjectival):—

\[ \text{ἀνέλαβον τὰ ποιήματα ἀ' ἐποίησε Σοφοκλῆς.} \]

*I took up the poems which Sophocles wrote (or the Sophoclean poems).*

(2) Virtually Adverbial:—

\[ τίς οὖν τὸ εὖ θεὸς ὡστὶς ἄγνοει; \]

*Who is so simple that he does not know?*

Here the Relative Sentence ὡστὶς ἄγνοεῖ = ὡστε ἄγνοεῖν;
§ 9. We thus arrive at the following Classification and Table of Subordinate Sentences:

A. Substantival.

The Subordinate Sentence is the Subject or Object of the Principal Sentence, whether

a. Indirect Statement.
β. Indirect Question.
γ. Indirect Petition.

B. Adverbial.

The Subordinate Sentence like an Adverb is an adjunct of the Predicate.

1. Introduced by a Subordinate Conjunction (such as ei, ἐπειδὴ, ὡστε, etc. etc.).
2. Introduced by a Relative.

C. Relative.

The Subordinate Sentence is either an Attributive, or is equivalent to an Adverbial Sentence (see B Adverbial, 2).

§ 10. ORATIO RECTA.

By Oratio Recta is meant the words of a person given at first-hand, as from his own lips.

δώσω ἀ ἔχω. I will give what I have.
τί λέγεις; What do you mean?
κόπτε τὴν θύραν. Knock at the door.

§ 11. ORATIO OBLIQUA.

By Oratio Obliqua is meant the words or thoughts of a person given at second-hand, by some one else.

ἐφη δώσεων ἀ ἔχοι.
He said he would give what he had.
I asked him what he meant.

He told the boy to knock at the door.

§ 12. **SUBDIRECT AND SUBOBLIQUE.**

A Subordinate Sentence is **Subdirect** when it depends on a Principal Sentence in the *Recta*.

\[
\text{Principal.} \quad \text{Subdirect.} \\
\delta \omega \omega \quad \alpha \varepsilon \chi \omega.
\]

It is **Suboblique** when it depends on a Principal Sentence which itself is Subordinate.

\[
\text{Principal.} \quad \text{Subdirect.} \quad \text{Suboblique.} \\
\varepsilon \phi \eta \quad \delta \omega \sigma \varepsilon \upsilon \quad \alpha \varepsilon \chi \omega.
\]

In this last example \(\delta \omega \sigma \varepsilon \upsilon\) is subordinate to its Principal Sentence \(\varepsilon \phi \eta\), but it is the Principal Sentence to \(\alpha \varepsilon \chi \omega\). See further under *Oratio Obliqua*.

§ 13. **VIRTUALLY OBLIQUE.**

A Subordinate Sentence is said to be **virtually Oblique** when it alludes to the words or thoughts of another, the actual verb of saying or thinking on which it depends having to be mentally supplied from the context.

\[\varepsilon \kappa \alpha \kappa \iota \zeta \upsilon \upsilon \text{ t} \circ \nu \text{ \Pi} \text{e} \text{r} \text{i} \text{k} \text{l} \text{e} \text{a} \text{ } \delta \text{t} \text{i} \upsilon \text{ } \upsilon \kappa \varepsilon \xi \zeta \zeta \gamma \nu \upsilon \upsilon.\]

They were abusing Pericles because (so they said) he did not lead them out.

A verb like \(\varepsilon \lambda \varepsilon \gamma \upsilon \upsilon\) is contained in \(\varepsilon \kappa \alpha \kappa \iota \zeta \upsilon \upsilon\).
CHAPTER I.

SUBJECT AND PREDICATE.

ATTRIBUTIVE AND APPPOSITION.

§ 14. The Subject is (a) a noun, or pronoun, or (β) the equivalent of a noun:

(β) οἱ ἄγαθοι, the good; τὸ δίκαιον, justice; τὸ διδύναν, fear; ὁ φεύγων, the defendant; τὸ δειδῶς, fear; οἱ νῦν, the present generation.

§ 15. The Copula is a verb which merely serves as a link to join the Subject and Predicate, without containing in itself the predication.

The commonest Copulas are εἰμί and γίγνομαι. Many others, however, serve as Copulas, ὑπάρχω, πέφυκα, καθίσταμαι.

Note. Other Copulas are ὑνομάζομαι, καλοῦμαι, φαίνομαι, τυγχάνω, and κυρῶ (even without a participle), κλῦω and ἄκουσον (I am called, or, spoken of), πέλω in poetry.

εἰμί, expressing existence, may be more than a copula; it may be a predicative verb, e.g. ἦστι θεὸς, there is a God.

§ 16. OMISSION OF THE COPULA.

The Copula is often omitted in Greek, in fact, wherever the distinction between Subject and Predicate is clearly marked without it:

τὸ μαντικὸν γένος φιλάργυρον. SOPH. Antig.
The tribe of seers is covetous.

ἐχθρῶν ἀδῶνα δῶρα κοῦκ ὄνησιμα. SOPH. Antig.
Giftless the gifts of foes, and profitless.
And sometimes the Copula, in a freer way, is omitted in dependent clauses where we might have expected it to be expressed:

εῶς ἐστι' ἐν ἀσφαλείᾳ, φυλάξασθε.  
*While you are still in safety, be on your guard.*
εῶς sub. ἐστε.


§ 17. **SUBJECT AND PREDICATE OF AN INFINITIVE.**

The Subject and the Predicate of an Infinitive are in the Accusative.

But the Subject and Predicate of an Infinitive are in the Nominative when they refer to the Subject of the Principal Verb.

The same two rules apply to the Subject and Predicate of a Participle.

For further rules, and for examples, see Compound Sentence, Indirect Statement.

§ 18. The Subject and Predicate of the Infinitive (or Participle) may be in the Genitive or Dative, if the principal verb governs either of those cases.

pełθομεν αὐτῶν οἰομένων σοφοτάτων εἶναι.  
*I noticed that they fancied they were the wisest of mankind.*

The subject to εἶναι is omitted, σοφοτάτων is the Predicate.

It behoves every ruler to be prudent.

The Subject and Predicate, however, in such a construction may stand in the Accusative.

ξυμφέρει αὐτοῖς φίλους εἶναι.  
*It is expedient for them to be friendly.*

§ 19. Omission of the Subject.

The Subject is omitted in the third person in a great number of indefinite phrases and impersonal verbs.

(a) In terms of the weather, or natural phenomena. The Subject is a vague indefinite agent (e.g. Zēvš, ὁ θεός). ἦν, it rains; νίφει, it snows; βροντᾶ, it thunders; ἀστράπτει, it lightens; ἑκμᾶ, it is stormy; συνκοτάζει, it grows dark; ἐσω, there was an earthquake.

Sometimes the agent is expressed—ἐν ἔν ὁ Ζεός. ALCAEUS, Fragm.

(b) The Subject is not expressed when the action alone is worth noticing, and the Subject is well known. σαλπίζει, the trumpet sounds (i.e. ὁ σαλπιγκτής σαλπίζει, the trumpeter sounds the trumpet); σημαίνει (sc. ὁ κῆρυξ, or ὁ σαλπιγκτής), the signal is given; κηρύσσει (ὁ κηρυξ), proclamation is made; ἀναγνώστει (ὁ γραμματεύς), the reading will follow.

(c) Passive Verbs—λέγεται, it is said; εἴρηται, do.; παρεσκευάσται, preparation has been made. Cf. Latin, itur, ventum est.

Active Verbs—ὁς λέγοισιν, as men say, as they say; φασί, it is said; οἴσαι, people think. Cf. Latin, ferunt, tradunt.

τίς, τίνες, ἄνθρωποι, in phrases like the last, may be expressed (like the French on)—e.g. ἦν τις ἀδική, ὅφε one commits injustice.

(d) Ordinary impersonal verbs and expressions—εἶ ἔχει, μέλει, etc.

Note. The Latin rule that only transitive verbs which are followed by an accusative in the active can be personal in the passive does not hold in Greek. Thus we may say—

κατηγορῶ Σωκράτος, I accuse Socrates; and
Σωκράτης κατηγορεῖται, Socrates is accused.

πιστεύομεν Σωκράτει, we believe Socrates (Socrati credimus); and
Σωκράτης πιστεύεται, Socrates is believed (Socrati creditur).

§ 20. THE PREDICATE.

The Predicate is usually contained either (1) in a Verb, or (2) an Adjective or Participle. In the former case the
Predicate agrees with the Subject in number and person; in the latter case in number, gender, and case.

(1) ἐνικήθησαν οἱ Ἀθηναῖοι.
The Athenians were defeated.
(2) ἡ ἀλήθεια ἐστιν ὁρθή.
Truth is straightforward.

In the former case the Copula is contained in the inflection of the verb. In the latter the Copula is expressed or understood.

§ 21. Peculiarities in the Agreement of Subject and Predicate.

A neuter plural Subject takes a verb singular.

τὰ ἀνδράποδα ἀπέφυγε, the slaves escaped.
τὰ καλὰ τὴν ψυχὴν εὐφραίνει, good deeds gladden the soul.

§ 22. A plural verb with neuter plural Subject occurs rarely (chiefly in Thucydides, Xenophon, and Plato). In such cases (often when persons are implied) the distributive character of the noun is brought out. Thus in Thuc. i. 58, there are two readings—τὰ τέλη ὑπέσχετο and ὑπέσχοντο. If ὑπέσχετο, Thucydides is following ordinary usage: if ὑπέσχοντο, he is thinking of the persons (the magistrates promised).

ἐνταῦθα ἦσαν τὰ Συννέσιος βασίλεια. ΧΕΝ. ΑΝ. i. 2. 23.
There were the (several) palaces of Syennesis.

Obs. The phrase δόξαν ταῦτα, When it had been thus resolved, which occurs as well as δόξαντα ταῦτα, follows in the participle the construction of δοκεῖ ταῦτα.

§ 23. An Adjective-Predicate in the neuter singular may be used with a plural Subject. The Predicate sums up collectively the character of the Subject.

καλὸν ἡ ἀλήθεια καὶ μόνιμον. ΠΛΑΤ.
Truth is noble and abiding.

ἐρωτεῖς κακὸν μέγα. ΕΥΡΙΠ.
Loves are a great curse.
Note. Cf. EUR. El. 1035; AR. Exc. 236; PLAT. Phaed. 242
(μαντικόν τω ή ψυχή). The stock quotation is from HOM. Π. ii. 204, οίκ ἄγαθον πολυκοιρανή, εἰς κόλπανος ἔστω. No good thing the rule of the many, one ruler be there.

Compare with this the use of the phrases, πάντα εἶναι, to be all in all (i.e. of prime importance); τὰ πρῶτα εἶναι, to be the head and front of; πάντ' ἡν Ἀλέξανδρος, Alexander was everything, all in all. DEM. 23. 120.

§ 24. In the poets, and in Plato, a singular verb is occasionally found with a plural Subject. From the occurrence of this construction in Pindar it is called the Schema Pindaricum.

ἐστι γὰρ ἐμοὶ γε βωμοί. PLAT. Euthyd. 302.
I have altars.

The verb generally comes first in this construction.

Cf. PIND. Frag. 344; Pyth. x. 7; EURIP. Ion, 1146; Helen. 1358; AESCH. Pers. 49. Compare in French, “il est cent usages;” and Bacon, Advancement of Learning, ii. ii. 7, “a portion of the time wherein there hath been the greatest varieties.” Shakspere, Macbeth, v. iii. “Serv. There is ten thousand — Mac. Geese, villain? Serv. Soldiers, sir.” In some cases, however, the apparent singular in English is a real dialectic plural.

§ 25. Agreement of the Predicate when there are several Subjects.

The Dual Subject is considered separately.

(1) The first case is where the Subjects are persons. Here
(a) with regard to number, the Predicate may be either correctly plural, or singular in agreement with one prominent subject; (b) with regard to gender, the masculine is preferred to the feminine; (c) with regard to person, the first is preferred to the second, the second to the third.

καὶ ἡ γυνὴ καὶ ὁ ἄνηρ ἄγαθοί εἰσιν. PLAT. Men. 73.
Both the wife and the husband are good.

ζωὸς ἀναβήσεται Φίλιππος καὶ Ἀντιγένης καὶ ὁ ἀντιγραφεύς.
DEM. 22. 38.
Perhaps there will appear Philip, and Antigones, and the controller.
PECULIARITIES IN THE AGREEMENT.

\[\textit{PLAT. Leg. 835.}\]
I saw young men and women associating together.

\[\textit{DEM. 129. 72.}\]
I and the other envoys went round.

\[\textit{XEN. Anab. ii. 1. 16.}\]
You and we are Greeks.

You are Greek, and (so are) we.

Observe the emphatic position of the verb when it is in the singular.

(2) The second case is where the several Subjects are things. Here \(a\) with regard to number, we frequently find the Predicate in the singular, in agreement with one prominent Subject; frequently also in the plural; \(b\) with regard to gender, the Predicate, when plural, is generally neuter, when singular it agrees with the prominent Subject.

\[\textit{DEM.}\]
Sedition and war are the cause of our troubles.

\[\textit{XEN. Ap. iii. 12. 6.}\]
Forgetfulness, and discontent, and madness often attack the mind.

\[\textit{XEN. Ap. iv. 2. 36.}\]
Health and sickness might be blessings.

The singular Predicate is not unknown in English:

Destruction and unhappiness is in their ways. \textit{Ps. xiv. 7.}

So great an affinity hath fiction and belief. Bacon, \textit{Advancement of Learning, i. 4. 8.}

(3) The third case is where, in the Subjects, there is a combination of persons and things. Here the person will generally in gender over-ride the thing; in number, as before, both singular and plural are used.

\[\textit{THUC. viii. 63. 1.}\]
He heard that Strombichides and his fleet had sailed away.

\[\textit{AESCHIN. 12. 181.}\]
Fortune and Philip were masters of circumstances.
Great variety is allowable where there is a plurality of Subjects. The leading principles only have been indicated in the above rules.

With disjunctives, ἢ—ἄ, οὐτε—οὐτε, the Predicate generally agrees with the nearest Subject.

§ 26. The demonstrative pronouns ὅς, ὅτος, ἕκεῖνος, when used as Subjects to a Predicate, or as Predicates to a Subject, either (1) are assimilated to the gender and number of their subject or predicate, or (2) are in the neuter singular or plural.

(1) ἕκεῖνος ἐστιν ἔλεγχος μέγιστος. LYS. 16. 6.
   This is the strongest proof.
   οὐμαί ἔμην τούτην πατρίδα εἶναι. XEN. Anab. iv. 8. 4.
   I think that this is my country.
Cf. Verg. Aen. vi. 129, hoc opus, hic labor est.

(2) τοῦτο εἰσίν οἱ λόγοι. DEM. 8. 7.
   The statements are these (come to this).
   οὐ λόγων κόμπος τάδε. THUC. ii. 41. 1.
   This is no boastful talk.
Cf. the use of τάδε: οὐκ Ἡλώες τάδε εἰσίν, THUC. vi. 77. 1.
These are not Ionians, we have no Ionians here. Cf. Eur. Androm. 168.
Also cf. τί, ὅτι, (interrogative):—δημοκρατίαν οἶδα τί ἐστιν;
   Do you know what democracy is? ὑπελεύσομεν θεοῖς ὃ τι ποτ' εἰσίν οἱ θεοὶ. Eur. Or. 418, we are slaves to gods, what'er these gods may be.
   So the phrase τοῦτο ἄληθῆ λέγεις, what you say is true.

§ 27. Peculiarities of Number—Singular, Dual, and Plural.

(a) The singular is used for the plural (a) with collective nouns, (b) with nouns of material, (c) with nouns denoting nationality, (d) in several military expressions, etc.

(a) ὁ ἐχθρός, the enemy; ὁ πέλας, one's neighbour.
(b) κέραμος, tiles; πλίνθος, bricks; ἄμπελος, vines; ἐσθής, clothes.
THE DUAL NUMBER.

19 (c) ὁ Ἰλλύριος, the Illyrians, ὁ Χαλκίδες, the Chalcidians (cf. the Latin Poenus, Romanus). But sometimes, as in Latin, of the general, king, or prince.

(d) ὁ ἐπτός, the cavalry; ἀσπίς (= ὀπλίτας), hoplites, heavy-armed infantry.

(β) A collective noun singular (πλήθος, γένος, στράτευμα, etc.) may agree with a plural predicate. Often there is a mixture of singular and plural.

μέρος τι ἄνθρωπων σῶξ ἥγουνται θεοῦς. PLAT. Leg. 948. A portion of mankind do not believe in gods.

τὸ στράτευμα ἐπορίζετο σώτον, κόπτοντες τοὺς βοῦς καὶ ὄνους. XEN. Anab. ii. 1. 6. The army provided itself with food by cutting up the oxen and asses.

§ 28. The Dual Number.

1. The Dual is a kind of plural, an unnecessary kind. It is not used in Aeolic, and it has disappeared in Modern Greek. The agreement between a dual subject and its verb or adjective is irregular. We may say that the strict dual agreement is adhered to only where the idea of duality (of there being a pair of things) is prominent.

The first person dual does not exist in the active voice. It is very doubtful whether it occurs in the middle. II. xxiii. 485, SOPH. Phil. 1079, SOPH. El. 950, seem to be about the only three places, and in all of them the plural may be the correct reading.

νῶθεασίμενθα. AR. Av. 664
Let us two see.

(2.) Dual of the Article and of Pronouns.—The feminine dual is defective, especially in the nominative and accusative forms. (See Krüger, p. 235.)

τῷ is the regular prose form for all genders, τὰ is rare in poetry, τοῖς is much commoner than ταῖς.

τῷς is used, not τάς, but ταῖς is used.

τοῦτῳ not ταύτῳ. Both τοῦτων and ταύταις for the feminine. αὐτῶ and αὐτά are both used for the feminine, also αὐτοῖ and αὐταῖ.
\(\text{άλληλω}\) and \(\text{άλληλα}\), \(\text{άλληλοιν}\) and \(\text{άλληλαίν}\) are found equally with feminine nouns.

Similarly \(\text{ἐμώ}, \text{μόνω}, \text{ματαίω}, \text{ἀξίω}\) occur with feminine nouns.

(3) The strict dual agreement is shown in the following examples:

\[τῷ \text{ἀδελφῷ αὐτῷ ὀπερ ἔγενεσθην ἀμφω ἀπαίδε ἐτελευτησάτην.}\]

Isæus, 6. 6.

The two brothers themselves who were born both died childless.

Similarly when there are two Subjects:—

\[ἥδονή καὶ λύπη ἐν τῷ πόλει βασιλεύσετον.\]


Pleasure and pain shall reign in the State.

A good instance occurs in Soph. El. 977-985, where the effect is heightened by the dual form.

\[δύο ἔξ ἐνός ἄγωνος γεγένησθον.\]

Antiph. Herod. 85.

Two trials have been made out of one.

(4) The following miscellaneous instances show the irregularity of agreement both in gender, and in number:—

\[ἀμφω τούτῳ τῷ ἡμέρα.\]

Xen. Cyr. i. 2. 11.

Both these days.

κατηγορησεν ἀμφοῖν τοῖν πολέον.\]

Is. xii. 9. 7.

He accused both the states.

\[τῷ χείρε ἃς ὁ Θεὸς ἐποίησεν.\]


The hands which God made.

\[τῶν αὐτῶν δέονται καὶ ἡ γυνῆ καὶ ὁ ἀνήρ.\]

Plat. Men. 73.

The wife and the husband need the same things.

N.B.—δύο agrees with a dual or plural noun, or verb—

\(\text{ἀμφω}\) and \(\text{ἀμφοῖν}\), generally with the dual; \(\text{ἀμφότερος}\), more commonly with plural than dual.

\[ἐβούλετο οἱ τῷ παίδε ἀμφότερῳ παρεῖναι.\]

Xen. An. i. 1. 1.

He wished both his sons to be present.

\[ἀπέθανον οἱ στρατηγοὶ ἀμφότεροι.\]

Thuc. v. 74. 2.

Both the generals were slain.

(5) A dual verb is found joined to a plural subject, or several subjects, when the subjects are arranged or contrasted.
singly or in pairs. This construction occurs several times in Homer. (See Jelf, § 388. 1.)

δυνάμεις ἀμφότεραι έστον δόξα καὶ ἐπιστήμη.

Pl. Rep. 478, B.

Both are faculties, opinion and certain knowledge.

So AESCH. Eum. 256, λέοντεστον, of the chorus divided into ἰμιχώρα.

§ 29. The Plural for the Singular is used—

(1) With proper names—οἱ Ἡρακλέες τε καὶ Θησέες, PLAT. Theaet. 169, B. Cf. Latin, Scipiones et Laelii; English, Our Burkes and Chathams. Cf. AESCH. Ag. 1439; XEN. An. iii. 2. 31.

(2) Very freely with abstract nouns, i.e. names of qualities, denoting (as in Latin) instances or kinds of the quality—e.g. ὑπάθαι, fits of madness; εὔνοαι, instances of benevolence; στάσεις, instances of revolution; ἄνδραι, deeds of valour.

Some words are repeatedly used in this way—βίοι, θάνατοι, modes or forms of life, death; ἀκμαῖ, prime of life (flos aetatis); ὀνομ, sleep, etc.

tοὺς μετρίους γλῶττες τε καὶ φθόνοι οὐκ ἐγγίγνονται.

PLAT. Leg. 679.

Self-controlled persons are not subject to rivalry and envy (or fits of rivalry, etc.).

(3) Terms of weather and time—θάλπη, θερμότηται, heat; ψύξεις, cold; χάλασι, hail; ὄμβροι, rain; αἷμα, drought; πάχναι, frost; ἐρυθίβαι, mildew; μέσαι νύκτες, midnight, νύκτες, hours or watches of the night.

(4) Material Nouns—πυρὶ καὶ κρίθαι, wheat and barley.

But here a distinction is commonly made between singular and plural, e.g. κρέας, a piece of meat, κρέα, meat; ξύλον, a piece of wood, stick, cudgel, ξύλα, timber; ἠλιος, the sun, ἠλιοι, rays of the sun; ἀλς, salt, ἀλας, salt-works; λογισμός, a reckoning, λογισμοί (also λογισμός), arithmetic.

(5) The plural is often used for the singular in poetry to heighten the effect by the vagueness of the expression—αἷματα, φόνοι, blood or bloodshed; πλούτωι, riches; θρόνοι, royalty, royal.
commands; δύματα, a house; πύλαι, a gate; αὐλαῖ, a dwelling; γλώσσαι, the tongue.

(6) The neuter plural of verbals in -τεος, ἑπτευρητέα, ἀδύνατα, and πότερα, and many adjectives. See Verbal Adjectives.

§ 30. The First Person Plural is used of a Singular Subject

when (a) the author of a book refers to himself; (b) especially in the poets, often when a person speaks of himself as acting with or for others.

(a) τούτο τειρασόμεθα διηγήσασθαι. XEN. Cyr. viii. 1. 48.
This we will endeavour to describe.

(b) οὐκ ἄν γινακὼν ἡγόσεν καλοῖμεθ' ἄν. SOPH. Ant. 680.
We should not be called inferior to women.

In PLAT. Sympos. 186, b, one physician speaks in the plural as representing the profession.

In tragedy a woman may speak of herself in the plural masculine, sometimes in the singular masculine.

πεσοῦμεθ', εἰ χρή, πατρί τιμωρούμενοι. SOPH. El. 399.
We will fall, if fall we must, avenging a father.

(Elektra is speaking).

In EUR. Hippol. 1103, the female Coryphaeus speaks of herself in masculine singular.

§ 31. Peculiarities of Person.

The second person singular is used, as in Latin, in an indefinite way like an impersonal expression.

εἰδές ἂν, you might have seen; ἣγήσω ἂν, you would (or might) have thought; ἣγήσατο ἂν, you would think (credideris).

For peculiarities of the third person, see Omission of the Subject.

§ 32. Supplementary Predicates (See Introduction).

Certain adjectives are constantly so used. Such are (a) πολύς, ἄσμενος, ἐκὼν, ἐκώσιος, ἄκων (invitus); (b) adjectives of number, πρῶτος, πρῶτος, δεύτερος, ύστερος, ύστατος, δευτεράιος
(on the second day), τριταῖος (on the third day); (c) words referring to time or place, ὁρθριός, in the morning; χρόνιος, late; αἰφνιδίος, suddenly; σκοταῖος, σκοτεινός, in the dark; ποσταῖος, in how many days?

ο Ἀσωτός ποταμὸς ἔρρηθε μέγας. Thuc. ii. 5. 2.
The river Asopus flowed with a strong stream.

They arrive suddenly.

κακὸς ἐκὼν οὐδεὶς. Plat. Tim. 86.
No one is deliberately wicked.

στονδὰς λύνον οἱ πρῶτοι ἔπινοντες. Thuc. i. 123. 3.
The breakers of treaties are the first aggressors.

Observe the following distinctions (Krüger, p. 229):

πρῶτος Μηθύμνη προσέβαλε.
He was the first who attacked Methymne.

πρῶτη Μηθύμνη προσέβαλε.
Methymne was the first place he attacked.

πρῶτον Μηθύμνη προσέβαλε.
His first act was to attack Methymne.

The Greek adjective is more freely used in this way than the Latin, but see Roby, Lat. Gr., 1069.

§ 33. Peculiarities in the Construction of the Attributive or Epithet.

A Substantive is sometimes used as an attributive to another Substantive—

(1) Commonly with ἀνήρ, ἄνθρωπος, γυνὴ, e.g. ἀνήρ ὀπλίτης, a heavy-armed soldier; ἀνήρ τύραννος, a despot; γυνὴ γυνή, an old woman; ἄνθρωπος πολίτης, a citizen; ἀνήρ Σπαρτιάτης, a Spartan citizen. So ἄνδρες Ἀθηναίοι, ἄνδρες δικασταὶ, Athenians, jurymen.

(2) Many miscellaneous Substantives are thus used as Adjectives, especially in the poets, but some in prose also: ὁλέθρος Μακεδῶν (γραμματεύς), Dem. 9. 31. 18. 127, a scoundrel of a Macedonian, or a pestilent Macedonian, a pestilent scribe; ὀπλίτης στρατός, κόσμος, Eur. Her. 699, 800.; γέρων ὀφθαλμός, Eur. Or. 529; παρθένος χείρ, Eur. Phoen. 838; λόγος ἐκαίνας, Plat. Phaedr. 260, b.
SUBJECT AND PREDICATE.

"Ελλην for 'Ελληνικός is often found, e.g. οἱ "Ελλῆνες πελτασταί, XEN. An. vi. 5. 26. EUR. Her. 130, στολὴν Ἐλλῆνα.

καὶ ἦν τιραννὸν σχήμ’ ἔχων. SOPH. Ant. 1169.

(3) When there are several attributives to one substantive the adjectives may be added one after another without conjunctions (Asyndeton).

вели δόρατα ἔχον παχέα, μακρά, ὁσα ἀνήρ ἄν φέροι μύλιος. XEN. An. v. 4. 24.

They had other spears, stout, long, such as a man could with difficulty carry.

καὶ, however, often joins two adjectives, especially πολὺς with another adjective, where in English we omit the conjunction, as one combined notion is formed: πολλὰ καὶ χαλεπὰ, πολλὰ καὶ δεινά, many difficult things, many dangers; ἀγαθοὶ καὶ παλαιοὶ νομοθεταί, good lawgivers of old, PLAT. Pro. 326. Cf. καλὸς καγαθὸς (καλοκαγαθός), an aristocrat (in a political sense), a perfect character (in a moral sense).

(4) An adjective or participle may agree with the sense rather than the form of the word.

ὁ περισσὸν τιμηθεὶς τέκνον. EUR. Tyr. 735.

Oh son, honoured exceedingly.

tὰ μειράκια πρὸς ἀλλήλους διαλεγόμενοι. PL. Lach. 180.
The lads conversing together.


§ 34. Peculiarities of Apposition.

1. Partitive Apposition (or Σχῆμα καθ’ οἶλον καὶ μέρη, i.e. the figure, or construction, of the whole and its parts).

In this construction the whole comes first, and afterwards in apposition with it are its parts. The noun which contains the whole should strictly be in the genitive, but it is desirable at once to state it as the Subject or the Object of the sentence.

[The really logical construction with the whole in the Genitive is seen here—]


Of states, some are despotic, others democratic, others aristocratic.]
PECULIARITIES OF APPosition.

With regard to pains, some are good, others bad.

These men say some one thing, some another.

To all and each some task is appointed.

We were seated on the hill-top...

eagerly provoking each his fellow with bandied threats.

With a singular whole:—λέγεται ψυχή ἢ μὲν νοῦν ἔχειν, ἢ δὲ ἄνοιαν. Plat. Phaedr. 93.

2. A Substantive (with adjuncts) either in the Nominative or Accusative may be in apposition to the verbal action. This is known as the Nominative or Accusative in Apposition to the Sentence.

(Some) have fallen and lie buried, no slight proof of loyalty to the realm.

Blest be thou, the reward of sweetest tidings.

The stock example is—

Ἐλένην κτάνωμεν, Μενελέφ λύτην πικράν. Eur. Or. 1098.

Let us slay Helen, sharp pain to Menelaus (i.e. the death of Helen will be a cruel blow to Menelaus).

3. A substantive is very often found in apposition to a preceding pronoun, or pronominal phrase, which draws attention to what follows. Certain idioms of this kind are of the commonest occurrence:

(a) τούτο, ἐκείνο, αὐτὸ τούτῳ, αὐτὸ preceding a substantive.

This it regards as gain (namely) pleasure.

This particular quality, prudence.

In the same way must be explained the usage of ἄλλο τι, ταῦτ' ὁρα, τούτῳ μὲν, ἵνα τι, and many other expressions of constant recurrence in Plato.
Some constantly recurring Platonic phrases with αὑτό.

αὑτὸ δικαιοσύνη, ideal justice, or justice in the abstract; αὑτὸ μέγεθος, abstract greatness as opposed to τὸ ἐν ἡμίν μέγεθος, concrete greatness.

(b) The numerals, ἕν, δύο, τρία, δυοῖν θάτερον (one of two), δυοῖν τὰ ἑτέρα, δυοῖν δεῖ θάτερον (one of two things is necessary).

δυοῖν δεῖ θάτερον, ἡ πρωτεύειν ἡ ἀνυψηθαί. Is. 6. 89.

One of two things we must do, either first, or perish.

c) τὸ λεγόμενον (quod dicitur, quod dicitur), as the saying is; τὸ τῆς παρομίας (quod ait), according to the proverb; κεφάλαιον (demique, ad summam) to sum up. σημεῖον δὲ, τεκμήριον δὲ, as an instance, in proof of this; and many others.

τὸ λεγόμενον, κάτοπιν τῆς ἔορτῆς ἕκομεν. PLAT. Gorg. 477.

We are come too late for the feast, as the saying is.

'Αθηναῖοι περὶ δόξης μᾶλλον ἐστούδαζον ἢ περὶ χρημάτων. τεκμήριον δὲ ἡ χρηματα γὰρ πλέοντα ὑπὲρ φιλοτιμίας ἀνήλωσαν. DEM. 20. 10.

The Athenians used to care more for reputation than money.

As a proof of this assertion, they spent vast sums of money for a noble ambition.

(4.) Sometimes a genitive is found in apposition to a genitive which is implied in a possessive pronoun or adjective: e.g. τὰ ὑμέτερα αὐτὸν for τὰ ἡμῶν αὐτῶν, ὁ ἐμὸς τοῦ ταλαίπωρου βίος, the life of me, wretched one, τοῦ ταλαίπωρου agreeing with an ἐμὸν implied in ἐμὸς.

ὁ ἄριστος ἄνδρῶν, ὁ Ἀθηναῖος ὄν, πόλεως τῆς μεγίστης, etc. (πόλεως in apposition to ὁ Ἀθηναῖος implied in ὁ Ἀθηναῖος).

PLAT. Ap. xviii.

My excellent friend, you an Athenian, a citizen of the greatest city, etc.

Cf. AESCH. Pers. 162, where a genitive and a possessive are combined.
CHAPTER II.

THE ARTICLE.

§ 35. Origin and Development of the Article.

'O, ὃ, τό (as well as ὃς, ἥ, ὁ) was originally a demonstrative. Besides being a demonstrative it supplied the place of the third personal pronoun, the relative, and the definite article.

The first point to bear in mind about ὃ, ἥ, τό, is its essentially demonstrative character.

In Homer ὃ, ἥ, τό is a demonstrative, both substantive and adjective:

(a) Substantive: τῶν νῦν μιν μνήσασα, of those things now putting him in mind.

(b) Adjective: φθίσει σε τὸ σὸν μένος, that thy courage will mar thee.

It also takes the place of the third personal pronoun.

τὴν δ' ἐγὼ οὗ λύσω, but that one (her) I will not free.
τοῦ δὲ κλέε Φοῖβος Ἀπόλλων, and Phoebus Apollo heard that one (him).

It also does the work of the relative.

ἀνακτὶ, τὸν ἡμὸν τέκε Δητώ, to the king, whom fair-haired Leto bore.

The following examples show the transition in Homer from the demonstrative to the definite article.

ὁ δ' ἔβραχε χάλκεος Ἄρης.
And he, brazen Ares, roared.

Here the noun is in apposition to the demonstrative ὃ.

αὐτὰρ ὃ τόις γέρων ὃδὸν ἂγομόνευν.
But he, the old man (or the old man), was leading the way ἄλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο.
But when now he came to that (the) island.
τὸ τε σοθένος ὁμίλων.
And the might of Orion.
So οἱ ἄλλοι, the rest; τὰ τῷ ἕοντα τὰ τῷ ἑσόυενα, the present and the future.

The last examples show that the use of ὁ, ἡ, τὸ as the definite article is to be found as early as Homer.

It must be borne in mind however that such a use of ὁ, ἡ, τὸ in Homer is exceptional. According to old Greek (Homeric) use, nouns stand without the article as in Latin.

δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέου βιοίο.

And terrible arose the twang of the silver bow.

In Attic Greek prose ἡ κλαγγὴ, τοῦ βιοίο would be required.

To sum up therefore—

(a) ὁ, ἡ, ὁ, originally demonstrative, became the relative (with occasional traces in Attic of its older use).

(b) ὁ, ἡ, τὸ, originally demonstrative, became the definite article (though instances occur in Attic of its use as a demonstrative and as a relative).

(c) οὖς, οὖς, ἐκεῖνος took the place of ὁ, ἡ, τὸ, as demonstratives in Attic. The third personal pronoun was in Attic expressed by

(d) the oblique cases of αὐτὸς and (when necessary) in the nominative by the demonstratives.

Obs. The origin and development of the definite article from the demonstrative may be illustrated by English, German, and French.

Thus in English the relatives who, what, which were originally interrogatives only. The demonstrative still is constantly used by us as a relative, e.g. I know the person that you speak of.

In German der is still demonstrative, definite article, and relative.

In French the personal pronoun il and the definite article le both come from the demonstrative ille.

§ 36. Survivals of the older usages of ὁ, ἡ, τὸ, and ὁ, ἡ, ὁ, in Attic Greek.

I. ὁ, ἡ, τὸ as a demonstrative:

With μὲν and δὲ, ὁ, ἡ, τὸ is freely used in all its cases. ὁ μὲν—ὁ δὲ, the one, the other; ὁι μὲν—ὁι δὲ, some, others; with
THE ARTICLE IN ATTIC GREEK.

§ 37. Two points must be remembered:

1. The Article is essentially demonstrative.

2. The old usage was to omit the Article with definite objects (see § 35). This old usage survived in many instances, and hence to a great extent the fluctuating use of the Article in Attic.

The Article corresponds generally to the English definite article the. It marks off objects as known and definite whether (A) individuals or (B) classes.
(A) The Article denotes individual persons or things which are definite, because—

(a) Already known;
(b) Already mentioned;
(c) Distinguished from other objects, often by some accompanying description;

(a) τῶν ἔπτα σοφότατος ἦν Σόλων. Plat.
Of the seven sages Solon was the wisest.
(b) δουλεύομεν θεοῖς ὃ τι ποτ' εἰσὶν οἱ θεοὶ. Eurip.
We are slaves to gods, whate'er these gods may be.
(c) ὁ πρεσβύτερος ἀδελφός.
The elder brother.

ἡ πόλις ἦν πολιορκούμεν.
The city which we are investing.
ἐλαβον τῆς ζώνης τὸν Ὀρόντην. Xen.
They seized Orontes by the girdle.

This last example shows how the Article is used where in English we employ a possessive pronoun.

ἐκαστὸς τῶν δημιουργῶν τῆς τέχνην καλῶς ἐξειργάσετο. Plat.
Each one of the artisans (just mentioned) used to practise his art well.

Obs. The English article the was so used for the possessive in old English. See Bacon's Advancement of Learning, ed. Wright; Glossary—The.

(B) The Article denotes the whole of a class, with substantives or adjectives, in singular or plural.

ὁ ῥήτωρ, the (professional) speaker; οἱ ἰππεῖς, the knights; οἱ σοφοὶ ἄνδρες, wise men; ὁ φρόνιμος, the prudent man; οἱ πονηροί, bad men.
THE ARTICLE WITH PARTICIPLES.

§ 38. The Article with Participles.

The article used in this way with a participle has the force of a general statement, e.g. ὁ βουλόμενος, any one who wishes (quicunque vult); ὁ τραχῶν, any chance comer or person.

The toil of one who seeketh findeth all.

It is synonymous with the use of τὰς ὃ (with adjective or participle).

§ 39. The Article with Numerals.

The article may be used with cardinal numerals either to mark a definite whole, or the definite parts of a whole, e.g. τὰ δύο μέρη, two-thirds (cf. Thuc. i. 10 and iii. 15); ἄμφι τῶν εἴκοσι, about twenty in all.

The state furnished two hundred of the whole number of ships.

§ 40. Fluctuating use and omission of the Article.

Either (a) The ancient usage has survived when the use of the article had not become established.

Or (b) The word is sufficiently definite by itself from familiar reference, so that it does not need the article.

Or (c) The article is omitted because the vague and general conception of a word, the mere idea of a thing, is entertained apart from its manifestation in a person or event, or its relation to persons, things, and facts.

The equally fluctuating use of the article in English will go far to explain and illustrate the Greek usage.
§ 41. The Article with Objects of external nature.

οὐρανός, τό γῆ, ὁ ῥόος, ἡ θάλασσα, ὁ ὅκεανος. But also οὐρανός, τό γῆ, ὁ ὅκεανος.
So εἰπ θαλάσσα, on sea (sur mer); ὕδωρ εἰς οὐρανοῦ, rain from heaven; περὶ ἡλίου δυσμᾶς, at sunset.

§ 42. The Article with Material objects.

τὸ γάλα, ὁ χρυσός, also γάλα, χρυσός (καθαίρειν χρυσόν, PLAT. Polit. 303).

§ 43. The Article with Familiar places, things, and persons.

Here the article is generally omitted according to ancient usage.
ἐκ τόλεως, πρὸς ἄστυ, to town (but also πρὸς τὸ ἄστυ); εἰς Ἰσθμοῦ (and ἐν τῷ Ἰσθμῷ), ἐν ἀκροτόλει.
ἀπὸ δεξιᾶς, εἰς ἄριστος, on the right, on the left; ἀρχή, τελευτή, ἕδρας, μήκος, βάθος, μήκος, μέγεθος, ὑψος.

Many military phrases:
εἰπ δόρο, to the right (spearwards); εἰπ οἱ παρ ἀσπίδα, to the left (shieldwards); εἰπ πόδα, backwards, facing the enemy. So στρατός, στράτευμα, στρατόπεδον, κέρας εὐώνυμον, δέξιον, left wing, right wing.

βασιλεὺς is the (Persian) king; βασιλεὺς ὁ μέγας, oἱ πρόγονοι, oἱ βασιλεῖς. So πρυτάνεις, the Presidents of the Council.

§ 44. The Article with Abstract and other words.

Here the use is very fluctuating.
ἡ ἀρετή, virtue; ἡ ἀνδρεία, courage; ἡ δικαιοσύνη, justice; ἡ σωφροσύνη, temperance; ἡ ἐπιτείκεια, equity.

But abstract terms often occur without the article. Remark (c) above especially applies. In the same section in PLAT. Rep. i. 354. we have

οὐδέποτ' ἂρα λυσιτελέστερον ἄδικια δικαιοσύνης,
Never, therefore, is injustice more profitable than justice,
and

λυσιτελέστερον ἂρα ἡ ἄδικια τῆς δικαιοσύνης.
§ 45. The Article with Concrete Words.

So with concrete words, the article being omitted either because of the mere idea of the thing or its familiarity: σῶμα, ψυχή, body, soul; θεός, God (no special divinity); ἄνθρωπος, man; παιδείς καὶ γυναικεῖς, women and children; πατρίς, fatherland; πόλις, state or country.

§ 46. The Article with names of Arts, etc.

Names of arts, trades, and sciences do not take the article:

μονακή, γυμναστική, education, mental and physical; δητορική, rhetoric; ἀριθμητική, λογισμός, arithmetic, numeration.

Similarly, δόξα, νοῦς, τέχνη, νόμος, opinion, mind, art, law.

§ 47. The Article with Proper names of persons and places.

Names of persons and towns do not require the article unless previously mentioned, or spoken of as well known.

Σωκράτης, but ὁ Σωκράτης, either Socrates already mentioned, or the well-known Socrates, Socrates ille. So Θήβαι, οἱ Θήβαι. 'Αλέξανδρος ὁ Μακεδών, Ἀλέξανδρος ὁ Φίλιππος, Alexander son of Philip. Also in short business-like notices, Σωκράτης Σωφρονίσκου, Socrates, son of Sophroniscus.

The same rule applies to names of nations, but οἱ Ἑλληνες always when opposed to οἱ Βάρβαροι. When nationalities are opposed (as we say “French and English”) the article is not used, e.g. Ἀθηναίοι, Ἀθηναίοι (so repeatedly in Thucydides).

οἱ Δημοσθένες, orators like Demosthenes (as we say, our Burkes, our Chathams).

§ 48. The Article with Geographical names.

With geographical names the use and position of the article are extremely fluctuating. The following collocations are generally given as the rule, and may safely be employed.

ὁ Ἐυφράτης ποταμός, the river Euphrates; τὸ Σούνιον ἄκρον, the promontory of Sunium; Ἡ Θεσπρωτίς γῆ, the land of Thesprotis; ἡ Δῆλος νῆσος, the island of Delos; ἡ Μένδη πόλις, the city of Mende.
But the following are given as a caution against dogmatism:

οὶ ποταμῶς ὁ Ἑὐφράτης, Ἀλυς ποταμῶς. Thuc.
tὸ Ἀιγαλέων ὄρος (the hill of Aegaleum); Πάρνης τὸ ὄρος, ἡ Αὔτη τὸ ὄρος, τὸ ὄρος ἡ Ἰστώνη, τὸ ὄρος τῆς Ἰστώνης, Πίνδος ὄρος (all in Thucydides).

So ἡ Τήνθις τὸ ὄνομα, τὸ ὄνομα οἱ δαίμονες (Plato); ὄνομα Ζάγκλη, Thuc.

Cf. ἡ Βουλὴ οἱ πεντακόσιοι, the Council of the Five Hundred. Thuc. viii. 86.

Note. The preposition seems to exercise an influence on the omission of the article. Thus ἐπὶ σκηνῆν ἦσαν, Xen. An. vi. 4. 19. ἐπὶ βλάβη τῆς πόλεως, Thuc. viii. 72. περὶ ἀρίστου ὁραν, Thuc. vii. 81. ἐν ἀρχῇ τοῦ λόγου, Dem. 37. 28.

§ 49. THE NOUN-MAKING POWER OF THE ARTICLE.

The Article, when prefixed to any word or set of words, makes a noun of the word or words thus brought within its grasp.

(a) Adjectives;

οἱ ἀγαθοὶ, good men, τὸ ἀγαθὸν, the highest good, summum bonum.

οἱ πολλοὶ, the popular party, populares.

οἱ ὀλίγοι, the oligarchical party, optimates, optimus quisque.

(b) Participles;

οἱ βουλόμενοι, all who will, quicunque vult; οἱ πρῶτοι ἐρχόμενοι, first-comers.

Observe the indefinite force which the Article gives to a Participle.

(c) Preposition and case;

οἱ ἐπὶ τῶν πραγμάτων, the government.

τὰ εἰς τῶν πόλεμον, preparations for war.

τὰ ἐφ’ ἡμῖν, what is in our power.

(d) Genitive;

τὰ τῆς Τύχης, the dispensations of fortune; τὰ τῆς
πόλεως (without πράγματα), the affairs of the state, politics.

tο τοῦ Θεμιστοκλέους, the words of Themistocles, Themistocles illud.

(e) Infinitives;
tο μισεῖν, hatred; το ταχὺ λαλεῖν, rapid talking
(tοῦ ταχὺ λαλεῖν, etc.).
So with a sentence, το ἐμὲ τούτο πρᾶξαι.

(f) Adverbs;
oi ἐνθάδε, the living; oi ἐκεῖ, the dead; oi πάλαι, the ancients, oi τότε, oi νῦν, oi οἶκοι = oi ἐν οἴκῳ τότε.
ἡ παρανυκτικὴ ἱδονή, momentary pleasure; ἡ ἀγαν ἑλευθερία, excessive liberty.

Note 1. So with a word or even a letter used materialiter,
tο ἐγὼ, the word I (similarly in French—le moi est haïssable);
tο ἄλφα (Plat. Crat. 405), the letter Alpha.

ὑμεῖς, ὁ ἀνδρὲς Ἀθηναῖοι.—τὸ δ' υμεῖς ὅταν εἶπο τὴν πόλιν λέγω.

Dem. 255. 4.

You, Athenians, and whenever I say you, I mean the state.

ὑπερέβη τὸ καὶ ἐὰν ἀλὸς φόνον. Dem. 23. 220.
He omitted the words, "and if he be convicted of murder."

τὸ γνώθι σαυτὸν πανταχοῦ στὶ χρῆσιμον.

Menander, Fr. 730.

The adage, know thyself, is useful ever.

Note 2. Instead of repeating a noun it is enough to repeat the Article.
oi τῶν πολιτῶν παῖδες καὶ oi τῶν ἄλλων (sc. παῖδες).
The children of the citizens and those of the others.

Note 3. When two or more terms are joined so closely together as to form one notion, or when they may be brought under one head the article is put only once.

oi στρατηγοὶ καὶ λοχαγοί.
The chief officers, namely generals and captains of companies.

ὁ ἡλίος καὶ σελήνη καὶ ἀστρα.
The heavenly bodies, sun, moon, and stars.
§ 50. THE ARTICLE DISTINGUISHES THE SUBJECT FROM THE PREDICATE.

The Subject takes the Article, the Predicate is without the Article.

ό μὲν δίκαιος είδαίμων, ο δ' ἄδικος ἄθλιος.  
PLAT.  
The just man is happy, the unjust man is miserable.

This function of the Article belongs to it in consequence of its demonstrative character. All demonstratives mark the Subject.

ἐν Πέρσαις νόμος ἔστιν οὗτος.  
Among the Persians this is law (this Subject, law Predicate).

κύνης γὰρ αὕτη μεγίστη δὲ τοῖς Ἑλλησῶν ἐγένετο.  
THUC. i. 1.  
For this proved to be quite the greatest movement in the Greek world.

The Subject and Predicate, in whatever case they are, can always be detected immediately by the presence of the Article or Demonstrative with the Subject.

ό μάντις τοὺς λόγους ψευδείς λέγει.  
The words which the seer speaks are false.

toὺς λόγους, Subject; ψευδείς, Predicate.

tαύτη (Subject) ἀπολογία (Predicate) χρηταί.  
He makes use of this as an excuse.

toὺς δὲ λόγους μακροτέρους μηκυνούμεν.  
THUC. iv. 17.  
We will extend our speech to a greater length.

Obs. With a Superlative Predicate in English we use the Article where Greek does not.

οὗτοι εἰσὶν πονηρότατοι ἄνθρωπων.  
These are the most worthless of mankind.
§ 51. The Article with the Predicate.

Sometimes the Predicate itself is definite, or denotes a class, and in this case takes the Article.

οὗτοι οἱ δεινοὶ εἰσὶ μου κατῆγοροι. Plat. Apol. ii.
These are those (really) formidable accusers of mine.

§ 52. Position of the Article.

A. The Predicative Position. An Adjective or Participle placed outside the Article and its Noun, whether before or after, is a Predicate.

σοφὸς ὁ ἀνήρ
or
ὁ ἀνήρ σοφὸς
the man is wise.

B. The Attributive Position. Any word or set of words placed either (a) between the Article and the Noun, or (b) after the Noun, with the Article repeated, is an Attributive.

ὁ σοφὸς ἀνήρ, the wise man.
ὁ ἀνήρ ὁ σοφὸς, do.

The first form is the most natural, and the most common. In the second form the attributive is often used as a further explanation.

tὸ τεῖχος περιεῖλον τὸ καίνων. Thuc.
They dismantled the wall, the new one I mean.

Any word or set of words thus placed becomes attributive to the Noun.

ὁ πᾶνυ Περικλῆς. Xen. Mem. iii. 5. 1 (cf. Thuc. viii. 1 and 89.)
The consummate Pericles.
THE ARTICLE.

 Momentary pleasure.

 Excessive liberty.

 Painless pleasure.

 The wall alongside the river (the river wall).

 The handsomest and best-beloved man in the world.

 Note 1. This attributive or epithet-making power of the Article is shown by the following examples:—

 oì ómologoumenós ðóðloi. DEM. 29. 39.
 Those who confessedly are slaves.

 tò tēs tōn polλlōn ψυχῆs ðēmata. PLAT. Soph. 254.
 The eyes of the soul of the many.

 Σόλων ἐμύσει τοὺς οίδος οὖτος ἀνθρώπους. DEM. 19. 254.
 Solon used to hate men such as this person.

 ἐν τῷ πρὶν καὶ γενέσθαι ἡμᾶς χρόνῳ. PLAT. Phaed. 88 a.
 In the time before we came into being at all.

 Note 2. When such collocations as the following are found, —ἀνθρωποὶ oí τότε, ἀδικία ἡ ἀκρατος, the Substantive, without the Article, is generally first used in an indefinite way and therefore without the Article; the Attributive follows with the Article as an explanation.

 We must consider how pure justice is related to an injustice which is pure (sheer, unmixed).

 Note 3. A Predicate may occur inside an attributive phrase.

 aí ἀρισταὶ δοκοῦσαι εἶναι φύσεις. XEN. Ap. 4. 1. 3.
 Those natures which appear to be the best, or which appear to be the best natures.
So especially with ὁ λεγόμενος, ὁνομαζόμενος, καλοῦμενος.

τὸ Κοτύλαιον ὁνομαζόμενον ὄρος. Aesch. 3. 86.

The hill of Cotylaeum as it is called. Mons Cotylaeus qui
divitiv.

And regularly οἱ Ἀθηναῖοι καλοῦμενοι.

§ 53. WHEN A GENITIVE FOLLOWS, SEVERAL
FORMS ARE USED.

1. ἡ τοῦ πατρὸς οἰκία. The commonest forms.
2. ἡ οἰκία τοῦ πατρὸς. Less common.
3. ἡ οἰκία ἡ τοῦ πατρὸς. This form is used when the
   Genitive has been used
   just before, or is empha-
   sised.
4. τοῦ πατρὸς ἡ οἰκία.

In accordance with the last position,—τοῦ χωρίου ἡ ἀπορία,
Thuc. iv. 29; περὶ τοῦ μετοθοῦ τῆς ἀποδόσεως. Thuc. viii. 85.

Note. Where there are two or more Attributives, some one
or other of the above arrangements is employed.

(a) According to the first position—

μεμνησθε τῆς ἐν Σαλαμῖν πρὸς τοῦ Πέρσην ναυμαχίας.
Aesch. 2. 74.

(b) According to the third position, which renders the
Attributes more distinct—

ἡ σεμνὴ αὐτῇ καὶ θαυμαστῇ ἡ τῆς τραγωδίας τοῖς.

One Attributive, however, is often put after the Article and
Substantive.

τὰ ἐκ τῆς Ἰάσου μεγάλα χρήματα διαρρασθέντα.
Thuc. viii. 36.

δ κατειληφὼς κάνδυνος τῆν πόλιν. Dem. 18. 220.
aὶ πολλὰ βροντοὶ διατελέσ. Soph. O.C. 1513.
§ 54. THE PREDICATIVE POSITION IS USED BY

(a) oútós, ó ò, ékeínoos.

oútós ó āνήρ

or

ó āνήρ oútós,

ήδε η πόλις

or

ή πόλις ήδε,

katà tòus nómus ékeínoos

or

kat' ékeínoos tòus nómus,

(b) ékáteros, āmfw, āmfotérov.

év ékāteros tē pósle, in each state.

āmfw tō xēre, both hands.

ēp āmfotérov tōis λιμέσι, off both harbours.

Note. Where there is an Adjective also the usage varies.

η στενη αυτη ὄδος. XEN. Anab. iv. 2. 6.
This narrow way.

But ékeíno η ὑψηλοτάτη πλάτανος. PLAT. Phaed. 229.
That most lofty plane.

(c) ékastos is variable.

év ékāstē tē pósle

or év ékāstē pósle.

In each state.

kat' tēn ἡμέραν ἐκάστην

or kat' ἡμέραν ἐκάστην.

Day by day.

Note. The Demonstratives, especially óδε, are often used in
the poets without the Article.

γυναικὸς τῆς δε. AESCH. Ag. 1438.
ἀν τῆς χερ. SOPH. Antig. 43.

And also in their deictic use.

Κρίτων Κριτοβοῖλον τοῦδε πατήρ. PLAT. Apol. xxii
Crito, father of Critobulus, here (in court).

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§ 55. THE ATTRIBUTIVE POSITION IS USED BY

(a) τοιοῦτος, τοιόσδε.

η τουιάτη ἐπιστήμη, such knowledge.
ἐν τῇ τοιόδε ἀνάγκη, in such a difficulty.

Note. ὁ τοιοῦτος, such a person; ἐν τῷ τοιοῦτῳ, in such a case.
The Article is also so used with τοῖος: τῆς τοιᾶς μερίδος; DEM. 246, 10, of what division? θέλω σοι τῆς γυναικὸς ἔργα δηγήσασθαι, τὰ τοία; XEN. Oec. x. 1, I want to describe to you the deeds of the woman. What deeds?

So ὁ τοιοῦτος, ὃ τοιόσδε: ὁ τηλικοῦτος, ὃ τηλικόσδε: ὁ τοσοῦτος, ὃ τοσόδε: e.g. ὁ τοιοῦτος ἀνήρ, such a man; λαβὲ τὸ τοιόνδε, PLAT. Phil. 29, take a case of this kind.

(b) Possessives, ἐμὸς, σός, ἡμέτερος, ὑμέτερος, σφέτερος.

ὁ ἐμὸς δοῦλος or ὁ δοῦλος μου (μου ὁ δοῦλος when My slave, servus meus. [words have preceded].
ὁ ἡμετέρος πατήρ or ὁ πατήρ ἠμῶν (ἡμῶν ὁ πατήρ). Pater noster.

Note. ἐμὸς δοῦλος, a slave of mine, one of my slaves, unus ex servis meis.

For the position, μου ὁ δοῦλος, see ARIST. Ach. 12, Neph. 1368, ANTIH. Tetr. B. B. 2, ANDOK. de Myst. 50. ὃς ἔχει σου τὴν ἀδελφήν, who is married to your sister.

(c) Reflexives.

ὁ ἐμαυτοῦ πατήρ, my own father.
ὁσα δὴ δὲ ἐνδημαῖ τὴν ἐμαυτοῦ καρδίαν. ARIST. Ach. 1.
How oft have I fretted this heart of mine.

Cf. ANDOK. de Redit. 10.

§ 56. Words which vary their meaning according to the position of the Article.

(a) πᾶς and ὁλος.

ὁ πᾶς χρόνος = eternity. Apol. xxxii.
THE ARTICLE.

1. πᾶσα πόλις, *every state* (but in plural, πάντες ἄνθρωποι, *all men*).
2. πᾶσα ἡ πόλις, *all the state*.
3. ἡ πᾶσα πόλις, *the whole state, the state as a whole*.
   ὁ πᾶσ ἄρετμος, *the sum total*.

There seems to be no appreciable difference between 2 and 3.

4. τὰ πάντα μέρη, *all the parts together*.
5. τοὺς πάντας διυπχιλίους, *two thousand in all, or all told*.
   εὐμπαντες ἐπτακόσιοι ὄπλιται, *seven hundred heavy-armed all told*.
6. ἐν πάσῃ πολεμίᾳ Σικελίᾳ, *in Sicily altogether hostile*.
7. λύτη πᾶς ἐλήλυται κακή, *SOPH. Ai. 275 (cf. Il. xi. 65), he is altogether harassed (all vexed) with ill grief*.
   ὀλη ἡ πόλις, { the whole state.
   ἡ πόλις ὄλη, }
   ἡ ὀλη πόλις, { the whole state, the state as a whole.
   ἡ πόλις ἡ ὄλη, }
   ὀλη πόλις, *a whole state. ὀλαι πόλεις, whole states*.

(b) μέσος, ἀκρος, ἐσχατος.

μέση ἡ ἀγορά, *the central market*.
μέση ἡ ἀγορά, *the centre of the market*.
Forum medium for both in Latin.

ἐπ’ ἄκροις τοῖς κόλοις, *at the extremities of the limbs*.
δ’ ἀκρος πολίτης, *the perfect (tip-top) citizen*.
DONALDSON.
ἐσχάτη νήσος, *the furthest island*.
ἐσχάτη ἡ νήσος, *the end (or verge) of the island*.

(c) αὐτός.

αὐτός ὁ ἄνηρ, *the man himself, ipse vir*.
δ’ αὐτός ἄνηρ, *the same man, idem vir*.

Note. ἄτας, σύμμασ, *all, the whole*; σύμμασα πόλις, ἄρετη, *the state, virtue as a whole, or the whole of, etc. (πᾶς is sometimes so used in poetry). Observe the predicative use of πᾶς —

οὐ πᾶν ἀγαθὸν ἡδονὴ ἐστι. PLAT. Phil. 27. 28.
Pleasure is not altogether a blessing.
§ 57. Oblique or Dependent Predicates.

An Oblique or Dependent Predicate is simply a Predicate which is not in the Nominative case, but in the Genitive, Dative, or Accusative, most often in the Accusative.

This is an exceedingly common construction in Greek, and one which has to be rendered in many different ways into English. The essential point to notice is that the Predicate, in whatever case, is the really important statement, or emphatic word.

The simplest case is where the Accusative is used with Transitive Verbs of making, naming, appointing, deeming, etc.

\[ \text{o} \text{i kóla} \text{kes 'Alé} \text{γ} \text{andron the} \text{d} \text{n ónoma} \text{z} \text{on.} \]
Flatterers used to call Alexander a god.

\[ \text{o} \text{i Pé} \text{ro} \text{ai t} \text{d} \text{n Kú} \text{ron e} \text{ílo} \text{nto sa} \text{si} \text{léa.} \]
The Persians chose Cyrus king (to be king).

\[ \text{δ} \text{t} \text{d} \text{n ἦττω λόγο} \text{n kpe} \text{ltt} \text{w poi} \text{d} \text{w. PLAT.} \]
Who makes the worse reason (appear) the better.

§ 58. Very often the Greek language expresses a Prolepsis (i.e. an anticipation of the result) by this construction.

\[ \text{παρασκευά} \text{s} \text{ant} \text{e} \text{e} \text{n} \text{tel} \text{h} \text{pá} \text{s} \text{a} \text{n} \text{t} \text{h} \text{n} \text{dýn} \text{a} \text{mi} \text{n.} \]

\[ \text{DEM. Phil. 1. 9.} \]

Providing all your force so that it shall be complete.

(\'\text{óst} \text{e} \text{e} \text{n} \text{tel} \text{h} \text{e} \text{i} \text{nai.} \quad \text{Cf. Thuc. iv. 17, makro} \text{t} \text{é} \text{rous.}) \]

Cf. Latin—paullatimque anima caluerunt mollia saxa (=ita ut mollia fierent), Juv. i. 83.

So \text{α} \text{v} \text{d} \text{á} \text{án} \text{w} \text{t} \text{i} \text{n} \text{d} \text{é} \text{g} \text{á} \text{v}. \quad \text{Cf. Aesch. Ch. 262, mé} \text{g} \text{á} \text{v.} \]

So \text{d} \text{i} \text{d} \text{á} \text{s} \text{á} \text{k} \text{w} \text{t} \text{i} \text{n} \text{d} \text{á} \text{i} \text{p} \text{t} \text{e} \text{ái (sc. é} \text{nai), I} \text{t} \text{each one to be a horsem} \text{an.} \]

§ 59. With the verb \text{ἐ} \text{χ} \text{o} by an idiomatic usage, similar to the French, the properties of persons or things are described by this construction.

\[ \text{ká} \text{l} \text{d} \text{ous} \text{̓} \text{e} \text{x} \text{e} \text{i} \text{t} \text{os} \text{̓} \text{d} \text{φ} \text{θ} \text{al} \text{m} \text{ous}. \]
He has fine eyes, his eyes are fine.

\[ \text{Il a les yeux beaux (so il a le front large, etc. etc.)} \]

In such examples, \text{ἐ} \text{χ} \text{o} (like \text{χ} \text{ρώ} \text{μ} \text{ai with Dative) is merely an alternative for the copulative verb εἰ} \text{μ} \text{ί.} \quad \text{The use of habeo}
THE ARTICLE.

in Latin is parallel; (e.g. cum haberet collegam in praetura Sophoclem, Cic. Off. 1, when S. was his colleague in command).

τὸ σῶμα θνητὸν ἀπαντὴς ἔχομεν. ISO. Phil. 134.

We all have mortal bodies.

§ 60. Sometimes we must, in translating, make the Oblique Predicate the real Predicate, turning the rest of the sentence into a relative sentence, or using some such device.

ἀξιωσάμεν διττοὺς μοι τοὺς κατηγόρους γεγονέναι.

PLAT. Apol. ii.

Consider that my accusers who have appeared fall under two heads.

οὐ γὰρ ἐμὸν ἐρῶ τὸν λόγον, ἀλλ’ εἰς ἀξιωσάμεν ὑμῖν τὸν λέγοντα ἀνοίων.

PLAT. Apol. v.

The words which I shall use are not mine: the speaker to whom I shall refer you is trustworthy.

ἰκανὸν παρέχομαι τὸν μάρτυρα. PLAT. Apol. xviii.

Competent is the witness whom I produce.

οὐ γὰρ βάναυσον τὴν τέχνην ἐκτησάμην. SOPH. Ai. 1121.

Ay, for 'tis no mechanic art that I acquired. (Cf. Electra.)

τοῦργον οὐ μακρὰν λέγεις. SOPH. Phil. 26.

The task thou settest is not far to seek.

§ 61. Very often, especially in the poets, ὅτε is the subject to an Oblique Predicate. The Predicate is often an interrogative. We may often translate this demonstrative in English by “here,” “herein.”

ἀπόρῳ γε τὸ δε ἐγιμπεπλέγμεθα δένω. EUR. Bacch. 800.

Truly an unmanageable stranger this we have come across.

(ἀπόρῳ Predicate, τὸ δε Subject.)

πολίωσι τόλμαις ταῖς δε καὶ φρενῶν θράσει; SOPH. Ai. 42.

With what hardihood herein, and boldness of soul?

(πολίωσι the Predicate, ταῖς the Subject.)

Cf. Ant. 1295, τὸ δε—δευτερον.

So, like the last—

πόλον ἀγεῖ τὸ στράτευμα;

How many battalions does he bring into the field?

ταύτῃ ἀπολογία χρὴται. DEM. 49. 63.

He makes this an excuse.
Many excellent instances of the Oblique Predicate occur in Antiph. Tetr. b. b. 10. 11, 1. a. 2, Herod. 1, 9, 11, 16, 18, 84, 93; Ant. 1178.

§ 62. Oblique Predicates are found in Latin, but they can be detected only by the emphatic or artificial position of a word.


Live every day as though thy last.

Compare the example below, § 65, ἀφιεσαν τῆν δοκόν, with a line in Propertius—

Fidaque suggesta castra coronat humo. Prop. v. 4. 8.
He enrings a trusty camp by throwing up the soil.

§ 63. Oblique Predicates in the Genitive and Dative.

ἡγούμενοι αὐτούμων τὸ πρῶτον ἔγωμάχων. Thuc. i. 97.
At the head of allies who at first were independent.

tούτων τυχε φύλαξεν ἔχρητο.
Some of these he was using as guards.

Cf. Soph. Antig. 556.

§ 64. Free use of the Oblique Predicate.

Sometimes it expresses a mere emphasis.

μεγάλη τῇ φωνῇ ἐβόα.
He cried with a loud voice.

καταντλήσας τολύν τὸν λόγον. Plat. Rep. i. 344.
Having deluged us with a long sermon.

§ 65. Sometimes we shall have to translate more freely.

ἀπ' ὀρθῆς καὶ δικαιας τῆς ψυχῆς τὰ πάντα μοι πέτρακται.

Dem. 18. 298.

With uprightness and integrity of heart I have done all (in the uprightness and integrity of my heart).

ἀφιεσαν τῆν δοκόν χαλαραῖς ταῖς ἀλώσεωι. Thuc. ii. 76.
They were lowering the beam by loosening the chains (with the chains loosened).
§ 66. Idiomatic Phrases with the Article.

πολλοί, many. οἱ πολλοί, the many, the people. Populares.

πλέονες, more. οἱ πλέονες, the majority. Maior pars.

όλιγοι, few. οἱ ολίγοι, the oligarchical party or faction. Optimates, optimus quisque (also οἱ ἀγαθοί, etc.)

ἀλλοί, others. οἱ ἀλλοί, the others, the rest. Ceteri.

tὸ (τὰ) νῦν, τὸ τήμερον, the present; τὸ αὐτικά, the present. (ὁ αὐτικά φόβος), momentary terror; ἡ αὔριον, the morrow.
tὸ μέλλον, τὸ ἑπετέα, the future; ὁ ἑπετέα βίος (Plat.), the life to come.
tὸ λοιτῶν, τὰ λοιπά, for the future, for the rest.

tὸ πρὸν, τὸ πάρος, τὸ πρόσθεν, the past or former time (chiefly poetical phrases); τὸ ἀρχαῖον, τὸ παλαιόν, of old; τὰ παρελθόντα, τὰ παρελήλυθότα, the past (in prose).
tὸ τὸτε, ἐν τῷ τότε, at that time; ἐν τῷ πρὸ τοῦ, previously.
tὸ πρῶτον, at first; τὸ τελευταῖον, at last (so τὸ δεύτερον, τὸ τρίτον).

tὰ πολλά, for the most part (so τὸ πλέον, τὰ πλείω); τὸ μέγιστον, for the greatest part, or the chief point; τὰ μάλιστα, in the highest degree; ὡς ἐπὶ τὸ πολύ, for the most part; τὸ πᾶν, ἐδὼ καὶ τὸ πᾶν, on the whole.

tὰ τῆς Τῶχη, Fortune and her dealings (a periphrasis for ἡ Τῶχη).

tὰ τῆς πόλεως, politics.

ὁ (οἱ) πάνυ, the excellent, or famous; οἱ πάνυ τῶν στρατιωτῶν, the pick of the troops; ὁ πάνυ Περικλῆς, the admirable Pericles.

ἐν τοῖς πρῶτοι, first of all. Omnium primi.

ἐκ τοῦ ἐπὶ θάτερα, from the opposite direction; ἐκ τοῦ ἐπὶ ἀδιστηρά, from the left.

οἱ περὶ, οἱ ἀμφὶ, οἱ ἀπό, ἐκ. See Prepositions.
CHAPTER III

PRONOUNS.

§ 67. PERSONAL PRONOUNS.

1st pers., I, we.  
2d pers., Thou, you.  
3d pers., He, she, it, they.

The personal pronouns in the nominative are not generally used unless there is a contrast expressed or implied, or more or less of an emphasis.

επεὶ θανόντας αὐτοχειρ ὑμᾶς ἐγὼ ἔλουσα.  
SOPH.
Seeing that when ye died, with my own hands I bathed you.

ἐγὼ σὺν ἀπείρῳ.  
SOPH.
I, even I, withhold him.

σὺ δὲ μοι αὐτοὺς κάλει.  
ANDOK.
Clerk, summon the witnesses.

Note 1.—σφέ him, her, it, them (sing. and pl. accus.) is used in tragedy.

νίν (Doric),  Do., do.
μίν (Ionic),  Do., do., but only as accus. sing.

Note 2.—ἐμοῦ is more emphatic than μου. When the pronoun is emphatic it is accented, e.g. ἐμὲ καὶ σέ, not ἐμὲ καὶ σέ.
§ 68. **POSSESSIVE PRONOUNS.**

1st pers.  
my, mine, ours.  
1st pers.  
my, mine, ours.  
2d pers.  
thy, thine, yours.  
2d pers.  
thy, thine, yours.  
3d pers.  
his, her, its.  
3d pers.  
his, her, its.  

Wanting in Attic.

The possessive of the 3d pers. ὁς (ὁς) is Epic: σφετερὸς is reflexive (suus). The genitive of αὐτός supplies the possessive to the 3d person.

Besides the possessive pronouns there are the following synonymous usages:—(1) the genitives μοῦ, σου, αὑτοῦ: (2) the reflexive genitives ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ: (3) the Article.

Thus, for "I sent my slave," we may write—

1. ἔπεμψα τὸν ἐμὸν δοῦλον, or τὸν δοῦλον τὸν ἐμὸν.
2. ἔπεμψα τὸν δοῦλὸν μοῦ.
3. ἔπεμψα τὸν ἐμαυτοῦ δοῦλον, or τὸν δοῦλον τὸν ἐμαυτοῦ.
4. ἔπεμψα τὸν δοῦλον.

And so with the other persons, e.g. ἔπεμψε τὸν δοῦλον αὐτοῦ.

After a preceding word the order may be ἥκει μοῦ δ δοῦλος, my slave is come; e.g. ἀποδέξασθέ μον τὴν ἀπολογίαν, ἈΝΤΙΡΗ. 
Tetr. B. B. 2, listen to my defence.

**Note 1.** The personal pronoun is sometimes used for the reflexive.

ἔγω ὑμᾶς κελεύω ἐμὲ μιμεῖσθαι.  
ΧΕΝ. Κυρ. viii. 6. 13.
I beg you to imitate me.

And as the subject of an Infinitive, with a reflexive object.

dεῖ ἡμᾶς ἐξετάσαι ἡμᾶς αὑτοῦς.  
ΠΛΑΤ. Ῥῷρ. 514, A. 
We must examine ourselves.

And often in the phrase: μοι or ἐμοὶ δοκῶ (ἔδοξα).
Note 2. The possessives are sometimes used for a genitive, which is usually subjective, but occasionally objective. Thus η ἐμὴ εὔνοια (= ἐνοια μου), the good-will which I feel. But also εὔνοια τῇ σῇ, from good-will towards thee: ἡ διαβολὴ ἡ ἐμὴ, the prejudice against me. PLAT.

An adjective in the genitive may qualify a possessive agreeing with the personal genitive implied in the possessive; τάμα δυνατόνοι κακά, the woes of me, wretched man, mea miseri mala. Cf. Latin, mea ipsius culpa; nostros vidisti flentis ocellos. OV. Her. v. 43; (cf. Hor. Sat. i. iv. 23).

§ 69. REFLEXIVE PRONOUNS.

1st pers. of myself, ourselves.
2d pers. of thyself, yourselves.
3d pers. of him-, her-, it-, self, of themselves.

Reciprocal pronoun: ἀλλήλων, of one another.

μάλιστα τὴν σαυτόν φρόνησιν ἄσκει. ISAEBUS.
Above all things cultivate self-knowledge.

καθ’ εαυτοῖς βουλευσάμενοι τὰ ὅπλα παρέδοσαν καὶ σφᾶς αὑτοὺς. THUC.
After deliberating apart by themselves, they surrendered their arms and themselves (their persons).

Note 1. The separation of the word in the singular makes the expression stronger, especially if αὐτός comes first, e.g. αὐτόν με.

καὶ τοὺς παῖδας τοὺς ἐμοὺς ᾔσχυνε καὶ ἐμε ἀυτὸν ὑβρισεν. LYS. i. 4.

He disgraced my sons and outraged me myself.

αὐτός often strengthens the reflexives.

καταλέλυκε τὴν αὐτὸς αὑτοῦ δυναστελίαν. AESCHIN. 3. 233.
He destroyed his own power.
Ipse suas evertit opes.
Note 2. A reflexive pronoun in a subordinate clause may refer—

1. To the subject of its own clause.
2. To the subject of the principal clause. When so used it is called an **Indirect Reflexive**.

1. Κύρος τάσι παρήγγελλεν καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἔκαστον. **XEN.**
   Cyrus was issuing orders to all that each man should stand quietly in his own rank.

2. ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ. **PLAT.**
   The despot thinks that the citizens are his own servants.

Note 3. As **indirect reflexives** may also be used (1) the oblique cases of αὐτὸς; (2) the datives τοῖς, σφίσι (οὗ and εἰς are very rarely thus used: they are found chiefly in poetry, and in poetical passages of Plato).

(1) οὐχ ἔξειν ὑμᾶς ὃς τι χρήσεσθε αὐτῷ νομίζει. **DEM.**
   He thinks you won't know what to do with him.

(2) ἔφη ἕναι ἀνδράποδον οἷ ἔπι Λαυρίῳ. **ANDOK. de Myst. 38.**
   He stated that he had a slave at Laurium.

οἱ Ἀθηναῖοι οὐδὲν σφίσιν ἔφασαν προσήκειν. **THUC.**
   The Athenians maintained that it was no concern of theirs.

Thucydides and Xenophon are partial to this use of οἷ and σφίσι.

Note 4. έαυτοῦ, έαυτῶν are sometimes used of the first and of the second person.

τὰ αὐτῶν ἀμα ἐκποριζώμεθα. **THUC.**
   Let us at the same time furnish all our own resources.

οὐδὲ γὰρ τὴν ἑαυτοῦ στὲ γε ψυχὴν ὅρφη. **XEN.**
   Why you anyhow do not even see your own soul.

**ANTIPH. Herod. 11.**

Note 5. The reflexive is sometimes used for the reciprocal ἄλληλων.

βούλεσθε περιῶντες αὐτῶν πυνθάνεσθαι; **DEM.**
   Do you wish to be running about and inquiring one of another?
Cf. S. Luke xxiii. 12, "for before they were at enmity between themselves."

Note.—σφῶν αὐτῶν is also used like suus and not se, meaning their own men, their own side.

ὅρμηντο οἱ ἐν Σάμῳ Ἀθηναῖοι πλέον ἐπὶ σφᾶς αὐτῶς.  

THUC. viii. 86.

The Athenians in Samos were bent on sailing against their own countrymen.

So ἡμῶν (ὕμων) αὐτῶν partitively.

τὸ τρίτον μέρος ἡμῶν αὐτῶν.  

THUC. iii. 54. 3.

A third of our own numbers.

§ 70.  

DEMONSTRATIVE PRONOUNS.

This \{\begin{align*}
\text{oūtōs,} & \quad \text{So great, so many} \\
\text{δδε,} & \quad \text{So old, so young (so great)} \\
\end{align*}\}

That \{\begin{align*}
\text{ἐκείνος,} & \quad \text{So old, so young (so great)} \\
\end{align*}\}

Such \{\begin{align*}
\text{τολούτως,} & \quad \text{to talis.} \\
\text{τολοῦδε,} & \quad \text{talis.} \\
\end{align*}\}

\text{totos} is Epic and poetical.

For ἕτερος, see Indefinite pronouns.

\text{odí, oútōsi} are emphatically deictic forms, this here;  
oútōs and δδε point to something near in space or time;  
ἐκείνος, to something more distant; δδε points to something present;  
oútōs, to something mentioned, though oútōs also has the deictic force of δδε.

\begin{align*}
\text{ἡ τραγῳδία ἐστὶ τὴδε τῆς πόλεως εὐρημα.} & \quad \text{PLAT.} \\
\text{Tragedy is the invention of this city.} \\
\text{τούτ' ἐκείν' οὐγὼ 'λεγον.} & \quad \text{AR.} \\
\text{This is that which I was speaking of.} \\
\text{oútōs ὀπισθεν προσέρχεται.} & \quad \text{PLAT.} \\
\text{Here he is coming behind.} \\
\end{align*}
toút' est' ékeíno, toút' ékeíno = as the saying is, illud quod dicitur.

Note 1.—οὗτος and ὅδε for first and second person. ὅδε is often used in poetry of the first person, ἀνύρ ὅδε is common in Trag. for ἐγώ.

οὗτος ἐιρ' Ὄρεων, Μενέλαως, ὃν ἰστορεῖσιν. EUR. Or. 374.
I am Orestes, Menelaus, whom thou seekest.

ei τὸν νεκρὸν ἕνν τῇδε κουφίεσις χερι. SOPH. Ant. 43.
(Consider) whether thou wilt uplift this corpse together with this my hand.

tis oütosì tis oûtosì; AR. Ach. 1048.
Who's this here? i.e. who are you?

Note 2.—τάδε, τάδε πάντα, ταῦτα πάντα are used in prose and verse of something near.

οὐκ Ἱωνες τάδε εἰσίν οὐδὲ Ἐλληστόντες. ThUC. vi. 77.
The people here are no Ionians or Hellespontines.
Cf. EUR. Androm. 168.

Note 3.—οὗτος and ὅδε contrasted. οὗτος generally refers to what has preceded, ὅδε to what follows. So with all demonstratives in -τος and -δε. But the rule is by no means invariable.

τὸ δὲ οὐκ ἐστὶ τοιοῦτον ἄλλα τοιόνδε μᾶλλον. PLAT.
However, it is not so as you think, but rather as follows.

tοιάδε ἐλέειν, ēleēe τοιάδε, he spoke as follows, τοιαῦτα τοιαῦτα } εἰπὼν, after speaking thus, are common phrases in Thucydides.

Note 4.—οὗτος (not ὅδε) and αὐτός (the latter especially in Plato) are the usual antecedents to the relative, like is in Latin.

οὗτος and ἐκεῖνος contrasted. Like hic and ille in Latin, sometimes, but not always, οὗτος means this nearer (i.e. the latter), ἐκεῖνος, that distant (i.e. the former), in space or time.

Note 5.—οὗτος and ἐκεῖνος in the neuter, like hoc, illud in Latin, often draw attention to and point the coming word or phrase. See Peculiarities of Apposition 3.

They also gather up and emphasise what has preceded.

ἀ δὲν εἶπης ἐμμενε τούτοις. PLAT.
Whatever you say, keep to that.
Note 6.—οὗτος, ὦδε, ἐκεῖνος, compared with Latin.

οὗτος often denotes contempt like  исте; ἐκεῖνος, praise (the famous or illustrious), like ille.

οὗτος is the opponent (plaintiff or defendant) =  исте, hic being the client, οὗτοι, the judges, the court, or the opposite party.

οὗτος, as antecedent to the relative =  isEqualTo (qui).

οὗτοι= hicce, celui-ci, this man here.

ὦδε is much like hic, this man here, marking simply the presence of something, e.g. ἀκρῇ μὲν ὦδε, here is the shore, voici la plage.

§ 71. **THE PRONOUN ἄυτός.**

ἄυτός has three usages which must be very carefully distinguished.

1. It is a definitive adjective pronoun, like ipse, meaning self.

2. With the article, ὦ ἄυτός means the same, idem.

3. In its oblique cases it is the pronoun of the third person, him, her, it, them.

1. ἄυτός in all its cases may mean self, myself, thyself, himself, herself, itself, themselves. It has this meaning when it occurs:—

   a. In the nominative case.
   b. In any case in agreement with a pronoun, or with a noun and article when placed outside the article. The pronoun or noun must often be supplied from the context, ἄυτός occupying an emphatic position. The pronoun to be supplied may be the indefinite ὦς.

   ἄυτοι δ' ὦταν σφαλώμεν οὐ γυνώσκομεν. Eur.

   Whene'er we trip, ourselves we mark it not.
PRONOUNS.

I myself was quite upset.  
Plat.

With the soul itself (i.e. apart from the body) we must behold things in themselves (i.e. actual realities).  
Plat.

Brasidas was friendly to the land of the Thessalians, and to (the Thessalians) themselves.  

It is not possible that one who himself is careless should make others careful.

With a proper name the article is not necessary.

So Brasidas, the Great King himself.

2. οἱ αὐτοῖς, ἡ αὐτή, τὸ αὐτό, and in Attic αὐτός, αὐτή, ταὐτό and ταὐτόν, genitive ταὐτῶν, etc., means the same.

They make the same statements about the same things.

3. Αὐτός in its oblique cases only, and never at the beginning of a sentence, is the third personal pronoun, him, her, it, them.

So we should write ἐξυμμαχεῖν αὐτῷ, αὐταῖς.
Note 1.—Like the Latin is, ἄυτος (1) recalls a noun which has been mentioned, and (2) it is used, instead of the more usual ὁδὸς or ἐκεῖνος, as the antecedent to a relative sentence. This second usage is uncommon, except in Plato. In most instances the relative sentence precedes.

(1) ἐτράποντο ἐπὶ τὸν Ξενοφῶντα. καὶ ἐξεγον ἄυτος.

_XEN. Anab. vi. 1. 21._

They turned to Xenophon, and said to him.

(2) ἄυτον οὐκ εἰρηται ὁ μάλωτα ἐδει ῥηθῆναι.

_PLAT. Rep. 362._

The very point, which above all ought to have been stated, has not been stated.

ἀνέλαβον ἄυτὸν ὁσα ὑπήρχεν ἐπιτήδεια. _THUC. vii. 74._

They took with them just whatever was necessary.

_Cf. EUR. Tro. 662, I. A. 1025._

Note 2.—Ἅυτος meaning self will have to be rendered in many different ways.

(a) In or by oneself, unaided.

τὸ χωρίον ἄυτὸ καρτερῶν ὑπήρχε. _THUC._

The spot in itself was strong (i.e. without artificial fortification).

άυτὸς ἐποίησα, I did it myself (without help).

(b) Voluntarily, sponte.

ἡτεί γὰρ ἄυτὰ. _SOPH._

Words will come of themselves (unbidden).

(c) The great man himself, the Master.

τὶς οὖτος; ἄυτὸς. τὶς οὐτὸς; _Σωκράτης._

Who's this? the Master. Who's the Master? Socrates.

ἀντὸς ἐφη, Ἰπες ἄξιτ.

(d) With Ordinals.

ἐστρατηγεὶ Περικλῆς τέταρτος ἄυτός.

Pericles was general with three others.

(e) The neuter ἄυτο is used by the philosophers with substantives of all genders to express the abstract idea of a thing: ἄυτὸ δικαιοσύνη, ideal justice, or justice in the abstract; ἄυτή ἀδικία, ἄυτὸ τὸ καλὸν, ἄυτὸ καλὸν constantly in Plato.

In Aristotle ἄυτό forms one compound word with the substantive ἄυτοανθρώπος, the ideal man; ἄυτοαγαθόν, the highest good, summum bonum, etc.
§ 72. **INTERROGATIVE PRONOUNS.**

Who, what (Direct), τίς, τί; (Indirect), ὃςτις, ὃτι.

Whether of two (uter) πότερος; ὅποτερος.

How much, how great \{ πόσος; ὅποσος. \}

How many (quantus). \{ πόσος; ὅποσος. \}

Of what sort (qualis) ποιός; ὅποιος.

How old, how great πηλίκος; ὅπηλίκος.

The pronouns in the second column are also relatives. The Direct pronouns are however constantly used instead of the Indirect (see Indirect Question).

οὐ εἶ τίς ἀνδρῶν; ὃςτις εἶμι ἔγω; Μέτων. **ARIST.**


See Ach. 106. 959.

Note 1.—ποῖος; is often used in a sarcastic repetition.

οἱ πρέσβεις οἱ παρὰ βασιλέως. ποίον βασιλέως;
The envoys from the King! 'King quotha!' (King indeed!)

So τὸθεν, Ar. Ran. 1455; Ach. 109; Nub. 366 (a good instance).

Observe that in asking a question the article is generally used with ποῖος when there is no noun.

οίμαι σε ὁμολογήσειν τὸ τοιόνδε. τὸ ποῖον; **PLAT. Rep. 475, E.**

I think you will make the following admission. What admission?

So τὸ τί; **ARIST. Batr. 40.** Cf. Ar. **Ach. 418.**

Note 2.—Observe the idiomatic use of double interrogatives.

τίς τὸθεν μολὼν σοι μαρτυρήσει; **SOPH. Tr. 421.**

Who is he, whence comes he, who will hear thee record?

So πῶς τί τοῦτ' εἶπες; **PLAT. Soph. 261, c.** **SOPH. Ant. 40.**

Rarely ὃς is used like ὅςτις in a question. ἐγὼ ὃς ἐστί, I know who he is, Ar. Ach. 118. The Greeks said οἴδα (αὐτόν) ὃς ἐστι οὐ οἴδα τίς (ὅςτις) ἐστι.
§ 73. RELATIVE PRONOUNS AND ATTRACTION.

Who ὃς (qui) ὅστις { whosoever (quincunque).
(esp. poet.)

Of what sort ὁλος, ὅποιος (qualis) ὅςτε { of such a class, often like ὅστις.

How great, ὅσος, ὅποσος (quantus) ὅσπερ, { the very one, exactly
how many ὃσος, ὅποσος (quotus) ὅσπερ, { the one who.

What number in a series ὅποστος (quotus).
How old or ἡλικὸς ὅπηλικὸς ὅποτέρος, which-
how great ἡλικὸς ὅπηλικὸς ὅποτέρος, which-

Obs. ἄττα, Attic (ὁσσα, Iomic) for ἄττα, neut. pl. of ὅστις.
ἀττα, Attic (ὁσσα, Iomic) for τίνα, neut. pl. of τίς.

§ 74. ὃς, ὅσπερ, ὅστις.

ὁς is definite.

ἐστιν δίκης ὀφθαλμός, ὃς τὰ πάνθ ὅρα. MENANDER.
There is an eye of justice which sees all things.

ὁστις is indefinite.

ἀνελευθερος πάς ὅστις εἰς δόξαν βλέπει.
CLEANTHES, the Stoic.

Slavish the man whoever looks to fame.

For other usages of ὅστις see Index.

ὁσπερ is particularly definite (περ adds this force to other pronouns and adverbs, e.g. ὅσπερ, ἐπερ, ἐπειδὴ-
περ, etc.).

ταυτὸν ἔχουσιν ἀμάρτημα ὅσπερ καὶ οἱ ποιηταί.

PLAT.

They are making exactly the same mistake which
the poets make.
Pronouns.

It is good for me to be just as I am.

So ὅπερ Ar. Ach. 364. 474.

Note.—οὖν (ὦ, ὃτοτε, ὃτοιοῦ), added to relative pronouns, alters them from relatives, and makes them indefinite. ὅτοιοῦν, any whosoever; οὐδὲ δεόν, not even anything whatsoever, ne tantillum quidem; ὅτοιοσοῦν, how great soever, quantuscumque; ὅτοιοσοῦν, qualiscunque; ὅτοιοσοῦν, quotuscunque; οἱ ὅτοιοσοῦτε στρατηγοὶ, generals of any sort whatsoever, no matter who.

§ 75. **Attraction.**

A Relative which would be in the Accusative is often attracted into the case of its Antecedent, if that Antecedent is in the Genitive or Dative. This attraction sometimes, but rarely, takes place when the Relative would have been in the Dative.

χρῶμαι βιβλίοις οἷς ἔχω. I use the books which I have.

For ἄ ἔχω.

tοῖς ἀγαθοῖς οἷς ἔχομεν κτώμεθα καὶ τὰς ἄλλας.

Isaebus.

By means of the advantages which we possess we gain our other advantages also.

The Antecedent is often attracted into the clause of the Relative.

χρῶμαι οἷς ἔχω βιβλίοις for χρῶμαι βιβλίοις ἄ ἔχω. ἀμαθέστατοι ἐστε ὃν ἔγω οἴδα Ἑλλήνων. Thuc. vi. 39. You are the most ignorant of the Greeks whom I know.

For Ἑλλήνων οῖς οἴδα.

Note.—The attraction takes place even where the antecedent is omitted.

προς ὃ εἰχέ ἐξελεγε στράτευμα. Xen. Hell. iv. 1. 41.

He was collecting an army in addition to that which he already had.

Adverbs of place are thus attracted.

\[\text{διεκομιζόντο ὅθεν ὑπεξέθεντο παῖδας. Thuc. i. 89.} \]
They now conveyed across their children from the places where they had sent them for shelter.

For ἐντεῦθεν . . . οὐ.

§ 76. Miscellaneous instances of Attraction.

\[\tauὴν οὐσίαν ἦν κατέληπεν οὗ πλείονος ἄξιά ἐστίν. \]

The property which he left is not worth more.

\[\text{ἡ οὐσία, the subject, is attracted into the case of the relative.} \]

So ὁ ν οἱ θεοὶ φιλοῦσιν ἀποθνῄσκει νέος. \textbf{Men. 128}

\[\text{(He) whom the gods love dies young.} \]

The demonstrative subject, "οὗτος", is omitted.

So ἴπποι ἀνάλισκον αύτο κ εἰς ἀ δεῖ. \textbf{Xen. Oik. 3. 5.}

Many spend money on objects which they ought not (to spend it on).

For εἰς ταῦτα εἰς ἂ.

So ἂξω ὑμᾶς ἐνθα τὸ πράγμα ἐγένετο. \textbf{Xen. Cyr. v. 4. 21.}

I will bring you where the affair took place.

For ἑκέισε ἐνθα.

Several common idioms come under this head of Attraction.

\[(a) \text{ οὐδεὶς ὁστίς οὗ (i.e. οὐδεὶς ἐστίν ὁστίς οὗ) is declined as one word in Acc. Gen. Dat.} \]

\[\text{Γοργίας οὔδενὶ ὑπὶ οὐκ ἀπεκρίνετο. Plat. Men. 70.} \]

Gorgias was replying to every single questioner.

In Soph. \textbf{At.} 725, οὕτις ἐσθ' ὃς οὗ.

\[(b) \text{θαυμάστος ὃσος, ὑπερφυὴς ὃσος are similarly declined, and their adverbs θαυμάστῳ, ὑπερφυῶς, ὀμιλογηθεὶς ταῦτα μετὰ ἰδρύτος θαυμάστοι ὃσου.} \]

\[\text{Plat. Rep.} \]

He made these admissions with an astonishing amount of perspiration.

\[\text{ὑπερφυῶς ὃς χαῖρω. Plat.} \]

I am surprisingly glad.

\[(i.e. ὑπερφυῆς ἐστιν ὃς). \]
(c) oios, and allhos osos, ei tis.

He was speaking to bold men like the Athenians. For ooi eiosi kal Athetaioi.

He was raising the Agrianes and all the other Paenonian tribes.

Let us promise, I, Phormio, any one he likes. For alllos tis ei tina alllon bouleita.

oi6 te for toiootos oios te in the sense of “able,” like duna6os, is exceedingly common.

I am able to do this.

It is not possible; it cannot be.

In the same way, by the omission of the Antecedent, are formed many indefinite pronouns and verbs.

The Relative preceding the Demonstrative throws great emphasis on the Demonstrative (as in Latin).

Quae factu turpia sunt ea ne dictu quidem honesta habe.

Observe the phrases: δ λεγω, as I say, or as I was saying, óper, or δ apri elegein, óper eipon.
§ 77. **INDEFINITE PRONOUNS.**

Some, any, \{ none, nothing, \( \text{oùdeis, oùdēn (outris) poet.} \)
A kind or sort of, \( \text{tis, ti} \) \( \text{mùdeis, mùdēn.} \)
Some (with emphasis), \( \text{êstiv õe} \) none (emphatic) \( \text{ôs, èstiv ol (less common).} \) \( \text{oùde ès, mùdē ès.} \)
Any whatever, \( \text{ôstis õèv.} \)
Some . . . others, \( \text{ôi mèn—ôi òê.} \) \( \text{êlloí—êlloí.} \)
Each, every, all, \( \text{êkastos, pàs tis, pàs, átus (stronger than pàs) ñìmpas (all together).} \)
Other, another, \( \text{êllos (alius) ol êlloí, the rest, ceteri.} \)
One of two (different), \( \text{êtêros (alter); neither one} \) \( \text{ôoudéteros.} \) \( \text{nor other} \) \( \text{ômùdéteros.} \)

**Note 1.** \( \piòteros, \) and its indirect form, \( \deltaòteros, = \text{uter, whether, or which of two?} \) But they may also \( = \text{alteruter, one, or either of two.} \) In this latter sense \( \piòteros \) is sometimes written oxytone.

\( \piòtòs, \) of some sort; \( \piòtos, \) of some size or number (observe the accents).

\( \deltaèteroš \) should perhaps be classed among Demonstratives, but it is put here in contrast to \( \êlloš. \)

**Note 2.** Idiomatic uses of \( \text{tis.} \)

(a) \( \text{tis means sometimes many a one.} \)
\( \text{μùsei tis èkeïnov, ò ãndres 'Aθnàioi, kai dèdèn.} \) **DEM.**

There are those (there are many) who hate him and fear him, Athenians.
(b) It means, like aliquis, some great, some important person, or thing.

ηὐχεις τις εἶναι, τοῖοι χρήμασι σθένων. EUR. El. 939.
Thou wast boasting thyself to be some great one, trusting to thy riches.

Cf. S. Paul, ad Gal. ii. 6.
So δράω τι, to do some great thing. SOPH. El. 305.
Si vis esse aliquis. TIV. i. 74.

(c) It is constantly joined to adjectives, numerals, and pronouns, sometimes to strengthen, sometimes to weaken the expression, in a way for which, in English, we have frequently no equivalent:—

μέγας τις, πᾶς τις, ἕκαστος τις. οὔδείς τις, ὀλίγοι τινές. βραχύ τι, οὔδείν, τι, σχεδόν τι, τρεῖς τινες, etc. etc. ποῖος τις; πόσοι τις; σχεδόν τι, ἐγγύ τι, οὐ πολλοί τινες, τριάκοντα τινες, τίνες δύο νῆς.

THUC. viii. 100.

(d) ἦ τις ἦ οὔδείς—ἦ τι ἦ οὔδεν, hardly any one, hardly anything.

Ἄρτοι μὲν οὖν ἦ τι ἦ οὔδεν ἄληθες εἰρήκασι.


These men then have spoken hardly a word of truth.

(e) τις also covertly alludes to some known person.

ἤδει σὺν θανείται καὶ θανουσθ ὀλεί τινα.

SOPH. Antig. 751.

She then must die, and dying slay another (hers will not be the only death.)

(f) τις = here and there one.

τῶν ἐν ὁλιγαρχίᾳ ἀποθανόντων ἵσως τις ἦν πονηρός.

LYS. 30. 13.

Note 3. ἄλλος must often be rendered adverbially, besides, moreover, as well, adding as well as opposing. This is very common in Attic.

περὶπτός ποταμὸς ἄλλος. HDT. v. 54.
Yet a fifth river.

Cf. SOPH. El. 707; AESCH. Sept. 481.

οὗ γὰρ ἦν χόρτος οὔδε ἄλλο δενδρον οὔδέν. XEN. An. i. 5. 5.
There was no grass, no, nor any tree at all.
INDEFINITE PRONOUNS.

Cf. Plaustria iumentaque alia. Liv. iv. 41. Wagons and beasts of burden also.

And there were also two other malefactors led with him to be put to death. S. Luke, xxiii. 32.

All these (vices) are portable, with other graces weighed.

Shakspere, Macbeth, iv. iii. 90.

ο ἄλλος may often be rendered in general or usual.


Contrary to my general disposition.

Note 4. τὸν like quidvis, quidlibet, may mean anything, no matter what.

οὐδὲνα δεῖ μηχανᾶσθαι ὡς ἀποφείξεται τὸν τοῖον θάνατον.


No man should endeavour to avoid death by every means.


Obs. τὸ τοίον, quality; τὸ ποσόν, quantity.
CHAPTER IV.

THE CASES.

§ 78. Preliminary Note on the Cases.

Greek is developed from a language which had eight cases, or nine, if we regard the separate meanings of the last as belonging to two distinct cases. Of these eight or nine Greek retained only five, although comparative philology shows that traces of the others survived. The work of the lost cases was carried on by the remaining five, as the following table will explain.

<table>
<thead>
<tr>
<th>Indo-European</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>Nominative</td>
</tr>
<tr>
<td>Vocative</td>
<td>Vocative</td>
</tr>
<tr>
<td>Accusative</td>
<td>Accusative</td>
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<tr>
<td>Genitive</td>
<td>Genitive</td>
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<tr>
<td>Ablative</td>
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<tr>
<td>Dative</td>
<td></td>
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<tr>
<td>Locative</td>
<td></td>
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<tr>
<td>Instrumental</td>
<td></td>
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<tr>
<td>Comitative or Sociative</td>
<td></td>
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</tbody>
</table>

The Greek Genitive and Dative have been called *mixed* cases because they have assumed the functions of the lost cases.1

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1 The following declension of an Indo-European noun, taken from Schleicher, will show the cases.

Stem $\text{VAK}$ (voice, $\text{Fos}$, $\text{voc}$) *i.e. vox.*

| Singular Nom. $\text{VAK-s}$ the voice |
| Voc. $\text{VAK-}$ O voice.          |
| Acc. $\text{VAK-am}$ the voice.      |
| Gen. $\text{VAK-as}$ of the voice.   |
| Abl. $\text{VAK-at}$ from the voice. |
| Dat. $\text{VAK-ai}$ for the voice.  |
| Loc. $\text{VAK-i}$ at or by the voice. |
| Inst. $\text{VAK-bhi}$ with the voice. |
| (and Com.) $\text{VAK-a}$ } with the voice. |
The Nominative, Vocative, and Accusative form one group, the Genitive and Ablative a second group, the Dative, Locative, Instrumental, and Comitative (the latter being perhaps another aspect or shade of the Instrumental) a third group.

The Nominative is the case of the subject.
The Vocative is the case of the person or thing addressed.
The Accusative is the case of the object.
The Genitive is the case of the class (γένος, genus) to which a thing belongs.
The Ablative is the case of that from which another thing is separated, the case of separation.
The Dative is the case of the person or thing remotely connected with an action (the remoter object), for whom or which anything is done.
The Locative is the case of the place where an action takes place.
The Instrumental is the case of the instrument by which an action is performed.
The Comitative (or Sociative) is the case of the accompanying circumstances.

The details of each case will show that the five Greek cases retain their original meanings, while the mixed cases (Genitive and Dative) acquire in addition the meanings of the lost ones. But nearly all the cases, especially the mixed ones, have assumed other shades of meaning and other uses, from analogies which we cannot safely trace now. In treating of any case therefore we may distinguish between (1) its primary and distinct use, (2) its freer, looser use. Attempts to explain and classify the freer uses must necessarily be more or less arbitrary.

§ 79. THE NOMINATIVE.

The Nominative is the case of the Subject, and of the Predicate or Apposition in agreement with the Subject.

Φίλιππος καθίσταται βασιλέας.
Philip is appointed King.

The Nominative is often used for the Vocative.

ιθι μὲν οὖν σὺ, ὦ πρεσβύτατος. ΧΕΝ.
Come then, you, the elder one!
THE CASES.

οὗτος especially is so used.

οὗτος Αιας. SOPH. Ai. 89.

What ho! Ajax!


ὁ Απολλόδορος οὗτος, οὐ περιμενεῖς; PLAT. Symp.

Apolloides, you Sir! stop, won't you?

§ 80. THE VOCATIVE.

In Attic Prose Ὁ is generally added.

σκόπει τοίνυν, Ὁ Σωκρατες, ἔφη. PLAT.

Consider therefore, Socrates, said he.

μὴ θερμβείτε, Ὁ ἄνδρες Ἀθηναῖοι. PLAT. Apol.

Do not interrupt, Athenians.

The omission of the Ὁ makes the address curt, tart, or businesslike, as ἀκοῦεις Ἀιοχίνη; ἀ'γκρες Ἀισχινη;?

THE ACCUSATIVE.

§ 81. Preliminary Note on the Accusative.

The Accusative, unlike the Genitive and Dative, is formed with no suffix which in itself gives the case a special application. But it came to denote the object of the sentence, as the Nominative denotes the subject. In speaking of the object, however, we must very carefully distinguish between two distinct significations of the Accusative. Thus Antiphon writes, τόπτει τὸν ἄνδρα πληγάς, he strikes the man blows. Here πληγάς, blows, is already contained in the meaning of the verb τόπτει. This Accusative has been called the Internal Accusative. On the other hand, τὸν ἄνδρα, the man, is not contained in the meaning of τόπτει. This is called the External Accusative. The Internal Accusative is of much freer and wider application than the External, varying from the Cognate Accusative, μάχην μάχομαι, I fight a fight, to any word which is substituted for the Cognate Accusative, such as, στοιχεῖς ποιούμαι, I make a treaty; ἐπιστολὴν γράφω, I write a command;
πλέω θάλασσαν, I sail the sea; μέγαλα σφάλλομαι, I am greatly disappointed. The External Accusative is a natural extension, not of the meaning, but of the direction of the verb. The Accusative is naturally associated with a verb, and, when it is not an External Accusative, qualifies the verb almost as an adverb. Thus παύει τιτλήν (SOPH. El. 1415), strike a double blow, strike twice; ἄκην ἔσαν, or ἐγένοντο (HOM. II,) they were or became silence, i.e. silent. Hence the many quasi-adverbs of Accusative form, ἀρχή, ἄρμή, πρόφασιν, χάριν, προῖκα, etc., and the wide use of neuter adjectives used adverbially, πολλά, πυκνά, τὸ λουτόν, etc. Πρῶτον, πρότερόν, again are Accusative forms. Indeed we may say that all Accusatives fall under two heads, either—(1) the Internal Accusative, or (2) the External Accusative.

§ 82. Conspectus of the Internal Accusative.

The Internal Accusative denotes either the state or the operation of the verb (the state of neuter and passive verbs, the operation of active verbs).

It is either

A. A word kindred in stem or meaning to the verb (the Cognate Accusative), e.g.

μάχην μάχεσθαι.

ζῆν βίον.

B. A word substituted for the Cognate Accusative, and limiting or defining the verbal notion.

ψήφισμα νικάν, to win, i.e. carry, a measure.

Accusatives of this class denote

(a) That with respect to which the state or operation occurs, often the part affected (Accusative of Respect).

θαυμαστῶς εἶναι τὸ κάλλος, to be remarkable in respect of beauty.

ψυχὴν νοσεῖν, to be ill in mind.

(b) The extent of the state or operation in degree, space, or time.

οὔτε μέγα οὔτε σμικρὸν σοφός εἶμι.

In no degree, great or small, am I wise.
THE CASES.

70.

It is seventy stades distant.

I waited a long time.

Two further remarks may be made:

1. The Accusative follows Adjectives (and Adverbs) as well as verbs, e.g.

άγαθος πάσαν ἀρετήν.

άτυχοι ἀτυχίαν τοιάνδε.

2. Adjectives, especially neuter Adjectives and Pronouns in agreement with the Accusative, are freely used instead of the Accusative, which is unexpressed.

μέγαλα κινδυνεύει.

τούτο κινδυνεύει.

§ 83.

THE INTERNAL ACCUSATIVE.

The Internal Accusative is,

A. A word kindred in stem or meaning to the verb. This is called the COGNATE ACCUSATIVE.

τί μοίχθον οὐδὲν οὐσα μοχθεὶς; EUR. And. 134.

Why, being naught, toilest thou with toil?

ζήσεις βίον κράτιστον ἢν θυμοῦ κράτησ. MENAND. 186.

Thou wilt live the best life if thou wilt control thine anger.


νοσεῖς ἄλγος, thou art sick with grief, SOPH. Phil. 1326; γραφήν διώκειν, to bring an indictment against (cf. γραφήν γραφεσθαι, cognate in stem); πόλεμον στρατεύειν, to engage in war, THUC. i. 112 (cf. πόλεμον πολέμειν and στρατεύαν στρατεύειν.)
B. A word substituted for the Cognate Accusative, and limiting or defining the verbal notion.

ἐτερον ψήφισμα νικᾶ Δημοσθένης. Aeschin.
Demosthenes carries a second decree (or measure).

ήγωνίζουτο στάδιον, πάλην, καὶ πυγμήν. Xen.
They were contending in the race-course, in wrestling, and in boxing.

δίκην ὁφλεῖν, to lose a law-suit; Ὀλυμπία νικᾶν, to win an Olympic victory; γάμους ἐστι ἢ, to give a wedding feast, Eur.; ψήφισμα νικῆ, he carries (or wins) a decree, Aeschin.

Note. An extension of this Accusative is found in the Poets. This Accusative denotes the result of the verbal operation. Practically the verb yields an epithet in agreement with the Accusative.

ἔλκος οὖσαι, Hom. Π. v. 361, to stab (and so make) a wound. Goodwin compares “to break a hole.” τρόπος καταρρήγνυσι, Soph. Ant. 675, breaks to pieces (and so causes) a rout; τάκεις οἰμογάν, Soph. El. 123, thou melttest a (makest a melting) lamentation; τεῖραν ἐμφάραν, Aesch. Pers. 715, he made a foolish attempt; τέγγειν δάκρυα, Pind. Nem. x. 141, he wetted (i.e. shed wet) tears.

In Soph. Ant. 973 the passive of this construction occurs. ἔλκος τυφλωθεῖν, a blinded wound, i.e. wound inflicted which caused blindness; the active form would be τυφλοῦν ἔλκος, to inflict a blinding wound.

§ 84. ACCUSATIVE OF RESPECT.

An Accusative is constantly joined to a verb, adjective, noun, or even a sentence, to denote that in respect to which the state or operation of the verb, etc., takes place. Very often the Accusative denotes the part affected, e.g.

κάμνω or ἄλγω τὴν κεφαλήν (τὰ ὄμματα, τοὺς πόδας, τοὺς δακτύλους).
I have a pain in the head (eyes, feet, fingers).
Better to ail in body than in mind.

Blind art thou both in ears, and mind, and eyes.

'Εξακόσιοι τὸν ἄρματον, six hundred in number.

'Ελληνες τὸ γένος (τὸ ὄνομα), Greeks in race (in name).

Compare this Accusative with the Dative of Circumstance.

§ 85. ACCUSATIVE OF SPACE AND TIME.

The Accusative denotes extension of space and duration of time.

πλεῖν τὴν θάλασσαν, Άνδοκ., to sail the sea.

πορεύεσθαι ὁδὸν, γῆν, ὅρη, Χεν., to travel over a road, land, mountains.

αἱ σπονδαὶ ἕναιντὸν ἔσωνται. θυκ. The truce shall be (i.e. last) for a year.

αὔτεχει ἡ Πλάτανα τῶν Ὑβῶν σταδίους ἐβδομήκοντα.

Plataea is seventy stades distant from Thebes.

τὴν τρίτην ἠμέραν εἰργάζοντο καὶ τὴν τετάρτην.

They were working throughout the third day and the fourth.

κέλευθον ἔρπεν, to crawl along a road, Σοφ. Φιλ. 1224; ὁδὸν φανῆναι, to appear on a road, Σοφ. Εί. 1274; τὴν ὄραν τοῦ ἔτους, Δεμ. Φιλ. i. 8, during the season of the year.

Note. An Accusative with ordinal numbers means how long since or ago.

ἐξῆλθομεν τρίτον ἔτος τούτῳ. Δεμ. 54. 3.

We came out three years ago

Cf PLAT. Protag. 309.
§ 86. **ACCUSATIVE OF MOTION.**

The Accusative denotes *motion to a place*, without a preposition in Poetry; but in Prose a preposition is required.

\[ \text{oùp w nevóstηk' oìkon. } \text{EUR. I. T. 534.} \]

Not yet hath he returned home.

Cf. Soph. Ant. 152, Phil. 244; Eur. Bacch. 1, 5. Cf. Julius Caesar—Ere we could arrive the point proposed.


\[ \text{αι νήσες ἀφικνοῦνται ἐπὶ Πύλων. } \text{THUC.} \]

The ships arrive against Pylos.

\[ \text{ἐντεῦθεν ἔξελαύνει εἰς Κολοσσάς. } \text{XEN.} \]

From this place he marches to Colossae.

§ 87. **ACCUSATIVE OF THE OBJECT AND PREDICATE IN AGREEMENT OR IN APPPOSITION WITH IT.**

For this construction, a very common and easy one, see Oblique Predicate.

Verbs of naming (καλω, ὄνομάω), addressing (προσαγορεύω), dividing and distributing (νέμω, κατανείμω, διαιρῶ, τέμνω), take this construction both in the active and passive.

\[ \text{καλοῦσι με τοῦτο τὸ ὄνομα. } \text{XEN. Oik. 7. 3.} \]

They call me (by) this name.

\[ \text{ὁ Κύρος τὸ στράτευμα κατένειμε δώδεκα μέρη. } \text{XEN. Cyr. 7. 5. 13.} \]

Cyrus divided the army into twelve parts.

\[ \text{ὁ γῆ τὰ αὐτὰ μέρη διανέμεται. } \text{PL. Leg. V. 737.} \]

The land is divided into the same parts.

§ 88. **DOUBLE ACCUSATIVE.**

Certain classes of Verbs in Greek regularly take a double Accusative.
Verbs of:

asking, i.e. interrogating: ἐρωτῶ, ἥρωμην.
asking, i.e. petitioning: αἰτῶ (and compounds), πράσσω, εἰς-πράσσω, πράσσομαι, ἰδέαν, exact.

concealing: κρύπτω (ἀποκρύπτω).
teaching: διδάσκω.

putting on or off: ἐνδύω, ἐκδύω, ἀμφιέννυμι, περιβάλλομαι.

depriving: ἀφαιροῦμαι, ἀποστερῶ, ὑπολῶ.
saying or doing anything good or ill:

ἀγαθῶν (κακῶν, τι, τοῦτο, εὖ, καλῶς, κακῶς), λέγω, ἔρω, εἴπων, δρῶ, τοιῶ, ἔργαζομαι (rarely πράσσω).

Similarly: εὐλογῶ, ἐπαίνο, ψεύδομαι, διαβάλλω, ὑβρίζω, ἁδικῶ, ἀντιποῦ, βλάπτω, κωλῶ, ἀναγκάζω.

οὐ τοῦτο σε ἐρωτῶ. ARISTOPH.
That's not the question I'm asking you.

τολλοὶ μὲ σῖτον αὐτοῦσι, πολλοὶ δὲ ἰμάτια. XEN.
Many are asking me for food, many for clothes.

ἄλλοις ταῦτα ταῦτα διδάσκω. PLAT.
1 teach others these self-same subjects.

οὐδέν σε κρύψω. SOPH.
Naught will I hide from thee.

ἰδοὺ δ᾽ Ἀπόλλων αὐτῶς ἐκδύον ἐμὲ ἐσθήτα. AESCH.
And lo! Apollo's self divesting me
Of garb oracular.

ἀλλήλους τὰ ἐσχατα λέγουσιν. XEN.
They say the most atrocious things of one another.

οἱ μὲν πονηροὶ κακῶν τι ἔργαζονται τοὺς ἀνθρώπους,
oi δ' ἀγαθοὶ ἄγαθον. PLAT.
Bad men do harm to others, good men good.
Note 1. The construction of the Double Accusative is much commoner in Greek than in Latin. Almost any Greek transitive verb can take an Accusative of the External Object, and some one of the many varieties of the Internal Object. The Internal Accusative is often a neuter pronoun, or an adjective agreeing with a suppressed substantive.

Μέλετος με ἐγράψατο τὴν γραφὴν ταύτην. Plat.
Meletus brought this indictment against me.

In the Passive—

τὰς ἄλλας μάχας, ὅσας Πέρσαι ἁττήθησαν, ἐό. Isocr.
I pass over all the other battles in which the Persians were defeated.

The poets, as might be expected, use great freedom with this construction, from Homer downwards.

χρόα νίζετο ἄλμην. Od. vi. 224.
He was washing the brine off his skin.

(He was washing his skin: he was washing off the brine.)

ἀλλ’ οὐκ ἔσει τούτῳ γ’ ἡ δίκη σε. Soph. Ant. 538.
Nay, Justice will not suffer thee to do this.

τοιοῦτον θράσος

αὐτή ἑδ σπλίζετε. Soph. El. 996.
Thou arm’st thyself in such boldness.

Note 2. In the passive Construction one accusative becomes the subject. E.g.—

πολλοὶ ἔπους ἀπεστέρηνται.
Many have been deprived of their horses.

The passive of ἐό, κακῶς, ποιεῖν is not ἐό etc. ποιεῖσθαι but ἐό etc. πάσχειν, and of ἐό etc. λέγειν not λέγεσθαι but ἀκούειν (cf. bene, male audire), e.g. μέγαλα, ἐό, παθεῖν, πολλὰ κακὰ ἀκούειν.

Note 3. Many of these verbs take other constructions, e.g. ἀναμμηνίσκω τινά τινος, αἰτῶ τι παρά τινος, ἀφαιροῦμαι τι τινὸς ἄγαθὸν ποιῶ σοι. λοιδορέειν takes an accusative, λοιδορεῖσθαι a dative: μέφομαι an accus. of thing and dative of person, τοντό σοι; also an accusative of person; also a dative alone of person.
§ 89. THE EXTERNAL ACCUSATIVE.

The Accusatives denote the direct object of a transitive Verb.

τὴν μάχην τοὺς βαρβάρους ἐνίκησεν. Aeschin.
He conquered the barbarians in battle.

μάχην internal Accus., βαρβάρους external Accus.

Note 1. The Accusative depends almost universally on a Verb. But there are few cases in which it depends on a noun (generally a verbal adjective, or a noun of verbal character).

And none of the immortals is able to escape thee.

πόλεμος ἀπορα πόριμος. Aesch. P. V. 904.


Perhaps we may add ἔχαρννι τὰ ὅμολογημένα, Isaëus v. 26; ἐπιστήμουν τα προσήκοντα, Xén. Cyr. 3. 3, 9; Ὁσκράτης τὰ μετέωρα προντιστής, Pl. Aρ. π.; unless we regard the accusatives here as accusatives of respect.

The construction is not unknown to Latin—

Quid tibi hanc digito tactio est. Plaut. Poen. v. 5. 29.
Reditum domum in patriam. Liv. xxx. 32.

On this construction see Peile, Primer of Philology, ch. vii. 5.

Note 2. An Accusative stands in apposition not to the object of the verb, but to the state or act jointly denoted by the verb and its object. Very often this Accusative in Apposition has a proleptic force. See Peculiarities of Apposition.

αἰαί, κακῶν ἡψυστά δῆ κλώο τάδε,
Woe! woe! the top of sorrow hear I now,
Shame to the Persians, and shrill lamentations.

Other instances occur, Aesch. Ag. 225, Cho. 200, Eur. Bacch. 29, 250.
§ 90. **VERBS WHICH TAKE AN EXTERNAL ACCUSATIVE.**

The following classes of Verbs should be noticed as taking an Accusative of the External Object.

1. Many Verbs of Emotion:

   - αἰδοῦμαι, I revere.
   - αἴσχύνομαι, I feel awe or shame in the presence of.
   - θαρρῶ, I feel confidence in.
   - έκτάλησσομαι, I am alarmed.
   - καταπλήσσομαι, at.
   - φρίσσω, I shudder at. SOPH. Ant. 997.

   - αἴσχύνομαι τῶν πολύμυνον θεῶν. EUR. Ion, 1074.
   - I am abashed in the presence of the god renowned in song.
   - τὸ τοιοῦτον σῶμα οἰ ἑχθρόι θαρροῦσιν. PL. Phaed. 239.
   - The enemy feel confidence in such a body.
   - μὴ δύναμιν τῶν Ἀθηναίων καταπλαγῆτε. THUC. vi. 76.
   - Do not be dismayed at the power of the Athenians.

2. Many Verbs of Motion compounded with Prepositions, such verbs taking the meaning of their kindred transitives.

   - διαβάινω, I cross.
   - διέρχομαι, I seek.
   - διαπλέω, I sail across.
   - περέρχομαι, I go about.
   - περιπλέω, I coast along.
   - ἐκδιδράσκω, I run away from.
   - ἀποδιδράσκω, I avoid.
   - μέτεμι, I pursue, go in.
   - μετέρχομαι, I quest of.
   - ἐκβαίνω, I exceed.
   - ἐξίστημι, I avoid.
   - ὑπερβάλλω, I cross over, surpass.
   - ὑφίσταμαι, I undertake (sus-)pensō, I cipio).
   - ὑποφεύγω, I avoid, shirk.

   - τὰ ἐπιτήδεια ἐκ Σήοτου μετίόντες. XEN. Hell. ii. 1. 25.
   - Going in search of provisions from Sestos.
   - ὑπερέβαλον τὰ ὄρη. XEN. An. iv. 4. 23.
   - They crossed the mountains.
   - As soon as the men exceed the prescribed limit of age we shall, I presume, set them free.
   - οἱ πρόγονοι οὐδένα πᾶτον κίνδυνον ἔξεστησαν. DEM. 20. 10.
   - Our ancestors never shirked any danger.

Cf. VERG. Aen. v. 438, vim viribus exit (i.e. evitat).

   - τὸ τοὺς τυράννους εἰσίναι. DEM. 418. 13.
   - To act the part of tyrants.
3. Many Compound Verbs, which in their composite form are equivalent to transitive Verbs:

\[ \text{δημαγωγεῖ τοὺς ἀνδρας. } \text{XEN. An. vii. 6. 4. } \]

He wins men by popular acts.

\[ \text{τὸν ἑαυτὸν πατέρα γνηστηρεῖ. } \text{DEM. 24. 203. } \]

He nurses his father in his old age.

\[ \mu) \text{ τὰ χείρω φιλονεικήσας. } \text{THUC. v. 111. } \]

Not through contentiousness to choose the worse.

Cf. SOPH. Ant. 994, Schneidewin, w. note.

So οἰκονομῶ (τὸν βίον), I manage, or regulate.

\[ \text{συκοφαντῶ (τινά), I calumniate, or accuse falsely. } \]

\[ \text{λογοτοιῶ (συμφοράς), I make up tales (of troubles). } \]

\[ \text{καταναγμαχῶ, I overpower in naval warfare. } \]

\[ \text{καταπολεμῶ, I overpower in war. } \]

4. Special Verbs.

\[ \text{γελῶ, I ridicule (τινά); δακρῶ, I weep for (φίλους, friends), } \text{EUR. Frag. } \]

\[ \text{φθάνω, I anticipate (τοὺς μέλλοντας, those who are purposing). } \]

\[ \text{ξῆλω, I emulate (τοὺς ἄγαθοὺς, the good). } \]

\[ \text{φιλάστομαι, } \{ \text{I beware of (τὸν κύνα, the dog). } \]

\[ \text{εὐλαβοῦμαι, } \} \]

\[ \text{ἀμύνομαι, I defend myself against (τοὺς πολεμίους). } \]

\[ \text{τμωροῦμαι, I take vengeance on (τὸν φονεύσαντα, the murderer). } \]

\[ \text{βιάζομαι, I force, win by force (τὸν ἑυπλοῦν, the entrance, } \text{THUC. vii. 22). } \]

\[ \text{σιωπῶ, I pass over in silence (τὰ δίκαια, what is right). } \]

\[ \text{λανθάνω, I elude the notice of (τὸν διώκοντα, the pursuer). } \]

\[ \text{προθυμοῦμαι, I promote (τὴν εὐμβασίν, the treaty, THUC. } \text{v. 17). } \]

\[ \text{οἱ Ἀθηναῖοι τῶν ἤπειροι ἐφοβήθησαν. } \text{The Athenians were afraid of the Syracusan cavalry. } \]

\[ \text{ἀδύνατα ἢ τοὺς Δοκροὺς ἀμύνεσθαι. } \text{THUC. iv. 1. } \]

It was impossible to keep off the Locrians.

\[ \text{τί φυλάξασθαι φημι δεῖν ἡμῶς; } \text{DEM. de Pace iv. } \]

What do I maintain we must guard against?

\[ \text{ὁ Κλεών ὑπέθευγε τὸν πλοῦν . . . ὕψισταται τὸν πλοῦν. } \text{THUC. iv. 28. } \]

Cleon was trying to back out of the expedition: he undertakes the expedition.
5. "Ομνυμμε and expressions of swearing, μά, οὐ μά, ναι μά, νή.

μά Δία, nay, by Zeus.
νή ορ ναι τὸν Δία, yea, by Zeus.
οὐ τὸν Δία, oὐ μά τὸν Δία, nay, by Zeus.
ὁμωμοκὼς τοὺς θεούς, having sworn by the gods, DEM. 301. 1.
οὐ μά τὸν Δί', οὐ (in answers), No, by Zeus, not, etc.
οὐ μά τὸν Δ', oὐ μὲν δή, No, by Zeus, not so indeed.

Note 1. The poets use great freedom in making Verbs transitive.

τοὺς γὰρ εὐσεβείς θεοὶ
θησαυροὺς οὐ χαίρονσι.

At a good man’s death
The gods rejoice not. See PEILE, Primer of Philology, p. 131.

So ἦξεν χέρα, SOPH. Ai. 44 (Jebb’s note); χορεύω θεόν, I celebrate the god in the dance, PIND. Isth. i. 7, SOPH. Ant. 1152; χορεύειν γάμους, EUR. I. A. 1047. So βαίνειν (προβαίνειν) πόδα.

Note 2. An Accusative is found after a compound expression which is equivalent to a Verb. Many accusatives in the poets may be thus explained.

καὶ πάνυνυχι δὴ διάπλουν καθίστασαν
So all night long the captains of ships were keeping afloat (or sailing in and out) the whole naval host (διαπ. — καθίστασαν = one verb).

τὴν ἐν τάκεις οἷμωγάν Ἀγαμέμνονα; SOPH. El.
With what melting lament bemoanest thou Agamemnon?
(τάκεις — οἷμωγάν = one verb.)

ἐι δέ μ’ ἔσσ’ ἐν λόγοις
ἐξήρχες (λόγοις ἐξήρχεσ = προσεφώνεις, Jebb). SOPH. El. 556.

If thou hadst been ever accosting me thus.

Cf. AESCH. Ag. 788; SOPH. O.C. 583.
See Schneidewin on SOPH. Ant. 212.
Cf. TERENCE, Hauton, Prol. 41, Mea causa causam hanc iustam esse animum-inducite.
Note 3. Poetical and comic use of the Accusative with verbs of looking (an Internal Accusative).

There are many Homeric phrases.

πῦρ ὑπαλμοῦσι δέδορκώσι, Od. xix. 446 (looking, i.e. flashing fire).

So Ἀρην βλέπειν, δέρκεσθαι, ἀλκὴν ὅραν,

"Ἀρη δεδορκότων. AESCH. Sept. c. Theb. 553.

Aristophanes is very fond of this idiom.

πρὸς τῶν θεῶν, ἄνθρωπε, ναύφρακτον βλέπειν.

Arist. Ach. 95.

"fore heaven, fellow, thou look'st an ironclad.

So βλέπειν νάπν (mustard), ὅμφακος (sour grapes).

Cf. "to look black," "look daggers," and Hamlet, "I will speak daggers." "He speaks holiday, he smells April and May," Merry Wives, iii. 2.

§ 91. THE GENITIVE.

Preliminary note on the Genitive.

The Greek Genitive is the case of Connexion and its opposite, dis-Connexion or Separation. The Genitive proper denotes the class (γένος) to which a thing belongs. Thus νόμισμα ἀργυρίων, a coin of silver; the coin belongs to the class silver. Both in etymology and signification the Genitive is akin to an adjective. (See Max Müller, Lectures on the Science of Language, i. 105; second edition.) The Ablative, on the other hand, denotes that from which a thing is removed. The signification of the lost Ablative has passed into the Genitive. But in the Greek Genitive we can never, perhaps, be sure where we have a strictly Ablative meaning, for as the Genitive denotes Connexion, by a natural law of association, it also denotes the opposite, dis-Connexion, i.e. Separation. Further, Connexion (or Relation) is so elastic a conception, that the usages of the Genitive have, by a series of loose analogies, been almost indefinitely extended. This is what we should expect when we consider the popular and unscientific growth of Syntax. It is not possible to tabulate all the usages of the Genitive, or to avoid cross-divisions.
The Partitive Genitive so-called is a misnomer, due to a confusion of thought. The Genitive denotes the whole, that on which it depends the part. Lastly, as the Accusative essentially depends on a Verb or Verbal notion, so the Genitive essentially depends on a Substantive or Substantival notion.

§ 92. POSSESSIVE GENITIVE.

The Genitive denotes the Possessor, that to which a thing belongs; with

A. Nouns and Adjectives, οἶκεῖος, ἴδιος (own, peculiar, or belonging to); ἰερός, consecrated to; and their opposite, ἀλλότριος. These also (ἱερός very rarely) take a Dative.

Nouns, etc.

ἡ τοῦ πατρὸς οἶκια or ἡ οἶκια τοῦ πατρὸς. The father's house.

ἡ πόλις ἀπάνων τῶν πολιτῶν κοινῆ ἐστίν. ANDOK. The city is common to all the citizens.

ἱερὸς γὰρ ὅτου τῶν κατὰ χθονὸς θεῶν. EUR. Consecrated is that one to the nether gods.

B. Verbs.

οἱ Πέρσαι τὴν Ἁσίαν ἑαυτῶν ποιοῦνται. XEN. The Persians are claiming Asia as their own.

tὸς ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται; SOPH. O. C. 38. What spot is this? To which of the gods is it held sacred (considered to belong)?

Note 1. The Neuter Article with the Genitive is freely used: τὰ τῶν θεῶν, τὰ τῶν Ἑλλήνων (τὰ Ἑλληνικά), the affairs, concerns, lands, history, etc., of the Greeks; τὸ τῆς ὀλιγαρχίας, the nature of oligarchy, or oligarchy.

Note 2. In certain familiar phrases there is an ellipse of the word on which the Genitive depends: ἐν "Αἰδοῦ, in Hades; ἐς "Αἰδοῦ, to Hades; εἰς διδασκάλου, to the master's (sc. house).
Note 3. The Genitive denotes the person or thing to which something is suitable or becoming (it is a sign of, a mark of, it requires, etc.).

This is (the conduct) of one who is jesting (this is mere banter).
ἐστιν ἄρα δικαίων ἀνδρός βλάπτειν καὶ ὄντινον ἄνθρώπων;
Πλατ. Ῥεπ. 1. 335.
Is it the part of a just man to (will a just man) injure any one whomsoever?

πάλης ἀνόιας καὶ τὸ ἁρασθαί κενά. Σοφ. Εἰ. 1054.
• It shows (it is) great madness even to engage in an idle quest.

In expressions of sonship the substantive on which the Genitive depends may be omitted: Ἀρτέμις ὑφ' Ζεύς, Νικίας ὑπ' Νικηράτου, Θουκυδίδης ὑπ' Ὀλύμπου. More briefly, Μιλτιάδης Κήρωνος. Ποι. Διὸς Ἀρτέμις, Αρτέμις daughter of Zeus; Ὀλύμπος ταχύς Αἰας, Αἴας swift son of Οὐλέας. Ημ.

Obs.—This is sometimes called the Genitive of Origin, or Descent, or Source. It is a genitive of the possessor, or of the class, for, as Max Müller points out, it is equally correct to say ὁ νιὸς τοῦ πατρός, as to say ὁ πατὴρ τοῦ νιὸν.

πατρὸς λέγεται Κήρος γενέσθαι Καμβίουν.
Χεν. Κύρ. 1. 2. 1.

It is said that Cyrus was the son of Cambyses.

So in poetry, φῦναι, βλαστᾶν, τραφῆναι τίνος.

§ 93. GENITIVE OF MATERIAL OR CONTENTS.

The Genitive denotes the Material of which a thing consists, or the Contents of a thing.

With Nouns, etc.:—

νόμισμα ἀργυρίου (=νόμισμα ἀργυροῦν).
A coin of silver (Old Eng. adj. a silvern coin).

ὁρῶσι σῶρος σῖτου, ξύλων, λίθων. Χεν. Ἡλλ. iv. 4.12.
They see piles of grain, timber, stones.

σῶμα δειλαίας στόδου. Σοφ. Εἰκτ. 758.
A body of pitiable ashes.
B. With Verbs:—

οἱ στέφανοι ρόδων ἡσαυ ἀλλ' οὐ χρυσίου. Dem.  
The wreaths were of roses, and not of gold.

θεμέλιοι παντοίων λίθων ὑπόκεινται. Thuc.  
The substructions were made of stones of all sorts.

Free and poetical uses:—

A voice of shrill laments.

A gasp of bloody dew.

Expressions such as Ἀθηνῶν πόλις, the city of Athens (contrast with “urbs Roma”); Τροῖς πτολεμέρον, the city of Troy, are poetical.

§ 94. GENITIVE OF AMOUNT.

Another aspect of the Genitive of Material is where it denotes the Amount of Space, Time, Money.

ὁκτὼ σταδίων τεῖχος. Thuc.  
A wall of eight stades.

τριῶν ἁμερῶν ὄδος. Xen.  
A journey of ten days (a ten days’ journey).

τριάκοντα ταλάντων οὐσία.  
A property of thirty talents.

ἐπιτίθειν τριῶν ἁμερῶν ἐλαβον. Xen. Cyr. v. 3. 35.  
They took provisions for three days.

γαμεῖν δὲ ἐπειδὰν ἔτων ἡ τις τριάκοντα. Plat. Legg. 721.  
A man should marry when he is thirty years old.

πυραμίδι λιθίνη τὸ μὲν εὕρως ἐν ὄς πλέθρον, τὸ δὲ ύψος δύο πλέθρων. Xen. Anab. 3. 4. 9.  
A stone pyramid in breadth one plethron, in height two plethra.

χίλιων δραχμῶν δίκην φεύγω. Dem. 55. 25.  
I am defendant in a suit involving a thousand drachmae. ¹

¹ With the Genitive of Amount may be connected the Genitive of Value.
§ 95. GENITIVE OF PLENTY OR WANT.

With the Genitive of Material may be associated the Genitive after words of Plenty or Want.

A. Adjectives and Adverbs: μεστός, πλήρης, ἐμπλεως, πλοῦσιος, ἐνδεχής, πένης, κενός, ἐρημος, γυμνός, καθαρός, ἄλις.
ποταμός πλήρης ἵχθυων. ΧΕΝ.
A river full of fishes.
tὸ τῆς Δήθης πεδίων κενόν ἐστι δένδρων.
PLAT.

The plain of Lethe is bare of trees.
tύραννος πολλῶν φόβων καὶ ἐρωτῶν μεστός.
PLAT. Rep. 579.

A despot filled with many fears and desires.
So with a Substantive: ἀπορία σίτου, scarcity of provisions.

B. Verbs: πίμπλημι, ἐμπλημένημι, πληρῶ, πλήθω, γέμω, μεστά, εὐπόρω, δέομαι, δεῖ, σπανίζω (κέχρημαι, κεχρημένος, Ἐπίς and poetical).

τὰ βιβλία Ἀναξαγόρου γέμει τούτων τῶν λόγων.
PLAT.

The books of Anaxagoras teem with these statements.
ἔσπανιέον τροφῆς τοῖς πολλοῖς. ΘΥΚΩ.
They were in want of provisions for the majority.
παῖσαι, πρὶν ὅργης κἀμέ μεστῶσαι. ΣΟΡΗ. ΑΝΤ. 28.
Peace! ere thou fill me too with wrath.
ὁ παρὼν καιρὸς πολλῆς φροντίδος καὶ βουλῆς δεῖται.
The present occasion requires much thought and counsel
οὐ πόνων κεχρήμεθα. ΕΥΡ. ΜΕΔ. 334.
We have no lack of troubles.

Obs. λέκτρα πίμπλαται δακρύμασιν. ΑΕΣΧ. ΠΕΡΣ. 100.
Their couches are filled (watered) with tears.

Here the dative of Instrument is used.
Note. The constructions of δεί, δέω:—

οὔ πολλοῦ πόνου με δεί,
I have no need of much trouble.

πολλὰς μοι δεί φροντίδας; SOPH. Elect. 612.

What care need I?

πολλοῦ δέω ἐμαυτῶν γε ἀδικήσεων. PLAT. Apol. 17.

I am far from intending to wrong myself.

Common phrases with δεί are πολλοῦ δεί, far from it; or, πολλοῦ δέω (personally used), nothing of the sort; ὅλιγον δεί, there wants little, all but; ὅλιγον, (alone) almost; ὅλιγον ἐμαυτῶ
ἔπελαθόμην, PLAT. Apol. i., I wellnigh forgot myself (who I was).

So μικροῦ, within a little, almost.

ὀκτὼ ἀποδέοντες τριακόσιοι = 292. THUC. iv. 38.

δυοῖν δέοντες πεντήκοντα = 48.

§ 96. THE PARTITIVE GENITIVE (SO CALLED).

The Partitive Genitive so called (the Genitive is the whole, the word on which it depends is the part) is used:—

A. With any part of speech denoting participation.

πολλοὶ τῶν Ἀθηναίων.
Many of the Athenians.

τὰ δύο μέρη τῆς στρατιᾶς.
Two-thirds of the army.

'Αθηναίων ὁ Βουλόμενος.
Any one of the Athenians who wishes.

τῶν πολέμων οἱ μὲν ἀπώλοντο, οἱ δὲ ἐφυγοίν.
Of the enemy some fell, while others escaped.

τῶν πολιτῶν τις, οὔτις στρατοῦ. SOPH. Ai. (twice.)
One of the citizens, no one in the host.

ἀνήρ τῶν ῥήτόρων (ARIST. Eq. 423, ἀνήρ = τις).
One of the speakers; so, δῆμοι ἀνήρ, a man of the people
( Xen. Cyr. ii. 2. 22).

ἡ ναῦς ἀριστα ἐπλευ παντὸς τοῦ στρατοπέδου. LYS.
The ship was the best sailer in the whole squadron.
B. Especially after adjectives denoting participation and their opposites: — μέτοχος, ἀμέτοχος, ἱσόμοιρος, ἀκλήρος, ἄμοιρος, ἄγενυστος.

μέτοχος ᾧν εἴσι τοῦ φόνου δράσας τάδε. Eur.
Thou wouldst this bloodshed share shouldst thou do this—(particeps sis caedis).

C. With Verbs, especially with those of giving or taking a share.

μετέχω, μετεστί (μοι), μεταλαμβάνω, I have, or take, a share; μεταποιοῦμαι, I claim a share; μεταδίδωμι (τινί), κοινωνῶ (τινί), I give a share (to a person, τινί), προσήκει μοι, I have a concern in.

ἀνθρώπου ψυχή τοῦ θείου μετέχει. PLAT.
The soul of man partakes of divinity.

οὐ μεταδόσουσι ἡμῖν τῆς ἀρχῆς Λακεδαιμόνιοι.

HEROD.
The Lacedaemonians will not give us a share in the empire.

οὐδὲν προσήκει μοι τῆς αἰτίας ταύτης. ANTIPH.
I have nothing to do with this accusation (i.e. it does not concern me).

D. Also Verbs of eating, tasting, or drinking, or any Verb denoting participation in a thing: —πίνω, ἐσθίω, γεύω, γεύσομαι.

πίνω τοῦ οἶνου, ἐσθίω κρέον.
I drink wine, I eat meat.

τῆς γῆς ἔτεμον.
They ravaged (some of) the land.

πέμπει τῶν Λυδῶν.
He sends some (of the) Lydians.

ὁσοὶ ἐφαγοῦν τῶν χηρῶν πάντες ἄφρονες ἐγίγνοντο. XEN.
All who ate of the honeycombs soon became mad.
The partitive ἃ may be inserted, cf. ἀπολαύειν τί τινός, to enjoy some advantage from some source.

Note 1. Many of these verbs are used transitively and take an Accusative (denoting "an object completely overpowered," J. GRIMM). τίνω οὖν, λαγχάνω τι, I attain something, τινός, a share of something; so πλείστων μέρος τινός μετέχειν, to have the greatest part of something (where μέρος is a whole).

Note 2. Instead of a neuter singular with a partitive Genitive the adjective of certain words (ἡμιον, πολύς, πλείστος, λοιπός) often agrees in gender with the genitive: ὁ ἡμιον, or ὁ λοιπός, τοῦ χρόνου; τοῦ χρόνου ὁ πλείστος, πολλὴ τῆς χώρας (XEN. Cyr. iii. 2. 2). Cf. THUC. i. 2, τῆς γῆς ἡ ἀρίστη.

Note 3. Many Adverbs of place are joined with a partitive Genitive: ποῦ γῆς; ubi terrarum? πανταχου γῆς, σύμαμου γῆς; ἄλλου ἄλλη τῆς πόλεως, THUC. ii. 4; πηνίκα τῆς ἡμέρας; at what time of day? πόρρω τῆς ἡμέρας, τὸν νυκτὸν, ὄψε τῆς ὁράσ.

Many such phrases occur in the poets:—

ποῦ γνώμης ποτ’ εἶ; SOPH. Antig. 42.
What is thy purpose?

ποῦ ποτ’ εἶ φρενῶν; SOPH. Elect. 390 (see 404).
What is thy mysterious intent?

ποῦ λόγων ξλθω; SOPH. Elect. 1174.
What words shall I utter?

γαλας ὀρόγας ἐνθα, κ.τ.λ. SOPH. Ajax 659.
Hiding it in the earth where, etc.

οἱ μ’ ατυμίας ἄγεις; SOPH. Elect. 1035.
To what infamy art thou leading me?

Note 4. The neuter of a pronoun or adjective, or adverb, is not unknown to Greek, but not so common as in Latin (paullum sapientiae, parum sapientiae, aliquid divitiarum, quicquid deorum, etc.). τι στασιασμοῦ, THUC. iv. 130; ἀμὴχανον εὐδαμονίας, PLAT. Apol.; ἀτοσα τῆς σμικρολογίας, PLAT. Theaete. 175; ἐπὶ μέγα δυνάμεως χωρείν, THUC. i. 118; ἐπὶ πλείστον ἀνθρώπων, THUC. i. 1; ἐπὶ παντὶ κακοῦ, PLAT. Rep. 579; ἐν τῷ συμφορῷ, SOPH. Antig. 1229.
Note 5. The word on which a partitive Genitive depends has often to be supplied:—

ἐμὲ ἥσε τῶν πεπεσμένων. PLAT. Rep. 424.
Set me down as one of those who are convinced.
Σιλῶν τῶν ἐπτὰ σοφιστῶν ἐκλήθη. ISOCR. Antid. 235.
Solon was called one of the Seven Sages.

§ 97. GENITIVE OF CONNEXION.

The following Verbs denoting Connexion take a Genitive:—

A. Verbs signifying to aim at, hit or attain, miss.

στοχάζωμαι, aim at; ὀρέγομαι, reach out towards, strive for; τυγχάνω, κυψέω, ἐφικνοῦμαι, hit, secure, obtain, attain; ἀποτυγχάνω, ἀμαρτάνω, miss, lose; ψεύδομαι, σφάλλομαι, I am disappointed, balked of. (N.B. κιχάνω generally takes an Accusative.)

B. Catch hold of, touch, cling to (be separated from, see Gen. of separation).

λαμβάνωμαι (and compounds with ἐπὶ, ἀντί), ἀπτομαι, ἐφαπτομαι, θυγγάνω, I catch hold of, touch, grasp; ἐχομαι, I cling to, etc. (see examples), ἀντέχομαι, I cling to, uphold.

C. Make trial of, begin, have experience in.

πειρῶ, πειρώμαι, I try, attempt; ἀρχομαι, ἀρχώμαι, I begin; ἐμπείρως ἓχω, I am experienced in.

D. Verbs of the senses: hear, smell, taste, touch (see B.), enjoy. (But verbs of seeing take an Accusative.)

ἀκούω, I hear; ἀκορωμαι, listen to, attend lectures; ἀσφαίνομαι, smell (trans.); ἀκω, smell (neut.); γεώ, give a taste of; γεύομαι, taste; ἀπολαλάω, enjoy. (The last two verbs more often metaphorically than literally.)

E. Perceive, understand, remember, forget.

ἀισθάνομαι, I perceive; πιστάνομαι, learn by inquiry; ἔννιημι, understand; μνημήσομαι, remember; ἐμπλανάνομαι, forget.
**F. Care for, long for, desire, neglect, despise.**

μέλει (μοι), ἐπιμελοῦμαι, I care for; πεινῶ, διψῶ, hunger, thirst after (literally and metaphorically); ἐρῶ, love, long for; ἐντρέπομαι, respect; ἀληταρω, ἀμελῶ, disregard, neglect; καταφρονῶ, despise.

**A. Examples:**

δεῖ στοιχάσασθαι διανοια. **Isaeus.**

We ought to aim at intellect.

τοῦ σκοποῦ ἀμαρτῶν τοῦ παιδὸς ἔτυχεν. **Antiph.**

Missing the mark, he hit the child.

ἐφικνεῖται τῆς ἀρετῆς. **Isocr.**

He attains unto virtue.

πάντες ὡς τοξόται σκοποῦ τοξευτ' ἀνδρὸς τοῦδε. **SopH. Antig. 1033.** Cf. 1084.

Ye all, as archers at a mark, Are shooting at this heart.

τί μοι τῶν δυσφόρων ἐφίει; **SopH. Elect. 141.**

Why art thou aiming at the insupportable?

φιλῆς γὰρ προξένου κατήνυσαν. **SopH. Elect. 1451.**

They met with a kind hostess.

στρατὸς κυρίσει νοστίμου σωτηρίας. **Aesch. Pers. 793.**

The host shall meet with returning deliverance (i.e. a safe return).

Obs. ἐπιτυγχάνω, προστυγχάνω, to come across, fall in with one, take a Dative.

**B. Examples:**

N.B.—λαμβάνω, κρατῶ take an Accusative of the person or thing seized, and a Genitive of the thing seized.

τὸν λύκον τῶν ὄτων κρατῶ.

I get hold of the wolf by the ears.

So ἁγεῖν χειρός, to lead by the hand.

ἐλαβον τῆς ζώνης τὸν Ὀρόντην. **Xen. An. i. 6. 10.**

They seized Orontes by his girdle.
C. Examples:

Κῦρος ἤρχε τοῦ λόγου ὁδε. ΧΕΝ.
Cyrus began the conversation as follows (i.e. was the first to speak).

Ξενοφῶν τοῦ λόγου ἤρχετο ὁδε. ΧΕΝ.
Xenophon began his speech as follows.

N.B.—ἀρχεῖν λόγον, to be the first to speak; ἀρχεῖσθαι λόγον, to begin one's speech.

ἀπόπειρόμενος ἡμῶν ἐγράψω τὴν γραφὴν ταύτην.

ΠΛΑΤ.
You were making trial of me when you brought this indictment.

D. Examples:

βροντῆς ἀκούσας μηδαμῶς πόρρω φύγης. Φιλέμων.
When you hear thunder by no means run away.

τί δῆτα κλάεις; κρομμύων ὀσφραίνομαι. ΑΡ.
Why are you weeping then? I smell onions.

So ὀσφραίνεσθαί τῆς τυραννίδος. ΑΡ. Λυς. 619.

εὔθες δὲ δείχας ἐμπύρων ἐγενόμην. ΣΟΦ. Ἀντ. 1065.
Straightway in terror I made trial of burnt-sacrifice.

ὁποί ἃν ἔλθῃ, λέγοντος ἐμοῦ ἀκροάσονται οἱ νεόι.

ΠΛΑΤ. Ἀπ. ξωξίης.
Wherever I go young men will listen to my words.

Note. With ἀκροάωμαι cf. the use of ἀποδέχομαι (I accept from, approve): μὴ ταῦτα ἀποδέχεσθε Ἄγυράτου (ΛΥΣ. 13. 83), do not accept this statement from (a Genitive of Separation) Agyratus. So ἀποδέχεσθαι τινος λέγοντος. ἀπολαύω τινός (I enjoy, literally and figuratively).

ἔξω, I smell of.

αὕται μὲν ἔξων ἀμβροσίας καὶ νέκταρος. ΑΡ. Ἀχ. 196.
These smell of ambrosia and nectar.

Verbs of perception also mean to hear from, as well as to hear.

τοιαύτα τοῦ παρόντος ἐκλυον. ΣΟΦ. Ἐλ. 424.
Thus much was I hearing from one who was present.
See Ai. 318. So—

eίδέναι σον πρώτωτα χρήζω. SOPH. El. 668.
Fain would I first and foremost know from thee.

So with a sentence :

τούτων ἄκουε τί λέγονσιν.
Hear from these men what they say.

But more usually a preposition (παρά, πρός, ἐξ) is added.

E. Examples :—

ἀνθρωπος ὁν μέμνησο τῆς κοινῆς τύχης. MENAND.
Being a man, remember the common lot.

δέλενον ἐμαυτῷ ἐπελαθόμην. PLAT.
I almost forgot myself (who I was).

οὐκ ἴσθανόντο προσιόντων τῶν πολεμίων. XEN.
They were not aware of the approach of the enemy.

ἐπίθυμον τῆς Πύλου κατειλημμένης. THUC.
They heard of the capture of Pylos.

F. Examples :—

τι ἡμῖν τῆς τῶν πολλῶν δόξης μέλει; PLAT.
What care we for the opinion of the world?

πείθω ὑμᾶς μήτε σωμάτων ἐπιμελείσθαι μήτε χρημάτων. PLAT.
I try to persuade you to care neither for the body nor for money.

πεινῶ χρημάτων, ἐπαίνον, XEN. ἀγαθῶν, PLAT.
I hunger after (i.e. long for) money, praise, good things.

So δοφῶ, PLAT. Rep. 562 c.

τοῦθανάτου καὶ κινδύνου ὠλυγόρησε. PLAT.
He disregarded death and danger.

Note 1. μέλει and μεταμέλει take a genitive of thing, and dative of person.

μέλει μοι τούτου.
I care for this, hoc mihi curae est.

μεταμέλει μοι τούτου.
I repent of this ; huius rei me poenitent.
Note 2. Adjectives with these significations are found with
the Genitive:—

A throne in full view of all the armada.

ἐπηβολος φρενῶν. Soph. Antig. 492.
Possessed of reason (compos mentis).

Note 3. In the following examples observe the various
meanings of ἔχομαι:—

tῶν 'Εννέα ὁδῶν ἐκράτησαν.
They obtained possession of the Nine Roads. Thuc.

τῆς μὲν γνώμης, ὥ 'Αθηναίοι, αἰε τῆς αὐτῆς ἔχομαι. Thuc.
I hold, Athenians, to the same unchanged opinion ever.

ἐπονται ἔχομενοι τῶν ἀρμάτων. Xen.
They follow, coming next to the chariots.

ὁ πληγείς αἰε τῆς πληγῆς ἔχεται. Dem. Phil. 1. 10.
The boxer who has been struck ever follows the blow.

πάντες κοινῷ τῆς σωτηρίας ἔχεσθε. Xen. Anab. vi. 3. 17.
All together provide for your safety.

With ἔχομαι compare the parallel meanings of εἰμί. τῆς
αὐτῆς γνώμης εἶναι, Thuc. v. 46. τῶν αὐτῶν λόγων εἶναι, Plat.
Gorg. 489 (to keep to the same tale).

§ 98. Subjective and Objective Genitive.

ὁ φόβος τῶν πολεμίων.
The fear of the enemy.

This Genitive of Connexion is naturally ambiguous.
It may mean either (1) the fear which the enemy feels.
Here τῶν πολεμίων is Subjective, being equivalent to the
subject of the verb, and the sentence =οὶ πολέμιοι φο-
βούνται (ἡμᾶς): or (2) the fear (which we feel) of or for
the enemy. Here τῶν πολεμίων is Objective, being equi-
valent to the object of a transitive verb, ἡμεῖς φοβούμεθα
tοὺς πολεμίους.
**GENITIVE OF TIME AND PLACE.**

οἱ ἀνθρωποὶ διὰ τὸ αὐτῶν (Subjective Gen.) δέος τοῦ θανάτου καταψεύδονται, PLAT. Phaed. 85 (=αὐτοὶ δεδίότες τὸν θάνατον).

*Men, by reason of their fear of death, tell lies.*

διὰ τὴν τοῦ ἀνέμου (Subjective) ἀπώνων τῶν ναυαγίων (Objective). THUC. vii. 34.

*In consequence of the wind driving the wrecks into the open sea.*

The Objective Genitive represents usually an object in the Accusative or Genitive after a verb, more rarely a Dative.

Acc. διὰ Παυσανίου μῶς, THUC. i. 96. πόθος τοῦ ἀποθανόντος.

Gen. ἐπιθυμία χρημάτων, ἐπιμελεία τῶν πραγμάτων.

Dat. ἐμονῆ τοῦ κακοῦ, PLAT. Gorg. 479. Cf. ἐμένειν τῷ κακῷ πατρὸς τιμωρός κάμοι ταλαίνης, SOPH. Elect. 811.

The following may be regarded as free uses of the Objective Genitive:—λύμη βίου, SOPH. Elect. 1195, outrage on life; δυσμενῶν θῆρα, SOPH. Ai. 564, hunting the foe. So πέρα ἐχθρῶν, SOPH. Ai. 2, an attempt on, or against, one’s enemies; τὸ τῶν Μεγαρέων ψῆφισμα, THUC. i. 140, decree against the Megarians (where the preposition περὶ would have been more usual.)

§ 99. **GENITIVE OF TIME AND PLACE.**

The Genitive denotes the time within which anything takes place. The Genitive is the whole, the time is either indefinite, or recurring. νυκτός, by night; τὴς ἡμέρας, by day; τοῦ αὐτοῦ θέρους, during the same summer; τοῦ λοιποῦ, for the future; ἐκάστου ἔτους, each year; τρις τοῦ ἐνιαυτοῦ, thrice in the year.

*N.B.—With the Article the Genitive is distributive.*

Σωκράτης τὸ αὐτὸ ἱμάτιον ἡμιφέστο θέρους τε καὶ χειμῶνος. ΧΕΝ.

Socrates wore the same mantle summer and winter.

δραχμὴν ἐλάμβανε τῆς ἡμέρας (or τῆς ἡμέρας ἐκάστης).

*He used to receive a drachma a day (each day).*
Note 1. τῆς αὐτῆς ἡμέρας or τῷ αὐτῷ ἡμέρα (often with small difference, MADVIG); τοῦ αὐτοῦ θέρους and ἐν τῷ αὐτῷ θέρᾳ (Thuc. iv. 133); τοῦ λοιποῦ or τὸ λοιπὸν, for the future.


Note 2. The Genitive also denotes the space within which anything takes place (a very rare and poetical, chiefly an Epic, usage).

ἡμερεύοντας ξένους
μακρὰς κελεύθου, Aesch. Ch. 705.

Guests who have been spending the day

On a long journey.

Cf. the Homeric πεδίοιο ἱέναι, πρῆσσειν, etc.

Note 3. The ordinary prose Genitive of place is either the possessive, or the (so-called) partitive Genitive. Observe that it takes the Article:—

ἐστράτευσαν τῆς Ἀρκαδίας ἐς Πάρρασιον. Thuc. v. 33.

They marched against the Parrhasians in Arcadia.

Note 4. To the genitive of place, however, belong certain prose usages.

ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσίστοντας.

Thuc. iv. 47.

They were hastening on the way those who were advancing slowly.


They were marching onwards, forwards.

Cf. προκόπτειν τῆς ἄρχης, Thuc. iv. 60. ὑπάγειν τῆς ὁδοῦ, etc. προλαμβάνειν τῆς φυγῆς, Thuc. iv. 33.

§ 100. GENITIVE OF VALUE.

Value or Estimate: ἄξιος, judge worthy; τάσσω, rate or value; τιμῶ, value, assess (τιμῶμαι).

Buy: προμαί, I buy; ἀναμαί, I buy.

Sell: πωλῶ, I offer for sale; ἀποδίδομαι, I sell.

δόξα χρημάτων οὐκ ὀνήτη. ἸΣΑΕUS.
Reputation is not to be purchased with money.

οὐκ ἄν ἀπεδόμην πολλοῦ τὰς ἐλπίδας. ΠLAT.
I would not have sold my hopes for much.

τιμᾶται μοι ὁ ἀνὴρ θανάτου. ΠLAT.
My accuser proposes death as my penalty.

χρυσὰ χαλκείων διαμείβεσθαι νοεῖς. ΠL. Συμπ. 218 c.
You are intending to exchange golden for copper.

Note. Verbs of buying more rarely, and only in poetry, take a dative of the price paid. See ΕυΡ. Ηελ. 885, ΜΕD. 233.

Free use of the Genitive of Value.

τὸς μεταβάλοντ᾽ ἄδε συγγν λόγων. ΣΟΦ. Ελ. 1262.
(Cf. ΑΕΣCΗ. Π. V. 987.)

Who would change thus silence for words?

ἀντίσταθμον τοῦ θηρὸς κορήν. ΣΟΦ. Ελ. 571.
A daughter weighed in the balance against a wild beast.

καίτοι ταλάντου ταύτ᾽ ἔμαθεν Ὑπέρβολος. ΑΡΙΣΤ. Νυβ. 876.
And yet Hyperbolus was taught this for a talent.

ἐστι μοι θυγατήρ γάμου δραία. ΧΕΝ. Κυρ. iv. 6. 3.
I have a daughter ripe for marriage.

Under the Genitive of Value may come the Adjectives with their Adverbs:—ἄξιος, ἀνάξιος.

§ 101. CAUSAL GENITIVE.

The Causal Genitive (so called) goes with verbs (and other words) denoting emotion. It is probably a Genitive of Connexion or Relation, meaning with regard to, in connexion with.
THE CASES.

θαυμάζω, I wonder at or admire; εὔδαιμονίζω, I congratulate; οἰκτείρω, I pity; ὀργίζομαι, I am angry; φθονῶ, I envy or grudge; ζηλώ, I envy (in good sense) or praise; μακαρίζω, I felicitate; ἄγαμαι, I wonder at, admire.

ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ. SOPH.
I praise thee for thy wit, but for thy cowardice I loathe thee.

eὖδαιμονίζω σε τοῦ τρόπου. PLAT.
I congratulate you on your disposition.

φεῦ, τῆς ἄνοιας ὡς σ' ἐποικτείρω τάλαι. SOPH. El. 920.
Fie! how I have been pitying thee this long while for thy folly.

(τῆς ἄνοιας may go with φεῦ.)

θράσους τοῦ οὐκ ἀλύζεις. SOPH. El. 627.
For this daring thou shalt not escape.

εἴπερ τι κλαίεις τῶν Ὥρεστείων κακῶν. SOPH. El. 1117.
If thou hast a tear for the woes of Orestes.

Note 1. A similar Genitive is used in exclamations:—

φεῦ τοῦ ἄνδρος, woe for, or, fie on the man! Ὁ Ζεύς βασιλεὺς τῆς λεπτότητος τῶν φρενῶν, AR. Nub. 153, Royal Zeus! what subtlety of wit! οὐμοι τῆς τύχης, ὁ μακάριου τῆς φύσεως, etc., σχέσια τόλμης, EUR. Al. 741. Ὁ τάλαιν’ ἐγὼ σέθεν, SOPH. El. 1210, ah, woe is me on thy account. οἱμοι γέλωτος, SOPH. Ai. 367, ah me for the mockery. Curtius compares Ο des Leides.

Note 2. Τοῦ, with the Infinitive, denoting the Aim or Purpose of an action (Final), seems to be a Causal Genitive.

Μῖνως τὸ ληστικὸν ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον ἴναι αὐτῷ. THUC. i. 4.
Minos used to sweep piracy from the sea for the sake of his revenues coming in to him.

Cf. XEN. Cyr. i. 6. 40; SOPH. Phil. 197. This construction occurs frequently in late Greek (LXX. and N. T.)
§ 102. GENITIVE WITH VERBS OF JUDICIAL PROCEEDINGS.

The Genitive is used with Verbs (and words) meaning:

A. To accuse: αἰτιῶμαι, διώκω, κατηγορῶ, φεύγω (I am prosecuted); ὁ φεύγων, the defendant; ὁ διώκων, the prosecutor.

So also προκαλοῦμαι, ἐπέξειμι.

B. To acquit: ἀφίημι, I acquit; ἀποφεύγω, I am acquitted.

C. To condemn: άρω, I convict; κατακρίνω, καταγγείλωσκω, καταψήφιζομαι (by vote), I condemn; ἀλίσκομαι, I am convicted; ὀφλισκάνω, I am cast in or lose my suit.

διώκω μὲν κατηγορίας, φόνου δὲ φεύγω. Lys.
I am prosecuting for libel, but am prosecuted for murder.

πάντες κλοπῆς ἢ δόρων ἐάλωσαν (οἱ ὀφλοῦ). All were convicted of theft or bribery.

So ἄλοναι λυποταξίου, ψευδομαρτυρίων, to be convicted of desertion, perjury, passim.

συγγιγνώσκω τινὶ τῆς ἐπιθυμίας. PLAT.
I pardon any one his desire.

γράφεσθαι τινα παρανόμων.
To indict a person for proposing unconstitutional measures.

In the passive:—

The false accusations which have been brought against me.

Note. The case in which the person or thing is put varies greatly. The charge is generally in the Genitive, the accused

1 According to Curtius, a Genitive of Cause: perhaps a Genitive of Connexion.
in the Accusative: e.g. διώκω τινα φόνον. But with some verbs it is the reverse: κατῃγορῶ τι τινος, καταγιγνώσκω (κατακρίνω) φόνον σου. Other verbs take a dative of the person, ἐπισκήπτομαι σοι φόνου, ἐγκαλῶ φόνον σοι. The suit or sentence is in the Accusative. 

§ 103. GENITIVE ABSOLUTE.

The Genitive of a noun with a participle, not connected with the main construction of the sentence, denotes time, cause, condition, etc.

θεοῦ διδόντος οὐδὲν ἵσχύει φθόνος,
kai μὴ διδόντος οὐδὲν ἵσχύει πόνος. MENANDER.

If God should grant, ill-will availeth naught;
Nor, if he grant not, toil availeth aught.

ὄντος ψεύδοντος ἐστιν ἀπάτη. PLAT.

Where is falsehood there is deceit.

The participle alone is sometimes found:—

εἶπον, ἐρωτήσαντος (sc. αὐτοῦ) ὅτι Μάκρων ἔστων.

XEN. An. iv. 8. 5.

They said, on his asking them, that they were Macrones.

So ἐξαγγελθέντος, on its being announced; ὅντος, while it was raining; συνεκτάξοντος, when it was growing dark; τέλου-μένουν εἴπομι ἄν, SOPH. El. 1334, when the end is come I will tell thee. See Participle (Genitive Absolute). 1

1 It is difficult to decide whether this usage belongs to the Genitive or comes from the lost Ablative. A comparison with Latin seems to favour the latter view. On the other hand, German uses the genitive Absolute (see Curtius, Elucidations 197, note). In old English the Dative was thus used. Each language seems to have proceeded independently in its own way.
§ 104. GENITIVE WITH COMPARATIVES.

The Genitive is joined to Comparatives.

E.g. μει'ζων του ἄδελφου, i.e. μει'ζων ἢ ὁ ἄδελφος.
πτωνηρία θάττον θανάτου θεί. PLAT.
Wickedness runs more swiftly than death (flees faster than fate).

Note 1. The Greek Comparative, like the Latin, often is rendered into English, "too great," "too good," etc.

κρείττον ἢ ν λόγου τὸ κάλλος τῆς γυναικὸς.

XEN. Mem. iii. 11. 1.
The beauty of the woman was too great for description (lit. greater than words).

Note 2. Adjectives in -πλάσιος, -στός take the same construction as Comparatives.

ἐκ φειδωλίας κατέθετο μίσος διπλάσιον τῆς οἰκίας.

In consequence of stinginess he incurred a hatred double (that of) his property.

πολλοστὸν μέρος ἢ ν τὰ χρήματα δὲν ύμεῖς προσεδοκάτε.

LYS. 19. 39.

His property was a very little part of what you were expecting.

δεύτερος, second (οὐδένος) to none; ὑστερος, later than; ἕτερος, other than; διάφορος, different from or excelling, similarly take a Genitive; so ὑστεραῖος, προτεραῖος.

§ 105. THE GENITIVE WITH VERBS CONTAINING A COMPARATIVE NOTION.1

The Genitive is used with many Verbs which imply better than, worse than; greater than, less than.

Such verbs are:—κρατῶ (I prevail over), περιγίγνομαι, περίεμι, ὑπερέχω (am superior to), διαφέρω, διαφερόντως ἐχω (excel, differ from), νικῶμαι, ἥττωμαι (am conquered by, inferior to).

1 The Genitive used with Comparatives may be an Ablative use (cf. Latin), or it may denote a general connexion, "greater in regard to."
Verbs of ruling:—ἡγοῦμαι (also with dative), ἀρχω, τυραννεῖω, τυραννῶ, στρατηγῶ.

Many others:—πλεονεκτῶ, μειονεκτῶ, ὑστερῶ, ὑστερ- ἵζω, ἐλαττῶ, ἐλαττοῦμαι, λείπομαι.

Many take a dative (τῶν) in respect of which the superiority or inferiority is shown.

N.B.—διαφέρομαι, I quarrel with, takes a dative.

ἔρως τῶν θεῶν βασιλεύει. PLAT.

Love is king of the gods.

tοῦτο διαφέρω τῶν πολλῶν. PLAT.

In this respect I differ from (or excel) the rest of mankind.

γυναικὸς οὐδαμῶς ἡσσητέα. SOPH.

We must in nowise yield unto a woman.

γλωσσῆς μάλα στα πανταχοῦ πειρῶ κρατεῖν. MENAND.

Strive ever chiefest to control thy tongue.

ἄρχοντι προσήκει καρτερία τῶν ἰδιωτῶν περιεῖναι.

XEN.

A commander should in endurance surpass private men.

§ 106. GENITIVE OF SEPARATION.¹

A Genitive denoting that from which anything is separated is used with many verbs expressing removal, distance, separation, loosing, delivering, and the like.

¹ The Genitive here is the representative of the Ablative. It is impossible to group the usages of the Genitive under two distinct headings (1) Genitive or Connexion, (2) Ablative or Separation. Many Ablative or Separative uses have already been noticed (e.g. Partitive ἄμετοχος, Connexion ἄμαρτων). Any attempt at too rigid symmetry would violently put asunder usages which are closely connected. See Introductory Note.
Such verbs are—διέχω, I am distant; χωρίζω, I separate; (χωρίζομαι), ἐγρα, I exclude; ἀπέχω (ἐχω), I withhold; στερισκομαι, I am deprived of; ἔλευθερω, I set free; ψιλῶ, I strip; ἀφίστημι (with its intransitive tenses), I cause to revolt; παύω, I make to cease (from); παύομαι, λήγω, I cease; ἀπαλλάσσω, I deliver from; ἀπαλλάσσομαι, I escape; εἰκω, παρακωρῶ, I yield; φείδομαι, I spare.

ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου. ΘΥC. The island is not far distant from the mainland.

Ελληνικοῦ πολέμου ἔσχον οἱ 'Αθηναῖοι. The Athenians desisted from the Greek war.

ζητεῖτε αὐτῶν νυνὶ ἀπαλλαγῆναι. ΠLAT. You are seeking now to be set free from them.

μετὰ ταῦτα ξυνέβη Θασίους τῶν 'Αθηναίων ἀποστῆναι. ΘΥC. i. 100. After this it happened that the Thasians revolted from the Athenians.

Θησείδς τὰς 'Αθήνας δεινοῦ προστάγματος ἔλευθερωσεν. ΙSABE. 10. 28. Theseus delivered Athens from a terrible tax.

εἶπον τῷ Παυσανίᾳ τοῦ κήρυκος μὴ λείπεσθαι. ΘΥC. i. 131. They told Pausanias not to leave the herald (see SOPH. EL. 479).

Similarly with nouns, παντιτήρ τῶν (τῶν), SOPH. EL. 384; αὐτήρια φόνου, EL. 447.

Many Adjectives may be brought under this head, as γυμνός, ψιλός, καθαρός, ὀρφανός, ἔλευθερος: and all words compounded with a privative, ἀμνήμων, ἀμελὴς, ἀμοιρος, ἀγενοστος. Most of these have already been brought under other rules.

ἡ ἐπιθυμία ἀμνήμων τῶν κινδύνων. ΑΝΤΙΡΗ. Desire is forgetful of dangers.

εὐχῆς δικαίας οὐκ ἀνήκοος θεός. ΜΕΝΑΝΔ. God is not deaf unto a righteous prayer.
§ 107. Genitive with Compound Verbs.¹

The Genitive is used with many Verbs compounded with Prepositions, especially ἀπό, ἐξ, πρό, ῥιήρ, κατά. Sometimes the Preposition seems to demand the Genitive, sometimes the signification of the Compound Verb.

Such verbs are ἀποτρέπω, ἐκβαίνω, ἐξιστημ, πρόκειμαι, προτιθέναι, προτιμώ, ὑπεροροθ (also with Accus.), υπεραλγο, καταγελα, καταφρονώ, καταγιγώσκω, and many others.

προστήναι τάχης, SOPH. AI. 803; ὑπερίστασθαί (ἐς, in whose defence), SOPH. EL. 188.

§ 108. A Double Genitive.

Sometimes there are two Genitives in the same sentence. In such cases the first generally refers to the agent, the second to the object of his action.

τὰς τῶν οἰκείων προτηλακίσεις τῷ γήρως. PLAT. REP. 329.
The insults by relations on old age.

𝛿ιὰ τὸ αὐτῶν δέος τοῦ θανάτου. PLAT. PHAED. 85 A.
In consequence of their fear of death.

αὐτῶν Subjective, θανάτου Objective.

τὸ κλεισὸν Ἐλλάδος

πρόσκημι ἀγῶνος. SOPH. EL. 682.
The glorious pageant of Greece, consisting in a contest.

Here the Genitives are freer; Ἐλλάδος is possessive, ἀγώνος epexegetical.

§ 109. The Epexegetical Genitive.

What is called the Epexegetical (i.e. explanatory) Genitive is a free application of the Genitive of Material.

ἀμαθία αὐτή ἡ ἐπονείδιστοσ ἡ τοῦ οἰκεθαί εἰδέναι ἀ σούκ οἶδε.

PLAT. APOL. XVII.

This culpable ignorance of (which consists in) thinking one knows what one does not know.

¹ Some freer and miscellaneous uses of the Genitive are added. They have been brought together at the end of this Section in order not to lengthen previous headings with notes on less common constructions.
It is the brain which furnishes the sensations of hearing, and sight, and smell.

§ 110. Genitive of the Agent (so-called).

In Poetry passive Verbs and passive Verbals sometimes take a Genitive which practically is like an Agent, and which in Prose would be expressed by a Preposition with ὑπό, or some such construction. It is not possible to refer these constructions to one explanation. Many look like a Genitive of the source whence, like the old English "of" (i.e. off) with the Agent (ἀπό, ab). In some cases it is possible that the governing word is used like a Substantive on which the Genitive depends.

ἀπαντα γάρ σοι τάμα νοουθετήματα κείνης διδάκτα. ΣΩΦ. Ελ. 344.
For all these thy admonishings of me are taught by her (come from her).

So πληγεῖς θυγατρός τῆς εὗμης. ΕΥΡ. Ορ. 497 (cf. ΕLECTR. 123).
Smitten by my daughter.

οὕτως ἀτιμός εἰμι τοῦ τεθνηκότος;
ἀτιμὸς οὖδενδος σύ. ΣΩΦ. Ελ. 1214.

=ἀτιμάζομαι πρὸς τοῦ τεθνηκότος.

The connexion of ἀτιμὸς with words of value may influence the construction.

And am I thus dishonoured of the dead (i.e. by the dead)?
Thou art by none dishonoured.

O. T. 1437 προσήγορος, and cf. Αἰ. 807, φωτὸς ἡπατημένη.

§ III. Free use of the Genitive of Connexion.

ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κεῖται.
ΘΗΜ. ι. 36.

Corcyra is well situated for a coasting voyage to Italy and Sicily.

παράπλου is a Genitive of Connexion, Ἰταλίας a sort of Objective Genitive.

tί δὲ ἵππων οὐκὶ ἡ τῶν ἄλλων ζώων; ΠΛ. ΡΕΡ. 459 (cf. 470).
What do you think about horses or other animals?
In Plato a Genitive thus introducing a Subject is often thus introduced at the beginning of a sentence; see Riddell, Digest, p. 126.


Man is blind concerning the future.

ός εἰ τις συνών εὑρίσκει κεναίς πάροις εὑρετ' ἄνδρος τοῦδε κ.τ.λ. Soph. El. 1460.

That if any of them hitherto were buoyed up with hopes concerning (centred in) this man, etc.

tοῦ καταγγέλτου τί φῦς; Soph. El. 317.

What say'st thou of (about) thy brother?


δὲ μέγιστ' ἐβλαστε πόμημα, τῶν δὲ φερομέναν ἄριστα. Soph. El. 1095.

But as to the mightiest of ordinances that exist, in respect of these, prospering right nobly.

τῆς μνημοίας ἣν τῆς ἑμῆς φράσων ἐν οἷς νῦν ἐστιν.

Soph. Tr. 1122.

I am here to tell thee of my mother, what her present plight.


Being by no means without fear for (concerning) myself, my friends.

The a privative in ἀδείμαντος does not here take a genitive of want or separation (like πέπλων ἄμοιρος, without a share of robes). But by a loose analogy common in all language, it may help to account for the use of the genitive.

§ 112. The Genitive with Adjectives and Adverbs.

Partitive, μέτοχος, ἄμετοχος: ἰσόμοιρος, ἄμοιρος, ἄκληρος, ἄγευστος.


These are also found with the Dative.


They became obedient to the state.
Caring for, neglecting, remembering, forgetting, etc.,
\[\text{επιμελής}, \text{άμελης}: \text{μνήμων}, \text{άμνήμων}, \text{επιλήσμων}.
\text{φιλομάθης}, \text{fond of learning}; \text{άψυμαθής}, \text{late in learning} \text{(serus studiorum)}.

Experienced in, 
\[\text{ἐμπειρός}, \text{ἀπείρος}: \text{ἐπιστήμων}, \text{τρέβων} \text{(versed in)}.

Aiming at, 
\[\text{δυσέρος} \text{(perdite amans), love-sick for}; \text{ἐπήβολος} \text{(compos), possessed of, or having succeeded in gaining}.

Plenty, 
\[\text{μεστός}, \text{πλεώς}, \text{πλήρης}: \text{πλούσιος}, \text{ἀπληστός}.

Want, 
\[\text{τένης}, \text{κενός}, \text{ἐνδής}, \text{ἐπιδής}, \text{ἐλληπής}, \text{γυμνός}, \text{ψιλός}, \text{καθαρός}.

Separation, 
\[\text{ἐρμος}, \text{ὁρφανός}, \text{ἐλεύθερος}, \text{ἄγνος} \text{(pure from)}, \text{φειδωλός} \text{(sparing of)}.

Value, 
\[\text{τίμιος}, \text{ἀξίος}, \text{ἀνήτος} \text{(purchaseable)}: \text{δραίος}, \text{ripe for} \text{(XEN. Cyr. iv. 6. 9)}.

Comparative notion:—
\[\text{ἐγκρατής}, \text{ἀκρατής}, \text{ἀκράτωρ} \text{κύριος, αὐτοκράτωρ}. \text{άλλος}, \text{άλλοις}, \text{ἐτερος}, \text{διάφωρος}, \text{διαφερόντως}.
\[\text{μέσος} \text{(e.g. ἐνός καὶ πλήθους τὸ ὀλίγον μέσον}, \text{PILAT. Politicus, 303, A), ἐναντίος τυνός, the reverse of a thing; ἐναντίος τυν, opposed to a thing}.

Better, stronger than, and the reverse, 
\[\text{πλούσιος} \text{(purchaseable): ἀραιός, ripe for} \text{(XEN. Cyr. iv. 6. 9)}.

Ending in -κός, 
\[\text{πρακτικός, παρασκευαστικός, διδασκαλικός, πορωστικός, κωλυτικός} \text{(τῆς ἀρετῆς)}.

All words compounded with a privative, 
\[\text{ἀπαθής}, \text{ἀδώρος}, \text{ἀνήκοος}, \text{ἀθέατος}, \text{ἀγύμνωστος}, \text{ἀσκενος} \text{(unfurnished); ἀτελής} \text{(immunis); ἀτεμος, etc. etc.}

Others have been given under previous Rules.
§ 113. Free use of the Genitive with Substantives.

A few instances are given to show how the Genitive lends itself to the loosest connexion. Some may be regarded as free Objective Genitives, some as Genitives of Separation, others can only be regarded as Genitives of Connexion.

προσβολή Σικελίας, ΘΥC. iv. 1, means of approaching Sicily; δίκαιος τολλων ταλάντων, a lawsuit involving many talents (cf. Genitive of amount); κρατος των δρωμέων, SOPH. El. 85, victory in our enterprise; παιδώρα λυστρά, SOPH. El. 84, libations in memory of a father; ἄρηςις τηράτων, SOPH. El. 875, help in or against troubles (cf. ἐπίκουρος); πατρος τιμωρώς, SOPH. El. 811, an avenger whom a father has (Subjective), an avenger of a father (Objective); αi των κακών συνουσίατ, intercourse with bad men (freely Objective); βία πολιτών, in spite of citizens (freely Objective); ἀπόστασις των 'Αθηναίων, revolt from the Athenians (separation); λύσις θανάτου, deliverance from death (separation); ἡθος μόθων, SOPH. El. 372, schooled to words, accustomed to (cf. ἐπιστήμων, etc.); ἡσυχία ἔχθρών, rest from enemies (freely Separative); ἀφορμή ἔργων, ΧΕΝ. Μεm. ii. 7. 11, means of setting about, or stimulus to, deeds.

THE DATIVE CASE.

Preliminary Note on the Dative.

§ 114. The Dative denotes generally the person or thing more remotely connected with the action than is the Accusative. It thus denotes that to which the direct object is made over or transferred (Dative of the Remoter Object) after verbs and adjectives which seem necessarily to require such a case in order to complete the information they have to give (e.g. δίδωμι μνησθον—τῷ στρατιωτῷ. By a natural extension the Dative also denotes the person or thing, affected beneficially or injuriously, interested in the action (Dative of Interest), and can be added at pleasure to any verb whose meaning does not necessarily demand it (e.g. οἶ καιροί προεῖνται τῇ πόλει, our opportunities have been let slip, to the injury of the state). The Dative of Interest includes the Dative of the Possessor, and the Ethic Dative. Next to the Dative of Interest, as akin to it in sense, although probably the use of the case has been
transferred from the old Instrumental, may be placed the Dative expressing Contact with or Community, one of the most important and extensive rules belonging to the case. Further, the Dative has inherited the meanings of two lost cases, first the Instrumental, including not only the Instrument and Means, but also the Agent, Cause, Measure of Difference, and the accompanying Circumstances; secondly, the Locative in its double reference to Place and Time. The Dative of Place, however, is used as a rule only in Poetry; in Prose, to express motion to, not the Dative, but a preposition with the Accusative, is required.

§ 115. THE DATIVE OF THE INDIRECT OBJECT TO WHOM ANYTHING IS SAID, DONE, OR GIVEN.

ἡ μωρία δίδωσιν ἀνθρωποις κακά. Menander.
Folly bringeth troubles on men.

ἡ γεγενημένη μάχη τῷ βασιλεῖ ἀγγέλλεται. Xen.
The battle which had taken place is reported to the king.

dίδωσι μισθὸν τῷ στρατεύματι. Xen.
He gives pay to the army.

With a substantive—

Lest you commit some great error in regard to the gift of the god to you.

§ 116. Miscellaneous examples showing certain verbs which in Greek take a Dative of the Remoter Object.

διανέμω χρήματα τοῖς πολίταις.
I distribute money among the citizens.

θεοῦ τοῖς Ἀθηναίοις. Cf. Thuc. ii. 95.
He reconciles Perdiccas with (to) the Athenians.
I bring a lawsuit (accusation) against Demosthenes. Demostheni litem intendo.

Ἀχέρωνι νυμφεύω. SOPH. Ai. 816.
I shall marry Acheron. (Cf. nudo in Latin.)

συ δ' εἰκ' ἀνάγκη καὶ θεοὶ σοὶ μὴ μάχον. EURIP. Tel. Frag.
Yield thou to necessity, and war not with the gods.

Cf. SOPH. Ant. 718.

έικεν τινὶ τῆς ὀδός. HEROD. ii. 80.
To get out of the way for anybody (or to yield the way to anybody).

§ 117. THE DATIVE OF INTEREST, INCLUDING THE DATIVE OF THE POSSESSOR, ETHIC DATIVE, etc.

The Dative of Interest denotes the person or thing interested in the action (Dativus commodi et incommodi).

πᾶς άνὴρ αὐτῷ πονεῖ. SOPH.
Every man labours for himself.

μισῶ σοφιστὴν ὅστις οὐχ αὐτῷ σοφὸς. MENANDER.
I hate a wise man who is not wise for himself.

καροὶ προείνται τῇ τόλει. DEM. 19. 8.
Opportunities have been sacrificed, to the injury of the state.

Good instances occur in SOPH. Elect. 66 (ἐχθροῖς), 496 (ἡμῶν), 979 (ἐχθροῖς), Antig. 618 (εἴδοτι), DEM. 18. 205 (τῷ πατρὶ).

§ 118. Free Use of the Dative of Interest.

καίτοι σὲ ἔγινε τίμησα τοῖς φρονοῦσιν εἰ.
SOPH. Ant. 904 (cf. 25).
And yet I did honour thee in the judgment of the right-minded.

σχέδων τι μόρφω μωρίαν ὠφλισκάνω. SOPH. Ant. 470.
Belike I incur the charge of folly in the eyes of a fool.
σφῶν μὲν ἐντολῆ Δῶς
For you (i.e. so far as you are concerned) the rest of Zeus
hath ending here.

οὐδὲν εἴμι καὶ τέθνηκ’ ὑμῖν πάλαι. Soph. Phil. 1030.
Naught am I, dead to you long since.
(i.e. you thought me dead.)

ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐθῆς ἦστι. Plat.
We must assume in the case of such a person that he is simple.

λαγχάως τοῦ κλήρου τῇ γυναικί. Isaeus, 3. 32.
He claims the inheritance in behalf of the woman.

The usual construction would be ὑπέρ τῆς γυναικὸς.

στεφανοῦσθαι τῷ Θεῷ. Xen. Ages. ii. 15.
To be crowned in honour of the god.

So κείρεσθαι σοι, to be shorn in honour of thee, Eurip.
Hipp. 1425.

Note. Several idioms with participles should be noticed:

τῷ πλήθει τῶν Πλαταιῶν οὐ βουλομένῳ ἂν τῶν Ἀθηναίων
ἀφίστασθαι.
The Plataean democracy did not wish to revolt from the
Athenians.

Cf Tac. Agr. 18, quibus volentibus bellum erat.

ἡμέραι μάλιστα ἦσαν τῇ Μιτυλήνῃ ἐκλεκτὴ ὡς, κ.τ.λ.
Thuc. iii. 29.

Seven days had passed since the capture of Mitylene when, etc.

See Temporal Sentences, § 211.

τῷ μὲν ἔξωθεν ἀπτομένῳ σῶμα οὐκ ἀγαν θερμὸν ἦν.
Thuc. ii. 49.

To the outward touch the body was not very hot.

Ἐπίδαμνος ἐστὶ πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπων.
Thuc. i. 24.

Epidamnus is a town on your right as you enter the Ionic Gulf.

So συνελόντι (συντεμνόντι) εἰπεῖν, or simply συνελόντι, to
speak shortly, concisely, in brief, in short.
§ 119. THE DATIVE OF THE POSSESSOR.

Especially with εἰμί, γίνομαι, ὑπάρχω.

νήσες οὐκ εἰσίν ἡμῖν.
We have no ships.

ἄλλοις μὲν χρήματα ἐστὶ πολλά, ἡμῖν δὲ ξύμμαχοι ἀγαθοί. Τάπευ.
Some have plenty of money, but we have good allies.

οὐδέν ἐμοὶ καὶ Φιλίππῳ.
Philip and I have nothing to do with each other.

τί ἐμοὶ καὶ σοί;  
What have I to do with thee? What have we in common?

§ 120. THE ETHIC DATIVE, DENOTING THE PERSON WhOSE FEELINGS SYMPATHISE WITH THE ACTION.

ὁ τέκνον, ἡ βέβηκεν ἡμῖν ὃ ξένος; SOPH.
My child, say (tell me), is the stranger departed?

μέμνησθε μοι μὴ θορυβεῖν. PLAT. Apol. xv.
Remember, I pray you, not to interrupt.

τῶς ἡμῖν ἔχεισ;  
How are you?

ἔγω σωπῶ τοῦτο; AR. Batr. 456.
What, I hold my tongue at this fellow's bidding?

So, elliptically—

μὴ μοι μυρίους ξένους. DEM. iv. 19.
Talk not to me of ten thousand mercenaries.

Sometimes a mere interjection expresses the Ethic dative, e.g. SOPH. Elect. 272, ἡμῖν, fie on't!

THE DATIVE OF COMMUNITY OR CONTACT WITH.

§ 121. The Dative of Community or Contact with is words (Verbs, Adjectives, and Adverbs) which denote likeness or unlikeness; agreement or disagreement; meeting, encountering, following.
A. With Verbs.

κακοῖς ὀμιλοῦν καῦτός ἐκβήσῃς κακὸς. **MENAND.**
If thou associate with the bad, thyself too wilt turn out bad.

Θεῶ μάχεσθαι δεινὸν ἐστι καὶ **Τύχη. MENAND.**
'Tis terrible to fight with God and Fortune.

οὐκ ἔφη τὰ ἔργα τοῖς λόγοις ὄμολογεῖν. **THUC. v. 55.**
He said that their deeds did not correspond with their words.

οὐκ ἀισχρόν ἐστὶ τοῖς πονηροῖς διαφέρεσθαι.

**XEN. Mem. ii. 9. 8.**

It is not wrong to quarrel with (differ from) bad men.

Contrast the use of διαφέρω with a Genitive.


I chanced to meet Callias.

So προστυχάνω, ἐντυγχάνω, ἀπαντῶ, προσκρούω, τινι.

τῷ Ἀλκιβιάδῃ τινὲς ἐσ λόγους ἥλθον. **THUC. viii. 48.**
Certain persons had a conference with Alcibiades.

So διαλέγομαι τινι.

βουλέσθω εὔελπὶς ὁμόσε χωρίσαι τοῖς ἐναντίοις.

**THUC. iv. 10.**
Let him with good heart resolve to close with the foe.

Cf. μάχομαι, πολεμῶ τινι.

χρὴ ἔπεσθαι τῷ νόμῳ. **THUC. ii. 35.**
One must follow the custom.

B. With Adjectives.

ὁ ἀγαθὸς τῷ ἀγαθῷ φίλος. **PLAT.**
The good man is dear to the good man.

τοῖς τυράννοις ἀεὶ διάφοροι ἐσμεν. **THUC.**
We are ever hostile to tyrants.

ἀνθρώποις βλαβερὸν μὲν ψεῦδος, χρήσιμος δ ἀεὶ ἀλήθεια.

**To men falsehood is injurious, truth is ever useful.**
Note 1. Constructions of ὁ αὐτός, idem:
   a. τοῦτο ταὐτόν (=τὸ αὐτὸ) ἐστὶν ἐκεῖνῳ.
      This is the same as that.
      Ἡκτιδέν ἐστιν quod illud.
      τὰ αὐτὰ φρονῶ Δημοσθένει (really = οἷς φρονεῖ Δ.)
      DEM. 18. 30.
      I hold the same opinions as Demosthenes.
   b. ταῦτα πᾶς ἔχεις ἄπερ καὶ ἕγω.
      You experience the same as I do.
      This is a very common construction of ὁ αὐτός in Demosthenes.
      εἶ τις διωχυρίζοιτο τῷ αὐτῷ λόγῳ ὥσπερ σὺ.
      PLAT. Phaedr. xxxvi.
      If any one were to affirm positively (with) the same statement
      as you (that you make).
   c. Βουδινοὶ δὲ οὗ τῷ αὐτῷ γλώσσῃ χρέωνται καὶ Γελωνοῦ.
      HEROD. iv. 109.
      The Budini do not use the same speech as the Geloni.

Cf. idem atque (ac) in Latin. This is not so common a con-
struc-tion in Attic.

Brachylogy is very frequent in the construction of ὁ αὐτός.
(ὅταν) εἰς ὅδω δ' ἐσθήματα.
φοροῦντ' ἐκεῖνῃ ταῦτα (=ἀπερ καὶ ἐκεῖνος ἐφερε).  
SOPH. Elec t. 269.

Where'er I behold him wearing the self-same robes as my
father (as those of my father).

Note 2. ὅσος, παραπλησίος, ὅμοιος have the same construc-
tions as ὁ αὐτός.

οὗ καὶ ὅ τίττει τάς ὅσας πληγᾶς ἐμοῖ; AR. Ran. 636.
Shan't you be beaten with the same number of blows as I?

§ 122. DATIVE OF THE INSTRUMENT,
INCLUDING MEANS, AGENT, CAUSE,
MEASURE OF DIFFERENCE.

The Dative in expressing these meanings has inherited the
work of the lost instrumental case.

A. Instrument or Means.

χρηστὸς ποιηρός οὗ τιτρόσκεται λόγοις. MENAND.
A good man is not wounded by bad words.
DATIVE OF THE AGENT.

They were attacking them with stones, and arrows, and javelins.

έσθορ ότηρ ἀν ἰδοις ἢ ὀφθαλμοῖς; PLAT.

Is there anything you would see with but eyes?

Note. χρῶμαι, I use (and sometimes νομίζω in the same sense) takes this dative. (Cf. utor in Latin.)

χρῶμαι ἄργυροί, βιβλίοις, etc.

I use silver, books, etc.

lit. I get service done (with), or, I employ myself (with).

άγώνι καὶ θυσίας νομίζομεν. THUC. ii. 38.

We use festivals and sacrifices.

Cf. ἀμείβων βαφῆ, a dat. of instrument, AESCH. Pers. 319. βίος, by force (per vim); ἀνάγκη, do., are instrumental datives.

B. Agent (cf. ὑπό with Gen.).

The Dative denoting the Agent is used in Prose chiefly with the perfect and pluperfect passive. In Homer the same case may refer both to things (Instrument) and persons (Agent). (Compare II. iii. 428 with 436, and see Peile, Primer of Philology.) In Attic, however, the so-called Dative of the Agent oftener appears to be a Dative of Interest.

ταῦτα ἀποτελέστατι σοι. XEN.

Those things have been finished by you (I for you).

ἐπειδὴ παρεσκεύαστο Κορίνθιοι. THUC.

When preparations had been made by the Corinthians (I for).

Cf. THUC. iii. 64 (Ἑλλην). EUR. Hec. 1085 (σοι): DEM. 844 1. (τούτῳ).

ἡσσαῖα, νικάσαι τιν, to be beaten by any one, are used as well as ἡσσάσαι, νικάσατι τινος, or ὑπὸ τινος.

Verbals in -τέος regularly take a Dative of the Agent (see Participles).
C. Cause. (This may, in some cases, be a Dative of Circumstance.)

εὐπραγίας οὖν ἔξυμβρίζομεν. THUC.
We do not break out into insolence in consequence of prosperity.

οὖν εἰμὶ τοῖς πεπραγμένοις
dύσθυμος. SOPH. El. 549.
I am not despondent because of what has happened.

Cf. THUC. i. 95, ἔχθει.

So φίλία, through friendship; εὔνοια, through goodwill (volunteer); ἀγνοία, through ignorance; τῷ μυσίν, through hatred (DEM. 45. 30); and φύσει, naturally.

ἀνθρωπος φύσει πολιτικὸν ζῴον. ARIST. Eth.
Man is by nature a creature adapted to social life.

The Dative of Cause is joined to many verbs expressing Emotion (ἀχθομαι, I am vexed; χαλεπάλνω, I am vexed; ἄθυμω, I am despondent; ἡδομαι, I am pleased; ἀγάλλομαι, I exult; ἐπαιρομαι, I am elated; αἰσχύνομαι, I am ashamed (also with Accus.), στέργω, ἀγαπῶ, I am content). Cf. ἐπὶ with the Dative after such verbs.

ὁ θεὸς ἔργοις τοῖς δικαίοις ἢδεται. Philemon.
God is pleased with righteous deeds.

Λύσανδρος βαρέως ἐφερε τῇ ἀτιμίᾳ. XEN.
Lysander was offended at the affront.

τοῖς σοῖς ἀχεσὶ καθυβρίζων. SOPH. Ai. 153.
Mocking at thy woes.

ἐπαιρόμενος ἦ πλοῦτῷ ἦ ἵσχύν ἦ ἄλλῳ τῷ τοιούτῳ.
PLAT. Rep. iv. 434.
Elated either by wealth or strength, or some other such advantage.

So χαλεπῶς φέρειν. Both phrases also take the Accus. (EUR. Med. 1018).
DATIVE OF CIRCUMSTANCE.

D. Measure of Difference, especially with Comparatives.

ἔτερος ἐτέρου κεφαλὴ μεῖζον ἐστί. Plat.
One man is taller than another by a head (i.e. is a head taller).

δέκα ἔτεσί πρὸ τῆς ἐν Σαλαμίνι ναυμαχίας, etc. Plat. Leg. 698.
Ten years before the sea-fight at Salamis (before by ten years).

τοσοῦτον ἦδον ὡς ὅσω μᾶλλον κέκτημαι. Xen. Cyr. viii. 3. 40.
I live the more pleasantly the more I possess, i.e. by so much the more pleasantly.

So πολλῷ, ὀλίγῳ, μικρῷ, μακρῷ (μεῖζον, βέλτιον, etc.). A neuter accusative is also used with comparatives, especially πολὺ, ὀλίγον, ὄσσεν, μηδὲν (ὅτον, μᾶλλον, etc.). See Comparative and Superlative.

§ 123. THE DATIVE OF CIRCUMSTANCE.

The Dative expresses the accompanying circumstances.

The Dative has taken on the meaning of the lost Sociative or Comitative Instrumental Case.

In mentioning details of military or naval forces this Dative is constantly used; e.g. εἰκοσὶ ναῶν, πολλῷ στατεύματι, στόλῳ, etc.

ἐφοβοῦντο μὴ μεῖζον παρασκευὴ ἐπέλθωσιν. Thuc.
They were afraid that they would come against them with a greater force.

οἱ Ἀθηναῖοι ἀπέλει τῇ νίκῃ ἀνέστησαν. Thuc.
The Athenians retired with the victory incomplete.

κακοῖς ὅστις μηδὲν ἔξαλλάσσεται. Soph. Ai. 474.
Whoso knoweth no change in respect of ills.

ἐκτὸς εἰς Αἰτωλία
ἐπάνθαισε πῶλοις. Soph. El. 705 (see 1343).
A sixth out of Aetolia

with bright bay mares.

THE CASES.

Note 1. The preposition which would be used in such a construction, and which is sometimes used, is σὺν.

\[\text{e.g. } επελευν ἦν παντὶ τῷ στρατεύματι. \quad \text{Thuc. vi. 62.}\]

Note 2. Many adverbial Datives are thus used: δρόμω, at full speed; κύκλῳ, round about; σιγῇ, silently; τούτῳ τῷ τρόπῳ, in this way, thus; δημοσίᾳ, publicly; ιδίᾳ, privately; πεζῷ, on foot; ταύτῃ, thus; ἕν, in which way; τῷ δντί, in reality.

μετὰ with Genitive, σὺν with Dative, or adverbs proper, are synonymous expressions: \[\text{e.g. } σὺν δίκη, μετὰ δίκης, δικαίως (for the Dative of Circumstance).\]

In Soph. Ai. 767, θεοῖς = σὺν θεοῖς, deo favente.
In Pl. Apol. xv. ἐν τῷ εἰσωθότι τρόπῳ, in my usual way.

Note 3. The use of αὐτῶς with the Dative of Circumstance is specially to be noticed.

\[μίαν ναῦν ἔλαβον αὐτῶς ἄνδρας. \quad \text{Thuc.}\]

They captured one ship, with the men themselves (crew and all).

\[αὐτῶς ποιμνίων ἐπιστηταῖς. \quad \text{Soph. Ai. 27.}\]

Together with the masters of the flocks.


σὺν and ἀμα are rarely used.

\[\text{εἴπετο τῷ λοχαγῷ ἦν αὐτῷ τῷ θώρακι καὶ τῷ κόπιδι.} \quad \text{Xen. Cyr. ii. 2. 9.}\]

He was following the captain with breastplate and with bill.
So ἀμα, Soph. Antig. 115.

§ 124. DATIVE OF TIME AND PLACE.

The Dative, as representing the defunct Locative, denotes Time when and Place where.

A. Time. The Dative denotes a definite point of time when something occurs, in certain phrases without the Preposition ἐν.

It is used chiefly of day, night, month, year, and festivals.

\[τῇ ἡμέρᾳ τῇ νυκτὶ ἀπέθανεν, he died to-night.\]
DATIVE OF TIME AND PLACE.

τῇ προτεραίᾳ, the day before. (So τῇ ύστεραίᾳ, προτέρα, δευτέρα.)

οἱ ἐν Ἰθώμη τετάρτῳ ἦτει ξυνέβησαν. ΘΗΚ.

The (Helots) in Ithome surrendered in the fourth year.

τραγῳδοίς καινοῖς, DEM. 243. 17, at the representation of the new tragedies; ἀθλοις Πυθικοίς, at the Pythian games, SOPH. EL. 49. So Ἡσυμοφορίοις, τοῖς Ἐπινικίοις, Διονυσίοις, Παναθηναίοις, etc.

So in reckonings of the month: ἐνι καὶ νέᾳ, on the last day of the month (see Lexicon); Βοιδρομιόνας μηνὸς τετάρτη ἦσταμένου, on the fourth day of the first decade of Boedromion.

A prose instance of this Dative of Time occurs in ISOCR. Evag. 66.

τίνα εὐρήσομεν τὸν τοῖς Τρωϊκοῖς χρόνοις γενομένων;

Whom shall we find of those who were born in the Trojan age?

A poetical one in SOPH. EL. 193.

οἰκτρα μὲν νόστοις αὖθι.

A voice of woe on the return.

Note. As a rule ἐν is added with other expressions, though sometimes it is omitted. Sometimes ἐν is found with the above expressions, except in names of festivals. Ἐν is more likely to be omitted when an adjective is used, e.g. ἐν νυκτί, but μὴ νυκτί. In Thucydides ἐν is sometimes omitted where we should have expected it, e.g. ἐκείνη τῇ ἑσπερίᾳ, ΘΗΚ. ii. 20, in this invasion. So τῇ προτέρᾳ παρουσίᾳ, ΘΗΚ. i. 128, during his first stay; τῇ προτέρᾳ (ἐκκλησίᾳ), ΘΗΚ. i. 44, at the former meeting of the assembly.

χρόνῳ, in time, or at last; καίρῳ, in season, =ἐς καίρον, (ἐν καίρῳ is extremely rare); χειμῶνος ὥρα without ἐν; οἴ ἐν ὥρᾳ, men in the prime of life.

B. Place. This use of the Dative without the Preposition ἐν is poetical.

ἐτὶ μέγας οὐρανῷ Ζεῦς. SOPH. EL. 174.

Still is Zeus great in heaven.
THE CASES.

Prose writers, however, use this case with names of towns.

Μαραθώνι καὶ Σαλαμίνι καὶ Πλαταιάς. **PLAT.**

At Marathon, and Salamis, and Plataeae.

N.B.—Marathon and Salamis are real Locatives.

So ‘Αθήνην, Θήβην, ’Ολυμπίαν, Πλαταιᾶν.

Veritable Locatives are οίκοι, at home (domi); χαμαί, on the ground (humi); ἄγραυοι, in the country (ruri); θύρας, at the door (foris); Πυθοί, at Pytho; Ἰσθμοί, at the Isthmus.

These are all, except ἄγραυοι, used in Prose. In Prose ἄγραυοι.

§ 125. Lists of Words which take a Dative.

Verbs.

1. Verbs of telling, promising, advising.

φημί, say.
λέγω, tell.
ἄγγελλω, report.
μηνύω, inform.

ταραίνω, advise.
συμβουλεύω, dictate.
ὑποβάλλω, suggest.
ὑποτίθεμαι, promise.

They take an Accusative of the nearer object, e.g. ταῦτα σοι ταραίνω, I give you this advice.

Obs. κελεύω σε ἵνα, I bid you go, Accus. and Infin.

2. Verbs of obeying, trusting, and the contrary.

πείθομαι, be persuaded by, comply.
πιστεύω, trust (also intrust).
ἀπειθῶ, disobey.

ὤμητω, disbelieve.
ὑπάκοαι, serve (and genitive).
λατρεύω, serve (θεοίς).

Obs. πείθον μοί, be persuaded by me, hearken to me; πιθοῦ μοί, obey me.

3. Verbs of helping and hindering.

ἀμίνω (in Act.), help.
ἀρῆγω (poet.), help.
βοηθῶ, help.
ἐπικουρῶ, help.
τιμωρῶ (in Act.), avenge.

ὑπηρετῶ, serve.
χαρίζομαι, gratify.
ἐμποδίζομαι, hinder.
ἐμποδῶν εἶναι,

For ἄμινομαι and τιμωρῶμαι see Middle Voice.
4. Verbs of being angry with, blaming, threatening.

αγάνακτο, ἀχθομαι, ὀργίζομαι, angry.
χαλέπτων, angry, annoyed.
ἐγκαλῶ, charge, accuse.
ἐπηρεάζω, threaten abusively, or treat spitefully.

N.B.—λοιδορῶ Act. takes the Accus.

μέμφομαι τινι, ὃ τι τινι (τίνα or τίνος), I complain of a person or thing.

μισῶ, hate, takes the Accus.

5. The Impersonal Verbs.

δοκεῖ μοι, mihi videtur.
(δοκῶ μοι, mihi videor.)
οὐ μοι δοκῶ, I think not.
πρέπει μοι, me decet.
προσήκει μοι, it concerns me.
οὐδέν μοι προσήκει, nihil ad me attinet.
δεῖ μοι τίνος, opus mihi est aliqve re, but δεῖ με ἐλθεῖν.

6. Likeness or unlikeness.

εἰσκα (impers. εἰσκε), am like.
ἰσῶ, make equal.
ὁμοίω, make like.

7. Agreement, disagreement.

ἀμφισβητῶ, dispute.
ἀπεχθάνομαι, am odious to, hated by.
ἐναντιοῦμαι, oppose.
ἐπιτίθεμαι, attack.
ἐρίζω, quarrel with.
ὁμολογῶ, agree with.
μάχομαι, fight.

Like πολεμῶ, διὰ πολέμου ιέναι τινι, to be at war with one; ἐς χείρας ἐλθεῖν, or ὁμοσε χωρεῖν τινι, to come to blows, close quarters, with one.

πολεμῶ, at war with.
στασιάζω, revolt, rebel, quarrel politically.
συμφωνῶ, agree with (opp. to διαφωνῶ).
συμίδω, agree with (opp. to διάδω).
8. Meeting, following.

ἀκολουθῶ, I follow.
ἔπομαι, I follow (also σὺν τινι, and μετὰ τινων).
ἀπαντῶ, meet with, come across.
ἐντυγχάνω, meet with, come across.
προστυγχάνω, meet with, come across.

προσκροβῶ, knock up against.
διαλέγομαι, converse with.
ὁμιλῶ, associate with.
πρόσειμι, approach.
σύνειμι, associate with.
ἐπέρχομαι, advance against.
παρατάσσομαι, stand beside in battle.

9. Many verbs compounded with Prepositions, especially with ἔπι, πρὸς, σὺν, περὶ, chiefly denoting contact. Some have already been given.

ἀντέχω, hold out against.
ἀμβοσβητῶ, dispute with.
διάκειμαι
φιλικῶς τινι
(or πρὸς τινα) or am friendly disposed.

διαστῆμαι or προσφέρομαι
ἐμβάλλω, throw in.
ἐμμένω, abide by.
ἐμποτῶ, introduce, produce.
ἐπάγω, lead in.
ἐπιστρατεύω, make war on.
ἐπιστάτω, impose.
ἐπισεῖρω, bring up or against.
προσβάλλω, put, apply to.
προστάτω, apply to.
προσφέρω,

παραβάλλω, set beside, compare (also τι παρά, or πρὸς τι).
παρατάττομαι, stand beside in battle.
περιάπτω, fasten round.
περιβάλλομαι, throw round, circumfundere, circumdare, e.g. τῇ νῆσῳ τεῖχος, or νῆσον τείχει.
περιτιθήμι, place round.
περιπίπτω, fall round or on.
προσειμι, come before, e.g. τῷ δήμῳ, address the assembly.
συγχαίρω, rejoice with.
συλλαμβάνω τινι τινος, (τι, or εἰς τι) assist any one in anything.

σώνοιδα, am conscious; ἐμαυτῶ ἐυνήδεν συνδὶ ἐπισταμένω (or ἐπιστάμενος) I was conscious that I knew nothing for certain.

Pl. Apol.

Ἐυνίσσωι Μελήτῳ ἰψομενῷ, they are aware that Meletus is speaking falsely (i.e. they know as well as he knows). Ib.
§ 126.  

Adjectives.

And their cognate Adverbs and Substantives, e.g. βοηθός, βοῆθεια, πρέπων, πρεπόντως.

Useful, fit, becoming, friendly, like, near, and their contraries.

ἀδελφός (and Gen.), akin or answering to.
ἀκόλουθος (and Gen.), following after, agreeing with.
ἀλλότριος (and Gen.), foreign, or different.
ἀντίστροφος (and Gen.), corresponding.
ὁ αὐτός, the same.
διάφορος (and Gen.), different.
ἐμμονός, abiding by.
ἐμφυτός, implanted.
ἐπιτήδειος, suitable.
ἐχθρός, hostile.
ἐυνόιος, well-disposed.
δύσνοιος, ill-disposed.
ἰδιος (and Gen.), private, personal.
ἰσός, equal.
ἀνίσος, unequal.
ἰσορρόπος (and Gen.), exactly matched.
κοινός (and Gen.), common.
ὁμοίος, like.
ἀνόμοιος, unlike.
ὁμώνυμος (and Gen.), called by the same name.
παραπλήσιος, similar.
πίσυνος, relying on, fretus.
ἀπιστος, not to be trusted, or not trusting.
προσφιλής, beloved.
πολέμιος, hostile.
σύμμαχος, in alliance, friendly.
σύμφορος, expedient.
ἀσύμφορος, inexpedient.
χαλεπός, difficult, unfavourable, iniquus.
χρηστός, serviceable.
ἀχρηστός, unserviceable.

Obs. Several take also a Genitive (especially those denoting correspondency) sometimes with a slight difference of meaning, for which the Lexicon should be consulted. Compare par, proprius, similis, alienus, etc. in Latin.

Adverbs.

ἀμα, generally temporal. λοιμὸς ἀμα πολέμῳ, pestilence at the same time as war.
ὁμοί, local. ὑδῷ ὁμοί τῷ πῆλῳ, water and mud together.
ἐφεξῆς, τὰ τοῦτοι ἐφεξῆς, what comes next to this.
ἐγγὺς, Dat and Gen.; see Lexicon.
CHAPTER V.

§ 127. COMPARATIVE AND SUPERLATIVE.

The Comparative is followed by

A. A Genitive:—

νέοις τὸ συγγεύν κρεῖττον ἐστι τοῦ λαλεῖν. Menander.
Silence is better for young folk than speech.

B. By ἡ:—

κρεῖττον σιωπᾶν ἐστιν ἡ λαλεῖν μάτην. Menander.
'Tis better to keep silence than talk idly.

Instead of ἡ the prepositions ἀντὶ, πρό (with Genitive), or πρός, παρά (with Accusative), sometimes.

ἀντὶ, Soph. Antig. 182.
πρό, Plat. Crit. 54, b.
πρός, Thuc. iii. 37. 1; παρά, Thuc. i. 23. 3.

πλέον, ἔλαστον, μεῖον, may omit the ἡ (like plus, amplius, minus, in Latin).

ἀπέθανον δλίγῳ ἠλάστους πεντῆκοντα. Thuc. i. 44. 5.
There fell rather less than fifty.

Instead of πολλῷ with a Comparative marking the measure of difference, πολὺ may be used. Thus we may say πολλῷ ἀμεῖνων or πολὺ ἀμεῖνων, far, much better.

Note 1. The Comparative is constantly used, without the other object compared, to denote a degree too high or too low, a considerable degree or a degree greater or less than usual (very, rather, somewhat); not seldom it is used as a matter of idiom, where the Positive would be more natural.

Hie thee (Muse), and bring to me a right rural melody (ἄγρυπκότερον, countrified).
COMPARATIVE AND SUPERLATIVE.

μείζων ἓργοις ἐπιχειροῦντες οὐ μικροῖς κακοῖς περιπτητού-σιν. XEN. Mem. iv. 2. 35.
By attempting tasks too great they encounter no slight troubles.
tί νεώτερον, ὦ Δάκρατε, γέγονεν; PLAT.
What new thing has happened, Socrates?
oὐ χείρον πολλάκις ἀκούειν. PLAT. Phaed. 105.
It is no bad thing to hear often.

Note 2. To denote too high or too low a degree, ἡ κατὰ is used with the Accusative, or ἡ ὡς, ἡ ὡστε with the Infinitive. (Cf. Latin, quam pro, quam ut, quam qui.)
eἰδε νεκρὸν μείζῳ ἡ κατὰ ἀνθρώπων. PLAT. Rep. 360.
He saw a corpse of superhuman size.
oἱ Ἀθηναῖοι ἐν Σικελίᾳ μεῖζῳ ἡ κατὰ δάκρυα ἐπετόνθεσαν.
THUC. vii. 75.
The Athenians in Sicily had endured sufferings too great for tears.

φοβοῦμαι μὴ τί μείζον ἡ ὡστε φέρειν δύνασθαι ἐμμὴν.
XEN. Ap. iii. 5. 17.
I fear that some evil, too great for us to be able to bear, may happen. See EUR. Bacch. 840.
The Positive is sometimes so used with ὡστε.
τὸ ὄδωρ ψυχρὸν ὡστε λούσασθαι ἐστιν. XEN. Ap. iii. 13. 3.
The water is too cold for bathing.
Cf. THUC. ii. 61. 2; ἐγκαρτέρειν, without ὡστε.

Note 3. μᾶλλον ἡ (for which πλέον ἡ may be substituted) is used after a Comparative.

αἰρετῶτερον ἀποθνήσκειν μᾶλλον ἡ φεύγειν.
XEN. Cyr. iii. 3. 51.
It is more desirable to die than to run away.

δέει τὸ πλέον ἡ φίλη. THUC. iii. 12.
Through fear more than friendship.

So with a Positive.

ὁνητῇ Ἀθηναῖῶν ἡ δύναμις μᾶλλον ἡ οἰκεῖα.
THUC. i. 121. 2.
The power of the Athenians is purchased rather than their own.
Note 4. Two adjectives or adverbs compared with each other may both be in Comparative.

τὴν εἰρήνην ἀναγκαιοτέραν ἢ καλλίω ὑπελάμβανον εἶναι. Aeschin. iii. 69.

They were regarding the peace as inevitable rather than honourable.

So συντομώτερον ἢ σαφέστερον, curtly rather than clearly.

Is. 6. 24.


Ho! Generals, more numerous than brave.


The speech of Paullus Aemilius was more true than acceptable to the people.

Note 5. Both the Comparative and Superlative may be used with a reflexive pronoun to denote a comparative or superlative degree reached by the person himself within his own experience.

πολλῶ χείρον ἑαυτῶν λέγοντι. Antiph. v. 7.

They speak much worse than they generally do (much below their real powers, or their average).

ἐξύτατα αὐτῶς αὐτοῦ ὁρᾶ. Plat. Leg. 715, e.

His sight is at its keenest.

Note 6. The Superlative is used, where the Comparative would logically be correct, to denote a supereminent degree of superiority.

καλλιστόν τῶν πρῶτον φῶς. Soph. Ant. 100.

Light most glorious of all former lights.

Cf. Antig. 1212; Philoct. 1171.


I was thrown into prison in a far more unconstitutional way than ever man was.

Note 7. The Superlative is strengthened by δή, τολλῷ, πολῷ:—

μέγιστος δή, quite the greatest; τολλῷ, πολῷ ὁμιστος, far, much the best.
COMPARATIVE AND SUPERLATIVE.

\[\omega\text{s}, \ o\text{ti}, \text{ and } \omega\text{ion} \text{ strengthen the Superlative:—} \]
\[\omega\text{s } \rho\text{a} \omega\text{ta}, \text{ as easily as possible (quam facillime);} \ \omega\text{s or } \omega\text{ ti } \mu\text{al} \omega\text{ta}, \ \tau\text{\alpha} \chi \omega\text{ta} \text{ (quam maxime, quam celerrime).} \]

\[\omega\text{ti } \epsilon\nu \ \beta\rho\alpha \chi \nu \tau\acute{\alpha} \tau\omega, \text{ in as short a time as possible.} \text{ Thuc. iii. 46.} \]
\[\omega\text{s } \eta\dot{\delta} \nu \alpha \nu \tau\eta \alpha \tau\alpha \tau\alpha, \text{ as secretly as they were able.} \text{ Thuc. vii. 50.} \]

\[\omega\text{ion } \alpha\theta\lambda \omega \omega \tau\alpha \tau\alpha \nu, \text{ in as miserable a plight as possible.} \text{ Arist. Ach. 384.} \]

Note 8. The phrase \[\epsilon\text{i}s \ \alpha\nu\eta\rho \text{ with a Superlative denotes an unique personal pre-eminence.} \]

\[\epsilon\text{i}s \ \alpha\nu\eta\rho \ \pi\lambda\epsilon\omega\sigma\tau\tau\nu \ \tau\omicron \nu\nu \nu \]
\[\epsilon\chi\theta\rho\omicron\acute{\i}\nu\acute{\i} \tau\alpha\rho\alpha\sigma\chi\omega\nu. \ \text{Aesch. Pers. 329.} \]
\[\text{Wreaking, beyond all else,} \]
\[\text{Most mischief to his foes.} \]

(Or, with his single arm, what one man might).

Cf. Soph. O. T. 1380; Ai. 1340; Thuc. iii. 39.
CHAPTER VI.

VOICES AND MOODS.

§ 128. THE ACTIVE VOICE.

(1.) The Active Voice includes transitive and intransitive verbs. On the other hand the Middle Voice includes deponent verbs which are active and transitive, such as αἰδοῦμαι τῶν θεῶν, I reverence the gods; οἴμαι, I think.

(2.) Some verbs are both transitive and intransitive.

\[\begin{align*}
\text{ἐλαὐνω}, & \text{ I drive, and I ride (sc. ἄρμα, ἵππον).} \\
\text{ἐχω}, & \text{ I have, } \quad \text{I am (with adverbs only).} \\
\text{πράσσω}, & \text{ I do, } \quad \text{I fare.} \\
\text{δηλώ}, & \text{ I show, } \quad \text{I show myself, am manifest (sc. ἐμαυτόν).} \\
\text{τελευτάω}, & \text{ I end, } \quad \text{I die (sc. βίον).}
\end{align*}\]

So in English I turn, I join, I move, I change, etc.

Both transitive and intransitive tenses are found in the same verb.

\[\begin{align*}
\text{E.g. ἵστημι, I set (up); ἔστηκα, I stand.} \\
\text{So φῶ, βάλω, and others.}
\end{align*}\]

(3.) Some simple verbs become intransitive when compounded with a preposition.

\[\begin{align*}
\text{βάλλω, I throw.} & \quad \left\{ \begin{array}{l}
\text{μεταβάλλω, I change.} \\
\text{ἐσβάλλω, I rush in, attack, or} \\
\text{ἐμβάλλει, (of rivers) flow in.}
\end{array} \right. \\
\text{κόπτω, I cut.} & \quad \text{προκόπτω, I make progress.} \\
\text{φέρω, I bear.} & \quad \left\{ \begin{array}{l}
\text{διαφέρω, I differ from, am su-} \\
\text{perior to.}
\end{array} \right. \\
\text{λείπω, I leave.} & \quad \left\{ \begin{array}{l}
\text{ἐλλείπω, I fail.} \\
\text{ἐκλείπω, I die, faint.}
\end{array} \right.
\end{align*}\]
(4.) The Active is sometimes Causative, i.e. it means "I get, or allow, a thing to be done," not "I do it myself."

ο Κυρος κατεκαυσε τα βασιλεια.
Cyrus had the palace burnt down.

So in Latin—

Verres ad palum alligavit piratas.
Verres had the pirates bound to a post. Cic. Ver. iv. 29.

§ 129. THE MIDDLE VOICE.

In the Middle Voice the action of the verb refers in some way or other to self. In some verbs, however, the notion of self is so much lost that the Middle differs from the Active only in giving a different meaning to the verb.

The chief uses of the Middle Voice are—

A. Reflexive, { (1.) Directly.
B. Causative.
C. Reciprocal.
D. The notion of self is so blurred or lost that the Middle must be regarded as giving a new and different meaning to the Active; in some cases there is no Active.

Note. The Aorist Middle is never passive.

The Future Middle is—

(1) sometimes apparently passive, but really middle, e.g. λειψωμαι, I will not leave (σου); λειψθωσομαι, I shall be left; ἢ ἄρχη καταλυσεται, will fall to pieces; καταλυσθεται, be destroyed.

(2) really passive with certain verbs: τριψομαι, I shall be honoured; στυγησομαι, I shall be hated; διδαξομαι, I shall be taught; στερησομαι, I shall be bereft; ξημισομαι, I shall be fined; ὠφελησομαι, I shall be helped; ἀδικησομαι, I shall be wronged.

In these cases the Future passive is rarely or never used.
A. The Reflexive Middle. { 1. Directly Reflexive. 
2. Indirectly Reflexive.

(1.) The Directly Reflexive Middle. Self is the direct object or accusative.

λούω, I wash. λούομαι, I wash myself.  
τρέπω, I turn (trans.). τρέπομαι, I turn (intrans.), i.e. I turn myself.  
δηλώ, I show. δηλοῦμαι, I show myself.

The Middle is very rarely used in this way. It is more usual to employ the Active with a Reflexive Pronoun:—

E.g., I hire out myself, μισθῶ ἐμαυτόν, not μισθοῦμαι, which means I hire for myself: so ἀπέκτεινεν ἐμαυτόν, not ἀπέκτεινατο: ἐπάινες σεαυτόν, not ἐπάινει.

(2.) The Indirectly Reflexive Middle. Self is the Dative of the Indirect Object, or of Interest.

πορίσω, I provide. πορίσομαι (δολα), I provide for myself.  
ἀποτίθημι, I put off or away. ἀποτίθημαι (τὸν νόμον), I put away from myself, i.e. disregard.  
ἀποτίθημαι ῥαθυμιάν, I put away from myself, i.e. I overcome, lazy habits.  
ἀποτίθημαι τροφίν, I put away for myself, i.e. hoard or store food.

λούω, I wash. λούομαι τὰ ἴματα, I wash my own clothes (i.e. for myself my clothes).  
παρέχω, I offer or present. παρέχομαι (δαπάνη), I furnish my own expenses, from my own resources; μάρτυρα, I bring forward a witness for myself, my own witness, in my support.
The chief notions are—
(1.) for self.
(2.) from self.
(3.) what belongs to self.

But the notion of for self pervades and easily explains all the uses.

B. The Causative Middle.

As the Active means I cause or allow others to do, so the Middle means I cause or allow others to do something for myself or on myself.

ὅ πατὴρ διδάσκεται τὸν νιόν.
The father has his son taught.

γράφω, I write; γράφομαι τῶν, I get one written down, i.e. I indict.

Cf. Latin curro, permitto, with ut and subjunctive, or with Gerundive.

C. The Reciprocal Middle. Each agent acts for self, and so the action is reciprocal. Verbs compounded with διά especially have this force.

ἀμείβω, I change. ἀμείβομεθα, we answer each other.
διαλεγόμεθα, we converse together.
διακελεύονται, they encourage one another.
διακηρεύονται, they negotiate by a herald.

D. See the following Miscellaneous list.

Note. A miscellaneous list of Verbs for reference showing the difference in meaning between the Active and the Middle. In some cases the Reflexive meaning of the Middle is obvious; in some it is dubious; in some it has practically disappeared. For constructions with the Cases the Lexicon must be used.

ἀγάλλω, I adorn. ἀγάλλομαι, I pride myself, exult.
ἀγω, I bring, lead. ἀγομαι γυναῖκα, I marry a wife.
ἀπρῶ, I take. ἀπρῶμαι, I choose.
ἀφαιρῶ, I take away. ἀφαιροῦμαι τίνα τι, I deprive a person of something (for my own sake).
VOICES AND MOODS.

αἰρω, I take up.

αμείβω, I change (trans.).

ἀπέχω, I keep off, deter.

ἀποδίδωμι, I give back.

(πυπράσκω, I sell).

ἀμώνω (see πιμωρώ).

ἀπαλλάσσω, I set free.

ἀρχω (πολέμου), I am the first
of two parties to make (war);
so with λόγου.

but

ἀρχω, I rule.

βουλέω, I advise.

γαμῶ, I marry (duco).

γεώ, I give a taste of.

γράφω, I write down (cf. τι-
θημι).

δανέω, I put out at interest,

lend.

διδάσκω, I teach.

δίκαιω, I decide.

ἐπέγγέω, I urge on, hasten (trans.).

ἐπιτίθημι, I put or place upon.

ἐχω, I have (neuter, I am or I
am able).

ἐπαγγέλλω, I proclaim.

ἐπιψηφίζω, I put to the vote (of
the President).

αἰρομαι, I take on myself, un-
dertake (suscipio), begin, gain,

( Acc.)

ἀμείβεσθαι, to do by turns,

answer, requite.

ἀπέχωμαι τινος, refrain from,

hold aloof from.

ἀπεδόμην, I sold.

ἀπαλλάσσομαι, I escape, I de-
part from, I leave off.

ἀρχομαι (πολέμου), I begin war-
like operations.

ἀρχομαι (Passive), I am ruled
βουλέομαι, I deliberate, con-
sider.

γαμοίμαι, (1) I marry (νυμο);

(2) I give in marriage, betroth.

γενομαι, I taste.

γράφομαι, I get written down,

I indict.

δανείζομαι, I borrow at interest
(so χρήσωσθαι).

διδάσκομαι τὸν νιὸν, I get my
son taught.

διδάσκομαι ὑπὸ τινος, I am

taught by a person.

δικάζομαι (δίκην σοι), I go to
law with you, conduct a case :
especially of the prosecutor,

opposed to φεύγειν.

ἐπείγομαι, I hasten (intrans.).

ἐπιτιθμαι, I attack, τινι.

ἐχομαι, I cling to, I come next to,

I am eager for (with Gen.).

ἐπαγγέλλομαι, I promise, I pro-

fess, I denounce.

ἐπιψηφίζομαι, I vote, decree by
vote (of the Assembly).
θόμοι (of the general), I get a sacrifice offered, I take auspices.

ημι, I send.
kαταστρέφω, I overturn.
κομφω, I lull to sleep.
κομίζω, I transport.

λαμβάνω τι, I take.
λανθάνω, I escape observation.

παύω, I make to cease, I stop (trans.).
πέθω, I persuade.

ποιῶ, I do or make.
ποιῶ λόγον, I compose a speech.

ὁδὸν ποιῶ. I make a road.

προσποιῶ, I hand over (trado).
πονηρέω, I am wicked.
πολιτεύω, I am a citizen.
σκοπῶ, I look at, examine.
σοφίζω, I make wise, I teach.

σπένδω, I pour out a libation.
τίθησι νόμον ὁ νομοστήτης, the lawgiver makes a law.
ὁ θεῖς, the mortgager.

τιμωρῶ τινά τιν, I punish A for B’s satisfaction.
And so—
tιμωρῶ σοι, I avenge or assist thee.

Similarly—
ἀμώνω τί τινι, I keep off something from B.

θόμοι (of the priest), I sacrifice.

ημι, I send.
kαταστρέφω, I overturn.
κομφω, I lull to sleep.
κομίζω, I transport.

λαμβάνω τι, I take.
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Similarly—
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Hence—

(1) ἀμύνω πόλεμον, I keep off war.
(2) ἀμύνω Ἀθηναίοις, I help the Athenians.

τίνω δίκην, poenas do, pendo, luo, I pay a penalty.

φαίνω, I show (trans.).

χρῶ, (1) I give an oracle.
(2) I furnish, lend.

Note. An examination of the above list will bring out two points.
1. The Active is often transitive, while the Middle is neuter.
2. The Middle is often used of mental rather than of bodily actions.

§ 130. THE PASSIVE VOICE.

The Syntax of the Passive Voice is much freer in Greek than in Latin.

Thus, besides the constructions noticed in the Notes below, Verbs which take a Genitive or a Dative can be used personally in the Passive, unlike the Latin.

E.g. καταφρονῶ ἀυτῶ, I despise him.

καταφρονεῖται ὑπ’ ἐμοῦ, he is despised by me.

πιστεύουσι τῷ βασιλεί, they trust the king.

ὁ βασιλεὺς πιστεύεται ὑπ’ αὐτῶν, the king is trusted by them.

πῶς ἄν ἐπιβουλεύσαμι αὐτῷ, εἰ μὴ καὶ ἐπεβουλεύθην ὑπ’ αὐτῶ; ἈΝΤΙΡΗ.

How could I plot against him, unless also I had been plotted against by him?

Note 1. Neuter verbs can form passive participles.

ἀρχῶ, I rule; ἀρχόμενος, ruled over.

This is chiefly the case with neuter participles.

τὸ ἡσεβημένα αὐτῶς (ὑπ’ αὐτῶν), impious acts committed by them.
THE PASSIVE VOICE.

131

τὰ κινδυνευθέντα, risks run.
τὰ ἡμαρτημένα, errors committed.
τὰ στρατεύματα, warlike measures.
τὰ σοι πεπολυτευμένα, your political acts.

Or with impersonal passives.

παρεσκευάσται, preparation has been made.
ἀμαρτάνεται, error is being committed.
οὐδὲν ἀσεβεῖται, no impiety is being committed.

Cf. Lat. ventum est, erat; factum est, etc.

Note 2. Deponent Verbs are those which have no Active Form, e.g. δέχομαι, I receive; οἴμαι, I think. Passive Deponents are those whose Aorist has a Passive (not a Middle form), e.g. βούλομαι, I wish, ἐβούληθην. The exclusively Passive forms of Deponents are sometimes Passive not Middle in sense, e.g. βιάζομαι, I force; ἐβιάσθην, I was forced. Even the Middle form of a Deponent may be Passive in meaning, e.g. βιάζομαι I am forced, or suffer violence. In such cases there was an original Active form, e.g. βιάζω. See further, JELF, § 368.

Note 3. It will be remembered that the Aorists in -ην and -θην, with their corresponding futures in -ῄσχομαι, -θείσχομαι, are the only Passive forms of a Greek verb. The Middle forms, except the Aorists, and as a rule the Futures, are of course Passive as well as Middle in meaning.

Note 4. The direct object of the Active becomes the subject of the Passive, and the subject of the Active, the agent, is expressed by ὑπὸ and the Genitive.

ὁ φιλόσοφος διδάσκει τῶν παιδών.
ὁ παῖς διδάσκεται ὑπὸ τοῦ φιλόσοφου.

The Agent is also expressed, but much less commonly—

(a.) By the Dative. See Dative of Agent.
(b.) By the Prepositions ἀπό, ἐξ, παρά, πρός. See these Prepositions.

The object of the Active may however remain the object of the Passive, and the dative of the Active become the subject of the Passive. This is an extension of § 130.

οἱ ἐπιτετραμμένοι τὴν φυλακήν, THUC. i. 126, cf. v. 37, ταῦτα ἐπεταλμένοι, and EUR. Rhes. 5. So in English, I leave him a fortune, He has been left a fortune.
§ 131. THE MOODS.

Introductory Note on the Subjunctive and Optative.

The Indicative is sharply contrasted with the Subjunctive and Optative.

The Indicative simply and directly makes a statement or asks a question without any qualification.

ο βασιλεύς τέθνηκεν
The king is dead.

πώθεν ἦκες;
Where do you come from?

It is commonly said that the Indicative states facts, but the statement need not express a fact actually true; e.g. οἱ Πέρσαι ἐνέκησαν τοὺς Ἀθηναίους Μαραθώνι, the Persians defeated the Athenians at Marathon.

The Subjunctive and Optative, on the other hand, make assertions, not as real, but as conceptions present to the speaker’s mind.

The Subjunctive and Optative are two aspects of one Mood. In the oldest Greek they represented originally the Willing or Wishing Mood, the Subjunctive being the more peremptory, Will; the Optative, the fainter and more remote, Wish. This was soon modified into a second use, the Subjunctive expressing a more vivid, the Optative a fainter, remoter Expectation or Possibility. Hence they soon came to be used in Subordinate Sentences, expressing Purpose, Condition, Indefinite Frequency, etc. And though in Subordinate Sentences the general rule is for the Subjunctive to follow Primary, the Optative Historic tenses, yet there is no such fundamental distinction between the two Moods as to prevent the Subjunctive being used for the Optative, the two Moods sometimes alternating in the same paragraph.
One or two instances from Homer will illustrate the difference between the Subjunctive and Optative:

_Mή σε κινεῖω, Il. i. 26_, let me not find thee.

_Mή μὴν ἀκλεῖως ἀπολογηθῇ_, _Il. xxii. 304_, let me not fall ingloriously.

_οὐκ ἐσθ' οὗτος ἄνηρ, οὐδ' ἐσσεται, οὐδὲ γένηται._

_Hom. Od. xvi. 437._

_Lives not that man, nor e'er will live, nor e'er is like to be (born)._  

Here the Subjunctive differs from the Future Indicative in stating what is thought likely to occur, not positively what will occur.

_ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν άνδρα σαώσαι._

_Hom. Od. iii. 231._

_Lightly a god, an he will, might save thee e'en at a distance._

The Optative gives a more remote representation than the Subjunctive of a future possibility.

_Note._ The Subjunctive and Optative (with two exceptions to be noticed in the Optative) refer to future time. The reference to the future, however, is more vague in the Optative, so vague that the notion of time is often scarcely apparent in this mood. This, perhaps, may be why the Optative lent itself to a connexion with past tenses in historic sequence. But there is nothing in the form of the Optative, neither its connecting vowel nor its suffixes, which _per se_ denotes past time. And the only two usages in which the Optative really refers to past time are: (1) in General Suppositions (see Conditional Sentences); and, (2) in Oratio Obliqua, where occasionally it represents a past tense of the Indicative (see Oratio Obliqua).

The Subjunctive and Optative are both used (1) in Independent, (2) in Subordinate Sentences. Their uses in Subordinate Sentences are given in the Syntax of the Compound Sentence.
§ 132. THE SUBJUNCTIVE IN INDEPENDENT SENTENCES.

The Independent Subjunctive is used:—

A. In Exhortations. First person often with φέρε, ἀγη, ἄγετε, ἵθι (ὅ ή ή νόν added).

φέρε δὴ εἴπω πρὸς ύμᾶς. DEM.
Come now, let me speak before you.

ἄλλα ἵθι, ἵμων.
Come then, let us go (suppose we go).

In Soph. Phil. 300 the 2d Person (μάθης).

B. In Prohibitions (with μή).

(a) First person plural (singular very rare, cf. EUR. Hipp. 567, Heracl. 559).

(b) Second and third person with aorist subjunctive.

(a) μὴ φοβῶμεθα, let us not be afraid.

μὴ ἀτελῆ τὸν λόγον καταλύπωμεν. PLAT.
Let us not leave our argument incomplete.

(b) μὴ ταύτα ποιήσης.
Do not do this.

Ne haec feceris.

μηδενὶ συμφορὰν ὑνειδίσης. ISOGR.
Taunt no one with a misfortune.

C. In Questions of doubt (Deliberative Questions) with the First Person. βούλει, βούλεσθε (θέλεις, θέλετε in poetry) are often added.

εἴπωμεν, ἢ συνέωμεν, ἢ τι δράσομεν; EUR.
Are we to (should we, must we) speak, or keep silence, or what shall we do?
OPTATIVE IN INDEPENDENT SENTENCES.

§ 133. THE OPTATIVE IN INDEPENDENT SENTENCES.

The Independent Optative is used:—

A. To denote a Wish (without ἄν).

ὅ παῖ γένοιο πατρὸς εὐγενέστερος. SOPH.

Boy, may'st thou prove more fortunate than thy father.

In the first person a wish often conveys an exhortation. See Subjunctive in Exhortations.

μὴ γένη μετ' ἀμονοιας. EUR.

Let me not live without culture.

—

τί βούλεσθε δρᾶσω;
Quid vultis faciam?
What would you have me do?

οἷοι τί δρᾶσω; ποί φύγω μητρὸς χέρας; EUR. Med. 1271.
Ah me, what must I do? whither escape a mother's hands?

Note 1.—The third person, however, occurs pretty often, especially in Plato and Demosthenes.

πότερον σέ τις τῆς πόλεως ἐχθρὸν ἢ ἐμὸν εἶναι φῦ;
DEM. 18. 124.
Should one call you the enemy of the state, or my enemy?

τόθεν τις ἄρξηται; PLAT.
Where is one to begin?

τί εἰπῃ τις;
What must one say? PLAT. and DEM.

ποί τις οἴνοι φύγη;
ποί μολὼν μενώ; SOPH. Ai. 403.

Here this τις refers to the first person.

Note 2.—The Subjunctive, expressing a future possibility, common in Homer, is not wholly unknown, though rare in Attic.

οὔτ' ἐστίν οὔτε ποτὲ γένηται κρείττων. PLAT. Leg. 942.
It is not, nor is it ever likely to get better.

—

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In the third person a command or permission may be conveyed.

ἐρθοὶ τις ἢν ἐκαστὸς εἶδειη τέχνην. Ar.
Let each man keep to his trade, whate'er he knows.

eἰδείη is assimilated to the mood of principal verb ἐρθοὶ.

Cf. Xen. An. iii. 2. 37, ἡγοῖτο (al. ἡγεῖσθω): Aesch. P. V. 1047, where two Optatives are co-ordinate with preceding Imperatives.

B. In Deliberative Questions. The Optative differs from the Subjunctive in the same questions only in expressing a less vivid and more remote possibility.

tέαν, Ζεῦ, δύνασιν τις ἀνδρῶν
ὑπερβασία κατάσχοι; Soph. Ant. 605.
Thy power, O Zeus, what mortal man
By o'erstepping might control?


Note. Several places, especially in the Tragedians, are quoted where the Optative without ἀν occurs in its Homeric potential sense (e. g. Od. iii. 231, quoted before). In most of these places, however, if not all, the reading is doubted. Jelf (§ 418, I. A) quotes two passages from Plato, Phaedo, 87 ε, ἐπιδεικνύοι—διοίχοιτο, where Heindorf would insert ἀν: and Rep. 362 0, ἀδελφὸς ἀνδρὶ παρεῖη, where τὸ λεγόμενον shows that the phrase is a quotation, probably from the Epic.

§ 134. 

THE IMPERATIVE.

The Imperative is used in Commands, Entreaties, Prayers, and Prohibitions. It denotes future time.

In Prohibitions we must use μὴ either (1) with 2d Person Present Imperative (continued act), or (2) 2d Person Aorist Subjunctive (single act), thus:—

μὴ κλέπτε, or μὴ κλέψης, do not steal; but neither μὴ κλέπτης nor κλέψον.
Ar. Thesm. 877 (μὴ ψεύσον) is a rare exception in Attic. Mὴ, πρὸς θεῶν, μαίνωμεθα, μὴ οίσχρῶς ἀπολώμεθα. XEN.

Let us not, by the gods, be mad, nor die shamefully.

But μὴ with the 3d pers. Aorist Imperative is admissible both in poetry and in prose.

μηδεὶς ύμῶν τὰῦτα νομίσοτω. XEN.

Let none of you think so.

Note 1. For the Infinitive used as an Imperative, see Index.

Note 2. oἰσθῇ δ᾽ δρᾶσον. The Imperative is sometimes used in relative clauses depending on an Interrogative.

ἀλλ᾽ οἰσθῇ δ᾽ δρᾶσον; τῷ σκέλει θένε τὴν πέτραν. AR. Αv. 54.

Do you know what to do? Kick the rock with your leg.

οἰσθά νυν ᾧ μοι γενέσθω; δεσμὰ τοῖς ξένοις πρόσθεσ. EUR. Ι. Τ. 1203.

Knowest thou what must be done for me? put chains on the strangers.

Logically it would be ἀ δεὶ γενέσθαι.

And as the Future is used in Greek as an equivalent for the Imperative, we find

οἰσθῇ οὖν δ᾽ δράσεις . . ὡδησον ἡμῶν σίτων. EUR. Cycl. 133.

Dost know what thou must do? provide us victuals.

The Imperative in Greek is subordinate in the above idioms. As this is impossible in English, we have to substitute a periphrasis. Do you know what (you must do=do)?
CHAPTER VII.

THE TENSES.

§ 135. Greek tenses may be classified in two ways.

A. With regard to the Order of Time.

B. With regard to the Kind of Act or State.

A. ORDER OF TIME.

The Time of a Tense must be either

1. Past (Imperfect, Aorist, Pluperfect).
2. Present (Present, Perfect).
3. Future (Future, Future Perfect).

PRIMARY AND HISTORIC TENSES.

Tenses in Present and Future Time are called Primary.
Tenses in Past Time are called Historic.

SEQUENCE OF MOODS.

In Compound Sentences the theoretical rule is that—

A Principal Sentence in Primary Time is followed by
the Subjunctive in the Subordinate Sentence.

A Principal Sentence in Historic Time is followed by
the Optative in the Subordinate Sentence.

This sequence however is purely theoretical; for, as
will be seen in the Compound Sentence, a Subjunctive
constantly takes the place of an Optative in Historic
Sequence.
§ 136. Time how far observed throughout the Moods.

(a) The only mark of Past Time in Greek is the Augment. The distinction between Past and Present therefore is strictly observed only in the Indicative.

Absolute and Relative Time.—The distinctions of Time, however, are observed in the Optative, Infinitive, and Participle, when these Moods are used in Indirect Discourse or Oratio Obliqua, i.e. when they represent indirectly the words or thoughts of another. This is most clearly seen in the Indirect Statements and Questions.

ēphη ταῦτα ποιεῖν—ποιήσαι—ποιήσειν.
He said that he was doing, did or had done, would do this.

ποιεῖν =ποιῶ in Recta, and therefore is relatively present;
ποιήσαι =ἐποίησα " " relatively past;
ποιήσειν =ποίησω " " relatively future;
relatively, i.e. to the Principal Verb present, past, and future: but ποιεῖν, ποιῆσαι, ποιῆσειν are all absolutely past, because ἔφη, the Principal Verb, is past.

ἐλέξαν ὅτι πέμψει σφᾶς ὁ βασιλεύς.
They said that the king had sent them.
In Recta ἔπημψεν ἡμᾶς.

ἤρετο εἰ κενός ὁ φόβος εἶν.
He asked if his fear was groundless.
In Recta κενός ἦστι;

ὑποθνότο τούς πολέμιον προσπλέοντας.
They discovered that the enemy were advancing.
Recta, οἱ πολέμιοι προσπλέοντοι.

(b) The Aorist Participle denotes an action past relatively to the principal verb.

Βοιωτοὶ οἱ ἔγὰρ Ἀρνης ἀναστάντες τὴν Βοιωτίαν ὕπηγαν.

Thuc.
Boeotians who had been driven out of Arne settled in Boeotia.
See further however under the Aorist Participle, which in itself does not denote time.

(c) With regard to the Future in the Moods it seems always express future time, for

(1.) The Future Optative is only used to represent in the Obliqua a Future Indicative of Direct Discourse.
(2.) The Future Infinitive is most commonly used after verbs of saying and thinking, and therefore like the Optative, represents a Future Indicative of the Recta. Whenever the Future Infinitive is used after other verbs, instead of the usual Present or Aorist Infinitive, the idea of futurity still seems to be emphasised, e.g.:—

He delays to do his duty, μέλλει ποιεῖν ορ ποιήσαι τὰ δέοντα.
μέλλει ποιήσειν (with emphatic reference to the future).

ἀναβάλλεται is similarly used.

(3.) The Future Participle denotes a future relative to the principal Verb.

συλλάμβανει Κῦρον, ὃς ἀποκτενῶν.
He seizes Cyrus with the intention of killing him.

B. THE KIND OF ACT OR STATE.

With regard to the Kind of Act denoted Tenses are divided into

2. Finished (Perfect, Pluperfect).
3. Indefinite or Single (Aorist Strong and Weak).

1. A continued Tense mentions an act as still going on, or in progress, whether in past, present, or future, an act in which the agent is still engaged, I was writing, I am writing, I shall be writing (the letter).

2. A finished Tense mentions an act as one which is perfect, complete, in a finished state, I have written, I had written, I shall have written (the letter).

3. An indefinite Tense mentions the mere act itself, a single act, without any such limitation of its continuance or completion, I wrote, I write, I shall write (the letter). Hence the Stoic grammarians called such a Tense an Aorist (i.e. ἀόριστον or unlimited).
The distinction between the Kinds of Act is observed throughout all the Moods, and is therefore a more universal and abiding distinction than that of Time.

Note. The kind of act is denoted in Greek by the Tense-stem, \( \Delta \gamma - \), \( \Delta \gamma \varsigma - \), \( \Delta \nu \chi - \), \( \Delta \epsilon \Delta \gamma - \).

The Present Tense-stem (Present and Imperfect Tenses) denotes a continued act.

The Perfect (i.e. reduplicated) Tense-stem (Perfect, Pluperfect, and Future Perfect Tenses) denotes a finished act.

The Aorist Tense-stems (Strong and Weak Aorist tenses) denote an indefinite or single act.

The Future is ambiguous, denoting either a continued or an indefinite act.

§ 137. Ideal division of Tenses.

An ideal twofold division of Tenses may be thus constructed, to be read horizontally and vertically.

<table>
<thead>
<tr>
<th></th>
<th>Continued.</th>
<th>Finished.</th>
<th>Indefinite.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td><em>I am writing</em> ( \gamma \rho \acute{\alpha} \omega ), strictly used, scribo</td>
<td><em>I have written</em> ( \gamma \acute{\epsilon} \gamma \rho \acute{\alpha} \phi \alpha ) scripsi</td>
<td><em>I write</em> ( \gamma \rho \acute{\alpha} \omega ) scribo</td>
</tr>
<tr>
<td>Past</td>
<td><em>I was writing</em> ( \acute{\epsilon} \gamma \rho \acute{\alpha} \phi \omicron ) scriebam</td>
<td><em>I had written</em> ( \acute{\epsilon} \gamma \epsilon \gamma \rho \acute{\alpha} \phi \omicron \gamma ) or ( -eiv ) seripseram</td>
<td><em>I wrote</em> ( \acute{\epsilon} \gamma \rho \acute{\alpha} \phi \alpha ) scripsi</td>
</tr>
<tr>
<td>Future</td>
<td><em>I shall be writing</em> ( \gamma \rho \acute{\alpha} \psi \omega ) scribam</td>
<td><em>I shall have written</em> Periphrasis in Active ( \gamma \epsilon \gamma \rho \acute{\alpha} \phi \omicron \omicron ) ( \acute{\epsilon} \sigma \omicron \omicron ) seripsero</td>
<td><em>I shall write</em> ( \gamma \rho \acute{\alpha} \psi \omega ) scribam</td>
</tr>
</tbody>
</table>
THE TENSES.

Note. A very rare poetical periphrasis occurs with Aorist Participle, σωπήσας ἔσομαι, λυπηθεὶς ἔσομαι, Soph. O. T. 1146, O. C. 816.

This scheme, however, is purely ideal, and does not correspond to the Greek tenses, however well it corresponds with our analytic English tenses.

In Greek the kind of act, as has been observed already, is denoted by the Present, the Perfect, and the Aorist Tense-stems: the Future Tense-stem has to be left out.

The most important distinction is that between a Continued and an Indefinite act.

§ 138. THE PRESENT AND IMPERFECT INDICATIVE.

A. The Present Indicative denotes:—

1. An act in which a person is engaged in present time; γράφω, I am writing now.

2. An act which is habitual or repeated, or a general truth, without being limited to the present moment.

Strength untrained oft brings forth harm.
Vis consili expers mole ruit sua. Horace.

Note 1. The Present has also certain idiomatic uses of which the following are the commonest:—

(a) The Historic present denotes a past event. In Compound Sentences it reckons as an historic tense. This historic present seems sometimes equivalent to an aorist (narrative), sometimes to an imperfect (descriptive).

συλλαμβάνει Κύρον ὃς ἀποκτενῶν. Xen.
He seizes (seized) Cyrus with the intention of killing him.

(b) The Present, as it denotes an unfinished act, often denotes an attempted act.

τοὺς Λακεδαμονίους ἀναρκτεῖ, τοὺς δὲ Φωκέας σώζει. Dem.
He is trying to destroy the Lacedaemonians, and to save the Phocians.
This is especially the case with διδωμι, I offer, i.e. try to give, and πειθω, I try to persuade. The present participle also has this meaning.

(c) The Present as a Perfect:—

1. With πάλαι or ἦδη (all this while, this long while, not now for the first time), like iam, iamdudum, in Latin with the Present.

εμοιγε νυν τε και πάλαι δοκει. EUR. Frag.
I think so now, and I have long been thinking so.

νοσει ἦδη δέκα ἐτη.
He has been ill these ten years.

Esp. in the poets πάλαι may refer to a statement made only a moment ago (as we say hyperbolically—ever so long ago). Cf. SOPH. El. 676.

2. Certain presents have the force of perfects: ἦκω, I am come, adsum; οἴχομαι, I am gone (quickly); νικῶ, I am victorious; κρατῶ, I am victorious; ἡττωμαι, I am defeated; ἀδικῶ, I have done wrong, I am unjust; ἀλλυμαι, ἀτόλλυμαι, in Tragedy, I am lost, or undone.

3. Verbs of hearing and learning, ἀκοῦω (κλινω, poet.), πωνθανομαι, αἰσθανομαι, μανθανω. ἄρτι is often used with these verbs.

Θεμιστοκλέα οὐκ ἄκουεις ἀνδρα ἀγαθὸν γεγονότα; PLAT.
Have you not heard that Themistocles proved himself a patriot?

(d) The Present Infinitive and the Present Participle may represent the Imperfect Indicative in English.

οἱ συμπρεσβεύοντες καὶ παρόντες καταμαρτυρήσουσι.
DEM. de F. L. 381. 5.

Those who were his fellow-colleagues in the embassy, and who were present, will bear witness.

B. The Imperfect is the past of the Present. It describes a past action as (a) still going on, or (b) as going on along with other actions, or (c) as frequently recurring.

For (a) and (b) see Aorist.

c. Σωκράτης ὁσπερ ἐγϊνωσκεν, οὕτως ἐλεγε. XEN.
Socrates used to speak exactly as he used to think.
Note 2. The Imperfect shares most of the idiomatic uses of the present.

(a) The Imperfect of an attempted act, like the present of the same.

\[
\text{\'ekastos tis \'epeithen auton uposthinai twn \'arxhyn. Xen.}
\]

Each one was trying to persuade him to undertake the command. The present participle also often has this sense.

(b) When the present has a perfect force its imperfect is a pluperfect. \(\dot{\eta}k\omega, I \text{ had come}; \\phi\chi\omicron\eta, I \text{ was gone}; \dot{\eta}n\iota\kappa\omega, I \text{ had won the victory}, I \text{ was victorious}, \text{ etc.}

(c) The Imperfect is used for the present when what is seen now to be the case has been in the past inquired about, or sought for, or thought of.

\[
\text{ou to\'ut \(\dot{\eta}n \text{ eu\'daimonia, kakou apallag\'e}; Plat.}
\]

Is not this happiness (which we were talking about or trying to discover) deliverance from evils?

\[
\delta\delta \\dot{\eta}n \text{ apa } \text{ eu\'llabov me. Soph.}
\]

This then, I see, is he who seized me (this was and is). To this belongs the famous Aristotelian phrase, \(\tau\delta \\taui \\dot{\eta}n \text{ e\'i\nu}

(d) In the use of the Imperfects \(\dot{\epsilon}\dei, \chi\rho\eta\nu, \omega\phi\epsilon\lambda\omicron\nu, \epsilon\iota\kappa\delta\ \dot{\eta}n\), like the Latin \(\text{debebam, oportebat, decebat,}

denote what ought to have been done, but what was not done.

\[
\text{ou\dei all\'o } \text{\'edei } \text{le\'gei}\nu. \text{ Dem.}
\]

He need have said nothing else.

Nihil alium dicere oportebat.

\[
\text{ouk e\iota\kappa\delta \(\dot{\eta}n \text{ ou\'tovs } \text{\'e\'an. Soph. } O. T. 255.}
\]

It would not have been right to leave it alone.

Non decebat praeterire.

On these constructions see Conditional Sentences.

§ 139. THE PERFECT AND PLUPERFECT INDICATIVE.

A. The Perfect denotes an act which is in a finished state. The act must have been begun in the past, but it stands finished in the present. The Perfect therefore is reckoned as a Primary tense. \(\gamma\epsilon\gamma\rho\alpha\ph, I \text{ have written, my writing is in a finished state}; \delta\delta\epsilon\sigma\tau\alphai, he is in a state of imprisonment.
Not only in the Subjunctive and Optative, but also in the Indicative, a periphrasis with εἰμὶ is used for the Perfect. The abiding nature of the result is then emphasized.

εἰς δὲ μονογενῆς οὐρανὸς γεγονός ἐστὶ τε καὶ ἄτροπος.

PLAT. Tim. 31.

This one sole-created heaven hath been created, and shall still endure.

Cf. ἔχω with Aorist Participle.

The Perfect of many verbs is equivalent to a Present: τέθνηκεν, he is dead; κέκλημαι, I am called; γέγονα, I am become, i.e. I am; μέμνημαι, I remember; οἶδα (σένοιδα), I know, novi. The Pluperfect is then an Imperfect, ἔτεθνηκε, he was dead, etc. The Perfect Imperative of such verbs is a simple Perfect.

Note. A great number of Perfects in Homer describe present acts or states: ἀνωγα, βέβριθα, κέκενθα, μέμηλα, μέμονα, ἔρριγα, etc. etc.

B. The Pluperfect is the Perfect carried back to past time. ἐγεγράφη, I had written, my writing was in a finished state in the past.

For the Future Perfect, see Future.

The Perfect Imperative (3d singular Middle and Passive) issues a decisive command which is to be executed at once, and there an end.

μέχρι τοῦ ὁμιλίου ὑμῶν ἡ βραδυνής. THUC. i. 71.

At this point let your slowness find a limit (come to an end).

Hactenus progressa (terminata) esto (finem habeat) vestra tarditas. POPPO.

§ 140. THE AORIST.

1. The Aorist denotes the mere occurrence of an act in past time. Apart from difference of time the Aorist is always distinguished from the Imperfect (and in the Oblique Moods from the Present) by noticing the mere doing of the act, and not describing the act as in progress. The Aorist has been likened to a point, the Imperfect (and Present) to a line.
**Note.** As the Aorist notices the mere act or state itself, three aspects of this are observable.

1. The commencement of the act, the beginning, not the continuance.

This has been called the Ingressive or Inceptive Aorist.

εβασίλευσε, he came to the throne (εβασίλευεν, he was king).  
ἐπλούτησεν, he became rich (ἐπλουτεί, he was a rich man).  
ἐνόσησε, he fell ill (ἐνόσει, he was ill).

2. The act as done and over, not as doing.

ΛΥΣΙΠΠΟΣ ΕΠΟΙΗΚΕ denotes the simple fact that Lysippus was the maker of the statue.

ΛΥΣΙΠΠΟΣ ΕΠΟΙΕΙ denotes the labour spent on the making.

ἐδείπνησαν, they supped, i.e. ended supper.  
ἐδείπνουν, they were at supper.  

νῦξ ἑγένετο, night came on, i.e. it was night.  
νῦξ ἑγίγνετο, night was coming on, i.e. it was twilight.

3. The act as instantaneous and momentary, not as occupying a long time.

ἐγὼ δὲ ἡλθον, εἴδον, ἐνίκησα.  
"Caesar's brag of 'came, and saw, and overcame.'"  

**Note 1.** Other uses of the Aorist:—

The Aorist is also distinguished from the Imperfect by the mere mention of an act without reference to other acts, while the Imperfect often describes an act as going on side by side with another act.
Pausanias was sent out from Lacedaemon by the Greeks as admiral with twenty ships from Peloponnesse. The Athenians also accompanied him with thirty ships, and they proceeded to Cyprus, and subdued the greater part of it.

Note 2. The Aorist is used (esp. in Tragedy) where we use a Present. The moment of past time is but an instant before. Something an instant ago has evoked the act.

ἐπήνευσεν ἔργον καὶ πρόνοιαν ἦν ἔθον. SOPH. Ai. 586.
I commend the act, and the forethought thou didst show.

Elect. 668. 677, EUR. Hec. 1275, El. 248, Philoc. 1289, 1314.

ξυνῆκα, I understand, and ἤσθην, I am pleased, are of constant occurrence.

ἐφρεῖξε ἐρωτὶ περίχαρῆς ἐν ἀνεπτύμαν. SOPH. Ai. 692.
I thrill with love and flutter overjoyed.

Here the act is instantaneous also.

Note 3. English often uses the Pluperfect where Greek uses the Aorist; this is especially the case in Oratio Obliqua:—

οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψει σφᾶς ὁ βασιλεὺς. XEN. Cyr. ii. 4. 7.

The Indians said that their king had sent them.

Recta ἔπεμψεν, where we should say “has sent” (not sent). This in Obliqua becomes had.

And with temporal and local sentences—

ἐπειδὴ ἐτελεύτησε Δαρεῖος καὶ κατέστη Ἀρταξέρξεις. XEN. An. i. 1. 3.

After Darius had died and Artaxerxes had been established in the kingdom.

Quum mortuus esset Darius, etc.

ἔτραποντο ἐς Πάνορμον ὅθεν ἀνηγάγοντο. THUC. i. 92.
They turned towards Panormus whence they had set sail.

Note 4. The Greek Aorist and English Perfect.

Though we have an Aorist in English corresponding to the Greek, yet Greek uses the Aorist even more constantly than English. We use a Perfect sometimes where Greek uses an
Aorist. Thus—I am shocked if these are the orders which you have given, δεινὸν ποιῶμαι εἰ τοιαῦτα παρήγγελας. Here an act rather than a finished state is denoted, and the Greek Aorist is more correct than the English Perfect. See example above, Soph. Ai. 586, εὖθεν would naturally be rendered into English, thou hast shown. Again a Gnomic Aorist in Greek may be rendered by an English Perfect.

Note 5. The Aorist Participle generally expresses time prior to its principal verb, but not always so, and, when so, not from its own inherent meaning, but only from its connexion with a principal verb.

Thus γελᾶσας (οἰμώξας) ἔφη, With a smile, laugh (sigh) he said.

εὖ ἐποίησας ἀναμνήσας με. PLAT. Phaed. 60.
You did well to remind me.

Here the two acts are contemporary and identical.

So εὖ ἐποίησας ἀφικόμενος. HDT. v. 24.
Cf. Curtius, Elucidations, p. 211.

Note 6. The following verbs show the contrast between the Present and the Aorist in the kind of act denoted. It will be noticed that several are Ingressive Aorists.

νοσεῖν, to be ill. νοσησαί, to fall ill.
φεύγειν, to run away. φυγεῖν, to escape.
φοβεισθαί, to be in fear. φοβηθῆναι, δεῖσαι, to take fright.
πράσσειν, to be busy about. πρᾶξαι, to accomplish.
γελᾶν, to be laughing. γελᾶσαι, to burst out laughing.
ἀρχεῖν, to rule. ἀρξαί, to obtain dominion or office.
ἰσχύειν, to be strong. ἵσχυσαι, to become strong.
σιγᾶν, to be silent. σιγῆσαι, to become silent.
ἐξεῖν, to have. σχέν, to obtain.
φαίνεσθαι, to appear. φανῆναι, to become apparent.
πολέμεῖν, to be at war. πολεμήσαι, to begin war.

bellum gerere. bellum inferre.

βασιλεύειν, to be king. βασιλεύσαι, to come to the throne.

Note on the Aorist.

The Aorist is often called the momentary tense. It is doubtful, however, whether momentariness is its essential meaning. We should use the aorist if we translated The
Pharaohs built the pyramids, οἱ βασιλεῖς τῶν Αἰγυπτίων φιλοδο-
μην τὰς πυραμίδας, though the pyramids, like Rome, were
not built in a day. We should equally use it in translating
He burst out laughing, ἐγέλασε, or He fell ill, ἐνόσησε. And
again we should use it of such an instantaneous shiver of
emotion as is contained in ἐφριξ ἐρωτί, I thrill with love.

The mere mention of the act (or state) itself, without regard
to its duration, seems to be the one description of the Aorist
which suits it all through. Aorist and indefinite are not very
satisfactory words, but they have been retained as familiar,
for want of a better. Simple and Isolated have been suggested.

§ 141.

THE FUTURE.

The Future denotes an act which will take place here-
after.

Its action is either continued or indefinite (see above).

Note 1. Idiomatic uses of the Future:—

The second person of the Future both affirmatively and
negatively resembles an imperative.

(a) Affirmatively (either as a statement, or as a question
with οὐ Interrogative)—

πρὸς ταῦτα πράξεις οἴον ἄν θέλησ. SOPH. O. C. 956.
Thou wilt do therefore (do therefore) whatever likes thee.

οὐχ ἔλξετ', οὐ πανήσετ', οὐκ ἄρησετε; AR. Ly. 459.

The expression is not so abrupt in form as an imperative.
A suggestion is made, or a permission given, which, however,
is an unmistakeable Imperative.

(b) Negatively with οὐ—

λέγ' εἴ τι βούλει, χειρὶ δ' οὐ παύσεις ποτὲ. EUR. Med. 1320.
Speak if thou wilt, but with the hand thou must touch me never.

Observe (1) that in Euripides οὐ with the Future is a state-
ment, in Aristophanes a question; (2) that in both passages οὐ
with the Future is co-ordinate with an Imperative.
Note 2. A periphrastic Future is formed by μέλλω with the Present or Future (more rarely the Aorist) Infinitive.

μέλλω γράφειν, γράψειν (rarely γράψαι).
I am going to write, I mean or intend to write.
μέλλω νῦν ἄγεις εἰς 'Ασίαν.
I am going to lead you (am on the point of leading you) into Asia.
In Asiam vos ducturus sum.

δεῖσαι τοῦ τοιοῦτον εἰ μέλλει ἡ πολιτεία σωζεσθαι.
PLAT. Rep. 412.

There will be need of such a ruler if the constitution is to be preserved.

εμελλον in the same way is used—
εμελλον σ' ἀρα κινήσειν ἐγώ. AR. Nub. 1301.
Aha! I thought I should tickle you.
ἐνταῦθα εμέλλον καταλύσειν. XEN.
There they were intending to rest.
Ibi deversuri erant.

Sometimes μέλλω, εμελλον, means I am doomed, destined.

πώς οὐ μέλλω, τί οὐ μέλλω; mean Why should I not?

2. The Future Perfect denotes a finished act or state in the Future:—

ἡ πολιτεία τελέως κεκοσμήσεται. PLAT.
Our state shall have been perfectly constituted.

Note. The Future Perfect, like the Perfect, sometimes denotes what will take place instantly.

Compare

καν τοῦτο νικᾶμεν πάνθ' ἡμῖν πεποίηται. XEN. An. i. 8. 12.
If we secure this victory we have done everything.

with

φράξε καὶ πεπράξεται. AR. Plut. 1027.
Speak, and it shall be done instantly.

A periphrastic future perfect active is formed with εἰμι—

τα δέοντα ἐσώμεθα ἐγνωκότες, κ.τ.λ. DEM. Phil. i. 54.
We shall have determined to do our duty.
§ 142. Gnomic and Iterative Tenses.

Almost any tense in Greek, as in English, can express a customary or a repeated act, or a general truth.

1. The Present—

\[ \text{δρωμὴ ἄμαθὴς πολλάκις τίκτει βλάβην.} \quad \text{EUR.} \]

(See above.)

Strength without science often causeth harm.

Vis consili express mole ruit sua.

2. The Perfect—

\[ \text{πολλοὶ διὰ δόξαν καὶ πολιτ. κήν δύναμιν κακὰ πεπόνθασιν.} \quad \text{XEN.} \]

Many have come to trouble (and do come to trouble) in consequence of reputation and political power.

(This perfect alternates with presents in the text.)

3. The Aorist called Gnomic, as expressing a γνώμη, sentiment or general truth—

\[ \text{ἀθυμούντες ἄνδρες οὕτω τραπαίον ἔστησαν.} \quad \text{PLAT.} \]

Half-hearted men never yet set up a trophy.

So in English—“Faint heart never won fair lady.”

\[ \text{δεινῶν τ' ἁμα πνευμάτων ἐκοίμησε στένοντα πόντον.} \quad \text{SOPH. Ai. 674.} \]

And the breath of dreadful winds husheth ever the moaning deep.

The present and perfect, the present and aorist, the perfect and aorist, often alternate in the same paragraph.

4. The Imperfect and Aorist with ἄν denote a repeated act.

\[ \text{ἀναλαμβάνων οὖν αὐτῶν τὰ ποιήματα δηρώτων ἂν αὐτῶς τι λέγοιεν.} \quad \text{PLAT. Apol. ch. viii.} \]

Taking up their poems then I used to ask them (I would ask them) what their meaning was.

\[ \text{εἰ τινὲς ἱδοίεν τῷ τοὺς σφέτερους ἐπικρατοῦντας ἀνεθάρσησαν ἂν.} \quad \text{THUC. vii. 71.} \]

If at any point they saw their own side winning they picked up their courage (as often as this happened).

For an excellent passage see SOPH. Phil. 289-297.
§ 143. The Tenses in the Moods.

The distinction previously explained between the Present, the Perfect, and the Aorist, is observed in all the moods,—the Indicative, Imperative, Subjunctive, Optative, Infinitive, and Participle. Some instances are given to show the difference, especially between the Present and the Aorist.

**Imperative**

\[ \mu\eta\delta\epsilon\nu \phi\omega\beta\omega\delta, \text{Don't be timid; } \mu\eta\delta\epsilon\nu \phi\omega\beta\eta\theta\acute{\upsilon}s, \text{Don't have any fear of this.} \]

\[ \epsilon\iota \tau\eta \varepsilon\chi\acute{e}\varsigma \alpha\nu\tau\iota\lambda\epsilon\gamma\epsilon\epsilon\nu, \alpha\nu\tau\iota\lambda\epsilon\gamma\epsilon\epsilon\nu; \epsilon\iota \delta\epsilon \mu\eta, \pi\acute{a}\nu\gamma\alpha\iota \pi\omega\lambda\lambda\acute{a} \lambda\epsilon\gamma\epsilon\nu \tau\omicron\nu \alpha\upsilon\tau\omicron\nu \lambda\omicron\gamma\omicron\nu. \quad \text{PLAT. Crit.} \]

*If you have anything to say in objection, say on (at length, in a continued speech), but if not, give over (at once) repeating the same argument.*

**Subjunctive or Optative**

\[ \omicron\upsilon \tau\omicron\upsilon\tau\omicron\tau\omicron\tau\omicron\tau \tau\omicron\rho\omicron\tau\omicron\tau \epsilon\tau\epsilon\iota\omicron\sigma\omicron\epsilon\omicron\sigma\omicron\tau\nu \omicron \omega\upsilon \varsigma \eta \varphi\upsilon\chi\chi, \epsilon\omicron\varsigma \mu\epsilon\nu \epsilon\nu \tau\omicron \omega\theta\upsilon\theta\acute{\upsilon} \sigma\omicron\mu\eta\tau\omicron\iota \eta, \zeta, \omicron \tau\omicron\alpha\nu \delta\epsilon \tau\omicron\upsilon\tau\omicron\nu \alpha\pi\alpha\lambda\lambda\gamma\gamma\gamma, \tau\theta\omicron\nu\eta\kappa\epsilon\nu. \quad \text{XEN. Cyr. viii. 7. 19.} \]

*He never believed that the soul, so long as it exists in this mortal body, lives, but that as soon as it is separated from it, it dies (\( \eta \) denoting continuance, \( \alpha\pi\alpha\lambda\lambda\gamma\gamma \) the instant act of death).*

**Infinitive**

\[ \omicron\upsilon \beta\omicron\upsilon\lambda\epsilon\nu\epsilon\omicron\sigma\omicron\tau\alpha\iota \varepsilon\tau\iota \omega\rho\alpha \ \alpha\lllambda\ \beta\epsilon\beta\omicron\upsilon\lambda\epsilon\omicron\omega\sigma\omicron\tau\alpha\iota. \quad \text{PLAT. Crit.} \]

*It is no longer the moment to be making up one's mind, but to have it made up.*

\[ \chi\alpha\lambda\epsilon\pi\omicron\nu \tau\omicron \rho\omicron\epsilon\iota\nu \tau\omicron \delta\epsilon \ \kappa\epsilon\lambda\epsilon\omega\sigma\omicron\tau\alpha\iota \rho\acute{\delta}i\omicron\nu. \]

*It is difficult to do (to be engaged in doing), but easy to command (to say 'do this').*

So with the other Moods.
CHAPTER VIII.

THE THREE VERBAL NOUNS.

1. The Infinitive (a Substantive).
2. The Participle (an Adjective).
3. The Verbal Adjectives in -τος and -τεος.

§ 144. Note on the Infinitive.

The Infinitive is, in its origin, a Verbal Substantive in the Dative case. Though subsequently its uses diverged so widely from this limited signification, yet its origin gives us a clue to its different meanings.

Thus—

ὁρα ἀπεῖναι would mean time for going away.
δυνατὸς γενέσθαι, able for becoming.
μανθάνειν ἥκομεν, we are come for learning.
παρέχω ἐμαυτὸν τέμνειν καὶ καλεῖν, I offer myself for cutting and burning.
θαῦμα ἰδέσθαι, a wonder for the viewing.

For full information consult Professor Max Müller's Inaugural Oxford Lecture.

§ 145. THE INFINITIVE.

The Infinitive is a Verbal Substantive denoting action.
Compare τὸ ποιεῖν with ἣ ποίησις.
It has therefore points in common both with (1) the Verb, (2) with the Noun.

1. Like the Verb

(a) It has tenses and voices—λύειν, λύσειν, λύσαι, etc.,
λύσαι, λύσασθαι, λυθῆναι.
(b) It takes a subject before and a predicate after it.
(c) It governs the same case as its verb.

(d) It is qualified, like a verb, by adverbs, and not like a substantive by adjectives.

(e) It forms subordinate sentences, the indirect statement, a temporal sentence (with πρῶν), a final sentence, a consecutive sentence, with ὡστέ and ὡς, and in connexion with ἃν it is a substitute for the indicative and optative moods with ἃν. This last use gives it a sort of right to be called a mood.

2. Like a Substantive

(a) It stands as the subject to a verb.

(b) It is declined with the article as a nominative, accusative, genitive, or dative.

(c) It is connected with Prepositions.

§ 146. THE SUPPLEMENTARY INFINITIVE.

1. The Infinitive supplements the meanings of verbs and nouns (especially of verbs) which in themselves are incomplete.

ἐμαθοῦ τοῦτο ποιήσαι.  
They learned to do this.

οὐ πέφυκε δουλεύειν.  
He is not born to be a slave.

Θημιστοκλῆς ἰκανώτατος ἦν εἶπεῖν καὶ γνῶναι καὶ πράξαι.  
Lys.  
Themistocles was eminently able to speak, to decide, and to act.

Note 1. Sometimes the article is added.

tὸ βία πολιτῶν δρᾶν ἔφυν ἄμηχανος.  
SOPH. Ant. 78.  
I am by nature incapable of acting in defiance of my fellow-citizens.  
Of. Trach. 545, O. C. 442, AESCH. P. V. 865.

1 Also called the Complementary, or the Prolate, Infinitive. The term Supplementary seems more simple and intelligible.
The article marks the Infinitive more distinctly as an object. The Infinitive is not always the Supplementary Infinitive, see Soph. Ant. 265.

Note 2. It is impossible to give a complete list of all such verbs. They are fairly the same as in English and in Latin, though this Infinitive is much more extensively used in Greek than in Latin.

The chief verbs perhaps are those expressing—

(a) Wish and desire (as in Latin), βούλομαι, θέλω, ἐπιθυμῶ.

(b) Caution, fear, shame, εὐλαβοῦμαι, ὁκνῶ, ὁκνὸς ἐστὶ, φοβοῦμαι, δέδοικα, αἰσχύνομαι.

For Verbs of Fearing see also Index.

(c) Intention, determination, ψυφίζομαι (I vote), ἔδοξε, δεδοκται, διανοοῦμαι, ἐν νῷ ἕχω.

So statuo, constituo, with infinitive in Latin.

(d) Ability, capability, fitness, δύναμαι, οἴος τε εἰμί, ἔξεστι, πέφυκα, as in Latin.

(e) Duty, necessity, compulsion, δεῖ, χρῆ, ἀνάγκῃ ἐστὶ, ὀφείλω. So in Latin, except that oportet and necesse est in certain senses take a subjunctive.

(f) Custom, habit, chance, εἰσθα, νόμος ἐστὶ, ἐξειμέναι, etc. Many of these in Latin, mos est, consuetudo est, contingit, accidit, etc., take ut with subjunctive; soleo, consuesco, etc., an infinitive.

The adjectives with which this Supplementary Infinitive goes are of a similar meaning, e.g. δυνατός, ἰκανός, πρόθυμος, ἐπιτηδειός, ἀξίος, ἀνάξιος, etc.

Sometimes the Greek Infinitive with an adjective corresponds with the Latin adjective and the supine in u, e.g. χαλεπὸν λέξαι, difficile dictu.

2. The Epexegetical (i.e. Explanatory) Infinitive is added to verbs of giving and taking, and to adjectives. This Infinitive further explains the purpose of the verb, or the character of the action, or of the adjective.
THE THREE VERBAL NOUNS.

ἄνήρ χαλεπτός συζήν. Plat.
A difficult person to live with.

παρέχω ἐμαυτὸν τῷ ιατρῷ τέμνειν καὶ καίειν. Plat.
I offer myself to the physician to cut and burn (me).

Note 1. Even where the construction is already complete this explanatory Infinitive is sometimes added.

κακὸν αἰσχρῷ ποιεῖν ὁ οὗτος ποιεῖ, ἄνδρα ἄδικος ἔπιχειρεῖν ἀποκτινύναι. Plat. Apol. xvi.
It is an evil, I think, to do what my opponent is now doing, trying, that is, unjustly to put a man to death.

I am not in love with thy honours—to obtain them.

ὡςε with this infinitive and adjectives helps out this explanatory force.

ψυχρὸν τὸ ὕδωρ ὡςε λούσασθαι. Xen. Mem. iii. 13. 3.
The water is cold to bathe in.

Obs. This use should be compared with that of the English gerundive (or to with the dative of the infinitive), a house to let, a letter to write, etc. Both in Latin and Greek the passive infinitive is very unusual, and probably incorrect.

Note 2. The comparative with ἤ, or ὡςε ἤ, and infinitive.

τὸ νόσημα μείζον ἤ φέρειν. Soph. O. T. 1293.
The plague is too great to bear.

Pestis maior quam quae (ut) tolerari possit.

μείζον ἤ ὡςε φέρειν δύνασθαι κακὸν τῇ πόλει συμβαίνει. Xen. Mem. vi. 5. 17.
A calamity befalls the state too great for it to bear.

Note 3. ὡς, ὡς γε, with the infinitive limit the application.

ἀσπλοὶ ὡς εκ χειρὸς μάχεσθαι. Xen. Cyr. vi. 4. 16.
Unarmed so far as fighting hand to hand goes (i.e. if they come to close quarters).

The man speaks well enough just to listen to in this way (i.e. if that is all you consider).
To this head belong certain idiomatic infinitives.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὡς ἐπος εἰπεῖν, }</td>
<td>so to say.</td>
</tr>
<tr>
<td>ὡς εἰπεῖν</td>
<td></td>
</tr>
<tr>
<td>ὡς ἐπὶ πᾶν εἰπεῖν, speaking generally.</td>
<td></td>
</tr>
<tr>
<td>ὡς ἀπλῶς εἰπεῖν,</td>
<td>to speak</td>
</tr>
<tr>
<td>ὡς συνελόντι</td>
<td>briefly, conscientiously.</td>
</tr>
<tr>
<td>ἐς τὸ ἄκριβες εἰπεῖν, strictly speaking.</td>
<td></td>
</tr>
<tr>
<td>ὡς εἰκάσαι, to make a guess.</td>
<td></td>
</tr>
<tr>
<td>σὸν θεοὶ εἰπεῖν, in God's name.</td>
<td></td>
</tr>
<tr>
<td>σχεδὸν εἰπεῖν, almost, so to say, paene dixerim.</td>
<td></td>
</tr>
<tr>
<td>ἐκὼν εἰναι (in negative sentences), willingly. ἐκὼν is the predicate to εἰναι.</td>
<td></td>
</tr>
<tr>
<td>ὀλγὼν δεῖν, all but.</td>
<td></td>
</tr>
<tr>
<td>κατὰ τοῦτο εἰναι, in this respect. ὀσον γέ μ' εἰδέναι, so far as I know.</td>
<td></td>
</tr>
</tbody>
</table>

§ 147. The Subject before and the Predicate after the Infinitive (commonly called the Accusative with the Infinitive).

The Infinitive, like other parts of the verb, takes a Subject before and a Predicate after. The Predicate is, of course, in the same case as the Subject. The Predicate may often be the Supplementary Predicate, in which case the Infinitive is, of course, part of the Predicate. The following examples will explain this construction.

### Indicative.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>omitted.</td>
<td>εἰμι</td>
<td>Ἀθηναῖος</td>
</tr>
<tr>
<td>I</td>
<td>am</td>
<td>an Athenian.</td>
</tr>
<tr>
<td>omitted.</td>
<td>ἐπηλθον</td>
<td>ἀκλήτοι</td>
</tr>
<tr>
<td>they</td>
<td>advanced</td>
<td>unbidden</td>
</tr>
<tr>
<td>Κύρος</td>
<td>ἐγένετο</td>
<td>πρόθυμος</td>
</tr>
<tr>
<td>Cyrus</td>
<td>showed himself</td>
<td></td>
</tr>
<tr>
<td>omitted.</td>
<td>γενοῦ</td>
<td>πρόθυμος</td>
</tr>
<tr>
<td>they</td>
<td>show thyself</td>
<td></td>
</tr>
<tr>
<td>omitted.</td>
<td>ἐγένοιτο</td>
<td>εὐδαίμονες</td>
</tr>
</tbody>
</table>
### INFINITIVE.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Subject.</th>
<th>Verb.</th>
<th>Predicate.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ἐφη) he said</td>
<td>omitted</td>
<td>εἶναι</td>
<td>Ἀθηναῖος an Athenian</td>
</tr>
<tr>
<td>(ἐφασαν) they said</td>
<td>that he</td>
<td>ἐπελθεῖν</td>
<td>ἀκληγτοί unbidden</td>
</tr>
<tr>
<td>(ἐφασαν) they said</td>
<td>that they</td>
<td>advanced</td>
<td>προθύμον προθύμον</td>
</tr>
<tr>
<td>(δέομαι) I beg</td>
<td>that Cyrus</td>
<td>γενέσθαι showed himself</td>
<td>willing</td>
</tr>
<tr>
<td>(ἐξῆν) it was permitted</td>
<td>you</td>
<td>γενέσθαι to show thyself</td>
<td>willing</td>
</tr>
<tr>
<td></td>
<td>αὐτοῖς</td>
<td>γενέσθαι</td>
<td>εὐδαιμοσιν</td>
</tr>
<tr>
<td></td>
<td>them</td>
<td>to become</td>
<td>happy</td>
</tr>
</tbody>
</table>

#### Note 1.
Just as in Latin we may use the Accusative for a Dative, e.g. licet esse beatum, for licet esse beato, so in Greek an Accusative Predicate sometimes takes the place of a Genitive or a Dative Predicate.

- ἔξεστιν ὑμῖν λαβόντας ὀπλα βοηθεῖν.
  For λαβοῦσιν ὀπλα.
- ἐδέντο μοι προστάτην γενέσθαι.
  For προστάτου.

---

1. Predicate in Nominative.

   ἔφησασθε ἐξελθεῖν βοηθήσωντες. **DEM.**
   You resolved to march out to the rescue.

2. Genitive.

   ἐδέντον Κύρου ὡς προθυμοτάτου γενέσθαι. **XEN.**
   They were begging Cyrus to show himself as energetic as possible.

3. Dative.

   εὐδαιμοσιν ὑμῖν ἔξεστι γίγνεσθαι. **DEM.**
   It is permitted you to become happy.
The explanation is that the mind has inserted the Accusative Subject before the Infinitive, licet mihi me esse beatum, ἔξεστιν ὑμῖν ὑμᾶς λαβόντας ὀπλα βοηθεῖν.

**Note 2.** The personal passive construction is used in Greek side by side with the impersonal passive followed by the Accusative and Infinitive, the former being the commoner.

οὐς ἤγγελθη νικήσαι. XEN.

Cyrus was reported to have conquered.

λέγεται Ἀλκιβιάδην Περικλῆ διαλέξθηναι περὶ νόμων. XEN.

It is said that Alcibiades conversed with Pericles about the laws.

This construction should be compared with the Latin (traditur, fertur, dicitur, existimatur, videtur, creditur, etc., etc., with an Infinitive); e.g. existimatur errare, probus esse, he is thought to be mistaken, to be upright (it is thought that he, etc.) See Zumpt § 607 and note. But the Greek construction is much freer, and follows many adjectives.

Certain adjectives, δίκαιος, ἀξίος, worthy; ἐπιτήδειος (fit), ἐπιθυμοῦ (probable), ἀναγκαῖος (necessary), may take either a personal or an impersonal construction with the Infinitive. Thus we may say either δικαίος εἰμι ταύτα ποιεῖν or δικαίον ἐστίν ἐμὲ ταύτα ποιεῖν, I am justified in so doing or it is right for me so to do.

Instances of δίκαιος occur in Plato's Apology ii. 1, Crito iv., Soph. Ant. 400.

**Note 3.** δοκῶ is generally personal:

ἐδ. λέγειν μοι δοκεῖτε, I think you speak well.  

Cf. τοῖς πλείστοις ἐδόκον, most people thought (they seemed to most),

ἐδοξά ἄκουσαί, I thought I heard.

δοκῶ μοι τὸν ὄνον ἔξέγειν, I am determined to lead out the ass.

The impersonal δοκεῖ τινι is rare: δοκεῖ, ἐδοξεῖ, it is decreed, is different. With δοκῶ, δοκεῖ, cf. the use of ἔσκα, I seem, varying with ἔσκε, and the Latin, videor mihi, videtur mihi.

**Note 4.** The Infinitive is used for the imperative in formal or solemn language, in poetry more freely.
(a) In legal orders or official commands.
\[ \text{ἀκούετε λεψ... πίνειν ὑπὸ τῆς σάλπιγγος}. \text{Ar. Ach. 1000.} \]
\emph{Hear ye, good people all!} drink to the trumpet's sound.
\emph{With ἀκούετε compare O yes!}

(b) In prayers.
\emph{θεοί πολίται, μή με δουλείας τυχεῖν}. \text{Aesch.}
\emph{Gods of my country, let me not meet with slavery (grant that, etc.).}

Examples occur in \emph{Soph. Elect. 9, Ant. 1080} (where a king speaks), \emph{Thuc. v. 9, vi. 34}.

\text{Note 5.} The Infinitive is used in expressions of surprise.
\emph{(Cf. Lat. 'Mene incepto desistere victam.')}
\emph{τῆς μωρίας, τὸ Δία νομίζειν, ὕπνα τῆλικουτοί.}
\text{Ar. Nub. 819}
\emph{What folly! to think of a man of his years believing in Zeus!}

\text{Note 6.} The tenses of the Infinitive correspond to the tenses of the Indicative throughout in the character of the action (as continued, finished, or indefinite).

They only express distinctions of time when representing the Indicative of the Recta in indirect statements or direct questions.

But the Present Infinitive sometimes represents an Imperfect and not a Present Indicative.
\emph{τίνας ὅν εὐχας ὑπολαμβάνετ' εὐχεσθαι τὸν Φίλιππον ὅτ' ἔσπευδεν;} \text{Dem. de F. L. 381. 10.}
\emph{What vows do you suppose Philip was offering when he was making libations?}

This is often the case after ἐφην. So in Latin, memini me dicere means \emph{I remember I was saying} (also accepimus, scribit). \emph{See Zumpt, § 589, note.}

Madvig first pointed out this, § 171. 6, Rem. 1. It is fully discussed in Goodwin, \emph{Moods and Tenses}, p. 15.

\text{§ 148.} \textit{THE INFINITIVE AS A NOUΛ.}

1. The Infinitive, like a Substantive, may stand either as the Subject or the Predicate of a sentence.
THE INFINITIVE AS A NOUN.

Subject. Predic peace. Predicate.

to dikhein diedonai toteron pason tē estin h poiein;
To pay a penalty) is it to suffer or to do something?
Paying a penalty) suffering doing. PLATO.

So in English "to see is to believe," seeing is believing.

Rarely but sometimes without the article, σωφρονεῖν καλόν, SOPH. Αἰ., discretion is a virtue.

2. The Infinitive with the Article is declined throughout like a Substantive. Its cases then follow the constructions of the Nominative, Accusative, Genitive, and Dative.

Its oblique cases are connected with Prepositions. Unlike ordinary Substantives, however, it (1) can govern the same case as its verb, and (2) can be qualified by an adverb. It corresponds to the Latin Infinitive and Gerund.

Nom. τὸ καλῶς ἐγὼ, a noble life, honeste vivere.
Acc. τὸ καλῶς ἐγὼ, a noble life, honeste vivere (with preposition), honeste vivendum.
Gen. τοῦ καλῶς ἐγὼ, of a noble life, honeste vivendi.
Dat. τῷ καλῶς ἐγὼ, for or by a noble life, honeste vivendo.

So διὰ τὸ καλῶς ἐγὼ, ἐν (πρὸς) τῷ καλῶς ἐγὼ, ἀντὶ (ἐνεκά) τοῦ καλῶς ἐγὼ.

Note. (a) Infinitive Nominative:
It is used like the Latin quod with Indicative (the fact or circumstance that).

τὸ Πελοποννησίως αὐτοῖς μὴ βοηθῆσαι παρέσχεν ὑμῖν Σαμίων κόλασιν. ΘΥΣ. i. 41.
The circumstance that the Peloponnesians did not help them enabled you to chastise the Samians.

(b) The Dative is often a Dative of means, cause, or circumstance, instrument, like the Gerund in -do.

κεκράτηκε Φίλιππου τῷ πρῶτος γενέσθαι. DEM.
Philip has succeeded by being foremost in the field.
(c) The Genitive is very often Objective.

They were hurrying to the river in their desire to drink (of drinking).

The Genitive of the Infinitive sometimes expresses the aim or purpose (usually in this sense it takes ἐνεκά). The idiom is considered either a genitive of value or a genitive of cause. (See Causal Genitive.)

The island of Atalante was fortified in order that the pirates might not injure Euboea (with a view to their not, etc.).

The construction is not very common, but thoroughly established, in Attic Prose. The only thing in Latin like it is the genitive with the Gerundive, a construction which frequently occurs in Livy: haec prodendi imperii Romani, tradendae Hannibali victoriae sunt, xxvii. 9; aequandae libertatis esse, xxxviii. 50. See Zumpt, § 662, note 2.

§ 149. THE PARTICIPLE.

The Participle has three different uses.

A. It is an attributive to a Substantive.

ὁ παρὼν χρόνος, the present time.

B. It qualifies the principal Verb of a sentence like a Supplementary Predicate, or Adverbial Sentence.

ταῦτα ἔπραττε στρατηγῶν.

He was doing this while he was general.

C. It supplements the meaning of a verb, the meaning of which would otherwise be incomplete (cf. the Supplementary Infinitive).
(a.) The Participle agrees with the Subject.

\[ \text{παύομαι φιλοσοφῶν.} \]
*I leave off philosophising.*

(b.) The Participle agrees with, and is the Predicate to, the Object.

\[ \text{παύω σε φιλοσοφοῦντα.} \]
*I make you leave off philosophising.*

§ 150. THE PARTICIPLE AS AN ATTRIBUTIVE.

A. 1. The Participle when joined to a Substantive corresponds to an Adjective, or more frequently to a Relative sentence.

\[ \text{αἱ Ἀἰὸλου νῆσοι καλοῦμεναι. Thuc.} \]
The so-called islands of Aeolus (or, the islands of Aeolus, as they are called).

\[ \text{ὁ κατειληφῶς κίνδυνος τὴν πόλιν.Dem.} \]
The danger which has overtaken the state.

2. The Participle with the Article, when the Substantive is omitted, becomes itself a Substantive.

\[ \text{oἱ λέγοντες, the speakers.} \]
\[ \text{oἱ δράσαντες, the doers.} \]
\[ \text{ὁ τυχών, the first-comer.} \]
\[ \text{ὁ βουλόμενος, any one who will (see Article).} \]
\[ \text{oἱ προσήκοντες, relations, propinquii.} \]

*Note 1.* The Future Participle with the Article signifies, in a sort of final sense, one who is ready, prepared or willing, to do so and so.

\[ \text{ἡ χώρα ἀγαθὴ ἦν καὶ ἐνῆσαν σε ἐργασώμενο. XEN. An. ii. 4. 22.} \]
The soil was rich and there were people to till it.
Note 2. Many neuter Participles are Substantival.

τὸ σύμφερον, expediency, utile, utilitas. With an Adjective in agreement, τὰ μικρὰ συμφέροντα τῆς πόλεως, Dem. The small interests of the state.

τὰ δεόντα, duties or duty, officia.

Thucydides and the poets use a neuter present participle as a Substantive, where an Infinitive would be more usual.

ἐν τῷ μῇ μελετῶντι, by want of training (πλέον μῇ μελετῶν).

τὸ δείδος, fear=τὸ δειδέναι, τὸ θαρσοῦν=τὸ θαρσεῖν=τὸ θάρσος. Thuc.

τὸ νοσοῦν=τὸ νοσεῖν=ἡ νόσος. Soph. Phil. 674.

In the poets οἱ τεκόντες, parents; ὁ τεκὼν, the father; ἡ τεκόντα, the mother (ἡ τίκτουσα also, Soph.). ὁ ἐκείνον τεκὼν, his father. τὸ πτοηθὲν σὺ ἰγνυτ, the wild fluttering in thy heart, Eur. Bacch. 1269.

B. The Participle qualifies the Principal Verb like a Supplementary Predicate or an Adverbial Sentence, (Conditional, Temporal, Causal, etc.).

These usages of the Participle are very common in Greek, and are most important to notice. The particles which bring out the special significance of the Participle in each case should be carefully noticed. The different usages are given under the heads of the different sentences in the Compound Sentence. (See Index.)

Note 3. The Participle in a Sentence expresses circumstance or manner generally.

The particles οὖτως, τότε, εἶτα, κἀτα (καὶ εἶτα), ἐπείτα are put before the Principal Verb. The sense hovers between that of time and of circumstance.

To this head belong the phrases (as old as Homer), τί μαθῶν; τί παθῶν; in the obliqua ὅτι μαθῶν, παθῶν.

τί μαθόντες ἐμαρτυρεῖτε ὑμεῖς; Dem. 45. 38.

What induced you to give evidence?

τί παθοῦσαν θυγταῖς εἴξασθα γυναικῖ; Ar. Nub. 341.

What has happened to (the clouds) that they look like mortal women?

So τί ἔχων; τί βουλόμενος; Plat. Phaed. 236, ε.
All these phrases are periphrases for why? wherefore? τι μαθῶν; learning what, on what inducement? denotes an internal motive; τι παθῶν; ailing or experiencing what? denotes an external cause (on what compulsion?).

Note 4. Under this head comes also the peculiar use of ἔχων in colloquialisms.

πολα ὑποδήματα φλυαρεῖς ἔχων; Plat.
What sort of shoes do you keep on chattering about?

τὶ ληρεῖς ἔχων; lit. talk nonsense in so behaving.
Why do you incessantly trifle?

τὶ κυπτάζεις ἔχων περὶ τὴν θύραν; Aristoph.
Why do you keep on poking about at the door?

Note 5. The Participle in a Comparative sense with the Subjective particles ὅσ and ὅστερ, as if, as though, as thinking.

ἵνα εἰς τὸν θάνατον ὅσ εἴδοτες ὅτι μέγιστον τῶν κακῶν ἐστι. Plat. Apol. xvii.
Men fear death as though they knew for certain that it is the greatest of evils.

§ 151. THE GENITIVE ABSOLUTE.

The Genitive Absolute (i.e. a Participle agreeing with a Genitive which is not in the main construction of the sentence) is equivalent to an Adverbial sentence, either Conditional, Temporal, Causal, Concessive, or expressing Circumstances generally.

The same particles which accompany the simple Participle (e.g. μεταξὺ, ὅσ, etc.) go with the Genitive Absolute.

ταῦτα ἐπράξε Ểνομάζεις στρατηγόντως. Isocr.
These operations were carried out when K. was general.

οὐκ ἄν ἤλθον δεύτερ ὑμῶν μὴ κελεύοντων.
I should not have come here if you had not ordered me.

ὁς δὲ ἔχοντων τῶν ἐπίστασθαι σε χρή. Soph. Ai.
On the understanding (as knowing) that this is so, thou must form thy judgment (i.e. thou must know that it is even so).
Note. The Participle alone, without the Genitive being expressed, occurs (see Genitive Case, Genitive Absolute)—

(a.) Where the Genitive is easily supplied from context—

οἱ δὲ πολέμιοι, προσιόντων (sc. τῶν Ἐλλήνων mentioned just before), τέως μὲν ἡσύχαζον.

XEN. An. v. 4. 16.

The enemy, as they were approaching, for a while were remaining quiet.

Cf. iv. 8. 5, ἐρωτήσαντος (sc. αὐτοῦ).

(b.) In certain impersonal expressions—

οὗτος ἐξόντων. XEN. An. v. 4. 16.

Such being the case, quae quum ita sint.

ἐσαγγελθέντων ὅτι αἱ νῆς πλέωσι. THUC. i. 116.

On the news arriving that the ships were sailing.

ζοντος πολλῶ (sc. Διός). XEN. Hell. i. 1. 16 (cf. AR. Vesp. 774).

Cf. THUC. i. 74 (δηλωθέντος), XEN. Cyr. i. 4. 18 (σημανθέντων). Compare the Latin Ablative Past Participle Passive (cognito, edicto, etc.) agreeing with the whole sentence.

The Participle is very rarely omitted.

ὅς ἐμοῦ μόνης πέλας (sc. οὕτης). SOPH. O. C. 83.

Since I alone am at thy side.

§ 152. The Genitive Absolute in Greek and the Ablative Absolute in Latin.

Great care must be taken not always to use one where we should use the other. The Greek has a perfect series of active participles, the Latin has no past participle active except in the case of Deponents.

Therefore in Latin we may write—

His verbis editis egressi sunt.

So saying they went out.

But in Greek this would be—

ταῦτα εἰπόντες ἐξῆσαν,

and not

τούτων λεγόντων ἐξῆσαν.
which would mean when this had been said (by others) they went out.

Nor, on the other hand, would Latin tolerate such an apparently slovenly structure as the following:

\[ \text{διαβεβηκότος ἡ Ὑπερίκλεος, ἡ γγύελθη αὐτῷ.} \]

After P. had already crossed, news was brought him.

In Latin we should write—

Pericli iam transgresso nuntiatum est.

§ 153. THE ACCUSATIVE ABSOLUTE.

Instead of the Genitive Absolute the Accusative Absolute is used with Participles of Impersonal verbs and certain other expressions.¹

A. Impersonal Verbs: \( \text{δέον, ἔξον, παρόν, προσήκον, μέλον, μεταμέλον, δοκοῦν, τυχόν, δόξαν οί δόξαντα (ταύτα).} \)

B. Passive Participles used impersonally: \( \text{προσταχθέν, εἰρημένον, γεγραμμένον, δεδομένον, προστεταγμένον.} \)

C. Adjectives with \( \text{όν} \) used impersonally; \( \text{ἀδύνατον οἴ, αἰσχρὸν οὐ, etc.} \)

The particles \( \text{ός, ὄσπερ (as though, as thinking that), etc., may accompany the Accusative Absolute. The Accusative Absolute is equivalent to an Adverbial Sentence, Causal, Temporal, Circumstantial, and especially semi-Temporal and semi-Concessive.} \)

\[ \text{οὐδεὶς ἔξον εἰρημένῳ ἄγειν πόλεμον αἰρήσεται.} \]

No one will choose war when it is in his power to be at peace.

\[ \text{οἱ δὲ τριάκοντα, ὡς ἔξον ἡ ἄρτος τυράννειν ἀδεῶς προεῖπτον. XEN.} \]

The Thirty thinking it was now in their power to play the despot with impunity, issued an edict, etc.

¹ Obs.—This is doubtless an Internal Accusative, probably of respect. Compare for instance τὸν αὐτὸν τρόπον with δόξαν ἡμῖν ταῦτα.
THE THREE VERBAL NOUNS.

οὐχὶ δὲ ἔσώσαμεν οἴνον τε ὁν καὶ δυνατὸν. Plat.
We did not save you when (though) it was feasible and possible.

δόξαντα ὑμῖν ταῦτα, ἔλεσθε ἄνδρας ἐκατόν. Andok.
On coming to this resolution (decree), you appointed a hundred men.

σωπὴ ἔδειπνουν, ὡσπερ τούτο προστεταγμένον. Xen.
They were taking their meal in silence, as though they had been ordered to do so.

For other examples see Thuc. i. 126 (ἄπαρχον), viii. 79 (δόξαν). For passive participles see Thuc. i. 125 (δεδομένον), v. 30 (εἰρημένον), v. 56 (γεγραμμένον).

Sometimes a personal verb is found with the Accusative Absolute, but then usually with the subjective particles ὡς, ὡσπερ.

εἴνοι τῶν αὐδελφῶν ἀμελοῦν ὡσπερ οὗ γιγνομένοις φίλους.
Some men neglect their brothers under the impression that they do not become friends.

Xen. Mem. ii. 3. 3 (quotation shortened).

Cf. Mem. i. 2. 20. But Xen. Hell. iii. 2. 19 (δόξαντα ταῦτα καὶ περανθέντα), Thuc. iv. 125 (κυρωθέν ὁδέν).

§ 154. VERBALS IN -τέως.

Verbals in -τέως imply necessity. They take the same case as the verb to which they belong. The agent is generally in the Dative (but see below). The verbal has two constructions, the Personal and the Impersonal.

§ 155. A. THE PERSONAL CONSTRUCTION.

ἀσκητέα ἔστι σοι ἡ ἁρετή.
You must practise virtue.
Colenda est tibi virtus.
§ 156. B. THE IMPERSONAL CONSTRUCTION.

Here the verbal is either singular or plural.

\[ \dot{\alpha}σκητέον, \dot{\alpha}σκητέα, \] \('est\iota\; s\iota\; t\iota\nu\; \dot{\alpha}ρετήν.\]

\[ \dot{\epsilon}πιθυμητέον, \dot{\epsilon}πιθυμητέα, \] \('est\iota\; to\iota\; \dot{\alpha}νθρώποις\; t\iota\nu\; \dot{\alpha}ρετής.\; D e m.\]

Men must covet virtue.

Note. The agent, however, in Attic, is fairly often in the Accusative, instead of the Dative.

\[ \sigma\ddot{\iota}\nu\iota\nu\; t\rho\omicron\omicron\; \varphi\acute{a}m\acute{e}\nu\; \acute{\epsilon}κόντας\; \dot{\alpha}δικητέον\; \epsilon\omicron\nu\iota.\; P l a t.\; C r i t.\]

We maintain that in no way must we deliberately commit in-

And the Dative and Accusative are both found together. Eur. Phoen. 710, 712.

§ 157. C. THE SUPPLEMENTARY PARTICIPLE.

The Supplementary Participle is used, much like the Supplementary Infinitive, to complete the meaning of many verbs and verbal phrases. It agrees either (1) with the Subject, or (2) with the Object of the verb.

§ 158. THE SUPPLEMENTARY PARTICIPLE IN AGREEMENT WITH THE SUBJECT OF THE VERB.

The Participle is used with the following classes of Verbs:—

* Verbs marked thus have peculiar usages which are ex-

A. Verbs of Feeling and Perceiving (see Indirect Statement). These verbs differ from the following because they can equally take a finite mood with \( \delta\tau\iota \) or \( \dot{\omega} \), thus showing the substantival character of the con-

struction which they introduce.
B. Verbs of Mental Emotion.

χαίρω, ἤδομαι, ἄχθομαι, ἀγανακτῶ (I am vexed), χαλέπτως φέρω (I am vexed), μεταμέλομαι, μεταμέλει μοι (I repent, regret), ἀνέχομαι (I endure), ῥαδίως φέρω (I easily bear).

χαίρουσιν ἀκούοντες ἑξεταζομένων τῶν ἀνθρώπων.

They like to hear people cross-questioned.

χρημάτων οὐκ αἰσχύνει ἐπιμελομένος; ΠΛΑΤ.

Are you not ashamed to be devoting yourself to money-making?

ῥαδίως φέρεις ἡμῶς ἀπολείπων. ΠΛΑΤ.

You don’t mind leaving us behind (you make light of doing so).

C. Verbs of beginning, continuing, and ending an action (including persevering and growing weary).

*ἀρχομαι, *ὑπάρχω, φθάνω, διατελῶ, διάγω, διαγίγνομαι (I continue), παύομαι, ἀπείρηκα, and κάμω (I grow tired).

τὸν λοιπὸν βίον καθεύδοντες διατελῆτε ἄν. ΠΛΑΤ.

You would go on sleeping for the rest of your lives.

οὐ μὴ παύσωμαι φιλοσοφῶν. ΠΛΑΤ.

Never will I give over the pursuit of wisdom.

οὐκ ἀνέξομαι ἔσσα. ΕΥΡΙΠ.

I will not endure to live.

D. Verbs of being manifest, being detected (convicted), and of escaping notice.

*δῆλος εἰμι (δηλῶ, intrans.), *φανερός εἰμι, *φαίνομαι, δείκνυμι, λανθάνω, ἀληθῶμαι (the active form is αἰρῶ).

δῆλος εἰ καταφρονῶν. ΠΛΑΤ.

It is clear that you despise me.

δείξω αὐτὸν ἄξιον ἄντα. ΔΕΜ.

I will prove that he is worthy.

ἐξεῖδαν ἑτοιμοὶ ὄρτες. ΘΥΧ.

They showed that they were ready.

φανεροί εἰσιν ἀγονιζόμενοι πάντες. ΧΕΝ.

It is evident that they all are contending.
NOTE ON SPECIAL VERBS.

§ 159. Note on Special Verbs.

1. ἀρχομαι takes both the Infinitive and Participle, more usually the Infinitive. The Participle seems to denote, more than the Infinitive, that the act is going on.

ἐργαντο οἰκοδομεῖν.  
They began to build (of the intention).

ἐργαντο οἰκοδομοῦντες.  
They began the building (the act going on).

See THUC. i. 107.

2. ὑπάρχω.

ἐὰν τις ἡμᾶς εἴ τοιῶν ὑπάρχῃ.  XEN.
If any one first confers a kindness on us.

Otherwise ὑπάρχω is used almost like τυγχάνω.

ὑπάρχει ἡθρός ὑμῖν.  DEM.
He is an enemy (to begin with).

3. φθάνω.

(a) ἐφθασε (ἐφθη) ἀφικόμενος.  
He was beforehand in arriving.

οὐκ ἄν φθάνοις λέγων (gen. of 2d person).
Make haste, speak—or, quick, quick speak. (Lit. you could not anticipate (my wish, or your duty) in speaking.)
The phrase forms an urgent command. Cf. Eur. Or. 936, Alc. 662, ARIST. Pl. 1133.

Cf. λέγε φθάσας, speak quickly.
Quin statim loquere!

In the last example φθάνω is in the Participle.

So ἀνευγάς με φθάσας. ARIST.
You opened the door before me (got the start of me).

Cf. THUC. iv. 8.

4. ἀνώτω (I achieve) is used like φθάνω.

ἀνώτω ὑπονοουμένος. ARIST.
Look sharp and put your shoes on.
ἀνώσας ἀνοιγε.
Look alive and open the door.

5. αἰσχύνομαι.

αἰσχύνομαι λέγων.
I am ashamed of saying (while I do say).
αἰσχύνομαι λέγειν.
I am ashamed to say (and generally, I refrain from saying).

6. ἀποκάμνω.

ἀποκάμνω τότο ποιών.
I am weary of doing this.
ἀποκάμλσ τότο ποιεῖν.
I leave off doing this through weariness.

7. δῆλος εἰμι. Several constructions.

(a) The personal construction with participle.

δῆλος ἦν οἰόμενος. XEN.
It was evident that he thought.

The personal construction with ὡς and participle.

δῆλος ἐστίν ὡς τι δρασεῖν κακόν. SOPH. AI.
It is plain that he is craving to do some ill (δρασεῖν, desiderative).

Cf. SOPH. Ant. 242; δῆλοις (verb) ὡς.

(b) The personal and the impersonal construction with ὡς and finite mood.

δῆλοι εἰσιν ὡς ἐπικείονται. XEN.
It is clear that they will attack us.
NOTE ON SPECIAL VERBS.

δῆλον ἐστίν ὅτι παύσωμαι. **Plat.**

It is evident that I shall give over.

8. φανερός εἰμι, and φανερῶν ἔστι : ἀρκῶ (I suffice), ἀρκεῖ, it is sufficient (Soph. Ant. 547); ἰκανός εἰμι, ἰκανῶν ἔστι, are similarly constructed either with the participle (personally) or with ὅτι and a finite mood.

9. φαίνομαι takes the Participle and the Infinitive.

φαίνεται ἀνὴρ ἀγαθὸς εἶναι.

*He seems to be* (is considered) *a brave man.*

Videtur esse fortis.

The appearance or opinion may be groundless.

φαίνεται ἀνὴρ ἀγαθὸς ὁν.

*He shows himself* (proves himself, manifestly is) *a brave man.*

Cf. appareo in Latin.

Apparebat certamen fore. **Liv.** *It was evident there would be* *a struggle.*

Apparebat utilis. **Suet.** *So* ἐσπερᾶς φαίνεται (ὁν omitted).


*You show proofs that you are.*

10. λανθάνω.

λέληθα ἐμαυτόν εἰδώς. **Xen.**

*I know without myself being aware of it.*

Horace (Od. iii. 16. 32) and Propertius (i. 4. 5) imitate this Greek construction.

e.g. Hor. Fallit sorte beatior=λανθάνει ἀλβωτέρα σοια.

Rarely in Attic λαθῶν is used participially with a verb=secretly, clam.

11. τυγχάνω, and (in poetry) κυρῶ.

ἐτυχόν προσέλθὼν ἀνδρὶ. **Plat.**

*I chanced to meet a man.*

πρὸς τί τοῦτ' εἰπὼν κυρεῖς; **Soph. El.**

*Why is it thou speakest thus?*

The notion of chance is often almost lost in both verbs. They often denote mere coincidence in time, just then. Both are used sometimes without a participle.

νῦν ἀγγείοι τυγχάνει. **Soph. El.**

*At this moment he happens to be abroad.*
12. οἶχομαι denotes rapidity and completeness.
   oἶχεται φεύγων.
   Celeriter fugit.
   oἶχομαι φέρων.
   Celeriter aufero.
   oἶχεται θανῶν.
   He is dead and gone.

13. δῆλος εἰμὶ (above), φανερός εἰμὶ, λανθάνω are also constructed with ὅτι and finite mood. For λανθάνω ὅτι see PLAT. Crito, xii.

14. The Poets use this Supplementary Participle with a great many verbs, e.g. verbs implying superiority and inferiority (νικῶ, ἦττωμαι, ἐλλείπομαι): doing right or wrong (ἀδίκω, ἀμαρτάνω, ἑν οὐ καλῶς ποιῶ).

§ 160. THE SUPPLEMENTARY PARTICIPLE IN AGREEMENT WITH THE OBJECT.

The Participle is the Predicate to the Object.

The Verbs which take this Participle are mostly the active forms of those in the previous rule, but the correspondence is not complete.

A. Verbs of stopping (making to cease), finding and detecting, overlooking (i.e. allowing to be done).

παύω (I make to cease, cf. παύομαι), περιορῶ and ἔφορω, I overlook (περιείδον, ἐπείδον), but not ἔω, δείκνυμι (I point out), καταλαμβάνω, αἰρῶ (see ἀλίσκομαι in previous rule), φορῶ, I detect, catch, convict.

γελῶντας ἐχθροὺς παύσομεν. SOPH.
We will check the merriment of our foes.

μὴ περιδώμεν ὑβρισθεῖσαν τὴν Λακεδαίμονα. ISAEUS.
Let us not look on and see Lacedaemon outraged.

οὐ χαίρήσεις: ἀλλὰ σὲ κλέπτονθ' αἰρήσω. ARIST.
You shan't get off scot-free. No, I'll catch you thieving.
B. Verbs of perception (see Indirect Statement, § 167).

Note 1. Observe, however, that Verbs of Perception may be used with a Supplementary Participle which is not equivalent to an Indirect Sentence.

Thus ὅρω σε χαίροντα may mean either I see you rejoicing, or I see that you rejoice.

γοθέτο Κύρων πεπτωκότα, he heard that Cyrus had fallen; but ἤσθησαι πάπτε μου συκοφαντοῦντος; have you ever noticed me playing the part of an informer? ἀκούω σε ἦκοντα, I hear that you are come; but ἀκούω σου διαλεγομένου, I hear you conversing.

2. οἶδα, σύνοιδα, ἐπίσταμαι:
   οἶδα ταύτα ποιῶν,
   I know that I am doing this.
   οἶδα ταύτα ποιεῖν.
   I know how to do this.

So with ἐπίσταμαι, I know for certain (scio):

ἐμαυτῷ σύνοιδα οὐδὲν ἐπισταμένῳ.
ἐμαυτῷ σύνοιδα οὐδὲν ἐπιστάμενον.
I am conscious that I know nothing for certain.

§ 161. The Tenses of the Participle, and Time in the Participles.

The Tenses of the Participle correspond with the Tenses of the Indicative always in the character of the act, and sometimes in time.

1. The Present Participle denotes an act in progress, the time of which is usually determined by, and therefore contemporary with, that of the principal verb. But the time may be determined by some word in the sentence, such as νῦν, τότε. Sometimes the context, without such a clue-word, determines the time.

τήν νῦν Βοιωτίαν καλούμενην ψηφοσαν. ΘUC. i. 12.
They occupied what is now called Boeotia.

οἱ Κορίνθιοι μέχρι τούτου προθύμως πράσσοντες ἀνείσαν τῆς φιλονεικίας.
ThUC. v. 32.
The Corinthians, who up to that time had been energetically at work, now abated their vehemence.


§ 162. The Future Participle.

1. The Future Participle, as a rule, denotes mere futurity in time only after verbs of Perception.

\[ οἴδα ταύτα δράσων. \]
\[ I \text{ know that I shall do this.} \]

\[ ήδη σε ταύτα δρασώντα. \]
\[ I \text{ knew that you would do this.} \]

Here the Latin future in \( -\text{rus} \) is the equivalent of the Greek future participle (\( \text{me, te haece facturum esse} \)).

\[ θανουμένη γὰρ ἔκηδη. \]
\[ S O P H . \text{ Ant. 460.} \]
\[ I \text{ knew well that I should (or must) die.} \]

Here the Latin gerund (\( \text{mihi moriendum esse} \)) would be the better equivalent.

2. But the Future Participle often denotes intention.

(a.) With a verb of motion.

\[ οὐκ \text{ ἐσ λόγους ἐλήλυθ', άλλα σε κτενῶν.} \]
\[ E U R . \text{ Tro. 905.} \]
\[ I \text{ am not come to parley, but to kill thee.} \]

Cf. \text{THUC. i. 18, δουλωσόμενος.}\

Here the Latin supine in \( -\text{um} \) after a verb of motion, rather than the future in \( -\text{rus} \) would be used. We should translate \[ ζῆλθε \text{ θεασόμενος by spectatum venit, not by spectaturus venit.} \]

3. The subjective particle \( \circ \) is often added to the Future Particles (as to other participles). It denotes the presumed
intention (as though); or the motive calculated (as thinking, on the assumption that).

\[ \xi\nu\lambda\alpha\mu\beta\alpha\nu\epsiloni \ \K\varphi\nu \ \omega \ \dot{a} \pi\kappa\tau\epsilon\nu\omega \nu. \ \text{XEN.} \]

He seizes Cyrus with the intention of putting him to death.

\[ \mu\nu\sigma\theta\nu \ \alpha\iota\tau\omicron\omicron\omicron \ \omega \ \dot{o} \chi \ \alpha\iota\tau\omicron\omicron\omicron \ \omega\phi\epsilon\ell\epsilon\iota\alpha\nu \ \dot{e} \sigma\omicron\omicron\epsilon\nu\nu. \]

They demand pay on the assumption (ground) that no benefit will accrue to them.

\[ \omega\phi\epsilon\ell\epsilon\iota\alpha\nu \ \dot{e} \sigma\omicron\omicron\epsilon\nu\nu, \ \text{Accusative Absolute.} \]

4. With the Article the Future Participle denotes not only intention, but what is likely, able, or calculated to do anything.

\[ \tau\omicron\lambda\lambda\alpha \ \delta\epsilon \ \tau\omicron \ \epsilon\theta \ \sigma\tau\varphi\alpha\gamma\iota\varphi\omicron\sigma\omicron\nu\tau\alpha \ \dot{e} \chi\epsilon\iota\nu. \ \text{XEN. Ap. iii. 1. 6.} \]

He who wishes (means) to be a good general must have many qualifications.

\[ \omicron\nu\tau\epsilon \ \sigma\iota\tau\omicron\sigma \ \dot{e} \ \theta\rho\epsilon\varphi\omicron\mu\epsilon\theta\a \ \mu\epsilon\nu\nu\nu, \ \omicron\nu\tau \ \pi\lambda\omicron\alpha \ \dot{e} \tau\iota \ \tau\underline{\alpha} \ \dot{a} \ \dot{a} \ \dot{\xi}\nu\nu\nu\nu\tau\alpha. \]

We have neither food to eat, if we stay, nor ships to convey us hence.

Neque frumentum est quo vescamur, si manserimus, neque navigia quibus vehamur.

The above may be expressed by a periphrasis with \( \mu\ell\lambda\omega \).

Thus \[ \delta \ \sigma\tau\varphi\alpha\gamma\iota\varphi\omicron\sigma\omicron\nu\tau\alpha \ = \ \delta \ \mu\ell\lambda\omega \ \sigma\tau\varphi\alpha\gamma\iota\varphi\omicron\sigma\omicron\nu\tau\alpha \] .

\[ \omicron\nu\delta\iota \ \kappa\omega\lambda\omicron\omicron\omicron \ \pi\alpha\rho\iota\nu. \ \text{SOPH. Ant. 260.} \]

Nor was there at hand one who could stay them.

Neque aderat qui prohiberet.

5. The Future Participle may take the place of a direct sentence.

\[ \tau\omicron\delta \ \kappa\alpha\sigma\iota\gamma\nu\nu\tau\nu \ \tau\iota \ \phi\omicron\varsigma, \]

\[ \dot{\eta}\xi\omicron\omicron\omicron\omicron \ \dot{\eta} \ \mu\ell\lambda\omicron\omicron\omicron; \ \text{SOPH. El. 317.} \]

What say'st thou of thy brother,

Will he be here, or will he tarry?

\[ = \pi\omicron\tau\epsilon\rho\omicron \ \dot{\eta}\xi\epsilon\iota \ \dot{\eta} \ \mu\ell\lambda\epsilon\iota; \]

The above examples will show how widely the Greek Future Participle differs from the Latin future in \( \text{vos} \), and how much more elastic the use of the former is. Mr. Paley first pointed this out in the Journal of Philology (viii. No. 15), from which number much of the above is derived.
PART II.

THE COMPOUND SENTENCE.

CHAPTER I.

§ 163. SUBSTANTIVAL SENTENCES.

1. THE INDIRECT STATEMENT.
2. THE INDIRECT QUESTION.
3. THE INDIRECT PETITION.

§ 164. THE INDIRECT STATEMENT.

The Indirect Statement quotes words or thoughts not at first-hand (i.e. directly), but at second-hand (i.e. indirectly). It therefore follows verbs and phrases of saying and thinking.

The Indirect Statement is expressed in three ways.

A. By the Infinitive.

B. By ὑπὲρ or ὑπὲρ with the Indicative or the Optative, never with the Subjunctive.

C. By the Participle.

§ 165. A. THE INFINITIVE IN THE INDIRECT STATEMENT.

1. The Infinitive follows expressions of saying and thinking. The Subject before the Infinitive and the
Predicate after it are in the Accusative (but see next rule). The usual negative is οὐ (see second example).

N.B. 1. φημί and φάσκω regularly take the Infinitive.
    2. λέγω (active) generally takes ὁτι or ὡς, λέγεται (it is said) takes either the Infinitive, or ὁτι, ὡς with a finite verb.
    3. εἶπον takes ὁτι and ὡς. (Observe that εἶπον, I said, introduces a Statement; εἶπον, I bade, a Petition. I told has the same double sense in English.

τὸν δίκαιον ἄνδρα εὐδαίμονα εἶναι φημὶ. PLAT.
I assert that the just man is happy.

οὐδένα οἴμαι δαιμόνων εἶναι κακὸν. EURIP.
I think that none of the deities is evil.

2. But if the Subject of the Infinitive is the same as the Subject of the Principal Verb, it is usually not expressed at all. The Predicate is in the Nominative. This is called the Infinitive Attraction.

φησί στρατηγεῖν.
He says that he is general.

νομίζεις εἶναι φρόνιμος.
You fancy that you are prudent.

φρόνιμος the Predicate.

ὁ Ἀλέξανδρος ἐφασκεν Διὸς νῖός εἶναι.
Alexander used to pretend that he was the son of Zeus.

Διὸς νῖός the Predicate.

Δίκη εἶναι φησί. AESCH.
She saith that she is Justice.

If the Subject needs to be expressed, αὐτὸς is used in the Nominative (in all genders and numbers).

Κλέων οὐκ ἐφη αὐτὸς ἀλλ' ἐκείνου στρατηγεῖν.

THUC.
Cleon declared that it was not himself but Nikias who was general.
You fancy, then, that it is you who are prudent (that you yourselves are prudent).

The Subject however, αὐτός, must never be expressed unless it is necessary to distinguish it from a Subject in the Accusative, or to throw a special emphasis on it. In nine cases out of ten the presence of a Predicate in the Nominative is sufficient.

Note 1. Instead of αὐτός the personal pronouns ἐγώ, σύ occur (DEM. 52. 12, 9. 74, LYS. 25. 18), and the reflexive σφεῖς (PLAT. Rep. 518).

Sometimes the accusative is used instead of the nominative (ἐμέ, μέ, σέ, ἐμαντόν, σεαντόν, ἑαντόν). This construction, more emphatically than the Infinitive Attraction, marks the Subject of the Infinitive as the Object of the main verb.

φημὶ δὲ ἐκείνους ἀπολέσθαι, ἐμὲ δὲ σῷξεσθαι. ANDOK. i. 30.
I hold that they ought to be condemned to death, and I be acquitted.

For other instances see PLAT. Gorg. 474, XEN. Cyr. v. 1. 21 (ἐμαντόν), HEROD. i. 34 and ii. 2 (ἐωντόν).

Note 2. Verbs of hoping and promising (expecting, undertaking, swearing). They usually take the Future Infinitive (like the Latin).

ἡλπίζειν μάχην ἐσεσθαι.
He was expecting that there would be a battle.

ὑπέσχεσα ἑαντὰ ἦν ἐσεσθαι.
You promised to search into this.

But with little or no change of meaning they also take a Present, or an Aorist Infinitive sometimes, the future time being expressed not by the Infinitive, but the principal verb.

ἐλπίζει δύνατός εἰναι ἄρχειν. PLAT.
He hopes to be able to rule.

ὑπέσχεσέ μοι βουλεύσασθαι. XEN.
He undertook to advise me.
Also an Aorist Infinitive with ἂν.

οὐκ ἡλπίζον ἐκπεσεῖν ἂν Περικλέα. ΘUC.

They were not anticipating that Pericles would be banished.

The sort of verbs that come under this head are:

<table>
<thead>
<tr>
<th>Verb</th>
<th>ἐλπίζω</th>
<th>ἰπτοχούμαι</th>
<th>ὁμολογῶ,</th>
<th>} I agree.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλπίδα (ἐλπίδας) ἐχω.</td>
<td>ἰμνυμι.</td>
<td>συντίθεμαι.</td>
<td>} I expect.</td>
<td></td>
</tr>
<tr>
<td>δοκῶ,</td>
<td>ἰπτοδεχομαι (I undertake).</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>προσδοκῶ,</td>
<td>} I expect.</td>
<td></td>
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</tr>
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</table>

Note 3. The Infinitive with ἂν. If the Indicative of the Recta had an ἂν, the Infinitive will retain it in Indirect Discourse, but not otherwise.

ὁμαί γὰρ ἂν ὄν ὁμοίαρίτως μοι ἔχειν. DEM.

I think it would not be a thankless task.

In Recta, οὐκ ἂν ἔχοι.

Note 4. The Tenses of the Infinitive, in Indirect Discourse, represent the corresponding Tenses of the Indicative or Optative in the Recta, and therefore denote the same time. See § 147, Note 6.

§ 166. B. ὧτι AND ὡς WITH THE INDICATIVE AND OPTATIVE.

钬t or ὡς with

(1) The Indicative (in Primary or Historic Sequence).

钬t or ὡς with

(2) The Optative (in strict Historic Sequence).

N.B. Never the Subjunctive as in Latin. The Negative is ὡς.

To understand this construction it is well to see first what the Direct Statement is.

αὐτῶι μάρτυρες ἐσμεν, we ourselves are witnesses, is a Direct Statement.

This, in an Indirect Statement of Primary Sequence, becomes λέγουσιν ὡς αὐτῶι μάρτυρες ἐίσων. Observe that
the person alone is changed, “they say that they themselves are witnesses.” The tense and mood remain unchanged.

In an Indirect Statement of Historic Sequence it may be expressed in either of two ways, both being equally common:

\[ \text{ἐλεγον ὅσ} \begin{cases} (1) & \text{ἀυτοὶ μάρτυρες εἶεν (Optative);} \\ (2) & \text{ἀυτοὶ μάρτυρες εἶσω (Indicative);} \end{cases} \]

\[ i.e. \text{either the Optative is used, and this is the really Indirect Statement, or no change is made in the mood in consequence of the Historic Sequence, the Indicative being used. This retention of the mood and tense of Direct Discourse is a well-known practice, pervading all Greek syntax.} \]

Again, a Direct Statement is, \( \kappaρατήσομεν τῶν Ἀθηναίων, \)

we shall beat the Athenians.

The Indirect Statement is—

(1) Primary, \( \lambdaγοσων ὅτι κρατήσουσι τῶν Ἀθηναίων, \)

They say that they will beat the Athenians.

(2) Historic, \( \text{ἐλεγον ὅτι} \begin{cases} 1. & \text{κρατήσουσι τῶν Ἀθηναίων.} \text{They said} \end{cases} \begin{cases} 2. & \text{κρατήσουσι τῶν Ἀθηναίων.} \text{that} \end{cases} \)

They said they would beat the Athenians.

The two constructions, the Optative and the Indicative, are often found alternating in the same paragraph.

The rules therefore in passing from the Direct to the Indirect Statement are:—

1. The Person is always changed.
2. The Tense is never changed.
3. The Mood may be changed from the Indicative to the Optative when the Sequence is Historic, but constantly the Indicative remains unchanged in Historic as in Primary Sequence.
In case of a difficulty as to tense and mood, the learner should practise turning back the Indirect to the original Direct Statement.

Thus in the sentence ἐτύλμα λέγειν ὡς πάντας τοὺς ἐχθροὺς ἐνίκησεν, he made bold to say that he had conquered all his enemies, the original Direct was πάντας τοὺς ἐχθροὺς ἐνίκησα, I conquered all my enemies. The tense and mood of the Direct Statement are retained.

Again, ἦκε δ' ἀγγέλλων τίς ὡς 'Ελάτεια κατείλητται, there came a messenger announcing that Elateia had been captured. The messenger said in the Direct, 'Ελάτεια κατείλητται, Elateia has been captured. In the Indirect therefore the original tense and, in this case, the mood are retained. It might have been κατείλημμένη εἶναι.

λέγει ὡς οὐδέν ἐστιν ἄδικότερον φήμης. AESCHIN.
He says that there is nothing more unjust than rumour.

Recta: οὐδέν ἐστιν κ.τ.λ.

λογισάσθω τούτο ὅτι εἶχομεν πότε Πύδναν. DEM.
Let him reflect that we once possessed Pydna.

Recta: εἶχομεν κ.τ.λ.

φανερῶς εἶπεν ὅτι ἡ πόλις τετείχισται ἡδη. THUC.
He told them openly that the city had already been fortified.

Recta: τετείχισται κ.τ.λ.

ἀπεκρινάμην ὅτι μοι λυσιτελοὶ ὦσπερ ἐχωέχειν. PLAT.
I answered that it was good for me to be exactly as I am.

Recta: λυσιτελεῖ κ.τ.λ.

Κύρος ἐλεγεν, ὅτι ἡ ὄδος ἐσοιτο πρὸς βασιλεά μέγαν εἰς Βαβυλώνα. XEN.
Cyrus told them that the march would be to Babylon against the great King.

Recta: ἔσται κ.τ.λ.
eispev oti o anv r av alwsmos eirh. Xen.
He said that the man might be captured.
The av of course belonged to the Direct. o anv r alwsmos av eirh.
The Indicative and the Optative are sometimes found in the same paragraph.
'
They said that Cyrus was dead, and that Ariaeus was in the camp.
It might have been tebhnkois eirh and esti.

He saw that there would be a proposal for the recall of Alcibiades, and that the Athenians would approve of it.

For eirwo oti see 3. The Participle in Indirect Discourse, Note 1.

Note 1. oti and ois. ois being a subjective particle, i.e. expressing what is in a person's mind, is used, more than oti, of opinions, of pretexts, sometimes of untrue statements, and with negative expressions, ou lego ois. ois is used rather than oti after verbs of thinking.

Tissaphernes accused Cyrus to his brother, alleging that he was plotting against him.

They were telling you that you ought to be on your guard (against me).

The local belief is that Hephaestus is working at his forge.
In Soph. Elect. 43 oti is used of an untrue statement.
Note 2. Instead of ὅτι and ὡς other particles are used in poetry, e.g. οὖνεκα (Soph. El. 1476), ὅθονεκα (Soph. El. 1308), ὡς (Soph. Ant. 685, Phil. 169).

οὐ γὰρ αἰσθάνει πάλαι
ζῶντας θανατόν οὖνεκ' ἀνταύθες ἵσα; Soph. El. 1476.

And hast thou not marked long since
that thou hast been accosting the living as the dead?

κλύεις
ὁθονεκ' Ἀἰγυπτος μὲν οὐ κατὰ στέγας. Soph. El. 1308.

That Aegisthus is not beneath his roof.

 appréξ, ἐρῶ μὲν οὐκ ὡς τάχος ύπο
δύσπνοοι ικάνω. Soph. Ant. 223.

My liege, I will not say that by reason of speed
I come scant of breath.

Cf. Soph Ant. 685, Phil. 169.

As the Watchman is a clown we might be tempted to translate, "I won't say as how." We use "how" just in the same way.

So ut is often used in Latin poetry:

Quid referam ut volitet crebras intacta per urbes
Alba Palaestino sancta columba Syro:
Ut que, etc.

Tibull. I. vii. 17, and the poets passim.

Note 3. ἄν with the Optative. If ἄν is found with the Optative in the Indirect Statement it is because it was there in the Recta. In such cases the Optative with ἄν in the Indirect is the Apodosis of a Conditional Sentence which in the Recta was in the Optative with ἄν.

ἐλεγαν ὡς πάντ' ἄν ἴδοι.
They said that he would see everything.
Direct: πάντ' ἄν ἴδοι (sc. εἰ ἐλθοι).

ἐλεγαν ὡς πάντ' ἴδοι.
They said that he saw everything.
Direct: πάντα εἶδε.

Note 4. If in the Direct the Imperfect or Pluperfect Indicative were used, they should be retained in the Indirect
(both Primary and Historic). The reason of course is that there is no Optative Imperfect or Pluperfect.

\[ \textit{\v{h}kev \v{a}gge\lambda\sigma\varsigma \lambda\epsilon\gamma\nu\nu \\overset{\circ}{\circ}t\iota \tau\rho\nu\acute{r}\acute{e}i\tau \acute{\eta}kou\tau \tau\alpha\rho\alpha\pi\lambda\rho\lambda\sigma\varsigma\alpha\varsigma} \]

\textit{Xen. An. i. 2. 21.}

There came a messenger saying that he had heard that triremes were sailing round.

Direct: \( \acute{\eta}kou\nu\nu, \) I was hearing.

For further rules see \textit{Oratio Obliqua.}

\textit{Note 5. Verbs and phrases of emotion, \( \theta\alpha\nu\mu\acute{\alpha}\varsigma, \) I wonder; \( \acute{\alpha}g\alpha\nu\acute{\alpha}k\tau\acute{\omega}, \) I am indignat; \( \delta\epsilon\iota\nu\nu \pi\omega\iota\omicron\upsilon\mu\alpha\iota, \) do.; \( \phi\theta\omicron\nu\omega, \) I grudge; \( \alpha\iota\sigma\chi\omicron\nu\omicron\upsilon\nu\omicron\alpha\iota, \) I am ashamed; \( \alpha\iota\sigma\chi\gamma\rho\omicron\nu \acute{\epsilon}\sigma\tau\iota \) (\( \delta\epsilon\iota\nu\nu \acute{\epsilon}\sigma\tau\iota, \) it is a shame); \( \mu\acute{e}\rho\phi\omicron\omicron\upsilon\alpha\iota, \) I blame, etc., usually are followed not by \( \overset{\circ}{\circ}t\iota \) but by the conditional \( \acute{\epsilon}i. \)

\[ \tau\acute{o}\delta\acute{e} \acute{\theta}\alpha\upsilon\mu\alpha\sigma\acute{a} \acute{e}i \overset{\circ}{\circ} \acute{e}n \acute{\alpha}r\acute{e}t\acute{h}\varsigma \tau\acute{h}\upsilon\varsigma \mu\acute{e}\rho\acute{e}i \tau\acute{h}\nu \acute{\alpha}d\acute{\iota}k\acute{i}a\upsilon. \]

\textit{Plat. Rep. 348.}

I was surprised at your setting injustice in the light of a virtue.

\( \delta\epsilon\iota\nu\nu \pi\omega\iota\omicron\upsilon\nu\omicron\alpha\iota \) \( \overset{\circ}{\circ}t\iota \) \( \mu\acute{e} \) \( \epsilon\iota\sigma\omicron\upsilon\omicron\alpha\iota. \)

\textit{Thuc.}

They think it abominable (if) they are not to know.

These phrases also take \( \overset{\circ}{\circ}t\iota. \) Cf. \textit{m}icur \textit{s} (\textit{m}irur \textit{s}i) as well as \textit{mi}cor quod.

\textbf{§ 167. C. THE PARTICIPLE IN INDIRECT DISCOURSE.}

The Participle is used in Indirect Discourse after Verbs of Perception (see, perceive, hear, learn, mark, know, remember) and some others. The usual Negative is \( \omicron. \)

\begin{align*}
\delta\rho\omega, & \text{ I see.} \\
\alpha\iota\sigma\theta\acute{a}n\omicron\nu\omicron\alpha\iota, & \text{ I perceive.} \\
\acute{\alpha}k\acute{o}\nu\omega, & \text{ I hear.} \\
\pi\upsilon\nu\theta\acute{a}n\omicron\nu\omicron\alpha\iota, & \text{ I learn by inquiry.} \\
\mu\alpha\nu\theta\acute{a}n\omega, & \text{ I learn.} \\
\end{align*}

\begin{align*}
\omicron\iota\delta\alpha, & \text{ I know (\textit{\sigma}\upsilon\nu\omicron\iota\alpha \textit{\epsilon}\mu\alpha\nu\tau\acute{\iota}, \text{ I am conscious).}} \\
\acute{\epsilon}\pi\omicron\omicron\upsilon\omicron\iota\omicron\acute{m}a\i\sigma\iota, & \text{ I know for certain.} \\
\mu\acute{e}\nu\acute{\iota}\nu\omicron\alpha\iota, & \text{ I remember.} \\
\acute{\epsilon}\pi\iota\lambda\alpha\nu\omicron\nu\omicron\alpha\iota, & \text{ I forget.} \\
\gamma\gamma\nu\omicron\upsilon\omicron\sigma\kappa\omicron\omega, & \text{ I get to know.} \\
\end{align*}

\begin{align*}
\textquoteright\text{E} & \text{\textit{Ell}r\nu\epsilon\nu\epsilon \textit{ou\kappa} \textit{\acute{h}de\eta\nu\nu \upkappa\varphi\nu\omicron\upsilon \tau\epsilon\nu\nu\kappa\acute{\omicron}t\acute{\omicron}. \textit{Xen.}} \text{ The Greeks did not know that Cyrus was dead.}} \\
\acute{\eta}\delta\acute{e}w\acute{s} & \text{\textit{\acute{a}k}\omicron\nu\nu \textit{\Sigma} \textit{w}k\acute{r}\acute{a}\upsilon\upsilon\nu\upsilon \textit{d} \textit{i} \textit{a} \textit{\lambda} \textit{e} \textit{g} \textit{om} \textit{\mu} \textit{\epsilon} \textit{\nu} \textit{\nu}. \textit{Plat.}} \\
& \text{I love to hear Socrates conversing.} \\
\end{align*}
THE PARTICIPLE IN INDIRECT DISCOURSE.

ευμαχών ευνόηαιν οὐδὲν ἐπισταμένη. Plat. Apol. viii.
I was conscious that I knew nothing for certain.

οὐτε μέγα οὐτε σμίκρον εὑνόιεια εμαχώ σοφοίς ὁν. Plat. Apol. vi.
I am conscious that in no degree, great or small, am I wise.

The rules about the Subject and the Predicate of the Infinitive equally apply to the Participle.

εὐρόων οὐ κατορθοῦντες. Thuc.
They saw that they were not succeeding.

αἰσθανόμεθα γελοῖοι ὁντες. Plat.
We perceive that we are ridiculous.

Note 1. The Indicative (and Optative) with ὅτι and ὡς are, however, often used with Verbs of Knowing, especially γιγνώσκω, and ὑδή (ἔσθ᾽ ὅτι).

ἐγὼν ὅτι οἱ 'Ἀθηναῖοι οὐδὲν ἐνδώσουν. Thuc.
He saw that the Athenians would not give in at all.

Note 2. If the Principal Verb itself is a Verb of Perception the Indirect Sentence will be in the Infinitive to avoid the clumsiness of two participles close together, if both Participles refer to the same person.

αἰσθάμενος οὐκ ἀν πεἶθεν αὐτοῦ. Thuc.
Perceiving that he should not convince them.

αἰσθάμενος οὐκ ἀν πεἶθων would have been intolerable.

Note 3. ἀγγέλλω, I report, sometimes takes a Participle.

πρῶτος βασιλεὶ Κύρον ἐπιβουλεύοντα ἤγγειλα. Xen.
I first reported to the king that C. was plotting against him.

ὁμολογῶ, I agree, assent: ἐξελέγχω, ἐπιδείκνυμι, I point out (see Rule), may almost be regarded as verbs of statement. These take a Participle.

Note 4. The remarks made about ἄν with the Infinitive apply equally to the Participle.

Note 5. The Tenses of the Participle in Indirect Discourse represent the Corresponding Tenses of Indirect Discourse, and therefore the time which they denote.
§ 168. \textit{THE INDIRECT QUESTION.}

The Indirect Question may be regarded as the Indirect Statement put interrogatively. All the rules given as to person, tense, and mood for the Indirect Statement apply equally to the Indirect Question. The Subjunctive must never be used, as in Latin, in an ordinary Indirect Question. (See Deliberative Questions.)

The Negative is \textit{ov'.}

For the Interrogative Pronouns and Adverbs see Pronouns. Their Indirect (or Relative) forms are used in Indirect Questions, but it is just as common to use the Direct Forms. \textit{Ei}, like the English \textit{if}, is the regular indirect interrogative, meaning \textit{whether} (in a single question = Lat. \textit{num}).

\begin{align*}
\text{Direct:} & \quad \tau i s \ 'e s t i ; \\
& \quad \text{Who is he?} \\
\text{Indirect Primary:} & \quad o u k \ \sigma i \delta a \ \delta o s t i s (or \ \tau i s) \ 'e s t i . \\
& \quad I \ do \ not \ know \ who \ he \ is. \\
\text{Indirect Historic:} & \quad o u k \ \gamma \delta \eta \ \delta o s t i s (or \ \tau i s) \ \begin{cases} 1. \ \epsilon i \eta . \\
& 2. \ 'e s t i . \end{cases} \\
& \quad I \ did \ not \ know \ who \ he \ was. \\
\text{Direct:} & \quad \tau a \tau a \ \epsilon p o i \epsilon \sigma a s ; \\
& \quad \text{Did you do it?} \\
\text{Indirect Primary:} & \quad \epsilon r o t \alpha \ \alpha v t o n \ e i \ \tau a \tau a \ \epsilon p o i \epsilon \sigma e n . \\
& \quad He \ asks \ him \ if \ he \ did \ it. \\
\text{Indirect Historic:} & \quad \tau r o t \eta \sigma e n \ \alpha v t o n \ \begin{cases} 1. \ e i \ \tau a \tau a \ p o i \epsilon \sigma e n e n . \\
& 2. \ e i \ \tau a \tau a \ \epsilon p o i \epsilon \sigma e n . \end{cases} \\
& \quad He \ asked \ him \ if \ he \ had \ done \ it. \\
\end{align*}

\textit{d,ti peopotbatε ouk oïda}. \textit{Plat.}

\textit{What you have felt I know not.}

\textit{Recta: tι peopotbatε :}
They ask them if they are pirates.

Recta: λησταί ἦστε;

You know what sort of a man Chaerephon was.

Recta: οἶδας ἦν ὁ Χαερεφῶν.

I used to ask them what they meant.

Recta: τί λέγετε;

He asked if there was anybody wiser than I.

Recta: ἦστι τις;

I was at a loss to understand what the god meant.

Recta: τί ποτε λέγει ὁ θεός.

They were considering whom they should leave behind.

Recta: τίνα καταλείψουσιν;

I was asking him if he had set sail.

Recta: ἀνεπλευσας; did you set sail?

Observe in examples 6 and 7 that the Historic Sequence is disregarded.

Good examples will be found in Soph. El. 32, 679, 974, 1348, Ai. 557, Ant. 239, 1190.

If the Direct uses the Imperfect Indicative, e.g. τίς ἦν ὁ μῦθος; what was the tale? the Indicative will be retained in Indirect Historic for reasons explained on p. 182. It would become εἶπον ὅτις ἦν ὁ μῦθος. εἶπον ὅτις εἶη ὁ μῦθος would represent a Direct τίς ἦστιν ὁ μῦθος; See a good instance in Soph. Ant. 239.
§ 169. DELIBERATIVE OR DUBITATIVE INDIRECT QUESTIONS.

These questions, when Indirect, are in the Subjunctive (Primary or Historic Time), or the Optative (Historic Time).

The Subjunctive is retained in the Indirect because it was the mood of the Direct.

Direct: \( \tau i \, \phi \omega \);  
What am I to say?

Indirect Primary: \( ouk \, \epsilon \chi ow \, \delta,\tau i \, (\tau i) \, \phi \omega \).  
I know not what I am to say.  
Non habeo quid dicam.

Indirect Historic: \( ouk \, e i \chi ov \)  
\( \begin{cases} 1. \, \delta,\tau i \, (\tau i) \, \phi \alpha \eta \nu. \\ 2. \, \delta,\tau i \, (\tau i) \, \phi \omega. \end{cases} \)  
I knew not what I was to say.  
Non habebam quid dicerem.

\( ouk \, \epsilon \chi ow, \, \delta'\pi\omega \, soi \, e'\pi\omega \, \delta \, \nu\omega. \)  
I don’t know how I am to tell you my thoughts.

Direct: \( \pi\omega \, soi \, e'\pi\omega \);  
\( \eta'\rho rei \, \delta \, \tau i \, \chi r\acute{\eta} \acute{\iota} \nu \tau o \, \pi r\acute{\alpha} \gamma \mu \alpha i. \)  
He was at a loss to know how to deal with the question.

Direct: \( \tau i \, \chi r\acute{\iota} \sigma \omega \mu ai; \)

\( e'\pi\rho r\acute{\omicron}t\omicron \, e'i \, \kappa o r\omicron \theta i o i w \, \pi a r a \delta \omega i e n \, t'\nu \, \pi o l\omega. \)  
They asked whether they were to deliver over the city to the Corinthians.

Direct: \( \pi a r a \delta \omega i e n; \)

\( \eta'\rho r\acute{\omicron}sa v \, \delta'\pi \eta \, \k a \theta o r r\acute{\iota} \mu i \sigma o n t a i. \)  
They were at a loss where to come to anchor.

Direct: \( \pi'\eta \, \k a \theta o r r\acute{\iota} \mu i \sigma o \mu e \theta a ; \)
§ 170. **THE INDIRECT PETITION.**

The Indirect Petition (a command, a request, or a prayer) follows verbs of commanding, requesting, praying, advising, and the like.

- εἶπον, I bade or ordered (προεἶπον).
- κελέω, I order.
- διακελέομαι, I order, exhort, direct.
- παραγγέλλω, I order, instruct.
- ἀγγέλλω, I bid.
- παρακαλῶ, I exhort.
- ἀξιῶ, I request, call upon, expect.
- παραἰνῶ, I advise.
- ἀπαγορεῦω, I forbid.

All these take the Infinitive, which is the common Greek construction for the Indirect Petition. The Negative is μὴ.

The difference between the Greek and Latin constructions here should be carefully noted.

εἶπον τῷ Παυσανίᾳ τοῦ κύρικος μὴ λείπεσθαι. **Thuc.**

They ordered Pausanias not to leave the herald.

---

1 *ei* is interrogative as well as conditional, and so goes with the Subjunctive as well as with the Optative. 'Εάν (ἤν) is not interrogative where it appears to be so, as in a few phrases with σκόπει (e.g. σκόπει ἐάν σοι δοκῶ εὖ λέγειν). ἐάν means not whether but *if perchance* (si forte)
SUBSTANTIVAL SENTENCES.

He ordered the Greeks to be drawn up for battle.

I beg you to pardon me.

We urge (advise) you to listen to your betters.

I call upon (require) you to tell the truth.

The Subject or Predicate will be in the Nominative if necessary, as in the Indirect Statement:—

Προμηθέα παραπετάται Ἐπιμήθεως αὐτῶς νεῖμαι.

Epimetheus begs Prometheus that he himself may distribute.

("Let me distribute," says Epimetheus.)

For verbs of forbidding see Index.

Note 1. Some of these verbs take ὁπῶς (ὅπως μή) with the Future Indicative and Optative. ἄκαλλομαι, παρακαλῶ, I exhort; ἀγαλλῶ, παραγαλλῶ, I tell, order; ἀπαγορεῦω, I forbid; προείπον, I proclaimed, ordained; ἄξιον, I beg, call upon.

They exhort him to take revenge on all such people.

κεῖνος ὁ ἔμυν ἀγαλλάς ἐντολὴν ὁπῶς τὸν παῦς δείξει.

And bear to him my message that he show the boy.

ἄνεγρον ἐπος μή τούτῳ ἀποκρινομήν.

You told me not to give this answer.

ὁπῶς μηδὲν ἔρει after past tense in Rep. i. 337, ε.

For the Construction of ὁπῶς, ὁπῶς μή, see Final Sentences, etc.
CHAPTER II.

§ 171. THE PARTICLE "Av.

"Av (and the Epic κέ, κέ, Doric κά) were originally Demonstrative Adverbs meaning there, then, so, in that case, perchance, possibly, contingently. They were Adverbs qualifying the Positive Statement of the Verb. This part of the subject belongs to Philology rather than Syntax.

"Av in Attic Greek may be regarded as having practically two distinct uses.

1. It is joined to Verbs, the Indicative (Historic Tenses), Optative, Infinitive, and Participle. It denotes a Condition on which the fulfilment of the verbal action depends.

2. It is joined to Pronouns and Particles with the Subjunctive Mood. Such are ὅς, ὅστις (ὅς ἄν, ὅστις ἄν): ὅτε, ἔπει, ἔπειδη, πρὶν, ἐς, etc. (ὅταν, ἔπαν, ἔπειδάν, πρὶν ἄν, ἐς ἄν): the Conditional eί (είαν, ἡν): sometimes the Final ὅς, ὅπως, ὁφρα (ὅς ἄν, etc.). In this use ἄν (but not in Final Sentences) makes the meaning of the Pronoun and Particle indefinite, who-so-ever, when-so-ever, if ever (in one very common use of είαν), though this meaning cannot always be expressed. When Historic Sequence requires a change from the Subjunctive to the Optative ἄν must be dropped, e.g. ὅς ἄν βούληται but ὅς βούλοιτο.
§ 172. DEFINITE AND INDEFINITE SENTENCES.

Before dealing with Relative, Conditional, and Temporal Sentences it is most important to understand the difference between a Definite and an Indefinite Sentence.

In the Sentence ταῦτα ἃ βούλονται ἔχουσι, they have those things which they want, the antecedent ταῦτα is definite (those particular and known things), and the Relative Sentence which follows refers to a definite act. But in the Sentence ἃ ἃν βούλονται ἔχουσιν, the Antecedent is indefinite and the act is virtually Conditional: they have whatsoever things they want, anything they want, anything if they want it. This second sentence in Historic Sequence becomes ἃ βούλοντο ἔχον. Similarly in the sentence ἐπειδὴ δὲ ὀλυγάρχια ἐγένετο οἱ τριάκοντα μετεπέμψατο με, when an oligarchy was established the Thirty Tyrants sent for me, Socrates is speaking of a definite time (b.c. 404) and of a definite act. But ἐπειδάν ὀλυγαρχία γένηται, whenever, or as often as, an oligarchy shall be established, or is established, an indefinite time and act is spoken of. The sentence is virtually conditional again, if ever, or if at any time, etc., and might be expressed thus, ἕαν πότε γένηται. In Historic Sequence the sentence would be ἐπειδὴ γένοιτο.

It will be seen therefore that when the Antecedent is definite the Indicative is used: where indefinite, the Subjunctive with ἃν, or the Optative without ἃν:

e.g. οὔτε εἰδεν ἐπηνεσε, those whom he saw he praised.
oὔτε ἃν ὕδη ἐπαινεῖ, whomsoever he sees he praises.
oὔτε ἵδοι ἐπὶ νελ, whomsoever he saw he used to praise.
Note. Further instances of—

1. Definite sentences.

Κῦρον μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἦς αὐτὸν σατράπην ἐποίησε.

ΧΕΝ.

He sends for Cyrus from the province of which he had made him governor.

ἐὼς ἐξεστὶν ταῦτα ὑμῖν ἐπιδείξατι θέλω. ΠΛΑΤ.

While it is permitted I desire to explain this to you.

ἐπολιόρκει τοὺς Ἐλλήνας μέχρι οὗ ἔηράνας τὴν διώρυχα εἰλὲ τὴν νῆσον. ΘΥΚ.

He was blockading the Greeks until he drained the ditch and took the island.

2. Indefinite sentences.

ἐξεστὶ ὅτι ἄν βούληται εἴπεῖν. ἈΝΤΙΠΗ.

He may say whatever (or anything) he likes.

μέχρι ὅ ἄν ἔγω ἢ ἦκι, αἱ σπονδαὶ μενόντων. ΧΕΝ.

Until I return let the armistice be observed.

ἐὼς περ ἄν ἐμπνέω ὦ μὴ παύσωμαι φιλοσοφῶν. ΠΛΑΤ.

So long as I breathe I will never give up philosophy.

κατέστησα δὲ ἐπιμελεῖσθαι εἰ τι δέοι τῷ χορῷ Φανόστρατον.

ἈΝΤΙΠΗ.

I appointed Phanostratus to provide whatever the chorus required.

§ 173. CONDITIONAL SENTENCES.

A Compound Conditional Clause consists of two Correlative sentences, one of which contains the Condition, and is called the Protasis; the other contains the

1 Protasis (πρῶτας) means Premiss. Apodosis (ἀπόδοσις) means Consequence. The Apodosis is the Principal, the Protasis the Subordinate Sentence. Whether originally a clause with et was a Subordinate Sentence, is a point which need not be discussed in Attic Syntax. How far the Apodosis, as being the Principal Sentence, influences the construction of the Protasis, is an interesting question, which is alluded to under the Oratio Obliqua. Professor Goodwin (Journal of Philology, viii. 15, p. 33) strongly maintains the assimilating force exerted by the principal verb on the subordinate verb.
Consequence, and is called the Apodosis. Such a clause reduced to its simplest form may be thus expressed:

If $A$ is $B$, $C$ is $D$, or $C$ is $D$, if $A$ is $B$;

i.e. the fulfilment or truth of the Consequence depends on the fulfilment or truth of the Condition. This dependence of the Consequence (the Apodosis) on the Condition (the Protasis) is the essential point of a conditional clause.

§ 174. DISTINCTION OF CONDITIONS.

I. The most obvious distinction of Conditions is that of Time. Some refer to the present, others to the past, others to the future. This distinction is universally present in all Conditions.

II. A second distinction concerns the opinion implied as to the fulfilment or non-fulfilment of the Condition. In two forms, and two forms only, the expression in itself conveys information on this point.\(^1\)

III. A third distinction is that between Particular and General Conditions. A Particular Condition refers to a definite act or set of acts: e.g. "If the windows up-stairs are

\(^1\) There is, as Professor Goodwin tells us, no special form implying that the condition is or was fulfilled. That is to be decided by the context. This is true, though of course a fact may be clearly implied, and in some cases narrated. Such is the case chiefly in past General Suppositions, e.g. ε̃ τι ἄντειπον, εὑρός ἐπέδνηκε, Thuc. viii. 66, which is the same as saying, "Every one who spoke against them was at once got rid of." A General Supposition may also be expressed in an Ordinary Past form. Thus, ε̃ τι ἀλλο ἐπικλήνθην ἐγένετο ἄπαντων μετέσχομεν, Thuc. iii. 54, which is only a way of saying, "We took part in every danger as it arose." Indeed a fact is narrated here under a conditional form, though not by virtue of the form itself, which need only denote a connexion between Condition and Consequence. With regard to General Suppositions in present time, they may refer to facts, but usually are generalisations from observed facts or habits.
open, the rain is coming in;” “If you receive a telegram send it on to me;” “If he had a five-pound note he would lend it me.” A General Condition refers to any act which may occur or have occurred any number of times: “If ever a candidate is convicted of bribery he loses his seat;” “If (ever) he were left to himself he used to waste his time;” “If (ever) he had a shilling in his pocket he gave it to the first beggar he met.”

§ 175. DIVISION OF CONDITIONAL SENTENCES.

Conditional Sentences accordingly may be divided into:—
I. Ordinary Conditions; II. General or Frequentative Conditions. Ordinary Conditions again may be subdivided into A., those with regard to which no opinion is expressed whether the Condition is fulfilled or unfulfilled, probable or improbable, true or false; B., those in which the form of expression implies that the Condition is unfulfilled. There is no form to express an opinion that the Condition is fulfilled. The context alone could suggest this. In General Conditions again no opinion is expressed concerning the fulfilment or non-fulfilment of the Condition. Thus in Ordinary Conditions of the second class alone is any such opinion expressed.

§ 176. ORDINARY CONDITIONS.

For Real Examples see further on.

A. All that is stated is that a Consequence did, does, or will follow from a Condition. The expression in itself does not tell us whether the condition was, is, or will be fulfilled. That is beside the question: the stress is wholly on the if. The sole difference between the three forms (1, 2, 3) is one of time.
1. **Present.**

Any Primary Tense of the Indicative.

\[ \text{\textit{e}i \ \textit{tav}ta \ \textit{poei}\textit{s}} \quad \text{\textit{\textit{\texta}dikei}\textit{s}.} \]

*If you do this* (strictly *if you are doing this*)

2. **Past.**

Any Historic Tense of the Indicative.

\[ \text{\textit{\textit{e}i \ \textit{tav}ta} \ \{ \ \textit{\textit{\texte}toie}i\textit{s} \ \textit{\textit{\texte}toie}n\textit{\sigma}as \ \} \ \text{\textit{\textit{\texteta}dikei}n\textit{\sigma}as}.} \]

*If you* \{ *were doing this* *you were doing wrong.*

*If you* \{ *did this* *you did wrong* *(aorist, a single act).*

3. **Future.**

To express a Condition in future time there are three forms, differing, but differing only, in distinctness of expression.

(a) The ordinary future form.

\[ \ \text{\textit{\texteta}v \ (\textit{\texteta}n) \ \textit{tav}ta} \ \{ \ \textit{\texti}poei\textit{\gamma}s \ \textit{\texti}poei\textit{\sigma}\gamma}s \ \} \ \text{\textit{\texta}dikei\textit{\sigma}e\textit{is}}. \]

*If you do this* (strictly *you will do wrong.*

*If you shall do this*  

---

1 There are endless varieties of present and past conditions, and the two are constantly combined. Present and future may be combined.

\[ \text{\textit{e}i \ \textit{tav}ta \ \textit{pepoie}n\textit{\kappa}as} \quad \text{\textit{\texta}dikei\textit{\kappa}as, \ \textit{\texteta}dikei\textit{\kappa}as.} \]

*If you have done this* *you are doing wrong, you have done wrong* *(the Apodosis might be an Imperative).*

\[ \text{\textit{e}i \ \textit{tav}ta \ \textit{dokei} \ \textit{soi}} \quad \text{\textit{pi}le\textit{\nu}me\textit{n}}. \]

*If you think so* *let us set sail.*

\[ \text{\textit{e}i \ \textit{tav}ta \ \textit{poei}\textit{\varepsilon}s} \quad \text{\textit{\texta}dikei\textit{\varepsilon}s.} \]

*If you are doing this* *you will be sorry.*

\[ \text{\textit{e}i \ \textit{tav}ta \ \textit{etoie}i\textit{s} \ \textit{toie}n\textit{\sigma}as} \quad \text{\textit{\texta}dikei\textit{\sigma}e\textit{s} or \textit{\texta}dikei\textit{\sigma}e\textit{is}.} \]

*If you were doing, or did this* *you are doing, will do, wrong.*

And so on.

* It is hoped that no difficulty will arise from the selection of the verb \textit{\texta}dik\textit{\varepsilon}s in these special examples. \textit{\texta}dik\textit{\varepsilon}s, of course, means, \textit{I am an \texta}dik\textit{\varepsilon}s, a wrong doer; and also \textit{I do wrong, or injure.*
ORDINARY CONDITIONS.

(b) The less vivid future form.

\[ \text{εῖ ταῦτα} \left\{ \text{πολίοις} \quad \text{ἀδικοῖς āv.} \right. \]
\[ \text{ποιήσειας} \quad \text{ἀδικήσειας āv.} \]
\[ \text{If you should do this} \quad \text{you would do wrong.} \]

(c) The most vivid future form.

\[ \text{εἰ ταῦτα ποιήσεις} \quad \text{ἀδικήσεις.} \]
\[ \text{If you shall do this} \quad \text{you will do wrong.} \]

B. Besides a difference of Time, the form of expression implies that the condition is unfulfilled either in Present or in Past Time. This is implied by the presence of āv in the Apodosis, and not by any peculiarity of the Protasis.

1. **Present** (but see note).

\[ \text{εἰ ταῦτα ἐποίεις} \quad \text{ἡδίκεις āv.} \]
\[ \text{If you did this (strictly if you were now doing this)} \quad \text{you would be doing wrong.} \]

2. **Past.**

\[ \text{εἰ ταῦτα ἐποίησας} \quad \text{ἡδίκησας āv.} \]
\[ \text{If you had done this} \quad \text{you would have done wrong.} \]

*Note.—The Imperfect, however, very often refers to a descriptive, habitual, or continued past.*

\[ \text{εἰ ταῦτα ἐπρασσεῖς} \quad \text{ἐθαυμάζομεν āv σε.} \]
\[ \text{If you had been acting thus we should have been admiring you.} \]

The Pluperfect denotes a state or condition in the past.

*e.g. εἰ ἐλελύμην, if I had been set free (in a state of liberty).*

\[ \text{πάλαι āv ἀπολώλη, I should long ago have been a dead man.} \]
§ 177. Ordinary Conditions in Greek and Latin.

A.

Protasis. Apodosis.

1. Present.
   ei ταῦτα ποιεῖσ
   Si haec facis
   ei ταῦτα πεποίηκας.
   Si haec fecisti.
   adikeis.
   iniuste facis.¹

2. Past.
   ei ταῦτα { ἔποιεσ
   { ἔποιησας
   Si haec { faciebas
   { fecisti
   ηδίκησας.
   iniuste faciebas.

3. Future. (a) έαν (ἤν) ταῦτα { ποιῆσ
   { ποιήσας
   Si haec feceris (fut. perf.)
   iniuste facies.
   adikeis. av.
   adikeis av.
   iniuste facias.
   (b) ei ταῦτα { ποιήσ
   { ποιήσειας
   Si haec facias
   iniuste facies.
   adikeis.
   iniuste facies.
   (c) ei ταῦτα ποιήσειας
   Si haec facies
   iniuste facies.

B.

1. Present (or Continued Past).
   ei ταῦτα ἔποιει
   Si haec faceres
   ηδίκησας av.
   iniuste faceres.

2. Past.
   ei ταῦτα ἔποιησας
   Si haec fecisses
   ηδίκησας av.
   iniuste fecisses.

II.

§ 178. General or Frequentative Conditions.

These are best taught by real examples. Observe the Apodoses, distinguishing these uses of the Subjunctive

¹ The normal Latin equivalents of the Latin of CICERO, CAESAR, and SALLUST are here given. The variety of Latin forms is far greater than the Greek, and varies more according to the period of the writer. The above are given only as a guide in comparing the two languages, not as an attempt at a full division of the Latin Conditional Sentences.
NEGATIVES IN CONDITIONAL SENTENCES.

and Optative (in the Protasis) from their uses in Ordinary Conditions. In the Apodosis any frequentative tense denoting respectively present and past time may be employed.

1. **Present** (a generalisation true now or for any future occasion).

\[ \text{ἄν} \, \text{ὴρ} \, \text{πονη} \, \text{ρὸς} \, \text{δυστυχεῖ}, \, \text{κάν} \, \text{εὕτυχη}. \, \text{Menand.} \]
A bad man is in evil state,
Even if he e'er is fortunate.

2. **Past**.

\[ \text{ἐἴ} \, \text{τίς} \, \text{ἄντείποι} \, \text{εὕθος} \, \text{ἐτεθνῆκε}. \, \text{Thuc.} \]
If ever any one spoke against them he was promptly put to death.

ἐτεθνῆκει is, of course, a virtual Imperfect.

§ 179. **THE NEGATIVES IN CONDITIONAL SENTENCES.**

The Negative of a Protasis is \( μ \, \text{ἡ} \), of an Apodosis \( \text{oū} \).

\[ \text{ἐἴ} \, \text{μὴ} \, \text{ταῦτα} \, \text{ποιεῖς} \quad \text{oūκ} \, \text{καλῶς} \, \text{ἔχει}. \]
If you are not doing this it is not well.

For exceptions see the chapter on the Negatives.

Relative Conditional Sentences.

Real Examples are given further on.

As has been explained, a Relative Sentence with an Indefinite Antecedent is equivalent to a Conditional Sentence. Any form of the Protasis with \( \text{ἐἰ} \) or \( \text{ἐὰν} \) may be expressed by a Relative Sentence. Both \( \text{oς} \) and \( \text{oτὸς} \) are used, but \( \text{oτὸς} \), as being the indefinite form, is preferred, especially in affirmative sentences. In negative sentences \( μ \, \text{ἡ} \) is sufficient to show that the Relative is indefinite.
A.

**Protasis.**

1. Present. \( \alpha \ (\alpha \ \tau \iota \alpha \) \ \varepsilon \chi \varepsilon i \)
   \[ \Rightarrow e i \ \tau i \ \varepsilon \chi \varepsilon i \]

2. Past. \( \alpha \ (\alpha \ \tau \iota \alpha \) \ { e i \varepsilon \chi \varepsilon i \}
   \[ \Rightarrow e i \ \tau i \ e i \varepsilon i \]

3. Future. (a) \( \alpha \ (\alpha \ \tau \iota \alpha \) \ \alpha \nu \ \varepsilon \chi \eta \)
   \[ \Rightarrow \epsilon \alpha \ \tau i \ \varepsilon \chi \eta \]
   (b) \( \alpha \ (\alpha \ \tau \iota \alpha \) \ \varepsilon \chi \eta i \)
   \[ \Rightarrow e i \ \tau i \ \varepsilon \chi \eta i \]
   (c) \( \alpha \ (\alpha \ \tau \iota \alpha \) \ \varepsilon \xi e i \)
   \[ \Rightarrow e i \ \tau i \ \varepsilon \xi e i \]

B.

1. Present \( \alpha \ (\alpha \ \tau \iota \alpha \) \ e i \varepsilon \chi \varepsilon i \)
   \( \text{(or Imperf. Past).} \)

2. Past. \( \alpha \ (\alpha \ \tau \iota \alpha \) \ \varepsilon \varepsilon \chi \varepsilon i \)
   \( \text{€d} \varepsilon \xi \varepsilon i \\ \text{άν}. \)

§ 180. **Participles in the Protasis.**

Any form of a Protasis may be expressed by a Participle. For real examples see further.

A.

**Protasis.**

1. Present. \( \tau \alpha \varepsilon \tau \alpha \ \pi \omega \nu \)
   \( \Rightarrow e i \ \tau \alpha \varepsilon \tau \alpha \ \pi \omega \nu \)

2. Past. \( \tau \alpha \varepsilon \tau \alpha \ \pi \omega \nu \)
   \( \Rightarrow e i \ \tau \alpha \ \varepsilon \pi \omega \nu \)

3. Future. (a) \( \tau \alpha \varepsilon \tau \alpha \ \pi \omega \nu \)
   \( \Rightarrow \epsilon \alpha \ \tau \alpha \ \pi \omega \nu \)
   (b) \( \tau \alpha \varepsilon \tau \alpha \ \pi \omega \nu \)
   \( \Rightarrow e i \ \tau \alpha \ \pi \omega \nu \)

B.

1. Present (or Imperf. Past) \( \tau \alpha \varepsilon \tau \alpha \ \pi \omega \nu \)
   \( \Rightarrow e i \ \tau \alpha \ \varepsilon \pi \omega \nu \)

2. Past \( \tau \alpha \varepsilon \tau \alpha \ \pi \omega \nu \pi \sigma \sigma \)
   \( \Rightarrow e i \ \tau \alpha \ \varepsilon \pi \omega \nu \pi \sigma \sigma \)
Note. The present participle alone is given (except in B. 2). Of course the aorist participle, denoting a single as opposed to a continued act, may be used in any of the forms, while the present participle denotes an imperfect act (i.e. an act in progress).

§ 181. Position of ἄν.

ἄν of an Apodosis can never begin a sentence. Its natural position is after its verb, but, as it possesses a power of emphasising the word it follows, it often comes before the verb and after some word which is to be emphasised. Almost any word may be so emphasised, especially an interrogative or a negative.

ому ἄν ἔχωμι γ’ εἶπεῖν ὅτι οὐ προσέχον τὸν νοῦν. Plat.
I could not say that I was not attentive.

τῶς ἄν τις, ἃ γε μὴ ἔπιστατο, ταῦτα σοφὸς εἶν; Xen.
How could a man be wise in matters of which he knew nothing certainly?

πολλῇ ἄν τις εὐδαιμονία εἶν περὶ τοῦς νέους. Plat. Apol. xii.
Great would be the good fortune in the case of the young.

ἄρ’ οὖν ἄν μὲ οἴσθη τοσάδε ἔτη διαγενέσθαι.

Plat. Apol. xxii.
Think you then that I should have lived all these years?

ἄν belongs to διαγενέσθαι.

ἐπιεικὴ ἄν μοι δοκῶ πρὸς τοῦτον λέγειν. Plat. Apol. xxiii.
I think I should be adopting a conciliatory tone towards him.

ἄν belongs to λέγειν and emphasises ἐπιεικὴ.

As in the last two examples ἄν when separated from its verb often comes near οἴμοι, δοκῶ, φημί, οἶδα, so much so as to look as if it belonged to them. But we must be careful to connect the ἄν with its proper verb. οὐκ οἶδα ἄν εἰ, or οὐκ ἄν οἶδα εἰ for οὐκ οἶδα εἰ—ἄν should be especially noticed, e.g. οὐκ οἶδ’ ἄν εἰ πείσαμι (EUR. Med.), I know not whether I should persuade him, where ἄν belongs to πείσαμι.

§ 182. Repetition of ἄν.

"Ἅν is often used more than once in the same sentence. For this repetition there may be two reasons.

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1. In a long paragraph, which is complicated by interrupting clauses, ἀν occurs at the beginning. It thus strikes the keynote of the whole so to speak, and gives warning that the whole coming statement is conditional. It occurs again later on near the verb.

2. It may be repeated, more than once, even in a short sentence, if any special word is to be emphasised.

**Examples.**

I. In long paragraphs—

ὦμες δ' ᾧως τάχ' ἄν ἄχρόμενοι, ὡστερ οἱ νυστάξοντες ἐγειρόμενοι, κρούσαντες ἄν με, πειθόμενοι 'Ανύτω, βαδίως ἄν ἀποκτείνατε.  

PLAT. Ἀπολ. xxviii.

But you very possibly in annoyance, just like people when they are being roused from a nap, might listen to Anytus, and, with a tap, put me to death, and think nothing more of it.

N.B.—τάχα, perhaps, often attaches an ἀν to itself.

In PLAT. Ἀπολ. xxxii., a good instance. The sentence begins with ἔγω γὰρ ἄν οἴμαι—then seven lines later on οἴμαι ἄν recurs, followed by ἄν εἰρείω, (all the ἀν's belonging to εἰρείω).

II. For emphasis—

οὐκ ἄν ἀποδοθην οὐδ' ἄν ὀβολὸν οὐδεν. ARIST. Νυμ. 118.

I'll not give—no not a copper to any man.

τι δητ' ἄν ὡς ἐκ τῶν' ἄν ὄφελοιμι σε; SOPH. Αἰ. 536.

How then, knowing what has happened, could I assist thee?

οὔτ' ἄν κελέυσαι' οὔτ' ἄν, εἰ θέλων ἔτι πράσσειν, ἐμοῦ γ' ἄν ἡδέως δρύης μέτα. SOPH. Αντ. 69.

I would not urge thee, no! nor shouldst thou now Desire to help me, would I have thy help.

Good instances occur in SOPH. Αντ. 466, 680, 884; AESCH. Persae, 431.

§ 183. ἀν with Future Indicative.

ἀν with the Future Indicative, Infinitive, and Participle. Many critics have maintained that this construction does not occur in Attic Greek. Many instances have been removed by revision of texts. Mr. Riddell (Ἀπολογία, p. 67, and Digest, p. 139) regards the construction as abundantly established, and cites seven instances from PLATO, e.g. Rep.
§ 184. Ellipse of the Apodosis, and Ellipse of the Verb.

"Av of an Apodosis is sometimes found without its verb. The verb however (an Indicative or an Optative) may be easily supplied from the context.

oi δ' οἰκεῖαι ἐγκομοιῶν· ἄλλ' οὐκ ἄν πρὸ τοῦ. **Ar. Nub. 5.**
The domestics are snoring, but they wouldn't (have been doing so) once. **ouk an (sc. erpêgekou).**

Where two verbs are connected or opposed, it is enough to use ἄν once only, with the first, unless some lengthy complication of clause renders it necessary for the sake of clearness to repeat it, or unless some word is to be emphasised.

οὐδεὶς ἄν ἤν σου ὡς ἐμοῦ κατεμαρτύρησεν (sc. ἂν). **ANTIPH. Her. 15.**
You would have found no one who would have given evidence against me.

τί ἔποιησεν ἄν; η δὴ λον ὡτὶ ἐμοσεν (sc. ἂν); **DEM. 31. 9.**
What would he have done? Is it not clear that he would have taken an oath?

§ 185. Ellipse of the Protasis.

Sometimes the Protasis, as in all languages, is wholly omitted. It can be easily supplied from the context.

οὐδὲν γὰρ ἄν ἐβλάβην (sc. εἰ ἔτιμησάμην, from what has preceded). **Pl. Apol. xxviii.**
I should have received no harm (had I done so and so).

πᾶν γὰρ ἄν κατειργάσω. **SOPH. El. 1022.**
So had: t thou compassed all (sc. εἰ τοιάδε ἦσθα), supplied from a preceding wish.
§ 186. *Ei* and *āv* both in the Protasis.

In several instances *eι* and *āv* are both found in the Protasis (nearly always an Optative). One of the best-known instances is from Plat. Protag. 329 b., *καὶ ἐγὼ, εἰπερ ἄλλῳ τῷ ἀνθρώπῳν πειθοῖµην ἄν, καὶ σοι πειθοῖµαι, for myself, if I would trust any other man, I trust you.* Here it is considered that ἄν belongs to the verb πειθοῖµην, which does double duty, both as a Protasis with *eι*, and also as an Apodosis with *āv* to another unexpressed Protasis, thus: *eι πειθοῖµην, if I would trust (i.e. πειθοῖµην ἄν, I would trust, *eι πῶς τινι δοίη, if he should give me his word).* This is an established Attic idiom, e.g. Dem. Phid. 1, 18, ὅτι παντελῶς, ὧδ᾿ *eι μὴ πούσσατι ἄν τοῦτο, εἰκαταφρόνητον ἐστι, it is not lightly to be despised, even if you should not do so (do so—if the occasion should arise). Isoc. Archid. 120, *eι δὲ μηδεὶς ἄν ὑμῶν ἀξίωσεν ἢν ἀποστερούμενός πατρίδος, προσήκει κ.τ.λ., if none of you should care to live—if deprived of his country, it behoves you, etc. In this last example the Second Protasis is given in the participle ἀποστερούμενος, as it is also in Dem. Meid. 582, *eι οὔτοι χρήματα ἔχοντες μὴ προσῶντι ἄν, if these men would not spend money—if they had it.*

Other instances occur (perhaps) in Aesch. Ag. 930, and Sept. 513. See also Eur. Hel. 825, Dem. Meid. 1206, de Fals. Leg. § 190 (with Shilleto's note), Antiphon, 6. 29, Xen. Cyr. iii. 3. 35 (*θαυμαξομι' ἄν—*eι ἄν ὡφελήσειε*).

An essential point to notice is that in all these instances (except Xen. Cyr. iii. 3. 35) the Apodosis is in the Indicative, generally in the Present, sometimes the Future. The Optative with *eι* and *āv*, therefore, does not denote a remote future supposition except so far as it refers to the unexpressed Protasis. Hence in their notes to Aesch. Ag. 930 (reading *eι πράσσομι' ἄν*) both Mr. Paley and Mr. Sidgwick consider *eι πράσσομι' ἄν* a variant not for *eι πράσσομι*, but for *eι πράξω*, translating not, *if I should prosper, but, if I have a chance of prospering.*

Jelf (§ 860) and Professor Goodwin (Moods and Tenses, 107) compare the Homeric *eι κεν* with the Optative. But in all the Homeric instances an Apodosis with the Optative and *κεν* is joined, e.g. Π. v. 273, *eι τοῦτω κε λάβοιμεν ἄροιμεθά κε κλέος ἐσθλόν, if, in the case given, we should take them, we should win gladly renown.*

In Dem. Timoth. 1201. 19, *eι ἄν* occurs with a Past Indicative:
eι τοίνυν τούτο ἵσχυρον ἢν ἄν τούτῳ τεκμήριον, κἀμοί γενέσθω τεκμήριον. Observe the Apodosis in the Imperative: if this would have been strong evidence for him (i.e. if he had been able to adduce it), let it be evidence for me too. Here, as Professor Goodwin explains (p. 101), the Protasis means: if it is true that this would have been, so that reference is really to the present, and only to the past so far as the unexpressed Protasis requires. Dem. de Cor. 260. 2, is another instance if eι ἐπεχείρησον ἄν is read; only the Apodosis which follows is τίς οὐκ ἄν ἀπέκτεινε;

Note. There is no difficulty in connecting an Apodosis with more than one Protasis referring to different times, e.g. Dem. de Cor. 274. 28, ἐπεχείρου τά σωτά τούτοις, εἰ ἀληθῆ πρὸς ὑμᾶς εἴπομι καὶ εἰπόν, I pray to all these, if I should speak, and did speak the truth before you.

§ 187. Δὲ in Apodosis.

dὲ sometimes introduces an Apodosis as if it were coordinate with, or followed, the Protasis. This is instructive as showing that the logical importance of the subordinate sentence (Protasis) may assert itself over the grammatical importance of the Principal Sentence (the Apodosis). Such cases, however, are very rare in Attic.

eι οὖν ἐνώ γινεῖται μήτε τὰ δεσια μήτε τὰ δίκαια, ὑμεῖς δὲ διδάξατε με. XEN. Hell. iv. 1. 33.

If therefore I know neither what is holy nor what is just, do you then teach me.

Cf. Soph. O. T. 1267; δεινά δ' ἤν.

§ 188. Ἕαν seemingly Interrogative.

εἰ is interrogative as well as conditional, but Ἕαν is only conditional, and must not be used in Indirect Questions. Where it appears to be interrogative, as in two places cited by Liddell and Scott, it comes after σκέπει or σκέψαι, and clearly means, “if by chance,” e.g. XEN. Mem. iv. 4. 12. σκέψαι, ἕαν τόδε σοι μᾶλλον ἀρέσκῃ, consider if perchance you like this better (si forte tibi placuerit).
§ 189. ἂν with Participle seemingly in Protasis.

A Participle with ἂν must always be in Apodosis. But sometimes examination and explanation are necessary.

πόλλα ἂν ἐχων εἰπεῖν, σιγῶ.

Though I have much to say, yet I hold my tongue.

ἐχων is a concessive participle, and is itself an apodosis, the sentence being equal to ἐχοιμῦ ἂν (ἐι βουλοἶμην), σιγῶ δὲ (or ἐγὼ δο περ πολλ’ ἂν ἐχοιμῦ). ἂν emphaseses πολλά.

συνθείς τ’ ἂν οὐκ ἂν ἀλγύναις πλέον. SOPH. O. T. 446.

If thou speed hence thou wouldst not vex me more.

Here συνθείς is itself the Protasis followed by ἂν, which really belongs to ἀλγύναις.

Φίλιππος Ποτίδαιαν ἐλὼν καὶ συνθείς ἂν αὐτὸς ἐχεῖν, εἰ ἐβουλήθη, ὁλυνθίοις παρέδωκεν. DEM. 23. 107.

P. after taking Potidæa, and though he might, if he had wished, have kept it himself, yet handed it over to the Olynthians.

συνθείς ἂν is the Apodosis (ἡδυνήθη ἂν—εἰ ἐβουλήθη), the participle having a concessive force.

§ 190. Conditional Particles and their combinations.

1. εἰ δὲ μὴ, if not, sin minus, sin aliter, has become so stereotyped a phrase, that it is used where εάν δὲ μὴ would be more correct.

εὰν φαίνηται δίκαιον, πειρώμεθα. εἰ δὲ μὴ ἐδώμεν.

PLAT. Crito ix.

If it appears right, let us make the attempt; but if not, let us abandon it.

2. εάν, εἰ, meaning “if haply” (“in case,” “in the event of,” “in hope that,” “thinking that”). It contains sometimes a virtual oratio obliqua (i.e. the thought of the subject). Cf. si forte in Latin.

ἀκουσον καὶ ἐμοῦ, εάν σοι ταῦτα δοκῇ. PLAT. Rep. 358.

Hear me too, in case you may agree.

πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρον. THUC. vi. 100.

They were marching on the city, on the chance of the citizens advancing against them (thinking that they might, etc.).
EXAMPLES OF CONDITIONAL SENTENCES.

3. ὡστερ ἄν εἰ: also written ὡστερανεὶ. The phrase is compressed from ὡστερ ἄν (Apodosis)—εἰ (Protasis), e.g. ὡστερ ἄν εἰ εἰτοι (PLAT. Apol. ix.), just as if he were to say, ὡστερ ἄν τοιοῦτο εἰ εἰτοι.

4. πῶς γὰρ ἄν; (sc. εἰη), with a Protasis (εἰ with Optative) omitted. How would it be, if it were so? How is it possible? How so?

5. κἂν εἰ: νῦν μοι δοκεῖ κἂν ἀσέβεων εἰ καταγγέλωσοι τις Μειδίων τὰ προσήκοντα ποιεῖν. DEM. 21. 51 = καλ ἄν ποιεῖν—εἰ καταγγέλωσοι. But κἂν εἰ comes to be used for the simple καλ εἰ, even if.

6. κἂν = καλ ἄν.

§ 191. Examples of Conditional Sentences.

(1) Ordinary Present Conditions. (2) Ordinary Past Conditions. (3) Present and Past in combination. See § 177 A, 1 and 2.

Observe that the condition may be general as well as particular.

1. Present:—
eἰ τι πρεσίδομα ἐξεστίν ἐξελέγξαι με. ANTIPH. de Chor. 14. If I am making any false statements, you may confute me.
eἰ θεοὶ τι δρόσων αἰσχρόν, οὐκ εἰσίν θεοὶ.
EURIP. Bell. Frag. 294. If the gods do aught immoral they are no gods.
eἰ οὖν τοιοῦτον ὁ θάνατός ἐστι, κέρδος ἐγώγε λέγω.
PLAT. Apol. xxxiii. If therefore death is such a state as this, I for my part count it gain.

2. Past:—
eἰ ἀποστῆναι Ἀθηναίων οὐκ ἠθέλησαμεν, οὐκ ἠδικοῦμεν.
THUC. iii. 55. If we refused to desert the Athenians, we were doing no wrong.

οὐκ because οὐκ ἐθέλω = nolo.
THE PARTICLE ἄν.

ei μὲν Ἀσκληπιὸς θεὸς ἦν, οὐκ ἦν αἰσχροκερδῆς, ei δ' αἰσχροκερδῆς, οὐκ ἦν θεὸς. PLAT. Rep. iii. 408 c.
If Asclepius was the son of a god, he was not covetous; if he was covetous, he was not the son of a god.

ei τι ἄλλο ἐγένετο ἐπικίνδυνον, πάντων παρὰ δύναμιν μετέχομεν. THUC. iii. 54.
If any other danger arose, we took our share in all beyond our strength.

(3.) φράσετε οὖν ἄλληλοις ei πώποτε τι ἢκουσέ τις.
PLAT. Apol. iii.
Explain then one to another, if at any time any one heard anything.

ei ποῦ τι ἐπράγα τοιοῦτος φανοῦμαι. PLAT. Apol. xxi.
If ever I engaged in any business, I shall be found to be such as I have described myself.

ei δὲ δῶο ἐξ ἐνὸς ἀγώνος γεγενησθον οὐκ ἐγὼ ἄῤῥειν.
ANTIPH. de caed. Herod. 84.
If two trials have been made out of one (or instead of one), it is not my fault.

§ 192. Ordinary Future Conditions.
See § 177 A, 3 (a).
Protasis ἐάν (ἤν, ἄν) with the Subjunctive.

ἡν ἀναπείσω τοιούτῳ, σωθήσομαι. ARIST. Nub. 77.
If I (shall) persuade this person here, I shall escape.

ἐάν ἐμοὶ πείθησθε, φείδεσθε μοι. PLAT. Apol. xviii.
If you are (will be) persuaded by me, you will spare me.

ἐάν ἐμὲ ἀποκτείνητε, οὐκ ἐμὲ μείξω βλάψετε ἡ υἱὸς αὐτοῦς.
PLAT. Apol.
If you put me to death, you will inflict no greater injury on me than on yourselves.

καὶ παιδ', ἐάνπερ δεδρ' ἐμοῦ πρόσθεν μόλις, ταραχοῖτε. AESCH. Pers. 529.
And for my son, if he return before me,
Comfort ye him.
ORDINARY FUTURE CONDITIONS.

§ 193. Less Vivid Future Conditions.

See § 177, A 3 (b).

In English we render \( \text{\textit{ei}} \) with the Optative in a variety of ways: \( \text{\textit{ei}} \) τουσαμι, if I should do, if I were to do, should I do, were I to do, if I did, supposing I were to do, etc.

ο\( \text{\textit{ου}} \) πολλη \( \text{\textit{αν}} \) \( \text{\textit{αλον}} \) \( \text{\textit{α}} \) \( \text{\textit{ει}} \) \( \text{\textit{φοβοιτο}} \) τ\( \text{\textit{ον}} \) \( \text{\textit{θανατον}} \) \( \text{\textit{δ}} \) \( \text{\textit{τοιοντοσ}} \).

\( \text{\textit{Plat. Phaed.}} 68. \)

Would it not be the height of inconsistency if such a man were to fear death?

\( \text{\textit{ει}} \) \( \text{\textit{με \epsilonι}} \) \( \text{\textit{τουτους \αφιουτε, \epsilonισουι}} \) \( \text{\textit{αν}} \) \( \text{\textit{μιν}} \).

\( \text{\textit{Plat. Apol. xxvii.}} \)

If you should dismiss me on these conditions I would reply to you, etc.
§ 194. Most Vivid Future Conditions.

See § 177, A 3 (c).

1. Ei with the Future Indicative sometimes refers plainly to the future, and is used much as ἐὰν with the Subjunctive, only the latter is more common and less positively and vividly future.¹

           ἀποκτενέσθαι γάρ, εἴ με γῆς ἔξω βαλεῖσθ. EUR. Phoen. 1621. Thou wilt slay me, if thou wilt thrust me from the land.
           εἴ μὴ καθέξεσθαι γλῶσσαν, ἐσται σοι κακά. EURIP. Aeg. Fr. 5
           If thou wilt not curb thy tongue there will be ills for thee.
           ἦν ἐθέλωμεν ἀποθνῄσκειν—εἴ δὲ φοβησόμεθα κινδύνους.
           If we are ready to die—but if we shall fear dangers.

Observe the co-ordination of the two forms.

           εἴ τοῦτο ποιήσομεν, βαδίσας τὰ ἐπιτήδεια ἔξομεν.
           If we shall do this we shall easily find supplies.

2. But εἰ with Future Indicative in Protasis is found with a present (or virtual present) in the Apodosis.

           εἰ ποιήσεις τότε—εἰ μέλλεις ποιήσειν, if you are going to do, if you mean to do, if you are for doing, and this εἰ with the Future is used of a condition now imminent, and even existing, e.g. if you're for fighting, I'm your man, εἰ μαχεῖ ὃ δε ἐγὼ σοι.

¹ Mr. Monro (Homeric Grammar, p. 239) considers that εἰ with the Future (in Homer) generally expresses suppositions of an obvious or familiar kind.
Mixed Examples. 213

αλρε πληκτρον, εί μαξεί. ARIST. Av. 761.
Up with your spur if you mean fighting.

Cf. ARIST. Ach. 316.

ή νῦν ἐγὼ μὲν οὖκ ἄνηρ, αὕτη δ' ἄνηρ, εἰ ταῦτα ἀνατε τῇ δέ κατέσται κράτη. SOPH. Ant. 484.
Lo, you now! I am no man, but she is the man, if with impunity these my commands are to count as naught in her eyes.

Si iacebit imperium nostrum, cf. 461.
The periphrasis with μέλλω and Infinitive (Present or Future) is commoner in prose. There is a life about the expression which recommends this εἰ with the Future to poetry.

§ 195. Mixed examples illustrating the connection between and interchangeability of the Subjunctive, Optative, and Future Indicative in Conditional Sentences.

N.B.—This section is supplementary to § 192—§ 194.

πώς οὖν ἄν ὄρθως δικάσατε περί αὐτῶν; εἰ τούτους εάσετε τὸν νομίζομενον ὄρκον διομοσαμένους κατηγορῆσαι, κ.τ.λ. πώς δὲ εάσετε; εάν νυν ἄποψησινοντέ μου.

ANTIPH. de Caede Herod. 90.
How then would you rightly judge on these points? if you shall allow my prosecutors to take the prescribed oath and accuse me. And how will you allow this? if you acquit me on this present trial.

N.B.—εἰ with the Future Indicative, and εάν with Subjunctive, have a modal force, "by permitting."

PLAT. de Rep. 359 C (of the ring of Gyges), εἴ τ' ἄν ἢ ἔγονται ἢν λέγω τοιάδε μάλιστα εἰ αὐτοῖς γένομην οίκαν ποτὲ φασι δύναμιν τῷ Γύγου τοῦ Λυδοῦ προγόνω γενέσθαι.

They would enjoy this liberty which I am speaking of most completely, if they should possess such a power as we are told the ancestor of Gyges the Lydian once possessed.

Compared with

PLAT. Rep. 612 B, τουτέστιν εἴναι αὕτη τὰ δίκαια, εάν τ' ἔχω τὸν Γύγου δακτύλιον, εάν τε μή.

(we concluded, ἐφορευ) that the soul must do what is righteous, whether it possesses the ring of Gyges or not.
None of our laws prevents any of you, if he wishes to go to a colony, supposing we and the state should not give him satisfaction, or if he wishes to go and reside anywhere else, (none prevents him) from going wherever he wishes with all his belongings.

The Optative here, Professor Goodwin says, simply marks a less prominent clause. But, it is to be noticed that ἕαυ with the Subjunctive here, which is thus joined with εἰ and the Optative, is a general supposition.

§ 196. The Optative and Indicative with ἕαυ without a Protasis.

The Optative with ἕαυ is freely used without a Protasis in a variety of modified statements. In some cases it is easy to supply a Protasis; in others no Protasis appears to have been thought of. (This is Madvig’s Optativus Potentialis or Dubitativus, § 136.)

1. As a modified statement in present or future time, very often drawing an inference from what has preceded.
   ἔρα ἕαυ ἕμων συσκευάζεσθαι εἰη, XEN. Cyr. iii. 1. 41.
   It is time for us then to be packing up.
   Cf. ANTIPH. Tetrал. Β.Β. 6, ἐλεγχθεῖη.
   τούτ' ἕαυ εἰη ὡς ἐγὼ φημὶ σε αἰνίττεσθαι. PLAT. Apol. xv.
   Herein then would consist what I hold to be your riddling.
   Cf. ANTIPH. de Chor. 15, οἵος τ' ἕαυ εἰη.
   Often βουλοίμην ἕαυ, I could wish, I wish, velim.
   οὐκ ἕαυ μεθείμην τοῦ θρόνου, μὴ νουθετεί. ARIST. Ran. 830.
   I’ll not resign the throne, don’t counsel me.
   Cf. ARIST. Ach. 1055.

2. A modified command or prayer, sometimes put as a question.
   σὺ μὲν κομίζους ἕαυ σεαυτόν ὡθεῖς. SOPH. Ant. 444.
   Thou may’st betake thee where thou likest, i.e. get thee gone.
3. A wish, expressed interrogatively. An interrogation equivalent to a wish.

*πῶς ἄν ὀλοίμην; EURIP.*

How could I perish? i.e. would I might perish?

Arist. *Ach.* 991.

Similarly, but not so freely, the Imperfect Indicative is used. The time is past.

*ἐβουλόμην ἄν.*

I could have wished, vellum.

*ἴν' ἄν ὁδός τῶν ἵππων τε.* PLAT. *Apol.* iv.

This man accordingly would be one of those who understand horses.

(*ἴν' ἄν is Apodosis of an unfulfilled condition.*)

§ 197. Unfulfilled Conditions.\(^1\)

See § 177, B 1 and 2.

1. *Εἰ* with the Imperfect Indicative. The time of the Imperfect Indicative is either present or a past of description, habit, or iteration.

*καὶ τῶς', εἶπερ ἐσθενοῦν,*

Had I the strength,

*I'd do the deed.*

The time is present (*I should now have been doing*).

\(^{1}\) We have in English several ways of expressing an unfulfilled condition in present time, some of which resemble the Greek. Thus we may render, *εἰ ταῦτα ἔτολες ἡσύκες ἄν, if you were doing this* (or, *if you had been doing this*), you would be doing wrong (or, *would have now been doing wrong*). These are not, however, the forms always used in everyday speech. E.g. A tramp, meeting me on the road, asks me for a copper. I put my hand in my pocket, but, finding nothing there, I shake my head and say, "Very sorry, if I had anything, I would give it" (εἰ τι εἶχον ἐδίωκαν ἄν). A Shaksperean unfulfilled condition, referring to present time, may be given. Constance says to Arthur: "If thou that bid'st me content, wert grim," etc., "I would not care, I then would be content, for then I should not love thee," etc. "But thou art fair."
ei ēνος ετύγχανον ὄν, ξυνεγγυνώσκετε δηπον ἄν μοι.

PLAT. Apol. i.

If I happened to be a foreigner (which I am not), you would surely pardon me.

The time is present.

ei μὴ τὸτ' ἑπόνοντο νῦν ἃν οὐκ εὑφραίνομην. PHILEM. 159.

If I had not been toiling then, I should not be rejoicing now.

The force of the Imperfect Indicative (referring to both kinds of time) is well shown in the above example.

ἐγὼ οὖν ἐκαλλυνόμην καὶ ἠβρυνόμην ἄν, εἰ ἣπιστάμην ταῦτα. ἄλλο οὐ γὰρ ἐπίσταμαι.

PLAT. Apol. iv.

I anyhow should plume and pride myself if I possessed this knowledge. But—you see, I don’t possess it (or, I should have been pluming, etc.)

The time is present, or it may refer to a habit in the past.

δὴλον οὖν ὅτι οὐκ ἃν πρόελεγεν εἰ μὴ ἐπίστευεν ἀληθεύσειν. XEN. Mem. i. 1. 5.

It is plain accordingly that Socrates would not have publicly made these statements had he not felt confident that he should speak the truth.

The Imperfect here expresses customary or habitual acts in the past.

Similarly in Latin the Imperfect is used, and not the Pluperfect. The poets are fond of it as a descriptive past. Several instances, not much noticed, occur in HORACE. Ille non inclusus equo Minervae, etc.; falleret aulam, etc.; sed, etc.; ureret flammis; He would not have been deceiving, but burning. Thou hadst not seen Achilles deceiving, but burning. Non ego hoc ferrem calidus iuventa consule Plancio. I had not brooked this in the heat of youth when Plancus was consul.

Sometimes ἄν with the Aorist Indicative in Apodosis is joined to εἰ with the Imperfect Indicative, not to denote a past unfulfilled condition, but a single act, e.g. PLAT. Euthyph. 12 D, εἰ μὲν οὖν σοῦ με ἡρώτας τις εἰπον ἄν, if you were asking me any question I should instantly say. Here εἰπον ἄν really refers to the present, and denotes the instantaneousness of the single act in a way which the Imperfect could not express.
2. *Εἴ* with the Aorist or Pluperfect Indicative. The time is past, denoting a single act (Aorist), or a state (Pluperfect).

> ἀπέθανον ἰν *εἴ μὴ ή τῶν τριάκοντα ἀρχὴ κατελύθη.*

**PLAT. Apol. xx.**

I should have been put to death if the government of the Thirty had not been overthrown.

> εἰ μὴ ἄνέβη Ἀνυτος κἂν ἄφλε χιλιάς δραχμάς.

**PLAT. Apol. xxv.**

If Anytus had not come into court he would even have incurred a fine of 1000 drachmae.

> εἰ μὴ γέμις ἠλθετε ἐπορευόμεθα ἃν ἐπὶ βασιλέα.

**XEN. An. ii. 1. 4.**

If you had not come (past) we should now be marching against the King (or have been now marching).

Protasis a single act in Past; Apodosis a continued act in the Present.

> εἰ τότε ἐβοηθήσαμεν οὐκ ἐν ἡνώχλει νῦν ὁ Φίλιππος.

**DEM. 30. 6.**

If we had then given help Philip would not be annoying us now.

Here *νῦν* is added to mark the present.

> οὐκ ἐν παρέμεινα εἰ ἐλελύμην. **ANTIPH. Herod. 13.**

I should not have stayed if I had not been set free on bail.

> εἰ, ὅσο πρότων, ἀπεκρίνω, ἵκανος ἃν ἠπὶ ἐμεμαθῆκεν.

**PLAT. Euthyph. 14 c.**

If you had answered my question, I should already have finished my learning.

The pluperfect denotes a past state.

§ 198. The omission of ἄν in Apodosis with Indicative.

1. Sometimes a past tense of the Indicative is found in Apodosis without ἄν. Such a construction is necessarily rhetorical. A statement which would have been true if certain conditions had happened is spoken of as actually true. The instances are rare, and many are disputed, but some occur both in poetry and prose.
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THE PARTICLE ἀν.

ei δὲ μὴ Ψρυγῶν
πύργους πεσόντας ἕσμεν Ἑλλήνων δορὶ
φόβον παρέσχεν οὐ μέσως δὲ κτύπος. EUR. Hec. 1111.

(for παρέσχεν ἀν).

Had we not known
That Phrygia’s towers had fallen ’neath the spear
Of Hellas, no slight fear this din had caused.
Cf. Nec veni nisi fata locum sedemque dedissent.

Verg. Aen. xi. 112.

The Imperfect by itself almost bears this meaning without
requiring an ἀν. Indeed the intrinsic meaning of the
Imperfect (e.g. in the following example, “I was not by way of
sending,”) is closely allied to a conditioned statement.

e.g. καίτοι οὐ δήποτε γε κατ’ ἐμαυτοῦ μηνότην ἐπεμπον εἰδός.


And yet I surely was not sending an informer against myself
with my eyes open (I should not have been sending).

See especially a paragraph too long for quotation in ANDOKIDES
de Myst. 58. 59. Cf. also EUR. Bacch. 1312.

The construction is commoner in Latin (cf. Liv. xxxiv. 29,
Difficilior facta erat oppugnatio ni T. Quinctius supervenisset.
Tac. Ann. iii. 14, Effigies Pisonis traxerant ac divellebant ni
fussu principis repositae forent. Hor. Od. II. xvii., Me
truncus illapsus cerebro sustulerat nisi Faunus ictum dextra
levasset. Verg. Georg. ii. 132, Et, si non alium late iactaret
odorem, laurus erat.

2. This omission of ἀν is almost the rule with the
Imperfect of verbs denoting necessity, duty, possibility, propriety,
etc.: χρῆν or ἔχρην, ἐδεί, ἔδει, ἔνι, ἔδεικν, ἔνι or ὀπερχέν (it was possible), καλὸν ἦν, αἰσχρὸν ἦν, καλῶς ἐχέν, ὥθελον, ἐμέλλει, ἐβουλόμην. Also with verbals in -τεσ, e.g.
προαιρετέον ἦν (satis erat). All these phrases denote an un-
fulfilled condition (present or continued past).

This construction is parallel with the Latin—debebam, de-
cebat, oportebat, poteram, gerundive with eram, par, satis,
aequum erat, etc. See MADVIG, L. G. § 348 E., and Obs. 1.

καλὸν ἦν τούσδε, εἶ καὶ ἡμαρτάνομεν, ἐκὶ τῇ ἡμετέρᾳ ὀργῇ.

Thuc. i. 38.

It would have been well for them, even if we had been
wronging them, to give way to our anger.


\[\text{ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε. ARIST. Ran. 866.}\

I could have wished I was not wrangling here.

\[\text{ἴσον ἦν μοι μὴ ἐλθεῖν (as apodosis to εἰ μὴ ἔδει διέφερε).}\

ANTIPH. Herod. 13.

It would have been all the same to me not to have come.

For ὁφελοῦν, ἐβουλόμην, see Wishes.

3. Observe similar constructions of ἔδει and ἔχρην (χρην).

\[\text{χρῆν (ἔδει) σὲ ταῦτα ποιεῖν.}\

You ought to be doing, or, to have been doing (but you are not, or were not, doing the act). Compare ἐποίεις ἄν.

\[\text{χρῆν (ἔδει) σὲ ταῦτα ποιήσαι.}\

You ought to have done (but you did not do) the act.

Compare ἐποίησας ἄν.

Oportebat and oportuit facere.

For χρῆν, with Present Infinitive and Aorist Infinitive, see PLAT. Apol. xxii., ARIST. Ach. 562. ἔδει, DEM. 112. 6. But χρῆ σὲ ποιεῖν (ποιήσαι), you ought to do this (of what can still be done), oportet te facere.

οὐκ ἔδει σὲ ταῦτα ποιεῖν.

You ought not to be doing (what you are doing).

χρῆν, ἔδει, etc., however may take an ἄν.

\[\text{εἰ μὲν ἡπιστάμεθα σαφῶς, σῳδὲν ἄν ἔδει δὲν μέλλω λέγειν.}\

XEN. Anab. v. 1. 10.

If we had all known for certain, there would be no need for me to say what I am going to say.

So in Latin posse may be used and not poteram, oportet and not oportebat.

4. κινδυνεῖω, μέλλω.

\[\text{ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἔπεγένετο.}\

THUC. iii. 74.

The city was in danger of being entirely destroyed if a wind had not arisen (we might say, but a wind arose), a periphrasis for διεφθάρῃ ἄν.

In eo erat ut consumeretur urbs nisi, etc.

μέλλω in the Imperfect is a periphrasis for an Aorist with ἄν.

οὐ σὺνστρατεύειν ἔμελλον. DEM. de Fals. Leg. 391. 11.

They would not have joined forces (οὐκ ἄν σὺνστρατεύεσαι).

Vires non collaturi erant.
§ 199. 'E án (ήν) with the Subjunctive, and El with the Optative in General or Frequentative Suppositions.¹

Many of the four forms already given may express general as well as particular suppositions, but to express a supposition which refers not to a particular act, but to customary acts, frequently repeated acts, general truths or maxims, there are two common forms which are given below. They are parallel with Indefinite Relative Sentences, and Frequentative Temporal Sentences (see Index). 'E án and el here mean “if ever” (έάν ποτε, εἴ ποτε). 'E án and el, however, in themselves, with the Subjunctive or Optative, are not Frequentative, but the Tense of the Apodosis (the Principal Sentence) makes the whole compound clause so. It is the Apodosis which distinguishes these uses of 'E án with the Subjunctive, and el with the Optative from their ordinary uses.

¹ The Latin equivalents to Greek General Suppositions should be noticed.

Present.

If yet any one does not abide by their decree,

Si quis eorum decreto non stetit, sacrificiis interdicunt.

Caesar, B. G. vi. 12.

they exclude him from the sacrifices.

But if ever in addition there be want of control over the desires,

Sin autem etiam libidinum intemperantia accessit, duplex malum est.

Cic. Off. i. 123.

the mischief is doubled.

(The Present Indicative is also used in Latin.)

Past.

If ever they could not deter the enemy from pursuit,

Si a persequendo hostes deterre nequiverant, disiectos a tergo circumvenie-bant. Sallust, Jug. 50.

they kept inclosing them in the rear.

If they came across any large vessel,


they used to bring it to him in triumph.

Observe the tenses of the Protasis: the Perfect Indicative in Present Time, the Pluperfect in Past. These are the commonest forms according to the Latin strictness in representing one action as prior to another.
I. Referring generally to present or future time.

**PROTASIS.**

'Eán (ἡν, ἤν) with Subjunctive. Present Indicative or any present Iterative Tense (gnomic Aorist).

Parallel with

\[
\begin{align*}
\text{\'Eán } & \text{ ποτε } \\
\text{ός } & \text{ ἄν } \\
\text{δοτὶς } & \text{ ἄν } \\
\text{όταν, etc. }
\end{align*}
\]

**APODOsis.**

\[
\text{and Subj.}
\]

II. Referring to past time.

\[\epsilon i \text{ with Optative.}\]

Parallel with

\[
\begin{align*}
\epsilon i & \text{ ποτε } \\
\text{ός, δοτὶς } & \text{ ὅτε, etc. }
\end{align*}
\]

Imperfect Indicative, or any past Iterative Tense (Aor. or Imperf. with ἄν).

**EXAMPLES OF I.**

\[\text{ἡν ἔγγυς ἑλθῃ θάνατος ὅδεις βούλεται θνήσκειν. EUR. Alc. 671.}\]

If (when) death draws nigh none wish to die.

\[\text{μέγ' ἔστι κέρδος ἣν διδάσκεσθαι θέλῃς. MENAND.}\]

'Tis great gain if thou carest to be taught.

\[\text{ἀπασ λόγος, ἂν ἄπη τὰ πράγματα, μάταιον τι φαίνεται καὶ κενόν. DEM. Ol. ii. 21. 20.}\]

All talk, if deeds are wanting, seems idle and empty.

\[\text{ἡν ὁ ὁρὰ σφαλὼσυν, ἐπλήρησαν τὴν χρεῖαν. THUC. i. 70.}\]

If ever by chance they fail, they always make good the loss.

\[\text{ἐπλήρησαν, Gnomic Aorist.}\]

Cf. PLAT. Apol. ix.; ἂν τινα οἴωμαι. Ibid. xxii.; εάν τις βούληται.

**EXAMPLES OF II.**

\[\epsilon i \text{ δὲ τις καὶ ἀντεἰτοι εὐθὺς ἐτεθνήκει. THUC. viii. 66.}\]

If (as often as, whenever) any one did speak against them, he was promptly put to death.

\[\text{ἀλλὰ } \epsilon i \text{ τῷ μῇ φέρομεν, ὥτρυνεν φέρειν. EUR. Alc. 755.}\]

But if ever we did not fetch him a thing, he would order (i.e. kept ordering) us to fetch it.
e̓ı̓ tines ἵδοιέν πη τοῦς σφετέρους ἐπικρατοῦντας ἀνεθάρησαν ἃν. Thuc. vii. 71.

If any of them saw their own side winning in any part of the battle, they would pluck up courage.

ἀνεθάρησαν ἃν, iterative. For the iterative (or indefinite) use of ἃν with the Imperfect and Aorist Indicative, see § 142. This use must be carefully distinguished from that of ἃν in unfulfilled conditions. The iterative use of ἃν may have arisen from its being used without definite application, e.g. ἐλεῖε ἃν, he came—in any given case, whereas in an unfulfilled condition the ἃν may have been of special application, ἐλεῖε ἃν, he came—in that case, i.e. he would have come.

Obs.—That here in connection with a past Apodosis, the Optative really refers to past time. It is only when thus used, and in the rare instances in oratio obliqua where the Optative represents a Past Indicative of the recta, that the Optative denotes past time.

Supplementary Sections, § 200—§ 206.


For Examination and Reference.

Not seldom the Protasis and Apodosis do not strictly correspond. No one rule can be laid down for explaining all the irregularities. Sometimes the mind really shifts its ground in the passage between Protasis and Apodosis, making the conclusion depend upon a condition which the expressed Protasis only suggests. But mostly the irregularity is one of expression only. This is chiefly the case with the Optative with ἃν in an Apodosis, connected with a Protasis in the Indicative or Subjunctive. The Optative with ἃν may, as we have seen, express a modified Indicative drawing an inference, or an Imperative, or a Future. Sometimes again there are two Protases actually expressed (Ex. 9). Sometimes Preposition and Case, or a Particle supplies the place of the Protasis (Ex. 11 and 12).

1. εἰ μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοῦν ἃν ἔγωγε οὐ κατὰ τούτους εἶναί βήτωρ. Plat. Apol. i.

If this is what they mean, I must admit that I am an orator of a far higher order than they.
The Protasis, *ei λέγουν*, refers to the present; the Apodosis is partly a remote supposition, and partly an inference.

2. τοῦτό γέ μοι δοκεῖ καλῶν εἶναι, εἰ τίς οἶδος τ’ εἰπεῖ παιδεύειν ἀνθρώπους. PLAT. Apol. iv.

This does appear to me to be a grand thing—supposing one were able to teach men.

Here, δοκεῖ, a verb of thinking, almost makes the Apodosis like an Optative with ἂν.

3. καὶ ἐγὼ τὸν Εὐηνόν ἐμακάρισα, εἰ ὅς ἀληθῶς ἔχω τὴν τέχνην. PLAT. Apol. iv.

*Lucky Evenus, thought I, if really and truly he were to possess the art.*

*εἰ ἔχω* is the Protasis to an Apodosis implied in ἐμακάρισα.

4. *εἰ τοῖς ἀναιτίοις διάκοιμεν . . . δεινοὺς ἀληθείρους ἔξομεν, . . . ἔνοχοί τε τοῦ φόνου τοῖς ἑπιτιμίοις ἐσμέν.*

ANTIPH. Γ, Α. 4.

*If we should indict the innocent, we shall find dread avengers, and we are liable to the penalties for murder.*

A series of pictures more and more vividly presented, passing from the Optative to the Future Indicative.

5. πῶς ἂν εἰδ θευνότερα μηχανήματα εἰ υἷν κατείργασαι ἐκ βούλεσθε; ANTIPH. de Caed. Herod. 16.

**How could there be more terrible practices, if you have (a present ordinary condition) achieved your object?**

6. *εἰ τοῖνυν μεγάλων ἀγαθῶν αἰτία υἱὰς εἰργάσαντο ἐκεῖνοι, μέρος ἐγὼ οὐκ ἄν ἐλάχιστον δικαίως ταύτης τῆς αἰτίας ἔχοιμι.*

ANDOK. de Red. suv. 12.

*If then those men accomplished what secured your great advantages (an ordinary past Protasis), I might justly claim not the least share of the merit (a future Apodosis, also marking an inference).*

7. *εἰ οὖν τινὶ υἱῶν γνώμη τοιαύτη ἀρειστήκηκε πρότερον περὶ ἐμοῦ, σκοπεύοισθε εἰς αὐτῶν τῶν γεγενημένων.*

ANDOK. de Myst. 54.

*If, therefore, any of you previously used to entertain such an opinion of me (an ordinary past condition in the Imperfect), examine the case by the actual facts (i.e. now in the immediate future).*

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THE PARTICLE ἀν.

8. εἰ ἦν δύον τὸ ἑτερον ἐλέσθαι, ἡ καλῶς ἀπολέσθαι ἢ αἰσχρῶς σωθῆναι, ἡχοὶ ἂν τις εἰπεῖν κακίαν εἶναι τὰ γενόμενα.

Andok. de Myst. 57.

If it had been possible to choose one of two alternatives, either an honourable death or a dishonourable escape, then you might stigmatize my conduct as cowardice (a past unfulfilled condition, a future Apodosis with an inference).


I accordingly should be in a position of one who is guilty of fearful sin if, when your rulers were assigning me a post, etc.,—if then, I say, I was remaining at the post which they assigned me, but if, when now God is assigning me a post, I were to desert that post.

Here there is one Apodosis, ἂν εἴην εἰργασμένος, and two Protases, εἰ ἠμενον, εἰ λάτομεν. The two Protases make up the combined conditions which produce the Apodosis.

Cf. also ch. xv.

10. εἰ γὰρ οὕτωι ὀρθῶς δρέστησαν, ὑμᾶς ἂν οὐ χρεῶν ἁρχοιτε.

Thuc. iii. 40.

If they were right in revolting, then your rule is unlawful (it would follow that you are ruling).

11. διά γε ὑμᾶς αὐτοὺς πᾶλαι ἂν ἀπολόλειτε. Dem. de Cor. 242.

So far as you yourselves were concerned, you would have been ruined long ago.

διά γε ὑμᾶς αὐτοὺς = εἰ ὑμᾶς αὐτοῖς μόνοι ἦτε, if you had been left to yourselves, had it depended on you alone.

12. οὔτω γαρ οὐκέτι τοῦ λοιποῦ πᾶσχοιμεν ἂν κακῶς.

Dem. Phil. 1. 44.

For in that we should never again get into trouble.

οὐτω = εἰ ταῦτα γένοιτο.

§ 201. Examples of the Conditional Participle in a Protasis.


I shall be ruined if I don't learn.

= ἐὰν μὴ μάθω.
CONDITIONAL RELATIVE SENTENCES.

_εἰ γὰρ ἐνδός οὐ μὴ τυχῶν_

_άπόλωλα._

_Arist. Ach. 466._

One thing I need which, if I fail to get,

_I'm a lost man._

οὐ μὴ τυχῶν ἀπόλωλα being a vivid future.

τὸ ἀποθανεῖν ἄν τις ἐκφύγω ὁπλα ἀφεῖς. _Pl. A pol. xxix._

_A man might escape death if he were to fling away his arms._

ἀφεῖς = εἰ ἀφεῖς. _Antiph. de Caede Herod. 91._

For if he should repent he yet might come to a right decision.

οὐ γὰρ ἀν ἐβλήθη ἀτρέμιξων καὶ μὴ διατρέχων ( = εἰ ἑτρέμιξε καὶ μὴ διάτρεχε). _Antiph. 2 Tetral. B. B. 5._

_He would not have been struck if he had been standing still, and not running across._


ἀ μὴ ὀδια, οὐδὲ ὀλομαί εἰδέναι. _Plat. A pol. vi._

_What I do not know I do not fancy that I know._

= εἰ τινὰ μὴ ὀδια.

τὼν δὲ ἄλλων ἔνων ὅστις πώτοτε ἡθέλησε καταστῆσαι ἐγγυητάσ, οὐδεὶς πώτοτε ἑδέθη. _Antiph. Herod. 17._

Of all the other foreigners who ever at any time chose to furnish securities, none ever was thrown into prison.

ὅστις ἡθέλησε = εἰ τις ἡθέλησε, an ordinary past Condition.

ἀ γάρ τις μὴ προσεδόκησεν, οὐδὲ φυλάξασθαι ἐγχωρεῖ. _Antiph. de Caed. Herod. 19._

_What one does not expect, it is not even possible to guard against._

An instructive instance; _προσεδόκησεν_ is a Gnomic Aorist, and so this is a General Supposition in Present time. The Aorist, however, may here simply imply priority of time.

ἵνα γε δύναμιν ἄντι ὅστις τε ἄν τῇ χειρὶ ἀποκταίνῃ ἄδίκως καὶ ὅστις τῇ ἰδίῳ. _Antiph. de Caed. Herod. 92._

_The effect is the same whether a man takes life with his hand, or with his vote._

A General Supposition again in Present time.
§ 203. Relative Conditional Sentences expressing General Suppositions.

(See also the last two examples in the previous section.)

I. Present Time.

συμμαχεῖν τούτους ἐθέλουσιν ἀπαντεῖν, οὐς ἁν ὅρωσι παρεσκευασμένους.

Dem. Phil. i. 42. 1.

All men are ready to be in alliance with those whom ever they see prepared.

= ἐὰν τινας = ὅταν, ὁπόταν τινάς.

II. Past Time.

οἱ δὲ, καλομένου ἄλλου, ἐπιβαλόντες ὅν φέροιεν, ἀπήσαν.

Thuc. ii. 52.

Continually, while one body was burning, they kept throwing on (the funeral pile) any one they were bearing, and then going away.

= ἐἰ τινὰ = ἐἰ πότε τινὰ = ὁπότε τινά.

§ 204. Examples of Infinitive in Apodosis with ἄν.

ei Τέγεα σφυι προσγένοιτο, ἐνόμιζον ἀπασαν ἄν ἔχειν Πελοπόννησον.

Thuc. v. 32.

They thought that, if they could get in addition Tegea, they would possess the whole Peloponnese.

ἄν ἔχειν = ἔχοιεν ἄν.

But in the recta they would say: ἐὰν ἡμῖν προσγένηται ... ἔξομεν.

οὐδὲσ ἄντείπε διὰ τὸ μὴ ἀνασχέσθαι ἄν τὴν ἐκκλησίαν.

Xen. An. i. 4. 20.

No one contradicted, because the assembly would not have permitted it.

ei ἄντείπε—οὐκ ἂν ἡνέσχετο ἡ ἐκκλησία.

ἀλλ' ei πέπαυται, κάρτ' ἂν εὑρισκείν δοκῶ Soph. Aï. 263.

Nay, if he hath ceased, methinks all may be well.

εὑρισκοῖν ἂν an Optative of inference.
§ 205. Examples of Participle in Apodosis with ἀν.

aitei ἔνων καὶ μισθὸν ὡς οὕτως περιγενόμενος ἄν τῶν ἀντιστασιωτῶν.  
Xen. An. i. 10.
He asked for mercenaries and pay, representing that thus he would get the better of his opponents.

οὕτω περιγένοιτο ἄν, but as it is in Historical (Virtual) obliqua the original recta would be ἐάν δεξιοί ἔνεοι—οὐτω περιγενήσωμαι.

ὁρῶν τὸ παρατέχυσμα, εἰ ἐπικρατήσει τις, ἐρᾶς ἄν ληφθέν.  
Thuc. vii. 42.
Seeing that the cross-wall, if any one carried the heights, would easily be captured.

=ἐρᾶς ἄν ληφθείη. Note the Participle after ὁρῶν, a verb of Perception.

ἀ πάντα τολμῶν, κατὸ παντὸς ἄν φέρων  
λόγου δικαίων μηχάνημα ποικίλον. Soph. O. C. 761.
Bold wretch, who out of every cause wouldst bring Shifty device of righteous argument.

φέρων = ὡ φέροις ἄν (εἰ καιρὸν λάβως).

§ 206. Supplementary Note on ἐάν with the Subjunctive, and εἰ with the Optative.

'Εάν with the Subjunctive is the ordinary form for stating a supposition in future time. By the term ordinary it is not meant that this form occurs oftener than εἰ with the Optative, but that if, for instance, we had to say, "If it is fine to-morrow, we will go for a walk," we should naturally translate this by ἐάν with the Subjunctive. That is to say, ἐάν ταύτα γένηται means if this shall happen. Modern English renders it difficult for us to grasp this very simple explanation, because we equally render εἰ ταύτα γίνεται and ἐάν ταύτα γένηται by if this happens. Ei ταύτα γίνεται should correctly be translated if this is (now) happening, and ἐάν ταύτα γένηται, if this shall happen. So in the instance first given we ought strictly to say "If it shall be fine to-morrow." In older English it would have been "if it be fine to-morrow," which is an exact parallel to ἐάν with the Subjunctive. The difficulty is aggravated by not bearing in mind that the Apodosis is the
Principal Sentence, and, as such, sets the time of the whole Compound Conditional Sentence. 'Εάν with the Subjunctive (in ordinary particular conditions) is regularly accompanied by an Apodosis in the Future Indicative, e.g. ταῦτα ποιήσω ἐὰν τι δέη, I will do this if it is necessary; ἐὰν τι δέη thus refers to the future.

Εἰ with the Optative also refers to the future. Εἰ ταῦτα γένοντο means if this should happen, as opposed to ἐὰν ταῦτα γένηται, if this shall happen. All scholars now seem agreed that the difference between ἐὰν with Subjunctive and εἰ with Optative is the same as that between if I shall and if I should in English.

In opposition to long-received explanations Professor Goodwin has shown in a series of papers (see especially Journal of Philology, Vol. v. No. 10, and Vol. viii. No. 15) that ἐὰν with Subjunctive and εἰ with Optative are interchangeable expressions, alternating sometimes in the same paragraph, and when referring to the same condition. There can thus be no fundamental distinction between them, nor, we must add, between them and εἰ with the Future Indicative. All these are variant expressions for a future condition.

The most generally received theory hitherto of ἐὰν with Subjunctive has been that of Buttmann, according to which it denotes "an uncertain but possible case with the prospect of speedy decision." Professor Goodwin pertinently asks how we should turn into Greek the proverb, "If the sky falls, we shall catch larks." Of course by ἐὰν with the Subjunctive. But what is the "prospect of speedy decision" here? Further he asks whether Demosthenes (Phil. i. p. 43, § 11) implies any nearer prospect of decision about Philip's death when he first refers to it in the words ἄν οὗτος τι πάθη, than in the very next sentence, when he says εἰ τι πάθοι. Again, ἐὰν with Subjunctive has been stated (by Dr. Donaldson and others) to denote "uncertainty with some small amount of probability." This theory, however, is destroyed by such conditions as the following, all with ἐὰν and Subjunctive. In Plat. Crito, 50, of the laws speaking to Sokrates. In Euthyd. 299, of a man swallowing a cartload of hellebore. In Rep. 612, of the soul wearing the ring of Gyges. In Eur. Phoen. 1216, and Orest. 1593, of a human being flying on wings to the aether.

How then do these three Future Conditions differ? 'Εάν with the Subjunctive gives a vivid and distinct representation of
a supposition in the future. *Ei* with the Future Indicative is more vivid still; a condition is brought home as of imminent and immediate interest. *Ei* with the Optative, on the other hand, conjures up a future supposition less graphic, vivid, and life-like, a supposition less distinctly conceived, more faintly sketched, a supposition of less immediate concern, one which moves the mind with a more languid interest. We may compare the three forms to three sketches or pictures differing in greater or less distinctness of outline. Or we may say that *e* with the Future Indicative moves the mind with the immediate interest of the next hour or minute, *éav* and the Subjunctive with the natural and lively interest of the morrow, *e* and the Optative with the fainter and remoter interest of next week. But the whole effect in each case is rhetorical, the expression itself does not imply that the fact denoted in the condition is to be decided, or that it is likely or unlikely; it is all a question of realising a conception more or less vividly, or, as Mr. Monro in his *Homeric Grammar* puts it, the difference depends on the tone assumed by the speaker.

When, therefore, is *éav* with the Subjunctive chosen rather than *e* with the Optative? Professor Goodwin shows that there may be several reasons for choosing the more vivid expression. The following instances are most instructive.

1. The speaker may have an actual case present to his mind. In *Rep. vi.* 494, Sokrates is thinking of Alkibiades; in *Rep. vii.* 517, of himself. In both cases *éav* with the Subjunctive is the form employed.

2. The speaker may be dreading the fulfilment of his supposition. *Dem. Aphob. i.* 67 (p. 834), an adverse vote is referred to in these terms, *édv ἀποφύγῃ με οὖτος, ὁ μὴ γένοιτο.*

3. The speaker may be treating an improbable and ridiculous supposition with scorn. *Plat. Rep. x.* 610 a, of bodily depravity causing mental depravity (*éav μὴ ἐμποιή— τούτο γε οὐδεὶς τοτε δείξει*): *Plat. Gorg.* 470 c, of Polus convicting Sokrates of talking nonsense (*éav με ἔλεγχοι*).

There may be other reasons besides the above. Sometimes *éav* with the Subjunctive seems to single out a supposition for special emphasis: sometimes an unfamiliar conception has been introduced by *e* with the Optative, which, when we have become familiarised with it, is expressed by *éav* with the Subjunctive. Or again, and this is a point worth further atten-
tion perhaps, different writers, from temperament or style, have a habit of using one expression rather than another. Thus AESCHYLUS very rarely uses ἐάν with the Subjunctive in an ordinary future supposition. He oftener uses εἰ with the Future Indicative; thrice he uses εἰ with the Subjunctive. But his partiality for the Optative is remarkable. THUCYDIDES again often uses εἰ with the Future Indicative.

In all the above cases (1) the time is future, (2) the picture is designedly conceived and drawn in a lively graphic manner. (3) In many cases such as the above ἐάν with the Subjunctive alternates with εἰ and the Optative. Thus in the example from DEM. APHOB. the same condition is alluded to later on (ii. § 18, p. 841) by the words εἰ ἀγαφίσαμεν, and yet again (§ 21, p. 842) by εἰ γνώσεσθε. Similarly in PLAT. REP. 517 A, where Sokrates is referring to himself, the Optative is used.

The inferences from the above premises are inevitable.

(1) ἐάν with the Subjunctive, and εἰ with the Optative, both refer to future time.

(2) They are interchangeable, differing only in greater or less clearness of conception and vividness of expression.

(3) As expressions they can in themselves imply no opinion of the writer that the fact denoted by the condition is more or less likely to occur, the one and only thing stated being the dependence of the consequence upon the condition.

The interchangeability of the Subjunctive and Optative is one of the regular and most characteristic features of Greek Syntax. We find it constantly in Indirect Statements and Questions, and throughout the Oratio Obliqua, in Temporal, Final Sentences, in Sentences with ὁριστ. In all these cases we do not hesitate to accept the explanation that one expression is more or less direct and vivid than the other, and that the two varieties are interchangeable. Conditional Sentences do not stand apart by themselves: they follow the principles which rule Greek Syntax.

Two points may be added:

1. If it is asked whether the writer may not hold an opinion that the fact denoted is more or less probable, we may reply that of course he may, and that holding such an opinion he may choose one form of expression rather than
another. But this covers only some instances and not all. Probability cannot be made the basis of a division, since the fact denoted varies from what is in itself natural and probable to what is physically impossible.

(2) The notion of future time is sometimes very indistinctly marked by εἰ with the Optative, the faintness of the conception being the chief effect intended in such cases. Still εἰ ταῦτα οὕτως εἰη cannot (as sometimes in Homer) be past, if this had been so; it cannot be translated, if it were now so; it can only be rendered, if this were to be so, were so, should be so. The Apodosis also must always be examined in connexion with the Protasis.
CHAPTER III.

§ 207. TEMPORAL SENTENCES.

Temporal Sentences are constantly expressed in Greek by Participles in agreement with the Subject, by the Genitive Absolute, and by the Accusative Absolute.

When the time of the Temporal Sentence is definite the Indicative is used; when indefinite the Subjunctive and Optative. This is the one clew to the use of the moods in Temporal Sentences.

See § 172, Definite and Indefinite Sentences.

Time is indefinite in three ways:

1. Indefinite Futurity, i.e. when the action will occur in the indefinite future.

2. Indefinite Frequency, i.e. when the action may recur an indefinite number of times.

3. Indefinite Duration, i.e. when the action may continue for an indefinite period.

All Temporal Sentences in the Subjunctive and Optative will fall under one of the above three heads, the first,

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1 This principle of Indefinite Time may be most usefully applied to the Latin Subjunctive as opposed to the Indicative, e.g.—

Donee labantes consilio patres firmaret (Hor.). Indefinite Futurity.

Oppriere quod scire possis quod tibi agendum sit. Indefinite Futurity.

Dum Priami Paridisque busto insultet armentum. Indefinite Duration.

It is usual to explain many such sentences in Latin (and in Greek) by saying that they express a purpose. So they do, but this is not contained in the Temporal Particle and its Sentence, but in the nature of the principal verb combined with the indefiniteness of time in view. So probably with Temporal Sentences which are described as Conditional (dum).

Indefinite Frequency is so differently treated by Latin writers that it is not touched on here.
Indefinite Futurity, being the commonest, and the third, Indefinite Duration, being the rarest. More than one kind of Indefiniteness may be denoted by the same expression.

The Subjunctive is used in Primary, the Optative in Historic sequence, though, as in other Sentences, the Subjunctive occurs in Historic sequence, and sometimes is co-ordinate with the Optative.

A Temporal Particle with the Subjunctive takes ἄν (πρὶν ἄν, ἐώς ἄν, ἑπειδὰν, ὅταν, etc. etc.).
Thus ἐώς ἄν γένηται.

A Temporal Particle with the Optative drops the ἄν (πρὶν, ἐώς, ἑπειδή, ὅτε, etc. etc.). ἐώς γένοιτο.

For the omission of ἄν in Subjunctive clauses see § 221.
For the retention of ἄν with the Optative see § 222.

§ 208. "WHEN" IN DEFINITE TIME (PAST).

I. ἑπελ, ἑπειδή (ἡνίκα less common), when, after, with Indicative Aorist (an action prior to principal sentence), Indicative Imperfect (contemporary with principal sentence).

Latin: cum with Pluperfect and Imperfect Subjunctive, postquam with Indicative.

ἐπειδή δὲ ὅλυναρχία ἐγένετο, οἱ τριάκοντα μετεπέμ-ψαντό με.  
PLAT.
When an oligarchy had been established, the Thirty sent for me.
Cum vero paucorum dominatio constituta esset,  
Triginta illi me arcessiverunt.
When Darius was ill, he wished both his sons to appear before him.

Darius, cum moreretur, filios ambo ad se venire volebat.

For ἡνίκα see PLAT. Apol. xxxi., SOPH. El. 32, 423, Ai. 272.

Note. ὅτε, “when,” cannot introduce a clause in Attic Greek like ἐπεί, ἐπεὶ ὡδή. Being a relative it must be connected with some sort of antecedent, though, like all relative sentences, the clause in which it stands may come first. ὅτε is its strict antecedent.

§ 209. "AS SOON AS," "DIRECTLY," IN DEFINITE TIME.

Ἐπεί, ὅτειδι take τάχιστα when they mean directly, immediately, as soon as, no sooner—than.

ὁς (Latin ut) has the same meaning even without τάχιστα, but more markedly with τάχιστα.

[Latin: ubi, ubi primum; ut, ut primum; simul, simul ac (atque); postquam; with the perfect indicative.]

ὁς τάχιστα ἐως ὑπέφανεν, ἑβύνῳ. XEN.

As soon as day began to dawn, they set about taking the auspices.
"WHENEVER," ETC., IN INDEFINITE TIME.

The Thirty were appointed directly the walls were raised.


The same particles, ἐπεὶ, ἐπειδὴ, ἦνικα, ὅτε, and also ὅποτε, denoting Indefinite Futurity, or Indefinite Frequency, take the Subjunctive and Optative.

[Latin: usually a Temporal Conjunction with Future Perfect Indicative. But for Frequentative Sentences see the caution given § 207, footnote.]

A. With Subjunctive in Primary sequence, ἐπειδὰν, ὅταν, ὅποταν (ἡνίκ' ἄν, ἐπῄν and ἔπαιν rarer).

N.B.—ὡς ἄν is said never to be Temporal, but see Soph. Phil. 1330, Αἰ. 1117, with Jebb's note on the latter passage. ἐπειδὰν ἐὰν διαπρέξωμαι, ὅταν δέομαι, ἦξο. Xen. An.

When I have (shall have) accomplished my object I will return. (Indefinite Futurity.)

Cum vero confecerò quod in animo est, redibò.

οὐκοῦν, ὅταν ἰδίᾳ μὴ σθενω, πεπαύσομαι. Soph. Ant. 91.

So, when my power shall fail, I will give o'er. (Indefinite Futurity.)

αὕτη ἡ φωνή, ὅταν γένηται, ἀεὶ ἀποτρέπει με. Plat.

This inward voice, whenever it comes, ever checks me. (Indefinite Frequency.)

μανώμεθα πάντες, ὅποταν ὀργίζομεθα. Philemon.

We are madmen all, whenever we are angry. (Indefinite Frequency.)
Note. For ὃταν (Indefinite Futurity) Soph. El. 386, 1038, (Indefinite Frequency) PLAT. Apol. xvi., xxiii., Soph. El. 267, 293, AESCH. Pers. 602. ὀπόταν (Indefinite Futurity) Soph. Phil. 146. All these particles may often be rendered, as soon as, when once, but the time is still indefinite in the Future.

ὁπόταν (Indefinite Frequency) XEN. Cyr. iii. 3. 26, al. ὅπου ἤν) : ἐπείδαι (Frequency) PLAT. Apol. xxxii.

For εἴτε ἢν, poetical, Soph. El. 627.

With the Subjunctive expressing Indefinite Frequency compare ἐὰν (ἤν) with Subjunctive in General Suppositions.

B. With Optative in Historic Sequence, ἐπεί, ἐπείδη, ὀπότε (ὁτε very rarely).

οἱ ὅνοι, ἐπεί τις δίωκοι, προδραμόντες ἦν εἰστήκεσαν.

XEN.

The asses, whenever any one chased them, would gallop ahead and then halt. (Indefinite Frequency.)

ὁπότε εὑ πράσσοι πόλις
ἐχαίρε, λυπρῶς ὦ ἐφερεν, εἰ τι δυστυχοί.

EUR. Supp. 897.

When’er the state fared well,
He would rejoice, and mourn if aught it suffered.

ὁπότε is =εἰ πότε, as much conditional as temporal. See PLAT. Apol. xxxii., ὀπότε ἐντύχοιμι Παλαμῆδε. In THUC. i. 99 a good instance.

Note. ἐπεί, ἐπείδη, ὀπότε with the Optative appear always to denote Frequency rather than Futurity, except when they represent an ἐπήν, ἐπείδαν, ὀπόταν, ὅταν turned from Primary to Historic sequence.

Compare εἰ with Optative in General Suppositions.

§ 211. "SINCE" IN DEFINITE TIME.

ἐξ οὗ (ἐκ quo with Indicative), since, ever since, in Definite Time with Indicative.
"WHILST" IN INDEFINITE TIME.

ever since mercenaries have been serving, he has been conquering his friends.

for ut in Latin cf. Ov. Trist. v. 10. 1, ut sumus in Ponto, etc.

This may be expressed participially in the Dative, see § 118, note.

§ 212. "WHILST" IN DEFINITE TIME.

"Eōs, ēste, ēn ὃ, ēn ὃσφ, ὃσον χρόνον, ἦνικα (rarely μέχρι), whilst, denoting Definite Duration with Indicative.

[Latin: dum, donec, quamdiiu, quoad with Indicative.]

While I am still young, I train my mind.

We shall easily find supplies so long as (during all the time that) we are in the enemies' country.

Himself was happy.

Donec morbo versabatur.

Donec morbo versabatur.

§ 213. "WHILST" IN INDEFINITE TIME.

The same particles denoting Indefinite Duration take

A. Subjunctive in Primary sequence with ἄν.
TEMPORAL SENTENCES.

εὼστερ ἂν ἐμπνεῶ, ὥσ μὴ παύσωμαι φιλοσοφῶν.

Plat.

Just so long as I breathe, I never will give up philosophy.

Dum spirabo haud desinam philosophari.

Cf. Aesch. Ag. 1435.

B. Optative in Historic Sequence, without ἂν.

φίλομεν μηδέποτε ἂν μεῖζον γενέσθαι, εἰς ἐγὼν εἷ ἀυτῷ ἐστιν.

Plat. Theaet. 155 A.

We shall admit that it never would become either greater or less, so long as it should remain equal to itself.

[Latin: dum, donec, quamdiu, quoad, with Future Indicative, or, when purpose is connoted, Subjunctive.]

§ 214. "UNTIL" IN DEFINITE TIME.

ἐὼς, ἔστε, μέχρι, ἄχρι (μέχρι οὗ, ἄχρι οὗ), until, denoting Definite Time with Indicative.

ἐντε poetical, μέχρις, ἄχρις before a vowel in later writers.

[Latin: donec, quoad, with past Indicative.]

ταῦτα ἐποίουν, μέχρι σκότος ἐγένετο. Xen.

This they were doing until darkness came on.

quoad or donec nox oppressit.

Cf. Thuc. i. 109, iv. 4, μέχρι οὗ and μέχρι.

παίουσι τὸν Σωτηρίδην, ἔστε ἡνώγκασαν πορεύεσθαι. Xen.

They beat Soterides till they compelled him to move on.

quoad progresdi coegerunt.


ἐχώρουν διὰ τῶν Σικελῶν, ἐως ἄφικοντο ἐς Κατάνην.

Thuc. vi. 62. 3.

They marched through the country of the Sicels, till they came to Catane.
UNTIL” IN INDEFINITE TIME.

They hack, hew mincemeal the poor wretches' limbs,
Till they had crushed outright the lives of all.

They hack, hew mincemeal the poor wretches' limbs,
Till they had crushed outright the lives of all.

In this example the Indicative denotes Indefinite Futurity thrown back into the past, and consequently now Indefinite only to the original thought of the chief subject. This is parallel with a Final Sentence in the Indicative (see Index).

§ 215. “UNTIL” IN INDEFINITE TIME.

The same Particles, denoting Indefinite Futurity, take

A. Subjunctive in Primary Sequence.

μέχρι δ' ἄν ἐγώ ἥκω, αἱ σπονδαὶ μένουν. ΧΕΝ.

Until I return, let the armistice continue.

ἔπισχες ἐστ' ἄν καὶ τὰ λοιπὰ προσμάθης. ΑΕΣΧ.

Pause till thou further learn what yet remains.

ἄναγκη ταύτα δὲi παρέχειν, ἦς ἵνα κόραν λάβη.

It is necessary to furnish continually the same things until he (shall) take the country.

ἔστ' ἄν ΑΕΣΧ. ΠΕΡ. 366.

B. Optative in Historic Sequence.

περιμένουμεν ἐκάστοτε, ἦς ἀνοιχθεὶ τὸ δεσμωτήριον.

We used to wait about on each occasion, until the prison was (should be) opened.

περιμένουμεν is Frequentative, but ἦς ἀνοιχθεὶ expresses Indefinite Futurity, and expresses indirectly the thought of the chief subject.
TEMPORAL SENTENCES.

σπονδας ἐποίησαντο ἐως ἀπαγγελθεὶν τὰ λεχθέντα.

XEN.

They made an armistice (to last) till the terms were (should be) announced.

Here again the thought of the chief subject is clearly seen. Their original words would be σπονδας ποιουμεθα ἐως ἂν ἀπαγγελθη. The moods in the two last examples are thus due to Oratio Obliqua.

Note. It may be generally laid down that ἐως, etc., with the Subjunctive and Optative after Affirmative Sentences correspond to πρὶν with the same moods after Negative Sentences. ἐως, etc., do occur, but very exceptionally, after Negative Sentences.

οὐκ ἀναμένομεν, ἐως ἂν ἢ ἕμετέρα χώρα κακῶταί.

XEN. Cyr. iii. 3. 18.

We do not remain until our country is being ravaged.

When πρὶν is used with any finite mood the action of its verb will not begin until the action of πρὶν with the principal verb has occurred. The difference here consists in the meaning of the verb ἀναμένω, to continue.

§ 216. THE CONJUNCTION Πρὶν.

Πρὶν with the Indicative, Subjunctive and Optative is used after Negative Sentences where ἐως, ἐστε, μέχρι, etc., are used after Affirmative Sentences.

Πρὶν ἂ is used like πρὶν. πρῶτερον, πρῶσθεν, πάρος, another πρὶν (used as an adverb), frequently are used in the Principal Sentence as forerunners of πρὶν.

Πρὶν differs from other Temporal Particles only in being joined to an Infinitive as well as to other moods. The following table will show the ordinary Attic usage. Exceptions are given subsequently.

A. After Affirmative Principal Sentences.
WITH THE INFINITIVE.

1. When the Time is Definite, \( \pi\rho\nu \) with the Indicative.

2. When the Time is Indefinite (Indefinite F\'turity), \( \pi\rho\nu \) with the Subjunctive and Optative.

The order in time of the Principal and Subordinate Sentences in \( \pi\rho\nu \) clauses should be noticed. (1) When \( \pi\rho\nu \) is used with the Infinitive, the action of the Principal Sentence takes place before that of the Subordinate Sentence (the \( \pi\rho\nu \) clause). (2) When \( \pi\rho\nu \) is used with a Finite Mood (Indicative, Subjunctive, Optative) the action of the Principal Sentence had to wait (in the past), or has to wait (in the future) for the decisive occurrence of the \( \pi\rho\nu \) clause.

§ 217. \( \Pi\rho\nu \) WITH THE INFINITIVE.

A. The Principal action takes place before the Subordinate action with \( \pi\rho\nu \). \( \Pi\rho\nu \) with Infinitive always means before. The Infinitive in itself denotes the mere verbal notion rather than a distinct fact, like the English gerundive in -ing (before coming, going, speaking). But the fact is often implied. Cf. \( \dot{\omega}\sigma\tau\epsilon \) with Infinitive.

\[
\pi\rho\nu \mu\varepsilon \nu \pi\epsilon\omega\eta\nu \varepsilon\sigma\theta\iota\epsilon\iota\varsigma, \pi\rho\nu \ \delta\varepsilon \delta\upsilon\varsigma\varsigma\nu \pi\iota\nu\iota\varsigma.
\]

You eat before being hungry, you drink before being thirsty.

\[
\dot{\epsilon}\pi\mu\nu\phi\epsilon \ \pi\rho\nu \ \epsilon\upsilon \ \tau\epsilon\gamma\epsilon\alpha \ \alpha\upsilon\tau\varsigma \ \delta\iota\nu\iota\varsigma \ \epsilon\iota\varsigma. \ \ \text{Xen.}
\]

He sent before he was himself in Tegea.

Observe the Nominative attraction.
TEMPORAL SENTENCES.

πρὶν γενέσθαι ἡμᾶς ἣν ἡμῶν ἡ ψυχή.  
PLAT. Phaed. 77.  
Before we were created our soul was in existence.

ἡμέως Μεσσηνίων εἶλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν.  
ISOC. Archid. 26.  
We conquered Messene before the Persians took the kingdom.

ἐν τῷ πρὶν γενέσθαι ἡμῶς χρόνῳ.  
PLAT. Phaed. 88.  
In the days before we were born.

§ 218. Πρὶν WITH THE INDICATIVE IN DEFINITE TIME (PAST).

Β 1. Πρὶν with Aorist Indicative. (The Historic present occurs in THUC. i. 132, πρὶν γίγνεται.)  
Πρὶν may equally be rendered before, until.

οἱ Λακεδαιμόνιοι οὐ πρότερον ἐπαύσαντο πρὶν Μεσ- 
σηνίους ἔξεβαλον ἐκ τῆς χώρας.  
ISAŒUS 12.  
The Lacedaemonians did not leave off until (before) 
they had expelled the Messenians (and then they 
did leave off).

οὐ πρόσθεν ἔξενεγκεῖν ἔτολμησαν πρὸς ἡμῶς τόλημον πρὶν 
τοὺς στρατηγοὺς ἡμῶν συνέλαβον.  
XEN. An. iii. 2. 29.  
They did not dare to make war on us until (before) they seized 
our generals.

See AESCH. P. V. 481.

In ISOCR. Panegyr. 19, πρὶν ἔδίδαξαν where πρὶν διδάξατο 
would be expected.

§ 219. Πρὶν WITH THE SUBJUNCTIVE AND 
OPTATIVE IN INDEFINITE TIME.

Β 2. Πρὶν ἄν with Subjunctive in Primary Sequence, 
after Negative Sentences, denotes Indefinite Futurity.

οὐ χρῆ με ἀπέλθειν πρὶν ἄν δῶ δίκην.  
XEN. An. v. 7. 5.  
I must not depart before I suffer punishment.

οὐκ ἀποκρινοῦμαι πρῶτερον πρὶν ἄν πῦθωμαι. PLAT. I will not answer before (until) I hear.

πρὶν alone with Optative may be described as πρὶν ἄν with Subjunctive converted into Historic Sequence by Oratio Obliqua, actual or virtual.

ἀπηγόρευε μηδένα βάλλειν, πρὶν Κύρος ἐμπλησθεὶς θηρῶν.

He forbade every one to shoot until Cyrus had had (should have had) his fill of the chase.

The recta would be μηδείς βαλλέτω πρὶν ἄν ἐμπλησθῇ.

ἐπεξείρον ἐκαστὸν πείθειν μὴ πρῶτερον τῶν ἑαυτοῦ μηδενὸς ἐπιμελεσθαί, πρὶν ἑαυτοῦ ἐπιμεληθεὶς.

PLAT. Apol. xxvi. I used to try to persuade each one not to care for any of the things belonging to himself before caring for himself.

Πρὶν is also used after another Optative (see Oratio Obliqua, Assimilation of Optatives).

ὅλοιο μῆτω πρὶν μᾶθοιμ ἐι καὶ πάλιν γνώμην μετοίσεις.

SOPH. Phil. 961. Perish not ere I learn if yet again Thou wilt repent thy purpose.

§ 220. Ἡπὶν with the Infinitive after Negative Sentences, and with the other Moods after Affirmative Sentences.

As stated above, the general Attic rule is that πρὶν with Infinitive follows Affirmative Sentences. But the rule is not without exceptions. In Homer πρὶν with Infinitive regularly follows either Affirmative or Negative sentences. In the Attic poets it very rarely follows a Negative. In Attic prose, however, several instances occur of πρὶν with Infinitive after a Negative.

In Thuc. some cases occur (i. 68, i. 39) in both of which the οὐ belongs rather to the Infinitive than to the principal verb; in v. 10 the Negative belongs to the principal verb clearly. In all these three cases the abstract verbal notion rather than the fact is stated, e.g. v. 10, τρίν τούς βοηθοὺς ἢκειν, before the arrival of his allies. But in vii. 50 τρίν with the Infinitive is found after a Negative where we should certainly look for an Optative, occurring as it does in the reported words of Nikias.

οὔδ' ἄν διαβολεύσασθαι ἐτι ἐφη, τρίν κ.τ.λ., τρίς ἐννέα ἤμέρας μεῖναι, ὡπως ἄν πρότερον κινηθείη.

He declared that he would not even consider the making of a move until he had waited thrice nine days.

Recta, οὔδ' ἄν διαβολεύσασιμην πρίν μεῖναι ὕμας (for πρίν μείναιν or πρίν ἄν μείνω).

Cf. also Antiph. Herod. 25, Andok. Myst. 43.

Πρίν, with a Finite Mood (Indicative, Subjunctive, Optative), is found when the Principal Sentence is affirmative in form, but virtually negative.


where ἀφρων = οὔκ ἐμφρων.

Similarly in Thuc. i. 118. 2, οὔτε ἐκώλυν, ἀλλ' ἡσύχαζον πρίν δὴ ἡ κίνασις τῶν 'Αθηναίων ὑπετο, where, besides the true negative οὔτε ἐκώλυν, ἡσύχαζον means, they did not bestir themselves. See also Thuc. iii. 29, λανθάνουσι πρίν: viii. 105, εἴργον πρίν. But in Thuc. vii. 71. 4, πρίν with the Indicative occurs after a principal sentence truly affirmative: παραπλήσια ἔτσαχον, πρίν γε δὴ οἱ Συρακοσίων ἐτρεψαν τῶν 'Αθηναίων, they were in the same state of excitement, until at last the Syracuseans routed the Athenians (ἐστε δὴ might have been expected). With the Subjunctive and Optative πρίν is very rarely found even after quasi-negative sentences:—

τίς ἄν δίκην κρίνειν ἢ γνοὴ λόγον,
πρίν ἄν παρ' ἀμφοῖν μῦθον ἐκμάθη σαφῶς; Eur. Herac. 179.

τίς ἄν, however, is almost a real negative.
"Άν OMITTED WITH THE SUBJUNCTIVE. 245

αἰσχρῶν ἡγούμαι πρότερον παύσασθαι πρὶν ἂν ὑμεῖς, ὅτι ἂν 
βούλησθε, ψηφίσησθε. LYS. 22. 4.

Here αἰσχρῶν is a virtually negative word, as its use before 
μὴ οὐ with an Infinitive shows. (See Negatives.)

Πρὶν ἂν, πρότερον ἂν, πρόσθεν ἂν, ύστερον ἂν, are used like πρὶν 
with an Infinitive.

τὰν Μήδον αὐτόλ ὑσμεν πρότερον ἐλθόντα ἂν τὰ παρ` ὑμῶν 
προαπαντῆσαι. Thuc. i. 601 (and vi. 58).

For ύστερον ἂν αἰτήσαι see vi. 4.

§ 221. 'Άν omitted with the Subjunctive, in Temporal and other Subordinate Sentences.

In all sentences with the Subjunctive (Indefinite Relative, 
Conditional, Temporal), ἂν is sometimes not used even in 
Attic prose and poetry. It seems quite a mistake to say 
that ἂν is omitted. It is much more rational to treat this 
construction (like that of the Optative without ἄν), as a 
survival of the older usage, so constantly found in Homer, 
when the mood might or might not at pleasure be modified 
by the adverb ἂν. Instances of all the constructions are here 
given, but it must be remembered that they are all-ex- 
ceptional constructions in Attic, except, perhaps, in the case of the 
Temporal Particles.

Indefinite Relative:—

γέροντα δ` ὀρθούν φλαύρων ὃς νέος πέση. SOPH. O. C. 595. 
ἐπιχώριον ἂν ἧμιν οὐ μὲν βραχεὶς ἀρκῶσι μὴ πολλοῖς 
χρῆσθαι λόγοις. Thuc. iv. 17.

Cf. SOPH. El. 771, 225, 1059; AI. 496; An! 323.

Conditional:—(εἰ with Subjunctive common in Homer, 
Pindar, several in Herodotus).

δυστάλαινα τὰρ` ἐγὼ, 

εἰ σοῦ στερηθῶ. SOPH. O. C. 1441.

Cf. 509, Antig. 710, O. T. 198 (Chorus).

Once in Thuc. vi. 21, εἰ ἐξυποτῶσιν αἱ πόλεις, according to 
the best MSS. See Krüger and Poppo. 

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Temporal:

\[\text{πρὶν \ μὴ \ πρότερον \ ἀποκτινώναι \ δεῦν \ πρὶν \ ἀνάγκην \ τινὰ \ ὁ \ θεὸς \ ἐπιπέμψῃ.} \]

PLAT. Phaedo, vi.

\[\text{μὴ \ στέναξῃ \ πρὶν \ μάθης.} \]

SOPH. Phil. 917, Antig. 619 (Chorus).

\[\text{μεχρὶ} \ \text{τὰς} \ \text{σπονδὰς} \ \text{ἐσπεῖωθαι} \ \text{μέχρι} \ \text{o} \ \text{ἐπανέλθων.} \]

THUC. iv. 16 (also iv. 41 and i. 137), SOPH. Ai. 571.

\[\text{ἐως} \ \text{ἐως} \ \text{τὸ} \ \text{χαῖρεν} \ \text{kai} \ \text{τὸ} \ \text{λυπεῖσθαι} \ \text{μάθης.} \]

SOPH. El. 555 (Phil. 764).

\[\text{ἐπεὶ} \ \text{ἐπεὶ} \ \text{ἄμαρτη,} \ \text{κ.τ.λ.} \ \text{SOPH. Ant. 1025.} \]

With these Temporal Particles \(\dot{\alpha}v\) is commonly used in prose, but it is fairly often omitted. They seem in themselves sufficient to mark the indefiniteness of future time without the addition of \(\dot{\alpha}v\).

§ 222. "\(\dot{\alpha}v\) retained with the Optative.

In a few places \(\dot{\alpha}v\) is found with a Relative and Optative, and with a Temporal particle and the Optative, almost as if the writer in changing from the Subjunctive had forgotten to drop the \(\dot{\alpha}v\). \(\dot{\epsilon}λογιζομένη \ \epsilonι \ \tauαῦτα \ \piρόθυμος \ \sigmaυν \ \sigmaυλλάβουμι, \ \dot{\omega}ς \ \dot{\epsilon}κειδὸς \ \tauε \ \sigmaω \ \dot{\epsilon}σούμην, \ \kαι \ \dot{\epsilon}ξέσοιτό \ \muοι \ \dot{\διαλέγεσθαι} \ \sigmaυν \ \dot{\οπότον} \ \dot{\alpha}υ \ \chiρόνον \ \βουλοίμην, \ \text{XEN. Cyr. vii. 5. 49.} \) Here either \(\dot{\οπότον} \ \dot{\αυ} \ \betaουλωμαι \ \text{or} \ \dot{\οπότον} \ \dot{\βουλοίμην} \ \text{would have been expected.} \ \text{Cf. XEN. Ap. i. 2. 6, \παρ' \ \deltaυ \ \dot{\αυ} \ \lambdaάβουεν.} \ \text{So \ \text{oυδείς} \ \text{oστίς} \ \text{\dot{o}ξ} \ \text{\dot{γ}ιγείτο} \ \dot{δικήν} \ \text{με} \ \dot{\lambdaήψεσθαι} \ \text{παρὰ} \ \tauῶν} \ \dot{\επιτρόπων,} \ \text{\dot{ἐπείδ}αι} \ \text{τάκηστα} \ \dot{\ανήρ} \ \text{\dot{ε}ναι} \ \text{δοκιμασθεῖν,} \ \text{DEM. Onet. i. 865. 24.} \ \text{Cf. SOPH. Tr. 687, \εως} \ \dot{\αυ} \ \dot{αρμόσαμι.} \)

§ 223. The Subjunctive instead of the Optative, or co-ordinate with the Optative in Historic Sequence.

\[\text{ἐβούλευσαν} \ \text{δεσμοὶ} \ \text{αὐτοὺς} \ \text{φυλάσσεων} \ \text{μέχρι} \ \text{o} \ \text{τι} \ \dot{\epsilon}φυμβάουσι.} \]

THUC. iv. 41.

They decided to keep them in prison till some arrangement was come to.

Observe that \(\dot{\alpha}v\) is omitted with the Subjunctive, for \(\muέχρι \ \text{o} \ \text{τι} \ \dot{\epsilon}φυμβαίεν. \ \text{Cf. i. 91, πρὶν} \ \dot{\alpha}v \ \text{Subjunctive after Historic time.} \)
They issued orders for all to rest as soon as they had dined, and then to follow whenever any one issued orders.

This principle of the return to the Primary Sequence is so common in Greek that it requires no further explanation here.

§ 224. The Participle as a Substitute for a Temporal Sentence.

The Participle is a regular substitute for a sentence expressed by ἐπεὶ, ἐπεὶ· ἣνικά with Imperfect and Aorist Indicative, but is used still more freely, for it is joined to Present and Future Time, whereas these Particles go with a past Principal Verb.

1. The Present Participle denotes an action contemporary with that of the Principal Verb.

ἀμα and μεταξύ with the Participle bring out more clearly the contemporary time.

ἀπίνετον Φιλίττωρ ἀπίνομι.
I met Philip as he was going away.

ἀμα προιόν ἐπεσκοπεῖτο. ΧΕΝ.
As he was going forward he was considering.

tο τοῦ θεοῦ σημεῖον πολλαχοῦ δή με ἐπέσχε λέγεται
μεταξύ. ΠΛΑΤ. ΑΡΩ. ΧΧΧΙ.
The sign of the god very often has checked me in the midst of my talk—(while I have been speaking—while the words were on my lips).

ἐπέσχε is here a gnomic aorist.

2. The Aorist Participle denotes an action prior to that of the Principal Verb.

The Perfect Participle would express a completed state before the action of the Principal Verb.

1 Never forgetting that the Aorist Participle does not always denote an action prior to that of the principal Verb. See Participles. Where the Aorist Participle denotes a contemporary action it expresses Circumstance, not Time.
tôte, tôte ἡδη, εἶτα, ἔπειτα, τηνικαῦτα, οὕτως often accompany the Principal Verb. εὐθὺς with the Participle is like τάχιστα with a Conjunction.

τυραννεύσας ἔτη τρία Ἰππίας ἔχωρει ἐς Σύγειον.

THUC.

After ruling three years (when he had ruled), Hippias retired to Sigcum, or he ruled and then retired.

ἐκέλευς οὖν διαβάντα τὸν Ἐλλησποντον ἔπειτα ἀπαλλάττεσθαι. XEN. An. vii. 1.

He induced him to accompany him over the Hellespont, and then withdraw (after he had accompanied him, to withdraw).

εὐθὺς γενόμενοι (primo ortu), immediately after birth. εὐθὺς ἀποβεβηκότες, directly they landed, no sooner had they landed . . . than, etc.
CHAPTER IV.

§ 225. CONCESSIVE SENTENCES.

The chief Concessive Particle in Greek is καί, with or without the enclitic περ.

Concessive Sentences are most commonly expressed by the Participle, especially with καίπερ (more rarely καί alone). The Negative is οὐ. "Ομως (tamen) often accompanies the Principal Verb.

τοῦ Κλέωνος, καίπερ μανιώδης οὕσα, ἢ ύπόσχεσις ἀπέβη. Θυκ.
Cleon's promise, insane though it was, was fulfilled.

Cf. Soph. Αἰ. 122.

πείθοι γυναῖξιν, καίπερ οὐ στέργων ὄμως. Αἰσχ.
Listen to women though thou like them not.

The ὄμως belongs to πείθοι, though it often is drawn to the Participle.

οὗτος οἰεται τι εἴδέναι οὐκ εἴδως. Πλατ. Αριστ. vi.
This man thinks he knows something though he knows nothing.

καγώ σε ἵκνούμαι, καί γυνή περ οὖσ' ὄμως. Ευρ. Ορέστ. 680.
I too entreat thee, woman though I be.

Here καί and περ are separated, and ὄμως is dislocated from its Verb.

Note 1. οὖδέ, οὖδέ περ, μηδέ, μηδέ περ are also found with Concessive Particles in Negative Concessive Sentences.

οὐκ ἄν προδοθήνην, οὖδέ περ πρᾶσσων κακῶς. Ευρ. Φοιν. 1624.
I'd not betray, not even though in woe.

γυναίκι πείθοιν, μηδέ τάληθη κλύων. Ευρ. Ηιρ. Φρ. 443.
Hearken to a woman, even if thou hearest not the truth.
οὖδ’ εἰ, οὖδ’ εἶν, μήδ’ εἰ, μήδ’ εἶν are used in Negative Concessive sentences (ne—quidem).

μὴ θορυβήσῃτε, μὴδ’ εἶν δόξω τι υμῖν μέγα λέγειν.

Plat. Apol. v.

Do not interrupt, even if you shall think that I am speaking presumptuously.

οὖδ’ εἰ, Apol. xvii. 29.

ἐγὼ μὲν ὁδον ὁδὸν ἄν ποτ’ ὁδὸν εἴ μοι τὰ σὰ μέλλοι τις οἰσεν δῶρ’ ἐφ’ οἰσι νῦν χλιδᾶς, τούτοις ὑπεικάθομοι. Soph. El. 360.

Ne’er then would I, not e’en if one were like To bring me those thy gifts, wherein thou now Art glorying, submit to these.

Note 2. καὶ ταῦτα, and that too, is also used with a participle, and also, but very seldom, καῖτοι. For καὶ ταῦτα, Plat. Rep. 404 B, Xen. Cyr. ii. 2. 16. For καῖτοι, Plat. Prot. 339 C.

ἐγὼ οὖδὲν τούτων τοιχόσω, καὶ ταῦτα καὶνυνεύων.

Plat. Apol. xxiii.

I will do none of these things, and that too though I am running a risk.

Note 3. The Relative occasionally is used in a concessive sense.


Note 4. εἰπερ, εάνπερ, bear a sort of concessive force, or perhaps rather a particularising force, that is to say, cf. if really, Eur. Her. Fur. 1345, Lys. 12. 48; εάνπερ, Plat. Apol. xii. (a General Supposition).

§ 226. Note on εἰ καὶ, καὶ εἰ, etc.

Kai added to the Conditional particles εἰ, εάν, ἢν gives the Conditional Sentence a concessive meaning. Kai is thus added to any form of Conditional Sentence, which will therefore follow the rules of Conditional Sentences. A distinction is generally made between εἰ καὶ and καὶ εἰ. Ei καὶ is said (by Hermann and Kühner) to concede a fact, although, καὶ εἰ a supposition, even if (a supposition). It is impossible to support this theory. As καὶ with εἰ and εάν occur with every form of conditional sentence (Indicative, Subjunctive, Optative) with ordinary and general suppositions, καὶ cannot give
the \( \varepsilon \iota \) or \( \varepsilon \acute{\alpha} \nu \) the power of turning any and every form of supposition into statement of a fact. Hermann's dictum at the most could hold good only of \( \varepsilon \iota \ kai \) and \( kai \ \varepsilon \iota \) with the Indicative. And it is equally true here as with ordinary conditions (without \( kai \)) that if a fact is stated it is only by virtue of the context. Madvig more cautiously states that \( \varepsilon \iota \ kai \) sometimes inclines more to the affirmation of the condition, and that it is often only distinguished from \( kai \ \varepsilon \iota \) by being less emphatic. This is the most we can say, the latter part of his remark being very true. \( Kai \) in these phrases is expletive, i.e. it emphasises the word it precedes (as in \( \pi \nu \ kai \ \gamma \nu \varepsilon \omega \theta \alpha i \ \nu \mu \acute{a} \varsigma \), PLAT. Phaed. 77. 6, before we came into being at all). It is further clear that \( kai \ \varepsilon \iota \) with the Indicative often leans to the affirmation of the condition as strongly as \( \varepsilon \iota \ kai \). \( Kai \ \varepsilon \iota \), being more emphatic, may often mean that even in spite of, under extreme circumstances, the Apodosis holds good.

\( \varepsilon \iota \ kai \), with Indic., PLAT. La. 182, SOPH. El. 547, O. T. 302.

\( kai \ \varepsilon \iota \), " PLAT. Apol. xxix., AESCH. Pers. 297, AESCH. Cho. 290 (leans to the fact); SOPH. Ai. 564 (do.); SOPH. Ant. 234 (fut. indicative.);

PLAT. Apol. xix. (\( kai \ \varepsilon \iota \ mu \ell \lambda \epsilon i \)).

\( \varepsilon \iota \ kai \), " in unfulfilled conditions, ISOCR. de permut. (33), from Madvig.

\( kai \ \varepsilon \iota \), " PLAT. Polit. 276 (Apodosis \( \varepsilon \varpi \varepsilon \iota \)); DEM. 21. 199.

\( \varepsilon \acute{\alpha} \nu \ kai \), with Subj., DEM. 16. 24.

\( kai \ \varepsilon \acute{\alpha} \nu \), " MENAND. Fr. 19 (a General Supposition);

PLAT. Symp. 185, SOPH. El. 25 (a General Supposition).

\( kai \ \varepsilon \iota \), with Optat., XEN. Hell. vii. 1. 8.

\( \varepsilon \iota \ kai \) is used concessively with an ellipse of its verb in PLAT. Apol. xviii.

\( \varepsilon \iota \ kai \ \gamma \varepsilon \lambda \iota \iota \varepsilon \tau \varepsilon \varrho \ \epsilon \iota \tau \varepsilon \varrho \).

Though the expression be ridiculous.

\( \varepsilon \iota \ kai \), in SOPH. Ant. 90, is not concessive at all; \( kai \) emphasises the \( \varepsilon \iota \).

\( \varepsilon \iota \ kai \ \delta \nu \nu \heta \sigma \iota \ \gamma \cdot (\alpha \lambda \lambda \ ' \ \alpha \mu \eta \chi \acute{a} \acute{a} \nu \nu \ \epsilon \rho \acute{u} \varsigma \).

Ay, if thou wilt be able.
CHAPTER V.

§ 227. FINAL SENTENCES, ὅπως WITH THE FUTURE INDICATIVE, AND VERBS OF FEARING WITH μὴ, ETC.

Introductory Note.

Three more or less closely connected constructions are here brought into juxtaposition. They are—

A. Final Sentences.
B. Modal Sentences with ὅπως and the Future Indicative.
C. Verbs of Fearing with μὴ, μὴ οὐ.

These three constructions sometimes run into one another, at other times they widely diverge. Verbs of Fearing with μὴ deprecate a result. Negative, Modal, and Final Sentences consider or adopt means to avert a result. The connecting links, therefore, are μὴ and ὅπως. The resemblance is strongest in three such types as the following: A. ταῦτα ποιῶ ὅπως μὴ ἀποθάνω, I do this that I may not die. B. ἔπεμελοῦμαι ὅπως μὴ ἀποθανοῦμαι, I take care that (strive how) I shall not die. C. φοβοῦμαι μὴ ἀποθάνω, I fear that I shall die.¹ The resemblance is even stronger when the construction of B. is ἔπεμελοῦμαι ὅπως μὴ ἀποθάνω, and of C. φοβοῦμαι ὅπως μὴ ἀποθανοῦμαι or ἀποθάνω. On the other hand the divergence is greatest between A. ταῦτα ποιῶ ὅπως μὴ ἀποθάνω (a true Final Sentence), and C. φοβοῦμαι ὅπως ἀπορήσεις, I fear that you will be at a loss,

¹ The term Object Sentence is often applied to the second and third forms of these Sentences. If by an Object Sentence is meant one which stands as an Object to the Principal Sentence, then the term appears too comprehensive to be of practical value. It would include Indirect Statements, Indirect Questions, Indirect Commands, the Infinitive after such verbs as βουλομαι (e.g. βουλομαι ἐλθεῖν), besides Sentences with ὅπως, etc. More would be lost than gained by grouping together constructions so different as οἶδα ἀμαρτάν, βουλομαι ἐλθεῖν, and σκότει ὅπως ταῦτα γενήσεται. Further, if we use the term Object Sentence, why not also Subject Sentence? Syntax must be content sometimes to sacrifice logical system to expediency.
where ὃς ἀπορήσεις is practically a Substantival Sentence of Indirect Statement, or φοβοῦμαι ἀποθανεῖν (τὸ ἀποθανεῖν), which is the same as φοβοῦμαι θάνατον.

It is not easy to give the right name to sentences of class B. They correspond with the Latin construction eurō, enitor, efficio, with ut and the Subjunctive, which Dr. Kennedy assigns to the Indirect Petition. By an extension of the usage of ὃτως, verbs of commanding and of requesting (which introduce a true Indirect Petition) may take ὃτως with a Future Indicative, just as impero and postulo, etc., take ut (or ne).

:"Ὅτως is a Relative Modal Adverb meaning as, how, ὅς—ὅτως, (Epic) or οὗτως—ὅτως (Attic) thus—as or how, ὅς or οὗτως being the Antecedents to ὃτως. It is also used in Questions, κατάλεγον ὃτως ἡντῆςας (Od. iii. 97), tell me how thou didst meet with. But one of the most characteristic usages of ὃτως is in Modal Deliberative Questions with the Subjunctive or Optative, after such verbs as ἐφασμαι, μεμηρζω, e.g. ἐφάσεσθαι ὃτως κε μηστῆρας κτείνῃς (Od. i. 295) take counsel how thou shalt slay the wooers. The connection between this and a Final Sentence is obvious, e.g. περιφραζόμεθα πάντες νόστοι, ὃτως ἔλθοι (Od. i. 77), let us all take good counsel touching his return how (so that) he shall reach home. The Future Indicative is used much in the same way as the Subjunctive, e.g. ἐφάξεν ὃτως ἄλεξήσεις κακὸν ἡμαρ (II. ix. 251), take counsel how thou wilt avert the evil day.

§ 228. FINAL SENTENCES.

Final Sentences denote an end, purpose, or intention to achieve or avert a result. They are expressed in a variety of ways, chiefly by (1) Final Particles with the Subjunctive and Optative; (2) by the Future Participle; (3) by Relative Sentences; (4) in certain cases by the Infinitive.

§ 229. FINAL PARTICLES WITH SUBJUNCTIVE AND OPTATIVE.

The Final Particles are ἵνα, ὅς, and ὃτως (ὁφρα is Epic and Lyric only). In Negative Sentences ἵνα μη, ὅς μη, ὃτως μη, and sometimes μη only. In the Subjunctive is used, in Historic Sequence the Opta-
tive, but the strict Sequence is often disregarded, and the Subjunctive used instead of the Optative.

τὸν κακὸν δεῖ κολάξειν ἵνα ἀμείνων ἢ. Plat.
It is necessary to punish the criminal in order that he may be reformed.

ικέτευσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων ἵνα ἐλεηθεῖη. Plat.
He entreated the jury with many tears in order that he might be pitied.

παρακαλεῖς ιατροῦς ὅπως μὴ ἀποθάνῃς. Xen.
You call in physicians in order that you may not die.

ἵνα οἱ ἄλλοι τύχουσι τῶν δικαίων, τὰ ύμετέρ' αὐτῶν ἀνηλίσκετε. Dem.
In order that the rest might obtain their rights, you used to spend your own resources.

For ὦς see Eur. Tro. 714. For μὴ only Xen. Cyr. i. 4. 25 (λέγεται εἰπεὶ ὅτι ἀπιέναι σοῦ λοιποῦ, μὴ ὁ πατὴρ τι ἄχθοιτο). Μὴ truly final is however rare.

Note 1. The Subjunctive and Optative are sometimes found alternating in Historic Sequence.

τὸ ἀπολλύναι ἀνθρώπων ἔμμαχους πολλοὺς δεινὸν ἐφαίνετο εἶναι, μὴ τινὰ διαβολὴν σχοίνην καὶ οἷον στρατιωτὰς δύονοι ὄμι. Xen. Hell. ii. 1. 2.
To put to death a number of allies was considered a dangerous course, lest they should incur odium and the troops be disaffected.

παρανύσχον φρυκτοὺς πολλοὺς, ὅπως ἀσαφῆ τὰ σημεῖα τῶν πολεμίων ἢ, καὶ μὴ βοηθῶν πρὶν σφῶν οἱ ἄνδρες διαφόρωσιν. Thuc. iii. 22.
They were hoisting many beacons, in order that the enemies' signals might be unintelligible to them, and that they might not bring aid before their own men escaped (should escape).

Dr. Arnold in his well-known note on this passage explains that the Subjunctive expresses the immediate, and the Optative the remote, consequence (>). purpose), the second (Optative) being a consequence upon the first (Subjunctive). Such an explana-
tion, however, clearly cannot apply, as Dr. Arnold thought, to all cases, e.g. to passages where the Optative precedes the Subjunctive (see XEN. Hell. ii. 1. 2, above, and THUC. vi. 96). This interchange of moods, of the graphic Subjunctive and the remoter Optative, is allowable in every variety of Greek subordinate construction.

For other instances cf. HDT. i. 185; viii. 76; ix. 51; THUC. vii. 17. 4; vii. 70. 1.

Note 2. ἀν is sometimes joined to ὡς and ὅπως with the Subjunctive (ὅφρα κε Epic). It adds little, if any, meaning. Possibly ἀν may refer to an implied condition, like our English so (in order that so).

ἀν is not found with the Subjunctive in Negative Final Sentences.

"Iva ἀν, when it occurs, is not final but indefinitely local (wheresoever).

πατρὶς γὰρ ἐστι πᾶσ' ἐν ἰτὸ πράτῆ τις εἰ. ARIST. Plut. 1151.

The fatherland is any land where'er a man is prospering.

Examples of ὡς ἀν with Subjunctive.

ὡς ἀν μάθης, ἀντάκουσιν. XEN. An. ii. 5.

Listen in return, that you may know.

χώρει δ' ἐνθαπερ κατέκτανεν
πατέρα τὸν ἀμόν, ὡς ἀν ἐν ταύτῳ θάνη. SOPH. El. 1496.

On to the spot ev'n where thou slew'st my father,
That so on that same spot thou may'st be slain.

Cf. AESCH. P. V. 10; SOPH. Phil. 825; PLAT. Rep. 567 A, Symp. 189 A.

Note 3. When ἀν is found with ὡς or ὅπως and the Optative in a Final Sentence, ὡς and ὅπως are Modal, and the Optative with ἀν is an Apodosis.

ὡς μὲν ἦν ἐιπτοτε δικαίους λόγους ἀμεινον Φιλίππου παρ-εσκεύασθε, ὡς δὲ κωλύσατ' ἰν αὐτὸν ἀγαθὸς ἔχετε.

DEM. Phil. ii. 66.

As to the means by which you might express just sentiments you are better prepared than Philip, but as to means of checking him you are doing nothing.

βουλευσόμεθα ὅπως ἦν ἀριστα ἀγωνιζόμεθα. XEN. Cyr. ii. 1. 4.

Cf. Cyri. i. 2. 5. PLAT. Symp. 187, D.
In Xen. Hell. iv. 8. 16, ὅτ' ὅσ' ἅν, πληρωθέντος ναυσικοῦ κ.τ.λ., προσδέοντο, we must either explain that ὅτες ἅν προσδέοντο is the Apodosis (in order that they might want), and πληρωθέντος the Protasis, = εἰ πληρωθεῖ (if the fleet were manned): or we must consider that Xenophon is using an Epic construction (ὡς ὅτες ἅν or κεῖν in Final Sentences with the Optative, e.g. Od. ii. 53, xvii. 362).

The Optative with μή ἅν occurs in Soph. Trach. 631, Thuc. ii. 93.

Note 4. In a few places ὅτες with a Future Indicative is strictly final rather than modal. And as the verb of striving, or taking precaution, does not precede in these passages, they are noticed here under Final Sentences. The Future Indicative may be regarded as a vivid form of the Subjunctive.

οὔδὲ δὲ ἐν ἀλλῳ τρέφονται ἢ ὅτες μαχοῦνται.

Xen. Cyr. ii. 1. 21.

And they are maintained for no other single purpose except for fighting (lit. how they shall fight).  
ἐφὶ χρηναι ἀναβιβάζειν ἐπὶ τὸν προχὸν τοὺς ἀπογραφέντας, ὅτες μὴ πρότερον νῦς ἐσται τρίν πυθέσθαι τοὺς ἄνδρας ἀπαντας. Andok. de Myst. 43.

He said that those who had been informed against ought to be put upon the wheel (to the torture), in order to discover all the perpetrators before night-fall.

Cf. Soph. El. 955; Arist. Ecc. 495.

It is doubtful whether the Future Optative, as the Obliqua of the above, ever occurs. The MSS. appear to favour other constructions where it has hitherto been read. In Plat. Rep. 393 e, μὴ ὁὐκ ἐπαρκέσοι occurs as a virtual, rather than literal, obliqua of μὴ oὐ χραίσημη: cf. Pl. i. 25. See Goodwin, Moods and Tenses, p. 40.

Note 5. In a few places the Optative is found in a Primary Sequence. The Optative carries back the purpose to its original conception in the past; the action, though still continuing in the present, was begun in the past.

τοῦτον δ’ ὅχι  

I’m carrying him,

that he mayn’t be inconvenienced.

i.e. I took him on my back (and am carrying him) that he might not be, etc.
Final Particles with Subjunctive, Etc. 257

τούτον ἔχει τὸν τρόπον ὁ νόμος, ἵνα μηδὲ πεισθῆναι μηδ' ἔξαπατηθῆναι γένοιτ' ἐπὶ τῷ δήμῳ, DEM. 22. 11 (Androt. 596, 17), i.e. the original intention of the law when first made was, etc. Cf. Xen. Cyr. iv. 2. 45 (ἵνα, εἰ ποτε δέοι, διναίμεθα, in primary sequence).

In the same way Cicero uses the Imperfect Subjunctive to recall the original intention:—Homines sunt hac lege generati qui tuentur illum globum . . . quae terra dicitur, Cic. Rep. vi. 15. Sic mihi perspicere videor ita natos esse nos ut inter omnes esset societas quaedam, Cic. Lael. 5. Cf. de Off. i. § 152, ii. § 1.

Cf. Eur. El. 58, and Hec. 1138 (Subjunctive followed by Optative in Primary sequence).


A Final Sentence with ἵνα (less commonly ὡς and ὅπως) and a Past Tense of the Indicative expresses a purpose unfulfilled either in the Present (Imperfect Indicative), or in the Past (Aorist Indicative). The Principal Sentence is either an unfulfilled Wish, or an unfulfilled Apodosis.

eἰ γὰρ ὥσπερ οὐδεὶς τε εἶναι τὰ μέγιστα κακὰ ἔργα βᾶσθαι, ἵναι ὑπὲρ τῆς ἡγαθῆς τὰ μέγιστα. Plat. Crito, iii.

Would they had been able to do the greatest evil, in order that they might be able (or might have now been able) to do also the greatest good (which they are not able to do).

καὶ μὴν ἀξιῶν γ' ἣν ἀκοῦσαι. τί δῆ; ἓν ἦκουσας ἀνδρῶν οἱ σοφάτατοι εἰσι. Plat. Euthyd. 304 E.

Well, I assure you it would have been worth hearing. Why so? In order that you might have heard the ablest men.

ἀξιῶν ἣν of course=ἀξιῶν ἂν ἦν, similarly we should say, It was worth hearing.

ὡς ὥσπερ οὐδοποιθεὶς ἐκλιπεῖν βίον, κ.τ.λ.
ὅπως θανῶν ἐκείνῳ τῇ τῷ ημέρᾳ. Soph. El. 1134.

Would God that I had first forsaken life, etc.

That death had laid thee low on that far day.

Other well-known examples are Aesch. P. V. 152 (after a wish): ib. 766 (after a question equivalent to a wish): Soph. O. T. 1387, 1391; Dem. Aph. ii. 837. 11; iii. 849. 24.

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§ 231. **FINAL SENTENCES WITH THE FUTURE PARTICIPLE.**

A Final Sentence is often expressed by a Future Participle: ὡς is often added, denoting the thought, or the presumed intention in the mind of the Subject of the principal verb.

πρέσβεις ἐς Λακεδαιμονα ἐπεμψαν ταῦτα τε ἐροῦντας καὶ Δύσανδρον αἰτήσουντας.  
_**Xen.** They sent envoys to Lacedaemon to say this, and to ask for Lysander._

παρεσκευάζοντο ὡς προσβαλοῦντες τῷ τειχίσματι.  
_**Thuc.** They were making preparations for an attack on the fort (with the intention of attacking)._  

*Note. Such a Participle is especially common after a verb of motion.*

ηδὲ ὃρα ἀπείναι, ἐμοὶ μὲν ἀποθανομένῳ, ὑμῖν δὲ βιωσομένους.  
_**Plat. Apol. xxxii.** It is high time to be going, for me that I may die, for you that you may live._

§ 232. **RELATIVE FINAL SENTENCES.**

A Final Sentence is expressed by ὅστις (less frequently ὡς) with the Future Indicative. In Historic Sequence the Future Optative would strictly be used, but the Future Indicative (the vivid construction) is generally retained. The negative is μὴ.

πρέσβειαν πέμπτε ἦτις ταῦτ' ἐρεῖ καὶ πάρεσται τοῖς πράγμασιν.  
_**Dem.** Send a deputation to bear this message, and to be present at the operations._

Legatos mittite qui haec nuntient rebusque se immiscant.
The assembly resolved to appoint thirty men who were to compile laws.

Cf. Xen. Cyr. viii. 6. 3; An. ii. 3. 6. (οἱ ἄξουνω). In Thuc. vii. 25, the Subjunctive occurs, οἵπερ φράσωσι (in Historic sequence).

§ 233. Final Sentences with the Infinitive.

A Final Sentence is expressed by the Infinitive, chiefly after verbs of choosing, appointing, or assigning.

Xenophon left half his force behind to guard the camp.

The rulers whom you chose to rule me.

Cf. Thuc. vi. 50, πλεῦσαι τε, κτλ.

Note 1. As the Infinitive is, in its origin, a Verbal Dative, we have a natural explanation of this use of it: φυλάττειν, for the guarding. We may, of course, say that the Infinitive is explanatory (epexegetical).

Note 2. For τοῦ with the Infinitive in a Final Sense, see Index.

§ 234. Ὅπως, Ὅπως μή, MODAL WITH THE FUTURE INDICATIVE, ETC.

Ὅπως, Ὅπως μή are used with the Future Indicative (usually the 2d person) after Verbs of taking means to an end (considering, striving, and contriving). In Primary Sequence the Future Indicative is used; in Historic Sequence the Future Optative may be used, but the Future Indicative (the vivid construction) is much commoner.
Such Verbs are:

<table>
<thead>
<tr>
<th>Greek Verb</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>βουλεύω</td>
<td>μέλει (μοι)</td>
</tr>
<tr>
<td>ὁρω</td>
<td>μελετῶ</td>
</tr>
<tr>
<td>σκοπῶ</td>
<td>εὐλαβοῦμαι</td>
</tr>
<tr>
<td>φροντίζω</td>
<td>προθυμοῦμαι</td>
</tr>
<tr>
<td>ἐπιμελοῦμαι</td>
<td>φυλάσσω</td>
</tr>
<tr>
<td>πράσσω</td>
<td>μηχανῶμαι</td>
</tr>
<tr>
<td>παρασκευάζω</td>
<td></td>
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<tr>
<td>(I manage by bribery).</td>
<td></td>
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</tbody>
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And periphrases such as \( \text{πράσσω} \text{ ἐκω}, \text{ μηχανή ἔστι}, \text{ etc.} \)

Cf. Latin *cur*, (curam, operam, negotium) *do*, studeo, *id ago*, enitor, efficio, impetro with ut (ne) and Subjunctive.

\( \text{φροντίζε ὁπώς μηδὲν ἀνάξιον σαντοῦ πράξεις.} \text{ ISOC.} \)

See that thou do nothing unworthy of thyself.

\( \text{Vide ne quid te indignum agas.} \text{ PLAT.} \)

\( \text{ἐπιμελητέον ὁπώς ὡς ἁρίστη σοι ἐσται ἡ ψυχή.} \)

You must strive that your soul may be as good as possible.

\( \text{Enitendum est ut tibi quam optimus sit animus tuus.} \text{ XEN.} \)

He was taking precautions that they should be neither without food nor drink.

\( \text{ἐπταρασσόν ὅπως τις βοήθεια ἂξει.} \text{ THUC.} \)

They were arranging for the arrival of reinforcements.

*Note 1.* The 1st and 3rd person are very rare. In *Dem. Chers.* 99. 14 (ὅπως ἐθελήσουσι); in *Ar. Eccl.* (ὅπως καθεδού-μεθα).

*Note 2.* Instead of the Future Indicative the Subjunctive and Optative (Present and Aorist) less often occur, though not uncommonly.

\( \text{ὁρα ὅπως μὴ παρὰ δόξαν ὀμολογῆς.} \text{ PLAT. Crit.} \)

See that you are not surprised into making an admission.

\( \text{ἐμεμελήκει αὐτοῖς ὅπως ὁ ἵππαγρέτης εἰδείη σὺς δὲοι πέμπειν.} \text{ XEN. Hell. iii. 3. 9.} \)

They had taken care that the Cavalry-Commissioner should know who should be sent.
In Lys. 12. 44 an Aorist Optative is followed by a Future Indicative (ἐπεβουλεύσω· ὃς μήτε ψηφίσας· πολλὰν τε ἑνδεῖς ἐσχάρον)

Note 3. Variants, of rare occurrence for ὅσως with the Future Indicative are ὅση (THUC. i. 65, γενήσεται); ὅστι τρόπῳ (THUC. iv. 128, ἔμβισεται); έξ ὅστον τρόπου (DEM. Megal. 207). ὥσ is found instead of ὅσως with a Subjunctive or Optative (XEN. Oec. xx. 8, AESCH. P. V. 203), but seldom with a Future Indicative (XEN. Cyr. iii. 2. 13).

Note 4. ἄν is sometimes found with ὅσως and the Subjunctive, cf. PLAT. Gorg. 481 A (μηχανητέον ὅσως ἂν διαφύγῃ), but never with ὅσως and the Future Indicative. The Optative (Present or Aorist) with ἄν in this construction is an Apodosis. Cf. XEN. Oec. ii. 9 (ἐπιμελεῖσθαι ὅσως ἄν γένοιτο).

Note 5. Μῆς is found, instead of ὅσως μῆς, with the Subjunctive (rarely with the Future Indicative) after σκοτῶ, ὅρω, εὐλαβούμαι, φυλάσσομαι, just as after Verbs of Fearing. Conversely ὅσως μῆς, instead of the simple μῆς, is used after Verbs of Fearing, Cf. the next section, page 265. Cf. SOPH. Phil. (ὀρα μῆ παρῆσ), O. C. 1180; PLAT. Symp. 213 D. In XEN. Cyr. iv. 1. 18 (ὀρα μῆ δεῦσε), εὐλαβεῖσθαι μῆς, PLAT. Prot. 321 A; εὐλαβεῖσθαι τὸ μῆς, PLAT. Rep. 539 A; φυλάσσεσθαι μῆς is fairly common.

Note 6. ἐπιμελεῖσθαι is found with an Infinitive in THUC. vi. 54. 6, XEN. Comm. iv. 7. 1, APPIAN, Civ. v. 73. So curio occurs with the Infinitive in Cic. de Fin. iii. 19. 62 (natura . . . diligi procreates non curaret). Poppo, THUC. vi. 54. So also φυλάσσομαι μῆς ποιεῖν, τὸ μῆς ποιεῖν, I guard against doing, DEM. 773. 1, 313. 6.

Note 7. σκοτῶ is followed by ei interrogative (SOPH. Ant. 41). See similar construction with Verbs of Fearing, Note, p. 266.

Note 8. In one or two places δεῖ precedes ὅσως with the Fut. Indicative, e.g. SOPH. Až. 556, δεῖ σὲ ὅσως δεῖξεις: Phil. 55, σὲ δεῖ ὅσως ἐκκλείσῃς. Jebb (note to SOPH. Až. 556) quotes CRATINUS (apud Athenaeum), δεῖ σ᾽ ὅσως ἀλεκτρύνος μηδὲν διοίσεις τοὺς τρόπους. There seems to be a confusion between two constructions; δεῖ with the Infinitive, and some verb like ὅρα, σκύπτα with ὅσως and the Future Indicative. In ARIST. Erg. 926 we have στείωσο σ σῳ ὅσως ἐγγραφῇ, which however may be regarded simply as an instance of Antiptosis, i.e. σε, the Subject to ἐγγραφῇ, is made the Object to στείωσο, which is a Verb just like στοιχάξω or πράσσω.
§ 235. *ELLIPTICAL USE OF ὁπος, ὁπος μή, WITH THE FUTURE INDICATIVE.*

"Ὅπως, ὁπως μή are used with the Future Indicative in exhortations and prohibitions, when no principal sentence has preceded. All three persons are found, though the second is commonest.

άλλ' ὁπως ἀνήρ ἐσει. EUR. Cyci. 595.  
Come, be a man!

ὅπως δε τούτο μή διδάξεις μηδενί. AR. Nub.  
Mind you don't tell this to anybody.

φέρε ὅπως μεμνησόμεθα ταῦτα. PLAT. Gorg. 495 D.  
Well, then, let us be sure to remember this.

ὁπως ταύτα μηδείς ἀνθρώπων πεύκαται. LYS. i. 21.  
See that not a soul hears of this.

Observe that this construction is generally introduced by a word, ἀλλά, οὖν, δέ, sometimes by ἄγε νῦν (AR. Nub. 490).

Note. The Subjunctive occasionally is found:

ὅπως γε μή ἔξαπατήσῃ ἡμᾶς. PLAT. Prot. 313 C.  
Mind he does not deceive us.

§ 236. Ὅπως, ὁπως μή WITH VERBS OF COMMANDING AND FORBIDDING.

For this Construction, see Indirect Petition. It is, of course, the same as ὁπως after Verbs of taking means to an end, although an extension of it. There is a natural connexion between, "Take care to do so," and "I bid you do so." But for the sake of convenience the rule and examples are given elsewhere.

§ 237. VERBS OF FEARING WITH μή, AND μή οὐ.

Verbs and phrases denoting fear are followed by μή and μή οὐ with the Subjunctive (in Primary Sequence),
and the Optative (in Historic Sequence). The Subjunctive may, by the graphic construction, of course be substituted for the Optative.

δέδοικα μὴ ταῦτα γένηται.
*I fear this will happen.*
Vereor ne haec fiunt.

δέδοικα μὴ οὐ ταῦτα γένηται.
*I fear this will not happen.*
Vereor ut (ne non) haec fiunt.

ἐδεδολκεῖν μὴ (μὴ οὐ) ταῦτα γένοιτο οὐ γένηται.
Verebar ne (ut) haec fierent.

Observe that μὴ does not negative the verb; it expresses a surmise that the result will occur. οὐ on the other hand is privative and negatives the verb.

δέδοικα μὴ οὐ̣ χ ὅσιον ἐ̣.
*I fear it will not be righteous (i.e. unrighteous).*

For μὴ, μὴ οὐ and the Subjunctive, etc., without a principal verb see the Chapter on Negatives.

Verbs of fearing are:

φοβοῦμαι, δέος ἐστὶν πέφρικα (mostly poet.)
δέδοικα, δεινόν ἐστὶ τρέω (mostly poet.)

dedoeika mu' epilaathametha tis o'kade o'do'. Xen.
*I fear we shall forget the way home.*

οὐκέτι ἑπετίθεντο δεδοικότες μὴ ἀποτμηθειησαν. Xen.
*They were no longer attacking from fear of being cut off.*

dedumeν μὴ οὐ βέβαιοι ἦτε. Thuc.
*We fear you are not trustworthy.*
He was afraid that the army would march against his own country.

There is no fear (likelihood) of the rule breaking down in my case.

Note 1. As these Verbs of Fearing denote doubt and apprehension as much as downright fear, their construction is followed by many Verbs which in other senses take other constructions, but which when denoting apprehension, anxiety, suspicion lest or whether, are followed by μὴ and μὴ οὐ.

Such verbs are verbs of caution in the sense of anxiety (φροντίζω, ἐννοῶ, ὀρᾶ, σκοπῶ, εὐλαβῶμαι, φυλάσσω (ομαί)); ὅκνω, I hesitate or scruple (from fear, or pity, or shame); ὑποτεῦω, I suspect, ἀπιστῶ (ἀπιστίαν ἔχει, παρέχει) in the sense of suspecting rather than disbelieving, κίνδυνός ἐστι.

ὑποτεῦσομεν μὴ οὐ κοινοὶ ἀποβητε. Thuc. iii. 53.

We suspect that you will not prove impartial.

ὅκνω μὴ μοι ὁ Ἀνδριας ταπεινὸς φανῇ. Plat. Pol. 368.


I am thinking that it may be best for me to say nothing.

Cf. Plat. Phaed. 70 A (ἀπιστίαν παρέχει μὴ οὐδαμοῦ); Plat. Theaet. 183 e (ἀισχύνομεν μὴ, a very rare construction with this verb); Soph. Tr. 1129 (εὐλαβεῖσθαι μὴ φανῆς); Thuc. iv. 11 (φυλάσσομαι μὴ ἐνυπρήψωσιν).

Consult the Index for other meanings and constructions of these verbs.

Note 2. Instead of the Subjunctive after Verbs of Fearing the tenses of the Indicative are used.

(1) The Future Indicative as a graphic substitute for the Subjunctive.

φοβοῦμαι μὴ τινας ἡδονᾶς ἡδοναῖς εὑρήσομεν ἐναντίας.

Plat. Phileb. 13 A.

I apprehend that we shall find some pleasures opposite to pleasures.

(2) ὁπώς μὴ with the Future Indicative, Subjunctive, or Optative, as after verbs of taking means to an end in the previous section.

ἀγάρ τοῦ δαίμονος
δέδοιξʼ ὁπώς μὴ τεῦξομαι κακοδαίμονος. AR. Eq. 112.

But I'm afraid

This genius will turn out my evil genius—(Frere).

δέδοιξʼ ὁπώς μὴ ἀνάγκη γενήσαν. DEM. Phil. iii. 130. 14.

I fear that a necessity may arise.

(3) ὡς with the Future Indicative. ὡς does not (like ὁπώς) appear to have a modal force, but to introduce an Indirect Statement, as if δέδοιξα or φοβοῦμαι meant I fear, thinking that.

ἀνδρὸς μὴ φοβοῦ ὡς ἀπορήσετε ἂξιον. XEN. Cyr. v. 2. 12.

Do not fear that you will be at a loss for a worthy man.

Cf. SOPH. El. 1309, XEN. Cyr. vi. 2. 30, DEM. Phil. iv. 1. 141.

In EUR. Heracl. 248 (ὁπώς, as ὁπώς is occasionally used in Indirect Discourse).

When ὁτι follows a Verb of Fearing it seems to introduce an ordinary causal (or rather explanatory) sentence.

ὧτι δὲ πολλῶν ἀφοσιον μὴ φοβηθῆτε. XEN. Hell. iii. 5. 10.

Do not be afraid because they rule many.

Though we might translate, do not be afraid thinking that.

Note 3. The Infinitive, Future, Present or Aorist is also used. οὐ φοβοῦμεθα ἔλασσόωσον τα. THUC. v. 105.

We are not afraid that we shall be beaten.

The Future Infinitive is here = the more usual μὴ with Subjunctive.

φοβοῦμαι διελέγχεω σε μὴ ὑπολύβης. PLAT. Gorg. 457 ε. I am afraid to refute you lest you should suppose.

The latter construction (with the Present or Aorist) is common enough, and is the ordinary objective construction common to verbs of fearing with many of the verbs mentioned
in Note 1, e.g. φοβοῦμαι ἀδικεῖν, I fear to do wrong; ἄισχύνομαι ἀδικεῖν, I am ashamed to do wrong; κινδυνεῖν ἀδικεῖν, I run a risk of doing wrong; φυλάσσω μηδένα ἀδικεῖν, I take care that no one does wrong. Cf. Latin, culpari metuit fides; penna metuent solvi, etc., in Horace.

Note 4. Observe the following distinctions:—

1. φοβοῦμαι ἀδικεῖν.
   I fear to do wrong (and so refrain).

2. φοβοῦμαι μὴ ἀδικῶ.
   I fear I shall do wrong.

3. φοβοῦμαι ἀδικήσειν.
   I fear I shall do wrong (very rare for 2).

4. φοβοῦμαι τὸ ἀδικεῖν.
   I fear wrong-doing (generally, by myself, or by another.)

Note 5. Verbs of Fearing are also followed by εἰ interrogative.

οὐ δέοικα εἰ Φίλιππος ἔη. DEM. Fals. Leg. 434. 6.
I have no fear whether Philip is alive (i.e. I have no fear as to that question).

Cf. EUR. Herac. 791, XEN. Hell. xi. 1. 4 (δοτοι).

Note 6. ἂν is not used with the Subjunctive after Verbs of Fearing. When the Optative is found with ἂν it is an Apodosis.

§ 238. Verbs of Fearing, etc., with the Indicative.

When the result has actually occurred, or is occurring, the verb with μὴ is in the Indicative.

Thus: δέοικα μὴ ἁμαρτάνῃς (or ἁμάρτῃς).
   I fear you will make a mistake.

But δέοικα μὴ ἁμαρτάνεις.
   I fear you (actually) are making a mistake.
   δέοικα μὴ ἁμάρτηκας.
   I fear you have made a mistake.

So δέοικα μὴ ἁμαρτάνεις (you were making a mistake); μὴ ἁμάρτες, that you made a mistake.
1. The Present Indicative:

Φοβέω θε μὴ δυσκολίστερόν τι διάκειμαι. Plat. Phaed. xxxv.
You are afraid that I am in a somewhat more fretful state of mind.

ἔπισχες, ὦς ἂν προὔρευνήσω στίβον,
μὴ τις πολιτῶν ἐν τρίβῳ φαντάζεται,
Yet stay, that first I may explore the path,
Lest any citizen now is visible
Upon the road, and one shall come to me.

Cf. Ion, 1523, Soph. El. 580. Similarly ὅρῳ μὲν Νικτας
οἴτει, Plat. Lach. 179 B. εἰσόμεσθα μὴ καλύστε, Soph.
Antig. 1253. διατάξομεν μὴ τυγχάνει, Plat. Soph. 235 A.
σκεψώμεθα μὴ λανθάνει, Plat. Lys. 216 c.

2. The Imperfect Indicative:

οἶρα μὴ παῖξων ἐλεγεν. Plat. Theaet. 145 B.
Have a care that he was not speaking in jest.

3. The Perfect Indicative:

Φοβοῦμαι μὴ ἀμφοτέρων ἀμα ἡμαρτήκαμεν. Thuc. iii. 53.
I fear that we have missed both objects at once.


4. The Aorist Indicative does not appear to occur in Attic.
See Hom. Od. v. 300.

5. The Future Indicative may be regarded as a graphic substitute for the Subjunctive (supra).¹

§ 239. Note on Dawes's Canon.

Dawes laid down the rule that after ὅρῳ μὴ and ὅ ὁ μὴ, the
First Aorist Passive, and the Second Aorist Active, Middle,
and Passive may be used, but not the First Aorist Active or
Middle. Instead of the First Aorist Active and Middle, he
said that the Future Indicative must be used. Subsequent

¹ So at least in Attic. But if the original force of the Subjunctive
was imperative (denoting will) rather than future (a point on which it
is impossible to speak dogmatically), the Subjunctive in the oldest
Greek would mean shall rather than will, and would be more direct and
vivid than the Future. See Monro's Homeric Grammar, pp. 231 and 238.
critics extended Dawes's Canon to στός (without μή), and set about changing a First Aorist Active and Middle, wherever they were found in a text, to a Future Indicative. The sole ground for this arbitrary rule of Dawes is the resemblance in form between the First Aorist Active and Middle and the Future Indicative, e.g. KATOKNHCHIC (κατοκνήσης, SOPH. EL. 956) and KATOKNHCEIC (κατοκνήσεις); ΥΛΗΕΗΗΤΑΙ (ξυλλέγεται) and ΥΛΛΗΕΗΗΤΑΙ (ξυλλέγεται). Naturally this resemblance of form might incline a Greek writer to avoid confusion by using a second Aorist (if it existed) rather than a First Aorist. Dawes made no objection to a First Aorist Subjunctive Passive, because it bears no resemblance in form to a Future Indicative. But Dawes's Canon rests on no solid foundation of grammar, and breaks down completely on examination. Instances of the First Aorist Subjunctive Active and Middle in which all the MSS. agree are διός μὴ ἔργασές σοι (THUC. iv. 66); διός μὴ βουλεύσῃς θε (THUC. i. 73); διός μὴ ἔργασές θε, Lys. 138. Secondly, in some cases the First Aorist Active does not resemble in form the Future Indicative, and therefore cannot possibly be changed. E.g. SOPH. Phil. 381, οὐ μὴ ἔκπλευσθή; the Future is ἐκπλευσματι, and the second person would be ἐκπλευσεί not ἐκπλευσεις. So PLAT. REP. x. 609, ἀπολέσα, the Future is ἀπολέσω: SOPH. EL. 1122, κλαίσα, First Aorist Active, where the Future would be κλαίσουμαι. And, lastly, the change made would in some cases spoil the metre.
§ 240. CONSECUTIVE AND LIMITATIVE SENTENCES.

A Consecutive Sentence may be expressed either by A. ὥστε with the Indicative, or B. ὥστε with the Infinitive.

A. ὥστε (ὥστε οὐ) with the Indicative states the consequence as an independent fact actually occurring.

ἕωδ δὴ εἰς τοσοῦτον ἁμαθίας ἦκω ὥστε κακὸν ἐκὼν ποιῶ. Plat.
It seems have reached such a pitch of ignorance that I deliberately do wrong.

εἰς τούτο ἢλθον ὥστ' οὐκ ἐξήρκεσεν αὐτοῖς ἣ κατὰ γῆν ἄρχῃ. Isoc.
To such a pitch they came that their empire by land did not satisfy them.

B. ὥστε (ὡστε μὴ) with the Infinitive expresses merely the consequence which would naturally result from the Principal Verb without affirming or denying its occurrence.

γνώμης γὰρ οὐκ ἀπειρος ὥσθ' ἀμαρτάνειν. Soph.
He is not void of wit that he should err.

τὰ παραδείγματα τῶν ἁμαρτημάτων ἦκανα τοῖς σώφροσι ὥστε μηκέτι ἀμαρτάνειν. Andok.
Examples of errors are sufficient for sensible people that they should no longer err, i.e. sufficient to keep them from erring.
§ 241. ὡστε with Indicative and Infinitive.

A. ὡστε with the Indicative is parallel with ὅτι and the Indicative, that is to say, it introduces the Indicative as a statement almost, sometimes quite, independent of the Principal Sentence.

Thus: τοσοῦτον σὺ ἐμοῦ σοφότερος εἶ, ὡστε σὺ μὲν ἐγνωκας—
ἐγὼ δὲ ἄγνω. Πλ. Ἀρ. ο. xiii.

So much wiser are you than I; that (and so) you have discovered, while I am ignorant, etc.

This introductory force of ὡστε is best shown by its familiar usage at the beginning of a sentence where it is a synonym for οὖν, τοινυν, and may be rendered and so, consequently, therefore.

eἰς τὴν ὡστεραίαν οὐχ ἤκεν Τισσαφέρνης ὡσθ' οἱ Ἑλλήνες ἑφρόντιζον. Χεν. Αν. ii. 3. 25.

On the morrow Tissaphernes did not appear. Consequently the Greeks began to consider, etc.

So with an Imperative.

ὢντις ὧ 'Ὀρέστης: ὡστε μὴ λίαν στένε. Σοφ. Ελ. 1172.

Orestes was but mortal. Therefore grieve not too sore.

Occasionally this introductory force of ὡστε is seen even with an Infinitive.

ὁστ' εἰμὲ ἐμαυτὸν ἀνερωτᾶν (after a colon or full stop).

Plat. Ἀρ. viii.

And so I was questioning myself.

As ὡστε, like ὅτι, is merely introductory, it can be followed by any construction which an independent sentence can take, e.g. Imperative (supra): ὡστε μὴ ἀποκάμης, Plat. Crit. 45.

ὁστὲ ἄν with Optative, ὡστε ἄν διδάσκοιτε, Χεν. Κυρ. iii. 3. 35.

ὁστὲ ἄν ἐτόλμησεν, Λυς. 7. 28.

B. ὡστε with Infinitive.

ὡστε with the Infinitive is epexegetical, i.e. explanatory of the Principal Verb. It is doubly so, for ὡστε is an explanatory particle, and the Infinitive is in its own nature explanatory. Indeed ὡστε with the Infinitive, as will be seen below, often takes the place of the simple Infinitive. The consecutive use of ὡστε with the Infinitive is only one among several of these explanatory usages. The result contemplated, i.e. the purpose,
may be denoted; the condition or limitation; the command or advice. The character of the explanation or definition will depend upon the nature of the Principal Verb or Sentence.

1. A Purpose, or Contemplated Result.

\[ \text{πάν ποιοῦσιν ὡστε μὴ δίκην διδόναι.} \quad \text{PLAT. Gorg. 479 c.} \]

They do anything to avoid punishment.

Cf. PLAT. Phaed. 114, ὡστε μετασχεῖν.

2. Limitation or Condition (cf. ἕφ' ὑ, ἕφ' ὑ τε).

\[ \text{ἐμμαχίαν ἐποιήσαντο ἐπὶ τοῦσδε, ὡστε μὴ στρατεύειν ἐπὶ Πελοποννησίους.} \quad \text{THUC. iii. 14.} \]

They made an alliance on these conditions, that they were not to serve against the Peloponnesians.

3. A Petition or Command.

\[ \text{πεῖθουσιν ὡστε Ἀργεῖ ἐπιχειρῆσαι.} \quad \text{THUC. iii. 103.} \]

They try to induce them to attack Argos.

The Infinitive alone would be more usual here.

Cf. THUC. viii. 45, ὡστε ἀποκτεîναι. SOPH. O. C. 969, ὡστε θανεῖν, ordaining, requiring, to the effect, that he should die.

4. The definitive force (denoting the character, degree, or extent) is well shown in the following:

\[ \text{πεῖσομαι γὰρ οὐ τοσοῦτον οὐδὲν ὡστε μὴ οὐ καλῶς θανεῖν.} \quad \text{SOPH. Ant. 97.} \]

I shall suffer naught

So great as not to die a noble death (i.e. nothing which will prevent my dying, etc.).

For μὴ οὐ see chapter on the Negatives.

5. ὡστε is freely used with the Infinitive, where the Infinitive alone might be used.

\[ \text{πάνυ μοι ἐμέλησεν ὡστε εἰδέναι.} \quad \text{XEN. Cyr. vi. 3. 19.} \]

I was greatly concerned to know.

\[ \text{πότερα παιδὲς εἰσὶ φρονιμωτέρως ὡστε μαθεῖν ἢ ἄνδρες;} \quad \text{XEN. Cyr. iv. 3. 11.} \]

Are boys more sensible at learning than men?
CONSECUTIVE AND LIMITATIVE SENTENCES.

Too great to bear.
Maius quam quod tolerari possit.

The water is cold for bathing.

There are many shifts for escaping death.

Note 1. Can ὡστε with the Infinitive state a fact? The Infinitive, of course, denoting as it does the abstract verbal notion, cannot, like the Indicative, definitely state a fact. ὡστε, with the Infinitive, is parallel with πρὶν and the Infinitive, διὰ with the Infinitive, or any similar substantival use of the Infinitive. The fact, though not stated, is not excluded. More than this, the expression may evidently be a variant for ὡστε with the Indicative, open for a writer to use. This occurs when there is no demonstrative in the Principal Sentence requiring definition. In this way πρὶν ἀπείναι αὐτὸν, before his departure, may practically mean, before he departed; διὰ τὸ μηδένα παρεῖναι, because of the presence of no one, may mean, because no one was present.

Note 2. ὡστε with ἄν and the Infinitive. ὡστε with the Infinitive may be an (oblique) Apodosis, and therefore ἄν will go with the Infinitive.

For ὡστε οὗ with the Infinitive, see Negatives.
Note 3. ὁς is sometimes used for ὅστε, generally with the
Infinitive.

οὐ τοσοῦτος τοσοῦτος τὸ βάθος, ὁς μὴδὲ τὰ δόρατα ὑπέρέχειν
tοῦ βάθους. XEN. An. iii. 5. 7.
The river is of so great a depth, that even the spears could not
reach the bottom.

(Lit. rise above the depth). Cf. XEN. Cyr. i. 5. 11. More rarely,
if ever in Attic, with an Indicative.

§ 242. Consecutive Sentences in Greek
and Latin.

The nearest approach in Latin to the distinction between
the Infinitive and Indicative is to be found in the use of the
Imperfect Subjunctive and Perfect (Aorist) Subjunctive, e.g.
cecidit ut crus frangeret (ὡστε καταγγύναι), and ut crus fregerit
(ὡστε κατέναξε). But the Latin distinction, even supposing it
is always observed, a distinction expressed by two tenses of
the Subjunctive, is a very different thing from that expressed
by two moods, the Infinitive and the Indicative.

§ 243. RELATIVE CONSECUTIVE SENTENCES.

Consecutive Sentences are also expressed by Relative
Pronouns, ὁδός, ὁσός with Infinitive.

For τοσοῦτος ὅστε are used τοσοῦτος ὁδός or ὁδός alone.

τοσοῦτον ὅστε τοσοῦτον ὅσον or ὅσον.
The Negative is ἢ.

tοσοῦτος εἰμι ὁδός μηδενὶ ἄλλῳ πείθεσθαι ἢ λόγῳ.

PLAT.

I am of such a character as to yield to nothing but reason.
Is (or eiusmodi) sum ut nulli alii rei nisi rationi
paream.

οὐκ ἦν ὄρα οἷα ἄρδεν τὸ πεδίον. XEN. An. ii. 3. 13.
It was not the season for irrigating the plain.

νεμόμενοι τὰ ἀντίν ἐκαστοὶ ὅσον ἄροξῃ. THUC. i. 2.
Each tribe cultivating just enough of its land to obtain a sub-
sistence from it.

Cf. THUC. iii. 49, τοσοῦτον ὅσον ἀνεγγυμενήν.
Consecutive and Limitative Sentences.

Στοιαύτα εἴπόντες σιὰ καὶ τοὺς πάροντας ἄχθεοσαι.

*Plat.* Gorg. 457.

Saying such things that even the company was annoyed.

"Ὄστις (more rarely ὃς), with the Indicative, is Con-
secutive (parallel to ὃστε with Indicative). Negative οὔ.

τὸς οὕτως εὐθύς ἐστὶν ὑμῶν ὃστις ἁγνοεῖ ταῦτα ;

Dem.

Who of you is so simple that he is ignorant of this?
Quis vostrum tam stultus est ut (qui) haec ignoret?

οὔδείς ἂν γένοιτο οὕτως ἀδαμάντινος ὃς ἂν μείνειεν.

*Plat.* Rep. ii. 360 B.

No one would prove so steeled against temptation as to remain

ἀν μείνειεν is, of course, an Apodosis. For ὃς see *Soph. Phil.*


§ 244. Limitative or Restrictive Sentences.¹

ὥστε (ὥστε μὴ), ἕφ' ὃ, ἕφ' φοτε (μὴ).

On condition that, on the understanding that.

ὥστε (ὥστε μὴ) with Infinitive.

ἕφ' ὃ, ἕφ' φοτε with Infinitive (Negative μὴ), or Future

Indicative (Negative οὔ or μὴ).

ἐξῆν ἀυτοῖς τῶν ἄλλων ἄρχειν Ἑλλήνων ὥστ' αὐτοὺς

ὑπακουόειν τῷ βασιλεῖ. Dem. 6. 11.

It was in their power to rule the rest of the Greeks if

they themselves would obey the King.

¹ With ὧστε Limitative compare the use of *ut* in Latin:

Bonis viris ita fides habetur ut nulla sit iis fraudis suspicicio.

*Cic. Off.* ii. 33.

Good men are trusted only when there is no suspicion of dishonesty

against them.
LIMITATIVE OR RESTRICTIVE SENTENCES. 275

αφίεμέν σε ἐπὶ τοῦτο ἐφ’ ὦτε μηκέτι φιλοσοφεῖν.

We acquit you, on the understanding that you no longer pursue philosophy (ita ut philosophari desinas).

ἐνεβησαν ἐφ’ ὦτε ἐξίασιν ἐκ Πελοποννήσου ὑπὸ-στοιουδοί (καὶ μηδέποτε ἐπιβησονται αὐτῆς).

They surrendered on the condition that they should leave the Peloponnese under truce (and never again set foot on it).

Observe that the Future Indicative is used in Historic Sequence.

Note. The Nominative Attraction is observed:—

ὅσ ἂν οὗτος ἔθελοι τὰ ἀλλότρια ἀποστερεῖν ἐφ’ ὦ κακόδοξος εἶναι. XEN. Ag. 4. 1.
CHAPTER VII.

§ 245. CAUSAL SENTENCES.

Causal sentences are expressed in a variety of ways.

A. By Causal Particles and a Finite Mood.
B. By Relative Sentences.
C. By Participles.
D. In various miscellaneous ways.

A. Causal Particles.

The common Causal Particles are also the Temporal Particles, επεί, επειδή, ὡς (cf. Latin cum). The negative is οὐ, and the Indicative is the Mood.

επεί οὐκ ἐδύναντο λαμβάνειν τὸ χώριον ἀπεναι ἥδη επεχείρουν. XEN. Anab. v. 2. 5.
As they were not able to take the place they were now trying to go away.

For επειδὴ with Imperfect, THUC. i. 102. For επεί, see XEN. An. v. 2. 5. For ὡς, SOPH. Phil. 46, 914.

Note 1. When, however, the sentence is explanatory of what has preceded, οὕτως, διότι, διότερ are used. These particles cannot introduce a Causal Sentence like επεί, etc. (cf. οὕτως Temporal).

τριήρης δὲ σεσαγμένη ἀνθρώπων διὰ τὶ ἄλλο φοβηρὸν ἐστὶ ἢ ὅτι ταχὺ πλεῖ; διὰ δὲ τὶ ἄλλο ἀληθεῖς ἄλλοις εἰ ἐμπλέουντες ἢ διότι ἐν τάξει κάθηνται; XEN. Oec. viii. 8.
For what other reason is a trireme, full of men dangerous, except because it sails fast? And for what other reason do those who are on board occasion no alarm to one another, except because they sit still in their ranks?

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Note 2. A Causal Sentence in Historic Sequence is found in the Optative when it expresses the indirect words or thoughts (virtual oratio obliqua).

τὸν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὄν ὦκ ἐπέξαγοι.

Thuc. ii. 21.

They were abusing Pericles, because, though general, he did not lead them out into the field.

ὅτι ὦκ ἐπέξηγεν would have been the simple explanation of the historian.

In Periclem invehebantur quod, cum praetor esset, non educeret.

Cf. Liv. ii. 7. Matronae annum ut parentem Brutum luxerunt, quod tam acer ultor violatae pudicitiae fuisse.

ὡς occurs similarly in Xen. Symp. iv. 6, οἷσθα ἔπαινέσαντα αὐτὸν τὸν Ἀγαμέμνονα, ὃς βασιλεὺς εἶ ἄγαθός, because (as he said) he was. Both ὅτι and ὡς may, however, be regarded as introducing an Oblique Statement, the verb of saying being implied in ἐκάκιζον and ἔπαινέσαντα. But in Xen. Mem. i. 4. 19, we have ἔπειτερ ἡγήσαντο, which must be causal or explanatory. And in Xen. Hell. vii. 1. 34, we have εἶχε λέγειν ὃς διὰ τοῦτο πολεμῆσαι, ὅτι ὦκ ἔθελσαιεν, where we have a real blending of ὅτι causal and ὅτι of the Oblique Statement.

Note 3. ὅτε (just like cum in Latin) besides being Temporal, is also Causal.

ὁτε τοίνυν τοῦθεν ὄντως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν. Dem. Ol. i. 9. 3.

Since then this is so, it behoves you to be heartily willing to listen. Quae cum ita sint, etc.

Observe that this Causal ὅτε, unlike the Temporal ὅτε, can begin a sentence.

ὅτε οὖν τοῖνυν χρησμὸν εἰσηγοῦσαμεν.

Soph. El. 38, Phil. 428, Ant. 170, Ai. 1231.

Cum vero huiusmodi oraculum accepissemus.

Observe that ὅτι cannot be elided.

ὅποτε is similarly used. Thuc. ii. 60, Pl. Leg. 895 b.

ἐδέσι causal is poetical (Soph. Ai. 715): ὅπου, causal only in Ionic.

δοθώσεκα (ὅπου ἔνεκα) in a causal sense occurs in Soph. Ai 123, 153.
CAUSAL SENTENCES.

B. Causal sentences are also expressed by relatives ὃς, ὃς γε, ὅστις, ὅστις γε, with the Indicative. Latin qui or quippe qui with Subjunctive.

πῶς φέρεις γὰρ ὃς γε αὐτὸς ὥξει; AR. Why how δ' ye bear, when you're being carried yourself?

θαυμαστὸν ποιεῖς ὃς ἦμων οὐδὲν δίδως. XEN. You are acting strangely in giving us nothing.

= ὅτι οὐδὲν δίδως.

Mirum facis qui nobis nihil des.

πῶς οὐ κάκωτος ὅστις περὶ πλεῖονος ποιεῖ τοὺς κακούργους; Must you not be a scoundrel since you are making much of evildoers? DEM. 24. 107.

 appré, SOPH. El. 911. ὅστις, SOPH. Ant. 696.

Note. Other relatives (pronouns and adverbs) are similarly used.

τὴν μητέρα ἐμακάριον, οἷς τέκνων ἐκύρησε. HDT. i. 31. They were counting the mother happy in having been blest with such children.

= ὅτι τοιούτων ἐκύρησεν.

eὐδόκησαν μοι ἑφαίνετο, ὅς ἀδεὶς ἔτελευτα. PLAT. Phaed. ii. I deemed him happy, so fearlessly did he meet death.

= ὅτι οὕτως ἀδεὶς, not an uncommon use of ὃς.

C. Participles are frequently used in a Causal Sense. The Negative is οὐ. ἄτε (ἄτε δὴ), οἶνον, οἶα δὴ often accompany the Participles in this use (also ὡςτε in Herodotus).

ὁ Κῶρος, ἄτε παῖς ὄν, ἥδετο τῇ στολῇ. XEN. Cyr. i. 3. 3. Cyrus, boy-like, was charmed with the dress.

οὐδὲ ἤν ἐν ὑπεικάθοιμι δείκας θάνατον. PLAT. Apol. xx. There is not a man to whom I would yield through fear of death.

λέγω δὲ τοῦτον ἐνεκα, βουλομένοι δέξαι σοι ὅπερ ἐμοί.

PLAT. Phaed. 102 d. I speak for the following reason, because I want you to think just as I do.

See also Genitive and Accusative Absolute.
D. Causal Sentences are also often expressed by τῶ and the Infinitive.

οὐ πλεονεξίας ἐνεκα ταῦτ' ἐπραξεν ἄλλα τῶ δικαιότερα ἄξιον
It was not for sake of greed that he did this, but because the
Thebans made a juster demand than we.

Causal Sentences are also very often and very simply
expressed by a Preposition and its case, sometimes by a
Preposition with the Infinitive, e.g.

διὰ τὸ φίλους αὐτῶς εἶναι.
Because they are friends.

Cf. especially διὰ and κατά.
CHAPTER VIII.

§ 246. EXPRESSIONS OF A WISH.

I. A Wish that refers to the Future, and which therefore may be fulfilled, is expressed—

A. By the Simple Optative.

B. By the Optative with εἴθε, εἰ γάρ (εἰ and ὡς, πῶς ἄν; in poetry).

The Negative is always μή.

ὁ παῖ, γένοιο πατρὸς εὐτυχεστέρος, τὰ δ' ἄλλα ὦμοίος, καὶ γένοι ἄν ὡς κακός. SOPH.

Boy, mayst thou prove more fortunate than thy father,
Like in all else, so shouldst thou prove not vile.

Observe that γένοιο alone expresses a wish, γενοί  ἄν is an Apodosis.

μή ζωὴν μετ' ἀμονσίας. EUR.

May I not live without culture!

εἰ γάρ γενοίην, τέκνον, ἄντι σοι νεκρός. EUR. Hipp. 1410.

Would to God, my child, I were dead in thy stead.

εἰθ' ὅμιν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν. SOPH. Ai. 1264.

Would that to you twain judgment were granted for discretion

εἰ μοι γένοιτο φθόγγος ἐν βραχίονι. EUR. Hec. 836.

Oh, that a voice were given me in these arms.

ὡς δ' τάδε πόρων ὀλοῖτο. SOPH. El. 126.

Ah, that he who contrived this might perish.

Cf. EUR. Hipp. 407.

πῶς ἄν ἄντ' ἐμοῦ τρέφοιτε τήνδε τήν νύσσων; SOPH. Phil. 794.

Would that in my stead ye might hug this plague.

μή πῶς ἐγὼ τοσαῦτας δίκας φύγουμι. PLAT. Apol. iii.

May not I be indicted on charges so serious!
II. A Wish which refers to the Past, and which therefore can no longer be fulfilled, is expressed—

A. With εἰθέ, εἰ γάρ (μή)

Imperfect Indicative (of present time, continued or habitual actions).

Aorist Indicative (of single acts).

B. ὧφελον (Aorist), sometimes ὧφελλον (Imperfect), from ὧφειλα, I owe, with the Infinitive (Present or Aorist).

εἰθέ, εἰ γάρ (μή) may accompany ὧφελον, sometimes ὡς in poetry.

εἰθεὶς εἰχες, ὦ τέκουσα, βελτίωνσ φρένας.

**Eur. El. 1061.**

Would that thou hadst, O mother, better judgment (but thou hast not).

εἰθεὶς σοι, ὦ Περίκλεις, τότε συνεγενόμην.

**Xen. Mem. i. 2. 46.**

I wish I had been with you then, Pericles.

ὡς ὧφελον πάροιθεν ἐκλιπεῖν βίον.

**Soph. El. 1131.**

Ah, would that I had first forsaken life.

εἰθεὶς ὧφελες τοιάδε τὴν γνώμην πατρὸς
θυνόκοντος εἶναι.

**Soph. El. 1021.**

Would thou hadst been thus minded on the day thy father died.

μὴ ποτε ὧφελεῖν λυπεῖν

τὴν Σκύρον.

**Soph. Phil. 969.**

Would that I ne'er had left My Scyros!

ὡς πρὶν διδάξαι γ' ὧφελες μέσος διαρραγῆναι.

**Arist. Ran. 955.**

Pity, ere you taught 'em, that you didn't burst asunder in the midst.
Note 1. A wish may be made to depend on a condition which is expressed by οὖτω. Instead of the sentence which logically should follow "so may I . . . as," an Indicative or an Imperative is substituted.

οὖτω νικήσαι με τ’ ἔγω καὶ νομίζοιμην σοφός, ὡς ὑμᾶς ἐγών μαί εἰναι θεατάς δεξιοῦσ. AR. Nub. 520.
So may I win and be considered wise, as I hold you to be a clever audience.

οὗτος δναίμην τῶν τέκνων, μισῶ τὸν ἄνδρ’ ἔκεινον. AR. Th. 469.
So may I be blest in my children . . . I do hate that fellow.

οὗτως οναίσθη τούτων, μη περιδηντέ με. DEM. Aph. ii. 842. 9.
So may you enjoy this . . . do not neglect me.

Instead of saying—on this condition, namely, that you do not neglect me.

This is exactly like the well-known Latin idiom:

Sic te diva potens Cypri

Ventorumque regat pater

Navis

Finibus Atticis

Reddas incoluemem precor. HOR. Od. 1. iii. 1.

Sic venias hodierne . . . tibi dem turis honores.

TIBULL. 1. vii. 33.

Note 2. Explanation of expressions of a wish.

(1) Optatives and Indicatives with ei, ei γάρ, eiθε are clearly Protases with suppressed Apodoses.

ei γάρ ταύτα γένετο (sc. καλῶς ἄν εἰη).

ei γάρ ταύτα ἐγένετο (sc. καλῶς ἄν ἦν).

Latin is parallel—

O si haec ita fiant, fierent, facta essent.

With ὡς compare ut, utinam in Wishes.

(2) σφελον (I ought, or had ought), on the other hand, is an Apodosis with a suppressed Protasis; used like χρῆν, εἶδε without an ἄν.
Latin again supplies a parallel—

(Eum) si uilla in te pietas esset, colere debebas.

Cic. Phil. ii. 38.

Tunc ego debueram capienda ad Pergama mitti:
Tunc poteram magni, si non superare, morari
Hectoris arma meis.

Ov. Met. xii. 445.
CHAPTER IX.

§ 247. RELATIVE SENTENCES.

Relative sentences are introduced by either (1) Relative Pronouns, or (2) Particles of Relative origin, ὁς, ὦτε, εἰ, ὥφρα, etc.

The chief distinction between Relative Sentences is that of Definite and Indefinite, a distinction explained in §172. It applies to many Relative Particles as well as Pronouns, e.g.

A. DEFINITE—

-indent. ὁ Ἑλιος ἄνισχει, καὶ ὅποι δύσται. XEN.
You knew where (lit. whence) the sun rises, and where (lit. whither) it sets.

ὦ γαῖα δέξαι θεανάσιμων μ', ὅπως ἔχω. SOPH.
O Earth! receive me, as I am, in death.
Accipe me, ut sum.

B. INDEFINITE—

selectedIndex. ὁποι ἀν στρατηγὸν ἐκπέμψητε, οἱ ἑχθροὶ καταμελῶσι. DEM.
Wheresoever you send out a general, your enemies ridicule you.

ἐξεστὶ χρῆσθαι ὅπως ἀν βουλῶνται. XEN.
You may make whatever use (of it) you please.
Definite Relative sentences present no difficulty. Indefinite Relative sentences freely form Subordinate sentences of every kind,—Conditional, Temporal, Modal, Consecutive, etc., and will be found under these several heads. Some Relative Particles denote Place (ὅπου, ἵνα, etc.), but a special chapter on Local Sentences is unnecessary.

Other uses of the Relative will be seen by reference to the Index. Especial attention should be paid to the syntax of the Negatives with Relatives; see chapter on the Negatives, Part III.
PART III.

PREPOSITIONS, NEGATIVES, ORATIO OBLIQUA, AND FIGURES.

CHAPTER I.

§ 248. PREPOSITIONS.

Prepositions in Attic are particles which have a double use. Either (1) they are joined in Composition with Verbs; or (2) they serve as links between the oblique case of Nouns or Pronouns and other words, especially Verbs, in the sentence. As such links they denote Place, Time, and various figurative relations, Agency, Cause, Means, etc., more distinctly than could be done by the oblique cases alone. Prepositions also help to form compound adjectives and substantives. Philology and Epic Poetry, however, enable us to trace the origin and usage of Prepositions further back than their Attic uses, and to account for those uses.

§ 249. Introductory Note to Prepositions.

1. Prepositions appear to have been originally case-forms. Thus ἐπί (Ep. ἐπαί) was Locative, meaning on the under side; ἐπέρ (Sanskrit upari), on the upper side; διά (Ep. and Poet. διαί), in the space between; ἀντί is Locative, ἀντα Accusative (cf. ἀντὶς, ὑπαμος); ἐπί Locative; πρός (προμ) Locative; παρά (παραί) Locative; πρός is Ablative. As cases
they must all have been capable of taking a Genitive.\footnote{This is Curtius’ view (\textit{Elucidations}, Ch. xvii.) It must apply to Prepositions only when they do not denote \textit{separation} (in which case they would be joined to an Ablative). Such a connection between Prepositions and the Genitive is said not to exist in Sanskrit, and on this ground Delbruck (\textit{Syntaktische Forschungen}, iv. ch. ix. p. 134) only partially accepts Curtius’ theory.} Thus \(\nu\tau\alpha\iota\chi\theta\omega\nu\circ\circ,\) on the under side of the earth; \(\pi\alpha\rho\ \pi\omicron\delta\delta\omicron\) (\(\pi\alpha\rho\alpha\iota\)), \textit{Pindar}, P. 10. 97, on the near side of the foot; \(\alpha\nu\tau\iota\ \epsilon\mu\epsilon\iota\), \textit{Il.} xxii. 481, on the opposite side of me. This is confirmed by the fact that all the quasi-prepositions, which are cases of nouns, are joined to a Genitive, e.g. \(\theta\omega\rho\alpha\iota\epsilon\), \textit{Eur. Bacch.} 331. This stage, however, is previous to all written literature, and belongs to Philology rather than Syntax.

2. They were used as Adverbs\footnote{No distinction is here intended in speaking of Prepositions as case-forms and as Adverbs. All oblique cases are, of course, adverbial, except the true Genitive, which is adjectival or attributive.} independently of Verb or Noun. Instances still occur frequently in \textit{Homer}, e.g. \(\mu\acute{\epsilon}l\alpha\nu\varepsilon\) \(\delta\ \alpha\nu\delta\beta\omicron\tau\omicron\nu\varepsilon\) \(\zeta\omicron\nu\alpha\nu,\) black clusters were throughout, \textit{Il.} xviii. 512: \(\pi\epsilon\rho\iota\ \pi\omicron\delta\ \gamma\alpha\rho\ \epsilon\gamma\chi\epsilon\iota\ \theta\omicron\nu\varepsilon,\) around in front he was raging with his spear, \textit{Il.} xi. 180: \(\acute{\alpha}m\nu\hat{\iota} \delta\acute{\epsilon} \omicron\iota\ \beta\acute{r}\alpha\chi\epsilon\ \tau\omicron\uomicron\chi\epsilon\a,\) on either side for him (or near him) clashed his arms: \(\pi\epsilon\rho\iota\ \kappa\iota\rho\iota\ \phi\iota\nu\varepsilon\nu\nu\epsilon\kappa\epsilon,\) exceeding much at heart he loved him. The Adverb qualifies the Verb, but stands apart from it.

3. A transitional period, that of the Homeric poems, succeeds. Originally the Noun went straight with the Verb; the relation between the two might be more particularly defined by an Adverb. Thus \(\acute{\alpha}g\alpha\gamma\epsilon\iota\nu\ \dot{\delta}\omicron\mu\omicron\nu,\) to lead home; \(\acute{\alpha}g\alpha\gamma\epsilon\iota\nu\ \dot{\delta}\omicron\mu\omicron\nu,\) to lead from home (Genitive of separation or Ablative): \(\dot{\delta}\omicron\mu\omicron\nu\ \beta\acute{\lambda}l\ \acute{\alpha}i\gamma\acute{i}\acute{\iota}\a,\) on his shoulders (Locative) he cast his shield. Compare these with \(\varepsilon\acute{\iota}\gamma\gamma\omicron\nu\ \theta\omicron\iota\iota\nu\dot{\delta}\omicron\mu\omicron\nu,\) \textit{Od.} iv. 43; \(\acute{\epsilon}k\ \delta\ \acute{\alpha}g\alpha\gamma\epsilon\ \kappa\acute{l}\omega\omicron\iota\varsigma,\) \textit{Il.} i. 346: \(\acute{\iota}\gamma\nu\acute{\iota} \acute{\epsilon}\ \kappa\acute{l}\omega\omicron\iota\varsigma,\) \textit{Il.} i. 89: \(\acute{\alpha}m\nu\hat{\iota} \acute{\delta} \chi\alpha\lambda\tau\iota\ \dot{\delta}\omicron\mu\omicron\nu\ \acute{\alpha}i\sigma\zeta\omicron\nu\tau\omicron\a.\) In the first two of these last four examples the Adverbs \(\varepsilon\acute{i}\gamma\gamma\omicron\nu\) and \(\acute{\epsilon}k\) further define the direction of the Verb, and form Compound Verbs which “govern” respectively the Accusative and Genitive. But in the last two the Adverb serves as a link between Noun and Verb, and becomes a Preposition.

4. Prepositions thus come to furnish new analytic cases, the old cases with their blunted and confused suffixes being
insufficient to express all the new relations between Noun and Verb which were suggested by the expansion of Greek thought and knowledge. When a Preposition links a case to any other word but a Verb, to an Adjective or Noun, a verbal meaning is readily understood. In determining the force of a Preposition we must carefully consider three points: the meaning (1.) of the Preposition; (2.) of the Case; (3.) of the Verb (or verbal word). In the stereotyped phrases with Prepositions which have practically become Adverbs or Adjectives, it will be easy enough to supply the verbal notion which the phrase requires to complete it logically.

5. A few instances may elucidate the foregoing remarks.

(a) The noun linked by a preposition to its case has a verbal meaning.

διαλλαγαί πρός τινα, reconciliation with any one, Isocr. 60 B, compared with διαλλαχθηναι πρός τινα, to be reconciled with any one.

τοξότης ἀφί ιπποῦ, compare with τοξεύειν ἀφί ιπποῦ.

(b) The Preposition with its Case is a fuller expansion of the Simple Case.

Thus we may say, χρηστὸν πρός ἀνδρὸς ἐστιν, or χρηστὸν ἀνδρὸς ἐστιν, it is the part of a good man.

Lysias writes μνησθηναι τινος: Thucydides, μνησθηναι περὶ τινος: Demosthenes, μνησθηναι ὑπὸ τινος.

So we may say, εἰρήσεται πρὸς ύμᾶς, or ὑμῖν, ἡ ἀλήθεια, the truth shall be told you; μάχεσθαι τῷ λίμῷ καὶ τῷ δίψῳ, Xen., to fight with hunger and thirst; μάχεσθαι πρὸς ἐπιθυμίας, Plat., to fight against desires.

Similarly, ἡ παρ' ἐμοὶ εὔνοια ἐκ τῆς εὐνοια μου, my goodwill (Subjective Gen.); τὸ παρ' ἐμοὶ ἀδίκημα τὸ ἀδίκημα μου, the wrong done by me (Objective).

6. Improper or Spurious Prepositions are those which can be joined with Cases, e.g. ἄνευ, ἐνεκα with Genitive, ὡς with Accusative, but which are not compounded with Verbs.

7. Tmesis is a late Grammarians' term to denote the separation between Preposition and Verb. The term is unnecessary, for, as we have seen, in early Greek it is not the separation, but the combination, which has to be accounted for. Tmesis in Attic is but a survival of the earlier usage: it is practically confined to poetry and a few colloquialisms,
PREPOSITIONS AND THE THREE CASES. 289

e.g. δὲ ἀρ' ὀλόλαμεν, EUR. I.T. 1371, ἀπὸ σ' ὀλὼ. It is seldom found except when a particle intervenes. AESCH. Sept. c. Theb. 672 forms an exception.

8. Dissyllabic Prepositions are oxytone. They become Paroxytone (i.e. Barytone) in certain cases: (1.) When they stand immediately after their Verb or Case, e.g. ὀλέσας ἀπὸ πάντας ἐκλήσασ, μάχης πέρι. This is called Anastrophe. 'Αμφί, ἀντὶ, ἀνά, διά are not liable to Anastrophe. Monosyllabic Prepositions take the acute accent by Anastrophe, but only when they come at the end of a line. (2.) When they are equivalent to a Compound Verb, generally a Substantive Verb, ἀνανάστησι μέτα = μέταστησι, similarly ἐν, ἐν, τάρα, πέρι, and perhaps ὅπο. (3.) ἀπὸ and πέρι when used as Adverbs.

Oxytone Prepositions with elision lose their accent, e.g. παρ' ἡμέραν, ἐν' αὐτῷ.

§ 250. The Prepositions and the Three Cases.

The Accusative is the case of the Direct Object of the Verb. This, however, implies direction to, or on, and thus Prepositions with the Accusative denote motion to,1 extension along or over.

The Genitive is the Case of Connexion and Separation. Prepositions with the Genitive denote connexion with, or separation from: in the former sense the true Genitive is used, in the latter the old Ablative use has been handed on to the Genitive.

The Dative is connected with Prepositions chiefly in its locative sense. Prepositions with the Dative denote nearness to, or rest at, by, with, or near.

§ 251. Collected usages of Prepositions.

1. The Agent is expressed by the following Prepositions:— ὅπο with Gen. (the regular expression to denote the Agent; the others which follow are special.)

1 But it must be remembered that the notion of motion must originally have come from the combined signification of Verb, Preposition, and Case.
πρός (in poetry and Ionic prose) with Gen.
ἐκ  ""
παρά (the agent as the source) with ""
ἀπό (in some special prose uses) with Gen.
διά (the intermediate agent) with Gen.

2. Means by—
διά with Gen. (the regular expression to
denote the Means; the others are special).

ἀπό.
ἐκ with Gen.
ἐν with Dat.
ἐν with Dat.

3. The usages of certain Prepositions are closely parallel:—
ἀπό — ἐκ
ἀντί — πρό
ἐν — μετά
ἀνά — κατά
ὑπέρ — περί (in certain senses).
ἀμφί — περί
ἐπί — πρός (in certain senses).

4. The usages of certain Prepositions are sharply con-
trasted:—
ἐἰς — ἐκ — ἐν
ὑπέρ — ὑπό
ἀνά — κατά, etc.

5. Synonymous phrases are formed by different Prepo-
sitions with Cases, e.g. :—
καθ’ ἡμέραν, μέθ’ ἡμέραν, πάρ’ ἡμέραν.
oι ἀμφί Πλάτωνα, οἱ περὶ Πλάτωνα.

6. Verbs of rest are used with Prepositions expressing
motion. This is known as the Constructio Praegnans. See
ἀπό, ἐξ, ἐἰς, ἐν.

7. Prepositions are used, (1) in their literal sense denoting
place, or time, (2) in a figurative sense denoting various moral
relations.

The Attic use of Prepositions is marked off from the Epic
chiefly in two ways: (1) by the disuse of the adverbial senses,
(2) by the development of figurative meanings.
§ 252. PREPOSITIONS AND THE CASES.

I. Prepositions with one Case.
   a. Accusative: ἀνά, εἰς (ἐς), ὡς (ἀμφί practically in prose).
   b. Genitive: ἀντί, ἀπό, ἔξ (ἐκ), πρό (ἀνευ, ἐνεκα, ἐκατι, χωρῆς, ἄχρι, μέχρι).
   c. Dative: ἐν, σύν (ἀμα, ὁμοῦ).

II. Prepositions with two Cases.
    Accusative and Genitive: διά, κατά, ὑπέρ, μετά.

III. Prepositions with all three Cases.
    ἀμφί, ἐπί, παρά, περί, πρός, ὑπό.

I.—PREPOSITIONS WITH ONE CASE ONLY.

(a.) WITH ACCUSATIVE ONLY.

§ 253.

Ἀνα.

Ἀνα, up to, through, opposed to κατά (compare the two throughout), Eng. on, Gothic ana, Germ. an. Ἅνα related to ἐν (ἐν) as on and in.

Lat. an-helo, I breathe up, Curt. Etymol. i. 381.

Up along:

tà πλοῖα ἀνά τὸν πόταμον οὐ δύνανται πλέειν.

HEROD.

The boats cannot sail up the stream (cf. κατά).

Throughout or Among:

ἀοίδιμος ἀνά τὴν Ἑλλάδα ἐγένετο. HEROD.
He became famous in song throughout all Greece.

οἰκεῖον ἀνά τὰ ὄρη. Xen. Alex. ii. 16, to live in the hills.
Distributively:

ἐπορευθῆσαν ἀνὰ πέντε παρασσάγγας τῆς ἡμέρας.

XEN.

They marched at the rate of five parasangs a day.


Phrases:

ἀνὰ κράτος (φεύγειν), with all one’s might (cf. κατὰ κράτος:
ἀνὰ λόγον (φύομενα δένδρα), PLAT. Phaed. lix. trees
growing) in proportion; ἀνὰ στόμα ἔχειν, to have in one’s
mouth, at the tip of the tongue.

N. B. ἀνὰ has the sense of ἀνάστηθι, up! arise! sursum!
Cf. SOPH. Ai. ἀλλ’ ἀνὰ ἐξ ἐξπάνων, come, up from thy seat!

Note. ἀνὰ is also used in Homer, in Lyric poetry (Pindar),
and in Choruses of the Tragedians with the Dative (e.g.
EUR. I. A. 754).

In Composition:

(1.) Up, ἀναβλέπω, I look up. (2.) Reverse action, back,
ἀνανεύω, I throw the head back. (3.) Again, ἀναβλέπω,
I recover sight.

§ 254.

Eis or ἐς.

Eis or ἐς, into, to, opposed to ἐξ, out of. Original form
perhaps ἐνς, from ἐν-ς. In Pindar ἐν means in and into.
Cf. Latin in and inter with Accusative.

(1) Of Place:—

Motion to, into, for:

Σικελῶν ἐξ Ἰταλίας διέβησαν ἐς Σικελίαν. THUC.
The Sicels crossed over out of Italy into Sicily (or for
Sicily).

With verbs of rest:

κατακλείειν ἐς τὴν νῆσον. THUC. i. 109.
To shut up in the island. (Constructio praegnans.)
(To speak) before:

λέγειν εἰς τὸ πλῆθος.

To speak before the people.

Cf. εἰσίνειαι, στήναι ἐσ.

Looking towards:

tὸ ἐς Παλλήνην τεῖχος. Thuc. i. 56.
The wall facing Pallene.

Phrases:
eἰς ἀκόντιον, εἰς δόρατος πληγήν (ἀφικνεῖσθαι).
To get within javelin’s throw, spear thrust.

Opposed to ἔς.

(2) Of Time:—

Up to, until:

eἰς τὴν ἡκ., till dawn; ἐς ἑμὲ, up to my time.

At such a time, by such a date:

eἰς ἐστεραῖν, εἰς τρίτην (with or without ἡμέραν), ἐς τὴν ὑπερτέραιαν (ἡμεῖν), to come at even, on the third day (or in three days), on the morrow.

Phrases:

ἐς καλρόν, in season; εἰς αὖμον, on the morrow; εἰς ἔπετα, henceforward; εἰς ἀπάξ (or εἰςάπαξ), once for all, etc.

(3) With Numbers:—

Denoting limit, up to, amounting to:

ναῦς ἐς τὰς τετρακοσιὰς. Thuc.
Ships to the number of four hundred.

ἐς δραχμὴν διαδοῦναι. Thuc.
To pay each man up to (i.e. as much as) a drachma.

Phrases:
eἰς ἕνα, εἰς δύο, εἰς τέσσαρας.
One, two, four deep.

eἰς δύομιν, to the extent of one's ability; εἰς ὑπερβολὴν, in excess.
(4) Of Relation to:—
Δμαρτάνειν εἰς τινα, to do wrong to any one.

Purpose:
ἐς τῶδε ἦκομεν, for this purpose we are come.
εἰς κάλλος ζῆν, XEN., to live for show.

(5) Special Phrases:—
ἐς ἀνδρας (Ἔλληνας, etc.) τελεῖν, to come to man's estate
(to be enrolled among, belong to Greeks). Cf. ἐγγράφω.
ἐς τι (τι ὤτο) τελευτάν, to end in a certain way.
ἐς τὰν ἀφικέσθαι, to come to everything, i.e. to try every means.
εἰς Ἀπολλῶνος, Διόνυσον, to Apollo's, Dionysus' temple, ad
Ἀπόλλωνις, ad Bacchi. So εἰς διδασκάλου, εἰς ἐμαυτοῦ
(φοιτάν), sc. οἶκον or some such word.

N.B. εἰς is not used in Attic of motion to individual persons; πρὸς or ὁς must be employed.

In Composition:
Into. Examples unnecessary.

§ 255. 'Ως.

ὦς, to, with Persons only, not with things.
with πρὸς, εἰς, ἐπί, and alone.

ὦς Ἀγιν ἐπρεσβεύσαντο. THUC.
They sent an embassy to Agis.

(δ.) With Genitive Only.

§ 256. 'Αντί.

ἀντί (original sense, over against, opposite to), instead of,
in exchange for; ἄντα, Epic adv. and prep. over against,
face to face; ἄντην, Ep. adv. over against. Cf. ἐν-ἀντι-ος
ἀντι-κρύ. In Homer ἀντί is still an adverb rather than a
preposition. Lat. ante (orig. anted), cf. Germ. ant-wort.
PREPOSITIONS WITH GENITIVE ONLY. 295

(1) Of Place, opposite to:
This sense is Epic.

(2) Instead of:
\[ \text{kakà πράττει ἀντ' ἀγαθῶν. PLAT.} \]
He does evil instead of good.
So μείκον, πλέον, ἀντί, instead of Comparative and Simple Genitive, SOPH. Ant. 182, Tr. 577.

(3) In return for:
\[ \text{δεῖ τὰ μὲν ἀντὶ ἀργυρίου ἀλλάξασθαι. PLAT.} \]
We must exchange some things for money.
ἀνθ' ὅν, wherefore (also because, cf. SOPH. Antig. 1068).
Rarely like πρός, for the sake of (lit. over against, in the presence of), with verbs of entreaty, see SOPH. O. C. 1326.

In Composition:
Many meanings, (1) Against, i.e. opposite or in opposition, ἀντιβαίνω, I plant the foot against, also I resist. (2) Reciprocity, substitution, or equality, ἀντιβοηθῶ, I help in turn; ἀνθυτάτος, proconsul; ἀντίτυπος, struck, or striking back, corresponding; ἀντίθεος, godlike.

§ 257. 'Από.

'Από, away, off, from. Sansk. apa, away, Lat. ab, Germ. ab, Eng. off, of. 'Από (Sansk. apa) connected with ἐπί (Sansk. api, further, after).

(1) Of Place:—
Away from:
\[ \text{ἀπὸ τῆς αὐτῶν ὀρμῶνται. THUC.} \]
They advance from their own country.

With verbs of rest (from the observer's point of view):
\[ \text{ἐβοῶσεν ἀπὸ πέτρας σταθείς. EUR.} \]
Shouted from the rock, standing (on it).

Hence many phrases: οἱ ἀπὸ τῶν πύργων, the men on the towers; ἀπὸ νεῶν, ἄφ᾽ ἵππων μάχεσθαι, to fight on board ship, on horseback.
Phrases:

\(\text{ἀπὸ σκότου, καιροῦ, wide of the mark (cf. ἀπὸ γνώμης, SOPH. Tr. 389); \ἀπὸ τρόπου (PLAT.), unsuitably, opposed to τρός τρόπου, κατὰ τρόπον.}\)

\(\text{ἀπὸ δὲνδρων καταδείν (XEN.), to tie to trees.}\)

(2) Of Time:

After, since:

\(\text{ἀπὸ τῶν σίτων διαπονεῖσθαι. XEN.}\)

To work after meals.

Phrases:

\(\text{τὸ ἀπὸ τούδε, henceforth; ἀφ’ οὗ, ex quo, since, ἀπὸ παλαιοῦ, ἀρχαίου, of old; ἀφ’ ἐσπέρας (THUC. vii. 29), at even.}\)

(3) Origin:

\(\text{oἱ μὲν ἀπὸ θεῶν γεγονότες, oἱ δὲ εἰς αὐτῶν τῶν θεῶν }\)

\(\text{Isoc.}\)

Some descended (remotely) from gods, others begotten (directly) by the gods themselves.

Material:

\(\text{κρᾶσις ἀπὸ τε τῆς ἱδονῆς συγκεκράμενη ὁμοῦ καὶ ἀπὸ τῆς λύπης. PLAT. Phaed. ii.}\)

A combination consisting partly of pleasure and partly of pain.

Means:

\(\text{ζην ἀπὸ πολέμου (γεωργίας). THUC. and XEN}\)

To live by war (husbandry).

\(\text{Περικλῆς ἀπὸ διακοσίων νεῶν κατεπολέμησεν τὴν Σάμουν. Is. 15. 11.}\)

Pericles with 200 ships reduced Samos.

Cf. THUC. i. 91, ἀπὸ παρασκευῆς.

Cause, in consequence of or for:

\(\text{ἀπὸ τινος θαυμάζεσθαι, ἑπανείσθαι, διαβάλλεσθαι.}\)

To be admired, praised, slandered in consequence of anything.

\(\text{ἀπ’ αὐτῶν τῶν ἔργων σκοπεῖτε. THUC. i. 17.}\)

Judge from facts themselves.
Agent, less direct than ὑπό:
ἐπράξαν ἄν' αὐτῶν οἰδέν.  Thuc. i. 17.
Nothing was achieved by them.

See Poppo's note.

ἀπό with a case is often a periphrasis for a case alone, e.g. ὅ ἀπὸ τῶν δοροφόρων φόβος, fear of the body guard, Xen. Hier. x. 3; τῶν ἀπὸ τῶν δημοῦ τις, one of the people, Thuc. iv. 130. Thucydides’s partiality for a free use of ἀπό is remarkable.

(4) Phrases:—
οἱ ἀπὸ Πυθαγόρου, Πλάτωνος, the school of Pythagoras, Plato.
οἱ ἀπὸ τῆς Ἀκαδημείας, Στοὰς, the Academies, Stoics (the Academy, the Porch).
οἱ ἀπὸ σκηνῆς, actors.
ἀπὸ σπουδῆς, earnestly; ἀπὸ τοῦ ἱσοῦ (τῆς ἱσοῦ), ἀπ' ἱσοῦ, equally; ἀπὸ τοῦ προφανοῦς, openly; ἀπὸ γλώσσης εἰπεῖν, to state by word of mouth (Thuc. vii. 10), to repeat by heart (Xen. Symp. iii. 5), from hearsay (Aesch. Ag. 813); ὃμματος ἀπό (Eur. Med. 216), with one's own eyes; ἀπὸ τοῦ αὐτομάτου (ταυτομάτου), spontaneously, sponte, casu quodam; ἀπὸ σημείου, at a given signal.

In Composition:
(1) Separation, hence completion, and ceasing, ἀπολογῶ, I wash off; ἀπεργάζομαι, I finish off, i.e. I complete; ἀπολήγω, I leave off, desist. (2) Restoration, ἀποδίδωμι, I give back.

Separation also becomes practically privative, e.g. ἀπαγορεύω, I forbid; ἀποχρήματος, without money.

§ 258. ’Εκ, ’Εξ.

’Εκ, ’Εξ, out of; opposed to εἰς, into. ἐκ and ἀπό run parallel throughout. Lat. ex, e (ex).

(1) Of Place:—
Out of:

ἐκ Σπάρτης φεύγει.  
He is banished from (out of) Sparta.
Denoting change; (cf. ἀντὶ).

πόλιν ἐκ πόλεως ἀλλάττειν. PLAT.
To change city after city.

With verbs of rest:

ἐκ δενδρῶν ἀπάγχεσθαι. THUC. iii. 81.
To hang themselves on trees.

Phrases:

Hence many phrases (observe that the first three or four are instances of Constructio Praegnans): τοὺς ἐκ τῆς ναυμαχίας (οὐκ ἄνελομένους), PLAT. Apol. xx., those in the sea-fight; οἱ ἐκ νῆσων κακούργου, THUC. i. 8, the evil-doers in (of) the islands; οἱ ἐκ τῶν τύργων, those on the towers, THUC. iii. 22; τὸ ἐξ Ἰσθμοῦ τεῖχος (opposed to τὸ ἐς Παλλήνην), THUC. i. 64, the wall on the side of the Isthmus; ἐκ δεξιῶν, on the right; ἐξ ἀριστερῶν, on the left; ἐκ νόμων, in accordance with the laws; ὄρθος ἐξ ὀρθῶν διέφρων, SOPH. El. 742, erect in chariot erect; ἐκ τῆς ψυχῆς (ἐκ θυμοῦ, HOM.) with all one’s heart; ἐκ σαυτῆς (λέγεις), self-prompted, SOPH. El. 344, cf. ἀπό; ἐκ πολλῶν, at a long distance, XEN.; ἐκ τόσου ρύματος, XEN., at bow-shot; ἐκ χερῶν μάχην ποιεσθαι, XEN., to fight hand to hand.

(2) Of Time:

Since, after:

ἐξ οὖ (χρόνου), since, ex quo; ἐκ τοῦ ἀρίστου, after breakfast. (So ἀπό.)

ἐκ τοῦτου, after this (ἐκ τούτων gen. in consequence of this).

ἐκ τοῦ λοιποῦ (τῶν λοιπῶν) for the future, XEN. and PLAT.

After, denoting change:

ἐκ δακρύων γελᾶν. XEN.
To laugh after tears (weeping).

τυφλὸς ἐκ δεδορκότος καὶ πτωχός ἀντὶ πλουσίου.

SOPH. O. T. 454.
Blind after seeing, and poor instead of (being) rich.

Ever since:

ἐκ νέου, ἐκ παιδός, from youth, from childhood.
(3) **Origin:**

όγαθοι καὶ ἔξ ὀγαθῶν.  
**PLAT.** (Cf. **SOPH. ANT. 466.**) 
Good, and born of good parents.

**Material:**

τὸ ἁγκυστρον ἔξ ἄδαμαντος.  **PLAT. Rep. 616.**
The hook is of adamant.

**Agent (Heredot. and poetry, rare in Attic):**

ἐκ τῶν ἄρχομαι.  **SOPH. EL. 264.**
By them am I ruled.

Cf. **SOPH. ANT. 957. 973, THUC. III. 69, XEN. HEL. III. 96.**

**Cause, Consequence, or Means:**

ἐκ τολέμου εἰρήνη βεβαιοῦται.  **THUC. I. 120.**
Peace is secured by means of war. (Cf. dia.)

**Dependence upon:**

παραρθεὶα ἔξ ἀληθείας ἱρτηται.  **DEM. 1397. 1.**
Plain speaking depends on truth (comes of).

Cf. ἀπάγχεσθαι ἐκ, above.

**Mixed Phrases:**

οἱ ἐξ Ἀκαδημείας, ἐκ τοῦ Περιπάτου (cf. ἀπό).  
The Academics, the Peripatetics.

So **N. TEST.** οἱ ἐκ πίστεως, the adherents of the Faith.

ὁ ἐξ ὑμῶν πόθος, **SOPH. TR. 631,** your desire (like a gen.),
so ὑμεὶς ἐξ Ἐρυνῶν, the song of the Erinyes.  **AESCH. EUM. 344.**

**Adverbial Phrases:**

ἐκ βίας, by force; ἐκ τοῦ φανεροῦ (προφανοῦς), openly (cf.  
ex improviso, ex consulto, etc., Latin); ἐκ τοῦ εἰκότου,  
**THUC. IV. 17,** in all likelihood; ὡς ἐκ τῶν παρόντων,  
**THUC. IV. 17,** so far as present circumstances allow; ἐξ  
ἰσον (τοῦ ἰσου) equally; ἐκ τοῦ αὐτομάτου, by chance, or  
accident, **XEN.** (less common than ἀπό).
Periphrasis for a case:

at eis 'Athanwv parthvov, the maids of Athens.

In Composition:

(1) Separation, removal, completion (cf. ápto), ékbetaíw, I go out; ékpteúw, I sack utterly, out and out.

§ 259. Πρό.

Πρό, before, in front of. Cf. πρός. Lat. prd, pro.

(1) Of Place:—

Before, in front of:

Μνώα ή νήσος κεῖται πρὸ Μεγάρων. Thuc.
The island of Minoa lies off (in front of) Megara.

Hence in defence of, for the sake of. (Cf. ὑπέρ):

ἠθέλε θανεῖν πρὸ κεῖνον. EUR. Alc. 18.
She willed to die for him.

Phrase.

πρὸ δοῦ, forwards, onwards.

(2) Of Time:—

οἱ πρὸ ἡμῶν γεγονότες. Isoc.
Those who were born before us (our forefathers).

δ πρὸ τοῦ χρόνος, the former time, aforetime.

(3) Of Relation:—

In preference to, cf. ἀντί, περὶ:

πρὸ τῶν βελτίστων τὰ βραχύτερα αἱρεῖσθαι. Plat.
To choose more unimportant things in preference to the highest things.

πρὸ πολλοῦ ποιεῖσθαι (τιμᾶσθαι).
To esteem highly, (lit. in preference to much).

In Composition:

(1) Forth, forward, in front, of place and so of pre-eminence, of substitution or defence, προβάλλω, I put forward; πρόθυρον, front door; πρόεδρος, president; πρόμαχος, champion. (2) Before, of time, προαιρόθανομαι, I learn beforehand.
§ 260. "Ανευ.

"Ανευ, without, opposed to σύν.

(1) Without the help of, or order of: τι βροτοίς άνευ Δίδαι τελειώθη; ΑΕΣΧ. Αγ. 1487, what comes to pass among men without the will of Zeus? (iniussu Iovis, Iov nolente). Cf. ΤΗΥC. viii. 52. In ΠΛΑΤ. Τορc. 518 D, without reference to. (2) Except, besides (like χωρίς): πάντα άνευ χρυσοῦ, ΠΛΑΤ. Συφ. 112 C, all things except gold, omnia praeter aurum.

In ΣΟΠH. Ο. Σ. 502 άνευ comes after its case.

§ 261. "Ενεκα, ἐνεκεν.

"Ενεκα, ἐνεκεν (Iον. εἶνεκα; εἶνεκεν), Ποετ. οὖνεκα.

Generally after its case, sometimes separated from its case (Aρ. Εκκ. 105-6). Λατ. gratia, causa.

(1) For the sake of: κολακεύειν ἐνεκα μισθοῦ, ΧΕΝ. Ηέλλ. ν. 1. 17, to flatter for the sake of (in order to get) a reward. (2) So far as concerns: ἐμοὶ γε ἐνεκα, so far as I am concerned; ἐνεκα τῶν ὀφθαλμῶν, ΠΛΑΤ., so far as depends on the eyes.

Note. Sometimes pleonastically with other Prepositions: ἀπὸ βοήσ ἐνεκα, ΤΗΥC. vii. 92; ἀμφί σοῦ ἐνεκα, ΣΟΠH. Φιλ. 534; τίνος δὴ χάριν ἐνεκα; ΠΛΑΤ. Λεγ. 701 D.

§ 262. "Εκατι.

"Εκατι (Επ. with the help of).

(1) Because of, on account of: ἀρετῆς ἐκατι, ΣΟΠH. Φιλ. 670, on account of (i.e. as a reward for) valour. (2) So far as concerns (like ἐνεκα): πλήθους ἐκατι, ΑΕΣΧ. Περσ. 337, so far as numbers went.

§ 263. χωρίς.

χωρίς, without.

(1) Without help of: πόνων τοι χωρίς οὐδὲν εὔτυχεσ, ΣΟΠH. Ελ. 945; without toil nothing prospers. (2) Far from: χωρίς ἀνθρώπων στίβου, ΣΟΠH. Φιλ. 487, far from track of men. (3) Without considering, besides: χωρίς δόξης, apart from reputation ΠΛΑΤ. Απολ. xxiv. (4) Different from, ΠΛΑΤ. Λαχ. 195 Α.

Note. χωρίς is also used Adverbially.
§ 264. Besides the Prepositions, a greater number of old Cases, which have become Adverbial, are used like Prepositions with a Genitive.

I. μέχρι and ἀχρι, as far as.
   (1) Of Place: μέχρι τῆς πόλεως, Thuc., as far as the city.
   (2) Of Time: μέχρι τοσοῦτον, τοῦτο, so far, up to this time.
   (3) μέχρι τοῦ δικαίου (δυνατοῦ), so far as is right (possible).

II. χάριν. (1) For the sake of: τοῦ χάριν; = τοῦ ἐνεκα; for the sake of what, or wherefore?
   (2) Because of: χάριν χλιδᾶς = χλιδᾶς ἐκατ., because of pride, Soph. O. T. 888.
   (3) So far as concerns: διακρίνων χάριν, if tears could avail, Soph. Fr. 501.

   Note. ἐμὴν χάριν, σὴν χάριν, for my sake, thy sake, not χάριν ἐμοῦ, σοῦ, mea, tua causa, gratia.

   τρός χάριν is also redundantly used, with reference to, for the sake of, Soph. Ant. 30, 908.

III. Several old Accusatives adverbially used, meaning like, after the fashion of: δίκην (lit. usage); τρόπων (way); δέμας (Epic only, form or body). Cf. Lat. instar.

IV. ἄλις, ἀδην, enough; δίχα, apart; λάθρα, κρύφα, secretly.

V. Many old local cases.

   ἐγγύς, near (also takes Dative); εἰσω, ἐντός, within; ἐξω, ἐκτὸς, without; μεταξύ, between; πρόσω, πόρρω, ἀπὸθεν, far from; πρόσθεν, ἐμπρόσθεν, in front of; ἐπίσθεν, κάτωπιν, behind; ἀμφοτέρωθεν, ἐκατέρωθεν, ἐνθὲν καὶ ἐνθὲν, on both sides of; πέρα, πέραν, beyond, across; ἄντιπέρας, καταντίπέρας, ἀντικρύ, καταντικρύ, opposite.

(c.) WITH DATIVE ONLY.

§ 265. 'Ev.

'Ev (poet. εἰν, ἑιν, ἑιν), in, within, opposed to εἰς, into, and ἐξ, out of. Lat. in, Eng. in, Germ. in. Cf. ἀνά.

[The old Adverbial usage of ἐν still continues in the phrase ἐν δὲ, and among, and therein, and besides. Several instances occur in Sophocles.]
(1) Of Place (see Dative of Place) :

At, near, by, on :

Δευτυχίδης ἦγείτο τῶν ἐν Μυκόλῃ Ἑλλήνων. THUC.
Leotychides commanded the Greeks at Mycale.

Τραπεζοῦς οἰκεῖται ἐν τῷ Εὐξείνῳ πόντῳ. XEN.
Trapezus is built on the Euxine sea.

Among :

νόμοι ἐν τῶι εὐδόκιμοι τοῖς Ἑλληνικοῖς. PLAT
Laws famous among all the Greeks.

Elliptically (supply οἶκος, or some such word), mostly with proper names in Attic. Cf. εἰς.

ἐν Αἰδών, in Hades
ἐν Ἀριφρονος, PLAT. Prot. 320 A, in the house of Arhipron;
ἐν Διονύσου, in the temple of Dionysus, DEM. 21. 8.
ἐν τάδερπιβος, ἐν κυθαριστῷ, at (the school) of the gymnastic master, the cithara-player.

Also an Epic use (the complete construction sometimes occurs, e.g. εἰς Αἰδών δόμων, Od. iv. 834).

With Verbs of Motion (Constructio Praegnans). Cf. εἰς, converse construction.

οἱ ἐν τῷ Ἡραίῳ καταπεθεφυγότες. XEN. Hell. iv. 5. 5.
Those who had fled to (and were in) the chapel of Hera.

(2) Of Time (see Dative of Time) :

Within a space of, during :

ἐν τοῖς σπουδαῖσ, during the armistice, XEN.
ἐν τούτῳ, meanwhile; ἐν ὁ, ἐν ὁσφό, whilst.

(3) Of Relation :

Occupation, Condition :

οἱ ἐν τοῖς πράγμασι, οἱ ἐν τελεί. THUC.
Those who are engaged in public affairs, those who are in office, i.e. ministers of state, the authorities, the government.
3°4

PREPOSITIONS.

To be engaged in philosophy, in oratory, in an art.

To be in a state of fear, shame, silence, hope.

Phrases:

To feel angry towards any one; to blame; to give satisfaction as rulers; kalóς eivai (καλὸς ἔχειν), Eur. Heracl. 971, to be well; dikaios, in justice; to be in a state of preparation, Thuc. ii. 80; ὁπλοῖς eivai, to be under arms (so ὑπὸ ὀπλῶν, equipped with arrows; φορτίον τρέχειν, to run with burdens on the back, Xen.).

Dependent on:

The safety (of Greece) depends on the ladies.

So, very often, γέλω, γέλαι, and others, penes me, quantum in me est, so far as lies, depends on me, thee.

The issue rested with God, not with me.


With respect to or at:


I laugh a laugh at thee.

A rare use, but found with Compounds, ἐγγελῶ, ἐνυβρίζω.

Instrument, Means, Manner (a special use, originally denoting Place):

To see with the eye (in oculis).

Sophocles is fond of this ëv. Cf. Phil. 60, 102, 1293, Antig. 691. Cf. also Eur. Bacch. 277, Thuc. i. 77 (νομίζω), vii. 11 (ἐπιστολαῖς).

In Composition:

(1) ἐν, at, near, ἐμβάλλω, I throw in; ἐγγελῶ, I laugh at.

(2) Of inherent qualities, ἐμφωνός, endowed with voice, cf. ἐννομός.
§ 266. Σύν.

Σύν (ξύν, old Attic form), with, together with, opposed to ἀνεν. Lat. cum. Compare throughout with μετὰ.

Together with:

ἐπαίδευτο σὺν τῷ ἀδελφῷ. XEN.

He was being educated with his brother.

Conformity with (opp. to παρά), with the help of:

σὺν τῷ νόμῳ ψηφον τιθέναι. XEN.

To vote in accordance with the law (παρὰ τὸν νόμον, contrary to law).

Phrases:

σὺν θεῷ, with God's blessing, or help, please God (deo favente). (σὺν θεῷ εἰπεῖν, PLAT., ARIST.)

οἱ σὺν τινι, one's friends, party, followers. XEN.

σὺν τινι μάχεσθαι (εῖναι, γίγνεσθαι), to fight on one's side (μετὰ τινος more usual). XEN.

Accompanying circumstances:

σὺν ναὸι προσπλείν, XEN. Hell. ii. 2. 7, to sail with ships (commoner in Epic than Attic).

Expletive use. Cf. Dative:

σὺν τῷ σῷ ἀγαθῷ, to your advantage, cum tuo commodo, XEN. Cyr. iii. 1. 15. Cp. SOPH. Ant. 172.

σὺν τῷ βίω, with violence (cf. πρὸς βίαν, βιαίω).

σὺν τῷ χρόνῳ, at length, XEN. Cyr. viii. 6.

Old Adverbial use:

μὴ ξύν κακῶς τοιεῖν αὐτούς. THUC. iii. 13.

Not jointly (i.e. together with the Athenians) to injure them.

Cf. SOPH. Ai. 960, AESCH. Ag. 586 (=furthermore), SOPH. Ant. 85 (moreover), EL. 299.

In Composition:

(1.) Together with, συναγωρεῖον, I speak with another. (20. Completely, συμπληρῶ, I fill completely, cf. comple.)

With numerals, a distributive force is given, e.) σύντρεις, three taken together, i.e. three apiece.
§ 267. Note on σών and μετά.

σών, together with, denotes mere addition.
μετά, together with, in the midst of, in the company of, denotes participation with, community of action.

Thus (in Homer):

μετά δεμών πίνε καὶ ἕσθε. Od. x. 140.
He was drinking and eating in the company of the slaves.

ήλυθε σών διὸ Μενελάω. Π. iii. 206.
He came with god-like Menelaus (i.e. both came).

Cf. SOPH. Antig. 115, 116.

So συλλαμβάνω, I take or get together (τοὺς στρατιώτας, the soldiers).
μεταλαμβάνω, I take together with others, i.e. I share.
συνέχω, I hold together, comprise, contain.
μετέχω, I have with others, partake, share.
ἐπεσθαί μετά τινων, to follow in the midst of others.
ἐπεσθαί σών τισι, to follow with (as well as) others.

In Attic, it is to be observed, that σών with the Dative is used in Poetry where μετά with the Genitive is used in Prose. XENOPHON, however, apparently following poetical, i.e. earlier or Homeric, usage, is the one Attic prose writer who uses σών with the Dative.

§ 268. One or two old Adverbial Cases, ἀμα and ὀμοῦ, are joined like Prepositions to the Dative.

I. ἀμα, mostly Temporal: ἀμα ἐω, ἀμα ἐω γεγονομένη, at dawn, daybreak; but also of accompaniment, οἱ ἀμα Θόαντι, HDT. vi. 138, those who were with Thoas. Cf. THUC. vii. 57.

II. ὀμοῦ, together with; ὦδορ ὀμοῦ τὰ πηλὺ, THUC. vii. 84, water together with the mud; θεοῖς ὀμοῦ = σών θεοῖς, SOPH. Αἰ. 767, with the help of the gods.

III. ἐγγύς (see Genitive), near. 1. When used of Place is chiefly Epic, and takes a Genitive, but, in EUR. Herac. 37, a Dative. 2. Of Time or Numbers, ἐγγύς ἐνιαυτοῦ, XEN. Hell. iii. 1. 28, near a year. In THUC. vi. 5, ἐπεσι ἐγγύς εἰκοσι, near twenty years; ἐγγύς is Adverbial, as post may be in Latin, viginti post annis.

IV. ἐφεξῆς: τὰ τοῖτον ἐφεξῆς, Plaut., what follows.
II.—PREPOSITIONS WITH TWO CASES.

WITH ACCUSATIVE AND GENITIVE.

§ 269. **Διά.**

Διά (old and poetical form δια), between, apart, through.
Cf. δῶ, δῆς, δίχα.

A. With Genitive.

1. Of Place:

Through (right through, and out of):
επορεύθησαν διὰ Χαλύβων. ΧΕΝ.
They marched through the country of the Chalybes.

All through, along:
θορύβου ἥκονε διὰ τῶν τάξεων ἱόντος. ΧΕΝ.
He heard a din passing all along the ranks.

Distributively, intervals of space:
διὰ δέκα επάλξεων πύργων ἦσαν. ΘΥΧ.
At every ten battlements were towers.

So διὰ πολλοῦ, διὰ πλείστου, δι' ἐλάσσονος, at a great distance, greatest distance, short distance.
Cf. EUR. Andr. 1251 (ἄλλον δι' ἄλλον).

2. Of Time:

Throughout, cf. παρά with Accusative:
παῦτα δι' ὄλου τοῦ αἰῶνος μοχθοῦσι. ΘΥΧ.
Thus throughout their whole life they labour.

So διὰ νυκτὸς, δι' ἡμέρας, etc., διὰ παντός, διὰ τέλους, continually; δι' ὀλίγου, for a little while.

Of intervals after:
ἐοικε διὰ πολλοῦ χρόνου σ' ἐωρακέναι. ΑΡΙΣΤ.
It seems that it is a long while since he has seen you.
Cf. SOPH. Phil. 285 (χρόνος διὰ χρόνου, of succession in time).
Distributively:

διὰ τέμπτου ετούς, or διὰ τέντε ετῶν, every fifth year; quinto quoque anno; δι’ ετοὺς, δι’ ενιαυτοῦ, every year, year by year.

3. Causal:

The notion is that of a coming between or intervening.

The intermediate agent, through the medium of, by the agency of:

ἐλεγε δι’ ἐρμηνεύως. ΧΕΝ.

He was speaking by means of an interpreter.

δι’ εαυτοῦ ποιεῖν τι, to do a thing by oneself, all alone, i.e. without the intervention of another.

Cf. ἀπό, ἐκ.

Means or instrument. Cf. the Dative (which denotes more direct means):

ἡ διὰ τῶν ὁμμάτων σκέψις. ΠΛΑΤ. Phaed. 83.

Examination by means of the eyesight.

diὰ χειρὸς ἐχεῖν, λαβεῖν τι, to hold, to take in the hand.

Adverbial Phrases:

A great number of Adverbial phrases are formed with διὰ and the Genitive. In these διὰ appears to be used sometimes in its local, sometimes in its causal sense.

diὰ μάχης ἴναι, ἐρχεσθαι (τινε), to go to, engage in battle with; δι’ ἐχθρας γίγνεσθαι (τινε), to be hostile to; διὰ φιλίας ἴναι (τινε), to be friendly with; διὰ λόγων ἴναι (τινε), to converse with; δι’ αἰτίας ἐχεῖν, ἄγειν (τινα, τι), to hold guilty; δι’ ὀργῆς, φυλακῆς, οἴκτου ἐχεῖν (τινα, τι), to be angry with, keep in prison, feel pity for.

diὰ στόματος ἐχεῖν, μνήμης, στέρνων, to have on one’s lips, in one’s memory, in the breast.

di’ ὀργῆς, angrily; διὰ σπουδῆς, hastily; διὰ βραχεῖν, shortly; διὰ μακρῶν, at length (e.g. τοὺς λόγους ποιεῖσθαι, to speak); διὰ τάχους, quickly, shortly.
PREPOSITIONS WITH TWO CASES.

B. WITH ACCUSATIVE—generally denotes close contiguity.

1. Of Place and Time:

Throughout, during:

Epic and poetical only. Cf. AESCH. Supp. 15, SOPH. O. T. 867.

2. Causal:

Of the Antecedent, not the Final Cause. Of the person or thing whose intervention helps towards a result.

Owing to, because of, on account of, with the help of (see note).

οι Ἀθηναίοι δι' ἀρετήν, ἀλλ' οὐ διὰ τύχην ἐνίκησαν. ISAE.

The Athenians conquered through valour, not through chance.

διὰ τῶν εὖ μαχομένων αἱ μάχαι κρίνονται. XEN. Cyr. v. 2. 35.

Battles are decided by (owing to the conduct of) those who fight well.

Cf. SOPH. O. C. 1129 (διὰ σε).

Through the fault of:

διὰ τῶν ἁδικῶς πολιτευόμενως ἐν τῇ ὀλιγαρχίᾳ ἡ δημοκρατία γίνεται. LYS. 25. 27.

Owing to the unjust administration of rulers in an oligarchy, democracy springs up.

εἰ μὴ διὰ, had it not been for, but for:

εἰ μὴ διὰ τὸν Πρύτανον ἐνέπεσεν ὁν. PLAT. Gorg. 516 e. Had it not been for the President he would have been thrown into prison. Cf. THUC. ii. 18.

Phrases:

δι' ἐνδείαν, because of, owing to poverty (XEN. An. viii. 6); δι' ἀγνωσίαν, διὰ καύμα, διὰ χειμώνα, because of ignorance, heat, winter. Cf. τὰ θεμέλια εἶναι, because they were
allies. Similarly the common expressions διὰ τι, why? wherefore? διὰ ταύτα, on this account, because of this; δι’ ὅ, δι’ ὅ, on which account.

Note. For the sake of this, denoting a final cause or purpose, would be τούτων ἓνεκα, not διὰ ταύτα.

For the sake of, in order to:

A very rare use of διά with the Accusative. It occurs seemingly four times in THUCYDIDES, iv. 40, δι’ ἀρχη-δόνων, in order to vex; ii. 40, διὰ τὴν σφέτεραν δόξαν, for their own glory; iv. 102, διὰ τὸ περιέχειν αὐτὴν, in order to enclose the city; v. 103, διὰ τοῦ θύματος τὴν ἑπταξίν, in order to exact the sacrifice.

Note. It is difficult sometimes to distinguish between the causal uses of διά with Genitive and διά with Accusative. It is extremely difficult to account for the causal use of διά with Accusative. Consult RIDDLELL’S Digest of Platonic Idioms for instances of διά with Accusative in PLATO and the Orators, meaning with the help of.

IN COMPOSITION:

(1) Through, and so thoroughly or thoroughly, διαβαίνω, I go through; διαφεύγω, I escape thoroughly. (2) Apart, διασκεδάννυμι, I scatter asunder.

§ 270. 

Κατά.

Κατά, down, opposed to ἀνά. Old form καταί, cf. καταβάτης.

A. WITH GENITIVE.

Note. βὴναι κατὰ πέτρας originally may have meant “to go downwards with regard to the rock,” i.e. either down from, or down upon.

1. OF PLACE:

Down from:

ἀλόμενοι κατὰ τῆς πέτρας. ΧΕΝ.

Leaping down from the rock.
Down upon or over:
φέρε παί ταχέως κατὰ χειρός ὕδωρ. ARIST.
Come boy, quickly, pour water on my hand.

Cf. Lucian’s late use, κατὰ κόρρης πατάξαι, to box on the head, for the earlier ἐπὶ κόρρης.
Cf. PLAT. Rep. 398 A. In SOPH. EL. 1433 (κατ’ ἀντιθόρων, towards the vestibule).

Down into, and under:
ἡ Ἀτλαντής νήσος κατὰ τῆς βαλάττης δύσα ἡφανίσθη.
PLAT. Tim. 25.
The isle of Atlantis sank under the sea and disappeared.

2. Figuratively:
Against:
oi καθ’ ἡμῶν λόγοι, DEM. 15. 25, arguments against us. Cf. SOPH. Phil. 65.
Cf. κατηγορῶ, καταγγυνώσκω τινός, ψεύδομαι κατά τινος.
Concerning, with respect to:
tοῦτο εἴρηται κατὰ πασῶν τῶν πολιτεῶν. AR. Pol. v. 7. 11.
This has been asserted of all governments.
So σκοπεῖν, λέγειν, ἔγειν, κατὰ τινος, often in PLATO (see RIDDLE, Digest, 163).

Phrases:
kατ’ ἄκрас, utterly (Ep. κατ’ ἄκρης, a culmin); κατὰ τέκνων ὄμνυναι, DEM., to swear by one’s children; καθ’ ὅλον (later καθόλον, see Lexicon), on the whole.

B. With the Accusative, κατά denotes close proximity.

1. Of Place:
Motion down upon or after:
oi Ἀθηναῖοι κατὰ πόδας ἐπλεον τῶν Λακεδαιμονίων.
XEN.
The Athenians were sailing in the wake of the Lacedaimonians.
kατὰ ρόον, down stream (cf. ἀνὰ ρόον).
After, in search of:
ἐσκεδασμένοι καθ' ἀρπαγήν. XEN.
Scattered in quest of plunder.

Over against, opposite:
oἱ Ἀθηναῖοι κατὰ Δακεδαιμονίους ἐγένοντο. XEN.
The Athenians were posted opposite the Lacedaemonians.

Extension throughout:
ἡ εὐλάβεια σκότον ἔχει καθ' Ἑλλάδα. EUR.
Discretion is under a cloud throughout Hellas.
κατὰ γῆν καὶ κατὰ θάλασσαν, by land and sea.

In, connected with, belonging to:
κατ' ἄγοράν, in the market; αἱ κατὰ τὸ σῶμα (τὴν ψυχῆν)
ἐπιθυμίαι, bodily (mental) desires; τὰ κατὰ τὴν πόλιν,
public affairs, politics; τὰ κατὰ τὸν πόλεμον, military
matters.

2. Hence FIGURATIVELY:

Of fitness, according to:
κατὰ νοῦν λέγεις. PLAT.
You speak to my liking.

Cf. AESCH. Ag., κατ' ἄνδρα σώφρων, like a discreet man
(with a man's discretion); AR. Av. 1001, κατὰ πνίγεα,
like an oven; κατὰ φύσιν, agreeably to nature (opposed
to παρὰ φύσιν); κατὰ τὸν ἀκριβῆ λόγον, in strict state-
ment; PLAT. Ap. i., οὗ κατὰ τούτους ὁ πόρτωρ, an orator
of a different stamp from these men; κατὰ ξυμμαχίαν, by
virtue of an alliance.

Especially with Comparatives:
eἰδὲν νεκρὸν μεῖξω ἢ κατ' ἄνθρωπον. PLAT.
He saw a corpse of superhuman size.

Cf. THUC. vii. 75, μεῖξω ἢ κατὰ δάκρυα πεπονθότας.
3. **Of Time:**

Contemporary with:

Θεμιστοκλῆς ὁ τῶν καθ’ εαυτὸν ἀπάντων ἐνδοξότατος.  
Dem. 20. 73.

Themistocles, the most illustrious man of all his contemporaries.

οἱ κατὰ Πλάτωνα, Plato and his age; κατ’ ἀρχὴν, originally; κατ’ εἰρήνην, in time of peace.

4. **Distributively:**

Of Place, Time, Money, etc., a common use:

κατοικοῦνται οἱ Μῆδοι κατὰ κόμας. Herod.

The Medes live in separate villages.

καθ’ ἕνα, one by one; κατὰ μίαν καὶ κατὰ δύο λαβέν, Dem. 20. 77, to take (ships) one and two at a time; κατ’ ἀνδρα, man by man.

καθ’ ἡμέραν (in dies), day by day; κατὰ μῆνα, κατ’ ἐνιαυτόν.

κατὰ τὰς πέντε καὶ εἰκοσι μνᾶς πεντακοσίας δραχμάς εἰςφέρειν.

To contribute 500 drachmas on every 25 minae.

5. **Miscellaneous Phrases, many adverbial:**

καθ’ εαυτόν, καθ’ αὐτούς, left to themselves, i.e. alone or singly; κατὰ μόνας, alone; κατὰ μικρὸν, κατ’ ἀλίγον, little by little; κατὰ δόναμιν, to the best of one’s ability; τὸ κατ’ ἑμέ, so far as concerns me; κατὰ ταῦτα, in the same way; κατ’ Ἀισχυλον, as Aeschylus has it; κατὰ χώραν, in statu quo, “as you were.”

κατὰ τάχος, quickly; κατὰ κράτος (per vim), by force; κατὰ σπουδῆν, hastily; καθ’ ἱστοχιάν, quietly.

κατὰ τοῦτο, on this ground; κατὰ τί; on what ground, wherefore? κατὰ τὴν ἀσθένειαν, on the ground of, by reason of, weakness.

**In Composition:**

(1) Down, καταβαίνω, I go down. (2) Of isolation or abandonment, καταλείπω, I leave behind or abandon. (3) Against, κατηγορῶ, I accuse; καταγιγνώσκω, I condemn. (4) All over, i.e. completely, κατακόπτω, I chop up in pieces.
§ 271. 'Τπέρ.

'Tπέρ (poet. ὑπέρ), above, over, beyond. Sansk. upari (above), Latin super, English over, German über. 'Τπέρ for ὑπέρ is a Comparative of ὑπό.

A. WITH THE GENITIVE.

1. Of Place:

Over, above:

ὁ θεὸς ἔθηκε τὸν Ἑλιπόν ὑπὲρ γῆς. Plat.
God placed the sun above the earth.

Motion over:

ἐκκυβιστάν ὑπὲρ τῶν ἵφων. Xen.
To turn a somersault over the swords.

In the interior of a country:

ἡρᾶτο ἐξ Ἀιθιοπίας τῆς ὑπὲρ Ἀεγύπτου. Thuc.
It began in Aethiopia which is beyond Aegypt, i.e. higher up, further inland.

2. Figuratively:

To protect, in defence of, cf. πρό:

νῦν ὑπὲρ πάντων ἀγών. Aesch.
Now is the contest in defence of our all.

Joined with πρό, Eur. Alc. 690.

In the interest of:

οἱ ὑπὲρ τοῦ βελτίστου λέγοντες. Dem. 9. 63.
Those who speak in the cause of what is best.

On account of:

κλαύματα βραδυτήτας ὑπέρ. Soph. Ant. 932.
Tears as a punishment for slowness.

Instead of:

ἀποκρίνεωθαι ὑπὲρ τινος, Plat. Rep. 590, to answer for one. Cf. Thuc. i. 141. ὑπὲρ ἐμντοῦ.
With a view to:

υπὲρ τοῦ μὴ πράττειν τὸ προστατόμενον, Ισσοκ. 152 D, in order not to do what was bidden. Cf. Riddell, Digest, p. 167.

B. With Accusative. Chief signification figurative, beyond, i.e. in excess of.

1. Of Place:

Beyond:

τῶν οὐρέων τῶν υπὲρ Μέμφιν πόλιν κειμένων τὸ μεταξὺ.

HDT.
The space between the hills which lie beyond the city of Memphis.

2. Figuratively:

In excess of:

οὐκ ἔστω υπὲρ ἀνθρωπον τοῦτο. Plat.
This is not beyond the power of man.

ὑπὲρ ἐλπίδα, past, beyond hope; ὑπὲρ ἡμᾶς, beyond our power; ὑπὲρ δύναμιν, beyond one’s ability.

More than:

ἐπεσον υπὲρ τεσσεράκοντα ἄνδρας. Herod. v. 64.
There fell over more than 40 men.

3. Of Time:

Before:

ὁ πρὸς τὸν Αἰγινητῶν υπὲρ τὰ Μηδικὰ πόλεμον. Thuc. i. 41.
The war with the Aeginetans before the Persian wars.

As an adverb:


In Composition:

(1) Across or beyond, hence of excess or transgression, υπερβαίνω, I go beyond, I transgress, omit, surpass. (2) For, in defence of, ὑπεραλγῶ, I grieve for (also exceedingly) as by (1); ὑπερμακῶ, I fight for.
§ 272. \[ Metά. \]

\textbf{Metά. With, among, between, after.} Compare with σύν. Cf. μετα-ξύν, between, μεταζε, afterwards. Sansk. mithas (alternately), mithu (together), German mit. \textit{Curtius} (\textit{Etym.} i. p. 258) denies the direct relationship between μετά and μέσος. In Attic, μετά is chiefly used with the Genitive. Compare with σύν.

\textbf{A. With Genitive.}

\begin{itemize}
  \item \textit{With, among}:
  \begin{itemize}
  \item \( \text{ί ψυχή ἄει μετὰ τῶν θεῶν διάγει.} \) \textit{Plat.}
  \item The soul lives for ever with the gods (in their society).
  \item \( \text{μετὰ ξυμμάχων κινδυνεύειν, Thuc. viii. 23, to run risk in common with allies.} \)
  \end{itemize}
\end{itemize}

\textit{On the side of}:

\begin{itemize}
  \item \( \text{οὐκ εἰκός τὸ τῆς ψυχῆς οἰεσθαι ἄει μεθ' ὑμῶν ἐσεσθαι.} \) \textit{Thuc. iv. 18.}
  \item It is not reasonable to suppose that the influence of fortune will ever be on your side. Cf. \textit{Plat. Apol. xxii.}, μετὰ τοῦ νόμου.
\end{itemize}

\textit{Joined to}:

\begin{itemize}
  \item \( \text{ἰσχύς τε καὶ κάλλος μετὰ ψυγείας.} \) \textit{Plat. Rep. 591 b.}
  \item Strength and beauty joined to health.
\end{itemize}

\textit{Modal, cf. σύν, and Dative alone}:

\begin{itemize}
  \item \( \text{ικέτευσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων.} \) \textit{Plat. Apol. xxiii.}
  \item He besought the judges with many tears.
\end{itemize}

\textit{Phrases}:

\begin{itemize}
  \item \( \text{μετὰ τινὸς εἶναι, to be on one's side; οἱ μετὰ τινός, one's companions; μετ' ἀληθείας, truly.} \)
\end{itemize}

\textbf{B. With Accusative (rare in Attic).}

\begin{itemize}
  \item \( \text{Next in order to: } \)
  \begin{itemize}
  \item \( \text{μετὰ θεοῦς ψυχῆ θειότατον.} \) \textit{Plat. Leg. 726.}
  \item Next to the gods the soul is most divine.
  \end{itemize}
\end{itemize}
Other usages of μετά with the Accusative, going among, going in quest or search of, according to, are chiefly Epic. For them the Lexicon should be consulted.

Note 1. With the Accusative μετά denotes either (1) motion to the midst of, or (2) extension over the midst of. The idiomatic phrases with μετά and Accusative will fall under one of these two heads. Thus (1) μετὰ ταῦτα, next to, after this (lit. going into the midst of, and so succeeding, or coming next to); (2) μέθο ήμέραν, interdiah, in the daytime (during, extending over the day); μετὰ χεῖρας εἶχεν, to have in hand.

Note 2. In Homer and in poetry μετά is also used with the Dative to denote presence among, one among others, without the close connexion denoted by the Genitive.

μετά δὲ τριτάτην ἀναστεν, Π. i. 252, he was ruler among (in the presence of) the third generation.


As an adverb:

Among, amid, next, afterwards, often in Homer.

In Herod. also afterwards. μετά δέ, ὑπλωσε κ.τ.λ., i. 128.

In Composition:

(1) Together with, μετέχω, I have together with or share.

(2) Going to, among, or extending over, or in the midst of: μεταίχμιον, the space between armies; μεθισμ, I let loose (among).

(3) Of succession, alternation, change, μεταδόρτιος, after dinner; μεταγίγνωσκω, I change my mind; μετάνοια, repentance.

N.B. Coming among implies following some, and so succession and alternation. Thus if a bead is put among or between others in a necklace, it comes after, and alternates with, other beads.

III.—PREPOSITIONS WITH ALL THREE CASES.

§ 273. "Αμφί.

"Αμφί, on both sides (about, around). Cf. ἄμφω, ἄμφο-τερος. Sansk. abhi, Lat. amb, (am-, an-), amb-o, amb-io. "Αμφί related in form to ἄμφις as ἐκ to ἐξ. Compare throughout with περί.
Note. In Attic Prose ἀμφὶ is practically used with the Accusative only.

A. With Accusative.

About the time of, cf. περὶ:

ηδη ην ἀμφὶ ἀγοραν πλήθουσαν. ΧΕΝ.
It was now already about full market time (forenoon).
ἀμφὶ πεντήκοντα ἐτη, about 50 years.

(Employed) about:

ἀσκοῦσι τὰ ἀμφὶ τὸν πόλεμον. ΧΕΝ.
They practise the arts of war.

ἀμφὶ τι (e.g. ἔποιου, ἠματα, δεῖπνον, etc.) ἔχειν, εἶναι, διατρήβειν, etc., to engage in, set about, be concerned with anything.

Phrases:

οι ἀμφὶ Πρωταγόραν (Πλάτωνα), the school of Protagoras (of Plato). The phrase (especially in later writers) is a periphrasis for Pythagoras himself.

So οἱ ἀμφὶ Σέρεα, the army of Xerxes, ΗΕΡΟΔ., but οἱ ἀμφὶ Μεγαρέας καὶ Φλιασίους (ΗΔΤ. ix. 69) the Megarians and Phliasians.

Less common uses:

(Epic and poetical) ἦλθεν ἀμφὶ Δωδώνην, ΑΕΣΧ. P. V., 830, thou cameest nigh (about) Dodona, cf. 419; μερίμνα δ' ἀμφὶ πόλιν, ΑΕΣΧ. ΣΕΡΤ. c. ΘΕΒ. 843 (care about the city).

B. With Genitive (the uses are very rare and wholly Epic, Ionic, and Poetic).

Concerning, cf. περὶ:


Round about:

ΗΔΤ. viii. 131 (ἀμφὶ πόλιος οἰκέων).
C. WITH DATIVE (wholly Epic, Ionic, and Poetic).

Among:
(ἀμφὶ κλάδοις ἐξόμενα, EUR. Phoen. 1518 (seated among branches).

Concerning:
ἀμφὶ ἐμοὶ στένεις, SOPH. El. 1180 (thou sighest for, about me).

Phrases, cf. περὶ:
ἀμφὶ τάρβει (φόβῳ), prae pavore, for fear. In poetry.
As an adverb, on either side. Homeric use.

§ 274. 'Επί.
'Επί, on the surface of, upon, by, to. Cf. ἐπεῖ, then.
Sansk. api, further, after, Lat. ob. See ἀπό.

A. WITH GENITIVE.

1. OF PLACE:

Upon, with verbs of rest:
πᾶς ὁ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσός. PLAT.
All the gold on earth and under the earth.
So ἐφ’ Ἰπτον, very often.

With verbs of motion:
ἐπεμψαν αὐτοὺς ἐπὶ τριήροις. XEN.
They sent them away on board a trireme.
And in Constructio Praegnans, ἀναβηναι ἐπὶ πύργων, XEN., to climb up, and be on towers.

Towards (a common use):
οἱ ξύμμαχοι ἀνεχώρησαν ἐπὶ οἴκου. THUC.
The allies returned homewards.
Cf. i. 60, ἐπὶ Ὁράκης.
In, by, near, at:

επὶ νησίου, in the island; γῆς επὶ ξένης (SOPH. O. C.), in a foreign land; ἐν ἀγορᾷ επὶ τῶν τραπεζῶν, PLAT. Ap. 1, in the market at (by) the tables of the banks; επὶ διακαστηρίου, ISAE., in court.

τὰ επὶ Θρᾴκης, THUC. (see Poppo and Krüger) (the parts in) the neighbourhood or the district of Thrace or Thraecwards. So επὶ τῆς Δακωνικῆς, v. 34. επὶ τῆς αὕτων μένειν, to remain in their own country, THUC. iv. 118.

In presence of, coram. Cf. παρά.

ἐξελέγχεσθαι επὶ πάντων. DEM. 781. 4.
To be convicted in presence of all.

2. Of Time (very common):

επὶ Κύρου βασιλεύουσας, in the reign of Cyrus; επὶ Θεμιστοκλέους ἄρχοντος, in the archonship of Themistocles; επὶ τῶν πατέρων, in the time of our fathers; επὶ ἐμοῦ, in my time; ὡς επὶ κυνόνου, as in time of danger (THUC. vi. 34).

3. Figuratively:

Set over, engaged in:

ἐμείνειν ἐπὶ τῆς ἀρχῆς. XEN.
He was continuing in command.

Phrases:

So μένειν ἐπὶ τινος, to abide by a thing; ἐπὶ τῶν πραγμάτων (τοῦ πολέμου) εἶναι, to be engaged in business, in war; ἐπὶ γνώμης γίνεσθαι, to come to an opinion, DEM. 42. 4.

ὁ ἐπὶ τῶν ὀπλιτῶν (ὄπλων), ἐπὶ τῶν ἵππων, the commander of the infantry, cavalry; ὁ ἐπὶ τῆς διοικήσεως, the controller of the treasury, paymaster-general.

Resting, dependent upon, ἐφ' ἑαυτοῦ, etc.:

ἐφ' ἑαυτοῦ, of or by oneself, independently or separately, spontaneously, is a common phrase; ἐφ' ἑαυτοῦ πλεῖν, THUC., to soil by oneself or alone; ἐφ' ἑαυτοῦ οἰκεῖν,
**PREPOSITIONS WITH ALL THREE CASES.**

Xen., to live apart, separately; ἐφ' ὑμῶν αὐτῶν βάλ-λον οὐσθαί, Hdt., to consider by yourselves; ἐφ' ἐστοὺν δια-λέγοντα, Hdt., they speak a language or dialect of their own, a distinct dialect; ἐπ' ἀγκυρόνων, at anchor, Hdt. i. 188.

*In the case of*:

With λέγω, αἰσθάνομαι, σκοτῶ (I examine or consider), κρίνω, I decide or judge.

ἀ εἰς τῶν ἄλλων ὅρατε, ταῦτ' ἐφ' ὑμῶν αὐτῶν ἄγνοεῖτε.

Is. viii. 114.

What you see in (the case of) others, that you are ignorant of in your own case.

So ἐπ' ἐμοῦ λέγειν, PLAT. Rep. 475, to speak in my own case, to take myself as an instance; ἐπὶ πάντων ὁμοίως, in all cases alike.

**Called after**:

κεκλήθησαί, ὄνομασθήναι ἐπὶ τινός (HDT.), to be named after a person; ἢ εἰρήνη ἢ ἐπὶ ἀντάλκιδον, Dem., the peace of Antalcidas.

ἐπί ὄνοματος εἶναι, to bear a name, Dem. 1000. 21.

**Military phrases**:

ἐταχθοῦσαν ἐπὶ τεττάρων. Xen. An. i. 2. 15. They were drawn up four deep.

Generally of the depth, sometimes of the length, of a line.

ἐπὶ πεντήκοντα ἀσπίδων συνεστραμμένοι.

Xen. Hell. vi. 4. 12.

Massed in column fifty shields deep.

τὸ μετωπὸν ἐπὶ τριακοσίων, τὸ δὲ βάθος ἐφ' ἐκατόν.

Xen. Cyr. ii. 4. 2.

The length of the line was four hundred, its depth one hundred.

ἐφ' ἐνός, in single file; ἐπὶ ὀλίγων τάσσομαι, to be drawn up in a long line (or a shallow column) (Xen. and Thuc.).

πλεῖον ἐπὶ κέρως (cf. Accus.), to sail in column (towards the wing), (κατὰ ἔναν ἄκρα). Thuc. ii. 19, in single file).
**Miscellaneous phrases:**

- ἐπὶ τοῦ εὐωνυμοῦ, ἐπὶ τῶν πλευρῶν, on the left, on the flanks.
- ἐπὶ πάντων, DEM., on all occasions; ἐφ' ἐκάστων, PLAT., on each occasion.
- ἐπὶ τελευτῆς, at last; ἐπὶ σχολῆς, at leisure, leisurely; ἐπὶ ἵσης, equally (SOPH. El. 1061); ἐπὶ προφάσιος, HDT., as a pretext; ἐπὶ ὀρκοῦ, on oath (HDT. ix. 11); ἐπὶ προστόλου μίᾶς, dependent on one handmaid, SOPH. O. C. 746.

**B. With the Dative.**

[The uses should be compared with those of the Genitive. They often run closely parallel. 'Επὶ with Dative, meaning upon, is commoner in Prose than with the Genitive; the poets use both cases indifferently. 'Επὶ with the Dative implies closer connection than ἐπὶ with Genitive.]

**1. Of Place:**

*Over, on:*

- οἱ Θράκες ἀλωπεκίδας ἐπὶ ταῖς κεφαλαίς φοροῦσι.  
  XEN.

  *The Thracians wear fox-skin caps (fitted to) on their heads. Cf. EUR. Bacch. 757.*

*N.B. ἐφ' ἵππῳ must not be used for ἐφ' ἵππου.*

- τοὺς ὁπλίτας ἐπὶ ναυσίν ὀλίγαις εὐθὺς πέμποντον.  
  THUC. ii. 80 (cf. iv. 10).

  *They at once despatch the hoplites in (on board) a few ships.*

*Against:*

- αἱ νῆσες ἐφ' ἡμῖν τετάχαται.  
  THUC. iii. 13 (cf. iv. 70).

  *The ships are drawn up against us.*

*Cf. SOPH. Ai. 51, ἐπὶ ὀμμασὶ βάλλειν (Constr. Praegn.)*

*In, at, near, by:*

- οἰκεόντες ἐπὶ Στρύμον, HDT., living on the shores of, or near, the Strymon.*

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οἱ τῶν ἀρίστων Περσῶν παιδεῖς ἐπὶ ταῖς βασιλείωσ θύραις παιδεύονται. ΧΕΝ. ΑΝ. ι. 9. 3.
The sons of the noblest Persians are brought up at (close by) the king's gate (at the “Sublime Porte”).
Cf. ΣΟΦ. ΤΡ. 1100, ΦΙΛ. 353.

Next after:

τὰ ἐπὶ τούτοις, the next step.
Cf. ΗΟΜ. ΟΔ. η. 216, οὐ γὰρ τι στυγέρη ἐπὶ γαστέρι κυντερον ἄλλο, naught more blatant next to (than) the belly.
οἱ ἐπὶ πάσιν, the rear; ὀλγοὶ τῶν ἐπὶ πάσιν ὑπὸ τῶν ψιλῶν ἀπέθανον, few of the rear were slain by the light-armed, ΧΕΝ. ΗΕΛ. ι. 1. 34.

2. Of Time (rarely):

Generally of succession, after, or following:

ἐκτῇ ἐπὶ δεκάτῃ ὀξ τῷ ἐκτῇ ἐπὶ δέκα.

DEM. 279. 18, 288. 29.

On the 16th of the month (sixth after the tenth).

Near, about (very rare in Attic):

ἡν ἡλιος ἐπὶ δυσμαῖς. ΧΕΝ. ΑΝ. η. 3. 34.

It was near sunset (the sun was at his setting).

3. Figuratively:

Set over and actively engaged in:

τοὺς ἐπὶ τοὺς πράγμασιν ὄντας αἰτιῶνται. DEM.

They accuse those who are engaged in public affairs.

So οἱ ἐπὶ ταῖς μηχαναῖς, ἐπὶ τοῖς καμήλοις, ΧΕΝ., those in guard of the engines, the camels, etc.

Generally at, in, of circumstances:

ἐπὶ τῷ παρόντι, ΘΥΧ. η. 36, on the present occasion (to speak); ἐπὶ τῷ δελπνῷ, ΧΕΝ., at supper.

With: (by no means an infrequent use).

Cf. ΕΥΡ. ΒΑΧ., ἐπὶ εὐδομασὶ, with joyous shouts (cf. 1368).
Cf. also ΣΟΦ. ΑΝΤ. 556, ἐπὶ ἀρρητοῖς λόγοις, with words unspoken. ἐπὶ ἠχαργαισμένοις, when a deed is done and over, ΑΕΣΧ. ΑΓ. 1379, ΣΟΦ. ΑΙ. 377, EUR. ΒΑΧ. 1039.

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In reference to, in case of, connected with:

νόμον τιθέναι ἐπὶ τινὶ, PLAT., to make a law for, in the case of, a person (for or against him); so νόμος κεῖται ἐπὶ τινὶ, DEM.

tὸ ἐπὶ τῷ σώματι κάλλος, PLAT., beauty of person.

Upon, i.e. accumulated on, added to:

πῆματα ἐπὶ πῆμασιν πίπτουσα. SOPH. Ant. 595.

Woes falling on woes.

So ἐπὶ τούτοις, thereupon, on this, very frequently in Attic.

Hence probably phrases connected with meals: ἐπὶ τῷ σίτῳ πίνειν ὕδωρ, XEN., to drink water with one’s food.

Dependent upon, in power of, with εἰμί and γίγνομαι:

ἐὰν ἐπὶ τοῖς πολεμίοις ἐγένοντο τί ἄν ἐπαθὸν;

XEN. An. v. 8. 17.

If they had fallen into the hands of the enemy, what would have been their fate?

tὸ ἐπὶ ἑμοί, τὸ ἐπὶ σοί, so far as in my, thy, power.

Cf. Acc. τὸ ἐπὶ σφῶς εἶναι.

(Be named) after, on the ground of:

ἐπὶ τῇ ἔχθρᾳ στῶσις κέκληται, PLAT. Rep. 470, see Stallbaum and references there, sedition is so called from (intestine) hatred.

Causal, with words of emotion, at, for, because of:

ἐπὶ τινὶ μάλιστα ἀγάλλη; XEN.

In what do you most take delight?

So with χαίρω, I rejoice; σεμνόνομαι, I pride myself, δυσχεράπινω, I am vexed, etc., and corresponding adjectives, and substantives such as ἐπαίνος, φιλοτιμία, etc.

So ξήμιονοθῇ ἐπὶ τινὶ, DEM., to be fined for a thing.
Condition:

ἐπὶ τοῦτῳ ὑπεξίσταμαι τῆς ἀρχῆς. HEROD.

On this condition I resign my command.

So very often ἐπὶ τοῦτῳ, ὑπὲρ τούτου, ἐφ’ ὃ (τε), ἐπὶ οὐδενὶ, ἐπὶ τοὺς εἰρημένους, on the conditions expressed.

Motive:

ψεύδεται τε καὶ ἐπὶ τῇ ἐμῇ διαβολῇ λέγει.

PLAT. Apol. v.

He is lying, and is speaking with a view to prejudice you against me.

ἐπὶ κακουργίᾳ, THUC. i. 37, for knavish purposes; οὐκ ἐπὶ ἡθοποιεῖσθαι ἄλλ’ ἐπὶ τὸ ἡγεμόνες εἶναι, THUC. i. 38, not in order to be insulted, but in order to be rulers; ἐπὶ τῷ κέρδει, XEN. for gain; ἐπὶ σοφίᾳ, to get wisdom, PLAT.

N.B. In PLAT. Prot. 358 B, with Gen., ἐπὶ τοῦ ἀλότως ζῆν, with a view to living a painless life; Liddell and Scott.

The reward or price:

ξυγγενέσθαι Ὕμηρῷ ἐπὶ τόσῳ (sc. μισθῷ) ἀν τις δεσαντο; PLAT. Apol. xxxii.

For what price would any of you be willing to meet Homer?

So ἐπὶ δραχμῇ δανεῖζεν, DEM. 816. 12.

To lend money at twelve per cent. See Dict. of Antiq.

ἐπὶ ἀνδραπόδοις δανεῖζεν. DEM. 822. 8.

To lend money on the security of slaves (i.e. to hold a mortgage on the slaves).

Phrases:

λέγειν ἐπὶ τίνι, to speak in any one’s praise (perhaps over the body of). AESCH. Ag. 1400.

C. With Accusative (1) Direction to, or (2) Extension over.

Direction:

Upon:

δεῖ ἀναβῆναι ἐπὶ τὸν ἵππον. XEN.

He must mount (on) his horse.
To:

προτρέπετε τοὺς νεωτέρους ἐπ' ἀρετήν. Is. 3. 57.
Urge the younger to (the pursuit of) virtue.

As far as:

ἡ ἀρχὴ ἡ Ὄδρυσῶν ἐπὶ θάλασσαν καθίκει. Thuc. ii. 97.
The kingdom of the Odrysae stretches as far as the sea.
(See Phrases.)

Against:

οὐκ εἰκὸς ἀρχὴν ἐπὶ ἀρχὴν στρατεύσαι. Thuc.
It is not likely that empire will advance against empire.

For, for purpose of:

ἐπλευν οὐχ ὢς ἐπὶ ναυμαχίαν. Thuc.
They were sailing not as though for the purpose of a sea-fight.

To fetch:

πέμπονσιν ἐπὶ Δημοσθένη καὶ ἐπὶ τὰς εἰκοσι ναῦς. Thuc. iii. 105.
They send for Demosthenes and for the twenty ships.
So καλεῖν ἐπὶ δεῖπνον, to summon to supper.

Extension:

Over, in space or time:

tὸ ὄμμα δύναται ἐπὶ πολλά στάδια ἐξικνείσθαι. Xen.
The eye (sight) can reach over many stades.
ἐθύνει ἐπὶ τρεῖς ἡμέρας. Xen.
He was sacrificing for the space of three days.

Phrases: (1) Direction.

ἐπὶ τὰν ἐλθεῖν, to come to an extremity, try every means;
ἐπὶ τὸ μεῖζον κοσμεῖν, to exaggerate (be extravagant in embellishing), Thuc. i. 21. (Cf. viii. 74.)

To produce (of a purpose):

ἐπὶ τὰ γελοιότερα, Plat., to raise a laugh. So ἐπὶ τὰ αἰσχίσμα (καλλίω, τὸ βέλτιον, τὸ ἀμείνον), changing to, resulting in, something worse (better, etc.).
tò ἐπὶ:
tò ἐπὶ τινα, τοντ’ ἐμέ, τοῦτο σε, Trag., as regards me, thee;
tò ἐπὶ σφᾶς εἶναι, Thuc. iv. 28, so far as regards them.

Military Phrases:
ἐπὶ δόρυ ἀναστρέψαι, to face to the spear (the right);
ἐπ’ ἀσπίδα ἀναστρέψαι, to face to the shield (the left);
ἐπὶ πόδα ἀναχωρεῖν, to retire on the foot (with the face to the
enemy); ἐπὶ κέρας πλεῖν, to sail towards or on the wing
ἐπὶ δεξία, ἐπ’ ἀριστερά, to the right, to the left; ἐπὶ τάδε,
on this side; ἐπ’ ἀμφότερα, both ways; ἐπ’ ἐκεῖνα
(ἐπεκεῖνα), on the yonder side, beyond, ultra; ἐπὶ τὰ ἄτερα,
ἐπὶ θατέρα, on the other side.

Phrases: (2) Extension.

Up to, as far as to:
ἐπὶ διηκόσια ἀποδίδοναι, to yield two hundred fold, Hdt. i.
193; ἐμφ’ ὅσον δεῖ, so far as is necessary; ἐπὶ βραχύ, ἐπ’ θλίγου, ἐπὶ πλέον, etc., to a slight, to a greater
extent, a little way, etc.
ἐπὶ πολύ (ἐπιπολύ), over a large extent or space; ἐπὶ
πλείστων ἀνθρώπων (extending to or over) the greater
part of mankind, Thuc. i. 1. Cf. ἐπὶ πλείστων ὅρισ
ii. 34.
ἐπὶ τὸ πολύ, for the most part, Aristot.

Time:
ἐπὶ πολὺν χρόνον, for a long time; ἐπὶ χρόνον τινά, ἐπὶ
τρῖς, Act. Ap. x. 16. See Liddell and Scott, τρῖς and
ἐς τρῖς.

In Composition:
(1) Upon, over, ἐπὶκειμαι, I lie upon; ἐπιπλέω, I sail over;
ἐποίγομαι, I go over, survey. (2) To, i.e. for, ἐπινεύω,
I nod assent to. (3) To, i.e. against, ἐπιστρατεύω, I
march against. (4) In addition, ἐπιδίδωμι, I give in
addition; ἐπιτριτός, with a third added to one, i.e. 1¾.
(5) Causally, over, at, ἐπιχαίρω, I rejoice at. (6) Of
time, after, ἐπιγίγνομαι, I am born after, succeed. (7)
From the joint notion of advancing and addition such
words as ἐπιγαμία, right of intermarriage; cf. ἐπινομία,
ἐπεργασία.
§ 275. Παρά.

Παρά (παρά, πάρ), by the side of, to the side of (the primitive notion being that of going through or crossing). Sansk. parā, away and towards, Lat. per, Eng. from (Goth. fra, fram). Παρά and περί are related forms from the root par, to fare or go through.

A. WITH GENITIVE,¹ coming or proceeding from (but originally aside, at the side, or sideways from).

Coming from:

ἐξελθεῖν παρά τινος, to come from a person's house, or country, or court.
γίνεσθαι παρά τινος, Pl. Symp. 179 B, to be born of or sprung from.
ἐχεῖν παρά τινος (DEM.), to receive from; μανθάνειν παρά (EUR.), to learn from.

The Agent with passive verbs:

παρά τινος δίδοσθαι, λέγοσθαι, συμβουλέσθαι, to be given, said, advised by any one.

Periphrastically for the Genitive, etc.:

αἱ παρὰ τῶν δήμων δωρεάς. DEM. 20. 15.
The gifts of democracies.

So ἡ παρά τινος εὔνοια, τὸ παρ᾽ ἐμοῦ ἀδίκημα (the wrong done by me), XEN.

Phrases:

οἱ παρὰ τινος, one's friends, dependants, messengers, etc., THUC. and XEN.; τὰ παρὰ τινος, one's commands, purposes, opinions; παρ᾽ ἑαυτοῦ δίδοναι, to give of one's resources, or spontaneously; παρ᾽ ἐμοῦ, PL. Prot. 322 D, by my advice.

¹ The Genitive with παρά appears to represent the Ablative; thus παραχωρεῖν τῷ βήματι would first have meant to move sideways from the tribune.
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B. With Dative, by the side of, near, by, with. (Of persons, seldom of places, παρά σε, at your side.)

Among, with:

παρ' ἵμων ἔτραφην, Aeschin., I was brought up among you.
καταλύειν παρά τινι, Dem., to lodge with any one, chez quelqu'un.

Belonging to:

τὸ μὲν χρυσόν παρὰ τοῦτο, οἱ δὲ κίνδυνοι παρ' ἵμων.
Aeschin. iii. 240.

This man gets the gold, you the dangers.

In presence of:

εἰς κρίσιν καθιστάναι τινά παρά τινι. Thuc., Dem.
To bring any one to trial before another.

In the judgment of:

παρὰ τοῖς φρονοῦσιν εὐδοκιμεῖν. Is. 9. 74.
To be in good repute with sensible people.
So παρ’ ἐμοὶ, me iudice. παρὰ σαυτῷ, Plat.

Phrases:

οἱ παρ’ ἐμοὶ (ἵμων), my own people; τὰ παρ’ ἐμοὶ, my affairs.

1. Motion to (with persons, παρά σε, to your side), with verbs of motion.

2. Motion or extension alongside, with verbs of rest.

3. Parallelism and comparison, side by side, figuratively.

C. With the Accusative:
I. **Of Place:**

1. **Motion to:**

   ἔπεμψαν παρ’ Ἀθηναίους πρέσβεις. **Thuc.**

   They sent envoys to the Athenians.

   εἰσινεαι, φοιτᾶν παρά τινα, to enter, go to any one’s house.

   Cf. Genitive and Dative.

2. **Extension along or beside:**

   ἡ παρὰ θάλασσαν Μακεδονία. **Thuc.**

   The seaboard of Macedonia. Cf. **Xen. An.** iii. 5. 1,

   **SOPH.** **El.** 183.

3. **Parallelism and Comparison:**

   **Side by side (with verbs of examining):**

   παρ’ ἄλληλα ἔσται φανερώτατα. **Dem.**

   Set side by side they will be most conspicuous.

   παρ’ ὁμοια, before one’s eyes, **Eur. Supp.** 484.

   **Compared with (often implying superiority):**

   μεγάλη ῥοπὴ ἢ τυχή παρὰ πάντα τὰ τῶν ἀνθρώπων πράγματα. **Dem. 2. 22.**

   Fortune is a mighty makeweight compared with all human influences. Cf. **Xen. Apol.** i. 4. 14 (so used especially with comparatives).

**Beyond and contrary to, opposed to κατά:**

Many phrases: παρὰ δύναμιν, beyond one’s strength.

παρὰ τὸ δίκαιον, τὰς στοιχέιας, τῶς νόμους, φύσιν, γνώμην,

δόξαν (λόγον), contrary to, or in violation of, justice, the treaty, the laws, nature, opinion, expectation (praeter opinionem, specm).

**Note.** Several peculiar and much debated constructions occur with παρὰ and the Accusative.

**Causal:**

**Owing to, in consequence of,** cf. διά with Accusative.

ékαστος οὐ παρὰ τὴν ἐαυτοῦ ἀμελείαν οἶσται βλάψειν τὴν πόλιν, **Thuc.** i. 141, each man imagines that he will not in consequence of his own neglect injure the state. Cf. **Dem. Phil.** i. 41. παρὰ τὴν ἐαυτοῦ ῥόμην.
Besides, in addition to:

οὐκ ἔστι παρὰ ταῦτ’ ἄλλα, ARIST. Nub. 698, there’s nothing else besides this; παρὰ ταῦτα πάντα ἑτερόν τι, PL. Phaed. xix., besides all this something quite different, πληγῇ παρὰ πληγῆν, AR. Ran. 643, blow for blow (implying alternation).

II. Of Time:

During:

tὸν δόλιον ἀνδρὰ φεύγε παρ’ ὀλον τὸν βίον. MENAND.

Avert a cunning man thy whole life long.

So παρὰ πάντα τὸν χρόνον, παρὰ πότον, AESCHIN., inter potandum. Cf. Lat. per totam vitam.

At the moment of:

παρὰ τοιούτων καιρὸν, DEM., at such a moment; παρ’ αὐτὰ τάδικήματα, DEM. 21. 26, at the very moment of the wrong-doing, flagrante delicto. Cf. ἐπ’ αὐτοφώρῳ, in the very act.

Note 1. παρ’ ἡμέραν is generally taken to mean on each alternate day. See SOPH. Au. 475. Lobeck and Jebb consider that it rather means day by day, as each day comes. The phrase occurs in DEM. viii. 70. In SOPH. O. C. 1455, παρ’ ἡμαρ αὖθις appears to mean on the following day. παρὰ μήνα τρίτον, ARISTOT., every third month.

Note 2. παρὰ (motion to), in certain phrases denoting the limit reached, is used of excess or defect, and so describes the difference of two things.

παρὰ τοσοῦτον ἢ Μυτιλήνη ἦλθε κυνδύνου. THUC. iii. 49. Mitylene came within such a distance of danger.

Cf. THUC. vii. 2, vi. 37 (παρὰ τοσοῦτον γιγνώσκω, so much within the mark is my opinion); iv. 106, παρὰ νίκτα ἐγένετο λαβέιν, came within a night of taking, i.e. one night only stood in the way of taking.

To this construction belong a great many phrases, e.g. παρὰ μικρὸν, πολὺ, ὀλίγον, βραχύ ἐλθεῖν, γενέσθαι, ἀποφεύγειν, νικάν, to come within a little, to have a narrow, etc. escape, to win a narrow
or a hollow victory. Similarly παρ' οὔδεν, μικρόν, ὀλίγον ποιεῖσθαι, ἄγεν, θέσθαι, εἶναι, to hold of no, little, account, be of little account.

In Composition:

(1) Alongside, παρίστημι, I set alongside; παραβάλλομαι, I expose or stake; παράλληλος, beside one another. Hence (2) of alternation, παραλλάσσω, I make alternate. (3) Aside, beside the mark, amiss, παραβαίνω, I transgress.

§ 276. Περί.

Περί, round about, beyond, over, very (cf. adverbial use). Cf. πέρι-ξ, round about; περισσός, excessive; —περ, however much. Sansk. pari, round about, Lat. per(magnus).

Compare throughout with ἀμφί.

A. With Genitive.

In prose the meanings are figurative: the local use is Epic and poetical (cf. Eur. Ἰρ. 818).

The Object for or about which:

ἀγωνίζομαι πάντες περὶ ἀρετῆς. XEN.
Strive all of you after excellence.

So οἱ ἄγον (ὁ κίνδυνος, etc.) περὶ ψυχῆς (περὶ τῶν μεγαλῶν) ἑστή, the struggle is for life (for the highest objects).

With verbs of caring, thinking, fearing, etc.:

μέλει μοι, βουλεύομαι, φοβοῦμαι περὶ τινος, I care etc. for a thing.

Also of saying and hearing:

ἀγγέλλω, λέγω, ἀκούω, μέμνημαι περὶ τινος.

The use of these verbs with περί should be compared with the use of the simple Genitive in Epic and in Poetry.

Phrases:

ἐμπετέρως έχειν περὶ τινος, Aeschin., to be experienced in a thing. (Cf. Xen. An. vi. 2. 1. Genitive without περί.)
**PREPOSITIONS WITH ALL THREE CASES.**

**Periphrastically:**

\[ \text{ai peri 'Hrapléous práxeis, Plat.}, \text{the deeds of Heracles.} \]
\[ \text{poiēsai, ėgēsai ti peri pollon (súmkrōd, oúdénos, pantós), to esteem a thing highly, etc. peri here contains the old meaning beyond, cf. periγýnomaí, I get beyond, i.e. I surpass, excel.} \]

**B. WITH DATIVE.**

Comparatively rare in Prose: in a local sense the Dative denotes a closer connexion than the Genitive, cf. peri' with Genitive and Dative.

Close round, around and upon; the literal meaning leads on to the figurative:

\[ \text{eide peri τῇ χερὶ τοῦ νεκρῶν χρυσῶν δακτύλιων. Plat.} \]

He saw round the finger of the corpse a golden ring.

A good example in Xen. An. vii. 4. 4, peri tois stérhois, etc.

\[ \text{keitai dè nekros peri nekroì. Soph. Ant. 1244.} \]

He lieth dead, clasping close the dead.

**Transfixed by a weapon:**

Common in Homer (so ãμφί, Od. xii. 395).

\[ \text{pentwata tote peri neɔrrántw éφε. Soph. Ai. 828.} \]

Fallen upon this new-reeking sword.

**The Object about which, very rare in Prose (cf. Gen.):**

\[ \text{peri τῇ Σικελίᾳ ἦταν ὁ ἀγών. Thuc. vi. 34.} \]

The struggle will be for Sicily.

See Poppo.

\[ \text{peri τῷ χωρίῳ ἐδεισαν. Thuc. i. 67.} \]

They feared for (about) the place.


**The cause (poetical).** Cf. ãμφί:

\[ \text{peri φόβῳ, peri τάρβει, peri χάρματι. (In Poetry.)} \]

For fear, for terror, for joy.
C. With Accusative.

[Motion round about, Epic.]

1. Of Place, the literal meaning sometimes running into the Figurative:

Rest round about, near, at, by, in:

οἱ ἐφησθαί κοιμῶνται περὶ τὰ ἄρχεια. Xen.
The Ephebi sleep by (in the neighbourhood of) the town-hall.

καὶ τὸς κεφάλης κατέαγε περὶ λίθων πεσόν.

And he fell on a stone and has cracked his crown.

Cf. Dem. 21. 4, περὶ αὐτά καταρρεῖν.

Fall in ruins (lit. about themselves).

So Thuc. vii. 23, περὶ ἄλληλας ταραχθεῖσα.

Cf. the Dative, περὶ ξίφει, etc.

ἡ περὶ Δέσβον ναυμαχία. Xen. Hell. ii. 3. 22.
The sea-fight off Lesbos.

2. Time:

About or near, with numbers:

ἡδῆς ἳν περὶ πλήθουσαν ἁγοράν. Xen.
It was now near full-market hour.

So περὶ τούτους τῶν χρόνους. Thuc.

About this period, or time.

περὶ ἐβδομήκοντα, Thuc. i. 54, about seventy.

3. Figuratively:

Be busied about, engaged in. Cf. ἀμφί:

With εἶναι, γίγνεσθαι, διατίθειν, σπουδάζειν

ὅτι αὐτῷ περὶ ταῦτα ὅ Εὐρυμέδων ἀπαντᾷ. Thuc. vii. 31.

While he was engaged in this Eurymened met him.

See Phrases below.

Towards, i.e. with reference to:

περὶ τῶν θεῶν ἀσέβοσθων. Antiph.

They are impious with regard to (in their dealings with, or duty towards) the god.
With Verbs:

So εὔσεβεῖν, ἀμαρτάνειν, σωφρονεῖν, σπουδάζειν

With Adjectives:

τονήρδος, ἄγαθος, ἄγαθὸς περὶ τὴν πόλιν.

Good as regards the state, i.e. a patriotic citizen.

With Substantives, Periphrasis for Genitive or Adjective:

οἱ νόμοι οἱ περὶ τῶν γάμων, PLAT. Crito, 50 D, the laws which relate to marriage, marriage laws; οἱ περὶ Δυσίαν λόγοι, PLAT. Phaedr. 279 A, the speeches of Lysias; ἡ περὶ Φίλιππον τυραννίς, XEN. Hell. v. 4. 2, Philip’s despotism; τὰ περὶ τῶν ναὸς, THUC. i. 3, naval affairs; τὰ περὶ Κύρου, HDT. i. 95, the deeds or history of Cyrus.

Phrases:

οἱ περὶ τινα, a person’s retinue or suite; οἱ περὶ Ἡράκλειτον, PLAT., the school of Heracleitus; οἱ περὶ Ἀρχιαν πολέμ-αρχοι, XEN., Archias and his fellow-polemarchs.

οἱ περὶ μουσικῆν, φιλοσοφίαν, τὴν ποιησίαν, τῶν λόγων οίντες.

Those engaged in music, philosophy, poetry, oratory; musicians, philosophers, poets, orators.

ὁ περὶ τὸν ἄππον. XEN.

The groom.

περὶ, after its case (Anastrophe), is found in THUC. and PLAT. Once in PLATO, Leg. 809 E, it is put far from its case, something like a German separable particle. (See Liddell and Scott.)

In Composition:

Around, beyond, exceedingly, περὶβάλλω, I put around; περὶπιτω, I fall around, embrace, fall foul of, into; περι-γίγνομαι, I get beyond, excel, survive, escape; περιχαρῆς, exceedingly glad.
§ 277. Πρός.

Πρός (Ep. and Dor. προτι, ποτι), towards, to, in front of, before, opposite, beside. Sansk. prati, towards, Eng. forth-with. Προ-τι is formed from πρό.

Cf. πρόσ-θεν, in front.

A. With Genitive, generally of direction towards, or with reference to, without implied motion.

Towards:

In presence or in sight of:

ὁ τι δίκαιον ἐστι καὶ πρός θεῶν καὶ πρός ἀνθρώπων.  

XEN.

Whatever is right in the sight of gods and men.

τὸ πρὸς Σικυώνος τεῖχος ἐξετέλεσαν.  

XEN.

They completed the wall which faced Sicyon.

A very common usage in prose and poetry (the verb, such as εἶναι or κείσθαι, is readily understood).

So in entreaties:

πρὸς νῦν σε πατρός, πρός τε μητρός, ὡ τέκνων.  

Ικέτης ἱκνοῦμαι.  

SOPH.

Now by thy father, by thy mother, boy,

Suppliant I supplicate thee.

Note. A very common use. Observe (1) that σε is often inserted thus, πρός σε πατρός, cf. per te deos oron; (2) the verb is often omitted, πρὸς Δίος, πρὸς θεῶν, μὴ πρὸς γενεῖον, μὴ πρὸς σε γούνων.

On the side of:

'Αλκιβιάδης λέγεται πρὸς πατρός 'Αλκμαιοιδῶν εἶναι.  

DEM.

Alcibiades is said to have been descended from the 'Alcmæonidae on the father's side.

1 Observe that the Genitive with πρός is a genuine Genitive and not a representative of the lost Ablative,—connection, not separation, being denoted.
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Cf. SOPH. Ai. 1305, τοὺς πρὸς αἵματος, blood relations. Cf. SOPH. El. 1125 and 1075 (τὰ πρὸς τέκνων).

Belonging to (periphrastically for Genitive alone):

οὐ πρὸς ιατροῦ σοφοῦ

θρηνεῖν ἐπὶφανες πρὸς τομῶν πήματι. SOPH.

'Tis not a wise physician's part
To mumble spells o'er sore that needs the knife.

So πρὸς γυναικός, like a woman, etc.
And with qualities, πρὸς δίκης, in accordance with justice.
SOPH. O. T. 1014; οὐ πρὸς τῆς ὑμετέρας δόξης, THUC. iii. 59, it does not accord with your reputation.

In favour of:

πρὸς τῶν ἔχοντων Φοίβη τὸν νόμον τίθης. EUR.
Thou makest this law in favour of the rich, Phoebus.

On the part of, at the hand of:

ἐπαινοῦ τεύξεται πρὸς γόου ἐμοῦ. SOPH.
He shall meet with praise at least from me.

The agent with Verbs and Adjectives (very common in Ionic and in poetry):

Κύρος ὁμολογεῖται πρὸς πάντων κράτιστος γενέσθαι.

XEN. AN. i. ix. 20.

Cyrus is admitted by all to have been most excellent.
Cf. AESCH. P. V. 650, SOPH. AN. 919 (ἐρημος πρὸς φιλῶν).
Cf. EL. 562 (with a Substantive).
In poetry also, rarely, of things. SOPH. EL. 1236.

B. WITH DATIVE.

Near or beside, in rest:

οἱ ποταμοὶ πρὸς ταῖς πηγαῖς οὐ μεγάλοι εἶσιν. XEN
Rivers near their sources are not big.
SOPH. O. T. 1169, πρὸς τῷ δεινῷ, on the brink of horror.

In presence of:

In Demosthenes: πρὸς τοὺς κριταίς, in the presence of the jurymen: πρὸς τοὺς θεσμοθέτας, etc. (λέγειν).
Engaged in:

πρὸς τῷ εἰρημένῳ λόγῳ ἣν ὁ Σωκράτης.  
**PLAT. Phaed.** xxxv. 84 c.

Socrates was absorbed in the conversation held.

Cf. totus erat in sermone.  **HOR. Sat. i. 9. 2.**

Note. A frequent prose usage: εἶναι, γίγνεσθαι, διατρίβειν, τὴν γνώμην ἔχειν πρὸς τινι.

In addition to:

πρὸς τοῖς παροῦσιν ἄλλα προσλαβεῖν θέλεις.  
**AESCH.**

In addition to thy present woes thou wouldst add other woes.

πρὸς τοῖς ἄλλοις, in addition to the rest.

So constantly πρὸς τούτοις, praeterea, in addition to, besides this, seldom πρὸς τούτῳ.

C. **WITH ACCUSATIVE:**

1. (i) Direction towards, or to, implying motion.

(ii) Relation to or connection with (a very free and post-Epic usage).

Towards, to, literally and figuratively:

ἐφυγον πρὸς τὴν γῆν.  **XEN.**

They fled to the shore.

ἡ φιλοτιμία παροξύνει πρὸς τὰ καλά.  **XEN.**

Ambition spurs to noble aims.

With verbs of speaking:

εἰρήσεται πρὸς ὑμᾶς πᾶσα ἡ ἀλήθεια.  **DEM.**

The whole truth shall be told you (spoken out before you).

Very commonly, εἶπεῖν, λέγειν, φράζειν, ἀποκρίνεσθαι πρὸς τινα.  **SOPH. El. 640, πρὸς φῶς (to proclaim), publicly, in broad daylight, in luce.

λέγειν πρὸς τινα, to speak in reply, adversus aliquem.

λέγειν κατὰ τινὸς, to speak against (in accusation of), in aliquem.
With verbs of considering:

λογίσασθε πρὸς υμᾶς αὐτοῦς τι συμβήσεται. Dem.
Consider with yourselves what will happen.

αὐτῇ πρὸς αὐτὴν, alone by myself.

Of dealings with:

σπουδᾶς (συνθήκας) ποιοῦμαι πρὸς τινα, I make a
truce, treaty with.

So εὐμμαχία, φιλία, ἐχθρα, ἀπιστία, πόλεμος πρὸς τινα.
πρὸς τοὺς δικαστάς, in the presence of the jury.

Against:

πρὸς τοὺς Μῆδους ἐγένοντο ἀγάθοι. Thuc. i. 86.
They proved themselves brave men against the Medes.

πρὸς κέντρα μὴ λάκτιξ. Prov.—Kick not against the pricks.

Generally, with reference to:

οὐδὲν αὐτῷ πρὸς τὴν πόλιν ἐστι. Dem. 528. 16.
He has nothing to do with the city.

ἀσφαλῶς ἥχειν πρὸς τι, Xen., to feel safe or comfortable
about.

Miscellaneous Phrases:

With a purpose:

χρη πρὸς τὸ παρὸν ἀεὶ βουλεύεσθαι. Isoc.
We should ever deliberate with an eye to the present.

So ἐτοιμος, χρήσιμος, ἰκανός πρὸς τι, ready, etc., for a purpose.

According to:

πρὸς ἄλλον ἥν, Dem., to live according to the standard
of another.

πρὸς τὴν δύναμιν, according to one’s ability (pro viribus).
πρὸς τὰς τῆχας (Eur. Hipp. 701), suited to one’s fortunes.

In consequence of, on hearing:

χαλεπταῖνειν πρὸς τι. Thuc. To be annoyed on hearing.
ἀθυμως ἥχειν πρὸς τι. To be despondent.
πρὸς ταῦτα:
πρὸς τί; wherefore? πρὸς ταῦτα, therefore.

Sometimes introducing a defiance or challenge, so then e.g. Soph. O. T. 455.

Compared with:
πολλῇ ἀν εἰη ἄπιστία τῆς δυνάμεως πρὸς τὸ κλέος αὐτῶν.

There would be a strong disbelief in their power as compared with their reputation.

Cf. Hdt. iii. 34: also iii. 94 (implying superiority), and iii. 94 (τὸ μέσον πρὸς, the mean between).
πέντε πρὸς τριά, Aristot. Five to three.

Exchange:
ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλαλάττεσθαι. Plat. Phaed. xiii. 69 A.
To exchange pleasures with pleasures, pains with pains, and fear with fear.


2. Of Time (a rare use), towards, near, about:
πρὸς ἐσπέραν, drawing towards evening: πρὸς ἥδω, towards daybreak. Plat. and Xen.

Phrases:
τὰ πρὸς τὸν πόλεμον, res militares, military affairs.
τὰ πρὸς τοὺς θεοὺς (Soph. Phil. 1441); duty to the gods.
πρὸς ἡδονὴν λεγεῖν, to speak with a view to gratify or please; so, πρὸς χάριν δημηγορεῖν, to make a popular speech, talk clap-trap or "bunkum"; πρὸς ἔχθραν ποιεῖσθαι λόγον, Dem. (calculated to inspire dislike); ἀπαντὰ πρὸς ἡδονὴν ξητεῖν, to make pleasure one's sole aim (omnia ad voluptatem referre).

Adverbial phrases:
πρὸς βίαν (πρὸς τὸ βίαν, Aesch. Ag. 130), violently, by force; πρὸς ἀνάγκην, of necessity (cf. ὁν ἀνάγκης, δι' ἀνάγκης, εὖ ἀνάγκης, σὺν ἀνάγκη).
πρὸς μέρος, proportionately, Dem.; πρὸς εὐσέβειαν, piously, Soph.; πρὸς ὀργὴν, angrily, Soph. and Dem.; πρὸς κατέφων, seasonably, Soph.
πρὸς χάριν τινός, alicuius gratia, for the sake of a person.
πρὸς ἵσχυσις χάριν, EUR. Med. 538 (laws not made) in support of violence; cf. SOPH. ANT. 30, πρὸς χάριν βορᾶς, for the sake of food. In such phrases, πρὸς χάριν is almost like ἐνέκα.
πρὸς αὐλῶν, EUR. Al. 346, to the accompaniment of the pipe.

As an Adverb: in addition, besides:

ἀλογία καὶ ἀμαθία γε πρὸς, PLAT. Meno, 90 b, absurdity and unreasonableness to boot. Cf. EUR. Or. 622.

In Composition:

(1) Towards, προσέρχομαι, I approach. (2) Near, beside, besides, πρόσκευμαι, I lie near; προστίθημι, I apply, I add.

§ 278. ‘Τπό. 1

‘Τπό (Epic. ὑπαί), under, = Sansk. upa (thither, to, with).

Lat. sub.

A. With Genitive.

I. Of Place.

Under:

τὰ ὑπὸ γῆς δικαστήρια. PLAT.
The courts of justice under the earth.

From under:

νεοσοῦν τὸν ὑπὸ πτερῶν σπάσας. EUR. And. 441.
Drawing from under the wings this chick.

An Epic but rare Attic use.

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1 ὑπό, like the Latin sub, seems originally to have meant upwards, from below towards a place above. Compare ὑπίω with supinus, facing upwards, ὑψι, aloft, surgo (i.e. sub-s-rigo), succedo. Hence ὑπό means going to meet (ὑπαντάω), supporting, and so agency or cause. More generally ὑπό comes to denote under the power or influence of, and even accompanying circumstance, sometimes almost like ἐπί with a Dative, e.g. AESCH. Sept. C. Theb. 821, ὑπὸ φῶν. With the Genitive ὑπό denoting separation from, the Genitive must represent the Ablative; on the other hand when ὑπό means under, the true Genitive, denoting sphere within which anything occurs, whether of place or time, etc., is employed.
2. Figuratively; under the influence of.

Of Persons:—the Agent, like Lat. a, ab:

With Passive Verbs:

οἱ Πέρσαι ἐνικήθησαν ὑπὸ τῶν Ἐλλήνων.
The Persians were defeated by the Greeks.

Of Things:—the cause:

πάντα ὑπὸ δέως ἰσινιστάται. Θυκ.
They all hold together through fear.

A very common use, ὑπὸ νόσου, ὑφ’ ἡδονῆς, ὑπ’ ὀργῆς,
by, in consequence of, from, for, disease, pleasure,
anger.

ὑπὸ κύριουκας εὐχὰς ἐποιεῖτο. Θυκ. vi. 32.
At the direction of a herald they were offering prayers,
praeente praecone.

Hence of accompanying circumstances:

Frequently of music:

ἐστρατεύετο ὑπὸ συρίγγων. Ἡδτ. i. 17.
He used to march to war to the sound of the pipe.


So πίνειν ὑπὸ σάλπιγγος, Ar. Ach. 1001, to drink to the
trumpet’s sound. ὑπ’ εὐφήμου βοής θύσαι, Soph.
El. 630, to sacrifice with auspicious cry. ὑπὸ φανοῦ
πορεύεσθαι, to march by torchlight. ὑπὸ πορτῆς, in
procession. Ἡδτ. ii. 45.

Note. ὑπὸ has this sense with the Dative in early and late
Greek, e.g. Hesiod and Lucian (see Liddell and Scott); also
rarely in Attic with the Accusative, Plat. Leg. 670 a, ὑπ’
ὄρχησιν καὶ φόνην: Xen. Sym. 6. 3, ὑπὸ αὐλόν.

Phrases:

ὑγ’ ἐαυτοῦ (ποιεῖν τι), to do anything spontaneously, of one-
self, sua sponte. ὑγ’ ὑμῶν αὐτῶν καὶ μὴ ὑπὸ τῶν
πολέμιων, Thuc. iv. 64, of your own free-will, and not
compelled by the enemy. ὑπὸ here denotes the Agent.
B. With Dative.

υπό means under, in a local sense, less frequently in Prose than in Poetry.

Under:

εὐκλεὴς θανεῖ ἦν ἀρίστη τῶν ψφ' ἥλιῳ μακρῷ. EUR. Al. 150.
Glorious thou wilt die,
The noblest woman far beneath the sun.

Cf. Xen. An. i. 2. 8, υπὸ τῇ ἀκροπόλει εἶναι.

Covered by:

τῇ ἔσχει ὑπὸ τῷ ἰματίῳ; PLAT. Phaedr. 228 D.
What have you concealed under your cloak?

Cf. AESCH. Ag. 1030, ὑπὸ σκότῳ.

Under power of persons or things:

ἡν ἐτὶ ὑπὸ νόμων καὶ πατρί. PLAT. Rep. 574 E.
He was still in subjection to laws and to a father.

ὑφ' ἐαυτῷ ποιεῖσθαι, to bring under one's power; cf.
Hdt. vii. 157; Thuc. vii. 64 (and see Accusative).

Classed under:

τὰ ὑπὸ ταῖς γεωμετρίαις λέγεις. PLAT. Rep. 511 A.
You are speaking of what comes under the head of geometrical pursuits (various branches of geometry).

More rarely with Accusative, see Lexicon.

C. With Accusative.

Motion under:

ἀνεχώρησαν υπὸ τὸ τεῖχος. XEN.
They retired under the walls.

ὑπὸ δικαστήριον, into (under control of) a law court.
Hdt. vi. 104.

Extension or position under:

τὸ Πελασγικὸν τὸ υπὸ τὴν ἀκρόπολιν ἥξιοιθη. THUC. ii. 17.
The Pelasgicum which lies (extends) under the acropolis was crowded.

τὰ υπὸ τὴν ἄρκτον. Hdt. v. 10, the northern districts.
Subjection to:

εἰκὸς αὐτοὺς πάντα πειράσασθαι ὑπὸ σφᾶς ποιεῖσθαι.  
Thuc.

It is likely they will try to bring all under their power.
οἱ ὑπὸ τινα.  XEN., those who are in subjection to
any one.

Cf. Dative.

Of Time: near, about:

ὑπὸ τὸν σεισμὸν.  Thuc.

At the time of the earthquake.

ὑπὸ νύκτα, towards night, at nightfall, sub noctem.

ὑπὸ τὴν κατάλυσιν τοῦ πολέμου, just at the end of the war.

XEN. Mem. ii. 8. 1.

Phrases:

ὑπὸ αὐγὰς ὑπὲρ τι, to hold up to the light (cf. EUR. Hec. 1154).

ὑπὸ τι, PLAT. and ARISTOPH., to a certain degree, aliquidus.

In Composition:

(1) Up to, ὑποντιάζω, I go up to meet, I face; and so of
accompaniment, ὑπάδω, I accompany in song. (2) Under,
ὑπειμπ., I am under. (3) Secretly, slightly, gradually,
ὑποφαίνω, I show or shine a little; ὑποβάλλω, I suggest,
suborn, substitute; ὑπέρθρως, reddish.
CHAPTER II.

THE NEGATIVES.

Introductory Note.

§ 279. Où negat, Μhydrate.

οὐ contradicts or denies.1 The following are typical instances of its use: ταῦτα οὐκ ἐγένετο, these things did not take place; ταῦτα οὐκ ἄν γένοιτο, these things would not take place; οὐ φημι, I do not assert, i.e. I deny. The statement may take an interrogative form, οὐ ταῦτα ἐγένετο; did not these things take place? where an affirmative answer is expected, the person addressed being challenged or dared to say οὐκ ἐγένετο.

Μhydrate on the other hand deprecates or repudiates. The following instances taken from Homer are typical: μὴ ἔμε λάβοι χόλος, may not anger seize me! μὴ σε κιχεῖω, let me not meet thee! ἢ μὴ ποὺ φάσθε; what! say ye? (be it not that ye say!) a statement put deprecatingly or repudiated: Surely no! you don't say, etc. — do you say?

Hence μὴ naturally expresses a prohibition, μὴ μ' ἐρέθιξε, provoke me not! It also naturally expresses fear, apprehension, surmise: μὴ μὲ στιβὴ δαμάσῃ, I fear (or perchance) the frost shall overpower me. The surmise may be expressed independently, as above, or it may be attached to a verb, and so pass into a Subordinate Sentence: δείδω μὴ γένομαι, I fear that I may become. Again the surmise, or result deprecated, may prove true: δείδω μὴ νημερτέα εἶπεν, I fear she spake the truth.2

1 Oů denies, μή declines, Curtius. Oů denies, μή rejects; οὖ is the negative of fact and statement, μή of the will and thought, Goodwin in Liddell and Scott. οὖ denies a predication, μή forbids or deprecates (further on, disclaims), Monro’s Homeric Grammar.

2 Μhydrate is identical with the Sanskrit mā. In Sanskrit mā is used with the Conjunctive, Optative of wishing, and Imperative like μή in Greek, Curtius, Etym. i. p. 415. For instances see Delbruck and Windisch, Syntaktische Forschungen, Der Gebrauch des Conjunctivs und Optativs im Sanskrit und Griechischen, p. 112 and following. Max Müller, Oxford Inaugural Lecture, Note C., gives an instance (from Wilson) of the prohibitive mā with what may be equally well called an Infinitive or Dative: mā kāpadāya, lit. not for unsteadiness, i.e. do not act unsteadily. This seems to trace back μή as far as we can go.
In all the above instances οὖ contradicts downright a statement of fact, whereas μὴ deals with conceptions or thoughts. A line is thus drawn between the two negatives—a line, on the whole, clearly marked throughout Attic Greek, although subsequently blurred.\(^1\) Μὴ is thus used with Wishes, Prohibitions, Conditions, and Purposes. A negative consequence conceived (ἀπότε with the infinitive) requires μὴ, a negative consequence achieved as a fact (ἀπότε with the Indicative) requires οὖ.

Μὴ is used generally with abstract conceptions as opposed to known and definite facts. Thus οἱ οὖ ἄνθρωποι τιστεύοντες means those particular (known) persons who do not believe; οἱ μὴ τιστεύοντες, all or any persons who do not believe (if any do not believe); ἔπειδὴ οὐκ ἦλθον, when, or since (as a matter of fact), they did not come; ἔπειδὴ μὴ ἔλθον, whenever (the number of times not being specified) they did not come; ἦ οὐκ ἐμπειρία, the inexperience (of some known person), the fact that some one is inexperienced; ἦ μὴ ἐμπειρία, inexperience in the abstract (without predicating of any particular person); ὃ οὐκ ὄν, he who is not existing, the dead man; τὰ μὴ ὄντα, all things whatsoever are not, a vast limbo outside of our actual knowledge.

The construction of the sentence may change οὖ to μὴ, yet even so, if it is necessary to contradict point blank a word or statement, οὖ may be used. See examples at the end of this chapter.

Whatever applies to οὖ and μὴ applies equally to their compounds, οὔδείς, μηδείς: οὔδε, μηδὲ: οὔτε, μητε, etc., etc.

\(\text{§ 280.} \) Οὖ PRIVATE.

Οὖ prefixed to a word deprives that word of its affirmative meaning and gives it exactly the opposite sense. Hence it is called privative (privatium).

Especially noticeable under this head is the idiomatic use of οὖ with verbs of saying and thinking: οὖ φημί, οὖ φάσκω, οὖ νομίζω, οὐκ οἶδαμαι, οὐ δοκῶ, οὐκ εἶδω.

\(^1\) As Lucian (second century A.D.) is sometimes read, it may be observed that he uses μὴ where Attic writers use οὖ: (1) with Participles in a Causal sense, and after ὃς, ὅτι, ἦν Causal, (2) after Verbs of Saying and Thinking in Oratio Obliqua.
By this idiom ὦ is used with the principal verb where in English the negative is joined with the following Infinitive.

Ὠ in fact almost coalesces with its word. Compare the use of the Latin negative (ne in nego (ne-ig-o), ne queo, nescio) which has gone a stage further than ὦ in coalescing.

ὁφασι θεμιτόν εἶναι.  ΠΛΑΤ.

They say it is not right.

.negant fas esse.

ὄκ ἴντο δεῖν λέγειν.  ΑΕΣΧΙΝ.

He thought that he need not speak.

ὥ μοι δοκῶ.  ΠΛΑΤ.

I think not.

Note 1. This use of ὦ with the governing Verb seems more ancient than with the Infinitive. See Monro's Homerian Grammar, p. 262.

Note 2. This ὦ privative is sometimes retained where the construction requires μή.

εὰν ὦ φητε εάν τε φητε.  ΠΛΑΤ. Απολ. xii. 25 B.

Whether you say no or yes.

εἰ μὲν ὦ πολλοὶ ἰσαν.  ΛΥΣ. 13. 72.

If they were few.

Cf. ΘΥΧ. i. 121 (εἰ ὦ ἀπεροῦσι); ΧΕΝ. Αν. i. 7. 18 (εἰ ὦ μαχεῖται); ΣΩΦ. Αἰ. 1131, 1242, 1268; ΕΙ. 244: ΕΥΡ. Μεδ. 88.

But generally the μή required by construction is used.

εὰν μὴ φη δ' ἐτερος τὸν ἐτερον ὅρθος λέγειν.  ΠΛΑΤ. Γοργ. 457 D.

Note 3. ὦ exerts this privative or contradictory force on any word to which it is prefixed.

(a) Verbs:—

ὦ στεργω, I hate.

ὦ ἵν, I hinder, forbid.

ὦ κελεύω, I require.

ὦ ὑποχνισματι, I refuse.

ὦ προσποιομαι, dissimulo.

ὦ ἄξιο, I consider that not (like ὦ δοκῶ), I require or expect that not (ΘΥΧ. ii. 89), I disdain or refuse (ΑΕΣΧΙΝ. P.V. 285).

ὦ συμβουλεύω, I advise one not to, etc. ΘΥΧ. and ΗΔΤ.
(b.) Other words:

τὰ οὐ καλά, immorality.
οὐ καλῶς, immorally; οὐκ ὁρθῶς, wrongly.
οὐχ εἰς, οὐκ ἄλιγοι—πολλοὶ, many.

οὐκ ἐλάχιστος—μέγιστος.
οὐκ ἡκιστα ἄλλα μάλιστα, HDT. iv. 170.
τῆς Δευκάδος ή οὐ περιτείχισις, THUC. iii. 95, the non-investment of Leucas.

ἡ οὐκ ἐξουσία, THUC. v. 50; ή οὐ διάλυσις, i. 137; ή οὐκ ἀπόδοσις, v. 35.

ἐν οὐ καίρῳ, unseasonably, EUR. Bacch. 1288.

Note 4. In some of these cases the negative doubtless is due to the Greek reserve and abatement of positive assertion (litotes), e.g. οὐχ ἡκιστα, not least, i.e. (by implication) most.

§ 281. Οὐ AND μὴ WITH ADJECTIVES, PARTICIPLES USED AS ADJECTIVES, ADVERBS, AND SUBSTANTIVES.

(For Infinitives used as Substantives see § 283.)

Οὐ.

When definite and known individuals or members of a class are spoken of, so that a fact is stated, οὐ is used.

Μὴ.

When the members of a class are indefinite, so that the expression is virtually conditional: (or when certain attributes are thought of, so that it is consecutive:) or when the expression is a mere vague conception, something thought of rather than known, μὴ is used.

Instances with μὴ much outnumber those with οὐ.

οἱ οὐκ ἁγάθοι πόλειται. οἱ μὴ καθαροὶ τὰς χεῖρας.

Those (particular) citizens who are not good. All who are of impure hands.
oi ou πιστεύοντες. Those who do not believe. (Special known persons spoken of.) ii qui non credunt.


Here, as in many such cases, the ou is privative; under which rule are given examples of adverbs and substantives.

oi μὴ πιστεύοντες. Those, i.e. any (all) who do not believe = if any do not believe.

= οὕτως μὴ πιστεύοντι. ὥσοι ἂν μὴ πιστεύωσι. si qui non credunt.

tῶν στρατιωτῶν οἱ μὴ δυνά-μενοι. Xen. Such of the soldiers as are unable.

tὰ ὀρατὰ καὶ τὰ μὴ (ὀρατὰ). Plat. Phaed. The things which are seen and those which are not seen.

ὁ μὴ ἰατρὸς ἀνεπιστήμων. Plat. Gorg. He who is not a physician is inexperienced.

dεινὸν ἐστιν ἡ μὴ ἐμπειρία. Ar. Ecc. A sad thing is inexperience.

Here no statement is made that any particular person is inexperienced, but the mere conception is spoken of.

Note on Substantives. When ou is used with a Substantive, the expression is equivalent to a negative objective sentence. Thus ἡ ὦκ ἐγουσία = quod non licet, the fact that it is not permitted. Whereas ἡ μὴ ἐγουσία simply means the not being able as an abstract conception, non licere. Ἔγι however may be said to be the usual Attic construction with Substantives.
§ 282. **Où** AND **μὴ** WITH PARTICIPLES.

**Où.**

Où is used when the Participle states a fact: the Participle is often Causal.

*οὐ πιστεύων.*  
Since (as, when, etc.) he does not believe.

*αἰσχύνομαι οὐ ποιῶν ταῦτα.*  
I am ashamed because (that) I do not do this.

*δηλώσω οὐ παραγενόμενος.*  
Antiph.  
I will prove that I was not present.

*κἂν ὃφλε χιλίας δραχμὰς οὐ μεταλαβῶν τὸ πέμπτον μέρος τῶν ψῆφων.*  
*Plat. Apol. xxv.*  
He would even have been condemned to pay a thousand drachmae, because he had not obtained a fifth of the votes.

*οὐκ εὑρίσκοις ὅξει οὐχὶ δυστυχεῖν.*  
*Eur. Bacch. 1263.*  
Although not fortunate, ye shall seem not to be unfortunate.

Cf. 270, *νοῦν οὐκ ἔχων* (void as he is of sense).

**Μὴ.**

Μὴ is used when the Antecedent to the Participle is indefinite, so that the Participle is Conditional.

*μὴ πιστεύων.*  
If he does not believe.

*αἰσχύνομαι μὴ ποιῶν ταῦτα.*  
I am ashamed if I do not do this.

*οὐκ ἂν δύναιο, μὴ καμὼν, εὐδαιμονεῖν.*  
*Eur.*  
Thou couldst not be happy, unless thou shouldst toil.
Note. ὡς (ὁστέρ) οὖ is more usual with the Participle than ὡς μὴ. ὡς μὴ appears to be used when the construction of the Sentence demands μὴ (e.g. when an Imperative or a Conditional particle precedes), though even then ὡς οὖ may be used when a plain statement of fact is intended.

ἐθορυβεῖτε ὡς οὖ ποιήσοντες ταῦτα. LYS. 12. 73 (cf. 27. 16, ὡστερ οὖ).

Cf. Thuc. iv. 5; vi. 82. 2, Xen. An. iv. 4. 15.

For ὡς μὴ:—

ὡς ἐμὸν μὴ δέποτε ἀμελήσοντος, οὕτως ἔχε τὴν γνώμην, Xen. Ogyr. i. 6. 11.

But,—ἀφίετε με ἡ μὴ ἀφίετε ὡς ἐμὸν οὐκ ἄν ποιήσοντος ἄλλα. Plat. Apol. xvii. 30 B; Thuc. i. 78. 1. βραδέως βουλεύεσθε ὡς οὖ περὶ βραχέων.

ὡς μὴ, with the Participle, may denote several characteristics, e.g. διδάσκε μὴ ὡς μὴ εἰδότα, as one who knows not, Soph. O. C. 1154.

§ 283. Οὐ AND μὴ WITH THE INFINITIVE.

Οὐ.

Μὴ.

Μὴ is the regular Negative with the Infinitive.

When οὐ is found with an Infinitive, it is chiefly in Indirect Statements after verbs of Saying and Thinking, οὐ being the proper construction in Oratio Obliqua.

An infinitive used as a Substantive with or without the Article regularly takes μὴ.

ἐφῃ οὐκ ἐκβῆναι με ἐκ τοῦ πλοίου. Antiph. He stated that I did not leave the ship = οὐκ ἐφῃ ἐκβῆναι.

ἐλεγον οὐκ εἶναι ἀυτόνομοι. Thuc. They were saying that they were not independent.

ἀνθρὸν μὴ ἀληθεύειν. It is wrong not to speak the truth.

καταφρονεῖν τοῦ πλῆθους. Isaeus. We should not despise the multitude.
THE NEGATIVES.

ηνόμισεν οὐκ ἄν δύνασθαι τὸ μὴ δικαίως ἀπολέσαι.  
Μένειν. ΧΕΝ.
He thought that they would not remain.

ομόμοιον οὐ χαριεῖσθαι.  
ΠΛΑΤ. ΑΡΩΛ. χ.ν. 35 c.
A striking instance; verbs of swearing usually are followed by μή, see note 4 below.

For other instances, cf.  
SOPH. ΑΝ. 378, 755; ΠΛΑΤ.  
ΑΡΩΛ. χ.ν. ι. 29 Β.

Note 1. When οὐ is exceptionally used with the Infinitive, it is generally due either to the order of or emphasis on a word or sentence. Sometimes οὐ is privative. A positive negation is always made.

οὐδενὸς ἁμαρτεῖν δικαίως ἐστίν. ΑΝΤΙΡΗ. ἴ. ΤΕΤΡ. Γ. Α. 6.  
There is nothing which he deserves to miss.

=οὐδέν ἐστιν οὗ ἁμαρτεῖν.

ἀξίω ἐγὼ δὲν ὄμομόκατε παραβήναι οὔδέν.  
ΧΕΝ. ΗΕΛ. ι. 4. 48.  
I beg you to violate no single point of your oath.

=οὐκ ἁξίω.

Observe that οὐ is used although a Petition strictly requires μή.  
 Cf. ΘΥΚ. ι. 39. 2.

Cf. SOPH. ΦΙΛ. 88, ἐφυν οὐδέν =οὐκ ἐφυν.

κελεῦει οὐκ ἐν τῇ ἐκκλησίᾳ ἀλλ' ἐν τῷ θεάτρῳ τὴν ἀνάρρησι  
γίγνεσθαι. ΑΕΣΧ. 3. 204.

(The law) requires the proclamation to be made, not in the Assembly, but in the Theatre.

Emphasis on the parenthesis.
Do you expect to rejoice, or escape death?

Note 2. χρή (χρην, ἔχρην) are followed by both μή and οὗ with the Infinitive. χρή οὗ may be considered to stand for οὖ χρή.

SOPH. Phil. 1363, χρῆν μήτε μολεῖν, κ.τ.λ.
And. 607, χρῆν μή κινεῖν.
EUR. Androm. 100, χρῆ δ' οὔτοι εἴπεῖν, so 214.
Hipp. 507, χρῆν οὗ σ' ἀμαρτάνειν.
Med. 294, χρῆ δ' οὔπότ' ἐκδιδάσκειναι.

Note 3. Μή is not seldom found with the Infinitive in an Indirect Statement. In some, but not all such instances, the Statement is general, and bears the character of a Conception.

στερκρίνατο μηδενὸς ἤττων εἶναι. XEN. Hell. ii. 3. 11.
He replied that he was inferior to none; cf. iii. 2. 31; iv. 4. 5; Mem. i. 2. 39.
οἱ μάντεις λέγονται ἑαυτοὶς μή προορᾶν τὸ ἐπὶ δόν.
XEN. Symp. iv. 5.

Prophets are said not to foresee the future for themselves.

This is not, however, the strict Attic use, and Xenophon is often exceptional. See XEN. Mem. i. 2. 39. οὗ and μή occur in co-ordinate clauses in SOPH. Phil. 1058; PLAT. Prot. 319 B.

Note 4. Many Verbs which imply an effort of thought or will prefer μή with the Infinitive. Such are Verbs of making an admission, δομολογῶ, PLAT. Phaed. xlii. 98 δ, συγχωρῶ: cf. conviction, πιστεῦω, XEN. An. i. 9. 8; πέπεσαμαι, PLAT. Apol. xxvii. 37 A: of witnessing, swearing, ἀμνυσμι, AR. Vesp. 1047, 1281 (also an Epic usage), ἐρῶ=ὁμοῦμαι, XEN. Cyr. vii. 1. 18; ἐγγυσάμαι, PLAT. Prot. 336 D. (For other constructions of ἀμνυσμι, see Lexicon.)

Verbs of Perception, ἐπιστημαί, are found with μή and the Infinitive in SOPH. Ef. 908, 1092.
§ 284. **DIRECT AND INDIRECT STATEMENT.**

Ov.

The Direct Statement takes oū.

οὐκ ἐξῆβην ἐκ τοῦ πλοίου.

**ANTIPH.**

I did not leave the ship.

Indirect Statement with ὅτι or ὡς takes oū.

For the Indirect Statement in the Infinitive, cf. supra.

παρέχομαι μάρτυρας ὡς οὐκ ἐξῆβην ἐκ τοῦ πλοίου.

**ANTIPH.**

I produce witnesses (to prove) that I did not leave the ship = οὐκ ἐξῆβην.

ἐίπεν ὅτι οὐδὲν αὐτῷ μέλοι τοῦ θορίβου. **Lys.**

He said he did not care about the disturbance = οὐδὲν μοι μέλει.

§ 285. **INDIRECT STATEMENT WITH THE PARTICIPLE.**

He reported that the city had not been besieged. **Xen.**

Recta: οὐκ ἐπολιορκήθη.

*Note. But Verbs of Perception sometimes take μὴ. See Soph. Ant. 1063-64, O. C. 65; Thuc. i. 76. 1; ii. 17. 2; similarly after δείκνυμι, Eur. Try. 970.*
They discovered that the alliance had not been concluded.

Recta: οὐκ ἐπράξθη.

Οὐ in both cases is regular, going with an Oblique Statement.

§ 286. DIRECT QUESTIONS.

Οὐ expects the answer "yes" (nonne?). Ἕμι expects the answer "no" (num?). They are often associated with other particles: ἀρ' οὐ; ἀρα μή; οὐκον; μῶν (i.e. μή οὖν); μῶν οὐ; μῶν μή; μῶν οὖν; ἦ οὐ; ἦ μή;

tαῦτ' οὐχὶ καλῶς λέγεται;

μή σοι δοκοῦμεν τῆδε λέι-

calῶς.

PLAT.

Is not this rightly said?

Yes, rightly.

φής ἦ οὐ; πάνυ γε. PLAT.

Do you assent, or do you not (assent)? i.e. Yes or no?

.Certainly (I do assent).

Οὐ interrogative with a Future Indicative is equivalent to an Imperative.

οὐκ ἄξεθ᾽ ὡς τάχιστα;

SOPH. ANT. 885.

Will you not lead her away instantly? (i.e. lead her away).

Followed by an imperative καὶ ἄφετε.
\( \text{où} \text{κων καθεδεί δῆτ' ἐνθαδή,} \)

\( \gammaάστρων\); Ar. Ran. 200.

Sit ye down there, Paunch.

Cf. Soph. Ant. 244, Ai. 593, Phil. 975, O. C. 834.

Note. Similarly \( \text{où} \text{κ} \text{āν} \) with optative, \( \text{où} \text{κ} \text{āν} \text{φράσηως} \);

which is a gentle \( \text{φράσων} \), Soph. Phil. 122. But \( \text{où} \text{ in} \) combination with \( \tau\nu \text{ν} \) and \( \delta\η \)

\( (\text{où} \text{ν} \text{ν}; \text{où} \text{τί} \text{ν} \text{ν}; \text{où} \text{δή}; \text{où} \text{δή} \text{ν} \text{ν};) \) means surely it is not so? Cf. Soph. Phil. 900;

Ar. Ran. 522, 526;—the question here is really outside the words "surely not—eh?"

§ 287. **DELIBERATIVE QUESTIONS.**

\( \text{Mη}' \) is used in Deliberative Questions.

\( \text{μη'} \text{ἀποκρίνομαι} \); Plat.

\( \text{Am I not to answer?} \)

\( \lambdaέγετε, \varepsilon ισίω \ η \ μη'; \) Plat

Speak, must I enter or no?

Cf. Soph. Ai. 668, \( \tau \text{ι} \text{μη'} \).

§ 288. **INDIRECT QUESTIONS.**

(a.) Indirect Single Question. The Negative is \( \text{où} \).

\( \text{ηρώτησα, διὰ τι} \ \text{où} \text{ελθοι} \).

I asked him why he did not come.
Πρωταγόρας ἑρωτᾷ εἰ οὐκ αἰσχύνομαι.  
Plat.

Protagoras asks me if I am not ashamed.

Obs. εἰ here is interrogative, not conditional.

(b.) In Indirect Double Questions the usage varies, but οὐ is commoner than μή. There is generally a reason for μή. σκοπῶμεν, εἰ πρέπει ἢ οὐ.  
Plat.

Let us consider whether it is becoming or not.

ὀπως ἰδῆς εἴτε ένδον εἴτε οὐκ ένδον.  
SOPH.

That thou may'st see Whether he be within or not within.

Note. οὐ rather than μή seems to represent simply the original direct double question. Μή seems to import a doubt into the question, or to represent it as a conception. Professor Jebb, in a note to SOPH. Ai. 6, and ANTIPHON (Attic Orators, p. 161), draws a subtle distinction in every case. Thus, he says σκοπῶμεν εἰ πρέπει ἢ μή means, let us consider the question of abstract fitness: but σκοπῶμεν εἰ πρέπει ἢ οὐ; let us see whether the matter in hand is fit or no.

In this passage of ANTIPHON, εἰ ἢ μή—εἰ ἢ οὐ occur in sequent clauses. Similarly in ISAEUS, viii. 9, we have, in three sequent clauses, εἴτε εἴτε μή—καὶ εἰ ἢ οὐ—καὶ εἰ ἢ μή.

§ 289.  

**INDIRECT PETITION.**

μή is always used whether the Petition is Direct or Indirect.

μή κλέιπτε or μή κλέψης.
THE NEGATIVES.

a. Direct.

μὴ ἀξιοῦτε μὲ ταῦτα δρᾶν.
Do not require me to do this.

b. Indirect.

ἐξαγον αὐτοῖς μὴ ἀδικεῖν.

THUC.

They were telling them not to do wrong.

ἐκέτενον μὴ στρεβλωθῆναι.

ANDOK.

They were begging not to be tortured.

Note. For exceptions see under ὅυ and μὴ with Infinitive. See also ὅπως μὴ with Future Indicative (Index).

§ 290. CONDITIONAL.

Οὐ.

The Apodosis or Principal Sentence takes ὅυ.

For Examples see Conditional Sentences.

Note 1. Where ὅυ is found in a Protasis it is joined privatively to some special word. (Cf. supra, p. 347.)

Note 2. ἕτε interrogative, not conditional, takes ὅυ not μὴ.

Note 3. When ἕτε is used like ὅτε after verbs of emotion (θαυμάζω, κατουχτείρω, δεινόν ἐστι, and the like), ὅυ, not μὴ, follows, for we may either say that a statement of fact is
made, or that ei is virtually causal. Cf. Isoc. 11 d. μηθανώσης ei ou πρέπει, Dem. 197 d. ouk αἰσχρόν ei ou;

Note 4. Also sometimes ei ou is found when a direct statement is quoted, ei, ὡς νῦν φήσει, ou παρεσκευάσατο, Dem. 1266. 2, so virtually Eur. Ion, 347.

§ 291. CONCESSIVE.

Οὐ.

Καίτερ (καί, καὶ ταῦτα, καὶ τοι), with a Particle take οὐ.

Καίτερ οὖντες ou δεινοί μεμνήσθαι μνημονεύετε.

DEM.

Though you are not quick at remembering, you remember.

Cf. Soph. Phil. 377; Eur. Alc. 352 = even being.

§ 292. CAUSAL.

Οὐ.

The regular Negative is οὐ.

ἐπειδὴ οὐκ ἐδύναντο λαμβάνειν ὁ χαρίων ἀπείναι ἣδη ἑπεχείρουν. XEN.

Since they were unable to take the fort they now were trying to depart.

So διότι, Thuc. iv. 11. 2.

Note. See Introduction on use of μή in Causal Sentences in late Greek.
§ 293. CONSECUTIVE AND RESTRICTIVE.

Où.

.quote

§ 293. CONSECUTIVE AND RESTRICTIVE.

Où.

ὁστε with the Indicative takes où.
ούτω διακείμεθα ὁστε όνδεν πρᾶξαι δυνάμεθα. Dem.
We are in such a mood that we are unable to do anything.

Note. où is found with an Infinitive.

δειν ἐπητείλει τελεῖν ὥστε οοτε νακτὸς ύπνον οοτε ἐξ ἡμέρας ἐμε στεγάζειν ἡδύν.

SOPH. El. 782.
She threatened to fulfil a dread revenge, so that, nor day, nor night, did sweet sleep shroud me.

Cf. EUR. Hel. 107, PHOEN. 1357, THUC. v. 40, 2, viii. 70. 6; PLAT. APOL. xiv. 26 d.

Note. It is very important to distinguish between the regular and the exceptional use of ὁστε où with the Infinitive. The regular use (e.g. PLAT. APOL. xiv.) is due to Oratio Obliqua. The example in SOPH. El. 782 is excep-

Mή.

ὁστε with the Infinitive takes μή.

ούτως ἀλόγιστός εἰμι ὁστε μή δύνασθαι λογίζεσθαι.

PLAT.
So unreflecting am I that I cannot reflect.

ἀφεμέν σε ἐφ' ὃ τε μηκέτι φιλοσοφεῖν. PLAT.
We set you free on the understanding that you no longer pursue philosophy.

Cf. THUC. i. 103. 1. (Fut. Indic.)

For the rule of ἐφ' ὃ τε, see p. 274.
TIONAL. But in all cases we may perhaps say that there is a negation of fact.

§ 294. TEMPORAL AND LOCAL SENTENCES.

O€.
When the Time or Place is definite ο€ is used.

ἐπειδὴ ὁ ἀνὴρ οὐκ ἐφαύνετο ὕχομην πλέων. ΑΝΤΙΡΗ.
When the man was not forthcoming I went on my voyage.

ἐὼς μὲν οἱ σύμμαχοι οὐκ εἶχον ὅποι ἀποσταλεῖν ἐκρυπτον τὴν πρὸς ύμᾶς ἐχθραν. ΧΕΝ. ΗΕΛ.
So long as the allies did not know what side to revolt to, they concealed their dislike to you.

§ 295. FINAL SENTENCES, ETC.

(a.) Final Sentences.
(b) ὅπωσ with Future Indicative.
(c) Verbs of Fearing.

With these Constructions the regular Construction is μή.
§ 296. **Où** and **Mή** with Relatives.

**Où.**

The Relative takes *ou* when the Antecedent is definite, so that a fact is spoken of.

\[ \varepsilon \tau o\delta a \varphi \acute{a} \mu a \chi \varepsilon \dot{b} r o n \ ou \chi \]\n\[ \acute{a} \ 'b o u \lambda \omega \mu n \ v . \ \text{EUR.} \]
\[ \acute{a} ' b o u \lambda \omega \mu n , \ i.e. \ \acute{a} \ ' \acute{e} b o u- \lambda \omega \mu n . \]

In seeking drugs I found not what I sought.

Cf. XEN. An. ii. 2. 3.

*Note.* *ou*δές *óstis* ou, ouk *éstiv* *óstis* ou take ou. THUC. iii. 39; vii. 87; HDT. v. 97. PLAT. Prot. 323 c.

In THUC. iii. 81, oi δε πολλοι τῶν ἵκετῶν ὅσοι ouκ έπελοθησαν, the actual fact is perhaps emphasised. With a negative preceding *τοιοῦτος,* ou always follows (MADVIG, § 203, note):

\[ νόμον \ τίθεμεν , \ οἰκήσων καὶ τα-\]
\[ μείον μηδεν εἶναι \ μηδεν \ \tau οιοῦτοι, \ εἰς \ δ \ ou \ \tau \acute{a}s \ \acute{b}ου-\]
\[ \lambda \omega \mu \nu \nu s \ εἰσείσων . \]

PLAT. Rep. iii. 416 D.

A treasury which not every one who wishes shall enter.

Cf. S. Matt. vii. 21, ou τας εἰσελεύσεται.

**Mή.**

The Relative takes *μή* when the Antecedent is indefinite. The use of *μή* with Relatives is the same as its use with *ei*.

\[ \acute{a} \ \mu \acute{e} \ οίδα \ ou\acute{e} \ \acute{o} \omai \ ei-\]
\[ \acute{d} \acute{e} \ ναι . \ \text{PLAT.} \]

 Whatever I know not I do not think that I know.

\[ \acute{o} \ \acute{e} \acute{m} \ \mu \acute{e} \ ίσασι . \ \text{PLAT.} \]

Any (all, such as) do not know me.

\[ \acute{e} \acute{e} \acute{t} \ \acute{o} \acute{n} \ \acute{a} \acute{v} \ \acute{t} \acute{a} \acute{k} \ \acute{a} \acute{l} \acute{e} \acute{t} \acute{o} \acute{s} \ \acute{f} \acute{l} \acute{o} \acute{s} \ \acute{e} \acute{v} \ \acute{t} \acute{i} . \ \text{XEN. Mem. ii. 6. 2.} \]

Whoever is not self-sufficient is a dangerous friend.

Cf. AESCH. Eum. 618, 661, SOPH. O. T. 281 (with Subjunctive and Optative with *āv*).

This indefinite or generic use of *μή* shades off into a Consecutive or Final use.

\[ \acute{v} \acute{f} \ \acute{f} \acute{i} \acute{s} \acute{a} \acute{v} \ \acute{o} \ \acute{t} \acute{a} \ \acute{e} \acute{x} \ \acute{e} \ \acute{n} \ \mu \acute{e} \ \acute{d} \acute{e} \ \acute{p} \acute{t} \acute{e} \ \acute{\acute{u} \ \acute{m} \ \acute{m} \ \acute{e} \ \acute{t} \acute{a} \ \acute{l} \acute{\acute{s} \acute{e} \acute{e} . \ \text{ANDOK 3. 41.} \]

Pass such a sentence that you will never repent of.
μέλλουσι γάρ σ' ἐνταῦθα πέμψειν ἐνθα μὴ ποθ' ἥλιον φέγγος προσώπει.
SOPH. El. 380.
They are purposing to send thee where thou never more shalt see the glory of the sun.
Cf. SOPH. Ai. 359, 470; Phil. 408, 588.
Cf. the Restrictive ὅσον μή, ὅσα μή, καθ' ὅσον μή, ὅτι μή.

οὐ and μή are both used with the Relative in a Causal Sense. The analogy of Causal Sentences seems to show that οὐ must be the normal construction; μή is used where perhaps the fact is delicately put, as for instance εἰ is put for ὅτι after θαυμάζω. This use of μή arises from its generic use.

θαυμάστων ποιεῖς δὲ οὐδὲν δίδως.
XEN. Mem. ii. 7. 13.
You are acting strangely in giving nothing.
So AR. Nub. 692 (ἥτις οὐ στρατεύεται), EUR. Med. 589.

ταλαίπωρος τις σὺ γε ἀνθρώπος εἰ ὃ μήτε θεοὶ πατρὶδοι εἰς μήτε ἑρά κ.τ.λ. PLAT. Euth. 302.
You are a miserable sort of being since you have neither national gods nor sacrifices.

πῶς ἀν ὦρθῶς ἐμοῦ κατεγυνόσκετε, ὃ τὸ παράπαν πρὸς τούτον μὴδὲν συμβόλαιον ἐστίν;
DEM. Apat. 903. 22.
How could you have rightly condemned me, since I have no contract at all with this man?
Cf. AR. Ran. 1459.
§ 297. *Μή* is used in Expressions of a Wish.

*Μηκέτι ζῶν μέγις.*

*AR. Nub.* 1255.

*Mai I no longer live!*

*μή ποτ’ ὄφελον λυπεῖν τὴν Σκύρου.*

*SOPH. Phil.* 969.

*Would I ne'er had left My Seyros.*

*= I ought never, μή like μή after δε."

εὖ γω θράσυς οὐτ' εἰμί μήτε γενοίμην. *DEM.* 8. 68.

*I am neither bold nor might I become so.*

εὖ δ' ὡτὸς οὐ μή λέγεις ὀρθῶς τάδε οὔτ’ ἂν δύναταιν μητ’ ἐπισταίμην λέγειν. *SOPH.*

*Ant.* 685.

*But that these words thou speakest are not right I neither could nor may I learn to say.*

οὔτ’ ἂν δύναταιν is an Apo-
dosis, and therefore οὐ is re-
quired: μητ’ ἐπισταίμην is a
wish; the μή with ὡτὸς is far
more difficult to explain, for
it is an Indirect Statement.

But observe that ὡτὸς μή
depends on a verb of percep-
tion, ἐπισταμαι (see note 4 μή
with Infinit.'). Also ὡτὸς μή
expresses doubt, and is much
less positive than ὡτ’ οὐ.
Moreover the wish μηδ’ ἐπισ-
tαίμην may throw its shadow
over the previous line.
§ 298. Μή and μὴ ou with the Infinitive.

A. After a Principal Sentence containing Verbs and expressions of denying, hindering, forbidding, and avoiding, μὴ is used with the Infinitive where in English we use no negative.

φῆς ἡ καταρνεῖ μὴ δεδρακέναι τάδε; SOPH.  
Dost own or dost deny that thou hast done this?

ἡναντιῶθεν μηδὲν πράττειν παρὰ τοὺς νόμους.  

PLAT.

I opposed your doing anything contrary to the laws.

ἄπαγορεύω μὴ ποιεῖν ἐκκλησίαν. ARISTOPH.

I forbid your calling an assembly.

ἡπιστοὺν μὴ εἰναι τοὺς τὰ ὀπλα παραδόντας τοῖς τεθνεῶσιν ὄμοιοις. THUC. iv. 40.

They did not believe that those who had given up their arms were like those who had fallen.

θυγητῶν γ’ ἔπαιρον μὴ προδέρκεσθαι μόρον.  

AESC. P. V. 248.

Ἀγ, I let mortals from foreseeing their doom.

Note 1.

Such verbs are:—

ἀντιλέγω, ἀντιέξω, ἀντεξόμαι (and compounds), 
ἀναφεςβητῶ, ἀναφεςβητῆς, ἀναφεςβητοῦ ἀποτρέῳ, ἀποστρέῳ, ἀπέχομαι, ἀπεξημαί, εὐλαβοῦμαι, μέλλω, φεύγω, φυλάσσομαι, 

deny. 

discuss, doubt. 

abstain, 

beware of, 

hesitate, 

avoid.

έχω (and compounds), εἴργω (and compounds), ἐμπόδονν εἴναι, 

hind. 

cowards, 

forbid.

So also ἀπολύομαι, THUC. i. 128; ἀποκρύπτομαι, ii. 53; ἀποστρέφω, viii. 108; ἐπεκτατεύομαι, SOPH. O. C. 565; φυλάσσω, O. C. 667.
Note 2.
Mή, however, as in the English idiom, is not seldom omitted.

δυ θανείν ἐρρυσάμην. EUR. Whom I from death delivered.

τούτο τις εἶργει δράν ὁκνος. PLAT. Some scruple prevents me from doing this.

Cf. SOPH. O. T. 129; THUC. i. 62; PLAT. Phaed. 108 e.

Note 3.
Other constructions are (1) ὁστε μή with the Infinitive, (2) τὸ μή with the Infinitive, (3) τοῦ or τοῦ μή with the Infinitive.

(1.) ἀγγέλλων ὅτι τὰς ναὸς ἀποστρέψειε ὡστε μὴ ἐλθείν. THUC. viii. 108. 1. Announcing that he had diverted the ships from coming.

(2.) εἰργον τὸ μὴ κακουργείν. THUC. iii. 1. They prevented them from inflicting damage.

Cf. AESCH. Eum. 691; SOPH. Antig. 263.

(3.) ἐκώλυσε τοῦ καίειν ἐπιόντας. XEN. An. i. 6. 2. He kept them from advancing and burning.

ἐξει τοῦ μή καταδύναι. XEN. An. iii. 5. 11. It will keep them from sinking.

Cf. THUC. i. 76, ii. 49, iii. 75; XEN. Cyr. ii. iv. 23.

B. But when the Verbs themselves take a Negative or quasi-Negative, μὴ ou and not μή alone is used with the Infinitive.

Here also in English we use no negative in the subordinate sentence.

τίνα οἴει ἀπαρνησθεῖαι μὴ οὐχὶ ἐπιστασθαι τὰ δίκαια; PLAT.

Who do you think will deny that he is acquainted with justice? (= no one will deny).

οὐ λήξῳ μὴ οὐ πᾶσι προφονεῖν. SOPH.
I will not cease to publish unto all.
What is there to hinder us from being put to death? (= no hindrance).

Cf. AESCH. P. V. 627 (τι μέλλεις); SOPH. Ai. 540, 728; XEN. Symp. iii. 3 (τὸ μὴ οὐ).

C. Also when the Principal Sentence is negative, μη οὐ and the Infinitive is used after expressions denoting what is impossible, wrong, repugnant, and the like. Here in English we use a Negative.

αὐδύνατα ἦν μὴ οὐ μέγαλα βλάπτειν. THUC.

It was impossible not to inflict great harm.

οὐδεὶς μ’ ἄν πελάτευε τὸ μὴ οὐκ ἐλθεῖν. ARISTOPH.

No one shall persuade me not to go.


You promised to search, on the ground that it would be impious for you not to assist justice.

Cf. PLAT. Symp. 218 c (ἀνόητον μὴ οὐ).

D. Sometimes μη οὐ and the Infinitive follows a Principal Sentence which is not Negative in form.

αἰσχρὸν ἐστι σοφίαν μὴ οὐχὶ πάντων κράτιστον φάναι. PLAT. Prot. 352 d.

It is immoral not to assert that wisdom is the highest of all possessions.

In these cases the αἰσχρὸν is practically condemning, blaming, dissuading from a course.

ὡστε πᾶσιν αἰσχύνην εἶναι μὴ συσπουδάζειν. XEN. An. ii. 3. 11.

So that all were ashamed not to co-operate heartily.

Compare these two examples with XEN. Cyr. vii. 7. 16, τίνα αἰσχρον μὴ φιλείν ἢ τὸν ἀδελφὸν; where a quasi-Negative Principal Sentence is followed by μὴ only.

See HEROD. i. 187, δεινὸν μὴ οὐ λαβεῖν.
§ 299.  Μὴ οὗ with the Participle.

Μὴ οὗ is found with the Participle denoting circumstance (conditionally, or restrictively), after a Principal Sentence expressing what is impossible or repugnant.

Μὴ οὗ is practically equal to ei μή, except, unless.

οὐκ ἄρ' ἔστι φίλον τῷ φιλοῦντι οὖν, μὴ οὐκ ἀντιφιλοῦν;  

PLAT. Lys. 212 d.

No creature then is a friend to a friend, unless it love in return, (without loving).

ἡκεις γὰρ οὐ κενὴ γε, τοῦτ' ἐγώ σαφῶς ἔξοιδα, μὴ οὐχί δεὶμ' ἐρωί φέρουσά τι.  

SOPH. O. C. 359.

Thou comest not empty, this I know full well, unless thou bring'st some horror to mine ears.

δυσάλγητος γὰρ ὁν ἐίην, τοιάνδε μὴ οὗ κατοικτέραιν ἐδραν.  

SOPH. O. T. 11.

hard of heart were I,

Compassionating not so sad a session.  

(Cf. O. T. 220.)

Other instances will be found in HEROD. ii. 110, vi. 9 and 106.  

ISOCRAT. Laud. Hel. 47.

So entirely was μὴ οὗ eventually regarded as equivalent to ei μή that in DEM. de Fals. Leg. 379. 7, we find it used without a participle expressed: αἰ τε πόλεις πολλαὶ καὶ χαλεπὰ λαβεῖν μὴ οὗ χρόνῳ καὶ πολιορκία, the cities were numerous and difficult to take except by long waiting and by siege (sc. ληφθείσαι).

Variant Constructions of B. C. D. (pp. 336, 7).

After a Negative Principal Sentence are used sometimes (1) the Infinitive alone; (2) μὴ alone instead of μὴ οὗ with the Infinitive; (3) τὸ μὴ οὗ; (4) τὸν μὴ οὗ.

(1) ταῦτα οὖκ ἔξαρπνονται πράττειν.  

AESCHIN. iii. 250.

They do not deny that they so act.

Φιλιππον παρελθεῖν οὖκ ἥδυναντο κωλύσαι.  

DEM. de Pac. 62. 10.

They were not able to prevent Philip advancing.

(2) οὐ πολὺν χρόνον μ' ἐπέσχον μὴ με ναυστολείν ταχύ.  

SOPH. Phil. 348.

Not long while they held me from quick setting sail.  

(Cf. Antig. 443.)
§ 300. Μή and μή oū with the Subjunctive.

Μή with the Subjunctive expresses anxiety, apprehension, suspicion, surmise, and so may often be translated perhaps.

μή τούτο ἀληθὲς γ.  
Perhaps this is true.

μή ἀγροικότερον γ. τὸ ἀληθὲς εἰπεῖν.  Πλατ.
Perhaps it is somewhat blunt to tell the truth.

The addition of oū gives the opposite or negative meaning:

μή οὐ τούτο ἀληθὲς γ.  
Perhaps this is not true.

ἀλλὰ μή οὐ τούτῳ γ. ἡ χαλεπὸν, θάνατον ἐκφυγεῖν.  Πλατ. Ἀπολ.
It looks as if this were not the real difficulty—to escape death.

Cf. Crit. ix. 48 C. Phaed. xi. 67 B.
Note 1. Μὴ οὖ is found graphically with the Indicative in questions.

άλλα ἄρα μὴ οὖχ ὑπολαμβάνεις; PLAT. Prot. 312 A.
But perhaps then you do not suppose?

Note 2. ὅπως μὴ, ὅπως μὴ οὖ is similarly used with the Subjunctive and Indicative (Pres. and Future), PLAT. Crat. 430 d, Meno 77 A, Phaedo 77 B; Riddell's Digest, p. 140.

Note 3. The same constructions of μὴ and μὴ οὖ occur even more commonly after a Principal Verb like φράζομαι, ὅρω, σκοτῶ, ἀπάξω, Ἐννοοῦμαι, αἰσχύνομαι, ὁκνῶ, κίνδυνός ἐστι, φοβοῦμαι, etc.

(a.) With Subjunctive:

φροντίζω μὴ κρατήσων ἦ μοι σιγᾶν. XEN. Mem. iv. 2. 39.
I am considering whether it is not best for me to be silent.

ταῦτα ἀπιστώ!ν παρέχει περὶ τῆς ψυχῆς μὴ οὐδαμοῦ ἐστι ἦ.
PLAT. Phaed. xiv. 70 A.
This causes a doubt about the soul that possibly it no longer exists.

(b.) With Indicative:

a. Present Indicative:

ὁρῶμεν μὴ Νικίας οἴεται τι λέγειν. PLAT. Lach. 196.

b. Imperfect Indicative:

ὁρα μὴ παίξων ἔλεγεν. PLAT. Theaet. 145.

c. Future Indicative:

ὁρα μὴ δεῖσει. XEN. Cyr. iii. 1. 27.

φοβοῦμαι μὴ εὑρίσκωμεν. PLAT. Phileb. 13. A.

δέδοιχα ὅπως μὴ τεῦχομαι. ARIST. Eq. 112.

Cf. PLAT. Crat. 393 c., Rep. 451 A.

d. Perfect Indicative:

φοβοῦμεθα μὴ ἀμφοτέρων ἡμαρτηκαμεν. THUC. iii. 53.

e. Aorist Indicative:

δεῖδω μὴ πάντα νημερτέα εἴπεν. HOM. Od. v. 300.
§ 301. Où μή WITH SUBJUNCTIVE AND FUTURE INDICATIVE.

A. Où μή with the Subjunctive (generally the Aorist, but sometimes the Present) expresses an emphatic negative future statement.

οὐ μὴ παύσωμαι φιλοσοφῶν.  Plat. Apol. xvii.
I will never give up philosophy.

οὕτωι σ’ Ἀχαϊῶν, οἶδα, μή τις ὑβρίσῃ.
SOPH. Aë. 560.
None of the Achaeans, I know it, shall ever insult thee.

B. Où μή with the Future Indicative has the same meaning.

ἀλλ' εἰσιθ'. οὐ σοι μή μεθέψωμαι ποτε.
SOPH. El. 1052.
Enter within. I ne'er will follow thee.

εἶπεν δ' Ἇ ΣΠάρτη οὐδέν μὴ κάκιον οἰκεῖται αὐτοῦ ἀποθανόντος.  XEN. Hell. i. 6. 32.
He said that Sparta would be governed not one whit the worse after his death.

Observe that the example is in the Graphic Oratio Obliqua.

C. 1. Où μή Interrogative with the Future Indicative (second person singular) expresses a strong prohibition.

ποίος Ζεύς; οὐ μὴ ληρήσεις; οὐδ' ἔστι Ζεύς.
ARIST. Nub. 367.
Zeus quotha! don't talk twaddle. There's no Zeus.

ὁ θύγατερ, οὐ μὴ μῦθον εἰς πολλοὺς ἑρεῖς;
EUR. Supp. 1066.
Daughter, tell not the tale among the crowd.
2. *Où μη* with the Future Indicative (second person) in the first clause is followed by a second clause expressing (a.) an affirmative command (b.) a negative command or prohibition.

(a.) *οù μη διατρίψεις, ἀλλὰ γεύσει τῆς θύρας;*

Arist. Ran. 462.

Don't shilly-shally, but taste the door.

(b.) *οù μη προσοίσεις χείρα, μηδὲ ἄψει πέπλων;*


Bring not thy hand near, and touch not my robes.

3. *Où* with the Future Indicative (second person), denoting an affirmative command, is followed by a Future Indicative (with καὶ μη, μηδε) denoting a negative command or prohibition.

*οὐχὶ συνεκλήσεις στόμα, καὶ μη μεθήσεις αὖθις αἰσχίστους λόγους;*


Set a seal upon thy lips, and let not fall again most shameful words.

*οὐ σίγῃ ἄνεξει, μηδὲ δεῖλαιν ἄρεις;* Soph. Ai. 75.

Keep silence, and awake not cowardice. (Lit. wilt thou not silently endure?)

Some make these two separate questions, one with *οù* (nonne?), the other with *μη* (num?), wilt thou not endure silently? and wilt thou play the coward?

§ 302. Further Examples of *οù μη.*

A. *οù μη WITH SUBJUNCTIVE*

*οὐκέτι μη δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν.*

Xen. An. ii. 2. 12.

There is no longer any likelihood of the King overtaking us.

Obs. The Present Subjunctive is here used. So also in
FURTHER EXAMPLES OF \(\text{οὐ \ μή}\). 373

PLAT. Rep. 341 c. (οὐ μὴ οἷς τε ὑσ) : and in SOPH. O. C. 1023, (ἐπεύχωνται, one MS. reads ἐπεύξωνται).

\[\text{τὸ μέγιστον κακὸν ἐκὼν οὐδεὶς μὴ ποτὲ λάβῃ.}\]

PLAT. Leg. 731 c.

No one is ever likely voluntarily to choose the greatest evil.

οὐ μὴ σε κρύψῃ πρὸς ὄντων βουλομαι ἀφικέσθαι.

XEN. Cyr. vii. 3. 13.

I will not conceal from you whom I wish to march against.

See further SOPH. O. C. 408, 450, 649, 1024, 1702; THUC. v. 67; XEN. Hell. iv. 2. 3; PLAT. Rep. 499 b; AR. Av. 461.

οὐ μὴ σκύψῃς, μηδὲ ποιήσῃς ἀπερ οἱ τρυγοδαίμονες οὗτοι, ἀλλὰ εὔφημες. ARIST. Nub. 299.

Don't you flout, and don't behave like your poor comedy hacks, but, hold your peace.

Elmsley changes σκύψῃς of the mss. to σκύψει, Fut. Indic. Mid. Similarly in Nub. 505, οὐ μὴ λαλήσῃς has been changed to λαλήσεις. See GOODWIN, Moods and Tenses, pp. 186, 187.

If σκύψῃς is right, this is you won't jest, a possible way of saying don't jest: if σκύψει, ποιήσεις, the construction is interrogative like that of C. 1 above, p. 371.

**B. οὐ μὴ WITH FUTURE INDICATIVE.**

οὐ μὴ σ᾽ ἐγὼ περιόψυμαι ἀπελθόντα. ARIST. Ran. 508.

I'll not suffer you to depart.

οὐ τοι μὴποτε σ᾽ ἐκ τῶν ἔδρανων, ὤ γέρον, ἀκοντά τες ἀξει. SOPH. O. C. 178.

No one, be sure, from these abodes, Old Sir, shall drag thee hence.

2d person in the same meaning as the above, i.e. denoting not a strong prohibition, but a negative statement.

οὔκ οὖν τοτε ἐκ τουτον γε μὴ σκήπτροιν ἐτι δοῦσαιρησεις (Schneidewin, δοῦσαιρησεις.) SOPH. O. C. 848.

Never henceforth, on these props leaning, thou Shalt journey hence.

τοὺς γὰρ πονηροὺς οὐ μὴ ποτὲ ποιήσετε βελτίων.

AESCHIN. in Ctes. 177.

You will never make the bad better.
The following example may denote either a prohibition or a statement.

οὐ γιγνώσκω σε· οὐ μη ἐσθε εἰς τὴν οἰκίαν.  
ISAEUSS, viii. 24.
I do not know you, you shall not enter the house; or οὐ μη ἐσθε; don't enter.

C. οὐκ ἐστι κόρακας; οὐ μη πρόσωτον;  
ARIST. Ran. 609.
To the crows with you.  Be off!

Observe here that the 2d person dual is used.

ἀ μαρωτάτε, τί ποιεῖς; οὐ μη καταβήσεις;  
ARIST. Vesp. 397.
You scoundrel, what are you at? don't come down.

οὐ μὴ ἔγερθης τὸν ὑπνό κάτοχον  
κάκινθησεις κάναστήσεις  
φοιτάδα δει νήν  
nόσου, ὃ τέκνου;  
SOPH. Tr. 978.

Observe that ἐκκίνησεις joined by καί is prohibitive co-ordinately with ἔγερθης.

οὐ μὴ καλεῖς μ',  
ἀνθρωπ', ἰκετεύω, μηδε κατερεῖς τοῦ νόμα;  
ARIST. Ran. 298.
Don't call me,
Sirrah, I pray thee, nor blab out my name.

οὐ μὴ δυσμενής ἐστι  
φίλοις, παύσει δε θυμοῦ, καὶ πάλιν στρέφεις κάρα . .  
dέξει δε δώρα καὶ παραιτήσεις πατρός;  
EUR. Med. 1151.

Be not wroth with friends,
Forbear displeasure, turn thy face again,
Accept these offerings, and entreat thy father.

οὐ μὴ προσοφέσεις χείρα, βακχεύσεις δ' ιών,  
μηδὲ ἔξυμορφείς μωρίαν τὴν στὴν ἐμοί;  
EUR. Bacch. 343.
Lay not thy hand on me, go play the bacchanal,
Nor smudge me with thy folly.

οὐκον καλεῖς αὐτὸν καὶ μη ἀφήνεις;  
PLAT. Symp. 175 A.
Call him, and don't send him away.

οὐ θώσουν οἴσεις, μηδ' ἀπιστήσεις ἐμοί;  
SOPH. Tr. 1183.
Give me thy hand quick, and distrust me not.
3. ὅ μὴ is found in the Obliqua with a Future Optative representing a Future Indicative of the Recta.

tà τ' ἄλλα πάντ' ἐθέσπισεν
καὶ τάπι Τροίας πέργαμ' ὡς ὦ μὴ ποτὲ
πέρσοιεν, εἰ μὴ τόνδ' ἄγωιντο SORPH. Phil. 611.

In the Recta this would be οὐ μὴ ποτὲ πέρσετε ἐὰν μὴ ἀγγησθε. A striking instance, for here the 2d person of the Future would clearly be a negative statement.

All the rest he prophesied,
And how they ne'er should sack the towers of Troy
Unless they brought him with them.

οὐ μὴ is also found with the Future Infinitive.

σοφῶς γὰρ εἶπε Τερεσίας οὐ μὴ ποτὲ
σοῦ τόνδε γῆν οἰκοῦντος εὖ πράξειν τόλιν. EUR. Phoen. 1590.
Recta, οὐ μὴ ποτὲ εὖ πράξει ἡ πόλις.

Cf. PLAT. Lach. 197 D, καὶ γάρ μοι δοκεῖς οὐδὲ μὴ ᾑσθήσῃ, unless for οὐδὲ μὴ we substitute οὕδαμη as has been suggested.

§ 303. REPETITION OF THE NEGATIVE.

I. Where a simple Negative follows a Negative in the same clause, two Negatives make one Affirmative, as in English.

οὐδεὶς οὐκ ἔπαισθε. XEN.
No one was not suffering (i.e. every one was suffering).

οὐ μόνον οὐ πεῖθονται.
Not only do they not obey.

οὐ δύναμαι μὴ γελᾶν. AR.
I am not able to keep from laughing.

II. But where a Compound Negative follows a Negative in the same clause the first Negation is continued and strengthened.

ἀκούει δ’ οὐδὲν οὐδεὶς οὐδενός. EUR. Cycl. 120.
No one obeys anybody in anything.
THE NEGATIVES.

μὴ λαύθανέτω σε μὴδὲ τούτο. XEN. Cyr. v. 2. 36.
Let not even this escape you.

θεοὺς φοβοῦμενοι μὴποτ' ἀσεβὲς μηδὲν μηδὲ ἄνοσιον
μὴτε πονησθετε μὴτε βουλησθετε.
XEN. Cyr. viii. 7. 22.

Fear the gods, and never do or intend anything either
impious or unholy.

§ 304. Οὐδεὶς, Μὴδεὶς, Οὐδὲν, Μηδέν, etc.

A. Οὐδεὶς and μὴδεὶς are used as declinable Substantives
both in the Singular and Plural, with or without the Article,
of persons.

Much more rarely ὃ, ἢ, οὐδὲν, ὃ, ἢ, μηδὲν.

B. Οὐδὲν and μηδὲν are used as indeclinable neuter predic-
cates of persons.

C. τὸ μηδὲν, an indeclinable substantive, is very freely
used both of persons and things.

All these constructions are chiefly poetical with the excep-
tion of (B), which is also Platonic. Herodotus also uses (A)
and (B).

We may observe with regard to them:—

(1.) That οὐδεὶς, οὐδὲν denotes what is known or proved to
be actually non-existent or worthless. (Cf. ἢ οὐκ ἔγονοια under
οὐ privative.) Οὐδὲν is actually nothing.

(2.) Μὴδεὶς, μηδὲν denotes an indefinite conception of what
is anything non-existent or worthless. (Cf. ἢ μη ἔγονοια.)
Μηδὲν is abstract nonentity, hence τὸ μηδὲν.

(3.) The two sets often seem to be used indifferently, but
though οὐδεὶς is plainer and blunter, yet μηδεὶς may be really
more contemptuous, "as nothing," "no better than a mere cipher."

(4.) The construction of the sentence (with εἴ or an
imperative) may favour μὴ rather than οὐ.

(5.) Both sets of phrases are the reverse of τοῖς (το) εἴναι, το
be u somebody.

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 Examples:

οὐν μὲν οὐδεὶς, αὖμον δ’ ὑπέρμεγας. Arist. Eq. 158.
Nobody now, exceeding great to-morrow.

φρονοῦσι δήμου μείζον ὄντες οὐδένες.


άγετε μ’ ἐκποδόν

τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. Soph. Ant. 1326.

Lead me hence

Who am no more than him that is as nothing.

οὐ γὰρ ἥξιον τοὺς μηδενας. Soph. Αἰ. 1114.

τοὺς ἔωντας εὖ δρᾶν. κατθανὼν δὲ πᾶς ἀνήρ


i.e. what was believed to be nothing now proves to be actually nothing.

For the sentiment compare the Epitaph on Gay:

"Life is a jest, and all things show it;
I thought so once, but now I know it."

(δαίμων) ἡμῖν δ’ ἀπορρει κατ’ μηδὲν ἐρχεται. Soph. El. 1000.
Our future is at ebb, and comes to naught.

Compare the μηδέν here with οὐδέν in the Meleager.


εὰν δοκούσι τι εἴναι μηδὲν ὄντες. Plat. Apol. xxxii. 41 E.

If they think they are something, when they are nothing.

Here εάν favours μηδέν rather than οὐδέν.

ὁτ’ οὐδέν ὃν τοῦ μηδὲν ἀντέστης ὑπέρ.

Soph. Αἰ. 1231; cf. 1275.

ὦμᾶς τὸ μηδὲν ὄντας ἐν τροπῇ δορός


κεὶ τὸ μηδὲν ἔξερο φράσω δ’ ὡμος. Soph. Ant. 234.

τοίγαρ σὺ δέξαι μ’ ἐσ τὸ σὸν τόδε στέγος


Examples in Herodotus occur in i. 32, vi. 137, ix. 58, 79.

Note.

οὐδέν (μηδὲν) λέγειν, to talk nonsense or idly.

τὸ οὐδ’ οὐδέν, Plat. Theaet. 190 A, the absolute nothing.

ὁ μηδὲν ὃν γονατίζεις, Soph. Αἰ. 1094.

οὐδέν (μηδὲν) εἶναι, to be doomed to death, as good as dead.

§ 305. Mὴ with Oaths and Assertions.

Mὴ is sometimes found with the Indicative after an oath or a strong assertion.

\[ \mu\nu \tau\eta \nu \' \Lambda \phi\rho\delta\iota\tau\eta \nu . . . \mu\eta \ ' \gamma\omicron \ \sigma\ ' \ \alpha\phi\omicron\sigma\omega. \]


Cf. also II. x. 330, xv. 41.

This use of Mὴ should be compared with Mὴ and the Infinitive after verbs of swearing and testifying (see Mὴ with Infin. Note 4).

The construction is Epic. In Homer Mὴ is found both with the Infinitive and the Indicative after an oath or protestation. Mὴ repudiates the charge.

\[ \iot\omicron\omicron\omicron \ \nu\omicron\nu \ \tau\omicron\omicron\epsilon \ \gamma\alpha\alpha\alpha, \ \kappa.t.l., \ \mu\eta \ \tau\eta \ \sper\ \kappa\alpha\xi\omicron\delta\omicron\nu \ \beta\omicron\omicron\lambda\omicron\omicron\epsilon\omicron\omicron. \]

Od. v. 184.

*Be witness earth to this—far from me be it to contrive harm to thee.*

\[ \iot\omicron\omicron\omicron \ \nu\omicron\nu \ \Zeu\omicron\sigma \ \alpha\upsilon\omicron\omicron\omicron, \ \kappa.t.l., \ \mu\eta \ \alpha\nu\gamma\omicron \ \epsilon\pi\omicron\chi\omicron\sigma\sigma\tau\omicron\alphai \ \alpha\lambda\lambda\omicron. \]

II. x. 329.

*Be witness Zeus himself—no other man shall ride.*

§ 306. Mὴ where οὐ might have been expected.

Mὴ, where οὐ might otherwise have been expected, is used where the structure of the sentence requires or has a natural affinity with Mὴ. Such cases are where (1) an Imperative precedes, (2) where the sentence is Conditional, (3) where the whole cast of the sentence is of the nature of a conception, so that the statement denied is not real fact.

1. ψηφίσασθε τὸν πόλεμον, μὴ φοβηθέντες τὸ αὐτικά δείνον.

Thuc. i. 124.

*Vote the war without fearing the immediate danger.*

\[ \tau\alpha\upsilon\tau\alpha \ \sigma\kappa\omicron\omicron\epsilon\omicron\tau\epsilon\eta, \ \dot\omicron\tau\iota \ \mu\eta \ \pi\rho\omicron\omicron\omicron\omicron\omicron \ \mu\alpha\lambda\lambda\omicron \ \epsilon\gamma\iota\gamma\eta\epsilon\omicron\omicron \ \eta \ \tau\upsilon\chi\upsilon. \]

Antiph. v. 21.

*Consider this, that it happened not so much designedly as by accident.*

A very exceptional use of MΗ, hardly explained by the preceding Imperative.

Cf. Xen. Cyr. iii. 1. 37, Soph. Ant. 546, Dem. 27. 59
MISCELLANEOUS Instances.

2. ὅ ταῖς εὖτερ ἐστὶς φανερὸς ὑμῖν ἐστὶ μὴ βληθείς, δηλοῦται διὰ τὴν αὐτοῦ ἁμαρτίαν ἀποθανῶν.

ANTIPH. Tetr. B., c. 5.

As to the child, if it is proved to you that he was not struck when he was standing still, it is evident that he was killed by his own fault.

3. οἴμαι μὴ ἂν δικαίως τοῦτον τυχεῖν ἐπαίνου τὸν μὴ εἶδοτα τί ἐστι νόμος.

XEN. Mem. i. 2. 41.

I think that one who does not know the meaning of law would not deservedly receive this praise.

The first μὴ is exceptional, but the example is from Xenophon, an exceptional writer.

ἡ δοκεῖ σοι οἶν τε εἶναι ἐτι ἐκεῖνη τὴν πόλιν εἶναι καὶ μὴ ἀνατετράφθαι, ἐν ἡ αἱ γενόμεναι δικαί μὴδὲν ἵσχυσαν;

PLAT. Crit. xi. 50 B.

Do you really think it possible for a state to continue to exist and not be overthrown, in which verdicts which have been passed have no avail?

This may be regarded as regular, the μὴ coming after οἶν τε and not after δοκεῖ.

Riddell, Digest 135, collects some extreme Platonic instances.

§ 307. Miscellaneous Instances showing the power of οὐ to make a downright Negative Statement. Cf. the use of οὐ in Emphasis, p. 352.

This power is very marked in contrasts:

ὡμβαίνει γὰρ οὐ τὰ μὲν, τὰ δ᾽ οὐ. AESCH. Pers. 800.

It is not that some things are happening, while others are not (i.e. all things are being fulfilled).

ἡν δ ἰταμοὺς δάσως δένδρει ταχέωι μὲν οὖ, πυκνοῖς δὲ.

XEN. An. iv. 8. 2.

The river was overgrown with trees which, though not big, were numerous.

ἀπόλετο δ᾽ οὗχί, ἄλλ᾽ ἐλύθη. LYS. vi. 27.

He was not condemned to death, but acquitted.
Of course the construction may change ὦ to μή:—

σκόπεῖτε μή τοῦτο, εἰ τάλαντον ἔδωκε, ἄλλα τὴν προθμίαν. 


Consider not this point, whether he gave a talent, but his will.
Yet even in spite of the construction ὦ may assert itself:

εἰ γνωσθησόμεθα ἐξελθόντες μέν, ἄμυνεςθαι δὲ ὦν τολμῶντες. 

Thuc. i. 124.

If we shall be known to have met together, and yet not to be venturing to protect ourselves.

This power of ὦ to assert itself under difficulties is seen very strikingly in some passages:

μὴ δὲ γε ὦν χρὴ ποίει. 

Plat. Euthyd. 307 B.

Don’t do what is actually wrong.

The generic μή might be expected:

ἐγὼ γὰρ, εἰ μὲν μὴ ὄμην ἥγειν παρὰ θεοῦ, ἥδεϊκον ἄν ὦν ἀγανακτῶν τῷ θανάτῳ. 

Plat. Phaed. viii. 63 B.

i.e. I should be acting wrongly in not grieving, as in reality I do grieve.

In spite of the Conditional structure:

Cf. Soph. O. T. 551, εἰ νομίζεις ὦχ ὑφέξειν.

§ 308. Note on μή, μὴ ὦν, with the Infinitive and Participle.

1. Μὴ with the Infinitive. This construction is perfectly natural and intelligible. Indeed the Infinitive without it, though allowable in Greek as in English, may be somewhat ambiguous. Thus ὦν τανεὶν ἐρρυσάμην would in itself mean whom I rescued for dying. The addition of μή makes it perfectly clear that the net result is negative.

The negative was thus used in our earlier English:

You may deny that you were not the cause.

Shakspere, Rich. III. i. 3.

First you denied you had in him no right.

Comedy of Errors, iv. 2.

Precisely parallel in Greek is the use of ὦ with ὅτι and the Indicative after verbs of denying: ἀντέλεγον ὅτι οὐκ ἐγχεροῖη, 

Xen. Hell. ii. 3. 16; ἀρνηθήναι ὃς οὐκ ἀπέδωκε, Lys. iv. 1.

1 The double negative is not unknown even in Ciceronian Latin. 

Cf. Cic. De Offic. iii. 102, 118.
2. $\mu\eta$ où with Infinitive. Here it is much more difficult to see the force of each negative, especially as in translating the Greek into English we make no difference between $\mu\eta$ and $\mu\eta$ où. Thus we translate ὁσιὼν $\mu\eta$ βοηθεῖν, it is pious not to help; οὖχ ὁσιὼν $\mu\eta$ οù βοηθεῖν, it is impious not to help. But we may be sure that the force of each negative was, originally at least, felt in Greek. Observe that the double negative is only used with the Infinitive when there is a negative, actual or virtual, in the principal clause. Thus there is an additional negative over and above that in the preceding construction ($\mu\eta$ with Infinitive). Just as $\mu\eta$ with the Infinitive repeats and sums up the net negative result of the principal verb, so when the principal clause is negative, this additional negative is repeated with the Infinitive, and sums up the effect of the principal clause.¹

That this was not always felt to be necessary is shown by the examples under B. C. D.

3. $\mu\eta$ où with Participle must be explained in the same way. E.g. in Soph. O. T. 12, (1) Affirmatively: I should be kindly—(net result)—in refusing pity ($\mu\eta$ κατοικτείρων). (2) Negatively: I should be unkindly—(net result)—in not refusing pity ($\mu\eta$ οù κατοικτείρων). The Participial construction is required either because, as in the three instances from Sophocles, the Participle agrees with the subject of the principal sentence, or because (as in Herod. vii. 106) it is in the Genitive Absolute. The Participle denotes circumstance generally, and more specially condition, restriction, etc., which are only kinds of circumstance.

Wunder (Excursus to Soph. O. T. 12, 13), while pointing out the above reason for the Participle, denies that it is conditional, although in O. T. 221 he translates $\mu\eta$ οὐκ ἔχων, unless I had. In Soph. O. T. 12, 13, he says that with an impersonal construction we might write δεινὸν ἃν εἴη or αἰσχύνῃ ἃν μοι εἴη $\mu\eta$ οù κατοικτείρειν. It is true that we might thus give the sense of this one passage, but we could not so analyse the other passages, while the above explanation seems to suit this as well as the others.

¹ Mr A. Sidgwick communicates the following note: Just as in καλῶν $\mu\eta$ δράν the negatived infinitive gives the total effect of hindrance, viz. the prevented act, so in ὁ κωλῶς $\mu\eta$ οù δράω the doubly negatived infinitive gives the total effect, viz. the not prevented act.
To this superfluous μή after verbs of hindering, etc., the French offers an exact parallel: Empêchez qu’il ne se mèle d’aucune affaire. Compare too the redundant ne after comparatives:—Ces fruits sont meilleurs que je ne le croyais. With verbs of doubting, denying, etc., used positively, the French idiom follows the English:—je doute qu’il soit ainsi; but with such verbs used negatively the French ne corresponds to the Greek μή οὐ:—je n’ai jamais nié qu’il ne soit ainsi.

§ 309. Note on μή and μή οὐ with the Subjunctive.

The Attic construction is chiefly Platonic and Aristotelian (cf. Eth. N. x. 9. 6, Pol. iv. 4. 11, ii. 2. 8). But the construction is as old as Homer, e.g. Od. v. 467, μή με στίβη τε κακή καὶ θῆλυς ἔροσθα δαμάσῃ, Perchance cruel rime and soft dew shall blast me. We have here the original deprecatory force of μή, let it not. In a writer like Plato this μή has become simply a suggestion put politely, and with a delicate irony. Closely allied to this is the interrogative use of μή in the example quoted from the Protagoras (312 A). We need not call the construction elliptical any more than μή γενοέτο need be called elliptical. When a Principal Verb (such as ὅρα) is expressed, the thought is more logically and fully stated, and the clause with μή has become subordinate: but the two constructions are parallel and synonymous.

Μή οὐ after a Principal Verb is also found in Homer, Π. χv. 164, φραζέοςθω μή μ’ οὐδε κρατέρος περ’ εὼν ἔπιοντα ταλάσση μείνα, Let him look to it whether, stout though he be, he endure not to await my coming. οὐ is strictly negative or privative here, as in the Attic examples. Thus in the construction of μή and μή οὐ both particles exert their legitimate force. Μή οὐ with the Subjunctive occurs also in Herod. vi. 9.

§ 310. Note on οὐ μή with the Subjunctive and the Future Indicative.

Both constructions are post-Homeric. It is impossible to trace them with historical certainty, and therefore any explanation suggested must be theoretical.

1. οὐ μή with the Subjunctive. This construction is found both in Prose (Herodotus, Xenophon, Isaeus, Plato, Demosthenes), and in Verse (Aeschylus, Sophocles, Euripides, Aristophanes).
Both οὐ and μή appear to exert their proper force. The construction seems to be the negative of μή with the Subjunctive. (See note on that construction, § 309.) Thus μή πιθηται would mean far be it that he obey; οὐ negatives this apprehension: it is not a case of such surmise, there is no likelihood of his obeying, he will not obey. Such a construction in the second person is tantamount to a prohibition, as in the example from the Clouds of Aristophanes. If this view is correct, we need no more understand an ellipse of δεος or δεινόν between the οὐ and the μή here than in μή with the Subjunctive.

οὐ δεος, οὐ δεινόν fully expressed occur often enough (Hdt. i. 84; PLAT. Apol. ch. xvi. 28 B, Phaed. 84 B, Rep. 465 B; XEN. Mem. ii. 1. 25; ARIST. Ecc. 650).

2. οὐ μή with the Future Indicative is far more difficult. In the first place the construction is almost wholly poetical. It occurs in Hdt. iii. 162, Plato, Aeschines, as a rare idiom in each. It is very common in Sophocles, Euripides, Aristophanes.

(a) Is the phrase Interrogative? ¹

In favour of οὐ μή with 2d person of the Future being interrogative are the following considerations: A positive command is commonly expressed by οὐ interrogative with the Future, e.g. ARIST. Lys. 459, οὐχ ξερετ', οὐ ποιησετ', κ.τ.λ.; followed by imperatives παύειςθε, κ.τ.λ. Sometimes οὐ μή with the Future (expressing a negative command) appears side by side with οὐ and the Future (expressing a positive command). The juxtaposition is very striking in ARIST. Ran. 200-2, a passage which shows that in the time of Aristophanes the two idioms could be used as exact opposites.

Professor Goodwin's objection to the Future being interrogative, derived from the single passage in the Clouds (296), where an Imperative and not a Future is joined by ἀλλα to οὐ μή with a Subjunctive (v. l. a Future), is not convincing. The inference (supposing that the Future is the true reading) need only be that οὐ μή with the Future had become a stereotyped Imperative. And in ARIST. Lys. 459 (above), SOPH. Ant. 885 we have the Imperative immediately following οὐ with the Future used interrogatively, though not joined by a conjunction to it.

¹ Mr. A. Sidgwick writes: "It is to me quite clear that οὐ μή with the Future is usually interrogative; when not, it is a form of οὐ μή with the Subjunctive."
Against the phrase being interrogative may be urged that such a theory assigns a different origin not only to ὥς μή with the 2d person of the Future from ὥς μή with Subjunctive, but also from ὥς μή with the 1st and 3d persons of Future. This difficulty is increased by the fact that ὥς μή with the 2d person of the Future may, though rarely, express a negative statement, like ὥς μή with Subjunctive.

If, in spite of this, the Interrogative theory is maintained, we should have to assign a different origin to this special idiom; doubtless a serious but not perhaps a fatal objection, for the evolution of popular idioms is as manifold as it is obscure.

(b) ὥς and ὥς μή followed by καί, ἄλλα, καί μή, μηδὲ:

If ὥς μή is interrogative the explanation is simple. ὥς throws its force over each connected clause which follows. The simplest case is Soph. Tr. 978, where καί follows. The most complex is Eur. Bacch. 343, where the process would be ὥς μή προσοῖτες;—ὁ βακχεύουσες; (joined by δέ)—ὁ μή ἥξωμορφεύτε; Will you not avoid bringing near? Will you not play the bacchanal? and will you not avoid wiping off?

If ὥς μή is not interrogative each subsequent clause will have to be differently explained. Eur. Bacch. 343 would run thus—Ὃς μή προσοῖτες, you shall not bring near; βακχεύουσες δέ, but you shall play the bacchanal (like πρὸς ταϊτα πράξεις, Soph. O.C. 956); μή ἥξωμορφεύτε could only be explained on the assumption of μή with the Future being prohibitive, a construction which has yet to be established.

The interrogative theory of ὥς μή finds decided support here, not only from the extreme abruptness of each clause thus made independent, but from the grammatical difficulty thus occasioned.

(c) Professor Goodwin (Moods and Tenses, § 89) considers that in ὥς μή with the Future, ὥς is added (not interrogatively) to μή with the Future Indicative used as a Prohibition. But (1) μή with the Future Indicative thus used is a construction of extreme rarity, if it exists at all. Some of the instances quoted (Moods and Tenses, § 25, Note 5 (b)), e.g. Soph. Ai. 572, are probably not to the point, and in others, assuming the Future Indicative to be the correct reading, a different explanation seems possible. (2) Assuming the existence of μή with the Future Indicative as a Prohibition, it is
difficult to see how a Prohibition can be got out of οὐ μή with the Future as a statement. An analysis of the phrase οὐ (you shall not) μή τοιήσεις (don't do) would land us in a meaning precisely opposite to that required. On the other hand, we get the right meaning if the phrase is interrogative, οὐ, won't you, μή τοιήσεις; abstain from doing?

In οὐ μή with the Subjunctive Professor Goodwin does not attempt to account for the μή. He considers the Subjunctive as “a relic of the common Homeric Subjunctive used as a weak Future.”

(d) Mr. Riddell (Digest of Platonic Idioms, p. 177) explains the double use of the negative on the principle of “simultaneity of force;” i.e. both particles, like a double-barrelled gun, concentrate their fire on one verb. It is quite true that in course of time the two particles formed one strong reduplicated negative, their origin being quite lost sight of. Such cases as Soph. Phil. 611, Eur. Phoen. 1590, clearly show this. Still the question remains, How is it that οὐ and μή, differing as they do, combine their force?

(e) Can οὐ and μή be separately explained?

It is μή which requires explanation, not οὐ. Οὐ on any theory exerts its simple contradictory force.

If οὐ μή with the Future is interrogative, οὐ μή τοιήσεις; must mean, Won't you abstain from or avoid doing? It is always objected that this explanation gives μή the privative force of οὐ. Not so, for μή τοιήσεις need not represent a privative οὐ τοιώ, but rather a deprecated future act. The use of μή with the Future Indicative would help us to understand how the idiom might arise. Now the independent use of μή with the Future is extremely uncommon. It occurs, rarely, in questions (e.g. Plat. Rep. 405 Α., ἄρα μή τι μέίζων ἔξεις λαβέων τεκμηρίων). Μή interrogative is simply μή denoting an apprehension. It occurs after oaths and similar assertions (Il. x. 330, Arist. Ecc. 991). But the Future Indicative, graphically substituted for the Subjunctive, is fairly common (φοβοῦμαι μή εὐφήσομεν, Plat. Phileb. 13, and the Future Indicative is joined co-ordinately to the Subjunctive in several places (e.g. Aesch. Pers. 124; Soph. El. 43; cf. Arist. Ecc. 495).

If οὐ μή is not interrogative then it will be a more vivid and graphic substitution of οὐ μή for the Subjunctive. The
process would be οὗ μὴ πονίσῃς, it is not the case (οὗ) μὴ πονίσῃς (of apprehending that you may do), or οὗ μὴ πονίσῃς (that you really will do). This readily passes into a command (cf. EUR. Med. 1320, χειρί δ' οὖ ψαυσεις ποτε, thou shalt not touch, i.e. touch not).

A list of passages in which οὗ μὴ occurs with the Future is given for reference.

HDT. iii. 162 (οὗ μὴ ἀναβλαστήσει). AESCHIN. de Cor. 79. 12.
XEN. Hell. i. 6. 32. ISAEUS, viii. 24.

PLAT. Symp. 175 A. (οὐκοῦν καὶ μὴ).

SOPH. (a.) οὗ μὴ, 1st or 3d person:
El. 1052; O. C. 177; Phil. 611 (Optative in Obliqua).

(b.) οὗ μὴ, 2d person:
O. T. 637 (οὗ . . . καὶ μὴ); O. C. 847 (not a prohibition);
Ai. 75 (οὗ . . . μηδὲ); Trach. 978 (οὗ μὴ . . . καὶ); 1183
(οὐ . . . μηδὲ).

EURIPID. Hipp. 213; Ib. 496 (οὖχι . . . καὶ μὴ); Ib. 1601 (οὗ
μὴ . . . μηδὲ); Androm. 797; Supp. 1066; Bacch. 342 (οὗ
μὴ . . . δὲ . . . μηδὲ).

ARISTOPH. Ran. 202 (οὗ μὴ . . . ἄλλα); Ib. 298 (οὗ μὴ . . .
μηδὲ); Ib. 462 (οὗ μὴ . . . ἄλλα); Ach. 166; Vesp. 397;
Nub. 296, 367, 505 (the subjunctive of the mss. in these
passages has been changed by editors to the future indicative).
CHAPTER III.

ORATIO OBliqua.

Introductory.

§ 311. By Oratio Recta is meant the words or thoughts of a person given at first-hand, as from his own lips, e.g.—

δώσω αὐξω.
I will give what I have.

By Oratio Obliqua is meant the words or thoughts of a person given at second-hand by some one else, e.g.—

ἐφή δώσειν ἓχοι.
or
ἐλεγεν ὅτι (ὅσ) δώσοι ἓχοι.
He said he would give what he had.

If the words are reported in the following way:—

ἐλεγεν ὅτί (ὅσ) δώσω ἓχω.
He said, “I will give what I have,”

we have no Obliqua at all: ἐλεγεν ὅτι introduces the original words just as in English we put them in inverted commas, as a quotation in fact.

e.g. προσελθόντες δὲ μοι τὴν ὑστεραία Μέλητος καὶ Εὐφίλητος ἐλεγον ὅτι, γεγένηται, ὃ Ἄνδοκίδη, καὶ πέπρακται ἦμιν ταῦτα. ἈΝΔΟΚ. de Myst. 63.

Next day Meletus and Euphiletus came to me and said, “It has taken place, Andokides, we have done it.”

But the reporter may give the words thus:—

ἐφῆ δώσειν ἓχει.
ἐλεγεν ὅτι (ὅσ) δώσει ἓχει.

Here we have a kind of Obliqua extremely common in Greek, and often alternating in the same paragraph with
the Obliqua given above. From a love of what is graphic and vivid the Greeks keep the original mood while only changing the person. Or we may say that they keep the mood which would be used if the Obliqua were in Primary Sequence:

\[ \text{e.g., λέγει οτι δώσει α εχει.} \]

Observe then that in Oratio Obliqua—

1. The person, whatever it was in the Recta, becomes the 3d in the Obliqua.¹

2. The tense of the Recta never changes. If it did, the Obliqua would not represent faithfully the time and act of the Recta.

3. The Mood may either
   (a.) be changed to the Optative in the Obliqua (of Historic Sequence),
   (b.) be retained as it was in the Recta, or in Primary Sequence.

By Oratio Obliqua is here meant reported speech in Historic Sequence. Oratio Obliqua in Primary Sequence involves (in Greek) no change of Mood in the Adverbial and Relative Sentences, and therefore can at once be dismissed with one brief example by way of illustration.

Oratio Recta:

\[
\text{διαμενω ζως αν επανελθωνυς ους πεμπω.}
\]

I will remain until they return whom I am sending.

Oratio Obliqua:

\[
\text{φησιν διαμενειν ζως αν επανελθωνυς ους πεμπει.}
\]

He says that he will remain, until they return, whom he is sending.

\[
\text{νομίζω, αν τοτε άκριβῶς μάθητε, μάλλον ήμας τούτοις μέν απωτήσειν, έμοι δέ βοηθήσειν. DEM. Ond. 870. 24.}
\]

I consider that, if you learn the truth of this, you will be more likely to distrust them, and help me.

¹ Unless the speaker quotes his own words, or those of a person whom he is addressing, e.g. "I told you that I knew nothing of the matter;" "You stated that you would lend me ten pounds."
Sub-direct and Sub-oblique.

When Recta is changed to Obliqua, the Principal Sentence (i.e. the Substantival Sentence, whether Oblique Statement, Question, or Petition), becomes itself subordinate to the reporter's verb (He said, asked, requested). Such a Sentence is technically called Sub-direct, i.e. subordinate to Recta.

What were the subordinate sentences of the Recta, i.e. Adverbial or Relative Sentences, become subordinate to a Principal Sentence which itself is subordinate. They are now technically called Sub-oblique, i.e. subordinate to an Oblique clause. For brevity's sake these terms, Sub-direct and Sub-oblique (i.e. Adverbial and Relative Sentences in Oratio Obliqua), will be used in this chapter.

The terms have been explained in the Introductory Chapter, p. 11.

§ 312. Rules for Sub-direct Clauses in Oratio Obliqua.

Such clauses are either (1) Oblique Statements with ὅτι and ὅσ, or Oblique Questions. Oblique Petitions take an Infinitive, so that their construction is just like an Oblique Statement in the Infinitive after φημί. Sentences with ὅτις and ὅτις μή (with Future Indicative or Subjunctive) follow the construction of the Oblique Question. The Oblique Statement in the Participle presents no difficulty.

Co-ordinate Sentences follow the construction of those to which they are joined.

A. In Primary Sequence, i.e. when the Principal Sentence takes a Primary tense, the Mood and Tense of the Sub-direct Sentence undergo no change.

B. In Historic Sequence the Sub-direct Sentence may either

(1.) be just what it was in Primary Sequence, undergoing no change—(this is called the Graphic Construction)—or,

(2.) the Verb may be changed to the same tense of the Optative.

But N.B. The Imperfect and Pluperfect Indicative must remain in the Indicative, and not
be changed to the Optative. If they were changed we could not distinguish them from Present and Perfect Optatives. Historic Tenses of the Indicative with ἂν must also remain in the Indicative.

A few instances occur where the Present Optative represents an Imperfect Indicative of the Recta. In such cases however no ambiguity exists.

τὰ πεπραγμένα διηγοῦντο, ὡς αὐτοὶ μὲν πλέοιεν τὴν δὲ ἀναίρεσιν τῶν ναυαγῶν προστάξαμεν. ΧΕΝ. ΗELL. i. 7. 5. They were describing the facts, explaining that they themselves were sailing (against the enemy), and that they had commissioned (proper persons) to pick up the shipwrecked seamen.

Recta, αὐτοὶ ἐπλέομεν καὶ προστάξαμεν. Cf. vii. 1. 38, ἔθελοι, Βοιλεύοιτο.

Obs. 1. The Tense of an Infinitive in a Sub-direct Clause is the same as in the Recta, e.g. ἔγραψα, I wrote; ἔφη γράψαι, he said that he had written; λέγε, speak; ἐκέλευεν αὐτὸν λέγειν, he was ordering him to speak. The time of the Infinitive Tense may therefore be instantly discovered by turning it back to the Recta. So with the time of a Participle.

Obs. 2. No verb takes ἂν because of its conversion from Recta to Obliqua. If in the Obliqua a Finite Verb, Infinitive, or Participle takes ἂν, it is because it had an ἂν in the Recta. The tables of converted Conditional Sentences will show this.

§ 313. Types of Sub-direct Clauses in Historic Sequence.

A. I. ORIGINAL RECTA (STATEMENT).

1. ταῦτα μανθάνω.
2. ταῦτα μαθήσομαι.
3. ταῦτα μεμάθηκα.
4. ταῦτα ἐμάνθανον.
5. ταῦτα ἐμεμάθηκη.
6. ταῦτα ἐμαθοῦν.
II. Converted to Obliqua in Historic Sequence.

Principal.  

asti μανθάνει.  

1. ταῦτα μανθάνει.  

2. ταῦτα μαθήσεται.  

3. ταῦτα μεμάθηκε.  

4. ταῦτα ἐμάνθανε.  

5. ταῦτα ἐμεμαθήκει.  

6. ταῦτα ἔμαθε.  

Sub-direct.  

Graphic.  

Strict Sequence.  

Graphic.  

Strict Sequence.  

Graphic.  

Strict Sequence.  

Graphic.  

Strict Sequence.

B. I. Original Recta (Question).

1. τί μανθάνεις;  

2. τί μαθήσει;  

3. τί μεμάθηκας;  

4. τί ἐμάνθανες;  

5. τί ἐμεμαθήκεις;  

6. τί ἔμαθες;

II. Converted to Obliqua.

ήρετο.  

1. ὅτι οὐ τί. μανθάνει. Graphic.  

2. τοῦ τί. μαθήσεται. Graphic.  

3. τοῦ τί. μεμάθηκε. Graphic.  

4. τοῦ τί. ἐμάνθανε. Graphic.  

5. τοῦ τί. ἐμεμαθήκει. Graphic.  

6. τοῦ τί. ἔμαθε. Graphic.

μάθου. Strict Sequence.

Note. The Aorist Indicative is preferable to the Optative whenever it avoids ambiguity. Thus οὐκ εἶχον ὅτι ὅρασεν might mean either they did not know what to do (Recta, τί ὅρασαμεν; a deliberative Subjunctive), or, they did not know what they had done (Recta, τί ἔδρασαμεν;). Almost always the first construction is intended.
C. Similarly with ὤπως, ὤπως μὴ (a much rarer construction after verbs of commanding, etc., than the Infinitive).

Recta: ὤπως μὴ ἐσεσθε ἀνάξιοι ἐλευθερίας.

See that you be not unworthy of freedom.

παρηγγείλεν ὤπως μὴ ἔσουσι: } Graphic.

Strict Sequence.

D. With Deliberative Questions.

Recta, ποι ὕψωσ; 

Obliqua, ἡπόρει ποι (ὁποῖ) ὕψωσ } Graphic.

Strict Sequence.

§ 314. Rules for Sub-oblique Clauses in the Oratio Obliqua.

A. In Primary Sequence they undergo no change of Mood or Tense in passing from the Recta.

B. In Historic Sequence:

1. By the graphic construction they undergo no change, continuing to be what they were in Primary Sequence.

2. The verb is changed to the same tense in the Optative, in Strict Sequence.

But N.B. The Imperfect, Pluperfect, and Aorist Indicative must remain in the Indicative and not be changed to the Optative. Exceptions will be noticed further on.

§ 315. Note to accompany the following Tables.

The construction of Sub-oblique as well as Sub-direct Clauses is shown in Conditional Sentences converted from the Recta to the Obliqua. The Recta will be found by referring to Conditional Sentences (page 198), and need not be repeated here. The Apodosis is the Principal Sentence in the Recta and the Sub-direct in the Obliqua. The Protasis is the Sub-direct in the Recta, and the Sub-oblique in the Obliqua. The Protasis may be taken as the type of any Adverbial Sub-oblique Clause by substituting ἐτελεύθη, ὃτε, ἐκεῖ, πρὸς, etc., for εἰ or εάν. It may equally well stand as the type of any Relative Sub-oblique Clause, but for the sake of completeness a Relative Conditional Table is given converted to the Obliqua.
Observe that in the Sub-oblique Clauses, Adverbial or Relative, the Imperfect, Pluperfect, and Aorist Indicative of the Recta are not converted to the Optative but continue in the Indicative.

The conversion of General Suppositions may be thus shown:

Recta:  ἤν ἐγγὺς ἔλθῃ θάνατος οὐδεὶς βούλεται θυσίσκειν. ἄλλ' εἰ τί μὴ φέρομεν ὁτρύνειν φέρειν.

Obliqua after ἤν ἔλθῃ—βούλεται—Graphic.

εἴςε ὅτι εἰ ἔλθοι—βούλοιτο.
εἴ τί μὴ φέροιεν—ὁτρύνειν.

ἐφη ἤν ἔλθῃ—οὐδένα βούλεσθαι—Graphic.
εἰ ἔλθοι—οὐδένα βούλεσθαι.
εἰ τί μὴ φέροιεν—ὁτρύνειν φέρειν.

He said that, if they were not fetching anything, he was ordering them to fetch it.

§ 316. Types of Oratio Obliqua, showing Sub-direct and Sub-oblique Clauses in the Obliqua. The Protasis is the Sub-oblique, the Apodosis the Sub-direct Clause.

If you do this you are doing wrong becomes, when reported by another person, He said that if he did it he was doing wrong.

I. With λέγω ὅτι, and a finite mood:

1. PRIMARY SEQUENCE:

Sub-oblique (the Protasis). Sub-direct (the Apodosis).

\[
\begin{align*}
\text{εἰ} & \text{ ταύτα ποιῇ} & \text{ἀδικεῖ} \\
& \text{πεπόηκε} & \\
\text{εἰ} & \text{ταύτα ἔποιε} & \text{ἡδίκει} \\
& \text{ἐποίησε} & \text{ἡδικήσε} \\
\text{εἴ} & \text{ tàn ὅν ταύτα ποή} & \text{ἀδικήσει} \\
& \text{ποίησῃ} & \\
\text{λέγει} & \text{ὁτί (ὅς) εἰ} & \text{ἀδικοῖ ἂν ὄρ} \\
\text{ταύτα ποιών} & \text{ἀδικήσει} \\
& \text{ὄρ} & \text{ἀδικήσει} \\
\text{εἰ} & \text{ταύτα ποιῆσε} & \text{ἡδίκει} \\
\text{εἰ} & \text{ταύτα ἐποίε} & \text{ἡδικήσε} \\
\text{εἰ} & \text{ταύτα ἐποίησε} & \text{ἀδικήσει} \\
\end{align*}
\]
2. **Historic Sequence**:

\[
\begin{align*}
\text{έλεξε ὑπ' (ὅς)} & : \\
\text{ei ταῦτα ποιοῖς} & \quad \text{αδικοῖς} \\
\text{ei ταῦτα ἐποίει} & \quad \text{ηδικεῖ} \\
\text{εποίησε} & \quad \text{αδικήσει} \\
\text{ei ταῦτα ποιοῖ} & \quad \text{αδικοῖς} \\
\text{ποιήσεις} & \quad \text{αδικήσει} \\
\text{ei ταῦτα ποιήσοι} & \quad \text{αδικήσοι} \\
\text{ei ταῦτα ἐποίησε} & \quad \text{ηδικεῖ} \\
\text{ηδικήσειν} & \quad \text{αδικήσειν} \\
\end{align*}
\]

In the graphic construction the construction after έλεξε ὑπ' will be just the same as after λέγει ὑπ'. The Future and Perfect Indicative (graphic) are commoner than their corresponding Optatives.

II. With φημί and an Infinitive:

1. **Primary Sequence**:

\[
\begin{align*}
\text{A. Present} & \quad \text{ei ταῦτα ποιεῖς} & \quad \text{αδικεῖν} \\
\quad \text{B. Past} & \quad \text{ei ταῦτα} & \quad \text{εποίησας} & \quad \text{αδικήσαι} \\
\text{C. Future} & \quad \text{d. ἐκτὸς ταῦτα} & \quad \text{ποιησις} & \quad \text{αδικήσειν} \\
\text{b. ei ταῦτα} & \quad \text{ποιησις} & \quad \text{αδικήσαι} \\
\text{c. ei ταῦτα ποιήσοι} & \quad \text{ποιήσοι} & \quad \text{αδικήσαι} \\
\end{align*}
\]

Note. An Imperative in Apodosis would of course depend on a Verb of commanding (Indirect Petition), e.g. κόπτε τὴν θύραν, knock at the door; εἴπε κόπτειν τὴν θύραν, he told him to knock at the door.

2. **Strict Historic Sequence**:

\[
\begin{align*}
\text{A. Present} & \quad \text{ei ταῦτα ποιοῖς} & \quad \text{αδικεῖν} \\
\quad \text{B. Past} & \quad \text{ei ταῦτα} & \quad \text{εποίησας} & \quad \text{αδικήσαι} \\
\text{C. Future} & \quad \text{d. ἐκτὸς ταῦτα} & \quad \text{ποιησις} & \quad \text{αδικήσειν} \\
\text{b. ei ταῦτα} & \quad \text{ποιησις} & \quad \text{αδικήσαι} \\
\text{c. ei ταῦτα ποιήσοι} & \quad \text{ποιήσοι} & \quad \text{αδικήσαι} \\
\end{align*}
\]
II. { A. Present  \( \varepsilon \iota \tau \alpha \nu \tau \alpha \varepsilon \omega \iota \varepsilon \iota \)  \( \dot{a} \dot{d} i k e \iota \nu \ \dot{a} \nu \)  
B. Past  \( \varepsilon \iota \tau \alpha \nu \tau \alpha \varepsilon \omega \iota \gamma \sigma \alpha \)  \( \dot{a} \dot{d} i k \iota \gamma \sigma \alpha i \ \dot{a} \nu \)  

Note. \( \varepsilon \iota \) with the Optative in the Strict Historic Obliqua stands for three distinct forms. Thus \( \varepsilon \iota \tau \omega \iota \gamma \eta \) may represent (a) \( \varepsilon \iota \tau \omega \iota \varepsilon \), a present condition; (b) \( \dot{e} \alpha \varepsilon \tau \omega \iota \gamma \), an ordinary future condition; (c) \( \varepsilon \iota \tau \omega \iota \gamma \eta \), a less graphic future condition.

§ 317. The Apodosis in the Participle.

1. **Primary Sequence.**

\( \omicron \delta \alpha \ \sigma \varepsilon \), \( \varepsilon \iota \tau \alpha \nu \tau \alpha \tau \omega \iota \varepsilon \iota \), and so on, the Participle in each case being in the same tense as the corresponding Infinitive.

2. **Historic Sequence.**

\( \gamma \dot{y} \eta \ \sigma \varepsilon \), \( \varepsilon \iota \tau \alpha \nu \tau \alpha \tau \omega \iota \gamma \eta \), and so on.

Note. \( \varepsilon \iota \tau \alpha \nu \ \dot{a} \dot{d} i k \omega \) becomes \( \omicron \delta \chi \alpha \) \( \varepsilon \iota \tau \alpha \nu \ \dot{a} \dot{d} i k \kappa \omega \nu \).

§ 318. A Relative Sentence in the Sub-oblique Clause.

*Recta.*

\( \dot{a} \dot{e} \chi \varepsilon \iota \)  \( \dot{d} \dot{d} \omega \sigma \iota \)  
\( \dot{a} \dot{e} \iota \chi \varepsilon \chi \varepsilon \) or \( \dot{e} \sigma \chi \varepsilon \)  \( \dot{e} \dot{d} \dot{d} \sigma \dot{o} \nu \) or \( \dot{e} \dot{d} \omega \kappa \varepsilon \)  
\( \dot{a} \dot{e} \chi \chi \nu \)  \( \dot{d} \omega \tau \varepsilon \iota \)  
\( \dot{a} \dot{e} \chi \chi \o \)  \( \dot{d} \dot{d} \omega \iota \ \dot{a} \nu \)  
\( \dot{a} \dot{e} \chi \varepsilon \iota \)  \( \dot{d} \omega \sigma \iota \)  
\( \dot{a} \dot{e} \iota \chi \varepsilon \nu \)  \( \dot{e} \dot{d} \dot{d} \sigma \dot{o} \nu \ \dot{a} \nu \)  
\( \dot{a} \dot{e} \sigma \chi \varepsilon \nu \)  \( \dot{e} \dot{d} \omega \kappa \varepsilon \ \dot{a} \nu \)

*Note.* Observe that \( \dot{a} \ \dot{a} \nu \chi \chi \nu \) becomes in the Obliqua \( \dot{a} \chi \chi \o \) whereas \( \dot{a} \dot{e} \chi \varepsilon \) remains \( \dot{a} \dot{e} \chi \varepsilon \), and is not converted into \( \dot{a} \chi \chi \o \). \( \dot{a} \chi \chi \o \) represents three forms, \( \dot{a} \chi \varepsilon \iota \), \( \dot{a} \ \dot{a} \nu \chi \chi \nu \), \( \dot{a} \chi \chi \o \), but the Apodosis is in each case sufficient to prevent ambiguity. If, however, \( \dot{a} \dot{e} \chi \varepsilon \ \dot{e} \dot{d} \dot{d} \sigma \dot{o} \nu \) were changed to \( \dot{a} \chi \chi \o \ \dot{d} \dot{d} \omega \iota \gamma \) the ambiguity would be real.
Obliqua.

Note. After ἐλεγεί ὤτι or ὃς, by the Graphic Construction the clauses would remain unchanged: but the real Obliqua would be as follows:

ἐλεγεί ὤτι (ὡς) ἄ ἐχοι ἀδίδοι ἐδίδον or ἐδωκε (or, instead of ἐδωκε, δοή).
 ἄ ἐχοι δῶσοι (more commonly δῶσει).
 ἄ ἐχοι διδοή ἂν.
 ἄ ἐχοι δῶσοι (δῶσει).
 ἀ ἐιχεν ἐδίδον ἂν.
 ἀ ἐιχεν ἐδωκεν ἂν.

Note. Observe the retention of the Aorist Indicative, which is not changed to the Optative. If we were to write ἐλεγεί ὤτι δῶσοι (δῶσει) ἄ λάβοι, or ἐφη δῶσεν ὃ τι λάβοι, we should rightly take this to mean, he said that he would give whatever he took; ἄ λάβοι would represent a Recta ἄ ἂν λάβω, and not ἄ ἐλαβον, what I actually took.

§ 319. Some real Examples analysed.

Principal. Sub-direct. Sub-oblique.
1. ἐφη ληπτέον εἶναι } παρα- | εἰ τί μάχης δεήσοι.
 ἐλεγεν ὤτι (ὡς) ληπτέον ἐστι, } στάτας | Adapted from XEN. Cyr. viii. 1. 10.
 He said that he must get comrades if there should be need of a battle.
 Recta: ληπτέον ἐστι παραστάτας εἰ τί μάχης δεήσει.
 I must get comrades if there shall be need of a battle.
 The Obliqua is partly Graphic, partly strict Historic.

2. ἐφη οὐδὲν αὐτῷ μέλειν } ἐπειδὴ εἰδεὶ.
 ἐλεγεν ὤτι (ὡς) οὐδὲν αὐτῷ μέλει | LYS. xii. 74.
 He said that he cared not since he knew.
 Recta: οὐδὲν μοι μέλει ἐπειδὴ οἶδα.

3. ἐβουλεύοντο ὁπως ἵοιεν } ἐπειδὴ γένοιτο παρὰ | Adapted from THUC. vii. 80.
 They were considered how they should go when they came to
 the river.
 Recta: πῶς ἠμοῦν, ἐπειδὴν ἐνωμεθα; a Deliberative Question.
<table>
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<tr>
<th><strong>REAL EXAMPLES ANALYSED.</strong></th>
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<tr>
<th><strong>PRINCIPAL</strong></th>
<th><strong>SUB-DIRECT.</strong></th>
<th><strong>SUB-OBLIQUE.</strong></th>
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<td>4. ἐσκόπει</td>
<td>πῶς αὐτῷ ἔσοιτο</td>
<td>ὃστις θάψει</td>
</tr>
<tr>
<td><strong>He was considering.</strong></td>
<td><strong>how he should find one</strong></td>
<td><strong>to bury him.</strong></td>
</tr>
<tr>
<td><strong>Recta:</strong></td>
<td><strong>πῶς μοι ἔσται</strong></td>
<td><strong>ὁστις θάψει</strong></td>
</tr>
<tr>
<td>5. Ἀνυτός ἐφη</td>
<td>οὐχ οἶν τε εἶναι τὸ μὴ ἀποκτείναι με</td>
<td>ἐπειδή εἰςηλθον δεῦρο.</td>
</tr>
<tr>
<td><strong>Anythus said</strong></td>
<td><strong>it was impossible for you</strong></td>
<td><strong>when once I had been brought into this court.</strong></td>
</tr>
<tr>
<td><strong>Recta:</strong></td>
<td><strong>οὖχ οἶν τέ ἐστιν τὸ μὴ ἀποκτείναι Σωκράτη</strong></td>
<td></td>
</tr>
</tbody>
</table>

Observe that the Aorist Indicative of the Recta is not changed to the Obliqua.

| 6. λέγουσι δὲ | ὅς ἐν τῇ γῇ ἀπέβανεν τὸ ἀνήρ, κἀγὼ λέγων αὐτῷ ἐνέβαλον εἰς τὴν κεφαλήν, | ὃς οὐκ ἔξεβην τὸ παράπαν ἐκ τοῦ πλοίου. |
| **They say** | **that the deceased was murdered ashore, and that I struck him on the head with a stone,** | **Antiph. de Caed. Her. 26.** |

Observe here that the Aorist Indicative is kept in the Sub-direct Clauses, and also (of course) in the Sub-oblique Clause.

| 7. ἐφη | μέχρι τούτου δεῖν μανθάνειν | ἐώς ἢ κανὸς τις γένοιτο, εἴποτε δεήσει, κ.τ.λ. |
| **He said** | **that it was necessary to go on learning for so long a time** | **Xen. Mem. iv. 7. 2.** |
| **Recta:** | **μέχρι τούτου δεῖ μανθάνειν, ἐώς ἢ γένηται, εἶν πότε δεήσῃ.** | **until one became capable, if ever it should be necessary, etc.** |
§ 320. The Infinitive, and ὅτι (ὡς) with Finite Moods in the Sub-direct Sentences.

Both these Constructions occur in the Sub-direct Sentence, i.e. in the Principal Sentence of the Original Recta. But the Infinitive is unquestionably the most common, as it is the most natural, simple, and easy mode of expression. Greek writers seem unconsciously to slide into it, even after an Obliqua has been introduced in the first instance by ὅτι or ὡς. In consequence of this love for the Infinitive, one or two peculiarities should be observed.

1. An Obliqua (indirect words or thoughts) is often suddenly introduced without any introductory Principal Verb. A Particle is the only warning given, said he, he thought, it was said, or some such expression was in the writer’s mind and can be easily supplied. And in such a case it should be noticed that the Predicate in the Nominative accompanies the Infinitive when referring to the Subject of the Infinitive and of the chief Verb.

Latin and English have the same free and natural usage.

(a.) Ἄγις τοὺς πρέσβεις ἐς Λακεδαίμονα ἐκέλευσεν ἵνα: οὐ γὰρ εἶναι κύριος αὐτὸς, κ.τ.λ. XEN. Hell. ii. 2. 12.
Agis recommended the envoys to go to Lacedaemon (explaining that) he was not himself competent, etc.¹

(b.) Πλάτων δὲ ὃδε, ὃ ἀνδρεὶς Ἀθηναῖοι, καὶ Κρίτων καὶ Κριτόβουλος καὶ Ἀπολλόδωρος κελεύσαντι με τριάκοντα μνών τιμῆσασθαι, αὐτὸι δὲ ἐγνώσθαι.
PLAT. Apol. xxviii. 38 b.

Plato here, and Crito, and Critobulus, and Apollodorus, wish me to propose thirty minae (desiring me to say that) they themselves are the securities.

διοὶν χρησίμοιν οὐ διαμαρτήσεσθαι τὴν πόλιν ἢγουμὴν πλευσάντων ἢμῶν. ἦ γὰρ Φίλιππον, α μεν εἰληφεὶ τῆς πόλεως, ἀποδώσειν, τῶν δὲ λοιπῶν ἀφέξεσθαι, ἦ, μὴ ποιοῦντος ταύτα, ἀπαγγελεῖν ἢμᾶς εὐθέως δεδορ, κ.τ.λ. DEM. 388.15.

One of two useful ends I considered the state would not lose.

Either Philip would restore the possessions of the state

¹ English expresses this just as neatly, with still less warning: “Agis recommended the envoys to go to Lacedaemon. He himself was not competent, etc.”
which he had taken, and would hold his hand from the remainder, or, if he were not to do this, we should at once bring back word here, etc.

2. In the same way, but not nearly so often as an Infinitive, an Optative may be introduced by an explanatory γάρ.

(a.) ἐλέγων ὅτι πάντος ἄξιοι λέγει Σεύθης: χειμών γάρ εἴη, κ.τ.λ. ΧΕΝ. Αἰ. ν. VII. 313.
They said that what Seuthes said was quite right: for it was winter, etc.

The whole paragraph 13 is very instructive, and should be carefully read. Observe that the Obliqua ends with a direct indicative of the writer, ἐδάκει.

(b.) Or the Optative continues the Obliqua after a preceding Optative with ὅτι or ὅσ.

ἀπεκρίναντο αὐτῷ, ὅτι ἀδύνατα σφῶν εἰη ποιεῖν ἡ προκλητα ἄνευ Ἀθηναίων ταῖδες γάρ σφῶν καὶ γυναίκες παρ᾽ ἐκεῖνος εἴησαν· δεδέναι δὲ καὶ, κ.τ.λ. ΠΗΥΧ. ii. 72.

Obs. That after the Optative the writer slides naturally into the Infinitive δεδέναι.

They answered him that it was impossible for them to comply with their proposals without consulting the Athenians, for their wives and children were with them; moreover they were afraid, etc.

(c.) In SOPH. Phil. 615, an Optative is still more abruptly introduced.

εὐθέως ὑπέσχετο
τὸν ἄνδρ᾽ Ἀχαίοις τόνδε δηλώσειν ἂγων·
oúdo μὲν μάλισθ' ἐκούσιον λαβὼν.
εἰ μὴ θέλοις δ', ἄκοντα· [καὶ τοῦτων καρά
τέμνειν ἐφείτῳ τῷ θέλοντι μὴ τυχών].

Straightway he promised
To bring and show this man to the Achaean.
Most like with his consent he thought to take him.
Should he refuse, then in his spite, etc.

Out of ὑπέσχετο is to be supplied (ἐλέξεν ὅσ) before οἴνωτο. And observe, as in the preceding passage of Xenophon, the Direct Indicative ἐφείτῳ is resorted to, relieving the artificial strain of the Optative. Cf. also PLAT. Phaed. 95 D, ἐφ᾽

... ἀπολλόιτο: Rep. 420 C, ἐναληημενοι εἶν. With the last
instance compare SOPH. O. T. 1245, υφε δὲν θάνοι ... λίποι. Here, although in a Relative Sentence, the Optative crops up; it is equal to ἐλεξεν ὅτι ὑπὸ τοῦτων θάνοι, so that the clause is virtually Sub-direct rather than Sub-oblique, being introduced by μνήμην ἔχουν'. The passage is discussed in Madvig's Syntax, p. 116, note 2, and Goodwin, Moods and Tenses, § 77, 1 (e).

3. The Infinitive and ὅτι (ὡς) with a Finite Mood alternate in the same Obliqua.

οἱ Δακεδαμόνοι εἶπον, ὅτι σφισὶ μὲν δοκοῖεν ἄδικείν οἱ Ἀθηναίοι, βούλεσθαι δὲ καὶ τοὺς πάντας ἐξυμάχους παρακάλεσαντες ψῆφον ἔταγαγείν. THUC. i. 87.

Obs. ὅτι μὲν δοκοῖεν co-ordinate with βούλεσθαι δὲ.

The Lacedaemonians told them that their own judgment was that the Athenians were in the wrong: they wished, however, to summon all the allies as well as themselves, and to put the matter to the vote.

λέγεις σὺ, ὁ πάτερ, ὡς ἐμοι δοκεῖ, ὅτι, ὡσπερ οὐδὲ γεωργῷ ἁργῷ οὐδὲν ὀφέλος, οὔτως οὐδὲ στρατηγῷ ἁργῷ οὐδὲν ὀφέλος εἶναι. XEN. Cyr. i. 6. 18.

You say, father, as I understand you, that, just as an idle husbandman is of no use, so an idle soldier is of no use.

Observe that the verb ἔστι is omitted in the sentence introduced by ὡσπερ, and the finite construction with ὅτι is not carried out at all.

4. And this is the greatest peculiarity. Such is the natural Greek yearning for the Infinitive, that Sub-oblique clauses, both Adverbial and Relative, instead of taking a Finite Mood, are actually followed by an Infinitive. In some cases the writer, after beginning with if, since, when, which, etc., seems mentally to throw in a "said he," "it was said," "it was agreed or thought," and passes to an Infinitive: in others the preceding Infinitive seems to exercise an assimilating influence over the Sub-oblique Verb.

(α.) ἔφη δὲ, ἐπειδὴ οὐ ἐκβῆναι τῇν ψυχῆν, πορεύεσθαι μετὰ πολλῶν. PLAT. Rep. 614 B.

He said that when his soul had gone out of him (i.e. his body), he was journeying with many.

Several similar instances occur from 614 to end of the book after ἐν φ., οὖς, ὅτε, εἰς ὁ, οὗ, ὡς.
There is a tradition moreover that Apollo, by oracle directed Alcmæon, the son of Amphiarautus, when he was a wanderer after the murder of his mother, to inhabit this district.

Strictly ὑλάτο.

Gyges, the story runs, seeing the abyss and marvelling at it, descended and saw, among many other marvellous things, a hollow brazen horse, fitted with windows, through which he peeped and saw inside a corpse, so it seemed, of more than human stature. It had nothing but a golden ring on its finger, which Gyges took off, and so made his way out.

καθ’ ὃς ἑιδέν—ὡς ἐφαίνετο—ἄλλο μὲν ἔχει—δι’ περιελόμενος ἐξέβη.

Though Latin has the same construction of the Relative with the Infinitive, yet Cicero in translating this does not avail himself of the identity of idiom (see De Offic. iii. 38).

Note. Latin has, though very rarely, this idiom of the Relative with the Infinitive: the often quoted instance from Liv. xxiv. 3 appears to rest on an incorrect reading, but in Liv. xxx. 42 an undoubted example occurs.

Quorum oratio varia fuit, partim purgantium, quae quæ erant missi ad regem legati, partim ultro accusantium socios populi Romani, sed multo infestius M. Aurelium, quem ex tribus ad se missis legatis, dilectu habito, substitisse et se bello lacessisse contra foedus, et saepe cum praefectis suis signis conlatis pugnasse.

They spoke on a variety of topics. At one time they endeavoured to clear themselves of the charges brought by the commissioners sent to the king, at another time they were bringing
countercharges against the allies of the Roman people, with much greater rancour however against M. Aurelius, who (they said), out of the three commissioners sent to them, had levied troops, stayed behind, and had commenced hostilities against them contrary to treaty, and had fought several downright battles with their officers.

§ 321. Assimilation of Optatives.

A. After an Optative in a Principal Sentence it is usual for another Optative to follow in an Adverbial or a Relative Sentence as if in Historic Sequence. As the Optative is not in itself past, but on the contrary almost invariably refers to future time, we can only explain this on the principle of assimilation.

(a.) τεθναίην ἵπτε μοι ἥρκετι τάτα μέλοι.

MIMNERMUS, i. 2.

Then might I die whensoever this is no longer my care.

For ὅταν μέλῃ.

(b.) πῶς ἂν τίς, ἄ γε μη ἐπισταῖτο, σοφὸς ἂν εἴη;

XEN. Mem. iv. 6, 7.

How could one be wise in what he does not know for certain?

Instead of ἄ ἐπισταῖται, or ἄ ἂν μη ἐπιστηται.

(c.) εἰ ἀποθνῄσκω μὲν πάντα ὅσα τοῦ ἔν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῇ σχήματι καὶ μη πάλιν ἀναβιωσκοῖτο, ἃρ' οὐ πολλῇ ἀνάγκῃ, τελευτώτα πάντα τεθνάναι καὶ μηδὲν ἔχῃ;

PLAT. Phaed. xvii. 1. 72.

If all things whatsoever partake of life should die, and when they die, abide in this condition and not come to life again, does it not inevitably follow that in the end all things will be dead and nothing living?

For ὅσα ἂν μεταλάβη—ἐπειδήν ἀποθάνῃ.

But τίς οὐκ ἂν μισήσειν Φίλιππον, εἰ φάνοιτο τούτοις ἐπιβουλεύων, ὑπὲρ ἃν ὃ πρόγονος αὐτοῦ προεῖλετο κινδυνεύειν; ISOC. Phil. 77.

Because προεῖλετο was Aorist Indicative in the Recta.

Who would not detest Philip if he should be proved to be conspiring against those in whose behalf his ancestor deliberately decided to face danger?
Note. After an Optative denoting a wish, the sentence may be assimilated.

\[ \theta υμων \gamma ενοιτο \chi ευρι πληρωσαι \pi τε \]
\[ \nu' \alphaι \ Μυκηναι \ γνωιεν \ οι \ Σπάρτη \ θε' \ \delta \tau \]
\[ χς \ Σκύρος \ \alphaνδρων \ \alphaλκιμων \ \mu τηρ \ \epsilon ν. \]
SOPH. Phil. 324.

For \( \epsilonνα \ \gamma νοσ\). It is generally stated that a Final Sentence is never assimilated. See SOPH. Phil. 961, an often quoted instance. See also SOPH. Trach. 955; EUR. Bacch. 1252 (and consult the note in Sandys' edition).

In EUR. Bacch. 1384, we get both constructions, Assimilation and non-Assimilation combined:

\[ \epsilonλθομαι \delta' \ \omegaπου \]
\[ \muπτε \ Κιθαιρων \ μιαρος \ με \ \epsilonσιδοι \]
\[ \muπτε \ Κιθαιρων \ δυσοισιν \ \epsilonγο\]
\[ \muπθε \ \deltaθε \ \thetaυρον \ \muν\mu' \ \alphaν\kappaειται. \]
\[ \Βακχαις \delta' \ \alphaλλαισι \ \muελοιεν. \]

§ 322. B. 1. Occasionally this Assimilation does not take place.

(a.) \( \Τις \ \alphaν \ \deltaικην \ \κρινειεν \ οι \ \gammaνοι \ \lambdaογον \)
\[ \pi\tauιν \ \αν \ \tauαρ' \ \alphaμφοιν \ \muθος \ \epsilonκμαθυ \ \sigmaαφος; \]
EUR. Her. 179.
\[ \pi\tauιν \ \αν \ \epsilonκμαθυ, \ \alphaν \ \not \ \pi\tauιν \ \epsilonκμαθου. \]
Cf. Hel. 176, Ion 672, PLAT. Rep. ii. 359 c (ο τι \ \αν \ βιοληται).

(b.) \( \Κυρος \ \piροσκαλων \ \tauους \ \phiιλους \ \epsilonσπουδαιολογειτο, \ \omegaις \)
\[ \δηλοιη, \ \sigmaυς \ \τιμα\]
XEN. An. i. 9. 28.
\[ \sigmaυς \ \tauιμα\]
\[ \alphaν \ \not \ \tauιμωγ. \]

2. An Indirect Statement with \( \deltaτι \) or \( \omegaις \), an Indirect Question, or a Sentence with \( \deltaτως \) when following an Optative, is not so assimilated, nor usually a Final Sentence.

(a.) \( \oυ \ \delta' \ \αν \ \epsilonις \ \αντεπωι \ \ους \ \oυ \ \συμφερει \ \tauη \ \πολει. \]
DEM. 202. 23.

Not even one would reply that it is not expedient to the state.

Here \( \αν \ \αντεπωι \) is a Principal Sentence in Primary Time.
(b.) εἰ τις λέγοι ἀνθρωπὸν ἔστηκότα, κινοῦντα δὲ τὰς χεῖρας
te kai t'ν κεφαλήν, ὥτι ὁ αὐτὸς ἔστηκε τε καὶ κινεῖται,
oūκ ὁν ἀξιοῖ τενον οὐτω λέγειν δεῶν.

*Plat.* Rep. iv. 436 d.
If one should say of a man who is standing still, but is
moving his hands and his head, that the same man
is both stationary and in motion, we should not allow
this to be a correct mode of expression.

(c.) οἱ πρώτες τῆς νεώς... καὶ ἀπό ποῦ ἐν εἴποι, ὅτον ἔκαστα

(d.) Ὁκνοῦν ἃν εἰς τὰ πλοῖα ἐμβάλειν, ὃ Κόρος ἡμῖν δοῦν,
μὴ ἡμᾶς αὐτᾶς ταῖς τριήμεροι καταδύσῃ,

*Xen.* An. i. 3. 17.

§ 323. Examples of Mixed Graphic and Strict
Obliqua.

(a.) προείπον ἡμῖν ὅτι εἰ μὴ παρεσάμεθα συντρασευσόμεθα,
ἐκεῖνοι ἐφ' ἡμᾶς ἵσαν. *Xen.* Hell. v. 2. 13.
I told you beforehand that if we should (shall) not be present to
join them, they would march against us.

(b.) ἐφοβεῖτο μὴ οἱ Δακεδαμόνοι σφῶς, ὅποτε σαφῶς ἀκουσίαν,
oύκέτι ἀφώσιν. *Thuc.* i. 91.
He was afraid that the Lacedaemonians would no longer let
them go, whenever they heard of it.

(c.) εἴπον τῇ βουλῇ ὅτι εἰδείν τοὺς τοιούτους, καὶ ἐξῆλεγξα
τὰ γενόμενα ὡτι εἰσηγήσατο μὲν τινὺς ἡμῶν ταύτην
tὴν βουλὴν Ἐυφίλητος, ἀντείπον δὲ ἑγώ, καὶ τότε μὲν οὐ
gένοιτο δὲ ἑμὲ. *Andok.* de Myst. 61.
I told the Council that I knew who had committed the act, and
I established the facts that Euphiletus had suggested this
scheme, and that I had opposed it, and that on that occasion
it was not executed owing to my opposition.

... εἰσηγήσατο Ἐυφίλητος, ἀντείπον δὲ ἑγώ, οὐκ ἑγένετο.

§ 324. Virtual Oratio Obliqua.

Virtual Oratio Obliqua occurs when the words, thoughts,
and motives, not of the writer, but of the subject of the
sentence, are given rather by implication or allusion than
directly introduced.
PAST TENSES OF THE INDICATIVE.

(a.) τὸν Πειρικλέα ἐκάκιζον ὅτι στρατηγὸς ὄν οὐκ ἐπεξέγοι.  
Thuc. ii. 21.
(The Athenians, oi πολλοί, grumbled thus: στρατηγὸς ὄν οὐκ ἐπεξέγει ἡμᾶς).

(b.) οἱ δ’ ὀφείλετο, εἰ ἀλώσοντα. Xen. An. i. 4. 7.
Others were pitying them if they were to be captured (felt pity at the thought).

The thought was οἰκτροῖ ἔσονται εἰ ἀλώσονται.

(c.) οἵσθαι ἐπαινέσαντα Ὀμηρον τὸν Ἀγαμέμνονα ὡς βασιλεὺς εἰη ἀγαθός.  
You know that Homer praises Agamemnon as being a good king.

Cf. laudat Africanum Panaetius quod fuerit abstimens. Cic. De Offic. ii. 76.

(d.) τὰλλα, ἦν ἐτί ναυμαχεῖν εἰ Ἀθηναίοι τολμήσωσι, παρεσκεύαζοντο.  
Thuc. vii. 59.
They were making all other preparations in case the Athenians should venture on a battle.

Here, observe, the graphic ἦν τολμήσωσι is used instead of εἰ τολμήσωσιν.

(e.) Compare

πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἔχορον.  
Thuc. vii. 100.
They were advancing on the city in case the citizens should march out against them.

Ei and ἐὰν often allude in this way to a thought. See Soph. O. C. 1770, ἐὰν πως διακωλύσωμεν: Soph. Ai. 313, εἰ μὴ φανοῖν.

§ 325. Past Tenses of the Indicative in Oratio Obliqua.

I. For instances of the Imperfect and Pluperfect Indicative in Sub-direct Clauses, see Xen. An. i. 2. 21, Hell. vii. 1. 34.

II. For instances of the Imperfect, Pluperfect, and Aorist Indicative in Sub-oblique Clauses, see Xen. Mem. ii. 6. 13; Thuc. vii. 80 (οἷς μετέπεμψαν); Dem. 869. 9 (οῖν ἄπέδοσαν); Xen. An. i. 9. 10 (ἐπεδείκνυσθα) ; Soph. ii. 2. 9 (ἡν ἐγραψα).
The Indicative may be accounted for on the same or analogous principles in the following passages:

(a.) ἔχριν τοὺς ἄλλους μὴ πρότερον περὶ τῶν ὁμολογομένων ἐνμβουλεύειν, πρὶν περὶ τῶν ἀμφισβητομένων ἡμᾶς ἐδίδαξαν. ISOC. Panegyr. 19.

Here πρὶν διδάξειαν would represent πρὶν ἃν διδάξωσι.

(b.) ἡδέως ἃν Καλλικλεῖ ἐτι διελεγμένη, ἐως αὐτῷ τὴν τοῦ Ἀμφίωνος ἀπέδωκα ἁγιν ἀντὶ τῆς τοῦ Ζήθου.

PLAT. Gorg. 506 b.

ἐως ἀπέδωκα and not ἐως ἀποδοθην, which would represent ἐως ἃν ἀποδῷ.

§ 326. Apparently Abnormal Obliqua.

Sometimes, but rarely, instead of either the Graphic or the real Obliqua, we get an Indicative. An examination of passages seems to show that the writer throws in the mood and tense from his own point of view instead of giving the mood which would be required if he were quoting words or thoughts.

(a.) Κύρος υπέσχετο τοῖς Μιλησίοις φύγασιν, εἰ καλῶς καταπράξειεν, ἐφ᾽ ἄ ἑστρατεύετο, μὴ πρόσθεν παύεσθαι, πρὶν αὐτοῖς καταγάγοι οἶκαδε. XEN. An. i. 2. 2.

The Recta would be ἡν καταπράξω, ἐφ᾽ ἄ στρατεύομαι οὐ παύσομαι πρὶν ἃν καταγάγω. ἐφ᾽ ἄ ἑστρατεύετο is really a bit of the writer’s narrative.

(b.) λέγεται δ᾽ αὐτὸν (Παυσανίαν) μέλλοντα ἐνυληθήσεσθαι ... γνώναι ἐφ᾽ ἄ ἔχωρει. THUC. i. 134.

It is said that Pausanias, when on the point of being arrested, knew for what purpose he (the ephor) was coming.

ἐφ᾽ ἄ χωροίη or χωρεὶ would be the usual construction; ἔχωρει is the mood and tense of the writer rather than of the subject Pausanias.

(c.) ἐλεγον οὖ καλῶς τήν Ἑλλάδα ἐλευθεροῦν αὐτὸν, εἰ ἄνδρας διέφθειρεν, κ.τ.λ. THUC. iii. 32.

They told him that he was not liberating Greece in the right way, if he was destroying men, etc.

Obliqua would require εἰ διαφθείρει, or διαφθείροι. Cf. THUC. vi. 29, εἶργαστο (taking διέφθειρεν as Imperfect. It may be Aorist).
Precisely in the same way it is open in Latin for the writer to employ an Indicative or a Subjunctive. Thus we might say, *legati, mirante consule, quod morabantur, venerunt* (or *quod morarentur*); *morabantur* would give the writer’s statement (*morarentur* would express the consul’s feelings).

(d.) The most peculiar instance perhaps is in *Arist. Vesp.* 283, λέγων ὡς φιλαθήναιος ἦν καὶ κατείπον, where the λέγων ὡς seems to necessitate a quotation of words (ὡς ἐστι’ or εἴη).

§ 327. LONG SPEECHES IN OBLIQUA.

Long Speeches in the Oratio Obliqua, such as we find in Livy, are rare in Greek. Greek is too lively, too anxious constantly to recur to the present, and cannot bind itself to the formal regularity which characterises a Roman Obliqua. The introductory verb ἐφη, ἔλεγεν, ἦρετο, ἔπει, is repeated, or the writer breaks away suddenly into the Recta.


A very instructive example occurs in *Andokides de Mysteriis*, 38, etc., which is here given at length:—

Diokleides stated that he had a slave at Laurium, and that he had occasion to fetch a payment due. Rising early he mistook the time and started: there was a full moon. When he was by the gateway of Dionysus, he saw several persons coming down from the Odeum into the Orchestra. Afraid of them, he withdrew into the shade and crouched down between the column and the pedestal on which stands the Bronze General. He saw some three hundred men standing round about in groups of fifteen and twenty each. As he looked he recog-
nised most of their faces by the moonlight. Now in the first place, gentlemen, this story on which he bases his evidence is a most extraordinary thing; his object, I take it, being that it might rest with him to include in this list any Athenian he wished, or to exclude any he did not wish. After seeing this he stated that he went on to Laurium, and next day heard of the mutilation of the Hermae. So he knew it was the work of these persons. Returning to town he found the commissioners of inquiry chosen and a reward of a hundred minae offered for information.

Seeing Euphemus the son of Kallias and brother of Telekles sitting in his forge, he brought him up to the Hephaesteum, and told him exactly what I have said to you, how he had seen us that night. Now he did not (so he said) desire to receive money from the state more than from us, if we would be his friends.

Euphemus then told him that he had acted rightly in telling him, and now he asked him to come to the house of Leogoras, to meet me there, said he, with one Andokides and other needful persons. He said that he went next day, and just as he was knocking at the door my father hap-
pened to be going out, and said, "Oh, is it you these people are expecting? Well, one ought not to reject such friends." So saying, he was off.

In this way he tried to ruin my father by denouncing him as an accomplice. (According to him) we said that we proposed to give him two talents of silver instead of the hundred minae offered by the Treasury, and that if we gained our object he was (should be) one of our number, and that we exchanged pledges of this. His own reply to this was that he would think it over: we, however, told him to come to the house of Kallias son of Telekles whose presence we desired. Again in this he tried to ruin my relation. He came, so he said, to the house of Kallias, and according to agreement he gave us pledges on the Akropolis, and we, after stipulating to give him the money by the next month, break our promise and refuse to give it. Consequently he is present to inform of the facts.
CHAPTER IV.

FIGURES OF RHETORIC, Etc.

§ 328. Alliteration.

Alliteration, or the repetition of the same letter.

e.g. Who shall decide when doctors disagree?

Subdola cum ridet placidi pellacia ponti. Luc. ii. 559.

Tympana tenta tonant palmis et cymbala circum
Concava, raucisonoque minantur cornua cantu.

Id. ii. 618.

θανάτον θάττον θεί. PLAT. Apol. xxix. 39 A.
It (wickedness) fleeth faster than fate.

ἡ τῷ πανώλει πατρί τῶν μὲν ἐξ ἐμὸν
παῖδων πόθος παρεῖτο; SOPH. El. 544.
Or by thy felon father, for the family
I bore him, was all fondness flung away?

τὸν δ' ἀγρόις ὄσοις παπτήνας δ' παίς
πτύσας προσώπω. SOPH. Ant. 1231.

Cf. SOPH. Ant. 50, where an initial a occurs seven times.

Instances may easily be collected. Ours is the most alliterative of languages. Shakspere abounds with natural and beautiful examples. As is well known, Early English alliterative poetry consisted of couplets, in which each section contained two or more accented words beginning with the same letter.

In a somer seson, whan soft was the sonne,
I shope me in shroudes, as I a shepe were,
In habite as an heremite, unholy of workes,
Went wyde in pis world, wondres to here.

Piers the Plowman
Shakspere ridicules the abuse of Alliteration:

Whereat, with blade, with bloody blameful blame,
He bravely broached his boiling bloody breast.

"Hortatur me frater, ut meos malis miser mandarem natos" of Accius (Cic. Tusc. iv. 77) is little better.

§ 329. Anakoluthia.

Anakoluthia or Anakoluthon is the term used where the structure of the sentence is not grammatically followed out. It is either natural and unstudied, or artificial and rhetorical. It is natural and unstudied in Herodotus, whose irregular constructions arise from his writing just as if he were talking. It is natural and unstudied again in Aeschylus, whose thoughts and emotions are too big for his words, and in Thucydides, who thinks more of matter than manner. It is rhetorical in Plato, who purposely imitates the easy freedom of ordinary conversation. Sometimes Anakoluthia arises from mere slovenliness, as in Andokides.

During the progress of a sentence a new idea strikes the writer; a new expression is thus introduced and becomes a disturbing influence. Or an explanation may be necessary; and a parenthesis, more or less long, is inserted. The sentence thus may wander far away from its original construction. Generally the writer is aware that he has gone astray, and goes back, not to the grammar, but to the sense of the passage, resuming often in a different construction with a particle δὲ, δὴ, οὖν, so, then, as I was saying.

There are many kinds of Anakoluthia, and the figure is constantly recurring. One or two specimens are given just to show what is meant:

δὲ οὖν ὁμοίως θάνατος ἀντίκτονος,—
οὐκ ἔστι γῆρας τοῦ τοῦ μιάσματος.


Here θάνατος, the subject, has no verb (γηράσκει). Instead of the verb the writer solemnly pauses, adding a second sentence nearly complete in itself.

But blood of brothers shed by fellowly hands—
There is no age for such pollution.
FIGURES OF RHETORIC, ETC.

Pour all the atoning offerings in the world
For one life spilt—vain were thy toil.

Grammatically: μάτην ἀν μοιχθοῖν.

οἱ Ἀθηναίοι νόσῳ ἔπειξον κατ' ἀμφότερα, τῆς τε ὀρας τοῦ ἐναιστοῦ ταύτης οὐσῆς, ἐν ᾗ ἀσθενοῦσιν ἀνθρωποί μάλιστα, καὶ τὸ χωρίον ἅμα, ἐν ᾗ ἐστρατοπεδεύοντο, ἕλεος καὶ χαλεπὸν ἢν. ΘÜC. vii. 47.

Grammatically it should have been τοῦ χωρίου ἔλεος καὶ χαλεποῦ ἄντως.

The Athenians were suffering from sickness arising from two causes, first, because this was the time of year when sickness is most prevalent, and next, the ground on which they were encamped was swampy and unhealthy.

Cf. iv. 23, καὶ περὶ Πύλον—τῷ τείχει. ΗΔΤ. vii. 74, καὶ τολλα—ἀμύνασθαι.

One simple instance from Plato may suffice to show how he imitates the freedom of ordinary talk:—

ηλθον ἐπὶ τινα τῶν δοκοῦντων σοφῶν εἶναι ... καὶ διαλεγόμενοι αὐτῷ, ἔδοξε μοι οὕτως ὁ ἄνηρ δοκεῖν μὲν εἶναι σοφός, κ.τ.λ., εἶναι δ' οὕ. ΠΛΑΤ. ΑΠΟΚ. vi. 21 B.

I went to see one of those who had the reputation of being wise. And talking with him, this man seemed to me to be considered wise, without being really so.

As if it were διαλεγόμενοι αὐτῷ ἔδοξασα, conversing with him I thought.

§ 330. Antiptosis.

ANTIPTOSIS. The Subject of the Subordinate Clause is the object of the Principal Clause.

The stock instance is “nisti Marcellum, quam tardus sit” for “nisti quam tardus sit Marcellus.” “I know you not, whence ye are.”

This is a common construction in Greek, Latin, and English.

ιτέον οὐν σκοποῦντι τῶν χρημοῦν τί λέγει. ΠΛΑΤ. ΑΠΟΚ. vii. 21 E.

I must go on then examining the oracle, what it means (i.e. examining what the oracle means, or the meaning of the oracle).
Asyndeton and Binary Structure.

No one knows (with regard to) death, even whether it is (not) the greatest possible blessing.

We may say that the Accusative and the Subordinate Sentence together become the object of the principal Verb.

Antiptosis is commonly explained as above, but the simpler and more rational account is that the Subordinate Clause expands and explains the Object or Accusative of the Principal Clause.

§ 331. Asyndeton.

Asyndeton, or the omission of Conjunctions, stock instances of which are Shakspere's

Unhoused, disappointed, unanel'd;

and Cicero's

Abiit, excessit, evasit, erupit.

Cf. Milton's

Unrespited, unpitied, unreprieved.

Unshaken, unseduced, untirrified.

Exhaustless, spiritless, afflicted, fallen.

ακλαυστος, απιλος, ανυμέναιος. SOPH. Ant. 877.

Unwept, unloved, unhymned.

απιλον, έρημον, άπολιν, εν ξοσιν νεκρών. SOPH. Phil. 1018.

Friendless, lone, citiless, midst the living dead.

The use of the figure is to set forth each idea separately, and pointedly. It is so common that further instances are unnecessary.

§ 332. Binary Structure.

One conception is stated twice over, so that two aspects of it are given. This double presentation enables the reader to obtain a fuller view of the conception as a whole. Mr. Riddell aptly describes this artifice as giving a rhetorical "binocular vision." It is commonly employed in Similes.

ων δ' Αγαμέμνων

Ιστατο δακρυχέων, άπο θύρη μελάνυδρος . . .

ως δ' Βαρυστενάχων ἐπε' Αργείοισι μετηύδα. Π. ix. 13.

Cf. SOPH. Ai. 840, O. C. 1239.
Binary Structure in giving two descriptions of the same object differs from Apposition, which gives but one description, though in certain forms there is a resemblance between the figures. Asyndeta and Anakoluthia often occur in this structure. The artifice is used by all Greek writers, but it is employed in an almost endless variety of subtle forms by Plato. See Riddell, pp. 196-209, whence the above examples are taken.

Antiptosis is a form of Binary Structure.

§ 333. Brachylogy or Abbreviated Construction.
(Including Zeugma, Constructio Praegnans, Brachylogy of Comparison.)

Brachylogy is a kind of Ellipse; but where Ellipse actually suppresses a word or sentence altogether, Brachylogy leaves them to be supplied from some corresponding expression in the context. Brachylogy is thus more essentially artificial than Ellipse.

ἐφρασας ὑπέρτεραν τῆς τότε χάριτος (sc. ὑπέρτεραν χάριν, the χάριν supplied from χάριτος). SOPH. El. 1265.

A Substantive, an Adjective, a Pronoun, a Conjunction, or a Verb may thus be supplied from the context.

τὰ μὲν ἄλλα, ὅσπερ καὶ πάντες ὑμεῖς ἐποίεῖτε. XEN. Cyr. iv. 1. 3.

i.e. τὰ μὲν ἄλλα (sc. ἐποίει, supplied from ἐποίεῖτε).

In the common phrases οὐδὲν ἄλλο ἦ, τί ἄλλο ἦ, ἄλλο τι ἦ, a different verb of more general meaning is supplied from a special verb in the context.

οἱ Δακεδαμώνιοι ἄλλο οὐδὲν ἦ ἐκ τῆς γῆς ἐναυμάχουν. THUC. iv. 14.

i.e. ἄλλο οὐδὲν ἐποίουν ἦ. PLAT. Apol. 19 D.

ταῦτα καὶ ποιεῖν καὶ πάσχειν ἀ πάσχει. PLAT. Phaed. 98 A, supply καὶ ποιεῖ.
§ 334. \hspace*{1cm} Zeugma and Sylepsis.

Zeugma is another form of Brachylogy. There is only one verb in the sentence, but more than one noun. The verb strictly applies only to one of the nouns, but suggests the verb required by the other.

\[ \text{άλλ' ή πνοαῖων ή βαθυσκαφεῖ κόνει κρύψων νυν.} \]

SOPH. El. 435; cf. El. 72, Ai. 632, EUR. Bacch. 142.

No, or to the winds (sc. μέθες) or in the deep-dug soil bury them.

A violent instance of Zeugma:

\[ \text{ἐσθήτα δὲ φορέομαι τῇ Σκυθικῇ ὅμοιῃ, γλῶσσαν δὲ ἴδιην.} \]

HDT. iv. 106.

They wear a dress like the Scythian, but (speak) a language of their own.

Cf. the old Tyne ballad: "He wears a blue bonnet, wi' a dimple on his chin."

\[ \text{προθυμίᾳ χρώμενοι καὶ παρακαλεσμοῦ.} \]

THUC. iv. 11.

With energy and with mutual exhortation.

χρώμενοι goes with both nouns not quite in the same sense.

This sort of Zeugma is sometimes distinguished as Sylepsis.

1 Cor. iii. 2, "γάλα ύμᾶς ἐπότισα οὐ βρῶμα, is a stock instance from the New Testament, ἐπότισα suitting γάλα only. Cf. L. i. 64.

§ 335. \hspace*{1cm} Constructio Praegnans.

Constructio Praegnans is a form of Brachylogy. Two Sentences are compressed into one.

\[ \text{oδ ἔδει κακοπαθεῖν τῷ σώματι ἐνταυθῷ οὔδεν με ὁφέλησεν ἡ ἐμπειρία.} \]

ANTIPH. de Caed. Her. 2.

Where I ought to have endured personal ill-treatment hither (i.e. here, whether they have brought me), my experience proved no help to me.

It is common with certain Prepositions (eἰς, ἐν, ἐξ) and with Relative Adverbs.

\[ \text{e.g. ταῖς ἐν τῇ γῇ καταπεθευγνίαις (sc. ναυσί).} \]

The ships which had fled to the shore, and were on the shore.
keinos de' d' opou bebheken, oideis oide. Soph. Tr. 10.
Where (for whither) he is gone none knoweth.

ὁποι for ὁποί. Cf. Phil. 256.


§ 336. Brachylogy of Comparison.

Brachylogy of Comparison, or Comparatio Compendiaria. The stock example is from Pl. xvii. 51, κόμαι χαριτεσσιν ὄμοια, i.e. κόμαι ὀμοία χαριτων κόμαισ, hair like the (hair of) the Graces.

'Ηφαίστου δ' ἵκανε δόμον Θέτις ἀργυροσέξα

[368.

i.e. μεταπρεπεα δόμουσιν ἄθανάτων.

Silver-footed Thetis came unto the house of Hephaestus

Incorruptible, starry, conspicuous among the Immortals.

i.e. χείρωνα ἀρσένων νόσου νόσου νοσουμεν.

Worse than men this plague we are plagued withal.

ὀμοίαν ταῖς δούλαις εἴχε τὴν ἑσθῆτα. Xen. Cyr. v. 1. 3.

Cf. Rev. xiii. 11, εἴχε κέρατα δύο ὀμοία ἄρνης.

§ 337. Catachresis.

The use of a word not in its strict meaning.

ὑποπτεύω, I expect; δαιμόνιος, extraordinary; θαυμαστός

[54.

θαυμάσιος, strange, eccentric, funny, capital, excellent; μέγας (sc. λόγος, Plat. Phaed. 62 B), puzzling; ἵπποφως ὡς (ὁμολογῶ), I decidedly do (assent); ἄνθρωπος ὦς ὑπ' ἑφόδῳ, most decidedly.

See Riddell, Digest, p. 240.

§ 338. Ellipse and Aposiopesis.

The suppression of a word or sentence.

e.g. ἦ αὕριον (sc. ἡμέρα).

eis karakes (sc. βάλλετε, ἔρρετε, οἴχσεθε).

To the crows!
The suppressed word or sentence can, of course, be easily supplied. The figure is mechanically and unconsciously employed in many common every-day phrases. The object of its artificial use is to give brevity and pith to the expression.

\( \eta \mu \nu \mu \nu \varepsilon \nu \chi \delta \varepsilon \tau \alpha \sigma \delta \varepsilon (\text{sc. } \varepsilon \nu \chi \omicron \mu \alpha \iota). \) *Aesch. Cho.* 142.

For us these prayers—

The omission of the Subject with its Verb, of the copula \( \varepsilon \sigma \tau \iota, \) of the substantive with its epithet or genitive (\( \omega \iota \alpha \gamma \alpha \theta \omega \iota, \omega \Phi \iota \lambda \iota \pi \tau \omicron \nu \), are common instances of unconscious Ellipse.

Instances of unconscious Ellipse of Sentences occur in the phrases \( \nu \chi \delta \tau \iota, \mu \nu \delta \tau \iota, \nu \chi \delta \pi \tau \omega \sigma, \) etc., and more or less so in the suppression of a Protasis, or of an Apodosis.

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*Aposiopesis is a form of Ellipse.* In animated and excited expressions the speaker breaks off abruptly, leaving the rest of the sentence to be understood.

\( \mu \eta \delta \nu \pi \rho \delta \sigma \delta \rho \gamma \nu \pi \rho \sigma \theta \varepsilon \omega \nu (\text{sc. } \delta \rho \alpha \varepsilon \gamma \sigma \varsigma). \) *Sop. El.* 369.

*By Heaven! naught in anger.*

\( \mu \nu \tau \rho \iota \beta \delta \varepsilon \sigma \varepsilon \tau (\text{sc. } \tau \rho \omicron \xi \tau \varepsilon \tau \varepsilon \) or some such verb). *Antig.* 577.

*No longer tarrying!*}

\( \mu \nu \mu \nu \pi \rho \delta \phi \alpha \sigma \iota \nu. \) *Ar. Ach.* 345.

*No shuffling!*}

\( \mu \nu \mu \nu \gamma \varepsilon \mu \omicron \theta \omicron \nu \varepsilon \nu. \) *Ar. Vesp.* 1179.

*Come! no tales!*}

Vergil's "quos ego: sed motos praestat componere fluctus," is Quintilian's stock instance. "Quid multa?" "quid plura?" are common cases.

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**Euphemism.**

The substitution of a colourless or an agreeable expression for a strong or disagreeable one. It is the reverse of "calling a spade a spade." The Greeks carefully avoid the mention of death especially, e.g. \( \varepsilon \pi \rho \alpha \xi \delta \pi \omega \sigma, \varepsilon \pi \rho \alpha \xi. \)

*e.g. \( \delta \lambda \lambda \omicron \tau i \pi \alpha \theta \varepsilon \iota \nu. \) *Plat. Crito,* iv. 44 E, to suffer something else.

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So we say "in the event of anything happening."

εὗρ γὰρ εἶμι ἐκεῖνον ὅποι πορευτέον. SOPH. Ai. 690.
For I shall go thither where all must go.

Spoken by Aias when contemplating suicide.

δέδοικ' ἐγὼ

μή μοι βεβήκη. SOPH. Phil. 494.
Where Philoktetes fears that his father may no longer be alive.

§ 340. Hypallage.

* A change of case, so that a word does not agree with the case which logically it qualifies. In such constructions the word agrees with a compound expression, so that the figure is a form of Synesis rather than Hyperbaton. The stock instance is from Horace—

Nec purpurarum sidere clarior
Delenit usus,

where the adjective clarior, instead of agreeing with purpurarum (purple robes) agrees with the compound substantive usus purpurarum.

ὁ πατρίδον ἐστίας βάθρον. SOPH. Ai. 860.
Seat of my father's hearth.

For πατρίδας ἐστίας βάθρον.

So Antig. 794, νείκος ἄνδρῶν εὔναμον, where νείκος ἄνδρῶν forms one word: Trach. 817, ὃγκον ὄνοματος μητρῷον.

τὸν δ' ἄθλίως θανόντα Πολυνείκους νέκυν. SOPH. Ant. 26.
For θανόντως Πολυνείκους.

In *Lucretius*, i. 474, we have an instance of true Hypallage: *Ignis Alexandri Phrygio sub pectore gliscens*. Mr. Munro, in his note on the line, collects some striking parallels from other writers.

§ 341. Hyperbaton, Chiasmus, Hysteron-Proteron.

The displacement of the natural order of words. Its chief use is to give emphasis to a word. It also enables language to represent the rapidity of thought, one word instantly catching up another word.
Easy and familiar instances are—

εἰπέ, ὁ πρὸς Δίου, Μέλητε. PLAT. Apol. xiii. 25 C.

Like the Latin

Per te Deos oro.

Certain words in particular are thus displaced, especially γέ, μέντοι, άν, έτι, ίσως, οὐκ in οὐ φημι, etc.

ἀρ’ οὖν άν με οἴεσθε τοσαύτα έτη διαγενέσθαι;

PLAT. Apol. xxi. 32 E.

τίς ἢν ἐν ᾗ ματτόμεθα μέντοι τάλφητα; ARIST. Nub. 788.

τάχ’ άν ὀρθῶς ίσως μέμφοτο. PLAT. Leg. 640 D.

Chiasmus is a form of Hyperbaton. Chiasmus is the Inverse Parallelism of Clauses and Sentences:

πάν μέν έργον πάν ἐπος λέγοντας τε καὶ πράττοντας,—

where the outside έργον belongs to the outside πράττοντας, and the inside ἐπος to the inside λέγοντας.

οὔτ’ ἄδικεί, οὔτ’ ἄδικείται, οὔθ’ ὑπὸ θεοῦ, οὔτε θεόν.

Hysteron Proteron (ὑστερον πρότερον) reverses the order in which events occur, e.g. τράφεν ἡδ’ ἐγένοντο.

ἔχεις τί κεισήκονσας; SOPH. Anb. 9.

άλληλους διδάσκειν τε καὶ φράζειν. PLAT. Apol. iii. 19 D.

αισθανόμενοι μέν καὶ λυπούμενοι καὶ δεδωκότες ὅτι απηχθανόμην. PLAT. Apol. vi. 21 E.

On the Hyperbaton and its forms see Riddell, p. 228.

§ 342.

Litotes.

Litotes or Μείοσις, smoothing or diminishing a stronger conception by a weaker statement. A common enough figure in all languages, but especially suited to Greek taste, e.g. οὐχ ἡσυχ, not less, i.e. more; οὐ μᾶλλον, not so much.

εἰ μέν γὰρ τούτο λέγουσιν, ὄμολογοίην αὖ ἐγώγε οὐ κατὰ τούτους εἶναι βήτωρ. PLAT. Apol. i. 17 B.

If this is what they mean, I must admit that I am an orator, not as they are orators (i.e. an orator of a far higher order than they).
They enjoy the cross-examination of those who think they are wise, without really being so. It really is not disagreeable (i.e. it is extremely amusing).

Lies low in death unhappy, not all fortunately (i.e. all ingloriously, because unburied: an euphemism also).

§ 343. Oxymoron.

Oxymoron is the contrast by juxtaposition of opposite conceptions, e.g. from the Paradise Lost:

Our final hope is flat despair.

Dishonest shame
Of Nature's works, honour dishonourable.

A universe of death . . .
Where all life dies, death lives.

In King John the despairing and passionate Constancecries:

Death, death; O amiable, lovely death!
Thou odoriferous stench! sound rottenness!

Giftless the gifts of foes.

μαίνεται δ' υφ' ἡδονῆς

She is mad for joy,

A mother, yet no mother.

Daring a holy crime.

Cf. Catullus: funera ne funera.

Oxymoron is well caricatured by Shakspere:
A tedious brief scene of young Pyramus
And his love Thisbe, very tragical mirth.
Merry and tragical, tedious and brief!
That is, hot ice, and wonderous strange snow.
How shall we find the concord of this discord?

§ 344. Periphrasis.

Periphrasis or Circumlocution is a roundabout way of using two or more words instead of one, e.g. 'Ἰσμήνης κάρα, head of Ismene, for 'Ἰσμήνη; θρέμματα Νέιλου (PLAT. Leg. 953), children of the Nile, i.e. Egyptians (cf. the Hebrew, children of Israel, sons of Belial, son of peace, etc.). The word χρῆμα occurs in one or two phrases: ὅς μέγα χρῆμα, HDT.; τὸ χρῆμα τῶν νυκτῶν, AR. Νυ. 2.

Very often the Substantive is used for an Adjective or an apposition, e.g. Ποσειδώνος κράτος, the might of Poseidon, for the mighty Poseidon (AESCH. Eum. 27); παρθενία Ιοῦς, the virgin Io (AESCH. P. V. 898); μητρὸς σέβας, a revered mother (P. V. 1090). So in Latin, mitis sapientia Laeli, prisci Oatonis virtus (HORACE).

Periphrasis is employed in the use of Tenses, e.g. μέλλω ποιήσειν, μέλλω τεθνάναι (PLAT. Αρ. xviii. 30 c and xix. 32 A), ἀτιμάτας ἔχει, periturus sum, fore or futurum esse with a Subjunctive mood.

Very often, again, both in Greek and Latin, a periphrasis is used for a simple verb, especially with ἔχω, e.g. ἐν νῷ ἔχω = διανοοῦμαι: φρονιμῶς ἔχω = φρονῶ: θαρραλέως ἔχω = θαρρῶ (all in PLAT. Αρ.): λυπηρῶς ἔχω = λυποῦμαι (SOPH. El. 766): ἱδονὴν φέρειν = τέρπειν (SOPH. El. 286): φώνην λαβεῖν = φωνεῖν, etc.

In fact these periphrastic verbs are of constant use both in prose and poetry.

§ 345. Pleonasm.

Pleonasm or Redundancy is the employment of words apparently superfluous. Apparently, for a second expression may often define or amplify a previous expression, e.g. ὁ στρατηγὸς τῆς στρατιᾶς, μόνον καθ’ αὐτὸν κοῦδεκ’ ἄλλον.
A cognate accusative is a sort of pleonasm, μάχην μάχεσθαι: or an adverb with its adjective, μέγας μεγαλοστι (κείτο). Π. xvi. 776, (he lay outstretched) huge with his huge length.

Adverbs are often thus combined: ὄς ἀληθῶς τῷ ὄντι: πάλιν αὖθις, αὖ πάλιν αὖθις: ἐπειτα μετὰ ταῦτα. The repetition of the negative and of ἂν are cases of Pleonasm.

τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες; 

ἐπεικῆ ἂν μοι δοκῶ λέγειν λέγων. 

Periphrasis is a form of Pleonasm.

§ 346. Prolepsis or Anticipation.

What is intended, or expected to take place, as spoken of, by anticipation, as having already taken place.

It occurs most commonly with a predicative adjective. A good instance is found in Juvenal:

Paullatim caluerunt mollia saxa.

i.e. caluerunt ita ut mollia fierent.

A stock instance is—

εὐφημον, ὁ τάλανα, κοίμησον στόμα. 

i.e. ὡστε εὐφημον εἶναι.

ἔφα κυνὲ φθέγματ' ὀρνηθῶν σαφῆ. 

SOPH. El. 18.

Awakes to shrillness the birds' matin songs.

See v. 14, τιμωρόν.

γονέων

ἐκτίμουσι ισχουσα πτέρυγας

Sizerónov γόνων. 

SOPH. El. 242.

Restraining the wings of shrill-voiced wailings

So that they honour not a parent. 

Cf. Antig. 1200.

Cf. EUR. Bacch. 70, 183.

§ 347. Puns.

(Paronomasia, Annominatio.)

Occasionally Greek writers indulge in them.

ἀλλὰ γὰρ, ὃ Μέλητε . . . σαφῶς ἀποφαινεῖς τὴν σαντοὶ 

ἀμελεῖαν, ὅτι οὐδὲν σοι μεμέληκε περὶ ὃν ἐμὲ εἰσάγεις.

PLAT. Apol. xii. 25 c

(See xiv. where the pun is repeated.)
Riddell, p. 242, collects many instances from Plato.

\[\delta\epsilon\sigma\tau\epsilon\rho\eta\kappa\alpha\varsigma \tau\omicron\upsilon \beta\iota\omicron\nu \tau\alpha \tau\omicron\zeta \epsilon\lambda\omicron\nu. \textit{SOPH. Phil.} 931.\]

where there is clearly a play on \(\beta\iota\omicron\nu (\textit{bow})\) and \(\beta\iota\omicron\nu (\textit{life}).\)

The grandest instance of punning or playing on words at a solemn moment is in Shakspere. (\textit{Richard II.}, Act ii.), where the dying Gaunt dwells on his name:

Old Gaunt indeed, and gaunt in being old, etc.

So of Helen:

\[\epsilon\lambda\epsilon\varsigma, \epsilon\lambda\alpha\nu\delta\rho\omicron\varsigma, \epsilon\lambda\epsilon\pi\tau\omicron\omicron\nu\omicron. \textit{AESCH. Ag.} 689.\]

Helen, the Hell of ships, the Hell of men, the Hell of towns.

Compare the pun made on the rock-built Assus recorded in Athenaeus viii. 352.

'\'Ασσον ἴθ', ὂς κεν θάσσουν ὑλέθρων πείραθ' ἢκηαι. \textit{Il. vi.} 143.

Paronomasia is the combination of words of similar sound or cognate form.

utrum propter \textit{oves} an propter \textit{aves}; \textit{VARRO, R. R.} iii. 2.13.

Träume sind Schäume (lit. \textit{dreams are bubbles}).

\[\delta\omicron\omega\nu \kappa\alpha\kappa\alpha\nu \kappa\kappa\alpha\nu \kappa\kappa\alpha\nu. \textit{AESCH. Pers.} 1041.\]

\[\omega\rho\theta\omicron\theta' \delta \tau\lambda\mu\mu\nu\nu \omega\rho\theta\omicron \epsilon\zeta \omega\rho\theta\omicron \delta\epsilon\phi\rho\omicron\nu. \textit{SOPH. El.} 742.\]

Αὐτὸς εἶαντὸν, αὐτὸς ὑφ' εἶαντοῦ, etc., would be familiar instances.
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*The references are to the pages of Reiske's edition, 1770. The numbers in brackets are the references as given in the text of this Grammar, in compiling which different editions of Demosthenes have been used. Some of the examples, about eighteen, borrowed from other books, have not been verified in Reiske. They are omitted in this list, but not in the text, as they are evidently authentic, and useful.*

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* Misprint, viii. 6.
† On 272, read Ap. for An.

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